

October 15-24
Sharan Navaratri

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guruvaani

Sri Vidya Learning Centre Newsletter

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Devi Khadgamala

Sri Vidya Temples

Kukke Subrahmanya Swamy

Saadhana

Navaratri Special

Guruvaani

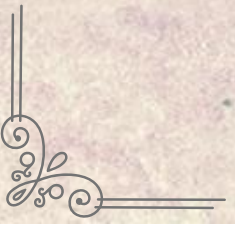
Dhanvantari Mantras





Shri Rajarajeshwari Dhyanam

yā trailōkyakuṭumbikā varasudhādhārābhisantarpinī
bhūmyādīndriyacittacētanaparā sanvinmayī śāśvatī |
brahmēndrācyutavanditēsamahiṣī vijñānadātrī satām tām vandē
hṛdayatrikōṇanilayām śrī rājarājēśvarīm





Guruvaani Newsletter

Vol 14, October 2023 | 42 pages

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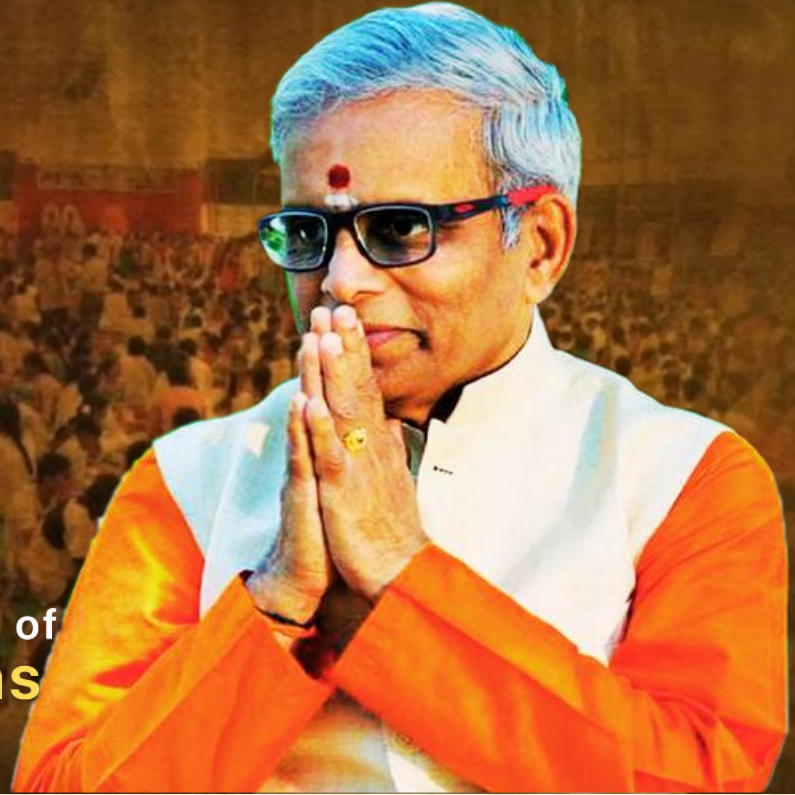
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Silhouette of Durga Devi

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Exploring the Healing Power of Dhanvantari Mantras

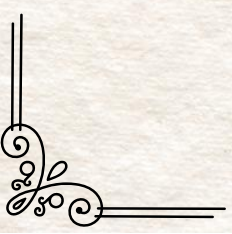
By **Sri Guru Karunamaya** *(Transcription of talk by Guruji)*

"Raso y Sah"

The essence of the phrase "Raso y Sah" is that the entire universe is formulated for happiness and driven by joy. It's an intricate dance of rhythm executed solely for pleasure. The divine entity, Amma, holds a paramount position in the Sri Chakra, located at its pinnacle, symbolizing the epitome of all things. This position is not just a superlative regarding height and length. Still, it represents a realm beyond human comprehension—immeasurable, unimaginable, and residing in the Sarvanandamaya Chakra. The bliss emanating from this state surpasses ordinary human understanding and sentiments. It's a state of pure joy, transcending the bounds of conventional notions of right and wrong, making it ineffable. The wisdom to approach Amma as a worshiper has been granted to the Guru through thoughts, who share these insights with us by Amma's grace and their Guru's blessings.

Dhanvantari mantras, specifically **Achyuta**, **Ananta**, and **Govinda**, are renowned for their healing powers. While many associate Dhanvantari with healing external ailments such as fever and cancer, the mantras also address more profound afflictions like anger, hatred, envy, and jealousy. These internal diseases, though less visible, have a far-reaching impact on both the individual and society, often more detrimental than physical ailments. The philosophy of Dhanwantari delves deep into comprehending the meanings behind these mantras to cure such internal afflictions.

"**Achyutaya Namah**" explores falling from knowledge and wisdom into a state of ignorance called chyuta. Ancient scriptures proclaim our divine nature, identifying us with Brahman. In pursuing worldly desires, we often forget our divine essence and fall into ignorance. This mantra serves as a reminder and saviour from such a fall. The Sarvanandamaya Chakra, located in Sahasrara, is the source of bliss. The mantra "Achyutaya Namah" mainly benefits us, guiding us back to our divine state and alleviating our suffering.



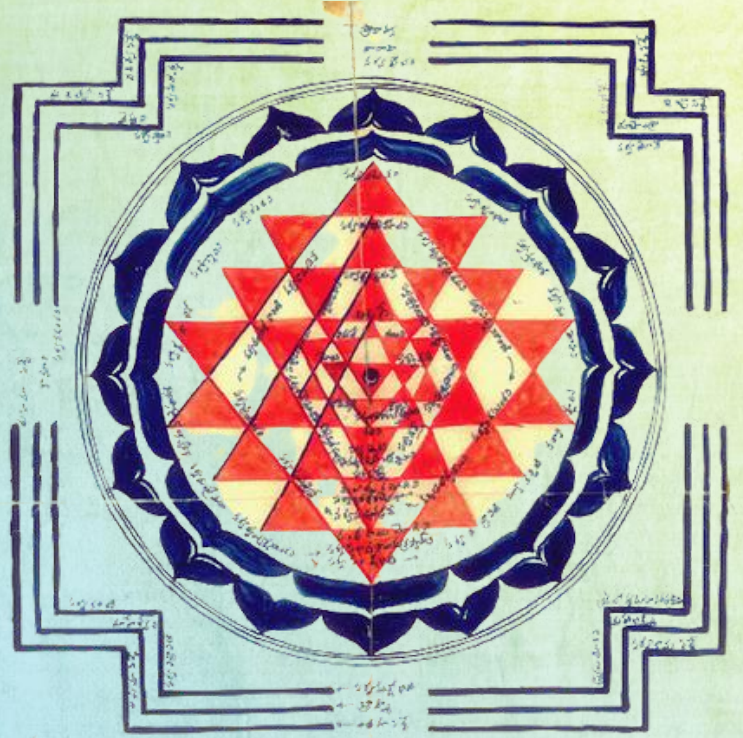


"**Anantaya Namah**" addresses the human tendency to impose self-limitations and suffer due to our bodies and circumstances. Often, we set boundaries around ourselves, restricting our potential for goodness and patience. The mantra encourages embracing an infinite perspective, viewing the world without constraints, and realizing the endless possibilities for happiness. This infinite perspective brings boundless joy, allowing us to appreciate the unfolding of karmic influences and revel in the beauty of creation.

