

GURUVANI

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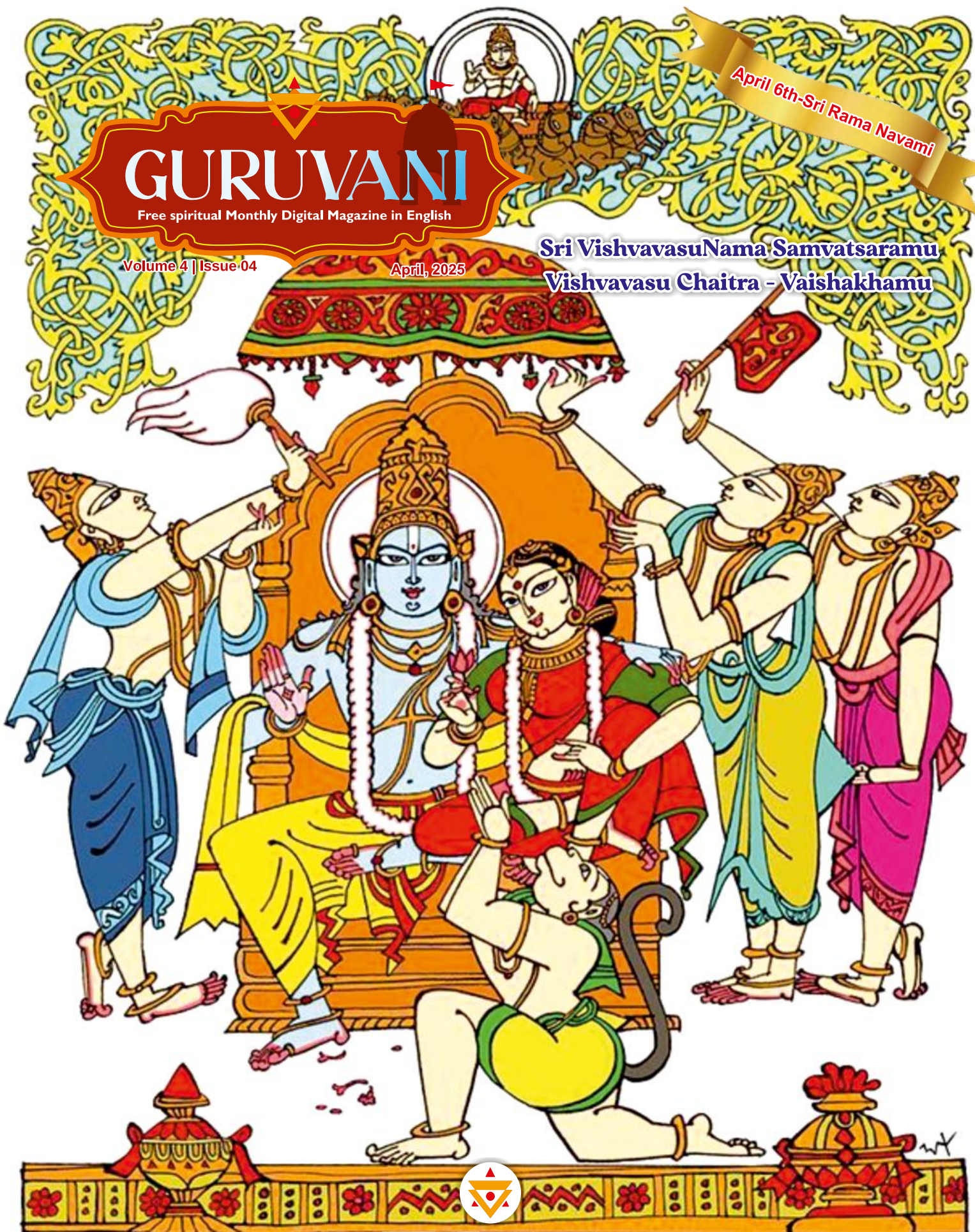
Volume 4 | Issue 04

April, 2025

Sri VishvavasunaMa Samvatsaramu

Vishvavasuna Chaitra - Vaishakhamu

April 6th-Sri Rama Navami



Sri Vidya Sadhana
"From Sadhana to the Source"
(Part 2)

Author: Dr. Gautam Raju
Sri Vidya Temples
Arulmigu Ramanathaswamy
Temple,
Rameshwar Kshetram

Sri Vidya Special Sadhana
Concentration in Mantra Japa,
Nada Sadhana, and Spiritual Experience
Experiences of Sadhakas
"Seva Experience in
Sri Vidya Jnana Peetham"
-Dr. Gayatri Mohadev
"My Experience with Amma"
-Vaman Kumar

Questions & Answers
what is the significance of
Guru Paduka Puja?.

Children's Section
Meera Bai and The Story of
Govind Dev Ji Temple
Smt. Indrani Yashoda Kompella



Sri Rama Dhayana Slokam

**dhyāyēdājānubāhuṃ dhṛtaśara dhanuṣaṃ baddha padmāsanasthaṃ
pītaṃ vāsōvasānaṃ navakamala daśasparthi nētraṃ prasannaṃ
vāmāṅkāruḍha sītāmukha kamalamilallōchanam nīradābhaṃ
nānālaṅkāra dīptaṃ dadhatamuru jaṭāmaṇḍalaṃ rāmachandram**

This verse exquisitely delineates the divine form of Sri Rama:

Seated in the Padmasana posture, he gracefully holds a bow and quiver of arrows in his hands. His arms extend down to his knees, signifying strength and majesty. Clad in resplendent yellow garments, his serene countenance radiates an aura of peace, while his lotus-petal-like eyes glisten with divine charm.

To his left is seated Sita Devi, the embodiment of grace and devotion, upon whom his gaze rests with profound love and tenderness. His complexion rivals the deep hue of the rain-laden clouds, exuding an ethereal glow. Adorned with exquisite ornaments, his form is further magnified by the crown of matted locks upon his head, bestowing upon him an air of divine grandeur.

Such is the magnificent form of Sri Ramachandra, upon whom one must meditate with unwavering devotion.



Shri Gurubyo Namah | Shri Matre Namah ||



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Guruvani Free Newsletter
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Sri Dattha Guru



Sri Veda Vyaasa Bhagavaan



Sri Chandrasekharendra Saraswathi



Sri Kalyanaananda Theertha



Sri Sri Sri Swaprakashananda
Theertha Avadhootha



Sri Annapurnaamba Sahitha
Sri Guru Amrithananda Saraswathi



Sri Arunamba sahitha
Sri Guru Karunamaya



On this auspicious occasion of the New Year,
I bow my head and offer my humble
salutations to the Guru Parampara.



“Dharmo Rakshati Rakshitah”

Happy Sri Rama Navami

GURUVANI

Sri Devi Khadgamala

Part 21



Sri Devi Khadgamala

Part 21

Dharmacharyamayī

Following this, we delve into the concept of "Dharma as the guiding principle." Who established Dharma as the foundation for a fulfilled life? When a tiger kills a deer, it is acting according to its natural Dharma. As the ancient wisdom states, "Jantūnārī nara-janma durlabham"—human birth is rare among all creatures. A tiger requires no distinct set of laws to exist as a perfect tiger. However, for human life to attain completeness, there exist rules and principles, collectively known as Dharma.

Dharma is not rigid; it evolves in accordance with time, place, and circumstances. If one resides in the Himalayas, self-preservation and survival become primary concerns. In a different environment, one must adapt accordingly. Since we live in the Kali Yuga, some ancient ordinances may no longer be applicable, yet those who still follow them continue to receive virtuous rewards.

A sage, devoted to his daily fire ritual (homa), found his practice interrupted by a cat. To prevent disturbance, he began placing a basket over the cat whenever it appeared. Over time, the sage passed away, as did the cat. His son, carrying on the tradition, would place a basket beside him during the ritual, believing that the cat's presence demanded it. He knew not the purpose—only the action remained.

Thus, blindly following old Dharma without understanding its rationale leads to absurdities. Therefore, Dharma must evolve with time, aligning itself with the needs of the era while preserving its essential truth.

When one clings to the divine feet of the Mother, even if they have not perfectly adhered to the dharma of the present moment, they have nonetheless held onto the essence of the Divine. It is through Her grace that one attains the wisdom that She Herself will guide them toward the fulfillment of all dharmic duties.

As declared in the sacred verse, "Śruti-sīmānta-sindhūrī-kṛta-padābja-dhūlikā"—wherever the Vedas flourish, wherever righteousness thrives, there the Divine Mother manifests to impart the essence of Dharma. Her first lesson is simple yet profound:

"My beloved children, I have given you this rare opportunity to be born as human beings. Your foremost dharma is to live with gratitude and joy—never forsake them. Worship Me with a heart full of thankfulness and remain ever blissful."

This is the essence of Dharma. Tears should be shed only for the Lord—it is only when devotees cry out in true yearning that the Divine responds. Hence, happiness itself is the dharma of humanity. If one fails to preserve their inner joy, they fail in their duty of gratitude toward the Mother.

