

## ShadaNvaya ShAmbhava kramA

shrI gurubhyOH namaH

Since I have talked about guru tatva mahimA, guru pAduka mahimA, guru pAduka mantra arthaM etc in several lectures and since those recordings are available, I thought of skipping that but cover an important topic today. GG had been asking me to write an article about ShadaNvaya ShAmbhava kramA for close to 8 years now. Every year around July, she will remind me about this and ask me to include that in PL. For some reason, it got delayed or maybe I did not get the strength to take such a task.

Due to Guru kRupa and only because of that, I am venturing into this vast unknown.

As I always mentioned, srividya is not some mantravadi vidyai. It is no different from brahma vidya. jnAna mArga folks may try to belittle srividya mArgaM as just upAsana margaM. While there definitely is upAsana in srividya, the serious srividya dlkshitas would know that upAsana is just a very small piece of this big puzzle. karma mArga folks may try to belittle srividya mArgaM as just japAs. While there are japAs, there is no shortage of puJA kramAs, nyasa kramAs, yajnas etc.

bhakti mArga folks may try to belittle srividya mArgaM as mere kriyAkalaM. While there is kriyas involved, our nitya anUshTanaMs involve pArayanaMs, shIokAs, upacArAms, etc which are no different from what bhaktAs would perform.

yOga mArga folks may try to belittle srividya mArgaM as simple pooja stuff with all bhAvanAs and nothing mainstream. Little would they know that we are as hardcore as them when it comes to kuNDali, ShaTchakraS, grantibhEdaNA, etc. In fact, when you compare the number of literature in yOga shAstra about kuNDalini, there are more tantrAshAstraS that details about the chakraS and that too the science of piercing from Ajna to sahasraRA. You take whatever mArgaM you want, the best of any such margam would be in this srividya path.

We all know that without vyasa we would not have seen all the scriptures in this form. vyasa is considered as an avatara only. vyasa viShNu rUpaya vyasa rUpaya viShNavE. We all normally think that bhagavan takes avataraS to kill asuraS. Not true. There are numerous avataraS - vyasa, shankara etc that came to save the vEdas. When there is a real danger for the vEdic scriptures, an avatara will happen. vyasa is one such avatara in which he understood it will be difficult for folks to grasp all the shAstraS and hence categorized them as 14 different vidyaS -

vEda - 4

Ruk  
yajur  
sAma  
atarva

vEdANga - 6

Canda  
kalpa  
jyOtisha  
nirukta  
shikShA  
vyAkaraNaM

mImAMsA

nyAya

purANaM

dharmashAstraM

He also created mechanisms to read it, protect it, and ensured that every shAstrA had an equal and important role to play in the society. Each one of them is an important pillar. This categorization helped revive the sanAtanadhArma.

The next danger of losing this vaidhika scriptures happened during the popularity of jaina and buddhist darshanAs. Several emperors became followers of those paths and started to force all of their subjects to follow them as well. When there was a real danger of losing the sanAtanadharmA, AdishaMkarA avatArA became essential. We all know what he did in those 32 years and what kind of a revival of dharmA that was. Go to any nook and corner of India, you would see some temple and some story talking about Adishankara coming there and doing something. How did he travel there, how did he speak their language, how did he convince those folks, how did he ensure the continuity of the sanAtanadhArmic practices even after his leaving - these are all not a human act? Without Adi shaMkarA, we would have lost the vEdAs themselves.

We are fortunate to live at the same time when mahAperiyavA lived. He is no different from any of the others I just mentioned. If you think of the time period he lived and the kinds of challenges he had to face, his job was enormous. If there are agnihOtris in India and if there are pAtAshAIAs for all shAkhAs of vEdAs, and if there are still vaidhEkAs - that too in Taminadu, it is ONLY because of mahAperiyavA and without him, even this lecture would not be happening.

We can say similar things about CidAnandanAthA. He is the sole reason for the revival of srividya and tantra shAstrAs in south India.

Why am I talking about all these? There have been numerous Gurus - some we might have known and numerous that we don't even know of. sadAshiva samArambAM, shankaracArya madhyaM, asmad AcArya paryantaM, vandE guruparamparAM - so we only think of

dakShiNAmUrti, then AdishaMkarA, and our own gurutryaM. That is all. But there have been numerous Gurus who have added building blocks constantly so that we are able to stand up on those steps to attain our destination easily. Their efforts cannot be taken easily or forgotten. For that purpose, this AshADa pUrNimA - is called Guru purNimA. This marks the beginning of the cAturmAsya for the yatIs. This is called GurupUrNimA as it is the time to show our gratitude to all those Gurus who have been responsible for us to even think of God. To show our gratitude for these Guru's a procedure called vyAsa pUjA was established. Every spiritual person was expected to show their gratitude towards their Guru by participating in this vyAsa pUjA or performing the vyAsa pUjA. Nowadays, this is done only in the yati sampradAyA - sanyAsIs as a mark of starting their cAturmAsya. A handful of srividyaOpAsakAs also do this. In my 12 years of srividya, honestly, apart from my Guru doing this, I have not seen anyone else do this. We call this procedure as a viShESha GurumaNDala pUjA. In the current generation, GurupUrNimA has come down to visiting the Guru/having a Guru darshan. Due to Corona, this has even simplified to a whatsapp video call with the Guru.

