

June 1st Hanuman Jayanti

GURUVANI

Volume 2 Issue 10

June 2024



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How to get rid of the doubts that bother us during pooja

Remedies

Runavimochana Pasupatham

Practicing Srividya

Unique Shodasa Suvasini puja

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Guruvaani

How to perform pooja to Guru

Karya Siddhi Hanuman Mantra



**Tvamasmin karyaniryoge pramaNam harisattama
Hanumaan yatna masthaya dukha kshaya Karo bhava**

GURUVANI

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Guruvani Free Newsletter
Vol 2, June 2024

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#27&28 Chairman Rajamanikyam Street,
Karthinagar, Near new railway station,
KANCHIPURAM 2,
Tamil Nadu - 631502, India.

srimeru999@gmail.com

+91 8088256632

www.srimeru.org

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How to Perform Pooja to Guru?

Every Guru in the world aspires to have his disciples walk the spiritual path taught by him, to have as many experiences as he has, and if possible, to surpass him. They are performing appropriate teachings for that. The single goal that disciples should keep in mind is to please the Guru. Because we give the supreme position to the Guru by saying “Guru Sakshat Parabrahma”

speaking, love, unceasing determination, and selflessness.

3. Saameepyam –

For everyone, it may not be possible to be physically close to the Guru. Sameepyam (nearness) is to always think of the Guru in every place, in every situation, in every action, in every thought and in every word irrespective of the physical distance. That is why it is said – “Ramamayam when standing, Ramamayam when sitting, Ramamayam when lying down, Ram Rama Ram”. Proximity is to place the Guru in mind and feel that whatever work is being done, the Guru is getting it done through us. When this feeling is there, there is no opportunity to commit bad karma. Great protection is available.

4. Saalokyam:

Although the Guru is physically present in the world, he is actually wandering in another world spiritually. In it, there are always three crore deities, uncountable mantras, spiritual experiences that create wonderful awareness, and unlimited joy. The disciple, while fulfilling the worldly responsibilities, should try to wander in such a world, along with the Guru.

5. Sayujyam:

When the full understanding of liberation comes, it is same as attaining liberation. This is also known as Sayujyam. In colloquial terms, to join the mother's lap. In fact, how can we say where is the lap of the all-pervasive Goddess Mother? Instead of yearning for the unseen heaven, the unknown salvation, the only means of salvation is to take refuge in the visible feet of the Guru. Hence, it is said in shastras as: “Dhyana moolam gurormurti, poojamoolam gurorpadam, mantramoolam gurorvaakyam, mokshamoolam gurorkripa”

It can be said unequivocally that all sadhakas, if they follow the above-mentioned five principles, can attain liberation even in this Kali Yuga.



Sri Devi Khadgamala

Part 11



Hridayadevi

During Nyasam, we encounter the terms Hridaya, Siro, Sikha, Kavacha, Nethra, and Astra. These terms reappear in various contexts, but with nuanced differences. When reciting "Hridayadevi" as part of Nyasam, it is essential to cultivate a sense of goodness and warmth in our hearts. Hridayadevi signifies that the Divine Mother resides within our hearts, embodying compassion and kindness. Recognizing Her presence within us nurtures kindness and wards off negative emotions like jealousy.

The term "Devi" comprises "Da" and "va," where "Da" denotes giving and "va" signifies protecting. The Divine Mother endows us with our hearts and safeguards us. T Sirodevi

hus, when chanting "Hridayadevi," we should transcend the physical perception of our heart as merely an organ of flesh and blood. Instead, we should envision the Mother dwelling in our hearts, imbuing us with divine love and protection. By internalizing Her presence in our hearts, we foster a peaceful life, free from narrow-mindedness and negative emotions. This realization is the cornerstone of living harmoniously, with an open and compassionate heart.

1. Sirodevi

The Divine Mother imparts to us the thoughts that integrate us with this world, making us aware of our mortality. It is through this integration that we experience birth and death, gaining the awareness that we too will face our own end one day. The Mother is the force that connects us to both our physical bodies and the world around us.

To navigate life with wisdom and virtue, we should invoke the presence of the Mother in our heads and meditate on Her. By doing so, we seek Her guidance to lead us along the right path, filling our minds with righteous thoughts and our actions with integrity. This meditation on the Mother helps us align our lives with divine principles, ensuring that our journey through this world is meaningful and enlightened.

2. Sikhadevi

Sikha, also known as Bindusthanam or Amruthasthanam, holds significant spiritual importance. Traditionally, Brahmins tie their hair into a knot at the back of their head. This practice draws consciousness to that part of the head. Similarly, women wear an ornament called "raagidi," which is crescent moon-shaped, at the

Amruthasthanam. The thoughts originating from the head often relate to worldly matters, while the spiritual energy from the Sikhasthanam fosters the awareness needed to understand our true selves. At the Sikhasthanam, it is essential to pray to the Divine Mother to bless us with such awareness, guiding our spiritual journey and helping us cultivate a deeper understanding of our inner nature.

3. Kavachadevi

Armor is a profound concept. We need not ask the Divine Mother for protection; She is our perpetual protector. She embodies the very essence of an armor. In one of his keertanas, Tyagaraja praises Hanuman, noting that whenever he recites the name of Rama, his hair stands on end, shielding him from the cold. This illustrates that reciting God's name itself serves as a powerful armor.

To draw a parallel, consider the childhood game of Four Pillars. In this game, as long as you remain at a pillar, you are safe and in the game. The moment you leave one pillar to move to another, you are vulnerable, and if someone touches you during this transition, you are out. Here, the Divine Mother is the pillar—as long as we remain connected to Her, we are protected, for She is our armor. Anything can happen when we stray from Her.

We should metaphorically embrace ourselves with our own hands, symbolizing our connection to Her, and pray for Her protection against the illusions She has woven. By holding steadfastly to the Divine Mother, we remain shielded from the distractions and delusions of the material world, ensuring that Her protective presence surrounds us at all times.

4. Nethradevi

When Gurus meditate, they visualize the Goddess standing on their head and hold onto Her feet, praying, "Mother, every word I speak is bestowed by You. I can hear because I am listening with Your ears. Nethradevi, I see with Your eyes. When I integrate my senses with You, I feel as though I am enjoying the luxuries of Indra."

We should also pray to the Divine Mother to help us see the world without discrimination and prejudice, thereby attaining equanimity and balance. This practice stimulates the third eye, bestowing transcendental knowledge and insight. By merging our senses and perceptions with the divine, we can transcend ordinary

experiences and reach a state of higher awareness and enlightenment.

5. Astradevi

The Divine Mother holds the pasam (noose), ankusam (goad), pushpabanam (flower arrows), and chapam (bow) in her hands, symbolizing profound life principles. From this imagery, we learn that a balanced life requires a touch of passion and strict discipline. Additionally, we must cultivate the ability to separate our minds from sensory distractions. This wisdom becomes our inner weaponry, gifted to us by the Divine Mother, also revered as “**sastra-pratyastavarshini**,” the bestower of both scriptures and weapons.

