



Devī Mahātmyam

"The Supreme Glory of the Goddess"

*Illustrated Edition With the Commentary of Śrī Amṛtānandanātha
Sarasvatī Featuring Classical Iconographic Works Selected from the
Simon Ray / Indian & Islamic Works of Art Catalogue*



TRIPURĀ TALLIKĀ

October 2026



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Introduction

The Devī Māhātmyam, also known as the Durgā Saptasatī or Caṇḍī, stands as one of the most revered revelations of the Divine Mother within the Purāṇic tradition. Set within the Mārkaṇḍeya Purāṇa, it unfolds as a sacred dialogue that proclaims the supreme sovereignty of Devī as the creator, sustainer, and liberator of the universe. Through the celebrated narratives of her battles against such asuras as Madhu and Kaiṭabha, Mahiṣāsurā, and Śumbha and Niśumbha, the text reveals not merely mythic combat, but the inner drama of spiritual awakening—the destruction of ignorance, ego, and disorder by the radiant power of Śakti. For centuries, it has been recited in temples and homes, especially during Navarātri, as both a hymn of praise and a transformative sādhanā.

This publication has been prepared in collaboration with Devipuram to honor the spiritual legacy of Śrī Amṛtānandanātha Sarasvatī, whose deep devotion to the Devī Māhātmyam shaped the lives of many disciples. Gurujī not only promoted its regular recitation but personally recorded its chanting and delivered extensive teachings on its inner meanings. Portions of those teachings appear here: one previously published by Michael Bowden in *The Gifts from the Goddess*, and another transcribed for the first time from digitized recordings of a multi-day discourse delivered in late May and early June 2023. Although some recordings were unfortunately corrupted and incomplete, what remains offers a profound and intimate window into Gurujī's vision of the text.

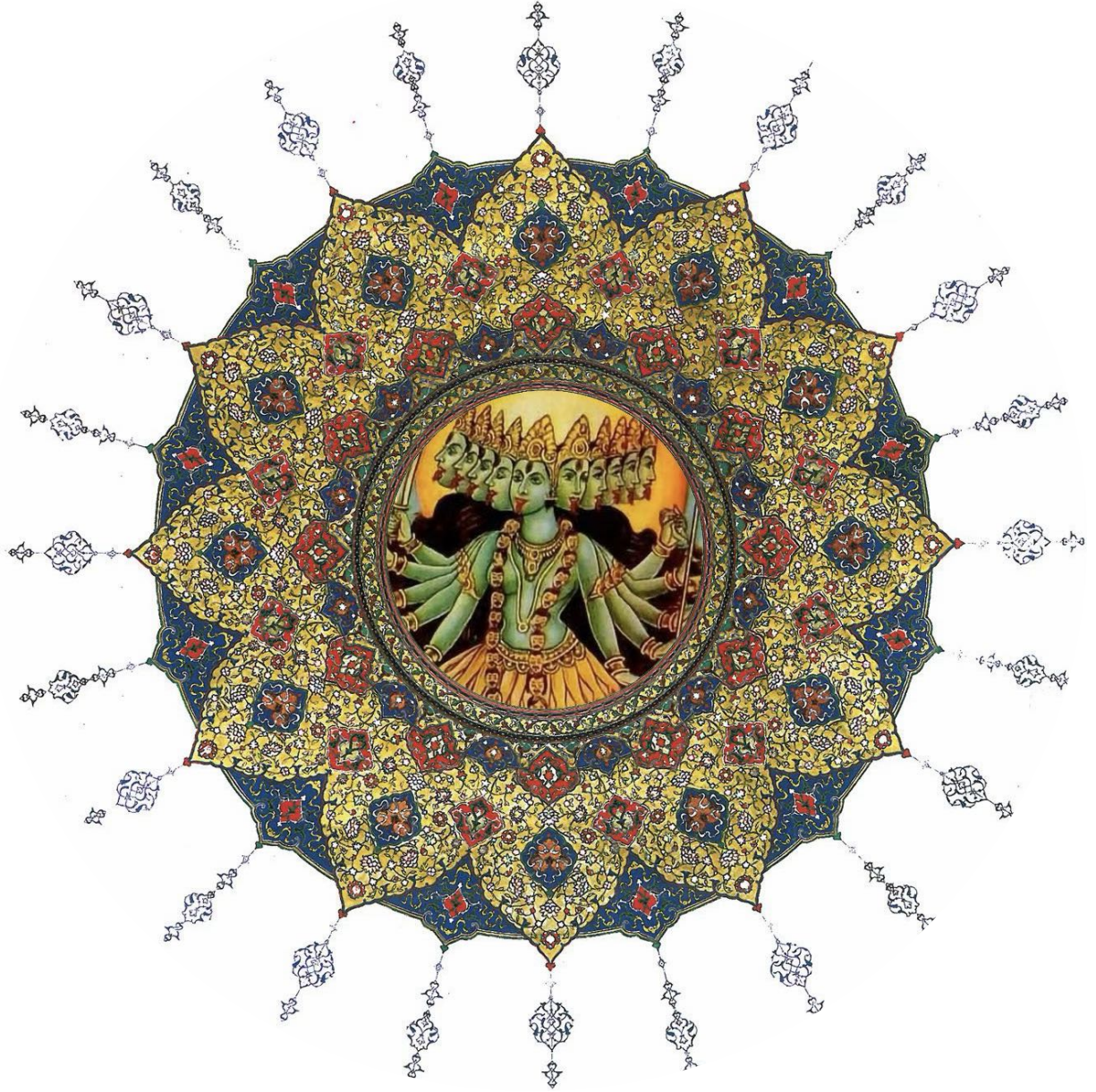
The volume includes an illustrated English translation of the Devī Māhātmyam, adapted from the translation by Swami Jagadishwarananda, accompanied by illustrations drawn from Simon Ray's catalogue of Indian and Islamic works of art. In addition, this work gathers related narratives of the Goddess found in other Purāṇas, including the Skanda Purāṇa, Kālikā Purāṇa, and Brahmavaivarta Purāṇa, providing a broader scriptural context for contemplation and study.



Devī Mahātmayam

(ENGLISH TRANSLATION)



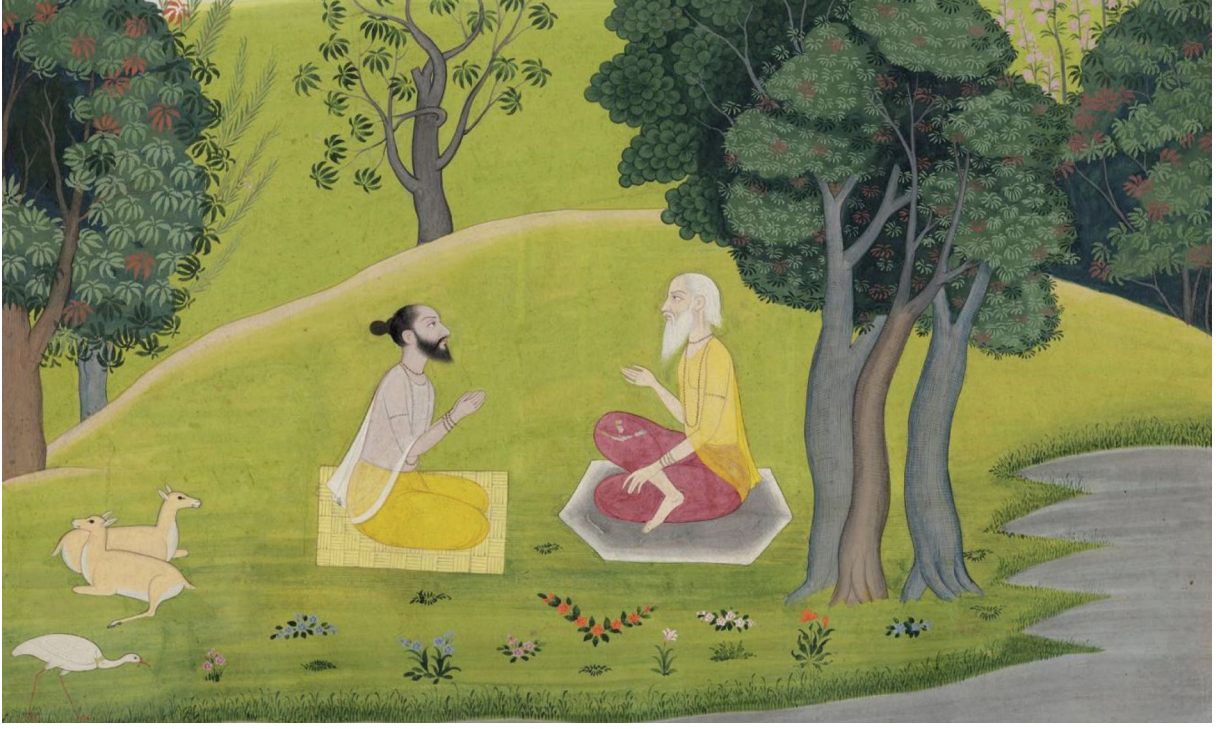


Prathama Caritra - “Mahākālī”

CHAPTER 1



CHAPTER 1: THE SLAYING OF MADHU & KAIṬABHA



I resort to Mahākālī, who has ten faces, ten legs, and holds in her hands the sword, disc, mace, arrows, bow, club, spear, missile, human head, and conch; who is three-eyed, adorned with ornaments on all her limbs, and luminous like a blue jewel, and whom Brahmā extolled in order to destroy Madhu and Kaiṭabha, when Viṣṇu was in (mystic) sleep.

Mārkaṇḍeya said (to Jaimini):
1-3. Sāvarṇi, son of Sūrya¹, is called the eighth Manu. Listen, while I describe in detail about his birth, how Sāvarṇi, illustrious son of Sūrya, became the lord of the (eighth) Manvantara² by the grace of Mahāmāyā.

4-5. In former times there was a king named

¹ Sāvarṇi was so called because he was the son of Savarṇā, Sūrya's wife. He became King Suratha in the second (Svārociṣa) manvantara.

² One cycle of creation is divided into fourteen manvantaras. The period ruled over by one Manu is called a Manvantara. There are, therefore, fourteen Manus as follows: Svāyambhuva, Svārociṣa, Uttama, Tāmasa, Rāvata, Cākṣuṣa, Vaivasvata, Sāvarṇi, Dakṣa-sāvarṇi, Brahma-sāvarṇi, Dharma-sāvarṇi, Rudra-sāvarṇi, Deva-sāvarṇi, and Indra-sāvarṇi.

Suratha, born of the Caitra dynasty, ruling over the whole world in the period of Svārociṣa. He protected his subjects duly like his own children. At that time the kings, who were the destroyers of the Kolas, became his enemies.

6-7. He, the wielder of powerful weapons, fought a battle with the destroyers of Kolas, but was defeated by them though they were a small force. Then he returned to his own city and ruled over his own country. Then that illustrious king was attacked by those powerful enemies.

8-9. Even in his own city, the king, (now) bereft of strength, was robbed of his treasury and army by his own powerful, vicious, and evil-disposed ministers. Thereafter, deprived of his sovereignty,

the king left alone on horseback for a dense forest, under the pretext of hunting.

10–11. He saw there the hermitage of Medhas—the supreme among the twice-born—inhabited by wild animals which were peaceful, and graced by the disciples of the sage. Entertained by the sage, Suratha spent some time moving about in the hermitage of the great sage.

12–16. There then, overcome with attachment, he fell into the thought: "I do not know whether the capital (which was) well-guarded by my ancestors and recently deserted by me is being guarded righteously or not by my servants of evil conduct. I do not know what enjoyments my chief elephant, heroic and always elated, and now fallen into the hands of my foes, will get. Those who were my constant followers and received favor, riches, and food from me, now certainly pay homage to other kings. The treasure which I gathered with great care will be squandered by those constant spendthrifts, who are addicted to improper expenditures."

17–19. The king was continually thinking of these and other things. Near the hermitage of the Brāhmaṇa, he saw a merchant and asked him: "Ho! Who are you? What is the reason for your coming here? Wherefore do you appear as if afflicted with grief and depressed in mind?" Hearing this speech of the king, uttered in a friendly spirit, the merchant bowed respectfully and replied to the king.

