

# GURUVANI

Free spiritual Monthly Digital Magazine in English

Volume 4 | Issue 07

July, 2025

July 10th, Guru Purnima



**Sri Vishvavasu Nama Samvatsaramu**  
**Viswavasu Ashadha – Sravana**

## Children's Section

Kacha and the Guru's Grace  
Compiled by:

Smt. Indrani Yashoda Kompella



## Pravachanam

"A voice in the silence"  
-A life that began with the Guru,  
A journey toward perfection.

## Sri Vidya Temples

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followed in Srividya Which  
aachaara we follow in our peetham?

## Experiences of Seekers

"My Transformation  
– A Guru's Grace Play"  
Sri Bhanu Kishore



## Sri Dakshina Murty Dhyana slokam

**ōṃ maunavyākhyā prakaṭita parabrahmatattvaṃ yuvānaṃ  
varṣiṣṭhāntē vasaḍṛṣigaṇairāvṛtaṃ brahmaniṣṭhaiḥ |  
āchāryēndraṃ karakalita chinmudramānandamūrtiṃ  
svātmārāmaṃ muditavadanaṃ dakṣiṇāmūrtimīḍē ||**

I worship Dakṣiṇāmūrti—the youthful teacher of teachers, who reveals the Supreme Reality (Para-Brahman) through the eloquence of silence, who is seated amidst venerable sages like Varṣiṣṭha and others who are firmly rooted in the knowledge of Brahman. He shows the gesture of pure consciousness (Chinmudra) with His hand, is the embodiment of bliss, ever reveling in His own Self, and whose face radiates inner joy







Shri Gurubhyo Namah | Shri Matre Namah ||

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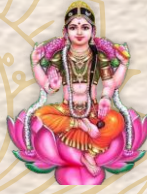
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# A voice in the silence

— A life that began with the Guru,  
A journey toward perfection.



**"The Guru's Radiance  
Shining Within the  
Disciple"**  
**July 10th, Guru Purnima**

**A Guru...**  
When they enter our  
lives,  
even if the outer world  
remains the same,  
our inner world  
transforms completely.

Even if they speak no  
words,

their very gaze becomes a  
teaching.

Even if their footsteps  
make no sound,  
their path becomes our  
direction.

Our devotion should not  
merely be in words—

it must be reflected in  
our actions.

Guru Purnima  
is not just a day to offer  
flowers,

but a moment to offer  
the flower of the soul.





\*Guru Purnima\* is an exceedingly auspicious occasion to express our love, dedication, and devotion to that noble soul who has transformed our life into a new dimension.

With the Guru's entrance into our life, the entire world appears different. Even though people may change, places may change, and events may change, there arises a transformation in our attitude towards the world. And such a transformation in our very principles is brought about by the Guru—\*not through mere words\*, but by the silent example of his own life.

But, as rightly described, \*Purnima\* is symbolic of the full blossoming of knowledge within our being. Before the Guru enters our life, we dwell in a darkness ruled by passion, greed, lust, and anger—completely entangled in this material existence. Yet no one truly anticipates the miraculous transformation that unfolds after the Guru's arrival.

This transformation is gradual. The once dark chambers of our \*Chakras\* are gently illuminated by the light of wisdom bestowed by



A Guru does not transform the disciple merely through speech. It is the responsibility of the disciple to listen, to reflect, and to resolve firmly to implement those traditions and truths spoken by the Guru into their own life. This, above all, is what truly matters.

Therefore, on \*Guru Purnima\*, each one of us must reaffirm and renew our vows—making a solemn commitment to live a life that aligns with the traditions, disciplines, and rituals imparted by the Guru. Many have asked what one ought to do on Guru Purnima, and it is unfortunate that some are not even aware of the very date of this sacred day.

the Guru. One by one, each Chakra is awakened and cleansed of its deficiencies and negative tendencies.

Ultimately, when the light of knowledge reaches the \*Sahasrāra\*, the true \*\*Purnima\* occurs—bringing about complete wisdom and self-realization. This is why depictions of the Buddha show the \*Sahasrāra\* as a radiant, lotus-like bloom. \*That\* is the essence of Guru Purnima.

It is the day to offer our gratitude to that noble soul. And how may one ever repay such a debt? Nothing upon this earth is adequate. The only true offering is \*Ātma-arpanam\*—the surrender



of the Self.

And what does such surrender mean? It is not the act of leaping into fire or water. Rather, it is the quiet but resolute transformation of our inner nature—our thoughts, preferences, and way of living—into perfect alignment with that of our Guru. When we do so, we are invoking the Guru not in form, but in essence, through the way we live. The ego dissolves. The surrender is complete. The Guru's thoughts become our thoughts. His priorities, our own.

On this sacred day, it is most meritorious to worship the \*Guru's Pādukās—be they of copper, silver, gold, or even simple wood. If nothing else, a laminated image of the Guru's feet may be respectfully placed in your prayer room. Perform whatever simple \*\*pūjā\* you know at those holy feet.

And if you have no living Guru, then remember: \*One foot is Śiva, the other is Śakti.\* Śiva represents introspection and analysis—reflecting daily upon the righteousness of our conduct. Śakti is the spontaneous bliss that arises from such purity.

Recite the \*Guru Gītā, and understand: Guru is not merely a form; Guru is a \*\*Tattva\*, a profound principle. Whatever is uttered by your Guru is the ultimate truth for you.

One must not compare Gurus, nor weigh the words of one's Guru against what is found on the internet or elsewhere. To do so is to invite confusion and spiritual misguidance. Whatever your Guru has said—whether right or wrong in worldly terms—is final and sacred for you.

Such unwavering trust is the essence of true \*Guru Bhakti\*.

On this divine day, perform \*Dharma Karmas, acts of virtue and merit: feed the poor, serve cows, assist the blind or disabled—do something exceptional that is not part of your everyday life. Offer the \*\*punya-phala\* (fruit of merit) thus earned to the Guru—for his long life, good health, and happiness. For when the

Guru is pleased, all blessings flow silently into our lives.

