Our Pranams - Your grace has been the inspiration for our success

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SRINGERI VIDYA BHARATI FOUNDATION INC., USA
SRINGERI SADHANA CENTER
SATA CHANDI YAJNAM
(100 recitations of Durga Saptasati followed by Homam by 10 Ritwiks)
for Peace and Harmony during a highly challenging Economic, Social and Spiritual Environment

Sringeri Sadhana Center
RD 8, Box 8116, Stroudsburg, PA 18360 Phone: 570 629 7881 / 1-800-45HINDU
(My salutations to you, Oh, Mother Durga, who destroyed the evil forces such as the MadhukaiTabhAsuras, MahishAsura, Dhumralocana, Caṇḍa, Munḍa, Raktabīṣa, Sumbha and NiSumbha, and Who is eternal. Please destroy my ills soon)
Dear Sri Yegnasubramanian,

His Holiness is very pleased at my submission of the message that Sringeri Vidya Bharati Foundation Inc., USA is planning to conduct a “Sata Chandi Yajnam” at Sringeri Sadhana Center, Stroudsburg, PA from Oct. 3 to Oct. 7, 2001.

The essence of our dharma is given in Bhagavad Gita: "अद्वैतं सत्यं भूतेऽण्म् मैत्रः करुण एव च।"

It has been said that there should be no hatred towards anybody and that we should be compassionate. We should have consideration for others. That is why our vedic prayers say that “May all in the universe be happy”. लोकं समस्तं सुखिनं भवन्तु।

It is a common knowledge that when any one is in despair, he prays to god and thinks of his mother. It is the mother who gives solace at difficult times. When an entire community is in problems, we pray to Mother Universe to protect us. Praying to the Goddess who abides in all beings in the form of mother gives us the strength to fight all the evils in life and to lead a life in righteous path.

We are passing through one of the most difficult times in our life. The recent events of mass destruction have left us a world full of hatred and animosity. Demons have raised their head again by killing innumerable innocent people. At this critical juncture it is the Grace of Goddess Mother alone that can carry us across and bring us prosperity and peace.

Devi Mahatmyam, more popularly known as Durga Saptasati – 700 slokas describing the glory of the Mother, - consists of 13 chapters divided into three sections portraying mother as Mahakali, Mahalakshmi and Mahasaraswati. It is our belief and faith that recitation of Durga Saptasati will relieve us of all ills and give us all good fortunes and peace.

Sringeri Vidya Bharati Foundation Inc., USA, started with the benign blessings of His Holiness Jagadguru Shankaracharya Dakshinamnaya Sri Sharada Peetham, Sringeri and Mahaswamiji, very successfully conducted the first ever Ati Rudra Mahayajnam outside of India in 1997 and it is very apt that to overcome the difficult times our devotees have thought of conducting the Sata Chandi Yajnam.

I am sure with the grace of Goddess Sharadamba and the blessings of His Holiness, the planned Sata Chandi Yajnam would be a great success and would help in bringing the much required peace of mind, strength and will to fight the evil and usher in welfare for all world communities.

I am directed to convey the blessings of His Holiness for the welfare and prosperity of all the participants.

May the successful performance of “Sata Chandi Yajnam” in USA bring in all the best to the citizens of that country.

With kind regards,

Yours Faithfully

(V.R. Gowrishankar)
Sri Chakra Upasana

Paramatma, aided by Sakti, created this world. The Sevetasvatara Upanishad refers to this. Posing the question, फ़िकारण ब्रह्म ? “What is the cause of this universe? – is it Brahman?”, the Upanishad gives the answer:

ते ध्यानयोगानुगता अपश्यनूः
देवात्मशक्तिः स्वगुणानिन्दृढ्माः।

This only means that Brahman has used its own atma sakti in projecting the universe.

Sankara Bhagavatpada, commenting on the subject in Sutra Bhashya, says the same in this statement:

पारमेश्वर्यः शक्तेः समस्त जगद्धिताचिन्यः।

Sakti has been given many names in the tradition handed down to us from time immemorial. In worshipping the great Goddess, Sri Chakra is very useful.

Just as we say that the power of Vishnu inheres in the Saligrama (round stone), the mother of the universe is said to reside in Sri Chakra. The name in Lalita Sahasranama,

श्रीचक्रराजनिनिः

refers to this aspect clearly.

Bhagavatpada Sankara preached in general the metaphysics of Absolute Truth. But he said that in matters of the world, it would be necessary to worship Sri Chakra to earn the grace of Para Devata.

Great works, such as the Bhavanopanishad, have described Sri Chakra Upasana. If one learns the worship from a sadguru it will result in great benefit. And if the worship is done without expecting any reward, it will lead to jnana, or the attainment of wisdom.
Hail to the Daughter of the Mountain (Himalaya) with Beautiful tresses, the Slayer of the Mahisha-demon. You rejoice in the wonderful sounds of the recitation of the Vedas during the great festival of the Shata Chandi Homa. You rejoice in the continuous praise emanating from Indra, Vayu, Yama, Agni, the Ganas of Shiva and others. You are constantly being extoled by the great crowd of people who have come from a foreign country (India) to live in this great country of America. Victory to you.
1. I worship constantly my mother, Saradamba who has the pitcher like breast, pitcher filled with nectar, has gracious disposition, confers excessive merit, has moonlike face, and lips which confer boons.

2. I pray constantly to Saradamba, my mother, whose side glances are moist with compassion, who shows the gesture of knowledge by her hand, who has the efflorescence of different arts, who looks very auspicious with her necklace of pearls who is the foremost among women, is fully awake, and who overlooks the flowing Tungabhadra river.

3. I constantly worship that Saradamba, my mother, who has an ornament adorning her forehead, who is fond of excellent music, who protects her devotees, who has cheeks known for their beauty, who holds a rosary in her hand, and is the embodiment of radiant and ancient speech.

4. I joyously pray to that Saradamba, my mother who has a well-parted braid of hair, who has excelled the female black deer by her looks, who has the voice of the supportive parrot, whose hand is holding thunderbolt in a slanting posture, whose face is the abode of nectar, and has an incomprehensible flow of speech.
5. I worship my mother, Saradamba, who is extremely calm, who possesses an excellent, shining body, has locks of hair touching the corner of her eyes, is infinite, beyond the purview of thought, stays in the company of ascetics who constantly remember her.

6. I pray to Saradamba, my mother, incessantly. She rides the deer, horse, lion, Garuda, goose, elephant, and the mighty bull on the great navami day. She is always in the form of Sama (veda) or of a benevolent disposition.

7. I pray to Saradamba, my mother, always. She is shining with the radiance of fire. She has a beautiful body stupefying the universe. I worship that female bee which wanders in the lotus of my heart. She is shining with the excellent of music and dance in her praise.

8. I always pray to that Saradamba, my mother, who is being worshipped by Lords Siva, Vishnu, and Brahma. She bears the mark of beautiful gentle smile on her face, her eyes beautified by the swinging of charming ear-ornaments.
It is said that Pranava (Om) is the essence of all Vedas. The first letter ‘A’ in the Rg Veda, the middle letter ‘U’ in the Yajur Veda and the last letter ‘M’ in the Atharva Veda have combined to form Aum (Om).

The Mandukya Upanishad says, Omityetadaksharam idam sarvam. It means that all the worlds are entirely permeated by Om. That is why Om denotes the Parabrahman and is also the most appropriate means to know about it. In this context, the Upanishads have given several ways of Pranava Upasana.

