

GURUVANI

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June, 2025

Sri Vishvavasu Nama Samvatsaramu

Vishvavasu Jyeshtha - Ashadha

June 7th, Nirjala Ekadashi

Special Pravachanam
Varahi - "The embodiment of Shakti in removing enemies."



Pravachanam

With the sweetness of speech, Conquer the hearts and minds

Sri Vidya Temples

Sri Ekambareswarar Swamy Temple, Tamil Nadu

Questions & Answers

A "If everything is a reaction of the mind, then are pain and pleasure also just mental illusions? Do they truly exist? If so, how can one avoid pain?"

Experiences of Seekers

"A Disciple's Life in the Presence of the Guru – A Spiritual Experience"
- Sri Seshadri Anatha Narayanan
Children's Section
Krishna and the gift of golden garments - Smt. Indrani Yashoda Kompella

Sri Varahi Dhayana Slokam

**Mātar Vārāhi jāte tava charaṇa-sarojārchanam vā japam vā
Kartum śakto na chāham tad api cha sadaye mayyatastvām hi yāche |
Yas tvām damṣṭrā-śīthāgrām trinayana-lasithām chāru bhūdāra-vakthram
Mūrtim chitte vidhatte tadarī-gaṇa-vināśo 'sthu tasmin kṣaṇevai ||**

O Mother Varahi! I do not have the strength to worship your lotus feet or to chant your holy name. Yet, O compassionate one, I seek your refuge. Whoever remembers your form in their mind — with three eyes, sharp tusks like swords, and a beautiful face that can hold the Earth — their enemies are destroyed at that very moment.



Shri Gurubyo Namah | Shri Matre Namah ||



Contents

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In this Edition...



Cover Page Image Sri Varahi Devi	01
Meditation Sri Varahi Dhayana Slokam	02
Special Pravachanam Varahi - "The embodiment of Shakti in removing enemies."	04
Pravachanam With the sweetness of speech, Conquer the hearts and minds	07
Khadgamala 23rd Part – (Nitya Deities)	11
Sri Vidya Jnana Peetham Updates	16
Sri Vidya Temples Sri Ekambareswarar Swamy Temple Tamil Nadu	19
Questions & Answers A "If everything is a reaction of the mind, then are pain and pleasure also just mental illusions? Do they truly exist? If so, how can one avoid pain?"	25
Experiences of Seekers "A Disciple's Life in the Presence of the Guru – A Spiritual Experience" - Sri Seshadri Anatha Narayanan	28
Children's Section Krishna and the gift of golden garments. Smt. Indrani Yashoda Kompella	30
Daily Rituals at the Peetham	33
Shri Vidya Sadhana Classes	34
Festivals of the Month	35
Picture Gallery	36
Back Page Image Words of Treasure	39

Varahi

"The embodiment of
Shakti in removing
enemies."

Vārāhi Navarātri

From June 26th to July 4th

These nine days are very sacred for worshipping Mother Varahi and for honoring divine energy (Shakti).

During this time, if we do:

- ❖ Varahi mantra chanting,
 - ❖ food offerings (Naivedyam),
 - ❖ Varahi Pooja, Tarpana & Homam
 - ❖ night-time worship,
- we will receive the complete blessings of the Mother.

This period is very auspicious for:

- ❖ fulfilling desires,
- ❖ removing enemies,
- ❖ gaining protection and spiritual power.



Introduction to Vārāhī Devī

Vārāhī Devī is one of the most powerful and revered goddesses in Śākta, Śrī Vidyā, and Tantric traditions. She is the fifth among the Sapta Mātṛkās, known as Pañcamī, and is worshipped as a fierce yet compassionate form of the Divine Mother. Vārāhī is the feminine counterpart of Lord Varāha, the boar incarnation of Lord Viṣṇu, and is considered his śakti or energy. She is the embodiment of Dandanātha, the commander of the Divine Mother's army, and is also called Dandanāyikā, Rājamatā, Krodha Śakti, and Varāhī Ambā. Though her form may appear terrifying to the uninitiated, to the sādha she is a deeply protective and guiding force.

Iconography and Symbolism

Her iconography depicts her with the face of a boar and a body that is radiant, either crimson red or dark like a thundercloud, symbolizing fierce energy and spiritual authority. She is shown with four, six, or eight arms holding weapons such as the gada (mace), khadga (sword), pāśa (noose), daṇḍa (staff), and sometimes a skull cup. Her vāhana or vehicle is often a buffalo, signifying tamas (inertia) which she rides and controls. Occasionally, she is also seen on a lion. In some depictions, she is seated on a corpse or trampling a demon, showing her power to conquer ignorance and inner darkness.

Mantras and Benefits

The bīja mantra of Vārāhī is "gloum ", a powerful sound that destroys negativity and activates the protective force of the mantra. Her primary mantra is "eim gloum Vārāhyai Namaḥ." A Gayatri version exists: "Om Mahishadhvajayai Vidmahe Dandahastayai Dhimahi Tanno Varahi Prachodayat." Vārāhī is invoked for removing obstacles, gaining success in endeavors, defeating enemies, shielding from black magic, and ensuring victory in both material and spiritual goals. Her worship is also especially emphasized before undertaking high sādhanā or reciting texts like the Devī Mahatmyam or Śrī Cakra pūjā.

Role in Śrī Vidyā

In Śrī Vidyā tradition, Vārāhī plays a key role. She is the guardian of the southern direction and resides in the sixth āvaraṇa (enclosure) of the Śrīcakra. She is seen as the commander of

Śrī Lalitā Tripurasundarī's armies and is the dynamic force behind the execution of divine will in the world. She is the personification of mantra chaitanya — the living force of the mantra.

Her Forms

Vārāhī manifests in different forms depending on the spiritual level and needs of the devotee. She can appear as Swapna Vārāhī (the dream form), Nitya Vārāhī (eternal form), Ugra Vārāhī (fierce form), Saumya Vārāhī (mild form), Matsya Vārāhī (a rare esoteric form combining fish and boar features), and Rājamatā (royal mother form). Each of these is invoked under different circumstances for specific spiritual or worldly benefits.

Rituals and Worship Practices

Worship of Vārāhī is traditionally performed at night, particularly during Aṣṭamī, Navamī, or Chaturdaśī tithis. Amāvāsyā is also considered especially potent. Fridays and Tuesdays are ideal for her pūjā. Offerings include red flowers (especially hibiscus), jaggery-based sweets, red rice, and fruits. Ghee lamps or red lamps are lit in her honor. In more esoteric or tantric forms of worship, symbolic bali or offerings may be made as per tradition, under guidance of a guru. Her kavacham (armor hymn), aṣṭottara (108 names), and stotras are recited as part of pūjā. Some devotees report visions of her in dreams, offering protection, guidance, or warnings during spiritual crises or transitions.

Role in Tantra and Left-Hand Path

In the left-hand path (Vāmācāra) of tantra, Vārāhī is regarded as a secretive and potent deity. She is one of the 64 Yoginīs and acts as their leader in many traditions. Her sādhanā is used to overcome black magic, psychic attacks, and hidden enemies. She governs the Ajñā chakra in some systems and helps awaken subtle spiritual vision. However, Vārāhī sādhanā is not to be undertaken lightly. It must be done only after proper initiation (dīkṣā) from a competent guru and with mental purity, discipline, and śuddha bhakti.

