

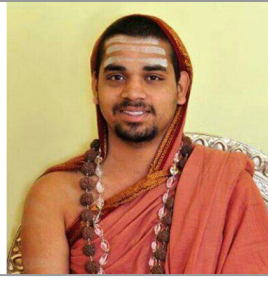


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ANUGRAHA BHASHANAM

Do not blame God for your misery

Misery and comfort alternate in a man's life.

But, when one encounters misery, a number of thoughts arise. Some may wonder, "I have not committed any crime. Why is God heaping misery on me?". Others think, "God is angry with me. That is why He is punishing me like this." Yet others say, "There is no such being as God. Even if there is one, He has no compassion at all. Even if He has compassion, He reserves it for a chosen few. People like me are no consideration for Him."



Criticizing God like this when they encounter hardship is in the nature of many persons. But it is not because of God's fault that man encounters difficulties. God bestows results in accordance with one's good or bad karmas (deeds). If one commits sin and suffers because of that, God is not responsible (for it). God treats everybody equally.

Bhagavān Veda Vyāsa says clearly in the Brahma Sūtra (2.1.12.1):

वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ।
vaiṣamyanaighṛṇyē na sāpēkṣatvāt tathā hi darśayati |

Hence, only if one avoids sinful acts and performs good deeds, will he not have to experience hardship.

Let everybody understand this and perform his duty without blaming God in any adversity, and attain God's grace.

विषमां हि दशां प्राप्य देवं गर्हयते नरः ।

आत्मनः कर्मदोषां तु नैव जानात्यपण्डितः ॥

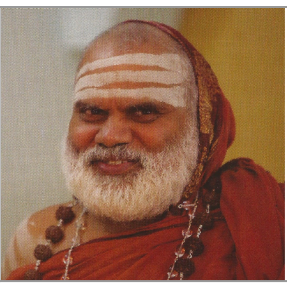
viṣamāṁ hi daśāṁ prāpya dēvaṁ gar'hayatē naraḥ |

ātmanah karmadōṣāṁ tu naiva jānātyapaṇḍitaḥ ||

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Bhārati Tīrtha Mahāswāmi-jī

Kind Courtesy: M/s Tattvaloka Publications (www.tattvaloka.com) Additional Note: All the articles that have appeared in this section for the past four years have been sourced from Tattvaloka

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Bhārati Tīrtha Mahāswāmi-jī and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmi-jī

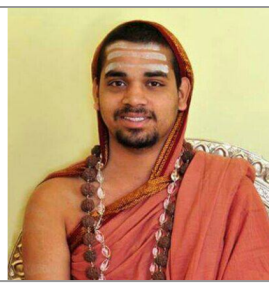


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Navratri Special

Maa Devī Mahāmāyā

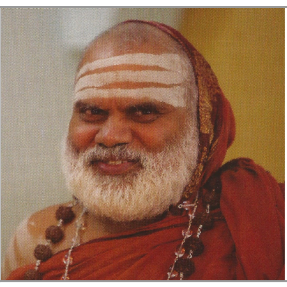
Though Devi is without a beginning it is told how she became first visible to living beings.



Beginning: While Mahāviṣṇu was resting on a fig leaf in the form of a child he began thinking as to who he was, who created him and how he should act. And then a celestial voice was heard by Mahāviṣṇu as follows: Sarvaṁ khalvidamevāham Nānyadasti sanātanam. (All that is, I am. There is nothing eternal but me.). This declaration bowled over Mahāviṣṇu, but he could not understand who made it. While he was meditating upon it, Devī appeared to him in the following manner. Devī held in her four sacred hands weapons like the conch, the disc, the club and the lotus flower and was adorned in divine clothes and wore divine ornaments and was attended upon by powers like Rati (the romantic), Dhṛti (understanding capacity), Bhūti (riches and prosperity), Medhā (intellect), Mati (intellect), Buddhi (intelligence), Nidrā (sleep), Kīrti (reputation), Smṛti (ability to remember), Śraddhā (attention, concentration), Svadhā, Svāhā, Kṣudhā (thirst), Dayā (compassion), Gati, (momentum), Tuṣṭi (pleasure, happiness) Puṣṭi (growth, progress), Kṣamā (patience, forbearance), Lajjā (sense of shame), Jṛmbhā and Tandrā (laziness)

