

MOTHER  
AND  
MOTHER'S THOUSAND NAMES

It will be seen from what follows that the names are enumerated under groups. There are readers and repeaters. For repeaters, I would suggest that they should go to the different groups and make out a program of what groups suit them best. If they find themselves not satisfied with groups as they are they may break the groups and make out groups themselves.

The best practice would be to repeat all thousand names in the original order, as may be given at the end, without reproducing meanings, which does not take more than thirty minutes. The mental process of reproduction of the interpretation should be reserved for the reserved for leisure hours if we have studied the text unless reading is automatically by the reproduction of the sense. Repetitions are mainly of four kinds in order of merit; by the clear sound that is audible to all, by a simple movement of lips; by a bee-like nasal droning sound, and by the mental reproduction of the sound and indentation in the brain stuff.

Whatever portion you decide to repeat must be imagined to be the necklace of most precious pearls of names put in a case which you offer to Mother, the upper and lower lid of which should be eight names of Group A, narrated and explained at the commencement of the A group. (Shree- Maataa to Brahmaand Mandala).

A flying prayer would be to have, between the said eight names ten names which are the 100th, 200th, 300th, 400th, 500th, 600th, 700th, 800th, 900th, and 1000th, names in the original text, which are as under.

(1) Brahma Granthi Vibhedini: The Realising Redistributing Mother.

The idea is that during the period of inaction after the dissolution of the universe, which involves and revolves ad infinitum the souls with their different desires, assets and liabilities, different natures etc. are anxiously waiting for the beginning of the universe and its working. Just, as when you are suffering severely due to some pain and have a restless night, you count your moments for the dawn when you can possibly run to the Doctor, Mother relieves the souls from the suspense and redistributes the different varieties and factors that go to make and run the universe. Brahma must be taken to mean “all everything”. Granthi means a knot. All souls and everything during dissolution is as it were pressed down to and packed into a huge one conglomerate.

Mother unlooses the knot, and brings about differentiation in the creation, brings out as it were order out of chaos, and establishes embodied condition for the souls out of the disembodied condition. This is what exactly what a house-owner does when he wants to reconstruct his house which has collapsed. He sorts out whatever is there into different materials- wood, iron, bricks, sheets, etc.

(2) Sarva Mangala: - All's salvation-securing Mother.

Some short-sighted persons always ask to themselves “If God had not made the universe,” “ In what accursed moment God thought of creating the universe”. So here, this second name says

that this differentiation and creation is so directed and managed all throughout that the ultimate goal which is never lost sight of, is the gradual better being of all up to the point of salvation. On the subtle self-examination it will be found that none likes one's existence and individuality to be wiped out. What one really wants but does not understand is a better life. Those who really think it a God's punishment to have been given life, have an easy way out. On the contrary, those that complain most about the above stated God's folly (?) are the most desirous of the maximum happiness life can give, and the greatest length of life etc.

(3) Naam Rupa Viverjitaa: - Nameless and formless Mother.

There are five principal properties of everything. It has an existence, a form, a name, a cognition, and an attraction. Asti, Roopa, Naam, Bhaati, Priya.

Mother is above name and form, i.e., has infinite names and forms.

(4) Vyaapini: - All-pervading Mother. Mother's name is Mother, Mother is Universal and Mother of the whole humanity. (Up to page no 3 of the Blue Book)

(5) Maanasa Nishthaa : - Microcosmic Mother. Mother residing in one's own self.

The first four names give an idea as if Mother were a third person, nameless and formless, all-pervading in the macrocosm outside, who has created the universe and who is for the salvation for all. The fifth name is the name suggestive of introspection and suggests that She that animates and governs the body in the microcosm inside, as perfectly as in the microcosm, is also

Mother. Man is a spark or a wave of a God as fire or ocean. Man is divine by his very being and has to return to the final element from whence he has originated.

(6) Daksha Yajna Vinaashini: - Self-aggrandisement- Subduing Mother.

( this name has a reference to a Hindu Mythology)

Daksha, the father of Sati or Parvati (Shiva's Consort), had commenced a sacrifice. It was however not in humility and in the spirit of selflessness and desirelessness. Ishvar, the husband of Parvati, was not invited being considered as unworthy. On finding that it was so, Parvati sacrificed Herself on the sacrificial altar and thus She was the nullifier of Daksha's sacrifice.

Mother similarly purges out all the selfishness, and other evils of Her devotees by Her mysterious ways, which none can explain or understand. Yours most strenuously worked out achievement, best but with the smallest defect, will be first accepted for encouragement by Mother, but soon thereafter, rejected to enable you to be still better and better,

(7) Sat- chidaananda- Rupini: - Existence, knowledge and Bliss- Conferring Mother.

Only after that, the evil is purged out by Her, She confers Life, Light, and Love.

(8) Rasa-Shevadhi. – Joy treasure-house Mother.

The souls favoured with Mother's Grace are treasure houses of joyfulness. A true devotee of Mother should not be looking austere-looking, awful and fear-inspiring. Just the reverse of it, he

must be the source of joyfulness, blessedness, vitality, relishfulness and supreme satisfaction and attraction. One of the tests of Mother's Grace is to observe how far the devotee is loved by and loves children around him.

(9) Naishkarmyaa: - Actions are classified, as of daily duty, as on occasions, as for expiation, as for fulfilment of certain desires, as prohibited, and as for one's evolution.

Actions do not affect and bind a true devotee. He has no obligatory actions to perform.

(10) Lalittaambikaa – Sportive Mother.

The devotee himself becomes the Sportive Mother, having attained identity with Her.

Mother bless them that being unable to take the repetition of thousand names, repeat these ten names with the eight names before and after, as narrated and explained hereafter in Group A.

Jaya Mai Mother Bless All

MOTHER AND MOTHER'S THOUSAND NAMES

MAI AND MAI SAHASRANAMA

JAY MAI JAY MARKAND MAI

जय माई जय मार्कण्ड माई

GROUP A

The fifty names as described here may be taken to form group A. They are descriptive mainly of the different parts of Mother's physical body as visible to the devotees on attainment of Her grace.

First eight names are recommended to be constantly repeated, as stated before, as they describe Mother generally. It may also be seen that the whole group A of fifty names and group B of ten names may be generally said to be the amplification of the very first name of Shree-Maataa of the group A.

### GROUP A - (1)

1) Shree Maataa श्रीमाता - "The Holy " Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 1

The birth-giving physical mother is usually remembered and called upon in times of sorrow, but our natural mothers are not able to remove the different kinds of pains. Great men believing in reincarnation have therefore said: " Millions of physical mothers I had, O Treasure-house of compassion! Thou art the only one Mother of Eternity. Save me from the vast, and disastrous ocean of world-wormness." The Mother is the only one who is capable of removing the endless misery.

Shree means prosperity, success, beauty and wisdom

Shri is ambrosia. The title Shree is prefixed to eminent personages and is an honorific word.

2) Shree Mahaaraajni श्रीमहाराज्ञी - " The great " Queen. The controller of the created Universe. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 2

She by whose Grace the creation goes on. She who is the fighting Heroine Queen, and who fights out and dispels and controls all that is obstructive for Her devotees.

3) Shrimat Sinhaasaneshvari श्रीमत्सिंहासनेश्वरी - "The Ruler" on the lion-throne. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 3

One rendering is Sinha meaning pain and asana means expelling.

She is the destroyer of universe or that into whom the created beings enter on their dissolution. She is the Queen of Queens, Mother who is the most supreme merciful Donor, holds Her Darbar and grants whatever is demanded by Her devotees, and by all in good relations with them.

4) Chidagnikunda-Sambhootaa चिदग्निकुण्डसंभूता - Who is born from the altar of the fire of consciousness. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 4

If Mother is such a heroic and Majestic Queen, is She also unapproachable like such queens? No, just the reverse, She is at your beck and call. From the fire of devotion of a devotee that burns within his heart uninterruptedly, without fuel, and dispels the darkness of desire and attachment to other things and other persons, She at times bursts forth. The devoted heart is a fire because it consumes the sins and evils of the Universe and Mother abides in that fire, though not born from it.

Mother has often appeared from the physical altar of religious sacrifices as well. Thus run some of the descriptions - " Out of the sacrificial fire, slowly arose a woman divinely beautiful, adorned with divine ornaments and bright as the moon. She was Mother, the only one, the supporter of the Universe, equal to whom there

is none ". Again we have " Then the devotees constructed a very beautiful sacrificial altar and the devotees offered their body, mind and soul as oblations. When they were about to offer up the whole of their bodies, there appeared a great blaze of light, bright as millions of suns and cool as millions of moons put together; in midst of this light was seen an indescribable wheel-form ( Shree Chakra ); and from its centre the Great Mother shining like the morning sun dawned forth. On beholding the great Mother, the souls of all were filled with ecstasy and they bowed to Her again and again."

(5) Bhakta-Kaarya Samudyataa भक्तकार्यसमुद्यता - " Manifested Herself " for fulfilling the objects of the Devotees. ललिता सहस्रनामस्तोत्र, नाम क्रमांक 5

In the original, it is "Devakaarya "referring to Devaas. The same word can be retained and be interpreted to mean that Mother is constantly engaged in transforming Her devotees to be the most shining deified beings. But as the Universal Mother has no partiality to gods and demons, I make the change least that same may be perpetuate the long carried misunderstanding. Her eternal occupation is a fulfilment of devotees' desires and their transformation.

(6) Uddyat-Bhaanu-Sahasraabhaa उद्यतभानुसहस्राभा - This indicates She is very red. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 6

Rosy complexion is indicative of freshness, Love and mercy. There are three forms of Mother, the physical (sthula), the subtle (sukshma) and the supreme (para). The physical form has hands, feet, etc. and is elemental, the subtle consists of Mantra and



ethereal, while the Supreme is made of the Vaasanaas and is ideal.

(7) Chaturbaahu-samanvitaa चतुर्बाहुसमन्विता - Endowed with four arms. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 7

(8) Nijaaruna-prabhaapura-majjat-brahmaanda-mandalaa निजारुणप्रभापुरमज्जतब्रह्माण्डमण्डला Bathing the whole universe with Her own rosy effulgence. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 12

Rosy effulgence is indicative of being happy and cheerful in all respects. The order has been changed here to be in rhyme with the order of importance.

The idea conveyed by these eight names :

She is Mother(Shree Maataa). She helps Her devotees by fighting out the battle for Her devotees against six enemies and all other kinds of enemies (Shri Mahaa Raajni). She gives you all that you demand with the liberality of the highest supreme Queen ( Shrimat Sinhaasaneshvari). Although the Supreme Queen, She loves Her devotees as Her children and is always at the beck and call when the heart burns with the desire of meeting Her and She bursts forth (Chidagni-Kunda-Sambhootaa). Her constant work and occupation is about battering and deifying Her devotees (Bhakta-Kaarya-Samuddyataa). She is as bright as millions of suns in the matter of illuminating Her devotees. She has four hands( as explained in Preface) indicative of the very simple process of Her liberating the devotees. Finally, She constantly keeps the whole universe and, much more Her devotees, bathed in happiness and cheerfulness. Wherever you find joy, happiness

and cheerfulness, it is simply proof of a greater pervading of Mother's Grace.

Jaya Maai, Mother Bless All.

## GROUP A - (2)

### Weapons and Visage

The names that follow describe Mother that has been described in the original as Shiva's wife. Necessary amendments have been made by a different interpretation so that except in the description of four arms and weapons, the description may be applicable to the Finalmost Mother. As stated in the Preface, the reader must use his discretion as to which name is applicable to which aspect of Mother.

(9) Raagasvarupapaashaadhyaa रागस्वरूपपाशाढ्या - Holding the noose of desire. [ ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 8 ]

Desire is the Supreme, the third, i.e., the Vaasanaa form of Mother, the noose being the corresponding gross form. This weapon She has in Her lower left hand. The subtle form of the noose is Hreem.

(10) Krodhaakaaraankushojwalaa क्रोधाकारांकुशोज्ज्वला -Shining with the elephant-hook of both " wrath and worldly knowledge ." [ ललिता सहस्रनाम, नाम क्रमांक 9 ]

Aakaara may be taken to mean self-created universe of souls based on ignorance, world-attachment and world-wormness.

She shines, holding in Her lower right hand, the elephant-hook which increases or removes world-wormness, wrathfulness,

hatred, etc. The noose and the elephant-hook of Her are spoken as desire and anger. The noose is Ichchhaashakti, the goad, JnaanaShakti, and the bow and arrows referred to next represent Kriyaashakti.

(11) Manorupekshukodandaa मनोरूपेक्षुकोदण्डा - Armed with the sugarcane bow of mind. [ ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 10 ]

Mind characterised with both Sankalpa and Vikalpa ( healthy and unhealthy, rational and irrational thinkings )

is the bow. This is in Her upper left hand. A mind has mainly four functions. {1} Covering the whole vision with thoughts of " I, my, mine, not I, not my, not mine," {2} Oscillating between several aspects of a question, {3} Discriminating and determining and {4} Unifying oneself with. These are, in one word, egoism, thinking, discriminating and being one with.

(12) Panchatanmaatraasaayakaa पंचतन्मात्रसायका - Having the arrows of the five subtle elements. [ ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 11 ]

The five subtle elements viz, sound, touch, sight, taste and smell, are arrows; these are in Her upper right hand. " The arrows are of three kinds; gross, subtle and supreme; the gross are flowers, the subtle are mantras, and the supreme are the vaasanaas. Of the gross arrows, two important flowers are the lotus and the mango-flower. The other three are Raktakairav, Kalhaar and Indivar. In the Vaasanaa forms, joy, attraction, confusion, maddening and dying are the five arrows. Some say they are Sankshobhan (agitation), Dravan (wetting), Aakarshan (being attracted), Vashya (surrendering) and Unmaad (being mad).

The plainest thing is that this Mother, the Active Mother, utilizes the very same weapons of noose, elephant-hook, mind and the arrows and Her energies of desire, knowledge and action, to protect, guide, lift and liberate the souls or do otherwise, according to as Her Grace goes. One thing is however certain, on the top of everything, that She is for evolutionising and finally liberating one and all.

This is exactly what happens with every energy. How to utilize it is ours. Floods may ruin villages, and may as well create a gigantic hydro-electric power. With the very weapon, one may kill his enemy or commit suicide. The very noose may bind us or our enemies. It wholly depends generally on our desires, thoughts, actions, and natural tendencies, but principally on our devotion and Her Grace.

(13) Champakaashoka Punnaaga Saugandhika Lasat Kachaa  
चंपकाशोकपुन्नागसौगन्धिकलसतकचा - Her hair is adorned with the flowers of Champaka, Ashoka, Punnaga and Saugandhika; Her hair gives scent to flowers. [ ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 13 ]

(14) Kuruvinda manishreni kanat kotirmanditaa  
कुरुविन्दमणिश्रेणीकनत्कोटीरमन्दिता - Her crown is resplendent with rows of Kuruvinda gems. [ ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 14 ]

Kuruvinda is supposed to confer love, prosperity and devotion.

(15) Ashtamichandravibhraajadalika Sthalashobhitaa  
अष्टमीचन्द्रविभ्राजदलिकस्थलशोभिता - Her forehead is as bright and crescent shaped as the moon on the eighth day.[ ललिता सहस्रनाम स्तोत्र नाम क्रमांक 15 ]

(16) Mukhachandra kalankaabha mriganaabhivisheshakaa  
मुखचन्द्रकलंकाभमृगनाभिविशेषका - The tiny mark of Kasturi (musk) on it  
is like the spot in the moon. [ ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 16 ]

(17) Vadanasmara  
maangalyagrihatoranachillikaaवदनस्मरमांगल्यगृहतोरणचिल्लिका - Her  
eyebrows are like green auspicious buntings over the entrance  
arches of the palace of Kaamaraaj (God of Love).[ ललिता सहस्रनाम  
स्तोत्र, नाम क्रमांक 17 ]

(18) Vaktralakshmiparivaahachalanminaabhalochanaa  
वक्त्रलक्ष्मीपरीवाहचलन्मीनाभलोचना - Her eyes are like fishes rapidly  
moving and playing in the shining water of the tank, viz., the  
bewitching beauty of Her face. As Fishes nourish their progeny  
through eyes alone, so also Mother give all nourishment to Her  
devotees through Her merciful eyes shedding Grace. [ ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 18 ]

(19) Navachampaka pushpaabhanaasaadanda viraaajitaa  
नवचम्पकपुष्पाभनासादण्डविराजिता - Her nose is beautiful like the newly  
blown champaka flower. [ ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 19 ]

Champak is the most beautiful flower, with the best shape, best  
colour, and best smell. It is however said that it does not attract  
bee ( who is not faithful to one flower ). So also those alone are  
attracted towards Mother who have a single pointed devotion " of  
one without a second ". Mother devotees know no God except  
Mother if they are true devotees.

(20) Taaraakaanti tiraskaari naasaabharanabhaasuraa  
ताराकांतितिरस्कारिनासाभरणभासुरा - Shining with the jewel on Her nose,

which excels the star of Mars in splendour. [ ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 20 ]

(21) Kadambamanjirikripta karnapura manoharaa  
कदंबमंजरीवल्लभकर्णपूरमनोहरा - Decked with clusters of the Kadamba flowers worn above Her ears. [ ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 21 ]

(22) Taatankayugalibhuta tapanodupamandalaa  
ताटंकयुगलीभुततपनोदुपमंडला - The two jewels in her ears are the sun and the moon.

The sun and the moon are the breasts, eyes and ear-rings of Mother. [ ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 22 ]

(23) Padmaraaga shilaadarsha paribhaavi kapolabhuh  
पद्मरागशिलादर्शपरिभाविकपोलभूः Her cheeks eclipse the brightness of the ruby Padmaraaga. [ ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 23 ]

If the sky with beautiful red colour were like our earth and the sky had corals, how beautiful they would be !

But they would be feeling shy and be put to shame by Mother's cheeks.

(24) Navaviduma bimbashri nyakkaari radanchchhadaa  
नवविदुमबिम्बश्रीन्यक्कारिरदनच्छदा - Her lips put to shame the colour of fresh corals and Bimba fruit. [ ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 24 ]

(25) Shuddha vidyaankuraa kaaradvijapankti dvayojwalaa  
शुद्धविद्यांकुराकारद्विजपंक्तिद्वयोज्ज्वला -

She shines with Her two rows of teeth in the form of buds of pure knowledge. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 25

Shuddha Vidyaa is pure or final knowledge when a yogi discarding limited supernatural powers is prompted to embrace all in himself.

On whom She smiles, he has passed through all Dikshaas, i.e., stages of initiation and knowledge. This Shuddha Vidyaa dawns on him and makes him forget the difference of "I" and "Thee". The upper teeth row represents theory and knowledge, the lower one initiation and realisation.

(26) Karpura vitikaa moda samaakarshat digantaraa  
कर्पूरवीटिकामोदसमाकर्षतदिगंतरा - The fragrance from the betel leaves  
She chews attracts the deities of different directions. [ ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 26 ]

The tiny musk mark in the forehead and the fragrant betel leaf in the mouth are considered very auspicious and recommended for Mother's devotees.

Both confer attractive power. In the case of female devotees the tiny mark is a great protection against sexual hypnotism from the evil-minded and is a centre of radiations of her own sexual hypnotism for them whom she loves. The centre between the two eyebrows in a very important centre along the spinal cord way.

(27) Mandasmita prabhaapura majjata kaamesha maanasaa  
मन्दस्मितप्रभापुरमज्जतकामेशमानसा - The mind of Kaamesha is drowned  
in the fulness of the glory of Her sweet smile.[ ललिता सहस्रनाम स्तोत्र,  
नाम क्रमांक 28 ]

Kaamesh कामेश is Mother's primary beginner in devotion.

Kaameshvar कामेश्वर is Mother's superior devotee. Kaamesh is the

devotee who is desirous of conquering all desires. Kaameshvar is he who has conquered and has become master. Kaamesh is able to be above all the Kaama, desires and worries by reason of drowning his mind in the remembrance of Mother's sweet smile. The original popular meaning of Kaamesh and Kaameshvar is Shiva. The order has been changed here as the smile should precede the speech.

Original serial numbers 27 and 28 are interchanged.

(28) Nijasallaapa maadhurya vinirbhartsita kachchhapi  
निजसंलापमाधुर्यविनिर्भर्तितकच्छपी - The sweet melody of Her words brought the Kachchhapi to a stop. Kachchhapi is the Vinaa, i.e., the musical instrument of Saraswati or the Goddess Minerva of music. [ ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 27 ]

Sings one devotee :- When Saraswati with Her Vina was singing Thy various triumphs in charming tunes "O, Thou of beautiful speech! She immediately closed the melody of the string of her instrument with her fingertips, as soon as Thou started Thy vocal speech as it was sweeter than the sweetest music, ever sung or played."

(29) Anaakalita saadrdrishyachibuka shriviraajitaa  
अनाकलितसादृश्यचिबुकश्रीविराजिता

Illuminated by the beauty of Her chin, the equal of which is not to be found. [ ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 29 ]

Chin reminds one of children's often catching Mother's chin and forcefully turning Her face to themselves to hear and grant the demand made by them Chin-holding is the most affectionate assertion of the child's right to the Mother, turning Her mirror face



to itself to join eyes to eyes and protruded lips to protrude lips.  
Reader just sublimate thy love to thy Mother. Has thy mother  
never thrust her betel juice, quite unexpectedly in thy mouth!  
Imagine the same oneness with the divine Mother, and tears will  
flow from thy eyes in devotion if thou art a true Maai-ist.

Jay Maai, Mother Bless All.

### GROUP A - (3)

#### Neck to Waist

(30) Kaameshabaddha maangalyasutrashobhit kandharaa  
कामेशबद्धमांगल्यसूत्रशोभितकंधरा - Having the neck adorned with the  
liberation promising thread tied for the satisfaction and assurance  
of Kaameshas ( devotees desirous of conquering desires )  
around it. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 30

It need not be re-stated that Kaamesh in the original means Shiva  
as the husband of Shakti, but here it means as in bracket above.  
Mangala Sutra in popular meaning means the marriage thread  
which a wedded wife wears and prizes more than anything else  
as contributing to the life and happiness of her husband.

It is worn as a sign of her faithfulness, chastity and the livingness  
of her husband. The interpretation of Mangala Sutra may be taken  
as " tied-for-devotees ", and " their welfare securing thread ".

(31) Kanakaangada keyura kamaniyabhujaanvitaa  
कनकांगदकेयूरकमनीयभुजान्विता - Having lovely arms encircled with  
golden ornaments. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 31

(32) Ratnagraiveya chintaaka lolamukhaa phalaanvitaa

रत्नग्रावैयचितांकलोलमुक्ताफलान्विता - Having a pearl dangling from a necklace of gems and gold. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 32

Adorned with the liberation - promise - representing celestial necklace with the most attractive gems and gold, put on by Her for the just-initiated devotees, as if the neck were pressed down by Her just initiated devotees, with their two hands, to crave mercy.

The pearl in the necklace is dangling and is just near her heart. It is to give assurance to Her devotees, although they are dangling and fickle-minded about their having a place and play in Her heart. This suggests to them the sublime truth, viz., that to the Mother the weakest child is dearest in Her heart.

Those who meditate (Chintaaka) on Her from the crown up to the neck (Grivaa) alone and cannot meditate further on Mother up to Her heart in the cavity of their heart,, i.e., those who worship Her only externally have their love to Her, which is ever changing in intensity. But even the devotion of such wavering devotees Graiveyachintaaka becomes fruitful, although they are bound by various earthly desires. They are like the dangling pearl, swinging like a pendulum between happiness arising from earthly pleasures and that from devotion to Mother.

There should be no confusion between the Mangal Sutra and the Necklace regarding their being different things with different missions. The Mangal Sutra is for them that are Her beloved children who love Her and would sacrifice themselves for Her out of love for Her. The necklace is for the welfare of the devotees of various grades. If subtlety is appreciated, a distinction should be

made from the view of direct approach to Mother as Her child and approach to Her through the usual religiously prescribed channel, although it may be remembered that the beloved children are those souls who have already been in the religious routine in previous lives, as per Hindu conception.

It should be clearly known that those that are connected with the Mangal Sutra, have doubtlessly their place in the heart. Devotees are connected with the heart, necklace and liberation, whereas the children have, in addition to those they claim to neck, Mangal Sutra and general welfare in the running life as well. Children have a double share, and naturally so, because they are in the most cases, the cream of the devotees.

(33) Kaameshvara-premaratnamani-pratipanstani

कामेश्वरप्रेमरत्नमणिप्रतिपणस्तनी - Her two breasts are the rewards offered in exchange for the priceless gem of the love and light of the Kaameshvara. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक

It need not be repeated that Mother is not the Father's wife as per Mother's Ideal, and even then in the Founder's opinion there can nothing more revolting than for children to even think of the husband and wife relation between Father and Mother, or for parents to think of the sexual relations of the daughter and son in law.

There can be no greater bluntness of heart than that devotees may indulge in the sexual relationship of the worshipping. The philosophy of lover and beloved, or husband and wife, however relishing, is, in Founder's opinion and experience, much inferior to that of Mother and child.

From personal experience, the Founder states that the pangs of separation and ecstasy of joy are many times much greater.

There are four principal parts of Mother's physical person and four kinds of devotees. The face, the breasts, the lap and the Lotus Feet. Sweet smiles of Mother are for the newly initiated devotees desirous of controlling their desires. They look into Her face, forget their misery and get wonderfully encouraged to push on forward on their path of spiritual progress. They know only face and meditate thereon. Next, Mother gives the suckling of Her breasts full of knowledge, devotion and Love-nectar to the advanced devotees who have mastered their desires especially the sexual desire. Further, Mother offers Her lap to the volunteering devotees who share Her work and worries in Her great work of conducting the universe and protecting righteousness, and finally, Mother offers Her Lotus Feet, which are invisible and unattainable for all others, to only fully self-dedicated devotees of the best and most supreme devotion.

This is a meditation and interpretation in just the reverse order of the usual meditation method. Mother's meditation is not from toe to top but from top to toe and the highest devotee is he who proceeding from up, from the meditation of the most charming merciful face finally merges in the devotional meditation of Mother's Lotus Feet.

(34) Stanabhaaradalanmadhya pattabandhavalitrayaa

स्तनभारदलनमध्यपट्टबन्धवलित्रया - Her golden belts supports Her waist which bends under the burden of Her breasts and makes visible the three separate folds of the side ribs below the bosom. ललिता

सहस्रनाम स्तोत्र, नाम क्रमांक 36

(35) Arunaaruna kausumbhavastra bhaasvat katitati

अरुणारुणकौसुम्भवस्त्रभास्वतकटीतटी Her waist is bright with a rosy-tinted garment. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 37

(36) Ratnakinkinikaaramyarashanaadaama bhushitaa

रत्नकिंकिणिकारम्यरशनादामभूषिता -Decked in a belt beautified with jewelled bells. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 38

### GROUP A - (4)

#### Waist to Lotus Feet

(37) Kaamesha jnaata saubhaagya maardavoru dvayaanvitaa

कामेशज्ञातसौभाग्यमार्दवोरुद्वयान्विता - The blessingfulness and smoothness of Her thighs are only to the devotees who know what is the highest fortune, viz., to be sharers with Her in the responsibility of managing the universe. ललितासहस्रनामस्तोत्र, नाम क्रमांक 39

The idea is that an infant is suckled, but when the child grows up and becomes a boy, Mother makes him sit in the lap, and while patting his head and playing Her fingers in his curls , tells him by sweetest words of advice about what should and should not be done, how facts are, how different conditions should be faced and initiates him very gradually and imperceptibly in to the act of sharing with her, her responsibilities . So also of the Mother.

(38) Maanikyamukutaakaara jaanudvayaviraajitaa

माणिक्यमुकुटाकारजानुद्वयविराजिता - Her knees shine like jewelled disks. These are like the pair of the frontal globes of the divine elephant. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 40

(39) Indragopa parikshipta smaratunaabhajanghikaa

इन्द्रगोपपरिक्षिप्तस्मरतूणाभजङ्घिका - Her calves are like the sapphire-studded quivers of the God of love. ललिता सहस्र स्तोत्र, नाम क्रमांक 41

Those that meditate upon her with themselves as shampooing Her calves, soon become Her Love-stricken slaves. By this sort of meditation, shampooing the calves, which represent five arrows of Mother previously referred to, the devotees get mastery over the powers of agitation, attraction, liquefaction, and subjugation.

(40) Gudhagulphaa गूढगुल्फा - With rounded ankles. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 42

Those are strong and round to hold the anklets, which by their tinkling sound and the dazzling light of the gems therein madden the ears and eyes of Her devotees.

The Founder's most favourite part for meditation of Mother is an anklet. For devotional readers, the devotional flight is suggested here.

(41) Kurmaprishtha jayishnuprapadaanvitaa

कूर्मपृष्ठजयिष्णुप्रपदान्विता - Possessed with the convex side of her feet arched like the back of the tortoise.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 43

(42) Nakhadidhiti sanchhannanamajjanatamogunaa

नखदीधितिसंछन्ननमज्जनतमोगुणा The bright rays from Her nails dispel the darkness of Her worshippers. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 44

As regard Mother's Lotus Feet and Lotus Hands, there have been most sublime thoughts and emotions. Her one hand is described by Her best devotees (Naarada being one), as "ever uplifted, raised hand."

Mother has always Her hand raised. Because, She is a great giver Herself, and Her hand must therefore necessarily be above that of the one who receives. She is never the receiver, i.e., She will never be failing to be the highest donor in return of love and in fulfilment of devotees' desires.

Regarding Her Lotus Feet, the best devotees have in full devotion love and sportivity said: "Mother's Lotus feet erred by their own shadow." The interpretation of this most mysterious sentence, as explained to me, by Merciful Mother is this. As soon as devotee prostrates to Her, Mother is such an ocean in Her every atom that the bright ray from one of the nails of her Lotus Feet rushes into the heart of the devotee and transmutes all darkness and blackness in the heart to be light and whiteness, and every ray even after having done its work as a result of the climax of compassion to the devotees does not return, lest, after departure, the darkness and blackness should return and trouble the devotee and again make him miserable.

If this is the mercifulness of a single ray out of the most significant body portion as a nail, who could imagine the quality and intensity and concentratedness of the mercifulness her heart?

Think of me anyway! I am blessed, although the wicked child, most graciously and mercifully blessed. These tears on getting this thought in torrent have washed out all my blackness and

darkness. To-morrow I may be again full of blackness, but at this moment I am not. Mother be blessed. Mother bless all.

To continue, the Lotus Feet of Mother on seeing that the ray emanating from itself rush to the devotee's heart and do not return, get a bit annoyed on not finding any of the rays returning and the Feet speak to themselves 'Should these rays not have the discretion of apportioning out their beneficial blessing to the deservedness and worth of such devotee? Should they not return?

But while these Lotus Feet thus try to think and judge on the lines of requirements of strict justice, they see that millions of Devas and Asuras have been prostrating to them. On seeing their own shadow in the various-coloured jeweled crowns during the humblest prostration by the greatest of souls, their true nature of immeasurable compassion soon gets uppermost and these Lotus Feet all along go on committing the greatest error (?) Of liberating any soul whatsoever, without any consideration whatsoever of worth, deservedness or any other qualification.

Further, these Merciful Mother's Lotus Feet, on finding that rays emanating from them do not return, and again finding their shadow in the crowns of Devas and Asuras, abruptly begin to think "To whom do we belong? Which is our place? Is it the Mother's person or the crown of the greatest Devas and Asuras? Or is it the heart of the humble devotees?" "Do we belong to Mother? Devas or Asuras?" And they err(?), err most amiss(?), because out of their most compassionate nature very wrongly (?) they conclude that "Their real place of residence is in the heart of humblest devotees and they belong to the devotees." Thus they err (?).



It need not be stated, to understand the above idea that the word “err” has been sarcastically used out of love for Mother.

Who shall describe the greatness of Mother’s Lotus Feet? It is no poetry, no poetic extravagance or exaggeration. Maai method of meditation is, to begin with, the meditation on Mother’s face. That is just for world worm full of pride, wrath, greed, lust and desires, with only the face of a devotee, and with the face-value of the devotee. By the time you reach the meditation of Mother’s breasts, you must have been a mere suckling babe. By the time you reach the lap, you must have the mind full of desire to relieve the sufferings of mankind. By the time you reach the meditation of the Lotus Feet, you must be prepared to lose anything and everything for the Mother and to lose yourself, prepared to merge in Her Lotus Feet.

No mysticism, no complexity, no external dependence, no scriptural requirement, no knowledge burden. Pure, simple and unadulterated thinking and feeling the most sublime thoughts and emotions are enough to make one merge in divine ecstasy by the time one reaches the Lotus Feet.

Practise it. Find it. Preach it. The Simplified and Purified meditation of Mother’s Lotus Feet.

No other meditation is possible for an average Kali-creature of the Iron age.

Practise feeling, when you prostrate before Mother, that the most merciful rays from Her Lotus Feet are running to you, are washing out all blackness in your heart and returning to the Mother with a portion of your consciousness which they drown in the Mother’s

Lotus Feet. Prostrating twice as above, practice feeling that after the third round, the blackness of your heart has disappeared.

(43) Padadvaya prabhaajaala paraakrita saroruhaa

पदद्वयप्रभाजालपराकृतसरोरुहा - Her feet by their beauty put the Lotus to shame. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 45

(44) Shinjaana mani manjira mandita shree padaambujaa

सिंजानमणिमंजीरमण्डितश्रीपदाम्बुजा - Her Lotus Feet are adorned with jewelled anklets that tinkle.

She wears Anklets mainly for two reasons. Firstly, She, being very sportive, so often likes to dance to the tune of her devotees, and secondly because She is anxious to relieve the anxiety of Her devotees in distress by giving them news of Her arrival from long distance when She is running down to help Her devotees. Her ankles are purposely strong as they prevent these anklets slipping off during speedy flights.

Jay Maai, Mother Bless All.

GROUP A - 5.

(45) Maraali Mandagamanaa मरालीमन्दगमना - Her gait is that of the

swan. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 47

There are two gaits, one the elephant-gait and other the swan-gait for a damsel. The former results in the oscillations of the central body rightward and leftward. In swan-gait, there is an up and down movement of the feet and the neck, with a face. The swan-gait is referred to because Mother's devotee's full attention is riveted on the Lotus Feet. Besides a swan is beautiful not only in

its gait but even by itself. There is an idea of tenderness associated with "swan", that has no comparison.

Swan is further gifted with the natural capacity of separating and sipping away milk though immensely adulterated with water.

(46) Mahaalaavanyashevadhih महालावण्यशेवधि: The treasurehouse of beauty. ललिता सहस्रनाम स्तोत्र नाम क्रमांक 48

(47) Sarvaarunaa सर्वारूणा - All rosy-hued. ललिता सहस्र नाम, नाम क्रमांक 49

Mother's garments, ornaments, flowers, colours are all rosy and love-creating.

(48) Anavadyaangi अनवद्यांगी - With faultless limbs. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 50

(49) Sarvaabharanbhaasuraa सर्वाभरणभासुरा - Adorned with every ornament. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 51

(50) Shivaa शिवा - The beneficial. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 53

The energy underlying what becomes beneficial through perception, right understanding, true knowledge, practical wisdom, impartial seeing, long fore-sighted thinking, charitable considering, concentrated remembering, healthy conceiving, determined willing, disinterested loving, legitimate desiring.etc., is a gift and grace of Mother.

The Daanavas and the Devas are on equal relations to Mother; She does good (Shivaa) to all beings. Hence Mother is known as Shivaa. She is Shivaa because She confers on Her worshippers

natural purity, stainless qualities, superiority, supporting power, supremacy and immortality.

She who has assumed the energising aspect connected with one and varied consciousness, who is intellect, without attributes, self-shining, unchangeable, supreme bliss, and the cause of the destruction of worldly bondage, is Shivaa.

The first name group which a Mai-ist should repeat contains eight names and ideas consolidated in brief coined catch-words, as under.

I am sorry for murdering the English language in framing these words in the Sanskrit-Samaasa (संस्कृत समास) -like manner. If however, the words have to keep pace with thought, the bondage of grammar and lack of complete wording should be ignored.

The Mother, The all-conquering Mother, The Mercy-ocean Mother, The beck and call Mother, The Devotees' Mother.

The million sun and moon Mother. The four-armed Mother. The light, life and love-deluging Mother.

The names may be repeated in English as well. Without any diffidence or doubt their efficacy just as one would repeat Sanskrit names.

The above names should precede the mental amplification of the four arms of the finalmost Mother that are representative of (1) Love to Her children and Devotion to Herself, (2) Service to all, (3) Strict observance of common religion and morality and (4) Self-surrender, respectively.

The four arms of Mai confer devotion, boon, controlling power and success respectively. After these are meditated upon, one should meditate on Active Mother's four arms that liberate or binds souls by the noose, elephant-hook, bow and arrows of pure or impure desires, right or wrong knowledge, mind-control or temptation-yielding.

The second name group is the description from the hair to the chin and in a single word is as under. All qualifying phrases should first be ignored to memorise before meditation. Thus try to make up this order.

(1) The hair. (2) The crown. (3) The forehead. (4) The tiny mark. (5) The eyebrows. (6) The eyes. (7) The nose. (8) The nose gem. (9) The flower row over the ear. (10) The earrings (11) Cheeks. (12) Lips. (13) Betel-leaf-fragrance. (14) Teeth. (15) Smile. (16) Speech. (17) Chin.

Select the hour of silence and the place of solitude. Sit down before Mother's photograph and then alternately practise, seeing Mother's face with swallowing eyes for a few minutes and for the next few minutes with closed eyes repeating the above names and trying to form the image in your brain. By long practice, the face will begin to swim before you and then your happiness will be indescribable.

First fairly secure this much and after that alone the meditation should proceed further, up to the Lotus Feet. By the time you reach The Lotus Feet meditation, you will be liquefied and will be yourself an image of humility, with the only consciousnesses that you are nothing more than a straw or a heap of spiritualised dust magnetised by Mother to be used as life.

Then amplify the name group by repeating the same with qualified epithets added, thus:-

(1) Flower adorned scented hair. (2) Richest gems-bedecked resplendent crown (3) Crescent-moon-like forehead (4) Beautiful and nectar-pouring face with the musk mark above the eyebrow centre. (5) Festoon-like eyebrows. (6) Sharpe and sparkling fish-like eyes (7) Straight, newly bloomed flower-like nose (8) Star excelling nose-jewel (9) Ear canopy flower-row (10) Sun and moon-like ear-rings adorned ears (11) Ruby-like cheeks. (12) Coral-like lips (13) Divine knowledgeable, buds like teeth (14) Betel-leaves-fragranceful mouth. (15) Infant devotees' mind-absorbing smile. (16) Best instrument music-excelling mere vocal speech and (17) Frequently children pulled out chin.

The third name group is:-

(1) Neck. (2) Arms. (3) Necklace. (4) Breasts. (5) Waist. (6) Belt. (7) Belt-bells. (8) Thighs (9) Knees. (10) Calves. (11) Ankles. (12) Upper foot surface. (13) Nails. (14) Lotus Feet.

The further name groups may be further repeated and amplified with Her detailed description from the neck to the Lotus Feet asunder.

(1) Devotee's hand encircled beautiful necked Mother. (2) Necklaced Mother. (3) Adorned-armed Mother. (4) Spirituality-milk-giving-breasted Mother. (5) Waist-belted Mother. (6) Belt-underneath-red-garmented Mother. (7) Belt-linked-bells-announced Mother. (8) Advanced devotees reserved seat-like, lap-forming symmetrical and smooth thighed Mother. (9) Jewel disks-like-kneed Mother. (10) Five arrows'-power-conferring-calved Mother. (11) Anklets' slip preventing rounded-ankled

Mother. (12) Tortoise-back- like convexity-shaped safe refuge-  
affording Lotus-Feeted Mother. (13) Ignorance-dispelling-rayed-  
nails-possessing Mother. (14) Salvation Lotus -Feeted Mother.

The next name group is general, tinkling-ankleted, swan-gaited,  
beauty-treasure, rosy-coloured, faultless, well-adorned,  
beneficent.

First 50 names are, therefore, 12 general, 17 hair to neck, 14  
neck to Lotus Feet and 7 general, in all 50.

Jay Maai, Mother Bless All.

## GROUP B

After describing the important seat of Mother, as in sacrifices and  
the hearts of devotees, with a view to impressing the idea that  
Mother is everywhere the prominent places of Her residence are  
mentioned. Here She is described, as from a distance and as  
talked in the third person. In Group A, although described in the  
third person the prominent idea is that of meditation and as talking  
with Her in the second person.

(51) Sumeru-madhya-shringasthaa सुमेरुमध्यशृंगस्था -Dwelling on the  
middle peak on golden Mount Sumeru. ललिता सहस्रनाम स्तोत्र, नाम  
क्रमांक 55

(52) Shriman-nagara-naayikaa श्रीमन्नगरनायिका - Resident and  
Ruler of the beautiful city. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 56

(53) Chintaamanigrihaantasthaa चिंतामणिगृहान्तस्था - Residing in a  
house built of Chintaamani. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 57

Chintaamani is that jewel which yields all the objects desired to the possessor, as soon as he meditates on Mother and makes the demand about the thing desired.

(54) Mahaapadmaatavisamsthaa महापद्माटवीसंस्था - Residing in the great forest of lotuses.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 59

(55) Kadambavanavaasini कदम्बवनवासिनी - Living in a grove of Kadamba trees.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 60

The place of Chintaamani is surrounded by a gallery formed of gems (Manimandapa), and around this is the grove of Kadamba trees.

(56) Sudhaasaagara-madhyasthaa सुधासागरमध्यस्था - Residing in the centre of the ocean of nectar, with which the city is surrounded.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 61

Some of the principal places of Her residence are enumerated as:-

(1) Mountain, (2) City, (3) Happy home, (4) Lotus forest  
(5)Kadamba groves and (6) Ocean.

Mountain is golden and miraculously herbed. The city is full of civilization. Home is a seat of sacrificing, fraternal and parental love and sheltering place for guests, hungry, distressed, etc. Forests represent renunciation. Groves represent sportivity. Ocean represents immortality.

Thus She is prominently present wherever there is an overpowering ness of Royalty, Civility, Hospitality, Sportivity and



immortality, affording a happy and wonderful combination of even contrasts.

(57) Kaamaakshi कामाक्षी -Lovely eyed.She to whom Her devotees are as dear as Her own eyes.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 62

(58) Kaamadaayini कामदायिनी -The fulfiller of desires. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 63

(59) Svaddhina Vallabhaa स्वाधीनवल्लभा - She by whose devotion a lady becomes the master of her husband. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 54

This is so because she fills his heart with love for her and for her Mother. Such a devotee is full of love for her husband. She regains her husband though lost.

The Mantra " Jaya Maarkand Maai Jay Maarkand Maai Svaadhina Vallabhe Jaya Maarkand Maai Jaya Maarkand Maai " [ जय मार्कण्डमाई जय मार्कण्डमाई स्वाधीनवल्लभे जय मार्कण्ड माई जय मार्कण्डमाई ॥ ] has wonderfully achieved the desired result. Maai devotees must, however, be very careful, not to abuse powers nor to hope any success in illegitimate desires. The Mantra would be successful if the repeaters are faithful and obedient to their husbands. Maai will relieve you speedily of your honest grievance, provided you are humble and righteous.

Another meaning is She by whose devotion a wife regains her husband from overwhelming clouds of misery and distress or from the clutches of some higher powers.

( Saavitri सावित्री, Sachi शची and Sukanyaa सुकन्या are instances in Hindu Mythology.)

(60) Devarshigana sanghaata stuyamaanaatma vaibhavaa

देवर्षिगणसंघातस्तूयमानात्मवैभवा - Her power is praised by the assemblies of multitudes of Devaas and Rishis. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 64

Mother is "lovely-eyed" and "fulfiller of all desires ." Mother is a wonderful player in both fields of opposites so that She is equally praised by Devaas full of desires and greatness and abundance of all enjoyments, as also by Rishis the masters of Siddhis, divine knowledge, meditation and renunciation, etc.

Name Group B is therefore this:-

Bewitching-eyed, desire-fulfiller, husband's heart and love securing, the praised and prayed for by the most praised and prayed.

Names described till now are 12 introductory, 12 hair to neck, 14 neck to Lotus Feet, 7 general, 6 residence, and 4 more names as above. They make up a list of 60 names, which fall under the main group of "The Mother."

JAY MAI, MOTHER BLESS ALL

### GROUP C

Next is the description of Mother which would fall under " The All-conquering Mother ." " Shree Mahaa Raajni." (श्रीमहाराज्ञी) She is the best fighter, i.e., the eradicator of whatever is inimical to the

devotees in the inner as well as the outer world. This Group C describes Mother as a valorous fighting Mother in battle-field.

The names so beautifully described here-below can be allegorically best explained.

(61) Bhandaasura-vadhodyukta-shakti-senaa-samanvitaa

भण्डासुरवधोद्युक्तशक्तिसेनासमन्विता - She is endowed with an army of Shaktis (powers) for the sake of slaying the sinful-suggesting and life-sucking in-dweller. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 65

There is a belief in many religions that there is a Satan or a devil, who drives away one towards sinfulness. Here the idea is that there is an in-dweller within every being, something like the personification of the lower mind, who is an unavoidable being, being co-existent with the embodied and imprisoned soul, afflicted with ignorance, impermanency, limitedness, pain, sorrow, fear, etc.

The best way of breaking this Indweller's power is prostration to Mother's Lotus Feet, as by falling flat before Mother's Lotus Feet, the in-dweller is within our grip, being pressed between the ground and our heavy body. He can be emaciated and annihilated in course of time by the all-evil-consuming rays rushing from the Lotus Feet, the fingers and the nails which while coursing through our head and heart up to the toe and returning to Mother's Feet, take away a large portion of our worldly attachment and consciousness.

Asura असुर is made of Asu असु, meaning life and ra र meaning to take away. Asura असुर therefore means he who takes away life. Mythologically Bhandaasura was a demon born from the ashes of

the God of love after he was burnt by Shiva. Philosophically the outlook about good and evil should be widened on knowing that evil is the only offspring of love itself, but when misplaced. "Bhanda" भण्ड means beautiful to look and hellish to deal with, wrathful and shameless, apologising and repeating the same sins and harassments again & again. "Bhandaasura"

भण्डासुर may also mean a fettered soul and to destroy him means to transmute a bound soul to be a free soul.

As there are many further descriptive names, it is better to go side by side, with different meanings comprising concrete and abstract conceptions, and literal and philosophical interpretations. The reader of the book like this is expected to do much of the gap-filling, sorting and similar work, himself. There must be an ample field for him to exercise his own faculties, to serve himself and Mother.

The Mother's army consists of Ganesha and Bhairava and Shaktis. Ganesha means determination after discrimination, and Bhairava means strong and perseverant, whole-hearted, nothing-sparring effort. Shaktis means powers which are best gained and awakened by Mother's meditation, as Meditation has creative power.

(62) Sampatkari-samaarudha-sindhura-vraja-sevitaa

संपत्करीसमारूढसिंधूरजसेविता - Attended by herds of elephants  
conducted by Sampatkari. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 66

To these elements of discrimination, determination, and efforts, is added the cheerfulness which is the fulness of the joyous state of mind, with patience.

Elephants are known for wisdom and their quite and cheerful disposition. In one word they are of Saatvik, i.e., equipoised and discriminative nature. Elephant-goad is previously stated to represent control or knowledge. So Sampatkari is the knowledge-energy of the three energies.

(63) Ashvaarudha-adhishtita-ashva-koti-koti-bhiraavritaa

अश्वारूढाधिष्ठिताश्वकोटिकोटिभिरावृता -Surrounded by many crores of horses conducted by Ashvaarudha. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 67

The power of Ashvaarudha sprang from the noose of Lalitaa and ran in front of Mother with a great speed, riding a horse called Aparaaajitaa अपराजिता ( The invincible ), and crores of swift horses followed Her. The senses are called horses. Arudhaa अरूढा means rider ( of horses), the controller of the senses, i.e., mind.

What is meant by Ashvaarudha riding, followed by crores of horses, is that She directs and drives endless sense-impressions in millions of minds simultaneously? Thus Ashvaarudhaa is full of Raajasik, राजसिक i.e., active nature. The noose represents desire, and Ashvaarudhaa may be taken to mean energy of desire.

Viewing Mother as in battlefield She has in Her army:- first, elephants with Sampatkari संपतकरी then horses with Ashvaarudhaa अश्वारूढा, next Dandini दण्डिनी, then Mantrini मन्त्रिणी and then She Herself. Dandini दण्डिनी, Mantrini मन्त्रिणी and Herself are seated each in a chariot.

Dandini rides forth with a rod in her hand and is a power of action. She proclaims the advent of Mother striking fear and establishes

the consciousness about the final supremacy of the powers of Mother that follows. Mantrini who next follows is the intimate minister of Mother for discussion, decision and propagation of the simplest welfare remedy of repeating Her names with sacred Mantras Praise Hymns, etc.

Viewed from the point of view of the inner life, while conquering the inner foes, it becomes apparent that the first thing is that the knowledge of our imperfection & bondage.(Sampatkari). The second thing is the strong desire to do everything to be, be liberated. (Ashvaarudhaa).The third thing is breaking all obstructions with the rod. Say, by making Chitta-shuddhi or attaining purity of mind by a hard struggle, by penance, by becoming enemy of oneself, and by undergoing rigid observances, etc.(Dandini). The fourth thing is Grace which is the result of Mantra repetition, devotion, praising Mother, etc. (Mantrini). The fifth and last thing is the acceptance by mother Herself, on perfecting what still remains as imperfection.

To understand and appreciate Mother's names one great truth should be constantly borne in mind, viz.,the underlying idea of the intense spirit during the repetition of all descriptions is that Mother makes Her devotee to be what She is described as and that Her devotee becomes Mother like by either Her special making or by natural psychic law of " We become what we meditate upon," or by the combination of both Grace and unifying meditation.

Thus when we describe Mother as victorious over worst enemies, apparently, there is no propriety of saying so when Mother is all in all, but the spirit behind the idea of repeating the name, and of praising Her with these words is that the devotee becomes victorious over his worst enemies."

I have changed the order of the next three names to suit my interpretation.

(64) Kirichakrarathaarudha-dandanaathaa-puraskrita

किरिचक्ररथारूढदण्डनाथापुरस्कृता - She is preceded by Danadanaatha, who rides Her chariot Kirichakra. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 70

Kiri means boar. The chariot is drawn by boars. Kirichakra-mounting is riding rough-shod.

Taking the case of a very mediocre devotee, to start with, Dandanaatha दण्डनाथ same as Dandini दण्डिनी helps him by giving him the strength to override rough conditions and sometimes also by saving him from consequences of others riding rough-shod over him. Next, Mantrini मन्त्रिणी saves him from the evils of worldliness and of temporary happy living, by constantly reminding him of the Mother's Lotus Feet, and of the supreme truth, that whatever good has fallen to his lot is due to Her Grace.

(65) Geyachakra-rathaarudha-mantrini-pari-sevitaa

गेयचक्ररथारूमन्त्रिणीपरिसेविता - She is attended by Mantrini who rides the chariot Geyachakra. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 69

By Geya the simplest meaning may be taken to be "praiseworthy". Geya means worthy of singing or carrying singing as in modern radio-furnished motors. Geya chariot may be taken to be chariot "connected with praise," i.e., sympathetic with the pedestrians on the spiritual path of praising, singing psalms, etc., i.e., devotion to Mother.

(66) Chakraraaja-rathaarudha-sarvaayudha-parishkritaa

चक्रराजरथारूढसर्वायुधपरिष्कृता - Seated in the chariot named Chakraraaja, She is armed with all the weapons. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 68

The king of chariots, Chakraraaja, belongs to the great Queen Mother and it carries Ananda flag, the flag of Bliss.

It should be noted Mother alone has weapons and she has all weapons. The other two can help, but not finally and fully.

"She has all weapons." This means that however wicked or weak you may be, that can be set right in no time by Mother's Grace. Bliss which represents the flag is secured for them that are under Her banner.

For a very mediocre devotee who prays for immediate relief or gain, Chakra means all different vicissitudes of life, the various ups and downs. She is the Raaj राज (Master) of them. The Disposer of them. She is always ready for the earliest flight to the devotee being Rathaarudha i.e., mounted in a chariot, with all weapons, i.e., remedies to secure relief to the devotee against all kinds of enemies or obstructions, as of personal imperfections or worldly uncongenialities, etc.

(67) Jwaalaamaali-nikaakshiptaa-vahni-praakaara-madhyagaa ज्वालामालिनिकाक्षिप्तवह्निप्राकारमध्यगा - She is in the centre of the blaze of fire throwing out sparks. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 71

All this seeming protection from outside against enemies and the army paraphernalia is more for dignity. The real thing is that whatever appears as a spheroidal fire-blazing protective stronghold enveloping Herself, radiates from Herself.



There is a reference that while Mother was fighting accompanied by the army of Her Shaktis against the demon, the demon said, " Why do you get proud of defeating me? It is the power of thy shaktis and not Thyself ". The Mother answered him saying " These are only my splendours and my own aspects. There is none except myself ", and on Her replying so, all the Shaktis entered Her.

This name can also be taken to mean " She that most miraculously creates sparks of devotion in the midst of blazes of fire of calamities, in the case of the devotees."

(68) Bhandasainya-vadhodyuktaa-shakti-vikrama-harshitaa

भण्डसैन्यवधोद्युक्तशक्तिविक्रमहर्षिता She is delighted at the activity of the Shaktis that are prepared to destroy the army of Bhandas. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 72

Bhandas, the fettered soul, has his army of the ideas of duality, ignorance, evil, illegitimate, immoral, and unrighteous desires, vices, etc.

Mother is delighted at the gradual betterment of Her devotees in their plane of worldly ideas, aims, intentions, and actions. When a man enjoys even but a small portion of true Bliss, the veil of ignorance is destroyed and the machinery of increasing causes and effects by mutual action and reaction is set to work speedily.

" When a person does not recognise Mother and Mother's Grace, he gets bewildered by his own energies and is involved in full worldwormness."

When a person does not recognise the existence of his own powers, some energies take advantage of his weakness.

The latent energies within have two aspects viz. subjective ( Pashubhumikaaa पशुभूमिका ) and objective ( Patibhumikaa पतिभूमिका ), i.e. leading to brutality or sovereignty. Just as there are red and white corpuscles of opposite nature in a human body, so are there a lower and higher mind as well. There is a constant struggle for superiority and victory between these two minds and their energies. The degenerating energies can be killed out by ameliorating energies only. Once developed, the germ of knowledge or devotion or wisdom or self-control continues to increase. All material things perish by too great use, but these faculties, powers and tendencies, once they take root in the heart, continue to grow.

(69) Nityaa-paraakramaa-topa-nirikshana-samutsukaa

नित्यपराक्रमाटोपनिरीक्षणसमुत्सुका - She rejoices at beholding the rising valour of the Nityaas. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 73

Nityaa means those powers who constantly reside near Her.

Nityaas are similarly the eternal ameliorating energies of the soul. Nityaas are similarly the presiding powers over each of the fifteen days in the bright and black fortnights. And if the latter is gracious, every day that passes makes the Mother's devotee better and better in some field or other and makes him evolve and progress most speedily.

(70) Bhandaputra-vadhodyukta-baalaa-vikrama-nanditaa

भण्डपुत्रवधोद्युक्तबालाविक्रमनन्दिता - She rejoices in the valour of Baalaa, (who is) ready to slay the sons of Bhandaa. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 74

Baalaa means innocence, selflessness purity, etc. as an aspect of Mother, of a nine years young girl who destroys small impurities and evil tendencies of the daily routine life, such as little falsehoods, little cheatings, little selfishness, little pleasure, little indulgence and other little things , so often unnoticed and not minded. Mother begins the progress of her devotees by making him practise great cautiousness in a matter of smallest things, the so-called trivialities.

(71) Mantrinyambaa-virachita-vishanga-vadha-toshitaa

मन्त्रिण्यम्बाविरचितविषंगवधतोषिता She is delighted at the destruction of Vishanga made by mother Mantrini. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 75

Vishanga and Vishukra are the two brothers of Bhandaa. Vishanga is a perversion of life-conduct, poisoned judgment and craving for worldly objects. Vishukra is wasteful thinking and action. The perversion is removed by correct thinking and wasteful-ness by right action.

(72) Vishukra-praana-harana-vaaraahi-virya-nanditaa

विशुकप्राणहरणवाराहीवीर्यनन्दिता - Rejoicing in the strength of Vaaraahi the sucker of the life of Vishukra. Vaaraahi वाराही is Danda Naatha दण्डनाथ or Dandini दण्डिनी. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 76

(73) Kaameshvara-mukhaaloka-kalpita-shri-ganeshvaraa

कामेशवरमुखालोककल्पितश्रीगणेश्वरा - Shri Ganeshvara was formed by Her glances at Kaameshvara. ललितासहस्रनामस्तोत्र, नामक्रमांक 77

Just as Kaamesha and Kaameshvaraa are different, so are Ganesh and Ganeshvara different. Ganesh is determination and discrimination and Ganeshvara is destroyer of doubt.

If, after that wasteful action is eliminated and an evil company is shunned by judicious action and right thinking, the devotee has mastered his desires, i.e., has become Kaameshvar, Mother smiles at him with approbation for his struggles and success. What arises from this smile is the destruction of all doubts ( the destroyer being Ganeshvara) about Mother's existence, Her readiness to help Her devotees, the final law of action and reaction and the conviction that each experience takes him along way Mother-ward.

(74) Mahaa-ganesha-nirbhinna-vighnayantrapraharshitaa

महागणेशनिर्भिन्नविघ्नयन्त्रप्रहर्षिता - She is delighted at the great Ganesha's breaking the obstacle formed of the magic figure. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 78

Impurities, wasteful action and evil company being eliminated, if one devotes oneself to Mother, Mother showers the Grace of the destruction of all doubts. The magic figure which means insoluble problems as the creation of the universe, life after death, re-incarnation.etc. cease to frighten or confuse the devotee and to form barriers, in relation with or progress towards Mother.

The magic figure which forms the main obstacle is the delusion and limitedness, which confines the soul to a certain restricted field of thought, imagination, emotion and action, etc. Beyond this

little square like the four sides of a well in which the frog lives, he cannot peep. Everything else that surpasses those limits is not believed as existing or even possible. It is this magic square which is responsible for so much misunderstanding, alienship, hatred, differences, atheism, quarrelling and all the evils. That pitiable little worldworm finds his heaven and salvation in that little magic square. This square and infatuation of the square is broken by (1) destruction of doubt about Mother's existence (2) the conviction about the infallibility of Karma Law (3) the conviction that there is a method and a remedy (4) practice with faith, viz., that he is capable of achieving final success through that remedy.

(75) Bhandaasurendra-nirmukta-shastra-pratyasha-varshini

भण्डासुरेन्द्रनिर्मुक्तशस्त्रप्रत्यश्नवर्षिणी - She is showering missiles in response to the weapons thrown by Bhandaasura. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 79

After this stage is reached, viz., that doubts have disappeared and the aberration about the said great truths has ceased, the lower mind makes very strong efforts to throw the man overboard. these are the missiles of Bhandaasura, and these missiles mean the last temptations. But when the devotee is thus tried, being pushed into the eternal abyss of delusion by Bhandaasura, Mother is equally alert and She is showering Her Grace in so many ways and of so many varied efficiencies and through so many sources.

(76) Karaanguli-nakhotpanna-naaraayana-dashaakritih

करांगुलिनखोत्पन्ननारायणदशाकृतिः From the nails of Her ten Lotus Feet and fingers the ten qualities of Naaraayana-ship ( supreme

Godhood of a single universe ) spring. ललिता सहस्रनाम स्तोत्र, नाम  
क्रमांक 80

The Grace is showered from the nails, i.e., on the meditation of and on prostration to Her Lotus Feet, as a result of which there arises the fully perfected condition. In the usual proverb from "Nara to Naaraayan "[ नर से नारायण ], (from manhood to godhood), the meaning Naaraayan as "perfect", is clear. Also, Dashaa दशा means condition and Kriti कृति means to act. From Her Nails proceeds Her act of raising the devotee to the "perfect" condition. And there should be absolutely no doubtfulness or wonderfulness about it because the ten incarnations of Vishnu have sprung from Mother's fingernails. It is stated that the ten Avataars दशावतार (incarnations) having sprung from Her finger ends, and having done their godly miraculous work, stood before her with folded hands, for any further orders, to be carried out.

And this perfection takes place, through the instrumentality of higher and higher, and still higher energies following one after another from the rays, causing greater and greater evolution. this is shown by the avataars themselves of Vishnu, the protecting deity of the Trinity. These are the fish, the tortoise, the boar, the man-lion नृसिंह, the dwarf वामन, the primitive axe carrying Parashuram, Rama, Balaram, Krishna and Kalki, which generally represents the higher and higher forms of evolution of life inhabiting our Earth. From the meditation of the Lotus Feet, the devotee begins to know Mother as the origin of the different wonderful energies which have maintained the equilibrium of the universe. He further gets control over the five states of a jiva or a soul, viz., the wakeful जागृति, dreaming स्वप्न, sleeping सुषुप्ति, ecstatic

तुर्या and ultra-ecstatic परा and also over the powers of creationउत्पत्ति, preservationस्थिति and destructionलय, disappearance and re-appearance which fully belong to Mother, and within certain limitations are gifted to the souls as well, in their small little-soul-creations.

(77) Mahaa-paashupata-astra-agni-nirdagdha-asura-sainikaa

महापाशुपतास्त्राग्निनिर्दग्धासुरसैनिका - She burnt up the army with the fire of the astra (weapon ) called Mahaapaashupata(महापाशुपत). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 81

After that the grace has been fruitful to this extent She burns away the army, which means the long lingering undetectable Vaasanaas the fundamental rootlets of different desires.

Please differentiate "vanquishing" and "burning" as the latter means total annihilation and not mere control. The army of Daityaas ( demons)means mental modifications due to ignorance. The fire of Mahaapaashupataastra महापाशुपतास्त्र means the burning power created as a result of the belief and practice of the non-duality arising from and increasing with devotion.

(78) Kaameshvaraatra-agni-nirdagdha-sa-Bhandaasura-shunyakaa

कामेश्वरास्त्रनिर्दग्धसभण्डासुरशून्यका - Bhandaasura with his army was burnt up by the (Love) fire of the (weapon of) Kaameshvara.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 82

It is after so many efforts that the superior devotee becomes finally able to kill Bhandaasura by the Fire of Love which he bears

to Mother. The subtle point to be noted here is that, although Mother has helped the devotee all throughout, the demon is finally killed by the Kaameshvar. This means that the liberation work of oneself is to be done by oneself alone.

(79) Brahmopendra-Mahendraadideva-samstuta-vaibhavaa

ब्रह्मोपेन्द्रमहेन्द्रादिदेवसंस्तुतवैभवा - Her supreme power is praised by Brahmaa, Vishnu, Mahendra and others ( deities). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 83

Her wonderful royal sportivity is praised by all the three big deities for these reasons. Firstly, She Herself gradually brings about the evolution and salvation of Her devotee, secondly, She takes no credit to Herself and shows to the world that the success is achieved by Her devotee himself as the Asura (demon) was finally burnt by the devotee and not Herself and thirdly, She Herself again would restore Bhandas to life as will be seen from the next name.

(80) Hara-netraagni-sandagdha-kaama-sanjivana-aushadhih

हरनेत्राग्निसंदग्धकामसंजीवनौषधिः - She was the life-giving medicine to Manmatha मन्मथ (God of Love) who was burnt up from the fire from the eye of Shiva. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 84

The question may arise. Is this evil a powerful enemy of Mother? No, even the evil is of Her own making and indispensable to supply the material to Her devotee for practising and experiencing the needful to realise Mother, and therefore, She sees that evil does remain in the world and is not entirely extinguished. Good and evil



both belong to Mother and are of Her making. One is needed for the other. She sees that none is powerful enough to wipe out the existence of the other.

