

॥ श्रीः ॥

Devi Māhātmyam
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Part - 10

By

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https://www.youtube.com/watch?v=fNTyswUpeJE&list=PLyseLtl-fnf_LN6bNUfd6ioU05znZUiwG&index=6

Bhaskara Prakasha Ashram

॥śrī sadgurucaraṇāravindābhyāṃ namaḥ ॥

॥ श्रीः ॥



śrī vimarśānandanātham satyāmbāsahitaṃ gurum |
hṛtpadmakarṇikā madhye bhāvayet sarvasiddhaye ||
śrī prakāśānandanātham vimarśāmbā sahitaṃ gurum |
hṛtpadmakarṇikā madhye bhāvayet sarvasiddhaye ||
śrī rāmānanda nātham rāmāmbā sahitaṃ gurum |
hṛtpadmakarṇikā madhye bhāvayet sarvasiddhaye ||

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Introduction

śrī gurubhyo namaḥ ||
Śrī Mātre Namaḥ ||

śiva-śakti samārambhām bhāskarācārya madhyamām |
asmad śrī nātha paryantām vandē guru paramparām ||

The compassion of Ambāl and the blessings of elders, grace of Guru Paramparā, are always with us in totality. I am experiencing this completely now. When I talk, I feel as if all the elders (of our Guru paramparā) are sitting next to me. A person who doesn't know anything, who is like a jadama(fool) and with the grace of Ācārya(becomes knowledgeable). There is a saying --**śilobhi śankararo bhavatu** -- Just like an ordinary stone which transforms into Śiva in the hands of the sculptor. Similarly when an Ācārya places their hand on our head, or takes their hand to bless us with their Abhaya hasta, there is no doubt that we have received all the saubhāgyā in our life.

For the past 2 days, I have been thinking --- The Caṇḍī Path or Devī Māhātmyam pāraṇam, how did we receive this? Who has blessed us for this? When there are so many people in this world, and so many near to us, how did we get this bhāgyam? Who was instrumental in giving this to us? I was thinking along these lines and thinking about all the times that Caṇḍī homam has been performed.

Our Guru Paramparā

Śrī Prakāśānandanātha Swāmīgal, my grandfather, was Śivaswāmī Dikshitar in his pūrvāśrama. Till the time he joined Śrī Rāmānandanātha Swāmīgal (also called Kallidaikurichi Periyavā), he did not know what Śrī Vidyā was. His whole life till then was all about Veda adhyayanam, reading the Śāstra and learning about the yajñā karmā as prescribed in the karma kāṇḍa. This was his aim and focus. When he was learning Śāstras, he learnt Vyākaraṇa, Mīmāṃsā etc. At this point, he wanted to learn Vedānta and so he searched for a Sadhguru towards that end. If you are into doing a doctorate or writing a thesis or looking for a good education, you search and find which university will be the right place, isn't it?

He spent a couple of years in Trivandrum but that was not the right place for him. What we normally think is our strength can be our weakness also. If you ask me what was the strength of my grandfather -- If you tell him anything once, he would be able to repeat it immediately. If he read a book once, then he would be able to recall page #, the side of the book a specific text was mentioned in the book. He had such a great memory which was quite amazing.

Generally, only a teacher will know if their student is doing well and learning well or not. They are the ones that would know how to grade isn't it? But my grandfather was at a point where he could easily identify if the teacher was teaching well or not. The speed at which he as a student was grasping to the speed to which he was being taught was not matching. So he left

Trivandrum. Let me explain this with a simple example. When Mahābhārata had to be written into a script, Vyāsa Mahaṛṣi needed someone who would be able to do this mammoth task of scribing. There was no tape recorder then!. Mahābhārata is also called as Pañcama Vedā, as the 5th Veda. Whatever is told in the Vedās, is in Mahābhārata in a story format so that we can understand it. It is a big Itihāsa. There are more than 1 lakh (100,000) ślokās spread across 18 parvas. Lord Vināyaka agreed to write but with a condition, "I will keep scribing however you need to keep going, you cannot edit after you have said a śloka. I will not be able to correct and rewrite it". Vyāsa agreed to this and humbly said, "I am also placing a request to you. Whatever you are writing, I request you to understand the meaning and the importance of what is being said before you write it". Vināyaka agreed to that. So Vyāsa would form a difficult verse, but by the time Vināyaka understood that and wrote it, Vyāsa Mahaṛṣi would have compiled enough ślokās ahead!.

