

An Exploration of Kundalini Maha Shakthi
A Journey through the Chakras

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I Dedicate this to to H.H. Goddess Sri Chakra Rupini Sri Rajarajeswari Sri Maha Vidya Sri Maha Tripura Sundari Sri Lalitha Parabhatarika and to my beloved Parents

PREFACE

In parapsychology and many forms of spiritual practice, an aura is a field of subtle, luminous radiation surrounding a person or object (like the halo or aureola in religious art). The depiction of such an aura often connotes a person of particular power or holiness. Sometimes, however, it is said that all living things (including humans) and all objects manifest such an aura. Often it is held to be perceptible, whether spontaneously or with practice: such perception is at times linked with the third eye of Indian spirituality. It has also been described as a map of the thoughts and feelings surrounding a person. In the ever growing case of 'mortal vampyres', the psi-vampyres claim to get energy from someone else's aura. Eye fatigue can also produce an aura, sometimes referred to as eye burn.

Auric body around the physical body is invisible to the naked eye. But this energy field is not only protective but also reflects a person's true nature. This energy field is in seven layers. In this etheric double called inner aura, seven chakras are located. For spirituality to realise the divine power and enhance the divinity in self, meditation is the true path. Meditation on chakras enhances the chakras' power resulting in purifying mind, body and soul, reliving the body of stress. As there are seven chakras with its specific locations, the auric body is also in seven layers with its specific purpose. Meditation on chakras awakens the Kundalini Maha Shakthi, which is at the tip of the backbone. Each chakra has its own mantra. By chanting the specific mantra, starting from Mooladhara chakra, shakthi, thus in the form a coiled serpent ascends up through the shushumna nadi (spinal cord) and cerebrospinal fluid in the subarachnoid space to the level of Sahasrara chakra. Chakra meditation allows the auric body to expand further and further, through the physical body, apparently remains the same. This expansion is the main criterion to attain spirituality.

Health is continuous flow of cosmic energy. Disease is disruption to the flow, which is usually due to stress. So it is said that all physical diseases have a metaphysical cause. For good health and spirituality, Chakra meditation is an ideal path.

ADVANTAGES OF KUNDALINI SHAKTHI

HEART DISEASES AND HOLISTIC HEALING

Of late, cardiac diseases are on the rise, the reason being change in lifestyle – food habits, high BP, drugs, over work, alcohol, smoking, emotional disturbances and stress affecting both men and women of all ages.

The heart is the center of our action, both anatomically and metaphorically. It functions automatically with its own pacemaker and blood vessels (coronary circulation). Since heart is the control center of our body, emotions have a pivotal role in our immune mechanism. Emotional disturbances resulting in excessive secretion of cortisone and adrenaline affects the immune mechanism. Those who are always under stress, workaholics, living without exercises are more susceptible to cardiac problems. Hormonal imbalances & mental barriers can also lead to heart diseases. Few decades back it was considered to be a ‘man’s disease’. Since women have also been taking up strenuous jobs, nowadays heart attack does not discriminate against sex.

Diagnosis:-Based on clinical symptoms, diagnostic tests and pathological lesions, numerous technical terms are given - pericarditis,myocarditis, endocarditis,infarct, bradycardia, tachycardia, thrombosis, diseases of valves, angina pectoris are some of the allopathic terms. Holistic treatments like Reiki and Pranic healing are based on chakra functioning (Chakras are the energy centres in the invisible auric body of a person They are located in the inner aura on the midline of the body). In healthy situation, all the chakras are in balance. In ill health, chakras are referred to as being either congested (over-energised) or depleted (weak). Diagnosis in Reiki is a simple procedure consuming less than five minutes. Scanning is done by using the palm chakras and based on the vibrations experienced in the palm of the healer, normal or malfunctioning of chakras is diagnosed. In Reiki, functioning of the heart is said to be under the control of Anahatha chakra. In Cardiac diseases, scanning with the palm may reveal either congestion or depletion of Anahatha (or heart chakra) which is located in the middle of the chest region. Another simple technique is by applying gentle pressure on the primary correspondence point in the palm (Sujok Acupuncture point) where the patient feels acute pain. Another is by applying the healer’s fingertips in the heart meridian (index finger) of the patient, it can be easily diagnosed whether the heart needs

sedation or stimulation. In all their simple diagnostic tests, no gadget is required.

In reiki/pranic healing/Sujok Acupuncture, symptoms for cardiac problems such as breathlessness, pain in the chest region, pain in the left hand, palpitation are considered to involve the Anahatha (heart) chakra and Manipura chakra. High BP usually means congestion of Mooladhara chakra (tip of the backbone) and healing of this restores the function of adrenal gland, thus normalising the BP. In case of emotional disturbances, which affects the mind, Ajna, Anahatha and Manipura chakras are to be treated.

Healing:- Holistic medicine aims at self-healing. It is the mind–body-medicine. The goal is to accomplish the healing process that is physical and mental. Healing using cosmic energy as is done in Reiki brings about miraculous recovery. When healing cardiac problems, since Ajna chakra has control over all the chakras, Mooladhara for survival, and heart chakra specifically for the heart, Manipura chakras for control of emotions, these chakras are healed. All the chakras are brought to balance by channelising cosmic energy and automatically heart chakra works in harmony with other chakras thus restoring health.

In some cardiac problems warranting surgery like infarct, coronary blocks, valvular degeneration or emotional disturbances psychic surgery is done. In psychic surgery, the patient is taken to deep level of relaxation. By autosuggestion, the patient identifies the negative energy that is causing the disease and the healer with his psychic power removes the negative force that is surfacing. In psychic surgery, the patient's physical body is not even touched by the healer.

In majority of the cases which are treated by using a combination of crystals programmed with reiki, and Acupuncture/Acupressure duration of the treatment is cut short.

Acupressure is applied on the primary correspondence point in the palm and based on the symptom, pressure is applied on the heart/small intestine meridian (Yin/Yang).

Prevention:- To remove the stress on the mind and physical body which is responsible for precipitating the heart attack, simple meditation helps. In

guided cosmic meditation, absorption in meditation leads to inner awareness, which can then be extended into the affected parts of the body through concentrated visualization. When this kind of extension is practiced the process of self-renewal and self-defense gets accelerated and healing takes place. Certain acupuncture points for self-healing to prevent recurrence of the disease and for emergencies are taught to the patients. During healing, melodious music is played to relax the mind. Programmed crystals are given for self-healing.

Holistic healing is simple, total, cost effective and without side effects – and compatible with all other treatment methods. The healer's hand is the only tool to channelise the cosmic energy, which is abundance in the universe and has extraordinary healing power.

IRRITABLE BOWEL SYNDROME

Irritable bowel syndrome [IBS] is a disease of colon characterized by abdominal pain, constipation and diarrhea. Though it is said to begin around the age of 20, it is found to occur even in young children.

Cause: - According to the literature available, the root cause of the problem is not known. The probable cause could be increased motility interfering with the absorptive capacity of the colon. This results in watery stools. In contrast, when the motility is too slow, due to excessive absorption of fluid, constipation results. The peristaltic movement of large intestine is controlled by autonomic nervous system, which responds to stress. Stress weakens the immune system.

Symptoms: - Individual variations are notable feature of IBS. Increased peristaltic movement causes distress in the lower abdomen and watery stools. Need to pass the stools increases but defecation becomes difficult. Slow movement of bowel may lead to hardening of the stools. In such cases severe abdominal pain discomfort and constipation are the main symptoms.

Diagnosis: - Diagnosis in allopathy according to the literature available, no particular test is done specifically for IBS. When all the tests like x rays, endoscopy, colonoscopy or scanning rule out other diseases, the patient is assumed to suffer from IBS.

A diagnosis arrived at by elimination method.

Diagnosis in holistic healing REIKI: - Major chakras are scanned. Usually Ajna chakra which controls autonomic nervous system, Swadhishtana chakra controlling large intestine and mooladhara chakra controlling large intestine malfunction. The patient's life style, family background, mental balance are taken into account for arriving at the possible cause like suppressed emotion, irritable surroundings etc. Invariably, stress plays a crucial role. In such cases malfunctioning of Manipura chakra is easily diagnosed.

Sujok Acupressure:- Acute pain in Primary correspondence point of large intestine , stomach and anus reveal the involvement of these organs.

Treatment: - To relieve the stress _ The first two days Auric and chakra cleansing followed by energising all major chakras are done. This results in relaxation of the mind and physical body. At the same time Ajna Manipura Swadhishtana and Mooladhara chakras are to be healed at least for a week.

Based on the response, further course of healing has to be decided by the healer.

Acupressure in large intestine point and anus treatment through large intestine meridian results in fast recovery. Change in life style, food habits and meditation to relieve the stress in mind have added advantage in preventing recurrence of the disease.

TREATMENT FOR FROZEN SHOULDER

Frozen shoulder is a condition characterised by stiffness or loss of motion of shoulder joint accompanied by severe pain. Shoulder joint, which connects the hand to the main body, is the most mobile of all the joints in the body. It is also called ball and socket joint. The ball is the head of humerus –the proximal extremity of the arm bone and the socket is provided by the distal end of scapula- the bony base of shoulder. Though maximum provision for mobility is provided by nature, the capsule going around the joint provides protection against dislocation. The capsule covering both ends of the bones forming the joint is a thin but tough membrane called capsular ligament.

At times, due to unknown causes, the capsule starts freezing resulting in frozen shoulder. The movement of the joints gets restricted, the movement of hands becomes painful. Sometimes the pain extends to the upper part of the arm and back of the shoulder. Simple actions like raising the hand, moving the hand towards the neck etc. cause extreme pain.

Frozen shoulder is a self-limiting disease. It occurs in three phases.

Phase I – Freezing phase, where onset of pain occurs limiting the movement of the joints.

Phase II - Frozen stage; pain may be less but stiffness persists.

Phase III – thawing stage where shoulder resumes slowly its normal function.

Healing: - All physical diseases have metaphysical cause. Any emotional disturbance may cause stiffness of shoulder. For e.g. in case of sudden loss of a person, property the person may feel the entire burden on his shoulder resulting in freezing of the shoulder. Mostly the root cause is in the cervical region. Sometimes external injuries may cause pain in the shoulder joint. Immobilisation with the object of resting may lead to frozen shoulder. So the treatment should be aimed at cervical region and thawing of the frozen shoulder joint.

Treatment: - All the back chakras starting from Mooladhara to Sahasrara are to be cleansed on FIRST AND SECOND DAY. Energising mainly the Mooladhara chakra, Vishudhi chakra and local area, i.e. frozen shoulder will relieve the pain considerably within 2-3 days.

Continuous healing for a week and once/twice in a week during weeks 2 and 3. Then thereafter, once in 15 days for a month and then once a month for the next 2 months to avoid recurrence.

Principles of Healing: -

Mooladhara chakra - To remove the block for the energy to flow through sushumna nadi; since mooladhara chakra controls the activities of musculo skeletal system, including the shoulder joint.

Vishudhi Chakra - For healing the neck and the associated structures (hand), local Vishudhi chakra to be healed.

Local area - Beaming the energy through palm chakra by placing both palms on either side of the shoulder joint removes the root cause of the problem.

When Reiki is combined with crystals, healing is faster.

Diagnosis: - Diagnosis is usually based on clinical symptoms. X ray does not reveal any pathological lesion as the bones are not affected. When all tests are negative with persisting pain and restricted movement of the shoulder joint the condition is diagnosed as frozen shoulder . Physio therapy may produce temporary relief. Permanent cure is in alternative system esp. reiki /pranic, magneto therapy, acupuncture or acupressure . Not only permanent cure is obtained but also it is safe, drugless, without side effects , cost effective and non invasive.

Another option is Su jok acupuncture .Needles are applied on primary correspondence points and kidney meridian. Dramatic results are seen and experienced by the patients. Combination of reiki with acupuncture / acupressure produce faster results and both do not warrant drugs [drugless therapy]

REIKI AND BABIES

MOOLADHARA CHAKRA

Human body has been created with visible physical body and invisible Aura (Energy field) in which Chakras are located. According to western science, breathing is through nostrils, part of respiratory system; But Eastern science recognizes the seven major chakras. The Seven major chakras are meant for breathing the cosmic energy. Cosmic energy enters the aura and through the chakras reaches the physical body to make the mind cosmic conscious and to keep the physical body in good health with divine force. Chakras are so named because of their capacity to spin for breathing in and out. Thorough knowledge of seven major chakras, namely Mooladhara, Swadhishtana,

Manipura, Anahata, Vishudha, Ajna and Sahasrara are essential for identifying the disease and healing.

All the chakras make their appearance at foetal life but it is the Mooladhara chakra that starts developing in the prenatal stage. In the third trimester, of pregnancy, it develops. Hence let us start with the stages of development of Mooladhara chakra.

Mooladhara chakra (root chakra) is a self explanatory term. Because it forms the foundation for life (Adharam) and grounding the body to mother earth (Root/Moolam). This character and development is its manifestation of Kundalini Maha Shakthi. The development of other chakras depends solely on this chakra. The basic need for proper development in postnatal life depends on the protection afforded within the uterus of the mother. In intra uterine life, foetus is nourished by the nutrients through the mother's blood. At this stage, the environment afforded within the uterus and the emotions of the mother play a crucial role with the development of chakras, especially Mooladhara chakra.

Normal development of child and character of the child after birth depends on this environment at the third trimester of pregnancy. E.g. when a pregnant mother is happy, enjoys a good healthy and pleasant environment, caresses her abdomen with love, Listens to good music, healthy infant is born.

In South India, the custom is to perform a religious ceremony called 'poo choottal' or 'Valai Kappu' when pregnant mother is advised to wear glass bangles. The jingling sound from the bangles while the mother caresses the abdomen, serves dual purpose of making the foetus feel secure and sound from bangles stimulates the nervous system.

On the other hand, if the pregnant mother is abused verbally and if she suppresses her emotions, the foetus reacts with speech defect, hearing defect or symptoms of autism. Traumatic experiences of the mother if she was subjected to heavy dose of antibiotics, any serious illness, too many exposures to X-rays, scanning, emotional resistance to go through pregnancy, she may give birth to child with problems. Unnecessary imaginary fear of giving birth to an abnormal child may lead to emotional disturbance in the subconscious mind of the foetus.

In both prenatal and postnatal life, feeling of security, protection is mandatory; when it is denied, fear creeps into the mind. In such cases, development of Mooladhara chakra exhibits defects in the form of deficiency or excessiveness of other chakras also.

Healthy Mooladhara chakra makes a person grow with firm foundation, grounding himself to the mother earth, feeling secure, ambitious, calm in spite of obstacles and opposition. A conducive environment provides full support for normal growth.

Good nourishment is directly proportional to good grounding, self preservation. These are offered by maternal care, breast feeding, physical protection, family support. Growing child responds unconsciously. Suckling, grabbing, crawling are sensory developments. The sensory developments help motor development. Both sensory and motor stimuli are unconsciously registered as experiences in the brain.

As the child starts sitting in six months, chakras plane change from horizontal to vertical. This brings forth the movement of energy from Mooladhara towards Sahasrara,. When the child starts standing and walking, the bridge between Mooladhara and mother earth is established which forms a solid foundation for survival as an individual.

Now you know survival of the child in postnatal life depends solely on Mooladhara chakra, which is associated with Kundalini Maha Shakthi, at the tip of the backbone and the energy from the mother earth for grounding.

Mooladhara chakra's function is impaired due to any trauma during the developing stages of the chakra i.e. last three months of pregnancy plays a crucial role in the development of the child.

When the mother does not like to go through her pregnancy, her emotional reactions lead to contractions of the uterine muscles. This affects the foetal growth. The developing brain receives the information resulting in abnormal development of brain???. Such children neglected and insecure, resort to a wayward life.

After delivery, current day mothers resort to milk substitutes and infants are handled by outsiders. Newborns need mother's care which is provided by

breast feeding. Warm provided while being cuddled, closeness of the mother and nourishment by natural breast feeding provide strength for the survival of the child and feeling of security. Immune system depends on Mother's milk.

Any impairment during the period interferes with the development of the Mooladhara chakra. Foetus grows in a dark, protected environment, but when brought to this world in bright light with great force, as in caesarian, with forceps, premature delivery, the newborn undergoes traumatic experience???? Separation of the new born from the mother, viz. after caesarian operation, incubation, abandonment by the mother, death of the mother after delivery exposes the new born to traumatic experiences and weakens the first chakra.

In case of premature babies, modern technology provides artificial environment through incubators. During this period, the mother has no access to the baby. The physical touch of the mother, when deprived causes a sense of abandonment, fear, mistrust etc.

Damage to the first chakra could lead to congenital abnormalities like mental retardation, epilepsy, cerebral palsy..

In later part of life when Mooladhara chakra is not in balance, the person would show symptoms of BP, kidney ailments, disease of lower abdominal organs, reproductive organs, large intestine, and urinary tract. Skin, muscle and bones may be affected. Cancer is associated with the weakening of the Mooladhara chakra.

For a healthy Mooladhara chakra

- » Care of pregnant mother
- » Providing nourishment to the pregnant mother & foetus
- » Providing a happy environment especially in the last trimester of pregnancy

Newborns should be breast fed. Mothers should always handle the body with care, providing a secure feeling and warmth.

Healing of Mooladhara is done by removing the accumulated negative energy from the Mooladhara chakra and other chakras in the body, which are also thrown in to imbalance.

Diseases - Due to deficiency or congestion of Mooladhara chakra.

Adrenals – Blood pressure, Tumor or cancer

URINARY SYSTEM

Kidneys – Nephritis, Stones, Kidney failure

Bladder, Urethra – Inflammation, Urinary incontinence, Calculi (stones), Urethral stricture

FEMALE REPRODUCTIVE SYSTEM

Ovary – Oestrogen deficiency/excess, cyst, cancer, hormonal imbalance, Hormonal imbalance at menopause, Breast cancer

Fallopian tub - block, Tubal pregnancy

Uterus – Menstrual problems, Fibroid, Cancer

MALE REPRODUCTIVE SYSTEM

Testis – Aspermia, Lower sperm count, Androgen deficiency/excess, Hydrocele

Prostate gland – Enlargement, infection, cancer

Large intestine - Constipation, Diarrhea, Appendicitis, Colon cancer, Irritable bowel syndrome, Ulcerative colitis, Piles

Skin – Allergy, Eczema

Muscles – Weakness, injury

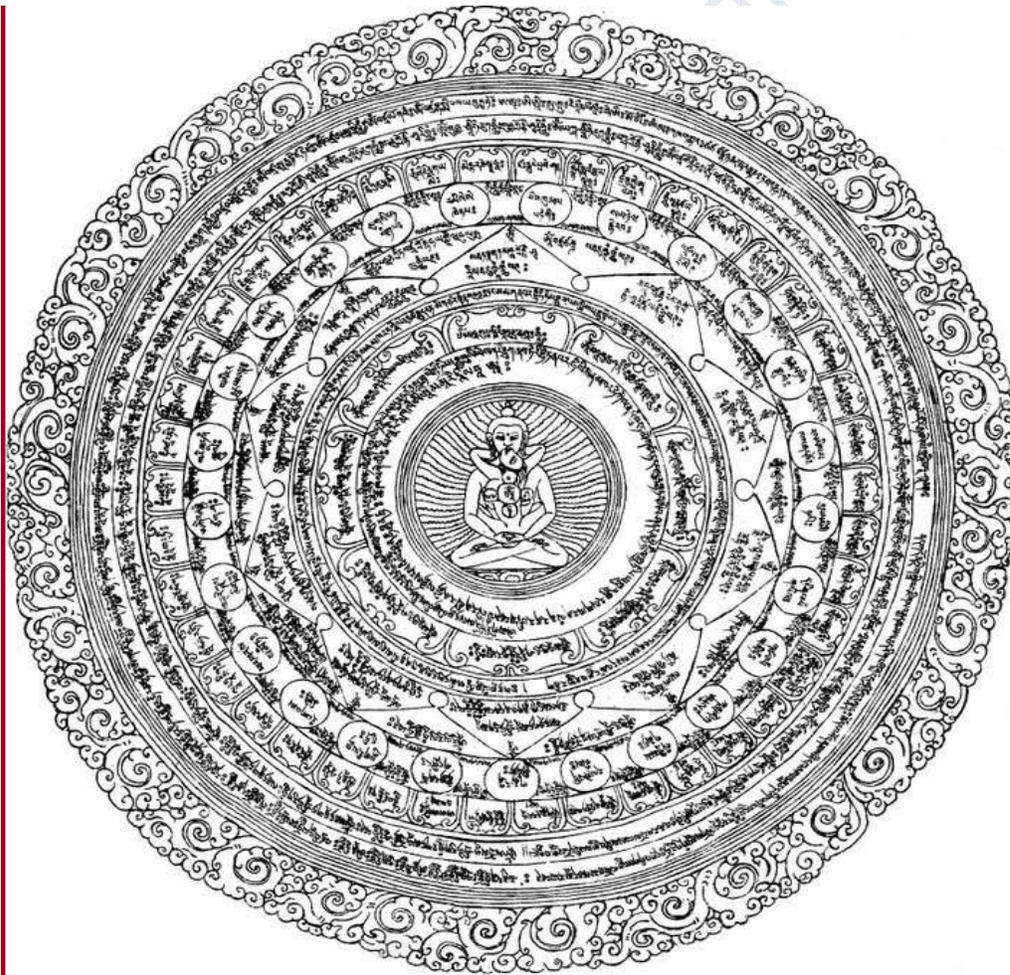
Bone – Growth deficiency, Fracture, Back pain, Disc prolapse, Spondylitis, Leukemia

Finally, Survival in this world depends on Mooladhara Chakra. Though the above mentioned disease are physical, they are related to emotional or mental disturbances also.

When Mooladhara chakra is weak, immune system becomes weak. Body develops an

Tendency to become sick. In a few cases, the tendency to commit suicide predominates. So to empower self and to raise Kundalini Maha Shakthi, Chakra meditation is mandatory.

Chakra meditation is meditation on our chakras. It is based on the principle that each chakra has its own Bija Manthra and when mantras are chanted while meditating on each chakra the sound waves emanating from the corresponding mantra resonates with the chakra and empowers the chakra.



VEDIC PROCESS INFLUENCE

MEDITATION AND CHANTING

Mantras commences from Mooladhara chakra. Once Mooladhara chakras become powerful, Kundalini Maha Shakthi, sleeping like a coiled serpent at the tip of the backbone is awakened. From the tip of the backbone, shakthi ascends up through shushumna nadi (Spinal cord and cerebrospinal fluid in the sub arachnoid space). As she ascends up, each chakra starts vibrating finally Kundalini Maha Shakthi reaches Sahasrara chakra (Lord Shiva's abode)

At this stage the meditator reaches the stage of Samadhi (Union with god). Once the stage is reached by Sadhaka, one acquires health and enjoys bliss. He becomes a real healer.

By chakra meditation, not only Kundalini Maha Shakthi is awakened to make a person spiritual and but also results in balancing of chakras by removing the obstacles.

Chakras are made more powerful by chanting specific manthra and as Shakthi ascends through the back chakras, they are made more powerful.

Mooladhara Chakra

Moola – Root

Adhara – support

Development – starts functioning in the III trimester of pregnancy (6 months, prenatal) and grows up to 1 year after birth.

Location – Perineum

Element – Earth

Colour – crimson red

Bija manthra – LAM

Number of petals – 4

Endocrine gland – Adrenal

Devatha of the centre – Kundalini Maha Shakthi

Centre of chakra – Triangle (Sexuality)

Linga encircled by sleeping snake in a three and half coiled form

Adhipthi Devatha – Lord Ganesha

CHAKRA MEDITATION AND MUSICAL NOTES

A TRULY HOLISTIC COMBINATION

Indian music is spiritually oriented and is a form of Bakhti dhyana to inculcate spirituality, concentration and memory power. The basic lesson is emphasis on the seven fundamental notes (saptha swaras –sa, ri, ga, ma, pa, dha, ni). During a music class, both guru and the student sit on the ground with both legs folded. This posture itself is to realise the divine power in self.

Posture, emphasis on saptha swaras for the beginners can be explained on the eastern concept of life. Human beings exist in this universe deriving energy from two sources i.e.. Cosmos and mother earth. While everyone knows the former because prana is derived from cosmos, the knowledge of the latter is unknown to many.

The physical body is ensheathed by auric field in which seven major chakras (invisible to the naked eye) are present. The seven chakras are Sahasrara, Ajna, Vishudha, Anahatha, Manipura, Swadhistana and manipura. Each chakra is associated with an endocrine gland and controls specific organs. According to Reiki, disease is the result of imbalance of chakras and cure is restoring the balance. For curing the disease, cosmic energy is channelised through the palm of the healer to the affected chakras. Through the chakras, the energy is transferred to the endocrine organs and the organs controlled by the chakra.

Each swara resonates with one major chakra. In the human body, all chakras start vibrating while chakra meditation is performed. Each chakra has its own manthra. When each note is sung concentrating on the shruthi, vibration of the corresponding chakra can be experienced. The ascending and descending order in which the swaras is sung is called arohanam and avarohanam. “Sa” shadjam is the basic note of all ragas. It is not only the inter relationship between the notes that define a raga (although it is an integral part) but also the relationship of these notes to the basic note (adhara shadjam). In other words, the frequency of any sound has relevance only when it is read in conjunction with the tonic note. A noteworthy feature is, even though the raga is built on the basis of a sequence of swaras, the drone of the tambura will be spelling out the adharaj shadja all the time, loud and clear so that the reliance is constantly maintained. So there cannot be a raga without the adhara shadja.

So this shadjam increases the vibration of the mooladhara chakra which is for survival. Kundalini Maha Shakthi – Maha Shakthi in coiled form exists at the tip of the backbone. Increased vibrations of Mooladhara chakra by repeating Shadjam raises Kundalini Maha Shakthi. Once Maha Shakthi is awakened, the energy starts moving through shushumna nadi (spinal cord) towards the sahasrara chakra where Lord Shiva resides. For smooth passage of the shakthi, each note is sung in ascending order (as in arohanam). Then ‘Sa’ raises Kundalini Maha Shakthi at mooladhara chakra, Ri – back swadhishtana chakra, Ga – back manipura chakra, Ma- back anahatha chakra, Pa –back vishudhi chakra, Dha – back ajna chakra, Ni – sahasrara chakra, Sa – cosmos. Now Avarohanam, notes sung in descending order connects cosmos and reinforces lord shiva's shakthi at the sahasrara chakra and the combined shiva shakti circulates through front chakras increases the divine power in corresponding chakras ie..Sa- Cosmos, Ni - sahasrara chakra, Dha- Ajna chakra, Pa – Vishudhi chakra, Ma-Anahatha chakra, Ga- manipura chakra, Ri –swadhishtana chakra, Sa – Mooladhara chakra and Ni- Mother earth. This swara garland by singing makes the body receive the energy from mother earth (ni lower octave) and Cosmos,(sa at upper octave). While sitting on the ground, energy from the mother earth reaches the mooladhara chakra increasing its vibration, which is solely for the survival.

As we all know, a raga is built up through the combination and inter relationship of the basic seven notes. The swara in a raga are meant to be used according to their importance, in the mode of *a-kara*, to heighten their spectrum(Swarupa). Within the set of swaras, some play a major role and some

less. There are some swaras which dominate and stay persistently -nyasa swaras. There are some ragas which have a special impact if they are initiated at a certain specific swaras. For instance, a raga like Atana generally commences at the higher octave with the combination of the swaras - *sa ri sa ni sa dha dha*; or raga like anandhabhairavi in the middle octave with the swaras *pa dha pa ma dha pa ma pa ma ga ri ga*. or ritigowla with *ni dha ma ga ri ga*. Jiva swaras which lends life should be highlighted. They are the dhivata in Atana, antara gandhara in kalyani, madhyama and gandhara in hindola.

Certain ragas may have similar scales and melodic functions. But some exaggeration of what is referred to as prayoga(usage) makes all the difference. For e.g., the stress on the swara nishadam in ritigowla is different from that of anandha bhairavi.

Music can be a cure if the singer/listener chooses the raga based on which chakras he wants to concentrate on. Hence while singing/listening, based on the dominant swaras in that raga, the corresponding chakras vibrate more. (refer table on disease, organs, chakras, ragas and notes). The singer/listener should concentrate on the chakra while singing/listening.

Teaching music at the tender age has several advantages. The child is born with all the chakras. But it is the Mooladhara chakra, which starts functioning even at birth. As the child grows, the other 6 chakras start functioning one by one from Mooladhara to Sahasrara chakra and by 21 years, the development process is complete. So teaching music at a young age purifies the body, mind and soul and lays the foundation for a healthy future. Academic brilliance and morality are automatically inculcated in such children.

As divine power manifests in sound, the swarapyasm is the direct way of universal consciousness. Enhanced vibration of seven major chakras keeps the mind and body in good health. It increases concentration, memory, makes the mind disciplined and spiritual. Thus the soul gets purified. In music therapy, selection of a specific raga, which vibrates in the same wavelength of the patient, is absolutely essential. Meditating on this raga purifies the mind and body resulting in total recovery.

To make our children lead a healthy life, teach them music at a tender age and make it part of curriculum. **Music is also one form of meditation**, which enhances the power of chakras by raising Kundalini Maha Shakthi.

Swadhishtana Chakra

When a child is born, Mooladhara Chakra allows the newborn to survive under the protective care of the mother. The earth element keeps the child grounded. By 6-7 months, child's Swadhishtana chakra becomes functional coordinating with the Mooladhara chakra.

Swadhishtana chakra is located in the inner aura, at the lower abdomen. Sex chakra is the synonym of this chakra by its association with the endocrine organ, testis (in males) and ovary (in females). By six months, child starts crawling and before two years, it starts walking. This is the stage of probing the outside world. As the body grows, crawling to standing, walking is in continuous sequence. As the child starts walking, he moves a little away from the mother, but at the same time, expects protection when there is fear.

Swadhishtana chakra is associated with the sense of touch. It is easily understood when we see a child walking and trying to touch objects, identifying and feeling them. As the organs of locomotion becomes functional, enabling the body to walk, the tendency to explore by touching the objects increases. The child experiences different kinds of sensations by touch, which gets unconsciously registered in the subconscious mind. At this stage, body learns to correlate sensations, actions and reactions in to an organized sense of self.

Linking the experiences at this stage (6 months to 24 months), results in primary connection between mind and body. Tender protective care, proper response from the parents, especially from the mother for guiding is essential. The lack of response leads to disinterest and the child loses the sense of expression. The vital connection between experience and life is lost. Rigidity, disinterest, emotional failure are the net results. Emotion is the first language of the child when Swadhishtana chakra starts blooming. Since sex organs are associated with pleasure, sexual abuse can produce emotional numbness. Emotions and sensuality are to be handled with gentle care. Numbness may result in hatred towards sex or marriage.

It is obvious that Swadhishtana chakra (sex chakra) is associated with touch and pleasure at childhood. The action and reactions registered in the mind and body at this tender age decides how and what or she would be as an adult. A

balanced Swadhishtana chakra in adulthood can be recognized by the person's behaviour. As sensation of touch, locomotion, emotions are registered between the age of 6-24 months, the person with a well balanced Swadhishtana chakra would show emotional stability. His movements would be smooth. He can appreciate and respect the emotions of others. He knows how to enjoy materialistic pleasures with boundaries.

How to correlate sex chakras' traumas with a person's behaviour?

The traumatic experiences in early childhood i.e. at the commencement of the chakra's functioning, are permanently registered in the subconscious mind. Sometimes, the reactions are expressed immediately or may be exhibited during adult life.

Suppression of emotions at this tender age may result in rigidity in walking, stammering, shyness etc.. These symptoms may manifest either in childhood or in adulthood. The child may lose interest in learning, enjoying the pleasures of life, like taking proper care of self, dressing neatly or socialize with other children and deny himself the joys of life. In contrast, the child may develop a sense of addiction, like indulging in sexual abuse, alcohol addiction, emotional imbalance. The pleasures of life, denial of love in early stage reflect in the later stage. For such people, pleasure is derived through addiction to alcohol, excessive sexual urge and they are emotionally imbalanced.

Diseases related to Swadhishtana chakra. Physical diseases

As the chakra is associated with the sex/reproductive organs, malfunctioning of this chakra relates to diseases associated with these organs. In women, ovary, not only produced ovum but also synthesizes oestrogen and other hormones for ovulation and maintaining pregnancy. Development of secondary sexual characteristics also depends on oestrogen production.

In puberty, regular menstrual cycles, ovulation, fertilization, pregnancy, normal foetal growth, delivery, undeveloped breasts depends upon ovaries, controlled by this chakra, which in turn is controlled by the ajna chakra (pituitary gland). Diseases commonly encountered in case of ovary – excessive or deficient production oestrogen which leads to other diseases. Delayed puberty, irregular menstrual cycle, excessive bleeding, infertility, ovarian cysts, tumor or cancer are often reported.

Fallopian tube – tubal block is a common disease

Uterus –infertility, infantile genitalia, abortion, fibroid, tumor, cancer.

Cervical cancer has been identified as a common problem after menopause.

Menopause is a normal physiological process in a woman's life. Of late, hormonal treatment or hysterectomy or both are advised. But the body has the capacity to balance itself, if given sufficient time. Out of fear, treatment is given for menopause which leads to several complications, including breast tumor.

Diseases of male reproductive organs

Testis is the major organ. Due to hormonal imbalance, sperm reproduction would be less. Inguinal Hernia, androgen deficiency or excess, prostate gland enlargement, cancer are common diseases.

In addition to reproductive organs, large intestine and part of the urinary system ie..urinary bladder and urethra are located in the lower abdomen.

Large intestine is the terminal part of gastro-intestinal system. Constipation is common to all age groups, which in the long run may lead to appendicitis or piles. Diarrhea, ulcerative colitis, crohn's disease, irritable bowel syndrome, colon cancer are diseases resulting due to the malfunctioning of the Swadhishtana chakra.

Part of the urinary system, urinary bladder and urethra are also located in the lower abdomen and are controlled by Swadhishtana chakra. Common diseases encountered are urinary infection, calculi, nocturnal enuresis, urinary incontinence, urethral stenosis etc.

Swadhishtana chakra is a paired chakra. The back chakra, which is at the lumbo-sacral junction, is in the inner aura. This controls the activities of low back, hip and legs. The fourth and fifth lumbar and first, second and third sacral nerves anastomose to form sacral plexus to supply the lower back, hip and legs. Since malfunctioning of back Swadhishtana chakra may arise due to defect in Mooladhara Chakra or due to trauma. Any postural defect also may lead to

several defects like low back pain, disc prolapse, sciatica, hip injury, arthritis, ankle pain, joint swelling, burning sensation in the sole. Since spinal cord and vertebral column are controlled by Mooladhara chakra and sacral and lumbar by back Swadhishtana, malfunctioning of both these chakras result in the problems mentioned above.

Healing: - Scanning the Swadhishtana chakra reveals either deficiency or congestion of sex chakra. Based on this, the Swadhishtana chakra has to be healed.

The body mind coordination commences at the time of commencement of Swadhishtana chakra. Since the mind is also affected, the disease could be physical or psychosomatic. Physical diseases listed above are due to malfunctioning of sex chakra. Emotional trauma and suppression may manifest psychosomatic disease in adulthood.

Swadhishtana Chakra's growth depends on Mooladhara Chakra. Both are controlled by Ajna Chakra. So healing is aimed at removal of negative energy in Swadhishtana, Mooladhara and Ajna Chakras. After cleansing these three chakras, energizing the same would result in recovery.

The problems of the back and associated symptoms enumerated above are to be healed through back Swadhishtana chakra and Mooladhara chakra. Malfunctioning of back Swadhishtana chakra blocks the flow of Kundalini Maha Shakthi through sushumna nadi and hence Mooladhara chakra also has to be cleansed and energized.

To sum up, Swadhishtana chakra determines the person's character, lifestyle and personality. Hence at the developing stage, affording protection, love and affection, a congenial atmosphere at home can create child prodigies. Positive affirmation fed in to the subconscious mind of the child at this stage, would result in a perfect adulthood.

MAHA SHAKTHI BY SRIVIDYA UPASANA

AtmAbhinnashivAkAraM chidAnandaghanaM guham |
prakAshaM vimalaM shAntaM brahmaNyaM samupAsmahe ||

vande gurupadadwandwaM avA~Ngmanasagocharam |
raktashuklprabhAmishramatarkyaM traipuraM mahaH ||

|| gaM gaNapataye namaH ||

It is indeed the divine grace of our revered Guru Sri Chidanandanatha that continues to guide the devotees in the kind of tasks that were very close to his heart and on which he spent his entire life. Propagating the tenets of Srividya and discussing and bringing about a unified approach to the two aspects thereof – the ritualistic and the philosophical, was a task that was the mainstay of his life. Having been initiated into Srividya in the year 1911, when he was 29 years of age, at the lotus hands of Sri Guhanandanatha at the holy Allahabad, on the auspicious Mahodaya occasion, he began his Upasana. For the first twelve years, he practiced his Upasana in private as directed by his Guru and in line with the orders of the Lalita Sahasranama (rahoyAgakramArAdhyA, rahastapaNatarpitA, antarmukhasaArAdhyA). After this period, Upasana and propagation of Srividya became his sole mission in life. If we look at the benefits that have accrued to a large number of eligible disciples through initiation into this holy science by Sri Chidanandanatha, we would be wonderstruck.

