

# Glory of Maa

*Commemorating Navaratri 2008*



***vakratunDa mahaakaaya koTisuuryasamaprabha /  
nirvighnaM kuru me deva sarvakaaryeshhu sarvadaa //***

**O Lord Ganesha, radiant as millions of Suns, Please, remove  
obstacles from all my tasks throughout the life**



## Glory of Maa

Commemorating Navaratri 2008

***“Jai Ambe Maa Bhavani Maha Kali Bhagavati Nava Durga Devi”***

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***sarvamangala maangalye sive sarvaarthasaadhike  
saranye trayambake gouri narayani namo'stu te.***

“O Narayani, Devi, the three-eyed, the Refuge, the Auspiciousness, the bestower of all wishes, the blessedness that is in all that is blessed. Prostrations be to Thee!”

**Aum Sharanaagata-deenaarta, Paritraana-paraayaney|**

**Sarvasyaarti-harey Devi, Naaraayanni namohstutey||**

“Shiva-Shakti” is the epitome of Vedic Hindu divinity. <sup>1</sup>

Devi-Mahatmya is portrayal of Devi Maa glory in majestic Sanskrit poetries depicting the dance of karma from the joys of realising essential spiritual freedom, to the great divine worship of the Divine Mother Goddess and rejoicing the triumph of Devi Maa towards the light of million delights.

“Prathama charitra”, “Madhyama charitra”, and “Uttama charitra” are sections of the Devi Purana, of which there are thirteen chapters in total including the recital of the “MAHA-DEVI-shloka”.<sup>2</sup>

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<sup>1</sup> The Dasa-Mahavidyas, or Ten Great or Transcendent Wisdoms, is a circle of Ten Goddesses associated with Tantric practice. There are several accounts on how this dynamic circle was formed. In one version, Shiva is living with the Goddess Kali in the Satya Yuga, the first and perfect of the four periods of the world cycle. Eventually, Shiva grows restless and decides he is tired of living with Kali. He gets up and when She asks him where He is going, He answers, "Wherever I wish!" She does not reply and He begins to wander off. However, in no matter what direction Shiva goes, a form of Kali appears as one of the Mahavidyas: first Kali herself is constellation, then Tara, Tripurna-sundari, and Buvaesvari, then Chinnamasta, Tripura-bairavi, Dhumavati, Bagalamukhi, Matangi, and finally Kamala. Experiencing the all-pervasive essence of Kali in these Goddesses one by one at every turn, Shiva sees through His yearning to leave Kali and wander about, having gained the wisdom (Vidya) that She "fills the four quarters in the ten directions" so that wherever he goes, She is there in one of Her energetic forms. Shiva, at last, comes home to the reality that She in all her prismatic forms and He, are One.

<sup>2</sup> There are three stages of transformation described in the three sections of the Devi-Mahatmya. The first one is where Adi-Sakti awakes Maha-Vishnu who was asleep, so that He may destroy or overcome the original demoniacal forces, Madhu and Kaitabha. The second stage is where the same Sakti manifests Herself as Maha-Lakshmi and overcomes Mahishasura and Raktabija. The third one is where Sumbha and Nisumbha are destroyed by Maha-Sarasvati. And the nine days of worship comprehend these three stages adored in three days of worship, each. The final victory is called *Vijaya-Dasami*, the tenth day, as you know. That is the day of Victory, where you master the forces of Nature completely and your goal is reached. When you step over nine, you enter into Infinity. Numbers are only nine, you do not have ten numbers. All the arithmetic is within nine numbers only. The whole cosmos is within nine. But when you transcend the nine, you have gone to Infinity, which is beyond cosmic relationship. The lower powers of Nature are like dirt.

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We call them *Mala*, '*Vishnukarna-Malodbhuto Hantum Brahmanamudyato*', says the Devi-Mahatmya. The Madhu and Kaitabha, two Rakshasas (demons) are supposed to have come out of the dirt of the ear of Vishnu. The lowest category of opposition is of the nature of dirt, *Mala*; and psychologically, from the point of view of the seeking soul, this dirt is in the form of *Kama*, *Krodha* and *Lobha*. '*Kama Esha Krodha Esha Rajo-guna Samudbhavah*,' '*Kamah Krodhastatha Lobhah Tasmad Etad Trayam Tyajet*'--It is desire and anger born of *Rajas*; desire, anger and greed, these three therefore should be abandoned,--says the Bhagavadgita. These three are the gates to hell. These three are regarded as dirt, because they cover the consciousness in such a way that it appears to be not there at all. It is like painting a thin glass with coal-tar. You cannot see the glass. It is all pitch-dark like clouds. This has to be rubbed off with great effort. When this *Mala* or dirt is removed, we get into another trouble. Do not think that when you are tentatively a master of *Kama*, *Krodha* and *Lobha*, you are a real master of yourself. "There are more things in heaven and earth than your philosophy dreams of, O Horatio," said Hamlet. So do not think that your philosophy is exhaustive. There are many more things that philosophy cannot comprehend. *Kama*, *Krodha* and *Lobha* are not the only enemies. There are subtler ones, more formidable than these visible foes. As a matter of fact, the subtle invisible enemies are more difficult to overcome than the visible ones. Sometimes you know, an angry man is better than a smiling person. Smiling person is more dangerous than the angry one, because he can have a knife under his arm-pit. This is what we will face. When we manage somehow to overcome this Madhu and Kaitabha, *Kama* and *Krodha*, we get into the clutches of Mahishasura and Raktabija. They represent the *Vikhepa Sakti*, the tossing of the mind. Every minute the mind changes its forms which multiply in millions. You read in the Devi-Mahatmya, how Mahishasura changed his form. Now he is an elephant, now he is a buffalo, now he is something else. If you hit him in one form, he comes in another form. And this is your inexhaustible opponent. His energies are incapable of being exhausted. However much you may try to oppose the *Vikshepa Sakti*, it will manifest in some form or other. This is described in the form of the demon Raktabija, whose drops of blood were seeds of hundreds and thousands of demons like himself coming up. When the Devi severed the head of one Rakshasa, the blood fell on the ground profusely and from that blood, millions cropped up. And when She killed them, again another million cropped up. So there was no end for it. If you cut off one or two desires, the desire is not over. The root is still there. The branches are only severed. Unless the root is dug out, there is no use of merely severing the branches of the tree. So what did the Devi do? She asked Kali to spread her tongue throughout the earth, so that there is no ground at all for the Rakshasas to walk over. They had to walk over the tongue of Kali. So huge it was.

Tantra scriptures state that the sum total of all energies put together comprises “shakti”. This Shakti energy or transcendental energy is ***kriya, karma, and dharma***. “Maa” is the first sound of the personified name of the kriya, karma and dharma. “Uma” is the nitya “Durga” whose nine forms are the referred to as “Nava-Durga”. Nava-ratri literally means nine nights. During the spring, we call it Raama-Navaratri [associated with the victory of Raama over Ravana]; and, in autumn, it is known as Durga\_Navaratri. The earlier is associated with Ramayana epic and the later is associated with the puranas, Vedic shastras, and ancient Devi-worship by the trinity of Hindu\_Vedic Gods Brahma-Vishnoo-Mahesh.

The universal cosmic energy also known as Divine Maa Maha Kali is elucidated in Devi sukta of the Rig Veda Samhita, as well as Kena Upanishads. Adi-shakti [supreme cosmic energy] is beyond the human comprehension and beyond the conceptualisation. <sup>3</sup>

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And now the Goddess started cutting their heads and when the blood fell, it fell not on the ground but on the tongue of Kali. So she sucked everything. Chariots and horses and demons and everybody entered her mouth. She chewed all chariots into powder. So likewise, we have to adopt a technique of sucking the very root of desires and not merely chop off its branches. Otherwise, desires will take various forms like Mahishasura. When we think that Mahishasura has been killed, he comes as a buffalo and when the buffalo is attacked, he again comes as an elephant, and if Devi attacks the elephant, he comes as a bull and attacks Her. So, there is no way of overcoming these desires by merely dealing with them from outside by a frontal attack. Their very essence has to be sucked. Because, a desire is not an outward form or an action, it is a tendency within. You may do nothing, and yet you will have desires. Because, desire is not necessarily an activity. A desireful person need not be very active. He can be sitting quiet, doing nothing, saying nothing, and yet be full of desires. Because, it is a tendency of the mind, an inclination of consciousness, that we call a desire. That can be inside, even if there is outwardly nothing. This is the *Vikshepa Sakti*,--distraction, tossing and the chameleon-attitude of desire,--which attacks us, when, with Herculean efforts, we try to destroy or gain control over *Kama* and *Krodha*, *Madhu* and *Kaitabha*. After *Madhu* and *Kaitabha*, we get *Mahishasura* and *Raktabija*. Thus *Mala* and *Vikshepa* are the primary oppositions in our spiritual pursuit.

<sup>3</sup> At Navaratri ("nine nights"), the Lord in the form of the Mother Goddess is worshipped in Her various forms as *Durga, Lakshmi and Saraswati*. Though the Goddess is one, She is represented and worshipped in three different aspects. On the first three nights of the festival, *Durga* is worshipped.

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On the following three, *Lakshmi* and then *Saraswati Devi* on the last three nights. The following tenth day is called *Vijayadasami*. *Vijaya* means "victory", the victory over our own minds that can come only when we have worshipped these three: *Durga*, *Lakshmi*, and *Saraswati*. *Bhagavati*, *Bhavani*, *TripuraSundari-MahaDevi* are some names of *Maa-Nava-Durga*.

### ***Durga***

To gain noble virtues, all evil tendencies in the mind must be destroyed. This destruction is represented by the Goddess *Durga*. *Durga* is *durgati harini*: "She who removes our evil tendencies." This is why she is called *Mahishasura Mardini*, the destroyer of *Mahishaasura* (demon), *mahisha* meaning "buffalo." Isn't there a buffalo in our minds as well? The buffalo stands for *tamoguna*, the quality of laziness, darkness, ignorance and inertia. We have these qualities too. We love to sleep. Although we may have a lot of energy and potential inside us, we prefer to do nothing - just like the buffalo that likes to lie in pools of water. In the *Puraanic* story, *Durga Devi's* killing of the *Mahisha* demon is, symbolically, the destruction of the *tamoguna* within us that is very difficult to destroy. In the *Durga Devi Havana* (sacrifice), we invoke that Divine Power within us to destroy our animalistic tendencies.

