

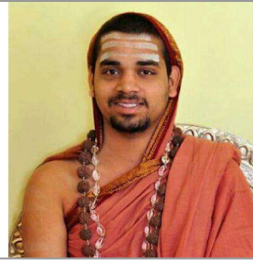


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SHARAN NAVRATRI SPECIAL

ANUGRAHA BHASHANAM

RESPECTING ALL RESULTS IN GOOD SAMSKARA



Everybody has self respect. Educated or uneducated, rich or poor - all have it. We must understand this and act accordingly. Otherwise, it may lead to several undesirable consequences. For instance, if a Sattvic person is insulted, that insult will not do him any harm. But the person insulting him will have to face the consequences.

Duryodhana disgraced Draupadi. Bhagavan Krishna Himself came to her rescue. Because of his condemnable act, Duryodhana had to inevitably suffer in myriad ways. Hiranyakashipu harassed and insulted Prahlada. But he himself was destroyed in the end.

The lesson to be learnt here is that we must give respect to all. Respecting others constitutes good behaviour & will bring about name and fame.

Respecting others results in good Samskara. Sage Vasishtha's wife, Arundhati, conveys to Sita in the Uttara Rama Charita that respect must

be shown wherever there is goodness.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji in Darbar during Sharannavratrī Mahotsavam @ Sringeri, 2011

गुणाः पूजास्थानं गुणेषु न च लिङ्गं न च वयः Iguṇāḥ pūjāsthānaṃ guṇiṣu na ca liṅgaṃ na ca vayaḥ |

That is, in the matter of showing respect to others, good conduct alone counts. We must not consider the person's gender or age as determining factors in showing respect.

May all Astikas understand this well, show respect to all and cultivate good Samskara.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji

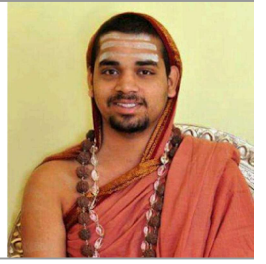


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By the grace and blessings of our Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji we in our fifth year of our Voice of Jagadguru e-magazine going to samarpanam of our effort of this special edition on the occasion of “Sharan Navaratri Mahotsava”. In this edition we are going to publish “108 namas selected from Sri Lalitha Sahasranamam by our Jagadguru Shankaracharya Mahasamsthanam”, with meaning for the benefit of our devotees to do our Nithya Parayana. “Sharan Navratri Mahotsava” is one of the important celebrating festivals in a grand manner in Śrī Sri Sri Jagadguru Shankaracharya Mahasamsthanam, Dakshinamnaya Sri Sharada Peetham, Sringeri. The highlight of this Mahotsava is “Divine Dardar” of Their His Holiness's at night with the paraphernalia with Saptashati Parayana and followed by Veda gosham and mangala harathi.



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॥ श्रीः ॥

॥ श्रीललिता-अष्टोत्तरशतनामावलिः ॥

॥ śrīlalitā-aṣṭōttaraśatanāmāvaliḥ ॥

1. श्रीमात्रे नमः (śrīmātrē namaḥ) = The Holy Mother.

The mother is usually called upon in time of sorrow; but our natural mothers are not able to remove the three kinds of pains (Tāpatrya). Great men have said: "Since I have had many thousands of births, I have had many mothers; many also have been my father's; I know not how many I am yet to have in the future; and their number is beyond calculation. O Treasure house of compassion! Save me, who am overpowered with fear and have no other refuge, from the vast and disastrous ocean of Samsāra". The greatest world-mother is the only one who is capable of removing the endless misery (of existence). We should praise her as the mother so that she may be induced to show mercy to us.

Or śrīmātā : Śrī Lakshmī or Sarasvatī and mātā, the mother i.e., the mother of Lakshmī or Sarasvatī; the Vyādīkośa says : "Śrī means Lakshmī , Sarasvatī, nurse or earth (Dhātrī), Vargas (group or family), prosperity, success, beauty, means of subsistence, the decoration of ornaments, wisdom and the first day of the fortnights". Hence, śrīmātā does not mean here the wife of Rudra, the equal of Lakshmī and Sarasvatī, but, the creator of the three, the spouse of paramaśiva, the Great Queen (Parā Bhattārikā). Hence in order to attain mokśa she should be praised.

Or, mā to measure that which measures Śrī, i.e., Lakshmī, that which limits being necessarily superior to the thing limited; thus the meaning is that She is the limitless Śrī i.e., Liberation.

Or Śrī as said in the Śrutis , "which is the ambrosia to great men" means Vedas; She who taught Brahmā the three Vedas little by little (ma); the Śrutis says: "He who made Brahmā in the beginning and taught the Vedas to him" {If the other meaning Tasmāt, is adopted then the meaning would be "promulgated the Vedas through him"}

Or Śrī is the first manifestation in the form of Vyāsa (ma, the classifier of the Vedas).

Or, Śrī, poison; ma, to fix --(referring to the Poison fixed in śiva's throat). In these last two cases the name śrīmātā is masculine. Śiva and Śakti being one and the same; or śrīmātā is feminine qualifying (Vīśeśana) one of Devi's aspects Prakāśa or Vimarśa (Primary or Secondary) which are understood in the name.

Or, the names of great men and things should have the honorific word Śrī prefixed to them. Hence we find the words Śrī Chakara, Śrī Vidyā, etc. In this case Mātā means progenitor of all. This meaning is supported by Śruti "That form which these beings are born". As we do not find the word Śrī prefixed to the names Išvara, Išāna, etc., Meaning paraśiva, so also the word Mātā means Tripura sundarī.

Or, when the six letters, Ha, Sa, Ra, Ka, La, Da of the mantra called "Bālā" are combined with three vowels at the end, the result is the mantra forming the three groups (Kūtas) called Mātā. This explanation is supported by great men who in their commentaries on the Sloka (Laghu Stuti sl. 18)



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beginning with "Māyā, Kundalinī, etc" in which the word Mātā occurs, explained it in this way. {Bhatta Nārāyanā -Śrī, Universe and Mātā, creator or Śrī ashvarya and Mātā, knower or witness}.



2.देवकार्यसमुद्यतायै नमः (dēvakārya samudyatāyai namaḥ) = Manifested herself for fulfilling the objects of the Devas.

She became manifest in order to slay the Asuras, Bhandāsura and Mahishāsura and for other reasons. The Mārkaṇḍeya Purana says : " Though eternal, she is said to be born whenever she manifests herself for the accomplishment of the object of the Devas". In the Kūrma Purana the Devī says to Himavat, "Called upon by the Devas and remembering the greatest of the task, disregarding my father Daksha, who insulted Maheśvara (my husband) and for the sake of establishing righteousness and by reason of your devotion, I was born from the body of Menā, having chosen you as my father..."

(जगत्प्रसूतिकालङ्कारः Jagatprasutika Alankara)

Thus having described the real (Prakāśa) form of Devī, he now describes her secondary (Vimarśa) form.

3.देवर्षिगणसङ्घात- स्तूयमानात्म- वैभवायै नमः (dēvarṣigaṇasaṅghāta -stūyamānātma-vaibhavāyai namaḥ) = Vaibhava (power); this may mean the all-pervading quality of Devī.

Sanghāta (assemblies) separate assemblies in different ways; or Sanghāta (lit. much destruction) is one of the names of hell---to be saved from this hell. Or, Sam, entirely: ghāta, slaying, i.e., Bhandāsura. In the Brahmānda Purana it is said by the Devas who were troubled by Bhandāsura, "O Devī, mother of the universe, victory to thee". After praising Devī in a hymn and being asked by her to choose a boon, the Devas say, "If I beneficial one, thou art pleased, let us, who are troubled by the great Daityas, and whose life is (therefore) difficult to live, take refuge in thee." In another place, "Once the divine sage, Nārada approached the supreme Śakti, and bowing down with deep reverence said..... This Byandāsura, O Devī, afflicts the three worlds; by you alone, and by no other deity, can be conquered."

The real meaning of the text is as follows: Devas, Brahmā, etc., Rishis, Vasishtha, etc and Devarishis, Nārada, etc.,Gana, Āditya, etc The Agni Purana says, "The Ghana Devatās are, the Ādityas, Vis'vāvasus, Tushitas, Bhāsvaras, Anilas, Mahārājikasādhyas and Rudras". According to the Rudrayāmala, her greatness is praised" by millions of Dikpālas,suns,moons and Basis etc".



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Again, if we take to explaining in the deeper meaning (Para Rūpa) of this name, the result is described in Śaiva scriptures that ātman alone is praised by Devas, etc (Rishis and Devarishis). The Chaitanya --- who enters into everything (Akhilānugata) who is all experience (akhilaparichita), and who is that feeling which is the seat of all love. (Corresponding to sat, chit and ananda). The Agni Purana says: "The first Sūtra (Śiva Sūtra, 1:1) says 'Ātman is his consciousness (Chaitanya)' ; the second Sūtra (1:2) says 'the worldly knowledge is bondage'". Hence what is praised or experienced by the Devas and others is the ātman; for the Tantrarāja says, "The universal form Lalitā is declared to be the very Self"; as she is inseparable from the Self, her Vaibhava is all-pervading, possessed with infinite powers, etc.