The Guru need not even speak. My Guru is no longer with me in physical form, yet he dwells unceasingly in my heart and thoughts.

**\*\*“Na Guror Adhikam! Na Guror Adhikam! Na Guror Adhikam!”\***

There is none greater than the Guru.

As the \*Dakṣiṇāmūrti Stotram\* proclaims:

**\*\*“Gurave Sarva Lōkānām, Bhishajē Bhava Rōginām,  
Nidhayē Sarva Vidyānām, Śrī Dakṣiṇāmūrtayē Namaḥ”\*\***

He is the Guru of all worlds, the physician for the disease of worldly existence, the treasure-house of all knowledge—salutations to Śrī Dakṣiṇāmūrti.

And I say with clarity: I see the Guru in all that surrounds me. This too is a form of worship—performing \*puṇya karma\* and offering it at the feet of the Guru.

Lastly, let it be said—\*Guru Purnima is not merely a date on the calendar.\* Unlike modern commemorations like Father's Day or Mother's Day from other cultures, in our tradition \*every day is Guru Purnima\* for one who truly remembers the Guru.

**For one who sees the Guru in all—\*everything becomes Rāmamayam, Viṣṇumayam, Gurumayam\*.**

**Every act, every breath becomes a prayer to the \*Guru Deva! Guru Deva!\***

**For it is \*only because of the Guru that we truly live.\***

**When this eternal and unbroken connection is established between you and your Guru, then \*every single day is GURU PURNIMA.\***







# Sri Devi Khadgamala

Part 24





# Sri Devi Khadgamala

Part 24

Now we arrive at the Avaraṇa Devatās in the Śrīchakra, beginning with the First Avaraṇa.

**Anima Siddhi**—literally signifies the power of becoming exceedingly small, minute.

It is a Siddhi—a spiritual perfection. The ability to accomplish something extraordinary is termed Siddhi. Yet, here we must pause to consider: Is this Siddhi something to be attained externally, or is it meant to be realised internally?

The same Anima Siddhi, when interpreted outwardly, refers to the capability to reduce one's physical size. Many great beings have possessed this power—Yogis and Siddha Puruṣas who could render themselves tiny and travel to faraway realms. For them, it was a playful engagement—never a source of ego or arrogance. It was simply līlā, a divine sport with one's own mystic faculties.

But we must ask: Is that the goal we truly seek? Shall we spend years of sādhanā merely to become physically small? There is something far more profound. Let us now consider Anima Sid

dhi as an inward realisation—the shrinking of the ahaṅkāra, the ego.

Consider this profound Vedic expression: “Aṇoraṇīyān MahatoMahīyān”—that which is smaller than the smallest and greater than the greatest. Thus is the Supreme Being described.

He is Mahat, all-pervading and infinite. Can we comprehend the infinite? Bound by this limited body, perhaps not. Not that it is impossible, but for most, it may not be presently feasible.

So, let us turn to the other end of the spectrum: Aṇoraṇīyān—as the peepul tree emerging from a mere mustard seed. Perhaps I cannot grasp the grandeur of the fully grown tree, but I can marvel at the potency contained within the seed. Though minuscule, it radiates immense insight.

Let us not brand our entire life with the label of misfortune.

“I am unlucky. My life is without accomplishment. Nothing I seek comes to fruition.”

Instead, examine the minute details of your life. Revisit its beginnings.

Over time, we have layered ourselves with illusions and impurities, forgetting the root of our being. And that root is Ānanda—bliss.

Within that root lie many treasured moments of joy. Everyone, without exception, has experienced joy at some point.

Return to those fine details. Then you will grasp the true essence of Anima. To convey this truth, even Lord Viṣṇu incarnated as Vāmana. The entirety of the universe belongs to Him. Yet why did He humble Himself before Bali Chakravarti?

As a divine exemplar, the Lord of the Universe descended into humility, allowing even a Rākṣasa to ascend spiritually. Let us meet Him in that space of humility.

There lies a sublime mystery behind the Vāmana Avatāra.

But how are we to cultivate this Anima within ourselves? How does one crush the ego? It is indeed arduous. Everyone possesses an ego. In fact, ego is essential for survival.

But the question is—how do we regulate it? Here lies a gentle practice.

Those blessed with a terrace atop their dwelling are indeed fortunate. Many among us are not. We haven't gazed upon the sky in days, perhaps. We pass from vehicle to office, rarely casting a glance heavenward.

Yet the sky—it is Her dominion. The theatre of creation and destruction.

Stars are birthed. Stars collapse. Meteors blaze. This is the cosmos.

Go, lie flat on your terrace. Gaze upward at the firmament.



The moon. The stars. The unfathomable universe. Let your mind expand. Think of the Milky Way. Of galaxies far beyond.

They say the sun we see may not even be the true sun. Who knows?

There may be countless suns. Numerous Sūrya Lokas. These may or may not be empirically verifiable—but they awaken wonder. The vastness of the universe stirs the soul.

Now return to your question. Within this vast expanse, where is Earth?

Where is India? Where is Kancheepuram ? And where am I? Am I truly worthy of such ego? I barely register in this infinite cosmos.

Therefore, let me use MahatoMahīyān to cultivate Aṇoraṇīyān within—focusing inward upon the minute, subtle intricacies of my existence.

This reflection bears fruit. For we often take life for granted. Rarely do we perceive that each moment is a precious gift. That is the truth. The next moment is never assured.

When we immerse ourselves fully in each fleeting moment, we discover Anima. Then we begin to revere the value of MahatoMahīyān.

Let us not speculate about Vaikuṇṭha. Let us not contemplate Viṣṇumūrti. Let us reflect upon our own life.

Seventy years may be MahatoMahīyān. The present breath is Aṇoraṇīyān.