Govinda symbolizes the protector of the earth. When we maintain a state of bliss, we contribute positively to the world through our existence. Establishing organizations like Soundaryalahari and conducting various activities is a testament to this philosophy. Donating even a little to the world benefits our immediate family and society. This service aids the previous generation and acts as a compass for society, showing the right path and setting a positive example for everyone. Our lives should inspire others and constructively impact the world, much like the exemplary lives of Rama and Krishna.

Shri Matre Namah





Shri Devi Khadgamala

Shri Devi Khadgamala Stotram

Sowvarnaambara dhaarineem

Ambara is the dress. Firstly, the Goddess is formless and infinite. She wears all the directions and the cosmos as a dress. How can we find a dress for her? Here the word Sowvarna is important; it means gold. Gold is a supreme metal used in ornaments for the Goddess Mother and for every female Shakti. A person's character is compared to gold. So, 'Hiranya varnaam harineem Suvarna rajatasrajaam' or 'sowvarnambara dharineem' denotes the Mother in her utmost splendor. She is everywhere; it is a play of words describing her, just as Lord Rama is praised in every kriti of the saint Thyagaraja. Mother is a cluster of radiance, and anyone who experiences this gets immersed in that radiance and loses one's own identity. That's the power of her radiance.

Varasudha Dhautam

Varasudha Dhautam has a beautiful meaning. Vara means blessings. Sudha means nectar. So by getting drenched in that radiance, a person achieves immortality. This is because the person becomes one with everything and 'everything' will always be there even though the self may be gone. That is the Sudha (nectar). Dhautam implies that Mother is drenched completely in the amrita (nectar of grace). It is not merely a drop which the deities and rakshasas enjoyed during the Samudra manthan. She has vast grace. She is the Srishiva shaktiaikya rupani lalitambika. She makes a person, one with Her and that grants you immortality. The order of the meaning is in such a way that to experience the nectar, Hreem will burn the ego. Without that, we can only be a Deva. Hreem and Hakara is the thing which makes us jiva. If we know this key (kilakam) we will be fine but it can still be very difficult.

So Trinetrojvalam means having three eyes. All the three eyes are ojvalam (bright). The three eyes indicate the past, present and future. Even though the three eyes are very bright, the brightest eye will burn manmada. Considering Kameshwara and Kameshwari; if Shiva has a third eye, Shakti (Mother) also has a third eye as they are two halves of the same. So the third eye (in the center) is the most ojvala (brightest). If, without the two other eyes and only with the third eye, everybody is a Shiva, a drashta (observer) and nobody will perform any action. It is only due to the past and present that we get involved in life activities. Some event from the past makes us fear the future and the present. So the past causes the third eyes to be not ojvala. You wonder what will happen in the future as if you are the controller of their future but you control neither the past nor future. You are just an observer (a Shiva) experiencing the present. The two other eyes are the jivas; past is preta (ghost) and future does not exist (illusion). One cannot know what will happen in the next moment. So we can only truly experience with the trinetrojvalam, the third eye.



Updates

Srividya Jnaana Peetham in Kancheepuram

Completed Tasks to Date:

Boundary Line Survey: The boundary line survey of Srividya Jnaana Peetham has been successfully carried out by local governmental officials.

Contour Survey: We have concluded a comprehensive contour survey alongside the boundary survey. This form of survey delivers indispensable data about our property's natural terrain and topography.

Ongoing Tasks:

Site Development: Currently, we are in the midst of the site development phase, encompassing activities such as landfilling. This procedure entails modifying the landscape to prepare for construction while ensuring adherence to all the requisite safety and sustainability regulations and standards.

Building Estimates: We are vigorously compiling detailed estimates for constructing various units within Peetham. These estimates span material costs, labour, timelines, and the aggregate budget. This critical stage is fundamental for accurate project planning and fiscal management.

Upcoming Tasks:

Corporate Social Responsibility (CSR) Project Reports: We are working on creating thorough project reports to present to corporate benefactors. These reports explain the nature of our projects and their alignment with the tenets of corporate social responsibility.

Please contact any individuals/Corporates interested in assisting us in securing CSR funds.



Support the development of

Sri Vidya Jnaana Peetham in Kancheepuram

Sri Vidya 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 Sri Vidya Upasaka Sri Guru Karunamaya is developing a Sri Vidya Jnana Peetham in 9 acres of area in Kancheepuram, one of the famous Shakti Peethas.

In this Peetham, RajaRajeswari, the main deity of Sri Vidya, 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 Sri Vidya 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.

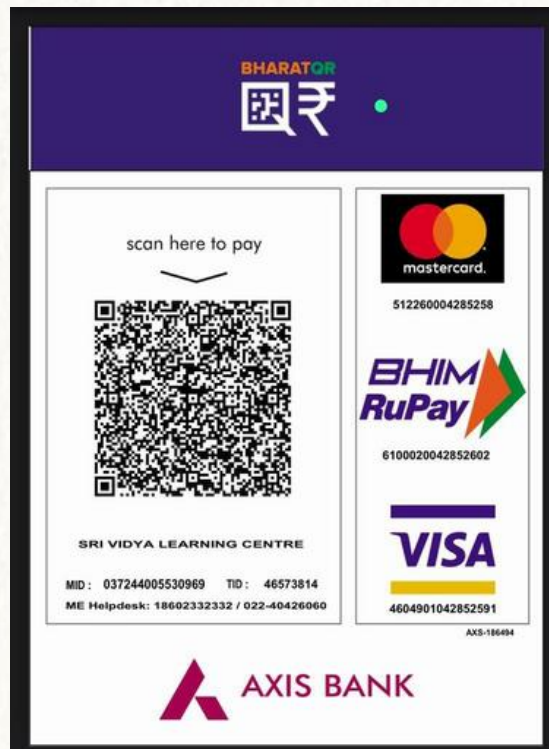


We'd like to ask the donors to scan the below given QR code and donate towards

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

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





Nitya Puja During the Auspicious Navaratri Festival

SAADHANA

Nityapuja during Navaratri

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 dhyayeth sarva vighnopa Samtaye*

3. Achamanam

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

*Aim 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.

