

Sep 7th-16th
Ganapathi Navaratri

GURUVANI

Volume 3 | Issue 09

Sep, 2024



Pravachan

**Ganapathi
Navaratri**

Exeriences of Sadhakas

**Gurujji's thoughts
are simple,
yet effective**

Questions & Answers

"Is the Guru's power the same,
whether the Guru is physically
present or not?"

Practicing Srividya

The Five Manasika Upacharas

Srividya Temples

Arulmigu Sri Mariamman Temple,
Samayapuram



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Dhayana



Shri Vallabha Ganapati Dhyana Shloka

Bijapura gadekshukarmuka rucha lasat chakrabja pasotpala
Vrihyagra svavishana ratna kalasha prodyat karamboruha
Dheyo vallabhaya sapadmakaraya shlishtojvalatbhushaya
Vishvotpatti vipatti sanstithi karo vighnesha ishartada

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Guruvani Free Newsletter
Volume 3 | Issue 09 | Sep 2024

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GURUVANI

Pravachan

Ganapathi Navarathri

From September 7 to 15, Ganapati Navaratri is celebrated. It is believed that Lord Ganapati was manifested on the Chaturthi day of the Bhadrapada Shuddha month, and hence, it has become a tradition to worship Vinayaka, the Lord of Obstacles, with utmost devotion on this day. Although there are many stories associated with the celebration of Vinayaka Chaturthi, the festival gained widespread popularity during the time of Chhatrapati Shivaji.

From a Shri Vidya perspective, worshiping Ganesha removes obstacles like doubt and fear from the Muladhara Chakra, leading to intelligence, skillfulness, and concentration. In his complete form as Vallabha Ganapati, he holds ten weapons in his ten hands and embraces Siddha Lakshmi with his left hand, providing protection in various ways.

Let's now explore the significance of the weapons:

1. The pomegranate fruit filled with seeds in one hand symbolizes the cultivation of seeds of devotion within us.
2. The mace in another hand grants us the strength to face any challenges.
3. Meditating on the sugarcane bow held in another hand ensures the uninterrupted flow of Kundalini energy through our Sushumna Nadi.
4. Meditating on the trident in the fourth hand helps us achieve equilibrium between past, present, and future.
5. The discus in the fifth hand protects us from enemies around us.
6. The noose in the sixth hand binds us to the necessary duties and attachments when we develop a sense of detachment against Dharma while living in the world.
7. The blue lotus in the seventh hand helps us transcend the illusions of endless worldly existence and guides us toward the path of liberation.
8. The paddy stalk in the eighth hand enhances our creative energy.
9. The broken tusk in the ninth hand fosters spiritual wisdom within us.
10. The Siddha Lakshmi, embraced by the tenth hand, bestows us with the accomplishment of all endeavors.

Additionally, the full pot of jewels held by his trunk symbolizes the fulfillment of life and the eternal satisfaction granted to us.

Let us now learn how to perform Ganesh Chaturthi Puja: On the day of Ganesh Chaturthi, wake up early in the morning, perform the ritual baths and morning rituals, clean a spacious



room in the eastern direction, decorate it with rangavalli (colored patterns), place a platform, cover it with a new cloth, and spread rice, symbolizing the seeds of devotion. While performing these rituals, chant the Lakshmi Ganapati mantra or the simple mantra "Om Gam Ganapataye Namaha." Place a bamboo arch on the platform and decorate it with fruits like wood apple, grapes, bananas, apples, custard apples, corn cobs, and marigolds, creating a beautiful Nandana Vana (divine garden). This symbolizes remembering nature as it flourishes in the Bhadrapada month following Shravana.

Under this bamboo arch, place a clay idol of Vinayaka, adorned with the sacred thread, sandalwood paste, and ornaments. The purpose of making the idol from clay is to signify that Ganapati is the presiding deity of the Muladhara Chakra, which symbolizes the earth. Therefore, worshipping a clay idol of Ganapati is customary.

Perform the puja of this Vinayaka with the Shodasha Upachara (16 ceremonial offerings). In the Ekavimshati Puja (21 offerings), worshipping with different leaves is significant. This practice may have been intended to educate children about botany. Let's take a look at these leaves:

1. Machipatra
2. Brihatipatra (Aegle marmelos)
3. Bilvapatra (Bilva leaves)
4. Durvayugma (Grass)
5. Datura leaves (Datura stramonium)
6. Badaripatra (Jujube leaves)
7. Apamarga leaves (Achyranthes aspera)
8. Vatapatra (Banyan leaves)
9. Chutapatra (Mango leaves)
10. Karaveera leaves (Oleander leaves)
11. Vishnukranta leaves (Clitoria ternatea leaves)
12. Dadimi leaves (Pomegranate leaves)
13. Devadaru leaves (Deodar leaves)
14. Maruvaka leaves (Sweet marjoram leaves)
15. Sindhuvara leaves (Vitex negundo leaves)
16. Jaji leaves (Jasmine leaves)
17. Gandaki leaves (Thatching grass leaves)
18. Shami leaves (Prosopis cineraria leaves)
19. Ashwattha leaves (Peepal leaves)
20. Arjuna leaves (Arjuna tree leaves)
21. Arka leaves (Calotropis leaves)



Each leaf is offered with a corresponding mantra during the puja. Some of these leaves



release milky sap when plucked, which nourishes our nerves when absorbed through the skin. Additionally, these trees have medicinal properties, and the oxygen we inhale while plucking the leaves purifies our lungs and helps in alleviating respiratory ailments.

As part of this puja, perform the Durvayugma Puja (grass offering) with 21 mantras. All these leaves and grass are part of an elephant's diet. Since Vinayaka has an elephant face (Gajamukha), it is appropriate to worship him with these offerings. Another reason is found in a legend: Analaasura, the son of Yama Dharma Raja, was born with the fiery energy of Agni, causing suffering in all three worlds. When Indra prayed to Ganapati, Ganapati crushed Analaasura under his thumb and swallowed him, but his stomach started burning intensely. Even after performing numerous ablutions, the heat did not subside until Maheshwara advised them to perform a puja with a pair of Durva grass. This puja cooled down Ganapati, and hence, the Durva Puja is believed to enhance family peace.

