

Understanding Sri Chakra Puja

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Prologue

This book had to be written to fill a gap. There are millions of people in the world who are doing **Sri Chakra Puja**. But very few understand the meanings of the mantras and procedures, why they are being done, what is a good way of doing things. And there are simply no books available on this subject.

Sri Devi inspired Devi Parvati to seek this information for the benefit of every devotee of Sri Vidya by asking questions to Amrita at Devipuram, India. She used to ask questions, and tape the answers. She took painstaking trouble to transcribe what was said, typed it out and Amrita edited it again. Conversational style was preserved to a large extent to preserve readability. Redundancies have not been totally removed because they are sometimes needed as reminders; but an attempt has been made to reduce them.

This is the first attempt that really tries to go into the mysteries of every mantra, and every procedure in the Sri Chakra puja as described in Parashu Rama Kalpa Sutra to convey a deeper understanding of the ritual. It is the author's belief that such an attempt to open up these mysteries has not been made before in a book which anyone can read. Much of the matter presented here is being spoken from a direct personal revelational stand point, and so carries no references. It is also the first time that the authentic texts have been explained the way they are here combining the modern and ancient views. You may or may not agree with what is said here. But to hide the science of ritual from public eye because it may not be in tune with the present norms is not correct. After all, the purpose of this book is to inform about practices that were followed in olden days. To practice or not is your personal decision. To say that a book on gynecology should not be published because it shows the pictures of genitals is ridiculous. Whether it works for you, you have to discover. There is a good chance it will, if you approach the subject with respect.

It is not a cheap imitation or a pruned down version of the ritual. It is the actual stuff. It does not have the patriarchal bias to the age old traditions when woman was God. It talks openly about subjects such as use of sex in ritual and hence brushed aside by many practitioners as being accessible only through surrendering your body, mind and soul to a Guru.

Each heading can be interpreted as a question about a topic. What follows is an attempt to clarify the concepts involved.

PUJA

Parashurama is an **Avatar** of **Vishnu**. He has divided the **Sri Chakra Puja** into four clearly defined time slots: **Lalita**, **Rajashyamala**, **Varahi** and **Para**. Puja to **Lalita** is to be done in the morning in the creative center, **Rajashyamala** in the heart during midday, **Varahi** in the evening at the eyebrow center, and **Para Shakti** at midnight in the crown. This volume deals only with the first part, **Lalita Puja**.

Some people combine all these different pujas into one unmanageably long puja. Neither the participants nor the people watching the pujas understand what is going on. They think that the longer the puja, the better it is. They keep on adding to the puja from this book and that book, and they are then afraid to let go of this or that bit of the puja. They lose their balance and become angry with slightest disturbances to the puja like a child crying for food. For a devotee to become angry is to go down.

You find a famous example of this in the story of Ramayana. Vishwamitra was a great king who wanted to attain to the highest knowledge of God. He was doing austerities for a long time. Then Indra, afraid that he will lose his position as the ruler of Gods, sent a celestial seductress called Menaka to stop him from practicing celibacy in thought, word and deed. Vishwamitra got attracted to Menaka and spent 10,000 years enjoying her. Then he lost the power he had obtained from his austerities. He realized his mistake and he told her "No I don't want your child, and I don't want you, get lost". He pushed her away and then started again on the austerities gaining great merit. Then he went to Sage Vashishta's ashram. And he told him, "Look I have become great in austerities. Now you have to proclaim that I am a **Brahma Rishi**=self realized soul". Vishishta says, "No you are not a Brahma Rishi" to test him. Then Vishwamitra got angry and cursed Vishishta. With that single curse he lost all the power.

The moral of the story is that sexual enjoyment is much less harmful than anger. Whereas lust has taken 10,000 years to remove his power, his anger removed it in one instant. That is the difference. That is why they say if you are practicing **sadhana** =sincere devotion, and you get angry you are not making headway. The signature of being on the proper path is that you must remain unperturbed by anger or fear. It is then that you are really on the way.

Three Shaktis

Puja is done to **Kriya Shakti**, **Jnana Shakti** and **Ichha Shakti**. What is the meaning and importance of these **Shaktis** in the Mother worship? They are the powers residing in the erotic zones of a woman. All Goddesses are powers of attention, awarenesses, residing in certain places or times. Pure unbounded awareness is considered to be the universal Mother, **Lalita**. All shaktis are Her body parts. Her body is space and time.

Gouri=Kriya, Lakshmi=Jnana, Saraswati=Ichha

The word "mother" brings to our minds usually the "one who gives birth to". I was born out of her womb and that is my place of birth. The birth channel, the **yonis**=vagina is the only entity that really qualifies to be called the mother. It is indeed a temple where the Goddess who gives birth is located. We call the Goddess there as **Gouri**=creatix. The **yonis** is also the place where billions of sperms who are trying to get a chance to live are destroyed. That is why she is known as **Kali**=destroyer. **Gouri** is the one who accepts the seed and gives it life, and **Kali** is one who accepts the seed but destroying it. That is why it is important to worship Kali during menstruation, when conception is not possible. They are different, yet they are located at the same place, called by different names at different times. They are both located in the **Muladhara Chakra**. So as the Mother of all, who gives birth to us through her yoni, **Gouri** is worshipped in the yoni. She is the base in which the **Linga**=phallus of Siva stands. Lalita Sahasram speaks of **Bhagaradhya**= worshipped in yoni. There are so many names in the Lalita Sahasranama that relate to such explicitly sexual aspects of the Mother Goddess worship.

At one time there were fertility rites where the love between man and woman was offered as an intimate service to the Goddess. **Devi** the universal mother is located in the **Swadhithana chakra**. **Swa** - by self, **adhithana** - residing in. The place where Devi is residing in, is the genitals.

The seat of the **Kundalini** power, the energy which gives supreme pleasure of orgasm is located in the genitals. The starting point of Kundalini is known as

Kumara. He is like the young **Siva**. The big **Siva** is the male **linga**= phallus. **Kumara**, his son, the small **linga** in the female is the clitoris. The female **linga** is the seat of happiness and pleasure and the origin of **Kundalini Shakti**.

The first movement of the **Kundalini** is to make you lose your sense of body identification, and that is exactly what happens in orgasm. You are flowing out of yourself as the seed and you lose all your tensions. *The word orgasm is used in Tantra in the broader context as losing all your tensions.* If you are worried, losing your worry is an orgasm.

There was one fellow who used to wear shoes three times under size. He used to walk with those shoes all day long. And he used to have excruciating pain throughout the day. And people asked him, "Why do you wear those undersized shoes and bear the pain?" He said, "There is only one happiness left in my life and that is when I remove this shoe from my foot, only then I feel extremely happy." We are all wearing this undersize shoe, called this body, and once you find the release from this body you find happiness, the only happiness that we know, and that is called an orgasm. We want repetition of that happiness because we want to be permanently in that state. The only way to achieve that is to recognize whenever there is stress developing, and to be let go of that stress. This is the main point of Tantra. Try to be in a state of constant orgasm, to be in the perpetual union between Siva and Shakti.

The mother who gives birth is called **Gouri**. Man is very incidental to the process of creation. He just deposits a seed in the womb and then walks out. And there finishes his duty. We think we are the mothers of our children that we beget. But are they our children? They are not, they are the children of **Gouri**. Do we know how to give form to that formless seed? How to make the face, the eyes, the ears, how to make the tongue, how to put the taste in the tongue? How to create the limbs that can grow and where each should be located, in what proportion, what size? What color eyes, what looks? None of these things we know. All of this happens automatically. There is a power of transformation which is coded in the genes which is doing this job. And that power **Gouri** is located in the womb. It is the seed that we are worshipping. You cannot say that the seed is male or female. So before the egg, which came first, the egg or the hen? It was the seed that came before either of them. And that seed is information, knowledge in-formation. It is the seed that is Gouri, the bindu. That is the first mother that we know of.

In the womb, initially you as the child experience a tremendous growth potential. Every moment you are multiplying yourself into two and it appears as if there is an infinite possibility of growth. And you are enjoying that

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happiness and richness available to you of the multiplication of yourself. But then after some time, the womb being limited in size offers resistance to growth. And you are being confined. And you don't like that confinement. You want to grow. And after some time you are pushed out forcibly. At first you do not know what is touch, you were not even breathing. You were floating in the womb for nine months. You were breathing through your navel through the blood of the mother. At the time of birth you were pushed out, and suddenly a cold metal comes and grasps your head and pulls you out and before you have learned how to transfer from one system of life to another system, your navel thread is cut. At the time of birth you are fighting for life. This trauma is tremendous. You cannot say that this trauma is not present in cesarean births because they also cut the navel cord. From navel breathing you have got to move to nasal breathing, and that transition is very traumatic.

After the birth process, then immediately protection has to be given, nourishment has to be given. Where does it come from? It comes from the Mother's breasts as her milk. There she is known as **Lakshmi**. She is the ocean of milk that comes from the breasts of the female. There the child feeds. The first milk that comes out of the mother's breasts has immunization properties. Do you know how to make that milk? You ate food and it became milk. That power to give nourishment is what we call **Lakshmi**. The nipples through which milk comes is the location of the second aspect of the Mother we worship.

Then the child grows and after some time it leaves the mother's breast and looks for outside food. The child is not interested in receiving nourishment from the mother any more. Neither is that mother able to provide it. It receives nourishment from knowledge. Then the third mother comes into existence. That is **Saraswati**. She is in the tongue. When you are talking, are you aware of where the tongue has to go in order to create a certain sequence or sounds? No, you are not aware. Still that is the function of Saraswati, to teach. This learning process starts at the age of about two and a quarter years. The first part is for nine months; the second part for twenty seven months and in the third part you are taken care of from then to $27 \times 3 = 81$ months = about 7 years of age by **Saraswati**, the third mother.

In the **Devi Mahatmyam**, in the first part there is only one chapter, the second part has three chapters and the third part has nine chapters, where you have to dance your way through life with happiness and pleasure. For that you have toobstructions to your progress. In this part you will find a great battle being waged against all the demons and how the Devis overcome them one by one.

The worst of these demons is Raktabija. Raktabija means the triggering of one thought from another.

The **Ichha Shakti** is located as **Saraswati** at the tip of your tongue. **Jnana Shakti** is worshipped in the heart center, and **Kriya Shakti** is worshipped in the yoni. If you want to manifest or create a physical form, worship of the yoni brings this power into you. All your fears and sexuality are located in the first two chakras. Worship=paying attention to feeling of respect, removes your negativities and paves the way to power and love. Worship of the heart center gives you the blessings of knowledge, of protection, of immunity, of wealth, of prosperity. Worship of the face gives you will power and emotional intelligence called **Ichha Shakti**. Especially when you concentrate on the eyebrow center= **ajna chakra**, it develops your power to control yourself and others.

The Lalita Sahasranama talks in detail about these these various aspects. There is a mantra appropriate to worshipping the **Devi** in the heart center, and that is **Raja Shyamala**. There is a mantra which cooresponds to the **Ajna** center which is called **Varahi**. There is a mantra cooresponding to the Brahmastrandhra, the **Sahasrara chakra** and that is a single letter mantra called **Souh**. It is **Para**. It is the hissing sound of the kundalini snake as it rises up the spinal chord. When it reaches the **Sahasrara** it opens its hood up and implodes the cosmos into you. **Vishnu** is sleeping under the hood of the serpent **Sesha**. It means that the cosmos and cosmic consciousness(Vishnu) is under the protection of this **Kundalini** force. It is both a creative and a destructive force. It creates order and destroys disorder.

The symbolism of the snake is a universal archetype over the ages in various cultures. Imagine a snake crawling over your body and that you are a small child and that you are not aware that it is a snake. Or you have not learned to name it as a snake. What do you find? You find a supreme pleasure in its touch. It coils around your limbs and a beautiful massage is being given to you by the snake. In this situation you are not naming it and not identifying it with a situation that is potentially dangerous. You just play with that. This is the nature of Siva. The moment you associate that situation with the notion of fear that it can kill you, then the fear is related to the muladhara chakra. On the one hand there is pleasure and on the other hand there is fear. This combination of the pleasure-fear complex is what is symbolized by the snake.

If you look at the philosophical structure behind this, you find that the snake is something that moves in a wavy curvy fashion, not straight. They say that when you are drunk you move in a wavy fashion, you are not clear in what

direction you are moving. But if a snake becomes drunk, what does it do? It moves straight. The mind and its thought patterns are like the snakes, going hither and dither in wavy fashions. But when the mind becomes steady and one-pointed, when it flows relatively straight then it is "drunken". This is the drink that they refer to in the tantra. The drink, the ambrosia which makes your mind one-pointed and straight. The **Kundalini shakti** is flowing up the sushumna channels instead of going round the petals in whatever way it wants. This is the symbol of the snake.

You can worship the pancadasi in a particular portion of your body. The usual portion associated with the Devi is the swadhisthana chakra. That is where she resides. When the **Kundalini** is sleeping then you are aware of the world and you feel that you are separate from the world. When the **Kundalini** is awakening, your separateness is getting lost step by step.

What causes this separateness? You are interacting with the world through your five sensory modes of perception. They are all local magnifiers. So you are not knowing the world as it exists, but through the filters of your senses. When Kundalini awakens, it enables you to transcend these sensory limitations. For example, you can smell distant odours, taste remote juices, see distant forms, touch distant objects, hear music continents apart. One after the other these senses are being transcended.

So the ascent of the **Kundalini**, this consciousness-provoking, dynamic power is the loss of your separation from cosmos, your source. So it can be called worship of the yoni from which you came to be. **Kundalini** is thus said to be sleeping in the muladhara chakra, coiling itself 3 & 1/2 times around. Going round the waist (manipura), chest (anahata), and neck (visuddhi) are the three coils of the snake. And then the head of the snake is going into the vagina through the vulva (swadhisthana) to the cervix (muladhara) and that is where the tip of the lingam is going to be. That is where the head of the snake is sleeping.

When the kundalini reverses its flow, then from the muladhara center of the shakti it enters the muladhara center of the male and flows in a reverse action and comes to the swadhisthana, which is the base of the lingam and then moves up the spinal chord behind and comes up to the sahasrara. This is the transfer of energy from the Shakti to the Siva in the yogic posture of union. This posture is a reversal process. The exchange of energy can take place between the Siva and Shakti in union. You oscillate. And this oscillation can build up to the navel center and then from the heart center to the heart center, and then from the throat center to the throat center and then to the ajna center.

And then the circle gets closed. When the circuit gets closed, then the cosmic consciousness is supposed to happen. Then the Siva and Shakti do not experience their separateness. They become one and it is thus that the consummation between Siva and Shakti takes place. This is the purpose of the marriage - to experience this cosmic oneness of one soul moving in two bodies, between husband and wife. That is called moksha.

You have passed a life-long term of imprisonment on yourself stating that you are going to live in this body, this mind, and live with these thoughts. When you are able to escape from these three sets of notions then you are Pasupati, you are Siva. When you are confined by these notions, you are a pasu, a beast. A beast is tied by strings. These strings that bind you are your fear, your seeking for sensations, your power addictions, and in a limiting fashion the love you have for others. These are all strings.

ORIGIN OF SOUNDS

The Maheswara Sootra

Nritta avasaane Nata Raja Rajo Nanaada Dhakkaam Nava Pancha vaaram

Uddhartu kaamah Sanakadi Siddhaan Etad vimarse Siva Sootra Jaalam

The stanza means, " At the end of the dance, the king of dancers, Siva beat on his drum 14 times, (9+5) wanting to further enlighten great ascetics starting with Sanaka. We shall discuss some of these important aphorisms, known as Maheswara Sootra ".

This Maheswara Sootra occupies a seminal place in the history of Hindu religion. They form the basis of Bharata's dance form, Panini's Grammar of Sanskrit literature, and Patanjali's Yoga.

There is a story that the Creator became tired of creating himself. So he created four children Sanaka, Sanandana, Sanatkumara and Santsujatha and requested them to continue the job of procreation. However, they refused to do so, thinking that the lowly sexual mode of reproduction was not for them, which their father was doing. So they chose to remain eternally young at the age of four, when sex has not yet knocked at their door. To help them understand life and its purposes better, the king of dancers, (dance= life) Siva, who is erotic in the nine worlds below and an ascetic in the five worlds above, played on his drum 9+5=14 times, representing the paths to be found in all the

fouteen worlds. As we shall see presently, these drum beats are none other than the seed mantras (sounds) of Sanskrit alphabets.

The drum beats are:

1. *A I Un.* 2. *Ar Al Uk.* 3. *E Ong.* 4. *Ai Ouch.* 5. *Ha Ya Vaa Rat.* 6. *Lan.*
 7. *Nga Ma Jna Nna Nam.* 8. *Jha Bhany.* 9. *Gha Dha Dhash.*
 10. *Ja Ba Ga Da Dash.* 11. *Kha Pha Chcha Ththa Ththa Ca Ta Tav.*
 12. *Ka Pay.* 13. *Sha Shsha Sar.* 14. *Hal.*

1. A I Un

A - the first letter stands for negation. Awareness exists in two states, awareness that is not even aware of itself - that is the first state, "A", like a zero; and awareness that is aware of itself, like a zero that is the sum of opposites for ex. $(1.5)+(-1.5)=0$. A small deviation, a small movement - that is the second state. Awareness has these two properties of oneness and manyness.

I - is the second letter. It is the desire of the awareness to know itself by splitting into subject and object.

U - to preserve the desire is called "u". That is Sthiti (preservation). Sristi, the creation has not occurred in "A". Only when "A" desires to manifest itself it becomes an orgasmically elongated "Aa". This desire is represented by "I". When "I" is fully expressed it becomes "Ii" (long). The desire to preserve that altered state of awareness is "U" and "Uu".

2. Aru Aluk

When awareness is observing a part of itself, the observed part appears to it as if it does not have an awareness. So awareness is creating a non-awareness relative to it in this process. This is represented by "Aru" and "Alu". These vowel sounds are considered to be of neutral gender, denoting objects which are not experienced the same way as the subject experiences itself.

3. E Ong

4. Ai Ouch

Then creation proceeds further through the letters, E, ong; Ai, Auch. A + i is E. A + u is O. E + a is Ai. E + u is Au. Am is the seed held within the subject;

Ah is the seed expressed outside itself as an object. So creation, preservation and disolution of the object are being mapped by the vowel sounds of the Sanskrit alphabet. This completes the formation of the vowel sounds.

5. Ha Ya Va Rat

The desire to procreate comes down from the sky to earth as the consonants. Ha, Ya, Va, Ra. Ha means space. Ham is the center of the Visshudhi, the throat chakra. Ya means life, prana. Yam is the center of the Anahata, the heart chakra. Va means waters, the source of life. Vam is the center of the Manipura, the navel chakra. Ra means heat. Ram is at the swadhsthana chakra, the sex center.

In the yogic parlance of today, water is described to be at the genitals and fire at the navel. This order is reversed in Siva sootras, for a good reason. Lust is the heat in the loins which melts the seed which goes into the mother's tummy and grows there in the waters of life. So, in these sootras, water is supposed to be at the navel center. This is also the view of Sankara as propounded in his Soundarya Lahari, a hymn to the Mother Goddess.

6. Lan

The next sound is Lan. It is shown separately from the ha, ya, va, ra, because it is the last and densest objectification of the five states of aggregation of matter, (called elements here).

Next the attributes of these elements are discussed.

7. Nga Ma Jna Nna Nam

Nga means any vibration. Space has only one attribute: sound.

Ma means touch. Air has two attributes: sound, touch.

Jna means form. Fire has three attributes: sound, touch, form.

Nna means taste. Liquid has four attributes: sound, touch, form, taste.

Na means smell. Solid has all five attributes: sound, touch, form, taste, smell.

The five states of aggregation Space, Air, Fire, Water, and Solid have each one more attribute than their predecessor. Since an entity is known by its attributes, we can say these attributes are making these elements. So we observe that matter is **in formation** (=information) of the sensations; or are derived from them.

The Sutras 8,9,10,11,12, 13, 14 are elaborations on the same lines. We shall ignore them, as we have covered the basic structures needed for our discussions on Sri Chakra.

Each letter of the Sanskrit alphabet has a very precise meaning. Each letter has cosmic, individual and microcosmic meanings. If you look at the vedic language, you will see that the sentences rarely, if at all, repeat themselves. It is an irreducible representation. You cannot condense it any further than it already is. Vedas are highly coded forms of information, like, for example, the RNA and DNA codes of genes. They code the information of life so tightly that you cannot reduce them any further. The vedic language is condensed into these alphabets which are irreducible representations of the original meanings connected with the sounds from the drumbeats of Siva.

The Sri Chakra

Words and sentences are **auditory** forms informing us about creation, maintenance and dissolution. Similarly, a highly coded **visual** geometrical structure exists. It is called a Sri Chakra (the circle of grace). It is the genetic code of the Cosmos, the individual and microcosmos. Meditation on it has revealed many truths to seers; it is itself revealed in meditation. It is a symbol all of creation, including its unitive (subjective) and diverse (objective) aspects. The seer is always one. The seen are many. **Sri Chakra is the abode of the cosmic awareness.**

We now discuss sub-structures of Sri Chakra, starting from the center outwards.

9. The Sri Chakra starts with a Center, the Bindu, a dimensionless point. It is the seer; never seen.
8. Surrounding that is the first triangle, the seen, which includes the seer.
7. Surrounding that there are 8 triangles.
- 6,5. Surrounding that there are **two** sets of 10 triangles each.
4. Surrounding that there is the 14-triangle figure.
3. Surrounding that there is an 8-petalled lotus.
2. Surrounding that, there is a 16-petal lotus.
1. Surrounding that there are three circles and a square enclosure with three lines in it. The square enclosure has four entrances.

These are the main circles or subsets of the Sri Chakra. The Sri Chakra is composed of 3 sets of 3. Looking from outwards going in, the first 3 - the square, the 16 and 8 petalled lotuses, constitute **Sristi**, the creative aspects of

the Awareness. The 14 cornered figure, the 10 cornered figure and the other 10 cornered figure represent the **Sthiti**, the maintenance. The 8 cornered figure, the triangle and the center point represent the **Laya**, the reabsorption.

The Bindu

The center of every experience is yourself. That is Siva, called the invariant point, bindu. The word bindu means three things: point, seed and mind. All that is experienced is Shakti. The function of Siva is to unite you into the cosmic being that you are. The function of Shakti is to separate you from being Siva to bring an experience to that awareness, that flowing and movement in time. Siva is the awareness full of experience that flows not in time. It is a frozen experience that has no evolution. The first movement (in time and space) is the creation of an interval - an interval between the knower and the known, between the seer and the seen, between the one which is aware and that of which it is aware. The chaitanya and jada. Jada is what you are seeing, which you are not penetrating. It is something that somehow separates itself from itself and this separation manifests itself as an interval between the seer and the seen.

This interval can be compared to the distance between a point and its image in the mirror. A point is dimensionless. The point is reflected in a mirror and it appears as if it is another point unto itself. So the first point, the second point, and the distance between these two points exist, connected by the space (distance) and time (required by light to cover the distance) interval. Once the space time interval is formed, something has to have the property of movement. Time is the one which has the characteristic of movement. This statement is not absolutely true, but is a good first approximation. (It is equally proper to say that space, not time has the property of movement). However, our experience tells us that it is the time which is moving and space is not moving and this experience is valid in a sufficiently large number of cases so that we can accept that it appears to be true. This law breaks down as you are approaching the velocity of light. That is where the relativistic theory takes over.

The space time interval is the first creation and that manifests itself as interaction between space and time and out of the rotation of space around time matter is formed. The bindu, the center point is unique, it is dimensionless, it is awareness, but it is not even aware of itself. So it cannot be even called a creator. It is a linga, a characteristic of invariance. It is awareness and non-awareness combined. What you see and what you are is combined in that.

Knowledge and ignorance are combined in that. It is not negatable. It is invariant to negation. If you have knowledge alone and when you negate it you have ignorance. When you have ignorance alone and negate it, it becomes knowledge. But when you have the sum of the two and you try to negate the sum, knowledge moves over to ignorance and ignorance moves over to knowledge and so the sum total is not changed even when you deny it. It cannot be denied. It is self-evident. It is your own knowledge that you exist. It does not have to be proved to you. The awareness has this property of self-proving, Svaprakasha. Awareness is self enlightening; that does not another light to show its existence, it is proof unto itself. That pure awareness is God. What is to be enlightened? Our own ignorance. What is ignorance? One sees the world and what is seen appears different from oneself. But if illumination is there then this difference is not there.

Absorption of the interval back into the point is the function of Siva. Creation of the interval is the function of Shakti. They are opposites of each other. Siva kills your individuality to make you the Cosmic Being. In being a killer, Siva is giving you birth into your cosmic consciousness. Shakti is trying to limit your cosmic consciousness into your individual consciousness and therefore Shakti appears to give life. Siva appears to give death. What we interpret as death is the cosmic awareness. What we interpret as life is the cosmic death. These are the functions of the two creators, Siva and Shakti. They are co-creators and they have equal potency and equal powers. This is the Siva-Shakti identity.

The Central Triangle

From the point (Bindu) you have two points and the interval between them. From one you are moving into three and this triad is symbolized by the central triangle of the Sri Chakra. The triangle is the creation of the interval.

Since space time and matter (created by the curving space around time) are all ways of looking at this interval, we know that Sristi, Sthiti and Laya - the creation, sustenance and reabsorption are all the same, but appearing to function differently under the power of the triangle.

Expansion of the bindu into the triangle is the projection of the cosmic awareness into separateness, through a wave like phenomenon. It is a limitation. It is called Maya. Symbol of Maya is the seed letter "Hrim". Hrim means Hara (Siva) + Hari (Vishnu) + and Virinci (Brahma). Hara is the symbol of the unity and time (interval measured in time), Hari is the symbol of the duality and space (interval measured in space), and Virinci is the symbol of creation and matter (interval measured in space-time).

You can also think of them as the past, the present and the future. Future is dying to create the present moment, and the Present is dying to create past. The Future is being pushed into the present and the present is being pushed into the past. That is what time is doing when it is moving. It is manifesting the future and pushing the present into the past. Looking at it another way you can say the present is the creation of the future and the past is the creation of the present. So again you see the identity of two ways of looking at the same process.

Let us then say that there is some power inherent in the awareness itself to know itself and that power is manifesting as if there is a mirror. The mirror is so pure that you are not even aware that it is in front of you. So what you are seeing is a reflection of yourself. That mirror is called your mind, or the the cosmic mind. In the cosmic mind, God reflects his/her own image and reflects on it.

God is neither male nor female nor neuter. All genders are included. Everything, everyone is included in the manifested state. This is true, not only in the case of the cosmic intelligence, but also of the individual intelligence. Your mind is a mirror in which you are seeing yourself reflected. No matter how complicated the world seems to mbe, it is only yourself that you are seeing. No matter how varied it looks - trees, birds, males, females, things, land, sea, sky, sun, moon, stars, galaxies, - none of these things existed if you did not exist. For billions of years you did not exist. Where was this world then ?

Existence is awareness. Deny existence itself. Then, can there be awareness? Thus existence implies awareness. Awareness implies existence too, self evidently. Since these two imply each other, they contain each other. So they are not two separate entities, but they are indeed one and the same entity.

Existence is called Siva, Awareness is called Shakti. Siva is therefore called Sthanu- unmoving. Their unity creates the flow of experience and the flow of experience is called Bliss - Ananda, or Sat-chit-ananda. You can say that the 3 points of the central triangle are Sat Chit and Ananda. You can define it in terms of creation, sustenance and destruction, or, you can define it in terms of the Seer, the Seen and the act of Seeing, or, the Measurer, the Measured and the act of Measuring - all these things are the meanings, associations, of this triangle.