Because we assume time is plentiful, we defer our spiritual practice.

We believe we can pray tomorrow, meditate later.

But life is as ephemeral as a water bubble—Budbudha-Prāya.

Only then does the realisation dawn: each moment is sacred.

Such is the Siddhi—an inner Siddhi—that Ambā bestows. The First Āvaraṇa.

Each Siddhi is a Mother.

Consider another illustration of Anima Siddhi—from the epics.

Hanumān in Laṅkā. When Rāvaṇa summoned him, the demon king sat upon a lofty throne.

Hanumān, full of radiant confidence, stood tall. “O Rākṣasa King,” he thought, “do not deem me a mere monkey.”

He drew strength from Rāma. As a devotee—Rāma Bhakta, Rāma Dāsa—he elongated his tail, crafted a seat, and ascended higher than Rāvaṇa. That is self-confidence.

What followed? Rāvaṇa, infuriated, thundered, “Who are you?”

Here lies a delicate truth. When we are confronted with anger, we often lose our composure.

Yet Hanumān responded with humility. He did not even name himself.

He said: “Dāso’ham Kośalendrasya”—“I am the servant of the King of Kośala.”

He did not even utter the name of his Master.

This is perfect equilibrium—self-confidence balanced by humility.

And this is not restricted to the epics. Many modern saints have displayed such harmony.

One such resplendent soul is my Guru, Śrī Amritānanda Sarasvatī, who established the world’s only Śrī Cakra Meru Temple at Devipuram.

I recall an incident from 35 years past.

During the Kumbhābhiṣekam, we were appointed volunteers.

In our youthful enthusiasm, we saw the role as prestigious. Our confidence soon became arrogance.

A woman entered the temple wearing slippers. We rebuked her harshly.

“Have you no decorum? This is a sacred space. Leave at once!”



Our Guru observed us quietly. Then, gently, he approached the lady.

He bowed and said, “Amma, perhaps you missed the shoe rack. It’s all right. Kindly allow me.”

He took her slippers, placed them reverently upon his head as though they were Rāma’s Padukas, and set them upon the rack.

At the time, we did not comprehend the significance.

In hindsight, could there be a greater embodiment of Anima Siddhi?

### LAGHIMA SIDDHI

Now comes Laghima Siddhi—the power of lightness.

What weighs us down? What impedes the rise of Kuṇḍalinī?

Desires. The Mūlādhāra is Earth. Earth exerts gravity.

Which brings us to Garima Siddhi—centered at the navel. Gravity again.

Because of it, we are tethered to the Earth. We cannot soar.

But who are we, truly? We are meant to fly—yet remain bound.

Bound by attachments. Possessiveness. Passion.

At first, I imagine that I am holding onto these desires. But with time, I realise—they are holding onto me.

If one is not vigilant in the beginning, detachment becomes nearly impossible.

What you once held now holds you—Māyā ensnares.

We must awaken before it is too late—recognising how deeply we are entangled.

Consider Mangalyaan. In the cinematic portrayal, every gram of weight was critical. The lighter the craft, the smoother the flight.

Let us extend this metaphor to our inner being. Less baggage, greater ease.

We must shed the unnecessary.

The Īśāvāsya Upaniṣad guides us here. Enjoy all things.

Enjoy the sofa, the home—but know this: nothing is yours.

Even in psychology, this is affirmed. When visiting another’s home, we relax more freely.

We operate the remote without hesitation—because it is not ours.

Thus, enjoyment heightens when the burden of ownership is lifted.

That is the essence of the Īśāvāsya Upaniṣad. No one forbids enjoyment.

That is a grave misunderstanding.

Rejoice in life—but discern the subtle truth: nothing belongs to you.

Not the object, not the person, not even the circumstances.

You are not even the orchestrator of the situation—it is arranged by the Divine.

Such detachment amidst full presence—that is Laghima Siddhi.

How did Hanumān traverse the ocean?

As long as he thought, “I must find Sītā, I must help Rāma,” he remained static.

He perceived himself as a mere monkey, overwhelmed by the enormity of the task.

But when he relinquished that limited identity and invoked Rāma’s name—he soared.

That is Laghima Siddhi—releasing all burdens, surrendering completely.

I once watched a program in the U.S. called 20-20.



It featured a rickshaw puller in Kolkata, resting with his feet propped up at the day's end.  
Then it showed a corporate executive—coffee in one hand, laptop in the other, racing toward a product launch.

The question posed: Who is happier?  
The one unburdened by anxiety over the future.  
Let us not take this literally.  
I do not advocate irresponsibility.  
But let not your projects and deadlines bind you.  
Let them exist—without ensnaring you.  
Otherwise, we remain rooted to the Mūlādhāra.  
That is Laghima Siddhi.

### **GARIMA SIDDHI**

Then comes Garima Siddhi—the strength of spiritual resolve.  
A Upāsaka must possess inner fortitude in all circumstances.  
Though it may seem contrary to Laghima, strength is indispensable.  
Where does it arise? From unwavering faith in the Divine and the absence of expectation.  
We often seek immediate, specific solutions from God—thus weakening ourselves.  
Reflect upon Prahlāda.  
When cast from the cliff by his father, he continuously chanted: “Nārāyaṇa, Nārāyaṇa...”  
Even as he approached the ground, his faith never faltered.  
That is Garima Siddhi—while falling outwardly, he ascended inwardly.  
It is the strength that blossoms when we see every event as orchestrated by the Divine Mother.  
I am not the doer.  
If A equals B, and B equals C, then A equals C.  
A is the Self. B is the world.  
To realise oneness with the world is to attain Garima Siddhi.  
And the world is created by C—the Universal Mother. Thus, B equals C.  
Therefore, to be one with the world is to be one with the Divine Mother.  
Simple, sublime logic.  
To nurture this equality, remember: all thoughts arise from Her.  
All fruits are from karmas past, themselves guided by Her.  
The Giver and the Receiver is She alone.  
When this awareness blossoms—that is strength.  
That is Garima Siddhi.  
It is not to be confused with physical weight.