Now, there is one other krama that we do on GurupUrNimA. This is called ShaDanvayashAmbhava rashmi krama. While the vishesha gurumaNdala pUjA can be seen as a straightforward remembering all Gurus and as a show of gratitude procedure, this ShadaNvaya kramA is totally different.

There are very very few granthams that has even mentioned about this procedure. This has been kept as a secret and only passed down the lineage. What is so secretive about this kramA?

At the onset, this represents the entire seed - the creation process. The details of this krama is there in shrividyaArNava tantraM and soubhAgyaratnAkaraM. As usual decoding these are not easy but the detailed procedures were provided by Guru's. In fact, my Guru gave me the handwritten manuscript passed down by shri cidAnantha to one of his Shishya.

### **Who can do this?**

Should have been a pUrNa dikShita. After numerous years as a pUrNa dikShita (regularly performing the pancaparva pUjAs, one lakh mahAshODashI japA, nitya pArAyaNaM), and also getting the adhikAraM of the ShaDAmnAyAs. Then they should be taught a series of nyAsAs. I have mentioned several times nyAsAs are not just touching the body parts. It has a deeper meaning and deeper method of you becoming that by your touch or an intense focus. Without reaching such a state, simply saying you are doing a nyasa do not qualify. You have to be then initiated into numerous nyAsAs. There are close to 50 nyAsAs that are UrdhvAmnAya related and it has its own prefixes - just like the tritAri we use, it has the entire prefix that we use in our guru pAduka. Then, finally there is a Shambu pAduka that is given to initiate a sAdhaka into ShaDanvayashAmbhava krama. This krama cannot be done on all days. It has to be a guru parva day or GurupUrNimA. I only do it on GurupUrNimA day. Doing this kramA requires you to perform more than 100 nyAsAs the previous day and then prepare yourself to perform this krama the following day.

If all these appear as an interesting teaser for you, don't become curious and come and ask me, can you teach me this tomorrow? The answer is NO. When the time comes, I will give it myself. There is no need to ask me. As I said earlier, there are pre-qualifications and also restrictions for performing this sadhana and it is not a recipe for everyone. I hope you all believe that your Guru knows better on whom to give, what to give, when to give, where to give, and how to give.

With that introduction, let me start explaining the ShadaNvaya shAmbhava rashmi pUjA. I was debating on how to start explaining this kramA. Should I simply walk through the source in shrividyaArNavA or saubhAgyaratnAkaraM. That would be elaborate but they do not explain what is this kramA. It might help decoding how to do it but none of those explains what is this and why should a person do it and what are the outcomes etc.

As usual, the GurumanDalam came to my rescue and I decided to use Saundaryalahari as the start point. I have talked about this to several of you whenever you have asked me about this kramam in the past years. The 14th shLOkA of saundaryalahari gives a hint to this krama. There have been several people who have written bhAshyam for SL. So we will pick up a few of those bhAshyams and I will add whatever I have learnt and heard and present it in an understandable form.

Here is the shLOkA -

क्षितौ षट्पञ्चाशत् द्विसमधिकपञ्चाशत् उदके  
हुताशे द्वाषष्टिः चतुरधिकपञ्चाशत् अनिले  
दिवि द्विषष्टत्रिंशत् मनसि च चतुष्षष्टि इति ये  
मयूखाः तेषां अपि उपरि तव पादाम्बुज युगम् ॥

क्षितौ - षट्पञ्चाशत् - ५६ - Earth - 56

उदके - द्विसम् अधिक पञ्चाशत् - ५२ - Water - 52

हुताशे - द्वाषष्टिः - ६२ - Fire - 62

अनिले - चतुरधिकपञ्चाशत् - ५४ - Vayu - 54

दिवि - द्विषष्टत्रिंशत् - ७२ - AkAshA - 72

मनसि - चतुः षष्टि - ६४ - Mind - 64

You may be wondering if I have all the collections of shankarAs formula shLOkAs - last session it was about pancikaraNa formula and in this shLOkA it is some jumbled numbers which does not seem to be in any arithmetic or geometric progression. Well... the secrets are always like this.

What would you do by simply reciting Earth is 56, Water is 52, Agni is 62, Vayu is 54, AkAshA is 72 and Mind is 64? All these are coming from your feet. That is all the meaning of this shLOkA

when you look at that literally. Most people would take this as all these pancabhUtAs came from Her feet and conveniently ignore the numbers and move on. It is the padukA mahimnA of parAmbA and will chant this shLOKA to get some derived/expected benefit. We all know there are specified and proyOgAs for every soundaryalahari shLOKA and that is where most folks stop.

We are the ones who have listened to varivashyA rahasya pUrvAngaM. We have had an ariel view of srinagaraM itself. We know the tatvArtham of LP also and we are even looking into a GunA dimension of sRuShTi while discussing the DevimahAtmya rahasya tryaM. So we can definitely call ourselves capable of understanding higher realms of Universe making. So let us jump into the core of this shLOKA and try to peel out the true meaning of it.

