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SHARAN NAVRATRI SPECIAL

ANUGRAHA BHASHANAM

GOD HAS NO LIKES AND DISLIKES

Joy and suffering, as well as ups and downs, are routine in man's life in tune with the times. They must be accepted with equanimity.

While enjoying comforts, one must not be blindly pompous; neither should one be dejected in difficult circumstances. Understanding that all these are the result of previous karmas (actions), one must continue to adhere to one's dharma and keep praying to God ceaselessly.

Some people claim credit for the good things in life and put the blame on God while in distress. This is not appropriate.



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji in Darbar during Sharannavratrī Mahotsavam file photo

God treats all people alike. There is no such thing as God liking some people and disliking some others. That is why He is called Bhagavan. Hence a bhakta who worships God under all circumstances endears himself to Him. This is what Sri Krishna Paramatma says in the Gita:

समोऽहं सर्वभूतेषु न मे द्वेषोऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

In that case, the question may rise: Are others not dear to God? We must have the right understanding for this question to cease. When a lamp is lit in a house, it burns bright with uniformity. However, objects near it are visible clearly, while those at a distance are not so. Can the lamp be blamed for this? Similarly, is it not appropriate that the one who worships God under all circumstances remains happy and peaceful?

Sri Adi Shankara Bhagavatpada explains thus the above Gita verse: दूरस्थानां यथा अग्निः शीतं न अपनयति, समीपम् उपसर्पतां अपनयति ; तथा अहं भक्तान् अनुगृह्णामि, न इतरान् ।

Therefore, let all understand that one's own deeds in the past are responsible for the comfort or suffering now; so avoid blaming anybody else and become dearer to God by worshipping Him with intense devotion.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji

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Additional Note: All the articles that have appeared in this section for the past three years have been sourced from Tattvaloka

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmī-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmī-ji



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By the grace and blessings of our Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji we in our sixth year of our Voice of Jagadguru e-magazine going to samarpanam of our effort of this special edition on the occasion of “Sharan Navaratri Mahotsava”. In this edition we are going to publish “Kuṇḍalinī in śrī lalitā sahasranāma” with meaning for the benefit of our devotees to do our Nithya Parayana. “Sharan Navratri Mahotsava” is one of the important festivals in a grand manner in Śrī Jagadguru Shankaracharya Mahasamsthanam, Dakshinamnaya Sri Sharada Peetham, Sringeri. The highlight of this Mahotsava is “Divine Dardar” of Their His Holiness’s at night with the paraphernalia with Saptashati Parayana and followed by Veda gosham and mangala harathi.



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॥ श्रीः ॥

॥ कुण्डलिनी ॥



We all are well known about “श्री ललिता सहस्रनाम” “śrī lalitā sahasranāma”. The most beautiful grantha that describes the “Glory of Maa Lalitha Parameswari in 1000 namas”. In this special edition on the occasion of “Sharan Navratri Mahotsava” we are going to see the “कुण्डलिनी” “kuṇḍalinī”. In “श्री ललिता सहस्रनाम” “śrī lalitā sahasranāma”, “kuṇḍalinī” shakti explanation starts from the 90th nama and ends in 111th nama in a very detailed manner.

Normally the important mantra and tantra shastras should be learned from a proper Guru. So we are going to see the outline alone. In depth learn from a proper Guru about the secret of “kuṇḍalinī”

i) कुलामृतैकरसिका (kulāmṛtaikarasikā) - Maa Lalithā has the special taste of the nectar of kula.

After knowing the form of Devī, in Brahmānda, we proceeds to know Her indirect form called kuṇḍalinī in the Pindānda (in this human body). That kuṇḍalinī in the Mūlādhāra, sleeping in three and half coils, awoken by yogins, breaks through the six chakras as well as the three knots, called Brahmā, Viṣṇu and Rudra and proceeding to the Sahasrāra, from the moon’s orb, which is the shell of the lotus, she causes the nectar to flow ; even those who are not Yogins attain all these advantages by mere thinking ie Bhāvana.

