

DURGA  
NAVARATRI  
SPECIAL



# INSIGHTS ON DEVI

STOTRAMS UNFOLDED BY

SWAMINI BRAHMAPRAJNANANDA SARASWATI

For a Prayerful Sharada Navaratri









## About Swamini Brahmaprajnananda Saraswati Ji

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**Swamini Brahmaprajnananda Saraswati Ph.D** has dedicated her life to sharing the ancient teachings of oneness (Advaita Vedanta). She conducts courses of Vedanta for different groups in Mumbai, India and for people online, across the world. Dedicated students and seekers from around the world resonate with her clarity for transformation, gentle guidance and warm approach. A former psychologist, Swaminiji's teaching style seamlessly flow from the breadth of self-mastery to the depth of self-discovery.

Swaminiji co- conducts intensive and immersive Vedanta retreats in different parts of India and abroad. She is the first Hindu monk to run an online course on 'How to have harmonious relationships' on Udemy, the global, online learning platform. She teaches core courses at the Hindu University of America

In July 2020 she published her first book, **You matter – Insights from Vedanta**.

To help beginners gently glide into Vedanta, she hosts a weekly podcast, Vedanta – The River of Wisdom' available on major podcasting platforms.

Swaminiji 's public videos span a range of topics – teachings on Vedanta texts, meanings of stotrams, dialogues with other Arsha Vidya teachers, animation based videos all offering more than a window of insight and a doorway of understanding to life matters.

In 2018 she cofounded the first Vedic Wisdom festival (two day offering of curated talks) in Mumbai with Swami Brahmavidananda.

She does therapeutic work with those who need it. Some of her other programs include founding SHINE (Spiritual Heritage of India for Next-generation Empowerment) and leadership programmes for the youth. Swaminiji taught 'Counselling and Therapy' to the Masters students of Psychology at SNDT University, Mumbai for more than a decade. She has a Ph.D in Philosophy from SIES, Mumbai University and an M.Phil in Psychology.

In her inter religious dialogue practice, she upholds mutual respect and recognizes all religions to be valid, neither one superior nor the other inferior.

Her greatest blessing was to be a student-disciple of **H.H. Sri Swami Dayananda Saraswati ji** in an intensive 3.5 year course in Arsha Vidya Gurukulam and receive diksha, initiation into monkhood on the banks of the Ganga, in India at the age of 40. She has been blessed to study for more than 12 years (part time) with Swami Brahmavidananda ji and later with Swami Sakshatkrtnananda ji as the Acharya of the intensive course. Prior to monkhood she held many leadership positions in the development sector for 15 years. Her last position as Country Head of India for an international organisation, impacted the lives of 150,000 street children.



## Acknowledgement and Bibliography: Arsha Vidya Ananda

**Context to this document and information sources (bibliography):** This is a compilation of Swamini Brahmaprajnanada Ji's transcribed podcasts unfolding the meaning of key Stotrams, topics related to **Devi** over the past years. The podcasts are called "Vedanta River of Wisdom" and are wonderfully curated by Swamini Ji with much thought. YouTube videos available for these stotrams unfolded by Swamini Ji along with related transcripts – these are all cited in this document at the beginning in the YouTube section. This is a rich source to prepare for a prayerful Devi Navaratri – one can soak in the articles or YT videos over time before, during and after Navaratri and also integrate it into one's daily Sadhana.

What makes these podcast transcripts unique is how Swamini has unfolded the stotrams to today's contemporary times with visual examples (YT videos) whilst maintaining the imports and integrity of their original meaning. Swamini B has an incredibly unique skill in relating to and communicating to the reader that makes each article deep, meaningful, leaving a deep, lasting impact.

### INSIGHTS ON DEVI & RESOURCES on AVA



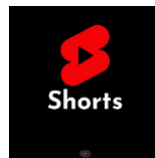
#### Amazing YouTube Videos unfolding stotrams

- The Power & Blessing of Mantras & Stotrams
- The meaning of Ganesh Upanishad
- The glory of Kashi Panchakam
- Sri Rudram – A Glimpse
- Sadhana Panchakam
- Mahalakshmi Ashtakam
- Shivashtakam
- Vishnu Sahasranamam.... And many more!



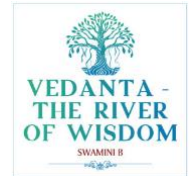
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2. The Meaning of Lalitha Sahasranama
3. Dosha Parihara Ashtakam
4. Kashi Panchakam
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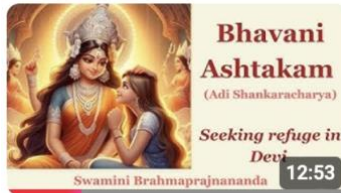
Note: All content belongs to Arsha Vidya Ananda and Swamini B. This is collated purely for my own personal reference and as an aid for my sadhana. Please excuse any mistakes and for feedback you can contact me on [aswin.nagarajan@gmail.com](mailto:aswin.nagarajan@gmail.com)



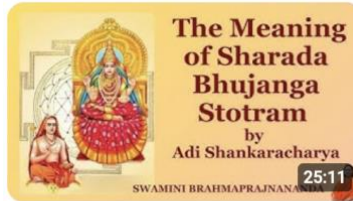


## YouTube Videos on Devi (As of: September 2025)

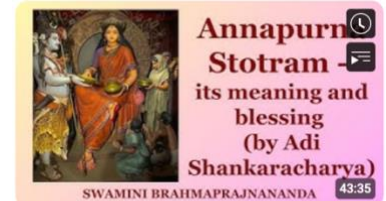
(Transcripts in last section of this document)



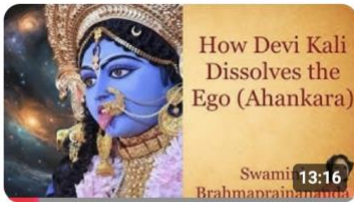
**Bhavani Ashtakam - Seeking Refuge in Devi | Swamini...**



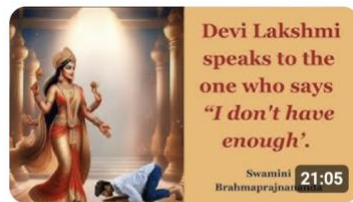
**The Meaning of Sharada Bhujanga Stotram (by Adi Shankaracharya) |...**



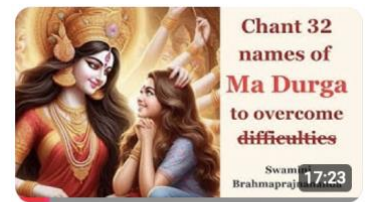
**Annapurna Stotram - its Meaning and Blessing (by Adi Shankaracharya) | Swamini Brahmaprajnananda**



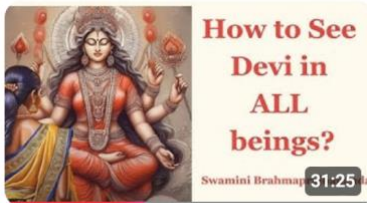
**How Devi Kali dissolves the Ego (Ahankara) | Swamini...**



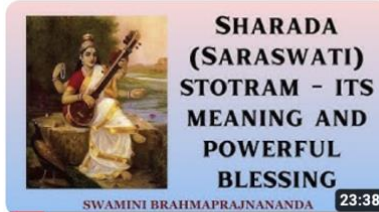
**Devi Lakshmi speaks to the one who says, 'I don't have enough' | Swamini...**



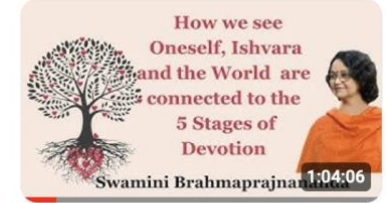
**Chant these 32 names of Ma Durga to overcome difficulties | Swamini...**



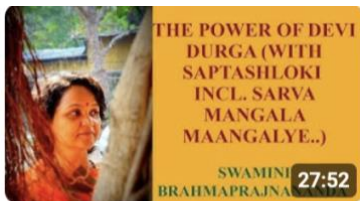
**How to See Devi in ALL Beings? | Swamini Brahmaprajnananda**



**Sharada (Saraswati) Stotram - its Meaning and Powerful Blessing | Swamini...**



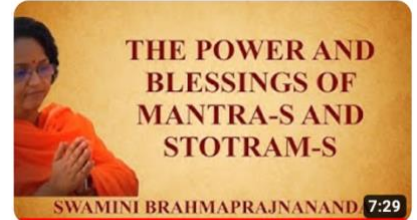
**How we see Oneself, Ishvara and the World are connected to 5 stag...**



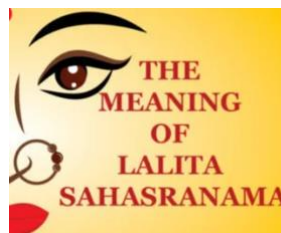
**The power of Devi Durga (with 7 important verses inc...**



**The profound meaning of stotram-s and mantra-s**



**The Power and Blessings of Mantra-s and Stotram-s | Swamini Brahmaprajnananda**



**A brilliant course on Lalitha Sahasranama**



## YouTube Videos on Devi (As of: September 2025)

(Transcripts in last section of this document)



### Shakti - Devi & You | Swamini Brahmaprajnananda

Arsha Vidya Ananda • 666 views • 4 years ago

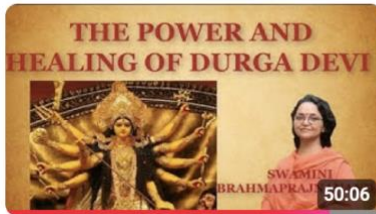
Relating to #Devi is relating to #Shakti, the cosmic power that pervades the entire world. This means recognising the shakti I have been given, manifesting it and wielding it well. Then,...



### Celebrating Devi (With 'Ya devi sarvabhuteshu' meaning) by Swamini Brahmaprajnananda

Arsha Vidya Ananda • 1.7K views • 6 years ago

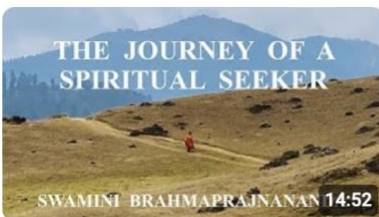
We celebrate Devi when we see that she is in the form of this world. We celebrate Devi when we see that she abides in us. With the help of a beautiful section of Ch 5 of Durga Saptashati Swamini...



### The Power and Healing of Durga Devi (incl.guided meditation)| Swamini Brahmaprajnananda

Arsha Vidya Ananda • 756 views • 2 years ago

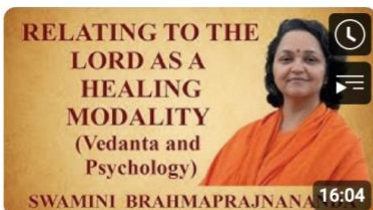
Worshipping Devi Durga, Devi Mahalakshmi and Devi Saraswati mirrors the seeker's journey in Vedanta. How and why? Swamini Brahmaprajnananda shares this, besides the story of Mahishasura 's...



### The journey of a spiritual seeker | Swamini Brahmaprajnananda

Arsha Vidya Ananda • 194 views • 3 years ago

Swamini Brahmaprajnananda clearly lays out the journey of a spiritual seeker from a victim to a master. Each stage represents a predominant way of thinking and behaving and must be crossed....



### Relating to the Lord as a Healing Modality | Vedanta and Psychology | Swamini Brahmaprajnananda

Arsha Vidya Ananda • 431 views • 2 years ago

Human search for the infallible must be recognised. In the sense that the human heart longs for the infallible, someone who's capable of no error and we are always disappointed because we search...









## PODCASTS TRANSCRIPTS on INSIGHTS ON DEVI

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### Swamini Brahmaprajnananda Saraswati



1. Salutations to Sri Puja Swamiji
2. #175 Healing in the lap of Bhagavan
3. #193 The meaning of Durga Saptashloki (7 verses in worship of Goddess Durga)
4. #248 The Meaning of Bhavani Ashtakam (devotional verses to Devi)
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7. #301 Devi Lakshmi speaks to the one who says 'I don't have enough'
8. #310 Annapurna stotram (by Adi Shankaracharya) – its meaning and blessing
9. #313 Sharada Bhujanga Stotram – its meaning and blessing





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## Salutations to Sri Puja Swamiji



Salutations to  
Pūjya Śrī Swami Dayānanda Saraswatiji

ओं नमो भगवते श्री दक्षिणामूर्तिस्वरूपाय  
श्री दयानन्दरूपाय परमगुरवे परमात्मने ॥

*om namo bhagavate śrī dakṣiṇāmūrtisvarūpāya  
śrī dayānandarūpāya paramagurave paramātmāne.*

Salutations unto Bhagavān in the form of the exalted teacher,  
Śrī Dayānanda, who is essentially Śrī Dakṣiṇāmūrti himself.







## #175 Healing in the lap of Bhagavan



The Bhagavatam is a body of knowledge (one of the 18 Puranas) with stories about the many manifestations and glories of lord Bhagavan Narayana/Vishnu.

This story is about a five-year-old child called Dhruva. He is the elder son of king Uttamapaada from his first wife. He has a step brother who is the son of the other wife. One evening the family is in the garden and the boys are playing. Dhruva wanted to sit on his father's lap. He starts climbing onto the king's lap, when the second wife stops him. She tells Dhruva that he has no right to sit on the king's lap because he is not her son. She shouts at Dhruva and drags him away.

When Dhruva pleads with her and starts crying, she tells him that if he really wants to sit in his father's lap, then he needs to pray. Pray that he be born as her son. Extremely hurt and upset, Dhruva runs to his mother and tells her

about what just happened. The elder queen was a gentle person who didn't want to fill the child's ears with poison for his step mother. So instead, she asked the child to focus on the solution suggested. She tells him that she understands he has been hurt deeply and surely he will get an opportunity to sit in his father's lap. Prayer is important, and perhaps he can try to find an answer through prayer. Little Dhruva has been deeply affected by the incident and is willing to do anything now! He walks away from the palace and goes to a forest.

There he meets a celestial being called Narada who freely travels between all the worlds. Narada sees that Dhruva is very upset and asks him what the matter is. Dhruva tells him that he has been denied his father's lap and has been told by his mother to pray for a solution. Then he asks Narada to help him. Narada gives the child a mantra and tells him that if he continuously chants the mantra, then Bhagavan Narayana will help him. He further instructs Dhruva to go to the bank of river Narmada and do the japa there while visualizing Narayana relaxing on Ananta, the many headed serpent. Pujya Swamiji would refer to Ananta as the original coiled mattress in a lighthearted manner. Showing Bhagavan as lying down is to indicate how effortless it is for him to maintain the entire creation that has indeed come from him. The mantra given by Narada was "*Om Namo Bhagavate Vaasudevaaya*" – my namaskaara to



the one in whom everything and everyone resides. In other words, we are always in the lap of Narayana! Every mantra is a prayer – an invocation of Bhagavan through a sacred sound. It is a puja done through sound.

So, Dhruva starts his japa of the mantra in the forest. Five months pass. Initially he eats roots and fruits, later surviving on water and eventually just air! What started off as a quest to gain his father's love turns into an all-consuming *sadhana* that Dhruva enjoys thoroughly. The other *devata*-s see his intense tapasya, penance and are hassled by the power of the japa as well as the will power of the little boy doing the japa. They run to Narayana and request him to please go and take care of this devotee who is determined to meet him. Bhagavan Narayana also sees Dhruva's tapas (austere penance) and decides it is time to go meet him.

When Narayana appears before Dhruva, initially the boy is so focused on his visualization and reveling in the japa, that he does not open his eyes. Lord Narayana then removes the visual from Dhruva's mind's eye. This shakes Dhruva out of his reverie and he opens his eyes. He is stunned to see Bhagavan standing in front of him exactly as he had visualized in his mind! His prayers had been answered! Dhruva is unable to speak so he stands in silence looking at the lord. Then lord Narayana touches Dhruva on his cheek with his conch (which is symbolic of giving him the knowledge of the Vedas), and Dhruva starts singing the glories of Narayana. There are eight verses of beautiful praise called "*Dhruva stuti*", where he talks about his discovery of Ishvara as everything that he sees around him.

Narayana sees that this little boy, all of five years, has truly understood Ishvara (Bhagavan – Narayana himself).

Bhagavan Narayana then tells Dhruva **that he will not only gain the position he wanted on his father's lap, but he will also be king. And when he chooses the end of this earthly life, he will be the pole star in the night sky.** The pole star which is steadfast and around whom the sun and its solar system, the *saptarishis* (7 rishis) included, all revolve. Revolving around an entity is a mark of respect and is very significant in our culture. **It is called "pradakshina" and is practiced commonly in temples around the deity. It is symbolic of the wish of the devotee to know Ishvara in all his glory. The deity represents Ishvara and the devotees not only see the front facet which is decorated, but walk around to express the desire to know Ishvara from every angle and feel close to him.**

Thus Dhruva, who left the palace as a small child **wanting to gain his father's love, starts back with the maturity and love gained from his tapas, and the blessing of being granted *darshan* of Bhagavan.** Meanwhile Narada has visited king Uttamapaada who now regrets his actions and sees clearly that it

was wrong to be so caught up in his obsession of his second wife that he was unable to speak up for his child at the right time. Narada listens to the king and sees him repentant for his actions. He assures the king that his son is well and will return shortly. Dhruva indeed returns. Dhruva enjoys his father's love and continues to live a full life. At the end of 30,000 years of his rule, he leaves his earthly body and takes his place among the stars.

Young Dhruva started off wanting to gain his father's love. He started from a position of feeling unloved. Through his *shraddha* and discipline, which gained him the blessing of Bhagavan Narayana, he realized that his sense of isolation and disconnection was a result of not knowing Ishvara.

It is likely that **we too have through moments where we felt abandoned, uncared for or neglected**. It is likely that some of us may have been abused by adult caretakers who were really supposed to protect us.

- **We need to heal.**
- **We cannot allow an event to define us.**
- **We cannot allow ourselves to be held hostage by the frozen image of what happened to us then.**
- **It was bad enough that what happened, happened.**
- **We don't need to perpetuate our suffering with repeating and rehearsing unconsciously that we are unworthy.**

We may have managed to do okay in life by pushing aside the trauma and forging ahead but the abandoned, hurt child needs to heal. He/she is frozen in time.

