

GURUVANI

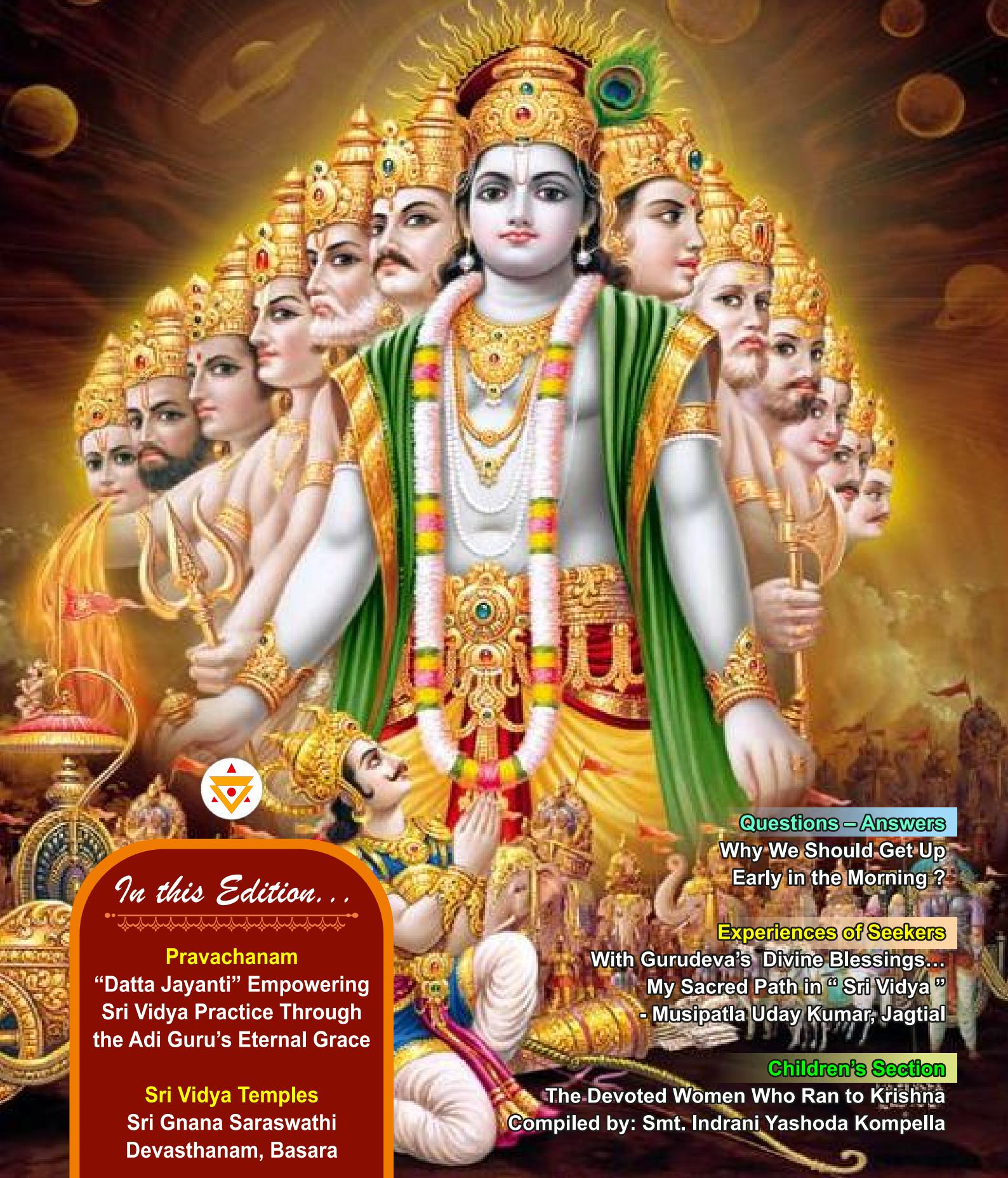
Volume 4 | Issue 12

Dec, 2025



Free spiritual Monthly Digital Magazine in English

Sri VishvasuNama Samvatsaramu Mārgasira — Puṣhya



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Compiled by: Smt. Indrani Yashoda Kompella



Sri Narayana Vishwaroopam Dhayana Slokam

**Bhooḥ paāḍau yasya naabhir-viyada-surānilas-chandra-sooryau cha netre
Karnāa-vaashaas shiro-dyaṛ mukhamāpi dahano yasya vaasteyam abdhīh
Antas-stham yasya vishvam sura-nara-khaga-go-bhogi-gandharva-daityaihi
Chitram raṁramyate tam tribhuvana-vapusham Vishnum Isham namaami.**

I bow to Lord Vishnu who has the three worlds as His body. The Earth is His feet, the sky His navel. Wind is His breath, the Sun and the Moon are His eyes. Directions are His ears and the Heaven is His head. Fire is His face and the Ocean His abdomen. In Him is situated the Universe with diverse kinds of Devas, men, birds, cattle, serpents, gandharvas and daityas.(demons)- all enjoying a pleasurable life



Shri Gurubyo Namah | Shri Matre Namah ||



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Guruvani Free Newsletter
Volume 4 | Issue 12 | Dec 2025

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Sri Dattatreya Swami

“Datta Jayanti”

Empowering Sri Vidya Practice Through the Adi Guru's Eternal Grace

Datta Jayanti, observed on Margashirsha Purnima, commemorates the divine descent of Lord Dattatreya, the mystical embodiment of the Trimurti—Brahma, Vishnu, and Shiva.

He is revered as the Adi Guru, the primordial teacher from whom the entire lineage of gurus emerged. For practitioners of Sri Vidya, Datta Jayanti is not merely a festival, but a powerful doorway to renew sādhana, intensify inner purity, and invoke Guru Krupa, the most essential force on the path.

Sri Vidya holds the Guru Tattva as more important than mantra, yantra, tantra or any technique. Among the Guru lineage, Lord Dattatreya stands as a bridge between worlds—the manifest and unmanifest, the form and the formless, the seeker and the supreme truth.