*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 (Goddess name) + devathaa muddisya, (Goddess name)+
devathaa anugra siddhyartham , yathaa sakti + (Goddess name) + devathaa nitya poojam karishye*

Put the akshatas along with some water in a plate. Then recite the below given mantras while showing the mudras.

Shodasopachara Pooja

1. Dhyaanam

Take some akshatas in your hand and recite:
(moola mantra) + (Goddess name) + devataayai namaha Dhyayami
And leave the akshatas at Mother's icon/photo.

2. Avahanam

Take some akshatas in hand, recite the following mantra:
(moola mantra) + (Goddess name) + devataayai namaha Avaahayami
And leave the akshatas at Mother's icon/photo.

3. Asanam

*Take some akshatas in hand, recite the following mantra:
(moola mantra) + (Goddess name) + devataayai namaha navaratna khachita simhaasanaarthe pushpam
samarpayami*

And keep a flower on Mother's icon/photo.



4. Paadyam

Recite the following mantra, while imagining that you are washing Mother's feet:

(moola mantra) + (Goddess name) + devataayai namaha paadyam samarpayami and sprinkle some water with a flower on Mother's photo.

5. Arghyam

Recite the following mantra, while imagining that you are washing Mother's hands:

(moola mantra) + (Goddess name) + devataayai namaha arghyam samarpayami and sprinkle some water with a flower on Mother's photo.

6. Achamanam

Recite the following mantra, while imagining that you are offering water to Mother:

(moola mantra) + (Goddess name) + devataayai namaha achamanam samarpayami and show some water to Mother and drink that.

7. Snanam

Recite the following mantra, while imagining that you are giving bath to Mother:

(moola mantra) + (Goddess name) + devataayai namaha snapayami and sprinkle some water or panchamrutham with a flower on Mother's photo and recite "aim kleem sauhauh kleem aim" for 15 times.

(Panchamrutham – a mix of cow milk, curd made of cow milk, cow ghee, honey and sugar)

8. Vastram

Hold a flower or some akshatas and recite the following mantra, while imagining that you are offering clothes to Mother:

(moola mantra) + (Goddess name) + devataayai namaha maha vastram samarpayami/vastraarthe pushpam/akshataan samarpayami, and keep the flower/akshatas on Mother's photo

9. Abharanam

Hold a flower or some akshatas and recite the following mantra, while imagining that you are offering jewelry to Mother:

(moola mantra) + (Goddess name) + devataayai namaha abharanarthe pushpam/akshataan samarpayami and keep the flower/akshatas on Mother's photo.



10. Gandham

Take some gandham (sandalwood paste) on a flower and recite the following mantra, while imagining that you are applying gandham to Mother:
(moola mantra) + (Goddess name) + devataayai namaha gandham dharayami and offer that flower to Mother.

11. Kumkuma

Recite the following mantra, while imagining that you are offering kumkuma to Mother:
(moola mantra) + (Goddess name) + devataayai namaha kumkumam samarpayami and offer Kumkum to Mother.

Here you can offer flowers and akshatas to Mother and recite Ashtottaram of that Goddess.

12. Dhoopam

Light an agarbatti, put off the flame and recite the following mantra:
(moola mantra) + (Goddess name) + devataayai namaha dhoopam aghrapayami and offer dhoopam to Mother.

13. Deepam

Take a lamp, light and hold it above your heart level, and recite the following mantra:
(moola mantra) + (Goddess name) + devataayai namaha deepam darsayami and show the lamp to Mother.

14. Naivedyam

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 OmaapojyotI rasomrutam brahma bhoorbhavasvarom

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:



SAADHANA

(moola mantra) + (Goddess name) + devataayai namaha 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 and show that water to Mother and then have that water.

Recite the following mantra by sprinkling water in anti-clockwise direction around the plate
Amruthamastu Amruthaapidhaanamasi Uttara ouposanam samarpayaami

Imagine washing Mother's hands and say Hastau prakshalayami, show some water with a spoon (Uddharini) to Mother and leave it in a plate.

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

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

15. Mantrapushpam

Take some flowers in hand, recite the following mantra:

Om Katyayanaya vidmahe Kanyakumari dheemahi tanno durgih prachodayat
Om Kulakumari vidmahe mantrakoti sudheemahi tannah kauli prachodayaat
Om TripuraSundari vidmahe Peetha kaaminee dheemahi tanna klinne prachodayaat
(moola mantra) + (Goddess name) + devataayai namaha mantrapushpam samarpayami

Then offer the flowers to Mother.

16. Neerajanam

Light camphor, show it to Mother while reciting the following mantras:

(moola mantra) + (Goddess name) + devataayai namaha neerajanam samarpayami



- You can sing a harathi song.
- Leave one drop of water on the plate.
- Take the heat of the harathi with two hands, apply it to your eyes and say “rakshaam dharayami”.
- 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
- Mayaakruta + (Goddess name) + devathaa nitya pooja phalam sarvam (Goddess name) + devathaa arpaNamastu
- Om Poornamadah Poornamidam poornata poornamudachyate poornasya poornamadaya poornameva avasishyate

Om Santih Santih Santih

Incarnations of Amma Celebrated During Navratri

Mantra, Stotras and Explanation file links are given below.

[Download audio files here.](#)

1. [Bala Tripurasundari](#)
2. [Gayatri Devi](#)
3. [Annapurna Devi](#)
4. [Sakambari Devi](#)
5. [Maha Lakshmi Devi](#)
6. [Lalita Tripurasundari](#)
7. [Saraswati Devi](#)
8. [Durga Devi](#)
9. [Mahishasura Mardini](#)
10. [Shri Rajarajeshwari](#)



Divine Manifestations

The Avatars of Amma Celebrated During Navratri



Bala Tripurasundari

Color: Pink or Yellow | Prasadam: Milk Peda

On the inaugural day of Sharannavaratri, Durgamma manifests in the divine form of Balatripura, epitomizing celestial beauty. Tripura Sundari Devi, signifying Gauri Devi, is the divine consort of Tripura, integrating herself with the universe. Mind, intellect, will, and ego all fall under the benevolent reign of Tripura Sundari Devi. Adorning Akshamala and exhibiting the Abhayahasta mudra, worshipping Amma purifies the mind, leading to everlasting joy. Tripura Sundari Devi holds the esteemed position of being the prime deity in the Tripuratrayam of Sri Chakra.

