



Srī Chakra

Blossom 6, Petal 2

Magha, Srimukha / Feb 1994

AT THE PEETAM

In the last bimonthly period, Sri Chaitanyananda Natha performed *poojas* at the *Sri Matangi Peetam*, *Sri Swaprakasa Peetam*, *Sri Chanrasekhara Peetam* and *Sri Raghavendra Peetam* (all at Syracuse) and the *Yoga Meenakshi Peetam* (Buffalo). He also performed Brinda Ramaswami's engagement ceremony at Buffalo on January 30th.

The big event at Devipuram is just round the corner. The consecration ceremony for the *Srichakra Meru Temple* for *Sri Sahasrakshi Rajarajeswari* is set for February 23, 24, and 25. Devotees in their tens of thousands are expected over the three days at Devipuram from all over India and abroad. Guruji is sparing no efforts in making this event a memorable one. Sri Chakra seeks Devi's blessings on all Her children on this landmark occasion.

In the last bi-monthly period, Devi revealed a "*Yagya Phala Stotram*" to Sri Chaitanyananda Natha. Sri Chakra is very happy to present it in this issue for the benefit of all its readers. (Just the recitation of the *stotram* is equivalent to the performance of a *yagya*).

YAGYA PHALA STOTRAM

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Yagna Phalam

The yagna phala stotram extols the virtues of doing homam. It provides a concise description of the set-up for performing tantric homam, the ingredients to be used as offerings into the fire on different days of the week and the resulting benefits.

Benefits of performing the fire worship

The divine knowledge of the Fire Worship (*param gyanam*) is of a purifying nature (*shuddhikaram*). Performing the homam removes all obstacles (*sarvopadrava nivaranam*), cures all ailments of body and mind and fulfills all desires (*sarvabhishta prayakam*).

Building the fire

In the center of a four-sided enclosure (*muladharam*) (*chaiturkona madhyastham*) the fire of kundalini is to be invoked (*vahnidevam avahanam*). The homa kundam is to be built of earth (*prithvi loka tridundam*) or something born of earth (metal) and should have three areas or forms. The base of the homa kundam should be coated with a dark red or copper colour (*tamra mancha vilepanam*). The base must have three layers representing the three natures – satva (peaceful), rajas (active) and tamas (lazy) (*trigunapitha arohanam*). The fire should be established in the southeast corner (*vayu kona samsthitam*) of the yagna shala.

Eligibility to perform the homam

The institutor of the homam (*yajamanam*) should be accompanied by his wife (*dharmini sahita*), be a follower of the tantric path and should possess the finest human qualities (*tantra marga purushottamam*). Husband and wife should be doing their japam, meditation and pooja regularly (*japa dhyana aradhanam*) and should possess the authority to do the pooja to the nitya kala devis (*nitya yajanamadhikaram*) which can be performed only by those who have received at least the panchadashi.

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Here is the Yagya Phala Stotram as revealed by Devi to Sri Chaitanyananda Natha.

Suddhikaram param gyanam sarvopadrava nivaranam
Sarvavadhi prasamanam sarvabhista prayayakam
Chaturkona madhyastham vahniddevamavahanam

Prithvi loka trikundam tamra mancha vilepanam
Triguna pitha arohanam vayu kona samsthitam

Tantra marga purusottamam dharmini sahita yajamanam
Japadhyana aradhanam nitya yajanmadhikaram

Guruvara gyana sadhanam somavara gana vasikaram
Ahamkara samana angarakam sarva satru vinasanam

Ratri muhurtaradhanam sukravara paramuttamam
Sarvabhista vara pradam sakala loka kalyanam
Sri sodasaksara siddhitam bhukti mukti prayayakam

Bhanu putramevalam lavanga pita samarpanam
Nari narakarsanam bhava bandha vimochanam
Madhu lavanga samantam rajayoga varapradam

Deva kinnara vasamanam sasiputra pujanam
Kali kalmasa nasanam haridranna pajnchaksaram

Sarva mrityu nivaranam sarkaraditya tarpanam
Sapta jihvati puritam madhuvajya laghu sodasam

Sundari bijaksaram trijanma rina vinasanam
Madhuvajya samakaram kaivalya moksa siddhitam

Sarva papa samharam rg vedajyajirakam
Trikala karma nivaranam chaturajya madhusangamam

Astra hari samarpanam samasta vighna nivaranam
Daksinamurti darsanam suvarna rama alinganam

Indra rajya darsanam apsarasura siddhitam
Nava dhanyanna viniyogam navagraharchita sataphalam

Navamajya sukla sangamam gandhadravya vilepanam
Payasanna samarpakam ardhanari navarnavam

Rakta pita yagyamam chakraraja samyuktam
Mahavakya purnahutam unmattananda sayujyam

Yagyaphalamidam stotram chaturdasam ekakalam
Yah pathet amrita chaitanya lokamavapnuyat

It is said that during the time of Ravana, there were five great Shiva temples covering the island of Sri Lanka, which appears like a drop of water falling through space. These were *Nakuleshwaram*, *Thiruketheeshwaram*, *Thirukoneshwaram*, *Muneeshwaram* and *Nageshwaram*. Of the five, Nageshwaram is in ruins. In fact the *sivalingam* of Nageshwaram is being used to wash clothes.