### **MAHIMA SIDDHI**

Now we arrive at Mahima Siddhi.  
Today, many expect miracles from the Guru—instant manifestations.  
They fail to perceive the deeper transformation unfolding within.



Mahima is transformation. It need not be overt.  
It may remain unseen. Subtle.  
Recall your childhood—pushing a toy, tumbling, trying again.  
When it finally moved, your face glowed: “I did it!”  
That was Mahima.  
But now, in our quest for grandeur, we forget such small triumphs.  
Mahima is found in the mundane.  
Only when one suffers mentally do we appreciate the Mahima of the mind.  
To lift a hand. To speak clearly. To digest food.  
All are Mahimas. Lose one—and you are incapacitated.  
Thus, everything in your life is Mahima.  
And all begins with thought.  
All things in the world are Her Mahima.  
If I receive a job offer, I may first credit my effort.  
But I must restrain that ego.  
“By the grace of Rāma, I attained this.”  
So when asked, “How are you?”  
Mahima responds, “By Her grace, I am well.”  
None of the Mahimas in my life belong to me.  
No event is mine to claim. Leave aside Mahima—even the ordinary lies in Her hands.  
All is governed by “Jagannaataka suthra dhaarini “ the Cosmic Puppeteer.  
She is Līlā Vighraha Rūpiṇī.







# Kancheepuram Jnana Peetham Updates

## Rituals Based on Parashurama Kalpa Sutra

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

## Meetings with Stapathi

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

## Land Reclassification

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

## Bill of Quantities & Phase 1 Work Plan

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

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





# Support the development of Kancheepuram Jnana Peetham

## SreeMatre Namaha :

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

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

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

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

Besides Nakshatra Vanam, Oushadha Vanam, a garden will be developed in 3 acres of land with all the flowers, fruits and plants mentioned for SriVidya Sadhana in the Sastras. Walking in this garden will solve not only the health issues, but any issues arising from adverse planetary positions.

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

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





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

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# Sri Jagannath Temple

Puri, Odisha.





The Jagannath Temple in Puri, Odisha, is one of the most sacred and ancient temples in India, dedicated to Lord Jagannath, a form of Vishnu or Krishna. It stands on the eastern coast by the Bay of Bengal and is part of the Char Dham pilgrimage along with Badrinath, Rameswaram, and Dwarka.

The temple is renowned for its towering structure built in classical Kalinga style, rising to about 214 feet. The temple was originally constructed by King Anantavarman Chodaganga Deva in the 12th century and later completed by his successors, especially Ananga Bhima Deva II.

The main deities are Lord Jagannath, Balabhadra (his elder brother), Subhadra (his sister), and the Sudarshana Chakra. These deities are carved from sacred neem wood (Daru Brahma) and not from metal or stone, which is unique. Their form is abstract with large round eyes and stumpy arms, symbolizing a formless, all-seeing divine force.

The temple is also associated with many legends. According to the Skanda Purana, the original deity of Lord Jagannath was known as Nilamadhava, worshipped in a forest by a tribal devotee named Vishvasu. King Indradyumna, upon hearing of Nilamadhava, sought to find and worship him but discovered that the deity had disappeared. He was instructed in a dream to build a grand temple on the shores of the sea, where the Lord would manifest again. The Lord then appeared as a log of wood floating on the ocean, which was brought ashore and used to carve the present forms of the deities.

The temple complex is vast, with four main structures: the Vimana (sanctum), the Jagamohana (assembly hall), the Nata Mandapa (dancing hall), and the Bhoga Mandapa (offering hall). It is surrounded by a high wall called Meghanada Prachira.

The kitchen of the temple is considered the largest in the world, cooking food for thousands of devotees every day using traditional methods and earthen pots over firewood. The Mahaprasad (sanctified offering) consists of 56 varieties of food offered to the deities and later distributed to devotees. It is believed that not a grain of this sacred food is ever wasted, even on days when thousands unexpectedly gather.

Unlike other Hindu temples, the deities here are replaced every 12 to 19 years in a secret and elaborate ritual called Navakalevara. During this event, new wooden idols are carved following divine signs and scriptural injunctions, and the essence of the old idols is transferred to the new ones through a mystical rite that is never seen or disclosed to outsiders—even the priests are blindfolded while transferring the Brahma Padartha.

**The temple is full of divine mysteries.**

The temple dome casts no shadow on the ground at any time. The flag atop the dome flutters against the wind's direction. The sound of the ocean is audible outside the temple but becomes completely inaudible as





one crosses the Singhadwara (main entrance). Birds and airplanes never fly over the temple tower, despite no visible netting or restriction.

The most celebrated and significant ritual of the temple is the Rath Yatra or the Chariot Festival, which occurs annually in the month of Ashadha (June–July). This grand procession is unique in Hinduism as the deities themselves come out of the sanctum sanctorum and travel to the Gundicha Temple, believed to be the home of their aunt. Gigantic wooden chariots are constructed anew each year for this event. Jagannath rides on the Nandighosa chariot with 16 wheels, Balabhadra on Taladhwaja with 14 wheels, and Subhadra on Darpadalana with 12 wheels. Each chariot is beautifully decorated with vibrant fabrics, paintings, and carvings, and pulled by thousands of devotees using thick ropes through the streets of Puri, symbolizing a universal and inclusive outreach of the divine.

Major festivals celebrated include Snana Yatra (public bathing), Anavasara (15-day rest period when deities fall ‘ill’ after bathing), Niladri Bije (return of deities to sanctum), and countless Beshas (decorations) where Jagannath is adorned in forms like Ganapati, Narasimha, Rama, Krishna, or Buddha.

