

Sri Chakra : The Manifestation of neo-platonic cosmic allegorical mysticism-A Scientific Study

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Abstract— Vedas are the collection of eternal truths, that are given to the mankind for the Universal endeavor. Vedic knowledge and its practices stood predominantly superior in terms of science and technology. Sri Chakra is considered for the Scientific Investigation in this paper along with some other associated concepts. In this particular span of the study, it is observed that ‘allegoric concepts are either introduced or inscribed in Vedic literature’. Sri Lalitha Sahasra Namas are the true commentary of Sri Chakra, and they have the clear the scientific intuition. Today’s Shivalinga is a lateral development from Meru Prastara Sri Chakra. Interms of the Vedic context, the phallus and vulva concept of Shivalinga and pana pattam can be denied. They are the lateral emergence of Vajrayana Buddhist concepts. Drinkable Nectar called ‘Amrutha’ concept also can be denied. Sri Chakra is observed in many mystical formats in many places in the world. Sri Chakra is a Manifestation of neo-platonic cosmic allegorical mysticism.

Index Terms— Sri Chakra, Meru Prastara Sri Chakra, Vedic knowledge, Kundalini, Shat Chakras, Sri Lalitha Sahasra Namas.

I. INTRODUCTION

‘Vedam’ or ‘Vedam’ means knowledge. Vedam is singular. ‘Vid’ is a ‘Dhatu’(Origin for the evolution of the word Vedam). Vid means ‘to known’ [1]. Vedam is categorized by Sri Vaishampayana around five thousand years ago into four distinct parts. They are Rug Vedam, Yajur Vedam, Saama Vedam, and Adharvana Vedam. Vedas are also called as ‘Shruti’, which means one has learned ‘just by listening’ and cannot be learned with a script format. They are also called as ‘Apourusheya’ which means not written by someone. They are visualized by Maharshis (Sages) and given to mankind for the human endeavor. Vedas can be used for ‘Ishta Praapti’ (to get attain in his/her desires) and ‘Anishta Parihaara’ (to avoid undesired) [2]. Vedas are the scientific allegory of knowledge.

Triangles have a reputed role in Vedic literature and geometry is widely used in many aspects. The below example provides how Vedic literature has planned about the knowledge and its related areas. ‘Gnyana’ means the knowledge, ‘Gneya’ means the knowledge which is being acquired and ‘Gnyata’ means the one who acquires the knowledge. These words can be said in a precise way as to subject, object, and process. In Vedas, every mantra is associated with Subject (Rushi-Gnyata), Object (Grammar -a set of rules - Gneya), and Process (Devas-Gnyana). To be in detail, Rushi means the point of reference or frame of reference which is subjected to change from time to time, Object is static and some set of rules are formed which provides truth with unbiased statements and Devas is the process which is intended to learn and practice. Devas meant for awareness, learning, and

practicing of knowledge and not merely for superstitious worship by breaking coconuts.

Proposed: With the illustration as shown in Fig.1, it is easy to identify that Gnyata, Gneya, and Gnyana are a continuous process and exists in the discrete continuum in parallel sessions and Sri Mata remains superior and capable to control these sessions.

Illustration: The proposed concept may look like as given below in Fig.1.

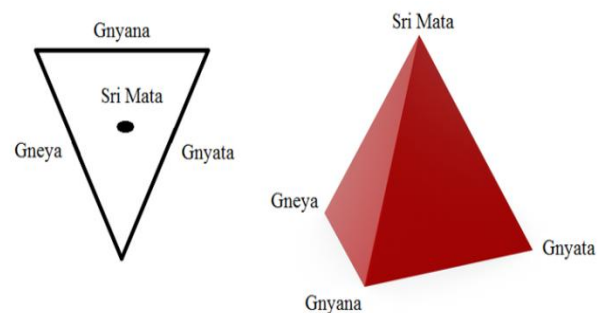


Fig.1. Scientific illustration contradicting the literary comment illustration [1]

Support from Scripts: As per Sri Lalitha Trishati Stotram ‘trikone baindavam shlishtam’ which means Bindu remains superior. In Tantra Shastra, Sri Ganesha is considered to be at the center of triangle. Sri Muttu Swamy Dikshitar’s ‘Vaatapi Ganapatim Bhaje’ Kruti describes Sri Ganesha as the center of Triangle and this triangle is a combination of Ichcha (wish)-Gnyana (knowledge)-Kriyaa (work) Shaktis. It is considered that Lord Ganesha would bless everyone with such Shaktis by which one would attain Siddhi (accomplishment) and Budhdhi (intelligence),

as a result he will have Kshema (safety) and Laabha (profit). The Philosophy of Rugveda says ‘Knowledge is important’ which emphasizes ‘Gnyana Shakti’. Similarly Yajur Vedam on ‘Kriya Shakti’, Saama Vedam on ‘Ichcha Shakti’. Ichcha (wish)-Gnyana (knowledge)-Kriyaa (work) Shaktis cohesively formed in the form of Adharvana Vedam. It is also called as Vedanta. Some times Adharvana Veda is not considered as part of Veda, but considered as the commentary or the summary of Veda. Lord Ganesha is considered to be the Lord of Veda and therefore called as ‘Brahmanaspati’. ‘Brahmana’ means Veda and ‘Pati’ means Lord. ‘A’(Pranava), ‘U’(Naada), ‘M’(Bhindu), all these put together to make A(Gnyana Shakti)-u(Kriya Shakti)-m(Ichcha Shakti) ~ Om (ॐ). But Rudraadhya says ‘Namo Ganebhyo Ganapatibhyashchavo namo’, Sri Rudra is non-other than Ganapati or Lord Ganesha.

