

Ganesh Chaturthi
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guruvani

Srividya Learning Centre Newsletter



Insights

Devi Khadgamala

SriVidya Temples

Sri Durga Bhavani Temple

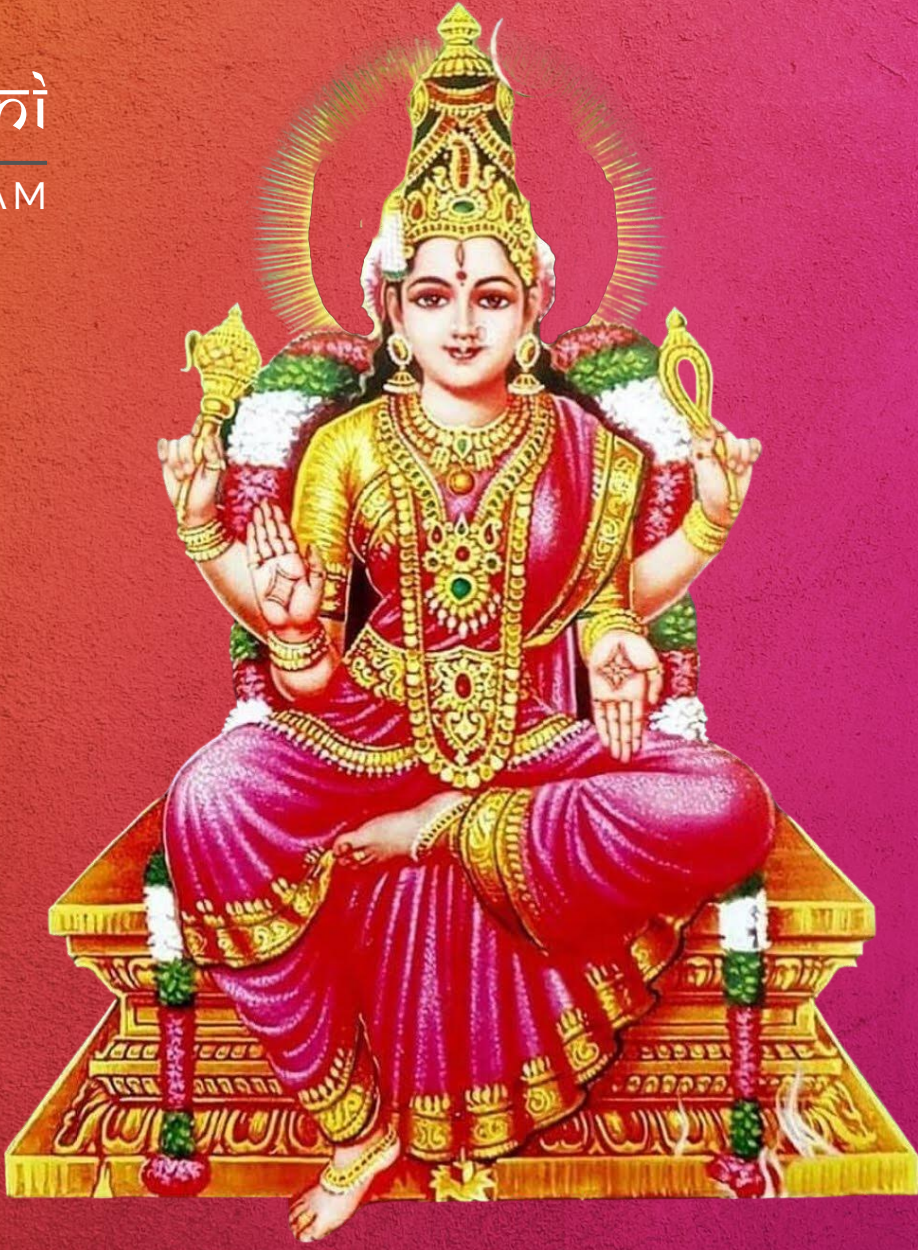
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Delayed Marriage





Sri Bhuvaneshwari Devi Dhyanam

Syamaangeem sasisekharaam nijakarair dadhaanamcha raktotpalam
Ratnaadhyam chashakam param bhayaharam sambibhrateem saasvateem
Muktaahaara lasatpayodhara lataam netratrayollaasineem
Vandeham surapoojitaam haravadhoom raktaaravindasthitaam

Udyaddunidyutimindukireetaam
Tungakuchaam nayanatrayayuktaam
Smeramukheem varadaankusapaasaam
Bheetikaraam prabhaje bhuvaneseem



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Silhouette of Durga Devi

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Living in the Present: The Essence of Sadhana

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

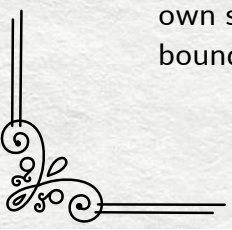
Often, we come across statements such as "achieving freedom," "gaining liberation," or "developing detachment from materialistic pursuits." A typical response is, "Achieving liberation is a formidable task, and only the chosen few attain it." Such beliefs can deter many from even attempting. Yet, a closer inspection reveals an intriguing perspective.

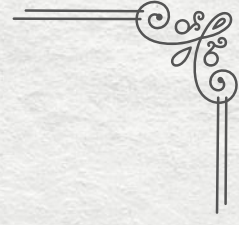
Consider our birth. We spent nine months confined in our mother's womb, only to be released by nature's divine process. Inside the womb, the consciousness of the self, or "I", is yet to manifest, providing no room for contamination. A little-known fact is that upon entering the world, we unknowingly begin to imprison ourselves.

As we age, we entangle ourselves in decisions about education. Subsequently, the quest for a job confines us. Then, we find ourselves trapped by our chosen professions. The pursuit of financial security for our families becomes another trap. We also become trapped by overpowering affection for our children and kin.

It's not that love is inherently flawed. However, excessive love can transform into an overwhelming attachment. True love requires a balance. Many individuals become excessively preoccupied with responsibilities, converting love into an obligation, often excluding themselves from their life narrative. They risk ending up with a life of missed personal experiences.

In the "Kundalini Yoga" book, Swami Satyananda Saraswati advises, "Envision a boundary around yourself. This boundary should remain inviolable, not to be breached by anyone – be it parents, spouse, or children. First and foremost, you are a sentient being, deserving of your own space. The more expansive this personal space, the greater our inner peace. Crafting this boundary requires the finesse of yogic practice."





Upon introspection, it's evident that we are our jailers in the life cycle. The divine force merely brought us into existence and set us free. It's believed that obsessively contemplating the future shapes it. It asks, "Are we truly immersed in the present moment?"

