

Feb 26,
Maha Shivaratri

GURUVANI

Free spiritual Monthly Digital Magazine in English

Volume 4 | Issue 02

February, 2025

Sri Krodhi Nama Samvatsaramu
Maghamu - Phalgunamu

Vasant Panchami
Special
**Veenadharini
Vidyadayini**



Questions & Answers

How a upasaka
should managae Wealth

Sri Vidya Temple

The Thiruchendur Murugan
Temple, ArupadaiVeedu

Sri Vidya Sadhana
Meditation – A Powerful Tool in
Spiritual Practice (Part 2)
Author: Dr. Gautam Raju

Pravachan
The Essence of Shivaratri

Special Sri Vidya Sadhana
How an Aspirant Should
Pursue Sadhana After
Receiving Deeksha

Sadhaka's Experiences
"With Guru's Blessings,
I Am Able to Serve Society"
By Lakshmi Venkataraman



Sri Rajasyamala devi Slokam

Śyāmē! Saṅgīta Mātaḥ! Paraśiva Nilayē! Mukhya Sācivya Bhārō Dvāhē!
Dakṣē! Dayāpūrīta Nijahr̥dayē Māmakīm Dain'yavṛttim
Śrī Matsinhāsanēśyām!
Bhavavān Patitān Dāvadagdhānamastē!
Trātuṁ Piyūṣa Varṣaiḥ Kathaya Parikaram Bad'dhavatyām Viviktē!

This verse is a heartfelt invocation to Śrī Rājaśyāmalā Devī, the divine embodiment of wisdom, music, and governance. The devotee praises her as the Supreme Sovereign who resides in the abode of Paraśiva, bearing the responsibility of cosmic administration. The verse pleads for her compassion, asking her to recognize the devotee's state of distress and extend her grace and protection. The devotee bows in surrender, seeking relief from the burning afflictions of worldly existence, and implores the Goddess to shower the nectar of divine grace and send her celestial forces for assistance.



Shri Gurubyo Namah | Shri Matre Namah ||

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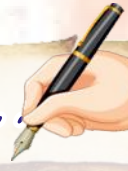
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Sree Matre Namaha!

When a festival arrives, we often feel excitement and a renewed sense of devotion toward God. However, those who are deeply immersed in spiritual contemplation do not see festivals as separate events. For them, every day spent in remembrance of the Divine is a festival in itself. In truth, there are no external constraints that dictate when or how one should worship—Bhagavan himself has affirmed this.

Yet, there is a veil of illusion in this world, one so profound that it creates distinctions where none exist. Those who remain entangled in this illusion perceive a world filled with light but fail to recognize the One that unites all—just as the stars, the moon, and the sun appear distinct yet are bound by the same cosmic order.

There is darkness, yet within it lies knowledge. This is why Krishna is said to embody that darkness, and Shiva is Mahakaala—the Great Mahashivaratri, the time to transcend the formless, all-

Throughout the various Chavithi, Saraswati others—but Shivaratri. Alongside Vaikuntha for deep reflection. If sustainer of existence, dissolution. However, understand that are not two separate resides in Shiva, Vishnu. The

“Shivaya Vishnave

Yet, an age-old belief suggests that one should not visit a Vishnu temple on Shivaratri or even utter Narayana’s name. But what does this signify? It is a call to understand unity—to see Vishnu in Shiva and Shiva in Vishnu. This festival is not about division but about realization.

The Significance of Ekadashi and Rudrabhishekam

There is an interesting connection between Shivaratri and Ekadashi. Just as Vaikuntha Ekadashi is observed with fasting and vigil, so too is Shivaratri. The term Ekadashi holds deep meaning—it refers to the eleven Rudras, with Shiva as their embodiment. It also symbolizes mastery over the ten senses (five sensory organs and five organs of action) and the mind, the eleventh. These senses, if unchecked, lead us astray. But through vigilance—Jagrana—we reclaim our awareness.



The Essence of Shivaratri

often referred to as Darkness. night of Shiva, is a illusion and recognize encompassing Divine.

year, we celebrate festivals—Vinayaka Puja, and many holds a unique place. Ekadashi, it is a time Vishnu represents the Shiva represents its the enlightened ones Vishnu and Shiva entities. Vishnu and Shiva resides in scriptures declare:

Vishnurunupaya, Shivaroopaya”

Both Shiva and Krishna are known as divine thieves—Shiva steals ignorance, and Krishna steals the heart. This Shivaratri is a reminder to be alert, to be aware of where our lives are heading. Often, we get lost in celebrations, seeking momentary happiness, only to return to worldly desires. But true joy lies in surrendering to the Divine.

The Essence of Worship and Abhishekam

On Shivaratri, devotees perform Abhishekam with Panchamritas—milk, curd, honey, ghee, and sugar. Each offering carries symbolic meaning:

- Milk – Purity
- Curd – Devotion
- Honey – Sweetness in speech and life
- Ghee – Sacred fire of knowledge
- Sugar – The sweetness of wisdom



As we pour these offerings, we should remember that Shiva does not seek elaborate rituals—his true Abhishekam is our self-purification. Even a single drop of water offered with devotion is enough to please him.

The Shivalinga represents the formless Infinite. In praying to it, we transcend all labels—gender, caste, religion—and recognize the One that exists beyond all distinctions. When we surrender to Shiva, we let go of ego and embrace humility.



The Deeper Meaning of Shivaratri

Shivaratri is not just about staying awake through the night—it is about awakening from ignorance. Many people pass the night playing games, drinking tea and coffee to stay awake, mistaking it for observance. But real vigilance is inner awareness. This is a night of introspection:

- Who am I?
- Why have I come into this world?
- What have I truly gained in life?
- Is my existence meaningful?
- Have I contributed to the world, to nature, or to the well-being of others?

Shivaratri is an opportunity to make a resolution: from this moment forward, let my every action serve both myself and the



world.

Fasting and its Spiritual Significance

Some debate the necessity of fasting on Shivaratri. Scientifically, fasting is beneficial, but its spiritual purpose goes deeper. Fasting is not just abstaining from food; it is about detaching from distractions. If one cannot fast entirely, it is better to eat light and spend the day in contemplation rather than indulging in excess. The real fast is restraining the mind from wandering and focusing on Shiva.

The Inner Churning – Samudra Manthan

The story of the churning of the ocean (Samudra Manthan) is often recounted in the Puranas. The ocean represents our inner self, and the gods and demons symbolize our positive and negative tendencies. Just as they churned the ocean to obtain nectar, we must churn our inner being to uncover wisdom. Amidst this churning, both poison (Halahala) and nectar emerge. Similarly, in our spiritual journey, we must endure hardships before attaining bliss.



Great saints like Kabir, Tulsidas, and Tyagaraja underwent immense trials yet found profound joy in divine remembrance. This joy is Shiva's dance—the Tandava, the cosmic rhythm of life.

The Story of Brahma and Vishnu's Quest

Another significant story tells of Brahma and Vishnu's attempt to find the beginning and end of Shiva's infinite column of fire (Jyotirlinga). Brahma, believing in what he saw rather than seeking the truth, falsely claimed victory, while Vishnu humbly accepted his inability to comprehend the teaches us that ego whereas surrender

Brahma's in a curse—he has Vishnu's sincerity, on why he is The lesson? True beyond superficial seek the source.

The Universal

Many believe the sacred mountain, to be While Shiva is forms help focus our Shivaratri, thousands circumambulate the mountain, chanting Om Hrim Haum Namah Shivaya. One does not even need initiation to chant this—it is a mantra available to all.




Infinite. This leads to delusion, leads to wisdom. deception resulted no temples. the other hand, is worshipped widely. seekers must go knowledge and

Presence of Shiva

Thiruvannamalai, Arunachala Shiva himself. everywhere, such devotion. On

The Simplicity of Shiva



Shiva is often depicted as easily pleased, granting boons to all. This does not mean he is naive—it signifies his contentment. He is Bola Shankara, the ever-compassionate one, pleased even with the simplest offering of water.

On this Shivaratri, let us reflect:

- How have we lived so far?
- How can we elevate our lives and consciousness?

Let us strive to embrace the wisdom of Shiva, seeking not material wealth but spiritual enlightenment. May this Shivaratri bring clarity, devotion, and the strength to walk the path of truth.

“Om Namah Shivaya!”





**Saraswati Namastubhyam Varade Kamarupini |
Vidyarambham Karsihyami Siddhir Bhavathu Mey Sada ||**

Veenadharini Vidyadayini

Without the grace of Goddess **Saraswati** in Shri Vidya Sadhana, "mantra siddhi (perfection in mantra practice), eloquence, spiritual wisdom, and realization of the Supreme (Brahmanubhava) are not attainable." Therefore, practitioners can attain Shri Vidya Siddhi, Brahma Jnana (supreme knowledge), and Guru's grace through Saraswati Upasana (worship).

