



Voice of Jagadguru

advaitam paramanandam



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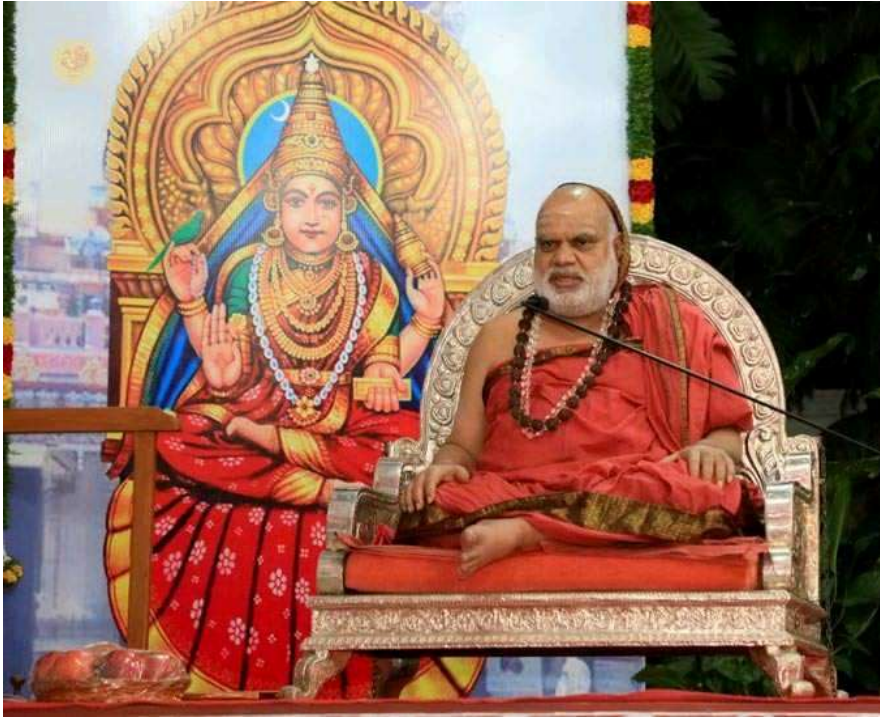


SHARAN NAVRATRI SPECIAL

ANUGRAHA BASHYAM

SRI CHAKRA UPASANA

Paramatma, aided by Śakti, created this world. The Svetasvatara Upanishad refers to this. Posting the question, किं कारणं ब्रह्म? (kim kāraṇam brahma?) “What is the cause of this universe? Is it Brahman?”. The Upanishad gives the answer: ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम् । (tē dhyānayōgānugatā apaśyan dēvātmaśaktiṁ svaguṇairnigūḍhām ।). This only means that



Brahman has used its own Atma Śakti in projecting the universe.

Śankara Bhagavatpada, commencing on the subject in the Sutra Bhāshya, says the same in this statement: पारमेश्वर्याः शक्तेः समस्त जगद्विधायिन्याः। (pāramēśvaryāḥ śaktēḥ samasta jagadvidhāyin'yāḥ ।)

Śakti has been given many names in the tradition handed down to us from time immemorial. In worshipping the Goddess, Śri Chakra is

very useful.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji, 2017 Vijaya Yatra Rameswaram Photo)

Just as we say that the power of Viṣṇu inherits in the Saligrama (round stone) , the mother of the universe is said to reside in Śri Chakra. The name in Lalitha sahasranama श्रीचक्रराजनिलया(śrīcakrarājanilayā) refers to this aspect clearly.

Bhagavatpada Śankara preached in general the metaphysics of Absolute Truth. But he said that in matters of the world, it would be necessary to worship Śri Chakra to earn the grace of Para Devata. Great works such as the Bhavanopanishad, have described Śri Chakra Upasana. If one learns the worship from a sadguru it will result in great benefit. And if the worship is done without expecting any reward, it will lead to jnana or the attainment of wisdom. (Taken from Tattvaloka).

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji

We submit our efforts in the Lotus feet of Mahasannidhanam Jagadguru Sri Sri Bharati Tirtha Mahaswamiji and Sannidhanam Jagadguru Sri Sri Vidhushekhara Bharati Mahaswamiji



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Śri Chakra

We are very well known for the most powerful yantra which is “Śri Chakra”. To perform Śri Chakra puja one has to be eligible himself. This eligibility we get through devi upasana. One has to get proper upadesa from his guru to perform this Sri Chakra puja. In Shakti Upasana (Devi worshipping) Sri Chakra puja plays a vital role. Among mantras “Sri Vidya” is the top and among mantras ”ri Chakra” is the top. For the siddhi mantra and yantra upasana is a must.

Jagadguru Sri Adi Śankaracharya made this Śri Chakra pooja a famous one, at the time when sanatana dharma was in the path of the sunset period. He brings back all the traditional facts from our sruthi's and smriti's. He gave us the fresh and pure fruits from the vedas. Sri Adi Śankaracharya established four peethas in four directions. Along with that he also established Śri Chakra in many Śakti Peethas. The first Śri Chakra was established by him in Sringeri.



Our Jagadguru spread the Brahma vidya tattva to all. They spread it through the Śri Chakra puja also. Our Jagadguru are doing this Śri Chakra pooja for the sake of this Universe and not for their own purpose, as they have nothing to get for their own purposes. Brahma vidya tattva is none other than Maa Parashakti. Jagadguru is in the linkage of Lord Dakshinamurthy Guru Parampara. Dakshinamurthy is none other than Lord Parameswara and He is doing everything with his Maya Shakti who is Maa Lalitha Parameswari.