The Sastras say that it is essential for Sannyasins to take to Pranava Upasana; in fact, no other practice is required for them. The Mantra Sastra says that every mantra should start with Om. It is also customary to chant Om loud and clear in order to quieten the mind.

Adi Sankara Bhagavadvadupa has elaborately explained pranava in various texts. Essentially, his work on Panchikarana is an annotation on Pranava. Indeed, Sastras tell us that Pranava is an auspicious symbol. It is therefore necessary that all people should learn more about Pranava which has been extolled not merely by Vedas and Sastras, but also by all saints and sages in India.

The two sounds, “Omkara” and ‘Atha” were uttered originally by Brahma. Hence both are auspicious.
The Atman (Self) is immortal and, in reality, has no birth or death. Apparently, there is birth when soul and body come together, and death when they break up. Acquiring different bodies, the soul goes from life to life. A series of relations is created, thus resulting in a family chain.

Sruti says that one who has performed a great deal of good deeds will obtain an \textit{uttama janma} (noble birth), while one with bad deeds will get a lowly birth.

In reply to a question from Arjuna whether the fruits of yoga would be forfeited by an individual who died before his time, the Lord promises in the \textit{Gita} a noble birth for him in the next life in which the fruits will go to him.

The theory of rebirth has been thus expounded by Sruti and other texts. Everyone should perform good deeds with faith and strive to attain an \textit{uttama janma}.
O Lalita Devi, whose lips are red like the bimba fruit, who wears a thick pearl nose ring, whose eyes extend to the ears on both sides, whose ears have gold rings, who is ever smiling, whose forehead bears a shining Kasturi tilaka mark, I remember Thee at dawn and I bow to Thee in adoration.

O Lalita Devi, I adore Thee with kalpaka creeper like arms that hold sugarcane, bow, arrows and quiver, with fingers like twigs having rings of precious stones and adorned with gold bracelets, I remember Thee at dawn, and I bow to Thee in adoration.
O Lalita Devi, who is also called Kamesvari, Kamala, Mahesvari, Shambavi, Mother of the Universe, the Transcendental One, Goddess of Speech, and the Goddess of the three worlds, I take Thy sacred names at dawn, and I bow to Thee in adoration.

Whoever chants this auspicious and beautiful stotram the early dawn will be blessed with knowledge, health, wealth, and happiness by Lalita Devi.

GOLDEN WORDS
His Holiness Sri Chandrasekhara Bharati Mahaswamigal

IMPORTANCE OF RELIGION

· It is the duty of parents to safeguard the spiritual interests of their child. As the parents have to feed a child which cannot feed itself, so have they to look after its spiritual interests also till it is able to take care of them.

· Every moment of our life is very, very precious. Time passes very quickly. Do not waste even a single second of your life.

· Make the best use of the opportunities available to you now, for there is no guarantee that you may have the same opportunities and facilities in the births to come. Do not delay till tomorrow what can be done today.

· Moksha can be attained by all. Never for a moment think yourself as incompetent or incapable of attaining moksha.
There are many kinds of people in the world. Their life style is formed in accordance with their own samskaras. Only the one who can show all of them the way to lead a righteous life can be called a Jagadguru. There is no doubt that Adi Sankara was such a Jagadguru.

Sankara gave upadesa in jnana to those who wished to tread the path of knowledge. In his works, he has given extensive advice on jnana. For those people who could not go along the jnana marga, he taught karma yoga.

As he said, such people will find it useful to recite the Gita and Vishnusahasranama and think of Hari at all times.

The paths of karma, bhakti and jnana are thus conducive to man’s welfare. Adi Sankara who prescribed these various yogas for all people is indeed worshipful. The very remembrance of him is bound to bestow good to all.

With absolutely no doubt in my mind, I bow to Sankara Bhagavatpada who, like Lord Siva, was always surrounded by four disciples.
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<td>12. Sri Vidyaranya</td>
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<td>31. Sri Abhinava Sacchidananda Bharati – II</td>
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<td>1455-1464</td>
<td>36. Sri Bharati Tirtha</td>
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Man should practise dharma to attain good. Dharma is enunciated in the sastras. Even if one cannot follow dharma in its entirety, it should be followed to the extent possible. It is not right to give it up if we cannot observe it fully. Swalpamapyasya dharmasya trayate mahato bhayat – “Even a little observance of dharma saves one from great fear,” says Bhagavan in the Gita.

Bhakti is the main thing in worshiping Bhagavan, not any ostentation. In the Gita, Bhagavan says:

पत्रं पुष्पं फलं तोषं यो मे भक्त्य प्रयत्नाति।
तदर्शं भक्त्युपहतप्रयत्नां भक्तर्यत्मनं:॥

(Whoever offers to me with bhakti, a leaf, a flower, a fruit or even water, I accept that devotional offering of the pure-hearted man).

It is enough if one follows the dharma enjoined on him. There is no need to follow that, which has not been prescribed for him. Even if he does so, it will be futile. For example, an eighth standard student will get one type of question paper and if he answers it as best as he can, he can hope to pass. A tenth standard boy will be given another type of question paper. He should only answer that. If these two boys answer one another’s question paper, however well, they will not get even a single mark. In the same manner, each has to follow the dharma prescribed for him. This is what Bhagavan says:

श्रेयान्वधर्मां विगुणं: परधर्मांस्तवतुष्टितात् ।
स्वधर्मं निधनं श्रेयं: परधर्मं भयावह: ॥

(One’s own duty, though imperfectly performed, is superior to another’s duty well-performed. Death is better while doing one’s own duty; another’s duty is fraught with fear).

The same thing Bhagavan has said in another place as “sve sve karmanyabhiratah samiddhim labhate narah” – “Being devoted to his own duty, man attains perfection.”

Ever keeping in mind these words of Bhagavan, may all attain good by following one’s own dharma to the best possible extent.
I. Introduction – Devi Worship

Worship of goddess Parasakti as the Mother of all creations is one of the unique features of the Hindu faith. The knowledge of the Mother - Sri Vidya - and the knowledge of Brahman - Brahma Vidya - are considered one and the same by scholars. The Paramatman represented through the Pranava - OM - in Brahma Vidya, is represented by "hrim" in Sri-Vidya. The seed (bijam) mantra "hrim" is called Maya bijam or Bhuvanesvari bijam. As from the seed, the sprout, the plant, the tree, the flower, and the fruit emerge, so also from this Bhuvanesvari bijam, the three different aspects of the Devi - namely, Mahakali, Mahalakshmi, and Mahasaraswati emerge. The formless Infinite becomes finite in diversified creation due to Sakti, the kinetic power. "The Absolute is formless, but energy is female. When the energy takes form, it is called Mother. Mother is moving Power, disturbing into waves the water-calm of the Absolute" - Swami Vivekananda. The concept of Siva and Sakti in tantra is the same as the Vedic one of Purusha and Prakriti and the Advaitic Brahm and Maya. "The two as they are, in themselves are one. They are each Being, Consciousness and Bliss" - Arthur Avalon.

Among the texts that describe the glory of the Mother, Lalita sahasranamam and Devi Mahatmyam (also known as Chandi and Durga Saptasati) are most popular. Both are considered to be extremely beneficial for recitation daily, like the Srimad Bhagavad Gita.

Lalita sahasranamam describes the victory of the Devi over Bhandasura and Devi Mahatmyam describes the victory over Mahishasura. Lalita represents the gentle aspect of the Devi while Chandi represents the fierce aspect. Both fights are perhaps allegories and if so, Mahisha represents the beast in man, Bhanda represents the ego, and the Devi, the divine spark in him. To realize divinity in oneself, one has to first conquer the beast in oneself and then the egoism completely. This battle is almost never-ending, since these asuras never die; destroyed in one form, they rise in another and renew the attack. Devi’s grace alone will ultimately deliver the Jiva from its shackles.!
briefly discuss some elements of Lalita Sahasranamam first and then proceed to Devi Mahatmyam.

