

*To print (and preserve) these*

***Sri Chakra** article, choose Print from the File menu. Press Enter to print the brochure.*

## 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**



### Sri Rrajarajeswari Peetam

6980/6970 East River Rd

RUSH.N.Y. 14543

Phone (716) 533-1970

Email – [aiya@frontiernet.net](mailto:aiya@frontiernet.net)

2<sup>ND</sup> EDITION – JAN 2001

TO RECEIVE THESE ISSUES IN THE  
FUTURE PLEASE REGISTER YOUR  
SELF IN WEBRING

<http://www.sambavi.com/>

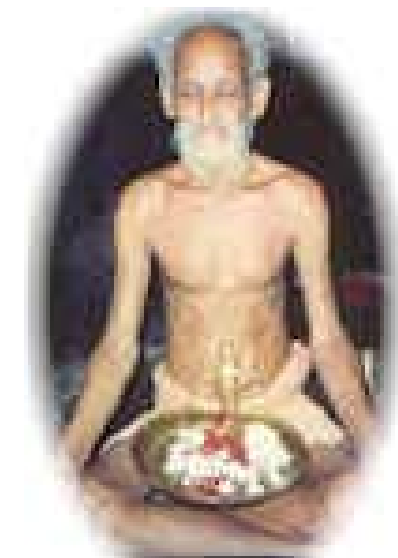


## SRI CHAKRA

THE SOURCE OF THE COSMOSE

Blossom 1 Petal 3

## THE JOURNAL OF THE SRI RAJARAJESWARI PEETAM, RUSH. N.Y



**Sri Swaprakashananda**  
(Gurugaru)

# SRI CHAKRA

## THE SOURCE OF THE COSMOSE

### MURTHYS AT THE PEETAM

THE RAJARAJESWARI MURTHY THAT WAS TO BE CONSECRATED AT THE PEETAM (ALONG WITH THE OTHER MURTHYS) ARRIVED FROM MADRAS ON MARCH 7TH, 1989. THE MURTHYS INCLUDED GANESHA, MAHALUKSHMI, MAHAVISHNU, VENUGOPALA AND TWO DEEPALUKSHMIS. (THE GANESHA AND DEEPALAKSHMI MURTHYS WERE SUBSEQUENTLY SENT TO THE BOSTON PEETAM).

THE EXQUISITE RAJARAJESWARI MURTHY IS IN THE UNIQUE FORM OF “PANCHAPRETHASANASEENA” – WITH DEVI BEING SEATED ON A SUPINE SADASIVA. THE BLESSINGS OF THE PARAMCHARYA OF THE KANCHI KAMAKOTI PEETAM WERE OBTAINED BY THE SCULPTOR, SRI MURUGABHUSHANAM OF MADRAS, BEFORE THE MURTHY WAS SCULPTED. AS REPORTED IN THE FIRST ISSUE OF SRI CHAKRA, THE MURTHY WAS SCULPTED ACCORDING TO THE KAULACHARA TRADITION OF SAKTAM.

THE KALASA STHAPANAM FOR THE CONSECRATION OF THE MURTHY WAS PERFORMED BY SRI CHAITANYANANDA ON MARCH 12, 1989. SINCE THE MURTHY IS IN A UNIQUE FORM, WITH TWO GODHEADS BEING DEPICTED (DEVI AND SADASIVA), TWO KALASAMS WERE USED.

IT WILL BE OF INTEREST TO SRI VIDYA UPASAKAS TO NOTE THAT THE LAYOUT OF THE MURTHY, THE KALASAMS, AND THE MERU IN THE PEETAM, MATCHES EXACTLY THE FORM OF DEVI WORSHIPPED IN KAMAKALA DHYANAM – THE MURTHY CORRESPONDING TO THE FACE, THE

KALASAMS TO THE BREASTS AND THE MERU TO THE WOMB.

IN PREPARATION FOR THE CONSECRATION, PUJAS WERE PERFORMED FOR FORTY FIVE DAYS. THE FORTY FIVE-DAY PERIOD CONCLUDED ON APRIL 25TH, 1989. IT WAS SIGNIFICANT THAT GURUJI ARRIVED ON THE 26TH AND WAS PRESENT TO CONSECRATE THE MURTHY.

### Sri Yantra – an enigma

April 1989

***In the last issue, Sri Chakra reproduced the first part of an article from The Hindu dated Nov. 25, 1984, entitled “Sri Yantra – an enigma,” describing the work of a Russian scientist, Alexei Kulaichev, researching into the “mysteries” of the Sri Yantra. The second part is given below:***

Yantras constitute geometric diagrams, with each element symbolizing various aspects of cosmogenic and psychophysical views of Tantrism. Some of these reveal an uncanny resemblance to facts of modern natural sciences. For example, the conceptions of Tantrism on the global dynamics of the Universe are close in some of their details to the Big Bang and Hot Universe theories (as is generally called the theory of the Universe’s evolution saying that the Universe had a high density and temperature of substance and radiation in the past).

There is every reason to believe that the Sri Yantra diagram dates from before the first millennium BC. The geometric Sri Yantra diagram is an interesting object of Tantrist esoteric practice and has not yet attracted enough specialist attention. As the mathematical analysis date obtained by

Kulaichev show, Sri Yantra possesses several complex properties, which pose a problem even for modern science. It especially concerns its origin, dating, variability and reproduction and employment techniques whose tackling requires the joint efforts of historians, ethnographers and other experts. This little known historical and ethnographic material demonstrates cosmological and the anthropological concepts of ancient India, which fit in surprisingly with present-day theories, a fact that emphasizes the significance of further research.

Scholars become aware of Sri Yantra at the beginning of the 20th century, thanks to works by British scholar John Woodroffe. Studies of the philosophical and ritual implications of yantras in Tantrism were continued by the German Indologist Heinrich Zimmer. Some other investigators, very few in number, unfortunately, who mentioned Sri Yantra in their works, confined themselves only to a verbal description of the image. Among the few serious investigations one can mention a fundamental treatise by the Indian scholar Madhu Kahn, who summed up some achievements in this field. One was an attempt by British researchers Nikolos J. Bolton and D. Nichol J. Macleod to undertake a structural analysis of Sri Yantra. Their experiments in search of numerical regularities of the “golden medium” type – which was known to sculptors and architects of ancient Greece as the rule defining the most impressive proportions in geometry – though not entirely successful, largely facilitated the task of subsequent explorers of the Sri Yantra phenomenon.

*(To be concluded in then next issue)*