

Ugadi
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guruvani

Srividya Learning Centre Newsletter

Srividya Temple

Bikkavolu Sri Lakshmi
Ganapathi

Healing

Power of Chandī Mantra

With Ammas' grace

*Srividya Inaana Peetham
is being established in Kanchipuram*



Sri Raja Rajeswari Dhyaanam

Kalyāṇāyutapūrṇacandravadanāṃ prāṇēśvarānandinīm
pūrṇāṃ pūrṇatarāṃ parēsamahiṣīm pūrṇāmṛtāsvādinīm.
Sampūrṇāṃ paramōttamāmṛtakalāṃ vidyāvatīm bhāratīm
śrīcakrapriyabindutarpaṇaparāṃ śrīrājarājēśvarīm



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Srividya Learning Centre (A unit of Soundarya Lahari)

#69, 6th Cross Street, Girinagar Phase I, Bengaluru, K A 560085, India.



srimeru999@gmail.com



[+91 8088256632](https://wa.me/918088256632)



www.srimeru.org

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The Power of Dhoopam in Pooja

Harnessing the Fragrant Smoke for Spiritual Growth and Inner Peace

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

Worship is a common practice in many cultures and religions. It is often performed to receive blessings or fulfil desires. However, it is important to remember that the purpose of pooja is not just to ask for material or worldly benefits but also to cultivate spiritual growth and inner transformation. By focusing solely on the external aspects of pooja, such as the items used and the physical act of performing the rituals, one may miss the opportunity for deeper personal reflection and self-improvement.

It is common for individuals to focus on their problems and desires during pooja, but the practice can serve as a means to redirect attention toward the divine. By approaching pooja with devotion and humility and focusing on the meaning and significance of the mantras and rituals being performed, one can shift their focus from the self to the divine. Through this approach, one may experience a more profound sense of connection and peace and may find that their problems and concerns are also addressed.

When we use dhoopam in pooja, it should reduce our anger. If we use dhoopam daily in pooja, our anger should slowly decrease after some time. How do we know if our anger is coming down or not?

There are various ways to determine if the use of dhoopam in pooja is helping to reduce anger. One way to measure this is by observing changes in your behavior and emotions. For example, suppose you find that you are less likely to become angry or reactive in certain situations or notice that your overall level of anger has decreased. In that case, this may indicate that using dhoopam in pooja has a positive effect.

Another way to measure the impact of dhoopam on reducing anger is by keeping a journal or a log of your emotional state before and after performing pooja with dhoopam. Over time, this can help you to see patterns and trends in your emotional state and can help you to understand how your practice is impacting your emotions.



Be it the dhoopam, deepam, a coconut, or any offering to God, whatever it is, our focus is not on Amma, but on our problems. Sometimes our focus is on the mantra, sometimes not even on that. But if we want our pooja to succeed, we must divert our minds from our problems.

Keeping a journal or a log of your flaws and emotions can be a helpful tool for self-reflection and self-improvement. By writing down your flaws, such as anger, jealousy, envy, and inferiority complex, and grading them on a scale of 1 to 7, you can better understand your emotional state and patterns.

Introspection and self-analysis can help you to identify triggers for your negative emotions and find ways to manage them. By regularly grading your flaws, you can track your progress over time and see how your feelings change.

It is important to note that this process is not about self-criticism or self-blame but about self-awareness and self-improvement. It's also important to remember that it's not only about the number (on a scale of 1 to 7) but also the context, such as the circumstances that led to that number and the thoughts and emotions that came with it that number.

Another critical point to remember is that presenting an agarbatti to a deity is inappropriate while it is still burning. Instead, one should offer it to the deity to symbolically burn away one's faults and purify one's conscience. The ash produced when the flame is extinguished, known as vibhooti, has a pleasant scent.

In the daily pooja, we clearly say "**dhoopam aghraapayami**". So, when the smoke from agarbatti spreads towards Amma, we should say, "Amma! Please smell the fragrance and enjoy it." But if we move the agarbattis fast around her, how can she enjoy the fragrance? How can we trouble her? When performing the ritual of offering dhoopam, it is customary to ring a bell. The bell dispels negative thoughts, but it should be rung slowly and rhythmically, as done in temples. The act should be accompanied by a feeling of surrendering oneself to the deity. The size of the agarbatti is less important than the intention and feeling behind the offering. Without devotional feeling, lighting many agarbattis will not bring about any spiritual growth and will only result in ash. Therefore, it is essential to approach these rituals with devotion and sincerity to achieve the desired outcomes.



गुरुवाणी
PEETHAM



With the grace of Divine Mother Sri Raja Rajeswari
Srividya Inaana Peetham
is being established in Kanchipuram



Sri Matre Namaha

Welcome to Srividya Jnaana Peetham in Kanchipuram, a sacred place that offers a transformative experience for those who seek spiritual enlightenment. Kanchipuram is renowned for its numerous temples and rich spiritual heritage, earning it the unique status of "Nagaresu Kanchi". It is hailed as Mokshapuri, and even an accidental visit to this city is said to offer liberation to the soul.

The Srividya Jnaana Peetham, guided by divine intervention from Kamakshi Amma, found its permanent abode after a rigorous search spanning four years. The 9-acre site, chosen by Amma through Guruji, radiates immense spiritual energy and provides a peaceful and divine atmosphere for those who visit and perform Srividya Upasana.