As one reads this, distractions might arise, such as: "Did I turn off the stove? Maybe I should check." OR "What awaits me at work today?" When at work, the concern might be, "I wonder how things are at home?" Our minds are perpetually on the move!

It is constantly projecting our thoughts into the future and crafts it. But, in reality, only the present is tangible. Once a moment passes, it transitions into a memory. Recognizing the unparalleled value of the present moment can lead to a cyclical realization of its importance.

In a display of focus, Arjuna kept his gaze firmly on a parrot's eyeball. Similarly, those centred on the present remain unaffected by the regrets of the past or anxieties of the future. True joy is found in the present.

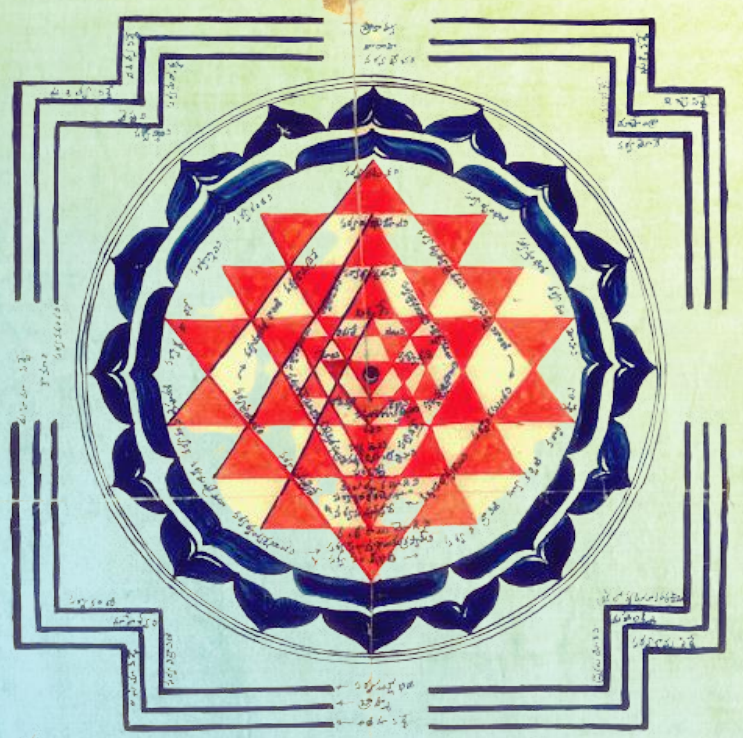
By opening his third eye, Lord Shiva vanquished Cupid – the mind's agitator. This allegory signifies the triad of time. The right eye represents the past – a source of pain; the left eye symbolizes the uncertain future – a domain of illusions; and the central third eye embodies the present. Being present, or "opening the third eye", elevates one to the state of Shiva – the eternal witness devoid of ego.

Yet, being in the present doesn't imply renouncing actions. Action is inevitable. Even in stillness, our minds remain active. Hence, we're constantly engaged in some form of karma. The key is to perform every action with the realization that the divine orchestrated through us.

Surrendering to this belief dissolves the ego. By being in the now, the pain-inducing ego diminishes.

In conclusion, profound concepts like Moksha, Mukti, and Nirvana are within our grasp. The path is clear: Be present and engage in actions with the awareness that the divine force directs them. This fosters a sense of unity with the universe.





Shri Devi Khadgamala

Shri Devi Khadgamala Stotram

Kindling the Fire of Knowledge

Let's embark on our journey with Khadgamala. As we delve into its depths, we'll approach it step by step, ensuring we understand and absorb each part. Our initial focus will be on mastering the pronunciation of Khadgamala. We might not get it right the first time, but that's okay. There's no need to worry about adverse consequences or "dosha". Think of it as an exam: we earn marks proportional to our accurate responses in a test. If all answers are correct, we score a perfect hundred. Likewise, the benefits of chanting Khadgamala will be directly related to the accuracy of our pronunciation. So, relax, embrace the journey, and start chanting with an open heart.

*Guru Brahma Guru Vishnu Gurur Devo Maheshwaraha
Guru Saakshaat Para Brahma Tasmai Sree Gurave Namaha ||*

*Shuklaam Baradharam Vishnum Sasi Varnam Chaturbhujam
Prasanna Vadanam Dhyayeth Sarva Vigno pashanthaye ||*

*Agajaanana Padmarkam Gajaananam Aharnisham
Anekadantam Bhakthanaam Ekadantam Upaasmahe ||*

*Gannaanaam Tvaa Ganna-Patim Havaamahe
Kavim Kaviinaam-Upama-Shravastamam
Jyeshththa-Raajam Brahmannaam Brahmannaaspata
Aa Nah Shurnnvan-Uutibhih Siida Saadanam ||*

Om sriman Mahaaganadhipathaye namaha| Dhaayayaami ||

Ganapati Moola Mantram:

***Om Sreem Hreem Kleem Glaum Gam Ganapathaye
Vara Varada Sarva Janam May Vasamaanaya swaha (4 times)***

In our study session, we will delve into 'The Khadgamala' using the time-honoured Gurukul teaching method. Just as it was practised in ancient times, the Guru recites a line or half of it, and you, as the dedicated student, will repeat it twice to ensure understanding and retention. If we encounter particularly intricate phrases or junctions, we'll break down the complex words into simpler parts. This way, not only will pronunciation become more straightforward, but we will also gain a deeper comprehension of the word's true meaning.



This approach ensures a comprehensive understanding of 'The Khadgamala' in its purest form.

Dhyana slokam

*hrīṅkārasanagarbhitānalāsikhām
sauḥ klīm kaḷām bibhratīm
sauvarṇāambaradhāriṇīm ।*

The Essence of Khadgamala and the Power of 'Hreem'

The 'Khadgamala' stotra, like many other sacred chants, begins with a 'Dhyana sloka'. This initial sloka holds significant meaning, as it often reveals the essence of the praised deity. Take, for instance, the 'Lalitha Sahasranamam', where the first words, "Sri Matha Sri Maharajni", unfold the divine essence. Its dhyana sloka, "Sindhuraaruna Vighrahaam", offers insights into the divine form.

Similarly, in 'Khadgamala', the opening lines, "Hreemkaaraasana Garbhitha Analaasikaam", provide us with a guide. This hints that while we've been searching for the divine Mother externally, she exists internally. We struggle to see her outside because our preconceived notions cloud our perception. We might think of the Sri Yantra as a mere metal object and miss the more profound spiritual connection. This internal versus external battle of perception always exists. One must look beyond outward appearances to truly understand and experience the divine.

