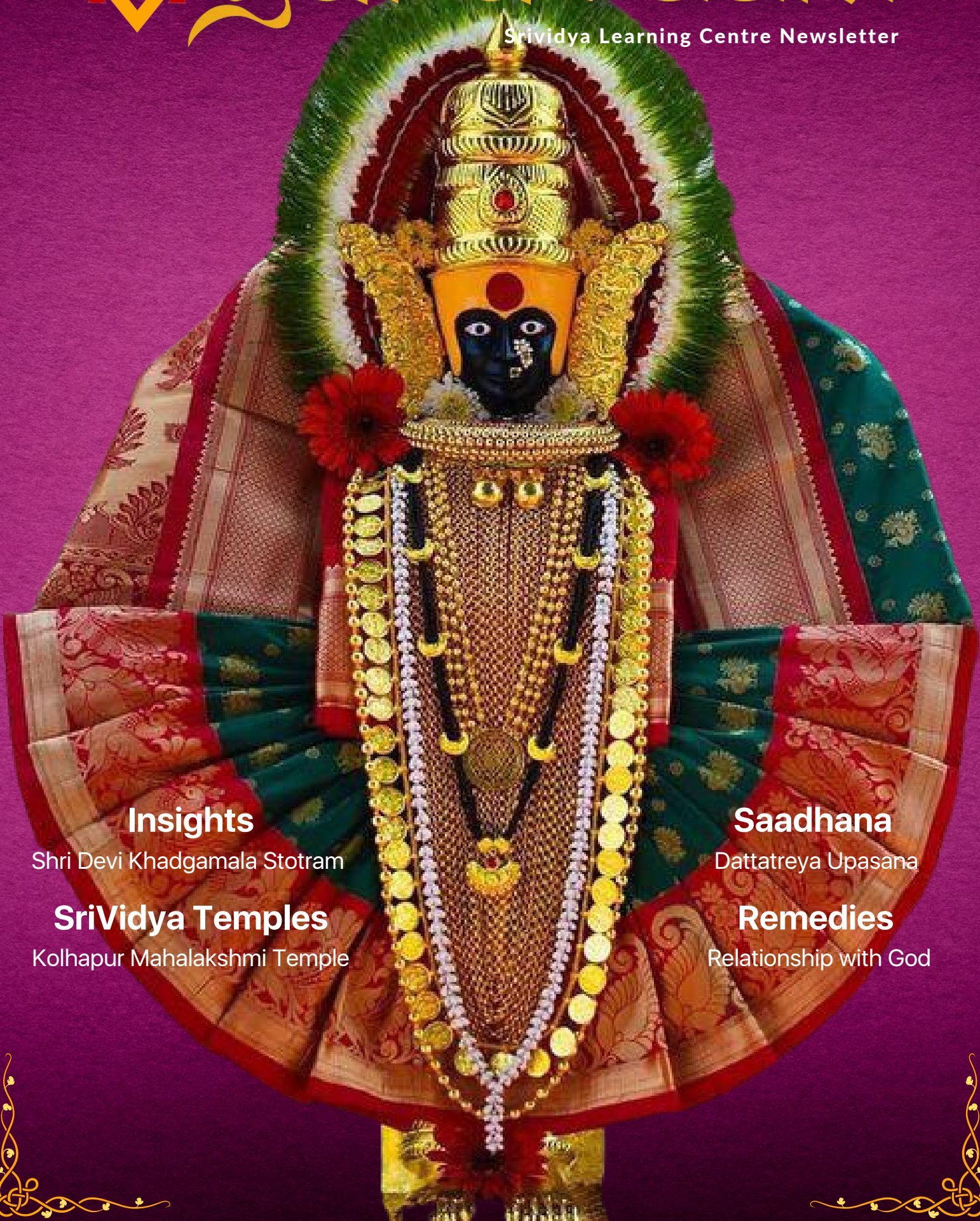


Vara Lakshmi  
Vratam 25 August

Vol 12 | August 2023

# guruvani

Sri Vidya Learning Centre Newsletter



## Insights

Shri Devi Khadgamala Stotram

## Sri Vidya Temples

Kolhapur Mahalakshmi Temple

## Saadhana

Dattatreya Upasana

## Remedies

Relationship with God





गुरुवाणी

DHYAANAM



## Sri Mahalakshmi Dhyaanam

Om aksharak parashum gadeshukulisham padmam dhanushkundikaam  
Dandam Shaktimasim Cha Charma Jalajam Ghantaam Suraabhaajanam  
Shoolam paasha sudarshane cha dadhateem hastaih prasannaa nanaam  
Seve Sairibhamardinimiha Mahalakshmi Sarojasthitaam





### Guruvaani Newsletter

Vol 12, August 2023 | 31 pages

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### In this Issue

### Page #

Maha Lakshmi

Cover

### Dhyaanam

Sri Mahalakshmi Dhyaanam

02

### Guruvaani

Significance of Shravana Masam

04

### Insights

Shri Devi Khadgamala

06

Srividya Jnaana Peetham Updates

09

### Srividya Saadhana

Sri Dattatreya Upasana

12

### Srividya Temples

Kolhapur Mahalakshmi Temple

15

### Remedies

Cultivating a Relationship with God

19

### Q&A with Guruji

The Role of Asanam in Pooja

21

My Experiences

23

Children's Section

25

Upcoming Programs

28

Recent Events

29

Silhouette of Maha Lakshmi

Back Cover



# Significance of Shravana Masam

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

This month introduces a fresh season – the rainy season. Thanks to the benevolence of Lord Varuna, the Rain Deity, this period facilitates the growth of crops with the aid of seasonal showers.

This time of the year derives its name, "Sravana Masam", from the astronomical event where the Moon orbits around the Sravana Nakshatra during the full moon day of this month. It's commonly believed that individuals born in this month often excel in Vedic rituals, actively promote the welfare of their local communities, and earn righteous repute through their spiritual practices. Numerous revered spiritual leaders, seen as divine incarnations, were born during this month.

Lord Krishna, who delivered the Bhagavad Gita to the World, was also born in this Masam, which is why we commemorate Krishnastami this month. Devotion towards Krishna in this month facilitates unconditional love without hindrances and ensures harmony in married life.