II. SRI CHAKRA AND ITS SCIENTIFIC ALLEGORY

Sri Chakra is believed as a divine aspect in Vedic practices. It also has paramount importance in the scientific point of view. Generally, Sri Chakra is available in two different ways [3]. They are, (i). Sri Chakra Yantra which is in 2-dimensional format [having x and y directions] as shown in Fig.2,(ii) Sri Chakra Meru Prastara which is 3- dimensional format [having x, y and z directions] as shown in Fig.2.



Fig.2. Sri Chakra Yantra in 2-dimentional format and Sri Chakra Meru Prastara in 3- dimensional format [3].

One could easily identify that triangles (called Trikona means three angles in Sanskrit) have the major role Fig.2 of Sri Chakra Yantra (in 2-dimensional format) and pyramids have a major role in Fig.2. of Sri Chakra Meru Prastara (in 3-dimensional format). One has to appreciate the ancient people at least for the geometrical work done in the above chakras. Sri Yantra / Sri Chakra has the distinct meaning such as, ‘Sri’ - Along with ‘Lakshmi’, Vishnu, All good fortunes with wealth, ‘yam’- Omkara, ‘tram’ - a comprehensive form of Beejaksharas of all Devatas(32 types of Devatas). Sri Chakra is worshipped distinctly. Such worshipping methods are called as ‘Sri Vidya’. Sri Vidya consists of ‘Yantra’, ‘Mantra’, and ‘Tantra’ Upaasanas. There are a few notable Sri Vidya Upaasakas

such as Vishnu, Shiva, Brahma, and Indra. Here Yantra represents ‘Ichccha Shakti’, Mantra represents ‘Gnyaana Shakti’ and Tantra represents ‘Kriya Shakti’. The complete Srushti is a collection of Ichccha, Gnyaana, and Kriya Shaktis. Sri Lalitha Tripura Sundari is presiding over Sri Chakra. She is the reason, existence, and the dissemination of everything in this Universe. She is therefore called as ‘Jagath Dhatri’. Jagath means Universe and Dhatri means reason, existence, and dissemination. She is the mother of all living and non-living beings in this Universe. She is expressed in a *cluster of platonic solids*. This expression represents continuous and discreet energy. Sri Chakra is a mother of all Chakras in this Universe. It is the center of the flow of continuous energy. Sri Lalitha is the origin of Durga, Kaali, and Lakshmi. The center of Sri Chakra is called ‘Bindhu’ where Sri Lalitha Tripura Sundaree resides. All energy in this Universe would be in the control of Sri Lalitha Tripura Sundari. Erstwhile said ‘Meevaara Shulka’ in Purusha Sukta is the same it is expressed in Sri Chakra where Sri Lalitha resides.

III. Elements of Sri Chakra

In the physical Part of Sri Chakra, There are a total of nine Triangles. 4 Triangles showing the upward direction and these are called as Purusha (Male) Yoni (Yoni also means Body), and 5 Triangles showing the downward direction and these are called as Stree (Female) Yoni. This Phenomenon says Srushti (Emergence) is a combination of Stree and Purusha. Stree and Purusha are two distinct types (dual) which means for the creation of anything Unification of duality is required. This is called Unity in Diversity (or) Unity in Duality, which is the basic format of Vedic Philosophy.

Unification of Diversity would eventually establish the singularity. Therefore nine is considered as an auspicious number in Vedic Philosophy. Nine is also considered as auspicious because, Sri Chakra manifests that Srushti is ‘Trigunaatmakam’, which means built up of three major Characteristics. They are Satva (Noble nature), Rajas (Ferocious nature), and Tamas (Pessimistic nature). But with these three pure characteristics, Srushti is not possible. Therefore sub characteristics have emerged. They are Satva in Satva, Satva in Rajas, Satva in Tamas, Rajas in Satva, Rajas in Rajas, Rajas in Tamas, Tamas in Satva, Tamas in Rajas, and Tamas in Tamas. Therefore ‘Maya’ (Avidya) flows down to emerge as Srushti. When such Tamas in Tamas is attained the ‘Jeeva (Soul or Prana)’ would be in any least body out of 84,000000 types of yonis (bodies). And this process would take the reverse direction such as Tamas in Tamas, Tamas in Rajas, Tamas in Satva, Rajas in Tamas, Rajas in Rajas, Rajas in Satva, Satva in Tamas, Satva in Rajas, Satva in Satva, Therefore ‘Maya’ (Avidya) this time flows up to destroy as Srushti. When one has attained Satva in Satva he/she would start

