

# GURUVANI

Free spiritual Monthly Digital Magazine in English

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March 30, Ugadi

Sri Viswavasu

Nama Samvatsaramu

krodhi Phalguna -

Viswavasu Chaitra



Sri Vanadurga



## Pravachan

The Path to Liberation:  
A Reflection on  
Bondage and Freedom

## Special Article

Cow - The Sacred Mother

**Sri Vidya Sadhana**  
From SADHANA  
to the SOURCE (Part 1)  
Author: Dr. Gautam Raju

**Sri Vidya Temple**  
The Sundara Mahalakshmi  
Temple, Tamil Nadu

**Sadhaka's Experiences**  
"The Grace of the  
Guru in Spiritual Teachings"  
By Smt. Aanshi

**Children's Section**  
The Story of Krishna and  
the Leela of the Fake Devotee  
Compiled by: Smt. Indrani  
Yashoda Kompella





## Sri Lalitha devi Slokam

dhyāyēt padmāsanasthām vikasitavadanām padma patrāyatākṣīm  
hēmābhām pītavastrām karakalita lasamaddhēmapadmām varāṅgīm |  
sarvālaṅkārayuktām sakalamabhayadām bhaktanamrām bhavānīm  
śrī vidyām śāntamūrtiṁ sakala surasutām sarvasampat-pradātrīm ||

Meaning:

Śrī Vidyā, the Divine Bhavānī, who is seated in Padmāsana, radiating serene grace and celestial splendor. She is adorned in golden brilliance, clad in yellow garments, holding a golden lotus in her hands. She is the giver of fearlessness, the source of all wealth and prosperity, and the supreme refuge of all devotees. She is the embodiment of tranquility, the Mother of all gods, and the granter of ultimate fulfillment.

Reciting this verse invokes peace, wisdom, prosperity, and divine grace





Shri Gurubyo Namah | Shri Matre Namah ||

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[srimeru999@gmail.com](mailto:srimeru999@gmail.com)



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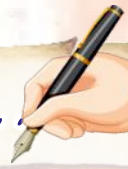
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# The Path to Liberation: A Reflection on Bondage and Freedom



We often hear phrases such as "attaining liberation, achieving emancipation, and distancing oneself from worldly matters." However, there exists a common misconception that liberation is an arduous goal attainable only by a select few, requiring immense effort and sacrifice. Due to this belief, many abandon the pursuit even before attempting it. But if one truly understands the essence of liberation, one will be astonished.

At birth, a child remains confined within the mother's womb for nine months. Yet, owing to the mother's grace, the moment the child enters this world, it attains freedom. Within the womb, there exists no sense of "I," nor is there room for impurity. Thus, the child is naturally liberated from the nine-month confinement. However, the moment we set foot upon the earth, we begin to bind ourselves in ways we fail to recognize.

## How Do We Become Enslaved?

- Education: The rigid structure of academic achievement becomes a form of bondage.
- Career: The relentless pursuit of professional success entraps the individual.
- Wealth: The endless cycle of earning, saving, and spending leads to captivity.
- Family & Love: Excessive attachment to children and loved ones transforms into emotional imprisonment.

## Love vs. Attachment

Love, in its purest form, is never deemed a fault. However, when love surpasses its natural limits, it turns into attachment—binding the soul. Boundless affection and an overwhelming sense of duty often drive people into an obsession with responsibility, transforming love into a



form of possessiveness. Many dedicate their entire lives to their families, and upon their final breath, they turn back to see that they have lost themselves in the process. Their own presence in their life has vanished, and thus, their departure becomes one of unfulfilled purpose.

### Breaking Free from Bondage

Swami Satyananda Saraswati, in his teachings on Kundalini Yoga, states:

"Draw a boundary around yourself. Beyond that boundary, no one may enter—not even parents, spouse, or children."

The first and foremost reality is that you are a living being. You must have space to breathe freely. The broader and more expansive this personal boundary, the greater your peace of mind. This boundary must be drawn with wisdom, discernment, and spiritual discipline.

Thus, it is evident that we are the architects of our own bondage. The Divine Mother, in her infinite innocence, created this world and left it to unfold as it may. It is our constant anxiety about the future that constructs the very barriers we wish to escape. One must frequently ask oneself: "Am I living in the present moment?"

### The Wandering Mind

Even while reading this discourse, one might think:

- "Did I turn off the stove?"
- "What will happen at work today?"
- "I wonder if everything is fine at home!"

This restless mind never remains in the present but roams ceaselessly between the past and future. The awareness of the future is what manifests it. The present is fleeting—the moment one acknowledges it, it transitions into the past, and a new moment takes its place.

### The Vision of the Present

Just as Arjuna fixed his unwavering gaze upon the eye of the bird atop the tree, so too must we fix our focus upon the present moment. He who masters this remains untouched by past sorrows and unshaken by future fears.

It is said that Lord Shiva opened his third eye and incinerated Manmatha (the god of desire). Who is Manmatha? The one who agitates the mind. The senses are bound to the mind, and Shiva's three eyes symbolize the perception of time:

- The right eye represents the past, ever filled with suffering.
- The left eye signifies the future, shrouded in illusion and uncertainty.
- The third eye is the present, the only moment of true existence.

Only when one opens the third eye—the vision of the present—does one transform from an ordinary being into Shiva, the supreme observer, devoid of ego.

### Liberation Through Action

Living in the present does not mean ceasing all action. In truth, it is impossible to be devoid of action. Even if one sits still for ten minutes,



the mind remains active, engaged in thought. Therefore, one must continue all duties, yet without the false sense of personal doership. Instead, one must perform every act with the realization that "I am merely an instrument; the Divine acts through me." When one surrenders entirely to the Divine Mother, the ego dissolves, and thus, desire ceases to torment the soul.

#### The Divine Mother's Revelation

The bondage of worldly life is nothing but self-imposed enslavement. The Divine Mother proclaims in her sacred hymn:

"You have bound yourself. I have no part in this. Turn around and observe—how did I create you?"

- You arrived laughing, carefree, joyfully moving your hands and feet.
- You found vastness even in the smallest of spaces.
- You rejoiced in life's simplest moments.
- You bore no hatred, no divisions of "mine" and "yours."
- You went to anyone who embraced you, growing in happiness and love.

"You were born so pure, so pristine. Now, with your own hands, you have shackled yourself. And you ask me to liberate you? How can I, when you refuse to let go?"

"Hold on to my feet. Remember me in every action. Perform every deed as an offering to me."

#### Realizing True Liberation

One must understand: whether suffering or joy arises, you alone are the cause. The goal is not to avoid joy or sorrow but to transcend them.

For instance, one might say, "Today, I have wealth, and because of this, I have many responsibilities." However, if one forgets the Divine in the pursuit of wealth, one has already lost one's way.

This is why the scriptures declare:

"We meditate upon the Supreme Swan, the paramahansa, the great awakener of truth."

#### The Divine Mother promises:

"I shall protect you from illusion, but only when you perceive me in your very breath. If you offer me merely an hour of prayer and then become absorbed in worldly distractions, how can I shield you?"

Maya (illusion) is immensely powerful. Thus, in every moment, in every action, one must dwell in the grace of the Divine Mother.

When asked, "How are you?" one must respond, "By the grace of the Mother, I am boundless!"

#### Transforming Life into Worship

One must transform life itself into an offering of devotion and perceive the world as a divine temple. Those who live thus, seeing all beings as manifestations of the Divine, transcend attachment and attain liberation while still engaged in worldly life.