When we encounter difficulties, we can draw upon these spiritual weapons for protection and express our gratitude to the Mother for equipping us with such tools. The essence of this teaching is that we must engage with the **five tanmatras sound, touch, form, taste, and smell** limitedly in worldly matters while seeking boundless inner knowledge. This approach helps us avoid being ensnared by worldly pleasures, keeping our minds focused like a bow aimed at a goal, free

from the entanglements of lust.

When our spiritual practice (sadhana) wavers, meditation on the Mother's ankusham (goad) through Astradhyanam can be particularly beneficial. We can pray to Her for the blessing of wisdom, helping us realign our spiritual pursuits with steadfast devotion.





Kancheepuram Jnana Peetam Updates

On May 25nd, our Srividya Jnana Peetham will be shifted from Bengaluru to a residential building in Kanchipuram. Guruji, along with the family, will be residing there, overseeing the construction activities at the Kanchipuram Peetha location, starting with the construction of the compound wall in May, followed by various construction activities related to the Peetha.

Completed tasks

Architectural Design: All the architectural designs related to the Peetham are ready.

Work in Progress:

Designs: All the designs related to the construction of Peetham are completed. Compound wall designs, estimations, and the appointment of a contractor have all been finalized. With an approximate budget of 20 lakhs, a compound wall using pre-cast slabs and a gate around 9 acres of land will be constructed. This project is aimed to commence on Ugadi day in the month of April. Along with this, tenders are being invited from contractors for the construction of servant quarters, a residential building, and two cottages.

Estimations for the buildings: The detailed specifications related to the construction of various units within the Peetham limits have been completed. These specifications cover aspects such as material costs, labor time schedules, and the overall budget. A well-defined project framework and financial management are crucial for this significant undertaking. The estimated cost for the construction of the entire campus is around 42 crores. It has been planned to implement this construction in three phases.

In the first phase, the construction will include Mother's Peetham, Yajnasala, two cottages, 75 apartments, water tanks, transformer rooms, roads, drainage works, kitchen, dining halls, residential quarters for staff, and storage facilities.

In the second phase, there will be a Goshala, a Pushkarini, additional cottages, another set of 75 apartments and Oushadhi vanam.

The third phase will see the completion of the remaining tasks, covering all other necessary constructions.

Important milestones

Corporate Social Responsibility (CSR) reports: Comprehensive project reports have been prepared for the corporate donors, detailing how our projects align with corporate social responsibilities. As part of this process, we have identified a couple of donors (companies) willing to contribute. Efforts are underway to reach out to these companies and engage with their key stakeholders.

We are reaching out to individuals who are interested to assist us in obtaining CSR funds.



Support the development of Kancheepuram Jnana Peetam

SreeMatre Namaha :

SriVidya is considered to be the highest of all the Paths, as the chances to reach the materialistic and spiritual goals are very high. Nowadays, there are not many Masters who lead disciples in such a Path, and there are not many places that provide right environment to carry on the Upasana taught by such Masters. According to Sastras, Upasana when carried on in a kshetram yields better results.

To make up for this, eminent **SriVidya Upasaka Sri Guru Karunamaya**, is developing a **SriVidya Jnana Peetham** in 9 acres of area, in Kancheepuram, one of the famous Shakti Peethas.

In this Peetham, **RajaRajeswari**, the main diety of SriVidya, will be seen as a 9 feet idol, seated on Sadasiva. She will be flanked by the 5 feet idols of **RajaSyamala** and **Varahi**, who enhance the attractive power of the devotees and protect them from negative energies.

Not just that, spacious Yajnasala will be constructed in a traditional way with a variety of homa kundas. Along with this, a large GoSala, and two pushakarinis will be developed so that disciples can have conducive facilities for meditating as visualized in the pictures.

Besides Nakshatra Vanam, Oushadha Vanam, a garden will be developed in 3 acres of land with all the flowers, fruits and plants mentioned for SriVidya Sadhana in the Sastras. Walking in this garden will solve not only the health issues, but any issues arising from adverse planetary positions.

Along with all these, cottages will be constructed so that interested disciples can permanently stay here for their upasana or come occasionally and spend some time.

We humbly request people to come forward and support this divine cause by donating generously as such a Peetham, will help the upasakas and common people in their spiritual progress.



Donors can contribute by scanning the QR code provided below and depositing into the Axis Bank account of Sri Vidya Learning Center.

For further details, contact any of these numbers: 8088256632, 9951998444, 8861858899. Those who make donations and share their names and address will receive the blessings of the Divine Mother in the form of prasadam.

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GURUVANI

**Unique
Shodasa Suvasini
Puja**



Unique Shodasa Suvasini puja

For those who want to see Goddess Mother in the form of nature, she appears in 16 nitya forms. These sixteen nityas are also 16 forms of moon named as Kameshwari, Bhagamalini, etc. The worship procedure of these deities has been described in a previous issue (December, 2022).

When those Nitya deities are worshiped in the form of Suvasini, it becomes a special Shodasa Suvasini Puja.

Let's see how it is performed:

To worship them, the following must be collected:

- There are 16 types of fruits with 16 fruits per type
- 16 color sarees
- 16 types of flowers
- 16 types of sweet delicacies

For the setup,

- 16 traditionally well decorated Suvasins should be seated as shown in the figure below.
- The 16th Suvasini in the middle is Mahanitya. In that place, the most senior (in terms of age) should be seated.
- To worship these 16 Suvasins another 16 worshipers have to sit in front of them.
- Generally the best practice is to seat the Savuvasini on a high chair and the upasaka at their feet.



Everyone should worship their Suvasins with the following pooja procedure.

The method of worship

1. **Gurudhyana**
2. **Ganapati meditation**
3. **Achamana**
4. **Pranayama**
5. **Sankalpa**

Mama Upatta Samastha Durita Kshaya Dwara, Viyadadi Jaganmata Anugrah Siddhyrtham, Nitya Saubhagya Siddhyrtham, Nityadevi Rupena, Shodasa Suvasini Pujam Karishye.

6. Invocation

The 16 nitya deities should be invoked into Suvasins one by one with 16 mantras.

Kameshwari

1. Invoke Kameshwari Devata by doing:
Chant Kameshwari Devata's moola mantra
Aim Hreem Srim Kameswari Nitya Devatam Avahayami

Bhagamalini – (This deity mantra should not be recited outside)

2. Invoke Bhagamalini Devata by doing:
Chant Bhagamalini Devata's moola mantra
Aim hreem sreem bhagamalini nitya devatam avahayami.

Nityaklinna

3. Invoke Nityaklinna Devata by doing:
Chant Nityaklinna Devata's moola mantra
Aim hreem sreem nityaklinna nitya devatam aavahayami.

Bherunda

4. Invoke Bherunda Devata by doing:
Chant Bherunda Devata's moola mantra
Aim hreem sreem bherunda nitya devatam aavahayami.

Vahnivasini

5. Invoke Vahnivasini Devata by doing:
Chant Vahnivasini Devata's moola mantra
Aim hreem sreem vahni vasini nitya devatam avahayami.

Maha Vajreshwari

6. Invoke Maha Vajreshwari Devata by doing:
Chant Maha Vajreshwari Devata's moola mantra
Aim Hreem Srim Maha Vajreswari Nitya Devtam Avahayami.