The first and foremost dharma is the realization that everything comes through Her grace. In childhood, the dharma of a child is to honour and revere parents. A mother's sacrifice is beyond description—regardless of how burdensome the child in her womb may be, she bears it with a smile. She forgoes many foods because they are unsuitable for her child, and even consumes what she dislikes, solely for the well-being of her infant.

One should never act in defiance of such a mother or a father who stands ever by their side as a guardian and protector. It is the sacred duty of children to uphold respect and devotion toward their parents.

Similarly, when one enters school or college, one's life must be cantered solely on learning. As a student, one's dharma is to remain unwavering in the pursuit of knowledge, without distraction or negligence.

Life is meant to be enjoyed and lived fully, yet each stage of life comes with its own Dharma. If you dedicate yourself wholeheartedly to your studies for these six or ten

formative years, the rest of your life will be enriched by the fruits of your education. Hence, as a student, your Dharma is to focus on learning with discipline and commitment.

Once you enter the professional world, as a householder in middle age, your Dharma is to earn wealth through righteous means, ensuring a stable and contented life. However, ten percent of your earnings do not belong to you—it must be given in charity to those in need. This is Dharma.

Upon marriage, as a husband or wife, one's Dharma extends to one's spouse. Marriage is not merely an association of two individuals, but of two families and responsibilities. It is natural for differences to arise, but one must strive to adjust and harmonize, rather than trying to change the other person. Understanding, not control, is the essence of marital Dharma.

As a parent, your Dharma is toward your children—to lead by example and live a life that inspires them. Parenthood is not merely about providing material comforts, but about instilling values and guiding them toward a meaningful existence.

When you reach the age of sixty, all attachments and desires must begin to recede. Renouncing the world is not sorrowful, but a natural transition toward spiritual contemplation. In the stage of Vanaprastha, one must be mentally prepared to turn one's focus entirely toward the Divine Mother, the Creator Herself.

To help understand this transition, the Mother has established the laws of Ashrama Dharma. The responsibilities of an individual beyond the age of sixty have been beautifully elucidated in the Bhaskara Shataka:

"In childhood, we spend our time in play—that is forgivable, for it is the innocence of youth. In adulthood, we are drawn to pleasures and pursuits—that too is natural. As householders, we rightfully earn through ethical means, ensuring the well-being of our families. But at least after fulfilling all worldly responsibilities, should we not turn our gaze toward the Supreme?"

This life is a gift from the Divine Mother. Therefore, after reaching the age of sixty, one's Dharma is to diminish worldly attachments, celebrate the Shashtyabdi Purthi (completion of sixty years), and dedicate more time to pursuing higher knowledge and spiritual fulfillment.

This stage of life calls for reading sacred scriptures, contemplating the mysteries of existence, exploring the secrets of a meaningful life, and studying the lives of great saints. Yet, knowledge alone is insufficient—one must strive to apply these learnings in the limited time that remains.

Consider a student in an examination hall—if only ten minutes remain before time runs out, how intensely do they focus and write? The same urgency must now be applied to life itself.

It is truly sorrowful to see grandparents still worrying about their grandchildren's studies and marriages, burdening themselves with concerns that belong to the next generation. After sixty, your role shifts from active participation in worldly matters to becoming a guide and inspiration for at least twenty to thirty people in your family.

Thus, it is imperative to cultivate patience, composure, and wisdom. You are ascending the final steps of life's staircase, and those around you are watching and learning from your example.

Beware of indulgences that degrade both the body and the soul—addictions, gambling, intoxication, anger, unchecked desires, self-centeredness, and narrow-mindedness. These do not merely harm your physical well-being; they erode your accumulated merit and tarnish your legacy.

Instead, this is the time to rise above the mundane, to live as a role model, and to prepare for the ultimate journey toward spiritual liberation.

Thus, my focus must remain unwaveringly upon the Divine Mother, recognizing my imperfections and striving to rectify them in whatever little time remains. My interests, my joys, and my attention must be directed toward reading sacred texts, singing bhajans, chanting stotras, engaging in silent contemplation, and practicing deep meditation.

It is said, "Prāṇa-prayāṇa-samaye Nārāyaṇa-śabda-mātreṇa punarjanma naśyati"—At the final moment of life, the mere utterance of 'Nārāyaṇa' destroys the cycle of rebirth.

Such is the compassion of the Divine Mother, who assures:

"Whatever happens in your life, know that it is for the best. At the very least, before you leave this body, call upon My name—just utter 'Nārāyaṇa'. Recognize My presence in everything around you, for that is the true essence of the Divine. I shall bestow you with liberation."

Since none can predict when the time of departure will arrive, all beings—great or small—must one day leave this world. It is, therefore, essential to train the mind to accept this truth and cultivate the habit of remembrance of the Lord (Bhagavan-nāma-smaraṇa).

If we now engage in divine remembrance once a day or once every five hours, we must gradually reduce this interval, until the mind chants His name every five minutes, or even every two minutes.

Such constant remembrance of the Divine will safeguard us, guide us, and ultimately lead us to liberation.

The Final Dharma: Attaining the Ultimate Silence

"Punarapi jananam, punarapi maraṇam"—again and again, we are born; again and again, we die. The Vedantic scriptures affirm that we are caught in this endless cycle of birth and death, bound to the journey of transmigration.

Thus, for those who reach the age of sixty, Dharma undergoes a complete transformation. By the time one attains eighty years, the stage of Sanyāsa (renunciation) begins. In this final ashrama, there is nothing left to be done—only silence remains.

It is the time to immerse oneself in the profound emptiness of divine absorption, to experience the subtle peace within. When one truly experiences this stillness, the external world dissolves on its own.

Throughout life, we have sought peace from the world, yet it has remained elusive, leaving us to waste our years in pursuit of fleeting illusions. At eighty, one finally realizes the truth:

"We have not only lost the battle, but we have also lost ourselves."

At this stage, after witnessing a thousand full moons (Sahasra Chandra Darśanam), one comprehends the deeper mystery—that the Moon is the true controller of the mind. This means that after having seen a thousand full moons, one finally recognizes where true, subtle peace resides.

By then, nothing more needs to be done. No effort is required—only silence remains. We spend a lifetime engaging in countless actions to learn this one final lesson:

"Dharma, in its essence, is but the pursuit of silence."

After all the dharmic principles have been expounded, the ultimate truth emerges: the highest Dharma is the Dharma of the Mind (Manodharma).

Distinguishing Between Scriptural Dharma and Mind's Perceived Dharma

At times, what is prescribed as Dharma in our sacred texts—such as the Rāmāyaṇa, Mahābhārata, and Bhāgavatam—may seem different from what our mind perceives as Dharma. However, how does one discern the difference between true, scripturally ordained Dharma and what the mind falsely assumes to be Dharma?

The mind is restless and ever-changing—whenever a thought arises within, we often mistake it for our true Dharma. However, only those who remain constantly connected to the Divine Mother can truly trust their inner intuition, for their Manodharma (inner Dharma of the mind) is always in alignment with the highest truth.

The Role of the Āchārya/Guru in Dharma

Another crucial aspect is the Guru or Āchārya. When we accept a scripture as our Āchārya, we must follow its teachings without deviation. Similarly, when we accept a living Guru as our Āchārya, then his word becomes our Dharma.

Whatever the scriptures dictate, whatever the Guru commands—that alone is Dharma. There is no Dharma beyond the Guru's word. If the Guru instructs one to focus on family responsibilities, then

fulfilling that duty becomes one's highest Dharma—even if it differs from earlier spiritual pursuits or practices.

In essence, Dharma is the way of life followed by our ancestors, which enabled them to attain progress in all aspects of existence—be it material, intellectual, or spiritual. Their adherence to Dharma brought them prosperity, stability, and above all, inner peace.

Unlike modern minds, they never searched for peace outside—they lived Dharma, and in doing so, peace naturally followed.

Thus, true Dharma is not dictated by fleeting thoughts or emotions but by the wisdom of the scriptures, the guidance of the Guru, and the time-honored way of life established by our forebears.

Mukta-Keśīśvaramayī:

The Embodiment of Liberation from Bondage

The term "Mukta-Keśī" literally translates to "one with unbound hair". However, in its deeper essence, it does not imply that everyone must leave their hair untied. Instead, "Mukta" signifies liberation, and "Keśa" carries a profound symbolic meaning—Keśa represents suffering (kleśa), bondage (pāśa), and sin (pāpa). These afflictions are metaphorically linked to Keśa (hair) in spiritual terminology.

A significant reference to Keśa as suffering can be found in the Chandī Pāṭha, where it is stated:

"DRUSHTA DOSHEPI VISHAYE MAMATHVAA KRISHNA MAANASAA"

This verse illustrates a major affliction—the tendency of the deluded mind (Kṛṣṇa-mānasa, or a dark, tamasic mind) to be drawn back into its past errors and attachments. We are aware that looking back upon the past only brings pain and suffering, yet the tamasic mind is naturally inclined toward it. To attain true liberation, one must consciously avoid this pull toward past attachments.