True understanding comes not merely by singing praises or reciting hymns but by discerning the wisdom behind them. The essence of all scriptures, including the Ramayana, reveals this profound truth.

Sita, the embodiment of awareness, was imprisoned in Lanka—a metaphor for the bondage of the soul by desires. Ravana, the demon king, represents the embodiment of lust and materialism.

Who discovers the captive Sita? Hanuman—the embodiment of pure devotion.

Hanuman's very name signifies: "He who is unwavering in faith."

Born of Rudra (Shiva), he is the ultimate seer.

One who acts without ego, who surrenders every deed to the Divine, is Hanuman in spirit.

Thus, the ocean of worldly existence is crossed through devotion and clarity of vision. The soul, once bound, is freed through divine realization.

The Path Forward

Bondage is not external but self-imposed. The moment Divine Grace descends upon us, the chains we have forged shall shatter, just as the shackles upon Krishna at birth broke free.

Thus, even while engaged in worldly life, true liberation is possible.

**The only duty is to free oneself from self-created bondage.**

**Sri Matre Namah |**







## 'Sri Viswavasu Nama Samvatsaram'

**'Sri Viswavasu  
Nama Samvatsaram'**

# पुद्गव्दी







# Significance of

# Ugadi

## Sree Mathre Namaha

On the 30th of March, we celebrate the advent of the new year, an occasion known as Ugadi or Yugadi. The divine essence of the Supreme Being is beyond beginning, middle, or end—without origin, without conclusion, and without an intermediary state. Yet, for beings such as ourselves, there exists a beginning and an end. Birth marks our beginning, and death signifies our end. The deeds performed in the interval between these two are to be accounted for, yet the omnipresent Brahman remains unseen to us. Hence, for those who traverse life's uncertain path without clear direction, Ugadi presents a renewed opportunity.

Each year, Ugadi serves as a momentous occasion for us to take stock of our past deeds, to reflect, and to assess our actions. From a scriptural perspective, it is believed that on this very day, Lord Brahma commenced the act of creation. In that sense, this belief holds truth, for it is said that the earliest beings came into existence on this day—it was their beginning. Likewise, it is recounted in the scriptures that Lord Krishna, having commenced his departure on the day preceding Ugadi, attained his divine dissolution on Ugadi itself. Thus, his incarnation finds its conclusion on this auspicious day.

There may be numerous interpretations and explanations regarding Ugadi, yet its true significance lies in its role as a milestone. Consider, for instance, the financial year in taxation, where April marks a fresh beginning. Similarly, in business, many traders and merchants close their accounts on Deepavali and open new ledgers. Likewise, in the grand enterprise of life, the deeds we perform must be reviewed annually, and Ugadi marks the moment of reckoning. It is the time to close the previous year's account and prepare our balance sheet of deeds.

For this reason, one must rise before sunrise on Ugadi. Indeed, while it is ideal to rise before the sun every day, at the very least, let us practice this discipline on Ugadi. As it heralds a new year, let us begin the day by waking early, bathing, and observing our daily rituals. After these observances, let us sit in contemplation and reflect upon the deeds we have performed over the past year. This act of introspection is known as Atma Avalokana—the self-examination of one's soul.

In business, if one suffers losses in a particular department, the errors are analyzed, and corrective measures are taken to prevent such mistakes in the future. Similarly, in the grand enterprise of life, if we seek to attain true prosperity—defined not in material wealth, but in inner peace—then Ugadi is the day to review, to close past accounts, and to chart a new course. What, then, constitutes an error in this context?

When we are born, our parents impart certain fundamental principles of life. If we transgress these and conduct ourselves otherwise, it is undeniably an error. This is because those who have experienced life



Thereafter, a guru enters our lives and bestows upon us further principles. In this manner, from our parents, teachers, scriptures, Puranas, Upanishads, and sacred texts, we learn the eternal tenets established by sages. Yet, it is imperative that we pause and reflect—have we adhered to these sacred laws of life, or have we transgressed them?

Observe December 31st—until midnight, people are fixated on the passing year. The clock strikes twelve, and suddenly, with joyous cries, they exclaim, "Happy New Year! Happy New Year!" Regardless of what calamities—be it tsunamis or pandemics—the past year has borne, they remain undeterred. "That is over now; let us look ahead in peace," they say, for man is a creature of hope. Similarly, on Ugadi, as we usher in the new year, may we declare with unwavering faith, "May the year ahead be filled with joy!"

A decorative plate of traditional Indian sweets. The plate is silver and holds a bowl of kheer (rice pudding) topped with chopped fruits and nuts, a lit diya (oil lamp) in a silver holder, several ripe bananas, a green mango, a yellow chrysanthemum flower, and pink marigold flowers. The background is a solid yellow color.

Hence, when I establish a principle for myself, it commands my utmost respect—not because another has followed it, but because it is my dharma. If I do not uphold it, what then? Yet, along with this, there must be a sense of responsibility.

Another noteworthy concept is that of spring cleaning, a practice observed in Western nations. During the spring season, they cleanse their homes, discarding all unnecessary clutter. If an item has not been used for six months, they deem it no longer theirs and either dispose of it or donate it. This custom serves as a metaphor for a greater truth—we must also cleanse our minds, burning away the impure thoughts that hinder a pure and harmonious life.

The body, the mind, and the soul—anything that corrupts these must be relinquished. We often burden ourselves with fears, anger, and unnecessary pride. These are like heavy weights upon us. How much



lighter and freer would we feel if we shed these burdens?

Ugadi is not merely a festival where we partake of Ugadi Pachadi, but one where we must also understand its deeper significance. The six flavors it contains—sweetness, bitterness, saltiness, sourness, spiciness, and the distinct taste of neem flowers—hold profound philosophical meaning. Sweetness symbolizes joy, bitterness represents sorrow, salt stands for essential experiences, sourness signifies change, spiciness denotes challenges, and neem flowers reflect the truth of life itself.

Just as this pachadi blends all flavors, so too does life consist of all experiences. A life filled only with sweetness is not true life, nor is one filled solely with bitterness the intended creation of the Divine.

Thus, on Ugadi, as we partake of this sacred preparation, we must learn to embrace all aspects of life with equanimity. We must not fear difficulties, nor should we become complacent in times of comfort. True happiness lies in how we maintain our mind's state—our ability to transcend what we perceive as unfavorable and move forward with wisdom.

On this day, we also adorn ourselves in new garments. But new clothes should symbolize more than just fabric; they should represent fresh thoughts, renewed perspectives, and virtuous habits. We must discard old, unworthy tendencies and adopt new, righteous ones. Let us reflect upon the mistakes of our past and resolve never to repeat them. Only then can we truly welcome the new year with a purified heart and a determined mind.

Another significant aspect of Ugadi is Panchanga Shravanam, the sacred tradition of listening to the almanac. This practice is not merely an astrological forecast predicting the events of the coming year. Rather, it serves as a guide to understanding how we should navigate the future. It provides insights into celestial occurrences, such as eclipses, so that we may dedicate those moments to spiritual practices like meditation and chanting. It also reveals the astrological influences on different zodiac signs, helping us determine the appropriate remedies and actions to align ourselves with the cosmic rhythm.



Following the Panchanga Shravanam, one must make solemn resolutions. These are not ordinary vows but transformative commitments that shape our lives for the better.