This is mainly to illustrate that my grandfather had the amazing capability of learning once and his ability to remember it. He left Trivandram and came under the tutelage of Kallidaikurichi Periyava. However, his Guru did not take any lessons at all!. He said, "Whatever you have learnt, keep it aside". There was no one else that was as well versed as Kallidaikurichi Periyavā to teach Vedānta. So my grandfather had to listen to every word. He was doing a gurukula vāsam. The Guru was a Nityāgnihōtri. So the Guru asked my grandfather to help with all that was needed there. He then said, you are also married, why don't you start agnihōtram? So he initiated my grandfather into agnihōtram. Hence my grandmother also went and joined him there. Agnihōtram cannot be done without the presence of a wife as she has the role of protecting the fire.

Kallidaikurichi Periyavā was a Śrī Vidyā Upāsaka. He was the eldest son-in-law of Śrī Kāmeśvarānandanātha Swāmigal (married his daughter Bala). When she was 9 years old, she attained the lotus feet of Ambāl. Considering Śrī Kāmeśvarānandanātha as his Guru, Periyava was initiated into Śrī Vidyā. He has been following all of the Śrī Vidyā Upasana. Since he wanted my grandfather to help him with all of these, he initiated my grandfather also into Śrī Vidyā. Vedānta education was stalled and a full fledged learning of karma kānda was in swing!.

My grandfather observed his Guru performing the parāyanam, nyāsam and he learnt this sāstrā through experience. This is how our paramparā received it. It is not like -- it was written in a book, and it was chanted and learnt--. Wherever the Guru talked about any siddāntam, my grandfather went looking for the book where it was explained. He would then take notes and write it down. It is not that he had any doubt or so. But whatever the Guru said, he wanted to see which grantham it was written in. So he would refer to those books. He would understand a siddāntam in his mind and then look for the book which is supportive of that and where is the reference to that Siddāntam. This was his form of research. That is how my grandfather received Śrī Vidyā and Caṇḍī pārāyanam.

Since then, my grandfather did Caṇḍī pārāyanam daily. When I was thinking about as to when he did a Caṇḍī Homa - Just before I was born, in 1936 he performed a Soma yajñā. A year before that he started to prepare towards that. In 1935, in Madurai there was a Mutt called Vibuthi Mutt, in the junction of West Chitra Veedhi and Mela Chittra Veedhi, facing North. There was a great devotee called Gyānāmbā in that Mut. She is very similar to the character of Sabari in Ramayana. Gyānāmbā wished to see a Caṇḍī Homa being performed in the Mutt as she had heard it being performed in a lot of places. So both my grandfather and my father together performed a Caṇḍī Homa.

After that, the Caṇḍī Upasanā was very nicely encapsulated and given to us by our Guru Śrī Vimarśānandanātha Swāmigal (my father in his poorvāśrama). Just see his good fortune. Even though he was in a family life, he did not have too much attachment towards it. That does not mean he did not have love and affection towards family. He just wouldn't get attached to anything or any one. The nickname that my grandmother gave my father was "Vella Veshti Katiya Sanyasi" meaning "A Sanyasi grabbed in white clothes"! He would not get involved in the affairs and details of the family. He would always be ready to do Caṇḍī Pārāyanam.

He has gone to Rameshwaram and has performed a Caṇḍī Mandala Pārāyanam. In those days it was very difficult to find books on Śrī Vidyā. One has to go to the library, look for it and take notes there. That was the only way to do it. My younger brother, Swami Gyānānanda Theerta Swamigal's poorvāśrama wife, Jayam's grandfather Kadayam Krishna Ghanapātigal, lived in Rameshwaram. He was the one who would take care of anyone who visits Rameshwaram from our family. He donated his home to the Sri Kanchi Mutt. So when he knew that my father was looking for Paraśurāma Kalpa Sūtram, he requested the pilgrims who were on their way to Kāśī for the theertha yatra to purchase that book.

Paraśurāma Kalpa Sūtram details all aspects of how to perform Devi Pooja. My father once read Paraśurāma Kalpa Sūtram and observed the differences between what he was performing as nitya upasana and enquired about this to my grandfather. My grandfather then said that what we do is from Sowbhāgya Ratnakāram which was written in palm leaves and was not in print format. I have also accompanied my father to many places in search of this scripture -- from meeting Sri Krishnapuram Ranga Vadhiyar (a disciple of my grandfather), Sri. Kallidaikurichi Harihara Sastrigal to Kalahasti Sri Subramanya Sastrigal's second son Sri. Kameswaran (who was very involved in Śrī Vidyā upāsana. He took sanyāsā and but has reached the lotus feet of ambāl). Swāmigal was quite upset that he could not find these leaves. Around that time, we heard that Tanjavur Srinivasa Sastrigal, a very great Śrī Vidyā Upāsaka might have it. So when enquired he said, "yes. I have now handwritten this. I will give my hand written book to you for a month. You can take notes of whatever you want from that".