AgamAs and tantrAs have a common origin in kashmir. It is from there several tantrAs and literatures came and there have been lots and lots of authors of these tantra shAstrA and practitioners there. These shAstrAs can be broadly classified as pUrva and utara tantrAs. The pUrva tantrAs are those that explain the vimarsha aspect or the shakti aspect of brahman and hence called shAKta tantras. The utara tantrAs explain the prakAsha aspect of the brahman and hence called shAmbhava tantra.

### **Why is this name shambhu?**

In Tamil since there is no difference between sa and sha, people have problems with these names. But from a meaning perspective, it makes a huge difference. For example, there is popular song that you hear in Tamilnadu when you go to temples. This will be played in all Shiva temples - harahara shivanE arunAcalanE annAmalayE pOtri.. Then a group of ladies would sing a chorus - namashivAya namshivAya oum namaH shivAya. If you hear properly, the male voice - SPB would have proper pronunciation of shiva but the chorus would have sung it has siva. In sanskrit slv means needle. sivA means a person who stitches using a needle. So by saying namah sivAya - you basically are praying to the tailor. It is ok if you have the ability to see the brahma caitanyam in that tailor. But if not, what is the point in worshipping the tailor?

The "sha"-kAraM in Sanskrit itself is called shiva-shakAraM. This sha-kAraM means maNgalaM... and shivA is the one who grants maNgalaM. What is this? He is supposed to be the destroyer and you are saying he is supposed to grant maNgalaM?? Yes. What is he destroying? When we know the Atman is a nitya vastu, what can he destroy? The anitya vastUs obviously. Well... we can also destroy anitya vastUs. I can break a pot today. So am I shivA? We won't be worshipping someone for breaking something isnt it? So what is that anitya vastu that he destroys that make him worthy of worship? Your ajnAnA. That is the anitya vastu. Like the snake on the rope. he destroys that and hence he is worthy of worship. That is why we equate Shiva to a Guru.

Going back to shambu.... there is a same problem with sambhu and shambhu. shambhu - means - a person dwelling in the state of AnandaM always. Brahma vastu.

### **What is the meaning of sambu?**

It is more of a verb to imply made of.

So, shambu means nityAnandaM - brahma vastu. so shAmbhava means, one who grants that nityAnanda. What is this shaDanvayaA? **anvayaM means connection.** ShaDanvayaM means six connections.

So shaDanvayashAmbhavAkhya krama means, that **procedure which represents that six connections that can lead to mOkShA-brahma vastu.**

This shAmbhava and shAktA tantrAs in kAshmira krama has several commonalities but their procedures and approaches varied with the prominence with shivA and the other with shakti. But they merged in this krama. It is like the saMmElana kramaM in cidambaraM. There are several naTarAja yantrAs, tantrAs and puJAs. Similarly there are several shivakAmasundari yantra, tantrAs and puJAs. However the secret of all, the highest of all is considered to be the sammElana yantra, tantra and puJA where they both merge.

Such a merging procedure is this shad anvaya shAmbhavAkhya puJA.

In this shAmbhava krama, it is said that when the vimarsha shakti had the initial spandanA, the one point of prakAshA - this prakAshabindu, started sending rays around. These rays were so powerful that they were the ones that can be seen but they hid the actual prakAshabindu itself. Therefore we call this mAya as anAdi also... because with the initial spandanA itself these rashmIs appears and covered the brahmavastu.

So this **vimarsha shakti in coming up with this creation template, split herself into 6 mayUkAs/marIcIs.** What we are talking about is the seed state. The tantrAs call this piNDANDaM. This is the same as brahmANDaM because only from the seed the tree comes. brahmANDaM is the forest concept.

Kubjika tantra gives a detailed picture of this seed framework-

The **prakAshA svarUpa nirupAdika shambhU along with the cit shakti becomes parA.** This nirupAdika (without attributes/limitation/reflective nature) **prakAshA svarUpA when mixed with the cit shakti becomes sOpAdika - parA.** This parA in turn radiates the **pradhAna mayUkAs - prime rays. These becomes iccA, jnAna, kriyA, kuNDalini, and mAtruka.** These are the 6 mayUkAs/marIcIs and also called as connections or anvayaM.

These are called anvayaAs because they are connected to the prakAshabindu in the center. These 6 energy fields engulfed the prakAshA svarUpa brahmAn all around. While it is easier to contemplate such a thing at the brahmANDaM level, the same should be addressed at the seed level - individual jIvA level too. These are the 6 energy centers - AjnA, vishuddhi, anAhatA, manipUrakA, svAdhiShThANA, and mUIAdhArA.

parA acts on the AjnA chakra; iccA shakti acts on the vishuddhi chakra; jnAna shakti acts on the anAhata cakrA; kriyA shakti acts on the svAdhiShTAna cakrA; kunDaliNi shakti acts on the maNipUraka cakrA and mAtrukA at the mUIAdhAra cakrA. The five elements were created and assigned each of these chakraS. mUIAdhAra - pRuthvi; maNipUrakA - jalaM; svAdhiShTAna - agni; anAhatA -vAyu; vishuddhi - AkAshaM. Then this sOpAdikA parAmbA was assigned the ajnA cakrA as the gateway for the space to reach the prakAsha bindu on the sahasrArA. But there should be tatvAM assigned to the AjnA chakra isnt it? That is the manas tatvA. This is why to condition the mind, we always talk about focussing between the eyebrows.