And, the Maa Devī spoke to Mahāviṣṇu as “After all, what is there to be wondered at. Whenever the world faces the phenomenon of Sṛṣṭi Sthiti Laya (creation, existence and absorption into the earliest force) you too have come up due to the power of Mahāśakti. As for Maa Parāśakti (the ultimate, universal force) it is above and beyond all attributes. We, all of us, possess attributes. From the nābhi of yourself in whom sattva guṇa predominates will be born Brahma in whom rajō guṇa will predominate, and from the center of his brows will be born Rudra with tamō guṇa. Brahmā, by the force of his tapas will earn powers of creation and with his rajō guṇa create the world blood-red in colour, and you will be the sustainer and guardian of that world. The very same world will be destroyed by Rudra at the end of the Kalpa. You please do know that I am the sāttvic force which depends on you for the purpose of creation. All creations of worlds have been made according to the suggestions of Devī.

Let us see the question of King Janamejaya about the Origin of Maa Devī to Sage Veda Vyāsa. For his question Sage Veda Vyāsa replied in a beautiful manner with divine words. Even Brahmā, Viṣṇu and Maheśvara are not capable of thinking about the origin of Devī. Then, what about me? Yet let me make an attempt to explain to you about my knowledge. All the forces which appear in various names and forms are in fact Devī herself, her different manifestations. Just as a master actor appears on the stage in different roles for the delectation of the audience the formless Devī, on behalf of the Devas, assumes many forms and imposes upon herself attributes though in fact she is without any attribute whatsoever. Thus, depending on her various forms, actions etc.

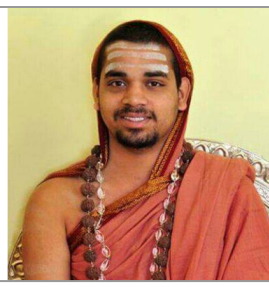


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she is addressed by names. {We can see in brief about the said words in Devī Bhāgavata, Pañcama Skandha}.

The very famous Five forms of Devī we will see now. When Mūla- prakṛti incarnated or manifested in the form of MahāViṣṇu the desire for creation raised its head in him. And, at once the Devī-female-aspects in MahāViṣṇu embodied in five forms like Durgā, Lakṣmī, Sarasvatī, Sāvitrī and Rādhā. These five forms are designated as Pañcadevis. We will see one by one on the five above seen Devīs



Maa Durgā Devī.

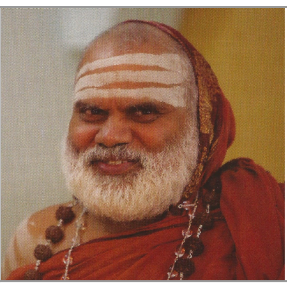
She is very well known to all by Mother of Gaṇeśa. She is the consort of Śiva. Nārāyaṇī, the Viṣṇumāyā, is none else than Durgā. She is also perfect Brahma, the one and the only one with no second to it. She is worshipped by Devas like Brahma and by sages and maharṣis. She is the basis, the root and root cause of everything. She is eternal, upholder of dharma, truth itself and the giver and promoter of happiness, reputation, welfare, liberation etc. as also of sorrow, grief, pain etc. She takes great pleasure in removing the worries and sorrows of devotees who seek refuge in her. She is all-power, achievements and assets personified. All

imaginable permutations and combinations of every attribute comprise in her and she is who activates the universal soul.

Maa Lakṣmī.

This Devī is the most magnificent form of the universal soul, nay, the universal soul itself. She is all wealth and riches personified, and she is the very seat of beauty, compassion, peace, all goodness, welfare, etc. Evil traits like anger, extreme greed, air of supremacy etc. are miles away from her. She is all sympathy and kindness towards her devotees. In Vaikuṇṭha, as Mahālakṣmī she is ever engaged in the service of her husband, MahāViṣṇu. In heaven she is the very glory of it. In houses she appears as the welfare and prosperity of the inmates. She is in fact beauty itself and is the essence of beauty everywhere. She is all-merciful, and worshipped by all. She expends herself in eight forms, which is known as ashta lakṣmī

Ashta Lakṣmī (अष्टलक्ष्मी), are eightfold forms of Maa Lakṣmī, commonly known as Goddess of wealth. Wealth is a vital ingredient bestowed upon us for maintenance and progress in our life. It is much more than just having money. It means abundance in knowledge, skills and talents. Lakshmi is the energy that manifests as the complete spiritual and material well-being of a person. The eight different forms of Goddess Lakshmi are:

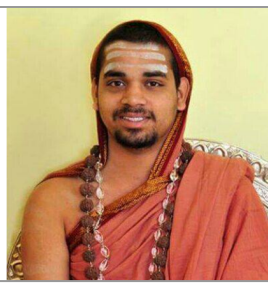


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Ādi Lakṣmī - Ashtalakshmi Ādi Lakṣmī (आदि लक्ष्मी) or Mahā Lakṣmī (महा लक्ष्मी,) is an ancient form of Lakṣmī and incarnation of Lakṣmī as daughter of the sage Bhrigu. She is the Wealth of endless prosperity. Goddess of no beginnings or end: “Ādi” means eternal existence. Ādi Lakṣmī signifies the never-ending nature of the Goddess. She has no start and no end. She is continuous. Wealth should therefore, flow continuously also. It too has always been there and always will be there. Ādi Lakṣmī or Rāma Lakṣmī serving Śrī Nārāyaṇa is symbolic of her serving the whole creation. Ādi Lakṣmī and Nārāyaṇa are not two different entities but one only. Lakṣmī is Śaktī. Lakṣmī is the Power of Nārāyaṇa.

Ādi Lakṣmī is the memory of the source. When we forget that we are a part of the entire creation, we feel small and insecure. Ādi Lakṣmī is that aspect which connects us to our source, thus bringing strength and

calmness to the mind. Maa Ādi Lakṣmī is four-armed, carries a lotus and a white flag, and other two arms in Abhaya mudra and varada mudra.

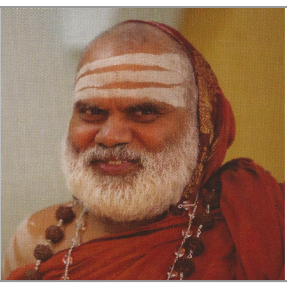
Dhana Lakṣmī

Dhana Lakṣmī (धन लक्ष्मी) for money and gold. Also known as Vaibhav Lakṣmī. “Dhan” and “Vaibhav” mean money, riches, fortune and income. It is the usual way we perceive and understand wealth. This wealth is of great importance to one who wishes to live an enriched and happy life. But as per Rigved’s Purush Shukta Dhana is not only a wealth in coins and currency. Even Sun and moon, fire and stars, rains and nature, oceans and mountains, rivers and streams, all these are our wealth, so are the progeny, our inner will power, our character and our virtues. With the grace of mother Dhana Lakṣmī we will get all these in abundance.

Maa Dhana Lakṣmī is Six-armed, in red garments, carries chakra (discus), shankha (conch), kalasha (water pitcher with mango leaves and a coconut on it) or Amrita kumbha (a pitcher containing Amrita – elixir of life), bow-arrow, a lotus and an arm in abhaya mudra with gold coins falling from it.

Dhānya Lakṣmī

Dhānya Lakṣmī (धान्य लक्ष्मी) “Lakshmi as goddess of grain”- is the giver of agricultural wealth. Wealth of grain, food, nourishment, and health: “Dhānya” means grain. Food is our most basic and most important wealth. We need food to sustain life. Being wealthy means we have an abundance of food that keeps us nourished and healthy. She is the Goddess of the Harvest and the Devī who blesses with abundance and success in harvest. It is said that we become what we eat. The right amount and the right type of food, eaten at the right time and place affects our body and mind



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positively. With the grace of Maa Dhānya Lakṣmī one gets all essential nutrients grains, fruits, vegetables and other foods. Maa DhānyaLakṣmī is eight-armed, in green garments, carrying two lotuses, gada (mace), paddy crop, sugarcane, bananas, and other two hands in abhaya mudra and varada mudra.

Dhairya Lakṣmī

Dhairya Lakṣmī (धैर्य लक्ष्मी) is for Wealth of patience, strategy, planning, objectivity : “Dhairya” means patience. This wealth gives us the spiritual strength to face good and bad times with equal ease. It signifies the importance of planning and strategy in all our actions so we may move with caution and reach our target each time. This form of Lakṣmī grants the boon of infinite courage and strength. Those, who are in tune with infinite inner power, are always bound to have victory. Those who worship Maa Dhairya Lakṣmī live and lead a life with tremendous patience and inner stability.

Gaja Lakṣmī

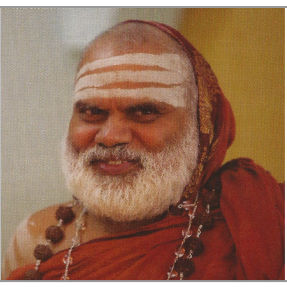
Gaja Lakṣmī (गज लक्ष्मी) Gaja Lakṣmī, “Elephant Lakṣmī”) is the giver of animal wealth, like cattle and elephants. Gaja Lakṣmī as giver of power of royalty. Gaja Lakṣmī brought back the wealth lost by Indra (king of demi-gods) from the ocean. Maa Gaja Lakṣmī is four-armed, in red garments, carries two lotuses, other two arms in abhaya mudra and varada mudra, surrounded by two elephants bathing her with water pots.