ShivaDooti

7. Invoke Shivadooti Devata by doing:
Chant Shivadooti Devata's moola mantra
Aim hreem sreem sivaduti nitya devatam aavahayami.

Tvaritaa

8. Invoke Tvaritaa Devata by doing:
Chant Tvaritaa Devata's moola mantra
Aim hreem sreem tvaritaa nitya devatam avahayami.

Kulasundari

9. Invoke Kulasundari Devata by doing:
Chant Kulasundari Devata's moola mantra
Aim Hreem Srim Kulasundari Nitya Devatam Avahayami.

Nityaa

10. Invoke Nityaa Devata by doing:
Chant Nityaa Devata's moola mantra
Aim hreem sreem nityaa nityaa devatam aavahayami.

Neelapataaka

11. Invoke Neelapataaka Devata by doing:
Chant Neelapataaka Devata's moola mantra
Aim hreem sreem nilapataka nityaa devatam aavahayami.

Vijaya

12. Invoke Vijaya Devata by doing:
Chant Vijaya Devata's moola mantra>
Aim hreem sreem vijayaa nitya devatam avahayami.

Sarvamangala

13. Invoke Sarvamangala Devata by doing:
Chant Sarvamangala Devata's moola mantra>
Aim hreem sreem sarvamangala nitya devatam aavahayami.

Jwalamaalini

14. Invoke Jwalamanlini Devata by doing:
Chant Jwalamanlini Devata's moola mantra>
Aim Hreem Shrim Jwalamalini Devatam Avahayami.

Chitra

15. Invoke Chitra Devata by doing:
Chant Chitra Devata's moola mantra
Aim hreem sreem chitraa nityaa devatam aavahayami.

Mahanityaa

16. Invoke Mahaninya Devata by doing:
Chant Mahaninya Devata's moola mantra
Aim hreem sreem mahanityaa devatam aavahayami.

7. Simhasanam

Aim Hreem Shreem Kameswari Nityaa Devi Prithartham Navaratna Simhasanaarthe Pushpam Samarpayami.

Similarly, worshipers sitting in front of Suvasinis should present flowers to the Suvasins who are in the form of Nityas after changing the name of Nitya like Bhagamaalini and so on.

8. Paadyam

Water should be sprinkled on the feet of the Suvasini while chanting:
Aim Hreem Shreem Kameswari Nitya Devi Prithartham Padyam Samarpayami.

Similarly, worshipers sitting in front of each Suvasini should sprinkle water at the feet after changing the name of Nitya like Bhagamaalini and so on.

9. Arghya

Water should be used to clean the hands of the Suvasini gently while chanting:
Aim hreem shrim kameswari nitya devata prityartham argyam samarpayami

Similarly, after changing the name of Nitya like Bhagamaalini and so on, the hands of Suvasins who are in the form of Nityas should be wiped clean by the worshipers sitting in front of them.

10. Achamaniya

Suvasini should be offered drinking water while chanting:
Aim Hreem Sreem Kameswari Nitya Devata Prityartham muke achamaniyam samarpayami.

Similarly, worshipers sitting in front of Suvasinis should offer drinking water to the Suvasins who are in the form of Nityas after changing the name of Nitya like Bhagamaalini and so on.

11. Snanam (bath)

Saying "Aim Hrim Sreem Kameswari Nitya Devata Prityartham Snaanam Snapayami", the feet of the Suvasini should be placed in a brass plate and anointed liberally with clean water or water mixed with turmeric.

Similarly, worshipers sitting in front of Suvasinis should anoint the feet of Suvasins who are in the form of Nityas after changing the name of Nitya like Bhagamaalini and so on.

Here, if possible, it is better to do abhishekam while reading Srisuktam. When the ablution is done, the feet of the Suvasini should be wiped clean with a cloth (the best cloth to clean is the saree worn by the worshipers) and the feet should be placed in another brass plate.

12. Vastram (clothes)

While chanting the following mantra, new clothes should be placed on the lap of Suvasini:
Aim Hreem Shreem Kameswari Nitya Devata Prityartham Vastram Samarpayami.

Similarly, worshipers sitting in front of other suvasinis should offer new clothes (typically saris of different colors) after changing the name of Nitya like Bhagamalini and so on.

13. Abharanam (jewellery)

Based on the capacity of worshipper, real ornaments or flowers should be offered to the Suvasini while chanting:

Aim Hreem Shreem Kameswari Nitya Devata Prityartham Abharanam/Abharanardhe Puspam Samarpayami,.

Similarly, worshipers sitting in front of other suvasinis should offer ornaments or flowers after changing the name of Nitya like Bhagamalini and so on.

14. Saffron with turmeric powder

Chanting the following mantra, the deity must be decorated using turmeric powder on the feet and decorated on the forehead with saffron:

Aim Hreem Shrim Kameswari Nitya Devta Prithartham, Saubhagya Siddhyarthe, Haridra Churna Sahita Kunkuman Dharayami,

Similarly, after changing the name of Nitya like Bhagamalini and so on, worshipers sitting in front of other suvasinis should decorate them with turmeric powder and saffron.

15. Sandalwood

Suvasini's neck should be applied gently with sandalwood powder while chanting the following mantra:

Aim Hreem Srim Kameswari Nitya Devta Prityartham Antarbahir Satsanga Siddhyarthe Gandhaam Dharayami.

In the same way, worshipers sitting in front of other suvasinis should apply sandalwood softly on the Suvasins who are in the form of Nityas after changing Nitya's name like Bhagamaalini and so on.

16. Pooja with flowers

1. First Suvasini should be worshipped with blooming flowers while chanting following mantra:

Aim Hreem Srim Kameswari Nitya Devta Prityartham Vishala Drikpatha Siddhyarthe Pushpaih Pujayami,. Here, the first 20 names of Lalitha Trishati names should be recited.

Similarly, other Nitya devatas in the form of Suvasinis should be worshipped.

- | | |
|---------------------|---|
| 2. Bhagamalini | Chant names 21 to 40 of Lalitha Trishati names. |
| 3. Nityaklinna | Chant names 41 to 60 of Lalitha Trishati names. |
| 4. Bherunda | Chant names 61 to 80 of Lalitha Trishati names. |
| 5. Vahnivasini | Chant names 81 to 100 of Lalitha Trishati names. |
| 6. Maha Vajreshwari | Chant names 101 to 120 of Lalitha Trishati names. |
| 7. Sivadooti | Chant names 121 to 140 of Lalitha Trishati names. |
| 8. Tvaritaa | Chant names 141 to 160 of Lalitha Trishati names. |
| 9. Kulasundari | Chant names 161 to 180 of Lalitha Trishati names. |
| 10. Nityaa | Chant names 181 to 200 of Lalitha Trishati names. |
| 11. Neelapataka | Chant names 201 to 220 of Lalitha Trishati names. |
| 12. Vijaya | Chant names 221 to 240 of Lalitha Trishati names. |
| 13. Sarvamangala | Chant names 241 to 260 of Lalitha Trishati names. |
| 14. Jwalamalini | Chant names 261 to 280 of Lalitha Trishati names. |
| 15. Chitra | Chant names 281 to 300 of Lalitha Trishati names. |
| 16. Mahanitya | Here Lalitha Ashtottaram or Lalitha Sahasranamam must be recited. |

17. Dhoopa (Incense)

Lighted incense should be offered to first suvasini while chanting:

Kameswari Nitya Devataapritartham Arishadvarga Virsarajana Yogyata Siddyarthe Dhupamaghrapayami.