Finally, offer Ganapati various food offerings like Modak, Kudumulu, Chalimi, Panakam, and a variety of fruits. All these symbolize satisfaction in life. Lastly, let's read the story associated with Ganapati. The primary story emphasizes avoiding looking at the moon on Chaturthi to prevent unnecessary slander. Regardless of the other stories, the phrase "Chandram Manaso J t " (The moon is born of the mind) indicates the significance of moon worship as the moon is the presiding deity of the mind. Hence, some people place the moon symbol on their heads.

The fact that great personalities like Krishna and Dharmaraja performed the Ganesh Chaturthi puja shows its importance.

To fully receive Ganapati's blessings, it is recommended to observe Ganapati Navaratri for nine days, starting from Chaturthi, rather than just one day. During these Navaratri days, perform the Shodasha Upachara Puja in the morning and evening and offer Naivedya (food offerings) as per your capacity. Those who are knowledgeable in Ganapati worship may also perform Ganapati Tarpana, Yantra Puja, and Homa, yielding excellent results.

The Ashtadravya Homa (offering with eight ingredients) in this Ganapati Homa is particularly special. The ingredients include beaten rice, coconut pieces, sugarcane pieces (peeled), jaggery pieces, grass, Modaks, banana pieces, and sandalwood. These are all offered in the fire with ghee.



Finally, after the ninth-day puja, immerse the Ganapati idol in a clean river or sea on a Tuesday or Friday, ensuring that the immersion is done with utmost reverence and not by throwing or breaking the idol.

We pray that everyone who reads this will celebrate Ganapati Navaratri with devotion and reverence, receive Ganapati's grace, overcome all obstacles, and achieve overall prosperity!



Sri Devi Khadgamala

Part 14



Shivadhooti:

'Shiva' signifies auspiciousness, and 'dooti' refers to someone who always speaks positively. Hence, 'Shivadhooti' refers to someone who consistently speaks in a positive manner. This is one interpretation.

In the eighth chapter of Chandi Path, Shivadhooti has another perspective. When the demon Raktabeeja, who was cruel and uncontrollable, threatened the world, the divine energies of Brahma, Vishnu, and Maheshwara appeared as per the will of Goddess Chandika. They manifested as Brahmi, Maheshwari, Kaumari, Vaishnavi, Varahi, and Mahendri, which you all know. All these deities, along with Shiva and Ishana, arrived on the battlefield.

At that moment, a powerful energy emanated from Chandika, known as Chandi. Shiva, addressing Chandi, said, "For my joy, destroy all these demons." In response, Chandi said, "Oh Lord! Isha! Please go to the demons and inform them that if they wish to survive, they must retreat to the Paatalaloka. Otherwise, I will kill them." Shiva then goes as a messenger to the demons. Because Chandi sent Shiva himself as a messenger, she is called Shivadhooti. Shiva approaches the demons and converses with them, which is another story altogether.

Thus, Shivadhooti symbolizes good communication. Shivadhooti, as an eternal deity, bestows good communication upon you. On a practical level, the mantra "Aim Hreem Shreem Shivadhootyai Namah" is excellent for administrators and those who govern groups. However, it is not enough to merely chant "Aim Hreem Shreem Shivadhootyai Namah Pahimam Rakshamam." We must understand that we have a responsibility and maintain a positive attitude when we speak.

The greatest threat to our country does not come from external forces but from those who spread negativity. These are people who neglect their own families, do not struggle for employment or livelihood, live on others like parasites, wear good clothes, sit in roadside eateries or tea shops, and have their tea bought by someone else! After drinking tea, they make negative comments about the country, saying, "This won't work, sir. Corruption is everywhere. No one can change this country!" This is not Shivadhooti. They are not doing their part, only criticizing the nation. These people are inauspicious, ashivadootis, the opposite of what we need.

Therefore, Shivadhooti grants you the purity of speech.

'Twarite':

There is a significant difference between speed and consciousness. Speed is associated with form, while consciousness is linked to a state of awareness. 'Twarite' does not refer to physical running; it is not physical speed. Interestingly, 'Twarite' is also associated with Ashtami Tithi (the eighth lunar day). Let's see what Ashtami means.

"Ashtami Chandra Vibhaja Dalikasthala Shobhitaa"—from the first lunar day (Prathama) to the full moon (Purnima), Ashtami Tithi is the one in the middle, with seven Tithis on either side. Regarding our thoughts, when we are lost in the past or future, we experience speed. But when we



are in the middle, i.e., when we are in the present moment, we experience consciousness. 'Twarite' is not just the ability to do things quickly.

"Tatillatasaamaruchi Shatchakroparisamsthita"—this name does not refer to motion. It refers to something that happens instantaneously in the present moment, like lightning. Now, if we look at a circle with various colors and spin it at high speed, it will appear stable at one point. Is it really stable? No, it is highly dynamic internally. Externally it may appear still, but internally it is full of consciousness. This is 'Twarite'.

If a Sadhaka is at a stage where he/she can think about many things in a single second, he/she can view multiple things on the same screen simultaneously. Not only can they see it, but like a supreme guru, they can also understand and experience it. Such individuals are hard to comprehend.

'Twarite', in the context of our lives—age may be sixty or seventy years—the life is an amalgamation of various experiences. Here, the element of time enters our lives. It paradoxically brings a state of stable awareness, as we are bound by time. However, when we experience everything in the present moment, that is 'Twarite'! This is our life—there is no tomorrow; that is a myth. We are experiencing consciousness now. The completeness of life is not seen over a span of time but in living in the moment. In these sixty or seventy years, this moment is our life. The past is gone, and the future is unknown to us. The reality is to stay in the present—this is 'Twarite'! She teaches us to value every moment. If we understand the value of every moment, the value of relationships, the value of life, and the value of our prayers, we won't waste our precious time.

'Twarite' is a great teacher who helps us recognize the value of our present time. We often take life lightly. We mistakenly believe that worship and prayers are for the elderly and not for the young. But what assurance do we have that we will live for another forty years? We do not know what will happen in the next moment. If we were certain that we would live for so many years, we could make plans. But our return ticket is in our hands, and the date is undecided! Therefore, we must act quickly—'Twarite! We must act as swiftly as lightning'. "Chaitanyaarghya Samaraadhya Chaitanya Kusumapriya"—when we are conscious, not just physically but mentally as well; we are physically active, but mentally we remain static. A certain philosophy becomes stagnant within us. 'Twarite' removes that stagnation and creates consciousness within us. This awakening of the soul's consciousness is called 'Twarite'.