Additionally, Lord Hayagriva, the bestower of Lalita Sahasranamam, was born during this month. Thus, the recitation of Lalitha Sahasranamam throughout the month is quite rewarding.

Garutmantha, recognised as the vehicle of Lord Vishnu, collected the life-giving nectar to liberate his mother from servitude during this same period.

Key Celebrations and Rituals during Sravana Masam and their Relevance:

## **Sravana Mangala Gauri Vratam:**

This ritual is performed every Tuesday by women for the health and well-being of their husbands. It is an exceptional ritual that bestows auspiciousness (soubhagya) upon women.

### **Sravana Lakshmi - Varalakshmi Vratam:**

This ritual is held on the Friday preceding Shravana Pournami, where Goddess Lakshmi is worshipped for good fortune, wealth, and auspiciousness. The Goddess endows immense happiness, health, and well-being. This ritual enjoys popularity in South India.

### **Sravana Shanivara Vratam:**

This ritual invokes the blessings of Kali Yuga's sovereign - Lord Venkateswara Swami, accompanied by Goddess Lakshmi and Alivelu Manga. Due to Lord Venkateshwara's blessings, we garner the grace of God Shani, alleviating the effects of Elinati Shani, Ashtama Shani, and Ardhaashtama Shani.

### **Rakhi Pournami:**

This festival is celebrated in India to bolster the affectionate bond between siblings.

**Jandhyala Pournami:** This is observed on the full moon day, with the donning of a new jaynopavita and the practice of upaakarma.

### **Naga Panchami Vratam:**

This ritual energises our innate and latent Kundalini power (manifested as a snake), performed to eliminate Serpent and Naga Doshas.

### **Surya Supaudana Vratam:**

Skin and eye-related maladies are mitigated by donating pulses and rice to Lord Surya and conducting special prayers (such as upachara pooja).

### **Shravana Somavaram:**

Lord Shiva is revered on Mondays. The Sravana masam is highly favourable for worshipping Lord Shiva, Vishnu, and Goddess Lakshmi.

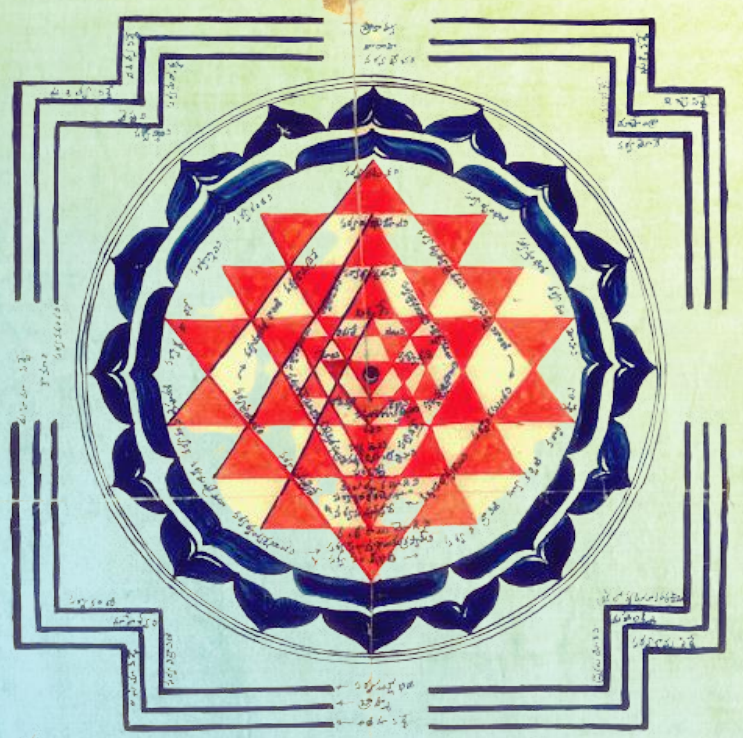
In this blessed month, one can reap immense benefits from all spiritual undertakings, including mantra japaam, observing Vratam, making charitable donations, and more. Consequently, all devotees eagerly anticipate the advent of the month of Shravana.

### **Ashtashtami Vratam:**

The most clandestine Vrat of all vrats is Ashtashtami Vratam. Here, we pay homage to the eight Yogini deities and the eight Bhairavas as couples and venerate Goddess Maha Lakshmi seated amidst them on an Ashtadalapadma (eight-petaled lotus). This Vratam is secretly coded in Parasurama Kalpasutra, provides exceptional results in spiritual practice with no shortage of auspiciousness, health, and wealth. It's a distinct Vratam performed by Srividya sadhakas under the supervision of a Guru with eight couples and a separate suvasini worshipped as Goddess Lakshmi.

### **Sri Matre Namaha.**





# Shri Devi Khadgamala

Commencing this month, we are introducing a new segment labelled "**Insights**". The series will begin with Guruji's profound interpretation of "**Sri Devi Khadgamala Stotram**".



# Shri Devi Khadgamala Stotram

## Introduction

Khadgamala is one of the remarkably powerful stotram devoted to Lalita Parameswari.

There exist four paramount Stotrams in SriVidya, which are:

- Lalita Sahasranamam
- Shri Lalita Trishathi
- Lalita Ashtottara Sata Namavili.
- Sri Devi Khadgamala

Khadgamala uniquely articulates the Yantra form of the Divine Mother. The term Khadgam indicates a sword, a symbol often utilised for condemnation. Intriguingly, Khadgamala incites fear in numerous people due to its perceived detrimental effects when recited without proper initiation. However, when the inner significance is grasped, Khadgamala unveils its immense power. The sword symbolises wisdom, which can become a major obstacle in life if tainted by ego.

The Dasha Mahavidyas include Chinnamasta, a deity epitomising this very concept. Chinnamasta, meaning the goddess who beheads herself, emphasises the need to renounce one's ego. Often, after gaining knowledge, a human tends to become arrogant, mistaking the infinite for mere 'something', a notion referred to as ahamkara, the pride that the divine mother condemns.

However, pride isn't solely about feeling superior. Believing that "I am merely this body made up of blood, mucus, bones, and flesh" is a form of ego. Considering oneself as a Brahmin constitutes pride. It's equally egotistic to deem others as insignificant and mortal.