Over the last 5 years, our beloved Guruji, Sri Guru Karunamaya, has taught Srividya Upasana / Deeksha to over 13,000 disciples, leave alone in the last 35 years. Our hypothetical assumption was that when each disciple contributes ₹ 10,000, we can easily pool the money required for the construction of the Peetham. But most of the disciples are not in touch with the organization. Though Guruji is not in favour of collecting money, we are left with no other option than to create a modus operandi to pool money for the construction of Peetham. Please note that everybody will have an equal opportunity to contribute to this divine cause. Please note that however small the amount would be, it will be equally valuable and you will still receive the blessings of Guruji & Divine mother. Please come forward and donate as much as you can and as little as you can.

Here are some of the noteworthy locations around the Srividya Jnaana Peetham:

- Located just 5 kilometres from the renowned Kamakshi Amma Temple
- About 1 kilometre from the revered Varadharaja Perumal Temple
- About 500 meters from the site where Sri Chandrasekhara Saraswathi Mahaswamigal conducted a Tapasya (penance) for one and a half year
- Has a completed Siva temple in the North East and another Siva temple in the North West corner as divine protection for the site
- 25 kilometres from the proposed International Airport and 80 kilometres from Chennai



Proposed Development at the Srividya Jnaana Peetham

- Sri Rajarajeswari Peetham (with a 9-feet high idol of mother in black granite) with Varahi and Rajasyamala on either side that can easily accommodate 500 upasakas in a big hall for saadhana
- Goshala to accommodate up to 100 desi cows from different regions in North West direction
- Pushkarini along with Tapovanam (provision for Meditation) around it for Saadhana in North East direction
- Aushadavanam (Herbal Garden), Nakshatra Vriksha vanam & Kadambavanam (flower garden)
- Yaga Shala as per traditional architecture mentioned in the Agama Shastra
- Annaprasada (Kitchen & Dining hall) for anyone who visits or stays in the Peetham
- Kuteerams (Independent cottages - 575 sq. ft.)
- Nivasa Gruham (Studio apartment - 350 sq. ft.)
- Vasati Gruha (Dormitory)

Ways to Support the Peetham

Saadhakas can contribute to and be a part of Srividya Jnaana Peetham's mission in a number of ways. SVLC team, under the guidance of Guruji, has put forth a proposal to allow those who donate to this cause to receive the following benefits:

- Donate ₹ 36,00,000 or more for a lifetime stay of the primary subscriber and their family in a 575 sq. ft. Kuteeram (Independent cottage)
- Donate ₹ 18,00,000 or more for a lifetime stay of the primary subscriber and their family in a 350 sq. ft. independent studio apartment
- Donate ₹ 3,00,000 or more for a one-month stay at a stretch or 4 weeks of stay every year for 15 years in a 575 sq. ft. Kuteeram (Independent cottage)
- Donate ₹ 1,50,000 or more for a one-month stay at a stretch or 4 weeks of stay every year for 15 years in a 350 sq. ft. independent studio apartment
- Donate ₹ 50,000 or more for a one-month stay every year for 15 years in a dormitory (shared accommodation)

However, you are free to donate whatever you can for the fulfilment of this project which will be received gladly by us and used for the divine cause. in this way, everybody can be part of this project irrespective of their financial status

ONLY based on the request, for a donation of ₹ 72,00,000 we will also construct a separate G+1 Kuteeram for a lifetime stay of the primary subscriber and their family in an 1150 sq. ft. Kuteeram (Independent cottage)

Regarding any clarification about the accommodation, please get in touch with Visweswar Nittala via WhatsApp on +91 98487 21281 or SVLC at +91 80882 56632



PEETHAM

Preferred payment mode is Direct credit to Axis Bank account in Indian Rupees. For foreign contributions, they can leverage their respective NRE/NRO accounts.

By supporting the Srividya Jnaana Peetham, you can be a part of our mission to spread the ancient wisdom of Srividya and contribute towards the construction of the planned developments that will serve as a beacon of spirituality and transformation for generations to come. Your contribution will help us create a space where devotees can feel blessed and experience the divine energy of the Peetham. Join us in this divine endeavour and help us build a sacred space that will inspire and transform the lives of countless people. Donate now and be a part of this noble cause!

Question & Answers

Q: Is it possible to donate in instalments if the entire amount is not available immediately?

A: Yes, we can allow for payment in 3 instalments. However, the first 2 instalments must be paid within the next 2 months, and an additional 6 months can be sought for the final instalment.

Q: What if we cannot pay this much amount but want to stay at the peetham when we come there?

A: Our peetham will likely have cottages/studio apartments that are vacant for devotees. Devotees can pay a nominal amount per night to stay as decided by the SVLC board.

Q: Who will hold the legal title to the property - the peetham or the donors?

A: Legal title and all rights to the property, including the land and constructed portion, will entirely reside with the peetham. However, all donors' interests concerning the proposed benefits, such as accommodation, duration of stay etc., will be protected through official documentation from the peetham.

Q: Can we make cash donations?

A: For queries regarding cash donations, please contact Mr. Visweswar Nittala garu on WhatsApp at +91 98487 21281.

Q: Can devotees make smaller donations if they cannot contribute from within the given packages?