Taittiriya Upanishad say यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यद्यन्यभिसंविशन्ति । तद्विजिज्ञासस्व

तद्ब्रह्मेति । (भृगुवल्ली)

yatō vā imāni bhūtāni jāyantē | yēna jātāni jīvanti | yavprayantyaabhisānviśanti | tadvijijñāsasva
taṭbrahmēti | (bhṛguvallī)

“The Jagad emerges from Brahman, exists by Brahman and mingles at the period of pralaya in Brahman”.

Through Maya everything is done by the Brahman and that maya Śakti is called as Parashakti

Śakti, where this Brahman cannot be separated from Parashakti. Like that, we cannot separate Parashakti from Brahman is the truth. We are able to get this from the worship of ‘Arthanari’ (Both male and female form in a single form). In Soundaryalahari

शरीरं त्वं शम्भोः शशिमिहिरवक्षोरुहयुगं

तवात्मानं मन्ये भगवति नवात्मानमनघम् ।

अतः शेषः शेषीत्ययमुभयसाधारणतया

स्थितः सम्बन्धो वां समरसपरानन्दपरयोः॥

śarīraṁ tvarṁ śambhōḥ śaśimihiravakṣōruhayugaṁ

tavātmānaṁ man'yē bhagavati navātmānamanagham |



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ataḥ śēṣaḥ śēṣītyayamubhayasādhāraṇatayā

sthitaḥ sambandhō vām samarasaparānandaparayōḥ ||

“Hey! Devi! You are the body of Paramathma (Shambhu). Surya and Chandra are your breasts. Paramathma becomes your body. The purnatva and its qualities are seen in both of you. So you both are one and the same”.

We are able to understand that the ‘jagat’ is being formed by the help of maya Śakti. This we can see in Vivekachudamani also

अव्यक्तनाम्नी परमोराशक्तिरनाद्यविद्या त्रिगुणात्मिका परा ।

कार्यानुमेया सुधियैव माया यया जगत्सर्वमिदं प्रसूयते ॥

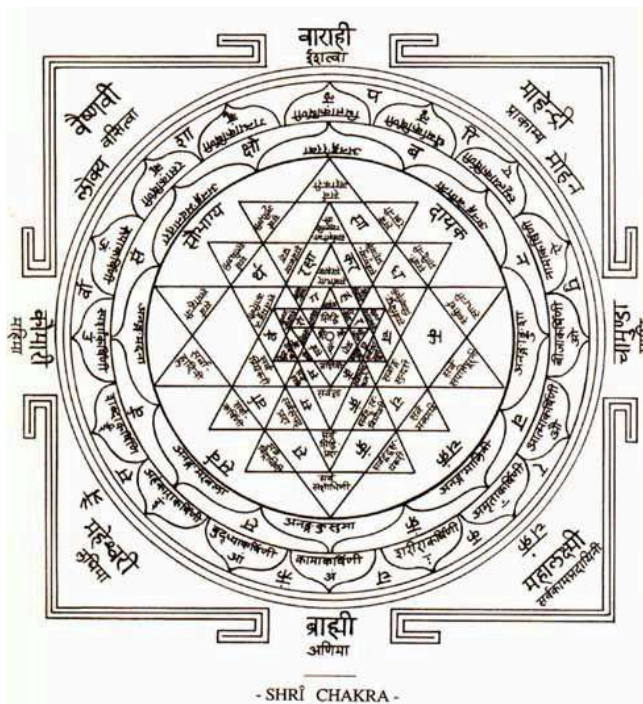
avyaktanāmnī paramōrāśaktiranādyavidyā triguṇātmikā parā |

kāryānumēyā sudhiyaiva māyā yayā jagatsarvamidaṁ prasūyatē ||

How to come out of Maya? How to overcome our ignorance and attain tattva jnana? If Parashakti is a maya rupini, then how atma jnana will be attained through her worship? These are the questions that are placed in our mind now. The answer is she is not a maya mohini who created maya alone. She is the Icha Shakti, Kriya Shakti and Jnana Shakti. The paramartha swaroopa(Brahman) ‘sat chit anand’ is none other than Maa Parashakti. Keno Upanishad says, “विद्या उमारूपिणी प्रादुरासीत् स्त्रीरूपा सा ब्रह्मेति होवाच ।”

"vidyā umārūpiṇī prādurāsīt strīrūpā sā brahmēti hōvāca |"

“Brahma vidya incarnate in the female form as Parashakti”. Maa Parashakti grace cannot be compared with anything.



In the 22nd sloka of Soundarya Lahari, Śri Adi Shankaracharya

भवानिं त्वं दासे मयि वितरं तृष्टिं सकरुणाम्

इति स्तोतुं वाञ्छन् कथयति भवानि त्वं इति यः ।

तदैव त्वं तस्मै दिशसि निजसायुज्यपदवीम्

मुकुन्द ब्रह्मेन्द्र स्फुट मकुट नीराजितपदाम् ॥२२॥

bhavāniṁ tvam̐ dāsē mayi vitara ṭṛṣṭim sakaruṇām

iti stōtuṁ vāñchan kathayati bhavāni tvam̐ iti yah |

tadaiva tvam̐ tasmai diśasi nijasāyujyapadavim

mukunda brahmēndra sphuṭa makuṭa nīrājitapadām ||22||

“Bhavani! When your bhaktha wishes to pray for your grace, your blessed eyesight gives him the place where Brahma, Vishnu, Indra and others bow your feet with their crown.” This we can get from the word ‘bhavani tvam’

To come out from the illusion and to get liberation we have to surrender to the lotus feet of Maa Parashakti. She alone will show us the correct path to attain mukti. The worship of Parabrahmam



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is nirguna (without any specific form), unless one gets a proper Guru Upadesa, this form of worship is unimaginary. For the purpose of attaining such a stage of nirguna worship many saguna worship (Idol and yantra) are given to us. Śhakti Upasana is considered the highest one and her yantras are more powerful, none other than the Parabrahma. She graces her bhaktas by fulfilling both the materialistic wishes and leading them to liberation (out from the bondage of samsara sagara) slowly and gives them the fruit. We can't image her swarooma and power with our limited knowledge.