annihilating to get 'Nirguna' (Nature less), which is the basic nature of Parabrahma Tatva. This way duality ends and establishes Monism. This is described in excellently in an ancient mantra saying, 'Asatoma Sadgamaya, Tamasoma Jyotirgamaya, Mrutyormaa Amrutanga mayaa, Om Shanti: Shanti: Shanti:' Here 'Asat','Tamas', and 'Mrutyu' are the basic characteristics of Rajas and Tamas Natures. 'Sat', 'Jyothi', and 'Amrutha' are the basic characteristics of Satva Nature. 'Om Shanti: Shanti: Shanti:' means let these Satva, Rajas and Tamas gunas be neutralized and let him/her attain 'Sat, Chit, Ananda' Swarupa which is another form of Parabrahma. Therefore this Mantra describes the process of Srushti and Moksha. There is a total of 51 Konas (Angles). When counted from Bhindu of Inner side are, 3 Konas(Angles),8 Konas(Angles),10 Konas(Angles),14 Konas(Angles),16 Konas(Angles). Therefore Fifty one is considered as an auspicious number in Vedic Philosophy. The two biggest triangles touch the outer circle on all three points. Except for the two biggest triangles, all apexes would touch the base of another triangle. If it is observed 33 intersections are resulting from three lines meeting at a point and 24 intersections are resulting from two lines crossing. A total number of 43 triangles are created from the overlapping of the nine original triangles. 'Bindu' is a point, located at the geometric center of the innermost triangle [4]. Sri Chakra has laid down the foundation for the 64-tetrahedron grid which has the major role for Unified field theory. This part of Science is a combination of Nuclear Physics (which studies Electromagnetism, Weak nuclear forces, Strong nuclear forces, Gravitational forces, Quantum Chromo Dynamics, etc), Quantum Mechanics (is the mathematical description of the motion and interaction of subatomic particles, with the concepts of quantization of energy, wave-particle duality, the uncertainty principle, and the correspondence) and Atomic Physics (study related to the Quarks, Leptons, and Neutrinos). Upon careful observation and analysis, the below are the platonic solids obtained from Sri Chakra Meruprastara (i). Icosahedron, (ii). Octahedron,(iii). Star tetrahedron, (iv). Hexahedron, (v). Dodecahedron [5].

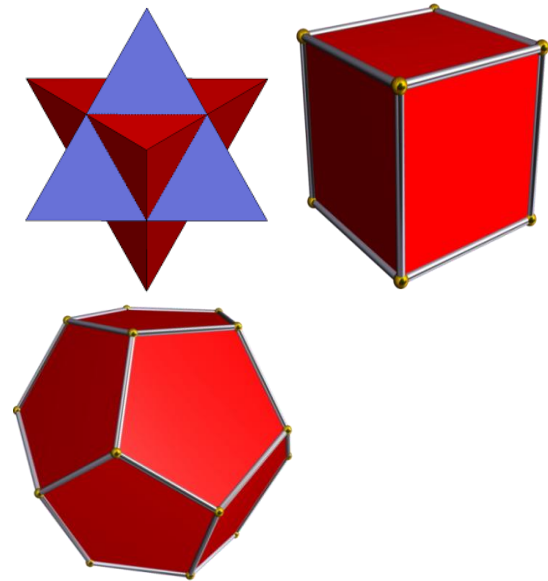
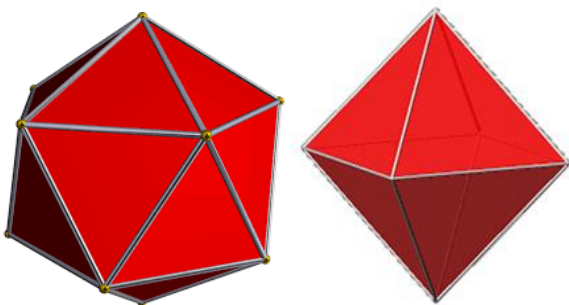


Fig.3. Icosahedron ,Octahedron,Star tetrahedron , Hexahedron, Dodecahedron obtained from Sri Chakra Meru Prastara [5]

Proposed: 'Om' is the cosmic explosion big bang sound which resulted in the universe. The big bang is represented in a 3-D format as Pyramid which is approximately like that of a Meruprastara Sri Chakra. It is a Shivalinga. Later Dhamarukam is added to indicate the Vibrations generated due to the cosmic explosion. Sri Chakra is Parabrahma and Sri Maata and nothing else because Sri Chakra represents the total Universe. That is why Sri Chakra is called as Mother of all Chakras.From these Shapes obtained from Meru Prastara Sri Chakra Maha Yantra, platonic solids have played some significance in Vedic practices. From the careful observation, it can be realized that Lord Ganesha is a Platonic Geometric Format called 'Hexahedron', similarly, Shiva (Parameshwara) is a Star Tetrahedron, Ambika is Octahedron, Surya is Icosahedron, and Vishnu is Dodecahedron. To understand the nature of Parameshwara on has to look into Rudraadhyam. Parabrahma is Gnyaana Swaroopaa (The format of knowledge) and Gnyaana is infinite and one has to make efforts to reach such Gnyaana. Gnyaana is also 'Aananda Swaroopaa' (The format of Bliss). Such Bliss (Aananda) is Emancipation (Moksha). And Such Bliss is possible to know with Sri Rudraadyayam.

IV. SRI CHAKRA AND SRI LALITHA SAHASRA NAMAS

Sri Lalitha Sahasra Namas are the true commentary of Sri Chakra. Sri Lalitha Sahasra Namas are taught by Sri Hayagreeva to Agasthya Mahamuni (the sage). Sri Lalitha Sahasra Namas describes Sri Chakra in more practical aspects unleashing the allegory of mystical formats and

complexities without any ambiguity. They are given in simple terms with proper identification of learner’s level of understanding. Sri Lalitha Sahasra Namas has a clear scientific intuition. The below is an improvement proposed, contradicting from the old idea of a triangle, and replacing it with a pyramid. Sri Mata is said to be ‘Trikona rupini’ in Sri Lalitha Sahasra Namas. Literature comments it as Sri Mata exists/resides inside ‘Trikona’ (Triangle).

Proposed: Trikona rupini does not mean Mata resides inside Triangle she resides at the origins of a three-dimensional space-time continuum.