### ***Lakshmi***

For knowledge to dawn within us, we have to prepare our minds. The mind must be pure, concentrated, and single-pointed; this purification of the mind is obtained through the worship of *Lakshmi Devi*. In our society today, however, when we think of *Lakshmi*, we think only of money - counting gold and dollar bills! This is why if one goes to a *Lakshmi* temple, one will find a crowd.

Everybody likes *Lakshmi Puja* (*Lakshmi* worship) because they think she represents material wealth. But what is real wealth? Even if we have material wealth but no self-discipline or self-control, nor the values of love, kindness, respect and sincerity, all our material wealth will be lost or destroyed. The real wealth is the inner wealth of spiritual values that we practice in our lives, by which our minds become purified. Only when we have these noble values will we be able to preserve our material wealth and make good use of it. Otherwise money itself becomes a problem. In the *Upanishads*, the *Rishis* never asked for material wealth only. In the mantras of the *Taittiriya Upanishad*, they first asked to have all the noble virtues fully developed in them. "Having gained the noble virtues, thereafter Lord please bring wealth to us". The *Rishis* express here that in the absence of right values and good qualities, all our money will be wasted, and there are countless examples of this in the world around us.

## Ayudha Puja

The ninth day is also the day of the Ayudha Puja. The Ayudha Puja is a worship of whatever implements one may use in one's livelihood. On the preceding evening, it is traditional to place these implements on an altar to the Divine.

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Our wealth of virtues is our true Lakshmi. Its importance is shown by the fact that *Adi Shankaracharya* himself, in *Vivekachudamani*, describes that *sat sampati*, or six forms of wealth (calmness of mind, self-control, self-withdrawal, forbearance, faith and single-pointedness) that are to be cultivated to attain wisdom. These virtues are important because our goal is victory over the mind - a victory such that we do not get disturbed by every change that takes place in our lives. This victory comes only when the mind is prepared, and this mental preparation is the symbolism of the *Lakshmi Puja*.

### **Saraswati**

Victory over the mind can be gained only through knowledge, through understanding; and it is Goddess *Saraswati* who represents this highest knowledge of the Self. Although there are many kinds of knowledge in the *Vedas* - phonetics, astronomy, archery, architecture, economics and so on - the real knowledge is in the spiritual knowledge. Lord *Krishna* himself says in the *Bhagavad Gita*: "The knowledge of the Self is the knowledge"; and He adds, "It is my *vibhuti*, my glory." In other words, we may have knowledge of many other subjects and sciences but if we do not know our own Self, then that is the greatest loss. Therefore the supreme knowledge is the knowledge of the Self that is represented by Goddess *Saraswati*.

### **Navaratri**

Thus, at *Navaratri*, Goddess *Durga* is invoked first to remove impurities from the mind. The Goddess *Lakshmi* is invoked to cultivate the noble values and qualities. Finally, *Saraswati* is invoked for gaining the highest knowledge of the Self. This is the significance of the three sets of three nights when all these three are gained subjectively, and then there will be *Vijayadasami*, the day of true victory!

At *Navaratri* time, the *Rasa* dance (dance of joy) of *Sri Krishna* and the *gopis* is also performed. As the mind becomes purer, calmer, quieter, and more cheerful and greater understanding is gained, do we not feel happier? Similarly, the *Rasa* dance is the dance of joy and realization. But, nowadays, the theme of *Sri Krishna* and the *gopis* dancing around the *Rasa* seems to have been lost in our society. The true meaning and purpose of the ritual is often forgotten, as more importance is given to other types of dancing.

If one can make a conscious effort to see the divine in the tools and objects one uses each day, it will help one to see one's work as an offering to God. It will also help one to maintain constant remembrance of the divine. (In India, it is customary for one to prostrate before the tools one will use before starting one's work each day as an expression of gratitude to God for helping one to fulfil one's duties.)

Children traditionally place their study books and writing implements on the altar. On this day, no work or study is done so that one might spend the day in contemplation of the Divine.

### **Vijaya Dashami**

The tenth day is called Vijaya Dashami. Devotees perform a Saraswati Puja (ceremonial worship) to invoke the blessings of Saraswati. Some devotees also perform pujas dedicated to Durga to mark Her victory over the demon, Mahishasura.

### **DURGA**

The dance of karma, of the cosmic spirit, in its supernal effort at self-transcendence, is a majestic portray of how cycles perpetuate to and from the celestial to the spiritual, to the terrestrial worlds, in bringing together evocation of all three worlds in divine dance.

Maha-Maa Kali, Maha-Maa Lakshmi and Maha-Maa Sarasvati are “svaroopa” forms of DEVI, who is also “DURGA” AND “AMBA” [WHEN SHE IS IN GLORIFIED TRANSCEDENTAL PEACEFUL FORM].

Maa is also prakruti, with gunas of prakruti transformation of the whole range of *Prakriti* from *Tamas* to *Rajas*, from *Rajas* to *Sattva* and from *Sattva* to Supreme *Vijaya*, mastery in the Absolute, God-realisation. All our scriptures, Puranas and Epics, all our ceremonies and celebrations, all our festivals and Jayantis, whatever be the occasion for a religious performance, all this is charged with a spiritual connotation, a significance which is far transcendent to the outer rituals which is involved in their performance. Every thought, every aspiration, every ritual and every duty of ours, every action that we perform automatically becomes a spiritual dedication of the Soul, for the sake of this one single aspiration which it has been enshrining in itself from eternity to eternity.

Devi incorporates “SHAKTI”, through the worship of Maha-Kali, Maha-Lakshmi, and Maha-Sarasvati. Other forms of Devi are *Mula-Prakriti*, *Adi-Sakti* in her cosmic dance-form of transformation, prosperity and Illumination. In the beginning, what happens to a Sadhaka?

There is a necessity of self-transformation. It is all hardship, rubbing and cleaning, washing, sweeping, etc. That is the first stage through the worship of Maha-Kali, who brings about a destruction of all barriers and negativities, bad thoughts restlessness. Then what happens? There is tremendous prosperity of the spirit and growth of awareness. One becomes spiritually awakened and in realising the “maya” and “mohad”, one establishes supremacy over “kaama”, “Krodha”, “ircha” and “tamas” of “vikarma” to elevate one’s inner spirit of life.

The journey is itself an esoteric transformation in spiritual essence progressing in the soul awakening and soul realisation; commanding all powers, getting everything that one needs to become Maa’s divine child. This is the second stage. In the first stage, it looked as if one were a poor person, having nothing, very weak. However, when one overcomes this weakness, by removing the barrier of *Tamas*, one becomes prosperous.

A great Yogi is also like a royal personality, because of his internal invocations, though unconsciously done, of cosmic powers. When prosperity dawns, it looks as if the whole universe is a heaven. In the first stage, it looked like a hell. Afterwards, in the second stage, it looks like a heaven, when Maha-Lakshmi begins to work. Knowledge should dawn and wisdom of experiencing divine contemplation awakened.

We realise Truth. Sarasvati comes to the rescue of her divine child in great divine grace and a flood of light on ‘Truth’ shines. One sees things as they are. There is no enjoyment, prosperity, richness, wealth or any such thing. It is Truth unconnected with all this, that and the other.

We become spiritually happy, albeit in conflict with our mind in the beginning. The delight of the glory of Maa capers in our heart’s deepest corners to enchant our spirit of life. Inseparable from our delight of the soul; from opposition to prosperity, from prosperity to enlightenment, and from enlightenment to Self-realisation do we proceed in sheer delight. Delight is MAA. So, these are the truths esoterically conveyed to us in the Mantras of the Devi-Mahatmya.

Devi-Mahatmya is not merely an esoteric Epic of puranas; it is not only a great spiritual text in the form of occult lessons; occult teachings. Maa Devi katha is also a great *Mantra-Sastra*. Every *sloka*, every verse of the Devi-Mahatmya is a Mantra by itself. For example: *‘Savarnih suryatanayo yo manuh Kathyate-shtamah*. This is the first sloka, *Savarnih Surya-Tanayah*. It is all a Tantric interpretation and a very difficult thing to understand.

*Surya* represents fire, the fire-principle. '*Surya-Tanaya*' means that which is born of the fire-principle. What is it that is born of the fire-principle? It is the seed '*Ra*'. According to Tantric esoteric psychology, '*Ram*' is the Bija Mantra of Agni. In the word *Savarnih*, '*varni*' means a hook; so add one hook to '*Ram*'. *Yo Manuh Kathyate, ashtamah*. Eighth letter--What is *Manu*? It is a letter in Sanskrit. Eight letters are *Ya, Ra, La, Va, Sya, Sha, Sa, Ha*. The eighth is *Ha*. Add *Ha* to it. *Ha, Ra* and one hook, make '*Hreem*'. "*Savarnih Suryo-Tanayo Yo Manuh Kathyateshtamah, Nisamaya Tadutpattim 'Hreem'.*" This *Hreem* is the Bija of Devi. "*Shreem\_Shreem*" is the shakti energy of the beeja. Thus in addition to the outer meaning, there is an inner significance of the Mantra. "*Bhavani-Bhagavati*", "*MahaVidyayini*", "*Maya-Rupeni*", "*Yogini*" are forms of Divine Maa Shakti. Maa is "*tantra, yantra and mantra*". She is the Shakti of Dharma, Karma, Kriya and Kaal.<sup>4</sup>

