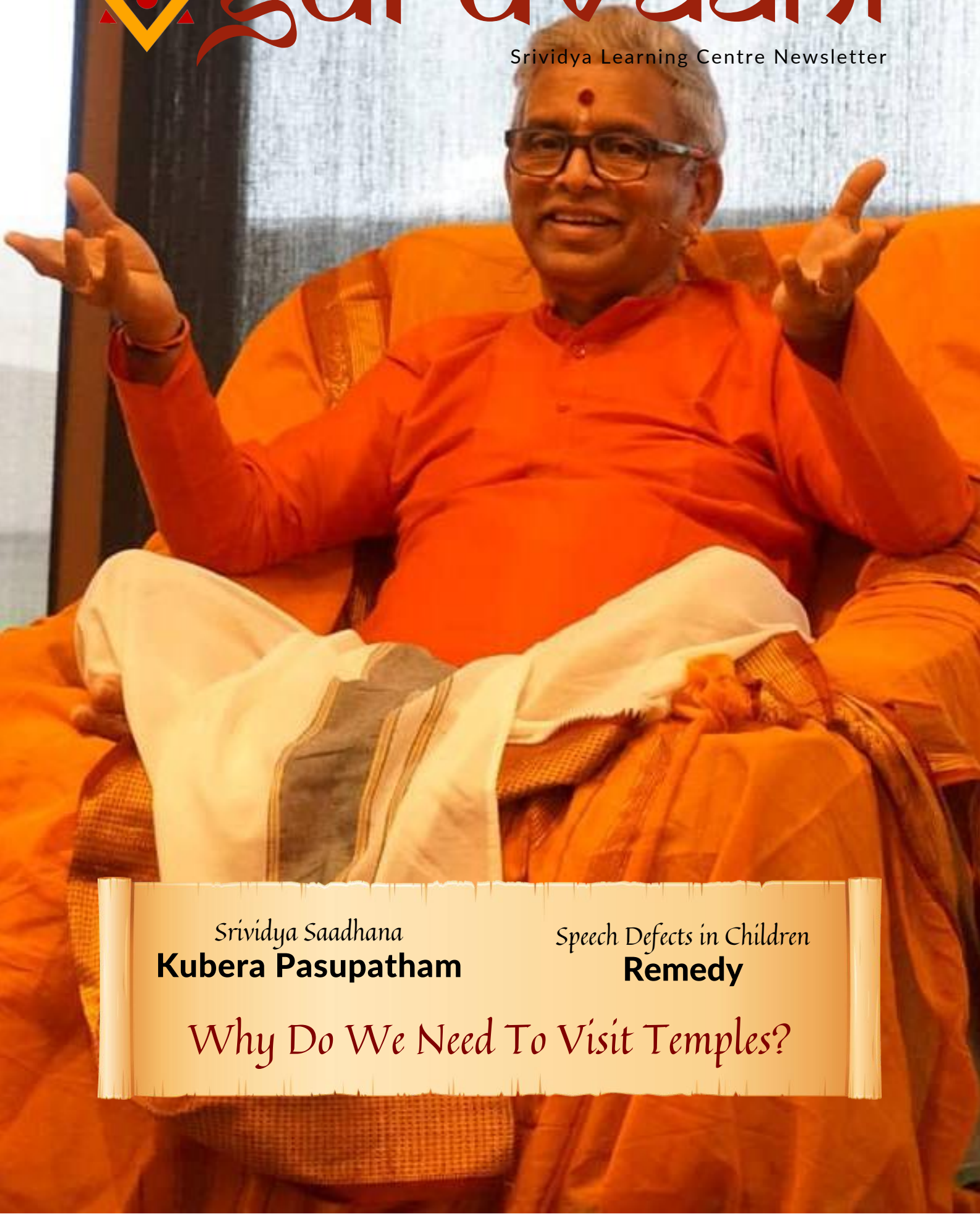




guruvani

Srividya Learning Centre Newsletter



Srividya Saadhana
Kubera Pasupatham

Speech Defects in Children
Remedy

Why Do We Need To Visit Temples?



गुरुवाणी

DHYAANAM



Sri Rajashyamala Dhyaanam

Shyame Sangeet Mataha Parashiva Nilaye Mukhya saacivya bhaaro
Dvaahe dakshee dayaa poorita Nija hrudaye maamakeem dainyavrutteem
Sreemat sinhaasaneshyaam bhavavaana patitaan dava dagdhaan namasthe
Traatum piyusha varshaihi kathaya parikaraam baddhavatyaam vivikthe





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Vol 3, November 2022 | 22 pages

Guruvaani is a Digital English monthly newsletter published by Srividya Learning Centre.

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Srividya Learning Centre (A unit of Soundarya Lahari)

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



srimeru999@gmail.com



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



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Why Do We Need To Visit Temples If God Is Omnipresent?

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

We hear people quoting the Upanishads, 'God is Omnipresent' and 'Everything is Brahman' (Sarvam Khalvidam Brahma). And the famous quote by Prahlada to his father, "You do not need to doubt where Vishnu is. He is everywhere. Wherever you look for him, you can find him". However, it is hard to put this knowledge into practice, especially in Kaliyuga. It is further hard to experience this knowledge in real life.