A devotee visited the Sringeri Acharya's abode and stayed there for three days. At the end of his sojourn, the Acharya asked him how he enjoyed his stay there. Prompt came the reply that it was 'Brahmananda'. Then the Acharya quizzed him as to how he knew Brahmananda and whether he had experienced it before and if he had not, how he could recognize it. The message is that there is a natural state of pleasure, which is the real nature of the atman and when that is felt, the one who experiences it recognizes it as his natural state. All other pleasures that are acquired through the worldly experiences are artificial or Kritrima. These are temporary and ephemeral and so do not last. The end of every such experience is pain causing. In his brilliant introduction to the Brahma sutra Bhashyas edited by Mahamahopadhyaya Anantakrishna Shastrigal, the Shankaracharya of Govardhana Peetham of Puri establishes Sat,

chit, ananda, Moksha and Ishana (suzerainty) as the natural state of the soul in every human being.

The absolute and eternal pleasure – Brahmananda, is something, which is natural and is referred to as Moksha. This is generally translated as liberation. To attain Kama, one needs Artha or wealth. That wealth must be acquired by dharma, another difficult but frequently and commonly used word. The connotation of this word is – `acting always in a manner consistent with the inherent nature of the experience-r and experienced. This, Dharma, Artha, Kama and Moksha are referred to as the goals of human life. The understanding of these four terms will give one a broad indication of the purpose of all philosophical and material pursuits. This being so, it becomes the religious duty of every individual to practice Dharma in its proper spirit, acquire wealth and apply that for attaining the last two.

Hindu scriptures prescribe three different but intertwining paths to attain liberation and these are: karma, Bhakti and Jnana. Of these, karma directs the individual to perform faithfully all the duties, actions and procedures prescribed by the Vedas and Shastras as befitting a man's Varna and Ashrama. The Bhakti path is where the individual is given the choice of a form of the Divine Entity to contemplate, worship, meditate, and perform Pooja etc. The Absolute that is formless, is allowed to be conceived of as having a form to enable the human mind to hold on to something and make progress in the Bhakti route. This Bhakti also consists of three distinct groups of activities:

- a. Activities by the mind like Japa and Dhyana;
- b. Activities of the organs like Pooja
- c. Activities of the word of mouth like chanting prayers.

Depending on one's preference or inclination, one can stick to only one of the three or more of one and less of the others.

The practice of Bhakti in all its three forms constitutes Upasana. There the form to be adopted as the object of devotion is also a matter of choice. Indeed, Bhagavan Krishna assures us that he confers on the sincere devotee, unwavering devotion to the chosen form. There are six Upasana paths known as the Shanmatas, properly codified and defined by the great Acharya, Sri Adi

Shankara Bhagavatpada. They are: Ganapatya, Saura, Vaishnava, Shaiva, Shakta and Kaumara. As the name of each indicates, each one has a different form of deity as the object of worship; the other paths of Japa, Dhyana and the ritual of puja are all the same. Of these, Shakta is the one where the form of Shakti is worshipped as Mother. Interestingly, of the six, this is the only Upasana (i.e. Srividya Upasana) that is always reverentially referred to with the attribute 'Sri'. The principal form of worship here is that of Shakti or energy. That way, this can also be viewed as worship of the energy aspect of the remaining five forms and therefore, this integrates all the six methods into one. While for the sake of conceptualizing, the power or energy is viewed as a distinct entity, it is needless to say that it cannot be physically separated from that of which this is the power. Hence the dictum, 'ShaktiH shaktimatorabhedaH'. The substratum on which this Shakti inheres is referred to as 'Shaktiman', which is Shiva or Kameshwara himself. In other words, we try to conceive of the single entity Shiva as basic or residual Shiva and its Shakti separately. It is only logical that if one can conceive of such a dichotomy of a single individual being, when Shakti is taken out, what remains must be something inert (jaDa). That is the profound principle with which Acharya's Saundaryalahari starts.

Consistent with the physical science, this Shakti can be of two forms again: potential and kinetic. In this system, the potential form is referred to as Prakasha (effulgence) and the kinetic as Vimarsha (illuminating). The effulgence is the inherent characteristic of the first by which the seen world is illuminated, enabling us to see. This is the explanation of the Shakta system for the universe and the power that makes it to be seen by all of us. In a higher plane, the concept of Guru also is conceived as made up of the same principles of Prakasha and Vimarsha. The Guru as the torch, remains the source of light and simultaneously the seen world. Guru Padukas are always referred to as Prakasha and Vimarsha. Another way of explaining this is by saying Prakasha is the absolute Brahman and Vimarsha is the individual Jivatman, the guru representing the state of Advaita, where the distinction of Jiva and Brahman ceases to exist.

As mentioned earlier, there are three paths to liberation. However, these are not mutually exclusive but have among themselves some amount of overlapping. Interestingly, in the path of Jnana itself, Adi Shankara stresses the Bhakti aspect. Acharya has cleverly reconciled these two in his Vedantic definition of Bhakti as the individual meditating upon or worshipping himself. Bhakti or Upasana is of two kinds: Gowni and Para. This first is also known as

Sagunopasana. The human mind which finds it impossible to visualize the Absolute, is provided with a form of deity with face, hands, legs etc., so that the mind has something to hold on to, rather than a formless Brahman. All worships generally are with respect to a form of the Absolute. This form would be of individual's choice or as indicated to him by his Guru. The fundamental principle here is one of visualizing or conceptualizing, which is called Bhavana. From this point of view, it would appear that Bhakti is a process of reducing the adult mind to that of a child. For example, if a child gets a doll, then it sees that as a real baby in flesh and blood and tries to do all acts of affection and love to that doll, adopting the role of a mother. This means that an imaginary baby wholly replaces the concept of the doll. A serious bhakta never perceives the idol or the picture or a Chakra that he worships as anything different from the Divine form of God. This is the essential requirement for Bhakti. Having started to believe that the form he worships is his beloved deity, the other activities or rituals cover the various tasks to be performed such as seating, bathing etc.

This whole process is commonly referred to as performing a Pooja. Physically, there are sixteen such acts known as Upacharas.

1. Asana – offering a seat to the deity
2. Padya – offering water for washing the feet
3. Arghya – offering water for internal purification
4. Achamana - offering water to be taken in
5. Snana – offering a bath
6. Vastra – offering a dress
7. Abharana – offering ornaments
8. Gandha – offering sandal paste
9. Pushpa – offering flowers
10. Dhoopa – offering incense

11. Deepa – offering light
12. Naivedya – offering eatables
13. Tamboola – offering betel leaves and nut
14. Stotra – offering prayers
15. Pradakshina – going round the deity
16. Pranama – prostrating before the deity

These sixteen are the commonly offered Upacharas in any form of Pooja, always firmly believing in the form that is being worshipped.

These very sixteen Upacharas also have a deeper or inner significance, which could be related as the offerings to the Absolute without any form. Another method of offering these rites reckons these as a group of five and not sixteen. These are Gandha, Pushpa, Dhoopa, Deepa and Naivedya. This is called the Pancha Upachara Pooja. The basic objective is bringing out the Divine principle that inheres in every one of us out and visualizing it in the external picture, idol etc., and carrying the above mentioned sixteen or five Upacharas as one would do unto himself.

Performing these very rituals as part of the Pooja or Upasana in the Srividya sampradaaya is a little more elaborate with a number of special sets of tasks peculiar to this cult. To begin with, we have to understand the actual form that is accepted for worship in this Pooja. The generally accepted form for worship as Devi is an idol and a Chakra. Srichakra represents the creation and dissolution of the universe starting from the Brahman, which itself is depicted as the Bindu in the center of the Chakra.

The second requisite is what is known as a mantra. Any mantra is considered as a zealously guarded secret. A mantra is a collection of letters, which on its face may not convey any meaning. By definition, mantra means that by repeatedly meditating upon which one is saved. It is the duty of every devotee of Srividya to constantly meditate upon his mantra and chant it repeatedly so that there result repeated vibrations in the astral centers of the individual. These are never to be uttered aloud and therefore even the Vedas hint at these mantras

in a coded language only. The prescribed mantra for Srividya worship is what is known as the Panchadashi. Literally translated, it means a fifteen-lettered mantra. Different seers have explained the meaning of this mantra in different ways. Nitya Shodashikarnava gives six different interpretations. Sri Bhaskararaya, in his magnum opus VarivasyaRahasya, gives fifteen interpretations. A Keralite scholar of this century, Perunkulam Veeraraghava Shastrigal has given more than 60 interpretations, which have received the approval of Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamigal, the 33rd distinguished occupant of the Dakshinamnaya Sringeri Sarada Peetham, who was universally recognized as the foremost scholar of his times. In essence, this mantra is considered as equal to the Vedic Mahavakyas, which clearly indicate the true nature of Brahman and the true nature of the individual self.

The first qualification for a Upasaka to perform Pooja is obtaining Diksha from a competent Guru. the rite called Diksha is supposed to be destroying all the limiting factors of the individual self and facilitate his union with Shiva.

alyate shivasAyujyaM kShlyate pAshabandhanam |
atha dikSheti kathitaM budhaiH sacChAstravedibhiH ||

It is the Guru who, after testing the disciple's competence, initiates him into the Upasana by teaching him the mantra, the Devata Swarooma and the methods of performing the rituals. Though the Sadhaka begins initially with external rituals, he should rise to the level of performing Antaryaga as set out in Bhavanopanishad. The first step in Bahiryaga is the method of entering the room of worship. Next follows Tatva Achamana. This is a cleansing process carried out by ingesting drops of water four times or seven times, praying each time for the cleansing of the Anava, Mayika and Karmika Malas, which is accomplished by the usage of Bija mantras. This prepares the Sadhaka's mental frame and sets it ready for the Jnana swarooma to shine.

The next and the most important step is performing GuruPaduka Vandana. This involves paying one's respect to the lotus feet of the Guru. There is a special prescribed procedure for performing this. Guru's feet are supposed to be on the head of the Upasaka. Therefore, he has to worship with his hands locked in Mrigi Mudra, the sandals of the preceptor. This procedure calls for worshipping his own master (Guru), the Guru's Guru (Parama Guru) and his Guru (Parameshthi Guru). There are three separate mantras for each of these. The

GuruPaduka mantras collectively connote the same concept as that of the Mahavakya – Tatvamasi. Actually, these syllables are represented one each by the three Paduka mantras.

The next step is ringing the bell. This is symbolic of referring to the evolution of the universe from Nada. By ringing the bell, the Devas are invited to the Pooja simultaneously warding off the evil thoughts and forces present in the vicinity. The actual part of the Pooja starts now with a declaration i.e. Sankalpa. This is done by doing Pranayama – breathing in, holding the breath and breathing out, using the Panchadashi or Shodashi mantra, as taught by the Guru. Then, the time and place in which the Upasaka is performing the Pooja are narrated with the prescribed necessary time and space components. Accomplished Upasakas traditionally adopt the Ashtanga method of narrating the time, which is distinctive and unique to Srividya Upasana. Next in the order comes the seat on which one should sit and perform the Pooja. The directions pronounced by Lord Krishna in Gita – 'Having firmly fixed in a clean place, his seat, neither too high nor too low, and having spread over it the Kusha grass, a deer skin and a cloth one over the other', is adopted. One addition to this is the repetition of a certain mantra along with which water is sprinkled on the seat before being seated. Then follows a procedure for guarding oneself against external influences by a process known as Deharaksha. Then follows a Pushpanjali collectively to all the Devatas in the Srichakra and also obtaining from Sri Dakshinamurthy, the foremost guru in Dakshinachara and Samayachara, permission to proceed with Srichakra Navavarana Pooja.

Before actually invoking Sri Lalita Mahatripurasundari into the Srichakra, a minor rite called Prana Pratishtha is performed. This is actually fixing firmly the Yantra or Meru and energizing it before inviting the Devata to come and occupy it. The purport is an expression of the fact that the power that is present in our heart is brought out and conceived to be installed in the Chakra. Now, a series of small tasks, which are intended to bring into the Chakra the complete abode of Devi with all its components by naming each one and imagining its being made to be present in its appropriate position in the Srichakra. In reality, Sridevi's abode which is called as Srinagara contains a large number of oceans, islands, copses, gardens, surrounding spaces, moats and a central splendid palace, as set out in sage Durvasa's Arya Dwishati. All these are, item by item, visualized in the Srichakra by referring to their individual names. Thus, in effect, we have kind of reconstructed mentally the

Srinagara before us to worship the occupant thereof. We then have to light and install two lamps on either side of the Pooja mandala.

Next step is to get the individual ready to stand before this divine presence and perform the Pooja. This in turn involves five tasks:

1. Bhuta Shuddhi which is a process of cleansing all the effects of the physical elements of the individual's body by a series of Pranayama steps, chanting special Bija mantras simultaneously.
2. The way we fix firmly the deity being worshipped by a prana Pratishtha, the individual must also fix himself firmly by performing Atma Prana Pratishtha.
3. The next step is to perform Pranayama to ensure concentration.
4. The fourth ingredient is a ritual to ward off all evil tendencies around us by a process called Vighnotsarana.
5. The last in this category is known as the Shikha Bandha, which tying up one's hair into a knot to take care to prevent the hair from getting loose frequently and interfering with the rituals connected with the Pooja. Today it is indeed rare to find a male individual with uncropped hair; hence the ritual, though a real one, has become imaginary.

The second major part of the Pooja rituals is what is known as Nyasa. In Upasana, Nyasa refers to touching the various parts of our body, chanting a mantra and visualizing the presiding Shakti of that mantra to be present in that part of the body being touched. There is a whole lot of different Nyasas with different mantras being used in varying orders.

In the Navavarana Pooja, the following main Nyasas are generally performed:

1. Matrika Nyasa (Antarmatrika and Bahirmatrika Nyasa). Actually there are 14 types of Matrika Nyasas prescribed namely, Bindumatrika, Visargamatrika, Binduvisargamatrika, Hrillekhadimatrika, Bijadimatrika, Kamadimatrika, Tribijadimatrika, Balasamputitamatrika, Parasamputitamatrika, Srividyaayuktamatrika, Hamsamatrika, Paramahamsamatrika, Pranavakalamatrika and Ashtatrimshatkala Matrika Nyasas. In addition to these, if the Sadhaka is also initiated into the Vaishnava angas of Srividya, he

should perform Keshava Matrika Nyasa, Srikantha Matrika Nyasa if initiated into the Shaiva angas and Prapanchayaga Matrika Nyasa if initiated into Maha Ganapathi mantra. Bhutilipi Nyasa gives raip Siddhi of the mantra.

2. Karashuddhi Nyasa
3. Atmaraksha and Balashadanga Nyasa
4. Chaturasana (or Shadasana) Nyasa
5. Antashchakra and Bahishchakra Nyasas
6. Mahakameshwaryadi Nyasa
7. Moola Vidya Varna Nyasa
8. Laghu Shoda Nyasa (which involves Ganesha, Graha, Nakshatra, Yogini, Rashi and Pitha Nyasas)
9. Maha Shodha Nyasa (which involves Prapancha, Bhuvana, Murti, Mantra, Daivata and Matrika Bhairava Nyasas)
10. Srichakra Nyasa (again of three types: Srishti, Sthiti and Samhara)

Only Upasakas who have been initiated into Maha Shodashi mantra can perform Maha shodha Nyasa. Special Nyasas like Kama Rati Nyasa, MathaNyasa, Shodashakshari Nyasa, NavasanaNyasa etc. are to be performed only by people having Poorna Diksha. Certain Nyasas like Navayoni Nyasa, Yogapitha Nyasa etc are optional. There are also Nyasas like Guhya Shodha Nyasa, Para Shodha Nyasa, Kamakala Maha Nyasa (involving Paramparya, AntarbahiH, Para, Pashyanti, Madhyama, Vaikhari, Ayudha and Bhushana Nyasas), Mahashakti Nyasa, NavakashaNyasa, Shambhvadi Charana Nyasa, Urdhwamnaya Nyasas, Aghorika, Panchavaktra, Pancharatna, Divyaughadi, Shabdarshi etc, and Shadanvaya Mahashambhava Nyasa (Rashmi ShaTka Nyasa), MahaPaduka Nyasa, Maha Maha Paduka Ashtottarashata Kala Maha Nyasa - which require various higher initiations (even after the Poorna Diksha) like Diksha of Para Shodashi, Para Paduka, Guhya Shodashi, Guhya Paduka, the five Padukas and Maha Shambhava Diksha.

Before moving on to the next set of rites in this Pooja procedure, one will have to study and understand the implications of these various Nyasas, which are very important. Some similar kinds of Nyasas are also performed even when one is not performing Pooja but only does Japa. Every mantra to be chanted will have to be along with some elements of the Japa process and these are Rishi, Chandas, Devata, Karanyasa and Anganyasa.

We now move on to the fourth part of the Pooja procedure which is known as Patrasadanam, which literally means spreading out vessels between the devotee and the Srichakra in a prescribed manner and a ceremonious manner.

The following vessels are recognized as obligatory in this regard:

1. Kalasha or Vardhani for keeping water for various sundry purposes.
2. Shankha or conch also known as Samanya Arghya Patra to contain water for certain special uses.
3. Vishesha Arghya Patra to contain a special liquid prepared for the Pooja.
4. Shuddhi Patra
5. Guru Patra
6. Atma Patra
7. Bali patra intended for offering Bali to the forces present around us as a reward for not interfering with the Pooja.

For each one of these Patras, there are fixed positions in the layout, a mandala of a particular design, a method of filling the patra with the appropriate content and a sequence of performing certain rites on each of them, chanting the relevant mantras. This part of the Pooja is a very elaborate one. There is a set of apparent and esoteric meanings for each of these, which have to be fully understood. The contents of each of these vessels have specific application and disposal in the Pooja process. Yet another aspect of this is that these vessels and their contents symbolically represent the very same type of corresponding vessels with connected rituals in performing a Yagna or a sacrifice. It is this aspect that establishes a connection between this particular

Pooja with the rituals connected with a Yagna, thereby bringing about integration between the karma and Bhakti paths. This is a very important and special feature of Srividya. Hence Srichakra Navavarana Pooja is also referred to as Yagna. At the end of the Pooja, there is a prayer, which says, "Jagat Yagnena Tripyatu".

At the end of these rites, the Kundalini Maha Shakthi, which is supposed to be Sridevi herself, is addressed with certain mantras and offerings. Ultimately to a person who keeps on performing this Pooja with great care and attention, the Maha Shakthi which is normally dormant, gets kindled and starts moving upward along the Sushumna path towards the upper part of the head which houses the Sahasrara. After this commences the Pooja to all the deities who reside in the Srichakra. Another difference to be recognized at this stage is that while other Poojas are done with flower alone, in this Pooja, offerings are made by both hands – flowers in the right and a piece of ginger held in a clasp in the left which is dipped in Vishesh Arghya and droplets thereof being offered simultaneously with the flowers. The utterance is thus 'Pujayami and Tarpayami'.

The Pooja in this part begins with requesting Sridevi to present Herself in the Srichakra to enable us to perform the Pooja. This is called Avahana. The concept is to bring out the Devi present in your heart and install her in the Srichakra before you. This is not only done mentally but also physically using a mantra and Trikhanda Mudra. Now, we have the divine element present in us installed securely in the external Srichakra. Then the 64 Upacharas are offered to Devi to please her and make her extremely happy. The detailed Aavarana Pooja starts with worshipping the Chaturayatana deities. These are Ganesha, Surya, Vishnu and Shiva. These four occupy the four corners of the square, which contains the Srichakra.

First, the fifteen Nitya Devis are worshipped as the powers that rule the fifteen days in a fortnight. In the bright half of the fortnight, they are worshipped starting from Kameshwari whereas the Pooja begins with Chitra Nitya in the dark half. There is a sixteenth Nitya known as Maha Nitya, who is none other than Sridevi herself from whom these fifteen emerge. The purpose of this part of the Pooja is to comprehend that time itself has emanated from, and is subordinate to Sridevi. Then Pooja is offered to the Guru Parampara or the lineage of gurus. The Gurus are conceived as belonging to four separate groups: first is Paraugha and the rest are Divya, Siddha and Manavaugha. The

first offering is to the highest Guru ruling over the present cycle of time known as Sri Charyanandanatha. Next in priority is Sri Dakshinamurthy. After that, the full lineage of Gurus is offered Pooja. Thirty-one Gurus are mentioned by name with Adi Shankara Bhagavatpada's as the thirty-second. These are then followed by the devotee's Parameshti, Parama and Swagurus.

The Pooja then moves over to the worship of the deities in the nine enclosures of Srichakra. Pooja is offered next to five groups of Devis who are conceived to be located over the Bindu in Srichakra in a five-fold Peetha. These goddesses represent the stages through which the Sadhaka has to pass, in moving from Savikalpa Samadhi to Nirvikalpa state. After this, Pooja is offered to the deities of the Shanmatas and six Chakras. There are four amnyas (six for Maha Shodashi Upasakas), each one containing a sizable number of individual Devatas. These can be offered Pooja and Tarpana individually or in groups. After this, depending on the availability of time, archana is performed with Sahasranama, Trishati or Ashtottara. Trishati archana is always performed with Kumkuma. The concluding part of the Pooja includes Dhoopa, Deepa, Naivedya, Tamboola, Karpura Nirajana and Mantra Pushpa.

At this point, it becomes necessary to mention two additional features, which are peculiar to Srividya Upasana. They are the Arartikam and Kuladipam. These are one set of nine lamps and a single lamp made out of wheat flour, sugar and ghee and lit. After this, Suvasini Pooja and Tatvashodhana are performed. Yet another special feature of this Pooja is that it is not only the main devotee who performs the Pooja but after he has finished, others also partake in the ritual by each one performing what is known as Samayika Pooja. It is practically a very short form of the principal Pooja so that everybody present also gets the satisfaction of having himself performed the Pooja. It is also a means of training the aspirant to acquire the competence to himself perform the Pooja in due course.

In the context of Srividya Upasana, two more aspects remain to be explained. One of them is what is collectively known as Pancha Makara. These are five things representing the five physical elements, which are denoted through Madya, Mamsa, Matsya, Mudra and Maithuna. Of these, Madya refers to the principle of fire, Matsya to water, Mamsa to earth, Mudra to Vayu and Maithuna to ether. The use of these five in their real physical forms, though used by certain cults, is not prescribed for a Satvika Upasaka. Adi Shankara has actually condemned the use of these and has practically banned Pooja

performance with these things in their normal form. These articles are to be used by those at the lowest level of evolution. The intention is to curb and channel their natural propensity to use these, by prescribing elaborate rituals and procedures and sanctifying them. For the evolved Sadhakas, these five connote the five Tanmatras, which are the five arrows of Mahatripurasundari. Madya is the ambrosia flowing from the Chit Chandra mandala, Mamsa means the control of tongue, the two Matsyas are the Ida and Pingala, Mudra refers to the center of Sahasrara and Maithuna is the union of Jivatman and Paramatman. The Shastras have pointed out that the use of these articles in their literal form is like walking on the edge of a sword, embracing a tiger and wearing a snake.

As referred to earlier, every area of Srichakra contains a variety of Devatas. There are separately described procedures for performing Pooja for each of them. Each of these Devis is ruling over one or the other aspects of secular life like health, wealth, happiness, education, winning over rivals or competitors, achieving particular special powers etc. While the total worship of Sri Lalita Mahatripurasundari through the Aavarana Pooja will grant everything in this world and the other and lead one to total liberation at the end, these particular literally lesser powers have the way of granting whatever is specifically asked for separately. Besides, there are separate Aavarana Pooja procedures in regard to some of the Anga Devatas of Devi in Srichakra such as Maha Ganesha, Varahi, Shyamala, Chandi, Subrahmanya, Dakshinamurthy, and Swarnakarshana Bhairava etc.

In addition, there is one Pooja addressed to a particular form known as Shadanvaya Shambhavi which is in fact, a Pooja addressed to Devi in her form completely one with Kameshwara. This worship is considered to be ultimate because it even transcends the gender and takes one on to a single principle. A complete description of this together with all the necessary concepts is provided in the fourteenth Shloka of Saundaryalahari and in the detailed commentary thereon by several learned commentators.

The six principles referred to in these are of the five gross, physical elements, earth, water etc., together with the mind as the sixth element. Hence this is considered to be the ultimate to be pursued by the devotee who aspires for liberation from all the worldly attractions. Although the detailed procedures are set out in this compendium, only the Adhikari should undertake this form of worship for this. The prerequisite is not only poorna Diksha with initiation into

Maha Shodashi but also the higher initiation of Maha Shaambhava Diksha and the initiation into Shaambhava Maha Padukas and other secret mantras. The three higher Saparyas – Shadanvaya Shambhavi, Dakshinamurthy Aavarana or Brahmavidya Mandala Pooja and the Guru mandala Pooja, these have to be performed only on Pancha Parvas by the above said Adhikari. These five occasions are the birthday of Guru, Diksha day of Guru, Chitra Pournami, Guru Pournami and the Guru Kaivalya parva. Without complete guidance from the Guru, these procedures bring grave results to the Sadhaka. Saubhagya Hridaya Stava gives more details about these procedures.

Independent of all the above, there is in practice a procedure called Chandi or Durga paddhati. This is also considered as one of the Devi's forms that inhere in the Srichakra. However, there is not much mentioned about this in the popular Srichakra Pooja procedures. There is a Smriti which says: Kalau chaNDI vinAyakau. This means in the age of kali, the two Devatas to be worshipped are Chandi and Ganapathi. The worship of these two will itself give the benefit of other forms of worship. The basis for this Chandi Upasana is found in Devi Bhagavata as well as the Markandeya Purana, which contains the well-known Saptashati. This narrates the three tales of Sridevi fighting and destroying the evil forces in the forms of Madhu, Kaithabha, Mahishasura and Shumbha – Nishumbha. These stories are narrated in thirteen chapters in the form of seven hundred stanzas or half stanzas. Each of these is considered as an independent mantra by repeating which one attains profound benefits. In addition, the mantra prescribed for this is what is known as Navakshari, the nine-lettered mantra that has its basis in the Atharva Shirsha Upanishad, known as the Devi Upanishad.

The reader who has read so far would have got an idea of the fundamental concepts of Srividya and the external Navavarana Pooja. The oft-quoted saying

YatrAsti bhogo na tatra mokShaH yatrAsti mokShaH na tu tatra bhogaH |
Shrisundarl sAdhakapuMgavAnAM bhogashcha mokshashcha karastha eva ||

'Where there is worldly enjoyment, there is no salvation; where there is salvation, there is no worldly enjoyment. For the great worshippers of Sri Sundari, both worldly enjoyment and salvation are at hand' – will come alive with a new significance.

Nowadays, most of the Brahmanas do not study the Vedas, but still respect them. There is a firmly entrenched conviction, arising from centuries of Samskara, that anything commended by the Vedas must be for our good. Hence, an intending Shakti Upasaka would like to know whether there is Vedic authority for this Upasana. In today's aggressively materialistic environment, we have got conditioned to look for user testimonials and customer lists while acquiring even mundane articles. It is understandable that this approach is applied to the Upasana marga as well.

The foremost of Srividya Upasakas have been Vasishta, Sanaka, Sanandana, Sanatkumara and Shuka, who wrote the manuals of Samayachara known as the Shubhagama Panchaka. Sage Durvasas, also known as Krodha Bhattaraka, who Lalita Stavaratna or Arya Dwishati and Shakti Mahimna Stotra are read with devotion by pious people even today, formulated the Chintamani Pooja Kalpa, which is observed at the Sri Kamakshi temple at Kanchipuram. Sage Agastya, to whom Lord Maha Vishnu appearing as Hayagriva, taught Srividya including the Sahasranamas of Shyamala, Varahi and Sri Lalita, as well as the esoteric Trishati, is a well known Srividya Upasaka. Lopamudra, the wife of Agastya is the Rishi of the Hadi Vidya. Kalidasa, who's Chidgagana Chandrika contains the esoteric subtleties of this Upasana, is known as Laghu Bhattaraka or Sringara Bhattaraka.

Sri Gaudapaadaachaarya, who is famously known as the author of Mandukya Karika, Subhagodaya Stuti and Srividya Ratna sutra, and as the guru of Adi Shankara Bhagavatpada, is the foremost of the gurus of Srividya Samayachara sampradaaya. Sri Adi Shankaracharya is widely regarded as the Avatara of Lord Mahadeva Dakshinamurthy himself and is famous for his Bhashya on the Prasthan Trayas, various Prakarana Granthas and Stotras, including the Saundaryalahari, the first 41 verses of which are a treasure house of mantra Shastra. His Prapanchasara is a compendium of the Upasana procedures of different deities. In all the monasteries established by Acharyal, the worship of Lord Chandramouleshwara and Sri Mahatripurasundari continues even today. Lakshmidhara, also known as Lolla, is a great Upasaka of incomparable brilliance, whose commentary on Saundaryalahari is the best of the various versions available today. Sri Bhaskaracharya is an outstanding Upasaka and scholar of Srividya who has written definitive commentaries on Lalita Sahasranama, Saptashati, and Nityashodashikarnava etc. He has also written extensively on Srividya, the notable work being his Varivasya Rahasya.

The famous and great personalities mentioned above would not have followed the Srividya path if it were contrary to the Vedas. This thought itself would be of comfort, but some readers may still wish to have some reassurance by way of references to relevant Vedic texts. Some such proofs are given below:

1. The srisukta, as its very name indicates, hymns the Goddess, invoking her as Sri. The Kamakala Bija is explicitly stated in this Sukta. Other texts also describe the great Bija as follows:

YaH praNIti ya IM shruNoti yadIM shruNotyakalaM shruNoti

2. The Durga Sukta hymns the Goddess as Sri Durga.

3. The Kenopanishad states that Uma revealed herself to Indra and dispelled his vanity and ignorance.

4. Parameshwara is worshipped as Ambikapati and Umapati in the Rigveda –
namo hiraNyabAhave hiraNyavarNAya hiraNyarUpAya hiraNyapataye
ambikApataye umApataye pashupataye namo namaH.

5. The presiding deity to whom oblations are offered in the Avahanti Homa is Sri Annapurana, a manifestation of Sri Mahatripurasundari.

6. There are also the following Upanishads dealing with Srividya – Sundari Tapini Pancjakam, Bhavanopanishad, Ratrisukta, Devisukta, Devyupanishad, Tripuropanishad, Bahvrchopanishad, Kaulopanishad, Guhyopanishad, Mahopanishad, Saraswati Rahasyopanishad, Saubhagya Lakshmi Upanishad, Srichakropanishad etc.

A modern writer Sri Panchanana Tarkaratna Bhattacharya has written a commentary on the Brahma sutras interpreting them from the standpoint of Shakta philosophy. The same author appears to have interpreted the Bhagavad Gita similarly.

There are three interesting thoughts while observing the India map, which appears approximately as a triangle. Hence the country itself is of the form of Kamakala. From Kanyakumari at the tip of the peninsula, where there is a shrine for Bala Tripurasundari, right up to the Himalayas, there are many holy shrines where Devi is worshipped in different forms, providing a unifying

thread. At the Vaishnavi shrine in Jammu, we see only three stones representing the three Bindus of Kamakala. The Tamil script contains a vowel of the three Bindu form. Sage Agastya is a well-known Srividya Upasaka. Lord Subrahmanya is the son of Shiva and Shakti, sprung to annihilate evil or Avidya and is represented by two intersecting triangles, signifying the concept of Kamakala. All these add credence to the traditional belief that Lord Subrahmanya gifted the Tamil language to the southerners, through sage Agastya.

The Shabda Brahman, an aspect of chit, is the Kundalini Maha Shakthi. The Shakti is subtle and in the form of mere light and not audible. From Moolaadhaara, her breath goes upward and becomes Pashyanti (associated with Manas), Madhyama (associated with Buddhi) and Vaikhari. Thence it is generated as the letters a to ksha. These letters combine to form words and mantras. The Sadhaka has to realize that the Devata is not merely a syllable or a word and its meaning, but as a great power of which the mantra is a notation. The letters have specific meanings in the mantra Shastra and hence a mantra can be viewed as a coded form of conveying a long message or prayer. The Sadhaka must realize that he, his Guru, the mantra, the Chakra and the Devata are all one.

The Kundalini Maha Shakthi is coiled like a serpent around a Karnika in the Moolaadhaara and is normally dormant, with its head on top of the Karnika. The Sadhaka's aim is to awaken the Maha Shakthi, lead her through the six Chakras, and unite her with Sadashiva in the Sahasrara. Nectar flows from such union and drenches all the Nadis, and the Sadhaka experiences great bliss. Maha Shakthi at first does not stay very long in the Sahasrara. The length of the stay depends on the strength of the Sadhaka's practice. There is a natural tendency to return to Moolaadhaara but the Sadhaka will use his efforts to retain her at the Sahasrara. Liberation is got only when she takes up her permanent abode at the Sahasrara. The unknown can be explained only through the known. An example that readily comes to mind is the Ananda Mimamsa in the Taittiriya Upanishad. Arousing the Maha Shakthi can be done through either Hatha Yoga or through meditation and Japa, done over many years. This should not be forced or hurried. The grace of the Guru is absolutely necessary. The latter method i.e. by meditation and Japa is safer. While taking Maha Shakthi through the Chakras, the Sadhaka should mentally offer worship at each of the Chakras.

Arousing the Kundalini Maha Shakthi by mantra Japa should be done only in the Shukla paksha. It cannot be sufficiently emphasized that arousing the Maha Shakthi should be attempted only by a person with total self-control, through sincere and constant Japa done with devotion over many years and with the specific approval of the Guru. to do otherwise may cause dangerous consequences and lead to several physical and mental ailments. The advice of the Paramacharya of Kanchi Kamakoti Peetham should be carefully heeded in this respect.

As this Vidya is the means of both Bhoga and Moksha, it is taught secretly only to eligible persons. The practitioner is also enjoined to keep this Upasana secret. The Sruti says:

AntaH shAktaH bahiH shaivaH loke vaiShNavaH.

The Shakti Upasana should be known only to the mind and not broadcast. Even while wearing on the forehead the Sindura Prasadam of Devi, the Upasaka should cover it with bhasma. As Shiva and Shakti are one, this can be done. Likewise, in view of statements such as `mAmeva paurushaM rUpaM gopikAnayanAmR^itam', `kadAchit laliteshAnI pumrUpA kR^iShNaviGraHA' etc., indicating Abheda between Ambika and Narayana, discoursing at gatherings on Bhagavan's greatness amounts to discoursing on Devi's greatness.

It has been said that all Dvijas are Shaktas since they chant the Gayathri mantra. The Tripura Tapini Upanishad establishes the equivalence of each Koota of Panchadashi mantra with the Gayathri mantra. Chanting the Panchadashi mantra once is equivalent to chanting the Gayathri mantra thrice. The aspirant who decides to take up this Upasana must be sincere, devoted, of good character, hailing from a good family, pure in mind, keen on attaining the Purusharthas. A good shishya is one who has studied the Vedas and the Upanishads, but is unable to retain their true import in this mind, and wishes to practice this Upasana as a means of attaining Brahma Jnana. Such a shishya must seek a Guru. The importance of Guru has been stressed in all Shastras.

Upadesha becomes effective only if it is learnt from a Guru; merely reading from books will be unproductive, and will even cause misery. The shishya should surrender to a Guru and pray for enlightenment. The relationship between the Guru and the shishya is a sacred one. The Guru will also test the shishya, put him through a probationary period, and if he is convinced that the

shishya is a fit and proper person, will instruct him. Unfortunately, nowadays we find that imparting Srividya mantra Upadesha has become a matter of commerce. Srividya is being taught as a year's crash course! This is to be deplored. In fact, the learned commentator Rameshwara Suri, in the course of his commentary on the Parashurama Kalpasutras, quotes this verse:

guravo bahavaH santi shishyavittApahArakAH |
durlabhoyaM gurudevi shishyasantApahArakaH ||

One should look for Guru who rids shishya of his ignorance, not wealth. Due to the grace of a proper Guru, all the obstacles and inconveniences of the shishya in acquiring Brahma Jnana are destroyed. By constantly chanting the mantra taught to him, the shishya overcomes all misery and enjoys supreme bliss. The Shishya's duties include serving the Guru to the best of his ability, having total faith in the Guru and chanting the mantra taught to him constantly. In Srividya, the guru shishya lineage has come as an unbroken chain, starting from the first guru, Paramashiva. At the time of Diksha, the Guru will teach the Guru Paduka mantra. The shishya is taught about his immediate Guru, his Guru's Guru and his Guru. The Shishya should develop the attitude that the Guru's feet rest on his head, the Paramaguru's feet on the Guru's head and so on.

The Guru Paduka mantra contains the letters Ham saH, which represents the breathing in and breathing out, happening subconsciously all the time. This is known as the Ajapa Gayathri. Ha denotes Paramashiva and sa denotes Parashakti. This mantra therefore teaches the identity of Shiva and Shakti. The Paduka mantra also has the words ShivaH and Soham. It will be readily seen that Soham is the same as HamsaH, read in reverse order. These three words occur in all the three Guru Paduka mantras, in different permutations and serve to confirm the identity of Shiva and Shakti. Further, their relevance as regarding the Mahavakyas has been already explained. The mantras also include Tritari or the Vimarsha Pranava, Bala, and 12 Bijas in two groups of four and eight. The four are known as Khechari and the eight as Ananda Bhairava or Navanatha Bijas. Their meanings are highly esoteric and should be learnt from a Guru. The two other Rahasya Bijas in these mantras denote the Turiya Pranava, connoting the effulgence of the Supreme Being.