Thinking, "I am a living being. I am powerless," also signifies ego. Khadgamala commences with "**Hrimkarasana Garbitam**" and concludes with "**Maha Maha Tripura Sundari**", indicating that we aren't just panchabhautika deha (a body made up of five elements); we carry within us the Divine Mother in the form of Hrimkara. "**Hrim**" signifies the power or flame that annihilates the ego.



When the ego is eradicated, unity with the cosmos is attained, demonstrating the magnificence of Khadgamala.

The 102 deities in the Navavaranas (nine Avaranas) of the Sri Chakra are emphasised in Khadgamala Stotram. Besides, the weapon-bearing deities Banini, Chapini, Pasini, Ankushini, and devotees like Mitreshamayi and Shastishamai, who revere Parameshwari with Khadgamala, are mentioned. Nitya devatas (deities) such as Kameshwari, Bhagamalini, Nityaklinna, and Anga deities like Hrudayevi, Shirodevi, and Shikhadevi also emerge.

Initiating the recitation of Khadgamala first requires understanding its correct pronunciation. Complex Sandhi-Samasas (compound words/junction words) during the learning of Khadga Mala are broken down into comprehensible words for better understanding and then recited together.

Like all hymns, 'Khadgamala' commences with a 'Dhyana Slokam'. The Tattva of the deity is illustrated in the initial word of any Dhyana Shloka. In the Lalita Sahasranamam, the form of the Divine Mother is depicted as "**Sindhuraruna Vignham**".

Similarly, in Khadgamala, the mother's presence within us is indicated right at the start through the phrase "**hreenkarasana garbithanalisikham**". While we've been seeking her outside for years, realising her internally proves challenging due to our perception that "*Sri Yantra is a metal object made of Panchaloham*". This forms a conflict between the external and internal visualisations of the Divine Mother. Therefore, looking merely from an external perspective offers a partial experience. The revelation that nothing new needs to be learned is a wondrous truth when this experience occurs.

With the continuous recitation of Khadgamala, the knowledge flame that dispels the darkness of ignorance about our separateness from the world gets ignited. Hence, the initial mention of Khadgamala was the word "**Anala Shikham**", also describing the outcome. Likewise, let's explore these powerful swords that positively impact both spiritual and worldly affairs.







Updates

## Srividya Jnaana Peetham in Kancheepuram

### Completed Tasks to Date:

**Boundary Line Survey:** The boundary line survey of Srividya Jnaana Peetham has been successfully carried out by local governmental officials.

**Contour Survey:** We have concluded a comprehensive contour survey alongside the boundary survey. This form of survey delivers indispensable data about our property's natural terrain and topography.

### Ongoing Tasks:

**Site Development:** Currently, we are in the midst of the site development phase, encompassing activities such as landfilling. This procedure entails modifying the landscape to prepare for construction while ensuring adherence to all the requisite safety and sustainability regulations and standards.

**Building Estimates:** We are vigorously compiling detailed estimates for constructing various units within Peetham. These estimates span material costs, labour, timelines, and the aggregate budget. This critical stage is fundamental for accurate project planning and fiscal management.

### Upcoming Tasks:

**Corporate Social Responsibility (CSR) Project Reports:** We are working on creating thorough project reports to present to corporate benefactors. These reports explain the nature of our projects and their alignment with the tenets of corporate social responsibility.

**Please contact any individuals/Corporates interested in assisting us in securing CSR funds.**



## Support the development of **SriVidya Jnaana Peetham in Kancheepuram**

SriVidya is considered the highest of all the Paths, as the chances to reach the materialistic and spiritual goals are very high. Nowadays, there are not many Masters who lead disciples on such a Path, and not many places provide the right environment to carry on the Upasana taught by such Masters. According to Sastras, Upasana, when carried on in a kshetram yields better results.

To make up for this, eminent SriVidya Upasaka Sri Guru Karunamaya is developing a SriVidya Jnana Peetham in 9 acres of area in Kancheepuram, one of the famous Shakti Peethas.

In this Peetham, RajaRajeswari, the main deity of SriVidya, will be seen as a 9 feet idol seated on Sadasiva. She will be flanked by the 5 feet idols of RajaSyamala and Varahi, who enhance the attractive power of the devotees and protect them from negative energies.

Not just that, spacious Yajnasala will be constructed traditionally with a variety of homa kundas. Along with this, a large GoSala, and two pushakarinis will be developed so that disciples can have conducive facilities for meditating as visualised in the pictures.

Besides Nakshatra Vanam, Oushadha Vanam, a garden will be developed on 3 acres of land with all the flowers, fruits and plants mentioned for SriVidya Sadhana in the Sastras. Walking in this garden will solve health issues and any issues arising from adverse planetary positions.

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

We humbly request people to come forward and support this divine cause by donating generously, as such a Peetham will help the upasakas and common people in their spiritual progress.

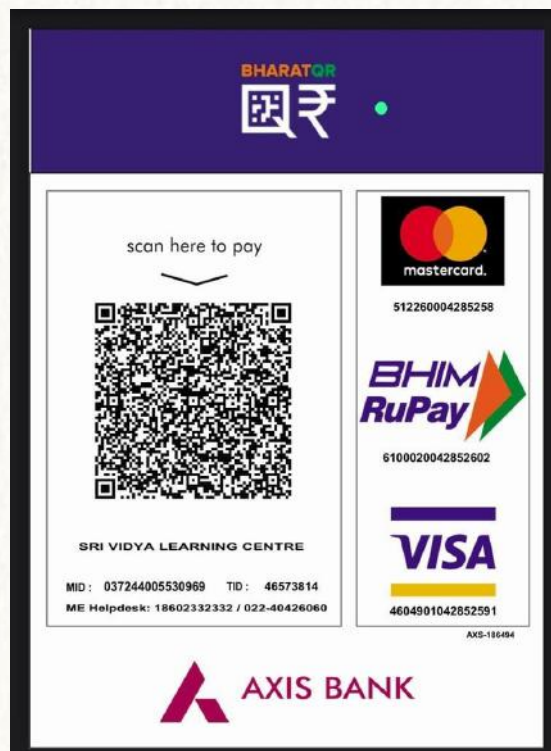


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# Sri Dattatreya Upasana



## Dattatreya Upasana

for Achieving Vakshuddhi and Vaksiddhi

*Sri Dattatreya Swamy embodies the Trimurti form, donning directions as his attire. Further, he is an immense repository of knowledge embodied as the Guru. The seed letter "draam" in his mantra is of significance, with "daa" denoting giving and "ra" implying energetic, dynamic knowledge. In essence, Sri Dattatreya Swamy is a provider of firm, vibrant, and spirited knowledge.*

The Dattatreya Mantra is outlined below, however, this Upasana should be performed only after receiving initiation from a Guru.