A: Yes, any donation, however small, is equally valuable for the divine cause. Guruji will try to see some benefit that can be accrued to such donors later in time.

Q: What details must be shared with the peetham after completing the donation?

A: The following details must be shared: your full name, email ID, phone number, address, PAN card (or address if PAN card is unavailable), date of remittance, remittance details, and the purpose/package of the donation.



PEETHAM

Q: Can the devotees stay beyond their committed duration?

A: Yes, we are not a commercial organization. Accommodation can be extended based on availability and Guruji's discretion.

Q: Is it mandatory for us to stay at peetham if we donate?

A: No, it is not mandatory to stay in the peetham if you make a donation. You can decide whether to stay or not stay based on your personal situation. While staying at the peetham is not necessary, it is recommended, as it can be an enlightening experience.

Representation of a proposed Srividya Inaana Peetham



More images on page no. 29



Ugadi

A Time for Introspection and New Beginnings



By Sri Guru Karunamaya (Transcription of talk by Guruji)

Telugu New Year is also known as Ugadi or Yugadi. God doesn't have a beginning, mid, or end. But living beings like us have a beginning and an end. For people like us who are on a journey without the knowledge of the beginning and ending, Ugadi is a great opportunity. We must consider this a chance to review the karma we have accrued. As per the Puranas, Brahma started his Creation on this day, and Krishna left his avatar that day.

We must consider Ugadi as a milestone in our life. For people in the Income Tax department, March 31st is an important milestone; in the same way, Deepavali is significant for businesspeople. In the same way, people like us should review the karma we have done in the business of our life.

On Ugadi day, we must revisit all the deeds (karmas) we have done over the past year. It is perfect for doing this task. This is also known as introspection. We must close the balance sheet if we want to profit in life's business. We should identify the misdeeds that we have done in the past year. After birth, our parents have taught us a few sound life principles; it is wrong if we have crossed those. We would have learned a lot from our parents, Gurus, Puranas, Upanishads and sacred books – we should introspect to see if we have crossed our limits. We should check how many times we would have crossed the rules like “one should not tell lies”, “one should not be angry”, “one should not overreact to situations”, etc. It is better if we can check ourselves against such principles every day. On Ugadi day, we must make some promises to follow a good lifestyle just as we celebrate the New Year on December 31st night, the same way we must plan to stay happy during Ugadi.

Even the environment teaches what we must do on Ugadi. We can see new tender leaves during Ugadi. The tender leaves of a mango tree tell us that whatever has happened has happened – better late than never and start a new life. You hear a pleasant musical note from within when you see such tender leaves. Mother Nature tells us that seasons are changing, and one must be careful.

GURUVAANI

We make a delicious dish Ugadi Pachhadi, comprising all six primary tastes with new tamarind, raw mango etc. We must add neem flowers for bitterness, sugarcane and jagger for sweetness, tamarind and raw mango for a sour taste, salt and chillies for a hot taste, and a banana to make Ugadi Pachhadi – offer to Goddess Mother as naivedyam and relish it. We must accept that just as we have different tastes in food; there will be different situations in life, such as sounds, sad, funny etc. Ugadi Pachhadi gives us that philosophical thought. We must accept Ugadi Pachhadi as a reminder of the energy provided by Mother.

We wear new clothes on Ugadi day. Generally, the festival starts with new garments, giving new energy and a feeling of a new beginning. We worship Mother, offer Ugadi Pachhadi as naivedyam to her, and have it. We must pray to Mother that with Her Divine Grace, our life should be filled with happiness. We must meditate on our form (swaswaroopa dhyanam).

Jeeva is always considered to have a fickle mind. On Ugadi day, we must promise to move away from fickle-mindedness towards a stable sense. If we maintain detachment (nirvedam), our karma will reduce. It becomes pleasant when we take off karma from a jeeva's life. Karma brings happiness and sadness into one's life, so we must always decide to stay pleasant.

We read Panchangam on Ugadi day. The astrology experts say we must not limit ourselves to reading just the income, expenditure, praise, and insult but should read it in order. First, they tell us about eclipses as they are essential. Even if one has not taken any mantra deeksha, they can recite God's name, such as "Om Namassivaya" or "Om Namo Narayanaya", during the eclipse time. According to the mantra sastra, the power of the mantra increases multifold during the eclipse time as the earth's gravitational force will be less.

Then they describe the Sankranti Purusha, which denotes the imaginary picture of the upcoming year. Different organs of Sankranti Purusha depict other qualities, such as his eyes representing kindness, his mouth representing good speech, and his chest representing compassion.

Then they discuss the various situations in the country, such as timely rains, crops and their yields, political stability etc. Panchangam tells us that we must think about our country as well.

Along with our physical body, we have one more called the astral body that denotes our upcoming lives. On Ugadi day, we decorate our houses with mango leaves, wear new clothes, have good food with friends and family, we spend a good time watching academic and other pleasant programs. All this denotes the happiness that comes with spring and its beauty.

Just as we took some decisions and made promises while reading Panchangam, we must also make some rules and regulations for a good life. The following are a few:

First Rule: Limited food – Eating little food in proper measure. We must use the remaining food for the poor and desperate. We must promise to provide food for at least one hungry person somewhere.