Thus, "Mukta-Keśī" signifies the state of being free from the sorrows and burdens of the past. It represents the release from excessive attachments—whether to people, objects, or situations. One may possess material things, but one must never fall into the belief that life is meaningless without them. However, the exception to this principle is one's Guru and the Divine Mother. The attitude of "life is meaningless without them" must be cultivated exclusively toward the Guru and the Divine Mother, while maintaining detachment from all else.

True Renunciation: Balance, Not Rejection

Renunciation (Sanyāsa) does not mean abandoning everything completely. Instead, it is about giving each person, object, and situation only the value it truly deserves—neither less nor more. A happy and balanced life is achieved when everything is kept in proportion. Even an excess of good things can become a source of suffering. Those who have mastered this equilibrium are known as Samavartī—one who is perfectly balanced.

In this sense, Vishnu, Yama, and all deities are called "Samavartī" because they uphold the perfect balance of Dharma. This very balance is the essence of "Mukta-Keśa"—the ability to restrain and manage all binding forces in life.

Our grandmothers and ancestors advised women not to leave their hair unbound. Why? Because Keśa is a representation of suffering, and loosening it symbolizes an uncontrolled release of grief and affliction. If left unchecked, these energies can affect one's life deeply. Hence, tying the hair is symbolic of containing and restraining one's suffering, ensuring that it does not govern one's life.

Thus, the deeper meaning of Mukta-Keśīśvaramayī is the power that grants complete mastery over all forms of bondage. To bind what needs to be bound, and to release what needs to be released—this is the essence of Mukta-Keśa.

In life, it is exceedingly difficult to free oneself from attachment to individuals, material objects, and desires. Yet, to attain this freedom, one requires immense spiritual strength. The manifestation of that strength—the power that aids in transcending these limitations—is none other than Mukta-Keśīśvaramayī.

Dīpa-Kalānāthamayi: The Lord of the Radiant Light

During the Prāṇa Pratiṣṭhā (consecration) of a deity or Yantra, ninety-nine Kalās (divine energies) are invoked. Kalā refers to Shakti, the intrinsic energy that grants value and vitality to life. These Kalās manifest in numerous forms—Agni Kalā (fire energy), Sūrya Kalā (solar energy), Soma Kalā (lunar energy), Brahma Kalā (creative force), Viṣṇu Kalā (preserving force), Rudra Kalā (dissolution force), Īśvara Kalā (universal intelligence), Sadāśiva Kalā (eternal consciousness), Śiva Pāda (Shiva's foundation), Śakti Pāda (Shakti's foundation), Śiva-Śakti Sāmarasya Pāda (the harmony of Shiva and Shakti), Karuṇā Rasāmṛta (nectar of compassion), Saṅgīta Sudhā Rasāmṛta (nectar of musical bliss), Mātṛ-Kṣīra-Dhāra (flow of maternal nourishment), Janma-Rāhitya (freedom from birth), Guru Pāda (foundation of the Guru)—and many more.

These Kalās are invoked into an idol or a divine symbol, but we fail to recognize that these very energies exist within us.

Dīpa signifies light, radiance, and illumination. However, Vedantic philosophy attributes a profound significance to the concept of the Dīpa (lamp). There are two essential aspects:

1. Prakāśa (Illumination) – Light itself, the ability to reveal and make things visible.
2. Vimarśa (Reflection and Awareness) – The wisdom that arises from this illumination.

How do we know a lamp is present in a room? We recognize its existence not by its form, but by the light it emits. Prakāśa (illumination) is its true identity, not its physical presence.

Similarly, our presence should not be defined by mere physicality, but by the radiance of our virtues. Our character, wisdom, and actions should illuminate society.

Consider figures like Mahatma Gandhi and Sri Ramakrishna Paramahansa—how many of us have actually seen them in person? Yet, their presence continues to shine through history. Even children, who have never seen them, recognize their names.

Why? Because of their Dīpa-Kalā, the extraordinary radiance of their lives. Their light of truth will continue to shine as long as the Sun and Moon exist.

Their spirituality was not about elaborate rituals but about living the eternal truth—Satyameva Jayate (Truth Alone Triumphs).

The Inner Dīpa-Kalā: The Radiance Within

Dīpa-Kalā is not just an external light; it is the inner radiance that emanates from a life of wisdom, love, and purpose.

Śiva Pāda, Śakti Pāda, and Śiva-Śakti Sāmarasya Pāda are divine Kalās that must be experienced within our thoughts and actions.

We must recognize the presence of the inner Puruṣa Śakti (masculine force of action and determination) that motivates us to act when necessary. This force provides a certain degree of ego, which is essential for navigating life's duties and responsibilities.

At the same time, we must also be aware of Śakti Pāda—the gentle, boundless love of the Divine Mother within us. This love is infinite, universal, abundant, and eternal.

To truly understand love, we must test whether our love meets these four conditions:

1. Is it infinite? (Without limits or conditions)
2. Is it universal? (Extending beyond personal desires)
3. Is it abundant? (Flowing freely, without restriction)
4. Is it eternal? (Beyond the constraints of time and attachment)

If our love fulfils these criteria, then we are indeed one with the Divine Mother herself—for She alone is love in its purest form.





Kancheepuram Jnana Peetam Updates

The compound wall is complete on all sides except the North side.

The temporary shed (120' x 40') is nearing completion. The length has been extended by 20 feet to accommodate all Navratris in the future until the main Peetham construction is completed.

The horticultural contract is being finalized, and planting is planned to begin from April 15. In the first stage, about 20,000 plants will be planted.


Temporary water supply, toilets, and sewage treatment arrangements are being made.

The Vancha Kalpa Ganapathi Homa will be conducted daily in the temporary shed once it is completed. This will continue until the permanent Peetham is constructed.

The master plan has been slightly modified after discussions with technical experts. In Phase 1, the pet area will be filled with earth and leveled.

Phase 1 will also include the construction of the Peetham, the ground floor of the apartments, two cottages, a public toilet, and the ground floor of the servants' quarters.

Additionally, the water supply, drainage system, and electrical work, including transformer installation, will be completed.



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



Support the development of Kancheepuram Jnana Peetham

SreeMatre Namaha :

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

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

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

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

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

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

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



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

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"Sadhana to the Source"

(Part - 2)



Written by:

Dr. King Gautama

The 36 tattvas have been distinctly classified as Shiva tattva's, Vidya Tattva's, Atma Tattva's
Shiva tattva's (5) (Shuddha tattva's)

- 1.Shiva: Supreme Consciousness
- 2.Shakti: Power of Supreme Consciousness
- 3.Sadashiva : Absolute Will(Iccha Shakti)
- 4.Isvara : Absolute Knowledge(Jnana Shakti)
- 5.Suddha vidya: Absolute Action (Kriya Shakti)

Vidya Tattva's (Shuddha-Ashuddha Tattva's)

6.Maya (Cause of The Veil of Concealment): Differentiating power of the universe which cloaks ability to differentiate True universal reality from Manifested reality (or which is perceived)

- 7.Kalaa (Limited Capacity to Act): Limits Omnipotence (Kriya)

8.Avidya (Inability to discriminate): Limits Omniscience (Jnana)

9.Raaga (Desire): Limits Fullness of heart, Creates longing (Iccha)

10.Kaala (Limitation of Time): Limits eternal awareness

11.Niyati (Destiny): Limits Omnipresence, creative power and freedom of expression (Shakti) and being, as per karma

12.Purusha: Individual consciousness, Masculine principle

From point 7 to 11 are called Kanchukas(veils)

which Keep oneself binded/entangled to forces of nature

Atma Tattva's: (Ashuddha Tattva's)

13.Prakriti - Primordial nature with Creative force, Feminine principle. (Balanced Sattva-Rajas-Tamas)

14.Buddhi (Intellect) Predominantly sattvic

15.Ahankara (Ego) Predominantly Rajasic

16.Manas (Mind) Predominantly Tamasic

JNANENDRIYAS

(Five Sense Organs)

KARMENDRIYAS

(Five organs of Action) PANCHATANMATRAS

(Five subtle elements)

PANCHABHUTAS

(Five gross elements)

17.Shrotra (Ears)

18.Tvac (Skin)

19.Chakshuh (Eyes)

20.Rasana (Tongue)

21.Nasika (Nose) 22.Vak (Voice)

23.Pani (Hand/work)

24.Paada (Legs / Movement)

25.Upastha (Genitals)

26.Paayu (Anus/Excretion) 27.Shabda(sound)

28.Sparsha(touch)

29.Rupa (Form)

30.Rasa (Taste)

31.Gandha (Smell) 32.Akasa(space)

33.Vayu (Air)

34.Tejas (Fire)

35.Apa/jala(Water)

36.Prithvi (Earth)

The entire concept of tattva's is to point out that one must move step wise from the gross elements starting from Atma Tattvas (Ashuddha Tattvas) to the shuddha tattvas which is said to correspond to higher states of Consciousness, progressively moving from undeveloped consciousness to a developed state ultimately uniting with the Shiva-Shakti principle and attaining self-realization/liberation by doing Diligent and disciplined Sadhana as per Shastras and Guru's instruction.