Sri Matre Namah!



Vasant Panchami Its Significance in Hindu Dharma and Srividya Worship

Vasant Panchami falls on the fifth day (Panchami Tithi) of the waxing phase of the moon (Shukla Paksha) in the month of Magha. This sacred day holds great significance for Hindus, particularly for practitioners of Srividya Upasana. It is an auspicious occasion dedicated to the worship of Goddess Saraswati, the embodiment of wisdom, learning, and eloquence.

This festival marks the transition from the cold winter to the blossoming season of spring (Vasanta Ritu). The celebration is observed as a harbinger of nature's renewal, signifying the vibrant reawakening of life.

The Spiritual Power of Panchami and the Role of Mantras

On this day, according to the esoteric wisdom of the Panchadashi Mantra Shastra, the union of Shiva and Shakti (symbolized by the sacred syllable Hreem) is at its peak. Any endeavor commenced on this day receives immeasurable support from the cosmic forces, leading to assured success.

Furthermore, those who seek purity of speech and mastery in eloquence may chant the mantra:

"Eim Vada Vada Vaagvaadini Swaaha", invoking the blessings of Vaagdevi (Goddess of Speech). The recitation of this mantra on Vasant Panchami yields profound results.

Other Noteworthy Aspects of Vasant Panchami

1. Worship of Saraswati Devi – Devotees invoke Goddess Saraswati to receive blessings in learning, arts, music, and wisdom.
2. Symbolism of the Yellow Hue – During spring, nature radiates a golden hue, reflecting prosperity and spiritual illumination. Hence, wearing yellow garments on this day is considered auspicious.
3. Worship of Kama Deva – In some traditions, especially within the Srividya lineage, Kama

Deva, the deity of love and desire, is also venerated.

For Srividya practitioners, Vasant Panchami is an extremely sacred day, regarded as a divine moment to receive the grace of Tripura Sundari. The blessings of Goddess Saraswati are indispensable to Srividya sadhakas, for she is the Adhithana Devi (presiding deity) of knowledge and eloquence, being an aspect of the supreme Parashakti.

This day is also highly suitable for the initiation and recitation of Bala, Panchadashi, and Shodashi mantras, ensuring optimal spiritual progress.

Furthermore, the grace of the Guru is of utmost importance for Srividya upasakas. Observing Guru Puja on Vasant Panchami leads to immense spiritual merit.

Sacred Rituals to Be Performed on Vasant Panchami

1. Worship of Saraswati Devi

- Offer turmeric, white garments, tulsi leaves, and akshatas (sacred rice grains) to the Goddess.
- Chant the Saraswati Ashtottara Shatanamavali and recite Saraswati Stotra.
- Students may place their books, musical instruments, or writing tools before the Goddess and seek her blessings.
- Prepare sweets and other delicacies as an offering to the deity.
- It is considered auspicious to initiate Aksharabhyasa (introduction to letters) for young children on this day.

2. Worship of Tripura Sundari Devi

- Conduct the Sri Chakra Puja and chant the Tripura Sundari Ashtakam.
- Practitioners of Panchadashakshari and Shodashakshari mantras should engage in intensified japa.

3. Guru Puja

- Perform Sri Guru Paduka Puja, a sacred rite to revere the Guru.
- Chant the Sri Guru Stotra and recite Sri Guru Gita for divine blessings.

4. Worship of Kama Deva

- This day is also dedicated to invoking love, willpower, and prosperity in one's life.
- Within Srividya traditions, the worship of Kameshwari and Kameshwara, the cosmic manifestations of divine love, is highly significant.

The Merits of Observing Vasant Panchami

1. Attainment of Wisdom – Students and scholars gain profound knowledge and academic success.
2. Mantra Siddhi – For Srividya sadhakas, mantras recited on this day yield enhanced potency.
3. Mastery of Speech – One develops the ability to express thoughts clearly and persuasively.
4. Guru's Grace – The blessings of the Guru are most accessible on this day, and Guru Puja performed today is particularly efficacious.
5. Enhancement of Artistic and Creative Faculties – Innovations in music, literature, and fine arts often find inspiration on this auspicious occasion.

Vasant Panchami in Epics, Puranas, and Tantra



- According to the Brahma Purana, during the initial stages of creation, the cosmos was enveloped in silence, devoid of rhythm and purpose.
 - Lord Brahma, following the divine directive of Parabrahman, sprinkled water from his kamandalu (sacred pot), yearning for a new cosmic force.
 - At that moment, Goddess Saraswati manifested.
 - As soon as she appeared, she played her veena (divine lute), bestowing sound, melody, and wisdom upon the universe.
 - This divine event is said to have occurred on Vasant Panchami.
 - In the Valmiki Ramayana, as Lord Rama entered the kingdom of Mithila, nature was in full bloom.
 - It is believed that Sita's Swayamvara (her wedding selection ceremony) took place during Vasanta Ritu.
 - On this day, Draupadi Devi is said to have worshiped Goddess Saraswati, seeking her divine grace.
 - Owing to the blessings of Saraswati, she possessed profound eloquence and was able to uphold dharma amongst the Pandavas.
 - The Mahabharata also mentions that Shukla Paksha Panchami was an ideal day for educational initiations.
 - The Guru-Shishya relationship finds particular emphasis on this occasion.
 - Prior to the Kurukshetra War, Lord Krishna imparted the Bhagavad Gita to Arjuna, and this divine transmission of wisdom is said to have been influenced by the spiritual vibrations of Vasant Panchami.
 - According to Sri Tantra Siddhanta, on Vasant Panchami, Srividya practitioners venerate Tripura Sundari as Saraswati.
 - The Kameshwari-Kameshwara principle, representing the blissful union of Shiva and Shakti, is supremely active on this day.
 - Many upasakas engage in Kameshwari Tantra Pujas and recite the Saraswati Hrudaya Mantra.
 - As per the Shiva Purana, Kama Deva (God of Desire) was reduced to ashes when he aimed his Manmatha arrows at Lord Shiva.
 - His consort, Rati Devi, ardently prayed to Goddess Saraswati on Vasant Panchami, seeking the resurrection of her beloved.
 - Through the benediction of Saraswati, Kama Deva was reborn as Saambh, reinstating his celestial status.
 - Thus, worshiping love and beauty on this day is believed to enhance prosperity and fulfillment in life.
- According to the Devi Bhagavatam, Saraswati is one of the three principal manifestations of Tripura Sundari:
- Maha Lakshmi – Bestower of wealth and prosperity.**
 - Maha Saraswati – Embodiment of knowledge and wisdom.**
 - Maha Kali – Supreme force of destruction and renewal.**
- For Srividya practitioners, understanding the Saraswati principle is of paramount importance, as she is the very essence of divine wisdom.



Sri Devi Khadgamala

Part 19



Sri Devi Khadgamala

Part 19

Charyanathamayi

From this point in the Khadgamala Stotra, we find the mention of the great Upasakas (spiritual practitioners) who attained liberation through the worship of the Divine Mother. Whenever we engage in the chanting of divine names, we remember those who attained moksha (liberation) and the blessings that came through their spiritual practices.

Just as Lord Rama is pleased when the Hanuman Chalisa is recited, and Hanuman rejoices upon the recitation of the Rama Raksha Stotra, the bond between the Divine and the devotee is one of deep friendship and surrender.

Lopamudra and other great devotees, who completely sacrificed their lives in absolute surrender to the Divine Mother, are honored in this tradition. The Divine Mother does not seek mere recitation of Her own name. Rather, She takes greater delight when the names of Her devoted seekers—Lopamudra, Agastya, Charyanatha, and others—are chanted. The hidden mystery behind the recitation of their names is that by invoking them, we connect directly with the Divine Mother Herself.

The Power of Remembering Devotees

When we hear the names of great Mahatmas like Gandhi or Paramahansa, we naturally develop an interest in learning about their lives and wisdom. This, in turn, influences our thinking and actions. Similarly, when we chant the names of great devotees, we become inspired by their spiritual journey, unwavering devotion, and sacrifices. This does not just uplift us but also guides us on our own spiritual path.

Each name in the sequence of Charyanathamayi—Mithreshamayi, Shashtishamayi, Uddishamayi, Charyanathamayi—carries a deep and profound meaning. That is why our ancestors insisted on giving meaningful, Sattvic (pure) names to children, ensuring that even the mere act of calling out their name would invoke virtue and divine vibrations. However, in today's world, people often choose names randomly from the internet, unaware of whether they carry Rajasic (passionate) or Tamasic (ignorant) energies. A name imbued with Sattvic vibrations not only brings spiritual merit but also aligns one's consciousness with higher truths.

