

GURUVANI

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August 8th - Varalakshmi Vrat

Sri Vishvavasu Nama Samvatsaramu

Ashadha and Bhadrapada



Sri Vidya Temples

Sri Kanaka Mahalakshmi Temple,
Visakhapatnam (Burujeputa)

Experiences of Seekers

How Sri Vidya Changed My Life:
An Inner Journey of Wisdom
in Uncertain Times

– Mrs. Gayatri Shastri, USA

Pravachanam

"SHRAVANA MASAM"

- A holy time that adds beauty
to auspiciousness

Article

On the nature of sound

- An Introductory Essay

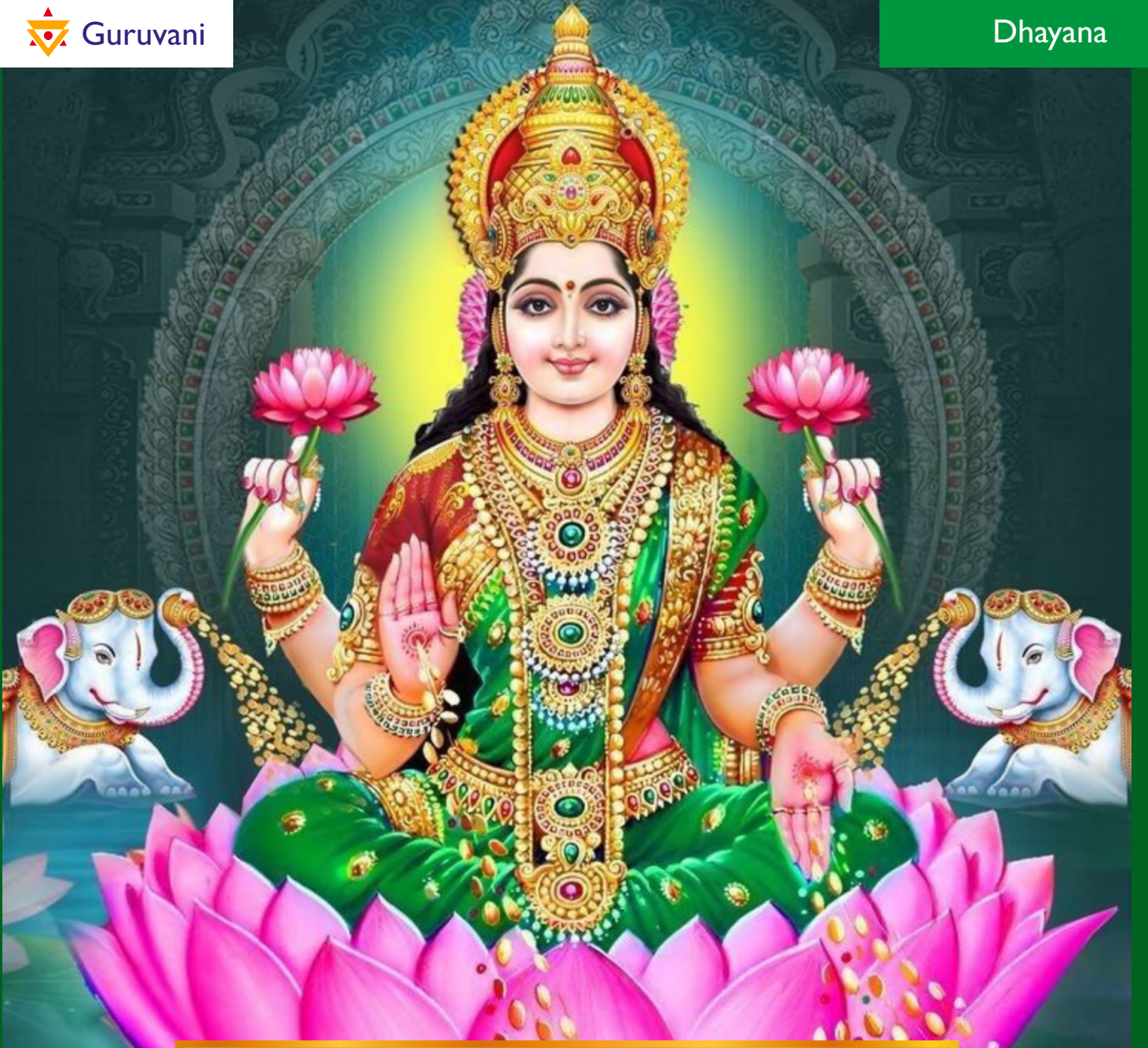
Kids Section

The Story of the Proud Swan
and the Dirty Frog
Compiled by:

Smt. Indrani Yashoda Kompella

Questions – Answers

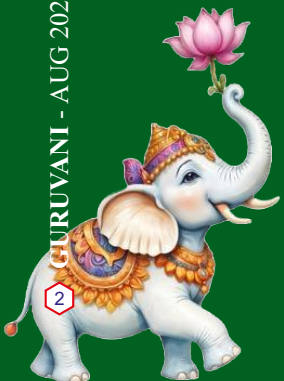
What is Punya (virtue) &
paapa (sin)



Sri Varalaxmi Dhayana Slokam

Surasampūjitāṅgīm suravṛkṣasamāśrayām |
Candrakōṭi samānābhām caturbāhusamanvitām ||
Śvētapadmāsanāsīnām śvētagandhānulēpinīm |
Śvētapuṣpasurōpētām varalakṣmīm namāmyaham

I bow to Sri Varalakshmi,
whose divine form is worshipped by all the gods (suras),
who resides under the celestial wish-fulfilling tree (Kalpavriksha),
who shines with a radiance equal to millions of moons,
who is adorned with four beautiful arms,
who is seated on a white lotus,
anointed with fragrant white sandal paste,
and surrounded by gods and offered white flowers in worship.





Shri Gurubyo Namah | Shri Matre Namah ||



Contents

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In this Edition...



