

GURUVANI

Free spiritual Monthly Digital Magazine in English

Volume 4 | Issue 05

May, 2025

May 12th, Buddha Purnima

Sri Vishvavasu Nama Samvatsaramu

Vishvavasu Vaishakhamu - Jyeshtha

Can we escape **KARMA**?
If not, how should we face it?



Sri Vidya Sadhana
Guru and Shishya
Author: Dr. Gautam Raju
Sri Vidya Temples
The Namakkal
Anjaneyar Temple,
Tamil Nadu

Questions & Answers
How to decondition
oneself from planning?
Experiences of Seekers
Sadhana, Faith, and the Guru's
Presence: The Healing Power
of Sri Vidya -
Author : Yogesh Kulkarni

Children's Section
The Story of the Little Parrot
Who Tried to Save the Forest
Smt. Indrani Yashoda Kompella



Sri Hanuman Dhayana Slokam

**Manojavam Maarutatulya Vegam Jitendriyam Buddhimatam Varishtham |
Vaataatmajam Vaanarayuutha Mukhyam Shri Raama Dootam Saranam Prapadye ||
Yatra Yatra Raghunaatha Keerthanam Tatra Tatra Krita Masthakaanjalim |
Bhaashpa Vaari Paripoorna Lochanam Maarufim Namata Raakshasaantakam ||**

I take refuge in Hanuman, who is swift as the mind and fast as the wind, who has mastered his senses and is the most intelligent among the intelligent, who is the son of the wind-god and the chief of the monkey army, and who is the great messenger of Shri Rama.

Wherever the glories of Lord Rama are sung, there, with folded hands and bowed head,
eyes filled with tears of devotion, is Hanuman present.
I bow to Maruti (Hanuman), the destroyer of demons.



Shri Gurubyo Namah | Shri Matre Namah ||



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Guruvani Free Newsletter
Volume 4 | Issue 05 | MAY 2025

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Can we escape karma?

If not, how should we face it?



Sri Matre Namaha

Many people are troubled by this question, especially when facing financial difficulties.

They suffer greatly —

- Doubting, "Will others help me if I ask?"
- Feeling wounded by the thought of being rejected if they say "no" — a hurt fuelled by latent pride.

Thus, without seeking help directly, they struggle silently, hoping someone will understand their plight and offer assistance without being asked.

Even if they gather the courage to ask, should they face refusal or harsh words, their pain deepens —

One part from the financial strain,

Another part from the social humiliation and the fear of public judgment.

However, there is an important truth to be noted here:

Whenever someone insults us, causes us pain, or mistreats us — whether justified or not — a portion of the burden of our karma diminishes.

In fact, those who insult or criticize us unknowingly share and carry part of our karmic load.

An illustration of this truth appears in the Ancient Ramayana, concerning the father of King Dasaratha.

Though the king ruled with great righteousness, he remained inwardly restless and disturbed. Seeking clarity, he approached his Guru and asked,

"Despite my commitment to dharma, why do I suffer from this inner unrest?"

In response, the Guru revealed to him a vision:

Vast mountains made up entirely of the karmic deeds accumulated across his past births.

Pointing to them, the Guru said,

"Every grain of these mountains represents an act you performed. Only when all these grains mature and are exhausted will you attain inner peace."

Distressed, the king asked,

"How many thousands of births must I endure to erase these mountains of karma?"

The Guru then offered a solution:

"Tonight, go sleep on the verandah of your sister-in-law's house."

Now, this sister-in-law was a widow — a condition regarded with heavy stigma at the time.

Though puzzled by the instruction, the king, being a faithful disciple, obeyed without question.

As he slept on the verandah, passersby and common folk who saw him began to hurl insults:

"How disgraceful! What a fall for a king! Associating with a widow — what a terrible sin!"

The harsh words rained upon him, disturbing his sleep.

The next day, the Guru advised him to repeat the same practice — and the king obeyed.

For a full week, he endured the public scorn and ridicule without complaint.

Afterwards, when the Guru again revealed his karmic ledger, the mountains of karma had vanished.

Only an empty, pure slate remained.

Amazed, the king asked,

"O Master! What has become of all those mountains of karma?"

The Guru replied,

"Those who insulted you, have absorbed your karma. Thus, you have been liberated."

From this, we must understand:

Whether with cause or without, those who mock, insult, or abuse us partake in the dissolution of our karmic debt.

Thus, we should not fear criticism or rejection.

The more patiently we endure, the more karma we shed.

This is an ultimate truth to be deeply remembered.

Another important point:

Some, seeking to escape or diminish the fruits of past karma, engage in japa (chanting), pujas (worship), and homas (sacred fire rituals).

It is not wrong to perform such remedies.

However, when performing these practices, one must not be fixated solely on the problem.

Instead, one should think,

"Through this problem, I have been blessed with the opportunity to perform noble spiritual practices."

When undertaken with this spirit, the remedy itself becomes a form of upasana (devotional worship).

Whether or not the karma is reduced immediately, the strength to face it with peace is undoubtedly granted.

Thus, no karmic result — however harsh — can truly disturb us.

One final reflection:

If we attempt to escape karmic consequences now — especially when we are blessed with a living Guru, engaged in Sri Vidya sadhana, or at least possessing some measure of devotion — then, in future births, we may not be so fortunate.

We might be born without the guidance of a true Guru, without access to sacred practices, or even devoid of devotion altogether.

In such a life, karma will only accumulate further rather than diminish.

As the scripture warns,

"Punaraapi jananam, punaraapi maranam" — Again birth, again death, caught in the endless whirlpool of samsara.

A soul caught in the mud of karma cannot easily find its way to freedom.

Therefore, if we wish to preserve and elevate the value of this human birth, we must learn — with the blessings of the Divine Mother — to joyfully accept and endure our karmic fruits.

That is the rare and most precious path.

Thus, it is said: Enjoy your Karma.

Let us, as we step into this new year with renewed enthusiasm, pray to the Divine Mother:

"O Mother! Grant us the strength to face the fruits of our karma with grace and devotion, without seeking escape or avoidance."

Sri Matre Namaha.





Sri Devi Khadgamala

Part 22



Sri Devi Khadgamala

Part 22

Vishnudevamayi — the all-pervading — is everywhere.

The sun (Surya) may appear to be setting now, but truly, for Gayatri, for Peter, and for all of us, the sun remains ever-present.

There is, in reality, no sunrise and no sunset; it is merely our movement — our changing position — that gives the illusion of the sun rising and setting.