Devotees, hence, engage in balarchana, seeking the divine blessings of Tripura Sundari Devi. She is revered as the deity bestowing fertility, gracing the worshipers with her divine presence. On this auspicious day, young girls aged between two and ten are adorned in new attire and worshipped, symbolizing the divine embodiment of the Goddess.

The Mantra:

Aim Klim Souh Souh Klim Aim (if initiation by a Guru, this mantra is to be recited 108 times).

For those who do not have initiation, the mantra is **Aim Hreem Srim Bala Tripura Sundaryai Namonamah.**

Stotras (available for download here):

- [Bala Tripura Sundari Ashtottara Shata Namavili](#)
- [Bala Tripura Sundari Stotra](#)
- [Bala Tripura Sundari Kavacham](#)



Sri Gayatri Devi

Colour: Saffron Orange | Prasadam: Payasam or Sacred Paramannam

On the vibrant second day of Sharannavaratra, Amma Gayatri graces us with her divine presence as Devi. Hailed as the vocal embodiment of Sakal Vedic, Goddess Gayatri is the fountainhead of all sacred mantras. Adorned with Sankha, Chakra, Gada, and Ankusha, she manifests with five radiant faces of Mukta, Vidruma, Hema, Neela, and Dhavala hues. The revered Adi Shankara venerated Goddess Gayatri as a symbol of boundless power. Devotees honour her as Gayatri in the morning, Savitri at noon, and Saraswati as the sun sets. The Puranas reveal fire in her face, Brahma in the head, Vishnu in the heart, and Rudra upon the forehead. Meditating on Gayatri Devi bestows infinite mantra power, and Gayatri Upasana illuminates the mind. Chanting the Gayatri Mantra yields the blessings of reciting the Chaturveda.

The Sacred Mantra:

Om bhurbhuvassuvah tatsaviturvarenyam bhargodevasya dhimahi dheyoyanah prachodayat

Stotras (available for download here):

- [Gayatri Ashtottara Shatanamavali](#)
- [Gayatri Kavacha](#)
- [Gayatri Stotra](#)



Shri Annapurna Devi

Colour: Sandalwood or Green | Prasadam: Daddojana

On the third day of the Dussehra festival, Amma adorns the visage of Sri Annapurna Devi. Rice, symbolizing wisdom and life's essence, is called Parabrahma Swarupam. In this form, Amma is draped in a rasapatra. Annapurna Devi, the dispenser of knowledge to Ishwar, the primal monk, illuminates minds through meditation. Invoking her brings forth Mathura bhashana, Samaya Spurthi, Vaksuddhi, Bhaktisraddhas, and Aishwarya. She bestows completeness and embodies the nurturing "Mother," the guardian of world creation. The rasapatra worn by Amma grants Akshaya Shubha, and she endows wisdom and knowledge as divine gifts. Arshavakyam reveals that Amma nurtures those who approach her with unadulterated devotion.

The Mantra

Hrim Srim Kleem Om Namu Bhagavatyanapurneshi Mamabhilashitam Annam Dehi Swaha. This mantra is to be recited 108 times if initiated by a Guru.

Alternatively, **Hrim annapurneswaryai namah pahimam rakshamaam** can also be recited.

Stotras (available for download here):

- [Annapurna Ashtottara Shatanamavali](#)
- [Annapurna Stotram](#)



Shakambari Devi

Color: Dark Blue | Prasadam: Chakrapongali (Sweet)

On the fourth day of Dussehra Navratri, devotees turn their worship towards Goddess Shakambari Devi. Herbs become vegetables under her divine gaze. The Goddess is adorned with many vegetables, earning her the revered title of Sakambari Devi. Even as crops are in their nascent stages, Worshipping her ensures abundant growth and a plentiful harvest of dairy crops. Shakambari Devi is a benevolent mother who guarantees sustenance without scarcity.

According to legend, Goddess Sakambari manifested in a multitude of vegetables (sakamas) during a historical period of severe drought, thereby alleviating the people's hunger.

Mantra:

Hrim Srim Kleem Bhagwati Sakambari Swaha

Stotras (available for download here):

- [Sakambari Ashtottara Shatanamavali](#)
- [Sakambari Kavacham](#)



Shri Mahalakshmi Devi

Colour: Vibrant Green or Yellowish Green | Prasad: Sweet Pongali crafted with mixed rice, jaggery, and an assortment of dry fruits

On the enchanting fifth day of Dussehra Navratri, Amma is adorned as Shri Mahalakshmi Devi. Amma epitomizes Shriman Mahalakshmi in this divine form, gracefully wearing lotuses with both hands, executing Abhaya Varada Hasta Mudras, and serving Gajaraja. Goddess Mahalakshmi is the gracious benefactor of Aishwarya Pradayini. She embodies Ashtalakshmi, the Goddess who vanquished the demon Dolasura. As the Shakti Triad's central power, Amma's worship promises swift boons, as per the Puranas.

Yadevi Sarva Bhuteshu Lakshmirupena Sanstita," proclaims Chandistuthi, signifying Durga as the manifestation of Lakshmi in all sentient beings. Thus, venerating Goddess Mahalakshmi during Sharannavaratra heralds prosperity.

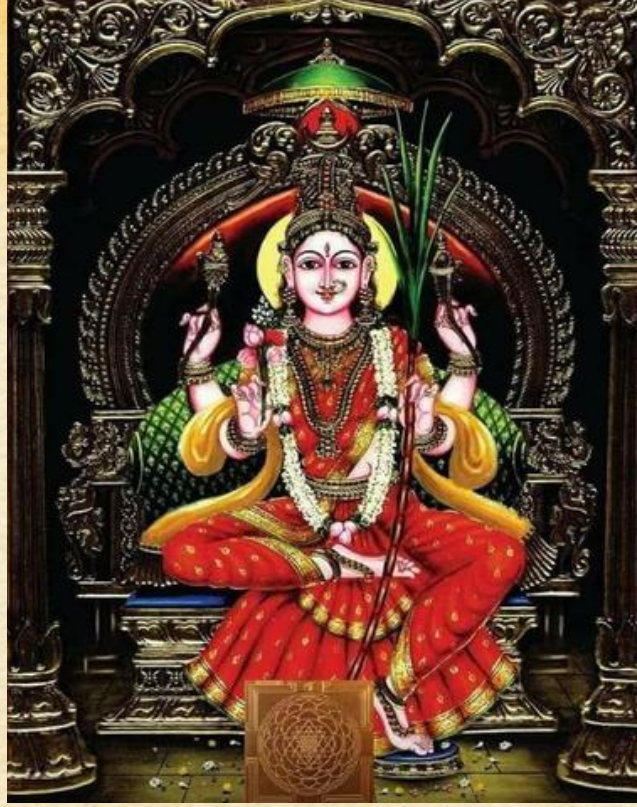
The Mantra

Om Shreem Hreem Shreem Kamale Kamalalaya Praseeda Prasheeda Shreem Hreem Shreem Om Mahalakshmayi Namah (Initiation from a Guru is recommended)

Or **Om Shreem Hreem Kleem Mahalakshmayi Swaha** can be chanted devotionally.