In the same way, worshipers sitting in front of other suvasinis should offer the incense to Nitya after changing the name of Nitya like Bhagamalini and so on.

18. Diya (the lamp)

Lamp should be offered to first suvasini while chanting:

Kameswari Nitya Devata Prityartham Antahkarana Darshana Yogyata Siddhartham Deepam Darsayami.

Similarly, the worshipers sitting in front of other suvasinis should offer the lamp to Nitya after changing the name of Nitya like Bhagamalini and so on.

19. Naivedyam (food offering)

First Suvasini should be offered with sweet food and fruits while chanting:

Kameshwari Nitya Devata Prityartham Aatma Nivedanaardham Yathashakti Naivedyam Nivedayami

Similarly, worshipers sitting in front of other suvasinis should offer the sweet food and fruits to Nitya after changing the name of Nitya like Bhagamalini and so on.

20. Tambulam

First Suvasini should be offered tambulam while chanting:

Kameswari Nitya Devata Prityartham Tambulam Samarpayami.

In the same way, worshipers sitting in front of other suvasinis should offer Tambulam to Nitya after changing the name of Nitya like Bhagamalini and so on.

21. Harati

First Suvasini should be offered harati by singing at least two stanzas of a song in one of the 16 ragams, and chanting:

Kameshwari Nitya Devata Prityartham Ananda Karpura Neerajanam Darsayami.

Similarly the worshipers sitting in front of other suvasinis should give aarti to the Suvasins by singing at least two stanzas of a song in one of the remaining 16 ragams and also changing Nitya's name like Bhagamalini and so on.

In this way, while giving aarti to the 16 Suvasins one after the other, each one should sing at least two stanzas of some song in each of the 16 ragams.

- | | |
|-------------------|-----------------------|
| 1. bouli | 9. Ananda Bhairavi |
| 2. mohana | 10. Maayamalava Goula |
| 3. hamsadhwani | 11. Kalyana Vasantha |
| 4. hindolam | 12. Sindhu Bhairavi |
| 5. Lalita | 13. Abheri |
| 6. Amritavarshini | 14. Kalyani |
| 7. Revathi | 15. Khambhoji |
| 8. Jayantashree | 16. Madhyamavati |

17. Mantrapushpa

Katyayanaya Vidmahe Kanyakumari Dhimahi, Tanno Durgih Prachodayat
 Kulakumari vidmahe mantrakoti sudhimahi tannah kauli prachodayat
 Tripurasundari Vidmahe Peethakamini Dhimahi Tannah Klinne Prachodayat

Nityadevi Siddhi Dwara, Hamsa Mantra Yoga Siddhyartham Mantra Pushpam Samarpayami.

Saying that, all the worshipers should simultaneously offer flowers on the feet of their respective Nitya deities in the form of suvasini.

Samapana (submission)

Taking akshatas in right hand and chanting the following mantra, one should pour water (using left hand) into right hand to drop the akshatas and water into a plate:

Mantraheenam, kreeyaheenam, bhakti heenam, shradhaa heenam, dravya heenam, Yatpujitam
 Maya Devi paripoornam tadastute.

Anena mayakrita etat vishesha shodasa suvasini pooja phala dwara, asmin gruhe, asmin bandhu
 jana gruhe, nitya saubhagya siddhyartham, sarvam Sri Jaganmaatharpana mastu.

Om Shantih Shantih Shantih

You can visit the following link for complete pooja procedure.

<https://srimeru.org/special-shodasa-suvasini-puja-english/>



Tara-Tarini: Ancient Shaktipeeth



Tara-Tarini: Ancient Shaktipeeth in Odisha

The tradition of Shakti worship in India dates back to ancient times. India has many important Shakti Kshetras. Odisha is the most important among them. Along with Puri, Konark and Bhubaneswar there are many temples in the surrounding areas of Berhampur in Ganjam district. One of the oldest Shakti Peethas, Tara-Tarini is situated 30 km from Berhampur, near Purushottampur of Ganjam district on the banks of the Rushikulya river.

The hill is about 708 feet high and the total area is spread over 180 acres of land. This hill is known as Tara-Tarini mountain. This is also known as Purnagiri. The scenic views from the top of the hill to the banks of the Rushikulya River bring immense joy and pleasure to every pilgrim. There are 999 steps on the front side of the hill leading to the temple and there is also a vehicular road on the back side of the hill to enable the devotees to reach the Peetham.

Sthala Purana

Goddess Sati sacrificed her life in the Yajna Kunda, which was the Daksha Yajna, being performed by her father Daksha. Lord Shiva started doing 'Pralaya tandava' that is when Lord Vishnu used his Sudarshana chakra and condemned the body of Goddess Sati to avert the

Pralaya. Wherever different body parts fell on the earth have become most powerful shakti peethams. According to various Puranas these Shakti Peethas are mainly 18, 4 and 108 Peethams in number.

According to the Kali Purana, Goddess Sati resides as Kali Mata in Calcutta region, where her heart is located as Tara Devi on these hills, as Kamakhya Devi where Yoni falls in Guwahati, Assam; and as Vimala Devi in Puri where her foot portion falls.

“Rushi Kulya Thate Devi Tarakasya Mahagiri!

Tasya Shringe Stitha Tara Vashishta

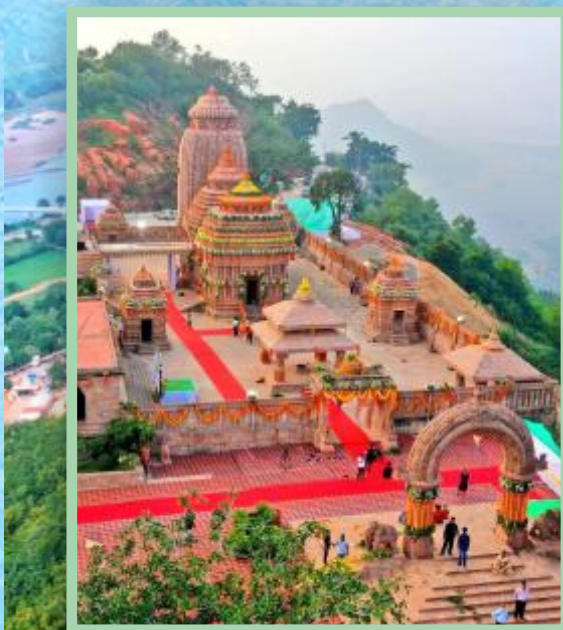
Rajitha Para!!”

Brihatsamhita also mentions these **four Adi Shakti Peethas.**

Temple Architecture

It is a beautiful structure in pagoda construction according to Agama Shastra of Odisha Temple Vastu. This temple, has its appearance in the colors of Jeguru clay, gives a wonderful experience to the visitors. Many beautiful sculptures in the magnificent Kalinga style can be seen on the walls of this temple.

