

GURUVANI

Free spiritual Monthly Digital Magazine in English

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Sep, 2025

Navaratri begins on
September 22, 2025

Sri Vishvavasu Nama Samvatsaramu
Ashadha and Bhadrapada

Pravachanam
Navaratri Ārādhanaṅgali

Experiences of Seekers
A Testament to Divine Grace:
My Journey with
Sri Guru Karunamaya
- Smt Bindu Madhavi

Sri Vidya Temples
Madurai Meenakshi Temple

Questions – Answers
“No matter how many pujas we do,
we are not getting results.
Why is that so?”

Article
NAVARASA
(The nine emotions)

Children's Section
The Slow Student
Who Became a Great Poet
Compiled by:
Smt. Indrani Yashoda Kompella



Sri Durgā Devi Dhayana Slokam

Om jaṭājuṭa samāyuktāṁ shardūlavrajavāhinīm |
mahorasvāṁśuka dharāṁ khaḍga ketakadhāriṇīm ||
śūlahastāṁ mahādevīm durgāṁ durgaparāyaṇām |
dhyāyedhyāyanti yo nityaṁ sukhaśāntiṁ labhetsadā ||

She who is adorned with matted locks (jaṭā), riding majestically on a lion (sardūla).
She who is clad in a shining, splendid garment, holding a sword (khaḍga) and a shield/flower (ketaka)
in Her hands The Great Goddess (Mahādevī), bearing a trident (śūla) in Her hand,
Durga — the supreme refuge in all difficulties.

Whoever meditates upon Her daily attains everlasting happiness (sukha) and peace (śānti)



Shri Gurubyo Namah | Shri Matre Namah ||

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Contents

Guruvani Free Newsletter
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In this Edition. . .

Cover Page Image Sri Durga Devi	01
Meditation Sri Durga Devi Dhayana Slokam	02
Pravachanam Navaratri Ārādhanaṁ	04
Article NAVARAS A The nine emotions	07
Khadgamala 26th Part	10
Sri Vidya Jnana Peetham Updates	14
Sri Vidya Temples Madurai Meenakshi Temple	17
Questions – Answers “No matter how many pujas we do, we are not getting results. Why is that so?”	24
Experiences of Seekers A Testament to Divine Grace: My Journey with Sri Guru Karunamaya -- Smt Bindu Madhavi	27
Children's Section – The Slow Student Who Became a Great Poet Compiled by: Smt. Indrani Yashoda Kompella	29
Daily Rituals at the Peetham Festivals of the Month	32
Picture Gallery Back Page Image Words of Treasure	34

Navaratri Ārādhanaṁ



Navaratri Ārādhanaṁ

Śrī Mātre Namaha

Many of us, when Navarātri approaches, begin to wonder: “What should I do during these sacred nine days?” Of course, some are great upāsakas — they already know what to do. But there are many who either have limited time or, though they have time, do not know what to do during Navarātris. For them, I shall share some simple guidance.

This year, Navarātri begins on the 22nd of September and concludes on the 2nd of October. But remember, depending on the place where you live, you must look at the Panchami — the first day of the lunar cycle — and note when it begins. Some devotees like to perform Kalasa Pratiṣṭhāpana. That should be done exactly at the starting time of Padyami, the very first tithi.

Now, it is not absolutely necessary that one must have a Kalasam. Yet, when you keep the Kalasam, it gives you a sense of commitment — that for all the nine days, you will remain steadfast in your worship.

During Navarātri, the Mother manifests in nine beautiful forms of Ālaṅkāra: Bala, Gayatri, Annapūrṇa, Lalithā, Lakshmi, Rājārāṇī, Saraswati, Durgā, and Mahishāsuramardhini or Kālī.

What should one do daily? First and foremost, get up early in the morning. This is a must, at least for these nine days. After your normal dhyāna and japa, perform Laghu Nitya Pūjā. If you know the Śrī Chakra Navāvaraṇa Pūjā, do that. Afterwards, continue your regular sādhanā, and then recite Lalithā Sahasranāma and Khadgamāla in the morning.

At noon, it is most auspicious to recite Chandi Saptashati. The best editions to use are either the Gorakhpur Chandi Saptashati or the Ramakrishna Mission edition, as both also contain the meanings. At least on one day, sit with the text, and spend extra time to understand the inner meaning of what you are chanting.

If you do not have time to recite the entire Chandi Saptashati, then at least recite certain select hymns:

* From the 1st chapter: Brahma Stuti, which begins “Tvam Svāhā Tvam Svadha Tvam hi Vaṣatkāra Swātmikā.”

* From the 5th chapter: the verses beginning “Ya Devi Sarva Bhuteshu, Vṛtti Rūpeṇa Samsthita.”

* From the 11th chapter: Nārāyaṇa Stuti.

These three are sufficient if time is short.



For those who are able to do the Durga Saptashati in full, know that there is a Vedic procedure. Many of us cannot follow that in detail. What then is the Tantric procedure? Simply this: recite Devi Kavacham, Argalā, Keelakam, then Tantroktā Rātri Sūktam, and afterwards the Durga Saptashati. At the end, recite Vedokta Devi Sūktam, Siddha Kunjikā Stotram, 108 times Chandi Mantra (if you have Deeksha), and Aparādhā Kṣamāpana Stotram. This is more than enough. My Guru, Amritānanda Saraswati, used to say so, and this is what everyone follows.

This is for the noon. Afterwards, take some rest. In the evening, around four o'clock if you are free, once again take up the Mother's name. Recite Lalithā Aṣṭottaram, Trishati, and once more Lalithā Sahasranāma. Then perform Kumkuma Pūjā. If you have space, perform a Homa for the deity of the day. If you have received a mantra by Deeksha, such as Bala mantra for Bala, use that and perform pūjā to the Śrī Chakram, or even to a photograph or icon. Remember, whichever form you worship, everything reaches the same Mother.

In the evening, it is also most auspicious to perform Suvasini Pūjā. At least one Suvasini each day. Do not select, do not discriminate. Whoever comes — of whatever caste, whatever status — accept them and perform the pūjā. Perform a simple ṣoḍaśopacāra pūjā with devotion, chanting the mantra, asking the lady to close her eyes and meditate. Then offer, according to your capacity, a sari and blouse or at least a blouse piece. Place it upon her lap, and take her blessings. Tell her beforehand to bless you with Tathāstu.

At night, if you are blessed with a melodious voice, sing songs in praise of Lalithā Parameshwari. If not, listen to such songs. And remember, every day, feed at least one being — a bird in the morning, a person in the afternoon, an animal in the evening.

Before going to bed, once more begin the Lalithā Sahasranāma. You need not complete it. Lie down, begin chanting, and slowly slip into sleep while resting in the Mother's name. That is the best way. Out of all these practices, do whatever is feasible for you.

Navarātri is indeed a wonderful festival. During these ten days, at least take a vow:

- * You shall not show anger on anyone.
- * You shall not be selfish. Even if ten people come unexpectedly to your house, cook and serve them with your own hands.
- * Whoever comes, honor them with whatever you can offer — a cloth, a blouse piece, a shirt piece — whatever is within your means.
- * And above all, for these ten days, keep your mind fixed on Mother alone. Do not allow yourself to be distracted.

