

The secret of Sri Vidya

(Originally written in Telugu in 1400 poems as
Sri Vidya Rahasyam)



Satya Narayana Sarma

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Preface

The original version of 'SriVidyaRahasyam' in Telugu language was published a couple of years back and was well received by Telugu people who are interested in spiritual literature. As time passed by, some of the readers themselves and the non-Telugu people who came to know about this book, started demanding for its English version. The idea to get the Telugu work translated into English has been haunting me for quite some time owing mainly to the wider reach of English language. However, the hurdles in this seemingly simple task are the Telugu poems, about 1400 in number, which needed the service of an expert English poet for the work of translation. I waited patiently for the command of Divine Mother and also for the poet who is destined to do this work.

Meanwhile, I visited Michigan USA in April-May of 2016, to see my son and my disciples living in USA. During my stay in USA, I visited the Mother's Trust Ashram located at Ganges Michigan. There, Rev. Gauri Vrata Ma, asked me to get the Telugu book 'SriVidyaRahasyam' translated into English for the benefit of English readers. My disciples who are living in USA also urged me for the same as it would serve a larger purpose. I took this as a divine command and soon after, commenced the work of translation.

Originally, I thought of entrusting the work of translating the Telugu poems of the original work into English to a person who is good at such a work, but desisted from doing so, for fear of losing the original flavor of Telugu poems. Later I abandoned the idea totally because I had a gut feeling that such a thing is not going to happen in near future. So, I tried on my own to translate the Telugu poems into English, at least from the first two chapters because they contained hymns to Mother Kali and Lalitha, the success or otherwise of which is to be decided by the readers.

Foreword

This book is an inspired and spontaneous composition rather than a planned work. I never thought of bringing these poems and their explanations in a book form. I believe destiny to be something that happens suddenly having nothing to do with any planning on our part.

Human mind, almost always acts from a plane which is lower and baser. Hence, the thoughts that arise in such a mind would seldom be in tune with the higher Divine will. Neither the wishes that spring up in such a mind would ever be pure. Consequently, the actions that follow, would never produce everlasting good results. This is seen everywhere in the world.

On the contrary, inspired actions do have permanent impact on the society at large and show the way of blessedness to the suffering humanity by removing their ignorance and darkness forever, the reason for this strange phenomenon is the presence of Divine Will and sanction behind the inspired actions.

This work, which belongs to the category of inspiration, started off in the beginning, on a humble note with a few poems per day and slowly, like a mighty river though small at its birth place but becomes wider enroute, gathered momentum and ended with about 1400 poems. This work explains the abstruse Tantrik concepts of Sri Vidya touching wherever required the grand truths of the Vedas and the Upanishads focusing as it were, on the mystical side of things rather than on the ritual part of the subject.

The driving force behind this work is none other than the Supreme Mother Kali whom Lord Sri Ramakrishna worshipped as the supreme Brahman in active form.

I have touched upon many allied things related to Sri Vidya in this book. They might appear to the casual reader as diluting the depth of the subject which, according to the views of traditionalists, is very abstruse and ritual oriented. In my opinion it is not so.

There is a general belief among the public that Sri Vidya is something related to Mantras, Japa and some mystical rituals related to Sri Yantra. Let me make it very clear right at the beginning that, the ritualistic worship done by many Sri Vidyasadhakas is a very preliminary form of Upasana.

Any Upasana which is worth its term, must proceed from its lower rungs to the higher, and from outward ritual to inward meditation and absorption, finally encompassing the whole life of a sadhaka. If not, the Upasana cannot be considered worth its name and seldom gives any higher results. That is why the so-called 'part time deekshas' are found to be totally useless and never bring about the necessary psychological transformation in the life of their adherents. I strongly believe that any Upasana, that does not bring about a Divine transformation in a sadhaka, is not only utterly useless but a mere waste of time and energy.

Every sadhana has its own foundations and milestones, more so is Sri Vidya which has an all-round, complete and all-encompassing system of sadhana. Moreover, Sri Vidya is a sadhana which has its roots in the Vedas and its fruits in the Tantras. Hence, a lot of explanation of the truths contained in

the Vedas and the Tantras was found to be necessary while writing this book. However, in this process, I had touched upon the main ideas of some of the major Upanishads and Tantras, not borrowing their texts in toto.