You talk to Bhagavan in the form of your Ishta Devata or Devi and ask,

- Do you love me?

Bhagavan says –

- Of course.

The abandoned part says –

- I don't believe you. How can I trust you when you were not there for me?

Bhagavan says –

- I am so sorry that you had to go through a difficult time. Support was not available in the way you wanted it.

Yes, you say –



- It was all your fault, as the tears well up in your eyes.

Bhagavan says –

- Come let me hold you. Initially your body is contracted and feels tensed but slowly you begin to relax.
- Bhagavan continues to say, I love you, sweetheart. **You must know that you are lovable and completely acceptable.**

You protest.

- If you really loved me, you would n't have allowed me to go through that horrible time. I cannot forgive you for not being there.

**Bhagavan...**

- **Just holds you in a loving embrace, offers no advice, no teaching.**
- **As waves of love emanate from Bhagavan, You feel loved. You feel accepted. You feel worthy.**

Your heart softens. You look up and ask –

- How do I know that you love me?

**Bhagavan says -**

- The air in your lungs,
- the heat that keeps your body warm,
- the water and food that nourish you,
- the space within which you travel are all given by me.

**The truth is that you are always in my lap.**

- At every moment of every day, I look after you.
- I pervade all the processes that keep your body and mind functioning along with zillion other life forms.
- I am present in all the laws and principles that uphold every karma you do.
- **You and me make a great team. Your karma and my laws co-create this world.**

**Bhagavan continues –**

- **You don't have to prove yourself worthy to me. My love for you is truly unconditional. It does not depend on your gender, your status, your finances, your looks, your accomplishments.**
- **My love for you does not depend on whether you reject me or insult me or humiliate me or even ignore me.**
- **I am always there for you and yet I am not hurt by how you try to push me away.**
- **All your emotions – good, bad and ugly are pervaded by me.**

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- I am the only one who has been there with you for lifetimes.
- If this is not love, what is?

You say –

- Ok, but what do I do when you are not around.

Bhagavan says –

- I am always around but if you are not able to sense my presence, know one thing. **Your voice is my voice. Allow love to flow through your heart and into your voice and actions. Remember how lovingly I speak to you or how other loving people in your life talk to you. Don't resist it. People may not always express their affection in the way we want.**
- Some people express their love through loving words of appreciation; some through physical touch, some through caring actions, Some through spending quality time or Some people are just there for you with these presence. Don't reject other people's affection and warmth for you. Ok?
- I had said this in the Gita, *Mamaivaamsho jiva loke, jiva bhuta sanaatanah*
- In the world of living beings, a part of me alone exists as the jiva, which is eternal

**I exist as you. Allow that to sink in your heart. You are sacred.**

**I accept you completely. Then why would you reject any part of you.**

**Allow my love to heal you.**

**Allow the love of others to heal you.**

**Allow all parts of you to be embraced.**

**I am just a thought away.**

**Remember your voice is my voice.**

Om Shanti Shanti Shantih





# #193 The meaning of Durga Saptashloki

## (7 verses in worship of Goddess Durga)



To understand all about oneself, one has to find one's place in the scheme of things which is the world we live in, and make the most of it.

Let's suppose you are appointed the CEO of a company for the first time. On day 1 you are not functioning at optimal capacity, You have to still discover what it means to be the CEO. What works, what does not? Who are you leading and who are you serving? What is your leadership style and who are you accountable to? What is your vision for the company? You have to know much of all this to be the CEO of the company. Only then you can fit in, with ease. Likewise as the CEO of your life, you have a position of power and responsibility. One of the important things to be done is to find your place in the scheme of things and relate meaningfully to the one who is all power and all knowledge or the one who is the repository of all shakti and all jnanam – **Durga**.

Over centuries shlokas or verses have been chanted and sung as the winds have carried them to the devatas. Over centuries these shlokas have carried the power that comes from austerities and worship and most of all the devotion and love, of millions of hearts. Durga Saptashati also known as Chandi Path is a very powerful set of 700 shlokas for the worship of Devi Durga, the embodiment of all shakti. It occurs in Markandeya Purana describing Devi's great deeds.

The Goddess is worshipped in three forms – Mahakali (as the embodiment of time and controller), Mahalakshmi (as the embodiment of all forms of wealth) and Mahasaraswati (as the embodiment of all knowledge and wisdom). Out of compassion for those devotees who cannot chant the 700 verses, Devi has instructed us to chant a set of 7 shlokas called Durga Saptashloki. This collection occurs in different sections of the Devi Mahatmyam and is a very powerful way to invoke her grace. Each of the 7 shlokas can also be chanted individually. Each of them praise Devi Durga and seek different results. Anyone who chants this will be blessed by a lot of fortune and also self knowledge, by the Mother Goddess

॥ श्रीदुर्गासप्तश्लोकी ॥

|| Shri DurgaSaptashloki ||

ॐ अस्य श्रीदुर्गासप्तश्लोकीस्तोत्रमहामन्त्रस्य  
नारायण ऋषिः । अनुष्टुपादीनि छन्दांसि ।  
श्रीमहाकालीमहालक्ष्मीमहासरस्वत्यो देवताः ।  
श्री जगदम्बाप्रीत्यर्थं पठे विनियोगः ॥

**Meaning:|**

Om, this Sri Durga Saptashloki Stotra Maha Mantra ...

seen by Sri Narayana Rishi. It is in Anustup and other Metres.

This Maha Mantra is Dedicated to the Goddesses Sri Mahakali, Sri Mahalakshmi and Sri Mahasaraswati,

This Maha Mantra is Meant to be Recited to Please the Jagadamba (Mother of the Universe).

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## 1<sup>st</sup> SLOKA

ज्ञानिनामपि चेतांसि देवि भगवती हि सा ।  
बलादाकृष्य मोहाय महामाया प्रयच्छति ॥१॥

### **Meaning:**

(Salutations to You, O Jagadamba) Even the minds of the Jnanis (Wise ones) are a part of You, O Devi Bhagavati. You draw their minds towards moha (confusion) by your power as Mahamaya.

The first shloka emphasizes the greatness of the goddess. It occurs in the first chapter stated by Rishi Sumedha to King Suraata and Samadhi the trader. It addresses the goddess with 3 names – Devi, Bhagavati and Mahamaya.

- 1 Devi means an effulgent being.
- 2 Bhagavati or Bhagavan is the one who has 6 bhagas – virtues in full measure
  - Aishvaryam – Complete overlordship over all laws and principles
  - Viryam–Complete strength and skills
  - Yashas – Fame and glory in full measure
  - Jnanam – Knowledge and wisdom in all measure
  - Vairagyam – Objectivity in all measure
  - Shree –Wealth in all measure

I may have the power to rescue an ant I am rendered powerless temporarily when that same ant enters my ear. No such problems for Devi. While we have the above powers in small measure, Devi has this in full measure. The shakti of Bhagavan in the form of these 6 bhagas is indeed that Bhagavati, who is non different from him.

- 3 Mahamaya is the shakti, in the form of 3 gunas – sattva, rajas and tamas of which this entire universe is made up of. For instance, at a micro level, when sattva guna is high in you, you are inclined to seek and enjoy knowledge and clarity. If rajas guna is high in you, you have a lot of ambition and desires and hence a lot of activity to achieve them. If tamas guna is high in you, then it manifests as inertia, laziness or sleep. Our body-minds are made up of these gunas and through our actions we are able to modify the balance of these gunas in us. As Mahamaya she is in the form of these very gunas as well as the controller of these gunas. Of these multiverses not just universe.

In this shloka, jnani does not mean a jivanmukta but someone who is committed to the pursuit of moksha but not yet abiding in the knowledge. Even for such a person who is wise, relatively wise, Devi can forcibly attract the mind of this person and create moha – confusion. One thing to note is that here is no progressive journey of punya in anyone 's life including a jnani. Much like the game of snakes and ladders where there could be snakes on your path which lead you downwards or ladders which give you a jumpstart and lead you upwards towards the goal, at any time, life is unpredictable in terms of the situations we face.

Even for a jnani who has a great deal of mastery in life, he or she could be faced with a sudden situation such as revolt by ashram staff like in the case of Shankaracharya of Kanchior conspiracy by a fanatic from another religion or an incurable illness like Ramakrishna Paramhansa and Ramana Maharishi faced. Even jnani's can be rendered helpless by some situations that they face because of the force of their parabdhya. The shloka implies that even for a person of wisdom if Devi can create a setback or confusion, then how amazing is Devi's greatness and glory. We can pray to her for removing our ignorance and blessing us with self knowledge.

By worshipping her we are freed from the biggest confusion of thinking that we are separate and hence lonely, isolated and we can be blessed by the knowledge of our inherent oneness.



## 2<sup>ND</sup> SLOKA

THIS IS THE 16<sup>TH</sup> SHLOKA IN CHAPTER 4 SUNG BY THE DEVAS IN PRAISE OF DURGA.

The word Durga means difficulty or situations that are very difficult to deal with. One who helps us cross over these situations is also called Durga. The name Durga is praised even in Durga Suktam –

**Durgaam-devim-sharanam-aham-prapadye-sutara-sitara se namah**  
**I surrender to you to help me cross the ocean of samsara – constant becoming.**

What does this shloka say?

दुर्गे स्मृता हरसि भीतिमशेषजन्तोः  
स्वस्थैः स्मृता मतिमतीव शुभां ददासि ।  
दारिद्र्यदुःखभयहारिणि का त्वदन्या  
सर्वोपकारकरणाय सदाद्रं चित्ता ॥२॥

**Meaning:**

(Salutations to You, O Jagadamba) O Devi Durga, Whoever Remembers You with Devotion, You Remove the endless Fears of Samsara from the mind of that Person, (And) Whoever Meditates on You in their Heart, You bestow exceeding Auspiciousness (which is beyond description), Apart from You, Who else can destroy Poverty, Sorrow and Fear from our Lives? (which appears to be a never-ending cycle), Your Heart is always full of Compassion (aardra – full of feeling) for rendering all sorts of Help to Your Devotees.

**DurgeSmrtaaHarasiBhiitim-Ashessa-Jantoh**

Fear of loneliness, fear of old age, fear of failure, fear of rejection, fear of accidents, fear of darkness – whatever be the kind of fear we have, we feel overwhelmed because we have not discovered our own courage. Durga who is indeed the embodiment of all shakti, when remembered helps us conquer our fears through the actions we are able to take and the knowledge we are blessed with. Detoxification is necessary before rejuvenation. So after we are relatively free from our fears and have discovered the courage that is Durga in our lives, what next?

**SvasthaihSmrtaaMatim-AtiivaShubhaamDadaasi**

As my trust in Durga grows, I meditate on her in my heart. Hence she bestows atiivashubham, all auspiciousness in the form of peace, clarity, beautiful and supportive people around me, opportunities for growth.

**Daaridraya-Duhkha-Bhaya-Haarinni Kaa Tvad-Anyaa**  
**Sarvo[a-U]pakaara-KarannaayaSadaa-[Aa]rdraCittaa ||2||**

The mother of a little child is available most of the time and attentive to see what help is required – whether the child needs to be fed, burped, cleaned, caressed or supported. And when we consider the universal mother, jagadamba she is always looking for ways to help because she is so full of compassion and love for all devotees.

We may be experiencing poverty – either poverty of wealth, poverty of ideas, starved of love or always thinking we don't have enough or we are not enough. Whatever be the nature of our poverty, Durga who else than you can take it away. We may be experiencing dukha, sorrow from the loss of our hair, youth, or loss of a loved one or loss of opportunities or loss of time squandered away or the existential sorrow

hidden in every human heart. Whatever be our sorrow or even fear, who else other than you can take it away, Durga?

### 3<sup>rd</sup> SLOKA

Then comes the often chanted shloka, It is the ninth shloka from the eleventh chapter of Devi Mahatmyam.

सर्वमंगलमांगल्ये शिवे सर्वार्थसाधिके ।  
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥३॥

Meaning:

(Salutations to You, O Jagadamba) O Auspiciousness in all the Auspicious, Auspiciousness Herself and Fulfiller of all the pursuits of the Devotees (Purusharthas – Dharma, Artha, Kama and Moksha) ..., O the giver of Refuge, with Three Eyes (spanning the Past, Present and Future; and containing within them the Sun, Moon and the Fire), the Gauri (Shining One); Salutations to You O Narayani.

The word mangala means auspicious, prosperity, luck, grace. Maangalye means the one who is present as auspiciousness in all that is abundant, prosperous and auspicious.

**Sarvamanagalamaangalaye** – You are that which makes the good do more good deeds and spread so much sunshine and goodness around and you are also that which causes welfare and much prosperity in their lives.

**Namahte** – my namaskaar to the one who is present in my life in all that is auspicious and lucky for me. You are indeed my lucky charm.

She is also called **Shiva** and she is **sarvaarthasaadhike** – 4 purushaarthas – artha, kama, dharma and moksha.

- You want artha – wealth, property, business. No problem. She will bless you with it.
- You want kama – pleasure and emotional fulfillment, fame etc. No problem. She will bless you with it.
- You want to gather more punya to go to svarga and ensure insurance not only for this life but for life hereafter. No problem. She will bless you with it.
- You want moksha that is ananda at all times, in all places and all situations.
- No problem. She will help you discover that you were never bound.

**Sharannye Try[i]-Ambake Gauri NaaraayanniNamostuTe ||3||**

Trayambike means the one who has 3 eyes. Is that a deformity? No. Symbolic of the sun and moon and the third eye of wisdom. Also called Gauri which means white meaning purity, clarity. aayana means home. You may be still paying your EMIS for your home loan. But know that you always have a home, a being you come home to, who makes no demands on you, with whom you can be yourself, with no masks, who makes you see that you are acceptable and lovable as you are. The home, the shelter the refuge of all beings is Naarayani. Our namaskaar to her. This shloka can be chanted daily a certain number of times for fulfillment of our desires.



#### 4<sup>th</sup> SLOKA

The next shloka is the eleventh shloka from the eleventh chapter of Devi Mahatmyam.

शरणागतदीनार्तपरित्राणपरायणे ।  
सर्वस्यार्तिहरे देवि नारायणि नमोऽस्तु ते ॥४॥

**Meaning:**

(Salutations to You, O Jagadamba) You are Intent upon Rescuing the Distressed and the Oppressed who take Your Refuge whole-heartedly, and Remove All their Sufferings; Salutations to You O Narayani.

Deenah – are people who are poor, helpless, suffering with scarcity, unlucky and sad  
Aartah – are people who are affected, disturbed or sick or injured or struck by misfortune.

Paritranaparaayane – your aim is to offer them complete protection and relief from their difficulties if they seek your help. Devi does not need our surrender. We need to surrender for our sake.

In surrender we stop obsessing about our problems and start being a part of the solution. In surrender we stop being subjective and start being objective about Devi's power to help. In surrender we stop resisting our situations and opening ourselves to possibilities.

Sarvasyaartihare devi – you take away all the pain and suffering of your devotees and you also take away the pain of all devotees. You are not partial like my boss or my mother in law.

To you Devi, I offer my namaskaara.

#### 5<sup>th</sup> SLOKA

The next shloka is the twenty third shloka from chapter 11 of Devi Mahatmyam

सर्वस्वरूपे सर्वेशे सर्वशक्तिसमन्विते ।  
भयेभ्यस्त्राहि नो देवि दुर्गे देवी नमोऽस्तु ते ॥५॥

**Meaning:**

(Salutations to You, O Jagadamba) You Exist in All Forms of All Gods, and You are the Possessor of All Powers,  
O Devi, Please Protect us from all Fears; Salutations to You, O Durga Devi.

**Bhashyam:**

Sarva-Svarupee

Devi is not just present in a temple. She is present in every form, from the greatest form Brahmaji to a blade of grass – she pervades and is in and through all forms.

Sarveshe

Isha is Aishwarya – supremacy, controller, overlordship, might and prosperity. Sarvesha is the one who manifests as the laws and principles and is goddess of all.

In the Puranas we see Devi Durga being worshipped by Vishnu, Indra, Varuna, Agni, and other devatas. Also in Ramayana we see Sri Rama worshipping Durga before the battle with Ravana.

Sarva-Shakti-Samanvite

The one who is all shakti. She is the shakti of the other devi ganas such as Brahmi, Mheshwari, Kaumari, Vaishnavi. And most definitely as icha shakti, jnana shakti, kriya shakti svarupini. (these words in the Lalita sahasranama – a set of 1000 words in praise of Devi, remind us of our shakti that we are blessed with, every moment of our lives. Iccha or desire is not the root cause of suffering, infactin Hinduism, power to desire is a shakti, a privilege that propels many actions. Our world is much the better because of so many desires of so many – the desire to connect everyone through the internet, the desire to find a cure for diseases, the desire for your children to have a good life, the desire to share your knowledge with the world, the desire to connect with others, the desire to minimize pollution.

Despite being so helpless and not being able to move except his eyes and a finger, in his later years, Stephen Hawking continued to have jnana shakti, shakti to know and contribute to science.

Earlier we asked for you to take away our fears because fears stunt our growth. Now we say Bhayebhyas-Traahi No

Protect us from having fears. We tend to feed our fears all the time because of which they overwhelm us.

Devi repeated twice for emphasis, out of respect for her glory and greatness.

## **6<sup>th</sup> SLOKA**

The next shloka is the twenty eighth shloka from Chapter 11.

रोगानशेषानपहंसि तुष्टा रुष्टा तु कामान् सकलानभीष्टान् ।  
त्वामाश्रितानां न विपन्नराणां त्वामाश्रिता ह्यश्रयतां प्रयान्ति ॥६॥

**Meaning:**

(Salutations to You, O Jagadamba) When You are Pleased with our Devotion, You Destroy to the very Root our worldly Diseases (our inner demons); but if You are Displeased with us (for any reason), You will destroy All our Aspirations and Wishes (i.e. they will remain ever unfulfilled), By Your Refuge, Men cannot Go Astray and no Misfortunes can finally overcome them; Your Refuge Indeed is my final Refuge when I Depart from this World.