2. Lalita Sahasranamam: ललिता सहस्रनामम्

Among the eighteen Mahapuranas given by sage Veda Vyasa, Brahmanda Purana is known for the exposition of the Lalita aspect of the Mother. Included in it is an elaborate account of the appearance of the Mother as Lalita in order to save the world from the clutches of the wicked and terrible demon, Bhandasura. This narrative occurs almost as an appendage to the third and last section of the Purana (uttara & upasamhara pada).

This section is known as Lalitopakhyana and consists of forty chapters, the last five of which are considered particularly important as they deal with the actual appearance of Lalita (Lalita-pradurbhava), eulogy of Her greatness (Lalita-stava-raja), the manifestation of the God Madana-Kamesvara, and the wedding of the Goddess with the God (Vaivahikotsava).

The section of Lalitopakhyana is in the form of a dialogue between the sage Agastya and Lord Hayagriva. Better known than this narrative, and more widely practiced by
devotees, are two other texts - Lalita-Trisati and Lalita Sahasranama - which are also in the form of a dialogue between Agastya and Lord Hayagriva. These do not occur in Brahmanda Purana, although they are usually described as such. They are secondary texts, evolved from the Lalitopakhyana portion of this Purana. Lalita-Trisati describes the glory of the Mother through three hundred (tri-sati) names, and Lalita Aahasranama, in one thousand (sahasra) names. These three texts together constitute the aspect of Sri Vidya known after Lalita.

Lalita Sahasranamam gives elaborate references to ritualistic worships like the Sri Chakra Puja, the paths of Samaya and Kaula and other details of Devi worship. In Sri Vidya worship, the mantra is Panchadasakshari (fifteen-syllabled), the yantra worshipped is Sri Chakra (or Meru) and the tantra is the oneness (Aikyanusandhanam) of Siva and Sakti. Among its commentaries Bhaskara-Raya's Varivasyarahasyam is considered to be the foremost. There he points out that the Panchadasakshari mantra could be interpreted in 15 different ways - identity with Gayatri, with the Devi, with the tattvas, with Sri Chakra and so on.

3. Devi Mahatmyam - देवी महात्म्यम्

Devi Mahatmyam is placed in Markhandeya Purana. It is also known as Durga Saptasati since it contains 700 slokas. It is more popularly known as Chandi because it describes the glory of the Mother as Chandika. As Srimad Bhagavad Gita consisting of 700 slokas is considered as the crest-jewel of Mahabharata, Durga saptasati with its 700 slokas is revered in Markhandeya Purana.

Durga Saptasati consists of thirteen chapters divided into three sections. Each of these sections is presided over by one aspect of the Devi, and are: 1. Mahakali - Chapter 1; 2. Mahalakshmi - Chapters 2 to 4; and 3. Mahasaraswati - Chapters 5 to 13. Several commentaries have been written on Devi Mahatmyam such as Santanavi, Pushpanjali, Ramasrami, Nagesi, Gupativati, Durgapratipa, Damsoddhara etc. The greatness of the Mahatmyam is extensively explained in several texts such as Rudra Yamala, Marichikalpa, Meru Tantra, Kataka Tantra, Chidambara Rahasya etc. More recently, Sri Sarayuprasada Sarma has compiled several commentaries in his work called Saptasati Sarvasvam.

Scriptures hail Saptasati in various ways - as, how, among yajnas, the Aswamedha is hailed; among devas, Hari is hailed, so also, among stotras, Saptasati is hailed. It is also called as beginningless (anadi) like the Vedas. It has the ability to grant the fruits as per the upasana - a sakama upasaka achieves whatever he wishes and a nishkama upasaka achieves moksha, as revealed in the story contained in the Mahatmyam!
3.1 The Composition of Chandi

The recitation can be divided into five sections, namely, Purva Bhaga, Prathama Charitram, Madhyama Charitram, Uttama Charitram and Uttara Bhaga, as given below:

1. **Purva Bhaga**
   - *कवचम्* Kavacham (50)
   - *अर्गला स्तोत्रम्* Argala stotram (23)
   - *कीलकम्* Kilakam (14)
   - रात्रि सूक्तम् Ratri-suktam - Rig veda
   - नवाक्षरी ज्विवेचनम् Navakshari Vivechanam

2. **Prathama Charitram**
   - *महाकाली ध्यानम्* Mahakali dhyanam
   - *मधुकैताब्हा वादः* Madhukaitabha vadha: (1-104)

3. **Madhyama Charitram**
   - *महालक्ष्मी ध्यानम्* Mahalakshmi dhyanam
   - *महिषासुर सैन्य वधः* Mahishasura sainya vadha: (105-173)
   - *महिषासुर वधः* Mahishasura vadha: (174-217)
   - देवीस्तुतिः Devistuti: (218-259)

4. **Uttama Charitram**
   - *महासरस्वती ध्यानम्* Mahasaraswati dhyanam
   - देवी दूत संवादः Dev-duta -samvada: (260-388)
   - *धुमरलोचन वधः* Dhumralochana vadha: (389-412)
   - चाण्ड मुण्ड वधः Chanda Munda vadha: (413-439)
   - रक्तबीज वधः Raktabija vadha: (440-502)
   - *निशुभ वधः* Nisumbha vadha: (503-543)
   - *सुभम वधः* Sumbha vadha: (544-575)
   - देवीस्तुतिः Devistuti: (576-630)
   - फलस्तुतिः Phalastuti: (631-671)
   - वराप्रदानम् VarapradAnam (672 - 700)

5. **Uttara Bhaga**
   - नवाक्षरी Navakshari
   - देवी सूक्तम् Devisuktam
   - *प्राधान्यिक रहस्यम्* Pradhanika Rahasyam
   - *वैकृतिक रहस्यम्* Vaikrutika Rahasyam
   - *मूर्ति रहस्यम्* Murti Rahasyam

3.2 Parayanam (Recitation) of Chandi

The recitation of the 700 slokas are done based on practices as prescribed in the scriptures. In one practice, in the beginning, Kavacham, Argala-stotram, Kilaka-stotram, Navakshari japam, and Ratrisuktam are recited; at the end Navakshari mantra japam, Devisuktam, Rahasya trayam are recited (after proper initiation by a Guru)

(कवच–अर्गला–कीलक–पठन–नवाक्षरीमत्र 
-जपः–रात्रिसूक्त–पठन–पूर्वकम्– 
नवाक्षरीमत्र–जपः–देवीसूक्त–रहस्यतत्त्व–पठनात्मकः)

In some other practices, the order of recitation is changed with the recitation of Argala-stotram, Kilaka-stotram followed by Devi Kavacham.

(अगर्गला–कीलकः चादौ पठित्वा कवचं पठेत्)

In the opening passage of the Kavacham, Sage Markhandeya asks Brahmaji thus:
O Brahmatji! Please instruct me (for the benefit of the world) on what is very secretive, what can offer all protection to humankind, and what has not been revealed so far to anyone.

For which Brahmatji replies:

O Learned one! Listen to the Devi Kavacham which helps the entire creation, which is most secretive and holy.

Brahmatji then continues to instruct Sage Markhandeya with 49 slokas of the Kavacham!

Recitation of Argala-stotram is believed to remove all ills, Kilakam to fulfill wishes, and Kavacham for protection.