4.भक्तसौभाग्यदायिन्यै नमः (bhaktasaubhāgya dāyin'yai namaḥ) = Conferring prosperity on the devotees.

According to the Agni Purana "Bhaga means fortune, desire, magnanimity, strength, effort, sun and fame," subhagā, Lalitā herself.

saughābyas are her qualities; she unites (the above mentioned ones) with herself. But in the Padma Purana, it is said, "Sugarcane Pārijāta (Tarirāya), nishpā and vājīra seeds, cow's milk with its changes (i.e., buttermilk, curd, ghee, etc), the saffron coloured things, flower and salt, this the eight things are called Saubhagyāshtaka". Because these are used on auspicious occasions.

Or Su = much, Bhāgya = luck i.e., She makes her devotees fortunate.

5.भक्तिप्रियायै नमः (bhaktipriyāyai namaḥ) = Delighting in devotion.

Bhakti is of two kinds Mukhya (primary) and Ganna (secondary; primary devotion is a particular mental modification called 'longing' directed towards Ívara. The Bhaktimīmāṃsā Sūtra (Śandilya Sūtra, 1:2) says, "It (devotion) is supreme longing for the Ívara". Supreme (Parā) indicates accordingly to the commentator that there is another kind (secondary) of devotion. The secondary devotion is in the form of service to Ívara as described in a sūtra (1:20), "The attainment of concentration is by gauni". The Garuda Purana says: "The root Bhaj is repeated in the service; so service is declared by the wise to be an important means of reaching the Ívara.

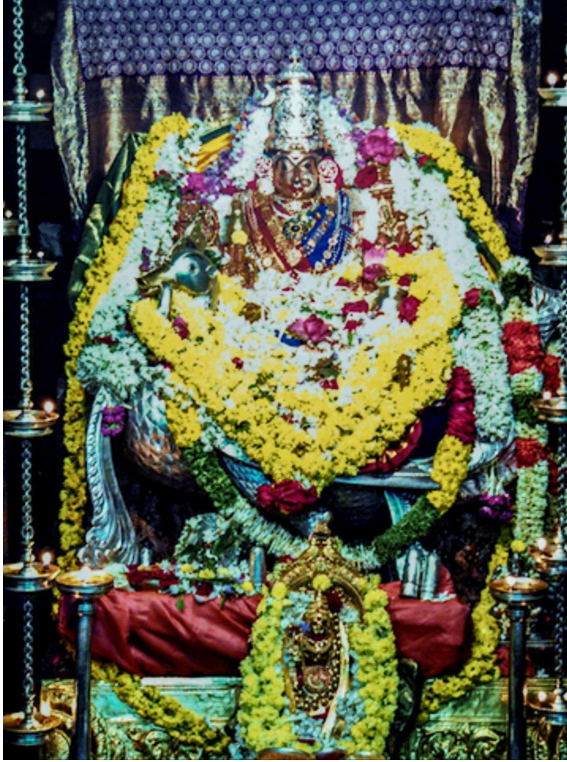
There are many kinds of devotion, such as, remembering, pronouncing the name of God, etc. The Āditya and Garuda Puranas say: "The devotion is of eight kinds, even if found in a barbarian, he is best of Brāhmanas, he is a Sanyāsin, he is prosperous, he is an ascetic and he is a learned man", etc.

The Viṣṇu Bhāgavada says, "There are nine kinds of devotion". The Bra.Nārādīya Purana says, "Ten kinds of devotion should be known, they are like a conflagration to the forest of sin". So there are many kinds of Bhakti like the above which should be known. All these are here including in the word Bhakti. The Śiva Purana says: "What can mortals do for me who is ever satisfied and who has accomplished his end; but (the devotees) whatever they do by devotion externally or internally, I receive."



6. भयापहायै नमः (bhayāpahāyai namaḥ) = Remover of Fear.

The Śruti (Tai. Up., II, 9-1) says, "By knowing the bliss of Brahman none fears anything". The Vāyu Purana also says: "In the forest and other places, in water, on earth, in the presence of a tiger and wild beasts, and robbers and specially in all difficulties and diseases, the name of Devī should be repeated".



7. रागमथन्यै नमः (rāgamathan'yai namaḥ) = Destroying desire.

By not bestowing her devotees with passion. By Rāga is meant here, "Desire, aversion and ardent attachment to life" as described in the Yoga Sūtra (II, 3).

8. मदनाशिन्यै नमः (madanāśin'yai namaḥ) = Destroying pride.

Or madana, excessive anxiety and asana consuming.

9. मोहनाशिन्यै नमः (mōhanāśin'yai namaḥ) = Destroying bewilderment

By imparting the idea of unity to her devotees. The Śruti (IŚa. Upa., 7), "To him who perceives unity what bewilderment and what

sorrow can there be ?"

(हंसवाहनालङ्कारः (ब्राह्मि) Hamsavahana Alankara {Bhrahmi})

10. ममताहन्त्र्यै नमः (mamatāhantryai namaḥ) = The destroyer of self-interest.

11. पापनाशिन्यै नमः (pāpanāśin'yai namaḥ) = Destroying sin

By the repetition of her mantra, etc., she destroys the sins of devotees. "The Śruti (Chcha. Up., V, 24, 3) says: Like the point of a reed in the fire, so all his sins are burned up". The Vasishttha Smr. says: "The Brāhmana who is devoted to learning and penance and who continually repeats mantras, even if he is always committing sinful actions, he is not afflicted thereby. Sin never resides in those who repeat mantras or offer offerings or meditate or meditate or make pilgrimages or who perform Śirovrata (the rite of carrying fire on the head)". The Padma Purana in its Pushkarakhanda says: "The mass of sins though as great as Mount Meru is instantly destroyed by approaching Kātyāyanī. He who is devoted to Durgā, is not stained even by committing heinous crimes, in the same manner as the Lotus leaf which is not affected by water". The Devī Bhāgavada Purana also speaks to the same effect. The Brahmānda Purana says: "The sinful actions of those



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who are devoid of Varna and āśrama and the terrible, by mere meditation on Devī, become virtuous”.

12.क्रोधशमन्यै नमः (krōdhaśaman'yai namaḥ) = Destroyer of anger.

Anger is one of the six enemies; so Āpastamba says, “He who sacrifices, offers eucharist offerings or worship while angry, is deprived of all benefits therefrom like water in a vessel of unbaked clay”.

13.लोभनाशिन्यै नमः (lōbhanāśin'yai namaḥ) = Destroying greed.

It is said, “Greed destroys all good qualities”. The Tantrarāja on characteristics of the Guru says: “He is the Guru who is without doubt, the remover of doubt and experts nothing”.

14.संशयघ्न्यै नमः (sanśayaghn'yai namaḥ) = Destroying doubt.

The Śruti (Mun.Up., II,2,8) “All doubts are cut away” and Śmriti also reflects the same.

15.भवनाशिन्यै नमः (bhavanāśin'yai namaḥ) = Destroying samsāra.

The Śaktirahaśyasays: “In the ninth day of the lunar month, according to the rule, as to him who anoints Chandikā with ghee, hear the results of that action; he is raised out of the ocean of Samsāra and shines in the Durgāloka, together with the preceding ten and also succeeding ten generations.” The Kūrma and Devī Bhāgavada Purana also reflects the same.

16.मृत्युमथन्यै नमः (mr̥tyumathan'yai namaḥ) = Destroying Death.

The death of devotees. The Tripurā Up. 82., says: “Why it is said, because from morality he obtains immorality, attains imperishable state; attains the eternal existence; and he himself becomes Rudra”.

17.दुर्गायै नमः (durgāyai namaḥ) = Durgā

The Mārka., Purana and the Lakshmī tantra in the Pāncharātra say, “In that place I am going to kill a great Daitya named Durgama, hence my name shall be Durgā”. This is the Goddess who resides in a place called Sannati on the bank of the river, Bhīmarathī. The word Durgā is explained in the Devī Bhagavata Purana : “Indra and other Devas were delivered from mental and physical fear, in difficulty and in battle, hence Devī is called Durgā i.e., deliverer”. This Devī, solicited by King Subāhu, who begged a boon of her, established herself under this name at Benares. This story also occurs in the Devī Bhagavata Purana : According to this a nine year old girl also called Durgā.

18.दुःखहन्त्र्यै नमः (duḥkhahantryai namaḥ) = Destroyer of Pain.



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Dukha, pain, caused by Samāra. The Gautama Sūtra, I.22 says, "Liberation is the complete release from that pain". The Śruti also, "He lives completely freed from pain".

19.सुखप्रदायै नमः (sukhapradāyai namaḥ) = Conferring happiness.

Sukha, happiness, i.e., in this world, in the next world and beatitude. The Śruti (Tai . Up., II,7) says, "Only after obtaining the essence (Rasa, i.e., Brahman) does not become blissful". The Padma Purana Pushkarakhanda last six chapters explain more about it.

20.दुष्टदूरायै नमः (duṣṭadūrāyai namaḥ) = Unattainable by Sinners.