Charyanathamayi and the Divine Order

Every action in life—whether it be waking up in the morning, bathing, eating—is all governed by the Divine Mother. During the Satyanarayana Puja, we invoke the Five Cosmic Rulers (Pancha Loka Palakas) in the following order:

- Ganesha grants the power of resolve,
- Brahma breathes life into that resolve,
- Vishnu grants the knowledge required to fulfill it,
- Rudra ultimately dissolves it.

Yet, all these divine forces act only through the grace of the Divine Mother.

Charyanathamayi Beyond Human Beings

Charyanathamayi is not limited to humans alone—it extends to all living beings. We, as humans, do not have the authority to decide where each creature should live, what its way of life should be, or how nature should function. These are all predetermined by Divine Law.

However, as mankind encroaches upon nature, violating these divine boundaries, we inevitably suffer the consequences. Thus, Charyanathamayi becomes necessary—to bring discipline, harmony, and balance into our lives.

In the first verse of the Saundarya Lahari, it is stated that through the grace of the Divine Mother:

- Brahma creates,
- Vishnu sustains,
- Rudra dissolves the cosmos.

Yet, as the Lalita Sahasranama proclaims:

"Seated upon the throne of the Five Corpses (Pancha Preta), She is the embodiment of the Five Brahmas (Pancha Brahma Svarupini)."

The great cosmic forces—Brahma, Vishnu, Rudra, Ishvara, and Sadashiva—though immensely powerful, are nothing but lifeless corpses (Preta) without Her grace. The very throne of the Divine Mother is supported by them:

- Brahma, Vishnu, Rudra, and Ishvara serve as the four legs of the throne,
- Sadashiva becomes the seat upon which She is enthroned.

Only when She presides over them do they transform from lifeless corpses into the Five Supreme Brahmas.

If even these mighty deities are utterly dependent on Her, then what of us mere mortals? Without Her, we too are nothing.

A Story of True Life

There is an ancient tale of a traveler passing through a village. Upon reaching the village outskirts—where, in olden days, cremation grounds were located—he noticed something strange about the memorial stones of the deceased.

According to the records, no one in the village had lived beyond four years. Some had perished after eight months, others after three months.

Shocked, the traveler wondered: "How then are children even born and raised in this village?"

A villager then explained: "In our village, a person's age is not measured by the number of years they lived, but by the time they spent in remembrance of the Divine."

Thus, only the time spent in divine contemplation was counted as their true lifespan—all other time was considered as good as death.

Charyanathamayi – The Supreme Controller

Every thought, action, and experience—even something as basic as eating—is governed by Her. In the Bhagavad Gita, Lord Krishna declares:

"As the fire of digestion, I reside within all beings, digesting the food they consume."

Even the very process of digestion, without which we cannot survive, is sustained by Her power.

The 64 Crore Yoginis Reside Within Us

The 64 crore Yoginis are not external entities but exist within us. Their divine energy manifests in every action we perform, and we must strive to experience their presence in all aspects of worldly life. Attaining the Divine Mother does not necessarily require elaborate rituals, homas, or extensive japa. Even in the mundane activities of daily life, we can immerse ourselves in Her divine consciousness.

When we cook at home, we must do so as an offering to Her. When we bathe, we should feel that it is for Her. When we adorn ourselves, let it be for Her. When we partake of food, it should be as an offering to Her. By cultivating the mindset that every action is dedicated to Her, we begin to experience Her presence within us.

Invoking the Divine in Every Action

When engaged in our profession or business, we can remember Her with the chant:

"Yā Devī Sarva Bhūteṣu Vṛtti-Rūpeṇa Saṁsthitā

Namastasyai Namastasyai Namastasyai Namō Namaḥ"

When hunger arises, instead of focusing on bodily discomfort, we should recognize that it is Her energy manifesting within us:

"Yā Devī Sarva Bhūteṣu Kṣudhā-Rūpeṇa Saṁsthitā

Namastasyai Namastasyai Namastasyai
Namo Namaḥ”

This mindset should extend to every aspect of life—every karma should be performed with the awareness that it is dedicated to the Divine Mother.

The Divine Mother does not demand that we remain confined to a puja room for an entire lifetime, engaged solely in worship. Instead, She offers us countless opportunities to connect with Her in every moment of our ordinary existence.

When we experience thirst, we can invoke Her presence:

“Yā Devī Sarva Bhūteṣu Tṛṣṇā-Rūpeṇa
Saṁsthitā

Namastasyai Namastasyai Namastasyai
Namo Namaḥ”

When we sleep or yawn, we acknowledge Her:

“Yā Devī Sarva Bhūteṣu Nidra-Rūpeṇa
Saṁsthitā

Namastasyai Namastasyai Namastasyai
Namo Namaḥ”

As we walk, when we observe our own shadow, we can recognize Her presence:

“Yā Devī Sarva Bhūteṣu Chāyā-Rūpeṇa
Saṁsthitā

Namastasyai Namastasyai Namastasyai
Namo Namaḥ”

When we experience a desire, we should remember that it too is Her divine manifestation:

“Yā Devī Sarva Bhūteṣu Icchā-Rūpeṇa
Saṁsthitā

Namastasyai Namastasyai Namastasyai
Namo Namaḥ”

When we see a woman, we must acknowledge the Divine Mother within her:

“Yā Devī Sarva Bhūteṣu Mātṛ-Rūpeṇa
Saṁsthitā

Namastasyai Namastasyai Namastasyai
Namo Namaḥ”

When we are confused or lost in illusion, we should recognize that even delusion is Her play:

“Yā Devī Sarva Bhūteṣu Bhrānti-Rūpeṇa

Saṁsthitā

Namastasyai Namastasyai Namastasyai
Namo Namaḥ”

"O Mother! Even this confusion is none other than You!"

When we act with compassion towards others, we must acknowledge that compassion itself is Her presence:

“Yā Devī Sarva Bhūteṣu Dayā-Rūpeṇa
Saṁsthitā

Namastasyai Namastasyai Namastasyai
Namo Namaḥ”

Worship Through Daily Life

There are countless ways to worship the Divine Mother. Even in the simplest, most ordinary actions—eating, drinking, sleeping, waking—we must cultivate the awareness that everything is for Her.

True spirituality does not demand withdrawal from life, but rather, the realization that every moment of worldly existence is infused with the presence of the Divine.

Without Her grace, life itself ceases. Yet, in our illusion, we falsely believe that we are the doers. However, the moment we transcend this illusion and realize that She alone is the true doer, we awaken to the ultimate truth:

“She alone performs all actions. We are but mere witnesses.”





Kancheepuram Jnana Peetam Updates

With the blessings of Kanchi Kamakoti Peta Adhipathi Sri Sri Sri Vijayendra Saraswati Garu, the construction works of peetham were started on 19th January at 8 AM. Before that, some of the disciples conducted Ganapathi Tharpana and Vancha Kalpa Ganapathi Homa along with Guruji and Amma and visalamma

All the boundary area has been cleared off the old barbed wire fencing and the poles using JCB for two days on West and South side. North and West side will be taken up in a few days.

Due to some issues with the neighbouring Land Owner, the resurvey has been requested for our boundary line, which will be done on 28th January.

Since the boundary should not be closed without construction of any room or shed inside the boundary as per Vasu, a temporary shed of dimensions 100' x 40' is being constructed and the process of finalising the contractor is taken up. Along with this, the procurement of plants for greenery area of 3 acres and also Nakshatra Vana and oushadha vana is being started and expected to complete by next month end.

The bill of quantities and the finalised structural details for the Pritam and one floor of apartment and Yagna Sala are being finalised and tenders will be called soon for starting the construction.

The Peta requires the services of an experienced field supervisor to supervise the construction works immediately. Please come for Seva and help the organisation.

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

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IF YOU HAVE ANY QUESTIONS



Meditation: A Powerful Tool in Spiritual Practice

Part 2

Practice point:

- Try counting numbers from 1 to 30. Do it with absolute focus that you are aware of no other thought, feeling or sensation and only perfect silence is there between the numbers. Be honest with yourself and see till what number you can reach with perfect silence in between.

- One can also practice working with Varnamala nyasa (Am Namaha, Aam Namaha etc) as taught by our SriGuru, Guru Karunamaya in the beginning of Sri Vidya Sadhana. Practice for atleast 3-5 minutes with devotion.