Support from Scripts: But literature comment would not clarify the quench of scientific thirst. Recalling the statement of Parabrahma has made the universe to get evolved with $1/3^{rd}$ of the quantity means a single Parabrahma has expressed in terms of three dimensions. Expressing or evolving into three dimensions implies x, y, and z directions (representing length, breadth, and height directional parameters). It means there occurred an explosion like a big bang which has resulted in spreading the celestial bodies into the farther skies.

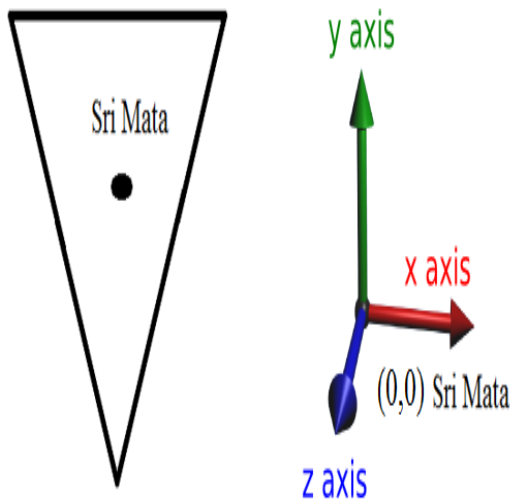


Fig.4. Literary comment illustration - Scientific illustration.[6]

V. SRI CHAKRA – KUNDALINI - DEVATAS

As per Sri Lalitha Sahasra Namas, there exist 6-levels of maturity points for the complete enlightenment. This system of maturity points is expressed with ‘Shat Chakras’. The ultimate result of enhancement from six levels is attaining the fulfillment expressed with the term ‘Sahasrara Chakra’. To reach such fulfillment one has to raise his/her ‘Kundalini Shakti’ which means one has to refine him/her self. The below Image would provide a glance view.

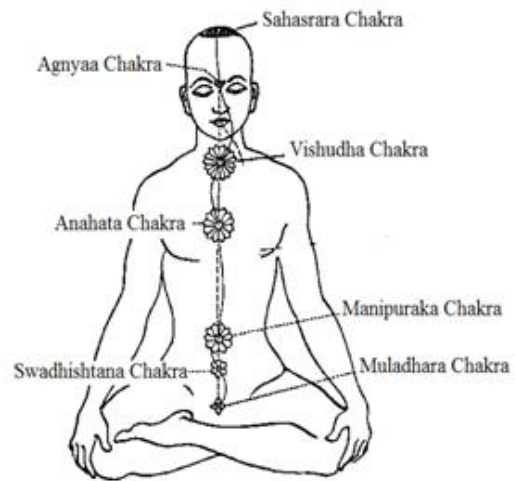


Fig.5. Different Chakras in human body[6].

The spiritual Part of Sri Chakra and the Human Body describes as,

- Chakra -1-Sarva Sankshobhana Chakra of Sri Chakra - No Human Chakra is known yet now.
- Chakra -2-Sarva Roga Hara Chakra of Sri Chakra - No Human Chakra is known yet now.
- Chakra -3-Sarva Rakshaakara Chakra of Sri Chakra - Muladhara Chakra of Human body Chakra.
- Chakra -4-Sarva Artha Saadhaka Chakra of Sri Chakra - Swadhishtana Chakra of Human body Chakra.
- Chakra -5-Sarva Sidhhi Prada Chakra of Sri Chakra - Manipuraka Chakra of Human body Chakra.
- Chakra -6-Sarvasha Paripuraka Chakra of Sri Chakra - Anahata Chakra of Human body Chakra.
- Chakra -7-Sarva Soubhaagyadaayaka Chakra of Sri Chakra - No Human Chakra is known yet now.
- Chakra -8-Trailokya Mohana Chakra of Sri Chakra - No Human Chakra is known yet now.
- Chakra -9-Sarva Aananda maya Chakra of Sri Chakra - Sahasrara Chakra of Human body Chakra

The scientific definition of Kundalini’s work is a stimulating process of increasing the flow of ions and increasing the Electro-Motive Force. Here the Chakra works like a Transducer and links with other parts of the body. Every chakra has its significance due to the reason it is a collection of improvement over a while in terms of psychological, mental, and also the emotional aspects. These Chakras make it possible to convert the psychological energy into physical energy and the same in the reverse. Therefore Chakras are more significant. Kundalini Shakti will have three states. It is similar to threads in programming in computer science. (1). Nidra Avastha (Koumaara Avastha), (2).Prayana Avastha (Yoshida (Taruni) Avastha), 3.Sukha Avastha (Pativrata Avastha-after reaching her Pati Parabrahma) [6].

As per Bruhadhaaranyakopanishat, Yaagnyavalkya, Shaakalya samvaada, the human body is consisting of Pancha Pranas along with Saptadhaatus, Dashaindriyas, Eka Dasha Manovrutti Bhedas. Pancha means five and Prana means energy. These energies reside in different locations of the human body. They are Prana- energy at the thoracic area, Apana- energy at the abdomen, Samana - energy between the heart and the navel, Udana- energy between the heart and the navel, Vyana - Spread all over the body and control the movement of the body. They are in association with Saptadhaatus. Sapta means Seven. Dhatu means basic elements. They are, Rasa Dhatu of Body fluids, Rakta Dhatu of Blood, Mamsa Dhatu of Muscular tissues, Asthi Dhatu of Bone related tissues, Majja Dhatu of Bone marrow nervous tissue related, Shukra Dhatu of Generative tissues of semen and ovum constituents. In combination with Dashaindriyas. Dasha means Ten. Indriyas means body parts. They are, Five Gnyanenindriyas: Shrotra – ears, Tvak – skin, Chakshu – eyes, Rasna – tongue, Ghraana – nose, these are in association with Five Karmeindriyas: Vak – voice, Pani – hands, Pada – feet, Payu – anus, Upastha – genitals, and Manovrutti Bhedas-11.