Santāna Lakṣmī

Santāna Lakṣmī (सन्तान लक्ष्मी, Santāna Lakṣmī, “Progeny Lakṣmī”) is the Bestower of offspring. Wealth of children, legacy, family, friends, well wishers: “Santān” means children. Maa Lakṣmī symbolizes the social nature of man. We need each other. Children are our wealth. They are our future. The family is the basic unit of people who bring up their children. Life moves forward through its children. Those who worship this particular form of Śrī Lakṣmī, known as a Santāna Lakṣmī, are bestowed with the grace of Maa Santāna Lakṣmī and have wealth in the form of desirable children with good health & long life. Maa Santāna Lakshmi is six-armed, carries two kalashas (water pitcher with mango leaves and a coconut on it), sword, shield, a child on her lap, a hand in abhaya mudra and the other holding the child. The child holds a lotus.

Vijaya Lakṣmī

Vijaya Lakṣmī (विजय लक्ष्मी, Vijaya Lakshmi, “Victorious Lakshmi”) or Jaya Lakṣmī (जय लक्ष्मी, Jaya Lakṣmī, “Victorious Lakṣmī”) is the giver of victory, not only in battles but also in conquering hurdles in order to beget success. Wealth of victory, perseverance, courage, and confidence: “Vijay” means victory. This Goddess symbolizes the wealth of courage, confidence, fearlessness and victory. This wealth strengthens our character and keeps us moving along successfully on our life path. Vijay is to get success in all undertakings and all different facets of life. Some people are

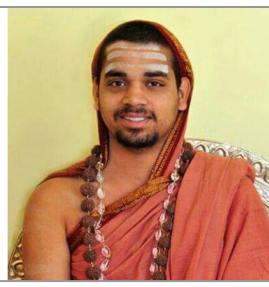


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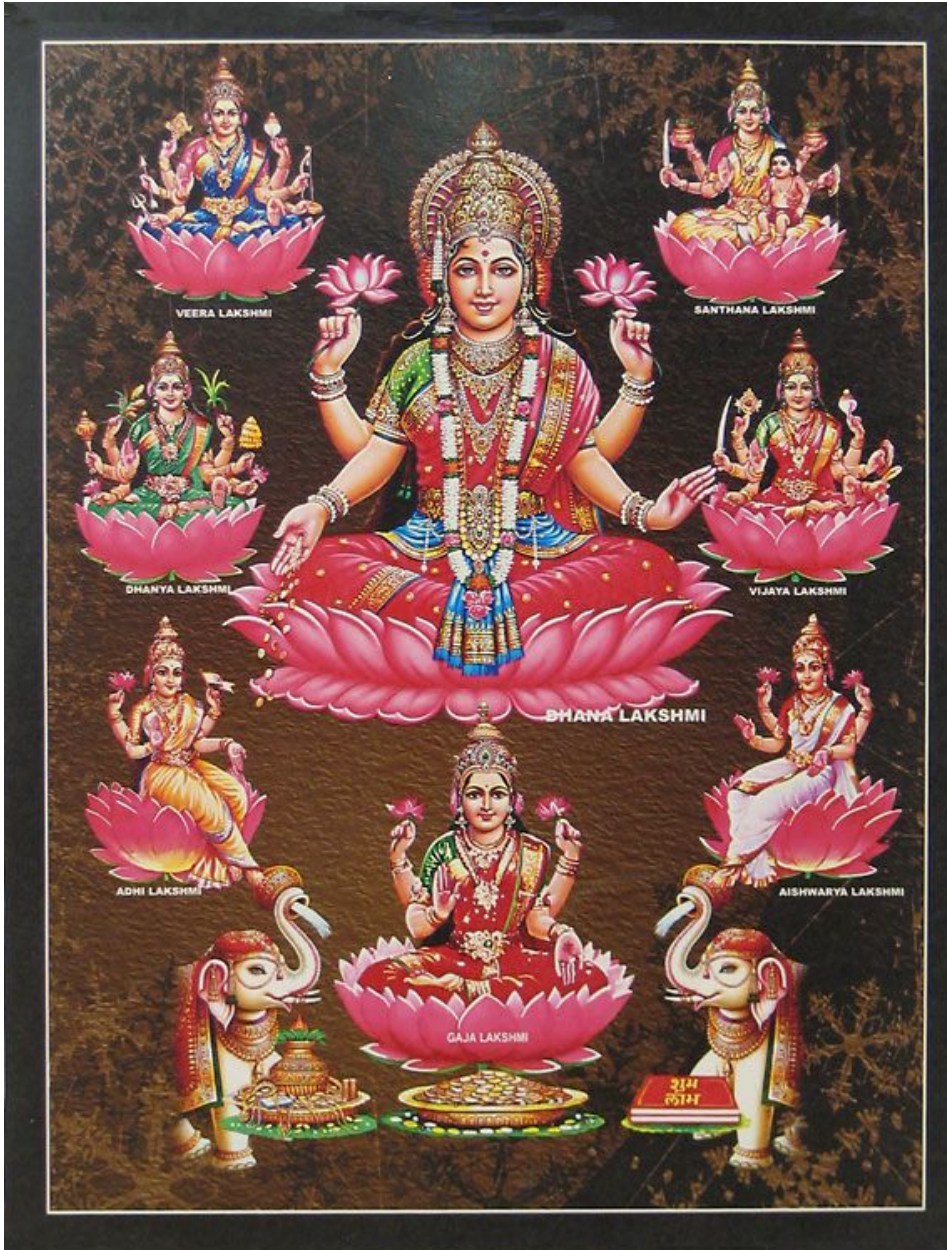