The Devī Bhagavata Purana : "Those who argue sophistically never worship Devī , the ruler of the Universe, the benevolent".



21.दुराचारशमन्यै नमः (durācāraśaman'yai namaḥ) = Putting an end to evil customs.

Evil customs are contrary to the Scriptures; concerning this more will be said as : "She quickly destroys all the sins of men committed by neglecting the daily rites and observing the prohibited ones".

22.दोषवर्जितायै नमः (dōṣavarjitāyai namaḥ) = Devoid of faults.

Dosha, passion, hatred, etc

23.सर्वज्ञायै नमः (sarvajñāyai namaḥ) = Omniscient.

The Śruti (Mund. Up., I.I.9) says, "One who perceives all and knows all". Devī Bhagavata Purana also says, "As she knows everything she is called Omniscient".

(वृषभवाहनालङ्कारः (माहेश्वरी) Vrushabhavahana Alankara {Maheswari})

24.समानाधिकवर्जितायै नमः (samānādhikavarjitāyai namaḥ) = Having neither equal nor Superior.

The Śruti (Śve. Up. 6.8), "No one is seen equal or superior to him".

25.सर्वमन्त्रस्वरूपिण्यै नमः (sarvamantrasvarūpiṇyai namaḥ) = She is essence of all mantras.



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Mantras viz/. Seven crores of mantras. The Sundarī Tapanīya Up says: "Many mantras are arranged either side of the Vidyā (the fifteen syllabled mantra). This is more clearly explained by Gaudapāda in seven Sūtras (3 to 9) and the commentator of them also explains that she is the essence of all Mantras.

26.सर्वयन्त्रात्मिकायै नमः (sarvayantrātmikāyai namaḥ) = She is the soul of all Yantras.

Yantras are ghata, argala etc.,

27.सर्वतन्त्ररूपायै नमः (sarvatantrarūpāyai namaḥ) = She is the spirit of all Tantras.

Tantras are the Vāmakeśvara and others. Or, she is to be sought after by means of all the Tandras. It is said, "Many paths, different according to the scriptures and all leading to success, merge in thee alone as the rivers into the ocean". These (āyamas) as her body, the Kāmika says, "(1) Kāmika the Lotus feet, (2) Yogara --- ankles; (3) & (4) Kārana and Prasrita --- the toes; (5) Akita --- the knees; (6) Dīpta --- the thighs; (7) Amśumān --- back; (8) Suprabhedā --- navel; (9) Vijaya --- stomach; (10) Niśvāsa --- heart; (11) Svāyambhuva --- the bosom; (12) Anala --- the three eyes; (13) Virāgama --- throat; (14) Rurutantra --- ears; (15) Makuta --- crown; (16) Vipula --- arms; (17) Chandrajnāna --- chest; (18) Bimba --- Lotus face; (19) Prodgīta --- tongue; (20) Lalitā --- cheeks; (21) Siddha --- forehead; (22) Santāna --- carrings; (23) Kirana --- red coloured gems; (24) Vātula --- garments; all other auxiliary and supplementary Tantras --- the hair on the body. Thus the body of the form of the Tantras".

28.महालक्ष्म्यै नमः (mahālakṣmyai namaḥ) = Mahālakshmi

She is the presiding deity at the Karavira (Kolhapur) according to the Padma Purana.

Or, Mahā, great, Lakshmī, the wife of Viṣṇu.

According to the Mailāra The.. "Mahāla is the name of a daitya whom she destroyed (sya and kshapa to kill), hence she is called Mahalasā and Mahā Lakshmī, residing on the shore of the western sea at the foot of the Sahya Mountain". The Śiva Purana concerning says: "The beautiful, azure (Śyāma), all-fascinating, Supreme Śakti seated on the lap of Śiva is called Mahālakshmī". The Āyushyasūkta says, "Śrī Lakshmī..." Lakshmī is called Pārvaṭi. The Mārke. Puram also says: "Mahālakshmī is the origin of everything manifested as the three Gina's". Again according to Dhaumya (Smṛiti) a girl of thirteen years of age is called Mahālakshmī.

29.महापातकनाशिन्यै नमः (mahāpātakanāśin'yai namaḥ) = Destroying great sins.

The Brahmānda Purana says, "The highest expiation of all sin whether committed knowingly or unknowingly is brought about by the remembrance of the feet of the Supreme Śakti". The Brahmōttara Khanda also says, "Briefly, I will tell you in half a verse that the worship of Śiva destroys the crime of even a hundred murders (lit of Brahmins)"; according to the Artharatnāvalī, great sins, the killing of heroes. In the Saubhāgyaratnākara and other works, in the chapter on expiation the rules for repeating the Panchadasī mantra according to the crime are explained.



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30.महात्रिपुरसुन्दर्यै नमः (mahātripurasundaryai namaḥ) = The great tripurasundarī.

Tripura, city of the three, i.e., the measurer, the measuring and the thing measured.

31.चराचरजगन्नाथायै नमः (carācarajagannāthāyai namaḥ) = Ruler of animate and inanimate worlds.

32.पार्वत्यै नमः (pārvatyai namaḥ)= Pārvatī.

The daughter of Mount Himavat.



33.सृष्टिकर्त्र्यै नमः (sṛṣṭikartryai namaḥ) = Creator.

Thus after the description of the five divisions of Jīvas who are controlled by Avidyā, he proceeds according to different functions, to describe the five divisions of Íśvara who controls Māyā. Āchārya also explains the same in verse (Say. La. 24) "Brahmā creates the world, etc". Creation is the function of Íśvara when the Rajas quality predominates.

34.गोप्त्र्यै नमः (gōptryai namaḥ) = Protector.

Sustaining the universe. This is the function of Íśvara when the Sarva quality predominates.

(मयूरवाहनालङ्कारः (कौमरि) Mayuravahana Alankara {Kaumari})

35.संहारिण्यै नमः (sanhāriṇyai namaḥ) = Destroyer.

Samhāra, reducing the universe into atoms. This is the function of Íśvara when the Rama's quality predominates.

36.तिरोधानकर्यै नमः (tirōdhānakaryai namaḥ) = Disappearance.

Tirōdhāna; complete destruction,i.e., the absorption even of the atoms into Prakriti like the extinction of a light. This is the function of Íśvara when the pure concentrated Satva quality predominates.

Or, She is in the form of a Śakti called Triaskarinī. The Tripurāsiddhānta says, "Because you cause the disappearance one, you are called Tiraskarinī".



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37. अनुग्रहदायै नमः (anugrahadāyai namaḥ) = Conferrer of blessing.

Anugraha when, after complete annihilation, the universe again assumes the form of the primordial atoms the process is called, Anugraha. This is the function of Sadāśiva.

Or, Triodhāna and Anugraha means respectively the external and the internal manifestations, are the causes of bondage and release.

38. आब्रह्मकीटजनन्यै नमः (ābrahmakīṭa janan'yai namaḥ) = Mother of all from Brahmā to worm.

Brahmā, a Jīva called Hiranyagarbha who is the gross form of humanity taken collectively; Kīta is the small insect eater of the spider's thread; in the Vaidya Shastras Kīta is called Stamba meaning two kinds of parasitic worms viz., Kakeru and Kāmakeru.

39. वर्णाश्रमविधायिन्यै नमः (varṇāśramavidhāyin'yai namaḥ) = She who establishes the castes and orders.

Thus she becomes the Vedas, which are her own commands, in order to lead the created Jīvas into the right path. The Vedas are divided into two parts, the Karmakānda and the Brahma Kānda; as according to the rule, the Devas and lower animals have no share in the Karmakānda, the divine Mother established righteousness (Dharma) through Karmakānda after dividing men into four castes and four orders. The Kūrma Purana, after the praise of Devī by Himavat, says, "Devī, the life of the Universe having heard his words, remembering her husband (śiva) answered her father with a smile. O Lord of mountains, hear from me this doctrine, which is supreme, secret, known to Ívara only, practised by Brahmvādins alone.... describing the means of attaining.... by meditation, Karma Yoga, devotion, and wisdom, O Lord of mountains, this is to be attained by these means, not by crores of other actions (Karma's)" thus concluding again she says in order to describe Karma Yoga.... "Karma associated with the knowledge of the Self, for the sake of liberation. Devotion arises from righteousness (Dharma), by devotion the Supreme is attained. Dharma means sacrifice, etc. Ordained by śrutis and smritis. Dharma is not to be otherwise known, because from Vedas alone Dharma came into existence; hence the aspirant for liberation should depend on the Vedas which are my form, for the sake of Dharma. By my command the divine Brahmā, for the sake of protecting the Vedas, created the Brāhmanas at the beginning and established them in their respective duties.

40. निजाज्ञारूपनिगमायै नमः (nijājñārūpa nigamāyai namaḥ) = The Vedas are the expression of Her command.

Ājnā, command, is ascertained by the knowers of the Vedas through reflection on the words of the Vedas, what set forth the object to be attained, the means and the practical directions, by giving out the real meaning, meditation and praise; these three belong to the Karmakānda part of the Vedas. Hence Jaimini (1,1,22) says, "The words which refer to past things are to be taken with those which refer to action". The Kūrma Purana says, "The ancient and Supreme energy called



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Vedas, which are my commandments are manifested at the beginning of creation in the form of Rig, Yajur and Sāma".