Kulasundari:

We are engaged in spiritual practice. The life force (prana) spreads throughout our body, and we perceive it as a divine energy coiled three and a half times in the shape of Om. Whether this truly exists is something we may not know, but some Sadhakas have experienced it. We must grasp the essence of this concept.



Who is Kulasundari? She is depicted as an eight-year-old girl, covering her face. Why is her face covered? It's a mystery. She silently weeps. When can we hear that silent cry? Only when we focus our attention inward. Anahataanusandhanam Karishye—only then does the Sadhaka begin chanting. This chant should emanate from the navel.

If we apply pressure at the navel point, which is the place of Manipura Chakra, that pressure ignites a fire there. What is unique about this fire is that, unlike ordinary fire that moves upwards, this fire moves downward and awakens the Kundalini energy. This is how Kundalini Yoga is described.

Due to this sattvic (pure) heat—not tamasic (lethargic) heat—the Kundalini rises like a serpent. That is why the mantra "Sauh" (pronounced as Sssss...Sauh) is chanted from

the navel to the Sahasrara (crown chakra), as the Kundalini energy travels upwards. Sauh is the Para Bija (ultimate seed syllable). It aids us in moving from the Muladhara (root chakra) to the Sahasrara and even beyond.

Kulasundari—the divine energy of Kundalini—is awakened through continuous chanting and meditation. Kula refers to a group—be it a group of thoughts, a group of nations, or a group of families. A practitioner who works for the welfare of society is referred to as Kulasundari.





Peetham News

Kancheepuram Jnana Peetam Updates

The structural designs of the basic buildings will be finalized in the first week of August. Next, the contractor will be selected as per plan and the construction of the compound wall was decided to begin in the month of August after performing a short Bhumi pooja on a muhurtham selected by astrologers. Along with this, suitable temporary arrangements will be made to celebrate Sharannavaratri at our Peetham.

In the first phase, the construction will include Mother's Peetham, Yajnashala, 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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Sadhana

The Five Manasika Upacharas



In our traditional worship practices, particularly during the Khadgamala Stotra recitation and towards the end of the Sri Chakra Navavarana Puja, there is a mention of "Manasika Upacharas" (mental offerings). Let us explore what these mental offerings actually are.

While regular offerings end with "Samarpayami," these mental offerings conclude with "Kalpayami." For example, "Gandham Kalpayami Namah." According to the Parashurama Kalpa Sutra, these mental offerings are performed solely for inner purification. This helps us merge with the divine essence of the Goddess that pervades all of nature. In regular worship, the focus is on the deity's image, and the materials used in the offerings—like sandalwood paste, flowers, and incense—are external aids. For many people, worship is about fulfilling desires, and only a few seek self-realization. As a result, the emotional connection to the Goddess in such worship is often minimal.

In Manasika Upachara Puja, the focus is on our own body. The medium is the transformation of the inner self, and the method involves harmonizing with the five elements (Pancha Bhutas). Let's see how this works:

1. First Offering: "Lam Prithvyatmane Satsangam Gandham Kalpayami Namah":

In this offering, the seed syllable "Lam" is visualized in the Muladhara Chakra. Through this visualization, we connect internally with good thoughts and externally with virtuous people (Satsangam). This allows us to unite with the Goddess, who embodies the Earth element.

2. Second Offering: "Ham Akashatmane Indriya Nigraham Pushpam Kalpayami Namah"

Here, the seed syllable "Ham" is visualized in the Vishuddha Chakra. Through this visualization, we attain inner transformation resembling a blossomed flower by controlling our senses (Indriya Nigraham). This enables us to merge with the Goddess, who manifests as the all-

pervading sky (Akasha).

3. Third Offering: "Yam Vayvyatmane Arishadvarga Visarjanam Dhoopam Kalpayami Namah"

In this offering, the seed syllable "Yam" is visualized in the Anahata Chakra. Through this visualization, we control the six internal enemies (Kama, Krodha, Lobha, Moha, Mada, Matsarya) that hinder our spiritual and worldly progress. This allows us to unite with the Goddess, who is present in the form of air (Vayu).

4. Fourth Offering: "Ram Tejasatmane Chitkala Deepam Kalpayami Namah"

Here, the seed syllable "Ram" is visualized in the Manipura Chakra. Through this visualization, we gain the divine insight to see the Goddess both with open and closed eyes. This helps us merge with the Goddess, who is the source of all knowledge and manifests as fire (Agni).

5. Fifth Offering: "Vam Amrita Tatvatmane Shiva Shakti Samarasya Naivedyam Kalpayami Namah"

This offering is more expansive. The seed syllable "Vam" is visualized in the Swadhisthana Chakra. Through this visualization, we first cultivate a strong, unbreakable bond between husband and wife. According to the principle that the observer is Shiva and the observed is Shakti, we merge with the objects and beings we perceive, achieving a state of unity free from desires and inner distortions. After that, we achieve a balance between the masculine and feminine energies within us, represented by the Ida and Pingala nadis, and eventually attain a state of Samadhi. Through that state, we offer to the Divine Mother the ultimate state of bliss known as Sarvananda, which is the collective essence of Atmananda (the bliss of the soul), Brahmananda (the bliss of realizing the Supreme), and other such forms of supreme joy.

6. Final Offering: "Sam Kalatmane Manolayam Ananda Karpoora Neerajanam Kalpayami Namah"

In this final offering, the seed syllable "Sam" is visualized in the Ajna Chakra. In this offering, we visualize the sacred syllable " " (Sam) at the Ajna chakra. Through this meditation, we dissolve the restless mind—constantly fluctuating between the past, present, and future—into the present moment. By doing so, we experience joy in every moment of life and dedicate our entire existence to spreading dharma (righteousness) and sharing the bliss we have attained. In this state, we wander through the world, embodying the divine form of the Mother.

I urge everyone reading this not to get caught up in doubts about whether this is possible. Instead, with the belief that anything is achievable if the Divine Mother wills it, let's begin offering these five mental offerings to the Goddess starting today.





GURUVANI

Sri Vidya Temples

Arulmigu Sri Mariamman Temple, Samayapuram

Srimatre Namah :

The Arulmigu Sri Mariamman Temple is an ancient temple located in Samayapuram, Tiruchirappalli district, Tamil Nadu. Historical records suggest that this Mariamman Temple was constructed in the early 18th century by Raja Vijaya Raya Chakravarti. Although it is believed that this deity was worshipped many centuries before that, there is very little recorded history.