One must be able to see God in a child, in his spouse, maid, cab driver, and so on. If a person can experience God in everyone, then there is no need to go to temples or pilgrimages. However, we are engulfed in Maaya. Chandi Saptasathi says that Divine Mother enjoys it when even Gnaanis and great sages fall in Maaya and drown in the illusion of duality (Gnaaninaamapi chetaamsi Devi Bhagavati hisaa, baladaakrushya mohayaa mahamaayaa prayacchati).

It is Mother's play to drown us in tamasic (darkness) shakti in our daily life. We get angry with others because of this tamasic energy. And when that happens, we make negative progress in our spiritual and material goals. Hence, it is important to replenish our sattvic energy and get rid of tamasic energy. When we get angry and shout at someone, the sattvic shakti diminishes just like a battery runs out of charge. Then, we need to recharge the sattvic shakti. The place to go for recharging is Temple, Peetham, and so on.

The reason we can recharge in these places is that there is no other thought or work in those places. The whole day is filled with worship of the Lord, and there is continuous chanting of the Holy names of God. Because of this, the air in those places is filled with sattvic shakti. And we get drenched in this spiritual shakti when we go there. However, there will be people who will not benefit from this shakti. One can enjoy this energy only if one follows the specific procedures on how to visit a temple or Peetham.

One should be focused on God and not entertain any other thoughts. We should leave our worldly and family life outside and concentrate only on God. We should go to the Temple to understand our real nature. This is our primary purpose, having taken birth as a sentient being!

At the Temple, perform pradakshina (circumambulation) around the deity with no other thoughts and then sit in silence and perform mantra japa or nama japa. This can be more beneficial than performing at different places due to sattvic energy. Even after this, one will return to family life at home.

Only some people can go to the Himalayas and meditate in solitude. One can spend a small amount of energy obtained by visiting the Temple to deal with regular family life. We all know how to save money but need to learn how to save sattvic energy by going to temples.

Let us discuss the difference between Temple and Peetham. At Temple, you enjoy the worship done by the priest. Usually, people need to find out how to behave at the Temple. You might talk, look in various directions and have other thoughts. After the worship, you take the prasada and go back. However, the experience is different at peetham. In peetham, there is always a Guru. There cannot be other thoughts near the Guru. Guru is the mother, father, spouse, sibling, and child. Guru is everyone and everything. That Guru takes responsibility for your life and always protects you with thousand eyes. Guru can be male or female but takes complete responsibility for your spiritual growth. Also, there is the worship of the Lord throughout the day. Here Guru keeps instructing you, "You have to behave like this, you should not do this, you have to wake up early in the morning for maximum benefit", and so on. Guru might scold you also to put you on the right path. Guru always observes everyone at the Peetham. Hence, visiting a Peetham is ideal for spiritual growth.

Chandrasekhara Saraswati Swami used to be at Kanchi Kamakoti Peetham. He is often described as "The Walking God". When you visit such a Peetham, you attain protection and spiritual direction because of the sattvic energy generated by the penance done by such Gurus. This happens even if the Guru is not physically present.

For these reasons, it is essential to visit Temples or Peetham at least once a month and go on a pilgrimage at least once a year. When you visit a Peetham, you should think, "How can I contribute to the development of this Peetham?". Wealthy people might donate money, and others can do various services. And you should spread spiritual knowledge to others in the community.

Peetham always reminds you that you are indeed the "all-pervading Brahman". Temple puts you into some restrictions like, "You are this sentient being; you should perform this worship to get this result". Hence, it is better to visit Peetham than Temple. It is best to see the Gurus and Peethams striving to establish Dharma and performing worship according to Vedas without any personal agenda.

Guru Karunamaya



Kubera Pasupatham

Kubera Pasupatha Samputeekarana is a powerful procedure for overcoming financial losses and severe debts. It removes all hindrances in the way of the devotee from reaching their financial goal. Devotees are blessed with wealth and prosperity.

Pasupatha is the astra of Shiva like Sudarshana Chakra for Vishnu and Vajrayudha for Inda.

Shiva has many Pasupathams, which are mantras that can be used as potent remedies for solving many mundane issues and spiritual saadhana.

