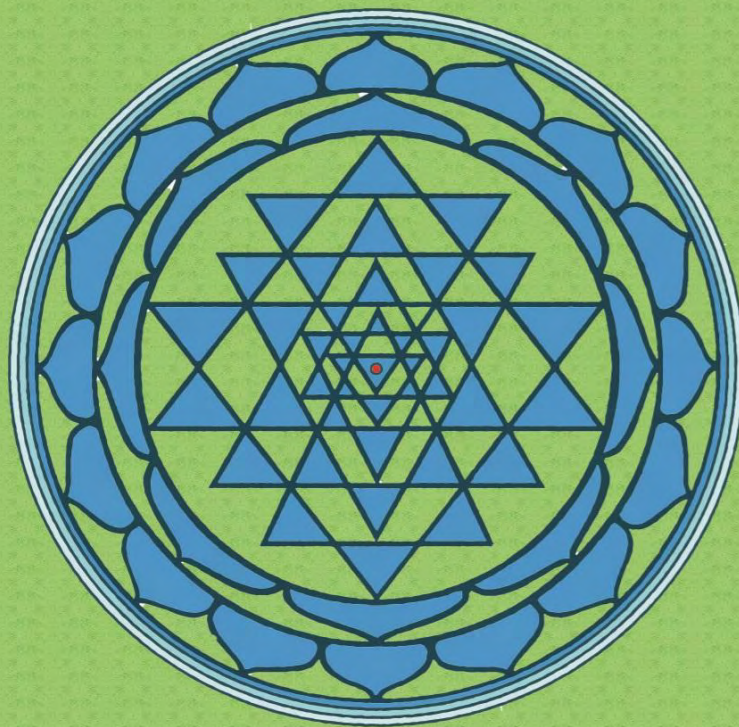


The Sahaja Yoga Mantrabook
Archives



*The Companion Collection
to the Sahaja Yoga Mantrabook*

2026 Edition

Jay Shri Mataji!

The 2026 SYMB Archives contains mantras, sets of names, prayers, praises, information and Shri Mataji's quotations which were included, or considered for inclusion, in previous editions of the SY Mantrabook (*Eds.1-7*) but are no longer in the latest 'slimmed-down' editions (*SYMB 2025 and Nirmala Vidya Ed. 8*).

It contains additional praises of nearly all the Deities with some new praises added where there appeared to be a need (eg. names of Shri Buddha, Karttikeya, Saraswati, etc.).



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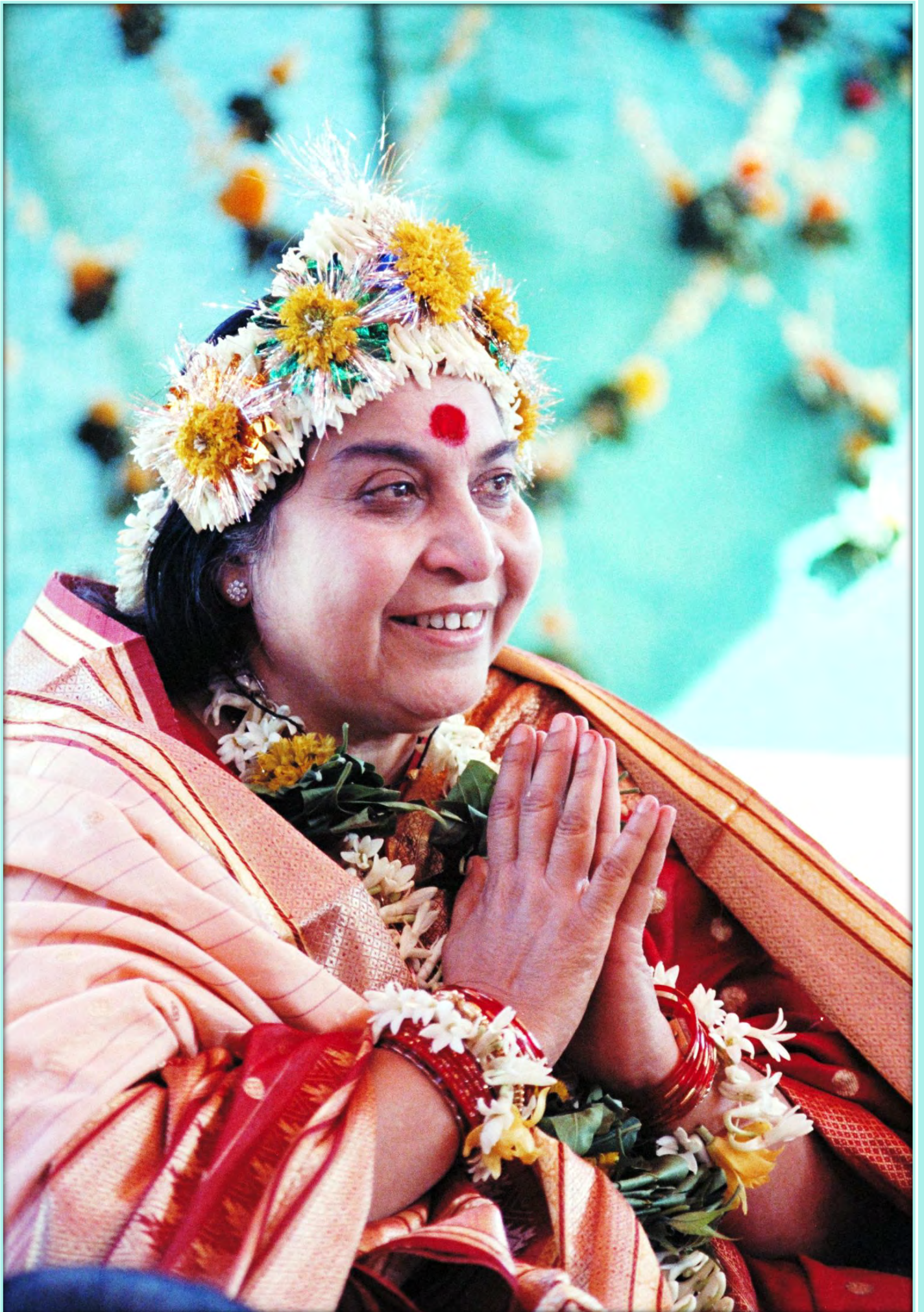


*In praise of Our Beloved Divine Mother
Shri Mataji Nirmala Devi*

*The Companion Collection to the
Sahaja Yoga Mantrabook*

First Edition - June 2025

Updated - July 2026





Dedicated to
Her Supreme Holiness
Shri Mataji Nirmala Devi
Our Beloved
Divine Mother



The source of all knowledge
and all prayer

The Sahaja Yoga Mantrabook Archives

The SYMB Archives contains mantras, sets of names, invocations, poems, praises, information and Shri Mataji's sayings which were included, or considered for inclusion, in previous editions of the Sahaja Yoga Mantrabook (*Eds.1-7*). This includes extra praises of nearly all the Deities and will hopefully be a useful resource for those performing specific Pujas and Havans. Some new praises and sets of names have been added where there seemed to be a need (*Shri Saraswati, Buddha, Kārttikeya, etc.*).

The latest Mantrabooks (*eg. SY Mantrabook 2025 and Nirmalā Vidyā Ed.8*) are 'slimmed down', following the recently introduced policy of having 'only mantras in the Mantrabook'. This was a long-felt need as the ever-expanding Mantrabook became over four hundred pages long! So less-used and more specialist praises have been collected in this volume. The SYMB Archives is presently as many pages as the latest Mantrabooks.

Navaratri praises included in previous Mantrabooks, such as the Aparajita Hymn and Hymns to Narayani and Annapurna, are in this book (*see p.9*) but the full set are in the book 'Navaratri – prayers, praises and protocols' available to download free at symb-ol.org.

The praises in this book may not be exactly as they appeared in the Mantrabook as everything has been notated, reviewed, rechecked and, where necessary, retranslated to be more literal and concise (*Shiva Kavach, Maruti Stotram, etc.*). The phrase 'You are the One who..' has been shortened wherever possible.

There is a list of the few praises which have not been included or whose names have been changed, with explanations on p.222.

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ॐ * जय श्री माताजी * ✽
Jay Shri Mataji!

Navaratri Praises

In the following list of Navaratri praises:

- **Bold Underlined** titles are in this Book of Worship. *Click on the title to jump to the praise.*
- ***Bold Italic*** titles are in the SY Mantrabook.

The full set, including the **Devī Māhātmyam** (*in English*), can be found in the RiSY book ‘Navaratri – prayers, praises and protocols’, available to download free at symb-ol.org.

- Sapta-śhloki – ‘Seven most auspicious verses’
- ***Nav’ārna Mantra*** – ‘The nine-syllabled mantra’ (Aim Hrim Klim...).
- ***The 108 Names of Śhrī Durgā*** (as a poem and a list).
- **32 Names of Shri Durga** (as a list and a poem). p.95
- **Hymn to Shri Narayani** (*sarva mangala mangalye...*) p.99
- ***Devi Kavach***
- Argala Stotram
- Kilaka Stotram
- Rātri Sūktam (*Vedic & Tantric*)
- Vaidik Devi Sūktam (*Aham Rudrebhir....*)
- **Aparajita Hymn** (*Tantrik Devi Suktam*) (*Yā Devi Sarva bhuteshu...*) p.97
- **Twameva Mātā - Kshamāpana** - Prayer for Forgiveness. p.16
- Kuñjikā Stotram
- **Devi Atharva Śhīrṣha** p.157
- Śhrī Lalitā Sahasranāma – ‘1000 Names’
- Mahīshāsura Mardini Stotram (‘*Ayi Giri Nandini*’) (full 20 verses)
- **Prayer to Śhrī Anna-pūrṇā** (*Ādi Shankarāchārya*) p.103
- ***The 108 Names of Shri Saraswati*** (traditional)

Short Prayers for the Chakras

which may be used in meditation and for clearing

Mūlādhāra – **Gaṇeśha Praises** – See page 15.

Swādhiṣṭhāna- **Gāyatrī Mantra**

**Om Bhūḥ, Om Bhuvaḥ, Om Swaḥ, Om Mahaḥ,
Om Janaḥ, Om Tapaḥ, Om Satyam, (Om Bhūr-Bhuvah Swaḥ)
Om Tat savitur vareniyam, bhargo devasya dhīmahi,
Dhiyo yo naḥ prachodayāt.
Om āpo jyotī raso-‘mṛitam,
Brahma bhūr bhuvah swar-om.**

*OM, You are the Seven Worlds, the seven realms of the Chakras;
namely the Earth, the Atmosphere, the Heaven of the Gods,
The World of Joyful Glory, the Collectivity of all living beings,
The Sacred Fire of Renunciation and the Ultimate Reality.*

*OM, We meditate on that most excellent Shri Savitṛi;
The glorious splendour of the Divine;
May He on whom we meditate lead us to enlightenment.*

*OM, You are the sacred fire ceremony that grants the Nectar of Immortality;
You are the Supreme Spirit, Earth, Sky, Heaven
And the Primordial Sound OM itself.*



This can also be taken as describing the Creation: Formless God (Tat) and Ādi Śhakti (Sa) separated (vi-tr) creating water, fire and air (var-ren-yam), ether and earth (bhar-go), producing the left side of desire (de-vasya), the right side of thought (dhī) and the central channel of pure perception (mahi). By meditating (dhiyo) on the Kuṇḍalinī (yonaḥ) the seeker (praccha) may ascend (udayāt).

This ancient mantra from the Ṛig Veda is said morning and evening by the ‘twice-born’ when lighting the Sacred Fire. It invokes the Power of the Sun and is not recommended for those whose Right Side is already over-developed.

Void

Guru Mantra

Gurur Brahmā, Gurur Viṣṇuḥ, Gurur Devo Maheśhwarah

Our Guru is Shri Brahma, Vishnu, and the great Lord Shiva,

Gurur sākshāt Parabrahma, Śhrī Mātāji Nirmalā Mā

Our Guru is the Supreme Spirit incarnated as Shri Mataji Nirmala Devi,

Tasmai¹ Śhrī Gurave namaḥ

Salutations to Her, our holy Guru.

May be said three times with the right hand on the left side of the abdomen.

¹ *'Tasmai' – 'to Him' is masculine. If addressing Shri Mataji 'Tasyai' – 'to Her' (fem.) may be used.*

Mool Mantra (Punjabi) – by Guru Nānak

Offered at Guru Nanak's Birthday Puja, 1-11-82, UK.

Ik Oṅkār sat-nām kartā purakh *One Creator of everything*

whose true name is Om

Nirbhau nirvair akāl mūrat *Without fear or hatred, beyond time and form*

Ajūnī saibhan gur-prasād *Unborn, self-created, the ever-gracious Lord*

Asham Vohu – Avestan Manthra by Shri Zarathustra

Aśham vohū vahiśhtam astī *Holiness (Aśha) is the best of all good,*

Uśhtā astī uśhtā ahmāi *It is also happiness.*

Hyat aśhāi vahiśhtāi aśham *Happy the person who has perfect holiness.*

Aśha can also mean 'truth, righteousness'.

Al Ikhlas (Arabic) – 'The Purity'

112th Surah of Quran: said by Mohammed Sahib to be equal to one third of the Quran

Bismillāhir rahmānir rahīm *In the name of Allah, the Gracious, the Merciful*

Qul huwa-llāhu ahad *Say: He is Allah, the Unique!*

Allāhu as-samad *Allah, the eternally besought of all!*

Lam yalid wa-lam yūlad *He begetteth not nor was begotten;*

Wa-lam yaku-llahū kufu'an ahad *And there is none comparable unto Him.*

Left Heart

Shri Mataji's Prayer

“Mother, please come in my Heart,
Let me clean my Heart so that You are there,
Put Your Feet into my Heart,
Let Your Feet be worshipped in my Heart,
Let me not be in delusion,
Take me away from illusions,
Keep me in Reality,
Take away the sheen of superficiality.
Let me enjoy Your Feet in my Heart,
Let me see Your Feet in my Heart.”

Chelsham Road, 5th Oct. 1984

“**Maiñ Âtmâ Hûm**” –‘I am the Spirit’

This affirmation, which works powerfully on the Left Heart, was used by Shri Mataji in Her Hindi public programs. Said twelve times with the right hand on the heart.

Maiñ sounds like ‘may’ but nasalised.

Centre Heart **Jay Jagadambe Mata Bhavani**

Jay. Jagad-ambe Mātā Bhavānī, Nirmalā Mātā Jagad-ambe

Victory to the Mother of the World who is All Existence,

Shri Mataji, Pure and Holy Mother of the Universe.

Jay. Jagad-ambe Pūrṇa Kadambe, Nirmalā Mātā Jagad-ambe

You are the Complete Fulfiller of our desires,

Shri Mataji, Pure and Holy Mother of the Universe.

May be sung three, six or more times with the right hand on the Centre Heart.

Right Heart **Raghupati Raghava**

Raghupati Rāghava Rājā Rām } (x2) *O King Rama, Lord of the Raghu Dynasty,*
Patita-pāvana Sītā-Rām } *Shri Sita Rama, Purifier of the wicked.*

Sītā-Rām Jay Sītā-Rām } (x2) *Victory to Shri Sita and Shri Rama,*
Bhaja pyare Tū Sītā-Rām } *We worship You from the heart.*

Īshwar Allah Tero Nām *Ishwar and Allah are Your Names,*
Sab.ko sanmati de Bhagavān *Give everyone wisdom, O Lord.*

Abwūn d'bwashmaya, nethqādash shmakh
Our Father, Who art in Heaven, Hallowed be Thy Name.

Teytey malkuthakh, nehwey tsevyanakh
Thy Kingdom come, Thy Will be done

Aykāna d'bwashmaya af b'ar'a
On Earth as it is in Heaven.

Hawv lān lakhma d'sūnqanān yomāna
Give us this day our daily bread;

Wa-shbwaq lān khaubeyn
And forgive us our trespasses,

Aykāna d'af khnān shbwaqān l'khaibeyn
As we forgive those who trespass against us;

Wa'la teh-lān l'nisyouna, ela patzān mīn bisha
And lead us not into temptation, But deliver us from evil;

Metul d'dhilak hī malkūtha, wakhaila watheshbūktha
For Thine is the Kingdom, The Power and the Glory,

L'alām 'almīn. Āmeyn.
For ever and ever, Amen.

Syrian-Aramaic is the language that Jesus would have spoken.

Buddham śharanam gacchāmi *I surrender myself to the Enlightened One*

Dharmam śharanam gacchāmi *I take protection in Righteousness*

Saṅgam śharanam gacchāmi *I seek refuge in the Collective*

Nirmalām śharanam gacchāmi *I surrender completely at the Lotus Feet
of Shri Mataji Nirmala Devi*

The Three Great Mantras

The Three Mahā-mantras

Om Twameva sākṣhāt
Śhrī Mahā-lakṣhmī
Mahā-saraswatī Mahā-kālī
Tri-guṇ'ātmikā
Kuṇḍalinī sākṣhāt,
Śhrī Ādi Śhakti Mātājī,
Śhrī Nirmalā Devyai
Namo namaḥ.

*Om, You are the manifestation in person
Of the Three Śhaktis - 'Powers'
Of the Three Channels and the
Essence of the Three Qualities,
The Pure Evolutionary Desire Incarnate.
The Primordial Power, the Holy Mother,
To You, Immaculate Goddess,
Salutations again and again.*

Om Twameva sākṣhāt
Śhrī Kalki sākṣhāt,
Śhrī Ādi Śhakti Mātājī,
Śhrī Nirmalā Devyai
Namo namaḥ.

*Om, You are the Incarnation of the Lord
On a white horse who destroys impurity,
Primordial Creative Energy, Holy Mother,
To You, of Untainted Divinity,
Salutations again and again.*

Om Twameva sākṣhāt
Śhrī Kalki sākṣhāt,
Śhrī Sahasrāra-swāminī
Mokṣha-pradāyinī Mātājī,
Śhrī Nirmalā Devyai
Namo namaḥ.

*Om, You are in reality
The Final Incarnation of Shri Viṣṇu,
The Ruler of the Thousand-petalled Lotus,
The Giver of Liberation, the Holy Mother,
Shri Mataji Nirmala Devi,
Salutations to You again and again.*

Śhrī Nirmalā Devyai namo namaḥ (x3) (optional)

Repeated 3 times when intoned or twice when sung in Raga Jay Javanti.

The Three Short Mantras

Om Twameva sākṣhāt Śhrī Nirmalā Devyai namo namaḥ (x3)
Suggested by Shri Mataji for Sahasrāra Mantra, Sydney 1983, and other occasions.

Om Śhrī Nirmalā Devyai namo namaḥ

Shri Mataji, You are the Supreme Spirit beyond all worldly illusions or sense of 'I'-ness.

❁ Shri Mataji's Aar.ti ❁ (Hindi)

<p>Sab.ko duā denā, Mā, Sab.ko duā denā Jay. Nirmalā Mātājī (x2) Dil.me sadā reh.na, Mā, Sab.ko duā denā</p>	<p><i>Give blessings to all, O Mother, Give blessings to all, Victory to Our Immaculate Holy Mother, Always dwell in our hearts, O Mother, Give blessings to all. (CHORUS)</i></p>
<p>Jag.me sañkaṭ. kāran. Kit.ne liye avatār, Mā Kit.ne liye avatār Viśhwa me Terī mahimā (x2) Tū Gangā Yamunā, Mā Sab.ko duā denā</p>	<p><i>Whenever the world was in danger, Mother, You have always incarnated, On this Earth in different forms, Your Greatness fills the Universe, You are the sacred rivers Ganga and Yamuna, O Mother, Give blessings to all.</i></p>
<p>Jo bhī śharan. me āyā Sukh. hī milā us.ko, Mā Sukh. hī milā us.ko Bhaith. ke dil.me O Mā (x2) Laut. ke nā jānā, Mā Sab.ko duā denā</p>	<p><i>Whoever surrenders himself to You, Gets complete satisfaction, O Mother, Happiness truly comes to him. Once You have entered our hearts, Do not go away, O Mother, Give blessings to all.</i></p>
<p>Mānav. me avatar ke Kar. diyā ujjyārā, Mā Kar. diyā ujjyārā Kali yug. me māyā hai (x2) Phir. bhī peh.chānā, Mā Sab.ko duā denā</p>	<p><i>By incarnating in human form, You have enlightened our lives, O Mother, You are the lamp that brings light, In spite of the illusions of Kali Yuga, We have been able to recognize You, O Mother, Give blessings to all.</i></p>
<p>Sant. jano kī dhartī Hai Bhārat. Mātā, Mā Hai Bhārat. Mātā Is. dhar.tī par. ākar.¹ (x2) Dukh. se dūr. karanā, Mā Sab.ko duā denā</p>	<p><i>The land of all the saints, Is Mother India. O Mother, Is this Mother India, As You have incarnated in this land, Please take away our sorrows, O Mother, give blessings to all.</i></p>
<p>Jab. dil. me āye tab. Madhu sañgīt. sun.lo, Mā Madhu sañgīt. sun.lo Hoya sake jo sewā (x2) Ham.se karā lenā, Mā Sab.ko duā denā</p>	<p><i>Whenever we so wish, We can listen to the sweet music inside, O Mother, Whatever service You wish us to do, Kindly ask us to do it, O Mother, Give blessings to all.</i></p>

¹ Originally written *āke*, but now mostly sung *ākar*.

Twameva Mātā

Kṣhamā-prārthanā - prayer for forgiveness.

Twameva Mātā	<i>You are my Mother,</i>
Cha Pitā Twameva,	<i>You are my Father,</i>
Twameva bandhu	<i>You are my Relation,</i>
Cha sakha Twameva,	<i>You are my Friend,</i>
Twameva vidyā	<i>You are my Knowledge,</i>
Draviṇam Twameva,	<i>You are my Wealth,</i>
Twameva sarvam,	<i>You are my Everything,</i>
Mama deva deva.	<i>O my God, my God.</i>
Aparādha sahasrāṇi	<i>I must have committed a thousand sins,</i>
Kriyānte ahar-niśham mayā,	<i>In my life both night and day;</i>
Dāsō-'yam iti mām matwā	<i>Please accept me as Your servant,</i>
Kṣhamaswa Parameśhwarī,	<i>O Supreme Mother, forgive me,</i>
Kṣhamaswa Parameśhwarī,	<i>O Supreme Mother, forgive me,</i>
Kṣhamaswa Parameśhwara.	<i>O Supreme Father, forgive me.</i>
Āvāhanam na jānāmi	<i>I do not know how to invoke You,</i>
Na jānāmi Tav'ārchanam,	<i>I do not know how to worship You,</i>
Pūjām chaiva na jānāmi	<i>I do not know how to do Your Pūjā,</i>
Kṣhamyatām Parameśhwarī,	<i>Forgive me, O Ādi Shakt,</i>
Kṣhamyatām Parameśhwarī,	<i>Forgive me, O Ādi Shakti,</i>
Kṣhamyatām Parameśhwara.	<i>Forgive me, O Supreme Ruler.</i>
Mantra-hīnam kriyā-hīnam	<i>I have no mantras, no good deeds,</i>
Bhakti-hīnam Sureśhwarī,	<i>I have no devotion, O Supreme of the Gods,</i>
Yat pūjitam mayā Devī	<i>Yet whatever worship I offer, O Devi,</i>
Pari pūrṇam tad astu me.	<i>May it be fulfilled by You.</i>

This is traditionally recited at the end of Pūjā, while bowing the head and pulling the ears, to beg forgiveness for any mistakes made in the Pūjā.



🌀 Prayer to Lord Ganesha 🌀

Vakra tuṅḍa mahākāya, sūrya koti sama-prabhā,

With a curved trunk and a mighty body, shining like ten million suns,

Nirvighnam kuru me deva, sarva kāryeṣhu sarvadā.

O Lord, make me unobstructed in all my enterprises at all times.

Rakṣha rakṣha gaṇ'ādhyakṣha, rakṣha trailokya rakṣhakam,

Protect us, Overseer of the Gaṇas and Protector of the three worlds,

Bhaktānām abhayam kartā, trātā bhava bhavārṇavāt.

Keeping devotees free from fear, all creatures are protected by You.

Dvai-mātura kṛipā-sindhu, ṣhāṇ-mātura skand'āgraja,

With two mothers, the Ocean of compassion, Shri Kārttikeya's elder brother.

Varadas-tvam varan-dehi, vānchhitam vāñchhit'ārtha-da.

Granting boons, embodying everything excellent, O Beloved God,

you fulfil our desires and purposes.

🌀 Sankashta-nāshana Ganeśha Stotram (12 Names) 🌀

The Praise of Shri Ganesha as the Destroyer of Wickedness

Nārada uvācha - Sage Narada said:

Praṇamya śhirasā devam, Gauri-putram vināyakam,

I bow my head to the God who is the obstacle-removing Son of Shri Gauri,

Bhakt'āvāsam smaren-nityam, āyuh kāṁ'ārtha-siddhaye.

Constantly remembering Him who dwells in the hearts of devotees,

fulfilling all their desires and aims.

Prathamam Vakra-tuṅḍam cha, Eka-dantam dvitīyakam,

First 'having curled trunk' and 'one-tusked' second,

Tṛitīyam Kṛiṣhṇa-piṅg'ākṣham, Gaja-vaktram chaturthakam.

Third 'dark brown eyes' and 'with an elephant's trunk' fourth.

Lambodaram pañchamam cha, ṣhāṣṭham Vikaṭam-eva cha,

'Large-bellied' fifth and sixth 'Of unusual appearance' indeed,

Saptamam Vighna-rājendram, Dhumra-varnam tath'āṣṭamam.

Seventh 'Supreme Lord of Obstacles', 'Smoke-coloured' as that eighth.

Navamam Bhāla-chandram cha, daśhamam tu Vināyakam,

Ninth 'With moon on forehead' and tenth 'Unruly and Self-willed'.

Ekādaśham Gaṇapatim, dvādaśham Gajānamam.

Eleventh 'Master of Shiva's servants', twelfth 'Elephant-faced'.

Dvādaśhaitāni nāmāni, trisandhyam yaḥ paṭhet,

Whoever recites these twelve names morning, noon and evening,

Na cha vighnam-ayam tasya, sarva-siddhi-karam param.

Faces no hurdle and become supreme in all achievements.

Vidyārthī labhate vidyām, dhanārtha labhate dhanam,

Recited for knowledge, knowledge is gained; for wealth, wealth accrues;

Putrārthī labhate putrān, mokṣārthī labhate gātim.

Recited for offspring, children are obtained, for liberation, it is arrived at.

Japed-Gaṇapati-stotram, ṣhaḍ-bhir-māsaiḥ phalam labhet,

Intoning this praise of Shri Ganesha for six months, all fruits are obtained,

Samvatsareṇa siddhim cha, labhate nātra samśhayaḥ.

And after one year success accrues without any doubt.

Aṣṭabhyo brāhmaṇe-bhyaśh-cha, likhitvā yaḥ samarpayet,

Whoever imparts in writing to eight Godly-natured persons

Tasya vidyā bhavet sarvā, Gaṇeśhasya prasādataḥ.

This knowledge, receives all the blessings of Shri Ganesha.

❧ Shri Bhūmi Devī Vandanā ❧

Traditionally this shloka is offered to the Mother Earth on waking each morning.

Samudra-vasane Devi

Parvata-stana maṇḍale

O Goddess, whose garments are the oceans,

O Globe, whose breasts are the mountains.

Viṣṇu-patnim namas-tubhyam

Pāda-sparśham kṣhamaswa me

O Beloved wife of Shri Vishnu, obeisance to You,

Forgive me for touching You with my feet.

The 111 Names of Shri Ganesha¹

Om Śhrī Gaṇeśhāya namaḥ

*Salutations to You, Shri Mataji, in Your form as the Lord of all categories,
Ruler of all people and Master of all the Chakras.*

<i>Om Twameva sākṣhāt Śhrī</i>	<i>You are:</i>	
Vighneśha	<i>The Lord and Ruler of Obstacles</i>	
Viśhwa varada	<i>Boon-giver to the Universe</i>	
Viśhwa chakṣhuḥ	<i>The Eyes of the Universe</i>	
Jagat prabhu	<i>The Master of the World</i>	
Hiraṇya rūpa	<i>Having a Beautiful Golden Form</i>	5
Sarv'ātmā	<i>The Spirit residing in everyone</i>	
Gñyāna rūpa	<i>Whose Form is Knowledge</i>	
Jagan maya	<i>Containing the Whole World</i>	
Ūrdhva retas	<i>Living in Chastity</i>	
Mahā bāhu	<i>Having Long and Powerful Arms</i>	10
Amey(a)³	<i>Immeasurable</i>	
Amita vikrama	<i>Of Unlimited Strength and Valour</i>	
Veda vedya	<i>All Knowledge that is to be known</i>	
Mahākāla	<i>The Great Power of Time</i>	
Vidyā nidhi	<i>The Treasure-house of Knowledge</i>	15
Anāmaya	<i>Without any ailments</i>	
Sarva-gñya	<i>All-knowing</i>	
Sarva-ga	<i>Omnipresent</i>	
Śhānta	<i>Whose Nature is Peace</i>	
Gajāsya	<i>Having an Elephants Face</i>	20

¹ This is the most widely used 108 Names of Shri Ganesha in Maharashtra (the world centre of Ganesha worship!) and contains only four repeats of the 108 Names in the Mantrabook. The names were offered at Pujas in India in the 1970's and 80's and 67 of these names appeared in a Spanish Mantrabook published around 2000.

² These names are composed as a hymn which takes about 10 minutes to recite or sing. The vertical lines | and || indicate the end of the first line and the end of the verse.

³ If the next name begins with a short **a**, the final **a** of the previous name will elide with it, eg. **Ameya Amita-vikrama** (names 11,12) becomes **Amey'āmita vikrama**, so the dropped **a** is in brackets (**a**). This also occurs at n.32/33 and n.107/108.

Vigata jvara .....	| ....	<i>Free from Afflictions</i>	
Viśhva mūrti		<i>Whose Form is the Universe</i>	
Amey'ātmā		<i>Magnanimous</i>	
Viśhw'ādhāra		<i>The Foundation of the Universe</i>	
Sanātana .....	|| ...	<i>Ancient and Everlasting</i>	25
Sāma-gāna priya		<i>Fond of the chanting of Hymns and Praises</i>	
Mantrī		<i>The Wise Counsellor</i>	
Sattv'ādhāra		<i>The Support of Reality and the Central Channel</i>	
Sur'ādhiśha .....	| ....	<i>The Overlord of the Devas</i>	
Samasta sākṣhī		<i>The Witness of the Whole Creation</i>	30
Nir-dvaṇḍva		<i>Free from all duality</i>	
Nirlok(a)		<i>Uninvolved in worldly affairs</i>	
Amogha vikrama .....	|| ...	<i>Whose actions are always effective</i>	
Niyata		<i>Self-controlled</i>	
Nirmala		<i>Immaculately Pure</i>	35
Puṇya		<i>Auspiciousness</i>	
Kāma-da		<i>The Fulfiler of Desires</i>	
Kānti-da		<i>Giving Love and Affection</i>	
Kavi .....	| ....	<i>The Poet</i>	
Kāma rūpī		<i>Whose Form is Love</i>	40
Kāma poṣhī		<i>Nurturing the Pure Desire</i>	
Kamal'ākṣha		<i>Lotus-eyed</i>	
Gaj'ānana .....	|| ...	<i>Elephant-faced</i>	
Su-mukha		<i>Having a Beautiful and Auspicious Face</i>	
Śharma-da		<i>The Giver of Happiness</i>	45
Śhuddha		<i>Pure</i>	
Mūṣhak'ādhipa vāhana | ...		<i>Having the Chief of Mice as a Vehicle</i>	
Dīrgha tuṇḍa dhara		<i>Possessing a Long Trunk</i>	
Śhrīmān		<i>The Embodiment of Well-being</i>	
Ananta		<i>Infinite and Eternal</i>	50
Moha varjita .....	|| ...	<i>Free from Illusions</i>	
Vakra tuṇḍa		<i>Having a Curled Trunk</i>	

Śhūrpa karṇa	<i>With Ears like Winnowing Fans</i>	
Parama	<i>Supreme</i>	
Pāvana	<i>Holy and Purifying</i>	55
Vara	<i>The Most Excellent</i>	
Yogīśha	<i>The Supreme Yogi</i>	
Yogi vandy'āñghri	<i>Whose Feet are worshipped by Yogis</i>	
Umā suta	<i>The Son of Shri Pārvatī</i>	
Āpaddhatā	<i>Driving away disaster</i>	60
Eka-danta	<i>One-tusked</i>	
Mahā-grīva	<i>Having a Mighty Neck</i>	
Śharaṇya	<i>The One to be surrendered to</i>	
Siddha sevita	<i>Worshipped by Realised Souls</i>	
Siddhi-da	<i>Granting Self-realisation</i>	65
Karuṇā sindhu	<i>The Ocean of Compassion</i>	
Bhagavān	<i>The Lord of all Divine Qualities</i>	
Bhavya vighraha	<i>Having a Beautiful Form</i>	
Vikaṭa	<i>Of Huge and Unusual Appearance</i>	
Kapila	<i>Reddish-brown coloured</i>	70
Ḍhuṇḍhi	<i>The Lord of all Quests</i>	
Ugra	<i>Fierce and Formidable</i>	
Bhīmodara	<i>Having an Awesome Belly</i>	
Śhubha	<i>Happy and Auspicious</i>	
Gaṇ'ādhyakṣha	<i>The Overseer of the Ganas</i>	75
Gaṇ'ārādhya	<i>Worshipped by the Ganas</i>	
Gaṇeśha	<i>The Supreme Lord of the Ganas</i>	
Gaṇa nāyaka	<i>The Controller of the Ganas</i>	
Jyotiḥ swa-rūpa	<i>Whose Form is Light</i>	
Bhūt'ātmā	<i>The Spirit that resides in all creatures</i>	80
Dhūmra ketu	<i>Smoke-bannered</i>	
Anukūla	<i>Well-disposed</i>	
Kumāra guru	<i>The Preceptor of Shri Karttikeya</i>	

Ānanda	<i>The Supreme Bliss</i>	
Heramba	<i>The Protector of the Meek</i>	85
Veda samstuta .....	|| ... <i>Praised in the Sacred Books</i>	
Nāg'opavīti	<i>Having a Snake as a Sacred Thread</i>	
Dur-dharṣha	<i>Unconquerable</i>	
Bāla dūrv'āñkura priya | ...	<i>Fond of the young sprouts of Durva grass</i>	
Bhāla chandra	<i>Sporting the Moon on the Forehead</i>	90
Viśhva dhātā	<i>The Support of the Universe</i>	
Śhiva putra	<i>The Son of Lord Shiva</i>	
Vināyaka .....	|| ... <i>The Peerless Remover of Obstacles</i>	
Līl'āva-lambita vapu	<i>The One on whose manifestation</i> <i>the whole cosmic drama depends</i>	
Pūrṇa	<i>Complete</i>	95
Parama sundara .....	| ... <i>Supremely Beautiful</i>	
Vidyāndha kāra mārtaṇḍa	<i>The Sun of Knowledge that dispels all darkness</i>	
Vighn'āraṇya davānala || ...	<i>The Fire that consumes a forest of obstacles</i>	
Sindūra vadana	<i>Whose Face is adorned with Red Lead</i>	
Nitya	<i>Constant and Eternal</i>	100
Vibhu	<i>All-pervading</i>	
Prathama pūjita .....	| ... <i>Worshipped First</i>	
Śharaṇya divya pādābja ...	<i>The One at whose Divine Lotus Feet we surrender</i>	
Bhakta mandāra bhūruha ||	<i>Worshipped with white Mandara flowers</i>	
Ratna simh'āsan'āsīna	<i>Seated on the jewelled Lion Throne</i>	105
Maṇi kuṇḍala maṇḍita | ...	<i>Adorned with Pearl Earrings</i>	
Bhakta kalyāṇad(a)	<i>Giving all good qualities to Your Devotees</i>	
Ameya	<i>Immeasurable</i>	
Kalyāṇa guru saṁśhraya ||	<i>The Abode of all Benevolent Teachers</i>	
Sahasra-shīrṣhā	<i>Thousand-headed</i>	110
Mahā-gaṇapati	<i>The Highest Form of Innocence at Āgñyā Chakra</i>	

Sākṣhāt Śhri Ādi Śhakti Mātājī Śhri Nirmalā Devyai namo namaḥ

Who is incarnated on this Earth in person as Our Holy Mother Shri Mataji

Nirmala Devi, Salutations to You for ever and ever!

The 16 Names of Shri Karttikeya

From the Skanda Purana

Śhakti-hasta	<i>Holding the Divine Spear in the hand.</i>	
Deva-senā-samāvṛita	<i>Surrounded by the army of the Gods.</i>	
Vitt'ādhipa-sāhya	<i>The Friend of Shri Kubera (Lord of Wealth).</i>	
Pāvaki	<i>Whose birth was facilitated by the God of Fire.</i>	
Ṣhaṇmukha	<i>Six-faced.</i>	5
Gāṅgeya	<i>Born from the sacred river Ganga.</i>	
Kārttikeya	<i>Nursed by the Kṛittikās, the six celestial maidens.</i>	
Guha	<i>Hidden in the innermost chamber of the heart.</i>	
Skanda	<i>Born from the seed emitted by Lord Shiva.</i>	
Umā-suta	<i>The Son of Shri Parvati.</i>	10
Deva-senā-pati	<i>The General of the Divine Army.</i>	
Swāmī	<i>The Master of the Universe.</i>	
Senānī	<i>The Commander of the army.</i>	
Śhikhi-dhvaja	<i>Having a crested cockerel as a banner.</i>	
Kumāra	<i>The ever-youthful Prince.</i>	15
Śhakti-dhārī	<i>The Wielder of the powerful spear.</i>	

**Tasya nāmāni ṣhoḍaśha, yaḥ paṭhen mānavo bhaktyā,
bādhā tasya na jāyate. Skanda Purāṇa 5:34:75**

*Whoever recites these sixteen names with full attention and devotion
is never overcome by any suffering or obstructions.*

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ
*Shri Mataji, You are the Destroyer of demons both outside and within us,
We surrender to You eternally!*

❧ Shri Subrahmanya Bhujangam ❧

A praise of Shri Karttikeya by Shrī Ādi Śhaṅkarāchārya.

While meditating on Shri Kārttikeya at a sea-side temple in Tamil Nadu, Ādi Śhaṅkarāchārya became aware of the self-luminous shining in his heart and the poem spontaneously came in Bhujanga metre (four quarters of 12 syllables).

Invocation to Shri Ganesha:

**Sadā bālarūpā-'pi vighn'ādri hantrī
Mahādanti-vaktrā-'pi pañchāsya-mānyā,
Vidh'īndr'ādi-mṛigyā Gaṇeśh'ābhidhā me
Vidhattām śhrīyam kā-'pi kalyāṇa mūrṭiḥ. (1)**

*Though always appearing as a child, You destroy mountains of obstacles.
Though elephant-faced, You are honoured even by Your five-faced father.
Praised by Lord Brahma, Indra and the other Devas, known as Lord of the
Ganas, You are endowed with boundless glory. May You bless me with
auspiciousness!*

Shri Shankaracharya's humility:

**Na jānāmi śhabdam na jānāmi ch'ārtham
Na jānāmi padyam na jānāmi gadyam,
Chid-ekā śhaḍāsya hṛidi dyotate me
Mukh'ānniḥ-sarante giraśh-ch'āpi chitram. (2)**

*I know not the science of sound, nor the meanings thereof, I know not the
forms of poems or prose! But in my heart shines the one light with six faces,
and so, from my mouth, these phrases with tone and meaning pour out.*

Salutation to Shri Karttikeya:

**Mayūr'ādhi-rūḍham mahāvākya gūḍham
Manohāri-deham mahat-chitta-geham,
Mahīdeva-devam mahāveda-bhāvam
Mahādeva-bālam bhaje loka-pālam. (3)**

*Mounted on a peacock, the hidden import of the great sayings,
The embodiment of beauty, dwelling in the meditation of great sages,
Lord of the Mother Earth, the Essence of Sacred Knowledge,
I worship the Son of Shri Shiva, the Protector of the Universe.*

**Yadā sannidhānaṃ gatā mānavā me
Bhav'āmbhodhi-pāraṃ gatāste tadaiva,
Iti vyañjayan sindhu tīre ya āste**

Tam'īde pavitraṃ Parāśhakti-putram. (4)

O Son of the Supreme Mother, You have taken Your abode by the sea-shore to indicate that by taking refuge in You, devotees can cross this ocean of appearances and find the purity of Heaven!

**Yath'ābdh'esta raṅgā layaṃ yānti tuṅgās
Tath'aiv'āpadaḥ sannidhau sevataṃ me,
It'iv'ormi-paṅktīr nṛiṇāṃ darśhayantaṃ
Sadā bhāvaye hṛit-saroje Guhaṃ Tam. (5)**

The waves of worries in the mind dissolve like ocean waves reaching the shore, thus You stand by the sea-side exemplifying the cessation of mental undulations when we come in Your presence. O Hidden Lord residing in the cave of the heart, may I always meditate on You!

**Girau man nivāse narā ye-'dhirūḍhā
Stadā parvate rājate te-'dhirūḍhāḥ,
It'iva bruvan gandha śhail'ādhirūḍhaḥ
Sa devo mude me sadā Ṣhaṇmukho-'stu. (6)**

Standing on the Sugandha mount (behind the temple), the climbing of which is equivalent to reaching Mount Kailas, the King of Mountains. O Six-faced Lord! May You ever remain there to give me joy!

**Mah'āmbhodhi-tīre mahāpāpa-chore
Mun'īndr'ānukūle sugandh'ākhyā-śhaile,
Guhāyāṃ vasantaṃ swabhāsā lasantaṃ
Janārtiṃ harantaṃ śhrayāmo Guhaṃ Tam. (7)**

On the shores of the great ocean which removes even the greatest of sins, on the mountain called 'fragrant', where the sages and Lord Indra worship, You reside, destroying the people's suffering. O self-luminous Lord, present in the innermost chamber of the heart, I seek refuge in You!

**Lasat swarṇa gehe nṛiṇām kāma dohe
Suma-stoma sañchanna māṇikyā mañche,
Samudyat sahasr'ārka tulya prakāśham
Sadā bhāvaye Kārttikeyam sureśham. (8)**

*In a shining golden house, on a throne of rubies covered with fragrant flowers,
granting all desires, You are seated with the radiance of a thousand rising suns.
O Karttikeya, Greatest of the Gods, may I contemplate You always!*

**Raṇad-dhamsake mañjule-'tyanta śhoṇe
Manohāri lāvaṇya pīyūṣha pūrṇe,
Manaḥ ṣhaṭ-pado me bhava kleśha taptah
Sadā modatām Skanda Te pāda-padme. (9)**

*Let my mind, burdened with the six forms of trouble, ever rejoice, hovering like
a bee around Your Lotus Feet adorned with jingling anklets, red-coloured with
unending grace, of enchanting beauty and an ocean of nectar.*

**Suvarṇ'ābha divy'āmbarair bhāsa māmām
Kvaṇat kiṅkiṇī mekhalā śhobha māmām,
Lasad dhema paṭṭena vidyota māmām
Kaṭim bhāvaye Skanda Te dīpya māmām (10)**

*O Skanda, shining with glory, I meditate on Your Divine waist adorned with
a yellow dhoti, strings of tinkling bells and a self-resplendent gold belt.*

**Pulindeśha kany'āgha nābhoga tuṅga
Stanā liṅgan'āsakta kāśhmīra rāgam,
Namasyāmy'aham Tārakāre Tav'oraḥ
Swa-bhakt'āvane sarvadā sānurāgam. (11)**

*By embracing the well-endowed breast of Valli, the daughter of
the tribal chief, adorned with saffron, Your chest became coloured red,
thereby symbolising Your eternal grace to devotees.
I prostrate before that chest of the Enemy of Tarakasura!*

**Vidhau kṛipta daṇḍān swa-līlā dhṛitāṇḍān
Niraste bhaśhuṇḍān dviṣhat kāla daṇḍān,
Hat'endr'āri ṣhaṇḍāñ jagat-trāṇa śhaṇḍān
Sadā Te prachaṇḍān śhraye bāhu-daṇḍān. (12)**

O Six-faced Lord! I eternally seek refuge in Your twelve arms which give justice to Brahma, directing Your dramas, killing the foes of Indra, protecting the Universe, and terrifying Your enemies.

**Sadā śhāradāḥ ṣhaṇ mṛigāṅkā yadi syuḥ
Samudyanta eva sthitāśh-chet-samantāt,
Sadā pūrṇa bimbāḥ kalaṅk'aiśh cha hīnās
Tadā Tvan mukhānām bruve Skanda sāmyam. (13)**

To what can I compare Your six faces! If there were six autumn full moons free from blemishes and if those moons were ever shining on all sides, even then they would be no match to your effulgent faces.

**Sphuran manda hāsaiḥ sahaṁ sāni chañchat
Kaṭ'ākṣh'āvalī bhṛiṅga saṅgh'ojjvalāni,
Sudh'āsyandi bimb'ādharāṇ'iśha-sūno
Tavā lokaye Ṣhaṇ-mukh'āmbhoruhāṇi. (14)**

O Son of Parameshwara, I see Your six smiling lotus faces shining like a flock of swans, with gleaming side glances ever moving like a row of bees and whose red lips are overflowing with nectar.

**Viśhāl'eṣhu karṇ'ānta-dīrgh'eṣhva-jasraṁ
Dayāsyān diṣhu dvādaśhas vīkṣhaṇeṣhu,
May'iṣhat-kaṭ'ākṣhaḥ sakṛit pātitaśh-ched
Bhavet Te dayā śhīlakān āmahāniḥ. (15)**

O Compassionate Lord! With twelve large eyes extending to the ears, what will You lose by casting a momentary side glance on me?

**Sut'āṅg'odbhavo me-'si jīveti śhaḍḍhā
Japan mantram Īśho mudā jighrate yān,
Jagad bhāra bhṛid-bhyo jagan-nātha tebhyaḥ
Kirīṭ'ojjvalebhyo namo mastakebhyaḥ. (16)**

O Lord of the Universe! I pay obeisance to Your six heads wearing crowns of brilliant rubies, supporting the welfare of the world, whose fragrance was imbibed by the Supreme Lord with joy, uttering six times the mantra: 'O Child born of me, may You live long.'

**Sphurad ratna keyūra hār'ābhirāmaśh
Chalat kuṇḍala śhrī lasad gaṇḍa bhāgaḥ,
Kaṭau pīta-vāsāḥ kare chāru śhaktiḥ
Puras tām mamāstām pur'āres-tanūjaḥ.** (17)

*With garlands of brilliant rubies on Your chest, Your bright cheeks shining,
with dangling ear-rings, a yellow silk dhoti around Your waist and a spear in
Your hand, appear before me, O Son of the Enemy of Tripura (Shiva).*

**Ihāyāhi vatseti hastān prasāryā
Hvayat yādarāt Śhaṅkare māturaṅkāt,
Samut patya tātām śhrayantām Kumāram
Harāśh liṣṭha gātram bhaje bāla-mūrtim.** (18)

*When Shri Shankara called You with open arms, You quickly rose
from Mother's lap and Lord Shiva embraced You affectionately.
I worship that child-formed Lord.*

The Nine Names which confer protection:

**Kumār'eśha-sūno Guha Skanda Senā-
pate Śhakti-pāṇe Mayūr'ādhirūḍha,
Pulind'ātmajā-kānta Bhakt'ārti-hārin
Prabho Tārakāre sadā rakṣha mām Tvam.** (19)

*O Ever-youthful Son of Lord Shiva, hidden inside the heart-cave, the
Impetuous Lord of the Devas' army, Wielding the Divine spear, mounted on
a peacock, beloved of the tribal maiden, remover of devotees' suffering, the
Mighty Lord, the Enemy of Tarakasura! O Lord, protect me always!*

**Praśhānt'endriye naṣṭha saṅgñye vicheṣṭe
Kaph'odgāri vaktre bhay'otkampī gātre,
Prayāṇ'onmukhe mayya nāthe tadānīm
Drutaṁ me dayālo bhavāgre Guha Tvam.** (20)

*Hail, Compassionate Guha! At the final moments of my life, having lost my
senses and my consciousness, unable to move my limbs, drooling saliva, my
body trembling with the fear of death, You must hasten to be with me.*

**Kṛit'āntasya dūteṣhu chaṇḍeṣhu kopād
Dahat śhinddhi bhinddhīti mām tarjayatsu,
Mayūram samāruhya mā bhairiti Tvam
Puraḥ śhakti-pāṇir mamā yāhi śhīghram.** (21)

Shri Subrahmanya Bhujangam

O Lord, when the ferocious messengers of Death come to torture me angrily shouting: 'Burn him, kill him', You must quickly appear before me, riding a peacock, carrying Your spear, to encourage me not to be afraid.

**Praṇamyā sakṛit pāday'oste patitvā
Prasādyā prabho prārthaye-'neka vāram,
Na vaktuṁ kṣhamo-'haṁ tadānīm kṛip'ābdhe
Na kāry'āntakāle man'āgapy'upekṣhā. (22)**

O Merciful Lord! I prostrate at Your Feet to secure Your blessings. O Treasure-house of Mercy! I offer prayers to please You. Do not forget me in my last moments, as I may not then have the power to invoke You!

**Sahasr'āṇḍa-bhoktā Tvayā śhūran'āmā
Hatas tārakaḥ simhavaktraśh cha daityaḥ,
Mam'āntar hṛidi sthaṁ manaḥ kleśham ekaṁ
Na haṁsi Prabho kiṁ karomi kva yāmi. (23)**

O Possessor of a thousand universes! Your fiery and heroic nature destroyed the demons Tarakasura and Simhavaktra. But why, O Lord residing within my heart, have You not killed the demons which afflict my mind? Who else can I turn to for help but You, O Mighty Lord?

**Ahaṁ sarvadā duḥkha-bhār'āvasanno
Bhav'āndīna bandhus tvadanyaṁ na yāche,
Bhavad bhakti rodhaṁ sadā kṛipta bādhaṁ
Mam'ādhiṁ drutaṁ nāśhay'omā-suta Tvam. (24)**

O Son of Uma! I am always troubled by sorrows. You are the friend of the helpless! I approach none but You to save me. Quickly destroy the distractions interfering with my devotion to You!

**Apasmāra kuṣṭha kṣhay'ārśhaḥ prameha
Jvar'onmāda gulm'ādi rogā mahāntaḥ,
Piśhāchāśh-cha sarve bhavat patra bhūtiṁ
Vilokya Kṣhaṇāt-tārakāre dravante. (25)**

O Conqueror of Taraka! Epilepsy, leprosy, consumption, lung diseases, fevers, mental diseases of all types, they run away the moment they see Your sacred ash.

Dṛiṣhi Skanda mūrṭiḥ śhrutau Skanda kīrtir

Mukhe me pavitraṁ sadā tat-charitram,

Kare tasya kṛityaṁ vapus tasya bhṛityaṁ

Guhe santulinā mamā śheṣha bhāvāḥ.

(26)

May I see always the form of Lord Skanda; my ears hear only the praises of Lord Skanda; in my mouth ever the glory of Lord Skanda. May my hands do Your work and my body be Your servant. May my emotions be ever in balance with You, O Secret Lord in my Heart!

Munīn'āmutāho nṛiṇāṁ bhakti bhājām

Abhīṣṭa pradāḥ santi sarvatra devāḥ,

Nṛiṇāṁ antya jānām api sw'ārtha dāne

Guhād devam anyāṁ na jāne na jāne.

(27)

In all the worlds there are Gods to grant the boons of sages and great worshippers. But for lowly and ordinary devotees like me, I know no other Deity to protect them except Guha!

Kalatraṁ sutā bandhu vargaḥ paśhurvā

Naro vātha nāri gṛihe ye madīyāḥ,

Yajanto namantaḥ stuvanto bhavantaṁ

Smarantaśh cha Te santu sarve Kumāra.

(28)

O Lord Kumara! Let my wife, children, relatives, friends and all people in our household, venerate and praise You and be always remembered by You!

Mṛigāḥ pakṣhiṇo daṁśhakā ye cha duṣṭā

Stathā vyādhayo bādhakā ye madaṅge,

Bhavat śhakti tīkṣṇḥ'āgra bhinnāḥ sudūre

Vinaśhyantu Te chūrṇita krauñcha śhaila.

(29)

O Destroyer of the Krauncha Mountain! Let anything troubling my body; birds, beasts, insects, diseases, be pierced by Your powerful spear, removed and destroyed.

Janitrī pitā cha swa-putr'āparādham

Sahete na kiṁ deva sen'ādhi-nātha,

Aham chāti bālo bhavān loka-tātaḥ

Kṣhamasv'āparādham samastaṁ Maheśha.

(30)

Shri Subrahmanya Bhujangam

*Do not the parents overlook the faults of their children? O Chief of the army of the Devas! I am a small child, You are the Father of the Universe.
Oh Great God, forgive all my faults.*

**Namaḥ kekine śhaktaye chāpi tubhyaṁ
Namaśh chhāga tubhyaṁ namaḥ kukkuṭāya,
Namaḥ sindhave sindhu deśhāya tubhyaṁ
Punaḥ Skanda mūrte namaste namo-'stu. (31)**

*I bow to You, O Rider of the peacock and Bearer of the Shakti spear,
I bow to You, with the sign of Aries and a cockerel on Your flag,
I bow to You, O Ocean of compassion for humanity,
Again and again I bow to You, O Lord Skanda!*

**Jay'ānanda bhūmañ jay'āpāra dhāman
Jay'amogha kīrte jay'ānanda mūrte,
Jay'ānanda sindho jay'āśheṣha bandho
Jaya Tvaṁ sadā mukti-dān'eśha sūno. (32)**

*Victory to the Source of Joy, Victory to the Highest Abode!
Victory to the Unfailing Greatness, Victory to the Embodiment of Bliss!
Victory to the Ocean of Bliss, Victory to the Friend of all!
Victory to You eternally, O Son of the Bestower of Liberation!*

**Bhujāṅg'ākhyā-vṛittena kṛiptaṁ stavāṁ yaḥ
Paṭhed bhakti yukto guhaṁ sampraṇāmya,
Suputrān-kalatraṁ dhanāṁ dīrgham āyur
Labhet Skanda sāyujyam ante naraḥ saḥ. (33)**

That devotee, who prostrates to Lord Guha, reciting the Bhujanga Stotram daily with devotion, is blessed with good sons, wife, wealth and long life, and at the end of life attains eternal bliss with Lord Skanda.

**Iti Śhrīmat Śhaṅkara-bhagavataḥ kṛitau
Śhrī Subrahmaṇya Bhujāṅgaṁ sampūrṇam.**

*Thus is the Bhujangam prayer to Shri Karttikeya
by the revered Shri Shankaracharya fulfilled.*

Sākshāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

❧ **Shānti Pātha - The Recitation of Peace** ❧

From the Yajur Veda

Traditionally recited at the start of worship and before the Ganesha Atharva Sheersha to create an atmosphere of auspiciousness and peace.

Om. Saha-nāv'avatu. Saha-nau bhunaktu.

Om. May we be protected together. May we enjoy together.

Saha-vīryam kara-vāvahai. Tejasvin āva-dhītam astu,

May we perform heroic deeds together. Let our meditations be full of light,

Mā vidviṣh'avahai.

And let there not be hatred or discord between us.

Om. Bhadram karṇebhiḥ śrīṇu-yāma devāḥ,

Om. Let us hear with our ears only that which is auspicious, O Ye Gods,

Bhadram pashyem āksha-bhir yajatrāḥ.

May we see with our eyes only that which is beautiful,

Sthirair aṅgais tuṣṭuvām sastanū-bhiḥ,

Having sound limbs and desirous of praising,

Vyashema deva-hitam yad āyuh

May we enjoy in this body, that life given by the Divine.

Om. Swasti na Indro vṛiddha-shravāḥ

Om. May the ever-glorious Shri Indra¹ bless us,

Swasti naḥ Pūshā viśhva-vedāḥ,

May the all-possessing Shri Pūshan² bless us,

Swasti nas Tārکشyō arīṣṭa-nemiḥ

May the invincible Shri Garuḍa³ bless us,

Swasti no Bṛihaspatir dadhātu.

May the blissful Shri Bṛihaspati⁴ bless us,

Om shāntiḥ, shāntiḥ, shāntiḥ.

Om. Peace, peace, untroubled peace.

¹ Shri Indra, the King of the Gods and Wielder of the Thunderbolt, is the Embodiment of Power and Prosperity.

² Shri Pūshan is the Lord of Wealth.

³ Shri Garuḍa is the powerful and indestructible Eagle-like God, who in the

Puranas is the vehicle of Shri Viṣṇu.

⁴ Shri Bṛihaspati is the Guru of the Devas, and, like Lord Brahmadeva, is worshipped as the Creator and Source of Knowledge and Speech.

Prayer to Shri Bhoomi Devi

Upon You, Beloved Mother Earth, we stand
At this, the crossroads of man's destiny.
Only through Your kind love for Your children are we here now.
You have graciously sustained us thus far.
You have given us food, water, clothing and shelter.

O Beloved Mother Earth, with our heads bowed, we thank You,
And with our heads bowed, we come humbly to You,
Asking further sustenance and strength for the many long days ahead.

O Beloved Mother Earth, now that we have grown a little
And stand firmer each day,
We pray to You to help clear the way as we begin to march forward.
We long for the cleansing of all lands,
So that upon You, Beloved Mother Earth,
The righteous may return to their divine home.
We hope to be many.

O Beloved Mother Earth, give us patience
As we search for our brothers and sisters.
Give us detachment from all distractions.
Give us perseverance in our task.

O Beloved Mother Earth, most of all, help us,
As Your seas cleanse the shores, to clean our hearts,
So that we may desire only that which is right.

O Beloved Mother Earth, support us,
So that we may soon stand upon You in great numbers,
And invoke with one mighty voice the Dance of Lord Shiva.
These things we most humbly pray.

**Bolo Śhrī Bhūmi Devī sākṣhāt Śhrī Ādi Śhakti Mātājī
Śhrī Nirmalā Devī ki Jay!**

27 Mantras for Nature and Climate

**Om Twameva sākṣhāt Śhrī Mūla-prakṛiti sākṣhāt
Śhrī Ādi Śhakti Mātāji Śhrī Nirmalā Devyai namo namaḥ**

O Divine Mother Shri Mataji, You are the Primordial Creative Energy of this Universe and the Beauty of Nature. We bow and bow to You always.

These mantras invoke the Powers and Blessings of Shri Mataji to heal the nature, and maintain an ecological balance and a benevolent climate.

Om Twameva sākṣhāt Śhrī You are:-

Prakṛitī	<i>The Primordial Nature.</i>	
Giri-mālā nivāsiṇī	<i>Dwelling among the mountains.</i>	
Pūṣhā	<i>Radiant and nourishing like the sun.</i>	
Bhūmi Devī	<i>The Mother Earth, our living planet.</i>	
Jyotsnā	<i>Cooling moonlight.</i>	
Chandra swarūpiṇī	<i>Whose form is the Moon.</i>	5
Ravī	<i>The love and vitality of the Sun.</i>	
Arkā	<i>Warming sunbeams.</i>	
Giri-vara balā	<i>As strong as the best of mountains (Himālayas).</i>	
Sarasī sarovara- -dhāriṇī	<i>Adorned with lakes and sacred pools.</i>	
Sarva jala pāvanī	<i>Purifying all water like the river Ganga.</i>	10
Viśhwa pavitrī	<i>Purifying the world.</i>	
*Vṛitra mardini	<i>Helping Shri Indra to defeat the demon of drought.</i>	
Lobha nāshini	<i>Removing human greed causing the depletion of Earth's resources.</i>	
Vāyu vāhanā	<i>Having the wind as a vehicle.</i>	
Sukh'ānilā	<i>The Pleasing Breeze [of vibrations].</i>	15
Prakṛiti sāmya- -santulanā	<i>Maintaining the Balance of Nature.</i>	
Vātāvaraṇa sāmya guru	<i>Teaching the way of Climate Equilibrium.</i>	
Nad'īshvari	<i>The Ruler of the Rivers.</i>	
Achal'eśhvari	<i>The Goddess of the Mountains.</i>	

Nāga putrikā	<i>The young Snake-goddess who protects forests and rivers.</i>	20
Śhaila putrī	<i>The Daughter of the Lord of the Himalayas.</i>	
Nirmala vāyu	<i>The Purifying Wind.</i>	
Ṛitambhara pragñyā	<i>The Wisdom of the Mother Earth that creates the seasons.</i>	
Vana-śhrī	<i>The Splendour of Nature in forests.</i>	
Gandhālī	<i>The Divine Fragrance of flowers and fruits that fills the air.</i>	25
Salīla sarayu	<i>The Wind that brings rain and life.</i>	
Vanachara-śhrī	<i>Creating birds, animals and humans for beauty and balance.</i>	

Sākshāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

From the German Mantrabuch 2025.

“Now, about the environment; that is only solved through spirit. All environment problems can be solved only spiritual, if you have spiritual ascent. Otherwise, you cannot. You try anything; it's like patching up the sky. See now, it's a very deep-rooted thing that we don't understand that spirit is the most practical thing”. **07-06-82, UK.**

“Today the pollution in the environment has created a great crisis. As many Sahaja Yogis there will be, the purer the environment will become. It will cleanse spontaneously.” **19-02-93, India.**

“You should be concerned about the nature and you should be worried about it, no doubt. But as Sahaja Yogis, you'll be amazed that environment clears”. **13-03-95, Malaysia.**

“If you people get your Realisation, all the global problems can be solved; like you have got now very much pollution problem. This power of love can settle pollution because it also acts on the five elements. You'll be amazed how it acts on five elements.” **06-07-98, UK.**

“Sahaja Yoga is the only way to save the world. It's only the spirit that can save the world, nothing else”. **11-07-80, 14-01-84, India.**

☪ The 21 Names of Shri Brahmadeva-Saraswatī ☪

The 25 Tattwas – 'Principles of Creation' of the Samkhya Philosophy¹.

Om Twameva sākshāt Śhrī	<i>You are...</i>	
Puruṣha	<i>The Animating and Witnessing Supreme Spirit</i>	
Prakṛitī	<i>Ādi Shakti – the Creative Power of Nature</i>	
Buddhi	<i>The Faculty of Perception and Intelligence</i>	
Mahat'ahamkāra	<i>The Great 'I am' - Divine I-consciousness</i>	
Ahamkāra	<i>Concept of separate individuality</i>	5
Chitta	<i>Attention – the Power of the Right Side</i>	
Manas	<i>Mind and Heart – the Power of the Left Side</i>	
Ākāśha-tattwa-swāminī ..	<i>The Ruler of the Principle of Ether</i>	
Vāyu-tattwa-swāminī	<i>The Ruler of the Principle of Air</i>	
Tejas-tattwa-swāminī ...	<i>The Ruler of the Principle of Fire and Light</i>	10
Āpas-tattwa-swāminī	<i>The Ruler of the Principle of Water</i>	
Bhūmi-tattwa-swāminī .	<i>The Ruler of the Principle of Earth</i>	
Hiranya-garbha	<i>The Golden Egg of Shri Brahma that gives birth to the Universe</i>	
Pañch'endriya	<i>The Five Sense Organs: Ears, Skin, Eyes, Tongue and Nose</i>	
Pañcha karmendriya	<i>The Five Organs of Action: Hands, Feet, Speech, Generation and Excretion</i>	15
Pañcha tan-mātrā	<i>The Five Subtle Elements: Hearing, Touch, Sight, Taste, Smell</i>	
Pañcha mahā-bhūtā	<i>The Five Physical Elements: Ether, Air, Fire, Water, Earth</i>	
Triguṇ'ātmikā	<i>Causing Creation to manifest in the Three Moods- Tamas -'darkness', Rajas -'passion' and Sattva -'truth'.</i>	
Viśhwa	<i>Worldly – the Soul in the Waking State</i>	
Taijas'ātmikā	<i>Light – the Soul in the Dreaming State</i>	20
Pragñy'ātmikā	<i>Wisdom – the Soul in the Deep Sleep State</i>	
Turiya	<i>The Fourth State of Consciousness – Pure Spirit</i>	
Sākshāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ		

¹ The names have been reworked slightly to include all 25 of the Samkhya Principles.