According to one legend, this deity was originally located at the Ranganatha Swamy Temple in Srirangam. One of the chief priests at the temple believed that the presence of this idol was causing ill health to Lord Ranganatha, and therefore requested that the idol be removed from the temple. It is said that the idol was then moved outside the temple, as people believed that this village deity possessed immense power, and that plagues would be averted if proper offerings and rituals were performed. Later, some travelers built a small shrine called "Kannanoor Mariamman Temple." When the Vijayanagara kings ruled in the 17th century, they used this area as a military camp and built the temple after vowing to the goddess for victory in battle.





One of the unique aspects of this temple is that the idol of Mariamman, the Adi Parashakti, is not made in the traditional form of a royal deity, but is instead crafted from medicinal herbs, sand, and clay. As a result, it is different from other Hindu deities' idols. No abhishekam (ritual bathing) is performed on the main deity, but instead, it is performed on a smaller stone idol in front of the main deity. Devotees offer "Mavilakku," a dish made of jaggery, rice flour, and ghee, in the shape of a lamp, as well as raw salt (rock salt) and neem leaves.

The temple is bustling with devotees, especially on auspicious days such as Sundays, Tuesdays, and Fridays. Another notable fact is that this Samayapuram Temple is the second wealthiest temple in Tamil Nadu in terms of cash flow, following the Palani Temple. The festival idol, made of Panchaloha (an alloy of five metals), was donated in 1992 and is used for processions.

As a village deity, devotees often undertake severe penances during festival times to appease the goddess. These penances include walking on a bed of hot coals or holding hot clay pots with bare hands. It is also commonly believed that during such times, the goddess selects a devotee, possesses them, and interacts with the other devotees to bless and help them.

Since this deity is associated with health and well-being, worshipping her is believed to cure illnesses such as chickenpox and protect against black magic and other malevolent forces. She is also believed to bestow unbroken marital bliss upon women. Mariamman is worshipped as a form of Kali, and people believe that worshipping her will grant them protection from evil forces and progress in worldly life. According to legend, even King Dasharatha, father of Lord





Rama, performed rituals to this goddess.

Inside the temple's sanctum, there is also a procession idol of Mariamman. It is said that this idol is from the time when Samayapuram served as the local capital of the Vijayanagara rulers. When the Vijayanagara Empire was in decline, the idol was once carried in a palanquin made of ivory, but the carriers had to rest and, upon placing the palanquin down, they were unable to lift it again. This led to the belief that this is where the idol belongs.

Temple Timings

The temple is open from
5:30 AM to 9:00 PM.

Daily Poojas

- Ushakkala Pooja: 6:00 AM
- Kalasandhi Pooja: 8:00 AM
- Uchikkala Pooja: 12:00 PM
- Saya raksha Pooja: 6:00 PM
- Iranma Kala Pooja: 9:00 PM

Special Festivals

The Thai Poosam festival, which occurs before summer, is the main festival.

The temple car festival and float festival are celebrated in April.

How to Reach

- By Train: The nearest railway station is Tiruchirappalli, 20 km from the temple.

- By Bus: You can take a bus to Tiruchirappalli and then proceed to the temple.

- By Air: The nearest airport is Tiruchirappalli International Airport, 30 km from the temple.

Contact Information

Phone: 0431 2670 460

Email: symmariamman@gmail.com



Is the Presence of the Guru Equally Powerful whether Direct or Indirect?

When the Guru enters the disciple's life, the disciples feel, "No one in this worldly life has given us such peace and joy until now." Naturally, they develop affection for the Guru. This affection can sometimes turn into an obsession, leading to a weakness where the disciple feels the Guru must be physically present. Because of this, some people leave their homes and go to ashrams. This is not correct.

The Guru appears directly during the initiation of the Guru Mantra. After that, depending on the circumstances, one may experience the Guru's presence. If the situation does not permit direct presence, the Guru remains in the form of the mantra.

The "Hamsa Gayatri Mantra" goes as follows: "Hamsa Hamsaya Vidmahe Parama Hamsaya Dhimahi Tanno Hamsah Prachodayat."

This means that the Supreme Guru, like the swan (Hamsa), has come to turn living beings, who are living like crows, into swans. The swan is a great bird with the subtle discernment to separate milk from water. Another meaning of the word 'Hamsa' is breath. The Hamsa Gayatri says that one should see the Guru in their breath and make everything Guru-maya (filled with the Guru) through breath.

In the Navavarana Archana Puja, when invoking the Goddess at the beginning, after seeing the nine islands, trees, ponds, and palaces, one eventually realizes that the Goddess, who cannot be found anywhere, is finally found in the breath, as expressed by the mantra "Hamsa Tulika Talpaya Namah." This means, "I reside in your breath."

In the Lalita Sahasranama, it is mentioned as "Shrimat Simhasaneswari," which means she resides where there is no violence. That is 'breath.' If the Goddess is present there, then the Guru, who is a manifestation of the Goddess, is also present there.

Meeting the Guru during occasions like Guru Purnima and receiving blessings is good. However, it is equally important to maintain a connection with the Guru during every situation



in life by continuously remembering and feeling the Guru's presence. It is said, "Bhavanamatra Santushta Hridayayai," which means the Goddess is satisfied with mere thoughts. The Guru is also a manifestation of the Goddess.

The connection with the Guru can be established either through the mantra or mere thoughts. The ways to connect with the Guru's presence include serving the Guru's feet, partaking in the remnants of their food, and contemplating on their teachings.

Serving the Guru's Feet: If direct service to the Guru is not possible, the Guru Gita advises:

"Vande Guru Padadvandvam Avangmanasa Gocharam Rakta Shukla Prabhamishram Atarkyam Traipura Mahah."

Here, Rakta refers to the red feet of the Goddess, and Shukla refers to the white feet of Shiva. These two feet represent the Guru's feet. Understanding this essence signifies the Goddess's representation of selfless love, sacrifice, and purity.

The water flowing between these two feet, the Guru Gita says, is more sacred than the Ganges. Understanding this concept and applying it in life brings purity.

Partaking in the Remnants of the Guru's Food (Ucchishtha Bhojanam):

Ucchishtha Bhojanam means eating the food left over by the Guru on the same plate. Different Gurus follow different traditions and establish different systems. For example, Chaitanya Mahaprabhu founded the Hare Krishna (ISKCON) movement. The disciples are expected to follow the Guru's tradition without deviation. This adherence to tradition is known as "Ucchishtham."

