

Shri Gurubhyo Nama:

Bhavanopanishad

With commentary

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Bhavanopnishad

Bhavanopnishad is an Upanishad belonging to the Atharva veda. Bhavanopnishad is compound word of two words, Bhavana and Upanishad. And Upanishad means, Upa – samipe, closer, ni – nitharaam, eternally, Shad – gati, to destroy, to gain or to know. ie., that which leads us closer to the Self eternally, by destroying our ignorance. And Bhavana means imagination, super-imposition , or in the words of Poorva mimamsakas, Bhavitu: Bhavanaanukulo Bhavayatu: Vyapara: - Bhavitu: - That which is done or gained (the result, Bhavanaanukula – that which helps to gain that result, Bhaavayatu: Vyaapara – the function of the one who desires that result. Therefore, here that sadhana that helps us to gain the knowledge of the Self is called Bhavana.

This bhavana is what is referred by yogis as samyama. Samyama according to yoga sutras means, “tryamektra samyama” – practicing all the three in one thing is samyama. is Dharana, Dhyana and Samadhi.

If you are new to this path of worship, then don't fast forward, bhagavan says in gita "shanai: shanai uparamet chittam" – practice the control of mind slowly. Don't expect over night miracles. If you then think this book is not for you, no, this book is definitely for you, because it is knowledge, and knowledge is never harmful. But half knowledge is harmful, if you say, again, no, half knowledge will lead you to full knowledge, at your expense or others.

The purpose of Sadhana is to gain the knowledge that all this is nothing but Brahman, that ultimate Truth, which is Shri MahaTripurasundari. This is what is the procalimation of the Srutis, Smritis, Agamas and that which synchronizes with our own Anubhava.

Some Srutis that prove this are – "Isavasyam idam sarvam" - Everything is Isvara, "Sarvam kalvidam Brahma" – All this is indeed that Brahman only, "Atmaiva idam sarvam" – All this is indeed that Atman only. And by negation of any duality, "neha nanasti kincana" – There is nothing here that is manyfold.

Some smritis – "ekaivaham bahuda" – In devi hbagavata, Devi says, I am being one non-dual self, manifest in many forms,

Agama, Tantraraja tantra says, "svatmaiva devataa prokta lalitha vishvavigraha" – Self is verily the devata, and that is no one other than Sri Lalita devi.

And our Anubhava, when we are alone, without anyone or any thought to disturb us, we are at peace.

And that we love ourself very dearly when compared to other things, bodies, etc.

To achieve this shanti (peace), oneness with the supreme Devi, there are three types of Sadhana (Means) which is prescribed in the Tantra agama texts. They are, Bahir Yaga, Antar Yagam and Bhavana.

Bahir yaga - Bahir means external and Yaga means the rituals. By practicing the external rituals which are prescribed in the tantra text. This is a Sthula (grosser) form of worship, that is practiced physically. The puja (worship) of the statue of Sri Lalita and/or the Worship of Sri Yantra, with all the rituals, belongs to this type of Sadhana.

Antar Yaga – Internal worship. This is a Sukshma (subtler) form of worship, which is through the meditation, chanting of the mantras.

And finally, Bhavana – This is the Para (ultimate) form of worship of Devi.

Though all the three forms are prescribed by the tantra text also as the means, the former form of worship is weaker when compared to the later form of worship. As Bhagavan Ramana Maharishi says “ Kaya-vak-mana Karyam uttamam, Poojanam-japa-chintanam kramat”.

The first two methods are elaborately explained in Tripurathapanee Upanishad. And the third forms the subject matter of this text, Bhavana Upanishad. Here the ultimate form of worship of Sri Lalita, because, in this form of worship, both the previous means are combined and they are meditated upon on the body. By this we don't mean the manasapuja, where the whole of puja is performed in the mind, but through the mind the yantra and mantra are meditated as the form of the body itself. Which is why this is accepted to be a very secret form of meditation of Sri Yantra is explained in six and thirty sutras (aphorisms) starting with "Sriguru: sarvakaranabutha shakti:" to "ya evam veda, yo atharvashiro adhite". Though being a very small Upanishad, it is a total Upanishad, meaning, it deals with the karma, upasana and jnana.

Sri Sivananda yogi has written a book called Subagodhaya, in which he describes in detail this method of achieving the oneness.

Though other shrutis prescribes some methods of upasana to attain the knowledge of the Self. The method prescribed by this shruti is different. Because, the upasana means, "brahma buddhya vishaya buddhi tiraskaranam" – By giving up the idea of the objects and to see it as the Self. And in that too, there are two methods of upasana which are prescribed, Pratika and Ahangraha upasana. Pratika upasana – By having some pratika (form) for the meditation. And, Ahangraha

upasana – giving up the attachment to any type of form, and to stay in the self. This shruti gradually, lifts the sadhaka from the pratika (read sri chakra) to ahangraha, the self as not different from devi.

These are considered to be sutras, and not vakya (sentence) because, it fits the definition of a sutra, “alpaksharam asandigdham saaravadvishavatomukham” – that which is of least number of characters (brief), but without any scope of doubt, and explains all that is to be expressed.

श्रीगुरुः सर्वकारणभूता शक्तिः ॥ १ ॥

śrīgururḥ sarvakāraṇabhūtā śaktiḥ || 1 ||

श्रीगुरुः - Sri Guru, सर्वकारणभूता – is the primordial cause, शक्तिः
- Power.

The power behind all the cause for the creation, sustenance and destruction etc is none other than the Sri Guru.

As in any shastric tradition, and especially in the tantric traditions - whether be it Shakta, shaiva, vaishnava or any-other, guru is considered to be the physical form of the deity of worship. This fact is re-iterated in sruti (svetasvatara

upahishad) and smriti (devi bhagavata, Mahabharata, manu etc.) –

यस्य देवे पराभक्तिः यथा देवे तथा गुरौ । तस्यैव कथिता ह्यर्था प्रकश्यन्ते
महत्मना ॥

yasya deve parābhaktiḥ yathā deve tathā gurau । tasyaiva
kathitā hyarthā prakāśyante mahatmanā ॥

For one who has para – ultimate, non-dual devotion on the guru as on the deity, only for him the Truth is revealed by the Supreme.

Even in tantraraja – “gururadya shakti” - guru is the Supreme deity.

Though one has all the required faculties (language, logic etc.) if it is not explained by somebody, the right knowledge will not take place. And that is why the shruti says “acharyavan purusho veda” – Only the one who has the guru will be able to understand, “gurunaiva vidita vidya sadhistam prapad” – Only the knowledge gained from a guru bears fruit. This is because, the subject matter being Self, and therefore being very subtle is very difficult to understand by oneself. And the scope for misunderstanding, and gaining wrong or erroneous knowledge is more.

Opp – If Iswara is the cause of this jagat (universe), and all this is Iswara, then, meditating on her in any form cannot be wrong. And there are many **Realized** people who have gained

the right knowledge without a guru. Therefore what is the need for a Guru.

We – True. But, the example you have provided is exception. And, if you ask, why I cannot be an exception, God bless you. If one is really interested In answer, for those people, the Self/Devi herself has become the Guru because of the punya (merit) one has gained through the worship of Her in the past lives, and this is not a general phenomenon. For the normal, the vision is, Guru is Iswara, and for those, the experience is Iswara is Guru.

Opp – Then, it will be difficult to know all the attributes of God.

We – No, shrutis like, “brahmaveda brahmaiva bhavati”, “brahmavid brahmaiva bhavati” – the knower of Brahman verily is the Brahman. “kasminnu vignate sarvamidam vignatam bhavati” = knowing which one, everything else is as well known, etc proves this. Knowing that Divine through the Grace of Guru, Shastra and God one is released from this bondage of samsara.

Only through the grace of Guru, the grace of the God can be gained. And it said in devi bhagavata, Guru gita etc., If the God gets angry, one can be protected from that by Guru, but if Guru gets angry no power can protect them.

----- To meditate the body as the form of Sri Guru is the the first bhavana.