1. **\*Mithahara (Moderation in Eating)\*** – One must regulate food intake, consuming only what is necessary for the body's sustenance. Overindulgence burdens the body and mind alike. By practicing moderation, not only does the body remain healthy, but the mind also becomes alert and vibrant.

2. **\*Priya Ahara Varjanam (Abstaining from Favorite Foods)\*** – Deliberately renouncing foods we are particularly fond of helps reduce attachment. The constant craving for a favorite dish is, in itself, a form of bondage. By consciously giving up such preferences, we cultivate self-discipline and purity of mind.

3. **\*Mita Bhashanam (Restraint in Speech)\*** – One must limit speech, speaking only when necessary. Unrestrained speech dissipates one's energy, whereas measured words preserve inner strength. A person who speaks less conserves their mental and spiritual energy, channeling it



toward meaningful pursuits.

4. **\*Bhushayanam (Humility and Simplicity)\*** – This does not merely mean sleeping on the floor but rather signifies grounding oneself in humility. It is a practice of recognizing that there will always be someone greater than us in this vast world. By cultivating humility and embracing simplicity, we shed our ego and adopt a mindset of gratitude and reverence.

These four vows must be deeply instilled in our hearts on the day of Ugadi. If followed diligently, they have the power to transform our lives completely.

Another essential practice on Ugadi is **\*meditation\***. Meditation is not merely sitting with closed eyes; it is about attaining clarity regarding our inner state. It involves keen observation of our thoughts, understanding the workings of our mind, and fostering inner peace. Through meditation, we cultivate mindfulness, elevate our consciousness, and attain a state of tranquility.

Thus, Ugadi is not just the dawn of a new year; it is an opportunity to renew our spirit, refine our actions, and set forth on a path of self-discipline, wisdom, and inner harmony.

Meditation greatly aids in understanding how to approach every action we undertake. It grants us clarity, helping us comprehend the deeper purpose behind our deeds and aligning our thoughts with our intentions.

Ugadi is not merely an occasion marking the entry into a new year; it is a profound opportunity to choose a new path in life. If we desire to experience joy daily, we must first transform our thoughts accordingly. True happiness is not something to be sought in the external world—it is to be discovered within ourselves. We must learn to perceive beauty and contentment within, rather than searching for it elsewhere.

**May this Ugadi bring joy, health, and prosperity to all! .**

**Sri Matre Namah!**











Written by:

**Smt. Jayasree Pasala**

## Cow - The Sacred Mother

In Indian civilization, the cow holds great religious significance. It is considered a symbol of Indian culture and lifestyle.

### A Divine Gift

According to ancient texts, during a time of severe drought in India, the gods and sages prayed for help. In response, the divine cow Surabhi was sent to Earth as a blessing. The Puranas describe cows as the embodiment of Goddess Lakshmi and Lord Vishnu.

### A Motherly Figure

The cow is like a mother. Just as a child who drinks mother's milk develops strong immunity, the products from the cow provide immense benefits to individuals and the world. Scientists have found that cow-based products have properties that can help cure diseases like cancer and AIDS.

### Sacred Presence of Gods

Our scriptures state that all gods and celestial beings reside within the cow. The Dhenu Mahatmyam praises the divine nature of cows, mentioning that Goddess Saraswati, Lord Brahma, Lakshmi-Narayana, Parvati-Parameshwara, and great sages exist in its form. The cow is considered a visible deity and is one of the eight auspicious elements.

The six sacred "Ga" elements—Gita, Ganga, Guru, Govinda, Gayatri, and Go (Cow)—are believed to uplift living beings. That's why elders bless by saying, "May the



welfare of cows and Brahmins bring goodness to all!"

### Shiva's Advice on Worshipping Cows

Once, Goddess Parvati asked Lord Shiva if there was a way to get rid of sins unknowingly committed. Lord Shiva, with his compassionate heart, revealed that all deities reside in cows, and worshipping them removes all sins.

#### Traditional Worship of Cows

Indians worship cows with great devotion. Women observe Gomata Vratam on Mondays, believing that if they pray with two wishes in mind, the divine cow will fulfill them. In Nepal, people celebrate Gomata Puja the day before Diwali.

Among all cows, Indian cows absorb solar energy the most. It is believed that 33 crore (330 million) deities reside within a cow. The golden nerve in its hump is said to produce medicinal substances. Every product from the cow is beneficial to human health.

### Sacred Parts of the Cow

According to Hindu beliefs, different gods and divine elements reside in various parts of the cow:

1. Hooves - Ancestors
2. Back - Thunderbolts
3. Feet - Holy rivers
4. Knees - Sacred shells
5. Tail - Elephants
6. Height - Lord Vishnu

7. Skin - Seven oceans
8. Body - Goddess Lakshmi
9. Milk - Panchamrita (divine nectar)
10. Tail tip - 90 million sages
11. Navel - Golden lotus
12. Stomach - Mount Kailash
13. Horns - Countless temples
14. Mouth - Lord Yama
15. Spine - Righteousness
16. Nose - Goddess Lakshmi
17. Eyes - Lotus petals
18. Ears - Sacred conch sound
19. Tongue - Lord Narayana
20. Teeth - Celestial beings
21. Lips - Goddess Parvati
22. Mouth - Treasure of the universe

By worshipping cows daily, one can be freed from all sins, whether knowingly or unknowingly committed.

### Spiritual and Medicinal Benefits

Cow's milk is like medicine, often given as a substitute for mother's milk for infants. Even in modern medicine, cow's milk is highly valued. In villages, people use cow dung mixed with water to purify surroundings and protect against bacteria. Many rituals begin only after purifying the area with cow dung.

### Historical Significance

The Bhavishyottara Purana and other texts highlight the importance of cow-related practices like Go Dwadashi Vratam. Since ancient times, cows have





been considered divine beings. The five essential cow products—milk, curd, ghee, urine, and dung—are called Panchagavya and are scientifically proven to be beneficial.

**The great sage Chyavana Maharshi once declared:**

“I have seen no wealth greater than cows!”

Even Lord Venkateswara, when he appeared in Tirumala, is believed to have lived on cow's milk.

**The Tragedy of Modern Times**

Unfortunately, today, cows are neglected and even harmed. Many die from eating plastic waste or suffer from hunger and cruelty. Some cows are sent to slaughterhouses, while others die from consuming glass and toxic waste.

It is our responsibility to protect cows. If we see a suffering cow, we should send it to a Gosala (cow shelter). At the very least, we should place a water pot in front of our homes, so that cows and other animals can quench their thirst.

In our home, we have always kept a small water container for animals, and we have also helped send several cows to Gosalas. This is not just my duty but a duty for all of us.

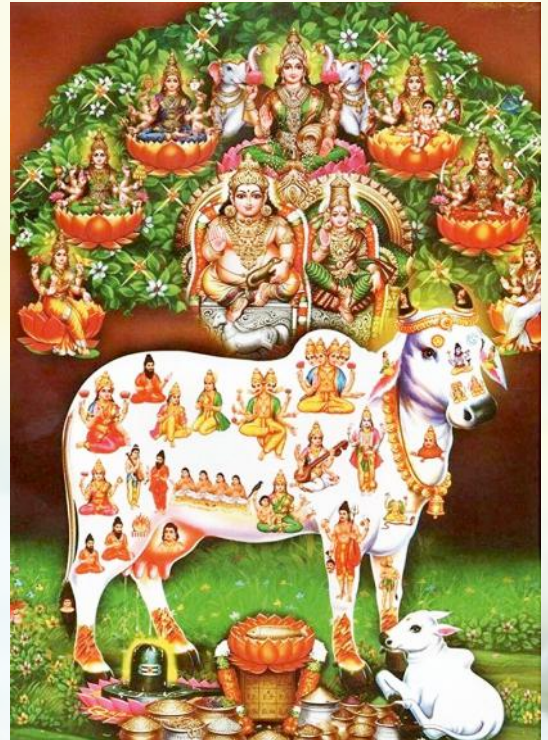
**Protecting Cows Brings Prosperity**

The well-being of cows is directly linked to the prosperity of the nation.