❧ The 108 Names of Shri Saraswati (new) ❧

**Om Twameva sākṣhāt Śhrī Saraswatī sākṣhāt
Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ**
*Holy Mother Shri Mataji, You are Shri Saraswati incarnated on this Earth,
we bow to You with unending devotion.*

Om Twameva sākṣhāt Śhrī Saraswatī	<i>You are The lake-like Goddess of language, art, music and learning.</i>	
Brāhmī Tridevī	<i>The Shakti of Shri Brahmadeva. One of the Trimurtis' Shaktis, with Shri Lakshmi and Shri Parvati.</i>	
Śhāradā Ādi Swādhiṣṭhāna nivāsini	<i>The autumnal Goddess of Knowledge. Residing in the Primordial Swadhishtana Chakra.</i>	5
Sarva brahmāṇḍa vyāpanā Śhrī Ādiśhakti gñyāna- -pradāyini	<i>Governing all the universes created by Shri Brahmadeva. Granting the knowledge of Shri Adi Shakti.</i>	
Ātma gñyāna sampādaka Subuddhi dāyini	<i>Giving self-knowledge. Bestowing wisdom.</i>	
Vara pradā Śhiv'ānujā	<i>Granting boons. The Sister of Shri Shiva.</i>	10
Antaryāmini Swādhiṣṭhāna rajñī	<i>Directing the inner mental processes. The Queen of the Swadhishtana Chakra.</i>	
Siddha buddhi vardhanā Satya rūpiṇī	<i>Empowering the mind toward self- realization. The Embodiment of truth.</i>	15
Sura vanditā Yogi dvishat chaitanya- -jalena stambhini	<i>Praised by the gods. Paralyzing the enemies of the yogis with vibrated water.</i>	
Śhrī pradā	<i>Giving spiritual well-being.</i>	

Vimalā	<i>Flawless.</i>	
Śhuddhā	<i>Pure.</i>	20
Gñyān'ēshvarī	<i>The Goddess of Knowledge.</i>	
Vidyārthi paṇḍita devī	<i>The Goddess of students and the learned.</i>	
Kalāvid navotpatti devatā	<i>The Deity of innovators in art.</i>	
Vishwā	<i>The Universe</i>	
Sāvitrī	<i>The Power of the Sun.</i>	25
Mahā-bhadrā	<i>Very happy and auspicious.</i>	
Divy'ālankāra bhūshitā	<i>Decorated with resplendent ornaments</i>	
Chitra mālya parishkrītā	<i>Adorned with many-coloured garlands</i>	
Karaṇḍa mukuṭiṇī	<i>With a beehive-like crown of matted hair.</i>	
Śhuklāmbara dhāriṇī	<i>Dressed in white.</i>	30
Hamsa vāhinī	<i>Having a swan as a vehicle.</i>	
Padm'āsanā	<i>Seated in a lotus.</i>	
Divya rūpā	<i>The Embodiment of Divine Beauty.</i>	
Satya mūrti	<i>Truth incarnate.</i>	
Sarva deva stutā	<i>Worshipped by all the gods.</i>	35
Vinidrā	<i>The ever-conscious Spirit.</i>	
Vidyā rūpā	<i>The Manifestation of learning.</i>	
Brahma jāyā	<i>The Creative Power of Shri Brahmadeva.</i>	
Trikāla gñyā	<i>Knowing the past, present and future.</i>	
Bhāmā	<i>Quick and brilliant</i>	40
Gomatī	<i>The sacred tributary of the Ganges, allowing nature to flourish lushly.</i>	
Subhadrā	<i>Glorious and auspicious.</i>	
Śhubha-dā	<i>Bestowing good fortune.</i>	
Śhvet'āsanā	<i>Seated on a white throne</i>	
Chitr'āambarā	<i>With wonderful clothes</i>	45
Vandyā	<i>To be worshipped</i>	

Vidyā dharā supūjitā	<i>Worshipped by the enlightened and knowledgeable.</i>	
Bhakta rakṣha- -vṛikṣha chhāyākarā	<i>Protecting devotees like a shady tree.</i>	
Brahmāṇī	<i>Wielding Brahma's power.</i>	
Saraswatī nāma dātrī	<i>Giving Your name to the sacred river Saraswati as a manifestation of the Sushumna Nadi.</i>	50
Sarva prakṛiti shodhanī	<i>Ruling all of Nature.</i>	
Swa-saṁvid kalākāra- -preraṇā	<i>Inspiring self-realised artists.</i>	
Manu sṛijanā dāyini	<i>Bestowing creativity on humanity.</i>	
Kalā dhārā	<i>The Support of the Arts.</i>	
Saundarya vyañjana- -kalā āśhīrvādā	<i>Blessing art to bring forth beauty.</i>	55
Gñyāna vinayena- -vibhūshanā	<i>Adorning knowledge with humility.</i>	
Sṛishṭi prema maṇḍanā	<i>Beautifying creativity with love.</i>	
Swar'ātmikā	<i>The Soul of Music.</i>	
Chala chitra kārī- -maṅgalya dāyini	<i>Giving film-makers auspiciousness.</i>	
Gītā rūpā	<i>The Embodiment of Music.</i>	60
Vīṇā vādinī	<i>Playing on a Veena.</i>	
Vīṇā nāda viśhwa santulanā	<i>Bringing the universe into balance through the sound of the Veena.</i>	
Hasta pādaiḥ madhuka- -rāga prasravini	<i>Letting beautiful ragas flow from your hands and lotus feet.</i>	
Vīṇā saṅgita hṛidaya- -vyāpanā	<i>Penetrating our hearts with the music of your Veena.</i>	
Śhabda Brahma swarūpiṇī	<i>The Embodiment of the Supreme as Sound (Paranāda – Om).</i>	65
Vāg devī	<i>The Goddess of Speech.</i>	

Bhāratī	<i>Eloquent.</i>	
Vāṇī	<i>Manifesting through Language.</i>	
Pustaka dhṛit	<i>Holding a book.</i>	
Vārij'āsanā	<i>Sitting in a lotus.</i>	70
Gñyāna mudrā	<i>With the hand-gesture of Wisdom.</i>	
Sāmaveda janani	<i>Mother of the Samaveda.</i>	
Śhāstra rūpiṇī	<i>Embodied in the sacred texts.</i>	
Mantra mayī	<i>Composed of mantras.</i>	
Mantra nāyikā	<i>The Mistress of mantras.</i>	75
Śhabda rūpā	<i>Manifesting through sound and music.</i>	
Gñyāna gamyā	<i>Attained by direct knowledge.</i>	
Brahma nāda swarūpiṇī	<i>Pervading the universe as the Divine Reverberation Om.</i>	
Nāma śhakti	<i>The Power of names.</i>	
Sarvagñyā	<i>All-knowing.</i>	80
Gñyāna śhakti	<i>The Power of Knowledge (Central Channel)</i>	
Brahma vādinī	<i>Giving knowledge of the Supreme Spirit.</i>	
Dhī śhakti	<i>The Power of intellect and attention.</i>	
Dhī dāyini	<i>Creating thought.</i>	
Śhukla varṇā	<i>White-coloured.</i>	85
Śhruti devatā	<i>The Deity worshipped in the Vedas.</i>	
Smṛiti rūpā	<i>Described in sacred texts such as Ramayana and Mahabharata.</i>	
Nirmala smṛti	<i>Pure memory and the remembrance of Shri Mataji.</i>	
Vidyā rūpiṇī	<i>In the Form of Knowledge.</i>	
Śhuddha vāṇī	<i>Pure Speech.</i>	90
Śhrī Kṛishṇena Sahaja- -vāṇī prakāshinī	<i>In Your form as Shri Krishna, You enlighten the language of Sahaja Yogis.</i>	
Saṃskāravatī	<i>Conveying the intricacies of Dharma, culture and character.</i>	

Kāl'ātītā	<i>Beyond time.</i>	
Kalā niṣhkāla sthāyitrī	<i>Creating timeless art.</i>	
Sphuraṇī	<i>Radiant with inner knowledge.</i>	95
Vigñyāna rūpiṇī	<i>Manifesting in science.</i>	
Mahā-vidyā	<i>The Highest Knowledge of the Spirit.</i>	
Nirmala vidyā	<i>Pure Knowledge.</i>	
Amṛuta vāhini	<i>Conveying the Nectar of Immortality.</i>	
Divya shilpa shobhā kāriṇī	<i>The Divine aesthetics and beauty that emerges in artistic design.</i>	100
Kāma pradā	<i>Expressing love.</i>	
Śhuchi nirmātā preraṇā	<i>Inspiring the builders of the pyramids.</i>	
Ādi Śhaṅkarāchārya- -Saundarya Laharī dātrī	<i>Bestowing the 'Billow of Beauty' on Adi Shankaracharya.</i>	
Ādi Śhakti priya saṅgita- -Mozart varadā	<i>Blessing Mozart with music loved by Shri Adi Shakti.</i>	
Piṅgala Nāḍī śhamatha- -Bach saṅgita dāyini	<i>Granting Bach music to soothe the Right Side.</i>	105
Iḍā Nāḍī harṣhana Händel- -saṅgita pradāyakā	<i>Enlightening Handel's music to give joy to the Left Side.</i>	
Sādhaka Ādi Śhakti- -saṃyojanā	<i>Giving seekers the connection to Adi Shakti Shri Mataji.</i>	
Sahaja yogī Śhrī Mātājī- -stuti riṣhikṛit	<i>Inspiring Sahaja Yogis in the praise of Shri Mataji.</i>	108

Sākshāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

This new set of names is based on the 108 Names of Shri Saraswati in the Mantrabook, but have been reworked to include aspects of Shri Saraswati mentioned by Shri Mataji in Her talks.

From the German Mantrabuch 2025.

The traditional 108 Names of Shri Saraswati is in the SY Mantrabook and in the 'Navaratri – prayers, praises and protocols' book.

❧ Shri Saraswatī Vandanā ❧

(Prayer to Shri Saraswatī)

Yā kundendu tuṣhāra hāra dhavalā

She who is adorned with a snow-white garland of Jasmine flowers

Yā śhubhra vastr'āvṛitā

Who is dressed in white

Yā vīnā vara daṇḍa maṇḍita karaḥ

Whose decorated hands hold a Veena, a sceptre and grant boons;

Yā śhweta padm'āsanā

Who is seated in a white lotus.

Yā Brahm'āchyuta Śhañkara

She whom Shri Brahma, Shri Vishnu, Shri Shiva

Prabhṛiti-bhir Devaiḥ sadā vanditā

And all the Deities eternally praise and worship;

Sā mām pātu Saraswatī Bhagavatī

May She, the Blessed Goddess of Speech, Music and Arts, protect me,

Niḥśheṣha jāḍy'āpahā

And completely remove my ignorance.

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

Who is incarnated in person as Our Holy Mother Shri Mataji

❧ The Incarnations of Shri Brahmadeva ❧

Hazrat Alī (*Ali ibn Abu Talib, 599-661CE*)

A full incarnation of **Śhrī Brahmadeva**, **Alī** was a younger cousin of the Prophet **Mohammed** and the first person to embrace **Islam** at the age of ten. He married the Prophet's daughter **Fatima**, an incarnation of **Śhrī Gṛuha-lakshmī**, and their sons **Hassan** and **Hussein** were incarnations of **Luv** and **Kush**.

Alī was unique in being born inside the **Ka'aba** at **Mecca** – a compound built by **Abraham** and His son **Ishmael**, the ancestor of the Arab race, to house the Black Rock, a **Śhiva Linga** mentioned in the **Puranas** as **Mekk'eśhwara Śhiva**. As a friend of the family, **Shri Mohammad** gave the baby the name **Alī** – 'exalted'.

Alī was a man of great uprightness, moral and physical courage and generosity. Revered as 'Commander of the Faithful', he fought in every battle to establish **Islam** bar one, and was a mighty and courageous warrior and a great defender of the Prophet Himself.

After the death of **Prophet Mohammed** in 632, despite being His chosen successor, **Alī** was considered too young (*and perhaps too ardent?*) to be **Caliph** –'leader' at 33. He devoted himself to a quiet life behind the scenes and twenty-four years later was finally elected Caliph, a title he held for only six years. However the succession debate caused Islam to split into **Shi'a** and **Sunni** factions, who are still fighting today, each considering the others infidels.

While praying in the mosque at **Kufa** in **Iraq**, **Alī** was assassinated by a follower of **Mu'awiya**¹, who, within thirty years of the Prophet's death, had taken over Islam and founded the Umayyad Caliphate. The holy shrine **Meshed Alī** –'the Tomb of Ali' is a mosque located nearby in **Najaf**. A great orator, poet and spiritual leader, **Alī** compiled a complete version of the **Qur'an** called the **Mus'haf** and His own teachings were later recorded and collated in the **Shi'a** book **Nahj al-Balagha** -'Peak of Eloquence'. **Alī** is highly revered by **Sufis** and many Qawallis celebrate Him. **Prophet Mohammed** said of him: 'I am the city of knowledge and **Alī** is its gate'.(see: *Void, Delhi, 07-02-81*)

Sopnadeva (1277-1296CE)

Shri Brahmadeva also incarnated as the younger brother of **Gnyāneśhwara** (see *SYMB, p.61*). **Sopan** was a man of action, often working to support the spiritual life of his brothers. The eldest brother and Guru **Nivritti-nāth** was an aspect of **Shri Śhiva**, and their younger sister **Muktabai** an aspect of **Shri Viṣṇumāyā**. **Sopnadeva** took his **samādhi** soon after **Gnyaneśhwara** and **Muktabai**, at the age of nineteen. The **Sopnadeva** temple is by the river **Karhe** in **Saswad** near **Pune**. (see: *Shri Fatima Puja, Switzerland, 14-08-88*)

¹ **Hassan** and **Hussein** were also killed by followers of **Mu'awiya** (who **Shri Mataji** described as 'that horrid fellow') and his son **Yazid**.

🌿 The 21 Names of Hazrat Ali 🌿

**Om Twameva sākshāt Śhrī Hazrat¹ Alī sākshāt
Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ**

O Divine Mother, You are Hazrat Ali incarnated in person. Salutations to You!

Bismillāh-ir Raḥmān-ir Raḥīm *In the name of Allah the Beneficent, the Merciful*

Alī	<i>The Exalted</i>	
Walīd al-Kā'aba	<i>Born inside the Ka'aba</i>	
Awwal min Islām	<i>The first Muslim</i>	
Amīr al-Mu'minīn	<i>The Commander of the Faithful</i>	
Asadullāh	<i>The Lion of God</i>	5
Ḥaider-al-Karrār	<i>The invincible charging lion</i>	
Wāli al-Amr	<i>The Divine Commander</i>	
Al Murtaza	<i>With whom God is pleased</i>	
Abu Turāb	<i>The Father of the Soil</i>	
Abul Āimmah	<i>Father of Imams (the first Imam)</i>	10
Abul Ḥassān	<i>Father of Hassan</i>	
Abul Ḥussein	<i>Father of Hussein</i>	
Wāli Allāh	<i>Allah's chosen representative</i>	
Wāsi Rasūl Allāh	<i>Supreme spiritual authority bestowed by Allah</i>	
Nūr-Allāh	<i>The Light of Allah</i>	15
Imām al Muttaqīn	<i>The Leader of saintly people</i>	
Khīr al-Bashar	<i>The Best of all humans, desiring the best for humanity</i>	
Mushkil Kusha	<i>The Problem Solver</i>	
Amīr al-Nahl	<i>The Master of words as sweet as honey</i>	
Ālām-Ūlāma	<i>The Most Knowledgeable of all religious authorities</i>	20
Bāb al-Hādi	<i>Guardian of the gateway to Divine Knowledge</i>	

Sākshāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

¹ Hazrat is an honorific like 'Your Honour' literally meaning 'presence'.

See p.226 for the Arabic pronunciation guide.

❀ The 84 Names of Shri Africeshwari ❀

**Om Twameva sākṣhāt Śhrī Afric'eśhwari sākṣhāt
Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ**

*Holy Mother Shri Mataji, You are the Creator and Protectress
of the great continent of Africa and its peoples.
May we be forever surrendered at Your Lotus Feet.*

<i>Om Twameva sākṣhāt Śhrī...</i>	<i>You are.....</i>	
Afrik'eśhwari	<i>The Goddess and Supreme Ruler of Africa.</i>	
Manu lola-mañchakā	<i>Creating Africa as the cradle of humanity.</i>	
Dīpaśhikhā	<i>The Light that dispels the darkness of Africa.</i>	
Tejo nidhī	<i>The Glory of the African Sun.</i>	
Ravi	<i>The Radiant Light of the Sun that sustains life.</i>	5
Swādhiṣṭhāna- -prakāśhini	<i>Enlightening the Swadhishtana Chakra</i>	
Prasann'anandā	<i>Granting peace and harmony.</i>	
Nirmala vidyā	<i>The Knowledge of Purity.</i>	
Śhuddha vidyā	<i>Pure Knowledge.</i>	
Satya prakatā	<i>Manifesting where truth is.</i>	10
Śhuddha icchā	<i>The Pure Desire.</i>	
Abodhitā prasthāpinī	<i>Establishing Africa's innocence.</i>	
Hoeri 'kwaggo	<i>Creating a Ganesha-Swayambhu in the form of Table Mountain (Khoisan name).</i>	
Mahālakṣhmī- - jalajā	<i>Shri Mahalakshmi, rising from the waters of the west coast of South Africa.</i>	
Daisy	<i>Pure - seeing the purity and beauty of the Namaqualand Daisy, You adopted its name.</i>	15
Sahārā maru bhūmī	<i>The Oasis in the great Sahara desert.</i>	
Grāma su-rachanā	<i>Omnipresent in the villages of Africa.</i>	
Āśhā kiranā	<i>Giving hope to the hopeless.</i>	
Muktā	<i>Freeing the children of Africa from the slavery of body, mind and emotions.</i>	
Su-saṅghā	<i>Creating the ancient San and Khoi tribes and all the tribes of Africa.</i>	20
Paśhupati	<i>Protecting the migrations of African wildlife.</i>	
Raṅga priyā	<i>Fond of bright colours.</i>	

Su-varna bhūmī	<i>Creating a rich palette of colours across the African continent.</i>	
Ramya nisargā	<i>The beauty reflected in the diversity of Africa's nature.</i>	
Vaichitriy'aikā	<i>Creating unity in diversity.</i>	25
Vaṁśha bheda- -virodhā	<i>Condemning racism and segregation.</i>	
Ubuntu	<i>Creating 'Unbutu', the spirit of collectivity, sharing, and generosity.</i>	
Avidyā vadhā	<i>Condemning wrong practices and traditions.</i>	
Andha śhrāddha- -vināśhinī	<i>The Destroyer of ancestor worship.</i>	
Bhūta vidyā mardinī	<i>The Destroyer of witchcraft, black magic and sorcery.</i>	30
Bhaya bhītā- -durātmā	<i>Feared by Tokoloshes¹, Sangomas² and witchdoctors.</i>	
Atma bodhā- -pradāyini	<i>Granting Self-realization</i>	
Sahaja kārya- -sāhāyyā	<i>Making it easy for Your followers to spread Sahaja Yoga.</i>	
Gaja-śhrī	<i>The Majesty and Wisdom of Shri Ganesha in the African elephant.</i>	
Śherāwālī	<i>The Victorious Goddess riding the African lion.</i>	35
Vasundharā- -bhūśhanā	<i>Granting an abundance of gold, diamonds, tanzanite and precious stones for Your worship.</i>	
Anāhata nāda- -charma vādyā	<i>Whose heartbeat echoes in the drums of Africa.</i>	
Saṅgīt'opahārā	<i>Giving songs to the children of Africa.</i>	
Hṛidaya vikāsinī- -saṅgītā	<i>Opening the heart through music and dance.</i>	
Saraswatī	<i>Inspiring poets, musicians, artists and artisans.</i>	40
Sahaja sṛiṣṭi	<i>Spontaneous creativity.</i>	
Brāhmī	<i>The Doer in the land of creativity.</i>	
Vidyā kalā strotā	<i>The Source of all arts, skills and learning.</i>	
Vigñyānā	<i>The Essence of scientific understanding.</i>	
Agurū chhedikā	<i>Exposing false gurus.</i>	45
Mahā-rājñī	<i>The True Governing Power.</i>	

¹ Tokoloshe: dwarf-like, malevolent creatures from Zulu mythology.

² Sangoma: fortune tellers and healers considered to be possessed by ancestors.

Nirmala prema- -vyāpinī	<i>Whose Pure Love pervades Africa from the Equator to the Tropics¹ and beyond.</i>	
Afric'āstrā	<i>Destroying negativity with the Divine Weapons of Africa.</i>	
Assegai dharā	<i>Throwing the African assegai to protect Your children.</i>	
Śhrī Mātā	<i>The Great Holy Mother of Africa.</i>	50
Mātrū śhakti	<i>The Strength of Africa's mothers.</i>	
Amirinī	<i>The Mother Goddess of the Yoruba people.</i>	
Danta kathā pūjitā	<i>Whose worship permeates African tribal folklore.</i>	
Marimbā	<i>The Goddess of the Akamba² who transformed weapons into musical instruments.</i>	
Ghānā gana bhūmī	<i>Creating the homeland of the Ghanaians.</i>	55
Nyame Kokoroko	<i>Worshipped In Ghana as Nyame Kokoroko, the Creator Goddess and Supreme Being.</i>	
Ayeba	<i>Worshipped in Nigeria as the Mother Goddess and Supreme Being Ayeba.</i>	
Woyengi	<i>Worshipped in Nigeria as Woyengi, the Great Mother, the Guardian Deity of the Niger Valley.</i>	
Inkosikasi	<i>Worshipped by the Zulus as Inkosikasi, the Almighty Goddess of the heavenly realms and the Supreme Being.</i>	
Unkulunkulu	<i>Worshipped by the Zulus as Unkulunkulu, the creator of the family, the tribes and all life.</i>	60
Ninavanhu Mā	<i>Worshipped in South Africa as Ninavanhu Ma, the Mother Goddess and Guardian of creation.</i>	
Songi	<i>Worshipped in South Africa as Songi, the Creatrix Goddess of life and wealth.</i>	
Kabyle	<i>Worshipped In North Africa as Kabyle, the First Woman and Creator Goddess.</i>	
Tamāra	<i>Worshipped in West Africa as Tamara, the Supreme Being.</i>	
Arava	<i>Worshipped as the Lunar Goddess Arava in Kenya and Zimbabwe.</i>	65
Bomu-Rambi	<i>Worshipped in Kenya and Zimbabwe as Bomu-Rambi, the Goddess of the Moon.</i>	

¹ The Equator passes through Kenya, Uganda, Congo, etc. The Tropics of Cancer and Capricorn go through the Sahara and the Kalahari Deserts.

² The Goddess Marimba created a musical instrument from a bow and arrow.

Mashongavudzi	<i>Worshipped in Zimbabwe as Mashongavudzi, the Creator and Wife of the Great Spirit.</i>
Mawu	<i>Worshipped in Benin as Mawu, the Supreme Being, the Mother and the Guardian.</i>
Amauneit	<i>Worshipped in Tanzania as Amauneit, the Mother Goddess who created humans.</i>
Andriamahilala	<i>Worshipped In Madagascar as Andriamahilala, the Creator of life.</i> 70
Maryam	<i>Worshipped in Ethiopia as Maryam, the Virgin Mary, and as the Goddess of Earth and Nature.</i>
Nzambi	<i>Worshipped in Congo as Nzambi, the Supreme Being and Creator of life.</i>
Umoya Oyingcwele	<i>The Holy Spirit (in Zulu)</i>
Nirmala taraᅅginī	<i>The inner Divine River that flows to the sacred lake of Sahasrara.</i>
Nad'īshwarī	<i>The Source of the Nile, Congo, Niger and Zambezi rivers.</i> 75
Dwīpā	<i>The two great oceans of love that lap the African shores.</i>
Chaitanya laharī	<i>The Waves of Joy that surround us in meditation.</i>
Vana-śhrī	<i>Creating the lush flora, forests and jungles that enrich the land.</i>
Gandhālī	<i>The Scent that fills the air of the plains and valleys.</i>
Salīla sarayu	<i>The Breeze that cools the heat of the jungles and deserts.</i> 80
Vanachara-śhrī	<i>Creating birds and creatures to bring beauty and harmony.</i>
ᅀitambhara pragñyā	<i>The Majesty of Nature in its greatest exuberance.</i>
Nisarga-śhrī	<i>The Bestower of great gifts and natural wealth on the African continent for the joy of its peoples.</i>
Tārak'eśhwarī	<i>Coming in the form of a Mother, as the only way to save humanity.</i>

**Sākᅃhāt Śhrī Ādi Śhakti Mātājī
Śhrī Nirmalā Devyai namo namaᅇ**

These 84 Names are based on the 84 Invocations of Shri Africeshwari offered by the South African collective at the 87th Birthday Puja, Cabella, 21-03-2010.

These names appeared in Nirmalā Vidyā Ed.6. Translated from the German.

Śhrī Sūktam

*A Praise of **Shri Lakshmi** from the **Rig Veda** (c.2000 BCE).*

Recited at the Chandra Ma Puja, Vaitarna, 18-02-84 and Mahaganesha Puja, Ganapatipule, 01-01-86, with Shri Mataji's comments during the recital.

**Om Twameva sākṣhāt Śhrī Lakṣhmī sākṣhāt
Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ**

*Holy Mother Shri Mataji, You are Shri Lakshmi incarnated on this Earth
to grant us the greatest wealth of self-realization.*

“Shri Mataji’s comments are all in Maiandra font with double quotation marks”

Hiraṇya varṇām hariṇīm, suvarṇa rajata srajām,

Chandrām hiraṇ-mayīm Lakṣhmīm, Jātavedo ma āvaha. ||1||

O Lord of Fire (Jatavedo), invoke for me that golden-hued Consort of Hari, Shri Lakṣhmī, like a golden moon, wearing garlands of gold and silver.

Shri Mataji: “Gold comes from the Sun and the Moon comes from the Spirit, so Golden Moon is a good idea, combination of both. Mother is Chandra – ‘moon’ and Surya – ‘sun’, both are expressed on the face.”

***Harinī** has several meanings: It is the feminine of **Hari** – ‘the Remover’ (a name of Shri Vishnu) but also means a beautiful woman or a female deer. **Hari** means ‘brown, green, golden’ and denotes brown animals, especially deer and monkeys.*

***Jātavedo** – ‘knowing all creatures’ is a name of **Shri Agni** – ‘God of Fire’ (one of the main Vedic Deities) who is addressed as the conferrer of knowledge, but it may also be addressing the sacred fire as the main form of Vedic worship.*

***Āvaha** – as well as ‘invoke’ means ‘bring, convey, produce, fetch’ (like **vāhana** – ‘carrying’).*

¹ ***Śhrī** – ‘prosperity, glory, beauty, auspiciousness’ is a name of **Śhrī Lakṣhmī**. In Vedic times **Śhrī** was more the name of the deity and **Lakṣhmī** meant ‘prosperity’ and **alakṣhmī** – ‘poverty, misfortune’.*

***Sūktam** – ‘hymn, praise’ [**Su** – ‘good, auspicious, beautiful’, **uktam** – ‘speech, saying’].*

Tām āvaha Jātavedo, Lakṣhmīm an-apa-gāminīm,

Shri Sūkṭam

Yasyām hiraṇyam vindeyam, gām aśhvam puruṣhān aham. ||2||

O Jatavedo, invoke for me that Lakshmi who never departs; by whose golden touch, cattle, horses and progeny are attained.

“You pierce through our heart, you can put it like that in English. But otherwise the Mana is as you know the Super Ego, regarded as something great in India. Super Ego means all the conditionings.”

(Based on an alternative separation of the Sanskrit into ‘Lakshmi mana-pa gāmini’ –‘The Goddess who permeates the heart’).

Aśhva pūrvām ratha madhyām, hasti-nāda prabodhinīm,

Śhriyam Devīm upahvaye, Śhrīr Mā Devī juṣhatām.

||3||

Kām so-‘smitām hiraṇya prākārām

Ādrām jvalantīm triptām tarpayantīm,

Padme-sthitām padma-varṇām, tām ih’opahvaye Śhriyam. ||4||

In a horse-drawn chariot, heralded by the trumpeting of elephants; I invoke the Goddess of Prosperity, may that Glorious Mother Goddess be pleased.

“Prabodh, Bodh is the knowledge and Pra is the enlightened knowledge. The One who gives us enlightened knowledge.

Now, what is Shri Shakti? Shri Shakti is the power by which you enlighten all that is gross. You use all that is gross through your divine power. Sarva panchama bhuta, all the five elements. That is Shri Shakti. It’s the subtle power of all the five elements which can be controlled by You. That is what You enlighten within us and we can also control.”

O Lord, invoke here that lotus-stationed, lotus-hued Lakshmi, smiling with a golden glow; whose moist and satisfied effulgence satisfies.

“Asmita is the state of mind where you don’t think, thoughtless awareness. Adrata –‘moisture’ is the humidity felt by affection and love, becomes like fire, means warmth; we get warmth in our attachments, in our expressions of emotions. Warmth.

Triptas are people who are satisfied, who are realized souls, and when You worship them or respect them and honour them, you give them the honour because they are satisfied souls.

Rupa - means appearance. Because of whatever appearance you have we get our Realization. We also get that appearance of Shri. Shri means dignity.”

Chandrām prabhāsām yaśhasā jvalantīm

Śhriyam loke deva juṣṭām udārām,

Tām padminīm im śharaṇam prapadye

Alakṣhmīr me naśhyatām Tvām vṛiṇe.

||5||

Whose glory shines like the splendour of the moon, the prosperity of all the worlds; generous and pleased by the worship of the Gods. I take refuge at the Lotus Feet of Her who abides in the lotus; may You destroy and ward off poverty and misfortune for me.

“Prabha – aura. Yashas means success; but ‘success’ is gross - spiritual success. We get burning spiritual success. There is no word. What would be the exact word? You cannot think of a mild burning or a sweet burning in the heart, isn’t it? This is just happening to you, I mean, just see it was written thousands of years back, is happening to you people. You are such special people. Otherwise the people used to read this before, used to think: ‘How? God knows how it works out.’”

Āditya varṇe tapaso-‘dhi-jāto

Vanaspatis Tava vṛikṣho-‘tha bilvaḥ,

Tasya phalāni tapasā nudantu

Māya antarāyāśh cha bāhyā –‘lakṣhmīḥ.

||6||

Sun-coloured, born of renunciation, like a sacred Bilva tree; may the fruit of that tree of tapas drive away delusion and ignorance within and distress and poverty without.

Upaitu mām deva sakhah, kīrtiśh cha maṇinā saha,

Prādur-bhūto-‘smi rāṣṭre-‘smin, kīrtim ṛiddhim dadātu me. ||7||

May the companionship of the Gods come to me, with glory and jewels; I will manifest that fame and prosperity given me before people.

“I mean, one is asking for virtue. Virtue is to be asked, to be deserved, to be adored, to be proud of.”

**Kṣhut pipāsā malām jyeṣṭhām, alakṣhmīm nāśhayāmy’aham,
Abhūtim asamṛiddhim cha, sarvām nirṇuda me gṛihāt. ||8||**

Worshipping that Lakshmi I will destroy hunger, thirst, impurity and misfortune; and drive away misery and failure from my house.

“Asamrddhi - affluence. A spiritual affluence. It’s all spiritual all right? There’s nothing like that, you see.”

Jyeshṭā – ‘elder, most excellent’ is a name of Shri Lakshmi.

**Gandha dvārām durādharṣhām, nitya puṣṭām karīṣhiṇīm,
Īshvarīm sarva bhūtānām, tām ih’opahvaye Śhriyam. ||9||**

Invoke here that invincible Glorious Goddess who is the gateway of fragrance, ever giving nourishment and fertility, and the Ruler of all beings.

“When you are aware, you get a fragrance. So what he is asking for is that you give me a nose that will always have the fragrance of your being. Gandha-dvaram duradharsam means even if you are away, I should always have your Darshan, means I should always be in your nearness, or I should always have your blessing, as if you are with me.

Now, Ishwari Shakti is the Power by which You pulsate in every atom, and the same way as You pulsate in every atom, You should be all the time fragrant in my being and also I should be feeling Your Darshan all the time.

Sanskrit word is Shreya, means your spiritual well-being; in Sanskrit you can say it in one word, but in English you have to say spiritual well-being.”

**Manasaḥ kāmam ākūtim, vāchaḥ satyam aśhīm ahi,
Paśhūnām rūpam annasya, mayi Śhriḥ śhrayatām yaśhaḥ. ||10||**

The desire and intention of my mind and heart, is that my speech may shower truth and blessings; by honouring Shri Lakshmi, I will gain cattle, beauty and sustenance.

“Means with my body, with my being, with my speech, with my thinking, with my mind. Many people speak about Sahaja Yoga but in the heart they don’t have; and many people have it in the heart but they don’t work it out with their bodies. You see, they won’t work it out, they’ll be just using it for their own

indulgence from the mind. Some may work it out by talking about it. But those who work by all these three integrated forces they are the ones... You give me that power that I work out all of them with the integrated force. I mean even that is asked from Mother... But at least they're asking for it. That's the great point *[laughter]*,

It's spiritual, again spiritual, see, animals have got their own beauty, but You should give us that beauty that gives us spiritual success. Shreyam means spiritual well-being. Our knowledge of English is limited I think, I don't know, is there anything like a combined word for spiritual well-being in English? Would you say that? Anyone knowing English? *[laughter]*"

Kardamena prajā bhūtā, mayi sambhava Kardama,

Śhriyam vāsaya me kule, Mātaram padma mālinīm.

||11||

O Kardama¹, as a descendant of yours, may you abide with me; may your lotus-garlanded mother Shri Lakshmi ever reside in my family.

"If I have children, let them be by Your blessing. This you must hear: In my whole dynasty the children should be born out of Your grace so that You are worshiped throughout my dynasty."

¹ **Kardama** is a 'mind-born' son of Shri Lakshmi considered a significant progenitor of the human race as his nine daughters married various saints and sages. **Kardama** means 'mud'.

Āpaḥ sṛijantu snigdḥāni, chiklīta vasa me gṛiḥe,

Ni cha Devīm Mātaram, Śhriyam vāsaya me kule.

||12||

May the waters of affection flow forth, and the moisture (of love) dwell in my house; and may that Glorious Mother Goddess ever dwell in my family.

"This is how you remain in my dynasty, O My Mother. Asking for the whole dynasty, not only for his own heart, but for the whole dynasty."

Ādrām puṣkariṇīm puṣṭim, piṅgalām padma mālinīm,

Chandrām hiraṇ-mayīm Lakṣhmīm, Jātavedo ma āvaha.

||13||

May the moisture of the lotus-pool nourish, O Golden Goddess adorned with lotuses; O Jatavedo, invoke that moon-like golden Shri Lakshmi for me.

Ârdrām yaḥ kariṇīm yaṣṭīm, suvarṇām hema-mālinīm,

Sūryām hiraṇ-mayīm Lakṣhmīm, Jātavedo ma āvaha.

||14||

You are the creator and support of that moisture, O Golden Goddess adorned with gold; O Jatavedo, invoke that sun-like golden Lakshmi for me.

“Hema means thread and Mālinīm is the necklace.

Ârdrām is love which is full of emotion; when you cry what do you call that, when you express your feelings of love with the heart cry, is there any word? See when you love your heart is filled with tears, tears of joy means Ârdrām. Jātvedo Ma Âvaha: The one which rises and makes it a knowledge, makes it knowledgeable and becomes great, it's Sun is too poetical I tell you, it's too much, if you put it in English you kill it, what he is saying that the Sun when it rises alright, is knowledgeable, is full of knowledge, when the Sun comes in, you see everything, you get the knowledge and then we know its greatness so like that.

See what he is saying, that the golden flowers which are covered with the dew and in the same way I should have a heart which is golden, golden means untarnishable but has got tears of joy in it. Second he says – like the moon as it is rising all the time my ascent of spirituality must be achieved.”

Tām āvaha Jātavedo, Lakṣhmīm an-apa-gāminīm,

Yasyām hiraṇyam prabhūtam gāvo

Dāsyo-‘śhvān vindeyam puruṣhān aham.

||15||

O Jatavedo, invoke for me that never-departing Lakshmi; whose golden touch confers cattle, servants, horses and progeny.

“Untarnishable. In the ascent of spirituality you have to be untarnishable, if you get tarnished then you will fall, so all the time he is asking for golden qualities means the untarnishable qualities, because you catch you see, you get involved, you fall down, you break, so you see the untarnishable quality. The main thing he is asking here is that Your untarnishable Power should descend on to me so that I become like gold, untarnishable. So that when I am ascending in my spirituality, it should not be tarnishable, but I must have the tears of joy and gratitude plus the golden flower. What a demand! You never demanded anything still you got it. Make me Your servant so that I will get those qualities within myself.”

**Yah śhuchiḥ prayato bhūtvā, juhu yād ājyam anvaham,
Sūktam pañcha daśharcham cha, Śhrī kāmaḥ satatam japet. ||16||**

The person who, having cleansed and purified themselves and offered ghee (to the sacred fire) every day; who constantly recites the fifteen verses of Shri Suktam, will have their desires fulfilled by Shri Lakshmi.

“He says that in every word of my praise of You, it should be Your work, work of God. It should be the work of God that should be Your praise, means whatever I do should be such that it should praise you. It is very poetical. It is Markandeya, you can imagine Markandeya writing about his desires, and you see, such a sweet fellow. Just think of it. For him nothing remains but his Mother.”

**Padm’ānane padma-ūrū, padm’ākṣhī padma sambhave,
Tvam mām bhajasva padm’ākṣhī, yena saukhyam labhāmy’aham. ||17||**

Lotus-faced, lotus-thighed, lotus-eyed and born of a lotus; may You bless me, O lotus-eyed Goddess, and may I attain happiness with this (praise).

“The Face which is like the lotus, feet like the lotus, and the one which is born out of the lotus, eyes which look like the lotus. By remembering this Lady who is born out of the lotus and Her Eyes are also like the lotus, I get the greatest joy of life.”

**Aśhva dāyi go dāyi, dhana dāyi mahā dhane,
Dhanam me juṣhatām Devi, sarva kāmāmśḥ cha dehi me. ||18||**

Giving horses, cows and wealth to all; O You who is the greatest wealth; O Goddess, if pleased, grant me wealth and all my desires.

“You can give me cows, You can give me horses, You can give me elephants, everything you can give, You can give all the greatest wealth of the world. You can give everything that you want to give. But I want the reality.”

**Padma-priye padmini padma-haste
Padm’ālaye padma-dalāyat’ākṣhi,
Viśhva priye viṣṇu mano-‘nukūle
Tvat pāda padmam mayi sannidhatsva. ||19||**

Fond of lotuses, of great virtue, holding lotuses in her hands, dwelling in a lotus with eyes like blossoming lotus petals. Fond of all those whose minds are directed towards Shri Vishnu, O Mother, may I ever draw near to Your Lotus Feet.

“This is all the reiteration on the lotus, You are loved by the whole world, the whole world loves Your Feet which are like a lotus. You are fond of the lotus Yourself. You are fond of Your Feet Yourself.”

Putra pauṭra dhanam dhānyam, hasty-aśhv’ādi gave ratham,

Prajānām bhavasi Mātā, āyushman tam karotu mām. ||20||

O Mother, bestow on me children and grandchildren; wealth, grain, elephants, horses, cows and carriages. Give me knowledge, wisdom and long active life.

“I say: you give all the elephants.”

Dhanam Agnir dhanam Vāyur, dhanam Sūryo dhanam Vasuḥ,

Dhanam Indro Bṛihaspatir Varuṇam dhanam aśhnute. ||21||

O Mother, you are the wealth and power and the ruler of the Gods of fire, wind and the sun; of Indra, Brihaspati, Varuna and all the Gods.

“You can give me everything, but You just give me love, that I keep searching, that’s all I want. This is the main thing.”

Vainateya somam piba, somam pibatu vṛitra-hā,

Somam dhanasya somino, mahyam dadātu sominaḥ. ||22||

The soma-drinking Garuda and Indra, who enjoy the treasure of Divine Bliss, may grant me some of that bliss.

“Somam means vibrations. We drink the vibrations. Give me the vibrations and don’t give me anything else. Give me the vibrations of the moon, and don’t give me anything else.” (Soma also means ‘moon’ and Somavār is Monday).

Na krodho na cha mātsarya, na lobho n’āśhubhā matiḥ,

Bhavanti kṛita puṇyānām, bhaktānām Śhri Sūkṭam japet sadā. ||23||

Without anger or jealousy, no greed or inauspicious thoughts; devotees acquire the blessing by merit from previous lives to always recite this Shri Suktam.

“I don’t want any anger, or any temptation, anything I don’t want to have. He says that: Oh Mother, If I have done anything good in my previous lives, if I have done any punyas – ‘virtues’, then You just give me the power to sing Your praise all my life. What a beauty!”

Sarasi-ja nilaye saroja haste

Dhavala tar’āmśhuka gandha mālya śhobhe,

Bhagavati Hari-vallabhe mano-gñye

Tri-bhuvana bhūti kari prasīda mahyam.

||24||

Abiding in a lotus with a lotus in the hand; beautiful in white garments, with fragrant garlands; O Goddess, most beloved of Shri Vishnu and very lovely; You are the well-being of the three worlds; be gracious to me.

“See the blue lotus is standing; see that is the poetry, with the white flowers in Her hands.”

Viṣṇu-patnīm kṣhamām devīm, mādhavīm Mādhava priyām,

Viṣṇoḥ priya sakhīm Devīm, namāmy’achyuta vallabhām. ||25||

O Devi, consort of Shri Vishnu, who is the Mother Earth, forgiveness and forbearance; O sweet-natured Goddess dear to Shri Vishnu; I bow to that Goddess who is the fond companion and most beloved of the imperishable Shri Vishnu.

“This stuti – ‘praise’ is of Mahalakshmi; that is why it is more related to the sun. You are the wife of Lord Vishnu, please forgive, that is like Mary. That is what Christ said – forgive. You are the wife of Mādhav (*Shri Vishnu*).”

Mahālakṣmyai cha vidmahe, Viṣṇu patnyai cha dhīmahi,

Tan no Lakṣmīḥ prachodayāt.

||26||

We seek to know the Great Goddess of Prosperity, we meditate on the Consort of Shri Vishnu, may Shri Lakshmi lead us to enlightenment.

(This is the Lakshmi Gāyatrī – 3 lines of 8 syllables)

At the Mahāgaṇeśha Pūjā, 01-01-86, the Gāyatrī was adapted to address Shri Mataji:

**Ādi Śhaktim cha vidmahe, Nirmalā Devyai cha dhīmahi,
Tan no Mahādevī prachodayāt.**

*We seek to know the Primordial Power, we meditate on the Immaculate Goddess,
may that Supreme Goddess Shri Mataji lead us to enlightenment.*

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

Shri Mataji, we bow reverently at Your Divine Lotus Feet,

To You who is Shri Lakshmi incarnated on this Earth.

“First they will take the twenty-four names of Shri Vishnu, so that this Sushumna Nadi will open out. Then they will say the Shri Sukta; is the one to awaken the energy within you.”

Shri Mahaganesha Puja, Ganapatipule, 01-01-86.

In this Puja, the same verses in the same order were recited.

*As part of the **Rig Veda** this is the oldest known invocation of **Śhrī Lakshmī**, predating the **Devi Māhātmyam** and other classical praises. The original Vedic composition is the first fifteen verses and the added verses express the idea of **Shri Lakshmi** being the consort of **Shri Vishnu** which is not mentioned in the Vedas.*

Several of the verses are asking for wealth and progeny, and protection from misfortune. The translation gives this surface meaning but Shri Mataji’s comments reveal a deeper, more spiritual interpretation.

*The poem is mostly in **Anuṣṭubh**, a flowing metre of four blocks of eight syllables, but several verses, variously scattered about in the hymn (vv.5,6,7,19,24), are in **Trishtubh**, four lines of eleven syllables (the most common metre in the **Rig Veda**). Vedic Sanskrit is pronounced slightly differently from the later classical. (see notes on ‘metres’ p.225).*

*There are several available variations of the Shri Suktam, with up to thirty-seven verses, but this version of the **Śhrī Sūktam** was recited at the Chandra Ma Puja, Vaitarna, 18-02-84 and the Mahaganesha Puja, Ganapatipule, 01-01-86.*

Note: Shri Mataji asked on more than one occasion, which the editor personally witnessed, that we edit Her spoken talks to be more suitable for the written word, as it is not so respectful to reproduce the hesitations, unfinished sentences, etc. that one creates when talking extemporaneously. So Her comments have been edited accordingly, hopefully without altering the meaning in any way. No words have been added to Her talks, but some repetitions and hesitations have been removed.

❧ The 108 Greek Names of the Goddess Athena ❧

**Om Twameva sākṣhāt Śhrī Pallás Athiná sākṣhāt
Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ**

*O Divine Mother, You are indeed the incarnation of Goddess Athena,
the source of all vibrations. Salutations to You!*

Heretismous s'Esena!

Salutations to You!

Om Twameva sākṣhāt Śhrī.... You are...

Athinéa	The Goddess of wisdom and warfare who gave her name to the city of Athens	
Athínéi	The Protectress of arts and crafts (<i>Ionian</i>)	
Athíni	The Goddess of Athens (<i>in epic poetry</i>)	
Atrýtōnos	Untamed and untiring	
Alalkameníā .	Born in Alalkomenes (<i>central Greece</i>)	5
Agírastos	Pure	
Agíos	Amassing battle spoils	
Alkísaea	Brave, warlike, enduring and powerful	
Alóēph̄tos	Not born naturally	
Agaví	Eminent, proud and glorious	10
Agēnōr	Valiant	
Agéstratos ...	Leading armies	
Alkimachi	Courageous in battle	
Akámatos	Untiring	
Atárbētos	Unconquered and untamed	15
Aurókhiton ..	Wearing a white tunic	
Āchrantos	Flawless, pure (<i>Nirmalā</i>)	
Eurēkítēmos	Awakening the sound of war	
Āramos	Celibate	
Aperotókḥīn .	Not suffering labour pains	20
Athís	Residing in Athens	
Anémotis	The Protector from harmful winds	
Aph̄tōgnos ...	Born out of Yourself (<i>Swayambhu</i>)	

Amētōr	Without a mother	
Aiolómorphos	Many-shaped (<i>She disguises Herself with humans</i>)	25
Ethýia	The Protector of ships	
Agoréa	The Protector of public debate and decision making	
Prómachos	The foremost fighter	
’Arrētos	Beyond description	
Arsenóthymos	Manly	30
Vlosirópis	With a wild and stern look	
Barýktypos	Roaring, tempestuous	
Glaukí	Whose symbol is the owl	
Gigantophóntis	The Killer of the Giants (<i>asuras</i>)	
Gorgophónos	The Slayer of monsters	35
Gorgolophós	Bearing Medusa’s face on the shield	
Deiní	Dreadful	
Thaíphrōn	Experienced in war	
Thoritharsēs	Bold in war	
Theiogénēs	Born from Zeus	40
Sotíra	Crafty	
Pólias	Protecting cities	
Níki	Victorious	
Erisiptólis	The Protector of the Citadel (<i>Acropolis</i>)	
Ergophónos	Diligent and hard-working	45
Ergáni	Industrious; the Patroness of crafts and wool working	
Ephphalomós	Ingenious and inventive	
Ephparthénōs	The Beautiful Virgin	
Euphmi	Celebrated	
Zostíra	Wearing a warrior’s belt (<i>Delphi has an altar to Athena Zostira</i>)	50
Polioúchos	The Protectress of cities	
Hippía	The Horse-rider	
Istotéleia	The Weaver	
Istopónos	Creating cloth	
Ipposóos	Driving horses	55

Ippeléteira	.....	The Horse-whisperer	
Keleútheia	.....	The Protector of roads and travellers (<i>Sparta</i>)	
Katharí	.....	Pure	
Kalithýphros	.....	Riding a beautiful chariot	
Laossóos	.....	Driving armies before Her	60
Laphría	.....	The spoils of war	
Mákeira	.....	Blissful	
Megáthymos	.....	Magnanimous	
Mēchanítēs	.....	The ingenious contriver of plans	
Xenía	.....	The Protector of strangers (<i>Sparta</i>)	65
Obrimóthymos	.....	Spirited, courageous and impetuous	
Hoplocharēs	.....	The Lover of Weapons and Warfare	
Ophthalmítis	.....	Goddess of the eyes and the moon	
Oxyderkēs	.....	Sharp-sighted	
Pótnia	.....	The revered Goddess	70
Políoulos	.....	Prudent	
Polímitis	.....	Supreme Wisdom and Knowledge	
Polémithos	.....	The Sustainer of war	
Parthénos	.....	The Pure Virgin	
Pallás	.....	Taking the name of her warrior friend	75
Pólemoklónos	.....	Sounding the call to war	
Proaía	.....	Standing before Apollo's temple (<i>Delphi</i>)	
Prónia	.....	The Goddess of Prophecy (<i>Delphi</i>)	
Paiōnía	.....	The Healer	
Itonía	.....	Worshipped in Iton (<i>Thessaly</i>)	80
Pareía	.....	Whose statue is marble (<i>Laconia</i>)	
Sophí	.....	Wise	
Sálpingx	.....	The Inventor of the Trumpet (<i>Argos</i>)	
Stheniás	.....	The Bestower of Fortitude	
Semnί	.....	Venerable and awe-inspiring	85
Tritonía	.....	Worshipped in the Acropolis	

Talairgós	industrious and diligent	
Tholmēssa	Daring and venturesome	
Telkhinía	Working with Fire and Metal (<i>Crete</i>)	
Philómolpos	Fond of song and dance	90
Philérithos	Keen on wool-working	
Phasemibrotos	Bringing light to mortals	
Phéraspis	Carrying a shield	
Chalkúikos	Residing in the copper temple	
Alinítēs	Holding the reins	95
Philéntheos	Pleased with enthusiasm	
Ormástria	The Giver of impulse	
Phúlistros kakēs	Bestowing madness on the wicked	
Phrónēsis arathēs	Granting wisdom to the virtuous	
Tritogéneia	Born from Her father's head	100
Lýtria kakōn	The Liberator from suffering	
Nikēphóros	Victorious	
Glaphkópis	With sparkling blue eyes	
Euphlókhamos	With beautiful tresses	
Eurestékhnes	The Instigator of arts and crafts	105
Polylistēs basileía	The Queen to whom many offer prayers	
Aléa	Worshipped at Alea	
Iēía	The Physician	

Sākṣhāt Śhrī Ādi Śhakti Mātājī
Śhrī Nirmalā Devyai namo namaḥ

Many of these 108 names, which were offered at the Shri Pallas Athena Puja, Athens, 26-04-93, are in Ancient Greek, taken from 'The Orphean Hymn to Athena'. The 108 Names in Nirmala Vidya Ed.8 are considerably revised from the original names offered at the Puja, due to some inconsistencies. These have now been scrutinised by Greek scholars and further revised.

*See p.226 for the **Greek Pronunciation Guide**. The dash on top is the stress vowel.*



❧ Shri Athena ❧

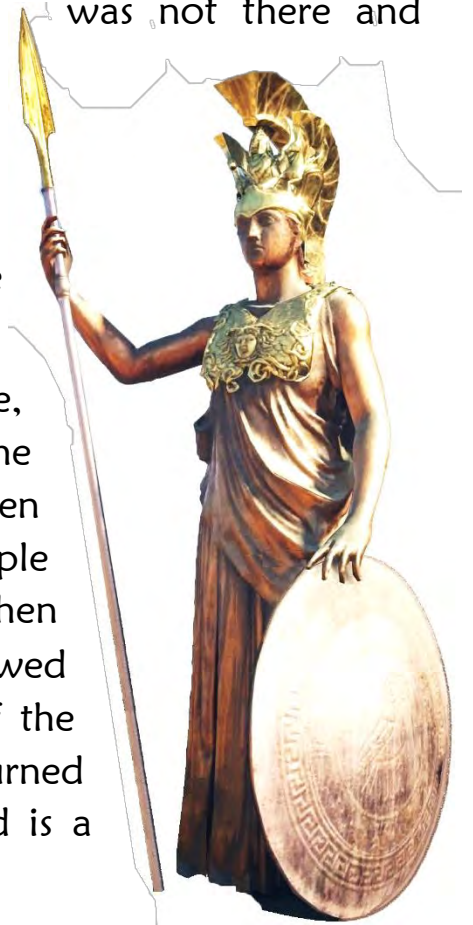
Athena is the Virgin Goddess of Wisdom, Warfare, Arts, Crafts, Mathematics, Legal systems and Skill. She emerged fully grown and wearing armour from the head of Zeus, who had swallowed Her mother.

Goddess Athena's symbols are the shield, the spear, the owl and the olive tree. She prevailed over the Sea God Poseidon to become the Deity of Athens. She not only begins wars, but also sustains and protects peace. There are temples to Her all over Greece where devotees offer perfume, including the Parthenon (*from Parthenos – 'Virgin'*) in Athens.



“Athena has the Kundalini in Her hand and you can see that clearly that She was the Adi Shakti. Actually, in Sanskrit language 'atha' means primordial. So She was the Primordial Mother. Because there was no connection left between the Greeks and the Indians, this, I mean, translation was not there and they didn't know what is meant by Athena. But Indians know that it is this is the place for the manifestation of the Ādi Shakti because in the Devī Bhagavatam, if you read you will find out they have described Greece as the Manipur-dwip. Means the island in the Manipur. Manipur is this Nabhi Chakra.

So in the Nabhi there's an island where it is your Greece, where the Goddess resides. Manipur Chakra is where She resides. And so, this Athena has been described, and when I went to Her temple I found that there was a little temple for the child God. That was Shri Ganesha. And then, when I went to Delphi, also, I was surprised to see, they showed Me a mound and said, ‘This is the Nabhi, navel of the whole Universe.’ I said, ‘That's correct.’ But when I turned round there were lots of vibrations and what I find is a Ganesha statue there.” *Shri Athena Puja, Athens, 26-04-93*



The Ashta Lakshmi Stotram, including the Raja and Santana Lakshmi praises from the original SYMB, is in the Sahaja Yoga Songbook.

Praise to Shri Vishnu

Om Śhānt'ākāram bhujaga-śhayanam

Aum. Of peaceful form, reclining on the seven-headed serpent Shesha.

Padma-nābham sureśham

Lotus-navelled Lord of the Devas

Viśhw'ādhāram gagana-sadṛiśham

The Support of the Universe, magnificent like the sky.

Megha-varnam śhubh'āṅgam

Your beautiful and auspicious body is the colour of dark rain-clouds.

Lakṣhmī-kāntam kamala-nayanam

Beloved of Shri Lakshmi, with eyes like lotuses,

Yogibhir dhyāna-gamyam

Approached through the meditation of Yogis.

Vande Viśhṇum bhava-bhaya-haram

Salutations to Shri Vishnu who destroys the fears of existence

Sarva lok'aika nātham

The One Lord of all the worlds.

**Sākṣhāt Śhrī Ādi Śhakti Mātājī
Śhrī Nirmalā Devyai namo namaḥ**

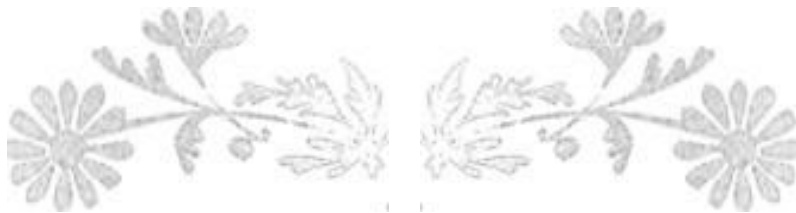
Who is before us in person as Our Divine Mother Shri Mataji Nirmala Devi.

We bow with love, devotion and humility at Your Lotus Feet.

Om Śhāntiḥ Śhāntiḥ Śhāntiḥ

Amen. Peace, peace, peace.

From the 'Shrimad Devī Bhagavatam' .



76 Names of Shri Raja Lakshmi

Few Pujas speak of Shri Rajalakshmi; some comments in the 1981 and 1983 Diwali Pujas explain Her qualities to us – perhaps other texts exist in Hindi or Marathi which are yet to be translated. Here we offer some names describing Her:

Om Twameva sākṣhāt Śhrī :	<i>Shri Mataji, You are the Goddess who is:</i>
1. Rājā Lakṣhmī	<i>The Dharma and Majesty of kings, promoting the well-being and prosperity of nations</i>
2. Mahā-rājñī	<i>The Great Empress</i>
3. Rājā-rāješhwarī	<i>The Queen of Queens, residing in Sahasrāra</i>
4. Jagat janani	<i>The Mother of the universe</i>
5. Siṃh'āsan'eśhwarī	<i>Ruling the world from Your lion throne</i>
6. Achyutā	<i>All-powerful and immutable</i>
7. Śhrīmanī	<i>Beautiful</i>
8. Śhrī-pithā	<i>The seat of wealth, beauty and auspiciousness</i>
9. Kubera śhakti	<i>The Expressive Power of Shri Kubera</i>
10. Pradyumnā	<i>Infinite and enlightened wealth</i>
11. Sarva deśha nivāsinī	<i>The Goddess who resides in all countries</i>
12. Kalyānī	<i>Watching over all people with benevolence</i>
13. Gaja Lakṣhmī	<i>The Goddess who rides an elephant</i>
14. Ātmā sākṣhini	<i>Completely detached from Your powers</i>
15. Śhubha-dā lābha-dā	<i>Granting generosity, prosperity, happiness and benevolence.</i>
16. Divya saundaryā	<i>The Mother who clothes us with Divine beauty</i>
17. Dharma samsthitā	<i>The Goddess who rests on Dharma</i>
18. Vijayā	<i>Victorious and Your disciples who rely on Dharma are victorious.</i>
19. Santulana pradā	<i>The Goddess who grants total balance</i>
20. Divya dehadā	<i>Granting a body which emits Divine vibrations</i>
21. Rājā-lakṣhmī- -tattwa dāyini	<i>Bestowing the dignity of kings and queens</i>
22. Nirmala viveka dāyini	<i>Granting Divine discernment and compassion</i>
23. Kṛipa katakṣha nayanā	<i>Whose eyes bless with every glance</i>
24. Bhagya śhrī	<i>Bestowing wealth to protect others</i>
25. Nirmala swāmī prabhavā	<i>Transforming kings and politicians into saints</i>
26. Śhubh'ekṣhanā	<i>Beautiful and auspicious to behold</i>

27. Manoharā	<i>Winning over people's hearts</i>
28. Manoramā	<i>Whose Divine Grace and charm pleases all</i>
29. Dayāsārā	<i>The Ocean of Compassion</i>
30. Sāhiśhnu	<i>Patient and forgiving</i>
31. Sukha-dā	<i>Bestowing happiness</i>
32. Hari Hara Brahmā- -supujita sevītā	<i>Worshipped by Shri Vishnu, Shiva and Brahma</i>
33. Deva saṁstutā	<i>Worshipped by all the Deities</i>
34. Viśhwa vanditā	<i>Revered by the whole world</i>
35. Viśhwa rūpa nāmā	<i>Honoured under many names and forms</i>
36. Maria Theresa aṁśhikā	<i>Born as Empress Maria Theresa of Austria</i>
37. Nirmala nyayyā	<i>The One whose motto is 'justice and mercy'</i>
38. Som'ārka charana vastrā	<i>Whose Feet are clothed with the Sun and Moon</i>
39. Ṣhadādvaya tāra- -mukuta bhuśhitā	<i>Adorned with a crown of twelve stars</i>
40. Mukuteśhwarī	<i>The Goddess whose crown protects the vital functions of the liver</i>
41. Chitteśhwarī	<i>The Ruler of the Attention</i>
42. Nirmala chitt'āsindhārā	<i>The sharp-edged Sword of pure attention</i>
43. Sarva tapa harinī	<i>The Goddess who takes away all heat</i>
44. Saṁsarikā- -chint'ākarśhā	<i>Absorbing the apprehensions and anxieties of the future, family and money</i>
45. Vichāra śhaithilyā	<i>Soothing our thoughts</i>
46. Madhura swabhava- -vilayā	<i>Whose sweet nature softens and melts the ego</i>
47. Madaharī aptiyā	<i>Displeased with the selfish, the domineering and the arrogant.</i>
48. Mad'āpahā	<i>Eliminating intoxication</i>
49. Jita krodhā	<i>Overcoming anger, hatred and violence</i>
50. Divya nirmala saṁsthā	<i>Establishing enlightened institutions</i>
51. Śhrikarī	<i>Creating dharmic –'honest' wealth for the welfare of humanity.</i>
52. Dāridry'āpahā	<i>The Eliminator of poverty in the world</i>
53. Janahita saṁstha karinī	<i>The Creator of charitable institutions that support the needy and destitute</i>

54. Artha nipunā	<i>The Expert in financial management</i>
55. Niyantri	<i>Organizing a thousand things at once with Divine perfection</i>
56. Ātmā śhakti dhātrī	<i>Granting the powers of the Self</i>
57. Su-netritwā rakṣhinī	<i>The Goddess who solves all the dharma problems of the rulers</i>
58. Puṇya pany'āika sutrā	<i>Bringing countries together around fair and equitable trade.</i>
59. Parama bhakta vatsalā	<i>Whose love for Her devotees is supreme</i>
60. Viśhwa tejasā	<i>Whose glory permeates the entire world</i>
61. Alakṣhmī virodha	<i>Against meanness and poverty</i>
62. Lakṣhmī tattwa guru	<i>The Teacher of the benevolent principles of Shri Lakshmi</i>
63. Nitya darśhana priyā	<i>Always pleased to give darshan to devotees</i>
64. Samājika bhed'ātitā	<i>Beyond castes, races, and religious differences</i>
65. Sahaja vivaha-puraskṛitā	<i>The Goddess who attends Sahaj weddings</i>
66. Sahaja mah'otsava mayā	<i>Creating the magic of Sahaj celebrations</i>
67. Samārpana tuṣṭhā	<i>Satisfied with the offerings</i>
68. Audarya sindhu	<i>The Ocean of generosity who rewards devotees</i>
69. Suvāsana ramyā	<i>Pleased by decent and elegant clothes</i>
70. Aviśhrānta śhaṅkari	<i>Working ceaselessly for devotees' well-being</i>
71. Daivī niyamana- -pālana priyā	<i>Fond of those who observe divine protocol</i>
72. Divya gaṇ'avṛitā	<i>Surrounded by many heavenly servants</i>
73. Nirmala samuha- -netritwā	<i>The Goddess of pure collective leadership</i>
74. Yuddha viramā	<i>Protecting countries from war</i>
75. Santāna Lakṣhmi	<i>Bestowing the blessing of children</i>
76. Nirmala brahmāchārya- -supriyā	<i>The One who loves the pure Seeker after God</i>

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

*Translated from the French. These names appeared in the 'Parfums de Devotion'
(French Mantrabook).*

“How many of you are religiously working it out, morning, evening, and every moment of life, how many of you are thinking that you are in the path of becoming full-fledged Gurus of Sahaja Yoga and nothing else – you will have to do it, you are in it now, you’d better do it, you have to do it fast, for heaven’s sake better do it fast.”

19-07-81, Chelsham Road

The Ideal Wise Guru

‘Only that one is a true worshipper of God, who is not jealous, who is generous to everyone and without any egoism; who can bear heat and cold, happiness and harm equally, who always forgives, is constantly satisfied, whose decisions are firm and whose mind and soul is surrendered to God; who does not cause any evil, who is not afraid of others, and who is as free of excitement as of worries and fears; who is pure, efficient at work but yet not touched by it, who gives up all the fruits of his actions, the good ones as well as the bad ones, who treats friends and enemies in the same way, who stays untouched by respect or lack of respect, who is not pampered by praise but also not depressed if people talk badly of him; who likes the silence and the loneliness and who has a disciplined mind.

The Yogi is therefore one, in whom all these capabilities are reflected in his life and who in the midst of a furious storm still sees the sun, who faces the difficulties and the death; who, with a balanced quiet mind, walks over a battlefield or goes to the executioners, and whose Spirit is so joyful that even thunder puts him to sleep.’ *Mahātmā Gandhi*

Both from the original SYMB (Ed.1).

Guru Gītā

Guru Puja, Cabella, 28-07-91.

The Sanskrit of the verses has been added and was not recited at the Pūjā.

Shri Mataji: “For the Guru Pūjā, first, he'll read it out. You see now, this Guru Gītā business, I never gave it to anyone of you to read. The reason is not that it's not true, they say it's true, but it was told by Shiva to Pārvatī, ‘What is a Guru’. Why I didn't give because all these Gurus in the market they say ‘Alright, I'm your Guru and this is Guru Gītā’. In the Guru Gītā, it's written ‘Give all your money, all your belongings, all yourself, tana, mana, dhana, your body, your mind, everything, to the Guru and become a stupid fool’. So they give it to them. That's why I didn't give it to you. But today Rajesh, I've told you for the first time, but that does not mean that you should follow the way it has been described by Shiva.”