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<sup>4</sup> Mantra is derived from the Sanskrit root *man* (to think). It is a catalyst to make human mind open to the spiritual consciousness of DIVINE AWARENESS. Mantra is a thought, CONTEMPLATION, indicating something subtler, deeper and unknown to the five senses of knowledge. All the scientific principles like the 'Law of Gravity' or the 'Theory of Relativity' are unknown to the eyes, ears, nose, tongue and skin. Knowledge is directly revealed to the 'inner instrument' or *antah*. Mind is also called by that name in Sanskrit. Mind in an intuitive state directly understands all the higher laws. One who knows these higher and subtler laws, unknown to the five senses, is called a scientist in the modern world and is called a *rishi* in Sanskrit. *Rishi* means *rishati janati iti rishih*: one who sees and knows. Sees and knows all these higher and subtler laws. *Rishi* is a seer: a seer of Mantras. Mantras are codified forms of the various facets of the Divine truth. Mantras are seen by *rishi*'s in their transcendental mental states, in higher realm of 'Spiritual-consciousness'; in 'symbol' [*yantra*] and 'sound' [*tantra*]. Every mantra has a *rishi*, a meter and a deity indicating a facet of the Ultimate. Mantras are sound symbols and are all codified. Mantras consist of one or more letters. A letter in Sanskrit is called *aksharam*. *Naksharati iti aksharam*: one who does not perish is called *aksharam*. The ultimate Truth also is called *aksharam*. This is in the relative phenomenal existence. According to the Veda's and even to the Hindu mythology the whole creation is a manifestation and unmanifestation. The same thing is now more or less accepted by all of the top physicists, that whatever is now manifesting was there earlier in an unmanifest condition. The Truth according to the *Veda*'s is Absolute Existence-Knowledge-Bliss and contains the whole creation including time and space. By knowing this ultimate Truth one becomes that or gains that, according to the Veda's.

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Hence keeping this goal of gaining the ultimate to become completely free from sorrow, suffering and all limitations, individuals take to the study of scriptures, prayers, austerities and deep contemplations and meditations. In that process some of them happen to see various facets of the Truth. They are called *rishi's* or *Mantra Drashtaraha*, one who sees mantras. Thus mantras are facets of the Truth in codified or capsule form. A mantra contains at least one syllable and can contain any number of syllables. These one-syllable mantras are called *bija aksharas* or *bi-ja's*. *Bija* means a seed. In Sanskrit when *bija* is reversed it becomes *jiba* or *jiva*, which means the individual. Both the individual and the seed are eternal because no one can ever say when the first individual or the first seed started. They started with the creation itself. Now each of these *bija mantras* reflects different aspects of the Truth in a subtler way. Some examples for

*bija's* are “Aum, Eim, Hreem, Shreem, Kleem, Im, Vaam, Laam, Yaam, Shraum, Shoom, Dum and so on. Mantra is authentic in two aspects: The Origin and the Purpose

According to the Origin:

1. Vedic Mantras
2. Tantric Mantras
3. Pauranic Mantras

According to the Purpose:

1. For a particular result
2. For general well being
3. For the ultimate good or *moksha*.

Great *rishi Veda Vyasa*; divided it into four parts and gave them four names. He was called *Veda Vyasa* because he divided the *Veda*. The four *Veda's* are *Rig Veda*, *Yajur Veda*, *Sama Veda* and *Atharvana Veda*. Vyass wrote that each *Veda* again is divided into four parts called

1. *mantra bhāga*
2. *brahmana bhāga*
3. *āranyaka bhāga*
4. *upanishad* or *Vedanta*.

*Bhāga* means a part. (*ā* indicates a pronunciation of elongation of a, like a in ‘are’). All the verses in the *mantra bhāga* are also called mantras only.

Like this, every Mantra is full of inner significance; devotees repeat every Mantra for some purpose or the other. Especially, the Devi-Mahatmya is recited for averting calamities; catastrophes; calamities and tensions, personal or outward, whatever they be, all these are averted by a regular daily recital of the Devi-Mahatmya. When there is war threatening a country, for example, or pestilence or epidemic spreading everywhere, or any internal tension or anxiety of any kind, the Devi-Mahatmya is to be studied and it is a very potent remedy prescribed by seers of yore, not only for temporal terrestrial prosperity, but also for the glory of the hereafter, for illumination, for the destruction of *Avidya* or *Ajnana*, for overcoming *Mala*, *Vikshepa* and *Avarana*, and to be a fit recipient of the grace of the Almighty. Glory to God! Glory to Sadhana! Glory to the integral character of spiritual practice! May we be blessed with this illumination, with this wisdom, with the strength to tread the path of the Spirit, to our ultimate Freedom!

Maa Is also Adi-Shakti-ParaShakti Bhavani. <sup>5</sup>

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All Vedic Mantras are having intonations for pronunciation and it is very important for them. Correct pronunciation of words is essential. Intonation is over and above this condition.

There are various important mantras from the *Veda*'s, like *gayatri mantra*, *maha mrutyunjaya mantra*, *panchakshari mantra*, *ashtakshari mantra* etc.

There are many *Shanti Mantras* for individual as well as universal peace and happiness. Vedic mantras are mainly used in Vedic fire rituals called *yajñyās* and *yâgās*. Every mantra has a particular place in the ritual and is to be associated with a particular procedure to offer oblations in the fire. Nowadays, since these rituals became rare, individuals are using these mantras mainly for chanting to promote individual and universal peace.

<sup>5</sup> “*Jagad\_Amba*” is the one who rules this world. Everything in this world is contained in HER. All forms in the world are HER forms. All living things are part of HER. It is *Devi Adi Parashakthi* who performs the tasks of the Tri-Murthys : Siva, Vishnu ad Brahma. She is the 8 Siddhis, 7 Rishis, Lords of the 8 directions, 11 Rudras and many more. She is not only worshipped by men but also by the devas. She is present in everything we see. She is represented in plants, the animals, the birds, the sea, the sky and the holy river. She is Sakthi ( Power ) who drives this world. She is the mother of the mankind. The most important features of Devi Parashakti mythology and theology is that she have two forms, namely:

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1. The Auspicious calm mangala form
  2. The fiery maha-kali form

### **Auspicious Form**

As auspicious form, she manifests as Lakshmi, Parvati, Sati and Prthivi. She plays the positive roles of protection, fertility and establishment of dharmic order, cultural creativity, wifely duty and material abundance. These encompasses three aspects

a. As the granter of wisdom, learning and liberation. Her names appear many times in the following text : Aryastave text she is called : Mukti ( liberation ), She who speaks the language of Brahman, She who is the knowledge of Brahman. Mahabharata : Liberator and knowledge of Brahman as well as the mother of the vedas, Intelligence and the destroyer of ignorance and mankind fetters. Lalitha-Sahasranama : Mahabuddhi (The great intelligence ), Vijnanabhanarupini ( She those form is a mass of knowledge ), Prajnatnika ( She who is wisdom itself ), Pasupasavimocini ( She who release creatures from bondage )

b. As embodiment of female beauty and the exciter of desire. Many Text describe Devi extraordinary beauty saundaryalahari : one of the famous hymn praising the Devi. Lalitha-Sahasranama : Ramya (the beautiful one), Kanta ( loveliness ), Vamanayana ( she who have beautiful eyes ), Ratirupa ( she whose form is Rati ).

c. As the source of food and nourishment. She is often associated with earth itself Lalitha-Sahasranama : Annanda ( she who gives food ), Pusti (she who gives nourishment ), Satakasi ( she who has on hundred eyes ), Sakambhari ( she who bestows vegetables ), Annapurna ( she who is full of food ), Jagaddhatri ( she who supports the world or another ).

### **The fiery Form**

The Devi is said to possess fierce and terrible appearance. Often these forms are associated with war, blood, destruction, death, hunger and anger. These terrible forms arises in two context, namely

1. To maintain cosmic order
2. Asserting her power as that greater than Siva

TO maintain cosmic order Devi often takes in fierce form when she enters into battle. As guardian of the Cosmos, she appears in a form of a great warrior, battling against Demons on behalf of the gods. Nevertheless in most text it is said that the Devi only take the fierce form when she has actually entered the battle or when she is being provoked by the insults of her enemies.

## Devi Mahatmyam

Devi Mahatmyam is my favourite stuti for BHAVANI: Let us all together congress to recite it once, thrice, or nine times, depending upon your convenience.



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The Devi transforms herself, and then multiplies into ferocious goddess or goddesses. Asserting her power as the greater than Siva. The Mahavidyas (the great manifestation ) played a central role in Sati's attempt to overpower or frighten Siva, so that she may have her own way. Even though Sati played the submissive wife, she contains fearsome and independent aspects that easily overwhelmed Siva.

**Other aspects of Devi:** Devi is often describe in three concepts namely : SHAKTI, MAYA and PRAKRUTI.



***Aum Sharanaagata-deenaarta, Paritraana-paraayaney/***

***Sarvasyaarti-harey Devi, Naaraayanni namohstutey/***

***Aum Sarva Mangala, Maangaleyeh Shive Sarvaartha Saadhikay***

***Sharannye-TtryAmbakay Devi Naarayaani Namostutte.***

***Aum Sarva Svarropey Sarveshey Sarva Shaktee Samanvithey***

***Bhayebhyastraahi no Devi Maha Durgaa Devi Namostutte.***

**Aum Salutations and obeisance to the Goddess of all auspiciousness,  
who bestows wealth, and all spiritual success, I surrender my all, to you  
Oh Maa I am a refugee at your feet. You are my saviour, shelter and  
benevolent nurturer please remove all distresses Oh Durga Devi. My  
obeisance to you, Salutations!**

***Namo devyai mahadevyai shivayai satatam namaha,***

***Namaha prakrityai bhadrayai niyataah pranataah sma taam.***

**Obeisance to the Great Goddess who is the Cosmic energy of all pervading  
and Shiva's consort.**

*Roudrayai namo nityayi gouryayai dhatrayai namo namaha,  
Jyothsnayayai chendurupinyayai sukhayayai satatam namaha.  
Kalyannyai pranatam vridhyayai sidhyayai kurmo namo namah,  
Nairutyayai bhybritaam lakshmyai sharvanyayai tey namo namah.*

*Durgayai durgapaaraayai, saaraayai sarvakaarine,  
Khyatyai tadhiva krishnayai dhumrayai satatam namaha.  
Ati soumyati roudrayai, nataastastastyai namo namaha,  
Namo jagatpratishtayai, devyayai krityayai namo namah.  
Aum Namo namah Devyai Maha Devyei Shivaaye Satatam Namaha  
Prakrityei Bhadraye Nnyataah Pranataah Smataam*

Salutations to the Great Goddess who is the abode of all blessings. To She who is the primordial energy of the cosmos and the sustaining principle we offer adorations with deepest devotion.