Its illustrated extremely well in what's known as Dasha Karyam (ten duties) in Shaiva Agama
Prathamam Tattvaroopam cha dviteeyam tattvadarshanam
Triteeyam tattvashuddischa chathrutham cha atmalakshanam
Panchamam Chaatmasandarsham shashtam shyadaatmashodanam
Saptamam shivaroopakhyam ashtamam Shiva darshanam
Navamam Shivayogam cha Dashamam Shivabhogakam.

- 1.Tattva roopam
- 2.Tattva darshanam
- 3.Tattva shuddhi
- 4.Atma Lakshanam
- 5.Atma Darshanam
- 6.Atma Shuddhi
- 7.Shiva Roopam
- 8.Shiva darshanam
- 9.Shiva Yogam
- 10.Shiva Bhogam

Ie 10 steps from purification of the gross elements to senses organs progressing to higher aspects of consciousness gradually with refinement in spiritual evolution ultimately leading to unity with the highest consciousness (Shiva yoga) and enjoyment (Shiva Bhoga).

This brings us to the key point of what exactly is "Sadhana". As per Shastras and agama texts and different traditions, "Sadhana is a spiritual practice or worship that leads to a specific goal, usually also called as siddhis". The practices can involve training ones external (bodily anatomy and function/control of 10 indriyas) and internal faculties (mental and Psychic) with diligent practice of Guruseva, Japa, Dhyana, Svadhyaya, Purascharana, Satsanga , etc till the desired goal is achieved.

It is important to note all Sadhana/Upasana/spiritual practices rituals including, Panchopachara puja (Lam ityadi Panchapuja)/ Shodshopachara puja, various Nyasams, chanting any devi/devata Kavacham's involve invoking deities or devata shakti to different parts of the body. It is invariably associated with purifying gross (physical aspect including Sapta dhatus {Rasa (tissue fluids), Rakta(Blood), Mamsa(muscle), Meda(Fat), Asthi(bone), Majja(Bone marrow, Shukra(reproductive system))} and subtle bodies(Pancha kosha and Pancha prana) and different elements of spiritual body in an individual. In tantric parlance, sadhana ultimately helps energise the chakras and raise kundalini upwards from the base level (at Muladhara

chakra) to the highest i.e., sahasrara chakra making the individual break out of all undeveloped pattern to becoming the best version of oneself permanently, literally to turn from mammal to man in actual sense.

Please note that true awakening is purely consequent to Grace of Guru and God and not something that can be achieved by short term quick fix techniques/exercises; hence one should be careful in ones own spiritual journey and not take shortcuts.

As per shastras and in general directions of guru parampara of any tradition recommends diligent and disciplined Sadhana regardless of any constraints, for best progress and results ordained by the sadhaka's spiritual path.

It will be very crucial to take inspiration from our SriGuru, Guru Karunamayaji and Paramaguru Sri Amrithanandanatha Saraswathi do daily upasana without fail relentlessly and maintain connection to Divine Mother. Daily Sadhana (as one's tradition and Guru Parampara recommends) should be performed without fail with discipline w.r.t time, place and duration, so that best results are obtained.

In this aspect, inspiring lessons drawn from Vedanta help us to maintain the practice, focus and momentum in succeeding in Sri Vidya and spiritual life in general. As per Vedanta and other shastraic texts a sincere upasaka must cultivate the following qualities while doing spiritual practices

1.Viveka: Ability to discriminate between real (real: anything that remains unchanging with time) and unreal.

2.Vairagya: Ability to give up what is unreal

3.Shat Sampatti :(6 components of emotional wealth)

1)Shama: Inner tranquility

2)Dama: Control of senses and mind

3)Titiksha: Forbearance/tolerance

4)Uparati: Turning Attention inwards

5)Shradda: An intense sense of Self Discipline

6)Samadhana: Inner focus and Composure

4.Mumukshattva: Continuous and divine restlessness and impatience to reach God.

In addition to this the great Master Sri Ramakrishna Paramahansa and in recent times our Paramaguru and SriGuru often explain sadhakas to be aware of obstacles to the spiritual path i.e., Arishadvarga and Ashtapasha

1.Arishadvarga /Shad ripu (6 enemies of mind)

a.Kama (Desire/lust)

b.Krodha (Anger)

c.Lobha (Greed)

d.Moha (attachment/delusion)

e.Mada (Ego or Arrogance)

f.Matsarya (Jealousy)

2.Ashta pasha (fettters/limitations of mind)

- a.Ghrna: Hatred/contempt
- b.Shanka: Doubt
- c.Bhaya: Fear
- d.Lajja: Shyness
- e.Jugupsa: Aversion/ disgust
- f.Kula: Vanity of lineage/ clan consciousness
- g.Jati: caste consciousness
- h.Seelam: Spiritual/ custom related ego

While one must be aware about the above-mentioned impediments, systematic and sadhana itself helps one to overcome one or many such internal enemies and promote progress.

Keeping all the above in mind, in Words of Sri Ramakrishna, an upasaka must strive intensely to conduct himself with Truth, purity, authenticity in thought, word and deed to ensure true self-actualization(gradually one attains Vak shuddhi (refinement in thought and speech)and Vak Siddhi(Manifest of thought/spoken word)) and certainly attain enlightenment and connection with God soon.

So, let's try and apply the above knowledge and strive to do Sadhana diligently and attain Siddhi.

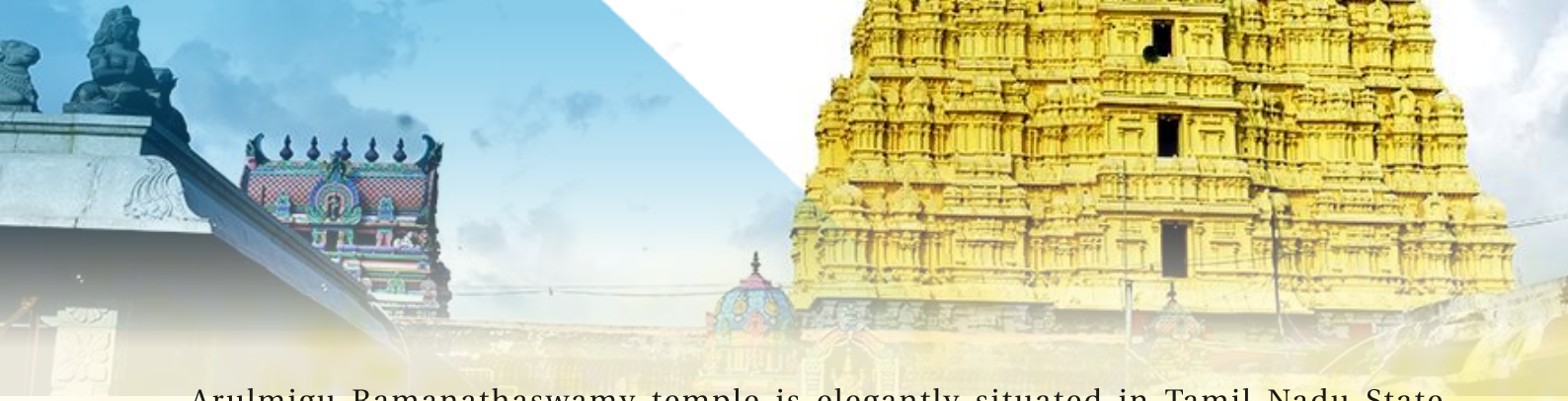
May the Grace of Guru and Divine Mother be with us in this endeavor!

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



Arulmigu Ramanathaswamy Temple



Arulmigu Ramanathaswamy temple is elegantly situated in Tamil Nadu State, Ramanathapuram District, on an island called Rameswaram, shaped like a Conch in the hands of Lord Thirumal and is spread over an area of about 15 acres. This temple is related to the history of the Ramayana period.