तेन नवरन्ध्ररूपो देहः ॥ २ ॥

tena navarandhrarūpo dehaḥ ॥ 2 ॥

तेन – Therefore, नवरन्ध्ररूपो – this form with nine gates, देहः - is the body of Sri Guru
Therefore, since Sri Guru is the cause for everything, this body with nine gates is the body of Sri Guru.

The cause for everything here is Sri Guru, now since this body also is in that everything this body is also the form of Sri Guru.

Sruti says, “tat srustva tadeva anupraavishat” – After creating, God entered in it. “atmana aakasha sambhuta” – from this atma akasha etc manifested. “tadaikshata ekoham bahusyam” – it meditated, let me be manifold, “padosya sarva butaani” – every being exists in one quarter of this God, “maya tu prakrtim vidyat mayinam tu maheshwaram” – understand the Maya to be prakrti and the one weilds the maya to be Ishwara etc.

Smriti says, “navadvare pure dehe” – in the city of nine gates the Self exists, “vishtabyaaham idam krtsnam ekamshena sthitho jagat” - I control the whole of jagat with my one protion, being the self of everything, “prakrtim svaam avastabhya visrjaami puna: puna:” – taking under my power my own prkrti I create these beings again and again etc.

Sain Tirumular, one of the great devotee of Devi, says exactly the same thing, “udalai munnam ilukkendrirunthen” – first thought this body to be a dirty one, but once I saw (knew through the grace of the Guru) the body also to be Self, therefore I wordhip this body also. See, he has written in his tirumantra, the importance of devi worship, the navakshari mantra, navakshari chakra, shodasi mantra etc.

Sri Guru who is the Vimarsha (the power to inquire) which has taken this form of the body of nine gates – seven in the face – two ears, two nostrils, two eyes, and mouth and the organ of excretion and organ of reproduction. Through these nine gates the vimarsha power illumines.

Opp - Why can we not take the nine chakras as the nine gates, mooladhara, svadhistana, manipooraka, anahata, vishuddi, ajna, akula shashrara, kula sasharara and the lambikagram as the nine gates ?

We – Because, they are accepted to be mudra shakti in the 12th sutra and not vimarsha shakti.

The vimarsha shakti works in three planes – divyaugha, siddhaugha and maanavaugha.

Divyaugha – the group of divine. Here both the ears and mouth belongs to this group.

The group of divine – paraprakashananda, parashivananda, parashaktyamba, kauleshvarananda, shukladevyamba, kuleshvarananda and kameshvaryamba.

Siddhaugha – the group of siddhas – accomplished ones. Both the eyes and organ of reproduction belong to this group.

The group of Siddhas – bhogananda, klinnananda, samayananda and sahananda.

Maanavaugha – the group of humans. Both the nasal passages and the organ of excretion belong to this group.

The group of humans – gagananda, vishvananda, vimalananda, madanananda, bhuvanananda, lilaamba, svatmananda and priyananda.

The chid shakti which is the nature of shivashakti is the power through which the Guru functions to make these organs function. This is done through the shushamna nadi, a spiritual nerve which is the base nerve, to which are connected the other spiritual nerves which connect to the nine gates. And through these nine nerves the chid shakti

flows to make the organs function. This chid shakti which when combined with the prana shakti (power of vital air) in association with the shushmna is called vimarshamayi. Since the vimarsha is associated with the ears etc, the function which it does hearing etc is also accepted to be the form of vimarsha only.

So here, to meditate the organs and its function to be not different from the form of Sri Guru is the second bhavana.

The nine nathas which we wordhip around the triangle are the gurus we should meditate upon for each of the gates – prakashananda, vimarshananda, anandananda, jnanananda, satyananda, poornananda, svabhavananda, pratibhananda and subhagananda.

नवचक्ररूपम् श्रीचक्रम् ॥ ३ ॥

navacakrarūpam śrīcakram ॥ 3 ॥

नवचक्ररूपम् :- This body of nine gates (which is chakra form),

श्रीचक्रम् - shrichakra

This body of nine gates is verily the Sri Chakra with nine chakras.

This body should be meditated upon as the nine chakras, this is the third bhavana. The Sri Chakra has nine triangles four facing upwards called the shiva chakras, and the five facing downwards called shakti chakras. Now when they are put together the form created is one with nine layers, this can be clearly seen in a Mahameru form. And these layers are to be meditated upon on each of the gates of the body. The nine chakras are - Trilokya mohana chakra, sarvasha paripooraka chakra, sarva samkshobhana chakra, sarva saubhagya chakra, sarvartha sadhaka chakra, sarva rakshakara chakra, sarva rogahara chakra, sarva siddhipradha chakra and sarva anandamaya chakra.





वाराही पितृरूपा कुरुकुल्ला बलिदेवता माता ॥ ४ ॥

vārāhī pitrurūpā kurukullā balidevatā mātā ॥ 4 ॥

वाराही – varahi, पितृरूपा – is father form, कुरुकुल्ला – kurukulla,
बलिदेवता – the deity for sacrifice, माता – is mother form.

Varahi which is the dhatus of the body is the fatherly figure and the deity for sacrifice called kurukulla which is the flesh in the body is the motherly figure.

Here one should note, varahi is a feminine deity, but though its body is female the face of a horse is masculine and the power is also masculine (considered to be commander-in-chief of Sri Lalithas army), therefore it is accepted as the fatherly figure.

The dhatus can be seen as three, if the basic constituent of the the body is considered viz vatha (gas), pitha (bile) and kapha (phlegm).

The fourth bhavana is, to see the constituent as the father and flesh as the mother.

पुरुषार्थाः सागराः ॥ ४ ॥

puruṣārthāḥ sāgarāḥ ॥ 4 ॥

पुरुषार्थाः - purusharthas, सागराः - are oceans.

The four purusharthas are the oceans.

There are four purusharthas. Purushartha means, “purushena arthyate prarthiyate iti” – that which is desired by

the purusha (human), which are dharma (right conduct, duty), artha (wealth), kama (desire) and moksha (release from bondage (samsara)).

Dharma is that which is prescribed in Vedas. “veda pratipadya prayojanavadartha:” - that which is injunction of veda, but which gives beneficial results. Because, though “sheyenena abhicharan yajeta” – perform abhichara yaga called sheyana, Abhichara yaga means – karmas which is done to destroy others, though is an injunction in veda but since gives very bad result, naraka (hell), is not dharma. And performing the karmas which are negated by Vedas, like “suram na bibeta” – do not drink liquor etc, is also adharma.

So, through the dharma one should earn the artha, wealth. And, this wealth should be used in enjoying the desired objects as accepted by the shastras. And if one does these three properly, then the door to moksha, release is open for him. Here, we should understand that, if all the previous three purusharthas are performed properly will give the person purity of heart, which will bring the satvic thought and therefore will lead him to a guru.

These four purusharthas are like the oceans which cover the four sides of the earth.

In the fifth bhavana, since, Devi is the one within and without the body, one who is all-pervading. We do the bhavana to include the external jagat.

देहो नवरत्नद्वीपः ॥ ६ ॥

deho navaratnadvīpaḥ ॥ 6 ॥

देहो – the body, नवरत्नद्वीपः - is island of nine precious stones.

त्वगादिसप्तधातुरोमसंयुक्तः ॥ ७ ॥

tvagādisaptadhāturomasaṅyuktaḥ ॥ 7 ॥

त्वगादि – Skin etc, सप्तधातुरोमसंयुक्तः - seven dhatus along with the hair.

संकल्पाः कल्पतरवस्तेजः कल्पकोद्यानम् ॥ ८ ॥

saṅkalpāḥ kalpataravastejaḥ kalpakodyānam ॥ 8 ॥

संकल्पाः - will, कल्पतरवः - kalpaka trees, तेजः - Effulgence (mind), कल्पकोद्यानम् - is the kalpaka forest.

The body is the island of nine precious gems. And the seven constituents skin etc are the kalpaka trees. And the mind is the kalpaka forest.