Make note of this (perfectly concentrated/silent) state. It will give a clue about focus, attention, awareness. Regular practice can make one more and more meditative.

Patanjali yoga sutras describes the time frame as Matras or equivalent to 1 seconds.

Swami Vivekananda Elaborates on this as follows.

1 matra = 1 second

1 Dharana = 12 second

1 Dhyana (Meditation) = 12 Dharanas = $12 \times 12 = 144$ seconds

1 Samadhi = 12 Dhyanas = $12 \times 12 \times 12 = 28$ minutes, 48 seconds

1 Nirvikalpa Samadhi = 12 Samadhis = 5 hrs, 45 minutes, 36 seconds.

It is said that Swami Vivekananda is said to practice meditation and state of Samadhi for 3 hours every day.

Once during extended meditation session in presence of Sri Ramakrishna Paramahansa he



Written by:
Dr. King Gautama

achieved the state of Nirvikalpa Samadhi. Sri Ramakrishna being a perfected master effortlessly realized this and Swami Vivekananda that he will lock the experience and will unlock only when Swami's mission on earth is fulfilled.

Swami Vivekananda in his work Raja Yoga (based on Patanjali Yoga sutras) noted that for average human being in the the State of "True Meditation" is possible only far about 3 to 4 seconds. He also says If a sadhaka trains his mind to be in Dhyana or perfect unbroken concentration for about 2.5 minutes, this itself will greatly benefit and can increase the mental powers of the practitioner greatly. If one consistently practices achieving the state of Dhyana or Samadhi, even special powers (siddhis etc) get activated.

In current age and time assuming individuals have integrity and practice the Yama and Niyama along with simple Pranayama exercises (Nadi Shodana/alternate nose breathing technique), physical exercise and conditioning; strive for dhyana state i.e., perfect unbroken concentration on an object or just pure silence, the individuals and the society will have a good chance for a positive transformation.

As regards to Srividya after receiving Mantra Deeksha from ones Guru, one can make the mantra as the object of one's Meditation as described above and practice diligently and be able to connect better and sooner with the chosen deity (As Mantra is the sukshma roopa of the deity itself).

Benefits of regular Meditation:

- The benefit of meditation is elaborated in many sources. How in simple words, it enhances one's ability to concentrate with awareness and be aware with concentration.
- With consistent practice, it automatically enables one to deepen one's presence with oneself and his/her surroundings and optimize all higher mental faculties and the mind, be it cognition, sensory and extra sensory perception, understanding, focus, intuition etc.

Tips for best practices/benefits:

- ☑ Just Start!
- ☑ Start with gratitude. Just start by thanking nature that you are alive and have got the chance to be more and do more irrespective of where you currently stand.
- ☑ Start small. Increase duration and depth gradually. Consistency matters.
- ☑ There is an abundance of material online and offline about meditation. you could choose anything that syncs with you. But Start practices with trying to quieten yourself. The point of meditation is to connect with yourself first. So, practice sitting still for short periods of time. Begin with 5 mins of absolute stillness. Gradually increase before getting into meditation proper. Silent number counting and Varnamala Nyasa are effective tools one can practice during stillness.
- ☑ In the current times of digital world and information overload, all of us are multitasking and using multiple senses at same time. It easy to get distracted by stimuli coming through any senses. So, focusing on only one stimuli Eg breath itself can be difficult. To overcome this, one could try to use a watch or a small clock. You could watch the second hand as it moves (engage the visual faculty), while listening to the ticking of the second hand (engaging the auditory faculty) Along with these one could breathe in and breath out (breath in 5 seconds, breath out 5 seconds). Gradually increase as you build your tolerance (engaging the breathing faculty). Doing all this thing together will help focus oneself by engaging the sensory faculties and in turn the mind into the meditative state. Again, begin



with short span of practice. Begin with about 5 mins a day (once consistent with practice of sitting still, both practices can also be clubbed). Fixed time, fixed place as per your convenience. But assign them and stick with it. Please make sure you acknowledge it as your “exclusive ‘me’ time”.

☒ Choose same place and time (time of day and duration of practice) every day. Choose a comfortable time frame based on your profession and lifestyle. Of course, choosing early morning and Sandhya kaalas are desirable when possible.

☒ Avoid bad thoughts, bad company, bad /unhealthy food

☒ Seek holy company, cultivate Vastness, expansion and flexible mindset.

☒ Be tough on following your principles and practice but be easy on yourself and others

☒ Remember object (thought, deity or silence etc), centre of consciousness (heart centre), method (ex. Japa is the easiest and safest).

☒ Practice, Practice and Practice!!!

Strive to reach true state of meditation for atleast 5 to 10 minutes. (Likely to take time, effort and relentless practice by the Sadhaka) then take it forward gradually.

Please avoid comparing yourself or trying to set unrealistic targets (ex. Want to meditate like Swami Vivekananda, Sri Ramakrishna Paramahansa or other great saints/mystics). While getting inspired is good, you must realize apart from God and your Guru, you are the most important and best person in your life you can ever depend upon. The point is to get to the best of your being and take help from the cosmos through meditation to be a ‘Better than the best you’ and reach a point of being meditative throughout the day!

Good references on Meditation:

- Videos on Prayers, meditation, sadhana, focus by our Guru, Sri Guru Karunamaya and Parama guru Sri Amritananda Saraswathi

- Srimad Bhagavad Gita – chapter 6

- Patanjali Yoga sutras and its commentaries

- Raja yoga – Swami Vivekananda

- Spiritual biographies- Life of Sri Ramakrishna, life of Swami Vivekananda, Autobiography of a yogi etc

- Gospel of Sri Ramakrishna Paramahansa

- Meditation and life – Swami Yatishwarananda

- Japa yoga: Swami Shivananda

- Vignana bhairava Tantra and its commentaries

All the above give great sights into the practice and benefits of meditation. All The best! May the Grace of Guru and Divine Mother be with us!

Sarve bhavantu Sukhinaha (May all be Happy)

Sarva Santu niramayaha (May all be free from illness)

Sarve Bhadrani Pashyanthu (may all see what is auspicious)

Maa Kaschid dukha bhaag Bhavet (may no one suffer)

Sri Matre Namaha





How an Aspirant Should Pursue Sadhana After Receiving Deeksha

When a Guru bestows deeksha, it is not merely an initiation but a profound transformation. Typically, the Guru imparts a sacred mantra and sometimes prescribes a method for worship—be it through an icon or a yantra. This practice may be entirely unfamiliar or serve as an augmentation of your current way of life. Regardless, it is imperative to wholeheartedly embrace and meticulously adhere to the guidance provided.

Beyond the rituals and japa (chanting), a Guru instills a new way of life. Your perspective must evolve—it will evolve. You cannot claim that anger or other negative tendencies are insurmountable. Excuses or justifications have no place in the path of sadhana. Instead, you must make a conscious effort to adjust and transform. Adopting the Guru's teachings demands discipline, and if specific instructions or timelines are given, they must be honored without deviation or rationalization.

What Awaits Those Who Follow the Path?* The path is for your own spiritual upliftment; the Guru gains nothing from your adherence or neglect. When a Guru imparts a mantra, they transmit a portion of their accumulated spiritual energy—a culmination of years of their own sadhana. This transfer carries an implicit ethical obligation: to nurture the mantra through your own dedicated practice, elevate its potency, and eventually pass it on to another aspirant when the time comes.

This creates an unbroken chain—a sacred hierarchy of wisdom and energy. To disregard this responsibility or approach deeksha with curiosity or superficial intent disrupts this divine lineage. While not all aspirants do so,

some waver in their commitment and seek multiple Gurus, a practice termed Guru Droham (betrayal of the Guru). Such behavior disrespects the sacred trust the Guru places in the disciple.

A Guru does not judge the worthiness of the aspirant; their compassion leads them to share their wisdom unconditionally. However, failing to uphold the vows taken during deeksha amounts to a breach of this sacred trust. *What Is Expected After Receiving Deeksha?* The sole expectation is that you earnestly follow the given instructions.

A Guru never imposes tasks beyond the disciple's capacity. Initially, you may feel overwhelmed by your daily responsibilities and believe sadhana is unmanageable. Yet, with faith, surrender, and sincere effort, anything becomes possible. Confidence in your Guru's guidance and trust in your ability to align with the divine will enable you to overcome perceived limitations. Once deeksha is received, the Universal Mother must become your highest priority.