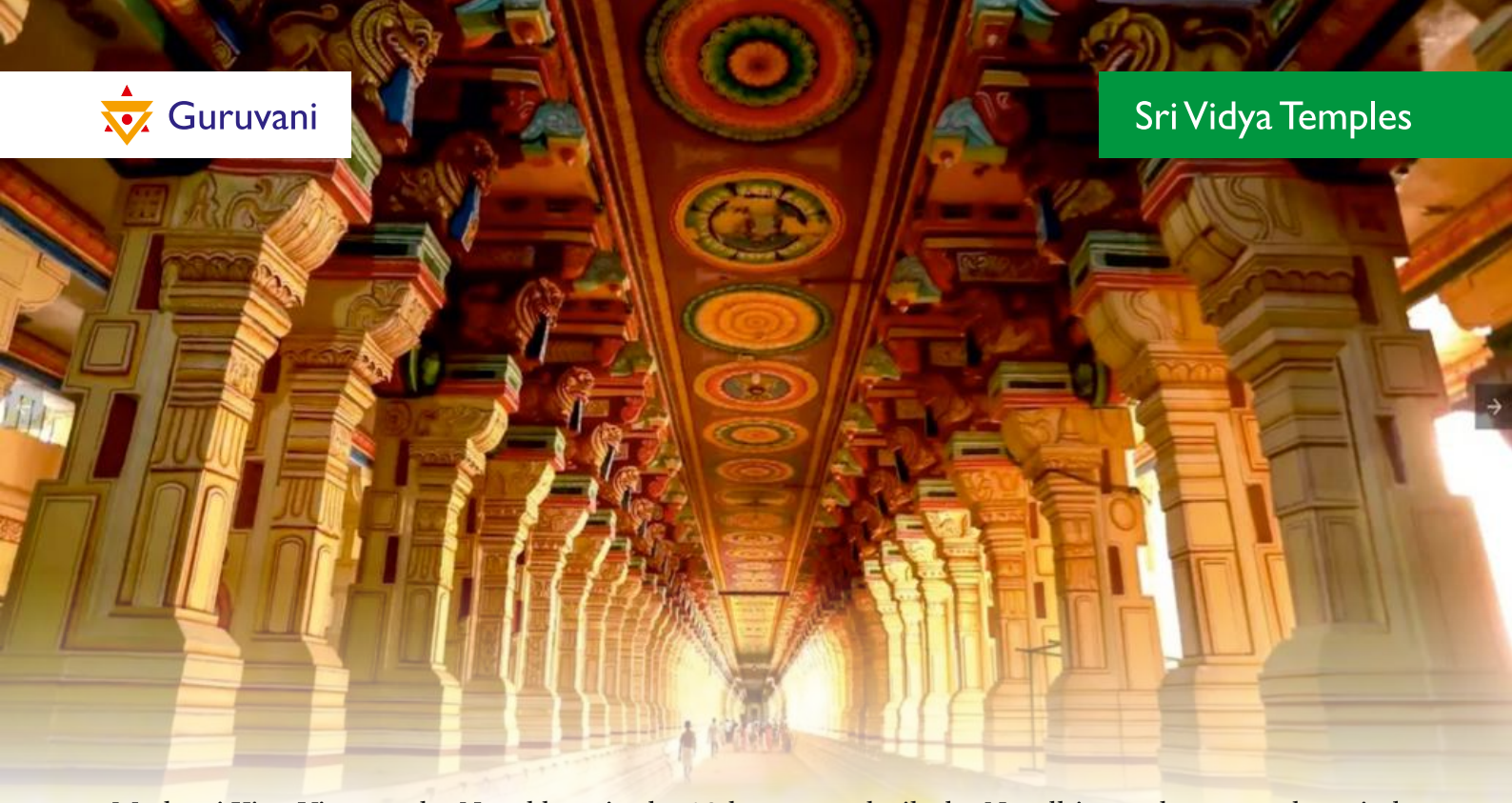
The Puranas say that as advised by sage Agasthiya, Sri Rama arrived here along with Sita and Lakshmana and consecrated and worshipped the Sivalinga to expiate the sin of Brahmahatya he got by killing Ravana. It is said that Sri Rama fixed an auspicious time for installation and sent Anjaneya to Mount Kailas to bring a Sivalinga. As Anjaneya could not return in time, Sita herself made a Sivalinga of sand and worship was over when Anjaneya returned with a Lingam from far off Mount Kailas.

Anjaneya was enraged and tried in vain to remove the consecrated Sivalinga made of sand. To pacify Anjaneya, Rama also consecrated Anjaneyas Sivalinga (Visvalingam) by the side of Ramalinga and ordered that all the pujas should first be performed for Visvalingam brought by Anjaneya. In this temple, the first pooja is performed for this Lord Visvanathar. As its very name implies, Rameswaram is the holy place of Lord Rameswara, i.e., Eswara consecrated by Sri Rama.

Historical Significance and Mythological Importance

This historic shrine was under the care of a monk up to the 10th century A.D. Thereafter in the 12th century A.D., Parakiramabaghu, the King of Ceylon built the sanctum and sanctorum of the temple. In the 15th century A.D., Ramanathapuram King Udayan Sethupathi and a Vaisya from Nagoore built the western tower and compound walls. Following this, a wealthy person from Madurai built the Amman Sannadhi corridor and carried out other renovation works. Chinnaudayan Sethupathi Kattathevar, a chieftain king under the





Madurai King Viswanatha Nayakkan, in the 16th century, built the Nandhi mandapam and carried out other renovations. The Nandhi enshrined in this temple is 17 feet in height, 22 feet in length and 12 feet in width. Later, the Sethupathi kings and the people of Nattukottai carried out various renovations during those periods when there was no transport. In the 17th century, a portion of the East Rajagopuram of this temple was built by Thalavai Sethupathi. Subsequently, in the years 1897-1904, the 126-foot high nine-tiered East Rajagopuram was completed by the family of Devakottai Zamindar AL. AR. of the Nagarathar family of Nattukkottai..

Literary Background

Out of the four foremost Shaiva Nayanmars (Nalvar), both Appar Swamigal (Thirunavukkarasar) and Thirugnana Sambandar have revered Lord Ramanathaswamy of this temple in their verses. Also many other saints like Arunagirinathar, Muthuswami Dixithar have sung the glory of the Lord and Goddess of this temple. Rameswaram is one of the oldest and most prestigious shrines in India. It is a holy place with all the three most prominent glories viz. Murti (Deity), Theertham and Sthalam.

Rameswaram is also the adobe of the Unity of India. Of the four holy shrines (Char Dhams) in India, three are to the north (Dwaraka, Puri and Badrinath) and one (Rameswaram) to the south and Rameswaram is the only Shiva temple among these four holy shrines. Of the twelve Jyotirlinga shrines in India, eleven are to the north, and only Rameswaram is to the south.

Rameswaram is a great pilgrimage destination not only for Saivites but also for Vaishnavas. Considered one of the most important religious duties of Hindus, the Kasi Rameswaram Yatra begins at Kasi and ends only after worshipping Lord Ramanathaswamy at Rameswaram. Hindus consider it their lifelong duty to purify the body and mind by bathing in the 22 sacred Theerthams (Wells) located in this temple.

Architectural Uniqueness

The temple is renowned for its impressive architecture, featuring the longest corridor among all Hindu temples in India. These corridors, known for their striking length and intricate design, are formed by sandstone pillars, beams, and ceilings, showcasing the architectural brilliance of the period.

The outer set of corridors measures about 6.9 meters in height, with the east and west corridors each extending 400 feet, and the north and south corridors about 640 feet each. The total length of these corridors is approximately 3,850 feet, comprising around 1,212 pillars, each about 30 feet high. The main tower, or Rajagopuram, stands at a height of 53 meters.

Temple Tanks (Tirthas)

There are sixty-four Tīrthas (holy water bodies) in and around Rameswaram. According to the Skanda Purana, twenty-four of them are particularly significant. Bathing in these Tīrthas is considered equivalent to penance and is a major aspect of the pilgrimage to Rameswaram. Twenty-two of these Tīrthas are within the Ramanathaswamy Temple premises. The foremost among them is Agni Tirtham, located in the Bay of Bengal.

Deities in the temple and their locations

Ramanathaswamy (Lord Shiva)

Ramanathaswamy is the presiding deity of the temple, worshipped in the form of a Shiva lingam. The Ramanathaswamy lingam is enshrined in the central garbha-griha (sanctum) of the temple. A massive stone Nandi (Shiva's bull mount), about 17 feet tall, sits facing the main shrine in the hall before the sanctum. The main Shiva shrine is flanked by thick walls and towering gopurams, and is accessed via the famous long corridors of the temple.

Parvathavardhini Amman (Goddess Parvati)

Her shrine is to the right side of the main Ramanathaswamy sanctum (when facing the deity) and features its own small gopuram and mandapa. A hall in front of her garbha-griha is called the Shukravara Mandapam.

Viswanathar Lingam (Kashi Vishwanath)

This lingam is a representation of Kashi Vishwanath (Lord Shiva as "Lord of the Universe" in Varanasi) and reflects the sacred connection between Rameshwaram and Kashi. In some versions of the legend, Hanuman fetched this lingam from the north and presented it to Rama; hence devotees regard it as an extension of the holy Kashi temple within the Rameshwaram complex

Vishalakshi Amman

Vishalakshi Amman has a separate shrine within the temple complex, situated adjacent to or near the Viswanathar (Kashi lingam) shrine

This mirrors the situation in Varanasi, where Vishalakshi is worshipped near the Kashi Vishwanath temple as one of the 51 Shakti Peethas (sacred abodes of the Mother Goddess). Her presence in Rameshwaram underscores the completeness of worship – just as Ramanathaswamy has Parvathavardhini, the Kashi lingam has Vishalakshi. Devotees seek the blessings of Vishalakshi Amman for prosperity, well-being, and fertility

Setu Madhava (Vishnu Perumal)

Devotees believe Setu Madhava is the protector of the Rama Setu and the custodian of the pilgrimage, ensuring devotees safely complete their spiritual journey. This shrine is one reason Rameshwaram is revered by Vaishnavites as well. The Setu Madhava Perumal shrine is located behind the main Shiva sanctum, toward the west side of the temple complex.