So we now have the seed framework -

A center prakAsha bindu which is connected to six energy fields -

- |                     |                  |                        |
|---------------------|------------------|------------------------|
| 1. parAmbA          | -manas tatvaM    | -AjnA cakrAM;          |
| 2. iccA shaktyambA  | - AkAsha tatvaM  | - vishuddhi cakrAM     |
| 3. jnAna shaktyambA | - vAyu tatvaM    | - anAhatA cakrAM       |
| 4. kriyA shaktyambA | - agni tatvaM    | - svAdhiShThANa cakrAM |
| 5. kuNDaliNyambA    | - jala tatvaM    | - maNipUraka cakrAM    |
| 6. mAtrukAmbA       | - pRuthvi tatvaM | - mUIAdhAra cakrAM     |

You may question **why I said maNipUrakA as jala tatvaM and svAdhiShTAna as agni tatvaM**. I know this can be confusing as we always relate svAdhiShTAna with jalaM and maNipUrakAM with agni. But in soundaryalahari, it will be the opposite and in this kramA it also it will be opposite. **shankarA himself has explained that in his 40th shIOkA of soundaryalahari**. We will handle that topic some other day. For now, simply assume that svAdhiShTANA and maNipUrakA got their names switched and follow this session.

These energy fields in turn also radiate numerous rays - or rashmis from them. While there may be infinite rays permeating from each of them at the brahmANDA, there are certain primary rays that have been identified and assigned to each of these energy fields at the seed level. They are as follows -

We say manas tatvaM is assigned to parAmbA. We also know parAmbA is the main link for the other shaktIs and also to the prakAsha bindu as well.

So, all these 5 shaktI divisions also sprout out of this parAmbA energy field only.

- parAmbA further divides into 4 - parA, pashyantI, madhyamA, and vaikhari - from a shabdA brahmaN dimension.
- iccA shaktI further divides into 5 - kartuM, kArayituM, upakartuM, pratikartuM, and udAsituM.
  - o kartuM means - to do
  - o kArayituM - to make do
  - o upakartuM - to help do

- pratikartuM - to oppose/not let do
- udAsituM - to not care/ignore
- jnAna shakti further divides into 4 detailed parts under two categories
  - nirAlamba (independent)
  - sAlambA (supported)
    - jnAtRu
    - jnAna
    - jyEyaM

Even though nirAlambA is considered just independent and no further divisions are assigned; yoginI hRudayaM indicates this as (ahaM tvaM tvadIyaM madIyaM - you, me, yours, and mine). For this context, we will simply keep it as 1. So 3 sAlambAs and 1 nirAlambA - 4 folds for jnAna shakti.

- kriyA shakti further divides into 7 parts -
  - iShtaM - wish
  - pUrtaM - protect
  - svAddhAya - recite vEdAs
  - japa - chant
  - pUjA - worship
  - tapa - meditate
  - dAnaM - charity

You may wonder what is this kriyA shakti only talks about svAdhyAyaM, japaM, tapaM, dAnaM etc? What about other actions? Those are all the functions of karmEndriyA which will come at a macro level. But here, I want you to understand that even though we all think this janmA is a punishment, it is truly an anugrahaM.

Imagine your pre-janma state as just plain Atman + karmic baggage. You are not a realized soul at that state. You are hanging out in some place/world or in some tree or wherever waiting for ages to hopefully get a janmA so that you get an opportunity to resolve the karmAs and get rid of the baggage and attain the jnAna at least in that janmA. So, imagine those long waiting years to get a janmA. The moment your turn comes and you are called, how would you have felt then? Great AnugrahaM isnt it?

What was the purpose of this janmA? You came here to resolve all your karmAs. That is the only way. But how to resolve it? By doing the same mistakes that you did earlier? By missing the mOkshA opportunity like you did earlier? No. The purpose was clear during the garbhavAsaM. The moment the umbilical chord is cut, mAya engulfs and you forget the purpose and run around making the same mistakes as before. This is where the shAstrAs help in guiding you what your purpose is, how to reach the goal, how to make use of the opportunity that is before you.

In vivEka chUdamani bhagavatpAda starts thus -

जन्तूनां नर जन्म दुर्लभं अतः पुंस्त्वं ततः विप्रता  
तस्मात् वैदिकधर्ममार्गपरता अस्मात् परम् ।  
आत्म अनात्म विवेचनं स्वनुभवः ब्रह्मात्मना संस्थितिः  
मुक्तिर्ना शतकोटिसुकृतैः पुण्यैः विना लभ्यते ॥

Of all living beings, it is rare to take a human birth. In that, it is difficult to reach a full adult hood. Even rare is getting a satvic life. Even rare is the opportunity to follow the vaidhika dharmAs. Even rare is to understand what is told in those. Even more rare is the ability to discriminate between Atman and anAtman. This is the nityAnityavastu vivEkaM I always talk about. By cultivating these vivEka cintanA and vairAgyaM, staying in that brahma vastU and experiencing it and getting liberated. This is not possible unless you have earned lots of punyaas from 100 crore janmas.

दुर्लभं त्रयं एव एतत् देवानुग्रह हेतुकम् ।  
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥

He continues and says that there are three difficult things to get and if you have that, you should simply assume that you have full dEvatAnugrahaM.

