

“Jaya Addya Shakti” Mataji Aarti – Its meaning explained

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Divinity is whole. Divine is seen in every part of the body. One has to become beauty to worship and to perceive beauty. One has to become divine to worship divinity and to accomplish the beatitude of divinity. One has to become god-like subtle, quiet, serene, transcendental, tranquil, delightful, and motherly. The end of the pooja ritual is known as “Arati”. What does “Aarti” mean? It means complete happiness. “Rati” means divine joy. ‘Arati’ means complete divine joy, which does not have sadness as its tail. Behind every joy there is a tail of sadness. Even in misery, there is some flow of joy. Even if no joy is present in sadness, then at least the satisfaction of having got pity for the sadness exists. When people express pity for the sadness suffering, people tend to enjoy the pity. That happiness which does not have sadness as its tail and that happiness which is complete in itself is known as “Arati”. A deepam lamp is lit and taken round God in all the four directions. It signifies that, life is a light. In whatever manner one tilts the fire its direction is always upward. Similarly life’s direction too should always be upward. It should always move around the Divine. This is known as *aarti* or Arati as in Sanskrit.

Meaning of Jaya Addya Shakti Arati: The Jaya Addya Shakti arti is a Gujuratti arti and it summarises the praises and hymns and poetry of Maa Addya Shakti – the supreme Brahmani Goddess who is unparalleled. GAYATRI is her illuminating energy, and Gayatri mantra is the ultimate the highest most supreme mantra of all VEDAS. HAIL TO THE GREAT COSMIC DIVINE MOTHER MAA, WHO IS KNOWN BY EIGHTY FOUR MILLION NAMES IN ALL NINE DIRECTIONS OF THE COSMOS AND IN EVERY PERSPECTIVES OF THE DIVINE EXISTENCE. The three worlds namely the celestial, the spiritual and the terrestrial worlds all together congress and give standing ovation to MAA when the Param-Eishvaarai Maha-Jagad AMBIKA transcends from the Brahmani state to the Maha-Nava-Durga on the plateaus of Himalayas and the returns back to her SUPREME MOST state again on the tenth day of Dusserra after victory over falsehood, treachery and bigotry. The mother infinite is the first shakti “Brahmani” that transcended from the purusha Brahma param atman cosmic soul divine cosmic Godhead know as the celestial, in the dance of nattarraj – the seventy two thousand mudras of shiva Tandav and the eighty four million footsteps of Maa triumphantly dancing over the red kumkum and red petals of flowers scattered for her by the celestial divinity and the spiritual world and the terrestrial world all together.

When all together the three worlds congress together to sing the praise of adi-shakti the param shakti the brahma-shakti, Maa transcends from her highest beatitude to journey on her lion across the Himalayas in her ever-effulgent shining glamour unparalleled by none other. Her bright beauty is the smiling sun and the glittering moon, almost not able to describe in words. Maa is the transcendental effulgent Brahmani Shakti whose vehicle is the swan. Purity, swiftness, gentleness, gracefulness, brilliance, and austerity are the qualities of her grandeur as she creates a bridge between the celestial and the spiritual world and the terrestrial world in sixty four thousand steps.

Shiva and Shakti are inseparable. As one, she transcends whilst Shiva performs the cosmic dance of "Nattarraj" to sing poetic hymns of Devi-Mahattmya as Maa herself dances on her bare foot with the sound of trinkets. Every rhythmic footsteps Maa dances red kumkum and red petals of flowers form cosmic patterns of existence. Lo, the Brahma, the Vishnoo, the Rudra and the Gannapatti all together sing her praises so the entire cosmos is paying Maa a standing ovation as she transcends from the highest loftiest peak to the grounds of Himalayas. Of what to speak of such great supreme divine mother goddess whose first creation is the celestial godhead, and whose entire formation is Mother GAYATREE herself. Mother of all cosmic creation, mother of preservation and mother of dissolution and mother of all karmic cycles, thine beauty is embodied with trine goddesses namely the SARASWATTI, LAXSHMEE AND KALI. Maa always resides in the highest loftiest peak of the trinity in the celestial. Maa is trinity, Maa is the entire cosmic formation of the constellations of the sky, the stars, the planets, the galaxy and the Maa is the wholesome Goddess whose own nature is this wholesome existence. Hence, she is in every particle, every pranna, every molecule, every atom, and every ray of light.

The nava Durga Parva manifests each swaroop of Maa. These are the nine (nava) main forms of the Goddess. She is well known by these forms in the Vedas. Each goddess symbolises a specific source of Energy. **Shailputri, Brahmacharini, Chandraghanta, Kushmanda, Skanda Mata, Katyayani, Kalratri , Maha Gauri; Siddhidatri are her nava-Durga swaroop.**

As Maa Durga journeys across the lofty heights of Himalayas surrounded by her great lions and tigers, she descends into Maha-Gauri and she is honoured by the Shiva, Ganesh and Kartikaya, and the Shiva in the great happiness performs the Tandav dance of maha-kaal as she is crowned the Goddess of HIMALAYAS and the Goddess of the entire JAGAD as she dissolves the huge army of the demons.