Blessings and Spiritual Power

The benefits of worshipping Vārāhī are manifold. She offers powerful protection from both external and internal threats, helps in achieving one's righteous desires, brings

mental clarity, courage, and strength, and enhances spiritual awareness. She strengthens one's willpower, clears mental confusion, and blesses the sādḥaka with intuitive understanding. Through her grace, even obstacles that seem insurmountable are dissolved effortlessly. She removes tamas (lethargy), awakens the fire of aspiration, and leads the aspirant toward both material accomplishment and mokṣa.

Temples and Pilgrimage Sites

Temples dedicated to her are rare but powerful. In Varanasi there is paatala vaarahi and in Chaurasi, Odisha, there is an ancient temple of Vārāhī. In South India, she is worshipped in Kumbakonam, Tiruchengode, and Devipuram (in Andhra Pradesh). Devipuram, in particular, is a Śrīcakra-based temple complex where Vārāhī is worshipped as part of the inner śaktis. Some private temples and advanced upāsakas invoke her in secrecy due to her mystical power.

Dreams and Inner Vision

Vārāhī also plays a role in dream and inner yoga. For sādḥakas undergoing deep internal transformation, she may appear in subtle visions or as symbolic messages during sleep. Seeing Vārāhī in a dream may be a sign of divine testing, protection, or invitation to higher sādḥana. It is said that she walks with the sādḥaka through darkness, not to avoid it, but to empower the journey through it.

The Living Force Behind Devotion

Ultimately, Vārāhī is not just a deity but a living presence, a flame of spiritual will. In Śrī Vidyā it is often said that even the blessings of Lalitā Tripurasundarī remain dormant without the grace of Vārāhī. She is the one who gives legs to our intentions, the śakti who propels sankalpa into siddhi, thought into manifestation. Her worship is an invocation of inner authority, fearless movement, and divine protection. Through her, the sādḥaka rises from mere existence to spiritual sovereignty. When approached with purity, humility, and dedication, Vārāhī acts swiftly and powerfully. She breaks illusions, grants boons, and transforms the sincere devotee into a radiant force of dharma. She is the Mother General of the Divine Order, and with her behind you, no darkness can remain.

“

Varahi Devi is considered an important deity in the Sri Vidya tradition.

Sri Vidya is one of the most sacred and profound paths of worship within the Shakti Peetha practices.

In this tradition, Varahi Devi is believed to be the guardian of the southern direction. She is said to reside in the sixth enclosure (āvaraṇa) of the Śrī Chakra.

Varahi Devi is regarded as the divine commander of Goddess Lalita Tripurasundari's army.**

Through her, knowledge is transformed into action — meaning, the soul's will (sankalpa) turns into successful accomplishment (siddhi). In Sri Vidya sadhana, worship of Varahi Devi brings many benefits to the practitioner, such as destruction of enemies, protection, and victory.

In the Tantric path, Varahi Devi is also known as the leader of the 64 Yoginis.

Her energy must be approached with discipline and only with the blessings and guidance of a qualified guru.

In this way, Varahi Devi holds a vital and spiritually significant role in the Sri Vidya tradition.

”

With the sweetness of speech, Conquer the hearts and minds

“ If our words are gentle and our heart is calm, every relationship will move in a good direction. We should move forward with love, not with argument. Listening is also a great quality. When there is love behind every word, every relationship becomes divine. ”



Sri Matre Namaha

The term relationship holds profound importance in the life of every individual. From the moment one is born, one is bound by the sacred relationship with the mother.

Fortuitously, at that stage, there exists no condition, no doubt, and no need for validation. It is pure consciousness—untainted and perfect. As life progresses, one comes to form relationships at various levels—with family, siblings, relatives, and parents.

Yet, we remain unaware of the underlying dynamics. Not all relationships are equal. This inequality arises from the judgments passed by the mind—a process that is not necessarily warranted.

We begin evaluating others—this is considered acceptable within the familial context, as someone will eventually make adjustments. Should they not, it may result in minor disputes.

Yet, someone will inevitably remark, “After all, it is family, we must adjust,” and thus, no significant harm is incurred from misunderstandings.

However, challenges begin to manifest when we step outside this circle—into colleges and universities.

There, it becomes imperative to cultivate and maintain cordial relations with professors, lecturers, peers, and fellow students. Failure to do so can impact one’s concentration adversely.

As we proceed further into the professional realm—what we term the team—relationship-building becomes even more vital. It directly influences the success of one’s career and plays a pivotal role in establishing a firm footing in the professional domain.

Indeed, teamwork has always been with us, from the beginning. Yet, we seldom gave it due attention.

Teamwork, though innate to our lives, comes to the forefront in office environments. And it is upon this theme—maintaining harmonious relations with team members irrespective of their behaviour or agreement with us—that we focus today.

As extolled in the Indian Shastras (scriptures):

Yā Devī Sarvabhūteṣu Vṛttirūpeṇa Saṁsthitā

Namastasyai Namastasyai Namastasyai Namō Namaḥ

This verse affirms that in every religion—be it Hinduism, Christianity, or Islam—the message is uniform: whatever one does—be it working at an office or repairing a television—when done with focus and sincerity, becomes an act of Yoga. That itself becomes divinity.

With that understanding, it becomes our duty to perform our role within a team with utmost diligence.

What, then, causes the disruption of relationships? Numerous factors may be involved—perhaps their words displease us, or they often contradict our views. Communication issues also contribute.

Drawing upon four decades of experience wherein I've had to meet and interact with countless individuals, I can say this: each person has their own set of priorities. Some may like me, others may not. Some may even openly express their dislike.

Yet, as a guru, a leader, a human being, and a socially responsible individual, I must continue to maintain these relationships—at least to a moderate extent.

Here are some practical illustrations that may aid you in this endeavour.

To begin with, when someone engages in argument—an interaction wherein two or more individuals persistently disagree over a single point—it is acceptable, provided communication remains respectful.

Indeed, effective communication may even yield productive dialogue and foster insights that would not have emerged in solitary contemplation. It opens a broader view.

However, problems arise when another's words do not align with our preconceived notions. Our spontaneous reaction is often abrupt: "No! I don't agree."

This is an expression of Tamasika energy—a lower vibrational force—which provokes a similar Tamasika response from the other. Their ego is wounded. Before we know it, the discussion derails, and we find ourselves arguing over irrelevant matters.

Thus, the first principle when someone expresses a view contrary to our belief is this: Listen—truly listen—before speaking.

More often than not, we interrupt and force our opinion prematurely.

Listening, as emphasized in the Narada Bhakti Sutra "Shravanam Kirtanam"—is the first spiritual discipline.

Even within the mother's womb, whether we realize it or not, we were listeners. We were trained for nine months by an unknown divine force—call it God—to listen.

But once we were born and cried our first cry, we began to speak—and from that moment, we ceased listening and only spoke—often interrupting others.