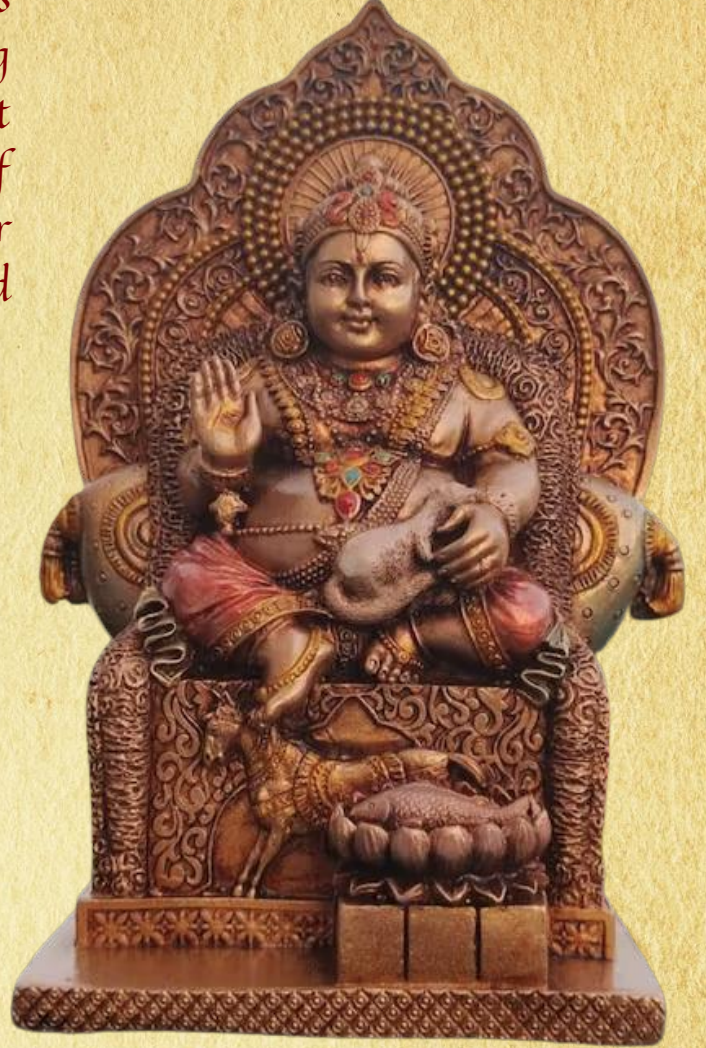
Out of these, Kubera Pasupatham is a powerful mantra to overcome financial difficulties. This is done by following Samputeekarana, in which Kubera Pasupatha is read before and after every anuvaka of Sri Rudram.

Perform normal shodasa upachara puja (16 upachars) as follows:

- Guru Dhyanam
- Ganapati Dhyanam
- Achamanam
- Pranayama
- Sankalpam

sakala aishwarya abhyuddhi sidhyartham kubera pashupata mantra yukta archanam karishye

In the middle, we need to do Abhishek (give divine bath) to shiva lingam with coconut water or pure cow ghee and worship Shivalingam with white flowers. Finally, the seeds of pomegranate should be offered as naivedya (food). *(The above steps have been explained in our previous newsletter).*





SAADHANA

This must be done for 41 days at the same time at the same place (preferably) in the early hours of the day or at sunset.

Note:

You should recite Kubera Pasupatha before and after each anuvaka in Namakam.

For Chamakam, the Kubera Pasupatham is to be chanted once at the beginning and once towards the end of Chamakam.

The complete script Kubera Pasupatha Samputeekarana Namakam and Chamakam are available from the Srimeru website.

Procedure for Namakam

Example for 1st Anuvaka

Om Rajadhi Rajaya Prasahya Sahine Namō Vayam Vaishnavanaya Kurmahe|

Sa May Kaman Kamakamaya Mahayam Kameswaro Vaishnavano Dadhatu||

Kuberaya Vaishnavanaya Maharajaya Namah |

*Om Namō Yakshaya Kuberaya Vaishnavanaya Dhanadhanyadhipataye Dhanadhyana Samriddhim Me
Dehi Dhapaya Swaha ||*

Namaste rudramanyavautota ishave namah

Namaste astu dhanvane bahubhyamuta te namah

.....

.....

Ubhaabhyamuta tey namō Baahubhyam tadvadhanvey |

Pari tey Dhanvano hetirasmaanrunaktu Vishwatah|

Athoya Ishudhistavaarey Asminnidhehitam ||

Om Rajadhi Rajaya Prasahya Sahine Namō Vayam Vaishnavanaya Kurmahe|

Sa May Kaman Kamakamaya Mahayam Kameswaro Vaishnavano Dadhatu||

Kuberaya Vaishnavanaya Maharajaya Namah |

*Om Namō Yakshaya Kuberaya Vaishnavanaya Dhanadhanyadhipataye Dhanadhyana Samriddhim Me
Dehi Dhapaya Swaha ||*

Follow the above procedure for all the anuvakas in Namakam.



Procedure for Chamakam

(Kubera Pasupatha Samputeekarana is recited only once at the beginning and once at the end of Chamakam)

Om Rajadhi Rajaya Prasahya Sahine Namō Vayam Vaishnavanaya Kurmahe|
Sa May Kaman Kamakamaya Mahayam Kameswaro Vaishnavano Dadhatu||

Kuberaya Vaishnavanaya Maharajaya Namah |

Om Namō Yakshaya Kuberaya Vaishnavanaya Dhanadhanyadhipataye Dhanadhyana Samriddhim Me
Dehi Dhapaya Swaha ||

**Om Agnaavishhnuu sajoshhasemaa vardhantu vaam girah
Dyumnaivaajebhiraagatamh**

Vaajash cha me prasavash cha me prayatish cha me

Prasitish cha me dhiitish cha me kratush cha me

Svarash cha me shlokash cha me shraavash cha me

Shrutish cha me jyotish cha me suvash cha me

....

....