This surrender is the cornerstone of your practice. Your commitment cannot wait for a convenient moment or the conclusion of worldly obligations. Instead, integrate your sadhana into your daily life—even if in fragments. Whether it is upasana, rituals, or chanting, find time amidst your routine and adhere to the instructions with diligence. Additionally, you bear the responsibility of extending this sacred knowledge to others. The wisdom imparted by the Guru must live on, perpetuated through the hierarchy of disciples. This ensures that the teachings remain vibrant even after the Guru transcends their physical form. A Guru resides eternally in the mantra and the knowledge they impart.

**In essence, receiving *deeksha is not merely a ritual but a lifelong ommitment to the path of self-realization. Honor it with devotion, discipline, and unwavering faith.*

II Sree Matre Namaha II



The Thiruchendur Murugan Temple ArupadaiVeedu

The Thiruchendur Murugan Temple, located in the coastal town of Thiruchendur in Tamil Nadu, is one of the six sacred abodes (ArupadaiVeedu) of Lord Murugan. Unlike other Murugan temples situated on hilltops, this temple is uniquely positioned by the seashore, enhancing its religious and historical significance.

Legend has it that the temple is linked to the battle between Lord Murugan and the demon king Surapadman. After defeating Surapadman and his forces at Veeramahendrapuram, Murugan is believed to have come to Thiruchendur to purify himself. It is here that he worshipped Lord Shiva and rested, and the site later became the temple. This divine event is commemorated annually during the Skanda Sashti festival, which draws thousands of devotees. In the temple, Lord Murugan is depicted with a lotus flower in his right hand and wearing a Jadamakutam, symbolizing his connection to Shiva.

LEGEND-

The battle with Surapadman, a pivotal event in Hindu mythology, is one of the central episodes in the story of Lord Murugan (also known as Kartikeya or Skanda). Surapadman, the asura king, was a formidable and arrogant demon who had amassed great power, challenging the gods and disrupting the cosmic order. With his mighty army and magical abilities, he terrorized the heavens and enslaved the celestial beings, causing chaos and suffering. He imprisoned Indra (the king of the gods) and also desired Indra's wife Indrani. Indra sought the help of Shiva. Shiva instructed his son Murugan, the god of war, to vanquish the demon and restore balance to the universe. Armed with the divine Vel (spear) gifted by his mother, Goddess Parvati, Murugan set forth to confront Surapadman.

The battle was monumental and lasted several days. Murugan, with his celestial army, displayed unparalleled valor, defeating Surapadman's allies and brothers, including Tarakasura and Simhamukha, one by one. Surapadman himself was a master of illusion and strategy, transforming into various forms to outwit his opponent. However, Murugan's divine wisdom and the might of the Vel proved insurmountable. In the climactic moment, Surapadman assumed the form of a mango tree, hoping to evade defeat. Murugan, perceiving the deception, split the tree in two with his spear. From the halves of the tree emerged a peacock and a rooster. Recognizing



Surapadman's latent devotion and surrender, Murugan displayed compassion, sparing his life by transforming him into the peacock, which became his mount, and the rooster, which adorned his banner. This act symbolized the triumph of dharma (righteousness) over adharma (evil) and the transformative power of grace.

The legend also marked the origin of the festival of Skanda Sashti, celebrated to commemorate this victory and Murugan's mercy. It serves as a reminder of the eternal struggle between good and evil and the importance of humility and devotion in achieving salvation.

TEMPLE ARCHITECTURE AND UNIQUE FEATURES-

It is mentioned in the Sangha literature and Silapathikaram, that this temple is believed to be 2000-3000 years old., making it one of the oldest temples dedicated to Murugan. The Thiruchendur Murugan Temple, dedicated to Lord Murugan, is an architectural marvel located on the shores of the Bay of Bengal in Tamil Nadu. It is renowned for its unique blend of Dravidian temple architecture and its serene seaside setting. Below is an overview of its architectural features:

1. Dravidian Style Architecture

- * The Rajagopuram, or main entrance tower, stands 157 feet tall with nine tiers, showcasing detailed carvings depicting mythological scenes and deities.

2. Seaside Setting

- * Unlike most temples that face east, the Thiruchendur Murugan Temple faces west, overlooking the sea, a rare feature in temple architecture.

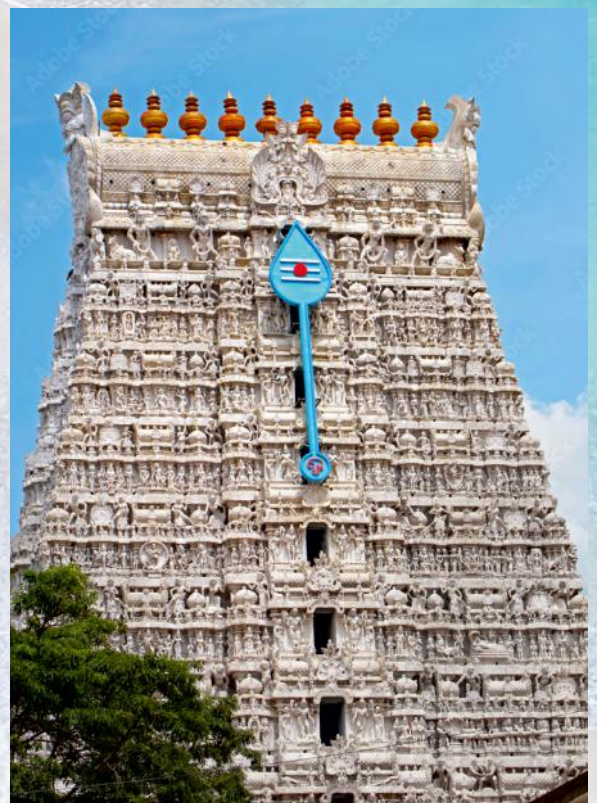
- * Its location on the shores adds a serene ambiance, with waves crashing near the temple premises.

3. Intricate Sculptures and Carvings

- * The temple walls and pillars feature beautiful carvings of divine figures, celestial beings, and stories from Hindu mythology, especially related to Lord Murugan.

- * Notable sculptures include those of Murugan's victory over Surapadman, his celestial peacock mount, and various saints.

4. Sanctum Sanctorum (Garbhagriha)





* The sanctum houses the main deity, Lord Murugan, in the form of a serene and divine idol.

* The sanctum is designed with traditional features like vimana (tower above the sanctum) and beautifully adorned sanctity elements.

5. Temple Complex

* The temple has several mandapams (halls) like the Shanmuga Vilasa Mandapam, used for festivals and rituals.

* The Nandi Mandapam and Sivili Mandapam are intricately decorated and provide space for devotees to gather.

6. Holy Tank (Naazhi Kinaru)

* A unique feature of the temple is the Naazhi Kinaru, a sacred well that provides freshwater near the salty sea, signifying divine intervention.



7. Panneer Leaf Vibuthi

* Panneer Leaf Vibhuti from the Thiruchendur Murugan Temple is a sacred ash known for its healing properties. The Panneer tree's leaves, linked to Lord Murugan's victory over Surapadman, are believed to possess divine power.

* The Vibhuti is renowned for curing ailments like epilepsy, leprosy, and tuberculosis. Sri Adi Shankaracharya praised its healing abilities in his "Sri Subramanya Bhujanga Stotra." The ash from the Panneer leaf is also symbolic of Lord Murugan's 12 hands, representing his healing power for both physical and spiritual ailments.

TEMPLE TIMINGS AND DAILY POOJAS-

Temple timings- 5:00 AM - 12:00 PM, 5:00 PM - 9:00 PM

* Subrapadam - Thirupalli Eluchi- 5:10 AM

* Viswaroopam Darshan- 5:30 AM

* Dwajasthamba Namaskaram- 5:45 AM

* Udaya Marthanda Abishegam- 6:15 AM

* Udaya Marthanda Deeparadhanai- 7:00 AM

* Kalasandhi Pooja- 8:00 AM - 8:30 AM

* Kalasha Pooja- 10:00 AM

* Uchikala Abishegam- 10:30 AM

* Uchikala Deeparadhanai- 12:00 PM

* Sayaratchai Pooja- 5:00 PM

* Arthasama Abishegam- 7:15 PM

* Arthasama Pooja- 8:15 PM

* Ekanda Seva- 8:30 PM

* Ragasia Deeparadhanai, Palliarai Pooja- 8:45 PM

* Nadai Thirukappiduthal- 9:00 PM

Shatru Samhara Pooja-

* The Shatru Samhara Puja provides protection from adversaries and empowers individuals to face challenges with courage. It eliminates negativity, obstacles, and losses, including financial difficulties and debts, while ensuring prosperity and security.

* This puja helps remove Mangal (Mars) Dosham, supports health, career growth, and business success, and protects against evil forces, enemies, and dark magic. It shields families from harmful energies, restoring blessings and faith.