Hence, when confronted with disagreement, allow the other to complete their thoughts. Wait until the speaker has paused for at least eight seconds before responding.

This gives them the satisfaction that they have been heard. And in truth, most people desire to be listened to—not advised.

When their silence arrives, begin your response with these golden words: “What you say may be correct.”

Such words soothe the ego and affirm their dignity: “Yes, that is exactly what I meant.”

Continue: “If I were in your position, I might think similarly. There is nothing wrong in your viewpoint.”

Then gently present your own perspective in the softest and most respectful manner: “With my limited understanding and based on what I have experienced, I feel there might be another way of viewing the issue.”

This keeps the discussion anchored on the issue, rather than allowing it to veer off.

Remember—each individual is right in their own context, according to their mindset and environment.

You, too, are right within your circumstances. The two worldviews rarely overlap fully—but they may intersect. And it is within this intersection—the overlapping zone—that productive engagement is possible.

That space of synergy, where one agrees to disagree respectfully, must be nurtured.

Seek that zone. Begin your dialogue thus: “What you say may be correct. If I were in your position, I’d think just like you. In fact, I admire your patience in explaining it at length. Thank you.”

This expression of gratitude encourages positive communication.

Furthermore, when you speak, adopt a slow pace. Pause between words. Allow gaps between sentences.

The Shastras describe four stages of speech: Para, Pashyanti, Madhyama, and Vaikhari. Once speech becomes Vaikhari—the spoken word—it is irreversible.

Only remorse remains, should the words be harsh.

Control, therefore, lies in the earlier stages: Pashyanti and Madhyama. By pausing as you speak, you retain dominion over your words.

Such speech has power, calmness, and a soothing effect upon the listener.

Conversely, fast-paced speech forces the listener’s mind to accelerate, inducing stress. In our anxiety, we hasten. The listener, in attempting to keep up, grows frustrated.

Misunderstanding arises.

And then we lament: “No one understands me.”

But in truth, it is our responsibility to be understood—by speaking slowly, with clarity, and allowing time for assimilation.

Should the other person interrupt, withdraw.

Retreat is not defeat.

Even the cheetah withdraws before it leaps upon its prey. Similarly, your pause readies you for a balanced response.

Allowing the other to interrupt satisfies their ego. And through this silent tolerance, you teach them something profound. They will learn that you patiently endured interruption and still gave them space.

Thus, teaching occurs in silence.

Victory lies not in argument, but in winning hearts—through peace, forbearance, and principled

conduct.

In teamwork, you must serve as a role model. Others will be drawn to maintain relationships with you—not for your knowledge—but for the calm, composed, and loving manner in which you express it.

Such qualities fortify the spirit of teamwork.

Sri Vidya offers numerous insights such as these. It is not merely a compilation of rituals and mantras.

Training in Sri Vidya awakens the latent power within. Every being is divine—that is why our sages



Yathā śi ya, tathā guru

Arjuna – Sri Krishna

Sri Krishna had long walked alongside Arjuna as a dear friend and companion. Yet, it was only on the battlefield—when Arjuna was overwhelmed by fear, confusion, and a deep yearning to understand—that he truly became ready to listen with full attention and surrender. At that moment, Krishna transformed from a friend into a Guru and imparted the timeless wisdom of the Bhagavad Gita.

Only when Arjuna became a disciple, did Krishna reveal Himself as the **Guru**.

Simple meaning:

“When the mind is truly ready to learn, the Guru appears.”





Sri Devi Khadgamala

Part 23



Sri Devi Khadgamala

Part 23

Kalyāṇa Devamayī—The Goddess of Auspicious Union

We now enter the luminous presence of Kalyāṇa Devamayī—She who bestows the highest form of union. The word kalyāṇa transcends mere matrimonial connotation; it signifies sacred convergence, the harmonious blending of distinct identities into a divine unity.

Is a wedding merely the tying of the maṅgala sūtra? Far from it. In the Vedic tradition, jeera and jaggery—symbolizing the masculine and feminine principles—are kept apart until the ordained muhūrta. At that sacred hour, they are brought together without even the aid of water. Their union itself creates a sweet, indivisible essence. That is kalyāṇa—the alchemy of sacred togetherness.

Before this union, the bride and groom exist as separate beings—each with their own identities and karmic trajectories. But at the moment of vivāha, they dissolve into a singular rhythm, like rāga merging into saṅgīta, or the earth blending seamlessly with the vast sky. This sacred absorption is kalyāṇa.

In the spiritual dimension, kalyāṇa is the moment when the jīva's awareness merges—not by renunciation, but through intimate integration—with the universe. It is union, not isolation, that liberates. That is why even Lord Rāma is called Kalyāṇa Rāma. A spiritual marriage can occur within—without another, when one's inner attributes awaken and unite with the Self. Then arises nitya kalyāṇam—a daily celebration of divine union within. The seeker becomes a celebrity of the inner cosmos—a radiant presence celebrated by devas.

From this space of inner marriage, we now enter into the realm of the kalyāṇa guṇas—the auspicious, elevating virtues.

Śānti (Peace and Stability)

The first is śānti—not a passive peace, but an unwavering spiritual resolve. To walk a path with firmness, without swaying between systems out of insecurity or attraction, is true śānti. Steadfastness arises only from dṛḍhatā (firmness of will) and bhakti (devotion born of surrender).

Dayā (Compassion)

Next flows dayā—compassion, vast and gentle like the heart of the Divine Mother. It is the fragrance of a heart that never thinks ill of others. This is India's greatness—our prayers have never been selfish. Even in distress, our hearts cry: lokāḥ samastāḥ sukhino bhavantu. This is samatva—oneness that transcends all divisions. Such vision is a kalyāṇa guṇa.

Aiśvarya (Divine Wealth)

Then arises aiśvarya—not material affluence, but the majesty of realization. True aiśvarya is the inner opulence that manifests after transcending the aṣṭa pāśas—the eight fetters like fear, shame, pride, and attachment. One who has crossed these becomes truly majestic.

Śīlatva (Noble Character)

Above all is śīlatva—nobility of inner being. It is not merely good conduct, but the fragrance of spiritual maturity that radiates as an unseen aura. Those who are drawn to you are responding to the radiance of guṇamayi sattā—the power of embodied virtue.

This is why Lord Venkateśvara is offered nitya kalyāṇam—a divine marriage every single day. He is ever-united with Śrī. The ritual is not for Him—it is for us, the seekers. A reminder: each day is a call to realign ourselves with the divine.

Śaraṇāgati (Surrender)

The essence of any true union—be it marriage or yoga—is śaraṇāgati. Surrender is possible only

when ahaṅkāra (ego) melts into citta śuddhi (purity of mind). Without this, no ritual can touch the soul.

The key is to act without clinging. To be the divine dūtā—the messenger—like the old telegram postman. He delivered both good news and bad, but remained untouched. Likewise, we are to become nimittamātras—divine instruments of Her will.

Pray to Iśāna, the Divine Dispatcher, saying, “Use me as Thy messenger, to bring healing where there is sorrow, light where there is shadow.”

