

Nov 14th
Karthika Masam

Vol 14 | October 2023

guruvaani

Srividya Learning Centre Newsletter

Remedies

A Guide to Defeating Depression

Saadhana

How to Perform Prana Pratishtha

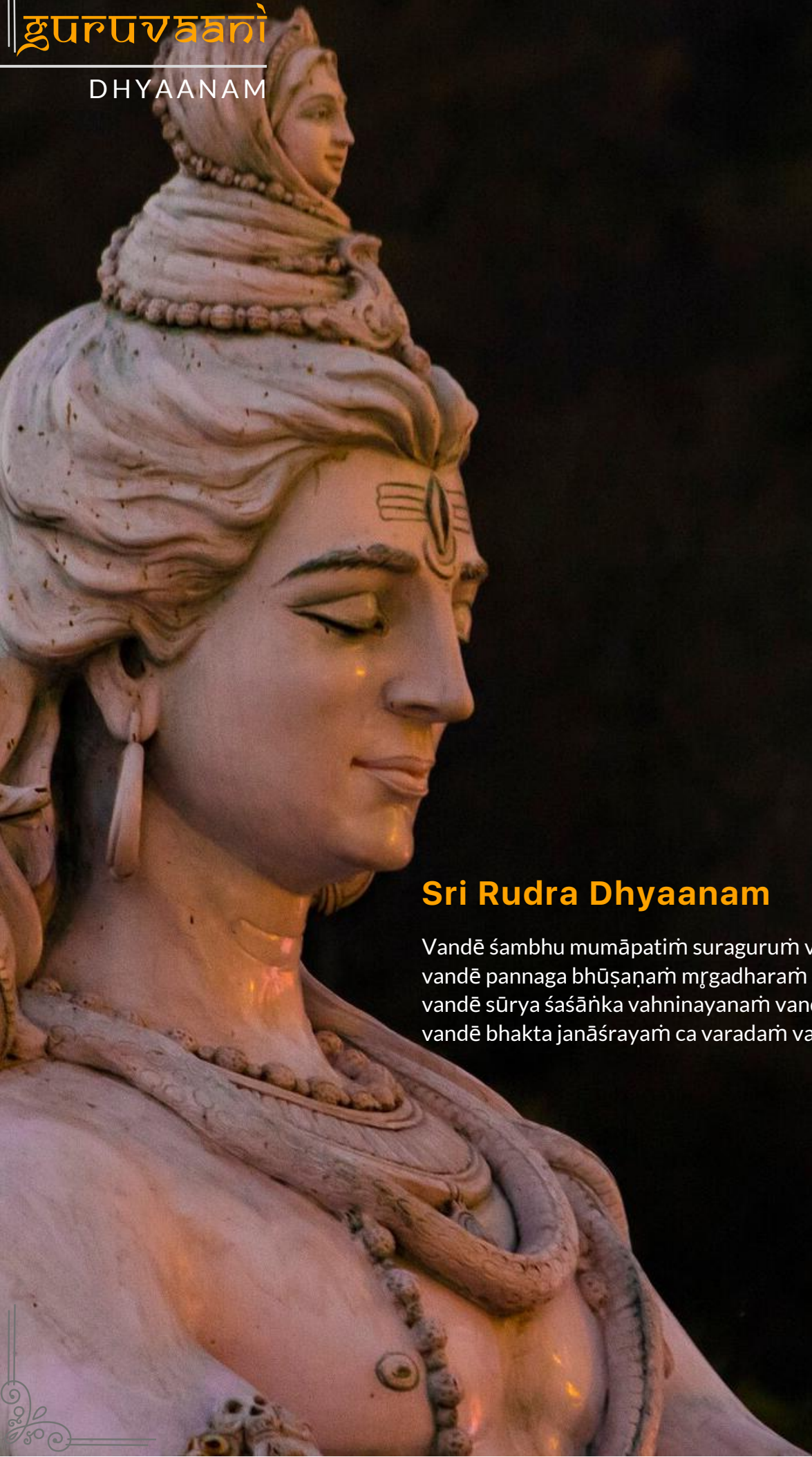
SriVidya Temples

Sri Saptasingi Devi Temple

Guruvaani

Rituals for the Month
of Karthika





Sri Rudra Dhyaanam

Vandē śambhu mumāpatiṁ suraguruṁ vandē jagatkāraṇaṁ
vandē pannaga bhūṣaṇaṁ mṛgadharaṁ vandē paśūnāṁ patim,
vandē sūrya śaśāṅka vahninayanaṁ vandē mukunda priyaṁ
vandē bhakta janāśrayaṁ ca varadaṁ vandē śivaṁ śaṅkaram





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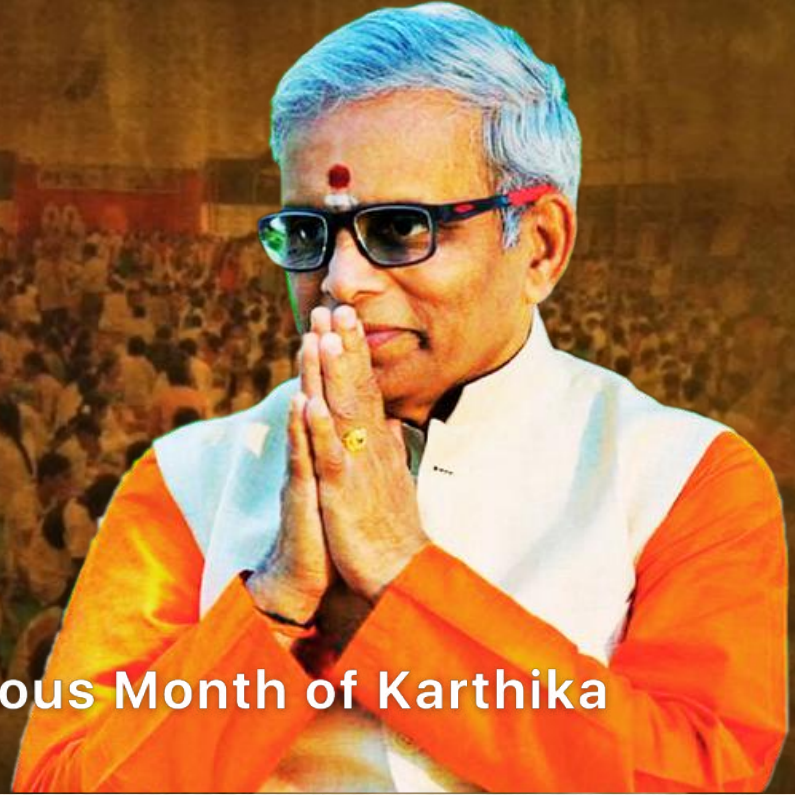
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Rituals for the Auspicious Month of Karthika

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

The upcoming month is the holy month of Karthika. It is not only a month of darkness but also a month of spiritual enlightenment. Lord Shiva is the ruler. Lord Shiva is the bestower of self-knowledge. A time comes for every living being when they contemplate what kind of dark life they have been leading with the pleasures and sorrows of mundane life. Then awakening takes place in him, and he lights the lamp of knowledge in the darkness of ignorance. This holy Kartikha month can also be called the month of lights. There are many festivals in this month, especially festivals that light the flame of knowledge within us. Let's see them one by one.