* The ritual promotes freedom from

diseases, strengthens the immune system, enhances overall well-being, and safeguards against both mental and physical illnesses. With its divine grace, peace, and harmony can be achieved in life.

This homam, performed in adherence to the guidelines of the Shastras, consists of invoking Lord Karthikeya and chanting mantras dedicated to him. The ritual includes the following steps: The ceremony begins with Ganesha Puja, followed by Punyahavachana and Maha Sankalpam. Kalasa Sthapana is then performed, followed by the Navagraha Pooja and Kalasa Puja. The Pradhana Homam is conducted next, culminating in Purnahuthi. Afterward, Mangala Aarti is offered, and prasadam is distributed. The event concludes with Veda Aseervachanam and Brahmana Bhojanam.

ON MANY IMPORTANT DAYS THE TEMPLE OPENS AS EARLY AS 1 AM

MONTHLY SPECIAL POOJAS-

1. On Visakam day, (which is usually in May or June) a special Abishegam is performed for Lord Shanmuga, followed by a night procession of the deity.

2. A special Pooja is held on Sukla Sashti day each Tamil month, with a night procession of the deity.

3. On Karthigai day each month, the 108 Thiruvilakku Pooja is performed. Special Abishegam is done for Jayanthi Nathar, and the Utsava idol is taken in procession in the golden chariot at night.

4. On the first day of every Tamil month, Ganapathy Homam and special Pooja are performed, followed by the night procession of the Utsava idol.

5. On the last Friday of each Tamil month, a special Pooja and Utsava idol procession are conducted.

6. On the first day of Chithirai month (mid April to mid May), Annabhishegam and special Pooja are performed, followed by the night procession of the Utsava idol.

7. During Purattasi month, (September to October) the Navaratri festival is celebrated for 9 days.

8. On the first day of Iyppasi month (mid October to mid November), Annabhishegam and special Poojas are conducted, followed by the procession of the Utsava idol.

9. On Panguni Uthiram day (March to

April), the Thirukalyanam of ArulmiguValli is celebrated.

SPECIAL ANNUAL FESTIVALS-

1. Masi festival-

The Masi Festival at Thiruchendur Murugan Temple is a vibrant and significant event celebrated during the Tamil month of Masi (February-March). It marks the divine wedding of Lord Murugan with Goddess Valli and Goddess Deivanai, symbolizing harmony and prosperity.

Over three lakh devotees participate in this grand festival.

* Theerthavari Ceremony: A sacred ritual where the idol of Lord Murugan is taken to the sea for a ceremonial bath, symbolizing purification and blessings.

* 7th Day: Sikappu Sathi

* 8th Day: Pachai Sathi Festival

* 10th Day: Car Festival (large chariots are unavailable)

* 11th Day: Annual Floating Festival.

2. Vaikasi Visagam-

Vaikasi Visagam at the Thiruchendur Murugan Temple is an important festival celebrated in the Tamil month of Vaikasi (May-June), marking the birth of Lord Murugan. Devotees observe fasting, offer prayers, and participate in special rituals, including Abhishekam (sacred bathing) of the idol. The festival features a grand procession of Lord Murugan's idol, accompanied by music and chanting. It is a time for spiritual renewal, with devotees seeking divine blessings for health, prosperity, and the removal of obstacles. Vaikasi Visagam is celebrated with great devotion and enthusiasm at the temple.

3. Avani brahmotsavam-

Avani Brahmotsavam at Thiruchendur Murugan Temple is an important annual festival held in the Tamil month of Avani (August-September). It is a grand event dedicated to Lord Murugan, featuring various rituals, processions, and celebrations to honor the deity.

Around two lakh devotees participate in the Avani Brahmotsavam festival, with the events on the 7th, 8th, and 10th days being the most significant.

* 7th Day: Sikappu Sathi Festival

* 8th Day: Pachai Sathi Festival

* 10th Day: Car Festival (Note: Large cars will not be available)

4. Skanda Sashti festival-

The Skanda Sashti Festival or Kanda Sashti Festival at Thiruchendur Murugan Temple is a six-day celebration in the Tamil month of Aippasi (October-November), commemorating Lord Murugan's victory over the demon Surapadman. It symbolizes the triumph of good over evil.

Highlights:

* Soorasamharam: A grand reenactment of Lord Murugan's battle and victory on the sixth day.

* Fasts and Pujas: Devotees observe fasts and participate in special rituals and abhishekams.

* Processions: Lord Murugan's idol is paraded in a decorated chariot.

* Kavadi Offering: Devotees carry Kavadis as acts of devotion and penance.

* Kanda Sashti Kavacham: Reenactment of Kanda Sashti Kavacham in praise of Lord Murugan

The festival concludes with Thirukalyanam (divine wedding), bringing blessings of peace and prosperity.

IMPORTANT PLACES TO VISIT NEAR THE TEMPLE-

The Thiruchendur Murugan Temple is surrounded by several important and interesting places that add to the spiritual and cultural experience of visitors. Here are some noteworthy places near the temple:

1. Valli Cave (Dattatreya Cave)

* Located within the temple complex, this

cave is dedicated to Valli, one of Lord Murugan's consorts. It is believed that Valli performed penance here.

* The cave features intricate carvings and a serene ambiance, attracting devotees and history enthusiasts.

2. Naazhi Kinaru

* "Nazhikinaru," also known as "Skanda Pushkarani," is a small well that continuously produces fresh, sweet water, an astonishing phenomenon given its proximity to the sea. According to legend, Lord Muruga pierced the ground with his lance to create this well, providing water to satisfy the thirst of his warriors during the battle with Soorapadman.

* It is a tradition for devotees to bathe first in the sea and then in Nazhikinaru before entering the temple to receive the divine darshan of Lord Murugan.

3. Kulasekarapattinam

* A small town located 20 km away, it is famous for the Mutharamman Temple and the grand Dasara festival, celebrated uniquely with elaborate rituals and cultural displays.

4. Tirunelveli

* About 60 km away, this historic city is famous for the Nellaiappar Temple, dedicated to Lord Shiva, and the delicious Tirunelveli Halwa.

* A blend of spiritual and culinary experiences awaits visitors here.

TICKET DETAILS

* Dharma Darshan: Free

* Sirappu Darshan: Rs 20

* Viraivu Darshan: Rs 100

* Adhi viraiyu Darshan: Rs 250

* Archana: Rs 200

CONTACT INFORMATION-

1. Ulthurai Number: 04639242270

2. Office Number: 04639242221

3. Viduthi Number: 04639242271

4. Official website-

<https://tiruchendurmurugan.hrce.tn.gov.in/>

HOW TO REACH

The Thiruchendur Murugan Temple is located in Thiruchendur, Tamil Nadu, India.

Here are some ways to reach the temple:

* By Air: The nearest airport is Tuticorin Airport. From Tuticorin, you can hire a taxi or take a bus to Thiruchendur, which is approximately 40 km away.

* By Train: The nearest railway station is Tiruchendur Railway Station. Several trains connect Tiruchendur to major cities like Chennai, Madurai, and Coimbatore. From the railway station, you can hire a taxi or take a local bus to the temple, which is about 2 km away.

* By Bus: Buses to this temple are available from Chennai, Puducherry, Coimbatore. The bus stand is located very close to the temple.

* By Car: If you prefer driving, you can take the NH 44 highway from Chennai or Bengaluru. The distance from Chennai is approximately 629 km and from Bengaluru is about 550 km.



How 'an' 'upasaka' should manage Wealth

Wealth is a natural consequence of Upāsana. History bears witness to this truth—saints like Saint Tyagaraja and Bhakta Ramadasa immersed themselves in devotion, and yet, wealth sought them out, drawn as if by an unseen force. However, wealth is Māyā, an illusory energy that must be rightly understood and directed.

As a Sri Vidya Upasaka, one must perceive both body and life as mere instruments, and wealth as a resource meant not for hoarding but for the greater good. While it is prudent to ensure comfort and well-being for oneself and one's family, the larger purpose of wealth must be service to humanity. Lakshmi is not meant to be confined—her very essence is movement. The very syllables of "Kleem"—Ka-Leem—signify flow. Yet, many individuals, fill their bank lockers with jewels, adorning the inanimate while they themselves roam the world with bare ears. This is the play of Māyā, deceiving even those who possess riches.

There may be times when a Sri Vidya Upasaka finds themselves bereft of wealth. In such moments, one must pause and reflect:

"Do I have enough for my basic survival?"

If the answer is yes, then there is no cause for distress. If the answer is no, one may humbly petition the Divine Mother:

"O Mother, I understand that wealth is not the ultimate goal, yet this hardship burdens me. The constraints of poverty weigh heavily upon my freedom. If it be Your will, grant me some relief."

