

ESSENCE OF DEVI NAVARATRI MAHIMA

**Translated and interpreted by V.D.N.Rao, former General Manager, India Trade Promotion
Organization, Ministry of Commerce, Govt. of India, Pragati Maidan, New Delhi, now at Chennai**

Other Scripts by the same Author:

Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa

Dwadasha Divya Sahasranaama:a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.

Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti- Essence of Pradhana Tirtha Mahima

Essence of Upanishads : Brihadaranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda- Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also ‘Upanishad Saaraamsa’ -Essence of Maha Narayanopanishad; Essence of Maitri Upanishad

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti -Essence of Brahma Sutras- Essence of Sankhya Parijnaana- Essence of Knowledge of Numbers for students-Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and Austerities

Essence of Manu Smriti- Quintessence of Manu Smriti- Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra; Essence of Pratyaksha Chandra; Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogya-Yogyata Lakshmi

Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas- Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri

Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima- Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads - Essence of Bhagavad Gita

Essence of Valmiki Baala Ramayana- Essence of Valmiki Ayodhya Ramayana- Essence of Aranya Ramayana-Essence of Valmiki Kishkindha Ramayana- Essence of Valmiki Sundara Ramayana- Essence of Valmiki Yuddha Ramayana- Essence of Valmiki Uttara Ramayana- Quitesecence of Valmiki Ramayana;

*** Essence of Veda Vyasa Smriti- *Essence of Yagjnyavalkya Smriti-* Essence of Aapastamba Dharma Sutras-*.*Essence of Devi Navaratri Mahima**

Note: All the above Scriptures already released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references except those marked as of *

ESSENCE OF DEVI NAVA RATRI MAHIMA

Preface

Jagad Guru Adi Shankaraacharya addresses Amba stating: ‘You have the power to accomplish any thing and to activate even Shiva; it is the power of yours that has inspired my tongue, my speech, to sing your praises: he states: *Pranantum stotum vaa katham akrita-punyah prabhavati/* Amba! I prostrate to you and extol you with ‘trikarana shuddhi’ or ‘mano vaak kaaya karmana’ by way of the purity of mind-speech-and body; in other words, self surrender to Amba. Indeed this kind of obeisance to Amba would be possible only when one’s erstwhile bhakti- jnaana of previous several lives gets fructified.. *Shiva Shaaktaika yukto’*: Shiva is for auspiciousness yet would not be able to stir even a second without Shakti- hence ‘Shaaktaika yukto’ as the divine pair. Dharma Shastras proclaim that wife must be loyal to her husband: ‘ If a woman is married to a stone, then she must respect that stone as her husband! Paramacharya of Kanchi Mutt is quoted: ‘ Shiva is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, are inseparably united to the Unknown. In terms of science, Shiva can be called matter and Shakti the energy. Not only are Shiva and Shakti inseparably united are basically the same as confirmed by atomic science according to which matter becomes energy. Thus ‘without being united with you, can Shiva even stir! The first vibration by which the Parabrahman becomes aware of Itself is caused by Amba. Thereafter it is vibration after vibration in ‘aaharana and avarohana’ manner being Praana the Life Energy! There is the authority of Upanishads to show that the dualistic cosmos is caused by the ‘spandana’ or the inner vibration of the non dualistic Brahman. Kathopanishad says: all this universe is caused by the life force called praana and vibrates. For ‘vibrates’ the word used is ‘ejati’; Ejanam means ‘kampana’ or vibration. Kampana or praana that causes vibration is not merely breath but Brahman itself!.

It is that Parameshwari as described as Durga Devi alias Prakriti- the singular origin of Energy the Maya- in several forms as Lakshmi-Saraswati- Parvati - that Devi Nava Ratras are celebrated as the climactic Chaturmasya pravritti of physical-mental- psychological effort of ‘bahyaantara shuchi’. She is manifested in Nine Colours on Padyami tithi to Vijaya Dashami in varied colours viz. Orange -White-Red-Royal Blue- Yellow- Green- Grey- Purple-Peacock green as Nava Durgas viz. Shaila putri-residing on Himalayas wearing Moon as the Unknown, Brahmacharini - holding Rudrakshamaala and Kamandalu as symbolic of Sthiti, Vigjnana and Tapasya- Chandraghanta riding vyaaghra denoting anger and violence- Kushmanda holding pots of blood creating and preserving Solar System- Skandamata seated on a bejewelled Simha being ever propitious- Kaatyaaani holding chandrahaasa-sword seated on a lion destroying evil forces- Kaala Ratri Bhayankara with protruded lips riding a donkey destroying darkness and ignorance with a golden sheathed sword- Maha Gauri riding vrishabha bestowing auspiciousness -and Siddha Ratris the ever victorious Ardha -naareeshwari symbolic of success and blissfulness.

Essence of Devi Nava Ratri Mahima is based on the Ashadasha Puranas and of Dharma-Nirnaya Sindhus, especially Devi Bhagavata, Markandeya, Varaha , Brahma puranas and Soundarya Lahari. .

The singular backing, guidance and inspiration of my countless translations from Sanskrit to English has indeed been HH. Vijayendra Saraswati of Kanchi Mutt to whom we are sincerely beholden to this yet another effort .

V.D.N.Rao and family.

Contents

Preface P3

Introduction - Devi Navaraatraas in Aashvayuja month- P.5.

Nava Durgas - Nava Ratra Nirnaya: P 5

Nava Ratra Vidhis P. 7

Sapta Shati Pathana - Navaavarana Puja P.8

Mani Dweepa Varnana P 11

Kumari Puja - Sarasvati Puja - P13

Maashtami Nirnaya P13

Mahishasura Vadha for establishing Universal Peace P 14

Carnage of Mahishasura army P.15

Maha Durga Devi destroys Mahishasura P 16

DEVI MAHATMYA (Markandeya Purana):

Maha Maya enables Vishnu to kill the Demon Brothers Madhu and Kaitabha P.17

Maha Devi destroys Mahishasura and his clan - Gratitude Hymns included- P.19

Shumbha and Nishumbha executed by Maha Devi -(‘Stotras’ of ‘Ya Sarva Bhuteshu’, ‘Sarva Mangala Maangalye’ and ‘Sarva Swarupey’ included)- P. 22

Varaha Purana explains the background of Devi Chamundi as Trishakti as follows: P 25

Devi Mahatmya Phala Shriti P.31

‘Durga’s ‘Shodasanaama Vyaakhya’, Puja, and Stotra P.31 ; Durga Kavacham P. 34

Maha Navami Nirnaya P.35

Vijaya Dashami Celebrations P. 36

Annexture 1: Shri Lalitha Sahasra Nama with meanings P 36-

Annexture 2: Shri Lalitha Trishati Naama Stotra with meanings P 51-

Annexture 3: Yudhishtara’s special prayers to Devi Durga before entering Ajnaatavaasa P 58-

Annexture 4: Durga Sukta P. 61

Introduction

Devi Navaraatraas in Ashvayuja Month:

One of the famed Festivals afore titled occupying a social and spiritual attachment in entire Bharat, especially in the Eastern and Southern belts covering West Bengal and North East, Odisha, Tamilnadu, Karnataka and Andhra Pradesh. In Uttar Bharat, Ram Leelas climaxed with Ravana's effigy burnings and in Paschima Bharat, the Gadgha and Dandiya Raas are significant. Besides Pujas in Temples, temporary and brightly lit and street corners and socially vantage points in all villages, townships and cities, as the annual social gatherings come alive in full glory. 'Kolos' are a compelling annual festivities looked forward to by men and women, boys and girls and children especially in Andhra / Telangana, Tamilnadu and Karnataka, while this social joy is rampant in these States as reserved for Makara Sankranti.

The Nava Ratraas are the duration of worship to Adi Para Shakti and Sapta Matrikas *Brahmi* of Brahma Shakti who is the Shabda Swarupa and the Repository of Knowledge being of Satva Guna and of Shrishti Kaaraka; *Vaishnavi* is originated from Tejas and Rajas the Sthiti kaaraka; *Maheshwari*, the Tamo Shakti or of the Antaryami or the latent Energy emanating from Maha Maya; *Kaumari* the Sadhana Jnaana Shakti originated from Jnaana and Dharma being the root of 'Shaasta'; *Vaarahi* the Yagjna Shakti being the embodiment of physical strength and well being originating for 'Anna' or Food Energy; *Aindri* the Shakti of Courage, Protection and Prowess like from Indra's Vajraayudha; and *Chamundi* the Pouranik Annihilator of the Demon Rakta Beeja or the True Balancer of the Vitruue and Vice who manifets herself at the joints of Creation and Destruction which is signified as a state of Samadhi!

Nava Durgas:

As worshipped during the Nava Ratras are *Shaila Putri* of Himalayas with Crescent Moon providing Mental Peace and Equanimity; *Brahmacharini* holding rosary and kamandalu being the Devi of Srishti-Sthiti-Vigjnaana-Moksha daayani or of Creation-Existence-Knowledge- and Absolute Bliss; she is the Yogini and Tapaswini as of Virgin form- *Chandraghanta Durga* riding a Vyaghra or Tiger as the embodiment of wrath and violene adorned with half moon and a ghanta or bell-*Kushmanda Durga* carrying loads of blood spilling out of a pumpkin with hands of blood as also being responsible for sustaing the Solar System headed by the radiant Surya Deva- *Skanda Maata Durga* seated on a bejewelled throne of Gold ever propitious nature to the virtuous and the quick destroyer of evil as the symbol of courage and 'Dharma Shaasana' being 'Dharma Shaasta'- *Katyaayani* holding a 'Chandrahaasa' or a long and unsheathed sword of valor and intrepidity ever ready to destroy the evil and riding high on a sky bound lion-*Kaala Raatri* the most ferocious Devi with protruded and elongated lips riding an ass and destroying pitch darkness and severe Agjnaana or pure lack of Understanding and mental maturity with ever sharp and dazzling sword of golden sheath; *Devi Maha Gauri* riding a vrishabha or a bull with resplendent clothes bestowing all-round auspiciousness; and *Siddhi daatri* who is ever victorious paving ways and means success and fulfillment.

Nava Ratra Nirnaya: (Extracted from Dharma Sindhu)

Tula Sankranti and Mesha Sankranti are designated as *Vishu*. Fifteen ghadiyaas before and thereafter is the Vishu Punya kaala mand the one before Vishu is known as significant. Devi Navaraatraas commence from Ashviyuja Shukla Pratipada to Maharnavami signifying 'Karma Praadhan -yata' or performing Acts of Dharma Karmaas of which Puja is the essential along with Upavaasa, Stora, Japa etc. As per one's own 'Kulaachara' or family tradition, Upavaasaas are observed as Eka Bhukta, Nakta Bhojana or Ayaachita Bhojana; recitals of Stotras of 'Sapta Shati', Lakshmi Hridaya, Lalitha-Lakshmi-Durga Sahasra Naamaas are rendered daily and formal Pujas to Devi are executed with dedication and involvement during the

concerned Tithis regularly. Navaraatra Pujas begin on the Pratipada Tithi morning after Sunrise upto six ghadiyas or two Muhurtaas since the Puja is not to commence with an extension of time of the previous Amavasya into the Praatipada. In case the Pratipada Tithi does not occur even ten ghadiyas after Sun rise, then the Sankalpa could still be done looking East upto the Abhijin-muhurta upto 'Madhyaahna' but certainly not in the 'Aparaahna'. The Navaraatra Pujas could be observed by all of the Chaturvarnaas and even 'Mlecchaas'. But Brahmanaas should perform only 'Saatvika Puja' with Japa-Homa-Annabali-Naivedyas; in fact *Naivedyascha niraamishaih Madyam datvaa Brahmanastu Braahmanyaa Deva heeyatey, Madyamapeyamadeyam/* (Thus Brahmanaas have no authorization to resort to Raajasa Puja since they have no access to Madya-Maamsa). *Madya paaney Maranaanta praayaschittokteyhi, Sparsham tadangachedokteyschaalpapraayschittena doshaanapoagamena paatityaapaataat/* ('Madya paana' attracts the extreme 'praayaschitta' or atonement of life unto death to a Brahmana and the limb of his body is required to be mutilated). Even in the case of Kshtriyaas-Vaishyaas and others , Maamsa-Madyaas are totally banned in respect of Nitya Pujas although these Varnaas might resort to them in the case of Kaamyaa Karmaas. However in reference to Kamyaa karmaas too their worship would secure additional and quicker results without Madya-Maamsaas. In any case, Japa-Homaadi Karyas need to be necessarily executed by Brahmanaas alone.

Navaraatri Celebrations are held for nine days twice every year during the first half of 'Asvayuja' and 'Chaitra' months from 'Pratipad' to 'Dashami'. The Navaraatra festivals in Asvayuja month are known as Sharat Navaratrias and the Chaitra month festivals are popularly known as Vasanta Navaratrias. The preparation for Sharat Navaratri in the Autumn season commencing from Asvayuja Pradhama Tithi actually starts from Bhadrapada Amavasya itself with one meal of 'Homa Anna' or 'Sacred Agni Prasada'.

At a designated Place in the center of a Hall, a raised platform made of bricks, called 'Vedi' of six feet wide and one and half feet height be arranged. On the Pratipad Tithi of Asvayuja, the Person(s) concerned sponsoring the Navaratrias must arrive clean and composed, having already performed their 'Sandhyavandanam' or daily pujas and should seek the blessings of Brahmanas appointed (either nine, or five or three or atleast one) after presenting them new clothes and Dakshina. 'Swasti' Mantras followed by Veda Parayana would be recited. An Idol of nicely decorated Durga Devi seated on a Lion, with either four or eighteen hands, with symbolic arms and jewellery be installed as also a Pot of Sacred River Water placed over an 'Yantra' (diagram) representing Grandhis (Chambers) of Trinity and relevant Demi-Gods and Planetary Heads, while rendering the relevant Mantras. With various Worship Materials in place, the Puja would commence along with the Mantram 'Om Hrim Srim Chandikaya namah'; 'Arthies' (Camphor cum oil soaked cotton vick lamps shown to Deity) are performed, accompanied by instrumental music, singing and dance in praise of Maha Devi Bhagavati. 'Bala Kanya Bhog' or Prasad (Food material offered to Deity) to Virgins of the ages of two to ten would follow. The virgins of two years are named Kumaris, three years are Trimurthies, four years are Kalyanis, five years are Rohinis, five years are Kalikas, six years are Chandika, seven years Sambhavi, eight years Durga and Nine years as Subhadra. Blessings of these Virgins provide removal of problems, wealth, longevity, happiness, health and Peace. The procedure for the evenings too is similar in the Sandhya Puja viz. the 'Arti' Worship to Goddess accompanied by instrumental music, 'Shodasa Upacharas' or Sixteen kinds of worship ranging from holding an Umbrella to the Diety, hand fanning, showing a mirror, camphor lighting, Veda Recital, Singing and dancing in praise of Amba, 'Naivedyam' or offering varieties of food, and 'Parikrama' or taking the Deity around the worship place, or a temple or surrounding areas and so on. At the end, Bhajans (Group Singing), Purana Pravachana (Lectures on the Mysteries of Goddess), 'Harikathas' or Musical renderings of Stories of Religious nature) and so on are performed. Special worship is arranged on the 'Saptami', 'Durga Ashtami', and ' Maha Navami' days ie. the seventh, eighth and the ninth days of the Festival. Devotees not quite involved in the previous days too would like to invariably perform Worship as per their choices in their own Puja Places in their own residences, or Temples or Specially built up (improvised) Group 'Mandaps' for community worship. Saptami is described as the day when Maha Bhagavati takes a 'Saakar' or Bodily Incarnation to destroy the Demon 'Mahisha Asura' who had the form of a Buffalo, creating havoc to the

World. The following day, popular as ‘Durga Ashtami’, Maha Bhagavati in the Incarnation as Durga Devi looks fierce and angry with the Demon and prepares for a violent battle with him and fellow Demons and massacres them all. It is also believed that Bhadra Kali was incarnated in a furious and gruesome form to devastate the ‘Yajna’ that was performed by Daksha Prajapati, the father of ‘Maha Sati’, the better half of Lord Siva and the Kali Incarnation was surrounded by innumerable ‘Yoginis’ or the multiple permutations of Sixty Attendants of Bhadra Kali who created mayhem at the Yajna and killed Daksha and his followers. On Maha Navami Day, Maha Bhagavati in the forms of fury and destruction punished the evil forces and brought back Her own Creation to normalcy and established balance of power. Thus the two days of Durga Ashtami and Maha Navami are the days of the Grand Finale of the Navarathras, which are remembered for the relief, climactic joy and devotion experienced by the humans and Gods alike. The day next day falling on Vijaya Dasami is the day of high celebration and gratitude to Maha Bhagavati for Her ‘Leelas’ or Playful Actions that remain complex forever in human minds, soaked deep in the grip of Maya or Illusion! Whoever observes Navarathri Pujas with devotion are certain to reap benefits- Dharma (Virtue), Artha (Prosperity), Kaama (Worldly fulfillments) and Moksha (Eternal Bliss) with the blessings of Maha Bhagavati. Even those who committed unpardonable misdeeds earlier- ‘Pancha Patakas’ or heinous acts viz. killing Sages and Brahmanas, stealing gold or valuables, drinking and gambling, adultery or association with perpetrators of sins-would be spared if only the Navaratra Worship is performed with faith. Veda Vyasa described to King Janamejaya the illustration of how Lord Ramachandra had conquered the indomitable Ravana, when the latter had kidnapped Bhagavati Sita by deception in disguise as a Fake Sage and on securing tip offs that She was in Lanka under Ravana’s custody. In fact, the earlier forest life of Lord Rama was a dismal experience consequent on his Step mother Kaikeyi’s demand to send away Lord Rama and Lady Sita to forest life for fourteen years. Sri Rama had to invade Ravana’s Lanka to recover Sita, with the help of King Sugriva of Kishkindha and his Monkey brigade including Heros like Lord Anjaneya, Jambavanta and Angada. It was at that critical time that Maharshi Narada met Lord Rama and advised Him to perform Navaratra Pujas to fulfill the objective of destroying the unbeatable Ravana and his entire followers and for recovering Sita Devi. (In fact, Ravana was seeking Maya Sita Devi, as real Sita in her earlier birth was an ascetic daughter of a Sage and Ravana was reproached by her when he made advances to her. He caught her hairs and she felt her body became impure and cursed that she would destroy him and his clan in her next birth and ended her life in Yoga Fire. As Sita Devi as the wife of Sri Rama, she gave away her Maya (Illusion) to Ravana and he actually stole away a poisonous serpent in the form of Maya Sita in the ‘Ashoka Vana’!) Narada told Sri Rama that in the past, Navarathras were observed in sincerity by Indra, many other Demi-Gods as also Brahma, Vishnu and Maheswara and obtained their Blessings from Maha Devi to fulfill their own wishes and prayers. As advised by Narada Maharshi, Lord Rama performed the Navarathras and secured Bhagavati Devi’s blessings. The battle was fought killing Rakshasas and the mighty Indrajit, Kumbhakarna and Ravana by Sri Rama as an instrument of Devi Bhagavati.

Navaraatri Vidhis:

*Atra Nava Raatrey Ghatasthaapanam Pratarmadhyaahney Pradosha kaaley cheti Trikaalam Dwikaalam- Eeka kaalam vaa Swaswa Kula Devataa pujanam Saptashatyaadi japokhanda deepah Achaarapraapta maalaa bandhanam Upavaasa Nakthaikabhaktaadi niyamah Suvaasini bhojanm Kumaari bhojana pujaadi antey Saptashatyaadi Stotra Mantra Homaadi ityetaani vihitaani/ (During these Navaraatraas the Duties required to be performed include Kalasha Sthaapana followed by daily Trikaala Puja as per ‘Vamshaachaara’, Saptapadi and other Japaas, Akhanda Deepa, Maalaa bandhana as per Kulaachaara, Upavaasa, Nakta-Eka bhuktaadi niyama, Suvaasini –Kanyaa pujaas and Bhojana and Homa Karyaas). Kalasha Sthaapana should not be performed in the nights. The Kalasha should be arranged on a Clean Vedika / Platform made of Pancha Pallavaas, milk, fruits, ‘taambula’/betel nuts and leaves, Kunkuma, Dhupa , Deepa and such other requirements of Puja. On Pratipaada morning after ‘Abhyangana’ or head bath, be seated by Grihastis along with wife and make the Sankalpa as follows: *Mama saha kutumba syaamuka Devataa preeti dwaaraa Sarvaapadccaanti purvaka Deerghaayurdhana putraadi vridhhi**

Shatru Jaya keertilaabha pramukha Charurvidha Purushartha siddhyartha Madhya Prabhrithi Mahaa Navamiparyanta trikaala mekakaalamvaamuka Devataapujaamupavaasaa Naktaikabhaktaanyata niyama sahitamakhandaa deepajwaalana Kumaaripujana Chandi Saptashati paatha Suvaasini bhojanaadi rupam Sharada nava raatrotsavaakhyam karma karishye! After the Sankalpa as above Kalasha Sthapana follows; *Tadadou Nirvighnataa siddhyartham Ganapati Pujamam Punyaahvachanam Chandi Saptashati Japaadyartham Brahman varanam karishye!* As the Kalasha Sthapana is being performed, Bhumi is prayed to and touched with the Mantra *Mahaadyou;* to perform ‘Ankuraaropana’ collect some ‘Mrtittika’ for the Ankuraaropana and recite the Mantras: *Aoushaddhayassa- Akaleshu- Imammey Gangey- Gandha dwaaraa- Kandaatkaanda- Ashwattevah-Syonaa Prithivi-Yaah phalineeh-Sahiratnaani Hiranya Rupam-Uvaasu vaasaa-Purnaadarvi-Tatwaayaami/* by inferring various acts of collecting Aoushadhis from Mrtittika to fill up the Kalasha with the Sacred Water along with Pancha Pallavaas, Ratna-Hiranyaas, and perform Puja to Varuna Deva, Kula Devata and Devi in various Forms as follows: *Jayanti Mangalaa Kashi Bhadra Kaali Kapaalini, Durgaa Kshamaa Shivaa Dhaatri Swaahaa Swadhaa Namostutey/ Aagaccha Varadey Devi Daithua darpa nishudini, Pujaam grahaana Sumikhi namastey Shankara priye!* There after along with other Stotraas like Shri Sukta, Purusha Sukta and Prathama Ruks and formally worship with ‘Shodasopachaaraas’ like Aasana-Padya-Vastra-Dhupa-Deepa-Naivedyas and *Sarva Mangala Maangaley* and other ‘Praarthanaas’. Offer of ‘Bali daana’, Kushmaanda daana, ‘Kushmaanda Khandana’ and Shanti mantraas ending up with *Om Shaantissahaanthisshaantih/* Finally at the end of the daily Nava Raatri Puja there should be resolve : *Akhanda deepakam Devyaah preetaye Nmava traatrakam, Ujjwalaye dahoraatra mekachitto Dhruudha Vrata/* (I resolve with unswerving devotion that the Akhanda Deepa shall be firmly set aflame all through the Nava Raatris and the daily formal worship as prescribed!)

Saptashati Pathana

With the resolution of reading Chandi Sapta Shati or Narayana Hridaya or Lakshmi Hridaya, one should be seated comfortably and commence with Salutations to Bhagavan of *Om Namō Narayanaaya Namah, Om Naraaya Narottamaaya Namah, Om Sarasvatyai Namah, Om Vyaasaaya Namah.* Reading the book holding in hands is not in order. There should not be a break while reading and if so it should start again from the beginning. Reading must be done by clearly pronouncing the letters and understanding the meaning; the voice must be uniform and modulated and in proper ‘Swara’. *Shanti karmani sarvatra tathaa Dussapna darshane, Graha peedaasu chograasu Mayatmyam shrnunayanmaya/* ie. when Shanti Karmaas are being done or when bad dreams occur or while entering frightening places, reading the Devi Mahatmya would bar any kind of impediments. While entering water and forests or sudden out breaks of fire or attack by robbers or enemies, recitation of Sapta Shati happens to be a sure remedy. Its recital thrice wards off ‘Upadravaas’ or calamities; ‘graha peedaa nivrutti’ is assured by the recital by five times; undergoing ‘Maha Bhaya’ is overcome by seven recitals; For Shaanti and Vaajapeya Phala praapti by nine times; Raja Vasya by eleven times; Shatru naashana by reciting twelve times; ‘Stree-Purusha Vasyata’ by fourteen times; Putra-Poutra-Dhana-Dhaanya-Arthaas are attainable by the ‘Paath’ of the ‘Shati’ by sixteen times; Raja bhaya naasha by seventeen times; Vana Bhaya by twenty times; freedom from shackles by twenty five times; and concentrated recital of the Sapta Shati by hundred times would accomplish curing of Impossible diseases, Kulaccheda nivaarana, Ayur –naashana and so on. ‘Sahasra Paatha’ of the Sacred Sapta Shati would indeed bestow ‘Shataashwamedha phala’ and Moksha Prapti!

Navaavarana Puja:

After ensuring external and internal purity (‘Bahya Suddhi’ and ‘Antar Suddhi’) and squatted with concentration, one should initiate ‘Achamana’ (sipping water thrice) with ‘Kesavaya Svaha, Narayanaya Svaha, Madhavaya Svaha etc; be ready with articles of worship; perform ‘Pranayama’ or controlled breathing; follow by ‘Bhuta Suddhi’ or purification of the old and installing the new representation of Devi Bhagavati and observe internal ‘dhyana’ (meditating) to mean: dissolve Earth into Water, Water into Fire, Fire into Air, Air into Ether, Ether into ‘Ahamkara’, ‘Ahamkara’ into ‘Mahat’(Great Energy) and ‘Mahat’

into 'Prakriti' or 'Maya', or in other words imagine transformation of the Five Elements into Moola Prakriti; follow Bhuta Suddhi by 'Jeeva Suddhi' or align the Self with Parama Devi; proceed further by mentally setting Six Chakras (outer- most circle inserted by an inner circle, further inserted by four more inner circles one within another) thus arranging the installation of 'Shat chakropasthitha Samstitha' simultaneously pronouncing the afore mentioned nine lettered Mantra, viz. 'Om Aim Hrim Kleem Chamundaya Vicche' and align the Mantra to the six chakras as also touching the relevant body parts of the Worshipper concerned. The 'Karthā' or the Worshipper should perform 'Sankalpa' or mentioning the 'Tidhi'(date), 'Vara' (day) 'Nakshatra' or the relevant 'Star' of the day, 'Aayana' or the Course of the Solar Movement, Month, Year, Manvantara, Yuga, Place, Name of the Performer, 'Gotra' etc.; sprinkle water on the self, surroundings, articles and place of worship and recite the Mantra to remove obstacles for worship viz. 'Astraya Phat'; place the Sacred Copper Plate in position; [readily available from contemporary markets or draw two hexagonal triangles - one straight and another inverted- crossing each other, draw a figure outside that image, an octagonal form of eight petals and outside this a 'Bhupura' or boundary lines. On the eight petals are inscribed the Bija Mantras with the ninth word inscribed at the central Ovum].The 'Bindu' or 'Adhara Shakti' or the Super Energy at the Central Ovum which one has to worship. The 'Yantra'(diagram) is expected to resemble human body and is a mystical representation of Devi Maha Bhagavati to be worshipped.

Actual Puja commences while seated facing east and looking at the tip of the top triangle of the Yantra. The lowest triangle at the bottom right represents Lord Ganesha whose prayer is a traditional must. The bottom left hand side is governed by Sun God, top left Corner by Lord Vishnu, and top right corner by Lord Shiva. The 'Lokapalas' or Direction-wise Guards protect as follows: Indra guards East, Agni (Fire) guards South East, Lord Yama guards South, Nirruti South West, Varuna the God of Rain and Water guards the West, 'Vayu' the God of Air guards North West, Soma or Moon guards North, and Ishana protects North East. After propitiating the Devas and Lokapalakas, Puja to Devi Bhagavati starts by Kara Nyasa and Anga Nyasa. The Karanyasa Mantras are: Aim- angushttabhyam Namah, Hreem- Tarjaneebhyam Namah, Sreem - Madhyamabham Namah, Aim- Anamikabhyam Namah, Kleem Kanishthikam Namah, Souh Karatala prushthabhyam Namah. Anganyasa Mantras are: Aim Hridayaya Namah, Hreem Sirase Svaha, Sreem Sikhayavoushat, Aim Kavachahum, Kleem Netratraya aushath, Sauh Astrayaphut. Salutations to Maha Devi as follows:

Om Aim Sreem Aim Kleem Souh-Kriya Shakti Peethayai-Shri Padukayam Pujami

Om Aim Sreem Aim Kleem Souh-Jnana Shakti Kundalinyai- -DO-

Om Aim Sreem Aim Kleem Souh- Iccha Shakti Maha Tripura Sundaryai- -DO-

Nityamba Pujas: The following Mantras to added after each Nityamba:-

Om Aim Hreem Shreem Aim Kleem Souh XXXX Sri Padukayam Pujaya Namah

Example: Do Kameswari Nityamba Do

Bhagamalini Nityamba, Nityaklinna Nityamba, Bherunda Nityamba, Vahnivasini Nityamba, Maha Vajreswari Nityamba, Sivaduti Nityamba, Tvarita Nityama, Kula Sundari Nityamba, Nitya Nityamba, Neelapataka Nityamba, Vijaya Nityamba, Sarva Mangala Nityamba, Jwalamalini Nitymaba, Chitra Nityamba, Maha Nitya Nityamba, Parameswara Nityamba, Parameswari Devi, Mitresamayi Devi, Shashtheesa Mayi Devi, Uddishamayi Devi, Charyanathamayi Devi, Lopamudramayi Devi, Agashyamayi Devi, Kala- tapanamayi Devi, Dharmacharyamayi Devi, Muthakesivaramayi Devi, Deepakalanathamayi Devi, Vishnudevamayi Devi, Prabhakara Devamayi Devi, Vasudevayamayi Devi, Ratnadevimayi Devi and Sri Ramanandamayi Devi.

Navavarana Puja- Names of Devis in Nine Enclosures

Prathama Avarana: (First Enclosure) in Three Outer Lines:

First Line: Anima Sidhamba, Laghima Sidhamba, Mahima Sidhamba, Isitva Sidhamba, Vasitva Sidhamba, Prakamya Sidhamba, Bhuti Sidhamba, Iccha Sidhamba, Prapti Sidhamba and Sarva Kama Sidhamba.

Second Line: Sri Brahmi Matraka, Maheswari Matraka, Kaumari Matraka, Vaishnavi Matraka, Varahi Matraka, Mahendri Matraka, Chamunda Matraka, and Mahalakshmi Matraka.

Third Line: Sarva Sankshobhini Devi, Sarva Vidravini Devi, Sarvakarshini Devi, Sarva vashankari Devi, Sarvonmadini Devi, Sarva Mahankusa Devi, Sarva Khechari Devi, Sarva Beeja Devi, Sarva Yoni Devi, Sarva Trikhanda Devi, Trilokya Mohana Chakraswamini Devi and Prakata Yogini Devi.

Dwiteeya Aavarana (Second Enclosure):

Kamakarshini Shakti, Buddhyakarshini Shakti, Ahankarakarshini Shakti, Sabdakarshini Shakti, Sparshakarshini Shakti, Rupakarshini Shakti, Rasakarshini Shakti, Gandhakarshini Shakti, Chittakarshini Shakti, Dhairyakarshini Shakti, Smrutyakarshini Shakti, Namakarshini Shakti, Beejakarshini Shakti, Atmakarshini Shakti, Amrutakarshini Shakti, Sharirakarshini Shakti, Sarva Aasha Paripurka Chakraswamini and Gupta Yogini.

Triteeya Avarana (Third Enclosure): Anaga Kusuma Shakti, Ananga Mekhala Shakti, Ananga Madana Shakti, Ananga Madanatura Shakti, Ananga Rekha Shakti, Ananga Vegini Shakti, Ananga Ankusha Shakti, Ananga Malini Shakti, Sarva Sankshobhana Chakraswamini, and Gupta thara Yogini.

Chaturdha Avarana (Fourth Enclosure): Sarvakshobhini Devi, Sarva Vidravini Devi, Sarvakarshini Devi, Sarvahladini Devi, Sarva Sammohini Devi, Sarva-Sthambhini Devi, Sarvajhrumbhini Devi, Sarvavashankari Devi, Sarva Ranjani Devi, Sarvonmadini Devi, Sarvatha Sadhika Devi, Sarva Sampatti Purani Devi, Sarva Mantramayi Devi, Sarva Dvandva Kshayankari Devi, Sarva Soubhagya Dayaka Chakraswamini Devi and Sampradaya Yogini Devi.Panchama Avarana (Fifth Enclosure): Sarva Siddhiprada Devi, Sarva Sampathprada Devi, Sarva Priyankari Devi, Sarva Mangala Karini Devi, Sarva Kamaprada Devi, Sarva Dhuhkha Vimochani Devi, Sarva Mrithyu Prasamani Devi, Sarva Vighna Nivarini Devi, Sarvanga Sundari Devi, Sarva Sowbhagya Dayani Devi, Sarva Ardha Sadhaka Chakraswamini and Kulotheerna Yogini.

Shashtha Avarana (Sixth Enclosure): Sarvagya Devi, Sarva Shakti Devi, Sarva Aishvarya Pradayani Devi, Sarva Jnanamayi Devi, Sarva Vyadhi Vinasini Devi, Sarvadhara Swarupa Devi, Sarva Papahari Devi, Sarva Anandamayi Devi, Sarva Raksha Swarupini Devi, Sara Epsitha Phalaprada Devi, Sarva Rakshakara Chakra Swamini and Nigarbha Yogini.