A very exacting daily routine has been prescribed for the sincere and committed Srividya Upasaka, covering all activities from the time of waking up early in the morning until retiring to bed at night. Their purpose is to make the

Sadhaka constantly meditate on the Shiva swarooma even while engaged in other actions. The routines prescribed for the Sadhaka include Dhyana of the Guru, Pranayama, Divyamangala Dhyana, Rashmi Mala, Ajapa Samarpanam, Ablutions, Sandhya Vandana and different kinds of Parayanams such as Natha, Ghatika, Tatva, Tithi Nitya, Nama and Mantra Parayanams. Devi Upasakas narrate the time according to the ashtanga system. As regards to Japa, it should be noted that the mantra of each Devata can be chanted only at the time prescribed for it. For example, the mantra of Maha Ganapathi has to be chanted early in the morning, that of Shyamala in the afternoon and that of Varahi at night.

A question may arise, why are there so many Devatas? These are only aspects of the Parashakti and, to adopt the contemporary management jargon, have jurisdiction over certain areas. Within these, the Devatas have been delegated authority and responsibility and have been empowered to deal with the prayers of the devotees. When the occasion arises, Parashakti can withdraw these aspects into Herself. The Sadhaka must also clearly appreciate that Japa corresponds to the Manana and Nidhidhyasana prescribed in regard to the Upanishads. While chanting Srividya Maha mantra, for greater efficacy, the Sadhaka should try to keep in mind the meanings of the mantra, and pronounce the letters in the manner explained by Sri Bhaskaracharya in Varivasya Rahasya. The Sadhaka may also contemplate on the Shakti in each of the Adharas while doing the Japa, and gradually move her upwards over a period of time.

The Sadhaka will experience, as his Japa and Upasana progress, that he is able to get some supernatural powers, Siddhis as they are known. His mind will also be distracted by various material pleasures thrusting themselves upon him. He must be careful, remembering parokShapriya hi devaH and these are directed at preventing him from attaining his goal of Brahma Jnana.

As we started with Maha Ganapathi, we should also end with another manifestation known as ucchishta Ganapathi. It has been suggested that the name should be Utkrishta Ganapathi instead. Sri Chidanandanatha taught the mantra of this form of Ganapathi only to a select few of his vast number of disciples, and this Upasana is restricted to very few. In the secret Sahasranama of this form of Ganapathi, various important aspects of Srividya Upasana are mentioned. We are grateful that we have been allowed access to this. It has been recorded that His Holiness Sri Sacchidananda Shivabhinava Nrisimha

Bharati Mahaswamigal of Sringeri Sarada Peetham discoursed in private to Sri Chidanandanatha for more than half an hour, on the meaning of the last two names of this Sahasranama, relating them to the Asparsha Yoga stated in the Mandukya Karika.

As the Phala Sruti of Sri Lalita Sahasranama says, only the person who in crores of births and deaths has sung the names of other deities will develop sincerity and interest in singing the names of Mahatripurasundari. Only in the last Janma, one becomes a Srividya Upasaka. Those who have earned this through their Tapas in many Janmas, will enter this Upasana Marga.



MAHA SHAKTHI BY SRICHAKRA ARCHANA

Srichakra is the diagrammatic representation of Shiva-Shakti in the Cosmic and the individual aspects. In the Hindu Tantras, there are three kinds of external symbols used for worship of the Supreme Being who is Himself formless and nameless. The most external is the image cast in the human forms but with paraphernalia signifying supra-human divinity. The last and the subtlest are the Mantras, which are Divine sounds or Bijaksharas or letters indicating certain indeclinable seed sounds. A Mantra is divine power clothed in sound. Between these two come Yantras, also called Chakras, which are representations of the Deity in geometrical diagrams.

The Srichakra is conceived as Shiva-Shakti in the macrocosmic as well as in the microcosmic aspects i.e. as the cosmos and the individual. The Chakra consists of a series of nine triangles superimposed around a central point called Bindu, forming forty-three Konas or triangular projections. In the center is the Bindu, representing Shiva-Shakti in union in the causal state from which all the other parts of the diagram representing the cosmos are evolved. The Bindu is in a central triangle with apex downwards in the Samhara Chakra of the Kaulas, but in the Srishti Chakra of the samayins, it is below the base of the central triangle with its apex upwards. Enclosing it and superimposed on one another are the four Shiva triangles with apexes upward and five Shakti triangles (inclusive of the inner triangle) with apexes downward. Two circles of lotuses, one with eight petals and the other with sixteen petals surround these. Outside these, are three circles around and a rectangular enclosure (Bhupura) of three lines for the entire Chakra, with four entrances on the four sides.

The central Bindu stands for Shiva-Shakti in the causal state of creation. Shakti is here represented as Mahatripurasundari, the great Mother or the incomparable beauty of the three Puras or three Bindus. The Bindu represents the initial pushing forth of massive or ghanlbhUtA Shakti, with the potentiality of the universe within itself. It is spoken of as three to indicate the three stresses when the unified non-dual Shiva- Shakti seem to separate into two aspects Prakasha (the Aham or I consciousness) and Vimarsha (the idam or this-consciousness). These three stresses are technically called Nada, Kalaa and Bindu. Naada is the inchoate sound movement (interpreted by human ear as Omkara) and Kalaa is the Kaama Kalaa, the desire to create, which the Vedas represent as 'May I be many'. Bindu is the potential universe ready to separate

into various categories. All these three stresses of Shiva-Shakti together are represented by the central red Bindu with an imaginary line across it to represent the polarity in the supreme category as Shiva-Shakti. The great Bindu, the threefold stress of the externalizing or creative Shakti is indeed the divine mother Mahatripurasundari. She is described as 'puramathituro purushika' in the seventh verse of Saundaryalahari, popularly interpreted as the 'Pride of Shiva'. It however really means that Shiva as Prakasha (Luminosity or consciousness) realizes Himself as 'I am', through Her, the Vimarsha Shakti (the Object as the reflector).

The rest of the Srichakra represents the whole of the Brahmanda (cosmos) as evolved from the Bindu, standing for Mahatripurasundari. Surrounding the Bindu is a series of overlapping triangles. These nine triangles constitute the nine basic categories of the universe, evolving from the supreme mother Mahatripurasundari represented by the central Bindu. Hence they are called Mula Prakritis or root substances of the universe. The Shiva and Shakti triangles are superimposed to indicate that Shiva and Shakti are involved in the whole process of 'Becoming' in its microcosmic and cosmic aspects. In the individual, they are present as the nine Dhatus or substances constituting the physical body. These are Tvak (skin), Asrk (blood), Mamsa (flesh), Medhas (fat), and Asthi (bone). These five categories are born of Shakti element while the evolutes of the Shiva elements constitute of shukla (semen), majja (marrow), prana (vital energy) and Jiva (the individual soul). On the cosmic side, the five constitutes of Shakti are the five elements (pancha mahabhutas i.e. earth, water, fire, air and space) and the five Tanmatras (subtle elements), the five karmendriyas (organs of action), the five Gnanendriyas (organs of knowledge) and Manas (mind)- these have their origin in the Shakti element, while Maya, Suddha Vidya, Maheshwara and Sadashiva form the Shiva element. Thus the nine basic triangles symbolize the twenty-five elements or Tatvas that constitute the cosmos and the individual bodies.

By the intersection of the lines of these nine triangles are formed forty-three Konas, in which is included the central triangle having the central Bindu. In all these Konas are placed the different letters of the alphabet, which stand for the Devatas, who are emanations (rashmis) of the only true entity Mahatripurasundari. They are the conscious forces governing the various powers of nature in the cosmos as well in an individual. These Devatas are not to be equated with the animistic spirits of the primitive man. For according to Srividya, Spirit is supreme and all nature consists of evolutes of that Spirit, of

which what we call inert matter is only the latest evolute, having consciousness only withdrawn by the inherent power of Tirodhana (concealment). The Spirit, the Being-Power, is the one only, and what are called gods and goddesses placed in the various parts of the Srichakra are only its manifestations for governing the various forces of nature.

The portions of Srichakra lying outside the forty four centers comprising the Bindu also are all supposed to be included in the latter- eight petalled lotus (Ashtadala padma) in the central triangle, the sixteen petalled lotus (sodasha dala padma) in the eight angled Chakra (Ashtakona), the three circles(mekhalaa traya) in the two ten angled chakras (Dashaara dvaya), and the surrounding space with the rectangular lines and four entrances (Bhupura) in the fourteen angled Chakra (Chaturdashaara).

The Srichakra is identified with the Sahasrara or the thousand petalled lotus. It is the ultimate source of powers namely Iccha (volition), Jnana (knowledge) and Kriya (action). It is these powers that manifest through the various organs of knowledge and action. All these organs are regulated by a central control in the brain, and that is identified with the Baidava Chakra or the Bindu Chakra of Srichakra. It is the seat of the Shiva, pure being, and is the Jyotirmandala, the sphere of light, because the eternal spiritual moon illumines it with its blissful light. This Sahasrara is also the source of the three nerve currents of physical significance. They are the Ida, Pingala and Sushumna respectively running on the left, right and center of the spine. Through the Sushumna runs a hollow canal called the Kula Path, which is closed at the end, above the level of the anus at the base of the spinal column. Whether these yogic nerves are to be identified with what are known to the anatomist as the afferent and efferent nerves and the Central Canalis is a moot question. It is better to conceive them as psychic factors relating to subtle body and having some correspondence with their physical counterparts.

At the bottom of the Sushumna against the level of the anus is the basic plexus known as Muladhara, described as a triangle with a lotus having drooping petals. This plexus is called the cave of Maha Shakthi since Kundalini Maha Shakthi, the serpent power remains sleeping i.e. inactive there, after having completed its evolutionary purpose with the production of the Earth element, the last of the twenty-five categories. Just as Parashakti is the consort of Shiva, the Supreme Being, Kundalini Maha Shakthi is the segment of that cosmic mother as the Shakti of the Jiva, who is none other than an Amsa (particle) of

the supreme Shiva embodied as the individual. It is this Shakti that evolves into all the twenty-five cosmic categories. The first four pure categories - Sadashiva to Maya are considered pure and therefore included within the Sahasrara itself and the remaining 21 categories are included in the six plexus or chakras described as lotuses descending along the Sushumna. Of these, Ajna Chakra, located between the two brows is a 2 petalled lotus constitutes the mind (manas) element, which included the five organs of knowledge and action. At the level of throat is the Vishuddhi Chakra of 16 petals constituted of the element Akasha (space). At the level of the heart is the Anahata Chakra with 12 petals having the element air as its constituent. At the level of the navel is the Manipuraka Chakra with 10 petals and representing the Element water. At the level of the genitals is the Swadhishtana Chakra with 6 petals and fire element. Still below is the Muladhara Chakra mentioned before. Just as the cosmic Shakti Mahatripurasundari evolves these 25 categories which go to combine into the manifest universe, the individual aspect of the Shakti evolves into these centers representing the different categories and the body-mind, and having completed the evolutionary process sleeps or remains contracted or coiled up in the final category of Earth represented by Muladhara.

The main intention of Srividya is to rouse this Maha Shakthi through the Japa of the supreme Vidya (of 15, 16, 18 or 28 letters) and concentration on the lotus feet of Mahatripurasundari, and leading this power through the Sushumna up to the Sahasrara in the head and uniting it with the Shiva there. This results in perfect Samadhi and by no other means is this possible. No spiritual activity is possible without awakening the Maha Shakthi, though the way to do it is numerous. Tantras have declared Srividya and Kriya yoga as the fastest as well as the surest way to spiritual success.

In an unenlightened person, in whom the Kundalini Maha Shakthi is asleep, the Jnana and Kriya Shaktis function through the Ida and Pingala nerves that flank Sushumna. By the power of concentration and by the extremely powerful torrential energies generated by Japa of Srividya, and also by the Guru's grace, Maha Shakthi is awakened and it forces its way up the Kula path. Along with its upward course, it gathers up also all the life energies that are functioning at the lower levels of the body, leaving those portions cold. For, all these energies are only what are dispersed from the Maha Shakthi and therefore they are gathered up with the upward course of that power. As the Maha Shakthi touches one plexus after another, consciousness is raised to subtler levels, described in Vedas as seven higher spheres Bhuh, Bhuvah etc.

The Kula path and the Chakras are divided into three segments - Brahma Granthi up to the Swadhishtana which is considered to be the region of fire and of darkness., Vishnu Granthi up to Anahata which is the region of sun and of alternating light and darkness and Rudra Granthi up to Ajna which is the region of the pure light of the moon. The Sahasrara at the topmost end of the Kula path is the region of eternally blissful (Sacchidananda) spiritual moon, which is different from the moonlight at Ajna Chakra. In case of aspirants who get absorption in Shiva Shakti in the Sahasrara (which is what Srividya teaches and brings about eventually as opposed to most other traditions wherein meditation and absorption should begin in lower Chakras and proceed higher up. This indeed is one of the vast number reasons that take the doctrine of Srividya much beyond the realms of any other Tantra) all these Chakras are also absorbed in the Sahasrara, so long as the Samadhi lasts. As the six Chakras are gross manifestations of the Sahasrara, it is natural for them to get absorbed in their matrix along with the rise of the Kundalini Maha Shakthi and manifest again (if the aspirant knows the Vijnana) when the Maha Shakthi descends.

Now, it is in this part of descending the Kundalini Maha Shakthi, after having the bliss of Shiva - Shakti communion and consuming the resulting Kulamrita, having clarified it according to ones Sampradaya, do other Chakras like Lalaata, Lalanaa, Golataa and Indra nadi come into picture. These Chakras are very subtle and Tantras forbid their discussion with the uninitiated. So I omit these. However for a generic view of these one may refer to the Kulamrita Chapter in the Yoga section of Rudrayamala.

Thus the Srichakra is made into a comprehensive symbol for worship and identification with/of Mahatripurasundari who is Parabrahman-Chit Parashakti one. This allows both who follow Samayachara through the external worship of the Srichakra in the Mahakasha (external sky) as well as for the true Samayacharins who do worship internally without any external symbols and rituals through meditation in the Daharakasha.

Srichakra is that great abode of power into which Shiva Shakti have converted themselves for blessing their children. They are ever present there and devotees can commune with them through it. This is not a mere statement and all those who have worshipped and meditated on Srichakra, having duly taken an initiation from sad guru will swear by this. Though this communion is possible in a physical sensory level, for an ardent and true follower of

Samayachara this communion is purely internal. In the Manipuraka they worship Kundalini Maha Shakthi as the great mother Mahatripurasundari, who has already been awakened by the Shambhava Mahavedha done by the Guru. She is raised to Anahata where she is adored in the Daharakasha and then raised to Ajna Chakra from where she quickly unites with Shiva in Sahasrara. How a person can return back to lower Chakras and continue to live as a Jivanmukta or a Siddha depends on grace of mother Mahatripurasundari and also if the aspirant knows the secretive procedure of achieving Vijnana from Jnana. Else after 21 days of Samadhi he gives up all earthy shackles and merges with Mahatripurasundari. The process of descent again should be learnt through one's own guru directly.

In the Srichakra, in the srishti krama (order of evolution), there are five triangles termed as Shaktis. A triangle with a downward apex is called a Shakti, whereas an upward one is called Vahni. In Srichakra, there are five Shaktis and four Vahnis. When, due to the good fortune of the entire universe, Parashakti of the form of Vimarsha wants to project out the entire universe, hidden in herself, an evolutionary process begins. Shiva Parabrahman remains unmoved and the great mother Parashakti herself results in the evolution of the illusionary world. Parabrahman is without any implications of cause or action. His inseparable and eternal Parashakti appears in various forms as Jnana (knowledge), Iccha (will power) and Kriya (action or dynamism). The so-called creation of the world is a pulsation in this great Shakti. When the evolution of the world constituting of the thirty-six Tatvas (elements) begins, Srichakra materializes at this point in time.

The first letter of the alphabet 'A' is without any form since the Vedas and the Tantras declare that 'A' represents Paramashiva or Prakasha. Aitereyaaranyaka has declared 'A'kara as Parabrahman. The letter 'Ha' represents Shakti or Vimarsha. A combination of the two results in 'Aham' with the anunaasika or the 'am' sound denoting the unqualified Brahman. According to Panini's Pratyayaahaaranyaya, 'Aham' denotes all letters (varnas) between 'A' and 'Ha' and thus the entire alphabet or matrikas. 'Ha' is also called Visarga and is responsible for creation of the universe. What is indicated here is that the entire universe is hidden in the Prakasha-Vimarsha-Harmony state, which is nothing but the Bindu. When sun's light falls on a clear mirror, it gets reflected on a wall as a light beam. Similarly, when light of Paramashiva falls on Vimarshaambaa, the beam or point of light called Mahabindu becomes evident. This indeed is the Baidava Chakra of the Srichakra. This itself is called

Kamabindu since it is the seat of Kameshwara and Kameshwari, bot in complete and perfect mutual harmony. A pulsation in this leads it to appear as Rakta (red) and Shweta (white) Bindus. From these Bindus, which result due to pulsation in Kamabindu (of the form of Aham), evolves the effulgent Chitkala. In the same way as ghee melts due to heat of fire, due to Prakasha, a flow results in Vimarsha Shakti. This wave like flow in Vimarsha from in between the two Bindus is called Haardhakalaa. The mysterious Kamakala, ornamented with this Haardhakalaa gives rise to Baindava Chakra. More about Kaamakalaa, its esoteric form, conceptualization and meditation on it, Dhyana and Dhaarana aspects of it should again be learnt from ones Guru directly. Information on Kamakala Vimarsha can be obtained from Dindima Bhasya and some other lesser known commentaries on Saundaryalahari and also from Punyananda yati's Kaamakalaavilaasa (this however is extremely technical and without a thorough background on Tantra and a knowledge of sandhyaabhaasa etc leaves the reader gasping or with misunderstood notions. Some very well known adepts in the pasts have written commentaries on this work, but sadly many have misinterpreted this great siddhavaani).

Just as waves rise in an ocean, the world constituting of the 36 Tatvas rise from this Baindava Chakra. This Baindava Chakra represents Madhyama, Pashyanti and Vaikhari vaks (forms of speech). These in turn are evolved from Para Vaani, represented by the original Mahabindu. It is to be noted that the Moola trikona (central triangle) is also referred to as Baindava Chakra since Bindu and trikona cannot exist without each other. This has been stated clearly by Bhagavan Hayagriva in the Lalitopaakhyaana of Brahmanda Purana. Also to be noted is the fact that the entire Srichakra is a mere extension of the basic Kamakala.

Actually Mahabindu is undivided, Shiva -Shakti -ONE in form. Visualization of this as Shweta and Rakta Bindus leads to division and hence duality, creating the foundation for externalization of the vast universe, which is as illusionary as the separateness of Shiva and Shakti. Creation has to be of two aspects: Vak (speech) and Artha (meaning) which respectively constitute of Para and Vaikhari and Shiva to Prithvi. This Mahabindu though being non-dual creates an illusion of being dual. This great Kamakala is the subtlest form of Mahatripurasundari. One who realizes this secret, by means of Srividya and worship of Srichakra will be liberated from all dualities and will attain Shiva hood. It is only one basic triangle that transforms into Shakti Chakra in evolution and Vahni Chakra in dissolution, in a triad, forming $3 \times 3 = 9$ triangles, which constitute of the Navayoni Chakra. Indication here is to the fact that

nothing new is actually being created, but is actually a transformation of an already existing Baindava Chakra. Now, each yoni in this Navayoni Chakra represents Dharma, Adharma, four appearances of the same Atman (atma, antaratma, paramatma and jnanatma), maata(jiva), meya (object of comprehension by the Jiva) and Pramaa (the comprehension itself). This Navayoni Chakra is said to be completely filled and hence of the form Chidaananda. Chit means Chaitanya kalaa and Ananda means Vishwaahamtaa (experience of the world as Aham or oneself - Vijnana Bhairava). It is Mahat or great since it is full of chit and also because it is not limited by space, form and time. Hence it is greater than the greatest (mahatopi mahaan).

Baindava Chakra represents Mahabindu, which is actually Sadashiva Tatva. Since Shiva and Shakti Tatvas are placed above Sadashiva Tatva, this Chakra forms the seat of Shiva and Shakti viewed as Kameshwara and Kameshwari or both-in-one as Mahatripurasundari. This Dhyana of Mahatripurasundari has been given to us clearly by Acharya in the 8th verse of Saundaryalahari. This is what has been told in the name 'Baindavaasanaa' in Lalita Sahasranama Mahamantra. If we rephrase what has been said earlier, Baindava Chakra is the seat of 'Aham' where 'A' is called samvartaanala (destructive fire that erupts during pralaya or the dissolution). All Tatvas from Shiva to Prithvi and hence the entire universe which is nothing but a congregation these Tatvas merge into this 'A' kara during dissolution. Hence the name samvartaanala. 'Ha' kara is also called Chitkalaa. The Mahabindu at the center of the triangle is what is 'Aham' and represents Ambika Shakti. The Navayoni Chakra with eight angles (Ashtakonasa) is surrounded by the sixteen vowels. The rays of light that emanate from the bindu and Navayoni transform into Dashaara Chakra. The letters situated in this Chakra are 'Ya' to 'La'. It represents the five elements (earth, water, fire, air and ether) + the five tanmatras (smell, taste, form, touch and sound). These Tatvas represent Shiva Tatva and the letters signify Shakti. Thus we can conclude that Dashaara Chakra is Shiva Shakti Maya. This logic will apply to all the other enclosures or aavaranas and hence the entire Srichakra.

The next Chakra is the dvidashaara. It represents the 10 indriyas or sense organs and the residing letters are kavarga and chavarga letters. These two dashaara Chakras are thus twofold reflection of the great Mahatripurasundari seated on the Sadashiva or Mahabindu.

Next follows Chaturdashara Chakra, formed due to the collective light emitted from the previous 4 chakras namely bindu, trikona, ashtakona and dashaara-1

along with the light from dashaara-2. Since chaturdashaara is farther away from those four Chakras, only their collective light will be seen here, but a clear and distinct perception of the individual lights and hence the corresponding Chakras will not be possible. However, dvidashaara being very next to it is clearly perceivable from chaturdashaara. This chaturdashaara is due to the pulsation in Jnana and Kriya Shaktis. It thus represents 10 indriyas, four antahkaranas (manas, buddhi, ahamkara, chitta). The presiding letters are 'ta' to 'bha'.

Earlier it was seen that Baindava Chakra was presided over by Ambika Shakti. Ashtaara Chakra to chaturdashaara chakras indicate a dominance of Raudree Shakti. Thus, Chakra till now, is an extension of the powers of Raudree Shakti. The chatushkona Chakra, which comes next is due to Jyeshtaa Shakti and mekhalaatraya is due to Vaamaa Shakti. This bhoomitraya also includes the adjacent sixteen and eight petalled lotuses.

Srichakra has been until now visualized as an abode of various Shaktis. An alternate visualization is its Kalaa form. The inner triangle and bindu represent Chitkalaa. The Kalaa associated with Ashtaara, Antardashaara, Bahirdashaara and chaturdashaara are respectively shantyateeta, shanty, Vidya, pratishtaa and nivritti. Ambika and other Shaktis that were spoken till now are actually powers of Prakasha. Now association of Srichakra with powers of Vimarsha is as follows. In the nine aava anas or enclosures of the Srichakra, the nine residing Vimarsha Shaktis are Naada, bindu, kalaa, Jyeshtaa, Vaamaa, Raudree, Vishaghnee, Dootaree and Sarvaanandaa. Bindu and naada are actually of the form of Santa Shakti which is attributeless and hence also the corresponding Chakras - Chaturdashaara and the sixteen petalled lotus. Eight petalled lotus, presided by kalaa, is of the form of Iccha Shakti. Chaturdashaara chakra presided over by Jyeshtaa of the form of Jnana Shakti. Raudree and the rest, respectively reside in shaaras-inner and outer, Ashtakona, trikona and Bindu, all of the form of Kriya Shakti.

Thus, the Srichakra constituting of vaamaa and other Shaktis of the Prakasha Parabrahman is an extension of Kamakala, which in turn constitutes of the three Bindus. Now, in the same way as clay is the basis of existence and the very nature of a pot made of clay, Srichakra being an extension of Kamakala is nothing but Kamakala itself and so also the entire universe which is nothing but the Srichakra.

Akula Chakra is situated in the body at the place of origin of Sushumna nadi. This akula Chakra is a thousand petalled red lotus with up facing petals. Sushumna terminates with Sahasrara in the head region, which is thousand petalled white lotus whose petals face downwards. All lotuses extending upwards along the Sushumna except the Akula Sahasrara are said to be Kula padmas. The divine mother sharvaani resides in these lotuses. The distance between the anus and genitalia is said to be 5 angulas. Between this, at a height of 1 angula is a region called Kanda. Between this, there is a Mahayoni described as a triangle. Sushumna takes birth from its center. The shining Akula Sahasrara surrounds this place. Hence contrary to popular belief, Sushumna does not actually originate in Muladhara.

At the center of Akula Sahasrara the great mother Kuladevi resides. 1 angula above Akula padma, there is another red lotus with eight petals and eight granthis(knots) in which Brahmani and the other eight matrikas reside with Asitaanga and the rest eight Bhairavas. Center of the lotus is the abode of Kaulikee Shakti. This lotus is called vishu Chakra. 1 angula above this is the six petalled Kula padma. Then comes the Muladhara Chakra, which has four red petals, which face downwards. Between the lotus shines the Swayambhoo lingam. Around this Linga, along with Varadaa, Shree, Shandaa and Saraswathi, Bhagavati Maha Shakthi is to be meditated. This lotus represents earth element. $2 \frac{1}{2}$ angulas above this, there is a lotus with eight petals called Taijasa Padma yellow in color. The residing Shaktis are Anangakusuma and others. Mahamantra hrillekha resides at its center.

Then the well-known sequence of chakras follows starting from Swadhishtana. 4 angulas above throat is the subtle lambika padma (called Indra naadifor people familiar with Dasha Mahavidya Yoga this should strike a chord. this is the abode of Bagalamukhi (some authors misplace Bagala in throat which is actually the abode of Matangi and some in navel which again is the abode of Mahataara). In this lotus, vasini and the eight Vagdevis reside. Then follow Ajna and Sahasrara.

Srichakra may be visualized with each of its nine Chakras corresponding to these yogic Chakras with Bindu at Ajna. On a more subtle note, Srichakra is visualized at bindu, ardhachandra, rodhini etc till unmanee, which are located above Ajna, one above the other. These are different pronunciations of the Naada visualized suitably while meditating on the three naadas and the fourth aggregate naada of the three kutas of the Srividya mantra. Another alternative

is to meditate on the entire Srichakra in Mahabindu, above all Chakras and even unmanee. This is possible by highly advanced Sadhakas and is the very essence of Samayachara. This is the highest and the most desirable of the three. These three visualizations are respectively called Sakala, Sakala - Nishkala and Nishkala Bhavanas of Srichakra.

Each of the nine Aavaranas of the Srichakra has a special significance.

1. Trailokyamohana Chakra: Here, the word Loka indicates Maata, Meva and Maana i.e the seer, the object seen and the act of seeing itself or in other words Kartru, karma and kriya. The compound of these three is Trailokya. This great chakra enchants these three i.e the trailokya and dissolves the three into a single non-dual entity which is what leads to complete Advaita.

2. Sarvaashaaripooraka Chakra: Here, the word Asha indicates the insatiable desires of the mind and the senses which lead us more and more towards duality. This great Chakra grants all desires by uniting its Sadhaka with the ever satisfied, all fulfilling, eternal Parabrahman or Paramashiva. This stage is indeed the Kamakoti the state of accomplishment of all desires or actually going beyond all desires by achieving the most desirable thing, which indeed is the liberating Brahma Jnana.

3. Sarvasamkshobhana Chakra: During dissolution, all Tatvas right from Prithvi upto Shiva dissolve into one another. This great Chakra creates the destructive agitation (Kshobha) in all the Tatvas causing duality, thus dissolving any duality in the Sadhaka. It agitates and destroys duality in the sadhaka.

4. Sarvasoubhagyadayaka Chakra: Saubhagya is something that is desired by everyone. This great Chakra grants the most desired object to the Sadhaka which is nothing but the great Paramashiva or Mahatripurasundari. What greater fortune or Bhagya does a sadhaka long for other than his beloved mother? Thus this Chakra is indeed Chintamani - Kalpataru - Kamadhenu, all put in one.

5. Sarvarthasadhaka Chakra: The ultimate goal of all Vedic and Tantric rites and ceremonies is the attainment of Paramashiva. Various scriptures elaborate numerous methods to achieve this final beatitude. In the same way as all rivers merge into the great ocean finally, any of these legitimate means take the Sadhaka to the same destination. This great Chakra results in the Siddhi of all

these paths or means i.e it grants the final Siddhi which is doubtlessly Parabrahma Prapti.

6. Sarvarakshaakara Chakra: This great Chakra protects the Sadhaka from all forms and kinds of Avidya and duality, which are the only reasons for misery and grief. The visible world, constituted of the 36 Tatvas is impermanent and since these Tatvas grant Bhedadrishti or a sense of separation between the Atman and the Paramatman, the world has to be rejected as falsehood. By flooding the Sivaaham Bhavana (the sense of Iam Shivaa i.e the Advaita Bhavana) through the Sadhaka, this Chakra protects him from the treacherous Samsara composed of 36 Tatvas, all leading to duality. When the Sadhaka realizes himself and the entire world as not separate from Paramashiva, he is automatically protected from Avidya. What this Chakra does is to destroy 'Idamtaa or sense of this' by the pure awareness of 'Ahamtaa or I-ness'.

7. Sarvarogahara Chakra: There is no worse disease than Samsara which induces duality. Due to its constituent 36 Tatvas which are different from each other. This great Chakra destroys the disease of this Samsara which is the root cause of all other types of diseases. When Vamakeshwara Tantra and also the Mudra kanda of Rudrayamala speak of Khechhari as destroying all diseases, this is what is hinted at.

8. Sarvasiddhiprada Chakra: Yoginihridaya says that this Chakra indicates the potentiality to create - maintain - destroy the universe. As Pratyabhijnaahridaya says 'Chiti Shakti is indeed responsible for the Siddhi of the universe'. Thus, the trikona or the triangle Chakra is responsible for creation, destruction and preservation, while the other two acts namely Tirodhana and Anugraha are indicated by these three only.

9. The state of complete harmony of Shiva and Shakti exists in Sarvaanandamaya Chakra. Thus this Chakra is the very personification of eternal, limitless bliss. This grants Brahmananda to Sadhaka.

From the above verses, it becomes clear that though the nine charkas seem different due to their differing geometry, names, deity, Mudra etc.. the oneness or the non-dual aspect of all these is proved by the fact that all these represent the non-dual Paramashiva and hence the entire Srichakra is Parabrahman itself. Though there are no limits to the worldly boons obtained

by worshipping Srichakra, the real purport of worshipping Srichakra is Parabrahmavapti.

Sri Lalitha Maha Tripura Sundari Form

Sri Vidya is the worship of Srimadh Lalita Mahatripurasundari and is one of the Dasa Maha Vidyas. The blessings of the Divine Mother, goodwill of Her countless devotees and the abundance of grace and blessings of the great Masters in the Universe, made it possible to bring out this web-site to serve humanity. Srimadh Lalita Mahatripurasundari is the Universal

Spiritual Energy constantly active in creation, sustenance and dissolution of universe. She is also the single benevolent force lifting devotees from samsara (cycle of births and deaths). She is the omniscient, omnipotent, benevolent and adorable Mother.

Srimadh Lalita Mahatripurasundari is in a truth beyond the distinctions of sex and even beyond personality. Howsoever we approach Her, so does She accept us. Srimadh Lalita Mahatripurasundari (Shakti) and Mahadev Tripurasundarar (Shiva) are complement of each other. Together they are the Cosmic Whole and what transcends it. They are factually one and inseparable.

Sri-chakra is the logical and diagrammatic representation of Shiva-Shakti and its cosmic manifestations. The central dot is Srimadh Lalita Mahatripurasundari. In its three dimensional form, it is known as Sri-Meru.

Worship of Srimadh Lalita Mahatripurasundari - Divine Mother, who is called by other names and forms such as Athi Parasakthi, Sri Raja Rajeswari, Sri Kamakhya, Sri Kamakshi, Sri Kameswari etc., is the highest form of worship of the ultimate divine energy. This puja takes the Worshipper away from Idol worship to ultimate and real Ideal worship - from the gross form to the subtlest abstract worship. No samskaras, complexities or grossness are formed in this worship of the Divine Mother in its true Energy form.

In every other form of Puja there is duality - the worshipper and the worshipped. But in worship of the Divine Mother through Aavarana Puja, this duality is lost. The worshipper, the worship and the worshipped become one. In the Aavarana Pooja, the Worshipper takes the mahashakti (his own breathing) which is remaining in his heart as Kundalini Maha Shakthi, through his nostrils, installs the same on Sri-chakra or Meru and the puja is performed.

After puja is over, he takes back the mahashakti from the Sri-chakra or Meru back into his heart and re-installs the same there. This means that the Worshipper worships him-self, as he is no different from the Divine Mother - Ultimate reality. In due course, the Worshipper begins to understand clearly that he is no different from the Divine Mother nor there is any duality. Most important fact is that no effort is made by the Worshipper to raise the Kundalini Maha Shakthi, as in the case of Hata Yoga. Divine energy automatically raises up without any physical effort of the Worshipper.

Another important factor is that the Puja does not distinguish caste, creed, colour or religion. Every worshipper of the Divine Mother is expected to ensure that he does not do this puja with an empty stomach, as empty stomach cannot realize God. The only qualification required is the will to reach the reality. The motto "Love all. . Serve all" becomes the center of the Worship.

ACCORDING TO SAUNDARYALAHARI

"Drenching the whole manifested multiplicity (the Prapancha, here meaning the seventy-two thousand nadis of the Jiva) with the flood of nectar gushing from Thy feet, Thou (Kundalini Maha Shakthi representing Mahatripurasundari) descendest from the exuberance of the nectarine of the Moon (i.e. the Sahasrara where the Maha Shakthi unites with Paramashiva) into the hollow of Thy own sphere in the Muladhara at the lower end of Sushumna, assuming Thy serpentine form of three and a half coils and sleepest therein" – 10

Having described the ascent of the Kundalini Maha Shakthi in the previous verse, Srimadacharya portrays Her retrograde movement towards the Moolaadhaara from the Akula Sahasrara in this verse. This verse and the previous one, together depict the meditation on the Sukshmatama (most subtle or sublime) form of Sridevi. The two together contain the Kundalini Maha Shakthi Rahasya Sopana, i.e. the secret ladder used by the Maha Shakthi, both for ascent and descent. The former deals with Unneaya bhUmikA i.e. the ascent from the Moolaadhaara to the Sahasrara, which has been fully set forth already. In this Shloka, the anvaya and pratyAvR^itti bhUmikAs are briefly touched upon. By `anvaya' is meant the aftermath, namely the drenching and in-filling of all the nadis of the Samayin with nectar, through the Sushumna. By `pratyAvR^itti' is meant the descent of the Kundalini Maha Shakthi back to her hollow in the Moolaadhaara to resume her sleep.

The word `rasAmnAyamahaSaH' in this Shloka means the Chandra mandala or the lunar region in the Sahasrara. To the samayins, both the moon in the sky and the chit Chandra mandala in the Sahasrara, represent the Srichakra because both have similar features and qualities. Both shed nectar and both and possess all the sixteen Kalas. Sridevi's lotus feet are deemed to shine in the lunar region of the Srichakra. The moon is considered to be the master of medicinal herbs and to ooze out water divine. Fire, sun and moon shed light. In the case of fire, light is less and heat is more. The sun is very bright and very hot too. The moon also is luminous but not hot. It is cool and pleasant to look at and hence attracts all living beings. It may be recalled that devotees of Sridevi worship Her in the center of the moon on full moon nights. The Chandra Kala from which the flood of nectar flows down is the Sadashiva Tatva in the Akula Sahasrara. By union with Sadashiva, the Sadakhya Tatva is realized in the union of Jiva and Brahman. The Rahasya Sahasranama of Sri Lalita prescribes a mode

of worship of the Chandra mandala in the sky as representing the Srichakra, called Ayushkara, for health and longevity.

Kaivalyashrama gives a different reading of the word as rasAmnAyamahasA and interprets that the six Amnayas through which the Kundalini Maha Shakthi descends illumine the Kula patha i.e. the Sushumna. The abodes of Shakti are: Purva, Dakshina, Pashchima, Uttara, Urdhwa and Anuttara, while the shambhava Amnayas are: Parthiva, Apya, Anala, Vayavya and Nabhasa (Earthy, Watery, Igneous, Airy, Ethereal and Mental forms). While explaining the previous verse, it was stated that the Kundalini Maha Shakthi, slender like the filament inside the lotus stem, coils herself into three rounds and a half and rests in the Moolaadhaara lotus with the tail caught in the mouth. The Yogi, sitting in the Padmasana posture and contracting the anus should raise the Vayu upward and retain the air in Kumbhaka process. During this process, coming in contact with the wind, the fire in the Swadhishtana is kindled. The Kundalini Maha Shakthi is awakened from sleep by the wind and the heat. She moves upward through the six Chakras, breaking the three knots or Granthis and uniting with Shiva in the Sahasrara, she enjoys infinite bliss. The meditation on Sridevi and the awakening of Maha Shakthi leads him to liberation and bliss, through the union of the soul with the Paramatman.