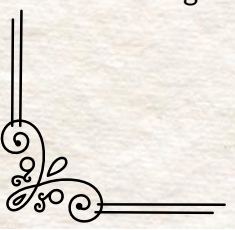
Karthika Mondays

The entire month of Karthika is special for Lord Shiva - especially on Karthika Mondays. Those who anoint Lord Shiva (as Lord Shiva is a lover of Abhishekam) with panchamrutas (milk, curd, ghee, honey and sugar), coconut water, different fruit juices, Vibhudi water, Bilvapatra water, Rudraksha water, sandalwood water, sugarcane juice, and so on while chanting Rudra Namakam and Chamakam once (Ekavara) or 11 times (Ekadasa), will attain highest spiritual goals in this life and after. Those who have the opportunity can do it with maha nyasam. Otherwise, one can perform with laghu nyasam. Abhisheka pooja means the usual sixteen upacharas (shodashopachara pooja), which chant Shiva mantra, i.e., Om Hrim Haum Namashshivaya, but performing the "bath" upachara with this Rudra Namakam and Chamakam based abhisheka. After the bath, one should continue with the rest of the upachara pujas.

[Rudra Namaka Chamakamulu audio file link.](#)

Diwali

Dhana Trayodashi falls at the end of Ashvayuja month, just before Diwali. It is celebrated as a big festival in North India. Everyone wants to buy at least a little bit of gold that day.





The meaning behind it is different. Gold has an inextricable connection with the Sun. The Sun gives light. That light symbolizes knowledge. A lamp that provides light must be lit before the darkness can spread. Before old age comes, one should contemplate the purpose of life, what one's duty is in this life, and what one has done so far, and take a determined oath to live life meaningfully. Such an oath is the real wealth that one should buy. Trayodashi means thirteenth day. On that day, I should resolve, "Let me forget whatever happened in my life so far; from now on, I will fill my life with wealth. "

Diwali is celebrated on Amavasya, which follows Dhanathrayodashi. We all know that Diwali means lighting lamps, head baths, firecrackers, and sweets. On this day, early morning, we should take a head bath, wear new clothes, and perform our daily puja. In the evening, we should decorate the house with lamps and garlands and do the Lakshmi Devi Puja (16 Upachara Pujas with the mantra **Om Shreem Hreem Shreem Kamale Kamalalaye Praseeda Praseeda Shreem Hreem Shreem Om Mahalakshmayi Namah**). Then gongura stalks should be tied to oil-soaked lamp wicks, lighted, rotated three times (in the clockwise direction) and beaten on the ground while chanting, "Dibboo Dibboo Deepavali, Malli Vache Nagula Chavithi". Due to this, it is believed that all the bad things of that year will go away. It is perfect for young children.

Later, firecrackers are lit to symbolise the happiness that comes from the destruction of evil and the protection of the noble. One should spend less money; they should be lit just as a symbol.

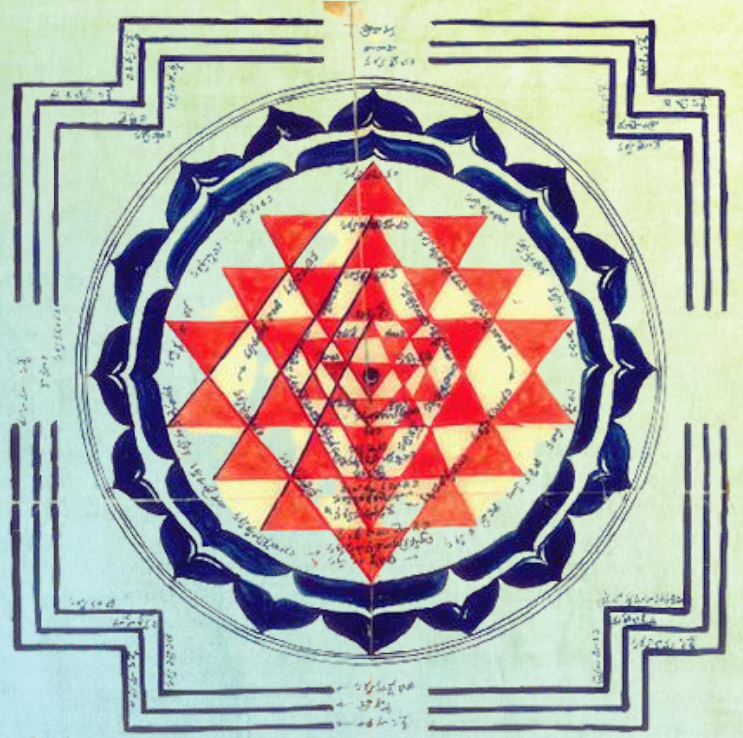
Nagula Chavithi

On this day, we go to snake pits. With the feeling of worshipping the serpent deity, we perform sixteen upachara pujas to that pit, offering a unique substance made of sesame seeds – chimmili. After this, we take home a little bit of sand from the hole and put it in the ear. It is believed that ear diseases will not come by performing this.

Karthika Pournami (Full Moon)

This is believed to be the moon's birthday – hence, special worship of the moon should be done. Take milk in a silver glass, add a little honey and a little green camphor to it, place the glass where the moonlight falls, chant Lalita Sahasranama or Vishnu Sahasranama, offer the milk to the moon, and take it as prasad. This worship removes the inferiority complex of the soul and unleashes unlimited consciousness power.





Shri Devi Khadgamala

The Third Eye – The Eye of Knowledge

When people do yoga and meditation, they say, 'My third eye is pulsating'. It has nothing to do with our physical body. We should not get carried away with any pulses or vibrations if we focus on the Ajna Chakra, denoted at the forehead region. Our forehead is not the Ajna Chakra; It is inside. If we draw a line from the centre of our forehead and then draw a line from the top of the head downwards, we can then visualise the Ajna Chakra. At that point, no movement or experience can be described. The experience of the Ajna Chakra cannot be described in words. Trinethrojwalaam is a beautiful word that makes us think everybody has three eyes. It is a choice for our awareness to be on the right or left Eye or in between the eyebrows. Let us imagine it as a pendulum, moving tic toc, tic toc, swinging from left to right. As it is moving, our awareness is also moving from past to future, and our time is also moving.

Who is God? Tatwateetha, Gunateetha, Namateetha, Kaalateetha. He is not bound by time. What do you think we should do then? We need to stop the clock. When there is a wall clock, how do we do it? Hold the pendulum; don't allow it to move on either side. Every day, we give a key to make the clockwork. If we bring it to the centre, that centre is the Third Eye. So, these first two lines make us stick to the present every moment. That is the beauty of it.