Saptama Avarana (Seventh Enclosure): Vasini Vagdevi, Kameswari Vagdevi, Modhini Vagdevi, Vimala Vagdevi, Aruna Vagdevi, Jayani Vagdevi, Sarva Eswari Vagdevi, Kaulini Vagdevi, Sarva Rogahara Chakraswaini, Rahasya yogini, Banini, Chapini, Paasini and Ankusini.

Ashtama Avarana (Eighth Enclosure): Maha Kameswari Devi, Maha Vajreswari Devi, Maha Bhagamalini Devi, Sarva Siddhiprada Chakraswamini and Ati Rahasya Yogini.

Navama Avarana (Ninth Enclosure): Sri Sri Bhattarika, Sarvanandamaya Chakraswamini and Parapara Rahasya Yogini.

Conclusion of Navavarana Puja: Tripura Devi Namah: Dhyayami; Tripuresi Devi Namah: Avahayami; Tripura Sundari Devi Namah :Asanam Samarpayami; Tripurasiddhi Devi Namah: Snam Samarpayami; Tripuramba Devi Namah: Vastram Samarpayami; Maha Tripura Sundari Devi Namah: Abharamam Samarpayami; Maha Maheswari Devi Namah: Gandham Dharayami; Maha Maharagni Devi Namah: Pushpam Pujayami; Srimad Simhasana Iiswaryai Devi Namah:Padam Pujaami; Lalitha Devi Namah: Gulphou Pujayami; Maha Raagni Namah: Janghou Pujayami; Paramakushi Namah: Januni Pujayami; Chapinyai Namah :Urum Pujayami; Tripurayi Namah:Katim Pujayami; Maha Sundaryai Namah: Nabhim Pujayami; Sundaryai Namah: Vasitrayam Pujayami; Chakranathaya Namah:Udaram Pujayami; Charinyai Namah: Kantham Pujayami; Chakreswaryai Namah:Oshtham Pujayami; Maha Devai Namah: Kopolam Pujayami; Kameswaryai Namah: Dantapanktim Pujayami; Parama Eswaryai Namah:Chbukam Pujayami; Kamaraja Priyayai Namah:Nasika Dwayam Pujaami; Kamakotikayai Namah: Bhru Madhyam Pujaami; Sarv Patalayai Namah: Mukham Pujayami; Kulanthayai Namh: Parswam Pujaami; Amnyanathyayai Namah: Siram Pujamami; Sarva Amnaya Nivasinyai Namah : Padukam Pujayami; Maha Sringara Nayikayai Namah : Sarvangyani Pujayami. Maha Shakti Devi Namah:Dhoopam Aghrapaami; Maha

Guptha Devi Namah: Deepam Darshayami; Maha Gupta Devi Namah: Nivedaym Samarpayami; Maha Ananda Devi Namah:Tamboolam Sapparpayami; Maha Skanda Devi Namah: Mantra Pushpam Samarpayami; Maha Maha Sri Chakra Nagara Samragni Namah: Pradakshina Namaskaran Samarpayami. [Note: If the detailed worship on the above lines is not possible to perform, at least the following powerful Panchadasakshari mantra may be recited 108 times each day keeping in view the Sri Yantra with concentration: Ka E La Hreem-Ha Sa Ka Ha La Hreem-Sa Ka La Hreem]

Mani Dwipa Varnana :

Being far superior to Kailasa, Vaikuntha and Goloka, the Sarvaloka or Mani Dvipa is the residence of Devi Bhagavati in whom the entire Creation rests! Indeed She resides everywhere and anywhere but notionally at Mani Dvipa and the description is transcribed in detail by Maharshi Veda Vyasa apparently for the consumption of mortals to carry conviction into their consciousness. Surrounded by ‘Sudha Sagara’ (The Ocean of Nectar), Manidvipa has a strong iron enclosure of several Yojanas far and wide with four gates well guarded by Devas and Devis. Within the First Enclosure, there is an Enclosure of white metal made of an amalgam of zinc and tin/copper which touches Heavens and is hundred times higher than the walls of the outer Enclosure. This Enclosure is interspersed with gardens and forests with a wide range of trees and plants, flowers with intoxicating fragrances, luscious fruits along with streams of fruit juices and gregarious animals and birds of staggering variety. The third Enclosure is made of copper with a height of seven yojanas comprising several ‘Kalpavrikshas’, with golden leaves/ flowers and fruits yielding gems, fulfilling desires of any imagination. The King of the Gardens along with the wives Madhu Sri and Madhava Sri maintains an excellent Spring Season, where Gandharvas reside, rendering divinely songs and music. The Fourth Enclosure made of lead with its wall height is again seven yojanas and within the Enclosure are the Sanatanaka trees with flowers whose fragrance reaches as far as ten yojanas and fresh fruits providing sweet juices of great quality and its King with the two queens Sukra Shri and Sudha Shri always maintains enjoyable mild summer where Siddhas and Devas reside here. The Fifth Enclosure made of brass with a spread of ten yojanas is maintained by its Chief as a perennial Rainy Season accompanied by twelve of his wives, viz. Nabha Shri, Nabhyasya Shri, Sravasya, Rasyalini, Amba, Dula, Niranti, Varidhara, Abhramanti, Megha Yantika, Varshayanti, and Chivunika. The Trees grown in the Gardens of this Enclosure are Hari Chandana. The Sixth Enclosure is made of walls with five-fold irons and its Gardens grow Mandara Trees and creepers; the wives of its Chief are Isalakshmi and Urjalakshmi maintaining the Season of Autumn. Here again Siddhas reside with their wives. The Seventh Enclosure of seven Yojanas of length is made of Silver, its Chief maintaining Hemanta (dewy) Season with his two wives Saha Sri and Sahasya Sri with Parijata as its main tree and flowers. The Eighth Enclosure is made of molten gold with Kadamba garden in the center with Tapas Sri and Tapasya Sri as the wives of the King and the fruits of the trees yield honey that is consumed aplenty by Siddhas and wives who are the inhabitants and the season again is dewy. The ‘Navavarana’ or the Ninth Enclosure is made of Pushparaga gems of Kumkum (saffron) colour which is abundant all over inside the Enclosure like forests, trees, rivers, flowers, lotuses, ‘Mandapas’ (Halls), pillars and so on. All the ‘Dikpalakas’ of High Regency reside in the Eight Directions of the Enclosure, with the thousand eye bodied Indra in the East in Amaravati on Airavata with Sachi Devi, ‘Vajra Ayudha’ or thunderbolt, the Celestial Apsarasas and the rest; Agni Deva in South East with his two wives Svaha and Svadha , his Vahana and other belongings; Yama Dharma Raja in the South with his ‘Yama danda’ (his Symbol the Celestial Rod) along with Chitragupta; Nirutti in the South West with his axe and wife representing Rakshasas’; Varuna Deva in the West with his wife Varuni and ‘Pasa’ (the noose), drinking Varuni honey and with the King of Fishes as his Vahana (Vehicle) and surrounded by aquatic animals; Vayu Deva in the North West with his wife, forty nine members of his Vayu family along with groups of Yogis adept in Pranayama and other practices along with his Deer Vahana; the King of Yakshas and Unparalleled Possessor of Gems and Jewels Kubera in the North along with his two Shaktis Viriddhi and Riddhi and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktheadhari; Rudra Deva in the North East with other Rudras who are angry and red eyed, armed and mighty, frightful and revolting, fiery

mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis and Matriganas, Rudranis and Pramadhaganas making 'Attahasas' or reverberating screeches and so on. Tenth Enclosure made of Padmaraga Mani inside which are the Sixty four 'Kalas' like Pingalakshi, Visalakshi, Vriddhi, Samriddhi, Svaha, Svadha and so on each of these having hundreds of akshouhini strong armies and individually each of these 'Kalas' have the unimaginable Power of destroying a lakh of 'Brahmandas'(Universes)! The Eleventh Enclosure is made of Gomedas Mani and within this are the sin-destroying and beneficent Maha Shaktis viz. Vidya, Hri, Pushti, Prajna, Sinivali, Kuhu, Rudra, Virya, Prabha, Nanda, Poshani, Riddhida, Subha, Kalaratri, Maharatri, Bhadra Kali, Kapardini, Vikriti, Dandi, Mundini, Sendhu Kanda, Sikhandini, Nisumbha Sumbha Madini, Mahishasura Mardini, Rudrani, Sankarardha Saririni, Nari, Nirayani, Trisulini, Palini, Ambika and Hladini. The Twelfth Enclosure made of Diamonds and is the dwelling place of Bhuvaneshwari, and is surrounded by Eight Shakties viz. Anangarupa, Ananga Madana, Madanantara, Bhuvana Vega, Bhuvana Palika, Sarvasisira, Ananga Vedana and Ananda Madana; each of these Main Attendants of Bhuvaneshwari has a lakh of Attendants. The Thirteenth Enclosure is made of Vaiduryas and the Residences of Eight Matrikas viz. Brahmi, Maheshwari, Kaumari, Vaishnavi, Varahi, Indrani, Chamunda and Mahalakshmi. The Fourteenth Enclosure made of Indranilamani, which is the Most Auspicious Place of the Sixteen Petalled Holy Lotus with Sixteen Maha Shaktis resident viz. Karali, Vikarali, Uma, Sarasvati, Sri, Durga, Ushas, Lakshmi, Sruti, Smriti, Dhriti, Sraddha, Medha, Mati, Kanti and Arya. The Fifteenth Enclosure made of 'Mukta' or Pearls inside which reside Eight Shaktis Ananga Kusuma, Ananga Kusuma Tura, Ananga Madana, Ananga Madanatura, Bhuvanapala, Ganganavega, Sasirekha, and Gangana Vegarekha. The Sixteenth Enclosure which is made of Marakatha (Vaidurya) is hexagonal of Yantra Shape, and on the eastern corner of the Center is the Brahma with Devi Gayatri with Vedas, Sastras and Puranas as well as their Expansions; on the Western corner is Maha Vishnu and Savitri along with their own Expansions; on the North Western corner is Maha Rudra and Sarasvati with Rudra and Parvati Expansions and Sixty four Agamas and all Tantras; on the South Eastern side is the abodes of Kubera and Maha Lakshmi; on the Western corner side are the Couple of Madana and Rati Devi and on the North Eastern side are Ganesha and Pushti Devi. The Seventeenth one is made of Prabala (Red like Saffron) Devi Bhagavati's five Elements viz. Hrillekha, Gagana, Raktha, Karailika, and Mahochuchusma; and finally, the Eighteenth Enclosure is built with Navaratnas (Nine Jewels) with Bhagavati in the Center with 'Pancha Amnyas' (Eastern Amnaya is Creation by Mantra Yoga, Southern is Maintenance by Bhakti, Western is Pralay by Karma Yoga, Northern is Grace by Jnana Yoga and Urdhva Amnaya is Liberation); ten Maha Vidyas (Kali, Tara, Chhinnamasta, Bhuvaneshwari, Bagala, Dhumavati, Matangi, Shodasi and Bhairavi) and Avataras viz. Bhuvaneshvaris Pasamkusavari, Bhairavi, Kapala, Amkusa, Paramada, Sri Krodha, Triptavasarudha, Nityaklinna, Annapurnesvari and Tvarita. Ratnagriha or the Crown Palace of Mula Prakriti or Maha Devi Bhagavati is beyond the Eighteenth Enclosure, built of Chintamani Gems with thousands of pillars built by Suryamani Gems or Vidyutkantamani Gems. Four huge 'Mandapas' or halls each with thousand pillars in the Palace are made of kaleidoscopic and artistic mix of 'Navaratnas' (The Nine Gems) viz. Mukta, Manikya, Vaidurya, Gomedas, Vajra, Vidruma, Padmaraga, Nila and Marakatas with dazzling lights and exhilarating perfumes suited to the Themes of the Halls designated as Shringara, Mukti, Jnana and Ekanta. In the Central place of each of the Halls, there is a Very Special Chintamani Griha or the Sanctum Sanctorum on a raised platform with a plank supported by the four legs of Brahma, Vishnu, Rudra and Maheshvara and the plank is Sadasiva Himself! The Maha Tatvas are the stair cases leading to the Upper Chambers. Mula Prakriti and Maha Purusha constitute two halves of the Physical Formation of Maha Devi cum Maha Deva with Five Faces of Each Half, with corresponding three Eyes and four arms and armoury, one hand reserved exclusively for providing boons. The Attending Sakhies are those surrounding the 'Ardhanarisara' are Icchaa Sakti, Jnana Sakti and Kriya Sakti who are always present with the Maha Bhagavati along with Lajja, Tushti, Pushti, Kirti, Kanti, Kshama, Daya, Buddhi, Medha, Smriti and Lakshmi in their physical Forms. The Nine Pitha Shaktis Jaya, Vijaya, Ajita, Aparajita, Nitya, Vilasini, Dogdhri, Aghora and Mangala are at the constant Service. Devi Bhagavati is simultaneously present in all the Mandapas; enjoying Vedas, Hymns of Praise, and Music in Shringara Hall; freeing Jivas from bondages in Mukti Hall; rendering advice and instructions in Jnana Hall and

conducting consultations in Ekanta Mandapa with Ministers like Ananga Kusuma etc. on matters of vital significance related to Creation, Preservation and Destruction of Evil. Indeed the inhabitants of Mani Dvipa are all those who have attained Samipya, Salokya, Sarupya and Sarsti. They have no Arishdvargas to overcome, no tatvas to gain, no gunas to regulate, no Yogas to perform, no ambitions or desires to fulfil. They have no concepts of time, death, age, distance, body, mind, light, season or the 'Tapatriyas'. Human beings normally tend to describe the negativity of life always but the Eternal State of Perfect Equilibrium is some thing utterly unimaginable! Maharshi Veda Vyas assured that reading, listening or imagining about Mani Dvipa and of the Glories of Devi Bhagavati would provide peace of mind, contentment and fresh springs of hope, purpose and direction of life. Especially so, when new projects are launched and new actions are initiated as also when apprehensions, obstacles, diseases, tragedies or even the facing of death are envisaged by anybody

Kumari Puja:

Excepting a baby of one year, Kanyas from two to ten years of age are worthy of worship. Such Kanyaas are designated as *Kumari, Trimurti, Kalyani, Rohini, Kaali, Chandika, Shambhavi, Durga and Bhadra*. 'Aavahana' or Invocation of such Kumaris in their Puja would be as follows: *Mantraakshara mayeem Lakshmi Maatranaam Rupa dhaarineem, Nava Durgaatmikaam Saakshaat kanyaanmavaa hyamyaham/ Jagatpujye Jagadwandye Sarva Shakti Swarupini, Pujaam grihaana Koumaari Jaganmaatarnamostutey/* After the Aavahana Mantra the Kanyaa Puja is commenced with Paada prakshaalana or washing the feet of the Kumari and offering Vastra-Kumkuma-Gandha-Dhupa-Deepa-Bhojanas. During the Puja, recitation of Chandi-Paatha is required while others prescribe Lalita Sahasranaamaa too. *Upaanga Lalita Vrata:* This Vrata is scheduled on Ashviyuja Shukla *Panchami* and 'Aparaahna' is suitable; if Apraahna is not available on Panchami, then the previous Apraahna would be suitable. Some opine that Lalitha Puja is better performed in the night.

Saraswati Puja:

This popular and Sacred Puja of Devi Saraswati is performed on Ashviyuja Shukla Paksha Saptami but significantly in the *Moola Nakshatra*. Sthaapana has to be in Moola, Aavahana and Puja are to be in Purvaashaadha Nakshatra, Bali daana in Uttaraashaadha and Udwaasana in Shravana: *Mooleshu Sthaapanam Devyaah Purvaashaadhaasu pujanam, Uttaraasu Balim tadyacchraavaney na visarjayet/* But Rudraamala Grandha states: Avahana and Anga Puja be done in Moola Nakshatra, detailed Puja in Purvaashadha without Avahana, Bali daana in Uttaraashaadha, and Anga Puja before Visarjana in Shravana Nakshatra. In any case, Avahana of Saraswati is to be done three muhurtaas before 'Suryastama' but if Moola Nakshatra is unavailable at that time then Aavahana is done next day's Moola's dwiteeya paada. The Puja in brief is initiated as follows: *Pustakeshu yato Devi kreedate paramaarthatah, tatastatra prakurveeta dhyaanamaavaahanaadikam/ Dhyanamevam prakurveeta saadhako vijitendriyah Pranavaasanamaarudhyam tadardhatvena nishchitaam/ Ankusham chaaksha sutram cha paasham veenaamcha dhaarineem, Muktaahaara samaayuktaam moda rupaam manoharaam/ Kritena darpanaa bhyena vastrenopari bhushitaam, sustaneem veda vedyaamcha chandraarthakrita shekharaam/ Jataa kalaapa yuktaam purna chandranibhaananaam, Trilochanaam Maha Deveem swarna nupura dhaarineem/ Katakaih swarnaratnaadyairmuktaavalaya bhushitaam, Kambukanthim sutaamroshtheem sarvaabharana bhushitaam/ Keyurairmekhalaadyascha dyotayanteem jagatrayam, Shabda rahmaatmikaam Deveem dhyaana karma samaahitah/ Sarasvateemaavaahayaami-aasanam samarpayaami-paadyam-arghyam-aachananeeyam-madhuparkam-pancaamritasnaanam-vastrayugmam-brahma sutra/ yagnopaveeta-aabharana-gandha-akshata-puhspaan- deepa-dhopanaivedya-taamboola-neeraajana-mantrapushpa- pradakshina- namaskaaraan samarpayaami/ Praardhanaas: Paahi paahi Jagadvande namaste bhakti vatsale, Namastubhyam namastubhyam namastubhyam namo namah// Paashankusha dharaa Vaani Veenaa pustaka dhaarini, Mama vaktre vasennityam dugdhakundendu*

nirmalaa/ Chaturdashasu vidyaasu ramate yaa Saraswati, Chaturdashasu lokeshu saa me vaachi vaseccharim/ The Saraswati Vrata concludes with Kathaa shravana-pathana.

Maha Ashtami Nirnaya:

If Ashtami is mixed even by a negligible time at the Suryodaya Kaala then Ashtami is called as Namavi. Similarly if Saptami is mixed with Ashtami at the Sun Rise even by one ghadi then that Tithi is not determined as Ashtami. The combination of Tuesday and Ashtami Tithi are notable and highly auspicious. Incidentally, those who have sons should not observe Upavaasa on this Ashtami; at least they should consume even a little food.

Mahishaasura Vadha: for establishing Universal Peace.

Here is the essence of this episode as per Devi Purana: There were two mighty Demon brothers Karambha and Rambha, both desirous of begetting brave children and practised severe 'Tapasya'. Karambha did his devotion inside deep waters and Indra having taken the form of a crocodile dragged the Danava's feet and killed him. Rambha sat on the banks of River Indus and performed a rigorous Sacrifice to Lord Agni. Meanwhile, he found his elder brother dead in the depths of River Sindhu and desired to quit life but Fire-God did his appearance and prevented the suicide. The Fire-God also gave him the boon of securing a son who would shake up the entire world. Rambha found that in the vicinity there was a passionate She-Buffalo with whom he mated and at the same time a he-buffalo desired to mate with the she-buffalo and as Rambha sought to prevent, the he-buffalo killed Rambha. The she-buffalo killed herself on the funeral fire and while doing so gave birth to a hefty and ferocious Buffalo-Demon Mahishasura. Rambha too emerged from the Fire as The Fire God recreated him in another form who was eventually noted as 'Rakta Bija' or the Seed of Blood. As Mahishasura grew, he performed tough penance and pleased Lord Brahma who gave him the boons that no force on earth could kill him except by a woman whom the Danava made fun of, little realising that the exception might soon be a reality of his death. Puffed up by the boons secured, the Demon Mahishasura created havoc in the World by trying to dislodge Devas from Heaven, torturing Sages and Munis; slaughtering men, women and children, rejoicing in all kinds of sinful activities and finally attempting to dislodge Indra and Devas from the Heaven. He sent a messenger to Indra asking Him to surrender or get ready for a war. Indra got furious and warned the Demon. The latter convened a War Conference and alerted all the Danavas to get ready and assured them that he secured great boons from Brahma and that he was as good as immortal against any male power or animal power, excepting womanhood which was in any case helpless without male power! Indra too called for an urgent Conference of Devas including all the Planetary Heads like Varuna, Vayu, Agni, Surya, Saturn, Yama, Budha, Guru Brihaspati and so on to position themselves ready with their respective Vehicles and followers. So far, it was a battle between Indra and Mahishasura, during which the former Commander-in-Chief Chiksusa, General Vidala and Danava Tamra took up the offensive which Indra could control. But as Mahishasura himself entered the field and spread out his 'Samavari Maya' or the Illusion for all and thousands of Mahishasuras appeared on the battle field each acting as powerful as the other, Devas including Varuna, Yama, Kubera and Agni fled away. Indra in his fast-track mind prayed to Brahma, Vishnu and Rudra about Mahishasura's Illusionary tactics. Brahma got His conveyance Hamsa or the Swan, Vishnu by Garuda, Kartika His peacock, and Rudra His bull. While Indra controlled Chaksura, Varuna by Asiloma, Yama by Trinetra, Kubera by Maha Hanu, Vishna fought Andhaka and Rudra restricted Mahishasura. But when the battle went on for hundred years and each year Mahishasura became mightier, it became clear that the Demon would not be shattered unless a female 'Shakti' would have to be thought of for the purpose. It was also realised that instead of depending on the female power of one Devi, say Sachi Devi, Vani, Lakshmi or Parvathi individually, it would be ideal to unify the Powers of all and generate one Maha Nirguna Shakti who would destroy the Demons once and for all. The Composite Super Energy converging into a Unique Shakti thus emerged with all the Individual Shaktis of Trinity, Devas and their respective female powers embodying a mountain like Fire and dazzle which was not

visualised even by Devas themselves let alone normal species. The Supreme Deity was endowed with the armoury and 'Mantras' of Gods together too.

Maharshi Veda Vyasa ventured to describe the splendourous outline of Her Image to King Janamejaya: Her Form was a mass of blistering dazzle, Her Charmingly Extraordinary Face was that of Maha Deva represented by 'Tamoguna'; Her long and black Hair overhanging from Head to knees was like the Power of Yamaraja; Her three Eyes were the intensity and ferocity of 'Agni', the pupils being black, middle portion being white and the end of the eye balls being red; the two Eye Brows were black like 'Sandhyas' (twilights) curved like the arrows of Cupid; the two Ears created by Vayu or Air, Her Nose chiselled and attractive; teeth like gems of Daksha; lower lip like 'Aruna' the Charioteer of Sun and the upper lip after Lord Kartika; thighs and legs of Earth and Varuna; eighteen hands of Vishnu and red fingers like the glitter of Vasu Devatas. Soon after The Maha Devi was formed, various presentations were made to Her by the Devatas: the Ocean of Milk gifted a pearl necklace and eternal red robes; Vishvakarma provided ornaments for each part of Her Physique never seen in the Universe earlier; Varuna presented flowers of everlasting fragrance and freshness as well as a Vijayanti garland on her chest; Mountain Himalaya a ferocious lion as Her Conveyance; Maha Vishnu gave a Chakra (Discus); Sankara a 'Trisula' (Trident); Agni (Fire) Deva gifted a 'Sataghni' Weapon; Conch by Varuna; Divine Bow and Arrows by Vayu Deva (Wind God); Yama God of Death a Sceptre; Indra his thundebolt; Brahma a 'Kamandalu' a vessel of Holy Water Ganges; Kubera gifted a Drinking Cup of Gold and an everfresh Lotus; Varuna a 'Pasa' (A Destructive Rope) capable of rounding off hundreds of Demons together and Visvakarma a high voltage Kaumudi Mace and so on. With all the armoury and ornaments Maha Devi was comfortably mounted on the Lion and laughed so deafeningly that the entire Universe trembled with fear as though a catastrophe occurred. Mahishasura too was shuddered at the roar and his associates ran helter skelter to ascertain what was it about! One messenger reported to the Demon that he had an illusionary appearance of a huge sheet of light and when seen intently looked like an outlined feminine figure, with a cool and smiling face of rare beauty, fully armoured and ornamented, seated on a lion with several Gods surrounded around Her. Mahishasura, who never ever realised that a female figure was mounted on a Lion with eighteen hands and was fully armoured as though ready to fight, felt that the Messenger must be crazy or the view was an Illusion created by the Devatas to frighten Danavas. Any way he sent his Prime Minister to take a personal Message to 'that Woman' to say that if really She were not an Illusion, She should meet and surrender to him and that he would assure Her to make her a life partner as the Reports received were that she was of marriageable age without a husband. She roared in loud laughter and asked him to convey the message to the stupid Demon to withdraw his fight if he had any sense (which a Mahisha as an animal normally lacked), apologise to Her and quietly to go down to the nether world Patala to save himself! The Prime Minister talked highly arrogantly and even desired to attack Her but for Her being a woman and Maha Devi said that She could have smothered him then and there but for His being a Messenger and Dharma Shastras or the discipline of War prevented Her to kill a Messenger. The Prime Minister left for Mahisha still asking for the Devi's rethinking about the possibility of marrying his King and not to finally close the chapter of his King's amorous offer to Her! The Messenger met the King and conveyed the proceedings that She was ready to fight. Mahisha called for a Conference and many opinions were expressed including a ridiculous explanation that the Devi indirectly meant that She could kill him by the corner looks of Her eyes, that She would lay him down (for sex?) and that She could take out his vitality in no time! The Resolution was that all the Four Methods viz. 'Sama' (Counselling), 'Dana' or material temptation, 'Bheda' (divide and rule) and finally 'Danda' or punishment. Thus Demon Tamra was sent to the battle field with the Brief that he should try all the Methods before punishing Her. Tamra did use the methods of good counselling, the temptation of marrying a hero like Mahisha and seeking to divide Her and the 'timid' Devas. Maha Devi laughed at the foolish alternatives proposed by Tamra and when he kept on arguing about the happiness that She could attain by Her union with Mahisha got terribly annoyed and roared thunderously when mountains shook and Tamra fled away back to Mahisha.

Carnage of Mahishasura's army:

As Tamra returned without result that the three initial methods of Sama, Dana and Bheda did not yield results, the Danavas got the firm reply that war was imminent. But one elderly Statesman among the Danavas, *Vidaliksa* expressed the concern that by taking advantage of the loophole in the boon given by Brahma to Mahisha of not getting killed by any species *excepting by a female* should cause concern; it might well be that by placing Her ahead, Devatas might kill Mahisha! *Durmukha* said that whatever might happen the situation was of no return and they have to fight out without showing their backs any way. *Vaskala* bragged that when the entire Deva army including Brahma, Vishnu and Rudra had retreated and collapsed, why should one think and plan strategies at this late stage; this is an hour of action and not of precious- little- do- nothings and thus therefore was high time for action! As an initial step in the battle, the two Demons-*Durmukha* and *Valsala*- once again used the catch phrase of Devi's romance with Mahisha. Maha Devi got infuriated, lost patience that She displayed for long and fired five arrows against *Vaskala* to strat with. When he took up his club aloft, She hurled her own club and smashed his head to death. Her action was so swift that *Durmukha*'s reflexes did not work for a while as there were shrill shouts of Victory to Maha Devi and after regaining some composure *Durmukha* reacted with his arrows and bow. Meanwhile Maha Devi rained piercing arrows all around and hundreds of Danava heads rolled all over and *Durmukha*'s chariot was shattered. As he jumped out and hit Devi's lion with his club, She cut his throat with Her axe. There were screams of happiness heard from Devas, Gandharvas and Kannaras as also Great Sages and Siddhas from Earth. As the armies of *Vaksala* and *Durmukha* ran for their lives and fled back to convey the killings of their masters, Demon Mahisha got a shock that two great warriors had succumbed to death and that was unbelievable indeed. His General *Chiksuraska*, a Danava of never-ending cruelty and intense loyalty to Mahisha leapt from his seat and shouted with rage that the Devi would be destroyed for sure. He took Mahisha's permission to shatter that Woman and bring her back to Mahisha dead or alive. Demon *Tamra* too accompanied the General. The moment he entered the war field, *Chiksuraska* kept on shouting at Devi that he had arrived to avenge the death of *Vaksala* and *Durmukha* and bombared with arrows, spears, maces, sharp swords and a lashing tongue. *Tamra* went near *Bhagavati* and hit the lion on its head with an iron 'musala' (club) when Devi was provoked and hurled Her axe with dashing speed as the Demon fell, turned around and tried to throw his musala but took the last breathing. The General *Chiksuraska* started screaming with rage and flew across to reach Devi who pierced with Her spear through his body. The entire army ran for their lives in the same direction that they arrived. *Asiloma* and *Vidalaksa* were the two top Demons who not only had valour and might but were well versed in war tactics and diplomacy too. In fact these two were in the inner ring of Mahishasura's court and get rarely provoked but could call a spade a spade always counselling their King Mahisha about the pros and cons of a given situation. *Asiloma* addressed Devi *Bhagavati* and asked Her as to why She had been killing Danava soldiers wrecklessly without least provocation, excepting request Her fair hand in wedding to their master. Was it a sin to ask Her for Mahisha's wedding? After all She could simply say 'no', but why this carnage? Maha Devi replied to the calm reasoning put forth by *Asiloma*: ' I have no desire nor hatred. I stand for 'Dharma' and 'Nyaya'(Virtue and Justice). Your King had perpetrated endless sins of severe nature and interfered with the natural way of human life and destroyed all norms of decency. He had hurt Devas, Indra and Trinity. Having secured boons from Brahma, he had harmed Brahma Himself and thus proved to be an ungrateful demon who should never be excused. I am the Origin of the Universe- The timeless, featureless, sexless, and faultless Super Energy without fear or favour. Mahisha's conscience is impure and had been wanting to marry Me; this is clear that he had no sense as he had been possessed by high degree of Maya.' Thus explaining in an impassioned manner, She advised *Asiloma* and *Vidalaksa* to retreat to 'Patala' but both of the Demons decided to die while fighting rather than betraying their Master. Knowing fully well that Maha *Bhagavati* would kill them any way, they wished rather to get killed valiantly on the battle field than show their backs. Maha *Bhagavati* had fully acknowledged the maturity of their thinking and felled both of them after their waging a brilliant battle.

Durga Maha Devi destroys Mahishasura:

So far Mahishasura was despatching his warriors to fight Maha Devi but when his most trusted Asiloma and Vidalaksa had also got smashed, he got into his chariot and faced the Devi in a handsome human form to impress Her with his smartness. The all-knowing Devi smiled and said that his human form did not make any impact on Her. The Demon harped again on the same topic of union between them. She said that the only union possible could be of a sincere devotee and Almighty as She was a Parashakti and Prakrithi wedded to Maha Purusha who was also the Maha Purusha Himself! She was requested by all the Devas and the Trinity to protect them and wipe out the demons including him. Still persistent, the foolish Mahishasura gave the example of Mandodari, the daughter of King Chandrasena of Simhala, who took a vow of celibacy but when her younger sister was arranged a 'Svayamvara' (bride's choice of wedding) from a group of select suitors, Mandodari was tempted to select a husband although he proved to be a cheat later as caught red handed enjoying a servant maid; Mahisha assured that he would never be like him. Maha Devi got highly infuriated with such narrations and said that he was not only stupid but also a coward and perverse and that he should decide at once either to fight or withdraw to 'Patala', lest he would not avail of the chance of fight but would unilaterally decide to destroy him. Meanwhile, two other followers of Mahisha viz. *Durandhara and Trinetra* had duels separately and got exterminated. Mahishasura changed his forms first like a lion and later on as an elephant and finally in his Sarabha form. The entire Universe and the Pancha Bhutas (The Five Elements) were dislocated from their axis as the duel was in progress. The Danava tied up his tail to mountains and whirled them against Maha Devi, who was enjoying cups of Grape juice meanwhile. The Demon kept on transforming his body forms in such quick succession that one could hardly realise what was happening and each time there was a change, he was striking from various angles with different kinds of arms like arrows, swords, Trisulas (Tridents), clubs, and maces. Charged then with red eyes looking like torrential balls of fire, Devi Bhagavati finally lost Her cool and commanded Her Chakra (discus) which broke Mahisha's body split into two, each part jumping one over another and the Greatest menace on Earth had thus been terminated; there were hysteric shriekings and reverberations of earsplitting sounds of high volume drummings spread across the entire Universe to the utmost relief and ecstasy of all Devas, Gandharvas, Kinnaras, Kimpurushas, Apsaras and world wide congregations of Sages all rejoicing with celebrations. As normalcy prevailed somewhat, the Devas and Trinity assembled in a Grand Felicitation Function with Maha Devi presiding. The magnificent congregation described the features, miracles and recent happenings. Maha Devi replied that both Danavas and Devas were of the same creation of Hers and that there was nothing like a distinct categorisation of Danavas and Devas, except that the proportion of the Three Gunas-Satvik, Rajas and Tamasic-varied from person to person and even different situations facing each person. The Eight Vices-Kama, Krodha, Lobha, Moha, Mada and Matsarya- existed in the same person as the mind and heart at variance with each other; it would thus be a common enemy to both divinity and humanity in varying degrees; interaction of these common enemies needed to be minimised and that was the Tatva Gyan all about. Added to these features were the 'Tapatrya' or the three kinds of problems inherent in human life ('Adibhautika' or external pains like physical infirmities, pains from animals and co-humans; 'Adhyatmika' or internal diseases; and 'Adhidaivika' or natural occurrences like cold, heat, rain, thunders, earthquakes etc.) over which fate determined the circumstances over which there could be little control anyway. But where there would be scope for self-control, which was of utmost importance to balance the 'Gunas' properly. She Herself noted the individual accounts of Prarabhdha, Sanchitha, Vartamana and Bhavisya of all the beings - be it Brahma or a piece of grass. Nobody could escape the good and bad dimension or magnitude of each action. Thus life would be assessed in the strict accordance of the Rules already laid. Having said these words, Maha Bhagavati disappeared.