Any sadhana would have a core part, which is transmitted only through Guru-Shishyaparampara, and the ancillary supporting parts that are to be practiced lifelong by the sadhaka. The core sadhana is to be learnt from a competent guru by way of Upadesa or initiation. So, leaving the core sadhanas, I have touched upon and explained the ancillary things extensively, hinting at the secret mysteries all the while in a subtle way.

My idea is to make the modern generation aware of the ancient mystic traditions of India which, if practiced faithfully, would bestow on the practitioner, utter fulfilment and complete Divine benediction in every walk of life.

A real guru should observe the state of evolution of the disciple and should initiate him into the inner mysteries according to the readiness of the disciple, the level of his commitment and devotion. The process of initiation is a very sacred affair and should not be given to anyone just like that, on consideration of money and other lower favours.

I took the help of major Upanishads, and other works like Bhavanopanishad, Lalitha Sahasra Nama, Lalitha Trishati, Varivasya Rahasya, Kamakala Vilasa, Yogini Hridaya, Subhagodaya, Tantra Raja Tantra, Tripurarnava, Nitya Shodashikarnava etc. while writing this work and borrowed from them profusely interspersing them with the truths I heard from my gurus, and the truths I experienced intuitively from my sadhana of Sri Vidya.

The poems of this work, rained from above in torrents and flowed through me unexpectedly, without caring a bit for the niceties of time and place. Sometimes during driving, sometimes during bathing, sometimes when I was taking my meal, the poems used to flash and press me as it were to express themselves from inside out. I had to stop whatever activity I was doing at that time and continue it only after recording them in a notebook or in the mobile. Many times, when the poems appeared in a dream, I woke up in the dead of night and wrote them down instantly.

The poems never cared for time and place. When they flashed, they came into me with such a force that by the time I wrote down one poem, a ten used to be in queue urging me to write them fast. Many times, to escape from this urgency, I thought I would engage a few stenographers and narrate the poems to them all at once.

I always believe that one's whole life is sadhana. Sadhana does not mean doing Japa and Dhyana for an hour and spending the rest of our time in useless activity. This is what I learnt from my Gurus. When this state is reached, nothing could be a hindrance to your sadhana, not even your mundane affairs. Then, you can be in communion with God always, even while living your daily life very normally, doing everything you need to do in your life.

The aim of this book is to explain what real Sri Vidya is, and how to gather the tools necessary to achieve its highest realizations. Once the matter is understood properly, Upasana can happen as a natural course, depending upon the yearning and dedication of the individual.

Sri Vidya is traditionally called Sri Vidya Tantra. This is the epitome of all the Tantras. It contains practical methods to worship the Lord as supreme Mother of the universe, both internally and externally. In tune with the dictum of Sri Lalitha Trishathi – ‘Mokshaika Hethukee Vidya Sri Vidyaiva Na Samsayaha’, ‘Undoubtedly, Sri Vidya confers ultimate freedom from the cycle of births and deaths’, this Vidya is famous for conferring the experience of indivisible supreme consciousness on its practioner.

The method of worship is two fold viz. Antaryaga or integration of Sri Yantra with your body/mind/soul complex and pure meditation, and Bahiryaga or external worship of Sri Yantra with things like flowers, sandal paste, camphor etc. The result of the former is otherworldly whereas that of the latter is this worldly. The outer worship focuses on the nine layers of the Sri Yantra in physical form which results in all good things in one’s life whereas the inner worship superimposes the nine layers of the Yantra with the nine chakras in the human body which leads to the experience of merger of individual soul with the supreme soul.

In Sri Vidya Tantra, all the traditional yogas viz. Hatha, Raja, Mantra and Laya yogas are inherent. The practice of Ten Great Mudras and Pranayama are parts of Hatha Yoga; Mind control, concentration and meditation, of Raja Yoga; recitation of various Mantras, of Mantra Yoga; Awakening of Kundalini and the inner lotuses, breaking of the three knots, Union of Siva and Shakti inside the Upasaka’s body, of Laya (Kundalini) Yoga thus making Sri Vidya Tantra the essence of all the yogas known to mankind.

It is not my idea to write a 'do it yourself book' on Sri Vidya, which is simply not possible owing to the intricacies involved in its method of Upasana. Like any other Upasana (esoteric secret practice), Sri Vidya urges the seeker to learn its secrets by directly serving an accomplished Guru who is an adept in this sadhana. The devotee is expected to have intense yearning for God realization, purity in thoughts, words and action, blessings of his Guru and the grace of the great Mother to succeed in this esoteric practice.