Stotras (available for download here):

- [Mahalakshmi Ashtottara Shata Namavili](#)
- [Mahalakshmi Ashtakam](#)
- [Mahalakshmi Kavacham](#)



Sri Lalita Tripura Sundari

Colour: Red or Yellow or Green | Prasadam: Rice intermingled with assorted vegetables

Amma is adorned as Sri Lalita Tripura Sundari on the Dussehra Navratri's sixth day. Amma is the paramount deity for Devi worshippers, embodying the triune form of Kameswara. The Panchadasakshari Mahamantra venerates Goddess Lalitatripurasundari as the sovereign deity. Amma epitomizes the universal embodiment of maternal tenderness. Goddess Lalita bestows grace upon the devotees. Goddess Lakshmi to the right and Goddess Saraswati to the left serve, wielding a cane, bow, and pashankusa. Banishes the sorrows of impoverishment and manifests all prosperity. Amma Srividya Swarupini. Srishti and Stishti Samhara Rupini.

Mother confers blessings upon Suvasins who diligently perform regular pujas with Kumkum to Shree Chakra or the image of the Goddess.

The Mantra:

For those with Panchdasi Deeksha, the Panchdasi Mantra should be chanted.
If not, **Aim Hreem Shreem Shreematre Namah** should be recited.

Stotras (available for download here):

- [Sri Lalita Ashtottara Shatanamavali](#)
- [Sri Lalita Kavacham](#)
- [Shri Lalita Pancharatnam](#)



Sri Saraswati Devi

Color: White | Prasadam: Cut Pongali or Pulagam

Amma is adorned as Sri Saraswati Devi on the seventh day of Dussehra Navratri. Moola Nakshatra holds a distinctive significance during Sharannavaratra. This auspicious day sees Goddess Durga transforming into Saraswati, the mother of education. The Puranas depict Goddess Saraswati as an embodiment of Brahma Chaitanya. This deity eliminates the ignorance of devotees with the Abhaya Mudra, donned in Veena, Danda (utilized as a support for the hand during chanting), Kamandalam, Akshamala, and seated on a white lotus as an asana. Eminent poets and legendary figures like Vyashabgavan, Valmiki Maharshi, and Kalidasa Munnugu received the gift of eloquence from Amma. When revered, Amma enhances the intelligence of students. She is the goddess of musical literature and resides at the Jihmagra of all living beings.

The Mantra:

Aim vada vada Vagvadini svaha (if initiated) Or else, **Aim Maha Sarasvatyai Namah**

Stotras (available for download here)

- [Sri Saraswati Ashtottara Shatanamavali](#)
- [Sri Saraswati Kavacham](#)
- [Sri Saraswati Suktam](#)



Shri Durga Devi

Colour: Crimson or Violet | Prasadam: Pappu Vadam, Minapa Vadam

On the Ashtami Tithi of Dussehra Navratri, Amma manifests as Sri Durga Devi, symbolizing the supreme force to dispel negativity. The Puranas narrate how, in this avatar, the Mother vanquished the demon Durga.

Durga represents the initial form of panchaprakriti. This Divine Mata bestows blessings and moksha to humans entangled in Bhavabandhas.

Offering prayers to Amma, radiating with the brilliance of a million suns, dispels adversarial forces. Triumph is assured. Worshipping Amma alleviates all planetary afflictions. She bestows rapid grace upon her devotees.

The Mantra

Om Dum Durgayainamah

Stotras (available for download here)

- [Durga Ashtottara Shatanamavali](#)
- [Durga Suktam](#)



Sri Mahishasuramardhini

Colour: Chili red or maroon | Prasadam: Rice made with tamarind or lemon juice

On the ninth day of Dussehra Navratri, Sri Mahishasura Mardhi is decorated as Devi. Mahishasura Mardhini Devi is the highest form of Devi in Navratras. On Ashvayuja Shuddha Navami Amma appeared as Mahishasuramardhi and saved the evil training. Devotees celebrate Aswayuja Suddha Navami as Mahanavami as a sign of victory of Dharma. Amma, riding the lion vehicle and wearing weapons, appears on this day as Mahashakti with the elements of all the gods. If you worship the goddess Mahishasuramardhi as the goddess who killed the demon Mahishasura, all fears will be removed, and all victories will be achieved. Worshipping this mother results in worshipping all the deities.

Mantra

Initiated - **Aim Hrim Klim Chamundaai Vichche**

Or else **Om Mahishasura Mardinyai Namah** should be chanted.

Stotras (available for download here)

- **Sri Mahishasura Mardini Ashtottara Shatanamavali**
- **Sri Mahishasura Mardini Stotram**



Shri Rajarajeshwari

Color: Red, Yellow, or Green | Prasadam: Pulihora, Borelu

Vijayadasami marks celebrating the tenth day of Dussehra Navratri as Shri Rajarajeshwari Devi.

The Mantra:

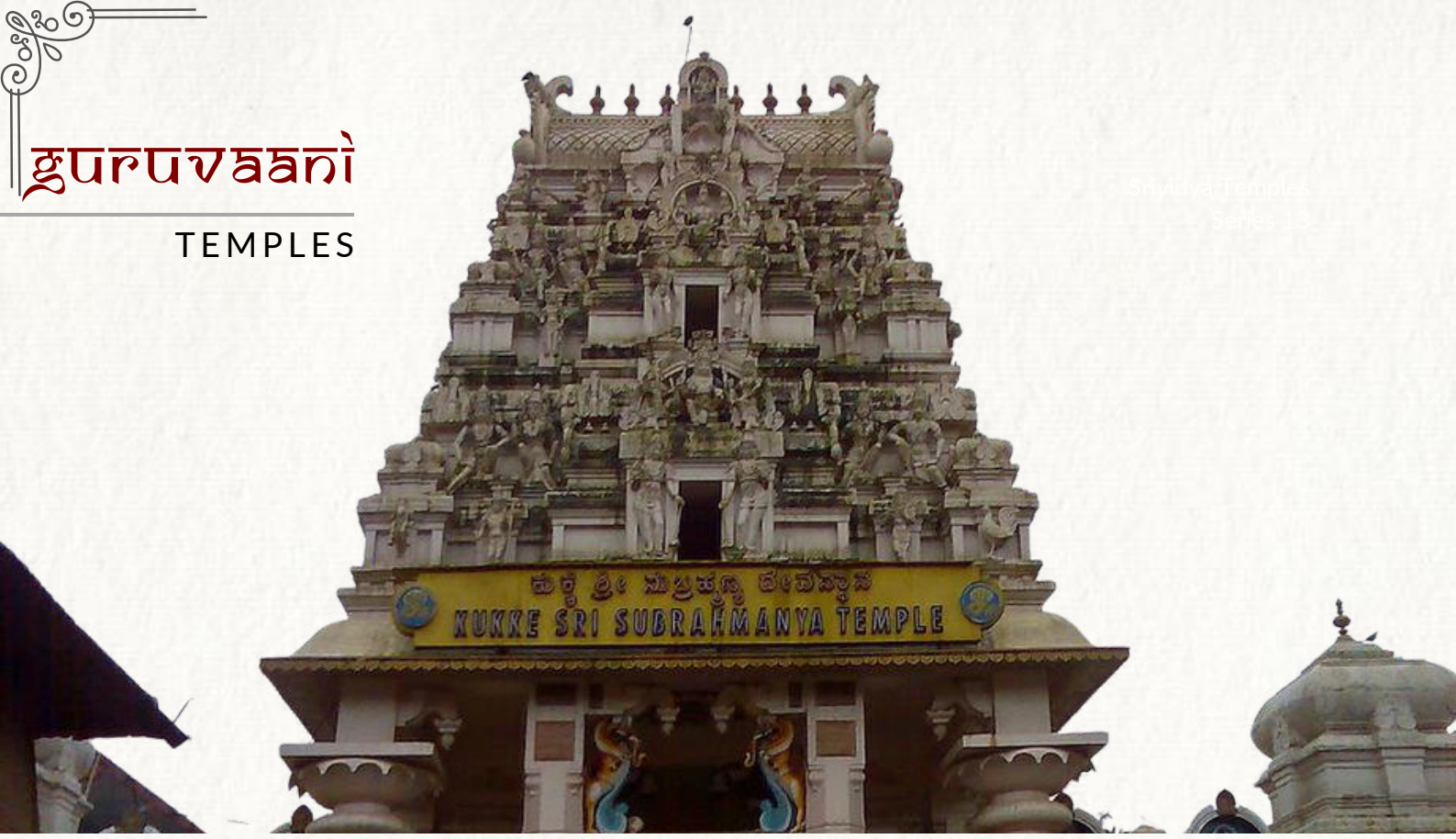
Hrim Rajarajeshwaryai Namah

Stotras (available for download here)

- [Sri Rajarajeshwari Ashtottara Shatanamavali](#)
- [Sri Rajarajeshwari Kavacham](#)
- [Sri Rajarajeshwari Ashtakam](#)



Sri Kukke Subrahmanyaswamy Temple



Ashlesha Bali and Sarpa Samskara are two significant Sarp Dosha Pujas conducted at the Kukke Subramanya Swamy Temple

The famous Kukke Subrahmanya Swamy temple is located in Kadaba Taluk of Dakshina Kannada district in Karnataka. Here Kartikeya is worshipped as the God of Serpents. According to puranas, Vasuki, the divine serpent along with other serpents took shelter from Subrahmanya out of fear of Garuda.

Of all the doshas, kalasarpa dosham troubles the most. Astrologers call this as Kalasarpa yogam also. When afflicted by this dosha, people will not get married, or not have children, or suffer from mental health issues, or run away from home, or they may die young. Kalasarpa Dosha occurs when somebody has killed a snake, but not cremated it properly or have killed one among the snake-couple. These doshas can trouble over a few generations.

There is only one remedy for this, that is Sarpa Samskaram. There are only two places in India where these remedies are performed as per Sastras, they are Kukke Subrahmanya temple and the other is Nasik Tryambakeswar temple.

In Kukke Subrahmanya temple, this Sarpa Samskaram remedy is done by the Devasthanam and also by the Madhwa Peetham adjacent to the temple. Experience shows that among these two, the pooja performed by Madhwa Peetham is more devotional and gives more satisfaction for the people.

Pooja rituals of Sarpa Samskaram are:

TEMPLES

1. Aslesha bali
2. Asteeka havanam
3. Naga Prathistha
4. Sarpa dosha parihara dana kriya

For those people who have sarpa dosham, it is better to get all the four poojas performed. And these remedies when performed on certain tithis(lunar calendar dates) will yield better results. And these remedies are not performed on certain tithis. People who wish to perform these remedies should consult the Madhwa Peetham for better suggestions.

This remedy will take 2 days, on the first day sarpa samskaram will be done between 8:30 AM to 12:00 noon. Two snakes are made out of wheat flour and serpent powers are invoked in them. The life of a snake will be taken away using mantras and then cremation rites will be performed to it and the other will be left in the trees. After this, one should pray for forgiveness of all the mistakes they would have

unknowingly. During the day one, isolation (asoucham) must be observed for the whole day, as if a family member has expired. They must not visit any temple and have the food provided by the Madhwa Peetham only. Outside food must not be consumed.

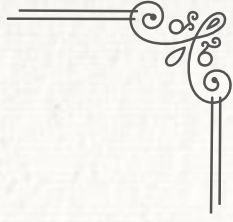
Second day, pooja rituals start at 4:30 AM and asteeka havanam, dana prakriya and Naga Prathishtha will be performed. This will go on till 11 AM and ends after the purification ritual will be done with Punyahavachanam. This completes the remedy ritual.

Dakshina Kannada district where Kukke Subrahmanya temple is located, is a very pleasant place. The temple is located at the center of the village, which is surrounded by waterfalls, forests and mountains and hence a natural beauty.

Subrahmanya village was previously known as kukke town. According to Sankara Vijayam, Sankaracharya has spent a few days in this village as part of his Sankara Digvijaya yatra. Sankaracharya has mentioned this place as "Bhaje Kukke lingam" in his Subrahmanya Bhujanga prayaata Stotram. Sri Subrahmanya Kshetram was beautifully described in Teerthakshetramahamanipurana chapter of Sahyadra Khanda in Skandha Purana sanatcumara samhitha. Sri Subrahmanya temple is located on the banks of Dhara river originating from the Kumara mountain ranges.

Devotees must first take bath in the Dhara river before visiting the Kukke temple. Puranas mention that Subrahmanya swamy has washed his spear(soolam) int his river after killing Tarakasura. Hence the importance of this river.





