

OM

Sri Lalitha Upaakyaanam



English

(This is not intended to be an exact word to word translation)

CHAPTER 1

Sri MahaTripura Sundaryai

Sri Lalithayai Nama:

Devarishi Agasthya was well-versed in Vedas and Vedanta. He knew all Sastras and had tasted the DIVINE BLISS. For LOKA KALYAN, he undertook a pada-yatra from the Himalayas to the south of India. He passed through many a pilgrimage-centre famed for its OCCULT significance. Travelling thus among thickly-forested Vindhya and other mountain ranges and across sacred lakes and rivers, cities and villages, he wondered at the sight of tamasic ignorance overwhelming the hordes of human-beings who, deluded by their out-going senses, were ever intent on their interaction with the objects of the senses, and frittered away their precious lives in merely satisfying their immediate physical needs of hunger, thirst, pleasure and procreation - not for a moment stopping to look INTO themselves to discover their REAL SELF in all its supreme splendor! He wondered, puzzled: 'Why do they not bother to turn their mind inwards, to -gaze on their REAL SELF? What prevents them from drawing their senses into themselves? Do they not know what secret doors they can unlock if they could but STILL their minds? If they could but dive deep into the DIVINE SOURCE within them, what infinite BLISS would they not taste? What are all these external - pleasures but a drop in the ocean of BLISS within? Why do they leave the bountiful SUBSTANCE and run after the scanty SHADOWS? Is there no way to convince them of their fallacy and help them to enjoy their DIVINE HERITAGE and birthright? Is there no PATHWAY leading through BHOGA to YOGA? It is not easy to persuade anyone to leave 'The' bird in the hand for the many in the bush': for, they would fain keep a firm hold of what is already in their possession! So, why not give them BOTH BHOGA & YOGA together? Is that really impossible ?

There must certainly be a way to lead them to ineffable BLISS through paths other than asceticism, fasting, austerities and sanyasa. Spiritual babies as they now are, steeped in matter and blinded by passions, and rocking on the waves of pleasure and pain, of joy and sorrow, of poverty and riches, of starvation and surfeit, of love and hate, of laughter and weeping - they do not believe in a future life; nor do they care to think of it; they remember not their previous births or experiences. The PRESENT is all they are concerned with - for that alone is known to them; and all else is darkness and difficult of understanding! Deeply thus puzzled, the great RISHI AGASTHYA approached the sacred southern city of KANCHI famed for its many purifying DEITIES. There, at the summit of a hillock called Vaarana-Saila, he seated himself under the only mango tree, in the proximity of EKAMBARA-NATHA & DEVI KAMAKSHI the wish-granting MOTHER-DEITY.

Thus deeply concerned, in his search for the welfare of the masses, and determined to discover a PATH to MUKTHI & YOGA through BHUKTHI & BHOGA, Deva-muni AGASTHYA

commenced a rigorous TAPAS aimed at propitiating VISHNU - Lord Janardhana. After a long time had thus elapsed, his efforts were rewarded with a VISION of LORD VISHNU in the Form of Hayagriva in the super-Buddhic- Plane of CHIDAKASA.

Lord HAYAGRIVA with a horse's head (signifying WISDOM) had four arms bearing a resplendent conch-shell representing the primeval SOUND Sabdha- Brahman, a DISCUS Sudarsana Chakra representing the ever-active MIND, with streaks of lightning dispelling darkness of ignorance, a beatific ROSARY of beads signifying JAPA or meditation, and a holy-book of eternal wisdom.

The four quarters were filled with effulgence emanating from His Celestial figure. Beholding the Lord whose eyes were fountains of MERCY, the Muni who was himself immersed in that great lustre, was thrilled with ineffable joy; and he immediately prostrated himself before the dazzling Deity. Saluting again and again, he sang and praised the many leelas of Janardhana to his own heart's content.

Lord Vishnu, the protector of the three worlds, addressed the Sage thus: "O thou chief among sages, I am pleased with your tapas. Ask me a boon. Fear not! "

Agasthya was filled with great expectations; and he spoke in humble and gentle words thus: "O Lord of LAKSHMI ! If Thou art pleased with my humble efforts, kindly indicate to me, forthwith, the PATH of DELIVERANCE for the deluded people of this world, so that they may easily find happiness here as well as freedom from the bondage of repeated - births. Is there a way for them to realise Mukthi through BHOGA itself, without recourse to austerities and penance ?"

Govinda, the great shepherd of humanity, being pleased at this request, replied thus: "This is indeed a great question pregnant with self-sacrifice; nay, it is thy LOVE for the greatest ONE REAL SELF of all that you have performed this great tapas, not with any selfish intent, but for the welfare of all living beings. You are indeed a Mahatma! It was Shiva who first put this question to me ages back. Brahma was the next to seek enlightenment on this subject and, later still, Durvasa; and it is now your own question. There are not many who would perform severe austerities, such as you have endured, with an eye to the welfare of deluded humanity. I shall certainly clear your doubts after first initiating you into the secret of my OWN SELF; and may this knowledge, which is the key to the answer to your question, be spread to all corners of the three worlds by your effort:

"I am the beginningless Creator of all that IS; I am the Lord of Lords and free to do as I please; I am the cause of creation, preservation and withdrawal of this Universe- both manifest and unmanifest- and all is part of My own being. I am the Trinity: Brahma, Vishnu, Rudra, and I am also beyond all qualities: Sattva, Rajas, and Tamas. Though free from all qualities, I am their resting place, and their support.