*Aum Ya Devi Sarva Bhuteshu Vishnu Mayeti Shamsthita  
Namastasyei Namastasyei Namastasyei Namoh Namaha 1*  
Salutations to the Great Goddess, the power of Vishnu, who abides in all beings we bow to you again and again. 1

*Aum Ya Devi Sarva Bhuteshu Chaitenya Rupena Bhidiyate  
Namastasyei Namastasyei Namastasyei Namoh Namaha 2*  
Salutations to the Great Goddess who abides in all beings as the form of Infinite Consciousness; we bow to you again and again. 2

*Aum Ya Devi Sarva Bhuteshu Buddhi Rupena Samsthita  
Namastasyei Namastasyei Namastasyei Namoh Namaha 3*  
Salutations to the Great Goddess who abides in all beings as the form of Intelligence. We bow to you again and again. 3

***Aum Ya Devi Sarva Bhuteshu Nidra Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 4***

Salutations to the Great Goddess who abides in all beings as the form of  
Sleep. We bow to you again and again. 4

***Aum Ya Devi Sarva Bhuteshu Ksudhi Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 5***

Salutations to the Great Goddess who abides in all beings as the form of  
Hunger. We bow to you again and again. 5

***Aum Ya Devi Sarva Bhuteshu Cchaya Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 6***

Salutations to the Great Goddess who abides in all beings as the form of  
Reflection. We bow to you again and again. 6

***Aum Ya Devi Sarva Bhuteshu Shakti Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 7***

Salutations to the Great Goddess who abides in all beings as the form of  
Power. We bow to you again and again. 7

***Aum Ya Devi Sarva Bhuteshu Thrishna Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 8***

Salutations to the Great Goddess who abides in all beings as the form of  
Thirst. We bow to you again and again. 8

***Aum Ya Devi Sarva Bhuteshu Kshanti Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 9***

Salutations to the Great Goddess who abides in all beings as the form of  
Forgiveness. We bow to you again and again. 9

***Aum Ya Devi Sarva Bhuteshu Jati Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 10***

Salutations to the Great Goddess who abides in all beings as the form of  
Genius. We bow to you again and again. 10

***Aum Ya Devi Sarva Bhuteshu Lajja Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 11***

Salutations to the Great Goddess who abides in all beings as the form of  
modesty. We bow to you again and again. 11

***Aum Ya Devi Sarva Bhuteshu Shanti Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 12***

Salutations to the Great Goddess who abides in all beings as the form of  
Peace. We bow to you again and again. 12

***Aum Ya Devi Sarva Bhuteshu Shraddha Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 13***

Salutations to the Great Goddess who abides in all beings as the form of  
Faith We bow to you again and again. 13

***Aum Ya Devi Sarva Bhuteshu Kanti Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 14***

Salutations to the Great Goddess who abides in all beings as the form of  
Beauty We bow to you again and again. 14

***Aum Ya devi sarvabhuteshu, Lakshmirupenasamsthita,***

***Namastasyai Namastasyai Namastasyai namoh namaha. 15***

Salutations, to the Goddess who is the shakti of Bhagavan Vishnoo.

Salutations to the all pervading Goddess who is Bhagavati Devi. 15

***Aum Ya Devi Sarva Bhuteshu Vridtthi Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 16***

***Salutations to the Great Goddess who abides in all beings as the form of  
Activity; We bow to you again and again. 16***

***Aum Ya Devi Sarva Bhuteshu Smriti Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 17***

***Salutations to the Great Goddess who abides in all beings as the form of  
Memory We bow to you again and again. 17***

***Aum Ya Devi Sarva Bhuteshu Daya Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 18***

***Salutations to the Great Goddess who abides in all beings as the form of  
Compassion. We bow to you again and again. 18***

***Aum Ya Devi Sarva Bhuteshu Tusti Rupena Samsthita Namastasyei***

***Namastasyei Namastasyei Namoh Namaha 19***

***Salutations to the Great Goddess who abides in all beings as the form of  
Contentment. We bow to you again and again. 19***

***Aum Ya Devi Sarva Bhuteshu Matri Rupena Samsthita Namastasyei***

***Namastasyei Namastasyei Namoh Namaha 20***

***Salutations to the Great Goddess who abides in all beings as the form of  
Mother. We bow to you again and again. 20***

***Aum Ya Devi Sarva Bhuteshu Bhranti Rupena Samsthita***

***Namastasyei Namastasyei Namastasyei Namoh Namaha 21***

***Salutations to the Great Goddess who abides in all beings as the form of  
Delusion. We bow to you again and again. 21***

***Aum Ya devi sarvabhuteshu, Lakshmirupenasamsthita, Shree  
Bhagavati shakti, TripuraSundari, Maha-Devyayeh, Brahmani Devi;  
Namastastyai Namastastyai Namastastyai namo namaha. 22***

Salutations, to the Goddess who is the shakti of Bhagavan Vishnool.

Salutations to the all pervading Goddess who is Bhagavati Devi. 22

***Aum Indriyanam Adhistatri Bhutanamcha Akilea Shucha***

***Bhuteshu Satatam Tasyea Vyapti Devyei Namo Namaha . 23***

I bow again and again to her who rules all of the elements and senses. I

bow to the Great Goddess. 23

***Aum Chiti Rupena Ya Krits Nam Etat Vyapa Stithi Jagat Namastasyei  
Namastasyei Namastasyei Namo Namaha. 24***

The Great Goddess resides in all beings in the form of Consciousness, and  
pervades all parts of the Universe. Adorations again and again to her. 24

Concluding prayer and mantra: To be recited thrice

***Aum Sharanaagata-deenaarta, Paritraana-paraayaney/***

***Sarvasyaarti-harey Devi, Naaraayanni namohstutey/***

***Aum Sarva Mangala, Maangaleyeh Shive Sarvaartha Saadhikay***

***Sharannye-TttryAmbakay Devi Naarayaani NamoStutte.***

***Aum Sharanaagata-deenaarta, Paritraana-paraayaney/***

***Sarvasyaarti-harey Devi, Naaraayanni namohstutey/***

***Aum Sarva Mangala, Maangaleyeh Shive Sarvaartha Saadhikay***

***Sharannye-TttryAmbakay Devi Naarayaani NamoStutte.***

***Aum Sharanaagata-deenaarta, Paritraana-paraayaney/***

***Sarvasyaarti-harey Devi, Naaraayanni namohstutey/***

***Aum Sarva Mangala, Maangaleyeh Shive Sarvaartha Saadhikay***

***Sharannye-TttryAmbakay Devi Naarayaani NamoStutte.***

It is a total whole surrender onto the MahaShakti, whom we have adored,  
as Brahma Vishnool and Mahesh adored and gave such magnificent  
obeisance and homage towards her greatness.

Shiva congressed with entire cosmos, to grant Maa Maha Devi, the  
confluence, the utmost respect and worshipped her in the highest form,  
hence she is known as the MAHA-DEVI.

**Maha-Devi has been booned sixty four forms, sixty four chakras, sixty four mantras, sixty four yantras, sixty four tantras of the moon, sixty four shaktis, sixty four energies and sixty four divine trances of higher order.**

**Such is the glory of Maa per all Vedic scriptures.**

**Great Maha Maa Amba: JagadAmba: TripuraSundari, Laxshmee, Kali,  
Saravati Karatu Kalyanum Namastute Namastute Namastute.**



**“Shakti” or power of Goddess Durga is known as Dasha Mahavidya. From the time span of nine day starting from the new moon of the Hindu month of Ashwin, starts the most auspicious time where people perform any activity or event and it is known to be successful because of the blessings of the divine Mother. In these nine days the nine different Swaroop or form of the Goddess Durga is worshipped fervently during the nine nights - navaratri.**

The Nava-Durga parva is nine forms of Durga.

1) **Durga Shailputri**: Shailputri means the daughter of the mountain, Himalaya. In this form we see the divine Mother holding a trident in her right hand and a lotus on her left. She is seen seated on an ox. In her previous birth, she was called Sati, Bhavani and was the daughter of King Daksha. After a lot of penance, she married Lord Shiva. But her father King Daksha was not too pleased. He had arranged for a Yagya/Yagna (Ritual done around the sacrificial fire) where he invited everyone except his son-in-law, Lord Shiva. Upset and feeling humiliated, Sati decided to attend the event uninvited. There, her father insulted Lord Shiva and in fury she stood on the sacrificial fire and burnt herself alive. Lord Shiva enraged, ordered his followers to demolish the Yagya. Sati was reborn as the daughter of the king of the mountains, Himalaya in the name of Parvati - Hemvati and got married with Lord Shiva again. Her this Swaroop is worshipped on the first day of the Navratri celebrations.

2) **Brahmacharini**: Brahmacharini or Tapasyacharini is Goddess's second form. The name holds the meaning of true penance and meditation. Her form depicts her holding a rosary beads in her right hand and a Kamandalu, a pot containing holy water in her left. In her previous life, when she was reborn as the daughter of Himalaya, she performed severe penance to have Lord Shiva as her husband. Narad Muni, the divine sage advised her to take up meditation to win Him. Her intense devotion, steadfastness and strict meditation for years under extreme conditions, gave her the name of Brahmacharini.