This story is about Thiruketheeshwaram, which was situated in the northwestern part of Sri Lanka. Its glory has been extolled by two of the four great saints of Tamil Nadu: *Thiru-gnana-sambandar* and *Sandarar*. Legend has it that *ketu*, one of the nine planets, had performed puja to shiva in this temple, hence the name.

In 1504 the Poduguese came to Ceylon, and destroyed anything that was not Catholic - religious buildings, Hindu and Buddhist temples, other churches. When a Portuguese garrison was destroying the Thiruketheeshwaram temple, the colonel in charge of the garrison was so impressed by the facial features of the Devi idol that he asked his soldiers not to destroy it. The legend goes that he had the Devi sent to Lisbon, and had a statue of Our Lady (the Virgin Mary) made with the same face as the Devi, from a cast of the Devi's face. Both the Devi and the statue were brought back to Sri Lanka. The Portuguese built a church in the vicinity of where the temple had been, and buried the Devi underneath. This church is known to this day as "Our Lady of Madu".

Three hundred years later, in 1796, the British came to Sri Lanka, and with their coming, the strict prohibitions against following one's own religion were relaxed. Around this time there arose a Tamil scholar named *Arumuga Navalar*, a native of *Nallur* and a great Shiva bhakta. From legends of Sri Lankan temples and from the songs of the four great saints of Tamil Nadu, he deduced that a great shiva temple had once existed in the general area of the ancient port city of *maathottam*, on the banks of the *paalaavi* river. But he had no idea exactly where it had stood. Like one obsessed, he spent many years searching in vain for traces of the temple, a task made especially difficult by the dense scrub jungle that grew quickly in that land.

Arumuga Navalar on one of these trips was staying with an acquaintance. It was *paurnami*; there was a full moon outside, and he was fast asleep. Navalar was awakened in the middle of the night by an old man who said to him, "Come with me and. I will show where the temple once stood". The old man told Navalar that he would walk along the great outer wall of the temple, and asked Navalar to follow him. As he walked behind the old man, Navalar discreetly broke off little twigs of a particular shrub that grew there, (*nochchi*). Having shown him the boundary of the temple, the old man brought Navalar back to his residence, promising to come again the next day. Navalar never saw the old man again. and to this day his identity remains a mystery.

The next morning, Navalar and his host set out to see if they could find the temple. Sure enough, Navalar found the place where he had been the previous night, and found that the path that he had marked was roughly in the shape of a temple. Navalar, at that time very well known among the Tamil and Hindu communities, petitioned the British Government that that piece of land be given to the Hindus. However, the Catholic church, through the efforts of the Bishop of Mannar, claimed the land for themselves on the grounds that the church of Our Lady of Madu stood very close to it.

The case went eventually to the supreme court, which instructed the Sri Lankan Archaeological Department to conduct excavations in that area and ruled that the land would be handed over to that religious community whose religious symbols were unearthed in the excavation. Excavations were started on a portion of the land. At the very first attempt, out came a 5.5 feet tall *sivalingam*, which had been in the holiest of holies (the main sanctum) of the old temple. As they dug it out, one of the workmen accidentally chipped the lingam with his hoe, so worship could not be performed to the lingam. The land, however, was handed over to the Hindus, and a temple was later built on that spot and consecrated in the 1970s. *Chandrasekharendra Saraswati*, the then *Shankarachary of Kanchi*, instructed the Hindu Board to install a new sivalingam in the sanctum, and place the original mahalingam in the temple hall, behind the holy of holies, and that is where it sits today.