Now it stands to reason that if there is a centrifugal power in the awareness which explodes this point into a triangle, there must be a centripetal power that implodes the triangle back into the point.

We have discussed so far the point and the triangle of the Sri Chakra. These are the most fundamental things. This itself is a great yantra - a point from which universe comes out spiralling and transforms itself into a triangle. It is one of the first seen diagrams, called Tripura Bhairavi. The triangle is called the yoni, the source, the gate through which everyone comes into being. It is the "I", the Kama Kala, the desire for variety, the desire for life to experience existence.

"I" plus "A" - the Shakti and Siva, the triangle and the bindu is the creative power behind the cosmos. This is the explosive, expansive power of the awareness. To shift itself away from its point of focus is called "Hrim", and a call back to the center is called "Srim". Both are great powers. "Srim" undoes what Hrim does. The seed letter Hrim, creates individuation, limiting the cosmic awareness to individual awareness. The seed letter Srim removes limitations and the individual is exploded into cosmic awareness. So Hrim and Srim are inverse operators.

"Om" (=A+U+m) is the name of God. We say "Om Hrim Srim" as a mantra to imply that the world came out of God and is going back to it. Hrim is the power that makes the point into the triangle and Srim is the power which collapses the triangle back to into the point.

Interestingly, Om consists of the seed letters A+ U+ M. Just a cyclic permutation U+M+A reads as Uma. Om is the name of Siva and Uma is the name of Shakti. It is just two ways of looking at the same entity. If we begin with existence A, it looks like Siva; if we begin with awareness U, it looks like Shakti.

The 8-Triangle Figure

Expansion of Hrim is expressed in terms of the 8 groups of letters in Sanskrit starting with a..k..c..t..t..p..y..s. There is a very nice correlation between the numbers of successive triangles you find in the Sri Chakra with the numbers found in the electron shells of the atomic structure. 1, 3, 8, 10, 10, 14.

Considering the importance of Sri Chakra and the atomic structure, we cannot dismiss this correspondence as a mere chance.

Filled Electron Shells Sri Chakra
Indian Philosophy

(1s)2 (2s)2	=4	The center and three points of triangle.	Seer,
Seen, Seeing			
(2s)2 (2p)6	=8	8 cornered figure, the sounds of creation.	
Words of God, life			
(3d)10	=10	Inner 10 cornered figure.	5
Elements, 5 Properties			
(4d)10	=10	Outer 10 cornered figure.	5
Senses, 5 Motors			
(4f)14	=14	14 cornered figure.	14
worlds of experience			

This completes the creation of the elements. The Sri Chakra represents the microcosm of the atoms, the individual and also the cosmos. It represents the source of the cosmos, and the gateway to individual life. It is a symbol at three levels.

This expansion process which brings the point to the triangle does not end there because space and time start interacting creating matter and the expansion process is then shown as 8 triangles, each triangle representing a form of Saraswati.

Each triangle is a Yoni. Yoni means a source, a gate, from which life comes. You can also interpret yoni as the cause for time to flow. In a human metaphor, yoni is the vulva, the gate through which life's journey begins, causing time to flow for an individual. Death is also a yoni; it causes time to stop for an individual. Cosmos becomes an individual through a Yoni of birth; an individual becomes cosmos through the Yoni of death.

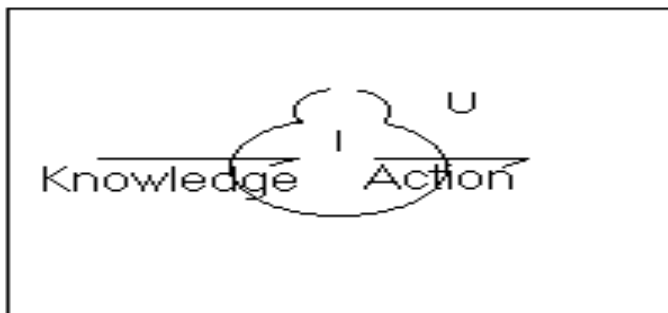
The flow of time is really a predecessor/successor relationship. This precedes that. This is the cause of that. This present moment is the cause of the future moment. This continuous relationship of causes to effects is the movement of time. **Movement of time is called Karma.** You sow the seed, you reap the fruit accordingly. It is very important to realise that your Karma, the way you experience life, is not determined by you alone; all life together has a very big part in it. So respect for life is part of good Karma.

As time creates life, and time destroys life too. So she is Gouri the universal mother, the vulva. She is also Kali the destroyer, the funeral pyre. Both these aspects are combined into one triangle.

The 10-Cornered Figures - The Inner and Outer sets of Triangles

This process of exploding the cosmos through the interaction of space and time goes on. The cosmos expresses itself in terms of the five elements or the five states of aggregation. The word element is used in Sanskrit to mean states of aggregation - the solid state, the liquid state, plasma state, the gaseous state and the vacuum state. These are the five elements and their properties are sound, touch, form, taste and smell. **This set of five elements and their five properties constitute the set of inner ten triangles of the Sri Chakra.** The outer ten triangles of the Sri Chakra constitute the individuation from the cosmos. They are called the five sensory and five motor organs.

Let me draw a small diagram here. Imagine this paper is an field of consciousness. Let us draw a picture of a pot. Once you draw a pot you can say that there is something outside it and something inside it, even though the inside is connected with the outside. Let us now draw an arrow going into the pot. You say, aha - there is an arrow coming from the outside to the inside. This is our ordinary perception of the world. The world is outside and I am inside. What I think I am is inside. But I am connected to the world. But I forgot about that. I see this piece of information is coming to me from the outside world. This piece of information is called knowledge.



And if there is an arrow going from inside to outside? This is called action. You are acting in the world and the world knows about you through your actions. Supposing the boundary was not there and just the arrow was there? Where is the arrow going, inside or outside? You cannot say, because there is no inside and no outside if the pot is not there. In that case it is both. What this means that what goes inside, knowledge, is the same as that which goes outside, action. The fundamental equation Knowledge=Action (K=A) is valid only when the boundary is absent.

This means that you can create, you can manifest only when you get rid of your body awareness. As long as your consciousness is limited to your body awareness, there is no manifestation, and this equation is invalid, because you

are able to distinguish K from A. When K becomes A you of necessity have to get rid of your body awareness. That is called the digambara state. That is where the siddhis manifest.

As long as you are aware of your body, as long as you are aware that you are clothed, as long as you are aware that you have an individual mind, as long as your individual thoughts are flowing through your individual mind, so long you do not have siddhi. Siddhi means the equation $K=A$. Just by thinking deeply you manifest. There is no distinction, there is no time gap, there is no interval between the thought and its creation. That is what we call manifestation. The necessary and sufficient condition for obtaining any siddhi of any kind is the loss of body awareness. This means we have to stop our mind from being agitated by external influences.

This is why in Devi you find the five senses which are the five arrows. These are the channels through which your mind can be disturbed. She holds them separate from the mind which is the bow. The bow and the five arrows, are indeed the mind and the five senses. She holds them separately. She does not connect the arrow to the bow, which means that Devi represents the yogic state where you decouple your mind from disturbing sensory inputs. But even when this mind is decoupled from the senses, there is still another part of the mind which is the memory. The memory contains in it all the senses and it keeps on bringing these things up. All those things also have to be decoupled. The mind itself has to go. It is then that you are flowing in the cosmic awareness.

The outer set of 10 triangles represent the five sensory and the five motor organs of the individual. As you are moving out from the Bindu of the Sri Chakra, you are moving farther and farther away from yourself, from being the cosmos to being an individual.

You can describe the explosion process of creation in terms of three stages: 1. explosion of the interface, the act of seeing which is connecting the inside with the outside - manifesting the 8 triangles, 2. the explosion of the outer universe- manifested in the inner 10 triangles, and 3. the explosion of the inner self, the ego- which is the outer 10 triangles of the Sri Chakra.

The fourteen worlds of evolution

This explosion is completed in 14 different stages of your existence. There are 7 worlds below you, you are in the 8th world now, and there are 6 above you. You have gone through the mineral phase, the water, fire, etc. and you have

aggregated yourself and accumulated cells and become the animals, and finally you have become a human being. This is the 8th world you are passing through now. After you leave your body you go through the further 6 stages of evolution. Then when you have achieved the 14th chakra you have completed the process of evolution. So this 14 cornered figure represents the 14 phases of evolution. There are 14 corresponding powers (goddesses) associated with these 14 worlds and they are shown in the Sri Chakra.

The Circles and the Eight-Petalled Lotus

The circle is drawn to show that this evolution is complete. The inside has exploded completely and the outside has exploded completely. Then you start experiencing your interaction. You have started your life as a separate entity, the world is formed and you are interacting with the world, and you are experiencing the world. You start exclaiming, this is hard, this is the earth. This is flowing. It is water. This fire, it burns. This is air, it is cool to the touch. This is space in which I can walk around. These are the different experiences. Then I realize that I am separate from the other people. We say, we are humans, we are not animals. These distinctions are created by us. The cosmic wealth of our experiences are called the Ananga devatas. Anga means a limb. Ananga means not having any limbs. Ananga Kusuma, Ananga Devata, Ananga Rekha, etc. These eight are the form of wealth, the wealth of experience of God, the cosmos. **The 8-petalled lotus is the wealth of God, the 8 forms of Aiswarya.**

The 16-Petalled Lotus

You not only experience these things statically, but you experience them dynamically. Time is measured in terms of the lunar calendar because it is the fastest moving object in the sky next only to the Sun. That is the lunar clock. And the lunar clock is divided into 16 digits or phases of the moon. **The phases of moon are shown as the 16-petalled lotus.** Just as the woman menstruates every 28th day of the cycle, so the cosmos has its cycles and periods. You know lunar is also associated with lunatic, because sometimes we go crazy, disorderly, irrational, sometimes we maintain our balance. There are cosmic cycles with which we sometimes resonate and sometimes not, sometimes we are lunatic and sometimes sane.

Each day of the week is also associated with one of the planets and there are different pujas done on these days. On Sunday we do puja to all the nine planets, including the sun. And Monday we worship Siva. And Tuesday is for the warlike Durga. Wednesday is very sacred to Rama. Thursday is for Guru and Mahalakshmi. Friday is for the worship of the woman. Saturday is for

worshipping Saturn or the couple. Kanyas (virgin girls) are worshipped on Tuesdays, married women are worshipped on Fridays, and both the husband and wife are worshipped on Saturdays, and the man is worshipped on Mondays. These are the days for worship.

The Square Enclosures - The Eight Passions

When you come to the square you are down to the earth, down to the present level - where we think we are distinct from each other, where we are fighting, where we are playing our ego and power games, and all these things. This is represented in the outmost enclosures. It is here that srsti is completely manifested.

Let us take the example of the little pot that I have drawn earlier. The pot is the concept of the self, the ego structure. The individual is created, the cosmos is created and the flow of time is being experienced. You are experiencing your interactions with the world, and these interactions are sometimes pleasant and sometimes unpleasant. You experience fear, lust, anger, all these things. These experiences which are generated by the five arrows that are coming in, the five senses that are agitating your mind. You say, "I like this, I want this. Without this I cannot live." **Lust is called the passion Brahmi.** When you are denied that lust, you get angry. **Anger is Maheswari. Koumari is possessiveness, Vaisnavi is delusion, Varahi is pride. Mahendri is jealousy. Mahalakshmi is vice of attachment and Chamunda is the virtue of letting go.** Why is Mahalakshmi called vice? Because attachment to wealth creates enmity between even the mother and her child. Such attachment can only be a vice. These are the Eight passions.

The ten Mudra Shaktis and ten Siddhis

There are ways of overcoming these disturbing influences and these are called the "Mudra Shaktis." The attainments that you get by controlling these influences are called the "Attainments" or the "Siddhis".

The first mudra shakti is **Sarva Samksobini.** This means agitation. You are agitated but you transfer your agitation over onto everything else. You interact with everyone. Skhobana actually means interaction, intercourse also. Limited interaction within a circle is possible for any ego bound structure. But can you expand it to include the whole cosmos? How can you be in love with a cockroach? a bird? a swan? a flea? a star? a thermonuclear fusion? a hydrogen bomb? When you have the notion that you love everything, this overcomes your limitations. You realize that the notion of love does not mean trying to

possess the thing you are wanting to hold onto but in letting go of the very thing. Love is not imposing our will on others. It is trying to find out what others want and trying to give it to them to the best of your ability. Sarva Samkshobhini Mudra moves you from initial feelings of lust to love.

This mudra is the act of expressing love. Love takes different forms according to the object of your love. It is not the same mode in every case. You love fire by not touching it. Embracing a friend is an expression of love. Both are expressions of love. Because I love my child I don't want to give it too many chocolates because I know its bad for the stomach. Chocolates taste nice, but too much is bad. I know this but the child does not know. So the parent's expression of love to the child includes denying sometimes what the child wants, knowing that it is not good for the child.

Love does not just mean sex alone. It means all types of interactions where you are trying to give your best to others, where giving is giving what the partner needs, not what you want to; where letting go is letting go of the fruits of your action. Sometimes, your giving may yield your expected result, sometimes not. Love means detachment to the expectation and result both, not detachment to action.

Let me tell you a story. Supposing there is a man-eating tiger roaming around in a village. There is a woman who hears the roar of the tiger and she is trying to protect herself by running into all the closed doors and somehow finds a little door where she can enter to hide. The next day she is carrying her child and the same tiger comes along. All the doors are closed. There is no way she can escape. What does she do? She keeps the child somewhere else and goes and offers herself as prey to the tiger. This is an expression of her love towards her child. Love overcomes the fear of death. So she goes and offers herself and makes the supreme sacrifice to protect her child. Love has the power overcome fear.

Fear is the worst possible enemy that you have got. Your worst enemies are all inside of you, not outside. The enemies of any country are not the other countries, but the fears that the governments have about them. If people could only understand that our enemies are all inside ourselves, we would not need all these weapons, guns, shootings. Sometimes the words we speak to each other are worse than guns.

Thus the Sri Chakra is an expression of the cosmos, of yourself, and it is also a means of connecting these two. It represents a ladder by which you can come out of your limitations. The four gates are the four basic types of

knowledge; Rg Veda, Yajur Veda, Sama Veda, Atharvana Veda. Veda is called Sruti. What you hear in your meditation in that deep state of tranquillity is called Sruti.

Origins of Sri Chakra

"Darsana" is any direct revelation from God which you see in your meditation. Geometrical diagrams called Yantras are seen in your deep state of tranquillity. The best of Yantras is the renowned Sri Chakra or Sri Yantra. Such Yantras are called apaurusheya - not created by people. The meditator has spent no effort at all in creating them.

How do you distinguish whether what you experience in your mind's eye is coming from your mind or from outside? You can distinguish in the following way. How much effort did you spend trying to create that object? If you have spent no effort at all, then it is a creation of God. I open my eyes and the world miraculously appears. What effort did I do to create it? Nothing. That is God's creation and I am just happening to see it. Don't think that revelation is something that you see only with your eyes closed. The whole world that you see is your revelation. The world is God. The world is yourself. You must understand that your mind is a mirror in which you are seeing yourself. Mind is such a pure mirror that we do not even suspect its existence. You are only seeing yourself, but you are not realizing that you are seeing yourself. That is from where you get the notion of "other". **Out of the notion of other comes the fear and all the rest of these things- kama, krodha, moha, etc. (lust, anger, delusion, etc.) which flow one out of the other.**

Worship of the Sri Chakra

What do we mean by worship of the Sri Chakra? It means worship of yourself, loving yourself, understanding yourself, understanding the process by which you have become differentiated from others and trying to retrace the steps and then merging with your true self. You define for yourself a role model and then live that: that is what you are. You have to understand that this life is like a drama in which you have to make a role for yourself and learn how to play that role. You can take up a different role. It is your choice what role you want to play. "I want to be a goldsmith". That is fine. "I want to be a mother". That is fine. But remember that you are playing the game and that these are only rules for the game that you have defined for yourself. One who can hire a person can fire the person. Those who make the rules can also break the rules. **So don't be afraid to break rules if you feel the need to outgrow them.**

The whole trouble comes with the teaching because when a person comes to a guru the guru is accepted as a guru as long as the disciple hears what he wants to hear from the guru. The moment the guru says something not liked by the disciple, the guruship is done for, gone. The guru is no more a guru. You may go and say to the guru, "Oh, I will give my life to you, you only have to ask for it, I'll give you even my life". But if the guru says after a little while "I have to get my daughter married, can you give me a loan of 10,000 \$"? Then he is no more a guru. You were prepared to give your life, not the \$. Money has a higher value than life! That is an illusion, a value accepted by you as true!

The Sri Chakra symbolizes reality. The center point is reality, and so are the outer enclosures, and so is the path. They are all aspects of reality. The same reality is seen from different perspectives. There are different hills and different views from different peaks but the same scene is there below. In the same way, if you are seeing the world from the perspective of the world, being the world, from all possible perspectives, then you are God. If you see from the perspective of the individual, then you see individual people with so many life forms. That is just your view point. The thing to realize is that you don't stop being God when you are an individual.

Essence of the Ritual of the Sri Chakra Puja

The ritual is a process of training by which you try to understand yourself, by which you try to relate yourself to the world around you, by which you can say, "yes, I have lived a rich, harmonious, empowering life for myself. For those around me, for whomever I have come in contact with, I have tried to help them in whatever way I can.", To enable you to have this kind of feeling, the ritual is useful. Conducting your life with happiness is a ritual.

Everything is a ritual. When I talk with you it is a ritual. When I gesture, it is a ritual. When I take a bath it is a ritual. When I take food it is a ritual. When I get up from the bed it is a ritual. Life itself is a ritual.

You can invoke anything into yourself. You can invoke all the evil in the world into yourself. You can invoke all the good in the world into yourself. It is your choice. How you want to live your life and whether you want to make your life happy for yourself, or a disaster for yourself and others - is in your mind. What kinds of thoughts you entertain - that's the kind of situations you attract to yourself. That is the reality which you manifest for yourself.

This is where the paths differ. Those paths which make you and others happy are called the right paths. Those which make you unhappy and those around you unhappy are called the wrong paths. The wise ones choose the right paths and try to avoid the wrong ones. This is where wisdom lies. You are wise if you can learn from your own experiences. You are wiser still if you can learn from other's experiences. You are a fool if you don't learn even from your own experience!

And most of us never learn even from our own experiences. We develop a pattern of repeating the same mistakes again and again foolishly, compulsively. We continue foolishly with our old patterns of thinking and old moulds of behavior, of finding fault with others, as if we are free of them! I am a repository of faults. But not a single fault of mine appears to me. The slightest fault of another appears to me.

Sai Baba keeps telling people, "Don't find fault with others. If there is some little good that you can find in others, tell it to your friends." Forgive and forget the faults of others. This way you can increase the area of harmony and cooperation, even with those that restrict you, you can increase your heart space in which you allow others to come into you. **Do unto others as you would like to done unto you**, Jesus once said. Do you like to be criticized? You don't. Then why do you criticize others? Do you like to be loved? Yes. Then why don't you love others?

What you give, you receive. If you don't give, you don't receive. The best thing to give is love, intimacy, affection, a kind word. We find it so difficult to do this. Do you like to be rejected? You don't. Then why do you reject others? This is the kind of understanding you must have. What applies to you you must apply to others and see that you are always engaged in such actions which attract similar actions to you. What you like to happen to you you must do to others. You wish to get wealth? Give it to others. You wish to gain knowledge? Teach others. You wish to be praised? Praise others.

Praising others is praising God. If you praise God, God praises you. What better than having God on your side?

The ritual of Sri Chakra is divided into four parts. The first part is called **Sri Kramam**. In it nectar is invoked into your life. The second part is called the **Lalita Kramam**. In it the Goddess is adored in many many intimate ways you would like to be adored. The third part is called the **Navavarana Puja**. In it all aspects of crativity, nourishment, knowledge of the Goddess are all adored. The fourth part is called **Shakti Puja**. In it a living woman is worshipped as a symbol of the living Goddess and her wishes are fulfilled. This ritual is very

empowering both to the performer and the recipient. That is why Shakti Puja is considered to be the life and soul of Sri Chakra Puja. The adepts can perform all parts of the puja to Shakti, a living person. Shakti could be any lovable person, male, female, or your own self. Shakti puja can be done by a group also; then it is called a mandala.

A Brief Glimpse at the Sri Kramam

First you worship the Guru, then you make your bath a ritual by invoking the Goddess into you and worshipping Her in your body. When you are taking a bath, you are indeed giving a bath to Her, without any sense of shame. The sense of shame comes from the notion of the other. Fear and shame go away when you realise that whom you are worshipping is your own self. You can recite the Sri Suktam and all the suktams that you know when you are taking bath because you are indeed the Goddess.

Next you worship the forty-four triangles of the Sri Chakra. Think of the central part of Sri Chakra as a beautiful palace of jewels and the most beautiful things in the world, where Siva and Shakti are making love among celestial dancers, and nymphs, in a very erotic place filled with beauty and harmony and grace and loving couples.

You realize that you are in a very limited state of being and you try to overcome this state by resetting yourself to the state of being the Goddess. How do you do that? By thinking like this:

"OK, I am sixty years old now. So what? Age is just a concept. I am also a 16-year old girl bubbling with joy and happiness and not crippled by my age, or pulled down by my worries.

"I am free and I want to look at every moment as an opportunity to grow in whatever way I can and to help others in whatever way I can.

"I will share my beauty, share my joy, and my bubbling enthusiasm and power with others. This is what I am, this is what I will do."

So saying, I reset myself to this state by getting rid of this old, useless, stupid, worrisome, kind of existence that I am going through and I say,

"Let me burn this body and get rid of all the muck that I have acquired through social conditioning and programming. I will reconstitute my body to be forever 16, beautiful, powerful"

This aspect of the puja is called the **Viraja Homam**.

Then you imagine that you have just become a body of light. And you merge with the cosmos and become a ball of light. This ball of light condenses and turns into the most beautiful, most harmonious, most loving, most wonderful, most powerful, most enriching kind of a being there is. You are a 16 - year old girl, Ananda Bhairavi. She is enjoying herself non-stop with her consort Ananda Bhairava, playfully acting all the moods , and out of their enjoyment is coming this world full of beauty, of harmony of loving, of caring, of compassion. It is not the world demarcated as Germany, Austria, Denmark, North America, South America, Canada, Brazil, India, Pakistan, China.

When you fly, you go to the sky, you go to the satellites, do you see any boundaries there? None. It is we that created our boundaries. If the world was governed by women who care for their children then they would come forward and say, let's get rid of all these boundaries and make one world. Its too small, its just one village and we can't afford to destroy it. We won't destroy our children, we will teach them to be loving and caring.

Thus you go through the process of creating an immortal body for yourself. It is going to continue to exist after your mortal coil has been shed. And it will continue to do good because you are going to evolve through the fourteen different worlds. This you do with the power of your imagination, the power of your creativity, your visualization acuteness, the clarity with which you can perceive things - with these things you create an image . This image goes and does whatever good it does. It is just like a child born out of you which continues its existence independent of you. You can try to control it, You can try to make a friend of it. You can create eight simultaneous existences which can work independently. Why eight? Because the properties of God are eightfold. They are spatially different. Actually, time -wise you can have sixteen different forms.

After you do the Viraja homam, you do **Vajra Panjara Nyasam**. It means that you are creating for yourself an indestructible cage. This cage has the power of the Sri Chakra. As long as the Sri Chakra lives, as long as cosmos lives, so long you are going to live in this cage. Once the world itself is desolved, then you desolve. You are just merging with Siva. That is the format you are trying to create for yourself.

Invocation of the Kalas

Into this format you want to invoke all the cosmic intelligence that there is. The intelligence that is there in the earth, in the fire, in the water, in the oxygen that we breathe, in the space that we see and walk around in, in the time that

brings the past present and future into us, and immortal existence. All these kalas, aspects you try to invoke into yourself.

Sri Sudha Devi

Now in this puja you sometimes need a symbol. The symbol can be an icon, a figure like the Sri Chakra, or a physical, living presence, a person. If you say that God is everywhere and you want to worship everything, it is not easy. It is difficult to find God in a cockroach, or in an atomic explosion, or in AK 47 guns, or in poverty. It is difficult to find God in the agonies that we go through. It is easier to find God in harmony. You would like to experience God as benevolent, not as a vengeful, judgmental kind of a being, who will punish you to hell for an infinite amount of time, . You want to think of God as a nourishing Mother, as one who cares for you, who loves you unconditionally, so beautiful, so loving, so nourishing.

"I want to drink the milk of knowledge and power. I want to enjoy life to the fullest. I want to be prosperous and make tons of money so I can share some of it with others who are less fortunate. I want to help people to realize that they are really Gods and angels in human form."

This is the kind of thought process that the ritual encourages. It helps you to think of God as enjoyable, healthy, rich, harmonious, beautiful, loving, nourishing, caring person like you. These are the very same qualities that we are trying to invoke into ourselves and others.

The Samanya Arghya and Vishesha Arghya

Next you think of God as the immortal drink that gives you happiness, prosperity, and all positive qualities that you can think of. This section explains the preparation of that nectar which contains all the cosmic elements that deliver them to you.

The Guru Mandala

Then you think of God as the line of the Gurus, the gurus who spent their lives serving others. This is the Guru Mandala.

The Nitya Devatas

In this section you think of God personified as benevolent Time, reminding you of the good times that you have experienced. So you worship God as so many Nityas, the dates on which I was happy.

All these sections are touched briefly here. They will be described in enough detail later on.

A first look at the Lalita Kramam

I would like to be intimate with my God. I would like to see God in front of me, not as something unknown to me, but just like I am seeing you. I want to talk to God, to that Higher Intelligence, and I want to experience it as a reality, not something that I imagine. I would like to gather some experiences in this life that will give me that tranquil state and then replay that tape and get a more perfect version than I have been able to experience. This is the essence of second part of the puja, the offering of the Sixty Four Intimate Services to God.

You try to see all the elements of Goddess in another human being. You invoke the Goddess into a, little girl, a single woman or a couple, and you worship them as embodiments of Goddess. Goddess is also in you, whether you are male or female. It is Goddess who is worshipping herself. This is where the question of Tantra comes in. Tantra speaks of interaction with others. The question is as you relate yourself with others, are you trying to keep your separateness and relate to them as two separate entities, or are you trying to relate to others through merging as you relate to yourself?

Jesus Christ has given a beautiful answer to this question. It is worth repeating. **Love thy neighbor as thyself. Not as somebody else, because if you think of your neighbor as somebody else then the question of desire, of lust, of judgment can come in.** If you are loving thy neighbor as thyself, is there any desire in that? If there is desire it can be fulfilled without any restrictions or inhibitions.

If I want to enjoy myself, love myself, or make love to myself, who can stop me? I am free. I go into the bathroom and take a soap to wash my body. Is the rest of my body ashamed that my right hand is taking the soap and rubbing me all over? It is not. There cannot be a sense of shame in unity. In the context of puja, notion of unity rather than separation is to be experienced. The idea that what I am seeing is myself should never be lost sight of.