Mantra:

**"Om Hreem Dram Dattatreya Harekrishna Unmattananda Dayaka Digambara Mune Bala Pishacha Gnana Sagara Dram Hreem Om".**

If this mantra is recited for japa, shodashopachara archana, tarpana, homa, parayana, and similar practices - limitless internal bliss can be experienced. This mantra can also be condensed to **"Om Dram Dattatreya Namah"**.

Regardless, adherence to the Guru's guidance is essential. When the mantra is recited in the Vishuddhi Chakra, the worshippers attain Vakshuddhi (purification of words) and Vaksiddhi (realisation of words).



### Sri Datta Kshetras:

- **Mahur** in Kinwat Taluka of Nanthed District, Maharashtra.
- **Girinar** in Junagadh, Saurashtra, characterized by 10,000 steps.
- **Karanja**, which is the birthplace of Swami Nrisimha Saraswati. Sri Brahmananda Saraswati of Kashi erected a shrine for Lord Dutta here.
- **Audumber**, a temple located on the bank of the Krishna river, 10 km from the Bhilwadi railway station in Maharashtra. Sri Nrisimha Saraswati Swamy resided here during his Chaturmasa Deeksha.
- **Narsoba Wadi**, a shrine situated at the confluence of the Panchganga and Krishna rivers in Maharashtra. Nrisimha Saraswati Swami lived here for 12 years, inspiring Thembe Swami.
- **Gangapur**, a temple located in Karnataka, on the Pune-Rai Chur Prathana route.

\* **A detailed guide on Dattatreya Upasana procedure is available from our website:**  
<https://library.srimeru.org>.



**Sri Mahalakshmi Temple**  
Kolhapur, Maharashtra



*As we embrace the month of Sravana, it becomes an auspicious time to honour the divine Mother in the form of Mahalakshmi. This sacred practice, particularly during the month of Sravana, is believed to bestow upon the worshippers a wealth of blessings. Amid the numerous temples dedicated to Mahalakshmi scattered throughout the country, the Kolhapur Mahalakshmi temple holds a place of unique significance. Despite the widespread reverence for Goddess Mahalakshmi, separate temples dedicated solely to Her are relatively scarce, making the Kolhapur temple particularly noteworthy.*

### **Temple's Significance:**

Nestled on the banks of the PanchaGanga river, the Kolhapur Mahalakshmi temple serves as the seventh of the eighteen (Ashtadasa) Shakti Peethas. As per the legend, this sacred location is where the eyes of Sati Devi, who self-immolated during Daksha Yajna, fell. This place, formerly known as Karaveera Nagaram, holds immense historical significance dating back thousands of years. Situated in Maharashtra, the sanctity of this location rivals that of Manidweepam. It is widely believed that devotees who visit the Mother in this temple are bestowed with immense wealth.



## TEMPLES

Sri Sankaracharya installed Sri Chakram and penned the Mahalakshmi Stotram here. Maratha warrior Chatrapati Sivaji worshipped the Mother in this temple.

### Temple's Legend:

Just as Kasi is the permanent abode of Shiva, Kolhapur is believed to be the eternal residence of Sri Mahavishnu and Mahalakshmi. The Puranas recount that during Pralayam (Flood/Dissolution), Goddess Mahalakshmi shielded this place with Her hands, similar to how Shiva protected Kasi with his Trident (Trishul). Consequently, She is revered as KaraVeera Mahalakshmi. This tale is mentioned in both Skandha Puranam and Devi Bhagavatham.



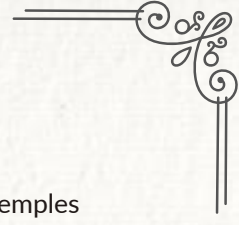
In another narrative, the Goddess is said to have slain the demon Kolhasura and established herself as the presiding deity here.

### The Temple's Architecture and Deities:

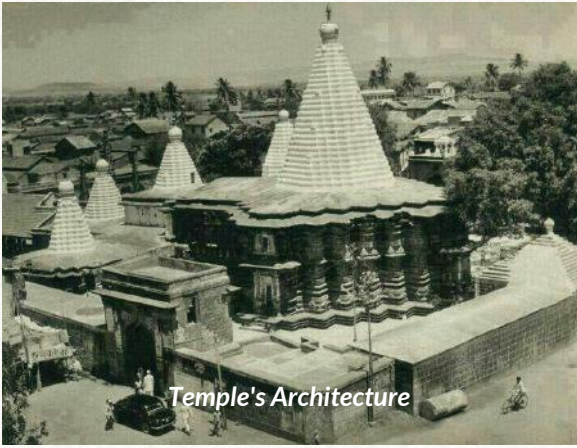
The existing temple was erected approximately six thousand years ago. Over the years, various rulers have contributed to its enhancement, resulting in the temple's intricate and fascinating architecture. The temple complex has four entrances leading to five majestic towers, each representing one of the Five Pranas (Pancha Pranas).

### Presiding Deity:

The sanctum sanctorum houses a 3-foot idol of the Goddess Sri Maha Lakshmi set atop a 6-foot rectangular stone platform. The idol, crafted from rare black sandstone, depicts Mahalakshmi with four arms, each bearing a unique symbol: a lemon, a mace, a shield, and a bowl (panapatra).