Under Mai conception, in reality, there is nothing like absolute good or absolute evil. Good and evil are simply relative terms. One helps the soul directly, the other indirectly. If one is achievable, the other is the indirect means of achieving. Evil is seemingly dirty manure to which the sweetest fruit of "good" often owes its existence. In Mother's Lodge philosophy, there is no hatred for evil and no possibility of destroying evil, once for all and ever. By sublimation, the worst vices may be transmuted to be the best virtues. What is required is the Energy and the success on sublimation, both of which depend on Mother's and guru's Grace alone.

In another view, there is nothing bad. Everything is good, though of different grades. Where the judge enters, there the barrier line is formed; and what is below the bar receives a relative name of "evil".

The good and bad are, therefore, mere making of its maker.

The Mai-ist outlook is different from that of an average follower of any individual religion. This goal is not to do something secretly for himself to save himself from miseries in his seclusion. The Mai-istic fabric is raised on "being oneself and harmless and useful member of a large family of the Mother".

The true foundations of Mai creed are different in their very initial forms. Thus the Mai-ist has the greater disposition towards what may be called "Sahajaavasthaa" सहजावस्था, Causal State. as-it-may-please-Mother living". The evil should not be permitted to

harass the good, and the good shall not be permitted to humiliate evil beyond certain limits. No downright denouncing of evil, no sky-reaching resounding of good. Be extremely alert, understand the working and act best to achieve your goal. If you can not withstand the temptation after having done your best, do not deprecate yourself, do not despond. Suffer cheerfully, be wiser through your folly; if a thorn has pricked you, well run to Mother. She will slap you but will remove the thorn. There is no great superiority of the thorn unpricked or inferiority of the thorn-pricked. Gradually and cheerfully go towards the goal with faith in Mother's protection and Guru's guidance.

Thus names from 1 to 60 which fall under the category of " Shree Maataa " (श्रीमाता) are of pure description and from 61 to 80 which describe how She helps Her devotees to achieve victory, have been shown as falling under the heading of "Shree Mahaaraajni " (श्रीमहाराज्ञी).

Jay Mai Jay Markand Mai Mother Bless All.

## GROUP D

Up till now what has been described is Her physical form and now we come to Her subtle form. As "Sinhaasaneshvari"

सिंहासनेश्वरी She is giving boons from a distance in an unknown and royal way. This is done by Her subtle form which is Mantra-made and by Her most secret form of Kundalini कुण्डलिनी known as Serpentine Power residing in every human body. Sinhaasana सिंहासन is also a Mantra. The latter secret forms are described in the names of the next group E. Here in group D, the subtle form which is inseparable from Her physical form is described.

(81) Srimat-vaagbhava-kutaika-svarupa-mukha-pankajaa

श्रीमद्वाग्भवकूटैकस्वरूपमुखपंकजा - Her Lotus Face represents the divine Vaagbhava group ( a group of syllables in the pancha-dashi mantra). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 85

The Panchadashi Mantra पंचदशी मंत्र has three portions, the first of which corresponds to the topmost portion of the Mother's physical body, viz., the face. Shrimat (divine) श्रीमत means having the power of conferring wisdom and other exalted powers. Vaagabhava means that by which a person attains the power of speech. The Vaagbhava-kuta वाग्भवकूट is the group of five syllables, viz., ka, e, i, la, hrim. ( क, ए, ई, ल, ह्रीं )

(82) Kanthaadha-kati-paryanta-madhya-kuta-svarupini

कण्ठाधःकटिपर्यन्तमध्यकूटस्वरूपिणी - The central portion from the throat to the waist represents the Madhyakuta. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 86

Madhyakuta is called Kaamaraaja-kuta कामराजकूट also as (Kaama) the desire to liberate Her devotees resides in Mother's heart. This kuta has a group of six syllables, viz., ha, sa, ka, ha, la, hrim. ( ह, स, क, ह, ल, ह्रीं )

(83) Shakti-kutaika-taapanaa-katyadho-bhaaga-dhaarini

शक्तिकूटैकतापन्नकट्यधोभागधारिणी - The lower portion from the waist downwards represents Shaktikuta. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 87

This is a group of four syllables, viz., sa, ka, la, hrim. ( स, क, ल, ह्रीं )

Thus the first group of Mantras represents - Mother's portion from head to chin, the face and knowledge, and is called Vaag-Bhava-Kuta and contains five letters, viz. ka, e, i, la, hrim.

The second group represents Mother's portion from throat to waist and heart and desire, and is called Kaam-Raaja-Kuta or Madhya-Kuta and consists six letters, viz., ha, sa, ka, ha, la, hrim.

The third group represents Mother's portion from waist to toe, Lotus Feet and action, and is called Shakti-Kuta. The group contains four letters, viz., sa, ka, la, hrim.

Please note that, Vaagabhava Kuta is connected with Mantra repetition, Kaam-Raaja-Kuta with devotion and Shakti-Kuta with service, love and self-surrender to the Lotus Feet.

The first is connected with knowledge, the second with devotion and the third with Yoga ( Supernatural powers- Shakti) and complete self-surrender or love. The first with head, the second with heart and the third with Mulaadhaar Chakra and Lotus Feet.

Thus Mother's Grace flows prominently along the paths of Knowledge, Devotion, Yoga and Love. No aspirant is purely of one type. Generally, there is simultaneous progress, more or less on all allied planes of spiritual evolution, though sometimes knowledge and devotion are alternately in preponderance and though some are natural achievements and some acquired ones.

So often there have been strong disputes as to the superiority of one to another, and I have been so often questioned that I would record my views here, though this is not the right place. In the first place although some are called Devotees भक्त, some Jnanis ज्ञानी some Yogis योगी and some God-lovers प्रेमी, it is seldom that

anyone is the only achievement. We fancifully give exclusive names after the most prominent achievement.

The simplest view is to have very clear definitions and very appropriate diagnosis. To explain by an illustration, in the case of a father fondling a child and the mother neglecting the child, one should not commit the blunder of arriving at a universal conclusion that every father loves a child more than the mother. It should, however, be clearly seen that a particular father is rather a mother and a particular mother is rather a father. The error should be located correctly.

Going by essence and not by conclusions wrongly made from wrong premises about the lives, names and achievements of certain personalities, these distinctions should be viewed thus. A Jnaani ज्ञानी is one who knows the smallest detail everything including how to attain God and salvation. A devotee is extremely desirous of being in accompaniment with God. A yogi is a practitioner of visualising

God with Glory and Power. Finally, the lover is the enjoyer and desirous of being one with God.

In a word jnanin tells you how to get, an inferior devotee (Guana Bhakta -गौण भक्त ) desires to get, a yogi gets a stealthy glimpse by effort, a superior devotee or a God-lover

(Paraa-Bhakta परा भक्त) is happy extremely with believing God to be as it were in his possession. The God-lover first swallows up God and then gets himself swallowed up by God. The Founder often prays " Oh, Mother, I have first imprisoned thee in my heart

and then handed over myself to Thee as Thy prisoner to be done with as Thou desirest."

(84) Mula-mantraat-mikaa मूलमंत्रात्मिका - She is the root Mantra itself. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 88

Mula means root. This is the fifteen-syllabled mantra known as Panchadashi पंचदशी मन्त्र. This Panchadashi Mantra is  
ka,e,i,la,hrim,|| ha,sa,ka,ha,la,hrim || sa,ka,la, hrim ||

[ क ए ई ल ह्रीं । ह स क ह ल ह्रीं । स क ल ह्रीं । ] The three portions are called Kutas.

She is the soul of all mantras. This means that mere repetition without love and faith does not give the desired result just as a lifeless body can help in no way. A further meaning sought to be conveyed by some Mai-ists, who have tried so many other Mantras, is that Her sacred name Jay Mai Jay Markand Mai जय माई जय मार्कण्ड माई has by repetition given more efficacious and quicker result than so many other mantras.

Mai-ist should not, however, jump to this Mantra. But first practice Mai(माई), next Jai Mai (जय माई), next Aum Shrim Jay Mai (ॐ श्रीं जय माई), next Aim Shreem Jay Mai ( ऐं श्रीं जय माई), then Aim Klim Sauhoo (ऐं क्लीं सौः). When he begins to see in dreams a beautiful park with beautifully carved out roads, and feels the joys of spring with peacocks, cuckoos, etc. therein, and when Mother in the form of a young girl within teens is seen playing with Her maids with a flower ball or in company with some devotees of Mother or any other enjoying position, it should be understood

that the achievement of the Mantra has been fully perfected  
( Siddha सिद्ध).

Some Mai-ists even without a preliminary idea see in a dream Mother in the relieving posture over a couch supported by four legs which show movement. Some see a big hall with hundreds of most beautiful maids, surrounding a throne on which Mother is seen seated. Each dream has its own significance and is generally indicative of the stage of the devotee who dreams.

I do not mind being called Blind-faithed but I give these details because I wish a religion to be spoken of with a scientific and precise accuracy. I am sick of over-exaggeration and falsehood in a matter of religion and religious experiences. The conclusions can be bombarded with any new theories or beliefs to the contrary, but experiences themselves would not leave any room for discredited.

"Aim" एम् increases mutual love between devotee and Mother, as that

between Mother and son. Repetition of Aim, Aim, Aim will become Mai, Mai, Mai, Mother, Mother, Mother". Shreem श्री will give prosperity, Hrim ह्रीं will make the devotee feel ashamed of what he is and will confer knowledge, on realising that he is unworthy, wicked and ignorant. Klim क्लीं will give him attractive power. Aim ऐं will perfect his love to Mother, Klim क्लीं will perfect his love to the universe and Sauhoo will establish an identity between him and all and Mother.

Considered from the point of evolution, AIM ए॒ं means fattered soul or JIVA. Hrim ह्रीं is knowledge or Vidya or Mother's Grace and Klim क्लीं means liberated soul, full of love for all.

Thus, between the fattered soul and liberated soul, there is only one thing, viz. the bashful young mother's Grace. The idea is very clear from (1) Jivah, Shivah, Shivo, Jeevah; (2) Sah, Jeevah, Sah, Sadaashivah; (3) Paasha, Baddah, Sadaajivah; (4) Paasha, Mukta Sadaashivah. A fettered soul is (will be) liberated soul. Liberated soul is (was)fettered soul. The soul that has been bound up by Mother by Her noose is ever fettered (in spite of any efforts of himself and others). The soul which is delivered from the noose is forever a liberated soul in the end, even if there are ups and downs.

A Jeeva जीव or a soul means a person possessed with the idea of egoism, who believes himself to be the sole director of the eight groups, viz., (Puryashtaka), (1) five organs of action; (2) five organs of knowledge; (3) five vital airs; (4) Manas, Buddhi, Chitta, and Ahankaar ( explained before); (5) five elements, (6) assets and liabilities of actions and reactions Karma; (7) desires and emotions, Karma and (8) on the top of everything ignorance, imperfection and controlledness, i.e., Avidyaa (अविद्या).

By extinction of attachment, the idea of his embodiment is destroyed, and by relinquishing the idea that he is the director of the eight groups above described, he gets over egotism.

When the Jeeva is released from egotism and even embodiment and is beyond any influence of the cause for embodiment and of the elements embodying him, he becomes Shiva or self-realised or Mukta or freed.



It is on the strength of this absolute truth that Mai-ists advocate no hate, no envy, no superiority complex. A Mai-ist must have been the most sensitive balance for judging his own actions thoughts and desires, but when he views others, he must have this view," The highest saint of today might have been the greatest devil of yesterday. The difference between the highest and lowest man is nothing compared to what Mother's Grace can do."

A mantra is derived from man (मन) repetition and tra (त्र)protection and means that it protects those who repeat it.

(85) Mula-kuta-traya-kale-varaa मूलकूटत्रयकलेवर - possessing the body consisting of the three divisions of the root (Mantra). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 89

Jaya Mai, Mother Bless All.

## GROUP E

After describing the outer form of Mother (the physical and the subtle ) Her subtlest form Kundalini (in the body) is now described.

Kundalini or the Serpentine Power in the Mulaadhaara Chakra मूलाधार चक्र at the lower end of the spinal cord, sleeping in three and a half coils , when roused rushes upwards and breaks through the six chakras as well as the three knots called Brahma, Vishnu & Rudragranthis, along the spinal cord and proceeding to the Sahasraar Chakra सहस्रार चक्र in the head, causes the nectar therefrom to flow.

Even those who are not yogis, attain all these advantages by mere single minded devotional self-absorption.

(86) Kundalini कुण्डलिनी - Serpentine Power. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 110

Kundala means coiled and hence Kundalini means what is coiled. Its own form is like a coiled serpent.

" The shining(Tejas तेजस) vital energy(Jivashakti जीव शक्ति), which is the manifestation of life (Praana प्राण), is called Kundalini. This resides in the center of the flames of fire of Mulaadhaara Chakra. She is sleeping like a serpent, having three (and a half) coils , radiant and she is ever hissing in the centre of Sushumna the central passage of the spinal cord, where She resides.

(87) Kula-amritaika-rasikaa कुलामृतैकरसिका - She has special fondness for the nectar of Kula. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 90

" It is not that She is fond of drinking nectar, but She is fond of giving a nectar shower or a nectar bath," to Her truest devotees children.

" The Shakti called Kundalini in the form of a serpent, beautiful, fine as a lotus fibre, resides in the Mulaadhaara , biting the pericarp of the Mulaadhaara , which is like the pericarp of a lotus, with its tail in its mouth."

Seated comfortably, the aspirant should force the breath upwards. By the compression of the breath, or by devotion and meditation, the fire within blazes up. By the force of this blaze, Kundalini wakes up and breaks through the knots as well as the six lotuses. This energy reaches the Sahasraar-chakra and the ecstatic condition then experienced is known as the supreme state (para परा), and is the cause of the final beatitude.

(88) Mulaa-dhaaraika-nilayaa मूलाधारैकनिलया - Chiefly residing in the Mulaadhaara. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 99

This means that in most of the bodies, the central passage through the Sushumna is entirely closed.

(89) Tadillataa-sama-ruchih तडिल्लतासमरुचिः - Brilliant and speedy as the lightning flash, in Her passage from Mulaadhaar to Sahasraar. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 107

(90) Brahma-granthi-vibhedini ब्रह्मग्रन्थिविभेदिनी -Severing he knot called Brahmagranthi. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 100

There are six chakras and three knots on the passage.

The nectar flowing from the Sahasraar सहस्रार is called Kulaamrita कुलामृत. In everybody at the bottom of the spinal cord, there is a cavity in which Kundalini कुण्डलिनी resides. There are three passages along the spinal cord from near anus to the brain. The two passages on the sides are open for all, through which breathing takes place. The central one is closed for all, except for yogis and Devotees. A Yogi opens up the central passage and gets Kundalini to rise in this passage by the Praanaayam प्राणायाम i.e. scientific breathing practice and other methods and in a scientific way. The devotee only experiences , that rushing of the Kundalini has happened when the phenomena of the Bliss and unconsciousness take place. When the devotee experiences the highest ecstasy, the Kundalini has been in the Sahasraar (brain) and the nectar has been flowing.

(91) Vishnu-granthi-vibhedini विष्णुग्रन्थिविभेदिनी - Severing the knot called Vishnugranthi. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 102

(92) Rudra-granthi-vibhedini रुद्रग्रन्थिविभेदिनी - Severing the knot called Rudragranthi. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 104

These knots are named, Brahma, Vishnu and Rudragranthis. The earth and water elements with the two chakras Mulaadhaar and Svaadhishthaan are indicated by Brahmagranthi. The next two powerful and shining elements are fire and sun; these with the two chakras of Manipur and Anaahat are indicated by Vishnugranthi. The next two elements in the form of air and ether with the two chakras of Vishudhhi विशुद्धी and Aajnaa आज्ञा are indicated by the Rudragranthi.

Those that are fortunate enough to have these knots severed, i.e., pierced, through by Kundalini, rise above all the overpowering and impurifying influences of the particular elements and have the control of everything that is capable of being done , as a result of the full control of these elements. It is by this method that the siddhis or supernatural powers and wonderfully mighty benefits and experiences are attained.

(93) Shat-chakro-pari-sams-thitaa षट्-चक्रोपरिसंस्थिता - Residing above the six chakras. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 108

Samsthitaa संस्थिता (Residing); residing above the six chakras , viz., Mulaadhaara, Svaadhishthaan, Manipura, Anaahat, Vishuddhi and Aajnaa.

(94) Sahasraara-ambuja-arudhaa सहस्राराम्बुजारूढा - Having ascended the thousand petalled lotus. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 105

(95) Sudhaa-saaraabhi-varshini सुधासाराभिवर्षिणी - Showering down torrents of ambrosia. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 106

When the devotee rises to the understanding of his Godlessness (?) as he feels it, when he gets extremely uneasy and discontented, when his desire to be nearer Mother becomes extremely intensified, when there is burning fire of painfulness due to separation, then in the case of the devotee, the working is not through the scientific yogic process of Praanaayaam breathing, etc. What takes place in the case of devotee is this: Considering that Her child is ignorant of the yoga methods, Mother Herself as Kundalini wakes up and rises, in the central passage Herself, as if driven to the necessity of rising, due to the pressure of the devotee's desire, and finally deluges him with nectar.

As stated in the introduction page, Sahasraar is the nectar lake, to which Mother takes Her child (the devotional soul) for an ambrosia bath, when the child gets restless and craves for the swim-bath-sport with playful Mother and violently shakes from sleep.

The rising of Kundalini is the commencement of the manifesting of the unmanifested Mother and She is in the highest manifested form when She reaches Sahasraar सहस्रार. In the path from just manifested to highest manifested, there are three stations of action and three of rest. That of action is described as of the

breaking of the knot. So that three times Mother is Mahaa Raajni the valiant Mother, and thrice Sinhaasaneshvari. In Mulaadhaar, She is Shree Maataa full of mercy to raise the devotee from ignorance and misery, and in Sahasraar, She is Nijaaruna-prabhaapura-majjat-brahmaanda-mandalaa, i.e., deluging the devotee in the shower of Life, Light and Love. Rising from Mulaadhaar, She breaks the spell of the creative energy, which is doing the work in the universe, of breaking the unity into multiplicity. When that creative energy is vanquished, the vanquished, as is usual, naturally becomes the ally of the devotee and makes a friendly present of control over whatever relates to its dominion. Further, when Mother is taking a slight rest, She is worshipped by the devotee, for what She has done for him. Again She breaks the spell of the differentiating energy, which is doing the work of keeping the different relationships of the multiplicities, and this vanquished also becomes the ally. Again She is worshipped during rest, and then again She breaks the spell of the final energy, which helps the work of bringing the multiplicity to unity and creates oneness of manifoldness, for Her devotee. After this is done, She is in Her highest joy in Sahasraar.

To repeat, Mother is Shree Maataa in the Mulaadhaar Chakra and Nijaaruna-prabhaapura-majjat-brahmaanda-mandalaa in the Sahasraar Chakra. She is the unmanifested and the highest manifested Mother in the two centers respectively. In Mulaadhaar She begins to be the Mahaa-raajni, the valiant Heroic Fighting Queen with activity and She thus, alternately in six centres Mahaa-Raajni and Shree-mat-Sinhaasaneshvari. Thus between the two functions of as Merciful Mother and Mother who endows the devotee with Light, Life and Love, She is alternately the

fighting Queen Mother, and the worshipped giving-what-the-devotee-wants Mother.

Breaking the knot means breaking the spell and includes three processes,viz., (1) conquering the opposition due to a certain energy; (2) understanding it and (3) utilizing it to one's elevation.

## GROUP F

The next group of names can be taken to be representing Mother in a personal relationship with humanity, families and individuals. This is the idea of reality and is best conveyed by the name Chidagni-Kunda-Sambhootaa(चिदग्निकुण्डसंभूता)

The reality is felt when one has the thing before one's eyes. The word Sambhootaa ( sprung up ) is indicative of the reality of Mother's taking interest, in the smallest details of whatever affects Her worshippers and devotees especially This idea has been summed up in the rendering " The beck and call Mother."

Gujarati Mai-ists are recommended to read Mai-Smriti, which describes the Founder's experience of Mother as the beck and call Mother, summarised in three hundred names e.g., sickness-bed-attendant Mother.

Late Brother Kantilal Bhogilal Desai, a great devotee of Mother, to whose relations with different saints, a good deal of the spread of Mother Movement is due, expressed his considered opinion based on his own experience, that his uplift in the devotional realm was the outcome of his selecting Mai-Smriti for his daily repetitions.

This little compilation has a great sublimating efficacy for them that have full faith in the possibility of the relationship between

Mother and Her devotee being as a concrete as between a living human mother in flesh and the son.

(96) Kula-sanketa-paalini कुलसंकेतपालिनी - The protector of the secrets of the scriptures, the Protector of fame and the Protector during temporary sufferings as a result of right conduct and virtue being crushed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 91

Kula means the scripture, She keeps the secret of the scriptures. This means that, although the scriptures are read, nothing is achieved or understood without Her grace or that of the Guru.

Kula also means family, and right conduct; Mother also keeps the secrets of the failings of Her devotees, i.e., keeps up their honour before the world, so long as they are forgivable and unrepeated blunders.

Kula also means the collection of Chakras, etc., but enough has been said on that subject for the present and here the names referring to Kula are taken in the other sense.

(97) Kaulini कौलिनी -Belonging to families. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 94

Because She is worshipped in every house." Mother is to be worshipped in every place, town, house, village and forest by men who are devoted to Her ".

" Kula means Shakti, and Akula means Shiva, and union of Kula with Akula is called Kaulaa. As Kaulini, Mai therefore also suggests the greatest blessedness on Conjugal joint and mutual worship on Mai Days, as She creates sacrificing and self-surrendering love between husband and wife."



(98) Kula-anganaa कुलांगना -The chaste family woman who is the family-Saviour.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 92

Kula the chaste family. Mother is the protector of womanhood and chastity of ladies that belongs to high families. The meaning is that the chastity-vowed respectable women are well protected in any emergency, especially against assaulters, by Mother.

(99) Kulaantas-thaa कुलान्तस्था - She that stands by Her devotee's family or by the side of all women and men of right conduct up to the end, and who finally rewards them.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 93

(100) Kula-yogini कुलयोगिनी - She that incorporates one desirous of being incorporated, in Mother's family of Her devotees and sons.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 95

Kulaachaar also means offering worship, etc. to a chakra a geometrical figure mentally inscribed in ether or a metal plate. But as stated before, that meaning should not be thought of, in this set of names, of a different field of Mother's action.

She is called Kulayogini because She is connecting members of the family in a tie.

(101) Akulaa अकुला -Having no Kula. She that does not judge human beings by births and families, but by their intrinsic worth. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 96

(102) Samayaan-tasthaa समयान्तस्था - She that stands by the side of Her devotees in worst times, and when he is undergoing pains to leave this body, or She that resides in the heart of one, who

extends equality to all. Sama सम means equality and ya य means he who attends it. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 97

(103) Samaya-achaara-tat-paraa समयाचारतत्परा - She that is ready to accept and be satisfied with the poorest and most incomplete and meagre rituals, which the devotee is able to observe serving at the right moment, as best as he can. Mother is most merciful while considering his capacities, circumstances, times and conditions. Just as Kaulaachaar कौलाचार is kind of worship, so is Samayaachaar समयाचार. The former is worshipping Mother in Chakras mentally produced in the ether. The latter is worshipping Mother in the ether of the heart itself. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 98

As per Mother's Ideal, Kulaachaar कुलाचार is the practice, in one's dealing with all, of a demeanour which proceeds from the belief that we are all of one (Kula कुल) family and Samayaachaar is the higher practice of seeing sameness and dealing out treatment of equality and justice to all.

This name also means She that is anxious to see that Her devotee's demeanour to all is uniformity, justice, oneness, sameness and equality. Samay समय means worship or time and Aachaar अाचार means behaviour. Mother's own behaviour also during worship is one of very great impatience, to somehow finish up the rituals and very quickly enter into personal relations of equality, of Mother and Son or God and devotee, with Her devotees.

Thus in the field of worship, he who worships by imaging Mother as standing in a geometrical figure, outside in the ether, is

Kaulaachaari कौलाचारी whereas he who worships by creating the image of Mother as centred in his own heart is a Samayaachaari समयाचारी.

In the field of the outer world, he who extends the relations and treatment of equality, sameness and oneness to others is a Kaulaachaari कौलाचारी, whereas he who is prepared to take matters as they befall with self-surrendering spirit is a Samayaachaari समयाचारी.

To express the above by a link, Kaulaachaari is represented by "Love All and Serve All" and Samayaachaari, by "with unconditional self-surrender" and both of them are commonly connected with "Devote yourself to Mother".

(104) Mahaa-Sakti महाशक्ति - Greatly attached to and possessed with a craving for, Her devotees. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 109

She is so much devoted to Her devotees that She is actually almost mad after them, so to say, infatuated with them. Aasakti means craving.

Jaya Maai, Mother Bless All.

## GROUP G

(105) Bhavaani भवानी - Life-giver to all opposite pairs of conditions. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 112

Bhava means a liberated condition, as also worldliness, and desire. She is the life-giver to these as well as to their opposites. Devotees alone can realise this paradox, and that is why Mother is called sportive. In a dramatic company the chaste and the vile

woman, the king and the enemy, the successful and the defeated, all are of the proprietor's making. Thus saint and sinner are of Her making. It is all Mother's play. Bhava means Shiva (desirelessness) as also Samsaara (worldliness), and also Manmatha (desirefulness), and ana means to give life. Shakti is called Bhavaani because She gives life to, as well as ends the Samsaar (Worldliness).

Worldliness and world-wormness do not mean the same thing. A worldworm is intensely relishful ( PAAMAR- पामर ). The worldly is one who is hand and foot, bound down ( Baddha बद्ध ) by worldliness Samsaar संसार. Worldliness is slipping away from the final Truth.

Saltwater fish will die in fresh water and fisher-women will suffer from vomiting, on account of the rose-scent in a rose garden. That explain worldwormness.

Worldliness is confining to one's own selfishness and wasting precious life for one's own self and the family alone. It is the ignorance of the final truths and lack of understanding, as to the working of God, universe, souls and the Karmic Law. Ignorance as to what should be done and what should not be done.

Ignorance, as to the real values to be set, as to what matters, one should be alert or indifferent about, as to what matters he should be active or passive about. and as to the high value that should be set inward and outward purity, holy and truthfulness, has played the most important part in the happiness and misery of mankind, races, nations, societies and individuals. Ignorance is responsible for all the play of worldly people, and for their no belief, no faith, either as regards their being controlled or helped

by much higher forces and agencies, and no obedience to any higher powers. The absence of knowledge about the liability of having to answer for one's actions, not knowing of the Divine Law of action and reaction, not knowing of the higher powers of one's self if the pure and divine soul, is the main indication of worldliness. Soul-lost, small-witted, shortsighted, dead-cruel, selfish, molesting-and-persecuting-tendenciful; such are some of the characteristics of worldly people. Thus runs an interesting description of world-worms and world-entangled souls.

" Driven by unattainable desires, blunt to lawfulness or unlawfulness, justice or injustice, blunt to morality or immorality in seeing and acting to get their desires fulfilled. Ever busy with scheming and arranging plots after plots but never getting wiser, although meeting failures after failures ".

" Hypocritic, self-sufficient, proud, passionately deluded and infatuated; living with self-imposed blindness in their own self-created the universe and having, as their highest goal, the satisfaction of their own wishes, desires and commands".

" Domineering, boring, annoying and burdensome. Considering themselves to be the best and wisest and expecting the whole humanity to rally round them and do as they desire or command or teach. Not knowing their own faults and vices. With themselves as the " be-all and end-all." Full of evil actions and full of desires and motions without the smallest ideas of their undeservedness, etc.

(106) Bhaavanaa-gamyaa भावनागम्या - She is to be attained by meditation. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 113

Bhavanaa also means sincere desire. Neither physical act nor mental act would please Mother; desire and love will, however not only please but move Her. A higher meaning is that She is attainable only by Her own desire to make Herself attainable by a particular person. Bhaavanaa originates from Herself.

(107) Bhava-aranya-kuthaa-rikaa भवारण्यकुठारिका - The woodcutter of the forest of earthly existence & worldliness. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 114

(108) Bhadra-priyaa भद्रप्रिया - Delighting in benevolence. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 115

(109) Bhadra-murtih भद्रमूर्तिः - Of benevolent appearance. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 116

(110) Bhakta-sau-bhaagya-daayini भक्तसौभाग्यदायिनी - Conferring prosperity on the devotees. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 117

Just as a damsel is said to have been blessed with Saubhaagya when she is given a husband and is never to be separated from him, so Bhakta's Saubhaagya is the attainment of Mother and no separability from Her. " Bhaga" means fortune, desire, magnanimity, strength, effort, light and fame.

(111) Bhakti-priyaa भक्तिप्रिया - Delighting in devotion. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 118

Bhakti is primarily of three kinds (1) Mediocre (Gauna); (2) Superior (Mukhya) and (3) Divine Love. Mediocre or superior devotion is longing directed towards Mother without or with full Divine knowledge respectively. Divine Love is the desire of being

one with and merging in Mother. Fundamentally, the service of humanity is the most important means ( of reaching the Mother). However, there are many methods of practising devotion, such as remembering, pronouncing the name of Mother etc.

Bhakti or devotion is indicated and increased by love of hearing, remembering, making others remember, hearing narration and remembering by narration, worshipping, prostrating, glorifying, relation-establishing, serving, surrendering, equalizing, unifying, imitating, accompanying, meditating, realising, residing with and merging in one's beloved ideal, etc. Generally, Divine Love is also amalgamated with superior devotion, being its cream form.

Importance of devotion is considered great. It is stated in Hindu Scriptures, " Even if a devotee is barbarian ( mlechchha), he is the best of the Brahmins, he is Sannyasin, he is ascetic and he is learned, man. Devotion should be known to have the power of a conflagration to the forest of sin."

Mortals can do nothing for Mother, who is ever satisfied and has no end to accomplish, but Mother condescends to receive with gratification, whatever they do by way of devotion or whatever they offer externally or internally.

(112) Bhakti-gamyaa भक्तिगम्या - To be approached by devotion.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 119

Although Mother is unmanifest, She becomes perceptible through devotion. By undeviating devotion, Mother maybe perceived and known and seen and entered in essence. This entering means Salvation. Salvation is the attainment of Mother Herself, who is attained by Devotion alone.

Devotion confers all objects of human desire; if one places reliance on the Guru, in his teachings and in the practice taught by him, which destroys doubts of one's mind, this devotion of Mother, which gives everything, enables one to cross the ocean of Samsaara. Devoid of devotion, men surely suffer here and hereafter.

(113) Bhakti-vashyaa भक्तिवश्या - Taking delight in remaining as enslaved by devotees through devotion. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 120

Devotion is a relationship between a person and God the Creator, Protector and Dispenser of the Universe including the whole of humanity. It is the tender most emotion of the devotee with the most persistent desire and effort to maintain the relationship at any cost, and at any sacrifice including even life-surrendering. It begins with a desire of seeking protection from the dangers and difficulties that the devotee is beset with at every stage and step during his living. The man on the path of devotion accumulates his qualifications for the granting of the solicited protection by means of obedience to the commandments let down in scriptures, and serving saints and seeking their guidance, and moulding the details of his life and living accordingly.

Once the seed of devotion is sown, the aspirant progresses more and more speedily, because he is under the guidance of invisible souls and forces. From selfishness and worldliness, he rises to selflessness and oneness with the devotee world of advanced souls on the same path. Later, he no longer prays for relief, does not accept gifts and takes the highest pleasure in standing as a giver of however little to others, and yet with the highest humility.



The protection seeker is a mediocre devotee ( Gauna Bhakta) and the giver who has been also endowed with divine knowledge is the superior devotee( paraa-bhakta ). The third stage of divine love is reached when the relationship between a devotee and his God has ripened to the full reality of human relationship as in body and flesh. Thereafter, the universe and its complicated working and consideration of one's own needs and conditions, as they arise from time to time, gradually slip away from the devotee's consideration and concern, and become extinct. Nothing else remains except the Devotee, the God and the Love interconnecting them both. The surrendering of one's everything and one's self and the feeling of the most excruciating pain on getting the idea of physical or mental or spiritual separateness from one's God is the principal characteristic of the divine love. The idea of superiority and inferiority gradually vanishes, especially whenever, the devotee experiences the highest fervour of that love, amounting to Passion. The readiness to do anything for the sake of one's God, who is then his The Only One - The Beloved- is immeasurable and the only desire and goal is that of being ever in company with and in service of The Beloved. The devotee is , then, one with The Beloved and ever willing to merge The One Beloved, with fullest unification and identification, after the most complete disintegration of the smallest thing in or about him, which can be traced, developed or magnified to establish or infer any separateness of his individuality from The One Beloved.

When a devotee reaches the stage of Divine Love, he has no demand, or desire and no expectation of return. Nothing else pleases him except companionship with The One Beloved. To be living with the mind, refusing to be engaged in anything else except what relates to The Beloved is thorn piercing condition or

out of water fish condition for him. Even if the mind is forcefully distracted by others on account of circumstances and requirements of life and living, it forcefully rushes back to The Beloved, as soon as free from other clutches. None else except The Beloved is felt as one's own. There is a conviction that there is no higher pleasure. Whatever has any relation with The Beloved gets a dazzling and gives a dancing colour and temperament. There is inner perfect faith that The Beloved though indifferent unkind and even seemingly cruel has been all the while viewing him, feeling for him and is ready to make the sacrifice even much greater than his own. He feels as if he is in a race with The Beloved in a matter of entertaining greater intensity of love and a greater readiness of making self-sacrifice, with the ambition of securing the glorious position of having been admittedly the greater giver, and the greater sacrificer.

He rejects supernatural powers and even sovereignty of the whole universe.

His joy is to be ever remembering His Beloved and to be ever experiencing horripilation, throat-choking, sighs, sobs, tears outright laughing or weeping, dancing, prattling and absent-mindedly ceasing to do anything. He gets above all notions all honour and dishonour, and of shamefulness and shamelessness, acts something rashly, motivelessly and meaninglessly, sometimes impatiently and behaves sometimes as if drunk or lunatic.

His permanent feeling is that he has nothing else remaining to be achieved, there is nothing else to be sorry or envious about, that he has perfected himself in everything else. He has no fears even of dying and has no other ambition. One thing about which he

gets gluttonous in the companionship. He craves more and more for the constant touch with The Beloved and gets more and more dissatisfied with the love stages which he is, so rapidly climbing one after another.

He experiences that his Indriyas, organs of knowledge and action, the eyes etc., have risen in rebellion and have been determinedly refusing to do anything except what relates to the One Beloved. The portrait of his Beloved is dancing before his closed or open eyes. The heart and head are fully occupied with the Beloved and Beloved's thoughts, leaving no space for anything else. He feels he has sold himself away. He feels nothing else exists for him except him and his Beloved. He feels he does not exist at all. He feels nothing else exists except His Beloved. He feels everything is His Beloved's and in the form of His Beloved.

Finally, even though the " I " of his has disappeared, he becomes unable to bear, the idea that though it is the Beloved Herself, Mother, she should not have two aspects, even nominally viz., one as the lover in him and another as the Beloved outside him. He is unable to bear the idea of himself being different from Mother or Mother being even temporarily imagined as different from him. Even the imaginary difference between the Lover and the Beloved, becomes too unbearable and there is the finalmost desire of complete mergence.

(114) Bhayaapahaa भयापहा - Remover of fear. ललिता सहस्रनाम स्तोत्र,  
नाम क्रमांक 121

In the forest, and other places, in water on earth, in the presence of a tiger, and in midst of wild beasts and robbers, and especially in all difficulties and afflictions due to diseases, etc., the names of

Mother should be repeated. The greatest fear is Death-Fear. Mother's devotee dies as sweetly as a child goes to sleep in the Mother's lap when She is patting and mesmerising the child to sleep.

One of the most Efficacious Repetition couplet, in the matter of the removal of the fear, is this : Daaridya Dukkha Bhaya Haarini Kaattvadnyaa | Sarvopakaara Karanaaya Sadaardra chitaa ||

[ दुर्गे स्मृता हरसि भीतिमशेषजन्तोः स्वस्थैः स्मृता मतिमतीव शुभां ददासि ।

दारिद्र्यदुःखःभयहारिणि का त्वदन्या सर्वोपकारकरणाय सदाद्र्विता॥ ]

(115) Sharma-daayini शर्मदायिनी - Conferring happiness. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 125

(116) Shaankari शांकरी - The maker of happiness. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 126

The difference between the giver of happiness and the maker of happiness is that in the former case happiness is directly given whereas in the latter case She gives the power of turning every misery into happiness. The latter comes later.

(117) Shrikari श्रीकरी - Producing success. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 127

(118) Saadhvi साध्वी -Saint-attached. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 128

Because in the three times ( past, present and future ) She is attached to none but to Her own saintly devotees, and because She has unequalled fidelity to Her devotees, Mother is praised as Saadhvi ( the virtuous one ).

Jai Maai, Mother Bless All.

## GROUP H

In the last name group, it has been shown, how Mother is pleased with devotion and how She confers happiness and success on Her devotees. In this group, the subject is dealt with in detail, showing how Mother is fully busy with bringing about the development of virtues and all qualities, that are necessary for spiritual progress, to deify Her devotees. These names fall in the category of Deva-kaarya-samudyata or Bhakta-kaarya-samudyataa i.e., Busy with making Her devotees godly.

It need not be suggested that when Mother is described as "Stainless", it means that She brings about the stainlessness of the devotee. This view which has been already formerly stated should be fully kept in mind while interpreting these names to appreciate them.

(119) Nityaa नित्या -Eternal. She that makes the discriminating faculty of Her devotees permanently in rhyme with eternal truths and stabilised. ललिताहस्यनाम स्तोत्र, नाम क्रमांक 136

Though creations are not permanent, their ruler, the Mother, is permanent. This name Justifies the rejection of the theory of those who say that everything and all is imaginary or at least momentary. ( Kshanika-vijnaana-vaada

क्षणैकविज्ञानवाद ). The Laws are eternal.

(120) Niraakaaraa निराकारा - Without form. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 137

This, in another sense, means having infinite forms. Mother is neither a Devi, nor a Deva nor a Daitya, nor a human being nor an animal, nor a woman, nor a man, nor an insect, nor quality, nor existence nor non-existence. Mother is that infinite which remains after all negation.

(121) Nitya-shuddhaa नित्यशुद्धा - Ever pure. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 148

Whereas the creation is very impure, The Supreme Dweller therein is very pure. Mother similarly keeps Her devotees pure although in the midst of impurities.

(122) Nitya-buddhaa नित्यबुद्धा - Ever wise. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 149

(123) Nitya-muktaa नित्यमुक्ता - Ever free. And sure to give salvation. Whose devotees are ever free. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 144

(124) Niraa-dhaaraa निराधारा - Without dependence. Niraadhaaraa also means worshipped in the Niraadhaaraa Manner. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 121

The internal worship of Mother is of two kinds, one with support (Saadhaar साधार) and the other without support, (Niraadhaar निराधार), and the latter is higher. The Saadhaar worship is by mental images ( with form ) and the Niraadhaar worship is by the pure intellect (i.e., without form).

In the Saadhaar worship, Mother should be joyfully worshipped in a figure which may also be made up of sacred syllables. The worship described as Niraadhaar, is the absorption of the

understanding ( manolaya मनोलय ) in the meditation of Mother. In reality, pure intellect is by itself nothing else but the Supreme Mother. For the destruction of Samsaar ( worldliness), one should worship the supreme Mother, the Supreme Self, the Witness, the Liberator, being free from the glamour of the manifold universe. By one's own direct experience of supreme Mother, as including, and in that sense identified with oneself. She should be worshipped with much reverence, and it is this worship which leads to salvation.

(125) Niranjanaa निरंजना - Stainless. Stain means imperfection. ललिता सहस्रनाम स्तोत्र नाम क्रमांक 133

There are three kinds of imperfects souls or ( Pashus पशु ).

1. The Influenced. (Sakala). 2. The Influenced and Impure.( Pralaya Kala) and 3. The Influenced, Impure and Ignorant. ( Vijnaana-Kevala).

In these three the second has also the duality of the first and the third has both., the duality of the first and the impurity of the second kind.

The Influenced are those who are subject to the influence of the Maayaa, which creates the idea of the duality. These think themselves as separate from Mother, Universe and other souls, and are subject to the influences of the opposite pairs of duality, Happiness and misery, joy and sorrow, pleasure and pain etc.

The impure are those who in addition to the above-stated influence are actuated to indulge in evil thoughts, desires and actions as a result of their having been vanquished by desire, pride, avarice, envy, wrathfulness and infatuation, etc.

The ignorant are they who, in addition to the above-said influence and impurity, are entirely in the dark and often of perverted judgment and on the wrong line of action. They suffer from the delusion of seeing self in non-self. The ignorant rush in the mudmire, the impure get dragged into it through with open eyes and knowing the results, and the influenced are able to fairly hold their own under normal circumstances but are not fully proof.

Anjana अंजन means black, Nirajan निरंजन means nullifier of delusive outlook. This Anjana has the quality of veiling ( the real truth ) or perverting the insight and belief about the finalmost unity underlying all infinite diversities, owing to its peculiar quality of making one look through dark and black mentalities spectacles and eyes.

(126) Nirlepaa निर्लेपा - Without impurity. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 134

Impurity referred to here is principally of action and mind. Mother makes Her devotees free from the impurities of thought, desire and action. She that keeps Her devotees above any evil influence. Lepa is what strongly sticks and has much a stronger power. It is the impurity which pulls back a man from appreciating and living in purity.

Impurities are of three classes. Anva, Karmik, and Maayik, (1) is constitutional, natural or individualistic depending upon one's nature and physique, permanent conditions of life, environments etc. (2) is due to actions done or being done or anticipated and (3) is due to misunderstanding, ignorance, worldwormness, lack of true understanding and the lack of self-control.



(127) Nirmalaa निर्मला - Without spot. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 135

She is said to be so because She frees Her devotees from the black spot caused by and resulting in continued duality influence, impurity, darkness, ignorance and confusion.

(128) Nishkaaranaa निष्कारणा - Without Cause. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 152

Since She is the cause of everything and nothing is the Cause of Her, She is without Cause.

These two names mean that She is final Cause of everything and that a cause is not different from an effect nor is an effect different from a cause. nor is the effect a part or a lesser fragment of the cause.

To understand this point, though very hazily, it may find its parallel in the experience of life and light. Say parents give life to children. the life or consciousness in one who is the only one child of one's parents is in no way more than that in one who is one of the twelve children of one's parents. If from one light you ignite one more light or one hundred more lights, the original light is not diminished, Some worms on being cut into two pieces, show themselves in doubles, each of the doubles showing the same undiminished life as in the original form.

(129) Nishkalaa निष्कला - Without parts. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 140

Parts or apportionings of Mother are by of imagination only, and without any diminution of the original nature. There is no

divisibility or splitability, no breakage of wholeness except in imagination temporarily for understanding.

(130) Niravadyaa निर्वद्या - Defectless. Unaffected by any modifications or causes which deteriorate. With nothing missing or nothing that can be made or be better. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 150

Avadya is also the name of a hell; by her Grace, the devotees escape that hell;" Hence anyone remembers Mother day and night, he never goes to hell as he is cleansed from all sins."

(131) Nish-kalankaa निष्कलंका - Of a faultless career. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 153

In cases of all lives and careers of different deities and their incarnations, one will find some imperfections, some breaches, some injustices, some follies and so on, but Mother is perfect from every aspect in Her career. Nirvadyaa refers to having no defects, whereas Nishkalankaa refers to doing nothing defectively.

(132) Nir-vikaaraa निर्विकारा - Unchanging. Not subject to different emotions and modifications. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 145

(133) Nish-kaamaa निष्कामा - Without desire. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 142

For the perfect nothing is missing, which would generate to desire. Applied to the devotee, he has no other desire except being Hers.

(134) Nish-prapanchaa निष्प्रपंचा - Without any desire of accumulation or expansion of worldliness, his outright vision being

the negation of illusion, and heart and mind being full of peace and bliss, due to non-duality. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 146

(135) Nir-antaraa निरंतर- Who makes no differences. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 151

It is making differences and distinctions of separateness that is responsible for and the breeding ground for fear and hatred, pride and distrust, etc.

(136) Nir-upaadhih निरुपाधि: - " Pure, untouched by spot." ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 154

" Without the chance of being delimited by contact or juxtaposition, etc." Up(उप)=near, adhi (अधि)= gives. The red flower which gives its colour to the crystal near it is the upaadhi(उपाधि). The idea here transfers. It is that She has nothing inherent in Herself to blame or point out as a defect but not only that, She is uninfluenced by anything in contact or proximity. Here the very ordinary notion of one pure by himself but getting impure by company, contact or proximity is, as it were, repudiated. Upaadhi उपाधि is also ignorance, as it causes the appearance of, a plurality in consciousness (chit चित्). Upaadhi in worldly meaning may be taken to mean self-created troubles, miseries, responsibilities and burdens out of ignorance, delusion and wrong notions and beliefs.

The funniest though most innocent instance of Upaadhi is seen when an honest well behaved man on the path of progress towards realisation is often found retrograding due to the false notion of "I and mine" in such conclusions as these :- " Who is there to take care of my wife and children, if I do not forego my

personal work of exerting myself for my evolution and do not remain constantly busy in earning for them, serving them, protecting them and doing my best, spending my whole life for them ? " The family, the wife, the sons and daughters, smilingly bidding him down to a routine life lived for them and their happiness is " UPAADHI".

When devotion becomes extremely ripe, Mother actually twists out such a devotee from his contact with Upaadhi by sometimes almost seemingly merciless adjustments, i.e., by boons in disguise of curses. There are many interesting instances. The sugar black worm would not leave sugar piece, though you blow it out or give strokes. He has to be actually caught and twisted out or pulled out.

Maadhavadass, a very poor devotee would not leave his house for going to saints or holy places, least his family may have to remain hungry because he used to maintain them by daily earning. Once he was actually pulled out by his guru to go Brindaavan the places of Lord Krishna. One rich man, the next day, helped the family and on getting great gains in his business, began to believe that it was due to this most deserving charity. He took charge of the family, considering his wife as his real sister, providing them with all comforts undergoing great expenses, as if all were his own children. After a time the young children began to constantly wish that Maadhavadass should not return at all, lest they might have to return from the palace to the beggars' cottage. Maadhavadaas came one night stealthily, knew they were extremely happy, and left the world, never to return.

Sometimes Mother is seemingly merciless. I explain Her name "Paarvati" (पार्वती) " Daughter of the mountain" by this idea of "

born out of such hard-hearted stone". In the case of Mother's devotee, a stage came when he like to pass all his time for Mother. The wife was however too strong for him. The love between both was of an extremely strong intensity, but the wife's love was of exclusive possession. She would love him like a god, but would not leave him for anything and anyone. Husband's love was of the type explained above. " What shall become of her if I do not make her happy ". A deadlock, a mountain of barrier stood in the path of the devotee's progress. A most miraculous wave came. The wife began to hate the husband most bitterly, would not tolerate even the shadow of the husband, so to say turn him out to live separate. An Inexplicable Miracle. The woman who would die for her husband was changed to be to be unable to bear the sight, presence of her husband or even, to bear anything about her husband.

A devotional king had a most wicked wife. She would constantly quarrel creating quarrels would not allow the king to enjoy himself with his relations, friends, or subjects, would not share his happiness nor allow him own way. The subjects and ministers and relations were damned tired of her and pitied the king whom they most loved. After great efforts, they succeeded in giving a big estate to the queen and tempted her away to live away and separate. The king was married to a most virtuous husband worshipping, educated and accomplished princess. All was joy and happiness. The new queen kept the king constantly happy with all sorts of pleasures, programmes, parties etc. A year passed, the second marriage date reappeared. All went to congratulate the king. The king was weeping most bitterly. On inquiry, he solicitously said, " Bring my old queen back. I have not remembered Mother even once, throughout the whole year."

Mother's Lodge Ideal says humorously, " If no Guru can cure you Mother will turn your wife or beloved to be your best Guru."

Mother's path is a mystery of mysteries on account of such miraculous drastic measures as none can understand. Once you become Hers, She has Her own ways, Her own arrangements and adjustments. Once you enroll yourself as Her's, the remaining task is Hers.

(137) Nir-aakulaa निराकुला - She is far from (nir निर) those whose minds are agitated (aakula आकुल ). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 138

(138) Nir-gunaa निर्गुणा - Above the influence of three qualities of Sattwa सत्त्व, Rajas रजस and Tamas तमस. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 139

(139) Nir-upaplavaa निरुपप्लवा - Indestructible. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 143

(140) Nir-ishvaraa निरीश्वरा - Without a superior. She about whom, even atheists are constantly busy thinking. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 155

She belongs to both theism and atheism. She about whom thinkers are busy thinking, in spite of their saying that " God does not exist."

Jaya Maai. Mother Bless All.

GROUP I

This group is a continuation of the same thread, on coming further down, to grosser life and dealing with qualities of routine human living.

(141) Nishchintaa निश्चिन्ता -Whose devotees are without care. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 160

(142) Nirahankaaraa निरहङ्कारा - Without egoism. Without the attachment of "I and Mine" or pride. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 161

(143) Niraagaa निरागा - Without passion. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 156

Mother grants the spirit of renunciation, which is the means of overcoming the six impediments, viz., desire, wrath, covetousness, bewilderment, pride, and envy.

(144) Raaga-mathani रागमथनी - Destroying relishfulness of devotees. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 157

By freeing Her devotees from passion. By Raaga here, is meant "Desire, aversion, and ardent attachment to life."

(145) Nirmadaa निर्मदा - Without pride. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 158

(146) Madanaashini मदनाशिनी -Destroying pride through meditation or experience. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 159

(147) Nir-mohaa निर्मोहा-Without bewilderment. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 162

Moha is the distraction of mind, confusion of thought and disappearance of discrimination.

(148) Moha-naashini मोहनाशिनी - Removing and raising beyond, the influence and chances of bewilderment. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 163

For him who perceives unity under all diversities, and the temporariness and falsity, of temptation in all trying circumstances, there is no bewilderment and no sorrow.

(149) Nir-mamaa निर्ममा - Without self-interest or my-ness. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 164

Self-interest necessarily implies separateness and as Mother is beyond separateness, She is beyond all doubt, without self-interest.

(150) Mamataa-hantri ममताहन्त्री - The destroyer of self-interest. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 165

These doublets are to be subtly understood. It is just like an expert home teacher, so coaching up his boy, as to keep up the rank in the class, as also to be prepared in courses, both, those in arrears and those in advance. To explain one instance, (145) mean one who acts pridelessly and (146) means one who is purged out of any lingering elements that lead to pride.

(151) Nishpaapaa निष्पापा - Without sin. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 166

(152) Paapa-naashini पापनाशिनी - Destroying sin. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 167



By the repetition of Her Mantra and name, etc., She destroys the sins of devotees. The Shruti says, " Like the point of a reed in the fire, all sins of Her devotees are burnt up". " The devotee who is devoted to practising virtues and penance and who continually repeats (mantras), even if he always sinful actions, he is not afflicted thereby,. Sin never resides in the hearts of those who repeat (mantras), or offer oblations, or meditate, or make pilgrimages (going to saintly persons)". "The mass of sins, though as immeasurable as Mount Meru, is instantaneously destroyed on approaching Mother. He who is devoted to Durgaa is not stained even by committing heinous crimes, in the same manner as the lotus leaf is not affected by water full of moss". "The sinful actions of those who are devoid of Varna and Ashrama, ( caste and life order) and the wretched, by mere meditation on Mother, become virtuous."

As per Maai-istic ideal, it is only a delusion of oneself that he is a devotee if he has not risen much above the tendency of committing crimes and sins, although he may be most rigidly undergoing penances or performing religious duties and practices. These statements refer to clemency regarding sins of past and do not mean getting a blank cheque, for future criminal or sinful conduct.

(153) Nish-krodhaa निष्क्रोधा - Without anger. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 168

Anger is caused by the obstructions in the fulfilment of desire. Because She has no desire to be fulfilled, there is no cause for anger.

(154) Krodha-shamani क्रोधशमनी- Appeaser of anger. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 169

He who sacrifices, offers an oblation, or worships while angry, is deprived of all benefit and merit therefrom, as water imperceptibly leaks away of unbaked clay.

(155) Nir-lobhaa निर्लोभा - Without greed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 170

Because She is exceedingly liberal.

" Greed destroys all good qualities." A greedy Guru ( religious master) is no Guru. " He is the Guru who is, without doubt, the remover of doubt and expects nothing in the shape of money." Under Mai Cult Guru is a Mai and has to sacrifice for the Shishya (religious disciple), without any expectation of return as a mother.

(156) Nis-samshayaa निःसंशया - Without doubt. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 172

The greatest doubts are regarding the existence of Mother, the immortality of the soul, the Karmic Law and about the final success of goodness and truthfulness.

(157) Samshay-aghni संशयघ्नी - Destroying doubts. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 173

So long as real conviction regarding above is not there, solid progress does not begin. On the other hand, after that the conviction about the above is rooted, doubts regarding Mother's Grace and one's own progress and actual religious plane rise. On reaching that stage it is others who have to tell him that he is

favoured with Mother's Grace, etc. In some form or the other, however, temporary doubts do remain, till the man finally merges in Mother. It is one of the characteristics of the mind to be doubtful, although it may be only for a few moments.

(158) Bhava-naashini भवनाशिनी - Destroying samsara, i.e., world-attachment. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 175

Destroyer of Bhava, i.e., one's own world as well. Mother, as stated elsewhere, acts as a surgeon as well. One of the mysterious ways of the mother is to make one, whom She loves the most, miserable to hasten his uplift, striking hammers after hammers and giving shocks after shocks. In this sense, the word can also be interpreted to mean " Breaker of one's happy little universe." Property goes being squandered away, home collapses, beloved turns faithless, children turn disobedient, relatives become enemies, masters become cruel, sympathizers become helpless, dearest die, obliged go ungrateful, kindly-treated become prepared to swallow up, etc.

The last drop of relishfulness in anything else except Her and Hers is squeezed out as a bad blood from a boil, by all sorts of surgical instruments. She wrecks the little ship and leaves nothing for the ship-wrecked except One Hope in Her.

This revelation of the unpalatable truth should not scare away the immature or Kachchaa devotees. Devotees should know that higher and higher tests are laid, as the devotee goes higher and higher and yet at the same time, Mother is merciful enough not to prescribe an insurmountable test, beyond the capacity of the devotee. She prescribes the test fully considering the strength, worth and condition and circumstances and further it is She that

arouses the inherent bearing power and grants the satisfaction of having passed through the ordeal most wonderfully.

(159) Nirvikalpaa निर्विकल्पा - Without false imaginations.

This means living a straightforward, pure and benevolent life. Without false imaginings, ill-founded notions, building airy castles, or making faulty judgments. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 176

Vikalpa is a notion conveyed by mere words, but of which there is no corresponding object possessing reality.

Nirvikalpaa also means She that is experienced in the finalmost stage of meditation where subject and object have both disappeared.

There are the principal stages during the devotee's approach to the Mother : -

(1) The material universe with relevant desire, knowledge and action therefor, gets thinner and thinner and is finally obliterated

and the only remains in the mental lake are:- Mother, devotee and all other devotees. He sings " Let quarrel with Thee be of the most annoying type, but let there be no universe between us."

(2) Eliminating the animate universe of other devotees, etc., from the mental picture, by a reverse taunting process. He sings " Thou hast millions whom Thou lovest and art loved by but to me Thou art one and one alone."

(3) Establishing equality to the greatest extent possible, by himself forgetting the difference, and by believing, that Mother also forgets the insurmountable gulf of difference between Her and Her devotee.

He sings " Thou, forget thyself and make me forget myself."

(4) Establishing oneness.

He says," Thou art My Mother and I am Thy Son. I and Thou are one."

(5) Enjoying the bliss of oneness, with three things alone, the knowledge of I, Thou and the bliss enjoyed.

(6) The feeling of bliss disappears and what remains is I and Thou.

(7) " I " disappears. Only " Thou " remains.

The Nirvikalpaa Maai-Samaadhi is the stage, above these seven stages, when even "Thou" disappears and nothing remains, Neither " Thou " remains not even the remotest lingering notion or remembrance about, the inanimate universe, the animate universe, devotees, devotion, bliss, I and Thou. Nothing remains except," The One, The Everything, The All."

(160) Niraabaadhaa निराबाधा - Undisturbed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 177

Remover of all obstructions in way of true illumination of Her devotees. When it is realised that the appearance of silver in the shell is deceptive, the delusion gradually vanishes; there is no liability of such an error, for them on whom She has conferred Her Grace.

(161) Nirbhadaa निर्भेदा - Without notions of separateness or differences. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 178

" Mother is Supreme Love and The Finalmost, Supreme Ruler, devoid of all differences and is the Destroyer of all differences.

Some ignorant persons say, there is a difference between Shakti and the Possessor Shiva, (Mother and Father), but those yogins who meditate and see the reality, recognise the non-separateness".

(162) Bheda-naashini भेदनाशिनी - Destroyer of difference and separateness. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 179

Bheda is the dual knowledge; She causes its destruction by the knowledge of reality. Mother removes this differentiation, by generating love internally, and by bringing about the circumstances of being under the similar needs, fears and calamities, externally. Love especially when it is a sex-love, shatters mountains of Bhedas or differentiation. Highest and most acute differences vanish in the sinking ship.

It must be clearly understood that not knowing differences is ignorance. What is required to be practice is overriding the differences.

I am tempted to narrate an incident when I realised the intensity of the meaning underlying this name. The incident also serves to show what is stated above, viz., in circumstances of being under calamities, etc., the differentiation is removed.

When I was laid down in Ahmedabad hospital in 1934

and was operated upon, Mother attended on me for three consecutive nights, each time not more than about ten minutes at about 2 A.M. On the third night I failed in my faith and getting suspicious whether my eyes were true to me, I moved my hand over the portion where I was bandaged, to make sure by feeling of touch whether my seeing that Mother had untied the bandage,

and had healed the wound, was true. I found that it was true. Mother smiled but did not come the next night. For five subsequent consecutive nights, the only two other entities who had accompanied Mother for the first three days, attended as Mother did.

There was the Bhangi (the night-soil carrier) at the door on duty. Eight nights were thus over; the next night the Bhangi entered my room at about 3 A.M. and to my most unspeakable surprise talked to me: " Sir, tonight Maataaji माताजी( Mother) did not come." I was stunned. I began to think a Bhangi- a night soil carrier - to have this knowledge and this Darshanदर्शन ( vision ).

I turned joy-maddened. I sang out "Nirbhedaa" निर्भेदा, "Bhedanaashini" भेदनाशिनी and almost prostrated to him, who was my sweeper. Since then for many nights I used to make him sit with me in the easy chair and showed him Mother's pictures, and read out articles from Shakti Anka शक्ति अंक of The Kalyan कल्याण from Gorakhpur गोरखपुर.

(163) Nirnaashaa निर्नाशा -Imperishable. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 180

Once Her love or devotion begins, it never vanishes.

(164) Mrityu-mathani मृत्युमथनी- Destroying death. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 181

From darkness, the devotee is laid to light. From mortality, Her devotee obtains immortality, attains the imperishable state, attains eternal existence and he himself becomes (Mai) (Mother).

(165) Nishkriyaa निष्क्रिया -Without action. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 182

Not subject to the necessity of action, whether ordained or prohibited. Her full-time devotees are not called upon to answer therefor, after death. " Just as the fragrant object is enough by its very presence to distract the mind of others and attract them to itself, so also the devotee of Mother does attract others, other things and other conditions without needing to do any hard and toilsome action. He becomes Satya-Sankalpa सत्यसंकल्प, and what he thinks that happens without his own action."

(166) Nishparigrahaa निष्परिग्रहा - Receiving nothing free. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 183

Keeping none's sacrifice unreturned without million-fold return.

The Mother's Lodge Ideal differs from that of the general mass, in that it does not appreciate amassing of wealth by people in the religious line. Families with hereditary dedication, of their lives to the religious cause, may have a moderate income for themselves and their families, not as the Owners of the religious Institutes but as Trustees. Individual religious people that have dedicated their lives to the religious cause do have, a right to live religiously on a public, individual or general charity, but that is so, only if they render some religious service of any nature openly, privately or even secretly. None that has no sanction for living religiously on charities, from the public or some community or some assembly or some group of individuals, and none who does not render some religious service, has any right to live on charity in the name of religion. Consideration of sanction and service must precede



charity. Living on public charity is Nishparigraha निष्परिग्रह living, only if religious service is rendered.

(167) Nistulaa निस्तूला -Incomparable, not weighing balances. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 184

With no balance of stern justice but mercy "Without cause or comparison." No comparison. There is no other method of attaining salvation so easy as this, open for all and for which a person of any fitness is eligible.

This group is very important, in as much as it suggests the work to be done by the aspirant. Mother's path is called mysterious and practical. It very emphatically states, that whereas whatever is being preached and taught in scriptures and prided upon by Pandits or patriotic people, is only the whitest picture, the practical life is the darkest picture. That path, which does not close its eyes to the living facts of life and tries to practically tackle the hard problems of spiritual progress, from the darkest existing picture to the whitest ideal picture, is Mother's path.

By daily repetition or meditation of a white picture, you are helped in a way, but that is not the remedy in itself. Success in life and progress is achieved by practice and practice alone, after that, you know what the white picture is, in contrast with the dark one, and the dark one in contrast with the white one.

"What you should be " is known through scriptures showing a white picture, but "How" is a big problem and Mother is said to be Guhyaat Guhyataaraa गुह्यातगुह्यतरा , a mystery of mysteries because it is the Mother's immensely practical path, that deals with "How."

Mother's Ideal says "Girdle your loins, raise up your sleeves, make out an analysis of yourself." If you can't do that yourself, consult your Guru. No drunkard has left of drinking, by reading Temperance reports or reading "Soldier's Wife" or repeatedly seeing the well known Marathi मराठी drama, the drama of "One peg alone (एकच प्याला)." "

In Mother's Path, Abhyaasa does not mean study but practice. The practice of eliminating your vices and strengthening virtues. That idea of elimination is so strongly emphasized

here, by so many names ending with Naashini नाशिनी- " the destroyer of ".

The pairs of names as sinless and sin-destroyer, prideless and pride-destroyer are to serve as an eye-opener to the little-outlooked people, who are under the delusion that everything is done as soon as the white picture is mastered. These names go to emphasize the need for constant watchfulness, always remembering that degenerating force is ever at work. From time to time there is need of a continued effort, just as every house after having been once swept, has, again and again, to be swept daily. First sweeping is referred to by " Nir " - निर and the continued process of sweeping by " Naashini " नाशिनी. This interpretation does not cancel the previous ones.

This practice has to be done by invoking Mother's Grace by Mother's worship, and Guru's Grace by serving him, and by serving him and fully confiding him and submitting him the daily progress report of the smallest details to one's Guru, if one has the Guru or to Mother Herself, who is the Greatest Guru in the Mother's Path.

Few people understand why in the Mother's Path Love is so much valued and why the first requirement of the Mai-ist is "Love all". It becomes still more difficult for people who have no discrimination of love and lust.

All goodness, virtue, true happiness, and peace of mind results from "Love". Love or the feeling of the unity of all different selves in and with Mother and one's own self is creative of order, organisation, consolidation, equilibrium and tranquillity.

The feeling of separateness ( Bheda) of different selves as a result of different conditions, is creative of disorder, disorganization, disintegration, disturbance and disquietude.