**Rogaan-Ashessaan-ApahamsiTussttaaRussttaa Tu KaamaanSakalaan-Abhiissttaan |**

The law of karma is explained in a personalized way. As you sow so shall you reap. When we are aligned to dharma which upholds the principles that sustain society, we gain punya. Putting it in a personalized way, with our punya all our diseases including the disease of samsara – that is I am not good enough, go away. How because you are tushtah.

When we are not aligned to dharma, we experience paapa in the form of pain and suffering and hence many of our aspirations and wishes remain unfulfilled. Put in a personalized way, I feel you are angry with

me and hence you deny me. If our experience is of unfulfilled desires, then we must know that it is our own karma. Besides working harder for wish fulfillment, seek the grace of Devi by chanting this shloka and try to gain punya by reaching out actions and being prayerful.

### **Tvaam-Aashritaanaam Na Vipat-Naraannaam**

For those who have sought refuge in you – who are aashritah there is no vipat – vipat means accident, misfortune, danger, failure, trouble.

Devi you stop all troubles from reaching the devotee or even if there is trouble you protect them from feeling troubled or the troubles pass away quickly. Many are the ways of Devi.

### **Tvaam-Aashrita Hy[i]-Aashraya-TaamPrayaanti ||6||**

The one who seeks refuge in you himself or herself becomes a refuge for others. They are protected as well as blessed with greatness and power to bless others. That person stops having an agenda for herself. She is fully available to help and bless with no expectation of appreciation or acknowledgement.

### **7<sup>th</sup> SLOKA**

And the final shloka is the 39<sup>th</sup> shloka from eleventh chapter.

सर्वाबाधाप्रशमनं त्रैलोक्यस्याखिलेश्वरि ।  
एवमेव त्वया कार्यमस्मद्वैरि विनाशनम् ॥७॥

### **Meaning:**

O Goddess of All the Three Worlds, You Mitigate All our Distresses.  
Thus in this manner, Your Grace works to destroy our enemies

### **Bhashyam:**

Devi is addressed as Akhileshwari, the ruler of the trayalokah the 3 worlds. Baadha is an obstacle, suffering or pain, prashamanam is the pacifying, curing, healing. I seek your help in the pacifying of misunderstandings I have with friends and family, the stopping of fights and wars, the healing of diseases that do not allow me to lead a full life, the obstacles I put in my own way through self defeating thoughts. We seek relief from all of these. The complete destruction – vinaashanam of the vairi – enemy should be done by you alone – evameva as you are the goddess of all things – small and big.

Vairi are inimical forces such as negativity, pessimism, unnecessary criticism, corruption, talking ill of others, words and deeds that cause harm to oneself and the environment, basically adharma. Anything that prevents and stunts the glory and greatness of all beings is inimical to it.

We seek the grace of Devi for all beings on the auspicious occasion of Navaratri.

As the CEO of your life trying to figure out your place in the scheme of things, you see that all the shakti you have is given, all the situations you have are given, the ability to navigate through situations with blessings all the way is also given. You can be an instrument in Devi's hands, upholding dharma and living your best life as the CEO. You see that wherever is the given, there alone lies the giver, Devi Durga.

Naarayaninamostute. Om tat sat.





## #248 The Meaning of Bhavani Ashtakam

### Devotional verses to Devi



‘Bhavani’ is a beautiful name for the one who bestows life, Devi herself. Ashtakam means eight. And so Bhavani Ashtakam are a set of eight devotional verses attributed to Jagadguru, Adi Shankaracharya.

It expresses a devotee’s longing for the Goddess. The devotee expresses her surrender and acknowledges the power and grace of Goddess Bhavani.

The refrain or the line repeated in every verse is *tvam gatih* – *gatih* is movement, goal, refuge. Here it

means *tvam eka bhavani* – you alone are my refuge.

The first verse expresses the temporary nature of our close relationships:

न तातो न माता न बन्धुर्न दाता  
न पुत्रो न पुत्री न भृत्यो न भर्ता ।  
न जाया न विद्या न वृत्तिर्ममैव  
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥१॥

Na Taato Na Maataa Na Bandhur-Na Daataa  
Na Putro Na Putrii Na Bhrtyo Na Bhartaa |  
Na Jaayaa Na Vidyaa Na Vrttir-Mama-Iva  
Gatis-Tvam Gatis-Tvam Tvam-Ekaa Bhavaani ||1||

Neither the Father, nor the Mother; Neither the Relation and Friend, nor the Donor,  
Neither the Son, nor the Daughter; Neither the Servant, nor the Husband,  
Neither the Wife, nor the (worldly) Knowledge; Neither my Profession, (are what I can seek  
refuge in)

You are my Refuge, You Alone are my Refuge, Oh Mother Bhavani.

As a devotee I am not finding fault with her parents or friends or children. I just recognise that I am no longer seeking complete refuge in these temporary relationships.

I release the burden of unconditionality from these conditional relationships.

I have the viveka, objectivity that at best these close relationships are only for this lifetime – from a few months to one’s lifetime of 80 years. How does that compare with a lasting relationship of

lifetime after lifetime with Mother Goddess herself who blesses me, the jiva with life? You are the one who sustains all my relationships, Bhavani. You alone are my refuge.

भवाब्धावपारे महादुःखभीरु  
पपात प्रकामी प्रलोभी प्रमत्तः ।  
कुसंसारपाशप्रबद्धः सदाहं  
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥२॥

Bhavaabdhaav-Apaare Mahaa-Duhkha-Bhiiru  
Papaata Prakaamii Pralobhii Pramattah |  
Ku-Samsaara-Paasha-Prabaddhah Sada-[A]ham  
Gatis-Tvam Gatis-Tvam Tvam-Ekaa Bhavaani ||2||

In this endless ocean of becoming, I am full of Sorrow and very much Afraid,  
I am filled with excessive binding desires, greed and indifference.  
Always Tied in the bondage of this samsara – the cycle of becoming  
You are my Refuge, You Alone are my Refuge, Oh Mother Bhavani.

Generally, we look upon a productive day as the one where our desires were fulfilled or we inched closer to fulfilling our desires. Our desires, binding as they are, rest on the faulty conclusion that I am not enough, I do not have enough.

And so verse no.2 does not justify or explain why we do what we do. Instead it is an objective look that I am helplessly bound. I want to be free and you alone are my refuge.

न जानामि दानं न च ध्यानयोगं  
न जानामि तन्त्रं न च स्तोत्रमन्त्रम् ।  
न जानामि पूजां न च न्यासयोगं  
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥३॥

Na Jaanaami Daanam Na Ca Dhyaana-Yogam  
Na Jaanaami Tantram Na Ca Stotra-Mantram |  
Na Jaanaami Puujaam Na Ca Nyasa-Yogam  
Gatis-Tvam Gatis-Tvam Tvam-Ekaa Bhavaani ||3||

Neither do I know how to give, nor how to meditate.

Neither do I know the practice of tantra, nor to chant mantras nor stotrams- hymns.



Neither do I know how to do puja nor the invocation of deities in upaasana yoga, meditation  
centred on Devi

You are my Refuge, You Alone are my Refuge, Oh Mother Bhavani.

न जानामि पुण्यं न जानामि तीर्थं  
न जानामि मुक्तिं लयं वा कदाचित् ।  
न जानामि भक्तिं व्रतं वापि मातर्गतिस्त्वं  
गतिस्त्वं त्वमेका भवानि ॥४॥

Na Jaanaami Punnyam Na Jaanaami Tiirtha  
Na Jaanaami Muktim Layam Vaa Kadaacit |  
Na Jaanaami Bhaktim Vratam Vaapi Maatar-Gatis-Tvam  
Gatis-Tvam Gatis-Tvam Tvam-Ekaa Bhavaani ||4||

I do not know how to perform good deeds, punyam nor about going to teerthas, sacred places of  
pilgrimage,

I do not know the way to Liberation nor how to go into absorption.

I do not know Bhakti, loving devotion nor the religious austerities.

Nevertheless Oh Mother, You are my Refuge, You Alone are my Refuge, Oh Mother Bhavani.

Now it is confession time!

कुकर्मी कुसङ्गी कुबुद्धिः कुदासः  
कुलाचारहीनः कदाचारलीनः ।  
कुदृष्टिः कुवाक्यप्रबन्धः सदाहं  
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥५॥

Ku-Karmii Ku-Sanggii Ku-Buddhih Kudaasah  
Kula-[Aa]caara-Hiinah Kadaacaara-Liinah |  
Ku-Drshtih Ku-Vaakya-Prabandhah Sada-[A]ham  
Gatis-Tvam Gatis-Tvam Tvam-Ekaa Bhavaani ||5||

I have performed bad karma, associated with bad company,  
dwelled on bad thoughts of harming or punishing people and been a bad servant.

Bad is not aligning with Dharma.

I belong to a family that has a lot of paapa. I am immersed in acts of paapa and bad conduct.

I did not perform my traditional duties, engaged in bad conducts,  
My eyes have reflected wrong vision, my speech has always been not helpful,  
You are my Refuge, You Alone are my Refuge, Oh Mother Bhavani.

This verse is not a verse of self-condemnation but a verse of honesty. As they say, a person living in a glass house should not throw stones at others, knowing how fragile he himself is. Far too often we are focused on how others have wronged us. This verse focuses on the fact that we have swerved away from Dharma far too often and need to get off the high seat of self righteousness that we perch ourselves on.

प्रजेशं रमेशं महेशं सुरेशं  
दिनेशं निशीथेश्वरं वा कदाचित् ।  
न जानामि चान्यत् सदाहं शरण्ये  
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥६॥

Prajesham Ramesham Mahesham Suresham  
Dinesham Nishitheshvaram Vaa Kadaacit |  
Na Jaanaami Caanyat Sada-[A]ham Sharannye  
Gatis-Tvam Gatis-Tvam Tvam-Ekaa Bhavaani ||6||

Neither do I know about the Lord of Creation (Brahma) nor

the Lord of Ramaa (Goddess Lakshmi) (Vishnu),

Neither do I know about the the Great Lord (Shiva), nor

the Lord of the Devas (Indra),

Neither do I know about the Lord of the Day (Surya) nor

the Lord of the Night (Chandra),

Neither do I know any other gods,

Oh Goddess to whom I bow always

You are my Refuge, You Alone are my Refuge, Oh Mother Bhavani.

विवादे विषादे प्रमादे प्रवासे  
जले चानले पर्वते शत्रुमध्ये ।  
अरण्ये शरण्ये सदा मां प्रपाहि

**गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥७॥**

Vivaade Vissaade Pramaade Pravaase  
Jale Ca-[A]nale Parvate Shatru-Madhye |  
Arannye Sharannye Sadaa Maam Prapaahi  
Gatis-Tvam Gatis-Tvam Tvam-Ekaa Bhavaani ||7||

While I am in a heated argument  
While I am immersed in sorrow or indifference,  
While I am suffering an accident  
Or travelling in a far away land  
While I am in water or fire,  
in Mountains or amidst Enemies,  
While I am in the Forest, I always bow before you  
You are my Refuge, You Alone are my Refuge, Oh Mother Bhavani.

**अनाथो दरिद्रो जरारोगयुक्तो  
महाक्षीणदीनः सदा जाड्यवक्त्रः ।  
विपत्तौ प्रविष्टः प्रनष्टः सदाहं  
गतिस्त्वं गतिस्त्वं त्वमेका भवानि ॥८॥**

Anaatho Daridro Jaraa-Roga-Yukto  
Mahaa-Kssiinna-Diinah Sadaa Jaaddya-Vaktrah |  
Vipattau Pravisstah Pranasstah Sadaaham  
Gatis-Tvam Gatis-Tvam Tvam-Ekaa Bhavaani ||8||

While being an orphan and poor,  
While being afflicted by Old Age and Disease,  
While being very weak and helpless,  
While being always in a pititable state,  
While being always surrounded by problems and  
and lost in dangers.  
You are my Refuge, You Alone are my Refuge, Oh Mother Bhavani.

In these verses of surrender, there is much relief and liberation from the burden of problems. In seeking refuge, there is an experience of peace and contentment and a dropping of resistance.

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## #265 Sharada (Saraswati) Stotram its powerful blessing and meaning



To know the vision of Vedanta, we worship Bhagavan. Really speaking, we are worshipping Bhagavat-shakti which is also referred to as Devi shakti.

**Our worship envelopes the entire world which is a manifestation of Bhagavan. Devi Saraswati also known as Sharada is the devi of knowledge, speech, music**

**and arts, flowing water, abundance, wealth and all learning.**

The word, Saraswati, combines the words *saras* (सरस्) meaning “a pool of water” or “speech”; and *vati* (वती) meaning “she who possesses”. So Saraswati is “she who has ponds, lakes of flowing water” or “she who possesses/presides over speech”. Further, the words *sarita* (सरिता = river), *sarovara* (सरोवर = lake), *sarī-sṛpa* (सरी-सृप = reptiles), *sarpa* (सर्प = serpent) all have the same root – to flow.

Saraswati is closely associated with the Vedas, the sacred scriptures of Hinduism. There’s a story where she emerged from Brahma’s mouth and took the form of a river. The sages performed austerities on the banks of this river, and Saraswati blessed them with the knowledge contained in the Vedas. Hence, she is sometimes referred to as Vagdevi, the goddess of speech.

**We celebrate Saraswati Puja on Vasanta Panchami, the fifth day of Spring** when we particularly initiate young children into writing the letters with their fingers in a plate of raw rice grains.

Also, on the ninth day of Navaratri, she is worshipped by creating an altar of books.

**Knowledge is sacred and hence all books are sacred.** We see this attitude reflected when someone accidentally touches any book with their foot and to offset this mistake, immediately touches the book with the hand followed by the forehead, to indicate respect.

The Dhyana shloka of Dakshinamurti, Shiva as teacher also suggests how we visualise Saraswati.

**मौक्तिकीं अक्षमालां अमृतकलश विद्या ज्ञानमुद्राः कराब्जैः दधतं**

This means – Bearing in hands, a mala of the letters, a jar of nectar of immortality, book of knowledge and the gesture of wisdom.

**Saraswati is also called Sharada (shAradA), for she is the one worshiped before the onset of winter like during Navaratri.** Sharada is the one worshipped in the last three days of (the worship of nine nights of the Goddess) just before winter, sharad.

We look at the powerful blessing and meaning of Sharada Stotram that has blessed millions before us.

**|| Sharada (Saraswati) Stotram ||**

**नमस्ते शारदे देवि काश्मीरपुर-वासिनि ।  
त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे ॥१॥**

**Namaste Sharade Devi, worshipped in the City of Kashmir, I pray to you always.**

**Please give me knowledge.**

Since Sharada is the repository of all wisdom we pray to her? Where? Everywhere. She is present as the world 's intelligence, flowing all the time.

Just like to access internet on the wi-fi, we need to search for the network and tune in or log in, so too we can seek, access and log in to the grace of Saraswati.

**We require learning in every situation.** From learning to speak to learning a new software, to learning to sing the right notes, to learning to speak pleasantly to learning how to swim, the situations are endless. Whatever you need, she will appear in that form of learning for you. Her grace of knowledge too flows endlessly if one prays to her for knowledge.

Kashmir was known to be a place of great learning and scholars. There was a temple of Saraswati in Kashmir called Sarvajna Peetha or the supreme seat of knowledge. One who attained the ultimate knowledge alone could climb the 64 steps of the temple that symbolically represented the 64 arts. Adi Shankaracharya ascended these legendary steps and entered the temple.

This temple was destroyed by the Mughal invaders. Attempts have been made recently to restore the ruins and resume worship there with the support of Sringeri peetham.

Back then Adi Shankaracharya did not stop with achieving this honor but created another Sharada peetha in Sringeri, in the south on the banks of the Tunga river, where the hermitage of Rishyashringa once stood.

Devi Sharada answered Shankaracharya's prayers and agreed to preside over this southern peetha in all her splendour and so she is also shown as Sringerivaasini.



Shankaracharya had established a Sri yantra and a murti made of sandalwood which was later replaced by a gold sri yantra and the present panchaloha murti consecrated by Swami Vidyaranya.

**As the presiding deity of the Dakshinamnaya peetha of Sringeri, the subsequent Shankaracharyas seek her grace for everything.**

या श्रद्धा धारणा मेधा वाग्देवी विधिवल्लभा ।  
भक्तजिह्वाग्रसदना शमादिगुणदायिनी ॥ २ ॥

**You are shraddha, memory, intelligence, the goddess of speech, the consort of Creator, Brahma. You grace the devotees' speech. You are the bestower of inner peace, and all other qualities. || 2 ||**

While there is no exact translation for the word 'shraddha', trust and reverence come close.

As children we were naturally trusting but that trust was betrayed by inconsistent adults.

Growing up, our ability to trust gets corroded. Much like termites, doubt and scepticism have eaten into the foundation of enthusiasm, connection and closeness with others. And yet **the process of living requires us to trust – trust in the laws of nature, trust in oneself and trust in others.** We pray to Sharada Devi to restore shraddha in us.

**Shraddha is guru-vedanta-vakyeshu vishvaasah, trust in the words of Vedanta and the guru as they are not different from each other.**

The Vedas including Vedanta are learnt through the guru-shishya Parampara. She blesses us with shraddha which helps us learn Aparā Vidya, different disciplines of the world and Para Vidya or Vedanta. She blesses us to learn the chants of the Vedas, perform the required rituals and also see the teaching as a means of knowledge which helps us see ourselves clearly.

**Dharana is both, the intelligence to sustain intelligent living as well as the single minded focus required to master any knowledge.** For advances in any discipline, physics, math, music, biogenetics or robotics, the ability to have a deep focus and attention is required. We find it difficult to do this because of our growing addiction to feeling good all the time and hence seeking distractions.

One can perform demanding tasks and work at one's highest level of productivity for a long duration if one learns to manage distractions. One of our biggest challenges is Dharana. Sharada Devi, you are that Dharana, the focus and intelligence. Please bless me with the same.