The merchant said:

20–25. "I am a merchant named Samādhi, born in a wealthy family. I have been cast out by my sons and wife, who are wicked through greed of wealth. My wife and sons have misappropriated my riches and made me devoid of wealth. Cast out by my trusted kinsmen, I have come to the forest grief-stricken. Dwelling here, I do not know anything as regards good or bad of my sons, kinsmen, and wife. At present, is welfare or ill-luck theirs at home? How are they? Are my sons living good or evil lives?"

The king said:

26–28. "Why is your mind affectionately attached to those covetous folk, your sons, wife, and others, who have deprived you of your wealth?"

The merchant said:

29–34. "This very thought has occurred to me, just as you have uttered it. What can I do? My mind does not become hard; it bears deep affection to those very persons who have driven me out in their greed for wealth, abandoning love for a father and attachment to one's master and kinsmen. I do not comprehend although I know it, O noble-hearted king, how it is that the mind is prone to love even towards worthless kinsmen. On account of them I heave heavy sighs and feel dejected. What can I do since my mind does not become hard towards those unloving ones?"

Mārkaṇḍeya said:

35–38. Then O Brāhmaṇa, the merchant Samādhi and the noble king together approached the sage (Medhas); and after observing the etiquette worthy of him and as was proper, they sat down and conversed (with him) on some topics.

The king said:

39–45. "Sir, I wish to ask you one thing. Be pleased to reply to it. Without the control of my intellect, my mind is afflicted with sorrow. Though I have lost the kingdom, like an ignorant man—though I know it—I have an attachment to all the paraphernalia of my kingdom. How is this, O best of sages? And this merchant has been disowned by his children, wife, and servants, and forsaken by his own people; still he is inordinately affectionate towards them. Thus both he and I, drawn by attachment towards objects whose defects we do know, are exceedingly unhappy. How does this happen, then, sir, that though we are aware of it, this delusion comes? This delusion besets me as well as him, blinded as we are in respect of discrimination."

The Ṛṣi said:

46–49. Sir, every being has the knowledge of objects perceivable by the senses. And the object of sense reaches it in various ways. Some beings are blind by day, and others are blind by night; some beings have equal sight both by day and night. Human beings are certainly endowed with knowledge, but they are not the only beings (to be so endowed), for cattle, birds, animals, and other



creatures also cognize (objects of senses).

50–58. The knowledge that men have, birds and beasts too have; and what they have men also possess; and the rest (like eating and sleeping) is common to both of them. Look at these birds, which though they possess knowledge, and are themselves distressed by hunger, are yet, because of the delusion, engaged in dropping grains into the beaks of their young ones. Human beings are, O tiger among men, attached to their children because of greed for return help. Do you not see this? Even so, men are hurled into the whirlpool of attachment, the pit of delusion, through the power of Mahāmāyā (the Great Illusion), who makes the existence of the world possible. Marvel not at this. This Mahāmāyā is the Yoganidrā of Viṣṇu, the Lord of the world. It is by her the world is deluded.

Verily she, the Bhagavatī, the Mahāmāyā, forcibly drawing the minds of even the wise, throws them into delusion. She creates this entire universe, both moving and unmoving. It is she who, when propitious, becomes a boon-giver to human beings for their final liberation. She is the supreme knowledge, the cause of final liberation, and eternal; she is the cause of the bondage of transmigration and the sovereign over all lords.

The king said:

59–62. "Venerable sir, who is that Devī whom you call Mahāmāyā? How did she come into being, and what is her sphere of action, O Brāhmaṇa? What constitutes her nature? What is her form? Wherefrom did she originate? All that I wish to hear from you, O you supreme among the knowers of Brahman."

The Ṛṣi said:

63–71. She is eternal, embodied as the universe. By her, all this is pervaded. Nevertheless, she incarnates in manifold ways; hear it from me. When she manifests herself in order to accomplish the purposes of the devas, she is said to be born in the world, though she is eternal. At the end of a kalpa, when the universe was one ocean (with the waters of the deluge) and the adorable Lord Viṣṇu stretched out on Śeṣa and took the mystic slumber, two terrible asuras, the well-known Madhu and Kaiṭabha, sprung into being from the dirt of Viṣṇu's ears, sought to slay Brahmā; Brahmā, the father of beings, was sitting in the lotus (that came out) from Viṣṇu's navel. Seeing these two fierce asuras and Janārdana asleep, and with a view to awakening Hari, (Brahmā) with concentrated mind extolled Yoganidrā, dwelling in Hari's eyes.

The resplendent Lord Brahmā extolled the incomparable Goddess of Viṣṇu, Yoganidrā, the queen of the cosmos, the supporter of the worlds, the cause of the sustentation and dissolution alike (of the universe).

72–74. Brahmā said: "You are Svāhā and Svadhā. You are verily the Vaṣaṭkāra and embodiment of Svara. You are the nectar. O eternal and imperishable One, you are the embodiment of the three-fold mantra. You are half a mātṛā, though eternal. You are verily that which cannot be uttered specifically. You are Sāvitrī and the supreme Mother of the devas.

75–77. "By you this universe is borne, by you this world is created. By you it is protected, O Devī, and you always consume it at the end. O you who are (always) of the form of the whole world, at the time of creation you are of the form of the creative force, at the time of sustentation you are of the form of the protective power, and at the time of the dissolution of the world, you are of the form of the destructive power. You are the supreme knowledge as well as the great nescience, the great intellect and contemplation, as also the great delusion, the great devī as also the great āsurī.

78–81. "You are the primordial cause of every-

thing, bringing into force the three qualities. You are the dark night of periodic dissolution. You are the great night of final dissolution, and the terrible night of delusion. You are the goddess of good fortune, the ruler, modesty, intelligence characterized by knowledge, bashfulness, nourishment, contentment, tranquility, and forbearance. Armed with sword, spear, club, discus, conch, bow, arrows, slings, and iron mace, you are terrible (and at the same time) you are pleasing, yea, more pleasing than all the pleasing things and exceedingly beautiful. You are indeed the supreme Īśvarī, beyond the high and low.

82–87. "And whatever or wherever a thing exists, conscient (real) or non-conscient (unreal), whatever power all that possesses is yourself. O you who are the soul of everything, how can I extol you (more than this)? By you, even he who creates, sustains, and devours the world, is put to sleep. Who is here capable of extolling you? Who is capable of praising you, who have made all of us—Viṣṇu, myself, and Śiva—take our embodied forms? O Devī, being lauded thus, bewitch these two unassailable asuras, Madhu and Kaiṭabha, with your superior powers. Let Viṣṇu, the Master of the world, be quickly awakened from sleep and



rouse up his nature to slay these two great asuras."

The Ṛṣi said:

88–95. There, the Devī of delusion, extolled thus by Brahmā, the creator, in order to awaken Viṣṇu for the destruction of Madhu and Kaiṭabha, drew herself out from His eyes, mouth, nostrils, arms, heart, and breast, and appeared in the sight of Brahmā of inscrutable birth. Janārdana, Lord of the universe, quitted by her, rose up from His couch on the universal ocean and saw those two evil (asuras), Madhu and Kaiṭabha, of exceeding heroism and power, with eyes red in anger, endeavoring to devour Brahmā. Thereupon, the all-pervading Bhagavān Viṣṇu got up and fought with the asuras for five thousand years, using his own arms as weapons. And they, frenzied with their exceeding power and deluded by Mahāmāyā, exclaimed to Viṣṇu: "Ask a boon from us."

Bhagavān (Viṣṇu) said:

96–98. "If you are satisfied with me, you must both be slain by me now. What need is there of any other boon here? My choice is this much indeed."

The Ṛṣi said:

99–101. Those two (asuras), thus bewitched (by Mahāmāyā), gazing then at the entire world turned into water, told Bhagavān, the lotus-eyed One: "Slay us at the spot where the earth is not flooded with water."



The Ṛṣi said:

102–104. Saying "Be it so," Bhagavān (Viṣṇu), the great wielder of conch, discus, and mace, took them on His loins and there severed their heads with His discus. Thus she (Mahāmāyā) herself appeared when praised by Brahmā. Now listen again to the glory of this Devī. I tell you.

Here ends the first chapter called "The slaying of Madhu and Kaiṭabha"
of Devī Māhātmya in Mārkaṇḍeya Purāṇa, during the period of Sāvarṇi, the Manu.





Madhyama Caritra - “Mahālakṣmī”

CHAPTER 2-4



CHAPTER 2: SLAUGHTER OF THE ARMIES OF MAHIṢĀSURA



I resort to Mahālakṣmī, the destroyer of Maḥiṣāsura, who is seated on the lotus, is of the complexion of coral, and who holds in her (eighteen) hands a rosary, axe, mace, arrow, thunderbolt, lotus, bow, pitcher, rod, śakti, sword, shield, conch, bell, wine-cup, trident, noose, and the discus Sudarśana.

The Ṛṣi said:

1–3. Of yore, when Maḥiṣāsura was the lord of asuras and Indra the lord of devas, there was a war between the devas and asuras for a full hundred years. In that, the army of the devas was vanquished by the valorous asuras. After conquering all the devas, Maḥiṣāsura became the lord of heaven (Indra).

4–5. Then the vanquished devas, headed by Brahmā, the lord of beings, went to the place where Śiva and Viṣṇu were. The devas described to them in detail, as it had happened, the story of their defeat wrought by Maḥiṣāsura.



6–8. "He (Maḥiṣāsura) himself has assumed the jurisdictions of Sūrya, Indra, Agni, Vāyu, Candra, Yama, and Varuṇa and other (devas). Thrown out

from heaven by that evil-natured Mahiṣa, the hosts of devas wander on the earth like mortals. All that has been done by the enemy of the devas has been related to you both, and we have sought shelter under you both. May both of you be pleased to think out the means of his destruction."

9. Having thus heard the words of the devas, Viṣṇu was angry and also Śiva, and their faces became fierce with frowns.



10–11. There issued forth a great light from the face of Viṣṇu, who was full of intense anger, and from that of Brahmā and Śiva too. From the bodies of Indra and other devas also sprang forth a very great light. And (all) this light united together.

12–13. The devas saw there a concentration of light like a mountain blazing excessively, pervading all the quarters with its flames. Then that unique light, produced from the bodies of all the devas, pervading the three worlds with its lustre, combined into one and became a female form.

14–15. By that which was Śiva's light, her face came into being; by Yama's (light) her hair; by Viṣṇu's light her arms; and by Candra's (light) her two breasts. By Indra's light her waist; by Varuṇa's (light) her shanks and thighs; and by earth's light her hips.

16–18. By Brahmā's light her feet came into being; by Sūrya's light her toes; by Vasus' (light) her fingers; by Kubera's (light) her nose; by Prajāpati's light her teeth came into being; and similarly, by Agni's light her three eyes were formed. The light of the two sandhyās became her eyebrows; the light of Vāyu her ears; the manifestation of the

lights of other devas too (contributed to the being of the) auspicious Devī.

19. Then looking at her, who had come into being from the assembled lights of all the devas, the immortals who were oppressed by Mahiṣāsura experienced joy.

20–21. The bearer of Pināka (Śiva), drawing forth a trident from his own trident, presented it to her; and Viṣṇu, bringing forth a discus out of his own discus, gave her. Varuṇa gave her a conch, Agni a spear; and Maruta gave a bow as well as two quivers full of arrows.

22–23. Indra, lord of devas, bringing forth a thunderbolt out of (his own) thunderbolt and a bell from that of his elephant Airāvata, gave her. Yama gave a staff from his own staff of Death, and Varuṇa, the lord of waters, a noose; and Brahmā, the lord of beings, gave a string of beads and a water-pot.

24. Sūrya bestowed his own rays on all the pores of her skin, and Kāla (Time) gave a spotless sword and a shield.

25–29. The milk-ocean gave a pure necklace, a pair of undecaying garments, a divine crest-jewel, a pair of earrings, bracelets, a brilliant half-moon (ornament), armlets on all arms, a pair of shining anklets, a unique necklace, and excellent rings on all the fingers. Viśvakarman gave her a very brilliant axe, weapons of various forms, and also an impenetrable armour. The ocean gave her a garland of unfading lotuses for her head and another for her breast, besides a very beautiful lotus in her hand. The (mountain) Himavat gave her a lion to ride on and various jewels.