1. Teacher of Parashurama — the Sri Vidya Lineage Holder

Lord Dattatreya imparted the sacred Sri Vidya mantra, Sri Chakra worship, and the knowledge of inner yantra to Lord Parashurama.

This transmission forms a major root of the Sri Vidya parampara.

Thus, every Sri Vidya upasaka indirectly receives teaching from Datta Himself.

2. Embodiment of Advaita

Dattatreya is the living message of non-duality.

His very form declares:

“All forms are me. All teachers are me. All experiences are me.”

This is the central truth of Sri Vidya — the unity of individual consciousness (jiva) with the supreme (Shiva-Shakti).

3. Master of the Subtle Worlds

Texts like Avadhuta Gita and Jivanmukta Gita show that he moves freely across the physical, astral, and causal dimensions — a rare mastery that makes him the guide of guides in mantra, meditation, and transcendence.

4. The Source of Guru Krupa

In Sri Vidya, Guru Krupa is more important than tapasya. All doors open only through Guru's grace. Datta, as the Adi Guru, represents the eternal flow of this grace.

Sri Vidya uses symbols to teach subtle principles. The iconography of Dattatreya carries profound hidden meanings:

- Three Heads (Trimurti)

Not just Brahma-Vishnu-Shiva, but

Ichha Shakti (will), Jnana Shakti (knowledge), Kriya Shakti (action).

- Four Hands

Holding:

- Shankha – primordial sound (Nada),
- Chakra – time & space,
- Kamala – purity & Sri Vidya tattva,
- Trishula – dissolution of the three impurities (Mala, Maya, Karma).
- Cow (Kamadhenu)

Symbol of pure Dharma and unconditional nourishment.

- Four Dogs

Symbolize the four Vedas — meaning all knowledge, all scriptures, all wisdom follow the Guru.

- Nudity in Avadhuta Form

Indicates absolute freedom from conditioning (Avarana), the real state required for Sri Vidya.

Margashirsha Purnima is a day when sattva is naturally at its peak. Dattatreya's vibrations make sādhanā especially powerful on this day.

What This Day Enhances

- Removal of Inner Obstacles

Especially:

- confusions in mantra,
- mental heaviness,
- lack of clarity,
- karmic obstructions.
- Deepening of Mantra Shakti

Sri Vidya mantras performed today get deeper absorption in the subconscious.

- Strengthening Guru-Disciple Bond

The Guru Tattva becomes highly active on this day.

- Increase in Jnana

Especially clarity in understanding Sri Vidya tattvas like:

- Kundalini,
- Chakras,
- Yantra-architecture,
- Tripura Rahasya principles.



These can be done according to one's level and guidance from Guruji.

1. Guru Puja

Perform Guru Puja to your Guru and invoke Lord Dattatreya.

Chant:

- Guru Gita • Dattatreya stotram
- or simply "Guru Brahma, Guru Vishnu..."

2. Sri Yantra Puja

Perform abhishekam using:

- water • milk
- honey • rose water
- sandal paste

Offer:

- kumkum • haldi
- flowers • deepam

Chant Sri Vidya mantras with full attention.

3. Special Chanting

Chant:

"Om Dram Dattatreya Swaahaa"

108 times or 1008 times.

Suggested Sadhana for Datta Jayanti (Sri Vidya Practitioners)

This removes external, internal, and unseen obstacles.

4. Meditation on Guru Tattva

Sit in silence and meditate on:

“Guru is not outside. Guru is the Self.”

This awakens inner guidance.

5. Charity and Seva

Feed the poor, support gau-shala, or donate to spiritual causes.

Datta tattva is awakened by compassion.

6. Naivedyam

Offer simple sattvic prasadam:

•fruits •sweets

•milk preparations

and distribute to devotees.

7. Homam (Advanced)

Advanced practitioners may perform:

•Datta Homa

•Chandi Homa

•Sri Vidya Homa

As guided by Guru.

Benefits of Observing Datta Jayanti

1. Spiritual Acceleration

Removes blocks in mantra siddhi and awakens divine guidance.

2. Guru Krupa Prapti

The greatest blessing — progress becomes effortless.

3. Inner Purity & Protection

Dattatreya protects the sādḥaka from:

•negative influences,

•confusion,

•hidden karmas.

4. Material & Spiritual Success

Blessings for:

•prosperity,

•stability,

•clarity,

•liberation.

Datta Jayanti is a profound spiritual gateway for Sri Vidya practitioners.

It reconnects one to the unbroken Guru lineage, purifies the mind, strengthens mantra power, and aligns consciousness with non-duality.

Observing this sacred day with devotion, discipline, and inner silence invites the boundless grace of Lord Dattatreya — who not only removes obstacles but gently guides the sādḥaka toward the highest goal: unity with the Supreme Mother Tripura Sundari





Sri Devi Khadgamala

Part 29



Next come Rupa, Sarvaakarshini. This is the name. The Bijakshara for this Mudra Devata is KLEEM—Kakara, Lakara, Ikara. Ka is ego. Ego is not completely a bad word every time. Kakara is identifying yourself and others with a form. You identify God with a form, and this is the form, and you name the form, and your puja methods—everything is fixed for that form. This is how we are tying ourselves; it is also a pāśa, one of the Ashta Pāsas maybe.

So kleem—if you look at the word Akarshini, Karsha means pulling. Karshaka is a farmer who pulls the plough in the field—what for? To cultivate again. So the Mother is also pulling you towards Her—that is the Mother's job. But from your side you are asking Her grace: “Can I experience You in every form, a form which is not limited to a God's form which you are used to?”

Now I am telling about the common man—whenever we go to the temple, the first God we see is Ganapati. Most of us know the stotra for Ganapati is Shuklāmbharadharam. You are connected, okay. Then comes Shiva—you recite Om Namah Shivāya. Then comes maybe Balaji—you say Govinda, Śrī Venkatesāya. After Balaji, Lakshmi can come—Mahalakshmi. There you can communicate more because Lakshmi is well-known, right? Normally we spend more time there. This is how psychologically we behave in a temple.