The power and essence of these chants often lie in their seed syllables. In this case, "Hreem" plays a pivotal role. When articulated, 'Hreem' resonates from the throat as 'Hakaara', moves to the palate as 'Rakaara', and finally vibrates around the lips as 'Eekaara'. These vibrations – 'Hakaara', 'Rakaara', and 'Eekaara' – represent different energies: tamasic, rajasic, and saatwic, respectively. Chanting 'Hreem' can ignite an internal fire of knowledge that can obliterate ego, a primary barrier in spiritual journeys.

Many ancient texts emphasise this internal fire, including the Lalitha Sahasranamam and the Rig Veda. The power of 'Hreem' aligns with these teachings. By uttering 'hreem', you're essentially engaging with forces that challenge the ego ('Hakaara'), invoke transformative fire ('Rakaara'), and empower you spiritually ('Eekaara'). This transformative power pushes one to look beyond the bodily identification or 'ahamkaara', a limited view of the self.

When you transcend this limited view, you align with profound truths like "aham brahmaasmi", meaning "I am Brahman". This realisation is the key: one doesn't need to gain new knowledge but to shed the ignorance and limitations that cloud true understanding. By recognising and embracing this truth, we understand that everything around us, and within us, is the divine Brahman.



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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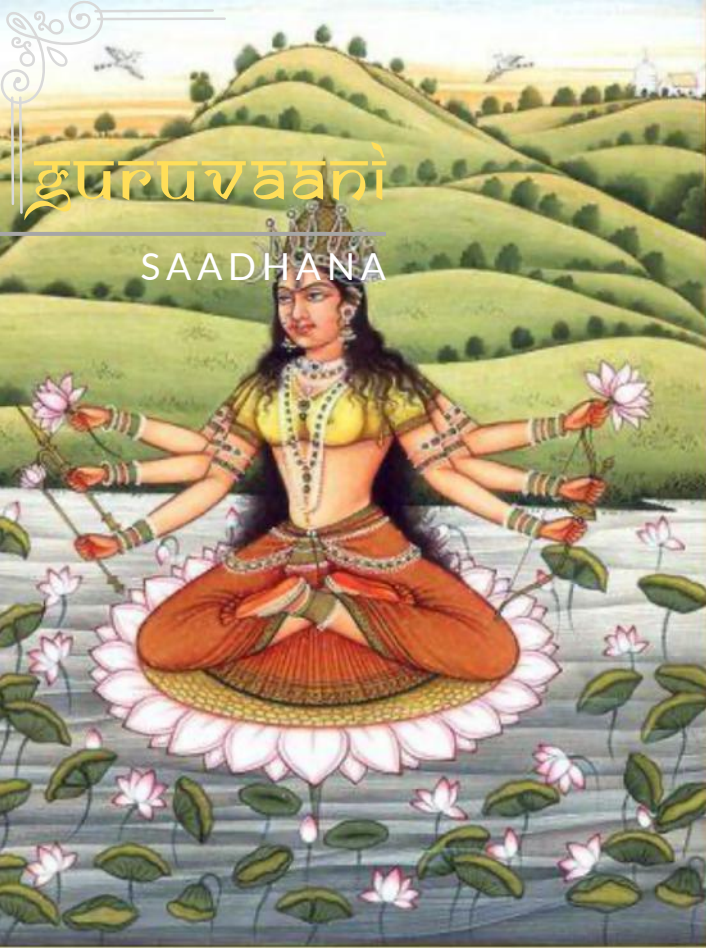
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Sri Bhuvaneswari Devi Upasana





गुरुवाणी

SAADHANA

Devotees of Bhuvaneshwari Devi Gain Mastery Over Siddhis and Insights into the Past, Present, and Future.

Bhuvaneshwari Devi, the celestial goddess, plays a crucial role as the central deity among the esteemed Dasa Maha Vidyas. The belief is strong that her divine emergence is on Bhadrapada Suklapaksha Ashtami, a day of profound spiritual relevance. Delving into Bhuvaneshwari Devi's Upasana provides practitioners with countless blessings. These include obtaining various siddhis or spiritual capabilities, experiencing deep joys, and accessing knowledge that bridges the past, present, and future.

Notably, engaging in Bhuvaneshwari Devi Upasana during the holy month of Sravana is particularly fruitful. It acts as a powerful catalyst, merging success in the physical and spiritual realms of one's existence. This sacred activity becomes a medium for aligning material accomplishments and spiritual ascent, enhancing the practitioner's journey at every stage.

Those committed to Bhuvaneshwari Devi Upasana are advised to uphold specific values:

- Display profound respect for women.
- Maintain a balanced demeanour and avoid using sharp words.

The worship method for Bhuvaneshwari Devi Upasana incorporates practices such as japam (chanting), archana (ritual tribute), homam (fire ritual), and tarpanam (offerings). However, one needs guidance beyond books to succeed in mantra sadhana. It's vital to be initiated by a Guru and continue the Upasana under their experienced supervision to receive the Mother's divine gracefully.



For optimal results in Bhuvaneshwari Devi purascharana (focused practice), performing concentrated japam from Suddha Ashtami to Pournami (from the eighth day of the lunar cycle to the full moon) is suggested. This can be done at a holy place like a riverbank, mountaintop, forest, under a bilva tree, in a temple, or even within one's residence. Practising this Upasana at the Kamakhya temple, a sanctuary of Dasamaha Vidyas, fast-tracks the receipt of Mother's grace, propelling spiritual advancement.

A vital foundation of any spiritual activity is the proper asana or seat. Given that Bhuvaneshwari Devi's energy is linked to the vibrant colour red, a red-coloured asana is recommended. Augment this arrangement by setting a red chitrasanam atop a darbhasanam for enhanced outcomes. If sitting on the floor is difficult, modify this setup by opting for a chair. Wearing red attire can bolster the energy connection.

For heightened effectiveness, please make sure japam is performed facing east or north. To achieve the best results, aim to complete one lakh japam within a set timeframe, like 10, 20, or 40 days.

Like other ceremonies, begin the japam with Guru dhyanam (meditating on the Guru), Ganapati dhyanam (meditating on Lord Ganesh), achamanam (ritual water sipping), pranayamam (breath control exercises), and sankalpam (sacred intention). Since these rituals are already detailed elsewhere, they aren't repeated here. These foundational methods pave the way for a profound and transformative japam session.