DEVI MAHATMYA (Markandeya Purana)

Maha Maya enables Vishnu to kill the Demon Brothers Madhu and Kaitabha

In the Manvantara of Saavarni would be the Sapta Rishis viz. Ram, Vyas, Gaalava, Deeptimaan, Kripa, Rishyashringa, and Droni. Sutapa, Amitabh, and Mukhya would be the three Devaganas and each of these there would be twenty Ganas, of whom Tapastapah, Shakra, Dyuti, Jyoti, Prabhakar, Prabhas, Dayita, Dharma, Teja, Rashmi and Vakrut would be included. Dama, Danta, Ritha, Soma and Vintha would be included in the third Devaganas. Saarvani's progeny include Viraja, Ariveera, Nirmoha, Satyavaak, Kuruti, and Vishnu and would all be Kings in the Manvantara.

During the second Manu's regime of Swarochisha, there was a King named **Suratha**, who was an extremely virtuous person looking after his Subjects with affection and attachment, but his vicious Ministers usurped the Kingdom and Suratha took refuge in the hermitage of Megha Muni. The King felt extremely distressed that the Kingship which was with his many generations was lost due to the injustice and treachery of the persons around, despite the fact that he was ruling with considerable merit and charity. Meanwhile, a prosperous Vysya (business person), named Samadhi, who was also disowned by his vicious wife and children and drove him away from his palatial building, came to the King and the Hermit Megha. Samadhi said that despite their cruel treatment, he still had great affection for his wife, children and relatives and that he did not at all have any aversion for them. The King asked as to how Samadhi bore no ill will to his close persons, inspite of their insensitive feelings for him. The Muni replied that just as a bird which might be hungry would still prefer to feed the baby birds, human beings never bother for their selfish considerations but are infatuated with their children, although the children might not always have reciprocal feelings. It is in the same way that Maha Maya tends to obscure human feelings and insensitize any illwill towards their own children for their wrong doings affecting the parents. *Tanmaatrasa vismayah Kaayom Yoganidra Jagatpathey, Maha Maya Harischaisa tatha sammohyatey Jagat/ Jnaaninaamapi chetaamsi Devi Bhagavati hi saa, Baladaa krishya mohaaya Maha Maya prayacchati/ Tayaa visrujyatey Viswam Jagadethacharaacharam, saa vidya Paramaa Muktiheturbhuta Sanaatani/ samsaarabandhu hethuscha saiva Sarveswarewari/* (It is not surprising to say: Maha Maya is the Nidraswarup (Sleepy Illusion) of Jagatpati Hari who spreads over the net of ignorance all over the Universe. It is that Bhagavati Maha Maya who pulls down intelligent human beings forcefully into ignorance; is that Devi who creates the totality of the Universe, turns benvolent to humanity and bestows Salvation; is that highest 'Hetuswarup Sanatani Brahmagyana Swapura Vidya' or the Everlasting Reason of Reasons-the Embodiment of Brahma Gyan Vidya; She is the Eswari of Eshwaris who is the cause and effect of Birth and Death and the final Provider of 'Mukti'. The King Surata asked Muni Megha as to who was that All-Pervading Maha Maya, and how did it come into being? The Muni replied that it was highly incorrect to say that Maha Maya came into being at a time since it was Everlasting; however one could surmise the Great Illusion was recognised at the end of a 'Kalpa' as the whole Universe got submerged into fathomless waters at the time of Grand Annihilation and Bhagavan Vishnu was resting in 'Yoganidra' or the Yogic Sleep. It was at that very time, there were two 'Asuras', named **Madhu and Kaitabha**, who were materialised from the ear-rejects of Vishnu; they chased Brahma who prayed to Nidra Bhagavati (Goddess Of Slumber) so that Vishnu could be woken up. He said: *Devi! Twam Swaha Twam Swadha Twamhi Vashatkaarah Swaraatmika, Sudha twamakshare nithye Tridhaamaaaratmika -asthitha/ Ardhamaatrasa sthitha nithya Yaanucchhaarya viseshatahah, Twameva Sandhya Saavitri twam Devi Janani Para/* (You are the 'Swaha' Mantra of the 'Havis' or oblations to Agni meant for Devatas; the Swadha Swarup of the 'Shraddha' to Pitras; You are the 'Vashatkar' Mantra Swarup of 'Havis' meant for Indra; You are the Sudha Swarup of the Three 'Matras' (Letters) of Deerga, Hraswa and Pluth Rupas; You are the famous Gayatri Swarup; and You are the Sublime Mother of the Universe). Brahma continued the Prayer to say:

Devi! You are the Creator, Preserver and Destroyer of ‘Srishti’ (Creation); You are the Maha Vidya (The Highest Form of Learning), Maha Medha (Highest Brain Power), Maha Maya, Maha Smriti (Highest Consciousness), Maha Moha (The Highest Obsession); You are the Trigunatmika Prakriti of Satva, Rajas and Tamo Gunas; You are the ‘Kalaratri Bhayankara Yama Swarup’; You are the ‘Lakshmi beeja’, Ishwari, Lazza (Embodiment of Modesty), Buddhi, Divya Gyan, Pushti, Thsti, Shanthi, and Kshanti Swarup, Khadgini, Shulini, Gadini, Chakrini, Shankhini, Dhanushdharini, Sowmya, Soumyatara, Apeksha Sundari; How could one be able to commend You!! Devi, You are most humbly requested to spread Your ‘Mayajaal’ or the Wide Net of Illusion over the two Demon Brothers of Madhu and Kaitabha, wake up Maha Vishnu from the Yoga Nidra and facilitate Him to destroy the demon brothers who tended to grow in form and might minute by minute! Bhagavan Vishnu woke up and fought with the Demon Warriors for five thousand years relentlessly, but there was no sign of surrender of the Asuras as they were apparently fighting by their turns whereas Vishnu was battling single handed. Maha Maya advised Vishnu to seek a boon from the brothers as they were indeed invincible, but out of bravado, they asked a boon from them instead. Cashing immediately on the offer made by the Demon Brothers, Vishnu asked them to die in their hands; the Brothers agreed to die in His hands on the condition where there was no trace of water in that Vast Universe which was full of Water. Lord Vishnu expanded his thighs far and wide, thus materialising a dry area of his massive thighs and killed the Evil Brothers who threatened Lord Brahma!

Maha Devi destroys Mahishasura and his clan (Gratitude Hymns to Devi included)

The most ferocious and brutal Demon of the times, Mahishasura, harassed and subdued King Indra and all the Devas including Surya, Agni, Pavan, Yama, Varuna etc. and occupied the Throne of the Swarga. Mahishasura’s cruel acts created havoc among the helpless Munis and human beings and there was no end to the persecution that they were subjected to. The Trimurthis-Brahma, Vishnu and Maheswara- got so angry that they their eyebrows released massive Fires of Fury which got combined as a huge ‘Agni Parvat’ (Fire Mountain), into which the individual Energies of all the Devas headed by Indra got merged too. The Form of Maha Devi so materialised created a luminous face with combined Shaktis in a formidial feminine form: while Yama’s powers created her hair, Vishnu’s power provided both her arms, Chandra’s radiance gave sparkling jewels, Indra contributed the belly, Varuna’s powers created thighs, Prithvi the rear, Brahma contributed the feet, Surya provided the fingers of the feet; Vasuganas contributed hand fingers; Kubera’s ‘Tejas’ created the nose, Prajapati’s energy provided the teeth, Pavaka created all her three eyes, both the ‘Sandhyas’ gave away ‘bhrukutis’ (mid-portion of eye brows) and Vayu supplied the Devi’s ears. Maha Deva then contributed his Shula from his own, Narayana gave away a Chakra born out of his Chakra, Varuna gave a Shankha, Hutashana / Agni his Shakti, Vayu the Dhanus with powerful arrows, Indra gave his Vajra and a bell from Iravata, Yama gave his ‘Kaladanda’, Varuna a ‘Pasha’, Daksha Prajapati his Akshaya Maala (Rosary), Brahma his Kamanadolu (water vessel), Surya supplied his rays into Maha Devi’s skin pores; Kaal gave away his ‘Khadga’ (sword); Samudra Deva contributed pure pearls, shining clothes, valuable chudamani, precious ear-rings, and bangles; Moon gave away ‘Bhuja Kirtis’ (Shoulder-Ornaments), neck laces, and finger rings; Vishwakarma donated ‘Astras’, ‘Kavacha’ (Body Secure); Himalaya provided the carrier Simha (Lion); and like wise all the various Devas gifted various items of their valuable possessions. When suddenly, there was a bewildering roar of a Lion’s resound, the ‘Trilokas’ shuddered and felt that it was the end of the Universe! Mahishasura and his followers got startled with unprecedented shivers and took time to realise that indeed that was not the end of the Universe, but the beginning of the historic battle. Maha Devi’s radiance got spread all over the

directions when her thousand arms came into flashes of mercurial actions. The Senapati of Mahishasura's army named *Chakshusa* began a fierce fight and an additional 'Chaturangani Sena' (Four-winged army force comprising soldiers, horses, elephants and chariots) of an Asura named *Chamara* joined the stream while another sixty thousand chariots and following army led by *Udagra* too joined the Force. A further Force of one crore chariots reinforced the existing army of Mahishasura, which was led by Maha Hanu. Another Asura called *Asiloma* led a five crore ratha sena, and yet another Rakshasa named *Bakshal* brought in sixty thousand chariots further reinforcements, thus making a highly formidable force; further forces joined the fray from other directions. On the other hand, Maha Devi's 'niswas' and 'ucchvas' (exhaling and inhaling of breathing) created crores of her army and killed crores of enemy forces too. The hell-like of Mahishasura army was destroyed like flies in huge flames. In this melee, Chakshura's charioteer died, his chariot was destroyed and as he tried to leap over Maha Devi, her Lion tore his body into pieces; Chamara became offensive as Chakshura died and sped up his elephant towards Devi along with his 'Mayavi' Shakties; Devi's lion leapt in the air sky-high and with one pounce squeezed his elephant to death and Chamar's body was hit with such a smash that there were no traces of his body parts. In the battle that ensued, Udagra was hit by Devi's forceful throws of stones and boulders, while *Uddhata* was crushed by Devi's mace hits. Next, the demon *Bashkal* was destroyed by her Bhindipala and *Tamra and Andhak* were shot by her arrows. By the blaze of her Three Eyes, Maha Devi burnt off three demons called *Ugraveerya, Ugrastha and Maha Hanu*. She cut into pieces the head of Bidaladura by the might of her sword. *Durdar and Durmukh* tried to send mantik arrows at her but the return arrows sent them away to Yamaloka. Devi Kaalarathi used Kaladanda and Kalasura was put to instant death. She sported her Khadga with a light touch and *Ugradarshan* flew away to a far off place never to return. *Asiloma* who led a five crore army of Charioteers fell like a sick bird on the battle ground with the fire that emerged from Devi's angry eyebrows! The Devi Ganas and the Great Lion who went berserk as Mahishasura's army made a depleted and demoralised retreat to save them. Now, **Mahishasura** led a fresh reserve of army, assuming his original form of a Mahisha or a buffalo, made several offensive gestures by way of forcefully pulling up his powerful horns high, by taking speedy circlings, by throwing up his mighty tail and by thumping his hooves making sounds like earth-quakes. The Asura jumped forward towards the Lion who created havoc and killed many of his warriors, whereby Maha Devi became livid with rage but Mahisha too got enraged and dug deep into the Earth and threw mountains by braying with frightful reverberation. The Asura's breathing was so heavy that mountains shivered and sand storms got into motion with high velocity. **Chandi Devi** desired to kill Mahishasura in one go, but Maha Devi restrained Chandi and threw a powerful rope around the buffalo neck; She then assumed the form of a roaring lion, then as a huge elephant, and like a mammoth 'Veera Purusha'. Meanwhile Chandika Devi consumed a huge cup of wine, got drunk with a resounding laugh with blood red eyes and said like a drunkard; 'Oh miserable Stupid! Keep on with your roar as long as my wine is swallowed; your last moments have now started ticking and you should soon leave this World as your ignominious life would get terminated.' By so saying, Chandi jumped up and strangled Mahishasura's mighty neck and sliced it open; soon Rishi ganas performed 'Veda Parayana', Gandharvas sang sonorous hymns of praise for Devi Chandi who was but a shadow of Maha Devi, Apsaras danced to their glory and Devas headed by Indra went into deep raptures in great jubilation with unreserved gratitude to Parama Maha Devi. In one high voice, all the Devas glorified Maha Devi as follows: 'We greet with reverence that Ambika Devi, whose capability is spread all over the moving and non-moving objects of the universe, whose Supreme Energy enables all the Deva Murthis to be on their own; whose Origin or Qualities defy description by Brahma, Vishnu or Mahendra, let alone illustrious Maharshis; and whose unparalleled kindness and consideration is

ever-fulfilling and never failing to humanity. We salute Devi Chandika who would ever neglect nor ignore those who have unqualified faith and commitment in that Punya Swarupa (Embodiment of Propitiousness) and also never spare those who persist in evil deeds and never have the psyche of remorse nor any sense of guilt. *Ya Shreeh Swayam Sukrutinaam Bhavaneshwa Lakshmih Paapaatmanaam Krutadiyaam hrudayeshu buddhah, Shraddhaa sataam kulajanaprabhavasya lajjaataam twa natah sma paripaalaya Devi Viswam/* (We greet Her who is present in the form of Wealth in the houses of the Virtuous; who disappears in the form of poverty in the residences of the vily and the vicious; who is present with those who are well read and of clean conscience as also of practitioners of Shraddha or diligence, Buddhi or Composure and Lazza or Modesty.) How are we competent to describe your Achinthya Rupa? Devas further exclaimed: *Hethuh Samasta jagataam Trigunaapi Devairna Jnaayase Hariharaadibhi rapyapara, Sarvaashraya akhilamidam Jagadamsha bhutamavyakrutaa hi paramaa prakrutistwama adya* (Hey Devi, You are the Adya Prakruti devoid of ‘Vikaras’ of Satva, Raja and Tamo gunatmika and thus the Cause of the Universe; Even Vishnu and Maha Deva who are subject to ‘Raga Dveshas’ would not be able to realise Your ‘Tatva’; You are the nucleus of all the Materialistic Manifestations). *Yasya Samastasurathah Samudeeranena Truption Prayaanti Sakaleshu makheshu Devi, Swaahaasi vai Pitruganasya cha trupti hethuruchaaryase twam eva janaihi swadhacha* (Devi, in all the ‘Yagnas’, taking your mere name would satisfy all the Devas, since the two Expressions of Swaha and Swadha signify your own Swarupas or Forms. *Ya muktiheturavichinthya mahaavrataa twamabhayasyasey suniyatendriaya tatwa saaraih, Mokshaardibhirmuni bharista samasta doshai vidhvaamsi saa Bhagavati Paramaa Devi* (Hey Devi, the Subject matter of ‘Upaasana’ or concentrated meditation of Munis targetted to you is stated to be the Moksha Vidya, which is Yourself as that is devoid of sins and impurities of any kind). *Shabdaatmika suvimalargya jushaam nidhaana mudreetatha ramya pada paathavataam cha samnaam, Devi trayee Bhagavati bhava bhaavanaaya vaartaasi sarva jagataam paramaarti hantreem/ Medhasi Devi viditakhila shastra saraa Durgasi Durga bhava saagaranaurangah, Sreehi Kaitabhaarithrudayaika krutaaddivasaa Gauri thvameva Shashi mouli kruta prathishtha* (Devi! You are the ‘Shabdamaaya Tri Veda Swarupi’ or the Complete Form of Three Vedas with intonation; the nucleus-like Pranava Swarup of Ruk, Yajur and Sama Vedas; the embodiment of Opulence, the Life Providing Security and the destroyer of all difficulties and physical ailments. Devi! You are the Buddhi Swarupa because You are the unique Ship which alone could pass through the Ocean of ‘Samsara’ and Devi Lakshmi, the heart-throb of Vishnu- the destroyer of Madhu Kaitabha demons-as well as Devi Gauri firmly installed on the left thigh of Bhagavan Sashisekhara!) *Devi Prasada parama Bhagavati Bhavaaya Sadyo vinaayashayasi kopavati kuleeni, Vignatameta –dauardhunaiva yadastametadrentam Balam savipulam Mahishasurasya / the sammataa janapadeshu dhanaani tashaam Yashaamsi na cha seedati bandhuvargah, Dhanyaasta eva nibhrutatmajabhurutya daaraa eshaam sadaabhyudayadaa bhavati prasanna /* (Devi! Kindly be free from anger as You must bestow on us peace, prosperity and propitiousness; if You are irritated due to Mahishasura and army which you had already destroyed, Your normal composure gets disturbed and hence should please regain and soon recover Your complete ‘Kalaas’ (features); when You are cooled and inspirational, then only our worship gets maximum advantages, since only in those Regions where Pujas are performed sincerely that the persons concerned become wealthy, famous, and contented with good progeny, family and servants. It is with Your kindness that human beings preform Dharmic acts, leave behind the fears of death and disease and reach the goals of attaining ‘Swarga’ thus providing the benefits of the Three Lokas). *Trailokyametadakhilam ripunaashanena traatham twaya samaramardani thepi hatwa, neetaa divam ripuganaa bhayamapya paastmasmaakamunmada suraari bhavam Namasthey/ Shulena Paahi no Devi Paahi khadgena chaambike, Ghantaaswanena nah Paahi chaapajaanih swanenacha/ Praachyam raksha prateetyancha*

Chandike raksha Dakshiney/ Bhraamanenaathma shulasya urraraayam tatheswari / Soumyani yaani Ruupaani Trailokye vicharitanti they, yaani chaathyanta ghoraani thy rakshaasantatha bhuvam/ khadga shula gadaadeeni yaani chaastraani thembikey karapallava sangeenithairasmaanthraksha sarvatah/ (Devi, You have killed all the enemies, saved the Tree Lokas, bestowed Swarga to them all and demolished our fears and saved us; do protect us with your Shula, Khadga, Ghanta, Dhanush and its 'tankaara' or sound; Chandika! Eswari! Do protect us by circling our East, West, South and North directions; You have as many frightening Forms as benign Forms which move about all over the Three Worlds; do save us with all Your varied Forms and always guard us with Your arms and armoury). Highly pleased by the above commendations of Devatas, Maha Devi gave an opportunity to them to ask for boons and they said politely that after the killing of Mahishasura, they had no further requests to make, excepting that She should kindly respond as and when exigencies might arise in future and She said: 'Thadhaastu'! (Be it so!)

Shumbha and Nishumbha executed by Maha Devi -(‘Stotras’ of ‘Ya Sarva Bhuteshu’, ‘Sarva Mangala Maangalye’ and ‘Sarva Swarupey’ included)

The Sacred Birds described to Sage Jaimini the immortal Story of the killing of Shumbha Nishumbha Demon brothers as was told by Mahatma Markandeya to Brahmana Kroustiki. The most infamous Danava brothers, from the notorious lineage of the Hiranyakasipu, attacked Indra the King of Devas; diverted the ‘havis’ or the uncooked offerings to Agni at Yagnas meant for Devas to themselves; performed the tasks of Surya, Chandra, Kubera, Varuna, Vayu and other Devatas and turned all the Devas from Swarga, who became wanderers and as refugees in forests. They remembered the assurance given by Devi Vishnu Maya, when they celebrated Her victory at the devastation of Mahishasura and his followers; at that time She said: *Tasmaakam varo dattho yathaptsu smrutaakhilah, bhavataam naashayashyaami tatshanah paramaapadaah* (As and when You remember me when faced with a hardship, I will demolish your difficulties at once!). Thus Devas headed by Indra made a desperate appeal to Maha Devi as follows:

*NAMO DEVYAI MAHA DEVYAI SHIVAAYAI SATATAM NAMAH
NAMAH PRAKRUTHYAI BHADRAAYAI NIYANTHAH PRANATAH SMA TAAM
ROUDRAYI NAMO NITHYAYI GAURYAIH DHAATRAI NAMO NAMAH
NAMO JAGATPRATHISHTHAYI DEVYAI KRUTHYAI NAMO NAMAH
JOTSNAAYI CHANDRARUPINYAI SUKHAYAI SATATAM NAMAH*

*KALYANAI PRANATAAMRUDDHYAI SIDDHAYI KURMYAI NAMO NAMAH
NAITRITYAI BHUBHRUTAAM LAKSHMYAI SHARVAANYAI THE NAMO NAMAH
DURGAYAI DURGAPAARAYAI SAARAYAI SARVAKAARINI
KHYATYAI TATHIVA KRISHNAYAI DHUMRAYAI SATATAM NAMAH
ATISOWMYATHI ROUDRAYAI NAMASATHYAI NAMO NAMAH
NAMO JAGATPRATISHTHAYAI DEVYAI KRUTYHAI NAMO NAMAH*

*YA DEVI SARVA BHUTESHU VISHNU MAYOTI SHABDITA
NAMASTASYAI NAMASTASYAI NAMASTASYAI NAMO NAMAH
YA DEVI SARVA BHUTESHU CHETANETYABHIDHIYATHE*

NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMHA
YA DEVI SARVA BHUTESHU BUDDHI RUPENA SAMSTHITA
NAMASTATMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU NIDRAA RUPENA SAMSTHITA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU KSHUDHA RUPENA SAMSTHITA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU CHHAYA RUPENA SAMSTHITHA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU SHAKT IRUPENA SAMSTHITHA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU TRISHNAA RUPENA SAMSTHITA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU KSHAANTI RUPENA SAMSTHITA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU JAATI RUPENA SAMSTHITA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU LAZZAA RUPENA SAMSTHITA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU SHAANTI RUPENA SAMSTHITA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU SHRADDHA RUPENA SAMSTHITA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU KAANTHI RUPENA SAMSTHITA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU LAKSHMI RUPENA SAMSTHITA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU DHRITI RUPENA SAMSTHITA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU VRITTI RUPENA SAMSTHITA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU SMRITI RUPENA SAMSTHITHA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU DAYAA RUPENA SAMSTHITHA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU NITI RUPENA SAMSTHITHA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU TRISHTI RUPENA SAMSTHITHA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU PUSHTI RUPENA SAMSTHITHA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU MAATRU RUPENA SAMSTHITHA
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMAH
YA DEVI SARVA BHUTESHU BHRAANTHI RUPENA SAMSTHITHA

*NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMA
INDRIYANAAMADHISHTHATHRI BHUTAANAAMAKHILESHU YA
BHUTESHU SATATAM VYAPTHAI TASYAI DEVYAI NAMO NAMA
CHITIRUPENAYA KRUSTRAMETATVYAPYA STHITHA JAGAT
NAMASTASMAI NAMASTASMAI NAMASTASMAI NAMO NAMA
STUTA SURAIH PURVAMABHHESTA SAMSRAYATHHATHA SURENDRESHAADINESHA SEVITA
KAROTU SA NAH SHUBHA HETURESHWARI SHUBHAANI BHADRANYABHI HANTU CHAPADAH
YA SAMPRATAM CHODHATA DAITYATAAPITAIRASMAABHIREESHA CHA SURAIRNAMASYATE
YA CHA SMRITA TAKSHANAMEVA HANTI NAH SARAVAAPADO BHAKTIVINAMRA MURTHIBHIH/*

(Devas said: Our Greetings to Devi, Maha Devi, Shiva, Praakriti, Bhadra, Roudra, Nithya, Gauri, Dhaatri, Jagatprathishtha, Kruthya, Prakasharupa, Chandrarupa, Paramaanandarupa, Kalyani, Buddhi rupa, Siddhirupa, Naikruti swarupa, Lakshmirupa, Sharvaani swarupa, Durga, Durgapaara, Saara, Sarvakaarini, Khyati, Krishna, Dhumraswarupa, Atyanta Sowmya, Atyanta Roudra and Karyarupini.

We greet that Devi who resides in all Beings in the form of Vishnumaya, Chetana swarupa or the Spirit of Awakening, Nidra rupa or in a semi-conscious state, Kshudarupa or in the form of hunger, Chhayarupa or in the form of a shadow, Shaktirupa or in the form of Energy, Trishnarupa or in the form of thirst, Kshantirupa or in the form of Fortitude or Patience, Jaatirupa or Varnashramarupa, Lazzarupa or the form of immense modesty, shanti rupa or the form of Eternal Peace, Shraddharupa or the form of Absolute Faith or conviction, kraanti rupa or in the form of dynamism and challenge, Lakshmirupa or in the form of Aiswhwarya / Opulence, Dhruiti rupa or in the form of Great Endurance/ Staying Power, Vritti rupa or esoteric experiences of Yogis such as Mualadhara / Bliss, Swadhishtana / feeling of delusion, Manipura / disgust, Anahata / repentance, Vishuddha / Purity etc. ; Smritirupa or Vedas / Sacred Scriptures, Dayarupa or the form of unparalleled mercy, Nitirupa or High Morality / Integrity, Tushti rupa or the form of towering contentment, Pushti rupa or the form of sublime glory, Matru rupa or the form of Universal mother who creates and preserves and Bhranti rupa or the form of Great Illusion or Make-belief Maya. We are beholden to that Devi who is the controller of the whole Universe, its creations, the 'Indriayas' and the Omni Present Vidya or the Supreme Energy.)

As Devas extolled Maha Devi, Devi Parvati was bathing in the pure water of Ganga and realizing that Devas were dislodged from the Swaraloka, appeared before them as Ambika whose popular name was Kaushiki or Kalika of dark skin but of unprecedented charm and beauty. Devas realised that Devi Kaushiki decided to reside at the top of Himalayas. Two Danavas named **Chanda and Munda**, the followers of their Masters **Shumbha and Nishumbha** of the lineage of Hiranyakasipu, happened to vision Kaushiki Devi on the Himalayas and were completely taken aback at her extraordinary magnificence. They hurried up to their Masters and conveyed to them of their greatest discovery of Devi Kausiki. They said that their Masters had no doubt achieved the most precious possessions of the Universe like the Iravata Elephant, Uchchaiswa Horse, Parijata Tree, Hamsa (Swan) Viman, Maha Padma Nidhi of Kubera, Kinjilini called Kamal from Samudra Deva, Kanchanasraavi named Umbrella from Varuna Deva, the most valuable Ratha or Chariot from the Foremost Prajapati, Maranaprada Shakti of Lord Yama, the most potent 'Pasha' of Varuna Deva, all the richest 'Ratnas' or jewels of Samudra Deva and the 'Uttariya and Vastra' (clothes) sanctified by 'Vahni' (Flames) of Agni Deva; But without possessing the Rarest 'Stree Rathna' or the Most Invaluable Jewel of a Woman was visioned by Chanda and Munda would pale into insignificance before that prized possession! When Chanda and Munda described so much about the 'Stree Ratna',

Shumbha and Nishumbha sent an able emissary called Sugreeva to Devi Kausiki to convince her about their unique qualities of proven bravery and capability. Devi replied: What ever had been said was indeed correct, since the two great brothers were the mightiest warriors in the Trilokas, but she had a 'Pratigna' or Vow viz. : *Yo mam jayati samgraame darpa vyapohati, yo me pratibalo loke sa me Bhartaa bhavishyati, tadha gacchatu Shumbhotra Nishumbho vaa Mahaasurah, maam jitva kim chirenaatra paanim grihaantu me laghu*/(Whosoever could win me over in a battle, crush my pride and equalise my Shakti would be my Master; now, let either Shumbh or Nishumbh try their luck and take on me in the duel and why delay further?). As the emissary told Devi in great anger that let alone Shumbha or Nishumbha but even he could take her by hair and present her before his Masters, as Devi replied coolly that it was not proper to harm an emissary and as such he would better convey what she had said to his Masters. Enraged by this arrogance of Devi, Shumbh instructed **Dhumralochan** to bring her by hook or crook. The latter ran up to Devi Ambika with a view to humble her, but by her mere 'Hunkaar' sound, the Demon got turned into ash; his huge army of soldiers came to action as they shot arrows, a variety of objects like Shulas and Shaktis and despatched horses, elephants and chariots. The Carrier of Ambika, named Kesari (Lion) got provoked with anger and with an earth-shaking roar, jumped out in lakhs of Forms and tore the bodies of soldiers apart into pieces. Shumbha went into white rage with biting lips as Dhumralochana was turned into ash and his large army of front ranking soldiers was destroyed; he ordered Chanda and Munda to march a huge army and drag 'that woman' tied up by her long hairs and present her before him. When Chanda Mundas led an ocean-like 'Chaturanga Bala' or the Four Divisioned army comprising Charioteers, Elephants, Horses and Foot Soldiers adept in offensive warfare with high skills of military power, they all witnessed a grand and lonely female figure sporting a mischievous smile on the mountain top. From the smile of Devi's face, there was a sudden transformation of her skin to black, her eyes became red, her teeth got protrusive and her tongue was elongated. This appalling figure of Devi jumped from the mountain top along with the roaring Lion, creating lakhs of such figures all over, and playing one elephant against another, one horse against another and one chariot against another, breaking heads, and turning the battle field into streams of blood and disfigured bodies without heads of many, limbs of several and carcasses of lakhs of dead animals. As the ocean-like army of committed soldiers was massacred, both Mundasura and Chandasura rushed towards Ambika Devi, one raining away strings of 'Astras' and another flinging sharp weapons at mighty speed simultaneously, She threw around illusionary meshes which placed both of them into straight-jackets and with powerful blows smashed their heads; the ferocious Devi took the broken heads of the Asura brothers into her hands and laughed so violently that thundered the Earth and Sky, thus attaining the memorable epithet of **Chamundi**.

[Varaha Purana explains the background of Devi Chamundi as Trishakti as follows:

Deva Varaha enlightened Devi Prithvi about the materialization of Tri Shakti as Rudrani Devi at the Nilgiri mountain Range as the symbol of Tamoguna. It was at this time that Brahma gave away boons to Daitya Ruru of impregnability by any species obviously ignoring the women power. In a battle with Devas, Ruru created thousands of Ruru-alike Danavas out of the Oceans and distressed Devas, Sages and the Righteous. Devas started running away helter-skelter and there was an all round bewilderment when a loud voice came from the Skies saying: 'do not be afraid and be panicky'. Simultaneously there were lakhs of Devis with armoury who appeared from nowhere and showered ankushas, arrows, swords, maces etc. on the Daithyas in such numbers as were manifold compared to those of Demons. Emboldened by the presence of lakhs of Devis, the Devas, Adithyas, Vasuganas, Rudraganas and Ashvini kumars fought

boldly and in response, Ruru spread his Maya which lulled Devas and others to sleep. Devi Rudrani threw away Her Trishul and pierced through the body of Daithya Ruru; but from that body came out two furious Asuras, called Chanda and Munda who were slaughtered instantly and thus Devi's another Name was **Chamunda**. As She was Roudriya Samharini, the Devi was known as **Kalarathri**. As She was surrounded and devoted by thousands of 'Anucharikas' (Servants), She was called **Mahabhaga**. Since the Anucharikas were ever hungry and were ever after to feed, Rudrani requested Rudra Deva to show a way out to appease their hunger and Rudra Deva did indicate the ways to satisfy them: if women were in the family way and wear the clothes of other women or worse still touch the clothes of men, then the Anucharikas could satisfy their hunger; or babies who are neglected lying on earth could be considered as 'Bali' or sacrifice; the remains of a child's delivery in the delivery house could be taken as food to the Anucharikas; or just born babies too could be the food for these women; in certain other cases those women getting satisfied by their husbands while thinking of other men would also be preys to their bodies due to sinful thoughts and thus become the food to the Anucharikas!

Chamundi Stuti: *Jayaswa Devi Chamundey Jaya Bhuthapaharini, Jaya Sarvagathey Devi Kaalarathri Namosthuthey / Vishwamurthi Shubhey Shuddhey Virupakshi Trilochaney, Bheema Rupey Shivey Vidyey Mahamaye Mahodaye / Manojavey Jaye Jrumbhey Bheemakshi Kshubithakshaye, Mahamaari Vichitraangey Geyanrithyapriye Shubhey / Vikaraley Mahakaali Kaalikey Paapahaarini, Paashahasthey Dandahasthey Bheemarupey Bhayanakey / Chamundey Jwalamaanaasye Teekshnadamshtrey Mahabaley, Shiva yaanasthithey Devi Prethaasanagathey Shivey / Bheemakshi Bheeshaney Devi Sarvabhuta bhayankari, Karaaley Vikaraaley cha Mahaakaaley Karaalini / Kaali Karaali Vikrantha Kaalaraathri Namosthuthey, Vikaraala Mukhi Devi Jwalaamukhi Namosthuthey / Sarvasatwa hithey Devi Sarva Devi Namosthuthey, Iti Sthuta tadah Devi Rudreyna Parameshtina / Thuthosha Parama Devi Vakyam chedamuvaavacha ha, Varam Vrushneeva Devesha yatha they Manasi Vakthrathey/ Stothraanena ye Devi twam sthuvanathi Varaanany, Theyshaam twam Varadaa Devi Bhava Sarvagati Sati/ Yashchemam Triprakaaram thu Devi Bhaktya samanvitha, sa Putra Poutra Pashuman Samruddhimupagacchati / Yashchemam Srunuyad Bhaktya Trishaktyastu Samudbhavam, Sarva paapa vinirmuktaha padam Gacchhatyanamayam /*

(Victory be with you, Chamunda Devi, Bhutaapaharini, All Pervading Devi, Kaalarathri, Vishwa murthi Swarupa, Embodiment of Propitiousness, Essence of Purity, Virupakshi, Three Eyed, Personification of Terror, Arch-type of Auspiciousness, Source of Knowledge, The Great Illusion; You are as fast as mind, Victorious by nature, berserk by behavior, Strange by demeanour, Lover of Music and Dance, Vikaral, Maha Kali, Sin expunger, Kalika, Sporter of 'Pasha' (rope) and club by hands, Originator of ferocity and panic; You are highly illuminated by face, Maha Balavati, seated on dead bodies, Prethas and images of Pisachas, horror-eyed, Bhayankar, Vikaral Kaala Swarupa, Archtype of gallantry and ferociousness, Blazing Faced One, My Greetings, You are the Universal Benefactor! Rudra commended Chamundi Devi with the above Stuti or eulogy; He said that whoever reads or hears it would be blessed by Him and Devi as well.)