3) **Chandraghanta**: Goddess Durga's third form is known as Chandraghanta or Shakti. Chandra means moon and Ghanta is the bell. This name finds its explanation in the half-circular moon on the temple of the Goddess that resembles a bell. She is three eyed with ten hands. Each hand holds ten different weapons. She is seated on lion and is worshipped on the third day of the Navratri celebration. Her hue is golden and her appearance always spreads a calm and eternal peace all round. She is unprecedented image of bravery. The frightful sound of her bell terrifies all the evil and demon. Worship of this deity helps to eliminate the sorrow, hazards and dangers in ones life.

4) **Kushmanda**: Kush means happiness and she created the universe with a smile. She is radiant as the Sun and rides a lion. She is Ashtabhuja or eight handed. Her seven hands hold the holy pot, Kamandul, a bow, an arrow, a lotus, a pot containing wine, a disc and a club. The eighth hand holds a string of rosary beads that is believed to provide success and prudence.

5) **Skanda Mata:** Lord Kartik/Kartikeyan/Karthikeyan is also known as Skanda. As Goddess Durga is his mother, she is referred to as Skanda Mata. She is a deity of fire with four arms. She holds her son Skanda with the top right hand and lotus in her lower hand. The top left hand is positioned in a blessing gesture or Abhaya Mudra. She is fair complexioned, seated on a lotus and so also referred to as Padmasana.

6) **Katyayani:** Sage Katyaayan was the son of the great sage Kat. He observed rigorous penance and worship of Bhagavati Paramba with a desire to get Paramba as his daughter. His wish was granted. The daughter born was named Katyayani. She has four hands. The top right hand is positioned in a gesture of providing courage while the other hand is positioned in a gesture of rendering a boon. The top left hand holds a sword and the other a lotus. The goddess rides a lion and worshiped on the sixth day of the Durga puja.

7) **Kalratri:** Ratri means night so her complexion is as dark as the night. She has long, unmated hair with her three eyes that are shiny and bright. She has four arms and is seen mounted on a Shav/Shava or dead body. Her right hand holds a sword, while her lower hand is in a blessing stance. The left hand holds a burning torch and the lower left hand is in fearless position. She is known as Shubhamkari or the auspicious one. Her form encourages her devotees to be fearless.

8 ) **Maha Gauri:** It is said that when the body of Goddess Gauri got dirty due to dust and earth while she was observing penance to attain Lord Shiva. So he cleansed her with the holy waters of Ganges. Her body transformed into bright and luminous like lightening and so her eighth form is known as “Maha Gauri” .Her clothes and ornaments are also white. Her visage is calm and peaceful and she is three eyed. She rides on a bull. Her four hands denote different meanings, like the left hand is in the fearless gesture and the lower on holds a trident. The above right hand has tambourine and lower right hand is in blessing style.

9) **Siddhidatri:** The ninth form is Siddhidatri. There are eight Siddhis (Special powers which can only be attained from severe penance and meditation)-Anima, Mahima, Garima, Laghima, Prapti, Prakamya, Iishitva & Vashitva. Maha Shakti gives all these Siddhies. It is mentioned in the Devi Puran” that Lord Shiva got all these Siddhis by worshipping Maha Shakti. With her gratitude, Lord Shiva’s body also contains the Goddess and so he has the form and name of Ardha Narishvar. Ardha means half. The goddess rides on a lion. The Siddhidatri form is worshipped by all gods, rishis, munis (Saints and Sages), siddhas, yogis, sadhakas (Devotees) for attaining merit and boons of their severe penances.

## **Durga Sooktam**

The Durga sooktam in praise of Devi is one of the traditionally recited  
pancha sooktas of the Vedic tradition.

Om Jatavedase sunavama somamaratiyato nidahati vedah  
Sa nah parshhadati durgani vishva naveva sindhum duritatyagnih [1]

Tamagnivarnam tapasa jvalantim vairochanim karmaphaleshhu  
jushhtamh  
Durgam devii sharanamaham prapadye sutarasi tarase namah [2]

Agne tvam paaraya navyo asmaansvastibhiriti durgani vishva  
Pushcha prithvi bahula na urvi bhava tokaya tanayaya shamyoh [3]

Vishvani no durgaha jatavedassindhunna nava duritatiparshhi  
Agne atrivanmanasa grinanoasmakam bodhayitva tanunamh [4]

Pritanajitam sahamanamugramagni huvema paramatsadhashtath  
Sa nah parshhadati durgani vishvakshamaddevo atiduritatyagnih [5]

Pratnoshhikamidyo adhvareshhu sannachcha hota navyashcha satsi  
Svanchagne tanuvam piprayasvasmabhyam cha saubhagamayajasva [6]

Gobhirjushhtamayujonishhiktan tavendra vishhnoranusamcharema  
Nakasya prishhthamabhisamvasano vaishhnavim loka iha madayantamh  
[7]

Om kaatyaayanaaya vidmahe Kanyakumaari dhiimahi Tanno durgih  
prachodayaath

Om shaantih shaantih shaantiham

“Devi Kavacham” [recited by Devas] grants Divine Mother highest status. <sup>6</sup>

The worship of Devi in Shreechakra is regarded as the highest form of the Devi worship. Originally, Lord Shiva gave 64 Chakras and their Mantras to the world, to attain various spiritual and material benefits. For his consort Devi he gave the Shreechakra and the highly coveted and the most powerful Shodashakshari mantra, which is the equivalent of all the other 64 put together.

It is said that in the beginning God, who was one, wanted to become many and enjoy himself. As the first step to creation he created Devi - the total cosmic Female force. For the male part, out of his left he created Shiva, out of his middle he created Brahma and out of his right he created Vishnu.

That is why many regard the Devi as more powerful than the Trinities and hence She is called Parashakti or Paradevi - Para meaning beyond . Brahma created the universe. Vishnu controls and runs the universe. Shiva along with Shakti is engaged in the eternal dissolution and recreation of the universe. The Bindu in the center of the Shreechakra is the symbolic representation of the cosmic spiritual union of Shiva and Shakti. Apart from that the Shreechakra also embodies countless number of deities and represents the whole of creation. Hence by worshipping the Devi in Shreechakra one is actually worshipping the highest ultimate force in the Tantrik form.

The Shodashakshari mantra is one of the most guarded secretes of tantra. Usually the Guru gives it to a highly deserving and tested disciple. Very few get it. Even in the Mantra Shastra, where all other mantras are openly and clearly given, the Shodashakshari Mantra is not directly given. Several hints about the mantra are given and you are asked to get the mantra if you are capable and deserving.

The opening versus of the mantra shastra chapter on Shreechakra says, "Your head can be given, your soul can be given but the Shodashakshari Mantra of the Devi can not be given".

Various books and websites on Shreechakra have published what the publishers thought is the Shodashakshari Mantra. One must be careful.

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<sup>6</sup> The Devi Kavacham consisting of 61 Slokas is in Markandeya Puranam. This Kavacham (armour) protects the reader in all parts of his body, in all places and in all difficulties. Every part of the body is mentioned and Devi, in all different forms, is being worshipped. Further, Devi, in different names, is prayed to for happiness, wealth, health, power and prosperity.

Only real Brahman Pujari with good intentions can recite the Devi-Kavacham stotra. Those who know it will never publish it and those who publish it do not know it. I cannot give it to my wife or even my child. For this reason, I prefer to share Devi-Mahatmyam Durga Stuti as the best glory for MAA.

However, Shreechakra can also be worshipped by other Devi mantras. There are several traditions of the worshipping the Shreechakra. We are giving below a very simple and still very effective pooja of Shreechakra.

It is known as the Shreechakra Navavarana pooja as per the Khadgamala Vidhi. For all round spiritual and material benefits it is a highly effective pooja. Anyone can perform it.

The Shreechakra is a very deep subject. A lot can be written about the Nine Avaranas in the Shreechakra, about the 43 triangles, the various Devies and Devatas and their significance etc. This information is already published in several books and websites. The purpose of this page is not to repeat or elaborate on what is already there but to give you a simple but effective way of doing the actual pooja which is what really matters and something which no one else has bothered put in English. Hence Instead of gathering a lot of technical information, it is better that you sit down and do an effective pooja. Prophet Mohammad rightly said, "A man who reads a lot of books is like a donkey carrying a load of books". Lord Krishna definitely said that Gyana yoga is the best path. A lot of people, especially the ones with pseudo intellectual ego who look down upon ritualistic worship and don't want to bow their head, mistakenly believe that reading of philosophy books and empty intellectual discussions are the Gyana yoga path. It is not. Adi Shankara was very clear in stating that the Gyana yoga is only for the Gyanis, and a Gyani is one who has reached the Paramahamsa or Avadhoota level. Great yogis like Rama Krishna Paramahamsa, Swami Shivananda and Swami Satyananda belong to this category and not people like us.

On the top left hand side corner of the Shreechakra resides Lord Ganesha. On the top right hand side corner resides Lord Surya. On the bottom right side corner resides Lord Vishnu and at the bottom left corner of the Shreechakra resides Lord Shiva. Hence, before performing the Shreechakra pooja you must perform a brief pooja of the above four deities. These poojas are given in the Pancha Pooja section in this site. Apart from these four, the Devi along with her retinue (Parivar) of 108 other Devies reside in the Chakra. In this pooja they are worshipped one by one.

Devi worship must be done only after taking bath and wearing clean clothes. As per the rituals to be observed - various pooja books and websites prescribe long preparations and rituals for poojas. It is not possible for every one to perform a pooja like an ordained Vedic priest. Hence our scriptures allow one to do a pooja "Yatha shakti" or as per ones capability and convenience. Doing it with faith is what really matters. The minimum is: light a lamp and an incense stick and offer some prasada - if you don't have anything at home then simple milk or sugar will do.

People worship the Shreechakra made of various materials and in shades. The simplest and the best one is a clear diagrammatic picture.

In the olden days people used to draw the Chakra on various materials. Now you do not have to go through all the trouble. You can use a simple printed one, which is equally effective. We have enclosed one for your benefit at the top. Take a print out of it to worship. Preferably, laminate it so that it is not soiled or damaged.

While doing the pooja of the various deities in the Nine Avaranas, you can worship the Chakra with Akshintas (Turmeric rice) or flowers or with Panchamrut.