Never deceive yourself with the excuse: "I don't have time." I always say — fill up the gaps. Whenever you find a time-gap, fill it with the name of the Mother.

Śrī Mātre Namaha



NAVARASA

The nine emotions



Rajesh Garu

The “**Navarasas**” stir our hearts and shape our minds. In the practice of **Śrīvidyā**, they act like Yoginī energies, purifying every corner of our being. Eventually, all these emotions dissolve into the rasa of peace, leading the seeker toward the experience of **Lalitā Tripurasundarī**.

What is a Rasa?

The word “Rasa” has many beautiful meanings. It can mean nectar or juice; it can mean flavour, taste or aroma; it can also mean emotion or sentiment. In essence though, it means “something to be enjoyed”.

The Nine Rasas of Emotion

1. Sringara (Love and Beauty)

Love and beauty are closely connected. When something is considered beautiful, it is natural to feel love for it. Love is not an emotion; it is our nature. When we are in our nature, we are full of love.

Love is the only true reality, and it is not just a feeling. It represents the deepest truth that exists at the core of all creation. Love creates an overflowing energy that naturally expresses in various ways such as love itself, music, dance, poetry and art.

Love does not impose expectations or demands; rather, it embraces the other person exactly as they are, just as one breathes without any conditions.

Real love involves a person letting go of their own ego and self-interest, merging with the person they love.

For example – When we born as a child. The way our mother takes care of us, and the way she takes care of us are the best example of love and beauty. You must have noticed that the way a mother bathes her child, feed her child, dresses them, and decorates their appearance is a form of expressing love and care towards their child. A mother continuously observes her child to understand what activities bring him the greatest joy, and she keeps doing those activities again and again to make sure her child always experience joy. She fully immerses herself in her child's experience, becoming like the child so she can share in every moment of joy. That's why it is said that the moment a child is born, the mother is also born.

In the same manner, we express our love towards the divine mother. Devotion is the refined quality of love. Devotion is not a journey or a process. It is a merging with another person, a deepest closeness between two hearts — so deep that the two hearts begin to move in the same rhythm. Even though the hearts are two, the harmony they create is one, the music they share is one, and the dance they perform is one.

Devotion is not a journey or a method to follow. Devotion is the death of the personality. That which is mortal in you, the part that changes and fades, naturally let's go on its own. Only the immortal remains, the eternal remains. And naturally the eternal cannot be separate from existence –



which is deathless, which is always ongoing, knows no beginning, no end.

This is kind of love we express through the 64 Upacharas puja in Sri Chakra Navarana puja.

The number 64 is related with natural forces like currents or wind inside the human body, representing a tendency that is considered as unproductive. The 64 Upacharas are a method to express the highest form of love and devotion, especially towards the divine mother Lalita Tripura Sundari. The number 64 carries mystical importance and is used as a tool to gain magical powers. The 64 Upacharas are linked to trance and transformation, which are connected to the 64 Yogini energies present in nature. These energies work together produce spiritual growth and help souls to pull out of illusions.



Devotion is the highest form of love.

The pure man unites two in one (the observer and the observed). The love unites in three in one (The lover, the beloved and love itself)

The pure man means the man of meditation. Who has been simply emptying himself. All is gone, all has disappeared. He has fallen back into the source.

The lover unites in three in one. His unity is a kind of Trinity (Triad or Triangle). This is a second path - the path of the devotee, the Bhakta or the Lover.

This far richer than the path of purity. Because of the unity of three, it has richness, it has nectar, and it is far juicier. And because it is a path of love, it doesn't negate, it affirms.

Divine Mother nourishes everyone, without any differentiation. But spiritually, not everyone is same. When one's devotion is transformed into LOVE for her, he or she is said to be in the highest spiritual state and this is the state of essence of the spirituality. Then, she rains her grace upon devotee.

Divine Mother's heart is like butter. Butter is drawn as an example because of its softness and melting nature. When one worships her with all sincerity and love, her heart melts down due to compassion and She expresses her compassion by showering her Grace.

True love has got the capacity to melt even hard hearts. But She being universal Mother, she is supremely compassionate to all the beings, without any differentiation. She evaluates every person depending upon their love for her. She cannot be satisfied with external rituals. When devotion transforms into love, she comes forward and guides them to attain their spiritual goal, liberation. All we need to achieve to love for her and become Lover.

Bhagavad Gita Chapter 12, Verse 2
mayy āveśhya mano ye mām nitya-yuktā upāsate
śhraddhayā parayopetās te me yuktatamā matāḥ

Meaning: Those who fix their minds on Me and always engage in My devotion (love) with unwavering faith, I consider them to be the best yogis.

The Bhakti Yoga is the quickest and most natural way to achieve spiritual liberation or union with the Divine.



The beauty of Sringara rasa, which means a pure and genuine expression of love and beauty, is evident in relationships between Shiva and Shakti, Krishna and Radha and Rama and Sita. These relationships beautifully reflect the essence of Sringara rasa.

2. Veera (Valour or Courage or Heroism)

The quality of courage and heroism shines as a source of positive strength and noble bravery. Veera represents a positive and fearless attitude towards facing the difficulties of life.

Whenever you face challenging situations invoke the valour and courage within yourself and tackle with the confidence. Life is a mixture of everything: failure and success complement each other.

Winning the heart of others is not a big thing. If you can win over your mind that is Mahavir, great valour, the one who has won over his own mind.

Courage is not the lack of fear but the ability to overcome it. A brave person is not the one who never feel afraid, but the one who manages to conquer that fear.

3. Raudra (Anger)

Anger often arises from a lack of inner strength and a limited understanding of oneself and others, by a strong desire for perfection and unable to accept reality as it is. The emotion of anger and intense outrage emerges as a powerful force, carrying negative and aggressive characteristics.

Anger serves as a strong indicator of warning, highlighting the consequences and teachings that comes from violence, hatred, and revenge. One can gain a deeper understanding of the important effects of anger, which serves as a strong reminder of the value of self-awareness, inner strength, complete understanding of oneself and others and accept the reality as it is when facing life's difficulties.

Anyone can feel anger, and that is simple to do. However, it is not easy for everyone to be angry at the correct person, with the proper intensity, at the right moment, for the right reason, and in the right manner.

4. Bhibatsya (Disgust or Repulsion)

The feeling of disgust and repulsion serves as a clear and essential force, providing a negative yet reflective perspective on life's challenges.

Disgust reflects the ability to identify and reject things that are impure or harmful, acting as a way to distinguish between what is acceptable and unacceptable.

This emotion has a significant impact, playing a key role in influencing moral findings and ethical choices.

5. Haasya (Humour and Joy)

Humour has the ability to ease any situation. It is something that needs to be learned. One should understand how to handle difficult circumstances with a sense of humour. It is a source of positive energy and optimism.

Life is a combination of happiness and pain. Although pain cannot be avoided, the decision to suffer is up to us. Having broad view of life provides you the inner strength to endure and progress through painful times.

Humour not only can reduce stress and anxiety but also enhance joy.