Or, there are twenty-eight Śaiva Tantras beginning with Kāmika which follow the Vedas. There are some more scriptures beginning with Kāpāla, Bhairava which are opposed to the Vedas. Of



these two which follow the vedas. There are some more scriptures beginning with Kāpāla, Bhairava which are opposed to the Vedas are here meant by Nirguna; as they sprung from the mouth of Parameśvara, they are said to be the form of my command; those (Kāpālika, etc) which sprung from below the navel of Śiva are opposed to the Vedas. This is explained in the Devī Bhāgavata and Skānda Purana ., "The five Tantras beginning with Kāmika have sprung from the Sadyojāta face of Śiva; the five Tantras Dīpta, etc.from the Vāmadeva face; the five, Vijaya, etc., from the Aghora face; the five Vairochana, etc.from Tatpurusha and the eight Tandras, Prodgīta and others from the Isāna face; these have sprung from the upward current and the others from the current below the navel.

(गरुडवाहनालङ्कारः (वैष्णवी) Garudavahana Alankara {Vaishnavi})

41.पुण्यापुण्यफलप्रदायै नमः (puṇyāpuṇyaphala pradāyai namaḥ) = Giver of results, good and bad.

When the Veda is established in the form of righteousness through castes and orders, the Mother, in order to confirm that establishment, gives the good and bad results arising from ordained and prohibited actions respectively. The respective results of good and bad actions are heaven and hell. The Kūrma Purana says,"Those who do not perform good actions as established, there are hells created by Brahmā into which by my command Yama (the Lord of Death) throws them. Those who are devoted to me and perform the duty prescribed by the Vedas, are by my command brought by Indra and others into Svarga and other places". It is said in other works also : "Led by Iśvara (alone) one goes to heaven or to hell". The Śivarahasya says also, "When the sacrifice sleeps (is finished) you alone remain awake in order to grant the result to the sacrificed". The Śruti also says (Kaush. Up. III, 8), "For He makes him perform good actions whom he wishes to lead upwards and He alone makes him, whom he wishes to lead downwards, perform bad actions". The same is expressed in the Vedānta Sūtra (III,2,38), " From him the fruit of work, for that only is possible"; as regards partiality and mercilessness of the Lord the same Vedānta Sūtra (II,1,34) mentions, "Partiality and mercilessness cannot be attributed on account of his regarding merit and demerit." The Saura Sam. also says, "Righteousness and unrighteousness depend on

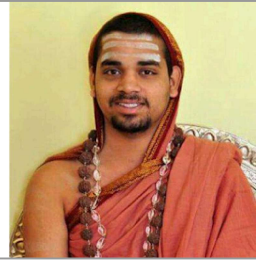


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the doer and produce their respective results without Mahādeva exercising any (influence). This is not so... The verse beginning with "Rightly solicited" till the close of the chapter describing the Antaryāmi brāhmana residing in all concludes thus: "Śiva is to be attained by reasoning supported by the scriptures. Hence Śiva directly confers the results of righteousness and unrighteousness."

42.राक्षसघ्न्यै नमः (rākṣasaghn'yai namaḥ) = Slayer of Rākshasas.

43.करुणारससागरायै नमः (karuṇārasasāgarāyai namaḥ) = Ocean of the water of compassion.

44.वेदवेद्यायै नमः (vēdavēdyāyai namaḥ) = To be known through the Vedas

Vedas are Rig, Yajur, Saman and Atharvana. The Śruti (Kaivalya Up., II, 3), "I alone am to be known from all the Vedas". The Smṛiti (By. Gītā, 15,15), also repeats the same. Or, there are four gates to the Chintāmani palace; these are the four Vedas; as the deity cannot be seen unless the gates are entered, hence it is said she is to be known, through the Vedas alone. The Śruti (Tai.Br.), "The great quarter, the east is said to be of the Rigs; the endless southern quarter, they say, is that of the Yajus; the west of the Adharva; and the great Northern quarter is that of Sāman". The meaning is that Devī should be known through the four goddesses, who are the deities of the four Vedas, viz., Śuddhavidyā and others, Saubhāgyā and others, Lopāmudrā and others, and Turiyāmbā and others, who are the deities of Rig, Yajus, Sama and Adharva respectively.

45.सदाचारप्रवर्तिकायै नमः (sadācāra pravartikāyai namaḥ) = Inciting to right action.

Because she destroys the wicked, and she incites to right action. The expression means : She gives the inclination to observe the precepts enjoined in the Karmakānda and the Advaita Brahman in the Jnānakānda, through the means laid down in the Purānas. It is said in the Kūrma Purana by Devī herself. "The eighteen Purānas, O King, were promulgated by Vyāsa, by the command of Brahman; in them righteousness (Dharma) is established. The other supplementary (upa) Purānas were promulgated by his pupils. In every yuga Vyāsa the knower of the science of righteousness, is the promulgator of all Purānas.etc., Śikshā, Kalpa, Grammer, Chandas, Nirukta and Jyotisha and logic etc., four and the four Vedas, thus the fourteen scriptures are the sources of knowledge. The righteousness (Dharma), O best one, is not to be found elsewhere. Thus the Supreme Dharma, which has come down from the grandsire, Manu, Vyāsa and others, by my command, is established till the dissolution of the universe".

46.सद्यःप्रसादिन्यै नमः (sadyaḥprasādin'yai namaḥ) = Conferring immediate grace.

She is at once gratified by the sacrifice and oblation.

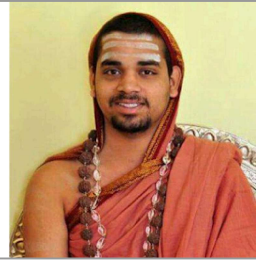


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47. शिवङ्कर्यै नमः (śivaṅkaryai namaḥ) = Giver of Happiness.

She makes her devotees happy (Śiva) by removing the noose of Avidyā and leads them to Brahman which is to be attained by liberated souls Or Śiva means auspiciousness and Karī giver.

48. शिष्टेष्टायै नमः (śiṣṭeṣṭāyai namaḥ) = Desired by the wise.

Śishta ordained ceremonies which are dear to her (Ishta)

Śishta : She is worshipped by the ordained ceremonies. It is said, "The Lord should be worshipped by means of ceremonies according to one's caste and order, and not by mere offering scent, flower, etc". The Bhārata and Br. Nāradya Purānas say: "Righteousness arises from conduct, the Lord of righteousness is Vishnu".

According to the Vashistha Sūtras "TheŚistas are those who always control their limbs, eyes, speech and whole body, who receive the Vedas with their supplements by tradition, who are devotees to Brahman and whose every motive directly depends on the scriptures.



49. शिष्टपूजितायै नमः (śiṣṭapūjitāyai namaḥ) = Worshipped by the great ones.

This name clearly sums up the meaning of the previous one.

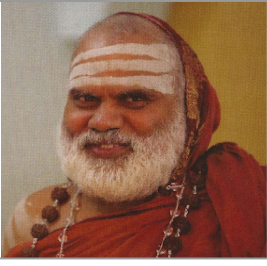
50. गायत्र्यै नमः (gāyatrīyai namaḥ) = . Gāyatrī

The metre consisting of 24 syllables is called Gāyatrī. The Kūrma Purana: "I am Gāyatrī among the Meyers".

(वीणाशारदालङ्कारः Veena Sharada Alankara)

Or, a cowherd's daughter is called Gāyatrī, who is the younger wife of Brahmā. This story occurs in the Padma Purana: Once in the Pushkara, when Brahmā was performing a sacrifice and called Sāvitrī (his wife) who was with Lakshmī and others. She did not come, but replied, I will come with the others; enraged at this speech he substitute a cowherd's daughter

bestowed by the hand of Indra, and thus addressed Vishnu. "Then Brahmā said to Vishnu, let us hasten for the sacrifice, there is here, O Lord, a very virtuous woman called Gāyatrī. Thus addressed, Vishnu replied to Brahmā, do you wed this woman by the Gāndharva form of marriage. I give her to you, O Lord, do not hesitate. Take the hand of this cowherd's daughter and thus the grandsire wedded by the Gāndharva marriage, etc."

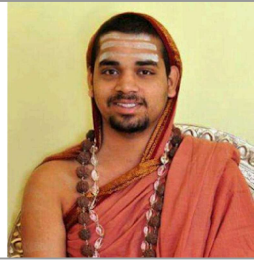


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Or, Gāyatrī, the mother of the Vedas. According to the Bhāradvāja Smr., "Because she protects (tra) the singer (Gā) she is called Gāyatrī". As mother is inseparable from Gāyatrī, she is thus named. The Padma Purana., "After bathing in the Pushkara, one should repeat Gāyatrī(me) the mother of the Vedas. Though I abide in the 8 syllables (of each part), yet this Universe is pervaded by me". The Devī Bhāgavada Purana says, "As everyone sings (Gāyana) her and approach (Gamana), she is called Gāyatrī, worshipped by Devas." The Chehā (Up., III, 12-1): "Sings forth Gāyatrī and protects (Trāyate)". The Vāl. Rāma., "Gāyatrī, because she is in the form of song".