The sun is always there, ever shining.

Similarly, Vishnu, the all-pervading one, represents all-pervading knowledge and all-pervading energy — and that is your true nature as well.

Therefore, you must aspire to attain that kind of fame and remembrance which is called "achandrārkam" — a fame that endures as long as the moon (Chandra) and the sun (Arka) are in the sky.

You should be remembered — but importantly, remembered in a good way — for as long as the sun and the moon exist.

Vishnudeva, however, is not just a symbolic name; he is actually a great Upasaka — a realized practitioner.

I am not speaking here of the literal meaning alone; as I mentioned earlier, Vishnudeva refers to a master of profound spiritual practice.

Similarly, Cheriyānatha, Muktakeshiswara, Deepakalanatha, and Kalatāpana are all names of accomplished Upasakas — seekers who attained immense spiritual power through their intense practices.

When you deeply contemplate their Tapas (spiritual austerity and effort), whether in this life or in a future life, a time will come when you too may reach that same stage of awareness — that realization of the ever-shining, ever-present Divine within.

Prabhakaradevamayi —

If I have to be seen by you clearly, I must turn on two bright lights around me — a large focus light fixed on my face.

Otherwise, if I switch off the lights, I will fade into darkness, and you will not see me.

But tell me — is that truly Prabhakara?

No.

Even if I stand in complete darkness,

Even if I am on the other side of the world,

It is my character, my guna (inherent nature),

It is my spiritual power, my knowledge of the unseen that truly reveal me.

Suppose I say, "I know PRIME MINISTER very well" — you might react one way.

But if I say, "I know GODDESS LALITHA DEVI very well" — you will look at me differently, in awe.

That is the real Prabhakaradevamayi — the great quality of knowing the Unknown.

Prabha means "aura," the shining brilliance that comes not from external lights, but from inner realization.

Prabhakara is the one who grants this inner light, this aura.

That is why, one of the best spiritual practices is getting up early in the morning and performing

Surya Namaskara (salutation to the Sun).

When one consistently does Surya Namaskara,
They may appear lean and light in body,
But their presence becomes powerful and irresistible —
Their inner light shines through, unshakable.
Surya Namaskara, practiced with devotion, brings you closer to the true Prabhakaradevamayi.

Tejodevamayi —

When you perform Gayatri Upasana in the sacred hours of the morning, why does a radiant brilliance — Tejas — emerge upon your face?

Because through the practice of pranayama, through the deep holding and circulation of breath, energy rises upward and illuminates your being.

Thus, without hesitation, it is possible to recognize a true practitioner of Sandhya Vandhanam —
Not by the external vibhuti adorning the forehead,
But by the unmistakable glow, the quiet authority, the serene strength radiating from within.
External symbols can be applied by anyone, but Tejas is a gift that cannot be faked — it blossoms only from within.

Now, understand this —

Tejodevamayi is not an ordinary title.

In the ordinary material life, our energies are constantly depleted.

Between the Muladhara and Manipura chakras, much of our pranic force precipitates and drains away,

Leading to a net loss of vitality — a spiritual debt we unknowingly accumulate.

But when Upasana is done with sincerity, particularly through Surya Upasana,

Energy is conserved and refined.

You no longer burn out; you shine from within.

Tejodevamayi becomes your nature —

Your aura is not borrowed; it is born from your soul.

Allow me to share a divine instance:

My application for Social Security Benefits had been pending for one and a half years.

Lost in bureaucratic delays, I surrendered it to the Mother, refusing to chase or worry.

Today, miraculously, a person from the Social Security office —

who also wishes to attend our Sri Vidya classes —

reached out to me personally, offering to fill out my form.

Such is Mother's leela:

When we trust Her completely, She sends help from places we never expect.

Though I may have lost some monetary benefits,

I have gained something priceless:

Unshakable confidence in the Mother's care and timing.

And that is the treasure I wish to share with you all —

May you too cultivate this profound, unwavering trust.

A true Upasaka must be like a child:

Playfully engaging with the world,

Yet when tired, instinctively running back to the Mother —

Not hesitating, not analyzing — simply knowing,
"Mother, I need You."

Frequent, sincere, childlike connection is the secret to winning the beautiful divine game She plays with us.

Tejodevamayi — let your soul glow, not from borrowed lights, but from the lamp that the Mother kindles within.

"She who trusts the Mother with a child's heart shall shine with the radiance that neither time nor sorrow can dim."

Manojadevamayi—

She who moves the mind, mesmerizes the mind, pleases the mind.

Sometimes she delights the mind, sometimes she diverts it —

Sometimes she leads it astray, and sometimes she steers it back onto the righteous path.

She is the very power that controls the mind, just as the Moon controls the tides and the moods of beings.

When you invoke her —

She does not merely let the mind wander aimlessly.

She gathers it gently,

Leading it purposefully toward light, toward stillness, toward realization.

Manmadha (the deity of mind-bewitching beauty) himself reflects a facet of this energy.

If your Upasana is sincere and continuous, she blesses you with the strength to master the very senses (Indriyas) that otherwise enslave you.

You become a Hamsa — a pure soul.

You rise to the state of a Paramahamsa — one who can separate truth from illusion effortlessly.

Otherwise, life easily slips into another pattern —

I often share this example:

In a grand house, a man takes his dog out for a walk.

As he steps out of his home, initially, he leads and the dog follows.

But within a few moments, the dog is pulling ahead, and the man is struggling behind —

Who is taking whom for a walk?

Such is the play of Indriyas —

At first, we seem to be in control.

But as life progresses, if vigilance lapses, the senses pull us along, and we merely follow.

At such a point, it is Parthasarathy — the charioteer of Arjuna — the Lord Himself, who comes to guide the chariot of our mind back to righteousness.

Manojadevamayi is this very activity of gentle yet powerful control over the mind.

Remember:

Surya Upasana is not merely bowing to the physical Sun.

It is recognizing the Divine Mother herself in the Sun:

— As the light of your knowledge,

— As the vitality of your energy,

— As the guardian of your physical and mental health.

When you perform your Upasana with this expanded awareness —

seeing not merely the orb in the sky, but the infinite compassion behind it —

then Manojadevamayi manifests fully in you.
She will help you master your mind,
Steer your senses wisely,
And guide your soul along the Rujumarga — the straight, pure path to Liberation.

"She who wins over her own mind, wins over the universe; for the one who walks hand in hand with Manojadevamayi walks forever in the light."