30–33. The lord of wealth (Kubera) gave her a drinking cup, ever full of wine. Śeṣa, the lord of all serpents, who supports this earth, gave her a serpent-necklace bedecked with best jewels. Honoured likewise by other devas also with ornaments and weapons, she (the Devī) gave out a loud roar with a decrying laugh again and again. By her unending, exceedingly great, terrible roar the entire sky was filled, and there was great reverberation. All worlds shook, the seas trembled.



34–46. The earth quaked and all the mountains rocked. "Victory to you!" exclaimed the devas in joy to her, the lion-rider. The sages, who bowed their bodies in devotion, extolled her. Seeing the three worlds agitated, the foes of devas mobilized all their armies and rose up together with uplifted weapons. Maḥiṣāsura, exclaiming in wrath, "Ha! What is this?" rushed towards that roar, surrounded by innumerable asuras. Then he saw the Devī pervading the three worlds with her lustre. Making the earth bend with her footstep, scraping the sky with her diadem, shaking the nether worlds with the twang of the bowstring, and standing there pervading all the quarters around with her thousand arms. Then began a battle between that Devī and the enemies of the devas, in which the quarters of the sky were illumined by the weapons and arms hurled diversely. Maḥiṣāsura's general, a great asura named Cikṣura, and Cāmara, attended by forces comprising four parts, and other (asuras) fought. A great asura named Udagra with sixty thousand chariots, and Mahāhanu with ten millions (of chariots) gave battle. Asiloman, another great asura, with fifteen millions (of chariots), and Bāṣkala with six millions fought in that battle. Privārta with many thousands of elephants and horses, and sur-

rounded by ten millions of chariots, fought in that battle. An asura named Biḍāla fought in that battle surrounded with five hundred crores of chariots. And other great asuras, thousands in number, surrounded with chariots, elephants, and horses, fought with the Devī in that battle.

47–48. Maḥiṣāsura was surrounded in that battle with thousands of crores of horses, elephants, and chariots. Others (asuras) fought in the battle against the Devī with iron maces and javelins, with spears and clubs, with swords, axes, and halberds. Some hurled spears and others nooses.

49–58. They began to strike her with swords in order to kill her. Showering her own weapons and arms, that Devī Caṇḍikā very easily cut into pieces all those weapons and arms. Without any strain on her face, and with gods and sages extolling her, the Īśvarī threw her weapons and arms at the bodies of the asuras. And the lion also which carried the Devī, shaking its mane in rage, stalked among the hosts of the asuras like a conflagration amidst the forests. The sighs which Ambikā, engaged in the battle, heaved became at once her battalions by hundreds and thousands. Energized by the power of the Devī, these (battalions) fought with axes, javelins, swords, halberds, and destroyed the

asuras. Of these battalions, some beat drums, some blew conches, and others played on tabors in that great martial festival. Then the Devī killed hundreds of asuras with her trident, club, showers of spears, swords, and the like, and threw down others who were stupefied by the noise of her bell; and binding others with her noose, she dragged them on the ground. Some were split into two by the sharp slashes of her sword, and others, smashed by the blows of her mace, lay down on the ground; and some severely hammered by club vomited forth blood.



59–61. Pierced in the breast by her trident, some fell on the ground. Pierced all over by her arrows and resembling porcupines, some of the enemies of devas gave up their lives on that field of battle. Some had their arms cut off, some their necks broken, the heads of others rolled down; some others were torn asunder in the middle of their trunks, and some great asuras fell on the ground with their legs severed.

62. Some rendered one-armed, one-eyed, and one-legged were again clove in twain by the Devī. And others, though rendered headless, fell and rose again.

63. Headless trunks fought with the Devī with best weapons in their hands. Some of these headless trunks danced there in the battle to the rhythm of the musical instruments.



64–65. The trunks of some other great asuras, with their swords, spears, and lances still in their hands, shouted at the Devī with their just severed heads, "Stop, stop!" That part of earth where the battle was fought became impassable with the asuras, elephants, horses, and chariots that had been felled.

66–67. The profuse blood from the asuras, elephants, and horses flowed immediately like large rivers amidst that army of the asuras. As fire consumes a huge heap of straw and wood, so did Ambikā destroy that vast army of asuras in no time.

68–69. And her carrier-lion, thundering aloud with quivering mane, prowled about in the battlefield, appearing to search out the vital breaths from the bodies of the enemies of devas. In that battlefield, the battalions of the Devī fought in such a manner with the asuras that the devas in heaven, showering flowers, extolled them.

Here ends the second chapter called "Slaughter of the Armies of Mahiṣāsura"
of Devī Māhātmya in Mārkaṇḍeya Purāṇa, during the period of Sāvārṇi, the Manu.





CHAPTER 3: THE SLAYING OF MAHIṢĀSURA



1-2. Then Cikṣura, the great asura general, seeing that army being slain (by the Devī), advanced in anger to fight with Ambikā.

3. That asura rained showers of arrows on the Devī in the battle, even as a cloud (showers) rain on the summit of Mount Meru.

4. Then the Devī, easily cutting asunder the masses of his arrows, killed his horses and their controller with her arrows.

5. Forthwith she split his bow and lofty banner, and with her arrows pierced the body of that (asura) whose bow had been cut.

6. His bow shattered, his chariot broken, his horses killed and his charioteer slain, the asura armed with sword and shield rushed at the Devī.

7. Swiftly he smote the lion on the head with his sharp-edged sword and struck the Devī also on her left arm.

8. O king, his sword broke into pieces as it touched her arm. Thereon his eyes turning red with anger, he grasped his pike.

9. Then the great asura flung at Bhadrakālī the pike, blazing with lustre, as if he was hurling the very sun from the skies.

10. Seeing that pike coming upon her, the Devī hurled her pike that shattered his pike into a hundred fragments and the great asura himself.

11. Maḥiṣāsura's very valiant general having been killed, Cāmara, the afflictor of devas, mounted on an elephant, advanced.

12. He also hurled his spear at the Devī. Ambikā quickly assailed it with a whoop, made it lustreless and fall to the ground.

13. Seeing his spear broken and fallen, Cāmara, full of rage, flung a pike, and she split that also with her arrows.



14. Then the lion, leaping up and seating itself at the centre of the elephant's forehead, engaged itself in a hand-to-hand fight with that foe of the devas.

15. Fighting, the two then came down to the earth from the back of the elephant, and fought very impetuously, dealing the most terrible blows at each other.

16. Then the lion, springing up quickly to the sky, and descending, severed Cāmara's head with a blow from its paw.

17. And Udagra was killed in the battle by the Devī with stones, trees and the like, and Karāla also stricken down by her teeth and fists and slaps.

18. Enraged, the Devī ground Uddhata to powder with the blows of her club, and killed Bāṣkala with a dart and destroyed Tāmra and Andhaka with arrows.

19. The three-eyed Supreme Īśvarī killed Ugrāśya and Ugravīrya and Mahāhanu also with her trident.

20. With her sword she struck down Biḍāla's head from his body, and dispatched both Durdhara and Durmukha to the abode of Death with her arrows.

21. As his army was thus being destroyed, Mahiṣāsura terrified the troops of the Devī with his own

buffalo form.

22. Some (he laid low) by a blow of his muzzle, some by stamping with his hooves, some by the lashes of his tail, and others by the pokes of his horns.

23. Some he laid low on the face of the earth by his impetuous speed, some by his bellowing and wheeling movement, and others by the blast of his breath.



24. Having laid low her army, Mahiṣāsura rushed to slay the lion of the Mahādevī. This enraged Ambikā.

25. Mahiṣāsura, great in valour, pounded the surface of the earth with his hooves in rage, tossed up

the high mountains with his horns, and bellowed terribly.

26. Crushed by the velocity of his wheeling, the earth disintegrated, and lashed by his tail, the sea overflowed all around.

27. Pierced by his swaying horns, the clouds went into fragments. Cast up by the blast of his breath, mountains fell down from the sky in hundreds.

28. Seeing the great asura swollen with rage and advancing towards her, Caṇḍikā displayed her wrath in order to slay him.

29. She flung her noose over him and bound the great asura. Thus bound in the great battle, he quitted his buffalo form.

30. Then he became a lion suddenly. While Ambikā cut off the head (of his lion form), he took the appearance of a man with sword in hand.

31. Immediately then the Devī with her arrows chopped off the man together with his sword and shield. Then he became a big elephant.

32. (The elephant) tugged at her great lion with his trunk and roared loudly, but as he was dragging, the Devī cut off his trunk with her sword.

33. The great asura then resumed his buffalo shape and shook the three worlds with their movable and immovable objects.

34. Enraged thereat, Caṇḍikā, the Mother of the worlds, quaffed a divine drink again and again, and laughed, her eyes becoming red.

35. And the asura also roared, intoxicated with his strength and valour, and hurled mountains against Caṇḍikā with his horns.

36. And she with showers of arrows pulverized (those mountains) hurled at her, and spoke to him in flurried words, the colour of her face accentuated with the intoxication of the divine drink.

The Devī said:

37-38. "Roar, roar, O fool, for a moment while I drink this wine. When you shall be slain by me, the devas will soon roar in this very place."

The Ṛṣi said:

39-40. Having exclaimed thus, she jumped and landed herself on that great asura, pressed him on the neck with her foot and struck him with her spear.

41. And thereupon, caught up under her foot, Mahiṣāsura half-issued forth (in his real form)





from his own (buffalo) mouth, being completely overcome by the valour of the Devī.

42. Fighting thus with his half-revealed form, the great asura was laid low by the Devī who struck off his head with her great sword.

43. Then, crying in consternation, the whole asura army perished; and all the hosts of devas were in exultation.

44. With the great sages of heaven, the devas praised the Devī. The Gandharva chiefs sang and the bevy of apsaras danced.

Here ends the third chapter called "The Slaying of Maṇiṣāsura"
of Devīmāhātmya in Mārkaṇḍeya-purāṇa during the period of Sāvārṇi, the Manu.





CHAPTER 4: PRAISE BY INDRA & THE OTHER GODS



The Ṛṣi said:

1-2. When that most valiant but evil-natured Maḥiṣāsura and the army of that foe of the devas were destroyed by the Devī, Indra and the hosts of devas uttered their words of praise, their necks and shoulders reverently bent, and bodies rendered beautiful with horripilation and exultation.

3. "To that Ambikā who is worthy of worship by all devas and sages and pervades this world by her power, and who is the embodiment of the entire powers of all the hosts of devas, we bow in devotion. May she grant us auspicious things!

4. "May Caṇḍikā, whose incomparable greatness and power Bhagavān Viṣṇu, Brahmā and Hara are unable to describe, bestow her mind on protecting the entire world and on destroying the fear of evil.

5. "O Devī, we bow before you, who are yourself good fortune in the dwellings of the virtuous, and

ill-fortune in those of the vicious, intelligence in the hearts of the learned, faith in the hearts of the good, and modesty in the hearts of the high-born. May you protect the universe!

6. "O Devī, how can we describe your inconceivable form, or your abundant surpassing valour that destroys the asuras, or your wonderful feats displayed in battles among all the hosts of gods, asuras and others?

7. "You are the origin of all the worlds! Though you are possessed of the three guṇas, you are not known to have any of their attendant defects! You are incomprehensible even to Viṣṇu, Śiva and others! You are the resort of all! This entire world is composed of an infinitesimal portion of yourself! You are verily the supreme primordial Prakṛti untransformed.

8. "O Devī, you are Svāhā at whose utterance the whole assemblage of gods attains satisfaction in all

the sacrifices. You are the Svadhā which gives satisfaction to the manes. Therefore you are chanted (as Svāhā and Svadhā in sacrifices) by people.

9. "O Devī, you are Bhagavatī, the supreme Vidyā which is the cause of liberation, and great inconceivable penance (are the means for your realization). You (the supreme knowledge) are cultivated by sages desiring liberation, whose senses are well restrained, who are devoted to Reality, and have shed all the blemishes.