For example – Your boss mocks you in a sarcastic and disrespectful way in front of your colleagues. You feel ashamed because of the way he speaks and the tone he uses.

You can handle it with humour.

If he mocks you, stand up calmly and smile. Thank him and laugh along with him. If you are the target of jokes, be happy about it. Tell him, you are having a lot of fun at my expense!

By responding with a friendly and accepting attitude, you can change the atmosphere around you.

If he makes fun of you, say, Sir, you have an amazing sense of humour. Praise those who try to ridicule you and see what happens.

You don't need to be embarrassed or upset and walk away feeling hurt. Humour can help ease any difficult situation.



Sri Devi Khadgamala

Part 26



The Eight Mātr kā Devatās

Next, we come across the eight Mātrkā Devatās in the Śrīcakra, first āvaraṇa, second line.

1. Brāhmī

Everything is Brahman. Take the case of the spider: whatever may be your failures, keep on trying—try, try, try until you succeed. The spider is Brahman in the form of persistence.

The ant represents communication skills. If it finds a crystal of sugar, it does not enjoy it by itself. It goes around, appears to “talk” to other ants, and soon forms a disciplined line. Thus, the ant is Brahman in the form of discipline, persistence, and communication.

The Lalitā Sahasranāma says: “Ā Brahma keeta janni”—“Oh my child! Do not try to search for me in this vast cosmos. It will be difficult or sometimes impossible. Instead, see me in everything!” SHE says. So, everything is Brāhmī.

In the middle portion of life, another form of Brāhmī comes—Sarasvatī. When we say Sarasvatī, everyone immediately thinks of books, sometimes the instrument box, the mathematical instrument box. But is this Sarasvatī? The inner essence of jñāna in this period of life—that is Sarasvatī.

The word Sarasvatī itself is split into: Sa-rasavatī. Raso vai saha. “Rasa” means ānanda. Ra is fire; Sa is knowledge. Rasa is the bliss you gain by understanding and experiencing the profound knowledge of life. That is Sarasvatī. Sarasvatī is Brāhmī.

When you are in saṃsāra, and you are able to manage it effectively—your partner, your children—then comes Yoga.

In the Caṇḍīpāṭha, Brāhmī is described in a beautiful śloka:

Haṃsayukta vimānāgre saaksha sūtra-kamandalu...

Literal meaning: she rides on the swan. Real meaning: Haṃsayukta—Brāhmī is in your very breath. Haṃsa breath. Yukta—embedded in the breath. The body itself is the vimāna.

On one hand, you do japa. But japa here is not limited to certain letters and words called mantra. You focus on the breath.

Finally, every Mātrkā Devatā has a mantra, given to us by our Guru, Śrī Amṛtānanda Sarasvatī.

Kāma, krodha, lobha, moha, mada, mātsarya—the six enemies. Six Mātrkā Devatās preside over these six. Then comes puṇya and pāpa.

Thus, the mantra of Brāhmī is:

Aiṃ hrīṃ hrīṃ am āṃ sauḥ huṃ | Brāhme māt্রে kāma sañjīvinīyai namaḥ.

Kāma sañjīvinī means it increases desires. Am I asking to increase my desires? No. Sañjīvinī also means “giving real life.”

So, remove all those desires that kill me—those that push my life into unnecessary actions. Keep only one desire, or a few desires, which give me actual life.

Brāhme Māt্রে Kāma Sañjīvinīyai Namaḥ:

- The desire to experience myself—Kāma Sañjīvinī.
- The desire to unite with the world I have created—Kāma Sañjīvinī.

Thus, Brāhmī, the first Mātṛkā Devatā, is all-pervading. Everywhere you can see Brāhmī, if only you enter into the inner meaning of Brahma, which is Sarvaṃ khalvidaṃ brahma.

2. Māheśvarī

Īśvara is the one who controls. The supreme controller, and the power of that controller, is called Māheśvarī.

She is described as:

Māheśvarī vṛuṣharūḍhā triśūla varadhāriṇī.

Vṛuṣha means vṛuṣhabha—ego. How do I control myself? By controlling my ego. When I can control ego, I control myself; then I can be a controller of the world too.

The triśūla is not merely a weapon—it is knowledge. It guides the erring child into the righteous path. The central spike holds a drop of nectar, injected into the jīva. That is the secret of triśūla.

Māheśvarī controls vṛtti—every action. Not just job, business, or profession. Cooking too is an action controlled by Māheśvarī.

How do we experience her? Look into the lives of the bhaktas: Kabir weaving cloth, Gora Kumbha, Chokhamela—different lives, different works, yet they all had the anugraha of Viṭṭhala.

Yogah karmasu kauśalam. Whatever action you do, do it with the focus of yoga. In japa, mantra merges with the sādha. Then only two remain: deity and sādha. Finally, even the sādha merges into the deity. Then only one remains—the truth. That focus is yoga, that experience is Māheśvarī.

Even Dharmavyādha, a butcher, was a Brahmajñānī. His knife was mother, his goat was mother, the flesh was mother, the blood was mother. The mother's name merged with his breath—unstopped. That was yoga.

Thus, no barrier exists between spiritual and mundane life. We created those barriers. True yoga is merging into any action. Forgetting yourself in mundane acts is not yoga—that is bhoga.

Her mantra:

Aiṃ hrīṃ śrīṃ am āṃ sauḥ | Māheśvarī mātṛe krodha nāśinyai namaḥ.

Why krodha? Because anger is fire. It burns you first, then burns the world around you. If not fully removed, it must be controlled. That is Māheśvarī.

Brāhmī shows the abode—everywhere. Māheśvarī shows the field—every action.

3. Kaumārī

Kaumārī is the energy of Kumārasvāmī. The word “Kumāra”: ku means negativity. Kaumārī is the Shakti that removes the inner negativity covering our strength.

She dwells in the Svādhiṣṭhāna chakra. Bala Tripurasundarī also resides there. This strength is veiled by the six enemies—kāma, krodha, lobha, moha, mada, mātsarya.

In Caṇḍīpāṭha she is described as sinless. What is sin? Any act that distracts you from the righteous path, that brings sorrow to you, to others, and to nature. We narrow sin into lists, but in truth, selfishness, greed, and exploitation are sin.

Kaumārī removes this negativity. Children are said to be born according to karma—not for you to change them, but to burn your karma. You are only an advisor. Thus, Kaumārī Shakti is children outside,

and thoughts within.

If one has no children, it is called sarpa doṣa. In Caṇḍīpāṭha she is described:

Mayūra kukkuṭāvṛte mahāśakti dhare'naghe | Kaumārī rūpasamsthāne nārāyaṇi namo'stu te.

Mayūra—the peacock, which subdues the serpent. That is why Subrahmaṇya mantra, Bala Subrahmaṇya mantra, or Bala mantra is given. It creates that peacock-energy which nullifies sarpa doṣa disturbing the uterus or tubes.

Kukkuṭa—the rooster, waking you at the right time. Kaumārī wakes you at the right time: “My child, your journey is not complete. Rise! Remove lobha, moha, impurities, and continue.”

Thus, Kaumārī is the Shakti of awakening.