It need not be often repeated, that Mother is Love and not Power, to a Mai-ist, as has been mostly conceived

till now. Mother's worship and Mother's remembrance in the case of Mai-ist, ( i.e.with man having the conception of Mother as Love ) charges the mind battery with Love.

Love towards superior results in respect, veneration and worship. That towards equals results in goodwill, friendship and companionship, that towards inferiors in tenderness, pity and compassion.

The absence of Love results in indifference, apathy and unconcern. The reverse of Love, i.e., hate results in fear towards superiors, anger towards equals and contempt towards inferiors.

It is Love or the reverse of love, i.e., Hate which develops one type or the other of emotion character and behaviour.

Love towards superiors, equals and inferiors results in modesty and humility, affection and considerateness and kindness and generosity.

Hatred results in cowardice, peevishness and arrogance respectively. Love helps Hatred harms. Love gives, Hatred takes. Love prays and feels grateful, appreciates and returns. gives and shares. Hatred evades and betrays, defies and condemns, insults and injuries.

Love results in trust, faith, cheerfulness, contentment, forbearance, magnanimity, mercy, forgiveness, confidence, honesty, dignity, charity, etc.

Hatred results in dejection, despair, distrust, jealousy, bitterness, annoyance, worry, discontent, wrathfulness, disdain, deceptiveness, treacherousness,

rebelliousness, meanness, servility, revengefulness, falsehood, intolerance, cruelty, harshness, exactingness, extortion,, hypocrisy, rashness, ungratefulness, censuring, complaining, carping, blackmailing, tyranny, intimidation, bigotry, scoffing, etc.

In one word, the Mai-ist believes that most of the happiness or misery of the inmates of a society, nation or race or humanity depends on how far there is love or hatred and absence or presence of the bitter differences of superiority and inferiority between its inmates. It is on these points that the Mother's Lodge Ideal lays the highest stress " Love All" " Think little of your superiority over others " " We are all children of one and the same Universal Mother" etc.

JAY MAAI MOTHER BLESS ALL.

## GROUP J

How Mother is further busy, in the most worldly way, is further shown in the following names.

(168) Durgaa दुर्गा - Remover of any difficulty whatsoever. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 190

Her devotees are delivered from mental and physical fears in any difficulty, even in the battle and hence, Mother is called Durgaa, i.e., The Deliverer.

Durga is the aspect of Mother, which in a way perfects all imperfections, who closely watches the working of different Shaktis and sees that every work is speedily and rightly progressing to success and the goal, and removes all difficulties whenever, while different works are going on, there is some obstruction somewhere.

Durgaa is the director who, while appearing as inactive, is responsible for leading the whole process of evolution of a devotee from beginning to end.

During meditation in the Mai worship, therefore, after the three energy Mothers of Desire. Knowledge and action are contemplated upon, the fourth meditation is that of Durgaa.

A nine-year aged girl also is called Durgaa. There is a process in the Shaakta Maarga, which is called Kumaari Poojaa or worship of Shakti, through girls below twelve in public, or in the midst of family members, in which the devotee and his wife would worship the unmarried girls below the teens. This practice, though a routine ceremony, can be utilized for practising, looking upon every woman as Shakti, and for wiping out all pride due to

differences in status due to high or low birth, richness or poverty, literacy or illiteracy, handsomeness or deformity, etc.

Though the statement may look strange it must be remembered, that Maai,s path is immensely practical. You have to rub out all your angularities, against and over the most rugged ground with full faith and humility. There is no Royal Road but practice, under Grace and Guidance. Simple talk and mere thinking do not help.

(169) Duraachaar-shamani दुराचारशमनी - Putting an end to evil conduct and customs. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 194

Evil customs are those, that are contrary to the conscious of the wise, and are observed without sincerity and only hypocritically. Evil conduct is that, which lacks in love to others and in obedience to the rules of virtuous life, It is clear, therefore, that She is having no favouritism, or any similar concern with evil customs, prevalent in Her name.

She knows everything, as to how much sincerity and how much hypocrisy underlies a certain action of the devotee. She knows which true devotee has been mortifying and which hypocrite devotee is enjoying himself under the name of religion, etc.

(170) Saandra-karunaa सान्द्रकरुणा - Intense compassion. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 197

She knows everything and She would, therefore, soon lose Her patience and punish the evil-doers but She has intense compassion. The higher understanding of life mission and life-teachings assures Mother's devotees that even when Mother awards punishments, Her intense compassion is there, as well.

(171) Sukha-pradaa सुखप्रदा - Conferring happiness. Happiness in this world as also in the next world, and beatitude .ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 192

(172) Sadgati-pradaa सद्गतिप्रदा- Leading into the right path. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 201

It is said by a great man, "Thou art the way"; "Thou alone art the way, O Bhavaani, lead us to Thy way."

Like "all's well that ends well", She not only burns every misery of Her devotees but fructifies miseries to permanent benefits of experience, which makes them wiser and wiser fitted to go nearer and nearer, to the final goal, to Salvation, to Her.

(173) Sarvajnaa सर्वज्ञा - Omniscient. Conferring all kinds of knowledge and perception regarding past, present, or future and here, there, and everywhere.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 196

(174) Sarva-shakti-mayi सर्वशक्तिमयी - Possessing as well as conferring all Shakties (Powers). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 199

She is not to be considered as separate from any of Her Shakties. She is aggregate of all the divine powers, Her powers, portions of which She confers on all different deities, collected together, form one of Her supremely beautiful persons, known as Shakti. Mother's powers become manifested through the weapons of the different deities.

(175) Sarva-mangalaa सर्वमंगला - The source of all good fortune.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 200

She gives all the good fortune longed for, in the heart, and all desired good objects. She removes the pains and miseries of the devotees and gives them all the best and choicest things. It is this word, which explains the idea of evolution. Every soul is put in such environments and such adjustments, as would help every soul to progress further and further through guidance or one's own wisdom, guru obedience or experience, reward or punishment, love or fear. The main point of difference in the progress is that the wise become better by the experience of others and fools only by their own. Still, further, idiots do not improve, even by their own experiences and therefore need sometimes heaviest punishments.

(176) Sarva-mayi सर्वमयी - One with and comprising all. Equally pleased with all devotees and loving them all. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 203

She is one with the universe, and with souls, and smallest substances, forces and elements, that make to go everything. She is the container and the contained, subjective and objective, the seer and the seen, the actor and the acted upon, etc. She is all.

Mother should be meditated upon, as if universes were mere hairs on Her body, by the Bhuvan method. Mother has been praised in the past, by selfless devotional souls, by means of the letters, as if letters were different pores in her skin, by the Letter method. Mother has been meditated upon by means of seven crores of mantras as if the letters were drops of blood of Her body, by the Mantra method, Mother should be meditated upon by emotions and thoughts, in prayers, stotraas, Paatha, etc. which



are as it was the flesh and blood vessels of Mother by the Word method. And Mother should be meditated upon as Controller of the thirty-six Tattvas, beginning with the earth, as if they are forms of Her sinews, bones, marrow, etc., by the process called the Tatva method.

(177) Samaana-adhika-varjita समानाधिकवर्जिता - Considering neither equality nor superiority. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 198

She is much above the rigidity of judging, by comparison of the devotions of the different devotees, and never balances Grace against devotion. She desires Her devotees to forget Her superiority while dealing with Her in the spirit of Love.

Love keeps itself ever above the idea of the beloved being unable to be equal to oneself and above the idea of desiring that the beloved should be considering the lover to be superior.

What remains for the true lover is inferiority. A true lover thinks that he is inferior to his beloved. Even Mother thinks so. She thinks that She is a debtor to her devotees, for the reason that they surrender over themselves with their everything for nothing in return. It is because of this consideration, that true devotees never ask or accept any favour. Their greatest joy of their love-intoxication is to keep themselves above any obligation. and to say "Mother! I have died for Thee. Tell me what Thou hast done for me."

(178) Sarveshvari सर्वेश्वरी - Ruler of all. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 202

Jaya Maai, Mother Bless All.

## GROUP K

The next group of names shows Mother's greatness. The epithet "Mahaa" (महा) and "Sarva" (सर्व) should be taken to be meaning highest and "all-pervading". These names correspond to the name, "Like thousands of suns rising up in the firmament. Uddyat-Bhaanu-Sahasraabhaa and Mean

"wonderfully high and great and surpassing all realities and imaginations."

The Sun referred to in " millions of Suns in the firmament" means unbearable lustre and that is obtainable by the greatest austerity of the repetition of the highest Mantras of Mai Markand Gaayatri, or that of Mai Markand Trishati or the simplest " Jay Mai Jay Markand Mai."

(179) Sarva-Mantra-Svarupini सर्वमन्त्रस्वरूपिणी - She is the very essence of all mantras. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 204

By concentration on Mother as a mother, the supreme divine energy of loving others results in trying to identify oneself with Her as Hers. Gradually the perception of the fullness of the individuality is felt and the development of such perception is later more and more experienced, Identification stated above is Concentration or Anusandhaan अनुसंधान, Perception is Mantra-Siddhi मन्त्रसिद्धि or the success of the mantra repetition and the full development is Anubhava अनुभव or realisation.

According to the Mai-istic creed, there is no higher Mantra than Jay Mai Jay Markand Mai and the practice of getting a certain desire fulfilled by repetition of a certain mantra personally or through a representative is discountenanced. Mantra repetition can be only for getting the Grace, or for a prayer to some good purpose, mostly for others, and without any selfish return.

Once it becomes a conviction that it is Mother and Mother's Grace that gives or does a certain work, the whole outlook is entirely changed. There is no marketing, no mechanical doing of something, somehow, leading us somewhere, no bargaining with the deity, no chasing and no cheating. "YOUR'S IS TO PRAY, AND IT IS HER WILL TO GRANT OR NOT". At every step in this life, there is some difficulty of illness, affliction, poverty, painfulness, etc.

How long to wonder and how often to break one's head and empty one's purse, in the search of almost a mirage!!! Mai-ism says "miseries will be endless". Make yourself proof to them. Seek Grace, pray without despondency in case the prayers are not heard. Practise living cheerfully., with the spirit of self-surrender, in any circumstances. Further, as a result of the grant of the request, a devotee does not get deluded as a Siddha (if at all there is any), because he does not consider himself to be the giver or the worker. Unnecessary fuss and bossing due to a little better knowledge of rituals or sacred word has no dancing platform. MOTHER NEVER FAILS, TO DO WHAT IS BEST IN THE INTEREST OF HER DEVOTEES, ON PRAYING TO FOR RELIEF.

Readers would not rest satisfied until they know, if this theory is supported by practical experience, and I may reply to them. "

There are experiences, which would take volumes to narrate, of prayers by devotees that have been heard by Mother." I am not talking of old grand-mothers tales or hearsay's and rumours of some Bhaktaas in past. I am referring to the experiences of myself, as great an atheist as any of you, who wants things to be proved to him, as in a civil court, supported by ample outside independent evidence.

A Mai-ist should not forget that this granting of desires, is with the ultimate desire of attracting Her children to Herself.

There is the other side, as well. Mantras have laudable uses, when (1) they serve magnetic healing or abating of diseases, etc., for very general abating of miseries;

(2) For ornamental grandeur, decency, poetry, sublimity, purification of place and mind, inviting a deity or seeking grace, or (3) as spiritual diplomacy to pull out disciple from the mudmire of worldliness by offering baits under the temptation of the benefits, gradually introducing him to the higher world of God, Guru, Devotees, etc. (although through a selfish motive to start with), and making him ascend the spiritual ladder, rung after rung.

This use, however, of Mantra by way of a spiritual diplomacy, for the welfare of the disciple, becomes at once apparent. Such a Mantra-worker is purely a selfless man, and work for a selfless purpose without any specific desire.

(180) Sarva-yantra-atmikaa सर्वयन्त्रात्मिका - She is the soul of all Yantras. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 205

Mantra is in a way, Mother's representation as vibratory projection. Tantra is the science, teaching how by certain methods of worship,

concentration, etc.with Yantra, one may attain Mother. Mantra is the sacred word, for repeated remembrance of Mother. Thus in a word, Mantra is the word. Tantra is the thought and Yantra is Mother Herself. Word represents Action Energy and is a powerful act. Tantra represents Knowledge Energy and yantra is the charged battery of Desire Energy. In another word, Yantra is the object of meditation and worship. Mantra is the speech and Tantra is the science of thought, and conduct with reference to the Yantra.

(181) Sarva-tantra-rupaa सर्वतन्त्ररूपा - Thou art the spirit of all Tantras.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 206

The ultimate goal of Tantras is to be one with Mother, and Tantras are Her body. Each tantra by itself represents any one of Her limbs and the study of these scriptures helps the student to be finally able to concentrate upon the corresponding limb. If Mother's Grace is there, all the troubles of mastering Tantras will be saved. And while it is impossible for himself to progress on Her way any further. It is so very easy for Mother, who is the Ruler of all, to make necessary arrangements for Herself to go nearer. Her sweet will is enough. If Mother's Grace is there, one does not need any Guru's initiation as Mother is all Mantras. Mother is all Mantras, all Yantras and all Tantras, as also their soul.

Tantras are those scriptures in which practicability is many times much greater than in other scriptures, and in which methods are described for the attainment of Mother. Usually, Tantras relate to worship of Shiva and Shakti and describe the methods of evolution through the science of Kundalini and Chakras, etc. Generally, they are stated to have been narrated by Shiva to

afford an easy remedy in this iron age of weak, unfortunate, deluded and evil-minded race, known as Kali Yuga.

Mother resides in all Yantras when She desires to lift up the devotee worshipping a certain Yantra, towards Her. Any Yantra serves the purpose. If Her Grace is there, there is no disqualification, due to Yantra being not of a particular type, or sanctified in particular ceremonial way or obtained from a particular source. Any Yantra is powerful enough at all times.

The body of the Great Mother should be contemplated upon, as a perfect Image of all sacred Love contained in different Tantras, because there is the relationship of the different Tantras with Mother corresponding different limbs and with crown, garments, ear-rings etc. This is as under:-

1. The Lotus Feet.(Kaamika) 2 and 3.The toes (Kaarana and Prasrita) 4. Ankles (Yogaja). 5.The knees (Ajita). 6.The thighs (Dipta). 7. Navel (Suprabheda). 8. Stomach (Vijaya). 9. Heart (Nishvaasa). 10.The bosom (Svayambhuva) 11. Arms (Vipula). 12.Chest (Chandrajnaana). 13. The Throat ( Viraagama). 14. Lotus Face (Bimba). 15- Cheeks (Lalita). 16. Tongue (Prodgita).17. Ears (Rurutantra).

18.Ear-rings(Santaana). 19. The three eyes. (Anala).

20. Forehead (Siddha). 21.Crown.(Mukuta). 22.Red coloured gems(Kirana). 23.Back(Amshumaan).

24.Garments. (Vaatula).

(182) Manonmani मनोन्मनी The giver of the highest spiritual stage.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 207

Manonmani is the eighth stage of spirituality, reached by attainment of concentration at several centres between the eyebrows and the Brahma-randhra or the topmost point in the head. When Unmani stage is reached, there is no consciousness of time or space, nor that of tattvas (elements), or the deity. There is only perfect purity, freedom and supremacy.

When the mind, free from attachment to an object, fixed on the heart, attains the state of Unmani, then the supreme abode should be known to have been reached. Manonmani is kind of Yoga achievement, and its characteristics are that the eyes neither close nor open, breath is neither inhaled or exhaled, and the mind is neither speculating nor doubting. When the process of meditation ceases, and the idea of the meditator and the object of meditation is entirely destroyed, then Unmani stage should be known to have been reached. Subsequently, the devotee enjoys the ambrosia of wisdom, and Mother is the giver of wisdom and all supernatural powers and other attainments.

Manonmani can also be taken to mean Mother that raises the minds of the devotees.

(183) Maaheshvari माहेश्वरी . ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 208

" In Her dark quality (Tamas), Mother is called Rudraani; in Her passionate quality (Rajas), She is called Brahmaani in Her pure quality (Sattva). She is called The all-pervading Vaishnavi. Devoid of the three qualities (Nirgunaa), She is Maaheshvari, who should be worshipped in Her specific way by such persons alone, who possess purity of mind and have observed celibacy."

(184) Mahaa-devi महादेवी -The great Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 208

(185) Mahaa-lakshmi महालक्ष्मी. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 210

" The beautiful azure (Shyaamaa श्यामा), all-fascinating, Supreme Shakti, who is conceived to be the girl of a little below thirteen years of age and worshipped during Kumaari Poojaa worship. of within teen girls representing Mother.

(186) Mrida-priyaa मृडप्रिया- Beloved Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 211

Mrida, happiness. Mrida also means persons who predominate in Saattvik nature for the sake of conferring happiness on men. Her greatest joy lies in conferring happiness.

She considers Herself to be beloved Mother of those who are for wishing and carrying happiness to others.

(187) Mahaa-pujyaa महापूज्या -Mighty object of worship. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 213

Mother is also worshipped, by Shiva and other deities, through images of several elements. The most prominent of these elements are: 1) Stone 2) Gold 3) Silver 4) Copper 5) Brass 6) Crystal 7) Gems 8) Pearls 9) Coral 10) Lapis 11) Lazuli 12) Tin 13) Adamant and 14) Iron, etc. Surya ( the God Sun ) worships Mother through the idol, made of gems.

To say that idolatry cannot help an aspirant is as foolish as to say that only idolatry can help. Every name needs a form for the realisation of the object represented by the name. The substance



on which that form is projected may be anything. An idol can be either in the physical form of some material element or in mind or in space outside or in the heart or in the brain-stuff, etc. Two forms are however noteworthy; one in the lifeless matter at one end and the other in living beings themselves, as in the case of Guru-worship, Shiva-Shakti worship,, Kumaari worship, etc.

(188) Mahaa-paataka-naashini महापातकनाशिनी - Destroying great sins. ललितासहस्रनाम स्तोत्र, नाम क्रमांक 215

The highest expiation of all sins, whether committed knowingly or unknowingly, is brought about by the remembrance of the Lotus Feet of the Mother. In the Saubhaagya-ratnaakarसौभाग्यरत्नाकर and other works, in the chapter on expiation, the rules for repeating the Panchadashi पंचदशी mantra, according to the different nature of the sins ought to be expiated, are explained.

In the matter of expiation, the Mai-istic view is this:-

Never waste your energy on brooding over what is done. Be boldly prepared to suffer for the wrongs you have done. As soon as you refuse to resort to the remedy of expiation, you get extremely alert in daily routine (like people with little availability of doctors). Utilize the same energy, time, money and means that you spend over expiation, towards bettering yourself with a determined will. It is doubtful whether the expiation which is usually done through ceremonies and mortifications becomes finally efficacious. As the last issue, it is the mind that is required to be brought to quietude. It is the mind that has to be made strong enough, not to yield to temptations resulting in sins. If the mind can be made reconciled, no expiation ceremony is needed. If the mind after the most expensive laborious and

mortifying expiation returns to the same despondency and painful brooding, every sacrifice is wasted.

Don't worry and don't go on calculating your sins and merits. They are bound to be there, so long as there is living and imperfection. They only show where you stand. Forego the rewards of your merits and be prepared for punishments for your sins. Go ahead. Be busy with securing Grace on practising devotion, perfecting self-control, developing your outlook of the temporariness of painful and pleasant conditions and circumstances, being more practical and seeing the unreality of imaginary miseries and fears, gaining spiritual wisdom, and evolving your latent superior faculties and powers. Put your heart and soul, with all means available, to master the art of the safest and speediest running of your mechanism, rather than the art of bringing about most favourable compromises with people, whom you injure on creating repeated accidents.

(189) Mahaa-maayaa महामाया - Greater than the goddess of illusion. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 215

Maa मा means 'not' and yaa या means "which". Maayaa माया means, "not what appears or as appears." Maayaa mainly works through two processes, viz., Avaran अवरण(covering the Truth) and Viksep विक्षेप(perverting the truth). Like a mirage, She shows many aquatic scenes where there is no water, or shows unreal things as real, just as we see an additional unreal moon on pressing our eye corner. Sometimes She does not show the real thing, just as when well is covered with grass. Wine, women, wager(gambling), wealth(ill-gotten) are the best servants and residences of Maayaa. Half truth, hypocrisy, temptation etc. are the means. Maayaa is

the name given to that working agency, which blinds fold worldly people and makes them pursue their mad pursuits so wildly as to be lost in their own false dreams. And there are some human errors which are so universal, that spiritual man very funnily says, that Maayaa has left none without subjecting them to Herself, be it even temporarily. Funny human nature arising out of ignorance of truths or inexperience of facts or infatuation is said to be the working of Maayaa. Many devotees in Hindu Mythology, who got proud have been described, as most ridiculously humiliated through Maayaa and made wiser, by Mother.

Maayaa ( not Mother ) causes even deities to be baffled, " That divine Shakti Maayaa forcibly draws away the minds of even sages and leads (them)into confusion." "She, who always makes him who is possessed of knowledge ( of his real nature )to b devoid of knowledge and throws him into confusion, egotism, doubt; She who subsequently compels him again and again, to undergo the stages of anger, distress, greediness, infatuation etc. She who leads him into sensual and sexual desires and makes him burn with anxiety day and night, producing sometimes pleasure and sometimes pain, is called Maayaa (the great universal Illusion-Maker).

Maayaa is the personified form of Illusion-creating energy and Mahaamaayaa may be taken to mean the vanquisher of Maayaa, or She that deludes the deluding Maayaa to save Her devotees, or She to whom Maayaa is subordinated. As a rule, Maayaa while continually deluding the universe, entwines one and all. Looked at from an abstract view, this means that unless a protective force is there, the natural motion is downward. A man drowns and a stone falls below unless there is a contrary strenuous force. This

Maayaa entangles all except Mother's devotees. Ishvar (The Creator of the Universe), himself is said to be subject to Maayaa. What then to speak of others?

Maayaa deludes the whole universe and Mahaamaayaa deludes Maayaa, because in cases of those with whom She is pleased, She, surpassing the imaginations of Maayaa, brings about the most wonderful achievement. This achievement is, that Her devotees turn from falsity to truthfulness, from godlessness to godliness, from personal to universal outlook, and so on. Judging most subtly, Mahaamaayaa is also a Maayaa, as She makes you mad-blind, infatuated and addicted (to Shree Maayaa or Maai, i.e., the Great Mother, although not to one's self and not to the little worldly things. Maayaa also means affection and my-ness. The word Maayaa also means pride and compassion; we can, therefore, take Mahaamaayaa to mean "highly compassionate and remover of pride."

(190) Mahaashaktih महाशक्तिः - The great energy. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 217

She is the energy of the whole universe. Shakti means Power, strength, strife, weapon. She is the Higher Energy above the main three energies of Desire, Knowledge and Action.

(191) Mahaa-ratih महारतिः - The great delight. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 218

Devotees find more delight and pleasure in Her than in worldly things and pleasures.

(192) Mahaa-bhogaa महाभोगा- The great enjoyment. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 219

Rati is the ruling emotion during enjoyment and Bhogaa is bringing about of the fructification of the emotion in suitable conditions. The bringing about of the circumstances required for enjoyment, the capacity for enjoyment and the enjoyment itself, is the making of Mother.

In a word, the enjoyer, the enjoyed and the enjoyment, is She, the Finalmost Mother.

(193) Mahaa-balaa महाबला -The great might. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 222

Bala means physical strength, Virya, physical and mental capacity as a result of the protection of semen and celibacy. Aishvarya means strength of Bala and Virya, and also the strength of thousands of others dependent for their life on Her sweet will.

(194) Mahaa-viryaa महावीर्या - The great strength. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 221

Virya means semen and glory.

(195) Mahaish-varyaa महेश्वर्या - The great ruler. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 220

(196) Mahaa-buddhih महाबुद्धीः - The great intelligence. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 223

When the intelligence is directed towards Her, nothing remains to be known. "On knowing which, the whole universe is known."Or, from whom, one obtains highest (Mahat) intelligence.

(197) Mahaa-siddhih महासिद्धीः - The great attainment. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 224

The Siddhis are well-known superhuman powers, viz., Anima, Laghima, etc., obtained from Yoga. Mai-ists have, however, a different set of Siddhis to aspire to. These Siddhis are explained thus. The first Siddhi is the manifestation of taste; i.e., being able to have the satisfaction of having tasted different joys without objects to be tasted and without the enjoying conditions being there in existing reality; the second is overcoming the pair of opposites; the third is being above the notion of both superiority and inferiority (implying the difference of degree), the fourth is indifference towards the conditions of pleasure, pain and life, the fifth is being without sorrow; the sixth is steadfastness in penance and contemplation of Mother; the seventh is the power of unrestrained exertions for uplift and happiness of humanity, and the eighth is the power of uniform equilibrium of head and heart.

No. 1 is also to be taken to mean the power to turn any conditions or circumstances to tastefulness and cheerfulness. No. 5 is also similarly taken to mean the capacity to create inexhaustible cheerfulness, lustre and strength.

No. 7 also similarly means exhaustionlessness and sleeplessness and No. 8 also means continued equilibrated absorption in the meditation of Mother.

(198) Mahaa-yogesh-varesh-vari महायोगेश्वरेश्वरी - The ruler of the great rulers, of Yogis. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 225

To the doubt, as which of the two classes of Siddhis above referred to is higher, this is a reply. The last narrated Siddhis are Siddhis of a higher order, being those of Yogeshvareshvari and not of merely a Yogi.

(199) Mahaa-yaaga-kramaa-radhyaa महायागक्रमारध्या Worshipped by the method of Mahaayaaga, i.e., great sacrifice. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 230

Worshipped by the method of Mahaayaaga, i.e., great sacrifice.

(200) Mahaa-tripura-sundari महात्रिपुरसुंदरी - The great Tripura-sundari. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 234

The great ordainer of the three conditions of creation, preservation and dissolution. The implied meaning is "She that will again create, preserve and dissolve." Mahaa is used to convey the idea of "again and again," about creating universes after universes.

Jaya Maai, Mother Bless All.

## GROUP L

This group contains names, which can be comprised in the general sense conveyed by the name "Chatur-baahu-samanvitaa" चतुर्बाहुसमन्विता. This name indicates the more personal and closer aspect of Mother than the similar name of "Bhkata-kaarya-samudyataa", भक्तकार्यसमुद्यता This name carries the idea of Mother's presence and even personal dealings, unlike the other name

where She is busy, as it were, from a distance and invisibly. Under this group, names of love, beauty and art have been generally included. Group L means the group of names of Love. In all, there are about 120 names, which can go under this group, but here the more important 70 names are given.

It may appear that these names describe the relation, emotion and action of Shakti with reference to Shiva, But what seems most naturally to worldly men as possible only between the lover and beloved, is quite realistic to the devotees as between devotee and Mother. The pains and pleasures of separation and union in the case of Divine Love are many times much greater, than those experienced by the most intense lovers of worldly people.

This is the idea underlying such names as Kaama-kotikaa कामकोटिका, Ramana -lamptaa, रमणलंपटा etc.

Many devotees have prayed, that they may have that craving for God, which the most shameless adulterers and drunkards have for their women and wine.

(201) Sharat-chandra-nibhaa-nanaa शरच्चन्द्रनिभानना - Having the face as charming as the moon of the most gladdening Full-moon day of Sharad शरद Purnimaa पूर्णिमा ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 129

(202) Chandra-mandala-madhyagaa चारुमंडलमध्यगा - Residing in the centre of the Moon's disc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 240

To obtain long life,etc., and marital love with fidelity, respect and sacrifice Mother should be contemplated in the Moon's disc, especially on Full-moon day.



Shiva is supposed to reside in fire and Shakti in the Moon.

(203) Chaaru-rupaa चारुरूपा -Exquisite beauty. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 241

(204) Chaaru-haasaa चारूहासा -With a beautiful smile. "The Moon is Thy sweet smile" Oh Most Gladdening Mother !! ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 242

(205) Chaaru-chandra-kalaa-dharaa चारूचन्द्रकलाधरा-Possessing all the different processes of creating and spreading joy, as of the beautiful Crescent Moon. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 243

(206) Padma-raaga-sama-prabhaa पद्मरागसमप्रभा- Shining like the ruby.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 248

(207) Daadimi-kusuma-prabhaa दाडिमीकुसुमप्रभा - Of the hue of a pomegranate flower. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 560

(208) Ramyaa रम्या -The beautiful one. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 307

(209) Raajiva-lochanaa राजीवलोचना -With eyes like those of deer.

Raajiva राजीव means, "deer, fish, lotus." ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 308

(210) Ranjani रंजनी -Delighting. The name refers to the idea of the mental joy. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 309

(211) Ramani रमणी- Gladdener. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 310

The name gives the idea of joy by playing, laughing, and rejoicing

in company.

(212) Rasyaa रस्या - She who is to be tasted. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 311

The only joy source which once tasted will enslave you forever, and therefore to be tested again and again. The remembrance of taste never disappears or dims. By experience, self-denial and wisdom, one refrains from pleasures, but the desire for worldly pleasures remains latent and buried. These become extinct, only when higher joys of divine love are tasted.

(213) Raamaa रमा - Woman.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 319

It is not that Mother always likes to manifest Herself as the most beautiful lovely woman. She sometimes assumes the form of even an old hag.

In the Hindu scriptures, there is a description of Dhumaavati धुमावती one of the aspects of Mother. Deformed, restless, cruel-faced, dirty-clothed, dry, rickety, inauspicious-looking, with a winnow in hand, poverty-stricken, widow-like, with the crow as Her pet bird, etc.

Naturally, there are few devotees, who accept this form for their worship, but those who do, are favoured most speedily with the fulfilment of their desires.

A true devotees delight to serve any woman, in whatever form, however ugly, poor, crooked, criminal and sinful. All women to him are different forms in different bodies of Mother.

If women are pleased or displeased, deities also are pleased or displeased. If they are pleased, the family prospers. the country, in which women are respected and protected and taken care of, prospers. However, a woman should not mean one's wife, nor should that respect or help be an outcome of selfishness, slavery, lust or illicit love.

(214) Ratipriyaa रतिप्रिया - Beloved of Rati. Fond of loving and being loved. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 316

(215) Ananda-kalikaa आनंदकलिका-Bliss-Bud.

The bliss that the devotees and the whole humanity enjoy is but an infinitesimal part of this bliss. ललितासहस्रनामस्तोत्र, नाम क्रमांक 729

(216) Komalaangi कोमलांगी-Slender limbed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 721

(217) Komalaakaaraa कोमलाकारा- Of graceful appearance. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 437

(218) Sumukhi सुमुखी- Handsome-faced. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 459

The face of one, who thinks of Her handsome face, brilliantly shines with wisdom and Mother's Grace.

(219) Dara-haaso-jvalan-mukhi दरहासोज्ज्वलन्मुखी Whose face shines with smiles. ललितता सहस्रनाम स्तोत्र, नाम क्रमांक 602

(220) Dara-smera-mukha-ambujaa दरस्मेरमुखांबुजा - Whose lotus face is wreathed with sweet smiles. The smiles are observable

through eyes and Her conch-shell-like transparent neck. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 924

Dara दर means the conch-shell and Smera स्मेर means shining.  
Her face shines like a white conch shell, or Her neck resembles  
the formation of a conch shell and is so transparent, that Her  
smile appears both in the face, the eyes and the neck. Further,  
Dara दर also means fear. She whose devotee's face is always  
shining even in times of fear. At the time of the final dissolution,  
while the faces of others go pale, those of Her refugees and  
devotees are smiling.

(221) Premarupaa प्रेमरूपा -Image of affection. ललिता सहस्रनाम स्तोत्र,  
नाम क्रमांक 730

Love is mighty, mysterious, most popular and yet most  
misunderstood word. Through over-cautiousness about the abuse,  
this word has been extremely seldom used by writers of Hindu  
Scriptures.

Mother's Universal Religion says "Love All". Leave off everything.  
Practise this and this alone, " Serve All" is only an amplification of  
Love. Automatically godliness will dawn. Then begin loving God  
as well. Sacrifice and Cheerful Unconditional Self-surrender are  
also mere amplifications of Love.

Sublimation of Love secures a salvation.

(222) Priyamkari प्रियंकरी - Causing affection. ललिता सहस्रनाम स्तोत्र,  
नाम क्रमांक 731

(223) Maalini मालिनी- Wearing garlands. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 455

(224) Chandana-drava-digdhaangi चंदनद्रवदिग्धांगी- Her body is as if besmeared with the sandal paste. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 434

(225) Bisa-tantu-tani-yasi बिसतन्तुतनीयसी - Delicate as the fibre of the lotus stock. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 111

(226) Vyoma-keshi व्योमकेशी - With hair as black as the cloudy sky, decorated with flowers as twinkling stars. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 942

(227) Barba-raalakaa बर्बरालका- Curly haired. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 547

With hair of different attractive forms. The idea is that She has no special liking for a particular method of complexion or costume. She has not the hair and costumes most common to a particular nation.

(228) Nila-chikuraa नीलचिकुरा - Blue-haired. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 185

(229) Subhruh सुभ्रुः - Beautiful eye-browed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 461

(230) Garvitaa गर्विता- Proud. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 856

She often sports with Her devotees assuming pride and says "How can you dare even approach me or think of me? Who

and what am I? Who and what art Thou ? " and as soon as the devotee begins to weep, out of repentance for having forgotten the earth sky gulf, Mai wonderfully reverses the whole game.

The writer had this experience on several occasions.

One evening he was (mentally) thrashed by Mother, as if in these words " you brazen-faced insolent fellow! What is your worth? Where am I and where are you? You hypocrite! Which day have I told you, you are my son? That way, by one's own declaring, everyone would like to usurp the son-ship of a supreme Queen," etc.

I can't describe the pains. I was hesitating and almost quite unnerved."Am I wrong? Am I a usurper? Am I creating a hell for myself after I die? Have I sinned against religion to expound the theory of Mother and Son?" Shall I be punished for making Mother so very cheap?" I passed extremely excruciating painful hours. I thought I might stop the Mother moment. Let everything go on in the grandmother's old way of mass religion through fear, and mass religiosity of enjoyment, and viciousness under the mask of religion, superstition, ignorance and so on. " Let Mother be again Power. Let the world pray to Her terror." I decided to correct my blunder(?).

I was disturbed by a knock. It was about 9 p.m. Someone whom I did not know came to invite me to Satyanarayana worship સત્યનારાયણ પૂજાપાઠ. I was not yet out of my painfully meditative mood. I followed like a moving machine to the place.

There were over a hundred men and more women at the place. The Satyanarayana સત્યનારાયણ પૂજાપાઠ was in the honour of married pair and the husband, a young boy of twenty, was told something

about me by someone. He had sent for me and the pair came to me to prostrate for blessings. I knew nothing when they came near me; I was surprised. I was startled and got up when I saw they were coming to bow down to me, as if I were a saffron-robed Swamiji or Maharaj.

In the meanwhile, there was a great shouting in the female wing " Do not you see Ambaa Baai Mother?" Is he not Ambaa Baai?"

And most hurriedly all ladies one after another, came over and prostrated. I got startled. " The electric quickness, just as when a water tap begins to flow ( to flow for a few minutes only, after a whole day's stop), was almost frightening. I did not know, where to run away. It was a very awkward position. The men group was getting annoyed and furious. Said they," Who is this devilish man? and how foolish are our sisters, wives and daughters? why do they prostrate? Whom do they prostrate? Why do they not even look at us, their male relatives, to ask permission or assent?

They only hear ' Ambaa Baai, Ambaa Baai, Universal Mother, ". In about ten minutes, baskets of garlands were sent for and purchased. In a silver tray, six milkful tumblers came in, I took a sip. the rest was distributed.

The funny part was that the men group rebelliously refused" None sense !! who is this fellow!!" My only word within my own heart was "Mischievous Mother, Mischievous play". I understood Mother, She had teased me, annoyed me, made me weep, roll on the ground and go unconscious. She, however, was in the end, merciful enough to assure me ". Whatever She might say, She had considered me as hers. Let me not worry about being

accepted either as Her son or Her slave". She expressed Her love through so many souls of Her sex.

A dream in the very night till further convinced me. In the dream, Mother was playing with me. She was playing Her dice deceitfully. She was quarrelling with me, though She was in the wrong. I was running after Her, almost to insult Her. She would come as near as surely to be caught, and would yet evade me and run away."

Mother sometimes takes pleasure in such plays. To enjoy the pleasure of seeing the devotee (firstly) and Herself (finally) being humiliated. She assumes pride. This pride by itself, being only assumed, gives Her pleasure, and on the act of allowing Herself to be humiliated by one whom She loves, and who has no other power except that derived from being the object of Her own Grace and Love, gives Her still greater pleasure. Play and play, and all play in the limelight of indescribable and immeasurable Love.

There are traditions of boy-devotees, with whom, Lord Shri Krishna had played cheatingly, and finally heightened their glory, by establishing their superiority to all other ordinary devotees.

Mother creates and scatters abroad Her play-toys here and there, in all parts of the universe, as samples, from which wise and loving-hearted souls may get the prompting to intensely love their God. They are of Her own making.

She has as it were, supreme egoism concerning the mastery of the Universe in a matter of its creation, protection and destruction.

The name under description appears really to mean pride. It is, however not the usual pride but one that has in it, the elements of love and humility a bit of show of indifference and unkindness just,



for sportivity with Her devotees. It is a name, really of virtue, but made to appear as a vice, to increase devotees' love for Her.

(231) Padama-nayanaa पद्मनयना - Lotus eyed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 247

(232) Vaama-nayanaa वाम नयना -Crooked-eyed. Or giving crooked and misleading proof. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 332

There is a subtle meaning as well. To those who try to please Her mechanically by worship, Yoga, etc. She gives boons as Varadaa in a straight-forward way. But for them that are Her lovers, She makes an appearance, as if She is angry and so arranges that the world may think that Mother is wrathful to him. In reality, She is loving him the most. She is simply testing him and deluding others about Her love for him. Even in the matter of the earthly love, this is so very common. How crooked than must be the dealings in Divine Love(?) This crookedness is blessings in disguise. It saves the devotee against the envious and wicked souls of the world, and against his own internal enemies, trying to get hold over him. It increases the pangs of love and creates for him a claim, A cause and an occasion for love fight with one's Beloved Mother.

An indescribable joy is experienced by the lover, on being slightly ill-treated by the beloved and by the beloved while slightly ill-treating the lover. That ill-treatment is quite against the heart. The pleasure is experienced in the thought, " The lover loves me not a bit less, although I so ill-treat".

There is the greatest joy in the idea, I am indispensable to my lover. My devotee will die after me ".To test and also to enjoy this pleasure, Mother sometimes seemingly acts most cruelly. When

all other worldly thoughts and desires except those that pertain to the loving and being loved disappear, the contest between the lover and the beloved begins. " To love " is higher than "to be loved ", because of the disinterestedness of love and preparedness for any sacrifice by the lover for the beloved. The contest is for being the lover and making a higher sacrifice with great self-surrender.

For the sake of my devotional readers, I do not mind narrating my personal experience. After I began to love Mother turning from Power to love, my house built over with my lifelong savings collapsed in 1927 during Gujerat floods. I did not leave Her. And when I began to love Mother on my conception being raised from Hindu Maataaji to Maai of the whole humanity thinking of Her, day and night in 1931, I had been almost lunatic. Still, I did not leave Her. When I decided to render more useful service in 1937, my wife turned lunatic and had to be in the Yerawada Mental hospital. And yet I am dead certain " I love Mother and Mother loves me, and most passionately".

It should not be misunderstood, that worship and devotion to Mother result in having to be in calamities. Just the reverse. There are two classes of devotees. Mother is Bhukti- Mukti pradaayini; Giver of the highest enjoyment, and highest beatitude and what is described here is applicable to only fewest exceptions. none should have the wrong notion of calamities befalling a worshiper or a devotee. I write this because I have found it necessary from practical facts.

From Bombay (Mumbai) for the same railway fare, you can go to Poona [Pune] (Enjoyment-centre) or Nasik (Renunciation centre). It is for you to demand the ticket for the same fare. But once you

are in the Nasik train, you can not have the Bhor Ghat natural scenery on the Poona route, as well. This subtle point has already been previously explained. There is a descending half and ascending half, of the whole evolution circle. In reality, both paths lead to happiness. One is the path of securing outer happiness, and the other, of inner happiness. You have to pay the price for both. Inner happiness is extremely dear and price to pay is extremely heavy.

The purchaser of an elephant has to see himself impoverished, to the extent of an amount, which would maintain a family perpetually; but the purchaser's joy on one elephant ride amply counter-balances the price paid. The only thing is that one should not over-estimate one's purchasing power.

In practical life, some worshippers have miraculous agreeability and windfall, whereas other worshippers can barely make the family-living run. The difference lies in the route of the ticket you have purchased. You cannot be, at your fancy, jumping from one train to the other. Of course, when you are a twenty-four hours servant of the Railway Company, you can be on any train, but by that time your natural craving would be for Deolali:- The sportive Goddess Mother.

The Railway Station just previous to Nashik (Self-extinction) is Deolali ( Attainment of the Grace of the Sportive Mother).

The enjoyment route leads you to Kirkee and Poona (Pune). " Do it indeed", and "Repeatedly", respectively. There is no end to the cycles of births and deaths, striving and toiling, enjoying and suffering.

There is still a subtler point and I continue the train illustration, to explain Bhukti-Mukti-Pradaayini. There is a uniqueness in the benefit derived from Mother Worship. Under Mother's Refuge, you have the freedom and enjoyment, without fear and with protection, as the baby near the window in a train, that is permitted to enjoy the breeze and sight-seeing, and yet is strongly caught from behind by the Mother, lest the baby may over topple. It has my repeated observation during train travels. The baby with the father has either to forego the breeze and sight-seeing or should take care of itself. If the baby obstinately desires the parental protection as also the enjoyment, it would be soon quietened down with a slap. Father is justice. He would not permit both. Mother is Love and Mercy. Please note that in the case where a father protects and permits, the father is only playing the part of the Mother.

Misleading proofs are:-

Such happenings as above-narrated try to mislead the devotee if he is kachchaa कच्चा (immature). If he is a pukkaa पक्का (mature), others are made to be misled about him. When my wife turned lunatic ( Mother bless her. By Her Grace she has returned home, to save me in the eyes of worldly people, from a certain dishonour.) Kachchaa devotees of Mother left Mother.

There is a very tender emotion and answer whenever devotees fail in tests" I have failed in the test but Thou, Oh Mother. hast failed- in the bounty of Thy Grace, as well. If I had had enough of Grace, I would not have failed in Thy test."

The idea of "misleading-full viewing" is that those who do not secure Her Grace, get deluded with misleading proofs, as a result

of wrongly viewing matters, which also proceeded from Her, during a certain stage of evolution, when that is necessary for further experience.

Vaama-Nayanaa also means looking at Her Beloved child through side glances. None should know that, not even the Beloved child. There is a pleasure in the hide and seek, and in the temporary crookedness in Love-Game.

(233) Mrigaakshi मृगाक्षी -Fawn-eyed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 561

(234)Mada-ghur-nita-rak-taakshi मदघूर्णितरक्ताक्षी - With reddened eyes rolling with rapture. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 432

(235) Vishaala-akshi विशालाक्षी - Long eyed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 936

Not circular but like the bow, peculiar to Bengali pictures.

(236) Daraan-dolita-dirgha-akshi दयन्दोलितदीर्घाक्षी - With slowly moving large eyes. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 601

Again, Dara डर means fear, and andolita अन्दोलित means driving out. She whose glances dispel the fear of Her devotees.

(237) Lollakshi-kaama-rupini लोलाक्षीकामरूपिणी With oscillating and searching eyes, betraying the intense of finding, seeing and getting one's beloved. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 454

(238) Taambula-purita-mukhi तांबूलपूरितमुखी -Her mouth is full of betel. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 559

(239) Mada-paatala-gandabhuh मदपालगंडभूः -With cheeks blushing with rapture. Paatalaa, rose colour. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 433

Again, Mada means musk beside, pride or joy on success in enjoyment or rut of elephant. Paatalaa is a kind of flower. By musk and the said flower, Her cheeks are painted and perfumed.

(240) Chaampeya-kusuma-priyaa चांपेयकुसुमप्रिया -Fond of the Champaka flower. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 435

(241) Mrinaala-mridu-dorlataa मृणालमृदुदोर्लता - Her creeper-like arms soft as the lotus stem. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 579

(242) Shaatodari शातोदरी- Having a slender belly. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 130

Udar means 'belly' and this name reminds one of the popular expression "Mother swallows the faults, and hides the crimes and sins of children in Her belly", Shaatodari also means having hundreds of caves, i.e., the softest corners to shelter and give a safe refuge to the devotees.

(243) Tanu-madhyaa तनुमध्या -Slender waisted. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 360

(244) Ratna-kinkini-mekhalaa रणत्किंकिणीमेखला- Having a girdle of tinkling bells. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 312

Tinkling is infatuating.

When that is heard, ordinary mortals fall in a swoon with unbearable and overpowering joy, whereas greatest Yogis like

Shiva wonder, on finding that their state of full bliss is broken, being surprised with the experience, that a still higher joy does exist. These then run maddened with the desire of hearing that tinkling again and again.

(245) Paadaambujaa -Lotus -Feeted .(Extra).

I could not complete this list without the meditation of Her Lotus Feet and I could not find a name. I have therefore coined in and incorporated this new name.

(246) Hamsini हंसिनी -Swan. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 456

Hamsa(the swan) is traditionally gifted with the art of separating milk from water and sipping it away. Mother also considers what is best in Her devotees and takes no notice of their weakness, fault, crime or sin.

(247) Vilaasini विलासिनी -Playful. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 340

Playing with Her powers of concealing the truth, and showing untruth as truth and truth as untruth. Vilaasa primarily means extension. Vilaasa, therefore, means such acts, gestures, projection and development by speeches and tricks, as intensify Love.

(248) Taruni तरुणी Ever young. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 358

None will be tired of Her, and She is not tired of so much worry of the devotees, and the work of conducting the universe. Her play with devotees is above the influence of Time, insipidity, fatigue, tiresomeness or monotony.

(249) Nitya-yau-vanaa नित्ययौवना -With renewing youthfulness.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 430

(250) Mada-shaalini मदशालिनी - Shining with rapture.

Mada means a kind of bliss.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 431

(251) Rasajnaa रसज्ञा -Expert in knowing, creating, enjoying and relish.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 799

Knower, creator and enjoyer of the tastes of worldly people.  
Tastes are physical, emotional, social, individual, intellectual, spiritual, etc.

She joins with and shares the joys and miseries of Her worldly devotees, with as gladdened or afflicted a heart, and as great craving and interest, as if She is equally a great worldly being like them. Further, it means, She knows what pleases Her each child. This is most evident if one studies the family life. Mother alone knows what best pleases and suits the child's temperament and constitution. It is Mother alone who knows what is passing in the heart of a child, what it wants and demands, without its speaking or suggesting.

Rasa is feeling-interest or juice, taste, sap or relish and may be compared to saliva experienced during the period of morsel before the eye and inside the mouth. It is caused by the remembrance of the happiness, which was once enjoyed and now is just to be enjoyed.

Different kinds of relishes are (1) six physical tongue-tastes of different diets as sweetness, acidity, pungency, saltishness, bitterness and astringency. (2) Nine kinds of different sentiments



of literature as humour, valour, wonder, amour, terror, fear, vulgarity, pathos and affectionateness. (3) Five sense relishments of touch, taste, smell, hearing and seeing. (4) Four relishes of different mental processes of Chitta, Buddhi, Ahankaar, and Manas, i.e., likes and dislikes, pros and cons, my-ness and non-myness thinking, meditation and absorption. (5) Eight joys of Yoga practice. (6) Nine superior tastes of the bliss arising from different modes of devotion (7) The five supreme joys deriving from, (a) a disinterested onlooking of the universal soul knowledge (b) Mother's personal relationship (c) complete quietude (d) supreme bliss on periodical ecstasy and (e) Finalmost joy, just before the dissolution of individuality in the infinite ocean of the Finalmost Mother.

Six diet relishes, nine literary emotions, five sense satisfaction, four mental pleasures, eight occult joys, nine devotional ecstasies and five supreme states of happiness make up the different relishments or Rasaas.

Highest enjoyableness in one which is characterised mainly by four qualities, viz., (1) inexhaustiveness of the elements which create enjoyability, Rasya; (2) nutritiousness, i.e., resulting in better being, Snigdha; (3) wholeheartedness, Hridya; and (4) sameness in quality and intensity under all conditions, Sthira.

Along with these relishes, it may be remembered that the six most important and wonderful incomprehensible objective and subjective centres of joyfulness and of relish are self, Mother, mind, wealth, women, and wine in its broadest sense of nourisher, preserver and rejuvenator of a body. It may be interesting to note, that the most important centres are to Self and Mother. The third one is an equally important centre. The remaining three centres

are for first separating and then bringing about and keeping up the unification of Self and Mother through the mind. Woman leads the fool to the direct hell and the wise to the highest heavens. Wealth Judiciously used places the material universe at your disposal. The same used indiscreetly and immorally brings ruin. Physical wine pushes one down into the drain, and spiritual wine of love to Mother brings about the devotee to be one with Mother.

(252) Rasa-shevadhih रसशेवधी: -Treasury of Rasa ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 800

Rasa is the nectar of unity with Mother. Rasa is the supreme way in the fructifying seed.

Having obtained the Rasa one becomes blessed, as Rasa is Mother.

(253) Kaantaa कान्ता- Beautiful ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 329

Devotees feel more of hilarity with Her than with the youngest most beautiful playmates.

Having described Mother as an ocean, any reader or follower may say, " Oh, it is all serenity. Let us be known as, and let us acknowledge ourselves as unfit. Devotion is alright for them who have no desire and all serenity. Surely a man can not have as much hilarity in the company of Mother, as in the company of a beloved?

To this, the reply is that She is more beautiful and more romantic than what the most beautiful and most romantic beloved can be. Mother is so very full of loving heart and romance, that youngest devotees also forget their sexual pleasures and pass all their time

in the company of the Mother, considering themselves most happy. Similarly, if a devotee's heart is overflowing with pure and sincere love, people, even though young do flock around him, and feel extreme pain to leave him.

(254) Kaavyaa-laapa-vinodini काव्यालापविनोदिनी -Sporting in potential speech. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 613

She inspires Her devotees to give a masterly speech to Her during Her communion with them and She sometimes pampers them with very sweet words Herself.

The idea is She enables and teaches Her devotees, how to love, how to address, how to please Her, with masterly speeches, She sports.

(255) Kaadambari-priyaa कादंबरीप्रिया -Fond of romance. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 330

(256) Kaama-kalaa-rupaa कामकलारूपा- In the form of Kaama Kalaa. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 322

Kaama means desire and Kalaa means the art. Mother is in the form of the desire, as also the art which leads to the fructification of the desire, as also the result of the union of the desire and the art of fulfilling the same. On personification, Kaama means Shiva and Kaali means Shakti. Mother is the union of Shiva and Shakti or to be more explicit Mother is the Mother of Shiva in whose heart is Shakti and Shakti in whose heart is Shiva.

It is interesting to think about the qualities and actions of the pairs, Brahma and maayaa, Love and Power, Spirit and matter, knowledge and desire, Shiva and Shakti, man and woman,

inaction and action, etc. Their union is bliss. that bliss is felt, if the union is by unification, i.e., if after separation.

There are subtleties within subtleties, and the parts they play are wonderful. They have opposite qualities at times, at times exactly similar qualities, at times they exchange these qualities. All play of the Two Inseparables, and again the conception of Two about the One, the knowledge of the Reality and delusion caused by notions of unreality, are the subtle plays. Both plays are Kaama-Kalaa-Vilaasa. One play is in delusion and the other in full understanding of the Reality.

The whole universe with its funny working is Vilaasa, the play of Mother, well versed in the art of making people run mad after desires, and again making them completely proof against any desires on the disintegration of these desires.

Mother is the desire, the kindler of the desire, the desirer, the desired, the art of fulfilling the desire, the fulfiller of the desire and finally the proofness against desire.

On the plane of love between man and woman, it is Mother that has a gifted woman with the art of kindling the desire, fulfilling the same, and finally bringing up the stage of being fed of the experiences, as a result of entertaining the desire. Woman to man is a miniature of the play of Mother to Her beloved souls, although much inferior and full of ignorance on the part of both man and woman, and of a different kind, and of a different consciousness and with a different object in view, in a word, the play of the deluded or desire-driven.

(257) Kalaavatiकलावती- Full of tricks. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक

This is when She attracts and plays with Her devotees. She uses a hundred tricks while playing with Her devotees, befooling them, sometimes raising to skies, sometimes treating them during the play, and for the purpose of play alone, as worst as dust and so on.

(258) Shringaara-rasa-sam-purnaa शृंगाररससम्पूर्णा - Filled with the essence of love. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 376

It need not be stated that so many names of Mother have different interpretations , to suit different fields of love, devotion, religious philosophy, Yoga, etc. Shringaara Rasa is another name for Anaahat centre and in the field of yoga, this name means " She that fully remains in that centre."

(259) Kalyaa कल्या- Sporting with Her devotees as if drunk. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 903

(260) Kaama-sevitaa कामसेविता - Attended by Kaama ललिता सहस्रनाम स्तोत्र, नाम स्तोत्र, नाम क्रमांक 586

The Kama means the bodiless one( god of love ). As stated in scriptures: He, though without fingers worshipped Mother, without tongue spoke to Mother and appealed to Mother. He saw Mother without eyes, he touches Mother's form without fingers. This shows that no ceremonial for worship is indispensable.

(261) Kaama-kotikaa कामकोटीका - As beautiful as millions of Kaama. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 589

There is a theory that every woman has a womb in her forehead also, where the most righteous woman gathers up righteousness and religiosity which she can impart to children, and when that

desire arises in such a woman, i.e., to beget a righteous and religious child, She brings into being a righteous soul or a Saviour, which millions of the usual Kama driven actions can not.

(262) Kaama-keli-taran-gitaa कामकेलितरंगिता -Outflowing with the desire of whimsical sportivity which knows no limits or consideration. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 863

(263) Baalaa बाला- Girl. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 965

This is the name of Mother who often appears in the dreams of Her devotees, in the form of young girl usually playing with Her maids. Tripura Siddhaanta says "Oh beloved one! because Thou playest like a child with Thy maids, and Thy devotees, Thou art called Baalaa."

(264) Lilaa-vinodini लीलाविनोदिनी Taking pleasure in amusement. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 966

Lilaa, the play(of the activity) of the Universe.

(265) Mugdhaa मुग्धा- Appearing and acting, as if She were, an innocent attractive love-stricken silent damsel. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 868

(266) Saumyaa सौम्या - Benign and pleasing as moon or camphor. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 910

(267) Matkaa मत्ता- Uncaring for anything that comes in the way of rushing towards pleasure. Egoistic and almost as rash as if intoxicated. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 576

(268) Saama-gaana-priyaa सामगानप्रिया -Fond of music, which sheds joy, peacefulness, purity, and the spirit of equality and unification and does not create or enhance lustfulness, tempestuousness and sorrow. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 909

(269) Laasyapriyaa लास्यप्रिया - Fond of dancing. Female dance is Laasya. Male dance is Taandav. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 738

(270) Mohini मोहिनी -Enchanting. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 562

Jai Maai, Mother Bless All.

## GROUP M

This group is the last group of the first complete round of names in groups A to M and corresponds to the last of the select eight names, viz., Nijaaruna-prabhaapura-majjat-brahmaanda-mandalaa. In contrast to the last group where Mother is conceived mostly in Her personal aspect, here She is contemplated upon in Her Universal aspect, mostly as Universal Mother.

The groups A to M make up three hundred names corresponding to the well known Tri-Shati with about forty names more to make up for any omissions, wrong pronunciations or wrong understanding of the meanings.

To reduce the number of names for repetition I close the first round with the second part and put up at its end, the last name of the one thousand name in the original text, viz., Lalitaambikaa.

(271) Parameshvari परमेश्वरी - Supreme Ruler. ललिता सहस्रनाम स्तो.,  
नाम क्रमांक 396

(272) Adishaktih आदिशक्तिः -The Primordial energy.

The cause of the origin of the universe. ललिता सहस्रमनाम स्तोत्र, नाम  
क्रमांक 615

(273) Parama-jyotih परमज्योतिः - Most supreme Illuminator.

Giver of light which is much brighter than that of Sun.

The sun shines only when he is illumined by Her. ललिता सहस्रनाम  
स्तोत्र, नाम क्रमांक 806

(274) Parama-dhaama परंधाम -The highest abode which needs no  
sun, moon or fire. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 807

The sun never illumines that, nor moon, nor fire.

Param Dhaam is the state of consciousness, after reaching which  
one does not return to the lower consciousness. Stability in such  
consciousness is the attainment of Mother's supreme abode.

Dhaam is really not a certain place or space but the state of  
consciousness.

The State of tranquillity, reality, knowledge and bliss represents  
Mother's abode.

When all differences vanish, including even that of the enjoyer  
and the enjoyed and sameness is experienced in all the three  
states of waking, dreaming and sleeping, and when I and myness



are squeezed out from every other thing except Mother, that state of consciousness represents Mother's supreme abode.

(275) Paraashaktih पराशक्तिः -The Supreme energy. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 572

" In the human body, five substances, viz., skin, blood, flesh, fat and bones are derived from Shakti. Remaining four substances, viz., marrow, semen, breath and vitality are derived from Shiva. Thus this body consists of nine substances derived from the two origins. The tenth substance which is above nine, and controls them is called Paraa Shakti."

"Energy of whatever kind that is attributed to any substance is called shakti, and Shakti is the ruler of all the different innumerable shaktis. The energized substance is the miniature of Shiva. Those substances which possess energy are the manifestation of Shiva. The wise recognise the energies, in and of substances to be Shaktis."

(276) Anaadi-nidhanaa अनादिनिधना -Having neither beginning nor end.Or, whose devotees reach the stage of no births and no deaths. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 296

(277) Sahasra-shirsha-vadanaa सहस्रशीर्षवदना -Thousand-headed and thousand-faced. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 282

Mother gives Her devotee, the power of thinking and viewing subjects and objects from thousands of angles of vision and expressing his experience in unlimited ways.

This expression means that the devotees of Mother should have a universal outlook. Thousand means unlimited. Mother's devotees must love all, serve all and not bury themselves into a narrow fold.

(278) Sahasra-akshi सहस्राक्षी - Thousand eyed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 283

Mother looks at Her devotees, with unlimited energy of seeing them and with unlimitedly charitable constructiveness in the matter of seeing their differences and deficiencies.

(279) Sahasra-paad सहस्रपाद -Thousand footed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 284

Mother runs to the succour of Her devotees by thousand legs.

(280) Naaraayani नारायणी - The first abode of humanity. She is not the finalmost Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 298

Naaraayana means Vishnu or Shiva; the wife of Shiva or sister of Vishnu is called Naaraayani. There is a saying, "Adoration to Shiva, the husband of Naaraayani." Mother's devotees should not get confused at the references made about relationships. Be it any relation, wife or sister or Mother, it should not be taken to mean anything except oneness. Literally, Naaraayani means She whose first abode is water or She that is the first abode of man.

(281) Bhuvaneshvari भुवनेश्वरी - Ruler of the universe. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 294

This is one of the ten aspects of Mother known as Dasha Mahaa Vidyaas, that are worshipped for different goals. The sound or Beeja Mantra or the seed letter for Her being appeased is Hrim.

(282)Panchapretaasanaasinaa पंचप्रेतासनासीना Seated on the seat(formed) of five corpses. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 249

When deprived of their respective gifts of Shaktis from Mother, the five principal deities are incapable of action and thus deprived of their power, they are like corpses.

The principal deities are Brahma, Vishnu, Rudra, Shiva and Sadaashiva. Their powers enabling them to be what they are, are Vaamaa, Jeshtaa, Raudri, Shiva and Shakti respectively.

The corpses referred to may also be taken to be Jiva, Prakriti, Buddhi, Ahankaara and Manas.

Mother is, as it were enjoying rest on the bed sheet of the heart of the devotee as if She were taking rest after strenuous work of spiritual uplift of the devotees. When She after a little rest for the final Grace shower looks at Her devotee, one devotee as it became five-fold, or five devotees. Two of these are lost in Her bewitching eyes, one in Her smile and two in Her Lotus Feet. These five devotees are corpses before Mother showers Grace on them by looking, in the sense of being fully devoid of any energy whatever. They are corpses again, after the spiritual unification with Mother, in the sense of having merged their individuality in Mother. Devotees are corpses just before and after communion with Mother.

(283) Vishvarupaa विश्वरूपा Creation. ललिता सहस्रनाम स्तोत्र ,नाम क्रमांक 256

She that should not be considered as separate from the universe, which is of Her own making.

You can not get the Grace of Mother and act in any way you like, with the universe.

(284) Shrishti-kartri सृष्टिकर्त्री -Creator or creatrix. ललिता सहस्रनाम स्तोत्र ,नाम क्रमांक 264

(285) Loka-yatraa-vidhaayini लोकयात्राविधायिनी-Directing the course of the fourteen worlds. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 664

Managing the worldly relations and duties and maintenance and smooth running of the worldly life of Her devotees in Her individual capacity.

(286) Agraganyaa अग्रगण्या-First to be counted upon and remembered in all happiness and misery. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 553

(287) Kalyaani कल्याणी-Beneficent. Showering permanent and eternal final welfare. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 324

Just as the cow is nourished during the day with the repeated chewing of the tender grass, so the devotee is nourished by the repetition of Mother's name and remembrance.

Permanent nourishment is Kalyaan and that one begins to have as soon as he comes in contact with Mother's devotees.

(288) Vedajanani वेदजननी-Mother of the Vedas. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 338

Mother of all scriptures of all religions. This name establishes the superiority of Love of God to the most profound knowledge of the sacred lore. Vedas, the fountain of universal Divine Knowledge,

have come to existence, as a breathing by Her. Individual divine knowledge arises as a result of the waking up and hissing of Mother, in the shape of Kundalini the serpentine power, residing in each individual body.

Tukaram when greatly harassed by Pandits said, "You know Vedas but I have caught the Lotus Feet of the Father of Vedas." Similarly Mother is described here as Mother of Vedaas, the shower-er of divine and spiritual knowledge, on universes and individuals.

(289) Ambikaa अम्बिका- The Mother. This Mother is not the Finalmost Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 295

Motherly aspect which has a larger portion of Ichchha Shakti, with a just necessary portion of Jnana and of Kriyaa Shakti, is known as Ambikaa.

As already explained, prisons are also of king's making. Similarly, Ambikaa (besides perfection ) also means deceit, sleep and night. Prisons are there as also guesthouses. The whole thing depends on the class of book, in which you are with the Royal Majesty.

The devotee has however not only the right to the guest house but to the palace itself. For them, that approach God as a mother, not simply the guest house or the palace, but even the harem ever open.

The night is the great Shakti, and the day is Shiva. One of the agencies of Shakti is Maayaa. She is the great deceiver. Another agency ruling the world is sleep. Night creates darkness and destroys the day, and is a consumer of the life of the beings in the world.

That sleep has enshrouded even Vishnu. When Brahmaa was assailed by two demons, he sought the help of Vishnu, but Vishnu could not get up being under the influence of sleep. He then prayed for Mother to remove Vishnu's sleep. One has said," I praise the divine sleep of Vishnu, of unequalled power, the ruler of the Universe, the supporter of the world, and the cause of the preservation and destruction."

(290) Guhaambaa गुहाम्बा -The Mother in the cavity of heart. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 706

This cavity of a heart may receive and harbour light as also shadow and this is dependent on Mother's Grace.