10. "You are the soul of Śabda-Brahman. You are the repository of the very pure Ṛgveda and Yajus hymns, and of Sāmans, the recital of whose words is beautiful with the Udgītha! You are Bhagavatī embodying the three Vedas. And you are the sustenance whereby life is maintained. You are the supreme destroyer of the pain of all the worlds.

11. "O Devī, you are the Intellect, by which the essence of all scriptures is comprehended. You are Durgā, the boat that takes men across the difficult ocean of worldly existence, devoid of attachments. You are Śrī who has invariably taken her abode in the heart of Viṣṇu. You are indeed Gaurī who has established herself with Śiva.

12. "Gently smiling, pure, resembling the full moon's orb, beautiful like the splendour of excellent gold was your face! Yet it was very strange that, being swayed by anger, Mahiṣāsura suddenly struck your face when he saw it.

13. "Far strange it is that after seeing your wrathful face, O Devī, terrible with its frowns and red in hue like the rising moon, that Mahiṣāsura did not forthwith give up his life! For, who can live after beholding the enraged Destroyer?

14. "O Devī, be propitious. You are Supreme. If enraged, you forthwith destroy the (asura) families for the welfare (of the world). This was known the very moment when the extensive forces of Mahiṣāsura were brought to their end.

15. "You who are always bounteous, with whom you are well pleased, those (fortunate ones) are indeed the object of esteem in the country, theirs are riches, theirs are glories, and their acts of righteousness perish not; they are indeed blessed and

possessed of devoted children, servants and wives.

16. "By your grace, O Devī, the blessed individual does daily all righteous deeds with utmost care and thereby attains to heaven. Are you not, therefore, O Devī, the bestower of reward in all the three worlds?

17. "When called to mind in a difficult pass, you remove fear for every person. When called to mind by those in happiness, you bestow a mind still further pious. Which goddess but you, O Dispeller of poverty, pain and fear, has an ever sympathetic heart for helping everyone?

18. "The world attains happiness by the killing of these (foes) and though these (asuras) have committed sins to keep them long in hell, let them reach heaven by meeting death eventually at the battle (with me)—thinking thus, that you, O Devī, certainly destroy our enemies.

19. "Don't you reduce to ashes all asuras by mere sight? But you direct your weapons against them so that even the inimical ones, purified by the missiles, may attain the higher worlds. Such is your most kindly intention towards them.

20. "If the eyes of the asuras had not been put out by the terrible flashes of the mass of light issuing from your sword or by the copious lustre of your spearpoint, it is because they saw also your face resembling the moon, giving out (cool) rays.

21. "O Devī, your nature is to subdue the conduct of the wicked; this your peerless beauty is inconceivable for others; your power destroys those who have robbed the devas of their prowess, and you have thus manifested your compassion even towards the enemies.

22. "What is your prowess to be compared to? Where can one find this beauty (of yours) most charming, (yet) striking fear in enemies? Compassion in heart and relentlessness in battle are seen, O Devī, O Bestower of boons, only in you in all the three worlds!

23. "Through the destruction of the enemies all these three worlds have been saved by you. Having killed them in the battle-front, you have led even those hosts of enemies to heaven, and you have

dispelled our fear from the frenzied enemies of the devas. Salutation to you!

24. "O Devī, protect us with your spear. O Ambikā, protect us with your sword, protect us by the sound of your bell and by the twang of your bow-string.

25. "O Caṇḍikā, guard us in the east, in the west, in the north and in the south by the brandishing of your spear. O Īśvarī!

26. "Protect us and the earth with those lovely forms of yours moving about in the three worlds, as also with your exceedingly terrible forms.

27. "O Ambikā, protect us on every side with your sword, spear and club and whatever other weapons your sprout-like (soft) hand has touched."

The Ṛṣi said:

28-30. Thus the supporter of the worlds was praised by the devas, worshipped with celestial flowers that blossomed in Nandana and with perfumes and unguents; and with devotion all of them offered her heavenly incense. Benignly serene in countenance, she spoke to all obeisant devas.

The Devī said:

31-32. "Choose all of you, O devas, whatever you desire of me. (Gratified immensely with these hymns, I grant it with great pleasure)."

The devas said:

33-34. "Since our enemy, this Mahiṣāsura, has been slain by Bhagavatī (i.e., you), everything has been accomplished, and nothing remains to be done.

35. "And if a boon is to be granted to us by you, O Maheśvarī, whenever we think of you again, destroy our dire calamities.

36-37. "O Mother of spotless countenance, and whatever mortal shall praise you with these hymns, may you, who have become gracious towards us, be also for his increase in his wealth, wife, and other fortunes together with riches, prosperity and life, O Ambikā!"

The Ṛṣi said:

38-39. O King, being thus propitiated by the devas for the sake of the world and for their own sake, Bhadrakālī said, "Be it so" and vanished from their sight.

40. Thus have I narrated, O King, how the Devī who desires the good of all the three worlds made her appearance of yore out of the bodies of the devas.

41-42. And again how, as a benefactress of the devas, she appeared in the form of Gaurī for the slaying of wicked asuras as well as Śumbha and Niśumbha, and for the protection of worlds, listen as I relate it. I shall tell it to you as it happened.

Here ends the fourth chapter called "Praise by Indra and the Other Gods" of the Devīmāhātmya in Mārkaṇḍeya-purāṇa during the period of Sāvarnī, the Manu.





Uttara Caritra - “Mahāsarasvatī”

CHAPTER 5-13



CHAPTER 5: DEVĪ'S CONVERSATION WITH THE MESSENGER



I meditate on the incomparable Mahāsarasvatī who holds in her (eight) lotus-like hands bell, trident, plough, conch, mace, discus, bow and arrow; who is effulgent like the destroyer of Śumbha and other asuras, who issued forth from Pārvatī's body and is the substratum of the three worlds.

1-2. Of yore Indra's (sovereignty) over the three worlds and his portions of the sacrifices were taken away by the asuras, Śumbha and Niśumbha, by force of their pride and strength.

3. The two, themselves, took over likewise, the offices of the sun, the moon, Kubera, Yama, and Varuṇa.

4. They themselves exercised Vāyu's authority and Agni's duty. Deprived of their lordships and sovereignties, the devas were defeated.

5. Deprived of their functions and expelled by these two great asuras, all the devas thought of the invincible Devī.

6. "She had granted us the boon, 'Whenever in

calamities you think of me, that very moment I will put an end to all your worst calamities.'"

7. Resolving thus, the devas went to Himavat, lord of the mountains, and there extolled the Devī, who is the illusive power of Viṣṇu.

The devas said:

8-9. "Salutation to the Devī, to the Mahādevī. Salutation always to her who is ever auspicious. Salutation to her who is the primordial cause and the sustaining power. With attention, we have made obeisance to her.

10. "Salutation to her who is terrible, to her who is eternal. Salutation to Gaurī, the supporter (of the Universe). Salutation always to her who is of

the form of the moon and moonlight and happiness itself.

11. "We bow to her who is welfare; we make salutations to her who is prosperity and success. Salutation to the consort of Śiva who is herself the good fortune as well as misfortune of kings.

12. "Salutations always to Durgā who takes one across in difficulties, who is essence, who is the authority of everything; who is knowledge of discrimination and who is blue-black as also smoke-like in complexion.

13. "We prostrate before her who is at once most gentle and most terrible; we salute her again and again. Salutation to her who is the support of the world. Salutation to the Devī who is the form of volition.

14-16. "Salutations again and again to the Devī who in all beings is called Viṣṇumayā.

17-19. "Salutations again and again to the Devī who abides in all beings as consciousness;

20-22. "Salutations again and again to the Devī who abides in all beings in the form of intelligence;

23-25. "Salutations again and again to the Devī who abides in all beings in the form of sleep;

26-28. "Salutations again and again to the Devī who abides in all beings in the form of hunger;

29-31. "Salutations again and again to the Devī who abides in all beings in the form of reflection;

32-34. "Salutations again and again to the Devī who abides in all beings in the form of power.

35-37. "Salutations again and again to the Devī who abides in all beings in the form of thirst;

38-40. "Salutations again and again to the Devī who abides in all beings in the form of forgiveness;

41-43. "Salutations again and again to the Devī who abides in all beings in the form of genus;

44-46. "Salutations again and again to the Devī who abides in all beings in the form of modesty;

47-49. "Salutations again and again to the Devī

who abides in all beings in the form of peace;

50-52. "Salutations again and again to the Devī who abides in all beings in the form of faith;

53-55. "Salutations again and again to the Devī who abides in all beings in the form of loveliness;

56-58. "Salutations again and again to the Devī who abides in all beings in the form of good fortune;

59-61. "Salutations again and again to the Devī who abides in all beings in the form of activity;

62-64. "Salutations again and again to the Devī who abides in all beings in the form of memory;

65-67. "Salutations again and again to the Devī who abides in all beings in the form of compassion;

68-70. "Salutations again and again to the Devī who abides in all beings in the form of contentment;

71-73. "Salutations again and again to the Devī who abides in all beings in the form of mother;

74-76. "Salutations again and again to the Devī who abides in all beings in the form of error;

77. "Salutations again and again to the all-pervading Devī who constantly presides over the senses of all beings and (governs) all the elements;

78-80. "Salutations again and again to her who, pervading the entire world, abides in the form of consciousness.

81. "Invoked of yore by the devas for the sake of their desired object, and adored by the lord of the devas every day, may she, the Īśvarī, the source of all good, accomplish for us all auspicious things and put an end to our calamities!

82. "And who is now again, revered by us, devas, tormented by arrogant asuras and who, called to mind by us obeisant with devotion, destroys this very moment all our calamities."

The Ṛṣi said:

83-84. O Prince, while the devas were thus engaged in praises and (other acts of adoration), Pārvatī came there to bathe in the waters of the Gaṅgā.

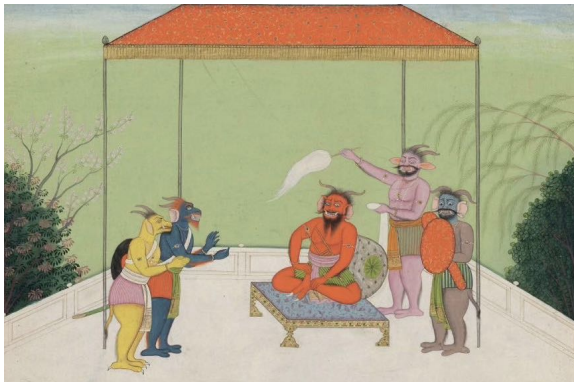


85. She, the lovely-browed, said to those devas, "Who is praised by you here?" An auspicious goddess, sprung forth from her physical sheath, gave the reply:

86. "This hymn is addressed to me by the assembled devas set at naught by the asura Śumbha and routed in battle by Niśumbha."

87. Because that Ambikā came out of Pārvatī's physical sheath (Kośa), she is glorified as Kauṣikī in all the worlds.

88. After she had issued forth, Pārvatī became dark and was called Kālikā and stationed on mount Himālaya.



89. Then, Caṇḍa and Muṇḍa, two servants of Śumbha and Niśumbha, saw that Ambikā

(Kauṣikī) bearing a surpassingly charming form. They both told Śumbha:

90. "O King, a certain woman, most surpassingly beautiful, dwells there shedding lustre on mount Himālaya.

91. "Such supreme beauty was never seen by anyone anywhere. Ascertain who that Goddess is and take possession of her, O Lord of the asuras!

92. "A gem among women, of exquisitely beautiful limbs, illuminating the quarters with her lustre—there she is, O Lord of the daityas. You should see her.

93. "O Lord, whatever jewels, precious stones, elephants, horses and others there are in the three worlds, they are all now in your house.

94. "Airāvata, gem among elephants, has been brought away from Indra and so also this Pārijāta tree and the horse Uccaiṣravas.

95. "Here stands in your courtyard the wonderful chariot yoked with swans, a wonderful gem (of its class). It has been brought here from Brahmā to whom it originally belonged.

96. "Here is the treasure named Mahāpadma brought from the lord of wealth. And the ocean

gave a garland named Kiñjalkinī made of unfading lotus flowers.