4. Vaiṣṇavī

For those who cannot get married, the Vaiṣṇavī mantra is given. Vaiṣṇavī is for kalyāṇa. Kalyāṇa means union—union of yourself with yourself, and with the world you created. Every moment is kalyāṇa, not bound by muhūrta. Ego and narrowness obstruct it.

Vaiṣṇavī sits on Garuḍa, flying high. From above, there is no big or small, no good or bad. All is equal, samatulya. This vision is given by Vaiṣṇavī.

Her weapons remind:

- Śaṅkha—listen to inner nāda, not just outside sound.
- Chakra—eliminate obstacles mercilessly.
- Gadā—be strong in all situations.
- Dhanush and Bāṇa—never lose your lakṣya.

Thus, Vaiṣṇavī keeps you aligned with bhakti and target.

5. Vārāhī

After knowing Brāhmī, Māheśvarī, Kaumārī, and Vaiṣṇavī, comes Vārāhī. She removes inner and outer negativities.

Her boar-face with tusk signifies digging deep and pulling out hidden impurities. Vārāhī is the power to identify subtle, invisible egos and destroy them.

In Śrīyantra, Vārāhī stands at the left corner, Mahālakṣmī at the right—both Lakṣmīs. Vārāhī removes negativity and disciplines you, while Mahālakṣmī beautifies and decorates life. Father and mother, compassion and discipline, must go together.

That is why Vārāhī upāsana is done at the Ājñā chakra—seat of discipline and higher knowledge.

Her mantra:

Aim hrīm śrīm am āṃ sauḥ | Vārāhī mātṛe mada nāśinyai namaḥ pāhīmām rakṣamām.

Mada is arrogance—“I am supreme.” Yes, you are, but only when you realize yourself in every being. That is Vārāhī.



Kancheepuram Jnana Peetham Updates

Rituals Based on Parashurama Kalpa Sutra

All prescribed rituals as per the *Parashurama Kalpa Sutra* are being diligently performed in the temporary shed located on the Peetham land. These are intended to support and accelerate the progress of all Peetham-related works.

Meetings with Stapathi

Regular meetings are being conducted with the *Stapathi* (traditional temple architect) regarding the Peetham development works, including the design and sculpting of *vigrahas* (deities/idols). Planning and design aspects are actively under discussion.

Land Reclassification

The application for reclassification of the Peetham land has been officially submitted. Any queries raised by the authorities are being promptly addressed to ensure smooth processing.

Bill of Quantities & Phase 1 Work Plan

We are expecting to receive the **Bill of Quantities (BoQ)** and a detailed **Work Plan for Phase 1** by next month. This will help guide the execution timeline and budget estimation for the initial phase of development.

I The traditional temple architect (Stapathi) for sculpting the main deities' idols has been finalized

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



Support the development of Kancheepuram Jnana Peetham

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.

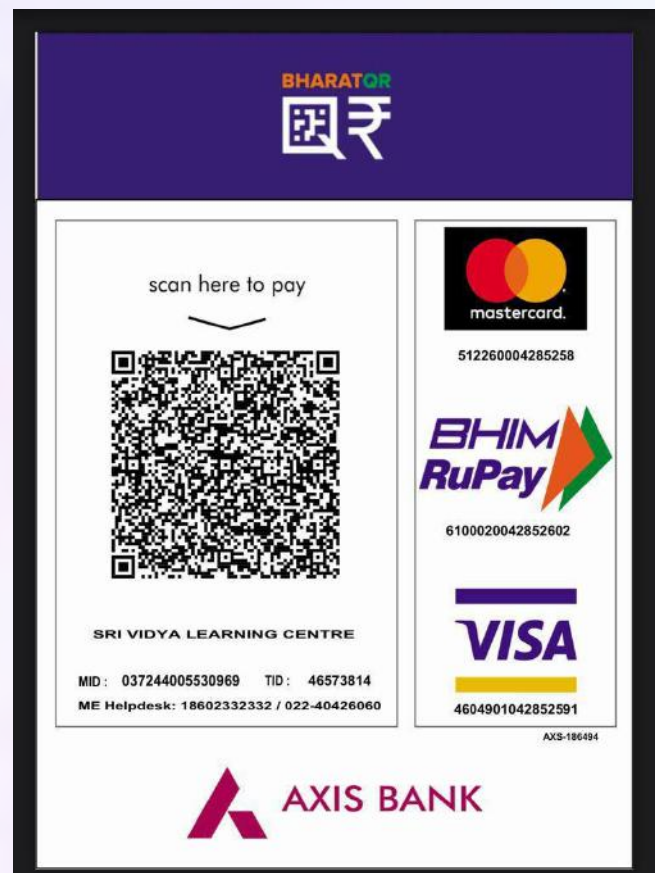
Along with all these, cottages will be constructed so that interested disciples can permanently stay here for their upasana or come occasionally and spend some time.

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.

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MADURAI MEENAKSHI AMMAN TEMPLE



MADURAI MEENAKSHI AMMAN TEMPLE



The Madurai Meenakshi Amman Temple is situated in the city of Madurai, in the state of Tamil Nadu. It stands near the banks of the river Vaigai, at the very centre of Madurai city. Around this sacred shrine the town of Madurai has expanded and flourished.

The Madurai Meenakshi Amman Temple is a wondrous confluence of the spirituality of South India, the grandeur of its sculptural art, and the unbroken traditions of devotion. This temple is not merely a place of worship, but the very heart of the city of Madurai, the axis of its way of life. Goddess Meenakshi is here worshipped together with Sundareswarar, who is none other than Lord Shiva in his avatāra.

Unique Distinction of the Temple

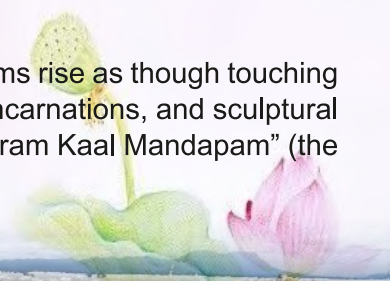
The remarkable feature is that, while in most temples the principal deity worshipped is Shiva, or Vishnu, or Devi, here the foremost place is accorded to Goddess Meenakshi herself. Honouring the supremacy of feminine power, the Divine Mother presides as the principal deity, and Sundareswarar is worshipped in a subsidiary position.

The Puranic Legend

The tale of Goddess Meenakshi is marvellous. When King Malayadhwaja Pandya performed a sacrificial rite for progeny, there arose from the sacrificial fire a maiden possessing three breasts. A celestial voice proclaimed that the third breast would vanish the moment she beheld her destined husband. That maiden was Meenakshi. She grew to become a valorous heroine, triumphing in many battles. During one expedition she beheld Lord Shiva, and at that instant her third breast disappeared, and she realized that she was destined to be his consort. Thereafter Shiva manifested as Sundareswarar, and their divine wedding took place in Madurai. To this day that sacred marriage is celebrated grandly as the **Chithirai Festival** in the months of April–May. This celestial wedding bestows upon the devotees conjugal harmony and unity.