- A human life.
- mumukShutvaM
- Having a shri guru.

लब्ध्वा कथं चित् नर जन्म दुर्लभं  
तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।  
यः तु आत्ममुक्तौ न यतेत मूढधीः  
सः हि आत्महा स्वं विनिहन्ति असद् ग्रहात् ॥

If you somehow get a human birth which by itself is rare and if you get to full adulthood and are exposed to shrutis. Despite all that, if a person is clinging on to just asat - the external entities, then what to talk of such fools who can't strive to realize their true nature? This whole janma for them is nothing but a suicide. (meaning they have killed a wonderful opportunity and they might have to wait out another 100's or lakhs or janmas to get such an opportunity back).

इतः कः नु अस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यपि ।  
दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम् ॥

He stresses again on the same point - Who can be a greater fool than such a person who inspite of getting these rare blessings ignores to walk the path of mOkShA?

वदन्तु शास्त्राणि यजन्तु देवान्  
कुर्वन्तु कर्माणि भजन्तु देवताः ।  
आत्मैक्यबोधेन विनापि मुक्तिः  
न सिध्यति ब्रह्मशतातरेऽपि ॥

Chant the shAstrAs, Offer yajanaMs, perform pUjAs/kriyAs, worship the Gods. Without the AtmAnubhUti, it is impossible to get the liberation even in 100 brahma years!

सन्तं महान्तं समुपेत्य देशिकं  
तेन उपदिष्ट अर्थ समाहितात्मा ॥

### Where to begin?

Find a good natured, learned, Guru and hold his feet tight. Not only that, follow his words to the core.

This is how vivEkachUDAmAni begins and if you interested more on this, there are tons of youtube videos and lectures on that given by stalwarts and you can listen to those. Getting back to our context - So the purpose of this birth itself is to attain mOkShA, and for that your kriyAs should be following the guruvAkhyA and those would definitely fall into these categories only - svAdhyAyA, japa, tapa, puja, and dAnA. Take whatever religion and belief - you would end up doing these only if you are a mumuksHu. So kriyA shakti actions makes sense.

- KunDALini further divides into 4 parts -
  - o unnaya (Raise above - that is the nature)
  - o laya (mErge in sahasrArA)
  - o pratyAvRutti (Return back)
  - o vishrAntI (rest - in mUIAdhArA).

All kunDalinis have the potential to do all the 4. If yours is doing one effectively, it is just a matter of time for it to start doing others. You must make it get bored with just one task.

- mAtruka further divides into 8 parts -
  - o avargaM
  - o kavargaM
  - o cavargaM
  - o TavargaM
  - o tavargaM
  - o pavargaM
  - o yavargaM

- shavargaM

So, we have 4 parts of parA, 5 parts of icchA, 4 parts of jnAnA, 7 parts of kriyA, 4 parts of kuNDalini, and 8 parts of mAtruka = a total of 32 rashmls.

For creation to happen, you need mithunaMs, so they split further into shivA and shakti components or male and female components =  $32+32 = 64$  rashmls.

So in the parA - manas - AjnA chakra, we have 64 primary mayUkhAs or rays.

Now if you look back at that soundaryalahari shLOka, it would have said - मनसि च चतुष्ष्टि इति - meaning In the mind there are 64.

Similarly, we will analyze the other 5 energy fields and how they are connected - anvayaM

### **icchA shaktyambA - vishuddhi - AkAsha**

This is very very simple. At the parA level, we had to look into those shaktis, penetration etc. But when it comes to AkAshA, it means creation is really happening. So you need a place to secure all the tatvAs. Because we know that this whole creation is tatvAtmikaM. Since the actual expansion takes place because of this energy field and within this energy field, all the 36 tatvAs are involved here.

So shivAdi avani paryantaM - 36 tatvAs is seeded within this anvayaM. Again, we saw that for creation, we need the male and female component, so these split into two and became  $36+36 = 72$ .

So in the iccAshaktyaMba - AkAshA - vishuddhi chakra, we have 72 primary mayUkhAs or rays.

Now if you look back at that soundaryalahari shLOka, it would have said - दिवि द्विष्ष्टत्रिंशत् - meaning In the AkAsha there are 2 times 36 = 72.

### **jnAna shaktyambA - anAhatA - vAyu**

AkAshA we already saw even during the pancikaraNa session on how the other bhUtAs came out of it. So vAyU would have more of the gross components from the AkAshAM.

We have 5 bhUtAs, 5 tanmAtrAs, 5 jnAnEndriyAs, 5 karmEndriyAs, manO, buddhi, ahaMkAra, cittaM, prakRuti, puruShA, kAlaM.

So we have 27. Again with the mithunaM, we get  $27+27 = 54$ .

Now if you look back at that soundaryalahari shLOkA, it would have said - चतुरधिकपञ्चाशत्  
अनिले - meaning In the vAyu there are 54.

### **kriyA shaktyambA - svAdhiShTAnA - agni**

This would be a subset of vAyu again. We have 5 bhutAs, 5 tanmAtrAs, 5 jnAnEndriyAs, 5 karmEndriYAs, 5 functions of jnAnEndriyA (to hear, to feel, to see, to taste, and to smell), 5 functions of karmEndriyA (vacanA - to speak, AdAnA - to hold, gamanA - to move, visarga - to release, Ananda - to enjoy), and then manas.