Many so-called Sri Vidya Upasakas of today are using this Vidya for mundane purposes like fulfillment of desires, exorcism of evil spirits, gaining a windfall etc., which are quite undesirable. All the above results can easily be obtained in the desireless path, without even praying the Great Mother for them.

The purpose of this book is to create right understanding in the reader's mind, of Sri Vidya Upasana which is nothing but realization of the Ultimate Supreme Godhead through personal experience as different from fulfillment of mundane desires.

I pray to the Great Mother of the Universe to bestow success on this effort of mine in conveying to the world, the true message of pure Vedanta and pure Tantra which are two wonderful gifts of India to the world, but being forgotten in the din and bustle of wrong interpretations.



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1. A hymn to Mother Kali

*When human limitations, the mind, transcend
When its shackles, the life force, breaks through
And when the divinity shines forth
In that deep silence, are the lotus feet revealed;
of the Mother Divine*

The vision of the great Mother Kali is obtained only when the mind of the sadhaka breaks its worldly boundaries and attains a state of super conscious wisdom - when the Prana breaks its shackles of restlessness and comes under his total control - and when, as a result, he attains to a state of deepest inner silence.

*Your fierce form evokes extreme fright
And loosens the grip of sensual delight
Through the darkness of ignorance great
Shines forth your form most beautiful and bright*

Oh, Great Mother of the Universe! Why do you not show up your world bewitching beautiful divine form that creates envy even in the minds of heavenly damsels? Instead, why do you appear in your terrible, spine chilling, dreadful form in the beginning of sadhana?

The reason is - as long as lust and infatuation remain in the sadhaka, he cannot see your beautiful form. He qualifies himself to be able to see it only when, lust is totally destroyed from his mind, first of all, by the vision of your dreadful form. Only when his mind is purified so, You grant the vision of your truly beautiful and wonderful form to him, never before.

*With compassion protects those that reach out to Her
Freeing them from fears and bondage forever*

Even the creator of the worlds, Lord Brahma, is afraid of transgressing your commands. All the gods and goddesses of the celestial realms are meditating on your lotus feet and gaining their divinity thereby. You are delighted to hear the japa of your seed sound – Kreem. You are the embodiment of compassion and causeless grace. You always protect those who come to your feet, after renouncing their fears and worldly bonds.

*I behold the fearful form of Mother Kali
That can mould the march of Time to Her will
She dispels all my fears
Her Lotus Feet bestows on me the Ultimate Truth
And guide me safely through the vicissitudes of my life*

With a shudder in my soul, I behold the terrible form of Mother Kali, who can alter the course of Time at will. Her Lotus feet which grant freedom from fear and reveal the Ultimate Truth, possess my being guiding me through the vicissitudes of life.

*With the stamp of your thunderous feet
Innumerable worlds are shattered to pieces in a trice
The tumultuous roar of your mighty shout
Is breaking the hearts of the bound souls
The horde of cruel animals like the lion, tiger, jackal and cheetah
Surround you and growl fearfully
The groups of ghouls, apparitions, demons and other spirits
Dance around you a mad dance, creating a terrible fear*

Each step of the Great Mother Kali is destroying many world systems forever. Her great roars and shouts are breaking the hearts of those into pieces, who are steeped in worldly delusion. Innumerable wild animals which are restlessly shouting in various fashions are surrounding her always. Many groups of being like evil spirits, goblins, apparitions, demons etc. are dancing a mad dance around her in cruel joy.

This vision of the Mother, is destroying the innumerable bad qualities of my mind, inherited from births equally countless, making my mind a funeral pyre. I pray to you, the supreme Goddess and great Mother of all worlds, to teach me the secrets of Tantra and to grant me the ancient supreme wisdom.

*Your canine teeth, flash like lightening
while you laugh your mad laughter
which destroys my mind's darkness forever.
The sharp sound of metal that emanates from the blow
of your sword
Destroys my mind's attachments once and for all.
Your loving naughty glance directed at me
Removes my endless sorrows and bestows all the great
Yogic powers
Your mere look grants me the much-coveted state of
Self-Realization in a trice and sharpens my intelligence instantly*

O great Mother Kali! You look terrible to the greedy, the lustful and the egoistic but not so to your dear sons. You look very affectionate to them. In fact, being the Supreme Brahman in action, you appear to each one according to his mental state and grant boons accordingly.