Beyond this, one need not worry, for wealth may come, or it may not. Material riches are the fruits of past actions, and even the wealthiest individuals recognize this. Consider a figure like Bill Gates—he amassed immense fortune, yet he understood its impermanence and channelled much of it towards medical research and philanthropy.

The Principle of Sharing Wealth

A Sri Vidya Upasaka must abide by the principle that all possessions are to be shared.

- When one shares knowledge, one becomes a Brahmin.
- When one shares wealth, one becomes a King.

These are the two noblest ways of life among the four Chaturvarnas. This is not a reference to caste but to the very way of living. One must ask oneself: Do I wish to live as a Brahmin, dispensing wisdom, or as a King, distributing wealth?

The governing rule is simple: At least 10% of one's income does not belong to oneself. This portion must be given away—to charity, to service, to upliftment. The remaining 90% may be used for personal sustenance and enjoyment.

The Folly of Hoarding Wealth

What purpose does an individual have for amassing 25,000 crores? Wealth is just a tool, and hoarding it serves no higher end. This is why the Sri Suktham prescribes a prayer:

"O Mother, let wealth flow through me, so that I may accumulate merit (Punya) through acts of righteousness."

The concept is beautifully illustrated: If a thirsting man is on the verge of collapse, and another entrusts you with a vessel of water, when you offer that water to the parched man, the merit (Punya) is bestowed upon you—even though the water was never yours to begin with.

Countless souls suffer in poverty and deprivation. There are those who own but a single garment, enduring hardship that most cannot fathom. I once encountered an elderly woman who possessed just one sari. Moved by her plight, I distributed silk saris brought from abroad, gifting her five. She wept, exclaiming that she had never owned such wealth in her lifetime.

When I inquired how she managed to survive, she revealed a harrowing truth:

"After bathing, I conceal myself behind the hut and leave my sari to dry. Only once it has dried can I wear it again."

Such is the suffering that persists in this world, and yet people continue to hoard wealth. What is the purpose of accumulation when millions are in need?

The Legacy of True Kings

The great Dharma Śāstras dictate that:

"As long as a man's name is remembered upon the earth, for that many divine years, his soul shall reside in heaven."

Kings of old understood this well, and hence they established public rest houses (Choultries), feeding and sheltering weary travellers free of cost. Even today, in Madras, one can find the Raja Bahadur choultry near the central station, a testament to a bygone ruler's legacy. The king has long departed, yet his name endures, etched in the memory of those who continue to benefit from his generosity.

The Proper Use of Wealth

There are many ways to channel surplus wealth:

1. Vigraha Pratisthapana – One may install an idol of the Divine in a temple. Worship will continue for generations, and a portion of that divine merit shall pass on to one's lineage.
2. Establishing Schools or Hospitals or Assisting construction of temples – Providing education and healthcare ensures that thousands benefit long after one's time on earth has ended. The same way assisting construction of temples and peethams will take care of their generations before and after
3. Feeding the Hungry and Sheltering the Needy – Such acts of service bring immeasurable merit.

The Accumulation of Wealth is Intentional, but its Management is a Test

When wealth arrives, Bhoga (pleasure) follows. The Divine Mother, in Her wisdom, often tests Her devotees through prosperity rather than poverty. She bestows riches in abundance, and with one misstep, it is all taken away. Then comes the moment of reckoning—She asks:

"Do you desire Me or My wealth?"

The wise devotee responds:

"O Mother, I shall spend all that You grant me in Your name, for the service of the world. But I seek only You, and nothing else."

This is the ideal response of a Sri Vidya Upasaka.

Śrī Mātre Namaha!



**Lakshmi Venkatraman**

“With Guru's Blessings, I Am Able to Serve Society”

I start this with prostration to my beloved Guruji.

Guru Brahma Guru Vishnu Guru Devo Maheswarah Guru Saakshat parabrahma Tasmai Sri Gurave Namah. I was chanting this sloka from my childhood but now I am chanting this after completely realizing the meaning which gives me more joy everytime I recite this sloka.

I do not know how to start but the way Guruji entered my life is really a wondering experience and later I realized it's all Mother's decision. I was aligned spiritually right from the tender age due to my family set up but my pooja everyday used to be lighting the lamp infront of God, reciting few slokas and offering Naivedhya.

A sudden wave came in my life in 2021 i.e., all of a sudden my mind was pushing me to learn Lalitha sahasranama and to my surprise, Mother showed a person who can teach me the same with proper pronunciation. After learning from the lady, I slowly started reciting it few days of the week and later when I got comfortable with the pronunciation, the frequency of the recital increased.

When this was going Mother inside me was making to search about Devi worship and Sri Vidhya and I landed in our Guruji's channel. I am not sure if someone will believe me if I say I watched almost all videos before enrolling myself to Module 1 in 2022.

I was initially having a second thought as I have two small kids and was doubtful whether I can do all the rituals but when I spoke with Guruji his words gave me confidence. I took almost a year to complete Module 1 but I must say that the moment Ganapathi and Bala mantra gets initiated by Guruji upon us, there is a lot of impact.

Slowly whatever doubts and fear I had vanished and I was becoming strong in progressing with sadhana. With Bala mantra I must say that my anger, the thought buying materialistic things, too much attachment on anything slowly came down. When I turn back now, I am wondering its not me whom I was 2 years back.

Definitely mantras given by Guruji work on specific chakras as stated by Guruji and brings in lot of changes within us. As I see the changes within myself, I started reading about Guru's

greatness and Guru thathvam in Sri Vidhya.

There I came across an interesting quote i.e., if one chants Lalitha sahasranama without expecting any results, Devi herself shows a Guru.

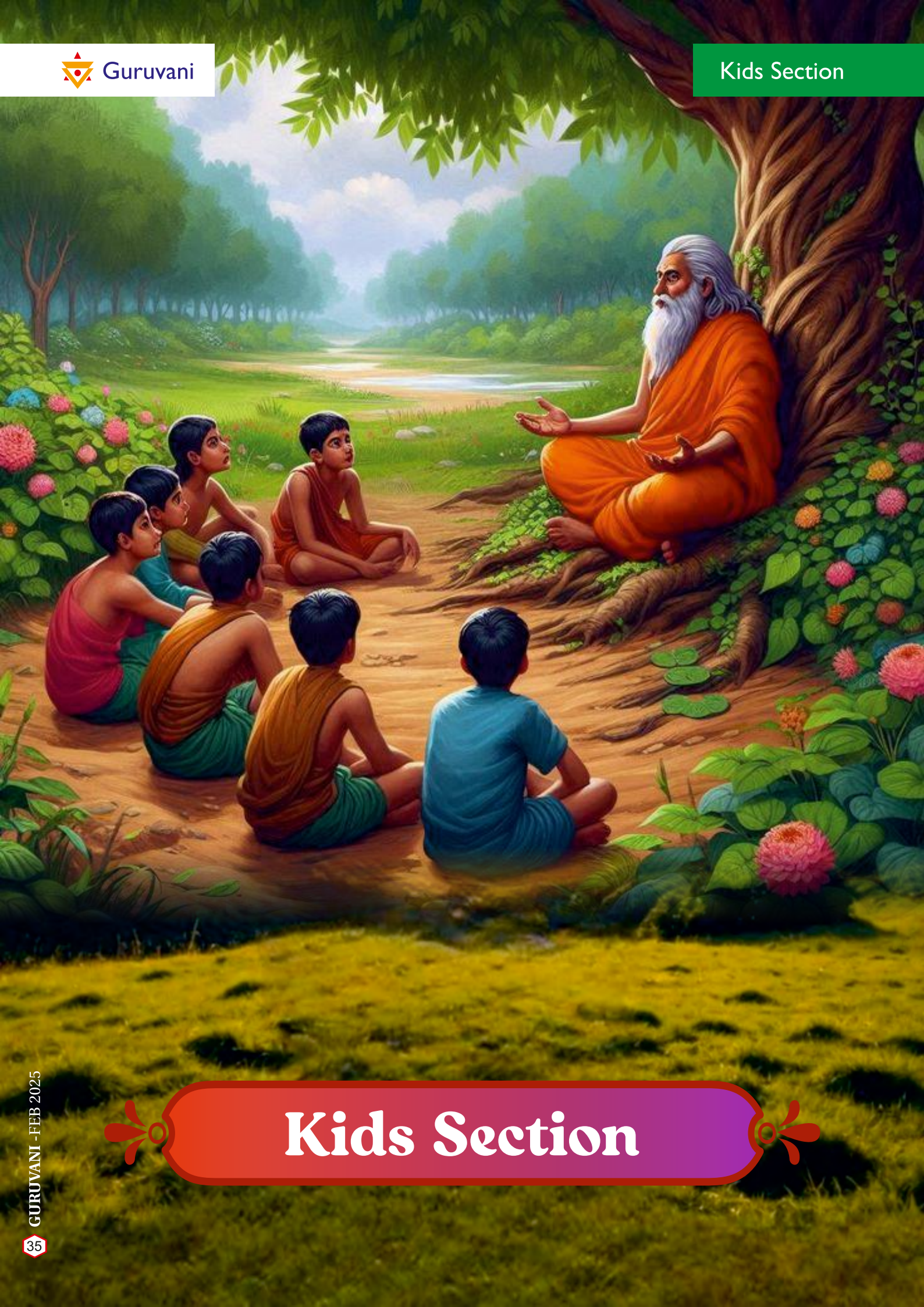
I was stunned after reading this because this is what exactly happened in my life though I was not looking for Guru and didn't even knew that I need a Guru! For most of the people they might learn Sahasranama after entering into SriVidhya but for me its complete opposite.