The reason I am telling you all this is, in those days, it was extremely difficult to get a book, to get access to information and harder to find really knowledgeable people in this area. So all these great people (in our paramparā) took the effort to find the books, get the siddāntam, write it down and make a book for us. It is like churning the curd to get butter. This needs to be understood by everyone very well. From this you can see why we should understand the Sampradaya and follow what has been handed over to us.

If one were to perform the pārāyanam at Kshetram (a holy place), there is immense benefit associated with that. If this was performed in a Guru's Adhistanam the resulting phalan is a crore times more beneficial than doing it in any place. If you were to go to a place where a Mahan has attained Siddhi, you should definitely sit near their Samadhi and with whatever time we get, sit down and do a mantra japam or pārāyanam.

If you ask me what my part in getting these materials for our paramparā is, it has been that of "Times of India Observer"! In that newspaper the famous cartoonist R.K. Lakshman had a cartoon column called "As you said it" . It would depict a common man, wearing a panchakacham veshti, having a tuft in his hair, along with the common man's utterances of what he is observing. It was very nicely done. Likewise, I have been an observer, observing what my grandfather and father would do. I would never interfere or meddle in their ways. The reason being, I do not know and I was not qualified in the matter that they were dealing with.

Now, books are published from Gita Press Gorakhpur (for Śrī Vidyā Upāsana). In those days, no such books were available. The book from Nirnayasagar publications was purchased and Swāmigal would read the script. The script was a bit all over the place. The beginning and end were not correct. So Swāmigal would hand mark these with arrows and numbering schemes. Sattur Subramanya Sastrigal had personally hand written the entire script from that. Also, in most of the pārāyanam that he would do, he would perform it as Samputitam. You might have seen the 4 lined copy books --the ones to learn cursive writing. In a book like that, Swāmigal would write a ślokā on the top and bottom and leave the center empty. He would then cut this and keep this moving across the pārāyanam. For example if the Samputita ślokā was :

**sarvā-bādhā-praśamaṁ, trailōkyasyākhilēśvari |
ēvamēva tvayā kāryam-asmad-vairi-vināśanam|| (Chapter 11, Verse 39)**

Then the Samputita pārāyanam would be :

**sarvā-bādhā-praśamaṁ, trailōkyasyākhilēśvari |
ēvamēva tvayā kāryam-asmad-vairi-vināśanam||**

mārkaṇḍēya uvāca||

**sarvā-bādhā-praśamaṁ, trailōkyasyākhilēśvari |
ēvamēva tvayā kāryam-asmad-vairi-vināśanam||**

Like this, the pārāyanam would have to be performed. Hence in order to not get distracted or get worried, this written paper aid would help.

If someone were to approach Vimarshānanda Swāmigal and ask if he would be willing to do a pārāyanam for them. He would immediately agree. They would say, “we have arranged food for you at a specific chatram(choultry)”. He would go there and spend an entire mandala and perform the Caṇḍī pārāyanam. He did not worry about family. Likewise when he was in Madurai, there was a pārāyanam like this at Thiruparankundram. He would agree to do the pārāyanam for months together. He would walk from Madurai to Thiruparankundram, and then walk back to Madurai after the pārāyanam. If asked why don't you take a bus? “Well to and fro bus charge costs about 2 anna in those days. Instead why not save that money”, was his logic. This should show you the amount of involvement he had towards Caṇḍī pārāyanam.

Essence of Devī Māhātmyam

You should understand that such accomplished Mahans have protected and practiced and have given this treasure (Devī Māhātmyam) and wealth to us. I am telling you this to you because the responsibility to protect this lies with each and every one of you. You all have learnt this so well and you all are reciting it so well with so much of sincerity (shraddha). Sometimes I wonder, if I had so much of shraddha at your age. I would have to honestly answer that with an emphatic no. Your job is not just to protect it, but you should teach this to your children. You are the only one who can do that. Whoever is interested, please teach them this. If you all have in mind to offer any dakshina to Guru, then it would be to teach this to 4 people. Doing this would be the way to offer your namaskarams to your Guru and that is the way to satisfy Swāmigal. You know

what is needed for that -- you need to learn this very well.

I once asked Swāmīgal, “you always say we should learn this very well. What does ‘learning very well’ mean”? His response was, you just now said this ślokā isn't it ?