Architectural Glory

The architectural splendour of the temple is astonishing. Fourteen gopurams rise as though touching the very heavens. Upon them are carved thousands of figures—gods, deities, incarnations, and sculptural depictions of mythological tales. The southern gopuram is the loftiest. The “Aayiram Kaal Mandapam” (the



Hall of a Thousand Pillars) is a special attraction. Every pillar is sculptural art incarnate; when struck, they resound with musical notes. Within are the sanctum, spacious courtyards, and sculptures abounding in beauty and grace.

Daily Rituals

The daily worship is extensive. At dawn, in the ritual called Tiruppalliezhuchi, the Goddess is awakened with music and Vedic hymns. Thereafter follow the Abhishekam (ritual bath), Alankaram (adorning with flowers and ornaments), and Naivedyam (offering of food). At noon the Uchikāla Puja is performed. In the evening, with the waving of lamps, the temple is illumined in splendour. At night, in the Palli Arai Seva, Lord Sundareswarar is taken in procession to the chamber of Goddess Meenakshi and placed there for repose. This is a vision of divinity for the devotees. Every day in this manner the rituals are performed in due order, granting the devotees spiritual bliss.

The temple of Goddess Meenakshi is ever thronged with festivals. During Navarātri the Goddess is adorned in nine different ways. Music, dance, and devotional hymns resound through the precincts. The Teppotsavam (Float Festival) too is special. The deities are taken in procession upon a gorgeously decorated float in the large temple tank, circumambulating it. This ceremony imparts to the devotees an experience of the divine.

The darshan of this temple is believed to bestow manifold benefits upon the devotees. They pray to the Goddess for children, for marital felicity, for wealth, and for health. Especially, since the Goddess is famed in Madurai as “Meenakshi,” she whose eyes shine with the radiance of fish, it is said that whosoever attains her gracious glance shall find their life rendered complete.

Rites of Sunrise and Sunset

1. Tiruppalliezhuchi (Morning Awakening Ritual) – 5:00 AM

This ritual awakens the deities from their midnight repose. With Vedic chants, Suprabhata, and the music of the Nadaswaram, the Goddess and Lord Sundareswarar are awakened. This marks the beginning of devotion and the first act of the temple’s daily routine.

2. Tiruvanandikkappu Puja – 6:30 AM

Here the deities are bathed in the holy Abhishekam, adorned with flowers, apparel, and ornaments, and offered food. During this, the solemn recitation of mantras and Vedas reverberates. The beauty of the Goddess is specially enhanced in this adornment.

3. Kalasa Puja – 8:00 AM

After the Abhishekam in the sanctum, the ritual of Kalasa worship is performed with devotion. Naivedyam is offered and lamps are waved. At this time the bells of the gopurams ring resoundingly.

4. Uchikāla Puja – 12:30 PM

This is the chief midday worship. With elaborate offerings, Vedic chants, waving of lamps, and worship, it proceeds with grandeur. This is one of the most important rituals, attended by large congregations. The Uchikāla Puja is famed for bestowing prosperity, health, and progeny.



5. Sayankāla Puja – 5:30 PM

At sunset, the waving of lamps and worship are conducted with splendour. The entire temple glows with the light of lamps, and the sounds of Nadaswaram and drums transform the atmosphere into one of spirituality. Beholding the divine form of the Goddess, devotees are enraptured.

6. Palli Arai Seva – 9:30 PM

This is the most unique ritual. At night Lord Sundareswarar is taken in procession on a palanquin to the chamber of Goddess Meenakshi and placed there for repose. This is called Pallikī Sevai. It symbolizes the divine union of husband and wife. To witness it is held as a supreme merit.



Alongside these six principal rituals, smaller offerings, Naivedyams, and adornments are performed throughout the day. In every ritual the union of music, dance, and Vedic recitation imparts to the devotees a distinct spiritual experience.

The Chithirai Festival

The festival held in April–May is the very heart-festival of Madurai. It extends over twelve days. The central event is the divine marriage of Goddess Meenakshi with Lord Sundareswarar. This symbolizes the celestial union of Shiva and Shakti, the totality of the cosmos.

Day-wise Order of the Festival

Day 1 – Dhvajarohanam (Hoisting of the Flag): The festival is inaugurated by hoisting the temple flag on the gopuram, an invitation to the deities.

Day 2 – Dikku Darshanam: The Goddess and Lord proceed on processions mounted on various vehicles. The streets are decorated, and devotees welcome them.

Day 3 – Allikulī Mela: Festivals that reflect the playful sports and charms of the Goddess in her childhood.

Day 4 – Rishabha Vahanam: Lord Sundareswarar rides in procession on the bull Nandi. Beholding this is believed to bestow the merit of a Rudrābhisheka.

Day 5 – Tirukalyana Siddhi: The preliminary ceremonies and adornment of bride and bridegroom are performed.

Day 6 – Meenakshi Tirukalyanam: The central event. In strict adherence to scriptural injunctions, the divine marriage of Meenakshi with Sundareswarar is celebrated. With recitation of mantras, music, dance, chanting of priests, and showers of flowers, all combine into a spiritual moment. Witnessing this marriage is believed to grant marital harmony, progeny, and prosperity.

Day 7 – Car Festival: After the wedding, the divine couple are taken in a grand procession on a massive chariot. The streets glisten with flowers and lamps. Thousands of devotees pull the chariot.

Day 8 – Float Festival: On the tank of Pongis, the divine couple are taken on a beautifully decorated float. The reflection of the lamps upon the waters imparts a divine experience.



Day 9 – Tirukalyana Street Festival: The divine couple proceed through all the streets of the city, granting darshan to the populace.

Day 10 – Alankara Utsavam: The deities are adorned with special decoration—diamond ornaments, flowers, and dazzling beauty.

Day 11 – Kodimaram Irangidhal: The flag is lowered, signifying the conclusion of the festival.

Day 12 – Tirukalyana Smarana and Maha Arati: Post-marriage peace rituals and Maha Arati are performed, closing the festival.

Special Pujas

Several special rituals are renowned in the temple. Along with the six daily rituals, certain unique worships and ceremonies are believed to bestow distinct spiritual benefits.

1. Abhishekam: To Goddess Meenakshi and Lord Sundareswarar are offered ritual baths with milk, curds, honey, sandal, turmeric, vermilion, and Ganga water. During this, Vedic hymns, hymns to Parameshwari, and recitation of the Lalita Sahasranama are performed. This ensures purification of body and mind and longevity.

2. Kalasa Puja: On special occasions, pots filled with sacred water are invoked with mantras and placed before the deities. The water is then used for ablution. It is believed to grant prosperity, peace, and familial well-being.

3. Suvarna Pushparchana: A rare worship wherein the Goddess is offered golden flowers. Devotees themselves present the flowers, praying for wealth and fortune. This is performed especially in the month of Shravana and during Navarātri.

4. Sahasranama Archana: Worship through the recitation of a thousand names, either the Lalita Sahasranama or Shiva Sahasranama. For each name a flower is offered, followed by arati. It is believed to fulfil the devotee's resolves.