Cover Page Image	01
Sri Kanaka Mahalakshmi	
Meditation	02
Sri Varalaxmi Dhayana Slokam	
Pravachanam	04
"SHRAVANA MASAM"	
- A holy time that adds beauty to auspiciousness	
Article	07
On the nature of sound	
- An Introductory Essay	
Khadgamala - 25th Part	10
First Avaranam (Enclosure) in the Śrīcakra	
Sri Vidya Jnana Peetham Updates	15
Sri Vidya Temples	18
Sri Kanaka Mahalakshmi Temple, Visakhapatnam (Burujupeta)	
Questions – Answers	23
What is Punya (virtue) & paapa (sin)	
Experiences of Seekers	27
How Sri Vidya Changed My Life: An Inner Journey of Wisdom in Uncertain Times – Mrs. Gayatri Shastri, USA	
Kids Section	30
The Story of the Proud Swan and the Dirty Frog	
Compiled by: Smt. Indrani Yashoda Kompella	
Daily Rituals at the Peetham	33
Sri Vidya Sadhana Classes	34
Festivals of the Month	35
Picture Gallery	36
Back Page Image	43
Words of Treasure	

SHRAVANA MASAM

A holy time that adds beauty
to auspiciousness

As soon as the month of *Śrāvaṇa* arrives, a festive and sacred atmosphere descends all around. This month, in particular, is renowned for auspicious events; people fondly refer to it as a season of sacred beginnings.

Housewarmings, weddings, a variety of festivals, fairs, and holy observances—each day seems immersed in divine celebration. For women especially, this month allows no rest; the entire day is filled with vibrant bustle and ritual activity. While the plates of men may remain sparse, the baskets of women overflow—with fruits, offerings, and devotion.

Vows (vratas), various forms of pūjās, and pilgrimages to temples are undertaken throughout the month in myriad ways. One may then wonder: *why is this month held so special*?

From a physical standpoint, after the scorching summer heat, the gentle monsoon showers begin, bringing a refreshing sense of relief and renewal.

From a spiritual perspective, the month preceding Śrāvaṇa is *Śūnya Māsa—a silent, uneventful month. After Mahāśivarātri, there is no major celebration until **Ugādi, and even that is but a single day. Aside from occasions like Śrī Rāma Navamī, there is little festive movement. But **Śrāvaṇa Māsa* is entirely different—it is brimming with spiritual fervour.

Every Tuesday brings *Maṅgala Gaurī Pūjā, every Friday is dedicated to **Lakṣmī Pūjā. And in between come **Kṛṣṇāṣṭamī, **Varāha Jayantī, **Hayagrīva Jayantī—the whole month rains down divine grace like a **spiritual monsoon*.

The very name "Śrāvaṇa" is rooted in the word "Śravaṇa"—which is connected to *the Vedas. The Vedas are *apauruṣeya (not of human origin). They are to be *heard, not merely read. Thus, it is believed that performing worship during Śrāvaṇa grants one access to **Vedic knowledge*.

Moreover, Śrāvaṇa is the *birth star of Lord Vēṅkaṭēśvara*, the preserver of the universe. A month aligned with such a divine nakṣatra naturally carries immense spiritual significance.

On another level, in this worldly life, what does everyone ultimately seek? *Wealth. And the bestower of wealth—Goddess Lakṣmī*—is worshipped primarily in this month.

On Fridays, we perform *Lakṣmī Pūjā. On Tuesdays, **Maṅgala Gaurī Pūjā* is performed. The deity *Maṅgala Gaurī* is considered especially auspicious for newly married women. In



fact, *Gaurī Pūjā* is traditionally part of marriage rituals.

After marriage, the bride is advised to perform the *Maṅgala Gaurī Vratam* every Tuesday of her first Śrāvaṇa month. While it is said that one should do this for five years, even *performing it in the first year alone* is of great merit.

Traditionally, only *married women* are instructed to observe this vratam. But if you ask me, *unmarried girls too* should worship *Maṅgala Gaurī in the form of Kātyāyanī*, praying: “O Mother, bless me with a noble husband.”

During Śrāvaṇa Māsa, women deck themselves in ornate finery—vibrant silk sarees, shining ornaments—radiating auspicious energy.

Friday is ruled by *Śukra, the planet of **enjoyment and prosperity. To experience ten rupees' worth of joy from ten rupees—that is **enjoyment*.

To enjoy nine and donate one—that is *auspicious fortune*.

The one who bestows both is *Goddess Varalakṣmī*.

The greatness of this vratam is reflected in the story of *Cārumati*.

"Cāru" in Sanskrit means *beautiful; Cārumati thus means one with **beautiful wisdom*. That is the essence required for the fulfillment of the Varalakṣmī Vratam.

Whether it is nine offerings or twenty-one, devotees perform them with heartfelt devotion. When asked to give vayanam (ceremonial gift), they offer it without hesitation. Yet, the story's every line demands such depth that one may need to be born again just to live it fully.

For instance, Cārumati wakes up before dawn—that itself is a challenge in today's world. She speaks with restraint, reveres her husband's parents as deities, and worships her husband's feet.

This ideal seems nearly *impossible* for most people today.

I still remember my own mother—waking up at 3:30 AM, bowing at my father's feet, adorning her eyes with turmeric, placing the *mangalasūtra* to her forehead, and commencing her prayers. Such dedication is rare today.

That is why the instruction “Speak modestly, not arrogantly” is so emphasized. If we could consider our husband, in-laws, even for one day, as *divine beings*, imagine how dear we would become to Goddess Lakṣmī!

In fact, in Cārumati's dream, Lakṣmī herself appears and says: “I shall bless you. Perform the Varalakṣmī Vratam.”

Even then, Cārumati doesn't keep the dream to herself—she first informs her husband and in-laws, seeks their permission, and then shares it with her friends. This selflessness is admirable.

All women eagerly await the *first Friday of Śrāvaṇa*. They look forward to it with devotion and joy.

We, however, often approach it with anxiety—“How will I manage everything? I've invited so many!”

We must *let go of anxiety, and instead embrace it with **enthusiasm*.

These qualities must arise within us.

It is said that when a woman performs pradakṣiṇa (circumambulation), her anklets jingle *‘ghallu-ghallu’*.

Why don't we hear that sound?

Because we suffer from knee pain? No—it's because we're missing the *inner meaning* and are focused only on the literal.

The mantra for pradakṣiṇa is:

*“Ātma-pradakṣiṇa-traya-namaskārān samarpayāmi” — I offer three circumambulations with my *soul's awareness*.

Not just spinning aimlessly, but allowing *kuṇḍalinī energy* to rise from *mūlādhāra* to *sahasrāra, then descend again—that* is a true yogic pradakṣiṇa.

If one practices like this, the sound of *Anāhata Nāda, the subtle *Om within, begins to resonate. In the second pradakṣiṇa, our limbs radiate a glow like dazzling jewels—ābhā means radiance.

When each limb performs its *dharma*, it becomes an ornament. That is spiritual illumination.

In the third pradakṣiṇa, horses, elephants, golden chariots come to escort the devotee—

a metaphor for *auspicious departure*, where the wife rests her head in her husband's lap, chanting God's name as she departs this world peacefully.