Kula, This has one common knowledge of the triad of the known, the knowing and the knowledge. When one says “I know the ornament”, their thoughts alone remind, and if that requires another knowledge it is as if one light another light to illuminate it. So the trinity is called Kula. The Chidghanachandrikā says, “Kula is the measurer, the thing to be measured and the measuring.” There are thirty-two lotuses in the body, some facing upwards and some downwards; these are described in the Svachchandasangraha and other works. Amongst these, the lowest one is called akula because it has no connection with the measurer. The other lotuses which are above it are called Kulas.

Ku , earth and la absorption, i.e., Mūlādhāra, because in it the earth (Tatva) is absorbed. The path of Sushumnā is called Kula, because it is connected with the Mūlādhāra. The nectar flowing from the Sahasrāra is called Kulāmṛta or according to the Svachchandasangraha, “body is called Kula”. So Kulāmṛta is connected with the body.

ii) कुलसंकेतपालिनी (kulasamketapālinī) - Devi is the protector of the secrets of the family.

Kula, the scripture, because it explains and is equal to the thought of the worshipper and the object of worship. The Kalpa Sūtra says, “One should keep in secret the Kula scriptures.” The



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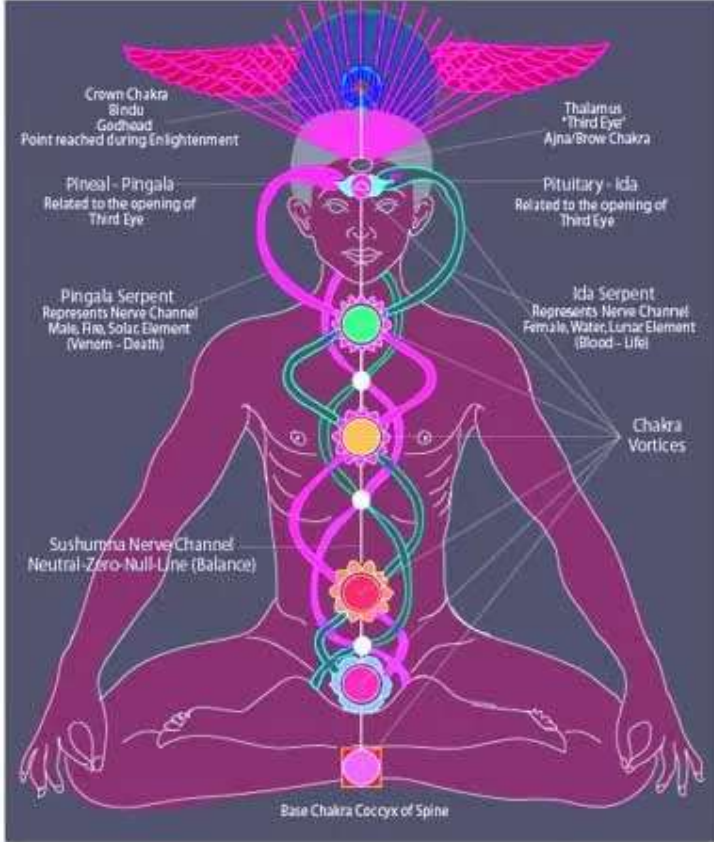
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Āgamas also explain, “All the Śāstras enter the Kula” which means explain the object of the worship or Kula the right conduct; for the Bhavi Utta.Pr. elaborates “Kula means not family, but right conduct”



Maa Devi never allows the revealing the secret of these two, the scripture and right conduct to the ignorant and makes the thread (instruction) unbroken by disclosing it to those who follow the tradition. The secrets are threefold, namely, the secret of the mantra, the chakra and the worship.