*In the ancient ocean, whose depth is unfathomable
 In the darkness which is pitch black and endless
 In the tempestuous sea of primordial ignorance
 You stand before my eyes in a form outshining a million suns
 Dispelling all darkness and ignorance forever
 You are the darkest night which ends all weakness
 You shine forth with great effulgence in my heart's space at all times
 Surpassing all kinds of divine light
 You are seen as the brightest yet coolest effulgence
 Comforting my eternally painful childish soul*

*Why should I wag my tail in front of you?
 The eternal supreme Mother of all the worlds!
 Why should I throw a thousand lame excuses?
 When I know, by your grace, the supreme truth that surpasses
 Birth and death forever
 When all my turmoil ends in your ever-peaceful lap
 Why should I succumb to the foolish infatuation of Maya?*

Oh Mother! You have deluded all the worlds by your bewitching Maya which is quite powerless against us, your dearest children. Lust and infatuation are like candies to us for we never care for them at all. I care a fig for this treacherous world created by you to delude the bound souls. Do you ask me why? I am your dear son. How can your all-powerful Maya catch hold of my neck? Impossible.



2. A hymn to the Great Mother of fifteen letters

O great Mother of all the worlds! You are the eternal supreme energy that can destroy the impurities of a seeker in a trice. You can, if you wish, still the ever-restless minds of your children. It is mere child's play to you. You are the seductress of the three worlds. It is your cool glance again, that granted rebirth to the unfortunate god cupid who was burnt to ashes by the wrathful and fiery looks of the great Lord Siva.

You are One Supreme Divine energy behind all religions and all kinds of worship that is offered by human beings according to their tastes and preferences. The ignorant people surmise that all the gods and goddesses in the world are entities different from one another. However, the wise can easily identify all of them as different manifestations of your One Divine Being in different forms. You are blessing everyone according to his mindset and prayer, all the while driving the fourteen worlds and their inhabitants as their inner energy.

You can easily destroy the craving of man for the three things called passion for money, passion for sex and passion for procreation. It is you who graciously bestows the supreme realization of Yoga on the spiritual seekers. Even the Supreme Lord Siva has become capable of creating the whole creation just because you have occupied half of his body and gave him energy to do so.

Your crimson red feet, originally reddish in their hue, have become more crimson and lovely, because of the red anointment of my devotion, and shining brightly before my vision like the ever effulgent sun, dispelling the darkness of

my sinful heart. Let me meditate upon your glorious divine feet always.

Oh, great Mother! You are the embodiment of compassion and grace. You were moved to tears by the woes of Rathi who was shaken badly by the death of god Cupid, her husband, who was destroyed by the fiery looks of Lord Siva, because he was disturbed in his Samadhi by the arrows of the god of love. It is you who graciously and compassionately breathed life into the dead corpse of god Cupid and made him live again eternally to conduct the affairs of the world. Hence, though we are smitten by the wrath of Lord Siva for our heinous sins, we are really fortunate for having touched your feet and thus delivered from all our sins, become hopeful of living again an eternal life full of joy.

You are our Eternal Divine Mother who has graciously blessed us, the foolish ignorant souls, with truthful intuition and glowing intellect that can grasp the eternal truths of the Vedas and the Tantras.

You are the Supreme Queen of the Universe who grants boons to your children and removes their sorrows forever. You are the Great Ancient Goddess who created the three first gods and granted them the powers of creation, preservation and destruction, respectively.

Again, you are the natural delicacy that is seen in the women folks who delude men and drag them into infatuation. That is why you are called Lalitha, the delicate goddess who had won the heart of the great god Mahadeva who stays always in Samadhi, untouched by lust. You are the supreme energy

that is supporting and running all the systems of the world without any fault.

O Mother! You are that subtle principle which integrates the opposite energies and which bestows the supreme state of Godrealization upon a seeker. You are, again, the Kundalini energy which awakens the six yogic chakras lying asleep in the lute of spinal column bestowing the blissful state of Samadhi upon the seeker.

You are our Eternal Mother who grants us the ability to attain to the supreme state of Nirvikalpa Samadhi and bestows upon us the much coveted state of a Jivanmukta, one who has become free from all bondages while yet living in a human body. Though you are completely dispassionate in nature, yet you enjoy the blissful union with Lord Siva in the eternal seed sound of the Tantras which is your dearest name.

O great Mother! You are the secret energy that awakens in the Tantra practioners who practice the ascent and descent of energy in the spinal column. You are again, the great Tantrik power that awakens and bestows the blessed states of Savikalpa and Nirvikalpa consciousness in the seekers who recite your powerful mantra of 15 letters.