This is the exalted power of *Varalakṣmī Vratam*. If every woman observes it with such sincerity

each *Śrāvaṇa Friday*, immense merit shall be gained. Once the vratam concludes, the *vayanam

(ceremonial offering)* is presented.

Women carry baskets containing citron fruits, climb the steps with chants of "Usūru..."

What benefit lies in this?

When turmeric is applied to the feet of another married woman, one must see *Lakṣmī herself* in

her—not speak mundane words.

One must not say things like: "Has your son's marriage been fixed?"

One must stay silent and sacred in that moment.

Finally, place your head in the Goddess's lap and recite:

"Mantraḥ siddhir bhūyāt" — May the mantra I have recited be fulfilled.

Even if you don't know Sanskrit, say it in your own tongue:

"Ammā, please bless that the pūjā I have done today bears fruit."

Hold on to the Goddess with unwavering surrender and devotion.

If one does so even once, *Varalakṣmī Devi*, along with the **Aṣṭa Lakṣmīs*, will truly reside in your home.

There is not the slightest doubt about it.

"Shravana Has Arrived..."

In the raindrops, the fragrance of the earth awakens affection.

In the scents of flowers, the fruits of the earth shine.

In the lights of the temples, devotion glows.

The notes of the veena resound.

Shravana seeps into our hearts.

May every day be filled with devotion,

And every moment shine with joy...



On the nature of sound

- An Introductory Essay

This article may form a part of many commentaries to come on different aspects of Śrīvidyā, tantra, philosophy, psychology, medicine, anatomy, music, art and lores from other traditions, cultures and parts of the world – topics that I often read up on. I write this first piece as the inspiration came to me one morning while I was commuting on a train to work in central London. My headphones were not working, and instead of tuning into my usual tanpura track and meditating during my travel, I instead paid attention to the various little events that were happening around me.

I have a peculiar habit of regularly checking whether I am sane – that is, whether I am existing and living within the boundaries of what constitutes, acceptably, sanity. As I was self-analysing, or vimarśa, as some might more officially term it, I examined the spectrum of auditory input that I was receiving at the time: the sound of the train on the tracks, the air-conditioning, laughter, conversations, phones and music. Then subtler still, the sound of breath and heartbeats. Even more subtle, the sound of electrical impulses in both neurological and mechanical circuitry. All these signify the presence of sound – from the clearly perceivable to the almost imperceptibly subtle. These appear to exist against a background of lack of sound, which we can simply call silence.

This duality of sound and silence is what is extrinsically perceivable and has gradations of subtlety. Similarly, outside the realm of sanity, one may perceive insanity. Sanity and insanity are merely a spectrum, seen differently in the eastern and western worlds. In the West, insanity is primarily a medical classification, marked by a lack of personal competence and capacity, and associated with psychological and/or psychiatric pathology. In the East, the lines are often blurred, with greater attribution to differences in cultural norm. One might be used to the narrative of a dishevelled ascetic circling Tiruvannamalai, or a “mad” āghori scouring the cremation ground for bone fragments, or an aloof yogī who consumes internal nectar and has no need to eat or drink. We accept these strange and exotic scenarios as more prevalent in the East. However, do we actually seek a rational understanding of such events, or do we simply accept them in the name of cultural norms?



Similarly, do we then introspect on the nature of sound and silence? Suppose we isolate the sense of hearing, uninfluenced by other senses that may enrich or diminish it. What do we actually hear? Likely, we perceive the binary of sound or silence, gradations of sound, the attributes of sounds, and the circumstances and situations associated with them. Then, inevitably, comes the avalanche of memory, emotion, learning, and past experiences tied to those sounds. We are neurologically programmed and conditioned this way; in fact, we are helpless in this regard. Say we remove all of this and consider sound and silence alone: one might find that they are not mutually exclusive.

Sound exists against the background of silence, and the completion of sound returns to silence. This assumes that sound is an intermittent phenomenon, an exception to the norm that is silence. If we think of creation from a cosmological perspective, it began from a single dense point at an explosive pace – the so-called "Big Bang" – from which all creation and perceivable aspects of this universe expanded. From the one, focused, highly energetic, all-encompassing point – the bindu – came the entirety of what we have, currently do, and will experience within the flicker that is our lifetime. There is also the "Big Crunch," the inverse event, where the universe condenses, collapsing back into that previous dense, single-pointed state, the bindu again. In between is maintenance, oscillations and vibrations, that maintain the balance between creation and destruction. Creation, maintenance, and destruction are anthropomorphised as the trinity of deities – Brahmā, Viṣṇu and Śiva – and everything else that comes in threes, but less commonly as properties and states of energy.

We do not know exactly what caused the Big Bang, but there are numerous scientific and theosophical explanations. We might instead consider this through the lens of sṛṣṭi and saṃhāra, or the ārohaṇa and avarohaṇa of the Śrīcakra – both as a physical yantra and a metaphorical one within ourselves. The former is easily visualised; the latter requires a more abstract viewpoint, as exemplified in the Bhāvanopaniṣad. Those who pursue the latter may call themselves Kaula, those who tread the path of the petals.

At first, there was silence. Then, through creation, all sounds emerged, and over time, all sounds return to silence. This is the cyclical state of creation, characterised through sound on a cosmic scale. However, from a day-to-day perspective, the sounds and the experiences we have with them are experiential tools for navigating this world, tools of joy, horror, sorrow, anger, frustration, jealousy, hatred. We rely upon them, believe we master them, or perceive them for individual purposes. Few, however, would consider sound, to be a borrowed entity from that single focal point of creation, the bindu. One might find this humbling if it lies within the realm of sanity, or absurd if it lies within insanity.

Hence, we return to the beginning of this discussion, on the thresholds of sanity and the subtle vibrations that differentiate experience. These vibrations, these slight aberrations in thought, perception and feeling, are energy. They may be likened to entropy, a term in physics describing the transformation and dispersal of energy that leads to disorder within a system. Disorder is what captures our curiosity; without it, life would be a conveyor belt of dull repetition. That which creates, maintains and destroys is also energy. I use the term, energy, loosely here; let us consider it as that which empowers potential. Without energy, there is no thought, no motion, no digestion, no pleasure, no pain, no orgasm, no ignorance, no mokṣa, nor any potential to be fulfilled. It is a corpse-like state of no potential whatsoever, as opposed to a seed ready to germinate. A seed is indeed a great expression of energy and sound – but that deserves a separate essay on its own with a focus on mantraśāstra.