There are statues of lions on either side of the





entrance and small statues of Nava Graha deities on the front of the entrance. There is a small statue of Goddess in the stairway. Soon after darshan of that statue, climbing remaining stairs is said to become more effortless. As you climb it, you will see a Bhavya Gopura, Raja Gopura and Vimana Sikhara in a wide flat area. It is a three-part structure.

As tall as sky, the Sri Mantapa as the sanctum sanctorum, Bhoga Mantapa in front of it and Sabha Mantapa in front of it were built very beautifully in Odia architectural style.

The entrance depicts a fine stone work sculpture style. On the facade of the Sabha Mantapa there are sculptured statues, Apsaras, Krishna, Brahma, Vishnu Murthy and Maheshwara. On the opposite side, a lion statue is mounted on an elephant looking at Moolah Virat. Inside the sanctum sanctorum is seen in the shape of a square pyramid where Goddess (Moola Virat) is located. In the circumambulation path, there are sculptures of Ganesha, Varahi holding a small child, and Roudrani as a fearsome figure on the walls.

MoolaVirat

In the sanctum sanctorum there is an idol of Tara-Tarini Mata standing with four hands. She is seen aptly as Shiva sati wearing nice colorful silk garment, silver Makara toran and Rudraksha mala. There are four heads near her feet. Among these four heads, the ones on either side are said to be Sevikas, and the two heads in the middle are said to be sisters Tara and Tarani. It is said that the Mother Goddess appeared in the form of these two sisters one point and told them how her worship should be done. In this temple devotees always offer red coloured flowers to the Goddess. Goddess also has a trisula on her right side and a sword on her left side.

Belonging to the Shakteya Agama style, this Tara-Tarini Mandir is renowned as a Tantric Shakti Peetham. In the premises of this temple, there are many upalayas, sculptures, majestic trees and the goddesses located at their root, each of them is amazing.

Almost every household in South Odisha considers Tara-Tarini deities as their presiding deity.

Historical features of the temple

Tara-Tarini also represents the influence of tribal worship and Mahayana Buddhism. Shakti





worship appears to have been primarily practiced by tribals also in India.

It is known that they worshiped the goddess Tara much before the 1st century BC when Tantric practices entered the Buddhist faith.

Along with the worship of Tara by Buddhist tantrics, the history of the Kalinga Sea also suggests that Tara was worshiped by sadhus, merchants and seafarers before embarking on their sea voyages. Once upon a time the Rushikulya river was used for travel by many and the worship of Taradevi was customary among the people of the region who were involved in seafaring activities.

It can be said that Tarini means mother who gives salvation. Tantric practitioners believe Tara-Tarini Mata as the mother who guides through many problems that arise in the struggle of human life and brings them to the shore by crossing the ocean of difficulties. This Tara-Tarini temple is one of the important places that Shakteyas must visit at least once in their lifetime. This temple is a divine place where the mother's heart has fallen.

There is a ropeway facility to reach this temple from the foot of the mountain where the temple is situated through which nearly 600 devotees can reach the temple every hour. Passing through it, the beautiful Rishikulya River and surrounding

valleys are a feast for the eyes. This ropeway facility is open daily from 8 am to 5 pm.

Temple Timings

Darshan every morning from 5 AM to 12.30 PM, 2.15 PM to 9 PM.

Special worship

Majjana Abhishekam (twice a day i.e. morning and evening for one hour this abhishekam. Turmeric, sandalwood and some spices are used in abishekam water).

Alankara Seva – Different types of flowers (especially hibiscus flowers) and ornaments are used to beautifully decorate the Goddess.

Mangala Harati, Sadya Harati, Pehali Bhog – These are performed sequentially. During this time Kachodi, various kinds of fruits and sweet food are offered.

During night time kachodi, dal, curries, khatta, and various types of special items are offered as Bhog and distributed to the devotees after making offerings.

Along with these, chanting of **Chandipath** is also done every day.

The temple is kept open till late night during special festivals.

Apart from these, every year, there are special pujas during Chaitra Mela, Holi, Dussehra Navratri, Diwali and Sankranti. The most important of these is the Chaitra Mela festival. These are held for 21 days in the month of Chaitra i.e. in April month. During this time, lakhs of devotees come and also offer hair (Tala neelalu) to the Goddess. Especially during the months of October to mid-February, visiting this Tara-Tarini temple is pleasant and one can have great



spiritual experiences.

Stay arrangements near temple

Yatri Niwas at Simhadwaram is managed by Tara-Tarini Trust. Apart from this, Panth Sala (Hotel Nirupama) is also located at the foot of the mountain. Those requiring accommodation can contact Tourist Officer, Ganjam, Berhampur Tel. 0860 2210980.

Contact details

Chairman, T. T. D. B. and Divisional
Commissioner of Revenue, Berhampur.

Phone +91 680 22 81 456 (Office),
22 92 755 (Residence)

Secretary, T. T. D. B. Hill Patna, Berhampur.

Phone 91 933 789 2106

How to reach

By Rail

After reaching Bhubaneswar one can take train to Harichandanpur.