Āyuh (Life)

What is life but vibrant awareness in every breath? Every time the Divine Name dances on your tongue, you awaken. True life is not mere survival, but unbroken remembrance—smṛti yajña. We die a thousand tiny deaths through anger, fear, and forgetfulness. But through awareness, we are reborn each moment.

Ārogya (Health)

True health is threefold: physical, through disciplined living; mental, through focused japa; and spiritual, through kṣamā—the patient endurance of life’s dualities.

Sarvatra Darśana (Seeing the Divine Everywhere)

To love God is to see Him in all. Even the ant crawling beneath your feet is Viṣṇu. The real ārādhana is not in temples, but in the reverence of all that lives. Yat kiñcit jagat sañcāram tad devasya svarūpakam.

Pragati (Progress)

Progress is not measured by milestones but by mindfulness. To dwell fully in the present is the greatest evolution. Like the breath that is ever-renewing, so too is your inner journey.

Putratva (Divine Offspring)

Putra is not mere progeny. A pig can have many. True putratva is when you feel the world is your child. Your ahaṅkāra dissolves, and jagat becomes your kula.

Dhana (Wealth)

True wealth is dāna—the creative generosity of the soul. This is inexhaustible and multiplies with sharing. It is the treasure that neither moth nor time can erode.

Āntarīkṣa Sthiti (Inner Stillness)

This inner sky is the untouched Self. From here arises jaya—not conquest over others, but self-mastery over the senses. This is the glory described in aṣṭaiśvarya—the eight divine treasures.

Kīrti (Fame)

Finally, kīrti—not fleeting applause, but the silent blessing of being remembered as a light in the lives of others. Real fame is when your name echoes not in the market, but in the hearts of those uplifted by your presence.

From Jaḍa to Ratna – The Soul’s Journey

After death, if karma so dictates, the jīva may enter jaḍa sthiti—an inert, stone-like state. Yet, even from this, the longing for rise may transform it into a śilā—a temple step. From there, perhaps into a sacred tree—pippala or vaṭa. Then into Garuḍa, a cow, and finally, a human.

If born on Bhārata Bhūmi and awakened to dharma, the soul becomes a ratna—a gem among beings. But every gem is tested. Just as diamonds face friction and fire in the jeweler’s hands, the sādha is

refined through life's trials.

Kabīr, Tulasīdās, Sūradās—they had nothing, yet they had everything: constant smaraṇa, divine remembrance.

Rāmatva – Bliss through Compassion

Who brings joy to others is called Rāma. His very name means bliss. To embody Rāmatva is to delight in others' happiness. This is karuṇā blossoming into maitrī—universal friendship.

Only when these guṇas awaken do we become worthy to step into the Śrīcakra—where 102 deities dwell in 9 āvaraṇas. The worship begins not in ritual, but in the refinement of being.

Vasudevamayi – She Who Permeates All

Among all divine manifestations, Vasudevamayi is the most expansive. She is not confined to a form—She is the all-pervading essence, the divine substance of existence itself. In Her, every noble attribute reaches its culmination—rūpa, śakti, jñāna, prema, tejas—beauty, power, wisdom, love, and radiance.

In the seeker's ascent through the chakras, each level is a sanctum, each awakening a new flame. But even if one reaches the Ajñā chakra, the yearning persists: “There is yet one more peak—Sahasrāra.” Even while dwelling on earth, the soul dreams of Kailāsa and Vaikuṇṭha. We may not know their location, yet the soul intuitively reaches for that celestial splendor.

This is the way of supremacy in sādhanā—not prideful, but aspirational. The path shown by saints—Kabīr, Tulasīdās, Sūradās, Ramana—is not to be admired from afar, but followed with inner intensity. This is the promise of Lalitā Sahasranāma:

śrī-mātā, śrī-mahā-rājñī, śrīmat-simhāsan-eśvarī

She is the Mother, the Sovereign Empress, the One enthroned in supreme glory.

Through her grace, the sādhanā rises from mortal limitation to divine identity—śiva-śakti-aikya-rūpiṇī—becoming one with Her very being.

Such is the grace of Vasudevamayi—She who leads the soul to supremacy, not by outward conquest, but by inward awakening.

Ratnadevamayi – The Gem of Consciousness

Then dawns the vision of Ratnadevamayi—She whose being is precious like a divine jewel. What are ratnas but the crystallized purity of the earth, pressed through fire and time, shining with inner light?

These sacred gems adorn crowns of kings, divine diadems, and sacred icons. Chandrasekhara, Kulasekhara, Kularatna—even their names sparkle with this symbol of excellence.

The sādhanā too, through tapas and grace, is transformed into a Ratnadeva—a gem of humanity, a Paramahansa, soaring above mundane existence like a swan upon the sacred waters. Most beings are bound to the dust of material thought; they do not fly. But the Ratnadevamayi upāsaka is destined to ascend like Garuḍa, to dwell among the liberated.

This is the state hinted in the name Samanādhika-varjitā—She who allows none to equal Her, yet lifts the devotee to Her own plane.

Rāmanandamayi – She Who Is Bliss Through Union

In Her form as Rāmanandamayi, She is the bliss that arises from divine union. Not the fleeting union of desires, but the sacred fusion of the soul with the cosmic rhythm. This is ananda, beyond the duality of gain and loss.

When desires drop away—along with the pride of fulfillment and the pain of denial—what remains is pure joy. This is the bliss of Rāma—not a name, but a state of being. To be in union with creation is Rāmananda. To merge with the Self is Brahmānanda. In truth, they are not different. Only the illusion of embodiment separates them.

As the sādḥaka steps into the first āvaraṇa of the Śrīcakra, they symbolically walk into their own sacred body, their śakti-pīṭha. The outermost circuit of the yantra holds ten deities—siddhi devatās. These are the gateways of awakening, the subtle powers that begin to unfold as one chants the thousand names of the Goddess.

At first, the sādḥaka feels a surge—"I have acquired something extraordinary." But these siddhis were never alien; they were always within. The divine practice simply uncovered what was hidden.

To be truly human is already supernatural—because most forget how to be fully human. When we begin to behave with awareness, integrity, and compassion—that alone is alaukika (beyond the ordinary). That alone is divine.



"Khadgam" (sword) symbolizes the Sword of Knowledge — it removes impurities such as ignorance, fear, and sorrow.

"Mala" (garland) refers to the chanting of divine names in a sequence, like a garland of pearls.

This practice enhances wisdom, peace, and courage,
and cleanses us of inner impurities like ignorance and fear.
It is a divine path that blends devotion, meditation, and knowledge.

When recited daily with sincerity, the complete grace of the Devi is bestowed.



Kancheepuram Jnana Peetham Updates

The temporary shed of size 120' x 40' is completed

Fixing of fans and lights and exhaust fans is also completed

The horticultural contract is yet to be finalised .

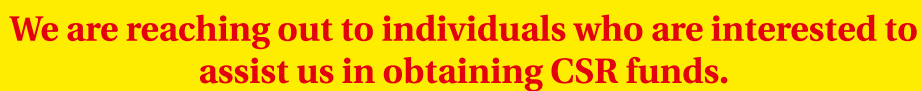
Three toilet blocks along with wash basins and fixtures and water supply have been completed

Temporary water supply arrangement, and toilet and sewage treatment have been arranged

Vancha kalpa Ganapathi homa is planned to be conducted on a daily basis in the temporary shed from next week and will be continued till the permanent peetham is completed.