**durgē! smṛtā harasi bhītimaśēṣa-jantōḥ,
svasthaiḥ smṛtā matimatīva śubhām dadāsi |
dāridrya-duḥkha-bhaya hāriṇi! kā tvadanyā,
sarvōpakāra-karaṇāya sadā:':rdra-cittā|| (Chapter 4, Verse 17)**

Ok, now write this ślokā on a paper. Only when you write it down, you will know if you said first Ta, or Second Tha, if we missed saying a visargā and so on. A person who hears your chanting should be able to write the ślokā down without any mistake. This means that your pronunciation has to be perfect. My earnest request to all of you to follow these. You will get so much happiness in that and what a person gets when someone they teach chant so nicely is just immeasurable.

Now that I am aged, you know what will happen when you get old-- all of the gossip will come very easily!. Also ability to question will happen as you age. When you are young, you usually just follow instructions. I have already told you that I have never had a need to go in search of Mahan or great Saints. I was able to get darsanam of Mahans very very easily. I was able to converse and interact with them just the way I am able to talk with you all right now. This was due to the blessings of my Guru. Because I used to go along with them, I was blessed to be able to interact and get an audience with such great souls. There hasn't been a day when I have not thought of this and cried out on their blessing and grace.

After a few years, a part of me felt I haven't learnt anything properly. And then another mind inside me told me, they seem to be reading Devī Māhātmyam so many times, what is so great about it? What is there for us in that? Deva and Asura have a war and are fighting, It is not like I am a referee or so ? If I want to see a war, I can easily watch them on YouTube or watch a movie like Bahubali or so!. So what is there in Devī Māhātmyam and how is it relevant for us ?

As I was thinking and pondering, (i remembered) my daughter, Dr. Mythili's father-in-law, an erudite who lived a long life -- 95 years of age. He was a professor at Vivekananda College, Chennai. He then started a school at Alwarkurichi and was the Headmaster there. He was very close to Swāmīgal. Also he learnt Vedānta from Periya Swāmīgal (My grandfather). That is where my memory goes, 1959 - to Jan 1960. Since he was such a well versed scholar, he wanted to learn the vedānta in a very authentic and traditional way. However he did not have the time to do it. So he came and enquired with Swāmīgal, “when would you have time?”. He replied, “I finish my morning schedule and then I go to the College. Then on the way back from College at 4 PM, and then I have my evening schedule. So I don't have time to chant this on a regular basis”.

At that point, I was learning Māgham (a reference to Sanskrit poet Māgha's work) from Swāmīgal at that time. I never had so much interest in reading however I was very interested in hearing!. If I read, Swāmīgal would ask me questions and I would have to answer. I wanted to avoid that!. Even in a classroom I had an advantage as I could sit in the last bench. Since my name starts with the letter “Y”, even the teachers would not ask me for answers when they had all the front benchers. So I told him, “when you are on the way back, make a stop here and come here at 4 PM. Swāmīgal is taking a class at 4:30 PM. Stay for an hour and reach home by 5:30 PM for

Sandhyāvandham and it would also be the time for Swāmigal to do his anustanam. I don't mind stopping my class and listening to your class". This was such a great compromise formula that worked well for me and for him.

Swāmigal taught him the 12 sutras of the Brahma Sutra Bhāshyam. He would bring all these big books and I would arrange these books. Swāmigal would then peek to see which one to teach that day. He would then say the whole thing from memory. And then he would give a bhashyam or commentary for it. All that I would do is to stand and watch this whole instruction -- similar to a person who has no musical knowledge listening to Smt. M S Subbalakshmi's concert and enjoy it. It was extremely beautiful to listen and it would make me happy.

One day I asked Swāmigal, "You are teaching the bhashyam of Vedānta and you had asked me to sit and listen. I have also been doing as instructed. However I would like to know what is it that I have gained out of this?" Because, I feel I am around here to help you and get you the needed material or books." Because a sevak needs to be within the eye sight of his Master. Only then the sevak can perform his role to the fullest. Swāmigal replied, It is said: **vedānta śravaṇam kuryāt**. Whether you understand or not, listening to Vedānta in itself is a punya karma. Just like how when one chants Devī Māhātmyam and another person listens to it. The punya karma one gains just by listening is more than chanting, we have seen that is it not?

sarvaṁ mamaitaccaritaṁ, uccāryaṁ śrāvya mēvaca || (Chapter 12, Verse 10)

Listening to Vedānta has its own merit. It is just a form of Prāyaścitta karma (like having a dip in several sacred rivers, or doing Japa in those sacred places, offering dhanam and doing dharma karyam -- called Kinchita Kāram).

I asked Swāmigal once, "a lot of people read Devī Māhātmyam, you also read it, What does it contain that is needed for us ?". He replied that Devī Māhātmyam was revealed only for the benefit of Mankind. I asked him for proof. He replied, right from the beginning of Devī Māhātmyam, it details all of the problems that mankind would face and how to overcome them. It is a Mantra Grantham.