Ratrisuktam being a veda mantra, for those who are not initiated to vedic recitation, it is generally substituted by the Pauranika Ratri-suktam- i.e Slokas Ch.1-70 to Ch.1-87.

According to certain practices, the recitation of the entire 13 chapters can be done in several ways:

- All 13 chapters continuously
- If there is no time to read all thirteen, at least Madhyama Charitram can be recited.
- In a span of 7 days as follows:

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3.3 The story of the Saptasati

The first chapter begins with the narration of the story to Sage Jaimini by Markhandeya. Since Markhandeya was in dhyanam, he instructed Jaimini through four birds in the Vindhya mountains, based on a conversation that took place between him and sage Bhaguri, long ago. The birds finished the narration of
seven Manvantaras and started that of the eighth Manvantara. The story related to how, Savarni, the son of Surya and Savarna, who was King Suratha in the second (Svarocisha) Manvantara, became the lord of the 8th Manvantara by the grace of the Devi.

The Dhyana slokam of the Mahatmyam summarizes the entire victory of the Devi over all evils!

Salutations to You, Mother Durga, who destroyed the evil forces such as the Madhukaitabhasuras, Mahishasura, Dhumralocana, Chanda, Munda, Raktabijasura, Sumbha and Nisumbha, and Who is eternal. Please destroy my ills soon.

In the 1st ch., (prathamodhyaya:) how king Suratha lost his kingdom, in a war with his enemies and was robbed of his wealth by his own people, are described. Dejected, the king ends up in the hermitage of Sage Medhas (sage Vasishtha). He was taken care of well by the Rishi. After some days, in the hermitage, he saw a Vaisya merchant - Samadhi -, who was deprived of all his belongings by his children, wife and others. They both approached the Rishi who narrated to them the glory of the Devi through the Mahatmyam. King Suratha took refuge in the Devi and wished to regain all his lost wealth and kingdom (sakama upasana). He got all that was lost and became the Manu of the 8th Manvantara. Samadhi surrendered unto the Devi with no desire (nishkama upasana) and reached Moksha.

Each of the three sections (Prathama Charitram, Madhyama Charitram and Uttama Charitram) have its own Dhyana Slokam which describes the invocation of the Devi in the respective forms - Mahakali in Prathama Charitram, Mahalakshmi in Madhyama Charitram and Mahasaraswati, in the Uttama Charitram. In addition there are separate Dhyana slokas for each of the sections in the Purva Bhaga and Uttara Bhaga. The content of each of the thirteen chapters are given in the following table:

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1 catur yuga (4 yugas together) = 4.32 million years; 1000 catur yugas make a 12-hour day of BrahmAji; this is like one cycle of creation, and is divided into 14 manvantaras; thus each manvantara = 1000/14 = 71.44 catur yugas or 71.44*4.32 = 308.62 million years. The guardian of a manvantara is a Manu. The 14 manus are, sVayambhuva, svrocishtha, Uttama, tAmasa, raivata, cAkshusha, vaivasvata, sAvarNi, daksha-sAvarNi, brahma-sAvarNi, rudra-sAvarNi, deva-sAvarNi, and indra-sAvarNi. The present manvantara is Vaivasvata.
According to the story, the first chapter starts with the destruction of the Madhukaitabhasuras who emerged out of the dirt from the ears of Mahavishnu when He was in yoganidra. These asuras tried to attack Brahmaji who was seated on the lotus from the naval of Mahavishnu. Brahmaji immediately prayed to the Devi, who appeared and enabled Mahavishnu to come out of His nidra, who destroyed the asuras. Having described this instance to the King and Vaisya, the sage then proceeded to narrate more events relating to the glory of the Devi in destroying adharma to establish dharma.

Rishi Medhas continued: there was once a long war between the devas, headed by Indra, and the demons, headed by Mahisha. The devas were vanquished in the war who went to Mahavishnu and Siva and narrated their plight. The Lords became angry and there issued from their anger a great tejas. And from the bodies of the other devas, there emerged at the same time great energies. All these energies gathered together and assumed a female form. The Gods were pleased and each of them gave Her a weapon or an ornament. The Goddess then mounted the Lion presented by Himavan, uttered a loud roar and rushed to the place of Mahisha. In the battle that ensued between the Devi and Mahisha, the Devi leapt on the asura, kicked him on the neck, struck him with Her spear and cut off his head. After the slain of Mahisha, the devas sang in praise of Her glory and revered Her. When She encouraged them to ask any boon, they asked that, whenever they called on Her help, She should come to their rescue. The Devi approved and disappeared from their sight.

The devas, on another occasion, when they were in distress due to the great asuras, Sumbha and Nisumbha, approached Himavan and prayed to the Devi for Her help. At that time Parvati came to that place of worship and enquired as to whom their prayers are addressed to. At that from Her body emerged a beautiful female form, and declared that the worship is towards Her. Since She emerged from the body (sheath - कौशिक: ) of Parvati, She came to be known as Kausiki. Parvati became Kalika. The message of Kausiki’s arrival was taken to the Sumbha and Nisumbha by their associates, Chanda and Munda. Upon this, Sumbha sent a message to Her through his messenger, Sugriva, offering to marry Her. The Devi replied that She had taken a vow and would marry only that hero who would defeat Her in battle. Sumbha accepted the challenge and the battle began. At one stage of the battle, the Devi became so dark with anger that, out of Her forehead emerged Kali with a terrible form, clad in tiger skin and wearing a garland of skulls, and lolling out her tongue for the blood of the enemy. She destroyed Chanda and Munda and hence became well known as Chamunda. Then Kali retires back in to the Devi. The Devi, then, destroyed the two asuras - Sumbbha and Nisumbha, alone and the battle ended. The devas sang in praise of the Devi. The Devi
disappeared after promising the devas that She will take birth again and again for vanquishing the wicked demons!

Rishi Medhas narrated the story to the king, Suratha and the Vaisya, Samadhi. He added that, by Her Maya alone that they are deluded and urged them to take refuge in Her. In order to get the vision of the Devi, both the merchant and the king, stationed themselves on the bank of a river and practiced penances, chanting the supreme Devi-sukta. Having made a clay image of the Devi, they both worshipped Her with flowers, incense, fire, and libation of water. When they, with controlled minds, propitiated Her for three years, with undivided attention and devotion, Chandika, the upholder of the world, was well pleased and spoke to them in visible form. She said: Whatever you solicit, O King, and you (Samadhi); receive all that from me." The king chose a kingdom - imperishable even in another life-, and in this life itself, his own kingdom. The wise merchant, whose mind was full of dispassion, chose that knowledge which removes the attachment (in the form of) "mine" (mamakara) and "I" (ahamkara). The Devi granted the wish to the King and further added that when he would die, he would gain another birth from the Deva Vivasvan (Sun God) and would become a Manu by name Savarni. She then granted the boon to the merchant of Supreme Knowledge, for his self-realization, (moksha) and disappeared.

3.4 The Glory of the Devi

The very origin of the Devi as described in the first chapter, is extremely significant. It indicates that Chandi is not simply a Goddess with many names, but that She is the very essence of all the gods, including Brahma, Vishnu and Siva.

The Devi is represented as having two sets of forms - a set of gentle forms and a set of terrible forms. In the gentle form, She is surpassingly beautiful and in the terrible form, She is extremely fearful.

While in the early hymns the name Durga meant as the one who rescues devotees from dangers and difficulties, here it is explained as the one who helps devotees to cross the difficult ocean of samsara. It is also stressed that devi can give prosperity on earth and happiness in heaven and also salvation from samsara. In one section of Chapter five, there are more than twenty slokas beginning with "ya devi sarva bhuteshu", indicating that the devi is present in all creatures as Consciousness, as power, as intellect, as memory, as desire and so on (like the Vibhuti Yoga of Gita). This section (Ch. 5 Slokas 9-80) is appended at the end of this article.