The Devi is worshipped in many forms and names - Lalita, Katyayani, Kameswari, Kamakshi, Durga, Chandi, Kali, and Amba etc. The closest matching form of the Shodashakshari Devi as described in the scriptures is that of Goddess Kamakshi of Kanchi. You will find this in the Devi pooja section.

The Anganyasas and Karanyasa beejas are also given for the benefit of those who are conversant with this ritual. If you do not know you can omit it.

If you are conversant with the other pooja rituals like Achamanam, Bhuta Suddhi, Dehasuddhi, Shankha pooja, Kalasha pooja etc., you can perform them before the actual pooja. If you do not know simply offer a prayer to Lord Ganesha and do the pooja. At the end of the pooja offer the following prayer.

***"Avahanam najanami, najanami visarjanam, poojamchaiva najanamani kshamaswa Maheswari. Yattrutam yatkarishyami tathsarvam twamarpanam, poojam poorna phalam kuru".***

Roughly translated it means - "I am not conversant with the Avahana, visarjana etc.. pooja rituals and hence forgive me. Whatever I have done and I am doing, I am offering to you. Give me full results". Our ancients were also smart!

This pooja, along with the four other poojas that must be performed before that, will take about 45 minutes time but it is more effective than any other pooja both materially and spiritually. Shree Yantra:



### Sri Chakra

Sri Chakra the mystical construction of the Cosmos. The secrets of cosmic unity held by the inter-penetration of nine triangles intercepting each other. Triangles are the product of three phases of cosmic process - creation, preservation, dissolution forming the triad of time. Past present and future. Into which the whole of the activities of the universe could be summed up. Contained. All the same, until the pattern is energised the Chakra remains just a piece of drawing. (The Sriyantra belongs to the class of objects (yantras) which are used for meditation in various schools of tantrism. One of the earliest known specimen is the portrait of the Sriyantra in the religious institution Sringeri Matha established by the famous Philosopher Sankara in eight century A.D. The sriyantra had also been mentioned in the Buddhist inscription of the Srivijaya school in south Sumatra, which is dated seventh century A.D. Therefore, the sriyantra already has covered a long path of confirmation as an important object for rituals. Thus, the hymn from Atharva Veda (c. 12th century B.C) is dedicated to the Sriyantra-like figure composed of nine triangles. Many philosophers and westerners do not fully comprehend our Hindu Vedic culture in full. The Devi-Shakti worship has been propagated by the west in many individual umbrellas each claiming ownership towards authorship. "Durga Sapta-shathee" is the Devi Katha [contained in our Dharma awareness section under Navaratri article]; this is also called as Chandi Patham or Saptha Shathi (700 versed one). Sri Chandi is the Goddess who is the Patti Mahishi of Parabrahman. The word 'Chanda' hints at extraordinary traits and thus refers to the Parabrahman, who is extraordinary due to his complete independence w.r.t time and space. The word Chandi (arising from the Dhatu Chadi meaning anger) also refers to the fiery power of anger of the Brahman. The Sruti says, "mahadbhayaM vajramudyataM", wherein the word 'vajra' means not any weapon but the supreme Brahman. Thus, Chandi represents the Shakti of Brahman.

The Goddess puja is very meticulous and is divided into the following twelve stanzas:  
The following are the major Anga Vidyas for Navarna Mantra.

1. Bhuvaneshwari
2. Vagishwari
3. Chetani
4. Lakshmi
5. Kandarpa
6. Kamakala
7. Vighneshwara
8. Bija Varahi
9. Narasimha
10. Para Prasada
11. Sarvamangala Durga
12. Kalika

These are the Dwadasha Angas prescribed for Navarna mantra.



## **Greatness of Sri Sukta**

The supreme appears in the form of Vishnu to uphold and protect the world. The operation is done through the power of Vishnu for which the terminology is Lakshmi. She is the Brahman revealed in its mother aspect as creatrix and nourisher of the three worlds. Her description appears in the Shi Sukta, where she has been lauded in golden words and in glorious terms. Just as there is no difference between Power-Holder (Vishnu) and energy upholding power (Lakshmi). She is the presiding deity of all divine manifestation. For the adoration of Lakshmi, there is no hymn equal to the Sri Sukta. The letters, syllables and words in the fifteen verses of Sri Sukta, collectively form the sound body of Lakshmi, the presiding deity of this Hymn. As it has come to us from the consciousness state of the Rishi (seer), the substance is Chit, the creative energy in Vaikhari or gross form of sound. The universe is conceived and born of sound. Light is nothing but a sound of a particular frequency. All that we see in this worlds in solid, liquid, or gaseous state has emanated from sound. Even our mind is the crystal of sound. Nama (name) is sound from which rupa (form) has come. To cut it short, Sri Sukta is a Siddha Mantra and is a radiant mass of energy. By proper Sadhana, the jiva can raise itself to a divine status. But to attain this, it is very vital that the meaning of the Mantras are correctly understood, intoned and also remembered at the time of recitation.

***Ya Devi Sarva Bhutesu Maa rupena samsthita I***

***Ya Devi Sarva Bhutesu Shakti rupena samsthita I***

***Ya Devi Sarva Bhutesu Buddhi rupena samsthita I***

***Ya Devi Sarva Bhutesu Laxmi rupena samsthita I***

***Namestasyai II Namestasyai II Namestasyai II***

***Namo Namah II***



**लाभ**



श्री यन्त्रम्

ਭੁਖਿ ਮਾਧੁਖਿ ਮ

टिप्पणी

- १ परमप्रकाशानंद नाथ
- २ परमशिवानंद नाथ
- ३ परमशक्तानंद नाथ
- ४ कौलेश्वरानंद नाथ
- ५ शुक्लदेवनाथ नाथ
- ६ कुलेश्वरानंद नाथ
- ७ कामेश्वरानंद नाथ

नी चट्टी के रंग  
१ भूतुर रेखा-  
शुक्ल अरण्य, पीतवर्ण,  
२ घोडा इत-स्वैत  
३ अष्टपत्र  
जवाकुमुम वर्ण  
४ चतुर्दशार-  
राहिनी कुमुम वर्ण

श्री यन्त्रोद्धार  
विन्दु त्रिकोण वस्तुकोण दशारयुग्म् ।  
मन्त्र श्रवणदत्त सयुत षोडशारम् ॥  
वृत्तत्रयं च धरणीसदनं त्रयं च ।  
श्री चक्रमेतदुदितं परदेवतायाः ॥

श्रीषष्ठ स्वस्वरी तल्लितांशस्तवनम्  
नमो हेमद्रिस्थे शिवशक्ति नमः श्रीपुरगते।  
नमः पदमाटयांकुणकिनेननो रजगुहगे॥  
नमः श्री चक्रस्थे स्थितमयिननो विदुल्लये।  
नमः कामेशोक्तं स्थितिमतिनमस्ते दललिते॥

- १ गगनाब्द नाथ
- २ विमानाब्द नाथ
- ३ विमानाब्द नाथ
- ४ मृदना नैद नाथ
- ५ भूतनाब्द नाथ
- ६ तीलानाब्द नाथ
- ७ स्वात्मा नैद नाथ
- ८ त्रिमानाब्द नाथ
- ९ वार्धिशार सिन्दुर वर्म
- १० अंतरदशात्
- ११ अष्टकुल वर्म
- १२ अष्टकोल
- १३ पद्मनाभ वर्म (रक्त)
- १४ शिवोत्त-वन्द्य कुल वर्म
- १५ चन्द्र शिव-वन्द्य रक्त वर्म

लं लोपेना सिद्धिः

ॐ इ शित्य सिद्धिः  
दक्षिण

सिद्धांत

१. भोगानंद नाथ
२. स्मिन्नानंद नाथ
३. रामानंद नाथ
४. महाभानंद नाथ

नी वहाँ की स्थापितिया  
सबसे म्ददा:

- १) व विपुरा
- २) व वपुरादी
- ३) व विपुरा मुन्दी
- ४) व विपुरा वामिनि
- ५) व विपुरा श्री
- ६) व विपुरा शक्तिनी
- ७) व विपुरा गिष्ठा
- ८) व विपुराबा
- ९) व मध्य विबोस

के मध्य विन्दु में  
वामिनि

वं वशित्व सिद्धिं  
वायवी

शब्दमयी देवता-  
 यथा किं न स्तुतिरभ्युक्ते ।  
 काल शब्दमयी कल्पते तनुः ॥  
 विवृत मूर्तिषु म भवदन्वयी ।  
 मसि जायते गतिः मसराय य ॥

अं अणिमा सिद्धिः  
पश्चिम

अथो विद्या या प्राप्ति सिद्धिः  
 इति विविच्य शिवे रुमिता शिवे ।  
 जगति जात मयल व शादि दम ।  
 स्तुति श्र धार्चन चित्तान पजिता ।  
 मयल कोषन काल कलाति मे ।

१) अं कायेधरजी निन्वा  
 २) अं भगवतिनि निन्वा  
 ३) इ नित्यनिन्वा निन्वा  
 ४) इ भेदा निन्वा  
 ५) इ दक्षिणानि निन्वा  
 ६) ऊ महाबलधरजी निन्वा  
 ७) ओ शिवरति निन्वा  
 ८) ओ नरति निन्वा  
 ९) सु कुन सुन्दरी निन्वा  
 १०) सु निन्वा निन्वा  
 ११) ए नीलपताक निन्वा  
 १२) ए निन्वा निन्वा  
 १३) ओ सर्व भगवति निन्वा  
 १४) ओ ज्ञाना मयिनि निन्वा  
 १५) ओ विद्या निन्वा  
 १६) यन्त्र विज्ञान के यन्त्र  
 विष्णु देव अस्त्रा निन्वा

अंश इच्छा सिद्धिः  
नैऋती

**Śrīm Hiraṇya varnām hariṇīm suvarna-rajata-srajām  
Chandrām hiranmayīm lakshmīm jatavedo ma avaha| (1)  
Hrīm Tām ma ávaha játavedo lakśhmīm anapa gáminīm  
Yasyám hiraṇyam vindeyam gám aśvam puruśhán aham|| (2)**