Kancheepuram Jnana Peetham Updates

The temporary shed of size 120' x 40' is nearing completion (we have extended the length by 20 feet to accommodate all the Navratris in future till the main beta Construction is over)

Fixing of fans and lights and exhaust fans in progress

The horticultural contract is being 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 once it is over 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 transformers

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.

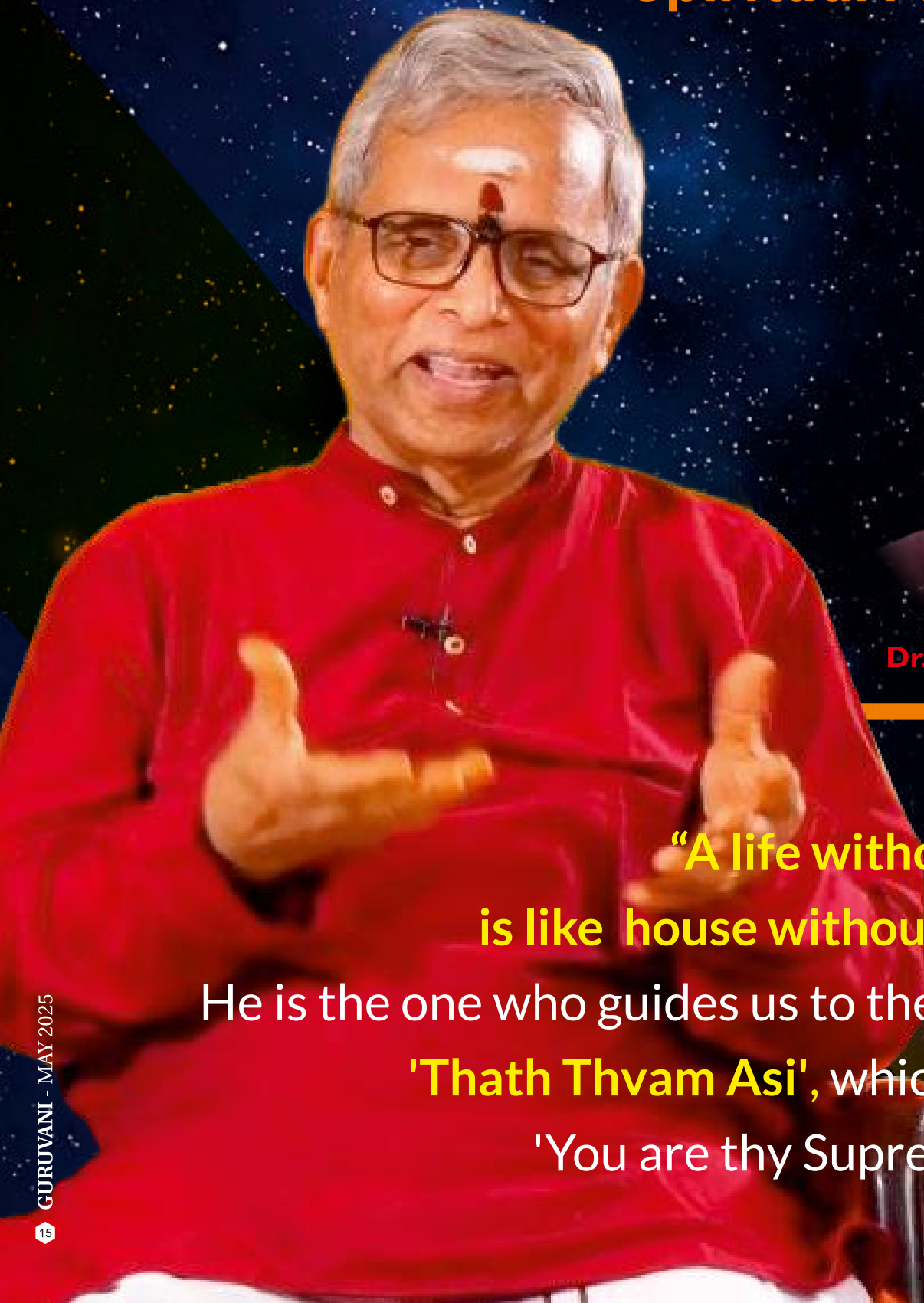
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Guru's Grace :

The Secret to Spiritual Progress



Written by:
Dr. Gautam Raju

**"A life without Guru
is like house without a lamp.**

He is the one who guides us to the truth —

'Thath Thvam Asi', which means
'You are thy Supreme Self'

Sri Gurubhyo Namaha | Sri MahaGanapathaye Namaha | Sri Matre Namaha

Guru and Sishya

Gurur Brahma, Gurur Vishnuh, Gurur Devo Maheshvaraha I
Gurur Sakshat Parabrahma, Tasmai Sri Gurave Namaha II

The above shloka which all of us are familiar with is self-evident and gives profound insight into the essence of Guru and Guru tattva hidden in plain sight.

First, who is a Guru?

Guru = Gu(darkness) + Ru(remover) i.e., Remover of darkness. On a deeper basis, guru is someone who has crossed the ocean Samsara (worldly life) with all its broad extent and complexities and helps those who surrender to him, to do the same.

When the above shloka is explored, in simple words Guru combines the tattva of Brahma Vishnu and Maheshwara. Ie Guru takes the function of Creation, sustenance and Destruction, but probably not in the way Trimurti's handle the bigger cosmos, which for most living beings is vast, incomprehensible and beyond reach.

In reality, A Guru takes on the tattva of Brahma the creator by giving birth/ creation of the true Spiritual self by infusing the accumulated Tapas shakti of the Guru Mandala.

Like Lord Vishnu Sustains/protects the spiritual self by giving us Jnana or spiritual wealth in form of Upadesa, Sadhana/upasana marga, actively works on removing ajnana and shackles of prior karma to ensure smooth evolution of the spirit/soul

In form of Maheshwara, guru helps destroy obstacles to Jnana(Atmajnana)/upasana.

Ultimately makes us "Aware" our true inner nature.

In Words of Mahaperiyava, Gurumurthi himself becomes Trimurthi! And as compared with Trimurthis which function at cosmic level, does corresponding functions of Creation and Sustenance of Jnana, and destruction of Ajnana! A key distinction being Trimurthi's operate at cosmic level, Guru operates at individual level i.e., on the "Shishya" which matters more for the transformation of individuals and communities and hence population at large.

In General Guru is the medium to access and attain the true essence of God.

Is Guru /Teacher(Acharya) the same?

It is important to recognize difference of some key words but akin to the meaning of Guru.