97. "In your house stands the gold-showering umbrella of Varuṇa. And here is the excellent chariot that was formerly Prajāpati's.

98. "By you, O Lord, Death's Śakti weapon named Utkrāntidā has been carried off. The noose of the ocean-king is among your brother's possessions.

99. "Niśumbha has every kind of gem produced in the sea. Fire also gave you two garments which are purified by fire.

100. "Thus, O Lord of asuras, all gems have been brought by you. Why is this beautiful lady-jewel not seized by you?"

The Ṛṣi said:

101-102. On hearing these words of Caṇḍa and Muṇḍa, Śumbha sent the great asura Sugrīva as messenger to the Devī. He said:

103. "Go and tell her thus in my words and do the thing in such a manner that she may quickly come to me in love."

104. He went there where the Devī was staying in a very beautiful spot on the mountain and spoke to her in fine and sweet words.

The messenger said:

105-106. "O Devī, Śumbha, lord of asuras, is the supreme sovereign of three worlds. Sent by him as messenger, I have come here to your presence.

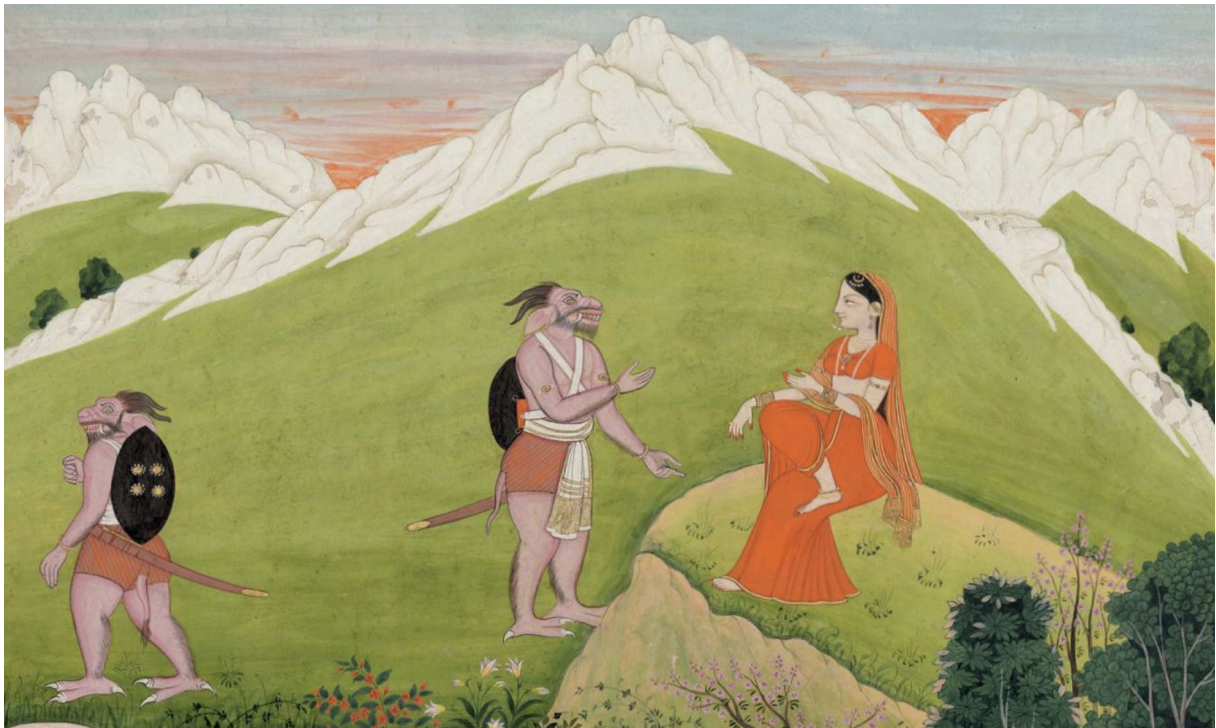
107. "Hearken to what has been said by him whose command is never resisted among the devas and who has vanquished all the foes of the asuras:

108. "(He says), 'All the three worlds are mine and the devas are obedient to me. I enjoy all their shares in sacrifices separately.

109-110. 'All the choicest gems in the three worlds are in my possession; and so is the gem of elephants, Airāvata, the vehicle of the king of devas carried away by me. The devas themselves offered to me with salutations that gem of horses named Uccaiḥśravas which arose at the churning of the milk-ocean.

111. 'O beautiful lady, whatever other rare objects there existed among the devas, the gandharvas and nāgas are now with me.

112. 'We look upon you, O Devī, as the jewel of womankind in the world. You who are such, come to me, since we are the enjoyers of the best objects.



113. "Take to me or to my younger brother Niśumbha of great prowess, O unsteady-eyed lady, for you are in truth a jewel.

114. "Wealth, great and beyond compare, you will get by marrying me. Think over this in your mind, and become my wife."

The Ṛṣi said:

115-116. Thus told, Durgā the adorable and auspicious, by whom this universe is supported, then became serene and said.

The Devī said:

117-118. "You have spoken the truth; nothing false has been uttered by you in this matter. Śumbha is indeed the sovereign of the three worlds and likewise is also Niśumbha.

119. "But in this matter, how can that which has been promised be made false? Hear what promise I had made already out of foolishness:

120. "'He who conquers me in battle, removes my pride and is my match in strength in the world shall be my husband.'

121. "So let Śumbha come here then, or Niśumbha the great asura. Vanquishing me here, let him soon take my hand in marriage. Why delay?"

The messenger said:

122. "O Devī, you are haughty. Talk not so before me. Which man in the three worlds will stand before Śumbha and Niśumbha?

124. "All the devas verily cannot stand face to face with even the other asuras in battle. Why mention you, O Devī, a single woman?

125. "Indra and all other devas could not stand in battle against Śumbha and other demons; how will you, a woman, face them?

126. "On my word itself, you go to Śumbha and Niśumbha. Let it not be that you go to them with your dignity lost by being dragged by your hair."

The Devī said:

127-128. "Yes, it is; Śumbha is strong and so is Niśumbha exceedingly heroic! What can I do since there stands my ill-considered vow taken long ago?

129. "Go back, and tell the lord of asuras carefully all this that I have said; let him do whatever he considers proper."

Here ends the fifth chapter called "Devī's Conversation with the Messenger" of the Devīmāhātmya in Mārkaṇḍeya-purāṇa during the period of Sāvārṇi, the Manu.





CHAPTER 6: THE SLAYING OF DHŪMRALOCANA



The Ṛṣi said:

1-2. The messenger, filled with indignation on hearing the words of the Devī, returned and related them in detail to the king of the daityas.

3-4. Then the asura monarch, enraged on hearing that report from his messenger, told Dhūmrilocana, a chieftain of the daityas: "O Dhūmrilocana, hasten together with your army and fetch here by force that shrew, distressed when dragged by her hair.

5. "Or if anyone else stands up as her saviours, let him be slain, be he a god, a yakṣa or a gandharva."

The Ṛṣi said:

6-7. Then the asura Dhūmrilocana, commanded thus by Śumbha, went forth quickly, accompanied by sixty thousand asuras.

8. On seeing the Devī stationed on the snowy

mountain, he asked her aloud, "Come to the presence of Śumbha and Niśumbha.

9. "If you will not go to my lord with pleasure now, here I take you by force, distressed when dragged by your hair."

The Devī said:

10-11. "You are sent by the lord of the asuras, mighty yourself and accompanied by an army. If you thus take me by force, then what can I do to you?"

The Ṛṣi said:

12-13. Thus told, the asura Dhūmrilocana rushed towards her and thereupon Ambikā reduced him to ashes with a mere heave of the sound "hum".

14. Then the great army of asuras became enraged and showered on Ambikā sharp arrows, javelins, and axes.

15. Then the lion, vehicle of the Devī, shaking its



mane in anger, and making the most terrific roar, fell on the army of the asuras.

16. Some asuras, it slaughtered with a blow of its forepaw, others with its mouth, and other great asuras, by treading over with its hind legs.

17. The lion, with its claws, tore out the hearts of some and severed heads with a blow of the paw.

18. And it severed arms and heads from others, and shaking its mane drank the blood from the hearts of others.

19. In a moment all that army was destroyed by that high-spirited and exceedingly enraged lion who bore the Devī.

20-21. When Śumbha, the lord of asuras, heard that asura Dhūmrilocana was slain by the Devī and all his army was destroyed by the lion of the Devī, he was infuriated, his lip quivered and he commanded the two mighty asuras Caṇḍa and Muṇḍa:

22-23. "O Caṇḍa, O Muṇḍa, go there with large forces, and bring her here speedily, dragging her by her hair or binding her. But if you have any doubt about doing that, then let the asuras strike (her) in the fight with all their weapons.

24. "When that shrew is wounded and her lion stricken down, seize that Ambikā, bind and bring her quickly."

Here ends the sixth chapter called "The Slaying of Dhūmrilocana" of Devīmāhātmya in Mārkaṇḍeya-purāṇa during the period of Sāvārṇi, the Manu.





CHAPTER 7: THE SLAYING OF CAṆḌA & MUṆḌA



The Ṛṣi said:

1-2. Then at his command the asuras, fully armed, and with Caṇḍa and Muṇḍa at their head, marched in fourfold array.

3. They saw the Devī, smiling gently, seated upon the lion on a huge golden peak of the great mountain.

4. On seeing her, some of them excited themselves and made an effort to capture her, and others approached her, with their bows bent and swords drawn.

5. Thereupon Ambikā became terribly angry with those foes, and in her anger her countenance then became dark as ink.

6. Out from the surface of her forehead, fierce with frown, issued suddenly Kālī of terrible countenance, armed with a sword and noose.

7-9. Bearing the strange skull-topped staff, decorated with a garland of skulls, clad in a tiger's skin, very appalling owing to her emaciated flesh, with gaping mouth, fearful with her tongue lolling out, having deep-sunk reddish eyes and filling the regions of the sky with her roars, and falling upon impetuously and slaughtering the great asuras in that army, she devoured those hosts of the foes of the devas.



10. Snatching the elephants with one hand she flung them into her mouth together with their rear men and drivers and their warrior-riders and bells.

11. Taking likewise into her mouth the cavalry with the horses, and chariot with its driver, she ground them most frightfully with her teeth.

12. She seized one by the hair and another by the neck; one she crushed by the weight of the foot, and another of her body.

13. And she caught with her mouth the weapons and the great arms shot by those asuras and crunched them up with her teeth in her fury.

14. She destroyed all that host of mighty and evil-natured asuras, devoured some and battered others.

15. Some were killed with her sword, some were beaten with her skull-topped staff, and other asuras met their death being ground with the edge of her teeth.

16. On seeing all the hosts of asuras laid low in a moment, Caṇḍa rushed against that Kālī, who was exceedingly terrible.

17. The great asura (Caṇḍa) with very terrible showers of arrows, and Muṇḍa with discuses hurled in thousands covered that terrible-eyed Devī.

18. Those numerous discuses, disappearing into her mouth, looked like numerous solar orbs disappearing into the midst of a cloud.

19. Thereat Kālī, who was roaring frightfully, whose fearful teeth were gleaming within her dreadful mouth, laughed terribly with exceeding fury.

20. Then the Devī, mounting upon her great lion, rushed at Caṇḍa, and seizing him by his hair, severed his head with her sword.



21. Seeing Caṇḍa laid low, Muṇḍa also rushed at her. She felled him also to the ground, striking him with her sword in her fury.

22. Seeing the most valiant Caṇḍa and Muṇḍa laid low, the remaining army there became panicky and fled in all directions.

23. And Kālī, holding the heads of Caṇḍa and Muṇḍa in her hands, approached Caṇḍikā and said, her words mingled with very loud laughter:

24. "Here have I brought you the heads of Caṇḍa and Muṇḍa as two great animal offerings in this sacrifice of battle; Śumbha and Niśumbha you shall yourself slay."

The Ṛṣi said:

25-27. Thereupon seeing those asuras, Caṇḍa and Muṇḍa, brought to her, the auspicious Caṇḍikā said to Kālī these playful words: "Because you have brought me both Caṇḍa and Muṇḍa, you, O Devī, shall be famed in the world by the name Cāmuṇḍā."