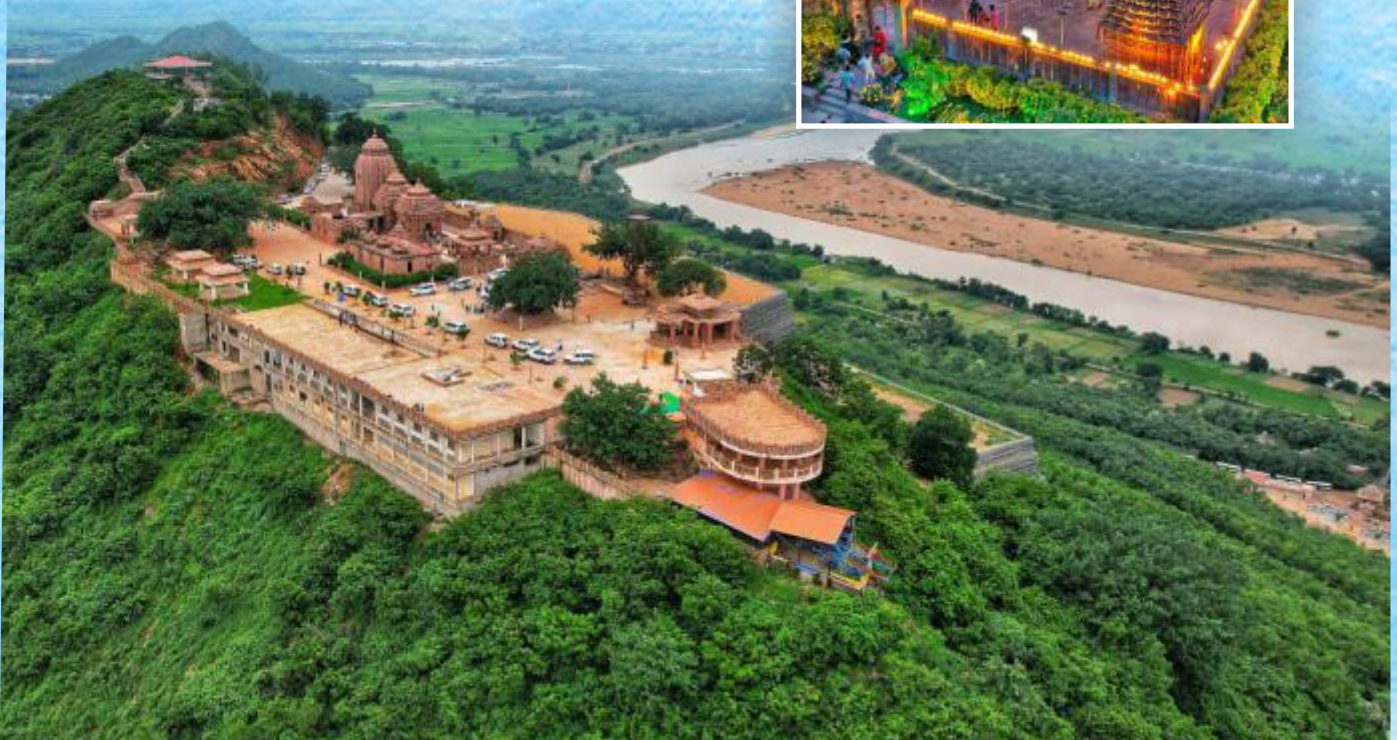
By Air

One can reach to the nearest airport at Bhubaneswar and take either train or bus/cab.

By Road

Taratarini Temple can be reached by bus from Berhampur.

Apart from these there are also availability of taxis. 07381000962 (Odisha Cabs).



Runa Paasupatam

A powerful pooja method to get rid of financial problems and debts is “Runa Pasupata Samputikaranam”.

What everyone needs to notice before this solution is that increasing our needs beyond our income, spending beyond our needs – is the main cause of debt. Without financial control, mantras may not work when we are on the wrong path. Therefore, before implementing this solution, everyone should remember the past and make a firm promise to never repeat the financial mistakes of the past – and keep the promise. Only then will this solution work.

As mentioned earlier in Kubera Pashupatam (November, 2022 issue), one should encapsulate each verse of Rudra Namaka with Runa Pasupata mantra and then recite Runa Pashupatam before and after Chamakam while anointing Shivalinga with sugarcane juice. After that one should recite Chit Shakti Ashtottaram and worship with Vakudu flowers. Finally pure cow's ghee should be offered as an offering. If this is done at the same place every day for 41 days, great results can be obtained

Method of doing this pooja

- 1. Gurudhyanam**
- 2. Ganapati meditation**
- 3. Achamanam**
- 4. Pranayama**
- 5. Sankalpa**

Mama Upatta Samastha Durita Kshaya Dwara, Sri Parameshwara Anugrahena, Sakal Runa Badha Nivritti Dwara, Manosanti Sahita Sarvatomukha Abhivruddhi Siddhyartham, Runa Pasupata Samputikrita Rudra Namaka Chamaka Sahitya Rudrabhisheka Pujam Karishye.

You can visit the following link for complete pooja procedure.

<https://srimeru.org/runa-vimochana-pasupata-abhisheka-puja-english/>

How can we get rid of certain doubts that keep bothering us unnecessarily during Puja?

Life is full of events. Our intellect helps us perceive some as good and others as bad, leading to feelings of happiness or sorrow. In normal times, we may react to these events in various ways in normal life, but not during Puja.

For example, consider some incidents during Puja. Sometimes, **while performing the arati**, the flame might blow out due to simple reasons such as rotating the arati plate too quickly, not using enough camphor, or a strong wind blowing at that moment. However, some people might interpret this as a bad omen and start imagining a future filled with evil that does not actually exist.

Such thoughts do not disappear in a day; they can haunt us for days. By taking a few precautions and not attributing significance to trivial reasons, life becomes more comfortable. This way, our attention and concentration can remain focused on God.

Sometimes, **the garment adorning the idol might get burnt while lighting the lamp**. This could be avoided with proper care and by maintaining a safe distance between the lamp and the clothes. Instead of focusing on the fact that God's clothes are burnt and feeling distressed about impending danger, it's important to recognize that such incidents can happen due to simple mistakes. However, if we share this with others, they might also view it as a serious event and suggest that peace rituals be performed – this is the way of the world.

In fact, the feeling of a true devotee should be, "Mother, how merciful you are to me. By allowing your garment to burn, you have saved me from a greater danger. I will never forget your immense kindness for the rest of my life." Such a perspective not only deepens devotion towards God but also brings us peace.

When a coconut is broken and turns out to be rotten, people often believe it signifies evil in their lives, even today. However, by taking a little care and tapping the top of the coconut while buying it, we can easily determine if it is good or not.

The fruits and flowers offered to God should be checked first to ensure they are good. Additionally, if a flower is found inside the coconut, it is often interpreted as a sign of forthcoming good fortune. In reality, when Puja is performed with utmost devotion, there is no involvement of worldly attributes or limitations. As Mother says in the **Lalita Sahasranama, 'Sarvopadhi Vinirmukta Sadasiva Pativrata'** one who is free from all worldly attachments and devoted solely to the eternal divine.

Apart from this, many incidents can occur during Puja, such as the idol or picture falling, or water spilling from the Achamana patra. **The primary duty of a devotee is to remain completely focused on God**, taking necessary precautions and not attributing evil to every incident.

My Time at the Peetham

A wish come true

I had wished to spend time at the Peetham ever since I was initiated into SriVidhya a few years back. I was overjoyed when I heard from Bhanuji, our senior volunteer, that my application for Seva at the Peetham in January 2024 had been approved by Guruji. The volunteers at the Peetham had provided me guidelines on the attire to be worn at the Peetham etc before I started my journey.

I reached the Peetham early January 2024, for Seva at the Peetham for 10 days and was warmly welcomed by the volunteers who were available at the Peetham. Their love and affection and the energy at the Peetham made me feel immediately that I was home. Guruji and Usha Amma were travelling in Australia at the time. I met Sri. Dr. Vishala amma the next day and was warmly welcomed by her. The volunteering team lovingly briefed me on the “Day in the life” of the Peetham and also our duties during the stay. Guruji and Usha Amma arrived a few days later and I felt truly blessed to see them in person and spend time with them.

The typical day in the Peetham for me unfolded as below.

1. All the volunteers would get up, freshen up – bathe etc by 5 AM and start with the early morning individual Sadhana in our room quietly as the Peetham would be in the midst of the early morning poojas.
2. We joyfully awaited and were given Guruji’s blessings and Kripa Kataksham, when he would come out of his room early morning.
3. We would complete our Sadhana and would eagerly await Guruji’s or Vishalamma’s call to receive the prasadam after their early morning prayers.
4. We would then go for a beautiful satsang with Guruji outdoors as part of the morning walks. Guruji’s satsangs were full of practical wisdom and how one could progress with Sri Vidhya Sadhana and other aspects through his own exemplary life examples.
5. We would then come back to the Peetham and prepare for Ganapati Tarpanam and Guru Mandala puja which were performed by Guruji and assist as required during the pujas, at the same time making sure that disturbances, if any during this period was minimised.
6. Once the pujas were completed, we would be participating in the daily seva activities – administration activities, help at the Kitchen and any other service requested/required at the Peetham.
7. Arranging for and participating in any celebrations at the Peetham.
8. There were also opportunities to get clarifications on our Sadhana and asking any other question in person with Guruji – a truly wonderful opportunity for any Sadhaka.
9. Late evenings were spent in prayers and preparing for the Puja next day – arranging flowers and anything else required at the Peetham.