In these three sutras there are three bhavanas for which upadesa is given.

The nine dhatus (constituents, elements) are considered to be the form of nine precious stones. The nine dhatus are, tvak (skin), charma (hair), mamsa (flesh), rakta (blood), asti (bone), majja (marrow) , shukra (sperm) or shonita (ovum), rasa and ojas (mind). And they are compared to the nine precious stones – topaz, amethyst, cat’s-eye, coral, pearl, emerald, diamond, ruby, Safire.

And meditating upon these dhatus as the precious stones is the sixth bhavana.

In this, the nine dhatus can be considered to be the nine planets, since we are talking about the jagat, It includes everything, “jayate gachchati iti” – that which manifests and that which merges is jagat. Therefore, the nine planets, Sun, moon, Jupiter, mars, mercury, Venus, Saturn, rahu and ketu can also be done bhavana of.

Here the best bhavana can be this - these dhatus can be related to the nine ratnas – precious ones, which are the nine deities of the nine chakras. They are as follows, tripura, tripureshwari, tripurasundari, tripuravasini, tripurashri,

tripuramalini, tripurasiddhaa, tripuraamba and Shri maha tripurasundari.

Kalpaka tree is the tree that gives desired results for the one who is praying underneath it. There are different types of kalpaka trees, they are sandalwood, red sandalwood are trees whose trunks are very good smelling, mandara, parijhata, kadamba are the trees which gives flowers which has very good smell.

Now we should do the seventh bhavana, the sankalpa (will) should be seen as these kalpaga tree. Now here why should the kalpaka tree given as bhavana for will. All the karmas performed, follow three stages. The knowledge of the object / result, the desire to achieve it and it follows the effort. Now the knowledge and desire are vasanaroota - are thought imprints, and since the kalpaka trees are also vasanaroota – one with good smell, the bhavana is prescribed seeing this similarity.

The eighth bhavana, is the mind as a light illumining or that is the cause of existence of the kalpaka trees. Now here the similarity is, the kalpaka trees gains its existence because of the light, and the forest of kalpaka trees is the form of bright Light. Mind is a bundle of thoughts, now, these thoughts are illumined by the mind, and they gain existence because of

mind. If there is no mind there is no thought is the vyapti (concomitance). This is experienced during deep sleep and unconscious state is the tarka (syllogory, logic). So therefore, we understand the mind to be one which illumines the thoughts, and to d that it should be one with effulgent.

रसनया भव्यमानया मधुराम्लतिक्तकटुकषायलनणरसाः षडृतवः ॥

९ ॥

rasanayā bhavyamānayā
madhurāmlatikṭakaṭukaṣāyalanaṇarasāḥ ṣaḍṛtavaḥ ॥ 9
॥

रसनया – tastes, भव्यमानया – which are to be done bhavana of,
मधुराम्लतिक्तकटुकषायलनणरसाः - sweet etc with, षडृतवः - the six
seasons.

The ninth bhavana is that of the tastes sweet, sour, hot, bitter, pungent and salty, with the six seasons.

In this bhavana we should include the seasons, since we have started to do bhavana with the jagat, and in it the kalpaka trees and it luminance. That which gives life to the tree, the

seasons should also be included in the bhavana. Here the tastes are six and the seasons are six, which is one relation, another relation is that the seasons are linked to different tastes in the ayurvedic texts. So the bhavana we should do is, the tastes which or taste buds sense, sweet, sour, hot, bitter, pungent and salty should be meditated upon as the seasons autumn, summer, rainy, spring, cold and winter.

ज्ञानमर्घ्यं ज्ञेयं हविः ज्ञाता होता ज्ञातृज्ञानज्ञेयानामभेदभावनं
श्रीचक्रपूजनम् ॥ १० ॥

jñānamarghyaṁ jñeyaṁ haviḥ jñātā hotā
jñātr̥jñānajñeyānāmabhedabhāvanam śrīcakrapūjanam
॥ 10॥

ज्ञानमर्घ्यं - knowledge is the argya, ज्ञेयं - object of the knowledge is , हविः - oblation, ज्ञाता – knower is , होता – the performer of rituals, ज्ञातृज्ञानज्ञेयानामभेदभावनं - and in this way seeing oneness in the knower, knowledge and object of knowledge, श्रीचक्रपूजनम् – is Sri Chakra worship.

The knowledge is the argya object of the knowledge is oblation knower is the performer of homa and in this way

seeing oneness in the knower, knowledge and object of knowledge is Sri Chakra worship.

Argya is the most important part of Sri Chakra, therefore it is taken here. Argya is merely a upalakshana (pointer) to the other forms of worship, like padya, achamana, archana etc. So knowledge is taken as argya here. The knowledge here does not mean the true jnana (samyag jnana) of the self, but the knowledge in day to day transactions, like knowledge of pot, cot, cloth etc.

The object of knowledge is taken as the havis. Havi is the sacred food / Prasad which we use as the oblation to be thrown in the fire. It can be cooked rice, ghee (clarified butter), cooked pound rice etc. And here, the object of knowledge pot, cot etc which are those which are referred to as this or that is taken as the oblation.

And the knower of this knowledge is the Hota. Hota is the one who performs the actual throwing of the havis in the fire, among the four groups of Brahmins, namely, Advaryu, hota, udgata and brahma. Advaryu is the Rg veda Brahmin who invokes the deity to be worshipped. After invoking the deity it is the duty of the udgata who is a Sama veda Brahmin to please the deity, by singing his praise. Now, the deity is happy and it stays in the place it is invoked, and now it is the duty of the Hota, Yajur veda Brahmin to feed him and do other services to please him. Brahma is generally a Brahmin

who either is a person well versed with the karmas or a person belonging to the Atarva veda, his duty is to superfix the karma.

So, the tenth bhavana is, to see the knower, knowledge and known as not different from each other. They because if the nescience seem to be different from one another. Therefore, seeing them as not different from the chid, Sri Guru is the worship of Sri Chakra.

Like in the sadhana he sadhaka surrenders all the three, argya, naivedya and himself ana that is his to the deity.

“mam madiyah ca sakalasmad swamine tubhyam samyag samarpayaami” – myself and that whatever belongs to me all that I surrender to you properly.

“ita: poorvam prana-deha-dharmaadhikaaratha: jagrat-svapna-shushuptiavastaasu manasa vaca karmana hastabhyam padbhyam uderena shishna yadsmrtam yaduktam yadkrtam tad sarvam samarpayaami” – before now, according to eligibility of sense organs, body and dharma whatever I performed during wakeup, dream and deep sleep states through mind, organ of speech (karma), and the karmas through the other sense organs of action; whatever I thought, I spoke or I did, all that I surrender to you.

In gita also it is said, “kayena manasaa budhyaa kevalairindriyairapi . yogina: karma kurvanti sangam tyaktvaa

atma shuddye ..” – The yogis also perform the karmas, through body, mind, intellect or only through the sense organs without any attachment to the karma or the result thereof, for the purity of mind.

In the same way, we should see all the three known, knowledge and knower as the chid itself. Because devi is verily chidroopini.

नियतिः शृङ्गारादयो रसा अणिमादयः
 कामक्रोधलोभमोहमदमात्सर्यपुण्यपापमया ब्राह्म्याद्यष्टशक्तयः ॥ ११ ॥
 niyatiḥ śṛṅgārādayo rasā aṇimādayaḥ
 kāmakrodhalobhamohamadamātsaryapuṇyapāpamayā
 brāhmyādyasṭaśaktayaḥ ॥ 11 ॥

नियतिः - niyathi, शृङ्गारादयो रसा – and shrngara etc rasas are,
 अणिमादयः - Animaa etc ten siddhis,
 कामक्रोधलोभमोहमदमात्सर्यपुण्यपापमया – kama etc are,
 ब्राह्म्याद्यष्टशक्तयः - brahmi etc eight shaktis.

Niyati and the nine rasas like shrngara etc, are the ten siddhis called anima etc. kama etc eight are the eight shaktis like brahmi etc.