Second Rule: Leaving favourite food – Anything such as favourite food, place, or person makes us attached. We need the energy to come out of that attachment. For many people, getting connected to something is more accessible than getting detached. To attain this detachment, we must cook our favourite food and serve everybody happily. Though the mind tells you to eat your favourite food, you must restrain and see happiness in others enjoying the food. It is an excellent upasana to find joy in others' happiness. With this, we can gain control of our senses and develop staying detached.

Third Rule: Talk less – almost 75% of our energy goes off in talking. 98% will be about the world and 2% about us. So, we should learn to speak to ourselves and enjoy ourselves as if “the whole world is mine, but I am alone”. We should talk to ourselves as in “swatmanandalavebhootha”. As Ramana Maharshi said, when a person is born, he has a question, “ko ham?”. That “ko ham?” sounds like “kua kua” (the cry of a baby). By the time we get to know the answer to “ko ham?” most of our life is over, and it is generally towards the end that we get to know the answer is “so ham”. Our life will be wonderful if we get to know this much before. To learn such things, we must regulate to talk less and introspect more with questions such as “who am I”, “who is seeing” “what is being seen” and “who is experiencing the joys and sorrows of life”, “why did I come here”, “where will I go after death”, “do I have another life”, “what takes me to next life”, “what is a good deed (punyam)”, “what is a bad deed (papam)”. If we spoke ten sentences last year, we must make a promise to talk only one sentence this year, and if we have spoken one sentence previous year, make it one word this year. And if it was one word last year, try to remain silent (mounam) this year. Even though this is difficult in practice, we must try it.

Fourth Rule: Sleeping on the floor (Bhoosayanam) – this means one should sleep on a mat on the floor and maintain celibacy (brahmacharya). But the real intention is to remind you of the day you were born, which means you have come to the earth. And you must always try to remember your non-egoistic nature when you were born.

If we can follow the four rules – limited food, quit a favourite food, talk less and sleep on the floor throughout the year, our life will become as beautiful as spring (vasantham). You will have a bright life as if it were spring forever, and every day is a festive day, as in “nityayavvana madasalini”.





Varnamala Nyaasam

Enhancing Speech Purity and Manifestation through Matruga Beejaksharas

Varnamala Nyaasam is a powerful ritual in which the 50 letters of the Sanskrit alphabet, known as Matruga Beejaksharas, are recited and focused on to enhance the purity and manifestation of speech. This practice is very simple yet effective and particularly beneficial for young people.

"Varna" has two meanings: 'letter' and 'colour'. However, "Varna" in this context refers to the letters of the Sanskrit alphabet, of which there are currently 50, referred to as "Matruga Beejaksharas."



Our Divine Mother, according to Lalitha Sahasranamam, is said to be present as the prana shakti (life force energy) within every letter spoken between "Aa" and "ksha"

"Damshtro jvala akshamaladi dhara rudhira samsthitha".

Similarly in Chit Shakti Ashtothara Nama, it says the following: "Akaraadi kshakaaraantha vaikharee vaak swaropaaaya namah". As per this, Lord Shiva is said to exist as the explicit sound(vaikharee) when speaking from "Aa " and "ksha" in His aspect as the Universal parent. This means that both Divine Mother and Father are considered to be present in the act of speaking and in each letter/syllable spoken.

Most people believe that only specific combinations of syllables, like "Om Namah Shivaya" or "Om Namo Narayana," are mantras and that normal speech is not considered spiritual. However, as per the above explanation, every sound, including normal speech, is considered to be the manifestation of the universal Mother's Beejakshara(seed letter). This means that every sound we make is considered spiritual and has the power to connect us to the divine. The distinction between normal speech and mantras is not as clear-cut as we might think, and all speech can be considered spiritual and powerful.

According to the yoga shastra, Shiva comes down in the form of pulses from the brain, and Shakti, in the form of power from the Muladhara rises. The union of Shiva and Shakti at the Vishuddhi Chakra (vocal cord) results in sound creation. The mantra recited for correcting speech defects,

***"Vishnur Yonim Kalpayathu tvashtaa roopaani PigmSathu
aasim chathu Prajaapathir daathaa garbham dadaathuthey
Garbham Dehi cineevaali Garbham Dehi Saraswathi
Garbham tey aswinou devaa vaa dattaa pushkarah srajaah namaha"***

confirms this theory. The mantra asks for the union of Shiva and Shakti to give birth to the sound, which is considered the baby. It is said that every time we speak, we become pregnant in a sense, and the sound created is considered a manifestation of the divine. This emphasizes the spiritual power of speech and how every sound has the ability to connect us to the divine.

When an individual recites the Varnamala, it is referred to as Nyaasam. Nyaasam involves the transfer of cosmic energy through different parts of the body. This can be done through physical touches, such as in the case of Kara Nyaasam and Anga Nyaasam, or non-physically, as in the case of Matraka Nyaasam. In Matraka Nyaasam, the sound waves generated when pronouncing the letters are believed to work on the individual's Naadi mandala, a network of energy channels in the body.



Mantra:

Below are the first 16 syllables of Matraka Beejakshras.