TEMPLES

Devotees enter the temple through the back gate and perform circumambulation to the main deity. Between the main entry and main presiding deity (moolavirattu) there is a Garuda Stambham (pillar) made of silver. This pillar of Garuda is believed to be consecrated to shield the devotees from the poisonous breath of the great serpent Vasu who resides within. After this pillar comes the external mandir, internal mandir and then Subrahmanya temple. At the center of the temple, there is Peetham and the upper part of the



Peetham has the idols of Subrahmanya Swamy and Vasuki, and the lower part has the idol of SeshaNag. Nityakarma Aradhana is performed on a daily basis and because of its piety and significance, this temple is gaining prominence as well as popularity.

According to Puranas, Shanmukha Prabhu killed the demons Taraka, Surapadmasura and his followers and reached Kumara Parvata along with his brother Ganesha. Indra welcomes him with great pomp. Indra is pleased with the death of the demons and offers his daughter Devasena in marriage and Kumaraswamy readily agrees for the same. They got married on Kumara Parvata on Margasira Sudhha Shashti. Kumaraswamy was also coronated on the same day and was blessed by Brahma, Vishnu, Rudra and many other Gods. Water from many sacred rivers was brought for his coronation and as that water mixed with the Dhara river water, it is now known as Kumara Dhara river.

To escape from Garuda, Vasuki enters a cave in Subrahmanya Kshetra and performs Tapas (penance) for Siva. Happy with Vasuki's penance, Siva appears before him and asks Shanmukha to always be with Vasuki and protect him. That's why any pooja offered to Vasuki or Nagaraja is as good as that provided to Subrahmanyaswamy. Initially, the temple maintenance and purification were handled by Tulu Brahmins, but since 1845, this is done by the Madhwa Brahmins.

Due to the prominence of serpent worship among Tulunad people of Kerala and Karnataka, people of this area worship Subrahmanya swamy irrespective of their caste and religion.

The main festival of this temple is Champa Shashti Mahotsavam, where Subrahmanya Swamy's idol is decorated and taken on a procession through the streets of the village. Apart from this, Makara Sankranti, Mesha Sankranti, Naga Panchami and Sivarathri are celebrated with utmost devotion.

How to reach

Kukke Subrahmanya is located 105 km from the coastal city of Mangalore. One can reach Kukke temple from Mangalore by bus, train, or taxi.





Essential Rituals for Men Seeking Matrimony

If challenges arise in securing marriage, whether through a scarcity of proposals or mismatches, there are diverse rituals and practices across cultures and traditions designed to address these issues. For the former challenge, the pooja ritual mentioned below yields positive results. However, for the latter, certain prerequisites must be adhered to before initiating the ritual.

Evaluating horoscopes for compatibility remains a customary practice before sanctioning a marriage proposal. However, compatibility encompasses more than just astrological alignment in the contemporary era. Factors such as mental maturity, emotional compatibility, communication skills, and mutual understanding and support between partners are pivotal for a thriving marriage. Dismissing a proposal based solely on horoscope discrepancies might overlook the potential for a rewarding and harmonious union. The involvement of parents and families is significant in the matrimonial process, guiding and advising the prospective bride and groom on their roles and expectations in marital life.

For men facing difficulties in marriage, the following can be helpful: (download files from the website: [Argala Stotram](#) | [Narayani Stuti](#)).

1. Seek Gandharva mantra Deeksha from a Guru and chant it 100 times daily: "**Om Gandharva raja viswavaso mama abhilashitam kanyaam prayachha swaahaa.**"
2. Recite the Devi Argala Stotram, which includes the sloka "patneem manoramaam deveem, manovrittanusarineem..." (This is part of the Durga Saptasati, consisting of 700 slokas).
3. Narayani mantras (Slokas 8 to 23 in chapter 11 of Durga Saptasati) - Narayani is Vaishnavi, the presiding deity for marriage. Chanting her name can be beneficial. One can also recite the mantra of Vaishnavi Mata, one of the Matrikas residing in the SreeChakram. Obtain the following mantra Deeksha from a Guru and repeat it 108 times daily: "**aim hreem sreem am aam sauh Vaishnavee matre mohanaasinyai namaha paahimaam rakshamaam.**"

If the proposal proves successful, the recitation of the mantra can persist until the marriage is solemnised, after which it may be ceased.



The Outcomes of Practicing Multiple Upasanas Simultaneously

(Transcription of talk by Guruji)

There exists a multitude of spiritual practices and Upasana paths that individuals embark upon in their pursuit to forge a connection with the divine and reach elevated states of consciousness. Kriya Yoga and Vipassana are notable examples among the myriad available. The belief encapsulated in *"nadeenaam saagaro gati sarva deva namaskaaram kesavam pratigachhati"* suggests that all such paths ultimately lead to the divine Mother. Depending on their inclinations, people often find themselves attracted to particular spiritual paths. However, attempting to traverse multiple paths simultaneously can result in confusion and a scattering of focus. It is vital to comprehend and decipher spiritual experiences accurately.

I often encounter individuals who recount experiences of visualizing the Mother during pooja or in dreams, adorned in a green saree and embellished with abundant jewellery. It is crucial to recognize that such visions or experiences during meditation or dreams might sometimes be manifestations of inner thoughts, memories, or memory leakages. The emphasis should be on inner transformation rather than becoming excessively attached to these experiences. Truthfully, one might encounter unexpected, unimaginable, previously unseen locales and entities. Hearing mantras, encountering Rishis, or even the sound of Mother's anklets in a dream can be sources of joy. However, it is important not to seek validation through social media likes but to focus on genuine spiritual growth.



If we perceive the world as a library, every individual as a book, and experiences as a Guru, there is essentially no need for any Upasana. Realising that spiritual growth is a continuous and evolving journey is essential. This journey comprises three stages – affirmation, confirmation, and reaffirmation, where confirmation of the affirmation paves the way for reaffirmation. Maintaining a journal to document your journey noting emotional responses, reactions, and behavioural changes can be instrumental. Regularly revisiting this journal will assist in evaluating the impact of your spiritual practice.

The progression can be marked by observing enhancements in qualities like patience, forgiveness, unconditional love, and a diminution in negative emotions such as anger and fear. External validation or judgment is unnecessary; self-assessment and introspection are potent tools for evaluating spiritual growth and understanding the influence of your chosen path (Dharma) on your life.

With time, proficiency in conducting essential rituals like idol worship, homam, and pooja in a condensed format can be achieved. I recall an instance when my Paramaguru invited us to observe Navavarana pooja.

Anticipating a lengthy session followed by pravachanas, we were surprised when he completed the pooja internally in a moment, illustrating the essence of “*tatillataa samaruchih*”. To attain such a level of spiritual practice, continuous introspection, acceptance of the world in its entirety, and evolution are necessary – constituting the true essence of Upasana.