For intimacy to happen there can be no restrictions of any sort. That is where the nudity comes into tantra. You cannot surrender yourself to your partner if you say, I am a woman. I must not remove my clothes." You and your partner are not different people. You are trying to merge into one. The word digambara does not mean just the removal of clothes. It is a merging of the minds, of thoughts. You are thinking the same thoughts that I am thinking. You are experiencing the same things that I am experiencing. There is a transference into the other being, an expansion of your consciousness to include the other being as yourself. Both of you are experiencing the same thoughts without talking. That is digambara. That is when you are united. That is the intent of Tantra.

Touch alone is not the intent of Tantra. All the five senses are included. When I am able to see you, when I can touch you, taste you, talk to you, experience you in all possible ways, like I am experiencing myself, then I can say, okay, I have seen God. Otherwise it is only a partial manifestation. I don't want a partial experience, I want a totality, the love of God directly.

In the 64 intimate services to the Mother, you are giving Her a bath and She is giving you a bath at the same time. Both experiences are there. You are not different from Her. What She is experiencing you are experiencing. It is only when the experience is common that you can say that the union has taken place.

Supposed I rub my right hand over my left hand like this. The feeling of being touched is in the left hand. The feeling of touching is in the right hand. Both these hands belong to me. Both these experiences belong to me, they are occurring in me at the same time. But if I am touching someone else, the experience of touching is in me, but the experience of being touched is not in me. The separateness has come. If I am being touched by somebody else, then the act of being touched is there but the act of touching is not in me.

When your consciousness pervades the consciousness of the other, then you are totally united. You have lost your boundaries. When you are experiencing yourself as the other, the sense of shame has no place. You are not ashamed of yourself. The sense of other has no relevance. It is only in the sense of advaita, in a sense of unity that puja should be done. **Advaita in theory is Veda. Advaita in practice is Tantra. Tantra means practice, proving the ideas through experiment. Through practice you try to prove and fix what the theory has said.**

Even in the Veda there are certain aspects of tantra. There are four Vedas. Rg Veda is what you have seen or heard in your meditation. Yajur Veda is the the compilation of these individual pieces of revelation into a structure that can be used as a ritual. Sama Veda is the singing and dancing rituals spontaneously. Atharvana Veda is how to apply and share this knowledge, how to use it as a weapon to remove evil tendencies in us or to attract, empower and help some body.

Sometime you have got to hurt. What is it that you have to hurt? Your fear you have got to hurt. You have got to get rid of it. Your lust you have got to hurt, to get rid of it; your internal enemies you have got to kill. And that is what Devi does. She kills Mahishasura; a buffalo is to be offered as sacrifice to Her. What is this Mahisha? Mahisha is the bull which represents blind, hurtful lust. Lust has to be transformed into something higher. Lust means that the notion of the other is preserved and you want it badly, no matter what cost. So you want to grab and seek only for your pleasure, ignoring the other's sentiments or feelings. That is lust. This has to be transformed into love. In lust there is no caring for the other's pleasure, as you would care for your own pleasure. You are only interested in your pleasure. That has to be transformed. Transformation means changing its nature. Transformation means killing its present nature, and giving birth to a new nature.

However, love can not survive without lust. Let us understand this. The lotus flower is born in the mud then grows in the water. Its flower comes out into the open, into air and looks to the light and blooms when the sun comes out. We are like the lotus. You are born in flesh. You can say, "I don't want this flesh, I want to throw it away", and then you cut off the lotus from the stem. It is the lotus itself that will die. So it is the fear, the lust, the greed and the jealousy which are transformed into love. It is the demonic that have to be transformed into the divine. But you cannot totally destroy the disorder. Order and disorder have to be in balance.

The Navavarana Puja

This transformation of your own character is what is important to the ritual. You start with your present situation, whatever that is; whatever fears, lusts, greeds, possessivenesses, hunger for power, and all kinds of limitations, whatever your feelings of separation imply. It is from this starting point you have to move, to shed your inhibitions one by one and learn what it means to have intercourse with the world.

Every aspect of your life is maithuna or intercourse, not just sex. Sex is redefined in Tantra as the enjoyment of beauty. Tantra teaches that you do not have to own a thing in order to enjoy it. Do you own the ground that you walk upon? Do you own the air that you breathe? Do you have to own the sun, the stars, the moon and the clouds for you to see and enjoy? Ownership is not there, except in the broad sense of "Yes, I own the whole world!"

The Shakti Puja

After these sixty four offerings (upacharas), you have brought Her close to you and you have embraced Her. This embrace has been so deep that She has penetrated your body and is residing there in the lotus of your heart as a golden girl 16 years old. That transformation has happened. Your bodies have not remained separate. They have merged into one. That is the yabyum, Siva and Shakti. The concept of this union is the final step. It is the Shakti Puja. In the ritual there is no union. There is no union, because you are adoring the Mother. For the purpose of your pleasure, your happiness and enjoyment you are thinking of Devi as different from you and so you are able to adore Her. Like a child we make believe in these Gods and Goddesses in front of us. And the magick is that they become real. We worship them and then we bring them back into ourselves. This is the notion of the puja, which is a total absorption into the other, the divine.

The Devi puja has to be done in Advaita. That is the only way it can be done. Because She is all power, and it needs to be controlled. Otherwise it is like driving a high-powered car with the accelerator but no steering wheel. You are bound to end up in a disaster. You have to have a steering wheel to control the way you are going, no matter what speed. **The more speed, the more control you must have. Without discipline you cannot achieve what you want. The more power you have, the more control you must have over your tongue because what you are going to say is going to come true.** You cannot afford to say bad things - even in dreams. You have to have that much control over your behavior. These are the various aspects of tantra, at a glance.

Part 2. The Meanings of the Channels which are called Mantras in the Navavarana Puja

With the grace of the Divine Mother I hope to be able to give some meanings to the channels which are called the mantras. Really Mantras cannot

be assigned any meanings because they are channels of communication. What meaning can you give to channel no. 4 of TV or the frequency 101.7 Mhz? Whatever information comes through them is the meaning, if you like to put it that way. What you can probably define is the nature of the information that comes through. For example, you know that if you switch on the MTV you are likely to get music and dance; on Discovery channel, you likely to develop environmental concerns, and things like that. We can make broad categorizations but not specifics.

There are 2 great mantras, one of which is called Om and the other is also Om. Om is the combination of A-U-M. If you reverse the sequence a little and put the A at the end, it becomes "UMA". If you think of AUM as Siva, UMA is Shakti. These are the two Oms. Are they different? Yes and no. It is just the way you look at it. The symbolism of Godhead is carried not only into the sound symbols but also into the visual symbols.

In the visual symbols, the triangle with its apex down is called a yoni, the Shakti from which the child comes. You take the same triangle and turn it upwards it is Siva.

You can think of it another way. Suppose you scan the triangle with a horizontal line from bottom up. In a Siva triangle (apex up) what you see is the width of the intersected line is gradually diminishing and becoming zero. In a Shakti triangle what is seen is that it is starting at a point and growing into a line. So the growth of the awareness process is the shakti but both are the same, there is no real distinction between the two. Some are called Siva triangles and some shakti triangles.

We have already seen the channels called **Hrim** and **Srim**.

Hrim is the germinating power of the universe which creates the world and the differentiations in the world. It limits the totality in some ways so that you can extract a ray or a seed out of it. Hrim you call maya. It also means lajja or shyness. When you stare at a stranger, they will cover their body. It is trying to cover, protect or limit. Limitation is called Hrim.

Srim is the opposite of it, condensing it, collapsing the ray into the point. And unlimited expansion is called Srim.

Hrim is the power to create this cosmos. It contains three basic powers: **aim**, **klim** and **souh**.

Aim is the power that creates. So all that is related to creativity and procreation process, whether it is proving an intellectual theorem or whether it is the spontaneous notes in a raga, or the lust that is the motive force behind the act of copulation, all these things are channelled through this frequency called Aim. Aim is called Saraswati. Sexual enjoyments, curiosity, the search for diversity, new ways of saying and doing and enjoying things are all blessings from Saraswati.

Klim is the act of preservation, nourishment, sustenance, wealth, prosperity, happiness, enjoyment. These are the aishwaryas, the wealth that is called Lakshmi. Klim is the nourishing aspect of the Mother which is in the heart center. Milk coming from the two breasts of a female nourishes and protects the baby from disease. So Lakshmi is worshipped in the breasts. The mother enjoys giving nourishment to her child when the child is sucking the breast.

Souh is the sound of the hissing snake. That snake is supposed to be the kundalini shakti, the power of your enjoyment which when transformed, eliminates your body awareness step by step and shoots you off into the cosmos. This is the kriya shakti. Its origin is in the muladhara chakra in males, and in the swaddhithana chakra for females.

The Guru Mantra and its content.

**Aim Hrim Srim/ Aim Klim Souh/ Hamsah Sivah Soham/
Hskhphrem/ Hasakshamalavarayum /H-saum/
Sahakshamalavarayim/ S-hauh/**

Svaroopā Niroopana Hetave/ Sva Gurave/ Sri Anna Poornamba Sahita Sri Amritananda Natha/ Sri Guru Sri Padukam/ Pujayami tarpayami Namah.

We should separate the mantras from the explanatory statements. The portion in small print is an explanation which simply means:

I worship the feet of the Guru and his Shakti who taught me who I really am (meaning, that I am all that I see, not merely what I think is my body, mind or intellect).

1. **Aim Hrim Srim.** Aim is the channel for knowledge. So you are invoking the channel for knowledge for you to understand. For what purpose? Hrim, the nature of the limitation process, the individual life giver. To know the Srim, to receive the grace of God, so that you can merge back with God from which you came. You are experiencing separateness and limitedness and the pain of separateness and limitations. You want to experience the joy of union. That is the Srim. You want to gain knowledge to overcome this limitation process and

get reabsorbed into the cosmic unity. So Aim Hrim Srim is a prayer which precedes every mantra in the Sri Chakra puja which means, Oh Goddess, Please give me knowledge to understand my limitations to overcome them and to experience my truth as You, the Goddess.

2. **Aim Klim Souh.** Knowledge and the grace of God manifest itself through the process of creation, the process of nourishment and action. In manifesting any thing, first it is as an idea in our thoughts. We dwell on it, enhance our knowledge, nourish the knowledge, couple it to material resources, act on it, to make the idea come alive. Then we let go of it. Aim=knowledge, Klim=nourishing and protecting the idea, and Souh=action, fulfilment and detachment.

3. **Hamsah.** Ha is the sound of the outgoing breath. Sah is the sound of the incoming breath. Hamsah or **Soham** are the mantras of life itself, the breath itself. Every living being breathes and this breathing process is called hamsah or soham. When you know this it becomes mantra. It is called ajapa gayatri. It is one of the forms of the gayatri. When you concentrate and focus your awareness on the breath hamsah then a certain knowledge dawns on you. And it is knowledge that separates the milk from the water. The legendary bird the Hamsah is supposed to have the power of separating the milk from the water. That means separating the truth from fiction. The fiction is that I am different from the world. The truth is that I am the world. When you realize that you are the world, and that any small thing happening anywhere does not and need not upset you, then this knowledge is what is given by the breath. The Guru Mantra is telling you that you must focus on your breath, hamsah to realise your truth as God.

4. The knowledge that you gain is **Sivah Soham.** I am Siva, the pure unbounded awareness, which is my true nature. That is the meaning of this part of Guru Mantra.

5. **Hasakhaphrem.** Ha is the symbol of Siva. The first breath that a person takes when born is the incoming breath. The last breath is the outgoing breath, which never returns. The first breath is the breath of the mother, and the last breath is the breath of the father. You are merging with the cosmos with the last breath. That is why we say that a person expires when he dies. You are not coming back again into this same body. So Ha is the symbol of death, of annihilation, of Siva. Ha is called Visarga in Sanskrit. It means release of seed, to create life. Ha...aa..aa.. aa is also the symbol of the sound we make during an orgasm, when our life juice is going out of ourselves. Then we experience something like a death, a loss of eros, which is lust for life. Our connection to

heaviness of earth reduces, we become light. Sa is the symbol of Shakti. Kha is the symbol of space. Phrem is the movement in space. As Siva and Shakti, as awareness and its modifications, we move in space. When the realization that I am Siva dawns on me I forget my body consciousness. I rise above my body consciousness and move freely in space as the union of awareness and its modifications, as Siva and Shakti. I experience a lightness, a levitating experience which is like flying in space. That infact is the death experience. Death is an orgasm.

6. To understand the next 2 phrases, **Hasakshamalavarayum h-saum.....Sahaksamalavarayim s-hauh** --we need to know a little bit about what is called the Matrika Nyasa. Matrikas mean the garland of letters of Sanskrit alphabet. Nysa means placement in the body. In the matrika nyasa, the sixteen vowels are placed around the neck. The 12 consonants Ka to Tha around the chest, next 10 Da to Pha around waist, next 6 Ba to La around the genital, next 4 Va to Sa near the sacrum (cervix), Ha, Ksha in the right and left eyes respectively. All the 50 letters have specific locations in the body; they may be called short addresses to refer to body parts.

The Sanskrit alphabets are located in different petals on the lotuses which are linked to the stem of your spinal chord. Next you have to understand where Ha is located, where Sa is located, where Ksa is located, where La is located, Va, Ra, and U are located. When you locate them all, you will discover a path traced by these seed letters. Hasakshamalavarayum and Sahaksamalavarayim are the two paths of light traced by locating where the letters are in your body. The Guru mantra teaches you how to move awareness in specific parts of your body to move Kundalini in the Ida and Pingala Nadis. This is the Mantra Yoga path to Kundalini.

H-saum and S-hauh which you see here mean: H-saum is formed by H and Sa and Aum. S-hauh is formed by S and Ha and Auh. When Ha is the first letter, it means Siva nature dominantes, the male is in Yoga withholding the seed, not ejaculating it. Shakti however needs to draw the seed out of male Siva to give birth to a new life. That is Her purpose. She is the creatrix, the pro-creative power located in the vulva. She has to extract the seed and place it in her womb. When Shakti (Sa) is dominant, the first letter, She does extract the seed, and so aum becomes auh. ha=Visarga=creation. The creativity is the aum. Aum is holding the seed within. It is vibrating within as vitality but it is not being let out. When Siva in Yogic power is dominant the seed is contained within oneself. When Shakti is dominant She is asserting Her power to manifest, She extracts the seed orgasmically out of Him and places it in Her

womb and proceeds with the creation. So Hsaum and Shouh are the male and female orgasms, holding the seed and ejaculating the seed.

What we discussed so far is the invariant parts of the mantra. What remains is:

7. **Svarupa nirupana hetave**..... **swarupa**-your true nature, **nirupana** to prove, **hetave** - the cause. The purpose of this mantra is being defined here. The cause for proving to yourself your true nature,

8. **Svagurave**, to your own guru who has initiated you, who is all important. You don't have to worry about anyone or any thing thing else.

9. **Sri Annapurnamba sahita** - is the shakti, the power behind the guru,

10. **Amritananda Natha**. Mrityu means death. "A" is negation. Negation of death is Amrita. Therefore Amrita means nectar. Your Self is not born. How can it die? The amrita, nectar is aja - unborn. Ananda means bliss, which is undying, unchanging. Bliss of nectar is Amritananda.

Everyone of these gurus according to the Datta Sampradaya (lineage) are known as **Nathas**. There are nine Nathas. We follow that sampradaya. Natha literally means husband/wife, married to you, with whom you have to be intimate for your progress. More importantly the Guru is committed to take care of you (just like a husband/wife) as a soul mate.

The real Guru, Goddess/God speaks through the Guru, who can be either female or male. Don't confuse the the Guru with a physical form. The Guru of everyone is one and the same. And that is God/Goddess. Guru appears to different people in different forms, but the form is only a symbol. You have to look behind the symbol to the truth and that truth is called Jagannatha. Jagat means world, Natha means husband/wife, the husband/wife of the manifested world. The Guru is referred to as the husband/wife here, so that you can open up your body, mind and soul without any inhibitions for deepest truths can be learned without inhibitions.

10. **Sri Guru** - is the guru who is the source of all powers, Sri who is the wealth of the Lord is the Guru. In the Bhavana Upanishad it says, "The Guru confers the wealth of the Lord on you".

11. **Sri padukam** - the beneficial, auspicious lotus feet of the Guru which he has placed on the top of your head. You are not to think of the form of the Guru like this, but as Ardhanishwara - which is half Siva, male, and half female, Shakti. In that form the right half is the male part and the left part is the female part. They are eternally united at all the chakra centers - at the muladhara and all the way up. And out of their union, their eternal union, flows the bliss as the Ganga flows from the head of Siva. It overflows and falls down to Siva's feet where it becomes nectar flowing onto the top of your head. So it is that Guru who you must see.

12. **pujayami** - I worship that guru.

13. **tarpayami** - What is tarpanam? That which gives you satisfaction. What makes you say, "Yes, I have had enough, I don't need any more"? Having reached that state is called tarpanam. It means you must be able to make the guru feel totally satisfied, that you have rendered all that you are possible or capable of doing. You have given him the supreme happiness of whatever he desires, that is tarpanam. So I worship him (the Guru can be male or female), I adore the feet, I make the Lord and His power totally satisfied.

What is the desire of the God or the Goddess? They are both self-fulfilled. What desires could they have? Although you are saying I am satisfying the Guru, what it really means is that you are satisfying yourself. It is you who are not having the fulfilled state. You are identifying with the Guru. It is you who are trying to reach the state of the Guru, the Lord and his infinite Power. You are trying to fulfill yourself. So pujayami means you are worshipping the Guru as your own manifestation outside and satisfying her/him means satisfying yourself.

The meaning of the guru mantra tells you the purpose for which you are doing the puja, and what it is you want to understand, and what is the result gained by that (hamsah siva soham) and what the result is going to do for you - hasaka phrem. And the path through the different chakras which you must take the kundalini and your awareness Then you adore the feet of the guru who has given you initiation.

Pancadasi Mantra, the most secret mantra of the Goddess Lalita Maha Tripura Sundari.

Ka e i la hrim-

Ha sa ka ha la hrim-

Sa ka la hrim

The pancadasi mantra cannot be translated. It is a very powerful mantra, a channel for infinite power, wealth, health, fame, enjoyment and grace. Even in Vedas, it is given in coded form only. It is not usually written down in the mantra form because it is supposed to be transmitted from Guru to sishya (disciple) directly, orally. Even if it is written in books, it cannot be taken from there, as it will not yield results. Like a woman of quality, She can be had only through proper marriage, meaning, initiation from a Guru; not even any Guru, but one who has attained its fruits. It is an unthinkable asset, blessing. It is like an uncut jewel. The more you polish it the more beautiful it becomes. The more you practice it the more you get out of it.

The best commentary I can give about this mantra is to be found in the Soundaryalahari, written by Shankaracharya. The stanza starts with Siva Shaktih Kamah... The meanings are given here.

Ka Siva as creator Brahma.

e Shakti as pure awareness, the cosmic yoni, the word of God, Saraswati

i Kama, the desire to create the cosmos. Since it cannot be said that cosmos exists or doesnot exist if there is no awareness to know it, it is the power of existence to create awareness called here the desire, the procreative drive, libido.

la Kshitih, meaning condensation to dense solid state (through a succession of states: time, space, air, plasma, liquid, solid)

hrim Brahma and Saraswati enjoying the dance and music of of creation; existence and awareness together creating an interval which expands through interaction of space and time to form matter and further evolution.

This first group of five seed letters are called Vag-Bhava-Kuta meaning, relating to the source of speech.

ha Ravi= the Sun, Passion, Pingala Nadi, the sustainer of life, aggressive male aspects, intellect, action oriented motor organs.

sa Seetha Kiranah= Moon, Ida Nadi, feelings of ecstasy and depression alternating in cycles, female aspects, receptive organs of knowledge, language of gestures.

ka Smarah= Manmatha, agitations of heart and mind due to thinking about world.

hamsah Swan=Discrimination between love, power, lust and fear, life sustaining breath.

la Shakrah= Indra, the God of heavenly pleasures, enjoyments and controller of all deities guarding the 8 directions namely, E Indra himself, SE Agni= fire, S Yama=death, SW Nirruti=chaotic forces, W Varuna= waters of life and seeds, NW Vayu=air, N Kubera= unlimited wealth, NE Isana=Controller of worlds.

hrim Vishnu and Lakshmi in embrace, protecting and nourishing this world.

This second group of the mantra is called Kamaraja Kuta, which protects and gives all

desires of material and spiritual power while directing it wisely.

sa Para=transcendent Goddess, who also manifests here in this world, the source of cosmos and yoni, the source of an individual.

ka Mara=Erotic desire, who brings forth this world out of Siva with the help of Para Shakti.

la Har= Siva, existence without awareness, like a corpse, no movement. Siva is the phallic symbol which jumps to life on interacting with the Para Shakti, the Yoni.

hrim Siva Shakti= Copulation of Male and female, fulfilment of desires, liberation from desires.

This third group of the great mantra is called Shakti Kuta. We should remember that these seed letters are all channels of communication. It should be reiterated here that without initiation from a proper Guru, this great mantra will not yield fruit, since it has to be coupled with a Shaktipat, an energy flow from the Guru to the disciple. Volumes have been written on this mantra. So we will stop here and move onto the next part of the ritual.

Prayer to Lord Ganesha

**Om Ganaanaam tvaa / Ganapatigum Havaamahe / Kavim Kavinaam
Upamasravas tamam/**

**Jyestha Raajam Brahmanaam / Brahmanaspata / Aa nah Srinvan /Ootibhish
Seeda Saadanam//**

Sri Maha Ganapataye Namah

Gana means a group. We offer our homage in the form of ghee oblations to you. You are the leader of the groups, all the groups that form this world. There are different sets of objects and knowledge about them. All these groups are controlled by **Ganapati**. Among these groups are those which form our limitations. They are related to our security center, the Muladhara chakra. To all those groups of entities which tend to limit us, we offer our oblations to you our fears, anxieties, neuroses, lust, greed, all these things. Oblations means the pouring of the ghee into the fire. When you offer your homage to the lord of these groups all negativities which control your day- to- day interactions and behavior patterns and programming, then what you get is to be a **kavi**, a poet. You become a poet. Poetry is more of the heart than intellect. It transcends rationality. That is its beauty and goodness. It can transcend the limitations of rational, thought and thus express the transcendent, which cannot be confined to rational explanations.

There is a saying in Telegu "If the poet cannot see, can the sun see then?" It means the poet's penetration into the truth is far superior to the penetration of the earth by the sun's light. You becomes a poet by understanding your true nature. The nice thing about this is that the poet is able to look at the good and the bad, and find the humor in the situation in a dispassionate way. He does

not decry or praise one thing or the other. He sees the things as they are in their true perspective. Ganesha is the **jyestharaja** - the first one to be worshipped, because he is the one who creates the obstacles for you and your growth, in the form of fear, sensations, etc. That is the starting point. You have got to first offer your oblations and be with him and understand his nature and become humorous about it. When you find you cannot change the world because it is corrupt, you have to laugh it off and that is it. Otherwise you will be weighed down by the worries and the anxieties of the world with your good intentions. The humor is the last resort of compassion.

Suppose you go to a far off place. Bus after bus has come and everything is full and you have not been able to get a place on any bus and the last bus has come and you have struggled to get in and you did not get in. Your last hope is extinguished. And then what happens? You start singing and then walking the 20 miles back home! You are able to get the second breath of life which comes to you from the depths of your deepest frustrations and anxieties. The compassionate humor comes to you from accepting the inevitability of things as they are. You are invoking Lord Ganapati. **A nah srnvan** - please come and listen to us -. And please give us your grace - **seeda saadanam**.

Surya Mantra - Worshipping your body and invoking the light of Sun within you when bathing.

Hraam Hrim Hrum Sah / Maartaanda Bhairavaaya Prakaasa Shakti Sahitaaya Svaaha.

When you are taking bath imagine that between your navel chakra and the heart chakra is the sun. When you are taking bath you offer three spoons of water to your own navel saying this prayer to the sun, Surya.

Maartanda bhairavaaya means the fierce Sun with his illuminating power. Light by itself does not illuminate. It is knowledge which illuminates. Light can be seen. But a seeing awareness is a higher form of light. That is why it is called a paramjyoti. Jyoti is the light which enables the darkness to be removed and things to be seen. But without awareness the light or darkness cannot be seen. So the light of light is the awareness. Consciousness is the true light by which the sun, the moon, the stars and the fires shine. Everything is known by your awareness. If you are unconscious this world does not exist for you. Awareness is the highest form of light - which itself is never seen. The light is something which can be seen.

Once you are able to see anything, even light, then the separation between the seer and the seen is manifest. When you don't see, then you are in union with that which is seen. Then you know it by being it, not seeing it. **Prakasa** means illumination. That is the power.

This **hram**, **hrim**, **hrum** are the bija mantras for the sun. **Hrim** is the maya, the power that brings life to you. It is life-giving power that comes from the sun. That is why when the sun comes up in the sky we get up and go about doing our daily chores. The life force comes from the sun. That is the Mahakundalini Shakti wakes us up. Therefore we offer to the light which is visible, (the symbol of the light which is visible) three spoons of water. Why water? - because that also represents life, the seed, the semen.

Next think of Sun: **Hram Hrim Hrum Sah** is the mantra. That cannot be replaced by English text. You may treat the next part as mantra, or you may use the English translation of it. "To the orb of the sun along with its power to illuminate, residing between my heart and navel, I offer this water as a symbol of my life." So saying, sprinkle water there.

Next, you sprinkle water on the three parts of your own body with erotic parts of Devi mantra: your face, with **ka e i la hrim**, your breasts and navel with - **ha sa ka ha la hrim**, and your genitals - **sa ka la hrim**. The identification goes like this. **Ka e i** are the three eyes, **la hrim** is the mouth and tongue; **ha sa** and **ka ha** are the two breasts with the nipples, **la hrim** is the navel and line of hairs below; **sa ka** are the two sides of vulva and **la hrim** is the clitoral shaft and the tip. This is the mantra nyasa revealed to Amritananda by Hlaadini Shakti (love power of Krishna).

Tripura Sundari Vidmahe: **Tripura** means three cities. The three cities are the waking state, the dreaming state and the sleeping state.

In all these three states of your being, the most beautiful is **Sundari Vidmahe** - vid - knowing intuitively. From this vid comes Veda. We learn about Maha Vidya through intuition. The beauty of this universe that exists in these three states of being, I come to know by meditating on the three procreative powers of the Goddess.

Pitha kamini dhimahi: she has the desire to be on that place, pitha, in the lotus of your heart. Sri Lakshmi and Narayana are the nourishing and preserving powers which come from the milk from your two breasts. That is where she is residing.

Dhi And when you meditate on this power in the heart center it gives you **Dhi** - the ability to discriminate. To discriminate between good and bad and to accept the good and the bad with love and affection.

Sa ka la hrim Sa ka la hrim is the active Shakti, which moves Siva to create a new awareness. When you worship that, then

tannah klinne pracodayat. tannah - that may it propel us toward klinne - wetness. We are normally located in our muladhara chakra assuming the rigidity of our bodies. The first transformation is from rigidity to flow. Like liquid you try to create a flow. That means the starting of the movement of the kundalini shakti from the rigidity of solid (earth chakra) to the liquid state (the second chakra) and then to lightness. This refers to the orgasmic release from all of your tensions including sexual tensions. With this mantra you do prokshana (sprinkling) to the three parts of your body.