Yoginihridaya explains, “O Great King, thus Devī Tripurā, has the threefold secrets”. Chintāmanistava says “This “kuṇḍalinī” entering the royal path “Sushumnā” taking rest at intervals in the secret places in the chakras, embraces the Supreme husband (Śiva) and makes the nectar to flow in the Sahasrāra”.

iii) कुलाङ्गना (kulāṅganā) - The family woman

Kula is a pure family. She belongs to such a family. The

meaning is that the respectable woman is well protected, so she also is protected by the veil of avidyā. The Kulārṇava says, “Every other vidya is as public as a mistress but Śāmbhavī vidyā is protected like a respectable pure family woman”. In Kalpa Sūtras, I, 30 by Śrī Paraśurāma says “Other vidyās are like mistresses, quite public.”

iv) कुलान्तस्था (kulāntasthā) - Exists in the Kula.

One who is standing between the measurer and the thing measured or Kula. The scripture and Devī is in the heart of the scriptures, because she is the object of Kula knowledge.

v) कौलिनी (kaulinī) - Belonging to Kula.

As Maa Devī is worshipped in every house, in every place, in every family, in every body and in every moment; according to Viśva, “Kula means, country, house, a collection of things belonging to



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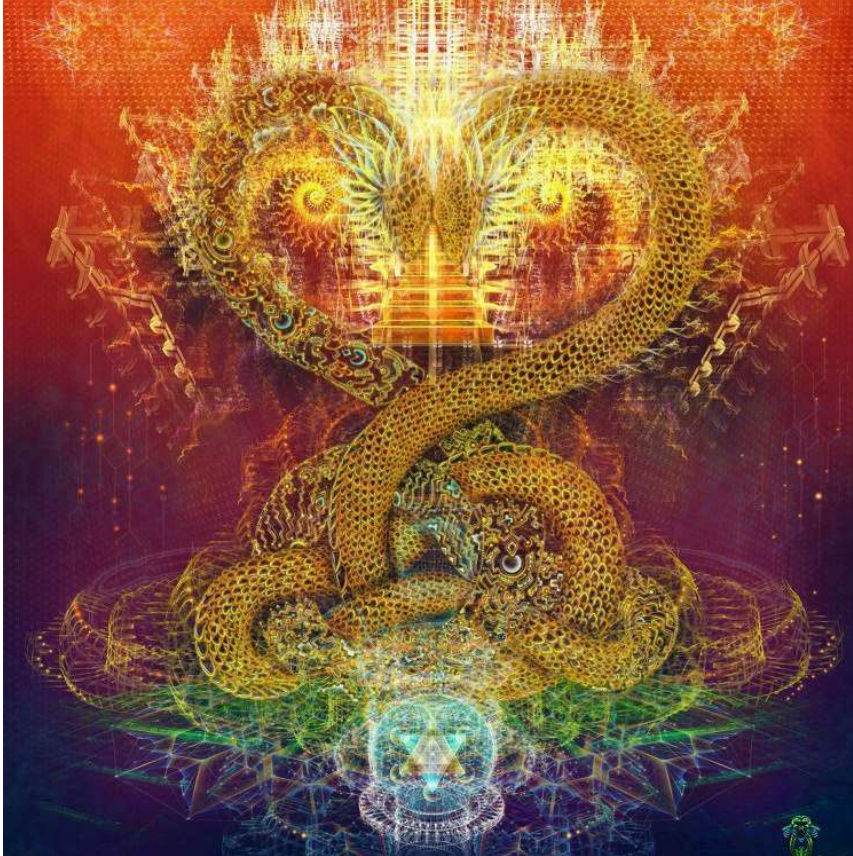
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the same species, body and tribe.” The Bha.Utt.Pr. says, “Devī is to be worshipped, in every place, village, house, town and forest by men who are devoted to Śakti”

Again the lower thousand petalled red lotus is also called Kula. The Svachchandatantra says,

“In the shell of it, Kula Devī resides and in the petals Kulaśaktis”



According to the Tantra Śāstra “Kula means Śakti, akula, Śiva and union of Kula with Akula is called Kaula” Kaula means the essence common to both Śiva and Śakti, hence Devī is called kaulinī

vi) कुलयोगिनी (kulayoginī)

It is commonly said by some that Kaula means offering worship, etc to a chakra ie mentally inscribed in ether. Devī is called Kulayoginī because she is connected with the chakra.

vii) अकुला (akulā)

Sushumnā is called akula. The Svachchandasangrah says, “The Sushumnā has a thousand petalled lotus, at the top and as well as at the bottom... is a pair of shining lotuses, O emperor, the Kula and akula.” Devī is called akula because she is in the form of akula or her abode is in it. Because she has no family (Kula) body, etc. She is called a-kula.

viii) समयान्तस्था (samayāntasthā) - Living in the Samaya.