The Bindu (centrifugal spot) in the center of the Moolaadhaara lotus of triangular shape known as Kulakunda, resembling the hollow inside the center of the lotus-stalk, is the sleeping spot of the Maha Shakthi. The three circles and a half formed by the Kundalini Maha Shakthi when she assumes a serpent-like form is a symbolic representation of Shakti as in the Agni mandala (the region of fire), with the letter 'A' in the Moolaadhaara, the Surya mandala (the region of the sun) with the letter 'U' in the Anahata and the soma mandala (the region of the moon) with the letter 'M' in the Ajna, and their combination becoming 'AUM' – the Pranava. The half coil represents the nada or the ArdhamAtra. Hence, it may be seen that Shakti is not different but identical with Paramatman – denoted by the syllable 'AUM'. Srimadacharya has also referred to the Kundalini Maha Shakthi stay in the Moolaadhaara in his elucidation of Sridevi's name 'kAmeshwaraprANanADI' in the Lalita Trishati Stotra.

The nectar that flows is said to be the water that has washed Sridevi's feet, which, by filling the entire body of the Sadhaka through the nadis, makes him realize the Supreme Bliss. The Kula Maha Shakthi, united as She is with the ten,

twelve and sixteen Kalas of the Fire, Sun and the Moon respectively, and their Matrikas, is awakened from her sleep in the Moolaadhaara by the trained Yogi. Slender as the filament inside the stalk of the lotus and shining like lightening, the Maha Shakthi breaks through the regions of the fire, sun and moon in the Moolaadhaara, Anahata and Ajna Chakras, and then unites with the Akula Kundalini Maha Shakthi in the Sahasrara in the crown. As a result, the nectar in the paramAkAsha gushes down the Chakras. The Maha Shakthi, drinks deep of this nectar and descending through the Sushumna, reaches her abode and sleeps again in the cavity in the Moolaadhaara lotus. This is the experience of the Yogi trained in Srividya but the practice needs the expert directions of a competent preceptor.

The Maha Shakthi, during her ascent through the sushumna path, breaks through the six Chakras, which, being absorbed by her, become invisible. As these have to be reproduced and made manifest once again, she does this, out of her own radiant form, on her return journey homeward, after sprinkling nectar over Prapancha, which signifies the microcosm as well as the macrocosm, as represented by the six Chakras. By constituting the word `rasAmnAyamahas' as implying the `vidhAna', `doing', and the `prakAsha', `manifestation' of the Rasas i.e. the lotuses, this purpose is achieved. In this view, the stanza may be rendered thus: "Having sprinkled the Prapancha (composed of the twenty-one Tatvas represented by the six Chakras) with nectar, and again having produced and made them manifest out of Thine own resplendent form, having resumed Thine own seat, Thyself assuming Thine own form, serpent-like with the three-and-a-half coils, Thou of the abode of the hollow of the Moolaadhaara sleepest there".

From the Sahasrara, the Maha Shakthi descends to the Moolaadhaara, if she is still in identification with all the past impressions and tendencies born of the karmas of the Jiva. Only in the case of those whose minds have been erased of all impressions does the Maha Shakthi remain in complete absorption in Shiva in the Sahasrara and the Samadhi remains spontaneous and continuous and even irrevocable. That is probably why Sri Ramakrishna, whose mind was free from all desires, and was naturally tending to Samadhi, created artificial desires like `I want to see so and so', `I want to eat such and such a thing' etc., in order that they might create a downward pull on the Kundalini Maha Shakthi and prevent her absolute mergence in Shiva. This was necessary since he was an avatar and he had to stay in a plane accessible to the commoners, to guide them.

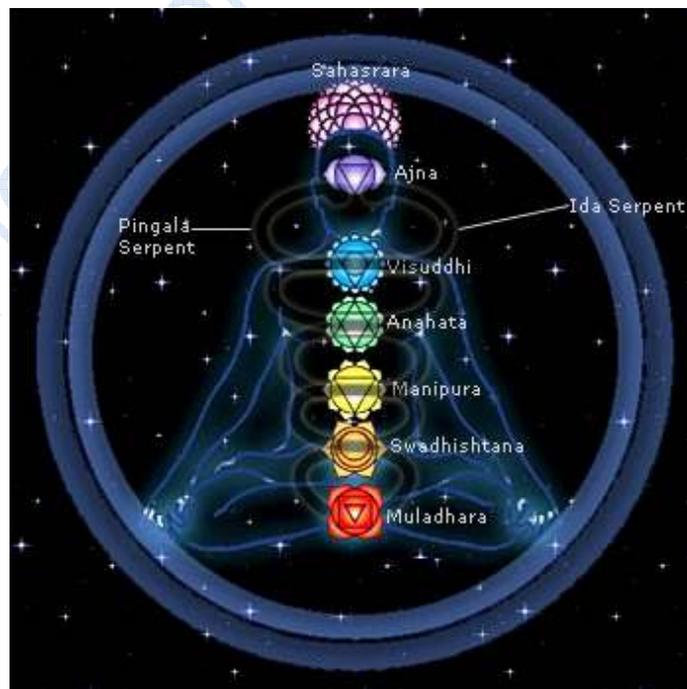
Regarding this subject of the rousing of the Maha Shakthi and her descent, it will be relevant to quote Sri Ramakrishna's views on it, as the Guru is expounding it from his own experience and not from mere book lore. He says: "Yoga is not possible if the mind dwells on Kamini and Kanchana (lust and gold). The mind of a worldly man generally moves among the three lower centers – those at the navel, at the genital organ and at the organ of evacuation. After great effort and spiritual practice, the Kundalini Maha Shakthi is awakened. According to Yoga, there are three Nadis in the spinal column – Ida, Pingala and Sushumna. Along the Sushumna are the six lotuses or centers, the lowest being known as Moolaadhaara. Then come successively Swadhishtana, Manipooraka, Anahata, Visuddhi and Ajna. These are the six centers. The Maha Shakthi, when awakened, passes through the lower centers and comes to the Anahata, which is at the heart level. It stays there. At that time, the mind of the aspirant is withdrawn from the three lower centers. He feels the awakening of the Divine Consciousness. In mute wonder he sees that radiance and cries out: 'what is thus! What is this!' After passing through the six centers, he Kundalini Maha Shakthi reaches the thousand-petalled lotus known as the Sahasrara and the aspirant goes into Samadhi. According to the Vedas, these centers are called 'Bhumis' or planes.

There are seven such planes. The center at the heart corresponds to the fourth plane of the Vedas. According to the Tantra, there is in this center a lotus called Anahata with twelve petals.

INTRODUCTION

The concept of Kundalini Maha Shakthi (which I am calling it as Maha Shakthi hereafter) is extremely complicated. Understanding the concept itself needs a lot of patience and dedication. A considerable time needs to be spent on practice. No amount of explanation is good enough to understand the concept. The experience of Maha Shakthi may not be the same between two persons. This is basically because the level of energy is not the same in everybody. The energy level of a person depends on various factors such as food, exercise, meditation, thoughts, habits etc. One needs to have many positive qualities, a flexible body, self control, etc. All these will produce positive energies in our body. These are some of the minimum requirements even to have a look at the word Maha Shakthi. Maha Shakthi energy if properly aroused becomes kinetic and explodes like a thunder accompanied with lightning. It is always advisable to practice it in the presence of a learned Guru.

Practicing on your own will lead to serious nervous and mental complications. Therefore you are sincerely advised not to try on your own any of the procedures described herein. We will discuss about Maha Shakthi through a series in simplest and understandable terms.



KUNDALINI MAHA SHAKTHI

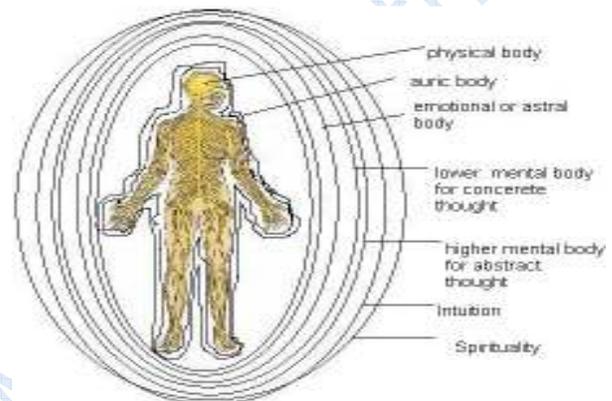
Kundalini Maha Shakthi is the energy generated when individual consciousness merges with universal consciousness. Normally the Maha Shakthi is lies at the base of our spine. To be precise, it lies in the centre place between the organs of excretion and procreation. In our discussion we will call this place as the house of Maha Shakthi. In any individual the body temperature is maintained due to the activities that take place in and around this place. The door of the house of Maha Shakthi is to be knocked repeatedly to wake her up.



Secondly, she will not traverse through a path full of dirt. She has got a liking only for clean and serene environment. Normally, efforts are taken by

individual consciousness to clean her path of travel. When she ascends, she is the master and all activities of individual consciousness come under her control. Maha Shakthi can be awakened only if your law of karma permits. Maha Shakthi energy is manifested and does not exist in reality. Manifestation of Maha Shakthi can take place only through a properly trained mind and intellect. Concentration of mind is the basic criteria in Maha Shakthi meditation. If concentration of the highest order is not developed, enjoying the bliss of Maha Shakthi is a distant dream. Maha Shakthi is the combination of psychological and physiological activities. It is a short cut to divinity.

The first thing to do in Maha Shakthi meditation is to remove negative thoughts. Negative thoughts produce negative energies in our body. Though we may not be able to physically see the energy in our gross body, the sheaths are affected by negative energies. Negative thoughts arise out of anger and hatred.



Spicy food, smoking and drinking affect our subtle body by causing damages in the energy level. The next important thing is the strength of the body and its flexibility. When Maha Shakthi starts ascending it derives a lot of energy and when it explodes, almost all the energies of the subtle bodies are siphoned off. Unless the physical body is flexible, she experiences difficulties while ascending. This leads to energy blockade and consequent disease. It is therefore important to control our mind as well as the environment.

I have seen earlier that individual consciousness merges with universal consciousness. Universal consciousness is beyond the ordinary range of human experience or understanding. Individual consciousness is a mental act performed entirely within the human mind. Universal consciousness is Paramatma and individual consciousness is jivatma. Jivatma is associated with mind and therefore naturally identified with forms. Paramatma is also called purusha, prakasha and Shiva. Jivatma is called prakrti, vimarsha and Shakthi.

Both are formless forms and I have discussed about this earlier. Without prakasha conjoining vimarsha, creation does not take place. Vimarsha is drawing its energy only from prakasha for its activities as vimarsha is the

creation of prakasha. In human creation, individual consciousness is derived from universal consciousness. This universal consciousness exists in the house of Maha Shakthi.

Only mind has got the power and authority to draw from the universal consciousness. The extent of consciousness drawn by the mind from the house of Maha Shakthi where universal consciousness is stored is called individual consciousness. Mind is not in a condition to draw the entire universal consciousness because of maya or illusion. That is why I have taken pains to study about mind and intellect in detail earlier. Universal consciousness or individual consciousness are subtle in nature and cannot be seen. But they can be felt and realised.



We can feel and realise this because they are stored in the form of energy. This energy is in the form of light, sound and heat. Irrespective of your practicing meditation, you can always realise the heat in the house of Maha Shakthi. This place is warmer than any other part of the body. This energy is called Maha Shakthi. Maha Shakthi is always referred as feminine gender as she is the vimarsha form.

When we knock at her door with the aid of single pointed concentration to wake her up, she responds with all laziness in the world and walks up to the entrance gate of her house to find out who had woke her up. The house of Maha Shakthi is situated in the perineum of the human body. It forms the floor of the pelvic cavity. But she does not cross the gates of her house. She moves up and down between her house and her house gates. The house gate is called coccyx. This is the base of our spinal cord.

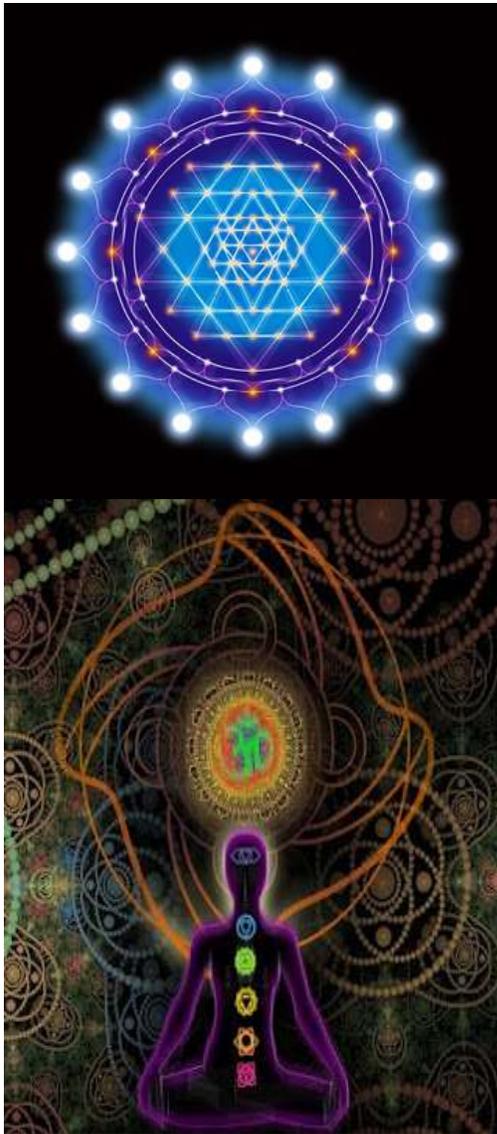
Let us understand coccyx. This is situated below the sacrum. Coccyx is a small terminal appendix that is located at the distal end of the sacrum. This is covered by thick membranes and serves for the insertion for various muscles of the region. This is formed by four or five atrophic fused vertebrae. This is the starting point of our spinal cord. The perineum is connected to coccyx through

various nerves and membranes. Therefore universal consciousness is stored in the perineum area and is called Maha Shakthi.

I have been talking about energy. We say that Maha Shakthi is energy. Therefore it is important for us to understand about energy. Every human body is made up of three gunas viz. *satwic*, *rajas* and *tamas*. The human body is again three fold. They are Casual body or *karana sarira*, subtle body or *sukshma sarira* and gross body or *sthula sarira*. These bodies are different from the five sheaths. Casual body is the jiva, subtle body is mind and gross body is the matter, the physical body. Casual body is the origin of gross body. The importance of mind is emphasized by identifying it with a separate body, as mind is the cause for consciousness. The three gunas mentioned above work with subtle body and therefore associated with mind. Depending on the condition of mind any one of the three gunas predominates. If your mind is tamed and trained, it will not look at rajo and tamo gunas. When your mind is associated with satwic gunas, subtle body becomes endowed will all good qualities. Casual body as said earlier is the foundation for the other two types of bodies. We can never see or feel this body. Subtle body again cannot be ordinarily seen. But it can be seen with clairvoyant eyes. It can also be felt by means of vibrations. This subtle body is also called energy body as this body is responsible for deriving, storing and withdrawing energy.



The level of energy depends upon the association of the mind with gunas. The three gunas are identified with nature. The nature is nothing but sun (light), air, water and earth (food).

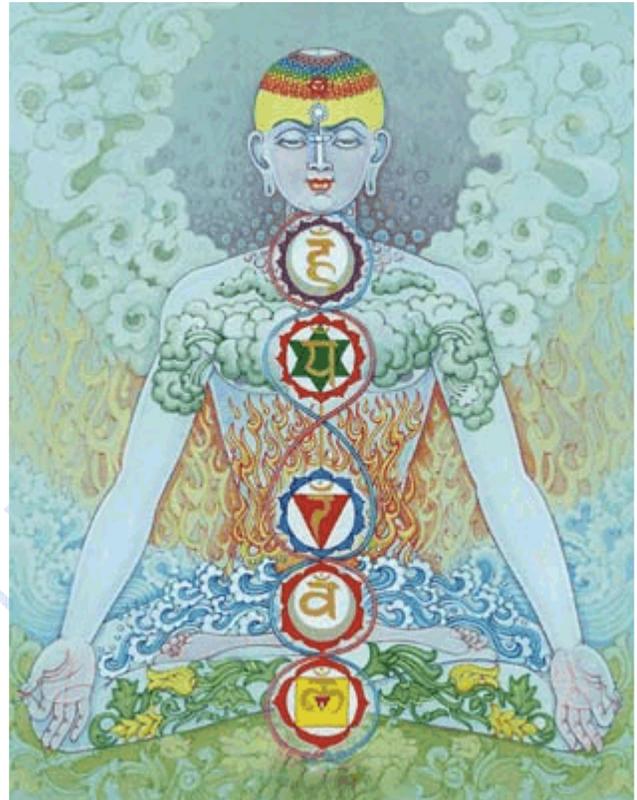


For our sustenance we require all of them in different proportions and the predominance depends upon the nature of the mind. If your mind identifies with tamo guna, you take more food, which leads to dormant activity. If your mind identifies with satwic guna, all gunas are in appropriate proportion required for right sustenance. Therefore the gunas in right proportion provides appropriate natural energy to the subtle body which is also called energy body. The subtle body stores the energy in the form of Maha Shakthi in the perineum. This is the formation of Maha Shakthi. This is the reason why mind alone is authorized to knock at the doors of the house of Maha Shakthi. We should understand at this stage that mind is the sole reason for creating and storing energy in the form of Maha Shakthi. Mind is also responsible for concentration and consciousness. Mind therefore has got several roles to play in human life. But controlling our mind is in our hands and that is why we are talking about training and taming of the mind.

Maha Shakthi exists in the form of subtle energy and can be moved up and down by utmost concentration. Let us take an example. Hold a magnet beneath a paper and spread some iron scrap over the paper. Now move the magnet, the scraps will also move along with the movement of magnet. In the same way we can move the Maha Shakthi by focusing our entire attention on it. You can also confirm this by a simple test. Place a small sheet of paper on a table and by single pointed focus, move the paper. You will be able to move the paper after persistent practice. The paper moves on two counts. One is your will to move the paper and two when you focus on the paper your energy

gets connected to the paper and because of your will to move it, it ultimately moves. It is like an electric locomotive. The locomotive can move only if it is connected to the electric energy. So when you need to move something, you have to bring some other force. Maha Shakthi in her static form is like an electric locomotive without electricity. It needs the energy of mind to make a move.

Maha Shakthi moves to and fro from perineum to coccyx frequently. Though Maha Shakthi can be effectively moved by focused mind, she can also be moved by certain physical actions or postures. Any sort of pressure in and around the perineum makes the Maha Shakthi to move from perineum to coccyx. Bending and stretching exercises are highly useful here. In our day to day life the external opening of the rectum is contracted and relaxed a few times a day. Sphincter muscle around this area makes this contraction and relaxation possible. The moola bandha is an exercise or yoga that describes this action.



The contraction of sphincter muscles makes the Maha Shakthi to move from perineum to coccyx, because of the pressure applied to the pelvic cavity. Once sphincter muscle is relaxed Maha Shakthi comes back to perineum from coccyx. This activity happens normally in the human body and that is why without any great involvement of the mind, Maha Shakthi shunts between perineum and coccyx. There is yet another reason for the Maha Shakthi to go back to perineum. Maha Shakthi is also subject to gravitational force. Coccyx is slightly above the perineum and due to the natural gravitational pull Maha Shakthi comes back to perineum.

The Maha Shakthi moves from perineum to coccyx and back with sound. This sound can't be heard under normal circumstances. Just close your ears to block the external sound with your thumbs. Look for some sort of humming sound or

sound of a conch. You can realise some sound within. This is shabdhabrahman, the origin of sound which is the modification of OM. This is the inner divine voice. This initial sound will undergo reformation due to persistent practice. At later stages you will be able to listen to your inner divine voice clearly and distinctly. However it depends upon the movement of Maha Shakthi.

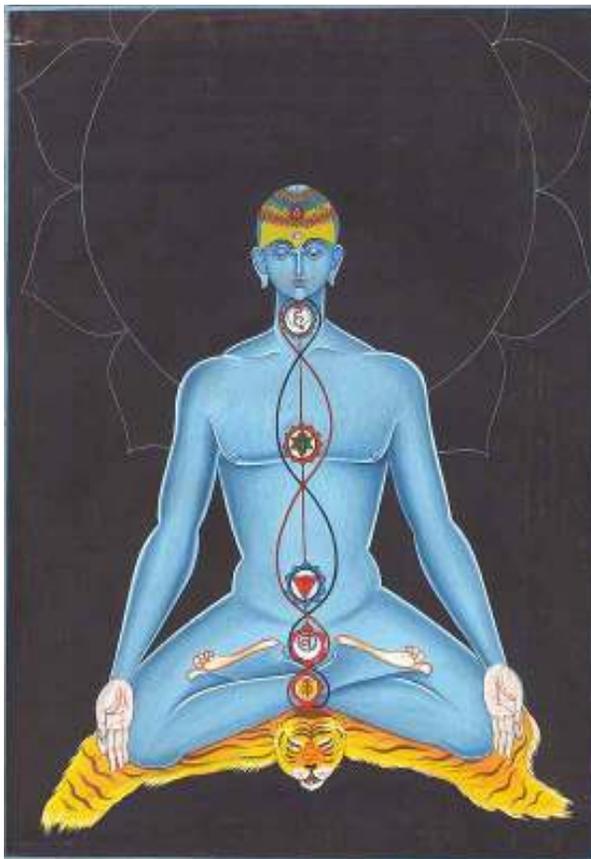


At this stage you know the nature of Maha Shakthi and its location. Let us begin our practice at this stage. I suggest that you do the stretching exercises I have discussed earlier, whenever you sit for Maha Shakthi meditation. Sit in the posture which I have discussed in our earlier postings. Inhale and exhale deeply. When you exhale, your stomach should contract and when you inhale your stomach should expand. Please do not be under the impression that the air we inhale goes to the stomach. The inhalation of air enters only the lungs.

By making your stomach bloat or expand you ensure the movement of duodenum, the importance of which we will discuss later. Come back to normal breathing. Now focus your attention on your perineum. Visualise Maha Shakthi energy in the form of bright light. Visualise and move the Maha Shakthi from perineum to coccyx. When you visualise this movement, do this moola bhandha for a few seconds and release. Repeat this process as many times as you can. When you are able to synchronize moola bhandha with your mental movement of Kundalini Maha Shakthi, you can proceed to the next step. Inhale deeply synchronizing with moola bhandha, hold your breath for a few seconds, visualizing the movement of Maha Shakthi from perineum to coccyx.

Please do not hold your breath not more than a few seconds. Your comfort level of holding the breath is very important.

Synchronization is important in this practice. First synchronization is between deep inhalation by bloating the stomach, moola bhandha and movement of Maha Shakthi from perineum to coccyx. Second synchronization is between holding the breath with stomach remaining bloated, concentration at coccyx visualizing Maha Shakthi energy there, continuation of moola bhandha. The third synchronization is between, exhalation with stomach being pulled back, releasing moola bhandha, visualising Maha Shakthi moving back to perineum. After practicing this for a few times, close your ears with your thumbs and listen to the sound and find out the difference before commencement of the practice and after completion of the practice. Before you proceed to the next stage, the inner voice should be stronger than before.



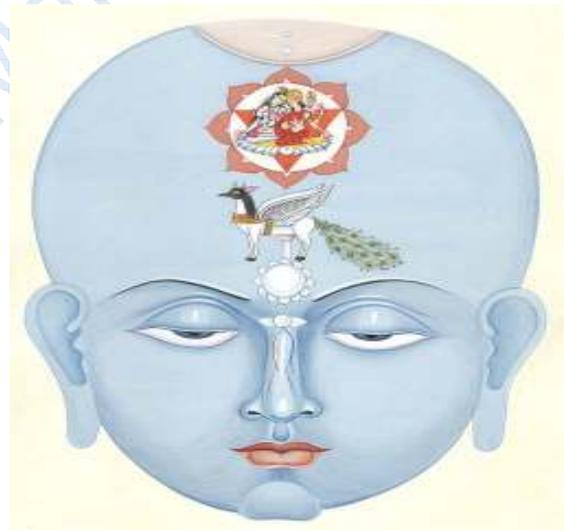
The Maha Shakthi energy has to start its ascending from coccyx, the tip of our spinal cord. This is called the base chakra or, mooladhara chakra. There are six chakras in our body. These chakras are visualized in the spinal cord, which traverses through our back and ends just above the neck. The spinal cord ends in medulla oblongata, which is the connecting link between the spinal nerves and nerves of the brain. Maha Shakthi while ascending faces blocks in three areas and these are called brahma granthi, Vishnu granthi and Rudra granthi. Granthi means knots. At these blocks, she faces resistance making her ascend difficult. She has to penetrate these blocks to proceed further.

When she reaches the top of the head, she conjoins with Shiva, makes us to enjoy the bliss and then returns back to her house at the perineum. Her ascending can be felt by her noise, pressure and the heat she generates in the

respective areas while crossing each of the chakras. Chakras, though do not exist in the form of wheels, they do represent as bundle of nerves, muscles and glands. Each of the chakras has distinct colour. VIBGYOR represents the basic colours. They are Violet, Indigo, Blue, Green, Yellow, Orange and Red. All these chakras are identified with these colours because each colour represents a quality.

When Maha Shakthi reaches a particular chakra, the qualities pertaining to the colour of that chakra will be predominant in us. The Maha Shakthi traverses through spinal cord. There are two minute nerves called vajrini and chitirini running through the spinal cord. Maha Shakthi ascends to the higher chakras from the base chakra through chitirini. In medical terminology, chitirini is called posterior medial sulcus or central canal. This begins from the medulla oblongata and ends at sacral area. Sacra area is the area between our hip bones.

I have to consciously move the Maha Shakthi through the central canal situated in the spinal cord. There are two main nadis running parallel to the spinal cord and crisscrossing each other. They are ida and pingala. The spinal cord is called sushumna. But due to the gravitational pull, Maha Shakthi will not ascend that easily. Even if she reaches higher chakras, she tends to come back to the lower chakras due to the gravitational pull of the earth.

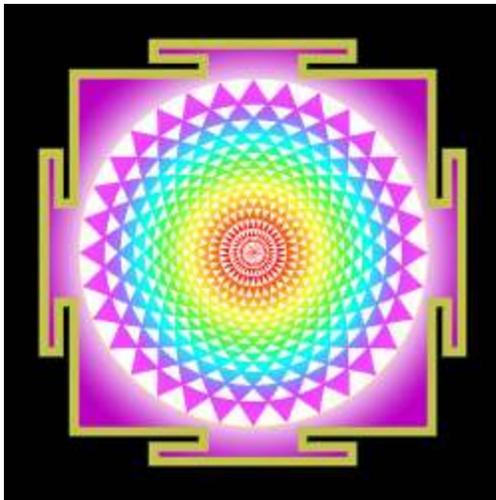


When you throw a ball towards the sky it comes back much faster than the force with which it was thrown into the sky. In the same way the descending of the Maha Shakthi is much faster and easier than her ascending. Dedication, practice, concentration, will power and above all perseverance are some of the important requirements for Maha Shakthi meditation.

Mooladhara, swadhishtanaa, manipoora, anahata, vishudhi and ajna are the six chakras from the base of the spine and they are represented by the six colours viz. red, orange, yellow, green, blue, indigo and violet. This is in reverse order

of VIBGYOR. Red colour represents our attachments, desires etc pertaining illusion or maya. The violet colour is the colour of the divine, where all earthly things are destroyed. The other colours are in between these two and accordingly manifest in the form respective qualities.

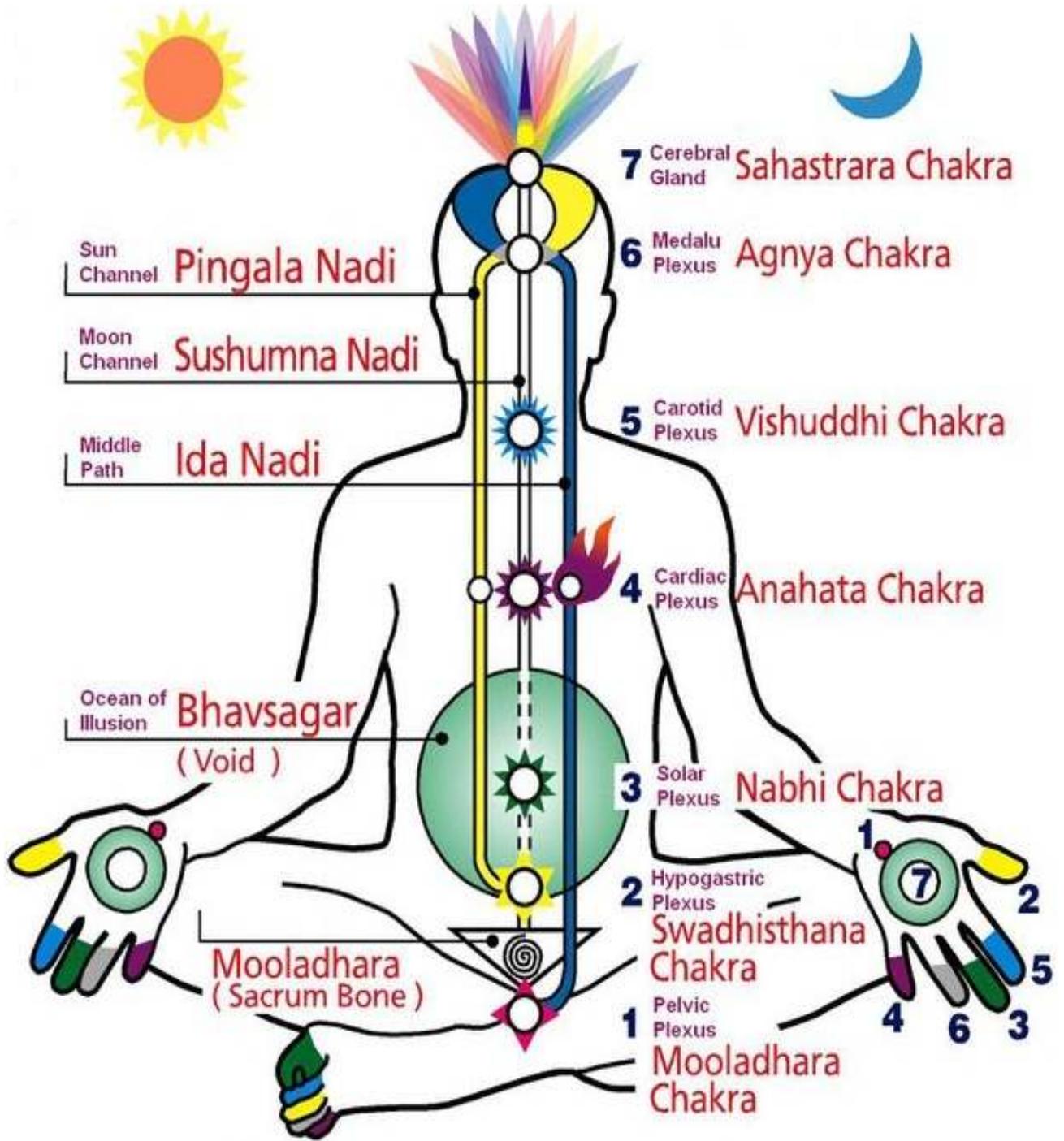
There are two other important chakras, one is sahasrara or top head chakra and another is back head chakra. These two are not identified with chakras as they are beyond the levels of human perception. They are connected to the divinity of the supreme order, more so with sahasrara. Sahasrara is identified with all the colours of VIBGYOR. Whenever Maha Shakthi moves up from one chakra to another, our nature and outlook also undergo changes. From mooladhara, the earthly chakra, when Maha Shakthi moves to sahasrara the supreme place of divinity, we also become divine and enjoy the bliss. The main factor that prevents a man becoming divine is ego and this is totally destroyed when Maha Shakthi reaches sahasrara.



In our regular breathing, we breathe through either left or right nostrils. Our breath will be more pronounced in any of the nostrils at a time. By controlling and regulating our breath Maha Shakthi can be awakened. Secondly, the cosmic energy that enters our body through sahasrara directly goes to the house of Maha Shakthi and wakes her up. So there are three factors that awaken the Maha Shakthi. One is our mind, two is the cosmic energy and three is prana, our breath.

Mooladhara chakra is at the tip of our spinal cord. This chakra is to be visualised red in colour. Tamo guna will be predominant when we associate with this chakra. Our mind will be totally associated with worldly things such as desires, attachments, ego, anger etc. We tend to believe that we are not in a safe environment and will have a sense of insecurity and self sympathy. Irrespective of this chakra being bad or good, I have to cross this chakra to reach the higher ones. This is also called as root chakra and in order to have a deep root, I have to strongly develop this chakra. In the posting 'the inner voice' I have learnt the initial steps to move the Maha Shakthi from perineum to the coccyx or mooladhara chakra.

Now we will try to retain the Maha Shakthi in mooladhara chakra for some time. In addition what I have seen in ‘the inner voice’ I have to perform one additional exercise. It is better that we go through the process again adding this additional exercise. Please ensure that you have a learned Guru by your side while doing the exercises described below. You should not do this on your own, as improper procedures will cause damage to your nervous system.



Energy Centres & The Subtle System



Sit comfortably, keep your spine erect, bend your head slightly backwards, slightly push your shoulders backwards, and ensure adequate space in the arm pits. Breathe normally a few times and settle down. Do fast breathing in quick successions through the nose a few times. When you do the fast breathing, ensure that your stomach bloats with inhalation and pushed inside with exhalation. Come back to normal breathing and relax. Now with deep inhalation, do moolabhandha, bloat your stomach, and slightly push your head backwards.

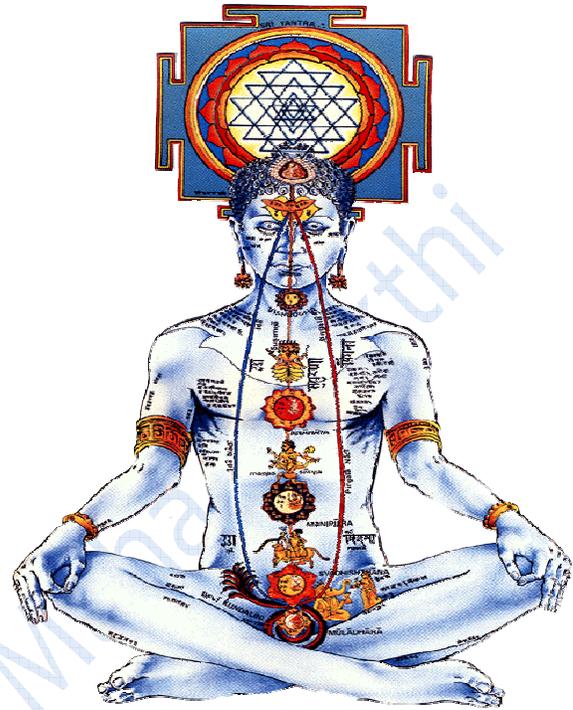
Hold your breath for a few seconds and your comfort level is the criteria for holding your breath. When you hold your breath for long, you will be short of breath and the uniformity of the breath will be lost. Holding breath for long is not important. Then start exhaling slowly and steadily, release moolabhandha, pull your stomach towards you, bend your head forward, so that your chin touches your chest. Remain in this stage for a few seconds. Come back to normal position. Again inhale as said above, hold for a few seconds, exhale stay in this position for a few seconds and come back to normal position. Repeat this a few times.

Whenever you inhale, by pushing your head backwards, you have to 'literally' pull Maha Shakthi energy from your perineum to coccyx. After a few rounds of breathing described earlier, relax and sit quietly. Start meditating on your coccyx area visualizing the Maha Shakthi energy in deep red colour. If your Maha Shakthi becomes active in this area, you will see the area pulsating and you can feel the pulse with your hand in your coccyx area.

The coccyx area will be warmer than the perineum. This means that your Maha Shakthi energy has moved into your base or root chakra which is called mooladhara chakra from perineum. Close your eyes lightly and continue to meditate concentrating on this chakra as deep red in colour. At one stage you

will be able to see red colour all-round. Once this red colour is distinctly visible to you, be with the red colour for some time. Then visualise Maha Shakthi going back to her house at the perineum.

The pulse at the coccyx will stop once the Maha Shakthi moves to perineum. The red colour will gradually vanish. The heat in the coccyx area will move to the perineum area. Now you have awakened the Maha Shakthi from her house and made her stay in the base chakra for some time, then made her go back to her house at the perineum. Slowly get up from your seat, stand for some time and carry on with your work. You may be possibly feeling very thirsty and drink as much water as you can. Ensure that your stomach is empty before proceeding with this meditation.



It is always better to get Maha Shakthi initiation from a learned Guru. The initiation can be done only by a guru who has mastered Maha Shakthi. It is difficult to find such great masters now-a-days, though they do exist here and there. A true master will never initiate you for money, but you are duty bound to pay him whatever you deem fit. It is called guru dakshana. It is also not fair on your part to get the initiation without making a contribution to guru, but this contribution should be well within your financial limits. A true guru will not demand and expect anything in return from you except your dedication and devotion. It is unfortunate that Maha Shakthi meditation of late has become a business venture and is the reason why many people are not able to enjoy the ultimate bliss.

We were discussing about the base chakra or mooladhara chakra in our last posting. Frequent practice of moolabhandha will lead to piles therefore you have to exercise caution. It is better to avoid spicy food while practicing Maha Shakthi meditation. Higher intake of fruits and vegetables, milk, a good walk, stretching and bending exercise will certainly help.