Lighting the Lamp

Om Hrim Rakta Dwaadasha Sakti Yuktaaya Deepa Naathaaya Namah

Then when we enter the temple, the first thing we do is to light up the lamp. The lamp is the symbol of the guru. The guru, like the lamp removes your ignorance, the darkness. **rakta dvadasa** - rakta means the blood. dvadasa means twelve. - **sakti yuktaya** - associated with the twelve powers. The twelve powers are located in the heart center. The heart center has the 12-petalled lotus there. The guru is located in the heart center. Ratka also means the raja guna, the desire for movement, the desire to move the heart. That is the kind of knowledge that the guru gives. **Deepa nathaya namah** - deepa is the light, the lamp. You light the lamp and say the guru is not here, so this is my guru. So you see the invocation of your spiritual guide immediately. You do not think of the guru as the individual, but as the light.

What about the white and the red wicks on the two lamps kept on two sides? White and red are the colors of the semen and blood. The semen is white and the blood is red. Both are sticky things which are very objectionable to the priests. So the ritual prescribed by priests uses symbols for them. But both these substances contain the DNA and RNA codes essential for creating life. So on one side you have the white wick which symbolizes the semen and on the other side the red wick which symbolizes the blood.

Oil is the symbol of the female orgasmic fluid and ghee is the symbol of semen. That is why we offer ghee into the homam, a fire ritual. The homa kunda is supposed to be the female genital. Into that you offer the seed. Every offering, every act of puja in ritual is suggestive of a release of every tension, an orgasm, called Brahmananda, the Ananda of Brahma, of creation. The word orgasm is not being used in any limited sense. Any release of tension is orgasm. When you are facing a situation where tension is developed, the

moment you resolve or release the tension, resolution of a conflict, that is called an orgasm in Tantra.

44 Meditations of the Sri chakra

In the next 44 visualizations with the mantras the beginning Aim Hrim Srim can't be replaced. The remaining part of the mantras can be translation for ease of people who do not know Sanskrit.

Where the meaning can be clearly established, we do not consider that a mantra. Where the meaning cannot be divulged, where the words are a channel of communication we recognize it as a mantra. That is the criterion we are using to distinguish the untranslatable mantra from the translatable parts. Ka e i la hrim, Ha sa ka ha la hrim, Sa ka la hrim is all a mantra. It can't be translated.

Now, what are these meditations about? These meditations are something like a guided imagery. It creates an environment in your minds eye. It challenges you to explore your creative visualization.

Meru is supposed to be the tallest mountain in the world. It spans the 14 worlds. And the 14 worlds are located from the bottom of the feet to the top of the head. The spinal chord is the real meru. The spinal chord is the abode of the Goddess who travels up and down playing the music of life in the seven centers.

What do you do as you recite each mantra and visualize the corresponding image, mapping them into the forty four triangles of the Sri Chakra? You place a dot of sandalwood paste and kumkum on the center of the Sri Chakra. On that you place sandalwood (symbol for semen) which is gandha- perfume. On top of Gandha you place Kumkum which represents blood. So again the union of the male and the female fluids creating life is symbolically placed on the top of the Sri Chakra with each of the mantras, or at the end of the entire visualization process.

Aim Hrim Srim is repeated with each phrase. This phrase means: I request Saraswati to teach me about Maya and to receive the grace of Goddess Sri.

When we meditate, we first prepare ourselves for meditation by preparing a beautiful location and sitting there in a calm state. Creation of this sacred space is the intent of these 44 meditations.

1. **amrtambhonidhaye namah** -; **nidhi** is a an ocean; **ambha** is water; **amrita** is nectar, or the ocean of nectar; **namah** means I am that (ocean of nectarine waters which give and support life).

namah; a word about namah. If you look at the siva sutram, Na is shabda, Ma is touch. Na means no. No touch. What could it mean, no touch? Are you not touching left and right hands with namah? Aha, that is the meaning, the toucher and the touched are the same.

When do you have a touch? When there is a difference. Can a finger touch itself? A finger can touch anything else, but it cannot touch itself, yet it can be aware of itself. So when you are the object of your vision, the touch disappears, but awareness does not. The touch is there as long as the interval is there. When you say namah there is no touch, no contact. It means that what I am meditating on has become myself. So I have become the ocean of nectar.

Also; you say namah by joining your left hand and right hand. If you know that your left hand belongs to the female part of you and the right hand to the male part (**artha nari iswara**), you join the male and the female in Namah. Left is Vama - what you see (Vama=what you vomitted, what came out of you). The right is what you are. Joining of what you see with the what you are is themeaning implied by joining the left and right hands. When you say namah you are gesturing in effect that "I am seeing you as a separate being, but I know you and me are one".

You are imposing the qualities of the object on which you are meditating upon onto yourself by the gesture of Namah. That is called meditation. In meditation, you don't stop seeing; you don't stop knowing; but you are becoming what you see, what you know. This state of being in which you are merged with, in yoga with the object of perception, is called Samadhi. The word Samadhi is composed of two terms: Sama=Equal, Adhi= Regarding. In this first meditation of Sri Chakra, you are thinking of it as an ocean of nectar first as an object; then you are becoming the ocean of nectar.

Let me tell you about a nice custom. Hindus make the child write **Om Namah Sivaaya Siddham Namah** at the time of starting to learn letters. What does this mean? **Om** is the name of God. **Namah** - I am not seeing anything different from me. This knowledge that I am what I am seeing is **Sivaya** - for the good of everyone. And how you attain this state?. **Siddham Namah** - you go to a person who is a Siddha, one who is enlightened and gesture **Namah** "You are me". Thus you are invoking the Siddha into yourself. Then the

siddha's knowledge becomes yours and therefore you can become enlightened. The transfer of power or grace occurs through identification, which happens through paying attention.

Namah is constantly being used as an ending here with every mantra. There are five endings which can be used normally to any puja. These are **jaya, namah, svaha, tarpana and shuddha**.

The Khadga Mala Stotram is the Devi's praise which lists the powers of Devi. It can be recited in five different ways. *Shuddha Shakti Mala* means you are not adding any ending, you are just being the power yourself (not seeing any difference); *Namo antha Mala*, you are adding namah at the end(seeing a difference, but knowing that you are not different from the power); *Jaya antha Mala* means you are saying Jaya (victory to) at the end; *Swaha antha Mala* means you are saying Svaha and offering ghee into the fire; and *Tarpantha Mala* means you say tarpayami and offering water of your life in the cause of the power.

You can think of Devi as a male, as a female, or you can think of Devi as a loving couple in union. These three ways of thinking can be combined with the above five ways of endings to make $5 \times 3 = 15$ ways of worship. Such ways of worship are indeed an integral part of worship of Devi. They are the meanings of letters in the Pancadasi Mantra.

In each of the 15 days of the lunar calendar you are supposed to worship in these 15 different ways associated with that day. This is called Tithi Nitya Puja Vidhi. There are fifteen ways in which the Khadga Mala can be worshipped. On what days Devi is worshipped in a male (lingam) and what days Devi is worshipped in a female(yoni) and on what days Devi is worshipped as the union of the male(seer) and female (seen) is to be found in the Pancadasi Mantra, as given below.

In the Panchadasi Mantra of Devi called the Kadi Vidya, there are three "Ka"s and the two "Ha"s which represent the male. The mantra is also the sequence of the days of lunar calendar; the first letter is the first day, the second letter the second day and so on. Siva is supposed to be the destroyer; so the days on which we worship Devi as male Siva is considered inauspicious for materialistic gains (but auspicious for spiritual gains). The seed letters "E, I, one La, two Sa" are the days on which we worship Devi as a female (yoni=mother=source). These days are obviously auspicious, for she is taking care of our material needs. However, the very best days are those in which

Devi in the form of a couple in union; These days correspond to the second and third La, and the three Hrim.

So on lunar days 1,6,8,9,13 Devi is worshipped in a Male; on days 2,3,4,7,12 Devi is worshipped in a female, and on days 5,7,10,11,14,15 in a couple. It is our normal understanding that Devi is the mother who gives us life, nourishes us through her milk and gives us knowledge. Hrim is the union of the male and female which gives us life. So firstly, it is the best to worship Her as male and female in union, to get all forms of creativity invoked into us. Worship of genitals therefore gives us Kriya Sakti (called Parvati or Durga or simply Ma), to manifest all kinds of creative powers in real life. Second best is to worship Her as the female only that gives us nourishment (meditation on breasts gives that) and the last is to worship Her as a male which helps us to detach ourselves from this world. All this information is coded into the mantra the Pancadasi Mantra.

These notes given here are designed to help the reader to clearly visualize the meanings of the meditations.

2. **Ratna Dvipaya Namah.** In the Amrita ocean we have the **Ratnadvipa** - the island of jewels.

3. **Nanavrksa mahodyanaya (Namah)** - a beautiful garden of flowers many big trees.

4. **Kalpa vrksa vaticaya ()** - Here are trees that when you sit beneath them whatever you wish is granted to you. (There is a trouble with that. If you, without thinking, think of something bad, that also will happen for you. So the kalpa vrksa is a double-edged sword.)

5. **Santana vaticaya namah** - We know we are going to die one day. So, to prolong our life we enter into relationships and we beget children. Begetting children is an attempt to gain immortality. However, we will not gain immortality this way; but it is one of the aspirations of humanity, to have children and grandchildren, and so on and to perpetuate the race.

6. **Hari chandana vaticaya namah**- Chandana means the sandalwood paste, it also a symbol for semen. Hari-chandana is also called Rakta Chandana. (Rakta=blood) Hari is Visnu. The three fundamental entities are space, time and matter. Space consciousness is called Visnu, time consciousness is called Siva, and the union between space and time, Siva and Visnu creates matter, Brahma. Hari-chandana is the vasana, rajoguna of Hari, which is the desire to

manifest the world in his womb of space. One of the forms of Vishnu is Mohini, who entices Siva to emit his seed. That is why Harichandana is called Rakta chandana, the seed of the woman, the menstrual flow. Just as a woman exhibits flow between her monthly cycles, the woman called mind exhibits the flow of desire to manifest thought forms between silences. This name means that there is a container (vati) full of harichandana.

You realize when you go through all these meditations, that you are really visualizing the form of the yoni. They are all different aspects of the yoni, the mother of all, which can be properly called the female genital, or the cosmos, or even the mind. You visualize the garbhalaya, the womb, as a beautiful garden and a beautiful temple. Actually the word Garbha-alaya means the womb which is the temple in which the Mother Goddess of fertility and creativity resides. In olden times yoni was not considered as a sinful thing; it was indeed worshipped as the seat of the Goddess. Phallic and female genital worship was the oldest of all forms of worship common to all religions.

7. **Mandara vaticayai namah**- a grove of hibiscus flowers, which are red in color with a red pestil in its center.

8. **Parijata vaticayai namah** - in the forest of hibiscus trees, there is a grove with white, very delicate and fragrant flowers with red stems which are called are parijata.

9. **Kadamba vaticayai** - kadamba is a garland of red flowers. All these things are relating to the different colors of red. You realize that they are all the different shades of red in the yoni.

10. **Pushya raga ratna prakaraya namah** - pushya raga is coral. This is the enclosure made of coral.

11. **padma raga prakaraya** - This is a red jewel enclosure.

12. **gomedha ratna prakaraya** - This is a brown enclosure.

13. **vajra ratna prakaraya** -This is a diamond enclosure which is sparkling white in color. Again that represents the seed. Vajra also means a thunderbolt and the ability to keep the seed within as yogis do.

14. **vaidurya ratna prakaraya** - This is again a red jewel.

15. **indra nila ratna prakaraya** - This is a deep blue. Indra also is the God of pleasure.
16. **mukta ratnaprakaraya**- This is an enclosure of pearls.
17. **marakata ratnaprakaraya** - This is again a red stone enclosure.
18. **vidruma ratnaprakaraya** - Coral. Again all of these are different colored enclosures one inside the other.
19. **manikya mandapaya** - A hall which is made of rubies.
20. **sahasra sthambhamandapaya** - A thousand-pillared hall. Also the thousand petal lotus at the crown of the head (of the baby inside the womb.)
21. **amrta vapikayai** - The well containing nectar.
22. **ananda vapikayai** - The well of happiness.
23. **vimarsa vapikayai** - Vimarsa is analysis. Prakarsha and Vimarsa are the two feet of the guru. Prakarsha is enlightenment (Siva) and Vimarsa is analysis (the foot of Devi). Your ability to discriminate between different paths to reach the goal you set for yourself is called vimarsa.
24. **balatapa udgaraya** - Bala means young; atapa is the sunlight; udgara is the profusion. So this means the profusion of the rising sun's light. (Sun represents passion, and moon dispassion)
25. **candrikodgaraya** - Candra is the moonlight. So this is the profusion of the moonlight.
26. **mahsringara parighayai** - parigha is a barrage of the great sentiment of eros.
27. **mahapadmatavyai** - Maha Padma represents a huge number, 10 to the power of twenty. The size of the cosmos is 10 to the power of 20 times the size of the human being. There are two great nidhis: the cosmos itself, and the awareness in the cosmos. The cosmos nidhi is Siva and the awareness of the cosmos called Shakti is the padma nidhi. Atavi means a forest. A forest of island universes is meant.

28. **cintamani griha rajaya** - within the padma nidhi is the jewel of thoughts and a house built out of your imaginations. Cintamani is also a mantra "arkshmiryaum". It is found in the classic text on worship of Devi by Adi Sankara called Soundaryalahari. There it states that you encapsulate the pancadasi mantra with cintamani; which is then offered in the fire of your imagination and you keep the fire glowing. This means offering ghee with the mantra "arkshmiryaum ka e i la hrim ha sa ka la hrim sa ka la hrim arkshmiryaum) to the fire's glow in your mind. If you are able to visualise the fire, offering the seed along with the mantra, then all the attainments manifest. Lalita Sahasram talks of *Cidagnikunda sambutayai namah* - Cit means consciousness. In your awareness the fire is made and the fire is sustained by the mantra. The seed of the cintamani mantra is being placed inside the light, and this cintamani flower is born and inside it you will see Devi, who will give you whatever you ask Her, if it be Her wish to grant you that.

The house of cintamani is the Sri Chakra itself; The Sri Chakra is first seen in meditation by Sage Agastya; worship of Sri Chakra gives Devi to Sadhaka..

29. **purvamnaya maya purvadvaraya** - next you see the outside doors of Sri Chakra described. The Rg Veda is the Eastern entrance. The Rig veda is the revelation of truth in meditation. This is one way to reach the Goddess.

30. **dakshinamnaya maya daksinadvaraya** - the Yajur Veda is the southern entrance. Yajurveda is the use of Riks in rituals. Rituals are the second way to reach the Goddess.

31. **pascimamnaya maya pascimadvaraya** - the western entrance is the Sama Veda. Sama Veda is singing the Riks. Song and dance are the third way to reach the Goddess.

32. **uttarmnaya maya uttardvarya** - the northern entrance is the Atharvana Veda. Atharvana Veda is the practical use of the Vedic Hymns to achieve ends magically. Helping others and yourself through Her grace is the fourth way of reaching the Goddess.

33. **ratna dvipa valayaya** - A circle of islands made of jewels are surrounding this island.

34. **mani maya maha simhasanaya** - The great throne guarded by Lions, is made out of jewels, sitting on four living pillars.

35. **brahmamaya eka manca padaya** - Brahma is one of the legs. It represents the Muladhara Chakra (the root chakra at the cervix).

36. **visnumaya eka manca padaya-** The second leg is Visnu. Visnu is the Swadhisthana chakra (2nd chakra at the entrance to birth channel).

37. **rudramaya eka manca padaya-** The next leg is made of Rudra. Rudra represents the Manipura chakra (3rd chakra at the navel).

38. **isvaramaya eka manca padaya-** The next leg is Iswara which is the Anahata chakra (the 4th, Heart chakra).

39. **sadasiva eka manca phalakaya** - Sadasiva is the Visshudhi chakra (the Throat chakra).

40. **hamsa toola talpaya namah** - Above the Visshudhi chakra is a very soft swan down bed. It also means the soft yogic breath called the kevala kumbhaka. She is sitting softly on the in going breath **So** and on the outgoing breath **Ham**.

41. **hamsa toola mahopadhanaya namah** - a soft swans down cover. This is also the life floating on the breath. Toola means a feather floating freely in the wind.

42. **kausumbha staranaya** - the red satin sheet is covering this bed.

43. **maha vitanakaya** - the enclosure which prevents others from seeing what is happening inside. It is all inside the mind of the devotee. No one else can come inside your cosmic mind and understand what is happening there.

44. **mahamaya yavanikayai** - the covering maya which separates you from that which you are seeing. Only when that separation is removed are you joined with Devi.

This completes the 44 meditations on the 44 triangles in the central parts of the Sri Chakra.

Worshipping the Bindu and the Trikona

Next you worship the central point of the Sri Chakra (bindu) by saying Aim hrim srim Ka e i la hrim Ha sa ka la hrim Sa ka la hrim. The you worship the central triangle. Ka e i la hrim is the corner facing you. You are worshipping Saraswati , the face of Devi there. Then Ha sa ka ha la hrim is Lakshmi. She is

visualized to be on the corner to your right, and Sa ka la hrim is Parvati on the left. They are called Maha Kameshwari, Maha Vajeshwari, and Maha Bhagamalini.

Viraja Homa

Now we are at a place in the ritual where we want to create an astral body that is going to continue after our existence, which is going to continue doing good. That is done through the Viraja Homa. Whether we are males or females, whether we are young or old, whether we are fat or thin, whether we are depressed or elated, no matter what our initial state is, we reset ourselves to the state of "I am 15 going on 16". For that this whole process can be done in your own language, whatever that is. Sit comfortably, and imagine the following to the best of your ability.

You imagine that your body is subject to decay and it is going to be burnt up some day. It has to become old, it has to merge with the elements, it has happened now. Imagine the wind is coming and drying up your dead body. It's just like bare bones. It is placed on the funeral pyre and lit up. These are all visualizations. The more powerfully, the more clearly you can visualize seeing the flames in your mind's eye, hearing the crackling of the fire, and the sparks fly, the better your experience will be. Water vapors rise from the body, and parts of the body are sticking out and someone takes a stick and pushes them back into the fire. All these things are associated with a smashana (a cremation ground). I don't know if you have been to a real funeral pyre and watched a body burning. It is worth watching because that is exactly what is going to happen to you. It's all a drama and brings reality of impermanence of life so powerfully to your mind. You realize that all these things we do in life are just games that we are playing. You see the whole body going up in smoke.

You visualize this scene. After the body is gone, all those things associated with the body are gone too. There is no lust, nothing to be possessive of. Siva is supposed to have burned the whole cosmos and put the ashes of the cosmos on his head. Those are the three lines you see people wearing associated with Lord Siva. He has burnt all the gross forms, all the subtle forms, all the causal forms and all the ashes are being worn on his head. He is in yoga. Nothing disturbs him. He continues as pure awareness. The linga is his characteristic.

After your body is reduced to ashes, stay in that state for a reasonably good time enjoying a calm mind undisturbed by thoughts like you never enjoyed

before. Next you imagine that dark clouds are gathering, that there are thunder showers, and lightening, and a rain of nectar falls on the ashes. The ashes take a new shape. The new shape is a ball of light, brilliant like a thousand suns and cool like a thousand moons and emitting billions of coloured rays of all the colors of the rainbow in different directions. This ball of light condenses into the form of Siva and Shakti in embrace, dancing with joy. Out of their dance, out of their union, out of their happiness comes this world. "For the sake of pleasure this universe was born. For the sake of pleasure you grow. . . When you become old and your body is taken over by disease, for the sake of release from pain, you die. The only medicine, the only doctor is Hari, the Lord. Hari also known as Vasudeva who resides in the heart center, he carries you like a child through the cave of death and at the end of this there is a light. At the end of your life if you say the name of Vasudeva, he will manifest and carry you into the light.

Imagine that you have created the ball of light and you are like Siva and Shakti. Siva is fifteen, Shakti is sixteen. They have merged into a brilliant ball of light again. Then, imagine that this ball of light has entered into your heart center and that you are emitting this light outside also. Whatever comes into contact with this light is getting purified and healed. There are different colors of light corresponding with different frequencies and they have different powers associated with them.

You do pranayama three times. Along with exhalation and recitation of Panchadasi, this the ball of light is going out and forming ball outside, and when you inhale with Panchadasi, this light is dissolving and coming inside and forming a ball inside. An inside and outside exchange is taking place with the breath. You are existing inside your body and outside your body. And the breath is the connecting link between the two.

The way to do pranayama is as follows. Recite Panchadasi once while inhaling, twice holding the breath inside, once while exhaling, once holding the breath outside. This constitutes one cycle of Pranayama. Also, the ball of light goes where the breath goes. During inhalation, it is going in, with exhalation it is going out. Like this, you start with three rounds and gradually increase to fifteen rounds.

Dealing with the Obstacles to Puja

**Apasarpantu te Bhutah Ye bhutah Bhuvi Samsthitah
Ye bhuta Vighna kartarah te Nasyantu Sivajnaya**

Once you have become the ball of light, you have become Siva, capable of projecting a laser beam through your third eye, and you have become Shakti who can give nourishment by a mere look of compassion. You have the power to command the elements. As Siva you say that "All those elements- **Apasarpantu** - may they go away - **te bhuta- ye bhuta** - which elements - **bhuvi samsthitah** - are residing on the ground near me, **ye bhuta** -and those elements - **vighna kartarah** - which are obstructing the progress of my sadhana - **te nasyantu sivajnaya** - may they be destroyed by Siva's order. So saying, you burn them up from the fire of your third eye which shoots out like a destructive laser beam. Visualize them as crooked beings, see them burn up. The feelings that bind you such as lust, anger, greed, jealousy, preoccupation with security, all these are called bhutas which create obstacles for you. They reside in the security center, the muladhara chakra(bhuvi samsthitah). So having become Siva you make sure that they are burnt up.

Vajra Panjara Nyasam - the Diamond Cage

The whole concept of the puja is based upon successive transformations. Transformations of your physical body into a yantra, into an external astral body, into the light. Your body is called your **sthula sarira**. The **suksma sarira** is the yantra, and **karana sarira** is the ball of light. . You have the ability to move through these different levels freely. The ability to do so is attained by the entire procedure which follows.

The first of these things is the identification of your body as the Sri Chakra. The Sri Chakra symbolizes the cosmos as your self-identity. It is also the connecting link to those things which preserve the idea of your separate identity. It connects all three: your true self, the self you have assumed, and the nature of the connecting link between these two. You have to re-establish the connection between yourself and this lost identity, your real identity which is cosmic awareness.

This identification: your physical form =the physical form of the Devi, the mantra= yantra(Sri Chakra), and Guru =Siva. All these three pairs are to be merged. This six-fold identity has to be established. This is the concept of the puja. You merge all these six into one. The Guru merges into you, the Devi merges into you, the mantra merges into you and the yantra merges into you. This process of merging is called Tantra.

What are Mantra, yantra and tantra? Mantra is the sound form, yantra is the visual form and tantra is the technique which connects these two. How do we connect the mantra to the yantra?

It is usual as the part of your meditative exercise to draw first the Sri Yantra(=Sri Chakra). While you are drawing it you recite the mantra. That is how the identity between these two is established. However, drawing a Sri Yantra is complicated business, and is itself a meditation, like a Buddhist mandala. We will go into this at a later stage. And for a proper Sri Chakra puja the Sri Yantra that you draw is the one to which you do puja.

Let us look at the mapping of body parts to Sri Yantra. Now if I say that I am identical with the yantra, then I must know where all my limbs are located in the yantra. There are nine **nyasas** which give us this information. **Nyasa** means paying attention to any particular region. It can be done through touching a part of the body, or merely focussing awareness there.

In each mantra that defines step by step this identification process, there are three bijaksharas or seed letters (apart from the Aim Hrim Srim). The first of the three letters is to be placed inside of you, the second seed letter is to be placed at the connecting point of the Sri Chakra, and the third seed letter is placed in the Icon or the Devi or a living person whom you are worshipping.

1. The first mantra is **Am Aam Sauh namah**. **Am** is your feet, **Aam** is the square enclosure of the Sri Chakra and **Sauh** is the feet of the Icon/Devi/Person. "A" is negation. It is the Subject lost in Object, and does not exist separately from it. "Aa" is that intention to know itself. It is the connecting link between me and not me. And that manifests as **sauh** - the power of the kundalini which resides in the earth. The feet are contacting the earth. So you say, **Am Aam Sauh**= I am connecting to earth at my feet(if standing) or seat (if sitting).

Let us remember that if you have done the Viraja Homam visualizations properly, you are almost floating in space, you have lost your body consciousness already, but now you have to proceed with the puja. So you have to force your consciousness to come back to the body. Therefore there is a little twist here from the normal sequence to Kara nyasa (placing powers in fingers). Now, usually in these nyasas, you start with the 1.thumb 2. forefinger 3. middle finger, 4.ring finger, 5. little finger and 6. front and back of hands.

However, in this particular nyasa with **Am Aam Sauh** you start with your middle finger. This is to force your attention back to your limited body identity and then to expand it back later, learning to attach and detach from body at will. This is like a musical scale of life. You reset yourself to a thunderbolt in the crown chakra, the Sahasrara, then you bring yourself down

to the muladhara to become the body, and then you start moving up again. So, 1. **Am madhyama bhyam namah** (thumb touching middle fingers), 2. **Aam anamikabhyam namah** (ring fingers), 3. **Souh kanisthika bhyam namah** (little fingers), 4. **Am angusthabhyam namah** (forefingers touching thumbs), 5. **Aam tarjanibhyam namah** (thumbs touching forefingers), 6. **Souh karatalakara prsthabyam namah** (front and back of palms). This thing looks tough, but a little demo from a guru will clear up the matters easily.

Except the am aam souh which are the seed letters, the rest of the sanskrit can be translated into your own language, whatever that is. The seed letters are the part which cannot be translated.

Then you invoke the sixteen -petal lotus in the Sri Chakra with **aim klim souh Maha Tripura Sundari Atmanam Raksha Raksha**. This lotus represents the flow of time through the lunar calendar. **Raksha** = protection. It means you have to be protected every day at all times. So you say, aim klim souh - through the creative, protective and phases you have to be protected. **Mahatripurasundari** : **maha** means the great, belonging to the cosmos. If you take **maha** and reverse the letters, it becomes **aham** =I. Aham relates to the inside and maha relates to the outside of our bodies, mind and intellect. **Tripura** is the three cities- the waking, dreaming and sleeping states. **Sundari**= the most beautiful in all these states, relating to the cosmos. **atma**, the notion of the ego confined to this body, **raksha, raksha** - (may Sundari) protect me, protect me throughout all the sixteen days. The sixteen-petal lotus is identified with protection.

Then you move to the eight-petal lotus where your experiences begin. You have already moved beyond the seven locas (worlds) below. You have moved into the eighth world. That is the **Muladhara chakra**. That is the eight-petal lotus (in the Sri Yantra).

Hrim Klim Souh. Previously we used Aim Klim Souh. Here we are saying Hrim. **Hrim** can exist in three different forms. The first relates to creation, the second relates to nourishment, the third relates to the annihilation. Here all the three forms are included in the Earth. You are born out of the earth; you are fed by the things that grow out of the earth; and you are reabsorbed into the earth. **Hrim** is your mother the earth. **Klim** is the nourishment, coming from Her and **Souh** is the reabsorption into that.

This is the nature of **Hrim Klim Souh** and the Muladhara Chakra. The fear comes when you think you are separate from the earth. Your nourishment , your life relies on seeking things from the earth. The earth does give you that nourishment. Your fears are associated with your separation from your

mother. You have lost your connection with your mother, with the earth, and you have to reestablish your connection with the earth from which you are born.