**Om Twameva sākṣhāt Śhrī Ādi Guru, sākṣhāt Śhrī Ādi Śhakti,
sākṣhāt Śhrī Dakṣhina-mūrti, Śhrī Mātājī,
Śhrī Nirmalā Devī namo namaḥ.**

In the Guru Gītā, Shri Shiva, who is also known as Shri Dakshina-mūrti, the one who faces the south, is, at the request of Shri Pārvatī, telling Her as to who is the Guru. And in the first He says that:

Gu-kārah prathamō varṇo, māyādi guṇa bhāsakaḥ

Ru-kāro dvitīyo Brahma, māyā bhrānti vināśhanam.

24

In the word Guru, the first letter, the Gu, highlights the attributes of Māyā whereas the second letter Ru destroys the illusion caused by the Māyā. So He is first and foremost the one who destroys the illusions that are caused by the Māyā. He also creates them, he destroys them. He alone has that position. And therefore the position of Guru is the most exalted and most inaccessible even to all the Gods and Shri Guru is worshipped by them all.

Samsāra vṛikṣham ārūḍhāḥ, patanto nara kārṇave

Yena chaiv'oddhṛitāḥ sarve, tasmai Śhrī Gurave namaḥ.

31

Salutations to Shri Guru who pulls out those fallen into the ocean of hell while sitting on the tree of mundane world.

**Gurur Brahmā gurur Viṣṇur, gurur devo Maheśhvaraḥ
Gurur-eva Parabrahma, tasmai Śhrī Gurave namaḥ.** 32

*Salutations to Shri Guru, who is Shri Brahmadeva, Shri Viṣṇu
and Shri Shiva and who alone is the Supreme Brahman.*

**Hetave jagatām eva, saṁsār'ārṇa vasetave
Prabhava sarva vidyānām, śhambhave Gurave namaḥ.** 33

*Salutations to Shri Guru who has created all knowledge for
benevolence of the people so that they have the bridge to cross
the ocean of the mundane world.*

**Agñyāna timir'āndhasya, gñyān'āñjana śhalākayā
Chakṣhur unmīlitaṁ yena, tasmai Śhrī Gurave namaḥ.** 34

*Salutations to Shri Guru. who opens the eyes of one who has become
blind due to the darkness of ignorance, by anointing them with the
kajal (collyrium) of knowledge.*

**Tvaṁ pitā tvaṁ cha me mātā, tvaṁ bandhustvaṁ cha devatā
Saṁsāra prati-bodh'ārthaṁ, tasmai Śhrī Gurave namaḥ.** 35

*Salutations to Shri Guru, for achieving the enlightenment in the world:
'You are my father, You are my mother, You are my brother
and You are my God.'*

**Yat satyena jagat satyaṁ, yat prakāśhena bhāti tat
Yad ānandena nandanti, tasmai Śhrī Gurave namaḥ.** 36

*Salutations to Shri Guru who is the truth and in the light of this truth
the world becomes manifest and you are the one who is the joy
that enchants that world.*

**Yasya gñyān'ādidam viśhvaṁ, na dṛiśhyaṁ bhinna bhedataḥ
Sad'eka rūpa rūpāya, tasmai Śhrī Gurave namaḥ.** 39

*Salutations to Shri Guru who is the Sat, the pure existence, the truth,
having known which, the world of variety of forms and objects,
ceases to appear as real.*

**Yasya kāraṇa rūpasya, kārya rūpeṇa bhāti yat
Kārya kāraṇa rūpāya, tasmai Śhrī Gurave namaḥ.** 41

*Salutations to Shri Guru, whose form is cause and action and who
is present as the cause in all action.*

Nānā rūpam idaṁ sarvaṁ, na ken'āpy'asti bhinnatā *Guru Gītā*
Kārya kāraṇatā chaiva, tasmai Śhrī Gurave namaḥ. 42

Salutations to Shri Guru, whose presence as the cause and actions in everything, brings oneness, brings the collectivity, brings the integration in the variety of forms and objects.

Yad aṅghri kamala dvandvaṁ, dvandva tāpa nivāarakam
Tārakam sarva-dā-'padbhyaḥ Śhrī Gurum praṇamāmy'aham. 43

Salutations to Shri Guru whose two lotus feet dispel the heat of duality and save us from all calamities.

Vande guru-pada dvandvaṁ, vāṅ-manaśh chitta gocharam
Śhveta rakta prabh'ābhinnaṁ, Śhiva Śhakty'ātmakam param. 45

Salutations to Shri Guru, with our speech, with our mind, with our attention with our eyes. For the Guru is verily Shri Shiva and Shakti together and whose two lotus feet, are red and white and full of splendors.

Gu-kāram cha guṇ'ātītam, ru-kāram rūpa varjitam
Guṇ'ātīta swarūpam cha, yo dadyātsa Guruh smṛitaḥ. 46

I meditate upon the Shri Guru, on the letter Gu which shows the state beyond the three Guṇas and Ru which shows the formless forms and who bestows on us the form which is beyond the three Guṇas.

Ayam may'āñjalir baddho, dayā sāgara vṛiddhaye
Yad anugrahato jantuśh, chitra saṁsāra mukti bhāk. 48

We bow again and again to Shri Guru, for destroying through the Self-realisation, the Karmas (fates) that we have accumulated during the series of all our past lives.

Na guror adhikam tattvam, na guror adhikam tapaḥ
Tattvam gñyānāt param nāsti, tasmai Śhrī Gurave namaḥ. 74

We bow again and again and again to Shri Guru, for there is no principle above that of Shri Guru, there is no penance that you can do. For the highest penance to be done is to achieve Shri Guru and no knowledge can exist beyond the principle, which is Shri Guru.

Akhaṇḍa maṇḍal'ākāram, vyāptam yena char'ācharam
Tat-padam darśhitam yena, tasmai Śhrī Gurave namaḥ. 67

We bow again and again to Shri Guru, who has shown us the form of uninterrupted canopy that has pervaded (the continuous cycle of birth and death that envelops) all living and non-living things.

Sarva śhruti śhiro ratna, virājita pad'āmbujaḥ

Guru Gītā

Vedānt'āmbuja sūryo yas, tasmai Śhrī Gurave namaḥ.

68

Salutations again to Shri Guru, whose Lotus Feet are bedecked with diamonds which are the Śhrutis and the lustrous lotuses of the Vedas.

Yasya smarāṇa mātrena, gñyānam utpadyate swayam

Ya eva sarva samprāptis, tasmai Śhrī Gurave namaḥ.

69

Salutations to Shri Guru who spontaneously awakens in us all the Pure Knowledge.

Chaitanyaṁ śhāśhvataṁ śhāntaṁ, vyomātītaṁ nirañjanam

Nāda bindu kal'ātītaṁ, tasmai Śhrī Gurave namaḥ.

70

Salutations again and again and again to Shri Guru, who is Chaitanya, eternally serene, beyond confusion, extremely pure, beyond the Nāda, the Bindu and the Kalā.

Dhyāna mūlaṁ guror mūrṭiḥ, pūjā mūlaṁ guroḥ padam

Mantra mūlaṁ guror vākyaṁ, mokṣha mūlaṁ guroḥ kṛipā.

76

The origin of meditation is the form of Shri Guru, the origin of Pūjā is the Lotus Feet of Shri Guru. The first Pūjā is the Pūjā of the Lotus Feet of Shri Guru. The first mantra, the origin of the Mantra itself, is the speech of Shri Guru. The first liberation, the origin of all liberation, is only by the grace of Shri Guru.

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ.

“I never asked you to read Guru Gītā because it is too much to be told to Sahaja Yogis, too much to be asked from Sahaja Yogis. I feel there are so many Sahaja Yogis who are still not there at the point to understand what this surrendering means and that is the reason I just never wanted you to read Guru Gītā which was told by Shri Mahādeva to Pārvaṭi.” **2-10-91, Cabella**

“Today we are going to do the worship of Rāja-rāj'eshwarî. I have never said this to you before. I've never asked you to read Guru Gītā, for the same reason. I've never told you that She is Rāja-rāj'eshwarî, because again that might little bit go into your ego, ‘How can She be the Queen of all the Queens? Of course, Christ's Mother is all right, but not Mâtâjî, it's too much!’ So I never told you this. I said, ‘Baba, I'm a humble Mother, that's all, Holy Mother’, finished.”

6-12-91, Chennai

Note: Verse numbers refer to the complete Guru Gita, which is about 20 pages long and is available to download free at symb-ol.org.

19 Salutations to Guru Nanak

Today on the auspicious day of Shri Guru Nanak's Birthday¹ let us pray for the enlightenment and self-realization of all humanity so that the wars and violence in the name of God in today's world come to an end and people start understanding that religions are but the different flowers on one tree – the tree of life.

On this auspicious occasion, we humbly offer these nineteen invocations to Shri Guru Nanak, compiled from Shri Mataji's talks:

1. Salutations to the Primordial Master, placed in looking after our Void, sustaining us and giving us a model of an Ideal Master.
2. Salutations to the One born on the night of Sharada Indu, the great full moon of the autumn season.
3. Salutations to the great personality who was born in Punjab, where people were unaware of God's ways (*they did not respect God and worshiped money and power*).
4. Salutations to the One who had to tolerate a lot.
5. Salutations to the eternally living, who never grows old and never dies.
6. Salutation to the One who is always present and guides the seekers to the Divine Incarnations who come on this Earth.
7. Salutations to the One who came to create amity, understanding, and unity between religions.
8. Salutations to the One who made a big step ahead in preparing humanity for Sahaja Yoga.
9. Salutation to the One who said He is the prophet of those who follow Mohammed and the Guru of the Hindus.
10. Salutations to the One who had command over the elements (*when people asked for water he put his hand on a rock and water poured forth*).
11. Salutations to the One who always spoke of Sahaja Yoga and said that everything else is just showing-off.

12. Salutations to the One who never spoke of rituals and always talked of the Spirit.
13. Salutations to the One who explained about the Spirit very clearly.
14. Salutations to the One who taught about looking within and experiencing the innate energy, that is the 'Sikh' (*learning*).
15. Salutations to the One who spoke of the Kundalini and called Her as 'Surti²'.
16. Salutations to the One who described innocence and the deity of Shri Ganesha.
17. Salutations to the One who talked of Shri Adi Shakti's incarnation on this earth and explained everything.
18. Salutations to the One who described that the whole creation was done by the Mother and not by the Father.
19. Salutations to the One whose sister was Nanaki, an incarnation of Shri Mahalakshmi on the left Vishuddhi.

**Om Twameva sākṣhāt Śhrī Gurū Nānaka sākṣhāt
Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ.
Jay Shri Mataji!**

U.S. Festivity Team, November 2020

¹ *Gurū Nānak* was born on 15th April 1469. The reason that the full moon in Kartik (Scorpio – Oct/Nov) is celebrated as His birthday is that it was the time He received His Divine Mission at the age of thirty, His 'second birth'.

² "When Surti awakens to the melody of the Sabada –'sounds, words' within, mind in the body of six nerve ganglions (Chakras) becomes detached (from the senses). My mind was absorbed in perennial music, and through Guru's instruction it was attuned to the True Name. Devotion to God brings bliss, O man! Through Guru's instruction the Name tastes sweet and one is absorbed in it". **Gurū Nānak**

Note: 'Guru' means 'God'. **Surti** is chewing tobacco or snuff but can be taken to mean 'the Auspicious Path', ie. **Kuṇḍalinī** [**Su** –'auspicious, good', **Rti** –'path, truth'].

Tad Nishkala

‘At One with the Supreme Spirit’

by Shri Ādi Shaṅkarāchārya

Also known as the **Ātmā** or **Nirvāna Shatkam** - ‘six verses on liberation’

Mano buddhy’ ahaṁkāra chittāni n’āham

I am neither the mind, intelligence, ego, nor thoughts,

Na cha śhrotra jihve, na cha ghrāna netre

Neither the ears, nor the tongue, nor the senses of smell and sight,

Na cha vyoma-bhūmir, na tejo na vāyuh

Neither ether, nor earth, nor fire, nor air,

Chid-ānanda rūpah, Śhivo-’ham, Śhivo-’ham

I am Eternal Bliss and Awareness, I am Shiva! I am Shiva!

Na cha prāna saṁgñyo, na vai pañcha-vāyur

I am neither the Life Energy, nor the five vital breaths,

Na vā sapta-dhātur, na vā pancha-koṣhaḥ

Neither the seven elements of the body, nor its five sheaths,

Na vāk pāni-pādaḥ, na ch’opasthapāyū

Neither speech, nor hands, nor feet, nor other organs of action,

Chid-ānanda rūpah, Śhivo-’ham, Śhivo-’ham

Na me dveśha-rāgau, na me lobha-mohau

Neither loathing, nor liking, attachment, nor greed,

Mado n’aiva me, n’aiva mātsarya-bhāvah

Nothing of pride or jealousy have I,

Na dharmo, na ch’ārtho, na kāmo, na mokṣhaḥ

Neither Righteousness, nor Purpose, Desire, nor Liberation,

Chid-ānanda rūpah, Śhivo-’ham, Śhivo-’ham

Na punyam, na pāpam, na saukhyam, na duḥkham

Neither virtue, nor vice, no pleasure, nor pain,

Na mantro, na tīrtham, na vedā, na yagñyāḥ

No Holy places, Mantras, Scriptures, nor Sacrifices,

Aham bhojanam n’aiva, bhojyam na bhoktā

Neither am I the eater, the food, nor the enjoyment of eating,

Chid-ānanda rūpah, Śhivo-’ham, Śhivo-’ham

Na me mṛityu śhaṅkā, na me jāti bhedaḥ

Neither fear of death, nor distinction of caste,

Pitā n'aiva me, n'aiva mātā, na janma

Neither father, nor mother, nor birth have I,

Na bandhur, na mitram, gurur n'aiva śhiṣyaḥ

Neither relations, nor friends, no teacher, nor disciples,

Chid-ānanda rūpah, Śhivo-'ham, Śhivo-'ham

Aham nirvikalpo, nirākāra rūpī

I have no form or fancy,

Vibhu-tvāch-cha sarvatra sarv'endriyānām

All-pervading am I, Eternal and beyond the senses,

Na ch'āsaṅ-gatam n'aiva muktir na meyaḥ

Neither Salvation have I, nor anything to be known.

Chid-ānanda rūpah, Śhivo-'ham, Śhivo-'ham

I am Eternal Bliss and Awareness, I am Shiva! I am Shiva!

“That's what you are. You are Eternal Bliss and Awareness;
Consciousness: the Pure Consciousness; I think this must be.
Everyone must learn it by heart and must say it in all the ashrams.

That's a very good way of remembering what you are!

May God bless you!”

Guru Puja, Austria, 06-07-86

Prayer to Shri Shiva for Forgiveness

Kara-charana kṛitam vā kāya-jam karma-jam vā

Forgive all wrongs done by our hands or feet or created by the body or actions

Śhravana nayana-jam vā mānasam v'āparādhām

By our ears or our eyes, with our minds or through our mistakes.

Vihitam-avihitam vā sarvam-etat kṣhamaswa

For all that has been done or left undone, please forgive us.

Jaya jaya Karuṇ'ābdhe Śhrī Mahā-deva Śhambho (x3)

Victory to You, the Ocean of Compassion, O Great and Beneficent God!

The Śhiva Kavach

Atha Amogha Śhiva Kavacham – *‘The Unfailing Armour of Shri Shiva’*

Om Śhrī Gaṇeśhāya namaḥ	<i>Salutations to Shri Ganesha</i>
Asya Śhrī Śhiva Kavacha stotra mantrasya	<i>Of this Shiva Kavach</i>
Brahmā riṣhiḥ	<i>Shri Brahmadeva is the Composing Seer</i>
Anuṣṭup chhandah	<i>Anushtubh¹ is the Meter</i>
Śhrī Sadāśhiva-rudro devatā	<i>The Fearsome Eternal Spirit is the Deity</i>
Hrīm śhaktiḥ, Raṁ kīlakam	<i>Hrim is the Power, Ram is the Key</i>
Śhrīm Hrīm Klīm bijam	<i>Śhrīm Hrīm Klīm are the Seeds</i>
Śhrī Sadāśhiva prīty’arthe Śhiva Kavacha stotra jape viniyogaḥ.	
	<i>To please the Eternal Lord this recitation is undertaken</i>

Kara nyāsaḥ: *Meditation on the hand*

Om namo Bhagavate jwala jwālā-māline	<i>Salutations to the Radiant Lord encircled with flames</i>
Om Hrām, sarva śhakti dhāmne	<i>Om Hrām, Abode of all power</i>
Īshān’ātmane	<i>Spirit of light and dominion,</i>
Aṅguṣṭhā-bhyām namaḥ.	<i>Salutations to the thumbs</i>

Om namo Bhagavate jwala jwālā-māline	<i>Salutations to the Radiant Lord encircled with flames, Om Nam Rīm</i>
Om Nam Rīm, nitya tripti dhāmne	<i>Abode of eternal contentment</i>
Tat-puruṣh’ātmane	<i>Essence of Formless Consciousness</i>
Tarjanī-bhyām namaḥ.	<i>Salutations to the forefingers</i>

Om namo Bhagavate jwala jwālā-māline	<i>Salutations to the Radiant Lord encircled with flames, Om Mam Rūm</i>
Om Mam Rūm, anādi śhakti dhāmne	<i>Abode of eternal power</i>
Aghor’ātmane	<i>The Gentle Spirit</i>
Madhyamā-bhyām namaḥ.	<i>Salutations to the middle fingers</i>

*In spite of this assertion, the main meter is **Trishtubh**! Verses 1 and 2 and the **Phalaśhruti** are in **Anushtubh** (4 quarters of eight syllables) but verses 3-27 have four quarters of eleven syllables which is **Triṣṭubh** meter. The lists of names are not in meter.*

Om namo Bhagavate jwala jwālā-māline

Śhri Shiva Kavach

Salutations to the Radiant Lord encircled with flames, Om Shim Raim

Om Śhim Raim swa-tantra śhakti dhāmne

Abode of absolute power

Vāma dev'ātmane

Lovely Essence of the Left Side

Anāmikā-bhyām namaḥ.

Salutations to the ring fingers

Om namo Bhagavate jwala jwālā-māline

Salutations to the Radiant Lord encircled with flames, Om Vām Raum

Om Vām Raum alupta-śhakti dhāmne

Abode of undiminished energy

Sadyo-jāt'ātmane

The New-born Soul

Kaniṣṭhikā-bhyām namaḥ.

Salutations to the little fingers

Om namo Bhagavate jwala jwālā-māline

Salutations to the Radiant Lord encircled with flames, Om Yam Raḥ

Om Yam Raḥ anādi śhakti dhāmne

Abode of eternal power

Sarv'ātmane

Soul of everything

Kara-tala kara-priṣṭhā-bhyām namaḥ.

Salutations to the palms

[Om, Nam, Mam, Śhim, Vām and Yam spell 'Om namaḥ Śhivāya', the five-syllabled mantra (or six counting Om̐). Raḥ is the fire bīja, here taken with six long vowels.]

Atha dhyānam: *The Meditation*

Vajra-damṣṭraṁ tri-nayanam kāla-kaṇṭham arindamam,

With diamond-hard jaws, three-eyed, black-throated, destroying enemies

Sahasra-karam aty'ugram vande Śhambhum Umā-patim.

Thousand-handed, very fierce, we bow to the Beneficent Husband of Umā

Ṛṣhabha uvācha: *Sage Rishabha said:*

Ataḥ param sarva purāṇa guhyam

This is the supreme secret of all the ancient texts

Niḥśheṣha pāp'augha haram pavitram,

Which removes and purifies a mountain of sins

Jaya pradam sarva vipat pramochanam

Grants victory and liberates from all calamities

Vakṣhyāmi Śhaivam Kavacham hitāya te.

I will recite this Shiva Kavach for your benevolence.

Namas-kṛitva Mahādevaṃ viśhva vyāpinam īśhvaram,

*After bowing to the Great God, the Supreme Spirit pervading
the whole Universe,*

Vakṣhye Śhiva-mayaṃ varma sarva rakṣhā karaṃ nṛiṇām. (1)

*I will reveal the auspicious praise conferring all protection and
safety on humanity*

Śhuchau deśhe samāsīno yath'āvat kalpit'āsanaḥ,

In a clean place, sitting in a suitably prepared seat

Jitendriyo jita-prāṇas chintayet Śhivam avyayam. (2)

*Controlling the senses and the breath, let him meditate on
the Imperishable Lord*

Hṛit-puṇḍarīk'āntara san-niviṣṭam

Settled down in the secret chamber of the heart

Swa-tejasā vyāpta nabho-'vakāśham,

Entering inside, absorbed in his own heavenly inner light

Atīndriyaṃ sūkṣham anantam ādyaṃ

Beyond the senses, subtle, infinite, primordial

Dhyāyet par'ānanda-mayaṃ Maheśham. (3)

May he meditate on the Great Lord whose nature is Supreme Bliss

Dhyān'āvadhūt'ākhila karma bandhaśh

Meditating, renouncing everything, cutting the long-time bonds of Karma

Chiraṃ chid-ānanda nimagna chetāḥ,

With awareness immersed in the Bliss of Consciousness

Śhaḍ akṣhara nyāsa samāhit'ātmā

Fully intent on the six-syllabled meditation (Om namaḥ Śhivāya)

Śhaivena kuryāt kavachena rakṣhām. (4)

With this Shiva Kavach he may obtain protection

Mām pātu Devo-'khila devat'ātmā

Protect me, O Spirit of all the Gods

Saṃsāra kūpe patitaṃ gambhīre,

From the deep chasm of troubles of this worldly life

Tan nāma divyaṃ vara mantra mūlam

May these Divine names, the root of all excellent mantras

Dhunotu me sarva magham hṛidi stham. (5)

Destroy all the sins in my heart

Sarvatra mām rakṣhatu Viśhva-mūrtir

Protect me everywhere, O Form of the Universe

Jyotir-may'ānanda ghaṇaś chid'ātmā,

Full of light, solid joy, the Essence of Consciousness

Aṇ'ora-ṇīy'ānuru śhaktir ekaḥ

The One Power of tiny and vast, low and high,

Sa Īśhvaraḥ pātu bhayād aśheṣhāt.

May that Divine Ruler protect me from all fears

(6)

Yo bhū swa-rūpeṇa bibharti viśhvaṃ

May He whose form is the Earth, who sustains the world

Pāyāt sa bhūmer Giriśho-'ṣhṭa mūrṭiḥ,

Protect me from the earth, O Eight-formed Lord of the Mountain

Yo-'pām swa-rūpeṇa nṛiṇām karoti

May He who sustains humanity in the form of water,

Sañjīvanam so-'vatu mām jalebhyaḥ.

Guard my life from water

(7)

Kalp'āvasāne bhuvanāni dagdhvā

O Turner of Ages and Burner of Worlds,

Sarvāṇi yo nṛityati bhūri līlaḥ,

Who destroys everything by dancing for His great play

Sa kāla rudro-'vatu mām dav'āgner

May that Destroyer of Time protect me from fire,

Vāty'ādi bhīter akhilāt cha tāpāt.

Storms and other dangers and from all pain and grief

(8)

Pradīpta vidyut kanak'āvabhāso

May He who gleams like gold and shines like lightning

Vidyā var'ābhīti kuṭhāra pāṇiḥ,

In whose hands are knowledge, boons, fearlessness and a sword

Chatur mukhas tat-puruṣhas tri-netraḥ

Four-faced, three-eyed, Supreme Formless Spirit

Prāchyām sthitaṃ rakṣhatu mām ajasram.

Standing in the east, protect me for ever

(9)

Kuṭhāra ved'āṅkuśha pāśha śhūla

Holding a sword, sacred texts, goad, noose and trident

Kapāla dhakk'ākṣha guṇān dadhānaḥ,

Skull, drum and counting beads in the hands

Chatur mukho nīla ruchis tri-netraḥ

Four-faced, three-eyed and blue-skinned

Pāyād Aghoro diśhi dakṣhiṇasyām.

Protect, O Gentle Lord, the direction of the south

(10)

Kundendu śhaṅkha sphaṭik'āvabhāso

Shining white like crystal, Jasmine or a conch,

Ved'ākṣha-mālā varad'ābhay'āṅkaḥ,

Garlanded with the Vedas, whose hand-gestures grant

boons and fearlessness

Try'akṣhaś chatur-vaktra uru-prabhāvaḥ

Three-eyed, four-faced, of great majesty

Sadyo-'dhi jāto-'vatu mām pratīchyām.

Protect me, O New-born Lord, in the west

(11)

Var'ākṣha māl'ābhaya ṭaṅka hastaḥ

Having boons, rosary, fearlessness and axe in the hands

Saroja kiñjalka samāna varṇaḥ,

Whose colour is like a lotus-filament

Tri-lochanaś chāru chatur mukho mām

Three-eyed, four-faced and beautiful

Pāyād udīchyām diśhi Vāma-devaḥ.

Protect me in the north, O Lovely Lord of the Left Side

(12)

Ved'ābhay'eṣṭ'āṅkuśha pāśha ṭaṅka

Holding the Vedas, fearlessness, desires, goad, noose, axe,

Kapāla dhakk'ākṣhara śhūla pāṇiḥ,

Skull, drum, rosary and trident in the hands

Sita dyutiḥ pañcha mukho-'vatān mām

Shining white, five-faced, guard me

Īśhāna ūrdhvaṁ Parama-prakāśhaḥ.

From above, O Lord of Supreme Enlightenment

(13)

Mūrdhānam avyān mama Chandra-mauliḥ

Protect my head, O Moon-crested Lord

Bhālaṁ mam'avyād atha Bhāla-netraḥ,

Protect my forehead, Thou whose forehead has a third eye

Netre mam'avyād Bhaga-netra-hārī

Protect my eyes, O Destroyer of Kāmadeva's (lustful) eyes

Nāsām sadā rakṣhatu Viśhva-nāthaḥ.

Protect always my nose, O Master of the Universe

(14)

Pāyāt śhrutī me Śhruti-gīta-kīrtiḥ

Protect my ears, O Lord celebrated in the sacred songs

Kapolam avyāt satataṁ Kapālī,

Guard my cheeks constantly, O Skull-adorned Lord

Vaktram sadā rakṣhatu pañcha-vaktro

Protect my face always, O Five-faced God

Jihvām sadā rakṣhatu Veda-jihvaḥ. (15)

Protect ever my tongue, Thou on whose tongue is Sacred Knowledge

Kaṅṭham Girīśho-'vatu Nīla-kaṅṭhaḥ

Guard my neck, O Blue-throated Mountain Lord

Pāṇi dvayaṁ pātu Pināka-pāṇiḥ,

And both my hands, O Bow-weilding God

Dormūlam avyān mama Dharma-bāhuḥ

Protect my armpits, Thou Armed with Righteousness

Vakṣhaḥ sthalaṁ Dakṣham akh'āntako-'vyāt. (16)

And guard my speech and chest, O Ender of Daksha's sacrifice

Mam'odaram pātu Gir'īndra-dhanvā

Protect my belly, Thou whose bow is the Lord of mountains

Madhyaṁ mam'avyān Madan'ānta-kārī,

Guard my middle, O Killer of the God of Love

Heramba-tāto mama pātu nābhiṁ

Protect my navel, O Father of Ganesha

Pāyāt kaṭiṁ Dhūr-jaṭir Īśhvaro me. (17)

Protect my waist, O Lord with matted locks

Ūru dvayaṁ pātu Kubera-mitro

Protect my two thighs, O Friend of Kubera

Jānu dvayaṁ me Jagad-īśhvaro-'vyāt,

Guard both my knees, O Lord of the World

Jaṅghā yugaṁ Puṅgava-ketur avyāt

Protect my ankles, Thou whose flag is the bull

Pādaḥ mam'avyāt Sura-vandya-pādaḥ. (18)

And guard my feet, whose Feet are worshipped by the Gods.

Maheśhvaraḥ pātu din'ādi yāme

May the Great Ruler protect me in the first part of the day

Mām madhya yāme-'vatu Vāma-devaḥ,

And the Splendorous God in the middle part

Tri-lochanaḥ pātu tṛitīya yāme

May the Three-eyed Lord protect in the third part

Vṛiṣha-dhvajaḥ pātu din'āntya yāme.

(19)

And the Bull-flagged Lord in the last part of the day

Pāyān niśh'ādaḥ Śhaśhi-śhekhara mām

In the start of the night, may the Moon-crested Lord protect me

Gaṅgā-dhara rakṣatu mām niśhīthe,

And the Supporter of Ganga in the midnight

Gaurī-patiḥ pātu niśh'āvasāne

May the Husband of Gauri, protect me in the last part of the night

Mṛityuñ-jayo rakṣatu sarva kālam.

(20)

And the Victor over Death, protect me at all times

Antaḥ sthitaḥ rakṣatu Śhaṅkaro mām

May the Benevolent Lord protect me indoors

Sthānuḥ sadā pātu bahiḥ sthitaḥ mām,

And the Ever-firm God protect me outside

Tad antare pātu Patiḥ-paśhūnām

May the Protector of Cattle guard when in-between

Sadāśhivo rakṣatu mām samantā.

(21)

And the Eternal Happiness protect me everywhere

Tiṣṭhatam avyād Bhuvan'aika-nāthaḥ

May the One Lord of all the Worlds guard me standing

Pāyād vrajantaḥ Pramath'ādhi-nāthaḥ,

And the Overlord of the Divine Troops protect me walking

Vedānta-vedyo-'vatu mām niṣhaṅṅam

May the Sacred Knowledge of all religions protect me sitting

Mām'avayayaḥ pātu Śhivaḥ śhayanam.

(22)

And the Benevolent Lord guard me reclining

Mārgeṣhu mām rakṣatu Nīla-kaṅṭhaḥ

May the Blue-throated God protect me on the path

Śhail'ādi durgeṣhu Pura-tray'āriḥ,

And the Enemy of Tripura, in mountains and other hard places

Araṇya-vās'ādi mahā-pravāse

May the Forest-dwelling Lord protect me on great journeys

Pāyān Mṛiga-vyādha udāra śhaktiḥ.

(23)

And the Deer-hunter protect my rising energy (Kuṇḍalinī)

Kalp'āntako-'topa paṭu prakopaḥ

At the end of time, hastily, with terrible violent anger

Sphuṭ'āṭṭahāsoch chalit'āṇḍa kośhaḥ,

The Loud-laughing Lord shakes the egg-shell (of the Universe)

Ghor'āri sen'ārṇava dur-nivāra

May that Terrible Lord stop the four-fold armies of my enemies

Mahā-bhayād rakṣhatu Vīra-bhadraḥ.

(24)

And may the Distinguished Hero protect me from great fear

Patty'aśhvaṭ mātaṅga ghaṭ'āvarūtha

Divisions of cavalry, elephants, chariots and infantry

Sahasra lakṣh'āyuta koṭi bhīṣhaṇam,

Hundreds of millions and terrifying untold crores

Akṣhauhiṇīnām śhatam ātatāyinām

A hundred full armies intent on killing me

Chhindyān Mṛiḍo ghora kuṭhāra dhārayā.

(25)

May be routed by the Joy-giving Lord wielding the fearsome axe

Nihantu dasyūn Pralay'ānal'ārchir

Destroy all enemies, O Flame of the Fire of Final Dissolution

Jvalat triśhūlam Tri-pur'āntakasya,

With the blazing trident of the Destroyer of the demons' three cities

Śhārdūla simha'rkṣha vṛik'ādi himsrān

Save me from tigers, lions, bears, wolves and other savage beasts

Santrāsaya Tv'īśha-dhanuḥ pinākaḥ.

(26)

And from great fear, Thou Lord with the mighty bow Pinaka

Duḥ-swapna duḥ-śhakuna dur-gati daur-manasya

Bad dreams, bad omens, bad conduct and bad thoughts

Dur-bhikṣha dur-vyasana dus-saha dur-yaśhāmsi,

Bad eating, bad fasting, bad companions and bad reputation

Utpāta tāpa viśha bhītim asad-grahārtim

Calamity, grief, hatred, fear and trouble from bad planets

Vyādhīmś cha nāśhayatu me Jagatām-adhīśhaḥ.

(27)

And all diseases may be destroyed for me, O Overseeing Lord of the World

Om namo Bhagavate Sadāśhivāya *Salutations to the Eternally Blissful Lord*

1. **Sakala tattv'ātmakāya**

The Essence of all good qualities

2. **Sarva mantra swa-rūpāya**

Embodied in all mantras

3. **Sarva yantr'ādhi-ṣhṭhitāya** *Presiding in all sacred diagrams*
4. **Sarva tantra swa-rūpāya** *Whose forms are all sacred techniques*
5. **Sarva tattva vidūrāya** *Beyond all philosophical principles*
6. **Brahma rudr'āvatāriṇe** *Coming wailing from Brahma's forehead*
7. **Nīla kaṅṭhāya** *Blue-throated*
8. **Pārvatī manohara priyāya** *Beloved of captivating Parvati*
9. **Soma sūry'āgni lochanāya** *Whose eyes are the moon, sun and fire*
10. **Bhasm'oddhūlita vigrahāya** *Whose body is smeared with ashes*
11. **Mahāmaṇi mukuṭa dhāraṇāya** *Wearing a magnificent crest-jewel*
12. **Māṇikya bhūṣhaṇāya** *Adorned with rubies*
13. **Sṛiṣṭi sthiti pralaya kāla Raudr'āvatārāya**
The Fierce God who embodies creation, sustenance, dissolution and time
14. **Dakṣh'ādhvara dhvaṃsakāya** *The Ruiner of Daksha's sacrifice*
15. **Mahākāla bhedanāya** *Destroying in the form of time*
16. **Mūladhār'aika nilayāya** *Residing first in the Sacrum*
17. **Tattv'ātītāya** *Beyond all principles*
18. **Gaṅgā dharāya** *The Support of River Ganga*
19. **Sarva dev'ādi devāya** *First among all the Gods*
20. **Ṣhaḍ'āshrayāya** *The Five Senses and the Mind*
21. **Vedānta sārāya** *The Essence of Spiritual Knowledge*
22. **Trivarga sādhanāya** *The Means of achieving the three goals*
23. **Ananta koṭi brahmāṇḍa nāyakāya**
Foremost in unending crores of Universes
24. **Ananta vāsuki takṣhaka karkoṭaka śhaṅkha kulika padma-
-mahā-padm'eti aṣṭa mahā-nāga kula bhūṣhaṇāya**
Adorned with the king of snakes, great lotuses, sugar-cane bow, conch, etc.
25. **Praṇava swarūpāya** *The Personification of Om*
26. **Chid ākāśhāya** *The All-pervading Consciousness*
27. **Ākāśha dik swarūpāya** *Embodied in the Firmament*
28. **Graha nakṣhatra māline** *Garlanded by planets and constellations*
29. **Sakalāya** *Everything*

30. Kalañka rahitāya	<i>Free of impurity</i>
31. Sakala lok'aika kartre	<i>The Primary Creator of all worlds</i>
32. Sakala lok'aika bhartre	<i>The Primary Supporter of all worlds</i>
33. Sakala lok'aika samhantre	<i>The One Destroyer of all worlds</i>
34. Sakala lok'aika gurave	<i>The First Guru of all worlds</i>
35. Sakala lok'aika sākṣhiṇe	<i>The Main Witness of all worlds</i>
36. Sakala nigama guhyāya	<i>The Secret Doctrine of everything</i>
37. Sakala vedānta pāragāya	<i>Beyond all sacred knowledge</i>
38. Sakala lok'aika vara pradāya	<i>The Chief Boon-giver of all worlds</i>
39. Sakala lok'aika śhañkarāya	<i>The Benevolence of all worlds</i>
40. Śhaśhāñka śhekharāya	<i>Having the moon as a crest-jewel</i>
41. Śhāśhvata nij'āvāsāya	<i>Whose own dwelling is the Earth</i>
42. Nir-ābhāsāya	<i>Without false appearances</i>
43. Nir-āmayāya	<i>Infallible</i>
44. Nir-malāya	<i>Pure</i>
45. Nir-lobhāya	<i>Without greed</i>
46. Nir-madāya	<i>Unintoxicated</i>
47. Niśh-chintāya	<i>Without anxiety</i>
48. Nir-ahañkārāya	<i>Free of ego</i>
49. Nir-añkuśhāya	<i>Unfettered</i>
50. Niśh-kalañkāya	<i>Innocent</i>
51. Nir-guṇāya	<i>Attributeless</i>
52. Niśh-kāmāya	<i>Desireless</i>
53. Nir-ūpaplavāya	<i>Free of disaster</i>
54. Nir-avadhyāya	<i>Unlimited</i>
55. Nir-antarāya	<i>Undivided</i>
56. Niśh-kāraṇāya	<i>Without causation</i>
57. Nir-antakāya	<i>Never destroyed</i>
58. Niśh-prapañchāya	<i>Without multiplicity</i>
59. Nis-saṅgāya	<i>Companionless</i>

60. Nir-dvandvāya	<i>Beyond duality</i>
61. Nir-ādhārāya	<i>Unsupported</i>
62. Nīrāgāya	<i>Free of passion</i>
63. Niśh-krodhāya	<i>Without anger</i>
64. Nir-malāya	<i>Pure</i>
65. Niśh-pāpāya	<i>Sinless</i>
66. Nir-bhayāya	<i>Fearless</i>
67. Nir-vikalpāya	<i>Beyond conceptual thought</i>
68. Nir-bhedāya	<i>Whole</i>
69. Niśh-kriyāya	<i>Not doing</i>
70. Nis-tulāya	<i>Incomparable</i>
71. Niḥ-saṁśhayāya	<i>Without doubts</i>
72. Nir-añjanāya	<i>Pure, unadorned</i>
73. Nir-upama vibhavāya	<i>Of unmatched prowess</i>
74. Nitya śhuddha buddha- -pari-pūrṇa sach- -chid ānand'ādvayāya	<i>Ever-pure, awakened, complete, the undivided Existence, Consciousness and Bliss</i>
75. Parama śhānta swarūpāya	<i>Experienced as Supreme Tranquility</i>
76. Tejo rūpāya	<i>Whose form is light</i>
77. Tejo mayāya	<i>Composed of light</i>

Jaya Jaya Rudra, Mahā-raudra, Bhadr'āvatāra

Victory to the very Fierce Lord, embodying auspiciousness and goodness

Mahā-bhairava, Kāla-bhairava, Kalp'ānta-bhairava,

The very Fearsome Ruler of Time and Destruction, the Ender of the Ages

Kapāla mālā-dhara, khaṭv'āṅga khaḍga charma,

With a garland of skulls, a skull-topped staff, a sword and animal skins,

Pāśh'āṅkuśha ḍamarū śhūla chāpa bāṇa gadā śhakti-

Noose, goad, drum, trident, bow, arrows, mace and spear,

-bhindi-pāla tomara musala mudgara pāśha parigha

catapult, javelin, club, pistol, rope, iron bar,

-bhuśhuṇḍī śhataghnī chakr'ādy'āyudha bhīṣhaṇā kara.

hammer, gun, discus and other terrifying weapons in the hands

Sahasra mukha	<i>Thousand-faced</i>
Damṣhṭrā karāla vadana	<i>With gaping jaws</i>
Vikaṭ'āṭṭa hāsa	<i>Laughing loudly</i>
Visphārīta brahmāṇḍa maṇḍala	<i>Breaking open the Egg of Brahma (Universe)</i>
Nāgendra kuṇḍala	<i>Having the king of snakes for earrings</i>
Nāgendra hāra	<i>Garlanded with the king of snakes</i>
Nāgendra valaya	<i>Encircled by the snake-lord</i>
Nāgendra charma dhara	<i>Wearing a mighty elephant's hide</i>
Mṛityuñ jaya	<i>Victorious over death</i>
Try'ambaka	<i>Three-eyed</i>
Tri-pur'āntaka	<i>Destroyer of the three cities of the demons</i>
Viśhva rūpa	<i>Whose Form is the Universe</i>
Virūp'ākṣha	<i>With large and powerful eyes</i>
Viśhveśhvara	<i>The Ruler of everything</i>
Vṛiṣhabha vāhana	<i>Whose vehicle is a bull</i>
Viṣha vibhūṣhaṇa	<i>Adorned with poison (blue-throated)</i>
Viśhvato mukha	<i>Facing in all directions</i>
Sarvato rakṣha rakṣha mām jvala jvala	<i>Protect me everywhere, O Radiant Lord</i>
Mahā-mṛityuṃ apa-mṛityu bhayaṃ nāśhaya nāśhaya	<i>Removing the fear of great or sudden death</i>
Chora bhayam utsāday'otsādaya	<i>Abolishing fear of robbery</i>
Viṣha-sarpa bhayaṃ śhamaya śhamaya	<i>Pacifying fear of snake-venom</i>
Chorān mārāya mārāya	<i>Killing thieves</i>
Mama śhatrūn ucchāṭay'occhāṭaya	<i>Overthrowing my enemies</i>
Tri-śhūlena vidārāya vidārāya	<i>Crushing them with Your trident</i>
Kuṭhāreṇa bhindhi bhindhi	<i>Smashing with Your axe</i>
Khaḍgena chhindhi chhindhi	<i>Splitting with Your sword</i>
Khaṭvāṅgena vipothaya vipothaya	<i>Shattering with Your skull-topped staff</i>
Musalena niṣh-peṣhaya niṣh-peṣhaya	<i>Grinding with Your mace</i>
Bāṇaiḥ santāḍaya santāḍaya	<i>Severing with Your arrows</i>

Rakṣhāmsi bhīṣhaya bhīṣhaya *Striking fear into demons*
Aśheṣha bhūtāni vidrāvaya vidrāvaya *Putting to flight all evil spirits*
Kūṣhmāṇḍa vetāla mārīcha brahma-rākṣhasa-gaṇān santrāsaya
santrāsaya *Terrifying all devils, ghost and hordes of Brahmin-demons*
Mam'ābhayaṁ kuru kuru *Make me fearless*
Vitrastaṁ mām āśhvāsaya āśhvāsaya *Giving me courage against fear*
Naraka mahābhayān mām uddhara uddhara sañjīvaya sañjīvaya
Delivering me from the fear of hell and giving life and health
Kṣhut-trīdbhyaṁ mām āpyāyay'āpyāyaya *Taking away hunger and thirst*
Duḥkh'āturaṁ mām ānanday'ānandaya *Removing sorrow, giving me joy*
Śhiva kavachena mām ācchāday'ācchādaya
Covering me with this Shiva Kavach
Mṛityuñ-jaya Try'ambaka Sadāśhiva namas-te namas-te namas-te
O, Death-defeating, Three-eyed, Eternal Lord, salutations to You

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmal Devyai namo namaḥ
Who is indeed incarnated in person as Our Holy Mother Shri Mataji Nirmala Devi
Salutations to You eternally!

Phala Śhruti - 'listening to the results'

Ṛiṣhabha uvācha: *Sage Rishabha said:*

Ity'etat Kavachaṁ Śhaivaṁ varadaṁ vyāhṛitaṁ mayā,
This Shiva Kavach recited by me bestows boons

Sarva bādhā praśhamaṇaṁ rahasyaṁ sarva dehinām. (1)
Annulls all catches, and is the secret of all people

Yaḥ sadā dhārayen martyaḥ Śhaivaṁ Kavacham uttamam,
Any mortal who meditates always on this excellent Shiva Kavach

Na tasya jāyate kvāpi bhayaṁ Śhambhor anugrahāt. (2)
Is not defeated anywhere, with fear removed by the Benevolent Lord

Kṣhīṇāyur prāpta mṛityur vā mahā-roga hato-'pi vā,
He whose life is in danger, approaching death or dying from disease

Sadyaḥ sukham avāpnoti dīrgha māyus cha vindati. (3)
Immediately obtains happiness and accomplishes long-felt desires

Sarva dāridrya śhamanaṁ sau-māṅgalya vivardhanam,

All poverty is diminished and good fortune increased

Yo dhatte Kavachaṁ Śhaivaṁ sa devair api pūjyate. (4)

For whoever worships God with this Shiva Kavach

Mahāpātaka saṅghātair muchyate ch'opapātakaiḥ,

Multitudes of great sins and minor offences are annulled

Dehānte muktim āpnoti Śhiva varm'ānubhāvataḥ. (5)

On dying, he obtains liberation, whoever enjoys Shiva's protection

Twam api śhraddhayā vatsa Śhaivaṁ Kavacham uttamam,

Saying this excellent Shiva Kavach with faith and love,

Dhārayaswa mayā dattaṁ sadyaḥ śhreyo hy'avāpsyasi. (6)

Possessing this gift of mine, you will immediately obtain good fortune

**Iti Śhrī Skānda Mahā-purāṇe¹ Brahm'ottara khaṇḍe Śhiva Kavacha
prabhāva varṇanaṁ nāma dvādaśho-'dhyāyaḥ sam-pūrṇaḥ.**

*Here ends the Shiva Kavach from the twelfth chapter
of the last book of the Skanda Purana.*

*The **Śhiva Kavach** is recited for protection mainly during the **Amāvāsyā** period (one or two days either side of the new moon) considered to be a time when bhoots and demons are more active (left-sided). Once the moon is sighted again (as a thin 'nail-paring' at sunset) **Amāvāsyā** is over.*

*There are two main versions of the **Śhiva Kavach** with several variations. The version given here is the one used in Sahaja Yoga and is virtually identical to the Sanskrit recitation at: www.youtube.com/watch?v=BrEacQ89Rp8. The translations have been reworked to be more literal and concise and now appear under the line they translate. Names of **Lord Śhiva** have been capitalised wherever possible.*

¹ *The **Skanda Purāṇa** is the largest of the **Purāṇas**, with 81,000 verses in seven books (the **Mahābhārata** has about 100,000). **Skanda** is a name of **Śhrī Kārttikeya** (the son of **Śhiva**) and the **Purāṇa** contains mainly stories and information about **Lord Śhiva**.*

The 108 Names of Shrī Gaṅgā Mātā

Om Twameva sākshāt Śhrī	<i>You are...</i>	
Gaṅgā	<i>The Holy River Ganges</i>	
Viṣṇu pad'ābja saṁbhūtā	<i>Born from the Lotus Feet of Shri Vishnu</i>	
Hara vallabhā	<i>Beloved of Shri Shiva</i>	
Himāchal'endra tanayā	<i>The Daughter of the Lord of Himalaya</i>	
Giri maṇḍala gāminī	<i>Flowing through the mountain country</i>	5
*Tārak'āri janani	<i>The Mother of Shri Kārttikeya, the Enemy of the demon Tarakasura</i>	
Sagar'ātmaja tārikā	<i>The Liberator of the 60,000 sons of Sagara who were burnt to ashes by Sage Kapila</i>	
Saraswatī saṁyuktā	<i>Joined to the river Saraswatī which flows under- ground and meets the Ganges at Allahabad</i>	
Sughoṣhā	<i>Melodious</i>	
Sindhu gāminī	<i>Flowing to the Ocean</i>	10
Bhāgīrathī	<i>Brought down from Heaven by the prayers of Sage Bhagiratha</i>	
Bhāgyavati	<i>Happy, fortunate</i>	
Bhagīratha rath'ānugā	<i>Following Bhagiratha's chariot down into Hell to purify the ashes of Sagara's sons and liberate their souls</i>	
Tri-vikrama pad'oddhūtā	<i>Manifested from the foot of Shri Vishnu</i>	
Tri-loka patha gāminī	<i>Flowing through the three worlds, Heaven, Earth and the nether regions</i>	15
Kṣhīra śhubhrā	<i>As white as milk</i>	
Bahu kṣhīrā	<i>Giving milk in abundance</i>	
Kṣhīra vṛikṣha samakulā	<i>Abounding in the four milk trees: Banyan, Fig, Pipal and Madhuka</i>	
Tri-lochana jata vāsinī	<i>Dwelling in the matted locks of the three-eyed Shri Shiva</i>	
Ṛina-traya vimochanī	<i>Releasing from the three debts; to study the Vedas, worship the Gods, and produce sons</i>	20
Tripur'āri śhiras chūdā	<i>Flowing from the Top of the Head of the Enemy of Tripura, Shri Shiva</i>	

Jāhnavī	<i>The Daughter of King Jahnu who drank up the Ganges in a rage for flooding his kingdom, but relented, and allowed Her to flow from his ear</i>	
Nata bhīti hṛit	<i>Removing the fear of those who bow to You</i>	
Avyayā	<i>Eternal and Imperishable</i>	
Nayan'ānanda dāyini	<i>Delightful to behold</i>	25
Naga putrikā	<i>The Daughter of the Mountain</i>	
Niranjanā	<i>Untainted and Clear</i>	
Nitya śhuddhā	<i>Eternally pure</i>	
Nīra-jāla pariṣh kṛitā	<i>Adorned with Water</i>	
Sāvitrī	<i>The Mother</i>	30
Salila vāsī	<i>She who dwells in water</i>	
Sāgar'āmbu samedhini	<i>Swelling the Waters of the Ocean</i>	
Ramyā	<i>Delightful</i>	
Bindu sarasā	<i>Made of water-drops</i>	
Avyaktā	<i>Unmanifest</i>	35
Vṛindāraka sam'āśhritā	<i>The Resort of the Eminent</i>	
Umā sapatnī	<i>Having the same husband as Shri Pārvatī, Shri Shiva</i>	
Śhubhr'āṅgī	<i>With Beautiful White Limbs</i>	
Śhrīmatī	<i>Beautiful, Auspicious and Illustrious</i>	
Dhaval'āambarā	<i>Wearing a dazzling white garment</i>	40
Ākhaṇḍala-vana vāsā	<i>Flowing through the Khandala Forest</i>	
Khaṇḍ'endu kṛita śhekharā	<i>Wearing the Crescent Moon as a Diadem</i>	
Amṛut'ākāra salilā	<i>Whose water is a rich source of Nectar</i>	
Līlā laṅghita parvatā	<i>Leaping over mountains in sport</i>	
Viriñchi kalaśha vāsī	<i>Dwelling in the water-pot of Shri Brahma</i>	45
Trivenī	<i>Triple-braided by the waters of the three rivers: Ganges, Yamuna and Saraswatī</i>	
Trigun'ātmikā	<i>The Spiritual essence of the three gunas</i>	
Saṅgat'āghaughā śhamanā	<i>Destroying the mass of worldly attachments and collective misdeeds</i>	
Śhaṅkha dundubhi nisvanā	<i>Sounding like a conch-shell and drum</i>	
Bhiti hṛit	<i>The Remover of Fear</i>	50
Bhāgya janani	<i>Creating Happiness</i>	

Bhinna Brahmānda darpinī	..... Proud of breaking open the Egg of Brahma	
Nandinī	..... Happy	
Śhighrā	..... Fast-flowing	
Siddhā	..... Perfect	55
Śharanyā	..... Granting Shelter, Help and Protection	
Śhaśhi śhekhari	..... Wearing the Moon upon Your Head	
Śhaṅkarī	..... Compassionate	
Saphari pūrnā	..... Abundant with small shiny fish	
Bharga mūrdhā kṛit'ālayā	..... Dwellings on Shri Shiva's Head	60
Bhava priyā	..... Loved by Shri Shiva and by all living beings	
Satya sandha priyā	..... Loved by the Faithful	
Haṁsa swarūpinī	..... The Embodiment of Swan-like Discretion	
Bhagiratha sutā	..... The Daughter of Sage Bhagiratha	
Anantā	..... Eternal	65
Śharach chandra nibh'ānanā	..... Whose face is radiant like the autumn moon	
Omkāra rūpinī	..... In the form of the Om	
Atulā	..... Incomparable, without equal	
Kridā kallola kārini	..... The Playful Sound of the flowing river	
Swarga sopāna saranī	..... Flowing like a stairway to heaven	70
Ambhaḥ pradā	..... Giving water	
Duḥkha hantrī	..... The Remover of sorrow	
Śhānti santata karinī	..... The Continuance of peace	
Daridrya hantrī	..... The Remover of poverty	
Śhivadā	..... The Bestower of auspiciousness and happiness	75
Samsāra viṣha nāshini	..... Destroying the ills of this world	
Prayāga nilayā	..... Dwelling at the confluence of the Ganga, Yamuna and Saraswati at Allahabad	
Sītā	..... The eastern-most of the four branches into which the Ganges divides after falling on Mount Meru	
Tāpa traya vimochanī	..... Granting Liberation from the three afflictions, from the Gods, the world and oneself.	
Śharaṇ'āgata-		
-dīn'ārta paritrāṇā	..... The Protector of the sick and suffering, who come to You for Refuge	80

Sumukti-dā	<i>Giving Complete Emancipation</i>	
Siddhi yoga nisevitā	<i>Propitiated for the attainment of Self- -realisation and connection to the Divine</i>	
Pāpa hantrī	<i>The Destroyer of Sins</i>	
Pāvan'āṅgī	<i>Whose body is purifying</i>	
Parabrahma swarūpinī ...	<i>The Embodiment of the Supreme Spirit</i>	85
Pūrnā	<i>Complete</i>	
Purātanā	<i>Ancient</i>	
Punyā	<i>The Merit of Noble Deeds</i>	
Punyadā	<i>The Bestower of Merit</i>	
Punya vāhinī	<i>The Generous Flow of Merit</i>	90
Pulomaj'ārchitā	<i>Worshipped by Indrani (wife of Indra)</i>	
Pūtā	<i>Pure</i>	
Pūta tribhuvanā	<i>The Purifier of the Three Worlds</i>	
Japā	<i>The Gentle Murmur of the waters</i>	
Jaṅgamā	<i>Living and Moving</i>	95
Jaṅgama dharā	<i>Sustaining the living and moving</i>	
Jala rūpā	<i>In the Form of Water</i>	
Jagad hītā	<i>Benevolent to the World</i>	
Jahnu putrī	<i>The Daughter of King Jahnu</i>	
Jagan mātā	<i>The Mother of the World</i>	100
Siddhā	<i>Powerful and Effective</i>	
Bhogavatī	<i>Delightful and Beautiful -Ganga's name as She enters the underworld</i>	
Umā kāra kamala sanjātā ..	<i>Born from the same lotus as Shri Pārvatī, a poetic way of saying that they are sisters</i>	
Agñyāna timira bhānu	<i>A Light amid the darkness of ignorance</i>	
Ajarā	<i>Untouched by old age</i>	105
Ādyā	<i>Primordial</i>	
Dhenū	<i>Bestowing plenty and fulfilling wishes</i>	
Nirmalā	<i>Forever Pure like Shri Mataji</i>	

Sākṣhāt Śhrī Ādi Śhakti Mātāji Śhrī Nirmalā Devyai namo namaḥ

Reciting these 108 Names is equivalent to a dip in the Holy River

The 32 Names of Shri Durgā Mātā

A Garland of 32 Names of Shri Durga

from the Durgā Sapta-shaty'aṅga – 'ancillary verses to the Devi Māhātmyam'.

These are considered effective for the worst difficulties.

Om Twameva sākshāt Śhrī.... You are...

Durgā	<i>The Goddess who carries us across difficulties</i>	
Durg'ārti śhamanī	<i>The Pacifier of troubles</i>	
Durg'āpad vinivārinī	<i>The Destroyer of the worst evil</i>	
Durgama chhedini	<i>Cutting down difficulties and misfortune</i>	
Durga sādhinī	<i>Performing disciplines to overcome obstacles</i>	5
Durga nāśhinī	<i>The Destroyer of difficulties</i>	
Durgat'oddhārinī	<i>Uplifting devotees above any hardships</i>	
Durga nihantrī	<i>Annihilating distress and danger</i>	
Durgam'āpahā	<i>Warding off misfortune</i>	
Durgama gñyāna-dā	<i>Giving the knowledge most difficult to attain</i>	10
Durga daitya-		
-loka davānalā	<i>The Forest-fire destroying the realm of demons</i>	
Durgamā	<i>The Holy Mother who gives us difficulties to help us grow</i>	
Durgam'ālokā	<i>The Glorious Form that is hard to look upon</i>	
Durgam'ātma swarūpinī	<i>Whose Soul is unfathomable</i>	
Durga mārga pradā	<i>Granting the hardest path, to God-realisation</i>	15
Durgama vidyā	<i>Whose knowledge is hard to attain</i>	
Durgam'āśhritā	<i>The Refuge from all evil</i>	
Durgama-		
-gñyāna saṁsthānā	<i>The Abode of Knowledge hard to attain</i>	
Durgama dhyāna bhāsinī	<i>Enlightening us with meditation beyond all thoughts and worries</i>	
Durga-mohā	<i>Causing delusion to the wicked</i>	20
Durgama-gā	<i>Abiding in an unapproachable place</i>	
Durgam'ārtha swarūpinī	<i>The Embodiment of the highest purpose in life</i>	
Durgam'āsura saṁhantri	<i>The Destroyer of the most formidable demons</i>	

Durgam'āyudha dhārīnī ...	<i>The Wielder of weapons against evil</i>	
Durgam'āṅgī	<i>Hard to approach in the physical body</i>	25
Durgamatā	<i>Difficult to meditate upon and perceive</i>	
Durgamyā	<i>Hard to be approached or accomplished</i>	
Durgam'eśhwarī	<i>The Supreme Goddess who is difficult to attain</i>	
Durga bhīmā	<i>Terrifying to evil-doers</i>	
Durga bhāmā	<i>The Beautiful Maiden, angry with wickedness</i>	30
Durgabhā	<i>Illumining the darkness of difficulties</i>	
Durga dārīnī	<i>Cleaving through hardships</i>	

Shrī Durgā Dvātrimśha Nāma-mālā

A Garland of the 32 Names of Shri Durga

Durgā Durg'ārti-śhamanī Durg'āpad-vinivārīnī
Durgama-chhedinī Durga-sādhinī Durga-nāśhinī

Durgat'oddhārīnī Durga-nihantrī Durgam'āpahā
Durgama-gñyana-dā Durga-daitya-loka-davānalā

Durgamā Durgam'ālokā Durgam'ātmā-swarūpinī
Durga-mārga-pradā Durgama-vidyā Durgam'āśhritā

Durgama-gñyāna-saṁsthānā Durgama-dhyāna-bhāsinī
Durga-mohā Durgama-gā Durgam'ārtha-swarūpinī

Durgam'āsura-saṁhantri Durgam'āyudha-dhārīnī
Durgam'āṅgī Durgamatā Durgamyā Durgam'eśhwarī

Durga-bhīmā Durga-bhāmā Durgabhā Durga-dārīnī

Nām'āvalim imām yastu Durgāyā mama mānava
Pathet sarva bhayān mukto bhaviṣhyati na saṁśhayaḥ
Shri Durga said: One who recites this garland of My Names,
Will be free from all fear, danger and evil, without doubt.

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

Aparajita Hymn

'Tantrika Devī Sūktam'

*A praise of **Shri Mahākālī** from the **Devi Mahātmyam**.*

**Namo Devyai Mahā-devyai
Śhivāye satatam namaḥ,
Namaḥ prakṛityai bhadṛāyai
Niyutāḥ praṇatāḥ sma tām.**

*Salutations to the Devi, to the Mahādevi,
To You who is ever Auspicious,
To You who is the Primordial Cause,
And the Sustaining Power, we bow to You.*

**Raudrāyai namo nityāyai
Gauryai dhātryai namo namaḥ,
Jyotsnāyai chendu-rūpinyai
Sukhāyai satatam namaḥ.**

*Salutations to You who is Terrible, Eternal,
To Shri Gauri, Supporter of the Universe,
To You who is the Moon and Moonlight,
And Happiness itself, we bow to You.*

**Kalyānyai praṇatām vṛiddhyai
Siddhyai kurmo namo namaḥ,
Nerṛutyai bhū-bhrutam Lakṣhmyai
Śharvānyai te namo namaḥ.**

*You are Welfare, Prosperity and Success.
Salutation to the Consort of Lord Shiva,
Who are Yourself the Good Fortune,
As well as the Misfortune of Kings*

**Durgāyai durga-pārāyai
Sārāyai sarva-kārinyai,
Khyātyai tathaiva kṛiṣṇāyai
Dhumrāyai satatam namaḥ.**

*Shri Durga who takes one across difficulties,
Who is the Author of Everything,
Who is the Knowledge of Discrimination,
Who is Blue-black like smoke in complexion.*

**Ati-saumy'āti-raudrāyai
Natās-tasyai namo namaḥ,
Namo jagat-pratiṣṭhāyai
Devyai kṛutyai namo namaḥ.**

*We bow before You who is at once,
Most gentle and most terrible,
Salutations, O Supporter of the world,
O Devi in the Form of Will, we bow to You.*

**Yā Devī sarva-bhūteṣhu
Viṣṇu-māyeti śhabditā,
Namas Tasyai, namas Tasyai
Namas Tasyai, namo namaḥ**

*To the Devi who in all beings,
is called Shri Viṣṇumaya,
Salutations to Her, Salutations to Her,
Salutations to Her, again and again.*

**Yā Devī sarva-bhūteṣhu
Chetanetya bhi-dhīyate,
Namas Tasyai, namas Tasyai
Namas Tasyai, namo namaḥ**

*To the Devi who in all beings,
is termed as Consciousness,
Salutations to Her, Salutations to Her,
Salutations to Her, again and again.*

**Yā Devi sarva-bhūteṣhu
Buddhi rūpeṇa samsthitā,
Namas Tasyai, namas Tasyai
Namas Tasyai, namo namaḥ**

*To the Devi who abides in all beings,
In the Form of Intelligence,
Salutations to Her, Salutations to Her,
Salutations to Her, again and again.*

Nidrā rūpeṇa *In the Form of Sleep*

Kṣudhā rūpeṇa *In the Form of Hunger*

Chhāyā rūpeṇa *In the Form of Shadow*

Śhakti rūpeṇa *In the Form of Energy*

Tṛṣṇā rūpeṇa *In the Form of Thirst*

Kṣhānti rūpeṇa *In the Form of Patience*

Jāti rūpeṇa *In the Form of Caste*

Lajjā rūpeṇa *In the Form of Modesty*

Śhānti rūpeṇa *In the Form of Peace*

Śhraddhā rūpeṇa *In the Form of Faith*

Kānti rūpeṇa *In the Form of Beauty*

Lakṣmī rūpeṇa *In the Form of Good Fortune*

Vṛitti rūpeṇa *In the Form of Character*

Smṛiti rūpeṇa *In the Form of Memory*

Dayā rūpeṇa *In the Form of Compassion*

Tuṣṭi rūpeṇa *In the Form of Contentment*

Mātrī rūpeṇa *In the Form of Mother*

Bhrānti rūpeṇa *In the Form of Error*

**Indriyānām adhiṣṭhātrī
Bhūtānām ch'ākḥil'eṣhu yā
Bhūteṣhu satatam tasyai
Vyāpti-devyai namo namaḥ**

*Presiding over the senses
That Supreme Ruler of all beings,
To Her who continuously governs all,
The All-pervading Devi, we bow and bow.*

**Chiti-rūpeṇa yā kṛitsna
Metad-vyāpya sthitām jagat
Namas Tasyai, namas Tasyai
Namas Tasyai, namo namaḥ**

*Salutations to Her who pervades the
Entire world in the Form of Consciousness,
Salutations to Her, Salutations to Her,
Salutations to Her, again and again.*

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

❧ Hymn to Shri Nārāyanī (Mahālakshmi) ❧

Chapter 11 of the **Devī Māhātmyam** in the **Mārkaṇḍeya Purāṇa**.

1-2) When the great lord of Asuras (Mahishāsura) was slain there by the Devi, Indra and the Devas led by Agni, praised Her, Kātyāyanī, their object fulfilled and their cheerful faces illumining the quarters:

3) **Devī prapaṇ'ārti-hare prasīda¹,**
Prasīda mātār-jagato-'khilasya
Prasīda viśhv'eśhvari pāhi viśhvam,
Tvam Īśhvari Devi char'ācharasya

'O Devi, Remover of Your suppliants' sufferings, be gracious, O Mother of the whole world. O Mother of the Universe, protect this Universe, Divine Ruler of all that is living and everything unmoving.

4) **Ādhāra-bhūtā jagatas Tvam ekā,**
Mahī-swarūpeṇa yataḥ sthitāsi
Apām swarūpa-sthitayā Tvay'aitad,
Āpyāyate kṛitsnam-alaṅghya-vīrye

You are the sole foundation of the world as You subsist in the form of the Earth. By You, as water, this Universe is gratified, O Devi of inviolable valour!

5) **Tvam Vaiṣṇavī-śhaktir ananta-vīryā,**
Viśhvasya bījam paramāsi māyā
Sammohitam Devi samastam-etat,
Tvam vai prasannā bhuvi mukti-hetuḥ

O Power of Shri Vishnu, of endless valour, Primordial Maya, the Source of the Universe, by You all this Universe is thrown into illusion. When pleased, You give Moksha to the world.

6) **Vidyāḥ samastās-tava Devi bhedaḥ,**
Striyāḥ samastāḥ sakalā jagatsu
Tvay'aikayā pūritam-ambay'aitat,
Kā Te stutiḥ stavya-parāpar'oktiḥ

All lores are aspects of You, O Devi, as well as all women in the world, with various attributes. By You alone, O Mother, this world is fulfilled. How can we praise You, the Source of all praise?