Hreemkaaraasana GarbhithaaNalasikaam Souh Kleem Kalaam Bibratheem
Sowvarnaam Varadaarineem Varasudha Dauthaam

Until here, if we keep reciting, the energy created by the sound of the syllables in these two lines will make us feel the present. That is when Nischala Tattwam happens. Nischala Tattwae Jivan Mukthi. Neither pain nor pleasure. Neither beauty nor ugly. That is why Lalitha Sahasranamam is called Kshaya Vridhi Vinirmuktha, Dharmadharma Vivarjitha, Savyaapasavya Maargastha. We always have these two boundaries, but we are in the centre. That is Trinethrojwalaam.

Hreemkaaraasana GarbhithaaNalasikaam Souh Kleem Kalaam Bibratheem
Sowvarnaam Varadaarineem Varasudha Dauthaam Trinethrojwalaam
Vande Pusthaka Paasamamkusadharaam

I prostrate and meditate on that form of the formless entity. To experience air in this space, we turn on the fan or switch on the AC. Then we experience air. Here, the fan and the AC are the Upadhis. A form is an Upadhi to understand the formless entity. Hence, we create a form and put such Aayudhaas, such as Alankaaraas, which are imaginary only. For example, Kaali – who has her tongue protruding as it is a Ugra Rupam. We can never imagine Sri Lalitha Parameshwari in the form of Kaali since Sri Lalitha Parameshwari is a Saatwika Rupa, Saatwika energy in your mind; hence Sri Lalitha Parameshwari will always be smiling. You have created the form to understand the Tattwa. It is there if you recognise it. It is not there if you don't recognise it.

Both are there –

***VyakthaaVyaktha swarupaaya Hrisheeka Pathaye Namaha
MulaPrakrithi Avyakthaa Vyakthaa Vyaktha Swarupa***

MulaPrakrithi Avyaktha – the source is avyaktham, unmanifest. But we have the choice to experience the avyaktham through a vyaktham. Vande Pusthaka Paasam ankusadharaam, here as well, the varnana is very beautiful. First is pusthakam – book. A book denotes knowledge. What is the book? Our life is a book. Instead of going after Upanishads, Vedas or Puranas, she says, 'I am in your life; in every moment; in every experience. Read your own life as an Upanishad – being close to me. It is good to know Vedas or Upanishads, but, along with that, if we know our life, the world is our library; all the jivas are our books. Their lives are our books. And our life is also a book. I learn from my life and the lives of the people around me. Some books say what not to do. Some books say what to do. And our life says how to keep ourselves non-connected to what not to do and what to do. Be neutral. So this is the Pusthakam. This is the knowledge she is referring to. Pusthaka Paasamankusadharaam. She is playing. Pusthakam is the ultimate knowledge. After that, she is playing using the Paasam.

Passa – Bondage of Rules

Everybody is a mumukshu or muktha; nobody is a lola. Lolamuktha phalanvitha, right? Nobody is a Lola; everybody is a Muktha. When everyone is muktha, there is no pravachana, TV, or Khadgamala pravachana; nobody needs to learn anything because everybody is a muktha. So there will not be any srishti also. Once there is no srishti, the world will come to an end.

So, she uses the weapon known as paasam, passion; Paasa – passion. So, you are passionate towards your family; you are passionate towards your career; you are passionate towards yourself; you are passionate towards so many things. In the olden days, when we were children, we learnt from the Puranas that at the time of death, Yama Dharma Raja comes with a black noose, and then the paasa kills you and drags you. That is how it is described, and we see it in the movies. That was the understanding in olden times. Nowadays, Yama Dharma Raja's job is very easy; we tie ourselves every day, in and out. When he comes and then flicks his finger – and we are dead.

So, paasa is a bondage which is very difficult to break, the bondage of rules and regulations. My guruji speaks the truth; he says we should also have the guts to make and break that rule. We have the guts to make a rule, but we don't have the guts to break the rule. Rules are framed on mano dharmas. That is what he says. So, I will follow certain rules, but I will see that those rules are not becoming an obstacle for me. This is where the paasa comes.

INSIGHTS

My own saadhana rules can become an obstacle to my peace, and I need to check. Paasa is a noose. There are Ashta paasas. That is why we pray to Ashta Lakshmis usually. Again, the Ashta Lakshmis we categorise into Gaja Lakshmi, Daanya Lakshmi, Dhana Lakshmi, Veera Lakshmi, Santaana Lakshmi and so on. These forms are there. But real Ashta Lakshmis make us realise the Ashta Paasas and help us liberate ourselves from the paasas. We are passionate about our race, gender, and many other things that are tying us down.

So Vande pustaka Paasa Ankushadharaam – again the play. See, we can't question her. She is the one who creates passion; if we become passionate, she will poke us with her ankusham, saying – 'Hey, you are not supposed to go; you have to think about me; you have to always think about moksha; and why are you going there?' We cannot question Her – 'Hey, you have put me in the paasa, and you are doing the prayogam of the ankusham on me'. You can't.

She makes us see the outer world and when we get attached to the external world. She pokes us with her ankusham to make us realise it is false, so we work on ourselves towards moksha.

That is why in Tamil they say, idhu courtukku ponaal jayikkaadhu. Nobody can file a case against her. Dharmaadharma vivarjitha. No rule. That is why my Guru (Amritaananda Natha) says, 'Make a rule, break a rule'. She can kill a 35-year-old young person and keep a 98-year-old person stuck to bed with all the diseases. Nobody can ask; there is one rule she follows – karma.

So, Ankusham should not be understood as a weapon to kill us. No. Now listen to me carefully: when this jiva, full of illusion, goes around distracted, she puts the ankusham. In the middle spoke, there will be a drop of nectar, nectar of knowledge. So, it is like an injection, like a vaccination from Corona. So, she gives a vaccination and protects the jiva. She kills all the rakshasas. This is not killing the rakshasa as a form; the rahshasatwa has been killed, and the ignorance has been destroyed. Paasa is to make this life meaningful and enjoyable.

Without passion, where is life? Na maatha, na pitha, na bandhu, na sakhaa – if you start telling from five years, then there is no life for us. So she puts in the passion, but at the end, in the nirvana shatakam, ankusham is coming. This Universal Mother is the best teacher. And the form of the formless entity, every inch of it, is a lesson for us. We must be alert and focused to get information from every inch of it. Pustakam is learning. Pustakam is not a form or book; it is 'learning'. Paasam is yearning for learning - the interest to learn. Ankusham is a discipline. So these three are necessary. What is this pustakam? In the jnana there are different levels of jnana. Jnanam; sujnanam; vijnanam; prajnanam. So, you will be learning this at each level of your life.



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

Srividya Jnaana Peetham in Kancheepuram

SriVidya 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 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 deity 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 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 SriVidya 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.