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strong physically but weak mentally while others are economically rich but poor in their attitude and cannot exert any influence. Vijay is to have an all encompassing victory. Vijay is to rejoice in the glory of our real nature – Vijay is to conquer the lower nature. Vijay is the victory in external and internal wars and of course eternal wars! Hence those, with grace of mother Vijaya Lakṣmī, have victory everywhere, at all time, in all conditions. Victory to Vijaya Lakṣmī!! Maa Vijaya Lakṣmī is eight-armed, in red garments, carries chakra, shankh, sword, shield, lotus, pasha, other two

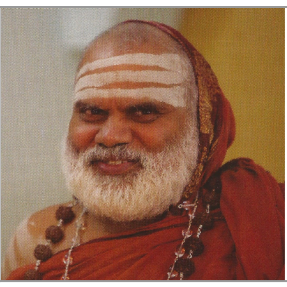
hands in abhaya mudra and varada mudra.



Vidyā Lakṣmī

Vidyā Lakṣmī - (विद्या लक्ष्मी, Vidyā Lakshmi, “Knowledge Lakṣmī”) is the bestower of knowledge of arts and sciences. Wealth of education, knowledge, skills: “Vidyā” means knowledge. To be knowledgeable means that we have skills of various kinds. We have general information about our local, national, and international issues. Serenity, Regularity, Absence of Vanity, Sincerity, Simplicity, Veracity, Equanimity, Fixity, Non-irritability, Adaptability Humility, Tenacity, Integrity, Nobility, Magnanimity, Charity, Generosity and Purity are the eighteen qualities

imbibed through proper education that only can give immortality.

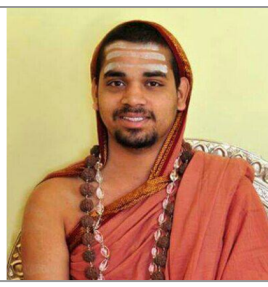


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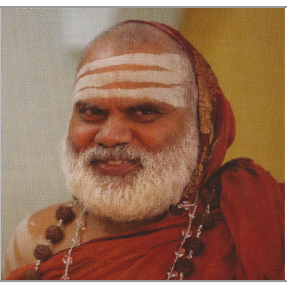
Sarasvatī. She is very base and fountain head of and the presiding deity of the word, intellect, knowledge, the arts etc. She also is of the form of the universal soul and liberally grants intellect, poetical skill, reason and logic, understanding capacity etc. to her devotees. The finest music with all its beauties originates from her. Yes, she is the goddess of all learning, fine arts and every branch of knowledge. Like the ice piece, the Jasmine flower etc. she is beautiful in her white cover. She recited the holy names of Śrī Kṛṣṇa. She is of the form of tapas and blesses those who perform it. In fact, she is who grants all gifts and powers of understanding. She is the goddess of language and learning and without her human beings would lose their capacity to speak.