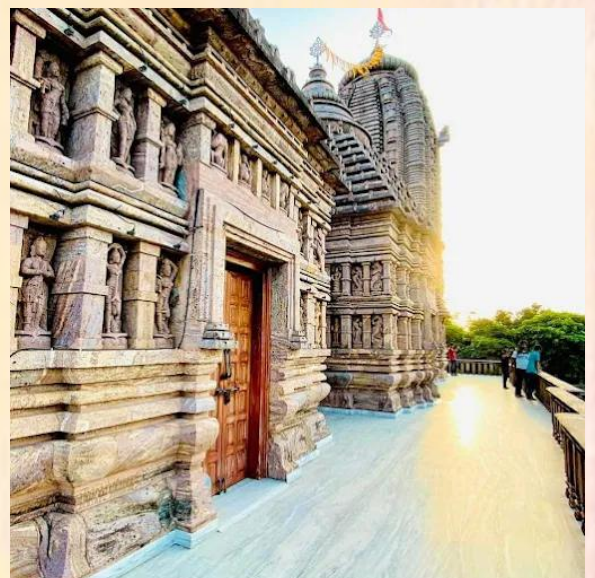
Epic scriptures like the Skanda Purana, Brahma Purana, and Narada Purana describe Puri as the most sacred Vishnu Kshetra and a gateway to liberation. It is said that even Shiva desires to reside here as a servant of Lord Jagannath. Adi Shankaracharya visited the temple and established a matha here, emphasizing its spiritual importance. Chaitanya Mahaprabhu spent the last years of his life in Puri, immersed in ecstatic devotion to Jagannath. Saints like Ramanuja, Madhvacharya, Vallabhacharya, and Guru Nanak also visited Puri, highlighting its pan-Indian sanctity.

The Shri Jagannath Temple in Puri follows a highly elaborate and continuous ritualistic schedule that begins before dawn and continues until late night. These rituals are conducted by specialized servitors called Sevayats belonging to hereditary families.

The day begins with the Dwara Pitha Pahuda or opening of the main doors of the sanctum at around 5:30 AM, followed by the Mangala Aarti, where the deities are woken up and offered incense, lamps, and sacred chants. Then follows the Mailam, where the previous night's garlands and dresses are removed. The deities are then bathed in Abhisheka using water, sandal paste, and aromatic substances. Next, the deities are dressed in fresh clothes and adorned with flowers in a ritual called Tadaplagi and Rosahoma. After this, Gopala Ballava is performed, which includes offering of a light breakfast like fruits, curd, and butter.

Around 10 AM, the major Raja Bhoga offering is made. This is the most elaborate and includes 56 different food preparations cooked in the temple kitchen using traditional earthen pots and firewood. All food is offered in accordance with strict purity codes, and none of it is tasted or touched by humans before being offered. After Raja Bhoga, the Pahuda or midday rest of the deities occurs. In the afternoon, there is a Madhyanha Dhupa, and in the evening, the Sandhya Aarti is performed with the waving of large lamps, conch blowing, and recitation of hymns.

In the night, Badasinghara Bhoga is offered, followed by the final decoration of the deities called Badasinghara Basha. The deities are adorned in silk clothes and flower garlands. Music and devotional songs (particularly Gita Govinda by Jayadeva) are sung as lullabies. The final ritual is





Pahuda, the symbolic sleeping of the deities, and the sanctum doors are closed for the night. This entire cycle repeats daily with some variations based on lunar tithis, ekadashis, or special festival days.

A unique feature of the Jagannath tradition is the Mahaprasad, considered the most sacred offering in Hinduism. It is first offered to Lord Jagannath and then to Goddess Bimala, without whose acceptance it does not become Mahaprasad. It is considered equally holy regardless of caste or religion and is consumed together by all devotees sitting side by side, symbolizing unity and social equality.

Mahaprasad is prepared in a massive kitchen where over 500 cooks prepare food using 752 clay ovens. The food is cooked in seven earthen pots placed one above the other. Miraculously, the topmost pot gets cooked first. This Mahaprasad is available for purchase at Ananda Bazaar within the temple premises and includes rice, dal, vegetables, sweets like khaja, malpua, and a variety of traditional Odia dishes.

The significance of the Mahaprasad lies not just in its divine sanctity but also in its power to purify and heal. Many devotees take it back to their homes and hospitals to distribute it among the sick, believing it carries the grace of the deity himself. It is also used in rituals like Shraddha (ancestral offerings), housewarming, and naming ceremonies.

The Rath Yatra, or the festival of chariots, is not just a public procession but a deeply mystical event. The deities leave the sanctum and travel to the Gundicha Temple, which represents Vrindavan or their maternal aunt's home. This symbolizes Lord Krishna's childhood pastimes and his return to his devotees. The return journey, Bahuda Yatra, occurs after nine days. On the day of return, Jagannath stops briefly at the Mausima Temple (Aunt's temple) and is offered poda pitha, a traditional rice cake.

The ritual of Hera Panchami occurs five days after the Rath Yatra, where Goddess Lakshmi visits the Gundicha Temple in anger, symbolically questioning why Jagannath left her behind. This is a dramatic ritual involving a mock argument between the servants of Jagannath and Lakshmi. On Niladri Bije, the last day of the festival when the deities return to the main temple, Jagannath offers Lakshmi a sweet made of jaggery and coconut (called Rasagolla) to appease her. This ritual is said to be the origin of the Rasgulla festival of Odisha.

One of the most secret and sacred rituals of the temple is Navakalevara, which happens when specific lunar and solar cycles align (usually every 12–19 years). During this time, the current wooden idols are replaced with new ones made from specific neem trees identified through mysterious signs such as chakra marks or snake marks on the tree. The old idols are buried in a secret chamber called Koili Baikuntha, and the transfer of "Brahma Padartha" (life force or divine energy) is done by blindfolded priests in a highly confidential midnight ritual.