Niyati is the prarabdha karma. Prarabdha karma is that karma which defines the kind of body, the life period and the experiences during that period. This basically is the embodied divine.

This niyati is first, and the other nine are the rasas – expressions or experiences. The nine rasas are, shrngara - passion, hasya – laughter, karuna – compassion, raudra – anger, vira – courage, bhayanaka – fearful, bheatsa – fear, adbhuta – surprise, shanta – peaceful. These ten are to be seen as non different from the ten siddhis.

The ten siddhis are – Anima – Becoming atom size, Mahima – Becoming all-pervading, Lagimaa – Becoming very light (weightless), Garima – Becoming very heavy, Prapti – attaining the desired objects, Prakamyam – travelling to any desired location, Ishitvam – commanding all the creation, Vashitvam – attracting all the creation, Buddhi - the faculty of knowledge and Iccha - desire.

This is the eleventh bhavana, seeing the niyati and the nine rasas as not different from the ten siddhis.

Kama – Passion, krodha – anger, lobha – greed, moha – delusion, mada - pride, matsarya – non-enmity, punya – good merit, papa – sin.

And the eight devis Brahmi etc are – Brahmi, maheswari, kaumari, vaishnavi, varahi, indrani, chamunda and mahalakshmi.

The twelfth bhavana is, seeing the kama etc as non different from the Brahmi etc devis.



आधारनवकं मुद्राशक्तयः ॥ १२ ॥

ādhāranavakaṁ mudrāśaktayaḥ ॥ 12 ॥

आधारनवकं - the nine base / substratum, मुद्राशक्तयः - are the mudra shaktis.

The nine base in which the kundali shakti rests are the mudra shaktis.

There are totally ten bases, including the samasti adhara shakti. The base / substratum for everything. Now these Nine bases are mooladhara - that which exists in the base of spine, svadhistana – that which is behind the organ of reproduction, manipooraka – that which exists behind the navel, anahata – that which exists behind the heart (center of the chest), vishuddi – than which is behind the throat, ajna – behind the eyebrow center, akula shashrara – above all the chakras (in brahma randra, top of the head), kula sasharara – just below the top of the head) and the lambikagram – behind the inner tounge, this is also called as indra yoni, taiteriyā Upanishad says, “stana ivavalambate, sendrayoni:” – that which is like a breast seen hanging down, that is called indra yoni. When you add the samasti adhara, the substratum of all, we get ten substratums.

Vyasti is the singular one, like a tree, and samasti is the group, like a forest.

Now these ten substratums should be meditated upon as the ten mudra shaktis, this is the thirteenth bhavana.

The ten mudra shaktis are – sarva samkshobini, sarva vidraavini, sarva aakarshini, sarva vashamkari, sarva

unmadhini, sarva mahankusha, sarva kechari, sarva bijaa and sarva trikandaa.

पृथिव्यप्तेजोवाय्वाकाशश्रोत्रत्वक्क्षुर्जिह्वाघ्राणवाक्पाणिपादपायूपस्थानि
मनोविकाराः कामाकर्षिण्यादिषोडश शक्तयः ॥ १३ ॥

pr̥thivyaptejovāyvākāśaśrotratvakcakṣurjihvāghrāṇavāk
pāṇipādapāyūpasthāni manovikārāḥ
kāmakarṣiṇyādiṣoḍaśa śaktayaḥ ॥ 13 ॥

पृथिव्यप्तेजोवाय्वाकाशश्रोत्रत्वक्क्षुर्जिह्वाघ्राणवाक्पाणिपादपायूपस्थानि -
pr̥tvi etc and, मनोविकाराः - the mind functions are,
कामाकर्षिण्यादिषोडश - kamakarshini etc sixteen, शक्तयः -
shaktis.

The five elements, five sense organs - of knowledge, five sense organs of action and the mind functions are the sixteen shaktis called kamakarshini etc.

The five elements are - pr̥tvi – earth, ap – water, teja – fire, vayu – air and aakaasha – space.

The five organs of knowledge are – shrotra – sense organ of hearing, tvag – sense organ of touch, chakshu - sense organ of seeing, jihva - sense organ of taste and ghrana - sense organ of smell. Normally, people understand these as ear, skin, eye, tongue and nose, but this is not right. Because, they ear etc are not the sense organs but just the golaka – the external design, but the sense organ reside in the tip of it.

The five organs of action are – vaak – organ of speech (tounge), paani – hand, paada – leg, paayu – organ of excretion and upastha – organ of reproduction.

These fifteen along with the mind which is both sense organ of knowledge and sense organ of action. That is why it is called ubayatmaka. Whose definition is “sankalpa vikalpatmaka” – that which gets caught with the choice - is, is not.

The fourteenth bhavana is, to meditate upon these sixteen 5 elements, 5 knowledge organs, 5 action organs and mind as the sixteen kamakarshini etc shaktis.

The sixteen shaktis are – kaamaakarshini, budhyaakarshini, ahankaaraakarshini, shabdaakarshini, sparshaakarshini, roopaakarshini, rasaakarshini, gandhaakarshini, chittaakarshini, dhairyaakarshini, smartyaakarshini, namaakarshini, bijaakarshini, aatmaakarshini,, amrtaakarshini and shariraakarshini. These ten shaktis are the devis in the sarvaashaparipooraka chakra.



वचनादानगमनविसर्गानन्दहानोपादानोपेक्षाख्यबुद्धयोऽनङ्गकुसुमाद्यष्टौ

॥ १४ ॥

vacanādānagamanavisargānandahānopādānopekṣākhy
abuddhayo'naṅgakusumādyāṣṭau ॥ 14 ॥

वचनादानगमनविसर्गानन्दहानोपादानोपेक्षाख्यबुद्धयो - vachana etc are ,
अनङ्गकुसुमाद्यष्टौ – the eight shaktis anangakusuma etc.

The five functions of the sense organ of action are - vachana – speech, aadana – give and take, gamana – walk, visarga – excrete and ananda – happiness.

The three kinds of buddhi – intellect are, haana – giving up, upaadana – receiving and upeksha – neglecting. They are referred to as tyagaubuddhi, grahyabuddhi and upekshabuddhi (udaaseenabuddhi).

The five functions of the sense organs of action and the three intellect are to be meditated upon as the shaktis anangakusuma ets. This is the fifteenth bhavana.

The shaktis anangakusuma etc are - anangakusumaa, anangamekhalaa, anangamadanaa, anangarekhaa, anangaveginee, anangaankusha and anangamaalini.

अलम्बुसा कुहूर्विश्वोदरा वारणा हस्तिजिह्वा यशोवती पयस्विनी
गान्धारी पूषा शाङ्खनी इडा पिङ्गला सुषुम्णा चेति चतुर्दश नाड्यः
सर्वसंक्षोभिण्यादिचतुर्दश शक्तयः ॥ १५ ॥

alambusā kuhūrviśvodarā vāraṇā hastijihvā yaśovati
payasvinī gāndhārī pūṣā śāṅkhanī iḍā piṅgalā suṣumṇā
ceti caturdaśa nāḍyaḥ sarvasaṅkṣobhiṇyādicaturdaśa
śaktayaḥ ॥ 15 ॥

अलम्बुसा कुहूर्विश्वोदरा वारणा हस्तिजिह्वा यशोवती पयस्विनी गान्धारी
पूषा शाङ्खनी इडा पिङ्गला सुषुम्णा चेति – alambusaa etc , चतुर्दश -
fourteen, नाड्यः - spiritual nerves are , सर्वसंक्षोभिण्यादिचतुर्दश -
sarvasamkshobini etc , शक्तयः - shaktis.

Starting from alambusa to sushumna are the fourteen spiritual nerves which should be seen as non different from the fourteen shaktis sarvasamkshobini etc.

In the first sutra we saw about the nine spiritual nerves which start from shushumna. That shushumna is the last spiritual nerve which is said here. There are hundred thousand spiritual nerves in the body, they should not be mixed up with the physical nerves.