Energy expressed auditorily is sound. Physical vibrations are easily felt and translatable to experience, but how can the vibrations in thought be understood? The former is physical, the latter abstract. We know that in the physical world, sound arises from vibration, that is a mechanical disturbance that propagates through a medium: air, water, solids. Take the example of a bell. The kinetic energy of the ringer's hand is transformed into potential energy within the bell, which is then expressed as sound energy. That perceived expression can result in changes in thought and experience when internalised by the listener. Sound is not merely a byproduct of motion, but instead a structuring force.

On a grander scale, all matter in the universe has an underlying vibrational property, even if we cannot perceive it. This energy – the bindu – was present before creation, expanded during creation, and permeates all that exists before collapsing back into itself. This cyclical phenomenon is exemplified in the cosmic dance of Śiva-Śakti, both creative and destructive, as saumya as Gaurī-Kedāra and as ugra as Bhairava-Bhāravī. This energy exists in all physical and non-physical matters, regardless of their properties or qualities, even when paradoxical.

It is the red hue in copper, the green in dollar bills, the fear in violence, the lust in rape, the ego in jñāna, the achievement in saṁnyāsa, the ignorance in sādhanā, the bondage in generosity and so on. It is omnipresent and omniscient, yet passive. We can interact with it, manipulate it, use, harvest, store, express it, yet never personally own, create, or destroy it. This corresponds to the law of conservation of energy in physics. It allows us many freedoms, for good and evil, but never in the absolute where we think we are masters.

The only absolute is when the sense of "we-ness" dissolves and is offered into that energy itself. This is the subtle tāntrika goal that is often misunderstood. Offering oneself or one's belongings to that supreme energy is not the goal; rather, it is the state of awareness where every breath, step, act, work, thought, and emotion is in sync with that supreme energy, where there is no distinction, no pause, no error. It is not merely advaita as read in books or heard in lectures, but an irreversible state of depersonalised union – an ecstasy beyond description. If that happens, there is no freedom or bondage to correspond to, no I-energy, you-energy, or we-energy. Only It-as-energy – lokātīta guṇātītasarvātītasamātmikā – that which transcends all traits.

Modern science confirms what ancient peoples believed that everything in the universe vibrates. The resonance of a string, the echo in a canyon, the hum of atoms – all testify to the primacy of spanda, pulsation or throb. Sound, in its primal waveform, consists of frequency (pitch), amplitude (loudness), and timbre (quality). What begins as an external, measurable vibration is internalised within us. Take again the example of the bell, its sound energy enters the ears, strikes the eardrum, which vibrates and passes this on to the small bones of the middle ear, which transmit it to the fluid-filled semicircular canals. Vibrational waves in the fluid are detected by microscopic hairs and converted into electrical signals via the cochlea, transmitted via the cochlear nerve to the eighth cranial nerve, which then reaches the cochlear nuclei in the brain stem.

Sound energy is created from kinetic energy, which is then recreated into electrical energy in the form of neurological impulses – energy, which is unheard, heard, and then unheard again. But perception is not merely what is heard or unheard. For the Rishi, sound is not just a stimulus to the ear, but a doorway to deeper perception. All the above assumes sound has a point of generation – a striking action. But say there is no such trigger. Does sound exist? Is sound that is not heard still sound? Does a tree that falls in the woods make a sound when no one is around to hear it?

There is sound that is unstruck, that which requires no generation. Those who have entered deeper states of consciousness, have described hearing sounds that arise within – subtle and gentle like silver anklets, or thunderous like roaring oceans. Unlike ordinary sound, which is born of contact, anāhataśabdais sound that exists without cause or collision. It is not perceived by ears but heard in subtle awareness, often through the heart – the site of the anāhata cakra, a focal point of energy in the microcosm that is the human body.

This sound is said to resonate eternally in the anāhata cakra, not as metaphor but as real experience for those still enough to listen inwardly. It is the purest form of nāda, the soundless sound, the resonance that underlies all creation, the śabda-brahman. The Rishis did not see it as auditory stimulus, but as presence, the murmur of consciousness before thought, the echo of the bindu before manifestation. It is always there. Think of it as your gut-feeling, inner voice, or that intuitive signal that arises on its own. For most in modern times, attuning to it is rare. But to hear it is to enter the sanctum where sound and silence are no longer opposites but one continuous flow. Perhaps, in such moments, whether seated in meditation or swaying gently on a crowded London train, we catch a whisper of the eternal, where the universe speaks not through the ears, but through that which is within.

No headphones, no tanpura soundtrack, but just the subtle orchestra of unnoticed sounds surrounding me. What began as inconvenience became invitation. The train, the air-conditioning, the plethora of human conversation, all became sacred murmurs within the living geometry of this Śrīcakra. In that moment, the one who was hearing was also being heard. What I first assumed to be silence caused by faulty headphones revealed itself as presence. I realised then, that the threshold between sound and silence, sanity and insanity, self and cosmos is not a wall, but instead deeply alive. In listening, especially to that which is unstruck, one may not find definitive answers, that which awakens the capacity to receive. Here, listening itself becomes a form of becoming.



GURUVANI

Sri Devi Khadgamala

Part 25



Īśitva Siddhi – The Power of Perfect Sovereignty

Rāvaṇāsura, Bhaṇḍāsura, Dhūmrālokan, Śumbha, Niśumbha, Caṇḍa, and Muṇḍa – all of them exercised control, but it was only temporary. Their dominion was rooted in tāmasic force.

What we speak of here is control born of sāttvic power – pure, radiant, and eternal.

Therefore, before you even contemplate ruling the world, begin first by ruling your own self. For it is your senses that create the illusion that you are separate from this world, and it is they that fuel your desire to dominate.

If I can master my own senses, there is no need to master the world. One who succumbs to the senses is but a beast. Here lies your choice – do you wish to remain a paśu (beast) or become Paśupati – the sovereign over your senses?

In this journey from paśu to Paśupati, it is not so much your active effort but your surrender that is decisive. Only when you let go does this transformation – this gradual ascension into Paśupati – begin to reveal itself.

It is like a child playing with clay toys in his hands – joyfully shaping one form, then dissatisfied, breaking it down, and fashioning another. In the same way, the paśu becomes Paśupati, then fashions another paśu, who also becomes Paśupati. This is an eternal cycle.

When I comprehend this divine drama, the urge to master my senses arises naturally. That is why self-control is the first step.

Recall the story of Śrī Rāmakṛṣṇa Paramahansa.