Equally great emphasis is laid on Her connection with Mahasvishnu. She is not only called as Vishnumaya, but also addressed as Narayani in seventeen slokas and identified with His Sakti which had manifested itself in His incarnations. Similarly, She is represented as the Sakti of Brahma, Mahesvara, Kumara and Indra.
4. The Yajnam

The Yajnam is organized as a five-day event, starting on Wednesday, the 3rd October through Sunday, the 7th October in the Pocono Mountains of PA, in our Sri Sharadamba’s shrine. Eleven Devi Upasakas, approved by the Jagadguru Sri Sri Bharati Tirtha Mahaswamigal of Sri Sringeri Sharada Peetham, India, conduct the Yajnam along the authentic vedic tradition of the Peetham. These Upasakas observe severe austerities and are experts in Sri Vidya Upasana. A special Homa Kundam is constructed for the Yajnam based on the design recommendation from Sringeri. (Pl. see the second table of Sec. 3)

In addition to the Sata Chandi Yajnam, several other important religious and cultural events are also organized. Ganapati Homam is performed every day. In addition, navagraha homam, mrutyunjaya homam, lalita homam, Srisukta homam, purushasukta homam, avahanti homam, sudarsana homam are also performed. On Saturday, the 6th October, Laghu Rudram (121 recitations of Srirudram) with Rudrabhishekam and Rudra/Chamaka homam are also performed.

On the final day, at the conclusion of the Chandi homam, Dampati Puja, Kannika Puj and Suvasini Puja are also performed.

SVBF organizes this Yajnam at a time when the world is going through such economic, social and spiritual challenges. Especially so after the recent unfortunate events in the US, praying for peace for the victims, their families and for the entire country, for its advancement on all fronts. We believe that the Grace of the Devi alone can carry us forward and bring us prosperity and peace.

SVBF is able to organize such great events only because of the blessings of His Holiness and the Grace of Sri Sharadamba. To carry out the function in such a far away place maintaining all norms of religious tradition of the Mutt, is only possible because of the active involvement, leadership and support of Mr. V. R. Gowrishankar, Administrator, Sringeri Mutt and its properties, who accepted our invitation to participate in the function personally, in spite of his ever-pressing schedules.

It is the primary responsibility of SVBF to look back and see what the volunteers have contributed in terms of putting together this massive function, almost similar to the Ati Rudra Yajnam of 1997, within such a short span of three months! This dedication and support of the volunteers for several years in succession, is the primary driver for the great success of these events. Our sincere prayers to Sri Sharadamba and to His Holiness, for Their
blessings to be with all our volunteers and their families always.

Our efforts were financially supported by several devotees without which it would have been nearly impossible to meet the expenses of the Yajnam, especially during such a challenging economic situation throughout the world. Our gratitude to these supporters, and we pray for their welfare and success.

May the Grace of Chandika Paramesvari protect all world communities in times of distress, suffering and agony, and lead in the right direction towards prosperity, harmony and peace.

ॐ शान्ति: शान्ति: शान्ति: ॐ

Devi Mahatmyam
(Ch. 5 Slokas 9 – 80)
Devi’s Glories

In this section of chapter five, the Devas approached Himavan, Lord of the mountains, and there extolled the invincible Devi, as they have been deprived of their functions and expelled by two great asuras (demons), Sumbha and Nisumbha. The Devi appeared before them (who had assured them with a boon that, in times of difficulty, She would put an end to their calamities when they think of Her).

नमः देव्ये महदेव्ये शिवाये सततं नमः ।
नमः प्रकृत्ये भद्राये नियता: प्रणात: स्म ताम् ॥९॥

नामो devyai mahaDevyai
SivAyai satatam nama: |
nama: prakrutyai bhadrAyai niyata:
pranatA: sma tAm || 1 ||

Salutations to the Devi, to the Mahadevi. Salutations always to Her who is ever auspicious. Salutations to Her who is the primordial cause and the sustaining power. With attention, we have made obeisance to Her.

रौद्राये नमो नित्याये गौरी धात्र्यये सततं नमः ॥१०॥

raudrayai namO nityAyai
gauryai dhAtryai namO nama: |
jyOtsnAyai cenduroopiNyai
sukhAyai satatam nama: || 10 ||

Salutations to Her who is terrible, to Her who is eternal. Salutations to Gauri, the supporter of the universe. Salutations always to Her who is of the form of the moon and moonlight, and happiness itself.

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2. Devi Mahatmyam – Swami Jagadiswarananda, Sri Ramakrishna Mutt, Madras.
3. Sri Devi Mahatmyam – “Anna” – Sri Ramakrishna Mutt, Madras
4. Lalita-Kosha, S. K. Ramachandra Rao, Kalpatharu Research Academy, Bangalore
5. Sri Lalita Sahasranama, Swami Tapasyananda, Sri Ramakrishna Mutt, Madras
We bow to Her who is welfare. We make salutations to Her who is prosperity and success. Salutations to the consort of Siva who is herself the good fortune as well as misfortune of kings.

We prostrate before Her who is at once most gentle and most terrible. We salute Her again and again. Salutations to Her who is the support of the world. Salutations to the Devi who is of the form of volition.

Salutations again and again to the Devi who in all beings is called "Vishnumaya".

Salutations again and again to the Devi who abides in all beings in the form of consciousness.

Salutations again and again to the Devi who abides in all beings in the form of intelligence.
Salutations again and again to the Devi who abides in all beings in the form of sleep.

ya devi sarvabhoote huShthrapayu samsthithA
namastayye, namastayye, namastayye
namO nama: || 23-25 ||

Salutations again and again to the Devi who abides in all beings in the form of hunger.

ya devi sarvabhoote huShthrapayu samsthithA
namastayye, namastayye, namastayye
namO nama: || 26-28 ||

Salutations again and again to the Devi who abides in all beings in the form of reflection and meditation.

ya devi sarvabhoote huShthrapayu samsthithA
namastayye, namastayye, namastayye
namO nama: || 29-31 ||

Salutations again and again to the Devi who abides in all beings in the form of power.

ya devi sarvabhoote huShthrapayu samsthithA
namastayye, namastayye, namastayye
namO nama: || 32-34 ||

Salutations again and again to the Devi who abides in all beings in the form of thirst.

ya devi sarvabhoote huShthrapayu samsthithA
namastayye, namastayye, namastayye
namO nama: || 35-37 ||

Salutations again and again to the Devi who abides in all beings in the form of forgiveness.

ya devi sarvabhoote huShthrapayu samsthithA
namastayye, namastayye, namastayye
namO nama: || 38-40 ||

Salutations again and again to the Devi who abides in all beings in the form of gender.

ya devi sarvabhoote huShthrapayu samsthithA
namastayye, namastayye, namastayye
namO nama: || 41-43 ||
Salutations again and again to the Devi who abides in all beings in the form of modesty.

Salutations again and again to the Devi who abides in all beings in the form of peace.

Salutations again and again to the Devi who abides in all beings in the form of faith.

Salutations again and again to the Devi who abides in all beings in the form of loveliness.

Salutations again and again to the Devi who abides in all beings in the form of good fortune.

Salutations again and again to the Devi who abides in all beings in the form of activity.
Salutations again and again to the Devi who abides in all beings in the form of memory.