Samaya is commonly explained as offering worship, etc., to a chakra in the paradise of the heart. Worship is unanimously decided by all the yogins as the supreme, hence it is called Samaya. Samaya also means the five books of Vasishtha, Suka, Sanaka, Sananda and Sanat kumāra, because they describe this internal worship.



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Samaya :Sama, equality ya, he who attains, i.e., both Śiva and Śakti. The equality between Śakti and Śiva is fivefold, namely., equality of place (i.e., chakra, rites etc are the same), functions (creation, etc), actions (dancing etc), name (Śiva and Śakti) and form (red complexion, etc).

Anta means according to the Viśva, “corner, near, destruction, real nature and beauty.” She is the real nature

Adhistanam	Roopam	Position	Namas	Action
Ajna (Third-Eye Chakra)	Jothiswaropa	Moksha	Paran, Paraa	Ananda
Vishuddha (Throat Chakra)	Colour of Spatika	Akasha Srushti	Shivan , Shiva	Removance of the darkness.
Anahata (Heart Chakra)	White colour	Vayu Srushti	Hamsa, Hamsi	Spreading of Vidwat
Manipura (Navel Chakra)	Lightening	Jala Srushti	Thadithvaan, Thadithvatee	Reducing the urge
Svadhithana (Sacral or Pelvic Chakra)	Agni	Agni Srushti	Mahaan, Mahati	Destroying the Universe
Muladhara (Root Chakra)	Red	Parent of this Universe	Samayan, Samayaa	Dancing

ix) समय़ाचारतत्परा (samayācāratatparā) - Devoted to the conduct of Samaya.

Samayācāra means the conduct described in Rudrayāmala. When the initiate , through the influence of the Guru's side glance, becomes steady by the practice of either the six or four kinds of union and has been purified by the mystical practice called 'Mahāvedha', then on Mahānavamī of the lunar month, Devī kuṇḍalinī awakens, leaving the Mūlādhāra, and appears to him in the Manipūra chakra. In that Manipūra chakra she is to be worshipped by the ceremonies beginning with pādya (offering water for the feet) and ending with Bhūshana (decking her with jewels); then having led her to Anāhata, the ceremonies should be continued to Tāmbūla (giving betel); next having led her to Viśuddhi, Devī should be worshipped, surrounded by the rays of the Chandrakalās which are there; having led her to Ājnāchakra, the Nīrājana ceremony waving lights before her, this indicates the end of the ceremony should be performed. The final in the thousand petalled lotus in the centre of the Saraghā, she should be united with Sadāśiva; then drawing a veil, he should remain in the next place waiting till she returns to and enters the Mūlādhārakunda. The method of effecting this must be learned from a Guru. This is what is meant here by Samayācāra. She is devoted to the conduct, as in Rudrayāmala and the Sushumnā chakra.



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x) मूलाधरैकनिलया (mūlādhāraikanilayā) - Chiefly dwelling in the Mūlādhāra.

There is a four-petalled lotus called Mūlādhāra; in its shell there is a midpoint viz Madhyabindu, called Kulakunda, in the sleeps of kuṇḍalinī, always having her face covered. Mūla the root, ādhāra the support, the Mūlādhāra is the root of Sushumnā and the support of kuṇḍalinī.

xi) ब्रह्मग्रन्थिविभेदिनी (brahmagranthivibhedinī) - Severing the knot called Brahmagrandhi.

Of the six chakras, each has two knots on both sides. The Svādhishthāna chakra has three including Brahmagrandhi.

xii) मणिपूरान्तरुदिता (maṇipūrāntaruditā) - Appearing in the Manipūra.