A mother brought her son to him and complained,

“Swāmī, my son will not stop eating sugar.”

Rāmakṛṣṇa told her to return after three days.

On the third day, when they returned, he gently told the boy,

“My dear child, do not eat sugar.”

The mother was astonished –

“Swāmī, why did you make us wait three days just to say this? You could have told him on the first day!”

Rāmakṛṣṇa replied,

“At that time, I too was eating sugar. I could not have told him with true authority.”

This is Īśitva Siddhi – when you have gained complete mastery over yourself, the power to guide others effortlessly shines forth from within you. With such mastery, you could govern even the world – without strain, without effort.

Vaśitva Siddhi

Īśitva Siddhi and Vaśitva Siddhi – “Īśa” means to rule, “Vaśa” means to hold under sway.

Here, mastery is not temporary – it is permanent sovereignty. It is not imposed through force or fear – it flows through attraction.

Look at Śrī Kṛṣṇa. When he played his flute, the Gopikās abandoned their tasks, forgetting worldly bonds, and rushed towards him. As he played, the divine Rāsa-līlā commenced. Then, in a state of trance, they sang,

“O Kṛṣṇa, transform our bodies into your flute; let us become its very holes, and play your song through us.”

This is rapture – perfect surrender. How was it possible? Because they had already attained mastery over their senses – Īśitva – from which Vaśitva naturally followed.

Both – Īśitva and Vaśitva – are vital in marriage. When two different personalities unite, even if they

have known each other for years, the relationship is still a new creation. At such a time, do not impose your Īsitva upon the other. This is where many fail.

Instead, use your partner as a mirror to master yourself. This is true Īsitva. Then Vaśitva will arise naturally – not through compulsion.

But what do we often see? The husband seeks to control the wife, and the wife seeks to control the husband. That is why many approach me saying,
“Swāmījī, give me a mantra to control my husband (or wife).”

Yes, there is such a mantra – the Rājyaśyāmala Mantra. It begins with potent sound-vibrations, but people rarely care for its inner meaning. They are drawn only to its promised results.

My friends, those results will indeed manifest – but only if two virtues are already present: self-control and purity of conduct.

This is my message to married couples – whatever the circumstances, strive to win the heart of your life-partner. The husband must find joy in the presence of his wife, and the wife must find joy in the presence of her husband.

Then, where will such a pair go? Ask yourself – Do I possess the qualities that win all hearts? Not just your spouse, but the society around you should find delight in your conduct. Let no one be hurt by your words or behaviour. Then, without compulsion, others will dwell naturally within your sphere of influence.

Prākāmya Siddhi

Upon hearing this name, one might think it means: “Whatever I desire, I can obtain.”
This is only partly true. Once you have attained complete inner fulfilment, desires no longer bind you.

For example – you have had a sumptuous meal. Someone offers you your favourite delicacy. Yet you say, “No, I have eaten. I do not want it.” This is Prākāmya Siddhi.

Aṇimā, Laghimā, Garimā, Īsitva, Vaśitva – all begin to blossom within you. You feel contentment within. Beyond the remembrance of the Divine Name, nothing else is needed. In that joy, even the unfulfilled desires of the past seem already fulfilled. Everything that occurs in your life appears as the fruition of your past resolves.

This is Prākāmya Siddhi – when you realise, “What I once thought of has now come to pass.” Hence, always pray: “May all my noble resolves come true.”

But remember – a noble resolve is not a guarantee. Its fruition depends on your awakened way of living. Cultivate inner contentment. Ask yourself – Am I inwardly complete? Have I truly lived life to the fullest?

This is Prākāmya Siddhi – desires may still arise, but you do not dwell on them. You have developed faith in the flow of Time. Some desires may appear unfulfilled – but that is only because the time has not yet arrived. What must come will come in its appointed season. Meanwhile, remain content within.

Bhukti Siddhi

One may wonder – If all my desires are fulfilled, what joy remains in living?

Bhukti Siddhi is not about experiences of the gross body. It pertains to the subtle body.

The Bhagavad Gītā says – the subtle self is like a bird with two wings – one is Ṛtam (truth/order), the other is Agni (spiritual fire).

When the seeds of Bhakti are sown in this bird, it will protect you.

Only when this subtle form is satisfied and nourished does Bhukti Siddhi arise.
Bhakti → Anurakti (Divine attachment) → Rakti (deep relish in spiritual life)

Thus, life is experienced in its fullness, leading to deeper devotion. That is why Bhukti Siddhi stands firmly upon Bhakti.

Consider the Navagrahas:

- Sūrya – Consciousness
- Candra – Mastery of the mind
- Maṅgala – Control over speech
- Budha – Symbolises devotion
- Brhaspati – Bestows knowledge
- Śukra – Signifies enjoyment

But that very enjoyment can give rise to ego. Then Śani, Rāhu, and Ketu will test you. This is the cycle of life.

When you understand this cycle, you know what to nurture and what to restrain.

Bhukti Siddhi is the nourishment of your inner self – born from devotion, sacred recitation, and the highest way of living.

Ichchā Siddhi

Many imagine Ichchā Siddhi to mean: “Whatever I wish, happens.”

But the truth is – before the desire, there is a resolve (saṅkalpa). And that resolve is not yours.

Before speech manifests, it passes through four stages:

- 1.Parā – the inestimable primal power
- 2.Paśyantī – the subtle vision
- 3.Madhyamā – the stage where the sense of “I” arises
- 4.Vaikharī – the spoken word

Our joys and sorrows are born of attachments formed in the Madhyamā and Vaikharī stages.

But if you abide in the Parā stage, you will know the truth – “These desires are not mine.” That is Ichchā Siddhi.

The Lalitā Sahasranāma declares:

Amatīḥ, Medhā, Smṛtiḥ, Anuttamā –

Before I think, the Mother (Śakti) is already there. It is because of Her that thought arises.

It is because of Her that I have medhā (intellect) and smṛti (memory).

The Upaniṣads are called “hidden knowledge” because they remind us – the Mother precedes all.

Ichchā Siddhi is the realisation that all your thoughts are Her resolve – but refracted through the mind into their opposite forms.

It is the notion “This thought is mine” that breeds ego, and ego births suffering.

But when you establish your awareness at the level of resolve rather than thought, true Ichchā Siddhi dawns.

Prāpti Siddhi

Prāpti Siddhi is the knowing – “Everything that occurs in my life is precisely what is meant for me.”

If you married by your own choice, why then blame Rāhu, Ketu, or the Goddess? This is your prāptam –

your destined attainment.