The Patitapavana (literally "purifier of the fallen") deity is installed at the temple's outer gate. This is the only form of Lord Jagannath that can be viewed by non-Hindus and people barred from temple entry. This symbolizes that Lord Jagannath is universal and inclusive, accessible to all beings regardless of caste, creed, or nationality. Even people who cannot enter the temple are considered to have had darshan if they behold Patitapavana.

The Anasara period refers to the 15-day interval after Snana Yatra, during which the deities are kept in a recovery chamber after falling 'ill' from the bathing ritual. During this time, devotees visit the Alarnath Temple in Brahmagiri, where Lord Vishnu is worshipped in place of Jagannath. This practice is tied to a deep mystical significance that shows even God takes rest, embodying human-like emotions (Nara and Narayana).

The temple's flag-changing ritual is another daily miracle. Every day before sunset, a priest climbs the





214-foot-high temple shikhara without any harness or support to replace the flag. This ritual is done even during stormy weather and is said to maintain the temple's spiritual energy. If one day the flag is not changed, it is considered extremely inauspicious.

The Sudarsana Chakra atop the shikhara is made of an alloy and weighs about 2 tons. Its installation remains a mystery to this day as no mechanical means or cranes existed when it was placed. It is visible from any direction in Puri, and from wherever you see it, it appears to face you—representing the omnipresence of the divine.

The Akshaya Bata Tree in the temple premises is another sacred spot. It is believed to be the eternal fig tree where sages meditated, and Lord Krishna appeared in the form of Jagannath. The Rohini Kunda, a sacred water tank within the temple, is also considered very powerful and is used in purification rituals.

The Jagannath temple has 36 different categories of sevakas (servitors). Each group has a specific role in worship, ranging from Pujaris (priests) to Mahasuaras (cooks), Pushpalakas (flower decorators), Daitas (body guards of the deity), Palia pandas, and more. The Daitapatis are especially important during Navakalevara and Rath Yatra, as they are considered close attendants of the Lord and take care of his physical and ceremonial needs.

For those seeking darshan, there are several time slots in a day when the public can view the deities, including during Sahanamela (general public viewing without ticket), Parimanik Darshan (ticketed darshan with queue), and Rath Yatra Darshan (open street darshan during the festival). Some rituals are private and only viewable by the sevayats and royal family.

Special arrangements are made for elderly pilgrims and disabled devotees, and medical services are





available near the temple complex during festival times. The temple has strict rules regarding dress, cleanliness, and behaviour, which are part of maintaining its sanctity.

To reach Shri Jagannath Temple in Puri, Odisha, you have several convenient options by air, train, or road, depending on your location. Below is a complete travel guide:

**By Air**

- Nearest Airport: Biju Patnaik International Airport (BBI), Bhubaneswar
- Distance to Puri: ~60 km
- Travel Time: Approx. 1.5 to 2 hours by road
- Options from Airport:
  - o Prepaid taxis: Available at the airport (₹1500–₹2000 approx.)
  - o App cabs: Ola, Uber (check availability)
  - o Airport Shuttle/Buses: OSRTC runs Puri-bound buses from Bhubaneswar

**By Train**

- Nearest Station: Puri Railway Station (Station Code: PURI)
- Distance from Temple: ~2.5 km

**By Road**

- From Bhubaneswar: ~60 km (via NH-316) – 1.5 to 2 hours by car or bus
- From Cuttack: ~80 km

**Bus Options:**

o Odisha State Road Transport Corporation (OSRTC): Frequent buses from Bhubaneswar Baramunda Bus Stand

- o Private Buses: Volvo, AC, and deluxe buses available
- Car/Taxi: Easily available from Bhubaneswar/Cuttack

**Final Approach to the Temple**

- The temple is located on Grand Road (Bada Danda) in Puri.
- Private vehicles are not allowed near the main gate. Park in designated lots and use local e-rickshaws or walk.
- Use Singhadwara (Lion Gate) for main darshan entrance.

For direct temple inquiries, the Shri Jagannath Temple Administration (SJTA) can be contacted: •

**Office:** Shri Jagannath Temple Office,  
Grand Road, Puri, Odisha – 752001

• Phone: +91-6752-222001 / 222002 •

Website: <https://www.shreejagannatha.in>

• Email: [sjtadirector@gmail.com](mailto:sjtadirector@gmail.com)





# What are the different aacharas followed in Srividya Which aachaara we follow in our peetham?



There are prominently FOUR aacharas followed in Srividya. They are Samayachara, Dakshinachara, Kaulachara and Vamachara. Many people feel that one achara is superior than other achara. But in Lalitha Sahasranamam, Mother took care to see that all the aacharas are given equal respect.

if you have a look at Lalitha Sahasra nama there are naamas like Samayachara thathpara, Dakshinaa dakshinaraadhya darasmeru mukhaambhuja, Kaulini kevalaa anarghya kaivalya padadaayinee ....In this way all the aacharas are mentioned. Each one is a different path. And the path, you choose, it's not you who is choosing the path, but you are driven into the path based on your past karmas.

It's just like we have certain ailment and based on the ailment, the medicine is given. Any achara, any spiritual practise is a medicine to cure ourselves from the past karmas, from the impurities inflicted on our pure consciousness based on the past karmas and the environmental brought up, all these things. So, it's a cleansing agent, all the margas.

So, what is Samayachara. In our body there is a place between the Ajna Chakra and the Sahasrara, it is called "Samayapu Ara" means a waiting hall. Before you meet the CEO, you are given all the security checks and all the credentials are checked and finally you are made to sit in a room adjoining the CEO's room. And that is the "Samayapu Ara", where you are not supposed to talk. You are not supposed to answer any cell phones. You sit silently. In the same way, before experiencing the mother, a silent meditation is Samayachara. That means no rituals, just dhyanam is Samayachara.