Ultimately, the most genuine and enduring experiences are those internal transformations that cultivate greater wisdom, compassion, and self-awareness. While visions, dreams, and mystical encounters can provide meaningful insights, they should not divert focus from the primary objective of Sadhana. Adopting a dynamic approach to spiritual growth, which involves embracing each experience, deriving learnings from it, and progressing with an open heart and mind to subsequent experiences, is enriching and fulfilling.



My experiences with Sri Guru

Vasantha Lakshmi Gollapudi

Sri Matre Namaha

In September 2021, I had the opportunity to participate in Sri Vidya Classes, covering Module 1&2, marking my initiation into Sri Vidya Upasana. Before this, my knowledge about Sri Vidya Upasana was nonexistent. However, a singular thought about the Guru persisted in my mind. If everyone claims, "We have a guru; we follow everything as he directs," why haven't I received the grace of a guru? This thought lingered, and I felt a noticeable disconnect, seemingly unable to form a connection with anyone.

While browsing spiritual programs on TV, I stumbled upon videos featuring

Karunamaya garu. The manner of his discourse resonated with me, prompting me to register for Module 1&2 (English version) through the Soundaryalahari website in hopes of gaining live spiritual insights.

Initial interactions perplexed me, and I struggled to grasp the teachings and wondered if the puja process was similarly intricate. Consequently, I delayed starting the Ganapati tarpanas. However, witnessing others in the group progressing, expressing doubts, and receiving guidance, I pondered, "If so many are accomplishing it, why can't I?"

Subsequently, on a day deemed auspicious, I commenced the Ganapati Tarpanas. The initial stages were perplexing, yet I pursued them with zest. Adopting a routine of rising at three in the morning, I aimed to conclude the tarpanas by six. Despite numerous hurdles, I persevered for 41 days consecutively, experiencing an inexplicable joy. Nevertheless, chanting the Ganapati and Bala Mantra, a practice I upheld for years, was eventually discontinued. Although I seemingly adhered to the Guru's messages within the group, direct interaction with Gururji revealed discrepancies in following his instructions.

A visit to Gururji in Hyderabad in January 2023 brought this to light. I disclosed the specifics of my sadhana, mentioning my consistent practice of Ganapati tarpans but inconsistent chanting. I had to confess my lapses when queried about adherence to other foundational rules. Gururji emphasized the importance of faithful practice of guidelines such as morning meditation facing the northern wall and reciting the Ganapati Moola Mantra 21 times.





I faced reprimand for my omissions, with Guruji underscoring that blessings from Amma were reserved for those who followed the Guru's teachings. He cited examples of devoted sadhakas progressing to Panchdashi Mantra Deeksha with commitment and the Guru's grace.

Despite the stern words from Guruji, there was no anger or resentment within me. I assured Guruji of my commitment to compliance. Strangely, after this interaction, tasks that seemed challenging became manageable, marking the beginning of a transformation within me.

In subsequent months, I participated in Module 3&4 in February 2023 and Module 5&6 in April 2023, completing them without interruptions and adhering to the prescribed norms. Aiming for qualification for Module 7, I rendered service at the Peetha from August 12 to 20. This narrative encapsulates the ongoing journey of my Sri Vidya Sadhana under the watchful guidance of Guruji.

Shri Matre Namah



The Value of Honesty

Once upon a time, in a peaceful village, there lived a diligent woodcutter. Every day, he would wake up at dawn, march into the forest, and chop down trees. He would then sell the wood to the village, earning enough to support his family.

One sunny day, while the woodcutter was busily chopping a tree beside a shimmering canal, oops! His axe slipped from his grasp and splashed into the water below. He peered into the canal, his eyes searching the depths, but alas! The axe was nowhere to be found. Sitting on the bank, the woodcutter felt tears well in his eyes. He worried about how he would provide for his family without his axe. With a heavy heart, he closed his eyes and prayed sincerely to the kindly Goddess of the Forest to help him retrieve his lost tool.

Hearing his earnest prayer, the Goddess appeared before him, warming the air around. She listened to his tale and pulled a golden axe from the water with a wave of her hand. "Is this your axe?" she inquired. The woodcutter said, "No, that's not mine." Next, she presented a silver axe, but again, he replied with a simple "No." The woodcutter patiently waited, his hopes high, while the Goddess searched the water again. Finally, she retrieved his humble iron axe. His eyes lit up, and joyfully, he exclaimed, "Yes, that's my axe!" The Goddess, impressed by his honesty, rewarded him with all three axes - gold, silver, and iron!

Excited, the woodcutter rushed to the village shopkeeper to sell the golden and silver axes. The shopkeeper's eyes widened in surprise and curiosity, "How did you get these?" he asked. With a smile, the woodcutter narrated his adventure with the Goddess of the Forest.



Now, the shopkeeper's mind began to whirl with greed. Imagining the wealth he could gain, he took his axe, hurried to the same spot in the forest, and deliberately threw it into the canal. He then prayed loudly to the Goddess of the Forest. Like before, she appeared and retrieved a golden axe from the water, asking, "Is this your axe?" Overcome by greed, the shopkeeper hastily nodded, "Yes, that's mine!" But the Goddess, who sees all, frowned in disappointment at his dishonesty and vanished, leaving the shopkeeper empty-handed. He searched and searched but never found his axe again.

This enchanting story whispers a wise lesson to all children: the virtues of honesty and contentment bring joy and rewards, while dishonesty and greed lead to loss and sadness. So, little friends, remember always to speak the truth and be grateful for what we have!

Sloka

***Matayo yatra gachhanti, tatra gachhanti vaanaraah
Sastrani yatra gachhanti, tatra gachhanti te naraah ||***

Wherever the mind wanders, there the impulses follow, much like monkeys. In contrast, according to Aryukti, individuals who adhere to the Shastras are deemed nara (human beings). Life can be enhanced by heeding the guidance elders provide instead of solely relying on one's instincts.



Peetham programs for the month of October



- 2nd Oct: Sankata Hara Chaturdhi
- 10th Oct: Nirjala Ekadashi
- 14th Oct: Mahalaya Amavasya
- 15th Oct: Sharannavaratra begins
- 20th Oct: Saraswati Puja
- 22nd Oct: Durgastami
- 23rd Oct: Maha Navami
- 24th Oct: Vijaya Dashami
- 25th Oct: Sarveshamekadashi





Guruji's Birthday Celebration (as per Tithi & Nakshatra)



Photo's : Various events from Guruji's US Tour



Ganapati Puja in US



Ganapati Navaratri Celebrations in Peetham

QUOTE OF THE MONTH

Mantra is a sweet diversion from
materialistic pain and pressure.

~ SRI GURU KARUNAMAYA



గुरुవాణి

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