And then comes Nataraja, a brass idol normally. There, you don't know what to say. The secret is: you don't identify the same God who was before you in the form of Ganapati, Balaji, Shiva, and Lakshmi. So you keep silent. Can you not recite Om Nataraja? It looks odd for many people. But the fact is: God is connected to Nāda only, not the form. When I am reciting this mantra—any mantra—which produces a divine sound and connects me to that Moola Prakriti which doesn't have a form, this is the secret.

But in my normal mundane life, I don't look at the mantra as Nāda Swarupa. I look at the mantra as a connecting element only to this form. That is where the mistake comes. So we are asking Mother: “Can I experience You in every form I see?”

I am sorry to say: some people don't worship Shiva—“Oh, he is not our God.” In fact, suppose we are bhaktas of Narayana—whichever form belonging to Siva family comes before you, you say, “I am not connected to this form; I am connected to Narayana, the all-pervading.” And when you identify this entity before you as Shiva, then we are moving away from Narayana. Eko Narayana. And that is what you are requesting: “Can I experience You in every form I have come across?”

Anybody has done Abhisheka to Hanuman with Sri Suktam? Or to Paramashiva with Sri Suktam? Some people hesitate to do. Siva means for them Rudra—so they feel they should recite Namakam, Chamakam, Purusha Suktam, because the male entity. Durga Suktam, Lakshmi Suktam, Bhu Suktam cannot be recited in their view. But the Shastra says:

Sarva Deva Namaskāram Keśavam Pratigachhati, and Nadīnām Sagarogati.

Whomever you worship, that goes to Keśava. Again Keśava is not some limited form. Keśava is the all-pervading Parabrahma.

That is why Tyagaraja says: Cheemalo Brahmallo—from ant to Brahma, Para Brahma is there.

In Durga Saptashati, in the 9th chapter, that Rakshasa accuses Mother: “Hey, you have Brahmi, Maheshwari, Kaumari—all these different gods and powers. What is there? You have so much help; anybody can fight. Come on, remove all of them. Let us have a one-on-one fight.” That is how that moodha rakshasa, ignorant ajñāni, accuses Mother.

Devi smilingly replies to the Rakshasa:

“Hey Moodha, Ekai Vaham Jagat Ketra Dvītiya Ka Mamāpara. In this world, I am the only one. There is no second.”

When I am talking also, there is only one. There is no second. This is a projection of your mind. If you go to the higher level of understanding, God is also a projection of mind. When you are worshipping, whatever you are, you are projected. You need to understand that. And the stotras are your own qualities. Once upon a time, stotras were not for praising some other entity. There is no “other.” If you understand that, that is why so many Gods are there—because so many Jivas are there; they need to project themselves.

So when you are reciting Lalita Sahasranama, when you are reciting Vishnu Sahasranama, that should remind you of your own qualities. If you are in that state, the form does not matter for you.

And Ucchishta Chandali's Upasana says: you need to offer food to your servant maid—that's fine, everybody can do. But you need to eat in the same plate in which the servant maid has eaten. That is definitely difficult for you. Even if she leaves some food—Ucchishta, leftover—that you need to take as Prasad. Then you can understand Sarvakarshini—Akarshini. Through the servant maid, Mother will pull you towards her.

Maybe that is why the vehicles of God are different animals and birds—Garuda, then Owl, Dog (Dattatreya). You worship those forms when they are in the temple, but you look down upon a dog in the street. What food are you offering? Rotten food, stale food. If you cannot eat, okay—dog can eat. And how are you offering? Throwing! The same dog—if it were Dattatreya—you would offer food with respect. What is that making you feel different? Sarvakarshini is not there.

Even for a cat—don't throw milk on the floor just because it can lick. It will. But see God in the cat and take a bowl and put fresh milk. And when it is drinking the milk, feel that Mother is drinking the milk in the form of a cat—is it not?

And also, in the month of Kartika, you worship Amla tree—tree worship. On Naga Chaturthi, you worship a snake. Gopuja is always there. What does it tell you? In a snake, in a tree, in a cow—everything. Suvasini Puja—actually husband should worship wife. When I did the puja in Rajahmundry, it was a big uproar. People started telling, “How can husband touch the wife's feet? They can only respect but cannot do puja.” Then where is the meaning of “I am existing in everything around you?” Is She not there in your wife? So everybody can be worshipped. It is not in the form; when you go beyond the form, that is when you can see the real divinity.

So you are asking—by showing this Mudra—“Amma, with your divine plough dig inside me so that all the impurities are removed, and I can experience You in every form.”

And one more thing I want to tell you. Unfortunately, if some lady loses her husband, are we treating her the same as other ladies? Question yourself. During Satsang, during puja, they don't offer kumkum—as if they see a ghost—they move away from that lady. Don't you think that Mother in the form of a lady—Dhumavati, old ugly widow, wearing a torn sari with a crow as vehicle—old ugly widow: what is auspicious? Whatever you think inauspicious, that is Her form. And Shastra says: whoever worships Dhumavati is free from Ashta Dharidras. Wow—what a revelation!

So when you are moving away from this Dhumavati Devi, Purva Suvasini, what puja are you doing? You can offer; it is up to her to take. So don't treat them separately. This is normal for a person to leave the body before or after the other partner. But all ladies are Suvasinis—one. These are Purva Suvasinis; they are Pratyaksha Suvasinis—that's all.

I did Suvasini Puja to many of the Purva Suvasinis, and I never felt anything. I could see the joy in their face: “You have reminded me of my old days, my child. God bless you.” That is the real blessing directly coming from Vaikuntha to you, trust me.

So Sarvakarshini means to see Her, the Mother, in everything around you.

Then comes Sarva Vashankari—Bloom is the beejakshara. Shabda, Sparsha, Rupa are over. What is the next one? Rasa—Ananda. Rasovai Saha. Rasa means Ananda or emotion.

Right now I am differentiating between different emotions, but She is Navarasa Swaroopini. All the Rasas merge into Ananda. Behind every Rasa there is Ananda. That is why Mother has killed Mahishasura or Narakasura, or Krishna has killed Shishupala with smile on their face. Garja garja kṣaṇa-mūḍam madhu yāvat pibamīham. So anger—behind anger also there is smile. Behind all the Rasas there is Ananda.