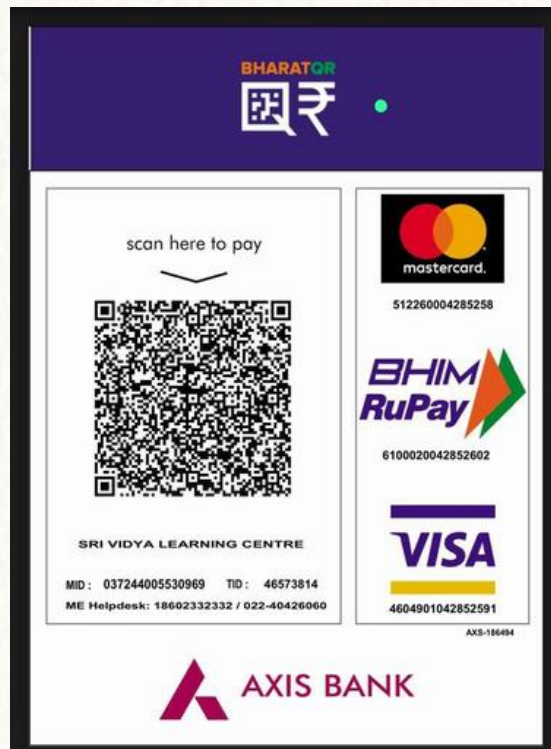


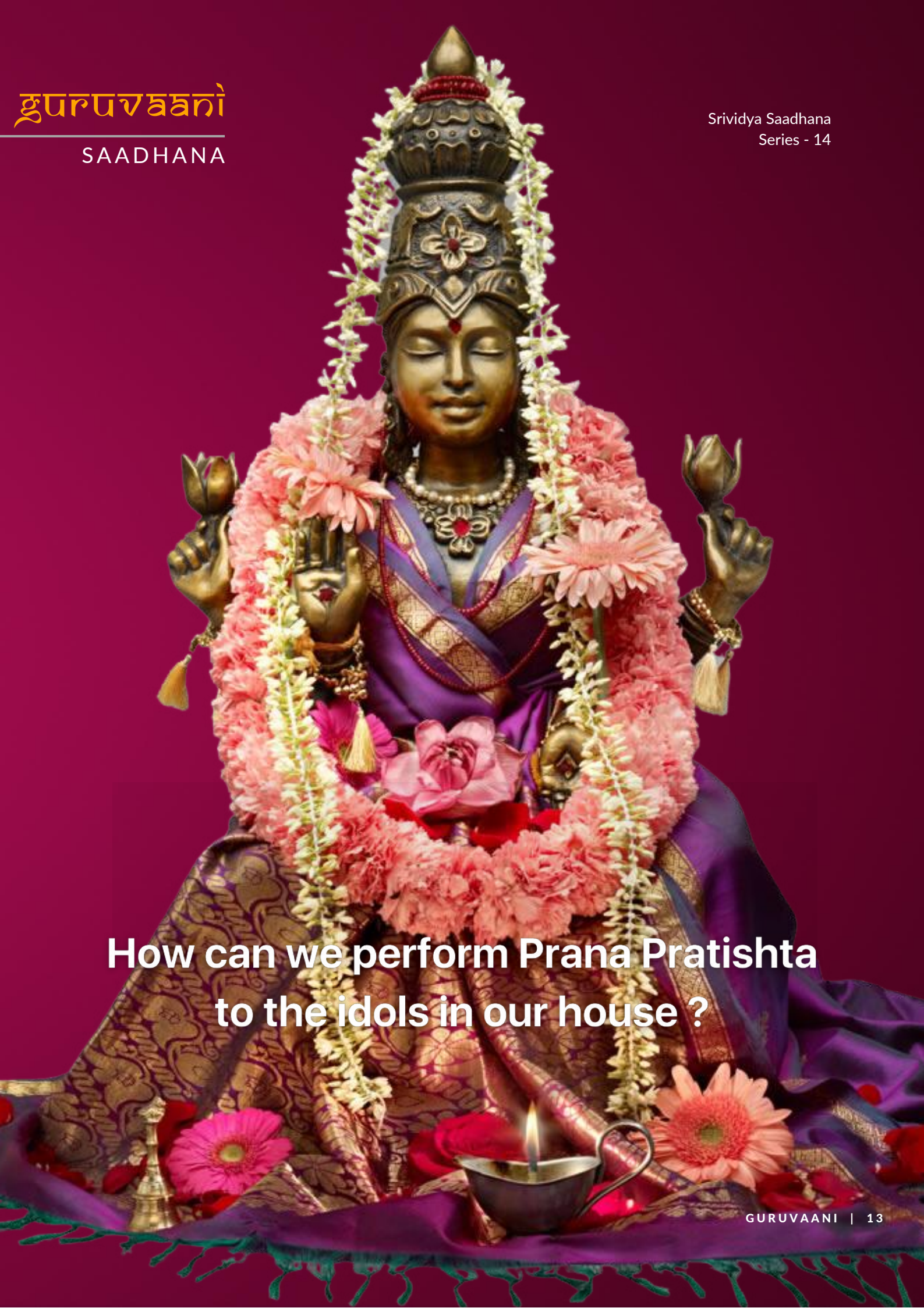
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We can send Mother's prasadam to the donors who provide their addresses.





**How can we perform Prana Pratishtha
to the idols in our house ?**

Prana Pratishtha

Part 1

We usually buy idols and yantras of God to perform worship in our homes. Usually, we buy from shops, but occasionally, a Guru or other spiritual seeker might give them to us. If the idol or yantra comes from the hands of a Guru, it is already thoroughly examined and energised by the Guru. Hence, it is not necessary to perform an additional prana pratishtha. If you buy from a shop, you should first examine if the idol or yantra is per agama shastras. You should verify the main features even if you do not examine minute details.

1. First, check if the idol has five fingers for every hand and leg. Several times, the fifth finger might be combined with the fourth finger. If so, the idol cannot store the total spiritual energy. Hence, it is essential to check whether all five fingers are present.

2. The next point to consider is this. If you draw an imaginary line from top to bottom of the idol, are the right and left shoulders of the deity at equal distance from the line? The correct idol should have an equal distance.

3. Another point to examine is that the body parts should be in the right proportions. For an idol of the Goddess, the length of the head, the breast area, and the length of the hands and legs should all be in correct proportions. In Lalitha Sahasranama, we describe Goddess Mother as “SarvaruNaa anavadyaangi” - Mother has body parts that cannot be criticised. Also, even if the two hands are in different postures, the length of the two hands should be equal.

4. The eyes of the idol should be examined thoroughly. The sculptor’s thoughts and mental state will affect and be reflected in the eyes of the idol. If we look closely, we can observe either a peaceful or aggressive nature in the eyes. We should buy an idol that reflects peaceful and smiling behaviour.

After examining these points, the idol can be purchased and brought home. After that, the idol should be submerged in milk. After that, it should be submerged in water. Idols or yantras go through various hands before they reach us. By submerging in milk and water, we are purifying the idol or yantra so that the karma of those who touched it so far does not enter it.

