



# Srí Chakra

Blossom 4, Petal 2

Magha, Prajothpatthi February, 1992

## At the Peetam

*Sri Rajarajeswari Peetam RUSH New York.*



The highlight of the last bi-monthly period was a Youth Program conducted by *Sri* Chaitanyananda Natha. It was held at the residence of *Sri* Dhyaneshwar and *Smt.* Charulata Chavan at Syracuse

*continued on page 2*

## INSIDE THIS ISSUE

- 1 At The Peetam
- 2 Symbols: *Here is the second part of an article written by our Guruji on symbols. In the first part, he wrote about the Sun and the Moon. Here, he writes about Fire:*

## MISSING TEXT (one line?)

Is no good, bad or evil: no sinner, no saint. It simply exists, it knows, it is bliss. Yet, this Sat Chit Ananda subsumes in it all possible flows of time, all possible life forms, all forms of good, bad and evil. It is the womb of the world: it is also its creator, the cosmic phallus, and it is their union which brings time into being, space into being. Space is the womb in which time is the phallus moves manifesting manifold forms of illusory world. The illusion is real as long as it lasts though. Once we wake up from our waking state (in which we perceive this illusory world projected in a subfield of consciousness to be real) the whole world is seen to be what it is, really, a dream of no consequence, just a divine play.

The energy of GOD is contained in TIME, the manifestor of changing forms. Energy is canonically conjugate to Time. Divine Energy is Kali, the fierce Goddess of Death and destruction, and also Sundari, the beautiful one, the aesthetic perfection of the Muses of DESIRE, KNOWLEDGE, & ACTION. How can we freeze time? By being light. This is what Einstein taught us. If we are heavy, time overtakes us, we are subject to the ravages of time, and we will be destroyed. The secret of immortality, the pot of nectar for which Gods and Demons fight, lies in freezing time, and this can be achieved through overcoming body consciousness and merging our consciousness into the universal consciousness without any address, that is, name and form. The universe of name and form that we perceive is one pole, called jiva, the individual: the unified field of awareness is the other pole, called GOD. The symbol of fire connects these two poles and makes them one.

What is offered into the sacred fire is thus preserved. If the fire is external, it brings the desired fruit to the sacrificer in the field of time. If the fire is internal, and sacrifices are made into the internal fire, it gives the fruit of immortality and transcendence.

*continued on page 3*

on December 29. The well-attended program was very successful. There were youngsters from Boston and Syracuse participating in the program.

Sri Chaitanyananda Natha also performed several *Poojas* at Toronto on December 23; at the residence of Mr. Dimant and Mrs. Tulasi in Rochester on December 24; at the *Matangi Peetam* in Syracuse (the residence of Mr. Natarajan and Mrs. Parameswari) on December 28; at the *Yoga Minakshi Peetam* in Buffalo (the residence of Mr. Bhim and Mrs. Hema Bhakoo) on New Year's Eve; at the Hindu Cultural Center in Buffalo on January 1; at the *Ardhanarishwara Peetam* (residence of the Chauhans) in Larchmont, NY on January 18; at the *Sahasrakshi Peetam* (residence of the ) in Toronto on January 25; and the residence of Mr. Sreekumar and Mrs. Mridula in Rochester on February 1.

world is a four dimensional.....

## Symbols:

*Here is the second part of an article written by our Guruji on symbols. In the first part, he wrote about the Sun and the Moon. Here, he writes about Fire:*

FIRE: Fire/flare is the symbol of lust, the eagerness of the male and female organs to unite, the attraction of opposites, You and Me, This and I, good and evil. It is through the union of opposites that transcendence can be achieved. Hence fire is supposed to be the center of sacrifice. The purpose of sacred sacrifice can be two-fold. One, to consume the seed to bring forth fruit, that is, to bring transcendence into the field of time; Two, to preserve the seed to freeze time itself, and achieve transcendence. The first is the external heat of sacred sacrifice, of sex, of Bhoga, of enjoyment. The second is the Internal heat of transforming the sex urge itself into transcendence, immortality. In either case, fire is the medium for connecting the Transcendent to the Nature, the Male to Female. Fire is the middle flow of awareness, the river (nadi) of Sushumna, the warm current, the middle breath of Yoga.

There is no essential difference between Bhoga (enjoyment) and Yoga; Bhoga is Yoga. There is no essential difference between transcendent immortality and Immanent mortality. Mortality is also immortality in a syncretic view of time, where past, present and future can be viewed as here, here and there, where time has lost the property of flow, and is like space. Death loses Its' sting when it can no more destroy, Death cannot destroy when there is no flow of time; nor can birth take place when there is no flow of time. The

**UPCOMING EVENTS FROM**  
**SRI RAJARAJESWARI PEETAM**  
N/A

**TEMPLE TIMING**

**MONDAY TO FRIDAY**  
MORNINGS - 9:30 am -1:00 pm  
EVENINGS - 6:00 pm - 8:00 pm  
**SATURDAY AND SUNDAY**  
**AND USA HOLIDAYS**  
ALL DAY ( 9:30 am – 9:00 pm )

**Your opinion**

Sri Chakra welcomes your articles, views and comments on this endeavour. We would very much like to know what you would like to see in this journal. Please send us any material that you would like to be published

**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 – Oct 2001

---

*To Receive These Issues in the future*

*Please Register your self in*

**Sri Vidya WebRing**

---

<http://groups.yahoo.com/group/srividya>

---



Vedas prescribe the use of external ritual to obtain the objects of desire; it is called Bahiryaga. In major sacrifices like AGNISTOMA, ATIRATRA, VAJAPEYA. POUNDARIKA, SOUTRAMANI, ASWAMEDHA etc, it is mandatory to sacrifice an animal and offer an internal layer called VAPA into the sacred fire. Terminating the sacrifice, in a stage called Purnahuti, the complete offering, the sacrificer and partner perform an intercourse and offer the love juices into the fire. Vedas consider sex to be sacred, and worthy of being offered to GOD in its most sacred rituals. Offering the seed into the fire is the same as offering one's own offspring into fire. What level of detachment and understanding of the workings of life must be there for such an act to be performed!

Upanishads prescribe the use of the internal ritual. Here the fire is internally generated either through yoga by a single person or by a participating male female couple in sexual union. The purpose of the union however is NOT to get a physical orgasm which may lead to conception, but to use the coupling simply as a means to generate internal fire into which lust itself is sacrificed. In such cases where Bhoga combines with Yoga, all identifications such as 'I am such and such a person' must be shed, and it is precisely this attitude of nonidentification with the individual ego sense that sanctifies such a union, and distinguishes it from a carnal union.