I became evident of all the things that is Mother doing and from there on, I undoubtedly started trusting that whatever happens is all Mother's plan and I am just a puppet who is the tool to execute her plans. Through this realization, I was totally surrendered to Mother's plan and went beyond differentiating good and bad in life. Guruji's satsangas and youtube videos added more value to my sadhana and even existence.

I also learnt how should we blend with Mother in every act in day to day life. Last year I got initiated into RajaShyamala mantra and through this my compassion towards fellow beings (not restricted to only humans) have considerably increased. With my Guru's grace, act of giving and helping also has significantly increased and this has resulted in more peace and contentment within myself.

I cannot measure how much Guru and his teachings are important in one's life especially the core value of our Guru i.e., accept the world as it is and analyse yourself continuously. Guruji is enlightening us everyday with his satsangas parallely removing many misconceptions within us. The significant part of our SVLC is we can blend spirituality in everyday life without having to worry that we need to spend time only on poojas.





Kids Section

The Poor Brahmin and the Golden Mangoes



Compiled by:

Smt.. Indrani Yashoda Kompella

In a small village near Vrindavan, there lived a poor Brahmin who was known for his unwavering devotion to Lord Krishna. Despite his poverty, he worshipped Krishna daily with great love but felt disheartened that he could not offer any grand gifts or food in his prayers.

One day, the Brahmin sat under a tree, lost in thought. “If only I could give Krishna something valuable, something worthy of Him,” he sighed. Suddenly, a merchant passed by and stopped to speak to him. Seeing the Brahmin’s sad face, the merchant gave him a bag of golden mangoes, saying, “These mangoes are precious, and I want you to have them. Perhaps you can use them to honor Krishna.”

The Brahmin was overjoyed and decided to visit the temple in Vrindavan to offer the golden mangoes to Krishna. As he reached the temple and placed the mangoes at Krishna’s

feet, something incredible happened. The statue of Krishna came alive, smiled, and took one mango, eating it with delight.

The Brahmin was astonished, but before he could say a word, a beggar appeared at the temple door. The beggar was frail, hungry, and trembling. Seeing the Brahmin with the mangoes, he pleaded, "I have not eaten for days. Please share some food with me."

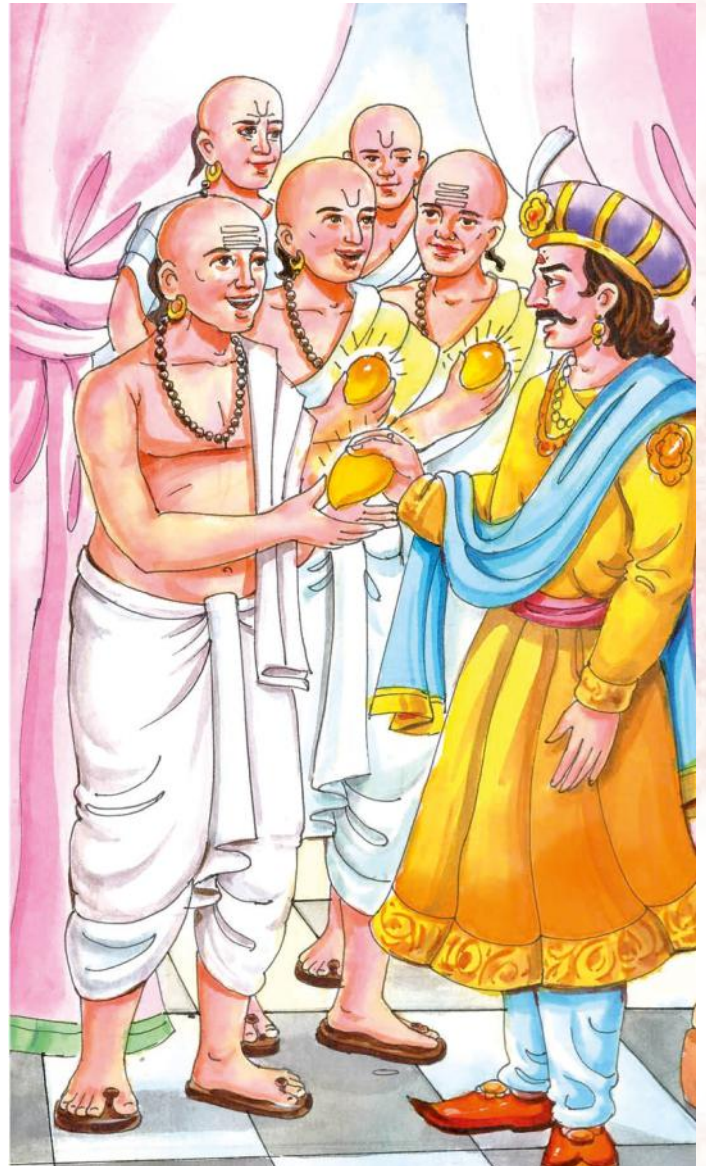
The Brahmin hesitated. These mangoes were his precious offering to Krishna. But then he remembered Krishna's teachings about kindness and compassion. He picked up a golden mango and handed it to the beggar with love.

The beggar ate it gratefully and blessed the Brahmin. As soon as the beggar left, Krishna's statue came alive again and smiled. "You have pleased me more with your act of kindness than with any grand offering," Krishna said. "True devotion lies not in what you give me, but in how you treat those in need."

From that day on, the Brahmin realized that serving others is the highest form of worship and continued to help those in need, finding Krishna in every soul he encountered.

Moral of the Story

True devotion is not just about offering grand gifts or rituals. It lies in showing kindness, humility, and selflessness, recognizing the divine in all beings.



**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. Varahi Homa
4. Rajashyamala Homa
5. Ekantha Seva

**Important Note:**

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

Srividya Sadhana Classes

February 8th, 9th (Telugu)

Sri Vidya Classes (Module 1 & 2),
as per IST Evening 4:00 PM to Night 8:00 PM

February 8th, 9th (English)

Sri Vidya Classes (Module 1 & 2),
as per IST Evening 5:00 PM to Night 9:00 PM

February 21st, 22nd (Telugu)

Advanced Sri Vidya Classes (Module 3 & 4),
as per IST Evening 5:00 PM to Night 9:00 PM

February 22nd, 23rd (English)

Advanced Sri Vidya Classes (Module 3 & 4),
as per IST Evening 5:00 PM to Night 9:00 PM

Note: All Srividya classes will be conducted both online and offline.
Those who wish to attend the offline classes must come to the Kanchi Peetham.
For more details, please contact 80882 56632.

To register for the Basic Srividya Classes, use the following link

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



02
FEB
2025**Festivals
of the Month****Auspicious days in****February 3, Monday:**

Saraswati Puja (Vasanthi Panchami),
Somavara Vratam, Skanda Shashti

February 4, Tuesday

Ratha Saptami

February 12, Wednesday

Magha Purnima

February 26, Wednesday

Maha Shivaratri

From January 30 to February 7,
Magha Gupta Navaratri (Rajasyamala Navaratri)





Go puja and vancha kalpa ganapthi homa and Ganapathi Tarpana on the occasion of starting of work in peetham land



vancha kalpa ganapthi homa



On the occasion of the inauguration of new works on the Peetham premises, Vanchakalpa Ganapati Homam will be performed.



Anna Prasadam



Words of Treasure

**When you are communicating to the world speak
as if you are talking to the inner self.
This is transferless communication which is
always polite and full of love**

- Guru Karunamaya



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