*(1-2) Invoke for you O Agni, the Goddess Lakshmi, who shines like gold, yellow in hue, wearing gold and silver garlands, blooming like the moon, the embodiment of wealth. O Agni! Invoke for me that unfailing Lakshmi, blessed by whom, I shall win wealth, cattle, horses and men.*

**Klīm Aśhwa-pūrvām ratha-madhyām hasti náda prabódhinīm  
Śhriyam devīm upahvaye śhrír ma devír jushatám| (3)  
Aim Kám sósmitám hiranya prákárám árdrám jvalantím triptám  
tarpayantím**

**Padme sthitám padma-varnām támihópahvaye śhriyam|| (4)**

*I invoke Shri (Lakshmi, who has a line of horses in her front, a series of chariots in the middle, who is being awakened by the trumpeting of elephants, who is divinely resplendent. May that divine Lakshmi grace me. I hereby invoke that Shri (Lakshmi) who is the embodiment of absolute bliss; who is of pleasant smile on her face; whose lustre is that of burnished gold; who is wet as it were, (just from the milky ocean) who is blazing with splendour, and is the embodiment of the fulfillment of all wishes; who satisfies the desire of her votaries; who is seated on the lotus and is beautiful like the lotus.*

**Souh: Chandrām prabhásám yaśhasá jvalantím śhriyam lóke deva  
justám udárám  
Tám padminim-ím saranam aham prapadye' alakshmír me naśyatám  
tvám vrne| (5)**

**Ōm Āditya varne tapasó dhijátó vanaspatis tava vrikshó' tha bilvah  
Tasya phalani tapsá nudantu mayántaráyás cha báhya alakshmíh|| (6)**

*I resort to that Lakshmi for shelter in this world, who is beautiful like the moon, who shines bright, who is blazing with renown, which is adored (even) by the gods, which is highly magnanimous, and grand like the lotus. May my misfortunes perish. I surrender myself to You, O resplendent like the Sun! By your power and glory, plants like the bael tree have grown up. may the fruits thereof destroy through the grace of all inauspiciousness rising from the inner organs and ignorance as well from the outer senses.*

**Hrīm Upaitu mām deva-sakah kīrtis cha maninā saha  
Prádūr bhūtó' smi rashtre' smin kīrtim riddhim dadātu me| (7)  
Śrīm Kshut pipásá-amalám jyesthám alakshmím náshayámy aham  
Abhūtim asamriddhim cha sarván nirnuda me grihat|| (8)**

*O Lakshmi! I am born in this country with the heritage of wealth. May the friends of Lord Siva (Kubera, Lord of wealth and Fame), come to me. May these (having taken their abode with me), bestow on me fame and prosperity. I shall destroy the elder sister to Lakshmi, the embodiment of inauspiciousness and such evil as hunger, thirst and the like. O Lakshmi! Drive out from my abode all misfortunes and poverty.*

**Ka e í la Hrīm Gandha dvārám durá dharṣhám nitya-pushtám karīshiním  
Iśhvarígm sarva bhūtánám tám ihó pahvaye śhriyam| (9)  
Ha Sa Ka Hala Hrīm Manasah kāmam ákūtím vácah satyam ashímahi  
Paśhūnágm rūpam annasya mayi śríh shrayatám yaśhah|| (10)**

*I hereby invoke Lakshmi (Shri), whose (main) avenue of perception is the odoriferous sense (i.e., one who abides mainly in cows); who is incapable of defeat or threat from anyone; who is ever healthy (with such virtuous qualities as truth); whose grace is seen abundantly in the refuse of cows (the cows being sacred); and who is supreme over all created beings. O Lakshmi! May we obtain and enjoy the fulfillment of our desires and our volitions, the veracity of our speech, the wealth of cattle, the abundance of varieties of food to eat! May prosperity and fame reside in me.*

**Sa Ka La Hrīm Kardamená praja-bhūtá mayi sambhava kardama  
Śriyam vásaya me kule mātaram padma-máliním| (11)  
Souh: Āpah srijantu snigdháni chiklíta vasa me grihe  
Nicha devím mātaram śhriyam vásaya me kule|| (12)**

*(11-12) Lakshmi! You have progeny in Kardama. (Hence) O Kardama, may you reside in me. Make Mother Shri with garlands of lotuses to have Her abode in my (ancestral) line. may the (holy) waters create friendship (they being of adhesive nature). O Chiklita (progeny of Shri)! Reside at my home; and arrange to make Divine Mother Shri stay in my lineage!*

**Aim Ardám pushkariním pushtim pingalám padma máliním  
Chandrám hiran-mayím lakshmím játavedó ma ávaha| (13)  
Klīm Ārdhám yah kariním yashtim suvarnám hema-máliním  
Sūryám hiran-mayím lakshmím játavedó ma ávaha|| (14)**

*Invoke for me, O Agni, Lakshmi who shines like gold, is brilliant like the sun, who is powerfully fragrant, who wields the rod of suzerainty, who is the form of supreme rulership, who is radiant with ornaments and is the goddess of wealth. Invoke for me O Agni, the Goddess Lakshmi who shines like gold, blooms like the moon, who is fresh with anointment (of fragrant scent), who is adorned with the lotuses (lifted up by celestial elephants in the act of worship), who is the presiding deity of nourishment, who is yellow in colour, and who wears garlands of lotuses.*

**Hrīm Tām ma ávaha játevedó lakshmím anapa gáminím yasyám  
Hiranyam prabhūtam gávó dásyó ásván vindeyam purushan aham|| (15)**

*Invoke for me O Agni, that Goddess Lakshmi, who is ever unfailing, being blessed by whom I shall win wealth in plenty, cattle, servants, horses and men.*

**Śrīm Ōm mahá-devyai cha vidmahe, vishnu-patnaiya cha dhímahi  
Tanno Lakshmíh prachódayát || (16)**

*We commune ourselves with the Great Goddess, and meditate on the consort of Vishnu; may that Lakshmi direct us (to the Great Goal). Om May there be Peace, Peace, Peace.*

**Ōm Shántih, Shántih, Shántih.**



## Glory of Durga worship with recitation of 108 names:

Place *Aum Eim Hrim Klim Shrim* before name

Name	Meaning
Durga	The Inaccessible
Devi	The Deity
Tribhuvaneshwari	Goddess of The Three Worlds
Yashodagarba Sambhoota	Emerging From Yashoda's Womb
Narayanavarapriya	Fond of Narayana's Boons
Nandagopakulajata	Daughter Of The Nandagopa Race
Mangalya	Auspicious
Kulavardhini	Developer Of The Race
Kamsavidravanakari	Threatened Kamsa
Asurakshayamkari	Reducer Of The Number Of Demons
Shilathata Vinikshibda	At Birth, Slammed By Kamsa
Akashagamini	Flew In The Sky
Vasudevabhagini	Sister Of Vasudeva
Divamalya Vibhooshita	Adorned With Beautiful Garlands
Divyambaradhara	Beautifully Robed
Khadgaketaka Dharini	Holder Of Sword And Shield
Shiva	Auspicious
Papadharini	Bearer Of Others' Sins
Varada	Granter Of Boons
Krishna	Sister Of Krishna
Kumari	Young Girl
Brahmacharini	Seeker Of Brahman
Balarkasadrushakara	Like The Rising Sun
Purnachandra Nibhanana	Beautiful Like The Full Moon
Chaturbhuja	Four-Armed
Chaturvakttra	Four-Faced
Peenashroni Payodhara	Large Bosomed
Mayoora Pichhavalaya	Wearer Of Peacock-Feathered Bangles

<b>Keyurangadadharini</b>	<b>Bejeweled With Armlets And Bracelets</b>
<b>Krishnachhavisama</b>	<b>Like Krishna's Radiance</b>
<b>Krishna</b>	<b>Dark-Complexioned</b>
<b>Sankarshanasamanana</b>	<b>Equal To Sankarshana</b>
<b>Indradhwaja Samabahudharini</b>	<b>With Shoulders Like Indra's Flag</b>
<b>Patradharini</b>	<b>Vessel-Holder</b>
<b>Pankajadharini</b>	<b>Lotus-Holder</b>
<b>Kanttadhara</b>	<b>Holder of Shiva's Neck</b>
<b>Pashadharini</b>	<b>Holder Of Rope</b>
<b>Dhanurdharini</b>	<b>Holder Of Bow</b>
<b>Mahachakradharini</b>	<b>Holder Of Chakra</b>
<b>Vividayudhadhara</b>	<b>Bearer Of Various Weapons</b>
<b>Kundalapurnakarna Vibhooshita</b>	<b>Wearer Of Earrings Covering The Ears</b>
<b>Chandravispardimukha</b>	<b>Beautiful Like The Moon</b>
<b>Mukutavirajita</b>	<b>Shining With Crown Adorned</b>
<b>Shikhipichhadwaja Virajita</b>	<b>Having Peacock-Feathered Flag</b>
<b>Kaumaravratadhara</b>	<b>Observer Of Fasts Like Young Girls Do</b>
<b>Tridivabhavayirtri</b>	<b>Goddess Of The Three Worlds</b>
<b>Tridashapujita</b>	<b>The Goddess Of The Celestials</b>
<b>Trailokyarakshini</b>	<b>Protector Of The Three Worlds</b>
<b>Mahishasuranashini</b>	<b>Destroyer Of Mahishasura</b>
<b>Prasanna</b>	<b>Cheerful</b>
<b>Surashreshtha</b>	<b>Supreme Among The Celestials</b>
<b>Shiva</b>	<b>Shiva's Half</b>
<b>Jaya</b>	<b>Victorious</b>
<b>Vijaya</b>	<b>Conqueror</b>
<b>Sangramajayaprada</b>	<b>Granter Of Victory In The War</b>
<b>Varada</b>	<b>Bestower</b>
<b>Vindhyavasini`</b>	<b>Resident Of The Vindhyas</b>
<b>Kali</b>	<b>Dark-Complexioned</b>
<b>Kali</b>	<b>Goddess Of Death</b>