The lines and the circles and the akshara have great power. They will observe the energy from the cosmic and reflect the powers that have been observed. These have been proved by keeping a focus mirror in sunlight and making a paper to burn. Like that the yantras observe the power and reflect in the most powerful manner. There are lots of yantras. For each form of God we have varieties of yantras. If we take for Ambal in Soundaryalahari alone there are 100 yantras, each one for each sloka. There are 'n' numbers of yantras. We can't count. Of all the yantras this "Sri Chakra" is considered the supreme one. As Maa Bhuvaneswari is the ruler of the whole universe, her Sri Chakra is the top most yantra. She is everything in this Prapanja; without her nothing will happen. This we can get from many a few we will see in this article.



In Lalitha Sahasranama from the namas, "श्रीचक्रराजनिलया, श्रीमत्रिपुरसुन्दरी, श्री शिवा, शिवशक्त्यैक्यरूपिणी" "śrīcakrarājanilayā, śrīmatripurasundarī, śrī śivā, śivaśaktyaikyarūpiṇī"

The great legend Bhaskar rayar who is one of the authorities in the bhashyam for Lalitha Sahasranamam explained in a beautiful manner that Shiva and Shakti are one and the same, their place is Sri Chakra, we are worshiping them in the name of Kameswara and Kameswari there, and she is the ruler of this Prapanja with her husband Shambu.

In Lalitha Trishati Sri Hayagreeva explains about the greatness of Sri Chakra puja in the phala sruti.

बिन्दुत्रिकोणवसुकोणदशारयुग्ममन्वश्रनागदलषोडशपत्रयुक्तम् ।

वृत्तत्रयं च धरणीसदनत्रयं च श्रीचक्रराज उदितं परदेवतायाः ॥

bindutrikōṇavasukōṇadaśārayugmamnavśranāgadalaṣoḍaśapatnayuktam |

vṛttatrayaṁ ca dharaṇīsadanatrayaṁ ca śrīcakrarāja uditam paradēvatāyāḥ||

" The three- lined quadrilateral(Bhupura), the 16- petalled lotus (Shodasha Dala Padma), The next round is 8-petalled lotus(Ashtadala Padma), the 14 triangle chakra(Chaturdasa), 10 outer triangle(Bahir Dasara), 10 inner triangle(Antar Dasara), 8 triangle(Astakona), one inner triangle(Trikona) and the Central point(Bindu)."

The Śri Chakra is worshiped in different types. They are in Meru form, Yandra in platform made in Silver, Gold, Brosso and even drawn in kolla(Art in floor), drawn in turmeric, Sasp Adiga and also rarely seen in shivalinga which shows the Shiva and Shakti are one and the same.

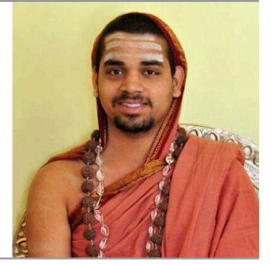


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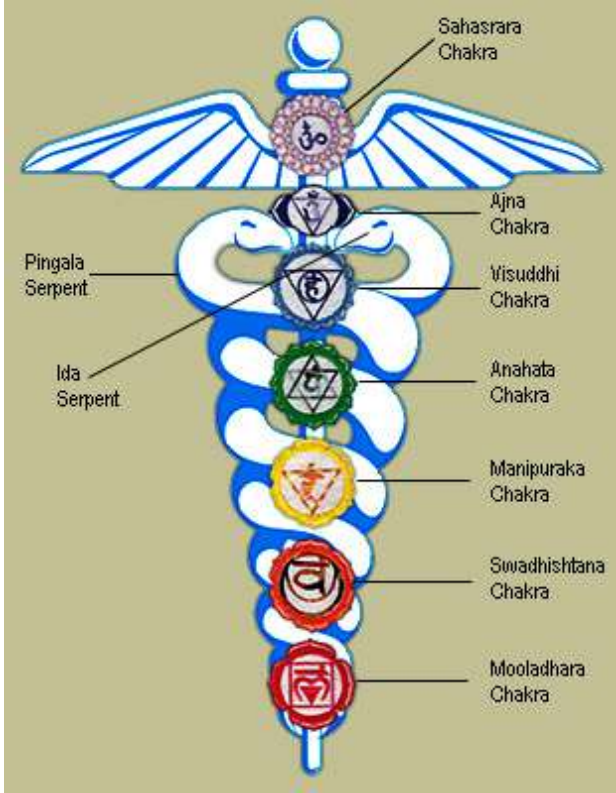
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The 11th sloka in Soundarya Lahari is about Sri Chakra. We are doing outside the Sri Chakra puja, but the Kundalini Shakti which is the Shiva, Shakti ikeyam is activated through the six chakras inside us, we get mukti which is also said in Soundaryalahari.

In Dasamahavidya we are able to understand that Fifth and the Tenth vidya Tripura Bhairavi and Kamalatmika are Lalitha Parameswari who is known as Kameswari. This source we can get from the "Sharada Tilakam". Sri Vidya Upasaka alone is eligible to perform this sacred Sri Chakra Puja. The Navavarana Pooja for Sri Chakra is considered as a precious one. Each Vidya(Kathi, Hara, etc..) have their own chin mudras and traditional form of performing this Sri Chakra Puja. One has to learn from his Guru and follow the tradition which is given by their Guru.

