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Dear Sadhak,

Hari Om. This lesson is rather exhaustive as several disciplines and trains of thought are indicated here. We have tried to avoid lengthy lists and details in order to avoid cluttering and thereby sustain the main thought. If there are areas that you wish to know more of, please indicate that to us. If we know the answers we shall share them, or we will try to refer you to texts and books that may give you the answers.

May your efforts be amply rewarded by Her Grace,

In Narayana Seva

ॐ

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mahātantrā mahāmantrā mahāyantrā mahāsanā .

Who is the greatest tantra. Who is the greatest mantra. Who is the greatest yantra. Who is the greatest throne.

This verse particularly refers to the worship that is associated with Srilalita. The tantra referred to is that part of Srividya upasana associated with her worship. The mantra is the mantra associated with Srilalita, which 15 upasakas have popularised. Her yantra is the srichakraraja yantra. Her throne of course is the position in the center (in the bindu) where she reigns in all her royal finery.

mahāyāgakramārādhyā mahābhairavapūjītā ..56..

Who is worshipped by the greatest step by step sacrifice. Who is worshipped by Bhairava.

The step by step sacrifice done refers first to the yaga conducted in the Brahmanda purana by Indra and others. Second it refers to the detailed navavarana worship done to her sriyantra. Thirdly it refers to the inner worship which is also done step by step using one's own body and its functions.

The worshipper in the Koula tradition takes the attitude of Bhairava or Bhairavi.

mahēśvaramahākālpamahātāṇḍavasākṣiṇī .

At the end of Mahesvara's great kalpa she who is the witnesser of the great tandava dance.

Pralaya takes place at the end of a kalpa(a division of cosmic time). We are now in Svetavaraaha kalpa. Dissolution of the units that constitute the universe takes place at the end of a kalpa. This dissolution is symbolised as the aggressive dance of Siva, a tandava. This is the samhara or pralaya tandavam. At this time the devi is sakshini or the witness.

mahākāmēśamahiṣī mahātripurasundarī ..57..

Who is the queen of great Hamesa and the Bewitcher of the three puras.

There are several ways to consider the word Tripura. Here are some examples.

1. jñānam- dhyānaṃ dyātṛ dyēya

Knowledge- contemplation- contemplator-the subject of contemplation

2. trimūrti- brahma viṣṇu śiva

Trimurtis- Brahma- Vishnu-Siva

3. vēda - ṛg yajur sāma

Vedas- Rik- Yajur - Sama

4. mānanaṃ- mātṛ māna mēya

Measuring- Measuring unit- the tool - the object to be measured

5. śarīratraya - sthūla sūkṣma kāraṇa

The body- physical or gross -subtle- causal

6. avasthātraya - jāgaraṇa svapna suṣupti

The states- waking - dreaming - deep sleep

7.guṇatraya - satva rajas tamas

The three gunas - satva- rajas - tamas

8. lōkatraya - bhūḥ bhuvah śuṣah

The three realms- bhu bhuvah suvah

catuṣaṣṭyupacārādhyā catuṣaṣṭikalāmayī .

Who is worshipped with the 64 details of offerings. Who is permeated with the 64 kalas.

There are 64 steps or details in the worship of the sriyantra when done to the fullest. Most of us are familiar with panchopachara pujas that have 5 steps and the shodasopachara with 16 steps

The creative aspect of Nada in its basic divisions is considered as digits or kala. Here is how they are divided: The pranava mantra Om made up of A U & M has 26 digits. They are of Brahmic, Vaishnav and Rudric origin respectively. This plus the 16 Sowmya (lunar) kalas of the Sanskrit vowels, the 24 Soura (solar) and 10 Vahnija (Fiery) of its consonants bring the total to 64 kalaa-s.

mahācatuṣaṣṭikōṭiyōginīganāsēvitā ..58..

Who is served by great gogini teams that are 64 in number.

The yogini saktis are first invoked in any detailed puja. It is on the basis of these saktis that the main deity is invoked. These saktis may be considered as supporting or preceding energies. Their names and number vary from puja to puja depending on the type of the deity being invoked. These saktis are naturally female and are invoked for male or female deities. Here there are 64 crores of saktis invoked in a typical srichakra raja yantra puja.

manuvidyā candravidyā candramaṇḍalamadhyagā .

Who is is Manu vidya and Chandra vidya. Who is to be recognised in the orb of the moon.

cārurūpā cāruhāsā cārucandrakalādhārā ..59..

Whose form is beautiful. Her smile is beautiful. Who wears the beautiful moon ornament.

Manu and Chandra are two proficient or siddha upasakas of Sri Lalita.

The remaining words refer to a particular system of daily worship where the devotee looks up at the moon and learns to see Srilalita in the moon itself and then offer worship. The Nityaa devis are given special attention in this worship..

carācarajagannāthā cakrarājanikētanā .

Who is the ruler of the jagat that consists of both the mobile and the immobile. Who is stationed in the Chakra raja

Her chakra represents the contents of our waking world in its entirety.

This also means that by worshipping her this way we are coming to grips with this awesome truth.

pārvatī padmanayanā padmarāgasamaprabhā ..60..

Who is the daughter of the Mountain. Who has lotus eyes and has a ruby like complexion.

Parv means observance. Parvathi is the guardian of those who observe vows. Her beauty allows us to the system of recognising her in a small unit like a gemstone.

pañcaprētāsānāsīnā pañcabrahmasvarūpiṇī .

Who is seated on the the Five-Corpse seat. Who is of the form of the Five Brahmas.