Here ends the seventh chapter called "The Slaying of Caṇḍa and Muṇḍa" of Devīmāhātmya in Mārkaṇḍeya-purāṇa, during the period of Sāvārṇi, the Manu.





CHAPTER 8: THE SLAYING OF RAKTABĪJA



The Ṛṣi said:

1-3. After the daitya Caṇḍa was slain and Muṇḍa was laid low, and many of the battalions were destroyed, the lord of the asuras, powerful Śumbha, with mind overcome by anger, commanded then the mobilization of all the daitya hosts:

4. "Now let the eighty-six asuras—upraising their weapons—with all their forces, and the eighty-four Kambus, surrounded by their own forces, go out.

5. "Let the fifty asura families of Koṭivīryas and the hundred families of Dhaumras go forth at my command.

6. "Let the asuras Kālakas, Daurhṛdas, the Mauryas and the Kālakeyas hasten at my command and march forth ready for battle."

7. After issuing these orders, Śumbha, the lord of the asuras and a ferocious ruler, went forth, at-

tended by many thousands of big forces.

8. Seeing that most terrible army coming, Caṇḍikā filled the space between the earth and the sky with the twang of her bowstring.

9. Thereon her lion made an exceedingly loud roar, O King, and Ambikā magnified those roars with the clanging of the bell.

10. Kālī, expanding her mouth wide and filling the quarters with the sound (hum), overwhelmed the noises of her bowstring, lion, and bell by her terrific roars.

11. On hearing that roar, the enraged asura battalions surrounded the lion, the Devī (Caṇḍikā) and Kālī on all the four sides.

12-13. At this moment, O King, in order to annihilate the enemies of devas and for the well-being of the supreme devas, there issued forth, endowed with exceeding vigour and strength, Śaktis from the bodies of Brahmā, Śiva, Guha, Viṣṇu and In-



dra, and with the form of those devas went to Caṇḍikā.

14. Whatever was the form of each deva, whatever his ornaments and vehicle, in that very form his Śakti advanced to fight with the asuras.

15. In a heavenly chariot drawn by swans advanced Brahmā's Śakti, carrying a rosary and ka-maṇḍalu. She is called Brāhmaṇī.

16. Māheśvarī arrived, seated on a bull, holding a fine trident, wearing bracelets of great snakes and adorned with a digit of the moon.

17. Ambikā Kaumārī, in the form of Guha, holding a spear in hand riding on a fine peacock, advanced to attack the asuras.

18. Likewise the Śakti of Viṣṇu came, seated upon Garuḍa, holding conch, club, bow and sword in hand.

19. The Śakti of Hari, who assumed the incomparable form of a sacrificial boar, she also advanced there in a boar-like form.

20. Nārasimhī arrived there, assuming a body like that of a Narasimha, bringing down the constellations by the toss of her mane.

21. Likewise the thousand-eyed Aindrī, holding a thunderbolt in hand and riding on the lord of elephants, arrived just like Śakra (Indra).

22. Then Śiva, surrounded by those śaktis of the devas, said to Caṇḍikā, "Let the asuras be killed forthwith by you for my gratification."

23. Thereupon from the body of Devī issued forth the Śakti of Caṇḍikā, most terrific, exceedingly fierce and yelling like a hundred jackals.

24. And that invincible (Śakti) told Śiva, of dark-coloured matted locks, "Go, my lord, as ambassador to the presence of Śumbha and Niśumbha.

25. "Tell the two haughty asuras, Śumbha and Niśumbha, and the other asuras assembled there for battle:

26. "Let Indra obtain the three worlds and let the devas enjoy the sacrificial oblations. You go to the nether world, if you wish to live.

27. "But if through pride of strength you are anxious for battle, come on then. Let my jackals be satiated with your flesh."

28. Because that Devī appointed Śiva himself as ambassador, thenceforth she became renowned in this world as Śivadūtī.

29. Those great asuras, on their part, hearing the words of the Devī communicated by Śiva, were filled with indignation and went where Kātyāyanī stood.

30. Then in the very beginning, the enraged foes of the devas poured in front on the Devī showers of arrows, javelins and spears.

31. And lightly, with the huge arrows shot from her full-drawn bow, she clove those arrows, spears, darts and axes hurled by them.

32. Then, in front of him (Śumbha), stalked Kālī, piercing the enemies to pieces with her spear and crushing them with her skull-topped staff.

33. And Brāhmaṇī, wherever she moved, made the enemies bereft of valour and prowess by sprinkling on them the water from her kamaṇḍalu.

34. The very wrathful Māheśvarī slew the daityas with her trident, and Vaiṣṇavī with her discus, and Kaumārī with her javelin.

35. Shattered by the thunderbolt which came down upon them, hurled by Aindrī, daityas and dānavas fell on the earth in hundreds, streams of blood flowing out of them.

36. Shattered by the boar-formed goddess (Vārāhī) with blows of her snout, wounded in their chests by the point of her tusk and torn by her discus, (the asuras) fell down.

37. Nārasimhī, filling all the quarters and the sky with her roars, roamed about in the battle, devouring other great asuras torn by her claws.

38. Demoralised by the violent laughter of Śivadūtī, the asuras fell down on the earth; she then devoured them who had fallen down.

39. Seeing the enraged band of Mātṛs crushing the great asuras thus by various means, the troops of the enemies of devas took to their heels.

40. Seeing the asuras harassed by the band of Mātṛs and fleeing, the great asura Raktabīja strode forward to fight in wrath.

41. Whenever from his body there fell to the ground a drop of blood, at that moment rose up from the earth an asura of his stature.

42. The great asura fought with Indra's śakti with club in his hand; then Aindrī also struck Raktabīja with her thunderbolt.

43. Blood flowed quickly and profusely from him who was wounded by the thunderbolt. From the blood rose up (fresh) combatants of his form and valour.

44. As many drops of blood fell from his body, so many persons came into being, with his courage, strength and valour.

45. And those persons also sprung up from his blood fought there with the Mātṛs in a more dreadful manner, hurling the very formidable weapons.

46. And again when his head was wounded by the fall of her thunderbolt, his blood flowed and therefrom were born persons in thousands.

47. Vaiṣṇavī struck him with her discus in the battle, Aindrī beat that lord of asuras with her club.

48. The world was pervaded by thousands of great asuras who were of his stature and who rose up from the blood that flowed from him when cloven by the discus of Vaiṣṇavī.

49. Kaumārī struck the great asura Raktabīja with her spear, Vārāhī with her sword, and Māheśvarī with her trident.

50. And Raktabīja, that great asura also, filled with wrath, struck every one of the Mātṛs severally with his club.

51. From the stream of blood which fell on the earth from him when he received multiple wounds by the spears, darts and other weapons, hundreds of asuras came into being.

52. And those asuras that were born from the blood of Raktabīja pervaded the whole world; the devas got intensely alarmed at this.

53-54. Seeing the devas dejected, Caṇḍikā laughed and said to Kālī, "O Cāmuṇḍā, open out your mouth wide; with this mouth quickly take in the drops of blood generated by the blow of my weapon and (also) the great asuras born of the drops of blood of Raktabīja.



55. "Roam about in the battlefield, devouring the great asuras that spring from him. So shall this daitya, with his blood emptied, perish.

56. "As you go on devouring these, other fierce (asuras) will not be born." Having enjoined her thus, the Devī next smote him (Raktabīja) with her dart.

57. Then Kālī drank Raktabīja's blood with her mouth. Then and there he struck Caṇḍikā with his club.

58-60. The blow of his club caused her not even the slightest pain. And from his stricken body wherever blood flowed copiously, there Cāmuṇḍā

swallowed it with her mouth. Then Cāmuṇḍā devoured those great asuras who sprang up from the flow of blood in her mouth, and drank his (Raktabīja's) blood.

61. The Devī (Kauśikī) smote Raktabīja with her dart, thunderbolt, arrows, swords, and spears, while Cāmuṇḍā went on drinking his blood.

62. Stricken with a multitude of weapons and bloodless, the great asura (Raktabīja) fell on the ground, O King.

63. Thereupon the devas attained great joy, O King. The band of Mātṛs who sprang from them danced, being intoxicated with blood.

Here ends the eighth chapter called "The Slaying of Raktabīja"
of Devīmāhātmya in Mārkaṇḍeya-purāṇa, during the period of Sāvārṇi, the Manu.





CHAPTER 9: THE SLAYING OF NIŚUMBHA



The king (Suratha) said:

1-2. "Wonderful is this that you, adorable sir, have related to me about the greatness of the Devī's act in slaying Raktabīja.

3. "I wish to hear further what the very irate Śumbha and Niśumbha did after Raktabīja was killed."

The Ṛṣi said:

4-5. After Raktabīja was slain and other asuras were killed in the fight, the asuras Śumbha and Niśumbha gave way to unbounded wrath.

6. Enraged on seeing his great army slaughtered, Niśumbha then rushed forward with the chief forces of the asuras.

7. In front of him, behind him, and on both sides of him, great asuras, enraged and biting their lips, advanced to slay the Devī.

8. Śumbha also, mighty in valour, went forward,

surrounded with his own troops to slay Caṇḍikā in this rage, after fighting with the Mātṛs.

9. Then commenced severe combat between the Devī on one side and on the other, Śumbha and Niśumbha who, like two thunder-clouds, rained a most tempestuous shower of arrows on her.



10. Caṇḍikā with numerous arrows quickly split the arrows shot by the two asuras and smote the

two lords of asuras on their limbs with her mass of weapons.

11. Niśumbha, grasping a sharp sword and a shining shield, struck the lion, the great carrier of the Devī, on the head.

12. When her carrier was struck, the Devī quickly cut Niśumbha's superb sword with a sharp-edged arrow and also his shield on which eight moons were figured.

13. When his shield was slit and his sword too broken, the asura hurled his spear; and that missile also, as it advanced towards her, was split into two by her discus.

14. Then the dānava Niśumbha, swelling with wrath, seized a dart; and that also, as it came, the Devī powdered with a blow of her fist.

15. Then brandishing his club, he flung it against Caṇḍikā; cleft by the trident of the Devī, it also turned to ashes.

16. Then the Devī assailed the heroic dānava advancing with battle-axe in hand, and laid him low on the ground.

17. When his brother Niśumbha of terrific prowess fell to the ground, (Śumbha) got infuriated in the extreme and strode forward to slay Ambikā.

18. Standing in his chariot and grasping excellent weapons in his long and incomparable eight arms, he shone by pervading the entire sky.



19. Seeing him approaching, the Devī blew her conch and made a twang of her bowstring, which was unbearable in the extreme.

20. And (the Devī) filled all directions with the

ringing of her bell, which destroys the strength of all the daitya hosts.

21. The lion filled the heaven, the earth and the ten quarters of the sky with loud roars, which made the elephants give up their violent rut.

22. Then Kālī, springing upwards in the sky, (came down) and struck the earth with both her hands; by its noise all the previous sounds were drowned.

23. Śivadūtī made a loud ominous peal of laughter; the asuras were frightened by those sounds, and Śumbha flew into an utmost rage.

24. As Ambikā said, "O evil-natured one, stop, stop," the devas stationed in the sky cheered her with the words, "Be victorious."

25. The spear, flaming most terribly and shining like a mass of fire, which Śumbha approaching hurled, was, as it was coming along, put out by a great firebrand (from the Devī).

26. The interspace between the three worlds was pervaded by Śumbha's lion-like roar, but the dreadful thunder-clap (of the Devī) smothered that, O King.



27. The Devī split the arrows shot by Śumbha, and Śumbha also split the arrows discharged by her, (each with her and his) sharp arrows in hundreds and thousands.

28. Then Caṇḍikā became angry and smote him with a trident. Wounded therewith, he fainted and fell to the ground.

29. Then Niśumbha, regaining consciousness, seized his bow and struck with arrows the Devī and Kālī and the lion.

30. And the danuja-lord, the son of Diti, putting forth a myriad arms, covered Caṇḍikā with myriad discuses.

31. Then Bhagavatī Durgā, the destroyer of difficulties and afflictions, became angry and split those discuses and those arrows with her own arrows.