Telugu	Devanagari	IAST
అం నమః	अं नमः	Aṁ Namaḥ
ఆం నమః	आं नमः	Aaṁ Namaḥ
ఇం నమః	इं नमः	Im Namaḥ
ఈం నమః	ईं नमः	īm Namaḥ
ఉం నమః	उं नमः	um Namaḥ
ఊం నమః	ऊं नमः	ūm Namaḥ
ఋం నమః	ऋं नमः	ṛm Namaḥ
ౠం నమః	ॠं नमः	ṝm Namaḥ
ఌం నమః	ॡं नमः	ḷm Namaḥ
ౡం నమః	ॢं नमः	ḹm Namaḥ
ఎం నమః	एं नमः	em Namaḥ
ఐం నమః	ऐं नमः	aim Namaḥ
ఓం నమః	ओं नमः	Om Namaḥ
ఔం నమః	औं नमः	aum Namaḥ
అః నమః	अं नमः	aṁ Namaḥ
అహం నమః	अं नमः	aḥm Namaḥ



SAADHANA

The below group of letters, are associated with male energy and are said to produce the energy of Shiva in His Taandava dance:

Telugu	Devanagari	IAST
కం నమః	कं नमः	kam Namaḥ
ఖం నమః	खं नमः	kham Namaḥ
గం నమః	गं नमः	gam Namaḥ
ఘం నమః	घं नमः	gham Namaḥ
జం నమః	जं नमः	ñam Namaḥ

The next group is associated with female energy and is said to produce the energy of Shakti in Her Lasya dance:

చం నమః	चं नमः	cam Namaḥ
ఛం నమః	छं नमः	cham Namaḥ
జం నమః	जं नमः	jam Namaḥ
ఝం నమః	झं नमः	jham Namaḥ
ఞం నమః	ञं नमः	ñam Namaḥ



The next set is Siva's energy:

టం నమః	ఠం నమః	ṭam Namaḥ
ఠం నమః	ఠం నమః	ṭham Namaḥ
డం నమః	ఢం నమః	ḍam Namaḥ
ఢం నమః	ఢం నమః	ḍham Namaḥ
ణం నమః	ణం నమః	ṇam Namaḥ

The next is Shakti's energy:

తం నమః	తం నమః	tam Namaḥ
థం నమః	థం నమః	tham Namaḥ
దం నమః	దం నమః	dam Namaḥ
ధం నమః	ధం నమః	dham Namaḥ
నం నమః	నం నమః	nam Namaḥ

The below is Siva's energy:

పం నమః	పం నమః	pam Namaḥ
ఫం నమః	ఫం నమః	pham Namaḥ
బం నమః	బం నమః	bam Namaḥ
భం నమః	భం నమః	bham Namaḥ
మం నమః	మం నమః	mam Namaḥ



SAADHANA

Below is Shakti's energy:

యం నమః	यं नमः	yam Namaḥ
రం నమః	रं नमः	ram Namaḥ
లం నమః	लं नमः	lam Namaḥ
వం నమః	वं नमः	vam Namaḥ

Union of Shiv Sakthi's energies (Taandava and Laasya):

శం నమః	शं नमः	śam Namaḥ
షం నమః	षं नमः	ṣam Namaḥ
సం నమః	सं नमः	sam Namaḥ
హం నమః	हं नमः	ham Namaḥ
క్షం నమః	क्षं नमः	ksham Namaḥ

Benefits:

The main benefit is that when Varna Matruka Nyaasam is performed, it balances an individual's male and female energy. Male energy gives you the required ego. You may wonder why ego is necessary. A bit of ego should be there for living. Just very little! The male energy provides the individual with a necessary level of ego, which is essential for living. The female energy provides compassion, forbearance and unconditional love. By balancing these two energies, Varna Matruka Nyaasam helps to create a complete personality.

Additionally, Varna Matruka Nyaasam also helps cultivate the qualities of speech - "Mrudu, Madhura, Sarala & Gambheera". It encourages individuals to respect their speech as they would respect mantras and use them only for learning and sharing knowledge(jñāna). The quality of speech will be enhanced, making it more attractive and making the individual a better orator This can be especially beneficial for public speakers, teachers, or anyone who frequently communicates with others.



SAADHANA

While speaking, you should focus on the sound and go internally and worship one of the Tanmatras, namely Shabda. The Tanmatras are Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), and Smell (Gandha).

The second benefit of practising Varna Matraka Nyaasam is that it helps move away from external worship of idols and yantras towards focusing on one's inner self. Focusing on one's sound and worshipping the sound energy as a divine mother, it helps in developing a deeper connection with the inner self.

Also, my Guru Sri Amritananda Saraswathi Garu used to say that by practising Varnamala Matraka Nyaasam frequently, one will develop the qualities of Vaak Suddhi and Vaak Siddhi, which are purity of speech and power of manifestation. This means that the individual will develop the ability to express themselves clearly and effectively and also the ability to manifest their thoughts and ideas through their speech.

Hence Varna Mala Nyaasam is considered an important practice in Srividya. Additionally, it is also beneficial when performing Shatchakra japam, a meditative practice that involves the repetition of a mantra while visualizing the different chakras. By remembering all the letters from "Aa" to "Ksha" and in reverse, the individual will be able to recite and focus on the letters while visualizing the chakras, thus enhancing the practice.