5. Tirukalyanam (Meenakshi Kalyana Seva): The nightly Pallikī Seva, symbolizing the union of Meenakshi and Sundareswarar, is itself a special worship. To witness it is believed to bestow marital felicity and children. Yet the chief Tirukalyanam, held once a year in the month of Chithirai, is celebrated with supreme grandeur.

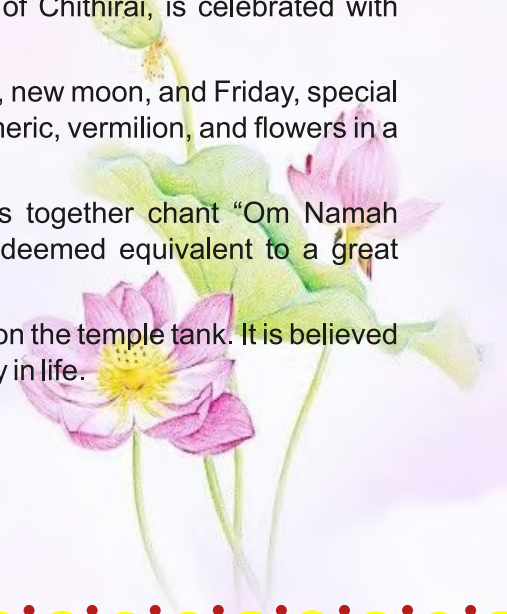
6. Deepārādhana and Special Alankara Darshans: On every full moon, new moon, and Friday, special waving of lamps is conducted. On Fridays, the Goddess is adorned with turmeric, vermilion, and flowers in a unique manner, famed for bestowing auspiciousness.

7. Laksharchana: In grand festivals, a hundred thousand devotees together chant “Om Namah Shivaya” or “Om Shri Meenakshyai Namah” while offering flowers. It is deemed equivalent to a great sacrifice.

8. Teppotsavam (Float Festival): The deities proceed upon the float upon the temple tank. It is believed that participation in this worship brings peace, auspiciousness, and prosperity in life.

Benefits of the Special Pujas

- Abhishekam – Purification of health, mental serenity.
- Kalasa Puja – Family harmony, prosperity.





- Suvarna Pushparchana – Wealth and fortune.
- Sahasranama Archana – Fulfilment of resolves, spiritual power.
- Meenakshi Kalyanam – Marital happiness, progeny.
- Deepārādhana – Peace and well-being.
- Laksharchana – Supreme merit, destruction of karmas.
- Float Festival – Auspiciousness, fulfilment of desires.

Times and Auspicious Days for the Special Pujas

• Abhishekam: May be performed daily; Mondays (for Shiva) and Fridays (for the Goddess) are most auspicious. Special Abhishekams are performed in the months of Shravana and Karthika.

• Kalasa Puja: Most often performed on full moon days, during Navarātris, and in the month of Chithirai. It is considered highly beneficial before weddings, house-enterings, and for progeny.

• Suvarna Pushparchana: Most auspicious during the nine days of Navarātri, on Fridays, and on festival days. Those seeking wealth and fortune specially book it for these days.

• Sahasranama Archana: Available daily, but most meritorious on full moon, new moon, and on the Goddess's birth-star day.

• Meenakshi Tirukalyanam: The nightly Palli Arai Seva is conducted daily; but the annual Chithirai Kalyanam (April–May) is supremely sacred, and witnessing it is of great merit.

• Deepārādhana: Conducted daily, but especially potent on Friday evenings. In the month of Karthika (Nov–Dec) it is of special importance.

• Laksharchana: Conducted only during great festivals or when groups register specially; chiefly during Navarātri and the month of Chithirai.

• Teppotsavam: The grand float festival is held in the month of Thai (Jan–Feb), one of the chief annual festivals of the temple.

Spiritual Benefits

It is the belief of tradition that those who witness this divine wedding obtain unbroken auspiciousness, familial unity, progeny, and health and wealth. Devotees take part in this festival seeking divine conjugal bliss, fulfilment, and peace in their lives.

How to Reach

By Air: The Madurai International Airport (IXM) is about 11–12 km from the temple. By taxi it takes around 15 minutes. The fare ranges between ₹280–₹340 (Rome2Rio). Adjustable bus services are also available (Tamilnadutourism, To travel is to live!).

By Train: Madurai Junction Railway Station is about 2 km from the temple. By taxi, about 3 minutes, with an estimated cost of ₹80–₹160 (USD 1–2) (Rome2Rio). If one is nearer, auto-rickshaws are convenient.

By Road: Madurai is accessible by TNSTC or private buses, or by one's own car; one arrives directly at the First Centre of the city and reaches the temple (AbhiBus).

Temple Contact Details

Main Phone Numbers:

- 0452 234 4360
- 0452 234 9868 (maduraidirectory.com)

Temple Lodges/Accommodation:

- Birla Vishram (Alaya Lodge), West Chithirai Street, beside the temple: +91 452 234 5503
- Pilgrims Rest House, Ellis Nagar, near the Temple West Entrance: +91 452 260 9868 (maduraidirectory.com)



“No matter how many pujas we do, we are not getting results. Why is that so?”

Sri Matre Namah.

Many people carry a certain misunderstanding. They think that if one recites Lalita Sahasranama, Vishnu Sahasranama, or any mantra, then instantly all problems will vanish.

Yes, they do vanish. But we must not impose our own time limit on when that “instantly” should happen.

At a higher level, the very awareness that should dawn within us through chanting stotras is this:

Every difficulty that comes into our life is nothing but a test—only a test. We should learn to see them that way.

Many often ask me:

“I am reciting Lalita Sahasranama regularly. Then why should I still face hardships? Why is Mother putting me to test?”

There is only one thing to remember here.

Did any true devotee live only to enjoy worldly pleasures? None whatsoever.

* Srinatha enjoyed wealth and luxuries, but still faced challenges.

* Potana, who composed the great Bhagavatam, lived in poverty. Yet he never carried the thought, “I have no money.”

* Tyagaraja declared—“Is wealth true joy, or is the presence of Rama the greater joy?”

Stotras are given to us so that such higher realizations may awaken within us.

But remember—stotras are not meant merely to solve temporary issues.

They are meant to bring about deep inner transformation.

Once, a lady asked me:

“Guruji, I am reciting Lalita Sahasranama. It says Vanchitārtha Pradāyini—the fulfiller of



desires. Then why is my desire not fulfilled?"

I replied:

"Tell me, in Lalita Sahasranama where does Vanchitārtha Pradāyini occur? At the beginning? In the middle? Or at the very end?"

— It occurs *at the end.*

What does this signify?

The entire Sahasranama is the *path of upasana.*

Only after one truly walks the path of worship, Mother blesses at the end as Vanchitārtha Pradāyini—the granter of wishes.

There is a beautiful name in the Sahasranama:

"*Abhyāsātīśaya Jñātā Shaḍadvātīta Rūpiṇi.*"

What does it tell us?

Practice, practice, and more practice.

Upasana, and more upasana.

Reciting a mantra a few times a day, or reading Lalita Sahasranama once, is spiritual reflection, yes—but that alone is not upasana.

Now think—

Who is Mother?

* In childhood, even if we went hungry, she would wake and feed us milk.