**Medha is memory, a function of the mind by which information as words, images, sounds, and more is encoded, stored and retrieved when needed.** Without memory, there would be no way for language, knowledge, relationships, or even our personal identity to develop.

For children to progress in their studies, previous material is remembered and new material is added to it and deepens what has already been learnt. The capacity to remember what is learnt and look at it from different perspectives is also called Medha.

Please bless us with Medha.

You grace the tongue of devotees. As a part of our valedictory ceremony in the Vedanta gurukulam, Pujya Swami Dayananda ji said, 'I don't usually give advice. This is not general advice for everyone. One thing that I would want all of you who are graduating from the 3-year course to do, is to never use abusive language. Remember that Saraswati resides on your tongue.' There was hushed silence. He was reminding us of the words of the Stotram.

**If we want the grace of Saraswati to flow from the tradition to our hearts to our mouths, there cannot be room for distorted thought or distorted language.**

Shamadi gunas are the qualities of adhikaritam, preparedness for Vedanta that all of us have in some measure –

- Shama – Psychological resolution,
- Dama – Physical mastery or external discipline,
- Uparatti – Performance of one's svadharma,
- Titiksha – Forbearance,
- Samadhaanam – One pointedness,
- Shraddha – Trust in the Vedas.

Sharada Devi who is purity, knowledge and the Vedas herself only, can bless us with these gunas in just enough measure to understand the Vedanta vision.

**नमामि यामिनीनाथ लेखालङ्कृतकुन्तलाम् ।  
भवानी भवसन्तापनिर्वापणसुधानदीम् ॥ ३ ॥**

**I bow to Bhavani, the one who has ear-rings adorned with the shine of moonlight, to the one who is like a river of nectar to extinguish the scorching of this mortal world. || 3 ||**

She is also Bhavani, which is the name of Parvati. Bhavani literally means bhavasya bhaarya – the wife of bhava, the Lord who is present.

She is often depicted as having a divine form, as white as moonlight and her jewellery too is adorned with the brilliant lustre of the moonlight.

All of us experience bhava-santaapa, the heat and scorching that accompanies the process of living in three forms.

- Adhyaatmika taapa – Helplessness and pain experienced due to the limitations that one sees in one's body and mind – certain qualities or certain health condition.
- Adhibhautika taapa – Frustration and anger experienced in interacting with others.
- Adhidaivika taapa – Helplessness experienced due to uncontrolled acts of nature such as cyclones, harsh weather conditions, storms.

As we struggle to resolve these three sources of afflictions or taapa, in our lives, drowning out the voice of 'I am not enough' despite my best attempts really affects us.

**We need the soothing and loving grace of Bhavani to scorch the fire of 'I am not enough' that threatens to engulf us in misery.**

Her grace helps us see that indeed 'I am enough and more'. Indeed, the problems I face stem from taking only this limited form to be me.

The nectar of Sharada helps us see that we were always amrtam, never subject to death.

Ignorance is the main cause of all troubles and Saraswati removes ignorance.

भद्रकाल्यै नमो नित्यं सरस्वत्यै नमो नमः ।  
वेदवेदाङ्गवेदान्तविद्यास्थानेभ्य एव च ॥ ४ ॥

**Namah to you again and always. You are the abode of Veda and the auxillary branches of the Veda, of the Vedanta and all other forms of learning. Salutations to You, O Goddess of Learning. || 4 ||**

Bhadrakali is the auspicious form of Devi Shakti who blesses devotees with all auspiciousness and good fortune.

You are the abode of all knowledge and learning.

Imagine if we take all the libraries in the world and multiply the knowledge contained in million times over and further imagine all the knowledge that is not yet discovered, such is the extent of knowledge and learning in Saraswati.

The Vedas form the sound-manifestation of Ishvara. The Vedas, revealed knowledge to the Rishis by Bhagavan is the foundation of Sanaatana Dharma. The Vedas – Rk, Yajur, Sama and Atharva Veda are a complete guide to humanity on the four-fold human pursuits, purusharthas – Dharma, Artha, Kama and Moksha.

The Vedas contain mantras of praise, prayers to deities, how to perform fire ritual offerings, meditations to gain everything that karma can possibly help with. After this Karma Kanda section

is a tiny section called Vedanta, positionally the end of the Vedas which is about self-knowledge that shows you were always free. All other learning of music, arts, dance and all the subjects known and unknown rest in Saraswati. We worship you.

Please access our video on [Shaastra](#), the link of which is in the description of the episode.

ब्रह्मस्वरूपा परमा ज्योतिरूपा सनातनी ।  
सर्वविद्याधिदेवी या तस्यै वाण्यै नमो नमः ॥ ५ ॥

**Devi, Your true nature is Brahman, the limitless. You are the ultimate light, ever eternal. You are the Presiding Deity in all branches of learning. Unto You (and your speech), namah again and again. || 5 ||**

Devi Saraswati, you perform this function of blessing everyone with knowledge.

I also see who you really are – **the knowledge of the very knowledge itself, which itself is not a specific knowledge.**

You are Brahmasvarupa – the limitless existence that illumines all that is known.

From A – Z of all disciplines be it architecture to medicine to transportation to languages and cultures across all lokas let alone our world, You are the presiding Devi of all vidya.

You light up the eyes of people with the magic of understanding.

You are the very Vani , speech herself.

One of the mantras of Saraswati Rahasya Upanishad describes the four phases of Vak – Para, Pashyanti, Madhyama and Vaikhari. The first three are very subtle and can be perceived only by sadhakas. Para manifests only in Prana, Pashyanti manifests in the mind, Madhyama manifests in the Indriyas, and Vaikhari manifests in articulate expression. Only the fourth vaikhari adorns the human tongue and makes communication possible. All speech across all beings occurs due to her grace and we do namah unto her again and again.

यया विना जगत्सर्वं शश्वज्जीवन्मृतं भवेत् ।  
ज्ञानाधिदेवी या तस्यै सरस्वत्यै नमो नमः ॥ ६ ॥

**But for You the whole world would appear lifeless. You are the Presiding Deity of Knowledge.**

**Namaskaaras to You, O Goddess of Learning. || 6 ||**

यया विना जगत्सर्वं मूकमुन्मत्तवत्सदा ।  
या देवी वागधिष्ठात्री तस्यै वाण्यै नमो नमः ॥ ७ ॥



**But for You the whole world would appear dumb and not sane. You are the Presiding Deity of Speech. Namaskaaras to You, O Goddess of Speech. || 7 ||**

Without you, Devi Saraswati, there would be no speech at all. No words, no sentences, no stories, no analysis, no synthesis, no reasoning, no expression of anything. Just grunts, chirps, screeches like monkeys and birds.

Devi, you help add meaning to our lives and help us see the meaning of our lives, all the way. All day, we are expressing and listening to people – at office, at home, on TV, on the phone, singing our favorite songs, in movies, in games. How insane we would all be without expression and connection to the other.

Devi Saraswati indeed is the presiding deity of speech and our namaskaaras to you again and again. That one is even able to offer this prayer to her, is her grace.

**॥ इति श्रीशारदाप्रार्थना श्रीशङ्कराचार्यविरचिता संपूर्ण ॥**



## #298 Seeing Devi in ALL

**Devotee** is cleaning her mandir, wiping the murti of Durga. Her heart is heavy with loneliness and hopelessness. It is one of those days where she finds everything meaningless.

**Devotee:** *Devi Ma, I have been doing sadhana for so many years but still feel stuck in life. Only you can show me a way out.*

Suddenly, she feels a warm presence surrounding her, and in her mind's eye, she sees the radiant form of Devi, the Divine Mother.

**Devotee** is speechless for some time.

**Devotee:** *I can't believe it, Devi Ma. You have answered my prayers. Please bless me and teach me that one thing that will help me my whole life.*

**Devi:** *My dear, the most important teaching is that I am always with you, within you, and all around you. All that is here is one with different forms.*

**Devotee:** *But how, Mother? How can you be everywhere when we are all so different and I feel so isolated?*

**Devi:** *Listen closely, beloved one. Rishi Markandeya in the Devi Mahatmyam was able to reveal my glory to his disciple and to all of you. Hear the dialogue in which it was revealed there that I manifest in many ways in all beings. I pervade all existence through various forms and qualities. Let me show you how I am always with you and in everything around you.*

**Devotee:** *Please, Mother. Help me understand.*

**Devi:** *I am Chetana, Consciousness that pervades all beings. From Brahmaji to a blade of grass, every sentient being, I am all that there is. The forms are different. I am in and through all of them and yet I cannot be contained by them. I am that which is the basis of all forms but itself not a form. Remember what you chanted last Navaratri..Ya Devi..*

**Devotee:** *What you said was not fully clear to me...*

**Devi:** *No worries. Know that I am Buddhi – the intellect and wisdom within you...*

**Devotee:** *So, when I have those moments of clarity...you are with me...*

**Devi:** *Yes, that's me illuminating your mind.*

**Devotee:** *(chants verse and bows)*

**Devotee:** *Looks up, please continue.*

**Devi:** *And I am also Nidra – the sleep that rejuvenates all beings...*

**Devotee:** *(smiling softly) It does feel like an embrace. It is nice to wake up in the morning but nicer to stay in bed.*

**Devi:** *Indeed. And I am Kshudha – the hunger that motivates you to nourish yourself...*

**Devotee:** *(placing a hand on her stomach) I never thought of hunger as divine before...*

**Devi:** *I am also Chhaya – the shadow that provides relief from the harsh sun...*

**Devotee:** *I never realised this earlier.*

**Devi:** *I am Shakti – the power that flows through you every moment...*

**Devotee:** *(flexing her fingers) So every movement every being makes is an expression of your shakti.*



**Devi:** *And when you thirst for knowledge or spiritual growth, that is me as Trishna...*

**Devotee:** *Drinking cold water on a hot, summer day is the most refreshing indeed.*

**Devotee:** *(leaning forward, intrigued) I can begin to see how you are present in all beings but what about my mind and strong emotions, Devi Ma?*

**Devi:** *Ah, I am there too. As Kshama, I am the accommodation and forgiveness that heals your heart...*

**Devi:** *As Jati, I am the group that connects you to your community and gives you identity...*

**Devi:** *As Lajja, I am the modesty that makes you shy and humble and guards your dignity...*

**Devi:** *As Shanti, I am the peace that calms your turbulent mind...*

**Devotee:** *(closing her eyes) I do feel that peace now.*

**Devotee:** *What about when I am exhausted and find life meaningless? Where are you then?*

**Devi:** *Then you experience me as Shraddha – the trust that keeps you going...*

**Devotee:** *It is so comforting to trust. I want to be that person whom my loved ones can trust and truly depend on, like I depend on you.*

**Devi:** *I am that Kanti – the beauty and splendor that shines through the entire creation...*

**Devotee:** *I used to think that appreciating Beauty is shallow...*

**Devi:** *When you lead others, I am there as Lakshmi – the prosperity and success that follows righteous action of Dharma.*

**Devotee:** *I have to say that all humans love this manifestation of you as wealth...*

**Devotee:** *(opening her eyes with wonder) You're in every aspect of life, aren't you?*

**Devi:** *Indeed, my child. I am Vritti – the mental modifications and activities of your mind...*

**Devi:** *I am Smriti – the memory that holds your experiences...*

**Devotee:** *Only when I see patients with Alzheimer's disease I can appreciate how much my memory shapes my identity...*

**Devi:** *As Daya, I am the compassion that moves you to reach out and help others...*

**Devotee** is moved to tears

**Devi:** *As Tushti, I am the contentment you feel after a good deed...*

**Devotee:** *(with growing excitement) Mother, I'm beginning to see you everywhere now!*

**Devi:** *Yes, open your eyes fully to my presence...*

**Devi:** *By the way, As Bhranti, I am even the confusion that sometimes clouds your mind...*

**Devotee:** *(puzzled) Even confusion is you, Mother? How can that be possible?*

**Devi:** *Yes, for it is through resolving confusion that wisdom often dawns...*

**Devi:** *Remember, I am also Medhā – the intellectual capacity that helps you reason...*

**Devotee:** *(standing up, filled with new energy) Mother, I feel so differently now. The world seems alive with your presence!*

**Devi:** *(with a loving smile)* Sweetheart, Now you're beginning to truly see...

**Devotee:** *(spinning around, taking in her surroundings)* It's incredible, Mother! The flowers... their beauty is your Kanti, isn't it?

**Devi:** *Exactly!...*

**Devotee:** *(listening intently)* I hear them now, Mother. It's beautiful. But... what about when I encounter difficult people or situations?

**Devi:** *Ah, that's when you must remember me most of all...*

**Devotee:** *(nodding thoughtfully)* And I suppose in moments of abundance, I should remember your Lakshmi aspect and share with others?

**Devi:** *You're understanding deeply now, my child...*

**Devotee:** *(sitting back down, cross-legged)* Mother, how can I maintain this awareness of your presence in my daily life? There are bills to be paid, annoying people to deal with, aging parents to look after...

**Devi:** *Practice, dear one...*

**Devotee:** *(closing her eyes, practicing)* I see... and when I interact with others?

**Devi:** *See me in them too...*

**Devotee:** *(opening her eyes, radiant)* Mother, I feel so full of love and connection now. How could I have ever felt alone when you pervade everything?

**Devi:** *That is my great Maya shakti because of which sometimes the truth is not obvious...*

**Devotee:** *I will, Mother. I commit to seeing you in all things, at all times*

.

**Devi:** *And in doing so, you'll become a lighthouse for others...*

**Devotee:** *(standing up, resolutely)* I'm ready, Mother. To see you in all and to be an instrument of you in the world.

**Devi:** *(her form beginning to merge with the surroundings)* Remember, my child, you are never separate from me. I am you.

**Devotee:** *(softly, with tears of joy)* Jai Ambe! Jai Ma!





## #299 Chant these 32 names of Durga to overcome difficulties

Here are 32 names of Devi Durga. Chanting it regularly for an x number of times, 8 times or 16 times or even 32 times will give you strength, clarity and relief from your difficulties.

Try it and see for yourself atleast once.

दुर्गा दुर्गातिशमनी दुर्गापद्मिनिवारिणी  
दुर्गमच्छेदनी दुर्गसाधिनी दुर्गनाशिनी  
दुर्गतोद्धारिणी दुर्गनिहन्त्री दुर्गमापहा  
दुर्गमज्ञानदा दुर्गदैत्यलोकदवानला  
दुर्गमा दुर्गमालोका दुर्गमात्मस्वरूपिणी  
दुर्गमार्गप्रदा दुर्गमविद्या दुर्गमाश्रिता  
दुर्गमज्ञानसंस्थाना दुर्गमध्यानभासिनी  
दुर्गमोहा दुर्गमगा दुर्गमार्थस्वरूपिणी  
दुर्गमासुरसंहन्त्रि दुर्गमायुधधारिणी  
दुर्गमांगी दुर्गमता दुर्गम्या दुर्गमेश्वरी  
दुर्गभीमा दुर्गभामा दुर्गभा दुर्गदारिणी

The word Durga itself means an invincible fortress as well as a difficulty. By chanting these names we understand 5 points –

### 1. Every difficulty, Durga is merely a situation that we don't yet have the resources to face.

If your hands are functioning fine, lifting a spoon from the plate to the mouth is not a difficulty. But for someone who had a paralytic stroke, it may be difficult or not even possible.

The difficulty may be meeting tight timelines at work while managing multiple projects simultaneously or Balancing a household budget with rising costs and unexpected expenses or maintaining a consistent exercise routine amidst a busy schedule and fatigue. The difficulty may be the diagnosis of a terminal illness or constant conflict with family members or balancing work responsibilities with childcare duties and caring for aging parents. Whatever it is, Durga is always here for us.

### 2. Every difficulty is a situation born of our own karma phala, our own actions done in this lifetime or previous lifetimes.

Please don't have the childish idea that Ma Durga is punishing us by sending difficulties. The truth is, we are just facing the consequences of our actions. Our choices made then became our destiny now and our choices now will become our future destiny. We choose carefully.

### 3. Every difficulty, Durga is a form of Durga Devi.

If she allows some of your paapa karmaphala, results of wrong actions to fructify, she will also allow some punya to fructify in the form of clarity, strength and support. And so, no difficulty is daunting.

### 4. Every difficulty is an opportunity to grow stronger.

Is the 2 year old child who is learning to walk facing a difficulty? Or is she growing by pushing herself? Is the 12 year old working on a school project facing a difficulty or is she learning to apply her skills to a project? Is the 30 year old seeking to get married facing a difficulty of not finding the right partner or is he learning to work on himself to be eligible to be a suitable partner? Is lifting weights in the gym, just a little more than one's capacity a difficulty or is that the way for the muscles to grow stronger?

**We look at the meaning and dwell on Ma Durga.**

**1. दुर्गा Durga – The reliever of difficulties**

Ma Durga, you relieve me and all devotees from various difficulties and obstacles in life.

**2. दुर्गातिशमनी Durgartishamani – She who puts difficulties at peace**

Ma Durga, you remove difficulties. You also bring peace and calm in the face of troubles.

**3. दुर्गापद्मिनिवारिणी Durgapadvinivarini – Dispeller of difficult adversities**

Ma Durga you have the power to ward off calamities and adversities before they can cause harm. You act as a protective shield wherever I go.

**4. दुर्गमच्छेदनी Durgamachchedani – Who cuts down difficulty**

Ma Durga you directly and actively cut down or destroys difficulties.

**5. दुर्गसाधिनी Durgasadhini – The means or sadhana to expel difficulties**

Ma Durga the sadhana or the ways available to reach the end are also you. You are the sadhana and the Sadhya.

**6. दुर्गनाशिनी Durganashini – The destroyer of difficulty**

Ma Durga, You have the complete power to completely destroy all problems and hindrances in my pursuits at all levels.

**7. दुर्गतोद्धारिणी Durgatoddharini – Who holds the whip of difficulties**

Ma Durga you hold the difficulties like a whip. You can direct or restrain them.

**8. दुर्गनिहन्त्री Durganihantri – Who sends difficulties to their destruction.**

Ma Durga, you not only destroy difficulties but also ensure that they do not recur.