When you say **Hrim, Klim Sauh**, **Hrim** is placed in your muladhara chakra. You must know very well these chakras where these chakras are located in your body. When the male and the female are in coitus in the drama of creation, then the glans penis touches the cervix of the female. The cervix is the **muladhara chakra** in the female, and in the man it is glans penis. But the ejaculation that makes creation possible is energized by the sphincter muscles in male. So the cause for the seed's emission lies in the ejaculatory sphincter muscles, (even more so in the head). That is why in the male, people generally associate the **muladhara chakra** with the ejaculatory sphincter muscles lying between the base of the penis and the perineum, rather than in the glans penis. Thus **muladhara** is in the same location for both male and female. That is why when there is a sex change operation, they take the cervix and pull it out to make it the male penis. Thus inside surface of the vagina is the same as the outside surface of the penis, and the sensations there are also identical.

The **swadhisthana chakra** is the base in the penis and the vulva in the female. Again they are at the same place; the sensations are also similar. Here you see **Aim Klim Souh** is the repeating pattern, and you are adding letters to it. "h", "s", and "r".

In the **swadhisthana chakra** the energization is through the fire. The fire is symbolized by lust, the drive behind procreativity, desire. That is what causes the erection of the penis in the male, the clitoris and the nipples in the female. Desire is symbolized by "Ha". The desire for the cosmic union, called the linga of Siva. "Ha" coupled with "aim, klim and souh". That is why you say **Haim, Hklim, Hsauh** for the **swadhisthana chakra**. **Desire is the power called Kundalini**, the desire for creativity, through an orgasmic release from the bondage to earth. It does happen in Sex, but it is short lived. That is its problem. To have a permanent release from all tensions, that is the real aspiration of Kundalini.

The **swadhisthana chakra** in the Sri Yantra is the fourteen-cornered figure. "**H-aim**" is placed inside you at your **swadhisthana**), "h-klim" on the fourteen-cornered figure and "h-sauh" on the **Devi's swadhisthana chakra** (vulva/base of penis. This chakra can be that of a person being worshipped, or of the cosmos. (Lalita Sahasram says Devi is **Bhagaradhya**=worshipped in the vulva as the universal mother).The

Svadhithana chakra of the cosmos is waters: for example, lakes, rivers, oceans, rivers of life.

In the **manipura chakra** the sounds "ha" and "sa" are joined together. **Hs-aim, hs-klim, hs-souh**. Here in the union between the Siva and Shakti, Siva is in yoga. He is not emitting the seed, and the desire is so powerful to make the linga is so erect that it becomes vertical touching the navel. That is where the seat of the fire is supposed to be. The seat of fire is the outer ten- corners that relates to the individual. The inner ten-corners relate to the cosmos. So Hs-aim, hs-klim, hs-souh are related to the individual. Before you go on to the cosmic figure you have to go through this link . These four centers, muladhara, swaddhithana, manipura and anahata are known as the placement of Four Seats, **Chaturasana Nyasa**. To remind ourselves, **nyasa** means paying attention to your body. Holding the mind in a place or keeping your awareness fixed is called nyasa. The first seat is called **Devi Atma Asanaya namah**. Devi is residing in the muladhara chakra, and I am residing in the muladhara chakra. The second seat is the **Sri Chakrasanaya namah**. I am in the security center and so is Devi in the security center. When I am in the swaddhithana chakra, Devi is in the swaddhithana chakra. When I am looking for sensations, so is Devi looking for sensations.

The third seat is the seat of power, called Manipura Chakra. When you stand by your values with discipline and you are prepared to sacrifice your life to do that, then you gain power and you are in the **Manipura chakra**. The ball of fire is located in the manipura chakra.

The fire exists as desire, lust, digestive fire, external fire, wherever you find fire. It is not just at the navel. It is there at the cooking gas flame, in the thermal power plants, in the volcanoes, in the bowels of the earth. It is all over. So in the cosmic aspect, wherever fire is found, it is part of the **Manipura chakra**. That is related to power.

The mantra is **Sarvamantrasanaya namah** - that which brings all the mantras to you. With the mantras we say "**swaha**" and offer them into the fire. The seat of all the mantras is fire. This is a very interesting statement. Why is it that people have lost contact with the spiritual world today? Because they are not doing the fire rituals daily. Fire is a beautiful thing. The way it can dance, you cannot dance. It is a beautiful sight. When you are constantly looking at its dance, it invokes that dance in you, the Kundalini , the power to know beyond, in you. And that brings all the mantras to you in to your memory. That is why fire is called **sarva mantra asana**.

The heart center is the inner ten- corners, and it is surrounded by a twelve-petal lotus. The mantra is **Hrim Klim Blem Sadhya Siddha asanaya namah**. **Sadhya** is what is to be attained. **Siddha** is what is attained already. This is the seat where you have partly attained and partly you have got to attain. The part you have attained already is the control over yourself. You have controlled all your passions, and you begin to be non-judgemental, love others unconditionally,. That is the part you have attained. The part to be attained is the fulfilment in cosmicization of this unconditional love and non-judgement. You have to attain these attributes in an unlimited sense. Thus the heart center is a mixture of attainment and attempting to attain love of all nature, good and bad included(non-judging witness).

Now we have gone over six chakras of the Sri Chakra already. The others three are the eight- corners, the triangle and the point. They all relate to the **laya**, the loss of your individuality totally and your merging into the cosmos.

Merging with the cosmos begins with your expansion of consciousness beyond your body, beyond your love, beyond your attachments. That is why once you have reached the **Visshudhi chakra**, you will not come back. But if you are in the heart center and then you die, you are likely to return because of your attachment to the people and the good deeds that are yet to be done. However much we say we are un attached, we are attached to goodness. This is love, but it is still a bondage. You must transcend this love to get to the universal self. This is where the **Vairagya** (detachment) starts manifesting. When your attachment for the universal manifests, your attachment for the local becomes insignificant. This expansion process is to be attained through your understanding of the nature of **Saraswati**. It is through knowledge alone that we can attain to moksha. It is Saraswati who takes you over from the **Visshudhi** and **Ajna** chakras.

The eight forms of Saraswati are none other then the eight groups of the Sanskrit letters - **am- am, im- im, um- um, arum- aroom, alum- aloom, em- aim, om- oum, ah- ahm**. In the Sri Chakra these are shortened into the unmanifest forms - **a, i, u, aru, alu, e, o, ah**. You can map them also into the eight groups of letters comprising of both vowels and consonants. You can also think of them as cosmic resources for matter forming out of interacting time and space.

In the Visuddhi chakra, the seed syllables are **Hrim Srim Sauh**. **Hrim** is being looked at as **Laya**, annihilation now. **Srim** is is the eight-corners where the eight forms of **Saraswati** are located and **Sauh** is the sound of a hissing snake **Kundalini** power which is taking you through all these things. Once you come

to visshudhi you are working with the cosmic form and your nyasa takes on different meanings, moving away from individuation to connectedness.

Visuddhi chakra is called the communication center for this reason.

Aim hrdayaya namah. Your hrdaya (heart) is the wind, life breath itself. **Klim sirase svaha** (the head) is now the outreach of space. Your brain is mapped into the cosmos. Then **Sauh sikhayai vasat, sauh kavacaya hum, klim netratrayaya vausat, aim astraya phat.** Really all these things are untranslatable. (which means I don't know yet their meanings!)

Vagdevata Nyasa

Next comes the Vagdevata Nyasa, the eight forms of Saraswati. They are called **Vasini, Kamesvari, Modini, Vimala, Aruna, Jayini, Sarvesvari, and Kaulini.** This is the Visshudhi chakra with the sixteen-petal lotus in the neck. The sixteen-petal lotus (the second chakra of Sri Chakraw) was associated with time earlier. But now in Visuddhi, association is with space communications.

The Ajna chakra

Aim Hrim Sri m...hsr-aim hsr-klim hsr-sauh. Here we are having " **ha, sa, and ra**" coupled with **aim klim and sauh.** Here when you say that Siva and Shakti are united and the passion is united and maintained, then that manifests itself as the creating power, the nourishing power and the reabsorbing power . This manifests as the flow of time. The agni, the tip of the fire starts at the muladhara chakra and goes to the third eye. There it manifests itself as past, present and future, as the movement of time. **Hsr-aim** is placed in the right eye, **hsr-klim** in the left, and **hsr-sauh** in the middle third eye.

Sahasrara, the crown center,

In the **Sahasrara**, the crown center, all the chakras are collapsed to the single central point, the central point of the **Sri Chakra**. In it are feet, thighs, then on to the **Muladhara, Swadisthana, Manipura, Anahata, Visshudhi, Ajna, Sahasrara** a total of nine chakras.

Your identity with the Sri Chakra is now complete. You have shed your ignorance that you are your body. Your body is a temple where God lives. Clean the temple and worship the God within. Cleaning, decorating and serving the body is called **poja**=worship. The worship is through the **Mantras.** **Mantras** are related to the causal form; the cleaning is related to the five senses called **pancamritas**, the five nectars associated with the five elements.

The Pancadasi Nyasa

Ka E I La Hrim Ha Sa Ka La Hrim Sa Ka La Hrim

There are many hundreds of ways in which you can do **nyasas**. There are whole chapters devoted to these various kinds of nyasas. Parasurama, an Avatar of Vishnu has clearly stated that these eight or nine nyasas that have been given in this puja are enough. The others are fine and good if you do, but if you don't it does not matter. Some people look at various books and say, "Ah, it's nice here", and pick up this thing and put it into their pujas. They keep on adding, making the procedure intractable and unmanageable. Some people think more complicated the puja, the better it is. The real skill and cleverness lies in simplifying your puja and retaining its essentials and not over-doing it and not underdoing it.

The **nyasa** of the **Pancadasi** can be done in many many ways. We will describe a few important ones now. Latter on we give the most important way called the **Mula mantra nyasa**.

The form which is most universally followed is as the Mother who gives birth to you in the Swaddishthana and Muladhara chakras. There is a famous statement which translated says, "You can think of Devi as male. You can think of Devi as female. Or you can think of her as the flow which comes out of the union between male and female, the bindu. So when you think of **Lalita** Devi as the female, you think of her as the yoni (the birth channel), the source of creation.

Traverse one side of the yoni by saying **Ka E I La Hrim**. Then traverse the middle line from bottom up, saying **Ha Sa Ka Ha La Hrim**, and then traverse the other side of the yoni saying **Sa Ka La Hrim**. The yoni is always in front of your mind's eye and you are worshipping that all the time. This gives creative manifestations of all sorts. And it is this worship which is described in the 44 meditations in the beginning. It is a poetic description of how the yoni looks to you.

The other modes of nyasa which give totally different fruits are as follows. You can worship the Devi in the heart center by concentrating on the right nipple (Ka..) and then the middle of the heart(Ha..) and then the left nipple(Sa..). This gives you Jnana=knowledge about nourishing your ideas, musical and dance.

You can worship Devi in the lips(Ka...) and the two eyes (Ha...Sa...) or you can worship the Devi with the Pancadasi at the ajna center; the right eye,(Ka...) left

eye (Ha...)and the third eye(Sa...). This gives you command over all you see or imagine

You can worship the Devi with the two ears and the third eye as the third point. Or you can worship the Devi with the two eyes and the back of your head as the point of the triangle. If you are looking straight up out of your body and you are looking down over your head it is then you will find that there is a hexagon being formed by the back of your head and the 2 eyes forming one kind of triangle, and the third eye and the two ears forming the other triangle. This is the Swadhisthana chakra located in the Sahasrara and as you are looking down from above your head. All such meditations activate different kinds of powers such as clair-voyance, clair-audience etc.

Each of these chakras that are in your body are all mapped in the Sahasrara as well. You must realize that it is like electrical circuitry. The switch is at one place, the light is at another place. The switches are located at the chakras, but the light is all in the brain. So wherever you apply the switch when you touch that part of the body, there is a certain part of the brain that is energized and brings you a a certain type of illumination. You cannot operate the light without turning on the switch. Your consciousness has to move to the switch in order to enlighten that particular part of the brain. That is why the arousal of the kundalini has to take place through various exercises in the mind. And these exercises are called nyasas. As I said there are various types of nyasas.

These basic set of nyasas found in the puja are enough if you do them with the proper awareness and concentration.

The Moola Mantra Nyasa

This most important **moola mantra nyasa** takes you over your entire body. The idea is that you are trying to map your entire body into the brain. Your entire brain is energized in this process.

Ka is the sahasrara, E is the yoni; I is the heart; La and Hrim are the 2 eyes. Ha is the third eye; Sa and Ka are the two ears; Ha is the tongue and La and Hrim are the arms. Sa is the back and Ka and La are your right and left thighs, and Hrim is your navel.

So when you move your awareness to all these different parts of your body placing the seed letters there, then that accesses your entire body and therefore your entire brain. This is called the **Moola Mantra Nyasa**. This is the most important way of doing the nyasa.

The other ways as I have explained before for gaining iccha shakti, jnana shakti and kriya shakti is by focusing your awareness in the face, the breasts or in the yoni. It is the adoration of these aspects, of creativity, of nourishment and of knowledge.

Maha Shodha Nyasa

The next step in the puja is the recitation of the mantra **Ganesa graha naksatra, yogini rasi rupinim, devam mantra mayim naumi matrka pitha rupinim.** All forms of Ganesha, graha - are the 9 planets; naksatra - the stars, the constellations; yoginis - there are 64 crores of yoginis, divine beings; rasi - the zodiacal signs; rupini - she has all these forms because she is cosmic awareness. Devim - this Devi , who is in the form of the sounds, the mantras, the vibrations of the world; naumi - I worship; matrka pitha - the letters of the sanskrit alphabet which have seats all over your body; in all these places she resides. She resides in the brain and in every part of your body. Not only does she reside in your body, she resides in all the geographical areas where the parts of her body have fallen (the 51 shakti pithas). The awarenesses flowing in the cosmos, in yourself in the micro -cosmos are represented. This stanza summarizes all the nyasas corresponding to the Ganesha nyasa, the graha nyasa, the nakshatra nyasa, the yogini nyasa, rasi nyasa, devi nyasa, mantra nyasa, matrka nyasa - all these nyasas are combined in this stanza. And Parasurama has placed all these things into one complete stanza. Now people expand these things into an infinite number of nyasas. They say that through the nyasas alone you can find realization.

The Sri Kramam

Meditation can be compared to a flow. In fact ,the word " nadis" which they use are really misspelling of the word "nadi" or river. It is a conduit, a flow of awareness along a direction. For this flow of direction there are two banks. One bank is the male aspect and the other bank is the female aspect. When you are thinking of the power as Mother, then you are thinking of the female genital. When you are thinking of the power as the Father, as Siva, you are thinking of the male genital. When you are thinking of the flow itself, of the river itself, when the two banks merge, the flow becomes thin, there is a thin line of separation between these two. They are in contact, in interaction. The flow is coming out of the union between Siva and Shakti. The orgasm itself is the kundalini shakti. The male is the undisturbed aspect and the female is the disturbing aspect.

In Tantra, the female is considered to be the Guru. She is the one who directs the flow of the puja worship. She is the one who decides what is to be done and at what stage. She controls the entire procedure. Without her approval, not one step can be taken forward. Constantly the awareness is kept on the female aspect or the male aspect or on the union aspect. There are only three modes of worship at the muladhara chakra. The mind tends to only get absorbed in happiness. It cannot focus itself on something it does not like. Even on things that it likes, it cannot stay there, it tries to move away. Therefore you choose for your meditation something which is very pleasurable and lovable. That is why she is called Bhagaradhya.

Preparation of the Nectar.

The Sri Kramam is the preparation of the nectar, invoking the entire cosmic aspects into the nourishing drink that we are preparing here, by the taking of which you become the Devi Herself. This means throughout your entire day whatever you say will come true. Those who take the visesharyam remembering the Guru and offering it first to their heads and then taking it inside become the Devi and this takes effect until the next day. All their previous sins and whatever karmas they have done are completely washed out. That is the function of the vishesharyam sthapanam. It plays a very important role.

The Sri Vidya upasana means that you realize the truth of the statement that what you see is yourself. You are seeing yourself, your body, your mind, your thoughts - all these are yours. Not only that, you are also seeing all the articles of worship, the yantra and the devi - all these are also yourself.

To establish the reality and the truth of this in an integral way, imagine that you are hovering like an angel over yourself and you are looking down where you are sitting. This is your nose. Devi is sitting here. The articles of puja are there - here is the Sri Chakra which is the link between the two of you. On the left side and on the right-hand side you are going to keep what is called Samanargya and Visheshargya. There is going to be a mandala for the ordinary pot (samanargya) and one for the visheshargya, the nectar in which all the kalas are invoked.

You have to become a part of the entire structure. This is Her face, you are Her breasts and this is Her foot and this is Her yoni and this is Her navel. You are sitting on Her yoni, the Adhara shakti - Her muladhara chakra. You are yourself the swaddhisthana. The samanargya and visheshargya are the right and left breasts of Devi. This whole structure is Ardhanaiswara, the right breast corresponds with Siva and that is flat, and the left breast is full, it is the

visheshargyam, the Devi. The Devi is the iccha shakti, the Sri chakra and the Samanargya and Visheshargya are in the jnana shakti sthana and you and the muladhara are the kriya shakti sthana. As we mentioned, in the Vajra Pancanyasa, we are placing the three bijas, one in yourself, one in the connecting link of the Sri Chakra and one in the Devi, in the kriya, jnana and iccha shakti sthanas. You are exchanging the iccha and kriya shaktis and the connection is the jnana. It is like a point which is a pin hole camera, where what you see is being reflected. Your right side is Her left side and your left is Her right side. You are making yourself, the puja articles, the nectar and the Devi one integrated structure through this process of ritual.

Samanargya

The next step in the preparation is the purification of the water. We make a mandala like this. A square, a circle, the point of which touches the square. Then you form a hexagon inside that. And then you form a triangle inside that. First you draw the inside triangle. Then you draw the hexagon. You go clockwise. You draw the circle starting at the upper left and going around clockwise. Starting with the isana kona, the northeast corner, you draw the square. When you do it this way you are following the vastu, the rules for architecture. The central triangle represents the ajna chakra. The upper triangle represents the siva trikona, and the triangle with the point down represents the shakti kona. They are interpenetrating and they are in union with each other. This, therefore represents the swaddhithana chakra, the six petalled lotus. The circle represents the three circles going around the waist, the chest and the throat chakras. Muladhara is the square, swaddhithana is the six-petalled lotus, the circle represents manipura, anahata and visshudi grantis and the central triangle is the ajna. Up to the ajna the differentiation between Siva and Shakti exists. The Samanargya preserves this difference. You say "trikona" and draw the triangle, "satkona" - the six-petalled lotus, "vrta" - the circle, and "caturasra" - the square. When done say "mandala vilikya".

The directions of the puja are self explanatory. "Offer a flower. Put a conch or a pot on top of diagram. Fill it with water. Into the water add one drop of milk, the special herbs, saffron, tumeric, etc. Imagine the diagram is transferred up into the water. Worship the angadevatas with kumkum or sandal paste. Imagine you are also worshipping yours and Devi's bodies as you do this nyasam. " On top of this is a base and a pot with water. Into this water we are invoking the limbs of the Goddess.

When you do the angadevata nyasa you say, "Ka...hrdayaya namah" (the heart) and touch the agni kona - the northeastern corner of the square; "Ha...sirase svaha" (the head) and touch the isana kona - the northwestern

corner of the square; "Sa...sikhayai vasat"(the crown of head) and touch the asura kona - the southeastern corner; "Ka...kavachaya hum "(the arms) and touch the vayu kona - the southwestern corner of square; "Ha...netratrayaya vausat" (the third eye) and touch the center (madhye); and then "Sa...astraya phat" (circle the head) and touch top side, right side middle, bottom side middle, left side middle and say "Bhubhuvasuvah om". That is how it goes. Then you worship the central part of the triangle saying "Aim hrim srim Ka..Ha..Sa...namah". You touch first the tip of the triangle at the bottom, then the right side corner, then the left, going anticlockwise. This completes the preparation of the samanargya.

Preparation of the Viseshargyam

Now comes the complicated procedure, the invocation of all the kalas into the mother's milk. We have identified the viseshargya with the Mother's left breast. The milk of kindness, of compassion, of knowledge of grace, of protection, of all these good qualities resident in the Mother are present here.

Like before, we are drawing the mandala for viseshargya. First you put the bindu, taking the water from the samanargya, draw the mandala with your ring finger. The ring finger represents the Siva, the ring is the yoni. So with the Siva linga you are putting the yoni there. Again dip the finger and draw the central triangle. Surrounding that you draw the satkona like before. Then draw the circle and the square. Here you start from inside and go to the outside. First worship the mandala that you have drawn on the ground. To the left of the samanargya is your normal pot of water and to the side of the viseshargya you keep the milk. The articles or worship are on your right side.

You worship the mandala from the center. Then you worship the three konas of the central triangle the ajna chakra, looking into the eyes of the Devi and remembering your own eyes. **Ka..namah, Ha...namah, Sa...namah.** Then you do the angadevata nyasa. You go around the sat kona clockwise, starting with the southern kona. Then you repeat the nyasa in the same way that you do it for the samanargya. All the chakras are included in this nyasa. The bindu represents the sahasrara chakra. But in samanargya only up to the ajna chakra is included. This establishes the female supremacy.

Then you place the bijas for each of the chakras. You start with the fire which you are going to invoke in the base on which you are going to place the viseshargya pot which goes on top of the mandalam you have drawn. The pot represents the sun and the liquid, the milk is going to represent the moon. The agni is essentially the earth. Here is the sun and here is the moon. When these three are aligned then there is a sun eclipse. If you think of the moon here,

then there is a moon eqlipse. Why do we say that the earth represents the fire? Because except for the outer crust, out of the 6000 miles about 5995 is fire and five miles is the earth. The entire earth inside is molten lava. That is why we call the earth the fire.

The graha kala, the eqlipse time is supposed to be a punya kala, an auspicious time. It is necessary that you do not move the viseshargya patra or this alignment until the puja is completely done. If you move it, then the power that you have invested in that, the eqlipse is over, so it does not have the same effect. That is why it is said that as long as the puja is not completed, you should not move the visesarhya or the samanargya.

The Agni Kalas

We invoke the ten kalas of the fire . The kalas are all aspects of Devi. The first three are in the swaddisthana chakra.

Yam dhumracise namah (smoke), ram usmayai namah(heat), lam jvalinyai namah(glow). The sanskrit letters listed in the beginning are pointers to the places where you put your imagination in yourself, in Devi's body and in the yantra. The yantra we are talking about is the viseshargya yantra. These bijaksharas are located in the Swaddhisthana chakra: Bam, Bham, Mam, **Yam, Ram, Lam.** Both the bijaksharas and their names could be substituted here for a local idiom. These are not the mantras, they are the aspects of the fire and you are trying to see where they are coming from. The parts that cannot be changed are the mantras of the earth, the sun and the moon. I am not going to affect any changes here, but you may do so if you so desire. The sanskrit alphabet has the advantage that it uses a single letter. Its disadvantage is that you do not know it. Working with the meanings of these things is more important then just working with the words.

The agni kalas reside as the digestive fire in the stomach and also as the lust in the human being just as the light resides in the fire. Agni also exists as time. **Yam dhumracise namah.** You are looking at the left top portion of the yoni. If you superimpose the yoni on the bijas, you will see that yam is the left side of the clitoris, **ram** is the middle of the labia and **lam** is the bottom of the labia. This invokes the lust, the kama. You are not invoking the right side here. In other versions of tantra, as you walk into the yajna sala, the door is there. On the lefthand side you worship bhairava - bhairavaya namah. You worship lambodaraya namah on top and on right hand side you worship bhadrakalyai namah. So saying you enter the sala. The door is like the gate through which you are born and through which you enter the yoni.

The next four agni kala bijas are taken from the muladhara chakra. **Vam jvalinyai namah (flame), Sam visphulinginyai namah (sparks issuing), Sam(sam susriyai namah (blessing), Samsurupayai namah (beautiful).**

The last three bijas come from the ajna chakra, **Ham, kapilayai namah (yellow) - right eye; Lam havya vahayai namah (consuming ghee) - third eye; Ksam (kavya vahayai namah) (consuming food offerings)- left eye .**

So from the muladhara and swaddhithana, the fire which starts as lust and goes up to the ajna . At this point it manifests as flowing time, past, present and future. The past is the right eye, the present is the 3rd eye and the future is the left eye. The right eye is the eye of Siva, he is called bhutanatha - the lord of the past. The left eye is the eye of the Devi. Devi is the creatrix, the mother, she brings the future into the present.

The mantra for the Agni Kalas is:

Aim agni mandalaya dharmaprada dasa kalatmane sri mahatripura sundaryah visesharghya patra adharaya namah.

Agnim dutam vrinimahe hotaram visva vedasam. Asya yagnyasya sukratum. Ram rim rum raim raum rah, ramalavarayum, agni mandalaya namah.

Aim is sristi, creation. The real sristi starts with an idea in the brain. Creation actually starts with Saraswati in the Sahasrara chakra and moves down and takes the kriya aspect (action). So **aim agni mandalaya. Dharmaprada** - dharma is considered to be your duty. What is your duty? It is defined in the upanishads as follows: "Acharyaya priyam dhanamahartya prajatanam ma vyavacchetsih....."you worship your teacher and see to it that this rare life which is a gift in this world is preserved. Do not cut the thread of life. " So procreate. That is the injunction of the vedas. You owe a debt of life to your parents. You repay that debt by giving life through your actions. Procreation is your dharma.

Nandi, the bull, which is carrier of Siva, is supposed to be the personification of dharma. The testes of Nandi you touch before you look at Siva. You energize the lingam that way and then look at Siva. It is only the energized lingam which has the desire to procreate which is to be Siva. Otherwise it is Shava(corpse). If you take away the letter i Siva become Shava.

What is the purpose of lust? It is to do your duty to your parents by procreating. There is a duty to your parents and a duty to yourself. What is the duty to yourself? It is to deliver yourself from the shackles of bondage. This same agni which is instrumental for creating your children, is also

instrumental for creating your spiritual uplift. In the four goals of life (Dharma, Artha, Kama, Moksha) stated in the Hindu philosophy, there is a connection between Dharma and Artha (duty and wealth). You must acquire your wealth without hurting or cheating others. And Kama and Moksha are also combined. Kama must be transformed into Love, and Love must be transformed into liberation. Both Bhoga and Yoga are included in the gamit of one's life.

Agni also exists in the fire which cooks your food. The Gita says, "Aham vaishvanaro bhutva praninam deha asritah. pran'apana-samayuktah, pacamyannam catur-vidham." " I exist as the fire and I cook the food in your stomach with the help of the prana and apana, the ingoing and outgoing breaths".

dasa kalatmane - dasa means ten, kala is an aspect of time. An aspect of anything is called kala. So the ten aspects of the fire; **sri mahatripurasundaryah** - of the Mother Mahatripurasundari; **visesarghya patra adharaya namah**- visesarghya means not ordinary. It is the milk mixture to be offered; patra is the vessel; adhara is the base; the base of the vessel in which we are going to put the special liquid which is immortal nectar, that base is agni. In the muladhara chakra is where the base is located and that is the fire. We human beings are driven by lust and its modifications. That is where we are.