32. Thereupon Niśumbha, surrounded by the daitya host, swiftly seizing his club, rushed at Caṇḍikā to slay her.

33. As he was just rushing at her, Caṇḍikā clove his club with her sharp-edged sword; and he took hold of a dart.

34. As Niśumbha, the afflictor of the devas, was advancing with the dart in hand, Caṇḍikā pierced him in the heart with a swiftly hurled dart.

35. From his (Niśumbha's) heart that was pierced by the dart, issued forth another person of great strength and valour, exclaiming (at the Devī) "Stop."

36. Then the Devī, laughing aloud, severed the head of him, who issued forth, with her sword. Thereupon he fell to the ground.

37. The lion then devoured those asuras whose necks he had crushed with his fierce teeth, and Kālī and Śivadūtī devoured others.

38. Some great asuras perished, being pierced through by the spear of Kaumārī. Others were repulsed by (sprinkling of) the water purified by the incantation of Brāhmaṇī.

39. Others fell, pierced by a trident wielded by Māheśvarī; some were powdered on the ground by the blows from the snout of Vārāhī.

40. Some dānavas were cut to pieces by the discus of Vaiṣṇavī, and others again by the thunderbolt discharged from the palm of Aindrī.



41. Some asuras perished (themselves), some fled from the great battle, and others were devoured by Kālī, Śivadūtī and the lion.

Here ends the ninth chapter called "The Slaying of Niśumbha"
of Devīmāhātmya in Mārkaṇḍeya-purāṇa during the period of Sāvārṇi, the Manu.





CHAPTER 10 - THE SLAYING OF ŚUMBHA



The Ṛṣi said:

1-3. Seeing his brother Niśumbha slain, who was dear to him as his life, and his army being slaughtered, Śumbha angrily said, "O Durgā, who are puffed up with pride of strength, don't show your pride (here). Though you are exceedingly haughty, you, resorting to the strength of others, fight."

The Devī said:

4-5. "I am all alone in the world here. Who else is there besides me? See, O vile one, these Goddesses, who are but my own powers, entering into my own self!"

6. Then all those, Brāhmaṇī and the rest, were absorbed in the body of the Devī. Ambikā alone then remained.

The Devī said:

7-8. "The numerous forms which I projected by my

power here—those have been withdrawn by me, and (now) I stand alone. Be steadfast in combat."

The Ṛṣi said:

9-10. Then began a dreadful battle between them both, the Devī and Śumbha, while all the devas and asuras looked on.

11. With showers of arrows, with sharp weapons and frightful missiles, both engaged again in a combat that frightened all the worlds.

12. Then the lord of daityas broke the divine missiles, which Ambikā discharged in hundreds, with (weapons) that repulsed them.

13. With fierce shouts of huṃ and the like, the Parameśvarī playfully broke the excellent missiles that he discharged.

14. Then the asura covered the Devī with hundreds of arrows, and the Devī in wrath split his bow with her arrows.

15. And when the bow was split, the lord of the daityas took up his spear. With a discus, the Devī split that (spear) also in his hand.

16. Next the supreme monarch of the daityas, taking his sword bright like the sun and shining shield bearing the images of a hundred moons, rushed at the Devī at that moment.

17. Just as he was rushing forward, Caṇḍikā split his sword with sharp arrows shot from her bow, as also his shield as bright as the solar rays.

18. With his steeds slain, with his bow broken, without a charioteer, the daitya then grasped his terrible mace, being ready to kill Ambikā.

19. With sharp arrows, she split the mace of Śumbha, who was rushing at her. Even then, raising his fist, he rushed swiftly at her.

20. The daitya-king brought his fist down on the heart of the Devī, and the Devī also with her palm smote him on his chest.

21. The daitya-king, wounded by the blow of her palm, fell on the earth, but immediately he rose up again.

22. Seizing the Devī, he sprang up and mounted on high into the sky. There also Caṇḍikā, without

any support, fought with him.

23. Then the daitya (Śumbha) and Caṇḍikā fought, as never before, with each other in the sky in close contact, which wrought surprise to the Siddhas and sages.



24. Ambikā then, after carrying on a close fight for a very long time with him, lifted him up, whirled him around and flung him down on the earth.

25. Flung thus, the evil-natured (Śumbha) reaching the earth and raising his fist, hastily rushed forward desiring to kill Caṇḍikā.

26. Seeing that lord of all the daitya-folk approaching, the Devī, piercing him on the chest with a dart, threw him down on the earth.





27. Pierced by the pointed dart of the Devī, he fell lifeless on the ground, shaking the entire earth with its seas, islands and mountains.

28. When that evil-natured (asura) was slain, the universe became happy and regained perfect peace, and the sky grew clear.

29. Flaming portent-clouds that were in evidence before became tranquil, and the rivers kept within their courses when (Śumbha) was stricken down there.

30. When he had been slain, the minds of all the bands of devas became overjoyed, and the Gandharvas sang sweetly.

31-32. Others sounded (their instruments), and the bands of nymphs danced; likewise favourable winds blew; the sun became very brilliant; the sacred fires blazed peacefully and tranquil became the strange sounds that had risen in different quarters.

Here ends the tenth chapter called "The Slaying of Śumbha"
of Devīmāhātmya in Mārkaṇḍeya-purāṇa, during the period of Sāvārṇi, the Manu.





CHAPTER 11: HYMN TO NĀRĀYAṆĪ



The Ṛṣi said:

1-2. When the great lord of asuras was slain there by the Devī, Indra and other devas led by Agni, with their object fulfilled and their cheerful faces illumining the quarters, praised her, Kātyāyaṇī:

The devas said:

3. "O Devī, you who remove the sufferings of your suppliants, be gracious. Be propitious, O Mother of the whole world. Be gracious, O Mother of the universe. Protect the universe. You are, O Devī, the ruler of all that is moving and unmoving.

4. "You are the sole substratum of the world, because you subsist in the form of the earth. By you, who exist in the shape of water, all this (universe) is gratified, O Devī of inviolable valour!

5. "You are the power of Viṣṇu, and have endless valour. You are the primeval māyā, which is the source of the universe; by you all this (universe)

has been thrown into an illusion, O Devī. If you become gracious, you become the cause of final emancipation in this world.

6. "All sciences are your aspects, O Devī; so are all women in the world, endowed with various attributes. By you alone, the Mother, this world is filled. What praise can there be for you who are of the nature of primary and secondary expression regarding (objects) worthy of praise?

7. "When you have been lauded as the embodiment of all beings, the Devī (the effulgent one), and bestower of enjoyment and liberation, what words, however excellent, can praise you?

8. "Salutation be to you, O Devī Nārāyaṇī, O you who abide as intelligence in the hearts of all creatures, and bestow enjoyment and liberation.

9. "Salutation be to you, O Nārāyaṇī, O you who, in the form of minutes, moments and other divisions of time, bring about change in things, and

have (thus) the power to destroy the universe.

10. "Salutation be to you, O Nārāyaṇī, O you who are the good of all good, O auspicious Devī, who accomplish every object, the giver of refuge, O three-eyed Gaurī!

11. "Salutation be to you, O Nārāyaṇī, you who have the power of creation, sustentation and destruction and are eternal. You are the substratum and embodiment of the three guṇas.

12. "Salutation be to you, O Nārāyaṇī, O you who are intent on saving the dejected and distressed that take refuge under You. O you, Devī, who remove the sufferings of all!

13. "Salutation be to you, O Nārāyaṇī, O you who ride in the heavenly chariot yoked with swans and assume the form of Brāhmaṇī, O Devī, who sprinkle water with kuśa grass.

14. "Salutation be to you, O Nārāyaṇī, O you who bear the trident, the moon and the serpent, and ride a big bull, and have the form of Māheśvarī.

15. "Salutation be to you, O Nārāyaṇī, O you who are attended by peacock and cock, and bear a great spear. O you, who are sinless and take the form of Kaumārī.

16. "Salutation be to you, O Nārāyaṇī, O you who hold the great weapons of conch, discus, club and bow, and take the form of Vaiṣṇavī, be gracious.

17. "Salutation be to you, O Nārāyaṇī, O you who grasp a huge formidable discus, and uplift the earth with your tusk, O auspicious Devī, who has a boar-like form.

18. "Salutation be to you, O Nārāyaṇī, O you who, in the fierce form of a man-lion, put forth your efforts to slay the daityas, O you who possess the benevolence of saving the three worlds.

19. "Salutation be to you, O Nārāyaṇī, you who have a diadem and a great thunderbolt, are dazzling with a thousand eyes, and took away the life of Vṛtra, O Aindrī!

20. "Salutation be to you, O Nārāyaṇī, O you who in the form of Śivadūti slew the mighty hosts of the daityas, O you of terrible form and loud throat!

21. "Salutation be to you, O Nārāyaṇī, O you who have a face terrible with tusks, and are adorned with a garland of heads, Cāmuṇḍā, O slayer of Muṇḍa!

22. "Salutation be to you, O Nārāyaṇī, O you who are good fortune, modesty, great wisdom, faith,



nourishment and Svadhā, O you who are immovable, O you, great Night and great Illusion.

23. "Salutation be to you, O Nārāyaṇī, O you who are intelligence and Sarasvatī, O best one, prosperity, consort of Viṣṇu, dark one, nature, be propitious.

24. "O Queen of all, you who exist in the form of all, and possess every might, save us from error, O Devī. Salutation be to you, Devī Durgā!

25. "May this benign countenance of yours, adorned with three eyes, protect us from all fears. Salutation be to you, O Kātyāyanī!

26. "Terrible with flames, exceedingly sharp destroyer of all the asuras, may your trident guard us from fear. Salutation be to you, O Bhadrakālī!

27. "May your bell that fills the world with its ringing, and destroys the prowess of the daityas, guard us, O Devī, as a mother protects her children, from all evils.

28. "May your sword, smeared with the mire-like blood and fat of asuras, and gleaming with rays, be for our welfare, O Caṇḍikā, we bow to you.

29. "When satisfied, you destroy all illness, but when wrathful you (frustrate) all the longed-for desires. No calamity befalls men who have sought you. Those who have sought you become verily a refuge of others.

30. "This slaughter that you, O Devī, multiplying your own form into many, have now wrought on the great asuras who hate righteousness, O Ambikā, which other (goddess) can do that work?

31. "Who is there except you in the sciences, in the scriptures, and in the Vedic sayings that light the lamp of discrimination? (Still) you cause this universe to whirl about again and again within the dense darkness of the depths of attachment.

32. "Where rākṣasas and snakes of virulent poison (are), where foes and hosts of robbers (exist), where forest conflagrations (occur), there and in the mid-sea, you stand and save the world.

33. "O Queen of the universe, you protect the universe. As the self of the universe, you support the universe. You are the (goddess) worthy to be

adored by the Lord of the universe. Those who bow in devotion to you themselves become the refuge of the universe.

34. "O Devī, be pleased and protect us always from fear of foes, as you have done just now by the slaughter of asuras. And destroy quickly the sins of all worlds and the great calamities which have sprung from the maturing of evil portents.

35. "O Devī, you who remove the afflictions of the universe, be gracious to us who have bowed to you. O you worthy of adoration by the dwellers of the three worlds, be boon-giver to the worlds."

The Devī said:

36-37. "O devas, I am prepared to bestow a boon. Choose whatever boon you desire in your mind, for the welfare of the world. I shall grant it."



The devas said:

38-39. "O Queen of all, in this same manner, you must destroy all our enemies and all the afflictions of the three worlds."

The Devī said:

40-41. "When the twenty-eighth age has arrived during the period of Vaivasvata Manu, two other great asuras, Śumbha and Niśumbha, will be born.

42. "Then born from the womb of Yaśodā, in the home of cowherd Nanda, and dwelling on the Vindhya mountains, I will destroy them both.

43. "And again having incarnated in a very terrible form on the earth, I shall slay the dānavas, who are the descendants of Vipracitti.

44. "When I shall devour the fierce and great asuras descended from Vipracitti, my teeth shall become red like the flower of pomegranate.

45. "Therefore, when devas in heaven and men on the earth praise me, they shall always talk of me as the 'Red-toothed.'