**As the saying goes :  
“Those who protect cows will  
themselves be protected!”**

**Shubham**

**Sri Gurubhyo Namah |  
Sri Matre Namah |**





# Sri Devi Khadgamala

Part 20





# Sri Devi Khadgamala

Part 20

## Lopamudramayi

The next name in the Khadgamala Stotra is "Lopamudramayi." Observing the sequence of these names, one can discern a profound flow of divine energy. We have already understood the meaning of "Charyanadamayi"—the Divine Mother is present in all our actions. In this age of Kali, she manifests both in form (Murti) and beyond form (Amurti).

"Amurti" signifies Mula Prakriti (the primordial nature), a concept we have encountered before. Now, let us turn to "Murti." The Divine Mother assumed the form of Lopamudra to impart the essence of Purnata—completeness. She is perfection itself! Lopamudra's presence dates back to the Rigvedic era.

The lives of sages serve as an eternal source of inspiration. The story of Sage Agastya and Lopamudra is well known. The lives of sages are guiding beacons for humanity. Agastya's lineage was caught in a Trishanku state—neither ascending to heaven nor returning to earth—because he had no progeny to liberate his ancestors.

To bear offspring, Agastya had to marry. Therefore, through the power of his Tapas (austerities), he created a supremely beautiful form, composed of the finest elements of nature, embodying absolute perfection. He named her Lopamudra. The name derives from "Lopa + Amudra"—one without any blemish or imperfection. She was an embodiment of unparalleled beauty.

Consider the concept of perfection—it is described in such an extraordinary manner! In an ordinary worldly life, a wife plays a certain role. However, for an ascetic, marriage is an entirely different path—a journey akin to walking on the edge of a sword, demanding immense sacrifices.

Having created Lopamudra, Agastya entrusted her to the King of Vidarbha.

As she reached the age of maturity, it was time for her marriage. Agastya then returned and sought the hand of the princess in marriage. Normally, no father would wish to give his daughter in marriage to an ascetic. However, Lopamudra was prepared—she had already resolved to marry Agastya.

Here, the relationship between the Creator and Creation is reflected—the bond between a devotee and the Divine. Since Lopamudra was created by Agastya, she could not be separated from him. She chose to marry him, remaining the embodiment of perfection, both in form and as a wife.

She was, in truth, a Vedic seer (Drashta). The feminine counterpart of the term Rishi is Rishika. Within her resided the very essence of the Vedas.

Initially, Lopamudra fulfilled the role of a perfect wife. However, Agastya, deeply immersed in his austerities, did not attend to his marital responsibilities. Lopamudra never uttered a word of complaint. Yet, to remind him of his duties as a husband, she composed a hymn, which is found in the Rigveda.

Among the illustrious women who contributed to the Vedas—such as Maitreyi and Gargi—Lopamudra holds a significant place. Upon reading her hymn, Agastya realized his lapse. Until then, he had been entirely engrossed in penance. But through this realization, he transformed—becoming not only a true householder but also a responsible husband, a devoted father, and a son who could liberate his ancestors.

Such was the greatness of Lopamudra—her presence brought about a profound transformation in the sage himself.

As a consequence of this transformation, Agastya received the Lalita Sahasranama



from Lord Hayagriva. (This is recorded in the dialogue between Hayagriva and Agastya). However, while Agastya grasped its inner essence, he did not yet receive its scriptural transmission in full.

Agastya introduced the Kaadividyā, while Lopamudra introduced the Haadividyā—both of which hold immense significance in spiritual traditions.

Lopamudra signifies the inseparable relationship between the Creator and the Creation. One cannot separate Jnana (wisdom) from its source.

To attain Purnata (completeness), one must first realize its meaning. The Vedic mantra—  
"Purnamadaha, Purnamidam, Purnat Purnamudachyate"  
—emphasizes this truth.

Furthermore, the Creator remains detached from Creation, regardless of how perfect it may be. This is the essence of Nirlepatva—the state of unattachment. It signifies the interplay between Jnana (wisdom) and Maya (illusion).

For a true seeker, there is no need to differentiate between the two, for both are but expressions of the Divine Play (Lila). This realization constitutes absolute perfection.

Thus, Lopamudramayi is none other than an incarnation of Sri Lalita Parameshwari.

She is known as "Lopamudrarchita", meaning "the one who worshiped Lalita Devi."

"Dhyana Dhyatru Dhyeya Rupa"—She is simultaneously the object of meditation (Dhyeya), the one who meditates (Dhyatri), and the meditation itself (Dhyana).

Hence, Sri Lalita Parameshwari herself manifested in the form of Lopamudra to impart the highest knowledge of perfection.

### Agastyamayi

The next name in the Khadgamala Stotra is "Agastyamayi." The story of Sage Agastya must not be understood merely in its literal sense, for it contains profound philosophical significance.

Although Sage Agastya was physically of short stature, his divine qualities were immeasurable. According to the Puranas, when numerous sages traveled to the northern direction to receive the knowledge of Tattva and Tantra from Lord Shiva, the balance of the Earth was disturbed, tilting towards the north. To restore equilibrium, Sage Agastya journeyed southward.

In another legend, Mount Vindhya, seeking to rival the Himalayas, began to grow ever higher. It was feared that if Vindhya continued to rise, it would obstruct the rays of the Sun, plunging the Earth into darkness. To prevent this catastrophe, Sage Agastya set out towards the south.

As Agastya approached, Mount Vindhya bowed before him in reverence. He then crossed the mountain and was thus called "Agavindhychalasthidhi Agastya"—one who has crossed Mount Vindhya. Before continuing on his journey, he instructed the mountain to remain in its position until his return. However, he never returned, and thus, Vindhya ceased to grow further.

If this story is interpreted metaphorically, Mount Vindhya represents the human ego. Just as Vindhya sought to surpass others, our ego constantly strives for superiority, engaging in ceaseless competition. This unchecked ambition can become an obstacle to spiritual evolution.

To overcome ego, one must cultivate the humility of Agastya. True humility is not about diminishing oneself in physical stature but rather embodying modesty and grace of mind.

Another legend illustrates Agastya's greatness. Once, demons concealed themselves within the depths of the ocean. To vanquish them, Sage Agastya drank three handfuls of ocean water.

Every word in this story holds deeper meaning:

- "Samsara" (the cycle of worldly existence) is likened to an ocean.



- To comprehend and transcend Samsara, one must pass through three fundamental states:

1. Jagrat – The waking state
2. Swapna – The dream state
3. Sushupti – The deep sleep state

Only one who transcends these three states can conquer Samsara and attain the status of a true sage.

Thus, the act of Agastya drinking the ocean signifies that he had comprehended the essence of worldly existence and mastered it.