¹ v.3-6 are in **Trishtubh metre** (4 x 11 syllables) and the rest is in **Anushtubh** (4 x 8 syllables).

- 7) **Sarva-bhūtā yadā Devi
Bhukti mukti pradāyini
Twam stutā stutaye kā vā
Bhavantu param'oktayaḥ** *O Goddess present in all beings,
The Bestower of enjoyment and liberation,
What words, however excellent
Can praise You?*
- 8) **Sarvasya buddhi rūpeṇa
Janasya hṛidi samsthite
Swarg'āpavarga-de Devi
Nārāyaṇi namo-'stu te** *O You who abide as intelligence
In the hearts of all creatures,
O Goddess, granting bliss and final beatitude,
Salutations be to You, O Refuge of humanity*
- 9) **Kalā kāṣṭhādi rūpeṇa
Pariṇāma pradāyini
Viśvasyo-paratau śhakte
Nārāyaṇi namo-'stu te** *O You of the form of the course of time,
Bringing about the fruits of all things,
Having the power to destroy the Universe,
Salutations be to You, O Narayani*
- 10) **Sarva maṅgala māṅgale
Śhiva sarvārtha sādhike
Śharaṇye tryambake Gauri
Nārāyaṇi namo-'stu te** *O You who are the good of all goodness,
Auspicious Devi, accomplishing every object,
The Giver of Refuge, O Three-eyed Gauri,
Salutations be to You, O Narayani,*
- 11) **Sṛiṣṭi sthiti vināśhānām
Śhakti bhūte sanātani
Guṇ'āśhraye guṇa-maye
Nārāyaṇi namo-'stu te** *Creatrix, Sustainer and the Power of
Destruction, You are Everlasting.
O Embodiment of the three guṇas,
Salutations be to You, O Narayani*
- 12) **Śharaṇ'āgata dīnārta
Paritrāṇa parāyane
Sarvasy'ārti hare Devi
Nārāyaṇi namo-'stu te** *To those that seek refuge under You,
You give protection and final liberation.
O Devi, who removes the suffering of all,
Salutations be to You, O Narayani*
- 13) **Hāmsā yuktā vimāna-sṭhe
Brahmāṇi rūpa dhāriṇi
Kauśh'āmbhaḥ kṣharike Devi
Nārāyaṇi namo-'stu te** *You ride a heavenly chariot yoked with swans
In the form of the Shakti of Shri Brahma
O Devi, who sprinkles Kusha grass water.
Salutations be to You, O Narayani*
- 14) **Triśhūla chandrāhi dhare
Mahā-vṛiṣhabha vāhini** *O You who bear the trident, the moon
And the serpent, and ride a huge bull,*

- Māheśhwari swarūpeṇa**
Nārāyaṇi namo-'stu te
In the form of the Consort of Shri Shiva,
Salutations be to You, O Narayani
- 15) **Mayūra kukkuṭa vrite**
Mahāśhakti dhare-'naghe
Kaumārī-rūpa samsthāne
Nārāyaṇi namo-'stu te
Attended by a peacock and a cockerel
And carrying a great spear, faultless
In the form of Kārttikeya's Shakti,
Salutations be to You, O Narayani
- 16) **Śhañkha chakra gadā śhārṅga**
Grihīta param'āyudhe
Prasīda Vaiṣṇavī rūpe
Nārāyaṇi namo-'stu te
O You who grasp the supreme weapons
Of conch, discus, club and bow,
Be gracious, O Shakti of Shri Viṣṇu
Salutations be to You, O Narayani
- 17) **Gṛihīt'ogra mahā-chakre**
Danṣhtr'od-dhrita vasundhare
Varāha-rūpiṇī Śhīve
Nārāyaṇi namo-'stu te
O You who wield a huge formidable discus,
And uplift the Earth with thy tusk,
O Auspicious Devi, with a boar-like form,
Salutations be to You, O Narayani.
- 18) **Nṛisimha rūpen'ogreṇa**
Hantum daityān kṛit'odyame
Trailokya trāṇa sahite
Nārāyaṇi namo-'stu te
O You who, in the Fierce Form of a man-lion,
Put forth Your efforts to slay the demons,
You benevolently save the three worlds,
Salutations be to You, O Narayani.
- 19) **Kirīṭinī mahāvajra**
Sahasra nayan'oj-jvale
Vṛitra prāṇa hare ch'aindri,
Nārāyaṇi namo-'stu te
With a diadem and a great thunderbolt,
You are dazzling with a thousand eyes,
Taking the life of the demon Vritra, O Aindri,
Salutations be to you, O Narayani.
- 20) **Śhiva-dūtī swarūpeṇa**
Hata daitya mahābale
Ghora rūpe mahārāve
Nārāyaṇi namo-'stu te
In the form of Shiva's messenger,
You slew the mighty hosts of the Daityas,
O You of Terrible Form and Loud Throat,
Salutations be to You, O Narayani.
- 21) **Daṁṣhtrā-karāta vadane**
Śhiro-mālā vibhūṣhaṇe
Chāmuṇḍe muṇḍa mathane
Nārāyaṇi namo-'stu te
O You who have a face terrible with tusks,
And are adorned with a garland of heads,
O Chāmuṇḍā, Slayer of the demon Muṇḍa,
Salutations be to you, O Narayani.

- 22) **Lakṣmi lajje mahā-vidye,
Śhraddhe puṣṭhi swadhe dhruve
Mahā-rātri mahā-māye
Nārāyaṇi namo-'stu te** *You are Prosperity, Modesty and Wisdom
Faith, Nourishment and Self-establishment
The Great Night and Great Illusion,
Salutations be to You, O Narayani.*
- 23) **Meghe Saraswati vare,
Bhūti bābhravi tāmasi,
Niyate Tvam prasīdeśhe
Nārāyaṇi namo-'stu te** *O Cloud-like Goddess of Speech and Music
O Dark-coloured Consort of Shri Visnu
O Fate of all beings, be propitious.
Salutations be to You, O Narayani*
- 24) **Sarva swarūpe sarveśhe
Sarva śhakti samanvite
Bhaye bhyas-trāhi no Devi,
Durge Devi namo-'stu te** *You exist as the form and Queen of all,
And possess every might
Save us from error, O Devi.
Salutations be to You, O Devi Durga*
- 25) **Etathe vadanam saumyam
Lochana-traya bhūṣhitam
Pātu naḥ sarva bhūti-bhyah
Kātyāyāni namo-'stu te.** *May this benign countenance of yours
Adorned with three eyes,
Protect us from all fears
Salutations be to You, O Katyayani*
- 26) **Jvālā-karālam-atyugram
Aśheṣh'āsura sūdanam
Triśhūlam pātu no bhīter
Bhadrakāli namo-'stu te** *Terrible with flames, fiercely wielding a club,
Completely destroying all the demons,
May Your trident guard us from fear,
Salutations be to You. O Bhadrakali.*
- 27) **Hinasti daitya-tejānsi
Swanenā-pūrya yā jagat
Sā ghaṇṭāḥ pātu no Devi
Pāpebhaye naḥ sutāniva** *Your bell destroys the prowess of the Daityas,
And fills the world with its ringing,
Guard us, O Devi, as a mother protects
Her children from all sins and fears.*
- 28) **Asur'āsṛigva sāpañka
Charchitaste kar'oj-jvalaḥ
Śhubhāya khadghe bhavatu
Chaṇḍike Tvām natā vayam** *May Your sword, smeared with the,
Mire-like blood and fat of the Asuras,
And gleaming with rays, be for our welfare,
O Chaṇḍika, we bow to you.*

33) **Viśhveśhvari Tvam paripāsi viśhvam,** *Hymn to Shri Narayani*
O Queen of the Universe, protect the Universe,
Viśhvātmikā dhārayasīti viśhvam,
O Self of the Universe, You support the Universe,
Viśhveśha-vandhā bhavatī bhavanti,
O One adored by the Lord of the Universe,
Viśhva-śhrāyā ye Twayi bhakti namrāḥ.
Those who bow to You in devotion become the refuge of the Universe.

35) **Praṇatānām prasida Tvam,** *Be gracious to us who have bowed to You,*
Devi viśhv'ārti-hāriṇī, *O Devi, remover of all suffering,*
Trai-lokya vāsi nāminye, *Worshipped by the dwellers of the three Worlds,*
Lokānām varadā bhava. *Be boon-giver to all the worlds.*

*Here ends the 'Hymn to Narayani' of Devi-Mahātmya in Mārkaṇḍeya-purana,
during the period of Savarni, the Manu.*

Bolo Śhrī Nārāyaṇī Sākṣhāt Śhrī Ādi Śhakti Mātājī
Śhrī Nirmalā Devi ki- Jay!

Victory to Our Holy Mother Shri Mataji, who is the Only Refuge of this Universe!
The last two verses appeared as 'Prayer to the Devi' and
'Prayer to Shri Rāja-rājeshwarī' in the Ed.1-6 SYMB.

Prayer to the Divine Mother

Verse 27 of the Saundarya Lahari by Shri Ādi Shaṅkarāchārya

Japo jalpaḥ śhilpam, sakalam api mudrā virachanā,
Gatiḥ prādakṣhinya kramaṇam, aśhan'ādy'āhuti vidhiḥ,
Praṇāmaḥ sam-veśhaḥ, sukham akhilam ātmārpaṇa dṛiśhā,
Sa pary'āparyāyas Tava bhavatu yan-me vilasitam.

*Through the sight of Self surrender,
Let my prattle become recitation of Your name;
The movement of my limbs, gestures of Your worships;
My walk, perambulation around You;
My food, sacrificial offering to You;
My lying down, prostration to You;
Whatever I do for my pleasure,
Let it be transformed into an act of worship to You.*

Prayer to Shri Annapurna

by Shri Adi Shankaracharya

Nityānanda karī varābhaya karī saundarya ratnākārī,

Eternally blissful, free from fear and an ocean of loveliness,

Nir-dhūt'ākhila ghora pāvana karī pratyakṣha Māheśhwarī,

You remove even constant torment and sins, O Supreme Goddess manifest,

Prāley'āchala vanśha pāvana karī, Kāshipur'ādhīśhwarī, (1)

Dissolving delusion, purifying deceit, O Empress of Kashi (Varanasi).

Bhikṣhām dehi krip'āvalambana-karī, Māt'ānna-pūrṇeśhwarī,

Grant the boons we beg, O Gracious One we depend on, Mother Anna-Purna.

He Mātā Nirmal'eśhwarī. O Supreme Mother Shri Nirmala Devi CHORUS

Nānā-ratna vichitra bhūṣhana karī hemāambarā dambhāri,

Adorned with many jewels and clothed in gold, O Enemy of hypocrisy,

Muktā-hāra vidamba māna vilasad Dakṣhoja kumbhāntari,

A glittering pearl necklace adds to Your glory, O Daughter of Daksha,

who dwells inside the water-pot (Sacrum),

Kāśhmīrā guru vāsītā ruchi-karī Kāshipur'ādhīśhwarī,

Gleaming with saffron and scented oils, O Empress of Kashi

Bhikṣhām-dehi (2)

Yogānanda karī ripukṣhaya karī dharm'ārtha niṣṭhā karī,

Giving the bliss of Yoga and destroying insincerity, the Source of righteousness,

Chandr'ārka'ānala bhāsa māna lahari trailokya rakṣhā-karī,

Light of the Moon, the Sun, and the mind, the Protector of the three worlds,

Sarveśhwarya-karī tapaḥ phala-karī Kāshipur'ādhīśhwarī,

Supreme Ruler of all and rewarder of our austerities, O Empress of Kashi,

Bhikṣhām-dehi (3)

Kailās'āchala kandar'ālaya karī Gauri Uma Śhañkarī ,

Residing in the valley of Mount Kailās, You are Shri Gauri, Uma, Shañkarī,

Kaumāri nigam'ārtha gochara karī Omkāra bij'ākṣhari ,

Kaumari, the subject of all sacred texts, the field of all action

and the sacred seed-syllable Om,

Mokṣha dwār-kapāta pātana karī, Kāshipur'ādhīśhwarī,

The Opener of the gateway to liberation, O Empress of Kashi,

Bhikṣhām dehi (4)

Dṛiśhy'ādṛiśhya pra-bhūta vāhana karī Brahmānda bhānd'odarī,

Carrying all that is visible and invisible inside Your belly which is this Universe,

Līlā nātaka sūga bhedanna-karī vigñyāna dīpām-kurī,

Dancing sportively you let flow Your bounty, giving the light of understanding,

Śhri viśhveśha manaḥ prasādana karī, Kāshipur'ādhīśhwarī, (5)

And brilliant clearness to the mind, O Ruler of all, O Empress of Kashi,

Bhikṣhām dehi krip'āvalambana-karī, Māt'ānna Pūrṇeśhwarī,

Grant the boons we beg, O Gracious One we depend on, Mother Anna-Purna.

He Mātā Nirmal'eśhwarī. O Supreme Mother Shri Nirmala Devi CHORUS

Urvī sarva jan'eśhwarī Bhagavatī Māt'ānna-pūrn'eśhwarī,

O Goddess who rules everything living on this Earth, O Mother Anna Purna,

Venī-nīla samāna kuntala harī nity'ānna dān'eśhwarī,

Your braid of black hair is like that of Shri Viṣṇu, ever-replete Goddess of wealth,

Sarv'ānanda karī daśhā śhubha karī, Kāshipur'ādhīśhwarī,

Giving joy and a happy condition to all, O Empress of Kashi,

Bhikṣhām dehi ...

(6)

Ādi kṣhānta sam-asta varṇana karī Śhambho-stri bhāvā karī,

O Primordial Earth, creating all outward forms, Bestower of happiness to all,

Kāshmīrā tri-jal'eśhwarī tri-laharī nity'ānkurā śharvarī,

Ruler of the three waters of Kashmir and the three waves, Goddess of the night,

Kāmākām-kṣha-karī jan'odaya karī, Kāshipur'ādhīśhwarī,

Destroyer of desires and Producer of life, O Empress of Kashi,

Bhikṣhām dehi ...

(7)

Devī sarva vichitra ratna rachitā Dākṣhāyanī sundarī

O, Devi, maker of all jewels and treasures, O, Beautiful daughter of King Daksha,

Vāmam svādu-payo-dhara priya-karī saubhagya māheśhwarī,

Lovely One, making us fond of Your sweet milk, ever-shining Supreme Goddess,

Bhakt'ābhīṣṭa karī daśhā śhubha karī, Kāshipur'ādhīśhwarī.

Fulfiller of devotees' longings, Giver of a happy fate O Empress of Kashi,

Bhikṣhām dehi ...

(8)

Chandr'ārk'ānala koṭi koṭi sadṛiśhā, chandr'āmśhu bimb'ādharī

Like ten million moons, suns and fires, upholding the rays of the Moon and Sun,

Chandr'ārk'āgni samāna kuntala dharī, chandr'ārka varṇ'eśhwarī,

You wear the Sun, Moon and Fire like Your hair, O, Ruler of the Sun and Moon,

Mālā pustaka pāśhas'ānkuśha dharī, Kāshipur'ādhīśhwarī,

Bearer of garlands, ornaments, noose and goad, O Empress of Kashi,

Bhikṣhām dehi krip'āvalambana karī, Māt'ānna-pūrṇeśhwarī, (9)

Give our alms, O Compassionate Mother, most abundant Giver of sustenance,

He Mātā Nirmal'eśhwarī.

O, Supreme Mother Anna Purna.

Kṣhatra-trāṇa karī mahābhaya karī, Mātā kṛipā sāgarī,

O, Protector of warriors, Remover of fears, O, Mother, the ocean of kindness,

Sākṣhān mokṣha karī sadā śhiva karī viśhv'eśhwara śhrī-dharī,

Bestower of true liberation, ever-auspicious Sustainer of the Universe's Lord,

Dakṣh'ākṛanda karī nir-āmaya karī, Kāshipur'ādhīśhwarī,

Who made King Daksha wail, Protector from diseases. O Empress of Kashi,

Bhikṣhām dehi ...

(10)

Anna-pūrṇe sadā pūrṇe,

O Shri Anna-purna, ever replete,

Śhañkara prāṇa vallabhe,

Most beloved of Shri Shiva,

Gñyāṇa vairāgya siddhy'artham,

Give us knowledge, dispassion

and fulfil our purposes,

Bhikṣhām dehi cha Pārvati. (11)

Grant the boons we beg, O Parvati.

Mātā cha Pārvati Devi,

You are our Mother, O Goddess Parvati,

Pitā Devo Maheśhwarah,

Our Father is the great Lord Shiva.

Bāndhavāḥ Śhiva bhaktāśh cha,

The collectivity of Shiva devotees is

Swadeśhī bhuvana trayam. (12)

Our family throughout the three worlds.

***Bolo Śhri Māt'ānna-pūrṇeśhwarī sākṣhāt
Śhri Ādi Śhakti Mātājī Śhri Nirmalā Devi ki...jay!***

*Victory to Our Holy Mother Shri Mataji,
who is Shri Anna-purna incarnated in person!*

The first four and last two verses were included in the Original Mantrabook.

Psalm 23 - a Psalm of David

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for His name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for Thou art with me;
Thy rod and Thy staff they comfort me.
Thou preparest a table before me
in the presence of mine enemies:
Thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life
and I will dwell in the house of the Lord for ever.

'All the beautiful blessings of His are described
in the 23rd Psalm, 'The Lord is my shepherd',
is all described how He looks after you like a shepherd.'

Ekadasha Rudra Puja, Italy, 16-09-84

Recommended by Shri Mataji to strengthen the Centre Heart.
This psalm arranged as a song (*'The Lord's my Shepherd'*) is in the SY Songbook.

❀ The 84 Names of Shri Durgā ❀

Taken from the 1000 Names of Shri Mahakali

Om Twameva sākṣhāt Śhrī *Holy Mother Shri Mataji, You are indeed:*

Kāmeśhvar'āstra nirdagdha sa-bhaṇḍāsura śhūnyakā

*The Goddess whose blazing Kāmeshwara missile
annihilates the demon Bhandasura and his city.*

- | | | |
|-------------------------------------------|--------------------------------------------------------------------------------------------------------------|----|
| *Madhu Kaitabha hantrī | <i>The Killer of the demons Madhu and Kaitabha.</i> | |
| *Mahiṣh'āsura ghātinī | <i>The Slayer of Mahishāsura (False Sai Baba).</i> | |
| *Raktabīja vināśhinī | <i>The Destroyer of Raktabija (Guru Mahārāji).</i> | |
| *Narak'āntakā | <i>The Destroyer of Narak (Mahesh Yogi/TM).</i> | 5 |
| *Rāvaṇa mārḍinī | <i>The Destruction of Rāvaṇa (Rajneesh/Osho).</i> | |
| *Rākṣhasa-ghnī | <i>Crushing all evil forces and demons.</i> | |
| Chaṇḍikā | <i>Angry with evil forces.</i> | |
| Ugra chaṇḍeśhwarī | <i>The Supreme Power and Fury to destroy negativity.</i> | |
| Krodhinī | <i>The Cosmic Wrath.</i> | 10 |
| Ugra prabhā | <i>Blazing with Fury.</i> | |
| Chāmuṇḍā | <i>The Slayer of the demons Chaṇḍa and Muṇḍa.</i> | |
| Khaḍga pālinī | <i>Ruling by the sword.</i> | |
| Bhāsvar'āsuri | <i>Whose blinding radiance destroys
the demonic forces.</i> | |
| Śhatru mārḍinī | <i>The Slayer of the enemies of the saints.</i> | 15 |
| Raṇa paṇḍitā | <i>The Expert in the science of wars and battles.</i> | |
| Rakta dantikā | <i>Whose teeth are red with the blood of demons.</i> | |
| Rakta priyā | <i>Fond of the blood of demons.</i> | |
| Kurukullā-'virodhinī | <i>Confronting all the sins of the world, in harmony with
the crimson-hued Goddess of the Sahasrāra.</i> | |
| Daityendra mārḍinī | <i>The Victorious chief demon Slayer.</i> | 20 |
| *Niśhumbha Śhumbha-
-sañhantrī | <i>The Destroyer of the demons Shumba
and Nishumba.</i> | |
| Chaṇḍī | <i>All fired-up to destroy the evil forces.</i> | |
| Mahākālī | <i>The Great Destroyer as the Power of the Left Side.</i> | |
| Pāpa nāśhinī | <i>The Destroyer and Cleanser of sins</i> | |
| Śhmaśhāna kālikā | <i>The Dark Goddess living in the cremation ground.</i> | 25 |

* said without *Śhrī*

Kuliśh'āṅgī	<i>Thunderbolt-bodied.</i>	
Dīptā	<i>Illuminating the paths of all true seekers.</i>	
Ghora dañṣhtrā	<i>With exceedingly fierce jaws.</i>	
Mahā-dañṣhtrā	<i>Endowed with Cosmic Jaws.</i>	
Vijayā	<i>Triumphant over evil.</i>	30
Tārā	<i>The Saviour and the Redeemer of all evils.</i>	
Sūryātmikā	<i>Radiant Spirit like the sun.</i>	
Rudrānī	<i>The Spouse of Shri Shiva in His fierce form.</i>	
Raudrī	<i>The Fierce Consort of Shri Mahādeva.</i>	
Bhay'āpāhā	<i>The Liberator of devotees from fear and doubt.</i>	35
Rathinī	<i>Riding in a chariot.</i>	
Samara-prītā	<i>Happy on the battlefield.</i>	
Vaiginī	<i>Crushing all opposition.</i>	
*Tārak'āsura- -samhāriṇī	<i>The Slayer of the wicked Taraka.</i>	
Vajrinī	<i>The Wielder of the thunderbolt.</i>	40
Atirāmā	<i>The Healing Influence.</i>	
Śhañkinī	<i>Blowing a conch to strike fear into the demons.</i>	
Chakrinī	<i>Wielding Shri Viṣṇu's Discus for war.</i>	
Gadinī	<i>Brandishing a Mace to crush the demons.</i>	
Padminī	<i>The Ruler of the Lotuses (chakras).</i>	45
Śhulinī	<i>The Demon-killing Goddess bearing a Trident.</i>	
Parigh'āṣhtrā	<i>The Divine Mother protecting devotees with a club.</i>	
Pāśhinī	<i>The Devi holding a noose for punishing evil-doers.</i>	
Pinaka dhāriṇī	<i>The Compassionate Mother armed with a bow.</i>	
Rakta-pā	<i>The One who drinks blood in the cosmic war.</i>	50
Asur'āntakā	<i>Dedicated to destroying the demons.</i>	
Jaya-dā	<i>The One who gives victory.</i>	
Bhīṣhaṇ'ānana	<i>The One with a terrifying face.</i>	
Jvalinī	<i>The Cosmic Blaze, burning the asuras.</i>	
Durdhyeyā	<i>Knowing no rest from slaying the asuras.</i>	55
Bheruṇḍā	<i>Assuming a formidable form for slaying the asuras.</i>	
Batu bhairavī	<i>The Learned Goddess who destroys ignorance.</i>	

Bāla bhairavī	<i>The Shakti of Shri Rudra with the power of a Child.</i>	
Mahā-bhairavī	<i>The Great Consort of Shri Shiva.</i>	
Vatuka bhairavī	<i>The One who observes Celibacy.</i>	60
Siddha bhairavī	<i>The Fierce Mother who gives all success and fulfilment.</i>	
Kaṅkala bhairavī	<i>The Ruler of the skull.</i>	
Kāla bhairavī	<i>The Destructive Power in the form of Time.</i>	
Kālāgni bhairavī	<i>The All-consuming Fire at the end of Time.</i>	
Yoginī bhairavī	<i>The Shakti of all Spiritual Attainment.</i>	65
Śhakti bhairavī	<i>The Power of Shri Shiva.</i>	
Ānanda bhairavī	<i>The Joy of the Supreme Spirit.</i>	
Mārtaṇḍa bhairavī	<i>The Goddess as the Power of the Sun.</i>	
Gaura bhairavī	<i>The Pure and Untouched Goddess.</i>	
Śmaśhāna bhairavī	<i>The Spirit of Dissolution, residing in the cremation ground.</i>	70
Pura bhairavī	<i>The Ancient Goddess.</i>	
Taruṇa bhairavī	<i>The Youthful Mother Kali.</i>	
Param'ānanda bhairavī	<i>The Power of the Ida Nādi as Supreme Bliss.</i>	
Sur'ānanda bhairavī	<i>The Joy of the Gods.</i>	
Gñyān'ānanda bhairavī	<i>The Joy of the Highest Knowledge.</i>	75
Uttam'ānanda bhairavī	<i>The Mother who gives the Highest Bliss.</i>	
Amṛit'ānanda bhairavī	<i>The Immortal Joy of the Divine Nectar.</i>	
Chakreśhwarī	<i>The Holder of the discus for destroying the asuras.</i>	
Rāja chakreśhwarī	<i>The Goddess at the centre of the Shri Chakra.</i>	
Vīrā	<i>Strong and Courageous.</i>	80
Sādhakānām sukha kāri	<i>Giving happiness to devotees.</i>	
Sādhak'āri vināśhini	<i>The Mighty Mother who slays the forces confronting Your children.</i>	
Śhukra nindaka nāśhini	<i>The Destroyer of those who insult the spirit of purity.</i>	
Sādhak'ādhi vināśhini	<i>The Loving Mother who eradicates the suffering of devotees.</i>	

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ
*Shri Mataji, You are our Great Protector and Ultimate Refuge,
we bow to You eternally.*

From the original SYMB, now replaced by the traditional 108 Names of Shri Durga.

❧ Śhri Rāma-rakshā Stotram ❧

'The Protection of Śhri Rama'

Om Śhri Gaṇeśhāya namaḥ

Salutations to Śhri Ganesha

Asya Śhri Rāma-rakshā-stotra mantrasya

Of this Ram-raksha hymn,

Budha-kaushika ṛishiḥ

Sage Budha-kaushika is the author

Śhri Sītā Rāma-chandro devatā

Śhri Sita and Rama are the Deities

Anuṣṭup chhandah

Anushtubh is the meter

Sītā śhaktiḥ

Śhri Sita is the Power

Śhri mad Hanumāna kīlakam

The glorious Śhri Hanuman is the key

Śhri Rāma-chandra prīty'arthe

To please Śhri Rama

Rāma-rakshā-stotra jape viniyogah.

This Ramraksha is recited

Atha dhyānam – The Meditation

In the beginning one should meditate on Lord Rāma, putting one's attention on the Right Heart. The physical description of Lord Rāma is as follows:

Dhyāyed ājānu-bāhum

His arms are very long, reaching His knees,

Dhṛita-śhara-dhanuṣham

He is holding a bow and arrows

Baddha-padm'āsana-stham

And seated in a lotus-posture

Pītam vāso vasānam

Wearing a yellow dhoti,

Nava-kamala-dala spardhi netram prasannam

His eyes are like fresh lotus petals and He is happy looking at His wife,

Vām'ānk'ārūḍha Sītā mukha-kamala milal-lochanam

Śhri Sītā, sitting on His left, with twinkling eyes in Her lotus face

Nīrad'ābham nān'ālaṅkāra-dīptam

With skin like dark rain-clouds (dusky blue), He shines with many ornaments,

Dadhatam-urujaṭā-maṇḍanam Rāma-chandram.

And is adorned with a crown of long hair, Śhri Rama, the 'Joy-giving Moon',

Iti dhyānam – Here ends the meditation

* After the Introduction, the praise is all in Anushtubh meter (four blocks of eight syllables) apart from verses marked with an asterisk (v.20, 26, 28-37).

Charitaṁ raghu-nāthasya, śhata-koṭi pravistaram

Ek'aikam-akṣharam puṁsām, mahā-pātaḥ nāśhanam. (1)

Lord Rāma's character is so vast that we could write a thousand million verses describing it, every word of it capable of destroying the greatest of sins.

Dhyātvā nīl'otpala śhyāmaṁ, Rāmaṁ rājīva-lochanam

Jānakī Lakṣhmaṇ'opetaṁ, jaṭā-mukūṭa maṇḍitam. (2)

Meditating on Shri Rama as the colour of a dark blue lotus-blossom, with eyes like a deer, accompanied by Shri Sita and Lakshman, adorned with a crown of braided hair.

Sāsi-tūṇa dhanur-bāṇa -pāṇim naktañ-char'āntakam

Swalīlayā jagat-trātum, āvir-bhūtam ajaṁ vibhum. (3)

Holding a sword, quiver, bow and arrows in His hands to kill the night-prowling demons; for His sport the Unborn All-pervading Lord incarnated as Lord Rāma to save the world.

Rāma-rakṣhām paṭhet prāgñyaḥ, pāpa-ghnīm sarva-kāmadām

Śhiro me rāghavaḥ pātu, bhālaṁ daśharath'ātmajaḥ. (4)

Reciting this Ram-raksha gives wisdom, destroys sins and fulfils all our desires. May Lord Rāma, scion of the Raghu dynasty, protect my head. And the Son of King Dasharatha, protect my forehead.

Kausalyeyo dṛīshau pātu, Viśhvāmitra priyaḥ śhṛutī

Ghrāṇam pātu makha-trātā, mukham Saumitri vatsalaḥ. (5)

May Lord Rāma, the Son of Queen Kausalya, protect my eyes, and the favourite disciple of Sage Vishwamitra protect my ears. May Lord Rāma, the protector of Vishwamitra's havan, protect my nose and He who loves His brother Shri Lakshmana, protect my mouth.

Jihvām vidyā-nidhiḥ pātu, kaṇṭham Bharata-vanditaḥ

Skandhau divy'āyudhaḥ pātu, bhujau bhagneśha-kārmukaḥ. (6)

May Lord Rāma, the treasure-house of knowledge, protect my tongue. May Lord Rāma, who is worshipped by Shri Bharata, protect my throat. May Lord Rāma, who possesses all the powerful weapons, protect my shoulders. May He who broke the mighty bow at Shri Sita's Swayamvara, protect my arms.

Karau Sītā-patiḥ pātu, hṛidayam Jāmadagny'ajit

Madhyam pātu Khara-dhvaṁsī, nābhim Jāmbavad'āśhrayaḥ. (7)

May Shri Sītā's Husband protect my hands, and the Vanquisher of Shri Paraśhurāma protect my heart. May the Destroyer of the demon Khara protect my middle, and the Giver of refuge to Jambavan protect my navel.

Sugrīv'eśhaḥ kaṭi pātu, sakthinī Hanumat prabhuḥ
Ūrū ragh'ūttamaḥ pātu, rakṣhaḥ kula vināśha-kṛit. (8)
May Shri Rāma, the Lord of Sugrīva, protect my waist and Shri Hanuman's master protect my groin. May the Greatest of the Raghus, who destroyed the family of Rakshasas, protect my thighs.

Jānunī setu-kṛit pātu, jaṅghe daśha-mukh'āntakaḥ
Pādaḥ Bibhīṣhaṇa-śhrīdaḥ, pātu Rāmo-'khilam vapuḥ. (9)
May Lord Rāma, who built a bridge over the seas, protect my knees, And the Destroyer of the ten-faced Rāvana, protect my calves. May Lord Rāma, who gave Rāja-lakshmī to Bibhīshana, protect my feet, And may He who gives joy to everyone, protect my whole body.

Etām Rāma-bal'opetām, rakṣhām yaḥ sukṛitī paṭhet
Sa chirāyuḥ sukhī putrī, vijayī vinayī bhavet. (10)
Anyone who recites this Rāma Kavacha, endowed with the Power of Lord Rāma, will live a long life, be contented and happy, have sons and daughters, and will succeed wherever he goes, gifted with humility.

Pātāla-bhūta lavyoma -chāriṇaśh chhadma-chāriṇaḥ
Na draṣṭum-api śhaktāste, rakṣhitam Rāma-nāmabhiḥ. (11)
Whoever has the protection of Shri Rāma's names will be saved from evil spirits living on the Earth, in the sky or in Hell.

Rāmeti Rāma-bhadreti, Rāma-chandreti vā smaran
Naro na lipyate pāpaiḥ, bhuktim muktim cha vindati. (12)
Whoever remembers the name of Lord Rāma as Rām, Rāmchandra or Rām-bhadra, never falls prey to sin, and achieves enjoyment in life and liberation.

Jagaj-jaitr'aika mantreṇa, Rāma-nāmn'ābhi-rakṣhitam
Yaḥ kaṅṭhe dhārayet tasya, kara-sthāḥ sarva siddhayaḥ. (13)
With the mantra of this protection of Shri Rama's names one overcomes this world; whoever keeps this praise in his throat gets all success in his hands.

Vajra-pañjara nāmedam, yo Rāma-kavacham smaret
Avyāhat'āgñyaḥ sarvatra, labhate jaya-maṅgalam. (14)
This Armour of Shri Rāma is like a diamond-hard protective cage to the wise person who remembers it; Unobstructed wherever he goes, he is obeyed by all and attains happiness and auspiciousness.

Ādiṣṭavān yathā swapne, Rāma-rakṣhām imām Haraḥ
Tathā likhitavān prātaḥ, prabuddho Budha-kaushikaḥ. (15)

This Rāmraḁsha was recited by Lord Shiva in the dream of Sage Budha-kaushika –‘the wise owl’, who wrote it down the following morning, exactly as told.

Ārāmaḁ kalpa-vṛikṣhānām, virāmaḁ sakal’āpadām

Abhi Rāmas tri-lokānām, Rāmaḁ śhrīmān sanaḁ prabhuḁ. (16)

The Eternal and Glorious Lord Rāma is like a lovely forest of wish-fulfilling trees; Destroying all our calamities and giving joy to the Three Worlds.

Taruṇau rūpa-sampanṇau, sukumārau mahābalau

Puṇḁarīka-viśhāl’ākṣhau, chīra-kṛiṣhṇ’ājin’āmbarau. (17)

Youthful and handsome, these noble Princes of great prowess, Have large lotus-like eyes and skin like black rain-clouds.

Phala-mūl’āśhinau dāntau, tāpasau brahma-chāriṇau

Putrau daśharathasy’aitau, Bhrātarau Rāma-Lakṣhmaṇau. (18)

Living on roots and herbs, restrained and ascetic, They follow the Divine Path, These Sons of King Dasharatha, Shri Rāma and His Brother Lakshmana.

Śharaṇyau sarva sattvānām, śhreṣhṭhau sarva dhanuṣh-matām

Rakṣhaḁ kula-nihantārau, trāyetām no ragh’ūttamau. (19)

Affording protection to all creatures, these two pinnacles of the Raghu lineage Are the best of all archers, defending us and destroying the family of demons.

***Ātta-sajja dhanuṣh’āviṣhu spṛiśhā vakṣhay’āśhuga-**

-niṣhaṅga-saṅginau

Rakṣhaṇāya mama Rāma-Lakṣhmaṇ’āvagrataḁ

pathi sad’aiva gacchatām. (20)

May Shri Rāma and Lakshmana, with an arrow ever ready on the bow and many arrows in Their quivers, walk always in front of me on my path to protect me.

Samnaddhaḁ kavachī khadgī, chāpa-bāṇa-dharo yuvā

Gacchan-mano-ratho-’smākaṁ, Rāmaḁ pātu sa-lakṣhmaṇaḁ. (21)

May the youthful Lords Rāma and Lakshmana, equipped with breastplate, sword, bow and arrow, guide and protect our hearts and desires.

Rāmo dāśharathiḁ śhūro, lakṣhmaṇ’ānucharo balī

Kākutsthaḁ puruṣhaḁ pūrṇaḁ, Kausalyeyo ragh’ūttamaḁ. (22)

The Sixteen Names of Shri Rāma are: Rāma -giving joy, Dāśharathi -the Son of King Dasharatha, Śhūra -the Hero, Lakṣhmaṇ’ānuchara -accompanied by Lakshmana, Balī -strong, Kākutstha -descendant of Kakutstha, Puruṣha -the Supreme Spirit as man, Pūrṇa -contented and complete, Kausalyeya -the Son of Queen Kausalya, Ragh’ūttama -the Highest of the Raghu dynasty.

Vedānta-vedyo yagñyeśhaḥ, purāṇa-puruṣh'ottamaḥ

Jānakī-vallabhaḥ śhrīmān, aprameya-parākramaḥ. (23)

Vedānta-vedya -the object of Spiritual Knowledge, Yagñyeśha -the Lord of havans, Purāṇa-puruṣh'ottama -the greatest of men from ancient times, Jānakī-vallabha -beloved of Shri Sītā, Śhrīmān -possessing beauty, glory and auspiciousness, Aprameya-parākrama -of unequalled strength and valour.

Ity'etāni japan-nityaṁ, mad-bhaktaḥ śhraddhay'ānvitaḥ

Aśhva-medh'ādhikaṁ puṇyaṁ, sam-prāpnoti na samśhayaḥ. (24)

One who daily recites with devotion this praise, equal to a great horse-sacrifice, is blessed with faith and becomes holy and without doubts.

Rāmaṁ dūrvā-dala-śhyāmaṁ, padm'ākṣhaṁ pīta-vāsasam

Stuvanti nāmabhir divyaiḥ, na te saṁsāri ṇo narāḥ. (25)

The man who worships Lord Rāma, dark like a blade of Panic Grass, lotus-eyed, wearing a yellow dhoti, with these Divine names, transcends this illusory world.

***Rāmaṁ Lakṣhmaṇa-pūrva-jaṁ raghu-varam Sītā-patiṁ sundaram
Kākutsthaṁ karuṇ'ārṇavaṁ guṇa-nidhiṁ vipra-priyaṁ dhārmikam
Rājendraṁ satya-sandhaṁ daśharatha-tanayaṁ-
-śhyāmalaṁ śhānta-mūrtim**

Vande lok'ābhi-rāmaṁ raghu-kula-tilakaṁ rāghavaṁ rāvaṇ'ārim. (26)

Salutations to Lord Rāma, who delights the Three Worlds, the elder brother of Shri Lakshmana and the most excellent of the Raghu dynasty, the Husband of Shri Sītā, very handsome, full of compassion and replete with good qualities, who loves realised souls, is very dharmic; who is the king of kings, always true to His word, the Son of King Dasharatha, dark-skinned and tranquillity personified; the kum-kum on the forehead the Raghu dynasty and the enemy of Rāvaṇa.

Rāmāya Rāma-bhadrāya, Rāma-chandrāya vedhase

Raghu-nāthāya nāthāya, Sītāyāḥ-pataye namaḥ. (27)

I bow to the Husband of Shri Sītā who is known as Shri Rām, Rāmbhadra, Rāmchandra, Vedhas, Raghunāth and Nātha.

***Śhrī Rāma Rāma Raghu-nandana Rāma Rāma**

Śhrī Rāma Rāma Bharat'āgraja Rāma Rāma

Śhrī Rāma Rāma raṇa-karkaśha Rāma Rāma

Śhrī Rāma Rāma śharaṇaṁ bhava Rāma Rāma. (28)

O! Lord Rāma, scion of the Raghu dynasty, the elder brother of Shri Bharata, who is firm in battle, be ever our refuge!

***Śhrī Rāma-chandra-charaṇau manasā smarāmi
Śhrī Rāma-chandra-charaṇau vachasā gṛiṇāmi
Śhrī Rāma-chandra-charaṇau śhīrasā namāmi
Śhrī Rāma-chandra-charaṇau śharaṇaṁ prapadye.** (29)

I worship the Feet of Lord Rāma in my mind. I praise the Feet of Lord Rāma with my speech. I bow my head at the Feet of Lord Rāma. I surrender everything at the Feet of Lord Rāma.

***Mātā Rāmo mat-pitā Rāma-chandraḥ
Svāmī Rāmo mat-sakhā Rāma-chandraḥ
Sarvasvaṁ me Rāma-chandro dayālu-
Ṛinānyaṁ jāne naiva jāne na jāne.** (30)

Lord Rāma is my Mother and my Father. He is my Lord and my Friend. The ever-compassionate Lord Rāma is everything to me and I do not know anyone else at all.

**Dakṣhiṇe Lakṣhmaṇo yasya, vāme tu Janak'ātmajā
Purato Mārutir yasya, taṁ vande raghu-nandanam.** (31)

I bow to Lord Rāma on whose right side is Shri Lakshmana, on whose left is King Jānaka's daughter Shri Sītā and in front is Shri Hanuman, Son of the Wind God.

***Lok'ābhi-rāmaṁ raṇa-raṅga-dhīraṁ
Rājīva-netraṁ raghu-vaṁśha nātham
Kāruṇya rūpaṁ karuṇā-karaṁ taṁ
Śhrī Rāma-chandram śharaṇaṁ prapadye.** (32)

I surrender everything to Lord Rāma, who delights all the worlds, who fights courageously in battle, with eyes like a deer, the Master of the Raghu dynasty who is kindness and compassion incarnate.

***Mano-javaṁ māruta-tulya-vegaṁ
Jitendriyaṁ buddhi-matām variṣṭham
Vāt'ātmajaṁ vānara-yūtha mukhyaṁ
Śhrī Rāma-dūtaṁ śharaṇaṁ prapadye.** (33)

O, Shri Hanumān, of lightning intellect, as swift as the wind, with senses mastered, the most intelligent and wise, the greatest of monkeys, the Son of the Wind God and the Messenger of Lord Rāma; I surrender to You.

**Kūjantaṁ Rāma Rāmeti, madhuraṁ madhur'ākṣharam
Āruhya kavita-śhākhām, vande Vālmīki-kokilam.** (34)

Salutations to Sage Vālmīki, who sits on a tree branch in the form of a cuckoo, sweetly chanting 'Rām Rām'.

Āpadām-apahartāram, dātāram sarva-sampadām

Lok'ābhi-rāmaṁ Śhrī Rāmaṁ, bhūyo bhūyo namāmy'aham. (35)

O Lord Rāma, who is the Destroyer of all our troubles,

Who gives wealth and joy to the people; I bow to You again and again.

Bharjanam bhava-bijānām, arjanam sukha-sampadām

Tarjanam Yama-dūtānām, Rāma Rāmeti garjanam. (36)

Saying 'Rām Rām' removes the seeds of worldliness, and grants happiness and wealth; roared loudly it frightens away the messengers of the God of Death.

***Rāmo rājamaṇiḥ sadā vijayate Rāmaṁ rameśham bhaje**

Rāmeṇ'ābhihatā niśhāchara-chamū Rāmāya tasmai namaḥ

Rāmān-nāsti parāyaṇam parataram Rāmasya dāso-'smy'aham

Rāme chitta-layaḥ sadā bhavatu me bho Rāma mām-uddhara. (37)

I worship Lord Rāma, the precious gem who is always victorious.

I bow to Lord Rāma who annihilated an army of Rakshasas.

I consider no-one greater than Lord Rāma and I am His servant.

Lord Rāma, may my attention be always on You and may You help me to evolve.

Rāma Rāmeti Rāmeti, rame Rāme manorame

Sahasra-nāma tat tulyam, Rāma-nāma varānane. (38)

Shri Shiva tells Shri Pārvati 'O lovely-faced Goddess, whoever takes

the name 'Rāma, Rāma', which is equal to a set of a thousand names,

with such a person I am pleased.'

Iti Śhrī Budha-kaushika virachitam

Śhrī Rāma-rakshā-stotram sampūrṇam.

Here ends the Rāma-raksha Hymn composed by Sage Budha-kaushika¹

Śhrī Sītā Rāma-chandr'ārpaṇam astu.

May it be offered at the Feet of Lord Rāma and Shri Sītā.

Sākshāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

Who are incarnated in person as Our Holy Mother Shri Mataji Nirmala Devi

¹ *Budha-kaushika* means 'the wise owl' and is another name for Sage Viśhvāmitra who was Shri Rāma and Lakshman's guru.

The English version was in the original Sahaja Yoga Mantrabook (Eds. 1-4) and the Sanskrit was added in Eds. 5-7.

Luv and Kush

The **Rāmāyaṇa** – ‘*Advent of Shri Rama*’ was written by Sage **Vālmīki** around 5000 *BCE*. To preserve **Dharma**, **Shri Rāma**’s wife **Sītā** left **Ayodhya** and settled in **Vālmīki**’s ashram where She gave birth to twin sons, **Luv** and **Kush**, who embodied the qualities of the Right and Left Side respectively.

According to Indian legend, the city of **Ayodhya** was abandoned after **Shri Rāma** immersed Himself in the river, and **Luv** and **Kush** had separate kingdoms; **Kush**’s kingdom was **Kushinagar** or **Kasur** (*which is where the Buddha (an incarnation of Luv) died*); and **Luv** founded the city and state of **Lahore**, north of **Kasur** (*Luv was also known as Loh and Loh-awar – ‘Fort of Loh’ became Lahore*). **Luv** travelled to Russia (*ego*) and gave his name to the Slavs; *Lev (Leo)* is still a popular Russian name. **Kush** travelled to China (*super-ego*).

Luv and **Kush** incarnated in India as **Shri Buddha**, Lord of the Ego (563-483 *BCE*) and **Shri Mahāvira** (599-527 *BCE*) Lord of the Superego and an incarnation of **Shri Bhairava**. They were both born in modern-day Bihar and even preached in the same village at the same time, but apparently never met; however several of **Mahāvira**’s followers converted to Buddhism!

They incarnated together again in Arabia as **Hassan** – ‘*good, handsome*’ (624-669 *CE*) and **Hussein** – ‘*diminutive of Hassan*’ (626-680 *CE*), the sons of **Hazrat Alī** and **Fatima** and grandsons of **Prophet Mohammed**. **Hassan** became **Caliph** – ‘*ruler of Islam*’ but relinquished the title to the rebel **Mu’awiyah** in order to avoid division and bloodshed. However **Mu’awiyah** wanted his son to succeed him and induced one of **Hassan**’s own wives to poison him at the age of forty-five. **Hussein** was killed in the Battle of **Karbala** (680*CE*, *Iraq*) with **Mu’awiyah**’s son **Yazid**’s forces at the age of fifty-four.

These Deities also incarnated as the poet-saints **Ādi Śhaṅkarāchārya** (6th*c.CE*) and **Kabīr-dās** (1398-1448 *CE*). **Luv** incarnated again as **Shri Mārkaṇḍeya**, composer of the **Devi Mahātmyam**. Their manifestation expressed the disciple principle, helping people to overcome Ego and Superego.

(*see: Shri Mahāvira Puja, Spain, 17-06-90; Shri Buddha Puja, San Diego, 23-07-88; ‘World of Bliss & joy’, Caxton Hall, 30-05-79*)

The 21 Names of Shri Vitthala-Rukmini

**Om Twameva sākṣhāt Śhrī Viṭṭhala-Rukminī sākṣhāt
Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ**

*Shri Mataji, You are the Incarnation of Shri Kṛṣhṇa who stood waiting on a brick
thrown by His devotee Pundarika while he served his parents.*

*You are the Radiant Goddess, adorned with gold, Shri Lakshmī incarnate,
the main queen of Shri Kṛṣhṇa and mother of His children.*

You are...

Paṇḍhari-nātha	<i>The Lord worshipped in Pandharpur</i>	
Puṇḍarīka varada	<i>The Bestower of blessings on Pundarika</i>	
Para-brahma liṅga	<i>The Supreme Formless taking form</i>	
Chit-prakāsha	<i>Enlightened Consciousness</i>	
Kaivaly'ānanda	<i>The Joy of Oneness with the Divine</i>	5
Vibhu	<i>Omnipresent and Omnipotent</i>	
Jīvalaga sakhya	<i>The animating and inspiring companionship</i>	
Śhrī-hari	<i>Incarnations of Shri Lakshmī and Vishnu</i>	
Sundara chāruhāsa	<i>Beautiful with a gentle smile</i>	
Venu-nāda	<i>The sweet sound of the flute</i>	10
Prasanna	<i>Ever gracious and well-disposed</i>	
Ghana-shyāmā	<i>Dark like a dense rain-cloud, as a form of Shri Viṣhṇu</i>	
Pāndu-raṅgā	<i>Pale-skinned, as a form of Lord Shiva</i>	
Subhāṣhi	<i>Speaking kindly and auspiciously</i>	
Govinda-pati	<i>The Saviour and Protector of the world</i>	15
Vāg'īshwara	<i>The Lord of speech</i>	
Sarva mantra siddhi ..	<i>The Efficacy of all mantras</i>	
Patita pāvana	<i>The Purifier who raises up the fallen</i>	
Anātha-nātha	<i>The Lord and Protector of the poor and destitute</i>	
Jagan-nātha	<i>Lord of the Universe</i>	20
Bāpa	<i>The Father, the Supreme Consciousness incarnate</i>	
Rakhumāi-devī-vara ..	<i>The Chosen Husband of Goddess Rukmini</i>	
Viṭhobā	<i>The Deity worshipped in Pandharpur</i>	

Sākshāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

Shri Viṭṭhala

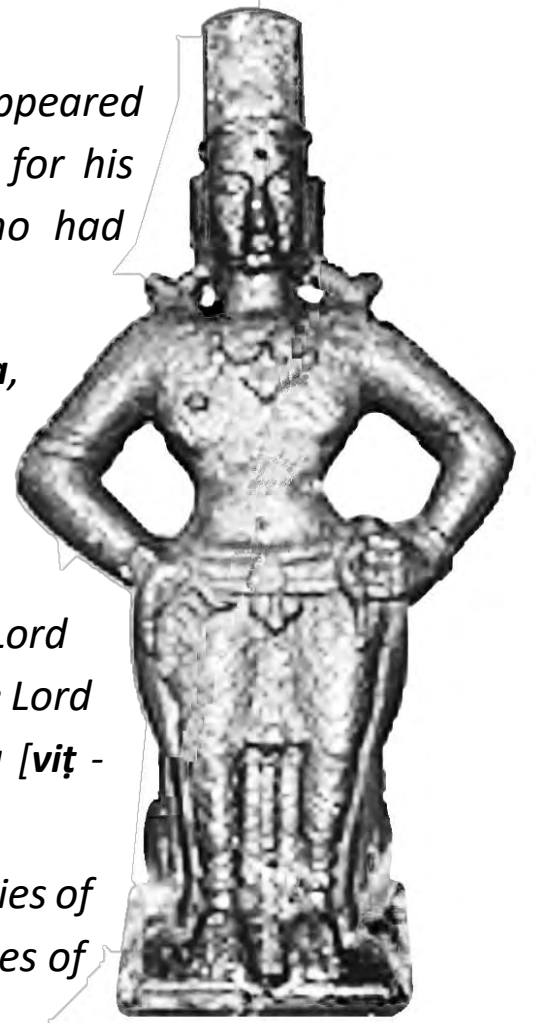
Shri Kṛiṣhṇa, the Supreme Lord of the Virāta, appeared in Paṇḍharpur (c.1120, Mahārāṣhtra) searching for his wife Rukminī –‘adorned with gold, radiant’ who had stormed off out of jealousy of Rādhā-ji.

Puṇḍarika, a practitioner of Kuṇḍalinī Yoga, asked the Lord to wait while he finished serving his aged parents, throwing a brick for the Lord to stand on (symbolic of the Mūlādhāra Chakra).

Pleased by his devotion to his parents, the Lord offered him a boon and Puṇḍarika asked that the Lord should always remain in Paṇḍarpur as Viṭṭhala [viṭ - ‘brick’, ṭhala –‘standing’] (also known as Viṭhobā).

Shri Viṭṭhala-Rukminī are worshipped as the Deities of the Right Viśhuddhi as they represent the qualities of a king and his queen.

These 21 names are derived from the writings of Shri Ādi Śhaṅkarāchārya and the Marathi poet-saints Gñyāneśhwara (see SY Mantrabook, p.61) and Tukarām.



The Viṭṭhala Mūrti –‘statue’ at the Vitthala-Rukmini Temple in Pandharpur. Legend has it that Pundarika found it intact in the nearby Chandrabhaga river.

Agnya Chakra

Christ's Creation in the Heavens

‘Radha conceived Him in Her heart. And then He was created like an egg out of which the half of it was kept as the seed, as Shri Ganesha, as the Spirit, and a half of it was created as Jesus Christ. The whole egg was nothing but the egg of this Divine power, which has to manifest this Divine Power on this Earth.

Radha is nobody else but Mother Mary Herself. She is Mahalakshmi. He was nothing but Pranava –‘Om’, this great power which has all the powers in it: the Iccha Shakti, the Prana Shakti and the Dharma Shakti. He was nothing but energy, energy put into an egg because He had to do a very great job. So this Radha Herself, this Mahalakshmi, this Mother Mary conceived this child and to name Him after Krishna who was the Father, She called Him Christ. In Indian language we call Him Krîsht.

Krishna means the one who has sown the seed. He is the Father. He points always to the Father. But in the Puranas, Krishna said: ‘You are higher than Me. I placed You higher than Me’. He placed Christ at this point (*Agnya*) and Krishna is at this point (*Vishuddhi*). And He said: ‘Anywhere people worship Me, automatically You are worshipped. You will be the support, Âdhâra, of the whole world... and He will be the one, when enlightened within you, with the Kundalini, He will take away all your karmas and all your conditionings because He will die for your sins, for your karmas. The world will not have to suffer any more, if He is awakened within you. These are all the things already written, thousands of years back.

His name Christ comes from the word Krishna, Krisht, and the second one is Jesus. Krishna had a foster mother whom Radha loved very much. Her name was Yeshoda. Christ is called also as Yeshu in India. The short form of Yeshoda is Yeshu or Jeshu, we have both the things. From there the name Jesus has come. The word Jeshu or Yeshu is very important. ‘J’ in Sanskrit language means ‘to know, the knowledge, Gnyana’, ‘the one who knows’. Shu means ‘that brings auspiciousness, that brings blessings’. Jeshu is the one who knows how to bring auspiciousness on this Earth.” *Houston, 06-10-81*

The 108 Latin Names of
Shri Mary Mahālakshmi

Sancta Mater, Dei Genitrix, laudamus te

Holy Mother, Mother of God, we praise Thee!

Domina nostra, Dei Genitrix, gratias agimus tibi

Our Lady, Mother of God, we give thanks to Thee!

Sancta Maria, Dei Genitrix, glorificamus te

Holy Mary, Mother of God, we glorify Thee!

Immaculata Dea, Dei Genitrix, laudamus te

Immaculate Goddess, Mother of God, we praise Thee!

Dei Genitrix ...'Laudamus Te'	<i>.. Mother of God 'we praise Thee'</i>	
Virgo benedicta	<i>..... Blessed Virgin</i>	
Virgo veneranda	<i>..... Virgin to be worshipped</i>	
Virgo praedicanda	<i>..... Virgin to be proclaimed</i>	
Virgo ab aeterno electa	<i>..... Virgin chosen throughout eternity</i>	5
Virgo prudentissima	<i>..... Most Wise Virgin</i>	
Virgo potentissima	<i>..... Most Powerful Virgin</i>	
Virgo clementissima	<i>..... Most Clement Virgin</i>	
Virgo pulcherima	<i>..... Most Beautiful Virgin</i>	
Virgo virginum	<i>..... Virgin of all Virgins</i>	10
Mater innupta	<i>..... Mother and Virgin</i>	
Mater puritatis	<i>..... Mother of Purity</i>	
Mater sanctissima	<i>..... Most Holy Mother</i>	
Mater gratia plena	<i>..... Mother full of Grace</i>	
Mater immaculata	<i>..... Immaculate Mother</i>	15
Mater principis	<i>..... Mother of the Primordial Principle</i>	
Mater verae fidei	<i>..... Mother of True Faith</i>	
Mater misericordiae	<i>..... Mother of Mercy</i>	
Mater humilitatis	<i>..... Mother of Humility</i>	
Mater aeterni Dei	<i>..... Mother of the Eternal God</i>	20
Mater et Domina	<i>..... Mother and Lady</i>	

Mater spiritus dulcedinis . . .	<i>Mother of the Sweetness of the Spirit</i>	
Mater gratiae et sanctitatis .	<i>Mother of Grace and Holiness</i>	
Mater obedientiae	<i>Mother of Obedience</i>	
Mater innocentiae	<i>Mother of Innocence</i>	25
Mater Christi sponsa	<i>Mother and Power of Christ</i>	
Mater creatoris	<i>Mother of the Creator</i>	
Mater amabilis	<i>Most Beloved Mother</i>	
Mater sanctae spei	<i>Mother of Holy Hope</i>	
Mater castissima	<i>Mother most Chaste</i>	30
Mater intemerata	<i>Spotless Mother</i>	
Fons caritatis	<i>Fount of Charity</i>	
Fons pietatis	<i>Fount of Piety</i>	
Fons dulcedinis	<i>Fount of Sweetness</i>	
Fons verae sapientiae	<i>Fount of True Wisdom</i>	35
Fons patriarchum et- -prophetarum	<i>Fount of the Patriarchs and Prophets</i>	
Fons omnium charismatum .	<i>Fount of all Spiritual Gifts and Blessings</i>	
Vas Spirituale	<i>Vessel of the Holy Spirit</i>	
Vas insignae devotionis	<i>Vessel of Signal Devotion</i>	
Rosa mystica	<i>Mystical Rose</i>	40
Rosa majestica	<i>Majestic Rose</i>	
Rosa sine spina	<i>Rose without thorns</i>	
Turris Davidica	<i>Tower of David</i>	
Turris eburnea	<i>Tower of Ivory</i>	
Domus aurea	<i>House of Gold</i>	45
Foederis arca	<i>Ark of the Covenant</i>	
Coelorum regna	<i>Queen of Heaven</i>	
Angelorum regina	<i>Queen of Angels</i>	
Archangelorum laetitia	<i>Delight of Archangels</i>	
Imperatrix clarissima	<i>Most Eminent Empress</i>	50
Per quam renovatur- -omnis creatura . . .	<i>Renewer of All Creation</i>	

Hospitium deitatum	.....	<i>Sojourn of the Deities</i>	
Portans omnia portantem	.....	<i>Support of All Supports</i>	
Uterus Divinae-			
-incarnationis	.....	<i>Womb that bears the Incarnation of God</i>	
Factorem mundi generans	.....	<i>Begetting the Creator of the World</i>	55
Coeli clarissima	.....	<i>Most luminous Being of the Heavens</i>	
Tollens tenebrae-			
-aeternae noctis	.....	<i>Removing the gloom of Everlasting Night</i>	
Speculum Divinae-			
-contemplationis	.....	<i>Mirror of Divine Contemplation</i>	
Ianua vitae	.....	<i>Door to Life</i>	
Porta paradisi	.....	<i>Gate of Paradise</i>	60
Per quam venit ad gaudium	.....	<i>Through whom one comes to Joy</i>	
Coelis altior	.....	<i>Heaven's Highest</i>	
Sedes sapientiae	.....	<i>Throne of Wisdom</i>	
Omnium exultatio	.....	<i>Exultation of All Beings</i>	
Sanctus tronus Salomonis	.....	<i>Holy Throne of Solomon</i>	65
Fides omnium	.....	<i>Faith of All</i>	
Nostra lux vera	.....	<i>Our True Light</i>	
Nostra Mater nova	.....	<i>Our New Mother</i>	
Nostra dilectissima Domina	.....	<i>Our most Exquisite Sovereign Lady</i>	
Nostra pulcherrima Domina	.....	<i>Our most Beautiful Sovereign Lady</i>	70
Advocata nostra	.....	<i>Our Advocate</i>	
Mater Divinae gratiae	.....	<i>Mother of Divine Grace</i>	
Mater veri gaudii	.....	<i>Mother of True Joy</i>	
Consolatrix afflictorum	.....	<i>Comforter of the Distressed</i>	
Honor et gloria nostra	.....	<i>Our Honour and Glory</i>	75
Aeterni regis filia	.....	<i>Daughter of the Eternal King</i>	
Cubiles coelestis thesauris	.....	<i>Storehouse of Heaven's Treasure</i>	
Hilaris et plena gaudia	.....	<i>Laughing and Full of Joy</i>	
Generans aeternum lumen	.....	<i>Generating the Eternal Light</i>	

Lucerna castitatis	<i>Lamp of Chastity</i>	80
Praeclarior luna	<i>Most clear Moon</i>	
Solis lumen vivens	<i>Living Light of the Sun</i>	
Stella matutina	<i>Morning Star</i>	
Lux meridiana	<i>Midday Light</i>	
Coelis margarita	<i>Daisy of Heaven</i>	85
Orbis terrarum margarita	<i>Pearl of the Terrestrial Orb</i>	
Hortus conclusus	<i>Enclosed Garden</i>	
Sanctum lilium convallium	<i>Holy Lily of the Valley</i>	
Flos immarcessibilis	<i>Flower which never fades</i>	
Sanctus flos virginitatis	<i>Holy Flower of Virginitas</i>	90
Aeterni regis sponsa	<i>Bride of the Eternal King</i>	
Mater gentium	<i>Mother of Nations</i>	
Regina prophetarum	<i>Queen of the Prophets</i>	
Regina sanctorum omnium	<i>Queen of All the Saints</i>	
Iter nostrum ad Dominum	<i>Our Way to the Lord</i>	95
Resurrectio nostra	<i>Our Resurrection</i>	
Clipeus fidei	<i>Shield of Faith</i>	
Virginum corona	<i>Crown of Virgins</i>	
Amicta sole	<i>Clothed by the Sun</i>	
Luna sub pedibus	<i>With the Moon under Her Feet</i>	100
Duodecim stellis coronate	<i>Crowned by Twelve Stars</i>	
Civitas Dei	<i>City of God</i>	
Gloria Jerusalem	<i>Glory of Jerusalem</i>	
Templum Spiritus Sanctus	<i>Temple of the Holy Ghost</i>	
Regis diadema	<i>Diadem of the King</i>	105
Nostra spes vera	<i>Our True Hope</i>	
Per infinita saecula	<i>For unending ages</i>	
Lumen Sahajae veritate	<i>Light of Sahaja Truth</i>	

Sākṣhāt Śhrī Ādi Śhakti Mātāji Śhrī Nirmalā Devyai namo namaḥ

*We bow to You eternally, Shri Mataji, as the Mother of Lord Jesus Christ,
the Incarnation of Shri Ganesha and Shri Mahavishnu.*

27 Names of Our Sacred Lady Mary Mahālakshmi

In Latin

Sancta Dei Genitrix	<i>Holy Mother of God</i>	
Sancta Virgo Virginium	<i>Holy Virgin of all the Virgins</i>	
Mater Christi	<i>Mother of Christ</i>	
Mater Purissima	<i>Purest Mother</i>	
Mater Inviolata	<i>Inviolate Mother</i>	5
Mater Admirabilis	<i>Admirable Mother</i>	
Mater Boni Concilii	<i>Mother of good advice</i>	
Mater Salvatoris	<i>Mother of the Redeemer</i>	
Virgo Veneranda	<i>Most venerable Virgin</i>	
Virgo Fidelis	<i>Faithful Virgin</i>	10
Speculum Justitiae	<i>Mirror of justice</i>	
Sedes Sapientiae	<i>Seat of wisdom</i>	
Causa Nostra Laetitiae	<i>Source of our joy</i>	
Vas Honorabilis	<i>Vessel of honesty</i>	
Janus Coeli	<i>Door of heaven</i>	15
Salus Infirmorum	<i>Salvation of the suffering</i>	
Refugium Peccatorum	<i>Shelter of the sinners</i>	
Consolatrix Afflictorum	<i>Comforter of the distressed</i>	
Regina Angelorum	<i>Queen of the angels</i>	
Regina Patriarcharum	<i>Queen of the patriarchs</i>	20
Regina Apostolorum	<i>Queen of the apostles</i>	
Regina Martyrum	<i>Queen of martyrs</i>	
Regina Virginium	<i>Queen of virgins</i>	
Regina Originalis Concepta	<i>Queen of the Immaculate Conception</i>	
Regina Pacis	<i>Queen of peace</i>	25
Regina Amoris	<i>Queen of Love</i>	
Regina Beatitudinis	<i>Queen of Bliss</i>	
Imperatrix Mundi	<i>Empress of the world</i>	
Om Twameva sākṣhāt Śhrī Omkāra sākṣhāt Śhrī Yeśhu Mahāviṣṇu sākṣhāt Śhrī Mārīā Mahā-lakṣhmī sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ		

**Repeats from the previous set of names have been edited out.*

Prayer for Shri Buddha Puja

Aum Shri Mātājī, Salutations to Thee again and again.

May all aspects of the **Bodhichitta** - the Enlightened Consciousness,
be awakened at Thy command.

May all **Bodhisattvas** perform Thy **Aarti**. May Thy Grace prevail. **Amen**.

May **Amogha-siddhi**, the All-accomplishing Wisdom of Becoming,
be awakened at Thy command.

May **Ratna-sambhava**, who maintains Balance in all things,
be awakened at Thy command.

May **Akṣhobhya**, the Wisdom of the all-reflecting mirror,
be awakened at Thy command.