O Mother of all poets! By your divine grace, I am able to speak out this great hymn of yours wherein the 15 letters of your Mantra are hidden like jewels in a garland. I, your loving child, offer this hymn at your divine feet most lovingly and reverentially. Please accept this hymn as an offering of your child.



3. Uniqueness of Sri Vidya

Sri Vidya is unique in the sense that it is a system of sadhana which fulfills the spiritual thirst of man completely. It integrates the human being with the universe and fills his corporeal body with divine energy. It takes care of the physical, emotional, intellectual and mystic layers of man and connects them all to the Universal Energy and grants him the complete realization of Siva-Sakti union in himself.

Sri Yantra comprises of 9 triangles out of which the 4 upward looking triangles represent the energy of Siva and the 5 downward looking ones, that of Sakti. By the inter mingling of these 9 triangles, Sri Yantra is formed.

The Sri Yantra with the 5 Sakti triangles looking downward is said to possess the energy of creation. If they are arranged to look upwards, i. e. , when the Sri Yantra is rotated to make the 5 Sakti triangles to look up, then it is thought to possess the energy of destruction. In the past, these two paths were called Dakshina and Vama or Clockwise and anti-clockwise or white and black paths. Alternately, the process of going from outer layers of the Yantra towards the Bindu is called the process of destruction and the reverse process viz, from the Bindu to the outer layers is called that of creation.

Sri Yantra symbolizes the Universe as well as the human body. As per Tantra, all the forces that exist in the Universe, also exist in human body. So in Tantrik parlance, both the human body and the universe are seen as identical entities. Sri Yantra has nine layers in it. Physical body of humans has nine holes in it whereas the subtle body has nine chakras or energy whirlpools in it. Observing the relation between Sri Yantra,

the physical and subtle bodies of man, adepts have equated human body with Sri Yantra.

In the middle of 9 layers of Sri Yantra, the central dot (Bindu) exists as the source of the whole structure. Similarly, in the human body of 9 holes, the soul exists as its very basis. The layers of Sri Yantra have different shapes and are very much visible to our eyes, but the Bindu has neither shape nor dimension and is invisible. Similarly, human body has a shape and form but the indwelling soul has no shape and is invisible. So, in a symbolic way, human body clearly resembles Sri Yantra.

In the Sri Vidya tradition, there is an idea that, only the Bindu is the real Sri Yantra and all the outer layers are its expanded patterns. Similarly, as per Vedanta tradition, only the soul is real and the body is just its vehicle. All the 9 outer layers of Sri Yantra crumble down and merge in the Bindu. Similarly, the visible body is finally destroyed and merged in the infinite when the soul leaves it at the time of death.

This is the meaning of the saying – ‘All that is visible is unreal whereas that which is invisible is real’.

Truth is so simple, but has been turned into a very complex entity by the intellectuals who lacked experience in occult matters. A mind which is simple never needs a horde of Mantras and Tantras as it can feel the Truth instinctively and instantly.

Only they need many Mantras and Tantras whose minds are lacking the ability of direct perception and which are full of unwanted rubbish. The ultimate aim of all Mantra and Tantra is to clean and purify the mind to the extent that it becomes

capable of seeing the Truth clearly and directly. When the mind is inherently pure, it does not need any special discipline, because, in it the Truth is reflected instantly, like the Sun that is reflected in the clear and calm water of a lake.

Conversely, we can understand that, a mind that is steeped in rituals is full of unwanted muck and it needs put forth lot of effort to outgrow ritualism before it sees the Truth directly.

The utility of a Mantra lies in carrying your mind from sound to the soundless state. It is as simple as that. People who are unaware of this simple Truth have created many complex Mantras embedding many kinds of seed letters in them and succeeded in confusing the world more than ever.

Sri Vidya is very simple in its content and application. But the learned have confused the world with their great commentaries by turning this pure and simple subject into something which is beyond the grasp of common man who wants to experience the divinity in a simple manner.

What is Sri Vidya? To put it in simple terms - experiencing the universal forces in your body, feeling the relation of your soul with God, drawing the Divine energies into your body and to feel yourself as one with God - this is the essence of Sri Vidya.

When Truth is such, some of the great scholars, with a view to showing off their erudition, wrote complex and abstruse commentaries, created new Mantras in Sri Vidya tradition and introduced strange rituals into it, leaving the minds of innocent seekers in a daze.

Unfortunately, there sprang up many diverse traditions in this simple and pure science, each claiming its superiority over the rest, the real intent of most of them being earning of money, name and fame but not true spiritual realization.