Lopamudra and Agastya: Perfection and Humility

Lopamudra represents Purnata (Perfection), whereas Agastya symbolizes Vinaya (Humility).

When perfection is attained, ego often arises. But a being who is truly perfected remains devoid of ego.

The divine union of Lopamudra and Agastya beautifully illustrates this profound truth.

We, too, can attain completeness, but perfection must not be accompanied by ego (symbolized by Mount Vindhya).

Thus, recognizing ego (Vindhya) and overcoming it with humility (Agastya) is the key.

This is the essence of "Agastyamayi."

### KalatapanaMayi

To understand the meaning of "KalatapanaMayi," let us break down the term:

- Kala means time.
- Tapan means heat or burning.

Thus, the term signifies "one who has burned or transcended time."

In the Puranas, there are stories of sages who have burned time itself. However, this does not imply the literal destruction of time through mystical powers. Instead, it conveys a deeper philosophical meaning that must be understood.

The Concept of "Kala Kshepa"

The Puranas frequently mention the term "Kala Kshepa" (spiritual discourse or meaningful use of time). After completing their daily spiritual observances, sages would gather under a tree and engage in discussions for the welfare of society. They would pose questions to Suta Mahamuni, from whom various rituals such as the Vinayaka Vrata and Saraswati Vrata emerged.

Thus, "Kala Kshepa" does not refer to idle pastimes but rather to the pursuit of truth and the well-being of society.

What is Kalatapana?

When we dedicate our time to self-realization or the welfare of others, we become "Kalatapana."

This means that time can no longer exert its influence upon us—we rise above it.

Kalatapana represents offering hope to those lost in despair or disillusionment.

- It reassures us: "Do not worry, for the future is bright."
- It offers wisdom to those trapped in ignorance.
- It guides us away from chasing illusions, like the mirage of an uncertain future, and instead helps us embrace the present moment.
- It infuses life and spiritual energy into all seekers of wisdom.



### KalatapanaMayi – Three Stages

She guides us through three progressive stages:

1. Guru – The one who imparts wisdom.
2. Mother – The one who nurtures with love.
3. Guru again – The one who reinstates higher wisdom, leading us toward ultimate completeness.

### The Three Forms of Heat (Tapana)

Heat (Tapana) manifests in three forms:

- Past – Tamasic Tapana (burdens of the past)
- Future – Rajasic Tapana (desires, ambitions, restlessness)
- Present – Sattvic Tapana (peace, bliss, and wisdom)

This is the essence of “KalatapanaMayi.”

A mind free from the fear of the future, detached from the burdens of the past, and anchored in the serenity of the present embodies the true principle of KalatapanaMayi.







# Kancheepuram Jnana Peetham Updates

The construction of the compound is progressing rapidly. The work on the west side is completed, while the east side is nearing completion. The remaining work is also in progress.

Additionally, the construction of a temporary shed (115 feet × 40 feet) for conducting Homas and Poojas regularly, until the completion of the main Peetham, is advancing swiftly. Both the brickwork and the fabrication of trusses are progressing rapidly.

The boundary survey conducted by the government surveyor has been completed to confirm the boundaries, and the CAD drawing is expected in a few days. The process of applying for construction permission from the corporation and town planning officers is also in progress.

This progress would not have been possible without the dedicated efforts of Sri Gopalakrishna Raju Garu and Kalluri Surya Narayanan Babu Garu, who, along with other volunteers, are tirelessly supervising the work.

We extend our heartfelt gratitude to everyone contributing to this project and invite more people to join us in making it faster and more effective.

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





## Support the development of Kancheepuram Jnana Peetham

### SreeMatre Namaha :

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

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

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

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

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

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

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





Donors can contribute by scanning the QR code provided below and depositing into the Axis Bank account of Sri Vidya Learning Center.

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

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





# From SADHANA to the SOURCE

(Part 1)

Sri Gurubhyo Namaha  
Sri MahaGanapathaye Namaha  
Sri Matre Namaha



Written by:  
**Dr. King Gautama**

Asathoma sadgamaya (Lead us from Untruth unto Truth)  
Tamasoma jyotirgamaya (Lead us from Darkness unto Light)  
Mrityorma amrutamgamaya (Lead us from Death to immortality)  
Om Shantih, Shantih, Shantih

As we contemplate on the above shloka, we are all striving or should be striving towards the highest goal i.e., self-realization or Moksha/ Penultimate liberation (in spiritual parlance) or Excellence in spiritual and materialistic world (in modern and more colloquial parlance). More so in current circumstances of unrest, both within communities, as well as individuals ; spiritual depth with its promise of “peace and fortitude” is a lofty ambition which appeals to many of us.

In this direction, just as meditation was a formidable tool (covered in past few issues of Guruvani), there are aspects of ‘impurities’ /impediments or ‘deficiencies’ within us which preclude us from being truly successful in achieving everlasting peace and contentment which meditation and other tools in spiritual practice promise. Such Limitations as a result of vasana’s (persisting karmic imprints) are also called as “Upadhi” (plural: Upadhi’s) in Vedanta parlance.

It is a great blessing for mankind that, this



aspect has also been explored deeply by our Rishi's of yore who have given the various impediments, their origin, definition, inner meaning, impact on individuals, and even solutions to overcome them; a very systematic treatment while revealing the divine message through the Vedas, Upanishads and other allied Indic scriptures.

The fundamental principle of addressing the core of pathway to self-realization as per our Vedas is elucidated succinctly by Shankaracharya in his Phenomenal work 'Atmabodha' on fundamentals of vedantic principles of the purpose, creation and operation of cosmos, both external and internal.

To make his point he says

**“Tapobih kshinapaapaanaam santaanaam viitaraginaam,  
Mumukshunaamapekshyo ayamaatmabodho vidhiyate.”**

Meaning “I am composing this Atmabodha, as a treatise of Self-Knowledge, for those who have purified themselves by austerities, who are peaceful at heart, who are free from sins and cravings and are desirous of Liberation(moksha)”. (“ATMA BODHA - Vedanta Students”)

Now what is Purity, what needs to be purified? Is it internal/ external, gross or subtle?

Again, he is going right to the core of the subject says

**“Panchiikritamahaabhuutasambhavam karmasancitam,  
Shariram sukhadukhaanaam bhogayatanamuchyate.”**

Meaning “Each individual by virtue of his past karmas/actions and made up of Pancha MahaBhutas- five elements (space, air, fire, water, earth)- that have undergone five -fold self-division and mutual combination (Panchiikarana) – is born the ‘Gross Body’, the medium through which pleasure and pain is experienced.”

He further elaborates on this

**“Panchapranamanobuddhidashendriyasamanvitam,  
Apanchikritabhutottam sukshmaangam bhogasaadhanam.”**

Meaning “the subtle body, which is the instrument of experience constitutes of five pranas, 10 organs (five Jnanendriyas (organs of Perception), five Karmendriyas (organs of Action)), the mind and intellect(Manas and Buddhi) is formed from rudimentary elements (i.e., the tanmatras) by the mutual division/combinations between each other”.

While the translation itself is largely clear, the message is that we have “commanded” the present physical and mental equipment by virtue of past actions. And made of gross and subtle elements in various combinations. Each of them can be further elaborated and has individual meaning and function.