* When we had fever and cried, she bore all the pain for our sake.

That very Mother is praised in the very first name itself as the giver of knowledge.

Then we are taught to meditate on her form, to do inner japa, to perform external worship, to understand yajna in the name "Yajña-priya."

Only after completing all this does she finally bestow the grace of Vanchitārtha Pradāyini.

And then a change arises within us:

"Mother, I want nothing else.

These people, these desires, this future, careers, and businesses—I want none of them.

I want only you."

When there is such a single-pointed desire, that one desire will unfailingly be fulfilled.

But sadly, in today's times, through television or even some discourses, we hear things like:

"Wear this Rudraksha, perform this puja, and your problems will instantly be solved."

These create only illusions and misconceptions.

What I say is this—Mantra does fulfill desires.

But never get trapped in the poisonous web of endless desires.

So, what truly is Upasana?



- * Chanting the name of Mother even while cooking, cleaning, or walking about.
- * Remaining in remembrance always, just as our elders did.
- * Learning Lalita Sahasranama by heart.

If a tiger suddenly appears, will you say, “Let me try to run”?

No—you will run without a second thought.

Death is like that tiger, always behind us.

That is why it is not “I will try”—japa itself is upasana.

What is the result?

- * The japa performed in the puja room spreads its energy throughout the house.
- * Then the house itself becomes a temple.
- * All family members appear like living deities.

At times, some may look like Kali, some like Pratyangira—that is another matter!

This is what life balance truly means.

That is why the Sahasranama says—Kameshwara Prema Ratna Mani Pratiphaṇasthani.

If the wife’s love shines twice as bright, the husband’s love reflects back in equal measure.

And the conclusion?

Enlightenment can dawn in just a single moment—like it did for Buddha, for Valmiki, for Kalidasa.

Make your very life into a puja.

Transform your home into a temple.

See every person as a book, and learn from them.

Then we ourselves begin to transform into Mother.

And once we become like Mother, what desires can remain?

At that stage, even a thought is enough—everything happens on its own.

For such a state of realization, we must walk the path of upasana.

**“ May this coming Navaratri help each of us towards that goal.
With that prayer, I take leave ”**

|| Sri Matre Namaha ||





A Testament to Divine Grace: My Journey with Sri Guru Karunamaya

- Smt Bindu Madhavi

It is with deep respect and immense thankfulness that I write this testimonial. I want to share how much Sri Guru Karunamaya has changed my spiritual path. It's hard to find words to truly show the deep wisdom, kindness, and divine grace that comes from this respected Guru. My time with Sri Guru Karunamaya, especially through the teachings at the Sri Vidya Learning Center, has felt like a new beginning. It has guided me to a path of true understanding and inner peace.

The Best Wisdom: Amazing Teachings on Sri Vidya Upasana

The most important part of my spiritual awakening with Sri Guru Karunamaya has definitely been the amazing teachings on Sri Vidya Upasana. This is where the Guru's true brilliance and special way of teaching really shine. Before meeting Sri Guru Karunamaya, Sri Vidya seemed like a very complex, secret, and often scary topic, hidden in mystery and only for a few special people. But the Guru's way of sharing this deep knowledge has made it clear. It's now easy to understand, easy to relate to, and very powerful for anyone who truly seeks it.

Every part of the Sri Vidya Upasana teachings is a masterpiece of clear and deep understanding. What makes these teachings truly special is their careful structure and the Guru's skill in breaking down difficult ideas and detailed spiritual practices into easy-to-learn parts. It's not just about knowing facts; it's about understanding everything in a complete way, bringing together philosophy, mantras, yantras, and tantras in a way that touches both the mind and the heart.

The Guru's explanations are never shallow. They go deep into the very core of each part of Sri Vidya, showing the hidden spiritual and scientific reasons behind them. For example, when explaining why a certain hand gesture (mudra) or the sound of a specific seed mantra (bija mantra) is important, Sri Guru Karunamaya doesn't just say it's important. The Guru explains why it matters, where it comes from, how it affects energy, and how to use it in daily life. This level of detail, along with amazing clarity, makes sure that you don't just remember things, but truly understand and experience the teachings.

Also, the teachings are given with great patience and a strong promise to make sure every student understands the ideas. No question is too small, and every doubt is answered with kindness and smart explanations. The Guru's deep knowledge of holy books, along with a rare ability to connect old wisdom with today's problems, makes the Sri Vidya Upasana teachings very useful and practical. It's not just about rituals; it's about growing a deeper awareness, creating inner peace, and finding your true divine self. The focus on using Sri Vidya principles to handle life's challenges, find balance, and grow spiritually is truly life-changing. Each part builds on the last, creating a smooth and steady journey into the heart of Sri Vidya, lighting up paths that were once unclear.

Feeding the Soul: Weekly Gatherings on Sri Dakshinamurthy Stotram

Besides the organized parts of Sri Vidya, the weekly spiritual gatherings (Satsangs) about the Sri Dakshinamurthy Stotram have been another deep source of spiritual nourishment. These sessions show Sri Guru Karunamaya's dedication to complete spiritual growth. The Sri Dakshinamurthy Stotram, a prayer with very deep philosophical meaning, is explained with such clarity and insight that it feels like divine wisdom is being directly given to us.

In these Satsangs, the Guru carefully explains each verse, revealing its many meanings, connecting it to bigger spiritual ideas (Vedantic principles), and showing how it applies to our daily lives. The talks are not just academic; they are full of practical wisdom and spiritual stories that make the deep teachings easy to understand and relate to. These weekly meetings act as a strong anchor, helping us bring deeper spiritual insights into our minds and providing a constant flow of inspiration and guidance. The calm atmosphere, along with the Guru's gentle yet powerful presence, makes these Satsangs a very valuable chance for thinking deeply, learning, and growing spiritually together. They strengthen the main beliefs of ancient wisdom (Sanatana Dharma) and make us appreciate the timeless knowledge of old sages even more.

A Symbol of Kindness: Annadanam and Charity Work

Sri Guru Karunamaya's teachings go far beyond the classroom, showing up strongly in acts of selfless service. The focus on Annadanam (giving food) and various charity works done by the Sri Vidya Learning Center, under the Guru's guidance, shows true kindness and how spiritual ideas are put into practice. Seeing these efforts, one understands that spiritual growth is deeply connected to helping others.

The careful planning and heartfelt dedication behind every Annadanam event are truly inspiring. It's not just about feeding people; it's about giving food with respect, love, and dignity. These acts of charity, often done quietly and without much fuss, show the Guru's deep care for all living things and a promise to reduce suffering. This part of Sri Guru Karunamaya's work teaches us the deep truth that true spirituality grows when we help others, living by the idea of "Vasudhaiva Kutumbakam" – that the world is one family. It strengthens the idea that spiritual practice is not just for one person's freedom but also for the well-being of everyone.

A Celebration of Godliness: Navaratri Activities at Sri Vidya Learning Center

Navaratri celebrations at the Sri Vidya Learning Center are truly grand and spiritually rich events that are a highlight of the year. Each Navaratri – Sharad, Vasanta, Vaarhi, and Raja Shyamala – is celebrated with great devotion, traditional spirit, and careful planning, turning the Center into a lively place of divine energy.