Sāvitṛīdevī. She is mother of the four varnas, Vedāṅgas, the t̥āntric science etc. She is of the form of Japa, tapas, the effulgence of Brahman, the very essence of truth and existence and supreme bliss. She is eternal and grants salvation. She forms the very basis and pith and core of the glowing presence of the universal soul. This world is pure,

and has been purified by the touch of the sacred feet of this Devi.

Rādhādevī. Rādhikādevī, fifth of the pañcaprakṛtis is the presiding deity over the five prānas and She is of the endowed with all fortunes and happiness, sublime and serious, and the consort of Śrī Kṛṣṇa and as eternal and equally endowed with divine attributes as the lord. She is formless also, above and beyond attributes, unattached and detached, and not visible even to the great Devas and munis by the naked eye. Her clothes even Agni would not burn. She was born, in Vārāha Kalpa as the daughter of Vṛṣabhānu, and because her sacred feet trod over this land, Bhārata (India) became holy. Once Brahmā did tapas for 60,000 years to have a glimpse of the Devī's lotus feet, but could not. People were able to see her only after she, in unbounded compassion for the world, herself in Vṛndāvana.

Arṁśarūpa(s) which are seen in Devī Bhādavadam will be seen now by us, there are six other Devīs, who are partial manifestations or born from certain parts of the Devī.

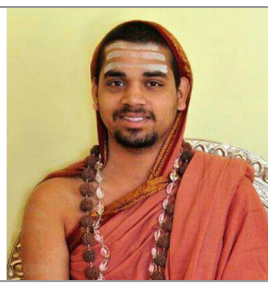


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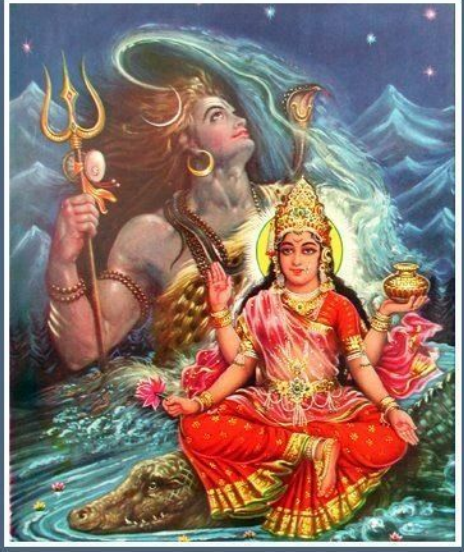
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Gaṅgādevī. Gaṅgādevī who flows in the form of water and washes off men's sins takes her origin from the body of Lord Mahāviṣṇu.



Tulasī. She is the lover and also the servant at the feet of Lord Mahāviṣṇu. She also washes off men's sins and promotes their welfare.

Manasādevī. Manasādevī, who was born as a daughter of Kaśyapa is another partial incarnation of Mahāmāyā. She is a great tapasvinī, a favourite disciple of Śankara, unique in learning and erudition, sister of Ananta (the king of Serpents), the presiding deity of Mantras, wife of Sage Jaratkaru muni and mother of Āstīka muni.

Devasenādevī. Since this Devī has been born out of a sixth part of Mahāmāyā she is called Śaṣṭhidevī also. She gives children to living beings and also protects them. For one year from the birth of a child this Devī should be worshipped. Those who cannot afford it should worship Devī on the 6th or 21st day after a child is born.

Maṅgalacaṇḍikā. She is born from the face of Mūlaprakṛti. Anybody who propitiates and pleases her will be the recipient of all good things like sons and grandsons, wealth, reputation, welfare etc.

Bhūmidevī. She is the basis for all things, soil for the origin of the vegetable kingdom, the treasure house of all gems and the very incarnation of compassion and sympathy.

Arṇśakalādevī(s). Another class of devīs who are also partial manifestations of the Supreme Devīs. They are born out of the parts of Mahādevī. The Arṇśakalādevī(s) are given in short below.

Svāhādevī. Consort of Agni Bhagavān. Svāhā is worshipped in all the worlds. If havis is offered without repeating her name the Devas will not accept it.

Dakṣiṇādevī. Wife of Yajñadeva, this Devī is worshipped by all. Without this Devī all Karmans in the world will become waste.

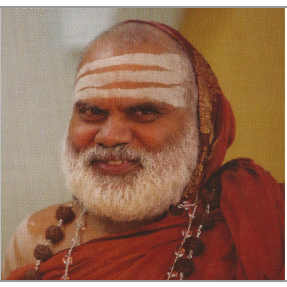
Dikṣādevī. Wife of Yajñadeva, this Devī is worshipped by all. This Devī grants pure knowledge.