In Kavacham, Markandeya Mahaṛṣi requests Brahma and he chants the Kavacham. Argala and Keelakam are all revealed by Markandeya Mahaṛṣi. Then Markandeya Mahaṛṣi starts saying Devī Māhātmyam.

Prathama Caritram

Whenever we hear a story which talks about a lot of good things happening (in the story), then we would generally want to hear and know about how to do the same so that we get the same good results. If an elderly person tells us to follow a certain path. We also try to do the best we can however we see a lot of good results and some of them immediately. Then we feel, we really didn't do much and we seem to have obtained a lot of good results just for this. Why don't we do this fully as prescribed and do it the right way? Now who is going to feel this way? King Suratha is going to feel this way. He had nothing with him having lost everything to his enemy, he was struggling for food and didn't even have a place to sleep. When he is asking "what is the reason for my state of affairs and for the pain I am undergoing", Mahaṛṣi Sumedhas starts by saying

**jñānināmapi cētāmsi, dēvī bhagavatī hi sā |
balā dākṛṣya mōhāya, mahāmāyā prayacchati || (Chapter 1, Verse 55)**

Not just you but even very learned Jnani's undergo and suffer. I shall tell you the reason for why you are undergoing this pain and suffering. The king is immediately interested.

saiṣā prasannā varadā, nṛṇām bhavati muktayē || (Chapter 1, Verse 56)

“For a human being to attain the highest -- the mukti, there is a path for that and I will tell you that. Nṛṇām means a common man”. There is no other qualification. There is no question of -- if this person is educated or not, if they are wealthy or not, what caste, creed or nationality they belong to, Just any person who is suffering. When a person is born in this world they are born with pain and sufferings. A birth is taking place only to fulfill the remainder of the sufferings from previous birth. This is the nature of human birth. “**nṛṇām bhavati muktayē**”, Mahaṛṣi says I will tell you a way for you to get out of this and find a path towards Mukti.

**sā vidyā paramā muktēḥ, hētubhūtā sanātani |
saṁsāra bandha hētuśca, saiva sarvēśvarēśvarī || (Chapter 1, Verse 57)**

So he starts to explain in detail. Sufferings and pain that one undergoes just being in saṁsāra are plenty -- **saṁsāra bandha hētuśca**. That doesn't mean everyone can take sanyasa, we all have to live on this Earth. We can parachute into the sky, but we will have to come back to earth due to gravity. So then why have we gotten this attachment? It is due to mahāmāyā. She has created a a mōhām under the influence of which we are undergoing different things. The person that gives or creates bandha is the person that will give or create the moksha for you. To the ambāl who has given you this Janma, you hand over the responsibility to her -- Just like how a monkey follows and dances to the tunes of it's master. You pray, “Mother, I am dancing and following whatever you are throwing at me. At the end of this act, it is your responsibility to end this act well and take care of everything. I want a Moksha at the end. I don't want to take another birth and undergo all of these pain, sufferings and dancing to all the tunes that are thrown towards me. Please help me attain Moksha”. Let this be the final Janma. **Dharmārtha Kāma Moksham**. Whatever Dharmam is being done, or whatever aspirations one has, the endgame is to attain Moksha. What does Moksha mean? It means to get out of this cycle of birth and death --- just like how a bird flies out of its cage.

In Lalitha Sahasranama:

**śrīmātā, śrīmahārājñī, śrīmatsimhāsanēśvarī,
cidagnikuṁḍasambhūtā, dēvakāryasamudyatā || (Nama 1-5)**

She is the Mother, She is the Queen. She is not just the Queen but she is also seated in a throne. It is not sufficient if one is just a queen. Similarly if a Judge were to pass a judgement then they have to be seated in the correct chair. Only then it will be considered to be a real judgement. Similarly śrīmatsimhāsanēśvarī. Why did ambāl have to emerge from cidagnikuṁḍa or the fire? Dēvakāryasamudyatā, In order to help the devās and to clear all of their worries.

Similarly in Devī Māhātmyam :

**dēvānām kārya siddhyartham, āvirbhavati sā yadā |
utpannēti tadā lōkē, sā nityāpyabhidhīyatē || (Chapter 1, Verse 65)**

In order to help the devās and to clear all of their worries, Devi emerged.

Now we need to understand this Avatar. Even in Rahasya Trayam, it would talk about Avatar of Caṇḍīka. I told you before that the king is seeking a solution for his suffering. However the solution offered is not just limited to him and to the vaisya. It is for all people just like us. The sage actually says it is for all jivarasi meaning including animals and birds and the likes. Because it is the answer for all living things, we are reading Devī Māhātmyam with so much involvement. Ambāl is called Jagan Moorti. This whole world is all but Hers. However one is not in a position to understand this statement which is filled with Vedānta.