Alambusaa, kuhuu, vishvodaraa, vaaranaa, hastijihvaa, yashovatee, payasvinee, gaandhaaree, pushaa, shankanee, idea, pingalaa and shushumnaa are the fourteen spiritual nerves. Which should be seen as not different from the shaktis sarvasamkshobini etc. This is the sixteenth bhavana.

The fourteen shaktis sarvasamkshobinee etc are - sarvasamkshobini, sarvavidravini, sarvaakarshini, sarvaahlaadini, sarvasammohini, sarvastambini, sarvajambini, sarvaranjini, sarvavashamkarini, sarvomaadakaarini, sarvaarthasadhikaa, sarvasampathpoorani, sarvamantramayi and sarvadvandvavashamkari.



प्राणापानव्यानोदानसमाननागकूर्मकृकरदेवदत्तधनञ्जया दश वायवः
सर्वसिद्धिप्रदादिबहिर्दशारगा देवताः ॥ १६ ॥

prāṇāpānavyānodānasamānanāgākūrmakṛkaradevadatt
adhanañjayā daśa vāyavaḥ
sarvasiddhipradādibahirdaśāragā devatāḥ ॥ 16 ॥

प्राणापानव्यानोदानसमाननागकूर्मकृकरदेवदत्तधनञ्जया – prana etc , दश
– the ten, वायवः - vayus (vital airs) are, सर्वसिद्धिप्रदादिबहिर्दशारगा
- sarvasiddhiprada etc staying in ten corners, देवताः - devatas.

The ten vital airs prana etc are to be seen as non different from the ten deities sarvasiddhiprada, which exist in the ten corners.

Prana etc are the ten vital airs. Though, all of them can be seen as only one vital air, prana. Due to the functions they perform they get different names. In other places the shruti accepts only five different pranas.

They are –

Prana – “pranananat” – that which helps us to live. This exists in the heart. That air which enters and exits through the nose and the mouth.

Apana - “apanayanaat” that which takes the waste down. This exists in the organ of excretion. That which helps the things we drink or eat to leave the body.

Samana – “samamnayanat” – that which takes the strength equally. This exists in the navel. That which takes the essence of the food we ate or of the drink we had from the stomach to all the parts of the body.

Udana – “unnayanaat” – that which makes us throw up (vomit). This exists in the throat. Which takes the food etc up.

Vyana – “vyananaat” – that which flows through out the body. This exist in all parts of the body. Its function is to release the physical nerves for the blood to flow through it.

Though in other places only these five pranas are discussed. Here and in the yoga texts, there are five more pranas which are discussed. These are called as upavayus, sub vital pranas. They are, naga, kurma, krkara, devadatta and dananjaya.

Naga – Stretching, shrinking of the body is because of this prana.

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Kurma – When there is horripulation in the body, that is because of this prana.

Krkara – Sneezing, cough etc happens because of this prana.

Devadatta – running, heavybreathing, sweating happens because of this prana.

Dananjaya – Even though all the other prana leaves this body, this prana stays in it and makes this body to decompose or fatten up. This prana finally leaves through the top of the head.

These ten vital airs should be seen as non different from the deities' sarvasiddhipradha etc. thes deities stay in all the ten corners of the sarvartha sadhaka chakra. This is the seventeenth bhavana.

The names of the deities which stay in the sarvartha sadhaka chakra are - sarvasiddhipradha, sarvasampradha, sarvapriyankari, sarvamangalakarini, sarvakamapradha, sarvadukkhavimochini, sarvamrtyuprashamini, sarvavignanivarini, sarvaangasundari and , sarvasaubhagyadayini. This is the seventeenth bhavana.



एतद्वयुसंसर्गकोपाधिभेदेन रेचकः पाचकः शोषकः दाहकः प्लावकः
इति प्राणमुख्यत्वेन पञ्चधा जाठराग्निर्भवति ॥ १७ ॥

etadvayusamsargakopādhibhedena recakaḥ pācakaḥ
śoṣakaḥ dāhakaḥ plāvakaḥ iti prāṇamukhyatvena
pañcadhā jāṭharāgnirbhavati ॥ 17 ॥

एतद्वयुसंसर्गकोपाधिभेदेन – Because of the association with these
vital airs (the jataragni) differs as, रेचकः पाचकः शोषकः दाहकः
प्लावकः - rechaka, pachaka, shoshaka, dhaaka and plavaka,
इति प्राणमुख्यत्वेन –having the prana as its substratum, पञ्चधा –
in five categories, जाठराग्निर्भवति – the jataragni becomes.

Because of the association with these ten vital airs the jataragni – the fire in the belly, which helps the food to digest, is seen with five functionalities (specialties). They are rechaka, pachaka, shoshaka, dhaaka and plavaka. These five different functions have prana etc five vital airs as its base.

क्षारक उद्गारकः क्षोभको जृम्भको मोहक इति नागप्राधान्येन पञ्चविधाः
ते मनुष्याणां देहगाः भक्ष्यभोज्यचोष्यलेह्यपियात्मकपञ्चविधमन्नं
पाचयन्ति ॥ १८ ॥

kṣāraka udgāraḥ kṣobhako jṛmbhako mohaka iti
nāgaprādhānyena pañcavidhāḥ te manuṣyāṅāṃ
dehagāḥ bhakṣyabhojya
coṣyalehyapiyātmakapañcavidhamannaṃ pācayanti ॥
18 ॥

क्षारक उद्गारकः क्षोभको जृम्भको मोहक – kshaaraka, udgaaraka,
kshobhaka, jrumbaka and mohaka, इति नागप्राधान्येन – in this
way having naga etc as its base, पञ्चविधाः - five types, ते – they
become, मनुष्याणां - residing in the, देहगाः - bodies,
भक्ष्यभोज्यचोष्यलेह्यपियात्मकपञ्चविधमन्नं - solid snack, solid food,
semi liquid, the food we lick, drink , पाचयन्ति – digests.

Having naga, kurma, krkara, devadatta and dhananjaya all the upa-vayus (sub-vital airs) as its base the functionalities differ. They digest the different kinds of food, and get a different name. They are kshaaraka – digests solid snacks, udgaaraka – digests solid food, kshobhaka – digests semi liquid, jrumbaka – digests food we lick and mohaka – digests that is drunk.

एता दश वह्निकलाः सर्वज्ञाद्या अन्तर्दशारगा देवताः ॥ १९ ॥

etā daśa vahnikalāḥ sarvajñādyā antardaśāragā devatāḥ
॥ 19 ॥

एता - These, दश - ten, वह्निकलाः - different stages of fire (are done bhavana with), सर्वज्ञाद्या – sarvajna etc, अन्तर्दशारगा – the inside corner, देवताः - deities.

These ten different stages of the fire are to be seen as non different from the deities that reside in the ten corner in the inside of the chakra.

This we should see as the elaboration of the digestive function. Bhagavan in gita has said “aham vaishvanaro bhootva praaninaam dehamashritaa . praapaanasamayuktau pachamyannam chaturvidam” – I being the vaishvanara agni, reside in the body of every being. And staying in their belly I digest all the four types of food.

Again, the food types are classified as four types, and here it is said to be of five types. The first bakshya and bojya are combined to form the first type, the rest are same.

Prana etc respectively function from the stomach in these five different ways; Rechaka – purgation, pachaka - digestion, shoshaka – to throw out the leftover, dhahaka – to burn the food, and plavaka – to send the energy too all the parts.

And the functions of the upavayus (sub vital air) respectively are; kshaaraka – to remove the essence of food, udgaaraka – to burb, kshobaka – to agitate , jrmbaka – to yawn and mohaka – to delude, to swoon.

These ten fires of the belly are to be seen as non different from the sarvajna etc deities which Reside in the ten corners inside the chakra. This is the eighteenth bhavana.

The other deities of the chakra are – sarvajna, sarvashakti, sarvaishvaryapradayinee, sarvajnanamayi, sarvavyadhinashinee, sarvaadhaaraswaroopini, sarvapapaharaa, sarvaanandamayi, sarvarakshaakari and sarvepsitapradha.