The Surya Kalavahana - the Sun

The Sun is the source of life on earth. If the sun is not there, the earth would be a dead planet. The earth keeps a certain distance from the sun. Of the nine planets circling around the sun there is only life on this planet because it is the correct distance from the sun. The sun is our life force. As soon as the sun comes up in the sky, you go about doing your duties. This life-giving energy is supposed to come from the embrace of Siva and Shakti. That is what is being described in the twelve kalas of the sun.

The mantra of the Sun:

Klim surya mandalaya kama prada dwadasa kalatmane sri maha tripura sundaryah visesharghya patraya namah. Aasatyena rajasa vartamano nivesayan amritam martyam ca. Hiranmayena rathena devo yati bhuvana vipasyan. Hram hrim hrum hraum hrah surya mandalaya namah.

surya mandalaya - the circle or orbe of the sun; **dwadasa** - twelve; **kalatmane** - having the form of twelve aspects; **visesarghya** – wine or milk that we are

going to invoke nectar into; **patraya namah-** into the vessel which is supposed to be the sun. The sun is called the pingala nadi. The moon is called the ida nadi. We are going to combine these two. We are going to bring in the coolness of the moon with the heat of the sun. The heat represents extreme passion, the passion for life and the coolness represents detachment. So passion with detachment. We are combining the two. In the combination lies the sushumna channel. It is like a pendulum. If you bring the pendulum all the way to the right - to the sun, it does not stay there. It moves to the middle and then swings to the left, to the moon. If you try to move the mind to vairagya (detachment) it won't stay there, but it shoots back into kama. So from vairagya and kama the mind keeps oscillating. The stable position is when you bring it exactly into the center and leave it there. It does not move. It has no aversion to passion, it has no liking for vairagya; it has no liking for passion, it has no aversion to vairagya. It is absolute detachment. This is the channel of the sushumna. The sushumna is warm; it is neither the heat of the sun nor the coolness of the moon. You are passionate and dispassionate at the same time. In Buddhism this is called the middle way. Madhya Marga. This procedure comes very close to the Buddhist mandalas also.

Asatyena - from beginning to end with truth; **rajasa** - the emission of this truth; **varitamano** - involved in the emission of the truth from beginning to end; **nivesayan amrtam martyamca** - placing yourself in immortality as well as mortality, into the yoga and the bhoga both; **hiranmayena** - golden; **savita** - the life-giver. Savitri is the goddess of the Gayatri mantra; **rathena** - chariot. Riding on a golden chariot; **devoyati** - the sun moves in the sky; **bhuvana vipasyan** - looking at all the worlds. **Hram hrim hrum hrain hroum hrah** - hrim is the creative, explosive force which takes the point to the triangle; These bijas are the modifications of hrim from the coolness of am to the passion of ah. So from the center you are moving towards the right and towards the left. **hrmalavarayum** - the pathway in your body where these letters are located.

The location of the letters shows how tightly fixed the concept of the letters are in Sanskrit. Lord Yama is the God of Death. Ya is located on the lefthand side of the swadhisthana chakra. Ma is located on the righthand side. When you say yama you are moving from the female to the male. That represents moving your consciousness which is like death. Now if these letters are reversed you have maya. You are moving from Siva to Shakti. Maya is illusion but it also means pleasure, the flow of experience. So when you move from Siva to Shakti you are experiencing your being limited in your awareness by the material world. And when you are moving from Shakti to Siva you are expanding your awareness, you are unlimited. The flow is the Shakti and the static is the Siva. The potential energy is the Siva; the kinetic energy is the Shakti. Kinetic energy

is compared to the snake the kundalini shakti which moves in a snakelike motion.

The twelve kalas of the sun are coming from the embrace of the Siva and the Shakti. Remember that it is the light of the sun which is reflected by the moon and then to us. They are not separate. The flow of kundalini is maximum when the sun, moon and earth are in alignment. When the gravitational pull is very strong or very weak then the kundalini is very active. On earth during the eclipse time the tidal waves rise. The oceans are trying to move away from the earth which represents on the cosmic scale the liquid state trying to move away from the solid state, which is the upward motion of the kundalini. In relation to the cosmic force you should align your rituals also. That is why purnima(full moon) and amavasya(new moon) when the three orbs are approximately in alignment are supposed to be very ideal for puja. That is why the moon's cycles are so closely related to the ritual cycles also. There is a full moon ritual, a new moon ritual, etc. When you are in tune with the cosmic forces then your own forces work much better.

In the embrace of Siva and Shakti you find a pair of letters. **kam bham, kham bam**, etc. You use this key to locate them on your body. There is a ray of light going from one point to the other point. (see diagram). The first two come from the right portion of the swaddhithana chakra. From this point onwards the points move up to the manipura chakra and go around the waist, while the other points move around the anahata chakra and the heart center. This is the embrace. Out of this embrace comes the life-giving force of the world, the sun. The nuclear reactor that is there comes from this embrace. You can see the left hand going around the waist and the right hand going around the chest like this. We invoke the kalas of the sun from this embrace. The sanskrit letters can all be replaced with any language alphabets. It is the meanings that are important which are given there in the puja for the sun's rays.

The kalas for the sun are: aim hrim srim..... namah is common
 úŧa° ≤a° úΔŸf/≤æa/ ≤a°aÅ (fiercely glowing) / òa° ∞a° iòæa/ ≤a°aÅ
 (bright)/ öa° Æa° -<°≤Ÿæa/ ≤a°aÅ (lightening) / úa° °a° ŸÉíaÆŸæa/
 ≤a°aÅ (enjoying)/ ûa° °a° ΔÅΔŸæa/ ≤a°aÅ (cosmic) / úŧa° /@a°
 ¶Ë∞/≤æa/ ≤a°aÅ (awakening) / †a° ßa° ÆŸŸ/≤æa/ ≤a°aÅ
 (remembering) /Ÿa° •a° éÀa°Ÿæa/ ≤a°aÅ (forgiving).

The Kalas of the Moon - Sixteen Digits of the Moon

When we invoke the kalas of the moon, the moon's mantra is recited at the top of the head. Devi's face is supposed to be like the moon, full round, and the

moon represents the flow of time around the visshudhi chakra. You go around the visshudhi clockwise. You begin the mantra by saying "**soma mandalaya sodasa kalatmane visesarghya amrtaya namah**" - "I pay my respects to that special fluid which is the nectar ". The mantra for the Moon and the amrit is:

Apyayasva sametute visvatah somavrniyam bhava vajasya sangadhe, sam sim sum saim saum sah samala varayum soma mandalaya namah.

"Please come and drench me all over the world; raining nectar; the samsara of this world; vaja is the horse, the symbol of our limbs of action; sangadhe - for their fulfillment please come and rain this nectar on me fulfilling all my desires and therefore annihilating my desires". So we invoke the moon for actions fulfilling all our desires. Sam - sah is from one extreme to the other extreme of the seed.

When you move your awareness through the letters you trace a path. In the guru mantra and in these bijas you have to trace the path of the kundalini through your body. You must be very familiar with the matrkā nyasa, the sanskrit letters and where they are on your body. It is a very concentrated flow of awareness with a story behind it. It is called Pratyahara. What you are trying to do is withdrawal of the senses and to be concentrated on what you are doing.

We then invoke the sixteen digits of the moon. We pour the milk and imagine that into the milk the pattern of the visshudhi is there. And we go around the milk and invoke the digits of the moon, four in each quadrant of the cup. You go in a clockwise fashion. The first one is considered as amavasya. It is very sacred. That is when all the kalas of the moon have gone back to the sun. The union of the sun and moon is complete in amavasya. That is when the sushumna channel is active. Passion and vairaghya are completely united. That is when the kundalini flows through the central channel. The Devi is completely in union with Siva on amavasya. She is called Kali. During Purnima, full moon, Devi is completely separate. She is Lalita then.

Hagmsah and Angadevata Pujas of Sri Sudha Devi

We have invoked the kalas of the sun ,the fire, and the moon and we have created this lunar eqlipse time artificially here. Now we have to invoke in the viseshargya the 51 letters of the sanskrit alphabet. We draw a triangle imagining that it has been written with these letters. From the bottom point you go upward with the vowels. **am am im im um um arum arum alum alum em aim om aum am ahm**. Then there are three groups of five and one consonants:

ka, kha, ga, gha, na, ca, cha, ja, jha, na, ta, tha, da, dha, na, then **ta**. Then starting with **tham dam dham nam pam pham bam bham mam yam ram lam**

vam sam sam and sam. Then **ham, lam, ksam** the three eyes in the three corners of the triangle. You are going anti-clockwise in the ajna chakra. Having done that you invoke the kama kala into the milk. The face is represented by a circle, the heart center by two circles, and the yoni by a triangle.

This is called the **Kama Kala**. This has several meanings. The face is a circle which represents shunya - nothing. Negation of everything. This is am. Ha is the visarga. Sarga means creation; visarga means extreme creativity. This is represented by the two circles, the two breasts. In the agni kalavahana we have omitted one letter. We omitted "m". It stands for contact. Contact is so important for Devi that it is incorporated in all the these bija letters. We don't say "a"; we say "am". We don't have to say the "m" separately. The ma is represented by the yoni, the contact between Siva and Shakti. Aham. When you are coming down from the head to the bottom you say aham - I am. When you go up you say maha. I am the cosmos. So the aham means I am the Devi. Ahamsah. I am the Devi ,the entire cosmos. So when you say ahamsah, I am the Devi in the Kama Kala you are equating the process of coming down and going up. There is no distinction.

With the incoming breaths you are working with the I. With the outgoing breaths you can go through different surfaces, different individuals or objects. The breath goes in a circular process, never repeating the same cycle. So with the incoming breath you are "I am the Devi, the universe"; with the outgoing breaths you go through all of the living beings one by one .It is the individual experience and the cosmic experience. What is the difference? Individual experience is the serialization of the cosmic experience. The cosmic experience is the unitive experiences of the individual experience. That means whereas in the individual experience you have to go through serially one by one all the life forms in this world at all times in the world; but in the cosmic experience you experience the lifeforms of all the living beings at the same time and in one lifetime you have finished the whole thing.

Between these two the time factor is much more in the individual experience. In the cosmic experience you can experience moksha much faster. It is the viswarupa darshanam of the Bhagavad Gita. Krishna shows Arjuna his cosmic form but still time is flowing. You see through the ajna chakra, so time is still there and distinctions are still there - the mouths, the eyes, of each living being flowing from the mouth of Krishna. It is not a complete experience. It is a partial experience. It is close to the Sahasra, but it is not the sahasrara. The Sahasrara cannot be described.

You draw the kama kala into the milk of the visesharghya; the face saying "A" the breasts saying "**Ham**" and the yoni saying "**Sah**". The face is **Ka E I La Hrim**; the breasts are **Ha Sa Ka Ha La Hrim** and the yoni is **Sa Ka La Hrim**. The ajna center triangle that we have drawn with all the letters also includes all the other chakras as well. Then We draw a hexagon surrounding this triangle and a circle inside it while saying the Amrita Jaya mantra "**Om Haum jumsah**". The hexagon represents the union between Siva and Shakti and the circle inside it is the bindu which comes out of this union. Then we worship the Devi here in the viseshargya with the Angadevata Nyasa.

We invoke the different chakras into the milk. We identify that the Devi's muladhara chakra representing all the earth and the solid state is invoked into the viseshargya mandala. The solid state is the square. We invoke all the oceans and liquids into the swaddhithana chakra, the six-sided star. We invoke the fire in the manipura, the air in the anahata, the prana and space into the visshudhi into the mandala's circle.

Invocation of the Jiva Kalas - the 99 Kalas of the Celestial Lights

Once again we invoke the ten kalas of fire, the twelve kalas of the sun and the sixteen kalas of the moon as before, but this time in the icon or the female.

The Brahma Kalas

Then we invoke the kalas of Brahma, the creator in the Muladhara chakra. The ten kalas are:

srstyai (creation), rdhyai (growth), smrtyai (memory), medhayai (intelligence), kanyai (glow), laksmiyai (prosperity), dyutyai (sparkling), sthirayai (fixity), sthityai (firm placement), siddhyai (transcendent). The first 8 kalas go around the muladhara in a clockwise direction. The ninth kala (sthityai) goes inside the muladhara, the tenth kala (siddhyai) goes up to the tip of the lingam or to the outward edge of the cervix.

The Visnu Kalas

The ten kalas of Visnu are distributed six in the Svadhithana chakra - jarayai (old age), palinyai (protective), santyai (peace), isvaryai (control), ratyai (enjoyment), kamikayai (lust); three at the Ajna Chakra and eyes - varadayai (blessing), hladinyai (happiness), prityai (loving); and one at the Sahasrara chakra - dirghayai (long).

The Rudra Kalas

The ten kalas of Rudra are the Sun located in the Manipura Chakra. That is the thermonuclear fusion reaction which is the brightness itself. That is why the chakra is called manipura - filled with jewels. Up to this point, you cannot see any lights. But when you come to manipura chakra you begin to see lights in your meditation.

The mantra for Rudra is **Tryambakam yajamahe sugandhim pusti vardhanam urvarukamiva bandhanan mrtyormuksiya mamrtat namah.**

Tryambakam- the lord of the three mothers, Gauri, Laksmi and of Saraswati. Parameswara is the lord of Mahatripurasundari, at all the three levels. They are all the same. You say , "This is my hand and this is my eye". They are all your body. Parvati is known as the "Sahodari "of Rama. If you identify Rama with "Purusha" the "Prakriti" is the yoni, it is the Sahodari. It is the same place.

The Rudra kalas are: tiksnayai namah (sharp), raudryai (anger), bhayayai (fear), nidrayai (sleep), tandriyai (coma), ksudhayai (hunger), krodhinyai (flames of anger), kriyayai (active), udgaryai (uplifting), mrtyave (death).

Isvara Kalas (Anahata Chakra)

There are four kalas for Isvara at the anahata chakra. In the body, imagine that the left portion is the female, the right portion is the male. This is the Ardhaniswara form. The female breast is yellow in color (**pitayai namah**); the male breast is white in color (**svetayai**). The nipple on the female side is red(**arunayai**); the nipple on the male side is blue(**asitayai**). That is what is being described here with the kalas.

In the mantra you say "**Tad visnoh paramam padam, sada pasyanti surayah diviva caksur atatam tadvipraso vipanyavo jagrvamsah samindhate visnoryat paramam padam namah**". Death is the ultimate abode of Visnu. Visnu is supposed to be sitting on his vehicle garuda along with Lakshmi. If you look at the breasts like this, they look a little like a bird in flight.

Visnu is sitting in the middle in between the two breasts. He is the heart of the mother. Since Visnu is female, the right breast is called Sri and the left breast is called Bhu. Sri Devi and Bhu Devi. Sri Devi gives protection and Bhu Devi gives nourishment. And protection ultimately takes the form of protecting your true nature to yourself. Sri means anugraha. Anugraha is like laya, dissolution. That is why some people think of Lalita as very "ugra" (fierce) . It is not the individual laya but the Maha Pralaya, the dissolution of the worlds at the end. Shankaracharya says, "When the whole world is burning, you alone with your husband are dancing. And this burning of the world is showing a nirajanam, a lighted camphor lamp to you."

Sadasiva kalas (Vissuddhi Chakra)

Up to this point, attachment to the world is there. The muladhara and swaddhisthana chakras are connected to Srusti - creation. Stiti- preservation - is connected with manipura and anahata, and laya- annihilation - is connected with the Visshudhi and Ajna chakras. The dominant point in laya is the vairaghya, the detachment. Once you come to the Visshudhi chakra the withdrawal starts. If you are functioning mainly from here, then you will not come back into a physical form on the earth. If you are functioning from the Anahata chakra you will come back because of your love and attachment to the world, or for helping others in the world. But from the Visshudhi you are not bound any more to the world. If you look at the meanings of the kalas you will see that they do not deal with individuality but the actions speak of internalization of knowledge.

If you look at the meanings of the kalas you will see that they do not deal with individuality but the actions speak of internalization of knowledge, of vidya and realization.

The kalas of Sadasiva are: nivrtiyai namah (withdrawal), pratistha (fame), vidyayai (internal knowledge), santyai (peace), indhikayai (fuel), dipikayai (light), recikayai (exhaustive), mocikayai (liberating), parayai (transcendental), suksmayai (light), suksmamrtayai (pervasive), jnanayai (knowledge of the immanent, what you see), janamrtayai (intuitive knowledge of the transcendental), apyayinyai (filling), vyapinyai (expansion), vyomarupayai (space).

The Panca Brahma Mantras

When you do the puja it is easier to do all the kalas first, and then repeat the Panca Brahma mantras for each - Brahma, Visnu, Rdura, Maha Vishnu, Sadasiva. It also gives you an opportunity to really emphasize each chakra again.

These mantras are taken from the most ancient portion of the Vedas. I cannot really give you a meaning for these mantras entirely. I can give only a few portions that I know.

Brahma Mantra:

Hgum sah sucisad vasuh antariksasad hota vedisad atithir duronasat nrasad varasad rtsad vyomasad abja goja raja adrja rtam brhat namah.

Hgum sah - is an ancient archaic form; **suci** means the sun; **vasuh** means the earth; **antariksah** means space; **sat** means the truth; **hota** is the one who offers

the ghee into the fire; **vedi** is the homa kunda; **atithi** is the guest who comes without an appointment; **durohasat nrasad** - I do not know what this means; **varasad** is the one who gives blessings; **rtsad** is the flowing truth; **vyomasad** is the truth established in the sky; **abja** is to one who is born out of the waters; **goja** is born out of the indriyas the cognitive and active senses; **rtaja** is the one who is born out of the non-flowing truth; **adrja** is the mountain, the stability; **rtam** is the truth. The individual words have a meaning but why they are placed in this context or what their true meaning is I do not know. They are explaining in some sense the creation process itself. Probably if one uses this mantra and keeps repeating it one may get the perceptions about the creative process itself. It may have in it the genetic codes. That is why it is so difficult to explain.

Vishnu Mantra

Pratad visnus tavate viryaya, mrgo no bhimaha kucaro girsthah, yasyorusu trisu vikramesu, adhiksiyanti bhuvanani visva namah.

"For your power, strength, even the lion cannot be ferocious enough. Of Visnu, when the three eyes are expanded, they go beyond all that we see or have seen". Visva is a technical term. What you are able to see in the waking state is called Visva. "Virat", "hiranya garbha" and "iswara" are the three terms and the coresponding three terms are "visva", "tajesva" and "pragna". These relate to experiences of an individual in the waking state, dream state and sleeping state; "virat", "hiranyagarbha" and "iswara" relate the cosmic experiences of the cosmic being in the waking, dream and sleeping states. When we say "visva" we mean all the worlds seen by an individual that go beyond those seen. They can only be perceived in the united vision, not the individual vision. What is the distinction between the universal vision and the individual vision? For instance, I am seeing you as so many people - that is individual vision. But when I see myself also through your eyes at the same time, and see what you are seeing at the same time, that is the universal vision. This **adhiksiyanti bhuvanani visva namah** is all the worlds through the individual perceptions, it goes beyond that. Visnu is the waters of life. They exist throughout the cosmos. His characteristic is pervasiveness, expanding all over, growing beyond. That is why the **yasyorusu trisu vikramesu** - the three dimensions in space. As they expand, whatever is seen in the three dimensions by all the individuals, your knowledge exceeds all these things. That is what the mantra of Visnu is saying.

Rudra Mantra

Tryambakam yajamahe sugandhim pusti vardhanam, urvarukamiva bandhanan mrtyormuksiya mamrtat namah.

"Urvaruka" is a snake gourd. As it becomes ripe it falls off by itself. So when one understands the tryambaka aspect of Siva, not confining oneself to the lower centers then He, Siva nourishes you in all aspects, and like the snake gourd that falls off the vine when it is ripe, He takes you away from the "mrtu", the death and gives you "amrita" the nectar. This is actually the worship of the sun. The entire Rudram is the worship of the sun, the one who attracts and gives light, the life-giving force. It goes beyond life itself.

Maha Visnu Mantra

Tad visnoh paramam padam, sad pasyanti surayah, diviva caksur atatam, tadvipraso vipanyavo, jagrivamsah samindhate, visnoryat paramam padam namah.

"The ultimate abode of Vishnu, the knowledgeable, the always seen, like sky, the eye is wide." What it means is whereas our individual eyes are limited to seeing what is near as big and what is far away as small, for the eye as big as the universe, everything appears with the same clarity of vision. The next part I do not know what it means. Visnoryat..."That is the ultimate abode of Visnu. To that I pay my respects."

Sadsiva Mantra

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This is the mantra by which the cosmos is created. Space and time are being united. This is called the **Garbhadhana Mantra**, which means the act of consumation. **Visnur yonim kalpayatu-** may Visnu create the yoni, the source of life. **Tvasta rupani pigumsatu** - May Tvasta, one of the aswini gods, create the forms out of what is available. **Asincatu prajapati.** Prajapati is a typical name for the erect male member. It is also a name for the unit of time which the earth takes to orbit the sun. **Asincatu prajapati.** May that prajapati fill you with his seed. **Dhata garbham dadatu te.** May Dhata fertilize the egg inside of you. **Garbham dhehi sinivali.** Sinivali and Saraswati are the two gods our awareness is associated with the ejaculatory sphincter muscles and the receptive forces controlling the movement of the sperm towards the seed.

Garbham dhehi sarasvati. Sarasvati is the force which controls propelling the right sperm towards the seed. **Garbhante asvinau devau** - may the Aswini devatas who are the creators of life, adhattam puskaras rajah namah - may they put the life into the female egg.

Kunti was the mother of the pandavas. She recited this Garbha Dhana mantra keeping the idea of the various gods of the chakras and of the ajna chakra and she had six sons. First she worshipped the Ajna chakra and she had Karna. Then she worshipped Yama in the Muladhara chakra and got Dharmaraja; then she worshipped the Ashwini Devatas and got Nakula and Sahadeva; and she worshipped Vayu with this mantra and obtained Bhima. She worshipped the Sun at the Manipura chakra and got Arjuna.

The Devi Kala

Then we invoke Devi in the three eyes of the past, present and future with Ka E I La Hrim Ha Sa Ka Ha La Hrim Sa Ka La Hrim.

Amrita Kalavahana

Now imagine that on the top of your head is the Ardhaniswara form of Siva. The right foot cooresponds to Siva and the left foot cooresponds to Shakti. This form is the form of the Guru and his feet are on the top of your head. Out of that the nectar flows. One stream comes from the left foot, from Devi, one stream from the right foot, Siva and one from the middle. This is **Hsaum** and **Sahouh**. Hsaum is the yoga aspect. And Sahouh is the Stiti and Siddhi aspects. We invoke them with the mantra: **Akhandaika rasananda, kare parasudhatmani, svacchanda sphuranam atra, nidhehi akula nayike namah.** Akhanda means unbroken. Eka rasa is the one flow of Ananda. So the unbroken flow of Ananda (bliss). Please give me this unbroken flow of bliss. Parasudhatmani - the transcendental nectar. Svacchanda means independence. May it invoke independence in me, atra nidhehi please place. There are two lotuses, one called the kulapadma and the other is the akula padma. The kulapadma is the sahasrara chakra of the lower seven worlds; the akula padma is the sahasrara chakra of the upper seven worlds. The lower seven worlds' sahasrara chakra is our muladhara chakra. The akula padma which is our sahasrara chakra on the top of our head is where Siva resides. So from Siva's foot this transcendence flows down.

The next verse is **akulasthamrta akare suddha jnana kare pare amrtatvam nidhehi asmin vastuni klinna rupini namah**. When the Devi has been taken up to the sahasrara chakra and there she is united with Siva she also stays in the akula padma. "akulasthamrta akare". And what is its nature? "suddha jnana kare - one who gives pure knowledge. "pare" -transcendence. "amrtatvam" -immortality. "nidhehi" - please place; "asmin vastuni" - in this material which I am having here; "klinna rupini namah" - the nature of wetness.

Then from the flow of the union between Siva and Shakti comes: **tadrupini ekarasya tvam krtvahi etat svarupini bhutva paramrta kara mayi chit sphuranam kuru namah**. There is a mahavakhya a great saying which states, "**tat tvam asi**". Tat means that, tvam is you, asi - are. You are all that you see. All that you see is called that. So "tadrupini" - all that you see that is having forms. This is relating to the flow from the akula padma.

The other two verses related to the kula padma.

Tadrupini ekarasya tvam krtvahi etat svarupini bhutva paramrta kara mayi cit sphuranam kuru namah.

Even though these forms all look different, let me be able to see them as one single flow. "etat svarupini" - that should become me; bhutva - having become; paramrta kara - although I am seeing differences, let these differences disappear; mayi - in me; cit sphuranam - the ability to see with my closed eyes; kuru namah - may you create with my closed eyes the ability to see from my intuition, my inner knowledge.

These are the flows coming from the union between Siva and Shakti on the top of the head and from the Shakti below.

The invocation of the Amrta Kalas

The compassion of Devi moving through the eyes.

Aim blum jhmroum jum sah, amrte amrtod bhava amrtesvari amrta varsini amrtam sravaya sravaya svaha.

You alternate gently touching the left and right eyes. It does not matter where you start. There are 5 senses. Dram Drim Klim Blum Saha. Dram is shabda - sound. Drim is sparsha - vision; klim is rupa, form; blum is rasa, taste. Aim is knowledge. Blum is taste; **jhmroum and jum** are related to the vibratory aspects. They are phonetic mantras. When you add the letter ra to oum and you say **jhmroum** then it creates a flash in your mind's eye; **jum** creates a sense of vibration in your body. **Saha** is the Shakti. The taste the vision, and the form of Shakti. **Amrte amrtod bhava** - born out of the nectar; **amrtesvari** -

the control of the nectar; **amrta varsini** - the one who rains nectar; **amrtam sravaya sravaya** - may you let the nectar flow down into this viseshargyam. You say svaha because you are considering the viseshargya to be the agni mandalam below, the sacrificial fire pit. This cool nectar of vairagya flows down and cools down the fire here and the fire goes and heats up the nectar. It keeps liquifying the frozen nectar and allowing it to flow. It is balancing the kundalini channels and allows it to move as the flashing of the lightning. Jhroum and jum are the mantras that create those lightning like flashes in your mind's eye.

Next we invoke iccha, jnana and kriya shakti. Iccha is the power of your sankalpa - what you desire becomes true. Jnana is knowledge and kriya is the related act of knowledge. From the tongue we invoke Saraswati which represents iccha shakti - **aim vada vada vagvadini aim** . Vagvadini is the name of saraswati. This is a mantra of Saraswati. "Please say what is supposed to be said, coming from the Mother's tongue". Then **klim klinne kledini kledaya** - klim is lakshmi; klinne is the one who is wet with compassion for her children - the milk from the mother's breasts; kledini - the one who makes you wet; kledaya - "make me wet - give me the milk of knowledge from your breasts." **Maha ksobham kuru kuru klim** - ksobham means intercourse. Maha ksobham is intercourse with the entire world; "please make me have intercourse with the entire world". All aspects are to be covered.

Souh moksham kuru kuru souh hsoum shauh - "moksham is to be obtained from the two feet of the guru on the top of the head".

We invoke iccha, jnana and kriya shaktis from the appropriate places from the body of Devi.

Taking the Viseshargyam

The first mantram is the Guru mantram that was explained at the beginning of the puja. Then you have to remember the guru at this stage and you invoke the names of your Gurus; **Sahasrakshi amba rajarajeshwari parabhatharika sahita** . We worship the feet of the guru Kalyananda Bharati who is our guru's guru's guru.