Shikshaka or teacher. Conventional teacher can be master wide array of subjects which can related to art science and skill in navigating the world.

Acharya:

As per conventional shastraic definitions, An Acharya is someone who teaches the right conduct, deeply learned in spiritual scriptures and through long dedicated study, practice, tapas, performing rituals and has mastered a certain path or philosophy that may uplift the masses. Most acharyas can be bound by tradition of their school of thought or philosophy. And many are of high spiritual attainments. An acharya may or may not have had direct experience of God or Divinity but teaches essence of life.

Guru:

As Per Guru Gita, Guru is one who dispels ignorance, connects the disciple to the deepest

essence of divinity and consciousness within himself. A Guru may or may not be deeply erudite but he is one who has direct experience of Divinity /God and takes shishyas who are completely surrendered to the feet of God.

In simple words one who teaches is a teacher, one who makes you experience is a Guru!

Who is Shishya?

Going by Traditional meaning, Shishya is not just a student but a spiritual receptacle who is an active learner showing qualities such as humility, deep devotion, thirst for true knowledge while progressing on his chosen path.

Guru and Shishya

From ancient times, the of Guru-Shishya tradition has been in vogue and the relationship was a deep one with emphasis on direct transmission of knowledge (oral/written/ mystical/ transcendental/ personal /impersonal) and spiritual rigor and consequently the accrued tapas shakti of the Guru Paramapara to worthy and successful Shishya to ensure he becomes a true jnani in all domains.

Guru: Acceptance and surrender

A shishya or a spiritual aspirant must accept his Guru with complete faith, trust and conviction. The general principles of traditional and for fruitful Guru-Shishya relationship as per Sri Vidya path and any genuine path in general, in the words of our Sri Guru, Guru Karunamaya is as follows

Always Follow Guru and mantra he imparts with utmost respect faith and consistency

Accept and follow through with Guru's instructions with sincerity, diligence, completeness and persevere with best of spiritual capacity

When Guru says something, accept with faith, devotion, obedience, trust and avoid questioning or critical attitude and apparent independence in thought or action with regards to spiritual endeavors.

Lead an exemplary life that upholds the principles of Guru Parampara and best individual conduct.

Do not worry about the human aspect of a Guru (physical form or capacity) as Guru tattva operates beyond the boundaries of the Three gunas and works continuously in imperceptible ways.

What happens with complete Surrender to the Guru?

While the above question warrants a deeply spiritual response, Kali yuga and last few decades have a distorted view on the relationship between a Guru and Shishya with the divine connection being delegated to the level of a just a deal between individuals.

Going by shastras and all scriptures and the principles of Guru tattva, the surrender to a Guru and what a sadhaka can gain entirely depends on the 'Sadhakas receptivity'.

More than external appearances of performing superficial service, the inner psychological attitude and deep-seated purity of conscience and consciousness helps open the psychic passage for true divine transmission between the Guru and disciple.

When shishyas inner attitude is sincere, often Guru Kripa or Gurus Grace remove all the main difficulties in a disciple's life. Sudden display of incredible miracles are often signs of fake spiritualists and are harmful for the sadhaka. But Gurukripa acts on both the outer and inner plane with profound impact which can cause tremendous force in the individual. Ex. When Swami Vivekananda's family was in dire poverty still Sri Ramakrishna did not perform miracles for him but blessed them by providing necessities. But what the of Swami Vivekananda gained by association with his Guru by the spiritual power transmitted led to the explosion of great ideas of Sanathana Dharma across the world and was transformative for many nations and continues to inspire and guide even after more than a century.

Implicit faith and trust in Guru and his words will ultimately help sadhaka to avoid any mishaps which his unguided ego and lead him into, as ego is most powerful impediment in truly harnessing the flow of divinity within.

The essence of surrender and Bhakti is well illustrated by Story shared by Sri Ramakrishna with his disciples. He explained it with regards to Markata Kishora Nyaya and Marjala Kishora Nyaya. I.e a Monkey and cat with their babies are walking on a thin wall.

Markata Kishora Nyaya : way of the monkey. When the mother monkey walks on the thin wall, the baby monkey holds its mother tightly to not fall. This is the way of the Yogi where with much effort and jnana he navigates and holds on to the divine.

Marjala Kishora Nyaya : way of the cat. When the mother cat walks on the same wall, it carries the baby cat holding it by its neck while the kitten hangs in air with complete faith that its mother will carry it to safety with very less effort. This is the way of the Bhakta or complete surrender when the Lord himself carries you to safety.

Sri Ramakrishna explained that the Marjala kishora Nyaya(wasy of the cat) is better attitude towards Guru and the Divine for successful transcendence.

So, when the attitude, consciousness of the disciple is ripe and mature, he /she will be the channel for transmission of knowledge/spiritual power and transformation in ways beyond ordinary human comprehension. The results and outcome of which is always positive and is tune with the sadhakas higher nature.

The Shishya should strive for such a state of complete state of surrender ultimately that the Guru and disciple are even in communion irrespective of physical proximity and leads to realization of the highest spiritual truths and gives tremendous strength to practice and evolve both in the inner and outer world.

Guru tattva and attitude of a Disciple to his Guru can be captured well in following mantra.

Brahmanandam paramasukhadam kevalam jnanamurthim
Dvandvattitam gaganasadrusham tattvamasyadilakshyam
Ekam nityam vimalamacalamsarvadhishakshibhutam
Bhavathitam trigunarahitam sadgurum tam namami
Skanda purana, Guru Gita 2.1

I salute to that Sadguru who is the source of eternal bliss, supreme happiness, who has true wisdom, who is beyond the dualities, who is infinite, whose attention is always on the divine, who is unique, eternal, pure, steady, and who sees with eyes of wisdom, who is beyond thoughts and three gunas

Sarve bhavantu Sukhinaha (May all be Happy)
Sarva Santu niramayaha (May all be free from illness)
Sarve Bhadrani Pashyanthu (may all see what is auspicious)
Maa Kaschid dukha bhaag Bhavet (may no one suffer)
Om Shantih Shantih Shantih

Sri Matre Namaha



The Namakkal Anjaneyar Temple, Tamil Nadu



This year, according to the Panchanga, many of us are facing the effects of Rahu and Shani planets in our lives.

To reduce or overcome these effects, visiting the Namakkal Hanuman Temple and doing pujas can help a lot, according to legends.