So we have a total of 31. Again with the mithunam, we get 31+31 = 62.

Now if you look back at that soundaryalahari shLOkA, it would have said - हुताशे द्वाषष्टिः -  
meaning In the agni there are 62.

### **kuNDalinyambA - maNipUrakA - jala**

It is the same as that of agni but we remove the 5 tanmAtrAs from that. So 31-5 = 26. So we have 5 bhutAs, 5 jnAnEndriyAs, 5 karmEndriYAs, 5 functions of jnAnEndriyA (to hear, to feel, to see, to taste, and to smell), 5 functions of karmEndriyA (vacanA - to speak, AdAnA - to hold, gamanA - to move, visarga - to release, Ananda - to enjoy), and then manas.

So we have a total of 26. Again with the mithunam, we get 26+26 = 52.

Now if you look back at that soundaryalahari shLOkA, it would have said - द्विसमधिकपञ्चाशत्  
उदके - meaning In the agni there are 52.

### **mAtrUkAmbA - mUIAdhAraM - pRuthvI**

This is the same as that of vAyU but you add mahat - the universal consciousness to it as well. In vAyu we saw a total of 27. So if you add one more, we get 28.

So we have a total of 28. Again with the mithunam, we get 28+28 = 56.

Now if you look back at that soundaryalahari shLOkA, it would have said - क्षितौ षट्पञ्चाशत् -  
meaning In the earth there are 56.

The magic of these ShadaNvaya numbers that we saw - 64 - manas, 72 - AkAsha, 54 vAyu, 62 agni, 52 jalaM, and 56 pRutvI. If we add these up, we would get 360. This is the representation of the brahmANDaM and the piNDaM. It is one big circle. If you add to these 360 - the initial 6 energy devatAs and their mithunams, we get 372 in total.

This is the secret that was indicated in the 14th shLOka of soundaryalahari. The count is all fine. The seed is all fine. What is the pooja about? What can you do with this panca bhUtaM, tanmatrA etc in a pujA?

Tantra shAstrA claims -

एषां स्मरणमात्रेण जीवन्मुक्तो महीं चरेत् । सर्वेषां स्मरणासक्तः षट्सु चैकमपि स्मरेत् । एषां स्मृतितो लोकः पापहा पूजनात्पुनः । लक्ष्मीवान् ध्यानतो जीवन्मुक्तो रश्मिकुले वसेत् ।

If you can contemplate these, then you will wander this earth as a jIvanmuktA. Even if you are unable to understand and contemplate on all of these, at least contemplate on just one of the six anvayaMs. That is enough. All your sins will be cut off. You will not be born again. You will reside in the rashmi kulaM as a muktA.

Do you now understand why I gave the true inner meaning of these numbers? This rahasyaM itself is enough. It has enough details for you to contemplate further. Not just the shAstrAs, several mahAns have given indication on the potency of this rahasyA. When shamkArA was able to say so many things in his grantAs, why should he restrict with just a pointer for this rahasyA?

Now that you have understood the science behind those numbers, how does that translate to the piNDAnDaM and brahmANDAm. Where does the rubber meet the road? That is also a key element to understand isnt it? Typically, these are supposed to be contemplated by the shishyA himself. This is the reason why it is not shared with everyone and only when a shishyA has evolved to a certain state, these rahasyAs are shared. Ideally, when the Guru gives the upadEsaM of tatvamasI, the shishyA should go on and do his own contemplation and come back with the experiential knowledge of ahaM brahmAsmi. ahaM brahmAsmi is a anubhUti mahAvAkhyam not a upadEsa mahAvAkhyam. tatvamasI is the upadEsa mahAvAkhyam.

There are again numerous inner meanings for these and if I start to peel one by one, this itself will become another varivasya rahasyaM type session and you will all lose interest. So I am going to simply tap into simple layers and leave it at that.

**Now, after mUIAdhArA and maNipUrakA there is agni sthAnaM. After svAdhiShTAna and anAhatA there is sUrya sthAnaM. After vishuddhi and AjnA there is candra sthAnaM.**

- if you add the rashmis in mUIAdhArA and maNipurakA you get = 56+52 = 108 - There are 108 agni rashmis that create a veil - AvaraNaM.
- If you add the rashmis in svAdhiShTAna and anAhatA, you get = 62 + 54 = 116 - There are 116 sUrya rashmis that create a veil
- If you add the rashmis in vishuddhi and AjnA, you get 72 + 64 = 136 - There are 136 chandra rashmis that create a veil.

There are three grantIs on each of these sthAnAs that ensures that the svayaMprakAshA brahma vastu Atman is completely covered from reaching these layers because of the superimposed rashmls of agni, sUrya, and sOmA.

This is explained in gaudapAdAcAryAs subhagOdaya stuti - (again as you can see, they all give pointers to this secret but not any further details.)