Maha Ganapati (Lord Ganesha)

The primary Ganesha shrine (Maha Ganapati Sannidhi) is located near the eastern entrance and flagstaff (Dwajasthambam) of the temple.

Subramanya (Lord Murugan)

The Subramanya shrine is located near the front of the temple, to the left side of the Maha Ganapati shrine in the eastern corridor.

Nataraja (Lord Shiva as Cosmic Dancer)

The Nataraja shrine is situated in the temple's expansive corridor area – specifically in the third prakaram

Anjaneyar (Lord Hanuman)

The Anjaneyar shrine is located near the main eastern entrance of the temple.

Pooja Timings and Rituals

The temple opens daily at 4:00 AM

Spatika Linga Darshan Between 5:00 AM and 6AM

Moola Thana Darshan from 6:00 AM to 1:00 PM

Temple closes at 1:00 PM and reopens at 3:00 PM

Evening Darshan from 3:15 PM to 8:00 PM

Temple Closes at 9:00 PM

The pilgrims are allowed to take bath in their 22 holy theerthams from 5:30 AM to 12:30 PM and from 3:00 PM to 7:00 PM

Major festivals

Maha Shivaratri, which draws thousands of pilgrims for overnight worship, and the annual Thirukalyanam (divine wedding) festival celebrating the marriage of Shiva and Parvati

During the Adi month (July–August) and Masi month (Feb–March) festivals, the processional idols of Ramanathaswamy are taken out and decorated in the Chokkattan Mandapam (a hall laid out like a chessboard) as part of the celebrations

Every Friday night the Utsava (festival) murti of Parvathavardhini is decked in splendid adornments and taken in a golden palanquin procession through the corridors to “meet” Lord Ramanathaswamy

Benefits of Visiting the Temple

Visiting the Ramanathaswamy Temple is believed to purify the soul and absolve devotees of their sins. Bathing in the temple's Tirthas is considered equivalent to penance and is a major aspect of the pilgrimage.

Parihara Poojas (Remedial Rituals)

The temple offers various parihara poojas aimed at alleviating specific doshas (afflictions) and seeking divine blessings for health, prosperity, and spiritual well-being. Devotees can consult with temple priests to perform these rituals.

How to Reach the Temple

- By Air: The nearest airport is Madurai Airport, approximately 174 kilometers from Rameswaram. From there, one can hire taxis or use bus services to reach the temple.
- By Train: Rameswaram has its own railway station, which is well-connected to major cities

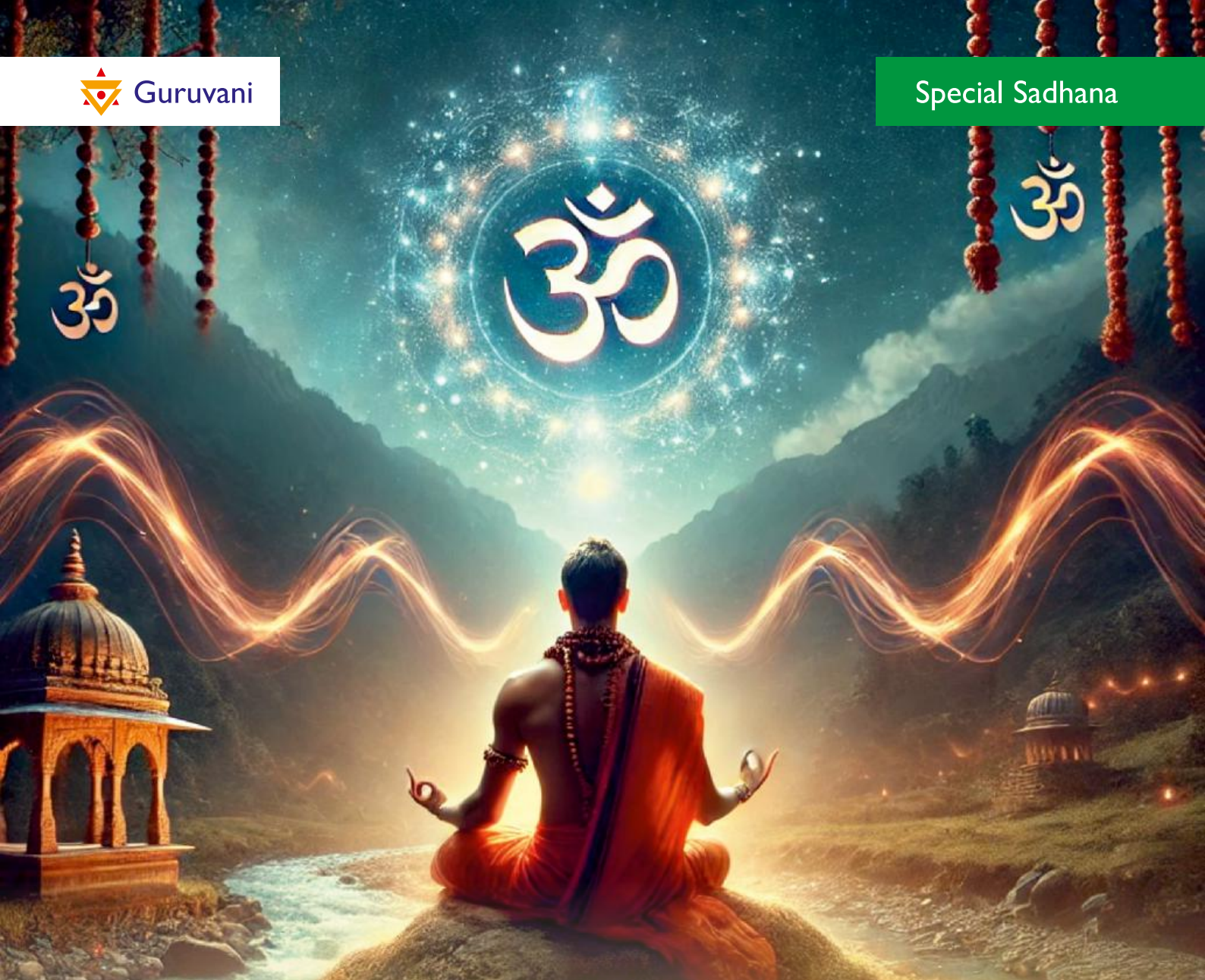
like Chennai, Madurai, and Coimbatore.

- By Road: Regular bus services operate from various parts of Tamil Nadu to Rameswaram. Private taxis and car rentals are also available for a more comfortable journey.

Contact Details

- Arulmigu Ramanathaswamy Temple
- EAST CAR STREET,
- Rameswaram,
- Ramanathapuram - 623526.
- Phone Number : 04573221223





Concentration in Mantra Japa, Moola Nadam, and Spiritual Experience

While doing Mantra Japa at a fast pace, there is not much focus. Okay, when you say focus, focus on what? An external entity? A form of the formless entity? Or focus on nature, focus on yourself, or focus on the Mantra seed letters? There are different ways of interpreting focus.

When chanting at a fast pace, the only care that needs to be taken is that each syllable should be pronounced correctly with the same weightage. This is the care you need to take. After that, when you repeat it at a faster pace, the focus actually will be on the "Moola Nadam."

Moola Nadam means sound. If the focus is on the sound, you identify each syllable separately. The mind records every identity of the seed letters. But the next stage is focusing on the Nadam, which means you recognize that there is a sound, but you do not recognize the language or the seed letter. That is the absolute sound.

This is the sound I heard when Goddess Mother came to me in form and was singing that song in "THIRUMEZHICHUR TEMPLE" for me. I did not know the language, but the essence, the

energy, the joy of listening to the Nadam conveyed all the messages and meanings to me. At the end of the day, it is the "Shakti" that you are doing Upasana for—not the form, not the seed letters, nor anything that can be analyzed, identified, or explained.

So, when you do Mantra Japa at a faster pace, we need to take care not to focus on the speed just to complete, say, one lakh or whatever it may be. But at the same time, if time is short and you need to achieve certain milestones as an inspiration for yourself, that's not bad. Though you should not have any desire or expectation, initially, this "Satvick" (sacred) desire is okay.

When you start with this desire, your focus should be on the Nadam, not on the seed letters, not on the speed. This is equivalent to doing the Japa silently at a slow speed. In any case, care should be taken that you are not focusing on any form, either externally or internally. Internal focus is definitely better than external because when focusing internally, it won't stay there for a long time—it slowly vanishes.

Eventually, you reach that vacuum-like silent stage where only the Nada (sound) is heard by you. Once you enjoy this bliss, it does not matter whether you are reciting at a fast pace or a slow speed.



“Yatra Yatra Raghunatha Keertanam, Tatra Tatra Krita Mastakanjalim”

Meaning:

“Wherever the glory of Lord Raghunatha
(Sri Rama) is sung,
There, with folded hands, Hanuman is present
in reverence.”





What is the significance of Guru Paduka Puja?