These are called Vilakshana Padarthas that are influenced by, Ashta vasus. Ashta means eight and vasus are basic influential aspects. They are (i).Agni, (ii).Pruthvi,(iii).Vaayu,(iv).Antariksham,(v).Aaditya,(vi).Dyuloka,(vii).Chandra,(viii).Nakshatras. Such Ashta vasus are spread all over the Universe - These become Shareera (Body) due to Karma (Work done by the living being). Along with this Ekadasha rudras. Ekadasha mean eleven. They are (i).Kapali, (ii).Pingala, (iii).Bheema, (iv).Virupaksha, (v) Vilohita, (vi).Shastra, (vii).Ajapaad, (viii).Ahibudhnya,(ix).Shambhu, (x).Chanda and (xi).Bhava. They are in association with Dwaadashaadityas. Dwaadasha means twelve. (i). Dhata, (ii). Aryama, (iii). Mitra, (iv). Varuna, (v). Indra, (vi). Vivasyan, (vii). Tvashta, (viii). Vishnu, (ix). Amshuman, (x). Bhaga, (xi). Pusha, (xii). Parjanya. These are controlled Indra. Cloud itself is called Indra. Indra is the cloud itself and it would be in association with Prajapati. Yagnya is called as Prajapati. Here Yagnya means work (that is Karma). Therefore total numbers of Devatas are Thirty Three and not Thirty Three Hundred Millions of Devatas [7].

Proposed: From the above one would easily understand that 33 –Koti Devatas (33crores deities / 330 million deities) is to be denied. ‘Koti’ means ‘types’ and the above-said deities are the fundamental phenomena of the human body. Vedas have instilled scientific temper, but half-knowledge commentaries on Vedic scripts had spoiled the reputation.

VI. Shat chakra resembling Kshetra of human body

Sri Lalitha Sahasra Namas says ‘Udyadbhaanu sahasrabha’ means to say Sri Mata is spread over the time -which also means spread over the celestial bodies.

As per Sri Devi Bhaagavatha, the emitted rays of Sri Maata, Agni (Fire) has acquired 108Kalas (Grading parameter), Surya (Sun) has acquired 116Kalas (Grading parameter), and Chandra (Moon) has acquired 136Kalas (Grading parameter). All put together to be 360 which symbolizes the revolvability of 360 degrees.

Agni is symbolized for Yagnya means work [not the fire alter], Sun symbolizes Aayu and lifespan &health [metaphysical world], and Chandra symbolizes manas [Psychological condition]. Below are the Kalas absorbed by different chakras of the human body.

(Pruthvee Tatva) Muladhara Chakra- 56 Kalas
+ (Jala Tatva) Manipuraka Chakra- 52 Kalas of Cluster
108 -Agni Kiranas (Rays)
+ (Agni Tatva)-Swadhishtana Chakra- 62 Kalas
+ (Vaayu Tatva)-Anahata Chakra- 54 Kalas of Cluster
116-Surya Kiranas (Rays)
+ (Aakasha Tatva) Vishuddha Chakra- 72
+ (Manas Tatva) Agnya Chakra- 64 Kalas of Cluster
136- Chandra Kiranas (Rays)

[These three Agni, Surya, and Chandra are said to be the eyes of Parabrahma in Purusha Sukta and described in Sri Lalitha Sahasra Namas they would protect the living being]

Proposed: These 360 Kiranas (Rays) would spread all over the Universe. They are meant for the enhancements in the human body. Since a human body is a collection of 360 Kalas (Grading parameter), the human body is set to enhance (improve) 72000 Nadi Mandalas (Nerve junctions) on every occasion which is seen that humans being is predominantly improved in comparison with other living beings. Therefore Human body is said to be a ‘Kshetra’. The one who attains the knowledge of Kshetra is said to be the Kshetragnya. A Kshetra which attains the fulfillment by reaching Sahasrara Chakra is denoted poetically as acquired Amrutha. There is no divine liquid which would make a human being to be immortal. Any such concept is unscientific and illegitimate.

VII. Sri Chakra and Shiva linga

Sri Lalitha Sahasra Namas says ‘Udyadbhaanu sahasrabha’. Today's Shiva linga which is depicted in Figure.13 is found in almost all Shiva Temple in India and around the world.



Fig.6. Shiva Linga which is commonly found [8]

But this is not the Shiva linga what exactly was found in earlier days. It has changed its shape from time to time and it's the definition from time to time reflecting the social circumstances. The original Shiva linga was like a Sri Chakra (approximately resembling Pyramid) and later it took different shapes and today it is this form as we see today. The reasons to take different shapes are due to the socio-economic conditions of India and other Geographical conditions. Literal meaning had taken on some occasions, and personal ideologies of some personal also influenced to change into today's form [8].