(291) Guhyarupini गुह्यरूपिणी-The secret. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 707

All the ordinary ideas of duality etc., are only true for a time, but non-duality is ever true. This non-duality is most secret ( Guhyaa ) not perceivable by ordinary vision, like space and light. We adore Mother who assumes the form of the Guru, and of the main secret, and is the secret knowledge. We prostrate to Her, who is beloved by Her secret devotees residing in secret places. Among the Upanishads of Mother, there is one that is called the Guhyopanishad. Mother's path is described as a secret of secrets.

(292) Vishva-bhramana-kaarini विश्वभ्रमणकारिणी -Causing the revolution of the Universe. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 889

Some wise call it nature, some confused call it time; that by which the wheel of the universe is revolved, is the glory of the Mother. All beings are tied down to the wheel of a universe which the

Maayaa, the power that causes confusion, misunderstanding, perversion, etc. keeps on revolving.

(293) Sarva-loka-vashankari सर्वलोकवशंकरी- Bestowing the power of subjugating, all the worlds by magnetic powers, authority and splendour, etc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 697

(294) Sarva-mohini सर्वमोहिनी - All-bewildering. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 703

How can be Mother said to possess contradictory attributes such as permanence and impermanence, animation and non-animation, etc. ? This name answers the above question. She bewilders (Mohini) all the ordinary people (Sarva), who believe in the reality of the apparent duality. The apparent difference between Mother and the souls and the universe is illusory.

Sinful men devoid of Mother's grace, bewildered and suffering birth and death, etc., do not know Mother.

(295) Nateshvari नटेश्वरी - She that makes the whole universe dance. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 734

(296) Brahamaanandaa ब्रह्मानंदा - Bliss of Brahman, i.e. universality. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 676

The bliss that is experienced when no thought remains except that " Mother alone exists and none or nothing else exists, independent of Her" is sometimes called Brahmaanada, but that is one popular meaning. The other is the bliss in the relationship with personal Mother taking the whole universe and all its beings to be Her manifestations. the first meaning refers to Impersonal

Mother and second to Personal Mother. However as explained before, Mother is both Impersonal and Personal.

Impersonal Mother is realised when the ego has forgotten itself and lost itself, during ecstasy in a stage when there is neither I nor Thou. Where I and Thou remain but the whole universe disappears, it is a dealing with the Mother as Personal Mother. When I disappear and only Thou remains it is Prapatti or complete unconditional self-surrender. When I and Thou remain but the relation is " I and Thou are one ", that is Love. When I and Thou alone remain but the relation is that of " I am Thine", that is Supreme devotion. When I and Thou remain but the actual relation is "Thou art mine", it means the selfishness and universe have not completely disappeared, and Devotion is Elementary.

(297) Sachchidaananda-rupini सच्चिदानंदरूपिणी -Existence, consciousness and bliss. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 700

(298) Karunaa-rasa-saagaraa करुणारससागरा- Ocean of the waters of compassion. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 326

(299) Mulaprakritih मूलप्रकृति -Primary cause. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 397

There are five elements from ether to earth, and each is called the Prakriti ( origin ) of the succeeding one; the origin of ether is Mother and so She is called Mula-Prakriti. Prakriti is the cause and Vikriti is the effect. " There is one Mother of the Universe, who has no origin; hence She is called Mulaprakriti.

" The earth, the basis of all, becomes dissolved into water, water is absorbed by fire, fire is absorbed into air, air into ether, this



into the unmanifested (Avyakta), and Avyakta into Mother." So She is called Mulaprakriti.

(300) Vyaapini व्यापिनी- All pervading. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 400

She is called all-pervading because She assumes all the different forms of the creations.

(301) Jagaddhatri जगद्धात्री -Supporter of the world. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 935

The firm bridge for the sake of preserving the order of the beings, as a Mother of family.

(302) Ichhchaa-shakti-jnaana-shakti-kriyaa-shakti-svarupini इच्छाशक्तिज्ञानशक्तिक्रियाशक्तिस्वरूपिणी - The energies of desire, wisdom and action. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 658

Desire is Her heart, wisdom Her head, an action is Her feet. Thus Her body consists of three energies, Brahmaa, Vishnu and Mahesha are the Treasure Houses of the energies of desire or volition, cognition or wisdom and action. Of these energies, the preceding one is the cause of succeeding.

Mother is the bestower of the energy of desire when Brahmaa, wishes to create. She bestows the energy of knowledge on Vishnu when She reminds him saying "Let this be done thus ". She is the bestower of the energy of action when Shiva wishes to wind up the universe for regeneration.

One fundamental energy is transmuted into these three energies which are again transmutable from one form to another. The

desire energy is, however, the nearest to the original energy, just as it is the energy of the tree-life which is creative of fruit, stem and leaf; but the fruit is much nearer the seed than the leaf and the stem. Desire is mother, knowledge is son and action is the daughter. Desire is the individualiser, knowledge is the illuminator and action is the mover towards the fulfilment of desire with means supplied by knowledge. it is by these three energies that the working of the universe and the individual is governed and conducted.

It is the desire of " I may continue to be " " I may be much " " I may be many " which is the root cause of the working of the universe and the individual. The first desire is responsible for self-centralization, the second for amassing wealth and the third for being attached to a woman. It is therefore why wine, ( as life-buoyancy-giver ) wealth and woman have maddened the universe, in some form or another.

A man is nothing psychologically, but a bundle of his desires, as the goal and end. When the means of knowledge and action, he is exerting his best to reach the goal. viz., the fulfilment of those desires.

His desires determine his pleasures and pains, joys and sorrows, happiness and misery. Emotions follow those desires; character and behaviour are cast into the moulds of his desires. He tries to gather and master that knowledge alone, which is in rhyme with his desires, which would serve his desires.

Desire is the Supreme Queen whose minister is knowledge and who reflects on herself in the child of action. Desire is mother, and both son and daughter follow her. In the worldly Physical Process,

mother sacrifices herself fully for the father, and the child is an outcome of their intermingled nature.

(303) Kshobhini क्षोभिणी - Causing emotion. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 466

She excites the triple energies to do their work.

She excites Her devotees to stir up the world, to practise devotion and to create devotees and followers in hundreds.

As Kshobhini, by the agitation of heart and mind, She creates multi-millions of desires, emotions, imaginations in all the souls of the universe.

She sometimes excites the devotees to the passion, as well, mostly to teach them humility, especially they have pride of being passionless. Sometimes for squeezing out the last drop of passion in them and sometimes to restore the balance by way of reaction natural to repression, penance, painfulness, mortification, etc.

(304) Dayaa-murtih दयामूर्तिः- Personification of mercy. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 581

(305) Bindu-tarpana-samtushtaa बिन्दुतर्पणसंतुष्टा - Pleased by offerings, even though a dropful, or even though with only a drop of devotion. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 974

Bindu also means the central point of the Shree Chakra and the name means She that is pleased by offering, however, a small dedicated portion of one's heart and head by a Maist.

(306) Subhagaa सुभगा- Bringer of Good fortune. ललिता सहस्रनाम स्तोत्र,  
नाम क्रमांक 761

Elevator on seeking refuge, auspicious and foreteller of happy happenings in very near future.

It is the experience of several families that someone of their ancestors had a desire or was put into the circumstances of rendering a certain service to Mother, and since then the miraculous rise of the prosperity, religiosity, faith and character began, with wonderful acceleration. The happening of having rendered some service to Her is by itself auspiciousness.

Whenever I get the climax of tenderness and tears for Mother, I think something good somewhere is taking place. In my preliminary period, I anxiously awaited the next day post to bring some happy news regarding some worldly gains , but after repeated and unexceptional experience, I laughed out as I knew what sort of Grace, was meant for me and now it is my personal experience that I expect in next post, some extremely happy news about Mother's work. Some successful meeting, some new persons got interested in the Mai cult, some bed-ridden person getting restored, some men in extreme calamity happily relieved, etc. Thus She is the foreteller of happy things to come.

What an unhappy lot from the worldly point of view!! A stage comes when it is taken for granted that a certain devotee will be greatly pleased on some good happening for someone else. The question of anything good and gainful to himself becomes time-barred. Mother cruelly punishes some devotee with compulsory widowhood !! Every happy event and pleasure of anyone in the family, the community and the society, is to be shown to her,

described to her, seeking her advice and blessing, and it is to be taken for granted that she has absolutely no desire, need or demand!! The thought itself never arises.

Reader! One day you will have also such widowed devotee-ism and then you will laugh with me, as I laugh at times. Even if you then ask for any favour in all earnestness, Mother will say " Do not joke with me, I am not to be deceived by Thee. You do not need anything,". Mother has played this trick with many of Her widowhood-destined-devotees. Once one of the greatest men went into Mother's temple thrice, to ask for the removal of poverty, Mother said, " Do not play a joke with me, you need only a saffron-robe."

It is such experiences, that suggest such names in the mouth of Her devotees as " Indifferent Mother. Selfish Mother, Trickful Mother, Deceitful Mother, Cruel Mother, Annoysome Mother, Envious Mother."

Mother is also of a queer temperament. She cannot enjoy Her food, or sleep or Her living until She hears thousands of such abusing names from Her Beloved children. To know Mother child relation, you have to be Her child.

Bhaga, means wealth, desire, magnanimity, strength, effort, fame, "Su" means excellently. Bhaga also means dominion, wisdom, dispassion, womb, fame, strength, effort, desire, wealth, virtue, sun and salvation.

What is there that could not be obtained by one, whether man or woman on worshipping Mother with devotion, who is conferer of blessings on Devas, and bestower of enjoyment and salvation on all human beings !!!

(307) Paavanaakritih पावनाकृतिः - Of purifying figure. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 619

"Penance and knowledge are the means of purifying the soul (Bhutaatman). The knowledge purifies intellect and the soul is said to be on the way to be completely purified after being initiated into the knowledge of the Mother.

A Mai-ist must always remember this secret. " By disgrace and censure by others, the penance of the devotees is increased. Whereas by adulation, service and worship by others, the penance is destroyed. If you jump at the immediate little return, you loose the highest supreme return."

(308)Taapatrayaagni-samtapta-samaahlaadaana-chandrikaa  
तापत्रयाग्निसंतप्तसमाल्हादानचन्द्रिका

She is the moon-light delighting those burnt by the triple fires of misery. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 357

The triple fires are as under:-

(1) due to visible causes of this world, including other persons, beings, causes, and elements (Bhautik);

(2) due to the Law of action and reaction(Karma) and the dispensation by the deities in charge of justice and maintenance of equilibrium and regulators of the main incidents of one's life(Daivik);

(3) impurity, sinfulness, ignorance, perverted intellect, etc., of the soul, by itself (Atmik);

Physical causes remaining the same, the miseries gets multiplied or reduced according to as the stage in which each soul has attained, and according to as what one really is.

A Mai-ist should Concentrate his attention mostly on the point of what he is, subordinating the Considerations of what he has and what he does, to that of what he really is.

(309) Kshipra-prasaadini क्षिप्रप्रादिनी -Easily pleased. ललिता सहस्रनाम स्तोत्र , नाम क्रमांक 869

Says the Saura Puraan " Oh Dvijas, by worshipping other deities, salvation is gradually obtained, but by worshipping Umaa (Mother) one is freed in the same incarnation."

And because this evolution is to be brought about in one life as against so many otherwise, as Hindus believe, one who has been finally accepted by Mother, which is simultaneous with one's self-enrolment, is being tossed, tyrannized, purged, pushed and pulled to complete all necessary experiences in the very short span of one life.

The Shiva Puraan states : " Though he has only a little faith, that mortal will not surely undergo the pain of the womb in the next birth."

(310) Dhana-dhaanya-vivardhini धनधान्यविवर्धिनी - Increasing money and grain. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 886

(311) Samsaara-panka-nirmagna-samuddharana-panditaa संसारपंकनिर्मग्नसमुद्धरणपण्डिता -Expert in the art of raising (those) sunk in the abyss of the transmigratory life. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 880

The Kurma Puraan says "Those who once remember Mother, invoking Her protection do not fall into the endless ocean of Samsaara which is difficult to be crossed."

(312) Sudhaa-srutih सुधासृतिः - Stream of nectar. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 879

The nectar which is in the moon in the pericarp of the Sahasraara lotus in the head and which flows through the Kundalini and creates ecstasy

when a devotee meditates on Mother, through the different Lotuses. It is this nectar which flows from Moon in Sahasraara which is Mother's form, which imparts energy to the Sun and Fire and the drinking of which enables deities to get energized to discharge their allotted duties.

Sudhaasruti means a flow of nectar proceeding from Mother's Lotus Feet which removes the sinfulness when one is prostrating with full devotion and faith to Mother.

(313) Bhava-daava-sudhaa-vrishtih भवदावसुधावृष्टिः- The rain of nectar (falling) in the forest fire or worldly existence. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 742

Just the reverse of this, Mother sometimes spreads forest-fire and scatters away all the worldly happiness-giving possessions, conjugal circumstances and conditions, and snatches away the cup of drink which the devotee thinks to be the nectar, but which Mother wishes them to realize to be poison.

Bhava means Shiva or salvation. The word also can be read as Vasudhaa Vrishtih, means bestower of the gift of wealth.



Mother is thus the bestower of worldly enjoyment as also the salvation. Mangalaraaja Stava says," Where there is worldly enjoyment, there is no salvation; where there is salvation, there is no worldly enjoyment. To the best devotees of Shree Sundari, salvation and enjoyment are both in their hands. They may choose any."

(314) Paapaaranya-davaanalaa पापारण्यदवानला -The forest fire consuming the forest of sin. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 743

Dava ( forest-fire ) means devotion also, which is the means of destroying sin. The Brahma Puraan says, " The supreme expiation of all sin whether committed knowingly or unknowingly, is said to be the remembrance of the Feet of the Supreme Mother."

The following is quoted from Hindu Scriptures: " Hear, Oh Devendra, this great supreme secret, which immediately destroys all sin. Possessed of devotion and faith, after purification, stand in solitude, in penitential spirit and repeat the Mother's sacred name one thousand and eight times. Thus worshipping the supreme Mother anyone is released from all sins."

(315) Bhaagyaabdhi-chandrikaa भाग्याब्धिचन्द्रिका -The moon darling of the ocean of good fortune. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 746

The ocean gets extremely joyful, rich, uncontrolled and ready to give over its every possession, on the rise of the Moon, especially on Full-moon days. Thus once the reflection of the moon, i.e., Mother's devotion rises in the heart, good fortunes get most impatient to reach and deluge the devotees.

According to Hindu Mythology, Moon is one of the fourteen wonders of the universe, that came out of the ocean on being churned by deities and demons. The ocean is the father and moon taken to be of the feminine gender is his daughter.

(316) Sarvaartha-daatri सर्वार्थदात्री -Fulfiller of the four main pursuits and fields of activity, and permanent achievements. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 698

Four main Purshaarthas are Dharma, Artha, Kaama and Moksha, which mean religiosity, means, fulfilment of the legitimate and religiously permissible desire and satisfaction of the same respectively.

(317) Svargaapa-vargadaa स्वर्गापवर्गदा - Bestower of heaven and salvation. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 764

(318) Mrityu-daaru-kuthaarikaa मृत्युदारुकुठारिका -The axe that cuts down the tree of death with its pains. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 749

Death here does not mean the physical death of the physical body, but deaths of so many types as ill-fame, poverty, ignorance, lack of self-control, defeat, subjugation etc.

(319) Sarva-mrityu-nivaarini सर्वमृत्युनिवारिणी -Alleviating all deaths. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 552

Here physical death is referred to by deaths, but it means untimely, unnatural and unusually fatal, ill-famed or disgraceful and painful death as by serpent bite, drowning, lightning strike, etc.

(320) Janma-mrityu-jaraa-tapta-jana-vishraanti-daayini

जन्ममृत्युजरातप्तजनविश्रांतिदायिनी Bringing peace to men consumed by miseries accompanying birth, death and decrepitude. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 851

(321) Pashupaash-vimochini पशुपाशविमोचिनी -Releasing the ignorant from bondage. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 354

Pashus ( lit. animals ) are those who simply eat, drink and enjoy themselves and who are devoid of the conviction and devoid of the knowledge about Mother's existence, about the psychic Law of Desire, thought and action, or the Law of action and reaction, about immortality of the soul and about what leads to liberation, etc. Pashu also means Jiva in contrast to Pashu-pati which means Shiva, who is the liberator. Hence the pashus are those who are devoid of wisdom. They who have no sense to understand past, present or future, their own nature or the working of others and the universe in their true colours.

Paasha (Bondage): The inherent blindness, incapacity to rise above the uncontrollable thirst and hunger of one who thinks of eating, drinking and making merry only. Pashu is one who is tied down with Paasha ( noose ).

Paasha also means dice and the " Pashupaashavimochini " may be taken to mean " She that relieves Her devotees from miseries, " whenever they play foolishly in dice game of worldliness and entangle themselves.

(322) Kali-kalmasha-naashini कलिकल्मषनाशिनी- There is none so merciful as She, as Destroyer of sin in the Kali age. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 555

The Kali age through which we pass is Iron age and it is thus described: The Ruler of this age is Personified and bears the name Kali. The period is supposed to be of 432000 years. Kali is the friend to sinfulness and enemy of religiosity. Kali works mainly through greed, burstfulness of desires, falsehood, misappropriation, secret, harmfulness, hypocrisy, pride, quarrelsomeness, villainy, dexterity, and feeling of enjoyment in other people's sorrows and calamities. Kali's residing centres are associated with the wager, wine, women and wealth, the principal ones being the last two ones. Kali begins his work through kings, householders or bread earners and teachers.

Says the Devi Bhaagvat :

But to counteract all these deplorable vices of the people of Kaliyuga, the iron age, there is one extremely great unique advantage. It is that by simple repetition of Mother's name, Jai Mai, in spite of all waywardness, disagreeability, weakness and vice, the man or woman who repeats Her name will be saved and led to salvation.

She destroys the sin which necessarily predominates in the Kali age and which can not be destroyed by others. The Kurma Puraan says, " Water is able to quench the fire, the presence of sun to dispel darkness, and the repetition of the names of Mother, to destroy the multitudes of sins in the Kali age." The remembrance of the feet of Supreme Mother is said to be the

highest expiation for sins, consciously or unconsciously committed in Kali age.

One naturally questions " Why devotion is most suited for Kali age people. The reasons are in brief these : (1) The conception of God as Mother at once removes all weakness, diffidence and despairingness, as every child has a claim to Mother (2) There is no weighing of the Grace given in proportion to the devotion. (3) Mother lifts the child in the path of elevation from the lowest stage of vice or incapacity or perversion. (4) She does not demand to leave the world to get salvation. (5) She is approachable for even entirely worldly successes and does not blight the joys and charms of life by preaching retirement or renunciation. (6)The highest human energy, viz., the sexual energy safeguarded and sublimated as a result of the belief and practice of being a child and seeing every woman as mother, etc.

The Kaliyuga theory has enshrouded the outlook with fatalism and pessimism. I have heard hundreds of orthodox religious persons saying, "Most terrible Kali has come. It has been sweeping out the last trace of religiosity. Why do you foolishly hope to get oil out of dust by preaching religion? So many great preachers, hundred times more capacious than you came and went, and the world has been what it was before, if not much worse."

Mai-istic view offers the following solution to the paradox. It says," Not a single good thought, desire, word, action or effort is lost. The real fact is that we expect results without undergoing even one-hundredth of the necessary sacrifice or struggle. Exert, strive, struggle, sweat, not a single atom of your sacrifice is lost or is uncrowned with success. Even a single moment's pious wish in

seclusion known to none except the wisher is not lost. At least wish well of others. Such a wish bears its own fruit.

(323) Sarvaantaryaamini सर्वान्तर्यामिणी - Pervading and directing all hearts. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 819

She knows the beginning and the present condition of every being and everything, and the working in every heart and head.

She is all in all and through all.

Having created the universe, She entered into it, and after entering it, She became animate and inanimate.

(324) Daharaakaasharupini दह्यकाशरूपिणी -The subtle ether in the heart. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 609

The ether of the heart is Mother. It is here that Mother is worshipped by the higher devotees.

(325) Siddhamaataa सिद्धमाता-The Mother and protector of Siddhas. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 473

(326) Bhaktimat-kalpa-latikaa भक्तिमतकल्पलतिका -The Kalpa creeper of the devotees. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 353

The Kalpa creeper yields everything desired.

It also means:- She that makes Her imperfect devotees perfect. Or She, that multiplies Her devotees and spreads them and their fame amongst many. She gladdens even Her imperfect devotees by the gift of all devotion. Shakti Rahasya states," He who worships Bhavaani irregularly or with imperfect devotion, in the next birth becomes possessed of regular and perfect devotion.

(327) Muni-maanasa-hansikaa मुनिमानसहंसिका - The swan of the Maanasa lake of the Muni's mind. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 916

Or, She is Sahamsikaa, i.e., a dancer with bangles on the ankles, and She takes delight in pleasing the saintly devotees, who are known as Munis as they worship Her silently and with humility.

(328) Bhakta-chitta-keki-ghanaaghanaa भक्तचित्तकेकिघनाघना - The cloud that nourishes the peacocks, viz., the minds of Her devotees. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 747

Mother so much loves Her devotees, that just to satisfy the thirst of Her devotees, She floods the whole universe with rains. A few drops would have sufficed for a peacock,, but the whole universe is blessed with rains because it has one peacock. The whole universe is blessed because She loves Her one devotee staying in that universe. As some say, the world is so full of sins that were it not for the few virtuous persons and saints and devotees and the few chaste women, the world would not have deserved the bounty, it has been enjoying.

(329) Aabrahma-kita-janani आब्रह्मकीटजननी - Mother of all from Brahma to worm. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 285

Brahmaa means the gross form of humanity taken collectively. Kita means the small insect, which lives on the spider's thread. The idea is She is the mother of most enlightened and most philanthropic, and of the highest form of life, as also of the most ignorant, harmful and lowest form of life.

(330) Aneka-koti-brahmaanda-janani अनेककोटिब्रह्माण्डजननी -The creator of many crores of worlds. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 620

She is the creator of the universes of all physical, subtle and causal forms.

She is the Mother of Viraat, etc., who is the deity of a Brahmaand,i.e., universe. Viraat is the individuality of the collective physical forms ( Sthula sharira ) of the universe, resulting from the combination of the five gross elements, Svaraata is the individuality of the collective subtle forms (Linga-sharira) of the universe. Samraat is the individuality of the collective causal or unmanifested form, which are the causes of the above two ( Karana Sharira).

(331) Shaashvataishvaryaa शाश्वतैश्वर्या - Giving eternal dominion, and supremacy. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 952

(332) Bandha-mochini बंधमोचिनी - Remover of bonds. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 546

In its literal meaning, there are instances of Mother having removed the bondage of imprisonment, stated in scriptures of Devi Bhagvat देवीभागवत, Harivansha हरिवंश, etc. On the higher plane, Mother does remove the bondage of Her refuge - seekers through saints' company. The service and humility and love for saints and faith in their sayings bring one to be gradually introduced to God. Saints' company is known as Santa-samaagam संतसमागम, their service Santa-sevasंतसेवा and their grace Santa Kripaa संतकृपा.



(333) Muktidaa मुक्तिदा - Giver of salvation. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 736

The Brahma Puraan says," Those who worship Supreme Mother whether regularly or irregularly, are not entangled in worldliness. There is no doubt, they are liberated, souls."

(334) Kaivalya-pada-daayini कैवल्यपददायिनी - Bestower of the One-Alone state. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 625

Kaivalya is the state of consciousness of singleness without attributes. Kaivalya is the establishment of the energy of consciousness in its own nature, in which condition all sorts of modifications are extinct. Kaivalya is the stage beyond the four popularly known classes of salvation. Pada means salvation. The four classes of salvation are Saalokya सालोक्य, Saarupya सारूप्य, Saamipya सामीप्य, and Saayujya सायुज्य.

The Saalokya सालोक्य means remaining with Mother in the same world and is the state to be attained by the worship of the mass type.

Saarupya सारूप्य ( receiving the same form as Mother's). This is the result of the worship, without any show of it without using images. Here, the deities are regarded as different from oneself, although the worshippers are of course endowed with dominion and nature of Mother., and the relationship is that of the nearest possible equality, between the Mother and the worshipper. Some call this (state) Saarshti साष्टी I, e.g., equality of dominion.

Saamipya सामीप्य is the state of remaining in closest proximity of Mother. This is for them, that worship the deity as residing in their heart.

Saayujya सायुज्य is the state of becoming one with Mother, worshipping oneself as Mother with Mother's attributes and becoming one with Mother.

The higher stage must come in the natural course come, after attaining what is to be attained from the lower status.

The state or condition of consciousness, in cases of those that attain any of these four kinds of salvation, is the reward of most meritorious actions, character, etc. and the state attained is not perpetual but transitory, and subject to limitations and conditions. Hence these are described by the words Pada पद (above).

The state of Kaivalya कैवल्य salvation, on the other hand, is the reward of the realization of oneness and is unconditioned and perpetual and beyond the above said four classes of salvation.

Those who perform mechanically meritorious ceremonious and virtuous philanthropic actions, etc., attain the state of salvation above described as Saalokya, Saarupya, Saamipya or Saayujya. Those who know Mother by realisation, and reject the aforesaid four states of salvation, knowing well that those stages attainable by actions and worships as stated before are imperfect, attain the last state of Kaivalya कैवल्य in full, i.e., the bliss attainable by glory of Mother, and enjoy the unconditional bliss transcending both actions and worships.

"The devotee who worships Mother by ceremonies, by images, by the mind, by identification attain the four classes of salvation.

After a long experience of these, combined in one, the devotee finally attains the state of salvation known as Kaivalya कैवल्य.

(335) Svaatmaananda-lavibhuta-brahmaadyaananda-santatih  
स्वात्मानन्दलवीभूतब्रह्माद्यानन्दसंततिः - The totality of the bliss of Brahmaa and others, is but a minute portion of Her own bliss. The Bliss that is enjoyed and the bliss that the devotee is blessed with. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 365

The bliss of Indra and others is but a drop in the ocean, in comparison with the Bliss of Mother. Other spiritual beings live on a mere part of this bliss, either imaginary or shadowy. Most of the worldly beings live on merely the imagination of this bliss in worldly objects, thoughts and pursuits, whereas some blessed few get to live on the shadow or reflection of this bliss.

(336) Lilaa-klrippta-brahmaanda-mandalaa - लीलाक्लृप्तब्रह्माण्डमंडला -  
Who formed the world systems as it were in the sport. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 648

Devi stava says," That is done without effort. Even Shiva is powerless to create, preserve or destroy, but Oh ! Mother, the regulation of the universe is but sport to you. Thou art manifesting the universe in Thyself, at Thy own will."

(337) Unmesha-nimishotpanna-vipinna-bhuvanaa-valih  
उन्मेषनिमिषोत्पन्नविपन्नभुवनावली -

The series of worlds appear and disappear with the opening and shutting of Her eyes. Worlds include mental universes of the devotees also. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 281

Since the eyes of Mother never close, the expression "opening and shutting," refers to the influence of the destiny of beings, at Her mere wish." " By her mere wish, the whole universe appears and disappears." " The creation of the supreme is simply the expression of Her wish." " The universe consisting of the seer, the seen and the seeing, with all its parts, existed in Mother before She thought of creation. At the manifestation of the universe at Mother's own will, Her eyes open and at the destruction of the universe at Her own will, Her eyes shut. "

(338) Ayi अयि - Oh.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 427

This word is used in singular number "Thou", in the emotion of endearment. Mother alone is addressed as "Thou," amongst elders to be respected, as She is the eternal Mother of all. "Thou" showing absence of cold enforced respectfulness and flow of love. Ayi also means "Oh, fortunate one".

(339) Aabaala-gopa-viditaa आबालगोपविदिता- Known even to children and cowherds. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 994

Baala means Brahmaa, etc., gopa means the protector or Baalagopa means Krishna because He was a cow-herd child. She is known to every one from Brahma and Vishnu, down to children. All beings recognize Her in the shape of the idea of 'I'.

None does know or feels doubtful about one's own self. Once She desires Herself to be known to one, She is knowable through any words and any thoughts. She is knowable through world and worldliness itself. She makes Herself most easily knowable through any flimsy experience, emotion, reasoning or happening.

Her hymns, prayers and scriptures are not monopolized in a certain language and series of words. To obtain Her Grace, it is not necessary to leave the world and put on the saffron robe, She is not closed to any beings for worship. She is the mystery of mysteries.

While trying to explain this name, I interpret it as corroborating the Truth, viz., the best way of approaching God is by a love of a child to Mother. By this name, it is emphatically shown out that it is the simplest method. Everyone, even a child and a cowherd ( an illiterate villager ) has the experience of love for the Mother and Mother's love for the child.

(340) Lalitaambikaa ललिताम्बिका -The Sportive Mother Lalitaa.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 1000

Mother is a player, being the creator, preserver and destroyer.

She has two other functions as well, viz., annihilation and re-manifestation which belong to no other deity.

Transcending all universes, i.e., maintaining the motherly relation and yet being beyond the relationship and beyond the universes, She sports, (Lalate) hence She is called Lalitaa. She sports, playing joyfully shining brilliantly and showering happiness unconsumingly.

The word Lalitaa has eight meanings, viz., brilliancy, manifestation, sweetness, depth, fixity, energy, grace and generosity. These are the best human qualities. Lalitaa also means tenderness and beauty.

Mother, Thou are rightly called Lalitaa. In Thy form as Active Mother, Thy bow is made of sugarcane, the arrows are flowers,

and everything connected with Thee is lovely (Lalita). As Final most Mother, Thou art most loveliest to Thy children.

Here I have broken into tears, almost to the state of unconsciousness. I am approaching the end of this Trishati of 340 names (Trishati literally meaning three hundred) poured out. I have flowed my libations most profusely to the Mother, She has exacted Her Service from the most unworthy creature, quite illiterate, devoid of any austerity, with no knowledge of Sanskrit of scriptures.

I am Dhanya. Fully satisfied. Fully Recompensed. More than compensated for all my miseries, past present and future. I have been all along under severe tests by Mother. Shall I leave Her?

Shall Mother change my heart and make me leave Her? Mother alone knows. Her ways are mysterious. Anyway I feel, I will never leave Her, even if discarded, spurned and turned out.

I feel I have not failed in my love to Mother, and this little work supplies the little proof of my devotion to Her, in the most trying period of my life.

I sing and sing and tears flow in showers,

"Thou art the song and the (Saarangi) harp of my life,

Thou the singer, the accompanier

Thou the vibrator, thou the resonator,

Thou the hearer, thou the appreciator,

Thou art the time barring date of my all debts."

Thou art one and all; none else exist, but Thee

Every nerve, every atom of my impure body, every cell of my wicked brain, and every parasitic throb of my ungrateful heart has sublimated itself, by Mother's Grace, on Mother's desire to accept me.

If Mother accepts me, I have no debts to discharge; but when shall this "If" disappear? Mother!

Thou alone knowest. My love for Thee is unfathomable, Judge me by my love for Thee, foregoing everything else.

I have, like a dead and lifeless being, remained resistless while Mother has made use of this broken pot. "What next"? Mother alone knows. Shall this book see the light of the day? Where to find the wherewithals? Shall I be hit by orthodoxy? Shall anyone be benefited in one's devotion to Mother?

Mother alone knows. Is this churning of the heart entirely purposeless? Does not Mother love me? Let Her not love me. I will Love Her and shall not leave Her.

There are innumerable opportunities to serve Her in so many lives to come if this life is a failure and in disembodied states.

Mother grant me this much only, that my devotion itself may never die or dry, Mother! Shalt Thou do not accept me perpetually as one of the most wretched creatures, but Thine? At least out of this consideration, that I have at least to-day poured out to Thee the profuse libation of love with sighs, tears and cessation of consciousness.

If Mother is Love, and Love is Mother, Mother is mine and I am Mother's.

Jaya Maai, Jay Markand Mai, Mother Bless Us All.

## GROUP N

Under this group, such names have been selected as are helpful in giving a general understanding of soul, universe and Almighty Mother.

" One of the most important requests I have to make my readers, is to always remember while reading Mai Sahasranam, that the word devotees always means both sisters and brothers, women and men. It is only a great pity that with the traditional convention of centuries I have to treat the word devotees as of the masculine gender. To use the expressions "her" and him" or " hers and his " so often makes the language most clumsy and harsh to hear. It can not be, however, too much emphasised, that under Mai-ism, a female devotee need not begin to think as men or compose devotional poems as men and should not mentally transform herself to be a man, to be considered eligible for devotion or Mother's Grace. In Mai ism, man has no superiority over a woman, either from the point of the evolution of the soul or worthiness to get Mother's Grace. Mother's Lodge is an institute of Sisters and Brothers and not that of Brother's alone, that is liberal hearted enough to extend admission to sisters. Maiism means a spiritual coequal religious recognition for both sexes.

First, we begin with the different states of the soul and the different functions of the Supreme Power, i.e. Mother.

(341) Jaagarini जागरिणी - She that manages the waking state.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 257



She that manages the waking state dear to all, which is the state of being capable of doing external actions through the activity of different faculties and organs of action and knowledge. Jiva or soul in its waking state is called Jagarita and acts in the gross body called Vishva.

(342) Svapanti स्वपन्ती - Dreaming state. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 258

She that manages the state of Svapna (dream) which is the state of objectifying visions ( which are perceived in the mind ), caused by the perception of ideas latent in the mind. Jiva in its dreaming state is called Tejas and acts in the subtle body.

It is a big question, whether the crown of a king in the waking state or the begging bowl of the same king in the dreaming state, should be called true or Satya.

(343) Suptaa सुप्ता - State of sleep. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 260

She that manages the state of sleep. Sleep is the incapacity of discrimination i.e., the illusion. One says, " I slept happily. I knew nothing " One says this from recollection. Three modifications of Avidyaa are indicated by this expression, viz., ignorance, egoism and happiness. Sound sleep is that state, in which these three exist. Jiva in this state is called Praajna and acts in the causal body.

(344) Turyaa तुर्या - State of ecstasy. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 262

She that manages the Turya state. Turaya is the state in which the experience called Shuddhavidya, which is the result of discrimination of these (lower ) three states, is acquired and enjoyed. Though there are different states,. viz., waking, dreaming, and sleeping, real enjoyment exists only in the fourth one. Jiva in this state is above the notion of the lower three bodies and is stated to have merged in the great causal body. It is the ecstasy in the fourth state, which dripping therefrom and permeating the other three states, animates them and confers enjoyability thereon. In the Turyaa state the static knowledge experience and the working of the thinking, feeling and acting (all accumulating to an extinction of the notion of body,etc.) and the enjoyment of bliss, are all of the highest order.

(345) Sarvaavasthaavivarjitaa सर्वावस्थाविवर्जिता - Transcending all the states. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 263

This is the fifth state and may be called " beyond Turyaa state."

The supreme state which is beyond the Turyaa is only to be attained through a firm hold on the Turyaa. When this stage is once reached by a jiva, his physical life by its living itself becomes a religious observance. His conversation is itself, then, the japa and his dealing with anyone in any manner act as an elucidation of the knowledge of Self. It is these souls who have reached this stage that has the power of transforming others, even without any upadesha (उपदेश), on their merely remaining in their atmosphere. In their presence, a man is changed and sublimated and his doubts are dispelled without any explanation whatsoever.

(346) Vishvaatmikaa विश्वात्मिका - In the collective form of all souls in the waking state. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 256

This word is slightly altered to suit the symmetry of the following two words. The name in the original is Vishvarupaa.

(347) Taijasaatmikaa तैजसात्मिका - In the collective form of all jivas in the dreaming state. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 259

(348) Praajnaatmikaa प्राज्ञात्मिका - In the collective form of all jivas in the sleeping state. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 261

After the description of the five states of jivas who are controlled by Avidyaa, five functions of the Supreme Power are described as under.

(349) Srishtikarti सृष्टिकर्त्री - Creator. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 264

(350) Brahmarupini ब्रह्मरूपिणी - In the form of Brahma. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 265

(351) Goptri गोप्त्री - Protector. ललिता सहस्र नाम स्तोत्र, नाम क्रमांक 266

(352) Govindarupini गोविन्दरूपिणी - In the form of Vishnu. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 267

(353) Samhaarini संहारिणी - Destroyer for reconstruction.

Samhaara means reducing the universe to atoms or collecting together. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 268

(354) Rudrarupini रुद्ररूपिणी - In the form of Mahesh or Rudra. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 269

(355) Tirodhaanakari तिरोधानकरी- Causer of disappearance.

Tirodhaana means complete destruction, i.e., the absorption even of the atoms into Prakriti. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 270

(356) Ishvari ईश्वरी - In the form of Ishvar. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 271

(357) Anugrahadaa अनुग्रहदा - Conferrer of the blessing of rejuvenation. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 273

When after complete annihilation, the universe again assumes the form of the primordial atoms, the process is called Anugraha. This is the function of Sadashiva. Anugraha means blessing. Mother blesses the jivas by creating the universe again and giving a new living for experiences, enjoyment, etc.

(358) Sadaashiva सदाशिव - In the form of Sadaashiva. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 272

To recapitulate, the external and the internal manifestations of Mother Mai, which cause bondage and release, and which have corresponding expressions in Tirodhaan and Anugraha respectively, are Ishvari and Sadaashiva, when highest Rajas and highest Satva respectively predominate. It is the sub functioning of Mother as Ishvar that gives rise to the three sub-aspects referred to in the serial numbers 349, 351 and 353, as Srishtikartri, Goptri and Sanhaarini.

(359) Panchakrityaparaayanaa पंचकृत्यपरायणा - Devoted to the five functions. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 274

Thus the five functions of Mother are the creation, preservation, destruction, annihilation and causing the reappearance of the

universe, which manifest themselves one after another, incessantly.

In the above names, five names are Hers in Her "energy" aspect, five names are Hers as substance. Or say, there are five names as the propeller and five as the actor.

Mother binds the whole universe and holds souls bewildered by the noose of illusion and the strong ropes of " I " and " Mine ". Corresponding to the five functions of the Supreme Power above stated, and individual souls' functions are Illumination ( creation ), affection ( preservation ), dissatisfaction ( destruction ), lamentation ( annihilation ), fructification ( causing reappearance ).

(360) Tattvamayi तत्त्वमयी - In the form of Tattvas. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 907

Next should be the consideration of Tattvas. Tattvas are numbered differently by different teachers, primarily.

Primarily, we may consider the three Tattvas, viz., Atma Tatva, Shiva Tattva and Vidya Tattva. The imperfect, the perfect and the transformer of imperfect to perfect. She is collectively in the form of these three Tattvas, as well as transcending the three.

For thirty-six Tattvas in detail, the introduction may please be read.

(1) Atmatattva has a preponderance of the element of Shiva merged in maayaa, (2) Vidyaa Tattva has that of Shakti and (3) Shiva Tattva , that of Shiva and Shakti combined. The fourth ( The Turiyaa Tattva ) represents the unification and oneness of these three together. From another view, these three Tattvas represents Sat, Chit and Ananda. From earth upwards, the thirty-six Tattvas including Atma are represented by the Tattva "Sat".

Chit is the working Power and Ananda is the transformation of imperfect to perfect and the combination of Shiva and Shakti. It is the shadow of this Ananda which the soul experiences, on attending the desired object or state. Taking the two said sets of the interpretations of the Tatvas, Shivatattva correspondence to Anada because it is blissful, Shaktitattva to Chit because it confers knowledge and power, & Atmatattva to Sat, because it has immortal existence, knowledge -- external and perfection -- reaching destiny.

(361) Tattvamarthasvarupini तत्त्वमर्थस्वरूपिणी - In the form of the identity of "That and Thou". ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 908

Tat means Shiva, or perfect soul, tvam means, the Atma or imperfect soul. Mother is both Shiva and Jiva, as also the unifier and unification or oneness of both.

(362) Tattvaadhikaa तत्त्वाधिका - Transcending the Tattvas. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 906

The condition of going beyond the Tattvas is indicated by both Samprajnaata and Asampratjnaata Samadhis, meaning states of blissful unconsciousness. The Asamprajnaata Samadhi arises on being unified with Shiva Tattva. The Samprajnaata Samadhi arises by transcending the Shiva Tattva.

The Asamprajnata Samadhi is slow. The Samprajnata is quick. The slow Samadhi is indicated by the fixity of the eyes and of the body, The quick Samadhi is indicated by laughing, crying, by hair standing erect on their ends, trembling, perspiration, etc.

(363) Shivajnaanapradaayini शिवज्ञानप्रदायिनी -Bestowing the knowledge about how to be a perfect soul. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 727

(364) Shivashaktyaikarupuni शिवशक्त्यैक्यरूपिणी - The union of Shiva and Shakti. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 999

Her nature is the equal essence of Shiva and Shakti. The Supreme Shakti is one with the Shiva Tattva. Like oil and the oil grain. The Maayaa which is usually described as separate from Brahman is not different from Brahman itself. It is impossible to distinguish the difference. The idea is that Mother is one from whom Shiva with Shakti in his heart and Shakti with Shiva in her heart originate.

The main Shaktis are five and they work as under:

Dhumaavati veils, Bhasvati reveals the Spanda stimulates, the Vibhavi Pervades, the Alhadini nourishes. The Dhumavati Shakti belongs to the earth, Bhasvati to fire, Spanda to air, Vibhavi to ether and Alhadini to water. The whole world is pervaded by and is the working of these Shaktis.

(365) Chetanaarupaa चेतनारूपा - In the form of consciousness. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 417

Shakti is Chaitanya itself. Devotees meditate upon that primaeval Vidya, which is in the form of Chaitanya of all, and which guides their senses.

(366) Chitshaktih चित्शक्तिः - The power that removes Avidya ignorance and grants right and righteous consciousness. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 416

(367) Jadaatmikaa जडात्मिका - She that is the soul of the objective world. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 419

She is insentient Mother as well.

(368) Jadashaktih जडशक्तिः - She is the energy of the inanimate creation and inanimate things. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 418

Thus both Chaitanya and Jada, sentient and insentient, is She.

An object is and becomes what it is by its own energy. Every object even though inanimate has its own energy and is able to exert a certain influence and produce a certain effect or change.

The energy is generally dependent on and borrowed from the Chaitanya Shakti in close proximity. As an instance, a mirror has the power of enhancing the practice of concentration through inanimate.

(369) Kshettraswarupaa क्षेत्रस्वरूपा - With a matter as Her body. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 341

While going through this name, one should seriously think how body limits the soul, which is so often led by the requirements of the body. A body has a certain power over the soul.

One of the greatest subjects of thought is how to bring about the best and correct understanding of the relation and rhythm, between the body and the soul.



(370) Kshetreshi क्षेत्रेशी - The ruler of matter. ललिता सहस्रनाम स्तोत्र, नामक्रमांक 342

(371) Kshetra-kshetrajna-paalini क्षेत्रक्षेत्रज्ञपालिनी - The protector of matter and of the knower of matter. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 343

Kshetra means the matter or the field and Kshetrajna is the knower thereof, i.e., the soul (jiva). This body is called Kshetra, and on who resides therein is called Kshetrajna.

(372)Kshetrapaal-samarchitaa क्षेत्रपालसमर्चिता -Worshipped by Kshetrapaal, the protector of the universe. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 345

It is explained in Hindu Mythology that Kaali, one of the aspects of Mother as the fighter on battle-field killed a demon, but thereafter the fire of Her wrath was not appeased. Seeing the consternation of the world, Shiva, in order to appease Her anger, assumed the form of crying infant. She suckled the child who drank up the fire of anger along with the breast milk. This child which is that incarnation of Shiva is called Kshetrapaala. Kshetra is also the place where Mother is worshipped. In places where Mother is worshipped, Mother's invisible devotees remain present. Being so very anxious to maintain the continuance of worship and sacredness of the place, they actually pray to Mother for the continuance of the prayer holding and sacredness of the place and practice.

(373) Pancha-koshaantara-sthitaa पंचकोशांतरस्थिता - Residing in the five sheaths. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 428

Corresponding to our bodies there are five sheaths. These Koshas are called Annamaya, Praanamaya, Manomaya, Vijnaanamaya and Aanandamaya. Each is involved in the preceding one. Of this five, the innermost last is the Aanandamaya and with that, Mother is identified. She is the witness and controller of these sheaths.

(374 - 375 - 376 - 377 ) Praanadaa प्राणदा, Praaneshvari प्राणेश्वरी, Praanadaatri प्राणदात्री, Praanarupini प्राणरूपिणी -ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 783, 831, 832, 784

Praana means senses as also the five vital breaths. Mother is the Giver of life, which enables the body to perform its functions. Vivifier of the universe, the Supporter of the breath in therefore of life and Nourisher of senses. Mother is Breath of breaths.

(378) Murtaa मूर्ता - Shapely. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 813

(379) Amurtaa अमूर्ता - Shapeless. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 814

Murtaa is earth, water and fire. Amurtaa means air and ether. The former is so called because it has form, whereas the latter has no form.

Further Murta means the five gross elements mingled with each other; Amurta means the subtle elements which are not mingled with each other.

Again Murta means Universe and Amurta means Brahman. Also, they mean perishable and imperishable respectively.

(380) Avyakta अव्यक्ता - Unimanifest. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 398

Avyakta is the collective form of the three qualities of Sattva, Rajas and Tamas.

(381) Vyaktaavyaktarupini व्यक्ताव्यक्तरूपिणी - In the form of manifested and unmanifested or individual or collective existence. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 399

Vyakta, is naturally subject to modifications unlike Avyakta.

Vyakta is perishable. Avyakta is imperishable. Taking Vyakta to mean the first manifestation, it is Supreme Egoism.

Vyakta, Avyakta and Vyaktaavyakta are three conceptions of Mother for each of the three processes, viz., those of worship, devotion and meditation and they are generally based on the above meanings. If you worship Mother in the universe around, which is Vyakta form, you get happiness. On the other hand, if you worship Mother as the eternal Finalmost Mother, which is the Avyakta form, you get salvation. If you worship Mother both ways. i.e., at times with form and with attributes and at times without form and without attributes, you get both, i.e. happiness and salvation.

She is manifested ( Vyakta ) to and in those devotees, whose deeds have been ripened and is not manifested (Avyakta), to and in those who have remained themselves bound by the noose of Maayaa and She is Vyaktaavyakta to and in them who have known the whole science of evolution and their own situation and desired the attainment of the finalmost stage, but have not attained it.

On the same lines, Vyakta meditation is the meditation of one's worshippable in the limited and experienced form. Avyakta meditation is focusing on the conception of the universal form and Vyaktaavyakta meditation is the happy combination of concentration on the form delimited to be fully within practicability, but vested with limitlessness and infinity. Krishna as Yashodaa's son is Vyakta, Krishna as Vaasudeva is Avyakta and Krishna as Raadhaa's Beloved is Vyaktaavyakta.

(382) Bahurupaa बहुरूपा - Of manifold form. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 824

(383) Vividhaakaaraa विविधाकारा - Of varied multifold forms. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 401

She is formless because She is Supreme, whereas She is many-formed because of Her activity. Though She is of the nature of Para Brahma, ( Finalmost mother ), She is also the agent of all action and activity ( Active Mother ).

The difference between the above two names, is that one refers to innumerable varieties of the same kind, and other to the innumerable kinds, even contradictory and yet there is no incongruency as stated in the next name.

(384) Nirdvaitaa निर्द्वैता - Without duality. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 667

(385) Dvaitvarjitaa द्वैतवर्जिता - Transcending duality. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 668

None of the opposite pairs are permanently true, not are they, during the period of their existence, able to exert any permanent

influence. Nor can She be permanently conceived as in two parts. She is goodness, Benevolence, Love and Mercy alone. She is all the best and best alone in spite of all seeming evil, because She alone is both opposite parts, both being of Her making and ever creatable and destructible by Her, at Her sweet will and pleasure.

(386) Naamarupavivarjita नामरूपविवर्जिता - Transcending name and form. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 300

There are five qualities of the universe, which appear inextricably intertwined in the knot of spirit and matter. These as analysed by great men, are known as 'existence, knowledge, bliss, name and form.'

Everything Asti (exists), Bhaati (shines, lives), Priya (creates and need joy), Naam (has a name) and Rupa (has a form).

(387) Desha-kaala-pari-chchhinna देशकालपरिच्छिन्ना Unlimited by space and time. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 701

Limited by space, means the absolute non-existence of a thing in a certain place (as when we say, "This is not here"). Limited by time, is similarly explained when we say, "This was not before" or "It will not exist in future." She is also unlimited by the laws of causation. This means that She can manifest Herself or shower Her Grace, in any place and any time. Devotees or preachers or Truth-seers can flourish in any country. There in any case, in any religious world, and in any century. There is no monopoly for the Maiist. Her Grace and manifestation is even above the Law of cause and effect. This means that there is no stereotyped mechanical routine, through which every soul has to pass, in the very same manner and through the very same experiences.

(388) Saakshivarjita साक्षीविवर्जिता - Herself unwitnessed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 385

She is not seen by anyone while She sees everyone and everything. There is no witness to the One who is the witness of all things. Says one devotee, " There is a mountain behind a straw and none sees the mountain ".

(389) Kritajnaa कृतज्ञा - Witness and judge of actions. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 374

"Under Her supreme command the Sun, the Moon, the God of death, Time and the five elements watch and witness every good and bad actions, thought and desire of all beings".

Kritajnaa may also be taken to mean knower i.e., the Rewarder of every smallest good thought, feeling and action.

(390) Chidekarasarupini चिदेकरसरूपिणी - The one ocean of all intelligence brought to a homogeneity. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 364

The idea is this. Consider a lake in which all people put in good and bad things. The lake as a whole, malarious or of decess-removing property, is equally effective to all. Any man who does a good action or thinks a good thought adds to the permanent lake, and She is the master of all the workings in this lake, and of the universal homogeneous influence of this lake.

(391) Vidyaavidyaarupini विद्याविद्यारूपिणी- In the form of knowledge and ignorance. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 402

"One who knows both knowledge and ignorance, crosses over death, by knowing and eliminating ignorance and attains immortality, by attaining and achieving fruits of knowledge."

One must have both negative and positive knowledge and resort to both types of corresponding remedies. The two kinds of knowledge are, one about self-realization and the other about how the delusions and obstructions arise.

Vidyaa and Avidyaa are two forms of Mother, by one man are freed, by the other they are bound.

Mother has three forms, Bhraanti भ्रंती, Vidyaa विद्या and Paraa परा . The confused knowledge of different objects almost of a delusive nature, is called Bhraanti भ्रंती. Knowledge concerning self and Brahman without ambiguity, are called Vidyaa विद्या and Paraa परा respectively.

(392) Vishvaadhikaa विश्वाधिका- Transcending the universe. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 334

She is beyond universe. This name removes misunderstanding of those who think that God is only imaginary name for all things of universe put together known as "nature". This name is an eye-opener for them who do not go beyond "Mother Nature".

(393) Vishnumaayaa विष्णुमाया - All-pervading love. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 339

Vishnu means all-pervading unlimited by place, time and law of causation, etc. and Maayaa means love. It is in the field of Maayaa, delusion and love, that seeming absurdities have a place.

Mother is the donor of the power of diplomacy and delusion conferred on Vishnu to enable him to conduct and protect the universe. This is an instance glorifying Her name Varadaa, the boon-giver. The most efficient and the most wonderful power that subjects and conquers everything and everyone is Vishnu's. And it is by way of boon of Her giving. Ishitva (supremacy) and Vashitva (subjugation) are Vishnu's powers or Vaishnavi powers of holding supremacy after subjugation..

In a worldly way, success is achieved by four powers known as Shama शम (conciliatory, co-operative and persuasive power), Daana दान (purchasing power and power of temptations through promised or actual returns), Bheda भेद (powers of dissuading, misinterpreting secret working, planning, plotting and cheating etc.) and Danda दण्ड (power of force and might).

(394) Kalaatmikaa कलात्मिका - In the form of kalaa. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 611

In the waking state, there are four Kalaas कला (phases) namely, rising, thinking, and maintaining continuity and relevancy of mental action. The waking state is said to be the function of Shakti. In the sleeping state, the four Kalaas are death, oblivion, insensibility and sleep abounding with darkness, and these belong to Shiva. In the dreaming state the four Kalaas are desire, confusion, anxiety and recollection of sense objects and these belong to Shiva and Shakti unified. In the Turyaa तुर्या state, the four Kalaas are dispassion, desire of salvation, the mind purified by concentrated meditation (Samadhi समाधी) and



determination of reality and unreality; these Kalaas belong to the Final most Mother.

(395) Kalaanidhi कलानिधि:- Reservoir of sciences and art.

Kalaas are also jivaas (souls) who are mere bubbles in the ocean of Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 797

(396) Gambhiraa गंभीरा - Fathomless. Ocean in which devotees are prepared to drown themselves and enjoy swimming ecstasy. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 954

She is the great lake of the universe, which is purified or polluted by every good or bad action, thought or desire (vide serial 390) . The whole humanity in this universe resides in, and takes in, the water of this Lake. You are spoiling the great Lake by every bad thought or action or desire and it is the same dirty water that you have to live in and take in.

Gambhiraa is the large tank (Mahahrada) which means the lake in shape of the supreme Divine Mother. Anusandhaana or Meditation means the feeling of being merged in that tank and Anubhava or experience is the happy condition after bath purification. It is the clear manifestation of the Self in its full understanding with reference to the Universe and Mother.

(397) Kshaya-vinnirmuktaa क्षयविनिर्मुक्ता - Free from decay. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 867

" It also means 'exempted from having to leave household for working out salvation ", Taking Kshaya to mean "house" and "Vinirmuktaa" to mean "freed". Those who obtain Mother's Grace can attain salvation, even while living as householders, Houses

are often abandoned for the fear of worldly objects by those who desire salvation but salvation is more easily obtain by the devotees of Mother, even while they are in their houses. Mother's Ideal says, "If you desire the supreme abode, do not abandon your own abode." "Remember in your heart the name of Mother, and you are on the way to supreme abode."

One of the most common question is "Whether it is necessary to leave one's family, home , wife and children etc., to attain salvation. The answer is here given. Her devotees are freed from the requirement, It is surely necessary for Hinduism, which prescribe the four Ashrams but it is not so for Mai-ism. Mai-ism views the question universally. If renouncing the world were indispensable Zoroastrians would never get salvation, for with them there is no such institute as of Sanyaasis. The idea which Mai-ism holds on the subject is that your salvation depends on what you are, and not on where you are, in a house or in a forest, or in your own house or another's house.

What is best, is to alternately resort to being within and without the world. Being within, one knows where he is on the spiritual ladder, he is put to test, he gets experience and schooling. Being without, he evolves and awakens his latent powers to meet the temptations and tests while within. It is just like the mongoose-serpent fight. Mongoose is aspiring soul and serpent is worldliness. The serpent and mongoose fight hard within and with the world or serpent. When he gets poisoned by contact, he runs away to his hole where there is some wonderful Herbage (Mother), the smell of which acts as an antidote to all poison. By most perseverant alternate resorting to, within and without, finally he overcomes the worldliness, killing the serpent.

(398) Naishkarmyaa नैष्कर्म्या - Affected by no actions. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 900

Mother is neither sinful nor righteous. She is free from the taint of action. Mother is untainted by pain, action and the result of action and mental impression.

Mother is given this name , which literally means actionless for several reasons. (1) She so tactfully manages every smallest detail of the working of the Universe in the sets of ostensible causes and effects, that most of the average men remain in delusion, regarding Her real Finalmost Power behind such ostensible reasons. (2) Mother is actionless for them that consider the supreme working power to be the Law of Action and Reaction and do not believe in any intercession or reserve powers to make exceptions. (3) She is called actionless to evade any imputation regarding the evil and misery, injustice and inequality, partiality and mercilessness. (4) Finally , She is called Actionless because whatever Grace She showers , She sportively and lovingly attributes to anyone of Her most beloved devotees and prompts the society and humanity to believe so, although the devotees are Nimittas (for name's sake only).

True devotees call themselves to be "measures". The donor and the Grace -Showerer is Mother, the recipients are blessed children of Mother, and the measure, the vessel, the temporary container of the Grace, which Mother handles to pass Her Grace are Her self-surrendered devotees.

A devotee king was, on Mother's day (Friday), giving alms worth thousands, to the learned , poor, destitute and needy. For the whole period that he was distributing alms, he kept his head

hanging low towards the ground, with tears trickling at intervals. Someone asked "why". The devotee said "Whatever is given is Hers. Whomever it is given are Hers. Why has Mother ordained such a hard ordeal for me to test, if I get deluded and succumb with the idea of being the giver? Is it not enough for Her to know, that I am not worthy enough for the dust of Her devotees' Lotus Feet on my head.?"

(399) Mithyaa-jagadadhishtaanaa मिथ्याजगदधिष्ठाना- She that serves as basis of the illusory Universe. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 735

The difference arise in Her just as the mother of pearl is the basis of illusion of there being silver therein.

Indeed Mother alone is all this. All other things exist but not as separate from and independent of Her. Mother alone exist in that sense. Mother alone is all this and there is none and never, any other.

According to Mother's Ideal, the universe is the manifestation of Mother, and the universe is real, because, as the Universe and Mother are not different. Universe is real as Mother is real. If clay is real, the pot is also real. Only thing is that, the difference that is made between the pot and the clay is illusory or unreal. The subtle difference between "does not exist," "is unreal" and "is illusory", should minutely noted, as without proper understanding, the meaningless misleading parrot-like jargon has thrown so many aspirants out of gear and overboard.

Take for instance a sugar and a cow toy and a tiger toy, made of sugar. The cow sugar toy gives happy association while the tiger

sugar toy gives unhappy association of thoughts to a child. The child grows up and later, neither the cow toy makes him happy, nor the tiger toy unhappy. Does the cow toy of sugar exist or not.? That it does not exist is meaningless, senseless jargon. Put that toy in the boiling water, the water gets sweet. If you put two such toys it will be doubly sweet. The sugar toy or cow toy exists. The cowness and tigerness of the toy also exists, though for the child alone, and although the existence is illusory. The cowness and tigerness has existence for the Mother and confectioner, as well, but it is unreal existence . It is the difference between cowness and tigerness, that is illusory, and not the cow toy or the tiger toy. Further if a cow or tiger had no existence at any time or anywhere, there could not have been any love or fear. The theory viz., that the whole universe is illusory is absurd.

To the person who puts the toy in boiling water, the toy has existence in the shape of the sweetness of the water.

Thus under the Mother's Ideal the universe has existence and every object has an existence. It may not exist tomorrow as that object, but it has an existence in another shape. The most correct method of pronouncing judgement about the existence or non existence of a thing would therefore be, not by making an arbitrary decision, but by judging everything by its own quality, condition, circumstances and merit. For an infatuated lover like Soordas anxious to meet his beloved, the blackest night does not exist and is broad light day, but to others it is the darkest night. The corpse in the river does not exist, and is a jolly boat purposely kept by the beloved, to enable him to cross the river and the most poisonous serpent hanging from the window, does not exist as a serpent, but is a rope intentionally tied by his

beloved to enable him to climb up to her room. What exists for one does not exist for another and vice-versa. The universe does exist for one so long as he is affected by it. To say that the whole Universe does not exist is absurd. What is illusory or unreal is the appearance of differences and wrong notions , in and about the Universe.

If a definition of different words is reduced to plain ideas and qualifying epithets are used, much of the wasteful word-war would be over; because I feel somehow, no true seer saw the Finalmost Irreducible Form of the Eternal Truth in a contradictory form to that which another true seer saw. The difference lies in the confusion of words, a method of expression, partial vision, meaning attached to words, thought-world and emotion-world arising with speaking or hearing of certain words, points on which to lay, stress etc.

The most familiar illustration of seven blind men describing an elephant differently and even contradictorily is often quoted. But going even beyond that very satisfactorily explanation, if even an ignorant man describes an elephant as a huge animal who could trample you under his foot in a second , say, if you prick it with a pin, I am sure all the seven blind men will agree with him. The only thing is that he must be the elephant driver, to readily give experience to anyone who doubts the said description. This means God is the Final Supreme Controlling Beneficent Power , proceeding from Infinite Love, which is God's Finalmost form.

Experience of God and Godliness is as true as any living fact and as universal as the coolness of the moon, which is the very same for anyone of any clime, colour or age. Experience is same. though expression varies, and going further down,

misunderstandings, misinterpretations and word-warfares are innumerable and eternal.

The substance to play with is the very same, as say a pack of fifty two cards. Each intellectual game originator comes forth to frame his own imaginary rules and introduces or creates a game . Within the players of different games themselves there are quarrellings but an outsider only says "They are playing cards."

(400) Ekaakini एकाकिनी -One alone. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 665

Mother is one without second. Alone, She creates the worlds, alone She establishes them, alone She consumes the Universe. Hence She is called the One.

'She is one' and 'She is many', (please see the Preface). Though She is one , She is everywhere and cognised as many by limitations. Just as the crystal looks coloured, by the transmission of the different colours, just as one cloud become many retaining the same nature and colour, just as the rain from the sky assumes various tastes and colors according to the soil, just as the one fire takes different shapes, and just as wind is said to be differently odorous, so also Mother is said by the wise to be one and many.

Mother is One alone, to Her devotees as seen in their single-mindedness during their sublime most period of devotion; and Mother is many while they move in the Universe and deals with hundreds of humanity and hundreds of experiences of desires, thoughts, emotions and actions etc.

GROUP O

Under this group. such names are arranged, as describe Mother and the Universe and the souls, etc., as a way to be useful from the point of achieving progress and evolution

(401) Pratishtaa प्रतिष्ठा - Foundation. ललिता सहस्रनाम स्तोत्र नाम क्रमांक 829

Pratishtaa means honour or fame, fixity and foundation.

Mother is the foundation of the Universe and the supreme consciousness which She has or is, the foundation of all consciousness about all things. She establishes certain relations of cause and effect, substance and property, and laws governing all the phenomena of the Universe. Similarly, in the path of evolution, it is Her Grace that lays the foundation of all evolution.

It is this Pratishtaa which gives fixity, character and devotion, and which establishes one firmly in devotion and the path of progress.

Praan-Pratishtaa of an idol or a photograph means the sanctifying the same, by pouring in or establishing the soul force therein, by those that are empowered to do so, by intense devotion and purity, through Divine Grace.

(402) Prakataakritih प्रकटाकृतिः Of form experienced by all. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 830

Prakata, experienced by all, akrutih Her nature. All men know themselves (i.e. their selves) as "I", and have no doubt about the existence of themselves and yet through delusion, they never think, know or recognise all different selves to be proceeding from Mother.



A child believes, it is indebted to the house tap for allaying thirst. A working cooly says he is indebted to the street pipeline. A mechanical engineer says he is indebted to the water workstation. The hydraulic Engineer states he is indebted to the river dam. The physicist says he is indebted to the clouds. The geologist says, to the ocean, further someone to Sun and still further, the astronomer will refer to the solar system and so on. Each man is able to judge according to his capacity.

(403) Guhyaa गुह्या - The secret. Mother is Secret of Secrets. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 624

Mysterious are the ways of Mother.

Just mark the contrast, She is as comprehensible and knowable as broad daylight as meant by the name Prakataakrutih, and yet, Guhyaa, most incomprehensible. By now, the reader must be able to explain the contradiction. To them whom She chooses She is knowable; to them from whom She wishes to conceal Herself She is Guhyaa; but the last word is that She is Guhyaa.

(404) Sarvaadhaaraa सर्वाधारा - Supporter of all. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 659

Mother is the supporter of all. Aadhaara means to support and Dhaaraa means gradations and laws. She establishes grades, different diversities, and establishes a government, although, in the end, it is Mother Herself who is perceived in all things, permanent or impermanent, gross, subtle or more subtle, embodied or disembodied, one or many and everywhere.

(405) Sadasadrupadhaarini सदसदरूपधारिणी - Mother is the foundation and assumes all forms of being and nonbeing.