The significance of Sri Chakra and its benefit are seen in Ramayana (Narada advice Rama to perform Navratri puja), Mahabharatha (Arjuna is advised to keep Navratri Puja to win the battle by Sri Krishna), Srimad Devi Bhagavatam, Lalitha Stavaratnam by Durvasa, Lalitha Shobana, Devi Mahatmyam, Lalitha Sahasranama, Lalitha Trisathi, Dasa Maha Vidya,



Lalithopakhyanam and various scriptures also explain about Sri Chakra and the Chinthamani griha (Śri Puram) which is the palace of Kameswara and Kameswari. Here we are going to see the description of Sri Chakra and Sri Pura Varnana from Soundaryalahari and Śri Lalitha Stavaratnam. For Soundaryalahari we will see commentary of Lakshmidhara Soubhagyavardhane, Arunaamodinee, and Subramaniya Sastrigal for Śri Chakra

चतुर्भिः श्रीकण्ठैः शिवयुवतिभिः पञ्चभिरपि
प्रभिन्नाभिः शंभोर्नवभिरपि मूलप्रकृतिभिः ।
चतुश्चत्वारिंशद्वसुदलकलाश्च त्रिवलय
त्रिरैखाभिः सार्धं तव शरणकोणाः परिणताः ॥
caturbhiḥ śrīkaṇṭhaiḥ śivayuvatibhiḥ pañcabhirapi
prabhinnābhiḥ śambhōrnavabhirapi mūlaprakṛtibhiḥ |
catuścatvāriṅśadvasudalakalāśra trivalaya
trirēkhābhiḥ sārḍhaṁ tava śaraṇakōṇāḥ pariṇatāḥ ॥



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“Four Shiva Triangle upwards in direction , Five Shakti Triangle downward direction, 9 moola sthaala with well-designed 44 triangles along with 16 petals lotus flower and 8 petals lotus flower along with three rings and covered by three lines formed in four sides as fort.”
चक्रराजनिकेतना । त्रिकोणान्तरदीपिका । त्रिकोणगा । श्रीचक्रराजनिलया ।

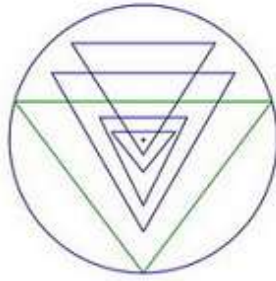
cakrarājanikētanā | trikōṅāntaradīpikā | trīkōṅagā | śrīcakrarājanilayā |

Namas from Lalitha sahasranama have to be remembered for Sri Chakra.

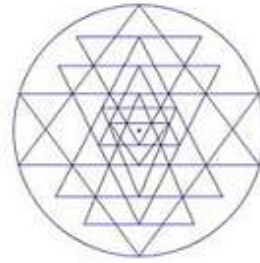
In Sri Chakra we are able to see nine yonis. The description in kaami kaamam as follows



Four triangles pointing up.



Five triangles pointing down



Central figure



Complete Sri Yantra

त्वगसृक् मांसमेदोस्थि धातवः शक्तिमूलकाः ।
मज्जाशुक्लप्राणजीव धातवश्शिव मूलकाः ॥
नवधातुरयंदेहः नवयोनिमुद्भवः ।
दशमो धातुरेकैव पराशक्तिः तदीश्वरी ॥

tvagasṛk mānsamēdōsthi dhātavaḥ śaktimūlakāḥ |
majjāśuklaprāṇajīva dhātavaśśiva mūlakāḥ ||
navadhāturayandēhaḥ navayōnisamudbhavaḥ |
daśamō dhāturēkaiva parāśaktiḥ tadīśvarī ||

The nine yonis = nine elements in our body. They are Skin, Blood, Tissues, Fat and Bones these five are Śakti elements. Medulla, Sukla, Prana and Jeeva these four are Śiva elements. The tenth place is the midpoint which is called bindu. As the body itself is the Sri Chakra we have to meditate Maa Lalitha Parameswari in our heart which is the bindu. The five bhutas (Prithvi, Appu, Akasha, Vayu and Agni) are known as Shakti Tattva and the Maya, Suddha Vidhya, Ishvara and Sadashiva are known as Shiva Tattva. Both in vivashti and samashti (in the creation of the Prabanja and in the body) are seen in Sri Chakra. One has to imagine while doing the Sri Chakra pooja that, the srishti – creation, sthiti – maintenance and samhara – withdrawal, tirodhan – concealment and anugraha – taking up again in grace the task of creation is within Śri Chakra.
शिवशक्त्यात्मकं विद्धि जगदेतच्चराचरम् ।

śivaśaktyātmakaṁ vid'dhi jagadētaccarācaram |

The above line defines that everything in this prapanja is Śiva and Śakti. We have to do the pooja in this presumption only. In some places we are able to see that there are 51 tattvas. They are Pancha Maha bhutas{earth, water, air, agni and akasha}(5) ; Dhan mathira's { sabda, sparsa, roopa, rasa and gandha}(5); Jnanendriyas(sense organs of knowledge) { ear, skin, eye, tongue



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and nose}(5) ; Karmendriyas (sense organs of action) { mouth, hands, legs, organs of excretion and organ of reproduction} (5) ; elements { skin, blood, tissues, fats, bones, medulla and shukla} (7) ; pancha pranas { prana, apana,, samana, vyana and udana} (5) ; manas – the mind; buddhi – the intellect; chittam – the memory faculty ; ahankara – the ego these (4) are called antahkarana; gunas { sattva, rajas and tamas}(3) ; prakruthi – nature (1); purusha- jeeva(1); raga – desire(1); vidya – jnana(1) ; 360 kalai(1) ; niyathi - doing the dharma(1); kaala – time(1) ; maya – illusion(1) ; suddha vidya – moksha (1); iswara – srusti kartha(who is for creation)(1) ; sada shiva – who is doing both sristi and sthiti (protection and creation of this prapancha)(1); Shakti – the power of both iswara and sadashiva(1). All these 51 tattvas are inside the triangles of Sri Chakra. From the above things we are able to understand clearly that Sri Chakra reflects the creation of this prapanja as it is the combination of five Shiva and four Shakti tattvas which is the creation, protection and withdrawal of everything.