Brahma tells the story of Madhu Kaiṭabha and their slaying. The last ślokā in Chapter 1 is:

**ēvamēṣā samutpannā, brahmaṇā saṁstutā svayam |
prabhāvamasyādēvyāstu bhūyaḥśṛṇuvadāmitē|aimōm|| (Chapter 1, Verse 104)**

Mahaṛṣi tells the King and Vaishya, Devi hence had a samutpannā (emerged or birth) like this. I will tell you her prabhāva at the end of it all.

**bhagavan kā hi sā dēvī, mahāmāyēti yām bhavān |
bravīti kathamutpannā sā, karmāsyāśca kiṁ dvija || (Chapter 1, Verse 60)**

**yatprabhāvā ca sā dēvī, yat svarūpā yadudbhavā |
tat sarvaṁ śrōtomicchāmi, tvattō brahma vidāṁ vara|| (Chapter 1, Verse 61)**

Now the King's question to the Rishi was "who is this Devi, How did she come into existence? What is her svarupa? What is her prabhava? Please tell me everything about the story". However Mahaṛṣi did not talk about how Devi came into existence.

Brahma was faced with 2 demons wanting to fight with him, he needed help. And that help was Maha Visnu. Maha Visnu is in Yoga Nidra under the influence of Mahamaya. One thing we need to understand. Even if 2 people are equal, a Guru could have a certain affinity to a specific student. Now even though Brahma and Madhu Kaiṭabha both are children of Maha vishnu, Since Brahma invokes him and asks him for help, he becomes Visnu's Shisya. So to protect Brahma, Maha Vishnu has to vanquish Madhu and Kaiṭabha. Similarly even though everyone is a child to Jaganmatha. However whichever child comes in front of her and asks her like for example the child that cries asking for a sweet, the mother would first give the sweet to that child. That is why I am asking you to say these ślokās.

Madhyama Caritram

In the second and third chapters there is no reference to any human being. However in the 4th chapter the Devathas ask on our behalf. devās sustain mainly from the offerings offered by humans in homams and other spiritual activities. So when Ambāl is asking them for what they want, they request ambāl to bless us the human beings as well.

**saṁsmṛtā saṁsmṛtā tvarṁ nō, hiṁsēthāḥ paramāpadaḥ |
yaśca martyaḥ stavairēbhi-stvarṁ stōṣyatya-malānanē!|| (Chapter 4, Verse 36)**

Devās are requesting on behalf of mankind to Ambāl -- Humans are suffering a lot. Whether they think of you or not (when they are struggling they might not have the time or the mind to remember and reach out to you), please take the prayers that they offered to you when they were in good times and please remember to help them and remove their struggles.

**kēnōpamā bhavatu tē:'sya parākramasya,
rūpaṃ ca śatṛbhaya-kāryatihāri kutra |
cittē kṛpā samara-niṣṭuratā ca dṛṣṭā,
tvayyēva dēvi varadē! Bhuvana-trayē:'pi|| (Chapter 4, Verse 22)**

Ambā, the compassion you have is extremely special. In order to destroy the enemies you take a very fierce form in order to frighten and scare them and you are extremely angry when you vanquish them. But at the same time, your roopam to your devotees is that of an extremely happy, smiling and always blessing them. There is no one else that is equal to you in all the three worlds.

A mother is always happy to do things for her child. Similarly Ambāl will take care of you because she is the Mother of the world. **cittē kṛpā** - Amba's mind is always filled with kṛpā, over filling with kṛpā. She is ever ready to help you. Even though I have explained this in detail in previous discourses, I still want to explain one more time to emphasize that there is no one like her in these 3 world's.

yaśca martyaḥ stavairēbhi-stvām stōṣyatya-malānanē!|| (Chapter 4, Verse 36)

Martyaḥ refers to all of us human beings, who are born on this earth. Like I have explained before, whether you have time to say all of the 13 chapters along with Angas and Rahasya trayam, make sure you say the 4 ślokā's everyday. Namely: Rātrī Sūktam, Sakrādaya Stuthi, Devi Sūktam, Narāyani Sūktam. Saying these 4 makes Ambā extremely pleased. Just by singing her praises, she is waiting to help and bless you.

Uttara Caritram

**purā śumbha-niśumbhābhyā-masurābhyāṃ śacī-patēḥ |
trailōkyam yajña-bhāgāśca hṛtā mada-balāśrayāt|| (Chapter 5, Verse 1)**

The term mada- is used here. We have heard about elephants becoming madam. We might also say colloquially; Why is that man acting as if he is in madam (haughty or mad)?