Guruji, Vishalamma and others at the Peetham lovingly and firmly directs the disciples and volunteers to be perfect in the ways of the Peetham and Sri Vidya Principles. This process of perfecting happens through the entire duration of stay and one carries this forward even after completing the seva at the Peetham. During the satsang and morning walks, Guruji’s awareness and ability to see Amma in every aspect of life was a learning for all of us accompanying him. Usha Amma (Sri. Arunamba), our Guru-patni is very loving, down-to-earth, caring and I felt very happy interacting with her as if I was speaking with my own mother.

During this period, I was blessed with Gurumantra in-person by Guruji – patiently correcting me and perfecting the pronunciation with his ever-gentle compassion, smile and humour. I was also

blessed with the Sriyantra Meru by Guruji during my stay. I was also able to participate in the Bhogi celebrations at the Peetham leading to the Makar Sankranti and we (all the volunteers) organised and participated in the celebrations as part of the family. During my stay, I met disciples who had volunteered at the Peetham and had very auspicious events in their families after their Seva at the Peetham.

I believe that every disciple would enjoy Seva/should have an opportunity to spend time at the Peetham. If you come with an open mind, open to new experiences and learnings, I felt that the energy at the Peetham is such that it tunes you, transforms you, leads you to your goal and bestows auspiciousness in everything you do. It also allows one to understand the different ways of worshipping divine mother more deeply and instils the required qualities. I thoroughly enjoyed and loved being at the Peetham and consider myself very lucky that I could spend almost all my time at the Peetham -in Guruji's presence, enjoying the beautiful satsangs, pujas – learning more about oneself and, all the while being soaked in the divine gaze of Amma and the energy at the Peetham.

The days at the Peetham passed by quickly and before I knew, the time had come for me to leave the Peetham. I treasure the time I spent at the Peetham and am already looking forward to my next trip to the Peetham.

An abode of light,
It is for us to experience,
All are beings of light,
Sadhakas in the way of light,
Seeking, knowing, experiencing,
guided by the supreme swaroopam - our Guruji,
Formless yet with Form, for she is the Guru,
And abides in the Mani-dweepam – Our Peetham.
It is for us to experience this.

Sri Matra Namaha:
Sri Gurubyoh Namaha:



Rajesh Parappil
Auckland, New Zealand





Children's Section



Tenali Ramakrishna Story

Cat that refuses to drink milk

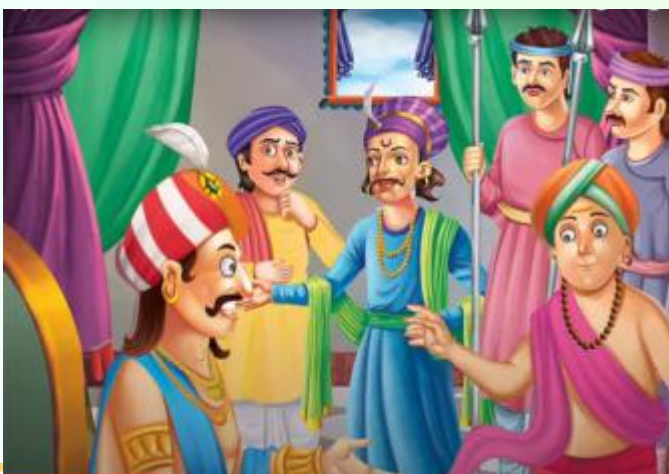


One day the people living in the Vijayanagara Empire faced a difficult problem. Due to the increasing rat infestation in the city, the rats started destroying food items and sacks of grain in the houses. Thinking of getting out of this problem somehow, the people of the city were told to raise cats by the ruler. The Emperor Sri Krishnadevaraya also asked his court servants and poets to rear cats free of charge. Everyone also got a cow for the milk required to raise the cats. Along with all the poets, Tenali Ramakrishna was entrusted with rearing a cow and a cat.

Tenali Ramakrishna did not feed the cat properly with milk and used the milk given by the cow for their family needs. For some years, the cat has become very weak and mal nourished. To satisfy its hunger, the cat stayed up all night and ate not only the rats in Ramakrishna's house but also the rats in the houses around his house. That is why not a single mouse was seen in Ramakrishna's house and in the houses around Ramakrishna's house.

After a few years, not a single mouse was seen in that area, and the cat was unable to walk because it had no food to eat.

One day Sri Krishnadevaraya announced that government servants and poets whoever raised the cats well would be honoured with a suitable reward. The king ordered that all the breeders of cats should take their cats and come to the royal



court by the next full moon day.

Listening to this statement, Ramakrishna fell into a deep thought.

“My family members and I comfortably drank the milk given by the cow. This cat has not been milked for a single day. This cat is now starving to death. Now if I take this and show it to the King, He may punish me and fine me for not raising it properly. Ramakrishna thought that there is still a week left for the full moon, and we have to get out of this problem somehow.

After thinking for a long time Ramakrishna came up with a trick. He immediately asked his wife to bring a bowl of hot milk. As told, she brought hot milk in a bowl. Ramakrishna put the bowl of milk in a place and tried to bring the cat and drink the milk.

As soon as the cat saw the milk, it came forward to drink with great joy. As the milk was hot, the cat's mouth was burnt and it ran away screaming. Tenali Ramakrishna brought it again and left it with milk. No matter how hard he tried, the cat did not want to drink milk. It looked at the milk and tried to escape from Ramakrishna.

Seeing all this, Ramakrishna was very happy that his plan had worked well and he was relieved.

The day of the full moon that the King mentioned had come. Everyone came to the court along with their cats. There are situations where each one of them so well fed that they look so plump competing with each other and unable to even walk freely. They are unable to run and catch their prey even when a cat is seen. At the same time, the King noticed that the



Ramakrishna's cat appeared mal nourished and almost dying.

Seeing that cat, the King got angry and was also surprised at the same time.

"Ramakrishna! What caused your cat to become so weak? It looks as though it's going to die soon. Didn't you give it cow's milk that we gave?" asked the King.

Ramakrishna humbly said, "Great Lord! There is no one challenge I missed addressing in raising this cat, this cat does not touch milk at all. It eats some lentil rice. It is all the time looking for mice. Thanks to this, there is not a single mouse around us in our house, so we are all living happily," he said.

Listening to Ramakrishna's words, the ministers present in the court were also very surprised. Not believing his words, the King ordered that a bowl of milk to be fed to the cat.

Ramakrishna took the cat and placed it in front of milk bowl. It started running back as soon as it saw the milk. Everyone was surprised to see that. Everyone believed that the words of the poet Ramakrishna were true.

But the King still did not believe that cat does not drink milk and this matter seemed a bit strange for him. He questioned himself, does any cat in the world refuses milk? Ramakrishna must

have played some mischief. That is why this cat is afraid to drink milk. He examined its mouth and found burnt spots and scars appeared at the tip of the cat's tongue.