When someone asks, "Who are you?" the disciple should respond as a particle of the Guru. The disciple's duty is to follow whatever instructions the Guru gives. This is the true meaning of "Ucchishtham."

Contemplation on the Guru's Teachings (Tatva Chintanam):

The Guru has no specific form. As we praise God by saying, "Roopatita Gunatita Rasatita Namatita," which means God transcends form, qualities, essence, and names, similarly, the Guru transcends form. Form is a weakness. The Guru is the essence (Tatva).

For instance, Guru Karunamaya's Guru was Sri Amritananda Natha Saraswati. "Amrita" means an eternal life process, and "Ananda" refers to maintaining inner joy regardless of external events. "Saraswati" is derived from "Sa Rasavati," where "Rasa" means bliss. The embodiment of this Saraswati is considered to be the Guru, as reflected in Guru Karunamaya's contemplation on his Guru.

Similarly, we should contemplate on the Guru as the essence.

The Paths to Reach the Guru's Presence include:

- Serving the Guru's Feet (Gurupadodaka Sevanam)
- Partaking in the Remnants of the Guru's Food (Ucchishtha Bhojanam)
- Contemplating on the Guru's Teachings (Tatva Chintanam)

When these practices are examined, it becomes evident that the Guru's presence is more often indirect than direct.

Greeting the Divine (Namaskaram):

When offering salutations to God, hands should be joined at the chest, signifying that we invite God into our heart. When saluting Lord Shiva, hands should be joined above the head, asking for knowledge. When in front of elders or the Guru, hands should touch the lips, symbolizing that "I cannot speak in your presence." This signifies total surrender, similar to how Hanuman stood before Lord Rama.

When the Guru is encountered, one should fall to their knees, place their Ajna Chakra (forehead) on the ground, and silently recite a mantra. At that moment, the divine power of the chosen deity flows through the Guru's Sahasrara Chakra to the Guru's feet, entering the earth and finally flowing into the

disciple's Ajna Chakra, thus entering their body. The same can be achieved indirectly by meditating and placing one's hands on the forehead.

An Example from Guru Karunamayya's Life:

Guru Karunamayya shared an incident from his own life (narrated as follows in his own words): "Shortly after my marriage, I urgently needed to meet my Guru, Amritananda Natha Saraswati. Without sending any message, I traveled from Rajahmundry to Visakhapatnam. Though I boarded the train, I was worried whether I would meet the Guru or not. I recited the Guru mantra throughout the journey.

When I arrived in Visakhapatnam, I learned that Amritananda Natha Saraswati had left for a pilgrimage to Puri. Feeling disappointed, I was approached by my Guru's wife, who handed me a packet of sacred ash (Vibhuti) with a message, 'Don't worry. Everything will be sorted out.'

Even without prior communication, the Guru knew his disciple's needs. This incident answers the question of whether the Guru's presence is direct or indirect."

The faith that "My Guru has such power" is what defines a Guru. Therefore, there is no difference between the Guru's presence being direct or indirect!





Experiences of Sadhakas

Divine Universal Mother and Guru Entry into my Life

Om Sri Gurupyo Namaha||

Om Sri Matre Namaha ||

I am **Dr. Venkadesan Arunachalam from Karaikal, Puducherry (UT), India**. Firstly, I would like to thank and express my sincere gratitude to the Divine Universal Mother for giving me such a lovable, honorable Guruji for me and for everything.

Next, I would like to thank profusely and express my sincere gratitude to my lovable, excellent, honorable "Guruji". Guruji's Thoughts and ideas are simple but most effective. They are simply excellent.

Few are of the following I have observed,

- Accept the life as it is
- Always be Happy (Smithamukheem)
- Be always in present state
- Surrender completely to divine feet of Divine Universal Mother
- Express gratitude always
- Show unconditional love
- Focus on internal rather than external
- Prayer always should be "thanks giving prayer" (chanting hymns itself is Phala Sruthi)
- Talk Less, slow, low
- Avoid saying excuses
- Filling the daily routine with prayers/mantras/hymns
- Be spiritual instead of being religious
- Balance between materialistic life and spiritual life
- And so on.....

With the blessings of Divine Universal Mother, I have attended basic module 1 and 2 course (English, Batch No: B151_M1E23-2-2024) and got Divine Deeksha from our beloved Guruji.

With the blessings of divine Mother and Guruji, I am able to complete Ganapathi Tarpana continuously for 41 days without break and followed by Homam and Suvasini Pooja. I am doing Nitya Laghu pooja, Japam, Lalitha Sahasranamam, Khadgamala daily with other hymns.

I would like to share my little experience about Divine Universal Mother and Guru Entry into my Life.

Actually, from my childhood onwards, I was very much attracted towards Ambal without

any reasons. I used to play more with God idol especially with Ambal idols. Around 15 years back, Goddess “Varahi Amma” entered into my life through my “Carnatic Music Vocal Guru”. He is the devotee of Goddess Varahi Amma. He gave one small pocket size picture of Amma to me and to my two elder sisters saying that he brought from Tanjore Temple. During that time, I and we did not know anything about Varahi Amma and Tanjore Mahavarahi temple etc expect She is one among Sapthamathas. We kept in our pooja room. Days passed, I completed B.TECH, M.TECH and PhD in Electrical and Electronics Engineering and I got job as faculty in Electrical and Electronics Engineering department at National Institute of Technology Puducherry, Karaikal. Due to my job, we have settled in Karaikal. Meantime, we used to participate in the Varahi Amma pooja conducted by my Carnatic music guru in Puducherry. I just heard and know that there is moola mantra for Varahi Amma from my Carnatic music guru.

Around 2 years back, Divine Mother made me to see one speech about Varahi Amma given by our Guruji. With Her blessings, I learned the moola from that video and started chanting whenever I feel. One fine day, my director gave me the book on Sri Chakra and I read the book also. Generally, I used to read more spiritual books. I used to listen spiritual speeches/lectures.