Even that very thought was given by Her. Apply this truth to everything – not only to marriage.

The behaviour of others is the result of your past actions. But if you mistake this reaction as a fresh action and respond to it again, a new cycle of karma begins.

Prāpti Siddhi halts this cycle. You see clearly: “This is my destiny. I am content. I seek growth, yet I do not reject what is.”

Sarva-Kāma Siddhi

Finally, this culminates in Sarva-Kāma Siddhi –

Not merely the fulfilment of your own desires, but the recognition of the desires of the world around you as your own.

You begin to think –

“May there be no famine or calamity. May there be no disease. May the whole world be happy.”

Through your sādhana, your single resolve is enough to fulfil these divine wishes. This is Saṅkalpa Siddhi.

Ichā Siddhi, Prāpti Siddhi, and Sarva-Kāma Siddhi are all forms of Saṅkalpa Siddhi.

Even without arising as a thought, the boon flows forth as grace through your very presence.

When your ego has dissolved and you have surrendered completely – you become the Sarva-Kāma Siddha.





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.



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

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

Sri Vidya Learning Centre
Axis bank, Madhapur,
Hyderabad, India.
Current Account No.: 918020064708498
Swift Code: AXISINBB553,
IFSC Code: UTIB0000553
PLEASE MESSAGE
+91 80882 56632, +91 86087 47873
IF YOU HAVE ANY QUESTIONS



Sri Kanaka Mahalakshmi Temple

Visakhapatnam (Burujuapeta)



Sri Kanaka Mahalakshmi Temple

Visakhapatnam (Burujujeta)

Sthala Puranam (Temple Legend)

Sri Kanaka Mahalakshmi Amma is considered the tutelary deity (Ilavelpu) of the royal families who once ruled over Visakhapatnam. This locality came to be known as "Burujujeta"; in which "buruju" refers to a fort bastion (due to its proximity to the royal fort). The self-manifested idol (swayambhu vigraha) of the Goddess was discovered in a well in the year 1912 and was then established in the middle of the town road. However, in 1917, when the municipal administration decided to widen the road, they relocated the idol. Soon after, the plague epidemic spread across the area. It was then believed that once the idol was reinstated in its original place, the epidemic came to an end. This historical incident established strong belief among the people.

The episodes related to this temple are found in traditional folk tales and temple legends (sthala puranas). According to one such sthala purana:

- This Goddess was consecrated as the guardian of the city of Visakhapatnam. The purana states that She blesses the entire city and is the cause of its wellbeing and prosperity.
- Another legend says that during ancient times, while Sage Kashyapa was engaged in penance, this Mother Goddess revealed Herself. It is believed that the idol of the Goddess manifested on its own and established Herself at this spot.

Unique Features:

- This temple has no grand towers (gopurams) or even a roof — the walls of the shrine are directly open to the sky. Devotees may themselves enter the sanctum and perform abhishekam and puja to the Goddess. This is a rare practice even in South India.
- She is worshipped as the presiding city deity (nagara devata): To the people of Visakhapatnam, Kanaka Mahalakshmi is regarded as a divine Mother and a protective force.
- The idol is believed to be alive with divine energy, reputed for fulfilling the desires of devotees. A unique feature is that the left hand of the idol is absent, which is deemed highly special.
- Every Friday, lakhs of women perform puja with turmeric (pasupu) and vermillion (kumkuma).





- The idol is established directly on the ground, without any temple superstructure or sanctum. It sits inside a small shrine built over the earth.
- This temple is open for darshan 24 hours — even though ritualistic pujas take place at designated times, devotees may have darshan of the Goddess at any hour.
- The Goddess is offered saris and golden ornaments daily, in abundance.
- Women play a primary role — rituals and pujas in this temple are largely conducted by women, a rarity in Hindu temples.
- During Pushkaram and other auspicious periods, the temple sees an extraordinary inflow of devotees.
- Around the temple's sacred well, Ashta Lakshmi (Eight Lakshmis) are also specially worshipped.
- The naivedyam (offering) in the temple includes sweet payasam and sugar pongal, served as prasadam.

Famous Beliefs:

- Those suffering financial hardships seek the blessings of the Mother.
- Before auspicious occasions such as starting a new business, housewarming, or wedding, devotees consider darshan of the Goddess to be essential.
- Offering turmeric, vermilion, and gold ornaments to the Goddess is believed to yield auspicious results.
- Women revere this Goddess as the bestower of marital fortune (saubhagya) — Her blessings are believed to bring sumangali (blissful marital) status.
- Placing infants at Her feet and seeking blessings is a popular and special practice.
- Devotees undertaking the Margashira Deeksha wear green garments and garlands, observe celibacy, abstain from meat and alcohol, eat only one meal per day, bathe twice daily, and perform kumkuma puja daily.

Daily Puja Schedule:

- 5:00–6:00 AM – Panchamrutha Abhishekam, Sahasranama Archana, Balabhoga Naivedyam
- 6:00–11:00 AM – General Darshan
- 11:30–12:00 Noon – Rajabhoga, Maha

Naivedyam

- 12:15–6:00 PM – Midday to Evening Darshan
- 6:00–6:30 PM – Evening Pujas
- 6:30 PM onwards until next sunrise – Night



Darshan

- 7:00 AM–9:00 PM – Kumkuma Puja
- Special Milk Abhishekam – Every Friday from 8:00–9:00 AM only

Main Festival – Margashira Month Celebrations:

- During Margashira month (November–December), a month-long festival is celebrated in this temple. Over one lakh devotees attend, with lakhs visiting especially on Thursdays.

Key Festive Rituals Include:

- Panchamrutha Abhishekam, Kumkuma Archana, Lotus Flower Puja, Laksha Tulasi Archana, Laksha Bangles Puja
- Recitations of Lalita Sahasranama, Bhagavad Gita, Harikatha, Annamayya Kritis, and musical performances
- Laksha Kobbari Archana (100,000 coconuts offered), Annadanam to 1,000 people daily and 5,000 on Thursdays
- Since the temple is located in the middle of the road, it remains open 24 hours, except for cleaning and kitchen-related reasons during 11:00–11:30 AM and 5:30–6:00 PM



Annadanam (Feeding the Devotees):

- Since 1997, with the interest accrued on FDR donations, free meals are offered to ~50 devotees daily and 300 on Thursdays.
- During the Margashira festival, special annadanam for 100 people is arranged.