Commence the sankalpam with

"Bhuvaneshwari paradevathaa prretyartham purascharana poorvaka Bhuvaneshwari mantrajapam karishye" and continue with Bhuvaneshwari japam.

Bhuvaneshwari mantra: Hreem

When vocalizing this mantra, it's essential to extend the pronunciation of "hreem," allowing its sound to continue and fully embracing its final note. With consistent practice, a practitioner moves past the initial mantra chanting stage, entering a meditative state. This sound journey originates from the Manipura chakra, passes through the Ajna chakra, circles back via the Mooladhara, and finishes at the Manipura chakra.

Following this recitation method, every set of 30 chants takes around a minute, totalling 1800 chants in an hour. For a conservative calculation, this is viewed as 1500 chants hourly. By setting an alarm for an hour or longer and immersing in japam, there's no need for manual counting. This method provides a smooth way to retain concentration and advancement in the practice.

After sanakalpam, the following rishi, chandas, beejam, sakti, and keelakam should be chanted.



Asya sree bhuvaneswaree ekaakasharee mantrasya
Sakti rishihi gayatri changaha, hakaaro beejam, ee kaara saktihi, repha keelakam sree
bhuvaneswaree devata preetyartham jape viniyogaha

Rushaanaadi nyaasam

Sakti rushaye namaha sirasi
Gayatri chandase namaha mukhe
Bhuvaneswaree devataayai namaha hridi
Ham beejaaya namaha guhye
Eem saktaye namaha paadayoh
Ram keelakaaya namaha naabhaouh
Viniyogaha sarvaange

Karanyaasam

Om hraam angushtaabhyaam namaha
Om hreem tarjneebyam namaha
Om hroom madhyamaabhyaam namaha
Om hraim anaamikabhyaam namaha
Om hraum kanishtikaabhyaam namaha
Om hraha karatalaprishtabhyaam namaha

Anganyaasam

Om hraam hridayaayai namaha
Om hreem sirase swaahaa
Om hroom sikhaayai vashat
Om hraim kavachaaya hum
Om hraum netratrayaaya vaushat
Om hraha astraaya phat
Bhoorbhuvassuvaromiti digbandhaha

Dhyaanam

Udyaddunidyutimindukireetaam tungakuchaam nayanatrayayuktaam
Smeramukheem varadaankusa paasaabheetikaraam prabhaje bhuvaneswareem
Athaha pancha poojam kuryaath
Lam Prithvi tattwaatmikaayai Sree Bhuvaneswaree paradevataayai gandham parikalpayaami
(Apply Gandham to Mother's idol or yantram)
Ham Aakasa tattwaatmikaayai Sree Bhuvaneswaree paradevataayai pushpam parikalpayaami
(offer flowers to Mother's idol or yantram)



Yam vaayu tattwaatmikaayai Sree Bhuvaneshwari paradevataayai dhoopam aaghraapayaami
(offer dhoopam to Mother's idol or yantram)

Ram tejas tattwaatmikaayai Sree Bhuvaneshwari paradevataayai deepam darsayaami
(show deepam to Mother's idol or yantram)

Vam amrita tattwaatmikaayai Sree Bhuvaneshwari paradevataayai naivedyam samarpayaami
(offer naivedyam to Mother's idol or yantram. You can offer fruits and sunnunda (sweet dish made of black gram, jaggery and ghee))

Once the panchopacharam is done, start with the japam.

Every day after japam, perform achamana for three times, then take water in right hand, and recite:

Anena mayaakritena Sree Bhuvaneshwari paradevataa mantra japena Sree Bhuvaneshwari paradevataa supreetha suprasanna varado bhavatu. Sree Bhuvaneshwari paradevataa Sampurna kataaksha siddhyartham etat japa phalam Sree Bhuvaneshwari paradevataa charanaaravindaarpanamastu.

Completing 32 lakh japam is advised to harness the benefits fully. By setting a specific duration, such as 40 or 90 days, to achieve this japam objective and then meeting that commitment, the practitioner truly showcases their unwavering dedication and determination in their upasana ritual.

Homam: To execute the homam ritual, one should offer 10,000 ahutis (offerings) - equivalent to 10% of a 1 lakh japam count - or 320,000 ahutis - equating to 10% of a 32 lakh japam count. In this ceremony, the ashta dravyas (eight holy substances) are to be mixed with milk, honey, and sugar to formulate the ahutis for the offerings.

Ashta dravyas:

1. Cow ghee
2. Sesame seed oil
3. Sesame seeds
4. Rice or paddy
5. Jaggery
6. Red-coloured fruit pieces

- Akshatas are made of turmeric and Kumkum.
- When performing homam for wealth, mix ashta dravyas with lotus flower, lotus seeds, water lily, or Bilva leaf.
- When performing homam for marriage, mix these ashta dravyas with turmeric, cumin seeds, jaggery, and puffed rice.
- When performing homam for marriage, mix these ashta dravyas with lotus seeds, ripe mango pieces, mango jelly pieces, butter, black gram powder, and vada (Indian dish with black gram) pieces.



When performing a homam for wealth, integrate ashta dravyas with the lotus flower, lotus seeds, water lily, or Bilva leaf. Mix these ashta dravyas with turmeric, cumin seeds, jaggery, and puffed rice for marriage purposes. In another variation for marriage, combine these ashta dravyas with lotus seeds, ripe mango slices, mango jelly pieces, butter, black gram powder, and vada (an Indian dish made from black gram) fragments.

Tarpanam:

In practice, tarpanam should be performed using 10% of the homa ahuti count, which equates to 1,000 offerings for one lakh japam or 32,000 offerings for 32 lakh japam.

Tarpanam can be done directly for the yantram or the turmeric representation of Gouri Devi situated on the yantram. The mixture for the tarpanam ritual includes water, gandham, akshata, and milk.

Tarpanam should be conducted with the "**hreem tarpayaami namaha**" mantra.