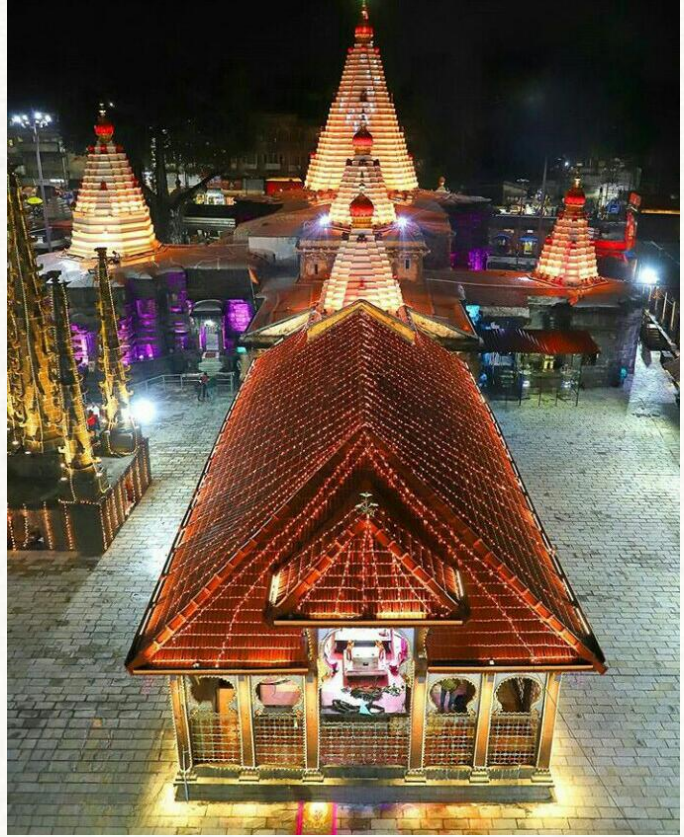
## TEMPLES



Temple's Architecture



Bhavaraha in Sri Mahalakshmi Temple



### Devotional Practices and Ceremonies:

Goddess Mahalakshmi is revered with ritualistic worship five times daily, marked by distinctive festivities interspersed throughout the year. A unique spectacle occurs on a handful of days annually when sunlight gently caresses the idol's face, a moment that draws numerous devotees to bear witness. Significantly, this annual celestial phenomenon, it is believed that Lord Surya (Sun God) himself performs an act of reverence, the abhishekam, to the Goddess. This is solemnly carried out twice a year - once between January 31 and February 2 and again from November 9 to 11.

### Accessibility:

Located in Kolhapur, Maharashtra State the temple can be accessed via air, road, and rail transport. The temple remains open from 4 AM to 10 PM daily, with extended visiting hours during the holy month of Kartika.

### Contact Information:

You can contact the **Sri Karanivasini Ambabai Devasthanam Committee** at 0231 2626147 or the Devasthanam office at 0231 2451779. You can also contact the Devasthanam Manager, Sri Dhanaji Yadav, at 9823791011.



## Cultivating a Unitive Relationship with God

*Regardless of religious beliefs, there is a universally acknowledged truth that there is a point of origin for every entity or concept. This implies that nothing indeed originates from absolute nothingness. Therefore, it can be logically concluded that there is a creator or a source from which the universe and all its elements were born. This source can be conceptualised as God or cosmic energy, but the notion that such a source exists is irrefutable.*

According to this understanding, God, or the divine source, is the foundation of all things. Everything is an extension of the divine (Brahma Padartham). While we may initially harbour a dualistic perception that we and the divine are separate entities, spiritual practices (Upasana) facilitate the realisation of a non-dual reality - that we are essentially one with the divine.

Thus, our relationship with God should be the same as our relationship with ourselves. This state of unity can be achieved through diligent spiritual practice. Acceptance of the inherent unity between us, God, and the world God created is key to this understanding.

We should strive to eliminate thoughts that promote a distinction between us and the divine, wholeheartedly surrendering to God. This surrender is not a negation of the self but an affirmation of non-duality. Therefore, our prayers should not be requests for material gains but instead appeals for the wisdom to recognise and experience our oneness with God.

Since we are all manifestations of the divine, we should strive to emulate the qualities ascribed to God in various scriptures. We should accept responsibility for the circumstances of our lives, understanding that they result from our actions, just as God is responsible for the creation and maintenance of the universe. Love, a central divine attribute, should be integral to our lives.

## REMEDIES

To cultivate this understanding, it is important to comprehend the philosophical underpinnings of the rituals we follow in our daily lives. These rituals are not empty gestures but are pointers to our inherent divinity. We should acknowledge our inherent perfection and completeness and aspire to a state of desirelessness through our spiritual practice.

Our understanding of the world should also mirror this philosophy. The world, in essence, is perfect, and we aren't usually the ones that handle it to change it but to comprehend its inherent divinity.

We must also realise that the people we interact with, those who bring joy and sorrow into our lives, are all instruments of divine will, sent to us based on our past deeds (Karma phalam). This understanding effectively reduces our karmic burden, and when there is no karma left to experience, we attain liberation from the cycle of birth and death. Then, even the remaining vestiges of duality will dissipate.

Scriptures like Lalitha Sahasranamam reiterate this truth through phrases like "**swatmanandalaveebhoota**", "**nijaajnaaropa nigamaa**", "**moolaprakritiravyaktaa**". The Bhagavadgita and Upanishads also endorse the same view - the duality we perceive can be dissolved into non-duality with the help of spiritual practices like mantras and rituals. We should strive to relinquish notions of superiority among Gods, temples, or mantras and aim to recognise the presence of God in all things - **Sarvam Khalvidam Brahma**.



## The Role of Asanam in Pooja and its Appropriate Usage

*(Transcription of talk by Guruji)*

The selection of an appropriate asanam, or seat, plays a crucial role in conducting a Pooja or a religious ceremony. This is not exclusive to Pooja or spiritual sessions; instead, it is a universal truth that applies to all instances of sitting. The belief stems from ancient wisdom that suggests a person absorbs certain karmic energies from where they sit.

In this context, it is not advisable to sit directly on the bare floor or on chairs that many people have used. This principle highlights the importance of the sanctity and cleanliness of your chosen place to sit.