Keeping this in mind we are giving the complete details of Namakkal Anjaneyar Temple in Tamil Nadu this month

The Namakkal Anjaneyar Temple, located in Namakkal, Tamil Nadu, is a revered Hindu shrine dedicated to Lord Hanuman (Anjaneyar). Renowned for its towering monolithic idol and rich historical significance, the temple attracts devotees and tourists alike.

The temple's origins trace back to the 7th century, attributed to the Pandya kings. According to legend, Lord Hanuman was carrying an image made of Saligrama stones. He entrusted it to Goddess Lakshmi, who placed it on the ground, where it grew into a hill. Lord Narasimha then appeared and established his abode at this site.

Unique Features

☐ The temple houses an 18-foot (5.5 meters) tall idol of Lord Hanuman, carved from a single stone, making it one of the tallest Hanuman idols in India.

☐ The idol stands in an open-air sanctum without a roof, symbolizing Hanuman's boundless energy and devotion.

☐ Lord Hanuman is depicted in a standing posture, facing the Narasimha Swamy Temple located approximately 130 meters away. The idol holds a garland made of Saligrama stones and has a sword at the waist, signifying strength and devotion.

The Namakkal Anjaneyar Temple stands as a testament to unwavering devotion and spiritual

heritage. Devotees believe that worshipping here bestows courage, strength, and protection from evil. The temple's unique features and serene ambiance make it a must-visit for spiritual seekers and tourists alike

Spiritual Benefits

1. Protection from Negative Influences

Worship at this temple is believed to shield devotees from negative energies and evil forces, fostering a sense of safety and well-being.

2. Alleviation of Planetary Afflictions

Performing specific rituals here is said to mitigate the adverse effects of planetary positions, particularly those related to Saturn (Shaneeswara) and Rahu

3. Removal of Obstacles

Devotees seek Lord Hanuman's blessings to overcome personal and professional hurdles, aiming for success and prosperity.

4. Enhancement of Courage and Strength

Regular prayers are believed to instil inner strength, resilience, and the courage to face life's challenges.

Special Pujas and Rituals

1. Anjaneya Kumkum Tailabhishekam

This ritual involves anointing the idol with a sacred mixture of kumkum (vermilion) and oil, symbolizing purification and the invocation of divine energy.

2. 108 Vada Mala Archanai

Devotees offer garlands made of 108 vadas (savory fritters) to Lord Hanuman, representing devotion and the desire to overcome obstacles.

3. Aaku Puja

In this ceremony, betel leaves are offered to the deity, signifying respect and the seeking of blessings for health and prosperity.

4. Butter Alankaram (Venna Kappu)

During specific months like November-December-January, the idol is adorned with butter, believed to cool the deity's fiery energy and bring peace to devotees.

5. Golden Chariot Procession

On special occasions, the idol is taken out in a golden chariot procession, allowing devotees to participate and receive blessings.

Parihara (Remedial Measures)

☒ Shani Dosha Parihara: Rituals aimed at alleviating the malefic effects of Saturn..





☐ Rahu Ketu Dosha Nivaranam: Ceremonies to mitigate the adverse influences of Rahu and Ketu.

☐ Navagraha Shanti: Pujas conducted to appease all nine planetary deities, seeking overall harmony and balance.

Rituals and Worship Daily

- ♦ Daily Poojas:
- ♦ Kalasandhi: 8:00 AM
- ♦ Uchikala Pooja: 12:00 PM
- ♦ Sayaraksha: 6:00 PM
- ♦ Ardhajama Pooja: 8:45 PM

Festivals and Celebrations

Panguni Uthiram Festival: A major 15-day festival celebrated in March-April, featuring processions of the deities through the temple streets.

Hanuman Jayanti: Celebrated in the Tamil month of Margazhi (December-January), marking the birth of Lord Hanuman.

Other Festivals:

Vaikasi Visagam (Mid May to Mid June)

Avani Pavitrotsavam (August–September)

Narasimha Jayanti (May)

Navaratri

Visiting Hours

Morning: 6:30 AM – 1:00 PM

Evening: 4:30 PM – 9:00 PM



How to Reach

By Air: Nearest airports are Salem Airport (60 km), Tiruchirappalli Airport (90 km), and Coimbatore International Airport (160 km)

By Train: Namakkal Railway Station on the Salem–Karur route.

By Road: Well-connected by national highways; approximately 50 km from Salem and 45 km from Karur.

Accommodation

Namakkal offers a range of lodging options, from budget hotels to more comfortable accommodations, many located near the temple for convenience.

Nearby Attractions

Narasimha Swamy Temple: A rock-cut temple dedicated to Lord Narasimha, located near the Anjaneyar Temple.

Namakkal Fort: A historic fort situated atop a hill, offering panoramic views of the town.

Kelavarapatti Bird Sanctuary: A haven for birdwatchers, home to various resident and migratory birds.



How to decondition oneself from planning?



This question makes us look inside, not outside. In today's world, we are surrounded by an ocean of information. Any question we have about the external world—technology, health, success—is just a click away. But when it comes to inner questions—about pain, purpose, peace—we find ourselves lost in the noise.

We often revisit our past, not to learn, but to relive sorrow. We rake up memories of suffering and bring them painfully into our present. Or we recall passionate, joyful moments only to feel their absence with longing. This habit of clinging to memories—either joyful or sorrowful—binds us to illusion.

But what is the way out?

Whenever our plans succeed, it is not merely our effort that bore fruit—it is because, knowingly or unknowingly, our individual sankalpa (intention) aligned with the Mahasankalpa (Divine Will). That alignment is what makes life smooth, graceful, and effortless. It is then that life feels sulabha—easy.

Life, in truth, is meant to be simple. If it appears difficult, something within us is not in tune. Consider the animal kingdom: a deer in the forest bears and raises its young without hospitals or helpers. It does not overthink its destiny. But we humans, with all our facilities, begin to fear from the earliest signs of change. We project past pain into the future and start suffering even before the event occurs. This is not intelligence—it is bondage.

So what do we do when our sankalpa doesn't align with the Divine? We try repeatedly, exhausting ourselves. And by the time the desire manifests, we are too weary to enjoy it. Look back—you will find this pattern repeated in your life with different desires and different situations.

This pattern is born from conditioning. There are two types:

1. Self-conditioning: “Without this, my life is meaningless.”
2. Outer-conditioning: “The world and people around me should behave in a certain way.”

Neither of these has true value. They are not wrong—but they are futile. Sooner we realize this, better it is for our inner growth.