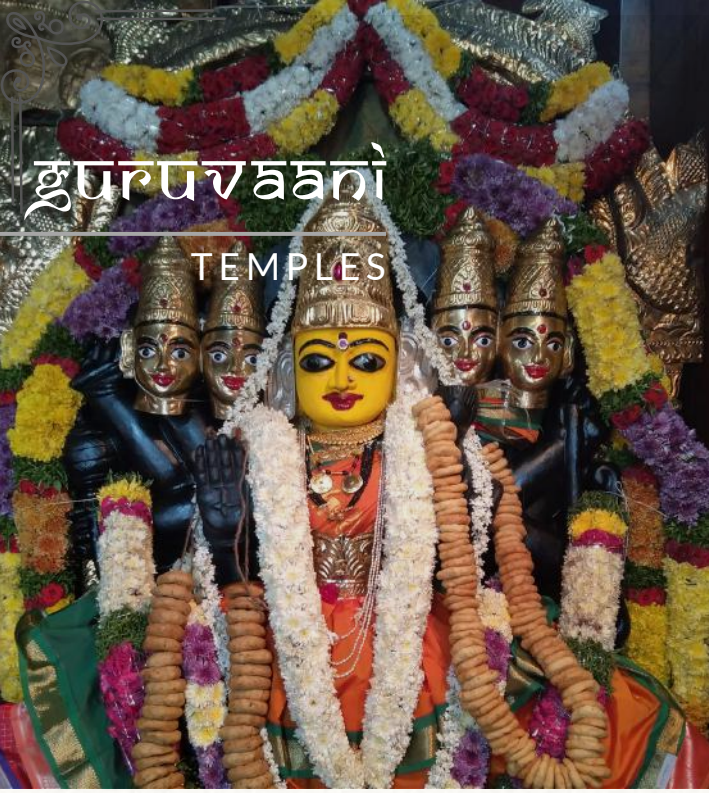
Dhyana Slokam:

**Syamaangeem sasisekharaam nijakarair dadhaanamcha raktotpalam
Ratnaadhyam chashakam param bhayaharam sambibhrateem saasvateem
Muktaahaara lasatpayodhara lataam netratrayollaasineem
Vandeham surapoojitaam haravadhoom raktaaravindasthitaam**

Download [Sri Bhuvaneshwari Devi Ashtottaram](#) from the website.



Sri Durga Bhavani Temple
Dhanakonda, Vijayawada



Unveiling the Mysteries of Dhanakonda The Lesser-Known Goddess of Vijayawada

Vijayawada is often associated with Goddess Kanaka Durga, prominently positioned atop Indrakiladri hill. Yet, a lesser-known counterpart, Durgamma, stands in a cave atop Dhanakonda (wealth hill) in Mughalraja Puram within Vijayawada. Legend tells us that Durgamma materialized as Swayambhu (self-manifested). Historical records suggest that this Goddess graced Dhanakonda before Indrakiladri.

She unveiled herself in the Sri Durgabhavani temple on a hill within the Mughalraja Puram territory, previously the dwelling of a Mughal King.

This deity is analogous to Goddess Kanaka Durga of Indrakiladri. Yet, legends circulate stating the Goddess revealed herself here before descending onto Indrakiladri. A renowned folk song echoes this sentiment: "Goddess Mother emerged in the South! And our Mother journeyed North!" Villagers validate this through their heartfelt verses.

A tale recounts a shepherd's daily journey to this hill with his sheep. One such day, he discerned the jingle of anklets. Drawn to the sound, a woman materialized with an offer: "Three bags of gold shall be yours if you depart without a backward glance! Turn and gaze my way, and stone shall be your fate!" As he treads forth, curiosity prevailed at the third turn. When he looked back, the woman vanished, and he was petrified into stone. This peculiar stone, distinct from its surroundings, is termed Golla Banda (shepherd rock).

Local lore states that for around 200 years, the Goddess Mother has been revered here. Back then, devoid of pathways to this sacred spot, priests would tread carefully, grasping trees and hillocks to reach and worship the deity. A Prabandha Samithi was recently established for the temple, and stairs were constructed. These stairs remain the singular path to the temple.

TEMPLES

During the Navaratri festival, the hill comes alive with annual fairs. Devotees trek uphill with unique offerings. The nearby community cherishes the Mother as their familial deity. Enhancing the temple, they placed two statues of the Goddess, each standing seven feet tall. It's believed the god resides on Indra Keeladri by day and returns to this temple by night, her nocturnal presence signalled by the echoing anklet sounds.

This temple hosts no conventional idol of the Goddess. Her portrayal is intense and fiery. A semblance of a crimson flame can be perceived atop the hill within the temple's innermost chamber. The base of this fiery figure showcases the Sri Chakra shape, with Mother's feet distinctly visible.



Ascending the adjacent vertical steps, one encounters the Shiva Lingam. Another Shiva Lingam is etched on the rock beneath the Goddess.

Historical references convey that Goddess Kanakadurga's emergence on the Indrakiladri hill was due to devotees facing immense hardships in accessing the mountain after their river rituals.

Resembling the winding paths of Tirumala hill leading to the revered Tirupati temple, this hill also features eight curves. The ninth turn leads to the Mother's temple. Locals staunchly believe in the Goddess's protective aura, attributing life's blessings to her grace, from marriages to safeguarded travels.

Scaling the hill naturally demands physical exertion, but by the third turn, fatigue seems to dissipate mysteriously. Remarkably, even older people are seen ascending the hill's stairs with fervour.

A prevalent belief is that worshipping this Goddess ensures prosperity. Hence, the hill's nomenclature as Dhankonda (money hill or wealth hill), symbolic of the Goddess's benevolence. Regular rituals and food donations occur here, notably on Fridays and Sundays. An exceptional tradition involves gifting devotees with the Mother's bangles.



Puja Rituals for Facilitating Successful Marriages for Daughters

The primary hindrances to marriage can be bifurcated into two reasons: the absence of prospective grooms and the challenge of finding a compatible match. The puja techniques outlined here can aid the former reason. However, for the latter, specific considerations should be made before proceeding with the puja.

Everyone must recognize that matrimony is, ultimately, the divine will of the Goddess Mother. Nevertheless, when a girl reaches a marriageable age, various deterrents, like horoscope mismatches, may delay her wedding. While it's acceptable to consult horoscopes, placing excessive reliance on them and consequently overlooking suitable matches isn't advisable. We're in the Kali Yuga, where matrimonial bonds are based not only on horoscope alignments but also on emotional and psychological compatibility, adaptability, and other attributes. Solely rejecting an alliance due to horoscope discrepancies is not judicious, mainly since even some matches made after thorough horoscope scrutiny have been observed to fail. It is pivotal for parents to counsel both daughters and sons about the responsibilities inherent in the marital bond.

Of the myriad methods to address marriage concerns, the Lalita Sahasranama Samputikarana Pooja has yielded tangible results. Within the Lalita Sahasranama, the line to emphasise is: "**Kamesha Badha Maangalya Sutra Sobhita Kandhara**". This verse should encompass every sentence in the Lalita Sahasranama.