51.निःसीममहिम्ने नमः (niḥsīmamahimnē namaḥ) = Illimitable Majesty.

52.समस्तभक्तसुखदायै नमः (samastabhaktasukhadāyai namaḥ) = Conferring happiness on all her devotees.

53.पुण्यलभ्यायै नमः (puṇyalabhyāyai namaḥ) = Attained through righteousness.

Punya, good actions performed in previous births. The Devī Bhāgavada Purana says, "Only those ever righteous ascetics, who are devoted to wisdom, see; but the men of desire see not the holy and beneficent Devī".

54.बन्धमोचन्यै नमः (bandhamōcan'yai namaḥ) = Remover of bonds.

Bandha, bonds of ignorance or prison.

In the Harivamśa, Aniruddha says, "O Sāṅkarī, thou are praised by these and other names by me; by thy grace, let me be soon freed from prison. O large-eyed one, behold, I take refuge in thy feet. You are to liberate me from every bond ... Durgā, the powerful one, this praised, set free the brave Aniruddha, who was confined in the town of Bāna". Thus the Devī Bhāgavada Purana also says, "Once a princess named Ekāvalī was imprisoned by a Daitya called Kālaketu, was freed by Devī who was worshipped by Yasovatī, the friend of the Princess."

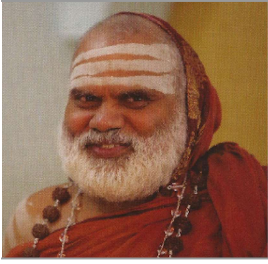
55.सर्वव्याधिप्रशमन्यै नमः (sarvavyādhipraśaman'yai namaḥ) = Alleviating all diseases.

Vyāddi, old age, etc

56.सर्वमृत्युनिवारिण्यै नमः (sarvamṛtyunivāriṇyai namaḥ) = Dispelling all death.

Mṛtyu, untimely death, fatal disease, etc. The śrutis (Śve. Up 4.15, Katha. Up. 3.15) say: "Knowing Him thus, he breaks the nooses of death". "He is freed from the power of death".

57.कलिकल्मषनाशिन्यै नमः (kalikalmaṣanāśin'yai namaḥ) = Destroyer of the sin in the Kali (age).

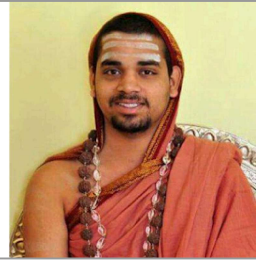


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She destroys the sin which necessarily predominates in the Kali Yugā and which cannot be destroyed by others. The Kūrma Purana says, "Water is able to quench the fire, the presence of the sun to dispel darkness, and the repetition of the names of Devī, to destroy the multitude of sins in the Kali Yugā". The Brahmānda Purana says, "The remembrance of the feet of Supreme Śhakti is said to be the highest expiation for sins consciously or unconsciously committed".

58.नित्यतृप्त्यै नमः (nityatṛptāyai namaḥ) = Eternally pleased.

Or, Nitya, happiness itself.



59.मैत्र्यादिवासनालभ्यायै नमः (maitryādivāsanālabhyāyai namaḥ) = To be attained by the idea of cheerfulness. Ets

There are four kinds of ideas viz., Friendship, compassion, complacency and indifference; these apply respectively to the happy, the miserable, the virtuous and the sinful. These are explained in the Vishnu Bhāgavada Purana, "These purify the mind" The wise say (Māgha 4-55), "They whose minds are purified by friendship etc., removing their sorrow and who obtaining in this body, the seed of Yoga, and attaining glory by discriminating Purusha from Satva (Matter) and who remain in Samādhi (the highest state of meditation), desire to transcend even that state." Refer to Yogasūtra also (I, 33). The commentator Rājamārtānda says, 'happiness, etc.,' indicates the persons who are

happy, etc.

(राजराजेश्वरी अलङ्कारः Rajarajeswari Alankara)

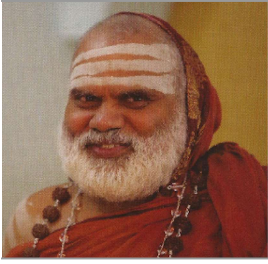
60.हृदयस्थायै नमः (hṛdayasthāyai namaḥ) = Residing in the heart.

Because she is to be contemplated as in the heart.

Or, Parābīja is called Hridaya. The Kalpa Sūtra: "He who knows the heart of the Lord finds happiness at every step". Here heart means Parābīja.

Or, Hridaya a Upanishad called Parameshvarahridaya.

Or, Hridaya, the seed of the universe, because it is the seed of all. The Anuttaratrimśikāsāstra: "Just as a great Banyan tree is contained potentially in a tiny seed, so the animate and inanimate universe resides as a seed in the heart".

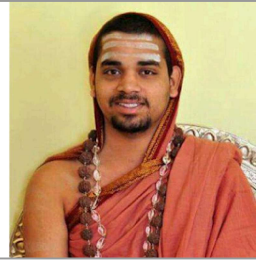


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61. दैत्यहन्त्र्यै नमः (daityahantryai namaḥ) = Slayer of Daityas.

Daityas, Bhandāsura etc.

62. गुरुमूर्त्यै नमः (gurumūrtiyai namaḥ) = Treasure house of qualities.

The Sāṅkhya doctrine is that though the Satva, et., are specifically three, they have endless modifications. This Sāṅkhya Sūtra (1.128) says, "By the qualities of lightness, etc, each quality has equality and inequality". Although Satva, etc., are substance yet as they exist for the sake of Purusha, they are called qualities.

Or, Gina's, aggregates (vyūha), Nidhi, nine, I e., she has nine aggregates of qualities. For it is said, "The supreme Lord Śiva, the highest Bliss, is in the form of nine aggregates, viz, the aggregate of time, of family, of name, of knowledge, of mind, of Nāda, of Bindu, of Kalā, and of Jīva. Thus there are nine." The commentator, Lilla, gives the characteristics of each in the commentary on the Sau., Lah. 34.

Or, Guna rope, the rope called Rikāvātī, which tied the ship during the pralaya; Nidhi, the deity to whom it was tied. The following story occurs in the Matsya and Kālikā Purānas this: At the time of dissolution all seeds and Rishis entered the boat at the command of Manu, who was directed by the Ívara and the boat was tied to the horn of the fish-incarnation. That rope became firm when Devī held it. "Make a great rope of hides to be called Rikāvātī, nine Yoganas long and three cubits broad. Devī who is the protector of the universe, the great Māyā, the mother of the world, the world itself, will make that rope firm so that it will not give way". In another place: "The Yoganidrā, the protector of the universe held the rope".

63. गोमात्रे नमः (gōmātrē namaḥ) = Mother of kine.

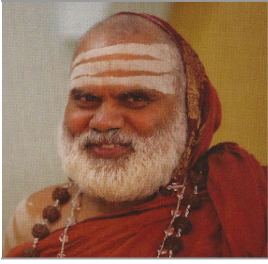
That is the Surabhī (the divine cow). The other meaning of the word cow, i.e., speech, etc., should also be taken here. The Viśva says, "go means heaven, hull, rays, thunderbolt, moon, collyrium, eye, the quarters, bow, earth, speech and water". The Anekārthadhvanimanjarī also, "..... mother, fire, face, truth and path".

64. कैवल्यपददायिन्यै नमः (kaivalyapadadāyin'yai namaḥ) = Bestower of the solitary abode.

Kaivalya, the state of singleness without attributes, That is the fifth state of consciousness.

Or, Kaivalya, the five, Pada the states, Dāyinī, the bestower. The Yoga Sūtra (IV,33) says, "Kaivalya is the establishment in its own nature of the energy of consciousness". Bhojarāja, the commentator, explains that state of energy in which modifications are extinct and when it remains alone with its own nature is Kaivalya.

Pada meat the four kinds of salvation, viz., Sālokya, Sārūpya, Sāmrūpya and Sāyuja: because they are of the nature of fixed abodes. These four kinds of salvation are the results of action, transitory and conditioned. Hence these are described by the words Pada. The Kaivalya salvation which is the result of knowledge and is unconditioned, permanent. The Tai. Śruti says, "He who knows thus and dies, when the sun is in the northern solstice, by obtaining the glory of the Devas

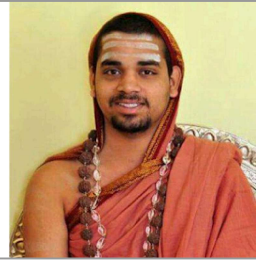


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attains the Sāyujya of the sun. Next when one dies when the sun is in the southern solstice obtaining the glory of the Putrid attains the Sāyujya of the moon. These are the glory of the sun and of the moon. The learned man who is in Brahman, rejects these two, hence he attains the glory of Brahman". Here those who perform action alone attains the world of the moon; one who

observes the forms of worships, images etc, attains Sālokya and other states. Those who know Brahman, recognising the worlds of the sun and the moon resulting from action and worship as imperfect, rejects them and attains the glory of Brahman, the unconditional bliss transcending both. The Śaktirahasya gives this by a short verse. "A mortal who worships by ceremonies, by images, by mind, by identification, by knowing the Self, attains Kaivalya".