या देवी सर्वभूतेषु द्यावृपेण संस्थिता ।
नमस्तर्ये, नमस्तर्ये, नमस्तर्ये
नमो नमः॥६५-६७

yA devl sarvabhooteshu
dayArupeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 65-67 ||

Salutations again and again to the Devi who abides in all beings in the form of compassion.

या देवी सर्वभूतेषु तुलिपृपेण संस्थिता ।
नमस्तर्ये, नमस्तर्ये, नमस्तर्ये
नमो नमः॥६८-७०

yA devl sarvabhooteshu
tushTiroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 68-70 ||

Salutations again and again to the Devi who abides in all beings in the form of contentment.

या देवी सर्वभूतेषु मातुरूपेण संस्थिता ।
नमस्तर्ये, नमस्तर्ये, नमस्तर्ये
नमो नमः॥७१-७३

yA devl sarvabhooteshu
mAturoopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 71-73 ||

Salutations again and again to Her who pervades this entire world, and abides in the form of Consciousness.

या देवी सर्वभूतेषु भौतिकृपेण संस्थिता ।
नमस्तर्ये, नमस्तर्ये, नमस्तर्ये
नमो नमः॥७४-७६

yA devl sarvabhooteshu
bhrantiroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 74-76 ||
Avoid Likes and Dislikes

Every man thinks that only some things are needed by him in life and not others. In so thinking, he creates what is raga, or liking, for things he needs, and dvesha, or dislike, for those he does not. Because of this raga and dvesha, he suffers.

In fact, there is no such thing as likable or unlikable. It is all created by the mind. If he understands this, there will be no room for raga or dvesha in him. And if that is so, he will not suffer.

This is what Bhagavan Sri Krishna says:

इन्द्रियस्योद्धार्थे रागादिक व्यवस्थिते ।
त्योऽवृत्ताभासां च दर्शनार्थं परिपूर्तिः ॥

The senses have likes and dislikes for sense objects, but one should not come under their sway. This means that essentially, man should not imbibe this quality of liking one thing and disliking another.

Our forefathers have said that for a man who has no attachments, there will be no particular desire for anything in the world. He will look upon everything with equal vision. And his mind, too, will always be clear. Attaining this state of mind should be the objective of life.

The Lord says:

न प्रलोक्ष्येत् प्रियं प्राप्तं
नोद्विजेत्याय च चाप्रकायम् ॥

One should neither be elated on getting what he likes nor be dejected on any unpleasant happening. One should, therefore, conduct one's life in the light of what Bhagavan says. If we pursue this endeavor, we will advance in life. May all lead a sacred life like this!
Faith in Sastras:

The Sastras declare that different actions bear different fruits. In the present day, because a lot of people do not realize the fruits of their Yajnas (Karmas) they begin to doubt the validity of the Sastras.

Lord Krishna says in the Gita.

According to Him, action without sradha (Faith) will not give the desired result. Therefore, if you do not get the result of your specified action, it only means that the action was not performed with faith.

Bhagavatpada Sri Adi Sankara says here, that one must have unshakable faith in Sastras and the Guru’s words. Acts performed with this firm conviction will definitely bear fruit.

H.H. Jagadguru Sri Sri Bharti Tirtha Maha Swamiji
Some special qualities are indispensable to man in certain circumstances. For example, courage in adversity, simplicity in the midst of wealth, valor on the battlefield, eagerness in acquiring knowledge, and the ability to speak in public.

Generally, good and bad times alternate in a man’s life. When a man faces adversity, he should never think that all his good days are over. Just as the day follows the night, good times are sure to follow the bad times.

Only when a man has this conviction, he will be able to face any difficult situation in life. Rama in the Ramayana and Dharmaraja in the Mahabharata had to live in the forest, but they did so without losing courage and attained happiness in the end.

Similarly, even if a man acquires a lot of wealth, he should think that it is due to God’s grace and learn to live in modesty. If, however, he feels proud and starts doing wrong actions, he will have to suffer in the end. Ravana and Dhuryodhana attained wealth, but had ego and perpetrated evil. This, we know, eventually led to their destruction.

In the case of a warrior entering the battlefield, valor should be his outstanding quality. If he hesitates to fight for fear of inflicting pain on others, he will certainly be open to blame. Under all circumstances, he should stand up and fight with undaunted bravery.

Again, there is one area in which a man should not feel satisfied—and that is in the field of acquiring knowledge. Even if he is endowed with knowledge, he should be eager to learn more. It will indeed do him good to attend satsangs, whenever the opportunity presents itself, and thus augment his wisdom.

Likewise, while addressing a public meeting, he should be able to speak sweetly so as to gladden the listeners’ hearts.

These are some of the qualities which, when regularly practiced, will really change a man’s life.
Every man has self-respect. Whether he is educated or not, rich or poor, he is unable to bear any hurt to his self-respect. Not realizing this, a lot of people keep insulting others. To do that is wrong.

More important, the one who has been insulted can create trouble. It would be ideal to understand this and act accordingly.

Hiranyakasipu insulted his son Prahlada. Finally, Hiranyakasipu was destroyed. Similarly, Duryodhana humiliated Draupadi in public. As a result, he was utterly routed. The Puranas and Itihasas cite innumerable instances of this kind.

It is necessary to develop a bhava (understanding) that all these instances are not fictitious but offer us great lessons. Great people never ever hurt others. Sri Rama looked upon every one of the vanara sena (monkey herd) with love and not with disrespect. Therefore, he commanded the respect of all. Also, all people worshipped him as God.

If we give respect to others, they will respect us. If we disregard them, no one will care for us. In Uttara Ramacharita, what Arundhati, the chaste wife of sage Vasishtha, said to Sita, who was younger than her, comes to mind. Arundhati said:

शिशुवर्षिणि शिष्या वा यदसि
मम तत्तिष्ठतु तथा ।
विशुद्धसत्त्वस्य तु
मम भक्तिः हदयति ।
शिशुलं स्त्र्येण वा भवतु
ननु वन्द्यासिस जगात
गुणः पूजास्थानं गुणिषु
न च लिङ्गं न च वयं: ॥

“Whether you are my child or pupil, let that remain as it is. The pre-eminent degree of purity in you strengthens my attachment to you. Let there be childhood or womanhood in you. That does not matter. You yourself will win the adoration of all. In virtuous beings it is their virtues that are the objects of reverence, and not their sex or age.
O, Mother Annapurna, renderer of the support of compassion, one who is adorned with ornaments made up of different kinds of gems, wearer of golden-laced garments, whose cleavage shines with the pendant garland of pearls, the beautiful bodied, rendered fragrant by the agallochum from Kashmir, and the presiding deity of Kasi, Thou grant us alms.

O, Mother Annapurna, renderer of the support of compassion, the bestower of eternal happiness, the donor of gifts and protection, the ocean of beauty, the destroyer of all sins and purifier, the great goddess, the purifier of the family of Himavan, and the presiding deity of Kasi, Thou grant us alms.

O, Mother Annapurna, renderer of the support of compassion, the giver of happiness obtainable through yoga, the destroyer of the enemies, the cause of individuals getting deep-rooted in righteousness, the possessor of the waves of splendor resembling the sun, moon and fire, the protector of the three worlds, the donor of all riches, the bestower of the fruits of penance, and the presiding deity of Kasi, Thou grant us alms.
O, Mother Annapurna, renderer of the support of compassion, the conveyor of the visible and invisible prosperity, the container of the primordial egg, the directress of the sportive drama of this world, the flame of the lamp of true knowledge, the source of mental happiness of Sri Viswanatha, and the presiding deity of Kasi, Thou grant us alms.