After some days, we came to newly built house. I felt some kind of negativity in our home. Suddenly, one fine day, Divine Mother made me to keep one Kalasam for her and made me to keep Her Picture and started doing pooja for 21 days morning and evening by chanting Her moola mantra (minimum three times per day morning and evening). I played Varahi Amma moola mantra, Varahi Malai etc in our home. During grahanam time, we also chanted Varahi Amma moola mantra 108 times. In fact, we were following Guruji’s instructions unknowingly mostly before attending the modules with the blessings of Divine Mother. After some days, Divine Mother showed Her temple in Karaikal and I started going to that temple continuously. The rate of chanting of mantra day by day got increased along with other hymns like Skantha Sasti kavasam etc. Unconditional love came in me on Her. Then, Mother made me to chant gayatri mantra and other mantras related to Her. She made me to chant Bala Amma moola mantra and Prathyangira Amma moola mantra also (I learned through youtube). Continuously, I was doing this with the blessings of Divine Mother. Later, Divine Mother came to our house in the form of little big picture-Varahi Amma, icon- Varahi Amma, icon- Prathyangira Amma, icon- Lalithambigai amma, I made a photo (collected from internet) consisting of Lalithambigai amma, Bala Amma, Rajasyamala Amma, Varahi Amma and kept in pooja room. I started doing pooja for Them on the days like Panchami, Ashtami, Poornima day.

One day, Divine Mother has given me chance to meet one “Sri Vidya Upavasagar” in chennai. He told that without proper guidance, procedure and Deeksha I should not chant all these mantras. He told me to chant only “Durga Sapthasloki”. I asked him whether I can say at least “Lalitha Sahasranamam” (during that time I have only heard Lalitha Sahasranamam but I have not chanted). He told I can chant but should be chanted with correct pronunciation. I asked him to teach me the same. But He told me that one day would come for me to do all these things in a procedural way. He also asked me to go to Vadiudai Amman temple in Chennai and asked me to chant all the mantras related Varahi Amma, Bala Amma, Prathyangira Amma in the ear of Nandhi and stop chanting the same. With little sadness, I reached Vadiudai Amman temple. The temple was about to close. In Hurry burry, I went near to Nandhi and started chanting mantras in ear of Nandhi. While, I was saying these mantras to the ear of Nandhi, one rooster in the temple came and byte on my toe before saying Varahi Amma thuthi and Her 12 names to Nandhi’s ear. I was little satisfied that atleast I could say Varahi Amma thuthi and Amma’s 12 names. As he told, I stopped chanting the mantras and chanting only “Durga Sapthasloki” mostly. But I cried literally to mother that show me one right guru for me to chant the mantras again.

Then I was searching some Vedic pandit to teach me Lalitha Sahasranamam. With the blessings of Divine Universal Mother, I learnt the same from one Vedic Pandit from Delhi through online. Then I went to Chennai to attend one meeting. While returning back, I visited

Kancheepuram Kamakshi Amman temple and Ekambareswarar Temple. The Kamakshi Amman temple is little crowded. I was in queue chanting names of Amma. Suddenly, with the grace of Divine mother, one security opened one way which made me to have darshan quickly. On seeing Kamakshi Amma, I was not able to take away my eyes from Her. One time, I have seen and again one more time entered into queue and worshipped Divine Mother.

But my thirst to experience, realize Divine Universal Mother has not got stopped. With Her blessings, one day, I got the news about module 1 and 2 course under our Guruji from internet. I joined the same and completed the basic modules with the blessings of Divine Mother and followed Guruji's guidance. In fact, after registering the course, Mother Rajasyamala Navaratri came. With the blessings of Divine mother and hearing the instructions of our Guruji, I did pooja for Her especially on Panchami day and offered new sarees to people.

Immediately, after obtaining Deeksha, I and my friend went to Malaysia to attend one conference. We visited all the temples and other places in Malaysia. One day, we went to Penang Hill Murugan Temple. In the temple, Mother kindled me to sing songs. After informing to Poosari, I have sung one Murugan song as it is Lord Murugan temple. On hearing the song, Poosari appreciated me and he asked me to sing Ambal song "Sri Chakra raja simhasaneshwari...". Suddenly, it seems like Ambal saying to me that I am Lord Muruga and Lord Muruga is me. Everything is me. Then I realized Ambal in Lord Muruga and sung that song with happy tears filled in my eyes. Then Poosari asked to sing one more Murugan song and he honoured me and my friend with shawl worn by Lord Muruga. I thanked mother profusely. Then while returning from Malaysia, I missed one small bag with gift given in the conference in the Kuala Lumpur airport. I searched but I was not able to find the same. I remembered Guruji's instruction that always thank mother. Whatever She does for us is all for our goodness. I thanked Mother that I have not lost my passport because I thought of keeping passport in that bag but I did not do that. Mother made to keep the passport in another bag and hence it was safe. Then as per guruji's instructions, I tried to focus on present state with little difficulty and tried to enjoy seeing Kuala Lumpur Murugan Temple after missing the bag. Mother guided us in getting right things like food, transport etc in Malaysia. Soon after returning from Malayasia, Shiva Rathiri day came, Divine Mother made me to do pooja on that day. Then, Divine Mother made me to do Ganapathi Tarpanam, Nitya Lagu Pooja followed by Ganapathi Homam, Suvasini pooja. But japam, Divine Mother made to start immediately after getting Deeksha from Guruji.

Really, after getting Deeksha from our Guruji, I can't express my experience, one has to really feel and experience it. I am feeling like I am always under the divine feet of Universal Mother and she is always guiding me in right direction. One thing, I understood that Materialistic life should be embedded in spiritual life because our birth is to be spiritual not on the other way that spiritual life embedded in materialistic life. It increases my focus, stability, boldness, clarity in understanding people, clarity in speech, confidence level. I have learnt how to balance both materialistic life and spiritual life etc. One example is that every day morning, I used to chant Khadgamala during Nitya Laghu pooja, evening, I used to chant Lalitha Sahasranamam. But one day evening, due to tooth ache, I need to go to dental clinic. I thought that I can complete all the procedures in the clinic and can come home and chant Lalitha sahasranamam but it got delayed. I filled the waiting time in the clinic by chanting Lalitha Sahasranamam. I am filling all the time with mantras and hymns. I am really feeling good and it cannot be expressed in words.

Divine Universal Mother is really greatest of all. Firstly, she entered into my life in the form of "Varahi Amma" then she introduced about Sri chakra and Sri vidya through the book, then she made me to learn Lalitha Sahasranamam from Vedic Pandit, then She has shown a right Guru for me to follow everything in a right way in my Life. I thank mother for everything. She is everything for me. If we surrender completely to Her Divine feet with unconditional love. She will take care us with unconditional love.

With the blessings of Mother and Guruji, I have delivered one talk also on the title "Enhancing Quality of Soul Leading to a Healthy Life" for students and faculty in our institute. In fact, I do not know anything. With the blessings of mother, Whatever I have learnt from guruji, I have delivered.