**9. दुर्गमापहा Durgamapaha – Who measures difficulties**

Ma Durga, you assess the extent of difficulties and accordingly allow the law of karma to fructify such that people can handle their own paapa karma.

**10. दुर्गमज्ञानदा Durgamajnanada – Who holds the rarest forms of knowledge**

Ma Durga, you hold profound wisdom and also grant wisdom that can help overcome even the most complex difficulties.

**11. दुर्गदैत्यलोकदवानला Durgadaityalokadavanala – Who destroys world of daityas**

Ma Durga you not only help people here on martya loka, but you are like a wild fire (davanala) that consumes the world of asuras (daityas). You thus maintain the dynamic cosmic order.

**12. दुर्गमा Durgama – The mother of difficulties**

Ma Durga you are the source or mother of difficulties. What is experienced as difficulty by me is karma phala, that is presided by the law of karma. Recognising your presence in all my difficulties gives me a lighter perspective and I use it as an opportunity for growth.

### **13. दुर्गमालोका Durgamaloka – The perceiver of difficulties**

Ma Durga you clearly perceive difficulties. As sarva-shakti, you know which laws of karma will fructify and your bhakta will experience difficulties. It is comforting to know that you know about the challenges I am going through.

### **14. दुर्गमात्मस्वरूपिणी Durgamatmaswarupini – The very Atma of all things impossible**

Any difficulty or impossibility is a situation which we have not yet learnt to handle, be it in problems with in-laws, visa issues, promotion anticipation, property dispute etc. The situations change but does the essence of the situation which does not have a shape or form, ever change. Ma Durga you are present in all situations as you are the very Atma of all.

### **15. दुर्गमार्गप्रदा Durgamargaprada – Who gives the path through the difficulties**

Ma Durga you have always shown me the way and I trust that you will always show me the way. Just like the forest appears so dense and there seems to be no path to walk on and once you indicate a small way, it is almost like that path opens up.

### **16. दुर्गमविद्या Durgamavidya – She who has knowledge that is invincible.**

Ma Durga you have knowledge and wisdom that is undefeatable. With your blessings I too can be helped.

### **17. दुर्गमाश्रिता Durgamashrita – The refuge in the greatest difficulty**

Ma Durga you are my refuge. I feel comforted and protected by you.

### **18. दुर्गमज्ञानसंस्थाना Durgamagyanasamsthana – Repository of the rarest wisdom**

You are the storehouse of the most profound wisdom. In Kenopanishad you appear as Uma Devi to teach Brahavidya to the Devas in a flash.

### **19. दुर्गमध्यानभासिनी Durgamadhyanaabhasini – Whose concentration remains brilliant even in difficulties**

Ma Durga your focus was brilliant when you fought Mahishasura or the other asuras like Raktabija, who kept sprouting with every drop of blood of the host of armies of these asuras.

### **20. दुर्गमोहा Durgamoha – Controls moha, confusion or delusion**

Ma Durga you bless with mastery over the many confusions related to our choices. Should I retire at 50 or at 55? Should I move to another country or stay put? Should I focus on adhikaritam for Vedanta or just focus on the vision?

### **21. दुर्गमगा Durgamaga – Who resolves difficulties**

Ma Durga you help me resolve all my problems. Big issues become small issues. Small issues become non-issues.

### **22. दुर्गमार्थस्वरूपिणी Durgamarthaswarupini – Who is the intrinsic nature of the object of difficulties**

Ma Durga you are present in and through all difficulties. May I never lose sight of this.

### **23. दुर्गमासुरसंहन्त्रि Durgamasurasamhantri – The destroyer of the most ferocious asuras**

Ma Durga all the powerful asuras Madhu, Kaitabha, Chanda, Munda and so on had such phenomenal powers that they had terrorised the devatas. But you appeared and destroyed them all. Then, how small might my difficulties be, in the larger scheme of things?

**24. दुर्गमायुधधारिणी Durgamayudhadharini – She who bears the weapons**

Ma Durga your weapons are an extension of your shakti only and you This name portrays Durga as armed with unconquerable weapons. It suggests her readiness and capability to face any challenge.

**25. दुर्गमांगी Durgamangi – The refinery of difficulties**

Ma Durga you transform challenges into opportunities for growth.

**26. दुर्गमता Durgamata – The invincible**

Ma Durga you are undefeatable in the face of any obstacle or enemy.

**27. दुर्गम्या Durgamya – This present difficulty**

Ma Durga you are here with me in the immediate, current challenge.

**28. दुर्गमेश्वरी Durgameshwari – Goddess of the difficulties**

Ma Durga you have complete dominion over all difficulties. And so when I face them, I am facing you. The difficulty is you. The strength to face it is you. That I overcome the difficulty is you. That I grow in maturity is you. What is it that is me, Durga? All that is here is you. I am not afraid.

**29. दुर्गभीमा Durgabhima – Who is terrible to difficulties**

Ma Durga you can be frightening or terrible from the perspective of difficulties themselves or difficult people. They won't know what hit them.

**30. दुर्गभामा Durgabhama – The splendor of difficulties**

Ma Durga I never thought I would say this to you. But when I look back upon my life, all the things that were terrible and unpleasant, I am so glad that they happened. I would not have grown into the person I have become.

**31. दुर्गभा Durgabha – The illuminator of difficulties**

Ma Durga you illuminate difficulties as they happen and hence even the right diagnosis of a problem is most of the problem solved. You bring clarity.

**32. दुर्गदारिणी Durgadarini – Who cuts off difficulties**

Ma Durga you are always with me. Help me to cut off difficulties so that I reach all my life goals.

**So, these were the 32 names which show Ma Durga as Devi with power over all forms of difficulties, challenges, and obstacles.** I look upon her as a protector, destroyer, illuminator, and Devi of wisdom as she holds my hand and embraces me through all of my life especially my challenges. She is always with me.

**On a related note, the only place where difficulties are not experienced is after your body is dead.** Plus, our greatest difficulty is the idea that we should not have no difficulty at all, and hence we resist our own karma phala.

Wise beings like Sri Ramakrishna Paramahansa and Sri Ramana Maharshi had cancer which they did not resist. Sri Ramakrishna had embraced Devi.

**Om durgayai namah**





## #301 Devi Lakshmi speaks to the one who says ‘I don’t have enough’

**Asantosh** is pacing nervously.

**Asantosh** – Just so much to do and not enough time. No matter how hard I try, I never have enough. I am a millionaire but I feel insecure and quite honestly, poor. Why is it that I have not been able to forget my humble lower middle class childhood?

I have been praying to you Devi Lakshmi. You, who are the source of all abundance and prosperity. Only you can guide me. After all that I have acquired and achieved, why do I feel like I do not have enough?

**Devi Lakshmi:** (appearing in a soft golden light) You called and I responded. Here I am.

You speak of not having enough, yet you may not see the wealth that already surrounds you. Let me explain the true nature of prosperity and abundance.

**Asantosh:** (skeptically) Don’t ask me to think positive about the few millions I have. There are mounting bills to be paid, plus rising cost of inflation plus the rising cost of living in cities. There is never enough.

**Devi Lakshmi:** I will not ask you to think positive. But I will help you return to basics and question your fundamental assumptions about wealth. After I finish you are still free to think what you want? Is that a deal?

**Asantosh** – Ok, deal

**Devi Lakshmi:** I appear in many forms. One of them is Ādi Lakshmi, the primordial form of abundance and all resources who also is the eternal nature of time itself.

Do you know that Time is a form of wealth?

**Asantosh:** Time wealth? But I never have enough time!

**Devi Lakshmi:** Time is a gift equally given to all. No matter how rich or successful or intelligent you are, all you get is 24 hours a day.

Even though you are a successful investor you can earn money if you lose it.

Even though you have a major illness, you can regain most of your health.

Even though some of your relationships break down, you can work towards better communication and closeness.

But once the time is gone, it is gone. It is never coming back.

It’s not about having more time, but about how you use the time you have which can only come with clarity.

Please be clear, I have not been partial at all in giving some people less time or more time in a day.

Everyone gets the same amount of time every day.

The question is – At whichever age and stage of life you are in, are you clear about your life priorities?

Are you using the time you have to fulfil your life priorities in the areas of your health, your work, your interests and your relationships in a dynamic balance?

Mark my words – It is a dynamic balance. It can never be 25% importance given to all four areas. If you are in your early twenties, career and marriage may take top priority but the other areas cannot be allowed to slip or else you will become poor in those areas.

So, in terms of time wealth, recognise the time you have as a treasure. Focus fully on the present. Your mind will go to regrets of the past or the anxieties of the future.

Just bring your mind back gently to the present and enjoy contributing to and building the different areas of your life – work, relationships, health and wealth.

People talk about time management. You can never manage time. What will you manage as time ebbs



away? Tick tock tick tock.

You can definitely clarify and manage your life priorities in the time you have.

**Asantosh:** (sighing) Devi Lakshmi, that is a wake-up call for me. But in this material world, don't we also need financial security? I never seem to have enough money.

**Devi Lakshmi:** Ah, now we come to Money wealth, which many mistakenly see as the only form of wealth. My manifestation as Dhana Lakshmi supports the acquiring, management and investment of wealth. But remember as Dhana Lakshmi, I value not just the accumulation of wealth, but its wise use aligned with Dharma. Don't you have the saying that I, Lakshmi am happy only if Saraswati is also around? Wealth is a great means to an end when it is backed by wisdom.

True financial abundance isn't about hoarding riches, but about having enough to meet your needs and share with others.

The Bill Gates and Elon Musks and the Narayan Murthys of the world speak about living fulfilling lives not by acquiring more but by investing a lot of their wealth in philanthropy and contributing to impact in society.

My manifestation as Dhaanya Lakshmi, wealth in the form of foodgrains and other forms of food ensures sustenance for living beings.

Every being has its unique food. The bee has its nectar, the birds eat insects, the deer eat plants, the tiger eats other animal's meat, the big fishes eat some of the small fishes and the human being eats everything! Everyone is provided for by me. If only human beings provided more food to each other so that no one would sleep hungry at night, I would be very pleased.

During Deepavali Hindus all over the world will pray to me to seek more wealth and I will bless them too.

But as Puja Swami Dayananda ji would say –

'Only the insecure need security. And no security is secure enough.'

Rather than feed the insecurity of 'I don't have enough', I would suggest to you to consider having more than one revenue stream of income.

Seek guidance from a financial advisor to invest your wealth such that you can lead a comfortable lifestyle, contribute to society and most importantly free your time so that you can focus on all your life priorities.

Bhagavan Krishna has given the commitment to all his devotees:

**अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।**

**तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्।।9.22।।**

Those people who (see themselves as) non-separate from Me, recognising Me, gain Me. For those who are always one with Me, I take care of what they want to acquire and protect.

Practicing santosha, contentment for what you have as you aspire to manage your resources wisely is a good way forward.

**Asantosh:** (thoughtfully) In this mad race of making more and more money, I took my family and friends for granted. At the drop of a hat, I would cancel family get-togethers or postpone them due to lack of time.

And now when I have slowed down in my career and have more time, they don't have time for me. With the wealth of time and the wealth of money that is there now, I still feel so alone in my struggles even though we are a close-knit family. Since I was not around in the children's formative years, they started to bond more with my wife and now they often gang up against me in major decisions.

**Devi Lakshmi:** Yes. My manifestation as Santaana Lakshmi, wealth is in the form of children and your legacy that lives on through your relationships.

Griha Lakshmi, wealth in the form of partner is meant to be valued and treasured.

This brings us to Relational wealth – the wealth of relationships and connections. Like you have discovered, you could have a lot of time and wealth but feel poor if you are lonely and disconnected from the rest.

All of you are deeply interconnected to your families, friends, colleagues and even strangers through cords of karma.

Every cord of karma that ties us to each other must be acknowledged in the form of performing our responsibilities towards one another, to the extent that one can.

Relational wealth creates a wonderful web of appreciation, support and care for each other so much so that one creates positive change in society and builds a brighter future together.

Even kind words and deeds are a form of currency. Every act of generosity, no matter how small, enriches both the giver and the receiver.

Do nurture your relationships. Do offer your time and care freely, and you'll find yourself rich in love and support.

**Asantosh:** (nodding slowly) My school friend became a millionaire at a really young age. But then he got diagnosed of stage 3 cancer and passed away recently.

**Devi Lakshmi:** Sorry about your loss! This brings us to Health wealth, governed by me as Arogya Lakshmi. Your body is a gift, given by me in accordance with your karma. It is your most precious asset. Only with good health can you acquire and maintain Money wealth, Time wealth and Relational Wealth. If your health goes for a toss then money is lost, time is lost and relationships become strained.

When you prioritize your health through proper nutrition, exercise, rest, and stress management, you lay the foundation for all other forms of abundance to flourish.

**Asantosh:** (looking thoughtful) I've also neglected my health in pursuit of other goals. But even if I address all these areas, I still feel like something's missing. Like there's a deeper purpose I'm not fulfilling.

**Devi Lakshmi:** (nodding approvingly) You touch upon the most profound form of wealth – Daivi sampattih, the wealth of Dharma. This is also my manifestation as Vijaya Lakshmi, wealth in the form of victory and Dhairya Lakshmi, wealth as courage.

Sri Krishna devotes the 16th chapter of the Bhagavad Gita to the wealth of becoming and unbecoming dispositions – Daivi Sampattih, the wealth of the devas and Asuri Sampattih, the wealth of the Asuras, who are not aligned with Dharma.

Daivi sampattih is the wealth of Dharma, the wealth of virtues – ahimsa, non-violence, abhayam, fearlessness, daya, compassion, indriya-nigraha, mastery of the senses, arjavam, straightforwardness and the other virtues.

All of you are gifted these in some measure. Investing in cultivating these values is about aligning all areas of one's life with your highest values and understanding your place in the cosmic order.

Daivi sampattih or the wealth of Dharma becomes your guiding framework to manage your time wealth, health wealth, relational wealth and so on.

Dharma makes everyone happy.

When you cultivate this daivi sampattih, the wealth of the Gods, you find a sense of purpose and contentment that no external circumstance can shake.

**Asantosh:** (looking overwhelmed) This is all so much to take in, Devi. How can I possibly cultivate all these forms of wealth?

**Devi Lakshmi:** (smiling warmly) Remember, my dear, that all these aspects of abundance are interconnected, like my many forms. Let me show you how they weave together:

Every day when you take the right decisions regarding your nutrition, exercise, sleep and rest, I am watching over you happily as Arogya Lakshmi.

As Vidya Lakshmi, the goddess of knowledge, I bless you in understanding the ways of the world and responding accordingly.

Hence you also wisely build your Time wealth by taking one step at a time, savoring each moment rather than rushing to the next and reviewing your life priorities from time to time.



As Vijaya Lakshmi, the goddess of victory, I allow you to be victorious in upholding Dharma in all your relations building your relational wealth.

**यतो धर्मस्ततो जयः**

*Where there is Dharma there is victory*

As Veerya Lakshmi, the goddess of valor, I encourage you to embody the courage required to walk the path of Dharma.

Your Wealth of Dharma or Daivi sampattih grows each time you choose integrity over convenience, compassion over indifference.

**Asantoshā:** (taking a deep breath) I'm beginning to see how all these forms of wealth are already present in my life. I've been so focused on what I lack that I couldn't see the abundance around me.

**Devi Lakshmi:** That's right. Abundance is not something to be chased mindlessly, but to be recognized and cultivated. The feeling of 'not enough' comes from forgetting your inherent wholeness.

**Asantoshā:** But how do I maintain this perspective, Devi? It's so easy to fall back into old patterns of thinking.

**Devi Lakshmi:** Remind yourself.

Start each day by acknowledging the wealth you already possess.

Be grateful for the gift of time, cherish your relationships, use your resources wisely, honor your body, and align your actions with your highest values.

Remember I as Vara Lakshmi grant boons to the sincere and deserving ones.

My blessings flow not to those who merely wish for them, but to those who create the conditions for abundance through their thoughts and actions.

**Asantoshā:** (looking more peaceful) Thank you, Devi Lakshmi. I feel a sense of calm I haven't experienced in years. But I worry – what if I face challenges or setbacks?

**Devi Lakshmi:** Challenges are inevitable, my child. But with each form of wealth we've discussed, you build clarity and resilience.

Time wealth gives you perspective,

Relational wealth provides care and support,

Money wealth offers comfort and time,

Health wealth ensures stamina and longevity,

and Daivi sampattih grants you unwavering inner strength.

When faced with difficulties, remember Dhanya Lakshmi, the goddess of agricultural abundance.

Just as a farmer must weather storms and droughts, trusting in the cycle of seasons, so too you must trust this gift of life.

**Asantoshā:** (smiling genuinely) I understand now, Devi. True abundance isn't about never facing lack, but about recognizing the fullness of life in all its forms.

**Devi Lakshmi:** You've learned well, my child. Carry this wisdom with you, and know that you are always enough, exactly as you are.

And then when you are ready, I will teach you that the limitless abundance you seek is not separate from you – it is your very nature.

**Asantoshā:** (bowing respectfully) Thank you, Devi Lakshmi. I will strive to see the world through these new eyes of abundance.

**Devi Lakshmi:** (beginning to fade) Remember, dear one, I am always with you, in every moment of gratitude, every act of kindness, every breath of contentment.  
Embrace the fullness of life, and you will never feel lacking again.  
*(Devi Lakshmi disappears in a shower of golden light, leaving Asantosha standing peacefully, a serene smile on the face as he gazes at the world around them with new appreciation.)*

**II Om shree lakshmyai namah II**





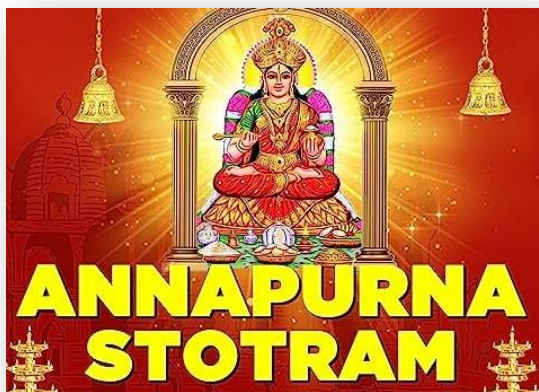
# #310 Annapurna stotram (by Adi Shankaracharya) its meaning and blessing

Annapurna, the name means 'She of abundant food'. Devi Annapoorna is a manifestation

of Parvati. Anna (अन्न) means "food" or "grains"

and pūrṇa (पूर्ण) means "full, complete and perfect."