चतुच्चत्वारिंशत् (catuucchāvarīśat)

Śri Chakra has 44 triangles as seen from the above said word. Like that the following line shows

वसुदलकलात्र त्रिवलय त्रिरेखाभिः
(vasudalakalācra trivalaya trirēkhābhiḥ)

Vasu means 8 triangles (konas), kalacharam indicates 16 triangles (konas), trivalayam means 3 megalas (rings), tri rekhai three lines with space in four sides in the middle.

बिन्दु त्रिकोण वसुकोण दशारयुग्म
मन्वश्र नागदल संयुत षोडशारम् ।
वृत्तत्रयं च धरणी सदन त्रयं च
श्रीचक्रमेतत् उदितं परदेवतायाः ॥

bindu trikōṇa vasukōṇa daśārayugma
manvaśra nāgadala sanyuta ṣoḍaśāram |
vṛttatrayaṁ ca dharaṇī sadana trayāṁ ca
śrīcakramētat uditāṁ paradēvatāyāḥ ||

The 44 triangles with 8 petals lotus, 16 petals lotus and three circles around these triangles and lotus petals and finally three line forts in the outer forms Sri Chakra. In Sri Chakra there are 28 secret places with 24 midpoints which are called sandhi. The point where two lines are joined is called sandhi. Three lines meeting place is the secret place. It is called a secret place even though there is no meeting point of three lines in ashtadala, shodasha dala, circles, purpura which are the Shiva Chakras.

From the below statement of Śri Adi Śankaracharya we are able to know about the form of Śri Chakra.

चतुश्चत्वारिंशत् तवचरणकोणाः परिणताः (catuścatvārīśat tavacaraṇakōṇāḥ pariṇatāḥ)

Sruti thus says about Śri Chakra.

सतद्वाष्ठागमन्ता संहार्य (satadvāṣṭhāragamantā sanhāryam)





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There are three types of Śri Chakra. Meru Prastara, Kailasa Prastara and Bhoo Prastara. The mantra that is used for the pooja made the difference in the Śri Chakra puja. The Meru form of Śri Chakra is the form of worship of 16 Nithya devis(Śodashakshari mantra). Maatruka devi linked pooja is the Kailasa Prastara Śri Chakra pooja and Vashinyadi devatha pooja mantra in Śri Chakra form the Bhoo Prastara Śri Chakra.

The Chandra kalai(Thithi) 16, Nakshatra(star's) 27 also indicates the 43 triangles are in the form of chandra in Sri chakra. 12 arts, 12 murthy's, 12 rasis, 3 vedas, 4 swaras these 43 triangles are in the form of surya in Sri Chakra and the center triangle is the tejas. Agni's Jaatavedaas, saptajihva, havyaavaahana, kaumaaratejaa, ashvodaraja, vaishvaanara, vishva mukha, devamukha



these 8 murties are in ashta kona (eight triangles). Dumrarchi, Ooshmaa, jvalinee, jvaalinee, vishpulingkinee, sushree, surupaa, kapilaa, havyaavaahinee, kavyavaahinee these 10 are the inner triangles. Viraat, svaraas, samraat, abhibhu, subhu, vibhu, prapvee, prabhuti, shivaa, vibhuti these 10 form the outer 10 triangles satvika, rajasa and tamasa combinations for the next 14c triangles in Sri Chakra. Thus form Sri Chakra with 8, 18, petals of lotus flower with three rings with four gate lines. In Taittiriya Samhita (1-5-11) it is explained in the mantra ruthaavaanam karmaneemahey..... slokas. Thus saubhaagyavardhane explains in another angle about Śri Chakra.

In Śri Chakra there are nine different types of Devathas. We are performing Navavarana puja for Śri Chakra. Another point to be noticed is that the Chinthamani Griha which is the palace of Maa Lalitha Parameswari with Kameswara is none other than this Śri Chakra. And there are 25 forts that surround the main Palace of Maa Lalitha Parameswari with their respective senas and the head for each fort. In Śri Chakra the nine aavarna devatas are explained in the suddha shakti mala mantra and we are with the imagination of doing puja for them also in the Śri Chakra the Shakti upasakas are doing the navavarna puja in Śri Chakra. The ninth devata is Śri Maatha Parameswari who is in bindu of Śri Chakra.

Now we will see the Navavarna devathas. Prukruti, Bheeja, Mudra and Vaasana should be known only through guru. So we are not giving those details here. Others we will see one by one.



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1. Bhoopura (Agruti); Trailogyamohana (Chakra); Tripura (Chakreswari); Prakhada (Yogini); From anima (10), Brahmi devathas(10), sarvasam shopinee (10) they are the (Devatas) for the 1st place in navarn;. Anima (Siddhi).
2. 16 petals (Agruti); Sarvaasaa paripooraga (Chakra); Tripureshi (Chakreswari); Gupta (Yogini); From Kaamagarshini to 16 Devatas; Lahima (Siddhi).
3. 8 petals (Agruti); sarva sam – shobhakaara (Chakra); Tripura sundari (Chakreswari); Guptadara (Yogini); from anaga kusuma to next 8 devatas; Mahima (Siddhi).
4. 14 konas(Triangles) (Agruti); sarva saobhagya dhayaka (Chakra); Tripura vaasini (Chakreswari); Samprataaya (Yogini); from sarva sam shobini to next 14 devatas; Eshitva(Siddhi).