After that, we should perform five adhivasa (living) pooja to the idol or yantra. These poojas reflect the stages of a fetus before taking birth. Before prana pratista, the idol or yantra is just a metallic structure.

When an embryo develops inside a mother’s womb, it is initially in a semi-liquid state called the placenta. We first perform “jalaadhivasam”r) to reflect this stage (living in water).

After a few months, the baby turns into a solid fetus. We perform “ksheeradhivasam” (living in milk) to reflect this stage.



After that, we reflect life by performing “dhaanyadhivasam”, we perform “pushpaadhivasam” to reflect the brain or mind, and finally, we perform “shayyadhivasam” to reflect the birth stage. Now, let us see these one by one.

First, we decorate the idol early in the morning, put it on a nice stand, and perform sixteen upachaara (services) pooja or at least five upachaara pooja. As a part of that pooja, you should recite the stotra, sukta or kavacha of the specific God or Goddess. If it is an idol of Goddess Lakshmi, you can chant Lakshmi ashtottara, if it is idol of Goddess Lalitha Parameshwari, you can chant Lalitha ashtottara, Lalitha sahasranama, Khadgamala stotra, or Lalitha Trishati. The same pooja must be repeated in the evening of that day also.

After that, a vessel big enough to cover the idol or yantra should be taken. It should be in such a way that if the vessel is filled with water, the idol should be completely submerged. The idol's base should be entirely on the vessel's base. If the vessel is too narrow, the idol might stand on the edges, which is incorrect. Now, the vessel should be filled with water. The idol should be kept inside water for the whole night. This is called as “jalaadhivaasam” (living in water). If possible, you can sing a lullaby also.

The rest of the adhivasas will be discussed in the next issue -

Sri Saptasringi Devi Temple

Vani – Saptasringi Gadh, Maharashtra



Significance of the Temple

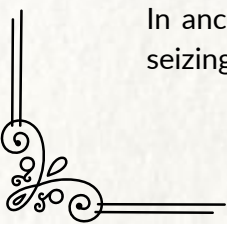
The temple is on Vani Mountain, nestled in the picturesque slopes of the Sahyadri Mountains within the Western Ghats of Maharashtra. This sacred site is known as Saptashringi, owing to its significance as the convergence point of seven majestic mountain ranges. It is revered as one of the 51 Shakti Peethas, with Saptashringi Devi Temple being the sacred spot where the right hand of Sati Devi is believed to have fallen.

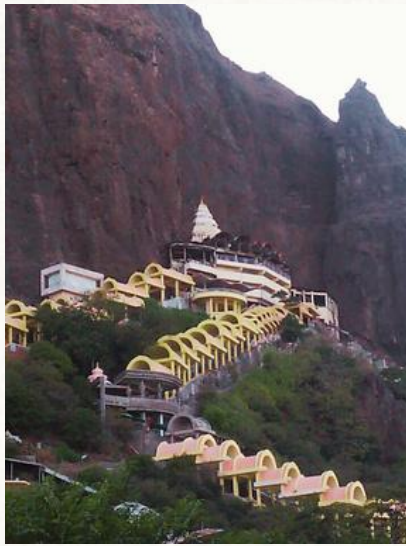
Saptashringi Devi Temple holds the distinction of being a half-Shakti Peetham. It is renowned for its divine capacity to grant the heartfelt wishes of its devoted pilgrims. According to legend, Saptashringi Devi manifested here following the vanquishing of the demon Mahishasura. Additionally, there is a belief that during the Treta Yuga, Seeta, Rama, and Lakshmana graced this location with their presence. For the Marathi people, the Mother at this temple is worshipped as their ancestral deity, the kuladaivam.

Legend

The concept of Adi Shakti manifesting in various forms to protect the virtuous and vanquish the demons is narrated in texts like the Skanda Purana, Markandeya Purana, and Devi Bhagavatam. Adi Shakti is believed to have assumed diverse forms such as Mahishasura Mardini, Chamunda, Chandika, Durga, Koushiki, and more, each with a specific mission to eliminate demons like Mahishasura, Chanda Munda, Sumbha, and Nisumbha. When the celestial deities found themselves unable to bear the torment inflicted by Mahishasura, they fervently implored Mother Adi Shakti for her protection. In response, Adi Shakti took on the form of Saptashringi Devi to ultimately defeat Mahishasura.

In ancient times, another demon named Bheemasura troubled the gods and the sages, ultimately seizing control of their celestial abode (lokam).





Desperate for respite, the gods sought refuge with the sage Markandeya, who prayed for Mother's intervention. Adi Shakti, once again, manifested as Saptasringi Mata in a harmonious amalgamation of seven forms to confront and vanquish Bheemasura. According to the Puranic accounts, Mother Adi Shakti has resided in the sacred precincts of Saptasringi ever since.

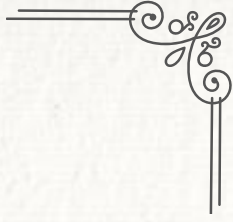
Devotees believe that Girija Mahanandi Devi, who originated from Brahma Deva's kamandalam (water vessel), now dwells in the form of Saptasringi Devi. This is why the Goddess at this shrine is often revered as Brahmaswaroopini, signifying her divine origin and her everlasting presence as a source of protection, solace, and grace.

Architecture and the Idols:

The Saptasringi Devi Temple, originating around 1700 BCE, is an ancient and sacred place of worship. Over the centuries, it has undergone repairs and renovations to address damages caused by landslides. The temple is a two-storied shrine, with the divine manifestation of Mother Saptasringi situated on a rock on the upper floor. The name "Saptasringi" is attributed to the temple due to its unique setting, encircled by seven majestic peaks. It is perched at 4400 feet above sea level, nestled where a deep valley stretches on one side while lush green mountains adorn the other.

Devotees can access the temple via a walkway consisting of 510 steps, which was constructed by the devout Umabai in 1710. In 2018, a funicular trolley train was introduced to facilitate those who may find it challenging to climb the steps. Additionally, an elevator is available for devotees, ensuring quick access to the temple premises.

Near the presiding deity, a shrine dedicated to Lord Shiva in the form of a Bana Lingam can be found. Devotees can also pay their respects at shrines dedicated to Ganapati, Mahadeva, and the revered sage Markandeya Maharshi within the temple complex. This sacred site holds historical significance and continues to be a place of devotion and spiritual solace for countless pilgrims.