Under the direct guidance of Sri Guru Karunamaya, these celebrations are not just rituals but deep spiritual experiences. The detailed prayers (pujas), fire rituals (homams), chanting of holy sounds (mantras), and deep talks create an atmosphere filled with devotion and good energy. The Guru's personal involvement in every small detail, from choosing flowers to making sure rituals are done perfectly, ensures that these events are real and powerful.

For devotees, taking part in these Navaratri activities is a special chance to connect deeply with the divine Mother, to soak in the spiritual energy, and to receive the Guru's blessings. The group chanting, the bright decorations, the deep quiet during meditations, and the joyful shared meals all add up to a memorable experience that refreshes the mind, body, and spirit. These celebrations are a strong reminder of the Guru's endless dedication to keeping and spreading the rich traditions of ancient wisdom (Sanatana Dharma) and giving a place for true seekers to feel divine grace. They show the Guru's vision of building a community based on devotion, wisdom, and helping others.

A Guru Like No Other

In short, Sri Guru Karunamaya is not just a teacher but a true spiritual guide, a bright light showing the way for countless seekers. The amazing teachings on Sri Vidya Upasana, the wise weekly spiritual gatherings, the inspiring acts of giving food and charity, and the lively Navaratri celebrations all show the Guru's deep wisdom, endless kindness, and strong promise to help everyone.

I am forever thankful for the chance to learn and grow with such a wonderful Guru. Sri Guru Karunamaya has not only given me priceless knowledge but has also given me a deeper purpose, a stronger connection to the divine, and a deep appreciation for our spiritual heritage. The journey with Sri Guru Karunamaya is a constant flow of grace, a true blessing that I hold dear with all my heart. My heartfelt thanks and deepest respect to Sri Guru Karunamaya for changing lives and guiding us to the ultimate truth.

Thank you, Guruvu Garu





Kids Section



The Slow Student Who Became a Great Poet



Compiled by:

Smt. Indrani Yashoda Kompella

Long, long ago, in a quiet forest, there lived a great teacher Adi Shankaracharya. Many bright students sat at his feet, eager to learn the secrets of wisdom.

Among them was a boy named Giri.

Now, Giri was not like the others.

The other disciples were quick with words, clever in debate, and sharp in memory. But Giri was slow. He found it hard to learn verses or speak big ideas.

“Why is he even here?” whispered some of the clever students.

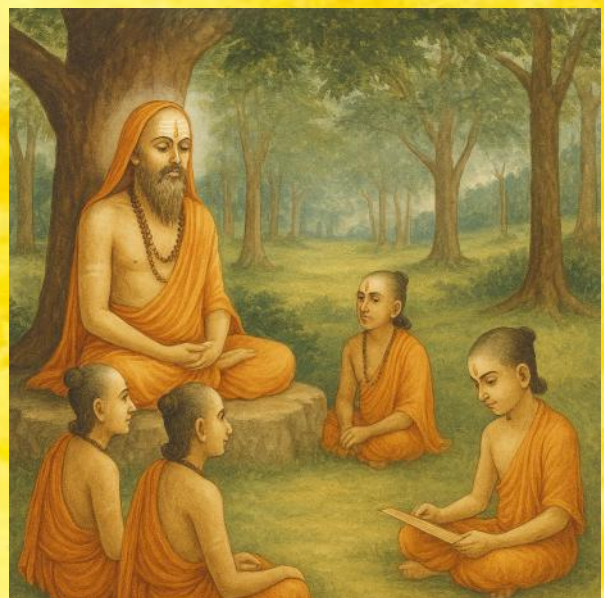
“He cannot chant like us. He cannot argue like us. He is wasting the guru’s time!”

But Giri never complained. He had only one wish:

To serve his guru with all his heart.

He carried water, washed clothes, swept the ashram, and cooked food. He did every little task with a smile. And whenever he looked at Shankaracharya, his eyes were full of love.

One day, the disciples gathered to hear their guru teach. Shankaracharya looked around, but Giri was missing.



“Where is Giri?” asked the guru.

The other students laughed. “Master, he is slow. He is probably still fetching water. Why wait for him? Please start teaching.”

But the guru shook his head.

“No lesson begins until all my children are here.”

The clever students rolled their eyes. “Why waste time on someone like him?” they thought.

Just then, Giri came running, carrying a pot of water. His clothes were wet, his steps were clumsy, but his face was glowing with devotion.

He bowed at his guru’s feet.

At that very moment, something wondrous happened!

From Giri’s mouth flowed verses beautiful, shining poetry praising his guru. The words danced in perfect rhythm, full of wisdom and love.

The other disciples were stunned.

“How is this possible? Giri never learned poetry!”

The guru smiled gently.

“This is the power of true surrender. Giri’s heart is pure. His love has unlocked a wisdom beyond books. Today, he is no longer just Giri he is Totakacharya, the master of Totaka verses.”

The clever students bowed their heads in shame, and from that day, they treated Totakacharya with respect.



The Moral:

You don’t need to be the smartest or fastest.

What matters most is love, humility, and surrender to your teacher.

With a pure heart, even the simplest child can shine brighter than the cleverest.

**True greatness comes not from cleverness,
but from devotion and surrender.**

Morning Puja

1. Sandhyavandanam
2. Shri Vidya Mantra Japa
3. Rudrabhishekam
4. Sahasralinga Archana
5. Shri Chakra Archana
6. Guru Mandala Puja
(Including Hanuman and Subramanya Puja)
7. Shri Rudra Homa
8. Lalita Sahasranama Parayana
9. Ganapati, Shyama, and Varahi Yantra Pujas

**Evening Puja**

1. Rudrabhishekam
2. Lalita Sahasranama Parayana
3. Maha Lingarchana
4. Varahi Homa
5. Rajashyamala Homa
6. Ekantha Seva

**Important Note:**

Donors/devotees participating in the pujas and services conducted in the shrine can contact this phone number: 8608747873.

09
SEP
2025

Festivals
of the Month

- September 4th – **Bhuvaneshwari Jayanthi**
September 7th – **Lunar Eclipse**
September 22nd – **Navaratri Begins with
Bala Tripura Sundari
Aradhana**
September 23rd – **Gayatri Devi Aradhana**
September 24th – **Annapurna Devi Aradhana**
September 25th – **Lalitha Tripura Sundari
Devi Aradhana**
September 26th – **Lakshmi Devi Aradhana**
September 27th – **Sakambari Devi Aradhana**
September 28th – **Saraswati Devi Aradhana**
September 29th – **Durga Devi Aradhana**
September 30th – **Mahishasura Mardini
Aradhana**







Daily puja at the Peetham.



Sri Vidya
Inana Peetham
(Sri Vidya Learning centre)
Sacred Learning... Simplified

2025
SEP 22 - OCT 02

Words of Treasure

The Guru's name, His grace,
His mantra, and the blessing of
His company are treasures won through
countless lifetimes of penance.
Let them not be wasted on worldly desires

- Guru Karunamaya

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ALL ARE INVITE

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