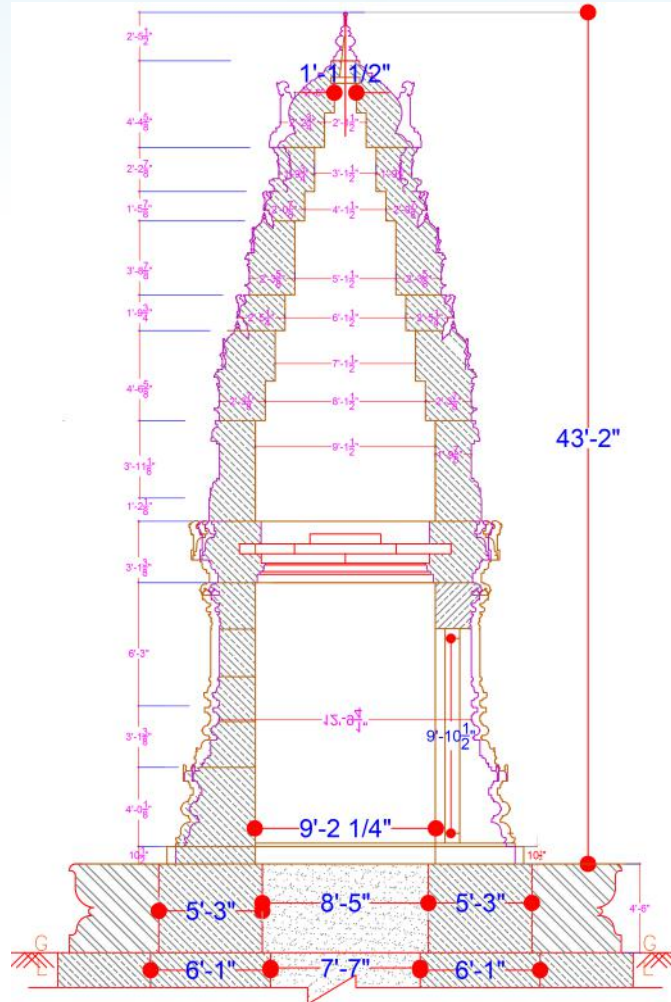
But when you are sad also you are forgetting that there is Ananda—which is called Tamasika Ananda. Ananda has three levels: one is Sattvika Ananda—that means you are having joy, only joy. That is Sarva Vashankari—nothing else. Every moment you are joyful, and the joy is not connected to different people outside—it is independent of the external entity. That is Sattvika Ananda.

Rajasika Ananda—you know, “I help so many people, I do puja regularly, I do mantra japa”—a feeling of “I have done something, I am something.” Rajasika. That is fine.

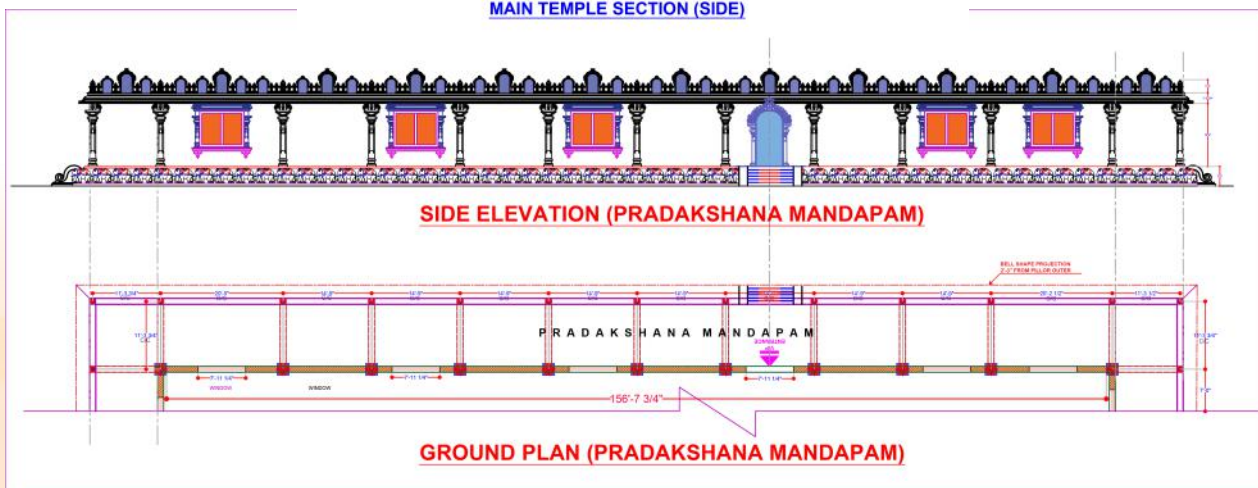
Now comes Tamasika Ananda—it is a quality of Krishna Manasa—the depressed mind. What does it do? It always goes to the past, digs those past things, gets that pain, and enjoys the pain. That is the reality. Suppose you were very happy in Chennai and now you are in Bangalore and you are not happy. Anyway the present is not happy, right? And what makes you go back and dig out the past from Chennai—“Oh, in those days we were very happy”? Actually, if you are really happy, you need to bring the happiness now, right? No—the Tamasika mind, Krishna Manasa, takes the sadness by comparing past and present and enjoys the sadness. Tamasika Ananda.

So that is why we are praying Mother: “O Mother, can I experience You in every emotion I have?”