Those who pray to the Tri Shaktis in the Three Profiles with sincerity and mental application would secure boons for excellent well being, offspring and prosperity. Observance of Tri Shakti Vratha on Ashtamis, Navamis and Chaturdasis by fast and worship would help retrieve even lost Kingdoms or secure Kingdoms anew and similarly retrieve or gain great opportunities of life. There would be no threat of fire, theft,

serpents or any such untoward occurrences by merely preserving the Tri Shakti Stothras in any household. Reading the Stothras would certainly help secure the following: *Pasum, Puthram, Dhanam, Dhanyam, Varastriyah, Rathnaashva Gajaa yanaaswashu bhavanthuta yasyedam thishathey gehe thasyedam jaayathey dhruvam* (Cattle, Sons, Money, Beautiful women, Jewellery, horses, elephants, servants and Vaahanams would be possessed in those houses and this is certain).]

The desperate Shumbha and Nikumbha ordered that the entire reserve army be marched with **Udhayudh** leading eighty six core Group of Commanders, **Kambu Daitya** with eighty four, **Kotiveerya** with fifty, **Dhumravamsajat** with hundred Group Commanders, each of them being equal to the combined efforts of Devas who ran away once before as they could hardly defend Indra's Chair. Noticing the desperate effort of the Danava brothers, Parama Devas including Brahma, Shiva, Vishnu, Kartikeya and Indra collected their respective Shaktis; Brahma flew by his Hamsa Vahana (Swan) along with his Brahmani Shakti, Vishnu by Garuda as also Varaha Shakti, Narasimha Shakti etc. Devi Chandika asked Shiva to warn the Shumbha and Nishumbha brothers to end up the war even at this stage and make a retreat to Patala and leaving Swarga. But the highly arrogant brothers heckled at Maheswara and there was no way but to return to the battle field. Brahma utilised Brahmani Shakti to pour forceful waterfalls from his Kamanadalu; Maheswari Shakti through Tri-Shulas, Vaishnavi Shakti through innumerable 'Chakras', Kaumari Shakti through Shulas, Indra by Vajra, Varahi Shakti by Damshras, Naarasimha Shakti by the help of sharp nails etc. The highly notorious core Group commanders were thus destroyed without trace. **Raktabija**, the sister's son of Shubha and Nishumbha Brothers had the boon of creating as many Raktabija Danavas as the blood drops of each new body. Devi Ambika desired Chamundi to lap up the blood even before fresh Raktabijas were born. But there was a mismatch in the blood drops and the instant creation of further Danavas and hence Devi decided to extend her tongue so farther that finally blood drops dried up and Raktabija met his termination. Both Devas and Munis witnessed this strange happening and were mesmerised as to how Devi Ambika tackled the tricky situation!

When even the invincible Raktabija got killed despite his crafty tricks, Shumbha and Nishumbha came face to face against Devi. Both the brothers rained arrows on her while she poured heavy waterfall-like Astras from the clouds and kept the brothers at dismay. Suddenly, Nishumbh hit the head of Devi's lion on his head. Devi retaliated like a lightning and used an 'Astra' named 'Kshurapra', and destroyed his sword; he used a Shakti while Devi despatched a double Shakti. He threw a 'Shula' against her but she shielded it with her 'Mushtighaath' (grasp of her grip). He threw at Devi his mace and she responded it with her Trishul. Losing further patience, Devi Ambika finally felled Nishumbha on the ground with a torrential knock of her arrows. As Nishumbh fell down, Shumbha expanded his body all over the sky assuming eight hands with a variety of potent arms and approached her like a flash. That was the time when Ambika sounded her conchshell as though the ultimate time had arrived to script the end of Shumbha. In the most ferocious form of Kaali, Devi Ambika jumped up sky high and as she came down with a thud and as Shumbhasura released his final Astra called 'Ugradeepi' emitting flames and heat which was controlled by her 'Maholka' Astra. Then Devi said: 'you 'Duratma', you have still not realised my Power. This is all my Creation; I am the Cause, I am the Doer and I am the Act; you are a part of my scheme; never think high of you; your time of death is ticking!' As she was saying this, Shumbhasura reached to her like a flash and tried to jump at her but she slapped him so hard that he tumbled down. She pierced her Shula right into his heart and he fell on to earth with a thud as there was a quake and Rivers and Oceans overflowed and mountains quivered momentarily. But soon there was a clear sky, good omens appeared, there were

pleasant rains of flowers, Apsaras danced to their glory, Gandharvas sang mellifluous hymns in praise of Devi, Trimurthis exclaimed that truth was vindicated, Devas led by Indra fell into raptures with joyful tears in their eyes and Maharshis and Yogis predicted the arrival of a propitious era here again. Out of immense gratitude, Devas commended Ambika Devi as follows:

*DEVI PRAPANNARTI HARE PRASEEDA PRASEEDA MATARJAGATOKHILASYA,
PRASEEDA VISWESWARI PAAHI VISHVAM TWAMEESWARI DEVI CHARAACHARASYA/
ADHAARABHUTA JAGATSTWAMEKA MAHISWARUPENA YATAH STHITAASI
APAAM SWARUPASTHITAYAA TWAYAITADAAPYAYATHEY KRUTSNAMALAMGHYA VEERYE
THVAM VAISHNAVI SHAKTIRANANTHA VEERYA VISHWASHYA BEEJAM PARAMAASI MAYAA
SAMMOHITHAM DEVI SAMASTHAMETATVAM VAI PRASANNA BHUVI MUKTI HETUH
VIDHYAAH SAMASTASTVA DEVI BHEDHAH STRIYAH SAMASTHAA SAKALAM JAGACHHA
THVAYAICYAYA POORITAMAMBAYAIATKA TEY STUTI STAVYAPARAA PAROKTHIH
SARVA BHUTA YADAA DEVI BHUKTI MUKTI PRADAAYANI TWAM STUTAYE KA VA BHAVANTI
PARAMOKTAYAH, SARVASYA BUDDHIRUPENA JANASYA HRIDI SAMSTHITEY
SWARGAAPAVARGADEY DEVI NARAAYANI NAMOSTUTEY/ KALAA KAASHTHAADI RUPENA
PARINAAMA PRADAAYANI VISHVASYOPARATAU SHAKTEY NARAYANI NAMOSTUTHEY*

(Devi! We are your refugees and we are thankful to have demolished our great grief; kindly cool down, Akhila Jagajjani, Visveshwari, You grant us safety as you are the Eswari, the unique fulcrum of the Universe residing on Earth in the form of water but satisfying the totality of ‘Srishti’ as Your gallantry is irresistible. You are the unending and valiant Vaishnavi Shakti; You are the cause of creation and the great Illusion, You have got the entirety of the World mesmerised, You have the compassion to lead us to Salvation. You have the ‘Murthivishes’ or Boundless Form; the Form of all females and in fact the entire Femineness, Mother! You are spread all over and how could anybody praise You, as You are beyond the bounds of commendation. As You are present among all of the Beings, and the final goal of life, we all tend to praise You, but You are a ‘Nirguna’ devoid of all features and impulses stated to be a ‘Brahma Swarupa’ and as such which kind of tribute could be paid to You! Devi, You reside in the hearts and souls of all the Beings as ‘Buddhi Rupa’ and Provider of Swarga Mukti, Devi Narayani! You are equally capable of Universal Devastation instantly; assuming evolving powers of ‘Kalaas’ signifying positive forms and ‘Kaashthas’ indicating negative impulses with equal ease).

*SARVA MANGALA MAANGALYE SHIVE SARVAARTHA SAADHIKEY
SHARANYE TRIAMBAKE GAURI NARAAYANI NAMOSTHUTEY
SRUSHTHI STHITI VINAASHAANAAM SHAKTI BHUTEY SANAATANI
GUNAASHRAYE GUNAMAYE NARAYANI NAMOSTUTHYE
SHARANYAGATA DEENAARTI PARITRAANA PARAAYANEY
SARVASYAARTIHARE DEVI NARAAYANI NAMOSTHUTHEY*

*HAMSAYUKTHA VIMAANASTHEY BRAAHMANI RUPADHAARINI
KAUSHAMBHAHAKSHARIKE DEVI NARAYANI NAMOSTUTEY
SHANKHACHAKRAGADAA SHAARANAGRUHEETA PARAMAAYUDHEY
PRASEEDA VAISHNAVI RUPEY NARAYANI NAMOSTUTEY
GRUHEETHOGRA MAHAACHAKREY DAMSHTRODHRUTA VASUMDHAREY*

*VARAHA RUPINI SHIVEY NARAYANI NAMOSTUTEY
NRISIMHA RUPEYNOGRENA HAMTU DAITYANKRUTODYAMEY
TRAILOKYA TRAANA SAHITEY NARAYANI NAMOSTUTEY
KIREETINI MAHA VAJREY SAHASRA NAYANOJJVALEY
VRITTRA PRAANAHAREYCHENDRI NARAYANI NAMOSTUTEY
SHIVADUTI SWARUPENA HATA DAITHYE MAHAA BALEY
GHORA RUPE MAHAARAVEY NARAYANI NAMOSTUTEY
DAMSHTRA KARAALA VADANEYSHIRO MAALAA VIBHUSHANEY
CHAMUNDEY MUNDA MATHANEY NARAYANI NAMOSTUTEY
LAKSHMI LAZZEY MAHAVIDYE SHRADDHEY PUSHTEY SWADHEY DHRUVEY
MAHARATHREY MAHAAMAAYEY NARAYANI NAMOSTUTEY
MEDHEY SAARASVATIVAREYBHUTI BABHRAVI TAAMASI
NIYATHEY TWAM PRASEEDESHEY NARAYANI NAMOSTUTEY
SARVATAH PRAANI PAADANTHEY SARVATOKSHI SHIROMUKHEY
SARVATAH SHRAVANI GHRAANEY NARAYANI NAMOSTUTEY*

(Devi, You are the embodiment of alround propitiousness, Shiva Swarupa or the Form of auspiciousness, Fulfiller of all kinds of desires, I seek refuge from You Triambaka or of Three Forms of Shaktis viz. Lakshmi, Sarasvati and Parvati; Gauri, Narayani; My sincere Namastes or Greetings. Oh! Sanatani, Gunashraya, Gunamaya, Narayani, Shakti Bhuta, You are the Epitome of Srishti or Creation, Sthiti or Existence and Vinaasha or Demolition; You are the Saviour of those helpless victims of insecurity and sorrow; Being of Brahma Swarupa, You fly by a Swan-shaped aeroplane and sprinkle water with kushagrass along with powerful and Sacred 'Mantras' to save such sufferers. You ride over the bull in the form of Maheswari with half moon, sporting ornaments of Serpents and carrying Trishul; You don the Form of Kaumari Shakti along with Peacock and Rooster; Greetings to You as the Vaishnavi Shakti on the battle field duly adorned with Shankha, Chakra, Gada and Saranga; You as the Mahavarahi or the Great Boar lifting Earth from the deep waters of Patala loka by Your 'damshtas'; You are the Saviour of Tri Lokas as Naarasimhi who slaughtered the Daitya Hiranya Kasipu; You have the bejewelled golden Kireeta or the headgear, a diamond like strong physique with a sparkling thousand eyes and exterminated the mighty Vritrasura. You are the Indrani and Narayani who with a Shivaduta Swarupa killed innumerable Danavas by Your mere sound reverberation. You are the assassinator of Chanda-Munda Rakshasas, my salutations. You are the personification of Lakshmi (Prosperity), Lazza (modesty), Shraddha (fortitude), Swadha (Righteousness / oblations at Yagnas), Maharatri (the darkest night or the Great Delusion), Mahamoha Swarupa (the Form of Mighty Obsession), Dhruva (the Constant), Medha (the intellect), Sarasvati (personification of Knowledge), Vara (Shreshtha or the Noblest), Babhravi (Fiery or the Fierce), Bhuti (Frightful) and Tamasi (Dark Night or of Tamasika nature). Devi! My humble obeisances to You, the representation of hands, feet, eyes, head, face, hearing power, nose or the totality of a Physique.)

*SARVA SWARUPE SARVESHEY SARVA SHAKTI SAMANVITEY
BHAYEBHYAHSTRAAHINO DEVI DURGA DEVI NAMOSTUTEY
YETATTEY VADANAM SOUMYAM LOCHANASTRAYA BHUSHITAM
PAATU NAH SARVA BHEETIBHYAH KATYAYANI NAMOSTUTEY
JWALAA KARAALA MATYUGRAMASESHAASURA SUDANAM
TRISHULAM PAATU NO BHEETEY BHADRA KAALI NAMOSTUTEY*

HINASTI DAITYATEJAAMSI SWANENAPURYA YA JAGAT
 SA GHANTA PAATU NO DEVI PAAPEBHYO NAH SUTAANIVA
 ASURAASRUGVA SA PANKACHARCHITASTEY KAROJJVALAH
 SHUBHHAYA KHADGO BHAVATU CHANDIKEY TWAAM NATA VAYAM
 ROGAANASESHAANAPAHAMSI TUSHTA DADAASI KAAMAAN SAKALANABHEESTAAN
 TWAAMA ASRITAANAAM NA VIPANNARAANAAM TWAMAASRITA HYASHRAYATAAM
 PRAYANTI YATATKRUTAM YATKADANAM TWAYADYA DHARMADWISHAAM DEVI
 MAHAASURANAAM RUPAIRANEKAIK BAHUDHATMA MURTHI KRUTVAAMBIKE
 TATPAROTI KANYA VIDYASU SHASTRESHU VIVEKADEEPESHVADYESHU VAAKYESHU
 CHA KA TWADANYA MAMATVAGARTETI MAHAANDHAKAAREY VIBHRAMAYASTE -
 TADATEEVA VISHVAM RAKSHAAMSI YATROGRA VISHAASCHA NAAGA YATRAARAYO
 DASYU BALAANI YATRA DAAVAANALO YATRA TADAABDHI MADHYE TATRASTHITA
 TWAM PARIPAASI VISHWAM VISVESHYA VANDYAA BHAVATI BHAVANTI
 VISHWASHRAYA YE TWAYI BHAKTI NAMRAAH DEVI PRASEEDA PARIPALAYA
 NORIBHITEYRNITYAM YATHAASURA VADHAADUDHAINIVA SADYAH
 PAAPAANI SARVAJAGATAAM PRASHMAM NAYAASHU
 UTPATAPAAKAJANTAAMSCHA MAHOPASARGAAN
 PRANATAANAAM PRASEEDA TWAM DEVI VISHVAARTI HAARINI
 TRAILOKYA VAASINAMEEDYE LOKAANAAM VARADA BHAVA

(Devi! You are Sarva Swarupa, Sarveswari, Sarva Shakti Samanvita or the Possessor of Omni-Potence; Katyayani, kindly secure all the Beings from the Tranquillity of Your Three Eyes. Bhadra Kaali, Save us by using the blistering flames of Your frightening face and the powerful Trishul against the infamous and brutal Rakshasas. Let the deafening echo of the forceful 'Ghanta' (Bell) in Your possession which demoralises the reckless Danavas and demolishes their arrogance pardon our accumulated sins and provide us an amnesty. Devi Chandika! Let the sparkling sword of Your mighty hands slice open the body parts of the Asuras so that streams of blood and fat rush out and let the reflections of the sword's radiance purify us and provide protection to us. Devi! If You are satisfied our ailments vanish away, but otherwise all our possessions and desires are destroyed at once; those who are dedicated to You never face any difficulties, however insurmountable they might be. Would it be possible to assume myriad forms to smash the highly immoral Danavas with all their viles and powers by any other woman? Could there be any other capability beyond Yours which excels with the expertise of forty Vidyas, Six Shastras, Vedas, and incomparable Gyan and mental acumen that keeps the equilibrium and stability to the Universe which is surfeit with dark desires and passions! Devi! By staying in the deep Waters of Oceans, You reach any and every spot of the Universe where there is a Rakshasa, a cruel serpent, an enemy, a thief, or a Davaanala (Huge Fire) to safety and well being. You are Vishweswari since You stand guard to us; You are Vishwatma since You are the Soul of the Vishwam or the Vishwaadhara, being saluted by Brahma, Vishnu and Maheswara with reverence and admiration. Devi! Just as You have got rid of the World from the Rakshasas now, do sustain Your kindness in removing our enemies, natural calamities, diseases, disasters, dread and disorders of any description!)

Extremely gratified by the eulogies of Devas, Maha Devi assured unremitting support to Devas as and when there would be a need besides saving the virtuous and punishing the guilty as an integral part of Her scheme of activities. She stated that in the course of Vivaswata Manvantara, She would be born again as

Vindhyachalavasini and kill Vaipachitta named Danavas; while She would eat the Rakshasas at that time, She would be known as 'Raktadantika' as Her teeth would look like blood-red 'Dadimi Kusuma'. Some hundred years hence, Munis would make Group Prayers for her as there would be severe drought and famine of water and Munis could perceive her by her red eyes alone as 'Shataakshi' since She would be 'Ayoni janita' or born on Her own. As there would be no rains for long time, She utilised Her own Physique and generated food grains and vegetables to sustain humanity to be acclaimed as 'Shakambhari' and assuming a frightful form at Himalayas killed a very treacherous Demon called Durgama. When Muniganas would pacify her with their prayers, She would be popular as Bhima Devi. When another 'Mahasura', called Aruna would torment Trilokas some time later, She would assume the form of Six-legged 'Bhramaras' (Bees) in countless numbers and annihilate the Asura and his companions.

Devi Mahatmya Phala Shruti

Those who read or hear the eulogies about Maha Devi, particularly on Ashtami, Navami or Chaturdashi days would qualify human beings for diminishing sins, removal of poverty, as also safe-guarding against enemies, robbers, fire and water hazards, weapons, diseases, family unrest and general discontentment. The specific households, where 'Devi Mahtatmya' is observed, are never neglected by Devi; in fact She resides there for good. The auspicious timings when Pujas, Agni Karyas, Marriages, Festival Days, and such other propitious Functions are celebrated, Maha Devi doubles up happiness and satisfaction to those responsible for the house-holds. *Bhava kaaley Nrinaam saiva Lakshmi buddhi pradaa grihey, Sevaabhaavey tatha Lakshmi vinashyayopjaayatay/ Stutaa Sampujita Pushpair gandhadhupaadibhistatha, Dadaati vittham Putracscha Matim Dharmeygatim Shubham/* Having heard 'Devi Mahatmya', King Suratha and Vaishya Samadhi expressed sincere gratitude to Muni Megha and immediately left the hermitage to a River nearby and performed Tapasya to Maha Devi for three years and Maha Devi appeared before them and blessed them; She forecast to the King that soon he would regain his lost Kingdom and after a long successful Kingship would become the eighththe Manu Savarnni by the grace of Surya Deva. She blessed Vaishya Samadhi with 'Purna Gyan' so that his obsession and extreme attachment to his family would vanish and pursue a Dharmik life spreading knowledge to several followers and finally attain salvation thereafter.

'Durga's 'Shodasanaama Vyaakhya', Puja, Stotra and Kavacha

Devi Durga's sixteen names viz. Durga, Narayani, Ishaana, Vishnu Maya, Shiva, Sati, Nitya, Satya, Bhagavati, Saavarni, Sarva Mangala, Ambika, Vaishnavi, Gauri, Parvati and Sanatani. Bhagavan Vishnu annotated the above names: In the word Durga + 'aa', the shabda 'aa' stands for 'hanta' or demolisher; in other words *Durga* demolishes Daityas, Maha Vighna, Bhava bandhana, Karma, Shoka, Duhkha, Naraka, Janma / birth, Yamadanda, Maha Bhaya and Atyanta Roga or extreme illnesses. *Narayani* denotes kirti (fame), teja (radiance), rupa (excellent Form) and guna (characteristics). The break-up of the word *Ishaana* is Ishaan + 'aa'; Ishaan indicates 'Siddhis' and 'aa' stands for 'Provider'. *Vishnu Maya* refers to the Thick Cover of Maya or illusion created by Bhagavan Vishnu at the time of Creation of the Universe. *Shiv+ aa* refers to Durga who is bestower of Shiv / 'Kalyana' or propitiousness. *Sati* denotes the Better Half of Shiva, Pativrata and the epitome of Sadbuddhi / excellent outlook. Durga is *Nitya* or Everlasting as is 'Paramatma'. *Satya* is the the Everlasting Truth like Paramatma is. *Bhagavati* denotes the one who is the emblem Bhaga (blessing). *Saavarni* provides uniform qualities to all Beings in Srishti from Brahma

downward. *Sarva Mangala* is the Embodiment of Propitiousness. Durga is *Ambika* or the Universal Mother. *Vaishnavi* is the Shakti of Durga Devi. Durga is *Gauri* as she has Goura Varna; also she possesses Parama Shakti; Shiva is her Guru as well as Shri Krishna. She is *Parvati* or Parvata Raja Putri and the Adhishtaana Devata of 'Parva'/Festivities. *Sanatani* denotes 'Sanaa' or Sarvada and 'tani' or Vidyamaan. Paramatma Shri Krishna worshipped Devi Durga at the time of Srishti at Goloka in the Raasa mandali of Brindavana for the first time. At the second time, Brahma worshipped as the whole Universe was in the grip of fear due to the Daityas Madhu and Kaitabha. Shiva worshipped Durga at the third time when he had to encounter Tripurari. Indra performed 'Aradhana' to Devi Bhagavati as he was dethroned due to Durvasa Muni's curse and Rajya Lakshmi deserted Swargaloka. Eversince then, Munindras, Siddhndras, Devatas and others had been worshipping Devi Durga to accomplish their own ends. At the beginning of Dwiteeya Parardha, there was a King called *Surata* in the lineage of Dhruva who lost his Kingdom to another King called Nanidi and took shelter from the Ashram of Muni Medhasa. Meanwhle a Vaishya called Samadhi also sought shelter from the Muni since, Samadhi's wife and sons were unscrupulous and turned Samadhi out from his house. The Muni taught the Durga Puja Vidhana, Stotra, Kavacha and Mula Mantra to both the fugitives, one from his Kingdom and another from his own house. Prakriti Devi was pleased and bestowed Suratha his Kingdom, Manutva after his life. Vaishya was asked as to what could be bestowed to him; did he desire Siddhis, or Manutwa, Indratwa, Amaratwa or even Brahmatwa! Samadhi replied that he did not know what the best was for him but she might please bestow the best of boons. She said that the best she could offer was what even Devarshis would not be able to achieve viz. Golokadham and Shri Krishna and there could be nothing beyond it! Devi said: *Smaranam Vandanam Dhyana - marchanam Guna kirtanam, Shravanam Bhaavanam Sevaa Krishney Sarva -nivedanam/Etayeve Vaishnavaanaam Navadhaa Bhakti lakshanam, Janma mrityu jaraa vyaadhi yama taadana khandanam/* [The nine features of Vaishnava Bhakti are Bhagavan Shri Krishna's Smarana (memorising), Vandana (greeting), Dhyana (meditation), Pujana (worship), Guna Kirtana (extolling His qualities), Shravana (hearing), Bhavana (introspection), and Seva (service)] Having said this, Bhagavati Prakriti Devi disappeared and Samadhi Vaishya left for Pushkara Tirtha and turned out to be a Krishna daasa. King Suratha practised Para Prakriti's Aradhana.

Maharshi Narayana then narrated Krishna's Stotra to Devi Durga to Narada Muni:

*Twameva Sarva janani Mula Prakritireeswari/
Twamevaadyaa Srishti vidhow Swecchayaa Trigunaatmika/
Karyaartha Sagunaa twam cha Vastuto Nirgunaa swayam,
Parabrahma Swarupaa twam Satyaa Nithyaa Sanaatani/
Tejah swarupaa Paramaa Bhaktaanugraha vighrahaa,
Sarwa Swarupaa Sarveshaa Sarvaadhaaraa Paratparaa/
Sarva beeja swarupaacha Sarva pujoyaa Niraashrayaa,
Sarvajnaa Sarvatobhadraa Sarva mangala Mangalaa/
Sarwa Buddhi Swarupaacha Sarva Shakti Swarupini,
Sarva jnaana pradaa Devi Sarvajnaa SarvaBhavini/
Twam Swaahaa Devadaaney cha Pitrudaaney Swadhaa Swayam,
Dakshinaa sarva daaney cha Sarva Shakti Swarupini/
Nidraa twamcha Dayaa twam cha Trishnaa twamcha Manah Priyaa,
Kshukshaantih Shaantireeshaa cha Kantih Srishtischa Shasvati/*

*Shraddhaa Pushtischa tandraa cha Lazza Shobhaa Dayaa tathaa,
 Sataam Sampadsarwa rupaa cha vipattirasaytaamiha/
 Preeti Rupaa Punyavantaa Paapinaam Kalahaankuraa,
 Shaswatkarmamayi Shaktih Sarvadaa Sarva jeevinaam/
 Devebhyah Swapadodaatri Dhaaturdhaatri kripaamayi,
 Hitaaya Sarva Devaanaam Sarvaasura vinaashini/
 Yoga nidraa Yoga rupaa Yogadaatri cha Yoginaam,
 Siddhi Swarupaa Siddhaanaam Siddhi daa Siddha yogini/
 Brahmaani Maheswaricha Vishnu maayaa cha Vaishnavi,
 Bhadradaa Bhadra Kaalicha Sarva loka bhayankari/
 Graamey Graamey Graama Devi Gruhey Devi Grihey Grihey,
 Sataam kirtih Pratishthaa cha ninda twamasataam sadaa/
 Maha Yuddhey Mahaa Maari Dushta samhaara rupini,
 R akshaa Swarupa Sishtaanaam Maateva Hitakaarini/
 Vandya Pujya Stutaa twamcha Brahmaadeenaam cha Sarvadaa,
 Brahmanya rupaa Vipraanaam Tapasyaacha Tapaswanaam/
 Vidyaa Vidyavataam twam cha Buddhibuddimataam sataam,
 Meghaasmriti Swarupaacha Pratibhaa Prati bhaavataam/
 Raajnaam Prataaparupaa cha vishaam Vaanijya rupineem/
 Srashtow Srushiswarupaa twam Rakshaa rupaa cha paalaney/
 Tathaantey twam Mahamaari Vishwasya Vishva Pujitey,
 Kaaala raatrir mahaaraatrir moharaatri scha Mohini/
 Duratyaya mey Maayaa twam yayaa Sammohitam jagat,
 Yayaa mugdho hi Vidwaamscha Moksha maargam na pashyati/
 Ityaatmanaa krutam Stotram Durgaa Durgayaa Durga naashanam,
 Pujaa kaaley pathedyo hi siddhirbhavati vaanchhitaa/*

(Devi! Sarvajanani, Mula Prakriti Ishwari, Adya Shakti in Srishti; You are Triguna -mayi but assume Sagunas as per needs but basically ‘Nirguna’; You are the Truth, the Everlasting, the most Ancient Parabrahma Swarupa and the Most Radiant; but you assume varied Forms as per the imagination and descriptions of Bhaktas! You are *Sarwa Swarupa, Sarveswari, Sarwaadhaara, Paraatpara, Sarwa beeja swarupa, Sarwa Pujya, Niraashrayaa, Sarvajnaa, Sarvatobhadra, Sarva Mangala Mangalaa, Sarwa Buddhi Swarupa, Sarva Shakti Rupini, and Sarva jnaanapradaa*. You are of the Swarupa of Swaaha to enable ‘havishya daana’ to Devaas; the Swarupa of Swadhaa to pass on Shraaddha and Tarpanas to Pitaraas and of Dakshina Swarupa at all kinds of Sacred ‘Karyas’ including ‘Daana Yajnaas’! You are the Nidra Devi, Daya Devi, Trishna /thirst, Kshudha /hunger, Kshama /Patience, Shanti /Peace, Ishwari, Kanti / Illumination, Shashwati / the Permanent, Shraddhaa /fortitude, Pushti/ physical strength, Tandra /fatigue, Lajja / disgrace, Shobha /brilliance, and Daya / mercy. Devi! You are the ‘Sampatti’ or prosperity to ‘Satpurushas’/ virtuous persons and ‘Vipatti’ for ‘Dushtas’. Even to Brahma, you are the ‘Dharana- Poshana’/ Preserver and Promoter. You ensure that the balance of ‘Samsara’ is maintained by destroying the Asuras / the Evil and encourage Devaas/ the Virtue; You are the Yoga Nidra, the awarder of Yoga phal to Yogis, Siddhi to Siddhaas, and thus the Embodiment of Siddhi and Yoga. You are the Brahmaani, Maaheswari, Vishnu Maya, Vaishnavi, Bhadraayani and Bhadra Kaali. You are the ‘Graama Devi’/ Deity of Villages, ‘Griha Devi’/ the Resident Deity of Households. In Maha Yuddhaas / Great Battles, you are

the ‘Dushta samhaarini’/ the annihilator of the wicked and to Sishta Purushas / the Protector and Unique Mother-Figure of the Righteous. You provide Brahmanatwa to Brahmanas, Tapasya to Tapaswis, Vidya to Vidwaans, Buddhi to Buddhimaans, Medha / intellect and memory power to the Intellectuals, Pratibha / mental agility to Buddhishaalis, Valour to Kings, Business Skills to Vaishyaas, and physical strength and well being to Shudras. At the time of Destruction, You shatter the Universe as ‘Mahamaari’, ‘Kaalaraatri’, and Maha Maya or the Great Deluge!) Sincere recital of the above ‘Durgama Sankata Naasha Stotra’ extolled by Shri Krishna to Durga Devi would most certainly fulfil any desire of the Reciter. If a woman without a child, or delivers a dead or deformed child recites or hears the Stotra for a year, she would definitely give birth to an excellent boy. If a person in imprisonment languishing in custody recites the ‘Sankata naasha Stotra’ even for a month, he or she would be freed with grace. Similarly, persons suffering from incurable diseases; differences of opinions or unending quarrels; house-fires; robberies or natural disasters or difficulties of any description would smoothly overcome such situations as hard as even death! Bhagavan Narayana then imparted the following ‘Maha Durlabha Kavacha of Durga’ (very difficult to secure Shield) to Narada Muni; by wearing this Shield, Bhadra Kaali killed Raktabija; Indra regained Rajya Lakshmi and his lost Indratwa; Mahaakaal became a Chirajeevi and Dharma Purusha, Nandi became a Maha Jnaani; Parashu Rama attained invincibility and rooted out the then Kshatriyas who were most hated at one time; and Durvasa Muni was blessed as an equivalent in his powers as Maha Deva himself! The following Kavacha Shlokas protect and empower each body part of its Reciter and provide strength, mental power and ‘Jeevan Mukti’ or Salvation in one’s own life!