The master plan is FINALISED for first phase after discussion with technical experts and in the first phase, it is planned to fill the peetham area with earth and level, it and construct the Peetham and ground floor of the apartments ,two cottages, Public toilet ,ground floor of servants Quarters and also complete the water supply and drainage and electrical work like fixing of transformer.

Application for reclassification of land building construction permission is almost completed



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

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





Sri Ekambareswarar Swamy Temple

Tamil Nadu

The Sri Ekambareswarar Temple in Kanchipuram, Tamil Nadu, is a large, ancient Hindu temple dedicated to Lord Shiva, specifically worshipped as Ekambareswarar. It's considered one of the oldest and largest temple complexes in India, spanning 25 acres and believed to be in existence since 600 CE. It was originally built by Pallavas and expanded by Cholas and Vijayanagar Kings.

The temple is famous for its Dravidian architecture, including massive gateway towers (gopurams), and is one of the Pancha Bhoota Sthalas, associated with the element of Earth. The temple Tower (Rajagopuram) has 11 stories, over 190 feet high – one of the tallest in South India.

EPICAL AND HISTORICAL SIGNIFICANCE

1. Epical Significance (Puranic legends):

- According to Shiva Purana, Parvati performed tapas (penance) under a mango tree (Ekamba = One Mango Tree) to reunite with Lord Shiva. She fashioned a Shiva Lingam from sand, worshipping it on the banks of River Kampa. Lord Shiva tested her devotion by creating floods and fire. Parvati embraced the Linga to protect it — hence the Linga here is slightly leaning, showing Her embrace.

- Finally, Shiva appeared and married her at this sacred spot — symbolizing divine union. The sanctum thus has the Prithvi (Earth) Lingam, revered for its powerful energy.

The 3500-year-old mango tree in the inner prakaram is believed to bear four types of mangoes (one on each branch representing the 4 Vedas).

Chandra performed penance here – crescent moon on the Linga symbolizes it

2. Historical Significance:

- Initial structure by Pallavas (6th–7th century CE)



Expanded and added several mandapams and shrines (9th–12th century) Krishna Deva Raya built the grand 1000-pillared hall, added gopurams and extended the temple complex

•Revered in the hymns of Tirugnana Sambandar, Appar, and Sundarar (Tevaram)

UNIQUE FEATURES

Mango Tree 3500+ years old, 4 branches yielding 4 different tastes of mangoes

Prithvi Lingam One of the 5 elements (Pancha Bhoota Sthalams) representing Earth

Massive Complex Spans 25 acres, one of the largest temple complexes in India

Lingam from Sand The main Linga (Prithvi Lingam) is made of sand – not touched with water directly

1000 Pillar Hall Richly sculpted stone pillars in Vijayanagara style

Tallest Gopuram 11-tier Rajagopuram stands 192 feet tall

Temple Tank "Shivaganga Theertham" – sacred tank where rituals are performed

BENEFITS OF VISITING EKAMBARESWARAR TEMPLE

1. **Spiritual Upliftment** – One of the holiest Shiva shrines in India
2. **Fulfilment of Marriage Desires** – Parvati performed penance here for Shiva; hence devotees seek blessings for marriage
3. **Healing of Earth-related Doshas** – As this is Prithvi Sthalam, it is said to help balance ailments caused by earthly elements (e.g., arthritis, infertility)
4. **Remedy for Navagraha Dosha** – The temple is said to be powerful in reducing planetary afflictions
5. **Moksha Prapti** – Praying to Ekambareswara ensures liberation of the soul
6. **Removes Obstacles** – For students, professionals, and those starting new ventures

DAILY PUJAS & TIMINGS

Temple Timings

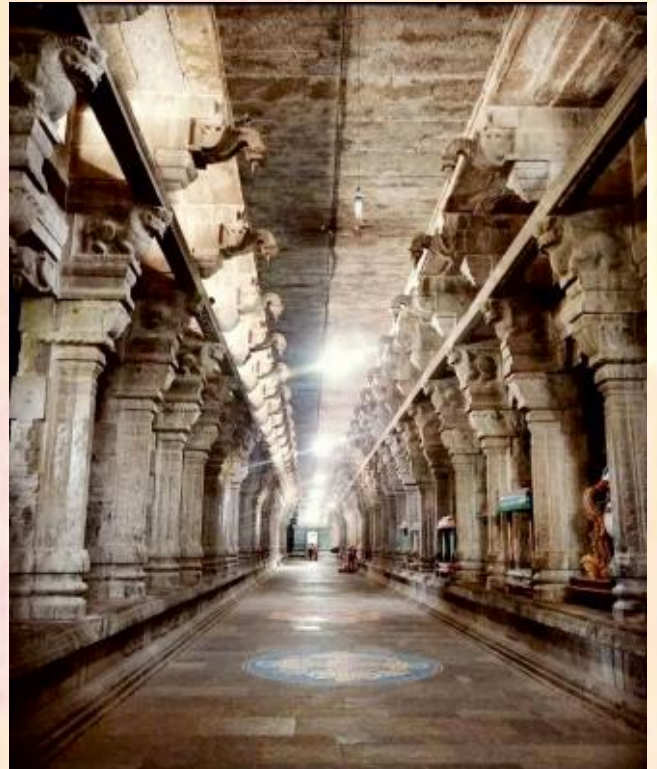
- Morning: 6:00 AM – 12:30 PM
- Evening: 4:00 PM – 8:30 PM

Daily Pujas (approximate timing)

Ushakala Puja 6:00 AM

Kalasanthi Puja 7:30 AM

Uchikala Puja 12:00 Noon



Sayaratchai Puja 5:00 PM

Irاندام Kala Puja 6:30 PM

Artha Jama Puja 8:00 PM

Special abhishekams are performed without touching the sand Lingam directly — only arghyam and flowers are used. Only milk and ghee are poured in a ceremonial manner.

MAJOR FESTIVALS CELEBRATED

Festival Description

Panguni Uthiram (Mar–Apr) Grand Brahmotsavam, marriage of Shiva-Parvati celebrated elaborately

Maha Shivaratri All-night vigil and puja for Lord Shiva

Pradosham Bi-monthly Shiva worship on Trayodashi day

Thiruvadira Celebrates Shiva as cosmic dancer

Vinayaka Chaturthi Special rituals for Lord Ganesha in the temple complex

PARIHARA PUJAS AT EKAMBARESWARAR TEMPLE, KANCHIPURAM

1. Marriage Delay Parihara Puja (Vivaha Dosha Nivarana)

- Purpose: To remove obstacles in marriage proposals, delay in alliances, or compatibility issues.