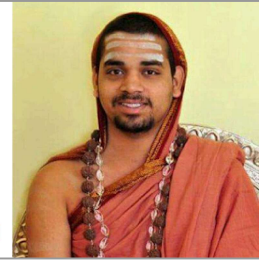


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5. Outer 10 Triangles (Agruti); Sarvaartha saadhaka (Chakra); Tripurashree (Chakreswari); Kuloteerna (Yogini); sarvasiddhi prata to next 10 devatas; Vashitva (Siddhi).
6. Inner 10 Triangles (Agruti); Sarva Rakshakara (Chakra); Tripura Malini (Chakreswari); Nigarpa (Yogini); Sarvagya to next 10 devatas; Praakaamya (Siddhi).
7. 8 Triangles (Agruti); Sarvarogahara (Chakra); Tripurasiddha (Chakreswari); Rashasya (Yogini); Vashini to next 8 devatas; Bhuddi (Siddhi).
8. Triangle (Agruti); Sarva Siddhipratha (Chakra); Tripurambaa (Chakreswari); Atirahasya (Yogini); 4 weapons and Maha Kameswari to next 4 devathas; Eccha (Siddhi).
9. Bindu (Agruti); Sarvaanandamaya (Chakra); MahaTripurasundari samasta chakreswari (Chakreswari); Paraaparaa atirahasya yogini (Yogini); Maha Tripurasundari thureeyaambaa (Devatha); Praapti sarvakaama (Siddhi).

Śri Lalitaa Stvaratnam is the famous sloka that was written by Sage Durvasa, who is a great



Śri Vidya Upasaka, describes in detail the beauty of Chintamani griha and the 25 forts around it along with the devatas there. Now we will see in short about it. Here the author (Sage Durvasa) begins with the prayer to Lord Vallabha Ganapathy to remove all the obstacles and to grace him to tell the beauty of Maa Lalitha Parameswari and his palace. Then he is bowing to the Maha Meru. The residences of Brahma, Vishnu and Rudra are in the east, southwest and northwest direction of Maha Meru. Adi Vidya is another name of the City Palace of Chinthamani Griha which has nearly 400 yojana

(measurement of area). Around this Palace now we are going to see other forts, the measurements which we are going to see in the first fort is applicable for all the forts that we are going to see further. The 'Iron fort' is the 'first one' which is of 1400 yojanas. There is 7 yojana distance between the 'Iron Fort' and the 'Ghantaa Fort' which is the second one. In between this fort there is a beautiful garden. In that Garden 'Mahakaali' and 'Mahakaala' is the head for that place which is blue in color. From the second fort to the 'third fort' of 'Taamra', 'Karpaga vruksham' is there, which is red in color. In that 'Karpaga vruksham' garden along with 'Madhu shree' and 'Maadhava shree', 'Vasantha rutu' is ruling with joy. The 'fourth fort' which is white in color like the moon is the 'nickel fort'. In between these two forts the garden, filled with Sandalwood trees and 'Greeshma rutu' is ruling and enjoying the mahima of Maa Parameswari with 'Shukra shree' and 'Shuka shree'. The 'fifth fort' is the 'Brosso for't which is in golden yellow color. In this place the cuckoo is singing in five ragas in the garden. 'Varsha rutu' is ruling this place with 'Nabha shree' and 'Nabhasya shree'. The 'sixth fort' which is 7 yojanas from the Brosso fort is made by the 'panchaloka'(Combination of five different types of elements). Mandaara is the vruksha is the in between these two forts and 'Sharad rutu' are ruling with 'Isha shree' and 'Urja shree'. The 'seventh fort' is the 'Silver fort' and Shree Parijatha is the vruksha here. 'Hemanta rutu' with 'Saha shree' and 'Sahya shree' is ruling this place. The 'eighth fort' is the 'Golden fort' with the garden of different types of shrubs and flowers (Kadambha Vana). 'Shishira rutu' along with 'Tapa shree' and

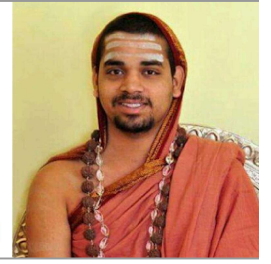


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'Tapasta shree' is ruling this area with the grace of Maa Lalithaa Parameswari. In this 'Kadambhavana' 'Mantrinee devi' and other 7 devi's grahas are also there. Their palace is made up of precious stones with golden and other metals. Her Throne is situated in the chakra with (68+30) 98 akharas. To explain her beauty one has to find words. As the ear jewel that is in her ears is incomparable. The beauty of the reddish lips with the smile is because of the betel leaves that she has chewed. Her saffron reddish body color complexion with the moon in her kreedha and the reddish feet along with the tulasi and vana mala in her shoulders are very much impressed in our mind for meditation. The parrot in the shoulder and the veena in hands, with the half closed eyes and she is wearing a saree which is in half white and reddish color. This indicates that she is the head of all sastras and vedas. Here the Sage Durvasa surrenders to the lotus feet of 'Mantrinee devi' with her another name 'Sangeeta Madruga'.