शीतोष्णसुखदुःखेच्छाः सत्त्वं रजस्तमो वशिन्यादि शक्तयोऽष्टौ ॥

२० ॥

śītoṣṇasukhaduḥkhecchāḥ sattvaṁ rajastamo vaśinyādi śaktayo'sṭau ॥ 20 ॥

शीतोष्णसुखदुःखेच्छाः - cold, heat, happiness, sorrow and desire and, सत्त्वं रजस्तमो – sattva, tamas and rajas are, वशिन्यादि – vashini etc, शक्तयो - shaktis, अष्टौ - eight.

Cold, heat, happiness, sorrow and desire with sattva, rajas and tamas are to be seen as non different from the eight shaktis vashini etc.

Cold, heat , happiness , sorrow and desire are the effects of the three gunas. The causal three gunas are sattva, rajas and tamas.

Satva– That which is bright and illuminating. This gives happiness. Its color is White.

Rajas – This is the guna that makes everybody function. The effect of this guna is sorrow. Its color is Red.

Tamas - This makes one dull and lethargic. The effect of this guna is delusion. Its color is Black.

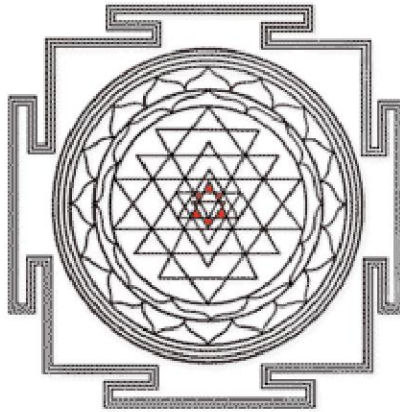
Cold or heat in itself does not have the quality to give happiness or sorrow. According to the prakrti – nature of a person, these give different experience. If the person is satva predominant he will experience happiness from it, if one is rajas predominant he will experience sorrow, and if he is tamas predominant he will experience confusion, which is desire. Because, desire is caused by ignorance.

This is one what is referred to as “avidya kaama karma” – Ignorance, its effect is desire and its effect is karma (action). Because, each action follows three stages. “jnaana iccha pravrtti” – knowledge, desire and action. First one should have the knowledge of the desired object, and then one should have the desire to attain it and only then the action takes place.

The nineteenth bhavana is, to see these eight, Cold, heat, happiness, sorrow and desire with sattva, rajas and tamas are to be seen as non different from the deities of sarvarogahara. This chakra is that destroys all the illness. Here the illness is not just the physical, but also the psychological (ignorance). Because, the avidya is that which

afflicts the mind, and the ultimate result for the bhavana is to gain release from the bhava (samsara), or bhaava (super imposition).

The deities in this chakra are – vashini, kameshwari, modhini, vimala, taruna, jayini, sarveshwari and kaulini. These deities are referred to as vak devatas, the deities of speech.





शब्दादितन्मात्राः पञ्च पुष्पबाणाः ॥ २१ ॥

śabdāditanmātrāḥ pañca puṣpabāṇāḥ ॥ 21 ॥

शब्दादितन्मात्राः - shabda etc the tanmatras, पञ्च – five are,
पुष्पबाणाः - the arrows of flowers.

The five tanmatras shabda etc are the arrows made of flowers.



Tanmatras means – “ tad matra” – that only. Meaning the product of the satva, rajas and tamas. From the prakrti, buddhi, from it ahankara and from it comes the tanmatra. This tanmatra is the raw form of the elements, the subtle form, the base atom form. Only when they undergo the process similar to pancikarana, mixture of the other elements, they become gross elements.

The five tanmatras are – shabda (sound), sparsha - touch, roopa - form, rasa - taste and gandha - smell.

The twentieth bhavana is to see these five tanmatras as non different from the arrow made of flowers.

It is famous that devi holds the pushpabana in one of her hands. This arrow is made of five different flowers Lotus, red lily, kalhara, champa and mango flower.

Why arrow of flowers? She is kameswari, one who is the master of kama – the god of love. And the weapon kama uses is arrow of flowers, to inflict passion on his targets. This arrow of devi opposes it. Then why is devi also using the same type of weapon ? The answer is, like we beat the metal with another metal, cut diamonds with another, destroy the poison with other, missile with other missile, dirt with another dirt etc, so also devi uses similar weapon to destroy the kama.

मन इक्षुधनुः ॥ २२ ॥

mana ikṣudhanuḥ ॥ 22 ॥

मन – mind is, इक्षुधनुः - bow of sugarcane.

Mind is the bow made of sugarcane.



Mind which is the instrument that grasps the objects of the tanmatras.

Sugarcane is the upalakshana for Knowledge. And knowledge is Brahman, “Prajnanam brahma”. And like brahma sugarcane is “ekarasa” – which tastes same from top to bottom. And Like in the Brahman, one quarter of it is occupied by jagat, the leaves exist in the sugarcane. And, as jagat cannot have existence without Brahman, leaves also cannot exist without the Brahman.

Twenty-first bhavana is to see this mind as not different from the sugarcane bow.

रागः पाशः ॥ २३ ॥

rāgaḥ pāśaḥ ॥ 23 ॥

रागः - attachment is, पाशः - string.

Attachment is the noose string.

Though, it is common to see raga and iccha as synonyms. Since they both bind one. Here this raga is to be seen as different from the iccha said above. Otherwise, defect of repetition of the same thing again and again, punarukti dosha, will occur. And also, asking to do different bhavana on the same object at different places will only lead to confusion.



The twenty-second bhavana is to see the attachment as not different from the noose string, in the hand of devi.

द्वेषोऽङ्कुशः ॥ २४ ॥

dveṣo'ṅkuśaḥ ॥ 24 ॥

द्वेषो – hatred is, अङ्कुशः - hook.

Hatred is the hook, in the hand of devi.



Ankusha means hook. How can hatred be ankusha, hatred blinds the eyes and invariably leads to wrong uncontrolled decisions, If one says, then we have to understand this dvesha.

Dvesha arises because of gaining the non-desirable objects or when the desired object is lost. So, one gains the knowledge, “yad krtakam tat anityam” – that, which is attained is limited by time, space and object itself. Therefore, one by seeing the defects in the objects of the world gains vairagya, dispassion.

So this dvesha checks the functions of the sense organs towards its object, and therefore, it is seen as the ankusha – hook / goag, that the mahout keeps to control the elephant.

Twenty-third bhavana is to see the dvesha as non different from the hook in the hands of devi.

अव्यक्तमहदहङ्काराः कमेश्वरिवज्रेश्वरीभगमालिन्योऽन्तस्त्रिकोणगा
देवताः ॥ २५ ॥

avyaktamahadahankārāḥ
kameśvarivajreśvarībhagamālinyo'ntastrikonaḡā
devatāḥ ॥ 25 ॥

अव्यक्तमहदहङ्काराः - avykta, mahad and ahankara are,
कमेश्वरिवज्रेश्वरीभगमालिन्यो - kameswari, vajreswari and
bagamalini, अन्तस्त्रिकोणगा – in the inner triangle, देवताः -
deities.

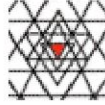
Avyaktam – vyaktam means the manifest, jagat and avyaktam means the unmanifest, i.e. the prakriti in the equanimity. Satva, rajas and tamas makes the prakriti. And when these gunas loose their equanimity then, the manifestation takes place. This will be in the form of Mahad. Mahad means the buddhi, the intellect. The definition for buddhi is “nischayatmika” – that which desides. From this buddhi, meaning, having the buddhi as the cause, ahankara

is formed. Ahankara means the ego. The definition for ahankara is “ahamkrtir” – the sense of doer ship.

These three, unmanifest, intellect and ego, which exist in the body, should be seen as not different from the three deities, that reside in the inner triangle. The deities are – kameshwari, vajreshwari and bhagamalini. This is the twenty-fourth bhavana.