Kancheepuram Jnana Peetham Updates



MAIN TEMPLE SECTION (SIDE)

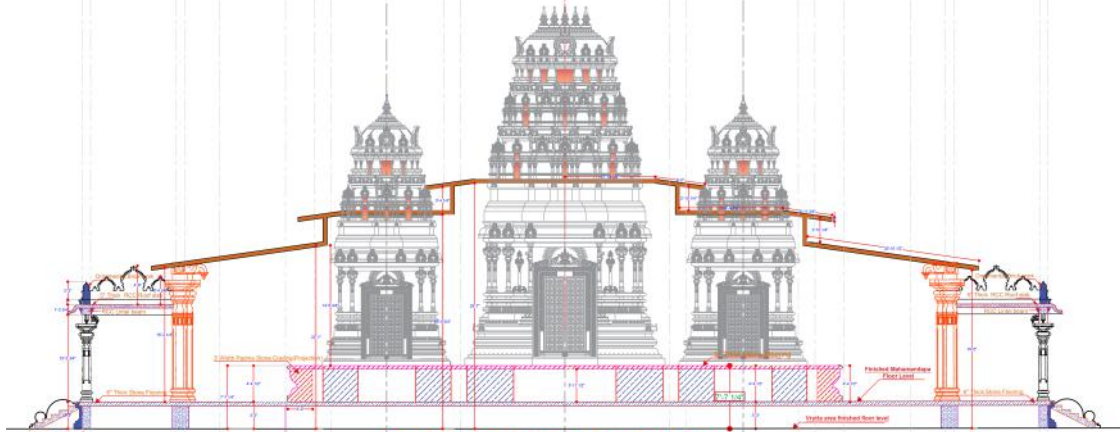


SIDE ELEVATION (PRADAKSHANA MANDAPAM)

GROUND PLAN (PRADAKSHANA MANDAPAM)



ELEVATION (FRONT VIEW)



SECTION (FRONT VIEW)





Kala Bhairava



Maha Lalita Tripura Sundari Devi



Maha Raja Shyamala Devi



Maha Varahi Devi



Kancheepuram Jnana Peetham Updates

1. Gopuram Construction

Stapathi has finalized the Gopuram drawings, and it has been decided to go for a **stone Gopuram**, even though it costs **1.8 crores more**, as it is long-lasting and expected to **remain for 400 years**. Accordingly, an architect meeting was conducted, and **foundation work** is in progress.

2. Apartment and Public Facilities

It has been finalized to **start the apartment** on the **south-west corner, ground floor**, along with **public toilets** to accommodate the expected rush during **Koti Pratyangira Homa in February**.

3. Horticulture Planning

Details regarding **horticulture** are being sought and will be finalized within **a week**.

4. Land Classification Delay

It has been decided to **investigate the delay** in submitting the application for **land classification** from Kanchipuram to Chennai, as it has been more than **four months** since submission. Despite multiple queries, the reason for the delay is unknown. Efforts are being made to seek **political assistance** to expedite the process.

5. Septic Tank Construction

The **septic tank** has been designed, and it has been decided to **construct it to full capacity**, even though the buildings are not yet complete.

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



Sri Gnana Saraswathi Devasthanam, Basara

Sri Gnana Saraswathi Devasthanam, Basara

Basara, also called Vasara or Vasar, is one of the very few temples in the world where the Goddess of Knowledge, Jñāna Saraswati, manifests in a powerful and living form. The temple stands on the peaceful left bank of the sacred Godavari River, surrounded by gentle hills that once formed the edges of the ancient Dandakaranya forest. Long before kingdoms rose and fell in this region, sages and rishis walked here, choosing it as a great seat of tapas because the entire valley vibrates with sattvic, quiet, meditative energy.

History

The traditional belief says that after the end of the Mahabharata war, Sage Veda Vyasa felt a deep need for solitude, contemplation, and purification. The war had brought unimaginable destruction; he sought a place untouched by conflict where he could meditate and communicate with the Divine Mother. Guided by intuition, he travelled south, reached the banks of the Godavari, and selected this peaceful grove as his ashram. Every day he bathed in the flowing water before sunrise, performed the agnihotra, recited the Vedas, and meditated for long hours.

During this tapas, the Goddess Saraswati appeared to Vyasa in a mystical vision and instructed him to collect a handful of sand from the river after his morning bath, place it in three heaps, and worship them daily. Obediently, he shaped three small mounds from river sand: one to the east, one to the north, and one to the south. Days passed, and the mounds slowly took the divine forms of Saraswati, Lakshmi, and Kali. These were not sculpted stone idols but self-manifested sand-forms, blessed directly by Devi's own sankalpa. That is why the deities of Basara are considered exceptionally powerful and living. Vyasa performed prana-pratishtha and established the shrine, making it one of the earliest tri-devi pithas in the Deccan region.

Because Vyasa stayed here for many years, teaching disciples and writing parts of the Puranas, the place came to be called "Vasara," which gradually transformed into "Basara/Basar." Even today, elderly residents of the surrounding villages call the region "Vasara Kshetra."



Traditions also say that Vyasa composed some sections of the Mahabharata and even taught parts of the Brahma Sutras to his students in this very region. A small cave in the nearby forested hill is regarded as Vyasa's meditation spot, and devotees believe that the vibrations of his tapas still linger there.

. Rare / Special Features of Basara Saraswati

1. Tri-Devi in one garbhagṛha – Lakshmi, Saraswati and Kali together (very rare). [OBJ]

2. Sand-origin idols: Tradition holds that the mūrtis evolved from sand heaps collected from Godavari by Vyāsa – not sculpted stone.

3. Akṣarābhyāsa kṣetram:

• One of India's most important places for Akṣarābhyāsa / Vidyārambha (initiation into letters).

• Children write "Om" and "Sri" and their first letters on a slate or in rice before the Devi.

4. Vyāsa & Dattātreya shrines:

• A separate Vedavyāsa sannidhi stands in front of the main temple.

• Nearby is Śrī Dattātreya Swami temple, reflecting the jñāna-paramparā of the place.

5. Cave of Vyāsa & Godavari ghats:

• Traditional belief speaks of Vyāsa Guha in the surrounding hill region and the Godavari bathing ghats as his tapas sthala..



Rituals and Pujas done in the temple

Among all Saraswati temples of India, Basara holds a sacred place because it is deeply connected with the beginning of education. Children from across India come here to perform Aksharabhyasam, the initiation into learning. This ritual is not symbolic alone; devotees strongly believe Saraswati herself blesses the child with buddhi (intelligence), medha-shakti (memory), vak-shuddhi (clarity of speech), bhasha-kaushalya (linguistic skill), kala-kaushalya (talent in arts), and chitta-prasannata (mental calmness). Children write "Om," "Sri," or the first letter of their mother tongue on a slate or in rice. Many parents bring books, pens, notebooks, musical instruments, paintbrushes, or even laptops to place before the Goddess, signifying the beginning of a life-long journey of learning.