In the *Saiva Siddhantic* way of looking at temples, there are three things that go into the makeup of a temple—*moorthi*, *sthalam*, and *teertham*. *Moorthi* is the deity of the temple, *sthalam* is the site of the temple and includes the *sthala-vrksham*, or the tree that grows near the temple. The *Ekambereshwarat* temple of *Kanchipuram* has a mango tree that is famous. *Teertham* is the water course next to the temple. The original temple of Thiruketheeshwaram stood in the middle of the ancient port city of *maathottam*, on the banks of the river *paalaavi* “*paal*” in tamil means milk. The water of this seasonal river during the monsoon appears like milk because of the areas of limestone it flows over. Hence the name *paalaavi*. On festival days, devotees carry pots of water from the *paalaavi* and pour it over the mahalingam that is kept in the temple hall—and it is a beautiful sight. One of the *tevarams* (8th century A.D.) sings the glories of the deity of Thiruketheeshwaram in the line “*paalaavilin karaimel settar elumbu alivan thiruketheeshwaran than*”, that is “It is he, the Lord of Thiruketheeshwaram that dons (a garland of) bones of the dead, on the banks of the *paalaavi*”.

History has repeated itself since. Just as the Portuguese destroyed the temple back in the 16th century, the Sri Lankan army is presently in occupation of the temple and pujas have not been performed for the last three years. Pujas have also been stopped by the army at the shrines of Thirukonamalai, and Keerimalai. This is the greatest disservice that a government can do to its citizens, and it is being done hidden from the eyes of the world.

---Aiya

Benefits of performing homam on different days

mixture of honey and ghee (*madhuvajya samakaram*) offered into the fire, the karma accrued in three lifetimes will be annulled (*trijanma rina vinashanam*) and you will realise absolute oneness with the universe (*kaivalya moksha siddhitam*). By offering ghee and cumin seeds along with the recitation of verses from the Rg Veda such as Sri Suktam (Rg *vedajyajirakam*) all your sins will be destroyed (*sarva papa samharam*). If you offer honey mixed with the four types of oils (Ghee, Sesame, Sandalwood & Almond) corresponding to the four vedas (*chaturajya madhusangamam*) you will get release from the karmic consequences of the past, present and future (*trikala karma nivaranam*).

If you perform the Sudarshana homam (*astra hari samarpanam*) all obstacles will be removed (*samasta vighna nivaranam*). Homam should be performed facing Dakshinmurti (i.e. North), also an indicator that you will have a vision of Dakshinamurti (*dakshinamoorti darshanam*). You will embrace Lakshmi, the goddess of wealth (*suvarna rama alinganam*) and will experience the kingdom of Indra, i.e. gain power and prominence (also an indication that the homam should be performed facing East since Indra, is the Lord of the East) (*indra rajya darshanam*) and will attract divine damsels as well as the demonic forces (*apsarasura siddhitam*).

Offering rice and the nine types of grains (wheat, rice, pigeon pea, green gram, Chickpea, field beans, sesame, black gram, horse gram) (*nava dhanyanna viniyogam*) will result in benefits a hundredfold greater than the fruits of worshipping the navagrahas (*navagraharchita shataphalam*). The nine oils (Sandalwood, Sesame, Almond, Olive, Mustard, Neem, Coconut, Ghee, Peanut) (*navamajya shukla sangamam*) along with aromatic substances like cloves and cardamoms (*gandhadravaya vilepanam*) and sugar rice porridge when offered into the fire (*payasanna samarpakam*), will give the benefits of performing navavarana homam for Devi, the feminine principle enjoined with the masculine principle (*ardhanari navarnavam*). Offering red silk in the left hand and yellow silk in the right hand (rakta pita yagnyamam) during the Sri Chakra homam (*chakrarajya samjuktam*), and reciting the mahavakyas while doing *poornahuti* (*mahavakya poornahutam*) will result in union with Dattatreya (*unmattananda savujyam*).

Whoever recites once (*ekakalam yah pathet*) the 14 (*chaturdasham*) stanzas of this stotram which details the benefits of performing homam (*yagnaphalamidam stotram*) will attain the ecstasy of Ultimate Consciousness (the Guru Mudra is established here) (*amrita chaitanya lokamavapnuyat*).

Upcoming Events from Sri rajarajeswari pettam

N/A

regular services:

MONDAY TO FRIDAY

MORNINGS - 9:30 am - 1:00 pm

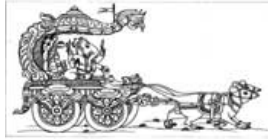
EVENINGS - 6:00 pm - 9:00 pm

SATURDAY AND SUNDAY

AND USA HOLIDAYS

ALL DAY (9:30 am – 9:00 pm)

- ? **Pujas on Weekdays are at 9:30am,
12:30pm & 7:00p**
- ? **Pujas on Weekends are at 10am, 12:00pm & 6:00pm**
- ? **Abhishekam for the Devi is at 10:00am on Saturdays**
- ? **Navavarana Pujas are performed every Poornima**



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