Mahat tatva is accepted to be the the effect which takes place, when, in prakrti and the purusha (atma) a spandana takes place, a shiver or movement, for the mahesha to see it, whatever effect takes place due to this is mahat tatva. From this the ahankara comes.

Avakta is just a cause; it is not an effect of anything. Mahat, ahankara etc are both cause and effect.



निरुपाधिकसंविदेव कामेश्वरः ॥ २६ ॥

nirupādhikasamvideva kāmeśvaraḥ ॥ 26 ॥

निरुपाधिकसंविदेव – knowledge without any limitation is,
कामेश्वरः - kameshwara.

The knowledge without any boundry is kameshwara.

Kameshwara is the deity who resides in the central bindu (dot) portion of the sri chakra. Agama also says, “samvid kameshwara: smrta:” – knowledge is form of the kameshwara.

This is the twenty-fifth bhavana, seeing the bindu and kameshwara as non different.



सदानन्दपूर्णः स्वात्मैव परदेवता ललिता ॥ २७ ॥

sadānandapūrṇaḥ svātmaiva paradevatā lalitā ॥ 27 ॥

सदानन्दपूर्णः - That which is wholly of the nature of Bliss,
स्वात्मैव – that Self is definitely, परदेवता – the Paradevata,
ललिता - Lalita.

Lalita devi is the Self, whose nature is Bliss itself.

Here the twenty-sixth bhavana is said. Which is to see the Self and Sri Lalita devi as non different.

In reality, i.e., from the standpoint of ultimate truth, call it para Brahman, para devi or by any other name, there is nothing other than the Self. This is devoid of any upadis, limiting factors or embodiment or adjunct.

And Sri Lalitha is the one who is very close to this Para Brahman. Which is described as the upasana form, that is only the form of knowledge.

Then, what is seen as jagat, how did it appear?

It is because the maya shakti, that the jagat we see as the dharma (attribute) and dharmi (one with the attribute).

So, for this Self the 'sadanandapoorna' is accepted to be the form of upadi, adjunct. This is the state of jiva. So one should meditate it in the antakkarana, mind. Since jiva is the pure chaitanya, consciousness embodied by the mind. Therefore, it is not the form of Lalitha.

And, through the word 'swatma' – swasya atma – ones own atma, the antaryami – indweller in all the jiva. Who is referred to as the Kshetrajna in Gita. So, by this the atma itself in association with the antakkarana is seen as jiva, the upasaka.

In the sad, chit and ananda – Existence, knowledge and bliss, this is accepted as the dharmas of the Self. When one is devoid of these three dharmas, and when one remains only as the dharma, one for whom these dharmas exist. At that stage, the Self which is the substratum for the upasana deity. One, who is pure consciousness form, and only with association with, sat and ananda is the Kameswara. And the one in association with chit is the Lalitha.

This Brahman itself, which is non-dual, because of the association, as though, with maya it is seen as though it is the dharma and the one associated with these dharma, the dharmi.

लौहित्यमेतस्य सर्वस्य विमर्शः ॥ २८ ॥

lauhityametasya sarvasya vimarśaḥ ॥ 28 ॥

लौहित्यम् - redness, एतस्य – of these, सर्वस्य – all is , विमर्शः - vimarsha.

The redness of all these, Kameswara, Lalitha and oneself is the vimarsha.

Seeing all these three as non different is the Lauhityam, redness. And since Red is the color of Rajas, and Rajas is the one which is the cause for the love, attachment. Sri Panini in his Sanskrit sutra says 'Ranja Rage' – Ranja is the root word to denote Love, attachment.

अनन्यचित्तत्वेन च सिद्धिः ॥ २९ ॥

ananyacittatvena ca siddhiḥ ॥ 29 ॥

अनन्यचित्तत्वेन – Without thinking about anything , च - and (performing the functions) is, सिद्धिः - siddhi.

Without thinking about anything, other than the Brahman and performing the actions is called as Siddhi – accomplishment.

It is said in Tantraraja Tantra – “siddhi: tu anannyachittatvam mudra vaibhavavaasanaa” – Siddhi is performing the karmas without letting the mind to waver, or, with single focused mind. And mudra is the vasana (thought impression) of Vaibhava.

Siddhi means accomplishment and mudra means special gestures through the hand. In the Bahir yaga (external worship) in each chakra the deities are worshipped with its siddhis and its mudras.

This is what was said to Arjuna by Bhagavan Sri Krishna – “ananyaschintayanto maam” – one who worships me as not different from himself. And in similar way, he extols the Ananya worship to be the best way to worship for the sadhaka to gain realization. Ananya – “Na anyo matpara” – there is no one other than me, OR, “ishwaro madanyo na iti” – ishwara is not different from me.

But here siddhi is, to do bhavana that, the deities in each of the chakras with its accomplishments and specialties are not different from me.

If the accomplishment is accepted to be the result of the worship, even then that result should be seen as not different from Self.

These siddhis are referred to as vaibhava. Doing the bhavan on the undivided nature of the deities in each chakra as non different from me is mudra.

भावनायाः क्रिया उपचारः ॥ ३० ॥

bhāvanāyāḥ kriyā upacāraḥ ॥ 30 ॥

भावनायाः - Through the bhavana, क्रिया – kriyas are, उपचारः - performed.

Performing the bhavanas properly is the way of performing the kriyas.

Bhagavan Shankaracharya in his soundaryalahari also expresses the same idea in - “japo jalpa shilpa sakalamapi mudra vrachana ... tava bhavatu yanme vilasitam “ – Let all my activities be a way of performing the worship of you.

Since all the activities performed are a way of performing the worship, time, place, mantra, materials etc, which are to be followed in a regular external worship is not a limitation in this way of worship.

The important thing here is to perform the bhavana on Sri Lalita as non different from oneself without an disturbance is the ultimate form of worship.

How can be the activities be accepted as worship ?

Tantraraja tantra saya – “upacharashchalatve api tanmayatvaapramattataa” – even though the worship is done through many activities, moving of body parts, the mind should not be moving, should be steadily fixed (focused) on the Lord.

There are sixteen activities, called as shodasa upachara done in a normal puja – Asanam, padyam, arghyam, aachamanam, snaanam, vastram, aabharanam, gandham, pushpam, dhoopam, dipam, naivedyam, taambulam, stotram, pradikshanam and namaskaram.

Asanam – Seat. “sva mahimne prathistitam” – the self is established in its own glory says the Upanishad. “sthiram sukham asanam” – undisturbed and pleasant form of sitting is Ansana saya Yoga Sutra. This pleasant form of being established without being disturbed cannot be in any object or place, because they are subject to transformation. Therefore, that which does not undergo any transformation, which is the nature of the self, in that Self being established without any disturbance is Asana.

Padyam – Water to wash feet. Shruti says, “tadjalaan iti shanta upaasita” – Worship that to be jala, water. Tadjalan means, Tad ja, tad la – Meaning from which everything comes into existence, in which it gains sustenance and in which everything merges. So, here “asti, bhaati and priyam”

– existence, effulgence and love are to be considered as the water, for the feet of Brahman, which is all this jagat. “paadosya vishva bhootani” – All this jagat exists in one quarter of the Brahman, or, all this jagat is its feet. So, with the above said water, removing the malas (defects) called nama and rupa (name and form) in the gross jagat is the Padya.

Arghya – Water for washing hands. Removing the nama and rupa malas from the subtle jagat is called Arghya.

Achamanam – Water to sip. Drinking the water, which is the from of bhavana is itself Achamana.

Snanam – Holy bath. Seeing the Self as not different from the as though water of sattva, chittva and Annandatva , Existence, Knowledge and Bliss; is the Snana.

Vastram – clothing. With the aforesaid water, covering (removing) the thought functions from the mind is vastra.

Abharanam - Ornaments. The as though dharmas of Brahma like, nirvishesham (devoid of any specialties), nirgunam (devoid of any attributes) etc, should be seen as not different from one’s own self is Abharana.