Svadhādevī. Wife of the Pitrs, worshipped by manes and men. Offerings made to the Pitrs without honouring this Devī will prove to be useless.

Svastidevī. Wife of the Vāyu. When offering Dakṣiṇā and making divya-dāna if 'Svasti' (may good happen) is not uttered there will be of no use.

Puṣṭidevī. Wife of Gaṇapati. If this Devī ceased to exist men and women would become feeble, because she is the source of all strength.

Tuṣṭidevī. Wife of Ananta worshipped by everybody. If the Devī ceased to exist there would be no happiness in the world.

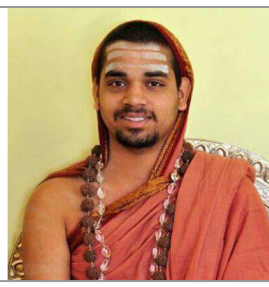


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Sampatti devī. Wife of Īśāna. Worshipped by Devas and men. If the Devī ceased to exist the whole world would become poor and needy.



Dhṛti. Wife of Kapila. Everybody worships her all the time. If the Devī ceased to exist the whole world would become timid and cowardly.

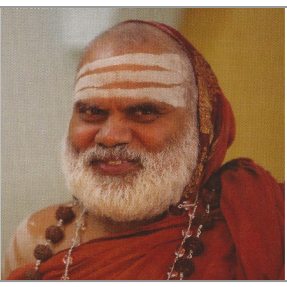
Satīdevī. Wife of Satya. Well-wisher of all, this Devī is worshipped by muktas. If the Devī ceased to exist there would be no friendship and amity between people.

Dayādevī. Wife of Moha. If the Devī ceased to exist the world would become hellish and a fierce battle field.

Pratiṣṭhādevī. Wife of Puṇya. In the absence of this Devī, who grants good and happy results to people's actions the whole world would become as though it were dead.

Siddhādevī and Kīrtidevī. Both the Devis, Siddhā and Kīrti are wives of Sukarmā. If they ceased to exist the whole world would be bereft of reputation and become lifeless like a dead body.



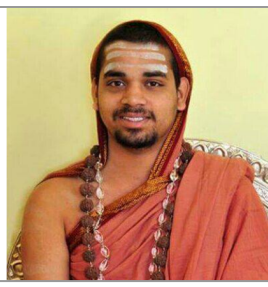


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Kriyādevī. Wife of Udyoga. If she ceased to exist the whole world would become inactive and cease to function.

Mithyādevī. Wife of Adharma. Unmanageable and characterless people worship this Devī. If the Devī ceased to exist the whole world as evolved by Brahma would cease to exist. This Devī was not seen anywhere in the world during Kṛtayuga. She began to appear in a subtle form here and there during Tretāyuga. In Dvāparayuga she attained more growth and then her limbs and organs became doubly strong. In Kaliyuga she developed to her full stature and growth and goes about everywhere with her brother, Kapaṭa.

Śāntidevī and Lajjādevī. Both the Devīs, Śānti and Lajjā are good-natured wives. If they ceased to exist the world would become dull and sleepy.

Buddhidevī, Medhādevī and Dhṛtidevī. These three Devīs are wives of Jñāna. If they ceased to exist the world would become dipped in ignorance and foolishness.

Mūrti. Wife of Dharma. She is very beautiful and effulgent. In her absence the universal soul would become devoid of energy, helpless and meaningless.

Śrīdevī. Wife of Mālī. Her absence will make the world lifeless.

Nidrādevī. Wife of Kālāgni. The Devī, a sage who has attained realisation, affects everybody in the world during night and makes them lose consciousness and quickly drop them in sleep. In the absence of this Devī the world will become a lunatic refuge.

Rātrī, Sandhyā and Divasā. These three are the wives of Kāla. In their absence nobody would have any sense of time and none would be able to calculate and fix time.



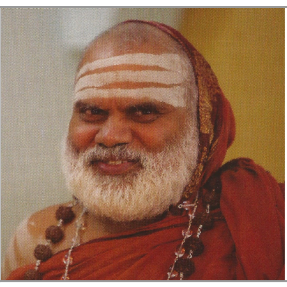
Viśappu and Dāham. Viśappu = hunger. Dāham = thirst. These two Devīs are the wives of greed (Lobha). They go about the world affecting people and thus making them worried and miserable.

Prabhādevī and Dāhikā devī. They both are the wives of Tejas. Without them Īśvara will find it impossible to continue the function of creation.