The shape of Shiva linga today is a cylindrical shape with an oval type curved shape on the top which is embedded in another horizontal oval type curved structure. The cylindrical shape is called 'Linga' and the Curved shape is called 'Yoni'. It is said that linga is Shiva and yoni is Parvati, resembling the first couple (Aadi Mithuna).[This concept can be contradicted- Shiva and Parvati are not the first couples, in fact in every 'Kalpa', Prajapati's are the parents, and their children would increase the population. Shiva and Parvati remain as defacto and never take part in the process of giving birth to children]. It is said that when linga (phallus) and yoni (vulva) unified in conjugal love with sex, the creation took place. Every educated person accepts the paramount importance of their reproductive organs and surely they are worth worship [9]. But things had gone in different. Intercourse of a couple and worshipping their reproductive organs is not much needed in India because Sex education was first given to the world by *Sri Vaatsyaayana Maharshi* (A Bachelor Sage of 16 years old) in the name of '*KaamaSuthra*' much before then the western world had thought about it. India is the highest populated country producing the enormous population every year which does not need to learn from any country and any more lessons regarding sex. India does not need to worship reproductive organs. Sometimes we see Shiva and Parvati representing the half-male body and a half female which is also absurd. Soon after Gouthama Buddha, Buddhism took the wrong steps. In the first step, they tried to increase the number of their followers by making them join without checking the proper faith in Buddhist concepts. Second, they tried to appease the ruling kings like Ashoka and converted many into their

religion. The old concepts of the newly converted people did not change even after conversion took place. Till the moment of *Sri Acharya Nagarjuna*, Buddhism did not attain any proper ideological status [10]. Gouthama Buddha's '*Ashtanga Marga*' was already given by '*Panini Yogashastra*' [Patanjali's Yoga Shastra is a collection of 195 Sutras with Four Chapters - (i). Samadhi Pada,(ii). Sadhana Pada,(iii). Vibhuti Pada, (iv). Kaivalya Pada]. Nothing a new concept is invented to construct a new doctrine. During the time of the Gouthama Buddha denial of god was not a part of Buddhism. Gouthama Buddha was a remarkable revolutionist and a movement maker of 'Ahimsa'. To eradicate the violence in the name of Yagnyas which would eventually imbalance the food pyramid, Ahimsa is a borrowed concept from Vedas by Gouthama Buddha. With his glamorous and spectacular personality, Gouthama Buddha has driven the masses into a proper direction. Gouthama Buddha was also the contemporary of Vardhamaana Mahaveera. Both of them are *naked sages* and *Strict Vegetarians*-Both had shaved their heads. Buddhist Tantric Diagram Mandalas are non-other than Meruprastara Sri Chakra Yantra from the upward direction. Today's Buddhist dress code was introduced by Sri Acharya Nagarjuna. What we see today Buddha Statues are the Statues of Sri Acharya Nagarjuna. Our Political leaders are not much educated enough to know this, they display such idles in the name of Gouthama Buddha. Sri Acharya Nagarjuna was a Dean at Takshashila University and had access to enormous literary aspects. He had earned prominent respect in India and around the world. He introduced the concept of 'denial of god' who got inspired by the Charvaka principle, and Nyaya, Vaisheshika, Sankhya concepts. These concepts had declined the existence of God during the time of the early beginning of Vedic Philosophy. Atheism is not new to India and Vedas is also included in Vedic concepts in Tarka and Meemamsa giving the prominent position. Sri Adi Shankara, Kumarila Bhattu, Mandana Mishra were the renowned Tarka-Meemamsa Pandits during the fall of Buddhism in India.

Some *Vamacharites* and *Kshipanakas* believers had continued their practices in Vamachara even after converting into Buddhism. *Vamacharites* and *Kshipanakas* are the ones who worship *Vulva*. Such worships take place in Smashanas (Burial grounds), placing human skulls. These two extremist sects had converted into Buddhism due to the socio-economical circumstances but they did not leave their practices. Later it took a new form as Vajrayana Buddhism which spread all over China, Taiwan, and Japan. One can find Mara Kannon Shrine, Tawarayama Japan, Hounen Fertility Festival, and Komaki, Japan. Vajrayana Buddhist Philosophy has abnormal concepts.

They are called Tantras. Caryamelapakapradipa, Karmamudra which are common in Tibetan Buddhism. In this tradition, the phallus is called Vajra, and Vulva is called Padma (Lotus). In this practice, they include consort observance which is sacramental ingestion of power substances with the fluids of the organs. These practices are considered to be elite in this tradition. These are beyond the imagination of Indian and Vedic philosophy and they are not accepted, strictly banned due to a health point of view under all the circumstances by Ayurveda which is an Upaveda (or) Vedanga (or) a part of Veda. Egyptians had a god named Min as the phallus god equivalent of Cupid type (at presently nobody worships this Egyptian god anymore). During the 16th Century in Bhutan, Drukpa Kunley has spread the ideology of phallus worship. Navatantra is a new different type of Tantra Yoga of today which has the similarities of Vajrayana which insists the unification of phallus and vulva. Therefore In all such Vamachara, Kshipanaka, Kapalika, Vajrayana Buddhism, and the latest Navatantra the unification of such organs is given sacredness, and spirituality is applied to it.