The shastras, like the courts of justice, are built on precedents. They are not abstract rules but born from the lived experience of the seers. Just as a judge refers to previous rulings, we too must refer to our own past—“Was all that pain necessary? What did I gain from it?” This is true self-review, the beginning of inner wisdom.

When things don’t go our way, we shrink into a shell—not depression, but withdrawal. We become like the tortoise that pulls in its limbs. And then, we begin overplanning again. Planning is not wrong, but if our happiness is chained to the outcome, disappointment is inevitable.

Instead, act with enthusiasm and offer the outcome to the Divine. If it doesn’t work, pause. Maybe it’s not the right time. The desire will be fulfilled—without strain—when the Mahasankalpa approves it. Wait with patience and faith.

But to align with that great Sankalpa, you must tune in. That is where sadhana begins. When the mind becomes quiet, when thought slows down, when awareness deepens—that is when manifestation happens. True manifestation is not “creating” your reality, but recognizing that your reality is already part of the Divine Thought.

How do we align with this?

By engaging in daily review. Each night before sleep, ask:

- How many times did I act from ego or restlessness?
- Was I reacting or responding?
- Was the result peaceful?

If your action led to joy, carry no burden. If it led to sorrow, learn from it and let it go. The heated mind cannot function, just like an overheated phone shut down. So, pause, rest, and release. Do this sacred audit every night.

This is the spirit behind Jagaran—the vigil of Mahashivaratri and Vaikuntha Ekadasi. These are not nights to entertain the senses, but to awaken the soul. Jagaran means reviewing the life lived so far. Upavas (fasting) does not mean merely avoiding food—it is staying close (upa) to the Divine (vas).

On Shivaratri, we observe the mind, and on Ekadasi, we observe the heart. Both are checkpoints to reflect:

- Have I brought joy or sorrow to others?
- Have I lived with awareness or wandered aimlessly?

The first values we must install are Love and Gratitude.

Gratitude to the mother who bore us, to the father who protected us, to the Guru who illumined our path, and to the Divine who sustains us. Without love and gratitude, we may wear a human form but live as animals. Reacting in anger, returning insult for insult—that is not human nature. Buddha taught: “If you see someone with high fever, you offer a cool compress with love. Why not the same when you see someone with the fever of anger?” Their suffering is deeper, and your silence is the medicine.

If someone comes to burn you with their torch of anger, become a river—let their fire extinguish in your presence. This is the strength of spiritual living.

So what is the essence of spirituality?

- Add value to your life—not through wealth, but through virtues.
- Place all expectations on yourself, none on the world.
- Review your day and reconnect with silence.

Even ten minutes of unconditioned silence a day is powerful. If you meditate with one eye on the clock or wait for the alarm to go off, you are not meditating—you are managing time. Real meditation is timeless.

Be flexible. If your session begins late, it is not a failure. Ask—What did I do in that time? Use every moment for upliftment.

In truth, spirituality is not about rituals alone. If you miss one puja, but serve someone in need, you are far more blessed. Be free from compulsions—whether it's rushing from Shiva Puja to Vishnu Archana to meditation in one hour. Instead, live your life as one continuous offering.

The most sacred discipline of all is de-conditioning—to drop ideas of how life “should be,” and embrace it as it is, with reverence and stillness.

May each of us walk this path with humility, introspection, and surrender. The world may not change, but we can. And when we do, the world around us reflects that change in a thousand radiant ways.

Let your sankalpa be in sync with the Divine. That is the gateway to peace, joy, and true fulfilment.

|| Sree Matre Namah ||



"Yatha deve tatha gurau"

"Just as we show devotion to God, we should show the same level of devotion to our Guru. This emphasizes the importance of Gurus, who serve as a bridge connecting us to the Divine, and highlights the need to respect and honor their teachings."



Sadhana, Faith, and the Guru's Presence: The Healing Power of SriVidya

Author : Yogesh Kulkarni

Sri Matre Namah | Sri Gurubhyo Namah

With deepest reverence, I offer my prostrations at the holy feet of my Guru, Guru Amma, and Visalamma. This article should have been written five months ago, but at the time, I lacked the confidence and courage to put my thoughts into words. I wasn't sure whether my transformation would last. Instead, I had only sent a heartfelt message to the Peetham and Guruji, expressing my gratitude for the profound changes I had experienced since beginning my Sri Vidya journey under his guidance.

Instead of beginning this article with words of gratitude for my Guru or the Peetham, I want to first share my own story—the struggles I endured, the doubts I carried, and the transformation that unfolded after embracing Sri Vidya and visiting the Peetham. Through this, I hope to convey the power of this path and the grace of my Guru, who gently drew me closer to the Divine Mother.

A Life of Challenges

I have worked as a software professional, both in India and abroad. Almost 16 years back, in 2009, at the age of 26, I underwent a kidney transplant after both my kidneys failed due to an autoimmune disease—chronic glomerulonephritis. My mother was the donor, and since then, I have been dependent on lifelong immunosuppressant medications. These medications suppress the immune system, making the body more vulnerable to infections and causing significant side effects over time.

The past 4–5 years have been particularly challenging, as I struggled with several health and personal difficulties, including:

- ♦ Frequent colds and cough
- ♦ Repeated hospitalizations due to viral infections
- ♦ Persistent watery eyes
- ♦ Chronic stomach discomfort and acidity
- ♦ Frustration, anger and impulsiveness
- ♦ Overall weakness, pale appearance and lack of enthusiasm
- ♦ Job loss, forcing me to transition to freelancing

- ♦ Financial insecurity due to rising medical expenses
- ♦ Bone pain and crackling joints due to excessive cell growth in the bone marrow

In July 2023, after being discharged from the hospital following a severe infection that left me bedridden for a week, I had nearly lost hope. My parents looked anxious and worried. The recovery took almost two months, leaving me physically drained and emotionally shattered. During this time, I began exploring spiritual resources—listening to podcasts, reading books, and watching videos about mantras and the Dasha Mahavidyas.

A Subtle Spark of Change

In December 2023, with no expectation of change, I began chanting the Gayatri Mantra every morning from 5–6 AM. To my surprise, I started experiencing a slight sense of enthusiasm, something I hadn't felt in a long time. This newfound energy led me to search for a more specific path and inspired me to look deeper. I felt drawn toward the path of Sri Vidya and began visiting a Bhairav temple, praying sincerely for the right Guru. I had read that Kaal Bhairav guides true seekers toward their enlightened teacher.