Daily puja timings

4:00 – 4:30 AM – Temple opens, Suprabhata / Temple Pooja, issue of abhiṣekam tickets.

• 4:30 – 7:30 AM – Abhiṣekam, Alaṅkāram, Harati, Prasādam.

• 7:30 AM – 12:00 PM – Archana, Seva Darshanam, Akṣarābhyāsa, other sevas.

• 12:00 – 12:30 PM – Nivedana & Harati.

• 12:30 – 2:00 PM – Temple generally closed.

• 2:00 – 6:00 PM – Archana, Seva darshan, Akṣarābhyāsa, Kumkumārcana, other sevas.

• 6:30 – 7:00 PM – Pradoṣa Pooja (on appropriate days).

• 7:00 – 8:30 PM – Mahā Harati, Darshan, Prasādam.

. Other useful sevas

• Upanayanam (Yajñopavīta / Sacred thread) – 7:30 AM – 12:30 PM; helpful to start Vedic study right at a Saraswati kṣetra.

• Pallakki Seva – Fridays; special parading of Devi's utsava vigraha (good for ongoing education, music

& arts).

•Vehicle Pujas (2–wheeler / car / bus) – afternoon slot; for safe travels and karma–śuddhi for journeys

Throughout the day, archana, kumkumarchana, and Aksharabhyasam take place. Many families arrive specifically for these rituals.

Special Parihara Pujas:

Chandi Homam - Among the special parihara pujas is Chandi Homam, performed on selected days. This is regarded as highly beneficial for removing deep obstacles, fear, negative influences, dullness in studies, repeated failures in examinations, or disturbances in concentration. Devotees with serious personal or family issues often perform a combined worship of abhishekam, kumkumarchana, and Chandi Homam for stronger results.

Satyanarayana Swami Vrata - Other significant rituals include Satyanarayana Swami Vrata for harmony and prosperity, Upanayanam for initiating children into Vedic learning, and vehicle puja for safe and auspicious travels.

Vasantha Panchami - Festival celebrations at Basara extend across the year. The grandest is Vasantha Panchami, the birthday of Saraswati. Thousands of families gather for Aksharabhyasam on this day, making it one of the most sacred beginnings for children. During Navaratri, the temple becomes a vibrant center of Devi worship with alankaras reflecting different forms of Saraswati, Lakshmi, and Kali.

Guru Purnima -On Guru Purnima the temple honors Veda Vyasa especially, for he is both the founder and spiritual presiding rishi of this kshetra.

How to reach;

BY train- The Basara railway station lies just about 3 km from the temple and has several trains connecting from Hyderabad and other major towns.

By road - the journey from Hyderabad is about 205–210 km, usually via Nizamabad. From Nizamabad, frequent buses and shared autos travel to Basara.

By Air - The nearest major airport is Hyderabad (RGIA), approximately 250–260 km away.

Accommodation - The devasthanam maintains several guest houses offering rooms ranging from



simple, budget spaces to larger A/C suites. Names like Rajanna Nilayam, Soma Suite, Dwaraka Tirumala Suite, Kanaka Durga Suite, and others are commonly preferred by visitors. Telangana Tourism's Haritha hotel is another reliable option, and the area around the temple also has several private lodges. Booking a devasthanam room one day in advance is advisable during festival seasons.

Contact Details:

The temple information center's contact number, is +91 93939 39150.

For updated timings and bookings, devotees occasionally refer to the temple's official website or Telangana Tourism links.

Special Note:

A traditional recommendation for anyone undertaking a parihara or special sankalpa visit to Basara is to take a holy bath in the Godavari early in the morning before entering the temple. Families performing Aksharabhyasam usually bring the child in plain, comfortable clothes, carrying a slate, rice plate, fruits, and flowers. If the purpose is related to education challenges, exam fears, or speech development, many elders advise performing abhishekam in the child's name before doing Aksharabhyasam. For chronic difficulties or repeated failures, adding Chandi Homam is believed to bring stronger results.

The atmosphere of Basara is gentle, serene, and filled with spiritual sweetness. There is a sense of timelessness in the air, as if the river itself whispers the hymns of Veda Vyasa. The presence of Saraswati here is not merely symbolic; she is deeply alive, compassionate, responsive. Many devotees report sudden improvements in their children's learning abilities and confidence after visiting this temple. Musicians and dancers often visit Basara before major performances, praying for inspiration and perfection



Godavari river at basar

Why We Should Get Up Early in the Morning ?

Why should we get up early in the morning? Because Mother has given us five divine weapons — the Indriyas. These Indriyas are not ordinary senses; they are sacred instruments meant for acquiring knowledge (Jñāna Indriyas). And after gaining knowledge, these very Indriyas help us perform karmas — actions that make us more perfect.

I am not saying these actions will make us “good people” — no. We are already good. If we were not, we wouldn’t have taken birth as human beings. That fundamental truth we forget again and again.

So the Mother has given five weapons, the Jñāna Indriyas, and we must use them correctly and channel them into proper action. These Jñāna Indriyas are assisted by five Tanmātras — subtle elements.

These Tanmātras are supplements given out of Her immense compassion:

Śabda (sound), Sparśa (touch), Rūpa (form), Rasa (taste), Gandha (smell).

Yet, because of Māyā, these assistance-giving Tanmātras become our greatest test. She gives us human life, She gives us knowledge pockets, but She also places Māyā in the world. The very Tanmātras meant to assist the Jñānendriyas in performing proper karmas get polluted by this Māyā. As a result, they become outward-focused instead of inward-focused. Thus

our awareness gets disturbed primarily through the abuse of these Tanmātras.

How does this happen?

Take speech:

We have Vak Niyāntrana — the ability to regulate our words. Speech is a weapon. If not aimed properly, it harms the one who uses it. Do we think before speaking?

What pitch should I use?

What emotion should I carry?

Is this word necessary?

Am I wasting my energy by uttering it?

Hardly anyone practices this. That means Vak Niyāntrana is lost.

Similarly Netra Niyāntrana is absent. Even when we know something is harmful to see, we still look. The eyes wander without discipline.

So the Tanmātras keep flowing outward.