Seeing them, the King got very angry and said, "Ramakrishna! We understood that you have done something clever to stop the cat from drinking the milk. If you tell the truth, we will forgive you and let you go, otherwise we will punish you severely," he said firmly.

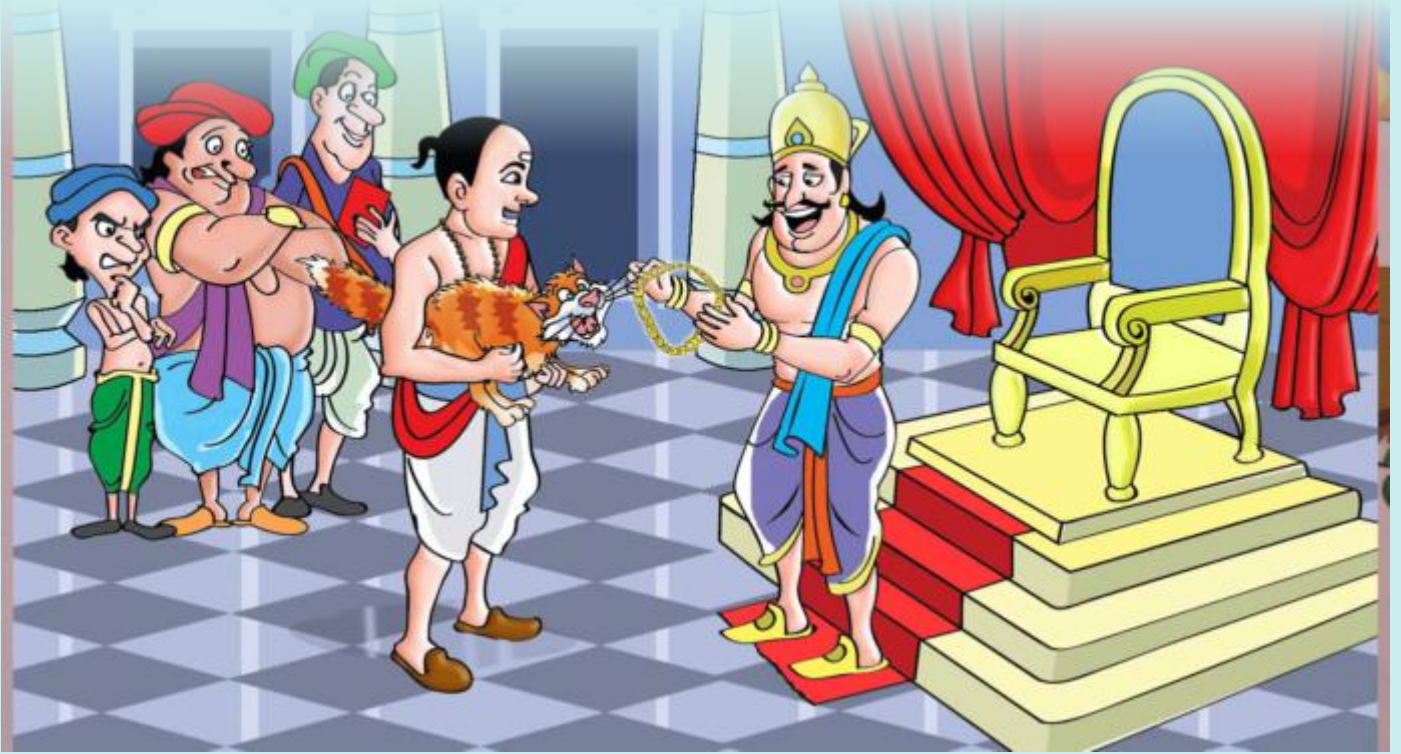
Ramakrishna tells everything that happened. "Great Lord! You gave us a cat to take care of our rats. Because of this cat, not only the rats in our house but also the rats in our neighbour's houses went away. If you are in doubt, send someone to come and find out if there is even a single rat in our house or in the surroundings of the house. I raised my cat in such a way that it would eliminate the pain of rats.

Thank you for not only giving us a cat to relieve the suffering of our rats but also for providing us with milk, curd, ghee etc. which we need all the time. Try to see if any cat here can catch and kill rats like my cat. Do overfed cats try to catch mice? Ask those who have come here and find out, punish me or save me, Oh Lord!" he said.

After listening to Ramakrishna's words, the King inquired about those who had brought overfed cats and found out that the rats in their houses were still not completely gone. At the same time, there is no one rat anywhere near Ramakrishna's house. Knowing this, the King recognised the work done by Ramakrishna and praised him for his intelligence and action and gave him a prize of ten thousand royal coins.



Hence, any task can be achieved with tact and right thinking.



Upcoming Events

6

June
2024

Festivals in
June



June 14th
Dhumavati Jayanti

- 1st **Hanuman Jayanti**
- 2nd **Bhadrakali Jayanti
(Apara Ekadashi)**
- 14th **Dhoomavati Jayanti**
- 17th **Nirjala Ekadashi**
- 21st **Eruvaka Pournami**
- 26th **Sankatahara Chaturthi**

Guruji Travel Details in June

1st - Hyderabad

2nd to 5th - Kancheepuram

6th to 7th - Koyambattur

8th to 30th - Kancheepuram

Sri Vidya Training Classes

Note : All Sri Vidya classes scheduled in the month of June will be conducted in both online and offline modes. Those who wish to attend the offline classes must come to the Kanchi Peetham. For more details, please contact the number 80882 56632.

June 15

Training Class on "**How to Perform Prana Pratishta**"

From 6:00 PM to 9:00 PM IST

These classes will be conducted in both Telugu and English on the same date and at the same time.

June 19, 20

Advanced Sri Vidya Classes (**Module 3 & 4**)

From 6:00 PM to 9:00 PM IST in English (both online and offline)

June 20, 21

Advanced Sri Vidya Classes (**Module 3 & 4**)

From 6:00 PM to 9:00 PM IST (both online and offline)

June 21, 22 (in English)

Advanced Sri Vidya Classes (**Module 5 & 6**)

From 6:00 PM to 9:00 PM IST (both online and offline)

June 22, 23 (in Telugu)

Advanced Sri Vidya Classes (**Module 5 & 6**)

From 5:00 PM to 9:00 PM IST (both online and offline)

June 29, 30

Basic Sri Vidya Classes (**Module 1 & 2**)

From 6:00 PM to 9:00 PM IST (both online and offline)

These classes will be conducted in both Telugu and English on the same dates and at the same time.

To register for the Basic Sri Vidya classes please click the link given below.

<https://srimeru.org/registration-form>





Pradhana dwara puja



Guruji and Amma receiving the keys from owner of the house in Kancheepuram



Go puja by Guruji





House-warming ceremony at our new premises - Kancheepuram



Our beloved Gururmata, Usha Amaa's Birthday Celebrations at Kancheepuram



Words of Treasure

Acharya ddaiva vidya viditha sadhishTam praapath

- Guru Karunamaya



SRIVIDYA LEARNING CENTRE

#27&28 Chairman Rajamanikyam Street, Karthinagar,
Near new railway station, KANCHIPURAM 2, Tamil Nadu - 631502, India.

Ph. +91 8088 25 66 32 | srimeru999@gmail.com | www.srimeru.org