Sat means Mother and Asat means Universe. ललिता सहस्रनाम स्तोत्र,  
नाम क्रमांक 661

Sat and Asat are also the two kinds of knowledge. Sat is knowledge or mental understanding about Mother, after the realization of the unity underlying the Soul, Universe and Mother. It is after this realization alone, that the Universe becomes Asat (non-existent). Asat knowledge means the knowledge which is not non-existent, but which is contrary to the final truth, and which every soul has, before the above-said realization.

Sat and Asat also mean existence and non-existence. Existence is what is permanent and unchangeable. Whatever appears as either existent or non-existent is caused to appear so, by the desire of Mother.

(406) Kevalaa केवला - The absolute. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक  
623

She is single and devoid of all attributes, perfect, complete and not subject to any modifications.

(407) Adrishyaa अदृश्या - Invisible. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक  
649

It requires Her Grace to be able to see Her working and Her Hand, in the working of the universe and the dispensations, rewards and punishments, awarded to individuals. The proverb runs " God's stick has no sound. "

(408) Divyavigrahaa दिव्यविग्रहा - Divine bodied, with shining person. ललिता सहस्र नाम स्तोत्र, नाम क्रमांक 621

Those who get a glimpse of Mother, first see such a flood of light, that the eyes close down as on the sudden appearance of sunlight in dark and the devotee falls in a swoon for a few seconds.

(409) Prajnaanaghanarupini प्रज्ञानघनरूपिणी - In the shape of concentrated knowledge. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 574

Knowledge obtained as the concentrated essence from the experience of many actions and their results and conclusions which gives guidance to every being, at every further step.

As the taste of saltishness experienced in a lump of salt is neither within nor without, so is full and concentrated knowledge, permeated in and around the "object known", outside and principally as reflected in the brain stuff.

(410) Jnaanavigrahaa ज्ञानविग्रहा - Whose body is formed of atoms, every one of which is permeated with knowledge. ललिता सहस्रनाम स्तोत्रनाम क्रमांक 644

Jnaana alone is the supreme liberator, Jnaana lone is the supreme binder. This universe consists of knowledge. There is nothing beyond knowledge. Jnaana is both Vidyaa or liberating knowledge and Avidyaa, or binding knowledge.

(411) Satyaanandasvarupini सत्यानंदस्वरूपिणी - Who is the ideal of truth and bliss. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 646

The true joy which is not the joy experienced by worldly people proceeds from a full understanding of life, Universe and Mother and full self-control and self-surrender to Mother's Divine Will.

(412) Satya-jnaana-anada-rupaa सत्यज्ञानानंदरूपा - In the form of Truth, wisdom and bliss. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 791

Mother is both knowledge and ignorance, the high-class joy and worldliness joy.

Those who worship ignorance, enter into deep darkness. Those who worship knowledge, enter into the highest lights. What one likes, that he seeks, What he seeks that he collects knowledge about. Seeking and knowing how he gets approach to the sought. What one is in contact with, that attracts him. What attracts him that he exerts to possess. Finally deleting the intermediate process, what one likes, that he gets.

The important psychic law is that the illuminated gets more and more illuminated and the deluded gets more and more deluded.

The reverse meaning is brought out thus : - Sati (सत्) Ajna (अज्ञ) Anaanandaa (अनानंद) or Sati (सत्) - Ajnaana(अज्ञान) -

Aanadaa(आनंद) :- सत्यज्ञानानंदरूपा = सत्य + ज्ञान + आनंद + रूपा //

सत्य+ अज्ञ + अनानंद + रूपा // सत्य + अज्ञान + आनंद + रूपा

The entire absence of joy or the continuous feeling of being miserable, for them, that do not know Mother (Sati, Thee) or the imitative or delusive joy arising from the worldwormness and sense living of them that are in dark regarding Mother (Thee), respectively. These two, as also the joy of the truly wise and followers of truth, all proceed from Her (Thee), and are making of Hers (Thine) and are aspects of Her (Thine) alone.

Dearest reader, if thou hast love for me, repeat and repeat the above para, substituting Thee and Thine for Mother, Her, Hers

and Her, etc. for the sake of thy love for me at least. From "The entire" to "alone". i.e. : [ The entire absence of joy or the continuous feeling of being miserable, for them that do not know THEE or the imitative or delusive joy arising from the worldwormness and sense living of them that are in dark regarding THEE, respectively. These two, as also the joy of the truly wise and followers of truth, all proceed from THEE, and are making of THINE, and are aspects of THINE alone.]

It has made me loose myself at 9 A.M. on Friday, 9 January 1940.

The joy of them, that are blessed with wisdom, knowledge of Truth and experience of bliss, as well as that of those drowned in ignorance and worldliness due to the absence of a relationship with or at least, knowledge of Her, are both Hers.

And it is this, that explains why true devotees of Mai enjoys everything, even ignorance, worldliness, irreligiosity and atheism, and are not ruffled thereby, and are never driven to hating others; as in the case of religious persons of other creeds. A Mai-ist is very broad in his outlook. He says," Well if the joy of the particular soul lies in evil, let him be happy therewith. It is all Mother's play."

(413) Paraaparaa परापरा - Superior and Inferior. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 790

"Paraa means superior, enemy, distance, " and Aparaa the reverse. Paraa means others and Aparaa means the self; again Paraa means foe and Aparra friends. Paraaparaa is he, who is far and near, without and within, foreign or familiar, foe or friend.

Mother is neither of these and yet both of these.

Paraa and Aparaa also mean the two kinds of knowledge true and false, similarly night and day, and therefore mother is dawn, which joins the two.

Mother, when She wants to create, prompts Her devotees to praise Her, as the dawn at the time of the beginning of creation.

Knowledge is said to be two-fold by the division of Paraa and Aparaa. Of these, the first is the supreme knowledge and leads to the cognition of the Mother, and liberation from the bondage of the self. The second, Aparaa knowledge is such knowledge of false notions, beliefs, differences, etc. as simply becomes the cause of greater and greater bondage. Some add the Paraaparaa knowledge which is there, when one who well knows both varieties of knowledge, continuously swings between the two and attains little of permanent gain.

Worship is also of three kinds: Aparaa, Paraaparaa and Paraa.

Aparaa means, remaining in the spiritual realm of nonduality, the Paraaparaa is worship of Mother, through and by means of the (Shree) Chakra.

The Paraa means worship of all manifestations of Her, without the higher understanding.

Mother is also threefold, paraa , Aparaa and Paraaparaa. Brahmi, the creative energy, which has the white colour, is said to be Paraa. Vaishnavi, the protective energy, which has the red colour is Aparaa, and Raudri, the destructive energy, which is black coloured, is called Paraaparaa.

(414) Paraanishthaa परानिष्ठा - Supreme end. ललिता सहस्रनाम स्तोत्र,  
नाम क्रमांक 573

Attaining Mother is the final goal.

All kinds of actions and knowledge, sooner or later, bring the soul to that conclusion.

All actions good and even bad, by experience, lead you to the same conclusion, and that being the goal to be achieved, Jivas are made to do all different actions, both bad and good, and to pass through various experiences.

(415) Paraatparaa परात्परा - The supremest of the supreme. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 809

Mother is greater than the greatest, nearer than nearest, more befriending than the most befriending. The worshipper of the Highest Lord, Servant of the lowest servant, grosser than the grossest, and subtler than the subtlest.

(416) Dharma-adharma-vivarjita धर्माधर्मविवर्जिता- Devoid of virtue and vice. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 255

She is not bound by the limitations of vice and virtue in a matter of Herself and Her relations with devotees. Virtues and vices are tendencies, which lead to finally permanently desirable and undesirable actions and results.

When She showers Her Grace on a devotee, She first makes Her devotees devoid of vice and virtue, and then that which leads to a desirable result is taught to him by teachers whom She specially deposes to teach him. Generally speaking, that conduct which prevails in each country in accordance with tradition, conditions and circumstances, and which is not contrary to the fundamental truths in scriptures, is called Dharma. As per Mother's Ideal,

sacrifice, good conduct, self-control, non-injury, gift and sacred study, etc. is Dharma. Dharma means upholder, whatever holds you up from going down. Dharma further means duty, i.e., duty to one's creator, one's sisters and brothers, and to the universe, ancestors and posterity, and finally Dharma mean one's nature, and this is suggestive of union with Mother or returning to the final most Mother.

(417) Heyopaadeyavarjitaa हेयोपादेयवर्जिता -She has nothing to reject or to accept. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 304

Because She has no fear and no hope. Because She is above the influence of anything, and because She is not imperfect. She is not busy with perfecting Herself. Because none and nothing is attractive or repulsive to Her. Scriptural obligations and prohibitions, except those relating to fundamental universal truths, are not indispensable to one, who has received Mother's Grace.

(418) Svaprakaashaa स्वप्रकाशा - Self-illuminated. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 414

She is known or seen only by Her own desire, and not by any other cause or compulsion.

(419) Manovaachaamagocharaa मनोवाचामगोचरा- Beyond mind and speech. Transcendent. ललिता सहस्रनाम क्रमांक 415

In Vishnu Puraan, it is stated, "I bow down to the Supreme Ishvari, Who transcends speech and mind."

Sometimes it is said, that the mind turns away fully vanquished, and convinced of the impossibility of comprehending Mother, and again sometimes it is stated that by mind alone, She should be



and will be perceived. This contradiction is explained by adding the qualifying words "Not purified" and "purified by Her Grace", respectively to the word "mind".

(420) Vimarsharupini विमर्शरूपिणी - In the Vimarsha form. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 548

Vimarsha is inherent vibration.

Vimarsha is the first inherent vibration in Finalmost Mother, who has the Prakaasha form as the Fundamental one and is Vimarsha that produces the animate and inanimate universe and destroys it. Vimarsha is the amplifier like speech to the Prakaasha as thought. Both are counterparts of each other. If there is no thought, speech has no meaning and value. If there is no speech, a thought has no value and thinking has no utility.

(421) Tripuraa त्रिपुरा - Master of the different triples. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 626

Mother is called Tripuraa because She is the Mother of the three entities (Brahmaa, Vishnu and Rudra). There are many triples, e.g., the three Naadis -Sushumnaa, Pingalaa and Idaa; as also Manas, Buddhi and Chitta. Again there are three Devaas, three fires, three energies. Whatever in the world is threefold, is referred to here, as belonging to Her.

Tripuraa also suggests the three aspects of Her Lotus Feet, white, red and combined coloured.

Mai's White Lotus Feet indicate the pure Samvit, i.e., universal consciousness, which is untainted by any Upaadhis, (obstructive environments), etc. The red feet are the Paraahantaa (Supreme

egoism); also known as Mahat being the first emotion(vritti) from the Samvit (universal consciousness). The combined coloured feet indicate atoms of egoism, manifesting themselves, each by the modification (the vritti) of " I " in individuals. This egoism is known as Ahankaar, which gets nourishment from knowledge, which is imperfect or unreal or perverse, along with all other paraphernalia of emotions, which again owe their existence to " I "(egoism).

Kabir says: The world dies with " I " 's death.

(422) Trimurtih त्रिमूर्ति:- Triple formed. ललिता सहस्रनाम स्तोत्र ,नाम क्रमांक 628

Mother assumes three forms, white, red and black. The supreme energy endowed with Satvic quality, which enables Brahmaa to work is white; the same endowed with Rajasic quality and enabling Vishnu to work is red, the same endowed with Tamasic quality and enabling Rudra to work, is said to be black.

(423) Tryakshari त्र्यक्षरी- Three-syllabled. ललिता सहस्रनामस्तोत्र, नाम क्रमांक 630

The three syllables are the Beejaas of the three divisions (of the Panchadashi Mantra), namely, Vaagbhava, Kaamaraaja and Shakti. Vaagishvari is the Jnaana Shakti and confers salvation. Kaameshvari is the ruler of desires and is the Ichchhaa Shakti. Bhagamaalini is the Kriyaa Shakti, the supreme energy, which is the fulfiller of desires at one end, and the securer of the salvation at the other.

(424) Trijagadvandyaa त्रिजगद्वंद्या - Adored by the three worlds. ललित सहस्रनाम स्तोत्र, नाम क्रमांक 627

(425) Ashtamurtih अष्टमूर्तिः - Eight-formed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 662

Earth, water, fire, air, ether, mind, intellect and egoism are the eight forms, of elements, physical astral etc.

"Wealth, intelligence, earth, nourishment, protection, contentment, radiance and stability are the eight forms", of reliefs and remedies, by which Mother protects Her devotees.

Mother as manifest in the self, makes the self to be of eight kinds, according to the difference of qualities, viz., (1) Elemental Self (Bhutaatman); (2) Embodied soul (Jivaatman) (3) Inner Self (Antaraatman) (4) Wisdom Self (Jnaanaatman) (5) Great Self (Mahaatman) ; (6) Untaintable Self (Nirmalaatman); (7) Positively pure Self (Shuddhaatman); and (8) Supreme Self (Paramaatman).

The most important meaning of eight forms for the Mother worshipper may be taken as under:-

She is Braahmi, Maaheshvari, Kaumaari, Vaishnavi, Vaaraahi, Indraani, Chaamundaa and Mahaalakshmi, and they respectively govern the following emotions of the whole universe and individual souls :

Desire, wrathfulness, greed, infatuation, pride, envy, sin and merit.

These are governing deities, or forces and forms, and according to as they are pleased or indifferent or displeased, they favour, remain neutral or obstruct the soul, in their respective fields, through the agency of thoughts, desires and actions.

(426) Aatmaa आत्मा - Soul. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 617

As different sparks are to fire, so are all Jevaas( souls) to Mother.

Soul or Atmaa is one who obtains, receives and enjoys the objects and exists perpetually.

All bodies of embodied souls are the representations of Shakti and all embodied souls are sparks of Shiva.

(427) Aatmavidyaa आत्मविद्या - Spiritual knowledge. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 583

Knowledge about the soul and its latent powers, knowledge about spirit versus matter and of soul versus body.

(428) Shrividyaa श्रीविद्या - Sacred science. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 585

There are four sacred sciences for salvation, viz., the sacrificial science, the exalted science, the secret science and the spiritual science. Mother is the initiator of all these and Mother is the bestower of salvation. The said four sciences are sciences of Action, Devotion, Mantra and the science of Knowledge about the relations of the soul, universe and Mother.

(429) Chandikaa चण्डिका ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 755

The root "chandi" means anger. She becomes angry with those who harass Her devotees. Chandikaa is also called Chaamundaa and She is the controller of "Sin". She is so named because She relieves Her devotees from the terror of two demons, Chanda and Munda. Chanda means the trunk of the body, and the Munda means the head. She is called Chaamundaa because She removed the head from the trunk of many oppressors of the world. According to Mai-istic interpretation, the meaning may be taken to

be "She that removes the sins, due to flesh and perverted intellect, of Her devotees.

(430) Chanda-Munnda-asura-nishudini चण्डमुण्डासुरनिषुदिनी  
Destroyer of the Chanda and Munda, the two Demons. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 756

(431) Prachandaa प्रचण्डा - Wrathful. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक  
827

It is out of fear of the dispenser of the Karmic law, i.e.. of Her, that the different deities regularly discharge the duties assigned to them. The Sun revolves untiringly. Out of fear of Her, the wind blows. How can one without the possessing the capacity of showing anger, and whom the people do not fear, enforce righteousness ? People are often set right more by fear of punishment than by love of reward.

(432) Nityaklinnaa नित्यविलिन्ना - Ever compassionate. ललिता सहस्रनाम  
स्तोत्र, नाम क्रमांक 388

(433) Jayaa जया - Allied to Jayini. Ever giving victory. ललिता सहस्रनाम  
स्तोत्र, नाम क्रमांक 377

(434) Purushaarthapradaa पुरुषार्थप्रदा -Granting the returns of the  
efforts of men, who propitiate Her. ललिता सहस्रनाम स्तोत्र , नाम क्रमांक  
291

Those who worship the Supreme Shakti, whether properly or improperly, are certainly not in Samsara (worldworms) and are sure to be liberated in a miraculously short period, on being

dragged through most dizzy downfalls after most enviable enthronements, repeatedly.

Purushaarthas are four in number, being Dharma, Artha, Kaama and Moksha. These respectively mean righteousness and religion, property and means for making religious progress, fulfilment of legitimate desires and liberation or salvation.

(435) Paashahastaa पाशहस्ता - Holding the noose in Her hand.

ललिता सहस्रनाम स्तोत्र ,नाम क्रमांक 810

(436) Paashahantri पाशहन्त्री - Destroyer of noose.ललिता सहस्रनाम

स्तोत्र नाम क्रमांक 811

The noose is to be seen in Mother's lower left hand. She removes the bonds of Her devotees with Her own hand.

The above two names are indicative of the fact stated before, viz., that She will bind with the noose and She will again destroy or release the very noose. The same weapon is used either for binding one or for releasing one or another.

(437) Brahmaani ब्रह्माणी ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 821

Ani means tail and Active Mother is the tail of Passive Mother or Brahman. Ani also means giving life and then Brahmaani means Mother that creates or gives life to Brahmaa, the Creator of the Universe.

(438) Brahman - ब्रह्मन् Allied name.ललिता सहस्रनाम स्तोत्र नाम क्रमांक 822

The stage which is attained by liberated souls. Or that knowledge is Brahman, which annihilates duality.

(439) Vijayaa विजया - Making Her devotees ever victorious. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 346

Mother that gives success in all undertakings , to those who propitiate Her on tenth of Bright Fortnight of Aashwin Month, after great propitiation of Her, during the first nine days from 1st to 9th.

Vijayaa is the deity and Vijayaa Dashmi (Dasheraa) is the day of Victory for Mother's devotees. It is a sacred festival day for Hindus and is connected with success of Rama after Mother worship and that of Paandavas of Mahaabhaarat and so on. All Hindu kings observe the day with great splendour and display, and on the said festival day, people worship their weapons, and means of power and maintenance, swords, horses, even motor cars etc. The day falls somewhere near about October.

(440) Vimalaa विमला - Unsullied. Pure in midst of all impurities. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 347

(441) Vaagavaadini वाग्वादिनी- The speaker of the word. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 350

She resides as speech in the mouth of Her devotees, and She is the origin of all words and their phonetic powers.

(442) Vidyaa विद्या - Allied name. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 549

The Supreme art consisting of sacred knowledge and action, which by discrimination of the creations of Maayaa leads to wisdom and salvation, is Vidyaa.

(443) Vahnimandalavaasini वह्निमण्डलवासिनी- Residing in the circle of fire. ललिता सहस्रनाम स्तोत्र , नाम क्रमांक 352

Vahni-vaasini is the name of one of the sixteen Nityaas.

Vahnimandalaa lies in the Mulaadhaara Chakra. Vahni means three. She resides in the three circles of the moon, the sun and the fire in the Sahasraar, Anaahat and Mulaadhaar Chakras.

(444) Vignanaashini विघ्ननाशिनी - Destroyer of difficulties and Remover of hindrances in the path of knowledge and religious progress. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 451

(445) Vaishnavi वैष्णवी - Mother of protection. Mother of Vishnu. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 892

She is sung as Vaishnavi, (1) because She bears conch, disc and club which are born by Vishnu as well; (2) because She is the Mother of Vishnu.

(446) Vishnurupini विष्णुरूपिणी -Mother in the form of Vishnu. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 893

Mother's male form was that of Lord Shri Krishna, who bewildered milk-maids, (Gopees).

The Ancient Shakti becomes Bhavaani, in its ordinary form. In battle She takes the form of Durgaa; in anger that of Kaali or Chandi; and She also takes Vishnu's male form. The one and the same Mother has been worshiped in so many forms, including Male forms as well.



(447) Vajreshvari वज्रेश्वरी -Giver of Vajra thunderbolt to Indra. This is the sixth Nityaa. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 468

(448) Vajrini वज्रिणी - Hard hearted like a thunderbolt. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 944

She becomes so seemingly, while testing Her devotees and while subjecting them to hardest ordeals, and making them pass through the tests and ordeals, with the object of transforming them to be Her highest chosen sons.

Vajrini also means wife of Indra. (Indraani), who serves Mother as a door-keeper.

(449) Pulomajaarchitaa पुलोमजार्चिता - Worshipped by Indra's wife. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 545

None can be more queenly than She , who is the wife of Indra, the king of all deities, and the constant queen. The mythology is that on exhaustion of all merit (Punya), one Indra falls and another Indra takes charge. Indra's wife however , remains constantly the same . Even she serves Her humbly.

When Indra was dethroned, the wife of Indra received the powerful Mantra of Mother from Brihaspati and worshipped Tripura-Sundari. Indra was restored to her and the kingdom of heaven was restored to Indra.

(450) Vaanchhita-artha-pradaayini वाञ्छितार्थप्रदायिनी Bestowing the desired objects. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 989

(451) Siddheshvari सिद्धेश्वरी - Queen of the Siddhas. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 471

The success giver in attaining the supernatural powers and their application.

(452) Siddha-vidyaa सिध्दविद्या -Science of Siddhas. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 472

Siddhas are the nine Naathaas, who are masters of Yoga. One of them is the well known Gorakhanaath, the disciple of Machhindranaath. In this school, the greatest stress is laid on Guru-worship and considering Guru to be God and nothing short of God.

(453) Sarva-vyaadhi-prashamani सर्वव्याधिप्रशमनी Alleviating all diseases. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 551

(454) Sarvopaadhi-vinirmuktaa सर्वोपाधिविनिर्मुक्ता -Free from all limitations. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 708

She is neither one nor many, neither male nor female, neither qualified nor unqualified, neither personal nor impersonal. She is both or She is none. She is above limitations. She is what She likes to be. (Please read introduction). From ordinary vision, She is multi-fold. From highest experience, She is one and one alone.

(455) Sampradaayeshvari संप्रदायेश्वरी -Fount and protector of traditional wisdom. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 710

Sampradaaya is the wisdom, regularly imparted by the teachers to the disciple; Ishvari means ruler. Knowledge is gained by reasoning, through traditions, faith in Guru and intuition. Mother tries to see, that so long as a particular school of religion with certain beliefs and practices of the divine path to reach Her, is not tainted with vice of greed, adultery, hypocrisy etc, it progresses

with Her full help and blessings. The secret of success of the initiation ceremony and rituals should be , the intense devotion with which the Guru requests Mother to create a replica of all his powers, knowledge and wisdom to be conferred on the disciple. When however the Guru becomes the usurper of God's powers and the Guru's homages, when he gets deluded that the powers belong to and vest in himself, and when disciples attach more importance to rituals thdn to the actual faith and devotion (in and to God and Guru), the whole institute becomes a soul-less skeleton. Further, as by several leakages of vices the joints get loose, the whole frame work begins to crack, the vitality gradually vanishes, and the whole body begins to give a stinking smell like a corpse, and the whole institute finally gives way, by its own weight of sinfulness and weakness of perverted notions , ignorance and meaningless mechanical practices.

By Mother's Grace, as soon as one institute gets too old, another is brought into being. Mother is concerned with keeping up the religiosity of the universe and not with the superiority and inferiority of a particular institute or religion or the fame of an individual founder. That fighting and quarreling is all man made and meaningless and by half baked people, bigots or fools.

(456) Sarva-apadvi-nivaarini सर्वापद्विनिवारिणी -Remover of all misfortunes. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 913

This name proceeds to show that, even if one falls while following one path or another, Mother removes all misfortunes, by compassion, on hearing them repeating Her sacred names. This is true , even in cases of those who have fallen as a result of wrongly following the Vaama Path and have already sunk into the

most miserable state. It is true even of those who knowingly or unknowingly have misunderstood Her religion and even abused it.

The idea is, once you have enrolled yourself as a Mai-ist, with the belief of God as Mother, and the whole Universe being Her family, and the belief of securing your welfare by Universal Love, Universal Service, Devotion to Mother with unconditional self surrender, even though you may be deluded into hundreds of complications , and are pulled and plunged into viciousness, you will be saved as soon as the remembrance about your original belief, life maxim, and devotion with unconditional cheerful self surrender to Mai, returns.

This name is suggestive of Reclamation by Her on Repentance.

In the Kurma Puraan a reference is made thus, "Those who, forsaking attachment, take refuge in Me, and ever worship me with devotion, who have compassion on all beings , who are tranquil, self-controlled, free from envy, humble ,wise, ascetic, and who keep their minds fixed on Me , and live in Me, and delight in outspreading My mercy and glory, are blessed. It is immaterial , who and what they are. Their darkest ignorance , it is I who dispels ". Still further Mother states, " Those who are devoid of the above stated characteristics , but repeat my name, and are devoted to me , are blessed. I quickly destroy their misfortune, their Karmikc liability and sinfulness, even though in heaps and mountains, by the lamp of wisdom and fire of Grace, in the same birth".

In Harivansha, Vishnu says to mother, "The misery of men proceeds from death, difficulty, separation of relations, loss of

wealth,etc. In all these misfortunes, it is Thou alone who protects."

In Varraha Puraana Brahmaa says,"O Mother, for Those who attain Thy Supreme refuge , no misfortunes or dangers arise. The wise also know the remedy, as to what should be done in misfortune . It is, that one should remember the Lotus Feet of the Mother."

"What does that remembrance do ?" " It makes even Brahmaa and other deities to help him, and completely fulfil all his desires , as Mother's Servants to the new surrender".

(457) Maheshvari महेश्वरी- Goddess of Mahesh, i.e., Shiva. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 750

There are two words in the list of names ,viz., Maheshvari and Maaaheshvari. One name has proceeded.

For Mai-ists, the happy way of understanding distinctions of several names of mother, referring to the relationship of Mother and Shiva, is as under.

That power energy of Mother, which has created Brahmaa, Vishnu and Mahesh to be what they are, is Mother energy of theirs.

That power or energy which they enjoy, and a result of which, they are able to do their duties and maintain their positions is the Wife energy, where as that power or energy which proceeds to the devotees, on their propitiation, is their daughter energy. The meaning should be taken as suits the context, but generally all the three conceptions should be before the mind.

Thus the shortest name Maheshi may be taken to mean Mother Energy. Maheshvari may mean Wife Energy and Maaheshvari may be taken to mean Daughter energy proceeding to the devotees. This difficulty does not arise in case of Vishnu and the name Vaishnavi, in the simplest manner, means the Power of Vishnu, the protecting power, without the complication of the wife or the daughter aspect as in the case of Mahesha. This is so , because Vishnu's wife has not attained that stage of accepted motherhood for devotees, as Mahesha's wife Paarvati, as stated in the introduction.

Besides taking the innermost view, Vishnu or rather Krishna is more like Mother Herself, in the male form and Mahesha is the highest devotee or worshipper of Mother. While one of the names of Mother is HRIM, that of Vishnu is Hari. Between Mahesh and Vishnu, the former is manlike and husband like and the latter womanlike and wifelike. While reading this remark, which contains view corroborated some times in scriptures and traditions, it should not be forgotten, that under Maiism, husband means the worshipper and wife the wholesale self-sacrificer. A Mai-ist should never harbour any idea of superiority or inferiority between the husband and wife, or the worshipped and worshipper.

(458) Shaambhavi शांभवी - Mother of the devotees of Shambhu. ललित सहस्रनाम स्तोत्र, नाम क्रमांक 122

There are so many names allied to Maheshvari, i.e., having the popular meaning of "Wife of Shiva". The Mai-istic meaning is "The Shakti or Power and Energy of Mahaadev". Some of these names are given here below. Maheshvari has been described as the door-keeper to the South and is the controller of wrathfulness or wrathlessness.

An eight-year-old girl for Kumaari-Poojaa is called Shaambhavi.

(459) Sharvaani शर्वाणी - Mother earth. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 124

Taking Shiva to be soul of Earth or rather Shiva's body to be Earth, Sharvaani is his beloved, and so it means, Mother Earth.

An average man has seldom thought of his indebtedness to the Earth. He is rich because of the gold from earth, he is a king because he has a large dominion over earth. He is white skinned or black-skinned because of a particular earth. He is the owner of mines, owner of lands and palaces, made of materials from the earth. He is created out of food and lives on food , which comes from earth, lives and finally lies on earth, and is in due course, reduced to earth. Dust he is and to dust he returns.

(460) Mridaani मृडानी - Power of Shiva. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 564

(461) Shreekanthaardhasharirini श्रीकण्ठार्धशरीरिणी - Possessing the body of Shreekantha. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 392

While the ocean was being churned, all the best things came out, and last came poison, which began to destroy the universe. Shiva then came forth to control it, and swallowed up all poison, and hence Shiva's throat became blue. Mahesvari forms that half body of that Mahesha or Shiva. The worldly meaning may also be noted that She is a true wife who shares the full miseries in all conditions and all circumstances.

(462) Aparnaa अपर्णा -Removing debts of Her devotees. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 754

She never remains a debtor to Her devotees.

Apa means removing and rina means debt. Thus says one devotee, while making a claim to Mother as the mother, "When you have not discharged your debt to me, though I have been repeating your name, O Mother, why are you not ashamed, to bear the name of Aparnaa (The dis-charger of debt) ?"

Aparnaa means without leaf and is the name of Maheshvari because She made penance to get Shiva as the husband for centuries together, without taking even a single dry leaf as food.

(463) Bhagamaalini भगमालिनी - Wearing the garland of prosperity.  
ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 277

Bhaga means six attributes, the Scriptures state as under. The full supremacy (Aishvarya), righteousness (Dharma), fame (Yasha), prosperity (Shree), wisdom (Jnaana) and dispassion (Vairaagya), these six are called Bhaga. As per Kosha i.e. dictionary, Bhaga means supremacy, magnanimity, wisdom, dispassion, womb, fame, power, effort, desire, righteousness, prosperity and success in worldly concerns.

Bhaga-maalini is the name of one of the fifteen Nityaas, referred to in this group. Bhaga is also a female emblem and Bhagmaalini may be construed to mean the flower garland, made of the best that is appreciable in the fair sex, viz, mercifulness, innocence, a readiness of sacrifice, amiability, bewitching-ness, etc.

(464) Bhagavati भगवती - Possessor of the six attributes. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 279



As Mother wills, controls and brings about, the origin and dissolution of universes (Utpatti and Laya), as She is the Final Dispenser of the coming and going of beings and as She is the bestower of Divine knowledge and the highest beatitude (Vidyaa and Uttamagati) raising Her devotees from ignorance and lowest position (Avidyaa and Adhogati), She is called Bhagavati.

(465) Rakshaakari रक्षाकरी -Protector. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 317

She that protects Her devotees from miseries, temptations, sins etc. Rakshaa also means ashes, She that reduces the sins of Her devotees to ashes.

(466) Kaamyaa काम्या - The Desideratum. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 321

Those who desire liberation and find that they are not sufficiently suited to follow the other routine paths of evolution, desire to approach God as Mother, whose Grace alone, is powerful enough to do the rest.

(467) Vardaa वरदा - Granting boons. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 331

Mother's hand is ever uplifted hand. She is the giver of the boons to all Devas, Daityaas and Devotees. As known to all, the hand is the instrument and emblem of giving.

Mother's Devotees have stated, "Mother, Thou art an exception. Other deities raise their hands only when they desire to confer gifts, achievements, protection and demands. Thy one hand is ever raised. The order of happening in the case of Thy Devotees

is not first their propitiating Thee and thereafter Thy permitting them to ask the boon and then Thy granting the boon. That ceremonious part is not there because Thou art Mother. Thou findest unnaturalness in all that procedure as Mother. Thou considerest that process to be a silly one as if Thou wert unable to know what Thy devotees stand in need of. What mostly happens is that Thou removest the cause of sorrow, pain and misery before they demand."

In Gujerat, there is a well known paradoxical saying, " Mother does not see the face of anyone hungry,". The explanation is, that as soon as the hungry person thinks of going to Mother, one gets one's food through someone. Similarly here too, asking and granting of the boon is dispensed with. What other deities do by hands, that is done automatically by resorting to Mother's Lotus Feet.

(468) Shivadooti शिवदूती - She, whose messenger was Shiva. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 405

When the Devas (deities) were oppressed by Shumbha and Nishumbha demons, they prayed to Mother, and Mother appearing on the scene, gave a graceful opportunity to the demons, to save themselves, through a message which She forwarded to them, through Mahaadeva or Shiva or Mahesha. Shivadooti is also the name of a Nityaa

(469) Vaagadhishvari वागधीश्वरी - Goddess of Speech. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 640

Speech is classified as Para, Pashyanti, Madhyamaa and Vaikhari, which terms will be discussed hereafter. Goddess of

speech is one of the deities, in the octagon referred to before as a figure for meditation, in the Shree Chakra.

(470) Jnaanadaa ज्ञानदा - Bestower of Knowledge. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 643

That knowledge which causes modifications of the feelings of joy and sorrow to rise inwardly and outwardly towards sensual objects and which develops a network of dualities and which ensnares a man is called knowledge leading to bondage. One who is bound by this bondage is forever in the Samsaara (worldliness), and a worldworm, living and dying in bondage. Mother is the bestower of knowledge which is reverse of this knowledge.

(471) Sarvalokeshi सर्वलोकेशी - Ruler of all worlds. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 758

(472) Mangalaakruti मंगलाकृती - Of beneficial appearance. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 933

"She, the remembrance of Whom, drives away misfortunes from men and gives benefit to them, that Supreme Cause is known as Mangalaa.

The performance of the right action, avoiding the wrong action and being able to overcome difficulties, is called Mangalaa by Rishis, and is the result of Mother's or Guru's Grace or both.

(473) Sumangali सुमंगली - Very auspicious. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 967

Elder's blessings on obeying and serving them or the well-wishing prayer to Mother of some person, whom you have saved from great sorrow painfulness or misery, or given some relief in some manner, often results in a suggestion arising in one's mind , about some happy future being in store for you and this is confirmed by some good foretelling happenings.

Whenever a man by a sudden lift from world-worm-ness, begins thinking of serving Mother, some happy things usually follow. Mother is therefore called Auspicious for worldly people.

(474) Tripuramaalini त्रिपुरमालिनी - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 875

One of the nine forms of Mother, conceived as presiding over the inner smaller square, previously stated in this group.

(475) Tripuraambikaa त्रिपुराम्बिका - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 974

The form of Mother, that presides over the eighth Chakra or the triangles of Shree Chakra , being same as Tripuraambaa.

(476) Tripuraa-shri-vashankari त्रिपुराश्रीवशंकरी - Same as Tripuraa-Shree. ललिता सहस्रनाम स्तोत्र , नाम क्रमांक 978

The form of Mother presiding over the fifth Chakra or the outer square.

(477) Pancha-brahma-asana-sthita पंचब्रह्मासनस्थिता - Sitting upon a seat, formed of five Brahmas. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 58

The tantras state," There is the Supreme Mother, in the supreme house built of Chintaamani gems, which on meditation, gives the desired objects. There is the great pleasant couch, whereupon Maheshvar serves as the pillow, Sadaashiva as the mat and

whereof Brahmaa, Vishnu, Mahesh and Ishvar serve as the four supports."

On this great couch, the great Tripurasundari reclines.

(478) Pancha-preta-manchaadhi-shayini पंचप्रेतमंचाधिशयिनी -

Reclining on the couch, formed of five corpses. ललिता सहस्रनाम स्तोत्र ,  
नाम क्रमांक 947

(479) Shree-chakra-raaja-nilayaa श्रीचक्रराजनिलाया - Abiding in the  
Royal Shree Chakra. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 996

Shree Chakra is the body of Mother, assumed for Her  
worshippers, to worship Her through the Chakra.

(480) Shreemat-tripura-sundari श्रीमत्त्रिपुरसुंदरी -The Divine  
Tripurasundari. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 997

Residing at the centre of the circle, within the triangle of the Shree  
Chakra.

## GROUP P

Under this group, the names dealt with, are with reference to the  
worship of Mother through Saptashati, popularly known as Chandi  
paatha.

Some of the names, akin to the names in Saptashati and Dash  
Mahaa Vidyaa to be read in the Lalitaa Sahasranaam are as  
follows :

(481) Maataa माता - Mother ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 457

Mother of all souls, of all mantras and all letters.

(482) Ambaa अम्बा - Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 985

(483) Maayaa माया - Illusion-creator. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 716

The energy which obscures what is plain. She causes marvellous actions, producing unheard-of results, like dreams, miracles or juggleries. At one moment the universe looks flooded, at another, it appears desert-like dry. Once the moon is bright Full Moon, next to the same moon is a dark New Moon. The destroyer becomes in its turn again the destroyed. This is the Maayaa of the universe. Maayaa of humanity is previously explained. Mother is Mahaa Maayaa, i.e., juggler even to Maayaa, in the matter of Her devotees. This has been explained. Maayaa tries to delude the devotees, but Mother deludes Maayaa, making Her think, that She would be successful, but, in the end giving Maayaa a humiliating defeat.

(484) Mahaakaali महाकाली - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 751

Mahaa means "great" and Kaala means "Time-Destroyer" or "Fate". She is called so because She is greater than even Time-Destroyer, and Fate.

(485) Mahaagraasaa महाग्रासा - The great devourer. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 752

(486) Mahaashanaa महाशना - The greatest eater, absorbing both the animate and inanimate universes within Her. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 753

(487) Umaa उमा - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 633

According to Hindu Mythology; Shiva's wife Paarvati is called Umaa because when Umaa's mother heard of Her determination to undertake most severe penance, refusing to take not only any food but even a fruit or a leaf, to get Shiva as Her husband, Her mother was shocked and shouted out, " Oh! do not." U " उ " means Oh, and Maa " मा " means don't.

Mother residing as fame and brightness in all creations and energy of desire and essence of all mantras is Umaa the end and essence of Aum. Aum by a slight transposition, of letters , becomes U.M.AA. Umaa is the supreme experience, which destroys the noose of earthly experience, and is the best purifier, producing bright mental states and manifestations in so many beneficial forms. Umaa is the Ichchhaa-Shakti इच्छाशक्ती, the Energy of desire. Umaa is golden coloured and through meditation of Umaa, the devotee, as it were, receives golden currents from Her, which transforms the iron within him and turns him most precious, most dear and most unchangeable, and makes him proof to all atmospheres and degenerating forces.

There is a great psychological importance in the fact that She is desire. It is the desire which brings many things into being, maintains many things in position and finally brings salvation.

The psychological emotions, which are most important in the matter of hastening evolution are desire, fear, hatred, relationship,

love and devotion. All of these automatically bring about meditation and unification.

Through the emotion of desire, Mother is attained as a result of various experiences, leading one to conclude that the only thing worthy of being desired, is Mother. Through the emotion of fear, the devotee attains Mother by acting most obediently up to the requirements of scriptures, as a result of the conviction that every waywardness he indulges in is seen by Mother and he shall have to answer for all such indulgences. Through the emotions of hatred, the demons gained salvation much quicker than the lukewarm devas, the so-called devotees. But best of all, through the emotion of relationship, Mother is attained by establishing the relationship of yourself with Mother as Her child, however wicked, (please read theory and principles). Love and devotion are great sublimating forces, for the attainment of Mother.

(488) Shailendratanyaa शैलेन्द्रतनया Daughter of the mountain Himalaya. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 634

(489) Gauri गौरी - Having the colour of conch, jasmine and moon. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 635

(490 ) Paarvati पार्वती - The Mountain daughter. ललिता सहस्रनाम स्तोत्र नाम क्रमांक 246

Mother is at times extremely hard-hearted and in that sense, She is the daughter of a mountain- a rock, a stone. Paarvati is an ideal of chastity, and She is extremely severe to those devotees of Her, who are loose in their sexual behaviour and character, though of course, She is severe, with a view to give a tremendous moral lift.



No person should, therefore, be a special devotee of Mother in the Paarvati form, unless he is extremely staunch and firm and perfectly pure in morality. There are instances of devotees having turned lunatic, who had no control over their morals and worshipped Mother as Paarvati.

The same idea of exemplary chastity and austere celibacy is seen in Parvati's first son Kaartikeya. If any lady worships or enters a Kaartikeya temple, it is believed that she would shortly be a widow.

Parvati is known for Her unbounded anger in cases of breach of chastity, so much so, that she has not desisted from kicking Her own husband Shiva, at the slightest suspicion of a breach of chastity.(Please vide Shloka 86 of Saundarya Lahari).

(491) Sati सती - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 820

This is the name of Paarvati and means chaste and faithful spouse. Even in imagination, a true wife should not think of any other person as her husband or lover. When Rama was roaming like a madman after the loss of his beloved wife Seetaa, Paarvati suspected if Rama, who appeared to be so much entangled in the love of his wife could be the incarnation of one of the three deities. So, She with a view to test him, took the form of Seetaa and approached Raamaa; but Raamaa at once bowed down to Her and said, ' Oh Mother wherefrom you here? Is my Lord Shiva happy?"

Parvati was stunned on being detected, and She had just the reactionary idea. "Even for the sake of testing Rama, I acted and personified as his wife. I am no longer, therefore, fit as a chaste spouse to Lord Shiva."

Extremely repentant and unable to bear the idea of her moral degradation from the idealistic plane, she left her body. In the Kshatriya dynasty, period-faithful queens died after their husbands in war, and they were called Satis.

Sati means the energy which enables chaste wives to make highest sacrifices for their husband.

(492) Ganaambaa गणाम्बा - Mother worshipped by Ganesh, who is an emblem of determination and discrimination. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 719

(493) Kumaargananaathaambaa कुमारगणनाथाम्बा - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 442

Mother worshipped by Kumaar the deity of war(Mars) and Gananaath, the deity of success. Kumaar psychologically means celibacy. The mother that is attainable by supremacy over discrimination and determination, and with the perennial reservoir of the most carefully preserved sexual energy. The highest and most efficient energy is the sexual energy, which can be utilized to do the most wonderful work. It is therefore why I have often most emphatically stated "Very little practical work can be done by institutes of selfish, self-contained, unenergetic, motionless, ever anxious, pulled out and child-producing people, of wise talk, no leisure, no work and no usefulness. ( Page 38, Theory and Principles of Mother's Lodge.)

Any institution that wants to do solid work shall be required to have quite an appreciable number of unmarried workers, of both sexes. The fright of unmarried life and the social, wicked and

suspicious mentality about the unmarried life shall have to be wiped away, as soon as any such institute gains strength.

There can be nothing more foolish than to presume that it is impossible for a man or a woman, to remain chaste in the unmarried stage. There is nothing more suicidal than succumbing to a lifelong bondage of married life , for one who has the aspirations and capacities of higher life , of Service, Love and Devotion, simply because there is the fear or even the extremely remote possibility of a once-in-life failure in some accursed weak moment, or because there is no provision of maintenance made by society, or parents or relations or religious institutes.

When married life becomes selfish to the core , when none is free to consider, watch and serve the general weal and welfare, and when each married couple lives simply for adding to the poverty of the already half-famished populace of a country, unmarried life shall be welcomed as a boon to the individuals, who are out for Mother's work and society.

There are dangers, no doubt, of unmarried life as well, but no doubt, unmarried life is a boon to them that are really great and have a higher ambition and goal than that of sense-living and who almost dedicate their life to doing service to humanity. The Founder's first question to every youngster (thousands of whom have approached him) is, " Are you married? "

Mostly married people seek protection for being saved themselves, with absolutely no possibility of being useful to save others.

In the opinion of the Founder, the salvation of India does not lie in political game-playing or warfare, but in the building of character,

for one and all of the nation, through the religious revival in new form with the Mai-istic Life Maxims of "Love All, Serve All, Devote yourself to Mother (or Father) with unconditional cheerful self-surrender," sharpening the thirst for higher happiness which once tasted kicks out material happiness, through celibates of both sexes in thousands with their life dedicated to Mother of Humanity, their wide-spread religious education, under the guidance and the supervision of the world-renounced high souls (not diplomatic agitators) and through ample provisions by Religious Institutes for helping the poor and destitute, and through affording protection to the needy, etc.

Those that have been suckled by Mother with Her breasts of nectar ever remain to be children, and as innocent of sexual pleasure as children. As an instance of this, Kumaar or Kaartikeya, who remained celibate, may be quoted.

(494) Guhajanamabhoo गुहजन्मभूः - Mother of Kaartikeya, who is also called Guha. The word can also be taken to mean "Mother of Jivas ", as Guha means what is covered and refers to the soul, as it is covered by Avidyaa (ignorance). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 606

(495) Daakshaayani दाक्षायणी - Daughter of Daksha. We take it, also, to mean extremely clever in saving Her devotees. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 598

(496) Dakshayajnavinaashinsi दक्षयज्ञविनाशिनी - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 600 The breaker of the sacrifice of Her own father, Daksha. Daksha means clever and may also be taken to mean, proud of one's capacity position and powers. If you have every

good achievement, but pride has not left you, all your best work of sacrifice gets over-toppled. Mythologically Daksha insulted his daughter Sati, by not inviting Her husband Shiva. She threw Herself in the sacrifice-altar and Shiva on hearing this, broke the sacrifice and the universe trembled, thinking of its fate, as a result of the wrathfulness of Shiva. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 600

(497) Kaalahantri कालहन्त्री - Destroyer of "Time-Destroyer" ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 557

(498) Katyaayani कात्यायनी - The energy, which enables the sages to perform the hardest penance and energy of supernatural powers and lustre which is attained on penance. This name means the collective form of the lustre of all the deities. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 556

The energy and lustre of all penance-performers in renounced life, - and the energy and lustre of sufferers, on account of sacrifice goodness and virtue, in the life of worldliness.

(499) Sarvaanullanghya-shaasanaa सर्वानुलङ्घ्यशासना - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 995

She, whose commands are to be obeyed by one and all. Under Mother's orders, indicated by the movement of Her creeper-like eyebrows, Brahma creates, Vishnu protects and Shiva destroys, the universe and universes.

(500) Bhairavi भैरवी - She that gives the energy of doing one's best. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 276

Bhairava means "exertion" indicated in the "Success or death while exerting, with determination, not to accept any intermediate stage." Bhairava Japa means the repetition of the Bhairavi Mantra, with a determined vow of sacrificing one's life, if success does not crown the penance.

(501) Daityashamani दैत्यशमनी - Vanquisher of Demons. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 696

(502) Daityahantri दैत्यहन्त्री - Killer of Demons. ललिता सहस्रनाम  
स्तोत्र , नाम क्रमांक 599

(503) Raakshasaghni राक्षसघ्नी - Killer of Raakshasaas. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 318

The difference between a Daitya and a Raakshasa is a subtle one. A Daitya or a Raakshsa is one of undivine tendency, but Daitya is so, not out of Ignorance of higher knowledge and occult practices, but out of a hereditary revenge to the Deities, or out of the passion of personal aggrandisement. In fact, Daityas often did much more severe and hard penance than the Devas. Even the art of Sanjivani or life-restoring was known to them. The difference between Deities and Demons can be well expressed by opposite pairs of softness and hardness, moderation and extremity, God in the long run and self in the long run. Mythologically , Demons and Deities are children of the same father but different mothers, viz., Diti and Aditi. They are the manifestations of the same force , but put to contrary uses and spent in contradictory fields of thought, desire and action. Raakshasa is only a species with inherent nature which is just the reverse of godly and divine nature.

(504) Veeraa वीरा - Valorous. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 899

(505) Veeramaataa वीरमाता - Mother of warriors. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 836

Veera also means chief among devotees. Veera-Dikshaa is one of the initiations in one of the schools of the old Shaaktaas.

(506) Dheeraa धीरा- Possessor of endurance and power in the battle-field. Dhi धी also means knowledge of non-duality and raa रा means giver. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 916

(507) Swasthaa स्वस्था - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 914

Abiding in Her own Majesty. How is Mother ? She is in Her own majesty as ever, even in the battle field. She is not disturbed or anxious as to the result or agitated due to the arrows from the demons, etc. All these things appearing to others, as a matter for the most terrible consternation, are to Her merely a sport, only of a different nature.

It must not be forgotten that all such names are to be interpreted as indirectly referring to the devotees. Substitute "She whose devotees" for "She" and "Her devotees" for "Her" etc., as suits the context.

(508) Chaturangabaleshvari चतुरंगबलेश्वरी- Ruler of armies. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 691

Chaturanga means army consisting of four kinds of military arrays, viz., infantry, cavalry, elephants and chariots.

(509) Vaarunimadavivhalaa वारुणीमदविहला - Perturbed by intoxicating liquor. ललिता सहस्रनाम स्तोत्र , नाम क्रमांक 333

This name and similar others are quoted by some followers of Hindu Mother, as a justification for drinking. In Sapta Shati there is a mention of Mother saying to the demon, "Roar and Thunder, you fool, so long as I have not drunk wine."

There are other interpretations that can be given to such references. In this particular name, Vaaruni वारुणी means belonging to the regions of Varuna वरुण, i.e., referring to Adishesha आदिशेष, the thousand-hooded serpent, who supports the world.

Avihvalaa अविहला means undisturbed. The name means "She by whose Grace and Devotion, the Adishesha is not fatigued, although crushed with the weight of the sinful world and responsibility of holding it intact, and remaining fully equi-minded.

(510) Pashulokabhayankari पशुलोकभयंकरी - Filling the sinful with fear. The beauty is that the very same Mother, in Her same facial expression and attitude, and at the same moment, looks most charming to Her devotees and most terrible to the sinful. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 482

Who is a Pashu ? Pashu literally means an animal. Let the big talk about deep knowledge and no knowledge, go. In the ordinary walk of life, Pashu-ism has been increasing day by day, at least in India. Pashus are there, in best dresses, best speeches, quite in happy and royal conditions. Pashu is, as Mother's Lodge understands, one whose only life ambition is to get maximum



pleasure, without any consideration of others and without least consideration, as to how he secures it, who proceeds only a few steps in the path of goodness and righteousness, just when he is in distress and again stops, who has no sense of gratitude or returning any good act, and no visualization of his own level and plane, who does not know the source of his true happiness, and has no foresight as to what will make him happy or unhappy, in the long run. In a word, Pashu is one in whose case, the only prominent note and the king of his feeling and thinking is "My happiness and my comforts and my conveniences and my desires, first."

A Pashu has nothing like duty or a consideration of good or bad, or a consideration for others. He only fears the cudgel. Similarly, a man who acts well, only because of the fear of being scolded, dismissed, starved or punished or being rendered unhappy, on the withdrawal of assistance, sympathy, etc., is a Pashu.

All men, to whom gratefulness and goodness are not known, who live in the satisfaction of senses, and who place their happiness in advance of that of others, and who have no hesitation to secure that happiness by any means, and at the cost of any other people, and therefore whose discriminative senses are blurred, are all so many two legged Pashus.

If man's gratitude to God is also getting less and less, he is similarly a Pashu. Faithlessness to God, guru, parents, husband, master, bread-giver, protector king, donor, patron, benefactor, etc., results mainly from placing one's own happiness above others', and absence of the idea about one's plane, fitness and gratefulness.

Let the class of Pashu-ism, which is largely on the increase, first disappear, and then the Pashu-ism in contrast of Pashupati-ism, i.e., Jiva-condition in contrast of Shiva-condition, be considered.

One well-known aphorism is this :

Eating, sleeping, fear and sexual enjoyment are common to human being and animals. There is one distinction between men and animals , and it is that men have Dharma (Religion). Those without Dharma are really animals. Dharma should be taken to mean Righteousness and Right-understanding in the first place , and thereafter, the technique of an individual religion.

If for your goodness, the other man, equally shows goodness, he is a man. If for one act of your goodness, he shows ten, he is an angel. If for no good act of yours or even if you have badly acted, one does good acts, he is saintly. On the other hand, as a result of more of the goodness of yours, more he sits on your shoulders, he is a Pashu. Those who act well and better, only on being cudgelled, are Pashus. Those who are ungrateful are Mahaa Pashus (big animals), as animals are generally, not so ungrateful as many persons.

Pashus are they, the Summum bonum of whose life and living is wine, wealth and women. The psychology is interesting to know. Jiva or Shiva, Pashu or Pashupati is a soul. The difference is in imperfection or perfection, ignorance or knowledge, desirefulness or desirelessness, etc.

All selves are characterised by three qualities, by existence, knowledge and bliss. The unevolved ignorant and the deluded, in view of their natural characteristics, want to live, i.e., to exist, want to be as much as they can, and to be as many as they can and

thus they are naturally drawn to Wine (best bodily tonics nutritives and delicious diets), dinners, etc., to Wealth (means for getting as much as they desire) and Women (means for multiplication and fountain of temporary consolidated sensual bliss).

The difference in evolution is primarily, the difference in understanding. The higher soul wants to live , not by his own bodily comforts or through children, but love and fame, in people's hearts, by goodness, benevolence and useful service. He wants to be of a greater dimension by knowledge, for to him knowledge is power and superior to wealth. He derives bliss, not from women, but from devotional and spiritual living.

He does not desire to multiply himself by producing children, but by increasing the circle of devout followers of Mother.

The sexual energy in the case of higher souls is transformed into the creative energy, which enables them to create noblest characters and noblest institutes.

(511) Durlabhaa दुर्लभा - She who is difficult to attain. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 188

(512) Durgamaa दुर्गमा - She who is difficult even to be approached. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 189

(513) Dushtaduraa दुष्टदुरा - She who is far away from the sinful and wicked. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 193

Those who practice worship mechanically without practicing Love and Service to others, and self-surrender to Mother, which Dushta or wicked people can never do, never attain Mother, who is merciful and therefore just the reverse in nature.

(514) Shaantaa शांता - Mother is Shantaa, i.e., peaceful while She appears before Her devotees. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 141

(515) Shaantimati शांतीमती - Mother is Shaantimati because She confers on Her devotees a mentality which leads to, and is creative of, peacefulness. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 131

(516) Shaantyatitakalaatmikaa शान्त्यतीतकलात्मिका - Mother is the giver of the art of attaining peacefulness and going , beyond it, into the ecstatic bliss. ललिता सहस्रनाम स्तोत्र , नाम क्रमांक 853

(517) Shaantih शांती: - Peace. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 447

Mother is peace itself. Peace or peacefulness is nothing of a man's making, Best balanced brains will get agitated in no time. Hence peace is Mother Herself. Peace is an effect and not a cause.

That which gives peace to a man struggling with the flood of his impurities, illusions and tossings to and fro, as a result of his actions , is something which proceeds from Mother, as Her Grace. This is Shaantikalaa, the art of peacefulness and mainly consists of realising one's inability to remedy any matters anyway, and renouncing oneself to Her, with unconditional self-surrender to Her Divine Will.

She that quiets down the soul. The disquietude is due to the agitation on account of the mental confusion. Duality is the cause of fear and loss of peacefulness.

(518) Padmaasanaa पद्मासना - Lotus seated. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 278

For the attainment of peace, Mother should be meditated upon, as Padmaasanaa, i.e., She that is meditated upon by Yogis. Padmaasanaa is a yogic posture, resulting in the gradual extinction of the delusion of Duality, which is cross-legged sitting with toes caught by hands.

Padmaasanaa means She, who is pleased with the most common cross-legged yogic posture, or who sportively likes to sit or stand on the lotus of spirituality, on a lotus. The stalk of this lotus is divine knowledge, its filaments are the different categories and the leaf portions are prakritis, i.e., different combinations of fundamental elements.

"The Padma" also means Lakshmi, "sanaa" means distributing. Mother distributes wealth and prosperity amongst Her devotees of a particular class. Oh, Mother, with whom Thou art pleased, that man receives prosperity, carrying therewith, the enjoyment of supreme material happiness. His house becomes beautiful and is a house of relief and refuge to so many, and he lives therein, fondling his wife and children, and seeing that none returns from him, unsatisfied.

(519) Paramaa परमा - Paramaa means supreme. ललिता सहस्रनाम स्तोत्र ,नाम क्रमांक 618

(520) Paramodaaraa परमोदारा -Taking the most charitable view.

Mother is Paramodaaraa, i.e., supremely generous. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 939

(521) Paramodaa परमोदा - Happy, on making others happy.

Mother is Paramodaa, as She is supremely delightful, spreading happiness all around. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 940

(522) Paramaanandaa परमानन्दा- Immeasurably happy. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 252

Mother is Paramaanandaa because She is the giver of supreme bliss.

(523) Saavitri सावित्री - Creator of universe. the Energy of Brahmaa. Also energy of the Sun. Also energy of the purity and chastity. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 699

(524) Paraa परा - Causal and unmanifest form of speech. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 366

(525) Pashyanti पश्यन्ती - Manifest form of speech. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 368

(526) Madhyamaa मध्यमा - Preparatory form of speech. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 370

(527) Vaikhari वैखरी - Finally the spoken form of speech. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 371

These are different stages of sound and speeches.

Though there are four kinds of speech, superficial-minded men do not know the existence and do not understand the working of the first three.

Thus, if one uses an expression as "He speaks from lip, tongue, throat or navel, it is not a meaningless jargon." Speaking through

lip and tongue is most physical, that through throat is mental, that through the heart is emotional and that through the navel is causal. An outflow of love is sometimes stated to proceed from the navel. Speaking through eyes is not only communicative as through the tongue but is actuated by the desire of convincing.

It is the energy of the desire of the communication, that turns itself into the energy of speech. Some speak little and yet convey much. Some speak nothing and yet strike a much stronger hammer, than the vocal speech itself.

The fact is Vaikhari is not only the speech, and the lesser evolved forms are often more intense and more pregnant with energy. This explains how the heart speaks and the eyes speak more than intensely than the tongue.

Intense prater is often speechless and intense love is similarly speechless. Speechless repetition of Mother's Sacred name is, for the same reason, more effective than speechful.

(528) Manuvidyaa मनुविद्या-The Mental evolutionary Path to the attainment of Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 238

(529) Chandravidyaa चन्द्रविद्या - The emotional evolutionary Path for attaining Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 239

(530) Nandividya नन्दविद्या - The Service evolutionary path for attaining Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 733

(531) Mahaavidyaa महाविद्या - The All Combined evolutionary Path of attaining Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 584

Shree Vidya in the Holy Hindu Scriptures is described to be of twelve kinds, with regard to the differences in the methods of worship, by twelve principal devotees of Mother, who are Manu, Chandra, Kubera, Lopaamudraa, Manmatha, Agastya, Agni, Surya, Indra, Skanda, Shiva and Durvaasa.

The twelve different Vidyaas looked at from the point of the science of Mantras, are different sacred words, formula and are different permutations of the several sacred letters of the Panchadashaakshari Mantra.

Thus, for instance, Lopaamudraa's Vidya or Haadi Vidya is Ha ह, sa स, ka क, la ल, hrim ह्रीं |, Ha ह, sa स, ka क, ha ह, la ल, hrim ह्रीं |, Sa स, ka क, la ल, hrim ह्रीं ||.

For Mai-ists, Manuvidya may be taken to mean the science of attaining Mother through knowledge and Chandravidya through heart or emotion or devotion. Nandividya through service and Mahaavidya may be taken to mean putting into practice and realising the above Vidyaas.

According to Mother's Lodge Ideals, "Love all" is Chandra Vidya, and "Serve all" is Nandi Vidya. "Meditating on Mother" which means Devotion, is Manu Vidya, and "Self-surrendering and living cheerfully in any circumstances, in which one is placed", is Mahaa-Vidya.

(532) Shree-shodasha-akshari-vidya श्रीषोडशाक्षरीविद्या - ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 587

The science of meditation of Mother, through the repetition of the Mantra of sixteen syllables, is this. This Mantra is obtained by



adding Aim to the fifteen-syllabled Mantra and therefore runs as under:-

Ka क, e ए, i ई, la ल, hrim ह्रीं, | ha ह, sa स, ka क, ha ह, la ल, hrim ह्रीं, | sa स, ka क, la ल, hrim ह्रीं, Aim एम् ||

(533) Trikuta त्रिकूटा -Three-peaked or three grouped. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 588

The three peaks (of a mountain) may be taken to be Brahma, Vishnu and Mahesh and She is the one mountain of which, those are the peaks. Kuta also refers to the group of the fifteen syllabled Mantra. She that is worshipped by three groups.

(534) Kutasthaa कूटस्था - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 896

Residing in the groups of the mountain. Kuta also means deception, ignorance, iron anvil and a multitude of universes. She veils Her own nature, none knows Her and therefore people are after other deities. She is firm as a mountain, in the matter of achieving the welfare of Her devotees. Her miraculous power is to be seen, in that She stands like a mountain, behind the shadow of a straw, and yet none is able to see the mountain. She makes Her devotees able to bear miseries and tyranny of the world, as on an iron anvil. She is the one, the unchangeable and the same, permeating and present during all the multitudes of universes. She resides even in the midst of deception and ignorance. This means that She liberates even those who are always full of tricks and deceptions and ignorance if they resort to Mother. If their surrender is sincere, She brings them back to the right path by a miraculous change of the outlook, angle of vision, and mentality.

She makes them pass through wonderful experiences and reclaims them as Her children, though wayward to start with.

(535) Vindhyachalvaasini विन्ध्याचलनिवासिनी - Residing in the midst of mountain. (Similar to above). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 335

Considering the geographical situation of Himalaya and Vindhya, we may take the two Vaasinis(Residents of), to mean highest head energy and highest heart energy. This view gets support because Vindhyavaasini is again described as Nanda- Gopa- Grihe-Jaataa. Born in the house of Nanda, i.e., the energy of Blessed Lord Krishna, who was master of the hearts of the whole universe.

(536) Saraswati सरस्वती - Goddess of Learning, music and fine arts. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 704

This and the following names are more closely related to Mother, as Learning and Scriptures.

Saraswati presides over knowledge and is an ocean of knowledge. The name also means possessor. Vati of Saras, i.e., the stream of sense-impressions. She is supposed to be residing on the tongue of Her devotees. She imparts knowledge to Her devotees, but that is always parrotic knowledge. It is only when there is Divine Grace of the Finalmost Mother, that the true knowledge, with its bliss and power, dawns. Very often, the knowledge given by Saraswati, unaccompanied with Mother's Grace, turns out to be one that bewilders. Such knowledge deludes others, in the first instance, by its dazzling glamour and then the possessors of such knowledge, themselves.

Persons devoid of Divine Grace get confused, and the knowledge of non-duality, with the practice of love, service, devotion and self-surrender, which removes all sorrows, remains forever concealed from them, although they are extremely learned. Scriptures also form a labyrinth. One who enters therein once, does not find his way out, unless he constantly keeps his eyes set, on the Directing Mother, and strictly follows Her instructions, without any interference of his own will and wisdom, and with full faith.

Scriptures should not be studied, without simultaneously doing all the needful, to be continuously under the showering of Her Grace.

It is Grace, that makes all the difference. Rainwater is only distilled sea-water, and the most wholesome and pleasant dish is only a mixture of several ingredients, cooked together. It is Grace that fulfils the distilling and the cooking process.

(537) Shaastramayi शास्त्रमयी - She, that is one with scriptures or She whose different limbs are scriptures. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 705

From Her breath, often through Her realised devotees, mantras and truths recorded in the scriptures originate, though often understood or misunderstood. From Her words, flow poetry and dramatic speech. From Her throat proceed medicine and archery, and from Her heart, love and devotion deluge.

What is meant is, that scriptures or scriptural portions, which refer to Mantras and truths, poetry and dramatic speech, medicine and archery, love and devotion, are all from Her and by Her Grace.

(538) Chatush-shashti-kalaa-mayi चतुःषष्टिकलामयी- ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 236

Possessing the knowledge and art of sixty-four sciences. There are several sciences and arts, treating subjects as under:-

The science of Letters, Reading and Writing different Languages, Religious knowledge, Poetry, Rhetoric, Drama, Magic, the art of Pacifying, Controlling, Attracting, Subjugating and Ruining others, the art of Nullifying the actions and effects of emotion, force, water, sight, fire, weapon, poison, speech and semen etc., the art of Training of animals and men, the arts of Divination through Astrology, Palmistry, Phrenology, Geography etc, art of Gambling, the science of Gymnasium, Cooking, Snake-charming, Hypnotizing, including deluding and stealing, Alchemy, Singing and Dancing, Diagnosing by pulse, the art of valuing Jewelry, the art of Disappearance and Changing Forms, Sizes, Shapes etc.