May **Amitābha**, who upholds the Eternal Light of Discrimination,
be awakened at Thy command.

May **Vairochana**, the Universal Harmony in the Cosmos,
be awakened at Thy command.

And may **Ava-lokiteśhwara**, displaying the thousand arms of
acting compassion, be awakened at Thy command. **Aum, Amen**.

Shri Mataji, salutations to Thee again and again. Thou art the Primordial
Splendour of God, the **Ādi Śhakti** and Mother of the **Devatās**.

Thou art the roots of all action, the success in any action and
the sole and only doer in the countless Universes of Thy Creation.

Thou art **Śhrī Mahāmāyā**, the Mother of the **Ādi Ahamkāra**,
the Primordial Ego of God, the Prince of **Kapilavastu** who became,
by Thy Grace, the **Buddha**. Salutations to Thee again and again.

Shri Mataji, Thou art, in Solitary Glory, the Creator, the Maker, the
Absolute Doer. Thou art the Slayer of the hosts of **Mara**
and the only real **Mahat-ahamkāra**.

Only Thou canst save us from our karma and remove the threat of
impending doom, called upon ourselves by our own misdeeds.

Please, **Shri Mataji**, undo the evil that men have done.

Thou art the Great Avatar of the **Maitreya**, Divine Love in Human Form,
the Master of the White Horse.

And now the plagues of this modern world will be listed:

First and foremost, the ghost of materialism has empowered the Rakshasi of the industrial production system with tremendous might to swallow the bodies and minds of the millions.

PRAYER: Shri Ādi Shakti, please undo the evil that men have done.

As a result, the three elements of Earth, Water and Air are polluted. We are releasing chemicals which deplete the ozone sphere and destroy marine life. We are cutting down the forests that used to protect the land, and acid rains are destroying the rest.

Shri Ādi Shakti, please undo the evil that men have done.

We have manufactured hydrogen bombs and leave behind atomic plants and radioactive waste which represent a threat for hundreds of years to come. *Shri Ādi Shakti, please undo the evil that men have done.*

Modern weaponry has transformed war into a faceless butchery of unprecedented proportion. Arms dealers are building economic empires by selling death. *Shri Ādi Shakti, please undo the evil that men have done.*

As a consequence of this, and related genocides, there are millions of bhoots haunting the planet.

Shri Ādi Shakti, please undo the evil that men have done.

Electronic machinery and mechanisation may transform the human brain into a collection of robotic processes.

Shri Ādi Shakti, please undo the evil that men have done.

Biotechnology and genetic manipulation may release harmful substances or lead to the creation of monstrous creatures.

Shri Ādi Shakti, please undo the evil that men have done.

The destruction of innocence dooms our children, our families, and heralds the dissolution of society.

Shri Ādi Shakti, please undo the evil that men have done.

Violence and the perversion of sex in the media pollute the consciousness of the masses.

Shri Ādi Shakti, please undo the evil that men have done.

The diseases of modern life such as cancer, AIDS and insanity are the direct result of our self-made hellish environment.

Shri Ādi Shakti, please undo the evil that men have done.

Drugs and alcohol throw people into a regression of their consciousness. *Shri Ādi Shakti, please undo the evil that men have done.*

Because people can no longer feel their heart, social services are breaking down. The hospital system tries to make money on its guinea pigs, and lawyers have graduated to professional crooks.

Shri Ādi Shakti, please undo the evil that men have done.

The banking system does not so much encourage productive and useful activities as protect the unethical accumulation of wealth.

Shri Ādi Shakti, please undo the evil that men have done.

Corrupt government and politicians cannot handle the problems of the Kali Yuga but, on the contrary, can only massively add to them.

Shri Ādi Shakti, please undo the evil that men have done.

Political dictatorship and religious fanaticism have given an official seal to mindless violence.

Shri Ādi Shakti, please undo the evil that men have done.

And finally, **Shri Mataji**, in this country which should be the land of integration, the brain of the people has been atomised into little bits and fragments. Hence those brains are unable to get the vision of the Whole, the vision of Your Plan.

These and other evils are the fruit of our karmas.

May they be blown away by the wind of the Holy Spirit.

Bolo Śhrī Mahat-ahamkāra Mātājī Śhrī Nirmalā Devi ki..... Jay!

❧ Shri Buddha, Lord of the Ego (563-483 BCE) ❧

Born as a wealthy prince, **Siddhārtha Gautama** renounced the world to seek the solution to human suffering. After many years He abandoned asceticism and achieved Self-realisation sitting under the Bodhi tree vowing not to rise until he had found the Truth. He spent the next forty-five years travelling and preaching, often accompanied by a large following. The Dhammapada is a compilation of many of His teachings and sayings.



“Buddha and Mahavira are, in essence, supported by Hanumana and Bhairava - that is, as you know, Gabriel and Saint Michael. The principle that took birth is the principle of a disciple, and this principle was born much earlier as the two sons of Shri Râma (*Luv and Kush, see p.118*). This principle was brought on this Earth and incarnated: one, to conquer the ego of human beings; another one, to conquer the superego of human beings.”

Shri Buddha Puja, San Diego, 23-07-88

“So Buddha's message is, of course, not to develop ego. But how do you do that? First of all, whatever you are doing you have to say, ‘I am not doing it. It's Mother who is doing it’ or ‘God who is doing it, I am not doing anything’. But if you feel that you are doing something for Sahaja Yoga, it's better you stop doing it. But you should say, ‘No, it came my way. I just didn't do anything. I was just there. That's all’. Then you have achieved a great deal. And the second thing is of desire - even desire of anything, of smallest thing or the biggest thing or even loving your children, loving your wife, this ‘my, mine’: all those things. All these desires, if they are not fulfilled you feel frustrated, then you must know that there's something wrong with you. But if you understand the sense of collectivity, then you can ascend very fast. So to be desireless doesn't mean that you become something absurd or ascetic or anything like that, but not to expect something.”

Belgium, 04-08-91

“Buddha realised the greatest problem of human beings is his ego. In his ego he goes to the extremes, from one end to another. And so He worked throughout on the Pingala Nadi for us, and stationed Himself on our ego, to control it. So to help this ego we have to worship Buddha. But the first principle is to respect your chastity. To respect Buddha means to respect your chastity.” *Śhrī Buddha Puja, Barcelona, 21-05-89*

Kuan Yin (*Quan Yin / Guanyin / Kanzeon*) The Chinese Goddess, known as the ‘Mother of Mercy’, is the **Bodhisattva** – ‘*Essence of wisdom*’ of Compassion.

“In Chinese mythology you find the incarnation described of Kuan Yin. And actually She is described as Vriddha – ‘the aged one’. She was the Virgin form of the Goddess.



She was the daughter of a king and She would not marry, so Her father got very angry with Her, because he had arranged Her marriage with some great king. And when the marriage did not take place, father was so angry and annoyed and felt very humiliated. So he took Her to a hillside and threatened Her that ‘I will throw you down.’ And actually She was thrown down from the hillside into a valley and he thought that She must be dead.

But there was a tiger, which held Her, and he carried Her along, and then he looked after her. And when She grew very old, quite old, She came out of Her hermitage and She started treating people, and many people got cured by Her - but She was quite old, then the father recognised Her, because father was sick. She went and treated the father also, and She started curing people, and that's the Kuan Yin. If you go to Hong Kong, you can see Her statue, the face is very much like mine, absolutely, but She is older looking and Her shoulders are bent, quite bent. But She came much before Christ, and the Buddhists felt, that people wouldn't give Her up, because She was so much regarded as the Mother of Mercy.”

‘Nirananda’, Vienna, 02-05-85.

❧ The 49 Names of Shri Buddha ❧

<i>Om Twameva sākṣhāt Śhrī...</i> Holy Mother Shri Mataji, You are indeed...	
Maitreyā	<i>The prophesized Buddha who re-establishes Dharma at the end of Kali Yuga; the incarnation of the Three Śhaktis (mā-treya).</i>
Bodhisattva	<i>The Essence of Perfect Wisdom</i>
Amogha siddhi	<i>Of Unfailing Success</i>
Ratna sambhava	<i>The Source of Jewels, creating Realised Souls</i>
Akṣhobhya	<i>Imperturbable</i> 5
Amitābha	<i>Of Immeasurable Splendour</i>
Vairochana	<i>The Power of the Sun</i>
Avalokit'eśhwara	<i>The Compassionate Lord</i>
Siddhārtha	<i>The One who accomplishes His quest</i>
Gautama	<i>Born in a royal family</i> 10
Kapilavastu-kumāra	<i>The Prince of the royal capital Kapilavastu</i>
Buddha	<i>Awakened and Enlightened</i>
Jina	<i>Overcoming all obstacles</i>
Arhat	<i>Having attained liberation</i>
Mahā-śhramana	<i>The Great Striver after Truth</i> 15
Śhākyamuni	<i>The Holy One of the royal Shakya clan</i>
Loka-nātha	<i>The Protector of all people on earth</i>
Vajra-sattva	<i>The Mighty Soul, never abandoning the quest</i>
Mahat-ahaṁkāra	<i>The great 'I am' of the Divine</i>
Nir-ahaṁkāra	<i>Transcending the limited ego</i> 20
Ahaṁkār'ādhyakṣha	<i>The Master and Controller of the Ego</i>
Samuday'āviṣhkāra	<i>Discovering the cause of suffering</i>
Duḥkha samādhānam-	
-dāyaka ..	<i>Imparting the solution to suffering</i>
Trīṣhṇa pramochana	<i>Liberated from craving and attachments</i>
Chitta nirodhana	<i>With the attention restrained</i> 25
Madhyamā pratipādana .	<i>Enjoining the Middle Way</i>

Chatur ārya satyāni-

-prakāśhana.. *Expounding the Four Noble Truths*

Aśṭa samyañ-

-mārg'ādhyāpaka.. *Explaining the Eightfold Path of 'Right'-ness*

Samsāra atikramya *Having overcome worldly illusions*

Nirvāṇa sādhana *Attaining supreme peace and final liberation* 30

Vairāgya pūrṇa *Completely free from passions and desires*

Ahimsā sthāpita *Established in the principle of non-violence*

Pañcha vrata prayojana.. *Accepting the five vows*

Ṣhaḍ-abhigñya *Possessing the six forms of knowledge, eg. knowing the hearts and minds of others, remembering previous births, etc.*

Bhaiṣajya-guru..... *The Teacher with the healing power* 35

Dharma chakra pravartana *Causing the Wheel of the Law to turn*

Jīvan mukti..... *Liberated in the lifetime*

Daśha bhūmi prapūraka *Fulfilling the Ten Stages of Enlightenment*

Pramuditā *Enlightened Joy*

Prabhākārī *Giving Illumination* 40

Archiṣmatī *Radiant*

Sudurjayā *Indefatigable*

Abhimukhī *Ever facing the goal*

Dūraṅgama *Progressing far*

Achāla *Steady as a rock* 45

Sādhumatī *Perfect Understanding*

Dharma meghā *The Cloud which rains righteousness*

Tathāgata *One who has reached the Truth*

Bhagavān *The Blessed Lord*

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

*Shri Mataji, truly You have performed the greatest miracle
of allowing us to see our own ego!*

*These names include the eight **Bodhisattvas** from the 'Prayer for Buddha Puja'; twelve traditional titles of the Buddha; eighteen qualities suggested by Shri Mataji's teachings and the ten Divine stages or levels (known as **Bhūmis** –'countries') attained by **Shri Buddha** as the 'Perfectly Enlightened' teacher. **Shri Buddha** spent forty-nine days sitting under the Bodhi tree before attaining enlightenment.*

<i>Om Twameva sākṣhāt:</i>	<i>You are:-</i>	
Śhrī Ādi Śhakti	<i>The Primary Creative Force of the Universe</i>	
Mahādevī	<i>The Great Goddess</i>	
Ambikā	<i>The Divine Mother</i>	
Parameśhvarī	<i>The Supreme Ruler of everything</i>	
Īshvarī	<i>The Supreme Goddess</i>	5
Anaiśhvarī	<i>Without any superior Deity</i>	
Yoginī	<i>Having all magical and spiritual powers</i>	
Sarva bhūt'eśhvarī	<i>The Mother Goddess of all beings</i>	
Jayā	<i>Victorious over demonic forces</i>	
Vijayā	<i>Ever undefeated in the battle against evil</i>	10
Jayantī	<i>Triumphant</i>	
Śhāmbhavī	<i>The Compassionate Shakti of Lord Shiva</i>	
Śhāntī	<i>The Embodiment of Peace</i>	
Brāhmī	<i>The Shakti of Shri Brahmā</i>	
Brahmāṇḍa dhāriṇī	<i>The Upholder of Universe</i>	15
Mahā-rūpā	<i>Whose form is the whole Universe</i>	
Mahā-māyā	<i>The Supreme Creatrix of illusion and confusion</i>	
Māheśhvarī	<i>The Shakti of Shri Sadāśhiva</i>	
Loka rakṣhaṇī	<i>The Protectress of the Three Worlds</i>	
Durgā	<i>The Goddess who is our mighty fortress</i>	20
Durga pārā	<i>The One who carries us across all difficulties</i>	
Bhakta chintāmaṇī	<i>The Wish-fulfilling Gem of devotees' desires</i>	
Amṛutā	<i>The Nectar of Immortality</i>	
Siddhi	<i>The Giver of Self-realisation</i>	
Mūrti	<i>Expressed in all forms</i>	25
Sarva siddhi pradā	<i>The Grantor of all success and fulfilment</i>	

Mantra mūrti	<i>Whose Form is sacred speech</i>
Mahākālī	<i>The Great Dark Goddess, the Power of the Left Side</i>
Sarva mūrti swarūpiṇī	<i>The Divine Essence of all Sacred Images</i>
Veda mūrti	<i>The Personification of all Sacred Knowledge 30</i>
Veda bhūti	<i>The Spiritual Power of the Vedas</i>
Vedāntā	<i>The True Religion as the final expression of the Vedas</i>
Vyava hāriṇī	<i>Occupied in the Production, Sustenance and Dissolution of the Universe</i>
Anadhā	<i>With no tendency to baseness</i>
Bhagavati	<i>The Embodiment of all Divine Qualities 35</i>
Raudrā	<i>The Fierce Shakti of Lord Shiva</i>
Rudra swarūpiṇī	<i>Whose Form is the Destroyer of evil</i>
Nārāyaṇī	<i>The Refuge of mankind</i>
Nāra-simhī	<i>The Shakti of Shri Vishnu as half-man, half-lion</i>
Nāga yagñy'opavītinī	<i>Endowed with a cobra as a sacred thread 40</i>
Śhaṅkha chakra- -gada dhāriṇī	<i>Armed with conch, discus and mace</i>
Jaṭā mukuṭa śhobhinī	<i>Radiant in a crown of matted hair</i>
Apramāṇā	<i>Unlimited and Immeasurable</i>
Pramāṇā	<i>Granting proof of the Truth</i>
Ādi madhy'āvasānā	<i>Residing at the primeval centre of everything 45</i>
Puṇyadā	<i>Conferring auspiciousness</i>
Puṇy'opa-chāriṇī	<i>Attendant upon holy souls</i>
Puṇya kīrti	<i>Famous for Auspicious and Benevolent actions</i>
Stutā	<i>The One who is worshipped</i>
Viśhāl'ākṣhi	<i>Having large and powerful eyes 50</i>
Gambhīrā	<i>Of unlimited depth</i>
Rūp'ānvitā	<i>Accompanied by all manifested forms</i>
Kāla-rātri	<i>The Dark Night of dissolution at the end of time</i>

Analpa siddhi	<i>Possessing and bestowing numerous powers</i>
Kamalā	<i>The Lotus-like Shri Lakshmi</i> 55
Padma vāsinī	<i>Residing in the lotuses (Chakras)</i>
Mahā-saraswatī	<i>The Great Goddess of Speech as the power of the Right Side</i>
Manah siddhā	<i>The Power of the mind</i>
Mano yoginī	<i>Having all spiritual powers at will</i>
Mātaṅginī	<i>The Supreme Mother as the Highest of all the Goddesses</i> 60
*Chaṇḍa muṇḍa chāriṇī	<i>Wearing the skulls of the demons Chanda and Munda</i>
*Daitya dānava vāsinī	<i>Adorned with the heads of demons and devils</i>
Meṣha jyotiṣhā	<i>Born on the auspicious moment at the start of the sign of Aries</i>
Param jyotiṣhā	<i>The Ruler of the movement of the planets</i>
Ātma jyotiṣhā	<i>The Spark of the Divine as Individual Self</i> 65
Sarva jyotiḥ swarūpiṇī	<i>Whose Form illuminates the whole Universe</i>
Sahasra mūrti	<i>Having a thousand forms</i>
Śharvāṇī	<i>The Sacred Spouse of Lord Shiva</i>
Sūrya mūrti swarūpiṇī	<i>Taking the form of the Sun</i>
Āyur Lakṣhmī	<i>The Goddess of good health and long life</i> 70
Vidyā Lakṣhmi	<i>The Beneficent Goddess who confers the highest knowledge</i>
Sarva Lakṣhmī- -pradāyini	<i>Granting all aspects of well-being and spiritual fulfilment</i>
Vichakṣhaṇā	<i>Radiant with wisdom</i>
Kṣhīr'arṇava vāsinī	<i>Dwelling in the ocean of milk</i>
Vāgīśhvarī	<i>The Supreme Ruler of Speech</i> 75
Vāk siddhā	<i>The Power of Speech</i>
Agñyāna gñyāna- -gocharā	<i>The pure state of unknowingness and the highest spiritual knowledge</i>
Balā	<i>Of great strength</i>

Parama kalpāṇī	<i>Of the most excellent exploits</i>	
Bhānu maṇḍala vāsinī	<i>Residing in the Orb of the Sun (Heart, etc.)</i>	80
Avyaktā	<i>The Unmanifested Divine Consciousness</i>	
Vyakta rūpā	<i>All manifested forms</i>	
Avyakta rūpā	<i>Whose form is imperceptible</i>	
Anantā	<i>Infinite and Eternal</i>	
Chandrā	<i>Shining brilliantly like the Moon</i>	85
Chandra maṇḍala- -vāsinī	<i>Residing in the Orb of the Moon (Sahasrāra and above)</i>	
Chandra maṇḍala- -maṇḍitā	<i>Adorned with the disc of the Moon</i>	
Bhairavī	<i>The terrifying Goddess who destroys ignorance and negativity</i>	
Param'ānandā	<i>The Highest Spiritual Bliss</i>	
Śhivā	<i>Shri Pārvatī, the Most Auspicious Shakti of Lord Shiva</i>	90
Apar'ājitā	<i>Eternally Undefeated in the battle against darkness</i>	
Gñyāna-dā	<i>Granting the Highest Knowledge</i>	
Gñyāna-vatī	<i>The Embodiment of Wisdom</i>	
Gñyāna mūrti	<i>Manifesting in devotees as Self-realisation</i>	
Kalā-vatī	<i>The Embodiment of all Sacred Arts</i>	95
Śhmaśhāna vāsinī	<i>Dwelling in the Cremation-ground</i>	
Mātā	<i>The Divine Mother</i>	
Parama kalpinī	<i>The Supreme Fabricator of the Universe</i>	
Ghoṣha-vatī	<i>Having the Quality of all sounds</i>	
Daridra hāriṇī	<i>The Remover of Poverty</i>	100
Śhiva tejo mukhī	<i>Whose face is radiant with the Light of Benevolence</i>	
Viṣṇu vallabhā	<i>Dearly loved by Shri Vishnu</i>	
Keśha vibhūṣhitā	<i>Adorned with beautiful hair</i>	

Kūrmā	<i>The Mother Earth symbolised as a tortoise floating on the waters</i>
*Mahiṣh'āsura-ghātinī	<i>The Destroyer of the buffalo demon Mahisha who embodies the animal nature of humans</i> 105
Sarva rakṣhā	<i>The Protectress of all</i>
Mahākālī	<i>The Great Black Goddess as the Power of the Left Side</i>
Mahālakṣhmī	<i>The Gracious Goddess of the Central Channel, conferring liberation and spiritual knowledge</i>

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

Who is incarnated in person as our Divine Mother Shri Mataji Nirmala Devi May we be surrendered at Your Lotus Feet for ever and ever

Śhrī Mahā Nirmalā Namaskār

Names of the Supreme Goddess from the Shri Lalitā Sahasranāma.

This may be recited or sung as a poem.

Śhrī Mahā Nirmalā Mahātī	<i>The Great Immaculate Object of all worship</i>
Śhrī Mahā-rajñī Ādi Śhakti	<i>Supreme Empress and Primordial energy,</i>
Śhrī Mahā-grāsā Mahāsanā	<i>Great Consumer, occupying the Highest Seat,</i>
Śhrī Mahā Tripura-sundarī	<i>Most beautiful Shakti of Lord Shiva.</i>
Śhrī Sarveśhwarī Sarva-mayī	<i>Ruler of everything, being everything,</i>
Śhrī Sarva Mantra Swarūpiṇī	<i>In the Form of all mantras</i>
Śhrī Jayatsenā Tripureśhī	<i>Victorious General that destroys Tripura</i>
Śhrī Maheśhwarī Mahādevī	<i>Supreme Ruler and Highest Goddess</i>
Śhrī Mahā-lakṣhmī Mahā-kālī	<i>Queen of Evolution, Sustenance and Protection</i>
Śhrī Sarv'ādhārā Mahā-rūpā	<i>Support of everything, having the vast Form</i>
Śhrī Parāt-parā Mahā-pūjyā	<i>Worshipped as the Highest of the High</i>
Śhrī Mahā-pātaka-nāśhinī	<i>Destroyer of even the greatest of sins.</i>

Śhrī Mahā-māyā Mahā-sattvā	<i>Great Illusion and Ultimate Reality,</i>
Śhrī Mahā-śhaktī Mahā-ratī	<i>The Supreme Power and the Highest Joy,</i>
Śhrī Mahā-bhogā Rājya-lakṣhmī	<i>Finest Enjoyment and Queenly Serenity,</i>
Śhrī Mahā-vīryā Mahā-buddhī	<i>Greatest courage and Highest Intelligence.</i>
Śhrī Mahā-balā Mahā-siddhī	<i>Highest Strength, Power and Success,</i>
Śhrī Mahā Yogeśhwar'eśhwarī	<i>Supreme Goddess of the Highest Yogis,</i>
Śhrī Mahā Tantra Mahā Mantra	<i>The Subtlest Techniques and Mantras,</i>
Śhrī Mahā Yantra Śhiva mūrtī	<i>The Greatest Science and Auspicious Form.</i>
Śhrī Mahā Kailāsa nilayā	<i>O Great Dweller on Mount Kailas,</i>
Śhrī Mahā Bhairava pūjitā	<i>Worshipped by the Great Lord Shiva,</i>
Śhrī Maheśhwarī Mahākālpā	<i>Supreme Goddess, Ruler of the Ages,</i>
Śhrī Mahā Tāṇḍava sākṣhinī	<i>Witness of the final dance of Lord Shiva.</i>
Śhrī Viśhwa-mātā Viśhwa-grāsā	<i>Producer and Consumer of the Universe</i>
Śhrī Nirākārā Nirvikārā	<i>Formless and Unchanging</i>
Śhrī Nirmal'āmbikā Prakṛitī	<i>Immaculate Mother Adi Shakti</i>
Om Twameva Parameśhwarī	<i>You are the Supreme Goddess.</i>
Śhrī Mahā Kāmeśha Mahiṣhī	<i>Most excellent Queen, the Ruler of Desire,</i>
Śhrī Mahā Yoginī Mālinī	<i>Great Garlanded Worker of Magic.</i>
Śhrī Mahā Mātā Nirmalā Mā	<i>Most Immaculate Mother Goddess</i>
Śhrī Ādi Devī Śhrī-vāstavā	<i>The Primordial Goddess in Her real form.</i>

Namas-tasyai namas-tasyai namas-tasyai namo namaḥ.

Salutations to Her, Salutations to Her, Salutations to Her again and again

Praise by Ādi Śhankarāchārya

And She took many incarnations to save the world, the Gods, and human beings from demonic forces. In modern times, the devils of the past have come with decent and attractive appearances. Man has become a slave of his lower nature and goes to extremes to accomplish his ambitions, causing disaster. The Ocean of Love as the Divine Mother has again descended onto this Earth on the 21st March 1923, to save mankind (*21st March is the Spring Equinox, when day and night are equal and is the New Year in several cultures*). She has taken birth on this day to correct imbalances even at the cosmic level and to herald a new age of enlightenment.

Ādi Shaṅkarāchārya (*in Saundarya Laharī*) has said 'Your right eye being the embodiment of the sun creates day, Your left eye being the embodiment of the moon creates night, your third eye radiant like the slightly open golden lotus, creates the twilights (*dawn and dusk, the holy hours*)'. He also says that due to collyrium that the Mother wears, Her eyes have become tri-coloured - The streak of red, the natural white colour of the eyes and the black of the collyrium. They look like the triad of the three quantities - Raja, Sattwa and Tama.

O Mother, You are not only correcting the imbalances of the people, but are also freely distributing the Divine Bliss which could be enjoyed by very few in the past after great efforts. May thousands and thousands more come and imbibe the nectar that is flowing from Your Lotus Feet. Proximity to Your Lotus Feet is Moksha and You are so kind that You are present in our hearts the very moment we remember You. O Mother, pray, kindly keep this form of Yours for years and years, so that all seekers get their salvation and Mother Earth is relieved from all evil. What can we offer in Pūjā when You are everywhere and everything, including our Selves?



❀ The 108 Names of Shri Nirmala ❀

Om Twameva sākṣhāt Śhrī.... You are...

Nirmala Tantrā	<i>The Pure Divine Technique</i>	
Nirmala Sarvā	<i>The Purity of Everything</i>	
Nirmala Skandā	<i>The Innocence of Shri Kārtikeya</i>	
Nirmala Gaurī	<i>The Perfect Purity of the Kundalini</i>	
Nirmala Kanyā	<i>The Chaste Virgin</i>	5
Nirmala Rūpinī	<i>Purity Personified</i>	
Nirmala Śhakti	<i>The Power of Purity</i>	
Nirmala Śhayinī	<i>The Pure State of Peaceful Rest</i>	
Nirmala Śhraddhā	<i>Unsullied Adoration and Faith</i>	
Nirmala Vṛitti	<i>The Pure Tendency of Mind</i>	10
Nirmala Bhavā	<i>The Purity of Life</i>	
Nirmala Bhūmi	<i>The Purity of the Earth</i>	
Nirmala Saraswatī	<i>The Pure Creativity of the Arts, Crafts, Music, Knowledge and Speech</i>	
Nirmala Vidyā	<i>Pure Knowledge</i>	
Nirmala Kumārī	<i>The Purity of Chastity</i>	15
Nirmala Gaṅgā	<i>The Purity of the Ganges</i>	
Nirmala Maṇi	<i>The Purity of the Jewel</i>	
Nirmala Gaṇapati	<i>The Purity of the Lord of the Ganas (Shri Ganesha)</i>	
Nirmala Śhrīmatī	<i>The Purity of Shri Lakshmi</i>	
Nirmala Chandikā	<i>The Innocent Anger against evil</i>	20
Nirmala Rādhikā	<i>The Pure Pleasing Power</i>	
Nirmala Bābī	<i>Most Pure and Respected Ancient One</i>	
Nirmala Stotrā	<i>The Purity of the Scriptures</i>	
Nirmala Yagñyā	<i>The Purity of the Havan</i>	
Nirmala Yoga	<i>The Pure Yoga</i>	25
Nirmala Soma	<i>The Purity of the Ambrosial Nectar</i>	
Nirmala Bhagavatī	<i>The Pure Blissful Goddess</i>	
Nirmala Puṣhpa	<i>The Pure Flower</i>	

Nirmala Chakra	<i>The Purity of the Chakras</i>	
Nirmala Swayambhū ...	<i>The Purity of the Self-existent Brahman</i>	30
Nirmala Śhivā	<i>The Immaculate Auspiciousness, Benevolence and Bliss</i>	
Nirmala Satī	<i>The Purity of the Wife of Shri Shiva</i>	
Nirmala Pārvatī	<i>The Purity of Shri Pārvatī</i>	
Nirmala Sītā	<i>The Purity of Shri Sītā</i>	
Nirmala Yog'eśhwarī ...	<i>The Purity of the Goddess of Yoga</i>	35
Nirmala Mūrti	<i>The Pure Divine Form</i>	
Nirmala Lakṣhmī	<i>The Purity of Shri Lakshmi</i>	
Nirmala Stuti	<i>The Purity of praising the Divine</i>	
Nirmala Māria	<i>The Purity of Mother Mary, Shri Mahālakshmi</i>	
Nirmala Rāmadāsā	<i>The Quality of Shri Hanumāna</i>	
	<i>- Pure Devotion to Shri Rāma</i>	40
Nirmala Chitta	<i>Pure Attention</i>	
Nirmala Varāha	<i>The Immaculate Boar Incarnation of Shri Vishnu</i>	
Nirmala Gaja	<i>The Pure Elephant Vehicle of Shri Raja-lakshmi</i>	
Nirmala Garudā	<i>The Pure Condor-vehicle of Shri Vishnu</i>	
Nirmala Śheṣha	<i>Giving unalloyed support like Shri Vishnu's seven-headed Serpent</i>	45
Nirmala Nandī	<i>The Bull of Shri Shiva, giving Pure Gladness</i>	
Nirmala Haṁsa	<i>Giving Pure Swan-like Divine Discrimination</i>	
Nirmala Sarva-śhakti- -mayī ..	<i>The Pure Essence of all Power</i>	
Nirmala Sthirā	<i>Unchanging Purity</i>	
Nirmala Bhavānī	<i>Pure Existence</i>	50
Nirmala Kuṇḍalinī- -jāgrutī ..	<i>The Pure Awakening of the Kundalini</i>	
Nirmala Padma	<i>The Pure Lotus</i>	
Nirmala Sahajā	<i>Pure and Natural Spontaneity</i>	
Nirmala Buddhi	<i>Pure Intelligence</i>	
Nirmala Param'eśhwarī	<i>The Supreme Goddess of Absolute Purity</i>	55

Nirmala Mālinī	<i>The Pure Garlanded Goddess</i>	
Nirmala Mudrā	<i>The Pure Holy Gesture of Blessing</i>	
Nirmala Rājñī	<i>The Pure Empress of all Creation</i>	
Nirmala Anantā	<i>Eternal Purity</i>	
Nirmala Mātājī	<i>The Resplendent Divine Mother</i>	60
Nirmala Devī	<i>The Immaculate Goddess</i>	
Nirmala Bhairavī	<i>The Pure Power of Shri Bhairava</i>	
Nirmala Mayī	<i>The Essence of Purity</i>	
Nirmala Ajā	<i>The Unborn Purity</i>	
Nirmala Gomātā	<i>The Purity of the Divine Mother-cow</i>	65
Nirmala Sindhu	<i>The Purity of the Ocean and the River Indus</i>	
Nirmala Ambā	<i>The Purity of the Divine Mother</i>	
Nirmala Kālī	<i>The Purity of the Dark Goddess</i>	
Nirmala Kriyā-śhakti ...	<i>The Pure Power of Action</i>	
Nirmala Icchā-śhakti ...	<i>The Power of Pure Desire</i>	70
Nirmala Gñyāna-śhakti	<i>The Power of Pure Knowledge</i>	
Nirmala Prāna-śhakti ..	<i>The Pure Power of Life itself</i>	
Nirmala Manas-śhakti .	<i>The Pure Power of the Mind</i>	
Nirmala Brahma-śhakti	<i>The Pure All-pervading Power</i>	
Nirmala Ādi-śhakti	<i>The Pure Power of God Almighty</i>	75
Nirmala Omkāra	<i>The Purity of the Om</i>	
Nirmala Śhānti	<i>Untroubled Peace</i>	
Nirmala Indrā	<i>The Purity of the King of the Gods</i>	
Nirmala Vāyu	<i>The Purity of the Wind</i>	
Nirmala Agnī	<i>The Purity of Fire</i>	80
Nirmala Varunā	<i>The Purity of the Ocean</i>	
Nirmala Chandrā	<i>The Purity of the Moon</i>	
Nirmala Sūrya	<i>The Purity of the Sun</i>	
Nirmala Nāga-kanyā	<i>The Pure Serpent Virgin, the Kundalini</i>	
Nirmala Maṇḍala	<i>The Sacred Circle</i>	85

Nirmala Trikonā	<i>The Sacred Triangle of the Sacrum Bone</i>	
Nirmala Rudrā	<i>The Pure Divine Wrath of Shri Shiva</i>	
Nirmala Kula	<i>The Pure Family</i>	
Nirmala Kṛiṣṇa-dehā ..	<i>The Purity of the Dark-bodied God</i>	
Nirmala Jīvā	<i>The Pure Soul</i>	90
Nirmala Ṛiṣhi	<i>The Pure Saint</i>	
Nirmala Sāvitrī	<i>The Pure Creative Mother</i>	
Nirmala Ṛiddhi	<i>The Pure Abundance - Shakti of Shri Ganesha</i>	
Nirmala Siddhi	<i>The Pure Power of Complete Fulfilment</i> <i>- second Shakti of Shri Ganesha</i>	
Nirmala Īśhwarī	<i>The Principle of Innocence</i> <i>which controls the Universe</i>	95
Nirmala Rāma	<i>The Purity of Shri Rāma</i>	
Nirmala Chāru-rūpa	<i>Of Faultless Beauty</i>	
Nirmala Sukhā	<i>Pure Happiness</i>	
Nirmala Mokṣha- -pradāyinī ..	<i>The State of Purity which gives Liberation</i>	
Nirmala Piṅgalā	<i>The Purity of the Sun Channel - Right Side</i>	100
Nirmala Bhakti	<i>Pure Devotion</i>	
Nirmala Sundarī	<i>Spotless Beauty</i>	
Nirmala Mātrika	<i>The Immaculate Divine Mother</i>	
Nirmala Ardha-bindu	<i>The Pure Crescent Moon – 1st Chakra above Sahasrāra</i>	
Nirmala Bindu	<i>The Pure Dot – 2nd Chakra above Sahasrāra</i>	105
Nirmala Valaya	<i>The All-encompassing Circle – 3rd Level above Sahasrāra</i>	
Nirmala Śhwetā	<i>Pure White</i>	
Nirmala Tejasī	<i>Radiant Purity</i>	

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

Shri Mataji Nirmala Devi You are indeed the Embodiment of Absolute Purity,

We humbly request You to allow us to know that Purity in our lives.

The 61 Names of Shri Mataji's Lotus Feet

Om Śhrī Nirmalā Pād'āmbujebhyo namo namaḥ

*Aum, we bow with complete surrender at
the Divine Lotus Feet of the Immaculate Goddess*

Supreme Holiness Shri Mataji, You are the Formless All-pervading Consciousness in human form. You create, sustain and dissolve this illusory Universe as an expression of the Highest Love. This mystery we can never hope to fully fathom, but by worshipping and surrendering at Your Holy Lotus Feet, we are granted a glimpse behind the veil that shrouds the Ultimate Reality. For this great blessing to us, Your children, we are eternally grateful. We bow at Your Feet in the deepest humility and offer this small praise.

Om Twameva sākshāt Śhrī:

1. **Sahasrāra pratiṣṭhitā** *Your Feet rest gently on the petals of our Sahasrāra.*
2. **Param'ānanda-dāyinī** *Your Feet are the Source of Joy
and Divine Vibrations.*
3. **Hṛiday'ānanda-kārinī** *Seeing Your Feet we feel a jump of joy in the Heart.*
4. **Param-pūjyā** *Your Feet are the Highest Object of Worship.*
5. **Mahā-nidhī** *Connection to Your Feet is our Greatest Treasure.*
6. **Mah'ōpa-sādhanā** *Your Feet are the Great Object of Contemplation.*
7. **Sādhyā** *Connection to Your Feet is what is to be achieved
in this life.*
8. **Sūkṣhma-deha-pavitratā** *The Washing of Your Feet cleanses all our
Chakras and Nadis.*
9. **Śhītal'ānanda-bhāvanā** *Your Feet in our Sahasrāra are pouring bliss and
cool vibrations over our subtle system.*
10. **Upaśhīras chit uddhārtrī** *By contemplation of Your Feet our attention is
drawn up into the Sahasrāra above the head.*
11. **Bhakty'amānitā-dāyinī** *When we bow at Your Feet we feel the sweet
nectar of humility and devotion.*
12. **Param-chaitanya-yoga-dā** *Through Your Feet we become connected to
the All-pervading Consciousness.*
13. **Kāma-dhenu** *Your Holy Feet fulfil our highest desires.*

The 61 Names of Shri Mataji's Lotus Feet

14. **Tuṣṭi-puṣṭi-svasti-** *Bowing at Your Feet we imbibe Divine Vibrations*
-prapāyanā *which purify, nourish and heal us.*
15. **Nityā** *The experience of connection to Your Feet has*
been the same since the beginning of time.
16. **Vighna-prati-samādhāna-** *When we surrender our difficulties at Your Feet*
-sūkṣhma-tara nirmochakā *they get solved in subtle ways that*
we could not even imagine.
17. **Brahm'aikatā-gñyāna-dātā** *Absorbed at Your Feet we recognise the truth that*
our consciousness is infinite, unlimited and eternal.
18. **Nirmalā-tattwa-dāyinī .** *Surrendering at Your Feet we know the*
Nirmala Tattwa; the state of Absolute Purity.
19. **Nirvikalpa-prasthāpanī** *Connection to Your Feet establishes us in*
Nirvikalpa Samadhi where we know the
True Nature of our own being and
Your Being beyond doubt.
20. **Swarga-dwarā** *'Heaven's Gate' – when our attention is connected*
to Your Feet we are drawn up into the
Kingdom of Heaven beyond any awareness of
the physical or subtle bodies into a state of
Pure Consciousness and Spiritual Bliss.
21. **Sanātanā** *The experience of connection to Your Feet is*
eternal and unchanging throughout all the ages.
22. **Bhakta-rakshitrī** *With our attention at Your Feet we are protected*
from all negativity; physical, mental,
emotional or spiritual.
23. **Varadā** *Through connection to Your Lotus Feet we achieve*
the highest state of blessedness.
24. **Nirvāṇa-śhānti dayakā .** *At Your Feet we feel true peace and lose the*
striving and tensions of this mundane world.
25. **Kalki bhān'od-bhedā** *The dazzling radiance of Shri Kalki emanates from*
Your Feet, destroying negativity and
attachments and purifying those
who are clean of heart.
26. **Devī** *Connection to Your Feet grants us the highest reality.*
27. **Sarv'ānanda-maya-rūpī** *Lost in the contemplation of Your Holy Lotus Feet*
we know that Your Nature is entirely composed
of the Highest Bliss.

The 61 Names of Shri Mataji's Lotus Feet

28. **Amṛuta-varśha gaṅgotrī**. *Your Feet are the Source of the Shower of Divine Bliss pouring like the River Ganga from Heaven.*
29. **Jīvan'ārtha saṁpūrṇakā**. *By connection to Your Feet we fulfil the purpose of life.*
30. **Param-chaitanya sākṣhiṇī** *We become the Supreme Spirit being aware of Itself.*
31. **Parama tattwa gñyāna-dā** *Connection to Your Feet gives us the direct knowledge of the Highest Reality.*
32. **Śhūnya-sthity'anu-bhāvakā** *Entering through Your Feet we experience the transcendent purity of the Zero State.*
33. **Sthūla sūkṣhma deh'ātītā** *Going beyond the physical and subtle bodies.*
34. **Padārtha-gñyāna-** *Knowing the significance of Your Feet we are*
-saty'ābhi-mukhyā *getting close to the Truth.*
35. **Prayāsa lābhadā** *When we surrender at Your Feet our efforts never go unrewarded.*
36. **Jagan-mithyā udghāṭana** *Exposing the unreality of this illusory worldly existence.*
37. **Brahma tattwa prāpayitrī** *Having our attention on Your Lotus Feet leads us towards the Ultimate Reality.*
38. **Sadā vyavasthānā** *Remaining unchanged for ever and ever.*
39. **Swarga-rājya bhūmī-** *Connection to Your Feet makes us channels for*
-praṇāḍikā . . . *bringing the Kingdom of Heaven onto this Earth.*
40. **Sarva jagat-rati tavā-** *All the pleasures of this world cannot be compared*
-pādāmbuj'anand'ātulyā *to the bliss of Your Lotus Feet.*
41. **Amṛuta bhāva dhanyavād-** *When we thank you for this blissful experience we*
-chaitanya-varśha mahīyas *get showered with even more Divine Vibrations.*
42. **Vairāgya sthiti dāyini** *After knowing the connection to Your Feet we lose interest in the desires, passions and appetites of this world.*
43. **Dhanya nidhāna swargīyā** *The bliss of Your Feet is the 'treasures in Heaven' spoken of by Lord Jesus Christ.*
44. **Mānasarovar'odbhūtā** . . . *From Your Feet is born the sacred lake of cool waters in the Himalayas of Sahasrāra.*
45. **Śhītal'āmbupātā bhūmau** *The stream of cool water cascades down our Suṣumnā Nāḍī onto this Earth.*

The 61 Names of Shri Mataji's Lotus Feet

46. **Gañgā Śhiva-jaṭā sārī** *Like Gañgā flowing from Lord Shiva's matted locks.*
47. **Nirmālya puṇya pāvanā** . *Cleansing us and making us holy.*
48. **Ānantya vārdhi vilīnā** *The Infinite Ocean into which this limited drop
gets dissolved.*
49. **Nirmohā** *Dissolved in Your Lotus Feet we go beyond
all worldly illusions and conditionings.*
50. **Nirmalā vidyā sat-rūpī** . . . *The only true Nirmalā Vidyā –'pure knowledge' is the
peace, bliss and silence we experience when
absorbed in Your Feet.*
51. **Nir-ahamkāṛā** *Losing all sense of separation, we become one
with the All-pervading Consciousness.*
52. **Śhuddha-vidyā prasthāpinī** *Establishing us in the highest spiritual experience.*
53. **Stutyā** *Your Feet are to be worshipped.*
54. **Pūjyā** *In the Sahasrāra Your Feet are washed with the
waters of love, devotion, gratitude and humility
welling up from the heart, dried with the warm
towels of our knowledge and understanding
and decorated with the Kumkum of our
blissful meditation immersed in Your joy.*
55. **Bandhu puṣhpā** *The flowers we offer at Your Lotus Feet are the
beautiful relationships we have with
our brothers and sisters.*
56. **Tapa-traya praśhamanī** . *The cool waters of bliss from Your Feet quench the
three instinctual fires for food, sex and anger in
the belly and give us peace.*
57. **Aika-kāmam kaivalya-dā** *Granting our one desire to be united with Your Feet.*
58. **Sarva janasya yoga-dā** . . . *O Mother, give this connection to all the people*
59. **Mahī deva-loka swargā** . . *So that this Earth becomes Heaven*
60. **Prem'ānanda hṛidaya-sthā** *With love and joy in everyone's hearts*
61. **Śhrī Nirmalā nirmālyatā** . . . *O Holy Mother Shri Mataji, whose purity
purifies the whole world.*

Tava pād'aik'ātmya sadaiva jānīmaḥ

May we always know oneness with Your Feet

'All the pleasures of the whole world cannot be compared to the bliss
of the Lotus Feet of God.'

02-03-76 (Hindi), Mumbai

The 61 Names of Shri Mataji's Lotus Feet (hymn)

**Sahasrāra-pratiṣṭhitā Param'ānanda-dāyini
Hṛiday'ānanda-kārinī Param-pūjyā Mahā-nidhī (1)**

**Mah'ōpa-sādhanā Sādhyā Sūkṣhma-deha-pavitratā
Śhītal'ānanda-bhāvanā Upaśhiras chit ud-dhārtrī (2)**

**Bhakty'amānitā-dāyini Param-chaitanya-yoga-dā
Kāma-dhenu Tuṣṭi-puṣṭi-svasti-prapāyanā Nityā (3)**

**Vighna-prati-samādhāna sūkṣhma-tara nirmochakā
Brahm'aikatā-gñyāna-dātā Nirmalā-tattwa-dāyini (4)**

**Nirvikalpa-prasthāpanī Swarga-dwarā Sanātanā
Bhakta-rakṣhitrī Varadā Nirvāṇa-śhāntī dāyakā (5)**

**Kalki-bhān'od-bhedā Devī Sarv'ānanda-maya-rūpī
Amṛuta-varśha gaṅgotrī Jīvan'ārtha sampūrṇakā (6)**

**Param-chaitanya sākṣhiṇī Parama-tattwa-gñyāna-dā
Śhūnya-sthity'anu-bhāvakā Sthūla-sūkṣhma-deh'ātītā (7)**

**Padārtha-gñyāna-saty'ābhi-mukhyā Prayāsa lābhadā
Jagat-mithyā pravachanā Brahma tattwa prāpayitrī (8)**

**Sadā-vyavasthānā Swarga-rājya-bhūmī-praṇāḍikā
Sarva-jagat-rati-tavā-padāmbuj'ānand'ātulyā (9)**

**Amṛuta-bhāva-dhanyavād-chaitanya-varśha-mahīyas
Vairāgya-sthiti-dāyini Dhanya-nidhāna-swargīyā (10)**

**Mānasarovar'odbhūtā Śhītal'āmbupātā bhūmau
Gaṅgā Śhiva-jaṭī sarī Nirmālya puṇya pāvanā (11)**

**Ananta mahāsāgara paryāya bindu layatā
Nirmohā Nirmalā Vidyā swarūpī Nir-ahamkārā (12)**

**Śhuddha vidyā prasthāpinī Stutyā Pūjyā Bandhu puṣhpā
Tapa-traya praśhamanī Aika-kāmam kaivalya-dā** (13)

**Sarva janasya yoga-dā, Mahī deva-loka swargā
Prem'ānanda hṛidaya-sthā, Śhrī Nirmalā nirmālyatā** (14)

Tava pād'aik'ātmya sadaiva jānīmaḥ
May we always know oneness with Your Feet

Sākshāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ.

These names, arranged in Anushtubh metre, can be recited or sung to a simple tune (eg. 'Tere hi guna gate hai' or 'Yā devī sarva bhūteśhu').

Prayer to Shri Rāja-rājeśhwari

vv.33 & 35, Ch.11 of the Devi Mahatmyam

Viśhveśhwari Twam paripāsi viśhvam
O Queen of the Universe, You are its Guardian.

Viśhvātmikā dhārayas'īti viśhvam
In the Form of the Universe, You are its Receptacle.

Viśhveśha vandhyā bhavatī bhavanti
You are worshipped by the Lords of the Universe.

Viśhv'āśhrayā ye Twayi bhakti namrāḥ
Those who are devoted to You become the Refuge of the Universe.

Pranatānām prasīda Twam Devī viśhv'ārti-hārinī
Be pleased with us who are prostrating at Your Lotus Feet.

O Devī, the Remover of the afflictions of the Universe,
Trailokya vāsinām' īdye lokānām varadā bhava
O Devi, who is worshipped by the dwellers of the Three Worlds,
Please grant boons to all the people.

**Sākshāt Śhrī Ādi Śhakti Mātājī
Śhrī Nirmalā Devyai namo namaḥ**

The 21 Names of Al-Mahdi

*21 Names of Shri Mataji as the Saviour prophesied in Islam
who re-establishes Dharma at the end of Kali Yuga
and ushers in the Age of Peace.*

**Om Twameva sākṣhāt Śhrī Al-Māhdi sākṣhāt
Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ.**

*Divine Mother Shri Mataji, You are the Divine Guide come to establish
the Universal Pure Religion for all of humanity.*

<i>Om Twameva sākshāt Śhrī. ...</i>	<i>You are...</i>
Al Imām al-Ghā'ib	<i>The Hidden Imam; absent to the eye yet present in the heart.</i>
Al Imām al-Muntazar- -wa'l-Qā'im	<i>The Awaited One; the Awakened Imam who guides seekers to the Source of Divine Truth.</i>
Al Imām al-Mu'ūd	<i>The Promised Divine Guide.</i>
Sir al-Asrār	<i>The Secret of Secrets, endowed with all the Secret Knowledge of God.</i>
Bagiāt-Allāh	<i>The Divine Light placed within each human being by God. 5</i>
Al-Khālif wa'l-Khalaf- -as-Şāleḥ	<i>The Embodiment of all the Imams, with the innate right and knowledge to represent them.</i>
Ḥujjat Allāh	<i>The Proof of God that leads people to God.</i>
Mahdi al-Hādi	<i>The Inspired and Chosen One who guides humanity to the Divine Truth.</i>
Imām an-Nātiq	<i>Speaking the Truth and Revealing the Living Knowledge hidden in the Holy Scriptures.</i>
Imām az-Zamān	<i>The Imam of this age; and therefore the only living Imam. 10</i>
Wāli wa Şāḥib al-Amur Qā'im al-Qiyām	<i>The Master and Commander of Divine Authority. The Awakened One who brings about the Time of Resurrection and collective spiritual ascent.</i>
Kamāl ad-Din wa- -Tamām-an-Nāma	<i>The Perfect Embodiment of all the Religions bestowing Her Blessings upon all who seek God.</i>

Um al-Khīra wa Kuthār	<i>The Mother of multitudes who establishes Goodness, Benevolence and Compassion in Her children.</i>
Khātem al-Awsiya wa'l- -Wāreth at-Tamām	<i>The Culmination of all the Imams, Religions, Knowledge and Science; the Founder of the Universal Pure Religion. 15</i>
Al Imām al-Ālim-al Mu'ād	<i>Master of the Science of Resurrection and of returning to the Source.</i>
Imām Ākhir az-Zamān	<i>Heralding the End of Time; who shall seal the Final Victory of Good over Evil.</i>
Imām al-Liqa' wa'l- -Maḥbūb	<i>The Infinitely Loved by whose Light the World shall be purged of Darkness.</i>
Imām al-Wilāda- -Ar-Ruhāniyya	<i>The Absolute Sovereign of Spirituality and Rebirth.</i>
Miftāḥ wa Ārsh Molla	<i>The Remover of All Problems and Obstacles; who accompanies Her Children on their spiritual ascent to the steps of Allah's Throne. 20</i>
Ism al-Ā'tham- -Makhsūs bil Īzz	<i>The Greatest, Holiest and Most Venerable of Names: Shri Mataji Nirmalā Devī, the Mahdi of our age, who shall fill the World with Divine Justice, end evil and fulfil the promise of Paradise on Earth.</i>

Sākshāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

In **Shi'a**, the branch of Islam which follows **Hazrat Alī** and **Śhrī Mohammad's** family, there are twelve **Imams** –'Perfect Spiritual Teachers'. The second coming of the Twelfth Imam as the **Māhdi** –'Saviour', will herald the time of **Qiyama** –'resurrection' and the Last Judgement. It is believed that this will coincide with the Second Coming of Christ who will assist the **Māhdi**.

Shri Mataji explained that the **Māhdi** is none other than '**Mā Ādi**', the Primordial Mother; the link between Formless God the Father and humanity.

These names were offered to Shri Mataji at Her Genova house on Friday, 25-06-10.

See p.226 for the Arabic Pronunciation Guide.

64 Adorations to Shri Ādi Śhakti

The invitation to Param-pūjyā Śhrī Mātājī Nirmalā Devī:

Out of the Highest Realm of Divinity You have come on this Earth only because of Your Infinite Love, Compassion and Benevolence.

Your Powers, which created all the Universes, are insurmountable. Your Completeness is such that everything that exists, that has existed, shall exist and also that exists for ever is contained in Your Indescribable Being.

Despite that, O Supreme Mother, out of Your Immeasurable Love, You have assumed a form to give us guidance, protection and salvation.

In spite of being the Most Powerful, Most Complete, the One containing everything, O Beloved Mother, You have granted Your Children the opportunity of offering Puja at Your Lotus Feet, only for our own benefit.

On this auspicious occasion when, for the first time You have allowed us to worship Your most complete form, the Ādi Shakti, in the Americas, we most respectfully invite You to be with us and guide us in this task.

Humbly, Your Children from the Americas.

- 1 Shri Ādi Shakti, You are the Principle that created the fourteen Bhuvanas – ‘Worlds, Universes’; You are beyond our comprehension.
- 2 The Aum is Your Sound which resonates Your Three Powers throughout the Universe; A – Shri Mahākālī, U – Shri Mahāsaraswatī, M – Shri Mahālakshmi.
- 3 The Joy of Your Attention (*Chit-vilas*) is expressed in all Your Creation.
- 4 In the Play of the Divine, God Almighty acts by Your Powers.
- 5 The Breath and Desire of Shri Sadāśhiva are One with You.
- 6 The Param-chaitanya, which is Your Power, makes the stars and the heavens ring with joy for the delight of Shri Sadāśhiva.
- 7 Indeed, You are the Source of Cosmic Energy. This Power radiates from You as the finest ethers of Divine Love.

- 8 Beyond matter, beyond consciousness, the Grace of Shri Ādi Shakti is where Reality can be known.
- 9 You are the Ineffable, the Immeasurable. We call You Pneuma, Divine Breath, the Living Waters, yet You are so much more than this. Only the Deities have the Darshan of Your Greater Powers.
- 10 God Almighty in His Dance unifies with Your Complete Power as Shri Ādi Shakti.
- 11 You are the Primordial Power of the Holy Spirit that mothered Shri Jesus.
- 12 You are the Creatrix, the Feminine Creative Energy that sustains the peace of God Almighty.
- 13 Through Your Mahalakshmi Power, we experience the timeless peace of the Fourth Dimension (Turiya).
- 14 Shri Ādi Shakti, You enable God Almighty to do His Sacred Work. Verily, You are the Most Sublime Power in the Cosmos.
- 15 God Almighty takes charge in a way that is swift and surprising, if anyone acts against Shri Ādi Shakti.
- 16 Shri Ganesha, Your First Creation, resonates in the Carbon atom, the essence of life. May He re-awaken innocence and wisdom in the very cells of humankind.
- 17 You created the world of the Divine, and the world of the evolving. May our evolution merge with this Divine Play.
- 18 O Shri Ādi Shakti, evolution is the force that gives rise to Your Divine Play in the lives of humanity.
- 19 The Ādi Kuṇḍalinī formed the Primordial Chakras, and opened the doors to the unfolding of life.
- 20 It is You who created the Kuṇḍalinī of our Mother Earth.
- 21 The simplest flower has its fraction of You, the grandest tree has its share as well.
- 22 All nature's creatures are Yours, from the beauty of Mother Earth's green sari to the majesty of the tiger and the lion.

- 23 The gravity of Mother Earth, and of all Your Heavenly Spheres, are controlled by Your Power Magnificent.
- 24 Your Power, the Param-chaitanya, adjusts nature and its elements, and its All-pervading Power opens us to Your Benevolence.
- 25 Shri Ādi Shakti is the artistic Creator of the Mother Earth and those who respect the Mother Earth are loved by You.
- 26 Shri Ādi Shakti, the land of the Vishuddhi is one aspect of Your Vast Creation. You raise the vibrations to transform the people of this land.
- 27 The native peoples of America worshipped Shri Ādi Shakti as the Great Mother and respected the land as sacred. May this attitude return to all who live here and who enjoy the land's bounty.
- 28 The Mystery of living processes is Yours and Yours alone, and cannot be duplicated by any personality. Let humanity be aware of this.
- 29 O Rutambhara Pragnya, You are one of the Powers of Shri Ādi Shakti, You are the Power of All Living Work.
- 30 You regulate and organise all life.
- 31 Shri Ādi Shakti, You came as Surabhi, the Divine Wish-fulfilling Cow emerging from the Vishnu-loka at Gokul, where Shri Kṛishna spent His childhood.
- 32 Shri Ādi Shakti, let the feminine qualities of the Sahaja Yoginis manifest through the beauty of meditation, surrender and self-esteem.
- 33 You give to women the regal gentleness of Shalinata to care for their families and to be the preservers of society.
- 34 Your quality of Sharada-Devī (*Saraswati*) gives authority over the truth, art, music and drama.
- 35 You also came as Sati-Devī, establishing a Royal Dharma to which we aspire.
- 36 O Vag-Devī, Goddess of Language, You give inspiration to the great poets and saints.
- 37 Shri Ādi Shakti, to describe You is the work of poets and saints, yet words cannot even begin to express Your Magnificence.

- 38 You are Para-shakti, the Power beyond all powers.
- 39 Give us, O Shri Ādi Shakti, greater humility so that we can gain some small glimpse of Your Glory.
- 40 Make us like the Sufis and the Gnostics adoring You at every moment.
- 41 Your Power of Mahalakshmi bridges over the Void to allow the Kuṇḍalinī of the seekers to ascend.
- 42 Thank You, O Shri Ādi Shakti, for the seeking which brought us to Sahaja Yoga. You now lift up humanity into the omega of the Last Judgment.
- 43 We pray that Shri Ādi Shakti's Love continues to protect all the saints and seekers around the world.
- 44 Shri Ādi Shakti, Your Work is greater than any. You created the Pīthas, the Chakras, nature and humanity, and its subtle workings. May the complexity of Your Work humble us down completely.
- 45 Your Love gives power to the Bandhan, which directs the vibrations.
- 46 Your Power of Kuṇḍalinī brings freedom that is Divine. It is the only true freedom.
- 47 Flow through us freely. Help us give vibrations to all with Your Photograph of living vibrations.
- 48 Your Mahāmāyā Swarūpa allows us to be near You and it shields us from the Awesome Might that flows from You.
- 49 Shri Ādi Shakti, please give us deeper powers of introspection, so that we become self-cleansing and self-aware.
- 50 You are the Mother who desired that human beings be mirrors for God Almighty.
- 51 You have crafted beautiful mirrors of the Spirit in the Sahaja Yogis to help redeem humanity.
- 52 Your Compassion protects us from the wrath of God Almighty.
- 53 Through Māyā, humanity forgot the Principles of Life. Through Sahaja Yoga, humanity now remembers and absorbs the vibrations of Shri Ādi Shakti.

54 May Your Evolutionary Force bring humanity to the inspired existence of the Golden Age.

The following adorations were added by Shri Mataji Herself during the Puja:

55 You have disentangled us from the clutches of false pride, jealousy, attachment, greed, false identification and violence.

56 You have incarnated on this Earth for the Last judgement.

57 You are the Source of cognitive science and the Torsion area.

58 Whatever human beings plan, You dismantle it to destroy their egos. With one subtle movement of Your finger, You destroy people like Hitler.

59 You give powerful advice with subtle humour.

60 You correct Sahaja Yogis, never by harsh words, but with loving, gentle affection.

61 You explain the subtle meaning of all the scriptures.

62 You expose falsehood in very direct ways.

63 You do not know any fear and You give complete security to all Sahaja Yogis.

64 You respect Your children and love them to make them perfect models for the rest of humanity. You have given Sahaja Yogis sinless fun and a life of complete joy.

**Sākṣhāt Śhrī Ādi Śhakti Mātājī
Śhrī Nirmalā Devyai namo namaḥ**



❧ 121 Adorations to Shri Ādi Śhakti Mātājī ❧

Offered by the UK collective at Adi Shakti Puja, Cabella, 2012

**Om Twameva sākṣhāt Śhrī Gaṇeśha sākṣhāt
Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ**

*Shri Ganesha, may You be pleased to bestow upon us
all Your powers of innocence and purity.*

**Om Twameva sākṣhāt Śhrī Ādi Kuṇḍalinī Mātā sākṣhāt
Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ**

*O Mother Kundalini, may You be pleased to rise up
to the abode of Shri Adi Shakti and bestow upon us all
the heavenly blessings of Yoga. May all the Deities be fully awakened
within us and present within our Chakras.*

Om Twameva sākṣhāt Śhrī Nirmalā Devyai namo namaḥ

*O Param-pūjyā Shri Mataji Nirmala Devi,
Out of the highest realm of divinity, You have come on this Earth
only because of Your infinite love, compassion and benevolence.
Your powers, which created all the universes, are insurmountable.
Your completeness is such that everything that exists, that has existed,
and shall ever exist is contained within Your indescribable Being.
Despite that, O Supreme Mother, out of Your immeasurable love,
You assumed a form similar to ours, to give us
guidance, protection and salvation.*

*O Shri Adi Shakti Mataji, may all be auspicious; may You be pleased
to accept these adorations humbly offered at Your Lotus Feet.*

*May Mother Kundalini keep us forever in Your Divine Presence
and may our collective attention rest eternally at Your Lotus Feet.*

Salutations to You, again and again!

The 121 Adorations

1. You conceived Sahaja Yogis in Your heart and gave them birth from Your Sahasrāra.
2. When we wash Your Lotus Feet, imbibe the vibrated water and partake of Your Prasād, it cleanses our beings.
3. Your residences are established as holy places, full of vibrations.
4. From Your Lotus Feet the holy River Gaṅgā flows.
5. Your spoken words carry the Pranava energy.
6. Your incarnation was foretold in the Nādi Grantha, the ancient treatise of astrological predictions.
7. You are the incarnation who brought in the Krita-yuga, the blossom time when the Divine Work is done.
8. You are the incarnation who heralds the advent of Satya-yuga, the Golden Age of Truth upon Earth.
9. With Your incarnation, countless realised souls have taken their birth to further their evolution.
10. With Your incarnation, true seekers of the ancient past took their birth to have their Sahasrāras opened by You.
11. Lord Jesus Christ referred to You as the Holy Spirit.
12. As Mother Mary, You resurrected Jesus Christ and manifested as the cool breeze.
13. Prophet Mohammed referred to You as the Ruh.
14. Your parents knew of Your divinity from Your very childhood.
15. You took past incarnations in the Himalayas and Your features resemble the Nepali women.
16. You composed Gandhijī's morning prayers.
17. Even as a youthful student, Your divinity was seen from Your courageous defiance of the colonial British government during India's fight for independence.
18. You have exposed and stopped all evil practices in places of worship.
19. You have exposed evil customs within all religions.
20. You have challenged the Roman Catholic Church.

21. You founded Vishwa Nirmala Dharma, the universal pure religion of realised souls.
22. You have helped realised souls take their birth, through the auspicious marriages of Self-realised men and women.
23. You have established the sanctity of marriage and family life in people all over the world.
24. Your silent discourses give subtle spiritual knowledge and experiences, and take us into the depth of our Spirit.
25. The ancient saints have described You in their literature.
26. Your temples are established on Earth by the Divine.
27. You awaken us to our benevolence, from the sleep of immersion in mundane life.
28. You have great concern for the universe.
29. You exist as the totality of all existence.
30. Your joy makes the world joyous.
31. Your power of love awakens pure love for humanity.
32. Your power enlightens our attention.
33. Your power keeps everything in balance.
34. Your Divinity can only be known when we are in the state of oneness with You.
35. You are the cause of the universe and You are the effect; and Yours are the powers that sustain it.
36. Your enlightenment unravels the innate unity underlying the plurality of the universe.
37. Your bandhans overcome all hurdles.
38. Your Lotus Feet are both white and red in colour, the colours of Shri Śhiva and Shri Śhakti.
39. Your Being and Photographs emit the blissful ambrosia of Praṇava – ‘vibrations’.
40. Without Your Grace, all worship and spiritual practices are futile.
41. Your Grace bestows the blessings of Pūjā and all spiritual practices.
42. Your Grace washes away all sins.