गौडपादाचार्य कृतं सुभगोदय स्तुति

शतं च अष्टौ वहने शतमपि कलाः षोडश रवेः

शतं षट् च त्रिंशति सितमय मयूखाः चरणजाः ।

य एते षष्टिश्च त्रिंशतं अभवं त्वच्चरणजा

महाकौलैस्तस्मान्निहि तव शिवे कालकलना ॥

He says shataM ca aShTau vahnE - For agni there are 108.

shatmaapi kalAH ShODasha ravEH - For sUrya there are 116.

shataM ShaT triMshat sitamaya - For candrA there are 136.

These came from your lotus feet.

The combined total of ShaShTishca trishataM - 360. This is used by mahAkAlA to create the time.

We know how these numbers are derived.

भैरव यामले -

अग्नेरष्टोत्तरशतं षोडशोत्तरकं रवे षट्त्रिंशदुत्तरशतं चन्द्रस्य किरणा शिवे ।

ब्रह्माण्डं भासयन्तस्ये पिण्डाण्डमपि शाङ्करी दिवा सूर्यस्तथा रात्रौ सोमो वह्निश्च सन्ध्ययो ॥

प्रकाशयन्तः कालांस्ते तस्मात्कालात्मात्रस्त्रय षष्ट्युत्तरं च त्रिंशतं दिन्यान्नेव तु हायने ॥

Bhairava yAmalA also gives the same indications about the time dimension derivation from these 360 rashmls. In fact, this yAmalA even gives the details of how the days are from the 116 sUrya kalAs, nights are from 136 candrakalAs, and the sandhyAs are from 108 agnikalAs. If you add these up, it would come up to 360 days which makes up one samvatsaraM.

There is another tantrA that talks about how these 6 anvayAs are 6 RutUs as well. mUIAdhArA is equated to vasanta rUtU where the smell is more prominent with flowers blooming etc. The true number of kAlA - or time indicated by the rUtUs in the brahmANDA is detailed there.

As you can see, shAstrAs have tried to highlight this brahmANDA and piNDAnDA expansion/vimarshA in various possible dimensions to drill down the concept into the sAdhakA.

This is why kubjika tantra says, even if you dont get the various dimensions, it is ok. Just contemplate on just one and you can become a jivanmukta.

### **How do I bring this to my practical kriya? Where does this whole thing fit into srividyaOpAsana?**

Where are these rashmis coming from? Her pAdAravindaM. Where is Her pAdAravindaM? In the bindu sthAnaM. If the rays are flowing from the bindusthAnaM, it should be flowing only in the sricakraM.

So, you can very well contemplate the whole thing in the sricakraM itself and do the shAmbhava rashmi krama sricakra puja.

I have told that **khaDgamAIA is rarely used in our maNDali**. There have been several controversies about the khaDgamAIA because of the guru krama present in it and also the various other nAmAs that come within it like mahAmahAguptE, mahAmahAnandE, mahAmahAskandE, mahAmahAspandE, mahAmahAshayE, mahAcakranagarasAmrAjnl, etc. which does not appear in our normal navAvaraNa puja. So folks started to change it to match with their puja paddhati and it is not right. This is an akShara mantra as well. **If you add each akSharA, it will come to 1000. This is why it is called sahasrAkSharI vidya**. If you add all the nAmAs including the nitya dEvis and gurUs and the last extra nAmAs, you will get 180. If you add the mithunaM, you will end up with 360 nAmAs total.

So if you split it by 56, 52, 62, 54, 72, and 64, you will get the nAmAs that can be done as srichakraArchana. Even better, it can be contemplated as nyAsa krama at the six chakraS. This is called as shAmbhava rashmi shrIcakra puja. This is the simplified version as you contemplate it in the shricakra itself using the shricakra AvaraNa dEvatAs and their mithunams itself.

Now, there is an elaborate version of the same. This requires establishing a different yantra representing this connection - anvayaM of the six energy centers - ShadaNvayaM with the core prakasha rUpa brahmaN.

So we establish a ShatKONA in the middle and from each of its vertices, we link another ShatKONA which would all be in turn linked together. This yantra is called ShaDanvaya ShAmbhava yantra. In this yantra, the middle ShaTkONA represents the sahasrAra chakra where the brahmaN is seated. This is where the pure prakasha bindu is located. Because of the mahAmhAspandA, the vimarsha shakti, the whole expansion of the brahmaNDA starts to happen and the six large energy fields starts to form.

There are presiding dieties in each of these ShaDanvayaS. The center one is obviously lalitAmahAtripurasundarl and kAmEshvarA.

We already saw how the cit shaktI coupled with prakAsha svarUpa nirupAdhika brahma took a sa-upAdika rUpAm called parA and presided over the **mAnasa chakraM**. This dampatI is called parEshvara sahita parEshvarI.

**Next is the AkAsha cakraM** - Here, it is icCA shaktI - which is looking for pure AnandaM which is I - and she came from the cit shaktI parA but linked with the viyat -or AkAshaM - so vit+cit+I = viccE. So the dampati here is called viccEshvarA sahita viccEshvarI.

**Next is anAhata cakraM** - here is the prAna pradhAnaM so the dampatI here is haMsEshvara sahita haMsEshvarI.

**Next is agni cakraM** - Here the dampatIs are called saMvartakEshvara sahita saMvartakEshvarI. Agni himself is called saMvartaka. So the name makes sense.