Durga Kavacham:

*Om Durgeti chaturyantam swaahaanto mey shirovatu,
 Mantraha Shadaksharoyam cha Bhaktaanaam Kalpapaadapah,
 Vichaaro naasti Vedeshu grahanecha Manomuney/
 Mantragrahana maatrena Vishnu tulyo Bhavennarah,
 Mama Vaktram sadaa paatu Om Durgaayai namontatah/
 Om Durgaa raksha iti cha kantham paatu sadaa mama,
 Om Hreem Shreem iti Mantroyam Skandhah paatu narantaram/
 Om Hreem Shreem Kleem iti pushtam cha paatu mey sarvatah sadaa,
 Hreem mey Vakshahthalam paatu hastam Shimati santatam/
 Om Shreem Hreem Kleem paatu sarvaangam swapney jaagaraney tathaa,
 Praachyaam maam paatu Prakritih paatu Vahnai cha Chandikaa/
 Dakshiney Bhadra Kaalicha Nairrutey cha Maheswari,
 Vaaruney paatu Vaaraahi Vaayavyaam Sarva Mangalaa/
 Uttarey Vaishnavi paatu tathaishaanaam Shiva priyaa,
 Jaley sthaley chaantarikshey paatu maam Jagadambikaa/
 Iti tey katitham Vatsa! Kavacham cha sudurlabham,
 Yasmai kasmay na daatavyam praktavyam na kasyachit/
 Gurumbhyarchya Vidhivadstraa – lankaara chandanaih,
 Kavacham dhaarayedyaastu sopi Vishnurna samshayah/
 Bhramaney sarva Tirthaanaam Prithivyaascha pradakshiney,
 Yat phalam labhaty lokasta detadbhaaraney Muney/
 Pancha laksha japyenaiva siddhamedbhaved dhruvam,*

*Lokamcha Siddha kavacham naasrtam vidhyati samkatey/
Na tasya Mrityurbhavati jaley Vahney Vished dhruvam,
Jeevanmukto bhavet sopi Sarva siddheshvarah swayam/
Yadi syat Siddha kavacho Vishnutulyo bhaved dhruvam/*

(May this Mantra of Six Aksharas / Letters which are like a ‘Kalpa Vriksha’ viz. ‘Om Durgayai swaha’ protect my head. There was no mention in Vedas about this and as soon as the Mantra is instructed, the person concerned to whom it is taught is as good as Vishnu himself! Let the Mantra ‘Om Durgayai Namah’ guard my face. Let the Mantra ‘Om Durgey Raksha’ safeguard my throat. May the Mantra ‘Om Hreem Shreem’ protect my shoulders always. May the Mantra ‘Om Hreem Shreem Kleem’ save the rear part of my body! Let the Mantras ‘Hreem’ protect my chest and ‘Shreem’ my hands. May the Mantra ‘Om Shreem Hreem Kleem’ keep my entire body safe while I am awake or asleep. Prakriti Devi! Please save me from my Eastern side. Chandika Devi! Keep me secure from the Agneya side. May Bhadrakali save me from the Southern direction, Maheswari from Nirruti kona, Vaaraahi from the Western direction, Sarva Mangala from Vayavya kona, Vaishnavi from North, Shiva Priya from Ishanakona, and Jagadambika from water, Bhumi and Sky. Vatsa! I have given you this Kavacha which is hard to secure and this should not be given away to each and everybody nor should be recited before any body. One should formally worship Guru with Vastra / clothing, Aabhushana/ ornament and Chandana and then only wear the Kavacha as this is as good as Vishnu Himself. This gives the ‘Phala’ of performing Sampurna/ complete Tirtha Yatras and full circling of Prithvi. This Sacred Kavacha has to be recited five lakh times to attain its fruition or Siddhi. Once a person secures Siddhi, no Astra could demolish him; he could enter water and Agni with ease; and he would the status of ‘Jeevan Mukta’). After the recitals of the Durga Stotra and Kavacha, formal Durga Puja is performed with Asana, Vasana, etc. as also to Ashta Nayakas viz. Ugrachanda, Prachanda, Chandogra, Chandanayika, Atichanda, Chanda, and Chandavati as also to Ashta Shaktis viz. Brahmani, Vaishnavi, Roudri, Maheswari, Narasimhi, Vaaraahi, Indraani and Kaumari.

Maha Navami Nirnaya:

In case the previous day has sixty ghadiyas and on the following day there is a muhurta or so, then the previous day is taken as Navami and excepting Bali daan, Upavaasa and Puja be performed in the Ashtami Viddha. Similarly, Navami- yukta Balidaan be performed in Dashami Viddha Navami. In the Ashtami and Navami Sandhikaala one has to perform a Sandhi Puja separately. There is a need to implement a Homa after Navami Puja. Since no homa is done in the nights, this has to be necessarily done in the day time itself. This homa needs to be accomplished with the Durga navaakshari Mantra or with the Sapta shati Mantra of Namu Devavyai Maha Devayai etc. The Homa dravyaas include ghee mixed with white Tilaas, ‘Paayasam’/ ‘Ksheeraanna’, Kishuka Pushpa, Yava, Durvaasa, Shri phala, Rakta Chandana, Nuts /Supari, bilwa etc. The Homa Sankhya is to be one tenth of the Japa Sankhya. At the end of Navami Vrata and Homa, Brahmanas should perform Devtodwaasana, Paarana, Brahmana Bhojana and Dakshinaadi Daanaas. As regards *Bali Vidhana* (sacrifice) in the Nava Raatraas, ‘Maasha Sahitaanna’ or ‘Kushmaanda’ or Pumpkin are the appropriate items as far as Brahmanas are concerned; as already mentioned above in the Preface of Navaratri Vrataas, *Brahmanena Pashu maamsa Madyaadi Bali daaney, Brahmantwa bhrashtata!* (If Bali is given by Brahmanas in terms of Madya Maamsaas, Brahmantwa is lost forever!

Chhatra Puja: During the Nava Raatraas, the ancient custom followed by Kings was to observe ‘Lohaabhisaarika Vrata’ and Chhatra Puja during the first eight days from Patipada to Ashtami of Ashwiyuja Shukla Paksha. The Puja involves installation of the Pratima of Indra’s Divine Horse called

‘Ucchaishrava’ and worshipped by Homaas and formal Puja while ‘Pratyaksha’ or live ‘Gajaashvaas’ are duly bathed, cleaned and displayed along with their Royal Insigniyas or ‘Raja Chinaas’ like ‘Chhatra Chaamaras’ or Umbrellas and Huge Hand-carried Fans with colourful Vastras on their backs. The Divine Horse as also the live Royal Animals are worshipped with ‘Neeraajana’ or camphor light. The ‘Ashirwaada’(blessing) Mantras signify: ‘ Let the Ashva-Gaja generations thrive forever and let their ‘Vamshaas’ generated out of the grace of Brahma, Soma and Varuna continue for ever to serve the Kings and their families well to enable their administration providing peace and contentment to their Subjects.

Vijaya Dashami Celebrations:

The Treatise of ‘Nirnaya Sindhu’ states that even there is a fraction of Shravana Nakshatra yoga at the ‘Aparaahna’ of that day, then that day be considered as Dashami or else on the following day. The custom had been that none should leave the boundaries of their village or township on that day without performing Aparajita Devi Puja. It is on this day’s Aparahna that the residents of the villages or townships assemble at the ‘Shami Vrikshaas’ towards Ishaanya , clean up the area, decorate a raised platform with ‘Ashtadala Padma’/ or Lotus of Eight Leaves and perform Puja to the Idols of Aparajita Devi and Vijaya Devi with ‘Shodashopacharaas’ or the prescribed Sixteen Services and at the end of the worship pray to them reciting : *Imam Pujaam maya Devi yadhaa Shakti Niveditam, Rakshaarthantu samaadaaya Vraja swasthaana muttamam/* After the prayers the Vrata is concluded reciting : *Haarnena tu Vichitrtena bhaswat Kanaka mekhala, Aparajita bhadrataa karotu Vijayam mama/* (May the Mangalakaari Aparajita Devi as ornamented in gold with Kati Sutra or waist band and so on bestow to us with propitiousness and victory always. Brahmana priests would convey the blessings of the Devi to the King and Subjects to say : *Yatrayam Vijaya Siddhartha!*

Those who are desirous of undertaking any type of Auspicious Task including Travel on Vijaya Dashami day are most certainly blessed, irrespective of Muhurta, Taaraa Phala or Chandra phala: *Ashvayuja Shukla Dashami Vijayaakhyaakhiley Shubhaa, Prayaaney tu visheshena kim Shravanaanvita!* (Ashvayuja Shukla Vijaya Dashami is the most auspicious day to take up travels or any other Shubha Karyaas; more so if that day is of Shravana Nakshatra!) *Ashvayuja Karma:* Rigvedis perform this karma on Pournami. In case the Parva is of ‘dwividha sandhi’ or of Chaturdashi and Pournami, then the Karma is ‘Prakruti Vishti’ or worthy of initiation in the Purvaahna Sandhi and terminable or ‘Vikritishta’ in the Aparahna Sandhi.

Annexure I

Shri Lalitha Sahasra Naama Stotra

Preface : Anga Nyaasa and Karanyasa: *Asyashri Lalitaa Sahasranaama Stotra maala Mantrasya, Vasinyaadi Vaagdevataa Rishayah Anushthup Chhandaha Shri Lalitaa Mahaa Tripura Sundari Devataa, Aim-Shaktih, Sau Keelakam, Mama Chaturvidha Purushartha Siddhardhey Japey Viniyogah; Aim – Angushthaabhyaam Namah; Kleem –Tarjaneebhyaam Namah; Souh-Madhyamaabhyam Namah; Souh-Anamikaabhyaam Namah; Kleem-Kanishtikaabhyaam Namah; Aim-Karatala Kara Prushthaabhyam Namah; Aim – Hridayaayanamah; Kleem-Sirasey Swaahaa; Sou-Shikhaaya vashat; Souh-Kavachaaya hum; kleem-Netra Trayaaya Voushath; Aim-Astraaya phat; Bhurbhuvassuvaro dikbandhah/*

Dhyanam: *Arunaam Karunaatarangitaaksheem dhrita paashaankusha pushpa baana chaapaam, Animaadibhiraavritaam Mayukhai rahamityeva Vibhaavaye Mahesheem Dhyayet Padmaasananthaam Vikasita Vadanaam Padma Patraayataaksheem, Hemaabhaam Peeta Vastram Karakalitalasaddhema Padmaam Varaangeem/ Sarvaalankaara yuktaam Sakala mabhayadaam Bhakta namraam Bhavaaneem, Shri Vidyam Shaantamurtim Sakala Suranutaam Sarva Sampatpradaatmeem/ Sakumkuma*

vilepanaamalika chumbi kasturikaam, Samandahasitekshanaam Sashara Paashaankushaam/ Avesha Jana Mohini marunamaalya bhushojjwalaam, Japaakusuma bhaasuraam Japavidhouh smaredambikaam/ (May I meditate that Maha Raajni whose natural complexion is red; whose eyes are full of kindness; whose hands are ornamented by a noose, a goad, a bow and flowery arrows and who is surrounded by Ashta Siddhis like Anima, Garima, Laghima and Vasiṭva; indeed she is right within in me! May I meditate Bhavani, that Shri Vidya or the Symbol of Knowledge, Shantamurti or the Epitome of Peace and Sarva Sampadpradaatrem or the benelolent provider of prosperity, as she dispels fears and provides protection to all; She is seated comfortably on a lotus with majestic face, sparkling eyes akin to lotus petals, donning a golden dress with a benign smile! May I meditate the smiling Mother who sports arrows and bow, besides a noose and goad; she is decorated with red japa kusuma flower garlands and ornaments, and with a forehead painted with vermilion and musk that intoxicated.)

Om Aim Hreem Shreem Shri Matrey Namah/Shri Maataa Shri Mahaaraahni Shrimat Sihaasaneshwari, Chidagni Kunda sambhuta Deva Kaarya Samudyataa/ Udyadbhaanu Sahasraabhaa Chaturbaahu Samanvitaa, Raaga Swarupa pashaadhyaa Krodha Kaaraankushojjwala/ Manorupekshu Kodanda Pancha Tanmatra Saayakaa, Nijaaruna Prabhaapura majjadbrahmaanda mandalaa/ Champakaashoka sougandhika lasatkacha, Kuruvindamanishreni Kanatkotira mandita/ (Sacred Mother! You are the Extraordinary Queen seated on the Throne mounted by lions; You are generated from the fire-pit of self-realisation; You sparkle with the lustre of thousand Suryas with four arms with a goad in the right hand as though you spur your devotees to follow the right path and at the same time displaying your displeasure with a noose up your upper left hand to correct them where-ever necessary; Devi! You carry a sugar-cane bow with the determination of materialising the Universe with your left lower hand, while actually taking up the deed of Creation with the aid of Five Tanmatras or Elements by another hand of yourself. Indeed the magnificence of your creation is spread all over as Omnipresent. Your Hairdo is endowed with the natural perfume of Champaka-Ashoka-Punnaaga flowers; You are embellished with a Crown bejewelled with special precious stones of Kurukulla as though they signify various emotions and feelings). *Ashtami Chandra Vibhraaja dalikasthala shobhita, Mukha Chandra kalankaabha Mriganaabhi viseshakaa/ Vadanasmara maangalya Griha torana jillikaa, Vaktra Lakshmi pareevaaha chalan meenaabha lochanaa/ Nava Champaka pushpaabha naasadanda viraajitaa, Taaraa kanti tiraskaari naasaabharana bhaasuraa/ Kadamba manjari kluṭṭa Karna pura Manoharaa, Taatanka yugali bhuta tapanodupa Mandalaa/* (Lalita Devi! Your broad forehead is dazzling with an adornment of an eighth night's half Moon while the Tilaka or the streak of Musk on the forehead is likened to a smudge on Chandra! Your eye brows represent Victory Arches on the gorgeous face comparable to a 'Manmatha Bhavana'! Your charismatic eyes are like the sparkle of fishes in the Ocean of charm; Your nose is comparable to a freshly blossomed Champaka flower; the gleam of the diamonds worn on the ornament of your nose puts to shame the combined shine of Stars on the Sky; the decoration of a bouquet of Champaka flowers above your ears is cute and appealing; indeed You roam around a lot in the Kadamba Gardens. Your ear-rings are represented by Sun and Moon and have a cosmic relevance.) *Padma raaga shilaadarsha paribhavi kapolabhuh, Navavidruma bimbhashrinyakkari radanacchada/ Suddha Vidyaankuraakaara Dwijapankti dwayojjwala, Karpura veetika –amoda Samaakarshaddigantaraa/ Nija sallaapa Maadhurya vinirbhita kacchapi, Mandasmita prabhaapura majjad Kaamesha Maanasaa/ Anaakalita saadrusya chubuka Shree Viraajitaa, Kaameshabaddha Mangalya sutra shobhita kantharaa/* (Devi! Your rosy and smooth cheeks defy rubies and blood red lips flout corals and bimba fruit; the two perfect sets of your scintillating teeth represent Dwija-Pankti or the rows of Learned Brahmanas thus signifying pure Knowledge; the whiff of aroma from your face as emanated from the camphor and betel leaves that you take in your mouth fills in the whole Universe signifying that the 'Omkaara Naada' from your mouth resonates every where; Your banter / Chit-chat is far sweeter than the trained tunes of the stringed instrument of Veena and is suggestive of the resonance of Vedas; Your pretty smile to Kameswara overpowers his thoughts and mind; Your chin is uniquely shaped and is above depiction; the Mangala Sutra tied by Kameshwara around Lalita Devi symbolises the very close affinity and inseparability of Prakriti and Maha Purusha or Shiva and Parvati.) *Kanakaangada keyura kamaneeya bhujaanvitaa, Ratnagraiveya Chintaakalola Muktaa phalaanvita/*

Kameswara premaratna mani pratipanastani, Naabhyaalawaala romaali lataa phalakuchadwayi/ Lakshya romalataa dhaarataa samunneya Madhyamaa, Stanabhaara dalam madhya pattabandha valitrayee/ Arunaaruna Kousumbha vastra bhaasvatkati tati, Ratna kinkinika Ramya rashanaa daama bhushitaa/ Kaamesajnaata soubhagya maadravoru dwayaanvitaa, Maanikya makutaakaara Jaanudwaya viraajitaa/ Indragopa parikshipta smara tunaabhajanghikaa, Gudha gulphaa Kurma Prushtha Jayishnu Prapadaanvita/ (Devi! You are ornamented on your excellent hands with golden ‘Angadas’ or armlets and ‘Keyura’ or wringlets as alluded to the Mantras of these descriptions; You are adorned with diamond and pearl necklaces alluded to the ‘Mantraaksharaas’; Lalitaamba! the intimacy of Your love with Shiva is evident by the closeness of your body parts including your thin waist, folds of skin, soft thighs and buttocks covered by bright red saree, your knees ornated with crowns speckled with nine gems and the legs are decorated by gold-studded Indra Gopa Manis; Your golden waist-belt has diamond-studded bells called ‘kinkinis’ making mild vibrations as signified by small recitations of Mantras and Your feet are vaulted like the back of tortoises indicating ‘Prapada’). Nakha deedhiti sanchhanna namajjana Tamogunaa, Padadwaya prabhaajaala paraakruta saroruhaa/ Sinjaana mani manjeera mandita Shri Padaambujaa, Maraali manda gamanaa Mahaalaavanya sevadhii/ Sarvaarunaa navadyaangi Sarvaabharana bhushitaa, Shiva Kaameshwaraankasthaa Shivaa swaadheena vallabhaa/ Sumeru shringa madhyathaa Shri mannagara naayika, Chintaamani grihaantasthaa Pancha Brahmaasana sthitaa/(Devi! The radiance of your toe-nails rescinds darkness and ignorance and your devotees are enabled to retract from Tamoguna; your sacred feet which are white and spotless do oversmart lotus flowers and they too disperse mental dullness just as a Guru enhances knowledge and sharpness; Your feet are indeed the final goal of worship as they have jingling anklets like Mantraaksharas which facilitate unreserved devotion. The pace and grace of your steps are slow yet steady like that of a Swan as they seek to inculcate gradual transformation and purification of the Soul and there by realise the Final Truth which is deep, complex, hard to cross through and wade like an Ocean. Thus You are bright, red, clean and blemishless from top to bottom; You are adorned with all kinds of ornaments and is the Emblem of Perfection! You are also the Synthesis of Shiva and Shakti and have an ideal partner under your control; Devi! You are ideally situated on the middle top of Meru Mountain or the Center of Shri Chakra and as the Empress of Shri Nagara in the Palace of Chitamani Ratnas as the Prime Deity with Five Brahmas around viz. Brahma, Vishnu, Rudra, Ishana and Sada Shiva; the reference is that Lalitaambika is situated as the Supreme above all the Brahmas). [Beyond the two Chakras viz. Mulaadhaara and Swadhishtaana in every body, there are Grandhis or layers called Brahma Grandhi; beyond Manipura and Anahata is Vishnu grandhi; beyond Vishudda and Agnaa chakra is Rudra granthi; from Ajnaadhaara to the Skull- Center is stated to be Ishwara Sthaana, above which is stated to be Dwadashanta where Sada Shiva is situated; finally Devi Lalita is seated as Chit Kalaa above the Pancha Brahmaas] Maha Padmaatavi sasmtha Kadamba Vana Vaasini, Sudhaa saagara madhyastaa Kaamaak -shi Kaama daayani/ Devarshigana sanghaata stuyamaamaanaatma Vaibhavaa, Bhandaa –asura Vadhodyukta Shakti senaa samanvitaa/ Sampatkari Samaarudha Sindhura Vraja sevita, Ashwarudhaadhishtitaashwa koti koti bhiraavrutaa/ Chakraraaja Rathaarudha, Sarvaayudha Parishkruta, Geyachakra Rathaarudha Mantrini parisevitaa/ Kirichakra Ratha -arudha Dandanaathaa puraskritaa, Jwalaamaalinikaakshipta Vahni Praakaara madhyagaa/ (Maha Devi! You reside in the Maha Padmavati Forest of Lotuses being the contact place of a person and the Supreme; more specifically in the interior of the Kadamba Vana where Yantras predominate; also you are in the midst of Sudha Sagara or Bliss or the Center of Shri Chakra’s Bindushtaana as Kamakshi the Goddess of Kanchipura the bestower of desires; Devi! You responded to the Prayers of Devaas and Maharshis from ‘Chidagni Kunda’ to perform the most significant ‘Deva Karya’; You are indeed the best equipped with an army and armoury of qualities of selflessness, determination and skill to kill Bhandasura the Grand Fund of Ignorance, Ego, and extreme self-image coupled no doubt with courage, capability and invincibility; Devi! You have the advantage of having Sampatkari as the Head of Elephants who is blessed with extraordinary abilities of intelligence to drive the elephants with features like self-lessness and perfection comparable to sense aptitudes or Tatwaas. Also there were crores of Shaktis riding horses each of whom specialised in mental abilities to win over -as alluded- the Evil with Virtue. She rode over the Shri Chakra chariot with her full armoury; She was accompanied by Mantrini on the Geya Chakra Ratha,

Mantrini being Devi's mind; Vaaraahi the Commander alighted the Kiri Chakra and was ahead of Devi; You were in the center of Jwaala maalaas or rings of flames) *Bhandasainyavadhodyukta Shakti Vikrama harshitaa, Nitya paraakramaatopa nireekshana samutsukaa/ Bhandasura putra vadhodyuka Baaalaa vikrama nanditaa, Mantrnyambaa virachatha vishanga vadha toshitaa/ Vishukra praana harana Vaaraahi Veerya nanditaa, Kameswara mukhaa loka kalpita Shri Ganeshwara/ Maha Ganeshanirbhinnma Vighnayantra praharshitaa, Bhandasuraendra Nirmukta shastra pratyastha varshini/ Karaanguli nakhotpanna Narayana dashaakritih, Mahaa Paashupataasraagni nirdagdhaasura sainikaa/* (Devi! You were delighted to view the large army about to destroy Bhandasura; you were also happy to witness the gallantry of Nitya Shaktis; you were glad that Shri Bala your daughter killed the sons of Bhandasura; you enjoyed that Mantrinyamba terminated Vishnga and Devi Vaaraahi killed Vishukra; then Ganeswara was materialised from your face and the latter destroyed all the Yantras such as various hindrances; You rained Astra Shastras to demoralise Bhandasura; as Bhandasura created Hiraynaaksha, Hiranya kashipu, Ravana and other Arch-Enemies of Devas, you mildly rubbed your finger nails and created the counterparts of Narayana who exterminated the respective Asuras!; by using Pashupataastra, you let an ocean of warriors get converted as heaps of ash) *Kameswaraastra nirdagdha sa Bhandasura sunyaka, Brahmopendra Mahendraadi Deva samsthuta vaibhavaa/ Haranetraagni sandhagdha Kaama Sanjeevanoushadhih, Shrimadvaagbhava kutaika Swarupa mukha Pankajaa/ Kanthaathahkati paryanta Madhyakuta Swarupini, Shakti kutaika taapanna Katyadhoo -bhaaga dhaarini/ Mula yantraatmikaa Mula kuta traya kalebara, Kulaamritaika rasikaa Kula sanketa paalini/ Kulaanganaa Kulaantasthaa Kaulini Kulayogini, Akulaa Saayaantasthaa Samayaachaara tatparaa/* (Devi! You had burnt Shunyaka Nagara along with Bhandasura and his warriors and finally completed the Deva Karya; Brahma-Upendra-Mahendras were totally gratified and extolled you. You had then revived Manmatha who was burnt off by Maha Deva's third eye. Your resplendent lotus face then revealed the source of speech and the Panchadashi Mantra, which was the Source Mantra that described Your Neck-to-Waist besides the body- part underneath as well as the Mula-Mantra; the Tri Kutaas of your physique akin to the Panchadashi are called Shri-Kama-Kala Kutaas. You are Kulaamrita Rasika or the enjoyer of the nectar of chastity and purity; 'Kula' is stated to be a combined expression of 'Maataa' the one who measures or approves; 'Maanam' is the measure or the quantity to be approved and the 'Meyam' or the one to be approved; Kula sanketa palini is the Enforcer of of the Kula or basically the Tradition of Spiritualism and thus Kulaangana is the Force of the Tradition; Kulantastha or the insider of the Kula conversant with 'Aachaara-Vyvahaaras'; You are the Kaulini or the household-diety and Kula Yogini or Lalita Devi herself; You are Akula who is far above a specific Kula as she represents all the Kulas or Traditions; Samayantastha or the one who is of Shiva-Lalitha's Identity but as construed by varied contexts; Devi! You therefore assume various Forms as per exigencies.) *Mulaadhaaraika nilayaa Brahma grandhi Vibhedini, Manipuraantaruditaa Vishnu grandhi Vibhedini/ Agnaachakraantasthaa Rudra granthi Vibhedini, Sahasraaraambujaarudhaa Sudhaa saaraabhi varshini/ Tatillataa samaruchishshatchakopari samsthitaa, Maha Shaktih kundalini bisatantu taneeyasi/ Bhavani Bhavanaagamyaa Bhavaaranya kuthaarikaa, Bhadra Priya Bhadra Murtirbhakta Soubhagyadaayani/ Bhaktapriyaa Bhaktigamyaa Bhakti Vashyaa Bhayaapaha, Shaambhavi Sharadaaraadhyaa Sharvaani Sharma daayani/ Shaankari Shrikari Saadhvi Sharacchandra nibhaanaa, Shaatodari Shantimati Niraadhaaraa Niranjanaa/* (Devi! You reside inside the Mulaadhaara Chakra that is as Kundalini; You penetrate through the Brahma Grandhi or the barrier of Brahma and enable your devotees practising Yoga to be conscious while awake; then a devotee is facilitated to vision Devi in Manipura while in a condition of stupor; further a devotee has to pierce through the Vishnu Grandhi or the Vishnu knot when the Yogi becomes unconscious and his body and thoughts are felt irrelevant; in the Ajnaachaktaanta state the yogi loses his identity; while breaking Rudra Grandhi the Yogi attains cosmic reality and in Sahasraara Chakra the yogi is stated to seek Salvation. That stage provides Sudhaa sagara or bliss; indeed Devi! You are above these stages and chakras as 'Shatchakopari Samstitha'. You are called as Maha Shakti in union with Maha Deva and is stated to be in the form of a coiled serpent in the state of 'Kundalini' like a thin lotus stem. Devi Bhavani, Bhavanaagamyaa or Beyond Comprehension as then a Bhavaaranya Kutharika or She would axe the cycle of births and deaths! You would in that Form be a Bhadra Priya, Bhadra Murthi, Bhakta Soubhagyadayani, Bhakti Priya, Bhakti Gamyaa or realisable by Bhakti alone; Bhakti Vasya or

Controllabe by Bhakti only; Bhayaapaha or you drive out fear of the devotees; Shaambhavi, Sharadaaraadhya, Sharvaani or the consort of Sharva, Sharma dayani or the provides of Eternal Happiness; Shankari, Shrikari, Saadhvi or of Purity; Sharacchanda nibhaanana or Luminous like a Full Moon; Shatodari or slim waisted; Shantimati, and Niradhara or supportless and Niranjana or blemishless).

Nirlepa Nirmala Nitya Niraakara Niraakula, Nirgunaa Nishkalaa Shantaa Nishkaamaa Nirupaplava/ Nityamuktaa Nirvikaaraa Nishprapancha Niraashraya, Nitya Shuddha Nitya Buddhaa Niravadyaa Nirantaraa/ Nishkaaranaa Nishkalankaa Nirupaadhirnirishwara, Neeraagaa Raaga mathani Nirmada Madashalini/ Nischinta Nirahankaaraa Nirmohaa Mohanaashani Nirmama Mamataa hantri Nishpaapaa Paapanaashani/ Nishkrodhaa Kroddhashamani Nirlobhaa Lobhanaashani, Nissamshayaa Samshayaghnī Nirbhavaa Bhava naashani/ Nirvikalpaa Niraabaadhaa Nirbhedaā Bheda naashani, Nirnaashaa Mrityu mathani Nishkrya Nishparigrahaa/ (Nirlepa or Transparent; Nitya or Everlasting; Niraakaara or Formless; Nirakula or composed; Nirguna or Featureless; Nishkala or Undividable; Shanta; Nishkaama or desireless; Nirupaplava or Imperishable; Nitya Mukta or Ever Unrestricted; Nirvikara or Immutable; Nishprapancha or Beyond the Universe; Niraashraya or Unfounded; Nitya Shudda, Nitya Buddha, Niravadya or Irrefutable; Nirantara; Nishkarana or the Causeless since You are the Cause of Causes; Nishkalanka or Spotless; Nirupaadhi or Unaccompanied; Nirishwara or the Ultimate; Niraaga or Uncommitted; Raga Mathani or Devoid of Attachments; Nirmada or Modest; Madanaashani or the destroyer of arrogance; Nischinta or Worryless; Nirahankaara or Egoless; Nirmoha or Illusionless; Mohanaashani or Destroyer of Obsessions; Nirmama or Selfless; Mamataahantri or terminator of attachments; Nishpaapa or Sinless; Pavanaashani; Nishkrodha; Kroddha Shamani; Nirlobha greedless; Lobha naashani; Nissamsaya or devoid of doubts; Samsayaghnī or smasher of doubts; Nirbhava or Unborn; Bhavanaashyani or Destroyer of the Cycle of births and deaths; Nirvikalpa or devoid of actions; Nirbaadha; Nirbheda or Consistent ; Bhedanaashani or destroys distinctions; Nirnaasha or Indestructible; Mrutyumathani or demolisher of death; Nishkriya or Actionless; and Nishparigraha or Accepts nothing) *Nistula Neela Chikura Nirapaaya Nirathyaya, Durlabha Durgama Durgaa Duhkhahantri Sukhapradaa/ Dushta doora Duraachaarashamani Doshavarjita, Sarvajnaa Saandra Karunaa Samaanaadhika varjita/ Sarva Shaktimayi Sarva Mangalaa Sadgatipradaa, Sarveshwari Sarvamayi Sarva mantra swarupini/ Sarva Yantraatmikaa Sarva Tantra Rupaa Manonmani, Maaheshwari Maha Devi Maha Lakshmi Mrudapriyaa/ Mahaa Rupaa Mahaa Pujyaa Mahaa Paataka Naashini, Mahaa Maayaa Mahaa Satwaa Mahaa Shaktirahaarati/ Mahaa Bhogaa Mahaishwarya Mahaa Veeryaa Mahaa Balaa, Maha Buddhir Mahaasiddhir Mahaa Yogeshwareshwari/* (Nistula or Unparalleled; Nilachikura or dark haired; Nirapaaya or far above any danger; Durlabha or difficult to achieve; Durgama or Difficult to reach; Durga or the famed Swarupa of Shakti who killed Mahishaasura; Duhkhahantri or the destroyer of distresses; Sukhaprada or the Provider of Happiness; Dushta dooraa or away from Evil; Duraachaara shamini or the reliever of evil deeds; Doshavarjita or devoid of imperfections; Sarvajna or All Knowing; Saandra Karuna or Provider of Great Benevolence; Samaanaadhika Varjita or Matchless; Sarva Shaktimayi or Omni Potent; Sarva Mangala or the Symbol of Auspiciousness; Sadgatiprada or the Provider of Righteousness; Sarveshwari; Sarvamayi or Omni Present; Sarva Mantra Swarupini or the Personification of all Mantras; Sarva Yantraatmika or The Epitome of All Yantras; Sarva Tantra Rupa or the Unique Form of all Tantras; Manonmayi or of Heightened Form of Consciousness; Maheshwari; Maha Devi; Maha Lakshmi; Mridapriya or the beloved of Shiva; Maha Rupa; Maha Pujya; Maha Paataka Naashani; Maha Maya; Maha Satwa or of Unique Energy; Maha Shakti; Maha Rati or beyond Sensual Pleasures as she is Bliss herself; Maha Bhoga; Mahaishwarya; Maha Veeryaa; Mahaa Balaa; Mahaa Buddhi; Maha Siddhi and Maha Yogeshwareshwari). *Maha Tantraa Maha Mantraa Mahaa Yantraa Mahaasanaa, Mahaayaagakramaadaadhyaa Mahaa Bhairava Pujitaa/ Maheshwara Mahaa Kalpa Mahaa Taandava Saakshini, Mahaa Kaamesha Mahishi Mahaa Tripura Sundari/ Chatussastyupachaaraadhyaa Chatussasti Kalaamayi, Mahaachatusshashti koti Yoginigana sevita/ Manu Vidyaa Chandra Vidyaa Chandra mandala madhyagaa, Chaarurupaa Chaaruhaasaa Charu Chandra Kalaadharaa/ Charaachara Janannathaa Chakra raaja niketana, Parvati Padmanayanaa, Padmaraaga samaprabhaa/ Pancha Pretaasanaaseena Pancha Brahma Swarupini, Chinmayi Parama anandaa Vijnaana Ghana rupiney/ Dhyaana dhyaatru dhyeya Rupaa Dharma – adharna Vivarjita, Vishwa rupa Jaagarani Swapanti Taijasaatmikaa/ Suptaa Pragjnaat -mika Turyaa*