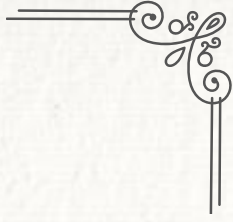
Significance of the Main Presiding Deity:

According to local legend, the idol of Mother Saptasingi was first discovered by a person who had come to remove a beehive. This sacred idol is housed within a silver sanctum sanctorum and represents Saptasingi Mata in her form as Mahishasura Mardini, a towering figure at 8 feet in height. The idol is adorned with various weapons, each bestowed by different gods to aid in the battle against Mahishasura. These divine weapons include:

- Trisulam from Lord Shiva
- Chakrayudham from Lord Vishnu
- Sankhu from Lord Varuna
- Jwalayudham from Lord Agni
- Bow and arrows from Lord Vayu
- Vajrayudham from Lord Indra
- Yamadanda and a Crystal garland from Daksha Prajapati
- Kamandalam from Lord Brahma
- Sun's rays
- Sword from Kalaswaroopi
- Necklace from Ksheerasagara
- Earrings, bracelet, bell, and axe from Lord Parashurama

This unique feature of the idol, possessing weapons from various gods, is significant because worshipping Saptasingi Devi is believed to bestow the benefits of worshipping many deities. To present the deity in a more pleasing and approachable form, sindhooram (vermilion) is applied, as she wears an array of weapons and can appear fierce.





TEMPLES

Mother Saptasingi is often depicted in charming silk garments and adorned with abundant jewellery. Her countenance varies with the seasons; she is seen with a gentle, smiling face during Chaitra Masam, and her form turns more fierce, resembling Rudra Roopam, during Sarannavarathri. In this shrine, Mother assumes a combined form, representing Mahakali, Mahalakshmi, and Mahasaraswati, embodying the divine energies of the three principal goddesses.

Archana:

The Saptasingi Devi Temple has a vibrant tradition of daily rituals and special celebrations. Devotees pay their respects to Mother Saptasingi through various ceremonies and offerings.

Daily Schedule:

- At 5:30 AM, the day begins with Suprabhata Seva and Kakada Harathis.
- Between 5 AM and 7 AM, Panchamrutha Abhishekam is performed, followed by an Abhishekam with water from Suryakundam. The deity is then adorned with decorations and honoured with Shodasopachara Pooja.
- At noon, Mahanaivedya Harathi takes place.
- At 7 p.m., Sandhya Harathi is offered.

Special Days and Occasions:

- Special prayers and rituals are conducted every Tuesday Friday, and on special days such as Ashtami, Navami, Chaturdasi, Gudupadwa, Gokulashtami, Kojagiri, and Lakshmi Pooja.
- The Chaitra and Aswayuja Navaratri festivals are celebrated with grandeur. Chaitrotsavam, held during Chaitra Masam, is a significant celebration where thousands of women gather to offer turmeric, Kumkum, clothes, and bangles to Mother Saptasingi. Devotees recite Devisaptasati during this time.
- On Chaitra Chaturdasi, Mother's flag is worshipped and taken on a procession throughout the Dharegaon village, culminating with the flag being hoisted on top of Vani Hill at midnight.
- The following day, Chaitra Pournami marks a visit by devotees to the sacred flag.

Temple Timings & How to Reach:

Saptasingi temple is open from morning 5 AM till night 9 PM. The closest airports to Saptasingi temple are Mumbai and Pune. From there, one can reach Nasik town by bus or private vehicle. There are train routes to Nasik from almost all major cities. Saptasingi mountain range is at a distance of 65 km from Nasik. One can reach here by Maharashtra State road transport bus or private vehicles.





Overcoming the Blues: A Guide to Defeating Depression

Many people are currently experiencing Depression due to various reasons, such as financial problems, health issues, job dissatisfaction, and restlessness. To address these feelings of Depression, it's essential to recognise that different individuals may have varying degrees of Depression, and there are various solutions for each case.

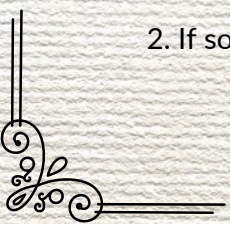
In the first chapter of ChandiPaat, Mother Goddess defeats two demons named Madhu and Kaitabha. Here, Madhu symbolises ego, and Kaitabha represents low self-esteem and despair. Feelings of Depression often stem from these aspects influenced by Mother's Maya (illusion). While mantra recitation can positively impact, it's crucial to understand that changing one's thought patterns and developing awareness are equally important. Learning to find contentment with what you have and striving for personal growth and perfection can be transformative.

An example is the story of Adi Sankaracharya, who was content with a single gooseberry given by the old lady and recited the Kanakadhara Stotram, leading to a miraculous shower of golden rain. Sankaracharya's genuine happiness and gratitude for the old lady's offering invoked Mother's Grace. When recited with kindness and satisfaction, mantras are more likely to yield positive results.

1. One effective remedy for Depression or low self-esteem is a saltwater bath. For this, one should take three handfuls of rock salt. Add the rock salt to your bathwater. While taking the saltwater bath, recite the mantra:

"aim hreem sreem dushtadura duracharasamani doshavarjithayai namaha pahimaam rakshamaam". After the saltwater bath, take a bath with normal water. This remedy can be beneficial not only for those suffering from Depression but also for anyone who may encounter negative energies or influences from various places or people. The mantra invokes Mother's protection against such influences, explicitly asking for help overcoming negative behaviours and influences.

2. If someone is experiencing mild depression or low self-esteem, you can perform the following



REMEDIES

ritual with mantras to help them. A family member typically does this for the person in need. Place one hand in front of the Vishuddhi Chakr (throat) and the other behind the Vishuddhi Chakra of the person suffering. Recite the following mantras with a heartfelt intention for the person's well-being:

1. Am Amruthayai namaha
2. Aam maandaayai namaha
3. Im pooshayai namaha
4. Eem tushtyai namaha
5. Um pushtyai manaha
6. Oom ratyai namaha
7. Rum dhrutyai namaha
8. Room sasinyai namaha
9. Alum chandrikayai namaha
10. Aloom kantyai namaha
11. Em jyotsnayai namaha
12. Aim sriyai namaha
13. Om preetyai namaha
14. Aum angadaayai namaha
15. Am poornaayai namaha
16. Aham poornamrutayai namaha

3. Chanting mantras with devotion and a sincere heart can be a powerful practice to invoke positive energy and seek solace. Adding "Namaha" to each alphabet in the varnamala (Sanskrit alphabet) is a beautiful way to honour and connect with the divine energy associated with each letter. This practice can help align your energies and create a sense of harmony. Integrating the energies of both Shiva, represented in the Dattatreya form, and the Divine Mother can be a spiritually enriching experience.

1. Am namaha
2. Aam namaha
3. Im namaha
4. Eem namaha
5. Um namaha
6. Oom namaha
7. Rum namaha
8. Room namaha
9. Alum namaha
10. Aloom namaha
11. Em namaha
12. Aim namahj
13. Om namaha
14. Aum namaha
15. Am namaha
16. Ahah namaha

REMEDIES

4. The Varahi mantra can be a powerful remedy in addressing severe emotional and psychological challenges, especially when they are believed to be influenced by planetary aspects like Rahu Dosha. Rahu Graha is described as “karala vaktram karavaala sooli”, karala vaktram – is one with a sad face all the time. Varahi is associated with protection and overcoming such negative forces. Chanting the Varahi mantra with sincerity and devotion invokes her grace and protection.

Mantra recitation can have a calming and healing effect on the mind and emotions, helping individuals find relief from conditions like Depression. It's important to approach such practices with faith and an open heart.