We worship the feet of datta guru Svaprakasanandanatha our guru's guru. We worship the feet of Sri Amritanandanatha Saraswati our guru and his wife.

Until now we have invoked the 99 kalas. For the last kala, the taking of the nectar, you have to take permission of the gurus to take this nectar.

The mantra for taking the nectar is: **Adram jvalati**- the wetness which is oozing from the svaddhithana and muladhara chakras, that shines and becomes the fire. **jyotir ahamasmi** - I become the light. When you are able to control and discipline your sexual drives you are able to become the light.

jyotir jvalati - when that light burns then it becomes the transcendental light and you are able to say **brahmahamasmi** - that I am the Ultimate paramatman; **yohamasmi** - whatever I am, whether I am in that impermanent state or that transcendental state, yes **brahmahamasami** - yes I am that Ultimate being. **Ahamasmi** - I am that; **brahmahamasmi** - you are repeating the statement again for emphasis. **ahameva** - I am indeed myself - **aham mam** - I am taking me- **juhomi** - inside. The nectar contained in me is also me. That is Brahma. I am also Brahma . I am taking Brahma inside. The identity is realized that everything that you see is you. So saying, you give the nectar to Devi, because you are no different than Devi and you take it inside of you and you put it on the sri chakra. Your identity is all those things.

At this point it is also usual for you to say the purpose for your taking this drink.

Itah purvam - before now, **itah param prana buddhi deha dharma adhikaratah** - because I am living, because I have a body, because I have a duty, because I am entitled to do the puja; **jagrat svapna susupti avastasu** - in my waking state, dreaming state and sleeping state; **manasa vaca karmana** - with my mind, with my speech with my action; **hastabhyam padbhyamudarena** - with my hands, with my feet, with my body; **sisna yonya** - with my penis or yoni; **yat smrtam, yat uktam yat krtam** - whatever I have remembered, whatever I have spoken, whatever I have done; **yat smarami yat vacmi yat karomi** - whatever I will remember, say or do; **tat sarvam brahmarpanam bhavatu svaha** - may it be offered to Lord. So whatever you do is offered to God and whatever is offered to God does not have the ability to bind you anymore. The way to overcome the bondage of your actions is to offer them to God no matter what they are. Not just in our misery but also in our pleasure these things should be offered. Then our action becomes inaction.

Lalita Kramam

This is the 2nd part of the puja. Having prepared the nectar with all the jiva kalas and all the elements of the individual and the cosmos into the nectar we are now going to invoke the Lalita Devi with all her attendants, with all the celestial beings with all the life forces in the world into whatever it is that we are worshipping. Initially she resides in our hearts. We invoke the cosmos that is already in our hearts into whatever it is we worship, for the sake of worship, and at the end of the worship we take it back in to ourselves. That is important here.

The mantra of invocation is : **Hrcakrastam** - the one who is residing in the heart chakra; **antah** - inside; **susumna padmatavi bhedana kusalam** - the susumna is the central channel of the kundalini; **padmatavi** - forest of lotuses;

bhedana - piercing through; **kusalam** - who is very adept." The one who is residing in the heart chakra who is very adept in piercing through the lotus stems which are the muladhara, swaddhithana and all the chakras".
Mohandhakara - illusion and darkness; **paripandhini** - the space surrounding the illusion and darkness; **samvid-** to know intuitively; **agnim-** the fire which knows intuitively how to dispel the darkness of delusion; **siva dipa jyotim** - the light immanating from the lamp called Siva; **cidrupinim** - cid means chaitanya - awareness, the form of awareness; **adi para samvidam** - intuitive knowledge of the Highest; **pranarupinim** - whose nature is life force; **paradevatam** - the transcendental goddess; **dhyatva** - having thought of her like this.

This is what the kalpa sutra says, just this much. Sometimes I add that I would like to invite the entire cosmos to come. Somehow when I think of that Transcendent Being the cosmos does not enter my head. So to appreciate the fullness and grandeur of this being that we are invoking consider the following statements:

Sri cakra gatta sarva avarana devata svarupinim - all the deities that are enclosed or pervading the entirety of the sri chakra; **sarvatobhadramandala gatta** - there is one mandala that is composed of 16 squares by 16 squares or 64 squares. In that all the gods and goddesses in the universe are invoked. That is called sarvatobhadra. This is drawn during Sarada Navratri on top of which we place the coconut and kalasa where we invoke the Devi.

We invoke all the deities; **sarva ayatana devata svarupinim-** all those deities; **chaturayata devata svarupinim** - around Devi reside Ganesha, Surya, Visnu and Siva all these gods and their attendants are to be included; **divya siddha manava augha gurumandala svarupinim** - all the flows of the gurus are to be invoked as well; **samasta desa kala vastugatta jiva chaitanya svarupinim, samasta deva gandharva yaksa kinara apasara sadya siddha manusa stripurusa svarupinim, sri paradevatam ananda bhairavim ananda bhairavena parama sivena saha ravantim ramyantim svatma abhinam parachittim dhyayami trikhanda mudra garbhita kusumanjalau. ??????- needs translation**

Trikhanda mudra garbhita kusumanjalau: you make the trikhanda mudra with your hands which is the yoni mudra with the fingers opened out. Then we invoke all the light beings: Saraswati who is symbolized by holding a white flower in two fingers; Lakshmi who is symbolized by a yellow flower, and Shakti who is symbolized by a red flower. Then you put all different colored flowers in the middle. Then you say the pancadasi mantra and **aim hrim srim,**

hrim srim souh. Remember hrim srim souh is the mantra for the visshuddhi chakra. **Lalitayah** - of Lalita; **amrta** - the nectar; **caitanya murtim** - the awareness which has taken form; **kalpayami namah**- I imagine the immortal awareness which has taken the form of Lalita. Then you hold the breath. Exhale and say **aim hrim srim hasraim** - you put the white flower you are holding on the Devi; **hasrklm**- you leave the red flower; and **hasrsouh** - you leave the yellow flower. Say the following mantra before releasing the rest of the flowers.

Mahapadma vanantasthe - The one who resides in the great cosmic lotus; **karanananda vigrahe** - karana means the cause. It also has a tantric meaning: it represents the visesargya. And for those who use the rajasic form of worship, karana means the wine, or intoxication of the Divine Being. That is the state that She is always in. She is bliss itself which has taken the form of intoxication; **sarva bhuta**- all the living beings; **hite**- one who does good; **matah** - who is of the nature of the mother; **ehyehi** - come, come; **paramesvari** - the one who controls the controller, the Goddess.

Avahita bhava - you are invited here; **samsthapita bhava** - come and sit on top of Siva and be established here; **sannidhapita bhava** - you visualize her in the act of sitting; **sannidhi bhava** - she has entered on top of Siva ; **summukhi bhava** - you are facing me; **avakunthita bhava**; remove the veil of ignorance so I can see your full form; **supritha bhava** - please be pleased; **suprasanna bhava** - be of a medium state between calm and excited; **varada bhava** - grant my wishes.

Devi-the word comes from "divyate prakashate" which means by Her is lighted up this world, The world is enlightened. **Devi sarvajaganmatah yavat pujavasanakam, tavat tvam priti bhavena yantresmin sannidhim kuru** -This is the invocation to Devi." Oh Devi, you who are the one mother of the universe, til the end of the puja, til then will you please with pleasure be present in this yantra" (in the sri chakra, the idol, the suvasini or woman in front of you - or yourself.)

Now ,having invoked all the cosmos and all the beings, we must pacify them and give them something to make them happy. The best thing to pacify them is the nectar we have prepared already. We try to nourish the whole world with the nectar which has all the celestial lights included in it.

Then you add this sentence: **Avahitebyah** - those who are invited; **sarvebhyah** - all of them; **sarvapurjatham** - in view of the entire puja; **idam amrtam** - this nectar; **samarpayami** - I offer this nectar in view of the entire puja to all the beings assembled here.

Even though you are sitting alone doing this puja, you are giving the nectar to the entire cosmos and the beings that are assembled there.

The 64 intimate offerings

A brief explanation of the different traditions in the Sri Vidya must be given here first, the samayachara, dakshinachara, kaulachara and vamachara traditions. We belong to the first three modes of worship.

Samayachara means an internal mode of worship and worship with the fire ritual. We do the homas, we do the internal visualizations, whether the external puja articles are present or not we can visualize them and do the entire puja. The samayachara traditions come to us from the Divya Parampara that is through Balaji-Balatripurasundari who is our guru.

From the Siddha Parampara, from Saraswati I have been given the Medha Dakshinamurthi. So the Dakshinachara sampradaya has been given to us through the Saraswati Order. I am eligible for that and those who have taken diksha (initiation) from me are also eligible for that. Here you worship the Sri Chakra. It is a bahia puja. You are worshipping something outside of you, usually a vigraham (an idol or yantra). However, the suvasini puja is also done. Suvasini is a woman who represents the Shakti, but the puja is done only to her feet.

In the Kaulachara tradition the idol is replaced by a living woman or a man or a couple. You can also think of Her as the union of Siva and Shakti. You can worship Her as a woman, as a man or as both. There is no restriction. When we give Her a bath we not only chant the Durga and Lakshmi suktams, but we also chant the Purusha suktam and the Rudram. The word "she" contains the word "he". So you do not have to worry that you are only worshipping the mother goddess and you are ignoring the father god. You are worshipping both. There is a sanskrit saying that says when ever you worship all the gods you worship Keshava. Ka + isha + va is Keshava. Ka is Brahma, Isha is Siva and their union generates the vam which is the amritam.

bijam. That is the nature of Visnu, the yoni. "Sarvadevam Namaskaram" goes to all the three gods, Brahma, Visnu and Siva.

The Kaulachara traditions also come to us from the Siddha Yoga Parampara. From Balaji I have been given Diksha and from Saraswati I have been given the Dakshinamurti tradition. But the Kaulachara traditions also come to us through the Dattatreya Sampradaya. Dattatreya is the combination of Brahma, Vishnu and Rudra. He has given his instructions to his disciples: Prahlada, his first disciple, and Parasurama his second disciple. Parasurama had codified his

instructions into a Kalpa Sutra. The Parasurama Kalpasutra divides the Sri Vidya Upasana into five parts:

1. The first part is the Ganapati Upasana Viddhi. It starts with the Maha Ganapati mantra **Om Srim Hrim Klim Glaum Gam Ganapataye Varavarada Sarvajananme Vasamanaya Svaha**. How to worship Ganapati at the Muladhara chakra is given.
2. Then the Parasurama Kalpa Sutra goes on to describe the Sri Kramam the Lalita Kramam and Navavarana Pujas which is worshipping Lalita at the Svaddhithana Chakra.
3. Then it goes onto describe the Rajyashyamala Upasana Viddhi. She is called Mantrini. As Rajyashyamala she plays the veena and worshipped at the heart center, the music of life.
4. She is Varahi at the Vishudhi. As Dandini, the one who can manifest, change, multiply she is located at the Ajna Center.
5. In the fifth part Parasurama has given the single letter mantra Souh. That is called Para. So these five mantras, Ganapati, Lalitha, Rajyashyamala, Varahi and Souh (Para) completes the Dattatreya Upasana Pathati codified by Parasurama.

Parasurama has given mala Mantras which are a series of rays emanating from the feet of the Divine Mother which can be recited every day. We are told which mantra is located in which center. Then he talks about how to do the Homas, the Fire Rituals to attain what you want in life. These are the subjects covered in the Parasurama Kalpa Sutra.

We follow these procedures. This sanskrit version is a word-by-word translation of the sanskrit text given by Parasurama. But if you see the Kalpa Sutras you will see it in an encoded form. They never write the mantras in a direct form. Every mantra has to be deciphered before you can understand it. That has been done here. In this deciphering process there is an Umanandanatha who has given a commentary on this. But he has added so many other things as well. And then every other upasaka who has written a commentary has also added on to it. They keep on complicating it.

In the Kaulachara tradition, the notion of self is completely absent. You see everyone as yourself. You invoke the Goddess into your wife, or suvasini or anyone. You become the goddess in the viraja homa and you are worshipping the goddess. There can be no sense of shame in that process. That is why Dattatreya is known as Digambara (naked). Dattatreya Digambara is one of the great mantras of Dattatreya. Shridi Sai Baba, Satya Sai Baba, Paramahansa Yogananda, Ganapati Sacchidananda, all these teachers come from the Dattatreya tradition.

The last achara is called the Vamachara tradition. So far these acharas are based on the worship of the protective, nourishing, healing kind of aspects of the Divine. Then there are the terrible aspects of the Divine which is the laya pradhana. That is the worship in the Vamachara tradition. There you think of God as the terrible aspects. You go to the cremation grounds. There you have vairagya, complete detachment. Your energy goes from the visshudi chakra and goes up. It never comes down. You are always working with the command center. It is difficult to arrive at those centers without passing through the lower centers. Until you have experienced the heart center, to come to the ajna center is very dangerous because you will experience an inordinate amount of fears and you cannot get rid of them. You cannot be given the astra vidyas, the atom bombs. You don't want to put the atom bombs in the hands of crazy people. So the vamachara path is very dangerous without a proper guru. The aghoris are vamachara. Some vamacharas do use their energies for healing. One we know in Benares uses his healing energy to cure the lepers and the untouchables. Normally we like to think of God in the beautiful. But with the vamacharas, they like to think of God in the ugly.

The 64 intimate acts of worship

The 64 intimate offerings are then given. The only mantra given in the offerings is **Aim Hrim Srim**. This must remain. But you can change the sanskrit words explaining the offerings into any language.

First you wash the Devi's feet. Then you remove her ornaments and clothes, because you are going to give her a bath. Here is where the difficulty of the Kaulachara path begins.

All of our three forms of worship are benign. They will harm no one. You can worship an idol. When you give the idol a bath, so many people sit around and watch that. No one feels any sense of shame. But when you put a living person there and give her a bath, or give an oil bath and massage the whole body, then people can take objection to that. Our society is not used to the idea. We have imbued the foreign English culture and taken on their repressed attitudes.

Then you apply perfumed oil all over the body and apply turmeric. Next She goes into the bathroom for Her bath. She sits in a jewelled chair. In the olden days the beauty cremes we used were organic ones - milk, curds, honey ghee, etc. You prepare these for Devi's bath and massage. We also use gram flour and water and massage it all over the body. Each of these ingredients have light rays and colors associated with them. You are also bathing Devi with

these lights. So it is called a Divine Bath. Then you give Her a hot water bath. With the bath you recite vedic mantras.

These pancamritas are used for different parts of the body and for the different chakras. Milk is used for the muladhara chakra; curd (yogurt) is used for the svaddhithana chakra; ghee (butter) is used for the navel chakra, the manipura; honey is used for the anahata chakra; fruit juice is used for the visshudhi or coconut water is offered. You can use coconut water in lieu of any of these offerings. The coconut is the symbol of our head. When you break the head, the juice which comes out is the life force. So your out-of-the-body experience is the coconut water that you are offering to the Devi. The coconut is a very important offering. Also the bananas are offered. They represent phallic form of Siva and therefore offered to Devi (yoni) to eat (i.e., sex).

The Durga Suktam is recited when you worship the svaddhithana chakra, the yoni. This is for obtaining all that you want to achieve through action. They say that if you want to get children, you go to an ant hill and pour milk there because the Snake which gives children lives there. Actually, the snake they refer to is the kundalini; she resides in the yoni.

The Sri Suktam is used to worship at the heart center. You worship the breasts of the Devi. Purusha Suktam also is used for worshipping at the heart center, the nipples. The Rudram is chanted for the worship of the Siva Linga, the clitoris or the phallus.

So far in the puja you have been worshipping the Devi. Now at this point the Devi is doing worship to the male. If you are a female it doesn't matter, because the male and female aspects of each individual are what are being worshipped. Wherever the characteristic of happiness is, there you find Siva. In the tongue there is a lingam; the nipples on the breasts are the lingams; the clitoris is the lingam; the sight coming from the eyes is the lingam; the sound of music that enters the ears is female. All the sensory modes are female. All the active modes are male. The toes of your feet are lingams. To all of these places, these lingams you can use the Rudram and worship there.

The Rudram refers to the purification of the eleven characteristics of the mind. The 5 karmendriyas, the 5 jnanendriyas and the 1 mind are the eleven rudras. They are called rudras because they make you cry. The mind remembers the past things that make you cry. Sometimes the knowledge you receive is helpful, sometimes not helpful. Your actions bring forth reactions from the world and they make you cry. So when your actions are pure, you choose to accept the divine aspects of nature around you and to ignore the other aspects

- then you have truly purified yourself. Purification really means invoking the divine into your life. It is a commitment to beauty, to harmony, to grace, to healing, to nourishment, to empowerment, to protection. It is these things that are concerned with the worship. All of this purification has these connotations to it.

The abhishekam is done both to the person who is receiving the puja and to the one who is doing the puja. It is not a one-way affair. You are experiencing having the puja done to you and doing the puja and both conditions are combined in your imagination.

After you have given the baths, then you wash Devi with the Samanargyam. Then you dry Her with a white towel. Then you don't want a draft to create a chill so you give Her a red shawl to cover her body. You offer Her a red garment just to cover Her breasts. Then you bring Her to the makeup room and seat Her there. You apply different perfumes to Her body in different places. There are eight types. Then you dry Her hair and then you perfume it with dhupam, incense, from behind. You offer all kinds of flowers. You then take Her to the room where you offer Her different kinds of jewelry. Her hair; the kumkum you apply to the hair part; Her third eye is normally closed so you put a jewel on top of it to cover it. She never opens Her third eye because when She does, the whole world gets destroyed; You apply kohl to the eyes. If you look at the Bharata Natyam dancers you will find that the ornaments that She wears all over Her body are exactly those described here in the puja. Also the various symbols that you see in meditation corespond to what you see here. There are twelve of these symbols that flash in your mind's eye. All this jewelry you adorn Her with.

Then you offer Her red jewelled sandals, which are kept on the top of your head. Her feet are resting on your head all the time. Then offering no.49 says, **Svasamana vesabhih** - having similarly adorned; **avarana devata** - the deities of the enclosures of the sri chakra; **abhissaha mahacakradhi rohanam** - you make Her to climb up to the bindusthanam of the Sri Chakra and sit there. Then offering no.50 says **Kamesvara ankaparyanka upavesanam** - on Lord Parameshwara's, Lord Siva's , thigh you make her sit. If you are a male and are doing puja to a woman or to a girl, it is at this point that you ask them to come and sit on your left thigh. If you are both female it doesn't matter. The polarity need not be there. You are both Siva and Shakti.

Then you as Siva and the Devi are given the amritam (viseshargyam) and the water (samanargyam). You give Devi pan and tumbulam as a mouth freshener.

It is then that Devi gives a little smile and it is for this smile that you have been waiting all this time. Then you offer the light offering of mangala arati.

Then you offer Her the umbrella which is a royal insignia. Then on either side Lakshmi and Saraswati are fanning Her with yaks tail fans. Your mind is offered as a mirror in which to see Her as yourself reflected. A palm leaf fan is offered. Then again you offer sandal paste, flowers, incense, light and a food offering. These offerings coorespond to the different chakras as well. Sandal is offered to the muladhara chakra; flowers are offered to the ajna chakra; they represent the "indriya nigraham", the control of the five senses; incense is offered at the heart center; light is offered at the navel center; naivedyam is offered at the Svaddhithana chakra because they say that Kali the Mother Goddess likes to have "nada mamsam" as naivedyam. If you understand this properly, the human flesh that is offered to Her is the male lingam. It is the pleasurable naivedyam that is offered to her. It is the intercourse that is offered to her as naivedyam.

In Devi upasana **madya, matsya, mamsa, mudra, maithuna** - these are the five ingredients that are Her naivedyam.

Madya means liquor or intoxication. Like you are constantly taking liquor, when you think of the Mother Goddess you are in a state of ecstasy. The word ecstasy means standing out of your body, you are having an out- of- the -body experience. There is the feeling of lightness, like you are floating on a cloud that you get when you are drunk. The Tantra Sastra states " Drink , drink and drink again until you fall on the ground. Then you get up and drink again. Then you obtain moksha or liberation." What it means is as the kundalini chakra rises from the muladhara chakra, you are having an out- of -the -body experience. But that does not stay for long. You again have to assume your body consciousness. Then you have to drink again to reach that state again. You have to move the energy up the chakras as it tries to come down. This is the music you play inside yourself and you try to maintain that state. That is the way to liberation. This statement is a misleading statement. Tantrics have a way of writing things that is called "Sandhya Bhasha", in coded language. Those who do not have access to a proper guru will follow down the wrong path and get degraded.

So madya is the constant energizing the the chakras one by one from the lower to the higher.

Matsya - like a fish that moves in the ocean in any direction of its choice, so in the bliss of God you are moving wherever the flow takes you, flowing with your body, mind, intellect knowing all the time that what you are doing is

divine. That is matsya bhava. Some people interpret it to mean that you offer fish to the Devi.

Mamsa - is the knowledge. It comes from the statement "Yo mam ati sa mam atni", meaning what you eat is going to eat you tomorrow. I am eating food. I am going to die. When I die I become food for the worms and the plants. Food which is eating itself is that knowledge called mamsa. It is also human flesh, the lingam offered into the yoni of the Devi.

Mudras - are the hand gestures. **Dram drim klim blum**, etc.

Maithuna is the intercourse. Intercourse is not limited to a certain time when the male and the female are together. It is in a broader context. We are always in intercourse. You are having continuous intercourse with the entire world. Your seeing is union; your hearing is union; your every action becomes union. So whether the actual maithuna happens or not it is not really relevant. But she accepts the union as naivedyam to her.

the Five Offerings for Devi

The Five Offerings to Devi (The Panca Upacara Puja)

If you look at the Five Offerings for Devi you will see "**Lam Lalitayai satsangam gandham kalpayami namah**". Lam is the bija associated with the muladhara chakra. And there is offered **satsangam** - association with the truth, association with the light, harmony, grace. These positive aspects are the gandham. You offer her the perfumed scents. The muladhara is concerned with security. Your security has to be purified so that it can expand to security for the entire planet. Wherever you find a flow, admiration of nature's beauty, a dance, a song, some music, discussions on truth, that is satsangam.

The next offering is **Ham akashatmikayai indriya nigraham puspam kalpayami**. **Puspam** means flowers. There are eight kinds of flowers offered to Devi, like a mala around her neck.

Then incense is offered. **Punya papa visarjanam dhupam kalpayami** - the elimination of kama krodha lobha moha mada matsarya (lust, anger, delusion, pride, jealousy and all negative traits) The smoke that comes out from the incense symbolizes all these things coming out of the heart center.

You offer dipam - light. **Chit kala darsanam dipam kalpayami**. When you close your eyes in meditation, the lights that you see are the lights that you are giving as the offering to Devi.

You offer food, naivedyam - **vasudhadi sivasanam siva sakti samarasyam naivedyam kalpayami** - The nectar that is offered is the nectar from the union of Siva and Shakti. The samarasya is the state of equality, out of which our identity is obtained. Here both yoga and bhoga aspects are being combined. Yoga is where the control of the seed is practiced. In the entire puja - the man and woman are there, Siva and Shakti are there and it is in the context of ritual and it is very controlled environment. There is no loss of control at any point. There is an elevation of expression of your love to the other person. It goes more into adoration than into physical union. There can be union, but even there the purpose is not the extraction of the seed. The purpose is to control the seed and to transform it into the cosmic energy.

There is an oscillation of energy between Siva and Shakti. They say that unless 32 minutes of union is there, this energy transformation cannot take place. But in a normal human interaction, hardly 5 or 10 minutes is all that you have. That is why for the Maithuna Rite the couple has to practice different asanas, mudras and bandhas. Gaining control over your senses is what is offered. This is the Maithuna Ritual.

In the Sri Kramam you learn to take the energy up to the Sahasrara chakra into a cosmic state. In the Lalita Kramam you move back into the duality of puja and ritual. But actually both the Bhoga (physical enjoyment and worldly pleasures) and the Yoga (union with the Supreme) are there all the time. The reality is there, one end of which is Bhoga and the other end which is Yoga. You take all this trouble to go up to the Sahasrara chakra and what you find is that the Bhoga is going on at the same time. They are all short-circuited here. The switches for the energy in the body are located all over the body, but they are controlled by the brain. And the entire brain is the Sahasrara chakra. So you are always in the Sahasrara chakra, no matter if you are in Muladhara or at the top of the head. So Bhoga and Yoga are united. They are never separated.

In the Tantra Sastra there is no rejection of your family life, being in the samsara and also learning to be above that. You are supposed to enjoy yourself but at the same time learn to be a witness to yourself, to be a little detached. Like Mr Rao #1 watching Mr. Rao #2 doing the puja to Mr. Rao #3.

The ten hand gestures - the Dasa Mudras

It is at this point that you show the ten hand mudras. Each of these gestures is associated with one of the chakras in the Sri Chakra. There are nine mudras:

dram (shubda - Can I talk to you?), **drim** (sparsha- Can I touch you?)
klim(rupa- Can I see you nude?), **blum** (rasa- Can I kiss you?), **sah**(gandha-
 Can I apply perfumes to your body?) - these are the five sensory modes of
 perception, plus **krom**(ankusham- Stop me where you wish to.),
hasakhaphrem (Let's forget that we are separate individuals and fly together
 in space out-of-the-body.) , **hsaum** (May I place my seed in you? The seed is
 the seed of knowledge.), and **aim** (represents the yoni). In the Lalita
 Sahasranama it says she is to be worshipped by ten mudras "Dasamudra
 samaradhya".

The **krom** (ankusham) is saying, "If I am overstepping the boundaries laid
 down by you, please stop me. In Tantra the woman is the teacher. She is the
 guru, the leader of the whole flow. She has to decide where to draw that line
 and the sadhaka should never transgress that line. If she says, you worship
 my feet, then he has no right to worship any other part of her body. That is the
 golden rule. If you violate the entity you are worshipping, then it is no longer
 worship. That is the beauty of the sastra here.

Hasakhaphrem is where you cross your arms and make the yoni mudra.
 Crossing your arms , exchanging the right and left means if you are Siva you
 are becoming shakti, and if you are Shakti you are becoming Siva. Your
 awareness extends into her and hers into you. You become her and she
 becomes you. You are both Siva and Shakti. Imagine that there is a tube
 between you and you are shuttling back and forth between Siva and Shakti.
 That is the experience of the Siva-Shakti samarasya state. Your lingam is
 projecting into her - and her lingam is projecting into you. It is a two-way
 union. This is called the Samarasya Swarupam. This projection of alternating
 energy of bliss which is going back and forth. It comes up to the navel center,
 then it comes up to the heart to heart center, then to the neck to neck center,
 then to the eyebrow centers and then the two merge into one. Instead of being
 an oscillation it becomes a closed circle. This is where the Bhoga becomes
 Yoga. In the Yoga the Bhoga is still experienced.

By showing these mudras you are asking her where to draw the limits.
 Hasakhaphrem is saying, "Let's forget that we are two entities. Let's get out of
 our body consciousness and move freely in space".

When you make the yoni mudra you have three sets of lingas and yonis. The
 four- petal lotus created by the long fingers forming a triangle with the four
 fingers projecting into them is the main yoni and lingams. It represents the
 muladhara and swaddhithana chakras, the srusti aspects of creation. One set
 of yoni -lingas represents the manipura/anahata chakra where Lakshmi and

Visnu reside, the stiti aspect. One set of yoni-lingas represents the visshudi/ajna chakras which are the laya aspects. And beyond that is the Sahasrara which merges with the cosmos and has no form. So all seven chakras are found in the Yoni mudra. That is why it is really called the Sarva Yoni Mudra.