**Idaa devahurmanuryaganiirbrihaspatirukthaamadaani
shasishhadvishvedevaah**

**suuktavaachah prithiviimaatarmaa maa hisiirmadhu manishhye madhu
janishhye madhu**

**vakshyaami madhu vadishhyaami madhumatiim devebhyo vaachamudyaasa
shushruushhenyaam manushhyebhyastam maa devaa avantu shobhaayai
pitaroanumadantu**

Om Rajadhi Rajaya Prasahya Sahine Namō Vayam Vaishnavanaya Kurmahe|
Sa May Kaman Kamakamaya Mahayam Kameswaro Vaishnavano Dadhatu||

Kuberaya Vaishnavanaya Maharajaya Namah |

Om Namō Yakshaya Kuberaya Vaishnavanaya Dhanadhanyadhipataye Dhanadhyana Samriddhim Me
Dehi Dhapaya Swaha ||

Download Kubera Pasupatha Samputeekarana complete procedure from Srimeru.website.



Remedy for Speech Delay and Disorders in Children

As per the yoga shastra, Siva in the form of pulses from the brain and Sakti in the form of power from the base of the spine will unite at the vocal cord, which will become pregnant and deliver a baby called sound. Hence the remedy for speech delay or speech disorder is based on activating the brain cells by producing sound energy by reciting specific mantras. You can use one or all of these remedies to solve speech delay and speech disorders based on the intensity of the issue.

Give a bath to the child with cow milk while reciting or listening to Medha Suktam

Take a silver vessel (silver kalasha) full of cow milk and start pouring from a height by raising your hands so that milk falls on the top of the head in a thin stream, inducing pressure on the top of the head. At the same time, the following audio of Medha Suktam should be repeatedly played at least 5 to 8 times depending on the time and feasibility (if you know [Medha Suktam](#) by heart, you can recite it 5 to 8 times, all the while pouring the milk continuously).

Medha Suktam audio link

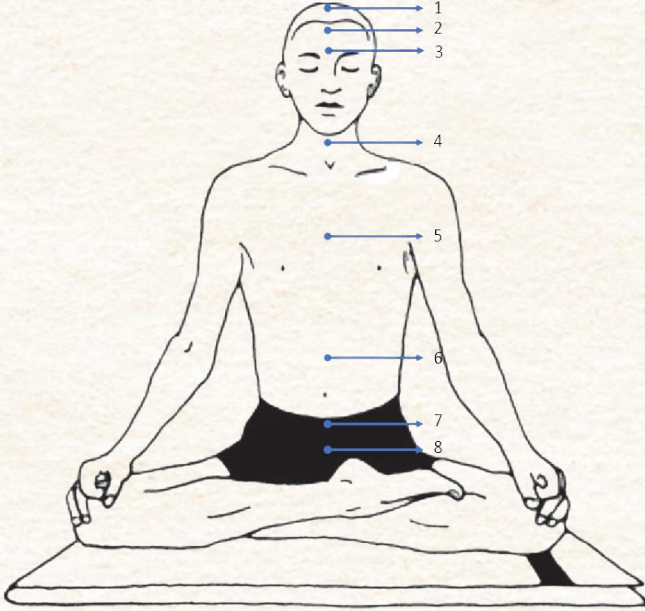


After this, you can continue with the regular bath for the child. This procedure has to be done every day till you see some improvement in the speech. Also, the Medha Suktam can be played while cooking the food for the child and while feeding the child, which will help as additional support.

Activating the Vocal Cord



The mother of the child should keep the ring and middle fingers of the right hand on the vocal cord of the child and listen to the following audio with intense focus 16 times. The sound waves from the audio will create energy which will be passed on to the vocal cord by the touch and activate the vocal cords. This has to be done till the problem is solved.



Mantra for Vocal Cord Activation

Procedure to activate the eight energy centres which produce and control the speech.

There are eight centres in our body responsible for any sound we produce by our vocal cords. They are situated at the following places in our bodies.

1. Top of head
2. A point at the top of the forehead
3. Between the eyebrows
4. Neck
5. Heart
6. Navel
7. Lower abdomen
8. Tailbone (end of spinal cord on backside)
/ Genitals

The child's mother should put her right hand at the above places except 2 and 3, which she touches with her ring finger. While touching, she has to recite the following mantra eight times at each point, slow and steady.

|| Eim vada vada vaagvaadinee swaha ||



The above procedure can be followed thrice daily until the problem is solved.

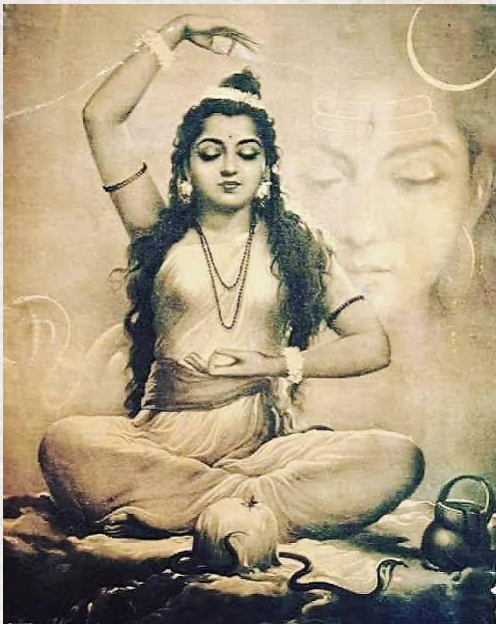
You can download Medha Suktam PDF and Audio along with Mantras recited by Gururji from the [Srimeru website](http://Srimeru.com).