43. You are the Ocean of Knowledge.
44. Your mere glance raises the Kundalini of thousands of seekers.
45. When worshipped in our hearts, You transform them into the temples of Parabrahma –‘Supreme God’.
46. Even a speck of dust from Your Lotus Feet is enough to take us across the ocean of this mundane life.
47. Your glance can liberate a person from the grip of vice.
48. Your name is the most powerful mantra.
49. Your grace takes Your children above the afflictions of their mental, physical and psychic being.
50. You bestow supreme wisdom through Self-knowledge.
51. You are the Chaitanya –‘vibrations’, eternal and peaceful, beyond the elements, as well as beyond the Nāda –‘sound’, Bindu –‘primordial dot’ and Kāla –‘time’.
52. Your Form is the origin of meditation; Your Lotus Feet are the origin of Pūjā; Your words are the origin of Mantra and Your Grace is the origin of Moksha –‘liberation’.
53. You are indestructible.
54. You are the Quintessence of Purity.
55. You have given to human beings Manas Śhakti (*the left-side power*) and Prāna Śhakti (*the right-side power*) to discriminate truth from untruth; and ultimately to take the path to Your Lotus Feet.
56. You have been both Guru and Mother to all the incarnations, sages, saints, angels and Sahaja Yogis.
57. You are the Param Sat-guru from whose Lotus Feet all the Vidyās (*forms of knowledge*) flow.
58. By Your grace, You inspire such words as can properly express the subtle experiences and revelations coming from the Spirit.
59. Within Your shelter, Your children feel safe.
60. You have taken Your children into Your Being and in meditation You reveal that You reside in their hearts

61. You are the Ocean of Compassion and rescue Your children, forgiving their mistakes made in ignorance.
62. You are the Supreme Power of God Almighty, revealed to Your children in the depth of their Spirit.
63. Your powers give the elements their characteristic properties.
64. You are obeyed by all the elements, the planets, the Sun and the Moon.
65. You have evolved Your children to the state of Ananya Bhakti – '*complete oneness of devotion*'.
66. You are the spring of spirituality whose advent has brought the blossom time of en-masse Self-realisation and collective ascent.
67. With Your advent, the lotus of the universal collective of realised souls has bloomed in its full glory.
68. Your advent has dispelled the dark night of Avidyā – '*ignorance and false knowledge*'.
69. You confer the complete vision of enlightenment.
70. You liberate the soul from all that binds it.
71. You are the Sun enlightening the sky of the seekers' intellect (*Chid-ākāsha*).
72. You are the Sun whose rays of grace kindle the sparks of Divine Knowledge, burning away all attachment to worldly pleasures.
73. You are the Sun whose rays of grace, as they grow strong, bestow endless miracles and blessings.
74. You are the Sun who, shining at the meridian in its full splendour, removes Bhrānti – '*confusion*' from the minds of the seekers.
75. You are the Sun who is beyond the day and night of Divine Knowledge and ignorance.
76. You are the Supreme Goddess who, by the ocean of Your compassion, accepts Puja offered by Your children, forgiving their imperfections.
77. You are the Supreme Goddess, whose Lotus Feet grant protection from all dangers and bestow the complete fulfilment of pure desire.
78. You are the Chintamani, the celestial wish-fulfilling gem and the great saviour of those engulfed in the mundane world of materialism.

79. You are the Supreme Goddess, by whose grace science and spirituality become complementary; as the validity of spiritual principles is established through scientific research.
80. You have made Your children the free-flowing channels of Your all-pervading power of God's love.
81. You have transformed ordinary human beings into saints.
82. You are the Supreme Goddess who has created human beings capable of giving en-masse Self-realisation and curing diseases.
83. You are the Supreme Goddess who, every moment they meditate upon You, dwells in the hearts of Your children conferring knowledge and power.
84. You are the Supreme Goddess whose wishes, expressed by Your glances, are carried out by Deities and angels.
85. You have made Your children Your instruments to give Self-realisation to as many people as possible.
86. Through Your all-pervading power of love, You nourish the Chakras of Your children and keep them on the path of Self-evolution.
87. You have awakened the Guru principle in Your children, so that they can introspect and correct themselves.
88. You are Shri Parameśhwari, the only incarnation to have opened within human beings the avenue to a new life of peace and harmony, health and innocence, wisdom and prosperity
89. You are Shri Parameśhwari, who is finite in the infinite and infinite in the finite.
90. As the Power of Shri Param-śhiva, Your dense black hair appears like arrows to destroy the negative forces.
91. O Power of Shri Param-śhiva, from the parting of Your hair flows the Virāt'anganā power (*the power of the Absolute Cosmic Being*).
92. O Power of Shri Param-śhiva, a seeker who beholds Your effulgent face with its gentle smile, enjoys the flood of ambrosia with joy in their heart.

93. O Power of Shri Param-śhiva, You attract Bhoots –‘dead spirits’ with one eye and destroy them with the other.
94. O Supreme Goddess, Your eyes overflowing with love bestow ambrosial joy and are so deep that none can understand their depth.
95. Your glances carry Your love and grace, kindness and compassion, divine joy and prosperity, auspiciousness and much more.
96. Your glances inspire the creativity of authors, artists and musicians.
97. O Shri Bhagawati, Your children, Mother Earth, plants and trees are longing for the touch of Your Lotus Feet and feel blessed for all their lives when they have it.
98. O Shri Bhagawati, rivers and oceans also enjoy the touch of Your Lotus Feet and rise to wash them.
99. Shri Bhagawati, Your children desire to have Your Lotus Feet in their hearts and You generously grant their desire by making their hearts Your abode.
100. Shri Bhagawati, Your Lotus Feet shining with the red colour of kum-kum remind us of the most beautiful of lotuses.
101. Shri Bhagawati, You are the Creatrix, the feminine creative energy that sustains the peace of God Almighty.
102. Shri Bhagawati, the bright rays from Your nails dispel the darkness of ignorance of Your children.
103. Shri Bhagawati, Your arrival is heralded by the Pranava –‘vibrations’.
104. Shri Bhagawati, with Your arrival, the Kundalinis of all present rise to pay obeisance.
105. Shri Bhagawati, Your beauty is reflected in the aesthetics of creation.
106. Shri Ādi Śhakti, You created and rule the fourteen Bhuvanas –‘worlds’.
107. Shri Ādi Śhakti, You are all that is, all that was and all that ever shall be.
108. Shri Ādi Śhakti, You have incarnated complete from Your complete form; and Your residual form is also complete.
109. Shri Ādi Śhakti, Your Ṛitambara –‘Divine power’ carries out all living work.
110. Shri Ādi Śhakti, Your magnificence human beings cannot comprehend.

111. Shri Ādi Śhakti, You have incarnated to purify and evolve human beings, so that they reflect God Almighty.
112. Shri Ādi Śhakti, You work tirelessly and unceasingly to evolve human beings to please God Almighty.
113. Shri Ādi Śhakti, Your compassion protects human beings from God Almighty's wrath.
114. Shri Ādi Śhakti, You restrain the Deities from punishing human beings, who out of ignorance fail to follow Your protocol.
115. Shri Ādi Śhakti, You work out the pure desire of all the seekers.
116. Shri Ādi Śhakti, by meditating upon Your Lotus Feet, You purify and nourish our Chakras.
117. Your Lotus Feet are far superior to the Divine wish-fulfilling Kalpataru tree, since Your Lotus Feet confer benevolence spontaneously upon Your children, whereas the Kalpataru tree only fulfils wishes that are expressed.
118. Your Lotus Feet grant salvation, while the Kalpataru tree cannot.
119. You are Shri Rāja-rājeshwarī and whoever beholds You instantly becomes suppliant before You.
120. May our hearts be engrossed in Pūjā to Your Lotus Feet. May our walking be circumambulation around You. May our eating be an offering in the Havan to Your Lotus Feet. When we lay down to sleep, may it be prostration at Your Lotus Feet.
121. By Your Grace, may this Pūjā be complete at Your Lotus Feet.

Yat pūjitam mayā Devī paripūrnā tad astu me

O Supreme Goddess, whatever is offered in worship, may that be fulfilled.

**Sākṣhāt Śhrī Ādi Śhakti Mātājī
Śhrī Nirmalā Devyai namo namaḥ**

*You are the Primordial Power of God Almighty incarnated upon this Earth,
We are forever prostrated in the deepest reverence at Your Lotus Feet.*

Devi Atharva Shīrsha
The Highest Praise of the Supreme Goddess

Om Śhrī Gaṇeśhāya namaḥ *Salutations to Shri Gaṇesha.*

Om sarve vai devā devīm upa-tasthuḥ 'Kāsi Twam Mahā-devīti?' (1)

*All the Devas reverently approached that Devi, and asked: 'Who are You,
O Great Goddess'.*

**Sā-'bruvad: Aham brahma-swarūpiṇī,
Mattaḥ prakṛiti puruṣh'ātmakam jagat,
Śhūnyam ch'āśhūnyam cha. (2)**

*Replying She said: 'I am the Personification of the Formless Consciousness,
From Me the Ādi Shakti and the Animating Spirit are born,
I am both Emptiness and Non-emptiness.*

**Aham ānand'ān-ānandau, Aham vigñyān'āvigñyāne,
Aham brahm'ābhrahmaṇī veditavye,
Aham pañcha-bhūtāni apañcha-bhūtāni, Aham akhilam jagat. (3)**

*I am Joy and beyond Joy; I am All Knowledge and beyond Knowledge.
I am Brahman, the Supreme Consciousness and yet unknowing the Brahman,
And the understanding of the difference between the two,
I am the five gross elements and beyond the five elements,
I am this whole manifested Universe.*

**Vedo-'ham avedo-'ham, Vidyāham avidyāham,
Aj'āham anaj'āham, Adhaśh ch'ordhva cha tiryak ch'āham, (4)**

*I am the sacred scriptures and yet beyond all scriptures,
I am the pure knowledge and the illusory ideas that men fall into,
I am Unborn and yet take birth again and again; Below, above and beyond am I.*

**Aham rudrebhīr vasubhiśh charāmi,
Aham ādityair uta viśhva-devaiḥ,
Aham mitrā varūṇāv ubhau bibharmi,
Aham indr'āgnī aham aśhvināv ubhau, (5)**

*I move as the Rudras who send disease and disaster, and as the Vasus who bless,
I am the Solar Deities and indeed all the Gods, I am Mitra, the 'Friend', as well as
Varuṇa, Lord of the Ocean, I am Indra, King of the Gods, Agni, the Lord of Fire, and
the Divine Physicians, the Ashvin twins.*

**Aham Somam Twaṣṭāram Pūṣhaṇam Bhagam dadhāmi,
Aham Viṣṇum uru-kramam, Brahmāṇam-uta Prajāpatim dadhāmi.**
*I am the Soma of the Divine Builder, and Pūshan and Bhaga, the Gods of Wealth, (6)
I am the wide-stepping Shri Viṣṇu and Brahma Prajapati, the Lord of Creation.*

**Aham dadhāmi draviṇam haviṣhmate suprāvye yajamānāya suvrate,
Aham rājñī sam-gamanī vasūnām chikituṣhī prathamā yagñiyānām,
Aham suve pitaram-asya mūrdhan-mama yonir-apsvantaḥ sam-udre,
Ya evam veda, sa daivīm sam-padam-āpnoti.** (7)

*I am the Giver of Wealth to those who offer oblations attentively and worship
righteously, I am the Empress of all the Gods, known as the foremost of those to be
worshipped, I am the Progenitor of the Gods, from the top of My Head are born the
waters of the seven oceans; Whoever has this knowledge achieves connection
with the Lotus Feet of the Goddess.*

Te devā-'bruvan; *The Devas replied*

**Namo Devyai Mahā-devyai śhivāyai satatam namaḥ,
Namaḥ prakṛityai bhadṛāyai niyatāḥ praṇatāḥ sma tām,** (8)
*Salutations to the Devi, to the Great Goddess, Most Auspicious, Salutations always,
We bow to the Ādi Shakti, the Giver of Happiness, to Her who is everywhere
and everything.*

**Tām agni varṇām tapasā jvalantīm,
Vairochanīm karma phaleṣhu juṣṭhām,
Durgā-devī śharaṇam pra-padyāmahe,
Asurān-nāśhayitryai Te namaḥ** (9)
*To Her who shines like the Sun with the fire of renunciation, Rewarder of all actions,
O Mother Durga, we seek refuge at Your Feet, Salutations to You,
O Destroyer of all negative forces.*

**Devīm vācham ajanayanta devās-tām viśhva-rūpāḥ paśhavo vadanti,
Sā no mandreṣham ūrjam duhānā dhenur vāgas mānupa suṣṭhu-taitu.**
*That Devi, the Giver of Speech, whose form is the Universe, was praised (10)
By the Devas. 'May that Goddess who grants desires, speech and bliss,
be pleased with our hymns'.*

**Kāla-rātrīm Brahma-stutām Vaiṣṇavīm Skanda-mātaram,
Saraswatīm Aditim Dakṣha-duhitaram namāmaḥ pāvanām śhivām.** (11)
*O, Dark Night of dissolution (Shri Mahākali) praised by Shri Brahma, Shakti of
Viṣṇu (Shri Lakshmi), Mother of Kārttikeya (Shri Parvati), Shri Saraswati and
Aditi, Daughter of Daksha, prostrations to You, O Pure and Auspicious Goddess.*

**Mahā-lakṣhmyai cha vidmahe, Sarva-śhaktyai cha dhīmahī,
Tanno Devī prachodayāt.** (12)

*We seek the knowledge of Shri Mahā-Lakshmi,
We meditate upon the Embodiment of all Power,
May that Devi stimulate and inspire us.*

**Āditir-hyajaniṣṭha dakṣha yā duhitā tava,
Tām devām anva-jāyanta bhadrā amṛita bandhavah.** (13)

*That boundless Aditi, daughter of Daksha, Mother of the Devas, is born of You,
Your blessings, O Emerger from the Ocean of Nectar, give endless victory
to those Devas.*

**Kāmo yoniḥ kamalā vajra-pāṇir guhā,
Hamsā mātariśhva abhram indraḥ,
Punar-guhā sakalā māyayā cha purūchy'aiśhā, viśhva-mātādi vidyom.** (14)

*Ka - 'desire', e - 'womb', ī - 'Lakshmi', la - 'Indra', hrīm - 'secret', Ha sa - 'swan', ka - 'air',
ha - 'sky', la - 'Indra', again hrīm - 'hidden', sa ka la - 'everything', hrīm - 'Creatrix' –
said together this is the Knowledge of the Mother of the Universe; the 15-syllabled
mantra - 'Ka e ī la hrīm, ha sa ka ha la hrīm, sa ka la hrīm' known as 'Śhrī Vidyā'.*

**Eṣh'ātma śhaktiḥ,
Eṣhā viśhva-mohinī, pāśh'ānkuśha dhanur bāṇa dharā,
Eṣhā Śhrī Mahā-vidyā, ya evam veda, sa śhokam tarati.** (15)

*She is the Power of the Spirit, She is the Enchantress of the Universe, wielding noose,
goad, bow and arrow. This is the great Śhrī Vidyā - 'Knowledge of the Goddess';
whoever has this knowledge is carried across all sorrows.*

Namaste astu bhagavati mātār asmām pāhi sarvataḥ, (16)

Salutations to You, O Mother of all virtues, please protect us everywhere.

**Saiśh'āṣṭtau vasavaḥ, saiśh'aikādaśha rudrāḥ,
Saiśhā dvā-daśh'ādityāḥ,
Saiśhā viśhve-devaḥ soma-pā asoma-pāśh-cha,
Saiśhā yātu-dhānā-'surā rakṣhāmsi piśhācha yakṣha siddhāḥ,
Saiśhā sattva rajas tamāmsi,
Saiśhā Brahma Viśhṇu Rudra rūpiṇī,
Saiśhā Prajā-pat'Īndra manavaḥ,
Saiśhā graham nakṣhatra jyotimṣhi kalā-kāśhṭh'ādi kāla-rūpiṇī,
Tām aham praṇaumi nityam.** (17)

*She is the eight-fold Goddess of Wealth and the eleven Bringers of Disease and Disaster, She is the twelve Divine Sons of Aditi (the Devas),
She is all the Devas, those that drink the Soma and those that drink not,
She is the Giver of Wealth, and our Protection against Rakshasas and Sorcerers,
She is the three attributes of Truth, Passion and Darkness,
She takes the Form of the Trimurtis, Shri Brahma, Viṣṇu and Shiva,
She is Prajapati, Lord of Creation, Indra, King of the Gods and Manu, the first man,
She is the Light of planets and constellations, and of the Form of measures of time;
To Her, I prostrate eternally.*

**Pāp'āpa-hāriṇī devī bhukti mukti pra-dāyinīm,
Anantām vijayām śhuddhām śharaṇyām sarva-dām śhivām.** (18)
*O Goddess who completely removes sins, and grants enjoyment and liberation,
Eternal, Victorious, Pure, our only Refuge, Giver of everything, Benevolent
and Auspicious*

**Viyad-ī-kāra sam-yuktam vīthotra sam-anvitam,
Ardhendu-lasitam devyā bījam sarv'ārtha sādhakam,** (19)
*Joining the Ether bīja (Ha) and letter ī with the God of Fire (ra), and the crescent
resounding (ṁ), is the seed of the Divine Power that fulfils all purposes.*

**Evam ek'ākṣharam mantram yatayaḥ śhuddha chetasaḥ,
Dhyāyanti param-ānanda-mayā gñyān'āmbu rāśhayaḥ,** (20)
*In this way the one-syllabled mantra (Hrīm) confers pure intelligence,
Meditating thus one becomes filled with Supreme Bliss, and an Ocean of Knowledge.*

**Vāṅg-māyā brahma-sūs-tasmāt śhaṣṭham vaktra sam-anvitam,
Sūryo vāma-śhrotra bindu sam-yukt'āṣṭa-tṛitīyakaḥ,
Nārāyaṇeṇa sam-miśhro vāyuśh ch'ādhāra yuktataḥ,
Vichche navārṇako-'rṇaḥ syān mahad-ānanda dāyakah.** (21)
*Aim -'speech', hrīm -'māyā', klīm -'Brahman', cha -'6th consonant', with m -'Sun',
u -'left ear', ṇ -'anuswara' and ḍ -'3rd letter of 3rd group', combined with ā -'Viṣṇu'
and y -'Vāyu' and ai after that. Vichche completes the nine-syllabled mantra –'Āīm
Hrīm Klīm Chāmuṇḍāyai vichche', which confers the greatest bliss.*

**Hṛit-puṇḍarīka madhya-sthām prātaḥ sūrya sama-prabhām,
Pāśh'āñkuśha dharām saumyām varad'ābhaya hasta-kām,
Tri-netrām rakta-vasanām bhakta kāma dugham bhaje.** (22)
*Standing in the centre of the lotus of the heart, shining like a thousand suns,
Holding noose and goad, gentle, giving boons and fearlessness with the hands,
I praise that three-eyed, red-clothed Devi who fulfils the desires of Her devotees.*

**Namāmi twām mahā-devim mahā-bhaya vināśhinīm,
Mahā-durga pra-śhamanīm mahā-kāruṇya rūpiṇīm.** (23)

*I bow to You, O Great Goddess, Destroyer of even the worst of fears,
Remover of the greatest difficulties, and the Highest Compassion personified.*

**Yasyāḥ swarūpam brahmādayo na jānanti tasmād-uchyate agñeyā,
Yasyā anto na labhyate tasmād-uchyate anantā,
Yasyā lakṣhyam n'opa-lakṣhyate tasmād-uchyate alakṣhyā,
Yasyā jananam n'opa-labhyate tasmād-uchyate ajā,
Ek'aiva sarvatra vartate tasmād-uchyate ekā,
Ek'aiva viśhva-rūpiṇī tasmād-uchyate naikā,
Ata ev'ochyate agñey'ānant'ālakṣhy'āj'aikā-naik'eti.** (24)

*Whose Form even Lord Brahma cannot comprehend, She is called 'Unknowable',
Whose end cannot be found, She is called 'Eternal',
Whose distinguishing marks cannot be perceived, She is called 'Imperceptible',
Whose births cannot be observed, She is called 'Unborn'.
Being indeed one whichever way She turns, She is called 'One',
Being one with the forms of the Universe, She is called 'Many',
She is ever called 'Unknowable', 'Eternal', 'Imperceptible', 'Unborn', 'One' and 'Many'.*

**Mantrānām māṭṛikā Devī śhabdānām gñyāna-rūpiṇī,
Gñyānānām chin-may'ātītā śhūnyānām śhūnya-sākṣhiṇī,
Yasyāḥ parataram nāsti, saiśhā Durgā prakīrtitā.** (25)

*The Goddess is the root syllables of the mantras and the sacred knowledge
of sounds; She is the knowledge that is beyond thought and the Solitary Witness
of the Emptiness. There is nothing beyond Her, thus is Shri Durga to be described.*

**Tām durgām durgamām devīm dur'āchāra vighātinīm,
Namāmi bhava-bhīto-'ham samsār'ārṇava tāriṇīm.** (26)

*O Goddess Durga, who surmounts all difficulties, who removes our misfortunes,
I, who am full of the anxieties of this life, surrender to You, who carries us
across the flood of this worldly existence.*

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ
Salutations to our Saviour and complete Protection, Shri Mataji Nirmala Devi.

**Idam atharva śhīrṣha yo-'dhite,
Sa pañch'ātharva śhīrṣha japa phalam āpnoti,
Idam atharva śhīrṣham agñyātvā yo-'rchām sthāpayati,
Śhata lakṣham pra-japtv'āpi so-'rchā śhuddhim na vindati,
Śhatam aṣṭottara ch'āsyā puraśh charyā vidhiḥ smṛitaḥ,
Daśha-vāram paṭhet yas-tu sadyaḥ pāpaiḥ pra-muchyate,
Mahā-durgāṇi tarati mahā-devyāḥ pra-sādatah. (27)**

*Whoever learns this Atharva Sheersha,
Gains the rewards of reciting five¹ Atharva Sheershas,
Whoever establishes worship without knowing this Atharva Shīrsha
Though reciting ten million mantras, his worship will not become purified.
This is to be performed 108 times according to the traditional rules,
Whoever says this ten times, gets all wickedness completely destroyed
He is carried across the greatest difficulties and attains serenity, happiness
and well-being through the assistance of the Great Divine Power.*

**Sāyam adhīyāno divasa-kṛitam pāpam nāśhyati,
Prātar adhīyāno rātra-kṛitam pāpam nāśhayati,
Sāyam prātaḥ pra-yuñjānō-'pāpo bhavati,
Niśhīthe turīya sam-dhyāyām japtvā vāk-siddhir bhavati,
Nutanāyām prati-māyām japtvā devatā sām-nidhyam bhavati,
Bhaum'āśhvinyām mahā-devī sam-nidhau japtvā
Mahā-mṛityum tarati, Sa mahā-mṛityum tarati, ya evam veda (28)**

*Recited in the evening, any wickedness performed in the day is destroyed
Recited at dawn, any sins done in the night are destroyed,
Reciting morning and evening, he becomes free from all sins
He attains the fourth state of being (pure spirit)*

and his mutterings become powerful mantras.

*Whoever worships an idol reciting this praise, becomes united with that Deity,
Connected to the Great Goddess, the reciter is carried across Final Death,
He is carried across even the Final Death, whoever has this knowledge.*

Iti-upaniṣhat. Iti Devī-atharva-śhīrṣham sam-pūrṇam.

Thus is the sacred knowledge; here ends the Devi Atharva Sheersha.

¹ The five **Atharva Sheershas** are the **Gaṇeśha, Devi, Sūrya, Viṣṇu** and **Śhiva**.

❧ The 108 Names of Love who is Shri Adi Śhakti ❧

1. You are the Love ... in the first Sound. *Shri Adi Shakti, we love You.*
2. You are the Love ... from beyond Infinity. *Shri Adi Shakti.....*
3. You are the Love ... in the first Dance. .
4. You are the Love ... in Your Pradakshina around the Father.
5. You are the Love ... that twinkles in the stars.
6. You are the Love ... that sings in the wind.
7. You are the Love ... that glitters in the crystals of snow.
8. You are the Love ... that germinates in the flower.
9. You are the Love ... in the sap of the tree.
10. You are the Love ... in the caress of the sun.
11. You are the Love ... in the majesty of the mountain.
12. You are the Love ... in the foam of the water.
13. You are the Love ... in the music of the sea.
14. You are the Love ... in the Ocean of Your eyes.
15. You are the Love ... in the quiet splendour of meditation.
16. You are the Love ... for Your Bhaktas.
17. You are the Love ... in Ananya Bhakti –‘one-pointed devotion’.
18. You are the Love ... that is secret.
19. You are the Love ... that is sacred.
20. You are the Love ... that nourishes bliss.
21. You are the Love ... that rests on innocence.
22. You are the Love ... that all creatures seek.
23. You are the Love ... that melts the ice age of this Kali Yuga.
24. You are the Love ... that shines in the light of the Golden Age.
25. You are the Love ... that cools the scorching heat of aggressiveness.
26. You are the Love ... that warms up our closed hearts.
27. You are the Love ... which gives its magic to auspiciousness.
28. You are the Love ... which gives its shape to beauty.
29. You are the Love ... which gives its radiance to goodness.
30. You are the Love ... which gives its balance to justice.
31. You are the Love ... which gives its strength to righteousness.
32. You are the Love ... which opened the eyes of Shri Parameshwar.
33. You are the Love ... which flows from the matted hair of Lord Shiva.

34. You are the Love ... in every movement of Your eyelashes.
35. You are the Love ... in the cosmic tapestry of Your Leela.
36. You are the Love ... in the fervent prayer of all Your Bhaktas.
37. You are the Love ... in the blessings from Mahā-karunā –‘supreme compassion’.
38. You are the Love ... of caring motherhood in every living cell.
39. You are the Love ... in the eternal spring of compassion's deepest well.
40. You are the Love ... that makes the world go round.
41. You are the Love ... for which the whole world dances.
42. You are the Love ... pouring through everlasting streams of Ambrosia.
43. You are the Love ... in the solidified ecstasy of spiritual bliss.
44. You are the Love ... in the smile of all the mothers.
45. You are the Love ... in the mane of the white horse.
46. You are the Love ... that crushes the citadels of evil and hate.
47. You are the Love ... that is taught by Shri Viratangana.
48. You are the Love ... which will arrest the decline of human civilization.
49. You are the Love ... which purifies in the Mooladhara, creates in the
Swadhishtan and evolves in the Manipur.
50. You are the Love ... which grants total protection and security.
51. You are the Love ... which grants Oneness.
52. You are the Love ... which forgives.
53. You are the Love ... which resides in the House of Ni.
54. You are the Love ... which crowns the dome of the House of Ni.
55. You are the Love ... which flickers on the tip of the tongues of fire.
56. You are the Love ... which bubbles in elated Joy.
57. You are the Love ... in whose Name the Kundalini rises.
58. You are the Love ... for which there is no name.
59. You are the Love ... before which Lord Gabriel bowed.
60. You are the Love ... between the Vāhana and his rider.
61. You are the Love ... between the seeker and his desire.
62. You are the Love ... between the wave and the shore.
63. You are the Love ... between the shivering atoms.
64. You are the Love ... in the sound of silence.
65. You are the ... Primordial Source of Love.
66. You are the Love ... that cooks the food.

67. You are the Love ... that rules the planets.
68. You are the Love ... which gazes beyond unknown horizons.
69. You are the Love ... which walks over the water.
70. You are the Love ... which heals, empowers and transforms.
71. You are the Love ... whose body is Chaitanya.
72. You are the Love ... whose Leela –‘play’ is the Universe.
73. You are the Love ... whose fingers move on the rays of the dawn.
74. You are the Love ... whose dress is a pink silk saree.
75. You are the Love ... whose seat is Pratishtan, Cabella and
the hearts of the Bhaktas.
76. You are the Love ... whose hymn was sung by Kabir and Khalil, by Dante
and Goethe.
77. You are the Love ... whose graciousness was rendered by Botticelli and
Giotto, by Raphael and Leonardo.
78. You are the Love ... whose melody echoes in the notes of Mozart and
Panalal Ghosh.
79. You are the Love ... whose worshippers are the Trimurtis.
80. You are the Love ... whose bounty enraptures the Trilokas.
81. You are the Love ... which disturbed the placidity of the Destroyer
of the Tripura (*Lord Shiva*).
82. You are the Love ... which walked in the steps of Shri Sita and Rukmini,
Radha-ji and Our Lady Mary.
83. You are the Love ... moulded in the paste that made Shri Ganesha.
84. You are the Love ... reverberating in every Muni –‘*holy sage*’ of the Goddess.
85. You are the Love ... that is approached through devotion.
86. You are the Love ... that is met through surrender.
87. You are the Love ... that is enjoyed through adoration.
88. You are the Love ... that is detached, immaculate and complete.
89. You are the Love ... that is the Touch of Divinity.
90. You are the Love ... that is the Taste of Divinity.
91. You are the Love ... that is the Fragrance of Divinity.
92. You are the Love ... that is the Essence of Divinity.
93. You are the Love ... that inspires Divine Diplomacy.
94. You are the Love ... that is the call of Shri Krishna's Murli –‘*flute*’.

95. You are the Love ... that called Lazarus back from the dead.
 96. You are the Love ... beyond any expression.
 97. You are the Love ... beyond all imagination.
 98. You are the Love ... which is the radiance of the Sahaja Sangha.
 99. You are the Love ... which is the magnet of the Sahaja Sangha.
 100. You are the Love ... that binds the mother and the child.
 101. You are the Love ... that binds God and His Creation.
 102. You are the Love ... that makes us free.
 103. You are the Love ... that makes us Sahajis.
 104. You are the Love ... that makes us behold the glory of God.
 105. You are the Love ... that is Nirmalā.

Sākṣhāt Śhrī Adi Śhakti Mātājī Śhrī Nirmala Devi namo namaḥ
Shri Mataji, truly Yours is the highest love which is for our spiritual evolution.

Shri Bhagavati

“Bhaga: Bhaga means six things together. They are the six attributes of God. And Bhagavati is the power of God, that’s why She is called like that; six basic attributes of God.

First is Innocence; Second is Creativity; Third is Pâlanhar - is the one which nourishes. See, if you put the gardener and the Mother Earth together then that quality is nourishment, growth and looking after, called as Pâlanhar. The sustenance is also there, the kindness, the control, the looking-after, the weeding out - and the enjoyment of seeing your creation. The one who makes our growth possible. Then He is Almighty. Nobody is more powerful than Him, He is the Most Powerful. And He is Unencompassable. He is All-pervading and He knows everything – ‘Sarvagñya’. He knows everything: Omniscient.

This is Bhaga; and Bhagavati is the Power of God, without Bhagavati God has no meaning. It’s like moon and moon-light, it’s like sun and sunlight. You cannot differentiate. They are one and the same. Âdi-Shakti is the same as Bhagavati. She is called by many names. One of them is Nirmalâ also.” **Nirmala Yoga-08-84**

❧ The 108 Invocations of Shri Adi Shakti (English) ❧

Adi Shakti Puja, Cabella. 26th June 1994

1. You are Shri Mary, Fatima, Kuan Yin, Athena and Maitreya.
Salutations to You again and again.
2. You laid the foundation stone of the New Jerusalem in Lambeth Vale.
3. You protect the Earth by the bandhans of Your countless trips around
4. You are the Primordial Mother who came to save humanity. ^{the world.}
5. You incarnated on this Earth to give a meaning to the Creation.
6. Your Hands and Feet are the source of the four rivers of Paradise.
7. You are the Holy Spirit promised by Jesus Christ.
8. By Your Grace, Satya Yuga is established on this Earth.
9. You are the Pneuma, the Holy Ghost, the Shekhina, the Tao and Assas.
10. You grant Salvation by the awakening of the Kundalini.
11. You are the only Incarnation with the power to grant
en-masse Self-Realisation.
12. You give the second birth prophesised by all the Scriptures.
13. You are the Comforter, the Counsellor and the Redeemer.
14. You opened the Primordial Sahasrāra of the Virata on May 5th 1970.
15. You are the bridge between science and spirituality.
16. You draw the seekers out of Kali Yuga.
17. You give the key to the Kingdom of God.
18. You are the Advent of the Last Judgment.
19. Mahatma Gandhi used to call You Nepali.
20. You inaugurate the reign of the Māhdi, of Christ in all His glory.
21. You save the world from the wrath of the Father.
22. In all Your actions, You fight the demonic forces.
23. You are the manifestation of Divine Love.
24. You work endlessly for the Redemption of the seekers.
25. You are the incarnation of the Primordial Kundalini.

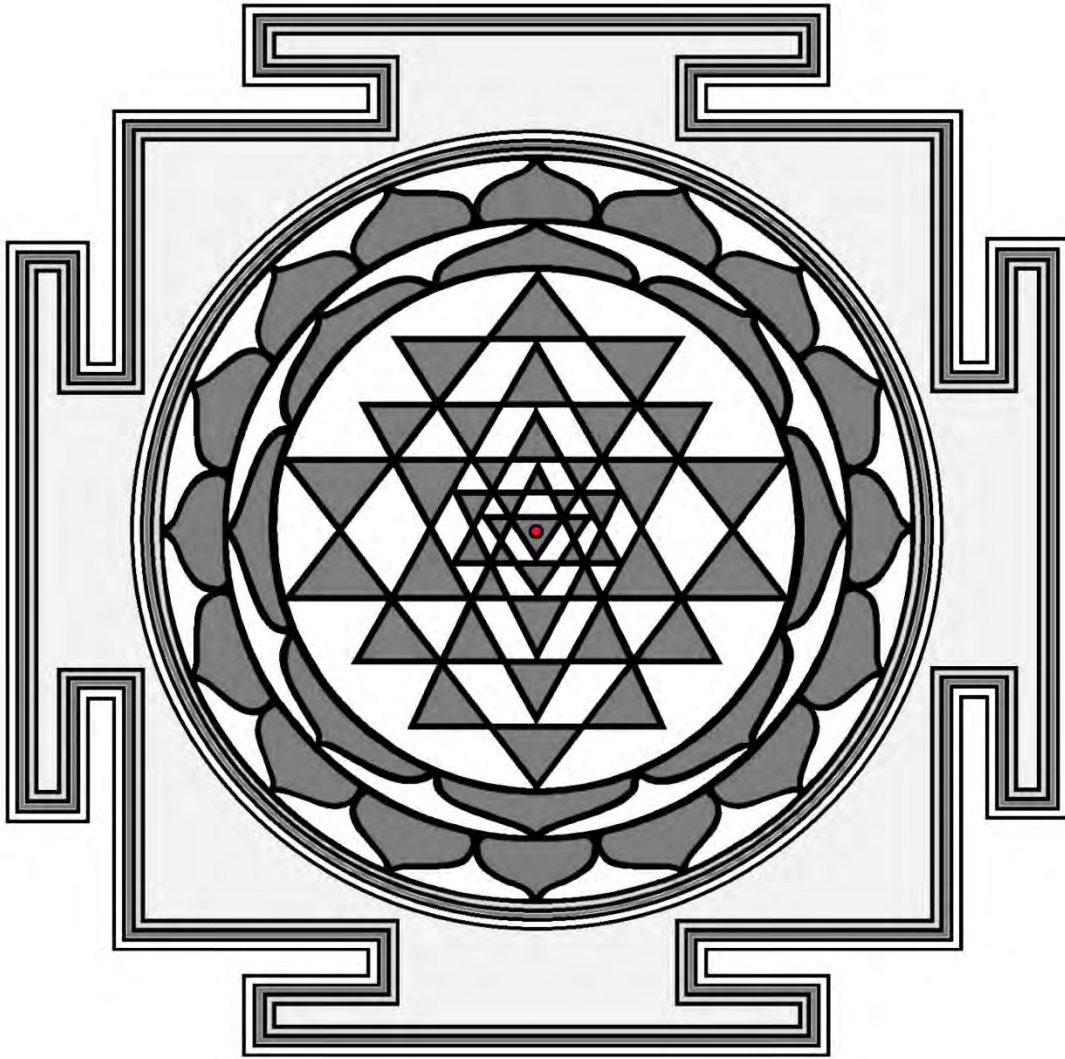
26. The Nagas enjoy to rest in the cool vibrations of Your feet.
27. You are our Lady of Eternity.
28. You are the Golden River of Time.
29. You are beyond the reach of the mind.
30. Only the simple and innocent people can approach You.
31. You love those who are simple and innocent.
32. You can be understood only by Your children.
33. The saintly are Your family.
34. You have achieved the Union of the East with the West.
35. You bring about the Era in which the saints are respected.
36. You free Your children from evil forces.
37. You make the hands speak.
38. You are the Benevolent Mother.
39. Your Nature is Compassion.
40. You make saints out of seekers.
41. You reside in the Heart of the Infinite.
42. You build the New Jerusalem.
43. You vibrate the clouds to drench the world with Brahma-chaitanya.
44. You bring forth Quiyamat, the Resurrection described by Mohammed.
45. You are endowed with supreme majesty.
46. You radiate humility and power.
47. You have been recognised by the great Rishis of the Himalayas.
48. You destroy all the sins.
49. You are the Water of Life which quenches those who are thirsty.
50. Your Revelation is full of gentleness.
51. You illuminate the pure hearts.
52. You gave birth to a new race of human beings.
53. You are the Artist transforming the banality of everyday life
into a wonderful Universe.

54. You were born immaculate Nirmala.
55. You are the Supreme and the Highest Incarnation.
56. You reveal Yourself to all who really desire it.
57. You grant the Guru-pada to Your disciples.
58. You founded the Pure Universal Religion.
59. You put new life in the roots of the tree.
60. You give a chance to all of mankind.
61. You grant a new consciousness to humanity.
62. Your Holy Feet rest on our Sahasrāra.
63. You put an end to the Iron Curtain.
64. You were announced by all the prophets.
65. You are the Incarnation worshipped in Her lifetime.
66. You boldly denounce all falsehoods.
67. You devoted Yourself to the emancipation of mankind.
68. You reveal the essence of all Religions.
69. You travel all over the five continents without respite.
70. You fulfil Your children's desires.
71. You denounce the demons incarnated as fake-gurus.
72. You are the truth and You express truth.
73. You fill our cups with Nectar.
74. You restore the lost innocence.
75. You reveal the Holy Grail in us.
76. Your humour dispels darkness from the human hearts.
77. Your advent was prophesised by Bhrigu Muni.
78. You cure the incurable diseases.
79. You often visit the Sahaja Yogis in their dreams.
80. You are the Infinite manifested in a finite form.
81. You radiate Joy and Love.
82. You create lotuses out of stones.

83. You prepare us for encounters with Our Father.
84. You listen and never get tired.
85. Your words are Mantras.
86. You have accepted Sahaja Yogis as cells in your body.
87. You are the Greatest Capitalist and the Greatest Communist.
88. You are the Primordial Mother worshipped in all the traditions.
89. Whatever our state, You see only the Spirit in us.
90. You are descended from the royal lineage of the Shalivahanas.
91. You took birth in the Land of the Saints.
92. You moved silently in the highest diplomatic circles.
93. You give many miracles to Your children.
94. You are the Gnosis.
95. Your Heart sheds all concepts.
96. You enlighten and make shine the petals of the consciousness.
97. You are the Colour and Fragrance of the flowers.
98. Your photographs contain the Truth.
99. Generously You give innumerable presents to Your children.
100. You listen and advise us from dusk till dawn.
101. You are at the same time our Mother and our Guru.
102. You grant Your disciples the Power to give Realisation.
103. You are the Mirror.
104. You have saved thousands of seekers from drugs,
self-destruction and hopelessness.
105. You created many new techniques to purify the Chakras of the seekers.
106. You struggled and liberated the Land of the Kundalini.
107. You bring forth the Final Revelation.
108. You are the Ocean of Brahman, which takes the form of a Sublime Cloud.

Sākṣhāt Śhrī Adi Śhakti Mātājī Śhrī Nirmala Devi namo namaḥ

Śhrī Chakra (Śhrī Yantra)



The **Śhrī Chakra** is worshipped as a form of the Goddess Herself. It has nine concentric levels from the outer square to the Central **Bindu** – ‘dot’ corresponding to the nine **Chakras** within human beings. The central design is made of nine interlocking triangles all of which cover the **Bindu** (*representing the Supreme Spirit*). The four upward-pointing triangles are of **Śhiva** (*Manas, Buddhi, Ahaṁkāra, Chitta*), and the five downward triangles are of **Śhakti** (*five elements, five senses and sense objects*). The Union of **Śhiva** and **Śhakti** gives rise to the World as we experience it. The petals of each level (*ie. outward-pointing triangles, coloured in*) are ruled by aspects of the Goddess given in the **Khadgamālā Stotram** (*see next page - for more details see the RiSY book ‘Shri Chakra’ on symb-ol.org*).

Shri Khadgamālā Stotram

This appeared in Nirmala Vidya Ed.7 under the title 'Shakti Pithas'

The **Khadga-mālā** –‘garland of swords¹’ **Stotram** describes the nine levels of the **Śhrī Chakra**, starting at the Outer Square representing the **Mūlādhāra Chakra**. The **Stotram** names the aspect of each petal of successive **Chakras** moving inwards. These are all attributes of the One Supreme Goddess whom we are worshipping and whose Ultimate Nature we desire to know.

These names were read out by **Shri Mataji** on the tape ‘Bija Mantras 79’ and Her translations have been used. The only difference is that the levels are listed in the reverse order. The names are all in the Vocative case (*‘O Devi’*) mostly ending in **-e** or short **-i**.

Starting at the outside and working inwards is called **Praty’āhāra** – ‘*destruction, dissolution*’ meaning the lifting of the veils of illusion covering the Ultimate Reality. As we worship the Deities of each enclosure, moving anti-clockwise to signify removal, we are peeling back the layers of the onion, purifying and preparing ourselves to experience the Nature of the Supreme Goddess, which would be overwhelming if faced unprepared, even though it is ultimately our own essential nature.

Worshipping the Deities of the Nine Levels

The **Śhrī Chakra** may be worshipped by making a physical offering to the relevant corner, petal or triangle. A pinch of **Akshatas** (*rice sanctified by mixing with Kumkum and Turmeric*) is often used; but flowers, flower petals, sweets, chana, etc. are equally acceptable.

The Names of the Deities start at the lowest petal (*facing the devotee*) and move anti-clockwise, except for the First Enclosure (*Outer Square*) which goes clockwise. Moving anti-clockwise denotes the removal of the illusions created by each enclosure (*‘veils of illusion’*).

¹ **Khadga-mālā** is an aspect of **Śhrī Durgā**, **Chandī** or **Mahākālī** (*fearsome, destructive and protective*) who wears a garland of swords. The sword symbolizes enlightenment, destroying ignorance and conferring knowledge.

Asya Śhri Śhuddha Śhakti mālā mahā-mantrasya

Of this garland of mantras of the Pure Power

Upasth'endriy'ādhiṣṭhāyī

Guarding the organs and senses

Varuṇ'āditya riṣhayaḥ

The Ocean and Sun Gods are the composing seers

Devī Gāyatrī chhandah

The metre is Goddess Gayatri

Sātvika kakāra

The letter 'Ka' of the quality of goodness

Bhaṭṭāraka pīṭha sthita

Is in the most venerable seat

Kāmeśhwar'āṅka nilayā

Residing in the lap of Śhri Śhiva

Mahā-kāmeśhwarī Śhri Lalitā bhaṭṭārikā devatā

The great ruler of desire, the most excellent Shri Lalitā is the presiding deity

Āim bījam, Klīm śhaktiḥ

Aim is the seed, Klīm is the power

Sauḥ kīlakam

Sauḥ is the key

Mama khaḍga siddhy'arthe sarv'ābhīṣṭa

To gain Self-realisation

Siddhy'arthe jape viniyogaḥ

This recitation is undertaken

Dhyānam – 'Meditation'

Ārakt'ābhān tri-ṇetrām aruṇima-vasanām

To the fully Red-shining, Three-eyed, Red-clothed Goddess

Ratna-tāṭaṅka ramyām, hast'āmbhojais sa pāśh'āṅkuśha

Beautiful with jewelled earrings, bearing noose and goad in Her Lotus-hands

Madana dhanus-sāyakair visphurantīm

The wide-eyed God of Love with bow and arrows

Āpīn'ottuṅga vakṣho-ruha kalaśha-luṭhat

Whose well-formed breasts are like trickling water pots on the chest

Tāra-hār'ojjval'āṅgīm

Whose body is gleaming with a garland of stars

Dhyāyed ambhoruha-sthām aruṇima-vasanām

One may meditate on the Goddess standing in a lotus, clothed in red

Īśhwarīm Īśhwarāṅām

The Supreme Ruler of even the Highest Gods

Śhri Devī sambodhanam – 'Salutation to the Goddess'

Om Āim Hrīm Śhrīm Āim Klīm Sauḥ, Om namas Tripura-sundarī

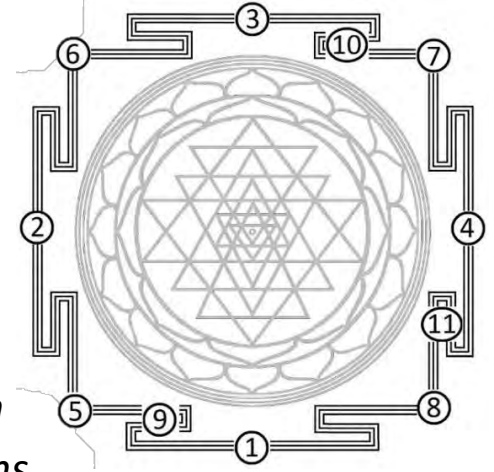
We bow to the Beauty beyond the Three Worlds

Deities of the Bhū-pura (Outer Square)

Śhrī Kṣhadgamālā Stotram

The square **Bhū-pura** –‘earth place’ (Physical Body - **Mūlādhāra Chakra**) has a ‘gate’ in each side, representing the ways in which we can approach the Divine; through **Bhakti**, **Kriya** and **Gñyāna** –‘devotion, action and knowledge’ and the fourth is through **Mantras**.

The eleven **Siddhis** -‘mystical powers’ - are offered to the outer line from the bottom going clockwise; first the four ‘gates’, then the four corners; with the extra names on the clockwise side of a gate. On the middle line are the eight protective Goddesses of the Devi Kavach, and on the inner line the protections of the ten directions.



These Mantras establish the security of the physical body while we are performing the **Pūjā** and going deep into spiritual states.

A short form of the mantra may be used –

Om Śhrī Aṇimā-siddhe namaḥ Or:-

Om Twameva sākṣhāt Śhrī Aṇimā-siddhe namo namaḥ

At the end of each section one may add:-

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

(1) Śhrī Chakra Pratham’āvaraṇa Devatāḥ

‘Deities of the First Enclosure’ (**Mūlādhāra Chakra**)

Outer Line (White) (offerings placed outside the lines of the square)

1. **Aṇimā-siddhe** To become like a small particle
2. **Laghimā-siddhe** To become very light
3. **Garimā-siddhe** To become very heavy
4. **Mahimā-siddhe** To have a big form
5. **Īśhitva-siddhe** To create God out of human being
6. **Vaśhitva-siddhe** The attraction and control of others
7. **Prākāmya-siddhe** The manifestation of will
8. **Bhukti-siddhe** Enjoyment
9. **Ichchhā-siddhe** Fulfilment of desire

10. **Prāpti-siddhe** *The attainment*
 11. **Mukti-siddhe** *The salvation*

Middle Line (Red) (offerings placed on the lines)

Delusion to be removed

1. Brāhmi	<i>Śhakti of Brahmā</i>	<i>(Right Side)</i>	Passionate Longing
2. Māheśhwari	<i>Śhakti of Śhiva</i>	<i>(Left Side)</i>	Anger
3. Kaumāri	<i>Śhakti of Kārttikeya</i>	<i>(Mūlādhāra)</i>	Avarice
4. Vaiṣṇavi	<i>Śhakti of Viṣṇu</i>	<i>(Central Channel)</i>	Fascination for the World
5. Vārāhi	<i>Śhakti of Viṣṇu's Boar-form</i>	<i>(Ascent)</i>	Obstinacy
6. Māhendri	<i>Śhakti of Indra</i>	<i>(Viśhuddhi)</i>	Jealousy
7. Chāmuṇḍe	<i>Destroyer of Demons</i>	<i>(Āgñyā Chakra)</i>	Sinful Desires
8. Mahālakṣhmi	<i>Power of Evolution</i>	<i>(Sahasrāra)</i>	Inspiration to Merit

These are the eight protective Goddesses from the Devi Kavach

Inner Line (Yellow) (Offerings placed inside the lines)

Direction Protecting Deity

1. Sarva-saṅkṣhobhiṇi	<i>Agitating Everyone</i>	<i>East</i>	Indra
2. Sarva-vidrāviṇi	<i>Defeating Everything</i>	<i>South</i>	Yama
3. Sarv'ākarṣhiṇi	<i>Attracting Everyone</i>	<i>West</i>	Varuna
4. Sarva-vaśhaṅ-kari	<i>Subjugating All</i>	<i>North</i>	Kubera
5. Sarv'onmādini	<i>Exciting Everyone</i>	<i>S-East</i>	Agni
6. Sarva-mah'āṅkuśhe	<i>Controlling¹, Driving All</i>	<i>S-West</i>	Nirṛti²
7. Sarva-khechari	<i>Moving in all the Sky</i>	<i>N-West</i>	Vayu
8. Sarva-bīje	<i>The Seed of All</i>	<i>N-East</i>	Īśhāna (Śhiva)
9. Sarva-yone³	<i>The Origin of Everything</i>	<i>Below</i>	Brahmā
10. Sarva-tri-khaṇḍe	<i>In all Three Sections</i>	<i>Above</i>	Viṣṇu

Mantras to the ruling aspect of the Chakra:-

Trai-lokyā-mohana Chakra Swāminī

Ruler of the Chakra which causes delusion to the Three Worlds

Prakaṭa Yogini

Having clearly visible powers

¹ “Aṅkushā is the weapon used by the elephant driver; so how he controls the elephant is the same way She controls all of you”. **Bija Mantras '79**

² **Nirṛti** is the Goddess of pain and poverty.

³ “Yoni is the ellipse which is the power of the Mother”

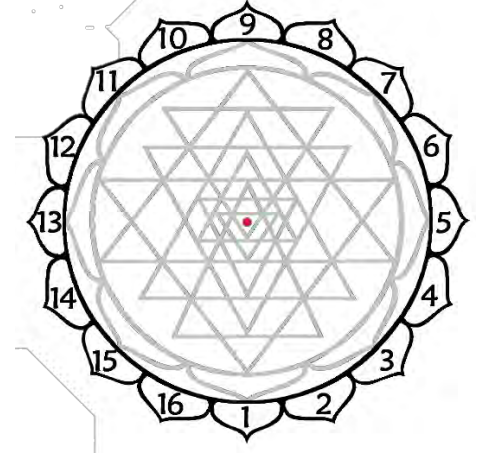
(2) Śhrī Chakra Dvīṭīy'āvaraṇa Devatāh

'Deities of the Second Enclosure'

Sixteen-petalled Lotus. (Nābhi Chakra)

Offerings to the sixteen petals as the sixteen forms of attraction (causing delusion) going anti-clockwise from the closest petal:

1. **Kām'ākarṣhiṇi** *Attraction of Body (Physical Desire)*
2. **Buddhy'ākarṣhiṇi** *Attraction through Brain (intellect)*
3. **Ahaṅkā'r'ākarṣhiṇi** *Attraction by Ego*
4. **Śhabd'ākarṣhiṇi** *Attraction by Words*
5. **Sparśh'ākarṣhiṇi** *Attraction by Touch*
6. **Rūp'ākarṣhiṇi** *Attraction by Beauty*
7. **Ras'ākarṣhiṇi** *Attraction by Aesthetics*
8. **Gandh'ākarṣhiṇi** *Attraction by Fragrance*
9. **Chitt'ākarṣhiṇi** *Attraction by Attention*
10. **Dhair'y'ākarṣhiṇi** *Attraction by Courage*
11. **Smṛity'ākarṣhiṇi** *Attraction by Memory*
12. **Nām'ākarṣhiṇi** *Attraction by Name*
13. **Bij'ākarṣhiṇi** *Attraction through the Seed*
14. **Ātm'ākarṣhiṇi** *Attraction by Spirit*
15. **Amṛit'ākarṣhiṇi** *Attraction by Eternity*
16. **Śharīr'ākarṣhiṇi** *Attraction by all of the Body*



Mantras to the Ruling Aspect of the Chakra:

Sarv'āśhā pari-pūraka Chakra Swāminī

Ruler of the Chakra which fulfils all hopes and wishes

Gupta Yogini *Of hidden powers*

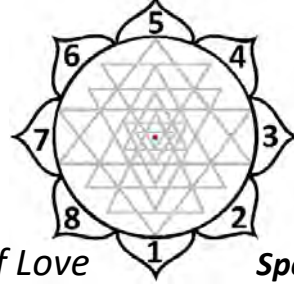
Sarv'āśhā-pari-pūraka – 'fulfilling all hopes' may be taken as the **Nābhi Chakra** whose name **Maṇipūra** means 'Place of the Gem' - perhaps referring to the **Chinta-maṇi** Gem which fulfils all desires. The **Yogini** – 'Powers' are **Gupta** – 'hidden' as they are more in the mind and less externalised.

(3) Śhrī Chakra Tritīy'āvaraṇa Devatāh

'Deities of the Third Enclosure'

Eight-petalled Lotus. (Swādhiṣṭhāna Chakra)

Śhrī Kṣhadgamālā Stotram



Offerings to the 8 petals:

1. Anaṅga-kusume	Blossom of the God of Love	Speech, expression
2. Anaṅga-mekhale	Girdle of the God of Love	Apprehension
3. Anaṅga-madane	Intoxication of Love	Locomotion
4. Anaṅga-madanāture	Love-sickness	Body urges, excretion
5. Anaṅga-rekhe	Appearances of the God of Love	Pleasures
6. Anaṅga-vegini	Speed of the God of Love	Reaction, rejection
7. Anaṅg'āṅkuśhe	Driving Stick of the God of Love	Attention
8. Anaṅga-mālīni	Garlanded by the God of Love	Detachment

Sarva Saṅkṣhobhaṇa Chakra Swāmini

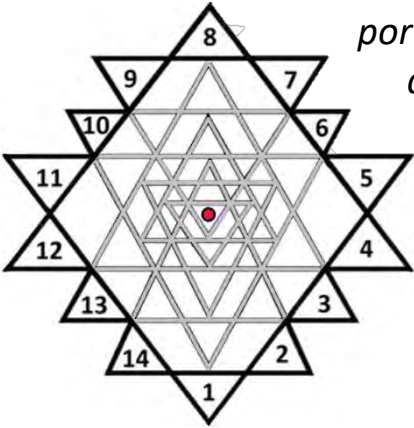
Ruler of the Chakra agitating all

Gupta-tara Yogini

Possessing more secret powers

Anaṅga - 'Incorporeal', is **Śhrī Kāma-deva** - 'The God of Love', also known as **Madana** - 'Intoxicating' (and agitating!). These are the ways in which our mind is affected and deluded by physical attraction and other urges and appetites of the Physical Body.

This completes the first of the three sections, the **Srīṣṭi** - 'creation' portion, representing the physical body and the attractions, delusions and misidentifications that come with it.



(4) Śhrī Chakra Chaturth'āvaraṇa Devatāh

'Deities of the Fourth Enclosure'

Fourteen-spoked Chakra. (Heart Chakra)

Offerings to the 14 triangles:

		Nāḍī:	Starting at:
1. Sarva-saṅkṣhobhiṇi	Burning off Everything	Alambhuṣhā	Anus
2. Sarva-vidrāvini	Putting All to Flight	Kuhū	Genitals
3. Sarv'ākarṣhiṇi	Attracting All	Viśhvodarā	Navel
4. Sarva-hlādini	The Giver of Joy	Varuni	Heart
5. Sarva-sammohini	Enticing the Whole World	Hasti-jivhā	L. Leg
6. Sarva-stambhini	Making Everybody Alerted	Yaśhovatī	R. Leg

7. Sarva-jṛimbhīṇi	<i>Causing Everything to Blossom</i>	Payasvinī	R. Ear
8. Sarva-vaśhaṅ-kari	<i>The Controller of All</i>	Gāndhārī	L. Eye
9. Sarva-rañjani	<i>Entertaining All</i>	Pūshā	R. Eye
10. Sarv'onmāḍini	<i>Giving all the Special Joy</i>	Śhaṅkhinī	L. Ear
11. Sarv'ārtha-sādhike	<i>Giving the Meaning to All</i>	Saraswatī	Tongue
12. Sarva-sampatti-pūriṇi	<i>Giving All the Wealth</i>	Īḍā	M'dhara
13. Sarva-mantra-mayi	<i>Existing in All the Mantras</i>	Piṅgalā	M'dhara
14. Sarva-dvandva-kṣhayaṅ-kari	<i>Destroying All Duality</i>	Suśhumnā	M'dhara

Sarva-saubhāgya-dāyaka Chakra Swāmini

Ruler of the Chakra which grants All Well-being

Sampradāya Yogini *Possessing Traditional Powers*

The fourteen points are the fourteen main **Nāḍīs** –'channels' of the Subtle System listed above. **Gandhari** and **Hasta-jihva** support the **Īḍā Nāḍī** (Left Side). **Pūshā** and **Yashovati** (aka. **Yashasvini**) support **Piṅgalā Nāḍī** (Right Side).

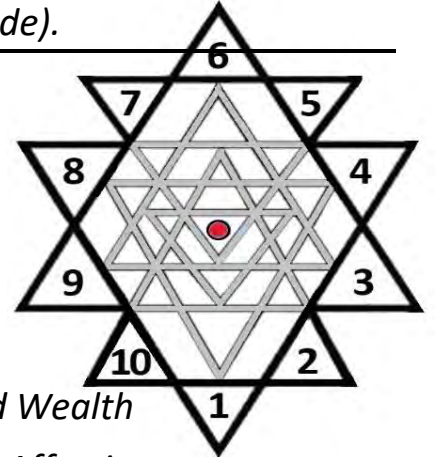
(5) Śhrī Chakra Pañcham'āvaraṇa Devatāh

'Deities of the Fifth Enclosure'.

Outer Ten-spoked Chakra. (Viśuddhi Chakra (inner))

Offerings to the 10 triangles:

1. Sarva-siddhi-prade	<i>Giving all the Powers</i>
2. Sarva-sampat-prade	<i>Giving all Success and Wealth</i>
3. Sarva-priyaṅ-kari	<i>Creating All Love and Affection</i>
4. Sarva-maṅgaḷa-kāriṇi	<i>Giving all that is Auspicious</i>
5. Sarva-kāma-prade	<i>Giving all our Desires</i>
6. Sarva-duḥkha-vimochani	<i>Destroying all our Fate (miseries)</i>
7. Sarva-mṛityu-praśhamani	<i>Pacifying Death</i>
8. Sarva-vighna-nivāriṇi	<i>Removing All Hurdles</i>
9. Sarv'āṅga-sundari	<i>Making every side of Life Happy</i>
10. Sarva-saubhāgya-dāyini	<i>The Giver of All Good Fortune</i>



Sarv'ārtha-sādhaka Chakra Swāminī

Ruler of the Chakra which fulfils all purposes

Kul'ottirṇa Yogini

Powers transcending the lower Chakras

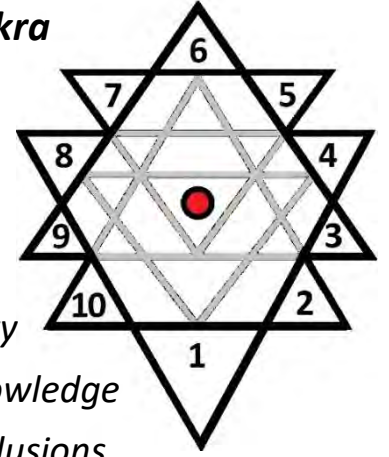
The blessings of these Deities liberate the devotee to pursue his spiritual goal.

(6) Śhri Chakra Śhaṣṭ'āvaraṇa Devatāh

*'Deities of the Sixth Enclosure'. Inner Ten-spoked Chakra
(Outer Viśuddhi / Haṁsa Chakra)*

Offerings to the 10 triangles:

- | | |
|------------------------------------|---------------------------------------------|
| 1. Sarva-gñye | <i>All-knowing</i> |
| 2. Sarva-śhakte | <i>All-powerful</i> |
| 3. Sarv'aiśhwarya-pradāyini | <i>The Giver of All Bounty</i> |
| 4. Sarva-gñyāna-mayi | <i>The Knower of All Knowledge</i> |
| 5. Sarva-vyādhi-vināśhini | <i>The Destroyer of All Illusions</i> |
| 6. Sarv'ādhāra-swarūpe | <i>The Support of All Forms</i> |
| 7. Sarva-pāpa-hare | <i>The Destroyer of All the Bhoots</i> |
| 8. Sarv'ānanda-mayi | <i>Making Everyone Joyous</i> |
| 9. Sarva-rakṣhā-swarūpiṇi | <i>Protecting All</i> |
| 10. Sarv'epsita-phala-prade | <i>The Giver of all the Fruits, Rewards</i> |



Sarva rakṣhā-kara Chakra Swāminī

Ruler of the Chakra which Protects All

Nigarbha Yogini

With Powers deep inside

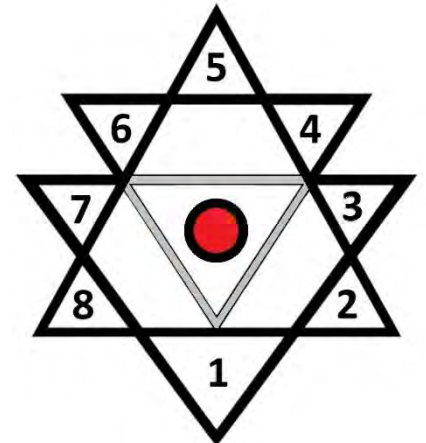
*This is the third of the middle three levels forming the **Sthiti** –'sustenance' Portion. Being fully protected and having all good things we need, we are now able to let go of the physical and subtle worlds and their illusions and enter the Kingdom of Heaven.*

(7) Śhri Chakra Saptam'āvaraṇa Devatāh

'Deities of the Seventh Enclosure'. Eight-spoked Chakra (Āgñyā Chakra)

Offerings to the 8 triangles:

- | | |
|-----------------------|------------------------------------|
| 1. Vaśhini | <i>Attracting</i> |
| 2. Kāmeśhwari | <i>Enticing</i> |
| 3. Modini | <i>Making Happy</i> |
| 4. Vimale | <i>Making Clean</i> |
| 5. Aruṇe | <i>Giving Colour in the Face</i> |
| 6. Jayini | <i>Giving a Feeling of Victory</i> |
| 7. Sarveśhwari | <i>Connecting to Everyone</i> |
| 8. Kauḷini | <i>Giving the Fruits</i> |



Sarva-roga-hara Chakra Swāminī

Ruling the Chakra which removes all disease

Rahasya Yogini

Having secret magical powers

*The **Rudra Granthi** separates **Swar** -'Heaven' from the lower levels and is placed just above **Āgñyā Chakra**. As a gateway **Āgñyā Chakra** is in both realms – it is in the Atmospheric Realm as the seat of Ego and Superego, but the brain is also the **Sahasrāra** and we experience the first level of **Nirvichāra Samādhi** –'Thoughtless Awareness' when the **Kuṇḍalinī** passes through **Āgñyā**.*

(8) Śhrī Chakra Aṣṭam'āvaraṇa Devatāḥ

*'Deities of the Eighth Enclosure'. **Inner Triangle**. (**Sahasrāra** - inside the head)*

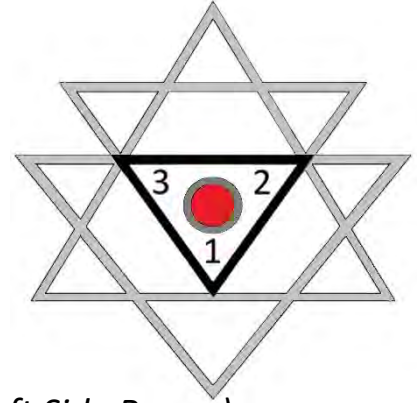
*The Four Weapons of the Goddess (**Śhrī Lalitā**):*

Bāṇini *Having five Flower-arrows*

Chāpini *Wielding a Sugar-cane Bow*

Pāśhini *Holding a Noose*

Aṅkuśhini *Brandishing a Goad*



Offerings to the three points of the triangle:

1. **Mahā-kāmeśhwari** *Supreme Goddess of Love (Left Side Power)*
2. **Mahā-vajreśhwari** *Supreme Goddess of the Thunderbolt (Right Side)*
3. **Mahā-bhaga-mālīni** *Supremely adorned with Divine Qualities (Centre)*

Sarva-siddhi-prada Chakra Swāminī

Ruling the Centre which grants all fulfilment

Ati-rahasya Yogini *Possessing Extremely Secret Powers*

(9) Śhrī Chakra Navam'āvaraṇa Devatāḥ

*'Deity of the Ninth enclosure' (**Sahasrāra** - above the Head)*

*Offering to the **Bindu** –'dot':*

Śhrī śhrī mahā-bhaṭṭārike

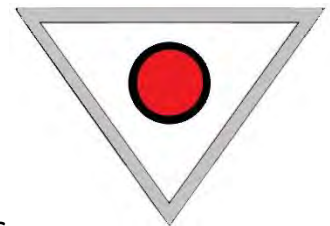
The Glorious, Holy and Very Venerable Goddess

Sarv'ānanda-maya Chakra Swāminī

Ruler of the Chakra which is entirely composed of Bliss

Parāpara-rahasya Yogini

Knowing the mysteries of both the Immanent and Transcendent Divine



Nava-chakreśhwari nāmāni

Śhri Kṣhadgamālā Stotram

'Names of the Ruler of the Nine Chakras'.

Offerings¹ to each of the Chakras.