For instance:

*Kamesha Badha Maangalya Sutra Sobhita Kandhara
Srimata SriMaharajni Srimatsimhasaneswari
Kamesha Badha Maangalya Sutra Sobhita Kandhara
Kamesha Badha Maangalya Sutra Sobhita Kandhara
Chidagnikunda Sambhuta Devakarya Samudyata
Kamesha Badha Maangalya Sutra Sobhita Kandhara*



REMEDIES

Kamesha Badha Maangalya Sutra Sobhita Kandhara
Sri Shiva Shiva Shaktyaika Rupini Lalithambika
Kamesha Badha Maangalya Sutra Sobhita Kandhara

During this chant, one should offer kumkum puja to the deity's representation, whether it's the Sri Chakra, an idol, or a photograph. This act should be consistently performed at a specific time and location daily, and the girl should then adorn her forehead with the kumkum. This ritual should persist for 90 days.

On occasions, an obstruction called Sarpadosa might hinder marital prospects. The remedial procedure for this is as follows: Every Tuesday, during Rahukala (3 pm to 4.30 pm), anoint Goddess Durga with milk while reciting the Yudhishtira Krita Durga Stavam, supplemented with the Sarpa Suktam if feasible. Post this, perform puja with red flowers, invoking Dhakara Durga Ashtottara Shata Namavali. For this ritual, employ nine inverted lemon peels, each hosting a red wick-lit lamp and chanting the Manasa Devi Stotra as an offering to the Goddess. Subsequently, red fruits or fruit pieces and tamarind rice offerings should be presented. This 16 Upachara Puja should be conducted across nine consecutive Tuesdays.

Moreover, chanting the Swayamvara Kalyani Mantra can also yield positive outcomes: "**Om Hreem Yogini Yogini Yogeshwari Yogeshwari Yogabhayankari Sakala Stavara Jangamasya Mukham Hrudayam Mama Vashamaakarshaya Swaha**" When initiated and practised under the guidance of a Guru, this mantra can produce optimal results. The Rajashyamala mantra is another potential solution.

Routine daily pujas to Goddess Durga in Shodashopacharas, using the structure:

Om Dum Durgayai Namah Dhyayami
Om Dum Durgayainamah Avahayaami ...

is recommended, incorporating the Durga mantra with each upachara.

If the marriage is finalised during these rituals fortuitously, continue the solution until the wedding, after which it can be concluded.

Dharmaraja Krita Durga Stavam ([Downloadable from website](#))
Manasa Devi Dwadasa Nama Stotram ([Downloadable from the website](#))

Is it Acceptable to Reuse Oil in Divine Diya Lamps?

(Transcription of talk by Guruji)

During regular worship at home, there are moments when the lamp may extinguish prematurely. This can leave behind oil or wicks. When worship resumes, possibly in the evening, this residual oil or wick might be utilized again. Is such a practice recommended?

Amid such uncertainties, our attention shifts towards the lamp and its oil, diverting from the underlying philosophy of the lamp. Numerous questions arise regarding lights – Is it preferable to ignite two or three wicks (believing lighting just one is inappropriate)? Which type of oil or ghee is best (coconut or sesame oil), among others? Understanding the fundamental purpose of lamps clears such confusion. The Rigveda's initial rukku states, "Agni Mile Purohitam," which translates to every beginning stems from fire, and this fire signifies "consciousness".

Our existence stems from our ancestors' 'kaamagni' (desire). Once we arrive, 'Jatharagni' (digestive fire) becomes essential for sustenance. As the soul departs the body, it must be reintegrated into the five primary elements via 'chitaagni' (fire of consciousness). Thus, fire's significance remains constant; our existence relies on it. In any form of worship, lighting a lamp is the initial step, symbolizing the summoning of fire. Whether the oil or wick is old or new becomes secondary.

Components like wicks and oils merely act as facilitators. Even the lamp is a conduit. The primary lesson derived is the indispensable role of fire in our lives.



Why is Agni vital?

Lamps can be ignited any time, whether morning or evening, mirroring our untainted minds, which should remain free from avarice. The deeper symbolism behind the lamp must be grasped.

Upon observation, the flame always rises even if a wick points downwards. This sentiment should be upheld when kindling the lamp - "O Lord, elevate my thoughts, akin to this ascending flame. Guide me away from possessive tendencies, wishing for universal prosperity." This sentiment, "Sarve jana sukhino bhavantu" (may all be content), is the wisdom the lamp bestows.

The lamp is symbolic of fire. Anything subjected to fire transforms into Ash. Similarly, our inclinations to judge or be angered by others should be consumed by this fire, leaving behind only the purest of thoughts. In its purity, devoid of hue or characteristics, Ash is worn as "vibhuti" on foreheads. The lamp reminds us to retain only pure thoughts. Rather than dwelling on peripheral concerns, we should embrace this essence.

While many light a match, ignite the lamp, and then place the used match on the lamp, such actions could be better. The adage "Deepam Jyoti Parabrahma" alludes to the light being a manifestation of Brahman. Fretting over wicks or oils becomes redundant; what's crucial is fostering faith and devotion during the act.

One should refrain from sidestep lamp lighting for trivial reasons. A lamp, when ignited with focus and reverence, attains the title of "deepaaradhana" (a combination of "deepa" + "aradhana", signifying the worship of the lamp). The lamp is revered as a deity. It shouldn't be lit as a mere ritual but venerated with profound devotion.

There ought to be a perennially lit lamp in a shrine dedicated to the deity. Even an electric light suffices, but its presence is mandatory. Goddess Bala Tripurasundari embodies an eight-year-old child. Perceiving the Goddess as an innocent child, one might think, "This young girl could fear darkness!" and light the lamp. Building such intimate connections with the divine eliminates unnecessary doubts. Lighting a lamp with the emotion, "I honour the Divine Mother through this lamp," renders worries about wicks or oils irrelevant.



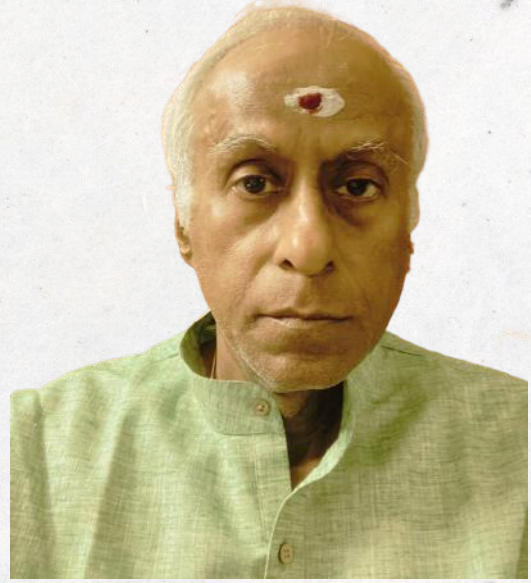
My experiences with Sri Guru

By G Vaidyanathan

Sri Matre Namaha, Sri Gurubhyo Namaha.