O, Mother Annapurna, renderer of the support of compassion, the resident of the caves of Kailas, golden complexioned, the consort of Siva, endowed always with maidenhood, the cause of our comprehension of the purport of the Vedas, whose basic syllable is ‘Om’, the opener of the doors of emancipation, and the presiding deity of Kasi, Thou grant us alms.

O, Mother Annapurna, renderer of the support of compassion, the form of the earth, the governess of all men, the cause of victory, the mother – ocean of compassion, the possessor of beautiful and dark braid hair resembling the flower of the indigo plant, the giver of daily food, the direct bestower of emancipation and eternal welfare, and the presiding deity of Kasi, Thou grant us alms.
O, Mother Annapurna, renderer of the support of compassion, the maker of the letters “a” to “ksha”, the cause of the three acts of Sambu (creation, protection, and destruction), the wearer of saffron, the consort of the destroyer of the three cities, the consort of the three eyed Lord, the governess of the universe, the form of the goddess of night, the opener of the gates of heaven, and the presiding deity of Kasi, Thou grant us alms.

O, Mother Annapurna, renderer of the support of compassion, adorned with different kinds of gems, the daughter of Daksha, the most beautiful, bearer of benign breasts, doer of good to all, endowed with lips that resemble the red pearl and the bimba fruit, bearer of ear ornaments resembling the sun, moon and fire (in radiance), having a complexion of the moon and sun, bearer of the rosary, book, noose and goad, and the presiding deity of Kasi, Thou grant us alms.

O, Mother Annapurna, renderer of the support of compassion, one who resembles crores and crores of suns, moons and fires, endowed with lips that resemble the red pearl and the bimba fruit, bearer of ear ornaments resembling the sun, moon and fire (in radiance), having a complexion of the moon and sun, bearer of the rosary, book, noose and goad, and the presiding deity of Kasi, Thou grant us alms.
O, Mother Annapurna, renderer of the support of compassion, the protector of the dominion, remover of great fear, the mother ocean of compassion, the cause of happiness to all, the eternal doer of good, the consort of Visvesvara, the form of Lakshmi, the destroyer of the sacrifice of Daksha, one who makes us free from diseases, and the presiding deity of Kasi, Thou grant us alms.

अन्नपूर्णे सदापूर्णे शंकुवाणलंभे ।
ज्ञानेवर्गसिद्धम् स्वस्था देहि च पार्वती ||१६९ ||

annapoornē sadapoornē
SankaraprANavallabhe |

O, Mother Annapurna, renderer of the support of compassion, the protector of the dominion, remover of great fear, the mother ocean of compassion, the cause of happiness to all, the eternal doer of good, the consort of Visvesvara, the form of Lakshmi, the destroyer of the sacrifice of Daksha, one who makes us free from diseases, and the presiding deity of Kasi, Thou grant us alms.

If you pray with faith and devotion, the Lord will certainly listen to your earnest prayers.

Once you begin to feel the presence of God, a joy unknown to you ever before will begin to be felt. The thought of his ever-living presence with you will be a great solace to you.

Have firm faith in God, his words and his servants. Have staunch belief in your religion and in dharma.

Sweetness cannot be described in words. It can be known only when you put some sweet thing on your tongue. Similarly, God cannot be explained in words. It is essentially something to be realized by oneself.

God is ever with you to help you.

Everything will right itself in due course.

O Parvati, Annapurna, always full, the dear consort of Sankara, grant us alms for the sake of securing knowledge and detachment.

माता च पार्वती देवी पिता देवो महेश्वरः ।
वान्धवः: शिवभक्ताच्च स्वदेशो भुवनात्ययम्।१२ ||

mAtA ca pARvati devi
pitA devo maheSvara: |
bAndhavA: SivabhaktaSca
svadeSO bhuvanatrayam || 12 ||

Goddess Parvati is my mother, Lord Mahesvara is my father, the devotees of Siva are my relatives and the three worlds are my own country.

GOLDEN WORDS
His Holiness Sri Chandrasekhara Bharati Mahaswamigal

SIGNIFICANCE OF GOD

· If you pray with faith and devotion, the Lord will certainly listen to your earnest prayers.
· Once you begin to feel the presence of God, a joy unknown to you ever before will begin to be felt. The thought of his ever-living presence with you will be a great solace to you.
· Have firm faith in God, his words and his servants. Have staunch belief in your religion and in dharma.
· Sweetness cannot be described in words. It can be known only when you put some sweet thing on your tongue. Similarly, God cannot be explained in words. It is essentially something to be realized by oneself.
· God is ever with you to help you.
· Everything will right itself in due course.
Many are the reasons for man’s ego. Often it is his wealth or scholarship or power that makes him proud.

But man should realize that this ego, in fact is his enemy. For, it disturbs him as much.

What is more, because of the ego, man engages in wrong actions. He even falsely thinks that none can resist him. But it definitely happens that he undergoes suffering for his bad karma. And all this can be avoided if only he dropped his ego.

Bhagavatpada Sankara has said:

मा कुरु धनन्योऽवनगर्मोऽ  हरति निमेषात् कालः सर्वम् ॥

Man, according to him, should never be proud because of wealth, youth or scholarship, as time will take away all in a trice. Admittedly, they are never permanent.

Sages like the Bhagavatpada, however erudite they were, were without the least trace of ego. That is why people have praised them as mahapurushas. It hence follows that man, under no pretext, should entertain ego, but lead a humble life.

तस्मादहंकारामिं स्वतं ।
भोक्तुर्गते कण्ठकवत् प्रतीतम् ॥
विचिन्द्र विज्ञानमहासिना स्फुट ।
भूद्व्यवात्मसाध्राज्ञयुखं यथेष्टम् ॥

Ego is your Enemy
The world consists of a variety of people—wealthy, good-natured, valorous. But they will shine only if they have certain qualities.

The wealthy man should have a natural tendency to give to charity. If he does not have this quality, no matter what he earns, that money will be wasted. Besides, he should give gifts to the right kind of people. That alone will get him merit and comfort both in this world and the next.

A man with extraordinary qualities must have modesty. If he lacks that quality, no matter how virtuous he is, it will not produce any good. The world respects good-natured people who have modesty. It will also benefit him.

Likewise, a man who has valor and power should not exhibit it to everyone. Because he is strong, he should not attempt to punish everyone. If he does so, it will be a great mistake. Only in cases of erring people, he may use his strength to set things right.

A brahmin needs a lot of patience. Everyone will respect him because of this virtue. Similarly, a king must be righteous in ruling his kingdom. If he swerves from *raja dharma*, people’s welfare cannot be ensured.

If a nation consists of people with these qualities, *Krita Yuga* (Golden Age) will dawn. May everyone follow these principles and become deserving of God’s grace!

धनी दाता गुणी नगरः
शूर: शान्तो द्विजः क्षमी ।
मूलं कृतुयुगस्येतुः
धर्मशीलस्य भूतिः ॥
**Sri Lalita Stotra Namavali**

Books are available on Sri Lalita Sahasranama, with some of them giving the meaning of the 1,000 names of the Divine Mother. Here His Holiness Jagadguru Sri Bharati Tirtha Mahaswami has made a selection of 108 names, which is veritable boon to devotees who may wish to include them in their daily recitation.

Dr. Goda Venkateswara Sastri of Madras has specially prepared for Tattvaloka an elaborate and painstaking annotation to these names based on Bhaskararaya’s commentary, which is given here. Readers will find it rewarding to learn the meanings and recite the names with devotion, which will undoubtedly heighten the impact and utility of the chant in their everyday life.