One could consider their seat a sacred space, akin to the nurturing lap of the Divine Mother. As a symbolic gesture, you can hold a handful of akshatas, or sanctified rice, and recite the mantra, "**hreem aadhaarashakti kamalaasanaaya namaha**". This enhances your seat's sanctity and amplifies your devotional sentiment. However, if the recitation of the entire mantra seems cumbersome, a simple invocation of "**hreem**" can suffice, aiming to sanctify your chosen place of sitting.

There is a broad array of asanas, such as darbhasanam, deerskin, or tiger skin, that devotees utilise during Pooja or religious chanting sessions. However, it's crucial to be mindful of attaching only a little importance to these asanas, thereby losing sight of the ultimate goal: connecting with the Divine Mother.



While these asanas have specific benefits, such as preventing the energy of the devotee from being drained by direct contact with the ground, they should not become the focus of the spiritual practice.

Using an asana is merely a tool to assist in transcending mundane, worldly thoughts that tend to occupy our minds. Sitting on the bare ground might indicate one is still entangled in worldly concerns. Therefore, the type of asana used becomes inconsequential if the practitioner fails to transcend these earthly attachments.

Though sitting in the Padmasana (lotus position) is usually recommended, the practitioner can also adopt the sukhaasana or a comfortable seated position if Padmasana proves to be too challenging. This alternative posture is often referred to in the sacred Lalitha Sahasranamam as "**Sukhaaradhya Subhakari**".

Drawing from the ancient wisdom of Yoga Saastra, it is suggested that one should sit in meditation for as many minutes as their age in years. This method is highly beneficial. Keeping the back straight, the head level with the ground, and focusing on the Divine Mother in the heart during meditation can significantly enhance the meditation experience. Moreover, consistency in your spiritual practice, such as meditating or chanting at the same place and time daily, can bring deeper and more profound benefits.





## My experiences with Sri Guru

By SeetaRama Lakshmi

### Sri Matre Namaha, Sri Gurubhyo Namaha.

I am SeetaRamaLakshmi, hailing from the bustling city of Hyderabad. My journey into spiritual exploration was ignited when I came across Guruji's enlightening videos on YouTube. Intrigued by his eloquent speeches, I immersed myself in his insightful discourses, gradually becoming an avid follower.

Roughly two years before this enlightening encounter, I was troubled by a persistent itching problem. Serendipitously, I stumbled upon a video by Guruji on YouTube where he mentioned that practising Lalitha



Sahasranama Samputeekarana could be an antidote to this irritating issue. Encouraged and devoid of scepticism, I embarked on the ritualistic path and, to my delight, experienced a noticeable reduction in my problem within a week. This improvement led me to discontinue my medication entirely.

Throughout the process of Samputeekarana, I experienced mysterious vibrations, sparking a sense of curiosity in me. Upon finding Guruji's contact information in one of his YouTube videos, I reached out and subsequently enrolled myself in SriVidya classes. During the recitation of the Ganapati mantra, I experienced these vibrations again. Unusual sounds accompanied them during my sleep, unsettling my slumber. However, I decided to surrender these strange occurrences to the divine, explicitly addressing the Mother, "*I am unsure about the nature of these vibrations; I trust you to handle them*". As time passed, the vibrations diminished and finally ceased.

Later, as I chanted the Bala mantra, I felt the vibrations circling me before fading away. Then I realised that the divine Mother was paying heed to my prayers and shielding me.

During the Ganapati tarpanam, a frightening event occurred. A close friend's family fell victim to the Corona Virus, which induced a fear in me that my own family could become infected. Amidst this fear, one night, while in slumber, I perceived a comforting internal voice emanating from the Ajna Chakram assuring me that we were under divine protection and nothing detrimental would befall us.



Before the Ganapati tarpanam, my health had been precarious, leaving me without the physical strength to carry out the tarpanam. I sought the divine Mother's intervention again, pleading, "If you provide me with adequate vitality, I will continue with the tarpanam. If serving you is my calling, please bestow upon me good health." Gradually, my health and energy levels began to improve. This recovery allowed me to complete the Varahi Yantra pooja. I attribute this miraculous transformation to the blessings of Guruji and the divine grace of the Mother.

My spiritual journey had been marked by a longstanding desire to receive the mantra Deeksha from a Guru. Unfortunately, I could not find a suitable spiritual guide for a long time. However, by the divine grace of the Mother, I eventually found my Guru. The speed with which this Guru offered the mantra Deeksha was unlike any other. Such an encounter with a Guru is only possible as the fruit of virtuous deeds from past lives (poorvajanma punya phalam). A Guru is a divine entity whose mantra, Deeksha, can help us achieve our desires related to God.

It is a widely held conviction that when we encounter Gods and the Guru, our first act should be to bow in reverence and offer namaskaram to the Guru. My indebtedness to Guruji is immeasurable for welcoming me into the divine abode of the Mother. Despite his occasional stern words, I find Guruji to possess a heart of kindness. His harsh words are a method to instil discipline among his disciples and guide them onto the right path.

My gratitude to my Guru is profound and everlasting; he has illuminated a righteous path for me. In the sacred words of our tradition, I conclude by saying, "**Sri Gurubhyo Namaha**".







## Who is the Greatest Amongst Us?

There was once a dispute that erupted between the Gods and the Demons. Each party vehemently claimed, "We are the greatest!"

"I disagree", one of the Gods said, "we bring blessings and prosperity. Surely, that makes us superior".

"Ridiculous!" retorted a Demon, "we bring challenges that build character. That makes us equally important, if not more!"

Unable to resolve this, they brought their case before Brahma, the creator.