The 'ninth fort' is the 'Topaz fort'. Here the 'Siddha purushas' are living with joy who always do meditation on Maa Sri Vidya. The 'Tenth fort' is the 'Padumaraaga fort'. In between this 9th and 19th fort those who eradicate the adharma from our mind and thoughts (intellect) are those great devotees of Maa Parameswari. The 11th fort is the 'Gau Medaka (Sarnoyx) fort'. 'Devi Sankarshini' who is the leader of Brahmachari and Yogini's is ruling the place which is in between the 10th and 11th fort. The 12th fort is the 'vajramanee (Thunder) fort'. In this place Ramba and others are dancing with joy and singing the keerthanas of Maa Lalitaa Parameswari. There is a river named 'Vajraa' in this place. The ruler of this place is 'Devi Vajreshee' who is the head of Indra. Towards the northern side of this fort there is the fort which is built with 'Vaidurya(Quartz) fort'. In between this 12th and 13th fort great Snake kings like 'Karkotaka and their families, Bali Chakravarti with his men' are living here. Next is the 'Indra Neela'(Aquamarine) fort. Here great poets who are graced by 'Devi Shaatodaree' are living happily. Next is the 'Pearl fort'. In between these forts, in the east 'Indra'; in south east 'Agni bhagavan' with his wives 'Swaahaa and Swadha' ; in south 'Himavan' ; in south west 'Niruruti'; in west 'Varuna'; in north west 'Vayu deva' with his wives 'Ida, Pingala and Sushumna'; in north 'Kubera with his yaksha' and in the north east side 'Iswara with Katyayani devi'. Rudra deva with Rudrani is also there.



Next fort is the 'Emerald' (Maragatha). The vruksha here is the palm tree and like Mantrinee devi palace, the palace of 'Dandanaathaa' is also very beautifully built with precious stones and in the golden lotus throne in the panchavarna chakra with the 110 akshara of Maha mantra, She is ruling that area. 'Devi Vaarahi' whose other name is 'Vaartaali' wears the red saree with the moon in her kreedha is removing the fear of the bhaktas and gracing everyone. Vaartaali devi is surrounded by 'Swapneshi' Unmatta bhariavi and her senas, Jambhini with her senas and the Bhairava senas'. The 'Coral fort (Pavazha)' is situated 7 yojanas away from the Emerald fort.

'Brahma deva' is ruling the place in between the emerald and the coral fort. Next is the 'Navaratna fort'. In between these two forts there is a palace in 'Ruby', Lord Maha Vishnu with Maa Lakshmi is ruling that palace. Next is the 'Naanaa rathna Fort'. In between these two forts 'Lord Iswara' with 'Maa Bhavani' doing the upasana of Maa Tripura sundari rules the 1000 pillars

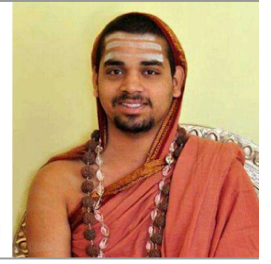


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precious gems palace alone with nanti, brungi and his senas. From this palace we are now able to see the 'earth' in between the Naanaa rathna fort and Manomaya fort'.

There is a 'Amrutha vaabigai' which is an ocean with the golden lotus, hamsa(Swan) etc. 'Taara Devi' with her friends is enjoying singing the keerthanas of Maa Lalithaa Parameswari in her pearl boat. Her beauty cannot be compared with anything. Next is the 'Buddhi fort'. In between these forts there is an 'Ananda Vapika', in this palace in the ruby boat 'Devi Amruteshee' who is for long life sings the keerthana of Maa Lalithaa Parameswari with her friends. 'Ahankara fort' is situated 7 yojanas from this Buddhi fort. In between this Buddhi and Ahankara forts 'Vimarsavaapika' who is the authority of sausmana nadi is there. 'Kurukulla devi' who wears black saree and her saffron complexion is singing the keerthanas of Maa Lalithaa Parameswari in the Ruby boat. Those who meditate on her rupa will forget everything due to her beauty. Next is the 'Surya Fort'. In this surya fort 'Martandabhairava with Prakaasha Śakti and Chaya Śakti' is ruling the place in between Ahankara and Surya forts. Next is the 'Chandra fort'. Chandra with the Nakshatra groups is ruling the place in between the Surya and Chandra forts. Next is the 'Sringaara fort'. Manmatha with Rathi is ruling the palace in his golden palace. Next is the Chinthamani Graha. In between this Sringara and Chinthamani fort Lord Surya is ruling with Maha Padmaatavi. The beauty of this area one can't tell with ordinary words. Surya, Chandra tejas are nothing in front of this Chinthamani Graha.



In the Chinthamani Graha Brahma, Vishnu, Rudra, Mahesvara and Sadashiva form a cot for Maa Lalitaa Parameswari. In the south, west and north directions of Chinthamani Graham, the palaces of Vishnu, Brahma and Śiva are there. In the south east direction of chinthamani Graha 'Chitakni kunda' is there. In the south west direction of the Chinthamani Griha, there is a Chariot made with precious stones with nine steps with the measurements of 100 yojana. In the same direction there is an another Golden Chariot for 'Shree Bhavani'.In the south west direction of Chinthamani Griha the Chariot is for 'Shyamala devi'; in the north east the Chariot is for 'Vaarahi'; In the southern part of north and south place the palaces for 'Mathangi, Mantrinee and their senas are there around the Chinthamani Graha. In and around this Chinthamani Griha there are a lot of Devi's who are the servants of Maa Parameswari. In the middle part (Mid-point) of the Chintamani Griha which is known as 'Bindu' there is the Sri Chakra.