1. Sri Maata - The holy Mother.

2. Deva karya samudyata - Manifested herself to fulfill the objects of the devas.

3. Deva-isi-gana-samghata-stuyamana-atma-vaibhava - Possessed of prowess, which is praised by the assemblies of devas and sages.

4. Bhakta soubhagya dayini - Confers supreme welfare to her devotees.

5. Bhaktipriya - Fond of devotion.


7. Raga mathani - Destroyer of desire or infatuation.

8. Mada nasini - Destroyer of all pride.

9. Moha nasisni - Destroyer of delusion (distraction).

10. Mamata hantri - Destroyer of the feeling of ‘mine’ (in her devotees).


13. Lobha nasini - Destroyer of greed.

15. Bhava nasini - Destroyer of samsara, the cycle of birth and death.


17. Durga - Deliverer from adversity.

18. Dukha hantri - Destroyer of sorrow or pain.


20. Dushta doora - Unattainable by the wicked.

21. Durachara samani - Destroys the wrong practices.

22. Dosha varjita - Devoid of faults.


24. Samanadhika varjita - Having no peer or superior.

25. Sarva mantra swarupini - Embodiment of all mantras (sacred syllables).

26. Sarva yantra atimka - Soul of all yantras.

27. Sarva tantra rupa - Embodiment of all Tantras.


29. Maha Tripurasundari - Great ruler of the threefold city.
31. Charachara jagannatha - Ruler of animate and inanimate worlds.

32. Parvati - Daughter of Mount Himavan, the king of the mountains. She blessed the king of the mountains by taking birth as his daughter.

33. Srusti Karti - She is the creatrix.

34. Goptri - The protector.

35. Samharini - Destroyer.

36. Tirodhana kari - Causing involution.

37. Anugraha - Conferor of blessings.

38. Aabrahma kita janani - Creator of all beings from Brahma to the insect.


40. Nijaguna rupa nigama - Vedas are the expression of her command.

41. Punyaapunya phala prada - Dispenser of fruits of merit and sin.

42. Rakshasaghni - Slayer of demons.

43. Karuna rasa sagara - Ocean of compassion.

44. Veda vedya - She is known by Vedas.

45. Sadachara pravartika - Inspired men to right conduct.

46. Sadyah prasadini – Conferring immediate grace.

47. Sivankari - Giver of happiness.

48. Sistesta - Dear to the righteous.
49. Sista pujitha - Adored by devotees who always follow the right conduct.

50. Gayatri - Gayatri metre and Mother.

51. Nissima mahima - Possessed of unbounded glory. Sima refers to boundary. Her glory is beyond all limits.

52. Samasta bhakta sukhada - Conferring happiness on all her devotees.

53. Punya labhya - Attained by the meritorious.

54. Bandha mochani - Remover of bonds.

55. Sarva vyadhi prasamani - Alleviator of all diseases.

56. Sarva mruthyu nivarini - Wards off all death.

57. Kali kalmasha nasini - Destroyer of the sin of 'Kali.'

68. Sarva vedanta samvedya - To be known by all the Vedantas.

69. Yogada - Bestower of Yoga.

70. Nirdvaita - Without duality.

71. Dvaitavarjita - Transcending duality.

72. Annada - Giver of food.

73. Vasuda - Bestower of wealth.

74. Bhasha rupa - Formed as language.

75. Sukha aradhya - She is easy to worship.

76. Raja Rajeswari - Overlord, or king of kings.

77. Samrajya dayini - Bestower of Samrajya (empire).

78. Sarvartha datri - Bestower of all desired objects.

79. Sat chi ananda rupini - Formed as existence, consciousness and bliss.

80. Saraswati - Presiding over knowledge.

81. Dakshinamurti rupini - In the form of Dakshinamurti.

82. Sanakadi samaradhya - Worshipped by Sanaka and others.

83. Nama parayana prita - Pleased by the chanting of her names.

84. Mithya jagat adhishtana - Basis (support) of this illusory universe.
Om svarga apavargadAyai nama: ||85||
85. Swarga apavarghada - Bestower of heaven and liberation.

Om paramantravibhedinyai nama: ||86||
86. Para mantra vibhedini - Destroyer of inimical mantras.

Om sarvantaryamini nama: ||87||
87. Sarvantaryamini - The inner force directing all actions.

Om janmamrutyujarAtaptajanaviShrAntidAyaiNyai nama: ||88||

Om sarvOpanishadudGushTAyai nama: ||89||
89. Sarvaparpanishad Udgushta - Proclaimed by all the Upanishads.

Om leelAvigrahadhAriNyai nama: ||90||
90. Lila vigraha dharini - Embodies herself sportively.

Om ajAyai nama: ||91||
91. Aja - Unborn.

Om kshayavinirmuktAyai nama: ||92||
92. Kshaya vinirmukta - Devoid of decay.

Om kshipraprasAdinyai nama: ||93||
93. Kshipra prasadini - Easily pleased and rewards quickly.

Om samsArpankanirmagnasamuddharaNapandiAyai nama: ||94||
94. Samsara panka nirmagna samuddhara pandita - Proficient in lifting up those sunk in the mire of transmigratory life.

Om dhanadhAnyavivardhinyai nama: ||95||
95. Dhana dhanya vivardhini - Increases wealth and food.

Om tattvamarthaswarupini nama: ||96||
96. Tattvamatha swarupini - The form of the meaning of ‘That Thou Art.’

Om sarvapanditinaAryai nama: ||97||
97. Sarvapat vinivarini - Wards off all dangers.

Om svabhAva madhura nama: ||98||
98. Swabhava madhura - Of sweet nature.

Om sadAtushTAyai nama: ||99||
99. Sada tusta - Ever pleased.

Om dharmvardhinyai nama: ||100||
100. Dharma vardhini - One who increases righteousness.
GOLDEN WORDS
His Holiness Sri Chandrasekhara Bharati Mahaswamigal

IMPORTANCE OF RELIGION

- Regulation of activities, or, in other words, the directing of free-will into channels least harmful and most beneficial to the aspirant, is the main function of religion.

- Religion is life itself and has to find expression in every aspect of it. The attitude that religion is an interesting side aspect of life must go.

- Religion does not fetter man’s free-will. It leaves him quite free to act but tells him at the same time what is good for him and what is not. The responsibility is entirely and solely his. You are the master of your destiny. It is for you to make it, to better or to mar it. This is your privilege. This is your responsibility.
Man thinks that it is just enough if he succeeds in life. But this understanding is not correct. However successful he is in material life, it will be of use only in this life, but not in the life hereafter. Dharma alone will help him in the next world.

Therefore, man should not waste his life in leading a material life, but should practice Dharma. He should also devote time to contemplate on the Self. For, after all, the ultimate goal of man is to attain liberation.

Thus, enquiry into the Atman is very essential. If he keeps up his practice, however little every day, he will get a samskara (tendency). Any amount of reading books or hearing lectures will be of no avail if he does not get any anubhava, or personal experience.

If he wishes to get this experience, it is necessary to practice Self-enquiry and earn the grace of the guru.

Therefore, no matter how busy a man is, he should strive everyday to devote at least some time to learn Adhyatma and practice contemplation (mananam).

If he does this regularly, both by the grace of the guru and the Lord, he will be fit for moksha (liberation). May all people earn this merit and put their lives to good use!
Prostrations to Mother Sarada, residing in Kashmir [sarvajna peetham]
I pray to Thee to give me knowledge

I salute the sacred feet of Sri Sankara, the abode of Srutis, Smrutis, Puranas and of compassion, and who ever accomplishes the good for the world