"aim glaum aim namobagavati vaartaali vaartaali vaaraahi vaaraahi vaaraahamukhi vaaraahamukhi amdheamdhini namaha, rundherundhini namahaa, jambejambini namaha, mohemohini namaha, sthambesthambini namaha sarva rogaprarogaanaam sarveshaam sarvavak chitta chakshurmukha gati jihvaasthambanam kurukuru sigramvasyam aim glaum thah thah thah thah hum astraayaphat"

One should listen to this mantra 16 times a day.

Change Varahi Mantra that “*sarva dushtapradushtanaam*” is replaced by “**sarva rogaprarogaanaam**” for good relief.

Reciting the Varahi mantra for purification and positive energy can be beneficial for creating a harmonious atmosphere in one's home. Mantras have traditionally been used for spiritual, mental, and energetic purification, and their vibrations are believed to impact the environment positively. It's important to remember that mantra initiation or Deeksha from a qualified Guru is often recommended for deep and systematic practice. For those who do not have a Guru or formal mantra initiation, listening to mantras like the Varahi mantra can purify and uplift the environment. It's a way to invite sacred vibrations and positivity into your space.

Human birth is a precious opportunity for spiritual growth and liberation. It is believed that human life offers a unique chance to pursue higher knowledge, self-realisation, and liberation from the cycle of birth and death. However, despite this favourable opportunity, people often experience challenges, including mental and emotional struggles. Developing self-awareness and a positive outlook can be essential steps toward overcoming Depression and enhancing one's overall quality of life.

5. Get a colour print of the below given Durga Yantra, laminate and keep it under the pillow so that the red triangle faces towards the ground. By doing this, the yantra sakti will control the vibrations of the mind and protect us from Depression. You don't need to recite any mantra for this.

6. When the Depression is too severe while following the above remedies, one must take "Aim Hreem kleem chamundayai vicche" mantra Deeksha from Guru. Reciting this will give wonderful results.

REMEDIES

7. Rudra is the presiding deity for the nervous system in our body. That's why the mantra "tantryai namaha" is used when Rudra is worshipped. Tantri means nerves – hence, the following remedy works very well.

Take a copper glass full of water, add some Vibhooti, mix it with a copper spoon (uddharini), take a spoonful of water out and add it back to the glass. This is called Prokshana. One should listen to Rudra namaka chamaka parayana and continue to do prokshana all the while.

8. "Chandrama manso jaatah" means the moon's energy rules the mind. On a full moon night, take a silver glass filled with milk and add two spoons of honey to the milk. Add a small amount of natural camphor to the milk. Place the glass of milk where it can be exposed to the moonlight. Ensure there are no obstructions like a roof or window blocking the moonlight. Leave the glass of milk in the open under the moonlight for some time, allowing it to absorb the moon's energy. Then, recite either Lalitha Sahasranamam or Devi Khadgamala. The milk should be offered to the Moon God and should be consumed by the depressed person. There will be considerable improvement if this remedy is followed for eight full moons. Many people have proved this, and the benefited people have thanked Guruji.

If one or all of these remedies are approached with unwavering faith and devotion, there is no doubt that one will find relief through the grace of Mother.

You can download the following files

- [Varahi Mantra Audio File](#)
- [Varna Matrika Nyasa](#)
- Durga Yantra (See image below)





Q&A

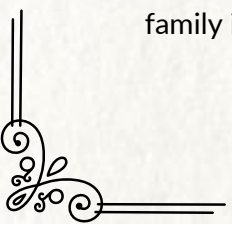


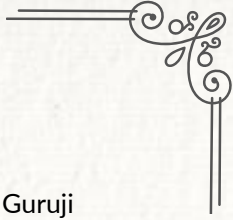
Can a husband perform Suvasini Puja to his wife?

(Transcription of talk by Guruji)

We have learned how to worship one's wife from the great Ramakrishna Paramahansa. He worshipped his wife Sharada Devi as his Mother. When one treats his wife like a mother, one gains gentleness and softness. When one performs household responsibilities with such gentleness, there will be a sense of equality in mind. Names like "Siva Gnana Pradayini", "Shivaa Svaadhina Vallabha", and "Shiva Kameshwarankastha" in Lalitha Sahasranama also establish the dominance of Shakti to us. You do not need to feel inferior for sitting near and performing worship to your wife. You are raising quite a lot in character. You also need not fear that the life span of the wife will decrease if you perform worship to her. All these gimmicks have spread from the Vedic period to lessen female dominance. If you think that her life span will decrease just by touching her feet, one has to perform this during the wedding by putting anklets on her feet. There is nothing wrong if a husband performs pooja for one day to his wife, who serves him twenty-four hours daily. One should perform the pooja at least with a sense of gratitude - "You gave me kids. Without you, I cannot give birth to anyone. You are performing so many household chores of cooking, washing, and so on!". There is nothing wrong with worshipping such a mother!

First, let us start with a discussion of the household activities of an ideal wife – She must wake up before sunrise and take a bath immediately. She should chant the Lord's name throughout the cooking process – such cooking turns into amrita and protects the husband and kids. A husband earns and brings money home – however, the protection of the health and well-being of the entire family is in the wife's hands.





While cooking, if the wife gets irritated or has other evil thoughts, the cooked material turns to poison, which results in several diseases in the family. Therefore, a wife who performs cooking or any other service focusing on God's name should be worshipped as a Goddess.

It is also said that Rishis and Munis performed great Upasana by worshipping their wives in the past. Such Suvasini Puja is also a reason for their spiritual growth and power.

One should seat his wife in a high chair and sit down near her feet. Having seated thus, one should worship his wife as the Goddess Mother. One should let go of any pride, ego, or superiority and truly worship the wife's feet by washing, cleaning, and chanting with the utmost respect. Undoubtedly, such men and their families will prosper in all fields!





My experiences with Sri Guru

Chinthu Ramesh

Sri Matre Namaha

I am a disciple of Guruji. Allow me to share my experience. If this motivates anyone to embark on this sacred path or aids Guruji in spreading this divine knowledge, my intention here is fulfilled.

Many months ago, I was at home on a weekend with nothing to do, and random thoughts began to pop up. I had heard about Srividya before but never felt strongly inclined to pursue it. However, this time, my mind told me to look it up on Google. So, I started searching and came across the Srimeru website. I was impressed with everything I found and felt a natural inclination towards Devi Upasana (worship of



the goddess). I thought, "Since the goddess led me to discover Srividya and Guruji, maybe she wants me to pursue it. Perhaps this is a green signal from her, as I knew that certain things only happen with the grace of the gods. Maybe she wants me to learn Srividya." I applied for leave from work, telling my manager that there was a very urgent matter to attend to, and I informed my team that I needed to take care of some essential things so that I wouldn't be available during those days. I applied for the course without wasting a moment and eagerly awaited the big day.