In the 'Animaati siddhi devi's' are in the first circle of the Sri Chakra.; In the next steps of the Sri Chakra 'Maatruka devi's like Brahme are there; in the third place the 'Ten Mudra devi's like Sarvasamshobhinee are there; in the next steps of the Sri Chakra 'Tripura is there in her Trailokya mohana chakra'; in the next steps of the Sri Chakra 'Kaamaakarshini devi's are there'; in the next

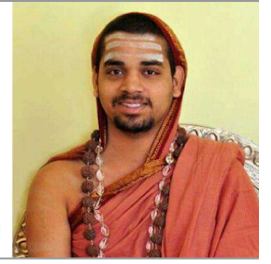


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upper steps 'Gupta yogini's are worshiping Tripureswari in the Sarvaashaapari Chakra'; in the next steps of the Sri Chakra 'Ananga, Kusuma devi's' are there; in the above steps of this steps 'Shree



Tripurasundari is being worshiped by Gupta tarayogini's' in the Samshobhakaara chakra; in this 'Saubhakra chakra 'Shree Tripuravaasinee' with 'Samshobhinee Shakti's' are there in the next steps of the Sri Chakra; 'Tripura Shree' in the 'Sarvaarthaasadhaka chakra' along with Sarva siddhi shakti's doing seva for Maa Lalitha Parameswari. In the next steps of Sri Chakra 'Sarvakya' devi's are there; 'Shree Tripuramaalini' devi in her 'Samasta rkshaakara' Chakra along with 'Nigarppa' yogini's is ready to execute the order of Maa Lalitha Parameswari. In the next steps of Sri Chakra 'Vashinee' devi's are there along with the 'Rahasya' yoginis who are under the 'Tripura siddha chareswari' in

Sarvarogahaarini chakra. Above the place of Vashinee devi in Sri Chakra in the 'Maha Peetha' all the weapons of the adi couples which destroy the enemies are there in the Sri Chakra. Above the steps to this arms and weapons place, 'Kameswari' devi's are there along with ' Shree Tripura Ambaa' in the Sarva Siddhi Prada chakra. Above to the 'Kameswari' graha , 'Guru murthy like Mitresha' graha is there. Above this graha in Sri Chakra the graha which is decorated with many precious stones is for 'Nitya' devi's like 'Kameswari, Bhagamalini' and others who are in the form of thithi. 'Shadanga' Devi graha is above the 'Nithya devi' graha in Sri Chakra. Above this in the 'Bindu' in the 'Sarvaanandamaya' chakra there is a cot with 'pancha brahma rupa' with the precious valuable stones in the cot. There is a black screen around the cot and it is covering the cot from all directions. Various beautiful flowers that give sweet fragrance are hanging on the roof of the cot. The four legs of the cot are Brahma, Vishnu, Rudra and Iswara. In the south east Agni deva, in the south west Niruti and Vayu in the foot place of the cot. ' Sada shiva' is the platform of the cot. And there are a few golden steps which are decorated with precious stones along with four pillows in the cot with different combinations of colors.

Maa Kameswari Who is none other than Maa Lalitha Parameswari who is always charming at a young age with beautiful complexion is sitting in the laps of her husband Kameswara. She is wearing the reddish sindoor color saree and her sindoor in her forehead in between the two eyebrows which are like the bow makes Manmatha to forget his bow. Her full moon face with the reddish lips with the three lotuses like eyes in her face and the reflection of the shining earrings in

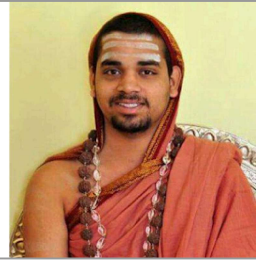


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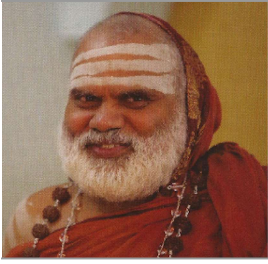
her cheeks along with the beautiful smile cannot be compared with anything in this prapanja. She is wearing the Chandra in her kreedha and flowers with different fragrance in her hair and the garland she is wearing in her shoulder makes her husband Kameswara to be with her always. The Pasa, Ankusa, Sugar cane bow, and the five arrows are in her four hands. The ornaments she is



wearing are very precious and they are matching for her parts of the body as if each is made for each other. The pearl hara, bangles, rings, shoulder rings, hip chain, nose rings and the ornaments in her legs etc are making the beauty more beautiful. Her lotus feet are shining because of the precious stones in the crown of Brahma, Vishnu and other devas when they bow their heads with the crowns to the lotus feet of Maa Parameswari. She is the mother for everything in this prapanja right from a small ant to Brahma deva who is the hiranyagarbha. There are no words to tell her beauty and those who are doing the Devi Puja and thinking of her and about her beauty, her ornaments and reading and hearing her mahima are the graced people. They are able to do this due to their previous janma punya karma. By doing number of namaskara to her

lotus feet who is making her husband Kameswara always happy the author of this sloka Sage Durvasa conclude that there is nothing is impossible for those who do Sri Chakra puja, read this sloka daily and think of her always. This Sri Chakra puja should be obtained in the proper channel from the Guru. One can do this Sri Chakra in Gold, silver, Pancha Loka, Spatika, in plates drawn by the proper devi upasaka or even we can draw this in Turmeric powder and do puja. The benefits that we get cannot be expressed in words.

(With few more changes in 2016 Voice of Jagadguru Navtari Special edition, we are bringing this year 2022 Navratri edition)

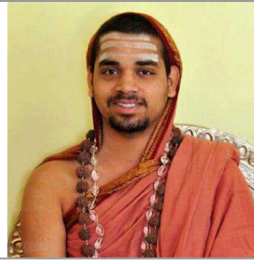


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