Sarvaavastha Vivarjita, Srishti Kartri Brahma Rupaa Gopti Govinda Rupiney/ Samhaarini Rudrarupa Tirodhaanakareswari, Sadaa Shivaanugrahadada Pancha krutya Paraayana! (Devi Lalita! You are the Maha Tantra, Maha Mantra, Maha Yantra, Mahaasana or Seated on Elevation; Mahaa Yaga Kramaaraadhya or worshipped at various Maha Yagnas like Amba Yagna; You are worshipped by Maha Bhairava or Maha Deva himself; You witnessed the Cosmic Dance of Maheshwara at the end of Maha Kalpa; You are the Maha Kamesha's Queen; Maha Tripura Sundari! You are worshipped sixty four types of services; Amba! You are the Origin of sixty four Kalaas or Arts as contained in Vedas and various other Scriptures; also served by sixty four crores of Maha Yoginis; You are the Manu Vidya and Chandra Vidya and are situated on the middle of the Moon's orbit; You are Charu Rupa or of the Magnificent Form; of Charu Haasa or with enchanting smile; with the adornment of Ashtama Chandra; the Maha Raajni of Charaacharas in the Universe; the Dweller of the Chakra Raajaas like Shri Chakra; Parvati! Padma Nayana; Glittering with Padma Raagaas or Rubies; Seated on the Five Pretaas of Brahma-Vishnu- Rudra-Ishwara-Sadaashivaas if they are not provided by life by You! You are of the Form of Five Brahmas; Chinmayi or of Supreme Consciousness; the Paramananda or of Unique Bliss; Vijaana Ghana Rupini or of the Inimitable Swarupini of Vigjnaana; the Dhyana-Dhyaatru- Dheya Rupa or of the Form of the Meditation-the Meditator and the Meditated! You are beyond Dharma or Adharma! The Vishwa Swarupa; You are Jaagarani or the Ever Wakeful; the Swapanti or in Dreams; the Tajjasatmika or in a State of Stupor; or in Supta or Trance; Pragjnaatmika or in a Casual Body without full Consciousness; Turiya or the Fourth Stage when the Senses are inactive on the verge of senselessness; Devi! You are however beyond all these previous stages as you are Sarvaavastha Vivarjita.! Lalita Devi! You are the Srishti Kartri being Brahma Rupini; the Goptri or the Protector as Govinda Rupini; Samhaarini or the Annihilator as of Rudra Rupa; the Tirodhaanakari or as the withdrawing Swarupini as Ishwara and finally the Sadaa Shiva who provides Anugraha or impetus to Re-Create again; such are the Five Swarupas of Yourself Devi viz. Brahma- Vishnu- Rudra-Ishwara and Sada Shiva; You Lalita Devi! Are thus the Pancha Krutya Paraayana or the Practitioner of Five Sacred Deeds!) *Bhanu mandala madhyastaa Bhiravi Bhaga maalini, Padmaasana Bhagavati Padmanaabha Sahodari/ Unmesha Nimishotpanna Vipanna Bhuvanaavalih, Sahasra Seersha Vadanaa Sahasraakshi Sahasra paat/ Aabrahmakeeta janani Varnaashrama vidhaayani, Nijaajnaa Rupa nigamaa Punyaapunya Phalapraadaa/ Shruti seemanta Sindoori kruta paadaabja dhulikaa, Sakalaagama Sandoha Shukti Samputa Mouktikaa/ Purushaardha pradaa Purnaa Bhogini Bhuvaneshwari, Ambikaanaadi nidhanaa Hari Brahmendra Sevita, Hreenkaari Hreemati Hridyaa Heyopaadeya varjita/ Raja Raajaarchita Raajni Ramyaa Raageva Lochana, Ranjani Ramani Rasyaa Ranatkinkini mekhala/Ramaa Rakenduvadanaa ati Rupaa Rati Priya, Rakshaakari Raakshasaghi Ramaa Ramana lampataa/ Kaamyaa Kamakaloaarupa Kadamba kusumapriyaa, Kalyaani Jagati kandaa Karunaaras Saagaraa/* (You are in the center of Surya Mandala; Bhairavi! with a garland of Suryas seated in Padmasana posture as Bhagavati the sister of Padmanabha; Devi! As you open your eyes Bhuvanaas are sprouted and destroyed as you close the eyes; You have thousand heads, faces, eyes and feet; the Unique Mother of all Beings from Brahma down to worms; the Prime Regulator of Varashrama Vidhana; Vedas are at your behest; you provide the results of every deed of the Beings as per the content of virtue or otherwise; the particles of your Lotus feet tuns red as 'Sinduri' which adorns the foreheads of virtuous women; the collection of pearl oyster shells comparable to 'Agamaas' is your ornament; You bestow the fulfilment of the Purusharthas viz. Dharma-Artha-Kaama-Mokshas; You are Purna or the Totality; Bhogini or the Ever-enjoying; Bhuvaneshwari; Ambika; Ananda nidhaana or the Fund of Joy; worshipped by Hari-Brahma-Indra; Narayani; Nada Rupa or of sounds ranging from subtle to gross forms; Devoid of a name or a form; Lalita! You are Hrimkari since the sound 'Hreem' covers Srishti-Sthiti-Samhara; Hrimati or Symbol of Modesty; Hridya or Happiness replete within heart; Heyopadeyavarjita or with nothing to accept or reject; Rajaraajaarchita or worshipped by the Lord of Riches viz. Kubera; Raajni or the Supreme Queen; Ramya; Rajeevalochana or Lotus Eyed; Ranjani the one who delights; Ramani; Rasyaa or the sense perception; Ranat kinkini mekhala or adorned with waist belt with small bells; Rama or the Consort of Vishnu; of Ratipriya as Devi liked Rati since she revived Manmatha the husband of Rati; Rakshakari or the One who provides security; Raakshasaghi the destroyer of Rakshasas; Rama the highest representative of femininity; Ramana Lampata or deeply involved with husband; Kadamba kusuma priya or

highly fascinated by Kadamba flowers; Kalyani or the Symbol of Auspiciousness; Jajatikanda or the root-cause of the Universe; Karunaarasa Saagara or the Ocean of Kindness). *Kaalavati Kalaalaapaa Kantaa kaadambari Priyaa, Varadaa Vaamanayanaa Vaaruni Mada Vihvalaa/ Vishwaadhikaa Veda Vedyaa Vindyaachala nivaasini, Vidhaatri Veda Janani Vishnu Maayaa vilaasini/ Kshetra Swarupa Kshetreshi Kshetra Kshetrajna paalini, Kshaya vridhi vinirmuktaa Kshetrapaalasamarchita/ Vijayaa Vimalaa vandyaa Vandaaru jana Vatsala, Vaavaadivi Vaamakeshi Vahnimandala vaasini/ Bhaktimat kalpalathikaa Pashu paasha vimochani, Samhrutaasesha paashanda Sadaachaara pravartikaa/Tapartayaagni samtapta Samaahlaadana chandrikaa, Taruni Taapasaaraadhyaa Tanumadhyaa Tamopahaa/* (You are the Kalavati or of sixty four Arts and all they were your own expressions; you are the Paramount Form of Feminine Beauty fond of honey or bliss; the bestower of Boons; the beautiful-eyed; intoxicated with 'Varuni' -the wine of dates alternatively called the Varuni 'Nadi' - or a body tendon ; the Vishwaadhika or the Sublime; Vindhya chala nivasini; Vidhatri or Sarasvati the Consort of Brahma; Veda Janani or the Mother of Vedas; the Vishnu Maya; Vilasini; Kshetra Swarupa or of Supreme Consciousness; Kshetreshi; Kshetra Kshetrajna Paalini or the Supreme Administrator of the Kshetra or inner self of Jeeva and the his/her domain; Kshaya Vriddhi Vinirmukta or You have neither growth nor decadence; you are worshipped by Maha Deva the Kshetrapalaka; Devi! You are always victorious; Vimala or Clean; Vandyaa or worshipped by all; Vandaaru jana Vatsala or you have attachment to devoted children; Vaagvaadini or Proficient in speech; Vamakeshi or the consort of Vamakeshwara popular in the Tantrik Science; Vahni Mandala Vaasini or the Resider in the Region of Agni; Bhaktimatkalpa latika or Vriksha that fulfills the desires of devotees; Pashu Paasha Vimochani or the Reliever of Bonds like Ignorance, Jealousy, Attachment and Anger; Samhrutaasesha Paashanda or Demolition of Non-Believers; Sadaachaara Pravartika or the Enforcer of 'Sadaachaara' or Good Behaviour; You provide Moonshine like cool relief from 'Tapatrayaagnis' or the Agnis of the Three Difficulties viz. Adhyatmika or of Internal or Psychological nature, Adhibhoutika or External or Physiological nature and Adhi Daivika nature like earthquakes, droughts and such natural calamities; Taruni or Ever Youthful Female; Taapasaaraadhyaa or worshipped by 'Taapasis' engaged in constant meditation; Tanu Madhya or slender waisted; Tamopaha or destroyer of Ignorance). *Chitistatpada Lakshyaardhaa Chideka Rasarupini, Swaatmaananda lavibhuta Brahmaadya - ananda santatih/ Paraa pratyakchiti Rupa Pashyanti Para Devataa, Madhyamaa Vaikhari Rupaa Bhakta Maanasa Hamsikaa/ Kaameswara Praana Naadi Kritajnaa Kaama Pujitaa, Shrigaara Rasa Sampurnaa Jayaa Jaalandhara Sthitaa/ Odyana peetha nilayaa Bindumandala vaasini, Rahoyaaga kramaadaadhyaa Rahastarpana Tarpitaa/ Sadyah Prasaadini Vishwa Saakshini Saakshi Varjitaa, Shadanga Devataa yuktaa Shaadgunya pari puritaa/ Nityaklinna Nirupamaa Nirvaana Sukhadaayani/ Nityaa Shodasikaa Rupaa Shri Kanthaartha Sharirini/ Prabhavati Prabhaarupaa Prasiddhaa Parameshari, Moola Prakriti ravyaktaa Vyaaktaavyakta Swarupini/* (You are the Sacchidaananda Swarupini who is the most sought after and targetted at; Chideka Rasa Rupini or the Unique Form of Bliss; The Bliss experienced by Brahma downward to every Being was but a drop of the the Ocean of that Bliss; You are the Ultimate Super Consciousness present in each Being that could hardly be realised nor suitably expressed by Vagdevi, as is present in a subtle and intermediate stage between you the Para Deva and an individual; You are the Swan that moves about in the 'Bhakta Maanasa Sarovara'; You are the life-force of Kameshwara; the Kritajnaa or the Evaluator of the actions of Ten Entities viz. Pancha Bhutas, Sun-Moon-Stars-Birth-Death and the Kaala or the Time; Kama Pujita; Shringara Rasa Sampurna; Jaya; Jaalandhara Sthitaa or Positioned in the Jaalandhara Peetha or Anaahata Chakra; Odyana Pitha Nilaya or located in Ajnaa Chakra or between your Bhrukuti or between your eye-brows; Bindu Mandaka Vaassini or situated in the Central Point of Shri Chakra; Raho yaga Kramaaraadhyaa or worshipped by 'Rahasya Yaga' (Antar Yaga) rituals; Rahastarpina Tarpita or Devi! You are contented by Secret Tarpanas or Sacrificial Offerings; Sadya Prasaadini or pleased with prescribed rituals; Vishwa Saakshini or the Witness of Univesal Actions! Saakshi Varjitaa or none could ever realise your own deeds; Shadanga Devataa Yuktaa or You are the Chief of Six 'Angaas' or Six 'Konaas' stated to be Heart-Head-Tuft-Eyes-Shield or Kavacha and 'Astra' or Weapon; also Shadgunya Pari Purita or the Six Angles of the Shri Chakra stated to be Qualities like Virtue, Jnaana, Yasha, Aishwarya, Sampada and Vairagya or detachment; Nitya klinna or Ever Merciful; Nirupama or Uaparalleled; Nirvaana Sukha Daayani or the Bestower of Nirvaana or Moksha; Nitya Shodasikaa Rupa or

the Kalaas of Chandra or the brightening features of Moon day by day; Shri Kanthartha Sharirini or Artha Naareeshwari; Prabhavati or Provider of Illumination all the directions; Prabha Rupa or of Epitome of Radiance; Prasiddha the most well known in the Form of the First Person 'I'! Parameshwari; Mula Prakriti; Avyakta or Imperceptible; yet Vyaktaavyakta or Evident but Unmanifested). *Vyaapini vividhaakaara Vidyavidyaa Swarupini, Maha Kamesha nayana kmdaahlaada Koamudi/ Bhakta haarda Tamobheda Bhaanumadbhaanu santatih, Shiva dooti Shivaa –raadhyaa Shiva Murtih Shivankari/ Shivapriyaa Shivaparaa Shishteshtaa Shistapujitaa, Aprameyaa Swaprakaashaa Manovaachaama - gocharaa/ Chicchhaktischetanaa rupaa Jada Shaktirjadaatmikaa, Gayatree vyahrutih Sandhyaa Dwijabrinda nishevita/ Tatwaasanaa Tatwamayi Pancha koshaantara shtitaa, Nisseema mahimaa Nitya Youvanaa Madashaalini/ Madaghurnita Raktaakshi Mada paatala gandabhuh, Chandanadrava digdhaangi Chaampeya kusuma priyaa/ Kushalaa Komalaakaaraa Kurukullaa Kuleswari, Kula kundaa-layaa Koula maarga tatpara sevita/ Kumaara Gana naathaambaa tushtih pushtirmatir-dhrutih, Shaantsswastimati Kaantirandini Vighna naashani/ (Devi! You are omnipresent in myriad forms either as Knowledge or Ignorance; You are pleasing to Mahesha like a moonshine does to a Lili flower; Your splendour disperses the darkness of ignorance to your Bhaktaas like the bright Sun does to the Worlds; You are Shiva's Sevika adoring Sada Shiva as Shiva Murti, Shivankari and Shiva Para. Persons with good demeanour worship you and you too are pleased with their Pujas; Aprameya or immeasurable; Swa Prakasha or Brilliant on your own; Mano vaachaama gochara or Beyond the comprehension of one's mind or speech; You are Chit Shakti or the Power of your own Perception; the Chetana Rupa or Awareness and Responsiveness; at the same time you are also Jada Shakti or non-responsive; in any case, none has the capacity to know you! Gayatri! Vyahruti or the Syllables of Gayatri Mantra; the Sandhya; Dwija brinda nishevita or pleased by Brahmanas; You are seated in Tatwa or Truth; Tatwamayi; Pancha Koshaantara Sthita or the Dweller of Five Sheaths viz. Kaamamaya, Manomaya, Atimanasa, Vigyaana and Hiranmaya Koshaas; you are of boundless command; ever youthful; blissful; with blood red eyes of superiority; red cheeks full of bliss; with body smeared with sandal wood paste; desirous of champaka flowers; proficient in all deeds; subtle and gentle; Goddess named Kukukulla dominating the Shri Chakra who is also known as critical and objective; Kuleshwari; Kulakundalaya or Paramatma inside Muladhara Chakra; Kulamarga tatpara sevita or worshipped by those conversant with Kaulamarga practices; Mother of Skanda and Ganesha representing prowess and overcoming obstacles; Tusti or embodiment of happiness; Pushti or of sound health; Dhriti or courage and endurance; Shanti or tranquility; Kanti or glow and warmth; Nandini or the Ever Vivacious and Vighna nashini or remover of all hurdles). *Tejovati Trinayana Lolaakshi Kamarupini, Malini Hamsini Mataa MalayachalaVaasini/ Sumukhi Nalini Subhruh Shobhana Sura Nayika, Kaala kanthi Kantimati Kshobhini Sukshma Rupini/ Vajreshwari Vamadevi Vayovastha vivarjita, Siddheshwari Siddha Vidyaa Siddha Maataa Yashaswini/ Vishudda chakra nilaya Rakta Varna Trilochana, Khatwaangaadi praharana vadanaika samanvita/ Paayasaanna Priyaa Pashuloka Bhayankari, Amritaadi Maha Shakti samvritaa Daakineshwari/ Anaahataabja nilayaa Shyaamaabhaa Vadana dwayaa, Damshtrojjwalaaksha maalaadidharaa Rudhira samsthitaa/ Kaala raatryaadi Shaktoughavritaasnighnoudana Priya, Mahaa Veerendra varadaa Raakinyaambaa Swarupini/ Mani puraabja nilayaa vadanatraya samyutaa, Vajraayudhaapetaa Daamaryadi bhiraavritaa/ (Tejovati or full of Illumination; Tri Nayana or the Three Eyed of Surya-Chandra-Agnis; Lokaakshi Kamarupini or of alluring eyes being the Symbol of Feminine Longing for the Universe; Malini or the wearer of garlands; Hamsini or a Swan representative of Pavitrata and Vairagya; Mataa or Shri Maata; Malayachala Vasini or the Resident of Malaya Mountain; Sumukhi or Bright-Faced; Nalini or like a Lotus; Subhru or of Eye brows that bring in auspiciousness; Sobhana; Sura nayika; Kalaakanti or the spouse of Shiva who by that epithet killed Darukasura; Kantimati; Kshobhini or Excited to Create the Universe; Sukshma Rupini or of Subtle Form; Vajreshwari one of the Goddesses of Shri Chakra; Vamadevi or Shiva's left Body-Part viz. Artha Naareeshwari; Vayovasthaa vivarjita or devoid of age; Shiddheshwari; Siddha Vidya or Shri Vidya; Siddha Mata or the Mother Siddha ready to protect devotees; Yashaswini; Visuddha Chakra Nilaya or the Resider of Vishuddha Lotus with sixteen petals; Arakta Varna or of Blood-red colour; Trilochana; Khatvangaadi- Praharana or a mace with a skull at its end used as a weapon; Vadanaika samanvita or with a Unique Face; Payasaanna Priya or fond of rice cooked in milk; Twakstha**

or absorbed in the Skin tissues; Pashu Loka Bhayankari or Dreadful to the Boorish and the Ignorant; Amritaadi Maha Shakti Samvarta or Encircled by Great Shaktis like Amritaakarshini; Daakineshwari residing in Vishudda Chakra; Anaahataabja Nilaya or inhabitant of Anaahataabja Chakra with the name of Raakini; Shyaamaabhaa or in the Form of a maiden of Shyama colour of black and blue; Vadana dwaya or Bi-Faced; Damshtrojvala or bright with tusks; Aksha -maalaadhara or the carrier of a Rosary bead garland; Rudhira Samsthita or the occupant of blood-tissues; Kaalaraatraadi Shakougha Vrita or enclosed by Shaktis like Kaalaraatri; Snigdhoodana Priya or contented by consuming fried rice; Mahaa Veerendra Varadaa or the Provider of boons to Maha Veeraas / Tri Murtis and Indra; Raakinyaamba Swarupini or of the Swarupa of Raakinyaamba; Manipuraabja nilaya or the inhabitant of Manipura Padma with ten petals; Vadana Traya Samyutaa or with Three Faces; Vajraadikaayudhopeta or fortified with Vajraayudhaa and other weaponries like thunderclaps; Daamaryaadibhiraavruta or encircled by Yoginis like Damari, Mangala, Pingala, Dhanya, Bhadraka, Ulka, Siddha etc. *Rakta varnaa maamsa nishthaa gudaanna preeta maanasaa, Samasta Bhakta Sukhadaa Laakinyaambaa Swarupini/ Swaadhishtaanaambujagataa Chatutvaktra Manoharaa, Shulaadyaayudha sampannaa Peeta varnaati garvitaa/ Medo nishthaa Madhu preetaa bandinyaadi samanvitaa, Dadhyaannaasakta hridayaa Daakini rupa dhaarini/ Mulaa dhaaraambujaarudhaa Panchavakraasthi samsthitaa, Ankushaadi prahananaaVaradaadi nishevita/ Mudgoudanaasakta chitthaa Saakinyaambaa Swarupini, Ajnaa chakraabja nilayaa Shiklavarnaa Shadaanana/ Majjaa samsthaa Hamsavati Mukhya Shakti samanvitaa, Haridraannaika rasikaa Haakini rupa dhaarini/ Sahasra dala Padmastaa Sarva Varnobhi sevita, Sarvaayuda dharaa Shukla samsthitaa Sarvato mukhi/ Sarvoudana preeta chitthaa Yaakinyaambaa Swarupini, Swaahaa Swadhaa matirmedhaa Shrutih Smritiranuttamaa/ (Rakta Varna; Maamsa Nishta or inhabitant in the tissues of flesh; Gudaanna Preeta Manasa or likes to eat rice mixed with jaggery; Samasta Bhakta Sukhada or Provides with contentment to one and all; the Mother Form of Lakini; Swadhishtaana -ambuja Gata or the Insider of the Padma Chakra named that name; Chaturvaktra Manohara or Enchanting with Four Attractive Faces; Shulaadyayudha Sampanna or is fortified with armaments like Shula; Pita Varna or of Yellow colour; Ati-Garvita or highly distinguished; Medo nishtha or absorbed in the tissue of fat; Madhu Preeta or having a penchant for honey; Bandinyaadi samanvita or in the Company of Bandini and other Shaktis; Dadhyannasakta hridaya or with a longing for curd rice; Kaakini Rupa dhaarini or taking over the Form of Kaakini; Mulaadhaaraambujaa rudha or mounted on Mulaadhara at the base point; Panchavakra or Five Faced; Asthi Samsthita or present in the bone tissues; Ankushaadi Praharana or equipped with Ankusha or goad and such other weaponry; Varadaadi nisevita or worshipped by Varada and such other Yoginis; Mudgoudana sakta chitta or delighted in the taste of green gram cooked rice; Saakinyaambaa Swarupini or taking over the Form of Saakini Shakti; Ajnaachakaabja nilaya or resides in the two petalled Agnaachakra in between the eyebrows; Shuka varana or of Pure White Colour; Shadaanana or of Six Faces; Majja Samstha or of the tissue of brain; Hamsavati; Mukhya Shakti Samanvita or of Powers of respiration; Haridraannaika Rashika or fond of Turmeric; Haakini rupa dhaarini or assumes the Form of Hakini in the Shri Chakra; Sahasra dala padmasthaa or the inhabitant inside in the thousand leafed Lotus; Sava Varnobhi sevita or magnificent all the Alphabet Letters; from A to Ksha; Sarvaayudha dhara or is well equipped with all Astra-Shastraas; Shukla samsthitaa or the abode of 'Ojas' or tissue of Virility; Sarvatomukhi or has the power visioning from all the directions; Sarvoudana preeta chitta or fond of all kinds of food; Yaakinyaambaa Swarupini or of the Form of Yakinyaamba; Devi! You are Swaahaa or the oblataion to Agni and Swadha or oblation to Pitaras; Mati or Buddhi / Intellect; Shruti or Veda; Smriti or Manu Shastra about morality and Anuttama or the Supreme Most). *Punya keertih Punya labhya Punya Shrivana Keertanaa, Pulomajaarchitaa Bandha mochani Bandhuraalakaa/ Vimarsha rupini Vidyaa viyadaadi Jagatprasuh, Sarva Vyaadhi prashamani Sarva Mrityu nivaarini/ Agraganyaachinthya rupaa Kalikalmasha naashani, Katyaayani Kalahantri Kamalaaksha nishevita/ Taambula purita mukhi daadimi Kusuma prabhaa, Mrigaakshi Mohini Mukhya Mridaani Mitra Rupini/ Nitya truptaa Bhaktanidhir niyantri Nikhilesvari, Maitryaadi Vaasanaalabhya Mahaa Pralaya Saakshini/ Paraa Shaktih Paraa Nishthaa Prajnaana ghana rupini, Maadhvi paanaalasa matthaa Maatrikaa Varna rupini/ Mahaa Kailaasa nilayaa Mrinaala Mridu dorlataa, Mahaniyaa dayaa murtir Mahaa saamraajya shaalini/ Atma Vidyaa Mahaa Vidyaa Shri Vidyaa Kaama Sevita, Shri Shodashaakshari Vidyaa Trikuta Kaamakotikaa/**

Devi! The auspicious episodes of your glory provide worth and value to your Devotees; such merits are derived due to the attainment of good results of previous births; merely hearing and extolling your magnificence would be commendable; Pulomajarchita or the wife of Indra worshipped You to avoid the torments faced by Nahusha the short time Indra, you saved her with your grace; Bandha Mochani or the liberator of Samsara's bindings; Barbaraalakaa or with beautiful and wavy hair style enhancing charm; Vimarsha Rupini or high capacity to distinguish realities of life or otherwise; Vidya the Epitome of Knowledge; Viyadaadi Jagat Prasuh or You provide relief from the Elements of Nature; Sarva Vyaadhi Prashamani or the Curer of all kinds Physical and mental deficiencies; Sarva Mrityu Nivarini or the diffuser of all types of death; Agraganya or the Superlative; Achintya rupa or Unapproachable by thought and imagination; Kali Kalmasha Naashini or the demolisher of sins prone to Kali Yuga; Katyayani Devi; Kalahantri or the destroyer of the Concept of Time; Kamalaaksha Nivesita or worshipped by Vishnu; Tambula Poorita Mukhi or satisfied with mouthful of betel-leaf juice; Daadimi Kusuma Prabha or likened with the redness of pomogranate flower; Mrigaakshi or of the fascinating eyes of a deer; Mohini; Mukhya the Chief; Mridani or the Queen of Maha Deva; Mitra Rupini or of the Form of Surya; Nitya Tripta or always contented; Bhakta Nidhi or the Ever Available Fund of Fulfillment of Devotees; Niyantri or the Designer and Enforcer of Rules and Regulations; Maitraadi Vaasanaalabhya or the attainer of excellent propensities like Maitri or amity and rapport; Maha Pralaya Saakshini or the Sole Witness of the Great Dissolution; Paraa Shakti; Paraa Nishtha or the Ultimate Spiritual Effort; Prajnaana Ghana Rupini or the Embodiment of the Highest Consciousness; Maadhvi Paanaalasaa or Intoxicated by Spiritual Excellence; Mattaa or fully oblivious of the worldly affairs due to that kind of intoxication; Maatrikaa Varna rupini or of the various Forms of Matrikas; Maha Kailasa Nilaya; Mrinala Mridu Dorlata or with the soft hands like those of Lotus Stalks; Maaniya; Daya Murti; Mahaa Saamraajya Shaalini; Atma Vidya or the Knowledge of the Supreme Self; Maha Vidya; Shri Vidya or of Mantras like Bala, Pancha Dashi, Sodashi and soon; Kama Sevita or worshipped by Manmatha; Shri Shodasaakshari Vidya viz. the Mantra of Shri Raja Rajeshwari Mantra; Trikuta or of Mantra Panchaadashi comprising Three Kutaas viz. Kaamaraaja, Vaagbhava and Shakti Kutaas and Kaama Kotika or Devi has the eminence of Shiva). *Kataksha kinkari bhuta Kamalaakoti Sevita, Shirasthita Chandranibhaa Phaalasthendra Dhanuh Prabha/ Hridayasthaa Ravi prakhyaa Trikonaantara deepikaa, Daakshaayani Daitya hantri Daksha Yagna Vinaashini/ Daraandolita Deergaakshi Darahaasojjwalanmukhi, Guru Murtirguna nidhirgomaataa guha janma bhuh/ Devesi danda nitisthaa daharaakaasha rupini, Pratipanmukhyaraakaanta Tithi Mandala Pujitaa/ Kalaatmikaa Kalaanaatha Kavyaalaapa vinodini, Sachaamara Ramaa Vaani Savya dakshina sevita/ Adi Shaktiramyaatmaa Paramaa Paavanaakritih, Aneka koti Brahmaanda Janani Divya Vighraha/ Kleenkaari Kevalaa Guhyaa Kaivalya pada daayini, Tripuraa Trijagadvandyaa Trimurtirstridasheshwari/ Tryakshari Divya gandaadhyaa Sindura Tilakaanchitaa, Umaa Shailendra Ganayaa Gouri Gandharva Sevita/* (Devi! Your gracious looks could create crores of Lakshmi Devis who in turn create innumerable forms of prosperity to your devotees; You are situated at the 'Brahma Randhra' of one's head; Chandranibha! or of Chandra Devas's sheen; Phaalkastaa or the resident of forehead shining with the varied colours of rainbows; You are Hridayasthaa or situated in the hearts; Ravi Prakhya or of Surya's brilliance; Trikonaantara Deepikaa or the luminosity of the traingle inside the Shri Chakra; Dakshayni; Daitya hantri the killer of Daityas; Daksha Yagna Vidnaashani; Daraandolita deergaakshi or with long eyes moving slightly; Darahaaso-jjwalan mukhi or with a smile indicative of your internal gladness; Guru Murti or the Untimate Teacher; Guna nidhi or the Fund of Satwa-Raajasika-Taamasika Gunaas! Deveshi! Danda Nitistha or the Enforcer of Punishments; Daharaakaasha Rupini or of the Form of Space above all the Lokaas or figuratively the space inside the heart of Lotus! Pratipan-mukhyaraakaanta or the Forms of the fifteen phases of Moon as Devi is worshipped; Kalaatmika or of Chandra's Sixteen, Surya's twenty four and Agni's ten 'Kalaas' or units of splendour; Kalaa naatha or the Chief of Kalaas; Kaavyaalaapa Vinodini or possessive of interest in Literary Activities; Sachaamara Ramaa Vaani Savya Dakshina Sevita or served with 'Chamara' hand-fan by Lakshmi and Saraswati on Your right and left sides; Adi Shakti; Ameya or quantifiable; Atma; Parama or the Final; Paavanaakruti or the Form of Sanctity; Aneka Koti Brahmaanda Janani or the Mother of countless Universes; Divya Vighraha; Kleem -kaari or the representation of the Beeja by that name; Kevala or the Unique; Guhya or Enigmatic; Kaivalya pada

daayani or the bestower of Moksha; Tri Pura or of Three Characteristics; Tri Jagad Vandya or worshipped by the Three Lokas; Tri Murti; Tri Dasheswari or the Ultimate of Three Dashaas or of Jeevatma-Jaagriti-Paramatma or otherwise : a Person-Awakening and Ishwari; Tryakshari or Three Bija Mantras; Divya Gandhaadhyaa or the Form of Celestial Fragrance; Sindura Tilakanchita or Devi with Sindura on her forehead; Uma; Shailendra Tanaya or the daughter of a Mountain King; Gauri; Gandharva Sevita or worshipped by Gandharvas). *Vishwa Garbha Swarna Garbha Varadaa Vaagadhiswari, Dhyana gomya paricchedyaa Jnaanada Jnaana Vighrahaa/ Sarva Vedaanta Samvedyaa Satyaananda Swarupini, Lopaamudraarchitaa leelaa klipta Brahmaandalaa/ Aadrusya Drusya Rahitaa Vigjnaatri Vedyaa –varjitaa, Yogini Yogadaa Yogyaa Yogaanandaa Yugandharaa/ Icchaa Shakti Jnaana Shakti Kriyaa Shakti Swarupini, Sarvaadhaaraa Supratishthaa Sadasadrupa dhaarini/ Ashta Murtirajajaitri Loka Yatraa vidhaayani, Ekaakini Bhumarupaa Nirdwaitaa Dwaita Varjitaa/ Annadaa Vasudaa Vriddhha Brahmaatmyaikya Swarupini, Brihati Brahmani Braahmi Brahmaanandaa Balipriyaa/ Bhaashaa rupaa Brihatsena Bhaavaabhaava vivarjitaa, Sukhaaraadhyaa Shubhakari Shobhanaa Sulabhaagatih/ Rajarajeswari Raajya daayini Raja vallabhaa, Rajatkripaa Raaja Peetha nijaashritaah/* (Vishwa garbha or the Universe is in her; Swarna garbha or the Mother of Vedas and Bijaaksharaas; Avarada or opposite of Varada / Bestower; Vaagadhishwari or Saraswati; Dhyana gomya of the Target of Meditation; Aparicchedyaa or Undividable; Jnaanada or the Giver of Knowledge; Jnaana Vighraha or the Epitome of Jnana; Sarva Vedanta Samvedya or All the means of Knowledge like Vedas and Vedaangas are meant only to realise Devi; Satyaananda Swarupini or the Form of Truth and Happiness; Lopaamudra - achita or worshipped by Devi Lopamudraa the wife of Agastya; Leelaa Klipta Brahmaanda mandalaa or You create the several Brahmandaas only for your happiness; Aadrushya or Unseen; Drusya rahita or Unvisionable; Vigjnaatri or the Power of Knowledge; Vedyaa Varjitaa or You have nothing to see; Yogini; Yogadaa or the Giver of Yoga; Yogaananda; Yugandhara or the Protector of Yugas or Time; Icchaa Shakti, Jnaana Shakti, Kriya Shakti Swarupini or the Shakti of Will, Knowledge and Deed and their Forms; Sarvaadhaara; Supratishtha or Well-Established; Sat-Asat Rupa Dharini; Ashta Murti or Lakshmi-Medha-Dhara-Pushti-Gauri-Tushti-Prabha-Dhriti; Ajaa Jaitri or the Conquerer of the Unborn or Ignorance; Loka Yatraa Vidhayani or the Decider of Life-Circle; Ekaakini the Most Lonely; Bhuma Rupa or of the State beyond Consciousness; Nirdwaita or Unique or The Singular; Beyond Duality; Ananda; Vasuda or Provider of Prosperity; Vriddha or the Oldest; Brihati or Huge; Brahmani or the Wife of Brahma or Sarswati; Brahmaananda; Bali Priya or Fond of Sacrifices; Bhasha Rupa or The Form of Language; Brihatsena or the Possessor of Massive Army; Sukhaaraadhyaa or worshippable with ease; Shubhakari or the Provider of Auspiciousness; Shobhana Sulabhaa Gatih or the easiest way of securing Salvation; Raja Rajeswari or the Maha Raajni; Rajya Dayani or the bestower of Kingdoms; Rajya Vallabha; Rajat Kripa or the Merciful with grace; and Raja peetha Nivesita Nijaashraya or your devotees are seated around you on thrones of Rajyas). *Rajya Lakshmih Kosha nathaa Koshanaathaa Chaturanga Baleshwari, Saamraajya daayani Satya sandhaa Saagara mekhalaa/ Dikshitaa Daitya shamani Sarva loka vashankari, Sarvaardha Dhaartri Savitri Sacchidaananda Rupini/ Desakaalaa paricchinna sarvagaa Sarva Mohini, Saraswati Shastra mayi Guhaambaa Guhya Rupini/ Sarvopaadhi vinirmuktaa Sadaa Shiva Pativrataa, Sampradaayeshwari Saadhvi Gurumandala Rupini/ Kulotteerna Bhaagaaraadhyaa Mayaa Madhumati Mahi, Ganaambaa Guhyakaaraadhyaa Komalaangi Gurupriyaa/ Swatantraa Sarva Tantroesha Dakshinaamurti Rupini, Sanakaadi Samaaraadhyaa Shiva Jnaana Pradaayani/ Chitkalaananda kalikaa Premarupaa Priyankari, Naamapaaraa –yana preetaa Nandi Vidyaa Nateswari/ Midhyaa Jagadadhishtaanaa Muktidaa Muktirupini, Laasyapriyaa Layakari Lajjaa Rambhaadi Vanditaa/* (Rajya Lakshmi! You are the Koshanathaa or the Treasurer or the Chief of Koshas or Sheaths / domains viz. Manomaya, Praanamaya, Annamaya, Anaandamaya and Vigyanamaya; Chaturanga Baleswari or the Head of four types of Army viz. Cavalry, Elephantry, Chariotry and Infantry; Samrajya dayani; Satya sandha the Upkeeper of Words and Abider of Truth; Saagara mehala or Oceans are your girdles; Dikshita or the Initiator of Mantras; Daitya Shamani or the Destroyer of Daityas; Sarva loka vashankari or the Administrator of all Lokas; Sarvaartha daatri or the Bestower of Purusharthaas of Dharma-Artha-Kaama-Moksha; Savitri; Sacchidaanada Rupini; Desa Kaala Paricchinna or Unconditioned by Space and Time; Sarvaga or Present always and every where; Sarva Mohini or the Supreme Enchantress; Sarasvati;

Shastramayi or the Essence of Shastras; Guhamba or the Mother of Skanda; Guhya Rupini or the Form of Secrecy; Sarvopaadhi Vinirmuktaa or beyond all limitations and bindings; Sadasiva Paivrata; Sampradaayeswari or the Queen of Traditions; Saadhvi or the female Sadhu; Guru mandala rupini or the Tradition of Gurus; Kulottirna or beyond Kula or tradition; Bhagaaraadhya or worshipped by Sun; Maya or Illusion; Madhumati or Blissful; Mahi or Bhumi; Ganaamba or Mother of Ganaas and Ganesha; Komalangi or of delicate Body Parts; Guru Priya or the Beloved of Shiva the Adi Guru; Swarantra or Independent; Sarva Tantreshi or the Ruler of Tantras; Dakshinamurti Rupini or manifested as Shiva's Form as Adi Guru; Sanakadi Samaaraadhya or worshipped by Maha Munis like Sanaka; Shiva jnaana pradaayani or the provider of Shiva Tatwa or Awareness; Chitkala or Pure Consciousness; Ananda Kalika or the inhabitant of joy; Prema Rupa; Naama paaraayana preeta or is fond of recitation of her names; Nandi Vidya or the Mantra by which Nandeswara pleased her; Nateswari or the Queen of NatyaShashtra; Midhyaa Jagadadhistaana or the Presider of the Illusory Universe; Muktidaa or the Provider of Salvation; Mukti Rupini or the Form of Salvation; Lasya Priya or fond of Cosmic Dance; Layakari or the Pralayakaarini; Lajja or Modesty; and Rambhaadi vandita or worshipped by Apsaras like Rambha).