This search eventually led me to Sri Vidya learning centre srimeru.org, where I enrolled in my first Sri Vidya module in Feb 2024, with classes scheduled for the end of April. It was during these sessions that Guruji initiated me into the Bala and Ganapati mantras, taught me the significance of Nitya Pooja, Tarpana and emphasized the importance of Lalita Sahasranamam.

One aspect that brought me immense joy was discovering that the Peetham was located in Girinagar, Bengaluru—just 10 minutes from my home. Given my health condition, this proximity felt like a divine blessing. However, when I called the Peetham after the April classes to meet Guruji, I was told he was in Kanchipuram and that the Peetham would soon be shifting there permanently by end of May.

I was heart broken. I couldn't help but lament my luck—all these years, the peetham had been right near my home, and just when I discovered it, it was moving away.

Staying the Course

Despite my disappointment, I remained committed to my practice. I diligently continued my Nitya pooja, Ganapati and Bala mantra japa, Tarpana and daily chanting of Lalita Sahasranamam with discipline.

Two months later, in July 2024, I had the chance to visit the Peetham for the Varahi Navaratri celebrations. I registered for a two-day trip to Kanchipuram, excited to meet Guruji in person. With my limited understanding of Sri Vidya, I was eager to discuss all my problems with him, secretly hoping he would give me some miraculous mantra to solve everything instantly—a mindset common among many seekers in India. When faced with deep troubles, we often look for quick, miraculous solutions rather than understanding the deeper essence of the spiritual path.

However, upon reaching the peetham, I learned that Guruji had traveled to Bengaluru for two days and would only return after my visit had ended, leaving me with feelings of frustration and dejection.

After my return to home, I sent two Whatsapp messages to Guruji and Guru Amma, detailing all my problems. Though both messages were read, I received no response. All the hope and joy I had felt seemed to vanish. I became restless, angry, and disillusioned. I questioned everything. Doubts began creeping into my mind- why was my Guru never available to me? Why was he not responding to my concerns? Did I really need him in my life?. What was the purpose of following a Guru who seemed so

far away? Was this even the right path?

She Knows When We Are Ready

What kept me going was the belief that the Divine Mother might be testing me. I did my regular Japa, Nithya Pooja, and chanting Lalita Sahasranamam. I felt I needed to remain patient, have faith, and stay optimistic that she would eventually grant me the opportunity to meet my Guru.

In Oct-Nov'24, I began the third/ fourth modules and was initiated by Guruji into Rajashyamala. By the second week of Dec'24, I applied to volunteer at the peetham for ten days, hoping it would finally allow me to spend time with Guruji.

But once again, to my surprise, when I arrived at the peetham in the evening, ready to begin seva the next day, I learned that Guruji will travel to Bengaluru, with no planned date of return. At that moment, frustration and anger welled up within me—not just at the situation, but towards my Guru himself. I felt abandoned, unseen, and questioned whether I was truly being guided. However, I found some relief in Visalamma's kindness, as she patiently listened to most of my concerns despite her busy schedule.

After my seva I returned back home and continued my sadhanas and by the end of Dec'24, I noticed a remarkable shift in me as a person and also my body.

- ♦ Cold and cough episodes became rare
- ♦ I had no viral or bacterial infections(not a single one to this day, nearly a year after beginning my Sri Vidya journey)
- ♦ Watery eyes disappeared
- ♦ Reduction in Gut or stomach acidity
- ♦ Anger and impulsive reactions diminished significantly
- ♦ I felt more energetic and experienced an overall sense of positivity

Realizing the Guru Was Always There

I began to understand something profound—my Guru was always present, even when I could not see him physically. He had already given me everything I needed, having initiated me into multiple mantras, sadhanas. It was my responsibility to complete them.

In Feb 2025, I participated in the Rajashyamala Navaratri celebrations at the peetham, where I finally had the opportunity to spend more time with my Guru. But this time, I had no expectations. I simply surrendered, without seeking solutions or discussing my past struggles. I had come to understand that it was the power of Sadhana and Sri Vidya that had transformed me and renewed my hope.

I felt that my previous failed attempts to meet the Guru were not coincidences but the result of karmic obstacles. The Divine Mother orchestrates everything at the right time. Only after sincerely completing my sadhanas and performing seva at the peetham were some of my karmic debts cleared—allowing me to finally meet Guruji.

In April 2025, I also participated in the Lalita Navaratri celebrations at the peetham. This time, I observed Guruji more closely and noticed two distinct sides to him. On one hand, he was gentle, warm, insightful, kind and even jovial when teaching or speaking about the Divine Mother. On the other hand, he was strict, disciplined and meticulous in his expectations of sadhaks. He gave two hundred percent and expected at least one hundred in return.

One touching moment was when Guru Amma saw me carrying wood for the homam. Though it wasn't heavy, she stopped me immediately, saying, "Your health is more important." She reassigned me a lighter task with motherly care. She truly treats every sadhak as her own.

Grateful to other sadhaks

I am deeply grateful to the people who dedicate most of their time and effort at the peetham, making it a truly special place. I would especially like to thank Jashwant, Gayatri Amma, Karthik, the IT admins, whose contributions ensure that everything runs smoothly and make it easier for all the sadhaks.

Now, to conclude—if you've come this far, I thank you sincerely for your patience. You would have seen my journey unfold: from immaturity, doubt, anger, and frustration toward my Guru, to complete surrender and clarity. When we surrender to the Guru, we are ultimately surrendering to the Divine Mother herself. The transformation follows after that.

In my humble view, every Sri Vidya upasaka under Guruji must make it a point to visit the peetham at least once a year. Even a few days there can reshape your life. Peetham is the sacred place where the all-compassionate and benevolent Divine Mother truly resides.

While not all my physical or other issues have been resolved—particularly those related to my bone marrow and bodily pain—I have discovered a renewed sense of inner strength. I have learned to live with acceptance, patience, and hope.

As I continue learning the higher sadhanas and mantras under the Guru's guidance, I move forward with faith. Whatever comes, I leave in the hands of the Divine.