It will be amazing to observe that Sanathana Dharma we have tools to purify and optimize gross and subtle elements of our being and experience the best of our being while



reaching greater heights in spirituality (which is nothing but the deeper study of the Spirit). It is seen that even from a medical standpoint, keeping the “system” clean matters and its health.

Throughout times and scriptures, Indian spirituality through various schools of thought, philosophy, rituals, various spiritual paths have suggested multifarious ways of defining, classifying, modifying and positively transforming human life. Famous among this is path of Srividya, the Agamas (Shaiva, Shakta and others), Trika Shaivism (which was popular in Kashmir region about a 1000 years ago) and various shastras with their enumerative scriptures/texts

Irrespective of the diversity of the source of such knowledge, overall, it's been observed by Rishis of yore that 36 different tattvas (some sources put it at 24 however 36 tattvas are more elaborative) play a role in an individual's journey of physical, mental, spiritual evolution. Purification of all the tattvas (or loosely translates as elements) is widely known as Bhuta Shuddi. Going by common parlance in Sri Vidya, it involves pujas and rituals to cleanse of an individual's being, starting from the outside (and physical {Bahiryaga}) to the inside (and the transcendental/metaphysical {Antaryaga}) to ultimately make the sadhaka sensitive and receptive to the spiritual energy and knowledge needed to move from mere existence to pure transcendence or liberation.





# The Sundara Mahalakshmi Temple

The Sundara Mahalakshmi Temple is an ancient and revered shrine located in the Arasar Koil region of Tamil Nadu, in Padaalam village near Chengalpattu (approximately 15 km from Chengalpattu and 70–76 km from Chennai).

The temple is uniquely set on the banks of the Palar River, offering a tranquil and devotional atmosphere. It is especially famous for its association with wealth and prosperity, as the presiding Goddess—Sundara Mahalakshmi—is considered the primordial form of Lakshmi, embodying the source of all 64 forms of Aishwarya.

## History and Legend

Local legends state that Brahma once performed penance in this region. During the process of gathering earth for creating an altar for Kanchipuram, the divine idols were discovered and subsequently installed here. In this legend, Lord Kamala Varadharaja Perumal (a form of Vishnu) and his consort, Goddess Sundara Mahalakshmi, emerged as the central deities.

## The deities in the temple:

- Kamala Varadharaja Perumal (Main Deity)







oRepresenting Lord Vishnu in his aspect as the bestower of beauty and prosperity, he is depicted in a standing posture. His right hand holds a lotus—a symbol of purity and divine beauty—while his other limbs carry traditional attributes such as the conch, discus, and mace.

- **Sundara Mahalakshmi:**

The Goddess is venerated as the mother of all 64 forms of Lakshmi. Her idol is set in a graceful seated (Padmasana) posture with both hands in the Abhaya gesture. A unique and significant feature of her is the presence of six toes on her right foot—a detail that signifies her dominion over Shukra's (Venus's) power to bestow wealth and prosperity.



- **Navagraha Association:**

Uniquely, the temple is also recognized as a center for Navagraha (nine planetary deities) worship. It is said that each of the Navagrahas and their consorts worship the Goddess here, further amplifying her power over all aspects of fortune and destiny

- **Temple Orientation:**

oThe temple faces west—a relatively rare orientation among South Indian temples—which lends it a distinctive spiritual character.

The entrance is marked by a prominent arch, beyond which traditional elements such as the Balipeetham (sacrificial altar), Dwajasthambam (flagstaff), and Garuda sculptures are displayed.

- **Sanctum and Mandapams:**

The main sanctum (garbhagriha) houses the idol of Kamala Varadharaja





Perumal in a standing posture.

Adjacent to the main sanctum is a separate shrine dedicated to Goddess Sundara Mahalakshmi. This Thayar shrine is built like a mini-temple with its own mandapam (hall) and features the famed musical pillars—stones that resonate with melodious tones when tapped, thereby enhancing the devotional ambiance.

- **Musical Pillars:**

In the separate shrine (mandapam) dedicated to the Goddess, several “musical pillars” are installed. When tapped, these pillars produce resonant musical notes—a rare phenomenon that not only delights devotees but also is considered an auspicious sign of divine harmony.



- **Vimana and Inscriptions:**

Over the sanctum, a two-tier Nagara-style vimana (tower) rises, adding to the temple's classical silhouette.

The temple walls bear inscriptions from the Chola and later periods that provide insights into historical endowments and ritual practices.

- **Daily Rituals:**

The temple follows a disciplined schedule of daily worship. Devotees witness morning and evening abhishekam (ritual bathing) of the deities, accompanied by traditional chants, aromatic offerings (such as sandalwood paste, turmeric, and kumkum), and the recitation of Vedic hymns. These rituals set the spiritual tone for the day.

- **Special Celebrations:**

**Varalakshmi Vrata:** A major annual festival during which elaborate rituals honor Goddess Sundara Mahalakshmi, invoking her blessings for wealth and well-being.

- **Friday Worship:**

Fridays are considered especially auspicious. Fridays hold special importance. During the Sukra Hora (the time governed by Venus), the temple conducts dedicated pujas where devotees offer additional prayers and special offerings. It is believed that on these Fridays, even celestial beings like Shukra (Venus) visit the shrine.

Devotees flock to the temple during the Tamil months of Aadi (mid-July to mid-August) and Thai (mid-January to mid-February), particularly during the Sukra Hora (the specific hour dedicated to Venus), to seek prosperity.

- **Parihara Rituals:**







oThe temple is renowned as a remedy (Parihara sthalam) for financial and business-related adversities. Many devotees perform tharpanam (ritual offerings for ancestors) on the banks of the Palar River to secure blessings that alleviate debts and enhance prosperity.

**Benefits:**

• **Material Prosperity:**

Regular participation in the temple's pujas, especially on auspicious days like Varalakshmi Vrata and Fridays, is traditionally believed to bestow blessings that alleviate financial struggles, clear debts, and open the path to sustained economic growth.

• **Spiritual and Emotional Well-Being:**

Devotees report that the calm, sanctified ambiance—enhanced by the temple's ancient chants and musical pillars—helps reduce stress and brings a sense of inner peace. Many also find that a committed practice at the temple improves focus and overall spiritual resilience.

**Cleansing and Renewal:**

The thirumanjanam and other ablutions are not only ritual acts but are also considered a form of purification. They are thought to cleanse both the mind and soul, removing obstacles and renewing one's spiritual vigour.

**Location and Accessibility**

oThe temple is located in Padaalam village within the Arasar Koil area of Chengalpattu District, Tamil Nadu, set along the serene banks of the Palar River.

• **How to Reach:**

**By Road:**

The temple is about 15 km from Chengalpattu. Buses run from Chennai to Chengalpattu, and from there, taxis or auto-rickshaws can be taken to reach the temple.

**oBy Train:**







## "The Grace of the Guru in Spiritual Teachings"

**Smt. Aanshi**

**Sree Matre Namaha.**

I was introduced to the profound practice of Srividya approximately 1.5 years ago through online resources. Having not been born into a spiritually inclined family, my exposure to such practices was limited, primarily consisting of occasional visits to a revered spiritual center. Yet, a strong desire to explore spirituality persisted within me, coupled with a hope for guidance from a true guru.

Upon encountering the name Guru Amritanandanath Saraswati during my online exploration, I found myself drawn to him, captivated by the aura of wisdom that emanated from his image. However, my excitement faded upon learning of his passing.

Yet, the universe graciously revealed that he had an esteemed successor in Guruji Karunamaya. With eager anticipation, I enrolled in his teachings, receiving diksha this past February.