I need no special resting place for myself for I am imminent everywhere. I am the ATMA of all- the primeval creative SPIRIT. I am in the creation and also outside creation. All the threefold Universe

is as my apparel, a part of myself. You can, therefore, be always AWARE of MY PRESENCE; I exist in two forms: Sath & Chith.

As SATH, I am above all qualities, un-manifest and omnipotent Silence ever present and imminent. As CHITH, or Pure Consciousness, (Sarva-Bhutha-gunatmaka), I exist as the primeval ATMA in the hearts of all the manifest, bound as they are by the three gunas. Know that both Sath & Chith are one and ONE ALONE and not apart. "Seth-Chith-Ekam Brahma".

My unmanifest FORM is most difficult to attain. This Jnana is the result of unremitting tapas characterized by courage, tenacity of purpose, self-sacrifice and destruction of all karma -both evil and good. Final union with Me is attained when the YOGI rises above all qualities and all actions through self-restraint. Difficult indeed is this PATH except for a meagre few.

My manifest FORM, on the other hand; exists in and as the Universe of CHITH svarupa -My SHAKTI or Divine Energy; and enjoys great omnipotence through Karma-bhoga represented by the Yoga-kshema of the universe and its beings. This purushothama Form of Mine is not difficult of attainment, and there are two ways of attainment: Through KARMA and Through KARMA-THYAGA.

The second path of Karma-thyaga arises from VIVEKA & VAIRAGYA. This detachment is also difficult, except for a select few. The first path of KARMA, however, is free from 'danger and easy to follow, for, all that is required is the discrimination between sath and asath in all one's actions.

The SATH, as also the CHITH or consciousness is all-pervading and all-supporting ATMA; and the ASATH, the apparent chith or consciousness, is due to the action of the three qualities. This knowledge of the unity of all in the one all- pervading Sath & Chith as Paramatma is alone sufficient to secure all Siddhis. This 'FORM', which is MY SHAKTI, as the ATMA of all is the FORM of DEVI TRIPURASUNDARI or LALITA RAJARAJESWARI who is threefold as Gross, Subtle, & Para-(Causal) - ALL IN ONE.

This ATMA-SHAKTI or Divine-Consciousness is a manifestation of Chith-jyothi (light of consciousness) which is the SOURCE of all the myriad multiple shaktis or energies in the threefold universe. Nothing exists or is conscious or moves or acts or feels or thinks but it is HER SHAKTI or POWER. She is CHAITANYA or Chid-Rupini. No matter to what religion, caste or colour or creed or sex one may belong to, no matter whether one is pure or otherwise, all have the freedom to worship this, their own ATMA-SHAKTI which is personified as DEVI TRIPURA SUNDARI or LALITA RAJARAJESWARL Constant meditation or dhyana on Her beautiful FORM ALONE is sufficient to remove all evil, and usher in all the GOOD, Lalita Rajarajeswari, as Divine Energy, is the Chith or negative, active or dynamic aspect of Sath-the positive form, generally labelled as Purusha or Kesava or simply KRISHNA.

Hence the saying: LALITA PUMRUPA KRISHNA". The dual form of GOPALA—SUNDARI, or the SEXLESS-ATMAN.

Whether performed as per prescribed rules of external worship or not, the dhyana on the subtle or gross form of this PARA-SHAKTI of PURUSHOTHAMA will spontaneously, automatically and without a doubt, bring about prosperity and all auspiciousness, ending in Mukti or freedom from the wheel of repeated births.

Thus, the easiest and safest and most direct path to the attainment of both BHUKTI & MUKTI (that is, all desirable enjoyments and powers in this life, as well as ultimate freedom) is the contemplation on LALITA as the United Atma-svarupini of all the apparently multiple consciousness prevalent in the threefold-universe.

To succeed in this contemplation or worship, which means becoming ONE with the ATMA-SHAKTI of the universe, certain shortcuts or YUKTI-MARGA are prescribed, which will hasten a devotee towards his GOAL. The ARROW which helps him/her to hit the TARGET is the PANCHA DASAKSHARI MANTHRA which is the Mula Mantra and sukshma form of the dual DEVA-DEVI; The Japa when done with the NYASAS help concentration of the mind as well as the purification of Prana, the emotions and the physical body as well as the REALISATION OF THE ATMAIKYA JNANA which dawns WITH ALL THE POWERS PERTAINING TO SUCH UNITY. THIS SECRET HAS BEEN REVEALED TO YOU SO THAT YOU MAY USE IT FOR THE WELFARE OF THE THREE WORLDS. I am well pleased with your tapas for the welfare of humanity, O great MUNI.

In all the worlds, the devas, munis, siddhas, men, women, and others shall learn this divine secret from you, and thus obtain all siddhis, leading from bhoga and bhukti to yoga and mukti.

When Lord Hayagriva had thus ceased speaking, deva-rishi Agasthya prostrated before Him in great humility and, rising again, put the following questions to the slayer of Madhu:

"Lord, what is the gross form of Sree Lalita Maha Tripura Sundari '. How and why did she assume this Her incarnation in human form? Kindly describe to me the great deeds performed by Her as well as the esoteric significance involved in all HER ACTS. Kindly enlighten me.

Lord Hayagriva said again:" O great Soul, this here Maharshi Hayagriva living in the material world, born of my own thejas, of qualities free from faults, is also wisdom and kindness personified. He will reveal to you all that you desire to know. You may put all your doubts before him".

So saying, the great Lord Vishnu of the form of Hayagriva disappeared from the Buddhic Plane of the Rishi's consciousness.

Agasthya was thrilled with surprise at the sight of Maharshi Hayagriva standing by his side. With great reverence, he escorted Maharshi Hayagriva into his ashram.

End of Chapter 1

KKSE. CANADA