Annapurna means the giver of food and nourishment. She is called the mother of the three worlds and gives to everyone what only a mother gives, naturally and freely – food. Annapurna is a gracious and luminous Goddess. She bears no weapons in her hands, but rather carries a cooking pot and a spoon. The nourishment she provides is anna, literally food but more broadly, the essence of life, the support of life. As giver of food she is giver of life.



A yatra to Kashi for the darshana of Vishvanatha is incomplete without the darshana of Annapurna, who

is the reigning goddess of Kashi or Varanasi. In the Kashi Khanda, she is also known as Bhavani, the female shakti of Bhava, Being, one of the names of Shiva. It is said in Kashi that Shiva and Annapurna made an agreement – she would provide food and abundance in life and he would make pave the way for moksha at the time of death.

There is a story as to how Devi Annapoorna appeared in Kashi. Once upon a time, Shiva and Parvati were playing dice in Kailasa. During the conversation, Shiva said that everything materialistic, made of matter was just an appearance, including the food that the humans ate. He further added that there is nothing substantial other than Parabrahmam. Parvati who governs materialistic aspects did not agree and argued that food is essential for the survival of all living beings. This led to a quarrel. (It is to be noted that all these quarrels have a purpose, which is to teach us a lesson that we will understand at the end of the story).

Parvati became angry and disappeared from Kailasa saying that she wanted to see how the world would survive without her. Subsequently, along with her, all substances including food disappeared from earth and there occurred a famine. Everyone felt hungry, including Devas, as they depend on humans for Ahuti (Anna / ghee etc.) which is offered through Yagnas.

Shiva's followers begged him for food; even the Gods were forced to beg for food, but could not find any food. Finally, Shiva and his followers realised that there was only one kitchen on earth, in the city of Varanasi (Kashi), where food was still available.

Shiva went to Kashi to beg for food. To his surprise, the kitchen was owned by his wife Parvati, but in the form of Annapurna. She wore celestial garments, which were lightly adorned with ornaments. She was seated on a throne, serving and distributed food to the starving gods and hungry inhabitants of the earth. Annapurna offered her food as alms to Shiva and made him realize that as Bhagavan, Shiva might have outgrown hunger; but his followers had not. Thus the quarrel ended, and Parvati returned to Kailasa. However, Annapoorna stayed in Kashi permanently to bless the devotees.

Annapurna Jayanti is celebrated on the full moon day of Margashirsha month generally in December.

Food is considered sacred in Hinduism, and prayers are offered before consuming it. Annadana is considered an exemplary form of giving, blessing the giver manifold with punya and is prescribed across the Puranas. People in the three stages of life, brahmacharya which are students, vanaprastha, retired

adults and sannyasis depend on the grahasthas for food. Sannyasis who are solely committed to the moksha pursuit across ashrams, even today sing a shloka of this Stotram to pray for food and grace.

It is said that Adi Shankaracharya despite being renowned in Kashi did not get bhiksha, alms. Hence inspired by Devi Annapurna, he composed Annapurna Stotram of 12 verses.

The refrain in the verses is भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी. Please give us alms Mother Annapoorneswari, the Compassionate and Protective One Or Please grant us the Alms of Your grace and support, Mother Annapoorneswari,.

नित्यानन्दकरी वराभयकरी सौन्दर्यरत्नाकरी  
निर्धूताखिलघोरपावनकरी प्रत्यक्षमाहेश्वरी ।  
प्रालेयाचलवंशपावनकरी काशीपुराधीश्वरी  
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ १ ॥

1.1: (Salutations to Mother Annapoorna) Who always give Joy to Her Devotees, along with Boons and Fearlessness; Who is a repository of great Beauty and makes their minds beautiful by the touch of the Gem of Her (inner) Beauty,

1.2: Who Purifies all the Poisons and Sufferings of their minds, and Who is the Great Goddess manifested visibly in Kashi,

1.3: Who Sanctified the Lineage of the King of the Mountain of Himalayas (by taking birth as Devi Parvati); Who is the Great Ruling Goddess of the city of Kasi,

1.4: Please give us alms Mother Annapoorneswari, the Compassionate and Protective One

The word 'kari', is the one who does. She blesses and changes our lives with what she does.

nityānandakārī varābhayakārī Devi always blesses us with boons and fearlessness.

saundaryaratnākārī She is the embodiment of great beauty treasure of gems of beauty.

Nirdhūtākhillaghorapāpanikārī pratyakṣamāheśvarī – She completely purifies us of the entire heap of terrible sins, which one has accumulated from crores of previous births. She is Sakshat Maaheswari, the consort of Shiva, appearing to me in person, in front of my eyes.

prāleyācalavaṃśapāvanakārī kāśīpurādhiśvarī – Himachala and Praaleyaachala are one and the same. She chose to be born as Himavan's daughter and purified the entire lineage.

Devi Bhagavatam shares this – Devas were worried about Soorapadma and Tarakasura. They wanted Shiva to marry Parvati, so that Subrahmanya would manifest to kill these demons. So, all of them (including Himavan) prayed to Adi Parashakti who appeared and announced that she will be born as the daughter of Himavan, and started to sing and dance in happiness. Then, he prayed to Adi Parashakti, to give upadesha of gnana, and this is how Devi Gita originated. Devi Bhagavatam has a few chapters where Devi Gita is given to Himavan and Devas by Adi Parashakti herself. This is the greatness of Himavan. Parvati chose to be born as the daughter of Parvataraja, Himavan and thus purified it.

bhikṣāṃ dehi kṛpāvalambanakārī mātānnapūrṇeśvarī – Please give us alms Mother Annapoorneswari, the Compassionate and Protective One.

नानारत्नविचित्रभूषणकरी हेमाम्बराडम्बरी  
मुक्ताहारविलम्बमानविलसद्वक्षोजकुम्भान्तरी ।  
काश्मीरागरुवासिताङ्गरुचिरा काशीपुराधीश्वरी  
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ २ ॥

2.1: Mother Annapoorna, who is adorned with many Gems shining with various Colours, and with Garments striking with the shine of Gold,

2.2: Who is decorated with a Garland of Pearls which is Hanging down and Shining within the middle of Her Breasts,

2.3: Whose Beautiful Body is Fragrant with Saffron and Agar (Agarwood); Who is the Great Ruling Goddess of the city of Kashi

2.4: O Mother Annapoorneswari, Please grant us the Alms of Your Grace;

This verse described the luminous, beautiful appearance of Devi.

nānāratnavicitrabhūṣaṇakārī hemāmbārāḍambārī Devi Annapoorna is glorious in her golden dress, wearing rare ornaments studded with various gems.

muktāhārāvilambamānavilasat vakṣojakumbhāntarī – The space between Annapoorna's pot like breasts is shining because of the long, beautiful pearl necklaces hanging there. Devi's breasts are the source of gnana for all of us. Hence it is said that milk of knowledge was given to greats like Thirugnanasambandar and Lord Subrahmanya.

kāśmīrāgaruvāsitāṅgarucirā kāśīpurādhiśvarī – Devi Annapoorna's limbs are attractive and fragrant with saffron and the Agar. She is the Goddess of Kashi.

bhikṣāṃ dehi kṛpāvalambanakārī mātānnapūrṇeśvarī – Please give us alms Mother Annapoorneswari, the Compassionate and Protective One

योगानन्दकरी रिपुक्षयकरी धर्मार्थनिष्ठाकरी  
चन्द्रार्कानलभासमानलहरी त्रैलोक्यरक्षाकरी ।  
सर्वैश्वर्यसमस्तवाञ्छितकरी काशीपुराधीश्वरी  
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ३ ॥

3.1: (Salutations to Mother Annapoorna) Who gives Ananda of connection with Bhagavan through Yoga, and Who destroys the attachment to the Senses; Who makes us devoted to Dharma and make righteous effort to earn wealth,

3.2: Who has three eyes viz, Sun (Surya), Moon (Chandra) and Fire (Agni) and gives us light / energy like waves. She shines and protects the fourteen lokas and provides various nourishments.

3.3: Who gives all Prosperity and fulfills all Wishes of the Devotees; Who is the Great Ruling Goddess of the city of Kashi

3.4: Please give us alms Mother Annapoorneswari, the Compassionate and Protective One

yogānandakārī ripukṣayakārī Dharmāikaniṣṭhākārī – Devi grants Ananda to those who attempt to unite with her. Devi destroys the enemies that are existing in our mind. You bless us to establish our minds in Dharma thereby make righteous effort to earn wealth.

The six enemies (shad ripus) that are constantly within us reside as Kama, Krodha, Lobha, Moha, Mada and Matsarya. Shastras describe what we experience these every day. Annapoorna bestows her grace and destroy these enemies provided we make efforts from our side. As the mind gets established in Dharma one sees Dharma as a manifestation of Devi Shakti and hence one is in harmony with Devi always.

candrārkānalabhāsamānalaharī trailokyarakṣākārī – She has three eyes viz, Sun (Surya), Moon (Chandra) and Fire (Agni) and gives us light / energy like waves. She shines and protects the fourteen lokas and provides various nourishment. In our lives, we witness the presence and absence of the Moon, Sun and Fire that are Devi's ways of sending it like waves to protect and provide nourishment to our lives.

sarvaiśvāryakārī tapahphalakārī kāśīpurādhiśvarī – Devi, the Goddess of Kashi, blesses us with all kinds of wealth and accomplishments and blesses us with boons.

bhikṣāṃ dehi kṛpāvalambanakārī mātānnapūrṇeśvarī – Please give us alms Mother Annapoorneswari, the Compassionate and Protective One

कैलासाचलकन्दरालयकरी गौरी उमा शङ्करी  
कौमारी निगमार्थगोचरकरी ओङ्कारबीजाक्षरी ।  
मोक्षद्वारकपाटपाटनकरी काशीपुराधीश्वरी  
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥४॥

- 4.1: Mother Annapoorna, Who has made the Caves of Mount Kailasa Her Abode, and is known by various names like Gauri, Uma, Shankari, ...  
4.2: ... and Kaumari; Who makes the deepest meaning of Nigamas (Vedas ) known in Her Divine Form which vibrate with the Seed Syllable Omkara,  
4.3: Who opens the Gate of Moksha (Liberation) within our Heart by Her Grace; Who is the Great Ruling Goddess of the city of Kashi

4.4 Please give us alms Mother Annapoorneswari, the Compassionate and Protective One

kailāsācalakandarālayakarī gaurī hyumā śāṅkarī – Who has made the Caves of Mount Kailasa Her Abode, and is known by various names like Gauri, Uma and Shankari.

Gauri means white or shining.

Uma is another name of Parvati. Sri Shankara draws our attention to Omkara Bheejakshari. The word 'Uma' has connection with 'Omkara' and the composition is the same for both. Omkara is formed by the letters 'A' 'u' 'ma'. Uma is also formed by the same three letters 'u', 'ma' and 'A' but the sequence of letters is only interchanged.

kaumārī nigamārthagocarakarī oṅkārabījākṣarī – She is Kaumari, the one who grants Shakti to Kumara (Subrahmanya). Kaumaram (worship of Kumara) is one of the Shan- Matas (six disciplines of worship) established by Adi Shankara. She is the one who grants Shakti to Kumara.

She makes the deepest meaning of Nigamas (Vedas) easily understandable form. She is the very form of seed mantra 'Omkara'.

She is the one who gives Smriti, Buddhi and Medha. Without it, it is impossible to perform mundane activities let alone comprehend the Vedas. So, she is referred as "Nigamarthagocharakarī".

It is understood from the life history of Vidyananya Swamigal that he was a great devotee of Devi who performed penance for a long time towards Gayatri Devi who appeared in person and blessed him.

She is the very form of Omkara beejakshara. Om is a beejakshara and there are many other seed letters like Aim, Shreem for Devi and for other Devatas also which is the shakti in potential form.

mokṣadvāarakavāṭapāṭanakarī kāśīpurādhīśvarī – Devi the Goddess of Kashi breaks open the door to the entrance of Moksha.

Moksha is one 's nature which is not known to us because of the covering of avidya. If moksha was considered a room or a palace then Devi breaks open the door of ignorance thus liberates us from errors in thinking.

bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī

Please give us alms Mother Annapoorneswari, the Compassionate and Protective One

दृश्यादृश्यविभूतिवाहनकरी ब्रह्माण्डभाण्डोदरी  
लीलानाटकसूत्रभेदनकरी विज्ञानदीपाङ्कुरी ।  
श्रीविश्वेशमनःप्रसादनकरी काशीपुराधीश्वरी  
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥५॥



- 5.1: Mother Annapoorna Who bears within Her many Visible and Invisible Divine Attributes, and carries the whole Universe within Her,  
 5.2: Who breaks the attachment to this Divine Play of Creation, thereby kindling the Flame of the Lamp of Divine knowledge within us,  
 5.3: Who is the delight of the mind of the Lord of the Universe; Who is the Great Ruling Goddess of the city of Kashi,  
 5.4: Please give us alms Mother Annapoorneswari, the Compassionate and Protective One

dr̥śyādr̥śyavibhūtivāhanakārī brahmāṇḍabhāṇḍodarī – She creates the means (vehicle) of manifestation of glories and splendors which are seen and unseen. The egg shaped universe is contained in her belly as if contained in a vessel.

After giving an illustrious list of various glories of Bhagavan such as I am the taste in water (raso’psu – 7.8), the light in the moon and sun (prabhā śaśisuryayoḥ), sweet fragrance in the earth (puṇyo gandha 7.9) and sound in the space (khe śabdaḥ) and a further sample of things and beings that are exalted Bhagavan Krishna says in the Bhagavad Gita,

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।

तत्तदेवावगच्छ त्वं मम तेजोऽशंसंभवं॥10.41॥

Krishna says that there is no end to his splendor and divine manifestations (Vibhoothi). What is seen is only a glimpse, a small part of his splendor. He goes on to say that whenever, wherever there is splendor seen, then one can be assured that it is only a spark of his splendor.

līlānāṭakasūtrakhelanakārī vijñānadīpāṅkurī – Devi’s actions are effortless like divine play. The Panchakrityas that Shiva performs – creation (srushti), preservation (sthithi), resolution (samharam), concealment (Tirodhanam), blessing/ providing salvation (anugraham) are divine play for her. In this play, she kindles the lamp of knowledge for us, so that we can see and revel in her Leela as well. She breaks our attachment by helping us see her Leela.

śrīviśveśamanahprasādanakārī kāśīpurādīśvarī – Sri Vishveshwara is ever happy, in peace, and in Ananda because of Annapoorna. As she is the one who makes him happy, she is able to plead with Vishveshwara on behalf of ordinary jeevas. Unlike SriVishveshwara, Annapoorna, the universal mother is easily approachable. Despite our faults and blemishes, she listens and puts across our pleas to SriVishveshwara. bhikṣāṃ dehi kṛpāvalambanakārī mātānnapūrṇeśvarī – Please give us alms Mother Annapoorneswari, the Compassionate and Protective One

उर्वीसर्वजनेश्वरी भगवती माता कृपा सागरी  
 वेणीनीलसमानकुन्तलहरी नित्यान्नदानेश्वरी ।  
 सर्वानन्दकरी सदा शुभकरी काशीपुराधीश्वरी  
 भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥६॥

- 6.1: Mother Annapoorna) Who is Mother Earth Herself and the Goddess of everyone, Who is an ocean of compassion,  
 6.2: Whose Dark Braids of Hair flow down like the Waves of Her Grace; Who is always devoted to bestowing Food to Her Children,  
 6.3: Who brings all Joys to the Devotees and Her presence always bring Good Fortunes in their lives; Who is the Great Ruling Goddess of the city of Kashi  
 6.4: Please give us alms Mother Annapoorneswari, the Compassionate and Protective One

urvī sarvajaneśvarī jayakarī mātā kṛpāsāgarī – She is in the form of fertile earth and provides for all beings. She brings victory to all. She is an ocean of mercy and compassion.

venīnīlasamānakuntalaharī nityānnadāneśvarī – Whose Dark Braids of Hair flow resembling the Indigo flower flow down like the Waves of Her Grace, Who blesses everyone with food everyday

sākṣānmokṣakarī sadā śubhakarī kāśīpurādhīśvari – Devi the Goddess of Kashi bestows

liberation on all living beings in Kashi. She always blesses one with auspiciousness.

When Saint Ramakrishna Paramahansa visited Kashi, with his divine vision, he saw all living beings, who were dying in Kashi attaining moksha. Devi places the dying person's head on her lap and Shiva chants Taraka nama in his right ear, and Bhairava puts him through compressed karma phala – good and bad experiences which are due to him in future births. Then he is liberated.

bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī Please give us alms Mother Annapoorneswari, the Compassionate and Protective One

आदिक्षान्तसमस्तवर्णनकरी शम्भोस्त्रिभावाकरी  
काश्मीरा त्रिपुरेश्वरी त्रिनयनी नित्याङ्कुरा शर्वरी ।  
कामाकाङ्क्षकरी जनोदयकरी काशीपुराधीश्वरी  
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥७॥

- 7.1: Mother Goddess Annapoorna who is described through all the letters of the alphabet, starting with “A” and ending in “Ksha”, Who is the repository of the Three States (Creation, Preservation and Resolution of the Universe) of Shambhu's powers,
- 7.2: Who is Reddish in colour (signifying Shakti), who is the Goddess of the three cities (waking, dream and deep sleep), who is three eyed and all knowing, who is the Goddess of the night (Ratri Devi).
- 7.3: Who fulfills various desires of the devotees, Who raises the lives of People (by providing Food and other essentials); Who is the Great Ruling Goddess of the city of Kashi
- 7.4: Please give us alms Mother Annapoorneswari, the Compassionate and Protective One

ādikṣāntasamastavarṇanikarī śambhupriyā śāṅkarī Devi is the creator and the very form of all the 51 letters from ‘a’ (अ) to ‘Ksha’ (क्ष); beloved of Shambhu and the consort of Shiva who is also the Shakti of the three states of manifestation.