(539) Nijaaajnaa-rupa-nigamaa निजाज्ञारूपनिगमा- ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 287

Whose commands are explained in scriptures? Scriptures are the collection of truths which gives insight into the finalmost object to be attained, and the means and the practical directions for the attainment of the finalmost Beatitude and oneness with Mother.

(540) Shruti-simantaa-sinduri-krit-paadaabja-dhulikaa

श्रुतिसीमन्तसिन्दूरीकृतपादाब्जधूलिका - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 287

She, the dust of whose Lotus Feet forms the vermilion dust, spread on the different pathways, formed by different partings of hair in the heads, of the deities representing different Shrutis and Smrutis i.e. parts of the Vedas.

This means that Scriptures-deities use the dust of Mother's Lotus Feet to serve as vermilion in the different hair-partings. What is

conveyed is, that Scriptures personified as deities, not only hold Mother as Saviour, but they cling to the Mother's Lotus Feet, and place their dust on their heads, most reverentially and worshipfully. Scriptures also are incapable of expressing Her directly and describe Her by negation "Not this, not that" etc.

The negation can be poetically described thus: A prince who ascended the throne decided to find out his mother, who was reported to have escaped and remained incognito, to avoid danger from an enemy. Possible Mothers were being introduced to the prince, and he went on saying "not this, not that" till finally, at once there was a dead silence. There was the ceasing of even such words, as "not this" or "not that". Outside people concluded that the prince had found his mother.

(541) Sakalaagama-sandoha-shukti-samputa-mauktikaa

सकलागमसंदोहशुक्तिसंपुटमौक्तिका - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 290

Mother's nose-ring pearl is enclosed, well preserved, in the shell of the collection of the various scriptures of different religions. Sakalaagama सकलागम means all scriptures, not of the Hindus alone. All scriptures, with all their highest efforts to try to fathom the nature and truths about the Mother, have been successful enough, just to be able to describe not Her nature, not even Her body, but simply the pearl of an ornament of Hers. That ornament is also not one, that is in contact with any of Her limbs, but the pearl of a nose -ring.

"Mother! Everything that all religions have to teach and everything that all the great men of past of all nations have to give; both put together, goes to form only the first Furlong Formula , to the way-fairer on the long long infinite way to Thee, I have never come to

Thee, tracing my way, Thyself has lifted me away to Thy mysterious mansion."

I refuse to learn but from Thee. Lead, Thou lift, Thou shed Thy Grace, Thy Will, Thou make me follow, Thou, make Thy wicked son lie, in Thy Lotus Feet.

(542) Sarva-vedanta-samvedyaa सर्ववेदांतसंवेद्या - Known through all the Vedanta, as the final end. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 645

(543) Sarvopanishad-udghushtaa सर्वोपनिषदुद्घुष्टा - Loudly proclaimed by all the Upanishads. Upanishad literally means sitting (nishad=निषद= near) ; (upa=उप= Mother), and is the collection of valuable truths and experiences by great sages, realised by them, on bringing the self near Mother, who is opposed to duality and destroys ignorance. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 852

(544) Shruti-samstuta-vaibhavaa श्रुतिसंस्तुतवैभवा - Whose glory is sung in scriptures. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 929

(545) Mahaa-mantraa महामंत्रा- The greatest Mantra. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 227

(546) Mahaa-tantraa महातंत्रा - The greatest Tantra. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 226

(547) Mahaa-yantraa महायंत्रा - The greatest Yantra. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 228

(548) Mahaasanaa महासना - The greatest supernatural powers-achieving posture. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 229

(549) Chhandahsaaraa छंदसारा - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 844

Chhanda means metre or unrestrained conduct. She is the essence of metres, viz., Gaayatri. She is the essence of all joy arising from unrestrained conduct, which is merely a shadow of the joy proceeding from Her. Chhanda also means craving for unrestrained conduct. The highest joy resulting from unrestrained limitless craving is when is one arising, from madness after Mother.

(550) Shaastra-saaraa शास्त्रसारा - Essence of Scriptures.

Scriptures are instructions by texts, revealed or otherwise, for the guidance of the followers, regarding what should be done and what should not be done, when, why and how, etc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 845

(551) Mantrasaaraa मन्त्रसारा - Essence of Mantra is Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 846

(552) Veda-vedyaa वेदवेद्या - Veda means four. "Known by the practice of four life maxims Love, Service, Devotion and Self-surrender, which are the gates to the Chintaamani palace of Mother." Chintaamani is a gem, which has the power of conferring whatever is desired, as soon as the thought of having a particular desire fulfilled, arises. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 335

(553) Hrimkaari ह्रींकारी -The syllable Hrim. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 301

Hrim means shame and kaari, a doer. One who makes you feel ashamed, of what you are and creates humility.

The Maai Beej Mantra is " Aim Hrim Klim Sauhoo, " and in a very simple way means as under. Aim is love and devotion to Mother. Hrim means, Her lifting Her devotees to a stage, when he begins to feel ashamed of his ingratitude to Mother, of his ignorance, of his relation and treatment to others, of his views, and of his crimes, sins, vices, foibles, incapacities, etc., and further raises him to the still higher plane , where his actions and thoughts are up to his ideal. This Grace of being lifted to that higher plane being there, he has an attractivity, which is represented by Klim. Sauhoo is the finishing perfecting final Grace, which does the final act of perfecting the devotee to the finish, on personal appearance and relationship. Aim is Mother. Hrim is Mahaalakshmi, Klim is Mahaakali, and Sauhoo is Mahaadurgaa. By repeating "Aim", one gets the love for and from Mother and disinterested devotion. By "Hrim" he gets all wisdom and knowledge and self-control. By "Klim" he gets attractivity, the power of subjugating others to his will and Siddhis and supernatural powers, etc."Sauhoo" removes all obstructions, destroys all evils and perfects whatever is imperfect.

(554) Hrimati ह्रीमती - Possessor and giver of "Hrim".

Hrim means here that discriminative intellect, which protects you from such acts, thoughts and desires, as you make you feel ashamed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 302

(555) Hridyaa हृद्या - Abiding in the heart. Acting as hearty friends, on terms of equality. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 303

Hridyaa means ' She that is in the heart of Her devotees.'



Hridyaa also means delightful to the heart, and therefore She in whose heart, there is a delight due to the constant remembrance of Her devotees.

(556) Bhaanu-mandala-madhyasthaa भानुमण्डलमध्यस्था - Abiding in the midst of the sun's disc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 275

At the time of the two twilights known as Sandhyaa, Mother should be meditated upon and prayed for, with "The golden Mother seen within the sun." Thus:"I bow down to the form, which is in the sun's disc, who is all the scriptures, the supreme one, knowing Whom nothing remains to be known, Who fills the different worlds with Her brilliance, the Cause of the three worlds, known as the Supreme Mother.

(557) Gaayatri गायत्री - Protector of the singer of Her glory.

The popular name Gaayatri is that of Mantra consisting of twenty-four syllables.

The Gaayatri Mantra of Mother is known to few, and its simple repetition, without the requirement of so many other suffixing and prefixing, and distracting rituals burns all sins to ashes. It is Aadyaayai Paramashvaryai Dheemahi Tannah Maai Prachodayaat . We recognise the Finalmost Mother alone, we meditate on Her, as the most Supreme Master of the universe, and pray that She may pull us to Herself. This is Hindu Mother's Aaddyaa Gaayatri- For Mai Gaayatri of Universal Mai-ism, please refer to pathanam.

(558) Vyaahritih व्याहृतिः - Utterance. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 421

Mother is so named because She appears before Her devotees, on hearing the utterance of Her name. Vyaahritih literally may be taken to mean, a calling.

(559) Sandhyaa संध्या - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 422

Sandhyaa means junction, as also meditation and is meant for developing the idea of the non-separate-ness of ourselves, as from one another, all of us being dependent for our very being and very condition of being living, on Mother, who resides in Chaitanya in the sun. Sandhyaa is meditation (Dhyaa) , wholly(San), on Her. Sandhyaaa means the Deity who is to be worshipped at the twilights.

She that is the witness of action and repeatedly reminds the devotee, of the imperceptible reduction of his future life for achieving evolution, is the giver of everything that Her devotees demand, is Sandhyaa. Mythologically Sandhyaa is the mind-born daughter of Brahmaa. " Born from his mind. She is the victorious deity of twilights."

Sandhyaa contains mainly the exercise of Praanaayaam or scientific breathing for an hour when the atmosphere is especially suited for meditation and is pure and is meant to purify nerves. It has always been associated with yoga and health, as a daily exercise for Brahmins, at twilights, to have a better control over mind and body.

(560) Klimkaari क्लींकारी - Giver of the results of the repetition of the syllable "Klim". Klim is Kaama beeja, by repetition of which, one gets attractive or conquer-ring power. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 622

(561) Pushtih पुष्टी: - Nourishment. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 444

(562) Tushtih तुष्टी: - Contentment. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 443

(563) Matih मती: - Intelligence, of final Decision. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 445

(564) Dhritih धृती:- Fortitude. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 446

(565) Kaantih कांती:- Effulgence, radiated through one's presence. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 449

Names 562, 564 and 565 appear in Sapta-Shati, where a few names are in the order of the different forms, representing different qualities.

The common verse therein is "That Mother who resides in all beings, as (say) contentment, adoration to Her."

The adoration or prostration is thrice, corresponding to the three Energy Mothers.

(566) Svastimati स्वस्तीमती -Ever true. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 448

Svasti, according to the Ratnakosha, means, "Benediction, benevolence, holiness and auspiciousness."

(567) Svaahaa स्वाहा - Offering-carrier to Deities. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 535

(568) Svadhaa स्वधा - Offering - Carrier to dead ancestors. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 536

The words Svaahaa and Svadhaa are used when oblations are offered to deities and dead ancestors, respectively. The words Svaahaa स्वाहा, Sraushad स्रौशद, Vaushat वौषट, Vashat वषट and Svadhaaस्वधा are used before oblations are offered to Devas, to sanctify the offerings, for making them acceptable.

Svaahaa and Svadhaa have other meanings as well. Sva स्व means one's own people and aahaa आहा means to go. Mother is Svaahaa because She goes to and recognises all Her people as Her own, whenever they are in difficulties here or at the mercy of other Deities after death.

Similarly, Sva means one's own people and dhaa means nourishes. "She that protects and nourishes Her own people".

Says one devotee, " Oh Mother! Repeating Thy simple name is more meritorious than repeating the several words prescribed for offering oblations. The hunger of all the hosts of deities and dead ancestors (Devas and Pitris) is fully satisfied on hearing Thy ecstasy-giving name, in case, due to poverty or some unfortunate circumstances, it is not possible to make offerings."

(569 & 570) Shruti श्रुती and Smriti स्मृती - She, that imparts to Her devotees the knowledge, in the form of hearing and recollection. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 539, 540

GROUP Q

Next, we go, to Mother's names used during Mai's worship, while meditating on Her as the Kundalini, while passing through several centres on the spinal cord.

(571) Mulaadhaaraambujaarudhaa मूलाधाराम्बुजारूढा - Ascending the Mulaadhaaraa lotus. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 514

The Yogini called Shaakini, resides in the four-petalled Mulaadhaara Lotus. Her meditation is - "We meditate upon Shaakini, who resides in the four-petalled Mulaadhaara lotus, is five-faced, smoky-coloured, presides over the bones, bears in Her hands the elephant-hook, lotus, book, and Jnaanamudraa (gesture), who is attended by four Shaktis, Varadaa and others , is fond of eating mudga-beans, and is intoxicated with mead."

(572) Panchavaktraa पंचवक्त्रा -Five-faced. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 515

(573) Asthisamsthithaa अस्थिसंस्थिता - Presiding over bones. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 516

(574) Ankushaadi-praharanaa अंकुशादिप्रहरणा - Armed with elephant-hook, etc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 517

(575) Varadaadi-nishevitaas वरदादिनिषेविता - Attended by Varadaa and other Shaktis. Varadaa means boon-giver. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 518

(576) Mudgaudanaasakta-chitaa मुद्गौदनासक्तचित्ता - Fond of Mudga food. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 519

There are four Shaktis, from Varadaa to Sarasvati, with names beginning from Va to Sa. There are four petals, on each petal of which there is one Shakti, their names being in the same alphabetical order, viz., Va, Sha, Shha, Sa on each petal, viz., in the North, East, South and West, respectively.

(577) Saakinyambaasvarupini साकिन्यम्बास्वरूपिणी - Assuming the form of Saakini. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 520

(578) Svaadhishtaanaambujagataa स्वाधिष्ठानाम्बुजगता - Residing in the Svaadhishtaana lotus. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 504

The Yogini called Kaakini, resides in the six-petalled Svaadhishtaana lotus; Her meditation is: "We meditate upon Kaakini, who resides in the Svaadhishtaana lotus, is four-faced, and yellow coloured bearing in Her hands the trident, the skull, the noose and abhaya (fearlessness), presiding over fat, attended by Bandini and other Shaktis, and is the giver of desired objects.

(579) Chaturvaktramanoharaa चतुर्वक्त्रमनोहरा - Four faced and Fascinating. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 505

(580) Shulaadyaayudhasampannaa शूलाद्यायुधसंपन्ना - Armed with the trident and other weapons. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 506

(581) Peetavarnaa पीतवर्णा- Yellow-coloured. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 507

(582) Atigarvitaa अतिगर्विता- Very proud. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 508

(583) Medonishthaa मेदोनिष्ठा - Presiding over fat. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 509

(584) Madhupritaа मधुप्रीता- Fond of mead. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 510

(585) Bandinyaadisamanvitaа बन्दिन्यादिसमन्विता - Attended by Bandini and others. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 511

These are the six Deities. From Bandini to Lamboshthi, with their names beginning in the same alphabetical order viz. Ba ब, Bha भ, Ma म, Ya य, Ra र, La ल beginning from North, clockwise.

(586) Dadhyannaasakta-hridayaa दध्यन्नासक्तहृदया- Fond of food mixed with curds. ललिता सहस्रनाम स्तोत्र नाम स्तोत्र ,नाम क्रमांक 512

(587) Kaakinirupadhaarini काकिनीरूपधारिणी - Assuming the form of Kaakini. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 513

(588) Manipuraabjanilayaa मणिपुराब्जनिलया -- Abiding in the Manipuraa Lotus. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 495

Mani-puraa is the ten petalled Lotus in the navel. Her meditation is : " Let us meditate on Laakini, in the ten petalled Lotus of the navel, who is three faced , and red coloured and bears the dart (Shakti) , the thunderbolt, club and abhaya in Her hands, and is attended by Daamari and other Shaktis, presiding over flesh, fond of sweetmeat and doing good to all ".

(589) Vadana-traya-samyuktaa वदनत्रयसंयुक्ता - Three faced.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 496

(590) Vajraadika-ayudhopetaa वज्राधिकयुधोपेता - Armed with the thunderbolt and other weapons. ललितासहस्रनाम स्तोत्र, नाम क्रमांक 497

(591) Daamaryaadibhiraavritaa डामर्यादिभिरावृता - Attended by Daamari and other Shaktis etc. Da to Pha, 10 letters. ललिता सहस्रनाम स्तो. नाम क्रमांक 498

(592) Raktavarnaa रक्तवर्णा- Red-coloured. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 499

(593) Maamsanisthaa मांसनिष्ठा - Presiding over flesh. ललिता सहस्रनाम स्तोत्र , नाम क्रमांक 500

(594) Gudaana-prita- maanasaa गुडान्नप्रीतमानसा - Fond of sweetmeats. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 501

(595) Samasta-bhakta-sukhadaa समस्तभक्तसुखदा - Conferring happiness on all Her devotees. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 502

(596) Laakinya-ambaa-svarupini लाकिन्यम्बास्वरूपिणी - Assuming the form of Mother Laakini. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 503

(597) Anaahataabjanilayaa अनाहताब्जनिलया - Abiding in the Anaahat lotus. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 485

In the heart, in the twelve-petalled lotus, called Anaahat Chakra, the Yogini named Raakini resides. Her meditation is as follows :  
"We meditate upon Raakini, who is in the twelve-petalled lotus of the heart, having two faces, is black coloured, and bears the disk, the trident, the skull and the drum, in Her hands, who presides over the blood, is attended by Kaalaraatri and other deities, is worshipped by warriors, and is the giver of desired objects.



(598) Shyaamaabhaa श्यामाभा- Black-hued. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 486

(599) Vadanadvayaa वदनद्वया- Two-faced. ललिता सहस्रनाम सहस्रनाम स्तोत्र, नाम क्रमांक 487

(600) Danshtrojvalaa दंष्ट्रोज्ज्वला - With shining tusks. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 488

(601) Akshamaalaadidharaa अक्षमालादिधरा - Wearing a garland of Aksha beads, etc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 489

(602) Rudhira-samasthitaa रुधिरसंस्थिता Residing in blood. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 490

(603) Kaala-raatraayaadi-shaktoyugha-vritaa कालरात्र्यादिशक्त्यौघवृता Attended by host of Shaktis, Kaalaraatri, etc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 491

(604) Snigdhodanpriyaa स्निग्धौदनप्रिया - Fond of greasy food. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 492

(605) Mahaa-virendra-varadaa महावीरिन्द्रवरदा Granting boons to great warriors. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 493

The Mahaaviraas are those who are continually drinking the nectar of Mother's Love.

Virendras are those who realise the fourth stage of Turiya.

Mahaavira is Prahlaada, and Indra, the lord of Devas. The Devi-Bhagawat Puraana says, that Indra and Prahlaada after a hard fight for a hundred divine years, reconciled themselves, in the

realisation of the Love of Divine Mother, who granted them boons on being pleased with their final reconciliation. This is the spirit which Mother's Lodge holds out. Enemies as soon as they happen to belong to Mother's Universal Religion must become friends.

(606) Raakinyambaa-svarupini राकिण्यम्बास्वरूपिणी - Assuming the form of the Mother Raakini. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 494

(607) Vishuddhi-chakra-nilayaa विशुद्धचक्रनिलया -

In the Vishuddhi centre, which is in the cavity of the throat, in the sixteen-petalled lotus, I adore Daakini of the rosy-coloured, armed with club, the sword, the trident, having one face and striking the sinful with terror, presiding over the skin, whose form is surrounded by Amrita and other Shaktis and who is worshipped by warriors. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 475

(608) Aarakta-varnaa आरक्तवर्णा - Rosy-complexioned. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 476

(609) Khatvaangaadi-praharnaa खट्वांगादिप्रहरणा - Armed with the charpai feet, etc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 478

(610) Trilochanaa त्रिलोचना - Three eyed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 477

(611) Vadanaika-samanvitaa वदनैकसमन्विता - Possessed of one face. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 479

(612) Paayasaanna-priyaa पायसान्नप्रिया - Fond of milk-product. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 480

(613) Tvaksthaa त्वकस्था - Presiding over skin. ललिता सहस्रनाम स्तोत्र,  
नाम क्रमांक 481

(614) Amritaadi-mahaashakti-samvritaa अमृतादिमहाशक्तिसंवृता  
Surrounded by Amritaa and other Shaktis. These are sixteen,  
beginning in names, with vowels. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक  
483

(615) Daakinishvari डाकिनीश्वरी - Deity, by name Daakini. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 484

(616) Ajnaa-chakraabja-nilayaa आज्ञाचक्राब्जनिलया - Residing over  
the Ajnaa centre lotus. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 521

There is a two-petalled lotus in the Ajnaa centre, between the  
eyebrows; there resides the Yogini, called Haakini. Her meditation  
is: " We meditate on Haakini, residing between the eyebrows, in  
the two-petalled Bindu lotus, is white coloured, holds the  
Jnaanamudraa, drum, lotus, Rudraaksha bead and skull and  
resides in the marrow, is six-faced, is attended by Hamsvati and  
other Shaktis and does good to all."

(617) Shuklavarnaa शुक्लवर्णा- White coloured. ललिता सहस्रनाम स्तोत्र,  
नाम क्रमांक 522

(618) Shadaananaa षडान्ना - Six faced. ललिता सहस्रनाम स्तोत्र, नाम  
क्रमांक 523

(619) Majjasamsthaa मज्जासंस्था - Presiding over the marrow. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 524

(620) Hamsvati-mukhaya-shakti-samanvitaa हंसवतीमुख्यशक्तिसमन्विता  
- Attended by Hamsvati and other Shaktis. ललिता सहस्रनाम स्तोत्र, नाम  
क्रमांक 525

The two Shaktis are Hamsavati and Kshamaavati. Two letters Ha  
and Ksha corresponding respectively.

(621) Haridraannaikrasikaa हरद्राण्णैकरसिका Fond of turmeric-  
beautified-flavoured food. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 526

This food is popular richest and yet poorest preparation of Hotch-  
potch.

(622) Haakini-rupa-dhaarini हाकिनीरूपधारिणी - Assuming the form of  
Haakini. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 527

(623) Sahasra-dala-padmasthaa सहस्रदलपद्मस्था - Residing in the  
thousand-petalled lotus. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 528

In the Brahmarandhra, i.e., in the head, in the thousand-petalled  
lotus, resides, the Yogini named Yaakini. Her meditation is : "We  
meditate upon the beneficent Devi, Yaakini, residing in the Moon  
of the pericarp of the thousand petalled lotus, in the  
Brahmarandhra (head), who presides over the semen, is armed  
with all kinds of weapons, has faces on every side , is attended by  
the host of the Shaktis of letters , from A अ to Ksha क्ष (fifty-one),  
who is all-coloured , fond of all kinds of food and devoted to Her  
devotees.

(624) Sarva-varnopa-shobhitaa सर्ववर्णोपशोभिता - Brilliant with all  
colours. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 529

(625) Sarva-ayudha-dharaa सर्वायुधधरा Armed with all weapons.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 530

(626) Shukla-samsthitaa शुक्लसंस्थिता - Presiding over semen. ललिता

सहस्रनाम स्तोत्र, नाम क्रमांक 531

(627) Sarvato-mukhi सर्वतोमुखी - Facing every side. ललिता सहस्रनाम

स्तोत्र, नाम क्रमांक 532

(628) Sarvodaya-prita-chitaa सर्वोदनप्रीतचिता - Fond of all kinds of

food. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 533

(629) Yaakinyambaa-svarupini याकिन्यम्बास्वरूपिणी - Assuming the

form of Mother Yaakini. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 534

(630) Kula-kundaalayaaa कुलकुण्डालया - Residing in the central-most

cavity of the most important centre of Mulaadhaara. ललिता सहस्रनाम

स्तोत्र, नाम क्रमांक 440

JAY MAAI JAY MARKAND MAAI. MOTHER BLESS ALL.

## GROUP R

This group contains names, which give a more practical and detailed outlook, about the understanding of Mother, Universe, soul, world, life and living etc.

(631) Vishvamaataa विश्वमाता - She is the Mother of the whole

universe. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 934

(632) Gomaataa गोमाता- ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 605

She is Mother, of whatever appears outside, i.e., Vishva. She is Mother of whatever is felt within, i.e., Indriyaas, as well. She is the Mother of heaven, moon, earth, fire, truth and the evolutionary path, and above all, Mother of the divine cow ( Surabhi), which gives whatever is desired. The word "Go", means all the above , i.e., Indriyas, heaven, moon, earth, fire, truth, faith, path and Divine Cow.

(633) Ishvari ईश्वरी - The Supreme Controller. The highest individuality with the supreme independent inviolable and indisputable mastery, over every one and everything. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 271

(634) Charaachara-jagannaathaa चराचरजगन्नाथा - Ruler of the animate and inanimate worlds. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 244

(635) Raajni राज्ञी - The supreme Queen. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 306

(636) Vidhaatri विधात्री- The ordainer of one's fate. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 337

It is stated, that on the sixth day after a child is born, this Vidhaatri settles up the main issues of the life and living of the child. What befalls everyone outside one's control is, what is ordained by Vidhaatri. The above function is Her function, as a routine one, but Mother is prayed as Vidhaatri, because She often makes exceptions, and exempts Her devotees from routine operations of the Karmic Law, whenever She so desires.

(637) Paradevataa परदेवता - She is the supreme deity. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 369

(638) Vishva-saakshini विश्वसाक्षिणी - She sees and supervises all and everything. ललिता सहस्रनाम स्तो., नाम क्रमांक 334

(639) Kuleshvari कुलेश्वरी- She is the ruler of the family of the triad of Brahma, Vishnu and Mahesh. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 439

(640) Nikhileshvari निखिलेश्वरी - Ruler of all. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 569

(641) Deveshi देवेशी - Ruler of deities. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 607

(642) Tridasheshvari त्रिदशेश्वरी - Ruler of the three consciousness state of waking, dreaming and sleeping. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 629

(643) Raajraajeshvari राजराजेश्वरी - Ruler of kings of kings. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 648

(644) Sarvatantreshi सर्वतन्त्रेशी - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 724

Ruler of all the success, and master of the secrets of scriptures dealing with the practices and paths of devotion.

(645) Jayatsenaa जयत्सेना - With a victorious and invincible army, for fights of all classes, physical, moral, spiritual etc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 788

(646) Bhavachakrapravartini - भवचक्रप्रवर्तिनी ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 843

Mover and Turner of the wheel, of the earthly existence of individuals and of the universe, through birth, growth, decay etc.

She is the final disposer as binder or releaser. She turns the angle of vision of some towards material happiness, or of fewest, towards mental and individual happiness, and of some towards Herself and Her glory and sportivity. Bhavachakra means the wheel of worldliness and is stated to be a chakra, being like a whirlpool constantly in a circular motion, with a speed which is swifter than that of the mind.

(647) Vishvagraasaa विश्वग्रासा- ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 890

She to whom the whole universe is just nothing more than a morsel. She is the consumer of the universe. The sinful and the sinless, the Brahmins and the Harijans, the Hindus and the Non-Hindus, in spite of all their tall-talked differences, are not different to Her. All of them are merely the smallest grains of Her morsel, and that is apparent. Neither the sinless nor the Hindu nor the Brahmin nor the bath-and-kitchen religion-observers, have been able to show any greater superiority to others, in the matter of avoiding or postponing or prolonging death. The difference is there, but it should not be so magnified, as will throw you in forgetfulness of many times much higher truths.

(648) Maheshi महेशी -The great Final Disposer. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 932

(649) Vaamakeshi वामकेशी- Mother that gives bliss to the worshippers on the Left Path. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 351

The idea conveyed by both these names is, that it is best to go by the right path, but even if you are drawn to Mother, through the Left Path, you are many times much better than Godless beings,



because you will be set right, once you have taken refuge in Her and will be saved.

(650) Vaamkeshvari वामकेश्वरी - The worshipped and the Saviour of the followers of the Left Path or Vaamakās, who are condemned by the people of the Right Path. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 945

(651) Panchabhooteshi पंचभूतेशी - Ruler of five elements, viz., ether, air, light, water and earth. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 949

(652) Trikhandeshi त्रिखण्डेशी - Ruler of the three divisions of the Panchadashaakshaari Mantra. She, that is pleased by meditation, on the three portions of Her physical form, viz., the visage, central portion and the Lotus Feet. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 983

Trikhandā is also the tenth Mudraa, i.e., finger-figure for meditation, and Trikhandeshi means She, who is propitiated through that particular Mudraa.

(653) Shaaradaaraadhyaa शारदाराध्या - Worshipped by the deity of learning and great souls of learning. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 123

(654) Mahaabhairavapoojitaā महाभैरवपूजिता - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 231

Worshipped by great Bhairava, the deity of exertion. This name is suggestive of the triple activity of Mother, as Bha means Bharana or Creation, Ra means Ramana or protection and Va means Vamana or destruction.

(655) Mahaa-chatush-shashti-koti-yogini-gana-sevitaā

महाचतुःषष्टिकोटियोगिनीगणसेविता Served by the great sixty-four crores of bands of yoginis (energy-deities-attendants). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 237

There are eight principal Divinities, expressed by the name of Ashtamurthi. Each one has eight Shaktis. This makes up sixty-four Shaktis and each Shakti has one crore maid-servants known as Yoginis.

(656) Haribrahmendrarsevita हरिब्रह्मेन्द्रसेविता - Served by Hari, Brahma and Indra. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 297

This name is to convey the fact, that those who have known the three deities, without reference to their worship of Mother, have not known what perfection is, and to convey, that one should not expect the final perfection from any other deity, except Mother.

One devotee says, "Oh, Parama Shiva, why should I be a beggar, and beg from Vishnu, Brahma, Shiva, Indra and other beggars who possess dominion given by Thee?"

(657) Raajaraajaarchita राजराजार्चिता - Worshipped by kings of kings, as Manu. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 305

(658) Taapasaaraadhyaa तापसाराध्या - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 359

Worshipped by ascetics or souls suffering from actual calamities or burning in the triple fire of worldliness. Another meaning is that She is the only worshipping in the midst of the miseries of the world. Taapa means miseries or fires, mainly stated to be three, as explained elsewhere. Saara means essence and Dhyaa means meditation.

(659) Kaam-poojita कामपूजिता - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 375

Worshipped by Kaama, the deity of cupidity and sexual pleasure and happiness; or She that is worshipped in Kaama Rupa, i.e., the portion in the human body, near the place of happiness, i.e., Mulaadhaara Chakra. In the human body, Mother is supposed to have been mainly centred at four points figuratively named as under :

1. Kaama Rupa Peetha near Mulaadhaara Chakra or place of enjoyment. 2. Odyana Peetha near the navel, i.e. near Manipura Chakra 3. Purnagiri Peetha near the heart, i.e., near Anaahata Chakra. 4. Jaalandhar Peetha near the throat, i/e., near Vishhuddhi Chakra

(660) Shivaaraadhyaa शिवाराध्या - Worshipped by Shiva. The Brahma Puraan says:"Even Shiva by worshipping Whom, by meditation, by the power of Yoga or union with Whom, becomes the Lord of all Siddhis and becomes half-female." ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 406

(661) Shishta-poojita शिष्टपूजिता - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 412

Shishta means disciplined and righteous. Shishtas are those who always perfectly control their limbs, eyes, speech, whole body, mind, desires, thoughts, and actions. Those who are desirous of achieving and maintaining this control, worship and propitiate Her.

(662) Dvija-vrinda-nishevita द्विजवृंदनिषेविता - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 423

She, that is entered into, by hosts of purified and perfected souls. Dvija means souls and birds. As birds fatigued with flight, fold their wings and enter their nests, so the tired Jivas return to Her and are freed from desires and dreamings. Similarly, human beings after the day's fatigue rest in Her lap and confidence. A fortunate few, after having done all that they can, come to the conclusion and realisation, that there is no happiness, except in Her Lotus Feet.

(663) Kaulamaargatatparasevita कौलमार्गतत्परसेविता - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 441

Worshipped by those, devoted to the Kaula path or worshipped by family members from pedigree to pedigree. "That Devi, who is established by family tradition, should be worshipped in the customary method, laid down from parents to children." It has already been explained before, that a devotee's children, if devotees are much more loved by Mother.

There are three modes in the worship of Mother, viz., Samaya, Mishra and Kaula. The first is the path based on the Vedas and is explained in the five Agams (Shubhagama Panchaka), the five works five of great seers, viz., Shuka, Vashishta and others. Kaulachaar is another mode, and Mishra is a combination of both. The main difference is that, that the Samayins believe in the sameness of Shiva and Shakti and Kaulas worship only the Shakti. The Samayins believe in rousing the Kundalini and it's being worked up in successive stages of Upaasanaa, Tapas and Japa. The Kaulas believe in the worship of Mother and leave it to Mother, to rouse the Kundalini and are satisfied with their lot, without any restrictions about material and temporal and

temporary enjoyments. The Vaamaachaaris or Waama Maargis are more or less similar to Kaulas.

(664) Kamalaaksha-nishevitaā कमलाक्षनिशेविता - Worshipped by Vishnu, the deity of protection. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 558

(665) Kataaksha-kinkari-bhoota-kamala-koti-nishevitaā कटाक्षकिंकरीभूतकमलाकोटीसेविता Attended by millions of Lakshmis, as maid-servants subdued by Her glances. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 590

(666) Sachaamara-ramaa-vaani-savya-dakshina-sevitaā सचामररमावाणीसव्यदक्षिणसेविता - Attended, on left and right sides, by Lakshmi and Saraswati, bearing the sacred royal fans. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 614

The goddess of Prosperity and Learning never stay together. Usually learned and godliness-goaled souls are poor, while rich people are rarely learned. Here, however, both stay together.

A Mother's devotee can be rich as also learned.

(667) Gandharva-sevitaā गांधर्वसेविता - Attended by singers of celestial births and celestial songs. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 636

(668) Raaja-peetha-niveshita-nijaashritaā राजपीठनिवेशितनिजाश्रिता - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 688

She, that has made Her devotees sit on thrones, either as kings or as gurus of kings, and before whom, kings stand hand-folded as servants, anxious to receive commands.

(669) Sanakaadi-samaaraadhyaa सनकादिसमाराध्या - Worshipped by the highest renouncers and meditators, as Sanaka and others.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 726

(670) Maartanda-bhairava-araadhyaa मार्तण्डभैरवाध्या - Worshipped by the energy of untiring effort, guided by correct and full understanding. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 785

Maartanda Bhairava is the name of the Mother's devotee called Malhaari in Maharashtra. Bhairava means ceaseless effort and Maartand means Sun, who destroy darkness, ignorance and confusion. The idea conveyed is that Mother is attainable by ceaseless effort, with right understanding.

(671) Dhira-samarchitaa धीरसमर्चिता - Adored by the patience-Masters. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 917

This is the further requirement of the aspirant, in addition to the right understanding and ceaseless effort. Patience is the quality of the remaining uninfluenced, and being able to maintain one's equilibrium, in spite of the most humiliating repeated failures, discomforts, happenings of disagreeable nature, miseries and pains etc.

Those that are true devotees have a faith, which enables them to keep up their patience and cheerfulness, to the last. One of them has said;-

"Raise me Mother to the ruler-ship of the whole universe; or throw me in the darkest hell; it is impossible for Thee, to make me severed from my ceaseless effort, to ever remain in the Refuge of Thy Lotus Feet."

(672) Varnaashrama-vidhaayini वर्णाश्रमविधायिनी - Establisher of castes and orders. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 286

The relation of the nature of human being, and the community he belongs to, and the family in which he is born, and the relation of the outlook, inclination and mentality, during the different life stages of the living period, are of Her making.

(673) Punyaapunya-phalapradaa पुण्यापुण्यफलप्रदा - Giver of the fruits of meritorious and unmeritorious actions. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 288

The respective results of bad and good actions are to be experienced in several fields. Viz., 1) of pains and pleasures; 2) of ignorance and enlightenment; 3) of disagreeable and agreeable environments; 4) of unrighteousness or righteousness; 5) of repulsiveness and attractivity, etc. some here and some in hell or heaven, hereafter.

A very vexing question is, whether a man is a free being or a bound one. Does he act according to the dictates of his own will and conscience, or that of Mother? If he acts under the prompting of Mother's will, why should he be held responsible, and suffer for good or bad actions? Does not the happiness of some and miseries of some, lead to an imputation of partiality and mercilessness on the part of Mother?

The way out of this paradox is this. Do not mix up the two theories. First begin with "You are Master of your own fortune," "Righteousness and unrighteousness depend on the doer." "You suffer for what you have done now or before". During this stage of yourself being the master, when you hear in this country of talks

of all shades and opinions, that God does everything, understand it in this sense. "Everyone is able to do what he does, subject to the undoing or prohibition by higher authorities." Under the same electric light, one is stealing valuables from a safe and other is taking out of the purse, for handing it over to a charitable institute Secretary. The thief has succeeded in taking out money and the donor has taken out the purse, both acts being indebted to the electric light. The thief has a serpent bite, and the donor sees before him his son rushing out with a revolver to finish him if he is going to make him a beggar.

Both are free to act in the manner they like and yet there are some higher powers as well. The man does possess his free will, but it is within certain limits and again subject to circumstances, over which he has little control.

After the realisation of the fact, that results are subject to higher control, the next stage for an aspirant should be "Whatever defective, undesirable and undeserved things are done, are done by me; and whatever good is done by me is due to the promptings of the Mother. "

The third stage is "Whatever I do, good or bad, all that I do as prompted by Mother. "

If one has arrived at the third stage by actually wading through varied experiences, by the time he reaches that stage, all evil tendencies and passion have subsided, or even vanished, and it is impossible for him to think or do evil.

If you have honestly reached this stage, when you believe, that everything is done by you on prompting from the Mother, you soon get suspicious about your own wrong thoughts, desires and



actions as Mother cannot prompt you to do evil things. Evil suggestions and decisions cannot be but yours.

Suppose that you have begun developing the idea that you are merely an instrument and that therefore you have left off censorship of your thoughts and actions, and further suppose that still, some undesirable actions pass through your hands. In that case, if you are true to your belief, you have no right to question "why" when you suffer. To claim authorship of whatever good passes through your hands and to believe that the promptings of evil actions are from Mother, and to further claim that you should not suffer for them, on the ground that those promptings are from Mother, is simply unreasonable, unjust, foolish and selfish. If your actions are of Her own will, your suffering also is of Her Own Will.

Be either wholly Hers, with cheerful and unconditional surrender to Her divine will, without questioning or hold yourself responsible for whatever happens to you. To reach from the latter inferior stage to the former superior stage; there is an immediate supreme stage of "All good is Hers, All evil is mine."

The former belief is that of Sharnagati or Prapatti. There you should stop thinking, and be prepared to live to enjoy or suffering from Mother's desires. Say to yourself "Thy will be done .""Even this suffering may have a lofty purpose, which Mother alone knows." "Mother will do nothing that is not finally for my welfare." "I am not a true Sharanaagata if I ask why and even if dissatisfied with my lot. On the top of everything be positive and say" My joy is to see Her Divine Will satisfied, and to lay no claim to any concession, exemption or exception, making or raising a complaint of injustice or mercilessness."

Man is bound in the larger circle and free in the smaller circle. He is given a certain field, certain capacities and certain latitudes and limitations. To give capacities that are much beyond what is possible for every human being to utilize, would be a waste and often a source of burden, repentance, dissatisfaction and misery. How to utilize those capacities, how far to use them or allow them to rest or waste, is the matter of the free will of the man.

What playing cards you get, is a matter beyond your control, and yet if you are a good or a bad player, you often win or lose within certain limits.

Given the same circumstances, it is up to the man, to ascend higher or to descend lower. In that sense he is free. In the sense however strongly he may will, it is impossible for him to go beyond certain limitations, he is bound.

It is just like two sons leaving home with the equal amount of capital, but one returning with rich and the other a pauper.

With the same body, means and intellect, you can be busy with worshipping or breaking an idol. You can not do either if light or body fails and yet neither the light nor the body is responsible for your worshipping or breaking the idol.

"What you have" is Hers. "How you use is yours". If you use well, you will be given better "have"s.

(674) Sadaachaara-pravartikaa सदाचारप्रवर्तिका - ललिता सहस्रनाम स्तोत्र,  
नाम क्रमांक 356

While Mother has been simply described as the giver of the results of good or bad actions, She has not been fully described. She is not merely dispensing out justice but more than that,

without the erroneously supposed indifference as to the running of the universe, She is also seeing that the whole universe and individuals are finally going towards "good". That is the main policy of the Mai Government of the universe.

If the working principle behind all arrangements is to be stated, it is that Mother wants every soul to realise after varied experiences, that nothing can make the individual happy except returning with self-surrender to Her.

If evil predominates, She sends forth great saints, preachers, Founders and Message-bearers. For them, that are incorrigible by softer means of the said type, there are shocking remedies as well, such as wars, epidemics, floods, earthquakes, volcanoes etc. Universal sins are dealt with universally, national ones nationally, social and individual ones individually.

It would be stunting the natural growth of a child, not to allow it even to stumble, but the final protection is there. Mother is Sadaachaara-pravartikaa, also in the sense, that in most cases whenever you are inclined to do evil, your conscience warns you.

(675) Dosha-varjitaa दोषवर्जिता - Devoid of faults. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 195

The charges of partiality and mercilessness are foolishly imputed out of ignorance. She is not merciless because, even while leaving a long latitude, if matters go entirely worse, She intercedes to restore the equilibrium in favour of "More good, less evil". She is not partial to Her devotees because whoever takes to Her devotion, A or B, gets the same Grace. This epithet is also meant to convey, that whatever evil customs or wrong beliefs may be there, in the name of Her, and about Her, are not from Her.

(676) Duhkha-hantri दुःखहन्त्री ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 191

On the other hand, She is the destroyer of pains and miseries. Especially, the pain caused by worldliness, births and deaths. The complete release from the pain of any kind.

The Dukkha दुःख or pain may roughly in the worldly view be taken as arising from the three sources, viz., (1) Due to visible causes including other beings and even elements; (2) Due to the karma, which means the action-reaction law, omission of one's duties and decisions, by dispensers of justice, etc., and (3) Impurity and sinfulness of the soul.

You are over-proud, lustful, greedy, etc., and therefore, you suffer, you are humbled, insulted, punished, filled with anguish and blotted with failures. This is the first source. Your only son after whose comforts you spent your whole wealth unthoughtfully, and became a beggar, turns faithless or dies. This is the second source. The said two kinds of pains or miseries are known as Bhautik भौतिक and Daivik दैविक, respectively.

The third source is that of the multiplication of miseries, due to perverted notions, crookedness, evil intentions, ignorance and slothfulness of the soul. This is called Atmik आत्मिक.

Sufferings due to Action-Reaction Law, as a corollary to the Re-incarnation theory, as also enjoyments, and therefore the actions, in a word Duhkha दुःख, Sukha सुख, and Karma कर्म are mainly classified as of three types - Kriyamaana क्रियमाण, Sanchita संचित and Praarabdha प्रारब्ध. Kriyamaana क्रियमाण means a summary of presents results. Say you insult someone and he slaps you. None

of the two actions was destined. You save a child from an accident, and the parents out of gratitude send you a rich present.

Sanchita is the sum total of your assets and liabilities. For every good or bad act of yours, including the smallest thought, word, desire, emotion. etc., there is a reward or punishment. Just as the Central Board of all the different railways, with the deepest concentration, arranges out a programme and a schedule of lines, number of trains, stoppages etc., so that the maximum possible convenience of the whole country be served, etc., so after full consideration, as to how to best cancel the assets and liabilities of each soul, programmes and details of every life are worked out, and each life is, so to say, chalked out in advanced.

Relations of different souls, their dealings, their inclinations to one another, are all so intelligently and comprehensively interwoven, to form the details of each life, that there are three principles mainly secured:- (1) With the minimum number of lives, the maximum work of realising the assets and paying off the liabilities, is done. (2) Every soul is given his free will, within certain limits, and even some success, as a result of his strong will, within certain limits, which are different for different souls and very extremely widely. (3) It is seen that on the whole, every soul as an individual has been progressing and getting better from the point of experience and spiritual enlightenment and has been pitching his tent, nearer home. In details of every life and in the combination of several lives, there are certain relationships, dealings and happenings which must take place as dead certainties. These details are called Praarabdha प्राारब्ध details. Praarabdha प्राारब्ध literally means "begun" and is compared to an arrow discharged, which can not be revoked.

Thus there are certain details, e.g., birth, wife, children, the general outline of the standard of living, financial condition, the relationship of being a creditor and debtor with other souls, natural inclinations, maximum capacities, attainments, general evolution etc.

Once this reincarnation theory is explained and accepted, the next difficulty raised is this:- " If everything is going on and is enforced, as the action-reaction law, what is the use of devotion and Mother's intercession? "

The answer is, that the above law is the standing law. Every Law has, however, exceptions and there are special treatments as well, as also Queen's Mercy, as also kind or severe individual treatment, during punishment. There the devotee is at an extremely great advantage. There is no partiality, as anyone who devotes to Mother has those concessions and considerations.

But the more important subtler facts are, that devotion brings about the intrinsic absolute change in the soul, so very automatically and imperceptibly. A truly religious devotee is so very careful of his actions, that his Kriyamaana automatically ceases. Regarding Sanchita, he forgets all his assets. He renounces his claim to all happiness he is entitled to because he has secured much higher happiness. Change in him often creates a similar noble change in his creditors, as well. Further Mother gives him strong bearing power. Mother gives the steel armour, which defies all bullets discharged on the devotees as required by the Karmic Law. According to Mai-ism, as also Hindu scriptures, even Sanchita is burned away by devotion and what remains is the Praarabdha, which he has to consume out, by actually suffering.

A great devotee was suffering from piles and paralysis. The worshipped attended him and washed his private parts. One day he questioned, " Oh God if you love me so much, why don't you remove the disease itself ?" Lord said," Praarabdha must be consumed out only by actual suffering."

Further, the devotees have the advantage of suitable adjustments, as when sufferings should befall them. In a word, the devotee does not escape his creditors but has a very strong protection and a special treatment. He has the relief of liquidation. He renounces everything and the court takes charges of his assets and liabilities. Still further in the higher type of devotion, the minds which take the cognizance of all sufferings is entirely absent, being absorbed in God and therefore the effect of suffering is least.

Yet still, further, a true devotee of the highest order is psychologically so moulded that he has only one thought and one feeling and he says, "Mother's Will is my will."

One more point. Why should devotees forego their claims to all their assets? Suppose there is quite an extra-ordinary robber who very dexterously stole away some precious ornaments from a Prince's palace. He has suffered, he has passed through rigorous imprisonment and has been wise and is earning his bread by honest labour, in a small village.

Suppose a fire broke out in the village, and the thief, now a thorough gentleman, saved a family and the prince has proclaimed a big prize for whoever comes forth and proves that it was he who saved the family from the fire.

Will he go? Will you go? He shudders at the idea, of having to go to the very same palace and very same prince. He does not want

to take any chance, lest the ornament of the palace may tempt him again and all his labour of evolution be again lost. He forgoes the prize. Even if someone said, it was he who saved the family, he would not admit it. To apply this illustration, to be able to have the opportunity of enjoying his dues, he would be placed in the tempting world once more. He may get the prize but there is again the chance of being tempted away and rotting under a rigorous imprisonment.

The relationship of Mother and child is so very sacred and secret, that during their communion, no deity dare peep, much less record what takes place.

Justice demands that a certain crime, say insulting the judge, is punishable with say a hundred lashes. Even a Henry, a prince, has to undergo the punishment, but the prince lashing will be quite different from a dacoit-lashing.

(677) Annadaa अन्नदा - Giver of food. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 669

(678) Vasudaa वसुदा - Giver of wealth. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 670

(679) Rajyadaayini राज्यदायिनी - Bestower of dominion. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 685

(680) Saamraajya-daayini साम्राज्यदायिनी - Bestower of the fortune of being king of kings. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 692



(681) Mahaa-saamraajya-shaalini महासाम्राज्यशालिनी - Resplendent with the widest dominion of dominions. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 582

(682) Anarghya-kaivalya-pada-daayini अनर्घ्यकैवल्यपददायिनी - Giver of the abode of priceless salvation. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 926

(683) Nirvaana-sukha-daayini निर्वाणसुखदायिनी - Conferring the bliss of Nirvaana (salvation). Nirvaana means deathless-ness and continued experience of indescribable bliss. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 390

(684) Mukti-rupini मुक्तिरूपिणी - She that is Salvation Herself. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 737

Salvation is not merely the removal of ignorance or Avidyaa, but in a positive way attaining the condition of ever remaining in one's own bliss. Salvation is therefore in a way, becoming the Absolute Self.

(685) Niraashrayaa निराश्रया - Summarizing, Mother is the Saviour of the hope-lost and Supporter of the support-less. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 147

Saviour of the supportless. Whoever has no sympathizer, supporter or consoler finds the highest Saviour, Supporter, Sympathiser and Solace-giver in Her.

In the reverse sense, She belongs to them alone, i.e., She is fully realised by them alone, who are supportless, i.e., who have gone

above the stage of considering anyone else except Mother to be relied upon, and responsible for their well being or well faring.

So long as the devotee has the thinnest thread of hope in anyone else except Herself, She allows the devotee to try it, to teach her or him the lesson, that none but She is hers or his.

Thus Mother is described first as Mother, next as the Controller of all powers, next as the Controller of all boons.

Next is a slight reference to the very general way, how different aspirants are with reference to the evolutionary path.

Some select few progress by the direct desirelessness but as a general rule, almost all by direct desirefulness. She is the elevating force, from the commencement for the select few of the first type, and degrading force in the beginning and then elevating force generally, for almost all of the other type. One way or the other depends upon the plane on which each soul stands when She is pleased to confer Her special Grace. Excepting instances of special Grace, the common rule is, for each soul to be attracted towards temptations and to be wise by experience and to get wiser and wiser. The first classification includes those that get wise by others' experience or by meditation of the miseries resulting from evil, by magnifying what little experience they have. Few are able to start from where they are, but most need backing potentiality, i.e., the energy to forcefully rush ahead, as the reaction of temporary retarding and receding.

The next two names convey this idea.

(686) Lobhanaashini लोभनाशिनी - Destroyer of all temptations, i.e., of weakness, ignorance, etc., which leads to the temptations.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 171

(688) Padmanaabha-sahodari पद्मनाभसहोदरी - Sister of Vishnu.

Under the other path which Mother adopts as Bhogini, She is the sister of Vishnu. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 280

The implied meaning is, that She is like Lord Krishna who was full of dodges and prepared to play all games to suit the highest achievement, viz., protection of the righteous and destruction of the unrighteous.

In the usual scriptural sense, Kaali has been described as the Sister of Vishnu and Spouse of Shiva.

(689) Nirapaayaa निरपाया - Without any in-congeniality. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 186

This name goes to suggest that following Her path will never be harmful, even though there be mistakes and misunderstandings. It is like the popular Indian medicines, which may not work with full efficiency, if something is wrong somewhere, but are so constituted as never to be harmful.

(690) Niratyayaa निरत्यया - Intransgressible. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 187

She is intransgressible. In the matter of whatever She desires to do, none can prevent Her or create an obstruction. None can change Her determination and action. In the matter of what She wants others to do, none can transgress Her command.

(691) Mahaarupaa मारूपा ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 212

She has not only multifarious and varied innumerable forms, but most astounding forms as well, which would carry, to anyone, the conviction, that he is not even a grain of dust on the shore of Infinity and Eternity.

She is Raakendu-vadanaa, Ramaa, Kalaalaapaa, Ratirupaa, Ranat-kinkini-mekhalaa, and Ramanalampataa.

(692) Ramaa रमा ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 313

The mother becomes the Ramaa, the Lakshmi, creating a passion for getting and amassing the wealth. The Scriptures say, " She appears like a dancer in the forms of Lakshmi, the giver of wealth." She Herself dances less but makes others dance to the extent and in varieties, both beyond imagination.

(693) Raakendu-vadanaa राकेन्दुवदना With the face like the full moon. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 314

(694) Ratirupaa रतिरूपा - In the form of Belovedness or having the irresistible force of belovedness or in the condition of loving Her devotees or being loved by them. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 315

(695) Ranat-kinkini-mekhalaa रणत्किंकिणिमेखला - She, that causes infatuation through the melodious sound of the tinkling bells of Her girdle. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 312

(696) Kalaalaapaa कलालापा - She, whose most ordinary conversation is tricky and bewitching, and whose speech is

enslaving and who has innumerable arts of deceiving and infatuating. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 328

(697) Ramanlamtaa रमणलम्पटा - She, that makes one entirely shameless in the matter of securing and enjoying whatever gives him enjoy-ability and opens out the field for his joy. As stated before, this name explains an aspect as the name Bhogini. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 320

(698) Varadaa वरदा or Avaradaa अवरदा- She is the giver of a boon, which one is unable to see through, whether for immediate good or removing invisible immediate evil. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 639

(699) Nitya-triptaa नित्यतृप्ता or Anitya-triptaa अनित्यतृप्ता - Ever contented or ever dis-contented. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 566

Both these words as also "Mati" are so placed in the text, that one can as well read them with the prefix "A" silent as A-Varadaa, A-Nityatriptaa or A-Mati. Both interpretations are acceptable.

In one sense, She is both the elevating and degenerating discriminative faculty and tendency. It is She that is eternal contentedness, as also dis-contentedness. She is the merit-driving or sinfulness-driving intelligence.

This contrast is well expressed in Sapta-Shati सप्तशती, in Adhyaya अध्याय 4, Shloka श्लोक 5 and Adhyaya अध्याय 11 Shloka श्लोक 5. She, that is peace and prosperity in the homes of the sinless and She that is quarrelsomeness and poverty in the homes of the sinful. By

Thee, is this universe under an infatuation and a delusion. When Thou art Pleased, , Thou art the conferrer of immediate salvation.

Nityatriptaa नित्यतृप्ता may in the field of devotion also mean "ever contented with what little the devotee does or offers." Or on the other hand, Anityatriptaa अनित्यतृप्ता would mean "always discontented in matters of Her most sublime love and love return and companionship with Her devotees."

(700) Dandanitisthaa दण्डनितीस्था - This one word explains the motive underlying the unusual course that Mother takes in some cases, viz., that suggested by such names as A-Varadaa or A-Mati, i.e., giving the boon which would in reality be an immediate evil or giving the sinfulness-driving intelligence. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 608

As the proverb goes," For the horse, only a little pull of the bridle is enough , but the ass needs cudgels as it would walk straight only so long as the smarting effect of the cudgel-beating lasts."

She, that establishes Her devotees or makes them firmly seated, in the path of morality and restraint by chastisement, if necessary, and makes them stand like an adamant rock, ready to suffer any punishment for the sake of their morality and principles.

(701) Niyantri नियन्त्री - The Leader. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 568

"Lead me by Thine own hand, choose out the path for me."

"Be Thou my Guide my strength, my wisdom, my all. "

" Lead me from Darkness to Light, from Death to Life."

(702) Mahati महती - As sweet and soothing as the Veenaa or the harp of Naarada. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 774

This third part very aptly ends with Mother described as the harp of Naarada. Naarada is the dearest devotee of Lord Krishna, who raised himself to that status by serving, moving amongst the people of different worlds, and by living ever in the spirit of unconditional self-surrender. His living is doing good to all, which he often does, going out of his way and being friendly even with the sinful and evil-minded. Naarada is the repository of devotion and highest knowledge. He keeps up the devotional strength of the three worlds, breathing and blowing Divine Love, through the musical tones of his harp. He is the universal Counsellor , Inspirer and Initiator of all the lowest to highest souls in the path of spiritual attainment and salvation through the practice of the tenets of Maai-ism, viz., Universal Love, Universal Service, Devotion to God and most cheerful and unconditional self-surrender.

JAYA MAAI JAYA MAARKAND MAAI

MOTHER BLESS ALL.

GROUP S

Under this group, such names have been included as to give a greater understanding to help the aspirant to make his progress through the most common way of righteousness and simple devotion without any elaborate practices of yoga, scriptural proficiency or any extra-ordinary special measures.

(701) Niyantri नियन्त्री - The Leader. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 568

(702) Mahati महती - The harp of Naarada नारद . ललिता सहस्रनाम स्तोत्र,  
नाम क्रमांक 774

(703) Medhaa मेधा - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 538

That supreme intelligence which has a very subtle discrimination of good and evil, action and omission, religion and irreligion, eternal and evanescent, imperishable and perishable, primary and secondary, essential and non-essential, regeneration and degeneration, sinlessness and sinfulness etc.

This supreme intelligence is one of the aspects of Mother.

One would ask what is the propriety of explaining the working of evolution through the instrument of a series of names. Some superficially thinking people have questioned me, " Is it not a crooked way that the explanation of philosophy should be done by a number of names ". The natural should have been that of a book of philosophy like Gitaa or any of the modern books dealing with what is to be inculcated, chapter by chapter.

The hidden idea behind the repetition of the Maai names is that very truth has to be realised. By repetition of names, you establish the personal relations between Mother, yourself and the truth. A description is something like a third person's voice, whereas, in the case of a book of names, different aspects of the Truth are abbreviated into different names and when each name is repeated with devotion and with an appeal to Mother, that helps the devotee to realise the truth embodied in that name. That truth is grasped and impressed most concentratedly and assimilated.

To be hearing after a full banquet dinner while rolling in a bed, " Man must have discrimination ", and giving a half-attentive



affirmation to it, is one thing. To be directly addressing Mother with a flower offering in a devotional posture after fasting in a divine atmosphere of solitude, and unified beatitude as "Mother", Thou art the discrimination", is another thing. This is one explanation only.

Another point which readers of the vast ocean of scriptures should have clearly before their mind is that they should not get confused because of the repetitions of the same names. To be a master of a subject, the student has so often to return again and again to the first point. It should, however, be born in mind that his returning to the first point after one, or more revolutions is entirely different from his first reading. Similarly even regarding the sequential order, after one reading and understanding, the repetition has not only a new importance but it is in a way necessary to obtain mastery in a matter of the recognition of each truth by itself. Mere knowing is nothing.

The very first thing is the clear and correct understanding of the life, universe, soul, relations with one another, natural tendencies, the relation of action and reaction, working forces, and Mother's supremacy over every element and every action.

(704) Punyalabhyaa पुण्यलभ्या - She that creates in the heart of the aspirant, the desire of accumulating the greatest merit. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 543

(705) Punya-shravana-kirtanaa पुण्यश्रवणकीर्तना - She that does what is stated above, by prompting Her devotees to perform several religious actions, including hearing Mother's greatness

and repeating the same before others. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 544

Shravan श्रवण or hearing is generally of Kathaa कथा or scripture-reading or scripture-lecturing and is generally conducted by religious preceptors. The Kathaakaar कथाकार or scripture-reading preceptor reads a particular scriptural text work, mostly with the determination of finishing it within a certain auspicious period. Religious persons silently and devoutly hear him, some of them observing fasts and some few observing celibacy and possible purity of thought, word and deed. On completion of the work, the preceptor is worshipped and given donations.

Kirtan कीर्तन is glorifying, The Kirtankaar कीर्तनकार selects some masterpieces of religious events or of the live saints and devotees etc. and imparts religious education through such discourses lasting for few hours. The Kirtan कीर्तन is usually a literary intellect religious treat and is mostly accompanied with vocal music and devotional musical instruments. The Kirtan कीर्तन is usually made more attractive with criticisms, references to current topics, illustrations for impressing certain truths, laughter anecdotes and traditional stories.

Kathaakaar कथाकार and Kirtankaar कीर्तनकार usually lead a religious simple life of contentment and maintain themselves on donations and helps given to them by peoples for their noble and religious work. ( Please read VIPRA-ROOPAA विप्ररूपा Serial No. 784).

(706) Punya-kirti पुण्यकीर्ति: She whose glorification helps the amassment of merit. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 542

Several methods of acquiring merit (Punya पुण्य) are charity, suffering for others, fasting, undertaking ceremonial sacrifices, self-mortifying, self-denying, abstaining from enjoyments, serving others, controlling desires, going on pilgrimages, saints-serving, parents-serving, feeding the needy, providing constructional works to serve humanity, exerting oneself to serve society in its struggle to gain godliness, religiosity, etc., etc., etc.

It is Mother who creates and kindles the desire of amassing the merit. For them that have no means for the above and are of another mentality, the other avenue of gaining merit is through the hearing of the greatness of Mother and discoursing and making others to hear. Although only two words of Shravana (hearing) and Kirtana are mentioned here in this name, these two words are supposed to include all different measures as Lotus Feet service, worship, saint-companionship, self-surrendering, etc., which go to form the mental attitude of devotion.

Punya-kirti पुण्यकीर्ति is the glorification of Mother. This idea has not been well realised and is held at a great discount compared with the other two avenues. We are generally of such a pigmy-like outlook that we have certainly limited notions. A Kirtankaar कीर्तनकार means one who gives a particular discourse in a particular dress in a particular place in the meeting of a particular class of people in a particular manner. This name Punyakirti should convey the idea in any place, in any condition, at any time and to any people whoever talks about the glory of Mother has been accumulating merit. This is true even while he is talking to a fellow passenger on a bus or when he is in a dancing hall.

Mother's name does not require the sanction of any circumstances to make it creative of merit. Mother's name and Mother's glorification are by themselves the highest sin-annihilators.

Every Mother's Lodge member, just the reverse of the old idea, should be much above the selfish idea of eating one's sweet selfishly and seclusively.

Secrecy and seclusion of vices through which often Satan creeps in with the external appearance of godliness, sublimity, divinity, etc. Satan often fosters ignorance, immorality, imbecility, exclusive possessiveness, etc.

This name Punyakirti conveys a command. Glorify Mother. Spread and out-spread Mother's Glory in all publicity.

Secrecy and seclusion should be avoided as far as possible in activities of true religiosity.

If scoundrels have succeeded in running away with wealth and women in the field of religion, it is mainly through the satanic weapons of secrecy and seclusion. He who is truly religious and dies without leaving his inheritance or transferring his light and love to some disciples to the extent of the latter's receptivity, is a sinner, under Mai's Ideal. This spread of religiosity and Mother's Glory is Punya Kirti.

Mother is more pleased by the spread of Her glory than self-evolution alone, even though desire-less and spiritual.

(707) Satyavrata सत्यव्रता - Mother, who after the creation of the desire of amassing merit by all possible avenues, creates the

desire of living out a righteous life. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक  
817

The greatest virtue which gives a lift in spirituality is Satya or Truthfulness. The usual outlook about the "Truth" of the routine religionist although he repeats that word hundred times is extremely narrow. Few have explained "Truth" except by some small definition of "Conformity of word, thought and action".

To realise the importance of this virtue, the ant out-look should be made elephant-outlook. "Satya" must be taken to mean "Arjavam", i.e., straightforwardness. Giving a more practical aspect, I interpret "Satya" as the absence of crookedness of heart, thought and action in practical routine life. This definition may be applied to oneself, in dealings with others and the universe as a whole.

I say with experience that the degenerating influence of the highest sins is not that as great as that of the routine crookedness. The degenerating influence of constantly keeping yourself concealed from others as to what you are, utilising your speech and influence and action to give the wrong scent of your motives and further move, etc. is the violation of the truth.

I say by experience that crookedness and violation of truth are much worse than highest sin because it deadens the conscience and closes all doors against even the best saviours. No patient can be cured by even the most celestial doctor if the very history he gives the false one. If you are unreliable, you are incorrigible and untouchable as well. Impurity of other sins soils you but the impurity of crookedness murders your higher self.

(708) Satya-rupaa सत्यरूपा - Truthfulness incarnate. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 818

Satyarupaa is a higher form than the Satyavrataa which is again higher than Satyapriyaa. You are on the other side of truth. You side with people, customs, action and conduct in the right, that is Satyapriyaa. You yourself trying to best keep yourself in the right is Satyavrataa. When you cannot feel easy yourself because you are not in the right, you are Satya-rupaa.

Satya-rupaa is the stage when the righteous living becomes so interwoven with one's thought and action that any casual observer can mark you out whenever you speak an untruth or twist the truth or make the slightest departure from the right conduct. You are then Satyarupaa. There is so much of uneasiness, confusion and guiltiness stamp on your face, that even the dumbest person can detect you. You are then Satya-rupaa. You can not remain composed till you have vomited out your crime, sin, fault or folly.

As an instance of Satyarupaa, I quote a wonderful instance of actual happening of a young man. He having fallen a prey to weakness with a young woman in solitude, went direct to the woman's husband and spoke to him thus: " I and your wife succumbed now, being young and in solitude. We both are fools and uncontrolled. I do leave this place tonight so that the sin may not be repeated but our best saviour can be you. I, therefore, pray to you to do all the needful to save us both from direct hell."

Whatever he is another field, he is a Satyarupaa.

A similar instance I know of another person. For his service done someone came one night to him and in spite of flat refusals left a fifty rupee note. As soon as that man left, this Satyarupaa began

to get a headache and vomiting and after two hours he called his son and said, " I know our poverty but if you wish I may not die before morning, please take this money and return to its owner."

Satyarupaa सत्यरूपा are those who cannot bear the burden of any secret or the fact of having dabbled with truth or having hurt anyone by unpleasant feeling, thought word or deed.