So what does this term mean? It is the reason for 7 gunas. What are these 7 Gunas now ? What does a person who has now become possessed by madam behave? A person who aspires to own an object that does not belong to him. How many people are there to aid and assist a person who is possessed by mada-m ? It is similar to, if I want to become a leader of a state then I need supporters who will back me up and vote and declare confidence in me, isn't it? What do I need in order to have this support? What qualities should one have to have a flock of people backing and supporting all aiding to enhance this quality of mada-m?

- The person needs to be born in a **good family**. A progeny of a Prime Minister has better chances of becoming a Prime Minister. This usually makes one to be extremely haughty as there is a sense with them “there is no one to question us”.
- The person needs to be born in a **wealthy family**. This person will feel they can do anything and any person can be bought with the power of money and wealth.
- The person needs to be **well qualified and learned**. This person feels “I can win the entire world with my sharp intellect and intelligence. There is no one who can stop me. I can make or break empires with my intellect”.
- The person needs to be very **charming and beautiful**.
- The person needs to be **extremely brave** and known for bravery. Like Karna.
- The person **who has given a lot in charity** and hence filled with pride. Is it even possible for anyone to do so many charitable acts and still face ill fate? Yes it is very much possible. There are 2 examples with their stories that we know. One is Karna and the other is Mahabali.
- The person who has done a **lot of tapas(penance)**. The pride that one gets due to their penance and the thought that they can hence get any Devata to be under their control.

If any person has any or all of the above 7 qualities, they can behave and become haughty. All of these are a big support and an enabler for the person to tread on the wrong side. In our story, Śumbha possessed all of the above gunas. Which is why Ambā appeared to vanquish him. All of these 7 gunas are also applicable to human beings.

You might ask, so then should we not ask for intellect and education? Of course we need intellect and education. However, “**vidyām dadāti vinayaṃ**” -- We need intellect and education with humility. Similarly, do charity within your capability. Excess of anything is bad (**ati sarvatra varjayet**). As for being strong and brave, we should have that trait only to protect good people. As for Tapas or penance, the fruits of that should be used to help other people.

dēvi! prapannārtiharē! Prasīda prasīda mātār jagatō:'khillasya | prasīda viśvēsvari! pāhi viśvaṃ tvamīśvari dēvi! Carācarasya|| (Chapter 11, Verse 3)

Ambā - you were really very angry. However, why should you even get angry? Just to protect the devās you became extremely angry with Śumbha that you had to fight with him and vanquish him and become victorious. Now that Śumbha is vanquished and killed, please prasīda -- bless us by reducing your anger. Please come back as my mother (mātār). Only a mother can make a child happy by giving the child food and all the needed things. So please leave your military and fighting mindset and become my own mother. What a beautiful way to address Amba!. The reason for having mātār is for us human's. Feeding milk (**āpīna vakṣoruhām**) and Caring are the two important traits of a mother and this is not needed for Devatās. For devās, a born child reaches adulthood right away immediately. It is only for humans we take our time to reach adulthood. So this prayer and the use of mātār by Devathas is all for our sake (human beings).

tatō mām dēvatāḥ svargē, martya-lōkē ca mānavāḥ stuvantō vyāhariṣyanti, satataṃ rakta-dantikām|| (Chapter 11, Verse 45)

Devās praise Amba after she vanquishes Śumbha and Niśumbha. After which Ambā asks the devās to seek a boon from her. Devās ask for wherever they are faced with any enemy or trouble, they request Amba to help them by vanquishing the enemy. Ambā replies that she will always protect them. And then she goes on to details all of the upcoming times how Devā's will face problems and how she would appear to help and protect them. Ambā says, she would

appear as rakta-dantikā and then the people in the world would praise me as rakta-dantikā.

*tataḥ śatēna nētrāṇām nirīkṣiṣyāmi yanmunīn |
kīrtayiṣyanti manujāḥ, śatākṣīmiti mām tataḥ|| (Chapter 11, Verse 46)*

There would be extreme drought and severe water scarcity suffered by humans. Thinking about their sufferings, Ambā says she starts to cry. She makes her entire body into 100 eyes and these tears from these eyes came from heavy rains. People hailed me as śatākṣī and praised me thus.