Gandham – Scent, Pushpam – Flower, Dhoopam – Incense stick, Dipam – Light, Naivedhyam – Food and Tambulam – Mouth refresher. The body which is made of the five elements, are inert. All these upacharas should be performed with the bhavana, that we remove this inertness with the

nectar of sentiency and remaining as the Brahman, whose nature is Existence, knowledge and bliss.

Stotram – Singing the praise of divine. Here the stotra is, by merging the four types of speech (sound), pashyanti, madhyamaa, vaikari and paraa in the Brahman through the nada.

Pradikshanam – Circumambulation. Controlling the thought functions which is inert, and which is always involved with the inert objects and surrendering it in the Brahman.

Namaskaram – Salutation. Removing the mind from being involved in the objects and placing it in the Brahman.

These are the bhavanas through which one does the Shodasa upacharas.

अहम्त्वमस्ति नास्ति कर्तव्यमकर्तव्यमुपासितव्यमिति

विकल्पानामात्मनि विलापनं होमः ॥ ३१ ॥

ahamtvamasti nāsti

kartavyamakartavyamupāsitavyamiti

vikalpānāmātmani vilāpanam homaḥ ॥ 31 ॥

अहम् - I, त्वम् - you, अस्ति - exists, नास्ति – does not exist,

कर्तव्यम् – should do, अकर्तव्यम् - should not do, उपासितव्यमिति –

should meditate, विकल्पानामात्मनि - these choices, in the self, विलापनं - dissolving is, होमः - Homa (fire oblation).

I, you, it exists, it does not exist, I should perform, should not perform, should meditate in these type whatever different state of mind exists, one should dissolve / merge it all in the self. This is the Homa.

Through Aham and tvam, the shuti points out the the paramatma and jivatma.

Asti and nasti, denotes the two paths of veda vidhi and nisheda. Vidhi – the scriptural injunction which wants us to do something, and nisheda – the scriptural injunction which wants us to not do something are understood.

Through the kartavya and akartavya, both the karma kanda and jnana kanda are pointed out. Karma kanda – the portion of shruti that explains in detail about different karmas and its process. Jnana kanda – the portion of scripture which deals with the upasana is mentioned. Should not confuse jnana with the ultimate reality, truth of the Self because that is said through upasitavyam.

And through the upasitavyam, the portion Vedas which deals with the knowledge of ultimate reality, truth of the Self, which is the Upanishad portion.

These seven different functions of mind should be merged in the Self which is the cause of everything. This is the nth bhavana.

भावनाविषयाणामभेदभावना तर्पणम् ॥ ३२ ॥

bhāvanāvīṣayāṅāmabhedabhāvanā tarpaṇam ॥ 32 ॥

भावनाविषयाणाम् - in the objects of bhavana, अभेदभावना - non different visualization is, तर्पणम् - tarpana.

In the objects of bhavana, doing the visualization that they are not different from me is tarpana.

Right from the first sutra bhavana “sri guru” to the last bhavana of homa (fire oblation) through the bhavana of duality one should gain the knowledge of the Turiya state. And thence, that should also be given up; one should remain in the state of existence only, one-self without other.

पञ्चदशतिथिरूपेण कालस्य परिणामावलोकनम् ॥ ३३ ॥

pañcadaśatithirūpeṇa kālasya pariṇāmāvalokanam ॥ 33 ॥

पञ्चदशतिथिरूपेण - in fifteen tithi form, कालस्य – time period, परिणामावलोकनम् – transformation should be seen.

In the fifteen tithis form, the transformation of the time period should be seen.

Now, upto now, the sri chakra bhava was explained with respect to the body. Now, as we saw in the beginning the whole world is the form of sri chakra. So, the external jagat is also included in the bhavana.

Time is what is seen as the space, in a different dimension. The different kalas, phases of the moon are named as, saada, darsha, darshata etc. And they are fifteen in number, these phases are what are perceived as the tithis. Thithi is the day in lunar calendar. For each waxing and waning of moon, there are fifteen tithis. These tithis are named as, prathama, dvitiyaa, tritiyaa etc, till poornima – full moon day, in the waxing phase and amavasya – new moon day, in the waning phase. Saada is different from the other phases. And each fifteen day comprise a paksha, fortnight. And two paksha makes a maasa, month. Six maasas make a paksha again, of the year. These are referred as uttarayana and dakshinayana. Uttarayana – mid july to mid January. Dakshinayana – Mid jan to mid july.

These tithi phases in the pakshas except saada should be seen as non different from the fifteen deities from kameshwari to chitra. And saada is nothing but the form of Lalita devi. Sri chakra resides in the center of this time period measured by the cycle of tithis.

In fact, all the shaktis are of the form of 21600 breaths, which are the form of kaalas phases. And each of the fifteen nitya kalas should be seen as non different from the 1440 breaths ,

viz really 1440 seconds = 24 minutes, in the vyasti form. And in the samasti form, is none other than Sri Lalitha.

So through both antaranga and bahiranga upasana, i.e, seeing the body as the form of sri chakra, and seeing the world fully as the form of sri chakra. One, stays in the nirvikalpa state, with just the knowledge of ones existence.

एवम् मुहूर्तत्रितं मुहूर्तद्वितयं मुहूर्तमात्रं वा भावनातत्परा जीवन्मुक्तो भवति । स एव शिवयोगीति गद्यते ॥ ३४ ॥

evam muhūrtatritam muhūrtadvitayam
muhūrtamātram vā bhāvanātatparā jīvanmukto bhavati
| sa eva śivayogīti gadyate || 34 ||

एवम् - in this way for, मुहूर्तत्रितं - three muhurtas, मुहूर्तद्वितयं - two muhurtas, मुहूर्तमात्रं - one muhurta, वा - or , भावनातत्परा - one who is established in this bhavana, जीवन्मुक्तो - jivanmukta, भवति - is, स - he, एव - only is, शिवयोगीति - shiva yogi in this way , गद्यते - says.

In this aforesaid method one who is able to be established in the bhavana for three muhurtas, two muhurtas or one muhurta is jivanmukta. He is only referred to as shivayogi.

Muhurta – is a time period of eight and forty minutes.

In this way means as said in yoga sutra “sat u dirgakaalanairantaryena abyaasaataasatkaarasevito drdabhoomi:” – if one practices for a long period, continuously with the service to the gurus etc, then he will be established.

So, here one practice’s this bhavana along with the breath control, he gains the nirvikalpa thought function of what he is doing bhavana of. There too, the person who practices this bhavana differs in three stages. As always in the shastras as, uttama, madhyama and adama. Uttama – the best qualified sadhaka. Madhyama – the mediocre sadhaka and finally, Adama – The lowest type of sadhaka. Here too, the lowest type of sadhaka is better than the one who practices antar yaga etc. Again, one should note, maybe the stages differ, their experience does not differ in any which way.

Great shiva yogins like aatavya, jaigeshavyar etc, experienced this state by practicing this bhavana continuously. And they attained jivanmukti. Jivanmukti – Released from the bondage of samsara while living.

कादिमतेनान्तश्चक्रभावनाः प्रतिपादिताः । य एवं वेद य एवं वेद ॥

३५ ॥

kādimatenāntaścakrabhāvanāḥ pratipāditāḥ | ya evaṁ veda ya evaṁ veda || 35 ||

कादिमतेनान्तश्चक्रभावनाः - following the kaadi system the secret system ob sri chakra bhavanaa are, प्रतिपादिताः - proven, य - one, एवं - like this, वेद - knows, य एवं वेद - one who knows like this.

The secret system of meditation which is presented is following the kaadi system. One who knows like this knows.

Kaadi – “ka aadi esham” – For which the syllable “क” - ka is the beginning. Meaning this system is not following the kaula form of worship (kaula marga).

Whoever understands the system as explained in this text, shruti, only will be able to grasp the truth – will gain the true knowledge of devi.

Each syllable, each word and each sentence teaches the ultimate secret. Whoever understands this truth about the Upanishad will only be able to gain the knowledge of one self.

Courtesy - The yantras used in the book is got from some web by someone. Don't know the source. Let the blessing of sri lalitha be on them.