Yesterday, while traveling in the car, the word "Paduka" came to my mind. I asked the Sanskrit professor who was driving about it. I wondered if the letter "Pa" stood for protection because words like "PAAHIMAAM" made me think that "P" signifies protection. He confirmed that it does. In fact, the word "protection" itself starts with "P." "Da" stands for giving, so "Paduka" means "that which gives protection."

What is this protection from? It is protection from Maya. Now, what is Maya? It is the world created by countless thoughts. Each person has their own world within the world. In this world, there may be good people and bad people. However, the person who is good in your world may not be good in someone else's world. In this way, you are creating your own version of reality (Aham Brahma).

But when can you become Parabrahma? It happens when you expand your thoughts and dissolve this limited Maya. When Maya is concentrated and small, it causes pain and pleasure. When it is diluted, meaning your awareness expands, your family and your world expand to encompass the entire cosmos—not just humans but even other beings. When your awareness expands to that level, you become Parabrahma. Your creation (Srishti) then equals the creation of Parabrahma, making you one with the supreme.

Maya is the world you create with your own thoughts, which give you both pleasure and pain. This happens through two actions. First, constantly analyzing and criticizing the world, leading to comparisons—good and bad, ugly and beautiful, poor and rich. There are countless differences but only one unifying truth. This differentiation leads to pleasure and pain. The second cause is attachment to your small, self-created world. Attachment breeds expectations, which may lead to disappointment. Disappointment leads to anger and depression, causing pain. This cycle of reactions is created by your own thoughts, meaning you cannot blame anyone

else.

From the day of your birth, you are responsible for your own world. Even though she (Devi) is the one who gives you thoughts, you cannot argue against it. Until you realize that she is the source of all thoughts, they will keep arising. This is the trick of Sri Vidya. Every thought you observe and let go of disappears because it is given by Devi. But when you hold onto thoughts, analyze them, label them as good or bad, and attempt to act upon them, you deepen your entanglement in Maya.

Guru Padukas protect you from this Maya. What are the Padukas? The right foot of the Guru represents Shiva—the father—which signifies self-analysis. Constant self-inquiry with the four fundamental questions—Who am I? Where did I come from? Where am I going? How long will I be here? helps in self-realization. Additional questions can further drive you inward: Who is experiencing this pain and pleasure?

For example, if I hand you a cellphone and say, "This is my cellphone," the phone is visible. If I say, "This is my body," the body is visible. But who is the "I" claiming ownership? The mind constantly moves through the body, but the true self is beyond this. In everything you do, you have Shiva in you. You have Shakti in you. You have everything in you. You are Parabrahman.

Constant inner reflection is called Atma Vichara. No one needs to tell us to analyze the world—we already do it. But when we analyze the world externally, it exists. For instance, a rice cooker in front of me exists because I perceive it. However, a two-year-old child does not differentiate between a rice cooker and fire. To them, both are the same. When there is no distinction, there is only one awareness—pure consciousness. The mind distinguishes and creates the world. When the mind turns inward, the external world disappears.

This realization leads to worshiping one's own inner self during Guru Paduka Puja. Worshiping the self-strengthens our understanding that everything is one. The act of unifying all things is the fourth offering in worship. That is why when we offer Aarti, it symbolizes removing the world (Maya) from our perception. The Goddess takes back the world, meaning there is no more Maya. This state is called Anugraham (divine grace).

Many people misunderstand Bhogam (worldly enjoyment). They think it means wealth, property, children's success, and prosperity. But have you ever considered that sleep is Bhogam? Food, speech, movement, and even the act of helping someone are Bhogam. Even breathing is Bhogam. The true Bhogi (enjoyer) is one who finds contentment in what they have without expectations. However, possessing many comforts and still going to temples to ask the Goddess for more is Rogam (disease). On the other hand, focusing solely on Devi, seeing that as the ultimate joy, is Yogam (spiritual union).

We have the choice to be a Yogi, a Bhogi, or a Rogi. Life continues regardless, as the Goddess provides our basic needs. But when we desire more, karma comes into play. Performing Atma Manana (self-reflection) daily before bed helps expand our awareness beyond Maya's boundaries. When this happens, you become Parabrahma. You develop love and compassion for all beings—humans, birds, animals, and even so-called demons. This state of universal love is Anugraha.

Now, what are Guru Padukas? Are they merely the wooden sandals placed before the Guru during Puja? Or is it when the Guru sits, and we touch his feet in reverence? If we offer flowers to Guru Padukas but return to our usual behavior afterward, is that true worship? No. Padukas are not objects. They are Tattva (principles).

To truly worship the Guru, we must understand and absorb his teachings. Once you accept someone as your Guru, you cannot disbelieve them. A Guru remains your Guru for life, even if they appear to cheat you. Your faith in your Guru transforms them into Rudra.

My Guru used to say that disciples make the Guru, just as much as the Guru makes disciples. Sometimes, Gurus search for disciples, not the other way around. The essence of Guru Paduka Puja is not just rituals but following the Guru's teachings as a lifelong practice. The moment you take Guru Mantra or receive initiation (Diksha), you commit to a path for life. That lifelong adherence to the Guru's wisdom is the true Guru Paduka Puja.



Let's hold on to Mother's feet...
Let's follow Guru's words...



“Seva Experience at SriVidya Jnana Peetham”

Dr. Gayatri Mohadeb Garu

Sri Gurubhyo Namah | Sri Ganeshay Namah | Sri Matre Namah

My name is Gayatri Mohadeb, and I was initiated into Sri Vidya on the 2nd of May 2024—a profoundly significant date that marked the beginning of my spiritual journey under the divine guidance of our Poojya Guruji, Sri Arunamba Sahita, Sri Guru Karunamaya. Since that moment, my life has transformed root and branch, evolving in a positively upward trajectory ever since Guruji manifested in my life.

Recently, I was privileged with the opportunity to perform Seva at the Peetham. I would like to express my deepest gratitude to Guruji, Usha Amma, and Vishal Amma for making me feel like an integral part of the Peetham.

From the moment I arrived, I felt enveloped in an atmosphere of divine serenity and devotion. I was blessed not only to witness but also to actively participate in the daily rituals, Sadhanas, and the Raja Shyamala Navratri Pooja.

Every task, no matter how small or large, was infused with reverence and dedication. I felt deeply honored to contribute to this collective effort, working alongside fellow sadhakas and learning immensely in the process.

Guruji's guidance was instrumental in helping me navigate the subtleties of Seva. His insightful instructions and gentle corrections refined my thoughts, words, and deeds, cultivating a heightened awareness of my consciousness. Guruji radiates tremendous energy, and through his presence, I experienced the depth of his compassion, wisdom, and profound knowledge. He helped me cultivate invaluable qualities such as discipline, perfection, alertness, and the power of positive thinking—qualities I previously lacked.

Through this experience, I gained a deeper understanding of the importance of selfless service and the value of surrendering one's ego. As I began to grasp the true meaning of surrendering entirely to the Guru, I found myself filled with greater devotion, gratitude, and a clearer understanding of Guruji's role in our lives.

As the Shastras teach, the Guru transcends attributes. Guruji often says, “It is crucial not to expect the Guru to solely shower us with love or impart knowledge. We should not anticipate that the Guru will instantly rescue us or solve our problems. Faith in the Guru is our strength; it distinguishes us from an ordinary person. Those with a Guru do not endure suffering in the same way, for the Guru teaches us how to accept and confront challenges. One should turn to the Guru

for guidance and seek the fortitude to face our karma. Even in suffering, one should strive to experience joy. Hence, it is imperative not to attribute any qualities to the Guru.”

This wisdom resonated deeply with me and began to sink in more profoundly with each passing day at the Peetham.

Usha Amma, with her affectionate, warm, and motherly nature, made me feel like a true part of our SVLC family from the moment I walked in and greeted her. Her selfless care for everyone’s well-being was evident, as she always ensured that each person had eaten to their heart’s content. Usha Amma shared a wealth of knowledge and life lessons through her personal experiences, and I felt truly blessed to be the recipient of her wisdom.

I also drew tremendous inspiration from Vishal Amma, my Guru, who embodies the ideal Shishya to our Guruji. She helped me understand what it truly means to surrender and to have implicit faith in the Guru. Her ability to explain profound wisdom in the simplest terms was truly remarkable.

May Guruji’s blessings and guidance continue to illuminate our path always.



**Vaaman Kumar Garu**

"My Experience with Mother"

Every day, I perform Upachara Puja for my Mother (Goddess). However, I struggle with Japa (chanting). Whenever I sit for Japa, I face two major challenges:

- 1) After chanting for a while, I start feeling sleepy.
- 2) While chanting one mantra, another mantra comes to my mind, and I unknowingly switch to that.

Despite these difficulties, I continue to make an effort. Just yesterday, I made a plan. I decided to perform Upachara Puja each day with a different mantra and created a schedule for it. My schedule includes the mantras of Ganapati, Bala, Vanadurga, Rajashyamala, Varahi, Panchadashi, and Chandi. Today, as per the plan, I started my Upachara Puja with the Vanadurga mantra.