65.त्रिजगद्वन्द्यायै नमः (trijagadvandyāyai namaḥ) = Adored by the three worlds.

66.वागधीश्वर्यै नमः (vāgadhīśvaryai namaḥ) = Ruler of speech.

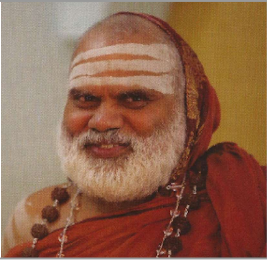
67.ज्ञानदायै नमः (jñānadāyai namaḥ) = Bestower of Knowledge.

The Kene Up(25) says, "In that ether he met a very beautiful woman, Umā, the daughter of

(मोहिनी अलङ्कारः Mohini Alankara)

Himavat; to her Indra said, what is this Yaksha? She replied, that is Brahman". The Sū. Sam. (4.47.58), "Such is the supreme Vidyā Sānkarī, destroyer of Samsāra, arises in men by the grace of Śakti alone". In another place also (Sūta gīta 8-80), "She who is in the form of Vidyā, to be known by the Vedas, is existence, bliss, infinity and knowledge, by the grace of that speech, Ambikā, mother of the Universe (one obtains liberation) through devotion."

Or, jnāna, the knowledge which leads to the bondage, Da, the remover (slayer). The Śiva Sūtra (1.2) says, "jnāna is bondage" some commentators say jnāna in this Sūtra should be taken as Ajnāna. The Vārtika comments on this thus: "This knowledge, which possessing the modifications of the feeling inwardly, of joy, etc., tends outwardly towards the sensual objects and makes (always) duality to a man, is called 'bondage'. As she is bound by this bondage he is for ever in the Samsāra". The Vārtika explains it thus, "It is explained, knowledge is called bondage in the Sūtra. One who is attained towards this, he sees Ātman in the things that are not Ātman, hence it is called food (because it is perishable)".

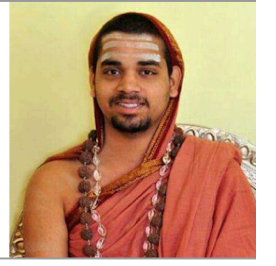


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68.सर्ववेदान्तसंवेद्यायै नमः (sarvavēdānta samvēdyāyai namaḥ) = To be known through all the Vedāntas.

The Varāha Purana says, "This (Devī) is explained as the three fold energy and set forth as the end of logic. She is the energy of wisdom, set forth in all the Vedāntas".

69.योगदायै नमः (yōgadāyai namaḥ) = Bestower of Yoga.

70.निर्द्वैतायै नमः (nirdvaitāyai namaḥ) = Without duality.

The Śruti (Chchā. Up., VII, 23) says, "When he seems nothing else.... which is small, that is perishable," thus the Śruti sets forth the impermanence of duality.

71.द्वैतवर्जितायै नमः (dvaitavarjitāyai namaḥ) = Transcending duality.

This refutes the theory that at any time duality is permanent.

72.अन्नदायै नमः (annadāyai namaḥ) = Giver of food.

73.वसुदायै नमः (vasudāyai namaḥ) = giver of wealth.

The Br.Up (4.4.24) : "This indeed is the great unborn Self, the giver of food and giver of wealth. He who knows this obtains food and wealth,"

74.भाषारूपायै नमः (bhāṣārūpāyai namaḥ) = Language.

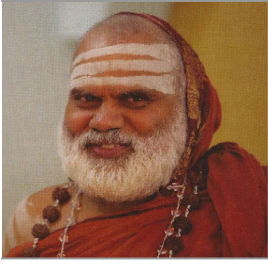
That is Sanskrit, Prākṛit and other languages. Or she is adored in different languages. For it is said, "Some praise you in Sanskrit, some in foreign (Mlechcha) languages, other in the vulgar tongue, and some others in Prākṛita".

75.सुखाराध्यायै नमः (sukhārādhyāyai namaḥ) = Easily worshipped.

Sukha, without bodily pain by Fasting, etc., and without restrictions on the mode of meditation, etc. In the Kūrma Purana Iśvara says Himavat, "If you are unable to meditate on my eternal supreme form..." and describes an easy mode of worship.

76.राजारजेश्वर्यै नमः (rājarājēśvāryai namaḥ) = Ruler of King of Kings.

Rāja, Brahmā, Vishnu, Shiva etc who are the king of the Devas, etc. Or Rājarāja is Kubera (The God of Wealth)

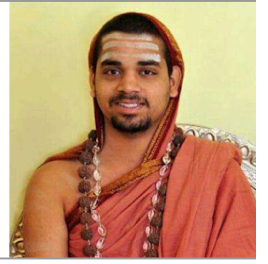


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77.साम्राज्यदायिन्यै नमः (sāmrajyadāyin'yai namaḥ) = Bestower of Sāmrajya.

Sāmrajya, a state of a king who performs the Rājasūya sacrifice, or a king of the earth, or the king of kings. It is said in the Agni Purana and in the Kośas, "He who has performed the Rājasūya sacrifice, one who is the lord of the earth and who rules over kings is called Samrāt".

78.सर्वार्थदात्र्यै नमः (sarvārthadātryai namaḥ) = Bestowing all objects (of desire)

Sarva, the four objects of human desires. The Devī Bhāgavada Purana says, "In all the work she gives righteousness and the other desired objects, hence she is called by all by the word Sarvārtha Sādhinī (fulfiller of all objects)".



79.सच्चिदानन्दरूपिण्यै नमः (saccidānandarūpiṇyai namaḥ) = Existence, consciousness and bliss.

Thus ends the eight Kalā, called Bhogadā with the seventh hundred in the Saubhāgyabhāskara composed by Bhāsurānanda.

(सिंहाहनालङ्कारः (चामुण्डा) Simhavahana Alankara {Chanunda})

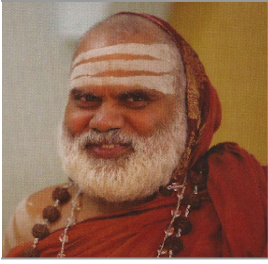
80.सरस्वत्यै नमः (sarasvatyai namaḥ) = Sarasvatī.

Why should we make a difference between a pot and a cloth as their apparent difference is simply illusory according to previous rule? The foregoing name answers the questions.

Sarasvatī is the deity which presides over knowledge, i.e., she is in the form of the ocean of knowledge. That means non-sensuous knowledge. The meaning is

that though in the understanding of ordinary objects such as ' pot, euc.,' no bewilderment arises, as By. Gītā (5.15) says, "Knowledge is covered by nescience hence people are bewildered". and it is necessary to confuse sinful men because they are devoid of divine grace; to conceal from them the knowledge of non-duality which is the highest of human desires and which removes all sorrow.

According to Dhaumya, Sarasvatī is a girl of two years of age. The Bhāradvāja Smṛiti Says, "Sarasvatī is she who ever resides in the tongue of all beings and who causes speech, hence she is called Sarasvatī by great Rishis". The Vāsishtha Rāmā, also, "She is called Sarasvatī because she is the stream of sense-impressions".

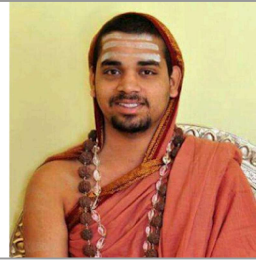


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81.दक्षिणामूर्तिरूपिण्यै नमः (dakṣiṇāmūrtirūpiṇyai namaḥ) = In the form of Dakshināmūrti.

Dakshināmūrti is Śiva sitting faced southwards, well-known as the instructor of Brahmā, Nārayana, etc.whose mantras are found described in the Tantras.

82.सनकादिसमाराध्यायै नमः (sanakādisamārādhyāyai namaḥ) = Worshipped by Sanaka and others.

Hence they are included in the succession of Gurus. The Brahmānda Purana says, "Thou art the beginningless, the whole, in the form of cause and effect, the Yogins, Sanaka, etc., are searching after you alone".

83.नामपारायणप्रीतायै नमः (nāmapārāyaṇapṛītāyai namaḥ) = Delighting in the repetition of (Her) names.

From A to Ksha are her name's, A is one and Ka and the rest are 35, in all 36, these 36 represent 36 years. When we add to each the 16 vowels, so many months are obtained. These are 575 and are the first letters. Again add the 36 letters in second place of each letter in order. Then the total names become 20,737. The Laghu Stuti (Slo.19) confirms the above statement. The Devī Bhāgavada Purana says, "When from A to Ksha the vowels are joined to the consonants, countless names, O son of Raghu, are obtained".

The repetition of these names in five ways is described in the Kādimata. "By day, week, fortnight, month and year, etc." Thus is the ceremony of the repetition of the names. So also the repetition of this Saharsanāma. Because according to the etymological meaning and the conversational meaning 'the repetition of names' means this thousand also. For there is a saying, "Whether one worships me or not or repeats the Mantra or not, he must repeat these thousand names always in order to please me."