When reciting mantras such as "Om sreem hreem kleem gloum gum ganapathye vara varada sarva janam may vasamanaya swaahaa!", the power of Varnamala Nysam will become apparent if you can concentrate on each letter. This is because the sound originates from inside, and the root of the sound is the Divine Mother. We can develop a great understanding of Goddess Mother, who makes it possible to deliver sound through the vocal cord and then makes us listen to the same. The individual is just a witness! The one who is doing this and making us do this is both the Goddess Mother.

External poojas, such as Japam, rituals and homams, provide discipline and give a basic trust in the universal mother as a source of protection. However, as stated in the Lalitha Sahasranamam, it is important to move inward, or "Antharmukha samaaraadhyaa bahir mukha sudurlabhaa". This is because experiencing the mother through external worship may be slow and difficult.

By moving inward and practising Varnamala Nyaasam or Shat Chakra Japam, one can achieve inner peace, and this result is based on the amount of practice. As one practice, they will begin to worship sound energy while reciting the mantra and even in normal times. This is considered the highest form of worship. This is "nada brahma sadhana", and by doing this, the unity of jeeva and Brahma can be attained.

Procedure:

Varnamala Nyaasam is not a traditional pooja but a yoga practice which aims to increase the practitioner's internal energy. There is no specific time to perform this practice, it can be done whenever one has a few minutes to spare, typically, it only takes 5 to 10 minutes.



SAADHANA

When practising Varna Matraka Nyaasam, the focus should be initially on the sound of the letters. As the practice progresses, visualization of the letters on the different petals of the chakras can be included to enhance the practice by covering two Tanmatras: Sabda (Sound) and Roopa (Vision).

One can gain great energy by visualizing the colours of each chakra and their shapes and then visualizing the letters in each petal. One can gain wonderful energy by following or visualizing the curves of the alphabet in a split second. This visualization helps to energize the nervous system.

In the next stage, one should visualize the alphabet in the appropriate chakras. This visualization helps us to energize the chakras and take us to a higher energy level.

The following are the steps that need to be taken to enhance the power of the Varnamala Matraka Nyaasam:

1. Memorizing the letters from "aa" to "Ksha" and in reverse "Ksha" to "aa"
2. Start the practice by reciting the letters "Am Namaḥ" to "ksham Namaḥ".
3. Once you are very confident and comfortable, move to the next stage: recite the letters in reverse order from "ksha" to "aa".
4. Next, see the letters in the Devanagari script in the proper petal position of the chakras.

Combining the visualization of the letters with the correct colour of the petal to which the letter belongs to and producing the proper sound of that letter, all three elements will enhance the power of the Varnamala Matraka Nyaasam.

Chart indicating the letters, chakras and the associated colour:

Chakra	Color	Letters	Visual
Aajna chakra	Indigo	Haa to ksha	



Visuddhi	Blue	"A" to "Aha"	
Anaahathaa	Green	"ka" to "Ta"	
Manipura	Yellow	"da" to "Pha"	
Swadhishtana	orange	"ba" to "La"	
Muladhara	red	"Va" to "Sa"	



Bikkavolu Sri Lakshmi Ganapati Temple

Whisper Your Desires to Ganesha

India is known to be the Home of temples. In this country, where there are said to be 3 crores (mukkti) deities, the first worship is always performed to Lord Ganesha. The Bikkavolu Lakshmi Ganapati Temple has Lord Ganesha as the presiding deity, attracting the attention of pilgrims and thousands of devotees worldwide. Here, devotees speak out their desires directly in the ear of the Lord Ganesha. There is no similar temple where wishes are spoken to God directly.

This unique Ganapati temple is located in the village of Bikkavolu, East Godavari district of Andhra Pradesh. The Ganesha idol here is known as the most powerful and is Swayambhu (one born from the earth by himself). Local inscriptions make it clear that the Chalukyas built a beautiful temple for this Lord in 840 AD after knowing the glory of this Lord Ganesha.

According to local legend, the temple was earlier submerged in the ground. Over time, the idol grew and emerged out of the ground. Even now, we can observe Ganesha's idol increasing in size day by day. We can still observe this growth. Also, in this temple, the trunk of the Vinayaka idol is on the right side.



Several years ago, one day, Lord appeared directly in one of his devotee's dreams and told them about his existence. Then the devotee informed the other devotees, and they all came together and unearthed this idol. One of the rarest things here in this Kshetram is that devotees tell their wishes directly to Lord by speaking into his ears, and it is believed that their long unfulfilled desires will be fulfilled by doing so.

'Vakratunda Mahakaya, Koti Surya Samaprabha, Nirvignam Kurumedeva, Sarva Karyeshu Sarvada' – chanting Lord's glory here will undoubtedly fulfil the desired wishes. Being the Lord of Vighnas, Lord Ganesha's powers are unimaginable as he is worshipped even by Gods and is always there for devotees everywhere.

TEMPLES

About the idol

The Bikkavolu Sri Lakshmi Ganapati idol is 10 feet tall and 6 feet wide. The peculiarity of this place is that the head of the Lord with a tremendous body is turned to the right. The Lord is ornated and gives a pleasant appearance with Nagabharana, Naga Molotadu, Nagayajnopaveeta and Billakattu Panche and is well-known as the God who fulfils every wish of devotees.

Likewise, devotees believe that if they visit Nandi and Lord Bhulingeshwara here, all their sins will be washed away. This Kshetram has many temples built by Eastern Chalukyas (Eastern Chalukyas, also known as the Chalukyas of Vengi, a dynasty that ruled parts of South India between the 7th and 12th centuries).