Maa transforms into Maha-Laxshmee as the fourth day of the Navaratree prevails. In the western Himalayas, Maha Laxshmee sparkles with great austerity equal to thousand Kuber (God of abundance) and thousand Varuna (God of compassion). She illuminates the entire western territories with the dusk. All the Seers, Sages, Saints and Rishi Munis come to sing her praises as Maa prevails in the entire Himalayas as an effulgent illuminating radiance of sheer divine glory and sheer divine grandeur that none other can even match. The five great Gods and Goddesses altogether immerse in her Maha-Maya Svaroop of Maha-Laxshmee to bring forth such great radiance and such great brilliance, the brilliance equal to sixty four thousand constellations of stars.

When provoked by the demons, Maha-Laxshmee, the Svaroop of Goddess Maha-Gauri transforms into the shiva-shakti and with her fiery eighty four energies and the rage of sixty four thousand Goddesses immersed in her the Great Maha-Kali form destroys the Mahishasura demon at a slash of her sword. Hail to the great divine mother who is MAHA-KALI.

When her Grandeur form manifested, the trinity Gods Brahma-Vishnoo-Mahesh have to grant her the Supreme Brahmani shakti Savitur Samndhya Gayatri, the grandeur of Maa Ganga (the Goddess of waters) and the grandeur of Gau (the Goddess of all the Sattvic Gods), all these and the Trishul of Saraswati, Kali and Laxshmee to destroy the entire existence of the demons with the sway of her Trishul and slash of her sword in a metaphysically eminent manner. Therefore the worship of Trishul is also a ritual of Lord Rama – the incarnate maryada purshottam Bhagavan. The boon of non-defeat has been granted to Maa Durga only as the energy of nava-nidhi, ashtha-sidhi and one who has the energy of ten pairs of hands. Such fiery and reddish fire if MAHA-KALI is calmed and transformed into brilliance equal to ten thousand constellations of stars and delight equal to sixty four thousand lights of smiling sun. To that great mother divine, hail and praise! Praise is sung all over the galaxy as Gods and Goddesses gather to witness the brilliance of her divinity on the Durga Ashthami whence she is crowned as the MAHA-DURGA the Great Goddess Nava-Durga. **Shailputri, Brahmacharini, Chandraghanta, Kushmanda, Skanda Mata, Katyayani, Kalratri, Maha Gauri; Siddhidatri are her nava-Durga swaroop.**

If one even tries to merely comprehend the Grandeur of Maha-Jagad-Ambika Maha_Durga Adya_Shakti, only a tenth of her brilliance will be perceived with the third eye the spiritual eye and the divine intention as pure as the LORD RAMA!!!

Such is the effulgent victorious Goddess that is non-conquerable, non-defeat able, unparalleled and whose divinity came to the rescue of Lord Rama at the point of Lords ultimate confrontation with Ravana (a Brahmin Kshatriya demon). In just a blink of time, Lord Rama destroys the devil Ravana's egoistic existence as he sways the weapon granted to him by Mother Goddess Jagad Ambe Param_Eishwaari_Nava-Durga-Bhagavatti_Bhavani.

Ekadashi (eleventh day of the Nitya cycle of the moon), Oh divine mother thou transform into the Katyayani swaroop. Sixth Durga is Katyayani. The son of "Kat" as "Katya". Rishi Katyayan born in this "Katya" lineage. Katyayan had observed penance with a desire to get paramba as his daughter. As a result she took birth as a daughter of Katyayan. Therefore her name is "Katyayani". She has three eyes and eight hands. These are eight types of weapons missiles in her seven hands. Her vehicle is Lion. Maa nurtures every divine intention of her devotee and Ekadashi vratt is the highest penance observed by anyone hence to eradicate all negative karma.

The Twelfth day of the Nitya cycle of the moon, Maa takes the Bahuchari swaroop. There are eight Siddhis, they are- Anima, Mahima, Garima, Laghima, Prapti, Prakamya, Iishitva & Vashitva. Maha Shakti gives all these Siddhies. It is said in "Devipurana" that the Supreme God Shiv got all these Siddhies by worshipping Maha Shakti. With her gratitude the half body of Shiv has become of Goddess and there fore his name "Ardhenareshwar" has become famous. The Goddess drives on Lion. She has four hands and looks pleased. This form of Durga is worshiped by all Gods, Rishis-Munis, Siddhas, Yogis, Sadhakas and devotees for attaining the best religious asset. The Barase bara rupa, Bahuchari amba ma Meiyya bahuchari amba ma, Batuka bhairava sohiye, Kara bhairava sohiye, Tara he tujama, Ohm jayo jayo ma jagadambe.

On the thirteenth day of the nitya cycle of the moon, Maa is taruni mata the goddess of Brahma Vishnoo and Mahesh all together. Hence dhanterass, teruss of the Ashwin month and chaitra month are auspiciously teruss of maha-laxshmee herself in the company of Ganesh. As the ten-armed Goddess, Goddess Durga presents a radiantly beautiful form that is bewitching to behold. That special form is somehow simultaneously wrathful and benign and transmits profound spiritual teachings in an exacting manner.