What changes early in the morning?

This is the central point.

In the early morning, external Śabda pollution is minimal. The ear — the Śrotrendriya — has no “food” outside, so it naturally turns inward. This is the basis of Antarmukha

Samarajya — the inner kingdom of awareness.

When you go to a loud rock music party, can you meditate? No. Because the ear is attracted to external sound.

But go to the Himalayas, Rishikesh, the Ganga — automatically the senses move inward. When Tanmātras turn inward, sādhanā becomes natural.

Anyone who wakes up early will automatically enter a meditative mood. Not dullness, but natural meditation.

The Layers of Sound (Śabda)

Śabda has layers:

1. Meaning (outer layer)
2. Emotion behind the language (even when we don't understand the words)
3. Silence behind all emotion and language
4. Nādhā — the subtle, inaudible sound behind silence

Even if someone shouts in a language you do not know, you feel the emotion.

If someone says "I love you" softly in an unknown language, it still feels good.

Emotion is the outermost layer.

The real control needed is emotional neutrality — the ability to speak energetically, compassionately, and pleasingly. This is the right use of Vāk Indriya.

When the outer noise disappears in the early morning, the audible sound layer disappears; the emotional layer becomes silent; then the ear naturally seeks the inaudible Nādhā.

This Nādhā is Nādhā Brahmayi — the sound-body of Brahman.

Like a small rat searching for food, the disturbed mind keeps seeking external stimulation. But in the silence of early morning, the Śrotrendriya dives inward, searching for the Self — deeper and deeper.

That is why early morning is sacred.

Sparsā — The Tanmātra of Touch

In the early morning, subtle breezes flow. Most people ignore this. But the touch of air on

the skin is a profound spiritual experience.

If you sit quietly outside and feel the touch of the breeze, within minutes you will feel as if you are floating. Why?

Because you are connecting with the eternal Panchabhūtas, not with temporary human interactions.

Similarly, if you focus on the internal touch of the breath — through nostrils, palate, lungs — it becomes a doorway to deep inner experience.

This is possible only in the morning.

Rūpa — The Tanmātra of Form

Early morning, no one is moving. No visuals distract the eyes. So the vision automatically withdraws. When Rūpa has no external business, it turns within and reveals your inner Light-Form:

A form free from Tanmātras, free from Indriyas, free from Māyā —

yet full of knowledge, full of radiance —

Vidyutkānti Samaprabha — like lightning.

Meditating on this inner Light-Form is easier in the morning than at any other time.

A tiny luminous form — aṅguṣṭha mātram — moves through every part of the body. This is described in Devi Kavacham and Upanishads.

With Śyāma mantra or Varahi mantra along with prāṇāyāma (15–16 times), this inner form becomes directly experienceable.

Rasa — Internal Joy (Not connected to the world)

The joy we get from worldly objects — food, travel, praise — is temporary. As soon as the object leaves, the joy disappears.

But early morning joy is not connected to the world.

It is not connected to Indriyas.

It is not connected to Tanmātras.

It is pure Ananda, arising from connecting to the inner silence and inner Light.

This ananda is permanent because it is independent of the world.

Gandha — Subtle Fragrance

Morning has a unique subtle fragrance:

Sahaja Saugandha — a natural divine fragrance produced by spiritual heat (tapas) burning away impurities.

Sometimes you may smell vibhuti, sandal, or a mild divine aroma even without these objects present. This occurs only in the early morning when Satvic energy prevails.

If one seeks material gains or occult powers, midnight sādhana works.

But if one wants liberation, peace, and divine union, early morning is the time.

Parasādhana at midnight must be done only under Guru's guidance because mishandled energy can cause disturbances.

Getting up early itself is a sādhana.

Many recite mantra — good.

But more important is to sit quietly, inward-turned, observing the senses turning inward.

Japa is a vehicle that unites you with the Supreme.

But Silence is also a vehicle.

Early morning is the time when Silence works more powerfully than Japa.

You are not “skipping” mantra — you are entering the essence of mantra.



Conclusion: Why waking early is essential

- External noise is minimal
- Tanmātras turn inward
- Indriyas become introverted
- Inner Light becomes visible
- Inner Silence becomes audible
- The subtle touch of prana becomes perceivable
- Natural joy (Ananda) arises
- Sahaja fragrance may appear
- The entire system becomes spiritually aligned

If you are in the USA or any busy place, still try to wake up by 4:30–5:00 AM.

You are losing precious spiritual wealth by sleeping late.

The Mother is formless, all-pervading, infinite. She appears in form only to help our limited minds. But the true Ananda is not in the form — it is in the infinite Silence inside.

Early morning is the only time when that Silence is easily accessible.



With Gurudeva's Divine Blessings... My Sacred Path in “ Sri Vidya ”

- Musipatla Uday Kumar, Jagtial

Śrī Gurubhyō Namaḥ.

This experience is not merely a collection of letters... it is a soul-realisation that has given meaning, direction, and light to my life. Countless questions, countless turbulences, countless nights spent in silent solitude—within that unanswered silence, a radiant flame arose — Śrīvidyā.

At some moment in every human life, a question resounds within us: “Who am I? Why was I born?” Though it may appear ordinary, it is a divine signal that leads one toward Self-knowledge. My heart too began yearning for such a light...

With that longing I met many teachers. Their words did give peace, yet within me an incomplete search continued to persist.

One Brahmī Muhūrta... in the words of a speaker, the word “Śrīvidyā” touched my heart for the very first time. That single word stirred my entire inner being!

That very night I searched on the internet... and the first thing that appeared before me was Mana Peetham.

“This is what I have been searching for all these years!” my mind proclaimed aloud. In that moment, my heart overflowed with joy — a sacred moment in which the doorway of my soul opened.

The next morning, I called the Peetham. From the other side came the affectionate voice of Guru Amma. The love, courage, and compassion contained in her words became a newly-born confidence within me.

With Gurudeva's blessings I received the initiation. In the beginning my mind fluttered about like a bird that had suddenly taken flight... yet the japa did not stop. The Bāla mantra, the Gaṇapati tarpaṇas—these awakened within me the Goddess-power that had long been asleep. Fears dissolved... faith grew... and love for life itself deepened...