Major Festivals & Celebrations:

- Margashira Mahotsavam (Nov–Dec) – Month-long grand festival
- Every Thursday includes special pujas and distribution of Prasadam, with mass feeding to hundreds of devotees
- Events include: Lalita Sahasranama Parayana, Bhagavad Gita Parayana, Harikatha, devotional music
- Concluding day: Annadanam for 10,000 people, Sahasra Ghatabhishekam
- Special events: Veda Ghoshti, Nadaswaram Concert, Rathayatra
- Ugadi: Special puja, Panchanga Shravanam, discourses, and prasada distribution
- Shravana Month (July–August): Laksha Kumkuma Archana, Sahasranama Parayana
- Navaratri: Alankaram with Ashta Lakshmi themes, Laksha Tulasi Leaves decoration, and golden ornament adorning
- Pavitrotsavam (Bhadrapada Month), Deepavali: Special Vedic pujas, archana, and homas

How to Reach:

By Bus:

- From Simhachalam Bus Station, intercity buses connect conveniently.
- From Dwaraka Bus Station (ISBT), various city routes are available.
- By Train/Road: The Visakhapatnam Main Railway Station is nearby, from where autos or taxis can be hired.

By Air: The city is accessible via Visakhapatnam Airport

Temple Address:

Burujupeta, Chengal Rao Peta, Port Area, Town Kotha Road, Visakhapatnam – 530001, Andhra Pradesh

Contact Numbers:

0891–2566515 / 0891–2568645

Sri Kanaka Mahalakshmi Devi's shrine is not merely a temple — it is the living heartbeat of Visakhapatnam. Devotees from all walks of life bow at Her feet to receive blessings of wealth, health, marital bliss, and protection.



What is Punya (virtue) & paapa (sin)

We often use the words sin (Pāpa) and virtue (Puṇya) in our daily conversations—but do they truly exist? That is a valid and profound question. What exactly constitutes pāpa and puṇya?

These concepts have come down to us through the scriptures (Śāstras), through the wisdom of our ancestors. They exist — undeniably. Even in the Lalitā Sahasranāma, the term **Puṇyāpuṇya phalapradā** is mentioned. Notably, Devi does not explicitly say “**pāpa**,” but instead uses “**apuṇya**” — anything that is not puṇya is automatically apuṇya. That is a subtle yet critical point.

The real problem arises not with the Śāstras themselves, but with their interpretation — especially when those who preach (pravachanakartas) or speak on them narrow down the scope of pāpa and puṇya based on their own limited understanding.

They often reduce pāpa to a short checklist:

- Stealing money? That's pāpa.
- Cheating someone? That's pāpa.
- Killing someone? That's pāpa.

But nowhere is it mentioned that being depressed is pāpa. Or that being discontent with what you have is pāpa. Or that hurting others emotionally or mentally is pāpa.

Speaking ill of someone in their absence — that too is pāpa. And yet this is common practice. Most people do not steal or kill, but almost everyone engages in gossip. Just because such acts are not listed explicitly in some śāstra, does that mean they are not pāpa? Certainly not.

The same applies to puṇya. We think:

- Doing a pūja earns puṇya.
- Donating to a cause earns puṇya.
- Feeding an animal earns puṇya.
- Chanting “Om Namaḥ Śivāya” on Śivarātri earns puṇya.

Yes, all of these are indeed puṇya. But that is not all.

- Respecting your parents is puṇya.
- In-laws not interfering in the relationship between husband and wife — that too is puṇya.
- Keeping others happy is puṇya.
- Showing compassion not just to humans, but to trees, animals, and birds — is puṇya.

In essence, puṇya is anything that keeps your heart at peace and brings joy to others.
Pāpa is anything that disturbs your peace and harms others.

When we define them this way — as a principle, not just a list of acts — we become more mindful of our daily behaviors. It is not about fear of divine punishment, but about maintaining human dignity.

Now, let us look deeper.

This entire universe was manifested by Parabrahma, the all-pervading universal consciousness, beyond form, beyond name, beyond guṇas, beyond dualities like pāpa and puṇya. That Supreme Entity is indefinable, infinite, and untouched by pain or pleasure.

But then come the celestial beings — Indra, Agni, Vāyu, Kubera, Īśāna — even they are not free from suffering. Why?

Indra lost his throne when attacked by the asuras. Why did he suffer? Because of his attachment to power. Passion and attachment — that's pāpa.

Agni, when he sees the wives of the Ṛṣis performing pradakṣiṇa around the fire, desires them. That desire is pāpa. These are stories, true or not, meant to illustrate right from wrong. The purpose is not to judge the devas, but to reflect on our own tendencies.

We humans have already fallen from the celestial level. But to live with gratitude, compassion, and unconditional love is puṇya.

If we fail to uphold these human values, and instead fall to a state where we derive pleasure from the pain of others, we descend into a rakṣasa (demonic) state. Most people are quick to console someone in sorrow, but they cannot tolerate another's success. That jealousy is pāpa.

Any thought, word, or deed that drags you below your human dignity is pāpa.
Any thought, word, or deed that elevates you towards divine realization is puṇya.

Ramakṛṣṇa Paramahansa, Ramana Maharṣi, Śaṅkarācārya — they embodied puṇya. When we elevate ourselves through compassion, knowledge, and devotion, we transcend humanity and touch the divine.

Even within the realm of rakṣasas, there are exceptions. Rāvaṇa, for instance, was a great Śiva bhakta. That is puṇya. But his overall conduct was dominated by pāpa. Thus, he is still called a rakṣasa. If one becomes entirely self-centered, doing tapas solely to gain power and dominate others, he becomes a Brahma Rakṣasa — one who misuses divine knowledge. That is mahāpāpa.

Scriptures describe Pañcamahāpātakas — five unforgivable sins. During rituals like pañcagavya prasana (where we consume a mixture of cow derivatives), a long list of nearly 90 pāpas is recited — not to frighten us, but to make us reflect.

It's a fire-ritual of purification. A reminder: from this moment, you are responsible to avoid such actions.

So, every act that pulls you down is pāpa.
Every act that sustains or uplifts you is puṇya.

If we define it this way, we become conscious even in simple acts — such as cutting a tree. In earlier times, one would first bow to Mother Earth and to the tree before cutting it, asking forgiveness with mantras. That reverence sustained the balance of nature.

Now, we cut forests mercilessly, replace them with concrete poles, and call it development. Is that not pāpa?

We convert fertile land into real estate. Farmers, driven by greed, sell their fields for profit. Is that not pāpa?

The Earth — Dharitrī — was given to us to nourish life, not to be turned into lifeless concrete.