Note: Link to YouTube video for identifying the correct positions of the eight energy centres:
<https://youtu.be/tFVyKS6vME8>



Kanchi Kamakshi Temple

[Continuing from the October Issue of Guruvaani]



Tapo Kamakshi is seen on the right side of Moola Kamakshi Vighraha in the Garbagriha of Gayatri Mandapam. Here she is, Katyayini (the daughter of Sage Katyayana), who came to Kanchipuram to perform penance and marry Lord Shiva. The Mango Tree under which she performed penance can be seen in Ekambareswarar temple.

In front of Arupalakshmi is Sowbhagya Ganapati. Next to Arupalakshmi, you can see Vaarahi Devi facing north. Vaarahi Devi is an important deity associated with Srividya Saadhana. She is the commander-in-chief of Lalitha Devi's army. Vaarahi Devi wards off any evil deeds or rituals (black magic) aimed at Her devotees. You can pray for her or recite Vaarahi Mantra if you face land-related disputes or court cases.

You will also find Annapoorna Devi here. Praying to mother here will grant bhakti and Jnaana and ensure sufficient food for your family.

As you come out of the Gayatri Mandapam, you will come across the statue of Durvasa Maharishi (a Rudramamsha), also known as Krodha Bhattaraka (the irascible but highly respected one). It is important to remember that when Durvasa Maharishi was angry or gave a curse, it was only to get people on Dharmic Path and had a divine purpose. Durvasa Maharshi composed 'Soubhagya Chintamani', a manual of rituals and practices followed in Kanchi Kamakshi Temple.



To the left of Durvasa Maharishi's idol, you can see the Sayana Mandap. On the walls, you can observe Abirami, written by the great devotee Abhirami Bhattu. A few steps further, you will reach Utsava Kamakshi. Opposite Utsava Kamakshi, you can see Thundeera Maharaja (a great devotee of Kamakshi Devi; it is said that we should never stand between them).

The shrine of Raja Shyamala, with eight hands, is by the side of the shrine of Swarna Kamakshi. Raja Shyamala is crowned as Prime Minister (Mantrini Devi) by Lalitha Devi. She governs speech, music, knowledge and the arts.

The interesting thing is at one point we can have a darshan of five Kamakshi Roopams. First Kamakshi, the main deity straight ahead, second Utsava Kamakshi, third gold Kamakshi (Gold padukas installed by Paramacharya), fourth Tapo Kamakshi is beside the main deity and the fifth Kamakshi is on the roof.



Once you come out, you will reach Adi Shankaracharya shrine (Guru Sannidhi). Here you should recite your Guru Mantra, and if you do not have a Guru Mantra, recite:

Gurur Brahma Gurur Vishnu
Gurur Devo Maheshwarah
Guru Saakshaata Parabrahma
Tasmai Shri Guruve Namah

Outside we can see a grand Pushkarini. Walking further, we see the second, third and fourth raja gopurams. In this temple, Go Pooja and Gaja Pooja is given prime importance.

Travel info:

Kanchipuram is well connected by air, train and road. The nearest International airport is 64 kilometres away in Chennai.

Temple timings are 5:30 am-12:30 pm and 4:00-8:30 pm. All Fridays are considered sacred. On Fridays, it is open till 9:30 pm and on Purnima or full moon days till 10:30 pm.



Recent Events & Celebrations



Durga Navaratri & Nimajjanam

The Nimajjanam (immersion of the idol in the water) of Maa Durga took place on 5th November at Tharalu Lake on Kanakapura road at around 12 pm. Guruji, Amma and several devotees travelled along with Devi on a big trailer truck singing Bhajans, Song, and Dance along the procession route.

Earlier, devotees gathered at Srividya Learning Centre by 8:00 am and performed special puja.

Surya Grahana Japam on 25th

Guruji performed Japam on the banks of the Godavari river at Saraswathi ghat in Rajamundry on 25th October along with several devotees.

Guruji and devotees bathed before Grahanam and performed group Japam between 5:00 pm - 6:30 pm, after which they took Moksha Snanam (ritual bath taken post eclipse).



Deepavali Celebrations at Srividya Learning Centre

Deepavali, the festival of lights, was celebrated with pomp and religious fervour.

Guruji and Amma send their greetings to all devotees and blessed them on this special occasion.



Gurujī's Itinerary, Upcoming Events & Srividya Classes Dates



Gurujī's Itinerary for November

For November / December, Gurujī will be available in the following cities. (Please message +91 8088256632 for an appointment).

Hyderabad: 15th - 22nd November
 Bilai, M.P: 28th Nov- 6th December
 Bengaluru: Rest of the days

Karthika Masam Events

Bengaluru: Ekadasa Rudrabhishekam will be performed on all Mondays during the Karthika Masam at Srividya Gnana Peetham.

Kashi: Gurujī and Amma are in Kashi yatra along with 115 devotees from 31st October to 9th November. On the Karthika Pournami day, 8th November (lunar eclipse day), japam will be performed on the banks of Ganga.



Srividya Basic Classes

The dates for Srividya basic classes for the month of November are as follows:

English Module 1 & 2: **11th, 12th & 13th Nov,**
 . 5 to 9 pm (IST)
 Telugu Module 1 & 2 : **18th, 19th & 20th Nov,**
 5 to 9 pm (IST)

To register visit :

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



My experiences with Sri Guru

By Jyothi Reddy

Sree Matre Namaha.