Mṛtyudevī and Jarādevī. They both are the consorts of Prakṛtajvara and daughters of Kāla. And, if they cease to exist, Brahma's creation would also cease. For Brahma's creation individual souls with the will for action are necessary. He cannot create a soul of his own. So death is a precondition of creation, birth. If there is no death there is no birth also. There is a school of thought which maintains that if there is no death but only birth

there will not be space on earth for the living, and therefore birth will stop if there is no death.

Tandrādevī and Pritidevī. They are the daughters of Nidrā and consorts of Sukha. These Devīs go around the world on the orders of Brahmā.

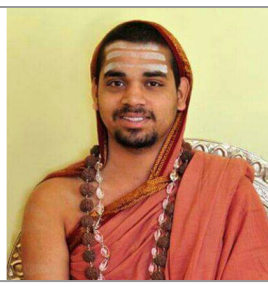


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Śraddhādevī and Bhaktidevī. They are the consorts of Vairāgya and they give liberation to the souls of the people in the world.

Aditi, mother of the Devas, Diti, mother of the Asuras, Surabhi, mother of cows, Kadrū, mother of serpents and Vinatā, mother of Garuḍas are also involved in the process of creation, and they are born out of parts of Devī.

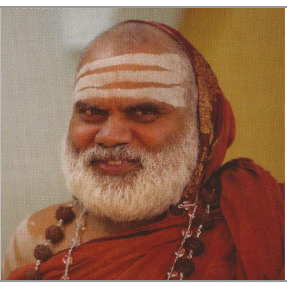


There are special injunctions for making idols of the Devī for installation in temples. Caṇḍikādevī should have twenty hands. The hands on the right side should hold Śūla, Sword, Disc, Cord, Damaru, śakti etc. and the hands on the left side should hold Nagapāsa, Flag, Club, Mirror etc. (There are also idols with slight differences from the above). Lakṣmīdevī would hold in her right hand the lotus flower and a Kūvala fruit in the left. Sarasvatīdevī will have in her hands Books, Akṣamālā and Vīṇā. Gaṅgādevī rides on a makaramatsya holding in her hands a pot and lotus flowers. Yamunādevī rides the turtle with a pot in hand and she is blue in colour.

Now, about the saptamātr̥s. Tumburu, white in colour, and mounted on an ox rests on a śūla with vīṇā hand before the Matr̥s. Among the Matr̥s. Brāhmī has four faces, wears the akṣamālā and holds the akṣapātra etc. in her left hand. She is seated on a swan. Śaṅkarī (Māheśvarī) is white in colour. She has in her right hand bow and arrows, and the disc and bow in her left hand. Sitting on an Ox. Kaumārī is seated on the peacock. She has two hands in of which is held Śakti (Vel). Lakṣmī has in her right hand the conch and disc, and the club and the lotus flower in her left hand. Vārāhī rides the buffalo with staff, sword, club and conch in her hands. Indrānī is seated in the club, holding a diamond in her hands. She has a thousand eyes. Cāmuṇḍī has three eyes and is without flesh in the body. Her hairs are raised above. She holds in her left hand elephant's skin and śūla in the right hand. At times she is seated on a corpse also.



Now, about the idols of the eight Ar̥nbās. Rudra Carccikā holds a Skull, Śūla and Cord in her hands. She wears elephant's skin, her legs slightly held up. She becomes Rudracāmuṇḍā when she assumes eight hands, and holds the Skull and the Damaru. And in dancing pose she is called Naṭeśvarī, and with four faces Mahālakṣmī. She is called Siddhacāmuṇḍā when she assumes the form with ten hands and three eyes, and when she eats men, horses and buffaloes. In this form she holds in her right hand the Sword, Damaru etc. and in her left hand the Trīśūla, Bell etc. Since the Devī is sarvasiddhipradāyikā (giver of all divine attainments or assets) she is Siddhayogeśvarī also. There is also another Devī in this very form who holds the Pāśa and Ar̥nkuśa in her hand and who is slightly red in colour. She is called

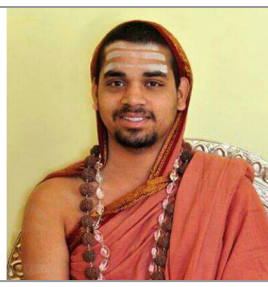


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Bhairavi. When Bhairavī assumes the form with twelve hands she is called Rūpavidyā. All the above Devīs were born in burial grounds and are Raudramūrtis. They are known as the Aṣṭambas.



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