The village got its name from the Chalukya king Vijayaaditya 3rd Guna, who ruled the region between 849 and 892 AD. Among the many temples built during his time, Sri Raja Rajeshwari Temple and Sri Chandrasekhara Swamy Temple are very important.

One can experience the divinity of Mother as soon as one enters the Raja Rajeshwari temple. This Kshetram also has Virabhadra Swamy and Subrahmanya Swamy temples.



How to Reach

Transportation:

By Road

30 kms drive from Rajahmundry

31 kms drive from Kakinada.

By Air

Nearest Madhuripudi Airport is 35 km from here.

By Rail

The nearest railway station Samarlakota is 10 km away.

Temple timings

7 AM to 12 PM & 4 pm to 9 pm

Address

Bikavolu Lakshmi Ganapati Temple,
Bikkavolu Village, Bikkavolu Mandal, East Godavari District, Andhra Pradesh, Pin Code: 533344.



Overcoming Life's Challenges with the Power of Chandī Mantra

Regaining Morale with Srividya Saadhana

Sometimes we lose our morale. Let us see how we can get out of such situations with the help of "SriVidya". In the story of Raktabeeja, when multiple Raktabeejas were getting originated from each drop of blood, Gods (devatas) also lost their morale and went to Goddess Mother for Her support. In this story, the Gods themselves lost their morale, so it is common for humans to lose their morale sometimes. The main reason for losing morale does not have a steadfast belief in God.

We must always think that our life is good and it will always be good. We will not lose our morale if we always follow a spiritual way of life along with Dharma. We either gain or lose confidence based on the situations that occur in our life. There can be many situations, such as children not listening to elders, not getting admission to good colleges etc. As confidence or courage is inside us, it is always called the courage of the heart.

We have overcome many problems in life, but we still lose our confidence or morale when a new problem arises. If a higher authority troubles an employee, he loses his courage and thinks of even ending his life. People think everybody must listen to them and everything should happen as they wish. This happens at "**Manipura chakram**". Manipura Chakram is the centre of power.

We can do 95% of what we need, such as getting up on time, doing our daily chores, eating good food, getting ready and going to the workplace – but we are more worried about the remaining 5%. Chandī Paat says, "**Drishti doshe pi vishaye, mamatwa krishna maanasa**".

REMEDIES

That means even though we know that a particular thought makes us sad, we still think of the same. We think about the job we didn't have, but we don't think that "I am alive today, and my spine is good and strong", or "there are many people who can help me get a good job". This is Tamasic Guna, and it is Mother Chandi who can help us from such situations.

Chandi Mantra – "**Aim hreem kleem chamundayai vichhe**".

One important fact. People should use this mantra as medicine and solve their problems – they should not intend to gain some supernatural powers with this. We are publishing this mantra here without any secrecy so people can use it to solve their problems. Everybody is eligible to use this mantra to solve their problems.

While reciting this mantra, we can gain much energy if we move our focus, as mentioned below. If not possible, you can usually recite it.

"**aim**" – right eye

"**hreem**" – left eye

"**kleem**" – third eye

"**chamundayai vichhe**" – head

In this mantra, "aim" is Saraswathi beejam, "hreem" is Lakshmi beejam, and "kleem" is Gowri beejam. The combination of these powers is "Chamundayai", and we invite Her, "vichhe". This is the Navakshari Mantra, and by reciting this, we can gain courage and strength.

We must recite this mantra without any mistakes in pronunciation, especially "vichhe". Even if you make a slight mistake, don't worry – Mother is the epitome of kindness – she will forgive us. That's why we recite "mantra heenam, kriya heenam, bhakti heenam" at the end of puja and think, "Amma, You are the one who makes me recite these mantras; if I make any mistake, please forgive me!"

When the Guru gives us a mantra to solve our problems, we must use it for the same purpose. It will be good to recite this mantra as many times as possible for people who have lost their morale. And it is even better if they can concentrate or focus on their navel while reciting this mantra.

As this mantra is used to solve our problems and not as part of Upasana, there are no special rules to be followed. When a house is on fire, we call the Fire Department urgently and don't follow any protocol. There is a difference between everyday situations and emergencies, and the rules change according to the situation.





Upcoming Events & Srividya Classes Dates

Events at Peetham

8th March: Holi

22nd March: Ugadi

30th March: Sri Rama Navami



Srividya Classes

Module 1 & 2

English: 10th, 11th & 12th March, 5 pm - 9 pm.

Telugu : 17th, 18th & 19th March, 5 pm - 9 pm.

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



My experiences with Sri Guru

By Bindu Menon



Sree Matre Namaha.

I was initiated into Sri Vidya Upaasana in August 2020 when I first attended Sri Vidya Classes (Module 1 & 2). Since 2018, I had been reading several articles about Sri Vidya Upaasana and had been looking for a Guru. One day, I stumbled upon Guruji's lectures on YouTube. I listened to them every morning and evening for nearly two years. I was not aware that Guruji was accepting students and teaching online classes, but one day, out of curiosity, I called up the SVLC and was able to get more information and register for classes in August 2020. It was truly exciting.

As a parent of a child with autism, my life was driven by stress and anxiety. I hardly had the time to pray except for the occasional reading of Vishnu Sahasranamam and Lalitha Sahasranamam.