Limiting one's desires is puṇya.
Greed is pāpa.



Think along these lines — you will see a vast field of reflection open up before you. The list of pāpa and puṇya is not small; it is as wide as human life itself.

Śruti is the Veda — the eternal laws of life. You may not know Sanskrit, but its essence lies in conduct.

It tells us what to do and what not to do.

Smṛti is the remembrance of those truths — a constant inner voice, reminding us every moment.

When we live by śruti and smṛti, our character becomes anuttama — incomparable. The result? Puṇya-kīrti — a glory that does not inflate the ego.

Let that kīrti be soft, humble, and divine — not loud or boastful.

So now, in one sentence:

Any action, thought, or word that brings joy to you, to others, to animals, to nature — is puṇya. Anything that causes harm to any being — is pāpa.

Even something as small as killing mosquitoes — it is still violence against life. In the beginning, we tried to kill them. Now, we've simply found a peaceful way to keep them away. They have moved to the neighbor's house — let them live.

To harm any life, however insignificant, is pāpa.

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How Sri Vidya Changed My Life: An Inner Journey of Wisdom in Uncertain Times

– Mrs. Gayatri Shastri, USA

Here's your testimonial exactly as you wrote it, but formatted into bullet points without changing any of the text:

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

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



Compiled by:

Smt. Indrani Yashoda Kompella

The Story of the Proud Swan and the Dirty Frog

(Told by Narada Maha Muni in the Padma Purana)



Once upon a time, in a serene Himalayan lake, there lived a beautiful white swan. His feathers were spotless, his beak golden, and he swam with the pride of a king. Every animal admired him. He believed he was the purest and most spiritual of all creatures.

"I live in holy waters," he would say. "I chant the names of God all day. No one is as pure as me."

One day, a muddy old frog came hopping to the lake. He had travelled far and looked tired. "May I rest here, noble swan?" he asked humbly.

The swan turned up his beak. "This lake is pure and sacred. You're too dirty. Please find another pond."

The frog bowed and left, hurt and hungry. But nearby, hidden under the water, sat Narada Muni, the divine sage, watching silently.

Narada appeared before the swan and said gently,

"You chant the Lord's name, but your heart is closed. What use is purity, if there is no love?"

The swan protested, "But I keep the lake clean, and I stay away from those who might pollute it!"

Narada smiled. "Do you think the Lord of the Universe



rejects frogs and welcomes only swans?”

With that, he waved his veena and the lake began to change. The water dried up, and the swan could no longer swim.

Then a soft rain began and it came from the sky in the form of tears.

The frog had prayed for the swan, saying,

“Lord, he turned me away, but please don’t take his lake. He’s still your child.”

The swan was stunned.

He bowed his head in shame, crying for the first time.

He found the frog again, embraced him, and said,

“Today, you taught me that love is greater than pride.

A selfish heart can never truly serve God. From now on, I will welcome all who come, like you. I will never look down upon anyone and call them unworthy. Out of my own ego I felt I was the only purest one. Now I have learnt the lesson that God is inside everyone and to God all are equal. No one is more special or any less. We are all the children of God and we are all equal in his eyes. Thank you for teaching me this lesson.”

Moral of the story:

Selfishness says: “I deserve more. I am the only pure one. Everyone around me is unworthy.”

Love says: “May all be blessed. May no one suffer. May no one ever feel pain.”

You cannot be close to God if your heart is closed to others. You cannot be close to God if you find yourself better than everyone else and look down upon anyone. To be truly blessed you must first be humble and kind.



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.



August 2nd, 3rd (in Telugu)

Basic Sri Vidya – **Module 1 and 2** (Indian Standard Time)
4:00 PM to 8:00 PM

August 2nd, 3rd (in English)

Basic Sri Vidya – **Module 1 and 2** (Indian Standard Time)
5:00 PM to 9:00 PM

August 9th, 10th (in Tamil)

Basic Sri Vidya – **Module 1 and 2** (Indian Standard Time)
5:00 PM to 9:00 PM

August 15th, 16th (in Telugu)

Advanced Sri Vidya – **Module 3 and 4** (Indian Standard Time)
4:00 PM to 8:00 PM

August 16th, 17th (in English)

Advanced Sri Vidya – **Module 3 and 4** (Indian Standard Time)
5:00 PM to 9:00 PM

August 19th (in Telugu)

Advanced Sri Vidya – **Module 7** (Indian Standard Time)
4:00 PM to 8:00 PM

August 20th (in English)

Advanced Sri Vidya – **Module 7** (Indian Standard Time)
5:00 PM to 9:00 PM

August 30th, 31st (in Telugu)

Advanced Sri Vidya – **Module 5 and 6** (Indian Standard Time)
4:00 PM to 8:00 PM

August 30th, 31st (in English)

Advanced Sri Vidya – **Module 5 and 6** (Indian Standard Time)
5:00 PM to 9:00 PM

To register for the Basic Sri Vidya classes, please use the link below

<https://srimeru.org/cloud/workshopregistration>



08
AUG
2025Festivals
of the Month**August 8th (Friday)**
Varalakshmi Vrat**August 9th (Saturday)**
**Raksha Bandhan, Gayatri Jayanti,
Yajurveda Upakarma, and Shravana
Purnima****August 15th (Friday)**
Kali Jayanti**August 16th (Saturday)**
Janmashtami**August 27th (Wednesday)**
Ganesh Chaturthi**August 28th (Thursday)**
Rishi Panchami



Varahi Navaratri Mahotsavam at the Peetham



Under the divine presence of our revered Guru, during the auspicious Varahi Navaratri, special spiritual events were conducted every day with great devotion and grandeur — including Varahi Puja, Varahi Yantra Puja, Homa, and Annadanam.
With the devotion of the devotees and the blessings of the Guru, the Peetham was filled with divine spiritual energy.



**Sri Guru Seva
Celebration Day**





Sri Guru Seva Celebration Day



**Sri Guru Seva
Celebration Day**



With the Guru's blessings, for the sādhakas who were eligible for Pancha-Dashi Upasana, the initiation (upadesha) of the Pancha-Dashi Mantra was conducted in a grand manner.



For the sādhakas who received the Pancha-Dashi Mantra Deeksha with the grace of the Guru, a detailed training program on the Sri Chakra Nava Avarana Archana Puja Vidhanam was organized — both spiritually and scripturally — with great reverence and solemnity.



Words of Treasure

**Just as friction creates heat,
resistance to divine will create pain**

- Guru Karunamaya

GURUVANI

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