1. Tripure	<i>The Three Worlds</i>	Outer Square
2. Tripureśhi	<i>Mistress of the Three Worlds</i>	16-petalled Lotus
3. Tripura-sundari	<i>Beauty of the Three Worlds</i>	8-petalled Lotus
4. Tripura-vāsini	<i>Abiding in the Three Worlds</i>	14-spoked Chakra
5. Tripurā-śhrīḥ	<i>Splendour of the Three Worlds</i>	Outer 10-Chakra
6. Tripura-mālini	<i>Garlanded with the Three Worlds</i>	Inner 10-Chakra
7. Tripura-siddhe	<i>Fulfilment of the Three Worlds</i>	8-spoked Chakra
8. Tripur'āmbā	<i>Mother of the Three Worlds</i>	Inner Triangle
9. Mahā-tripura-sundari	<i>Beauty beyond the Three Worlds</i>	Bindu

¹ A flower could be placed on each level while saying the mantra.

Śhri Devī viśheṣhaṇāni – namas-kāra nav'ākṣharī

Characteristics of the Goddess – Salutations to the Nine-Syllabled Mantra

(Āim Hriṁ Klīm Chāmuṇḍāyai vichche)

1. Mahā-maheśhwari	<i>Supreme Ruler</i>	Āim - Mahāsaraswatī
2. Mahā-mahā-rājñi	<i>Supreme Empress</i>	Hriṁ - Mahālakṣhmī
3. Mahā-mahā-śhakte	<i>Supreme Power</i>	Klīm - Mahākālī
4. Mahā-mahā-gupte	<i>Supreme Protector</i>	Chā - Anger (Chanda)
5. Mahā-mahā-gñyapte	<i>Supreme Instructor</i>	Muṇ - Ego (Muṇḍa)
6. Mahā-mah'ānande	<i>Supreme Bliss</i>	Ḍā - Purifying
7. Mahā-mahā-skandhe	<i>Supreme Being</i>	Yai - Moving (yayi)
8. Mahā-mah'āśhaye	<i>Supreme Refuge</i>	Vich – Separation, hatred (viṣh)
9. Mahā-mahā-śhri-chakra nagara sām-rājñi Che	<i>Supreme Empress of the City of the Shri Chakra</i>	

Namaste namaste namaste namaḥ *Salutations to You again and again!*

Sākṣhāt Śhri Ādi Śhakti Mātājī Śhri Nirmalā Devyai namo namaḥ

*Shri Mataji You are the Incarnation and possess all the powers of
all the Deities, we surrender completely to You.*

Left Side

Techniques for clearing the Left Side

Practical details of these techniques can be found using Google AI.

1. Meditating with the right hand on the Mother Earth, and the left hand towards Shri Mataji's Photograph.
2. Three Candle Treatment (*one in front of the left side, one behind and one for working with*).
3. Camphor (*work (or get someone else to work) on the left side with a camphor burner (ideally outside because of the black smoke!)*).
4. Matka (*lemons and chillies – vibrate overnight before the Photo, keep closed in the day and open for seven nights. Bury or throw in the river.*)
5. Ajwain / frankincense dhuni. *Sprinkled on a glowing charcoal briquette in a camphor burner or metal ladle.*
6. String knotting and burning.
7. Paper (*name*) burning. *Circle names seven times clockwise before burning.*
8. Havan (*see p.232*).
9. Drinking (*or gargling with*) vibrated salt in water.
10. Say the Shri Ganesha Atharva Shirsha, the names of Shri Ganesha, Shri Mahākālī, Shri Bhairava, Shri Śhiva, Shri Mahāvira.
11. Expressing devotion (*bhakti*).
12. Singing God's praise (*bhajans – ideally collectively*)

“To be collective... is very difficult for a person who is left-sided, who is all the time feeling very sad, unhappy and worried, cannot enjoy the fun of collectivity... while a hot tempered person, a right-sided person, does not enjoy any collectivity, does not allow anybody to enjoy collectivity, no doubt, but tries to be in the collective so that he can assert, tries to show the superiority - naturally he cannot enjoy the collective.

So those people who cannot become collective are either right-sided or left-sided but more left-sided. But left-sided people can be collective in negativity. There is a very big fraternity of bhoots.”

Shri Bhairava Puja, Italy, 06-08-89

Freemasons: Jesuits: Charismatics: Pentecostal: Opus Dei: other Churches (Methodist, Lutheran, Quaker, etc.)

RAJNEESH (OSHO)

Rāvaṇa Mardinī

Śhrī Sītā-Rāma (*Killer of Rāvana*)

ASATYA (*false*) **SĀI BĀBĀ**

Mahiṣhāsura Saṁhartrī

Śhrī Devi Chandikā Kātyayānī (*Destroyer of Mahishasura*)

DIVINE LIGHT (Guru Maharāj-ji)

Raktabīja Vināśhinī

Śhrī Ambikā Devī (*Killer of Raktabīja*)

Prem Rawat Mardinī

MĀTĀ AMṚUTAMAYĪ

Pūtanā Vināśhinī

Śhrī Bala-kṛiṣhṇa (*Killer of Putana*)

SECTS and FALSE GURUS

Śhrī Ādi Guru Dattātreya

Mardinī of any of the following:

Jehova's Witness: Sigmund Freud: Dalai Lama: Shamanism:

Carlos Castaneda: Black Magic: Wicca: Voodoo: Trottamora:

Rudolph Steiner: Rev Sun Moon (Moonies): Scientology (L.Ron

Hubbard): Life Wave: Emin: Findhorn Foundation: Pansophy-

Theosophy; Wilhelm Reich.

EVANGELISTS

Mardinī of any of the following:

Billy Graham: Jimmy Swaggert: Moral Majority: etc.

FUNDAMENTALISTS

Islamic Fundamentalism -

Raktabīja¹ Saṁhantrī

Wahabbi: Taliban: ISIS: Al-qaeda: etc.

Christian Fundamentalist: Buddhist / Hindu Fundamentalists

Atheists

¹ *Shri Mataji commented that these fundamentalist terrorists are like Raktabija – if you kill one then ten more spring up in their place.*

The 52 Names of Shri Mahakali

Offered at the International Shri Mahakali Puja, Cabella, 31-1-21

**Om Twameva sākṣhāt Śhrī Mahākālī sākṣhāt
Śhrī Adi Śhakti Mātājī Śhrī Nirmala Devi namo namaḥ**

1. **Kālī** *The black Goddess, Ruler of time*
2. **Bhadrakālī** *The all-auspicious dark Mother*
3. **Kulapālīnī** *The Preserver of the whole world family*
4. **Kulinā** *Born in a royal family*
5. **Kumārī** *The Spirit of Virginity*
6. **Kulajā** *Born of a noble family*
7. **Kṛiṣhṇā** *The Divine dark Mother*
8. **Kṛiṣhṇa dehā** *Dark bodied*
9. **Kṛiṣhodharī** *The One with thin belly*
10. **Kuliśh'āngī** *The thunderbolt-bodied Mother*
11. **Krīm karī** *The Creator of the Bija mantra 'krim'*
12. **Kamalā** *The Lotus-like spouse of Lord Vishnu*
13. **Kalā** *The cosmic Spirit of fine Art*
14. **Valakā** *The adored Mother*
15. **Matrā** *The meter of the poetry*
16. **Bhakta vatsalā** *Intensely loving to your devotees*
17. **Maheśhwarī** *The Supreme Mother of the creation*
18. **Śhivā** *Perfect Auspiciousness and pleasing Form*
19. **Malinī** *Adorned with a garland*
20. **Śhubhā** *All sanctity and well being*
21. **Padma mukhī** *The Lotus faced Mother*
22. **Padma vibhuśhanā** *Decorated with Lotuses*
23. **Dakinī** *The Goddess of the Vishuddhi ruling the skin*
24. **Śhakinī** *The powerful Goddess*
25. **Raginī** *Divine melodies and chanting*
26. **Śhobhana swarā** *Gifted with all pleasing notes and melodies*

27. **Kalakantī** *Endowed with a pleasing Voice*
28. **Dharitrī** *The Mother Earth that supports all*
29. **Jagad-īśhwarī** *The Supreme Ruler of the Earth*
30. **Madhumatī** *Sweet natured*
31. **Kuṇḍalinī** *The coiled serpent Power of Yoga*
32. **Riddhī** *The Bestower of boons*
33. **Siddhī** *All Attainment and fruitlessness of Nature*
34. **Bālikā** *Like of childlike Innocence*
35. **Tarunī** *Eternally youthful*
36. **Vriddhā** *Maturity and wisdom*
37. **Brahmanī** *Divine knowledge Incarnate*
38. **Mahī** *Supremely great*
39. **Swapnavatī** *The well springs of dreams*
40. **Chitra-lekhā** *Decorated with beautiful designs*
41. **Sureśhwarī** *The Supreme power of the Gods*
42. **Manadhā** *Granting honour and fame to your devotees*
43. **Maninī** *High minded and proud*
44. **Manyā** *The highest object of veneration and affection*
45. **Jayaśhrī** *The Goddess of victory*
46. **Jaya śhalinī** *The abundant triumph of wisdom over ignorance*
47. **Śhubhadā** *The Giver of auspiciousness and good fortunes*
48. **Sukhadā** *Awarding happiness and bliss to your devotees*
49. **Satyā** *The Eternal Truth*
50. **Ātmā vidyā** *Self Knowledge*
51. **Sarva varna mayī** *Composed of all the sounds of the letters,
the beauty of all different races, religions,
characters, musical sounds and colours*
52. **Varna japa mālā vidhāyini** *Responsible for producing the strings
of sounds uttered in this recitation*

Sākṣhāt Śhrī Adi Śhakti Mātājī Śhrī Nirmala Devi namo namaḥ

Taken from the 1000 Names of Mahakali

Shri Bhairava



Shrī Bhairava in the centre of Kathmandu, Nepal

“In Nepal we have a very huge, big Bhairava-nāth¹ statue which is really a Swayambhû and people are more left-sided, so they are afraid of Bhairava-nāth. So if somebody has a bad habit, say, of stealing, they take him in front of Bhairava-nāth and make a flame... and they ask them: ‘Now, say before Bhairava-nāth, confess it.’ And they confess what wrong they have done.”

Shri Bhairava-nāth Puja, Italy, 06-08-89

¹In India *nāth* –‘lord, master’ is almost always added to *Śhrī Brairava’s* name.

Śhrī Bhairava–‘fearsome’ is a terrifying aspect of **Śhrī Śhiva**, who guards the Subconscious and presides over the Left Channel. He carries out the Cosmic Dissolution at the End of Time. In the Christian tradition, He is the Archangel Michael and St. George, both slayers of dragons.

In the **Śhiva Purāna**, **Śhrī Bhairava** emerged from **Lord Śhiva’s** anger at **Śhrī Brahmā** for lying about finding the end of **Śhiva’s** pillar of fire in order to prove himself superior to **Śhrī Viṣṇu**. **Bhairava-nāth** cut off one of **Lord Brahmā’s** five heads, symbolizing the removal of Ego; but, for this act of killing a Brahmin, **Bhairava** had to do penance by wandering the planet visiting all the holy places using Brahmā’s skull as a begging bowl.



‘Saint Michael binding the dragon’ by William Blake

The Incarnations of Shri Bhairava

Shri Mārkaṇḍeya - lived 14,000 years ago

Shri Mahāvīra (599-527 BCE)

Sant Kabīr Dās (poet-saint, c.1400-1470 CE)

William Blake (artist-poet, 1757-1827 CE)

Śhrī Mahāvira –‘Great Warrior’, Lord of the superego, lived in Bihar, northern India. He was the twenty-fourth and last **Tīrthāṅkara** -‘liberated one’ of the Jain religion. Like **Shrī Buddha** He gave up a kingdom and achieved liberation after years of austerities and meditation; experiencing many tortures before attaining enlightenment.



Shrī Bhairava - Nepal

see: *Bhairavnath Puja*, 06-08-89; *Mahāvira Puja*, 28-03-91

Sant Kabīr-dās –‘Great saint’ (15thc. N India) Weaver, poet, Bhakti saint. Like **Guru Nānak**, **Shīrdi Sāi Bābā** and **Ramana Maharshi**, **Sant Kabīr** advocated a **Sahaja** –‘simple, natural’ path. His songs express an intense pure desire for union with God and are still popular today.

Poet, painter, printer and prophet **William Blake** (b.28-11-

1757) lived in London during the period of ‘the Enlightenment’. In his books ‘Milton’ and ‘Jerusalem’ he foretold Shrī Mataji’s incarnation and the establishment of Divine Humanity through the power of the Divine Feminine. He railed against the Church for making people feel guilty for natural desires.

See: *Hammersmith Town Hall*, London, 28-11-85.



Willaim Blake
Self-portrait

Right Side

Treatments for an over-active Right Side

The Earth, Water and Air elements are used for cooling the heat and over-activity of the liver and Right Swadhishtana:

- 1 Meditating with the left hand towards the sky,
and the right hand towards Shri Mataji.
- 2 Putting ice on the liver & Right Swadhishtana,
and if necessary on Ego/Right Agnya (*even Sahasrāra*).
- 3 Liver diet to cool down a hot liver.
- 4 Cool water footsoak (*with salt*).
- 5 Bathing in cool water or the ocean.
- 6 Sitting meditating on the Mother Earth.
- 7 Putting attention more on Nature, blue sky, green leaves (*to help cool down our thinking and planning*).
- 8 Drinking vibrated sugar-water or kokum juice.
- 9 Body or head massage with either ghee, olive, coconut or almond oil.
- 10 Shri Hanumana Chalisa, Shri Rāma Kavach, Shri Maruti Stotra,
names of Shri Hanumāna, Shri Kārttikeya, Shri Rāma and Shri Sūrya.
- 11 Performing Pūjā with love and devotion (*Bhakti*).
- 12 Surrender to God.

“To satisfy **Swadhishtana**, you have to take to silence. You have to take to quietude and look at yourself. **Swadhishtana** is very happy when you are just laughing and enjoying and not bothered about nonsense. So now, don't allow your mind to bother about whatever nonsensical thoughts are coming; this is the work of **Mr Swadhishtana**. He's trying to distract you, you must get into silence. Once you get into silence, then he will go away and won't bother you.”

Second Night of Navaratri, Sydney, 13-10-01

❧ The 70 Names of Shri Surya ❧

1. **Haṁsa** *The Pure Sattva*
2. **Bhānu** *Refulgent*
3. **Sahasr'āṁśhu** *Thousand-rayed*
4. **Tapana** *Blazing*
5. **Tāpana** *Scorching*
6. **Ravi** *The Protector of the worlds*
7. **Vikartana** *Dividing time*
8. **Vivasvān** *Having special refulgence*
9. **Viśhva-karman** *Of universal activity*
10. **Vibhāvasu** *Of fiery nature*
11. **Viśhva-rūpa** *Of universal form*
12. **Viśhva-kartā** *The Procreator of the universe*
13. **Mārtaṇḍa** *Sprung from the Cosmic Egg*
14. **Mihira** *The Destroyer of mist*
15. **Āṁśhumān** *Whose rays permeate the Ether*
16. **Āditya** *Aditi's son*
19. **Aryamān** *Nobility*
20. **Bradhna** *Making the universe flourish*
21. **Divākara** *The Maker of the day*
22. **Dvādaśh'ātmā** *Having twelve forms*
23. **Sapta-haya** *Seven-horsed*
24. **Bhāskara** *The Creator of brilliance*
25. **Ahas-kara** *The Usherer of the day*
26. **Khaga** *Moving in the sky*
27. **Sūra** *Giving life to the universe*
28. **Prabhākara** *The Illuminator*
29. **Śhrīmān loka chakṣhuḥ** *The Glory by which the world sees*
30. **Graheśhvara** *The Lord of the Planets*
31. **Tri-lokeśha** *The Controller of the three worlds*
32. **Loka-sākṣhī** *The Witness of the world*
33. **Tamo-'ri** *The Enemy of darkness*
34. **Śhāśhvata** *Eternal*
35. **Śhuchi** *Sacred*

36. **Gabhasti-hasta** *With rays for hands*
37. **Tivr'āmśhu** *Hot-rayed*
38. **Taraṇi** *Of unfailing energy*
39. **Sumahaḥ** *Of splendid brilliance*
40. **Araṇi** *Manifesting everything*
41. **Dyu-maṇi** *The Jewel of the sky*
42. **Harid'aśhva** *With golden horses*
43. **Arka** *Moving swiftly*
44. **Bhānumān** *Brilliant*
45. **Bhaya-nāśhana** *The Destroyer of fear*
46. **Chhando-'śhva** *Having the metres of the Vedas for horses*
47. **Veda-vedya** *The Knowledge of the sacred texts*
48. **Bhāsvān** *Luminous*
49. **Pūṣhan** *The Nourisher*
50. **Vṛiṣhā-kapi** *The man-monkey incarnation*
51. **Eka-chakra-ratha** *Having a single-wheeled chariot*
52. **Mitra** *The Friend*
53. **Mandeh'āri** *The Enemy of the demons Mandehas*
54. **Tamisra-hā** *The Destroyer of darkness*
55. **Daitya-hā** *The Slayer of demons*
56. **Pāpa-hartā** *The Remover of sins*
57. **Dharma** *Righteousness*
58. **Dharma-prakāśhaka** .. *The Illuminator of piety*
59. **Helika** *Moving about in the firmament*
60. **Chitra-bhānu** *Having variegated rays*
61. **Kali-ghna** *The Destroyer of iniquity*
62. **Tārḱshya-vāhana** *With a golden chariot*
63. **Dik-pati** *The Lord of the directions*
64. **Padmini-nātha** *The Lord of the lotus*
65. **Kuśheśhaya-kara** *Having a lotus in the hand*
66. **Hari** *The Remover of darkness and sin*
67. **Gharma-raśhmi** *Radiating heat*
68. **Dur-nirīkshya** *Painful to look at*
69. **Chaṇḍ'āmśhu** *Fierce-rayed*
70. **Kaśhyap'ātmaja** *The Son of Sage Kaśhyapa*

Sākṣhāt Śhrī Adi Śhakti Mātājī Śhrī Nirmala Devi namo namaḥ

Shri Hanumān Chālisā

By Saint Tulsidas, c. 1640

The Hanuman Chalisa starts with two Dohas invoking the Guru. Shri Hanuman raises devotees to his own level of excellence, which is a perpetual state of beatitude.

Tulsidas says:

Śhrī Guru charana saroja raja, *I bow to the Lotus Feet of the Divine Guru,*
Nija manu mukuru sudhāri. *May the dust of Your Feet clean the mirror of my mind.*

Baranaū Raghubara bimala jasu, *I will now describe the pure glory of Shri Rama,*
Jo dāyaku phala chāri. *who bestows the four fruits: Dharma – ‘righteousness’,
Artha – ‘meaning’, Kāma – ‘love’, Moksha – ‘liberation’*

Buddhi-hīna tanu jānike, *Realising the limitations of the mind,*
Sumirāum Pāvāna kumāra. *I remember the Son of the Wind God.*

Bala buddhi bidyā dehu mohi, *Give me strength, wisdom and knowledge,*
Harahu kalesa vikāra. *O Great-bodied One; To relieve me of all
my sufferings and impurities.*

Choupai (Verses of four padas – ‘feet, quarters’ of six syllables each)

D A Jay. Hanumāna gñyāna guṇa sāgara, *Victory to Hanuman, Ocean of knowledge
and virtue; Hail, Greatest of Monkeys, who
illumines the three worlds.*

D A Rāma-dūta atulīta bala dhāmā, *Shri Rama’s Messenger, of unequalled strength,*
G Anjanī-putra Pavana-suta nāmā. *Born of Shri Anjani, and the Wind-God’s Son.*

3) **Mahā-bīra bikrama bajaraṅgī,** *Brave and powerful warrior, with mighty limbs;*
Kumati nivāra sumati ke saṅgī. *Remover of evil thoughts and grantor of wisdom.*

4) **Kanchana barana birāja subesā,** *O You of golden complexion and well attired,*
Kānana kuṇḍala kuñchita kesā. *Youthful, wearing ear rings, with curly hair.*

5) **Hātha bajra aur dhvajā birājai,** *Holding a thunderbolt and a flag; You have the
sacred thread of moonj grass on Your shoulder.*

6) **Śhaṅkara suvana Kesarī-nandana,** *Shining with auspiciousness, O son of Kesari,*
Teja pratāpa mahā jaga-bandana. *Radiant glory, worshipped by the whole world.*

- 7) **Bidyāvāna guṇī ati chātura,**
Rāma kāja karibai ko ātura. *You are highly learned, virtuous and wise
Always anxious to do Shri Rama's work.*
- 8) **Prabhu charitra sunibe ko rasiyā,**
Rāma Lakhana Sītā mana basiyā. *You love listening to the lore of the Lord, with
Shri Rama, Lakshman and Sita in Your heart.*
- 9) **Sūkṣhma rūpa dhari siyahim dikhāvā,**
Bikata rūpa dharī Lañka jarāvā. *You appeared to Shri Sita in a tiny form,
In a huge form, You burnt the city of Lanka.*
- 10) **Bhīma rūpa dharī asura sahāre,**
Rāmachandra ke kāja samvāre. *In a terrifying form to destroy the demons
You served the cause of Lord Ramachandra.*
- 11) **Lāya sañjivana Lakhana jiyāye,**
Śhrī Raghubīra haraṣhi ura lāye. *Bringing the sacred herb to revive Lakshmana
Shri Rama then embraced You in joy.*
- 12) **Raghupati kīnhīm bahut baḍāi,**
Tum. mam. priya Bharatahi sama bhāi. *Shri Raghupati praised You very highly
'You are as dear to me as Bharat,' He said.*
- 13) **Sahasa badana Tumhāro jasa gāvai**
Asa kahi Śhrīpatī kantha lagāvai. *'Thousand faced Shesha sings your praise'
Lakshmi's Lord said, pressing You to His heart.*
- 14) **Sanak'ādika Brahmādi munīsā,**
Nārada Śhārada sahita ahīsā. *God-realised saints like Sanaka, with
Shri Narada and Sharada sing Your praise.*
- 15) **Jama Kubera dikpāla jahāté.**
Kavi kobida kahi saké kahāté. *The Gods of Death, Wealth and Protection,
and great poets have failed to fully sing Your glory,
How can this poet hope to express Your excellence?*
- 16) **Tuma upakāra Sugrīva-hi kīnhā,**
Rāma milāya rāja-pada dīnhā. *You helped Sugriva, bringing him to Lord Rama;
And retrieved his lost kingdom for him.*
- 17) **Tumharo mantra Vibhīṣhana mānā,**
Lañkeśhwara bhaye saba jaga jānā. *Vibhishana took Your advice, becoming the
King of Lanka; the whole world knows this.*
- 18) **Juga sahasra jojana para bhānū,**
Līlyo tāhi madhura phala jānū. *The Sun is twelve thousand yojanas away,
Mistaking it for a sweet You tried to swallow it.*
- 19) **Prabhu mudrikā meli mukha māhi,**
Jaladhi lāghi gaye acharaja nāhi. *No wonder that putting Lord Rama's ring
in Your mouth, You leapt across the sea.*

- 20) **Durgama kāja jagata ke jete,
Sugama anugraha Tumhāre tete.** *All difficult tasks of the world are
rendered easy, with Thy Grace.*
- 21) **Rāma duāre Tuma rakhawāre,
Hota na āgñyā binu paisāre.** *You guard the doorstep of Lord Rama; no-one
enters His presence without Your permission.*
- 22) **Saba sukha lahai Tumhārī śharanā,
Tuma rakṣhaka kāhū ko ḍaranā.** *All happiness lies in surrendering to You
With Your protection, why should one fear?*
- 23) **Āpana teja samhāro āpai,
Tīnom loka hāka te kāpai.** *You alone can control such great power
All the three worlds tremble at Your call.*
- 24) **Bhūta pishācha nikaṭa nahī āvai,
Mahābīra jaba nāma sunāvai.** *Evil spirits do not dare to come near one
who recites Your name, O Great Warrior*
- 25) **Nāsai roga harai saba pīrā,
Japata nirantara Hanumata vīrā.** *Disease and pain are destroyed by repeating
the name of valiant Shri Hanuman.*
- 26) **Sañkaṭa se Hanumāna chhuṛāvai,
Mana krama bachana dhyāna jo lāvai.** *Hanuman delivers from misery, one who
meditates on Him in thought and action.*
- 27) **Saba para Rāma tapasvī rājā,
Tinake kāja sakala Tuma sājā.** *Rama is the detached Ruler of the Universe,
You brought to fruition all His enterprises.*
- 28) **Aura manoratha jo koī lāvai,
Tāsu amita jīvana phala pāvai.** *One who comes to You with a desire in mind,
You give that person the unlimited fruits of life.*
- 29) **Chāro juga paratāpa Tumhārā,
Hai parasiddha jagat ujjārā.** *Your bright glory travels all directions and ages,
The world knows Your supreme achievements.*
- 30) **Sādhu santa ke Tuma rakhawāre,
Asura nikandana Rāma dulāre.** *You are the protector of seekers and saints,
And the destroyer of demons and evil forces.*
- 31) **Aṣṭa siddhi nava nidhī ke dātā,
Asa bara dīnha Jānakī Mātā.** *Giving the eight powers and nine treasures,
As a boon bestowed by Mother Janaki.*
- 32) **Rāma rasāyana Tumhare pāsā,
Sadā raho Raghupati ke dāsā.** *You possess the elixir of Shri Rama's Name;
You are ever the Servant of Lord Rama.*

- 33) **Tumhare bhajana Rāma ko pāvai,** *By singing Your praise one reaches Shri Rama;*
Janama janama ke duḥkha bisarāvai. *Freed from the sorrows of many lifetimes.*
- 34) **Anta kāla Raghubara pura jā-ī,** *Finally one enters the abode of Shri Rama;*
Jahom janma Hari-bhakta kahā-ī. *If reborn, becoming a devotee of Shri Vishnu.*
- 35) **Aura devatā chitta na dhara-ī,** *Your devotees need remember no other Deity;*
Hanumata se-ī sarba sukha kara-ī. *All happiness is assured by Lord Hanuman.*
- 36) **Sañkata katai mitai saba pīrā,** *All difficulties and pain are destroyed,*
Jo sumirai Hanumata balabīrā. *By remembering Hanuman, strong and brave.*
- 37) **Jaya jaya jaya Hanumāna gosā-ī,** *Victory to Hanuman! Lord of my entire Self,*
Kṛipā karahu gurudeva kī nā-ī. *Shower Your grace on me as a Divine Guru.*
- 38) **Jo sata bāra pātha kara ko-ī.** *One who recites this Chalisa a hundred times,*
Chhūtaḥi bandi mahā sukha ho-ī. *Is saved from difficulties and attains great joy.*
- 39) **Jo yaha padhai Hanumāna Chālisā,** *One who recites this Hanuman Chalisa*
Hoya siddhi sākhī Gaurīsā. *Is self-realised in the presence of Lord Shiva.*
- 40) **Tulsīdāsa sadā Hari cherā,** *Tulsidas, the servant of the Lord, ever prays:*
Kījai nātha hridaya mama derā. *'O Lord, may You always reside in my heart!'*

Dohā

The Hanuman Chalisa closes with a fervent prayer;

Pavana-tanaya sañkata harana, *O Son of the Wind God, Remover of misfortunes,*
Mañgala mūr.ti rūpa. *Most auspicious figure.*

Rāma Lakhana Sītā sahita, *With Shri Rama, Lakshman and Sita,*
Hridaya basahu sura-bhūpa. *Please reside in my heart, O Protector of*
Heaven and Earth.

Śhrī Rāma Lakshmana Jānakī, Jay bolo Hanumāna kī. (x ...)

Bolo Śhrī Mahā-Hanumāna sākṣhāt Śhrī Ādi Śhakti Mātājī
Śhrī Nirmalā Devi kī..... Jay!

❧ **Shrī Māruti Stotram** (Marathi) ❧

by Shri Rāmdās (an incarnation of Shri Hanuman) Maharashtra c.1650.

Also known as the Bhima rūpī - 'mighty form' Stotram

1. **Bhīma rūpī mahā rudrā, vajra Hanumāna Māruti**
Of frightening form, very fierce; whose jaw was struck by Indra's thunderbolt,
Vanāri Anjanī sūtā, Rāma dūtā prabhañjanā *Son of the Wind God*
The Monkey-like Son of Shri Anjani; the destructive messenger of Shri Rama.
2. **Mahā balī prāṇa dātā, sakalām uṭhavī bale**
Of great strength, the Giver of life; Your strength arouses all.
Saukhya kāri dhukha hārī, dhūrta Vaishnava gāyakā
Granting happiness and removing sorrows; the mischievous singer
of Shri Vishnu's praises.
3. **Dīnā nāthā harī rūpā, sundarā jagad'antarā**
Helper of the afflicted, in a monkey form; beautiful pervader of the whole world
Pātāla devatā hantā, bhavya sindūra lepanā
Killer of the lord of the underworld; righteous, adorned with red Kumkum
4. **Loka nāthā jagan nāthā, prāṇa nāthā purātanā**
Lord of this and all worlds; ancient Lord of Life
Puṇya-vantā puṇya-śhīlā, pāvanā paritoṣhakā
Virtuous, holy, purifying and bestowing contentment
5. **Dhvaj'āṅge uchalī bāho, āveshe loṭalā puḍhe**
Lifting Your arm as Shri Rama's flag, You charge forward furiously
Kālāgni Kāla-rudr'āgni, dekhatā kām̐patī bhaye
Even Lord Shiva in His most terrifying form, trembles at the sight of You
6. **Brahmānde mā ilī neno, ānvale danta paṅgati**
The Universe is made in Your mouth as you bare your teeth
Netrāgni chālilyā jwālā, bṛukutī tāthilyā bale
Your eyes emit fire as your eyebrows frown in rage.
7. **Puchha te muradile māthā, kirītī kundale varī**
Your tail curls above Your head with its crown and splendid earrings
Suvarna katī kāsotī, ghantā kinikinī nāgarā
The bells on Your golden wasit-band tinkle melodiously.
8. **Ṭhakāre parvatā aisā, netakā sada pātalū**
Standing like a mountain, of perfect limbs and slender form
Chapa lāṅga pāhatā mothe, mahā vidhyul late parī
You are supple and move in the blink of an eye like a streak of lightning

9. **Kotichyā koṭī uḍḍāne, jhepāve uttarekade**
Covering crores of crores, you flew northward
Mand'ādrī sārakhā dronū krodhe utpātilā bale
And with violent force, uprooted the Dronagiri mountain
10. **Ānilā māgutī nelā, ālā gelā manogati**
You flew (to Lanka) with the mountain and replaced it at the speed of thought;
Manāsī tākile māge, gatīsī tūlanā nase
Even the mind cannot move at such a speed which none can match
11. **Anū pāsoni brahmāndā-'yevadhā hota jātase**
You can take the form from an atom to the entire universe.
Tayāsī tulanā kothe, Meru mandāra dhākute
With what can You be likened; even mounts Meru and Mandar seem minute?
12. **Brahmāndā bhovate vedhe vajra puchhe karu shake**
With Your powerful tail You can encircle the whole of creation;
Tayāsī tulanā kaichī Brahmāndī pāhatā nase
A comparison to You is not in the Universe.
13. **Ārakta dehile dolā, grāsile sūrya mandalā**
Seeing the sun's disc as red as blood, you swallowed it
Vādhatā vādhatā vādhe bhedile shūnya mandalā
Growing such that You pierced the realm of the absolute
14. **Dhana dhānya pashu vṛuddhi, pūtra pauṭra samas tahī**
Wealth, sustenance, cattle, prosperity, sons, grandsons, and all
Pāvati rūpa vidy'ādi, stotrā pāṭhe karūniyā
Purity, beauty and knowledge are gained by reciting this praise
15. **Bhūta preta samandhādhi, roga vyādhi samastahī**
Lingering dead spirits, diseases and all ailments
Nāsati tutati chintā, ānande bhīma darshane
All worries are destroyed, and joy restored by the sight of mighty Hanumāna.
16. **He dharā pandharā shlokī, lābhalī shobhalī bhalī**
These fifteen verses by which one obtains good fortune
Dhṛudha deho nisan deho, sankhyā chandra kalā gune
*Granting a healthy body and a doubtless mind; are like the
fifteen phases of the moon (full of blissful nectar).*
17. **Rāmadāsi agra ganyū, kapi kulāsi mandanū**
Foremost servant of Shri Rama, adornment of the race of monkeys,
Rāma rūpī antar ātmā, darshane dosha nāśhati
Shri Rama's inner form is Your Spirit. Your presence destroys negativity.

**Iti Śhrī Rāmadāsa kṛitam sankata nira sanam
Śhrī Māruti stotram sampūrnam**

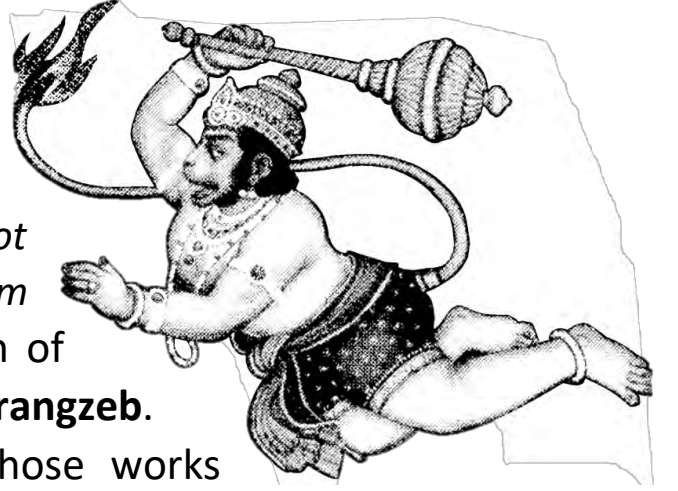
Here ends the Maruti Stotram written by Shri Ramdas which removes all obstacles.

Sākshāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

An Incarnation of Shri Hanuman

Samartha Rāmdās (1608-1681 CE)

Swāmī Rāmdās –‘Servant of Shri Rama’ was the **Guru** of the **Maratha King Shivaji** (1627-1680), who (supported not only by Hindus but also by many local Muslim rulers) successfully resisted the invasion of **Mahārāshtra** by the Mughal Emperor **Aurangzeb**.



Rāmdās was a poet and a writer whose works inspired many freedom-fighters and are still popular today. His main works are the **Manache Shloka** –‘meditations’ and the **Dāsbodh** -‘wisdom of Rāmdās’, a large book of spiritual and practical advice still widely used in **Mahārāshtra**. He wrote the **Ganesha Aar.ti**, **Shri Māruti Stotram** and a version of the **Rāmāyaṇa** from **Shri Hanuman’s** point of view.

“Eleven **Hanumânas** came out of the Mother Earth to say that he was the incarnation of **Hanumâna**. **Rāmadâsa** was the **Guru** of **Shivaji**; and he was a man who was very detached. He was **Hanumâna** Himself.’

Brahmapuri, 20-12-88.

Shri Rāmdās’s final instructions to His followers were:

‘Do not think much of your bodily wants. Have Satsang –‘*collective singing and worship*’ with devotees. Keep the image of Lord Rāma in your heart. Repeat the name of Lord Rāma always. Annihilate lust, greed, anger, hatred and egoism. See Lord Rāma in all creatures. Love all. Feel His presence everywhere. Live for Him alone. Serve Him in all beings. Make total and unreserved surrender unto Him. You will always live in Him alone. You will attain Immortality and Eternal Bliss’.

Shri Rāma Jayam

Victory to Shri Rāma – a prayer to Shri Hanuman.

Om Śhrī Anjaneyāya namaḥ *Om, We bow to the Son of Shri Anjani.*

Sarv'āriṣṭha nivārakam, śhubha-karam

Defending from misfortune, granting prosperity and happiness,

Piṅgākṣham kṣhapāham, Sītānveṣhaṇa tat-param

With tawny eyes, You searched night and day, devoted to finding Shri Sita,

Kapi-varam kot'indu sūrya prabhām

O Worthiest of monkeys, shining like ten million suns and moons,

Laṅka-dvīpa bhayāṅkāram sakala dhāmā, Sugrīva sam-mānitam

On the island of Lanka You spread fear by setting fire to the whole city.

You restored honour to Sugreeva,

Devendr'ādi samasta Devāḥ vinutam, Kākutstha dūtam bhaje

Praised by Indra and all the other Gods, I worship Shri Rama's emissary.

Khyāta Śhrī Rāma dūta, Pavana tanū pāva

Celebrated as Shri Rāma's servant, whose wind-like body purifies,

Piṅgal'ākṣha śhikhāvan, Sītā śhok'āpahari, daśha-mukha vijayī

Yellow-eyed and full of fire, You removed Shri Sita's misery,

defeating the ten-headed Rāvaṇa.

Lakṣhmaṇa prāṇa dāta, anena bheṣhaj'ādre

You saved Shri Lakshmana's life, by bringing the mountain of medicinal herbs.

Lavaṇa-jala nidhe Laṅk'ādhe dīkṣhitāya

Leaping across the ocean, You set fire to Lanka,

Vīra śhrīman Hanumāna mama manasi vāsam

Brave and glorious Shri Hanuman, reside always in my mind,

Kārya siddhim tanotu, buddhir balam yaśho dhairyam

Grant success to my actions, give me wisdom, strength, glory and fortitude,

Nirbhaya-tvam arogatā ajādyam vāk-paṭuśh

Fearlessness and good health, intelligence and skill in speech,

Vāñcha Hanumat smaraṇāt bhāvet.

May my desires come true, by remembering great Shri Hanuman.

This praise appeared in Editions 1-4 of the Mantrabook.

❧ The Three Granthis (*Knots of Illusion*) ❧

The **Granthis** and their locations (*see SY Mantrabook p.62*) are mentioned in the **Śhrī Lalitā Sahasranāma** –‘1000 Names of the Goddess’.

The explanations are from Shri Mataji's talk –‘The Knots on the Three Channels’.

**Om Twameva sākṣhāt Śhrī Brahma-granthis vibhedinī sākṣhāt
Śhrī Ādi Śhakti Mātāji Śhrī Nirmalā Devyai namo namaḥ**

Until Brahma Granthi breaks the Kuṇḍalinī will not rise to Nābhī. This first knot is created by our attention being identified with matter and materialism. We have to understand there is such a thing as Spirit. To overcome it we should keep our attention first on the Spirit and not on worldly matters.

**Om Twameva sākṣhāt Śhrī Viṣṇu-granthis vibhedinī sākṣhāt
Śhrī Ādi Śhakti Mātāji Śhrī Niirmala Devyai namo namaḥ**

Between Nābhī and Heart, Viṣṇu-granthis, the second knot is the one by which we think that we are 'doing' something. The more we do the more we create ego. Human beings cannot break the second knot, only God can do it. So here we must have self-respect and surrender ourselves to God.

**Om Twameva sākṣhāt Śhrī Rudra-granthis vibhedinī sākṣhāt
Śhrī Ādi Śhakti Mātāji Śhrī Nirmalā Devyai namo namaḥ**

In order to open Rudra-granthis, the third and last knot between Āgñyā and Sahasrāra (*in the area of the Rudras!*), we have to be absolutely honest with ourselves and with God. This requires complete humility and surrender.

‘Between the Kundalinī, Muladhara Chakra and Swadhishtana, then Agni¹ –‘fire’ Brahma Granthi is established. When Vishnu-granthis reaches up with the Sūrya –‘Sun’, that is between the Nābhi and the Heart Chakra, Sūrya Vishnu-granthis is established. When Vishuddhi and Agnya auras meet; then Chandra –‘Moon’ Rudra-granthis is established.’

Hampstead, 14-10-78.

¹ *The lower three Chakras are the **Agni** or **Vahni-maṇḍala** – ‘Orb of Fire’, Heart, Vishuddhi and Agnya are the **Sūrya-maṇḍala** – ‘Orb of the Sun’ Sahasrāra and above is **Chandra-maṇḍala** – ‘Orb of the Moon’.*
The Granthis are obstructions between these areas, associated with the Waking, Dreaming and Deep Sleep states of consciousness.

Sayings from Shri Mataji Nirmala Devi

‘What purpose will be served by your birth?’

Devi Purana

“Don’t react, just see!
Where is my attention?
Have I become the Spirit?
I am a Sahaja Yogi!”

“So one criteria will be that whatever we are or do:
Will Mother like it?”

Dourdan, 1987

“Whatever you do, it should be done with the faith that you have
in worshipping, zeal of a warrior and sensitivity of an artist.
Those who love others are those who really love Me.” *25-05-81, UK*

“Meditation is the state to be always in the company of the ever-
loving Bhagawati.”

Marathi letter

“Recognition is the only worship in Sahaja Yoga.” *Brighton lectures*

“If your aim is to give realisation, you will not encounter any
problem whatsoever.”

Shri Buddha Pūjā 1988

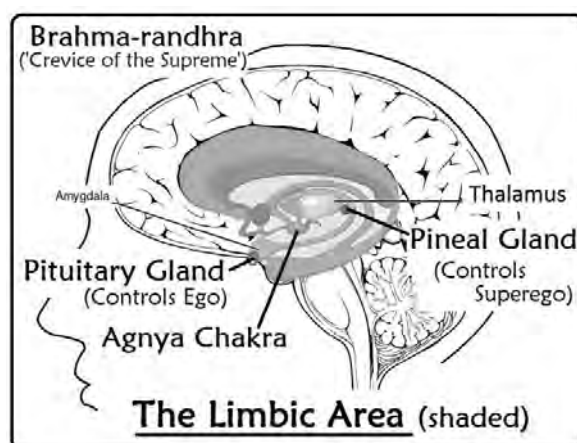
“Praise the Lord...because God is fond of praise... if you praise the
Lord, then He gives you everything... it’s true; you cannot get to
Mother, unless and until you have really Bhakti from your heart...
but if you have Bhakti, then you can get to Mother... it is written –
Bhakti Gamyā - ‘attained through devotion’.” *19-08-92, Cabella.*

“The Sahaja yogis are the epitome of the creative powers, they are
the epitome of God’s desire, that’s what He desired, that’s why He
created this cosmos, this universe and this Earth. So now His desire
is fulfilled when He sees seeds being reflected through the Sahaja
yogis. But there are still a few things we have to clear out within
ourselves.”



❧ The Three Stages of Sahasrāra ❧

“Your first stage is Nirvichāra. You become thoughtlessly aware. That happens when the Kundalini rises above the Agnya Chakra meaning enters into the Limbic Area (*inside the brain -see pic*), when your attention just touches 'Sat' point.



In the beginning you just feel the cool breeze in your hand. You feel peace and tranquillity and also there is no thought. You feel the 'thoughtless awareness' but the Ânand – *'bliss'* part is not yet felt at this first stage. I am very anxious always that it (*the Kundalini*) should come out of the Brahmarandhra.

In the second stage, you become Nirvikalpa - where there is no Vikalpa – *'mental concepts'*. At the Nirvikalpa state, the collective consciousness becomes subtler and subtler. You start understanding the working of the Kundalini. You have no doubts about Sahaja Yoga nor about Kundalini nor about anything else. There are no doubts at all... When you get into the Nirvikalpa state, the Ânanda starts settling in you. At that stage the 'Chitta' the consciousness becomes subtle. It is true that after Nirvikalpa, the Ganesha becomes really Jagrut - *'awakened'*. ..This is the Grace that you are just lost into it; like the Ganges flowing over you, you are completely drowned into it. Your consciousness becomes Ânand – *'nothing but joy'*. This is the Reality. There is Chaitanya all around us, which thinks, which understands, organises and loves us.

Later on what you get is Valaya- *'eternal circle'* into Ânanda. At that stage complete Self-realisation takes place. Beyond that there is God's Realisation. There are three stages to that also, but just now I have told about this 'Sat-Chit-Ânand' state.”

Sat-Chit-Anand, Delhi, 15-02-77

❧ The Fourteen Chakras ❧

“God has created fourteen levels within us. If you simply count them, then you know that there are seven Chakras within us. Besides these, there are two more Chakras, about which you do not talk much. They are the Chakra of Moon (*Lalita*) and Chakra of Sun (*Shri Chakra*). Then there is Hamsa Chakra. Thus, there are three more. Seven plus three makes ten. Then there are four Chakras above the Sahasrâra. And about these Chakras also, I have told you: Ardha-bindu, Bindu, Valaya and Pradakshina. These are the four. After coming to Sahaja Yoga and after your Sahasrâra has opened, you have to pass through these four Chakras: Ardha-bindu, Bindu, Valaya and Pradakshina. After passing through these four Chakras only, can you say that you have become a Sahaja Yogi.”

Sahasrara Puja, Mumbai, 05-05-83.

“Mantras are to give strength to your Deities. Of course, Deities are very powerful, but strength, meaning the vehicle which is carrying the Deity, becomes stronger.”

Vienna, 2-5-85.

“Although Brahma-tattwa (*Divine element*) is like the sun, its rays reflect on the unreal (*water*) and that disturbs your attention. It will not be disturbed when your chitta becomes Brahma (*sun*) itself. This illusion will go, by meditation in the company of the ever-loving Bhagawati.”

Marathi letter, 1980.

❧ Prayer for the Agnya ❧

“How fortunate we are to have been realised!
We are Sahaja Yogis, God had chosen us.
How can we work if we remain weak?
Ādi Shakti has given us the power
To redeem the whole mankind.
We can do it and we will do it.”

Marathi Letter, Nirmala Yoga 14-2.

❧ To My Flower Children ❧

“You are angry with life
Like small children
Whose Mother is lost in darkness.
You sulk expressing despair
At the fruitless end of your journey.
You wear ugliness to discover beauty,
You name everything false in the name of truth,
You drain out emotions to fill the cup of love.
My sweet children, my darlings
How can you get peace by waging war
With yourself, with your being, with joy itself.
Enough are your efforts of renunciation;
The artificial mask of consolation
Now rest in the petals of the lotus flower
In the lap of your gracious Mother.
I will adorn your life with beautiful blossoms
And fill your moments with joyful fragrance.
I will anoint your head with Divine Love,
For I cannot bear your torture anymore
Let me engulf you in the ocean of joy
So you lose your being in the Greater One
Who is smiling in your calyx of Self
Secretly hidden to tease you all the while.
Be aware and you will find Him
Vibrating your every fibre with blissful joy,
Covering the whole Universe with light.”

Mother Nirmala.

Written on returning from a trip to America c.1976.

I see a Mountain

“I see a mountain from my window,
Standing like an ancient sage,
Desireless, full of love.
So many trees and so many flowers,
They plunder the mountain all the time.
Its attention is not disturbed.
And when the rain pours
Like many pitchers of clouds bursting,
And it fills the mountain with greenery.
The storms may come soaring,
Filling the lake with compassion,
And the rivers flow running down,
Towards the calling sea.
The sun will create clouds and
Wind carries on its feathery wings,
The rain on to the mountain.
This is the eternal play,
The mountain sees,
Without desires.”

H.S.H. Shri Mataji Nirmala Devi

Like a Dust Particle

“I want to be smaller, like a dust particle, which moves with the wind. It goes everywhere.

Can go, sit on the head of a king; or can go and fall at the feet of someone; and it can go and sit everywhere.

But I want to be a particle of dust that is fragrant, that is nourishing, that is enlightening.”

Shri Mataji Nirmala Devi, aged seven

What is the Greatest Mistake?

- What is the greatest mistake?* “To believe our minds.”
What is the greatest blessing? “Collective consciousness.”
What is the greatest foolishness? “Not to recognise Truth.”
What is the greatest thing in life? “Your Mother’s Love.”
What is the greatest pleasure? “Pure Joy, Nirmal-Ānanda.”
What is the greatest opportunity? “To give Realisation.”
What is the greatest thought? “Thoughtless awareness.”
What is the greatest victory? “The victory over our ego.”
What is the greatest handicap? “Our egoism.”
What is the greatest loss? “To lose the image of Mother in our heart.”
What is the greatest need? “Faith, absolute Faith.”

If you cannot have absolute Faith in Me,
who else is going to have Faith in Me?”

Questions put to Her Holiness Shri Mataji in Cabella Ligure c.1992.

Prayer for the Heart

“How deep is God's love for us, He has given us the realization.
He is the Ocean of Mercy, ignoring all our mistakes.
He is working hard day and night for our welfare and,
instead of praying for His forgiveness of our mistakes,
we are making complaints against Him and blaming Him.

O God, please give us the power of Your love.
May I be the drop in the ocean of Your love
that is enveloping the whole universe,
so that its loving pulsation is vibrated through my life
and I remain engrossed in that bliss.

My life is Yours, my heart is Yours, all this is Yours!”

Marathi Letter, NY 14-2.

Prayer to the Almighty

“You must pray to God and ask what you want. Ask for:
Complete satisfaction in my heart, Joy in my heart, Bliss in my heart;
So that the Whole World becomes Blissful.

Give me Love, Love, that I could love the Whole World
And that the Whole World becomes One in Love.
Give Salvation to the Entire Humanity, which is suffering.
Take me to Your Feet.
Cleanse me with Thy Love.

Now see if there's God or not. You can feel it.
Within yourself He hears you. He is the Glory of all the Glory.
He loves you, He protects you, He guides you.
He has created you to be really His Love. But accept it.
Any time any thought is coming to you - pray;
and you will be moving in the way of that ocean
which is Unconscious Mind,
which starts with Thoughtless Awareness.
If you cannot become thoughtless, you pray to Him:
'Forgive me for what I've done,
and forgive those who have done harm to me'.”

Mumbai, 09-02-75

From the Upaniṣhads

Om asato mā sad gamaya, Tamaso mā jyotir gamaya

May I go from the unreal to the real. May I go from darkness to light.

Mṛityor mā amṛutam gamaya, Om śhāntiḥ śhāntiḥ śhāntiḥ

May I go from death to immortality. Amen. Peace, peace, peace.

Bṛihadaranyaka Upaniṣhad

Effortlessness: how to meditate

“In the same way the vibrations, vibrations are coming, they are radiated. What you have to do is to expose yourself to it, the best is not to put in any effort, don't worry at what point you have a problem. Say many people during meditation I have seen, if they catch somewhere they go on looking after it, you just don't have to worry, you just let it go and it will work by itself.

So you don't have to put in any effort, this is what meditation is. Meditation means exposing yourself to God's grace. Now the grace itself knows how to cure you. It knows how to mend you, how to settle down itself into your own being, keep your Spirit kindled, it knows everything. So you don't have to worry as to what you have to do, or what name you have to take, what mantras you have to do. In meditation you have to be absolutely effortless. Expose yourself fully, and you have to be absolutely thoughtless at that time. Supposing, possibility, you may not be thoughtless. At that time you have to just watch your thoughts, but don't get involved into them. You will find gradually as the sun rises the darkness goes away, and the sun's rays go into every crevice and every part and makes the whole place lighted. In the same way your being will be completely lighted but if you put in an effort at that time, or try to stop something within you, or try to give it a bandhan, it will not.

Effortlessness is the only way to meditation. But you should not be lethargic about it. You should be alert and watch it. The other side could be people just doze off. No, you have to be alert. If you doze off nothing will work. That's another side of it, if you are lazy about it nothing will work. You have to be alert and open, absolutely aware, completely effortless, absolutely effortless.

If you are absolutely effortless, meditation will work the best. Don't think of your problems at all. Whatever chakras you have, anything,

just expose yourself. See when the sun shines all the nature exposes itself to the sun and receives the blessings of the sun effortlessly, it doesn't put in any effort, it just receives itself. When it receives the sun's rays, then the sun's rays start acting, and activating.

In the same way the all-pervading power starts working. You are not to manoeuvre it, you are not to do anything about it. Just be effortless, absolutely effortless. Don't take any names, do not bother if your Agnya is catching, this is catching, that is catching - it is working out! It will go on working as long as it can, and it will do the miracle that it has to do. You don't have to worry about it, it knows its job. But when you put in an effort actually, you create a barrier for it.

So no effort is needed, be absolutely effortless and say let it go, let it go, that's all. No mantras to be chanted. In case it's impossible then you can take My name, but there is no need even. When you put your hand towards Me that's the mantra, is sufficient, this gesture itself is the mantra. You see there is no need to say it more, but with the thought in the mind, the emotion should be there. We have now spread our hands to that, and it should work. When this emotion is absolutely complete there is no need to say any mantra, you go beyond it.

So one has to be absolutely effortless, absolutely effortless, that is what it is. Meditation is for your own ascent, is for your own capital gains, that you have to have. But once you get into it, you also achieve your powers. Like, you become a governor, you get the powers of the governor. At this time you don't have to think about anybody else, you are not to put your attention to anybody else, but just receive it, just receive it. Do not think of any other problem, but that you have to be effortless, absolutely effortless. It would work best on the people who are just receiving it.

You have problems, that's why you are here, but you cannot solve them - they are to be solved by Divine Power. This must be understood fully, that we cannot solve our problems. It is beyond us, to solve our problems. So, leave it in the hands of the Divine Power, and expose yourself effortlessly, absolutely effortlessly. Sit in comfort and properly (*straight*), with both the feet on the ground, with both the hands relaxed like this (*open*). Be comfortable, you should not be uncomfortable at all. Be very comfortable, because you have to sit for quite some time. And you try to put your attention to Me, within yourself, if you can, to My Kundalini¹, if you can. You can come into My Kundalini. This should be done, just like this, the hands should be like this, straight. So 'effortlessness' is the key word, absolutely effortlessly. Whether you are meditating before Me, or before My photograph.”

UK, 1980

¹ *In putting attention to Shri Mataji's Kundalini, some Yogis feel it to be a solid column which entirely envelops the physical body. When the Kundalini is so wide that the Left and Right Channels are within it, one cannot go off-balance.*

Putting one's attention to any or all of Shri Mataji's Chakras can expand our experience of Her Nature. The Heart may be experienced as a vast limitless ocean of love and forgiveness; the Vishuddhi, the all-encompassing oneness of the whole universe, etc.

People sometimes ask: 'How to do that, put attention to Shri Mataji's Chakras?' and it is not easy to explain if it is not grasped intuitively; first one must focus inside one's own being and then direct one's attention towards Shri Mataji. If that is difficult looking at Her Photo may help.

Are you progressing well?

“With a complete surrendered mind you have to go through the pilgrimage, say, of this castle. This is one of the glimpses of the tapas that you have to do, because I am told some of you had to get into little difficulties and you people suffered a little bit on your way, for the pilgrimage.

But it is fun to be venturesome and to get into places where the devils dare not go, and if you know how to get fun out of the so-called discomforts, then you should know you are on the right lines, and as you start becoming discreet automatically, you should know you are progressing well.

As you become more peaceful and your temper vanishes in the thin air as soon as you see somebody attacking you, then know that you are progressing well. As soon as you see an ordeal or a calamity falling on the personality and you do not get worried about it, then know that you are progressing. When no amount of artificiality can impress you, then know you are progressing; no amount of material well-being in others makes you unhappy, no more unhappy, then know that you are progressing well; no amount of labour or troubles are sufficient to become a Sahaja Yogi. Whatever you may try one cannot become a Sahaja Yogi, while you have got it without any effort, so you are something special.

So this, once you understand that you are special, you will become humble about it. Then when it happens to you, that you humble down when you see you have achieved something, that you have some powers, that you are emitting innocence, that you are discreet and as a result of that you become a more compassionate, humbler personality, a sweeter personality, then you should believe that you are in the heart of your Mother. This is the sign of the new Sahaja Yogi now in the new era who has to move with new force. Where you will grow so fast, that without meditation you will be in meditation.

Without being in My presence you will be in My presence. Without asking you will be blessed by your Father. This is what you are in for; and again I welcome you to this new era today on this great day of Sahasrâra.

May God bless you all!” *Sahasrara Day, Rouen, France, 05-05-84*

Other Prayers

Morning Prayer

May I this day be what You'd have me be.
May I this day say what You'd have me say.
May I this day be part and parcel of the whole
And may my thoughts be of a realised soul.
May I this day have love for all mankind.
Shri Mother, be in my heart and in my mind.

May we stay at one with You,
Surrendered at Your Lotus Feet
Feel Your love the whole day through,
And spread Your joy to all we meet.

The 'Our Mother' Prayer

Our Mother who art on Earth, hallowed be Thy Name
Thy Kingdom come, Thy Will be done
On Earth as it is in Heaven
Give us this day Your Divine Vibrations
And forgive us our trespasses
As we forgive those who trespass against us
And lead us not into Māyā but deliver us from evil
For Thine is the Father, the Children and the Glory
For ever and ever, Amen

❧ We Bow to Thee, Shri Mataji ❧

Beyond time is the Spirit that You've helped us to become,
For now we know just what we are; and what it is You've done.
We bow to Thee, Shri Mataji, the voice of God who speaks,
From far beyond duality, You guide the one who seeks.

Evolving thus, through many lives, to fight what must be fought,
Your help ensures the seeker wins, the victory that's sought.
Desires and thoughts, unbidden whims, we leave, surrendering,
Withdrawing all our outward sense, in Yoga turn within.

And there we find, in God's pure love, heart's peace and joy, indeed,
Become the blossom and the fruit, You nourished from a seed.

Jay Shri Mataji! *From the original Sahaja Yoga Mantra Book (Ed.1)*

General Info

Notes on Praises

Praises omitted from this collection with brief explanations:-

Ashta Lakshmi Stotram - 2 verses were in Eds.1-7, Prayer to Shri Raja and Santana Lakshmi. The full praise (8 verses) is in the SY Songbook.

Guide to Perfection (*life is a challenge...*) (ed. 1-5): This is not Chapter 18 of the Bhagavad Gita, but an early 20th century 'philosophical' writing masquerading as something ancient. This was a favourite of several false gurus and the sentiments expressed are not entirely Sahaj.

21 Holy Names of Shri Buddha (*suggested but never included in SYMB*): The majority (n. 6-20) of these names are Deities worshipped in Tibetan Buddhism, and have questionable vibrations. There is a new set of 49 Names (p.132).

The 55 Names of Shri Surya – This was proposed but never included in Ed.7 due to some inconsistencies. The traditional **70 Names of Shri Surya** has been added instead (p.199).

The Shakti Pithas – These names appear as the **Khadgamāla Stotram** (p.181).

The 108 Names of Shri Mataji Nirmala Devi (English) – These have been renamed 'The 108 Invocations of Shri Adi Shakti' (p.176) on the grounds that the old name was easily confused with Shri Mataji's 108 Sanskrit Names.

Sanskrit Pronunciation

Sanskrit, Hindi and Marathi are written in **Devanāgarī** – ‘*The Language of the Deities*’, whose letters have fixed pronunciations. The consonants are roughly the same as English, apart from those listed, but the vowels are more closed and lower in the throat.

International Phonetic Alphabet symbols are in italic square brackets [ə].

Vowels

The symbols **ā**, **ī** and **ū** are used for long vowels. Long **ā** and short **a** are different sounds whereas long **ī** and **ū** are the short sounds lengthened.

- **Short a** [ə - known as ‘schwa’] is very short and unstressed, like the **u** in **but** or **a** in **local** – like saying the consonants without any vowel. **Gaṇapati** is ‘**g-n-p-ti**’ roughly like ‘**gunner-putty**’. ‘**a**’ is never hard as in **bat**.
- **Long ā** [ɑ:] as in **cart**, **master** (UK style) or **Aachen**.
- **Long ī** as in **beet** [bi:t]. **Short i** as in **bit** [bɪt].
- **Long ū** as in **pool** [pu:l]. **Short u** as in **pull** [pʊl], not as **fun** - which is short **a**, (unless you come from Yorkshire!)
- **o** is always long, as in **modem** [mæʊdem], and never short as in **modern** [mɒdɜrn]. **Moksha** is pronounced ‘moke-sha’; **Om** rhymes with ‘home’ but more closed. Like ‘eau’ in French, pouting the lips in a circle.
- **e** is always long in Sanskrit. **med-** sounds like English ‘maid’ [meɪd]; **Eka** like English ‘acre’. As a word ending **e** is pronounced long **é**.
- **au** and **ai** are diphthongs ‘**ā-oo**’ and ‘**āyee**’; **au** as in ‘proud [praʊd]’ and **ai** as in ‘kite [kaɪt]’.

Consonants

- 2 Aspirated consonants (**th**, **dh**, **bh**, etc.) are strongly aspirated (like the Irish ‘*drown the garden*’); non-aspirated are soft (like the *d* in *garden*).
- 3 Consonants with dots under **ṭ**, **ṭh**, **ḍ**, **ḍh**, **ṇ**, **ḷ**, and **ṣh** are ‘Retroflex’, pronounced with the tip of the tongue curled back against the roof of the mouth. (as in **Gaṇeśha**, **Iḍa Naḍi**, **Kuṇḍalinī**, etc.)
- 4 There are no labial fricatives in Sanskrit, ie. **th**, **v**, **f**; **th** is an aspirated **t** pronounced as in **boathook** eg. **Aṭharva**. **Ph** is aspirated **p** as in ‘top-hat’ and not **f**, eg. **phala** – ‘fruit’.

- 5 Both **v** and **w** are used but are the same letter; **w** is used when compounded, eg. **swāmī** (except after **r** – **Sarva, Pārvatī**) and **v** when on its own, eg. **Śhiva, Viṣṇu**; The sound is between **v** and **w** like ‘vw’ i.e. **tvwam**, or saying ‘w’ with the upper teeth touching the lower lip.
- 7 Final **ḥ** as in **namaḥ** is a short aspiration after the vowel, with ‘an echo of the final vowel with the aspiration’.
- 8 **ṛ** is a vowel, usually written **ṛi**, as in **Kṛishna** and sometimes **ṛu**, as in **amṛut** (in IAST written **Kṛṣṇa, amṛt**). There is no full vowel sound after the **ṛ**. **r** as a vowel or a consonant should be rolled in the Scottish manner with the tongue curled back and not with the English tendency to elongate the vowel and drop the **r** (ie. ‘dark’ being pronounced ‘daak’)
- 9 The composite letter **jñ** is written **gñy** (eg. **Āgñyā, gñyāna**-‘knowledge’). It is pronounced –**gya** with the **g** nasalised. **g** is always pronounced as in **begin** and not as in **vegetable**, which is **j**.
- 10 In Hindi and Marathi short **a** at the end of words and before long syllables is dropped so **Rāma** becomes **Rām**, etc. This is not done in Sanskrit. This is sometimes written as a full stop in Hindi, as in **sab.ko**.
- 11 **s** is always unvoiced, ie. like **hiss** and not **his**.

Hyphens and Apostrophes

Hyphens and apostrophes are inserted as aids to pronunciation; and in all the following cases the compounds should be run together as single words.

- **Hyphens** separate compounded words, eg. **Śhakti-dhara** -‘holding a spear’
- **Apostrophe** shows a missing letter (such as two vowels coalescing in a compound), eg. **Gaṇ’ādim** = **Gaṇa-ādim**; **ch’ordhvāt** = **cha-ūrdhvāt**; also a final vowel modifying to a consonant, eg. **kahlv’idam** = **khalu-idam**.
- **Hyphen plus apostrophe** - is a dropped **a** at the beginning of the next word, eg. **mayo-’si** (**mayo-asi**) so the vowel is even longer than usual.

Sandhi

Sandhi –‘word joining’ is the system by which the endings of words are modified to blend into the next word. So **namaḥ namaḥ** becomes **namo namaḥ**, **sat-chit-ānanda** becomes **sach-chid-ānanda**, **manas-buddhi-ahamkāra** becomes **mano-buddhy’ahamkāra**, etc.

Poetic Metres

The most common Sanskrit metre is **Anuṣṭubh** –‘praising’, which has an easy flowing rhythm of four **padas** –‘quarters’ of eight syllables (or two lines of sixteen syllables). Sets of 108 and 1000 Names are always in this metre, and most other praises (*Devi Kavach, sarva maṅgala, etc.*).

Pronunciation

Long syllables are stressed and short ones flitted over. A long syllable has either a long vowel (*ā, ī, ū, e, o, ai, au*) or a short vowel followed by two or more consonants (*eg. Nirmala, sarva*). Aspirated th, dh, sh, etc. are single consonants.

Triṣṭubh Metre

Some verses of some praises are in **Triṣṭubh** which is more common in Vedic Sanskrit. The metre is four lines of eleven syllables with a caesura –‘break’ after the first four or five syllables, at the end of a word.

(8) 1 2 3 4 5 6 (7)

Di dā di dā / di di di dā di dā dā

Or: **Di dā di dā dā / di di dā di dā dā**

The second syllable is always long and stressed.

Each line ends long-short-long-long.

Vedic Sanskrit

Vedic pronunciation differs slightly from classical Sanskrit, with less **Sandhi** –‘elision’ between compounded words. Final short **-a** still elides with an initial vowel (*eg. **iha-upahvaye** becomes **ih’opahvaye***) but other final vowels often do not. For example Y (*when it is an elided I*) is still pronounced as a syllable: so **bibharmy’aham** (*Devi Atharva Sheersha*) is pronounced **bibharmi-yaham**. **Varenyam** (*Gāyatrī Mantra*) is pronounced **vareniyam** (*four syllables*). The spelling has been adjusted in this edition to give the correct pronunciation, although this may result in technically incorrect IAST.