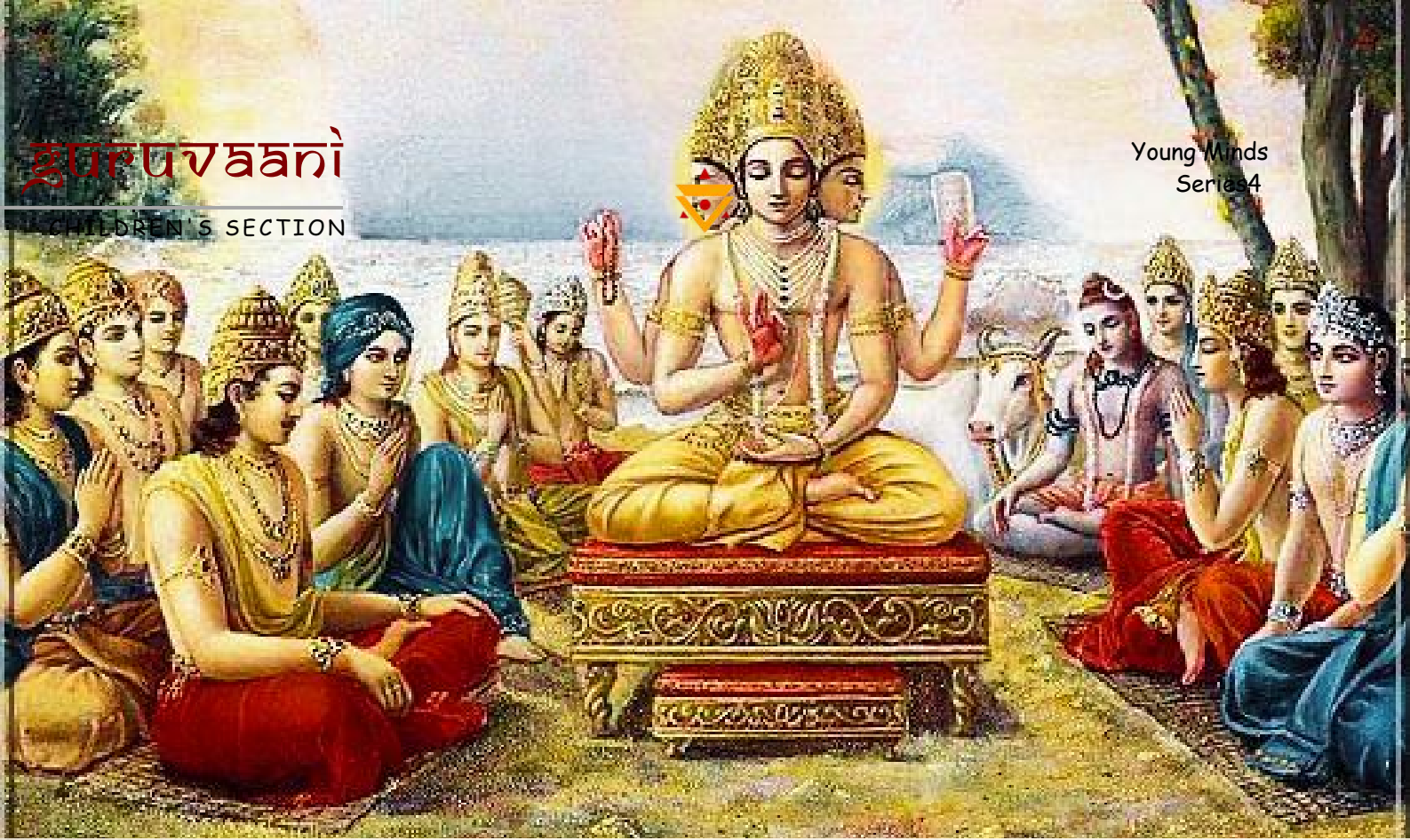
Upon hearing their argument, Brahma replied, "To me, all in my Creation are equal. There's no superior or inferior".

However, the Gods and Demons were insistent. "You must determine the greatest amongst us, Brahma!"

With a knowing nod, Brahma replied, "It would be unfair to make this decision without considering Humans, another significant part of my Creation. Let's involve them, too".

After some deliberation, the Gods and Demons agreed. Hence, upon Brahma's invitation, Humans joined the assembly.

With a sense of gravitas, Brahma addressed them, "I propose a test to decide who is truly the greatest among you". The proposal was met with collective assent from Gods, Demons, and Humans.



Suddenly, with a wave of his hand, Brahma summoned two baskets - one filled with ripe mangoes, the other with bananas. "Whosoever finishes the fruits first will be declared the greatest," declared Brahma.

Driven by impatience and a hunger for victory, the Demons lunged towards the fruits. "Hold on," Brahma interjected, "there's a rule you must abide by before you begin."

The Demons looked puzzled. "What rule?" they inquired.