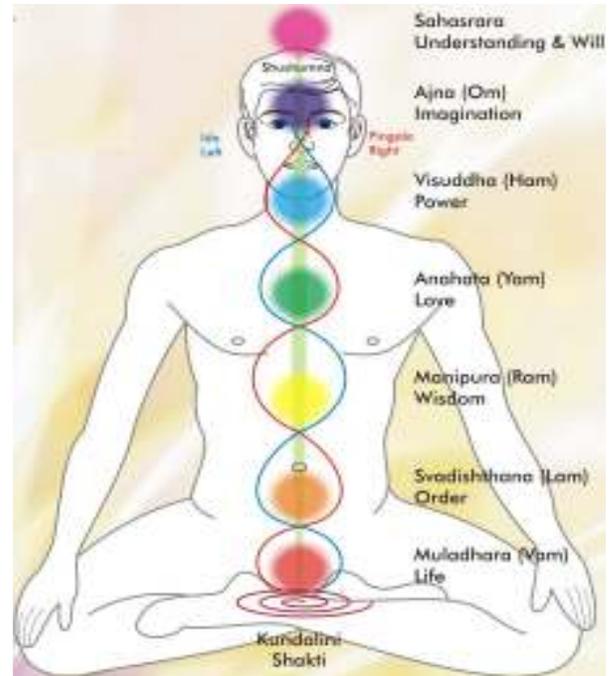
During the initial stages of activating the base chakra you will have pre Maha Shakthi syndrome. Ancient scriptures are of the firm opinion, that when Maha Shakthi reaches sahasrara chakra, all our karmas will be wiped out. Therefore advancement in Maha Shakthi meditation also depends on our karmas as well. The base chakra is totally identified with our karmas. If I have good karmic account, we surely make progress in Maha Shakthi meditation. The first step towards our spiritual goal will be achieved only when Maha Shakthi crosses the base chakra and then piercing the brahma granthi making her ascend firm and secure.



The symptoms of spirituality become visible when the base chakra is fully activated. We can concentrate on our meditation in a better way and also for a longer duration. Our spine becomes warm as the energy of the Maha Shakthi is being felt by the higher chakras that are ready to welcome her. There will be an increase in our water consumption. But we continue to be attached to the worldly desires as well. To make Kundalini Maha Shakthi's ascend easy, hip rotation exercise will be of great help. Keep your hands on your hip and turn your head towards your left as much as you can. Keep the body free of any tension, so that your trunk can comfortably turn along with your head. Come back to normal position. Then do the same on your right side.

When you are turning, inhale and when you are returning to the normal position exhale. Follow the same on the other side also. Your turning and inhaling should synchronize. Returning back to the normal position and exhaling should synchronize. This synchronization is very important as moving the Maha Shakthi upwards is also related to inhalation and exhalation.

Each of these chakras is visualized with certain number of lotus petals. The total number of petals for all these six chakras put together is 51 which is exactly the total number of alphabets in Sanskrit. Each chakra is also identified with a Goddess. A lot of significance is attached to all these. You may probably lose your patience if we go into all these details now. At this stage it is assumed that you have activated your mooladhara chakra well. It is important to know that higher chakras can be activated after fully activating the lower chakras.



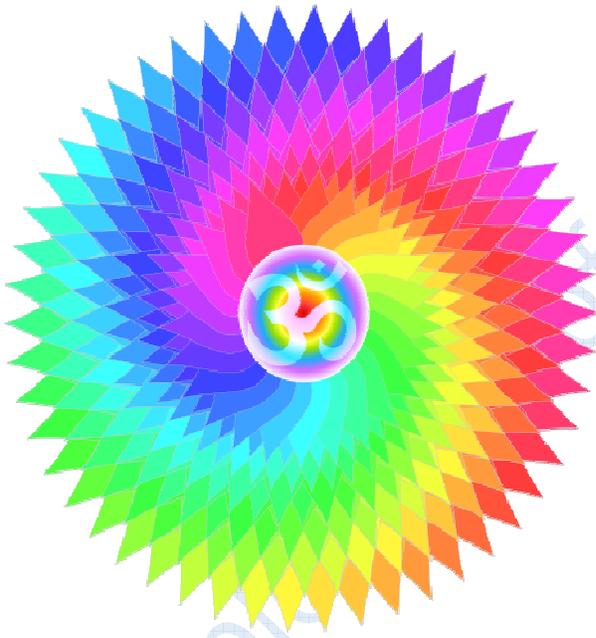
Once the mooladhara chakra is well activated, the next step is to make the Maha Shakthi penetrate the brahma granthi. This is situated just above the mooladhara chakra and below the swadhishtana chakra. As I have seen earlier granthi means knot. In brahma granthi, nerves crisscross as if there is a knot. The pressure of these nerves will be felt in the central canal of the spinal cord and therefore, crossing this place is difficult for Maha Shakthi. There are a few cases where Maha Shakthi will reach sahasrara on its own with a blast, without any human efforts. In such cases, Maha Shakthi acts on its own.

In all other cases, I have to manually make the Maha Shakthi to ascend. Therefore piercing the granthis will be slightly difficult and needs more efforts. The nerve plexuses can be loosened mainly by the two exercises. One is the bending exercise and another is hip rotation. The later I have discussed in the previous posting.

Bending exercising is also simple. Lift both your hands above your head. Inhale and make your stomach bloat. Bring down your hands slowly so as to touch your feet, simultaneously bending your head, neck and trunk forward accompanied by exhalation. By the time you are hands are closer to your feet you should have exhaled fully. After a couple of seconds, raise your arms gradually above your head accompanied by gradual inhalation. Begin your inhalation when you are about to lift your arms and complete the inhalation

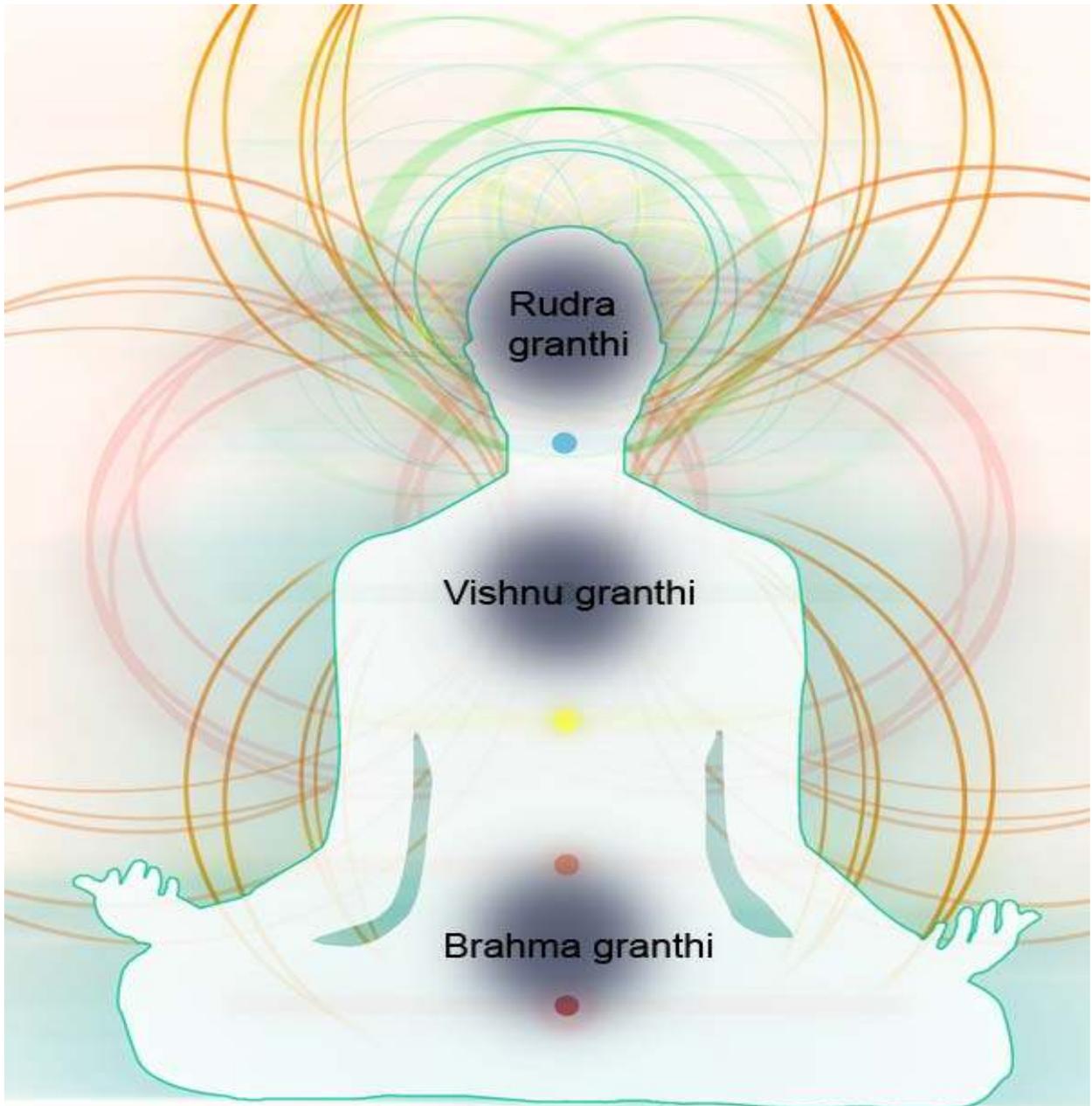
when your arms reach above your head. Hold the breath for a few seconds and repeat the process of gradual exhalation and bending.

When you inhale and exhale, your stomach should bloat and contract accordingly. Once you are comfortable with this exercise, you can push your raised arms above the head a little backwards, simultaneously bending backwards your head also. The beginning of this bend should be from your hip portion. Hip will bend backwards only a little, your trunk a little more than the hip, your shoulders a little more than the trunk, the head a little more than the shoulders and the palms will be the most bent part. Inhalation and exhalation should synchronize with the movement of the stomach and bending backward or forward. Again the synchronization is important. By doing these two exercises, the brahma granthi will be loosened.



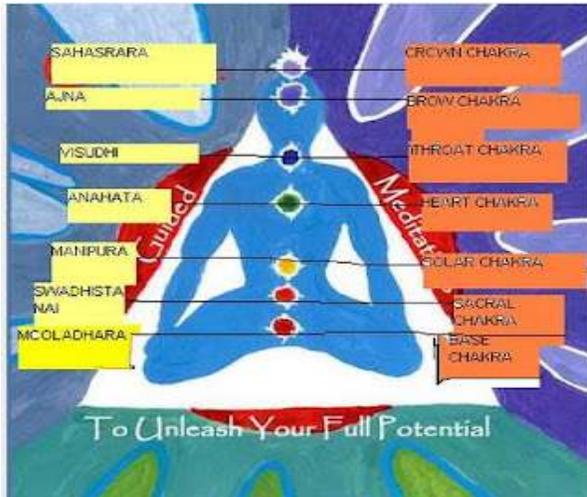
After doing these exercises, take rest for some time. Then sit for meditation. Move the Maha Shakthi from the perineum to the mooladhara chakra. Meditate on the mooladhara chakra till you are able to feel the tickling sensation there. Now you will be able to visualise Maha Shakthi in deep red colour. Now it is the time for you make her cross the brahma granthi. In the initial stages, she will face some resistance. But over a period to time, Maha Shakthi will ascend smoothly to swadhishtana chakra.

At the time of her penetrating brahma granthi, one will feel pressure and heat in around brahma granthi. You have to make her ascend along with your inhalation. It is easier to talk about ascending Maha Shakthi. It is difficult while practicing. Persistent practice alone helps. The energy of Maha Shakthi has to ascend only through the central canal of the spinal cord or sushumna. There is a possibility that she may ascend through ida or pingala. If she enters through these two nadis, there will be health related and other issues. To ensure that she ascends through the central canal, pranayama is to be practiced. Secondly, one should learn to pull the Maha Shakthi energy while inhaling. All these aspects we will discuss in the next posting.



Synchronization of various activities is important in making Maha Shakthi ascend through the central canal of the sushumna or the spinal cord. We will now look into one more exercise to pull the Maha Shakthi up from the lower chakras. When you inhale, push back your shoulders and immediately raise your shoulders and visualise that prana is entering through the sushumna. In other words, you have to visualize that you are breathing in and out through the sushumna. It is not that you are breathing through sushumna, but this visualization is just to concentrate on the Maha Shakthi and its path. Your shoulders should move like (. When you inhale, you should do moolabhandha,

your stomach should bloat, your shoulders should rise as shown above and your mind should concentrate on the chakra with its associated colour. All these four should be synchronized while moving the Maha Shakthi from one chakra to another chakra. Possibly, you may find it difficult to visualise the change of colour from chakra to chakra. But it is not that difficult.



For example, when you move your Maha Shakthi from the mooladhara chakra to swadhishtana chakra, the deep red colour of mooladhara chakra will get diluted to orange colour and will be further diluted to yellow in the naval chakra. The concept of colour will go off with your persistent practice and by experience you can move your Maha Shakthi from one chakra to another.

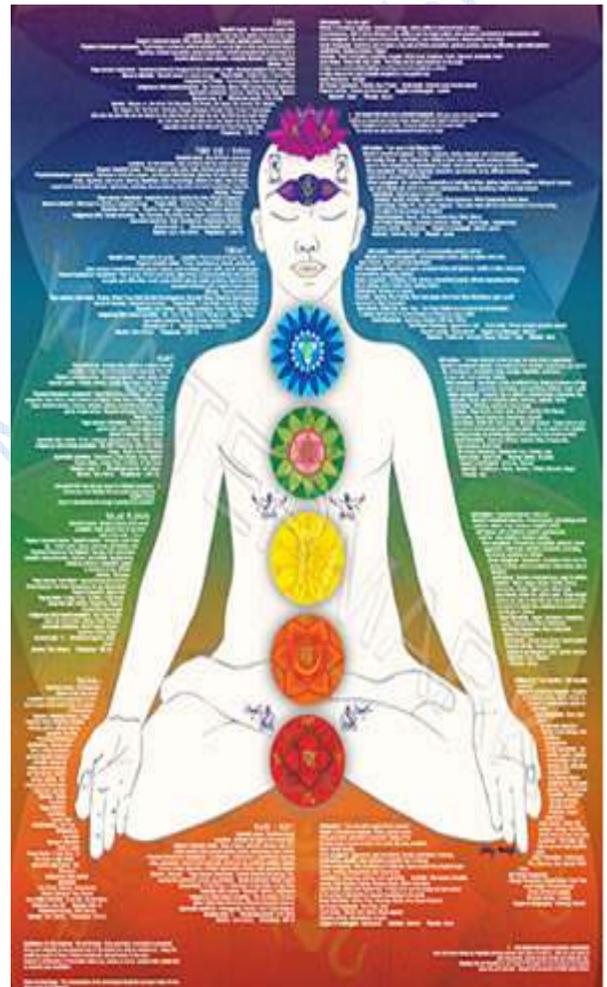
It is not enough to move the Maha Shakthi from one chakra to another, but to activate each of the six chakras. We are going to discuss more about activating chakras later. Proper activation of the chakras may possibly give you some sort of super human powers. But mostly this may not happen to most of you due to the lack of adequate practice. When chakras are activated, you can feel the energy radiating from the chakra both from front and back sides.

In the last series I have learnt to penetrate the brahma granthi. Once Maha Shakthi pierces the brahma granthi it goes to swadhishtana chakra easily. From swadhishtana it moves next to naval chakra or manipura chakra. Let us now discuss swadhishtana chakra. This is situated just above the coccyx. This chakra is associated with orange colour and hence you have to meditate on this chakra with orange colour. When this chakra is activated, you will feel the pressure above the coccyx. This chakra is associated with water. You are now in a stage where you can think of getting liberated as this chakra is associated with mind.

Now the situation is slightly different from your association with mooladhara chakra. In the base chakra you are totally attached to the worldly things and activities. In swadhishtana also you are still attached to the worldly things and acts, but the only difference is that you are now inclined to think about divinity. In mooladhara chakra you had no time to think about your spiritual progress. In

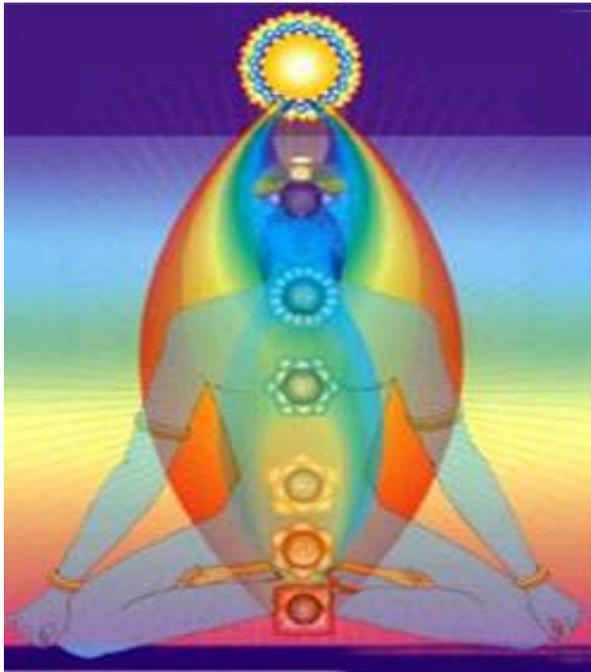
this chakra, you have some time to think about spirituality. The change in your attitude is because of your willingness to understand the evil effects of ego. Water has the capacity to purify. Since this chakra is associated with water, you get purified in this chakra. Your desire for sex comes down, if this chakra is fully activated. This chakra also continues to be associated with tamo guna, as this chakra is just about couple of inches away from the mooladhara chakra. Your level of consciousness increases. You have commenced your spiritual journey from this chakra.

Rising of Maha Shakthi involves various actions. Unless lower chakras are well activated, there will be problems in activating the higher chakras. Apart from the various actions I have seen in the earlier discussions, we will now look at two more options available to us. When you inhale, hold your breath in the chakra you are trying to activate. This becomes possible only if you learn to visualise breathing through your spinal cord. Concentration of the highest order is necessary to visualise breathing through your spine. By persistent practice you will become familiar with this. Only by such a practice, you can be sure of taking the Maha Shakthi through the central canal of the spinal cord. Otherwise, Maha Shakthi energy will wrongly ascend through ida or pingala which you may not realise in the beginning stages.



When you inhale as per the details given in the earlier posting, hold your breath at swadhishtana chakra. This means by holding your breath, you should look thorough your external eyes at swadhishtana chakra. This is the first step towards what is being called looking within. Looking within is nothing but concentrating on a particular area within or exploring within. There is difference between concentrating within and exploring within. You concentrate only on an object that is already known to you. For concentration

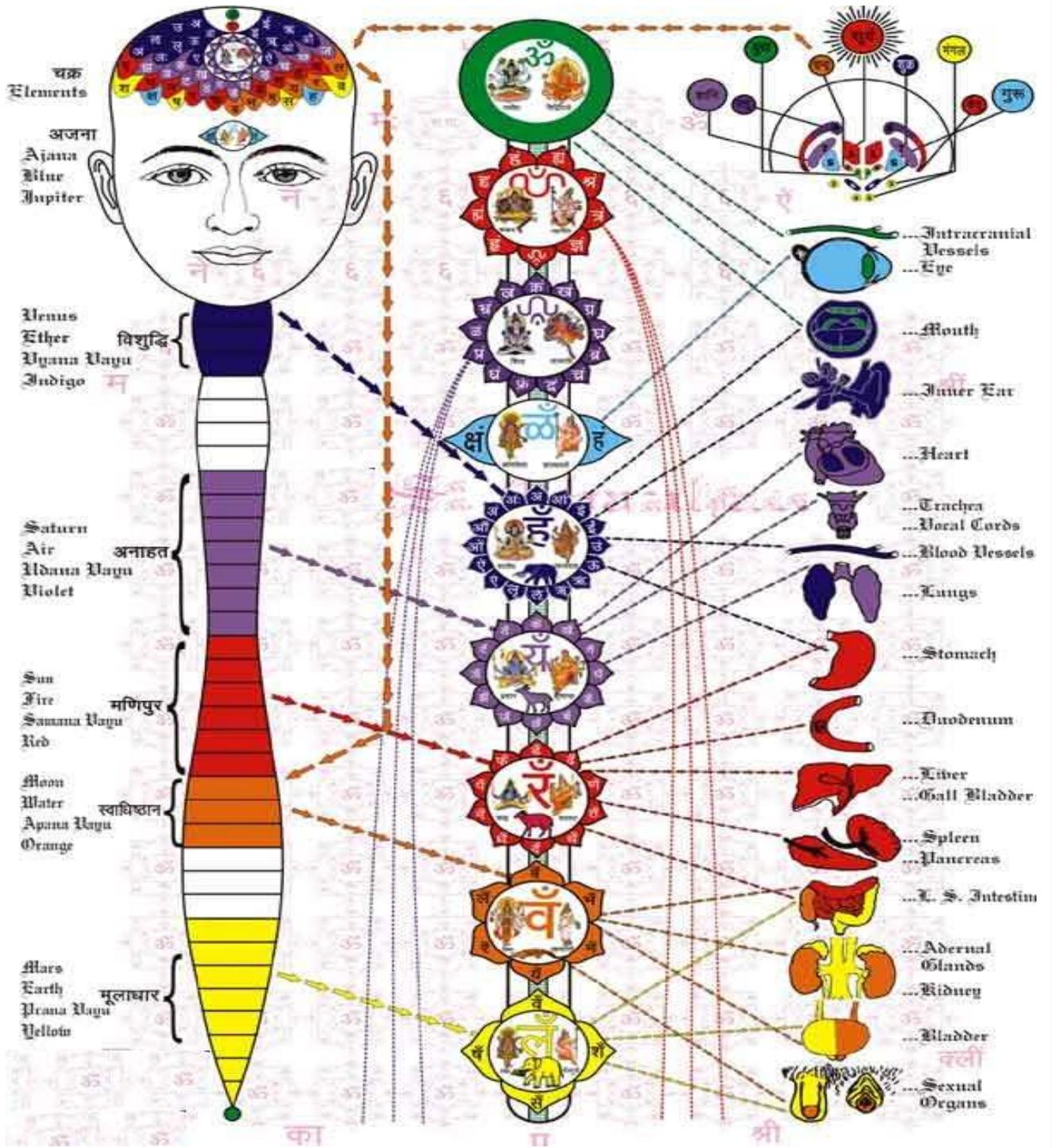
you need to have prior knowledge of the object. Exploration means that you are yet to know the object. First you have to explore and then find out the object and then concentrate. Let us take the example of oil exploration. Oil is explored over a vast area and the exact place identified with sophisticated equipments. Once the area is identified, then that area alone is concentrated to dig wells, to get gas. Let us take oil as the subject. The first step is exploring. Second step is identification. Third step is concentration. The final step is the reward, in the form of gas.



First is looking for the chakra. Second is identifying the chakra. Third is concentrating on the chakra and activating it. The final step is the reward in the form of some certain powers endowed on you by the chakra. In the case of oil exploration the stretch covers several hundred square miles. But in the case of chakras, at least we know about our body well and our exploration is limited to a few inches. Additional inputs are given in black and white. Therefore locating and activating the chakras in our body is comparatively an easier job.

Locations of the chakras are clearly explained. In order to facilitate easy visualization, each chakra is identified with a colour. When a chakra is being activated you are aware of the activation by means of vibration and heat in that area. This vibration and heat will be felt both in your front and back sides as the energy generated by the chakras will be quite powerful.

Let us now find out the ways to activate swadhishtana chakra. You know where it is, a couple of inches above the coccyx and a little below the sacrum area. We now know the place. For better visualization the colour is identified as orange. As the Maha Shakthi has already pierced the brahma granthi, its next halt is at swadhishtana only. I have to hold Maha Shakthi in swadhishtana and activate this chakra. Sit for meditation.

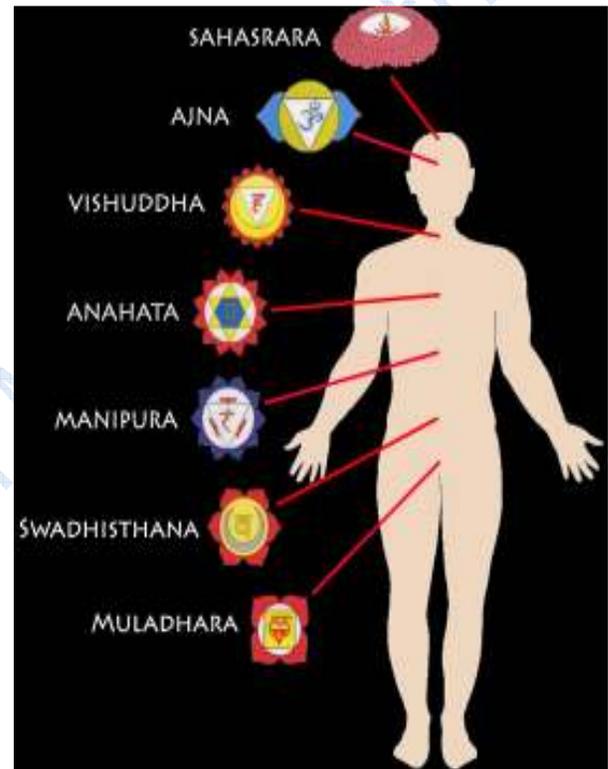


After following the formalities mentioned earlier, inhale deeply, visualise and feel that you are inhaling the air stored in mooladhara, do moolabhandha, visualise that you are inhaling through your spinal cord, hold your breath for a few seconds and visualise that you are holding your breath at swadhishtana chakra. Please do not hold your breath more than a few seconds. Repeat this a few times. Your total concentration should be only on the chakra.

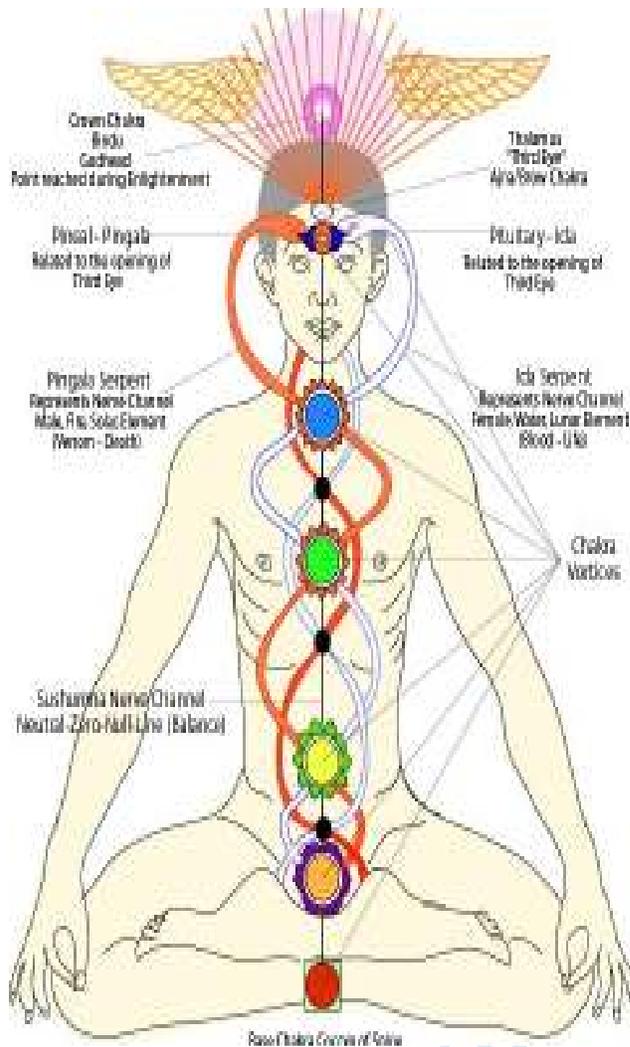
After repeating this a few times revert to normal breathing, with your total concentration on this orange coloured chakra. Continue to meditate on this chakra with orange colour. Your swadhishtana chakra will be activated after repeated attempts, possibly within a month. Do not forget to look at this chakra with your external eyes (looking within) and concentrate. It is always better to have a learned guru by your side when you practice Maha Shakthi meditation. You should not attempt to learn Maha Shakthi meditation on your own as any wrong actions may cause damage to your nervous system.

I have seen earlier that chakras do not physically exist in reality. They are nothing but manifested energy centers that exist in our etheric body. The concept of chakras is originally propagated by tantric literature. Since these chakras are manifested in our etheric body, tantric literatures described the chakras with specific number of lotus petals attached to it.

Mooladhara chakra has four petals, swadhishtana has six petals, manipoora has ten, anahata has twelve, visudhi has sixteen and ajna has two petals, thus making 50 petals of lotus.



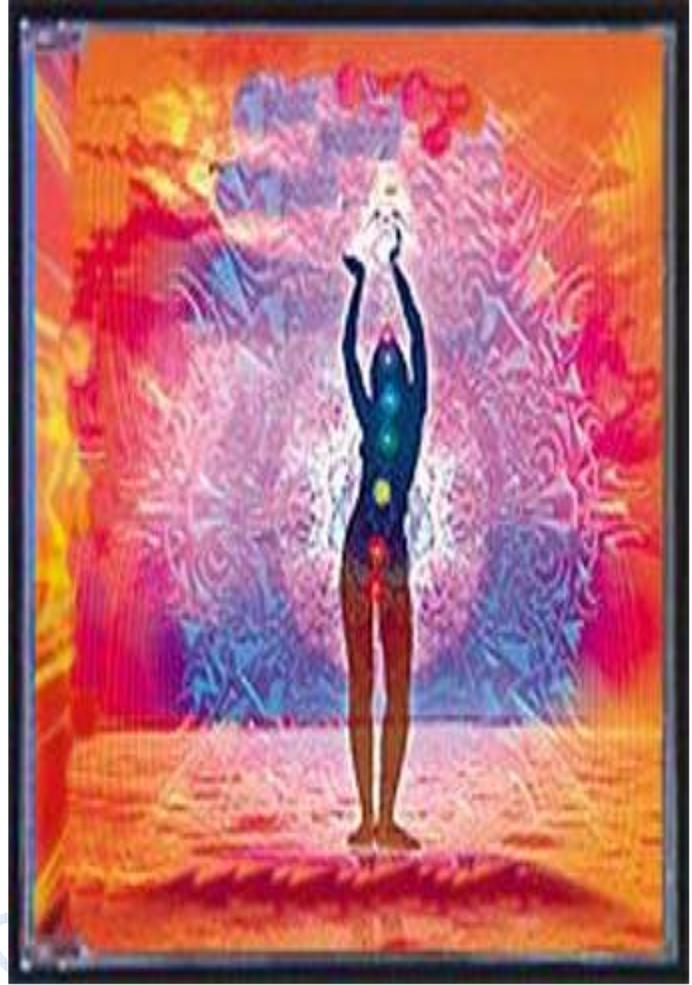
Another point to discuss is why the specific places have been identified with these chakras. These are the places where minute nerves crisscross and a spider-web like formation is made. Because of our concentrated concentration on these areas, the chakra glows. The different colours are identified with different chakras based on the quality that predominantly prevails in each of the chakras. Brighter the colours of the chakras, lower will be our quality. That is why mooladhara with red colour and swadhishtana with orange colour are associated with tamo guna, the lowest of the three gunas.



The energy of Maha Shakthi can be realised in all the three types of body, viz. casual body or *karana sarira*, subtle body or *sukshma sarira* and gross body or *sthula sarira* and also in all the five sheaths or *koshas*. This realisation is because of the power of Maha Shakthi. There are several instances, where the energy of a person could be felt several feet away. When you develop love for the humanity, your anahat chakra expands. Fully activated anahat chakra attracts people to you as it attracts love. I have not chosen (by below picture explained) to describe the chakras with the petals of lotus flower along with Sanskrit alphabets as this involves too much of theory. But one thing you should be clear about is that you can literally see every chakra by persistent practice.

Through practice, you will develop clairvoyant eyes. As far as Maha Shakthi is concerned, only the practice makes a man perfect. The power of mind is the only important factor as mind works with all the three types of bodies and the five types of sheaths. Accompanied paraphernalia like moola bhandha, stretching exercises, breathing exercises only make the task of the mind easier. Wrong bhandhas and breathing exercises lead to disaster. That is why presence of a master is insisted, mainly to oversee the physical exercises. There are arguments and counter arguments about the chakras. Let us not go into details as we are not experts to put forward our views. But one thing is certain. The experience of Maha Shakthi certainly differs from person to person. Your enlargement of a chakra is different from mine. Your ability to see through your clairvoyant eyes is different from mine. So, there is no point in making a reference to somebody's experience. The procedure is the same but the end result is different.

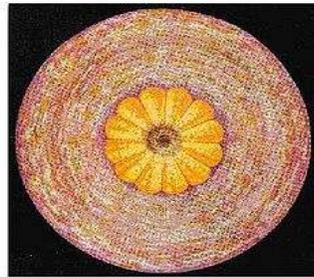
You feel as if the chakras are rotating, because of the energy the chakras generate. It is like a storm. In the satellite pictures where you see the centre of a storm rotating around the eye of the storm. Same is the principle here also. The energy of a chakra rotates on an axis and this is the reason for feeling the rotation in our body, the axis being the spinal cord. The cosmic energy is nothing but the universal consciousness. This is also called divine energy or prana. The cosmic energy enters our body through our top head chakra or sahasrara and reaches the tip of our spine. Through the spinal nerves the cosmic energy is distributed to the various parts of the body.



Cosmic energy is one of the factors in waking up the Maha Shakthi. When the cosmic energy enters our body it further adds energy to the pre-existing energy of Maha Shakthi and makes the Maha Shakthi more powerful. In the natural process of evolution, Maha Shakthi ascends on its own. This is the reason for increased level of wisdom and spirituality as you grow old. Nervous system is affected by drugs, smoking, alcohol and sleeping pills. If our nervous system is not maintained properly the arousal of Maha Shakthi leads to complications. You should maintain your nervous system in a healthy condition when you are planning to do Maha Shakthi meditation.

If you go to the higher chakra without activating its lower chakras, the result would be a nervous breakdown. Maha Shakthi should be raised slowly and steadily by intense practice and mind control only and not by resorting to other means. In the olden days rishis used to do penance keeping a pebble below the perineum, so that the Maha Shakthi rises due to the pressure it exerts on the

perineum. You continue to be associated with worldly things when you are still with the first five chakras i.e. from mooladhara to visudhi.



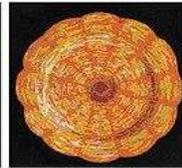
Crown Chakra



Brow Chakra



Throat Chakra



Heart Chakra



Navel Chakra



Spleen Chakra



Root Chakra

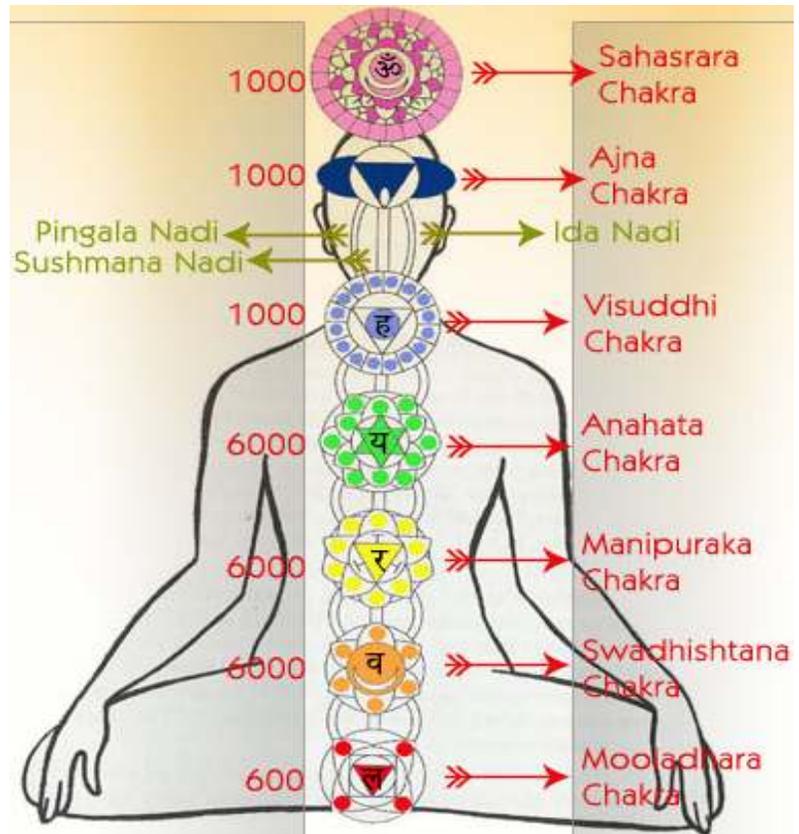
Since these chakras are activated with the help of your mind, you continue to give importance to ego. The only positive factor is that your level of ego diminishes when you are proceeding towards the higher chakras. The time factor to master Maha Shakthi purely depends upon your ability to concentrate. Some of you may reach the top head chakra and beyond within a matter of a few months, whereas others may take years. For attaining complete perfection a minimum period of six years is recommended. But it all depends upon your perseverance.