My journey with Guruji started in 2016. No plan to get initiated from my side as I come from a family where the importance of GURU is hardly known. But now I realise that nothing goes by our will. It is SHE who decides our journey.

A small insight into my professional career

I started my professional career at the very young age of 23 with a very noble profession of teaching school kids, which I never, in the worst of my dreams, would have imagined doing. Still, again it's her play (which I realise now). I started loving my work and dedicated entirely to bringing the best out of the students (which I realise now is nothing but yogam) - gradually making a difference in the lives of so many batches of students.



This gave me perfect job satisfaction, which led to growth in my career (after 15 years), scaling to new heights as a PRINCIPAL of a school where I had put my heart and soul to make it an ideal school (which Guruji says is yogam, giving your 100% in whatever you do).

Once again, my career graph got elevated to new heights (just in a year). I was asked to head a group of 11/ 13 schools as a ZONAL HEAD. Here again, a new challenge, given my utmost dedication to setting a new benchmark in quality education.

Parallely if my personal life has to be mentioned

Everything came my way even before the need arose. So I am still determining what I need. I have a happy family life, a loving husband, two kids, and a cooperative extended family and friends.

But after working for five years as a ZONAL HEAD, I bid adieu. When I look back at that decision, there was no specific reason, but it was DIVINE MOTHER's CALL.



One friend of mine added me to SOUNDARYA LAHARI's (our GURUJI's group) WhatsApp group saying it's a new year's gift.

This was a fantastic milestone. This time it was not in my career but my life, as GURUJI initiated me into SRIVIDYA. I used to listen to all the audios sent by GURUJI in the group as I had all the leisure time after I quit my job. Somewhere I was drawn towards his teachings. On one fine day went to meet GURUJI after making an appointment.

At a disciple's residence, I met GURUJI on SRI RAMA NAVAMI day in Hyderabad as part of the RAJA SHYAMALA NAVARATRI celebrations. There was a huge gathering, and everyone was busy decorating the yantra and making arrangements for the puja. Then suddenly, GURUJI asked if anyone wanted SRI YANTRA as somebody had requested and could not come to take HER from the venue where GURUJI had performed a mass PRANA PRATISHTAPANA for 84 SREE YANTRA's a few days ago.

My hand got raised. Believe me! I do not know what a SREE YANTRA was, and since nobody else was aspiring for HER, SHE came into my arms much before getting initiated. GURU and THE GODDESS came together on the same day into my life, the first day itself.

I didn't know about the next move, dealing with SRI YANTRA etc. The next day GURUJI asked me to come to another disciple's house for initiation. I went to meet GURUJI very stringently, got initiated to GANAPATI AND BALA mantra and very obediently shook my head to complete the mantra japam in the specific time frame as told by GURUJI.

I very seriously got into japa chanting and, more seriously, got into SEVA, simultaneously coordinating the various activities of the SOUNDARYA LAHARI ORGANISATION led by our GURUJI. Eventually, my japam count slowed as I spent more time coordinating multiple activities of the Soundarya Lahari Organisation.

When I raised a concern about this, GURUJI told me that GURU SEVA is more powerful than any sadhana. I, too, felt that. Being with the GURU, either in person or on the phone, gave me so much awareness that I started living a conscious life. In addition to that, the daily shodashopachara puja gave clarity of thought.

Strived very hard to fulfil GURUJI's vision of setting up a learning centre to spread SRIVIDYA to the masses without any expectations. However, it was teamwork though, finally, on 28th MAY, 2017 "SRIVIDYA LEARNING CENTRE" (SVLC) was inaugurated at MEKRI CIRCLE, BANGLORE, on rented premises, and now at present, SVLC can reach out to the masses across the GLOBE.

My journey in the whole process transformed me into a better person. However, before getting into SRIVIDYA, my life was probably with a subtle consciousness, but now I live with a broad awareness.



The "THAT'S OK" mantra taught by GURUJI has best imbibed into me.

Guruji's ideology of Moving from "I" ness to "HIGHNESS" has greatly influenced me. Again it's not me. It is she who is me... extending on this, GURUJI always emphasises ADVAITA (non-duality), which has sunk into me deeply, and I make a conscious effort to abide by it. He says YOU and the world are no different. It indirectly teaches us EMPATHY.

Guruji had suggested I work on becoming non-reactive, which I put into practice and reaping the benefit of enjoying the inner joy.

Gradually I started understanding and realising the TATTHVA behind THE GURU and not THE GURU as a mere mentor or a teacher.

GURUJI always insists on keeping minimal expectations so that disappointments do not deter our way of life, which indirectly deals with anger management.

I observed GURUJI speaking volumes about the DIVINE MOTHER and the way he explains her divine qualities. One should feel that to be one with her and develop her qualities of ABUNDANT UNCONDITIONAL, UNIVERSAL LOVE AND COMPASSION.

Finally, I learnt from GURUJI that ultimate surrender to her lotus feet is what is THE way to salvation and realised that GURU is no different from the GODDESS.

Once surrendered to HER, acceptance of any life situation given by her should be gracefully received and embraced as she knows what is best for us. Any unpleasant situation in life means she is allowing us to burn our KARMAS.

However, our ultimate surrender to her relieves our pain, just like anaesthesia is given to the patient before surgery.