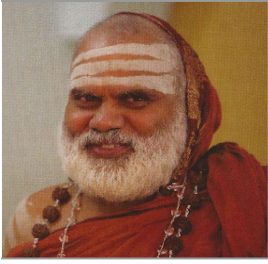
84.मिथ्याजगदधिष्ठानायै नमः (mithyājagadadhiṣṭhānāyai namaḥ) = Basis Of the illusory Universe.

She is the basis of the Illusory universe as the mother of pearl is the basis of the silver (illusorily perceived). For the Śrutis (Gaud. Ka. 1.17) say : "This duality is mere Māyā, non-duality is the reality." (Br. Up., 4.4.19). "Here there is no manifoldness whatever." The Devī Bhāgavada Purana says "Indeed I am alone all this, there is never any other." (Vishnu Bhāgavada 1.1.1.) "Where the three evolutions, are illusory."

Or, Adhishthā, basis,i.e., in whom all are sustained is Brahman, Ana, life. Her life is the Brahman (who is the basis of the universe).

Or, Adhishthā, supported (i.e., in Her all are sustained).

According to the doctrine of the Tāntrikas who hold that the universe is the manifestation of Brahman is real, because like the pot and clay, as the universe and Brahman are not different, when Brahman is real the universe must necessarily be real. As it is accepted that difference (along the created things) alone is illusory all the scriptures advocating the non.duality are right. As

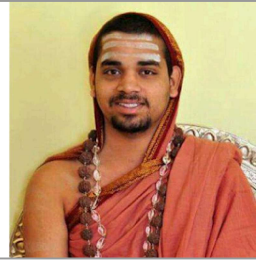


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the difference is false, the relation of the supporter and supported is also false. Such being the case, the theory of the Vedāntins that the whole universe is illusory is absurd, for further details refer to the Sāmbhavānandakalpalatā. So the appearance of difference in the universe is illusory.

85.स्वर्गापवर्गदायै नमः (svargāpavargadāyai namaḥ) = Bestower of heaven and salvation.

The Śruti says, "That happiness which is not interrupted by pain (now) or in future, attained through desire, is called Svarga." This happiness is temporary. The happiness in salvation is an eternal one.



86.परमन्त्रविभेदिन्यै नमः (paramantravibhēdin'yai namaḥ) = Destroyer of hostile charms.

Para, those who hate her devotees, i.e., Kings; Mantra, certain energies which are included in the three energies, viz., the energy of lordship (Prabhuśakti), council (Mantraśakti) and armed force (Ustāhaśakti).

Or, Para, by enemies, mantra, the magical charms, or the mantras of the magical weapons. The Harivamśa, when Indra sends words about Pradyumna, says, "To destroy that weapon you must now remember Devī."

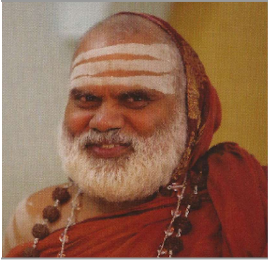
Or, Para, superior, mantra, the fifteen-syllable mantra, Vibhedini (she) divides into 12 kinds. For it is said in the Tantras "Manu, Chandra, Kubera, Lopāmudrā, Manmatha, Agastya, Agni Sūrya, Nandi, Skānda, Śiva and Krodhahattāraka (Durvāsa), these 12 are the devotees of Devī."

(गजलक्ष्मी अलङ्कारः Gajalakshmi Alankara)

87.सर्वान्तर्यामिण्यै नमः (sarvāntaryāmiṇyāyai namaḥ) = Pervading all hearts.

Sarva, all beings, anta, the senses, yāminī, directs. The Śruti (Br. Up.,3.7.3): "This is thy Self which is within all and is immortal." The Mān. Up. 6 also, says, "This is within all and is the origin of all."

Or, Sarvā all and Antaryāmī, entered in all, i.e., she is all in all and entered in all. The Śruti says (Tai, Up., 2.6.1) : "Having created that, he entered into it, after entering it, he became animate and inanimate." The Smṛiti also gives explanation to the word Sarva thus: "Because She always knows the beginning and the end of everything and as she creates being and non-being, She is called Sarvā."

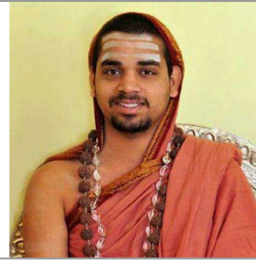


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88.जन्ममृत्युजरातप्त- जनविश्रान्ति- दायिन्यै नमः (janmamṛtyujarāapta- janaviśrānti-dāyin'yai namaḥ) = Bringing peace to men consumed by birth, death and decrepitude.

Visrānti, happiness in oneself.

89.सर्वोपनिषद्गुणायै नमः (sarvōpaniṣadudghuṣṭāyai namaḥ) = Proclaimed by all the Upanishads.

Sarva (all), Aitareya and other Ups. Upanishad, secret, it is explained thus in the commentaries on (Chchā. Up., 1.1.10), "For whatever one does by knowledge, faith, by Upanishad, that alone becomes very powerful." The derivation of it is given by Āchārya thus: "Bringing the Self near (upa) to Brahman, which is opposed to duality and destroying ignorance (Nishat) and what arises from it, hence it is called Upanishad."

Udghushta : is, exalted, i.e., Unity, ghushta, according to the Kośa 'loudly proclaimed'. The meaning is each Upanishad is ordained a different kind of worship without real difference. This is clearly explained in the Ved. Sū.3.31: "The cognition intimidated by all Vedānta texts are identical on account of the non-difference of injunction and so on."

90.लीलाविग्रहधारिण्यै नमः (līlāvigrahadhāriṇyai namaḥ) = Having a body merely for the sack of alliance.

Līlā, without effort, Vighraha, different incarnations. Līlā is the name of the queen of Padmarāja. She is mentioned in the Yogavāsishtha: "There was this Royal family one named Padma...he had a beautiful chaste wife named Līlā."

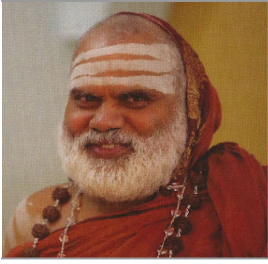
91.अजायै नमः (ajāyai namaḥ) = Unborn.

The Śrutis (Śve. Up., 4.5) "The one, unborn; he was not born, will not be born at any time, I am the Kshetrajna of all beings, hence I am called Aja." For birth is always followed by death, for the Bh. Gītā 2.27 says, "Certain is the death of one who is born, certain also is the birth of him who is dead."

92.क्षयविनिर्मुक्तायै नमः (kṣayavinirmuktāyai namaḥ) = Free from decay.

Kshaya, house, Vinirmukta, freed, i.e., those who obtain liberation are seen while living as householders. The meaning is that their houses are abandoned from fear of worldly objects by the devotees of Devī even while they are in their houses. In Śiva Stuti, "If you desire the supreme abode do not abandon your own abode; remember in your heart the name of the foe of Kāma, the way to the supreme abode."

93.क्षिप्रप्रसादिन्यै नमः (kṣipraprasādin'yai namaḥ) = Easily pleased.

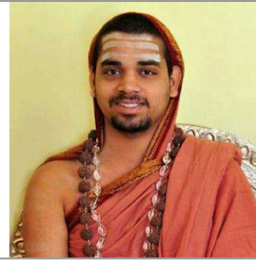


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Kshipra, quickly, by a few days' worship. For the Saura Purana says, "O Dvijas, by worshipping other deities salvation is gradually obtained, but by worshipping the Lord of Umā one is freed in the same incarnation." This refers to those who practice excessive devotion. For others the Siva

Purana says, "Though he has only a little faith that mortal will not surely undergo the pain of the womb after the third birth." Confirming the above, the Tantrarāja says, "The prayers, oblations, worship, etc., performed without regularity make one fit (for salvation) in the next birth."



94.संसारपङ्कनिर्मग्न- समुद्धरण- पण्डितायै नमः
(**sansārapankanirmagna- samud'dharaṇa- paṇḍitāyai namaḥ**) = Skilled in raising (those) sunk in the bay of the transmigratory life.

The Kūrma Purana says, "Those who once remember Devī invoking her protection do not fall into the endless ocean of Samsāra which is different to be crossed."

95.धनधान्यविवर्धिन्यै नमः
(**dhanadhān'yavivardhin'yai namaḥ**) = Increasing money and grain.

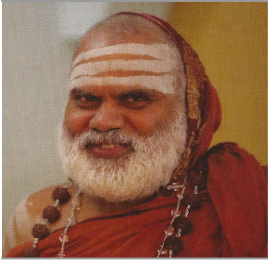
(**कामधेनुलङ्कारः Kamadhenu Alankara**)

96.तत्त्वमर्थस्वरूपिण्यै नमः
(**tattvamarthasvarūpiṇyai namaḥ**) = the meaning of the words 'That and Thou'.