If you would like to go a little deep in the subject, Maha Shakthi is covered by three sheaths. Please do not confuse with the five sheaths covering the atman that was discussed earlier. What we are discussing here are the sheaths of Maha Shakthi alone. Maha Shakthi is the divine energy that is covered by these three sheaths. They are five basic elements (akash, air, fire, water and earth), tanmatras (sound, light, smell, taste and touch) and the three gunas (satwik, rajas and tamas). If you look at these three sheaths, you will notice that all the three influence our mind. In order to have a refined mind, these sheaths are to be removed. Maha Shakthi is said to be in the form of three and a half rounds of a coiled snake when she is in her house. The three coils represent these three coverings and the half represents your ego.

When she ascends through the lower five chakras, she carries with her all the three and a half sheaths. I have already discussed elaborately about the tatwas, gunas, tanmatras and ego. There is yet another concept about breathing. I have already discussed about ida, pingala and sushumna nadis. Ida nadi is called the nadi of the sun representing your right nostril; the pingala nadi is called the nadi of the moon representing your left nostril and the sushumna is

called the nadi of the fire, the central canal of the spinal cord. When you inhale through your right nostril, your body becomes warmer and when you inhale through your left nostril, your body becomes cooler.

You will never breathe through both the nostrils in equal proportion. For 90 minutes sun nadi is active and for the next 90 minutes the moon nadi is active and this process continues. This you can feel with the help of your index finger, by keeping it close to your nostrils. You will feel the air coming out through any one of the nostrils more pronounced at a time. This alternate system of breathing keeps our body in the right temperature. This is the concept of pranayama.

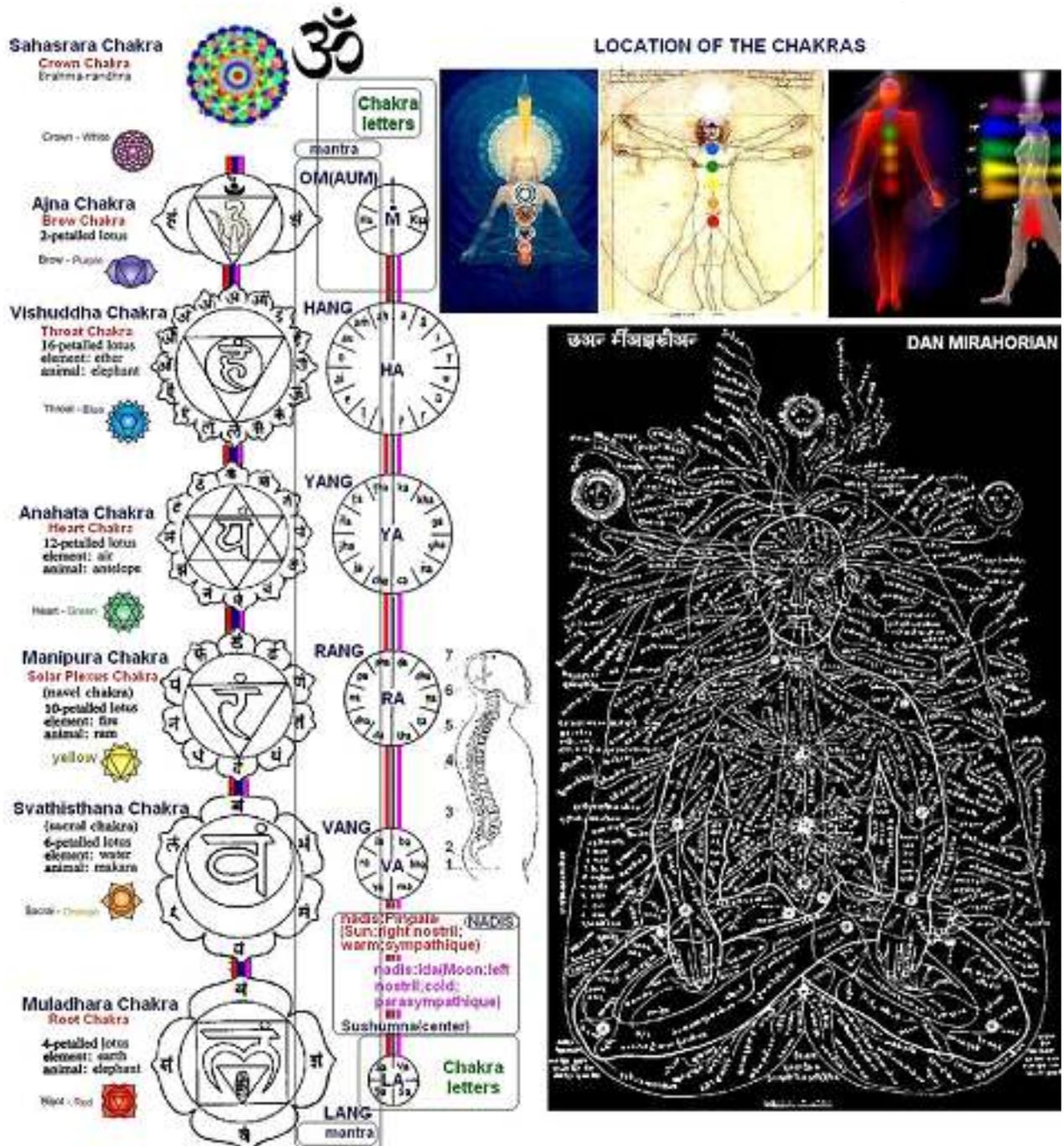


Without proper training in pranayama, Maha Shakthi may ascend through the ida nadi and cause irreparable damage to the nervous system. The important thing you have to follow in Maha Shakthi mediation is not to hurry through the process. Slow and steady progress will give you results beyond your imagination.

When your swadhishtana chakra is fully activated, your fear for water recedes. Your intuitive power increases. Once you are through with swadhishtana, you have to welcome the Maha Shakthi at manipooraka chakra. This is also called naval chakra and is situated exactly behind the naval. As said earlier, the energy of the chakras will be felt both in the front and back sides.

Manipooraka chakra (henceforth will be referred as naval chakra) is a very important chakra and is associated with yellow colour. This chakra attains importance because it is situated in the centre of our body. Secondly, during

our sojourn in the womb, we were connected to our mother through the naval. Naval chakra is associated with fire and rajo guna. The earlier two chakras are associated with tamo guna and the first transformation of guna takes place here. In swadhishtana you were purified with water and here you are purified with agni, the fire. Agni has a greater role to play in purification than water. The entry of Maha Shakthi into manipooraka chakra paves way for your transformation towards the spirituality.



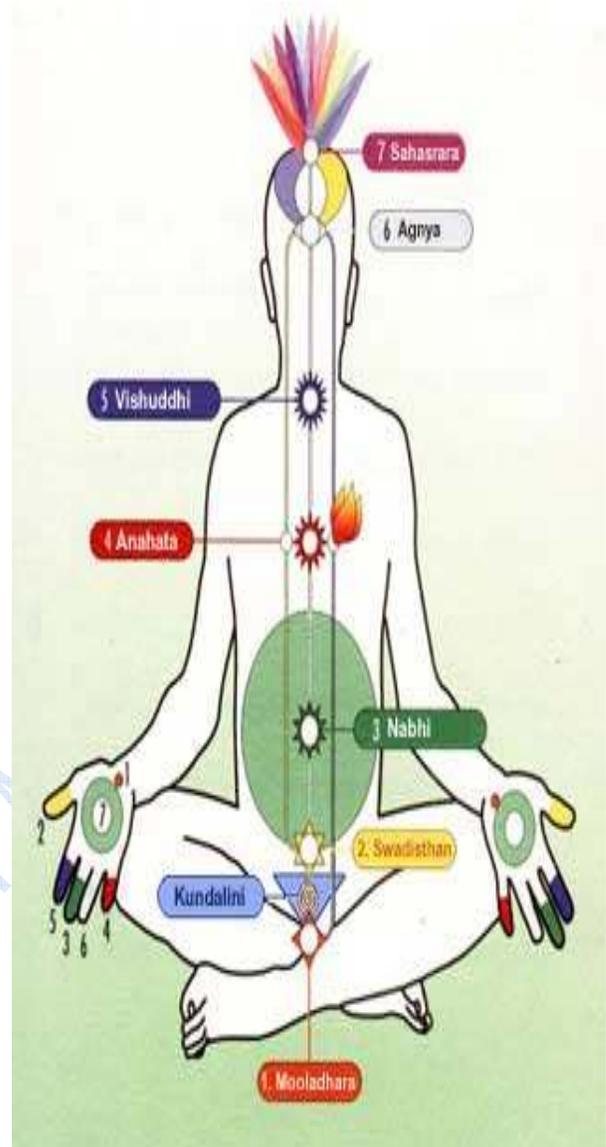
Spirituality is the foundation for realization. You have to walk through the path of spirituality to realise the atman. The steps that have been detailed earlier are to be followed for moving the Maha Shakthi from swadhishtana to manipooraka. The orange colour of swadhishtana will fade away into yellow colour of the naval chakra.



During your meditation on the naval chakra you will visualise the golden yellow colour everywhere. You will be very thirsty when the naval chakra is well activated, due to its association with fire. You will have no problem with your food. Whatever you eat will be digested because the Maha Shakthi kindles the fire for digestion. The fire for digestion is called jatharagni. This fire is kept under control due to the food and liquids we consume. If proper food is not consumed, this jatharagni will generate heat in the body. You should not starve without consuming anything. You can skip one of these three - breakfasts, lunch or dinner, but that skipping should be compensated with fruit juice or dairy products. You should never do any activity with empty stomach.

Once Maha Shakthi reaches this chakra, you will be able to feel the presence of the higher chakras. The Maha Shakthi energy will be in a sort of hurry from this chakra onwards. This is because of her desire to conjoin with the bindu in the sahasrara. As you know, Maha Shakthi is Shakthi and the bindu is Shiva. When Maha Shakthi is in the naval chakra, the gravitational pull on her will be less. Therefore, she will not go back to the base chakra on her own. She needs your help to go back to her house. When the naval chakra is well activated you will never have any disease relating to your abdominal region. To a certain extent you can tolerate the power of agni. You must have heard about walking on the fire. You can walk on the live charcoal without any fear.

I personally experienced this venture and seen the people walked on the live charcoal fire. That was the first time when I experience this type attempt. I have also experienced the people walking on huge logs were set on fire and logs were allowed to burn with high rising flames. Once the flames stopped, they immediately broke the live logs into small pieces and they were asked to walk over these pieces. I was terribly scared to even look at the burning fire spread across for about 15 feet. But, the people meditated on naval chakra for a minute and walked over the fire without any difficulty. These powers are normally derived when a chakra associated with a particular element is well activated. You begin to feel the warmth of love and love is identified with the heart chakra, the next higher chakra to the naval chakra. You are advancing well towards spirituality. You must remember to take back the Maha Shakthi to her house.



I have already seen that mind is the main instrument in moving Maha Shakthi from one chakra to another. The concentration of the mind is to be supplemented by certain yogic and breathing exercises. It is quite possible that some of you could not have activated the Maha Shakthi to make her ascend.



There is yet another posture which may be of some help. Stand erect, with your feet apart and raise your arms above your head and keep the palms touching each other. Now begin other exercises mentioned earlier. For our convenience let us go through the process once again, though it is a repetition. The following exercise is only for those who are not able to activate the Maha Shakthi with the help of the exercises mentioned in the earlier postings. As a matter of fact raising of Maha Shakthi by means of yoga and pranayama is not correct, though in today's busy situation, they have to necessarily compliment the mind.

Please stand erect with your legs apart. Raise your arms above your head and keep your palms touching each other. If you feel comfortable, you can even lock your fingers. After a few rounds of normal breathing, take one deep inhalation. As you proceed with the inhalation, you should simultaneously do moola bhandha. Moola bhandha should be complete when you finish your deep inhalation. In other words, deep inhalation should stop after completing moola bhandha. Feel the Maha Shakthi ascending through the spine due to the pressure of moola bhandha. Your visualization should synchronize with your inhalation and moola bhandha.

With moola bhandha still on, start exhalation slowly by bending your neck forward slightly so that your cheek is closer to your chest. You will feel the pulling sensation again in your spine. During exhalation, ensure that you push your stomach (contraction) towards you. Now you are applying three pressures on the Maha Shakthi. One is the moolabhandha, two is the contraction of the stomach and three is the forward bending of the neck. Apart from this three, your raised arms will aid upward movement of Maha Shakthi. It is always advisable to exercise extreme caution in doing these exercises. If you

become conversant with this, surely your Maha Shakthi will ascend, but you need to have patience.

The structure of human body is devised in such a way that Maha Shakthi can traverse through its defined path. Arousal of Maha Shakthi in a slow and steady pace is like a tremor. Arousal of Maha Shakthi in a rapid manner is equivalent to an earthquake. When you feel the tremors you continue to exist, but in the case of earth quake your existence is doubtful. The arousal of Maha Shakthi does not imply that you get super human powers. No doubt, in the advanced stage of Maha Shakthi meditation your individual consciousness begins to taste the power of supreme consciousness or universal consciousness. But remember that individual consciousness cannot become supreme consciousness. The former can become a part of the later but not the later itself. In the same way your individual consciousness can become a part of supreme consciousness. Becoming a part of the supreme consciousness endows certain siddhis of super human powers on you. Becoming a part of super consciousness is the penultimate part of the self realization.



Our heart is pumping blood. We do not know the logic behind the beating of the heart. We do know its origin and only other thing we know is that a heart pumps blood. In the same way Maha Shakthi is a difficult logic to explain. The difference is that heart cannot be controlled by your mind whereas your Maha Shakthi is be controlled by your mind. When something is beyond karma, it cannot be controlled by mind. The heart beat does not create karma, whereas the movement of Maha Shakthi can control karmas, as the later is controlled by

the mind. A fully activated Maha Shakthi when it reaches sahasrara surely burns your karmas. You can visit my earlier postings on karma for knowing more about karma. Our main aim of Maha Shakthi meditation should be to become worthy of human life.



Unfortunately, the value of humanity is being eroded and also under estimated. There is nothing more valuable than a human life. If you practice Maha Shakthi meditation for psychic powers, you will surely be blessed with psychic powers, but your karmic account starts showing a negative balance, if you tend to misuse it. No one is authorized by God to function against the Nature. God strictly functions on the basis of law of karmas. Negative balance in karmic account indicates sufferings and miseries.

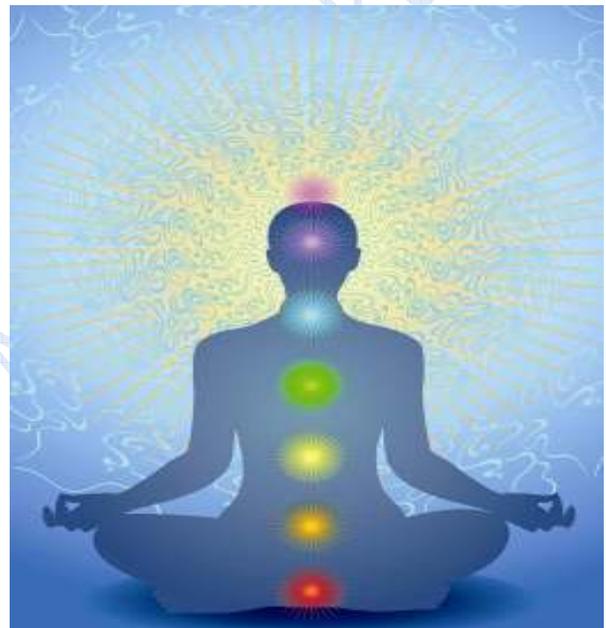
Human mind attains maturity with age. That is why we become more matured at our old age. The shaping of the mind basically depends on the level of cosmic energy one could draw from the universe. Cosmic energy is the energy of the cosmos and dressed up with the energy life prevailing in the planet earth. If you stand under a tree during day time, you become more active because you inhale the oxygen emitted by the tree. Cosmic energy is the divine energy, hence cannot be polluted. That is why I said cosmic energy is dressed up with other energies of the earth. Study of mind, brain and consciousness is all left to the scientists who are putting in their best efforts to unravel their mysteries.

From my point of view, it is enough to basically understand them. The basic understanding is necessary, as the Maha Shakthi affects all the three or all the three affect the Maha Shakthi. Scientists broadly agree on the concept of body-mind-brain combine. The cause of awareness is created only by this trio. Unless these three work in co-ordination, we cannot act. It is a two way communication between body on one side and mind and brain on the other side. Keeping this three in good condition is within my reach. Out of the three,

mind is invisible and the most powerful of the three. Body can be kept clean with activities like bath etc. Mind can be kept clean by controlling my thoughts. Brain can be kept clean by staying off from intoxicants.

Unfortunately, scientists do not believe in Maha Shakthi and those who have experience in Maha Shakthi are not willing to look at it from the scientific angle. This is the reason why most of us are not willing to buy the theory that Maha Shakthi meditation endows some super human activities, though it has been proved beyond doubt by demonstration by a number of yogis. Such people do exist even today.

The movement of Maha Shakthi is directly related to your consciousness. What is this consciousness that we are talking about? It is your awareness when you are conscious. What is awareness then? It is a state of elementary or undifferentiated consciousness. The cause for awareness is the senses. Due to actions of the sense organs knowledge is gained, from knowledge intellect is gained and from intellect awareness is created and out of awareness consciousness is born.



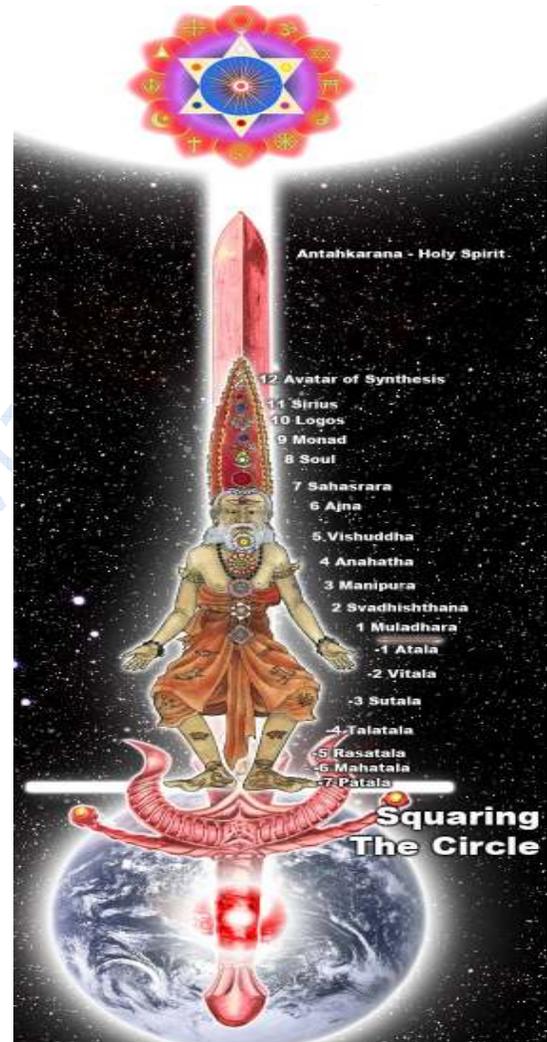
Therefore awareness is possible only if you realise something through your senses. If something is not realised through your senses, then it is visualization. Visualization is conceiving something that is not known to you. Creating awareness for something that physically exists as an object is rather easy.

But visualizing something is difficult because you do not have prior knowledge about the object conceived as the object itself does not exist. But I have to make this visualization possible only by training my mind. Therefore mind has an important role to play in Maha Shakthi meditation. If mind is properly trained and well prepared, then it is called a tamed mind.

A tamed mind has the capacity to transform into a good conscious mind. A good conscious mind with an aroused Maha Shakthi is a potential creator. I have discussed about some additional exercises earlier. This exercise (pulling Maha Shakthi through the spinal cord both during inhalation and exhalation) helps to hold the Maha Shakthi in a particular chakra. Once you are able to hold the Maha Shakthi in a chakra, you can effectively activate it by meditating on that chakra.

This concept applies to all the chakras. Once your naval chakra is well activated, you have to move the energy to the next higher chakra called anahat chakra or the heart chakra. But moving the energy is not easy because of two factors. One is the distance from the naval chakra to the heart chakra, the longest distance between any two chakras. Secondly, there is Vishnu granthi or knot, which has to be pierced and is located just above the naval chakra.

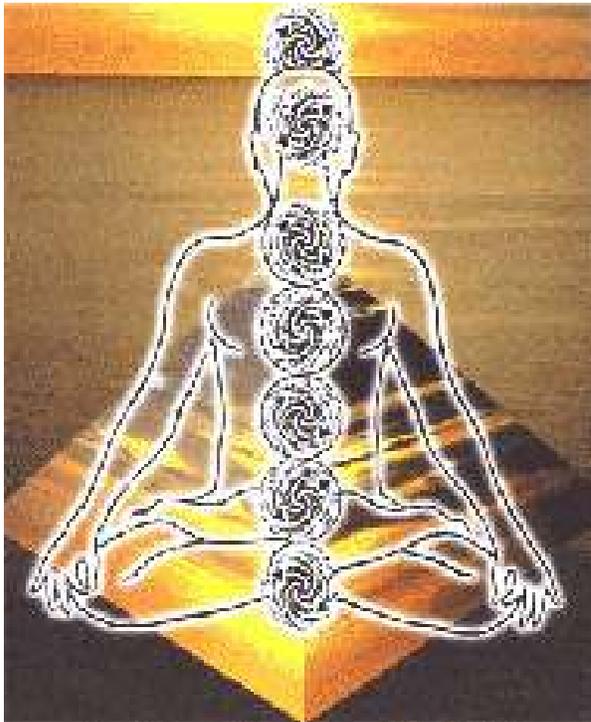
This can be pierced only by repeated practice. Piercing does not mean physical piercing, but removing the energy blocks in the area. It is dangerous to proceed further without fully understanding these granthis and the ways to get across them. Maha Shakthi itself is very subtle and the granthis are subtler than the Maha Shakthi. Secondly, if the chakras are not fully activated, it causes blockage of energy which leads to nervous breakdown.



No one should venture into Maha Shakthi meditation without controlling one's mind. The effective way of controlling the mind is through pranayama. The movement of Maha Shakthi can be effectively controlled by prana and apana. The air we breathe in gets converted into five types about which I have discussed earlier. Prana is situated in the chest area and apana is situated in my lower abdominal area. In between these two in my upper abdominal area is

samana. When prana and apana gets mixed in equal proportion, your Maha Shakthi is ready to ascend.

Another important use of pranayama is to enable the Maha Shakthi ascend through the central canal of the spinal cord instead of ida and pingala nadis. Pranayama with holding of breath and moola bhandha will be of great help in preventing the Maha Shakthi ascend through ida and pingala. You can reach the samadhi stage only if Maha Shakthi ascends through the central canal. All the three granthis (I have discussed about two and yet to discuss on Rudra granthi) can be pierced and crossed only by these exercises combined with controlling and regulating the breath and mind power. There are no other options available to you.



You have been already introduced to the exercises that enable you to open the granthis. To open the brahma granthi, moola bhandha is the tool. For opening the Vishnu granthi, pushing out and pulling in the stomach is used. This exercise is called uddiyana bhandha. This uddiyana bhandha should be done only with empty stomach. Do a few rounds of fast breathing. Resort to normal breathing. Inhale deeply by making your stomach bloat, exhale with force through your mouth, so that no air remains in your lungs. When you are exhaling pull your stomach inside.

Be in this position for a few seconds and then inhale. The one additional feature is that you exhale through your mouth instead of your nose. This is mainly to open the Vishnu granthi. You can breathe out with force only if you exhale through your mouth. This force is required to open the Vishnu granthi. Breathing out through the mouth is only till you open your Vishnu granthi. Then you can revert back to normal breathing through the nose. It would be better if your start practicing this uddiyana bhandha in a standing posture. Another point to be noted is to keep your stomach muscles loose without any tension.

Regular practice of this uddiyana bhandha will open up Vishnu granthi, which will enable Maha Shakthi to reach heart chakra.

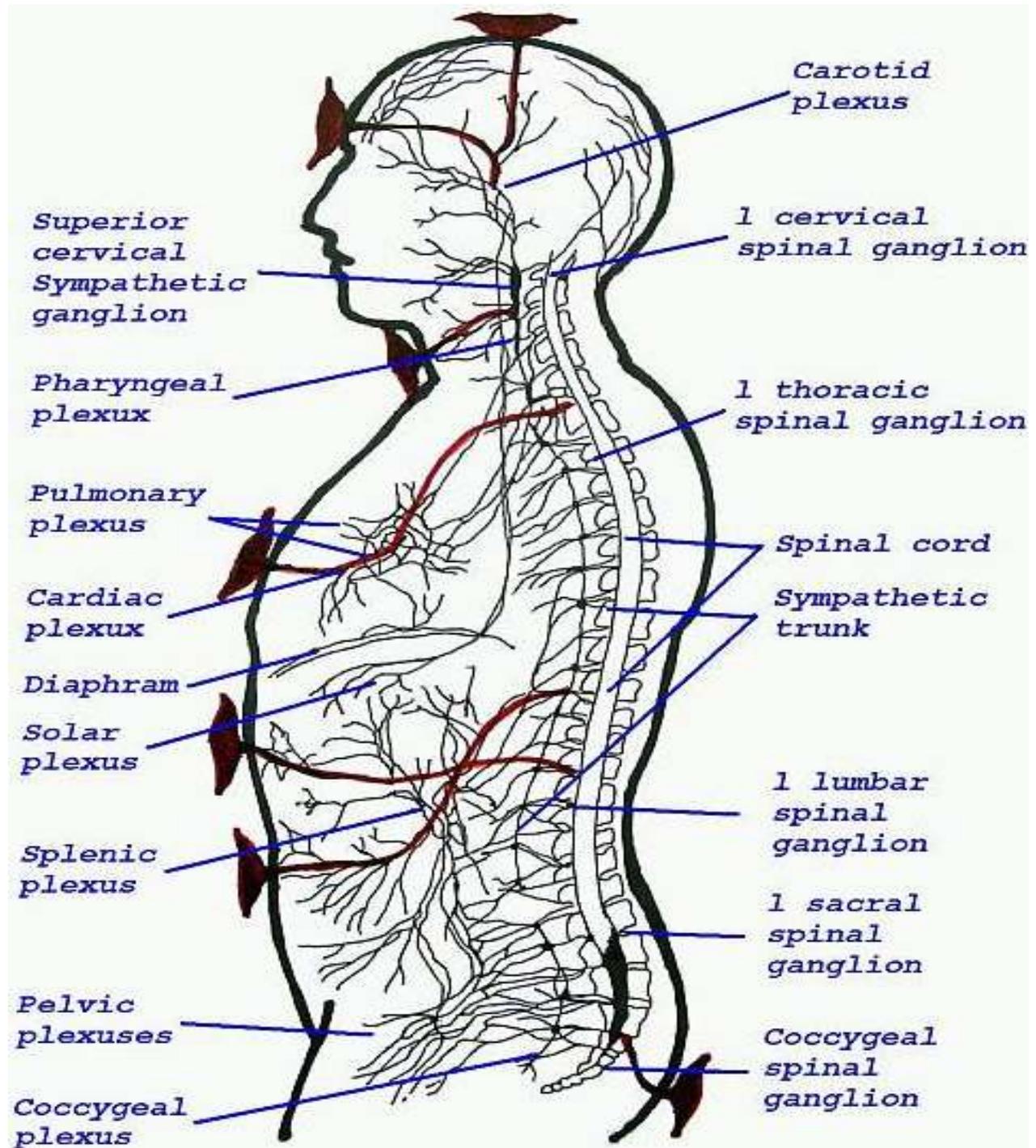
When you are able to cross Vishnu granthi, your Maha Shakthi lands in your anahat chakra, which is also called the heart chakra. This is the chakra for love. The yellow colmy of the naval chakra merges into this green coloured heart chakra that shines like a semi ripe fruit with predominant green colmy with yellow tinge here and there. You are further purified by air in this chakra. You were earlier purified by water at swadhishtana and by fire at manipooraka. But you continue to be associated with rajo guna. As you are now purified by three out of five gross elements of the universe, your desire for spirituality grows. Remember that you are still associated with desires. Love is expressed and received by you.



Anahat means endless. You are becoming endless (meaning endless love and does not mean immortality) from this chakra onwards, as your outlook is getting changed for the better. You begin to realise the value of humanity. The fire generated in the naval chakra is fueled by air of the heart chakra and making the Maha Shakthi very powerful. It is believed to be the place where soul resides. Katha Upanishad says *angustha matrah purusho madya atmani*. This means that the purusha (Brahman) in the size of a thumb rests in the middle of my body.

(I humbly would like to clarify that purusha should mean the jiva and not the Brahman. You cannot define the Brahman and you cannot also fix a particular place for the Brahman. He is everywhere. In my humble opinion, the meaning for purusha is often misinterpreted. Here purusha means the soul which is the jiva, where my karmic account is embedded.)

The place referred here is the heart chakra. The importance of the heart chakra has been adequately emphasized to enable us to understand its importance. This is the only chakra that expands for miles, spreading the universal love.



It is located in the spinal cord, closer to the biological heart. That is why this place is called heart and soul. Heart means the biological heart and soul means

jiva. For activating this chakra hold your breath here for a few seconds. There is one more bhandha you should know at this point, though I have discussed about it earlier. It is the forward bending your head. This is called jalandra bhandha. Jalandra means net (like fish net or cobweb) representing the network of nerves in the neck area. This bhandha is mainly to activate the visudhi chakra, which is the next higher chakra. But this bhandha will make Maha Shakthi ascend from the naval chakra to the higher chakras.

Inhale deeply, hold the breath, bend your head forward so that your chin is closer to your chest, be in this position for a couple of seconds, pull your head back to the normal position and exhale slowly. Exhaling slowly is important and accordingly you have to adjust the timing of holding your breath. When you hold your breath beyond a level, you tend to gasp for breath. This gasping should be avoided. Avoiding this gasping is important than the duration of holding the breath. A couple of seconds of holding the breath is more than enough.



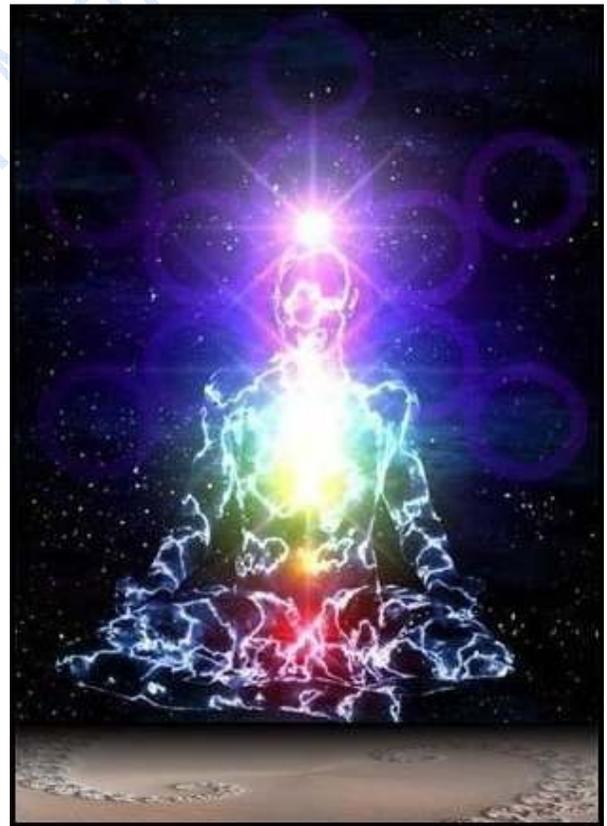
The heart chakra can be easily activated by developing love. When heart chakra is fully developed, your concentration also develops. You become a good orator. You develop the capacity for delivering an extempo speech. In case of difficulty in activating this chakra, you can keep the finger tips of your hands for a few minutes on the chakra from the front side. The energy of your finger tips will activate this chakra. Subsequent meditation on this chakra will develop and expand this chakra well. Now that we are in the midway of Maha Shakthi series, we should know a little more about the effect of Maha Shakthi meditation. Earlier I have discussed about karma.

When you are able to take the Maha Shakthi to sahasrara or the top head chakra, you will be liquidating all your karmic account. As I said earlier, God will

never by pass the rules laid down by him. It is true that your karmic account will become zero if Maha Shakthi reaches sahasrara, but it will not become zero over night. You have to exhaust the balance in karmic account by yourself.

How do you think that this would be exhausted? It is only by means of your personal sufferings. Exhausting by means of sufferings on account of financial problems, health related issues, issues with your kith and kin, etc. The sufferings will be sometimes intense and acute. The higher the intensity of your sufferings, faster is your karmic account nearing nil balance. If you are practicing Maha Shakthi meditation, you will certainly realise this. But do not get upset on account of your sufferings. You shall have no more births and its associated sufferings. It is better to suffer today than to suffer births after births. Human birth is the greatest boon given to us as an opportunity to merge with the Supreme. You can call this Supreme in whatever form you like. But if you are an advanced practitioner of Maha Shakthi meditation, you will never get associated with forms.

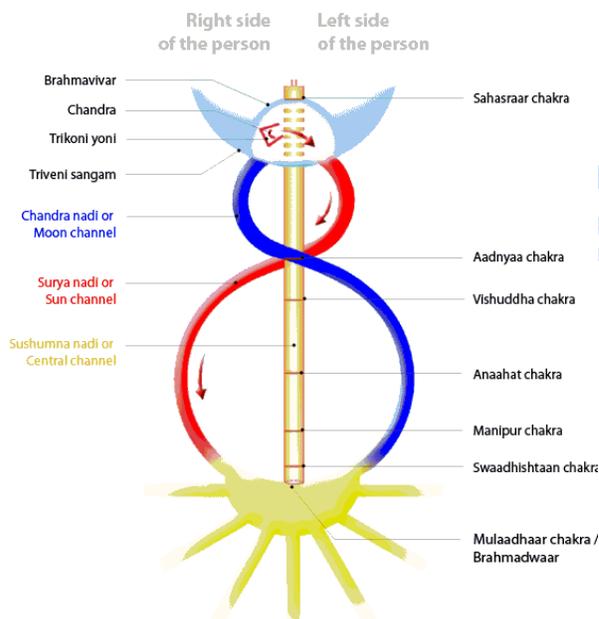
Apart from what I have discussed above, you would like to stay alone. You may not like others association, including your own family. You would like to maintain silence. If you choose to speak, your speech may be irrelevant. You may not feel hungry. You will consume more water. You may not bother to maintain your external appearance. You may not get adequate sleep, but at the same time you will never feel tired. You may not be able to realise the weather, be it hot, cold or rainy. Your entire awareness will be with what you are trying to seek. Please understand that you are not a fully realized person at this stage.



But, definitely you are on the right track. Your spiritual journey is about to end. Your sufferings will certainly be recognized and rewarded. If you have passed

the test of patience, your reward will be much more than what you expect. Please do not lose your patience. Just continue to keep your cool for some more time. Mind is your best friend at this stage. Keep your company with it. Let it not stray away from you during your last lap. The prakasha vimarsha maha maya swarupini (Maha Shakthi is known as Kundalini Maha Shakthi) is waiting for you in her empire.

At this stage, you begin to realise that time is the only barrier. You begin to feel that time is not passing away as it used to be. The fact is that you start losing your patience and this should not happen to you. That is why I said keep your mind with you by not allowing to stray away. Mind will do all gimmicks at this time. It never wants to be controlled and it will try its level best to control you. But you always need your mind to move your Maha Shakthi still further up and up and up. You know very well the hurdles you have crossed, the sacrifices you have made, the miseries you have undergone all these days to reach this level.



The impact of your karmic account will be felt when your Maha Shakthi reaches the heart chakra. It is time for you to know what is in store for you. Your journey from here will not be steady and smooth. There will be lot of hurdles. You are now put into severe test. With your level of tolerance, the intellect you have gained from your experience, your highest degree of patience and perseverance you will surely pass this test with honors.

You have now reached one of the most important chakras. I have seen that anahat chakra is the place where the soul is placed with my karmas embedded in it. This is also called jiva or jivatma. What we are currently discussing is about the Supreme Brahman. He is the ultimate authority of the entire universe. In Hinduism there is a concept called Ishta devata, about which I have discussed already. Ishta devata is the form of God whom you like most. I personally do not accept the concept of ishta devata. If you develop the concept of Ishta devata, you will continue to be associated with maya and dualism. At the same

time, there is nothing wrong in having your own Ishta devata. It is like the person whom you like most. But those who believe in this, the place for your Ishta devata is just below the heart chakra. When your heart chakra expands, your love for Ishta devata also grows. You develop a strong bondage with Ishta devata and this devata looks after you well. But please remember that Ishta devata exists only here unlike Brahman who exists everywhere.

OM resides in heart chakra. Om is not here alone, but associated with the three gunas, though rajo guna is predominant in heart chakra. From this chakra onwards you can still fine tune your mind to look inwards strongly. The power of manifestation starts here. The initial symptoms of bliss are being realised in this chakra. You become emotional quite often. You are contemplating to cry and laugh in a secluded place, but you are not willing to do that. You develop gooseberry pimples frequently. An unknown person will have a second look at you. Animals do not harm you. But, you need to spend a lot of time meditating on this chakra.