I felt blessed to attend the first two modules and interact with Guruji online. Although I attended Modules 1 and 2, I was unsure how I would make the time to chant and do my prayers in an organized and systematic manner. But just as they say, "where there is a will, there is a way." I was determined and made it a priority, so I could put into practice everything that I had learned in Modules 1 and 2.

Chanting the Ganapathi and Bala Mantra brought me immense peace, calm, and a deep connection with the Divine Mother. It was life-changing for me. Guruji is a phenomenal teacher and guide, always there to monitor your sadhana. For the first time, I could feel my inner being spring to life, with new excitement and confidence to face life. It has been the best phase of my life, and I remain grateful to the Divine Mother for her Grace and for bringing Guruji into my life.



While the energy and peak experiences of practising Sree Vidya are many, the natural fruit of a practical sadhana is how it influences daily life. As my spiritual sadhana progressed, I started to analyze and reflect upon my thoughts, words, and deeds and introspect my words and actions. I was becoming more mindful and could feel my world opening up. Most of my worries and stress took a back seat, and I started to think there indeed is a way around it. I could look forward in life and tell myself, "Yes, I can do it", instead of "How can I do it?" My behaviour and hasty attitude changed, and my family could see the change in me. The Divine Mother's presence permeated my life every quarter, and I felt grateful to be in this world.

In November 2021, I met Guruji and Guru Amma in person during their visit to Texas. My joy knew no bounds, and I felt blessed to meet them, even though it was for a short time. Their love and warmth renewed my energy to move forward in my sadhana. In 2022, I could further my spiritual sadhana and move to higher modules, diving deeper into Srividya Upasana with Varahi Tarpana and Raja Shyamala Yantra poojas. Sri Vidya has become a way of life for me. With Devi's blessings and presence in my life, most of my problems have become minuscule, and if ever problems do crop up, I feel courageous to face them.

Besides this, I want to talk briefly about the powerful Guru mantra, which is very reassuring and connects me with the Guru and his presence in my life. I was initiated into the Guru mantra when moving to modules 5 and 6. One of the few instances when it really helped me was when I was driving my son to his class, I started to have excruciating pain in my stomach. As I mentioned earlier, my son has autism and has high levels of anxiety, therefore, stopping the car on the freeway was not an option for safety reasons. My only option was to chant the Guru mantra. I started to chant the Guru mantra loudly, and lo and behold, in a matter of minutes, I could relieve the pain in my stomach and reach my destination safely.

This is but one of the few instances. I hope that with Guruji's blessings and the Divine Mother Sree Lalitha Tripura Sundari's Grace, I will continue progressing in Sri Vidya Upasana. I shall remain indebted to Guruji for leading, guiding, and teaching me so much about Sri Vidya and hoping the rest of my life will continue as his disciple with the Divine Mother's Grace.

Sri Matre Namaha.





The Path to Divine Grace

Understanding the Differences Between Mantra, Devotion, and Upasana

(Transcription of talk by Guruji)

Mantra, devotion (bhakti) and upasana are all different. But their goal is the same. For housewives, it is sufficient to keep reciting slokas such as "**Lakshmi ksheera Samudra raja tanayaam**", or Lalitha Sahasranamam or Khadgamala. But Mother selects some people; who will not be satisfied with this recitation. It is not that they want to achieve great things, but they are interested in Upasana. Then a Guru appears in front of them. Guru looks out for the right disciples to spread their knowledge and selects disciples who are eager to learn. The mantra comes by itself or, for some, in their dream. Some see the alphabet in their dreams. They must continue their Upasana with such mantras. If you have doubts about whether it is a fiercely powerful mantra (Ugra Mantra) or whether one can do Upasana with such a mantra – clarify with a Guru. But do not believe that only mantra upasana will lead you to Mother's Grace.



It doesn't matter what you call Mother. Many people are field labourers, rikshaw pullers etc. They cannot do Upasana; don't they get liberated? Don't they attain salvation (moksha)?

There was a cobbler named Chokha Mela; he always used to recite God's name as "Vittala, Vittala, Vittala" while doing any work. He attained Moksham. Many people, such as cobblers, weavers, and potters, have not done great mantras upasana; they used to recite what they could. It is the devotion without any desire that leads them to realisation.

So, we cannot say which mantra makes God happy. But one thing is for sure: when you are on the right path, Mother comes to you and gives you a mantra and a thought that you must recite that mantra. That mantra might not be there in any book. There won't be a thought about what we gain by chanting that mantra. Whatever you recite with a pure and devoted heart becomes a mantra. That which protects us when repeated is a mantra, and we must continue reciting it. That's why you don't think you have to do great upasana; you must recite Mahashodasi or Panchadasi. There are some people born for that as decided by Mother. We must adequately utilise the chance given to us, and there is no doubt that Mother Herself provides us with the mantra.



QUOTE OF THE MONTH

**Divine Mother created everything for fun,
to see herself in different forms, gender,
thoughts, karmas, languages and species.**

~ SRI GURU KARUNAMAYA



शुद्धचरणी

Srividya Learning Centre
#69, 6th Cross Street,
Girinagar Phase I, Bengaluru,
KA 560085, India.

srimeru999@gmail.com
+91 8088256632
www.srimeru.org