At this moment, one thing, I would like to share that actually, I was searching for one diagram about Panchabhoodhas in human body for the talk. Immediately, next day, I am seeing the related picture and information in our magazine. I have acknowledged our guruji in the talk profusely. Then I thought of writing my experience after completing Tarpanam, homan and Suvasini Pooja. In fact, I completed all by April 28, 2024. I started writing my experience. The next day, I am seeing the message in our Sri Vidya Telegram group about sharing our feedback/experience. I wondered and remembered Guruji's word that Mother will do everything before our thought process and She exists beyond our thoughts.

Guruji's entry into my life is really an eye opener for me. I thank our beloved Guruji once again for enlightening my knowledge and wisdom. With the blessings of Divine Universal Mother, our Guruji's all visions and missions like constructing "Sri Vidya University in Kancheepuram (Kancheepuram Peetam) and teaching Sri Vidya to the people etc" would definitely be fulfilled.

Om Sri Gurupyo Namaha||

Om Sri Matre Namaha ||



Dr. Venkadesan Arunachalam
Karaikal, Puducherry (UT), India.





Tenali Ramakrishna Story

Mother Tongue Is Unforgettable



Once, a poet from a foreign land visited the court of King Sri Krishnadevaraya.

"Your Majesty! If you allow, I would like to e
ge in a literary discussion with the eminent poets of your
the poet requested.

nga
court,"

The king agreed.

"But there is one condition, Your Majesty!" said the poet.

"What is that condition?" asked the king.

"I can speak, read, and write in fifteen languages. Now, I will speak in all these fifteen languages. From this, one of your court poets must identify my mother tongue."

The king said, "Alright."

The poet from the foreign land spoke fluently in all fifteen languages for a while.

However, no one who listened to him could determine his mother tongue. He spoke



every language so perfectly that it seemed like it was his mother tongue.

The king looked towards Tenali Ramakrishna.

Tenali Ramakrishna stood up and said, "Your Majesty! I need some time to answer this question."

"Very well. Until then, this esteemed poet from the foreign land will stay with us as our guest," the king said.

"Your Majesty! If you permit, I would like to take the new poet on a visit to places in our kingdom," said Tenali Ramakrishna.

"Alright! I am also ready to join you on this trip," said the king.

The three of them toured many places in their kingdom and then sat under a tree to rest.

"Your Majesty! The places in your kingdom are very beautiful. I feel very happy and peaceful," said the foreign poet.

"We are delighted. You are welcome to visit our kingdom as a guest anytime," said the king.

As the conversation continued, Tenali Ramakrishna quietly searched around, found a thorn, and pricked the foreign poet's foot with it.

"OM !Mar Gay " (meaning "Ouch! I'm hurt! in Hindi" cried out the foreign poet loudly in Hindi.

The foreign poet complained to the king about Tenali Ramakrishna pricking him with a thorn.

"What is this, Ramakrishna?" the king asked.

"It's nothing, Your Majesty! I now know what his mother tongue is," said Tenali Ramakrishna.

"What is it?" asked the king.

"His mother tongue is Hindi, Your Majesty!" replied Tenali Ramakrishna.



The king looked at the foreign poet.

The foreign poet agreed.

"What does pricking him with a thorn have to do with this?" the king asked Tenali Ramakrishna.

"Your Majesty! No matter how learned or cultured a person is, when they are in pain, they cry out in their mother tongue. That is why I pricked him with a thorn to find out his mother tongue," explained Tenali Ramakrishna.

Both the king and the foreign poet appreciated his cleverness.

Moral:

No matter where you go, whatever position you achieve, or what others say, always remember and take pride in your motherland and your heritage.

As poet Rayaprolu Subbarao said:

"Ē dēśamēginā endu kāliḍinā, ē pīṭhamēkinā evvarēmaninā, pogadarā! Nītalli bhūmi Bhāratini, niluparā! Nī jāti niṇḍu gauravamu." (in telugu)

meaning "Wherever you go, whichever land you step on, whichever throne you ascend, whatever others say, Praise your motherland, India! Uphold your full honor as a nation."

No matter how much we learn or how far we travel, we should never forget our mother tongue or our motherland.





Daily Puja Activities in the Shrine:

Morning Puja

1. Sandhyavandanam
2. Shri Vidya Mantra Japa
3. Rudrabhishekam
4. Sahasralinga Archana
5. Shri Chakra Archana
6. Guru Mandala Puja
(Including Hanuman and Subramanya Puja)
7. Shri Rudra Homa
8. Lalita Sahasranama Parayana
9. Ganapati, Shyama, and Varahi Yantra Pujas



Evening Puja

1. Rudrabhishekam
2. Lalita Sahasranama Parayana
3. Varahi Homa
4. Rajashyamala Homa
5. Ekantha Seva



Important Note:

Donors/devotees participating in the pujas and services conducted in the shrine can contact this phone number: 8608747873.



Festivals of the Month

Festivals in



September 21st - Sankata Hara Chaturthi

September 7th-16th - Ganesh Navaratri





Upcoming Events

Events to be conducted at Peetham in September

Festivals in



September 21st - Sankata Hara Chaturthi

September 7th-16th - Ganesh Navaratri



September 21st
Sankata Hara Chaturthi



September 7th - 16th
Ganesh Navaratri





September 20th and 21st (In Telugu):

Sri Vidya Advanced Classes (**Modules 3 & 4**),
From 6:00 PM to 9:00 PM (Online) Indian Standard Time

September 21st and 22nd (In English):

Sri Vidya Advanced Classes (**Modules 3 & 4**),
From 6:00 PM to 9:00 PM (Online) Indian Standard Time

September 27th and 28th (In Telugu):

Sri Vidya Advanced Classes (**Modules 5 & 6**),
From 6:00 PM to 9:00 PM (Online) Indian Standard Time

September 28th and 29th (In English):

Sri Vidya Advanced Classes (**Modules 5 & 6**),
From 6:00 PM to 9:00 PM (Online) Indian Standard Time

September 18th (In Telugu):

Sri Vidya Advanced Classes (**Module 7**),
From 6:00 PM to 9:00 PM (Online and Offline) Indian Standard Time

September 19th (In English):

Sri Vidya Advanced Classes (**Module 7**),
From 6:00 PM to 9:00 PM (Online and Offline) Indian Standard Time