Another precious virtue adopted from GURUJI is that - wealth and knowledge should always flow as stagnation of either results in damage, and we are simply custodians of HER assets.

One more influence of GURUJI on me is that one should always be happy, and there should not be any materialistic reason for it like, "I'm happy because I topped the class", instead say, "I'm always Happy".

No, to ...' if's, 'but's and 'bcoz' for your happiness. SARVAANANDAMAYA SHE is.

Being non-judgmental is what GURUJI asks his Shishyas to practice, and believe me, it is nothing but practising ADVAITA (non-duality), as judging others means judging oneself. You and the world are no different.



Developing the attitude of gratitude for whatever we get in life means you get more opportunities to be thankful for, which is what GURUJI preaches.

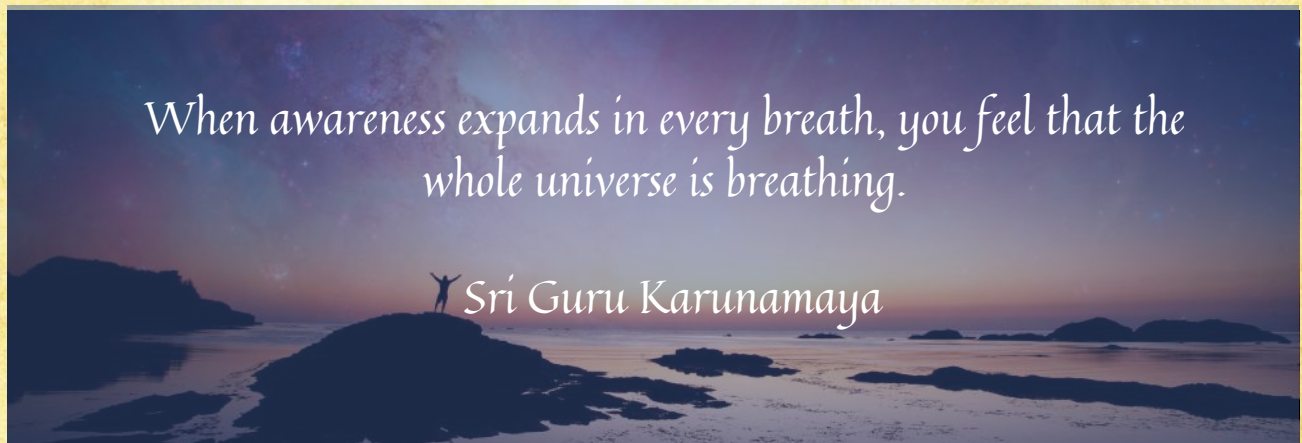
The above values are mantras for my SRIVIDYA way of life. **People ask me how many modules I have completed and if I have been initiated into PANCHADASI (as I have been associated with GURUJI for a long time). My answer is that I have GURU MANTRA, which is everything to me.** I never desired anything in this MAHAVIDYA, but I tried to be in GURU SANGATYAM whenever possible, as every word he speaks is an awakening to me.

I wish to grasp every small word he says and put it into practice for the benefit of all beings.

The way our GURUJI adores his GURUJI (our PARAMA Guru) has paved the way to the DIVINE GURU SHISHYA relationship.

Guruji's vision of having a permanent peetham for all of us, "THE SADHAKAS", is still unfulfilled, which I sincerely feel should be a collective effort from all of us. Let us make this dream a reality with GURUji's and THE DIVINE MOTHER's GRACE very soon. LET the SAGA of learning, practising and implementing this MAHAVIDYA continue forever.....

Sree Matre Namaha.





Are Widows Inauspicious? Transcription of talk by Guruji)



Sree Matre Namaha!

We often observe that a section of the ladies is being looked down upon for some reason or the other. The most common cause is when they lose their husband. It is natural for one person to go before the other - that's the way of life. Why is so much attached to that incident, which is quite common in anybody's case, both men and women? And then punish the woman in some strange way and quote some shastras for that. Let us look into this matter.

Generally, if a widow comes to a puja, we don't offer kumkum to her. If the widow comes to marriage, people take care to see

that the lady doesn't occupy the central dais. Look at this point – all the ladies are forms of God; in fact, "Sarvam Khalvidham Brahma" - everything in this world is Brahmaswarupa. In the 11th chapter of Chandipath, the goddess herself says.....

“Vidyah Samasthah Tava Devi Bhedhah Striyah Samastah Sakala Jagatsu”

विद्याः समस्तास्तव देवि भेदाः स्त्रियः समस्ताः सकला जगत्सु।
त्वयैकया पूरितमम्बयैतत् का ते स्तुतिः स्तव्यपरा परोक्तिः

The second part of the sloka says all the women are my form. Then how come a widow is not a form of God? So how is this inauspiciousness attached to this particular section of ladies, thereby hurting them repeatedly?

Suppose you observe some parts of India, especially in some sections of society. In that case, when the husband dies, the washerwoman takes her early morning at 4 am to the banks of a river, keeping her away from the sight of others; there, she forcibly smashes the bangles, wipes off the kumkum and breaks the Mangal sutra. Is it necessary to hurt a soul by doing all this just because her husband, a person in her life, passed away?