*Bhavadaava Sudhaa Vrishtih Paapaaranya Davaanala, Dourbhaagya toolavaatulaa Jaraa-dhvaantaravi prabhaa/ Bhyagyaabhi chandrikaa Bhakta chittha keki Ghanaa Ghana, Roga Parvatadambholir rityudaaru kuthaarikaa/ Maheshwari Maha Kaali Mahaa Graasaa Mahaashana, Aparnaa Chandikaa Chandamundaasura nishudini/ Ksharaksharaatmika Sarva Lokeshi Vishwa dhaarini, Trivarga dhaatri Subhaga Traimbikaa Trigunaatmikaa/ Swargaapa vargadaa Shuddhaa Japaapapushpa nibhaakrutih, Ojovati Dyutidharaa Yajna rupaa Priyavrataa/ Duraaraadhyaa Duraadharshaa Paatali Kusumapriyaa, Mahati Meru nilayaa Mandaara kusuma priyaa/ Veeraaraadhyaa Viraadrupaa Virajaa Vishwato mukhi, Pratyakgrupaa Paraakaashaa Praanadaa Praana rupini/ Maartaanda Bhairavaaraadhyaa Mantrininyasta raajyadhuh, Tripureshi Jaatsenaa nistraigunya Paraaparaa/ (Bhavadaava Sudhaa Vrishtih or the rain of Amrita drowns the forest of Samsaara; Paapaaranya dawaanala or the Fire broken in the Forest would destroy the woods of sins; Jaraadhwaanta Ravi prabhaa or old age is dispersed by the emerging Surya's rays; Bhakta Chitta keki gahanaa ghana or as a Peacock dances at the sight of clouds on the Sky, Lalita Devi prompts devotees to dance with their devotion; Roga Parvata Dambholi or Devi smashes diseases of the mind and body of devotees; Mrityu daaru kuthaarika Devi! You are the axe that brings down the tree of death; Maheshwari! Maha Kaali! Mahaa Graasaa or the gigantic heap of Food; Mahaashana or the huge serve of food to the devotees; Aparna or She who paid penance to Shiva even without eating leaves; Chandika or furious with the Evil; Chanda Mundaasura Nishudini or the Terminator of the Asuras called Chanda and Munda; Kshara ksharaatmika or of the Swarupa of both destructible and indestructible forms; Sarva Lokeshi; Vishwa dhaarini or who covers all the Lokaas with her shield; Trivarga Dhaatri or the Upholder of Dharma-Artha-and Kaama; Subhaga or the Form of Surya; Traimbika or the Three Eyed of Surya-Chandra and Agni; Trigunaatmika or of the Swarupa of Satwa-Raajasa- Tamo gunaas; Swargaapavarga -daa or the provider of Swarga of Happiness for a limited period till the Punya Phala is drained but Apavarga is everlasting Salvation; Suddha; Ojovati or the giver of vitality; Dyuti-dhara or the provider of illumination of knowledge; Yajna Swarupa; Priya Vrata or Devi likes all kinds of Vratas; Duraaraadhyaa or She does not encourage worship by those who are unable to control their own misgivings; Duraadharsha or does not assist those who out of evil influences refuse to reform themselves; Paatali Kusuma Priya or Devi likes Paatali flowers; Meru nilaya or Meru Mountain is her Place of stay; Mandara Kusuma Priya; Veeraa- raadhyaa or worshipped by the courageous; Vitat Rupa or of Macro Form; Viraja or without Rajasika Guna; Vishwato mukhi or directly facing the Universe; Pratyagrupa or introvert; Paraakaasha or the Ultimate Cosmos; Pranada or the Life-giver; Prana Rupini or the very life; Martanda Bhavravaaraadhya or the one worshipped by Bhairava named Martanda [Of the other Bhayairavas are stated to be Kaala Bhairava, Kshetrapala Bhairava, Ruru Bhairava, Chanda Bhairava, Asitanga Bhairava, Krodha Bhairava and Unmatta Bhairava]; Mantran -yasta Rajyadhuh or she entrusts the duties of administration to her Minister Raja Shyamala; Tripuresi; Jayatsena or she has her ever-victorious divine army; Nistraigunya or unscathed by the Three Gunas and Paraapara or the Ultimate Reality). *Satyajnaananda Rupaa Saamararya Paraayanaa, Kapardini Kalaamaalaa Kaamadhuk Kaama rupini/ Kalaanidhih Kaavya Kalaa Rasajnaa Rasa sevadhiih, Pushtaa Puraatanaa Pujyaa Pushkaraa**

Pushkarekshanaa/ Param Jyotih Paramdhaama Paramaanuh Paraatparaa, Paasha hastaa Paasha hantri Paramantra Vibhedini/ Murtaamurtaa Nitya triptaa Muni Maanasa hamsikaa, Satya vrataa Satya rupaa Sarvaantaryamini Sati/ Brahmaani Brahma janani Bahu rupaa Budhaarchitaa, Prasavitri Prachandaajnaa Pratishthaa Prakataakritih/ Praaneswari Praana daatri Panchaasatpeetha rupini, Vishunkhalaa Viviktasthaa Veeramaataa viyatprashuh/ Mukundaa Mukti nilayaa Mula Vighraha rupini, Bhaavajnaa Bhava roghanee Bhava Chakra pravartini/ Chhandassaaraa Saastra saaraa mantra saaraa Taloari, Udaara keerti ruddhaama Vaibhavaa Varna rupini/ (Devi! Your characteristics are Truth-Knowledge-Bliss; desirous of maintaining the equal eminence of Shiva; Kapardni! Kalaa maala! Kamadhuk or Kamadhenu; Kama Rupini! Kalaa Nidhi! Kavya kalaa! Rasajna or proficient in tastes; Rasa Sevadhi or Sea of bliss; Pushta or well-nurtured; Puratana; Pujya; Pushkara or the Sacred Tirtha by that name; Pushhkarekshana or with charming eyes like lotus-petals; Parama Jyoti or the Supreme Luminosity that provides radiance to Surya-Chandra-Agni; Parama dhaama or the zenith point where Devi resides; Paramaanu or the infinitesimal atom; Paraatpara or Out of reach to the Peak; Pasha Hasta or Pasha in her hand; Paasha hantri or the smasher of bonds; Paramantra vibhedini or the demolisher of Evil Mantras; Murtaamurtaa or Perceptible and Imperceptible Forms; Nitya Triptaa or always satisfied with services tendered with devotion; Muni Maanasa Hamsikaa or is like a female Swan swimming in the pious minds of Sages; SatyaVrata; Satya Rupa; Sarvaantaryamini; Bhaahmani; Brahma Janani; Bahu Rupa; Budhaarchita or worshipped by Jananis or the Enlightened; Prasavitri or the one who delivers; Prachanda Ever Irated; Pratishtha or of well-established prestige; Prakataakriti or well experienced Form; Praaneswari; Praana daatri or Provider of Life Force; Panchaashat Peetha Rupini or the Seat of fifty six alphabet letters from 'A' to 'Ksha'; Vishrunkhala or free from shackles; Viviktastha or readily realisable in Sacred Places; Vira Mata! Viyatprashuh or who created Akasha; Mukunda; Mukti Niyaya or of Five Kinds of Mukti viz. Salokya, Saamipyaa; Saarupa, Saayujya and Brahma; Mula Vighraha Rupini or the Very Original Sourcer of all kinds of Energies; Bhaavajna or who knows the Bhaavas or thoughts and the Reality; Bhava Rogahni or the destroyer of all types of diseases; Bhava chakra Pravartini or the Animator of the Cycle of births and deaths; Talodari! you have the Nether Lokas in your belly! You are the Essence of Chhandas or Prosody-the Essence of Shastras; the Essence of Mantras and you enjoy Keerti and unending magnificence as also the Embodiment of Varnaas and Vedas). Janmamrityu jaraatapa Jana vishraanti daayini, Sarvopanishadudghushtaa Santyateeta kalaatmika/ Gambheera Gaganaantastha Garvitaa Gaanalolupaa, Kalpanaatahitaa Kaashtaakaantaa Kantaardha Vighrahaa/ Karya kaarana nirmuktaa Kaamakeli tarangitaa, Kanatkanaka taatankaa Leelaa vighraha dhaarini/ Aja Kshaya vinirmuktaa Mugdhaa Kshipra prasaadini, Antarmukha Samaaraadhyaa Bahirmukha sudurlabhaa/ Trayee Tri –varga nilayaa Tristhaa Tripuramaalini, Niraamayaa Niuraalambaa Swatmaaraamaa Sudhaa srutih/ Samsaara pankha nirmagna samuddharana Panditaa, Yagnapriyaa Yagna kartri Yajamaana Swarupini / Dharmaadhaaraa Dhanaadhyakhsaa Dhana Dhaanya vivardhini, Vipra Priyaa Vipra rupaa Vishwa bhramana kaarini/ Vishwa graasaa Vidrumaabhaa Vaishnavi Vishnu rupini, Ayoniryoni nilayaa kutasthaa Kularupini/ (Devi! You have been the Saviour of all those devotees who were smitten in the Birth-Death-Old Age syndrome by providing them knowledge and solace; all the Upanishads had declared that there was no duality of existence and that there was only one viz. You who were Santyatita Kalaatmika or the Singular Force, Gambhira or Complex to Know, Gaganaantasta or present in Sky and Space beyond; Garvita or rightfully proud as the Cause and Creation; You were lost in the resonance of Sama Vedaa; Kalpanaa Rahita or of Pure Consciousness; Kaashta or the Target to reach; Aakaanta or Anantha; Kaantaardha Vighraha or Artha Naareeswara; Karya Kaarana Nirmukta or Devoid of Cause and Effect; Kamakeli tarangita or engaged in constant play with Shiva; Kanatkanaka Tatanka or of sparkling golden ear- rings; Leelaa Vighraha Dhaarini or You change many Forms for your own fun; Aja or birthless; Kshaya vinirmuktaa or devoid of degeneration; Mugdhaa or Unassuming; Kshipra Prasaadini or the Provider of her kindness to her devotees; Antarmukha Samaaraadhyaa or who could be worshipped through introspection; but you are difficult to be realised only by external services without that firm faith; Trayi or of the personification of Three Vedas of Ruk-Yajur-Saamaa; Trivarga nilaya or of Three Gunas; Tripura Malini, Niraamaya or of no ill health; Niraalamba or Niraadhaara / supportless; Swatmaaraama or Self-delighted; Sudhaa Shruti or the Stream of Bliss experienced from one's own devotion; Samsara pankha

nirmagna Samuddharana Pandita or Devi! You are an expert to lift up sincere devotees from the quagmire of Samsara just as Bhagavan Varaha rescued Bhu Devi from Rasaatala! You are Yagna Priya, Yagna Kartri and Yajamaana Swarupini; You are Dharmaadhaara; Dhaana -adhyaksha; Dhana Dhaanya Vivarthini or the Developer of wealth and food; You are Vipa Priya; Vipra Rupa; Vishwa Bhramama Kaarini or rotates the wheel of travel round the World involving Jeevas; You are also Vishwa graasa or the Rotator of the various lokas till Pralaya halts the wheel; Vidrumaabhaa or the radiance of coral from the Vidruma Tree of Knowledge; Vaishnavi; Vishnu Rupini; Ayoniryoni nilaya or the Root Cause being the first triangle of Shri Chakra and the Source of the Causes; Kutastha or the Peak of Ignorance; Devi! You are Kula Rupini in the normal sense of Varnaashrama but also referring to Kula being Mulaadhaara Chakra). *Veera goshtipriya Veera Naishkarmyaa naada Rupini, Vigjnaana Kakalaa Kalyaa Vidagdhaa Baindavaasanaa/Tatwaadhikaa Tatwmayi Tatwamadtha Swarupini, Saamagaana priya Soumya Sadaa Shiva Kutumbini/ Savyaapasavya maargasthaa Sarvaapadvinivaarini, Swasthaa Swabhava madhuraa Dhira Dhiraa samarchitaa/ Chaitanyaarghya sanaara –adhyaa Chaitanya Kusumapriya, Sadoditaa Sadaa Tushtaa Tarunaaditya Paatalaa/ Dakshinaa Dakshinaaraaghyaa Darasmera mukhaambujaa, Koulini Kevalaanarghya Kaivalya ada daayani/ Stortapriyaa Stutimati Shruti samstuta vaibhavaa, Manasvinimaanavati Maheshi Mangalaakritih/ Vishwa Maataa Jagaddhaatri Visaalaakshi Viraagini, Pragalbhaa Paramodaaraa Paraamodaa Manomayi/ Vyomakeshi Vimaanasthaa Vajrini Vaamakeshwari, Pancha Yagna priyaa Pancha preta manchaadhi shayani/* (Viragoshtipriya or Devi is interested in the Advanced ‘Upaasakaas’ or concentrated Meditators and their goshti or discourses; Veera! as you had killed Bhandasura; Naishkarmya or without any action since no action is to be done by her seriously; Nadarupini or Shabda Brahma; Vigjnaana kalana kalya or perceiving Knowledge by way of ‘Atmaanubhava’; Vidagdha or proficient; Bainavaasana or seated in ‘Bindu’ or the central point of Shri Chakra the precise place of Shiva; Tatwaadhika or surpassing the zones of Tatwa like Shabda, Sprarsha and so on; Tatwamayi or however She is the Sarva Tatwa Swarupa; Tatwamartha Swarupini or the symbol of what Tatwa is all about; Saama gaana priya; Soumya; Sada Shiva Kutumbini or the entirety of ‘Charaachara Srishti’! Savyaapasaya Maargasthaa or the Savya Marga or Dakshina Marga followed by Sages, Brahmanas and Maharshis but Apasavya Marga is followed by Bhairavas and so on called Vaama marga; Sarvaapad vinivaarini or eliminator of disasters; Swastha or Self- Established; Swabhava Madhura or of Natural Pleasantness; Dhira or courageous; Dhira Samarchita or worshipped by the dauntless but not by timid or foolish; Chaitanyaarghya Samaaraadhyaa or worshipped by those who are enlightened with Sacred Water; Chaitanya Kusuma Priya or Devi enjoys being offered ‘Atma Jnaana’ as a flower of worship; Sadoditaa : Devi is always in the fresh memory of her devotees; Sadaa Tushtaa or always gratified due to reverences paid by the devotees; Tarunaaditya Patala or she is like a rising Sun of crimson hue; Dakshinaadakhshinaaraadhya or or Devi is worshipped by Savyaapasavya marga; Darasmera Mukhaambujaa or she is ever pleasant and smiling to devotees; Kaulini or worshipped by the followers of the specified Tantra; Kevala or Solitary; Anarghya Kaivalya Pada daayani or Devi bestows the matchless Kaivalya to the devotees; Stotra Priya; Stutimati or she is possessive of such inimitable characteristics that are adorable; Shruti Samstuta Vaibhava or the glories of Devi are commended by Vedas and Shastras; She is Manaswini or Controller of Mind; Manavati; Maheshi; Mangalaakriti; Viswa maataa; Jagaddaatri; Vishalaakshi; Vairaagini or detached; Pragalbha or dominant; Paramodaara or highly liberal; Paraamoda or of Ultimate Gladness; Manomayi or of Pure Mind; Vyomakeshi or Aakaasha as her hair; Vimanastha; Vajrini; Vaamakeshwari or worshipped by Vaamakeshwara Tantra; Panchagni priya or of worship to Deva, Pitara, Brahma, Bhuta and Manushya; Panchapreta Manchaadhi shayani or of Five Pretas viz. Brahma, Vishnu, Rudra, Sada Shiva and Maheswara) *Panchami Pancha Bhutesi Pancha samkhyopachaarini, Shaswati Shashwataishravyyaa Sharmadaa Shambumohini/ Dharaa Dharasutaa Dhanyaa Dharmini Dharma vardhini, Lokaatita Gunaatitaa Sarvaatita Shamatmika/ Bandhuka Kusuma prakhyaa Baalaa Lilaa Vinodini, Sumangali Sukhakari Suvshaadhyaa Suvaasini/ Suvaasinyarchana preetaa Shobhanaa Shuddha Maanasaa, Bindu Tarpana Santushtaa Purvajaa Tripuraambikaa/ Dasha Mudraa Samaaraadhyaa Tripuraa Shri Vashankari, Jnaana Mudraa Jnaana Gamyaa Jnaana Jneya Swaripini/ Yoni Mudraa Trikhandeshi Trigunaambaa Trikonagaa, Anaghaadhbhuta Chaaritraa Vaanchitaartha Pradaayani/ Abhyaasaatishayajnaataa Shadadhwaateeta rupini, Avyaaja Karumaa*

Murtiajnaana dhwaanta Deepikaa/ Aabaala Gopa Viditaa Sarvaanullanghya Shasanaa/ Shri Chakra Raaja Nilayaa Shrimat Tripura Sundari/ Shri Shiva Shiva Shaktyaika rupini Lalitaambikaa, Evam Shri Lalitaa Devyaa Naamnaam Saaharakam Jaguh/ Iti Shri Brahmaanda Puraaney Uttara Khandey Shri Haya- greevaagasthya Samvaadey Shri Lalitaa Rahasya naama Saahasra Stotra Kathanam Naama Dwiteeyodhyaayah/ (Panchami or the Spouse of the fifth Lord mentioned afore; You are Pancha Bhuteshi or the Sovereign of Prithvi-Aapas-Tejas-Vayu-Aakasha; Pancha Samkhyopa –Charini viz. Lam (Gandham), Ham (Pushpam), Yam (Incense), Vam (Naivedyam) and Sam (Naanaa Vidhopachaaraan); Shaswati (Ever Lasting); Shasvathaishwarya or Eternal Wealth; Sharmadaa (Provider of Happiness); Shambhu Mohini; Dhara or the Massive Support; Dhara Suta or the daughter of Himavaan; Dhanyaa or the Blessed One as Shambhu Patni; Dharmini or the Embodiment of Virtue and Truth; Dhama Vardhini or the Organiser of Dharma; Lokaateeta or surpasser of Lokaas; Gunaatita or far beyond the Tri Gunas; Sarvaatita or transcends Universes; Shamaatmika or the Personification of Tranquility; Bandhuka Kusuma Prakhya or like the Red Bandhuka Flower; Bala or Bala Tripura Sundari; Leelaa Vinodini or Enjoying the Playful Sport of Universal Creation and so on; Sumangali or the Most Auspicious wedded spouse of Shiva; Sukhakari; Suveshaadhya or dressed up perfectly with Vastra, precious jewellery, sandal paste; perfumery, betel juice in mouth and so on; Suvasini; Suvaasinyarchana preetaa or appy to be worshipped by Suvaasinis; Asobhana or eternally youthful and charming; Suddha Maanasa or of Pure Heart and Thought; Bindu Tarpana Samtushta or she is very contented by performing Bindu Tarpana in the Shri Chakra's inner most Chakra called Sarvaananda maya; Purvaja or the First Movement of Supreme Consciousness of Herself; Tripuraambika; Dasa Mudra Samaaraadhya or worshipped by Ten Mudras or hand-finger gestures [viz.Sankshobhini (Jolting), Baana (Arrow), Aakarshana (Attraction), Vashya (Power), Unmaada (Ecstasy), Mahaankusha (the Great Goad), Khechary (Flying), Vijayini (Victory), Trikhanda (Three Sections) and Dhanu (Bow)] ; Tripuraa Shri Vashankari or the Fifth Chakra of Shri Chakra; Jnaana Mudra or the Gesture of Upadesha or Initiation forming a circle with the thumb and index fingers stretching the other fingers to signify the Final Reality is complete; Jnaana Gamyaa or Jnaana is the Goal; Jnaana-Jneya Swarupini or Lalita Devi is the Knowledge as also the Jneya or the one to Know; Yoni Mudra one of the Mudras; Tri Khandeshi or another Mudra indicating the Unity of Tri Khandas; Triguna; Ambaa; Tri Konagaa; Anagha or free from Sins; Adbhuta Chaaritra; Vaanchitarta prayayani or Fulfiller of desires; Abyaasaatisaya Jnaataa or Devi could be realised by constant practice of meditation and puja; Shadadhwatita Rupini or Six methods of Realisation of Lalita Devi include three related to Shakti called Mantraawaas viz. Varnas, Padaas or words and Mantras as also three Tatwardhaas of Shiva including Kalaas, Tatwaas and Bhuvanaas; Avyaja Karunaa Murti referring to Maternal Affection; Ajnaana dhwaanta deepikaa or the Great Illumination that destroys darkness / ignorance; Aabaala Gopaala Viditaa or known to Children and even Cowherds; Sarnaanullangha Shasana or none could ever disobey this Shasana or Ruling; This command is by Shri Chakra Raja Nilaya, Shrimat Tripura Sundari, Shri Shiva, Shiva Shaktaika Swarupini and Shri Lalitambika!!)

Lalita Sahasra Naama Phala Shruti

Iteyna Naama Sahasramcha kathitam tey Ghatodbhavah, Rahasyaanaam rahasyamcha Lalitaa preeti daayakam/ Anena sadrusham Stotram na Bhutam na Bhavishyati, Sarva roga prashanam Sarva sampadprabandhakam/Sarvaapamrityu shamanakaala Mrityu nivaarinam, Sarvajjwaraarti shamanam Deerghayushya pradaayakam/ Putrapradamaputraanaam Purusharthapradaayakam, Idam Viseshaacchridevyaaah Stotram Preetividhaayakam/ Japennityam Prayatnena Lalitopaasti tatparah, Praatah Snaatwaa Vidhaanena Sandhyaa Karma samaapyacha/ Puja griham tato gatwaa Chakra Raajam samarchyayet, Japey sahasram vaa Trishatam shatameyvacha/ (Agastya Muni! Recitation of this highly Sacred and Secret Lalita Sahasra-naama Stotra is unparalleled either in the Past or in Future. This Stotra prevents diseases, untimely and nagging deaths, extends life, bestows progeny and fulfills the Purushardhaas of Dharma-Artha-Kaama-Moksha.Hayagrivadeva strongly advised that one should make a sincere effort to recite the Stotra after purifying the body and mind, enter the Puja Griha, perform the Sandhyaa Vandana and Gayatri Japa, worship the Shri Chakra formally and then recite the Devi Lalita

Sahasra Naamaavali. The Punya that is accrued by bathing in Sacred Rivers like Ganga innumerable times or the Fruit secured by performing Prathishta of countless Shiva Lingas in Varanasi or the Phala secured by giving away Daanaas during Surya Grahana or Solar Eclipse at Kurukshetra would indeed exceed the Recitation of the Sahasra Naama. Digging wells and water bodies in deserts, performing Ashwamedha Yagnas on the banks of Ganga, organising 'Anna Daanaas' to several Brahmanas, would all far exceed the Punya gained by the Recitation. Reciting even one Sranza of the Stotra would suffice to demolish serious sins, especially neglecting daily duties and continuously and conciously resorting to confirmed deeds of vice. It is like going to Himalayas to get rid of biting cold would be as infructuous as demolishig sins by means other than of reciting the Sahasra Naama! The Phala Shruti futher stated that the Recitation of the Stotras would be specially fruiful on Sacred days of Sankraanti, Vishu, birthdays of Self and near-dears, Navamis, Chaturdashis, Purnimas and on all Fridays. On Purnami evenings one could vision Devi Lalita in the Chandra Bimba and recitation at that time would provide far-reaching fruits of worship of which Devi Sahasranama is a significant input. *Sarva vyaadhi nivruttvartham Sprushtwaa Bhasma Japedidam Tadbhasma dhaaranaadeva nashyanti Vyaadhayah Kshanaat!*(To overcome all kinds of ailments, one should apply bhasma or ash on the body of the patient concerned by reciting the Stotra and indeed the latter would recover as soon as the Recitation is over. Persons affected by 'Graha Peedaas' or obstacles posed by Nava Grahas are bathed in the waters collected by vessels would soon be freed from the Planetary Aberrations. Even poison in the body would melt away by consuming water infused with the Mantras. A 'kanya' of one's desire for a man, or a childless woman intensely craving for a child, a bhakta desirous of overcoming 'dushta prayogaas' of Low Class and Abhicharika Shaktis, a devoted person who is a victim of theives and robbers or any such devotees of need, or redressal or justice are all well advised to most earnestly worship Lalita Devi who would fulfil all human aspirations with certainty.

ANNEXTURE II

SHRI LALITHA TRISHATI NAAMA STOTRA

*Sakumkuma vilepanaa malikachumbi Kasturikaam,
Samanda hasitekshanaam Sashara Chaapa pashaamkushaam/
Asha jana Mohinimaruna maalya bhushaambaraam,
Japaakusuma bhaasuraam Japavidhou smaredambikaam/*

Nyasah: Asya Sri Lalita Trishathi Stotra Maha Mantrasya, Bhagavan Hayagreeva Rishih; Anushtup Chandah; Sri Lalita Maha Tripura Sundhari Devata, Ayim Bija- Klim Shaktih-Sou keelakam-Mama Chaturvidha Purushartha Siddhyardhey Japey Viniyogah Lamityaadabhiramganyaasa Karanyaasaah Kaaryaah Dhyaanam:

*Ati Madhura Chaapa Hastaamaparimitaa moda baana Sowbhagyaam,
Arunaamatishaya Karunaamabhinava Kula Sundarim Vandey/*

(My salutations to you Devi! You carry a Sacred Bow with Sugar Cane with countless arrows that bestow prosperity; indeed you are the embodiment of kindness and happiness with youthful beauty)

*Kakaara Roopa Kalyani Kalyana Guna Shalini
Kalyana Shaila Nilaya Kamaniya Kalavathi
Kamalakshi Kalmashagni Karunamritha Sagara
Kadambha Kananavaasa Kadamba Kusuma Priya
Kandarpa Vidya Kandarpa Janakaapaanga Veekshanaa
Karpooora veetee Sourabhya Kallolitha Kakuptataa
Kali Dosha Haraa Kanja Lochanaa Kamra Vighrahaa*

Karmadi Saakshini Karayatree Kamra Phala Pradha/

(Devi! You are the representation of the Alphabet ‘**Ka**’ that stands for **Radiance** which incidentally is the First Letter of the Pancha Dashi Maha Mantra viz. *Ka Ye Ee La Hreem, Ha Sa Ka Ha La Hreem, Sakala Hreem*; You are Kalyani or the Essence of Auspiciousness; with all characteristics of Goodness; mounted on the peak of virtue; you are the tasteful refinement and an abode of aesthetics; with alluring lotus-eyes; a proven destroyer of filthy sins; Karunaamrita Saagaraa or a nectar-like ocean of compassion; freely moving about celestial gardens of Kadamba trees as you would love to be adorned with the fragrant Kadamba flowers like clean thoughts and deeds; You are the adorable Personification of Love and its total knowledge; as the Mother of Love, materialised Manmadha by your mere sight; Devi! You enjoy the juice of betel leaves with the taste of scented material and spread the whole Universe with joy; you destroy the evil effects of Kali Yuga; you protect the worlds with your lotus-eyed looks; you are possessed of a demeanor that binds every mind; you are the sole witness of every thought and deed prompting every one to perform actions and also decide on the outcome of all such actions.)

*Ekaara Roopachaikaaksharainyekaakshraakrithih
Ethathaditya Nirdesyaa chaikaananda Chidaakrithih
Evamithyaagama bodhya chaika Bhakthi madarchidaa
Ekagra Chitta nirdhyathachaishanaa rahitadruta
Ela Sugandhi Chikura chainahkuta Vinasini
Eka Bhogaachaika Rasachaikaikaishwarya Pradayini
Ekaatha Pathra Samrajyapradha chaikaanta Poojitha
Edhamaana Prabhaachaijadanejajagadeeswari
Eka Veeraadi Samsevyachaika Prabhaava Shalini*

(Devi! You are of the alphabet Form ‘**Ea**’ standing for Para Brahma or the **Absolute Truth** and that is the Second Letter of the ‘Pancha Dashaakshari’; this is also the Unique and Sacred Letter OM; indeed you are the image of each and every Letter and can not be decided as this or that Letter since you are the Epitome of Knowledge and Enlightenment; You are beyond the description that Scriptures could impart and could be possibly be realised only by single-minded devotion; you could be meditated with focussed determination and pure thought by total surrender and detachment ; Devi! Your hairs are of sweet flavours; you are the personification of pleasures and love rescinding all traces of sins and vices; you can bestow the greatest gift of ‘Ekaishwarya’; you can even grant the wish of becoming an Emperor of the Universe effortlessly; you can be overcome by worship in concentrated solitude; Jagadeshwari! You are the Outstanding Sourcer of Splendour and Energy worshipped by the most Valiant and the Resolute as you are the Eka Prabhaava Shalini or the Unique Symbol of Magnificence!)

*Eekaara Roopini Eesithri chepsitaartha pradayini
Eedrigithya Vinirdishya cheshvaratya Vidhayini
Eeshaanaadi Brahmamayi cheshatwaadyashta Siddhidha
Eekshithri Eekshana Srushtyanda Kotireeshwara Vallabha
Eeditha cheshwaraardhaanga Shareereshaadhi Devatha
Eeshwara Prerana Kari chesha Thandava Saakshini
Eeshwarothesanga Nilaya chetibaadhaa Vinasini
Eeha Virahitha chesha Shakthireeshat Smithaanana/*

(You are the Third Letter **Ee** of the Alphabet symbolising **Supreme Energy** that mobilises the Universe; the motivation and drive of actions; the benevolent provider of the ‘Eepsitarthaas’ or desires irrespective of limitations or restrictions; in fact you make the devotees feel that they are of ‘Ishvaratwa’ by themselves! Devi! You are the Union of Pancha Devas viz. Brahma-Vishnu-Rudra-Ishwara-Sadaa Shiva; You are the Benefactor of Ashta Siddhis viz. Anima, Mahima, Garima, Laghima, Prapti, Prakamya, Ishatwa and

Vashitya; You are Eekshtri or the Cause and Observer; by your mere looks are created crores of Beings; the Sacred Scriptures are not tired of your grandeur; Eshwara Vallabha! Eswaraartha Sharirini! Eshwaraadhi Devata! Eshwara Prerana kari! Eshwara Tandava Saakshini or the Distinctive Spectator of Shiva's Cosmic Dance; the Excusive Seater on Shiva's lap; Devi! You are the Singular Power that could terminate all kinds of catastrophes; you are desireless as no aspiration is beyond you; the Supreme Shakti within Eshwara; and of the Supreme Countenance of magnetic smiles!

*Lakaara Roopa Lalitha Lakshmi Vani Nishevitha
Laakhini Lalana Roopa Lasadh Dharadima Paatala
Lalanthika Lasadhphaalaa Lalata Nayanaarchita
Lakshanojjwala Divyangi Laksha Kodyanda Nayika
Lakshyartha Lakshanaagamy Labdhakama Lathathanuh
Lalaamarajadalika Lamba Muktha Lathanchitha
Lambodara Prasurlabhyaa Lajjaadhyyaa Laya Varjitha*

(Lalita Devi! You are of the Form of the Letter **La** connoting upsurge of **Mental Calibre** or sagacity being the fourth Letter of the Pancha Dashaakshari Mantra; Lalita or the Emblem of Softness and Simplicity of a Mother to a Child; served by Lakshmi the Symbol of Prosperity and Vani the Insignia of Learning; You are Laakhini or of easy access; Laalana Rupa or of the feminine quality of nurturing; of the delicious tenderness of an opened pomegranate and of a lustrous forehead embellished with a red dot of Tilaka; Devi! You are venerated by Parameshwara who has a third eye on his Lalaata; you are splendid with excellence as the Utmost Sovereign of Lakhs and Crores of Universes; the Lakshyaartha or the Inner Connotation and Lakshyagamy or the Ultimate Destination to reach; Labhda Kaama or the Fulfillment of Desires; Lataatanu or of a supple physique over which creepers tend to crawl; Devi! You are adorned with red Tilaka on the forehead and with long chains of pearls; indeed you are attainable with pure commitment though! Ganeshwara Mataa! You shy away from the unworthy; and as the Everlasting One you are immune from Pralayas or the Great Annihilations).