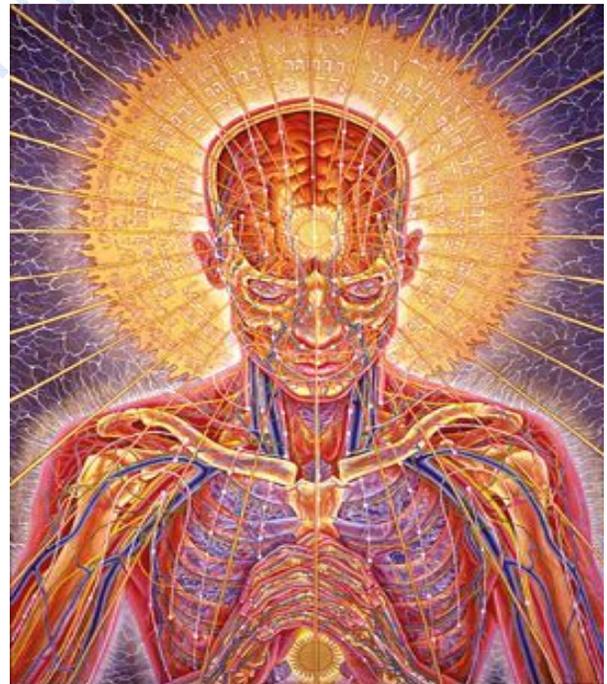
At this point, you must understand what meditation means. Meditation is just focusing your attention on a subject. Meditation does not mean that you should not undertake other work while you are meditating. Up to this stage your understanding of meditation could be different. But from the heart chakra, you should be in a meditative stage perpetually. Your subconscious mind can take care of your perpetual meditation and with your conscious mind you can attend to your routine. I have already discussed about conscious and sub-conscious mind adequately. We are also going to have an advanced study about mind later.

I have not made a detailed study of ida and pingala nadis with relation to the spinal cord. It is said that ida and pingala nadis wind around the spine like a snake. These two nadis cross each other encircling the chakras. These nadis originate from coccyx and end at the skull.

The coccyx has three openings. One is that of the central canal of the spinal cord, through which Maha Shakthi has to ascend. The other two are ida and pingala. Central canal is in the centre and other two being on its two sides. These nadis are connected to the spinal nerves which run through the spinal cord. These nadis along with the nerves of the spinal cord form subtle centers of consciousness. These subtle centers are called chakras about which we are discussing.

These subtle centers are also connected to the various glands and organs. These two nadis along with thousands of other nadis provide the vital life force to the various parts of my body. The term nadis said to include nerves, arteries and veins. Most of them exist in physical form a miniscule of them exists in subtle form.

Nervous system of my body receives information from my sensory organs and transmits answers and solutions for ultimate action. Subtle nadis though not exist in gross form, are more powerful than the physical nadis. The subtle nadis are like cell phone towers. You are not able to see the communication link between a cell phone tower and a cell phone. Still, you have a better voice clarity in your conversation. Same is the principle with these subtle nadis. Transmission of energy by the subtle nadis is very powerful.



Prominent among these subtle nadis are ida and pingala. They originate from mooladhara chakra and end at ajna chakra (third eye chakra). The nadi which originates from my right hand side of the coccyx end at out left nostril and the

one that originates from the left side of the coccyx terminates at my right nostril. Apart from terminating at the nostrils they also join central canal of the spinal cord at ajna chakra which is called the third eye chakra. Ida nadi provides warmth to the body and pingala nadi cools my body system. The functioning of these nadis is automatically adjusted depending upon the requirement of my body. The malfunctioning of these nadis raises the body temperature, causing fever. These two nadis control my left and right sympathetic nervous systems.

The Maha Shakthi energy should ascend only through the central canal of the spinal cord, which is called sushumna. Maha Shakthi energy should not get transmitted through the ida and pingala nadis. If it gets transmitted through ida and pingala, apart from the base chakra, none of the other chakras will be activated, causing energy congestion. The congestion of energy, not finding a proper route for going up, causes nervous breakdown. In order to prevent Maha Shakthi going up through these nadis, moola bhandha and certain types of pranayama help.



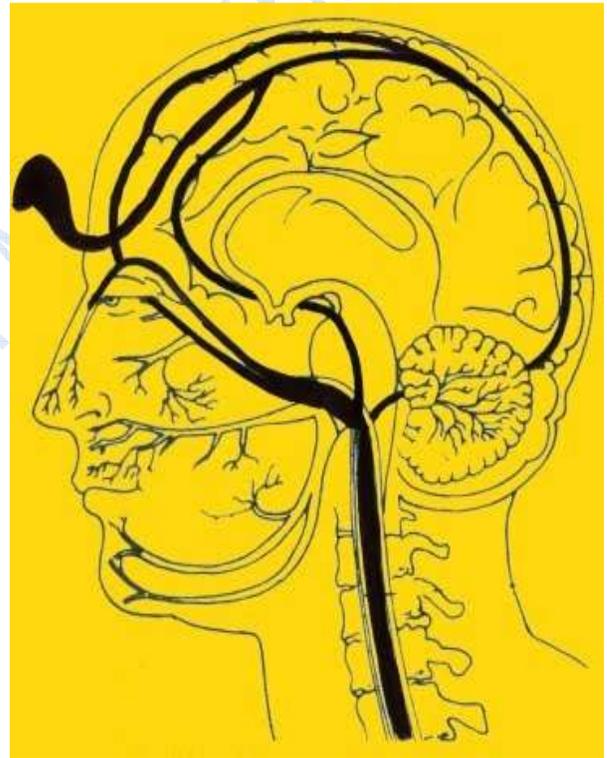
It is better to stay with heart chakra for a longer time. Staying with this chakra enables us to understand the universal love. This universal love undergoes transformation in the heart chakra into universal consciousness. Let us understand more about universal consciousness. Individual consciousness merging with the consciousness of my fellow beings is called universal consciousness. Individual consciousness means your state of alertness combined with your psychological (mental or emotional as opposed to physical in nature) result of perception (knowing through senses), learning and reasoning in which you are fully aware of yourself and your situation.

When we are not able to understand my own consciousness, how we are going to understand the universal consciousness? To understand my own

consciousness, we talk about meditation, yoga, Kundalini Maha Shakthi, Brahman, atman so on and so forth. My failure to understand the consciousness is due to my concentration on theory part of consciousness. It is to be experienced to understand. Let us try to understand consciousness by an example.

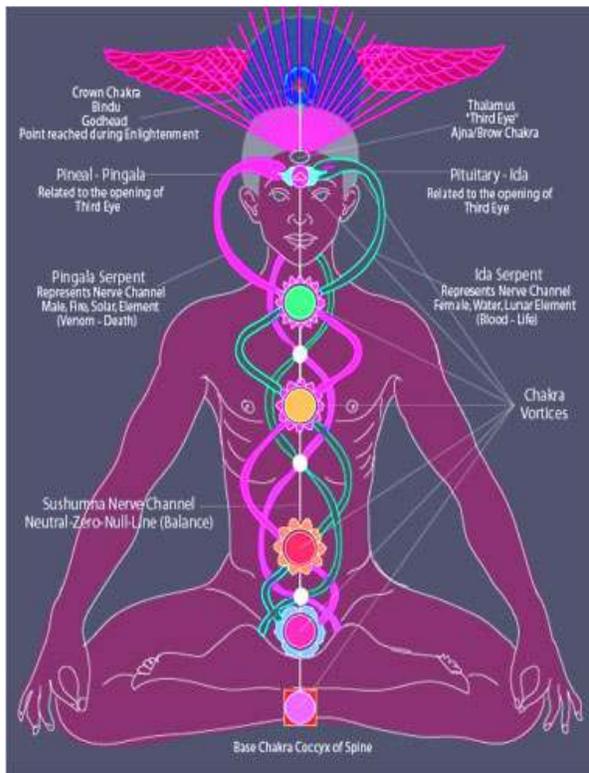
You are holidaying in a Cold Country and staying in a most luxurious hotel. The climate is very cold. You are standing under a tree. This is the situation in which you are placed right now. What is your consciousness now? Your mind is telling you that you are in Cold country. How the mind conveys this to you? Mind gets its inputs through your sensory organs. Your eyes see the natural scenery. Your eyes identify the hotel in which you are staying.

Mind also receives information through your skin about the cold weather. You like the scenery around you and you are engrossed in the nature's beauty. Thus your mind receives all the information it needed, analyze and processes them and induces you to feel and act. First it affects you emotionally and makes you feel happy. Next it makes you to learn about the cold climate, the nature's beauty, etc. It also makes you to reason out that during cold climatic conditions, you need to wear woolen clothing. It makes you to be aware of the situation. This awareness is about your surroundings.



What is happening within you? Mind makes you to feel happy. You are now totally alert and aware about yourself (state of your joy and happiness) and the situation (being in Cold country, its cold climate and its natural beauty) you are in. This is how individual consciousness works. As long as your mind concentrates on mental, emotional and physical awareness that are subject to modification, you are with illusion or maya. Your happiness and joy will be modified if you leave Cold country, a modification involving your mental and emotional plane. The scenic beauty of Cold country is subject to modification,

as the trees will grow in size or may perish. What you see today would have undergone a change tomorrow. This is physical modification. So what you feel (mental modification) and see (physical modification) is subject to modifications and therefore not permanent. This is called maya or illusion. What you see, feel and realize beyond the objects of modification is the subject that does not undergo modifications at all, is Brahman.



Then what is universal consciousness? The principle of individual consciousness applies to universal consciousness also. Instead of your consciousness, it is the consciousness of everybody including you. But you are not able to realise the universal consciousness because your ego (your consciousness of your own identity) prevents it. You do not want to consider everybody on par with you. Sometimes, you consider yourself either as superior to somebody or inferior to somebody. That is why you are not able look beyond the minds of others. There is only the reality that exists beyond mind.

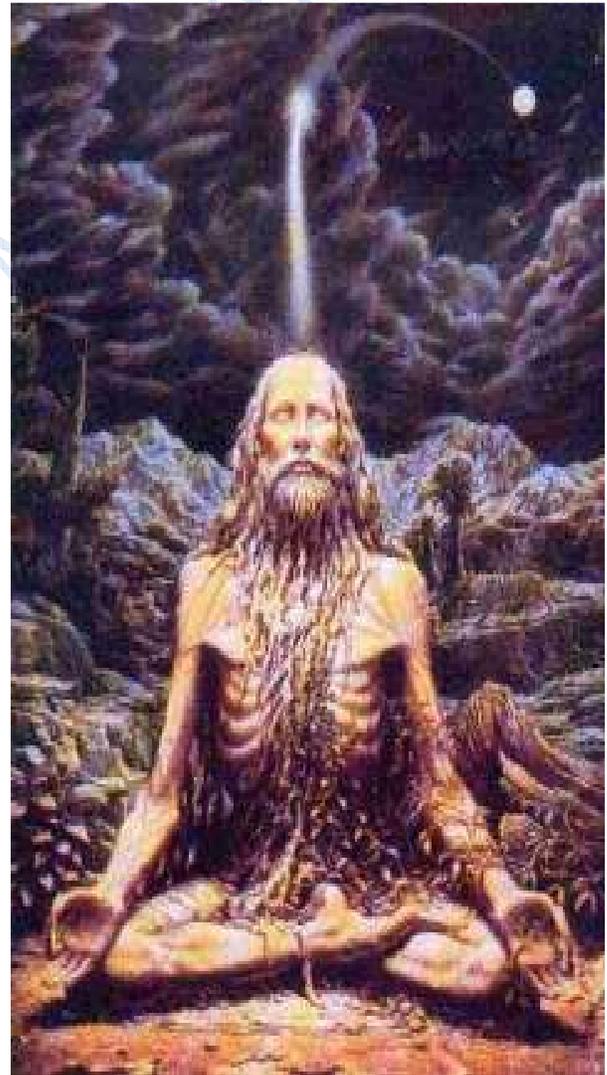
Universal consciousness is not to understand the minds of others. You have to go beyond the universal mind to realise the Brahman. This Brahman is the same that exists within you, within me, within every living being in this universe. This is the true knowledge of universal consciousness. You are now closer to self realization.

There is one interesting chakra about which I have not discussed as the ancient scriptures never made a mention about it. This is called solar plexus chakra and is located at the end of the sternum, which is below the heart chakra. Out of all the chakras, this chakra is quickly activated, particularly when you become conversant with abdominal breathing. As I have discussed earlier, the main advantage of abdominal breathing is the movement of the diaphragm. As this chakra is located near the diaphragm it gets activated quickly. If this chakra is well activated, most of your health issues would be resolved. In most of the

cases, without any efforts this chakra gets activated. When you are advancing in Maha Shakthi meditation, Nature takes care of your health issues by activating this chakra!

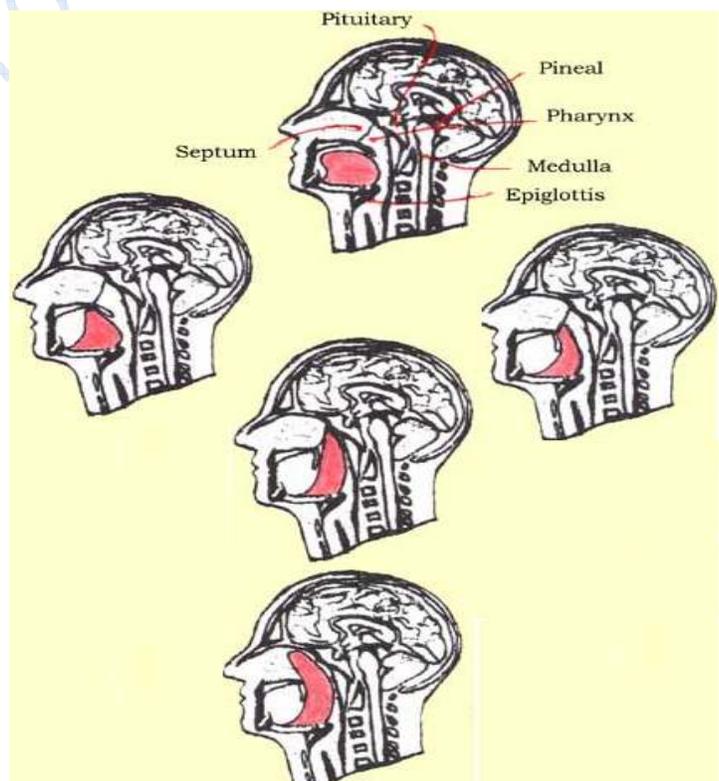
When your heart chakra is well activated, you can move the Maha Shakthi to the next higher chakra called throat chakra or vishudi chakra. This is located in the spinal cord just behind the cavity of the throat. This is also associated with rajo guna, like naval and heart chakras. Blue colmy is predominant in this chakra. This colmy can be called as greenish blue, as green, the colmy of the heart chakra merges into blue colmy of the throat chakra. This is associated with akash or ether. This is the last chakra to be associated with the five basic elements.

When this chakra is well activated, you will occasionally see star like dots when you meditate. The love which you have developed in your heart chakra becomes more pronounced in this chakra. If you are still attached with individual love, that gets transformed into universal love. You develop purity in your thought and action. As your purity grows, the ether chooses to cleanse you. Once you are purified by the akash, you need no more purity. You are now devoid of anger and hatred. The process of your detachment commences here. You do not use the words 'I' and 'mine'. Your close relative is no way different to you from a man on the street. You are not willing to identify any object as your own. Your ego is ready to leave you, as your mind is purified by akash. You are being shaped to show the spiritual path to others. You can deliver an excellent ex-tempo speech.



You have to follow the broad guidelines already discussed to bring your Maha Shakthi to the heart chakra. Hold your breath here for a few seconds for activating this chakra. Please refer to earlier postings for holding breath in a chakra. Doing all the bhandhas, particularly jalandra bhandha is of great help in activating this chakra. The other two bhandhas, viz. moola and uddiyana bhandhas should be used to move the Maha Shakthi from heart chakra to throat chakra. If you are not able to activate this chakra by any of the means that I have discussed earlier, you can place the tip of your fingers for some time to activate this chakra, about which I have already discussed. By persistent practice, particularly by doing jalandra bhandha, the throat chakra can be easily activated. In the initial stages, you will be visualizing more of blue colmy and as you progress, the blue colmy will start fading gradually giving way to the colmy of indigo.

Since you are entering into the final stages of Maha Shakthi meditation, you are now introduced to a mudra called kechari mudra. Fold your tongue and make your tongue to touch your upper soft palate. Do not try hard by exerting undue pressure on the tongue. Over a period of time, your tongue will become flexible so that you can easily touch the hanging portion of the soft palate. This portion does not have any bony structure.



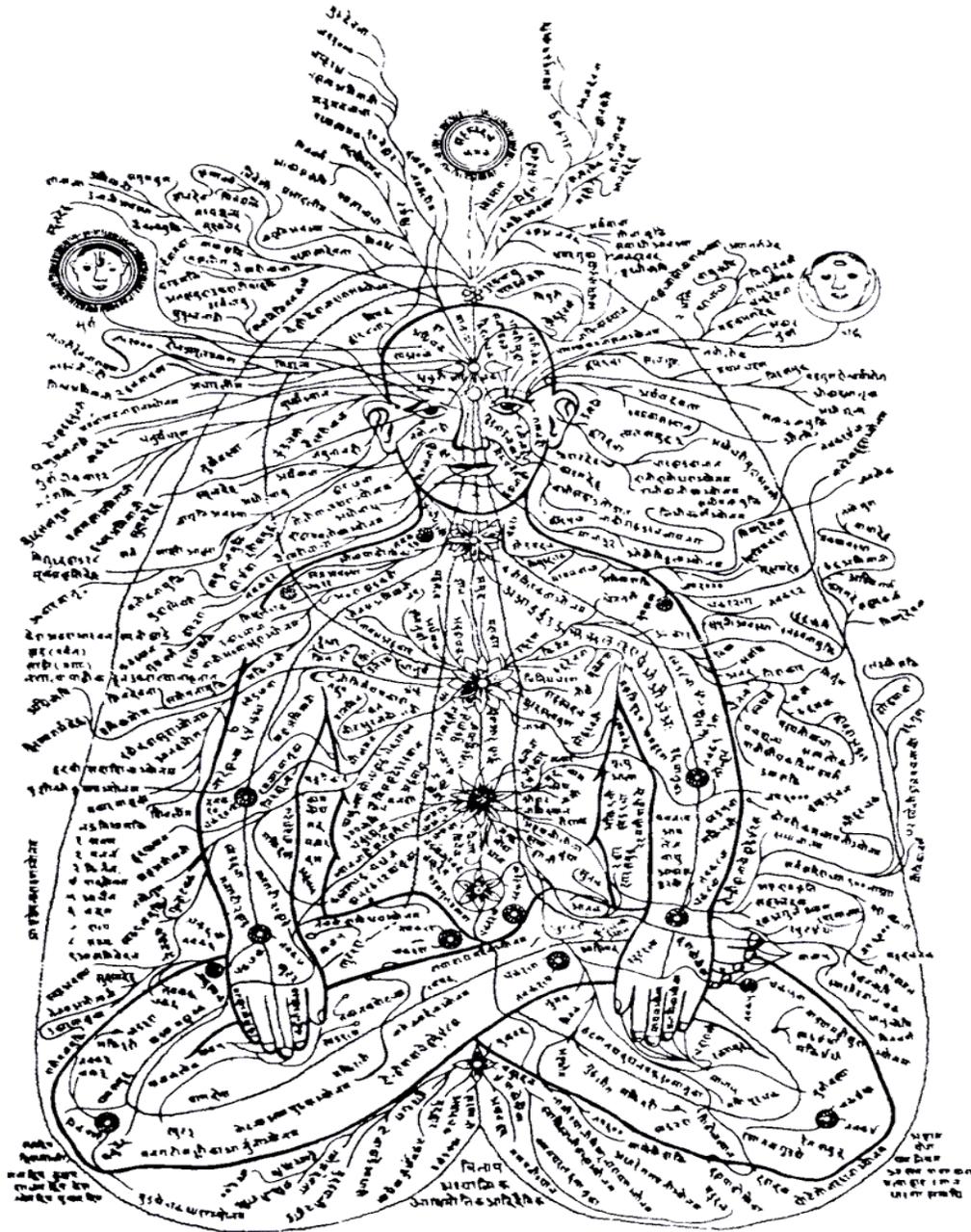
Breathe normally a few times with this mudra and take back the tongue to its normal position. You can repeat this as many times as you like without exerting any pressure to your tongue. When you do this mudra, your concentration should be on your throat chakra. Your mind will be calm and peaceful if you do this mudra. This mudra can be done in combination with all the bhandhas and exercises or can be practiced alone. This palate is situated very close to the portion of the spinal cord that enters the skull. It has extensive links with the nervous system and glands. This is a very simple mudra with huge benefits in Maha Shakthi meditation.



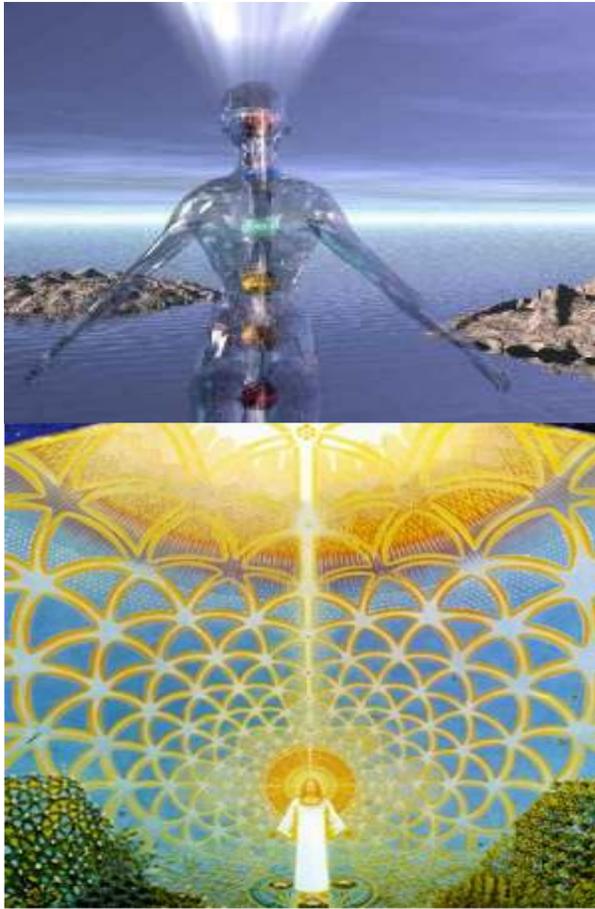
Cosmic energy is the unified energy of every planet in the universe. We are aware of only certain energies and we do not have adequate knowledge about the composition of this cosmic energy. Knowing more about cosmic energy is beyond my purview. Arousal of Maha Shakthi energy does not mean that you become a great saint over night, nor does it mean that you derive super human powers. It also does not mean that you are going to have a darshan of your favourite God. The only thing that matters in arousal of Maha Shakthi is the ability of your mind to concentrate.

Mind under no circumstance can recognize something that is beyond the reach of my sensory organs. However, the mind has the ability to visualise apart from recognizing objects. Manifestation is possible without the aid of my sensory organs. Visualization by the mind basically depends upon its ability to recognize. Mind will not visualize something that is not already known to it. Therefore visualization depends upon mind's previous experience. Suppose you are visualizing your heart chakra with green colour, your mind should have prior knowledge about green colour. In the same way your mind should have prior knowledge about Maha Shakthi.

Though Maha Shakthi is not visible to my eyes like air, the existence of Maha Shakthi is beyond myth, as movement of Maha Shakthi is recognized and felt like air. Though we do not see air, we know it's creative (like wind energy) and destructive (like storm) powers. In the same way, though we are not able to see the Maha Shakthi energy we should know its powers. This is the reason why we need an advanced study of Maha Shakthi. My life span is limited and within this period I have to realize the Brahman in order to avoid rebirths. Though other means like devotion (bakthi), knowledge (jnana), verses in praise of God (nama smaranam or sangirthanam), mantras, etc no doubt takes you to the God, the time factor needed by these is longer than the path of Maha Shakthi yoga.



The Maha Shakthi manifests on the combined factors of mind and matter. I have already discussed in detail about mind under various heads. Matter is nothing but my body. The cause for change in mind and matter is Shakthi in the form of Maha Shakthi. That is why we call Maha Shakthi as the life force. Whether Maha Shakthi is sleeping or awake, mind and matter function only at the instance of Maha Shakthi. Mind is conscious in nature whereas the matter is not conscious in nature. Matter requires the help of mind for its functioning.

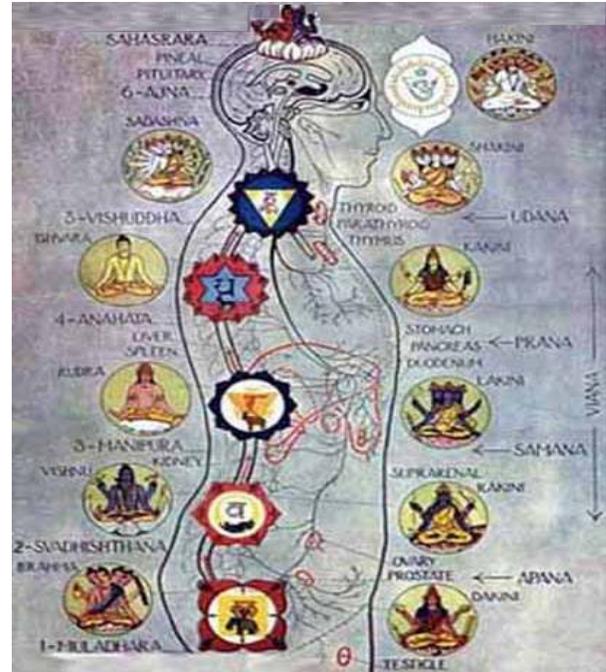


When the conscious mind is transformed into unconscious mind, the matter is not going to have any experience. The mind can be made unconscious only by turning the sensory organs inwards, about which also I have already discussed. When mind and matter are calm, the Maha Shakthi is willing to ascend to conjoin with her partner at Sahasrara. But we are not able to make the mind unconscious because of maya or illusion. Maya is responsible for duality. Unless the duality goes, it is difficult to experience the bliss that is realised when Maha Shakthi is in sahasrara. The bliss can be experienced only if mind is unconscious. If the mind is conscious, it focuses its attention everywhere.

Maya alone influences the mind to have consciousness. When maya leaves, it leaves the mind alone making it unconscious. The unconscious mind does not have the ability to think and act. I have already seen that mind and thought are interdependent and when mind is unconscious, there is no room for thoughts. Mind becomes devoid of thoughts. Now mind is devoid of maya and thought, so mind becomes pure. This pure mind becomes powerful and is used to move the Maha Shakthi from one chakra to another.

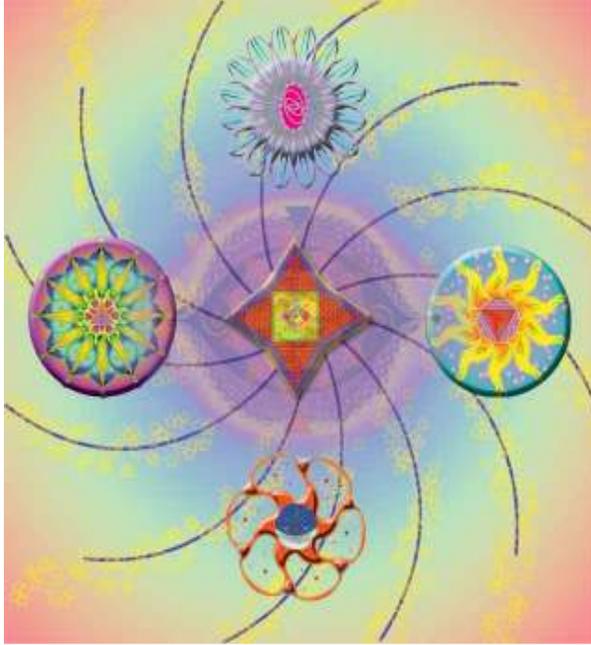
Maha Shakthi is also called metaphysical since it does not have a form, but with potent energy. It is called as prana or life energy or chi etc. Maha Shakthi controls the quality of the prana thereby exercising total control on the body and mind of a person. Maha Shakthi yoga specifically prescribes initiation by a master, by passing his bio energy to his student. The bio energy of the master is supposed to be powerful enough to make his pupil's Maha Shakthi awake.

The main reason for non-arousal of Maha Shakthi is lack of self confidence or lack of faith in Maha Shakthi yoga. When you start doubting your ability, Maha Shakthi will never ascend as your mind is affected. Generally Maha Shakthi can be aroused with the combination of factors such as mind control, bhandhas, mudras, pranayama, certain physical exercises, capacity to visualise and manifest, knowledge about Kundalini Maha Shakthi, a clean environment, and adequate exposure to natural energy such as energy of the sun, etc.



The next higher chakra to heart chakra is the ajna chakra or the third eye. This is situated in between my eyebrows and is the only chakra to be associated with satwa guna, the best of the three gunas. This is associated with mind and the activation of this chakra leads to effective mind control. The blue colmy of the throat chakra merges into indigo colmy of the ajna chakra. The indigo becomes brighter with practice. The other procedures remaining the same to move the Kundalini Maha Shakthi, you can hold the Maha Shakthi in this chakra by biting your teeth, applying medium pressure. You have to bring your eye balls closer to each other and start looking internally into this chakra.

When this chakra is associated with mind, naturally it gets associated with anthakkaranam. Anthakkaranam is the combination of manas (mind), buddhi (intellect), cittam (consciousness) and ahamkaram (ego). Activation of this chakra is a step closer to atman. Your mind is able to see the illumination of atman in this chakra. A complete activation of this chakra confers on you certain powers (siddhis) that can be utilized for good causes. This chakra receives commands of your Guru. Ajna means command. The commands of your guru are being received through the medium of akash, to which this chakra is associated.



The cosmic energy is the carrier of your guru's command and this chakra works like an antenna receiving audio signals. Another importance of this chakra is the joining of the three nadis, ida, pingala and sushumna here. This chakra is also called kudastha (joining), which indicates the joining of the nadis. When this chakra is fully activated, your individual consciousness starts aligning with universal consciousness. Your karmic account is getting ready to be liquidated.

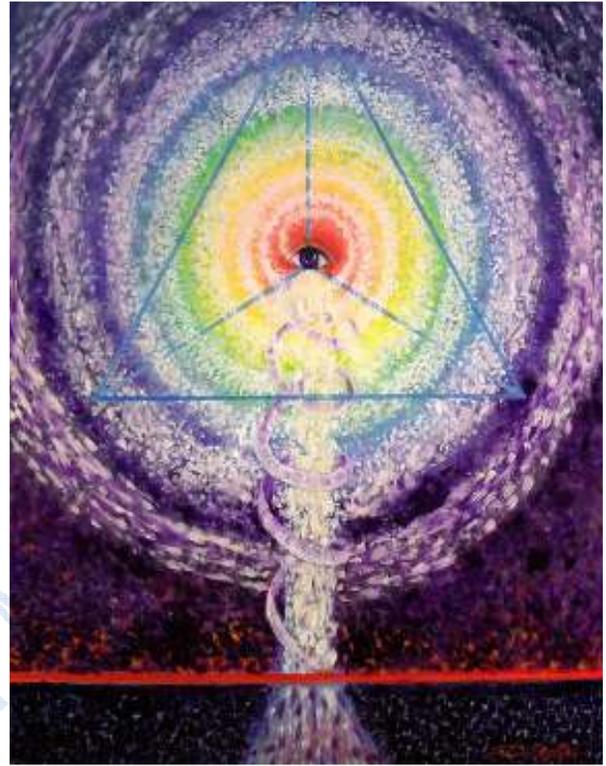
The pineal and pituitary glands are activated by this chakra. Pineal gland is located deep inside the brain and gives inner spiritual vision. Otherwise dormant, pineal gland can be activated by light. This pineal gland is associated with hypothalamus gland. These two together control my ageing process. Once the third eye or ajna chakra is activated, the ageing process will slow down. Incidentally, the back head chakra will also be activated. Back head chakra is situated just behind the ajna chakra. An activated pineal gland connects us to higher frequencies. The pineal gland secretes melanin. Normally this is secreted while we are resting and during deep meditation.

During deep meditation, divine energy enters through sahasrara and reaches the pineal gland. Astral body can be separated from the physical body, if the pineal gland is well activated. This is the basis of astral travel undertaken by saints. If Maha Shakthi does not ascend through the ajna and ascends through ida or pingala, you will face nervous breakdown when Maha Shakthi reaches this chakra.

This chakra gives you access to the universal energy. You are now able to witness some metaphysical activities. At some stage this chakra takes over your spiritualism and guides you further. You will be guided by highly learned gurus, most of whom you would not have met and they establish connection with you through this chakra. Others begin to recognize you with respect and regard. Krishna says in Bhagavad Gita that if a person at the time of his death

keeps his consciousness in this chakra, shall not have rebirths, thereby merging with Him. This is the last of the six chakras and beyond this there are no major chakras. Starting from mooladhara till vishudi, each chakra is associated with an element. But this chakra is beyond the five basic elements.

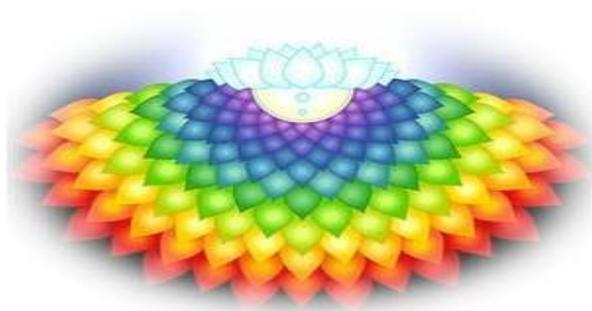
Chanting of OM activates the ajna chakra. Complete activation of ajna chakra is very important for advanced spiritual guidance. You have to visualise that OM originates from your perineum; goes up through the path of Maha Shakthi (central canal of the spinal cord) expanded in your throat area and delivered through your mouth. You should keep your mouth open while delivering A and U literally pulling out the sound of OM from your perineum. Keep your mouth closed and deliver M with a humming sound. The humming sound should be alternated between high and low pitch.



First, inhale deeply, expanding your stomach, and while delivering OM gradually contract your stomach. While delivering M, contract your stomach in stages, synchronizing with high pitch of humming and by the time you are about to be out of breath, stomach should have been contracted to your maximum ability. If this is followed, not only your Maha Shakthi is made to ascend properly, but your ajna chakra will be fully activated. Concentration should be both on throat chakra and ajna chakra. You can do moola bhandha while delivering M. You can also bite your teeth while delivering M about which I have already discussed. These two can supplement your other efforts. It is better that you learn this with the help of a master.

This will also clear the way for the Maha Shakthi to ascend upwards to sahasrara, by piercing the Rudra granthi. Rudra granthi is just above ajna chakra. This block of Rudra granthi can be removed by doing jalandra bhandha, either during meditation or prior to meditation. When ajna chakra is well activated, it is not difficult to pierce this granthi. However, this is the difficult

granthi to cross and possibly need more time and practice. Blessings by Gurus are necessary for this. As we discussed earlier, proper activation of ajna chakra will receive Gurus' blessings.



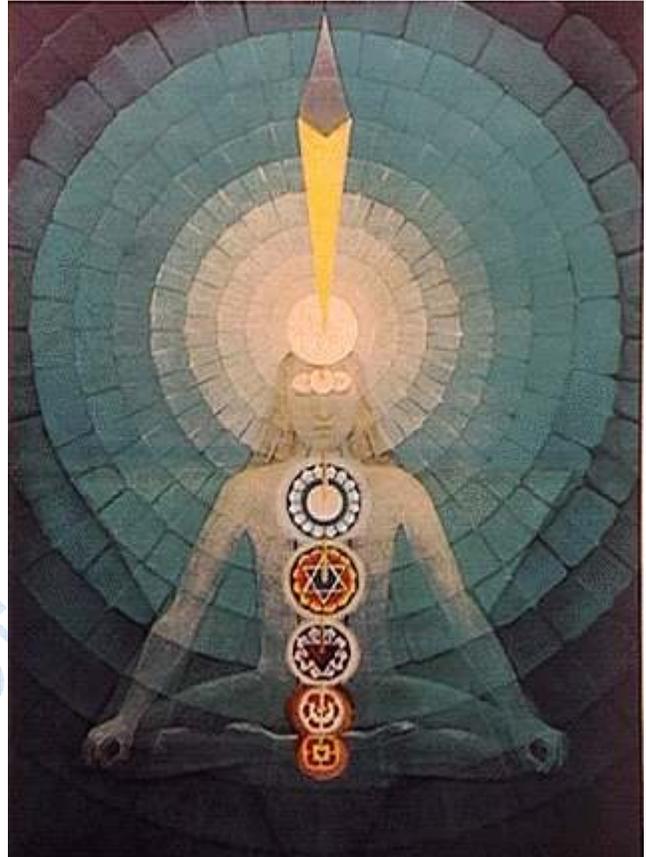
Once this last hurdle is crossed, nothing can stop you to reach sahasrara chakra. When ajna chakra is well activated you may also get some siddhis, which you should ignore after testing them once. If lower chakras are not opened properly, ajna chakra will not be activated. If you do not get any siddhis it is an indication that your chakras are not activated well and you need more practice. Beyond this point, your consciousness will play a vital role in establishing links with various higher sources. You cannot go wrong from this point. If you go wrong, there will be divine intervention to correct you. Up to this point, your progress depends upon your practice. Beyond this point, you need, not much of practice as you will be guided by divine intervention.

Like OM for ajna chakra there are alphabets for other chakras as well. As you are aware that the five lower chakras are associated with five basic elements and each element has its own akshara which is called bijam. Normally bijam means a single alphabet with bindu on top. Bindu is a dot on the top of a Sanskrit alphabet. For example if you put a dot above the letter A it should be pronounced a AM.