She may be seated on the seat of five corpses yet we have to keep in mind that these very same brahmas are emanations from her.

cinmayī paramānandā vijñānaghanarūpiṇī ..61..

Who is of the nature of Awareness, the Ultimate Bliss and the sumtotal of Discriminative Knowledge.

dhyānadhyātṛdyēyarūpā dharmādharmavivarjitā .

Who is the act of meditation. Who is the meditator. Who is the subject of meditation. Who is beyond the confines of dharma and adharma.

The triad of meditation (v.57) is mentioned again..

Dharma and adharma are of concern for us but not for her who is beyond such limitations.

viśvarūpā jāgariṇī svapantī taijasātmikā ..62..

Who is the world of objects. Who is the awake- one (visva). Who is the dream state. Who is the essence of the dreamer (taijasa)**

We have the avastha traya , the triad of states once again.(v.57).

**Healing with the Puranas- a new section in our website handles the therapeutic aspects of addressing the taijasa in us.

suptā prājñātmikā turyā sarvāvasthāvivarjitā .

Who is the state of deep sleep. Who is the essence of the sleeper (pragna). As Turya she who is beyond the confines of all states.

sṛṣṭīkartrī brahmarūpā gōptrī gōvindarūpiṇī ..63..

Who is the act of creation. Who is the form of Brahma. Who is the act of protection. Who is the form of Govinda.

The seer and the seen is divine. The dreamer and the dream is divine. The sleeper and the sense of nothing is divine. We have a sense of affirmation not negation of creation's inherent divinity.

The Devi as Sribhuvaneshvari once said to Mahavishnu **Sarvam Khalvidam Evaaham Naanyadasti Sanaatanam**. This is the famous ardha shloka (half verse) whose expansion is the entire Devi Bhagavat. Here Sribhuvaneshvari tells **All this is indeed Myself. It is nothing else, ever**. This was an answer to baby Vishnu who lying on the pipal leaf in the midst of the huge ocean asked of himself, Who am I? What am I doing here? What is this all about?

samhāriṇī rūdrarūpā tirōdhānakarīśvarī .

Who is destruction. Who is the form of Rudra. Who is the one who veils. Who is the form of Isvara.

sadāśivānugrahadā pañcakṛtyaparāyaṇā ..64..

Who is the form of Sadashiva. Who is blessing. Engaged in the Five Cosmic Processes, who is (get) beyond them.

This verse along with the second line of the previous verse have a single train of thought- the ishvara tattva that is the cosmic processes that regulate creation and creatures are divine. Their deification into the five regulator murthis Brahma, Govinda (Vishnu), Rudra, Eeshvari and Sadashiva makes it convenient for man to understand this truth.that is evident all around and in him. We are also told that the Devi Lalita though engaged in these processes is not bound by them. With one stroke both the immanent and transcendent aspects of the Devi is shown here.

bhānumaṇḍalamadhyasthā bhairavībhagamālinī .

Who is seated in the sun's orb. Who is Bhairavi and Bhagamalini.

Bhanu and Bhaga are synonyms for the sun.. While Bhanu indicates the one sun we relate to, Bhagamalini relates to the garland of suns that exist in the many solar systems..

padmāsana bhagavatī padmanābhasahōdarī ..65..

Who is seated in the lotus. Who is Bhagavati. Who is the sister of Padmanabha.

The words Bhairavi and Bhagavati point to two of the dasamahavidyas, namely Tripurabhairavi and Kamala. We are to understand the intense study of any vidya will arrive at the same destination as the study of any other. In the pantheon of devis, Parvathi is said to be the sister of Vishnu (Padmanabha).

unmēṣanimiṣōtpannavipinnabhuvanāvalī .

Who causes this world to dissolve and arise in the momentary closing of her eyes.

sahasraśīrṣavadanā sahasrākṣī sahasrapāt ..66..

Who is one with the thousand faces, thousand eyes and thousand hands.

Her involvement in Time and Space is strongly indicated here. Everytime her eyelids come together and lift away it is as if universes are dissolved and created. Her presence pervades everywhere. A Virat rupa or Cosmic Form of the devi is suggested here. She is Now and Forever. She is the One and the Many.

In many scriptures the cosmic form of a deity is mentioned, eg Krishna in the Gita, baby Vishnu in the Bhagavat, Raam in some Ramayana-s and Devi in the Devi Bhagavatam. The Purusha sukta of the Vedas is another good example. In iconography the Virat rupam (cosmic form)is represented with many hands and heads. The experience of the puranic characters that are given this vision have certain commonalities. They see past, present and future all at once. They see many aspects of creations including themselves all at once. For us it is an indicator to try to cultivate a frame of mind where we can see that all hands are Her hands, all voices are Her voice, all happenings are a continuum. We are a Part of the Whole not apart from the Whole.

ābrahmakīṭajananī varṇāśramavidhāyinī .

Who is the mother for all , from Brahma to the critter. Who is the Orderer of varnas and ashramas.

The whole range of creation has come into existence because of her. She is the one who provides the order in life in the form of varna (the variety) that is seen amongst her creation and also the stations (ashramas) in an individual's life. "Yaa devi sarva bhootheyshu jaati roopeyna sanstthithaa, namasthasyaayi, namasthasyaayi namoh namah:" - Devi Mahatmyam. "Which devi resides as genus in all creation, salutations be to her, salutations to her, salutations to her". Differences and categories are part and parcel of creation. The phenomenon remains the same the name may change with time. "The old order changeth, yielding place to the new".

The ashramas or natural stations in life are brhmacharya (the celibate- student stage), grihasta (the householder