Soon, I visited the peetam and met Sri Guru Karunamaya, Usha Amma, and Visala Sri Amma. It was indeed a great experience to talk with Guruji, and I sought his blessings. Mentally, I accepted him as my guru and thanked the gods for introducing me to Guruji. My mind was filled with happiness and joy. I made a mental promise to the goddess that if I succeeded in this path and attained Srividya, I would also start teaching and give back to society. I pledged not to misuse this knowledge for personal gain and to keep my needs basic and limited.

Now, the waiting for the course began, and I counted the days. All my life, I had wanted diksha (initiation) from someone who had attained it, and this was the moment. I knew Srividya was very sacred, and if the goddess allowed me to learn it, there must be grace upon me from her. Perhaps I am not the Ghor papi (terrible sinner from past lives) I imagined myself to be.

From November 11th to November 14th 2022, I finally fulfilled my wish and thanked Guruji and all the gods I knew for this opportunity.



I started chanting on November 14th, the day I received diksha from Guruji, marking a turning point in my life.

Now, I'd like to share my experience so far. My life after Srividya Diksha has changed positively. It has been peaceful and happy. Every day, I do the things Guruji instructed me to do. I consider Guruji's words as the goddess's words, so I follow his guidance. Having Guruji and the goddess in my life has enabled me to navigate personal and professional challenges smoothly. Whenever something goes differently than planned, I ask myself if I am properly performing my upasana (spiritual practice). If I am, I am content, knowing I am giving me all because Srividya upasana means everything to me now. Even if I don't get promoted and remain in my current job, I would still feel okay, but it would be a pity if I couldn't attain Sri Vidya in this life. When faced with problems, I can handle them much better now because my mother and Guruji are on my side. This has increased my willpower and confidence.

Since I began chanting the mantra given by Guruji, my mind is in a much better place. I am generally happy these days. My life undoubtedly has many challenges, but I am better equipped to handle them. I have become more detached (but also kinder) and happier. I want to continue practising Sri Vidya with utmost sincerity and follow the path shown by Guruji.

Finally, I want to express my gratitude to Guruji and the Divine Mother for everything!



Bhakta Markandeya

Once upon a time, long, long ago, in a mystical land, there lived a kind and wise old sage named Mrikanda. He was so still during his meditations that animals in the forest thought he was a part of the landscape! They would rub against him to scratch their itches, giving him the nickname Markandeya, which means "the one who takes away itching" in their animal language.

Markandeya and his lovely wife, Marudwati, had a big wish. They wanted to have a child, but they couldn't. So, they decided to adventure to a magical city called Varanasi. In this city, they made two unique statues of Lord Shiva, a powerful god, and prayed with all their hearts.

Lord Shiva, who was watching from above, was so touched by their prayers that he decided to visit them. But he wanted to see how strong their love was. He gave them a tricky choice: either have a child who would be the best child ever but would only live until 16 or a child who would live a long time but would be very naughty. Markandeya and Marudwati chose to have a child who would be kind and good, even if for a short time.

Lord Shiva was so happy with their choice that he granted them a son, and they named him Markandeya, just like the sage's nickname. But there was a twist. One day, seven wise sages visited baby Markandeya and blessed him to live a long life. This confused his parents because it differed from what Lord Shiva had said.

The wise Sage Narada saw their worry and comforted them. He said that sometimes, things happen in mysterious ways, and they should not worry.



Markandeya grew up to be a wonderful boy, just as his parents had wished. He loved Lord Shiva and spent all his time praying to him. But as his 16th birthday came closer, something scary happened. Yama, the God of Death, sent his soldiers to take Markandeya away because his time was up. But they couldn't because Markandeya was holding on tightly to his Shiva statue and praying hard.

Even when Yama himself came, Markandeya didn't give up. He hugged the statue and begged Lord Shiva to save him. Suddenly, with a flash of light and a loud noise, Lord Shiva appeared! He was so fierce that Yama got scared and begged for forgiveness.

Lord Shiva, with a kind heart, forgave Yama and gave Markandeya a special gift - he would live forever! From that day, Markandeya became known as "Chiranjeevi," which means "forever young."

The story of Markandeya teaches us that if we believe in ourselves and are devoted to what we love, we can overcome any challenge, no matter how big. And sometimes, the most amazing things can happen when we least expect them!

Sloka

***Dhyanamoolam gurormoortihi poojamoolam gurorpadam |
Mantramoolam gurorvakyam mokshamoolam gurorkripa ||***

Meaning: The source of meditation is the Guru, so the Guru must be meditated upon. The start of pooja is the Guru, and thus, it is essential to begin by venerating the Guru's feet, known as "Gurupadam." The origin of the mantra lies in the words and teachings of the Guru. Therefore, it is of utmost significance to heed and follow the terms and guidance of the Guru. Moksham is achieved through the grace of the Guru. To attain Moksham, one must seek and find the right Guru, then serve and learn under their guidance. The aspirant can ultimately attain Moksham through the Guru's grace, spiritual liberation or enlightenment.

In summary, the Guru plays a central and pivotal role in spiritual practice, meditation, worship, mantra, and the pursuit of liberation. Recognising and honouring the Guru's significance is integral to the spiritual journey.

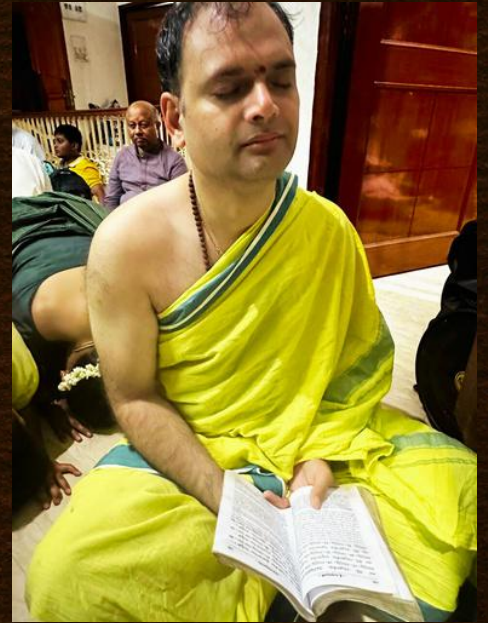


Images: Sharannavaratri celebrations at Srividya Learning Centre





Images: Sharannavaratri celebrations at Srividya Learning Centre





Images: Anna Prasada Seva Programs during Navaratri





Images: Immersion of Devi





Festivals in the month of November



- Nov 1 Sankata Hara Chaturthi
- Nov 9 Vishnu Ekadashi
- Nov 10 Dhanvantari Jayanti
- Nov 11 Naraka Chaturdashi
- Nov 12 Diwali
- Nov 13 Kedara Vrat
- Nov 14 Kartika Snanarambham, Govardhana Puja
- Nov 15 Bhagini's hand meal
- Nov 17 Nagula Chavithi
- Nov 22 Yajnyavalkya Jayanti
- Nov 23 Podha Ekadashi, Chiluka Ekadashi
- Nov 24 Ksheerabdi Dwadashi, Ksheerabdi Vratam



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