Then comes the Dakshinachara. Again, please remember that just because it is mentioned between Ajna and Sahasrara, don't think it is the highest. No. It is just one of the paths. Dakshinachara is where you have icon and you do decoration and you have mantras, you have abhishekams, pujas, rituals and you show your bhakti, reverence and love, express your love to that icon or yantra. That's called Dakshinachara.

Kaulachara is almost another form of Dakshinachara where along with the icons, you also worship the human being, particularly the female. Because even in the slokas, the feminine power is well-established and its supremacy of the feminine power is established in almost all the stotras and shastras. So, Kaulachara believes in a principle that worshipping a female is just enough for reaching the mother.

Vamachara is most difficult of all the aacharas because they follow a path that's called left. Vama means left, leftist path means, normally you use right hand for most of the work, right? Left hand is only few works, but right hand is the main hand. Vamachara practitioners select a path which is not followed by any people in the society. If we do the puja in the temple, they do the puja in the burial ground. If we sit on an asana, they sit on a corpse. If we, you know, all this, let us not go in detail into the Vamachara, the Aghoris and all those details. only thing we should remeber is that we should not disrespect them.



It requires lot of courage and commitment to that kind of life. And we should not forget that One of the five faces of Ishwara is Aghora."Aghorehebhyo, daghorehebhyo, Ghora ghoratharebhyo, Sarvehebhyo, Sarvasarvebhyo, Namasthe astu, Rudraroopebhya". So, we can never look down on an Aghori because they are naked. They are moving in burial ground. In fact, Kashi is a smashanam, burial ground only.

WE follow a combination of Dakhinachara and Kaulachara in our Srividya .That is why we are able to teach Srividya irrespective of caste gender etc...

Just like the statement " Nadeenaam Saagarogathi" all these aacharas merge in the ocean called supreme consciousness. So, every achara has got its own credentials and what is required, as I have told you in a previous audio, what is required is a commitment, dedication, bhakti, shraddha and belief that this is the path which will lead me to the destination. Please let us not look at the other paths, compare our path with that path or let us not look down on ourselves as someone else is commenting on us, "Oh!, you are following Kaulachara?, it is avaidika".

Maybe, that's fine. But just because you are saying my mother is ugly, I will not leave my mother and go in search of another mother. This is a mother.

Country is mother. Just because I am going to a foreign country, I cannot look down on India even saying, "Oh, it's a corrupt country, it's a polluted country". In the same way, the path is your mother. Guru is mother. Commitment to the path is sadhana . Let us respect it.

**Sri Matre Namah.**







## “My Transformation – A Guru’s Grace Play”

**Sri Bhanu Kishore**

I met Guruji on 29 June 2019, and that date marks a turning point in my life - a moment when grace became tangible. It has been nearly six years since that meeting, and not a day passes without deep gratitude for being on this sacred path. The way I was introduced to Guruji itself was a divine orchestration, guided directly by Amma.

During that time, Amma inspired me to undertake Gayatri Mantra Japa for many days. One night, I felt a strong and unexplainable urge to sleep on the floor instead of on my bed. That moment, subtle and profound, stirred something within me - a quiet call to understand Amma more deeply. At that point, I had not even heard of Sri Vidya. Yet by Amma’s grace, Guruji’s name came to me. One thing led to another, and by the next day, I had made the calls and enrolled in Modules 1 and 2 of the Sri Vidya Learning Center.

That marked the beginning of my transformation. From that moment onward, life began unfolding in new and meaningful ways. While I have witnessed many miracles, what has truly changed me is the day to day clarity, grounding, and spiritual direction that Guruji’s teachings bring. Sri Vidya has become an integral part of who I am. It shapes how I think, how I live, how I relate to others, both in my personal and professional life. It has helped me evolve from within.

One of the most cherished phases of my journey has been the time I spent doing Seva at our Peetham. Those days were filled with humility, devotion, and quiet joy. I also had the incredible blessing of welcoming Guruji and Amma to our home in Hyderabad, a memory I hold with reverence.

Among the many experiences that have touched my heart, there is one I will never forget. Guruji once appeared to me in a dream and gave me a specific date, asking me to come see him. I did not understand its significance, but I trusted the message and booked my flight for that very day. While I was at the airport, I received a call from Amma saying that Guruji had been admitted to the hospital due to a heart related issue. By the grace of the Divine, I reached just after his discharge, and was possibly the first disciple to meet him. I was blessed with the opportunity to perform Seva for him during his recovery.

Moments like these are reminders that the path of Sri Vidya is not about seeking miracles or personal gain. It is about surrendering to the journey. It is about embodying what Guruji often teaches - a non analytical approach to life, learning to flow with it, to remain joyful, and to feel Amma’s presence with us always.

That is the essence I carry forward: the ability to live with peace, grace, and inner joy, anchored in the presence of Amma and the wisdom of Guruji.

And I would like to close with this heartfelt message to everyone:

The Sri Vidya Learning Center is not just an institution. It is our own. It belongs to each of us who have



been touched by Amma's grace and Guruji's wisdom. Let us all come together and contribute to the growth and prosperity of our Peetham. Let us support the sacred mission of spreading this divine knowledge to everyone who seeks.

I have personally seen how Guruji works: with tireless dedication and devotion, even at this stage of life. Guru Amma, Visalamma, and the entire family are working relentlessly to carry forward this divine message. It is our privilege and our responsibility to support them with our love, our Seva, and our commitment.

Let us stand united, in spirit, in purpose, and in love, to serve this sacred cause and walk together on this path of light.

**- Bhanu Kishore**







**Kids Section**





# Kacha and the Guru's Grace

Compiled by:

**Smt. Indrani Yashoda Kompella**

A story from the Brahmanda Purana

Long ago, in a quiet forest where sages meditated and rivers sang softly, there lived a powerful teacher named Shukracharya. He was not just wise. He was filled with something even greater. He had the gift of divine grace. He knew a sacred mantra that could bring the dead back to life.