Manipūra chakra is in the navel and there is a ten petalled lotus; in Manipūra while engaged in the act of Samaya worship Devī beautifies (pūra) with gems (mani). Hence this chakra is called Manipūra.

Appearing by removing the knot (Brahmagrandhi) which is below the Manipūra chakra.

xiii) विष्णुग्रन्थिविभेदिनी (viṣṇugranthivibhedinī) - Disconnecting the knot called Viṣṇugrandhi.

Disconnecting means Vibhedinī; Vi - completely and Bheda to break. As Viṣṇu resides in the Manipūra, this knot is called Viṣṇugrandhi. Similarly Brahmā and Rudragrandhis are so called, because Brahmā and Rudra reside in these centres respectively.

xiv) आज्ञाचक्रान्तरालस्था (ājñācakrāntarālasthā) - Dwelling in the centre of the Ājnāchakra.

Between the eye-brows there is a two-petalled lotus, it is called Ājnāchakra., because in it the Guru, who instructs (ājñā) resides. In other way Ā, a little; jñā, knowledge i.e., knowledge arises first in him who mentally attains the conquest of that chakra. Therefore it is Ājna.

xv) रुद्रग्रन्थिविभेदिनी (rudragranthivibhedinī) - Disconnecting the knot called Rudragrandhi.

The two Rudragrandhis are in the anāhata centre of the heart. In practice the order is reversed. There are four parts (Khandas) in Śrīvidya mantra namely agni, sūrya, chandra and kalā also



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called, Vāgbhava, Kāmarāja, Śakti and Turīya. Among these four there are three hrīms (hrillekhās) , these are called knots and named Brahmā, Viṣṇu and Rudragrandhis. Disconnecting means clear cutting into.

In real speaking these six (94-104 namas) signify the roots or origins of the universe as said in the fourth chapter of the Dattātreya Samhitā. “Mūlādhāra and the other five chakras are together called Kula; there are three knots among them, these three are called Devī chakras. The earth and water chakras are indicated by the Brahmagranthi. The next two powerful and shining chakras are fire and sun; these two are indicated by the Viṣṇugranthi; this shining one confers all the siddhis. The next two chakras in the form of air and ether are indicated by the Rudragranthi, the seat of mighty benefits.



xvi) सहस्राराम्बुजारूढा (sahasrārāmbujārūḍhā) - Having escalate the thousand-petalled lotus.

This is in the lower part of Brahmastrandhra.

xvii) सुधासाराभिवर्षिणी (sudhāsārābhivarṣiṇī) - Showering down heavy flow of nectar.

This nectar (ambrosia) comes from the moon of the shell of the lotus. The Śruti says, “Let the feet of Devī which cause heavy flow of nectar to flow on all sides make us satisfied.”

xviii) तडिल्लतासमरुचिः (taḍillatāsamaruci:) - Brilliant

as the lighting flash.

The Śruti says, “Bright as the flash of Lightning”.

xix) षट्चक्रोपरिसंस्थिता (ṣaṭcakroparisamṣthitā) - Exists in above the six chakras.

Samsthitā (Residing); Sam, permanently, sthitā, residing above the six chakras namely Mūlādhāra, Svādhishthāna, Manipūra, Anāhata, Viśuddhi and Ājnā.

xx) महासक्तिः (mahāsakti:) - Greatly attached to festivals.

Festival means the union of Śiva and Śaktī in the Sahasrāra. Maha tejas; Āsakti- devoted to. The Viśva says, “Maha means festival and tejas.” In another way Mahat - greatness, Ā on all sides, Śakti attachment.

xxi) कुण्डलिनी (kuṇḍalinī)