- Parihara:

- Worship of Elavarkuzhali Amman (Parvati)

- Offer mangal sutra, blouse piece, turmeric, bangles

- Tie a sacred thread on the ancient Mango Tree (Sthala Vriksham)

- Archana to Shiva-Parvati with special sankalpam for marriage

- Best Days: Fridays, Panguni Uthiram, Full Moon (Pournami)

Recommended Frequency: 3 consecutive Fridays or monthly until marriage confirmed

2. Prithvi Dosha Parihara (Earth Element Imbalance)

- Purpose: Helps with physical health, fertility, Vastu issues, land litigation, and emotional grounding

- Parihara:

- Abhishekam to Prithvi Lingam with ghee, milk, honey (only symbolic – done by priests using copper kavacham over the sand Lingam)

- Bhoomi Pooja in temple premises

- Circumambulation (pradakshinam) around Mango Tree and Shiva Ganga tank

- Best Days: Monday, Amavasya, Shani Trayodashi

Materials Used: Bilva leaves, rice flour lamp (maa vilakku), sandal paste

3. Navagraha & Sani Dosha Parihara

- Purpose: Relief from Saturn affliction, Sade Sati, or Janma Shani effects

- Parihara:

- Archana to Lord Shiva with black sesame oil, gingelly seeds
- Offer lamp with sesame oil at Navagraha shrine in temple
- Lighting ghee lamps near Chandikeswarar and Dakshinamurthy shrines
- Best Days: Saturdays, especially during Pradosham

Lamp Seva: Light 9 lamps for 9 Grahas, 1 for Shiva, 1 for Nandi = 11 total

4. Runa Vimochana (Debt Relief) Puja

- Purpose: Removal of karmic or financial debts and burdens
- Parihara:
- Special Archana to Lord Shiva with dry coconut, vilvam, and akshata
- Offer Tulsi garland and chant Runa Vimochana Stotram
- Optional: Do annadanam in temple premises after puja
- Best Days: Mondays, Chaturdashi, Amavasya

Repeat: 11 Mondays or 3 Pradoshams

5. Pithru Dosha Nivarana (Ancestral Curse Remedy)

- Purpose: To remove ancestral karma, unfulfilled rituals, or pitru dosha
- Parihara:
- Offer Tarpanam and Til Homam (by authorized priest outside temple in Kanchipuram)
- Do Shraddha rituals at temple tank (Shiva Ganga Theertham)
- Archana to Chandikeswarar – the divine accountant
- Best Days: Amavasya, Mahalaya Paksha, Aadi Amavasya

Additional Tip: Donate white cloth, black sesame, and rice

6. Sarpa Dosha Nivarana

- Though not a dedicated temple for snake doshas, Shiva worship itself is a powerful remedy.
- Perform Rahu-Ketu Parihara archana (practiced in nearby temples too)
- Offer milk at Shiva Ganga tank symbolic of anointing Naga devata
- Best Days: Rahu Kalam, Aslesha Nakshatra day, Amavasya

7. Chandra Dosha & Mental Peace Pooja

• Lord Shiva is known as Chandramouli — moon on His head. Those suffering from anxiety, depression, or Chandra afflictions benefit from:

- Abhishekam with white lotus, raw milk, sandal
- Offer curd rice, white cloth, and jasmine flowers

Best Days: Mondays, Full Moon days (Pournami)

Recommended for: Emotional healing, mental illness, memory loss

HOW TO REACH EKAMBARESWARAR TEMPLE

- By Air: Nearest airport is Chennai (approx. 75 km)

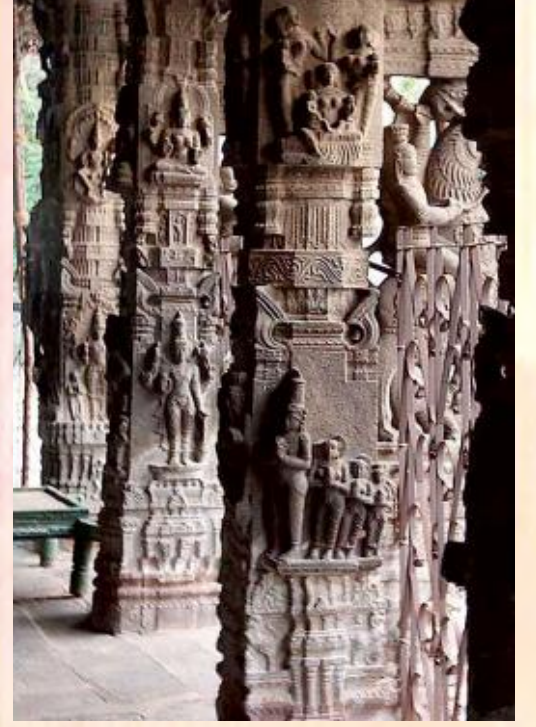
- By Train: Kanchipuram Railway Station is about 2 km away
- By Road: Well-connected by buses from Chennai, Vellore, Tiruvannamalai, etc.

Contact Details:

Arulmigu Ekambaranathar Temple
Ekambaranathar Sannathi Street,
Kancheepuram,
Kancheepuram - 631502.

Phone Number : 96292-93020

Email : srikanchiekambaranathar@gmail.com

**PLEASE KEEP THE FOLLOWING IN MIND
WHILE VISITING THE TEMPLE**

- Dress conservatively (traditional attire preferred)
- Visit early morning or during sunset for peaceful darshan
- Don't miss the ancient Mango Tree, Kamakshi Amman Shrine, and inner prakaram sculptures



Sri Ekambareswarar Swamy Temple in Kanchipuram is revered as the Prithvi Lingam Sthalam, one of the five sacred Pancha Bhoota Kshetras, where Lord Shiva is worshipped in the form of Earth (Prithvi). At this holy site, Shiva is venerated as the embodiment of stability and groundedness.

According to ancient purāṇas, Goddess Pārvaṭī Devi herself crafted a Shiva Lingam out of sacred earth and worshipped Lord Shiva here with intense austerity and fasting. Pleased by her devotion, Lord Shiva granted her His divine presence. This act of penance by the Divine Mother serves as a great inspiration to all sādhakas (spiritual aspirants).

The temple stands as a witness to the penances of many rishis, siddhas, and celestial beings. Practising dhyāna (meditation), japa (mantra repetition), and tapas (austerity) in this sacred space is believed to be especially powerful due to the stabilising effect of the Earth element. The spiritual vibrations of the kṣetram help the sādhaika attain mental steadiness and open the path to divine realisation (Bhagavat-sākṣātkāra).

Thus, Kanchipuram's Ekambareswarar Temple is not only a magnificent architectural marvel but a profound center of spiritual energy and inner transformation.

“If everything is a reaction of the mind, then are pain and pleasure also just mental illusions? Do they truly exist? If so, how can one avoid pain?”

You must understand this eternal principle:

"Manayeva kārāṇaṁ manuṣyāṇāṁ bandha-mokṣayoḥ"

— The mind alone is the cause of both bondage and liberation.

The moment you observe your own mind with awareness; you begin to free yourself from the countless sufferings it unknowingly generates. Pain and pleasure do not come from outside; they are the projections of your own saguna (attribute-filled) mind. Your true Self is nirguṇa—beyond all attributes, untouched by dualities. But the mind, being immersed in qualities, creates a world full of opposites—form and formlessness, joy and sorrow, gain and loss, praise and blame. These are not realities. They are shadows cast by the mind.