Use the link below to enroll for Sri Vidya Basic Workshop

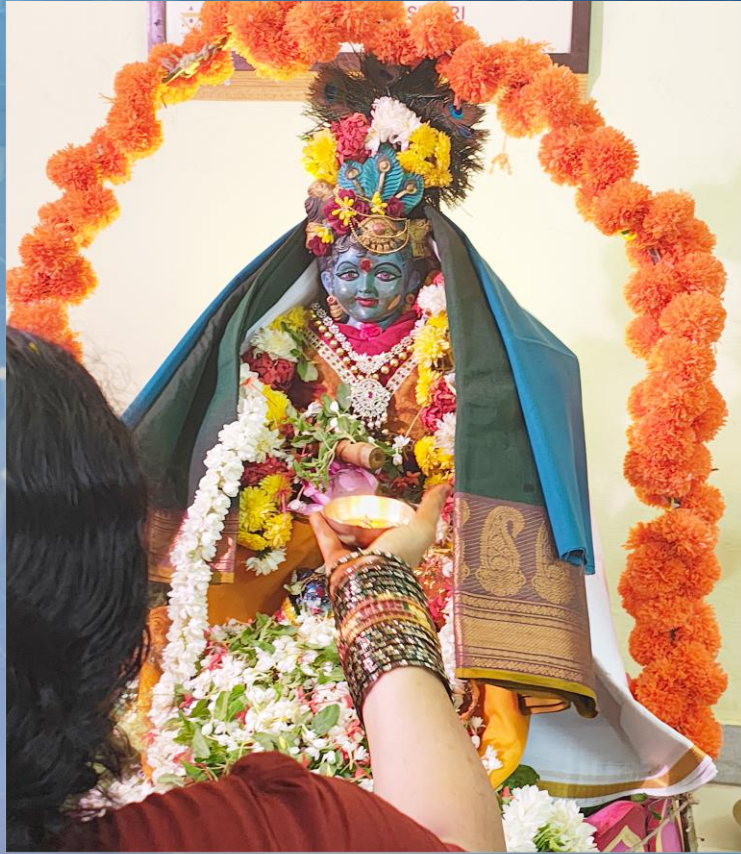
<https://srimeru.org/cloud/workshopregistration>

GURUVANI

Picture Gallery



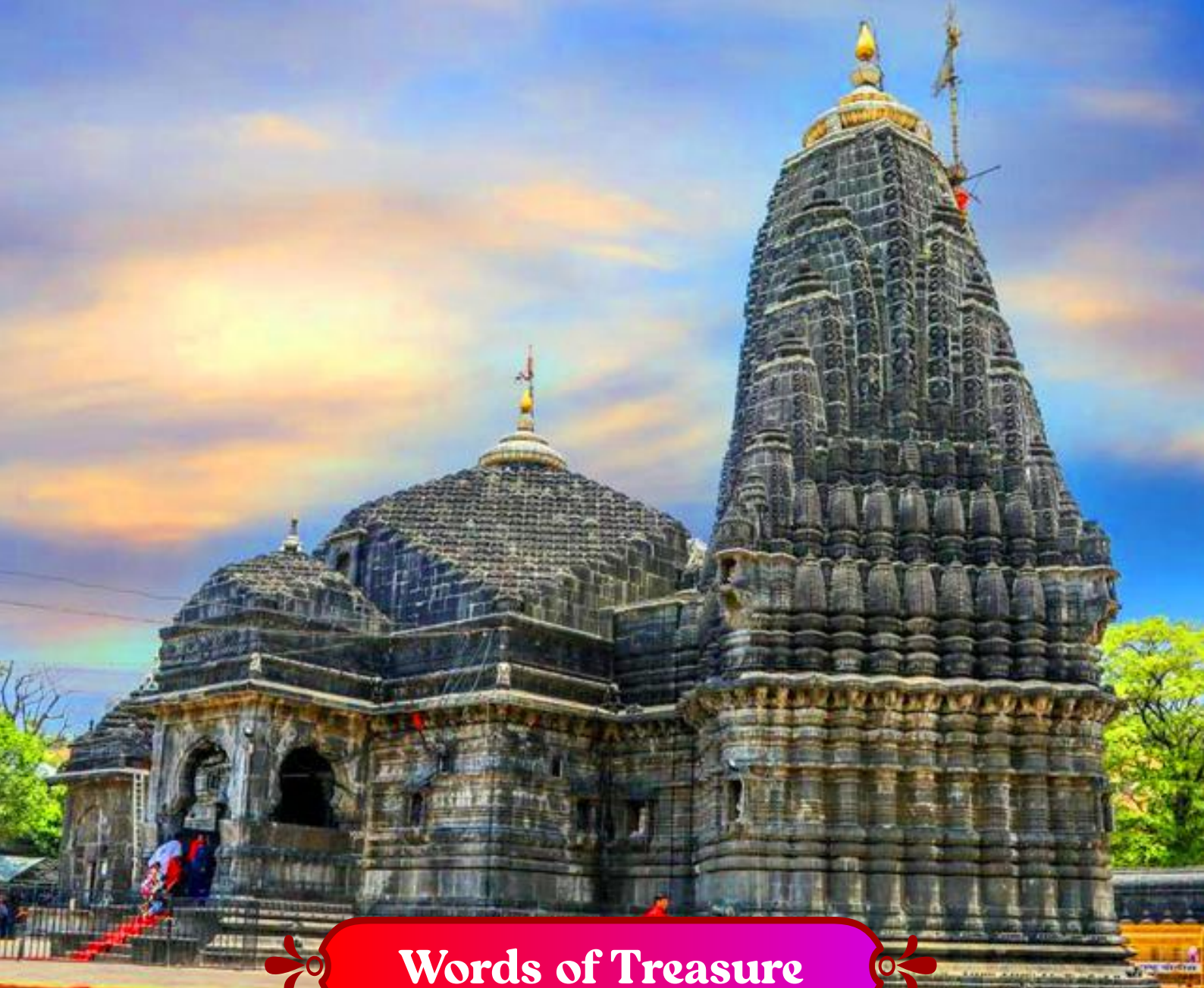
Varalakshmi Vratam in Kancheepuram Peetham



Sri Krishna Janmastami in Kancheepuram Peetham



Nitya Pooja in Kancheepuram Peetham



Words of Treasure

**At the culmination of upasana,
all sounds appear as her mantras.**

- Guru Karunamaya



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