*tadā:'ham bhrāmaram rūpaṁ, kṛtvā:'saṁkhyēya-ṣaṭpadam |
trailōkyasya hitārthāya, vadhiṣyāmi mahā:'suram|| (Chapter 11, Verse 53)*

*bhrāmarīti ca mām lōkā-stadā stōṣyanti sarvataḥ |
itthaṁ yadā yadā bādhā, dānavōtthā bhaviṣyati|| (Chapter 11, Verse 54)*

tadā tadāvātīryā:'ham, kariṣyāmyari-saṁkṣayam| (Chapter 11, Verse 55)

There would be a terrible asura named Arunam, Ambā says she would take the form of a bhrāmara (bee) to vanquish. Hence people will hail her as bhrāmarīti. Ambā takes all of these forms for saving human beings. Why does she take all of these forms and help? So I am going to circle back to where we started this today.

When the King Suratha had lost all of his Kingdom and everything was lost. He was wandering in the forest and came to the ashrama of Sage Sumedhas. At this point he was dejected, defeated, deflated having lost everything and did not have anywhere to go even for a handful of food or a place to stay. As the Mahaṛṣi started to talk about the prabhava of Devi the King and the merchant were filled with devotion.

They learnt from what the Sage said small ways in which they could worship Amba. They created a bimbam of Amba from sands from the sea. To that bimbam they offered puṣpa, dhūpām, tarpaṇaiḥ. They offered a bali by offering a drop of their own blood. The king was able to get his kingdom back. Vaishya was able to attain moksha.

Rahasya Trayam

The king says, "I asked Ambā to grant me a Samrajyam that would be undefeated in my next birth but Amba granted that to me even in this birth also. I feel that I need to be a person filled with gratitude. Hence I want to worship that Amba very well and that is my wish". King Surathā hence pleads to Sumedhas Mahaṛṣi (also called a swarupā of Vashista) who is residing in his ashrama in a forest closer to his kingdom.

Hey Rishi, you should please explain to be in great detail the avatara of Amba. The Sage gives a very detailed description of the avatar which I will explain in subsequently, however in a very short form, whenever we are faced with difficulties, Amba takes a form in order to vanquish the root cause of this trouble. So how will that avatharam be? It will be in such a form that is needed to vanquish the source of trouble. Just like to vanquish Hiranyakashipu, Lord Vishnu took the avatar of Narasimha. To vanquish Ravana, Lord Rama avathra was required. In order to vanquish Kamsa, Lord needed to take the form of Shri. Krishna. Likewise, a form that is needed

in order to vanquish the wicked and protect human kind and this is called Avathara. The divine hence transcend to this Earth. Based on whatever is the strengths of this wicked, the divine always has +1 extra strength than the wicked taking the form that the wicked has asked for. Be it Varaha Avathar, Matsya Avatar. The ultimate aim is to protect the human, to aid the devās, protect the Sadhu's, remove all the obstacles and difficulties of humans - This is the main work of Amba.

So King Suratā pleads and asks the Sage

**ārādhyam̐ yanmayā dēvyāḥ, svarūpaṁ yēna ca dvija |
vidinā brūhi sakalaṁ, yathāva tpraṇatasya mē || (prādhānika rahasyaṁ, Verse 2)**

Please tell me all in detail, all of the avatar's of caṁḍikā. You had mentioned many names of her. To be honest, I am not able to grasp and understand all of them. Hence please tell me all of her forms, how should I worship her in all and full detail. Earlier me and Vaishya offered Amba what we could find in the forest, with whatever limited ways we could pray and offer to her. We only knew dēvī sūktam and we remembered some of the mantra that Maḥarṣi had said earlier. We did not have the means earlier. But now I have the means for worshipping Amba very well and with all details. I am very eager to pray to her in all details. Hence please expound and tell me about the swaroopam of Amba. And also please tell me in all details the exact vidhi and process of worshipping her. How do I make a bimbam (deity) for worship? Which direction should I place the bimbam? How many arms does she have? What are the different ornaments and ayudam's that she carries? Who should I place next to here and how should I place as well? What mantra should be said? Hence please give me all the details.

The Sage hence gives King Suratha all the details based on his earnest request. All of these instructions are what are called rahasya trayam̐. Rahasya trayam̐ hence details all of how to worship Amba. This is usually secretive. You might have seen this in many of the temple utsava. The pooja done to the main deity would only be known to the main priest. This person would have learnt either from a Guru or from the father if the lineage was continuing to do this. This is usually kept secretive known only to a handful.

The Sage gives these rahasyas in 3 chapters. I will tell all of those details in the next discourse. I have only started today with the first verse from the first of the rahasya trayam̐.

All of you be blessed and may you all be happy. May the Grace of the Gurunatha and the blessing of Great's of our Guru Parampara obtained through their penance and the compassion of Amba all combined together protect all of us. May we all be endowed with a good mind. **Mathim dharme gatim shubam.** May the path to moksa be shown.

I take leave of you all today. Let us meet next week.

Sri Maatre Namah
Sri Gurubhyo Namah