When I reached the Naivedyam (offering food to the deity) part of the puja, I chanted "Naivedyam Kalpayami Namah" six times before offering the food. At that moment, a thought arose in my mind.

I remembered how, in temples, after the puja, they place Prasadam (blessed food) on a table outside and distribute it to devotees. Suddenly, I imagined myself doing the same—placing the Prasadam on a table and distributing it to those who came.

Everything seemed fine until I noticed who was coming to receive the Prasadam. It was none other than Lord Shiva, Goddess Parvati, Bala, Vanadurga, Rajashyamala, Varahi, and Chandi! They all arrived in the same order as my scheduled mantras and accepted the Prasadam one by one.

But then I realized something—Ganapati was supposed to come first! When I looked, I saw him coming last. He looked at me, gave me a smile, took the Prasadam, and left.

This entire experience happened within a fraction of a second.

Until now, I considered Upachara Puja just a formality. I believed that only Japa could make the deities respond. But since I struggle with Japa, I now feel that the deities might have come to bless me out of their compassion.

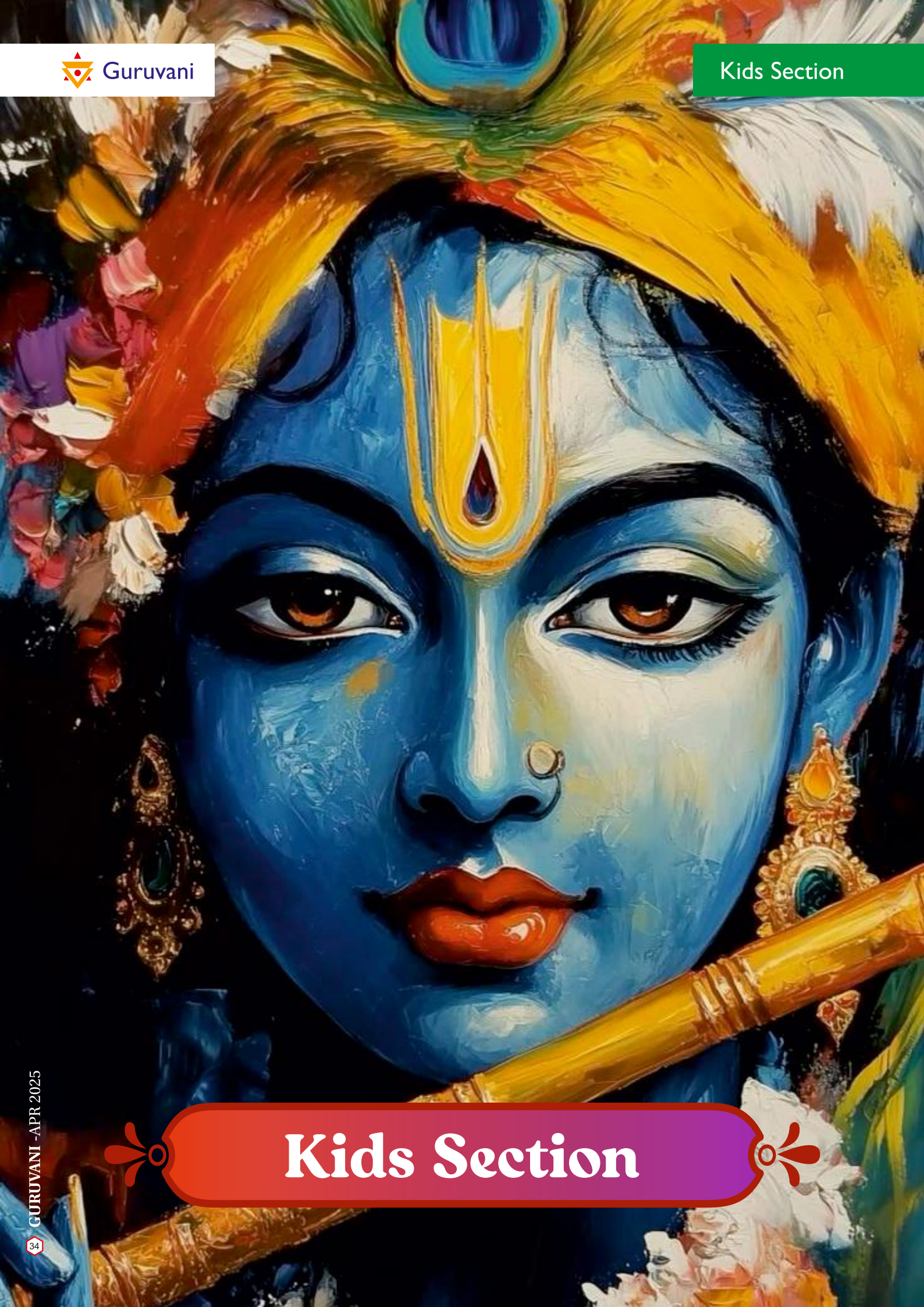
For the past month, I have been suffering from health issues. A recent angiogram revealed that two of my heart valves are 50% blocked. Though I am on medication, I have been mentally disturbed.

At such a time, having this experience feels as if my Divine Mother herself is telling me, "I am always with you."

I offer my heartfelt gratitude—through my thoughts, words, and actions—to my Guru, Sri Karunamaya Guruji, who gave me these mantra initiations and made me worthy of this path.

Sri Matre Namah!





Kids Section



Meera Bai and the Story of Govind Dev ji Temple

Compiled by:

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A long time ago, there was a princess named Meera Bai who loved Krishna more than anything in the whole wide world. She sang songs about Him, danced with joy, and spoke to Him like a best friend.

One day, Meera heard about the magical land of Vrindavan, where Krishna had once played with His friends and danced under the moonlight. “Oh, how I wish to see the place where Krishna’s feet touched the ground!” she thought, her heart twinkling like a star.

After days of traveling, Meera finally reached the famous Govind Dev Ji Temple. Its golden towers sparkled in the sunlight, and the sound of temple bells echoed through the air. She ran toward the big wooden doors, ready to meet her beloved Krishna.

But just as she reached the entrance, a grumpy gatekeeper with a big mustache stomped forward. “Halt!” he barked. “No women are allowed inside!”

Meera tilted her head and smiled, not one bit afraid. “No women? But Krishna is the Lord of all! Doesn’t He love everyone?”



The gatekeeper huffed and puffed. “Rules are rules!” he said, crossing his arms like a stubborn bull.

Meera’s eyes twinkled mischievously. “Hmm... but tell me, kind sir, are we not all Krishna’s children? Does He only listen to boys?”

The gatekeeper opened his mouth to reply, but — DING DONG! — the temple bells suddenly rang out on their own! The wind whispered through the trees, and it felt as though Krishna Himself was laughing with joy.

The gatekeeper’s eyes went wide. “Did... did Krishna just answer you?”

Meera giggled. “Maybe!” she said, skipping past him.

As soon as she entered the temple, it was as though the whole place lit up. Flowers bloomed brighter, and the sweet smell of incense filled the air. Meera sang a joyful bhajan, and even the temple walls seemed to dance along.



And from that day on, no one ever stopped anyone from entering the Govind Dev Ji temple in Vrindavan—boys, girls, young, old — everyone was welcome to have darshan of their beloved Krishna.

Moral of the Story:

Just like Meera Bai, we should always remember that kindness, compassion, love, and purest devotion are what we need to hold in our hearts and when we do that - God himself will make way for our path.

**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

April 12th & 13th (Telugu):

Sri Vidya Classes (Module 1 & 2)

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

April 12th & 13th (English):

Sri Vidya Classes (Module 3 & 4)

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

April 26th (Telugu):

Advanced Sri Vidya Classes (Module 7)

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

April 27th (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>



04
APRIL
2025Festivals
of the Month**April 6**
Sri Rama Navami
Tara Devi Jayanti**April 12**
Hanuman Jayanti
Chaitra Purnima**April 14**
Tamil Puthandu (Tamil New Year)**April 29**
Parashurama Jayanti**April 30**
Akshaya Tritiya



Guruji performs the daily puja at the Peetham.





Brahmotsavam





Day 1st Bramhotsavam



Day 2nd Bramhotsavam



Day 3rd Bramhotsavam



Day 4th Bramhotsavam



Day 5th Bramhotsavam



Day 6th Bramhotsavam

During Brahmotsavam, the flower garlands used to decorate Kamakshi Ambal were sent to our Peetham.



Day 7th Bramhotsavam



Day 8th Bramhotsavam



Day 9th Bramhotsavam



As part of Kamakshi Brahmotsavam, Guruji participated in the puja rituals along with Nataraja Shastri as one of the main priests.



A special homa was performed on the auspicious occasion of Vasanta Navaratri.





At the Peetham, Panchanga Shravanam was conducted. On the auspicious occasion of Vasanta Navaratri, special pujas, homas, and annadanam (food distribution) were performed.



Words of Treasure

In duality, the Mother (Divine) is not seen.
In non-duality, the world is not seen.
But in both, it is you who is present.

- Guru Karunamaya



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