During the unsettling times of the COVID-19 pandemic in 2020, I decided to embark on the Sri Vidya English module online. Even though I was grappling with health challenges then, Sri Vidya became a beacon, guiding me towards equilibrium.

The transformation brought about by Sri Vidya in my life was palpable. I was better equipped to navigate life's turbulent waters and ensuing changes. My professional trajectory also witnessed shifts, but armed with the teachings of SriVidya; I faced them with poise and minimal anxiety.



For as long as I can remember, suppressed anger was a constant. However, a deeper dive into Sri Vidya practices has drastically lessened this anger. For this transformation, the credit goes to Guruji and Amma. Their exemplary ways and invaluable interactions offer profound insights. Their unconditional love, forbearance, and dedication to the Lalitha Kutumbam is truly an experience one needs to live to grasp fully.

These three years have seen an upswing in my health and a more grounded professional life. The teachings of Sri Vidya have sharpened my mental faculties, and I'm gradually integrating this wisdom into my workspace.

Experiencing Guruji and Amma

Interacting with Guruji and Amma is nothing short of a revelation. The initial Modules 1 & 2 lay the groundwork. It's commendable how Guruji personally oversees the course across several sessions to ensure we, the new sadhakas, grasp the core of Sri Vidya and remain enthused throughout our sadhana.

Even though our sessions are virtual, Guruji's team relentlessly ensures we stay committed to our sadhana practices. Dedicated WhatsApp and Telegram groups facilitate seamless communication with Guruji, Amma, and the team and invaluable one-on-one interactions.

Guruji and Amma's ultimate goal is to propagate this knowledge, a legacy they inherited from their gurus, Amrithananda Natha and Annapurnamba.



Their embrace is universal, transcending boundaries of gender, caste, creed, race, religion, or nationality. Their vision is to make Amma's blessings accessible to all!

My Role in This Journey

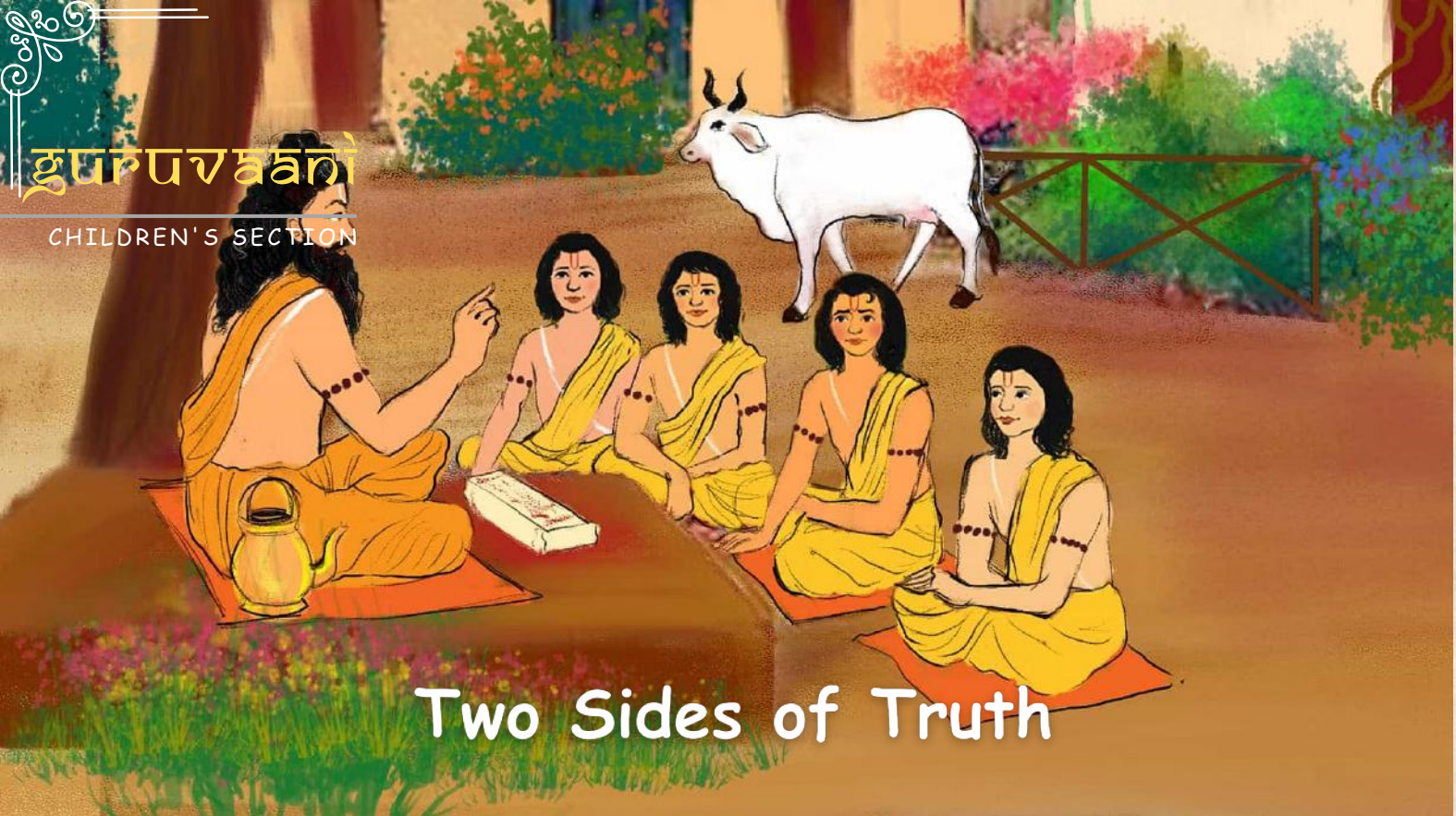
Being mentored by the likes of Guruji and Amma is a blessing. As Guruji often emphasizes, embarking on the Sri Vidya journey manifests the Divine Mother's grace.

With the unwavering support of Guruji, Amma, and their dedicated team, what seemed like an insurmountable sadhana becomes achievable. Their consistent guidance and encouragement ensure our progress through each module.

Visiting the Peetham has been an enriching experience, presenting opportunities to perform seva and immerse oneself in the company of Guruji, Amma, and the more prominent Lalitha Kutumbam family. Numerous avenues to partake in Seva are also extended, tailored to one's inclination and capability.