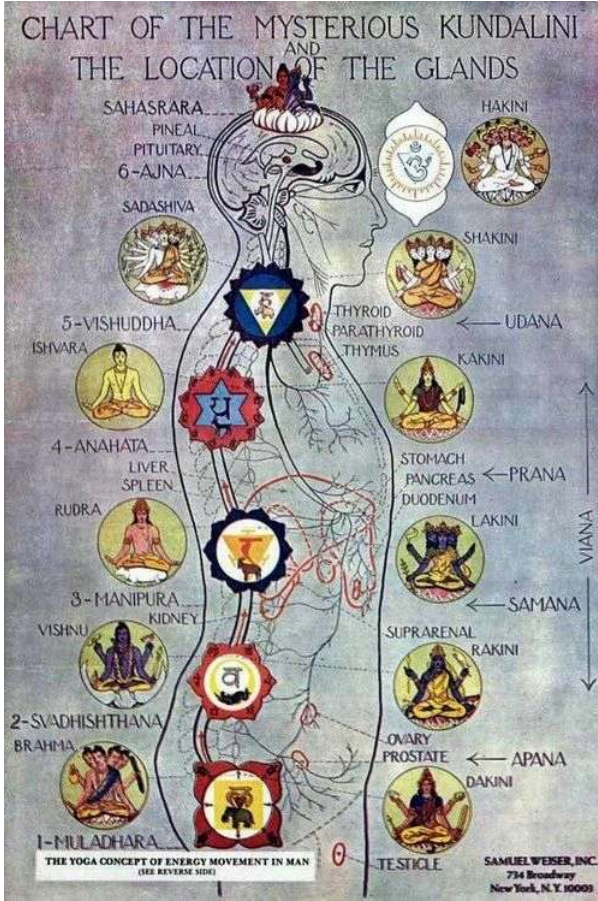


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Kundala means coiled hence kuṇḍalinī what is coiled. Its Own form is like a coiled serpent. The Tantrarāja says, “The shining (Tejas) vital energy (Jīvaśakti), which is the manifestation of life (Prāna), is called kuṇḍalinī, which resides in the centre (bindu) of the flames of fire (agni) of Mūlādhāra. Kuṇḍalinī is sleeping like a serpent, having three and half coils, radiant, she is ever hissing in the centre of Sushumnā where she resides, in the head of māyā. When a man after closing his ears does not hear this sound he is near to death.”

In the Yogavāsishtha there comes a story of Chūdāla, he says “Recognise kuṇḍalinī in yourSelf, which is the very life of the mind which is also called Puryashtaka, like the scent in the flower”. In Devī Puranam, kuṇḍalinī is said as “She is called kuṇḍalinī because she has the Śringātaka, form” (Triangle form and the three angles are Ichchā, Kriyā and Jnāna vide Yoginīhridaya, 1.51). On the other hand kuṇḍalinī is also known as kuṇḍalinī as Vāgbhavabhīja.

xxii) बिसतन्तुतनीयसी (bisatantutanīyasī) - Fine as the fibre of the lotus stock.

The Śruti says, “Fine as the point of an ear of rice, saffron coloured, radiant, and like an atom”. The namas from 90 to 111 in this “śrī lalitā sahasranāma” form one group.

The Vāmakeśvara tantra says, “The Śakti called kuṇḍalinī in the form of a serpent, beautiful, fine as lotus fibre, resides in the Mūlādhāra. Biting the pericarp of the Mūlādhāra which is like the shell of a lotus, with its tail in its mouth and connected with the Brahmarandhra. Seated comfortably in the lotus posture (Padmāsana) contracting the anus, his mind fixed upon Kumbhaka, the aspirant should force the breath upwards. By the compression of the breath, the agni in the Svādhishthāna burn brightly up. By the force of this bright burn and by the force of the breath, kuṇḍalinī awakes and breaks through the three knots called Brahmā, Viṣṇu and Rudragrandhis, as well as the six lotuses; this energy unites with Śiva in the thousand-petalled. This should be known as the supreme parā and it is the cause of final blessedness.”

The Arunā Up also says, “Arise; sleep not; those who rejoice in the light, desire the fire to be satisfied by the nectar of the king (Kāmeśvara) is with Umā, with the help of the hot sun.” Thus the Upanishad exclusively refers to Kāmeśwari.