Satyavrataa सत्यव्रता may also be taken to mean She that is pleased by a vow of speaking and living truth or She that becomes Satya, i.e., more known or manifested on observing Vrataas (religious vows) sincerely and not hypocritically. Satya also means giving quick and lasting results, and Satyavrataa means She that gives quick and lasting results. Satyavrataa may also mean She that makes Her promises true in the matter of conferring all that is necessary for evolution till the attainment of salvation, on him who surrenders himself to Her.

In Devi Bhaagvat there is a story of an illiterate and foolish Brahmin by name Satyavrataa who on repeating the sound "Ai" - ऐ which he heard from the mouth of a boar by whom he was frightened became the king of poets. Mother taking pity on him completed his "Ai" ऐ to be "Aim" एम and "Aim" एम become "MAI" by continuous repetition.

(709) Sukhakari सुखकरी - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 968

(710) Suvaasini सुवासिनी - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 970

(711) Suvaasinyarchanapritaa सुवासिन्यर्चनप्रीता - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 971

Whereas the previous two words denote the prominent religious qualifications for men, here are those for women.

Mother's female devotees must be carriers and creators of happiness to all. They must like the most beautiful flowers that spread the fragrance of purity, divinity and hilarity all around them.

The third name state that Mother is pleased with the worship of Her by Suvaasinis, worship being nothing else but the fulfilment of the condition of their being Suvaasinis. Mother is most pleased with those female devotees that give maximum happiness to others as daughter, wife or mother or the family woman, neighbour, hostess, kind mistress to servants, patroness, donors, etc.

**WOMAN HAS THE INHERENT QUALITY OF BRINGING HAPPINESS.** Mother is most pleased with them **THAT BY THEIR VERY PRESENCE**, and sweet speech make all miseries forgotten, and with them that spread the fragrance of their silent service and self-sacrifice.

In routine religion, Suvaasini means a married woman whose husband is alive and Suvaasinyarchanprita means " She that is pleased by the worship offered by women with their husband alive. " In Mother's Ideal, however, religiosity has no existence without righteousness and therefore I prefer the above interpretation. There is nothing like meritoriousness or meritlessness in only fact of being married or unmarried, being with or without a husband or in the condition of the husband being alive or dead

(712) Naama-paaraayana-preetaa नामपारायणप्रीता - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 732



(713) Stotra-preeyaa स्तोत्रप्रिया - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 927

(714) Stuti-mati स्तुतिमती - ललिता सहस्रनाम स्तो., नाम क्रमांक 928

She that is pleased by the continued repetition of Her name,  
Hymn or Prayer.

Righteous living, goodness, happiness-conferring and fragrance-spreading have been spoken about. Righteousness and goodness are no doubt the most admirable requirements for being happy but they are only the entrance gates of religiosity. Many more things are required to be happy and that is because everyone does not act righteously. Just the reverse of it, the righteous man is generally most crushed because he offers the least resistance and is of a harmless and forgiving nature. The world's way is to curse the good man for not being better and to thank the bad man for not being worse, as only that way one's self-interest is best served. In this world, there are many unknown and uncontrollable forces and happenings and therefore in addition to goodness and righteousness, one needs the Grace of Controller of the Universe.

"Being good", is conveyed in the first requirement of Mother's Ideals, viz., "Love All". It includes the requirement of a good and superior heart but goodness will remain barren unless it is translated into action. This is conveyed in the second requirement, viz., "Serve All." Love without service is unfruitful. It has not the material substance to keep the flame ablaze. Service without love does not bring bliss to the server or the served. Thus Love and Service should go together. Further even service with love or love with service is found to be not enough for being happy. We than an acquaintance with higher happiness which laughs at all kinds

of little happiness that this world can give. Hence "Devotion to Mother," is the third requirement which we are dealing with here. The third requirement means "Be the pet child of the Controller of the Universe."

Mother is pleased by the frequent repetition of Her names which is the simplest method of securing Her Grace. This must be done without any idea of prohibitions of time, place, manner and even bodily condition.

Repetition must be practised until your tongue becomes so accustomed that it will go on doing its work without physical exhaustion, exertion and even consciousness, just as some have the habit of unconscious leg-shaking. One devotee says, "Oh tongue, why I have flattered and flattened thee with most dainty dishes !! Why, if it is not with the hope that thou will not prove faithless, and will not fail to save me by repetition of Mother's sacred name !!

She is further pleased by stotras, which mean age-borne popular hymns and psalms.

She is further pleased by Stuti Mati स्तुतिमती, which means the mentality (Mati - मती) to feel grateful for whatever good is found and happens and to offer prayers of thanksgiving for the same.

(715) Svarna-garbhaa स्वर्णगर्भा - She who as it were lays the golden egg from which this most wonderful and shining and fascinating universe comes into being. Praise Mother as the Creator of this most wonderful world. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक

(716) Vishvato-mukhi विश्वतोमुखी - With faces in all directions and turned to all, capable of seeing with millions of angles of vision and attending to the need and evolution of one and all. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 780

(717) Pancha-brahma-svarupini पंचब्रह्मस्वरूपिणी - Of whom the five Brahmans are the five forms. Scriptures say, "The unconditioned Brahma by the play of Maayaa becomes five-conditioned Brahmaas, viz., "Brahmaa, Vishnu, Mahesha, Ishvar and Sadashiv." Some explain five Brahmas to mean Jiva (soul), Prakriti (inborn nature), Ahankaar (egoism), Manas (mind) and Buddhi (discriminative faculty). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 250

(718) Niraalambaa निरालम्बा - With none whose support She needs. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 877

(719) Ameyaa अमेया - Immeasurable. Everything about Her including mercifulness, beauty, love, etc., is immeasurable. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 616

(720) Aprameyaa अप्रमेया - Unknowable. Everything about Her including Her mysterious ways of saving and perfecting and granting salvation, etc., is unknowable. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 413

(721) Achintyarupaa अचिन्त्यरूपा - Of a form and nature which is unthinkable. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 554

(722) Kalpanaa-rahitaa कल्पनारहिता - Everything about Her is beyond all possible imagination. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 858

(723) Nissim-mahimaa निस्सीममहिमा - Of immeasurable Greatness.  
ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 429

(724) Kaashthaa काष्ठा - The goal of all souls and the universe.  
The destination or final condition which all souls strive to reach  
and which the universe is made to go to. ललिता सहस्रनाम स्तोत्र, नाम  
क्रमांक 859

(725) Shirasthaa शिरस्था - She, whose Lotus Feet are put by all  
deities and devotees on their heads. The name in the original is  
Shirasthitaa but it has been altered to rhyme with the next  
name. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 591

Further, She is Shirasthaa whenever they think of Her in their  
brains as the highest destroyer of difficulties as Power. The  
fortunate first know about Her and thoughts about Her first begin  
to fill their brain.

(726) Hridayasthaa हृदयस्था - She, that is installed in their own  
hearts by deities and devotees as the highest giver of Love, joy  
and happiness, i.e., as Love. After knowledge about Her is mature,  
there is an offshoot of a desire to have a relationship with Her and  
Hers, i.e., She than occupies the heart. ललिता सहस्रनाम स्तोत्र, नाम  
क्रमांक 595

(727) Aajnaa आज्ञा - She, who rules and set things as She desires,  
not by any hard effort but by mere command. Then the aspirant  
tries to know the ordinance through scriptures. ललिता सहस्रनाम स्तोत्र,  
नाम क्रमांक 828

(728) Poojyaa पूज्या - She that has been worshipped and prayed in all times by deities and devotees. Then the aspirant worship and prays to her. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 803

(729) Samhritaa-shesha-paashandaa संहताशेषपाण्डा - Destroyer of all hypocrites, i.e., who are hostile to true religiosity and righteousness. Here She considers why the apparent approach Her? Is he hypocrite? ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 355

(730) Mahaa-satvaa महासत्त्वा - She is the highest essence. She that tests and ascertains the essence or merit of her devotees what sacrifice he is capable of, what is his plane, etc., and fills up the deficiency to enable him to be Her true devotee. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 216

(731) Sulabhaagati सुलभागति - She is then very easy to approach and surrender ourselves to. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 683

The original name is SHOBHANAA SULABHAAGATI. Shobhanaa may be taken to mean salvation and the meaning that may be taken as easy from the commencement to the attainment of salvation.

(732) Sukhaaraadhyaa सुखाराध्या - Worshippable and appeasable with ease, i.e., without any great austerity or self-mortification. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 681

(733) Sadaatushtaa सदातुष्टा - Ever contented. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 921

(734) Sadoditaa सदोदिता - Ever alert to run to the succour of Her devotees. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 920

(735) Sadyah-prasaadini सद्यःप्रसादिनी - Granting Grace immediately and unfailingly. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 383

(736) Pooshtaa पुष्टा -Because She gets Herself nourished by the very joy that She experiences by doing the welfare of Her devotees. ललिता सहस्र नाम स्तोत्र, नाम क्रमांक 801

(737) Bhaktanidhi भक्तनिधी - She becomes the treasure to which the devotee looks and on which the devotee counts in all his difficulties. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 567

(738) Drishyarahitaa दृश्यरहिता - She is invisible and every time She sportively tries to deceive the devotees by trying to create the false notion that his successes are due to his own efforts, chances or some other persons or other deities. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 650

(739) Daurbhaagyatulavaatulaa दौर्भाग्यतूलवातूला - The gale which blows away the misfortunes like the thistles or tufted seeds of reed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 744

(740) Rogaparvatadambholi रोगपर्वतदंभोली - The thunderbolt which shivers the mountain of diseases. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 748

(741) Jaraa-dhvaanta-ravi-prabhaa ज्वराध्वांतरविप्रभा - The sun-beam which dispels the darkness decay. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 745

(742) Para-mantra-vibhedini परमन्त्रविभेदिनी -Destroyer of hostile charm. There are three energies: Prabhu Shakti (lordship), Mantra Shakti (diplomacy) and Utsah Shakti (armed force) and if with these energies anyone is trying to subdue or harass Her devotee, She destroys all these energies as also deadly weapons, if any, directed towards the devotees. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 812

(743) Raajya-vallabhaa राज्यवल्लभा - She that delights in making Her deserving devotees vallabhas or masters of desired dominions, namely of royalty, supernatural powers, wealth, knowledge, fame etc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 686

(744) Trivarga-nilayaa त्रिवर्गनिलया - Abode of all the trinities, of deities, times, conditions, purusharthas, viz., Dharma, Artha and Kama, of three (Bhuvans) regions, etc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 873

(745) Trivargadaatri त्रिवर्गदात्री - Giver of all that is desired, in connection with above-stated trinities. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 760

(746) Muktinilayaa मुक्तिनिलया - The abode of salvation, meaning the mine of gems of modes, of remedies, and dispensations, that go to restore freedom or secure salvation. Mysterious, unfathomable and innumerable are Mother ways of saving Her devotees. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 839

(747) Mukundaa मुकुन्दा - Reliever from any miseries. Salvation-giver. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 838

Mukunda is the name of Krishna. That Krishna and Kaali are the same has been supported by many scriptures.

In the Tantra Raaja while describing several Gopal mantras it is thus stated, " Lalitaa, once appeared in a male body as Krishna , with Her different energies to support with Her in the form of Gopies. That the idol of Shri Nathji has been wearing a nose ring as a commemoration of the Mother's devotee Vallabha Dholaa is a well-known fact. This devotee showed to Krishna's devotees that Kaali was Krishna in male form by praying the idol to appear as Kaali and this the idol did.

JAYA MAAI, MOTHER BLESS ALL

GROUP T

Under this group such names as give a bit advance view of matters, are included.

(748) Gurumurti गुरुमूर्ति - In the form of Guru the Teacher. Mother, Guru, Shishya and the Mantra are in such intimate inter-connection that they may be taken to be one. Guru is one who removes darkness. Guru should be a miniature of God who is approachable and available for the incessant practice of attaining the deservedness of efficiently serving Mother. Guru is for the practice of dedication, self-surrender, most honest dealing, confession, obedience, patience and other virtues, which should be sufficiently developed to enable one to gain admission into the realm of a higher plane. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 603

Mother is Guru, because so long as Her Grace is not there, you do not recognize the Guru although you are in his company for years together, nor does the Guru feel any inclination to speak



with you. It is the Mother's Grace, which brings about the union of Guru and Shishya and Guru who brings about the union of the individual soul and the universal soul

In some cases Mother Herself becomes the Guru.

(749) Gunanidhi गुणनिधि: -The treasure of all virtues. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 604

By company of the Guru and by strict obedience to his instructions, you develop virtues and eliminate vices. Mother is the treasure of all virtues. To the extent that you have the treasure of virtues, you have more of Mother with you.

Guru also means a rope and Nidhi the person to whom the rope is tied. The idea is that during calamities, Mother tightly holds the rope of the boat of Her devotees, preventing them from sinking.

Once Her devotees declare themselves surrendered to Her, She holds them in Her full grip.

(750) Guru-mandala-rupini गुरुमण्डलरूपिणी - In the shape of assemblage or collection or conference of spiritual teachers. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 713

This word conveys universality. Mother is not simply Guru-murti but Guru-mandala-rupini as well. The evil of well-froggism that follows as result of considering Guru as God is here warned against. She is the collection of all the Gurus. It is foolish to consider that one's own Guru is a diamond and those of others are stones.

In the matter of one's own Guru, religion and worshipped God aspect, the understanding must be very subtle. The advantage of

concentration on one's own self should not be lost on one hand and there should not be well froggism on the other. This is a difficult position which few are able to achieve. You must be devoted to your own and yet revere others. It is foolish to wipe out distinctions and yet it is necessary to broaden the outlook. To say, "everything is same " is the talk of a fool who is simply a talker or one who is too much afraid lest a quarrel or some bitterness may ensue.

To give an idea of routine life, it should be just as in a joint family of an old papa with several sons. Each of the sons' wives acts equally well to all the sons in all matters except one, viz., the matrimonial heart to heart relation. So a devotee has to behave with respect to his own God and Guru and those of others. All are the sharers of the whole property but the master of oneself, one's heart and one's love in One alone.

(751) Abhyaasaatishaya-jnaataa अभ्यासातिशयज्ञाता - Known by immense practice. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 990

The aspirant must have a Guru and obedience to him, he should develop a character, he should broaden the outlook and when he should launch upon the life of immense practice.

The degeneration that has recently set in the spiritual world has been due to a misunderstanding of the meaning of the word Abhyaasa. Almost every man translate it by "Study". Abhyaasa means practice. Thousands are under that misunderstanding. A wrong notion has prevailed for centuries, viz., that you must obtain Jnaana and as soon as you are Jnaanin, you have nothing more to do. Sins do not touch you just as water does not touch the lotus. This misunderstanding has been overpowering and that

is because common reason is entirely banished while meditating on religion. Mother's religion states "Knowing is not possessing." Possessing requires exertion, suffering, patience, etc., Knowledge simply enlightens you as to the goal, and the method of attaining the goal, etc. Knowledge is not the end as is wrongly and foolishly understood. Knowing is to enable you to achieve.

Mere knowing does not help you. Having known that there are six enemies, as per, Maai method, you have actually to start on a campaign of controlling and subduing and uprooting them, one after another, by actual practice extending for a certain period, in respect of one after another. The foolish notion is that with the assent to certain beliefs a man advances in spirituality as he advances in age. No !! Nothing is achieved automatically except what you have actually exerted yourself and died for. That is the main teaching of Maai-method.

No Guru, nor even God can enable you to cross even the smallest obstruction unless you yourself will it and exert yourself for it. There is no CHOOMANTAR in the Mother's realm and Mother's Path.

(752) Tamopahaa तमोपहा - Remover of darkness. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 361

Tamas means ignorance. They that worship ignorance enter the blind darkness. Darkness and ignorance mean death. Primarily Tamas manifests itself in two ways, (1) not knowing the right thing and knowing the truth as untruth and untruth as truth (2) Deadness, inertia, aversion or any change or activity.

Under deadness comes absence of control over senses and false contentment known as Ashakti or Tushti respectively. Tushti is also a kind of Tamas, and some of its varieties are" All your exertions towards raising religiosity are simply wasteful. Time is unsuitable. God himself does not like. It is the wish of God that in Kaliyuga (iron age) religious work cannot bear fruit."

Under the other head of Tamas comes ignorance, inversion and abuse, the dynamic force being egotism and selfishness. The abuse of God Grace to obtain Siddhis and utilise them to one's fame and easy attainment of all comforts, pleasures and sources of merry-making is the most degenerative abuse. In the case of ignorance the man has no knowledge but in the case of inversion he knows facts and yet acts in the opposite manner. Incapacity and weakness are one thing, over-activity and oppressiveness is another thing and between the two is indecision and oscillation and hypocrisy, etc.

(753) Dhanyaa धन्या - She that blesses Her world-leaving devotee with the mental condition of a Fortunate. ललिता सहस्रनाम स्तोत्र नाम क्रमांक 957

On removing the deadness, ignorance, inversion and desire to abuse Mother's Grace, Mother gradually makes you fortunate and makes you feel fully satisfied that you are exceptionally fortunate beyond all undreamt of expectations.

Dhanya is one of the four kinds of stages of meditation or emotions with thoughts, through which soul rapidly passes on deathbed.

These are known as Artha, Raudra, Dhanya and Shukla.

The first is that kind of meditation which arises through illusion resulting in a desire to possess dominions, pleasures, comforts, recreations, beauties, scents, garlands, jewels, dresses, ornaments etc, making up all luxury, splendour and pleasure.

The second meditation is one in which a dying person remembers how much he had to suffer for the sake of getting these enjoyments, but still is unable to rise above the subduing force of the desire to have enjoyments.

In the case of the third type of meditation Dhanya, one thinks about the future programmes and revises one's lessons, revives in brains all that is best and useful for pure and peaceful divine life , thinks about the causes and effects ,stumblings and divine helps, etc.,thinks of how to still better increase control over senses and how to be compassionate and useful to others, etc.

In the case of the fourth meditation, one thinks of God alone and unity with God entirely forgetting even the existence of senses and their fields of pleasures, etc.

(754) Dharmadhaaraa धर्माधारा - Supporter of the devotee's religious progress. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 884

(755) Dharmavardhini धर्मवर्धिनी - Increaser of the religious observances. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 959

This Mother generally does by increasing the desire of the devotees to follow the dictates and commandments of one's religion.

(756) Dharmini धर्मिणी - Increaser of religiosity. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 958

Religiosity is the essence churned out by observing the religious requirements. Religiosity is the condition of being what a religion is expected to make of its follower.

Now we try to go over different branches of progress in the spiritual line. The majority of the aspirants go to the path of religion with a view to propitiate Mother to help them in fulfilment of their desires. This is the most popular, common and mass method.

(757) Kaamadhuk कामधुक् - The cow of plenty, fulfilling all desires. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 795

(758) Raajyalakshami राज्यलक्ष्मी -Bestower of Royal wealth, the Royal wealth itself. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 689

(759) Dhanaadhyakshaa धनाध्यक्षा - Ruler of wealth. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 885

(760) Kaamarupini कामरूपिणी -Creator, fulfiller and annihilator of desires. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 796

While getting fulfilment, the aspirants come to learn that the pains that are required to be undergone for obtaining the fulfilment as immense as contrasted with the output and the sequence and that the happiness which was anticipated is not there. They begin to realise that trying to satisfy all desires is a pursuing a mirage. They then come to a higher stage of achieving the condition when desires themselves get few and feeble. They begin to meditate and find that the source which creates, fulfils and annihilates desires is Mother. She is all in all regarding the desires. Thus

understanding the truth they finally come to worship Her not for desires but for Her own Grace.

And then a sympathy, a reverential love is born, and She is meditated upon as beauty, delicacy, love, mercy and as the source of happiness, in names as under.

(761) Chandranibhaa चन्द्रनिभा - Tranquilizer as moon. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 592

(762) Naabhyaa-la-vaala-romaali-lataa-phala-kucha-dvayi नाभ्यालवालरोमालिताफलकुचद्वयी - Her two breasts are the fruits growing on the creeper-like hair which sprang from Her deep navel. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 34

(763) Lakshya-roma-lataa-dhaarataa-samunneya-madhyamaa लक्ष्यरोमलताधारतासमुन्नेयमध्यमा - Her waist in inferrable only from the group of the creeper-like hair. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 35

(764) Kanatkanka-taatankaa कनत्कनकताटंका - Wearing shining gold ear-rings. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 864

(765) Talodari तलोदरी - Slender waist-ed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 847

(766) Kadamba-kusuma-priyaa कदंबकुसुमप्रिया - Fond of Kadamba flowers. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 323

(767) Malayaachalvaasini मलयाचलवासिनी Residing in the Malaya mountains ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 458

(768) Nalini नलिनी - Lotus-formed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 460

(769) Divya-gandhaadhyaa दिव्यगन्धाद्ध्या - Divine, perfume-bodied.  
ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 631

Divyagandha is perfume without the perfume-bearing object. When a yogi advances in his practice or a devotee in his devotion he begins to get perfume without any perfuming odours or material objects. By concentration, a super-relation is established between the organ of smell and the ether.

There are two of many external symptoms by which sometimes devotees and Mother's favourites are recognised by those whom Mother chooses. One thing is that there is divine perfume around them and another thing is that light around them.

In last Easter 1938 when the Founder went to Ahmadabad and was addressing a meeting of devotees for Mother worship, just then he was explaining the terms SUVAASINI सुवासिनी and SUVAASINYARCHANAPREETAA सुवासिन्यर्चनप्रीता such a strong breeze of most attractive perfume was experienced, that sisters began to inquire if any newly arrived ladies had joined them, having returned from a marriage party, in which case there would be the chance of their bringing with them strong scent odours. On inquiry, it was found that such was not the source of the Divine Perfume.

(770) Sindura-tilakaanchitaa सिंदूरतिलकान्विता - Worshiped by elephant-gaited females. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 632

All that is charming in women proceeds from Mother.

(771) Rambhaadivanditaa रंभादिवंदिता- All that is infatuating and maddening in celestial damsels like Rambhaa, Urvashi and others,



who are deputed to break the penance of a Muni, proceeds from Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 741

(772) Paatali-kusuma-priyaa पाटलीकुसुमप्रिया - Fond of Paatali flowers. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 773

(773) Mandaar-kusuma-priyaa मन्दारकुसुमप्रिया - Fond of Mandaara flowers. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 776

(774) Japaa-pushpa-nibha-akruti जपापुष्पनिभाकृती - She that is as tender and beautiful as the Chinese Rose. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 766

(775) Bandhuka-kusuma-prakhyaa बन्धूककुसुमप्रख्या - Resembling the Bandhuka flower. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 964

(776) Gaanalolupaa गानलोलुपा - Delighting in songs. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 857

(777) Manasvini मनस्विनी - Fanciful. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 930

(778) Bhaavajnaa भावज्ञा - Knower of thoughts, feelings, love, devotion, meditation and all the different modifications of head and heart. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 841

(779) Bhava-roagghni भवरोगघ्नी - Destroyer of earthly existence. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 842

(780) Svabhaava-madhuraa स्वभावमधुरा - Sweet natured. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 915

(781) Bhakta-haarda-tama-bheda-bhaanumad-bhaanu-santatih

भक्तहार्दतमोभेदभानुमद्भानुसंततिः - Mother is the sunbeam which drives out the darkness of ignorance from the hearts of Her devotees.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 404

(782) Sarvo-panishad-udghush-taa सर्वोपनिषदुदघुष्टा - Proclaimed by

all Upanishads,i.e., main scriptural books. The next more common path is the path of knowledge especially the reading of scriptures and writings by great religious authors.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 852

Upanishads means, " sitting near ". It shows a secret process or gives an understanding that helps to bring the self NEAR to God, who is opposed to duality, destroying ignorance and whatever arises out of ignorance.

(783) Vira-goshti-priyaa वीरगोष्ठीप्रिया - Fond of scriptural talks, disputes, discussions by learned Pandits and Mahaatmaas and Shaastris and their assemblies, provided they are Veeras which means warriors i.e., men of action and heroism of making necessary sacrifices for the sake of their principles and determination to walk in the path of righteousness.

India abounds in scriptural talks in every street and every house, but that talk is not by Veeras. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 898

(785) Vipra-priyaa विप्रप्रिया - Vipra is one who has the ancestral heritage of religious instruction and conduct who has purified himself and who has scriptural knowledge ललिता सहस्रनाम स्तोत्र, नाम स्तोत्र, नाम क्रमांक 887

Such a one is very dear to Mother.

(785) Vipra-roopaa विप्ररूपा - Such a Vipra should be revered, protected, helped and maintained by worldly householders, with the understanding, that all sacrifices done for him are as it were for Mother Herself, i.e., as if Mother is being helped through the vipra. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 888

(Please vide serial number 704).

(786) Dakshinaa-dakshinaaraadhya दक्षिणादक्षिणारध्या -Pleased by offerings to foresighted men, who live a strict religious life, with the goal of spreading divine knowledge amongst people.

This name has several interpretations according to as DAKSHINAA दक्षिणा and ADAKSHINAA अदक्षिणा convey different senses , viz., (a) Right and Left Path worshippers (b) tactful and tactless (c) clever in securing happiness through scriptures ordained and desire-fulfilling religious ceremonial actions (karma-maargis), and through others than those, and (d) capable of giving charities and poor. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 923

(787) Budhaarchitaa बुधार्चिता - Worshiped by wise or the enlightened. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 825

The primary one should be the path of hard toiling, which truth for the Maai-ists cannot be too much emphasized. It is the practice of virtues. Before you go to devotion or knowledge, you must first have a very solid grounding, by actual practice, of self-control.

The first thing is conviction about the Karmic Law.

Just as hidden seeds shoot forth even after many years as soon as there is a small shower, so good and evil actions, thoughts and emotions bring their pleasures and pains, loves and hates, and bear their fruits sweet or sour, without fail.

(788) Kaarya-kaarana-nirmuktaa कार्यकारणनिर्मुक्ता -She that makes Her devotees relieved from the vicious circle of causes and effects.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 862

This idea is above expressed. Not only should there be the conviction but a practice to eliminate all Kaarans (causes). If you have to suffer, consume the suffering without any resistance, i.e., without sowing another seed to bring own misery. This is the hidden meaning of Christ's teaching "Resist not evil". Renounce your claim even to the fruits of good actions, lest while being placed in the position of the enjoyment of meritorious fruits, you invite other unpleasant fruits.

The second lofty thought is that that true love is false which clings to love for selfish sweets of love. This idea has been admirably borne out by Lord Shiva, who is the ideal of renunciation, who resides in burning grounds and whose wealth is ashes.

(789) Vishrinkhalaa विशृङ्खला - Naked, unfettered.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 862

She that unfetters Her devotees from the cause of bondage. Nakedness is better than even best dressing. Wise devotees always pray to Mother, " Oh Mother! Destroy my bad actions as also good actions. Fetters though of gold are not less strong to bind."

(790) Punyaapunyavivarjitaa पुण्यापुण्यविवर्जिता and Dharmaadharmavivarjitaa धर्माधर्मविवर्जिता (Repeated) -She that creates an inward desire to abandon merit and demerit, as also of righteousness and unrighteousness, i.e., the fruits thereof and the idea of authorship and ownership thereof.

The first named is coined and added, to convey a certain idea similar to the second name which bears the original serial no. 255 and this book serial no. 416.

(791)Virajaa विरजा - Without passion and devoid of Rajas or the passion for activity or sin. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 779

(792) Viraagini विरागिणी - Dispassionate.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 937

Vairaagya is restlessness about pleasures of all kinds. There are different varieties. Some temporary, as in burning places or hospitals or after delivery. Some as a reaction of a great indulgence as after heavy food. Some as result of shuddering picture of the evil consequences, as when a young girl hates being married, having seen some unhappy pairs.

Some have the parrot-like emotional Vairaagya which needs only as occasion and opportunity to disappear.

Some have a Vairaagya as a result of despondency of getting pleasures.

Eliminating, however, all classes, real relishlessness also divides itself into two classes, viz., relishlessness with a feeling of displeasure and hatred towards the other objects of pleasures and relishlessness, with the feeling of total indifference.

The first is Taamas Vairaagya. You run away from pleasures and biting your lips say, "The wicked world."

When you call the world wicked, there is an unconscious feeling of "Unlike myself." The intensity of wickedness you speak of is often proportional to the superhuman idea you have about yourself.

The Saattvik Vairaagya is seen in that you not only renounce all the pleasures but you get relishlessness about yourself enjoying the unique position and being above relishlessness. Then you never speak of wicked and rotten world etc.

(793) Viviktasthaa विविक्तस्था- Abiding in solitude. ललिता सहस्रनाम स्तोत्र,  
नाम क्रमांक 835

The universe is itself by holy. It is made unholy by people. Every ground is holy where no people go. Vivikta may be interpreted to mean the region of righteousness, but the importance of loneliness as most fitted for meditation cannot be underrated.

Society and solitude both should be alternatively utilized. In solitude is the facility for awakening the higher powers. In society, one has the school, the test and the means.

In forests, there are sometimes fights of a deadly serpent and a mongoose. The mongoose beats and the serpent bites. When the serpent's poison becomes unbearable the mongoose runs away to its resting-hole where it smells some medicine which is the antidote. By alternately fighting with the serpent and regaining powers in solitude, the mongoose finally kills the serpent. Such is Samsara, the serpent of worldliness and the secret of success for

the soul-mongoose is the alternate utilization of society and solitude.

Perhaps this illustration is repeated, but it has its appropriate place here and repetition is the secret of success.

The Maai-ist, if a renouncer, says," All earth is mine. Mine by my universal service and mine by universal love." In black forests of man's ignorance, there are poisonous wild trees of lusts, avaricious and anger which have to be uprooted by the practice.No amount of scriptural reading or Bhajans and Kirtans will help you. That uprooting has actually done by squeezing your own comforts and by crushing your lower mind. By extending love to all you make this earth much fairer to live in.

Aspirant on the path of salvation must from the very commencement fore-arm themselves against hard obstructors and tempters on the path. These are 1] egoism 2] doubt and oscillator less. 3] abuse of powers 4] lust 5]pure and misplaced love out of a wrong idea of duty or helplessness of the beloved 6] hate 7] clinging to life or fear of loosing life 8] pride and 9] ignorance etc.

The for-arming and fighting to success should be well practised and not presumed on the ground of being Rishis' and Professors' sons or on the ground that you have never taken meals without a bath.

(794) Trigunaatmikaa त्रिगुणात्मिका - In the form of the three qualities.  
ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 763

On a fair mastery, being obtained over the above stated gross forms of feelings, emotions, desires, etc., one should come to the

close study of the causes of several emotions and of vices and virtues. Here all diverse effects are reduced to three primary causes, viz. , the three Gunaas- Sattva, Rajas and Tamas. All that we feel, think or act is the result of a particular

mental condition formed as a combination of the three qualities of activity (Rajas); Inaction (Tamas) and Sattva (Equilibrium).

All emotions are so many changes in head and heart. So far as the physical relation of these emotions and the material of the brain stuff are concerned, it has been found by the Hindus that emotions have an intimate relationship with the food you take. Gunas are temperaments or humours reigning at a particular time overall thoughts, desires and actions resulting in and from a man.

The Sattva quality produces a predisposition for happiness, purity, clearness and true knowledge. Rajas for desires and efforts for attaining them and Tamas for indolence, perversion. disinclination to movement or change and unnatural tendencies. That food has an intimate relationship with thoughts is evident from the effects of intoxicating drugs. Food being pure, the mind remains pure.

Substantial, tasteful, oleaginous food like milk butter, fruits etc. increases the Sattvik quality.

Bitter, acidic, sour, saltish, overhot, pungent, dry and burning foods increase Rajas.

Stale, putrid, stinking, foul, remnant-like, unnatural and changed foods increase Tamas.

Fasts and prohibitions about food have a bearing on these grounds.



The idea about the three qualities and their modifications is expressed in the following names.

Trigunaatmikaa. She that is one with any one of the three qualities as also with their innumerable combinations. She in whom these three are in equilibrium.

(795) Nistraigunyaa निस्त्रैगुण्या - She that is devoid of, as also above the effects, of the three qualities. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 789

(796) Trigunaa त्रिगुणा - Basis of the three qualities. Mother is three- fold by sport. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 984

(797) Lopaa-mudra-architaa लोपामुर्दार्चिता -Worshiped as by Lopaamudraa. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 647

It may be noted that whatever is stated immediately above is more or less for an individual. Either the desultory progress in the ordinary God-fearing usual life, or knowledge or acquisition or practising virtues or trying to regulate mental brain stuff. They all indicate individual efforts and actions.

Next, we come to what is done in home life or family life. Here the sense may be taken to be that of worshipping and progressing in the manner of a respectful high class strictly religious family life, say by observances suggested for the householder's life.

Lopaamudraa was, as is often previously stated, the wife of the great Muni Agastya.

This path includes so many methods of making a slow and steady progress. Vows as Navaratri नवरात्र, Satya- Naaraayana सत्यनारायण,

Poornimaa Vrata पौर्णिमा व्रत, fasting, daily idol worship, Sandhyaa, temple-going, pilgrimage, charity, saint-service, religious-place-living, Scripture hearing and remembering, supporting Pandits and Shaastris, digging wells, constructing dhamashaalaas, all this come under this head.

(798) Kularupini कुलरूपिणी - The backbone of the religious householder's life. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 897

(799) Priyavrataa प्रियव्रता - Fond of vows. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 770

She is fond of vows, even though to any deity because all deities are Hers.

(800) Pancha-yajna-priyaa पंचयज्ञप्रिया -Fond of five sacrifices.

These are sacrifices performed by way of discharging one's duties to Devaas देव (deities), Pitris पितर (dead ancestors), Brahma ब्रह्म (finalmost God), Bhuta भुत (all elements) and Manushya मनुष्य (human beings).

If Yajna यज्ञ may be taken to mean methods of Yajan यजन worship, the five modes are Abhigaman, अभिगमन i.e., going to Guru (Master), Upadaan उपादान (receiving instructions), Ijyaa इज्य (worship), Svaadhyaya स्वाध्याय (repetition of Mantras) and Yoga योग (Meditation). Lalitha sahasranam 946

(801) Yajnaroopaa यज्ञरूपा -Mother Herself is the sacrifice. The sacrifice here referred to is the sacrifice of the massive type

where Mantras are recited and oblations are given in the fire kindled in the altar. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 769

(802) Dikshitaa दीक्षिता - She is the person that is the initiator and initiated to undertake such a momentous work sacrifice requiring a vast amount of money and a vast number of men and materials, etc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 695

(803) Yajnapriyaa यज्ञप्रिया - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 881

(804) Yajnakarti यज्ञकर्त्री - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 882

(805) Yajamaana-svarupini यजमानस्वरूपिणी - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 883

She is fond of sacrifices. It is She that sees the sacrifice successfully conducted and completed and it is She that is the sacrificer or the person who undertakes himself the expense, work, worry, responsibility, etc.

(806) Pratipana-mukhya-raakaanta-tithyi-mandala-poojitaa प्रतिपणमुख्यराकान्ततिथीमण्डलपूजिता -She that is worshipped in the family for every one of the fifteen days from the first Tithy (Hindu day) to full moon, and new moon. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 610

(807) Pancha-saukhyopa-chaarini पंचसंख्योपचारिणी - She that is worshipped as a family God mainly with five objects, viz., scent, flowers, incense, lamp (waving of light) and offering. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 950

(808) Chatusha-shatyupa-chaaraadhyaa चतुःषष्ट्युपचाराध्या - She that is worshipped by sixty-four different reverential worshipful ceremonial doings. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 235

(809) Shadadhvaatita-roopini षडध्वातीतरूपिणी - Transcending the six deities usually worshipped in household worship. ललिता सहस्रनाम स्तोत्र नाम क्रमांक 991

On him whose mind is purified by the Mantras and worship of Shivaशिव, Vishnu विष्णु, Suryaसूर्य,, Ganapati गणपती, Devi देवी and Indu इन्दु or Indra इन्द्र, the knowledge of Mother, who is above all these deities, dawns.

(810) Bhagaaraadhyaa भगाराध्या - She that is worshipped through the Sun. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 715

The next common form of worship through the Sun by Gaayatri गायत्री which is considered to be the highest Mantra for granting purity, true knowledge and miraculous powers.

(811) Ravi-prakhyaa रविप्रख्या - Resembling the Sun and renowned for having been worshipped through the Sun externally and by meditating on the solar disc in the heart. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 596

(812) Taruna-aditya-paatalaa तरुणादित्यपाटला - Rosy like the morning Sun. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 922

Mother assumes different colours according to the form under which She is contemplated.

When She confers Grace for the attainment of salvation She becomes white in colour. In Her aspects as controlling men, women or kings, She becomes red in colour. In Her aspect of controlling wealth, She becomes a saffron colour, while creating enmity, She is tawny-coloured and while She is in the action of slaying enemies, She is black. In Her love towards Her devotees, She is rosy.

(813) Mahaa-kaamesha-mahishi महाकामेशमहिषी - The Queen of Shiva. The word Mahaa is used to distinguish this Shiva from the Shiva of Trinity. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 233

Next, we consider Mother's worship as Shakti. Here She is supposed to be a wife of Shiva as per Hindu conception.

It must be very clear born in mind that this is not Maai, the Finalmost Mother.

(814) Shivamurti शिवमूर्ति - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 407

(815) Shivapriyaa शिवप्रिया - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 409

(816) Shivaparaa शिवपरा - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 410

In the form of Shiva. There is no separateness of Shiva and Shakti. "He is Shakti Himself and is never separated from Her." Beloved of Shiva and Beyond Shiva because the position of Shiva depends on Shakti.

(817) Trinayanaa त्रिनयना - Three eyed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 453

(818) Tryambikaa त्र्यम्बिका - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 762

Shiva and Shakti are each conceived as having three eyes. The three eyes of Shakti are the Sun, the Moon and the Fire.

Taking Trinayanaa to be the name of Maai, She is so because She gives from each of Her three eyes the boons of illumination(Sun), the bliss of devotion (Moon) and fire of self-purification. Nayan नयन means path, and devotees are laid to Her through faith in Guru's word, by meditation about Her and observation of Her miracle of Her response and assistance and leading, etc. or by Shravan श्रवण or hearing, Manan मनन or contemplation and Nididhyaasan निदिध्यासन or reflection.

(819) Mahaa-pralaya-saakshini महाप्रलयसाक्षिणी -Witness of the great dissolution. After that the trinity of Brahma, Vishnu and Mahesh perishes, She is the witness of the great dance of Mahaa Shiva at the time of the great dissolution. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 571

(820) Mahaa-kailaasa-nilayaa महाकैलासनिलया - Residing in the great Kailaas, the abode of Shiva. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 578

(821) Sadaashiva-pativrataa सदाशिवपतिव्रता The devoted spouse of Sadaashiva. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 709

(822) Sadaashiva-kutumbini सदाशिवकुटुंबिनी - The protector of Sadaashiva's family. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 911

(823) Shambhu-mohini शंभुमोहिनी -Bewildering Shambhoo, who is above infatuation. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 954

(824) Dharasutaa धरसुता - Daughter of Himaalayaa. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 956

(825) Kaantaardha-vigrahaa कांतार्धविग्रहा - Having the half body of Her beloved Shiva. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 861

(826) Akaantaa अकांता - Beyond the conception of the wife of Shiva. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 860

Next is a higher conception where the combined form of Shiva-Shakti शिवशक्ती is worshipped as one form and as Shakti शक्ती, i.e., in this conception Shiva disappears, or if at all peeps, it is only as Her worshipper or narrator of Scriptures relating to Her.

She is अकान्ता Akaantaa which means that She is not the wife of anyone. Here She is Mother and not Father's wife. This conception very closely approaches Maai's माई conception. The subtle difference is that She is Mother here but as Power and not as Love which is the main conception about Maai माई.

(827) Savya-apasavya-maargasthaa सव्यापसव्यमार्गस्था - Standing in the paths Right and Left. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 912

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(828) Savya-apsavya-maargasthaa सव्यापसव्यमार्गस्था - Standing in Savya in another sense means the path of deities (Devas) or path of light and Apasavya means the path of dead ancestors (Pitris) attend by meritorious men attached to family life, wife, children etc. The Maai-ist child while playing on the shore under the protection of Mother is happy with its Mother, leaving deep-drivers to pursue their own ambitions and exertions.

One of the religious differences between Right and Left Path is that the Left-hand Path goes merely always meditates upon Mother even when he invokes and offers prayers to other deities.

Your head does not bend to anyone else. Your heart does not liquefy for anyone else as for Maai, but your Maai can be worshipped in any form, any place, in any condition, at any time. In the truest and uncontaminated purest form, the Left-Hand Path is of a much greater and more severe discipline ideally and psychologically. In the Left Path as the worshiper does not worship any other deities, naturally he incurs their displeasure. If you have some work to be got done from a king and you go on praising the king alone and give not even the smallest tribute to others, they internally become obstructive. In Maai Maarga, as well, the obstructions, pains and ups and downs are much greater because of this reason, but the evolution is wonderfully quick.

It is this reason that the ups and downs in the life of Maai follower are very great. Once a king and once a beggar, once revered and once spurned, once in the midst of hundreds and once in a single solitude with not a sparrow nearby.

The idea is this:- Mother is extremely quick evolutioniser. The Founder always explains this by a simple reference to the washing of a shirt in two hours. Usually, a shirt takes a week, but if the Mother is washer-woman takes pity, you will find the poor shirt being tossed from place to place and subjected to water, sun and fire in a cruelly hasty manner.

The Founder says, " Enroll yourself as Mother's." She will do the rest. " Surrender yourself to Her Divine Will." "Do not worry what happens about you."



Founder's most common say is this, " When you go to the Mother-host, keep your bag and baggage with Her at Hers. She will cook for you, wait for you and keep the dish for you, even though you do not return home up to midnight. Keep your bag to yourself She will not even ask you if you are hungry, She presumes you have taken care of yourself." This is the practical meaning of self-surrender. You have not even to think anything except about Her and what relates to Her. "Absolutely no vacancy, for anything else."

The chief characteristics of the Left Path ( on the good side of it ) from the Maai-ists' visual angle which are worthy of assimilation by the Maai-ists are -

No lukewarmness. Single-mindedness. (Mother and Mother alone), strong determination, stronger sacrifice and strongest readiness to suffer. Die and don't care. Renounce fully and bear no fears. No expectations from other deities, self-control and no slavishness to or fear of popular opinion. No sheepish obedience to scriptures and no shrinking from duties and sufferings. No loophole-seeking, no self-deception.

It is claimed by the Left Path preachers that are the follower of the Left Path attains Moksha मोक्ष after enjoyment for a long time in this world. He has wealth. He shines with a beautiful body like that of Cupid कामदेव and subdues the richest and mightiest and fairest people who surround him. He infatuates all beautiful women who get stirred up with the desire of his company. He controls lions and tigers , bhutaas भूत and pishaachas पिशाच (evil spirits and goblins). He wondrous at his own will, unobstructed like the wind.

It is stated in Hindu Scriptures that Mahaa-maayaa महामाया, Paarvati पार्वती and Shaardaa शारदा should be worshipped by the right path followers alone. If one worships them by the Left Path he becomes sinful, the first form falls from virtuous stages already attained and becomes as pitiable as dead.

The forms suitable for the Left Path वाम मार्ग, are stated to be Baalaa Tripura Sundari बाला त्रिपुर सुंदरी and Bhairavi भैरवी.

The worshippable from most suitable to both the Paths is stated to be that of Baalaa बाला. Baalaa बाला is the short name of Baalaa-Tripura-Sundari बाला त्रिपुरसुंदरी and is represented by Bahuchari बहुचरी in Gujarat. The Mantra to please Her is Aim Klim Sauh ऐं क्लीं सौ ।. She is the Mother in the form of a girl before teens and is comparatively easy to propitiate. On being pleased She gives infatuating Darshan दर्शन to the devotee in dreams and confirms his faith and weakens his love towards worldly possessions and pleasures.

Darshan दर्शन is the vision of a temporary materialized form assumed by the worshipped to satiate the sight-hunger of the devotees.

How pleasant is to see the most beautiful, lovely, innocent, royal, majestic, all-powerful and yet most delicate Mother in Her tiny limbs and features !! Playing with Her maiden friends with a flower ball in a garden or a lovely forest where spring has made everything enchanting and made you forget the worst miseries of yesterday and tomorrow.

Once one sees that dream he does not feel composed till he comes to the point of weeping to have a second dream. Still one more and still one more. The world with all its pleasures stands as nothing comparatively.

Mother's Path is immensely practical. It is the path of evolution by actual practices, practical observations, past experiences, etc. One of the programmes especially in the Left Path is the actual worship of a girl ten to twelve years of age and practising devotion by sitting like a servant before her as if she is Baalaa बाला.

(829) Chakra-raaja-nilayaa चक्रराजनिलया - Residing in the highest kind of Chakra चक्र, i.e., Shree Chakra श्री चक्र. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 245

Next, we come to Mother as worshipped in the Shree Chakra श्री चक्र. Please see at the end of this book Khadga Maalaa खड्ग-माला, which is as it were the description of Shree Chakra श्रीचक्र.

(830) Shadanga-devataa-yuktaa षडंगदेवतायुक्ता -Accompanied by the deities of the six limbs. See Khadga-Maalaa खड्गमाला. These are the heart, head, tuft of hair,, eyes, armours and weapons. She is accompanied by the energies of these six limbs.

Or She is accompanied by the sixth Shaktis of omniscience, contentment, wisdom, independence, unfadingness and infiniteness. Some describe main Shaktis of Mother to be four - Shaanti शांती (Peace), Vidyaa विद्या(Knowledge), Pratishtaa प्रतिष्ठा (fixity, constancy) and Nivritti निवृत्ती (restraint).

(831) Shaadgunya-pari-pooritaa षाडगुण्यपरिपूरिता -Further She is the conferrer, on Her devotees, of Prosperity (Aishvarya ऐश्वर्य), Righteousness (Dharmaधर्म), Fame (Kirtiकिर्ती), Wealth(Shree श्री), Wisdom (Jnana ज्ञान) and Dispassion (Vairaagya वैराग्य). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 387

She is deluged by devotees with prayers of six factors, viz., Salutation (Namaskaar नमस्कार), Paraakrama पराक्रम (Narrating Her exploits), Vibhuti विभूति (Rehearsing Her glory), Ashish अशिश (Asking blessings), Siddhantokti सिद्धान्तोक्ती (Thanksgiving for whatever has been achieved through Her Grace), and Praathanaa प्रार्थना (Prayer for general welfare or specific relief).

(832) Nitya-shodashikaa-roopaa नित्यशोडषिकारूपा - In the form of sixteen eternal deities. These are fifteen from Kaameshvari to Chitraa and 16th Tripurasundari. For names please see Khadga-Maalaa. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 391

(833) Trikonagaa त्रिकोणगा - Residing in the triangle of the Shri Chakra. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 986

(834) Bindu-mandala-vaasini बिन्दुमण्डलवासिनी - Residing in the centre of the central point of the aforesaid triangle. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 380

(835) Dasha-mudraa-samaaraadhyaa दशमुद्रासमाराध्या - Worshiped by the different positions of fingers (from Sankshobhini संक्षोभिणी to Trikhandaa त्रिखण्डा). Mother as ruler of Trikhandaa त्रिखण्डा is called Trikhandeshi त्रिखण्डेशी. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 977

From idol or the objective existence in the shape of the image, we go the Yantra यन्त्र or Shree Chakra श्रीचक्र. Now, further, we dispense with any outside thing as an idol, image or a chakra and resort to Mudraas, which means different figures formed by joining fingers in different positions.

(836) Jnaana-mudraa ज्ञानमुद्रा - This figure is formed by joining the tips of the thumbs and forefingers to a circle. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 979

(837) Yoni-mudraa योनिमुद्रा - This is another kind of Mudra and is ninth. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 982

Taking the other meaning of this name and the above, She is the giver of happiness due to the company of the illumined and the fair sex.

The two words are indicated to show the two highest types of happiness; mental and physical.

(838) Jaalandhara-sthita जालन्धरस्थिता -Residing in throat. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 378

(839) Oddyaana-pitha-nilayaa ओड्याणपीठनिलया - Residing in navel. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 379

Next, we turn within, i.e., inside our body.

In the body, Mother is to be worshipped as residing in four places as under:-

1] Kaama-rupa-pitha-nilayaa as residing near the place of the organ.

2] Oddyaana-pitha-nilayaa , as residing in the navel.

3] Purnagiri-pitha-nilayaa , as residing in the heart.

4] Jaalandhara-sthita-nilayaa, as residing in the throat.

Next, we conceive of Mother as worshippingable in different forms at different centres in our body already previously referred to.

(840) Manipuraanta-rooditaa मणिपुरांतरूदिता -Mother in the centre at the navel appearing. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 101

(841) Ajnaa-chakraanta-raalasthaa आज्ञाचक्रांतस्था -Mother residing between the eyebrows. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 103

(842) Rahoyaaga-krama-araadhyaa रहोयागक्रमाराध्या - Worshipped with several sacrifices by devotees to give them the ecstasy by the union of their soul and Mother in the shape of the Kundalini in the highest Sahasraara-Chakra. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 381

Salvation is not for him who confers himself to the scriptural words alone, but for the man with firm vows who has ceased from worldly pursuits, who never injure anyone and who rejoices in the meditation of self with Mother and who always enjoys the ecstasy of union with Divine Mother as above described.

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Under this group, some more names, mostly repeating the ideas already given are enumerated.

(843) Janani जननी - Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 832

Some read this with the previous word in the text and take one of the names of Mother to be Brahma-janani. This explains the Mother's Lodge view. Some ask " Is Mother the Mother of Krishna who is represented to be Poorna (Perfect) and of Shiva ?"

Mother's Lodge explains thus," Consider some deity, Mother of that deity, Mother of that deity's Mother, and so on. You must come to some end. That Finalmost Mother is the Mother of the Mother's Lodge. The highest variety that the Hindus can conceive of is Brahmaa. Mother's Lodge says, " If Brahmaa has Mother, the Mother of the Lodge is the Mother of Brahmaa." There must an origin from which all this has originated and origin means Mother.

Taking the Puraanic view even when Naaraayan is sleeping, Lakshmi, although represented to be shampooing is awake. It is worldly foolishness to infer that the shampooing entity is inferior.

(844) Nirbhavaa निर्भवा - Without origin. She is the origin and She has not originated from any other higher origin. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 174

(845) Jagatikandaa जगतीकंदा - Seed of the world. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 325

(846) Vishvagarbhaa विश्वगर्भा - Whose womb is the universe. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 637

(847) Vishvadhaarini विश्वधारिणी - Supporter of the universe. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 759

(848) Ajaa अजा - Unborn. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 866

Certain is the death of the born. As the mother is both beyond birth and death, She is unborn.

(849) Ayoni अयोनि:- Without origin or cause or abode or limbs." A" means Vishnu and Ayonih also means Mother of Vishnu. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 894

(850) Yoni-nilayaa योनिनिलया -The place of origin. Yoni also means Maayaa. She in whom Maayaa dwells and finally takes rest. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 895

(851) ViyatprasooH वियत्प्रसूः -Mother of the ether. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 837

(852) Viyadaadi-jagat-prasooH वियदादिजगत्प्रसूः - The mother of the universe consisting of ether,etc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 550

(853) Paramaanu परमाणुः - Supreme atom, more subtle than the atom. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 808

(854) Poorvajaa पूर्वजा - Firstborn. Born before everything else. This name means that presuming that everything has a birth, She is first. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 975

(855) Pooraatanaa पुरातना - Ancient, being the first of all. ललिता सहस्रनाम स्तोत्र नाम क्रमांक 802

(856) Vriddhaa वृद्धा - Old. Devotees humorously cajole Her with "Thou art the oldest being, tottering along Thy stuff, but still not exhausted and not winding up Thy play." ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 671



(857) Braahmi ब्राह्मी - The female name of Brahmaa. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 675

As Brahma is sexless or both-sexed there should be no objection to give Motherly feminine name of Braahmi to Brahmaa.

(858) Pragalbhaa प्रगल्भा - Strong. Strong enough to carry on the whole working of the universe without rest and exhaustion. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 938

(859) Niraamayaa निरामया - Without disease or fatigue or ill-health. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 876

(860) Mula-vigraha-roopini मूलविग्रहरूपिणी - Whose body is the root of all bodies. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 840

(861) Aparichhedyaa अपरिच्छेद्या - Unlimited as to place, time and law of causation. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 642

(862) Sukshma-roopini सूक्ष्मरूपिणी - Of the subtlest form, difficult to perceive. Subtler than the subtle. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 467

(863) Tatva-asanaa तत्वासना - She that is the basis of all eternal varieties. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 424

(864) Tat तत् - That. She that is all that is outside "Thee". ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 425

(865) Tatpada-lakshyaarthaa तत्पदलक्ष्यार्था - She is what is secondarily meant by " Tat " तत् . ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 363

(866) Tvam त्वम् -Thou. She to whom Thou art indebted for whatever Thou conceivest as "Thou", "Thy" or "Thine". ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 426

(867) Kshaya-vriddhi-vinirmuktaa क्षयवृद्धिविनिर्मुक्ता - Free from decay and growth. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 344

(868) Vayovasthaa-vivarjita vयोवस्थाविवर्जिता - Exempt from the different states of life as childhood, youth, oldness etc. The name should be taken to convey that She appears in any form before Her devotees and that She raises Her devotees above the influence of the different stages of life. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 470

(869) Bhaavaa-bhaava-vivarjita भावाभावविवर्जिता - Devoid of existence and non-existence. Taking destruction to mean change, destruction of existence is non-existence, and destruction of non-existence is existence. As Mother is above change and eternal, She is above existence and non-existence. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 680

(870) Kshraakshraatmikaa क्षराक्षरात्मिका - Perishable and imperishable. Kshara क्षर also means multi-formed, Akshara अक्षर means One -formed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 757

(871) Brahmaatmaikya-svarupini ब्रह्मात्मैक्यस्वरूपिणी - She that is the union of Brahman and Atman, the Supreme Soul and the individual soul or the part and the whole. She that establishes, maintains and enlightens the unity of the whole and the part. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 672

(872) Bhooma-roopaa भूमरूपा - Aggregate of all things.

She is one, She is many, without or with limitations, respectively.  
She is all, all yet not all. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 666

(873) Mahi मही - Earth. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 718

(874) Dharaa धरा - Earth or Supporter of the universe. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 955

(875) Gaganaantasthaa गगनांतस्था -Residing beyond ether.  
Supreme ether, either that of the universe or that in the heart. ललित  
ासहस्रनाम स्तोत्र, नाम क्रमांक 855

(876) Naadaroopaa नादरूपा - In the form of Sound (in the  
ether). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 299

(877) Paraakaashaa पराकाशा - Supreme ether. ललिता सहस्रनाम स्तोत्र,  
नाम क्रमांक 782

(878) Pratyak-chiti- roopaa प्रत्यविचितिरूपा Inner consciousness of all.  
ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 367

(879) Aindavaasanaa ऐन्दवासना - The basis of the infinite number  
of moons. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 905

The original word in the text is Baindavaasanaa बैन्दवासना and  
means "She that is seated on the round spot Bindu between the  
eyebrows." Some however read "Aindavaasanaa" ऐन्दवासना.  
"Seated in the hearts of different souls as Moons". Moons are  
different jivas or souls. The idea is that Mother remains alone by

non-difference in the multitude of jivas, which are Her different reflections like those of one moon in different waters.

(880) Prtyagroopaa प्रत्यग्रूपा - She that impels devotional striving souls towards the interior. Pratyak means tending inwards. The direction of the senses towards objects of enjoyment is Bahirmukhatva बहिर्मुखत्व or Paraanmukhatva परान्मुखत्व. The inward direction of the senses and of the reflecting mind towards the Self is Antarmukhatva अन्तर्मुखत्व or Pratyannmukhatva प्रत्यन्मुखत्व. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 781

(881) Ajaajaitri अजाजैत्री - She that enables the devotees to conquer the Avidyaa अविद्या (unborn) i.e. ignorance. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 663

(882) Lokaatitaa लोकातीता - Transcending all worlds. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 960

Above the abode or world of Vishnu, one should know the great divine city of Shiva. Above the city of Shiva, there are three supreme seats, eternal and ever pure, resorted to by Skanda, Shakti and Shiva. Above these there is the highest summit which is the abode of the Finalmost Mother.

(883) Gunaatitaa गुणातीता - Transcending all the attributes .ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 961

(884) Sarvaatitaa सर्वातीता - Transcending all. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 962

(885) Svatantraa स्वतन्त्रा - Independent. It is also conveyed that all the Tantras are Hers. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 723

(886) Sarvagaa सर्वगा - Omnipresent. ललिता सहस्रनाम स्तो., नाम क्रमांक 702

(887) Shaashvati शाश्वती - Eternal. She that is worshipped by Her devotees continuously, i.e. with every breath of theirs. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 951

(888) Svaatmaaraama स्वात्मारामा - Rejoicing in Herself.

She is independent and needs nothing external for rejoicing. In ordinary life, souls of the inferior plane stand in need of external things, mostly say material things and pleasures, or at least the company of the mental-pleasure- giving-men, ideals, goals, readings, seeing, hearings or thinkings. The Mother, however, require none and nothing. She Herself as it were, divides Herself into several parts and one part plays with another and She plays and sports as player or observer with any one, some or all parts. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 878

(889) Shubhakari शुभकरी -She that does good and secures the welfare of Her worshipper even though the worship is imperfect, unsystematic and incomplete. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 682

(890) Sharmadaa शर्मदा - She that is the giver of happiness. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 953

We have now come by these names and following several forms in which Mother is approached. The first and most common form

in which She is restored to is, that which is conceived as achieving our general good and happiness.

(891) Kushala कुशला - Skillful. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 436

She that is skilful enough to so manage all the circumstances, viz., the mentality, environments, opportunities, relationships, sympathies, etc., that the life-boat and the living of those who have surrendered themselves to Her go on sailing safe, without much discomfort, misery, fear, sorrow, oscillations, etc. She that carries on the life-boat of Her devotees. She manages the Yoga and Kshema, the attainment of and preservation of everything that goes to make one happy, tranquil and progressive.

(892) Shaanti शांती - Tranquility. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 447

Next, with a bit higher outlook, She is approached and resorted to for the attainment of tranquillity, i.e., peace of mind during all the turmoils, painfulness, worry and misery of life-living.

She that is resorted to for getting peace while struggling with (1) the flood of impurity, ( caused by one's own ANU or nature or constituents, (2) illusion of ignorance (Maayaa) and (3) smarting blows of misfortunes due to past actions (Karma).

(893) Shamaatmikaa शमात्मिका - She that gives Her devotees the power of so developing the mind as to keep their souls in a position of full undisturbable equilibrium with an equimindedness against the opposite pairs of happiness and misery, richness and poverty, heat and cold, repute and ill-fame, healthiness and illness, etc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 963

(894) Kaama-kalaa कामकला - The art of dealing with desires. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 798

The name in original Kaavya-kalaa is altered here to be Kaama-kalaa as the latter reading is pregnant with more profound meaning. Please also see original serial no. 322 giving the name Kaama-kalaa-roopaa.

The evolutionising practical work primarily consists of bringing the six enemies within reasonable limits of control. The six internal enemies are anger, avarice, pride, envy, desire and infatuation. This is done by practice and by establishing the united strength of thought-forces constantly reminding one of the beneficial and disastrous results of good and bad thoughts, emotions and actions. As soon as due to some external circumstances or happening a bad thought desire, emotion, or motive tries to drag the mind in favour of the further fulfilment, there must be a sufficiently powerful army of good thought-forces to subdue and crush down the further working of the bad thought and emotion.

One fact however of a largely practical nature should be born in mind, viz., that the army of good thought forces is not always powerful enough. There is the habit force on both sides. SO PRACTICE IS EXTREMELY IMPORTANT.

Under the Mother's ideal, every achievement has to be made by one's own self, by exertion, exhaustion and expansion. No progress takes place automatically, simply because you have pious wishes or sympathizes or praiseworthy opinions or precious knowledge. Each of the six enemies to be taken one by one and subdue not only by refusing to submit to him but by even inviting and creating circumstances and seeking opportunities to practice

harder and harder tests. The psychological law should be born in mind, viz., that every conquest or defeats make you more strong or weaker while meeting the next test.

A subtle and funny method is to set one enemy against another. Thus once a man sought my help in overcoming his ill-temper of easily running into fits of wrathfulness, I asked him, "are you avaricious also?" He said that also unfortunately he was. I told him "say, fortunately " " you take a vow that the day you lose temper, you will pay Rupees five to me." He laughed outright and for some time whenever he got angry I made the demand of my due. The evil tendency gradually disappeared.

After the acquisition of the fair control over these six enemies, the outward tendency of all the Indriyas towards their pleasing objects should be minimized. This is called DAMAN दमन. Next, after that by habit you have uprooted the outward tendency, the mind simply meditates on pleasures and gets extremely disturbed although not powerful enough to overthrow the conquering force. Bringing mind to a fairly good stage of peacefulness is SHAMA शम above described.

The present name refers to the further stage, viz., trying to uproot the seed of desire. You have stripped off the leaves, you have to cut off the tree but there is no knowing when under suitable a season another small plant may offshoot.

Kalaa is a tenderness-conveying word, and in the work of evolution, there is another point to be noted. It is that according to Mother's Ideal, you have not to act fanatically or rudely. In the word Kalaa there is the suggestion of a warning against drastic



repressive measures as they are not successful due to the reaction.

The conquest is to be achieved not like a wrathful tyrant but as an artist, not in the manner of physical force of a law and order enforcing-department, but in the manner in which a virtuous strong-willed infatuating woman improves her drunkard and wayward husband.

By a constant, preserving, watchful, patient, long practice with cheerfulness, one should gradually lessen the force of habit which is second nature, not by abrupt abstinence but by general dilution and weakening of the opposition.

Abrupt repressive measures, austere twisting and torsioning do not help you. There is a strong reaction. A fasting belly is followed by the most gluttonous palate. After a long sexual starvation, while performing penance there comes a strong desire for sexual enjoyment.

Uprooting the seeds ( Vaasanaas वासना ) is an art ( Kalaa कला ).

Kaama-kalaa is Mother that teaches the art.

(895) Kalaanaathaa कलानाथा - Master of arts referred to above.

Kalaas कला and Vilaasa विलास are to be taken in the above sense when referred to, with respect to Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 612

(896) Kalaa-maalaa कलामाला - Garland of such arts. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 794

(897) Shuddha-maanasa शुद्धमानसा - She that helps Her devotees to make chitta-shuddhi, i.e., make their minds as crystallized and purified as a lake in which Mother's Lotus Feet will be fully and faithfully reflected and as quiet ripple-less as the largest quiet lakes. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 973

(898) Shuddha शुद्धा - She that enables Her devotees to be pure in every respect. This is a stage superior to the above, which refers to the purity of mind alone. this purity is the purity of all thoughts, words and deeds. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 765

(899) Saadhu साधु - She that helps Her devotees to lead the life of saintliness. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 711

After attainment of purity, one has not to hurry himself in a secluded corner, thinking of his own salvation but to spread saintliness by living example of one's self. Saadhu means " well done."

(900) Sura-naayikaa सुरनायिका - Leader of the deities. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 463

After the said purity alone, lies the appropriate position for the concretised Ideal of Mother. Of course, this truth does not conflict with the preliminary concretisation of Mother's Ideal with a view to secure Her preliminary Grace to get Her to place one in the right path and in the way of a guru and to be helped in strenuous exertions to attain the said purity. The strictly legitimate place for devotion and true sincere worship as per Mother's Ideal is here alone, i.e., after Chittashuddhi चित्तशुद्धी. After Chitta Shuddhi

वित्तशुद्धी alone Mother leads. Till then She simply directs or answers.