*Hreemkaara Roopa Hreemkaara Nilaya Hreem Pada Priya
Hreemkaara Beejaa Hreemkaara Mantra Hreemkaara Lakshana
Hreemkara Japa Supreetha Hreemathih Hreemvibhushana
Hreem Shila Hreem Padaaraadhya Hreem Garbha Hreem Padaabhidha
Hreemkara Vaachya Hreemkara Poojya Hreemkara Peethigaa
Hreemkara Vedyaa Hreemkara Chinthya Hreem Hreem Shareerini*

(Devi! You are the **Hreemkaara** Shakti symbolising **Power and Authority** being the Fifth Letter of the Alphabets and the Heem Mantra of Pancha Dashaakshari; You reside in the Hreem Shabda as you are highly fascinated with it; you are the latent implication of the Mantra which is typically of your own; you readily get invoked by the 'brand' and be responsive to its recitation; indeed your are Hreemati or heart-mind-Soul; Hreem Vibhushana or its Ornament; Hreem Sheela or possessive of the features of Brahma-Vishnu-Maheshwara; You are easily accessible by the worship of the word Hreem; You are the Vachya or the Meaning; the Pujya or the worshippingable; the Peethika or the basis; the Vedyaa or the realisable; the Chintya or the conduit of meditation; Hreem or the Provider of Fulfillment; Hreem Sharirini or of Hreem as your Physique; Devi! You indeed are the byword of Hreem!

*Hakara Roopa Haladhrith Poojitha Harinekshana
Harapriya Haraaraadhya Hari Brahmendravaditha
Haya Rudhaa Sevithanghrir Hayamedha Samarchita
Haryaksha Vahanaa Hamsa Vahanaa Hatha Danava
Hathyadi Papa Samani Haridashwaadi Sewitha
Hasthi Kumbhothunga Kucha Hasthi Kritthi Priyaangana*

*Haridra Kumkumaa Digdhaa Haryaswadya Amaraaarchidha
Hariksha Sakhi Hadhi Vidya Halaa Madaalasa*

(Devi! You are of **Ha** kaara Rupa or of the sixth Letter of Alphabet signifying **Courage and Intrepidity** for the demolition of Shatru Sena or of the Armies of Antagonists; recitation of the Hakaara of Panchadasakshari Mantra is stated to overcome enemies from within and without; You are worshipped by Balarama who had the reputation of carrying a Plough to assert his prowess in battles; Harinekshana or of the attractiveness of deer's looks; Harapriya or the darling of Maha Deva; you are worshipped by Shiva and saluted reverentially by Vishnu-Brahma-and Indras ; the entire cavalry mounted on horses perform sincere pujas to secure victories; the Performers of Ashmamedha Yagnas seek your benevolence to obtain their desires; Durga Devi who mounts on Lions too beseeches your grace; Saraswati who rides a Swan implores your assistance; Devas who kill Danavas beg of your kindness; Being merciful you mitigate the severity of even sins like murders; Indra who rides green horses is ever reverential to you; those feminine Shaktis whose breasts are as elevated as elephant heads crave your indulgence and venerate you; You are the beloved of Lord Shiva who likes to be clad with Gaja Charma or Elephant Skin as he granted the dying wish of Gajasura whom he sent to Kailasha; Lalita! Your brilliant body is smeared with haridra-kumkuma powder pastes (turmeric and saffron); Indra and Amaras are never tired of worship as you are their constant Saviour; Hariksha Sakhi or the Companion of Shiva with green tresses; Devi! You are the Symbol of Haadi Vidya viz. Ha-Sa-Ka-La-Hrim--Ha-Sa-Ka-Ha-La-Hrim--Sa-Ka-La-Hrim; You are intoxicated with the grape juice of the Ocean of wine!)

*Sakaara Roopa Sarvagjna Sarveshi Sarva Mangala
Sarva Karthri Sarva Dharthri Sarva Hanthri Sanathani
Sarvaanavadya Sarvanga Sundari Sarva Saakshini
Sarvaatmika Sarva Sowkhya Daatri Sarva Vimohini
Sarvaadhara Sarvagatha Sarvaavaguna Varjitha
Sarvaaruna Sarva Maatha Sarva Bhushana Bhushitha/*

(The Sixth Letter of Alphabet '**Sa**' as also the Sixth Letter of Panchadashaakshari embodies **Affluence and Contentment**; Devi! You are the Omniscient; Omni-Potent; the Form of Auspiciousness; Sarva Kartri or the Performer of all the Deeds; Sarva Dhatri or the One who is the fulcrum of all the Beings and again Sarva Hantri or the Destroyer of Every Thing; the Sanaatani or the Ageless, Originless and the Everlasting; the Spotless; the Sarvaanga Sundari; the Singular Witness of the Happenings; the all Pervasive Super-Soul; the Provider of Happiness to one and all; the Spell-Binder; the Foundation of Every Entity; the Omni-Present; Devoid of all Shortcomings; the ever fresh beginning like the emerging Sun's crimson on the horizon; the Mother of all and every thing; and the finality of Ornamentation as you are the Supreme Embellishment yourself!)

*Kakaarartha Kaala Hanthri Kameshi Kamithartha Daa
Kama Sanjivani Kalya Kathina Sthana Mandala
Kara Bhoruh Kalaa Nadha Mukhi Kacha Jitambudaa
Kataakshasyandi Karuna Kapaali Pranan Nayika
Karunya Vighrahaa Kanthaa Kanthi Dhootha Japavalih
Kalalaapaa Kambhu Kanthi Kara Nirjitha Pallavaa
Kalpavalli Sama Bhuja Kasthuree Thilakojjwalaa/*

(The Eighth Letter of Alphabet '**Ka**' stands for **Illumination and Perception** being the eighth Shabda of the Pancha Dashaakshari Mantra of Lalita Devi; You are Kaala Hantri or the Terminator of the Terminator or the Concluder of the Time-Cycle at the time of the Great Annihilation; Kameshi! You govern hopes and aspirations; you also fulfil the wishes; indeed you revived Kaama the Deity of Love from his end from a heap of ash burnt from Shiva's Third Eye; you are the Originator, Adroiter and Bestower of all the Fine

Arts; the Possessor of firm and hard breasts and of robust thighs like those of an elephant trunk; of a charming countenance like the full moon; with hair like dark and thick clouds; of compassionate looks ready to ignore the blemishes of Beings; Devi! You are the consort of Kapaali; the Embodiment of Benevolence; Kantaa or the Flagship of Femininity; far more shimmering than the best of flowers; with punctuated style of conversation; with a conch-like neck and hands of gentleness like soft flower-buds; your arms are charming and thin like Kalpa Valli creepers; Lalita! Your forehead is embellished with Kasturi Tilaka or the thin spot of musk.)

*Hakaaraartha Hamsa Gatirhaatakaabharanojjwala
Haarahaari kuchaabhoga Haakini Halya Varjitha
Harithpathi Samaaraadhyaa Hathaathkaara Hathaasura
Harsha Pradaa Havirbhoktri Haarda Santhama Saapahaa
Halleehaalasya Santhushta Hamsa Mantrartha Rupini
Hanopaadaana Nirmuktha Harshini Hari Sodari
Haahaa Hoohoo Mukha Sthutya Hani Vriddhi Vivarjitha
Hayyangavina Hridaya Harikopaarunamshukaa/*

(The Letter ‘**Hakaara**’ signifies **Wealth and Gallantry** being the ninth Letter of Pancha Dashaakshari; Devi! You are a Hamsa Gamana or of a Swan’s Pace; adorned with golden ornaments; your jewellery on the chest does indeed allure Shiva; you are Hakini or the One who snaps servitudes to usher freedom literally as also of the chains of Samsara; you refrain from the evil thoughts and deeds; you are adored by the Ashta Dikpalakas viz. Indra, Agni, Yama, Nirruti, Vaayu, Varuna, Kubera and Ishaana; you killed Asuras instantly and suddenly by your bravery; acclaimed as the Source of Bliss; you relish the dance of maidens ; you have unparalleled expertise in Hamsa Mantra and the regulation of Pranayaama; you are devoid of desires but distributes happiness and contentment; the sister of Hari; Gandharvas praise you on your face as Haahaa Hoohu; you are far above the features of growth, decay or death; on witnessing the tribulations of various Beings, your heart melts like butter but on getting angry your visage turns red.

*Lakaarartha Latha Poojya Laya Sthithudbhaveswari
Lasya Darshana Santhushta Labhaalaabha Vivarjitha
Langhyetharaagjnaa Lavanya Shalini Laghu Siddhida
LaakshaarasaSavarnaabha Lakshmanagraja Poojitha
Labhyetara Labdha Bhakthi Sulabha Langalaayudhaa
Lagna Chaamara Hastha Shri Sharada Parivijitha
Lajjaapada Samaraadhya Lampata Lakuleshwari
Labdha Maanaa Labdha Rasaa Labdha Sampath Samunnatih/*

(Devi! The Tenth Letter ‘**La**’ of the Alphabet is also the Tenth of the Pancha Dasaakshari is indicative of ‘**Karma**’ or the result of the deeds of one’s past. You are esteemed and worshipped by the womanhood of chastity; the Supreme of the Universe in all the stages of Birth, Growth and Destruction alike; witnessing the joyous dance of women gives you immense pleasure; You are far above the considerations of profits and losses; Mother, your instructions are always carried out and never questioned and indeed none whosoever dared to ask you questions! You are matchless in elegance and poise; you give away Siddhis with least devotion and reverence; you shower kindness with minimal efforts like melting gold is sealed in wax; Lord Shri Rama the incarnation of Vishnu performed regular pujaas to you to bestow the capacity to uproot Adharma; you save persons regardless of their deeds and fruits; you are very easily won over with selfless devotion; some times you carry plough as a weapon like Adi Sesha to punish the vicious; Lakshmi and Sharada serve you with ‘Chaamara’ as a hand fan; you make exceptions to Principles of your own making some times to save situations; Devi! Several Groups of persons from varied backgrounds are unanimous in their unity in devotion to you albeit in the methodologies of their worship; you are venerated by one and all as you are the Finality of Happiness and Prosperity.)

*Hrinkaarini Hrinkaraadi Hrim Madhya Hrim Shikhamanik
Hrimkaara Kundaagni Shikha Hrimkaara Shashi Chandrika
Hrimkaara Bhaskara Ruchir hrimkaraamboda Chanchalaa
Hrimkara Kandam Kuritaa Hrimkaaraika Paraayanaa
Hrimkara Deerghika Hamsi Hrimkarodyana Kekini
Hrimkaaraanya Harini Hrimkaaraavaala Vallari
Hrimkara Panjara Suki Hrimkarangana Deepika
Hrimkara Kandaraa Simhi Hrimkaraambhuja Bhringika
Hrimkara Sumano Maadhvi Hrimkaara Tharu Manjari*

(Devi! You are the Emblem of the Eleventh Letter of the Pancha Dashaakshari Mantra **Hreemkara** denoting **All-Pervasiveness** of the Supreme Shakti; Hrimkaaraadi signifies Hrim and Om Mantraas; Hrim Madhya means the Cause of Universal Existence and yourself; Hrim Shikhamani or you wear Hrim on your head; you are the Agni Kunda and Agni Shikha named Hrimkaara; You are the life-providing rays of Mooshine which too is called Hrim; you are the heat and dazzle generated by Surya Deva which is named Hrim; it is the lightning of black clouds and yourself which is called Hrim; it is yourself and the germination of tuber from a seed which is Hrim; you are the Reciter of Hrim as you trust and depend on it; it is the Hamsa / Swan moving freely in a Sarovara is called Hrim; the Peacock dancing with gay abandon in a garden is called Hrim; the deer enjoying its playful jumps in a forest is known as Hrim; you as the climber from a flower bed is Hrim; the green parrot in a cage is Hrim; the deepika or the light kept in a court yard is Hrim; a lion resting in a mountain cave is Hrim; Devi! Even an insect which is yourself hovering around a lotus in water is Hrim; the honey in a flower which too is of your own Form is Hrim; a cluster of flowers that appears on a tree is also called Hrim!

*Sakaraakhya Samarasaa Sakalaagama Samstutaa
Sarva Vedantha Tatparya Bhoomi Sad Asada Asraya
Sakhala Satchidananda Saadhya Sadgathi Dayini
Sanakadi Muni Dhyeya Sada Shiva Kutumbini
Sakaladhishtaana Roopa Sathya Roopa Samaa Krithih
Sarva Prapancha Nirmathri Samanadhika Varjitha
Sarvothunga Sangahina Saguna Sakaleshtadaa/*

(Devi! You are the Twelfth Form of the Alphabet ‘Sa’ which is also the twelfth Letter of the Pancha Dasaakshari Mantra indicating **Gunaateeta Shakti** or the Power of Featurelessness. You are the underlying energy that is all-pervasive all over in the Universe; commended by all the Scriptures in a single tone; you are the Singular Abode where the Essence of Vedantas is manifested; that indeed is the Place where Truth and Illusion are clearly distinguished; you are the Finality where you are in your Full Form of Sacchidanada or the Union of Truth-Awakening-Bliss; yet, you are not in imagination but possible of Realisation; you bestow the blessing of Sadgati or the Path for Realisation; Maha Munis like Sanaka had meditated and achieved you; as the counterpart of Maha Deva you belong to the Totality; the Merger Point of all kinds of Faiths and Institutions of worships; You are the Substance of Truth and Impartial in the true sense; you have materialised the Prapancha; you are the matchless; you are the Supreme; you have no features; you have no attachments; and indeed you are the Greatest Provider of what one wishes and deserves!)

*Kakaarini Kavya Lola Kameshwara Manohara
Kameswara Prananaadi Kamesotsanga Vasini
Kameshawara Alingatangi Kameshwara Sukha Pradha
Kameshwara Pranayini Kameshwara Vilasini
Kameshwara Tapasiddhi Kameshwara Manah Priya*

*Kameshwara Prananadhaa Kameshwara Vimohini
Kameshwara Brahma Vidya Kameshwara Griheswari
Kameshwaraahladhakari Kameshwara Maheswari
Kameshwari Kama Koti Nilaya Kaankshithartadaa/*

(Kakaarini or the Thirteenth Letter of Alphabet ‘**Ka**’ denoting **Fulfillment** and also the Thirteenth Letter of the Pancha Dasaakshari Mantra; Devi! You derive immense pleasure as you are acclaimed in ‘Kavyaas’ or Spiritual Texts; you are the enticer of Maha Deva’s thoughts; the true reflector of Kameshwara’s thoughts and dispositions; you are always present in his blissful company; in fact you are in the physical union of Kameshwara; providing happiness to Kameshwara as his heart’s throb and pulse-watcher; indeed you are the fruit of Kameshwara’s ‘Tapasshakti’; you are his dearest; Life’s Master; and Mesmeriser; you are the Brahma Vidya that enables you to reach the destination of Kameshwara; you reside in the Abode of Kameshwara which is truly the Universe in totality! You gladden Kameshwara as Maheshwari of Kameshwara; as Kameshwari, you are the alternative Form of Kameshwara; you are Kamakoti Nilaya fulfilling all kinds of ‘Kaamaas’ or desires.)

*Lakarini Labdha Roopa Labhdhadhir Labhdha Vanchitha
Labhdha Paapa Manodoora Labhdha Ahankara Durgama
Labhdha Shakthi Labhdha Deha Labdha Iswarya Samunnathi
Labhdha Vridhhi Labhdha Leela Labhdha Youvana Shalini
Labhdaatishyaya Sarvaangaa Soundarya Labhdha Vibhrama
Labhdha Ragaa Labhdha Gati Labhdha Nanaagama Sthithih
Labhdha Bhoga Labhdha Sukhaa Labhdha Harshaabhi Pujita/*

(Lakaarini Devi! You are the Alphabet Letter ‘**La**’, the Fourteenth word of the Pancha Dasaakshari Mantra signifying ‘**Prapti**’ or the Deservedness or Merit; you are the Swarupa of Fulfillment; achievable by Jnaana; the Provider of desires; distanced from Sinners; impossible of achievement by egomaniacs; the giver of powers to those whom you will; and the bestower of Affluence whom you select; Devi! You are infinite and there is nothing more that you could accomplish; you are spirited and bouncy at your own volition; you are youthful forever; you are the Epitome of Beauty as you prefer; you get the Universe surprised as per your discretion; you have fulfilled all that you decided; you have secured an illustrious husband as per your option; you direct the Scriptures at your command; you enjoy for the sake of yourself and experience the highest mark of fulfillment)

*Hrimkara Moorthirhimkaara Soudha Shringa Kaphotika
Hrimkara Dughabdhi Sudha Hrimkara Kamalendira
Hrimkara Mani Deeparchi Hrimkara Tharusharika
Hrimkara Petikaa Manirhimkaradarsha Bimbikha
Hrimkara Koshaasilatha Hrimkara Sthana Narthaki
Hrimkara Shuktikaa Mukthaamanirhimkara Bodhitha
Hrimkaramaya Souvarna Stambha Vidruma Puthrika
Hrimkara Vedhoupanishad Hrimkaraadhvara Dakshina
Hrimkara Nandaanarama Nava Kalpaka Vallari
Hrimkara Himavath Ganga Hrimkaraarnava Kousthubha
Hrimkara Mantra Sarwaswaa Hrimkarapara Sowkhyada/*

(Hrimkaara Murti! You are the characterisation of **Hrim** the final and fifteenth Letter of Devi Panchadashaakshari Mantra indicative of **Paripurnata** or Fullness; You are comparable to a Dove representing Peace and Tranquility atop the Palace called Hrim; the ‘Amrit’ churned from the Ocean of Milk named as Hrim; the Lakshmi Swarupa seated comfortably on the surface of a Lotus flower as designated by the Mantra of Hrim; the lustrous ‘Mani Deepa’ dispelling darkness around is called Hrim;

the singing bird sitting pretty on a lofty tree is called Hrim; the charming ‘Mani’ kept secure in a box is called Hrim; the reflection of an Image in a mirror is called Hrim; the sharp sword encased in a sheath is called Hrim; a vibrant dansuese in action on a broad stage to a mellifluous musical note is called Hrim; a pearl in an oyster shell is called Hrim; Devi! The process of Instruction to devotees about the meaning of the Scriptures is called Hrim; the precious Murti decorated on golden pillars is Hrim; the Upanishads arranged on top of Vedas is called Hrim; the Dakshina tipped to a Dwarapalaka is also known as Hrim; the ever climbing creeper from a plant bed in a garden is called Hrim; the River of Ganges on the Himalayan Mountain Range is designated as Hrim; the invaluable Koustubha thrown up from by the waves from the depths of an Ocean is called Hrim; the Totality of Mantras materialised in the Universe is summarised as Hrim; and the maximum Fund of Happiness collected from all over in the Universe too is called Hrim!)

[Pancha Dasi Maha Mantra : *Ka- Ea- Ee-La-Hreem, Ha Sa Ka Ha La Hreem, Sa-Ka-La-Hreem*]

Shri Lalitaa Trishati Stotra Phala Shruti

Chanting Lalita Trishati even once sets the mind-set straight and clean. The more one chants or even hears, the more one takes steps forward. Bhagavan Hayagriva assured Agasthya Muni that by chanting Lalita Trishati even once would help to attain peace of mind. Its practice without desires transforms the heart, mind and Soul. Fulfillment follows as a consequence, for the Decider is Lalita Herself. As one sows, so one reaps!

Annexure III: Yudhishtara’s special prayers to Devi Durga before entering ‘Ajnaatavaasa’

Vaishampaayana narrated to King Janamejaya as follows: *Virata nagaram ramyam gacchamaano Yudhishtarah, Astuvanmanasaa Deveem Durgaa tribhuvaneshwareem/ Yashodaa garbha sambhuta Naraayana varapriyaamanda gopaala kuley jaataam mangalyaam kulavardhineem/ Kamsavidraavana kareemasuraganaam kshayamkareem, shilaatata vinikshitaamaakaasham pratigaamineem/ Vaasudeva - sya bhagineem divya maalya vibhushitaam, Divyaambaradharaam Devim khadagakhetadhaarineem/* (King Yudhishtar at the time of Pandavas entering ‘Virat Sabha’ had within his own heart prayed to Tribhuvaneshwari Durga Devi and further to Vaasudeva Shri Krishna the Avataara Purusha or the Singular Deity of Dwapara Yuga! Durga Devi’s ‘amsha’ was also born to Nanda gopaala even as the babies were interchanged as Maya flew away to high skies warning Kamsa for having imprisoned his own sister and brother in law viz. Vasudeva and Devaki and that Lord Krishna would eventually terminate the devilish Kamsa) Dharma Raja further prayed to Durga Devi: *Bhaaraava tarane punye ye smaranti Sadaashivam, Taan vai taarayase paapaat panke kaamiva durbalam/* (Devi! You are the One who had descended down to Earth to bless all those born and pray to you earnestly are surely uplifted from their difficulties, just as those drawn deep into the slush of worldly attractions and the consequences are pulled out and provided salvation.) He continued the Prayers as follows:

Yashoda garbha sambhutaam Naaraayana varapriyaam, Nanda gopaala kule jaataam mangalyaam kulavardhineem/

Kamsavidraavana kareemasuranaam kshayamkareem, shilaatatavinikshaptam aakaasham prati gaamineem/

Vaasudevasya bhagineem divyamaalya vibhushitaam, Divyaambara dharaam Deveem khadgakheta dhaarineem/

*Bhaaraavatarane Punye ye smaranti Sadaa Shivaam, taan vai taarayase paapaat panke gaamiva
durlabham/*

*Stotum prachakrame bhuyo vividhaih stotra sambhavaih, Aamantrya darshanaakaanghreem Raja Devim
sahaanujah/*

*Namastestu varade Krishne Kumaari Brahmachaarini, baalaarka sadrushaakaare purnachandraa
nibhaanane/*

*Chaturbhujе Chaturvaktre peenashroni payodhare, Mayurapicchavalaye keyuraangada dhaarini, Bhaasi
Devi yathaa Padmaa Naaraayana parigrahah/*

*Swarupam brahmacharyanacha vishadam Gaganeshwari, Krishnaacchavi samaa Krishnaa Sankarshana
samaanaa/*

*Vibhrati vipulau baahu Shakra dhvaja samucchruyoau, Paatreecha pankajee ghantee, streevishuddhaa
cha yaa bhuvi/*

*Paashaam Dhanurmahaa chakram vividhaanyaayudhaani cha, Kundalaabhyaam supurnabhyaam
karnaabhyaanacha vibhushitaa/*

Chandra vispadwinaa Devi mukhena twam viraajase, Mukutena vichitrena kesha baandhena shobhinaa/

Bhujangaabhogavaasena shroni sutrena raajataa, Vibhraajase chaa vadvena bhogeneveha mandaraha/

*Dhvajena shikhi pinchaanaammucchritena viraajase, Kaumaaram vratamaasyaaya tridivam pavitram
twayaa/*

*Tena twam stuyase Devi tradashouh pujiyasepicha, Trilokyaa rakshanaarthaaya Mahishaasura naashani/
Prasannaame Surashreshthe dayaam kuru shivaa bhava/*

*Jayaa twam vijayaachaiva sangraamecha jayapradaa, Mammaapi vijayam dehi varadaa twam cha
saampratam/*

*Vindhyechaiva naga shreshthe tava sthaanam hi shaswatam, Kaali Kaali Mahaa Kaali khadga
khatvaanga dhaarini/*

*Kritaanu yaatraa bhutaistwam varadaa kaama chaarini, Bhaaraavataare ye cha twaam samshma –
rishyanti maanavaah/*

*Pranaanti cha ye twaam hi prabhaate tu naraa bhuvi, nateshaam durlabham kinchit putrato
dhanatopivaa/*

*Durgaat taarayase Durge tat twam Durgaa smritaa jhanaih, Kaataareshvavasatraanaam magnaanaam
cha mahaarnave/*

*Dasyur bhirvaa niruvaanaam twam gatih paramaa nrinaam, Jalpratarane chaiva kaantareshvataveeshu
cham/*

*Ye smaranti Maha Devi na cha seedanti te naraah, Twam keertim shridhritih siddhi hreem vidyaa
santatirmatih/*

*Sandhyaa raatrim Prabhaa nidraajyotisnaa kanih kshamaa dayaa/ Nrinaamcha bandhanam moham putra
naasham dhanakshyam/*

*Vyaadhi mrityum bhayam chaiva pujitaa naashayishyai, Soham raajyaat paribhrashtah sharanam twaam
prapannavaan/*

*Pranatastjha yataa murthaan tava Devi Sureshwari, Traahi maam Padmapatraakshi satye satyaa
bhavasva nah/*

*Sharanam bava me Durgey sharanye bhaktavatsale, eshaam stutaahi saa Devi darashanaamaasa
Pandavam, Upagamy tu raajaanmidam vachanamabraveet/*

(May I pray and cogitate Durga Devi who was born from the womb of Yashoda Devi, whom Lord Narayana is fond of his brotherly affection, who descended into the family background of Nandagopa, who provides and promotes auspiciousness all around, yet creates horror to the villainous Kamsa and destroys Asuras, who flew away to the Skies even as the wicked Kamsa tried to hit a stone, whose divinely physique is scented with splendid aromas and also ornamented with brilliant jewellery with magnificent clothing, carrying sharp sword and defensive sheath and finally the celestial sister of Vaasudeva Shri Krishna. Punyamayi Durga Devi! You have descended to Earth to lighten its sinful weight and usher in auspiciousness all over. Mother! You have the reputation of lifting from the depths of hurdles and difficulties to whosoever prays and meditates with earnestness and of blessing such persons with fruits of material and spiritual nature. On these lines, as Yudhishtar prayed with utmost sincerity the original Form of Durga Devi and prostratingly commended her to as follows:

Durga Devi! Once pleased with prayers, you are indeed the symbol of compassion! Our prostations to you, Sacchidaanandamayi Krishne! You are indeed Kumari, Brahmacharini! Your brightness surpasses morning Surya's red illumination and your visage overcomes that of Chandra's coolness. Your four arms are like those of Vishnu and Four Faces remind us as of Brahma's; your chest swells of milk of kindness; your bangles are of peacock feather like softness and 'keyuras' are of outstanding brightness and coolness; your artistic looks overtake those of Lakshmi Devi and is resplendent with glow of celibacy; you are named as Shyama Sundari like that of the brilliance of Lord Krishna Himself. Your 'abhaya mudra' of raised palms of both of two hands with shoulders too of elevation provides security and of protection, while the third hand carries a vessel to provide boons of fulfillment, the fourth symbolising a lotus, the fifth hand a bell to warn the malevolent, the sixth a paasha or noose, the seventh a dhanush and the eighth a unique chakra to terminate evil forces. Indeed, you are the symbol of Purity and manifestation of most ideal womanhood on earth with scintillating earrings doubling the splendour of your visage like serpents circling the Mandara mountains! The 'dhwaja' or flagship with the signage of peacock feathers waves sky high doubling your magnificence and being symbolic of Brahmacharya or celibacy of high order purifies the three lokas. Devi! No wonder all the Devas raise you in high esteem, shower praises and worship you in admiration and with extreme devotion. It is to save and safeguard the Three Worlds from Mahishasura the symbol of Evil and Cruelty that we all anchor our faiths unto you the high icon of mercy and auspiciousness! Indeed, you are the pictogram of victory and triumph, bestowing success in all our mortal endeavors; do at this very moment be gracious for boon granting to us all. Your traditional place of stay

and rest happens to be VindhyaChala! Kaali, Kaali, Maha Kaali, may your weaponry of sword and long studded trident protect us always! To all those beings who worship you with heart and soul reap ready gains and fruits of life. Your movements are improptu, instant and as per your sweet will in innumerable forms and permutations to save each and every devotee praying with sincerity. No hurdle is inaccessible and no depths or heights are reachable to those who are needy or at your very sincere thought! To those regular devotees who early in the mornings worship you should indeed have no needs of life unfulfilled be it prosperity, progeny, fame and total contentment. Durga Devi! You are renowned to lead the helpless to cross over the mountains of hurdles, be one is lost in thick jungles, or drowning fast and deep in huge oceans, or suddenly surrounded by the mighty wicked and immorals. Indeed you are the ultimate refuge! You are the manifestation of Keerti or Fame, Shri or Wealth, Dhriti or of Patience to let humans follow the path of virtue, Siddhi or of Fulfillment, Lajja or Modesty, Vidya of Knowledge, Santati or Progeny, Mati or Broad Mindedness, besides the materialisation of Sandhya-Raatri-Prabha-Nidra-Jyotsna-Kaanti-Kshama! Total surrender to Durga Devi would certainly assure bondage, poverty, disease, fear psychosis and untimely and painful death!) As Dhara Raja begged desparately and surrendered ultimately with tears in his eyes stating *Sharanam bhavame Durge sharanye Bhaktavatsale*, Durga Devi granted her vision and assured: Yudhishthara! Not very late since now, you will surely regain your Empire in a battle and clean sweep your enemies. Meanwhile, my blessings to you and Pandavas to overcome all types of problems and hardships as you all should be exemplary to the posterity owing to your patience, tact and endurance)

Annexure 1V: Durga Sukta

Jaatavedase sunavaama Somam-araateyato ni dahaati Vedah, sa nah parshadati Durgaani Vishvaa naaveva sindhum duritaatiratygnih/

To that sarvajna Agnideva called Jaataveda the origin of Vedas who is contented by the fire of vedic knowledge alone, besides sacrifices within and without the mortal self and liberate from all the sins of life, discontentments and the bondage of the world. [Rig Veda I.99 as also Maha Narayanopanishad II.1.

Taam-Agni-Varnnaam Tapasaa Jvalanteem Vairocaneem Karma-Phaleshu Jushttaam, Durgaam Deveegum Sharannyamaham Prapadye su-tarasi tarase namah/

To that Duraga Devi! I seek refuge as you are fiery and the seat of might and glory yet by your very name Durga you are inaaccessible and insurmountable!; ‘Sharanam aham’- by sincere prostration and earnest fall at your golden feet to mercifully ferry my boat of existence across this Ocean of perils.

Agne tvam paarayaa navyo asmaan svastibhirati durgani Vishvaa, puushcha Prthvee bahulaa na urvee bhavaa tokaaya tanayaaya sham yoh/

Agni Deva the facet of Durga! you who are always worthy of praises for carrying one across this Samsara; Please do mercifully navigate us too by carrying us the mortal selves and cross these existences of ours across the samsara with merciful considerstion towards happiness and contentment. [Rigveda I.189.2 as also Taittireeya Samhita I.i.14.12; Taittereeya Brahmana II.viii.2 & Naaraayana Upanishad II.3.

Vishvaani no Durgahaa Jaatavedah sindhum na naavaa duritaatipatipashi, agne atrivanmanasaa grunaano-smaakam bodhyavitaa tanuunaam/

Jaatavedaa the originator of Vedas! Do mercifully demolish our grave sins and tribulations to safety and fulfillment and guard our destinies and tribulations safely and successfully across the samsaara.[Rig Veda V.iv.9 and Taittireeya Brahmana vide II.iv.1

Pritanaajitanguma sahamaanamugram Agni huvema paramaatsadhastyaat, saa nah parshadati durgaanni vishvaa Kshsaamad-devo ati duritaatayagnih/

May we invoke from the high assemblies of Agni Swarupas viz. Panchaagis of Garhapatya-Aahavaneeya-Dakshina-Sabhya and Aavasya apart from Naachiketa. We offer our oblations to the Agni of Durga Devi most significantly to cross over this very difficult ocean of worldly existence! May that Fire of Durga carry us all through this mortal life subject to karma phala accounts and once for all burn off our internal enemies to ashes by kindling the Divine Fire!

*Pratnoshi kameedyo adhvaresshu sanaaccha Hotaa navyashca satsi, svaam chaaagne tanuvam
piprayasvaamasbhyam cha Saubhagamaayasva/*

In your own Inner Self, Agni Deva in the form of Durga Devi! You are the Sacred most, unique source of happiness and joy for us as the source of sacrifice and fulfillment. [Rigveda VIII.xi.10 too]

*Gobhirjushthaamayujo nishiktam tavendra Vishnnoranusamcharema, naakasya prshtthamabhi samvasaano
Vaishnnaveem loka iha maadayantaam /*

Devadeva! You are indeed detached from Sense Organs, Mind and Heart as also the Universe and absorbed with your own introspection. May we too be saturated inwardly with Your all pervading Bliss!

*Kaatyaayanaaya vidmahe Kanyaakumaari dheemahi, tanno Durgih prachodayaat/ Om Shantih Shantih
Shantih/*

May our mind and thoughts be ever anchored and absorbed on the Supreme Devi Kaatyaayani with intense concentration and unswerving devotion as our Singular Liberator. May there be Peace, Peace Always and Peace Alone Forever!

*Om Trayambakam yajaamahe sugandhim pushtivardhanam, Urvaarukameva bandhanaat
Mrutyormuksheeya Maamrutat/ (OM, Tryambakaam or Three Eyes or Three Ambaas of Lakshmi-Gouri-
Sarasvati ; Yajaamahe or we sing your glory; Sugandhim or of fragrance of knowledge- strength-presence
or of knowing-seeing-and feeling of His deeds; Pushtivardhanam or may the Creator promote our well-
being; Urvaarookam or deadly diseases or Adhibhoutika-Adhiyatmika-Adhi daivika; eva: types;
bandhanaan or overpowered; Mrutyor -meeksheeya or do deliver us from death; Maamrutaat: kindly
bestow to us the rejuvenating Amritam or Nectar).*