The Path Ahead

On the auspicious occasion of Guru Purnima in 2023, Guruji benevolently bestowed the Panchadasi Deeksha upon some of us. As highlighted by Guruji, our aspiration should be to cultivate ourselves such that Amma finds a rightful abode in our hearts. This evolution is attainable through Selflessness, Seva, and Silence...



Two Sides of Truth

In the aftermath of a fierce conflict that divided two mighty kingdoms, peace had finally descended upon the land. The bloody battlefields had been replaced with the sounds of rebuilding and reconciliation.

One day, as the sun painted golden strokes on the horizon, a soldier from the Western Kingdom meandered through the forest that once was a battleground. Memories of war were still fresh, and as he moved, he stumbled upon a shield hanging precariously from a tree. It gleamed in the sun with a distinct blue hue.

Almost simultaneously, from the opposite direction, a soldier of the Eastern Kingdom, still wearing his battle-worn armour, approached the same spot. The freshly signed armistice meant that they were no longer enemies. With a nod of acknowledgement, the two soldiers exchanged a brief smile.

Drawn to the shield, the Western soldier commented, "That shield, with its rich blue colour, is quite a sight, isn't it?"

The Eastern soldier, puzzled, replied, "Blue? My friend, it would help if you were mistaken. The shield gleams with a fiery red."

Confused, the Western soldier asserted, "I'm quite certain it's blue. Perhaps the light plays tricks on your eyes?"

The Eastern soldier, slightly agitated, responded, "You're the one who needs to look closer. The shield is as red as the setting sun."

Words gave way to heated arguments, and the metallic ring of clashing swords soon echoed through the forest. The memory of the recently ended war fueled their fury.





A local farmer, making his way home, heard the commotion and hurried towards the scene. Seeing the two soldiers in combat, he shouted, "Stop! Why do you fight when peace has been declared?"

The Western soldier pointed at the shield between heavy breaths, "He claims this blue shield is red!"

The Eastern soldier, equally exasperated, countered, "And he insists this red shield is blue!"

The farmer chuckled softly, wise from years of observing nature's paradoxes. "Gentlemen," he began, "Perhaps you're both seeing the truth from different angles." With that, he turned the shield, revealing its dual nature: one side was painted a brilliant blue, while the other shone a deep red.

Stunned, the two soldiers lowered their weapons, embarrassment colouring their faces. They realized their perspectives, influenced by their positions, had led to unnecessary conflict.

With a twinkle in his eye, the farmer left them with a parting thought, "Before drawing our swords or conclusions, it is always wise to look beyond our immediate perspective."

And so, in the heart of a peaceful forest, two soldiers learned that truth often has multiple facets and the world is more prosperous when we embrace different perspectives.

Sloka

*Shivaya vishnu rūpaya shiva rūpaya vishnave
shivasya hridayam vishnuḥ vishnoscha hridayam shivaḥ
Yathā śivamayō viṣṇuṁ rēvaṁ viṣṇumayaṁ śivaḥ
yatha antaraṁ na paśyāmi tathāmē svastirāyuṣī*

Meaning: Shiva and Vishnu are different forms of the same divine power. Shiva is in Vishnu's heart, and Vishnu is in Shiva's heart too. Wherever you find Shiva, Vishnu is there, and vice versa. To reach a state of spiritual peace or salvation, one must understand that Shiva and Vishnu are essentially the same and not focus on their differences.



Peetham programs for the month of September

Guruji Tour Program

4th - 29th September: Various cities in USA.



- 6 Shri Krishna Janmashtami
- 10 Kama Ekadashi
- 17 Kalki Jayanti
- 18 Vinayaka Chavithi
- 19 Rishi Panchami
- 21 Skanda Shasti
- 23 Kedara fast
- 25 Vishnu Ekadashi
- 26 Vamana Jayanti
- 28 Ananta Padmanabha Vrat
- 30 Beginning of Mahalaya Paksha



Message from Guruji and Amma to Devotees on Guruji's 70th Birthday

Sree Matre Namaha.

My dear Upasakas!

As I stand at the threshold of my 70th year of life, I am filled with a profound sense of gratitude and reflection. Seven decades have woven together a tapestry of experiences, lessons, and insights that have guided me on a journey of self-discovery and understanding. It is with humility and a heart brimming with love that I share some reflections with you on this auspicious occasion.

Life's journey involves many twists each twist and turn unveiling new dimensions of existence. The years have taught me that our purpose here extends beyond mere existence; it is a call to transcend the mundane and embrace the transcendent. In the search for meaning, I implore you to delve into the depths of your own consciousness, for therein lies the source of all wisdom.

Embrace change as the constant companion on this journey. Just as the seasons change, so do the circumstances of our lives. Let go of attachment to outcomes and surrender to the flow of life. In this surrender, true freedom is found.

Through the ups and downs, the victories and challenges, remember that every experience is a teacher. Embrace adversity as a catalyst for growth and transformation. It is through the trials that we forge the strength of character that sustains us. In the pursuit of knowledge, remain ever-curious. The universe is a boundless sea of wisdom, and we are but droplets seeking to merge with the ocean of understanding. Approach each day as a student, eager to learn from every encounter and from the world around you. Don't forget the road of perseverance ..that lead to success of Chandrayaan -3.

As I stand here, a humble servant of existence, I extend my deepest gratitude first to my Parents Smt Yasoda and Sri Suryanarayana Murthy Kompella and my Guru Sri Sri Sri Annapurnamba Sahitha Sri Amritananda Saraswathi and my Sakthi Smt Arunamba (Usha Amma) and my extended family and to all who have walked alongside me. To my mentors, who ignited the flame of wisdom within me, and to all who have crossed my path, offering opportunities for learning and growth - you have shaped my journey in ways words cannot express.

As I gaze into the horizon of the years yet to come, I am filled with a sense of purpose. My mission remains unwavering - to guide, to inspire, and to help each soul I encounter realize their innate divinity. Let us continue this journey together, hand in hand, as we navigate the mysteries of life and consciousness.

May the light of awareness guide your steps, and may the winds of compassion carry you forward. May you find solace in the stillness within, and may your hearts be filled with boundless love for all beings.

With blessings of peace, wisdom, and unending gratitude,
Guruji and Amma

QUOTE OF THE MONTH

We are bound by our own creations, which make our awareness static. Srividya releases us from self-created bonds and makes us dynamic again.

~ SRI GURU KARUNAMAYA



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