You show all these mudras and then if she agrees and decides to be your guru, she shows the **trikanda mudra**, which is the tenth mudra. It is made like the yoni mudra with the little fingers extended outwards.

Padukam pujayami tarpayami namah (I worship and offer water libations to your Feet)

From this point onwards at the end of each mantra you say **sri padukam pujayami tarpayami namah**. If you look at the two feet standing together, you will see that they also form a yoni. When you worship the feet you worship them as you do the yoni. We receive the energy from the feet of our guru, our shakti.

When you are very young, before the age of puberty, you can still have an orgasm. That orgasm is not at the genitals but it is shown as a jerk in the big toe. The shakti flows from the left foot's big toe. We receive the energy from the underside of the big toe. Even before puberty at the age of five onwards children feel this orgasmic sensation.

The Angadevatas

You offer the anga nyasam to the different parts of Devi's body and your body. You can actually touch those portions or she can do them with you. This is the meaning of seeing the four hands of the pictures and murtis of the Deities. Two hands belong to you and two hands belong to her. You are not separate, you are one. The order of touching the points around the Sri Chakra is the same as you have done for the samanargyam.

Nitya Devatas Puja

In the Sri Cakra Puja we also worship the Nitya Devatas around the central triangle, along with all the sanskrit vowels. The word Nitya in Sanskrit means a unit of time. The nityas are the different aspects of space, the different phases of the moon, the tithis. The word time is Kala. A part of time is kalĀ ĒĀ the nityas, the digits of the moon. They are visualized being around the Devi's neck. You start with amavasya, the new moon and go to pournami, the full moon. You move around the central triangle in an anti-clockwise direction. But if you do the worship to the Devi, you move around her neck in a clockwise direction. In the Sri Cakra Puja the worship is usually confined to the

recitation of the mula mantra of the nitya devata and sometimes a short puja to each of them.

The mula mantras are all channels of energy and not very translatable. With each mantra you first recite one vowel. These are to help you to memorize the whole thing to be able to do it internally. You tend to forget where you are. The letters provide continuity to the next mantra. You remember the beginning and the last vowel and they link to the next one. They are also pointers to where your awareness is to be located around the visshudhi chakra.

The nitya devatas are also identified with the fifteen syllabled mantra, the Pancadasi. Each syllable of the Pancadasi mantra is recited on its associated day or nitya. The syllables of the mantra refer to the eternal, formless aspects of the cosmos (Siva) or the material universe and its maya (Sakti). It is considered appropriate to do the worship of the Devi on the days associated with the Sakti and not on days associated with Siva.

The Tithis or Nityas

1st day	Ka	associated with Siva	not good for puja
2nd day	E	" Sakti	good
3rd day	I	" sakti	good
4th day	La	" sakti	good
5th day	Hrim	" with Siva & Sakti	excellent for puja
6th day	Ha	" with Siva	not good
7th day	Sa	" sakti	good
8th day	Ka	" Siva	not good
9th day	Ha	" Siva	not good
10th day	La	" Sakti	good
11th day	Hrim	" with Siva & Sakti	excellent ("ekadasi")
12th day	Sa	"Sakti	good
13th day	Ka	" Siva	not good
14th day	La	"Sakti	good
15th day	Hrim	"with Siva and Sakti	excellent (Purnima - full moon day)

The same thing relates to the waning of the moon until you reach New Moon or Amavasya which is considered very good for puja.

In addition to this association of the Nityas to the Pancadasi mantra, in a tantric puja, each of the Nitya Devatas is associated to a point on the body of the Devi where you are to worship her every day in order to excite her and bring about orgasm. The references to this form of worship is given in the Kama Sutras and in _____??

The Guru Mandala Puja

The divyaugha guru (our heavenly gurus, the Divine Flow) comes from Balatripurasundari, (or Lord Venkateshwara, Balaji - they are the same), and Sanat Kumara. Balatripurasundari is depicted as a young girl, from around three years old up to nine years old. Sanat Kumara was a famous sage who was an ascetic. The mantra of Balatripurasundari can be said in three ways: **Aim Klim Souh** - Balaji is three years old; **Aim Klim Souh, Souh, Klim Aim** - she is six years old; and **Aim Klim Souh, Souh, Klim Aim, Aim Klim Souh** - she is nine years old. She is my guru. It was She who demanded that the Sri Meru temple be built and got it done.

The next guru worshipped is the Siddhaugha guru, Dattatreya. My guru comes from the Dattatreya Avadhuta tradition, Sri Avadhuta Svaprakashananda of Anakapalli. He follows the Dattatreya tradition. I get what tradition he has got. Dattatreya is Siddhaugha. He is supposed to be living today. He feet are in the Vindhya mountains at Ginnath. If you go there it is possible that you may have his darshan. You have got to climb about 10,000 steps. All that you find there is one little block with two feet there which are worshipped every day.

The Manaugha guru, the human form is Svaprakashananda tirtha paramahansa avadhuta. And my name is also included in there, I don't know for what reason.

The Caturyatana Puja - Worship of the Four corners of the Sri Chakra

Next we worship the four corners of the Sri Chakra. In the SW corner Lord Ganapati is worshipped; In the NW corner, Surya is worshipped; in the NE corner Vishnu is worshipped; and in the SE corner, Siva is worshipped. Shakti is in the center. Remember that these are different expressions of the same entity. We could have any one of them in the center. Then the other aspects of God would take a different format around them. But we follow the Shakteya tradition, so Devi is in the center.

The Ganesha Mantra is **Om Srim hrim klim glaum gam ganapataye varavarada sarajanam me vasamanaya svaha**. There is something else added, but it is not in the Kalpa Sutra. The added mantra is **srim hrim klim glaum gam namo bhagavati maha laksmi vara varade srim vibhutyai svaha. Sri sri patyadi siddha laksmi sametha sri vallalabha sri mahaganapataye namah**. The yantra for Ganapati is there and you worship Ganapati at the Muladhara chakra. Starting with "sri patyadi "until "siddha laksmi "there is a group of deities arranged in the mandala like the Sri Chakra mandala that we have here.

For each aspect of God there is a coresponding mandala associated with it. Sri Vallabha - he is dear to the Goddess Sri.

In this manner you worship all the deities; Ganapati, Surya, Vishnu, Siva and Lalita. The worship can be as long or as abbreviated as you like.

The Navavarana Puja

The most important thing that you have to remember here is the sequence in which these deities are located. When you do the circumambulation to the Sri Chakra you have to visit each of these deities in this order. This makes it a pretty complicated affair and you have to keep your wits about you.

The Khadga Mala Stotra defines the sequence and you have to remember which Goddess is where. You have to be so familiar with the process that you can close your eyes and visualize the form of the goddess in your mind. It is a very powerful meditative technique for visualizing the different forms of the Goddesses. Once you are familiar with the name and are able to associate with the form of the Goddess, it is then that the puja is complete. They should be as if they were living right in front of you, waving their various weapons around.

The First Avarana

In the first avarana, we move from the outside enclosure to the inside. We begin our journey to enlightenment. You worship the Devi's Feet.

The **first enclosure** begins with **the Ten Attainments (Siddhis)**. You attain one siddhi by applying each of the mudras to each of the passions.

1. The first siddhi to be attained is **anima siddhi** -??? 2. **Laghima/garima siddhi** are considered one siddhi - lightness/heaviness 3. **mahima siddhi**-greatness; 4. **isitva siddhi**- control over yourself; 5. **vasitva siddhi**- bringing others under your control; 6. **prakamya siddhi** - being able to desire large things; 7. **bhukti siddhi** - enjoyment; 8. **iccha siddhi** - desire; 9. **prapti siddhi** - attainment of desire; 10. **sarvakama siddhi** - fulfillment of all desires.

In the **second square enclosure** we have got **the Eight passions**. They are the potential distractions to our sadhana. The passions are located on the left-hand side the the entrances. They are **Brahmi, Mahesvari, Koumari, Varahi, Mahendri, Camunda, Mahalaksmi**. Brahmi is lust; Mahesvari is anger; Koumari is possessiveness; Vaisnavi is Delusion; Varahi is pride; Mahendri is

jealousy; Camunda is virtue. She lives in the cremation grounds. She brings vairagya, detachment which is supposed to be auspicious; and Mahalaksmi is sin. She is the giver of Gold. When you think of Her ,you think of all the mundane things that distract you too much and keep you attached.

The third enclosure - the Mudra Shaktis:

In the third enclosure we have the Mudra Shaktis. They represent the procedures to control the passions above and obtain the powers mentioned in the first enclosure.

Ksobini means intercourse. **Sarva Samksobini** means having intercourse with everyone and everything, or agitating everything; **Sarva Vidravini** - making things flow, liquifying all; **Sarvakarsini** - attracting all; **Sarva Vasankari** - keeping things under your control; **Sarva Unmadini** - making all crazy; **Sarva Mahankuse** - tricking all and goading into action; **Sarva Khecari** - able to move in all space; **Sarva Bija** - all knowledge; **Sarva Yoni** - the source, the womb of all; **Sarva Trikanda** - all forms and states of awareness, being the knower, the knowing and the known. The Sarva adjective makes these powers have a potency when applied to the Shaktis of passion. They enable you to get over the passions, and they create the ten Siddhis, or attainments.

Then, at the end of each Avarana there is a paragraph which starts with the mantra for that avarana. These mantras are listed at the beginning of the puja also. The first avarana mantra is **Am Am Souh**.

The paragraph translated for the 1st Avarana follows. It will be the same for all the Avaranas except for the name of the yogini (**Prakata Yogini**) and the chakra (**Trailokya Mohana Chakre**) and the controller of the chakra (**Tripura Cakresvari**).

"These explicit yoginis, whose nature is expressly visible, not suppressed; whose chakra rules and deludes all the three worlds of waking, sleeping, dreaming ; along with their mudras, hand gestures; along with their attainments; along with their weapons; along with their powers; along with their vehicles; along with their retenues of attendents; by all the intimate services; well-worshipped; well-satisfied; very happy or pleased; may all these gods be so.

Again **Am Am Souh** comes. **Tripura Cakresvari** is the name of the controller of this chakra. In the Khadgamala Stotra all the names of Tripura come together at the end. Here in the Navavarana Puja each of Her names comes at

this place at the end of the avarana. So in the 2nd avarana her name is **Tripuresi**; in the 3rd it is **Tripurasundari**, etc.

Then you say **Sri padukam pujayami tarpayami namah** - To your lotus feet I offer puja and tarpanam (water offering). I also offer gandham - sandal, puspam - flowers, dhupam - incense, dipam - lights, and naivedyam - food offerings.

You show the first hand mudra of **Sarvasamksobini - Dram**. After each avarana you show one of the ten hand mudras. They go in order from Dram to Yoni mudras.

The 2nd Avarana

These are the **Sixteen Attracting Powers** which are also associated with the **Nitya Devis**, the 16 Digits or Phases of the Moon. You worship the Devi's **hips and girdle**.

The names of the Devis given are:

kamakarsini - the attraction of lust; **buddhyakarsini** - of discrimination; **ahamkarakarsini** - of ego; **sabdhakarsini** - of sound (music); **sparsakarsini** - of touch (eros); **rupakarsini** - of form (beauty); **rasakarsini** - of taste (sweetness); **gandhakarsini** - or odor (perfume); **cittakarsini** - of mind; **dhairyakarsini** - of valor; **smritakarsini** - of memory; **namakarsini** - of name; **bijakarsini** - of the seed, semen; **atmakarsini** - of the self, the soul; **amrtakarsini** - of immortality; **sarirakarsini** - of morality.

The mantra for the 2nd avarana is **Aim Klim Souh**. The yogini is **Gupta yoginyah** - the secret yogini. The chakra is **Sarvasapari puraka cakre** - the wheel which fulfills all directions and all desires. The Controller of this chakra is **Tripuresi** - the controller of the waking, dreaming and sleeping states. You offer the **Sarva Vidravini - Drim** mudra.

3rd Avarana - The Eight Erotic Sentiments

You worship the Devi at the **Swaddhithana** Chakra. The names of the Devis given are:

ananga kusuma devi - the flowering devi; **ananga mekhala devi** - the girdling ; **ananga madana devi** - love; **ananga madanatura devi** - lust; **ananga rekha devi** - outlining; **ananga vegini devi** - the desire for sex; **ananga ankusa devi** - insistence on sex; **ananga malini devi** - orgy.

The mantra is **Hrim Klim Souh**. The yogini is **Guptatara Yoginyah** - the esoteric yogini; the chakra is **Sarva Samksobhana Cakre** - the chakra which agitates everyone; the Controller of the chakra is **Tripurasundari**- the Beautiful one who lives in all three states of consciousness. You offer the mudra **Sarvakarsini- Klim**.

4th Avarana - The Fourteen Worlds.

You worship the Devi at the Muladhara Chakra.

The names of the Fourteen worlds that follow are not listed in the puja, but represented by the avarana. Seven are above our world; seven below us. Below: 1. Atala 2. Sutala 3. Vitala 4. Talatala 5. Rasatala 6. Patala 7. Himatala Above: 1. Bhuh 2. Bhuvaha 3. Suvaha 4. Mahaha 5. Janaha 6. Tapaha 7. Satyam.

The names of the 4th avarana are: 1. **Sarva samksobhini** - agitating all; 2. **Sarva Vidravini** - liquifying all; 3. **Sarva Akarsini** - attracting all; 4. **Sarva ahladini** - pleasing all; 5. **Sarva Sammohini** - deluding all; 6. **Sarva Stambhini** - obstructing all; 7. **Sarva Jrbhini** - expanding all; 8. **Sarva Vasamkari** - controlling all; 9. **Sarva Ranjani** - enjoying all; 10. **Sarva Unmadini** - maddening all; 11. **Sarva Artha Sadhini** - all prosperous; 12. **Sarva Sampatti Purani** - all fulfilling riches; 13. **Sarva Mantra Mayyi** - all mantras; 14. **Sarva Dvandva Ksayamkari** - eliminating all dualities.

The mantra is **Haim Hklim Hsouh**. She is **Sampradaya yoginyah** - the traditional yogini. The cakra is **Sarva Soubhagya Dayaka Cakre** - the chakra of all kinds of union. The Controller is **Tripura Vasini** - the one who lives in all three states of consciousness. You offer **Sarva Vasamkari mudra -Blum**.

5th Avarana - The Pancabhutas.?????

The outer ten triangles of the Sri Chakra. You worship the Devi at the Manipura Chakra.

The names are: 1. **Sarva siddhi prada** - giver of all achievements; 2. **Sarva sampat prada** - giver of all wealth; 3. **Sarva priyamkari** - give of all that one likes to have; 4. **Sarva mangala karini** - bringer of all auspiciousness; 5. **Sarva kamaprada** - fulfiller of all desires; 6. **Sarva dukha vimocini** - eliminator of all miseries; 7. **Sarva mrtyu prasamani** - eliminator of all accidental deaths; 8. **Sarva vighna nivarini** - eliminator of all obstacles; 9. **Sarva anga sundari** - beautiful in all parts of Her body; 10. **Sarva soubhagya dayini** - provider of all unions.

The mantra is **Hsaim Hsklim Hsauh**. She is **Kulottirna Yoginyah** - the yogini who goes beyond all classifications. The chakra is **Sarvartha sadhaka cakre** - the wheel that propels you onto the right path, gives you all wealth, fulfills all desires and makes liberation possible. The Controller is **Tripurasri cakresvari** - the one who is the riches of the three states. You offer **Sarvonmadini mudra - Saha**.

6th Avarana????

The inner 10 triangles of the Sri Chakra. You worship the Devi at the Anahata Chakra

The names are 1. **Sarva Jna** - omniscient; 2. **Sarva Sakti** - omnipotent; 3. **Sarva Aisvarya Prada** - omniexpressive; 4. **Sarva Jnanamayi** - providing the bliss of omniscience; 5. **Sarva Vyadhi Vinasini** - eliminating all maladies; 6. **Sarva Adhara Svarupa** - the support of all; 7. **Sarva Papahara** - eliminator of sin; 8. **Sarva Ananda Mayi** - all happiness; 9. **Sarva Raksa Svarupini** - all protecting; 10. **Sarvepsita Phala Prada** - the provider of all fruits

The mantra is **Hrim Klim Blem**. the yogini is **Nigarbha Yoginyah** - the yogini protecting the child in the womb. The chakra is **Sarva Raksakara Cakre** - the wheel of all protection. The Controller of the chakra is **Tripura Malini** - the sequences of these states experienced by all people. You offer **Sarva Mahankusa mudra - Krom**.

7th Avarana - the Eight Forms of Saraswati

You worship the Devi at the Visshudhi chakra.

The eight forms of Saraswati are the eight groups of Sanskrit letters describing the explosion of the cosmos from the point (bindu).

1. am am im im um um arum arum alum alum em aim om oum ah aham arblum - **Vasini** Vagdevatayai namah - Control
2. kam kham gam gham jnam klahrim - **Kamesvari** vagdevatayai namah - Expressive.
3. cam cham jam jham inam jnblim - **Modini** vagdevatayai namah - Pleasure.
4. tam tham dam dham nam ylum - **Vimala** vagdevatayai namah - Purity.
5. tam tham dam dham nam jnrim - **Aruna** vagdevatayai namah - Passion.
6. pam pham bam bham mam hslvyum - **Jayini** vagdevatayai namah - Victory.
7. yam ram lam vam jhmryum - **Sarvesvari** vagdevatayai namah - Controlling

all 8. sam sam sam ham lam ksam ksmrim - **Kaulini** vagdevatayai namah - Enjoying all.

The mantra for the 7th avarana is **Hrim Srim Souh**. The yogini is **Rahasya yoginyah** - the secret yogini. The chakra is **Sarva Rogahara cakre** - the wheel which eliminates disease. The Controller of the chakra is **Tripura Siddha Chakresvari** - the achievements possible in all these three states. You offer the **Sarva Khecari mudra - Hsakaphrem**.

The Eighth Avarana -the Weapons of the Divine Mother and the Goddesses of the Inner Triangle.

You worship the Devi's arms and hands and then her third eye, the Ajna Chakra.

1. Dram Drim Klim Blum Sah, sarva jrbhanebhyo banebhyo namah, sri **Banasakti** - the five flowery arrows of Manmatha call the five senses; sound (music), touch (eros), form (beauty), taste (sweetness), smell (fragrance).
2. Dham tham sarvasammohanaya dhanushe namah, sri **Dhanusakti** - the sugar cane bow representing the mind which likes sweet things in life.
3. Am hrim sarva vashikaranaya pasaya namah, sri **Pasusakti** - the attractive powers of love.
4. Krom krom sarva stambhanaya ankushaya namah - **Ankusasakti** - the repulsive power to control evil.
5. ka e i la hrim vama rajoguna iccha sakti **Kamesvaryai** namah, sri iccha sakti - desire, the thrust of God, desiring to see himself in many forms.
6. Ha sa ka la hrim jyesta sattva guna jnana sakti **Vajresvaryai** namah, sri jnana sakti -knowledge - the ability to obtain the cosmos in a seed form.
7. Sa ka la hrim raudri tamoguna kriyasakti **Bhagamalinyai** namah, sri kriya sakti - action - the ability to express the cosmos out of the seed.
8. Ka e i la hrim, Ha sa ka ha la hrim, Sa ka la hrim - iccha jnana kriya sakti Mahadevi - all of the above.

The mantra is **Hsraim Hsrklm Hrsrsouh**. The yogini is **Atirahasya yoginyah** - the most secret yogini. The chakra is **Sarva Siddi Prada cakre** - the wheel of realizations. The Controller of the chakra is **Tripuramba cakresvari** - the experience of the cosmos in Her three states unifying all the experiences of all life. You offer the **Sarva Bija mudra - Hsaum**.

The 9th Avarana - Sri Lalita Devi united with Sadasiva in the Bindu. You worship the Devi at the Sahasrara Chakra.

We worship Sri Sri Lalitambika Sri Sahasraksi Sri Rajarajesvari, whose mantra is **Ka e i la hrim, Ha sa ka ha la hrim, Sa ka la hrim**. She is **Ati Rahasya** yogini - the most transcendental secret yogini. The 9th chakra is **Sarvananda Maya** cakre - the wheel of bliss. The Controller is **Sri Maha Cakresvari** - the Great Cosmic Controller. We worship Her with the **Sarva Yoni** mudra - **Aim**.

The Panca Upacara Puja

After the Navavarana Puja is finished the Lalita Sahasranama is to be recited and then we offer the Panca Upacaras (the Five Offerings) to Devi.

1. The first offering is gandham - sandalwood paste. The sanskrit is "**Lalitayai satsangam gandham kalpayami namah**." Satsangam means association with the truth. What you are saying is Let the sweet perfume smell of our association with the truth be as sandalwood offered in my mind to your lotus feet.

2. The second offering is of flowers. What are the flowers that are offered? **Lalitayai indriya nigraham puspam kalpayami namah**. Indriya nigraham means control of the five senses. They are the flowers that we offer.

3. The third offering is dhupam, incense. **Lalitayai kama krodha lobha moha mada matsarya punya papa visarjanam dhupam kalpayami namah**. The incense is leaving the passions for lust, greed, etc. and the notions of punya - virtue and papa - sin behind, letting them be burnt up as the incense stick is burnt up.

4. The next offering is dipam - the light. What is the light we are offering? **Lalitayai chit kala darsanam dipam kalpayami namah**. Chit means awareness kala is the lights in the awareness in the mind's eye; when you close your eyes and you are seeing the lights within, it is those lights which you offer to the Devi.

5. Naivedyam is food. **Lalitayai vasudhadi sivavasanam siva sakti samarasyam naivedyam kalpayami namah**. To Lalita, vasudhadi - starting from the earth, sivavasanam - in all the elements, in all the chakras, Siva is the seer and Shakti is the known, the modified and unmodified awarenesses, their union (samarasyam) is to be offered as a food offering. The union between the seer and the seen is the food offering.

6. Karpura - camphor . **Lalitayai manolaya svarupa ananda karpura nirajanam kalpayami namah**. Manolaya is the elimination of the mind; that is

the state of bliss. Like the camphor that burns and eliminates itself, so we offer the elimination of all thoughts from the mind to the Devi.

7. Tambulam - pan. **Lalitayai upanisad vakya surabhilam tambulam**

kalpayami namah. The upanisads are the parts of the Vedas that deal with knowledge. Vak means the sentences. Surabhilam is perfumed. The perfumed speech at the end of the Vedas relating to knowledge, that is offered as the mouth freshening pan to Devi.

8. The last offering is offering ourselves to Devi - **Sivoham Sivaham.** I am Siva. You are Siva.

Kama Kala Dhyanam

We meditate on the face of Devi as Saraswati, Her breasts as Goddess Laksmi, and Her genitals as Goddess Durga, Kali or Lalita. In this meditation, you visualize yourself as Devi, and Devi in everything. All that you see is yourself. Take some time to abide in this open oneness with Devi.

Bali Danam

In this last part of the puja, you give a food offering to the Ksetrapalaka - the Deities that protect the field, the location where the puja is being held. You are also giving to the evil-mongering spirits or forces that exist all around us so that they do not trouble the devotees who are doing the puja.

You draw the diagram on the floor in front of the Devi using the samanargyam water - the triangle surrounded by the circle and a square. While drawing you recite "**Aim vyapaka mandalaya namah**". On top of the diagram you place a small plate or vessel, preferably of copper. You put a sampling of each of the food offerings given to the Devi on the plate, and pour water on top of it. Then you say the following mantra:

Om hrim sarva vighna kridbhyah sarvabhutebhyo hum svaha. Sarva vighna kridbhya - all those who are creating obstacles; sarvabhutebhyo - all the elements which are creating the trouble; hum svaha - I say hum and offer them to the fire. The word Hum has a special meaning. It is called a kurcha bija. When you hold your breath and push it down as if you were going to eliminate your bowels, then you feel after a little while the rush of blood coming up to the face. The face will flush with the blood. That is the hum. When you say Hum Phat svaha, and do it long enough, the phat is the sound of explosion when the blood rushes to your head and you lose your body, you pass out. You are dead. This is the way the yogis die. They just hold their breath, push it down and then the blood rushes up. The head is fully energized in a superconscious state and it blows up like a coconut and the waters flow

out to Siva. This is the secret of the Hum Phat Swaha mantra. Swaha is what you offer to the fire. Phat is the explosive sound. When you offer the body to the fire, you are dead. So in a sense, Phat and Swaha are the same thing. When you say one, you don't have to say the other.

Then you clap three times - for those relating to the body, those relating to the elements and those relating to the astral entities. Adiatmika, adibhutika and adidaivika are the three disturbing elements you try to eliminate.

To Finish the Puja

To offer anything to God, a puja, a karma, how do we offer? We offer with the seed and water. Akshatas, the rice grains represent the seed. These, along with water you pour over the Meru Sri Chakra. **Etat pujaphalam** - The fruit of this puja; **sarvam sri paradevatarpanam astu** - along with water may it be offered to the transcendental Goddess; **paramesvaraparnam astu** - to the father God, Siva; **Guru devatarpanam astu** - to the Guru who is the living God, we offer; **svatmarpanam astu** - I offer to myself.

At the end of the puja you pick up the vessel containing the viseshargyam, put it on top of your head and then show it three times to Devi. After this you distribute the nectar to the devotees. Do not disturb it during the puja.

Parasurama kalpa sutra

The Kalpa Sutra is a digest of Sri Vidya, a system of Divine Mother's worship compiled by Parasurama from several systems which prevailed in his day. This is one of the many forms of Sri Vidya now in vogue. It is the shortest and best arranged one of them all.

A passage from Tripurarahasya Upanishat quotes.

In the Upasana Kanda of the Veda, the Upasana or the contemplative worship is treated in all its details. These details were compiled by Siva in six classes of works known as Agama, Rahasya, Samhita, Yamala, Arnava and Tantra, each class being devoted to a distinct Devata or form of the Supreme.

Bhargava Rama, son of Jamadagni, saw them too vast and asked his revered master, Blessed Dattatreya who combined the Trinity of Brahma, Vishnu and Siva in Himself, to abridge the system. Accordingly, seeing that the Upasana of Tripura was the highest of all forms of worship and that its effect included the effects of all other forms of worship, composed Datta-Samhita comprising eighteen thousand verses, in which the worship of Tripura was laid down in all its details in a succinct form.

From him Bhargava Rama learnt the Samhita. But, finding that it was still too vast in extent and that its meaning was still too deep for the average devotee to understand, Rama abridged the system still further and presented it in an intelligible form. This abridgment contained six thousand sutras in fifty Khandas or sections.

Rama's pupil, again, Sumedha of the Harita family who studied this sutra from his master, found the work almost as vast as Datta-Samhita, and so made an abridgment of the Samhita and the Sutra, in the shape of another work of Sutras, taking the form of a dialogue between Datta and Rama. It is this abridgment that has come down to us as the Parasurama Kalpa Sutra comprising ten Khandas. Though the work is not apparently in the form of a dialogue, still, it may be inferred from the concluding passage of the work that it is a dialogue between the master and his pupil.

Finding this Sutra too deep in its meaning for ordinary students to understand, Umanandanatha, a disciple of the blessed Bhaskararaya, composed in 1775 the work "Nityotsava" laying down clearly and methodically the system of worship taught in the Sutra. I have taken the Lalita Upasana from the Kalpa Sutra and tried to explain the meanings in scientific idiom suited to the 20th century.

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