Arabic Pronunciation

1. As in Sanskrit, **ā** - long 'aa', **ū** - long 'oo' and **ī** - long 'ee'.
2. **ṭh** - voiced 'th' sound as in 'then'.
3. **ḥ** - un-voiced aspirated 'h' sound (eg: Muḥammad).
4. **kh** - guttural 'h' sound.
5. **Q** - deep guttural 'k' sound.
6. **ḍ, ṣ, ṭ, ṭh** - gutturals to distinguish them from the dental **d, s, t, th**.
7. An apostrophe denotes an abrupt stop in the vowel sound - Al-Mu'min.

Greek Pronunciation

There are some differences in pronunciation between ancient and modern Greek. The following notes refer to ancient Greek, which many of the names are in, being recommended as more vibrational.

1. **ṭh** - voiced 'th' as in 'then'. **th** is unvoiced as in 'the'.
2. **g** – is always 'G' and not 'J' (so **Gigant-** is **Ghi-gant-**) (In modern Greek it is almost like the Spanish J). **Theogenes** is '**Theo-ghenes**' not '**Theojenees**'.
3. **í** – stressed long 'ee'.
4. A vowel with a dash over is the stress syllable, eg: 'Pallás'.

🌸 The Nine Forms of Devotion 🌸

Śhrī Śhīrdi Sāi Bābā (Maharashtra, 1838-1918) emphasized the nine types of **Bhakti** –'devotion', originally expounded by **Swāmī Rāmdās**, by which one attains Self-realisation and Oneness with God.

- 1) **Shravan (hearing)**: Listening to the glories, stories and **leela** –'dramas' of Divine Incarnations with pure love. The devotee gets absorbed in the Divine stories and his mind merges in the thought of his Beloved with deep faith.

- 2) Kīrtan (Bhajans):** Singing the Lord's praises and glories. Singing devotional songs destroys sins and purifies the mind and heart of devotees. It gives Divine Bliss and makes the whole environment holy. It is one of the quickest ways to get Oneness with God.
- 3) Smaran (remembering):** Remembering God whenever possible; bringing to mind the Name and Form of the Lord. Remembering God at the time of death stops the cycle of rebirth; becoming liberated and one with God.
- 4) Pada-sevan (resorting to Feet):** The devotee is constantly and intensely attached to the Lotus Feet of the Lord, keeping the attention on the Divine Feet in the **Sahasrāra**.
- 5) Archana (worship): Pūjā** – 'worship' can be done to an image or mentally; offering beautiful and fragrant flowers in worship of God. God is pleased with whatever we offer with love. The purpose is to please the Lord; to purify the heart, surrender the ego and feel the love of God.
- 6) Namaskār (bowing):** Humble prostration touching the earth with faith and reverence, before a form of God, and getting absorbed in the Divine Love of the Lord. The ego is effaced through devout prayer and prostration to God.
- 7) Dāsya (service):** Fulfilling His Wishes, realizing His Virtues, Nature, Mystery and Glory, considering oneself as a servant of God.
- 8) Sakhyam (friendship):** God raises the human to His level and becomes one with the soul. The aim is to be in close company of God all the time, love Him and feel oneness with Him.
- 9) Ātmā-nivedana (Self-surrender):** The devotee offers everything to God, his body, mind and soul; his time, money and family; he keeps nothing for himself. By complete surrender God takes responsibility for His devotee and works things out much better than we could for ourselves. Devotees become egoless and desire-less, experience oneness with God and merge into God at the end.

As you may notice, we practice all of these in Sahaja Yoga!

Pūjā

Pūjā is the sacred art of pleasing the Divine within us and expressing our love and gratitude by certain actions and offerings. **Pūjā** should be performed cheerfully, without tension, and an attitude of devotion, sincerity and humility is more effective than adherence to strict protocol. We are authorised to do **Pūjā** through our connection to **Her Supreme Holiness Shri Mataji** which cleanses our subtle systems with Divine Vibrations.

The simplest **Pūjā** can be performed every time we meditate:-

1. Clean Shri Mataji's Photograph - with a cloth, or cotton wool, dry or dampened with water or rosewater. Work clockwise.
2. Offer light (*candle or oil lamp*) and incense.
3. Perform Aarti to the Photo - Bandhan (*horseshoe arcs back and forth*) the Photograph seven times with the light and incense.

Offering flowers and decorating Shri Mataji's bindi, hands and feet with kumkum are also recommended.

Any photos of Shri Mataji kept on display should be cleaned regularly.

Performing Pūjā (part 1): 'Gaṇeśha Pūjā'

It is traditional to wash the Feet of the Guru and make five offerings which correspond to the five elements- **Dīpa** -'light'-fire, **Dūpa** -'incense'-air, **Puṣpa** -'flowers'-ether, **Gandha** -'perfume'-earth and **Naivedya** -'eatables/amṛut'- water.

You will need:

- **a Photograph of Shri Mataji's Feet**, sealed between 2 sheets of glass or otherwise waterproofed.
- **a thali** – a large dish or bowl to catch the water, not plastic or aluminium. Copper, brass, silver or ceramic are fine, and Shri Mataji once gave the English Yogis stainless steel bowls specially for this purpose.
- **a jug** of warm water.

- a **kumbha** (*metal water pot*) or small jug, to pour the water.
- **kumkum** - Kanku or Sindoor mixed into a paste with rosewater or water.
- a **towel** - usually red, and not used for any other purpose.
- **flowers** - most flowers are auspicious, but a few are not. Use the vibrations.
- **perfume** (*perfume oil normally*).
- **Prasad** - something to eat; roasted channa, fruits, biscuits, sweets, etc.
- a **small plate** to offer Prasad to Shri Mataji.
- **A lamp** (*ideally a camphor burner*) and **incense** for Aarti.

Have everything ready. Items should be clean, brass polished, etc. All items used in the Pūjā and everyone present should have a bindi of kumkum, made separately from the paste used in the Pūjā and a swastika drawn in kumkum inside the bowl that Shri Mataji's Feet are to be washed in. One or two people sit beside the bowl to act as Pūjāris, for pouring water, etc.

- **Dedication of the Pūjā.** State time, date, place and purpose of the Puja, invite all the Deities to be present and request the Deity to be worshipped (*Shri Mataji in Her form as..*) to accept the Pūjā.
- Say Shri Ganesha's mantra – *once, three or four times usually.*
- Say Shri Ganesha Atharva Sheersha (*or other praises*). The washing of Shri Mataji's Feet can be started while saying this.
- The sealed Photograph is held over the bowl and the warm water poured over it. People come and wash Shri Mataji's Feet in turn, normally children first, then women and men, performing namaskār to Shri Mataji before and after washing.
- The water is poured clockwise over Shri Mataji's Feet as the devotee rubs the Feet clockwise with either the right hand supported by the left hand at the forearm, or with both hands. The water becomes vibrated and is good for plants or can be put on the Earth or in a river, but not normally consumed if it has been touched¹. After washing Shri Mataji's Feet, the wet hands can be applied to the Sahasrāra and Agnya Chakras.

- During the Pūjā, bhajans can be sung, names of the Deity, such as Shri Mataji's 108 Names, or other mantras intoned, readings from sacred texts or silence.
- Everyone present should keep the attention on the Pūjā and not close the eyes.
- Everyone present should wash Shri Mataji's Feet if practicable.
- The Photograph is then dried and decorated with kumkum (*normally swastikas on Shri Mataji's Feet and decorating the toes and ankles*) and perfume oil is applied to the photo. Some ladies can hold a sari around as a screen as this is done, but not essential.
- Flowers are offered and placed in front of the Photograph, ideally by all present, and the Prasad is offered and placed at Shri Mataji's Feet.
- Everyone stands to sing Shri Mataji's Aarti with clapping and bells, as Her Photograph is bandhanned with a light (*camphor lamp ideally*) and incense. A conch can be blown (*3 times*) at the beginning and end of the Aarti.
- Other mantras may be said while standing (*Jay Jagadambe, Allah hu akbar, the Lord's Prayer etc.*) and everyone pulls the earlobes to ask for forgiveness for any mistakes in the Pūjā (*and to bring down the ego and superego*).
- The Three Great Mantras are said or sung.
- Everyone namaskars at Shri Mataji's Lotus Feet (*see note on Namaskar*).
- After a few minutes meditation with the attention on absorbing Shri Mataji's vibrations through the Sahasrāra, the Prasad can be distributed, first offering some of each kind to Shri Mataji on a small plate; which can be eaten the next day or offered to the Mother Earth or the river.
- People should raise Kundalini and take a bandhan before leaving the Pūjā.

¹ *Water can be poured over Shri Mataji's Feet without being touched. It can then be drunk or put in food. Vibrated water can be used to clear the vibrations by sprinkling around, applied to the body for healing or applied to the Sahasrāra as an aid to meditation. It is not recommended to use vibrated water or vibrated salt in footsoaks; but it can be used in matkars (lemons and chillies).*

‘Devi Pūjā’. The next level of **Pūjā** includes offering **Amṛut** - the five auspicious foods. These elements help to clear our **Koshas** –‘*subtle bodies*’ and work on different Chakras. (*Ghee-Vishuddhi, Milk-Heart, Sugar-Nabhi, Honey/Curds-Swadhishtan, Gram (Chana)-Mooladhara, Haldi (turmeric)-Agnya, Saffron-Sahasrāra.*)

Requirements –

- A large bowl (*can be the same one*) and a supply of warm water.
 - Five pots containing-
 - 1) melted ghee (*butter ghee or butter clarified by standing the container in hot water*)
 - 2) plain yoghurt
 - 3) milk
 - 4) runny honey (*may need warming*)
 - 5) sugar (*preferably cane sugar*)
- Optional:* some saffron stalks in the sugar.

These should be from new packets or ones only used for Pūjā before.

- After washing the Photograph of Shri Mataji’s Feet and drying as in Part 1, but before decorating, clean or change the bowl and offer the elements in the order written (*greasiest first*) by pouring over the photo of Shri Mataji’s Feet clockwise followed by a little warm water. Do not touch with the hands. The Photograph is then dried and decorated as before.
- After the Pūjā the Amṛut is mixed (*a little warming helps*) and distributed for the devotees to drink - a spoonful in the palm of the right hand traditionally, drunk and the palm applied to the Sahasrāra - or served in glasses, paper cups, etc..

Kalash

A Kalash is a pot full of water with a coconut on top surrounded by some large glossy leaves. This is prepared and offered before Puja and Havan. It absorbs negativity and assures auspiciousness.



The coconut ideally should retain a tuft of hair on top. Mango or betel leaves are traditional but any large glossy leaves may be used.

Havan

A Havan is a sacred fire ceremony, where negativity is consumed by making offerings to the fire. People have been worshipping the Divine through the sacred fire for at least 10,000 years in Vedic, Zoroastrian and Judaic ceremonies. Havans are performed normally at the start of an enterprise to ensure success or to deal with obstacles or negativity on a local or global scale.

The fire removes obstacles to us manifesting the qualities of the Deity whose names we are taking in the Havan.

A Havan can be performed outside, indoors in a fireplace or in the middle of a room as the smoke from a Havan has a cleansing effect on the vibrations. A well-tended fire using finely split dry wood and plenty of ghee need not make much smoke.

Make and decorate a square pit with bricks, with 5cm of soil inside (*not sand as this conducts heat*). Place five fruits around the top. Make a square tower of sticks with some small sticks and a few blocks of camphor in the middle.

Starting....

- **Dedication of the Havan:** Invite Shri Mataji and ask Her to accept the offering. State time, date, place and purpose of the Havan.
- **Śhrī Gaṇeśha** mantra, 1, 3 or 4 times.
- **Gaṇeśha Atharva Śhīrṣha.**
- Mantras: **Śhrī Yagñya Devatā** –‘Deity of ceremonies’
Śhrī Swāhā Devatā –‘Deity of consuming power’.
There are other mantras which can be said, such as the Deities of the ten directions, but these are a minimum.
- While lighting the fire say **Śhrī Agni Devatā** –‘God of Fire’ mantra (3 times). A block of camphor is lit and placed in the centre of the Havan during this mantra and more wood and ghee are added to produce a good blaze.
- **The Names of the Deity (108 or 1000)** are offered, usually with the short form of the mantra: **Om Twameva sākṣhāt Śhrī ... namo namaḥ, Om swāhā.**

- While saying **Om Swāhā** people near the Havan take a pinch of the rice and Sāmagrī (*sacred herbs*) mixture from the left hand with the right hand, lift it up the left side, pass it round the Sahasrāra clockwise three times and offer it into the fire respectfully. The other people present perform the same actions without the rice. (*Swāhā means 'speak auspiciously!'*)
- After the names, people may make suggestions in the form 'All the negativity of.....' (*what ever problems need to be sorted*) and everyone says **Om Swāhā** as before with the actions. Finally someone says 'All the negativity that has not been mentioned' and everyone says **Om Swāhā** three times followed by:

**Sākṣhāt Śhrī Ādi Śhakti Mātājī
Śhrī Nirmalā Devyai namo namaḥ.**

- Any remaining rice, ghee (*not necessarily wood*) and the fruits are offered to the fire. People's names or problems written on paper can be offered to the fire at this time (*The papers may be collected before the Havan begins in a bowl and offered as a lot*).
- Mantra for closing the Havan:

Om Pūrnām-adaḥ Pūrnām-idam Pūrnāt Pūrnām-udachyate

Om, that is full, this is full; from fullness, this fullness has come forth.

Pūrnasya Pūrnām'ādāya Pūrnām-ev'āvaśhiṣhyate namaḥ

From that fullness this fullness has been removed;

Om śhāntiḥ śhāntiḥ śhāntiḥ

Aum. Peace, peace, peace.

yet the fullness remains full.

Isha Upanishad.

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ.

After saying this mantra nothing else is to be offered to the Havan.

- The fire should be left to go out by itself if possible, but can be carried outside if too smoky. It is good to leave it for 24 hours or at least overnight before clearing up.



Standard Meditations

Some ways in which mantras may be used in meditation

Meditation is to sit quietly, absorbed in and filled with the Divine Nature of bliss, peace and freedom from mental and emotional activity.

Due to Her Supreme Holiness Shri Mataji's being the complete incarnation of this Divine Nature, we need only have our attention on and establish a connection with Her Divine Lotus Feet.

Some activities, such as mantras, can help to focus our desire and our attention, awaken the Deities within us and clear any obstacles to our meditation.

1) Daily Practice *(Based on suggestions by HSH Shri Mataji)*

Normally one starts meditation by bowing at Shri Mataji's Feet. Sit comfortably upright on a mat or in a chair, raise the Kuṇḍalinī and put on a Bandhan.

- Say the Mantra to Śhrī Ganesha *(1 or 4 times)* May be said with right hand on the Mother Earth to clear Left Side.
- Say Ganesha Atharva Sheersha *(2-page version on p.252)*
- Say the Lord's Prayer *(in English or your native tongue)* 1, 2 or 3 times.
- Say the Three Great Mantras or Sahasrāra Mantra *3 times (p.14)*
- Sit in silent meditation.

Variations

2) Clearing Left and Right Side

After Ganesha Mantra and Ganesha A.S.:-

- With the Right Hand on or towards the Mother Earth, say the mantra to Śhrī Mahākālī-Bhairava *(3 times)*. Sit for a few minutes to allow Left Side to clear.
- Raise the Left Hand with the palm facing the sky, and the Right Hand towards the Photograph, say Śhrī Mahāsaraswatī-Hanumāna mantra *(3 times)* Allow to clear.
- With both hands open on the knees, say the Śhrī Mahālakṣhmī-Ganesha mantra *(3 times)*. Continue as in (1) above.

3) Central Channel

After Ganesha Mantra and Ganesha A.S.:-

- Put right hand on the navel and say the mantra to:
Shri Lakshmī-Nārāyana (3 times)
- With right hand on the sternum bone say:
'Jay Jagad-ambe' repeating 'Jagad-ambe' 12 times.
- With fore-fingers in the ears and arms and head stretched back, say:
'Allāhu Akbar' 16 times.
- Say the Lord's Prayer twice or thrice – once with right hand on forehead and head bowed; once with right hand on Back Agnya and head back.
- Say the Three Great Mantras or Sahasrāra Mantra (3 times) or the Three Short Mantras (all on p.14)
- Sit in silent meditation.

See Sahaja Yoga Mantrabook, pp.18-37 for details of these and other mantras for the Chakras.

Other ideas

- Start by saying Om seven times.
- Start by saying the Śhrī Gaṇeśha Mantra 7 times. He is the Remover of Obstacles and Master of all the Chakras and the attention automatically rises through the Chakras.
- Say mantra to Śhrī Gaṇeśha continuously for 5-10 minutes.
- Say the Gaṇeśha Atharva Sheersha twice, or more times if desired.
- Say the Short Mantra several times.

'Om Twameva sākshāt Śhrī Nirmalā Devyai namo namaḥ'

This is very powerful and may be used for Sahasrāra Mantra or to clear any Chakra. Say three or seven times.

Shri Mataji: "Try this: 'Twamewa sākshāt Shri Nirmalâ Devi' That's all! To establish Me as Nirmala Devi is the point; namo namaḥ. Say it seven times. Ha, just see the vibrations!" *London, 08-10-79*

Namaskāra

Namas-kāra - 'making a bow' has two main forms:-

The first is that when saying **namaḥ** or **namaste**, the head is bowed and the hands are folded (*palms put together, fingers together pointing up*), generally at the heart, but it is more respectful to salute one's **guru** or elders at the forehead and to salute God by putting the folded hands at the top of the head (*as in **Sūrya Namaskār***). This point is the **Brahma-randhra** - 'The Crevice of the Supreme' in the centre of the **Sahasrāra**, where the Sacred Feet of the Supreme Goddess reside. We are thus bowing at Her Feet.



In the second form of **namaskār** the devotee kneels and places the head to the ground, with the hands extended forwards. In Sahaja Yoga the hands are placed palm upward as open as possible, extended forward and not touching the head*. The fingers should be closed and the hand may be flat or slightly cupped to receive vibrations. The forehead or normal hairline is placed to the ground- not the **Sahasrāra**- and the backside raised. The feet should not be touching each other.

The act of bowing, and especially bowing the head to the ground, helps to bring down the ego. The word **namas** or **namaḥ** can be divided into **na** - 'not', **maḥ** - 'I', and hence means 'not I', an ego-negating mantra.

This obeisance can be made internally by putting the attention to the Divine Feet in the Heart or the **Sahasrāra**, with a slight inclination of the head.

**These instructions were given by H.S.H Shri Mataji at various times.*

Addressing Shri Mataji

Some people (*especially in the early days*) referred to Shri Mataji as 'Mother'. She apparently encouraged this by giving us such prayers as 'Mother, please come in my heart', etc. However Shri Mataji was a master of creating Māyā!

Those of us fortunate enough to spend some time in Shri Mataji's house in Brompton Square in the 1980's saw Her interact with many people. It was noticed that when people addressed Her as 'Mother', She would frown and look at them through narrowed eyes, but when addressed as 'Shri Mataji' She would smile and open Her eyes wide. So we got into the habit of addressing Her as 'Shri Mataji' which She seemed to like.

Some Yogis find that people referring to Shri Mataji as 'Mother' gives a shock to the subtle system implying that the Deities are unhappy.

"Shri Mataji is to be said, not Mother, Mother, Mother. It's not right. All right?"

19-03-83, Sydney

Pronunciation

Westerners often say 'Śhrī' with a 'retroflex' Sh (*tongue curled up to the roof of the mouth, as in 'shrug'*) which is not correct. The Śh is dental, with tip of the tongue behind the teeth, and 'Śhrī' is almost indistinguishable from 'Srī'.

'Mātājī' has three long vowels which are fairly evenly stressed. There is a tendency to make one of them short (*called 'schwa' and written ə in IPA*) either as 'Mattər-jee' (*European – like 'matter'*) or in Australia as 'Mātaa-jee'. Shri Mataji expressed some annoyance with the Australian pronunciation on a couple of occasions, but never (*as far as I know*) with the European style, although it is not as correct as the Indian pronunciation 'Maataajee'.

Protocol

The correct protocol on entering and leaving Shri Mataji's presence was to bow (*forehead on ground, hands open forward*) at Her Feet with the attention on absorbing Her Vibrations. This seemed to please Her (*and felt great!*). This also applies to Puja (*when Shri Mataji arrives and leaves*).

❧ Sahaja Yoga Mantras ❧

Correspondence with the Subtle System

Sanskrit is a subtle, divine language which, as often shown by Shri Mataji, can be interpreted on many levels beyond the conventional meaning. The **Sahaja Yoga Mantra** is no exception and has correspondences which work on our Subtle System. The **mantra** may be taken as a series of **bīja** –‘seed’ **mantras** for the **Chakras** and the **Kuṇḍalinī**:-

Om – **Om**, the Primordial Reverberation, is our holiest word and the closest thing we have to the Name of God.

Om̐ works on the **Mūlādhāra Chakra** and awakens **Shri Gaṇeśha** (*who is Omkāra Swarūpa* –‘The Embodiment of Om’). As we say **O** (*a combination of A* –‘left side power’ and **U** –‘right side power’) the left and right side activity is pulled down into **Mūlādhāra Chakra**. **Ṁ** activates the **Suṣumnā Nāḍī**, keeping us in the present moment, thoughtless, in reality. **Om** also opens the **Brahma Granthi** allowing the **Kuṇḍalinī** to rise (*see 3 Granthis, p.209*).

Twam – ‘You are’. As we say **Twam**, the **Kuṇḍalinī** activates and starts to rise, causing the lower back to arch. **Twam** –‘Thou’ is the personal aspect of God, the Divine Mother, (*as opposed to Tat* –‘that’, *the impersonal Formless God the Father*) embodied within us as the **Kuṇḍalinī**.

Eva –‘indeed, really, verily’. **Eva** emphasises the word it follows.

Saying ‘**Eva**’ the **Kuṇḍalinī** rises to **Nābhi Chakra**. **E** is the **Kuṇḍalinī** and **va** is ‘to move’, so **Eva** is the ‘Path of the Kuṇḍalinī’, the Central Channel up to **Nābhi** (*bridging the gap in the Suṣumnā*). **Va** is the **bīja mantra** of water and this enlightens the **Bhava-sāgara** –‘Ocean of Illusion’ (*Void*).

Sākṣhāt – ‘really present, visible, incarnated’ [*sa* –‘with’, *akṣha* –‘eyes, senses’, *-āt* –‘with’ (*ablative ending*)].

“Sākshât means felt through your five organs of perception.” 16-11-80, UK

Sākṣhāt works on the **Swādhiṣṭhāna** (*which is the driving energies of the Left and Right Sides*). **Sā** –‘She, Śhakti’ pulls in the left **Swad** and **Kshāt** – ‘burnt’ pulls down the right **Swad**, reducing desires and planning and keeping us firmly in the ‘here and now’.

Śhrī – ‘*holy, glorious, the Goddess*’. After **Om**, **Śhrī** is our most sacred word; it is an honorific as well as a name of Goddess **Lakṣhmī**, the power of sustenance and spiritual ascent.

Śhrī breaks through the **Viṣṇu Granthi** at the Solar Plexus and the **Kuṇḍalinī** rises to the **Heart Chakra**. **Śhrī** is the **Bija Mantra** of the Goddess at the Heart and **Sahasrāra**.

Ganeśha – The names of the Deities all work on **Viśhuddhi** (*as well as their own Chakra*) as they are all aspects of the **Virāta** – ‘*vast form of God*’.

Sākshāt – ‘*actually present*’ – works on the **Āgñyā Chakra**. As before **sākṣhāt** pulls in the Left and Right side activities, here the balloons of ego and superego, into the **Āgñyā Chakra**. When the **Kuṇḍalinī** passes through **Āgnyā** we become **sākshāt** – ‘*really present*’, in a state of heightened awareness. **Sā** and **Kshā**, like **Ham** and **Ksham**, work on the Left and Right **Āgñyā**.

Śhrī – ‘*splendid*’ – **Śhrī** opens the **Rudra Granthi** (*above Āgñyā*), allowing the **Kuṇḍalinī** to enter **Sahasrāra** inside the head and ideally come out through the **Brahmarandhra**.

In the next part of the mantra, the attention starts back down again at the **Mūlādhāra Chakra**:

Ādi – ‘*first, primordial*’ – **Mūlādhāra Chakra**. Keeping the attention both in **Sahasrāra** and at **Mūlādhāra Chakra** keeps us firmly fixed in the present.

Śhakti – ‘*energy*’ – activates the **Kuṇḍalinī**. The **Ādi Śhakti** – ‘*primordial creative energy of the universe*’ is embodied within us as the **Kuṇḍalinī**, the desire to be reunited with the Absolute. **Śhak** awakens the energy, and **ti** allows it to rise and cross into the **Nābhi Chakra** [**ti=tiras** – ‘*across*’].

Mātājī – ‘*Holy Mother*’ [**Mātā** – ‘*mother*’, **-ji** – ‘*suffix of respect*’]. **Mātājī** works on the whole **Nābhi/Swad/Void** complex. **Mā** is the **Mahālakṣhmī bija** which clears the **Nābhi Chakra**; **tāj** = **tej** – ‘*light, fire*’ is the element of **Swādhiṣṭhāna** and activates that **chakra**; **ī** – ‘*Sushumna Nāḍī*’ clears the **Viṣṇu Granthi** allowing the **Kuṇḍalinī** to rise from **Nābhi** up to the Heart.

Śhrī – ‘glorious’ – As in the first half of the mantra, **Śhrī** opens the **Heart**.

Nirmalā – ‘Pure, immaculate’ [**Nir** – ‘not, without’, **mala** – ‘dirt, impurity’].

Nirmalā works on the **Viśhuddhi Chakra**. As **Shri Mataji** explains in Her ‘Meaning of Nirmala’ talk, **Nir** is right, **ma** is centre and **lā** is left **Viśhuddhi**.

Nirmalā – ‘pure’ and **Viśhuddhi** – ‘purification’ have similar meanings.

Devyai – ‘to the Goddess’ [dative case of **Devi** – ‘Goddess’]

Devyai clears the **Āgñyā Chakra** and the **Rudra Granthi**. **Deva** [*da-iva* – ‘granting reality’] makes us thoughtless. **-yai** clears the **Rudra Granthi** allowing the **Kuṇḍalinī** to enter **Sahasrāra**.

namo – ‘salutations’. **Namo** is **namaḥ** modified [from **nam** – ‘bend, bow’].

Namo works on the first level of **Sahasrāra** (inside the head – Back **Agya**)

Namo can also be understood as **na** – ‘not’, **mo** = **moha** – ‘worldly illusion’; and clears conditionings (see ‘Three Stages of Sahasrāra’ on next page).

namaḥ works on the second level of **Sahasrāra** (at the top of the head).

Namaḥ can be taken as **na** – ‘not’, **maḥ** – ‘I, me’, an ego-negating mantra.

Namo and **namaḥ** pull in the balloons of Superego and Ego and, as we humble down and surrender our Ego, the **Kuṇḍalinī** pierces through the **Brahma-randhra**. Becoming connected to **Shri Mataji**, we feel Her Nature as the silence, peace and bliss which follows the saying of the mantra.

The Short Form of the Mantra which **Shri Mataji** recommended for **Sahasrāra** takes the attention up through the Chakras once using the same correspondences:

Om Twameva sākṣhāt Śhrī Nirmalā Devyai namo namaḥ

‘Try this: ‘Twamewa Sakshat Shri Nirmala Devi’ That’s all! To establish Me as **Nirmala Devi** is the point; **namo namaḥ**. Say it seven times.’

London, 08-10-79

This idea is explained in more detail in the RiSY book

‘Bija Mantras’ on symb-ol.org.

❀ Glossary of Sanskrit words in Sahaja Yoga ❀

- Aar.ti** Honouring a person or image by encircling with a lamp. *Original Sanskrit word Ārati. (Ārti means 'grief, injury')*
- Ādi** 'First, beginning, original, primordial'.
- Ādi Śhakti** 'Primordial Power', The first separation of the Supreme in order to create this Universe. The Mother of the Universe.
- Ādi Śhañkarāchārya** -see **Shañkarāchārya**.
- Advaita** 'Non-dualism', the belief that all is one and the Supreme Spirit and the Creation are not separate. The greatest proponent (*before Shri Mataji*) was **Ādi Shañkarāchārya** (qv).
- Agni** Fire, God of Fire [*from ag –'move tortuously'*].
- Āgñyā** 'Authority, control, command' (*spelt ājñā, but pronounced Āgñyā- the palatal ñ is a nasalisation of the g*) **Chakra** in centre of head [*ā –'full', gñyā –'knowing'*].
- Ahañkāra** 'Ego, illusion of individuality' [*ahañ –'I am', kāra –'making'*]. Also **Ahañkāra**. Egotism as a vice is **mamatā –'selfishness'**.
- Amba/Ambikā** 'Mother'. **Jagad-amba –'mother of the world'**.
- Amṛut** 'Immortality, Divine Nectar' [*a –'without', mṛuta –'death'*]. **Pañch'āmṛut –'five-fold nectar'** is an offering in **Pūjā** made of milk, butter, yoghurt, sugar, honey and saffron.
- Anāhata** 'Unstruck, without percussion'. Name of **Heart Chakra**. The unstruck sound is 'Om' [*an –'not', āhata –'struck, wounded'*].
- Ānanda** 'Joy, bliss, ecstasy'. A quality of the Formless Divine [*ā –'full', nanda –'pleasure, joy'*]. See **Sat-chit-ānanda**.
- Anna-pūrnā** Form of **Śhrī Durgā/Pārvatī** who gives nourishment [*anna –'food, rice', pūrna –'full, complete'*].
- Asura** 'Demon, devil', **Rakshasa** [*a –'not', sura –'shining, divine'*].
- Ardha Bindu** 'Half Dot, crescent'. Chakra above **Sahasrāra** [*ardha –'half'*].
- Ātmā/Ātman** Individual Spirit. Soul, Self, Consciousness.
- Avatār** Divine Being incarnated to help humanity [*avatāra –'descent', ava –'down', tāra –'crossing'*].

Baddha	‘Obstructed, bound by the fetters of existence’. Negativity attaching to chakras , nāḍīs , etc [from bandh –‘tie, bind’].
Bandhan	‘Tying, knot, connection’. Horse-shoe shaped protection put over body. Also circling the left hand with the right hand to put something into the Divine Attention [from bandh –‘tie, bind’].
Bhairava	‘Fearsome’ [from bhiru –‘fearful’]., ‘Roaring terrifyingly’ [bhai –‘fearful’, rava –‘roaring’]. Wrathful form of Śhrī Śhiva . Ruling Power of the Left Side.
Bhajan	Devotional song [bhaj –‘to worship’].
Bhakti	‘Devotional love’. Quality of the heart essential for spiritual growth. One of three paths to God with Kriya and Gñyāna (qv).
Bhava-sāgara	‘Ocean of worldly existence, ocean of Illusion’. Saṁsāra . The ‘Void’ as the whole abdomen [bhava –‘existence’, sāgara –‘ocean’].
Bhūmī	Mother Earth, earth as one of the five elements.
Bhūt	Disembodied spirit. Creature. The past.
Bīja –‘seed’	Single-syllable mantra significant to the Subtle System.
Bindu	‘Dot, spot, drop’. Chakra above Sahasrāra .
Brahmā/Brahmadeva	-The Creator Aspect of God. ‘The God who seeks/knows the Brahman ’. He sits on a lotus emerging from Śhrī Viṣṇu ’s navel. Ruler of Swādhiṣṭhāna Chakra .
Brahman (n.)	Formless All-pervading Divine Consciousness, the Supreme Spirit, growth, expansion, evolution [from brimh –‘to expand, pervade’].
Buddha	‘Awakened, enlightened, intelligent, wise.’ Deity of Right Āgñyā Chakra (ego).
Chaitanya	‘Consciousness’, Divine Vibrations, the Universal Spirit.
Chakra	‘Wheel, disc, discus as a weapon.’ Energy centre in the Subtle System [char –‘move, kr –‘do, make’].
Chāmuṇḍā	Form of Śhrī Durgā who destroyed the demons Chāṇḍa - ‘anger’ and Muṇḍa –‘bald head’ (signifying ego).
Chandra	‘Moon’ [from chand –‘to shine’].
Chit	Consciousness, attention, soul, spirit.
Chitta	Thought, attention, mind. (chinta –‘worry’)

Dattātreya	‘Gift to Atri’ [<i>datta</i> –‘given’, <i>atreya</i> –‘to Sage Atri (his father)’]. ‘Granting the state beyond the three Guṇas’. The Ādi Guru – ‘Primordial Master’ with qualities of Viṣṇu , Brahma and Śhiva .
Deva	God, Divine; the 33 Devas (12 Ādityas , 8 Vasus , 11 Rudras) rule the physical aspects of creation [<i>from div</i> -‘to shine’].
Devanāgarī	‘Belonging to the city of the Gods’ [<i>nagar</i> –‘city’]. The script used to write Sanskrit, Hindi and Marathi. ‘The language of the Deities’ as Shri Mataji call it.
Devī	Goddess [<i>fem. of deva</i> -‘god’].
Dharma	Righteousness, good conduct, morality [<i>from dhṛ</i> -‘support’].
Durgā	‘Carrying us over difficulties, hard to attain, living in an inaccessible place’. Supreme Goddess – Consort of Śhrī Sadāśhiva . Śhrī Pārvati in the Central Channel (fair/golden form)/ Centre Heart [<i>dur</i> –‘difficult’, <i>ga</i> –‘approach, abide’].
Ekādaśha	‘Eleven’ [<i>eka</i> –‘one’, <i>ādaśha</i> -‘with ten’]. See Rudra .
Gaṇeśha/Gaṇapati	‘Chief of Lord Śhiva’s attendants, Lord of all groups and Categories, God of the people, Controller of the Chakras ’ [<i>gaṇa</i> – ‘group, troop, attendant, people’. <i>īsha</i> – ‘God, controller’, <i>pati</i> –‘Lord, protector’]. Deity of Mūlādhāra Chakra and the ‘Remover of Obstacles’ who is to be worshipped first. Incarnated as Lord Jesus Christ .
Garuda	Vedic eagle deity who became the vehicle of Śhrī Viṣṇu .
Gaurī	‘Shining, pure, white, golden’. The Goddess is dark-skinned on the Left Side (Pārvatī , Kālī) and fair in the central channel (Gaurī , Durgā). Deity of Sacrum/ Kuṇḍalinī .
Gñyāna	‘Knowledge’, especially knowledge of the Absolute. Quality of Central Channel. A Gñyānī is a realised soul. (see Bhakti)
Granthi	‘Knot, joint, obstruction, doubt, difficulty’. <i>The three Granthis separate the three sections of the Subtle System.</i>
Guṇa	‘Quality, attribute, mood, virtue’. The three guṇas are the qualities of the three channels; tamas -‘darkness’, Left Side, rajas -‘passion’, Right Side and sattva -‘truth, reality’, Centre.
Guru	‘Teacher, respectable, heavy’. (Gurutva –‘gravity’)
Gṛuha-lakṣhmī	Goddess of the household, housewife [<i>gṛuha</i> –‘house’].

Haṁsa	Swan, great saint. Chakra of discrimination between eyebrows. Has many subtle meanings [<i>ha</i> -'Śhiva', <i>m̐</i> -'joining', <i>sa</i> -'Śhakti'].
Hanumāna	'Having a prominent jaw' [<i>hanu</i> -'jaw', <i>māna</i> -'proud, protruding']. 'Destroyer of ego and pride' [<i>han</i> -'destroy', <i>u</i> -'Right Side, ego', <i>māna</i> -'pride']. Monkey Deity, greatest devotee of Shri Rāma ; the power of the Right Channel.
Havan	Fire ceremony [<i>from hu</i> -'worship'].
Hazrat (<i>Arabic</i>)	'Noble one, your honour,' – literally 'Presence'.
Hṛidaya	Heart, 'joy-giving' [<i>hṛi</i> -'joy', <i>daya</i> -'giving'].
Iccha	'Desire, wishes'. Quality of Left Side.
Idā Nāḍī	Left Side Channel of refreshment, comfort and the Spirit. Note: both the <i>d</i> 's are retroflex and have a half <i>r</i> -sound.
Īshwara/Īshwarī (<i>fem</i>)	Supreme, controller, ruler, master, God/Goddess [<i>from Īsh</i> -'control, rule'].
Jagad-ambā	'Mother of the world' [<i>Jagat</i> -'world', <i>ambā</i> -'mother'].
Jīva, Jivātma	'Life' – the individual soul.
Kailāsa	Mountain home of Lord Śhiva and Śhrī Kubera in the Himālayas (<i>Tibet</i>).
Kālī	'Black' form of Śhrī Pārvati , wife of Śhrī Śhiva , ruler of the Left Side [<i>fem. of Kāla</i> -'black, time']. Also Kā-ālī -'abode of desire' [<i>Kā</i> = <i>Kāma</i> -'desire', <i>ālī</i> -'abiding'].
Kali Yuga	'The Age of Vice'. Present Age which started in 3120 BCE (Mahābhārata war) and will be followed by Satya Yuga – 'Golden Age' – hopefully sometime soon!
Kalki	10th and final incarnation of Shri Viṣṇu . Destroyer of Kalka – 'impurities'. Short for Nishkalanka -'spotless'.
Karma	'Action' -Belief in the rewards of good and bad actions in this and previous lifetimes [<i>from kṛ</i> -'to do']. Karma also means 'duty' and the actions performed in worshipping God.
Kārttikeya	'Raised by the Krittikās -'celestial maidens', 'born in the month of Kartika '. Son of Lord Śhiva born to destroy the demon Tarakāsura . Ruler of Right Mūlādhāra Chakra .

Kṛiṣhṇa	‘Dark-skinned, black, Lord of Creation’ –[<i>kṛ</i> -‘create’, <i>iśhana</i> - ‘God’]. ‘The Cultivator of Spirituality’, [<i>kṛiṣhāna</i> –‘farmer’].
Kṛittika	Six celestial maidens/ river nymphs who nursed the six-headed Śhrī Kārttikeya. Became the Pleiades star formation.
Kriya	‘Action’ –Right Side quality [<i>from kṛ</i> -‘do, create’]. (See Bhakti)
Kuṇḍalinī	‘Coiled Goddess, sleeping in the water-pot.’ [<i>kuṇḍala</i> - ‘coils’; also <i>kuṇḍa</i> -‘water-pot’, <i>līnī</i> -‘sleeping’]. Pure Desire for reunion with the Supreme Consciousness.
Lakṣhmaṇa	‘Bearing auspicious marks’. Brother of Śhrī Rāma.
Lakṣhmī	‘Bearing auspicious signs, wealth, good fortune’, ‘forbearing Mother Earth’ – [<i>la</i> -‘earth’, <i>kshamī</i> –‘forgiving’].
Lalitā	‘Charming, beautiful, playful’. Chakra on Left shoulder, power of whole Left Side
Liṅga	‘Sign, token’. The Śhiva Liṅga is one of the oldest (<i>and most powerful</i>) forms of worship on the planet.
Loka	‘World, realm’ – normally three, Earth, Atmosphere, Heaven. Can also be 7 or 14.
Mahā	‘Great, higher, mighty, best’. See Mahā-kālī , Mahā-saraswatī , Mahā-lakshmī .
Mahābhārata	Longest poem ever written (<i>100,000 verses</i>) describing the conflict between cousins, the Pandavas (<i>good guys</i>) and Kauravas (<i>not good guys</i>) and Śhrī Kṛiṣhna’s involvement.
Mahā-kālī	‘The Great Black Goddess’. Ruler of time and death. Power of the Left Side (<i>existence, desire, destruction</i>). See Kālī .
Mahā-lakṣhmī	‘The Great Goddess of Evolution’. Power of the Central Channel (<i>spiritual ascent, peace, surrender</i>). See Lakṣhmi .
Mahā-saraswatī	‘The Great Goddess of Speech’. Power of the Right Side (<i>creativity expressing love, surrendered action</i>). See Saraswatī .
Mahāvīra	‘Great warrior, very brave’. Ruler of Superego - 24 th and final Arhat –‘prophet’ of the Jain religion, c.650BCE.
Mahat-ahamkāra	‘The great I am’. Divine I-consciousness into which our limited I-ness (<i>ego</i>) dissolves in meditation.
Maṇḍala	‘Circle, area, zone’. Orb of influence. The Maṇḍalas of Fire, Sun and Moon are the divisions of the Subtle System.

Maṇipūra	Nābhi Chakra , ‘Place of the Gem’ [<i>maṇi</i> –‘gem’, <i>pūra</i> –‘place’].
Mantra	Sacred speech [<i>‘instrument of thought’</i> - from <i>man</i> -‘think’].
Mātājī	‘Holy Mother’ [<i>Mātā</i> –‘mother’, <i>-jī</i> –‘respected’].
Mary/Mariya	‘Born from the ocean’ [<i>mare</i> –‘ocean’ in Latin]. Incarnation of Mahālakshmī and Mother of Christ (<i>Mahāviṣṇu</i>).
Maryādā	‘Boundary, limit’. The bounds of proper behaviour.
Māyā	Creative energy, illusory power, magic.
Moha	Delusion, illusion, particularly taking the world of the senses to be real. One of the ‘six enemies’ with greed, anger, lust, jealousy and pride.
Mokṣha	Liberation, enlightenment [<i>mo</i> = <i>moha</i> –‘illusion’ (long o), <i>kṣha</i> –‘destroying’].
Mūlādhāra	‘The Support of the Root’ [<i>mūla</i> –‘root’, <i>ādhāra</i> –‘support’]. Name of both the lowest Chakra and the Sacrum.
Nābhi	‘Navel, middle’. Maṇipūra Chakra .
Nāḍī	A nerve or channel of the body. (Not the same as <i>nadī</i> -‘river’).
Namaḥ/namo/namas	‘Obeisance, Salutations to..’ [from <i>nam</i> -‘to bend, bow’]. Namo and namas are namaḥ modified by Sandhi . Namaḥ can also be taken as ‘without ego’ [<i>na</i> -‘not’, <i>maḥ</i> -‘I’]. and namo as ‘without conditionings’ [<i>na</i> -‘not’, <i>mo</i> –‘worldly illusion’]. namas-kāra -‘bowing’ [<i>kāra</i> -‘making’].
Nārāyaṇa	‘The Refuge of men. Reclining on the waters’ [<i>nāra</i> -‘of man, water’, <i>ayana</i> -‘refuge, reclining’]. Name of Śhrī Viṣṇu .
Nirmala	‘Unsoiled, pure, immaculate’ [<i>nir</i> –‘not, without’, <i>mala</i> – ‘dirt’]. Śhrī Mataji’s name Nirmalā is the feminine ending.
Nirvichāra	‘Thoughtless Awareness’ [<i>nir</i> -‘not, without’ <i>vichāra</i> – ‘thought, reflection’].
Nirvikalpa	‘Doubtless Awareness’ [<i>Nir</i> -‘without’, <i>vikalpa</i> – ‘imagination, doubt, concept’].
Param-chaitanya/Para-Brahma/Param-ātmā-	Supreme All-Pervading Formless Consciousness. Attribute-less God Almighty [<i>Para/Param</i> –‘beyond, supreme’, <i>Chaitanya</i> – ‘Consciousness’, <i>Brahman</i> –‘Formless God’, <i>Ātma</i> –‘Self’].

Pārvatī	‘Daughter of (<i>Himavat, king of</i>) the Mountains’ [<i>parvat-‘mountain’</i>]. ‘Embodying the Supreme Consciousness’ [<i>Pāra-‘Beyond, Supreme’ – vatī –‘having the qualities of’</i>]. ‘Ruler of the Suṣhumnā Nādī ’ – parva is a vertebra.
Piṅgalā (Nādī)	‘Golden, reddish-brown’. Right Channel.
Prakṛiti	‘Nature, Primordial Creative Energy’, Ādi Śhakti (see Puruṣha)
Prāṇa	Breath, vitality, life force.
Pranava	‘Reverberation’, the Om .
Pratiṣṭhān	‘Firm base, foundation’. Name of Shri Mataji’s houses in Pune and Noida. King Śhalivāhana’s city, now called Paithan .
Pūjā	Worship, adoration of the Divine.
Purāṇa	Sacred Hindu books containing stories of the Deities, rules for living, etc. Written after the Vedas and Upaniṣhads , 2000BCE-1800CE [<i>Purāṇa -‘old, ancient’</i>].
Puruṣha	Man, Supreme Spirit (<i>in the Vedas and Upaniṣhads</i>) Puruṣha and Prakṛiti become Śhiva and Śhakti in later philosophy.
Rādhā	‘Prosperity, happiness, ‘support of Kuṇḍalinī’ [<i>ra –‘Kuṇḍalinī’, dhā –‘support’</i>]. Rules Viśhuddhi Chakra with Śhrī Kṛiṣhṇa .
Rājā-lakṣhmī	Well-being of the King/state. Royal dignity. Quality of Right Nābhi Chakra [<i>rājā –‘king’</i>].
Rajas/rajo guṇa	Right Side quality. The Realm of the Sky, passions, Ego ‘colouring/darkening the mind’ [<i>from ranj –‘to colour’</i>].
Rākṣha bandhan	String tied on wrist by sister to protect brother [<i>rāksha –‘protection’, bandhan –‘knot’</i>].
Rākṣhasa	Demon, one from whom we need protection [<i>from raksh -‘to protect’</i>]. One whose nature is naturally lustful, avaricious and power-hungry.
Rāma	‘Pleasing, joy-giving, dark-skinned’. 7 th Incarnation of Viṣhṇu .
Rāvaṇa	A ten-headed demon who kidnapped Śhrī Sītā and was killed by Śhrī Rāma . His ten heads represented the ten branches of learning, but he was deluded by lust.
Riṣhi	‘Seer, saint, realized soul’ [<i>from driṣh –‘to see’</i>].
Rudra	‘Fierce, wailing’ (<i>Vedic name of Lord Śhiva</i>). Ekādaśha Rudras – Eleven destructive powers of God.

Rukminī	‘Radiant, ornamented with gold’. Main wife of Śhrī Krishna .
Sacrum	Triangular bone at base of spine in which the Kuṇḍalinī sleeps. Mūlādhāra (same spelling as the chakra) in Sanskrit.
Sadāśhiva	Eternal Formless God into whom the other manifestations of God are absorbed at the time of Pralaya –‘final dissolution’ who then manifests the next creation [sadā -‘eternal’].
Sādhu/Sādhaka	‘Noble, virtuous’. Seeker of Truth. One who performs sādhanā - ‘worship, discipline, realisation’
Sahaja	‘In-born, natural, spontaneous, simple’ [saha –‘with’, ja – ‘born’]. Guru Nānak, Shirdi Sāi Bābā, Kabīr and Ramana Mahārshi all spoke of Self-realisation as Sahaja .
Sahasrāra	‘Thousand-spoked’ [sahasra -‘thousand’, ara -‘spokes’]. Crown Chakra. Sahastra (with a ‘t’) is ‘thousand’ in Marathi .
Sākṣhāt	‘Really, perceptible, in physical form, verily’ [sa -‘with’ ‘ akshāt -‘with the eyes or senses in general’].
Samādhi	Deep contemplation, profound meditation, joining with (<i>Yoga</i>). The deepest is Nirvikalpa -‘doubtless’ Samādhi .
Samsāra	Worldly life, illusory existence. Cycle of birth and death.
Sandhi	The modifying of Sanskrit word endings to blend into the next word. Eg. namaḥ namaḥ becomes namo namaḥ , sat-chit-ānanda becomes sach-chid-ānanda , etc.
Sanskṛit	‘Elaborate, refined’. Root of Indian and European languages.
Saraswatī	‘Being like a lake, Power of Speech’. Goddess of Speech, Knowledge, Arts and Music. Śhakti -‘power’ of Śhrī Brahmadeva who rules Swādhīṣṭhāna Chakra .
Sat-chit-ānanda (or sach-chid-ānanda)	Qualities of the Formless Divine – Sat -‘existence’, Chit -‘consciousness’, Ānanda -‘joy, bliss’ which give rise to the three Guṇas .
Sattva	Truth, reality, goodness, essence. Quality of the Central Channel [<i>from as</i> –‘to be’].
Satya Yuga	‘Age of truth’ (<i>aka Kṛita Yuga</i>). The age following the present Kali Yuga -‘Age of Vice’. Estimates of dates and duration vary widely.
Śhakti	‘Energy, power’. Creative Power of God.

Śhaṅkarāchārya Saint from **Kerala** c.500 CE (*'scholars' say 800CE*) who revitalized Hinduism. He wrote philosophical books, commentaries and many great praises of the Deities. Called **Ādi** –*'first'* **Śhaṅkarāchārya**, as the heads of the monasteries he founded have since all been called **Śhaṅkarāchārya** [*Śhaṅkar* -*'creating peace, well-being'*, (name of **Śhiva**), *āchārya* – *'teacher, Guru'*].

Śhastra

Sacred **Hindu** texts including the **Vedas**, **Purānas**, etc.

Śheśha

Seven-headed snake on which **Śhrī Viṣṇu** reclines. The Power of the Attention, incarnated to assist **Śhrī Viṣṇu** as **Lakṣhman** (with **Rāma**) and **Balarāma** (with **Krishna**).

Śhiva

'Happy, auspicious, fortunate, benevolent, bliss'. Also called **Maheśha** or **Mahādeva** -*'Great God'*, the Embodiment of the **Ātmā** – *'Spirit'* and the Power of Destruction. Rules the Left Heart Chakra with **Śhrī Pārvatī**.

Śhraddha

'Faith, trust, belief'.

Śhrī

'Holy, auspicious, revered, glorious, splendid, prosperity' (Name of **Śhrī Lakshmi**, **Durgā** or the Goddess in general).

Śhrī Chakra

Mystical diagram representing whole Subtle System. Yantra of Supreme Goddess. Symbol of Vishwa Nirmala Dharma. Chakra on right shoulder.

Śhuddha

'Pure'. **Śhuddha Vidyā** is the highest Divine knowledge.

Siddhi

'Success, fulfilment, Self-realisation'. Eight magical powers possessed by **Śhrī Hanumān**. A **Siddha** is a realized soul.

Sītā

Wife of **Śhrī Rāma** (*Deity of Right Heart*). 'A furrow' (*Found in a casket inside the earth by Rāja Janaka while ploughing*). Also known as **Janakī** –*'daughter of Janaka'*.

Sudarśhana

'Good-looking'- Name of the **Chakra** –*'discus weapon'* wielded by **Śhrī Viṣṇu** and **Śhrī Kṛiṣṇa**.

Sugrīva

Rightful king of **Hanumān's** monkey tribe whose throne was usurped by **Vālī**. **Śhrī Rāma** helped him to regain it.

Suśhumna

'Very kind and gracious'. Central Channel; from **Mūlādhāra** to **Sahasrāra** but with a break between **Sacrum** and **Nābhi**.

Swādhiṣṭhāna

'Standing in its own place' [*swa* -*own*, *adhi* -*place*, *ṣṭhāna* -*standing*]. 'The basis of the Self' - [*swa* -*'self'*, *adhi*-*sthāna* – *'basis'*]. Shortened in SY to **Swadistan**, **Swadhistan**, **Swadisthan**, etc.

Name of the third **Chakra** (*second chakra on Left and Right Sides*)
– Energy and Power of Fire, thought and Creativity.

Swāmī/Swāminī (*f.*)- ‘Owner, master’ [**Swa** –‘self’]. Spiritual Teacher.

Swayambhū ‘Self-existent’. **Brahman**, the Supreme Spirit, God. A **swayambhū** is a naturally occurring rock formation which emits vibrations. [**swayam** –‘self,’ **bhū** -‘born, existing’].

Tamas/tamo ‘Darkness, inertia, sleep, lethargy’. Left Side **Guṇa** – ‘quality’.

Tantra Control, technique, especially ‘the technique’ of raising the **Kuṇḍalinī**. Negative connotations come from **Tantrikas** - ‘black magicians’. **Swa-tantratā** –‘self-control, independence’.

Tapas ‘Austerity, renunciation, fire’, the quality of **Āgñyā Chakra**.

Tattwa ‘Principle, quality’. **Guru Tattwa** is the quality of being a guru. **Tattwa** also means ‘Truth, Supreme Spirit’

Trimūrti ‘The Three Forms’ of God, **Brahmā** the Creator, **Viṣṇu** the Sustainer and **Śhiva** the Destroyer [**tri** -‘three’, **mūrti** - ‘form’].

Tripūra A three-fold fortress of the demons constructed on Earth, Sky and Heaven, destroyed by **Śhrī Śhiva** who is called **Tripūrā**.

Twam ‘You’, ‘You are’. nom. 2ndp. pron. (*acc.*–**twām**, *gen.*-**tava**, *dat.*-**te**, *loc.*- **twayi**, *abl.* **twattas**). Capital when addressing the Divine.

Twameva ‘You are indeed’ [**twam** -‘you’ (*nom.*), **eva** –‘Indeed, verily’].

Upaniṣhad Short texts crystallising **Vedic** thought, the basis of **Vedānta** (*qv*). Originally 16 in number, presently 220. **Upaniṣhad** literally means ‘drawing near’, as a pupil to a teacher.

Vaikunṭha ‘Without anxiety’. Heavenly abode of **Śhrī Viṣṇu**.

Valaya ‘Circle’. The level of the Supreme Spirit beyond the **Chakras** above **Sahasrāra**.

Veda ‘Sacred Knowledge’ [*from vid* -‘know’]. Four oldest sacred texts of India - **Ṛig. Sāma, Yajur, Atharva** - at least 10,000 years old in parts. Transmitted orally, they are still widely recited in India today. The basis and authority of Hindu religion.

Vedānta ‘Final knowledge’ The philosophical basis of Hinduism from the teachings of the **Vedas** and **Upaniṣhads**. **Ādi Shaṅkarāchārya** proposed **advaita**–‘non- dualistic’ **Vedānta**.

- Vibhīṣhaṇa** (or **Bibhīṣhaṇa**)- Brother of the demon **Rāvana**. He was a devotee of **Śhrī Rāma** and advised **Rāvana** to surrender to Him. Became king of **Lanka** after **Rāvana's** death.
- Vidyā** 'Knowledge, learning'. specifically knowledge of **mantras** and sacred techniques [from **vid** –'know'].
- Viṣṇu** 'All-pervading'. The Supreme Being whose ten incarnations direct humanity towards the ultimate goal. 'Driving away impurity' [**viṣh** -'impurity', **nu** -'drive away']. 'Worshipped by the universe' [**viṣh=viśhwa** –'universe', **nu=nuta** –'worshipped'].
- Virāta** Vast Cosmic Form of God. The Subtle System of the Universe [from **virāj** –'splendid, ruler'].
- Virāt-aṅganā** Feminine Power of the **Virāta** [**aṅganā** –'woman, female'].
- Viṣṇu-māyā** The Illusory Creative Power of **Śhrī Viṣṇu**. Embodiment of Chastity and Sisterly Love. Rules Left **Viśhuddhi**. Incarnated as **Śhrī Kṛiṣhṇa's** sister who sacrificed herself for Him.
- Viśhuddhi** Complete purification [**vi** -complete, **śhuddhi** -purity]. Throat Chakra, oneness with all creation, root of ego and superego. Also: **Viṣh** –'poison, hatred, impurity', **uddhī** -'draw out, remove'.
- Viśhwa** The Universe, universal, everything.
- Viśhwa Nirmalā Dharma** – 'Universal Pure Religion'. Organisation founded by Shri Mataji in 1987 to spread Sahaja Yoga.
- Viṭṭhala** 'Standing on a brick' [**vit** -'brick' in *Marathi*]. Form of **Śhrī Kṛiṣhṇa** worshipped at **Pandarpur, Mahārāshṭra**.
- Viveka** Discrimination of right and wrong, see one's ego, etc., wisdom.
- Yagñya** Sacrifice, Havan, worship.
- Yama** The God of Death who rides a buffalo; Ruler of the South direction.
- Yantra** Sacred diagram, technique, machine [from **yam** -'control'].
- Yaśhodā** 'Conferring fame, giving glory.' Foster-mother of **Śhrī Krishna**. Deity of **Right Viśhuddhi**.
- Yeśhu/Jesu/Jesus** 'Who knows/is with God.' (*Sanskrit*) [**Ja** –'know', **Īśha** –'God']. 'Saviour from God' (*Hebrew*), 'One who knows auspiciousness.' (*Shri Mataji's quote*)
- Yoga** Connection, union [from **yuj** –'join']. 'Being with/approaching God' [**yo = yaḥ** -'**Brahman, God**', **ga** –'approaching, abiding'].

Ganesha Atharva Sheersha - *The Highest Praise of the Lord of Wisdom.*

Om namaste Gaṇapataye	<i>Om, Salutations to You, O Lord of the Gaṇas.</i>
Twameva pratyakṣham tattwam-asi	<i>You are the Manifestation of the Divine Principle.</i>
Twameva kevalam kartā'si	<i>You alone are the Doer and Creator.</i>
Twameva kevalam dhartā'si	<i>You alone are the Supporter and the Sustainer.</i>
Twameva kevalam hartā'si	<i>You alone are the Remover and Destroyer.</i>
Twameva sarvam khalv'idam Brahmāsi	<i>You are Everything both this (world) and Formless Spirit.</i>
Twam sākṣhād-ātmāsi nityam	<i>You manifest the Spirit eternally. (1)</i>
Ṛitam vachmi, satyam vachmi	<i>I speak Divine Law. I speak the Truth. (2)</i>
Ava Twam mām	<i>Protect Thou me.</i>
Ava vaktāram, Ava śhrotāram	<i>Be propitious to the speaker and the listener.</i>
Ava dātāram, Ava dhātāram	<i>Watch over the one who offers and the performer.</i>
Av'ān'ūchānam-ava śhiṣhyam	<i>Show favour to the learned scholar and the pupil.</i>
Ava paschāt-tāt, Ava puras-tāt	<i>Protect from behind. Protect from the front.</i>
Av'ottarāt-tāt, Ava dakṣhiṇāt-tāt	<i>Protect from the left side. Protect from the right side.</i>
Ava ch'ordhvāt-tāt Av-ādharāt-tāt	<i>Protect from above. Protect from below.</i>
Sarvato-mām pāhi-pāhi sam-antāt	<i>From all directions protect me constantly. (3)</i>
Twam vāṅ-mayas-Twam chin-mayaḥ	<i>You are the Spoken Word and Pure Consciousness.</i>
Twam ānanda-mayas-Twam	<i>Joy is Your Essence.</i>
Brahma-mayaḥ	<i>Formless Spirit is Your Nature.</i>
Twam sach-chid-ānand'ādvitīyo-'si	<i>You are Existence, Consciousness and Joy unequalled.</i>
Twam pratyakṣham Brahmāsi	<i>You are the Supreme Spirit manifested.</i>
Twam gñyāna-mayo vigñyāna-mayo-'si	<i>You are all Knowledge and Understanding. (4)</i>
Sarvam jagad-idam Twatto jāyate	<i>This Whole World is born from You.</i>
Sarvam jagad-idam Twattas tiṣṭhati	<i>This Whole World is sustained by You.</i>
Sarvam jagad-idam Twayi layam-eṣhyati	<i>This Whole World will dissolve in You.</i>
Sarvam jagad-idam Twayi pratyeti	<i>This Whole World is returning to You.</i>
Twam bhūmir āpō-'nalō-'nilo nabhaḥ	<i>You are Earth, Water, Fire, Air and Ether.</i>
Twam chatvāri vāk-padāni	<i>You are the Four Parts of Speech. (5)</i>
Twam guṇa tray'ātītaḥ	<i>You are beyond the three attributes.</i>
Twam deha tray'ātītaḥ	<i>You are beyond the three bodies.</i>
Twam kāla tray'ātītaḥ	<i>You are beyond the three times.</i>
Twam mūlādhāra sthito-'si nityam	<i>You are eternally stationed at Mooladhara Chakra.</i>
Twam śhakti tray'ātmakaḥ	<i>You are the essence of the three powers.</i>
Twām yogino dhyāyanti nityam	<i>On You Yogis meditate constantly.</i>
Twam Brahmā Twam Viṣṇus-Twam	<i>You are Lord Brahma, You are Shri Viṣṇu,</i>
Rudras-Twam Indras-Twam	<i>You are Lord Śhiva, You are Shri Indra,</i>
Agnis-Twam Vāyus-Twam	<i>You are the God of Fire, You are Lord of the Wind,</i>
Sūryas-Twam Chandramās-Twam	<i>You are the Sun and You are the Moon,</i>
Brahma bhūr bhuvaḥ swar-om	<i>Supreme Spirit, Earth, Sky, Heaven and Omkāra. (6)</i>
Gaṇ'ādim pūrvam uchchārya	<i>Saying Gaṇas first letter (G) at the beginning,</i>

Varṇ'ādim tad-anantaram
Anu-swāraḥ para-taraḥ
Ardhendu lasitam, tāreṇa ṛiddham
Etat-tava manu swa-rūpam
Gakāraḥ pūrva rūpam
Akāro madhyama rūpam
Anuswāraśh chāntya rūpam
Bindur utara rūpam
Nādaḥ sandhānam, samhitā sandhiḥ
Saiśhā Gaṇeśha-vidyā
Gaṇaka ṛiṣhiḥ
Nichṛid gāyatrī chhandah
Gaṇapatir devatā
Om Gam Gaṇapataye namaḥ

The first letter of the alphabet (A) next.
And the nasal sound (M) after that.
The crescent resounding, completed with the star.
This is the true form of Your mantra.
'G' is the first form.
'A' is the middle form.
And 'M' is the last form
Bindu (dot) is the form above
With the sounds united according to Sandhi.
In this manner, is the knowledge of Shri Gaṇeśha.
The Composing Seer is Sage Gaṇaka.
The Metre is a mixed Gāyatrī.
The Presiding Deity is Shri Gaṇapati.
'Om Gam', Obeisance to the Lord of the Gaṇas. (7)

Eka-dantāya vidmahe
Vakra-tuṇḍāya dhīmahi
Tanno danti prachodayāt

We seek to know the One-Tusked God.
We meditate on the Lord with a Curved Trunk,
May He with a Tusk inspire and stimulate us. (8)

Eka-dantam chatur-hastam
Pāśham ankuśha-dhāriṇam
Radam cha varadam hastair-bibhrāṇam
Mūshaka dhvajam
Raktam lambodaram
Śhūrpa-karṇakam rakta-vāsasam
Rakta gandh'ānu-liptāṅgam
Rakta puṣhpaiḥ su-pūjitam
Bhakt'ānu-kampinam devam
Jagat kāraṇam achyutam
Āvir-bhūtam cha sriṣṭy'ādau
Prakṛiteḥ puruṣhāt param
Evam dhyāyati yo nityam
Sa yogī yoginām varaḥ

One-tusked and four-handed,
Wielder of the noose and elephant goad,
Holding a broken tusk and blessings in the hands,
Having a mouse as an emblem,
Red-coloured, with a big belly,
Ears like winnowing fans and clothed in red,
Fragrant red sandalwood paste anoints Your body,
Auspiciously worshipped with red flowers,
The God who is compassionate to devotees,
The Imperishable Origin of the World,
And becoming manifest at the beginning of Creation,
Being beyond the Ādi Śhakti and the Supreme Spirit,
Whoever meditates in this way constantly,
That Yogi becomes the most excellent of Yogis. (9)

Namo vrāta-pataye namo gaṇapataye
Namaḥ pramatha-pataye
Namaste-'stu lambodarāy'aika-dantāya
Vighna-nāshine Śhiva-sutāya
Śhrī varada mūrtaye namo namaḥ

We bow to the Lord of Assemblies and Chief of Gaṇas
Prostrations to the Leader of Lord Śhiva's attendants,
Let there be obeisance to the Big-bellied, One-tusked,
Destroyer of Obstacles, the Son of Lord Śhiva
To the Embodiment of the Highest State of
Blessedness, salutations again and again. (10)

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ

Who is incarnated in person as Our Holy Mother Shri Mataji Nirmala Devi, unending salutations to You!

Complete Dedication is the only way

“It is necessary that you have to recognise Me.
And that recognition is fixed, that condition is fixed,
I cannot change it.

You have to dedicate yourself completely to Me;
not to Sahaja Yoga, but to Me.

Sahaja Yoga is just one of My aspects.
Leaving everything, you have to dedicate;
Complete Dedication,

Otherwise you cannot ascend any further.

Without questioning, without arguing.

Complete Dedication is the only way you can achieve it.”

Cowley Manor, UK, 31-07-82

“I am with you at every step, at every place, everywhere.
You may go anywhere, at any place I am with you,
completely in person, by mind and in every respect.

Whenever you will remember Me,
I will be by your side with all My Powers.
It is My Promise.”

Mumbai, 27-05-76.