As soon as this Vajrayana started gaining popularity, Vedic Practitioners of those days also took a bold step to attract the population by adding such new concepts of linga and yoni concept which is an absurd [11]. Sri Maata is also called as 'Yoni nilaya'. Here the word 'Yoni' means 'Reason' and the word 'nilaya' the one who resides. It means Sri Matata is the one who resides inside the reason. In other words to say Sri Mata is the reason for the reasons. In the form of karmas (duties have done) result is given to them [12], and here it is not the case of vulva. Kshetram kaamarupadhikam- it means Kshetram is a place for performing 'Kama' (duties). All bodies are Kshetras and everyone has to do some work. Without performing any work one can never exist alive. Kaama is concerned with Mantra - the Kama is Ananta - Here Anantha means not infinite- it is capable of spreading up to the last extend [Note: Brahmanda (Universe) is finite then Ananta(infinite) within Brahmanda is not possible to have continues spreading linearly, either it must be spreading linearly up to some extent and might have taken to some other angular direction to spread and might have to go in some spiral formats- linear infinite like in graph x-axis infinite and y-axis infinite is not possible]. [Note: Even if Maata is spread over beyond Brahmanda, there must be many Brahmandas- like multiverses- even then such multiverses has to be in sphere format and only in such condition the Natural phenomenon will take place] Maata has been described in 'Kaama(Anantha)' Koti(types)- it means Maata can be described in many numbers of types such as even if you try to describe any other object that is either influenced by her or it might be describing directly her. Therefore Zero dividing infinity

and Infinity dividing Zero is an absurd concept [Zero remains at the center which is bindhu format]. Kaama (Anantha) in the form of mantra can make us reach Maata. Kaama is Brahma - the reason for Srushti (it is not creation - it is evolution -Brahma never creates he provides beeja (roots) for the evolution). Maata is said to be as Kaamakoti nilaya it means Maata can have as many numbers of types as the situation demands. Kaama is also said as Yoni- from which all metaphysical world has evolved- Mata is Yoni for Srushti- and Brahma is the Beeja Prada [Bhagavadgeetha]-Yoni is Maha Maya - consisting of 21 types of Maya Tatva- not possible to come across - This is 1/3 of Parabrahma means Maata is nothing but Parabrahma and Maata are not distinct- they are the same but it is denoted that Parabrahma has made to evolve Srushti - such allocated part is denoted as Maha Maya - which is Expressed format but resides inside the Sri Chakra- [Ref: Trikona rupinee shakti bindhu rupa parashshiva] [Ref: Trikone' baindavam shlishtam]. As per Purusha Sukta only 1/4th of Parabrahma the entire Universe is created. The rest of the other things have remained unknown. It also resembles that today's our Dark Energy and Dark Matter Concepts. Ancient people realized that the Universe is composed of some visible and some invisible parts, matters, energies, etc. They would like to make a perfect blend of these two quantities like known and unknown such as static information with unknown parameters.

Proposed: Ancient people wish to Admire (Upasana) in some format. They had come to a conclusion saying 1.Nirguna Upasana (Admiring without any format in Meditation form), 2. Saguna Upasana (Admiring with a physical attribute in some format). The first and foremost way they have given is Pyramid Shape as we see today in Kedarnath Temple. This is the first shape considered for worship (Saguna Upasana).



Fig.7. Sri Kedara Natha Shiva Lingam[12]

Later when the people started it is always not possible to make it done with Pyramidal shape, they started giving in a sphere-like shape. As the centuries past due to the literature effect, it took the shape of pillar format [inspired by Narasimha has emerged from a pillar]. Many centuries after with the inspiration of Vamachara it took the format of today's Lingam with Paanapattam. As aforementioned

Phallus and Vulva advocating people have to answer that 'Narmada Bana Lingas' which are part of Panchayatana Paddhati did not have 'Yoni'. Where did Parvati go leaving Shiva alone? Where their conjugate love does with sex had gone?



Fig.8. Sri Narmada Banalingam [12]

The fact is that during the time of Patanjali it is realized that Sushumna Nadi is identified as a pillar type and Ida and Pingala Nadis are twisted around this pillar as shown snake(s) are twisted around Shiva linga. It is also made implemented in temples.



Fig.9. Shivalingam with Sri Chakram on the top and Sri Chakra Sculptured on Shivalinga [31]

VIII. Shiva Linga dynamically changing its shape

Updated information was immediately reflected in the temples as it is observed in several temples Shiva Lingas shapes are not unique. Sushumna is also called as Maata as per Gouda paada and he says she has Aananda Dhwaaja [A Flag of Happyness-it means she is always happy]. Parameshwari had the Ananda as Swarupa therefore she is called Rasyaa. Sathyam Gnyanam Anantham Brahmam [Ref: Nirnaasha (Sri Lalitha Sahasra Namas)].

IX. Impact of Sri Chakra on various temples, shrines and other structures

In Shringeri we could find the earliest format most renowned Sri Chakra. And as per Sri Shankaracharya, Deho devaalya: prokto jeeva: proktassanaatana: Tyajedagnyana nairmalyam soham bhavena pujayet [13]

“The living body itself is a temple. The soul in it is Parabrahma. One has to leave evil from their mind” By realizing themselves as Parabrahma, one has to worship

Parabrahma" as said by Sri Adi Shankaracharya. Only in such condition, Brahma vid Brahmaiva Bhavati [Bruhadaaranyakopanishat]-it means the one knows Para Brahma becomes Para Brahma.

The Pyramid shape, Sphere type structures provides a different impact on the psychological states of human beings. Pyramidal type Gopurams are constructed [14]. Kireetas worn by the deities and kings also had this mystical concept. However, the inner side of the main temple (dome structure) and above moola Virat also makes a hollow pyramid. Similarly, the inner part of Kireetas which are kept upon the heads of the deities and kings also makes the same. Either a solid pyramid or a hallow pyramid would provide mystical power by producing EMF within that region [15].