**Next is jala cakraM** - Jalam is the one that can form islands. Everything in the brahmaNDam is surrounded by the fluid nature - change. Even mind is fluid. Body is surrounded by water/blood. Our planet is surrounded by water and we are all big islands only. So the dampatI here is dvlpEshvara sahita dvlpEshvarI.

**Next is pRuthvi cakraM** - Here is where kuNDalini resides. The job for this is to go and get merged with the prakAsha bindU in the sahasrArA. But it is tied up with this navadvAra rUpa piNDa dEhaM. In the cosmos, navacakra rUpaM shrIcakraM. So this reality that we face is represented by this dampatI - navAtmakEshvara sahita navAtmakEshvarI.

Thus we have presiding dieties for each ShadanvayaM. Each of these IshvarA and ishvarI have different rishi chandas dhyAna and mantrAs. They all need to have the UrdhvAmnAya prefixes to it.

We know that out of each of these energy fields comes various number of primary rashmls or rays. In our simple shrIcakra shAmbhava rashml puja, we simply used the names of the Avarana dEvatA along with its male counter part that comes in khaDgamAIA. But in this elAborate krama, each of those rashmls has a shivA and shaktI in the form of Guru dampatIs. Here we split and allocate certain numbers to each of the 6 triangles in those ShatkOnAs based on the total number for that ShaDanvaya. For example, the manas shaTkOnA has 64 rashmls. This will be split into 4,5,4,7,4,and 8 resulting in 32. We would say for example - cidAnanda nAthA cit parAmbA shri pAdukAM pUJayAmi namaH. So instead of offering flowers two different times, we would simply include the mithunam in the same line and offer it once. So it would be a total of 32 offerings but to them as dampatIs and hence it would make up 64 in total.

The puja paddhatI for ShaDanvaya krama itself is different. There will be additional pAtrAs and the pAtra sAdhana paddhathi is different. Since at the end the idea is to merge these ShadanvayaS back into the core, the need for navanAthA is the key. navanAthA cakraM from AjnA to unmaNi would have to be installed and worshipped. navanAthA bijaM will be attached to every single dampatIs while doing the pUjA. Since all the rashmls that we relate with come from AdityA, a seperate maNDalaM and pAtraM for saurA is installed. MartANDa chakraM and

cakra pUjA is performed. Since it is shAmbhava krama pUjA, a shiva lingaM is installed and worshipped in the beginning. The UrdhvAmnAya nyAsa kramAs has to be completed prior to even starting this shaDanvaya shAmbhava puja krama.

You first start with the core, then go to mAnasa ShatkONa, there you worship parEshvarA and parEshvarI. Perform their japAs, do AvAhanAdi kriyAs and then do the 32 dampati pUjAs. After that you follow the mAnasa link to AkAshA and in the middle of the ShatkOnA worship viccEshvarA and viccEshvarI. Perform their japAs, do AvAhanAdi kriyAs etc. You follow the same until you complete all the 6 anvaYAs. After this, you perform the shAmbhava rashmi krama to the sricakra using the khagamAlA mithunaM. Finally, there is 27 rahasya para krama pUjA that you perform and finish the puja.

This is how the entire pUjA is performed.

There is another samayAcAra method to this which is even more secretive. There is a method of allocating the numbers in the mUIAdhArA, svAdhiShTANa, maNipUrakA, anAhatA, viShuddhi, and AjnA cakra caturdala, Shaddala, dashadala, dvAdashadala, ShODashadala, and dvidalA to the respective 56,52,62,54,72,and 64 rashmis. For example there is a way to assign the 62 rashmis in agni chakra to 10 pettaled lotus and perform this whole pUjA as a nyAsa krama with proper layered contemplation. There are details on which rashmi to be contemplated on which petal. I am just mentioning this so that I am registering that such a method exist. That's all.

We will be doing this puja in the expanded Shadanvaya shAmbhavAkhyA pUjA on the ShadaNvaya ShAmbhavAkhyA yantraM only tomorrow on the GurupUrNimA day.

As I mentioned in the beginning, this cannot be done on any day just like that. Just witnessing this pUjA itself is a blessing. I have only heard of a handful of people who have done this pUjA. Obviously, they were all in the past generation. I have not heard or seen anyone doing this pUjA regularly in the current generation. That should give you an idea on how rare such an event is and it is only because of GurumaNDala anugrahaM I have been doing this without any break since 2010. I did this pUjA 2 times in 2010 - one on thai kRithika day - guhAnanda dlkSha dinA (that is when my Gurus taught me this kriyA) and then again on vyAsa pourNami day. After that, I have been doing this every year on vyAsa pournami day. In 2014, we went to kailash during vyasa pournami day and I did this whole expanded pUjA at the banks of mAnasarOvar. There was one more instance I happened to be at the caraNa of North face of kailAsh and I did this krama as prescribed in the samayAcAra paddhati. Tomorrow will be my 12th ShadaNvaya pUjA and I invite you all to come and attend this great event and as the shAstrAs say, just contemplating on at least one aspect of this ShadaNvayA guarantees jivanmuktA state. What more can we ask for? I have given the essence of this whole krama and May the GurumanDalaM blessings shower upon all of you to trigger the intensity of your sAdhanAs.

Guru brahma guru viShnUH guru dEvO mahEshvaraH  
guru sAkShAt para brahma tasmai shrI guravE namaH