One day, a bright and eager boy named Kacha came to him and said, “Gurudeva, I wish to learn from you. I want to learn the Sanjeevani mantra.”

Shukracharya looked at him and said, “This is not an ordinary mantra. To receive it, you must stay here, serve with love, and wait patiently. You must trust me completely.”

Kacha agreed. He began living in the ashram. He swept the floors, fetched water, fed the animals, and listened carefully to every word his Guru spoke. He served with joy. But others in the forest were watching him. The asuras, enemies of the gods, were angry. They did not want Kacha to learn the secret. So they killed him.

Not once, but many times.

Each time, Shukracharya brought him back to life. No one else in the world could have done this. The Guru did not only teach. He gave life. Again and again, with compassion and patience, he brought his student back from death.

Years passed. One day, a little voice rose inside Kacha’s heart. It whispered, “You have worked so hard. You have died and returned. Why will your Guru not give you the mantra? Maybe he does not want you to have it. Maybe it is time to leave.”



That one thought grew stronger. Doubt began to spread. Pride followed. Kacha felt that he was ready and deserved the mantra.

He went to his Guru and said, “Gurudeva, I wish to return home now. Please give me the Sanjeevani mantra.”

Shukracharya looked at him for a long time. His eyes were not angry. They were full of sadness.

“You want the mantra,” he said. “But you are leaving with pride. You are forgetting everything. I gave you life not once but many times. I protected you. I guided you. And now you doubt me. Still, I will give you the mantra. Take it.”

Kacha left. He walked proudly, believing he had all the knowledge he needed. When he reached his people, he tried to use the mantra. He spoke it aloud. He said it slowly and clearly. But nothing happened.

The air was silent. The sky did not answer. The mantra was there, but the life inside it was gone.

Kacha sat under a tree. He began to cry. He had taken the words of the mantra, but he had left behind the one thing that made them powerful. He had left his Guru’s grace.

He closed his eyes and remembered. He remembered the quiet strength in his Guru’s voice. He remembered the warmth of his hands. He remembered the love that had brought him back from death. Slowly, the pride in his heart melted.

He no longer wanted power. He only wanted to be worthy of the love he had once walked away from. He stayed silent. He stayed still. He did not chant. He did not try to prove anything.

One night, as he sat beneath the stars, he heard a voice deep inside him. It was soft and clear. It was the voice of his Guru.

“Kacha,” it said, “I gave you the mantra once with words. Now I give it to you again through





grace. You are ready. Not because of what you know, but because your pride is gone. Your heart has opened again.”

At that moment, the mantra came alive within him. It was no longer a sound. It was part of his breath. It was part of his being.

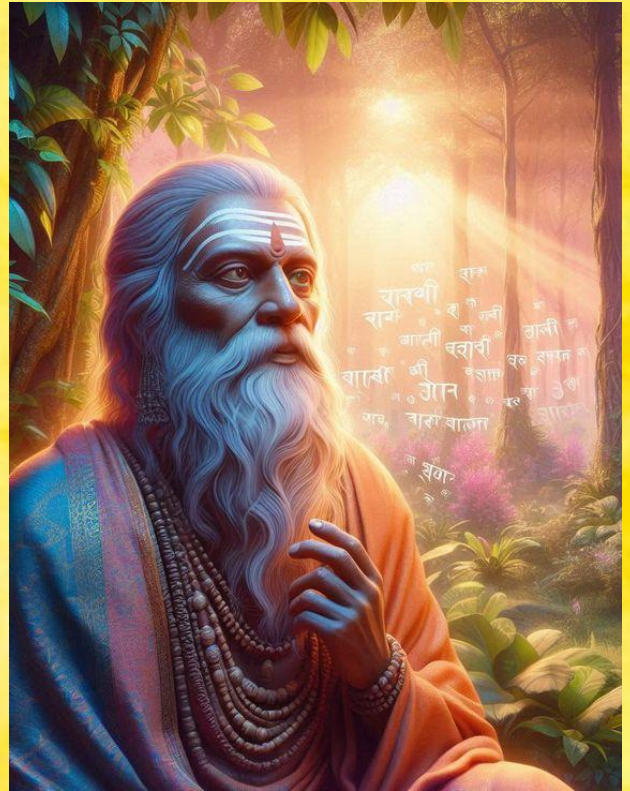
Soon after, a small bird fell from a tree nearby. Its body was cold and still. Kacha picked it up gently. He did not speak. He simply remembered his Guru with deep love.

The bird opened its eyes and flew.

Kacha smiled, not with pride, but with peace. He had finally learned what he had once tried to take too soon. The mantra was never just about words. It was about surrender. It was about trust. It was about the grace of the Guru.

And when he had left with pride, that grace had left him.

But when he bowed down within his heart, the grace returned. Quietly. Completely. Forever.



### Moral of the story:

**A Guru is not only a teacher. A Guru is the one who gives us light, love, and life itself.**

**When we walk away with ego, we lose more than knowledge.**

**Even the greatest mantra has no power if we leave the Guru with doubt.**

**But if we return with humility, the Guru's grace will come to us again.**

**That grace is greater than any magic, any mantra, or any power in the world.**



**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.



**07**  
**JULY**  
**2025**

**Festivals  
of the Month**

July 10th  
**Guru Purnima**

July 29th  
**Naga Panchami**







**Daily Sri Chakra Navavarana Puja performed by Gurujiji at the Peetham**



**"Sacred rituals and homam performed on the consecrated land of the Peetham."**







# Maha Vaarahi

NAVARATHRI







"As part of the divine Varahi Navaratri observances, Annadana Vitharanam is offered with devotion, distributing sacred food as seva to the devotees."





## Words of Treasure

To cast one into dream while preserving wakefulness,  
and to sustain awareness even within the dream—  
such supreme artifice is possible only for the Mother of the Universe,  
the very embodiment of Māyā

- **Guru Karunamaya**

**GURUVANI**

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