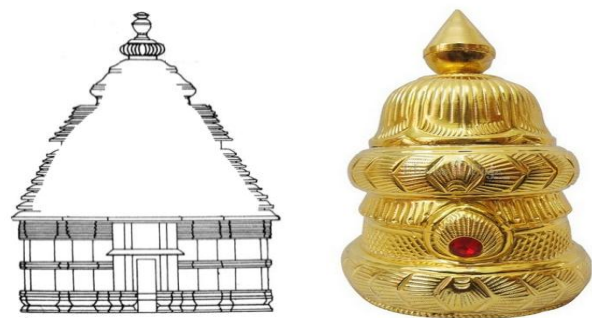


Fig. 10. Hallow Pyramidal shape inside the dome and Hallow Pyramidal shape is inside of Kireetam [15]

This EMF is created to stimulate the minds of the people and to enhance the minds of the general public. When a man is enhanced he would become a Purna Purusha (The complete man or a global person). Vedic vision is something more beyond that to make a Parama Purusha (The Cosmic Man). Shiva/Shankara/Rudra described in Vedas has the features of such a cosmic man who is called Yogi in general terms and they are the role models. Sri Krushna says to become Yogi. This cosmic man attains his Kundalini Shakti at Sahasraara Shakti like that of Shiva.

Ursa Major which is also called Saptarshi Mandala rotates around the North Star (Dhruva Nakshatra) during summer, spring, winter, and fall. The rotation is symbolized as “Swastika”. On the other side, Shiva's Cosmic Dance (Shiva Tandava) is an allegoric representation of the spiral movement of celestial matters in the sky and the unification of the stellar matter resulting in Big Crunch. All such things are the Allegories in Hinduism from Vedic notations.

Sudarshana Chakra shown in Vaishnavite Temples resembles similar to that of Sri Chakra. The below Fig.28 would clarify our doubts. Sudarshana Chakra (Left) is a

simplified version of Sri Chakra (Right). [This is related to Sri Chakra in 2-Dimensional format] [16].



Fig. 11. Sudarshana Chakra and Sri Chakra for comparison [35]

Tip of the Shankha [17] (Dakshinaavruta Shankha Panchajanya) has a Pyramidal shape such as Sri Chakra Meru Prastara (Left). One can also find the spiral climbing path to the tip of the Shankha (Right) [This is related to Sri Chakra in 3-Dimensional format]



Fig. 12. Dakshinaavruta Shankha Frontal side (Left) and Upper side (Right) [17].

Sri Chakra used to be more prominent outside of India in the earlier days. In the case of the Great Seal of the United States which we commonly see on the U.S. 1 Dollar (on the reverse side) ‘The Eye of Providence’ (which means that ‘all-seeing eye of God’). Upon careful observation, one can identify that it is neither a left eye and nor a right eye [18]. It is just an eye symbol. It is taken from that of the Egyptian Pyramid and a celestial spiral galaxy which looks like an eye as given below in Fig.13 as given below.



Fig.13. Celestial spiral galaxy and an Egyptian Pyramid [18]



Fig.14. The Eye of Providence on US 1\$[18]

Proposed: Pyramid indicates Meru Prastara Sri Yantra and the eye represents the inner Bindu which is called Sri Maata.

Conclusion: Sri Chakra is considered for the Scientific Investigation in this paper along with some associated concepts. In-depth information is analyzed and some conclusions are drawn. Sri Adi Shankara charya has brought much popularity for Sri Chakra, but since ages, Sri Chakra played a major role in many civilizations. Sri Lalitha Sahasra Namas comments scientifically on Sri Chakra. Platonic solids obtained from Sri Chakra Meruprastara. 330 million deities, the divine liquid is denied. Shiva Linga is a changed version of Meru Prastara Sri Chakra. It has much more influence in many ways. Rigveda is a collection of praising hymns on Parabrahma (Almighty), representing ‘Jagradavasta’, symbolized with ‘A’(Pranava-Vishnu Tatva of Spreading nature). Yajur Veda is a collection of Admiring hymns, representing ‘Swapnaavasta’, symbolized with ‘U’(Naada-Brahma Tatva of Centralized nature), Sama Veda is a collection of song format of hymns representing ‘Sushupti Avastha’, symbolized ‘M’(Bhindu-Shiva Tatva of Detachment), and Adharvana Veda is a collection of Philosophy and observations representing ‘Aatma Stiti’(Parabrahma/Eashwara). It is Mayam (Spread all over equally or equilibrium position). It is altogether to make A-u-m ~ Om (ॐ). Rudraadhyaaya is the perfect explanation of Aum establishing the statement as ‘Bliss is emancipation’

Future scope: Effects of Pyramidal Shape since ages need to be reviewed. Sri Chakra usage in terms of health, the chemical reaction is to study. Sri Chakra with some other allegories needs to be studied on a broad platform. Rudraadhyaaya needs to be reviewed with reference to several other Shiva Stotras like Shiva maahimna Stotram, Shiva Tandava Stotram, Shiva Sahasra Namam for the extended comments.

Acknowledgment: I sincerely express my thanks to my mother Smt. G.Uma Devi who had encouraged me to make this study and furnish it in a paper format. She has prompted me on all the occasions and she is the real inspiration for this Paper. Smt.G. Uma Devi has retired

as a Senior Clerk from Gandhi Medical College, Musheerabad, Hyderabad-Telangana. She is much interested in Vedic Philosophy and Sciences. She is much involved in charity and explaining the people about the Ancient Indian heritage and glory. She motivates the people in her surroundings about the need of Vedic studies.

Funding statement: This Study is not funded by any organization.

Conflict of interest: I do not have any conflict of Interest.

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