Of course, the thoughts themselves arise from the Divine Mother—this is a higher truth. But for now, know this clearly: your mind is the source of your pain and pleasure.

So how do you transcend pain? First, observe what happens when your mind becomes pure. It merges into the Self and begins to focus inward. When your mind is calm and childlike, it reflects the Divine. Think of how a baby behaves—no anger, no ownership, no prejudice. It smiles at everyone. Go back and reflect: when did you first feel anger? When did you start liking some people and disliking others? When did you first experience emotional pain caused by someone else?

Retrace your life—not to reopen wounds, but to rediscover the purity that was once yours. Before anger, before desire, before expectations—there was a time when you were content with just a smile from your mother, the comfort of her arms, and the warmth of her milk. That was your true Self. That is pure consciousness. And when you meditate upon that Self, even a drop of your own inner bliss merges into the infinite bliss of Brahman. This is the state called Svātmanānda-lavībhoota-brahmānanda-dhyānam.

Whenever pain arises, observe your mind. Ask why it is agitated. In the Durga Saptashati, both a King and a Merchant are suffering. The King, though he escaped death, still mourns his lost kingdom. The Merchant, though betrayed by his family, continues to worry about their welfare. Each one is stuck in their own web of pain. The King then asks the Rishi a profound question:

“Dṛṣṭa-doṣe’pi viṣaye mamatvaṁ, kṛṣṭa-mānasaḥ?”

Why does the mind, even knowing that something causes pain, still get attached to it and suffer?

And the Rishi replies:

“Jñānināmapī cetāṁsi devī bhagavatī hi sā

Balādākṛṣya mohāya mahāmāyā prayacchati”

—Even the minds of the wise are drawn into delusion by the force of Mahāmāyā. That is Her power.

So don't blame yourself. But also, don't indulge in pain. My Guru once gave a beautiful example: if your toe is hurting, shift your attention to your thumb—it's fine. This is the diversion technique. When you focus only on what is hurting, pain amplifies. But when you look at what's working, you begin to heal.

Look at your life—almost everything you want to do, you are already doing. You wake up, you breathe, you eat, you listen, you move your hands—so many actions happen effortlessly. There are those who cannot even do that. So should you not focus on what is functioning, what is blessed, what is whole?

Even when health issues arise, remind yourself that a large part of your body is still healthy. The breath still flows. Consciousness is still alive. Gratitude is the first doorway to joy. Pain might arise because of past karma—but if you don't cling to it, it will pass. When you hold on to it, you accumulate what my Guru called “bonus karma”—self-inflicted suffering.

So even if there is pain in one area of your life, search for the portion that is still joy. Everyone has at least one corner of joy. Focus there.

Remind yourself: “I am still breathing. That means I still have a chance—to rise, to rebuild, to realize.” Even the final moment of death offers a chance for liberation. “Prāṇa-prayāṇe nārāyaṇa-smaraṇa-mātreṇa punarjanma na vidyate.”

So while you live, work on your pain—not by resisting it, but by transcending it.

Look at Prahlāda. He was tortured by his father Hiraṇyakaśipu—thrown from mountains, poisoned, tormented. Yet he simply repeated, “Nārāyaṇa, Hari Nārāyaṇa, Govinda, Ānanda Nārāyaṇa.” That sound gave him bliss greater than the pain. He didn't ask, “Why me?” He didn't question God. He didn't complain. Instead, he transformed suffering into devotion.

So can you.

If you know music, sing. If you know dance, dance. If you have devotion, chant. Take refuge in nāma-smaraṇa. Even a single divine name can silence the noise of the world.

Once, a woman from the U.S. told me her married life was unbearable and she didn't want to live. I told her, “You are beautiful. You know how to apply makeup. So sit before the mirror. Dress up as if you're going to a grand celebration. Wear your best saree. Adorn yourself. Enjoy that moment. And then slowly remove it all, like an offering to yourself.” She followed this and found joy. Why? Because you must learn to create your own happiness. You cannot depend on your partner, your children, your friends—or even your Guru—for permanent joy.

Even your Guru, acting from a higher plane, may sometimes say something that stings your ego. That is a blessing, not a betrayal. If you cling to the need for approval, you will suffer. If your Guru praises someone else more than you, don't fall into comparison. That too is māyā. I remember how my Guru tested me for years—shattering my ego so I could grow.

Sometimes, all you need to do is open your window and look at the sky. Ask yourself—when was the last time you looked up? Nature is overflowing with joy, but you sit behind four walls, behind a screen, and wonder why you are sad.

So go out. Watch the birds. Feel the breeze. Smell the flowers. Hear the rustle of leaves. These are not small things. They are divine gifts. Don't ignore them. Don't get trapped in your own whirlpool of

pain. Pain, if clung to, becomes a vortex. No one can save someone who clings to suffering.

And above all—don't indulge in self-pity. That is ātma-unmāda, the demon of the ego. Don't say, "I'm not beautiful. I don't have knowledge like my Guru. I'm a failure." No. Say, "I am what I am, and I am divine." Celebrate yourself. That is strength. That is clarity.

You cannot completely avoid pain. Only death releases you from all karmas. Until then, you must walk this path with courage, prayer, and understanding—guided by the teachings of your Guru and the light of the scriptures.

You are not alone. The Divine Mother walks with you—step by step, breath by breath.

ॐ Śrī Mātre Namaḥ ॐ



In this life, the root cause of both bondage and liberation is the mind itself.

When the mind is impure and caught in dualities, flaws like sorrow, fear, and anger arise.

But when the same mind is purified and walks the path of devotion, meditation, and wisdom — the inner consciousness begins to shine forth.

We ourselves are the cause of our sorrow. Instead of drowning in pain, we should turn our focus toward Gods and gratitude. This body and this life are gifts from the Divine. Through the Guru's words, chanting the Divine Name, bhajans, and meditation, we can experience true inner bliss.

In summary:

When the mind is purified — life looks auspicious.

Devotion, wisdom, and gratitude — these are the paths to liberation.

With the guidance of the Guru — we transect from ignorance to knowledge.



"A Disciple's Life in the Presence of the Guru – A Spiritual Experience"

Sri Seshadri Anatha Narayanan

Sree Matre Namaha

Starting from a place of zero spirituality to where I am now is a big leap of transformation.

Out of the blue one day I decided on reciting Lalitha Sahasranamam, 2 months into my regular chanting for the first time I heard the concept of Srividya and was introduced to Guruji.

My heartfelt gratitude to Guruji for accepting me as a shishya is such a blessing. Guruji I must say, not only teaches us the greatest vidya but also largely also transformed my life. People close to me ask if I am the same person they knew years ago.

Completing modules always felt difficult at the beginning due to our office and personal commitment. I always had hurdles during Sadhana, but as days passed and continuing Sadhana as guided by Guruji all hurdles were resolved and such immense bliss once completed. All thanks to Guruji and Amma was able to complete module 7 which I feel would not have been possible without their blessing.

I have also observed that whenever I have a dilemma in reciting the guru mantra, I get immense clarity of the situation and this helps a lot. I have made it a habit to recite the guru mantra as soon as I get up in the morning. This in turn has helped my day go very smoothly without major hurdles.