Devi Bhagavatham mentions 108 Shakti peethas and also mentions about 51 which are the important ones amongst them. Samskrit has 51 letters of alphabet starting with ‘a’ (अ) and ending with ‘Ksha’ (क्ष). Each of these 51 letters is associated with the 51 Shakti Peethas.

kāśmīrātripureśvarī trinayanī नित्याङ्कुरा śarvarī – Who is saffron/red in color, who is the Goddess of the three cities (waking, dream and deep sleep), who is three eyed and all knowing, who is always sprouting creation within her, who is the Goddess of the night (Ratri Devi).

Devi is known as Tripura Sundari (Thripureshwari) as she is the creator of the three states (also known as cities) and takes us through these three states-waking state, dream state, and state of deep sleep every day. Without her blessing we cannot enjoy deep sleep, cannot have any good dreams nor can do all that we do and experience in the waking state. Since she is all knowing, she helps us know what is in and through the three states.

She has three eyes, – Sun, Moon and Fire (Surya, Chandra, Agni respectively) through which she blesses us all the time.

She is Sharvari. Ratri suktam in Vedas is chanted during Durga saptasathi recitation (parayanam), explains the importance of ratri. Ratri suktam indicates that she is the form of Brahavidya (Brahmavidya Swaroopini) granting us jnana. Night of ajnana is followed by dawn of jnana and the dawn of jnana is (Brahmavidya).

## कामाकाङ्क्षकरी जनोदयकरी काशीपुराधीश्वरी

Who fulfills various desires of the devotees, Who raises the lives of People (by providing Food and other essentials as the very dawn in their lives. Who is the Great Ruling Goddess of the city of Kashi  
bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī – Please give us alms Mother Annapoorneswari, the Compassionate and Protective One

देवी सर्वविचित्ररत्नरचिता दाक्षायणी सुन्दरी  
वामे स्वादुपयोधराप्रियकरी सौभाग्यमाहेश्वरी ।  
भक्ताभीष्टकरी सदा शुभकरी काशीपुराधीश्वरी  
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥८॥

8.1: Mother Goddess Annapoorna Who is adorned with Gems of all Colours, and Who was the Beautiful Daughter of King Daksha,

8.2: Who holds a bowl of Sweet Milk (signifying delicious Food) on Her Left which She endearingly distributes to Her Children; Who is the Great Goddess Who brings Good Fortune to Her Devotees,

8.3: Who fulfills the Desires of the Devotees and always brings auspiciousness to them; Who is the Great Ruling Goddess of the city of Kashi,

8.4: Oh, Mother Annapoorna, please give us alms of compassion and support.

devī sarvavicitraratnarucirā dākṣāyaṇī sundarī – Mother who is always shining with different kinds of rare gems, the daughter of Daksha Prajapati and who is most beautiful.

vāme svādupayodharā priyakarī saubhāgyamāheśvarī – Devi who is the consort of Maheswara, holds a bowl of sweet milk in her left hand, which she lovingly distributes to her children.

As she is the personification of saubhagya, she always grants saubhagya to the one who prays to her and gets them out of daurbhāgya (bad luck).

bhaktābhīṣṭakarī sadā śubhakarī kāśīpurādhiśvarī – She, who is the Goddess of Kashi always fulfills the desires of her devotees and grants auspiciousness.

bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī – Please give us alms Mother Annapoorneswari, the Compassionate and Protective One

चन्द्रार्कानलकोटिकोटिसदृशा चन्द्रांशुबिम्बाधरी  
चन्द्रार्कग्निसमानकुण्डलधरी चन्द्रार्कवर्णेश्वरी ।  
मालापुस्तकपाशसाङ्कुशधरी काशीपुराधीश्वरी  
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥९॥

9.1: Mother Goddess Annapoorna Who is effulgent like millions of moons, suns and fire; Whose Face shines like the Moon, radiating the Cool Rays of Compassion, which is also reflected on Her

Red Lips resembling the Bimba Fruit,

9.2: (Similarly) Whose Ear-Rings and Bracelets (i.e. Ornaments) Shine with the Splendour of the Moon, Sun and the Fire; and Who, the great Goddess, also has the Complexion radiating the Splendour of the Moon and the Sun,

9.3: Who holds a Mala (signifying Repetition of God's name), Book (signifying Divine Knowledge), Noose (signifying Divine Attraction) and Hook (signifying Divine Goading) in Her four Hands; Who is the Great Ruling Goddess of the city of Kashi

9.4: Please give us alms Mother Annapoorneswari, the Compassionate and Protective One

candrārkānalakoṭīkoṭīsadr̥śī candrāṃśubimbādhārī; She is effulgent like millions of suns, moons, and fire; her lips are red like the bimba fruit and she radiates cool rays like the moon.

Surya goes with brilliance and Chandra goes with coolness. Though she is brilliant and radiating so much of light like crores and crores of suns, one is able to see her and enjoy because she is so cool like the radiation from crores and crores of moon.

Agni is related to redness of the flame. One can correlate the red color of Devi to the red color seen in the flame of crores and crores of Agni. Devi is predominantly represented with red color, though she has many other representations like Gowri, white in color, Kali, in black. All these forms are shown to help and bless the human beings.

Candrārkāgnisamānakūṇḍaladhārī candrārkavarṇeśvarī; – Who is wearing kundela, hanging earrings which have the lustre of the Moon, the radiance of the Sun and the redness of the Agni. She is “Eshwari” who describes Chandra, Arka and Agni. Like the cool rays of the Moon given by Devi, is the reason for the nourishment of food grains on earth, so too the radiance of the Sun given by Devi is the reason for life and food grains. The heat of Agni enables food preparation and many other human activities.  
mālāpustakapāśāsāṅkuśadharī kāśīpurādhiśvarī;

Annapoorna, the Great Ruling Goddess of the city of Kashi is holding in her hands, Mala, Book, Rope and Goad.

She is holding Akshamala in her hand in the form of Saraswati. The mala here is indicative of the letters and focus. Mala makes our wavering (chanchala) mind focus on Devi / Ishta Devata while doing chanting (Japa).

Pustaka (Book) represents the source of knowledge. Pasha represents the Rope of attachment. It attaches us to mundane/worldly things. One has to cut themselves from this rope/Pasha. Similarly, Devi also cuts off the Pasha the mundane/worldly attachments from us and holds it in her hand and reminds us to connect with her.

Ankusha refers to “krodha” (Anger). It has a reference in Sri Lalitha Sahasra Nama Stotram (Verse 2) also- “रागस्वरूप-पाशाद्याक्रोर्ाकाराङ् कु शोज्ज्वला”.

To remind the devotees of krodha, anger she is holding the ankusha. When a sadhaka loses control over sense organs due to krodha or pasha, they have to be brought under control with ankusha, similar to a trainer who controls the elephant with goad/anukusha,

bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī – Oh, Mother Annapoorna, please give me alms of compassion and support.

क्षत्रत्राणकरी महाऽभयकरी माता कृपासागरी  
साक्षान्मोक्षकरी सदा शिवकरी विश्वेश्वरी श्रीधरी ।  
दक्षाक्रन्दकरी निरामयकरी काशीपुराधीश्वरी  
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥१०॥

- 10.1: Mother Goddess Annapoorna who protects the Kings, removes fear and grants them Great Fearlessness; Who is the Great Mother and an Ocean of Compassion,  
10.2: Who bestows direct liberation and whose presence always brings Auspicious blessings; Who is indeed the repository of Sri (Prosperity, Welfare and Auspiciousness) of Visweswara (Shiva),  
10.3: Who made Daksha (symbol of arrogance) cry, who frees from all diseases, Who is the Great Ruling Goddess of the city of Kashi  
10.4: Please give us alms Mother Annapoorneshwari, the Compassionate and Protective One

क्षत्रत्राणकरी महाऽभयकरी माता कृपासागरी

kshatat trayate iti-kshatram- is the phrase representing the quality of Kshatriyas– meaning a Kshatriya protects his people from harm and upholds dharma. Kshatriyas who exhibit that quality of Kshatra is protected by Devi. She also protects and gives the quality of



Kshatra, when it is required by other varnas. Sometimes, Brahmana also needs the quality of Kshatriya. That is what Parasurama exhibited in his avatara. Parasurama was a brahmana by birth and had no Kshatriya qualities. But he had to embody it as he had to teach the duty to few of the Kings, who forgot the qualities of Kshatriya and became the source of harm for the people. Devi helps us in developing these Kshatriya qualities.

Devi being “Mahabhayakari” gives us freedom from fear. Fear is a constant companion of human beings, always present from childhood to old age. We have fear of losing things which we like; fear of getting those which we do not like; and the greatest fear – the fear of Death. Devi gives “Abhayam” (Protection/Relief) from all these fears.

She is an abode of compassion.

sāksānmokṣakari sadā śivakarī viśveśvarī śrīdharī; Who bestows direct liberation and whose presence always brings Auspicious blessings; Who is indeed the repository of Sri (Prosperity, Welfare and Auspiciousness) of Visveswara (Shiva),

dakṣākrandakarī nīrāmayakarī kāśīpurādhīśvarī; Devi the Great Ruling Goddess of Kashi, who made Daksha Prajapati cry, who frees all from diseases including the greatest disease of samsara.

When Daksha Prajapati conducted “Daksha Yagna” without Lord Shiva, Devi advised Daksha to invite Lord Shiva. But Daksha paid no attention to her words and ended up with the destruction of Yagna. He cried at the end of the Yagna’s destruction but did not plead for mercy. Hence, he lost his life. So, it is Devi who made him cry and hence “Dakshakrandakari”.

All living beings get diseases and recover from most of them. But the greatest disease one goes through is “Samsara” – being born again and again and a life of becoming. All our great Saints advise us to focus on the disease of samsara perpetuated by binding desire and endless karma. Devi grants relief from samsara and grants liberation (Mukti).

अन्नपूर्णे सदापूर्णे शङ्करप्राणवल्लभे ।

ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि च पार्वति ॥११॥

11.1: O Annapoorna, You Who are always Full (with the gift of Food and Blessings),  
The Beloved of Shankara, ...

11.2: ... O Mother Parvati, Please grant us the Alms of Your Grace for obtaining and being established in  
knowledge and dispassion.

माता च पार्वती देवी पिता देवो महेश्वरः ।

बान्धवाः शिवभक्ताश्च स्वदेशो भुवनत्रयम् ॥१२॥

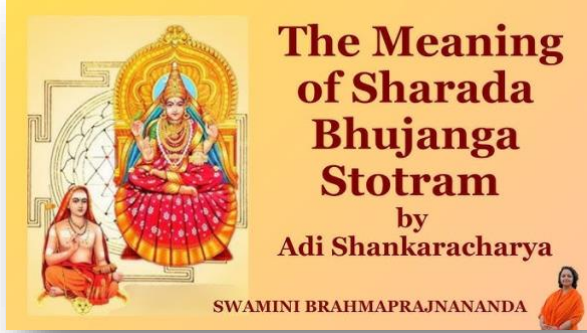
12.1: Goddess Parvati is my mother, Lord Maheswara is my father.

12.2: My Friends are the devotees of Lord Shiva and my Country is all the Three Worlds .





## #313 Sharada Bhujanga Stotram – its meaning and blessing (Adi Shankaracharya)



**Devi Saraswati** is revered as the goddess of knowledge, education, learning, arts, speech, poetry, music, purification, language and culture. Together with the Goddesses Lakshmi and Parvati, she forms the trinity, known as Tridevi. Devi Saraswati is also known as Śārādā.

Śārādā signifies absolute, clear jñāna (knowledge), unobstructed knowledge that is free from doubts.

She is worshipped as Gayatri, Savitri and Saraswati, the Goddesses of the Gayatri Mantra, and is also identified at various times with Mahesvari, Mahalakshmi and Mahasaraswati.

Goddess Saradamba was originally installed by Adi Sankaracharya, as a Sriyantra carved on a rock, with a sandalwood image of the Goddess. According to most Sankara-vijayams (biographical works), the origin of the Sharada temple in Sringeri is traced to the debate that Sankaracharya had with Ubhaya Bharati, the wife of Mandana Misra who challenged Sankaracharya to debate. After the debate with her, Ubhaya Bharati transformed into Goddess Saraswati.

Sankaracharya praised the Devi, 'Devi! O Mother who is Brahman! I have one request for you. Manifesting as Jnana shakti, you have to incarnate in Rishya Sringa Parvata that is Sringeri, and abide there as a living Goddess. Devi Saraswati agreed to do so and said 'Tatha-astu' (May it be so)

Goddess Saradamba represents the Saguna Brahman as Jaganmata, the Great Mother of the universe. She is also guru-rupini, as She showers Her grace on the devotees through the Shankaracharyas and other Acharyas and Gurus.

Adi Shankaracharya composed this stōtram, praising Goddess Śārādā, in bhujaṅga prayātā metre similar to other bhujaṅga stōtrams – Subrahmanya and Devi bhujaṅgam.

This Śārādā-bhujaṅga comprises of eight shlokas and so is an āṣṭakam.

In the Stotram, the last line is common – भजे शारदाम्बामजसं मदम्बाम् – I worship Mother Sharada who is my Eternal Mother and has been my mother across lifetimes.

When I feel alone, I remember that I have an Eternal Mother who is always with me. When I achieve something, I know I have You to thank and share my joy with. When I feel lost, I know I can always come to You for comfort and guidance.

सुवक्षोजकुम्भां सुधापूर्णकुम्भां

प्रसादावलम्बां प्रपुण्यावलम्बाम् ।

सदास्येन्दुबिम्बां सदानीलबिम्बां

भजे शारदाम्बामजसं मदम्बाम् ॥ १ ॥

(Namaskar to Mother Sharada) Whose beautiful Bosom is filled with the Pitcher of Nectar, inside which rests abundant Grace and Auspiciousness,

Whose Face always reflect the Beauty of Moon, over which Her Lips always shine like (reddish) Bimba Fruits, I worship Mother Sharada, Who is my Eternal Mother.

suvakṣojakumbhām sudhāpūrṇakumbhām Who has a beautiful pot – like bosom and holds an amruta – (nectar) filled pitcher in her hand. Sudha or Amrta (nectar of life) refers to knowledge. You are ready to offer those who seek knowledge.

prasādāvalambām prapuṇyāvalambām – Devi Sharada your grace, kindness and compassion are my support and protection. Without your grace, no knowledge is possible, let alone vishesha (special) punya.

In moments when I feel drained, I remember your blessings are always flowing towards me, even when I don't recognize them. Every small joy in my life, every moment of peace, is a drop from Your pitcher of grace.

The auspiciousness (Prapunya) shows me that by staying connected to You, my life naturally aligns with dharma. When I face difficult decisions, I can turn to you, knowing that Your auspiciousness guides me towards the right path.

sadāsyendubimbām sadānoṣṭhabimbām – **Whose face is always like the round moon**

Just like the moon's cooling, gentle light reminds me to approach life with tranquility, when anger or frustration arise within me, I see Your moonlike face and feel those heated emotions cooling down. Your serenity becomes my serenity, teaching me to maintain inner peace regardless of external circumstances.

Whose mouth and lips are as red as bimba fruit which remind me of the sweetness of Your teachings and the truth of Your words.

When doubts cloud my mind or when I'm unsure of my path, I remember Your lips. They remind me that truth, when coming from You, is always sweet, even if it might initially seem difficult to accept.

Every time I speak, I try to remember you, inspiring me to speak with kindness, truth, and wisdom.

कटाक्षे दयार्द्रां करे ज्ञानमुद्रां

कलाभिर्विनिद्रां कलापैः सुभद्राम् ।

पुरस्त्रीं विनिद्रां पुरस्तुङ्गभद्रां

भजे शारदाम्बामजस्रं मदम्बाम् ॥ २ ॥

Whose Glance is moist with Compassion, and Whose Hand shows the Jnana Mudra (Gesture of Knowledge),

Who expands the growth of all Knowledge, and Who looks Auspicious by Her Ornaments,

Who is the ever-Awake Mother Goddess of the Town (of Sringeri), the Blessed Town (by the bank of) river Tunga which is ever Auspicious,

I worship Mother Sharada, Who is my Eternal Mother.

kaṭākṣe dayārdrām – Even your glance is moist with compassion. I see you looking at me with compassion, showing me that I am acceptable, worthy and competent.

kare jñānamudrām – Chinmudra is the union of the index finger (standing for Jeevātma) and the thumb (Paramātma), forming a circle which stands for infinity, with no beginning nor end.

Like Sri Dakshinamurti, you gesture the chinmudra through your hand pointing to timelessness that is oneself.



kalābhirvinidrām kalāpaiḥ subhadrām – Devi is the master of all arts and you bless the growth and expansion of all 64 art forms. Without you there would be no new books, no new art, no expansion of knowledge, no science, no math, no letters whatsoever.

Through your blessings, you remain ever vigilant in guiding us, never sleeping, never tiring. Your presence adorned with sacred ornaments fills me with awe and peace – each gleam a reminder of your eternal grace.

purastrīm vinidrām purastuṅgabhadrām – In blessed Sringeri, you dwell as the ever-wakeful Divine Mother, by the flowing waters of the Tunga. The very soil is sanctified by your presence, and the river sings your eternal glory.

**bhaje śāradāmbāmajasraṃ madambām** – I worship mother Śāradā, the universal mother of knowledge, who is my eternal mother.

ललामाङ्कफालां लसद्गानलोलां

स्वभक्तैकपालां यशःश्रीकपोलाम् ।

करे त्वक्षमालां कनत्प्रत्नलोलां

भजे शारदाम्बामजस्रं मदम्बाम् ॥ ३ ॥

Whose Forehead is decorated with a beautiful Curved Mark, and Who is moved by beautiful Song and Music (sung by the Devotees), Who is the one Refuge of Her Devotees, to whom She bestows Glory and Prosperity which radiates from her two Cheeks, Who holds the Mala in Her Hand, whose gentle movement moves the Tradition, I worship Mother Sharada, Who is my Eternal Mother,

lalāmāṅkaphālām lasadgānalolām Some ornaments adorn your forehead or it can be kasturi tilakam that adds beauty to the forehead, which I gaze at in reverence.