Guruji Karunamaya truly lives up to his name, radiating compassion and wisdom. Each interaction with him has been transformative, shedding light on my ignorance and filling me with reverence and gratitude. His teachings not only enrich my spiritual journey but also offer practical solutions to everyday challenges.

The accessibility of Guruji, just a text message away, is a blessing beyond measure. His divine guidance and the mantras bestowed upon me have become pillars of strength, guiding me through the trials and tribulations of life. What sets Guruji apart is his unwavering connection with his disciples, his profound understanding of their individual struggles, and his earnest efforts to alleviate them, thereby enabling us to focus wholeheartedly on our spiritual practice.

I am deeply grateful for the opportunity to learn from Guruji Karunamaya.

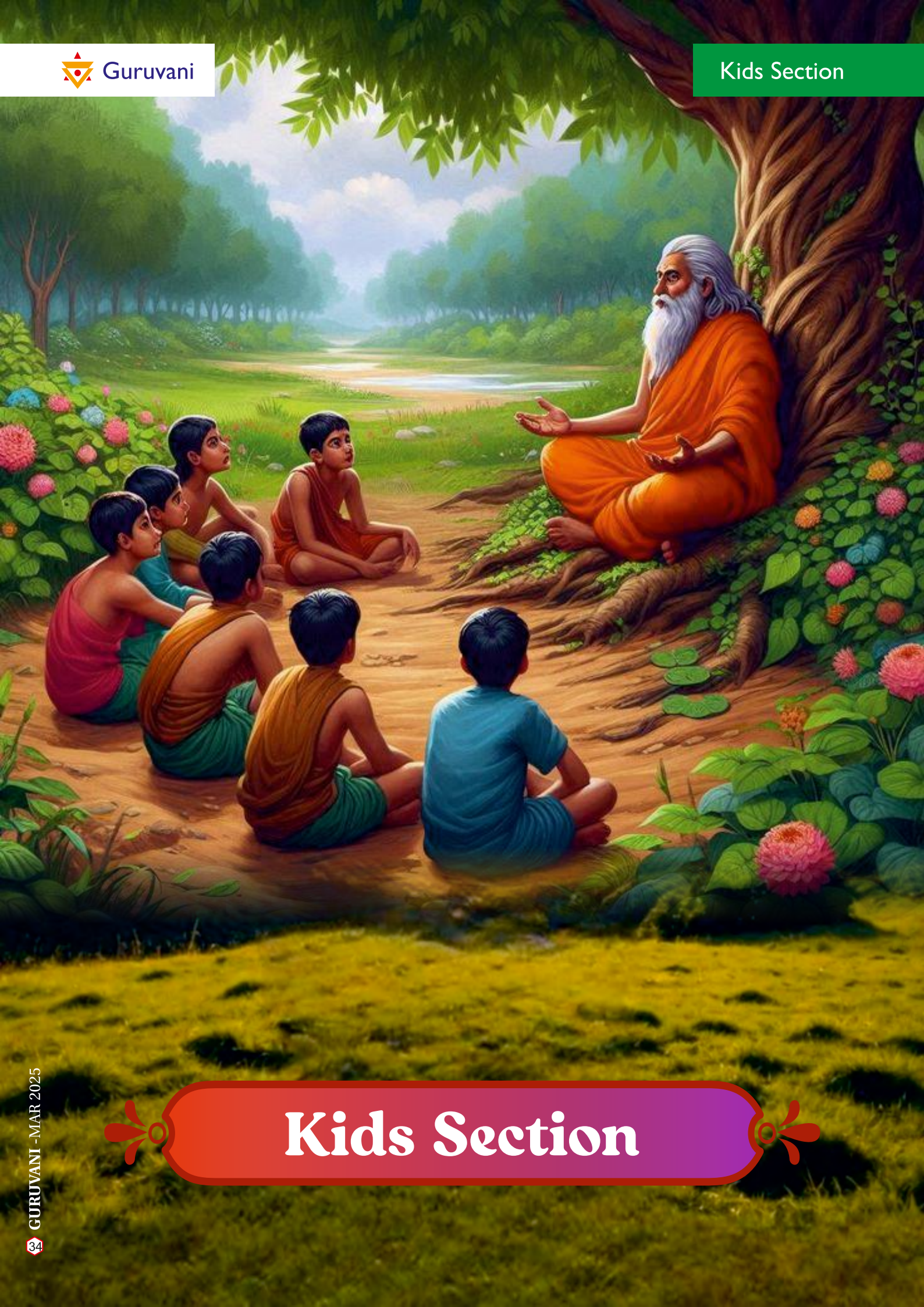


His presence in my life has been nothing short of a divine blessing, fulfilling a longing that I once believed may never come to fruition in this lifetime. I fervently pray that the grace of the Divine Mother may bless all beings with the opportunity to embark on the sacred journey of Srividya.

In conclusion, allow me to share a quote that resonates deeply within my heart: "Be gracious, Mother, and out of Thy infinite mercy grant me love for Thy Lotus Feet."







# Kids Section





# The Story of Krishna and the Leela of the Fake Devotee

Compiled by:

**Smt.. Indrani Yashoda Kompella**

This is a story from the Brahma Vaivarta Purana,

One day, Lord Krishna was walking along the banks of the Yamuna with some of His devotees. As they walked, they noticed a renowned sage, Vipradas, meditating under a tree. Vipradas was known for his strict penance, intense rituals, and devotion. Many people revered him, believing he was one of Krishna's greatest devotees.

Seeing the sage in deep meditation, Krishna smiled mysteriously and turned to His companions. He said, "Do you all believe Vipradas is my greatest devotee?"

The devotees, confused, replied, "Yes, Lord. He spends his days chanting Your name and meditating. Surely, he is the purest among us."

Krishna, still smiling, said, "Let us test his devotion."

Krishna then transformed Himself into a poor, wounded man and approached Vipradas. He groaned in pain and pleaded, "Oh wise sage, I am starving. I have not eaten for days. Please give me some food."

Vipradas opened his eyes, annoyed at the interruption. "Go away! Can't you see I am meditating on Krishna? I don't have time for beggars!" he snapped.



Krishna, still in disguise, folded His hands, “But isn’t Krishna merciful? Wouldn’t He want you to help someone in need?”

Vipradas became furious. “I don’t have time for foolish talk! Krishna will give you what you deserve. Leave me alone!”

Krishna sighed and walked away. The devotees, seeing this, were stunned. They had believed Vipradas was a pure devotee, yet he had no compassion.

Then, Krishna led them to a simple farmer’s hut nearby. Inside, an old man named Dharmadas was chanting Krishna’s name while preparing food. Seeing Krishna in disguise as the poor, wounded man, Dharmadas immediately ran to Him.

“Oh, dear one! You must be starving. Please sit here, I will bring you food and water.”

He quickly served Krishna the best food he had, and when Krishna blessed him, Dharmadas simply smiled, saying, “I have done nothing, my Lord. This is Your own grace.”

Krishna turned to His devotees and revealed His true form, shining in divine splendor. “This is a true devotee. Devotion is not just in rituals nor is it for show, but in the heart that serves with love.”