In the month of December 2024, I got an opportunity to do seva at our peetam and be in the presence of Guruji.

Peetam was a sanctuary of peace. Every moment there felt like a gentle embrace and a deep sense of calm settled within me

Everyday getting up early in the morning and doing my sandyavandanam was a good experience at the peetam.

I used to wait for guruji to do the mandala pooja. Arranging for the pooja and reciting Lalitha sahasranamam, Suktam and other slokas with guru was a wonderful experience. Guruji used to take the time out and correct the pronunciation, this helped me to recite the slokas better. He also used to have Satsang's during the pooja which helped a lot in our daily life. He also guides us on our areas of improvement which helped me to be a better person today all thanks to guruji for this.

Guruji also took the time to enquire about how we are progressing, he also guided me on some samputeekarana which was a divine intervention completing the practice brought about a significant shift in my daily life.

Guruma, thanks to her for being so caring and concerned, he used to ask if everyone had our

meal everyday while at the peetam.

I was involved in the office work which at the peetam attending to calls and reply to queries. The best opportunity was that I got the opportunity to attend multiple module classes with guruji, the kind of energy and enthusiasm guruji has in taking this class is so immense, even though I have attended the module class with guruji before being in person and helping him in taking this class was a different experience.

Being in presence of one Sree Yantra is a great feeling but I had the opportunity of being surrounded by many packings and dispatching the yantras.

Vishala amma is such a kind and noble person, she spends time with us and teaches us on how to do sadhana better. A big thanks to her teaching,

Got the opportunity to visit Kamakshi amma temple multiple times which being at the peetam. Amma idol at our peetam is quite powerful too still the image of the idols stays in my eye.

I feel the seva at the peetam has a big role in my transformation of my life. I hope to get more opportunities in the days to come.

Today the transformed person I am Guruji and Amma have a big role to play. The guidance I keep getting from them is so immense and my life is in better shape.

All my credits to guruji for helping me transform. I will thank him all my life for making me the person who I am today.





Kids Section



Krishna and the gift of golden garments.



Compiled by:

Smt. Indrani Yashoda Kompella

Long ago, in the peaceful village of Vrindavan, lived a humble washerman named Haridas and his gentle wife, Gopi. Every day, Haridas worked hard by the river, washing clothes for the villagers to earn a small living. They didn't have much, but their hearts were full of love and kindness.

One year, the kingdom announced a grand festival to celebrate Lord Krishna's birthday. Everyone was excited, and all the villagers wanted to dress in their finest clothes to attend the celebrations.

Haridas wished to give Gopi a beautiful sari for the festival, but he had no money to buy one. Gopi, however, smiled and said,

"Haridas, our love is worth more than any sari. Let us be happy and honest, no matter what."

Krishna, who watches over everyone with a loving heart, heard their wish.

That night, Krishna appeared in Haridas's dream and said,

"Tomorrow, go to the river early and wash your clothes as usual. I will bless you with something special."

The next morning, Haridas went to the river with his basket of clothes. As he dipped them in the water and scrubbed carefully, Krishna, playing his magical flute nearby, gently touched the flowing river water.

To Haridas's amazement, when he lifted the clothes out of the water, they shimmered with golden threads and sparkled like jewels! The simple clothes had turned into beautiful garments, perfect for a festival.

Haridas hurried home and gave one of the glowing saris to Gopi. When she wore it, she looked radiant, like a goddess! Everyone at the festival admired her beauty, and many asked where she got such a wonderful sari.

But some villagers, jealous and suspicious, whispered,

"She must have stolen this sari from the king!"

Haridas and Gopi felt sad but held onto their honesty and kindness. They said, "We did no wrong. This is a gift from Krishna, who loves those with true hearts."

Suddenly, Krishna appeared before everyone, smiling warmly. He said,

"True beauty and wealth come from love, kindness, and truth. No gold or jewels shine brighter than a pure heart."

The villagers understood and bowed their heads in respect. From that day, they remembered that Krishna's blessings come to those who live with honesty and kindness, no matter how humble their lives.



Moral of the story

- ❖ Krishna values kindness, honesty, and love more than riches.
- ❖ True happiness comes from the heart, not from fancy clothes or possessions.
- ❖ Krishna's blessings can turn ordinary moments into miracles.



**Morning Puja**

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

**Evening Puja**

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

**Important Note:**

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

Srividya Sadhana Classes

Sri Vidya Classes Schedule

June 14th & 15th (in Telugu)

Basic Śrīvidyā Classes – Modules 1 & 2

Timings: 4:00 PM to 8:00 PM IST

June 14th & 15th (in Telugu)

Basic Śrīvidyā Classes – Modules 1 & 2

Timings: 5:00 PM to 9:00 PM IST

June 21st & 22nd (in Tamil)

Basic Śrīvidyā Classes – Modules 1 & 2

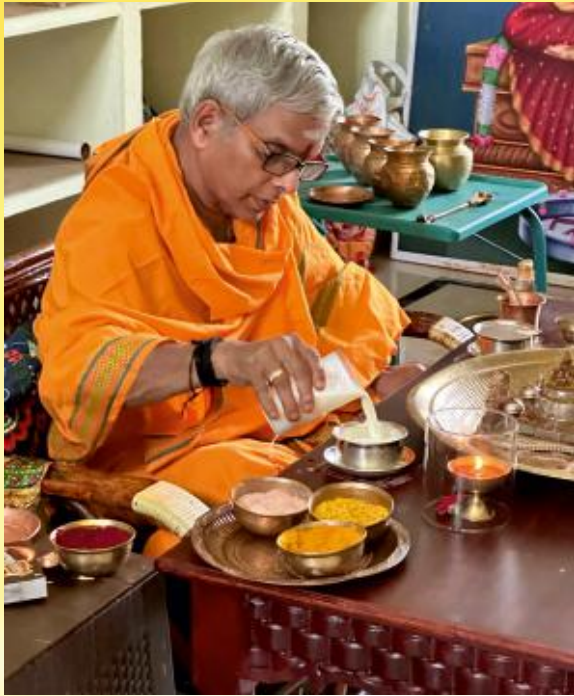
Timings: 5:00 PM to 9:00 PM IST

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

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



06
JUNE
2025**Festivals
of the Month****June 3rd**
Dhoomavati jayanti**June 6th**
Gayathri Jayanthi**June 7th**
Nirjala Ekadashi**June 26th to July 4th**
Varahi Navaratri



Daily Sri Chakra Navavarana Puja performed by Guruji at the Peetham



On the night of Purnima, Lalita Sahasranama Parayanam was conducted at the Kamakshi Amma temple.



**A temporary shed measuring 120' x 40' has been completed on the Peetham premises.
Installation of fans, lights, and exhaust fans has also been completed.
Along with these, wash basins, fixtures, and water supply arrangements have been finished.**



Gurujiji blessing a child with Medha suktam abhishekam



The daily worship conducted by Gurujiji at the Peetham.



Words of Treasure

Learn deeply, adapt wisely, implement diligently,
experience fully, and spread selflessly —
so that the **Guru's** wisdom may live long."

- **Guru Karunamaya**



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