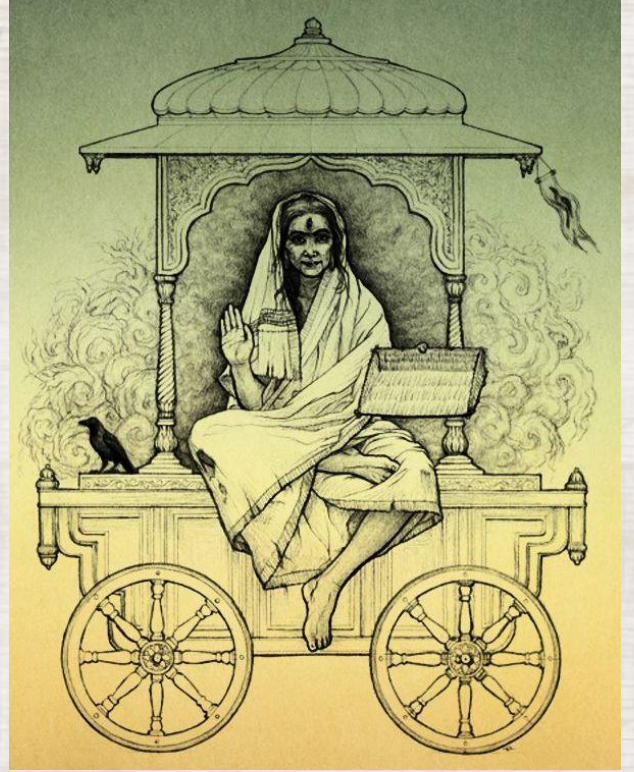
These traditions have been set up for various societal and cultural reasons. However, they should not be followed in a brutal way like this.



If you observe in Karnataka, women are not subjected to such barbaric acts. If that culture is accepted in some parts of India, why is it not acceptable in other regions? We believe that God is one and is present in everyone. Then why do we fail to see God in a widow?

In Dashamahavidya, we worship Mother Goddess in a form called Dhumavati. The mantra goes as follows: **"Dhum dhum dhumavati taha taha"**.

She is described as an ugly old widow wearing a torn saree. The words "old, ugly, and widow" ring in the thought of inauspiciousness in our minds, do you agree? In addition to that, she is described as wearing a torn white saree with a crow as her vehicle. Furthermore, she also holds a bamboo pan – Which is used in Indian villages to clean rice paddy. It is called chhata in Telugu. There is a belief that it's inauspicious to place the chhata in an inverted position – surprisingly, we find a reference to that in her iconography.



The shastras proclaim that worshipping Dhumavati will free us from Ashta Daridhra and help us attain Ashtha Aishwarya. So, we consider Dhumavathi as auspicious and worship her. Why do we do so? Is it because she is one of the incarnations of Mother Goddess and the other ladies are just human forms and not divine?

Why don't we see God in a widow? This is a question to the face of all those who hurt these ladies in the name of shastra. Another aspect being considered here is that shastra or dharma varies based on desha (country), kaala (time) paristhiti (situation). Therefore, this practice of making widowed women ugly was followed in the past to protect them from the lust-filled eyes of outside men.

Considering the societal conditions in the past, the custom was suitable and acceptable as the intention behind following that custom was good. But today, society is changed completely. It is not like in the past anymore. Then, just in the name of culture, we are hurting women.

In addition, in some sections of the caste, they choose not to see her on a Tuesday or a Friday – Isn't this inhuman? Shouldn't we console that bereaved family, the crying lady, just because it is Tuesday? But you go to meet her another day, especially when she has accepted the situation and is coming to terms with her sadness. You get ready and wear a turmeric stick around the neck to protect your mangal sutra from the jealous eyes of this widow. Do you think this is consoling? Is this humanity? Does our religion propagate inhuman behaviour?



All these formalities we are following are considered culture - from now onwards, let us not hurt the other person in the name of culture. If you invite a widow to a Satsang or Lalita Sahasranaam recital, just as you would offer kumkum to everybody, you should also provide it to this widow. If she takes it, that's fine; if she denies it, that's fine too. Just leave it to her wish.

In some instances, if the son or daughter is getting married, if the mother is a widow, she is not allowed to come on to the dais to bless the bride and the groom – This is the height of cruelty.

The irony is that if a celebrity comes to bless that bride and bridegroom, and even if she happens to be a widow, you welcome her with a bouquet. How is this culturally right? How can we have different rules for celebrities and other rules for our Mothers?

This should stop at some point. Let them live their lives, and let us not hurt their feelings in the name of culture or shastras we are not following completely in every sphere of life. Are we following all the aspects prescribed in our shastras - are we getting up early in the morning, doing sandhyavandan every day? Are we doing Nitya Agnihotra? Are we not telling lies? Just ponder on these questions.

Let's put a stop to all these and see all the ladies as "Striyah Samastah Sakala jagatsu" (स्त्रियः समस्ताः सकला जगत्सु) – a form of Lalita Parameshwari. I bow to all the forms before me, irrespective of their social status; let us take a vow to follow that, and the society will be clean and divine.

Sree Matre Namaha!

QUOTE OF THE MONTH

Worship is not a burden. It is a resource that brings abundance, knowledge and compassion.

~ SRI GURU KARUNAMAYA



श्रुतिपुत्राणि

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

srimeru999@gmail.com
[+91 8088256632](tel:+918088256632)
www.srimeru.org