Serving as a volunteer at the Navakunda Chandi Yagam conducted in Śrīśailam under Guruji's guidance was a peak experience in my spiritual life. Guruji, with a gentle smile, told me:

“You are the best volunteer in this entire event.”

Those words remain an eternal imprint of joy in my heart.

Śrīvidyā made me realise — “I am not the body... I am not the emotions... I am the witness — pure consciousness.”

This awareness, this transformation — is solely due to Guru's grace.

The initiation into the Pañcadaśī mantra, bestowed as Guru's sacred gift — was a moment too holy to

be described in words. This Mother's secret mantra is not obtained merely by devotion — it is received only through the grace of Guruji and Guru Amma. The moment that grace is granted, life begins its journey toward a new path of light. The mind becomes serene... the heart unites with the Divine Mother... This initiation is a living proof of their boundless compassion.

The greatest sorrow of my life came when my father — my strength and my happiness — passed away. In that grief I completely collapsed, but Guruji called me, gave me courage, and lovingly instructed me, "Do not stop your daily practice."

One night in the Kārtika month of 2024, as I was remembering my father and listening to Guruji's discourses, I fell asleep with tears.

In that sleep, struggling with my grief, during the Brahmī Muhūrta, I felt a profound experience — as though Guruji drew me close. I felt his touch upon my head and hands!

The heavy burden within my heart suddenly became light.

When I awoke, I clearly understood that Guruji had drawn the inner sorrow out of me. The deep pain buried in my heart vanished at once — that day I experienced Guru's grace directly.

Standing silently and firmly beside me throughout my sādhana has been my wife — Rāgashrī. Her daily recitation of the Lalitā Sahasranāma gave inner strength to my japa. She is my first Lakshmi... my first Shakti.

Now I know with absolute clarity — life is not meant for worldly pleasures, but for the pilgrimage of beholding the inner Goddess.

Dr. Viśālaṃma has been a great support in my sādhana. The insight she gave, her encouragement, and the love hidden within her words — all of these empowered me to move forward. My heartfelt gratitude to her.

Śrīvidyā sādhana is not a destination... it is an eternal journey.

To the Guru who brought about this transformation, I offer my lifelong gratitude.

The state in which I stand today — he is the sole cause.

My resolve is to continue this sādhana throughout my life with pure devotion — and with Guru's love.

Śrī Mātre Namaḥ.





Kāmadhenu
Vibhū itāya
Nama :

Kids Section



The Devoted Women Who Ran to Krishna



Compiled by:

Smt. Indrani Yashoda Kompella



In the bright land of Vrindavan, Krishna and His friends were playing a long game of hide-and-seek. They ran through tall grass, rolled on the soft mud, and laughed until their sides hurt. After a while, all the boys clutched their stomachs. They were starving.

Krishna pointed toward a nearby village.

“Some brahmanas are doing a big yagna there. Go ask them kindly for a little food.”

The boys rushed off. They reached a place filled with smoke from the sacred fire. The brahmanas were sitting in lines, chanting loudly with very serious faces. When the boys asked, “Can we please have some food for Krishna?” the brahmanas didn’t even look up. One of them just waved his hand and said, “Go, go, we’re busy with rituals.”

The boys walked back slowly, their heads hanging. Krishna smiled and said

“Try again, but this time, talk to their wives.”

So the boys ran again. Before they could even knock on the doors, the brahmanas’ wives peeked outside. They had heard Krishna’s name, and suddenly their hearts beat fast. They had never seen Him, but they adored Him. They prayed to Him every morning, thought of Him while cooking, and whispered His name while falling asleep.

One woman gasped, “Krishna is hungry?”

Another whispered, “We must go! Now!”

They grabbed baskets stuffed with delicious food: soft rice, yogurt, honey sweets, mango slices dripping with juice, and lots of butter because it is Krishna’s favourite. Without waiting for anyone’s permission, they picked up their heavy baskets and rushed out like the river running to the ocean.

As they walked toward the forest, every step felt like a leap. Their heartbeats kept the rhythm. Their smiles shone like lamps.

And then they saw Him.

Krishna was sitting under a shady Kadamba tree, the sunlight dancing on His peacock feather. He looked up at them with the warmest smile, a smile like no one else’s.

One woman whispered, “He is more beautiful than our dreams.”

They placed all the food before Him. Krishna tasted everything with such joy that the women felt as if they were floating. Even the wind stopped to watch. The cows nearby came closer as if they, too, wanted darshan.

The boys ate happily, licking their fingers and laughing. Krishna blessed the women gently.

When the women returned home, they were glowing like the full moon. Seeing their blissful state, the husbands finally realized something important. Even though they knew so many scriptures, they had forgotten the simple truth. Their wives, who had no pride or show, had given Krishna the greatest gift: love that runs without fear.

That day, the whole village understood that the purest devotion is not in grand rituals, but in a heart that says “Yes!” the moment God calls.

Moral of the story

True devotion means running to help with love, even when it is difficult, scary, or unexpected. A pure heart reaches God faster than any long prayer or ritual.



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

Dec 13th & 14th (English)
Sri Vidya Classes (Module 3 & 4)
Time: 5:00 PM to 9:00 PM IST

Dec 13th & 14th (Telugu)
Sri Vidya Classes (Module 3 & 4)
Time: 4:00 PM to 8:00 PM IST

Dec 19th & 20th (Telugu)
Advanced Sri Vidya Classes (Module 1 & 2)
Time: 4:00 PM to 8:00 PM IST

Dec 19th & 20th (English)
Advanced Sri Vidya Classes (Module 1 & 2)
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>



12
DEC
2025Festivals
of the Month

01 Mon	Mokshada Ekadashi, Gita Jayanti
03 Wed	Hanumat Vratam
04 Thu	Datta Jayanti, Tripura Bhairavi Jayanti
12 Fri	Balaji Jayanti
30 Tue	Mukkoti Ekadashi







Words of Treasure

**"Inner contemplation brings forth the radiance of true knowledge,
whereas outward criticism hurls one into the darkness of illusion."**

- Guru Karunamaya

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