Those who are fortunate to learn this science in its pure form, will shine like true jewels, having realized the absolute divinity of their Being by direct experience. They will understand that nothing is either secret or difficult in Sri Vidya.

Many gurus are found to assume long titles after their names and wear strange attires like clowns of a royal court that evoke laughter in the onlookers. Direct experience of God is the real thing, not the dress that we wear. On the spiritual path, true realization and perfection are the essential things, not outward show and scholarship.

The sadhaka's body, comprising of three layers of gross, subtle and casual entities is the real Sri Yantra. Its great mantra is that which takes you beyond the illusion of this world and its attractions. Sri Vidya Tantra is the method that infuses Divine Energy into your body and turns an ordinary body consisting of 25 cosmic entities into a pure Divine body. This is the truth in its simplest form.

Ultimate Divine Truth is realized in oneself when one directly experiences the union of Siva and Sakti in one's own body. When Kundalini rises up and reaches Lord Siva residing in the thousand petalled lotus above your head, you go beyond all illusions and experience the Ultimate Truth directly and irreversibly. Complete and full realization will result when you become Sri Yantra yourself and experience the union of Siva and Sakti in your own body.

The Sri Vidya that conjoins your body (microcosm) with the Universe (macrocosm) and gives you ultimate rapture of spiritual bliss, is the only real spiritual science.

The Siva energies in Sri Yantra are embodiments of Pure Being. The Sakti energies in it are elements of Pure Power. When they both meet each other, Pure Bliss is generated. This is what is called, Being-Power-Bliss, Sat, Chit and Ananda, the ultimate definition of God known to man. This grand realization is called Samarasa or integration of the man with the Divine.

In Sri Vidya, you will be able to,

- see the entire universe in your own body
- experience the union of Siva and Sakti in your body, prana and mind.
- experience Sahaja Samadhi i.e. Pure Natural Absorbitive bliss by directly feeling God in you and you in God and the Universe in you and you in the Universe.



4. The Nine Layers or Enclosures

Sri Yantra shines forth with Nine enclosures, wherein dance Siva and Sakti in their eternal ecstasy. It declares that the microcosm and the macrocosm are one and the same. If worshipped properly, it can alleviate the heat of the worldliness easily.

Now let us look into the complex structure of nine layers of Sri Yantra and understand what do they represent.

1. The First layer has a structure that resembles a compound wall showing **3** lines having **4** gates in the four cardinal directions i. e. East, South, West and North. This is called Bhupura Traya i. e. Three layered Earth City. It is called alternately as Trailokya Sammohana Chakra or the seducer of the three worlds.
2. The second layer is the **16** petalled lotus. It is named as Sarvasha Paripuraka Chakra or the fulfiller of all desires.
3. The third layer contains the **8** petalled lotus and is called the Sarva Sankshobhana Chakra or the Agitator of everything.
4. The fourth layer contains **14** triangles and is called Sarva Soubhagya Dayaka Chakra. It means the Energy level that can grant all kinds of wealth.
5. The fifth layer consists of **10** triangles and is termed as Sarvardha Sadhaka Chakra. It means the Achiever of all goals.
6. The sixth layer also contains another set of **10** triangles and is known as Sarva Rakshakara Chakra. It means the Protector of everything.

7. The Seventh layer contains **8** triangles named as Sarva Rogahara Chakra. It means the Energy level that can cure all ills.
8. The Eight layer contains a single triangle called Sarva Siddhi Prada Chakra which means that which can bestow all perfections.
9. The ninth layer is the Bindu which is the central dot inside the single triangle. This is known as Sarva Ananda Maya Chakra or the Source of Eternal Bliss.

In these Nine layers are stationed the powers that control and run the whole universe and the human body alike. God as the union of Ultimate Male and Female energies lies as the Central Dot. The worship of Sri Yantra is done in this order as per Devi Khadga Mala which is a part of Vamakeshvara Tantra.

In some traditions, there is a three-layered circle known as Mekhala Traya around the **16** petalled lotus. Then it is counted as part of the Nine enclosures and the Bindu is excluded.

The Bindu is the source of everything in the universe. It supports and sustains everything. It has neither a shape of its own nor a form yet gives birth to everything and draws everything unto it at the time of final dissolution.

The entire universe springs up from a small dot and again goes back into it at the time of Pralaya or annihilation. This process takes trillions of years to happen.

According to the big bang theory of science, creation started and emerged from a small 'ball- like- thing' with a big bang and has been expanding continuously since then. When it