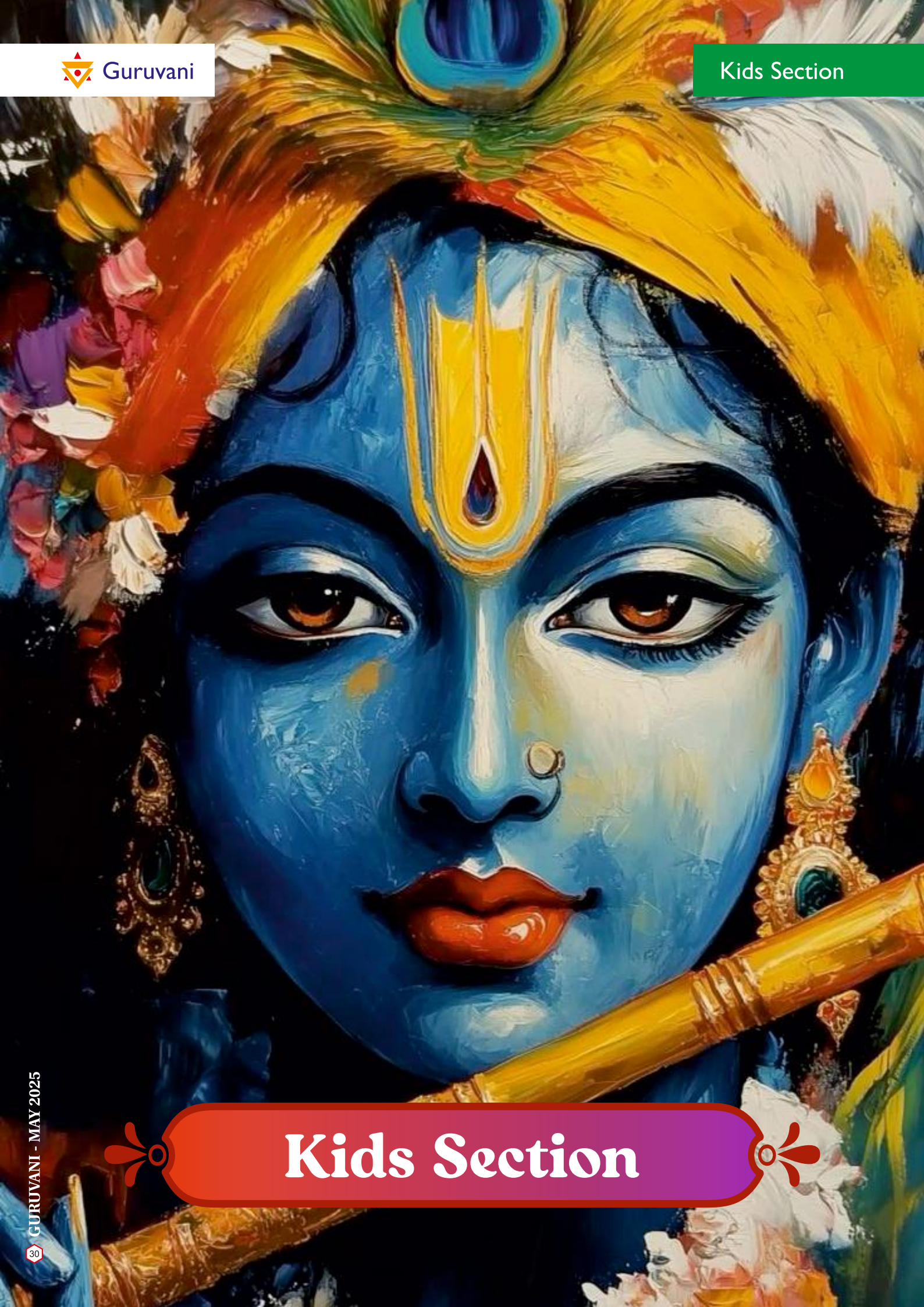
As the saying goes :

"Sadhana se sambhav hai"—With sadhana, all things are possible.

May the Divine Grace be with you.

Sri Matre Namah.!





Kids Section



The Story of the Little Parrot Who Tried to Save the Forest

Compiled by:

Smt. Indrani Yashoda Kompella

Long ago, in a beautiful forest, there lived a cheerful little parrot.

He loved the forest — its tall trees, singing rivers, bright flowers, and all the animals who were his friends.

One summer, after many days of scorching heat, a terrible fire broke out in the forest!

The flames rose high, smoke filled the sky, and the animals cried out in fear.

The little parrot saw the disaster and his heart filled with sorrow.

He thought,

“I must do something! I cannot just watch.”

He flew quickly to the river nearby, dipped his small wings in the water, and flew back over the burning forest, shaking a few drops onto the flames.

Of course, the tiny drops made no difference to the huge fire.

But the little parrot kept flying back and forth — from the river to the fire, from the river to the fire — all day, all night.

His wings became singed, his eyes burned with smoke, and his body grew tired.

Still, he would not give up.

The Devas watching from the heavens were moved by his courage.



They said,

“Such a small bird, and yet such a big heart!”

One of the Devas took the form of a great eagle and flew down to speak to the parrot.

“Little one,” the great eagle said, “you cannot save this forest with just a few drops. Fly away and save yourself!”

But the little parrot, though trembling with exhaustion, replied:

“I do not know if I will save the forest or not.

But this is the only way my heart knows how to live — trying to help, with whatever I have.”

Hearing these brave words, the Devas were filled with respect.

They sent down a cool rain that put out the fire, saving the forest and all its creatures.

The little parrot became a hero — not because of his size, but because of the greatness of his heart.

Moral of the Story:

- Even small efforts, done with love and sincerity, reach the Divine.
- True courage is doing the right thing even when the odds seem impossible.
- God values the purity of our intention more than the result.
- No one is too small to make a difference when their heart is big.



**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

May 9th & 10th (Telugu):

Advanced Sri Vidya Classes (Module 3 & 4)

Time: 4:00 PM to 8:00 PM IST

May 10th & 11th (English):

Advanced Sri Vidya Classes (Module 3 & 4)

Time: 5:00 PM to 9:00 PM IST

May 16th & 17th (Telugu):

Advanced Sri Vidya Classes (Module 5 & 6)

Time: 4:00 PM to 8:00 PM IST

May 17th & 18th (English):

Advanced Sri Vidya Classes (Module 5 & 6)

Time: 5:00 PM to 9:00 PM IST

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

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



05
MAY
2025**Festivals
of the Month****May 2nd**
Sankaracharya Jayanthi**May 5th**
Bagalamukhi Jayanthi,
Seetha jayanthi.**May 11th**
Chinnamastha Jayanthi,
Narasimha jayanthi**May 12th**
Buddha poornima





"The compound wall, temporary shed construction works at the Peetham site have reached their final stage."



Guruji had been honoured by the head of Syama sastry music festival organising committee at Kanchi Kamakshi temple.



Words of Treasure

"Maha Pournami- happens when the upasaka (worshipper) experiences the inner celestial dance between mind and consciousness."

- Guru Karunamaya



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