As the preliminary conception, She is the Leader of deities as evinced by the fact that She so often saved the deities from the tyranny of demons. As their Leader, She is naturally the bestower of heaven.

(901) Mukhyaa मुख्या - The first. Besides being the principal one above the ordinary deities above referred to, She is the principal one of the main deities as well. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 563

(902) Kaala-kanthi कालकण्ठी - Kalaakantha कालकण्ठ is the name of Shiva शिव conveying the fact that Shiva has swallowed up poison and keep it in His throat (Kantha कण्ठ ), and had so doing saved the universe from Kaalaकाल. (The Destroyer). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 464

Kaalakanthi कालकण्ठी is usually taken to mean wife of Shiva शिव but Mother's Lodge members as so often stated should take the meaning to be She by whose Grace Shiva शिव was enabled to swallow up the poison and save the universe.

(903) Nandini नंदिनी - She that was born with Krishna at Nandaraajaji's house and was emblematic of the supreme power of Lord Shree Krishna. Nandini may be taken to mean the wonderful miraculous supreme power capable of doing, undoing and wonderfully doing or undoing. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 450

This name may be taken to convey the idea of the Power aspect of Mother.

(904) Yogini योगिनी - She that confers supernatural powers through the practice of Yoga or She that joins up and brings about the union of those that love Her with one another and with Herself. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 653

(905) Kurukullaa कुरुकुल्ला - She that is situated in the tank of the Shree Chakra, in the space between walls of Chit and Ahamkaar. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 438

(906) Chinmyi चिन्मयी - In the form of consciousness. CHAITANYA, Intelligence or sentience. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 251

(907) Trikonaantara-dipikaa त्रिकोणान्तरदीपिका - The light within the triangle in the pericarp of Mulaadhaara-Chakra. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 597

(908) Koshanaathaa कोशनाथा - She that has Her Supremacy over the five sheaths (Koshaas कोश) of a man. These five sheaths are Annamaya अन्नमय, Praanamaya प्राणमय, Manomaya मनोमय, Vijnaanamaya विज्ञानमय and Anandamaya आनन्दमय sheaths corresponding to the Sthula स्थूल, Sukshma सूक्ष्म, and Kaarana कारण shariras शरीर or physical, subtle and causal bodies. ललिता सहस्रनाम स्तोत्र, नाम स्तोत्र, नाम क्रमांक 690

(909) Tripureshi त्रिपुरेशी - One of the names of Mother as holding supremacy in the Sarvaashaa-paripuraka Chakra of Shree Chakra. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 787

(910) Jayatsenaa जयत्सेना -The conquest-bestower with Her invincible and victorious army. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 788

(911) Brihatsenaa बृहत्सेना - With a mighty miraculously expanding army. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 679

This word and the previous word should be read together. The implied idea conveyed is that SENAA सेना or the powers She deputed to ameliorate or evolve Her devotees are expanding even though they be few in numbers, being of the mightiest prowess. In the usual methods of evolution, a thousand things are being ordained for observance, but when Mother decided to crown Her devotee with success, She enables him to reach the goal by constant practice of only four mightiest things, viz., love, service, devotion and self-surrender, which four again are mere amplification of only one thing, viz., Love to Her.

On the battle-field, the opponent who was being baffled by Mother taunted Her by saying, "Why dost Thou pride Thyself so much? Thy victory is due to the mighty and multitudinous army of Thine and nothing of Thy own prowess." Mother to convince him of the fact that Her senaa is not only Jayat जयत् invincible, but also Brihat बृहत् only as an expansion (of fewest individuals), ordered all the fighting powers enter into Herself

(912) Kaulini-kevalaa कौलिनीकेवला - She that is worshipped by Kaulas, i.e., by people of the Vaama Maarga as "Thee and Thou alone." ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 925

As stated here-before and hereafter there is the school of Kaulaas which dispenses with every elaborate method and lays its claim

by direct full self-surrender. Primarily, from the point of worship, there is internal and external worship. The worshipers of the internal variety are the Samayaa-Chaarins and those of the external type are the Kaulas.

They say, "Whatever is needful and appropriate will be done by Mother in Her own ordained time, manner, mode and form. Our work is done as soon as we have renounced ourselves to Her." Thus Samayaachaar is more or less like Vedic or Right Path. In the Kaulaachaar there appear various sub-classifications as Shakti Maarga and Vaama Maarga.

Whereas Vedic teaching is from every infancy of receding and for turning inwards and culminates in the idea that the universe does not even exist, here is another process. Mother's philosophy states, "inward turning should not be too premature and should not be practised from the very beginning of the evolutionary process. Such premature practice leaves great hollowness and the danger of sudden ruptures and often self-deception and ignorance as to one's own stage of solid mastery. This idea is conveyed in my words, "Descending and ascending half " in the " Theory and Principles ". The tendencies have to outward and then alone return inward. A child is born with so many desires , so many propensities, so many natural faculties, so many bindings of past Karmas and the teachings of " Go back ", " Confine to your home ", " Turn inward ", " Universe does not exist ", is mostly too premature for the soul on the pilgrimage of spiritual experience. Consume out all your evil propensities by actual suffering. If you are a big fool and if you can not be wise ordinarily. This is what I mean when I tell Mother's devotees that Mother is Master of surgery as well as allopathy. There are two ways of red

remedying matters. Mother applies both remedies, unlike Father's religion. Some children are better by the encouragement of what little they do whereas some have their progress stopped. Some need praising and some need condemnation. Some are better by love, some act well only under fear, some better reward whereas some by punishment. Mother is an expert in all the ways. The more wicked the individual the greater the efficacy of the remedy or the fear.

(913) Balipriyaa बलिप्रिया -Delighting in the mighty or beloved of the mighty. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 677

The meaning is to be reversed. Those that love Mother or those to whom She is beloved become mighty.

Mighty means able to conquer the six enemies and to overcome nescience.

"Bali" also means accessories of ceremonial worship. Animal sacrifices are defended under this name, stating that She is fond of animal sacrifices.

(914) Braahmani ब्राह्मणी - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 674

To avoid the last lingering notion that Mother may be in any way connected or pleased with any of the above practices, Mother is immediately described here as Brahmanic. She is Brahman-like, fully Sattvik. Braahmni means full of divine wisdom and crowned with the white flower of Sattvikness of chastity, purity, charity, pity, etc.

(915) Gurupriyaa गुरुप्रिया - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 722

And Mother's greatest joy lies in the senior brother's holding the hand of the junior brother and leading him into light, to peacefulness from tempestuousness

(916) Mitraroopini मित्ररूपिणी -The friend. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 565

She that is worshipped on the basis of the relationship. The word Mitra मित्र is indicative of friendliness or well-wishing. This relationship of well-wishing can be in so many relationships as of father and son, master and servant, guru and disciple, love and beloved, mother and son, creator and created, player and plaything, etc. All these relationships are included in this general name.

Mitra मित्र also means Sun besides friend and this name has also the reference to the Sun's worship through Sandhyaa संध्या by Brahmans ब्राह्मण.

(917) Mantrini-nyasta-raajya-dhoo मन्त्रिणीन्यस्तराज्यधूः - Who has entrusted Her kingdom to Mantrini or practitioner of Mantras. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 786

There is a further reference of Mother as worshipable through Mantras.

She who has entrusted Her Kingdom to Mantrini , goddess in charge of mantras. Mantrini may also be taken to mean those that worship Mother by Mantras. A mantra is a word formula which by its repetition creates a powerful protective force, which results in bringing about some manifestation or ripening out subtle elements to grosser, visible and experience-able conditions. The very



desire and thought of obtaining a Mantra from the Guru is the dawning of Mother's Grace. How mere repetition brings the desired success is a secret to ordinary people, but there is the psychological and phonetic working behind it, in addition to the establishment of the link between the deity and the devotee. It is the exhibition of the general limitedness of human beings that they can not see more than one cause behind any working.

(918) Dakshinaa-murti-roopini दक्षिणामूर्तिरूपिणी - In the form of Dakshinaa-murti. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 725

Dakshinaamurti दक्षिणामूर्ति is the name given to Shiva to commemorate the most wonderful teaching He gave to Brahma ब्रह्मा, Naaraayan नारायण, Sanak सनक, Sanaatan सनातन and others while sitting with face southward. It is the most well-known Stotra स्तोत्र. The marvelousness about it was that the divine knowledge was given without a single word in the most thorough manner which dispelled all doubts about the most knotty problems of universe, soul and God and where the disciples (Shishyaas शिष्य) were the oldest universally worshipped wisest beings and the Master (Guru) was an extremely handsome young being.

This name suggests the idea that this knowledge was so wonderfully given because it was Mother who did the work in the form of Shiva शिव as Dakshinaa-Murti दक्षिणामूर्ति.

This is a unique case where the supremely divine knowledge was given not through the tongue, not through touch, not through glance exchange, not through presence, but through of Mother. I say "not through presence," because Mother was not present as

Mother. This is an instance of the highest type of Mother's Grace. Grace suggests the idea of its not depending on the worthiness of the person whom the Grace is showered but resulting from the greatness of the Gracious.

(919) Tristhaa त्रिस्था - Residing in different trinities. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 874

There are so many trinities and She is the Master of all of them, the three worlds, three lights, Sun, Moon and Fire, three times, three states of consciousness, three bodies etc.

Now we are, after different forms, coming up nearer the Mother by this Word.

(920) Trayi त्रयी- Triply Revealed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 872

Revealed in three powers of desire, knowledge and action, in the three functions of creation, nourishment and destruction.

Revealed in A, I and M representing Brahma ब्रह्मा, Vishnu विष्णु and Mahesh महेश respectively.

Revealed as MAAI, by a slight monotony-breaking permutation ( on 2-9- 1932 ).

(921) Saagamekhalaa सागरमेखला -Girdled by ocean. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 694

(922) Merunilayaa मेरुनिलया - Residing in Meru. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 775

Shree-Chakra has three aspects or planes, viz., Bhumi भुमी, Kailaasa कैलास and Meru मेरु prastaaraas. Where Mother is

identified with the eight deities, viz., Vashini वशिनी, Kaameshvari कामेश्वरी, Modini मोदिनी and others. Mother is in the Bhuprastaara भुप्रस्तार. When She is identified with all the alphabetic letters, She is in Kailaas-prastaara कैलास प्रस्तार and when She is identified with the sixteen Nityaas, She is stated to be residing in Meru मेरु.

## GROUP V

This group besides being a summary, in a way, contains words of praises and whatever remains to be said.

(923) Kapardini कपर्दिनी - Matted-haired or greatly praised. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 793

The first thing that catches the eye when Mother is seen Her hair. As the boon-giver to austerities-performers, She has matted-hair. As Mother, She has beautiful long hair. Mother's description as seen before begins with hair (Lasat-Kachaa लसत्कचा ).

KA क means water, PAR पर the flow and DA द, sanctification.

She that sanctifies the flow of waters. The idea is that it is Mother that gives the power of purification to sacred rivers and places of pilgrimages.

(924) Vaamakeshi वामकेशी - Having beautiful hair. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 351

Sometimes this word is made to be interpreted as the Mother of Vaamaks वामक, i.e., followers of Vaama वाम Maarga मार्ग. Or both the words Vaamakeshi वामकेशी and Kapardini कपर्दिनी are

interpreted to mean wife of Shiva शिव who is called Kapardi कपर्दी and Vaamakeshvar वामकेश्वर. Enough has been said about it.

(925) Satya-sandhaa सत्यसंधा -Devoted to the truth. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 693

Purity suggested in the name Shuddhaa is internal and external, mental and physical. The internal impurity is due to evil motives, illegitimate desires, harmful intentions, falsehoods spoken and intended to be spoken, plans and designs, projects and programmes based on basis of selfishness and attainment of selfish desires, currents and undercurrents, different colours and cap-boards, different flows of living (natural, as to be shown to the people, as desired and so on). See Satya Roopaa सत्यरूपा.

External impurity is due to visitations of unhealthy areas and places as epidemic-affected, burning and burial grounds, night-soil repositories, etc., due to impure touch of human corpse, a dead animal, a woman in menses, due to sexual cohabitation, due to unearned food or food already contaminated during with attainment with actions of the most debased sort of living or earning etc.

You are more polluted by food earned by doing baseliest deeds.

This pollution is actual and not imaginary or superstitious. If one carefully analyses himself he can find it out. I want Maai-ists to understand everything in quite a scientific way by additions and subtractions, by weighings, sortings etc.

Before Mother's worship begins, the very first prayer after repetition of Jay Maai is to purify us in the following words:-

Apavitrah pavitro vaa, sarvaavasthaam gatopi vaa |  
yah japet Maai Jay Maai, Sa Baahyaabhyantara Shuchih ||

संस्कृत श्लोक - [ अपवित्रः पवित्रो वा सर्वावस्थां गतो अपि वा ।

यः स्मरेत्पुण्डरीकाक्षीं स बाह्याभ्यंतरः शुचिः ॥ ]

Impure or pure, or gone to any condition of impurity though he repeats Maai Jay Maai, he is pure externally and internally.

(926) Chiti चिति - Intelligence, Wisdom. ललिता सहस्रनाम स्तोत्र नमः क्रमांक 362

Wisdom as opposed to Avidyaa and intelligence as opposed to dull-mindedness.

(927) Vijnaatri विज्ञात्री - The Perceiver, the Knower. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 651

(928) Vedyavarjitaa वेद्यवर्जिता - Transcending all knowledge. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 652

(929) Chitkalaa चित्कला - The energy of consciousness residing in the minds of all embodied souls. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 728

(930) Vijnaana-kalanaa विज्ञानकलना - Causer of perception. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 902

(931) Vijnaana-ghana-roopini विज्ञानघनरूपिणी - One essence of consciousness or chaitanya. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 253

(932) Varna-roopini वर्णरूपिणी - In the form of letters which form the basis of language whereby knowledge can be given and taken. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 850

(933) Bhaashaa-rupaa भाषारूपा -In the form of the language which affords the ladder for the expression, communication and uplift of the aspirants to the highest plane through the Grace of Mother and Guru. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 678

(934) Maatrikaa-varna-roopini मातृकावर्णरूपिणी - In the form of the energy and influence which each letter bears by its phonetic power. Letters have been given their effects and colours under the science on the subject. For instance, sixteen vowels are smoke-coloured, thirteen letters Ka क to Da द ( as in the word daily) are red, nine letters Dha ध to Fha फ yellowish, further five letters are crimson, further, five are gold-coloured and Ha ह and Ksha क्ष are of the colour of lightning. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 577

Vowels represent Shakti शक्ति, consonants are Shiva शिव, The relation of these letters around Mother in the Shree Chakra श्रीचक्र is referred elsewhere.

(935) Panchaashat-peetha-roopini पंचाशतपीठरूपरूपिणी - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 833

Peethas पीठ are placed in Shree Chakra श्रीचक्र for the arrangement of different letters, being places for a residence of the energies conveyed by letters. Letters are really fifty-one, but one letter Ksha क्ष is omitted by some authorities.

(936) Jnaana-gamyaa ज्ञानगम्या -Where unconditioned nature is to be attained by knowledge, Mother's unconditioned nature is mere absolute consciousness which is free from limitations, infinite, immortal and supreme. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 980

(937) Jnaana-jneya-svaroopini ज्ञानज्ञेयस्वरूपिणी - In the form of knowledge and knowable. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 981

(938) Vandyaa वंद्या - Adorable. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 348

(939) Vandaaru-jana-vatsalaa वन्दारुजनवत्सला -Fond of Her worshippers in the relation of their being Her children, as Mother. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 349

(940) Prasidhaa प्रसिद्धा - Celebrated. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 395

Known to all in the shape of their "I". Many deny the existence of God and dedication of anything to God. However, if God means "I" as it is under the Mother's Ideal, everyone not only owns but asserts the existence of Mother and dedicates and desires to dedicate the whole Universe to Her.

(941) Yashasvini यशस्विनी - Famous for Her valour, help and kindness and salvation-giving to the devotees. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 474

(942) Supratishthaa सुप्रतिष्ठा - Firmly established and firm establisher. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 660

The peculiarity of Mother's path is that once you have enrolled yourself you may from time to time get tired, disheartened and

leave of exertions and return to lethargy or natural slow evolutionary progress and to the laissez-faire policy but She would not leave you. She will make you get up and She will not leave you until you have done your evolutionary work. She will drag you and drive you whether you will or not till you finally reach your goal.

This reminds me of a funny story about Maayaa.

Once two disciples of a sage on a river bank saw in the river flood something like a black blanket being dragged away. Naturally, in their poor condition and cold winter, one of them was tempted. He went into the river, caught the blanket but could not come out and the poor fellow was bawling out and was being dragged away downstream. Seeing the danger the other disciple on the bank shouted out instructions:-

" Kamaliku chhoda do " = " Leave off and let go the blanket ".

He answered, " Maai ne to chhod diyaa hai, magar kamali muze nahi chhodati " = " I have long since let her go, but she does not leave me. "

The fact was that what looked like the blanket was a black she-bear.

Such is Maayaa, such is woman and such is Mother. The wisest man's wisdom lies in securing their Grace and saving themselves.

My friend Sharadbhai S. Desai came to scoff one day. He jocularly told me " Will you not give a picture of Mother to me for worship ?" I could not deny, but once I gave him I had to apologise to Mother after his departure least he might instead of worshipping simply hang the picture in a line with Gohar Jan



( Actress ) or some other cinema star. He scoffingly ran " in the river for the blanket."

What is man's most tempestuous and rebellious nature before Mother's Grace! Obligations over obligations, miracles after miracles, made the wolf to be the lamb. Marriage got settled, money for marriage came forth, earning avenue opened up, enemies became friends.

After only a fortnight, Mr Desai who is a very humorous man came to me and very laughingly told me," I came to scoff, but your Mother has caught me from the neck, lifted me up and made me walk on the thread line She laid out".

I answered him laughingly " Kamali nahi chhodegi ". कमली नहीं छोडेगी । "The blanket will not leave you ". Kamali कमली is also the diminutive name of Kamalaa कमला, one of the names of Mother.

(943) Udaara-kirti उदारकीर्ति - Giver of exalted fame. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 848

(944) Uddaama-vaibhavaa उदामवैभवा - Whose glory is raised beyond limits of imagination. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 849

(945) Prabhaavati प्रभावती - Luminous. She is so, being with luminaries of so many deities, Siddhis, Sun, Moon, Fire etc. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 393

(946) Prabhaa-roopa प्रभारूपा - In the form of brightness. The possessor is also the quality itself. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 394

(947) Tejovati तेजोवती - Full of splendour (fairly constantly like the Sun). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 452

(948) Kaantimati कांतिमती - Full of radiance ( charging and twinkling like fire and stars).ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 465

(949) Ojovati ओजोवती - Spreading the wonderful aura. Ojas is explained as the eighth substance in the constituents of the body, being more precious than even semen and is the aura which surrounds the religious persons and deities. It is what is shown by a circle of light around the face of the deities in pictures. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 767

Some explain Ojas as the vitality of senses. Ojas means light, splendour, strength and radiance.

(950) Dyuti-dharaa द्युतिधरा - The Light-bearer. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 768

This name supports the teaching. "Leave yourself to Her and She will do the do the rest." She will bear the light in the dark night on the unknown way and lead Her devotee safely and soundly to the goal.

(951) Duraaraadhyaa दुराराध्या - Difficult to worship ( by fickle minded persons ). ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 771

(952) Duraadharshaa दुराधर्षा - Difficult to be restored to form the point of control required as an essential quality.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 772

Both these terms are well explained by reference to the characteristics of Mother's religion as against Fathers.

Lukewarmness will not do. Strict obedience is indispensable. Haphazardness and half-heartedness, doing something somehow in some way just by way of appearing to be religious before others or relieving the conscience pricks by self-deception would not do in the Mother's Path.

For people of no special effort and special faculties, the routine path of stumbling, slowly proceeding further, more by the push from the behind than by their own initiative as in the row before the booking window is much better.

Shorter ways are always along steeper slopes or through difficulties. They that have no strength, no co-operation, no sense of their of own, no self-determination, for them this path is hard to follow.

(953) Veeraaraadhyaa वीराध्या -Worshipped by valiants. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 777

It is the best path for them that are self-determined, prepared to suffer and sacrifice. The characteristics of the Veraas are that they do not need external enjoyments, they enjoy self, they are ready for meeting and surmounting the difficulties, removing pains and miseries of others. They have dissolved egoism and are devoted to bravery.

(954) Shishteshtaa शिष्टेष्टा - This path is most desirable for them that are educated and disciplined. Shishtas शिष्ट are they who are righteous and who always control their limbs, eyes, speech and

whole body and mind, thoughts and desires, etc. ललिता सहस्रनाम  
स्तोत्र, नाम क्रमांक 411

Shishtaas शिष्ट have educated men who can understand and the working, who can decide the further course for themselves with help and advice of Guru and the Grace of Mother, and who can introspect and watch the whole progressive procedure.

(955) Amati अमती - Wrongly directed intelligence. ललिता सहस्रनाम  
स्तोत्र, नाम क्रमांक 537

Why is it so as above stated? Because having left the protection of the routinists stated before, you are likely to miss as well. If you are not the blind follower of what the society or some routine religious leader tells, you are likely to commit a blunder as well.

Mother is everything. She is the Lakshmi or the prosperity in the house of the meritorious devotees, the atheism of the atheists, and poverty and wretchedness of the wicked.

The final results are determinable by your determination not to leave Her Lotus Feet, even though you sometimes commit blunders.

Because these blunders are errors and sometimes purposely ordained by Mother to test and teach by suffering. They are sometimes a part and programme of the evolutionary path.

(956) Mahaniyaa महनीया -

After a few names of a bit caution and not discouragement, we now proceed to the unobstructed straight path.

Mother is Illustrious. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 580

(957) Bhaalasthaa भालस्था -Residing in the forehead.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 593

Mother gives such a luster to the devotees that there is a luster on their very foreheads as if She were residing there.

(958) Indra-dhanush-prabhaa इन्द्रधनुषप्रभा - Rainbow-hued.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 594

She is so very beautiful. She has all the colours. Her devotees are also given experiences of varieties of colours often charming but sometimes unpleasant too. She also gives different colouring's to the devotees as seen and judged by the world and worldliness.

(959) Pushkaraa पुष्करा - Lotus bodied. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 804

(960) Pushkar-ekshanaa पुष्करेक्षणा - Keeping Her protective eye on Vishnu sleeping as a child on the banyan leaf. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 805

Pushkaraa पुष्कर means a banyan tree. Vishnu is also called Pushkaraa. Ikshanaa इक्षणा means compassionate look. Mother beholds and protects Vishnu विष्णु with a compassionate and motherly loveful look during the period between dissolution and reconstruction of the universes.

(961) Raajat-kripaa राजत्कृपा - Radiant with compassion.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 687

Her eyes are full of grace and shed luster which gives full assurance to Her devotees that She is compassionate and that Her Grace is itself the Salvation.

One of the instances of compassionateness is in the preceding name.

(962) Kulottirnaa कुलोत्तीर्णा - Transcending all senses. She that by Her Grace raises Her devotees beyond the influence of senses. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 714

(963) Madhumati मधुमती - Honey or Mead-like. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 717

Mother gives to Her devotees, the sweetness of honey. They become themselves honey-like for others and enjoy the highest honey themselves. The relation between the devotees and universe will be that of giving and taking of honey and the relation between the devotee and Mother Herself will be that of mead-drunken madness.

(964) Guhyakaaraadhyaa गुह्यकाराध्या - Worshipped in an unknown secret place and in an unknown secret manner. When love is established between Mother and the devotee, none knows how and where he worships Her. This is so because the devotees' worship is not of a particular type and particular form, in a particular place with particular materials and in a particular condition. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 720

Because he had dispensed with all accessories of worship and rituals.

When other thinks he is playing and enjoying, he may be actually worshipping Mother internally. If devotion is ripened to Love, that love will always proceeded with and developed and enjoyed most secretly, with entirely different appearances and even apparent disregard for Mother and Mother worship.

(965) Vidagdhaa विदग्धा - Artful in the art of ameliorating the devotees as also sporting with them. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 904

(966) Vimaanasthaa विमानस्था - Constantly engaged in the protection of Her devotees.

VI means much, MAAN protection, STHAA, engaged in. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 943

(967) Manomayi मनोमयी - Engaged in setting right the minds of Her devotees. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 941

A mind is the chief instrument where-with She can be known and seen. Religiosity means the change of the vision angle, and unless that is done all understanding is parrot-like and inexperienced. Her first work is therefore to remove wrong understanding and beliefs, debasing desires and so on. She prepares the minds of the devotees to enable them to know and see Her.

(968) Maanavati मानवती -High minded. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 931

With the highest elevated mind, regard for Her devotees and express manifestations indicating Her forgiveness of all sins,

rising above all weighing as to the worthiness and doings of the devotees in one balance against Her Grace in the other, She enables Her devotees to be more and more worthy.

(969) Panchami पंचमी - Adored by the fifth. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 948

And it is only She who by Her Grace prepares the devotees' mind by sublimating the same, adjust the proper angle of vision and removes all sins by forgiveness. It is She by whose Grace the devotee is able to see what She really is, viz., that She is Panchami पंचमी, viz., that She is worshipped of the fifth of the Brahmaa ब्रह्मा, Vishnu विष्णु, Mahesh महेश, Ishvar ईश्वर and Sadaashiva सदाशिव.

Shiva is the highest of the Trinity. Ishvar is higher than Shiva being the possessor of Maayaa. Sadaashiva is higher than Ishvar and Mother is the worshipped of that Sadaashiv.

(970) Maitryaadi-vaasanaa-labhyaa मैत्र्यादिवासनालभ्या - And how is Mother pleased? ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 570

She is pleased by extending friendliness, etc., and the inborn desire of extending love and sympathy to all others.

This name, in other words, says, " To please Mother Love all and Serve all ", which is the most important teaching of Mother's Lodge for Maai-ists.

Friendliness etc.means sympathy, compassion, complacency, pity, companionship, cheerfulness-spreading, consoling, helping and guiding others in the path of righteousness, etc.



(971) Kaavya-kalaa काव्यकला - Poetic Art. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 798

Mother is not the sordid, austere and pleasure inimical God of austerity, nor does She indulge in sexual apathy or consort-cursing. She is, on the other hand, poetic and She is fond of the nine sentiments so much indulged in poets and poetic minds, viz., Shringaara शृंगार (love), Bibhatsa बीभत्स (disgust), Raudra रौद्र (wrathfulness), Adbhuta अद्भुत् (wonder), Bhaya भय (terror), Vira वीर (heroism), Haasya हास्य (mirth), Karunaa करुणा (Compassion) and Shaanta शांत (composure) and all these sentiments are seen in Mother's glances, according to the relation She has with the person looked to.

[Please vide shloka श्लोक 51 of Saundarya Lahari सौन्दर्य लहरी .]

Whether Her devotees pray to Her in form of prose or poetry, by songs or hymns, all words being the form of Herself spoken with the energy and inspiration given by Her, She completes the incompletion, perfects the imperfection, and accepts whatever is offered in shape of speech or language.

(972) Anitya-triptaa अनित्यतृप्ता - Satisfied with most trivial perishable offerings. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 815

This is so because Her taste is much higher. She is only pleased with devotion. She accepts whatever is offered, however trivial, with the greatest joy provided it is offered with devotion.

This is apparent even in human life. The higher a man evolves, the lesser value he attaches to material objects and enjoyments, Her joy is in praises with devotion as under:-

(973) Talodari तलोदरी -Slender-waisted. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 847

Here Mother is described in the poetic strain. She is stated to be slender-waisted.

(Please read shloka श्लोक 79 of Saundarya Lahari सौन्दर्य लहरी ).

(974) Vidrumaabhaa विद्रुमाभा -Of the coral colour. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 891

Vidruma विद्रुम also means tree of knowledge. VI वि means knowledge and DRUMA द्रुम means tree. Also, VI वि means great and VIDRUMA विद्रुम means the most fruit giving tree and Mother is such.

Regarding benevolence and living the life of sacrifice for others the following are generally quoted

Trees, rains, saints and rivers are benefactory. Trees suffer under the Sun, rain, atmosphere tempests, solitude, no sitting posture etc. and give other their sweetest fruits to all with same cheerfulness and blessings, whether one prays for the fruits under its shades or hit the tree with stones.

(975) Suveshaadhyaa सुवेषाढ्या - Decked with most beautiful ornaments. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 969

(976) Shobhanaa शोभना - Beautiful. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 462

(977) Ashobhanaa अशोभना - Ever and everywhere beautiful. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 972

(978) Anuttamaa अनुत्तमा - The best with one superior to Her or comparable to Her. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 541

(979) Nirupamaa निरूपमा - Without a second worthy of being compared or spoken to as a simile even by the most meagre similitude. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 389

(980) Dhyaan-gamyaa ध्यानगम्या - Perceivable by meditation. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 641

Mother who is otherwise hidden is fully seen in Dhyaana or meditation.

By constant praises and thinking about Mother, there comes a stage when all other senses close their relations with other objects of their pleasures and emerge in this one object, viz., Mother. When all senses thus withdrawn from their respective other objects concentrate in Mother, it is meditation and in that condition, She is most visibly seen.

As during my experiences of others about the visualisations of deities and about the imagined religiosity which is most exaggeratedly believed to have been attained on the only basis of such visibility, I have seen so many misunderstandings, I wish to deal with this subject at length here.

There is a meeting of friends, every one of whom says he has an elephant. Everyone is almost proud and satisfied that he is the possessor of an elephant, but they are benighted and there is no conveyance to return home. In the meanwhile, one of them who was silent says, " Oh, my elephant has come. Come on and I will give a lift to you and leave you one by one at your homes." The

fact was that everyone had an elephant. None was wrong, but one had a paper elephant, another had a cardboard one, still, another had an ebonite one, and so on. Only one had a real living useful elephant.

There are many who having some visualisation of some sort get deluded that they have reached the proximity of salvation and that this is their last life. I have met so many. The most pitiable misunderstanding !!

One may have a wonderful visualization but Maai-ist must judge evolution by a reference to what he is. You see in your solitude a figure of any deities, but you are wrathful, greedy, anxious, full of desires, your faculties are not of the highest type, you are not attractive, you have so many enemies, your conclusions are not correct and your forecast of future does not turn out to be correct. You must, in that case, conclude that there is something wrong about your visions.

You cannot reach Mother or see Mother unless you are one of the highest souls with no desires, all readiness to sacrifice, constant remembrance of Mother, high purity, high transparency and great wisdom as to the best way of dealing with and addressing others, etc.

Your having actually seen some deity figure is not denied, but how far that happening means that you are nearer to God or salvation must be judged, more by the permanent conditions of your acquisitions, attainments and developments and righteousness in your living the daily life, than by the mere experience of some vision.

Visualisation arises from several sources : (1) It is simply a thought of mind that creates an impression of your having seen, just as several arrangements of clouds in the sky some figure is sometimes imagined and seen at a certain moment. (2) By still greater intensity and continued thinking and the seeing of a certain conception for a long time, a figure is sometimes seen, just as children see something in the dark without there being anything. Numbers 1 and 2 are only mind's makings. (3) Next, by the powerful intensity of thoughts, certain elements in the ether are being drawn together and you have the sight. This is an ethereal vision. (4) There are some invisible mischievous spirits who assume the form of the deity and derive frolic by seeing how the deluded man begins to dance, thinking that he is one of the highest souls who have got Saakshaatkaar साक्षात्कार (direct vision) of God. (5) Next, some really good and religious, invisible angelic helper, taking pity on the person pining away for proof of existence or Darshana दर्शन (sight), consoles him and encourages him in his devotion by appearing as a deity. (6) Then comes the deputation of someone by the deity to console and encourage and assist, who appears as the deity. (7) Then comes one of the invisible disembodied principal devotees of the particular deity (8) Then comes one of the principal actual companions, and constant adherent of the deity and lastly (9) the deity Herself or Himself.

A vision is seen, but that is no proof of the proximity of salvation or deity's home. It may fall in any of the above nine varieties which I have enumerated. Which class the vision belongs to, should be judged, as stated above, by one's own personal self-analysis.

Number (4) is generally very common; sometimes such spirits who are opposed to general religiosity play the mischief and stop the further religious progress by creating the feeling of enoughness.

There are limitations and realities, Judge them by where and what you are. Do not get deluded away. Distinguish between mental, ethereal, spiritual and godly visions.

One way of judging what class the vision belongs to, in addition to the general self-analysis is to see after effects and after conditions. If you are over-powered with a feeling of ecstasy, the feeling of being perfect, being much better than what you were, feeling that you have nothing more to wish or love for, there is a reason to believe the vision to be of a superior class. You feel you should have vision again and again. The other clue is to see how much of whatever is said or spoken by the vision figure comes out to be true. Judge the plane of purity which such speech proceeds. Decide the strength of sublimity and sanctity of the speech and emotion and knowledge during the vision.

Have a very correct analysis of what you are, how you live and what you do. Your vision cannot be above what your plane is. If you are a true disciplined disciple, Gurus appear. If you are a devotee, devotees appear. If you are a world-worm with a little hypo-critic appearance of religiosity and doing something here and there, ordinary spirits appear. If you are entirely uncared for and do not know your way out from a calamity, sometimes your dead relation and friend spirits appear.

The fact is that the way is Infinite. Best that has been said till now by way of instructions by the best people and best founders of all

religions are but the first-furlong formula. It is useful only for the first furlong of the long, long unknown infinite way. Let people be happy with their respective elephants according to their maximum conceptions. Do not discourage them or break their heavens. Let all be happy by Mother's Grace.

It is not that the Infinite way is made through by the struggling soul. He is himself unable to explain, record or even know how he reaches the goal. It is Mother and Mother's Grace that lifts him up and places him at or on the Goal.

All talk of the wisdom of " Do this and do not do that " except Mother's Grace is mere prattling. It is good in its own sphere, and many times much better than nothing or the reverse thing, but nothing beyond it.

A multi-millionaire thrusts himself suddenly into the house of his poorest friend and says, " My Rolls Royce is waiting. I am going to Mahabaleshwar. Send one of your children with me." He is extremely quick. He turns his eyes and says, " Yes come on, Bhaktiprasad." Catches Maai-sharan, drags Premsvrup, beckons Sevak and puts them all in the car. The car is off in a moment before other children think or even father replies.

Dear reader !! I am very free with thee and much out of the way. The above explains what the Mother's Grace is. It is not the children that go to Mahabaleshwar. What each child's part in the achievement is its purity, amiability and cheerfully self-surrendering mentality. A neatly dressed, happy looking, contented, lovely, serving, obedient, individuality-submerged child.

Be Mother's child. It is not possible for you to wade through the Infinite unknown way. Mother will take you. You only remain prepared with best though little you have.

Reduce your own individuality. Love, service, devote and surrender. The best musician that visits you will take in his lap the worthless hand harmonium in preference to the most costly one if the latter though with supreme tunes has one tune of itself, which will go on sounding whether the player wants it or not.

Be prepared to be dealt with by Mother in any way She likes you; you will be the first to be in Her lap for being played with.

Resign yourself to Her. Try to the extent you can.

Jay Maai ! Jay Maai ! Jay Maai ! Jay Maai ! Jay Maai ! Jay Maai ! Jay Maai ! Jay Maai ! Jay Maai ! Jay Maai !

(981) Dhyaana-dhyaatru-dhyeya-rupaa ध्यानध्यातृध्येयरूपा -She is the meditation, meditator and the object of meditation. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 254

(982) Yogadaa योगदा - Bestower of Yoga, the science of meditation. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 654

(983) Yogini योगिनी - The enjoyer of union. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 653

(984) Yogyaa योग्या - The enjoyed. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 655

Yoga योग is the union of the individual soul with the Supreme Soul which results by a process after having controlled all senses with the mind. Yoga results in being freed from the attachment from



pain. Yoga is the restraint of mental modifications and mainly of four varieties - The Raja Yoga राजयोग, Hatha Yoga हठयोग, Mantra Yoga मन्त्रयोग and Laya Yoga लययोग.

The above is the popular interpretation of Yoga. Taking Yoga as a union, it is the union of the enjoyer, the bestower of the enjoyment and the object of enjoyment. In a word the Bestower of enjoyment is the Mother, the enjoyer is the devotee and the enjoyed is the universe in the first instance and later She Herself. There is a stage when both are enjoyers of each other. During the last stages, there is the unification of all these three as one. Next two remaining unified and finally one alone remains.

The highest form of Mother as Infinite Source of the essence of Sattwikness सात्विक alone is the bestower of enjoyment and may be called योगदा Yogadaa. The next form with a greater portion of Rajas रजस is the enjoyer, the devotee. Here She may be called Yogini योगिनी. And the third containing predominating portion of immovability and material nature is that of the universe, In this, She may be called Yogyaa योग्या.

(985) Yugandharaa युगंधरा - Bearer of the Yoke. ललिता सहस्रनाम स्तो., नाम क्रमांक 657

We have referred to souls that take to approaching Her by knowledge. Yoga, devotion and Karma by which last, what is meant is remaining in the world with righteousness and practice of love and service, with Faith in Her and self-surrender to Her, with discharging of one's duties without the desire of fruit or the egotism of ownership or authorship.

One question crops up here, which is so often is used as an argument by the discouraging opponents. " Does God come to fill in your bags of corn? Is not God's subject good only for talking during leisure hours when nothing else is to be done? If you are after God, is not even maintenance impossible?

This word states that what has been often promised. "She bears the burden of those who try to follow Her path either as Jnanins ज्ञानी, Bhaktas भक्त, Yogis योगी or Karma Nishthas कर्मनिष्ठ.

(986) Yogaanadaa योगानंदा - The bliss of union.

Whatever we experience as the bliss of union is She Herself.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 656

(987) Bhakta-maana-sahansikaa भक्तमानसहंसिका - She that beholds or regards Her devotees as playmates with Herself as a She-swan. There is a similar word, viz., Muni-maanasa-hansikaa.ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 372

The subtle difference of the Bhakta भक्त and Muni मुनी or Yogi योगी ( as I make it ) may please be noted. The Muni of Yogi begins by withdrawing all senses from their usual objects of pleasure and silences them to help his mind to concentrate on Mother. Mother is perceived and Bliss is experienced. In the case of the devotee, he does not deprive the senses of their pleasures but so trains them as to be feeling pleasure in the objects of innocent pleasures connected with Mother alone. The Muni succeeds by controlling the senses and engaging the mind. The devotee succeeds by substituting and sublimating the tastes.

The Muni closes doors against the universe and enjoys the secret company of Mother. The devotee keeps the doors wide open but trains the senses to a higher happiness. Jnanin knows Her, the Yogi sees Her, the devotee touches Her and Karma Nishtha open an account with Her.

To the Muni, his mind is like the purest and most quite and crystallised water lake and in the midst of that lake, the Muni sees the Mother as the most cheerful She-Swan. In the case of the Muni, the purity and control are of the highest type. He is however on the bank and as a distant onlooker and enjoyer.

In the case of the devotee, it is all like the preparation of a country schoolboy. Nothing is achieved systematically and by a settled process or procedure. His strong points are love and sacrifice for Mother. Bhakta is with Her though as humblest, and fully knowing the two planes of himself and Mother. He, however, is co-player.

Maana means protection. Mother extends the protection and attention and relation as a Sa-hamsikaa सहसिका as the compassionate She-Swan. In a word, Bhakta is a play-mate to Mother. The enjoyment is mutual and not one-sided. She feels for him. She teases him. She feels for him and harasses him. She bends him double. She sportively even prostrates to him. She deceives him. She makes an appearance as if She is deceived by him. She frightens him. She shows as if She is afraid of him and so on. In one word She sports with him.

### CONCLUDING GROUP W

This is the last group in which a comprehensive view with delicacy and subtlety of emotions and thoughts has been taken without much constraint.

(988) Adrishyaa अदृश्या - Invisible. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 649

Mother is invisible and it is this invisibility which has been instrumental to her sportivity. It requires many lives before Mother becomes visible to the ordinary man, even in so far as the meaning of visibility may be taken as only admitting Her existence. Next, to some few of these to whom She is visible as existence, She becomes visible as the unfailing enforcer of Karmic Law and the Restorer of Righteousness. To a few of these, She becomes visible as Reliever of distresses through devotion. To a few of these when they desist from desiring any favours, She becomes visible in dreams. When devotees desire nothing in addition to loving Her passionately, She becomes visible in physical form, just as exceptional circumstances of life. When the devotee day and night remembers Her with repetition of names, She is visible to him as residing within himself. When everything else about the universe disappears She becomes visible to the devotee as "He himself".

When the Founder was in Communion with Mother and became unconscious on the repetition of the Mantra Jay Maai, the couplet that brought him to consciousness was this: MAIYAA, MAIYAA, MAIYAA, KARAKE AAPHI MAIYAA HO GAYAA .- Repeating Mother, Mother, Mother, he himself become Mother. Such is the Divine Mother. Once you see Her in any sense of visibility, there is a lift of many lives.

(989) Anaghaa अनघा - Annihilator of sins. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 987

There is none equal to Mother in the matter of removing sins. Dear Reader ! if you can share with me without foolish notions of decency. Agha also means in vernacular "motion". When a baby has spoiled itself, all avoid and run away. When Mother returns, if She has gone a while away Her first work is to cleans the child and suckle it. If the Mother does not return, the baby remained that soiled condition for hours together, in the midst of so many persons and well-wishers.

Mother can not bear the sight of the baby being soiled. Tell me who shall do what Mother does? Even the ordinary mother !!

(990) Adbhuta-charitraa अद्भुतचरित्रा - Whose ways of redeeming and restoring Her child to Herself are extremely wonderful. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 988

At what moment, with what most usual words Mother effects a life change is unimaginable.

Once a man was on a river bank at the time of eve and the boatman was taking over passengers from one bank to other. When night made things invisible he spoke out in a loud cry "This is now the last turn, come in all that want. The night is fast falling down" - that day changed the whole life of a worldly man to that of the devotee.

An extremely greedy old man was ever watchful about the economy in the smallest details. even the ordinary home lamp he would ignite and extinguish himself. One day he continued to do his work without igniting the light when night set in and the darling daughter said to him," At least now will not ignite the lamp? " This turned him !!

(991) Ajnaana-dhvaanta-dipikaa अज्ञानध्वांतदीपिका - The lamp that dispels the darkness of ignorance. A boy asks his elder brother about so many things lying in a dark room and regarding there whereabouts, shape, colour etc. Each thing requires a long description. The describer describes it and described-to hears it tiringly. None is sure whether the things will be found. But just then Mother comes in and ignites the lamp in the room. The boy leaves his elder brother and runs to the room. All knowledge that is given by man to man consists of tall lengthy descriptions, never ending; never convincing, nowhere-to leading, but when Mother's Grace comes in, you need none, you are a teacher to yourself.

ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 993

I do not know how far I am able to carry the idea but Grace is not only like a microscope, which enables you to see things which you previously with your naked eye could not see in much larger size and with smallest details fully visible, but some indescribable thing acting in a such a wonderful manner as may be compared to the transfer of a dramatic scene. Every smallest thing of the existing scene is wiped out and an entirely new scene which is often just the reverse evolved, absorbing you. As for example, a stingy man who renounces his millions.

When shall I have such Grace, Oh, Mother !! When the Grace is showered, Life, Light and Love are there. You feel the conviction of one plus one is two, and experience an indescribable joy.

(992) Avyaaaja-karunaa-murti अव्याजकरुणामूर्ति - Compassionate immeasurably and impartially. Her mercifulness and man's ungratefulness have made me weep so often, made me break into tears before others. Just yesterday [ 9-5-1938 ] a devotee

came to me weeping to inform me that his brother has been taken into custody for defalcation and the surety asked for being for a great amount, there was no possibility of his being released on bail. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 992

I was moved. I felt giddy as I could not find the way and then broke into tears. I told the man I have such a bitter experience of the ungratefulness of mankind that I am now ashamed to pray to Mother for pouring Mercy on suffering souls". So many have lacked even the most superficial courtesy of a single good word after the calamity ( as of restoring of the lost vision, acquitted and escape from a sure sentence imprisonment), is over ".

At one place a man was under a criminal trial. The judge had decided to himself that he should be heavily sentenced. All remedies to get the mercy of the judge had failed. On hearing about the Founder he went to his place and in spite of his telling him that he was mere dust, that he had not an iota of greater capacity than any other man of the street, would not leave his feet till a promise was given that Mother would show mercy on him. By some great some wonderful happenings he was acquitted. In spite of repeated and repeated and repeated requests, " Do not forget to thank my Mother when you are released, "Mother wants only a little recognition," there was not a word even through someone not a letter, not a single going to Mother, not a single desire of Darshan.

Only a month back, the Founder received a very earnest letter from who stated that he and his wife were members of Mother's Lodge. His wife had been seriously ill. Doctors had left all hopes. He requested the Founder to pray to Mother. It would be foolish to write what people think of the Founder. The Founder replied, "If

you honestly believe what you write about the Founder's relation with Mother, just take a little water, and a few flowers, pray to Mother and promise Her that you would not forget Her obligation. Run than to the hospital. If you find the fever is gone, wire to me and do not forget to celebrate Mother's Mercy to you on ensuing Friday.

Not to neglect the next Friday, Founder had repeatedly and repeatedly requested him. The fever immediately disappeared, as soon as he received the letter and prayed. On being assured accordingly at the hospital, he wired to the Founder. But thanksgiving on next Friday was neglected. Ha had to make that indifference good by running down to Poona (Pune) and offer prayers personally to Mother. Again Mother was merciful. Not only on return to Bombay (Mumbai) did he find that all complications had disappeared but even the doctors' committee's opinion, viz., that a major operation was indispensable was changed. This letter promise he took from the Founder at 4 A.M. during the night. Husband and wife are now happy and they now regularly pray to Mother on every Friday.

It is the most bitter experience of the Founder that people are so ungrateful that after the calamity is over they do not bestow even a moment's thought of thankfulness to Mother. The founder has often found that cruel beasts like tigers and lions are more grateful than man.

And yet !! The Founder's lot is to break his head against the wall when he is taunted by routine religionists and orthodox people," You have made Mother cheap like straw ".



But reader !! Are you an atheist or a devotee !! How has Mother consoled the Founder !! Would like to know? She had often told the Founder in dreams, " If Thou hast been Servant of my children for My Sake, am I not bound to be what Thou makest me? " I presume the world is as it is, and yet my work is to create a love for Mother.

Once a devotee on the river bank saw a scorpion being dragged into the river flood, struggling for life. The devotee out of pity went into the flood and took him up over his hand and began to make his way towards the bank.

The scorpion begins to give stings and with the pain, tears were flowing from the eyes of the devotee. Onlookers shouted out, "Throw of the scorpion," but he would not.

On inquiry as to the cause of his folly, he said, "Mother created a scorpion and a devotee. The scorpion has not failed to fulfil the purpose for which he was made. Should the scorpion be true to its creator and me false to my Mother !!"

Reader! excuse me, I write only one thing out of the hundred that I have experienced. If you are not prepared to excuse me for these outpouring, throw away Mother's book. What else can you expect from a devotional mind !!

The Finalmost Truth is that Mother will ever remain pouring Her Mercy and man will ever remain being ungrateful. If a man is to remain ever ungrateful, God to be ever pouring Mercy must be Mother, and because man is getting more and more absorbed in his own selfishness, greater is the necessity of God being Mother.

(993) Bahirmukha-sudurlabhaa बहिर्मुखसुदुर्लभा - Very difficult to attend for persons with vision directed outside and without. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 871

If you wish your path of salvation be made so simple as the Mother's path is. Mother as Mother cannot be attained by routine external showy actions and with your mind running to the objects of their satisfaction.

All external things are simply supplementary to the Internal Love and Devotion with Self-surrender. If there is no Love or Devotion, the routine does not help you in any way except in the most elementary manner of sometimes making you think such a tiresome routine is for. A good thing is ever good. Routine is better than nothing, but a routine is often dethroned Real and that is what is responsible for degeneration. When the wife enslaves the husband, the servant threatens the master, individualism reduces universalism then degeneration sets in and vicious circle starts.

(994) Aantarmukaha-samaaraadhyaa अन्तर्मुखसमाराध्या - She is to be worshipped internally letting not one hand know what the other does. Just note the instance of external and internal forms of repetition. Externally you can go on repeating some name mechanically, whereas your mind can be thinking something else, but in the case of internal repetition you must either stop thinking other thoughts or stop repetition. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 870

In the case of the internal form of worship, there is no self-deception and no world-deception and therefore it has the highest efficacy. You can not be blind what you are worshipping internally,

you are alive to your responsibility, your conviction is there and you are prepared for what you do or do not do.

(995) Rahastarpana-tarpitaa रहस्तर्पणतर्पिता - Gratified by the secret and mental oblations. ललिता सहस्रनाम स्तोत्रनाम क्रमांक 382

The devotee should sacrifice himself to Mother in the fire of consciousness with all his knowledge or ignorance, righteousness or unrighteousness and sinlessness or sinfulness, heaven and hell and the ownership from the lump of clay to the whole dominion of the deities.

In a word, Mother is pleased when one hands over the whole charge of one's self as one is and when nothing remains as secret and kept concealed by the devotee from Mother.

This is the secret of Mother worship. There should be no idea of alienship or separateness. Hand Yourself to Her wholly.

Duryodhan दुर्योधन approached his mother who was powerful and chaste Sati for blessing so that he might not be defeated or killed. Gaandhaari गांधारी told him that she would pray to God and the moment she opened her eyes from the state of divine communion, whatever portion of his body her eyes would fall on would be immortalised. Duryodhana दुर्योधन deluded as a result of the diplomatic advice of Krishna कृष्ण wore a flower chaddi, fearing least it would be indecent if he were to appear in naked form his mother. When Gaandhaari गांधारी opened her eyes she wrathfully shouted out "You fool, you have been deceived". In the war he was killed, being hurt in the part that was concealed under the flower-wear.

You have to approach Mother as you are and hand yourself over.

(996) Chaitanyaarghya-samaa-raadhyaa चैतन्यार्घ्यसमा राध्या - She is to be worshipped by the Arghya अर्घ्य means water mixed with holy substance for dedication to Mother. This Arghya should be your own mentality, your own consciousness. It should be Arghya; your mentality should be liquefied and not hard as solid. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 918

The Arghya अर्घ्य must be flavoured with eight holy substances. First non-injury, second sense-restraining, third pity, fourth compassion, fifth wisdom, sixth penance, seventh truth and eighth meditation.

(997) Chaitanya-kusuma-priyaa चैतन्यकुसुमप्रिया - She is fond of Chaitanya flower. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 919

This means that Mother is fond of hearts as soft, delicate, sweet and fragrant as flowers. Some narrate the above stated eight substances as flowers, but penance and sense-restraining and wisdom are unfortunately substances too hard to justify being called flowers. I, therefore, prefer a little departure.

The idea underlying this word is that having gone through penance and sense-restraining practices, etc. if the devotee turns cynic or hateful to others or looks upon the universe with an attitude of displeasure, disappointment or dissatisfaction, He is still immature.

According to Mother's Ideal, he who has a hatred towards ignorance, passion, wickedness, cruelty and other evils of the universe is still Katchaa कच्चा (immature). Evil must not remain as

evil to him. When everything is joy creative, when nothing but good remains, then it is that Mother is fully pleased.

She is pleased with the flower of the soul of Her devotee. Devotee must not be austere-looking or be getting boisterous at the evils of the universe, etc.

The higher meaning full of devotional ecstasy is that She is pleased by simply looking at the sweet flower-like (chaitnya - चैतन्य ) face of Her devotees. As a Mother, the very fact that Her devotee is happy is enough to make Her happy, without any other expectation of service or worship or return of any kind from the devotee.

When a man is in a foreign country the Mother passes anxious days for his return. When he returns, the very sight that he has come hale and hearty is more than enough to drown the Mother in an ecstasy of joy. She is pleased only with the fact that he has returned lively (alive), for which the son deserves no credit. Mother's heart says, " Harass me remaining alive, but do not relieve me by dying." Chaitanya चैतन्य means life, livingness.

(998) Lajjaa लज्जा - Self-respect sense. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 740

Then a stage comes when with all the remembrance, of the contrasts between himself and Her and his doings and Her doings etc., he gets ashamed of himself. He thinks he does not deserve devotee-ship. He gets ashamed of being called a devotee of Mother, at the idea of his unworthiness. His whole heart and soul as it were gets reduced to the smallest atom of the dust of the Mother's Lotus Feet. He wishes his whole mind, body and heart

may get small and small ( of course condensed ) and may form the dust of Mother's Feet.

(999) Layakari लयकरी - Causing absorption. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 739

Next, the whole of his vast possession of the subtlest knowledge, the most valued experience, the most delicate emotions, the most enlightened wisdom and everything as it were is abandoned.

A big shopkeeper has in his shop thousands of things, he knows their uses, their values, their sources, their constituents and all details about each and everything in the shop. But as soon as he receives a heavenly mandate that the queen of the place has accepted him as her son, as the inheritor of Her vast dominion, at a sweep all that knowledge disappears.

This Laya stage is described as a peculiar state of mental absorption which is equal to ten meditations

(1000) Kameshvara-praana-naadi कामेश्वरप्राणनाडी - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 373

The vital current of the devotee during that absorbed condition. She is the protector of the devotee during the Laya condition just as even when the devotee falls unconscious on a main busy traffic road like Khar in Bombay (Mumbai). When the devotee sees face to face his unworthiness or inability to return the gratitude for whatever Mother has done for him, he asks Mother, " Say, Mother, should I live or die. Dost Thou tolerate my living? " " This ungrateful living is unbearable to me. I wipe out my existence. ". He is then in such condition that only Mother has been protecting him then. Mother raises and restores him. These are

very dangerous moments and whether the devotee lives or dies is a question. So Mother is then the vital current.

The name suggests the meaning that the devotee in this condition is known only by the fact that the pulse is throbbing.

(1001) Naada-rupini नादरूपिणी - In the form of sound. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 901

The pulse beats and the heart beats. Excepting these two functions every other moment is indiscernibly stopped. The heart is there simply most piteously repeating. " Maai Maai Maai ". It is this sound in the form of which, Mother is here described.

(1002) Poorna पूर्णा - Perfectioner. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 292

Zero and infinity are juxta-positional. The Laya, the absorption results in Mother showering Her Grace to perfect the devotee. She makes him perfect. When you prostrate full and it appears certain that you are unable to get up by yourself, then Mother raises you Herself. When the streak of even polluted water becomes so small as to be invisible and loses itself in the Ganges, that streak becomes the Ganges. So long as certain house refuse thrown on the road has some form it is refuse thrown on the road but when it becomes formless then it becomes the road itself.

(1003) Mahaa-taandava-saakshini महाताण्डवसाक्षिणी - ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 232

On every faculty, every power , every sinew, every nerve, every drop of blood , every pore and every hair being made perfect, capable of doing the maximum work and being immortalised,

what else can there be but that the devotee dances in the highest ecstasy, being relieved from all pains, sorrows, miseries and the whirlpools of birth and death !! Mother witness the unique dance and Herself gets absorbed in the ecstasy experienced by the devotee.

(1004) Mahaa-kaamesha-nayan-kumuda-aalhaada-kaumudi  
महाकमेशनयनकुमुदाल्हादकौमुदी - And She becomes moonlight which  
gladdens the Kumuda flower pair of the eyes of the devotee.  
ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 403

(1005) Maadhvi-paanaa-lasaa माध्वीपानालसा -Languid as if drunk.  
ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 575

The Lotus in Mother's hand is there because, in the highest stage of love between Mother and son, Mother does not get Herself pleased without worshipping the devotee with the lotus in Her hand.

(1006) Shiva-kaameshvaraankasthaa शिवकामेश्वरांकास्था -  
ललितासहस्रनाम स्तोत्र, नाम क्रमांक 21

Mother says to the devotee," I have been the worshipped and Mother for innumerable lives to thee. Now let me be the worshipper and the daughter to serve thee after so many endless and indescribable miseries that you have suffered for me."

She as daughter is the sitter in the lap of Her devotee at this stage.

This idea I got at the worshipping place of my most revered old friend Kaushikarambhai V Mehta.



When I went to him, he offered me with great love the best dish of almonds, sugar-candy etc. I would not eat though he repeatedly asked me to eat. The fact was that I do not eat or drink anything without dedication to Mother and I was too shy. My throat was choked. In a piteous voice, I sang two lines by way of an answer. " Mother, tell me whether you are Mother and I am the son, or I am an old Father and you are my darling lovely daughter! "

Generally, whenever parents get best dainties to eat, children's remembrance stops the morsel going down the throat. It was this experience which made joyful and dancing and I said to myself, I have found the meaning of Shiva-kaameshvaraankasthaa.

That Mother takes a fancy and delight to be the devotee's daughter is not an inappropriate idea. It is only fools who always prefer to be the worshipped and never the worshippers.

There was a living instance in Bengal, the Blessed home of Mother Worship and the birth province of Her Blessed son, Shri Ramakrishna Paramahansa.

A devotee extremely poor once desired to celebrate Durga Pooja festival and went to fetch his daughter for the purpose from her husband's house. The husband's family was extremely rich and the members of the family drove out the devotee stating that he was a fool to expect that his daughter who was the queen of the family, which would be celebrating the festival gloriously with grand dinners, would be rolling half-starving at her father's house.

The devotee returned and on the road journey wept under a tree at the first half of the journey. In the second half, he found his daughter shouting out to him to stop. The daughter stated weeping that after his departure there was an exchange of harsh

words and she was turned out to her father. The daughter said, "Father, do not worry. You have been old. My husband has given me immeasurable wealth. We shall live together and I will serve you for your life." The father was still more miserable. Not only he was spurned but his daughter was turned out. The daughter served him shampooing and with most delicate love actually fondling old father- Durga Poojaa was celebrated with devotion gloriousness and lavish spending, in a manner which surprised the whole province. On a ninth night, she sat in the devotee's lap in full ecstasy and asked him, "father, tell me honestly, don't you repent, having taken this idiosyncrasy of devotion to Mother." The devotee said, "My darling, you are yet too young to have any idea of my love for Mother." Next morning the daughter was missing.

On inquiry, it was learnt that his real daughter had not left her husband's house.

Mother often desires the fanciful pleasure of being the devotee's daughter. She feels the joy of sitting in his lap.

Reader, I am free with thee as we are soon to part, after a few pages. Weep and weep out of love for Mother, if you are a devotee. If you are a heartless learned one, laugh at my folly of wasting my breath in the wilderness. Mother has been given Her right status by a few devotees. Most of the devotees have understood Her to be stern and awful. Some have exploited Her Grace and Mercy. Very few have loved Mother as Mother. But here the love has been of such an immeasurable intensity that unlike the most universal truth that the Mother fondles the child, the devotee fondles the old Mother, who has been neglected and discarded by the ungrateful universe.

In love when there is monotony due to the climax of loving in a particular relationship, there is still greater pleasure in inverting the relationship, just as when you have read a book for times without number, you like to read it from the last chapter to the first. It is this idea which gives clue to the inversion of the letters of a Mantra.

It is higher than the highest stage of natural love. The natural relationship is one of the schools of the devotees is for woman devotee to consider herself as beloved of Lord Krishna, and some male devotees too as in the Raadhaa-Vallabha school, consider themselves to be Gopis i.e., the beloved of Lord Krishna. In the above lines, there is higher than the highest, and it is when the devotee considers God as his beloved.

(1007) Saama-rasya-paraayanaa सामरस्यपरायणा - Fond of granting the co-equal status to the devotee. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 792

This word explains the above idea of inversion of the relationship. Saama Rasya means the ecstasy and sweetness that results on being one, on individuality being lost, on such inverting and blending as of milk and sugar. The relationship disappears. The devotee is Mother and Mother becomes the devotee. Son becomes Mother and Mother becomes the daughter, that ecstasy is Saama Rasya and Mother is extremely fond of it.

This points of ecstasy devotees experience.

" Too Na Rahe, Too Ki Boo Na Rahe. " The stage when "Thou" does not remain, nor the remembrance or the smell of the past, "Thou", i.e. even the consciousness that there was a time when

we were as " I and Thou", does not even lingeringly remain existent.

It is the Saama-rasya, the sameness of the Mother and son with equality and exchangeability in every respect, of which the faint shadows are to be seen in the Saam-rasya of husband and wife or that of lover and beloved.

It is because of this idea of Saama-rasya, that in the Mother's Path, the Guru is Mother and the disciple is the child and on some occasions as Guru- Poornimaa Guru becomes the worshiper, and the disciple the worshipped in the Maai- cult.

Guru must be prepared to become the disciple of his disciples. It is because of this idea of Saam-rasya that the husband should worship the wife on Full Moon days in the Maai-cult.

One fact, however, cannot too much be emphasised. The stage of Saama-rasya-paraayanaa is after the stage of Laya, the absorption. When the husband and wife have no separate interests or individualities, when one does not need the assent of the other, when both are one, then alone the stage of Saama-rasya-paraayana should be practised. If they are mere world-worms, each ready to pounce upon the other on weakness, such a mutual worship may result in troubles.

(1008) Lilaa-vjgraha-dhaarini लीलाविग्रहधारिणी - Wearer of forms for sportivity. ललिता सहस्रनाम स्तोत्र, नाम क्रमांक 865

Then the devotee is at rest and is the spectator and enjoyer. The whole universe, every emotion, every desire, every thought, every power, everything that bears a name and every thing that

suggests itself as having existence, everything that is knowable, visible or experience-able is a form of Mother.

The Jeeva has become Shiva. The bound soul has become the liberated soul. For him, nothing exists, not even he himself, except Mother. All is Mother, Mother is all.

(1009) Shree-shivaa श्रीशिव The eternally beneficent Mother. ललिता  
सहस्रनाम स्तोत्र, नाम क्रमांक 998

(1010) Aim Hrim Shreem Jay Maai. ऐं ह्रीं श्रीं जय माई

The all-love-conferring, the all-humility-and-righteousness-conferring, the all-peace-power-and-prosperity-conferring, finalmost-victory-conferring, Mother of the whole humanity. The Mother that has by Her own desire showered Her Grace and Mercy on a dust-worm to proclaim Her Glory to promise Her easy approachability through Love, Service, Devotion and Self-surrender, to promote the spirit of sisterhood and brotherhood universally without any distinction of caste, creed or colour, and to promulgate the path of loving God as Mother by a child, however wicked and worthless as the Founder is.

Jay Maai, Jay Maai, Jay Maai, Jay Maai, Jay Maai, Jay Maai

Jay Maai, Jay Maai. Jay Maai, Jay Maai, Jay Maai, Jay Maai

Jay Maai, Jay Maai, Jay Maai, Jay Maai, Jay Maai. Jay Maai

Mother Bless All.

Love-Libation on Names-Completion

Marne De Muzko Maai, Tere Donoo Taarak Permen

Jyooti Banaa le Chaamki, Kyaam Choo-oo Fir-Fir men

Tookde Huve hay Kalejeke, Pyas Tabhi na poori Hui

Teri, Binaa Too, Ko Sune nahi, Zindagi Khaali Gayi

Mother !! Be pleased to grant that I shall relinquish and dedicate my life to Thee in Thy two Salvation conferring Lotus Feet. Be Thou pleased to get and wear slippers of my skin. Be Thou pleased to bless that I shall remain in constant touch with Thy feet, again and again for perpetuity.

Mother !! My heart has been grounded to pieces and dust-atoms, but my throat-scorching thirst for singing Thy glory and drinking Thy name-nectar has not been quenched at all, yet.

Thy glory, in absence of Thee and except Thee none hears.  
Alas !!! my life has been nearing its end without having served Thee.

JAY MAAI, JAY MAAI, JAY MAAI

MOTHER BLESS ALL.

Maiji's 80TH Birthday,

23rd December 1965

MAAI SWARUP MAAI MARKAND

M.R. Dholkia

[ The Founder of Universal Religion Mai-ism ]