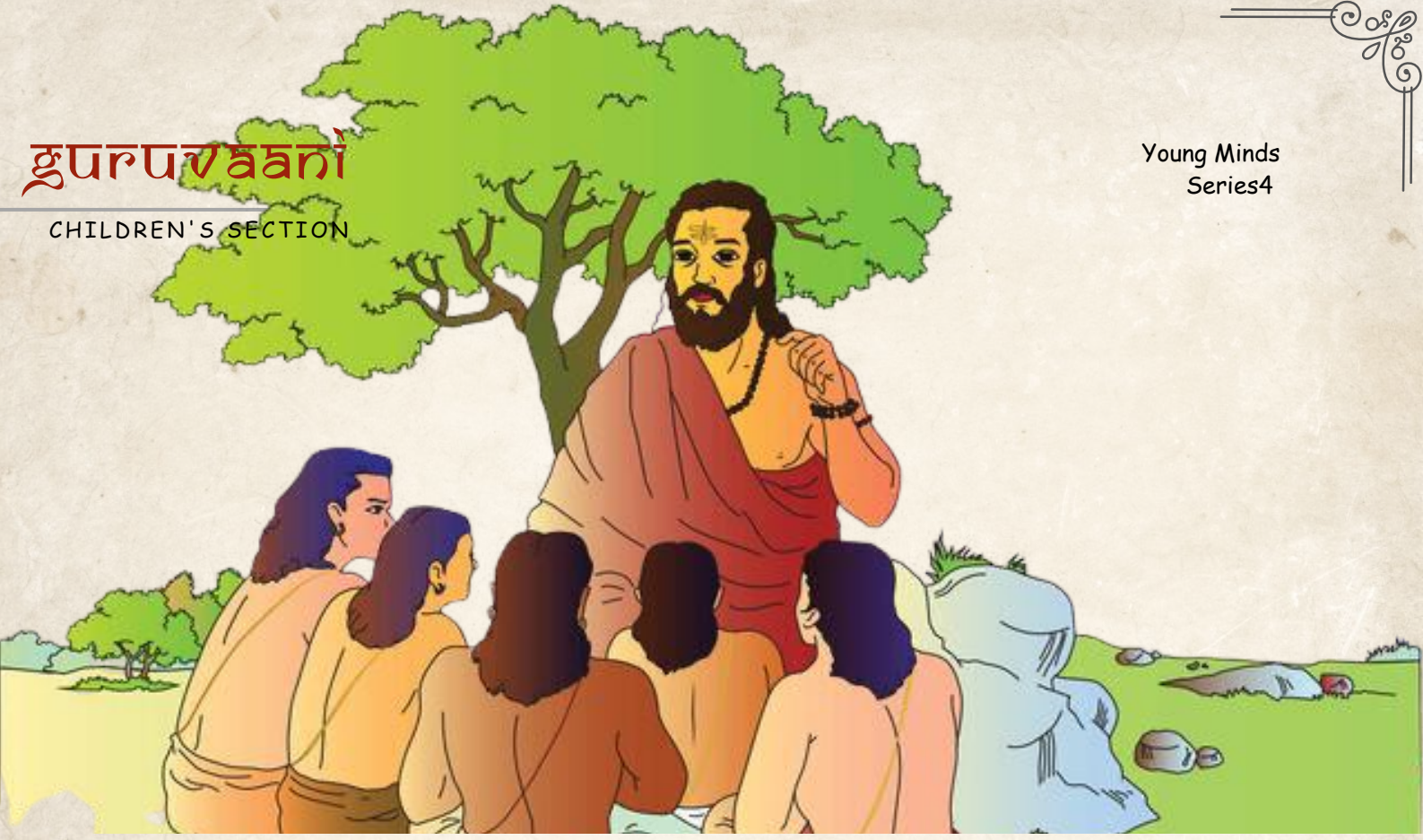
With another wave of his hand, Brahma transformed their limbs, Gods' and Humans' too. Their arms were now elongated pieces of wood that wouldn't bend at the elbow. "Now that your hands won't bend at your elbows, you may proceed!" Brahma announced.

The Demons, despite their best efforts, couldn't manage to eat. "How can one eat if the hands don't bend?" they puzzled. Similarly, after a few failed attempts at throwing and catching fruits with their mouths, the Gods admitted defeat and retreated.

It was then the Humans' turn. Gathering in huddles, they brainstormed and devised a clever strategy. They aligned themselves into two parallel lines, each facing a member from the opposing line. The individual picked up a fruit and fed it to the person opposite them. In turn, the person across mirrored the same action. This ingenious approach enabled them to consume all the fruits without bending their arms in no time.

Astounded by their innovative solution, both Demons and Gods applauded the Humans. Brahma, too, expressed admiration and said, "Humans, by wishing and doing well for others, have acquired Brahma jnanam, or the knowledge of the ultimate reality."

And so, the tale imparts a timeless moral - "**Be good, and do good**".



## Slokaam

**Paropakaaraaya phalanti vrikshaah  
Paropakaaraaya duhanti gaavah  
Paropakaaraaya vahanti nadyaah  
Paropakaaraartham idam sareeram."**

"Trees make fruits to help others, and cows produce milk to benefit others, rivers run to provide for others. In the same way, our human bodies are meant to do good for others."

Just like trees produce fruits not for themselves but for the benefit of others, cows give milk that nurtures not just their calves, but humans and other creatures too. The rivers don't flow for themselves; they provide water essential for all life forms. Similarly, our human bodies are not just for ourselves but also meant to serve and contribute to the welfare of others. We exist to help, support, and make a positive difference in other people's lives.



## Peetham programs for the month of August

### Guruji Tour Program

8th - 12th August: Hyderabad (Tentative)

15th - 19th August: Sringeri and Harihara Pura Kshetra visit (Tentative)

22nd -30th August: Bilai, MP

### Guruji's 70th Birthday

The 70th birthday of Sri Guru Karunamaya is set for a grand celebration at Jalaram Vatika in Durg, scheduled to take place on August 29th.



The importance of these festivals is explained in detail in the article - "[Significance of Shravana Masam](#)".

- August 12 - Sarvesham Ekadashi
- August 20 - Naga Chaturthi
- August 21 - Garuda Panchami
- August 22 - Mangalagouri Vratam
- August 25 - Varalakshmi Vratam
- August 27 - Putra Ekadashi
- August 31 - Rakhi Poornima





Recent activities at Sri Vidya Learning Centre – Panchadashi Deeksha



On 2nd July Guruji and Amma initiated Sadhaakas into Panchdashi Maha Deeksha





## Srividya Jnaana Peetha Recent Programs: Panchdashi Deeksha and Guru Purnima

Disciples of Arunambha Amma and Sri Guru Karunamaya came together to commemorate the auspicious occasion of Guru Purnima on 3rd July at Varshini Function Hall in Hyderabad. Guru Purnima was celebrated with devotion and overwhelming joy.

This special event was even more significant as disciples were blessed with sacred Gurupadukas. Gurupaduka is a powerful symbol of the spiritual journey, representing the guiding light of the guru that leads disciples on the path of wisdom and enlightenment.

On this occasion, Guruji taught Gurupaduka Puja and paid tribute to the sacred spiritual lineage of Sri Vidya gurus.

Later disciples congregated for Guru Mandala Puja. This ceremony was an immersive spiritual experience that amplified the sanctity of the occasion, fostering a deep sense of unity among the disciples.

The grand celebrations culminated with the Guru Homam, a sacred fire ceremony performed to invoke the blessings of the Gurus. This traditional ritual was a fitting conclusion to the Guru Purnima celebration, leaving the disciples with a profound sense of fulfilment and a deepened spiritual connection with the Gurus. Through these rituals, the disciples rekindled their spiritual bonds, expressing their unwavering commitment to the path Sri Guru Karunamaya and Gurus showed in our lineage.



## QUOTE OF THE MONTH

**Surrender is not defeat. It is the first step  
towards winning Divine Mother's grace.**

~ SRI GURU KARUNAMAYA



గुरुపాఠశాల

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