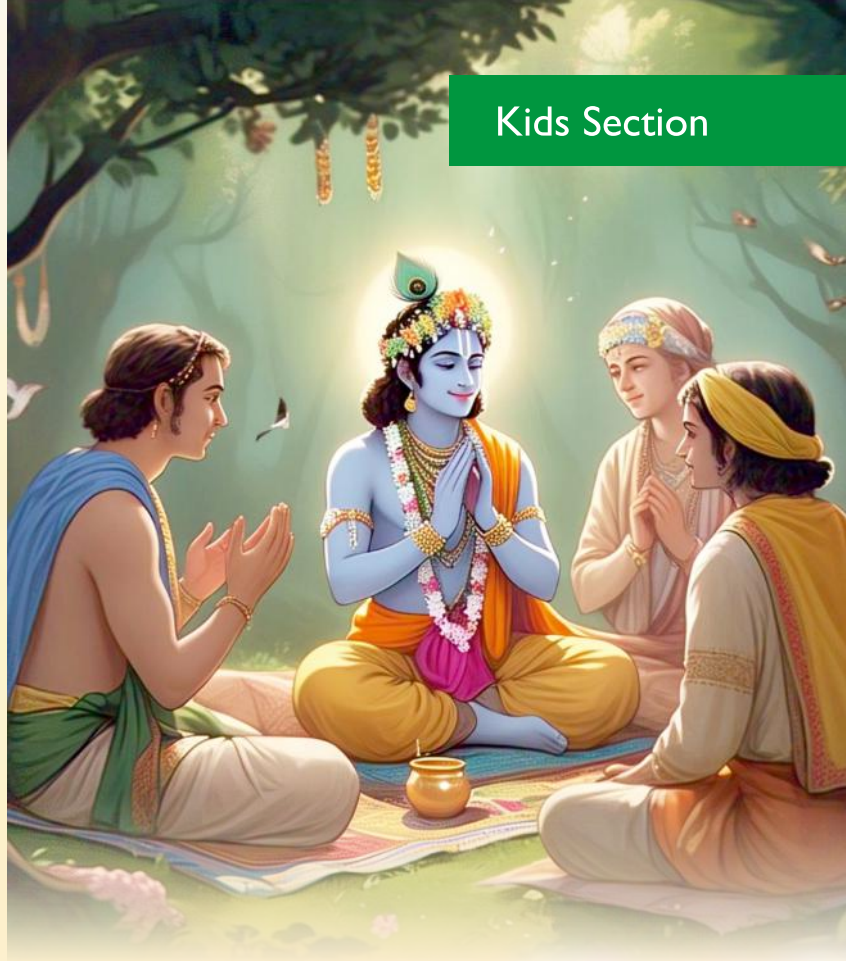
#### The Rare and Hidden Moral

1. True devotion is in action, not appearance – Vipradas performed rituals but had no kindness in his heart, while Dharmadas served with love.
2. Serving others is serving God – Krishna Himself came in disguise to test who truly understood devotion. The one who served the needy was the real devotee.
3. Pride in spiritual practices can blind us – Vipradas thought his rituals alone made him special, but Krishna showed that arrogance in devotion is dangerous.

This story is rarely told, but it reveals one of Krishna’s deepest teachings: Love and service are the real signs of devotion, not just words or rituals.

**Now, everyone say together... Radhe.. Radhe.. "Shri Krishna Bhagavan!"**

**"Achyutam Keshavam Krishna Damodaram,  
Rama Narayanam Janaki Vallabham"**





**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

### **March 7th & 8th (Telugu):**

Sri Vidya Classes (Module 3 & 4)

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

### **March 8th & 9th (English):**

Sri Vidya Classes (Module 3 & 4)

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

### **March 14th & 15th (Telugu):**

Advanced Sri Vidya Classes (Module 5 & 6)

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

### **March 15th & 16th (English):**

Advanced Sri Vidya Classes (Module 5 & 6)

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

### **March 22nd (Telugu):**

Advanced Sri Vidya Classes (Module 7)

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

### **March 23rd (English):**

Advanced Sri Vidya Classes (Module 7)

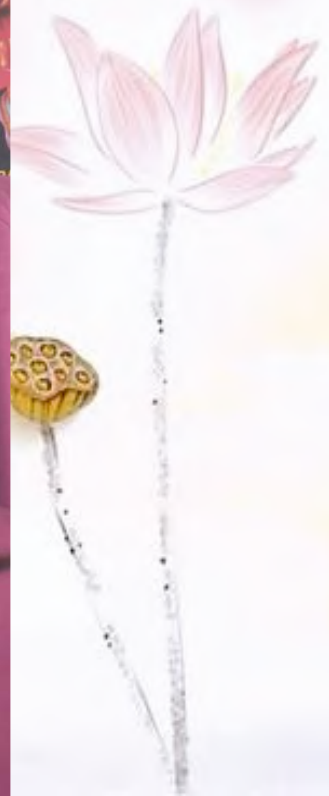
Time: 5:00 PM to 9:00 PM IST

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

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





**03**  
**MAR**  
**2025****Festivals  
of the Month****March Festival****March 1**  
Ramakrishna Jayanti**March 14**  
Holi (Phalguni Purnima),  
Lakshmi Jayanti**March 30**  
Ugadi





1st day



2nd day



3rd day



4th day



5th day



6th day



7th day



8th day

**Rajashyamala Yantra Puja at the Peetham on the Occasion of Rajashyamala Navaratri**





9th day



**On the Occasion of Rajashyamala Navaratri,  
Rajashyamala Homam was conducted  
at the Peetham for nine days.**





**Annadanam (Distribution of Sacred Food)**





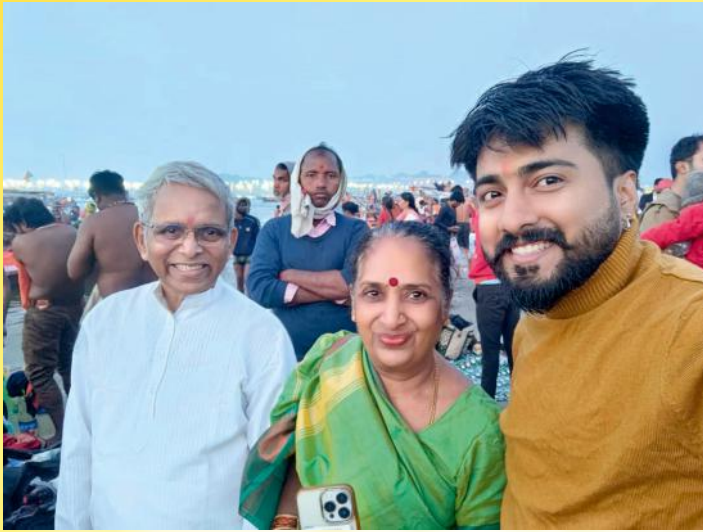
**Daily Pooja Performed by Guruji at the Peetham**





**Compound Wall and Other Construction Works on Peetham Land**





**Holy Bath at the Sangam during Maha Kumbh Mela**





## Words of Treasure

when life itself becomes a prayer,  
the body becomes a temple

- **Guru Karunamaya**

**GURUVANI**

**SRIVIDYA LEARNING CENTRE**

#27&28 Chairman Rajamanikyam Street, Karthinagar,  
Near new railway station, KANCHIPURAM 2, Tamil Nadu - 631502, India.

Ph. +91 8088 25 66 32  
+91 8608 74 78 73

| [srimeru999@gmail.com](mailto:srimeru999@gmail.com)

| [www.srimeru.org](http://www.srimeru.org)