"Maha Gauri." She is as white as a conch, moon and Jasmine. She is of eight years old. Her clothes and ornaments are white and clean.

She has three eyes. She rides on bull She has four hands. The above left hand is in "Fearless - Mudra" and lower left hand holds "Trishul." The above right hand has tambourine and lower right hand is in blessing style. She is calm and peaceful and exists in peaceful style. It is said that when the body of Gauri became dirty due to dust and earth while observing penance, Shiva makes it clean with the waters of Gangas. Then her body became bright like lightening. There fore, she is known as "Maha Gauri". Hail to the great divine mother Gauri.

Mother rides on the lion and is surrounded by tigers when she journeys across the Himalayas. There is a half-circular moon in her forehead. She is charming, charismatic, beautiful, and bright. She is Golden colour. She has three eyes and ten hands holding with ten types of weapons and arrows etc. She is seated on Lion and ready for going in war to fight. She is unprecedented image of bravery. The frightful sound of her bell terrifies all the villains, demons and evil doers. She restores tranquillity and devotion to her devotees, There is rosary in her right hand and Kamandal in left hand. She is full with merriment and brings forth bountiful of divine wisdom to her devotees merely from her examples and Scriptures. Hail to the great Mother divine Goddess Bhagavatti Bhavani whose praises every corner of the world sings and whose brilliance is as beautiful as the radiance of the full moon.

Maa's divine compassion is such benign that Vashishtha Deva wrote an entire poetry of Vedic hymns exclusively for her grand beauty and grand compassion. Markada Muni sung the praises of hymns and poetry to commemorate the divine mother Goddess on her most brilliant form as she posed to reveal all her nine forms and gracefully transform into the MAHA-GAURI form of Parvati mata.

Lord Shiva the cosmic god sings her praises on the shiva-ratri and dances to Tandav of seventy thousand mudras and eighty four dances to describe just how beautiful Mataji is and it takes MahaDeva Shiva Shambhoo nearly fifteen days to accomplish his recitals and hymns all of which MahaDeva states there is no beginning nor an end to your grace oh divine Bhagavatti Devi!!!!

The moon cycles have been therefore granted a boon to maha-maya Mataji. As Shiva rules the dark cycles of the moon, Maa rules the fifteen days of the bright cycle of the moon and hence, she is considered as the NITYA AMBE. In the Arti, the Nitya Ambe is the last five shlokas where in the greatness of MAHA-PARAM-EISHWAARI-BHAGAVATTI-BHAVANI-AMBA-MAA is being decorated with Red, gold, green, and kumkum. Maa is enriched with Gold, diamonds and all the beautiful clothing to decorate her in her Nitya-Gauri swaroop. She is crowned the JAYA-ADHYA-SHAKTI.

Conclusively:

Maa is TRIPURA-SUNDARI BHAGAVATTI BHAVANI ADYA SHAKTI. Tripura_Sundari is her cosmic name afforded to her by the Prajjapatti, the cosmic deities and the cosmic Gods. In the Nitya swaroop, Maa is the cycle of moon whereby the karma of moon makes thirty nityas or moon days to come to the POORNIMA – full moon. Hence, the Navaratree commemoration extends to the full moon. On the full moon, Maa is worshipped in her most happy state.

On the terrestrial earth, Maa is worshipped as divine mother Durga.

In the higher worlds of spiritual existence, Maa is worshiped as JagadaAmba or mother of entire universe.

One who recites the Arti of Jaya Adhya Shakti in the purest intentions therefore receives Maa's boon of happiness, fearlessness, tranquillity, health and abundance. Abundance in the Vedic sense is NOT the money. Money is only a small part of abundance. "Dhanna" is all including the boon of laughters and healthy food, smiling walls in a happy home, sampatti (togetherness without the quibbles of jealousy, envy, anger, hatred, judgements and greed). Merely reciting arti's and participating in rites and rituals for the personal greed and personal gains is considered to be selfish motives. On the one hand holy projections are portrayed and on the other hand one diminishes another and one practices exactly the opposite of what one propagates. Therefore, the meaning of ARTI is concluding in a beautiful dialogue of prayers to MAA Bhavani:

FROM DARKNESS TAKE US TO LIGHTNESS; FROM FALSEHOOD TAKE US TO TRUTHFULNESS; FROM IGNORANCE TAKE US TO ENLIGHTENMENT; FROM HATRED TAKE US TO LOVE AND COMPASSION; FROM DESIRES DISSOLVE ALL OUR FALSE ATTACHMENTS AND DELIVER US TOWARDS THE BRIGHTNESS OF BRAHMA; FROM MUNDANE GROSS LIVING ELEVATE US TO SUBTLE HEIGHTS OF SPIRITUAL DEVOTION, SERVITUDE AND HUMANITY

Where the divinity is pure, selfless, colourful, fearless, devotional, sincere, dedicated, consistent, constant, benign, and effulgently radiant, there at MAA comes bare footed making foot prints of red kumkum, with her trinkets, and leaving behind a fragrance of sandal-wood and jasmine.

Jaya Ambe

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