When devotees sing, I see how you enjoy their songs as their melodies touch your heart.

svabhaktaikapālām yaśaḥśrīkapolām ; Who is the one refuge of her devotees, Who protects her devotees by granting them the knowledge of the reality which is the best protection that one can have.

Shāstra mentions that – **jñānāt eva hi kaivalyam** – Mōksha is attained only through the knowledge of Brahman. One is thus saved from the miseries of Samsāra, a life of becoming.

kare tvakṣamālām kanatpratnalolām Who holds the Rudraksha mala in your Hand, whose gentle movement moves the Tradition

As I watch the mala moving through your gentle fingers, I understand how you guide the flow of tradition – not rigid, but fluid like a river, nurturing new generations while preserving ancient wisdom.

bhaje śāradāmbāmajasraṃ madambām – I worship Mother Sharada, Who is my Eternal Mother.

सुसीमन्तवेणीं दृशा निर्जितैणीं

रमत्कीरवाणीं नमद्वज्रपाणीम् ।

सुधामन्थरास्यां मुदा चिन्त्यवेणीं

भजे शारदाम्बामजस्रं मदम्बाम् ॥ ४ ॥

Whose Hair is parted (in the middle) and forms a Braid, the Beauty of her eyes surpassing the eyes of the Black Deer, Her Delightful Voice like a Parrot, before which the one with Vajra in Hand (i.e. Indra Deva) bows down, She stirs up a Play of Nectar which should be meditated upon as a stream of Joy (within the Heart), I worship Mother Sharada, Who is my Eternal Mother,

susīmantaveṇīṃ dṛśā nirjitaiṇīṃ – Whose Hair is beautifully parted (in the middle) and forms a Braid, the beauty of your eyes surpasses the eyes of the female deer.

On a related note, the samskāra (function) which is done when a woman becomes pregnant is called sīmantonnayanam – parting of the hair is done by the husband as a mark of the auspiciousness and for the wellness of the baby-to-be-born.

ramatkīravāṇīṃ namadvajrapāṇīṃ ; Your Delightful Voice is like a Parrot, before which the one with Vajra in Hand (i.e. Indra Deva) bows down or worships her,

There is a legend in Vedas on how Indra teaches Brahma-Vidya to certain Devas and Rishis who shine with knowledge.

There is another legend from Vedas where the sage Bharadvāja wants to master all Vedas. When his allocated life of 100 years was complete, he prays to Bhagavān for the extension of his life, with a mission to mastering the Vedas. Indra appears before him and grants his wish, extending his life for another 100 years. At the end of 200 years, the sage gets a second extension for another 100 years, and only for the purpose of mastering Vedas. At the end of 300 years, sage Bharadvāja felt there was more knowledge left to be acquired and prays again to Bhagavān.

Indra appears before him and explains that the knowledge acquired by him over 300 years is like a handful of soil, while the actual knowledge is as big as three mountains, which he shows him. The compassionate Indra then suggests to the sage to ask for Brahma Vidya. Sage Bharadvāja learns his lesson and seeks Brahma-Vidya. That is the greatness of Indra whose knowledge comes from Saraswati. sudhāmantharāśyāṃ mudā cintyaveṇīṃ She stirs up a Play of Nectar which should be meditated upon as a stream of Joy (within the Heart)

The knowledge of Brahma-vidya is Amrtam which means na-mrtam, not subject to death or one's immortality. The Ananda, fullness that one is, is Ananta, without any boundaries. Knowledge is always compared to a river as it is never static but ever flowing. While knowledge expands by giving, wealth shrinks by giving. Hence jñāna is like a flowing stream of fullness which is to be meditated upon in one's heart flowing into all areas of life and actions.

bhaje śāradāmbāmajasraṃ madambām I worship Mother Sharada, Who is my Eternal Mother,

सुशान्तां सुदेहां दृगन्ते कचान्तां

लसत्सल्लताङ्गीमनन्तामचिन्त्याम् ।

स्मरेतापसैः सङ्गपूर्वस्थितां तां

भजे शारदाम्बामजस्रं मदम्बाम् ॥ ५॥

Who is very Calm with a Beautiful Form; Whose Eyes and Hair extends (Endlessly), Her Shining Form like a Creeper is Endless and Inconceivable, is contemplated upon by the Ascetics; Whose Form which existed prior to Creation, I worship Mother Sharada, Who is my Eternal Mother.

suśāntāṃ sudehāṃ dṛgante kacāntāṃ Who is very Calm with a Beautiful Form; And the Hair and Eyes extends endlessly.

In the Gita, Bhagavān mentions **sashāntiṃ adhigacchati**– the one who knows the truth gains a peace that cannot be surpaseed. He also asks? **ashāntasya kutaḥ sukham?** – if someone doesn't attain shānti, how can he be comfortable?

Shānti stands for steady abidance of mind in the knowledge of oneself as Brahman. Saraswati represents this Shānti because she is in the very form of jñāna (knowledge).

ḍṛgante kacāntām – The beauty of the hair and the eyes are being described. Eyes are so long that they go right up to the hair, and hair is so dense and beautiful that it comes right up to the eyes.

lasatsallatāṅgīmanantām-acintyām Whose Shining Form like a Creeper is Endless and Inconceivable

**Latāṅgīm** – latā is a creeper, anga means limbs. Here Devi's limbs are compared to a beautiful creeper which is not rigid and huge. Kalpalatā, a creeper in swarga-loka (heaven) is said to be shining brilliantly.

This is more for our visualisation and for us to relate. Really speaking she is Ananta, boundless and cannot be objectified with thoughts and words.

smṛtām tāpasaiḥ sargapūrvasthitām tām Tapasvis or Ascetics are always meditating upon Śāradāmbā, as they are interested in only jñāna (knowledge). Devi has no beginning and no end and is ever-present. She was present even before the creation.

bhaje śāradāmbāmajasraṃ madambām I worship Mother Sharada, Who is my Eternal Mother

कुरङ्गे तुरङ्गे मृगेन्द्रे खगेन्द्रे

मराले मदेभे महोक्षेऽधिरूढाम् ।

महत्यां नवम्यां सदा सामरूपां

भजे शारदाम्बामजस्रं मदम्बाम् ॥ ६ ॥

(Salutations to Mother Sharada) Who rides on a Deer (Kuranga), Who rides on a Horse (Turanga), Who rides on the king of Animals (Lion) (Mrigendra), Who rides on the king of Birds (Eagle) (Khagendra), Who rides on a Swan (Marala), Who rides on an Intoxicated Elephant (Mada Iva), and Who rides on a Large Bull (Mahoksha), She manifests Nine Great Forms, but She is always very Tranquil, I worship Mother Sharada, Who is my Eternal Mother.

kuraṅge turaṅge mṛgendre khagendre marāle madebhe mahokṣe'dhirūḍhām – During the Mahā Navami and on the previous days leading to Navami, Devi mounts on some of the vāhanas.

Saraswati and Navarātri Pūja are recollected in this shloka.

The beauty and elegance of how we celebrate Navarātri by relating to Devi and her vahanas were described here.

mahatyām navamyām sadā sāmārūpām Sāma is the balance of mind, free from agitation. She is also in the form of Sāma Veda. Though Devi is the form of all Vedas, Sāma Veda is regarded as the sweetest and Devi is considered as the form of Sāma. Sāma Veda derives its name because of the quality of being very pleasant due to the balance of mind and Shānti.

All Devatas including Sharada are described in Stotras to be specially fond of Sama Veda. Bhagawān mentions this in Srimad Bhagavad Gita as **Vedānām Sāma Vedōsmi**. Among the three Vedās, I am Sāma Veda.

bhaje śāradāmbāmajasraṃ madambām I worship Mother Sharada, Who is my Eternal Mother.

ज्वलत्कान्तिवह्निं जगन्मोहनाङ्गीं

भजे मानसाम्भोजसुभ्रान्तभृङ्गीम् ।

निजस्तोत्रसङ्गीतनृत्यप्रभाङ्गीम्

भजे शारदाम्बामजस्रं मदम्बाम् ॥ ७ ॥

(Salutations to Mother Sharada) Whose Form shines with the Beauty of a Blazing Fire, which enchants the whole World, I worship (meditate) within the Lotus of my Mind (Heart) that wondrous Form which wanders like a Bee, Who shines with the Glory of Her own Stotra set to the melody of Music and Dance, I worship Mother Sharada, Who is my Eternal Mother,

jvalatkāntivahnīm jaganmohanāṅgīm Whose form shines brilliantly like fire which is enchanting for the whole world. One cannot take their eyes off your form.  
bhajanmānasāmbhojasubhrāntabhrīṅgīm I meditate within the lotus of my mind that she should ever remain in my mind like a bee.

The bee that is intoxicated by the honey does not leave the lotus. Here lotus refers to the mind. My mind should become a lotus (with so much nectar/honey) so that Devi Saraswati as a bee, abides in the lotus of mind.

Nijastotra-saṅgītanṛtya-prabhāṅgīm Whenever Devi finds somebody playing music in praise of her, dancing to please her, chanting her stotra, Devi becomes enchanting and she becomes more luminous. Whose happiness is indeed your brilliance.

Devi becomes very pleased with Saṅgīta and nṛtya as offerings.

bhaje śāradāmbāmajasraṃ madambām I worship Mother Sharada, Who is my Eternal Mother.

भवाम्भोजनेत्राजसम्पूज्यमानां

लसन्मन्दहासप्रभावक्त्रचिहनाम् ।

चलच्चञ्चलाचारुताटङ्ककर्णा

भजे शारदाम्बामजसं मदम्बाम् ॥ ८ ॥

Whose Eyes are like the Unborn Lotus on the water of this World; (those Eyes) which are worshipful,  
Whose Shining Face is marked by a Gentle Smile, Whose Ears are adorned with Beautiful Ear-Rings,  
moving, I worship Mother Sharada, Who is my Eternal Mother!

Bhavāmbhoja-netrāja-sampūjyamānām Whose Eyes are like the Unborn (Immortal) Lotus on the water of this World; whose eyes are worshipful

Lasan-mandahāsa-prabhā-vaktracihnām Your face is marked by a special radiance, which is caused by a gentle smile.

calaccañcalācārutāṭaṅkakarṇām Whose eyes are beautified by their movement, and your moving tāṭaṅkas (ear studs) add to your beauty.

Whenever Devi turns her eyes, her face turns and the ear studs also move. The movement of ear studs is so beautiful and adds to the beauty of the moving eyes.

bhaje śāradāmbāmajasraṃ madambām I worship Mother Sharada, Who is my Eternal Mother

As I worship You, my Eternal Mother, I feel a profound connection not just to You, but to all of creation. For if You are the Mother of all, then all beings are deeply connected to me. This helps me be warm and compassionate.

O Mother Sharada, as I reflect on these verses and its deep meaning in my life, I am filled with gratitude and love.

Through You, I understand that my true self is beyond this temporary body and fleeting life circumstances. You show me that I am, in essence, sacred and eternal, just like You.

Let me always remember the nectar of Your grace, the serenity of Your form and the eternal bond we share. In seeing You, may I recognize the sacredness of myself and all beings.

Jai Maa Sharada!







## **YouTube Videos on Stotrams (+ROW Stotram Transcripts as above)**

**SHIVA MAANASA POOJA: A Loving mental pooja offering**

<https://youtu.be/hf4tGgpy--g?si=N0s8l-UUuduOMGNA>

**SHIVA PANCHAKSHARA STOTRAM: It's meaning and blessing**

[https://youtu.be/ibRPZ98\\_hPI?si=TasIda5TBnGOFETA](https://youtu.be/ibRPZ98_hPI?si=TasIda5TBnGOFETA)

**SHARADA STOTRAM: It's meaning and powerful blessing**

<https://youtu.be/ipO86VEZ03M?si=TMpbKVhiZ6D-BN6P>

**GANESHA PANCHARATNAM: The blessing and powerful meaning of Ganesha Pancharatnam**

[https://youtu.be/rmetNdf6GAA?si=3Np3IP\\_HTaFbtR8D](https://youtu.be/rmetNdf6GAA?si=3Np3IP_HTaFbtR8D)

**RAMA: The transformative power of the sacred word Rama**

[https://youtu.be/02BM\\_rVNf0g?si=iapDOZgH1bSCvySJ](https://youtu.be/02BM_rVNf0g?si=iapDOZgH1bSCvySJ)

**SRI RAMA CHANDRA KRUPALU: The meaning of Sri Rama Chandra Krupalu**

<https://youtu.be/WEHT5Vw09eM?si=Rb0guQ3cEhBShpce>

**ADITYA HRIDAYAM: The powerful blessing and meaning of Aditya Hridayam**

<https://youtu.be/Fgr-4fQCIS0?si=G10KPQzzz2UTDM61>

**GANGA STOTRAM: The glory of Ganga Stotram**

<https://youtu.be/sW8gR44LjVI?si=FGa4bJrR0iarbMil>

<https://youtu.be/c-sYIBBKl6Q?si=mXJKDb7SLla6Xx9r>

**DURGA SAPTHA SLOKI:**

<https://youtu.be/fkD2AetM078?si=8SWzXOWgjpNUVrE9>

**GURU ASHTAKAM**

<https://youtu.be/RgB369uZvl4?si=14LlfoA4jRY1-aHW>

**KALABHARIVASHTAKAM**

<https://youtu.be/Mz7R9Xpqns4?si=yL7OVckyXh0MhOz1>

**VENKATESHA SUPRABATHAM**

<https://youtu.be/s2957UjNkMg?si=V2yc5ph3nFhyMduB>

**EKA SLOKI: The timeless legacy of Jagadguru Adi Shankaracharya**

<https://youtu.be/edGqWhcJV5g?si=G4nSFVcGKFILCMN9>

**HANUMAN CHALISA: Glory of Hanuman and Hanuman CHALISA**

<https://youtu.be/KL3B0NVpjj4?si=V0DrmVKFsLpStSiy>

# **YouTube Stotram Videos Only (no Transcripts)**

**THE POWER AND BLESSINGS of MANTRA-S and STOTRAM-S**

<https://youtu.be/KuVj-AtFTT8?si=-DgRQ-3K86tf8YFZ>

**GANESH UPANISHAD: The Meaning of Ganapathi Atharvasheersha Upanishad**

<https://youtube.com/playlist?list=PL5vNI4hvD69qTw7CyTwobeSbBcoada0TW&si=pGoGCLVXrpdQF7FD>

**SRI RUDRAM: A glimpse**

<https://youtu.be/SUOuzRViYNs?si=gxYbZ71SEYnxVNFo>

**KASI PANCHAKAM: The Glory of Kasi Panchakam**

[https://youtube.com/playlist?list=PL5vNI4hvD69rkmB\\_Psi0GQbjR7kyTf\\_5v&si=xtCzgNm8MWF1WMia](https://youtube.com/playlist?list=PL5vNI4hvD69rkmB_Psi0GQbjR7kyTf_5v&si=xtCzgNm8MWF1WMia)

**SADHANA PANCHAKAM**

[https://youtube.com/playlist?list=PL5vNI4hvD69qlorbP3\\_I20spF4SUDY4ze&si=n\\_jlwoydURvKXI0A](https://youtube.com/playlist?list=PL5vNI4hvD69qlorbP3_I20spF4SUDY4ze&si=n_jlwoydURvKXI0A)

**UPADESHA SARAM: Sri Ramana Maharishi and Upadesa Saram - Life and the teaching**

[https://youtu.be/3Olnx758hI?si=CT\\_Ppk6MRzBGaQUu](https://youtu.be/3Olnx758hI?si=CT_Ppk6MRzBGaQUu)

**NIRVANA SHATKAM: of Sri Adi Shankaracharya**

<https://youtu.be/49IUh2pLEls?si=viytan8yddvln3vy>

<https://youtu.be/v3Kdmr-avXQ?si=vxTQmrdZoWuqlI0>

**MAHALAKSHMI ASHTAKAM: Welcoming all wealth into our lives with the meaning of Mahalakshmi Ashtakam**

<https://youtu.be/DVShgGMZIWU?si=9yhs6y4Xb2rDLzy5>

**SHIVASHTAKAM: Relating to Shiva is relating to the world**

[https://youtu.be/ocJG63Qq9xY?si=L05r7RBf-lccl\\_nO](https://youtu.be/ocJG63Qq9xY?si=L05r7RBf-lccl_nO)

**SHIVOHUM: Shiva, I am**

<https://youtu.be/-6q3sQFe7o8?si=XVwfn2BvX8JUF-qy>

**APARAJITA STOTRAM: Celebrating Devi AparAjita Stotram**

<https://youtu.be/240jROUxdmE?si=QtKC99KwWbq7hx-u>

**MRTYUNJA MANTRA: The meaning of MRTYUNJA Mantra**

<https://youtu.be/RKnLRfKIGhk?si=xaTbP0qFYlwy1VAv>

**RAMA MANTRA: Bhagavan Rama - his greatness and the mantra**

[https://youtu.be/TcvWAwC6rnQ?si=Hs31t6ESF0nm\\_yZK](https://youtu.be/TcvWAwC6rnQ?si=Hs31t6ESF0nm_yZK)

**VISHNU SAHASRANAMAM: The power of Vishnu Sahasranamam**

<https://youtu.be/3bA6neNtkq0?si=CYE6jixSpefJhfAj>

<https://youtu.be/JKZyl67gkNc?si=MloA35IOIU0Mvp6>

**KAYENA VAACHA: A Powerful Shloka to transform your day**

<https://youtu.be/mLTSLGJQAv0?si=7NhG5RZUbb81TwtX>

**DOSHA PARIHARA ASHTAKA**

<https://youtu.be/cBJEODZwgKg?si=2b-qh9gubNuPNhNx>