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Hence we find in the Śyāmalā Sahasranāma among the thousand names of Śyāmalā, onenameis particularised as “praised by the Arunopanishad”. This is a dialogue between the devotees called Priśnis. Who rejoice Bhārata ; those who are devoted to Sarasvatīvidyā, i.e., the devotees of Śrīvidyā; arise - persevere in your devotion;sleep not - do not be careless, arise - raise kuṇḍalinī; sleep not, do not allow her to sleep. Fire (agni) - the fire in the Svādhishthāna, convert this in the form of kuṇḍalinī, desire - raise her by the force of your wish. With the help of the hot sun, the sun which is between Anāhata, and Viśuddhi chakras accompanied by the fire, the agni. Of the Kāmeśwara who is with Kāmeśwari, the king of kings (Sadāśiva) with his Queen Śrī Lalithā Parameśwarī, who is residing in the lunar orb belonging to Sahasrāra. The meaning is, having raised the kuṇḍalinī fire and united

with the kuṇḍalinī sun and leading these two into the lunar orb and uniting them through the common essence of Śiva and Śakti; then by the current of nectar flowing from this Union filling the seventy two thousand channels he becomes satisfied thereby.

Thus śruti also says, “Whatever the hissing sound the girl makes, whatever the woman does, and whatever good things, the woman after marriage does fire helps.” Kumārī :Ku - earth, mri - absorption, i.e., Kulakunda (Mūlādhāra). Kuṇḍalinī is so called because she belongs to Mūlādhāra. Kumārī is meant here as a newly born baby, because kuṇḍalinī, is described here with the sound of hissing (crying) when she has just risen from the Mūlādhāra. Woman marriageable, by the ripening influence of the sun above anāhata, she attains maturity.

The woman after marriage (Pathivrata, the selection of a husband). Pati - husband (Kāmeśwara) who is in the Brahmarandhra. Whatever she does, in these three stages good things- the flowing of nectar, fire in the Svādhishthāna; it helps because the lunar orb becomes liquefied by the fire thus causing the flow of nectar. The Sanatkumāratra supports the above declaration which is a positive statement. “The ascetics called Priśnis devoted to Śrī Vidyā having assembled instruct one another; arise, O Bhāratas, do not delay, desire the fire in the shell of the Svādhishthāna; with the help of the sun, having liquified the moon’s disc in Sahasrāra be

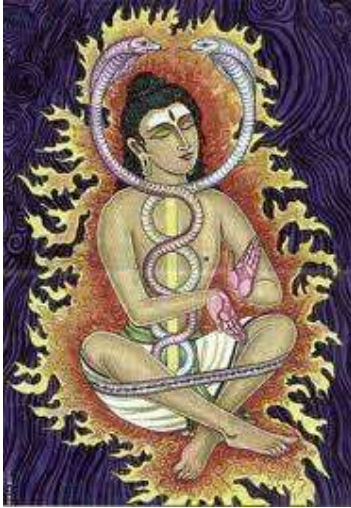


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contented by the flow of nectar caused by the union of the king who is Kāmeśwara , who is with his Queen Kāmeśwari... in the marriage of the female serpent (kuṇḍalinī), fire alone was the companion.”

In Śruti in another place we see “May the pure feet which are flaming, illuminating, bright, glorious and the means of entering the world of Brahman make us satisfied.” These indicate, respectively, fire, sun, moon and kalā. Charana moving to and fro ; hence kuṇḍalinī which moves between Mūlādhāra and Sahasrāra. The meaning is , et the kuṇḍalinī satisfy us by the flow of nectar entering the seats of fire, etc.

This is further elaborated in the Śukasamhitā: “May kuṇḍalinī, whose movements are secret and who by the blaze of the fire, by the illumination of the sun and by the brightness of the moon, causes the nectar to flow through the seventy-two thousand channels, make us cheerful”.



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji @ Darbar in Sringeri during Sharannavratī Mahotsava.

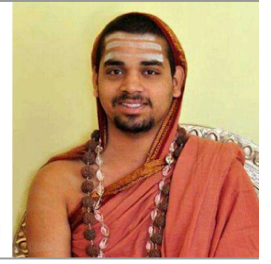


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