<b>Mahakali</b>	<b>Wife Of Mahakala</b>
<b>Seedupriya</b>	<b>Fond Of Drinks</b>
<b>Mamsapriya</b>	<b>Fond Of Flesh</b>
<b>Pashupriya</b>	<b>Fond Of All Beings</b>
<b>Bhootanushruta</b>	<b>Well-Wisher Of Bhootaganas</b>
<b>Varada</b>	<b>Bestower</b>
<b>Kamacharini</b>	<b>Acting On One's Own Accord</b>
<b>Papaharini</b>	<b>Destroyer Of Sins</b>
<b>Kirti</b>	<b>Famed</b>
<b>Shree</b>	<b>Auspicious</b>
<b>Dhruti</b>	<b>Valiant</b>
<b>Siddhi</b>	<b>Successful</b>
<b>Hri</b>	<b>Holy Chant Of Hymns</b>
<b>Vidhya</b>	<b>Wisdom</b>
<b>Santati</b>	<b>Granter Of Issues</b>
<b>Mati</b>	<b>Wise</b>
<b>Sandhya</b>	<b>Twilight</b>
<b>Ratri</b>	<b>Night</b>
<b>Prabha</b>	<b>Dawn</b>
<b>Nitya</b>	<b>Eternal</b>
<b>Jyotsana</b>	<b>Radiant Like Flames</b>
<b>Kantha</b>	<b>Radiant</b>
<b>Khama</b>	<b>Embodiment Of Forgiveness</b>
<b>Daya</b>	<b>Compassionate</b>
<b>Bandhananashini</b>	<b>Detacher Of Attachments</b>
<b>Mohanashini</b>	<b>Destroyer Of Desires</b>
<b>Putrapamrityunashini</b>	<b>Sustainer Of Son's Untimely Death</b>
<b>Dhanakshayanashini</b>	<b>Controller Of Wealth Decrease</b>
<b>Vyadhinashini</b>	<b>Vanquisher Of Ailments</b>
<b>Mruthyunashini</b>	<b>Destroyer Of Death</b>
<b>Bhayanashini</b>	<b>Remover Of Fear</b>
<b>Padmapatrakshi</b>	<b>Eyes Like The Lotus Leaf</b>
<b>Durga</b>	<b>Remover Of Distress</b>
<b>Sharanya</b>	<b>Granter Of Refuge</b>

<b>Bhaktavatsala</b>	<b>Lover Of Devotees</b>
<b>Saukhyada</b>	<b>Bestower Of Well-Being</b>
<b>Arogyada</b>	<b>Granter Of Good Health</b>
<b>Rajyada</b>	<b>Bestower Of Kingdom</b>
<b>Ayurda</b>	<b>Granter Of Longevity</b>
<b>Vapurda</b>	<b>Granter Of Beautiful Appearance</b>
<b>Sutada</b>	<b>Granter Of Issues</b>
<b>Pravasarakshika</b>	<b>Protector Of Travellers</b>
<b>Nagararakshika</b>	<b>Protector Of Land</b>
<b>Sangramarakshika</b>	<b>Protector Of Wars</b>
<b>Shatrusankata Rakshika</b>	<b>Protector From Distress Caused By Foes</b>
<b>Ataviduhkhandhara Rakshika</b>	<b>Protector From Ignorance And Distress</b>
<b>Sagaragirirakshika</b>	<b>Protector Of Seas And Hills</b>
<b>Sarvakaryasiddhi Pradayika</b>	<b>Granter Of Success In All Attempts</b>
<b>Durga</b>	<b>Deity Durga</b>



**[Tribute: The Lakshmi Puja Recitation -**

**1. *Namastheasthu Maha-maaye Shri-peete Sura-poojite Shankha  
Chakra Ghadha-hasthe -- Maha Lakshmi Namostuthe***

Salutations O Great Maya, Who dwells in the Shri Chakra, adored by the Gods. You hold the Conch-shell, the Discus, and the Mace. I worship Sri Maha Lakshmi with all devotion.

**2. *Namasthe Garudaarudhe -- Kolaasura Bhayankari Sarva Paapa  
Hare Devi -- Maha Lakshmi Namostuthe***

Salutations to Lakshmi riding the Eagle Garuda. You who destroyed the demon Kola, who removes all sins of mind, body, and soul. I worship Sri Maha Lakshmi with all obedience.

**3. *Sarvajane Sarva-varade Sarva-dhushta Bhayankari Sarva  
Dhukka Hare' Devi -- Maha Lakshmi Namostuthe***

You are supreme knowledge, fulfiller of all desires; and the destroyer of all wickedness. You remove all our sorrows. I worship Sri Maha Lakshmi with all devotion.

**4. *Siddhi Buddhi-pradhe Devi -- Bukhti Mukti Pradhaayini Mantra  
Moorte Sadhaa Devi -- Maha Lakshmi Namostuthe***

Goddess, You provide both Achievement and Intellect. You give liberation or moksha. You are the embodiment of all mantras. I worship Sri Maha Lakshmi with all devotion.

**5. *Aadhyantha-rahite Devi -- Aadhya Shakti Maheshwari Yogaje  
Yoga-sambhoote -- Maha Lakshmi Namostuthe***

Without beginning or ending, You are the primordial Energy of cosmic creation. You are the divine fire born of all Yogas, and dawn in the minds of the Yogis. I worship Sri Maha Lakshmi with all devotion.

**6. *Sthoola Sookshma Mahaa-raudre -- Maha Shakti Mahodare  
Mahaa Paapa Hare Devi -- Maha Lakshmi Namostuthe***

You are both the Gross and Subtle manifestation of Rudra, the deadly force of the Creation. You are the Great Energy of the Cosmos, and You eliminate all the greatest pitfalls of progress. I worship Sri Maha Lakshmi with all devotion.

**7. *Padma-asana Sthithe Devi Para-Brahma Svaroopini Parame shi  
Jagan-maataah: -- Maha Lakshmi Namostuthe***

Seated in the yogic Lotus posture, You take the form of Supreme Brahman, devoid of all attributes. You are the Supreme Wealth of the cosmos, and Mother of all creation. I worship Sri Maha Lakshmi with all devotion.

**8. *Shveta-ambara-dhare Devi Naanaa-lankaara Bhooshite Jagad-  
sthithe Jagan-maataah -- Maha Lakshmi Namosthudhe***

Goddess worshipped in white clothes, symbolizing Sattva qualities; You are adorned with many necklaces and all ornamentations. You are the Cosmic genesis of all time and space, and the Mother of all creation. I worship Sri Maha Lakshmi with devotion.



***Aum Bhur Bhuvah ssvah tat saviturvarenyam bhargo devasya dhimahi  
dhiyo yo naha prachodayatt***

***“Maa” is a giver, a light of hope, and a shelter of protection. In times of  
turbulences, adversities, Maa sublimely, somewhat mystically comes to  
our rescue. When we reach out to Maa, divine, she is unfailingly there  
for us to nurture us and to embrace us in solace.***

***"Om Asato Maa Sadgamaya, Tamaso Maa Jyotir Gamaya,  
Mrityor Maa Amritam Gamaya, Om Shantih, Shantih, Shantih"***

**From falsehood to truth lead us from darkness of ignorance to delight of  
light of knowledge; from mortal planes may we grow in spirit to  
emancipate in freedom of immortality. Peace, peace, peace.**

**As the mother of all life, “*Amba*” is gentle, and is the god of nature and  
life because she brings rain and protects against disease. Amba shelters  
us and grants us solace. Amba is Bhauneshvaree maa who is Lakshmee,  
Kali and Sarasvati; whose seed is the Gayatri Mantra and whose infinite  
sound and light is “AUM”.**

**When the blinding beams of Vishnu, Shiva, Brahma, Indra, Yama, Agni,  
and all the other Gods met at one blazing point, the energy came to life in  
the form of a Goddess. Thus, MAA is considered Shakti, the creative  
power of the Divine. Each of the Gods gave Her His most powerful  
weapon: Shiva's Trident, Vishnu's Discus, Indra's Thunderbolt. Roaring  
fiercely, Kali single-handedly battled Mahishasura and his entire army of  
powerful, magical, crafty demons. She devoured, slashed, tore, and  
crushed every one. But even after the demons were slain, Kali's battle  
frenzy raged on. She continued to dance wildly, slashing and ripping at  
the dead demons, dancing from corpse to corpse, shaking the  
foundations of the universe itself. The Gods realized they had to stop Her  
or the universe would be destroyed. So Shiva, Her Husband, stepped  
forward. He lay down among the corpses on the battlefield, motionless.  
As Kali continued her dance of death, she suddenly realized that She was  
dancing on top of a live body--and it was that of Her very Shiva!  
Overcome with shame at the unthinkable disrespect She was showing by  
unknowingly touching Her Husband with Her feet, She bit Her tongue  
and stopped Her wild dance. She transforms to her original glowing  
golden Goddess of grace, compassion, and radiant love.**

Durga represents the Divine Mother. She is celebration of Victory of righteousness over wrongfulness and a glory of the cosmic Gods. Divinely, She is the energy aspect of the Lord. Without Durga, Shiva has no expression and without Shiva, Durga has no existence. Shiva is the soul of Durga; Durga is identical with Shiva. Lord Shiva is only the silent witness. He is motionless, absolutely changeless. He is not affected by the cosmic play. It is Durga who does everything. Shakti is the omnipotent power of the Lord, or the Cosmic Energy.

Devi worship is, therefore, worship of God's glory, of God's greatness and supremacy. It is adoration of the Almighty. The Mother's Grace is boundless. Her mercy is illimitable; Her knowledge infinite; Her power immeasurable; Her glory ineffable; and Her splendour indescribable.

Maa is "Adi-shakti", beyond all comprehension.

Jaya Maa



***Glory of Maa***