If the bija mantras pertaining to the five elements are pronounced in the same way like OM which I have discussed in my last posting, the particular chakra will get activated. These bija aksharas certainly work well in activating the chakras. For mooladhara the bija akshara is LUM (earth), for swadhishtana it is VUM (water), for manipooraka it is RUM (fire), for anahat it is YaUM and for vishudi

it is HUM (akash). If you chant these bijas aloud in the same way that I have discussed about OM, this practice along with your concentration, bhandhas and exercises aid in activating the chakras well. You need to have fully developed lower chakras before leaving ajna chakra to enter the sahasrara or the crown chakra.

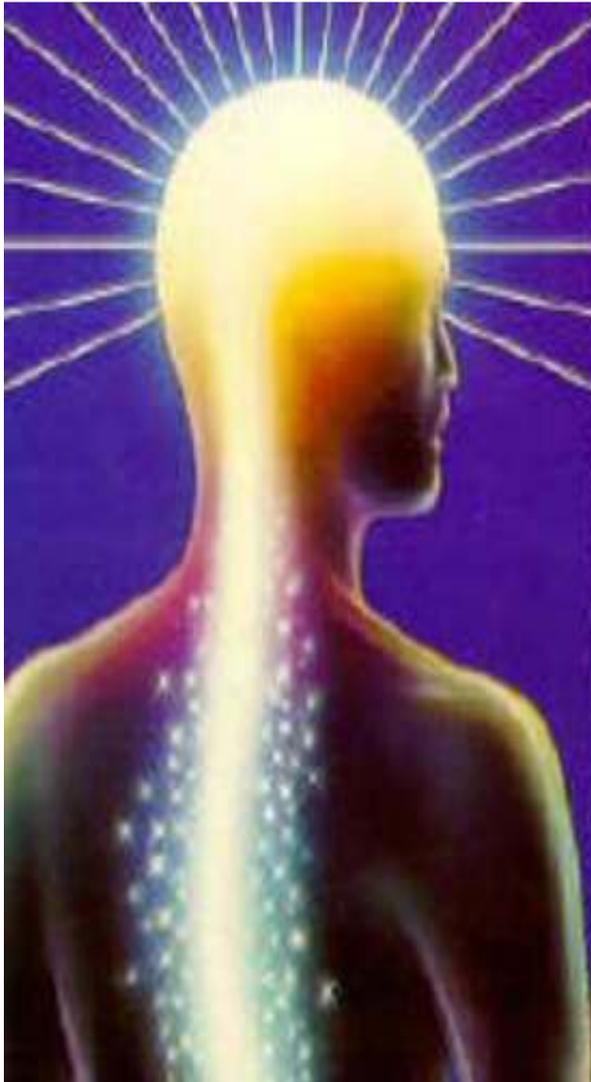
As a matter of fact we should not call sahasrara as a chakra and this is not included in the chakras, but for my convenience we call this as the top head chakra or crown chakra. In the same way when your ajna or third eye is fully developed, your back head chakra gets automatically activated, though you have to put in a little efforts. When the Maha Shakthi enters the ajna chakra, it divides into three parts, the major portion goes up to the crown, a part goes to the back head chakra and the remaining goes to the portion between the eyebrows, all the three to merge with the atmosphere. This is the reason for feeling certain vibrations in front of evolved souls.



When Maha Shakthi pierces the Rudra granthi, it moves up to the sahasrara, where Shiva is said to reside. Shiva and Shakthi are the general names that signify masculine and feminine genders or static and kinetic energies. There are certain small yet powerful chakras between ajna and sahasrara. When Maha Shakthi traverses beyond ajna, she controls every activity of yours before she conjoins Shiva. She gives you the boon of controlling your mind as she is not far away from her dear Shiva. She also transforms you into a great human being and gives you authority to bless others. But please remember, you can never work against the law of karmas laid down by God as God himself does not break the laws made by Him. Blessing here means that your prayers will have more effect as you are closer to God. When Maha Shakthi reaches the sahasrara, you are out of your physical body for all practical purposes as you are now guided by higher energy levels. You develop consciousness of the

divine. It is difficult explain beyond this point. Over a period of time, an invisible cord connects to the cosmos. Now you remain well connected.

When Maha Shakthi reaches sahasrara, the result is bliss. You are going to be liberated. You will be in a state of ecstasy. Your jiva which we call as soul is also carried with Maha Shakthi to sahasrara. I have earlier seen that soul is placed in the heart chakra. The force of Maha Shakthi takes your soul along with it to sahasrara. In sahasrara your jivatma merges with paramatma. Your soul merges with the Brahman.



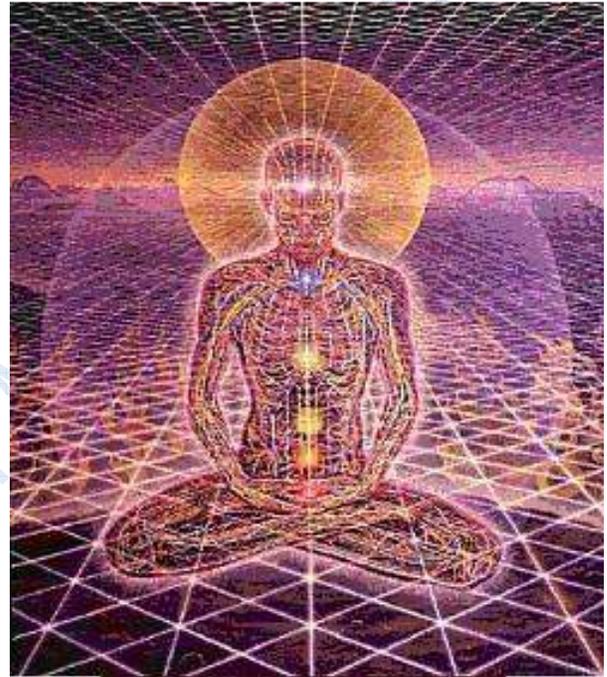
Initially, your jiva is able to see the Brahman. But it takes time for your jiva to understand and realize the Brahman. The jiva, your own self where your karmic account is embedded is about to merge with the Brahman. Your karmas either good or bad will get nullified once your soul merges with the Brahman. If this happens, you are no more controlled by your karmas. You will be controlled by the will of the Divine. As you have been already purified by the five elements in the five lower chakras and your ego has been dissolved in ajna chakra, your soul is so pure and perfect now; it qualifies for its union with the Brahman, the Supreme, the God, the paramatman or whatever name you want to call the ultimate. When your soul or Self understands and realises the Supreme Brahman, it is called the self realization. This is called realization within.

You are not to be born again. You are not going to have sufferings and miseries. You become calm and peaceful. You become secluded. Your mind is like crystal clear water. Your Ishta Devata is with you. Your Guru is by your side eternally. But remember that the path to self realization need not be the path

of Maha Shakthi alone. There are other paths as well, about which I have already discussed. The path of Maha Shakthi though short, is full of risks.

From this point onwards, the meditation should happen perpetually. You will be able to make the Maha Shakthi ascend and descend at your will and command. The most important thing is that the Maha Shakthi cannot remain in sahasrara for ever. She has to descend and go back to her house. She may like to descend by herself. You have to make her descend. You have to use your consciousness to bring her down.

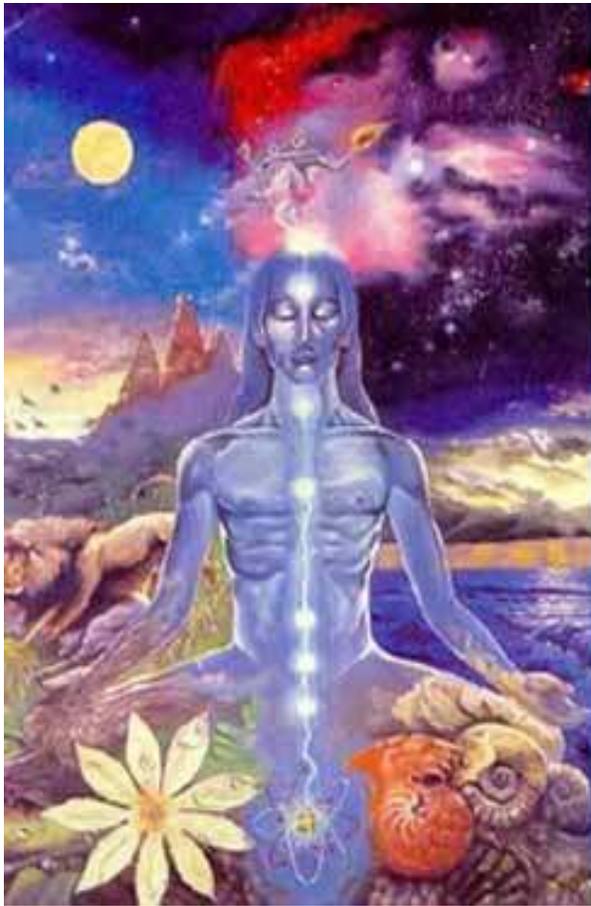
Keeping your eye balls together and looking internally at your chakras and concentrating there will be of great help in bringing down the Maha Shakthi to the lower chakras. In the same way visualizing the Maha Shakthi going down along with your breath by concentrating on your spinal cord will also help. If you still feel that the Maha Shakthi has not fully descended, you can lie down flat on the floor without any head rest or pillows and concentrating on the base chakra which will certainly bring down the Maha Shakthi back to her house.



Otherwise you need not use bhandhas and exercises. The one exercise you can use is to rotate your shoulders front-up-back and down. This will enable the Maha Shakthi to descend easily. If you do not bring the Maha Shakthi back to the base chakra you will encounter all sorts of problems which we will discuss later in this series. You can also take your consciousness beyond sahasrara to explore the cosmos, but let us discuss about this on some other occasion.

There are certain problems associated with Maha Shakthi and it is called Kundalini syndrome. In most of us, the Maha Shakthi would have partially ascended to any of the lower chakras, the fact we may not be aware of. This type of ascending Maha Shakthi causes various ailments such as piles, heat related ailments. You will feel extreme heat in the perineum. There will be itching sensation in your spine area. Your pulse rate will go up rapidly. Any

wrong medication will further worsen the problems. If the Maha Shakthi does not ascend through the central canal of the spinal cord and instead rises through the ida or pingala, you may possibly go insane.



This is not to frighten you in anyway, but this is a word of caution. Maha Shakthi is the subtle invisible powerful force of prana. It is also called life energy or vital energy. This is directly linked to my brain and nervous system. The chakras, the ida and pingala, the sushumna are all related to my nervous system. The prana is inhaled through my left and right nostrils. When it is inhaled through the right nostril, the prana enters my system through pingala and keeps my body warm. When inhaled through the left nostril, prana enters through ida which keeps my body system cool. The ida and pingala functions alternatively thereby keeping my body temperature constant at 98.4 degrees Celsius.

If there is variation in the functioning of ida and pingala we get fever or cold or any other disease. The main component of prana is oxygen. If you sit in an oxygen chamber for a minimum of 20 minutes, you can notice the change in your breathing. Your breathing will enter every bit of your nervous system and recharge your nerves. If you are into Maha Shakthi meditation, you can notice the Maha Shakthi above your ajna chakra. If you meditate under a huge tree in the day time, you can inhale more oxygen. Though we know such things, we are not transforming my knowledge into practice.

Taming of mind and will power are the two important things for Maha Shakthi meditation. The first step towards Maha Shakthi meditation is the basic meditation. You have to spend more time in the beginning till you are able to reach a stage. Here the stage means sitting in the same posture with a focused mind. You will begin to realise the subtle changes happening in your body. Your

nervous system will get tuned well in advance, if you decide to pursue MSM (Maha Shakthi Meditation). Your bodily functions will get adjusted to receive the divine energy. Your blood system, your digestive system, your nervous system will all get purified.

If you contemplate that you can use this divine energy to act against the law of Nature, you will never achieve your goal. There are millions trying this MSM today without any success. Your success purely depends on what you intend to do with the divine energy. The God knows beforehand all your plans, as your karmic account is maintained by Him Your life style also has a bearing on MSM. You should be kind and caring for the humanity as a whole.



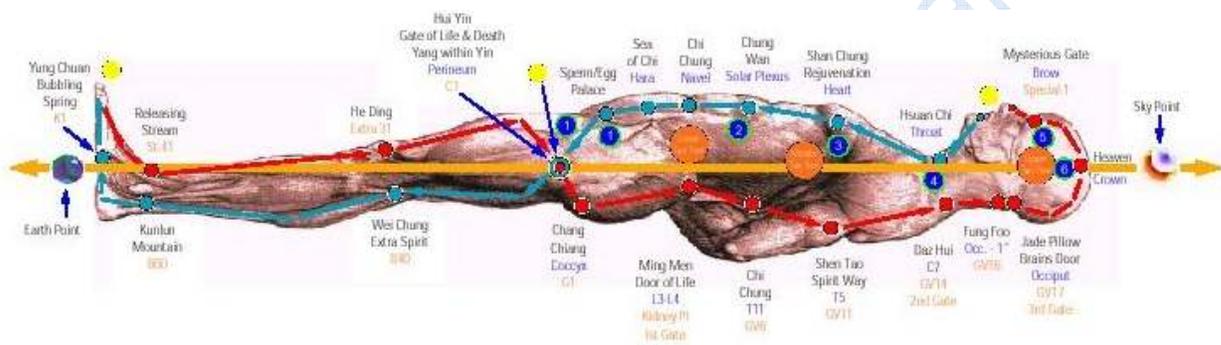
You should be beyond religion. God has never created any particular religion. There is no difference between you and me or X or Y or Z. Hatred, anger and greed are the worst enemies. Eating meat and pork is not good. Usage of alcohol, drugs and tobacco is dangerous. They will cause nervous breakdown. This is mainly because they affect my nervous system, which is closely associated with MSM. I do not want to attach great importance to yogic exercises. At the same time, your body has to be flexible. Simple stretching exercises are more than enough. A good walk will be of immense help.

When you are done with your MSM, it is always better to lie down flat for a few minutes. In case the Maha Shakthi has not descended, this flat posture will make the Maha Shakthi to descend properly. You should never wind up MSM without bringing her back to her house. As you progress in MSM you will hear louder noises, musical notes, sound of a conch, beating of drums etc. You will see bright and coloured lights like a fire work. These are all associated with MSM and you have to ignore them.

There may be loss of appetite. You need to have healthy food without long gaps. You have to drink a lot of water or fruit juices as your mouth will turn dry. You may encounter health related issues that are not easily diagnosable by a

qualified physician. If you feel that you are developing Maha Shakthi syndrome, do not continue with your MSM.

Consult your Guru or your master or a person who has experienced Maha Shakthi by himself. It is extremely rare to find a person with complete knowledge of Maha Shakthi. You may not realise the importance of a master as long as you do not encounter health related issues. Once you develop Maha Shakthi syndrome, any wrong medication will aggravate your situation. Tell your physician in advance about your MSM, in case you decide to go to him. Please do not practice MSM when you are under the influence of any medicines.

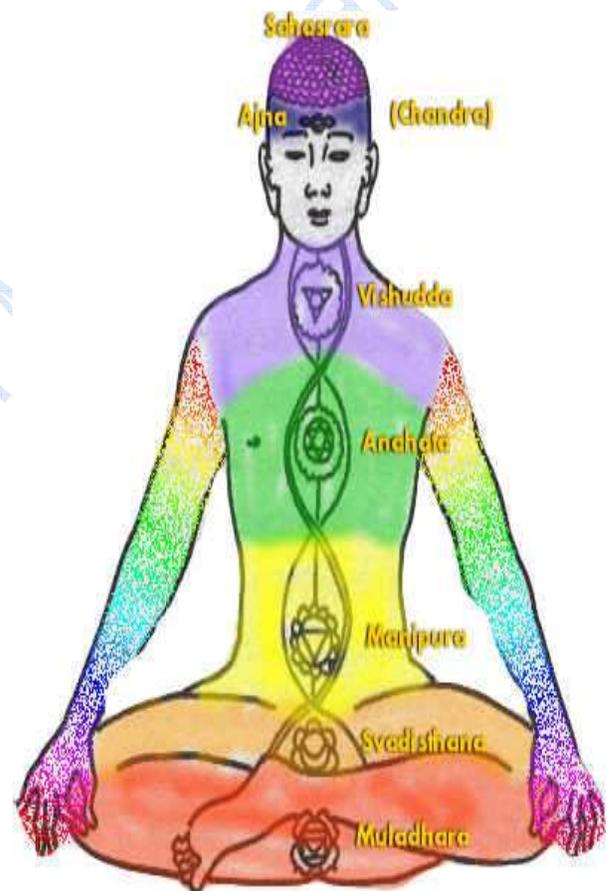


Even the best of Maha Shakthi masters may not be able to diagnose your Maha Shakthi related problems, if any on just seeing you. You have to explain your problems to get a solution. If you have a little knowledge about Maha Shakthi you can find out whether the solution offered by the master are right or wrong. If you feel that his solution is wrong, please do not carry out his instructions, because your intuition is always right. If you suspend your Maha Shakthi meditation and lying down flat on the floor (this posture is called shavasana, the posture of a corpse) will partly solve your problems.

Drinking cold water is also good. When you breath out, visualise that Maha Shakthi is descending to lower chakras. The most commonly noticed problem is Maha Shakthi not rising through the spinal cord and instead rising through ida and pingala. Though ida and pingala as such do not exist in gross body, the nervous system running parallel to both sides of the spine are called ida and pingala. This can be avoided by two methods. The first and the best method is by visualizing Maha Shakthi rising through the central canal of the spinal cord. This visualization is to be supplemented by moola bhandha.

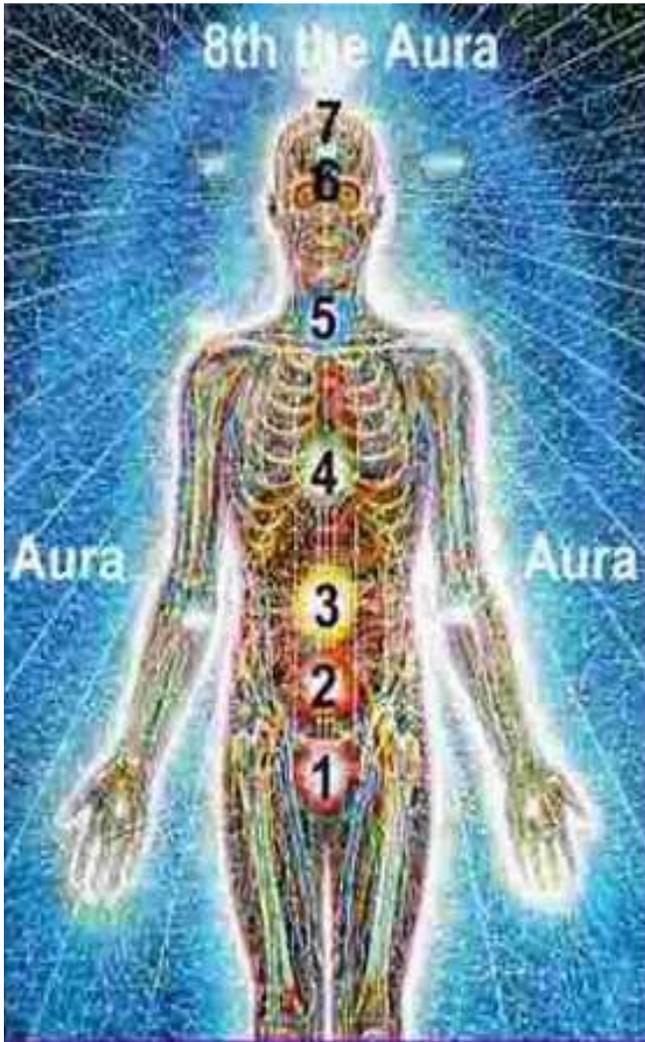
Before the commencement of MSM it is better to do breathing by closing alternate nostrils. This will cleanse the path of Maha Shakthi and ensuring that Maha Shakthi does not ascend through ida and pingala. The beauty of the path of Maha Shakthi is that at one end it ends in my reproductive system and on the other end at my brain. The importance of Maha Shakthi is further emphasized by its link to various important glands of my body. When a chakra is well activated, you do not get any ailment associated with the particular gland or body part. You get supernormal gifts only if Maha Shakthi reaches sahasrara and establishes a link with the cosmos. The great scientists, poets, orators, administrators have their Maha Shakthi in higher chakras, the fact of which they may not be aware.

Only persistent meditation alone helps. Maha Shakthi can be awakened and taken to higher chakras only by super conscious manifestation. In order to have super conscious manifestation you have to have a thorough knowledge of Maha Shakthi. We do not require too much of descriptive details. The vital energy of the body called Maha Shakthi lying dormant to be awakened and taken to higher chakras to re-energize and revitalize by cosmos and to bring back to its original place is the basics of Maha Shakthi. I do not think that we require more details than what I have discussed so far. If you look at you in a mirror with a dark background behind you and sufficient light on your face, you can see your aura.



First you can see a dark silhouette around your head followed by a cloud like white diffused luminous field which is your energy body or bio-plasma body or aura. If you are advancing in your MSM, your energy body grows in size making people around you to feel your vibration. This is law of attraction. I have discussed about chakras. Chakras are nothing but bundles of nerves and blood vessels that get connected to my glands and other important parts of my body.

Therefore chakras as such do not exist and it is only my manifestation. Chakras have been described in detail associating them with a number of petals and each petal having one Sanskrit alphabet, etc. This type of study is an advanced version of origin of sound. A deity is worshiped in each chakra. Lalitha Sahasranamam describes in detail about these chakras. These verses are one of the finest descriptions of the chakras ever noticed.



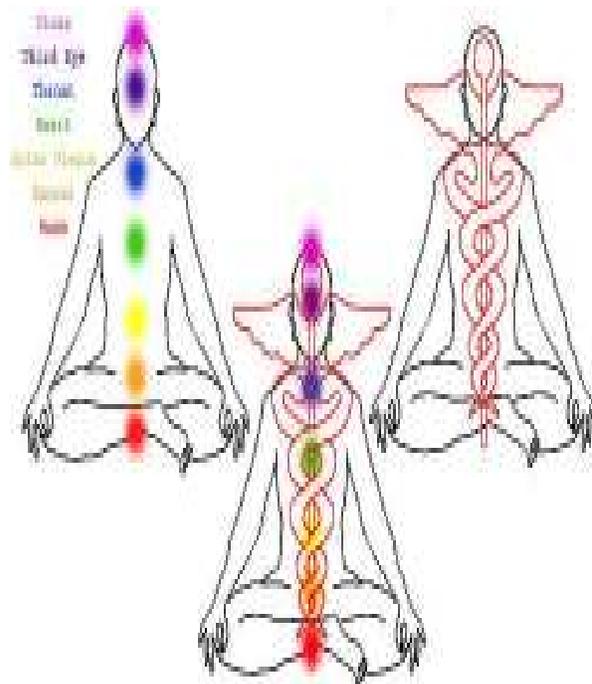
When you advance in MSM your super conscious mind takes you to the state of samadhi (trance), wherein your unified and focused consciousness goes out of your body. When the mind is out of your body, you are led to trance. Your mind at the most can traverse to the cosmos you enjoy the bliss. Bliss cannot be described, but to be experienced and enjoyed. The state of bliss differs from person to person like the experience of Maha Shakthi. In order to have a healthy body, involvement in sex life should be reduced. This does not mean that sex life should be totally dispensed with. There is a misconception about the word “ojas”. It is said that the sexual fluids, if saved get converted into ojas which gives shine, luster and strength to the body.

The ojas, it is claimed is needed for activation of Maha Shakthi. This is a wrong interpretation. Ancient texts of ayurveda clearly explain about ojas. Though it is not necessary to know more about ojas, we should have some basic information about it, as it has been frequently talked about in Maha Shakthi meditation. Following is the information provided in ayurveda –“It is this ojas where the soul is lodged after the union of the sperm and ovum. Entrance of ojas into the heart of the embryo manifests as cardiac activities. The ojas which

is the substratum of life is of eight drops only in quantity. It is located in the heart. Reduction in the quantity of ojas (eight drops) leads to death.” This clearly means that ojas has nothing to do with controlling procreating fluids.

The frequency of sex should be reduced as it affects my nervous system which is very important for Maha Shakthi mediation. This is what I have discussed about soul while understanding heart chakra. I am explaining about ojas here as many of the yogic centers give wrong information about it.

When you sit for Maha Shakthi meditation you have to choose a place where there is no disturbance. No phones, no calling bells, nothing. Please avoid playing music while you are meditating. The ideal time for long meditative sessions would be early morning.



During advanced stage of meditation, the pranic energy stored all over the body rush to my brain causing feeble pulse rate. The rush of prana to the brain is mainly due to the overworking of the brain. The overworking of the brain is caused by the mind that perceives beyond my physical body. The rush of prana at this stage from other parts of the body to the brain is to keep my body in right condition for the mind to return to my body consciousness. If you are disturbed by sound or touch at this stage, the result will be disastrous.

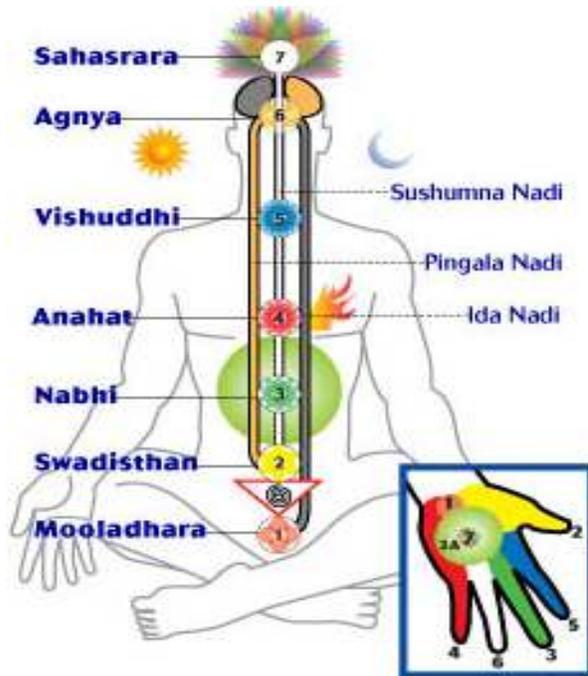
When you reach the advanced stage in MSM, you should know your limits. You may be blessed with extraordinary powers which would be super human in nature. But reaching this stage purely depends upon your intentions and efforts. No Guru or master can take you to this stage. Only your own efforts will yield results. But in the present scenario, it is extremely difficult to locate an authoritative person in Maha Shakthi meditation. Understanding Maha Shakthi is a complex procedure. You need to know both theory and practice.

You cannot become a perfectionist in MSM overnight. You need a minimum of six years to a maximum of twelve years. However, depending upon your perseverance the duration may vary. Divine help is also necessary to attain perfection in MSM. Without divine intervention, your third eye and sahasrara cannot be opened. Therefore you have to have sincere faith in your Guru and God. Devotion means the combination of sincerity, dedication, perseverance, will to achieve and dissolving your ego, hatred and desire. The first lesson in divinity is not to hurt others either physically or emotionally.

You can move the Maha Shakthi up and down by using your eye balls. Bring the eye balls closer to each other and concentrate on a specific area in the spine. You can notice pulsation in that area. By practicing this regularly, you can start moving your Maha Shakthi energy. This is basically creating awareness in a specified area of the spine. Frequent usage of eye balls will cause damage to the optical nerves. At every stage of MSM you have to be extremely careful. Another factor in moving Maha Shakthi is your breathing. You have to follow the practice of visualizing inhalation and exhalation through the spine.



Though in the initial stages you may find it difficult, you can become conversant with practice. While practicing Maha Shakthi meditation you can notice changes in your nervous system and brain. These changes are accompanied by increase in your body temperature. You will feel more heat in and around the organs of procreation. These should be ignored as these are the side effects of ascending Maha Shakthi. At some stage in your practice, your desire for spirituality will start unfolding gradually.



The liberation can be attained by different means and Maha Shakthi arousal is one among them. Maha Shakthi is always considered as feminine kinetic energy and posited in the centre of my body, the perineum. It is not necessary that one can attain liberation only by meditation be it Maha Shakthi meditation or any other form of meditation. The precondition for liberation is devotion. When your mind is well tuned towards God, without much effort you start realizing yourself which is another condition for final liberation.

The important difference between Maha Shakthi meditation and other types of God realization is the union of Shakthi and Shiva in the former, which is not the case in the latter. You need to have the highest level of concentration in the case of Maha Shakthi meditation as you have to move your consciousness from one chakra to another. On the contrary, in other methods you need to have more knowledge and intellect. In such cases dhyān slokas and mantras play an important role. You visualize the deity with the aid of dhyān verse and over a period of time you strongly establish your contact with the deity by infusing the potency of the mantras and making the deity very powerful. At one stage, this deity will help you whenever you need its help. A very personal and strong bondage is established between you and the deity.

In the case of Maha Shakthi meditation, you have to arouse the kinetic energy at the perineum by certain bhandhas and mudras. Arousal of Maha Shakthi is also linked to your karmas. Unless you have a clean karmic account, irrespective of your efforts Maha Shakthi will not ascend. If you are able to unite the feminine kinetic Maha Shakthi energy with the masculine static Supreme Consciousness, you become a creator yourself.

When Maha Shakthi ascends from one chakra to another, she confers super human powers or siddhis. These siddhis may be misused by a person with a bad karmic account. As God acts as per the law of karmas which is also called the law of the Lord, Maha Shakthi will not rise when there is a bad karmic account.

After all Maha Shakthi is the Supreme Shakthi and She acts as per your karmas. Unless this kinetic energy unites with the static energy, the kinetic energy is known and recognized as a separate entity. The kinetic energy as an individual entity is extraordinarily powerful and could cause extensive damage, both within you and outside. But when the kinetic energy unites with the static energy, the potency of the kinetic energy comes down drastically, as after the union, it cannot function independently and controlled by the static energy. Shakthi comes under the control of Her own Creator.

There are two stages to this union. One is gross and another is subtle and the former leading to the latter. Gross union is the merger of two forms viz. Shakthi and Shiva that is visualised. This described in detail in Lalitha Sahasranamam 98. In the subtle form of union, the active and dormant principles of consciousness that are represented by Shakthi and Shiva merge to form the Supreme consciousness. There is no visualization here and thus the union is complete and total. There is nothing beyond this. If you are able to reach this stage, there is no more birth for you as you stand liberated.



When Maha Shakthi starts its upward journey, it needs a totally purified path. If there are any blockades in its way, Maha Shakthi could not ascend through the central canal of the spinal cord. I have already discussed in detail about these issues in my series on Maha Shakthi. When Maha Shakthi meditation is practiced, we should also know the ways and means of removing any blockades. In most of the cases there will be blockades and the practitioner may not know how to remove the blockades. Let us now try to understand how to remove these blockades.

I have already seen that a physical body is formed out of three gunas viz. satwa, rajo and tamo gunas. These three gunas are associated with the five basic elements, akash (ether), vayu (air), agni (fire), water and earth. These three gunas in association with these elements produce three types of doshas.

The doshas can be explained as liquid bodily substances such as blood, etc. When these doshas are present in the prescribed proportion in a body, the health of the body remains excellent.



When there is an imbalance in these doshas, the health of the body is affected causing imbalance in the energy level of the body. This imbalance is the main reason for blockages in the path of Maha Shakthi. These blockades are also called energy blockades and chakra blockades. These blockades can be removed by pressing and massaging marma points associated with the blockade. These marma points are also called varma points. Dealing with marma points is called marma therapy and any kind of disease can be cured by proper marma therapy. But let us confine ourselves with those marma points that could cause blockades in the higher chakras.

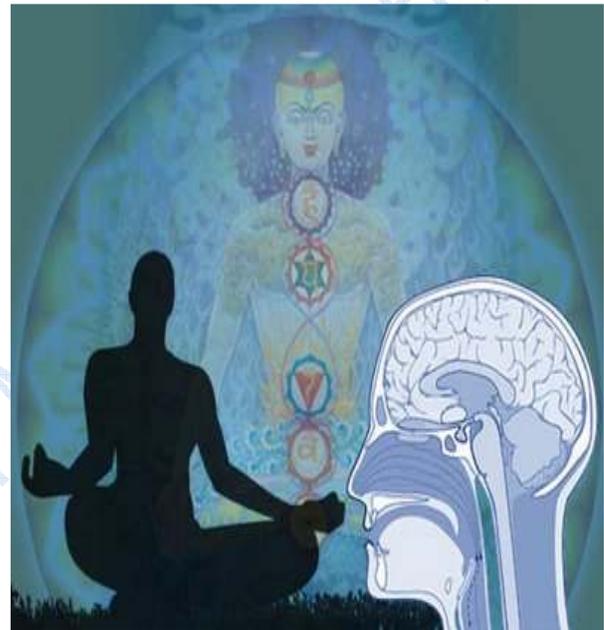
Marma points are those where important nerves, blood vessels, ligaments intertwine each other. Most of the marma points are placed where there are cavities or orifices. These positions of the marma points enable them to coordinate between the external cosmic energy and internal energy generated by prana and its modifications such as apana etc. If marma points are affected, the movement of the prana from one chakra to another is also affected causing blockades. Such blockades are removed mostly by pranayama and certain yogic postures. This is the reason for doing certain breathing and stretching exercise .

First let us find out the methods of removing the blockades in the heart chakra area. There are two marma points in the back and these marmas are called 'brihati'. These are placed in the back of the body in both the shoulder blades almost at the lower end of the scapula. Half of the marma point is located in the scapula itself and another half in the muscular area. Apply some oil for

lubrication (you can add a few drops of eucalyptus oil) and massage for around five minutes around these two marma points in circular motion by applying moderate pressure.

After completing this, go to the front side of the body where there is 'hridaya' marma in the centre of the sternum. After lubricating this area, massage this marma point by applying very light pressure. Higher pressure should not be applied as this will affect the heart. Treating these two marma points (brihati and hridaya) will remove all the blockades in the heart chakra.

There are two marma points called 'krikatika' one on each side of the neck. In majority of the cases, these two marma points need proper massaging. The energy gets blocked in this area due to bad postures. Regular neck exercises remove the energy congestion here. This congestion happens on two counts. One is the inappropriate position of holding the head while doing Maha Shakthi meditation, whether the head is kept straight or pushed towards front of the body.



The correct posture is to keep the head slightly tilted backwards. Second reason is not keeping the spine straight. There should be no bend in your spine area while doing Maha Shakthi meditation. These two 'krikatika' marma points are situated at the meeting point between the neck and the head. This can be felt by their protrusion. Strong pressure can be used for massaging these points. Sesame oil with a few drops of eucalyptus oil can be used to lubricate this area for massaging. Treating these marma points remove all the blockades above the throat chakra and clears the path for Maha Shakthi to ascend without any difficulty to the third eye chakra.

There are two very important marma points in the body, one at the ajna chakra and another at the orifice of the sahasrara. The first marma point is called 'sthapani' situated exactly between the two eye brows, just above the nasal bones. From Ajna chakra Maha Shakthi has to cross a few minor yet powerful

chakras to reach sahsrara. Congestion of prana and blockades are often found in the ajna chakra, as this is directly related to mind. Partially activated ajna chakra or third eye gives more problems than a dormant ajna chakra.



One's spirituality comes under the control of Maha Shakthi at the ajna chakra. Further guidance is received by the sadhaka from higher planes. Therefore there should be no blockages anywhere from ajna chakra onwards. If any blockages are developed around ajna chakra, there will be health problems like stiff shoulders, pressure in the forehead area, pressure in the back head area, pressure in the eyes (glaucoma), etc. While meditating focus should be on this marma point. This marma point is the cause for developing concentration. This is well connected to the pituitary gland. Lubricate this portion as explained earlier and massage this area for about five to ten minutes with circular movements applying pressure. This will relieve all the congestions and blockades from ajna chakra to sahasrara.

The most important marma point in a human body is called 'adhipathi' which is located in the top of the skull. This is connected to the most sacred pineal gland which is the cause for internal illumination during meditation. There is an orifice in this area through which cosmic spiritual energy is received.

Congestion and blockage in this area will prevent the cosmic energy entering my body. There is specific oil by name 'tullia narayana taila' which is very beneficial for massaging this area. Add a few drops of eucalyptus oil to this taila which make a perfect combination for activating the crown chakra and also removing all congestions and blockades in sahasrara. Use only the index figure to massage this marma point. You can also use your palms by applying

moderate pressure. Maximum pressure that is possible with the index finger can be used. Massage this area using circular movements for five to ten minutes. Due to Maha Shakthi meditation, heat will be generated in the body. Normally this heat will come down once the mediation is over. In case of heat not subsiding use 'neela bringadhi tailam' in this area instead of tullia Narayana taila.



If you can spare ten minutes daily, you can massage the last two marma points, sthapanii and adhipathi before bath continuously for about 15 days. If you are not able to get the mentioned oils, you can use either sesame oil or almond oil with a few drops of eucalyptus oil. Basically, sesame and almond oils are called carrier oils and are used to avoid friction. Any aroma oil should not be used without a carrier oil as that will cause damage to the skin.

**Now, explore the real Maha Shakthi in you with the blessing of Sri Chakra Rupini
Sri Rajarajeswari Sri Maha Vidya Sri Maha Tripura Sundari Sri Lalitha
Parabhatarika.**

||Sri Matre Namah||