Tat Śiva, tvam, the Jīvas as used in the Mahāvākyas. That is She is both Śiva and the Jīvas.

97.सर्वापद्विनिवारिण्यै नमः (sarvāpadvinivāriṇyai namaḥ) = Remover of all misfortune.

This name proceeds to show that Devī removes all misfortune, by compassion, by means of (repeating her) names, easily, of those who have fallen from the above two paths and sunk into a miserable state, as described in the Śruti (Chchā 6.2.16): "Those who do not recognise these two paths they (consequently) become worms, birds, etc." In the Kūrma Purana Devī says, "Those who, forsaking attachment, take refuge in me, and ever worship me with devotion, by the method of divine Yoga, having compassion on all beings, tranquil, self- controlled, free from envy, humble, wise, ascetic, of vows performed, with minds fixed on me, whose lives are in me, delighting in narrating my wisdom, whether, Sannyāsins or Grahasthas, or Vānaprasthas or Brahmachārins and even those who are devoid of these characteristics. If they repeat my name, ever devoted to me, I

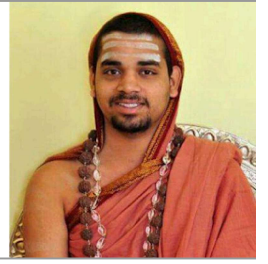


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quickly destroy in the same birth even mountains of misfortune by the lamp of wisdom." In the Harivaśa Vishnu says to Devī: "The bondage of men consists of death, difficulty, the death of sons, loss of wealth....in all these misfortunes, thou alone dost protect; there is no doubt." In the Varāha Purana, also after the praise of Devī by Brahmā, etc. : "O Devī, for those who attain the Supreme refuge, no misfortunes or dangers arise." The wise also say "What should be done in misfortune? One should remember the feet of the mother. What does that remembrance do? It makes even Brahmā, etc., his servants."

98.स्वभावमधुरायै नमः (svabhāvamadhurāyai namaḥ) = Whose nature is sweet.

Without contact with the Upādhis (bodies, vehicles) she, is to be desired by all. The Viśva says, "Madhurā, what is sweet and things liked by all. In fem. A flower called Śatapushpā, Mathūlī and a mountain."

Or, Sva, her, Bhāva, residence, Madhurā, at the place Madhurā. This means the goddess Mīnakshī in the Hālāsyakshetra.

Or, Sva, her, Bhā, light, Avama, the best of the wise, Shura, yoke, she bears the yoke or burden of the wise. As the yoke of the chariot is the most important part, she is the leader of the wise. One should not think the word Avama means inferior, for we see the words Avama and Uttama, used to mean best and last respectively. Refer the Śruti Agni, et., "Agni is the best of god's..."

Or, Svabha, the knowledge of the Self, vama to create, i.e., those who inculcate the knowledge of the Self, Dhurva, she is the leader of them.

Or, Su, well, abhāva, absence of desire, hatred, partiality, mercilessness, etc., Madhurā. It is understood by the expression well (Su) those who possess the above qualities, viz., Desire, hatred, etc., are not good ones.

Or Sva, in her devotees, Bhāva by remaining, Madhurā sweet.

Or, Sva, their own (devotees) bhāva, any devotion, Madhu, best fruit (knowledge) Ra, gives. The word Madhu is explained to mean best fruit, in the Śruti, ' Following it he attains Madhu '. Thus other meanings of Bhāva, e.g., opinion, incarnation, etc., may be added here.

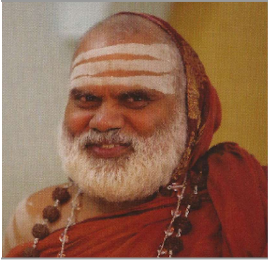
99.सदातुष्टायै नमः (sadātuṣṭāyai namaḥ) = Ever contented.

Or, ever, contented with good men (sat).

100.धर्मवर्धिन्यै नमः (dharmavardhin'yai namaḥ) = Increaser of righteousness.

The Vāmana Purana says, "Control of the senses, purity, and wifehood with devotion refer respectively to Śankara, Sun and Devī....Śiva and his spouse, meditated upon by men, increase in them these three qualities."

Or She is the destroyer (Vardhinī, from root vridh to cut), of the objective world (lit. Dharma the conditions).

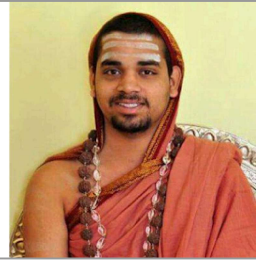


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101.सुवासिन्यै नमः (suvāsin'yai namaḥ) = Ever married.

Suvāsinī, a woman whose husband is living (i.e., exempt from widowhood or Devī is not separate from such women).



102.सुवासिन्यर्चनप्रीतायै नमः (suvāsin'yarcanaḥprītāyai namaḥ) = Pleased by the adoration of married women.

103.वाञ्छितार्थप्रदायिन्यै नमः (vāñchitārthapradāyin'yai namaḥ) = Bestowing the desired objects.

104.अव्याजकरुणामूर्तये नमः (avyājakaruṇāmūrtayē namaḥ) = Compassionate without partiality.

The great ones say, "Glory to Devī the compassionate one."

(इन्द्राणीलङ्कारः Indrani Alankara)

105.अज्ञानध्वान्तदीपिकायै नमः (ajñānadhvāntadīpikāyai namaḥ) = the lamp (that dispels) the darkness of ignorance.

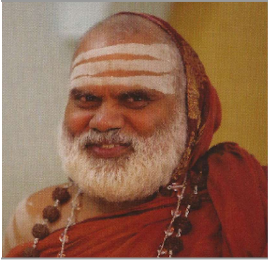
The Bh. Gītā 10.11: "Out of compassion to them I, residing in their heart, dispel the darkness of ignorance by the lamp of knowledge."

106.आबालगोपविदितायै नमः (ābālagōpaviditāyai namaḥ) = Known even to children and cowherds.

Bala, Brahmā, etc., gopa, the protector, i.e., Sadāśiva, Vishnu down to children. The Sū. Sam. 1.8.36 says, "All beings recognise Him in the shape of the idea of, 'I'."

107.सर्वानुल्लङ्घ्यशासनायै नमः (sarvānullaṅghyaśāsanāyai namaḥ) = Whose commands are never disobeyed.

But it may be asked, since 'familiarity breeds contempt' when it is known to each other (that he himself is Devī), will not her command be ignored? This name is the reply to the question. Sarva (all) Brahmā, Vishnu, etc., Ācharya Say la : 24, " Brahmā creates the Universe, Vishnu protects it

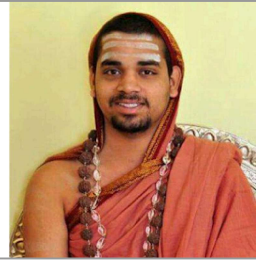


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and Rudra destroys it, Isa annihilates all these three as well as himself. And, finally, under thy orders indicated by the movement of thy creeper - like brows, Sadāśiva approves of the same."

108. ललिताम्बिकायै नमः (lalitāmbikāyai namaḥ) = The Mother Lalitā.

Thus by the first three names the goddess is indicated as the creator, preserver, and destroyer of the Universe, by the next two names, she is indicated as possessing two functions, viz.,

annihilation and re- manifestation which belong to no other deity, from the sixth name to the last the same deity who possesses these five functions was described in different ways and is indicated by the name Lalitā which is her special name and belongs to no deity



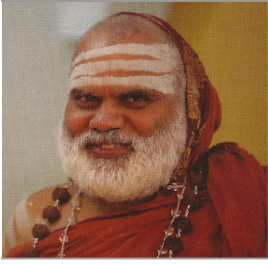
Lalitāmbikā : Lalitā as well as Mother. The meaning is given in the Padma Purana: " Transcending all worlds she sports (Lalate) hence she is called Lalitā." Worlds means her surrounding lights or deities. Transcending being above their abodes in the Bindu place. Sports shines brilliantly. The wise say, "The word Lalitā has eight meanings, viz., brilliancy, sweetness, manifestation, fixity, grace, depth, energy and generosity, these are the eight human qualities." The Kāma Śastra says : " Lalitā means erotic actions and also tenderness, as she has all the above mentioned qualities, she is called Lalitā. It is said also, "Thou art rightly called

(भुवनेश्वरीलङ्कारः Bhuvaneshvari Alankara) Lalitā for thou hast nine divine attendants (in the Śrichakra), and your bow is made of sugar cane, your arrows are flowers, and everything connected with you is lovely (Lalitā)". The word Lalitā according to Śabdārṇava, means beautiful.

This deity according to the Padma Purana is the deity worshipped at Prayāga.

Photos of next page details

1. Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji @ Darbar in Sringeri during Sharannavratrī Mahotsava.
- 2 & 3. Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji in 'Adda Pallakki' Utsava in Sringeri during Sharannavratrī Mahotsava.

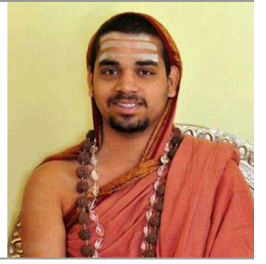


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



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