46. "And again when rain shall fail for a period of a hundred years, propitiated by the munis, I shall be born on the drought-ridden earth, but not womb-begotten.

47. "Then I shall behold the munis with a hundred eyes, and so mankind shall glorify me as the 'Hundred-eyed.'

48. "At that time, O devas, I shall maintain the whole world with life-sustaining vegetables, born out of my own (cosmic) body, till rains set in.

49. "I shall be famed on the earth then as Śākambharī. At that very period, I shall slay the great asura named Durgama.

50-53. "Thereby I shall have the celebrated name of Durgādevī and again, assuming a terrible form on the mountain Himālaya, I shall destroy the rākṣasas for the protection of the munis. Then all the munis, bowing their bodies reverently, shall praise me, and thereby I shall have the celebrated name of Bhīmādevī. When the (asura) named Aruṇa shall work great havoc in the three worlds, having taken a (collective) bee-form, consisting of innumerable bees, I shall slay the great asura for the good of the world.

54-55. "And then people shall laud me everywhere as Bhrāmarī. Thus whenever trouble arises due to the advent of the dānavas, I shall incarnate and destroy the foes."

Here ends the eleventh chapter called "Hymn to Nārāyaṇī"
of Devīmāhātmya in Mārkaṇḍeya-purāṇa, during the period of Sāvārṇi, the Manu.





CHAPTER 12: EULOGY OF THE MERITS



The Devī said:

1-2. "And whoever with a concentrated mind shall pray to me constantly with these hymns, I shall without doubt put down every trouble of his.

3. "And those who shall laud (the story of) the destruction of Madhu and Kaiṭabha, and the slaughter of Nīśumbha likewise;

4-5. "And those also who shall listen with devotion to this sublime poem on my greatness on the eighth, the fourteenth and on the ninth days of the fortnight with concentrated mind—to them nothing wrong shall happen, nor calamities that arise from wrongdoings, nor poverty, and never separation from beloved ones.

6. "He shall not experience fear from enemies, or from robbers and kings, or from weapons, fire and flood.

7. "Hence this poem of my greatness must be

chanted by men of concentrated minds and listened to always with devotion; for it is the supreme course of well-being.

8. "May this poem of my glories quell all epidemic calamities, as also the threefold natural calamities.

9. "The place of my sanctuary where this poem is duly chanted every day, I will never forsake, and there my presence is certain.

10. "When sacrifice is offered, during worship, in the fire-ceremony, and at a great festival, all this poem on my acts must be chanted and heard.

11. "I will accept with love the sacrifice and worship that are made and the fire-offering that is offered likewise, whether they are done with due knowledge (of sacrifice) or not.

12-13. "During the autumnal season, when the great annual worship is performed, the man hearing this glorification of mine with devotion shall certainly through my grace be delivered without

doubt from all troubles and be blessed with riches, grains and children.

14. "Hearing this glorification and auspicious appearances of mine, and my feats of prowess in battles, a man becomes fearless.

15. "Enemies perish, welfare accrues and the family rejoices for those who listen to this glorification of mine.

16. "Let one listen to this glorification of mine everywhere, at a propitiatory ceremony, on seeing a bad dream, and when there is the great evil influence of planets.

17. "(By that means) evil portents subside, as also the unfavourable influence of planets, and the bad dream seen by men turns into a good dream.

18. "It creates peacefulness in children possessed by the seizures of children (i.e., evil spirits), and it is the best promoter of friendship among men when a split occurs in their union.

19. "It diminishes most effectively the power of all men of evil ways. Verily demons, goblins, and ogres are destroyed by its mere chanting.

20-30. "This entire glorification of mine draws (a devotee) very near to me. And by means of finest cattle, flowers, arghya and incenses, and by perfumes and lamps, by feeding Brāhmaṇas, by oblations, by sprinkling (consecrated) water, and by various other offerings and gifts (if one worships) day and night in a year—the gratification which is done to me is attained by listening but once to this holy story of mine. The chanting and hearing of the story of my manifestations remove sins, and grant perfect health and protect one from evil spirits; and when my martial exploit in the form of the slaughter of the wicked daityas is listened to, men will have no fear from enemies. And the hymns uttered by you, and those by the divine sages, and those by Brahmā bestow a pious mind. He who is (lost) on a lonesome spot in a forest, or is surrounded by forest fire, or who is surrounded by robbers in a desolate spot, or who is captured by enemies, or who is pursued by a lion, or tiger, or by wild elephants in a forest, or who, under the orders of a wrathful king, is sentenced to death, or

has been imprisoned, or who is tossed about in his boat by a tempest in the vast sea, or who is in the most terrible battle under a shower of weapons, or who is amidst all kinds of dreadful troubles, or who is afflicted with pain—such a man on remembering this story of mine is saved from his strait. Through my power, lions etc., robbers and enemies flee from a distance from him who remembers this story of mine."

The Ṛṣi said:

31-32. Having spoken thus, the adorable Caṇḍikā, fierce in prowess, vanished on that very spot even as the devas were gazing on.



33. Their foes having been killed, all the devas also were delivered from fear; all of them resumed their own duties as before and participated in their shares of sacrifices.



34-35. When the exceedingly valorous Śumbha and Niśumbha, the most fierce foes of devas, who brought ruin on the world, and who were unparalleled in prowess, had been slain by the Devī in battle, the remaining daityas went away to Pātāla.



36. Thus O King, the adorable Devī, although eternal, incarnating again and again, protects the world.

37. By her this universe is deluded, and it is she who creates this universe. And when entreated, she bestows supreme knowledge, and when propitiated, she bestows prosperity.

38. By her, the Mahākālī, who takes the form of the great destroyer at the end of time, all this cosmic sphere is pervaded.

39. She indeed takes the form of the great destroyer at the (proper) time. She, the unborn, in-

deed becomes this creation (at the time proper for re-creation); she herself, the eternal Being, sustains the beings at (another) time.

40. In times of prosperity, she indeed is Lakṣmī, who bestows prosperity in the homes of men; and in times of misfortune, she herself becomes the goddess of misfortune and brings about ruin.

41. When praised and worshipped with flowers, incense, perfumes, etc., she bestows wealth and sons, and a mind bent on righteousness and a prosperous life.

Here ends the twelfth chapter called "Eulogy of the Merits"
of Devīmāhātmya in Mārkaṇḍeya-purāṇa, during the period of Sāvārṇi, the Manu.





CHAPTER 13: THE BESTOWING OF BOONS TO SURATHA & VAIŚYA



The Devī said:

- 1-2. I have now narrated to you, O King, this sublime poem on the glory of the Devī.
 3. The Devī is endowed with such majestic power. By her this world is upheld. Knowledge is similarly conferred by her, the illusive power of Bhagavān Viṣṇu.
 4. By her, you, this merchant and other men of discrimination, are being deluded; and others were deluded (in the past), and will be deluded (in the future).
 5. O great King, take refuge in her, the supreme Īśvarī. She indeed when worshipped bestows on men enjoyment, heaven and final release (from transmigration).
- Mārkaṇḍeya said (to his disciple Bhāguri):
- 6-8. O great sage, King Suratha who had become despondent consequent on his excessive attach-

- ment and the deprivation of his kingdom, and the merchant, having heard this speech, prostrated before the illustrious Ṛṣi of severe penances and immediately repaired to perform austerities.
9. Both the king and the merchant, in order to obtain a vision of Ambā, stationed themselves on the sand-bank of a river and practised penances, chanting the supreme Devīsūkta (hymn to the Devī).
10. Having made an earthen image of the Devī on the sands of the river, they both worshipped her with flowers, incense, fire and libation of water.
11. Now abstaining from food, and now restraining their food, with their minds on her and with concentration, they both offered sacrifices sprinkled with blood drawn from their own bodies.
12. When they, with controlled minds, propitiated her thus for three years, Caṇḍikā, the upholder of the world, was well pleased and spoke to them in visible form.



The Devī said:

13-15. "What you solicit, O King, and you, the delight of your family, receive all that from me. Well-pleased I bestow those to you both."

Mārkaṇḍeya said:

16-17. Then the King chose a kingdom, imperishable even in another life, and in this life itself, his own kingdom wherein the power of his enemies is destroyed by force.

18. Then the wise merchant also, whose mind was full of dispassion for the world, chose that knowledge which removes the attachment (in the form of) mine and I.

The Devī said:

19-21. "O King, after slaying your foes in a few days, you shall obtain your own kingdom and it shall last with you there.

22-23. "And when you are dead, you shall gain another birth from the Deva Vivasvat (Sun), and shall be a Manu on earth by name Sāvārṇi.

24-25. "And, O the best of merchants, I grant you the boon which you have desired of me. (Supreme) knowledge shall be yours, for your self-realization."

Mārkaṇḍeya said:

26-27. Having thus granted them both the boon that each desired, the Devī disappeared forthwith, as they were extolling her with devotion.

28-29. Having thus gained the boon from the Devī, Suratha, the foremost of Kṣatriyas, shall obtain a new birth through Sūrya (and of his wife Sāvārṇā), and shall be the Manu (eighth) named Sāvārṇi.

Here ends the thirteenth chapter called "The Bestowing of Boons to Suratha and Vaiśya" of Devīmāhātmya in Mārkaṇḍeya-purāṇa, during the period of Sāvārṇi, the Manu.

Here ends the Devīmāhātmya of 700 Mantras. Om Tat Sat Om.



Commentary

BY AMṚTĀNANDANĀTHA SARASVATĪ





DURGĀ SAPTAŚATĪ: INQUIRING BEYOND THE STORIES



*om prathama caritrasya brahmā ṛṣiḥ mahākālī devatā
gāyatrī chandaḥ nandā śaktiḥ raktadantikā bījam ag-
nis tattvam ṛgvedaḥ svarūpam | śrī mahā kālī prī-
tyarthe prathama caritra jape viniyogaḥ ||*

We humans are called Manujās, those who are born out of Manu. Sāvārṇi is the Eighth Manu; he is Sūrya Tanayaha, the Son of the Sun. I'll begin by telling you the story of Sāvārṇi and how his manvantara came to be.

The Nature of Mother

*mahāmāyānubhāvena yathā manvantarādhipaḥ sa
babhūva mahābhāgaḥ sāvārṇīstanayo raveḥ ||*

The manvantara before Sāvārṇi's was the Svārociṣa manvantara, where we find the story of a king who goes out for a hunt. In fact, his kingdom has been usurped by his ministers and he has had to run away. On the pretext of this royal hunt he escapes into the forest, where he meets a Vaishya, a merchant. The king's name is Suratha, and the Vaishya's

name is Samadhi. The king goes to a place where a muni, a sage, is staying. He likes the place. The muni says, "Sit down and stay awhile." Free food is provided there, free everything—no worries. So the king settles in.

Then this Vaishya comes along with a similar experience: he has been thrown out by his family. The king asks him why he is so sad, and he replies, "What can I do? I've been cast away by my family. They only want my money; they don't want me." The king explains that the same thing has happened to him, as well, and says, "Let's find out why this is happening to us! Why all this misery?"

The king adds, "I came to this ashram in order to find peace, but my connections with the past—like wondering whether my war elephant is getting the proper food or not—are still troubling me. Moreover, I used to take such great care in collecting money from my subjects—and now, whether my ministers are spending that money

wisely or not, I don't know! These are the kinds of questions that are bothering me, and I just can't get over them no matter how hard I try." He says, "Let's go and ask this muni for a solution to this problem."

So the king tells the muni the story of the Vaishya, and he tells his own story, and then he says, "I'm not able to forget the people who left me behind. What is that all about? I know that they are bad, and they've cast me aside, but I still can't shake off my affection for them. How can I get rid of this affliction?"

The muni replies, "It is true. It is Mahā-māyā." Then he adds, "Let me tell you a story." (This is the beauty of our culture: we always tell stories! And the stories are not without purpose, either—each has a purpose and a moral, and each one is true!)

jñānināmapi cetāmsi devī bhagavatī hi sā balādākṛṣya mohāya mahāmāyā prayacchati.

He continues, "Even the greatest among the wise, even God himself, is by her power transformed into a small puppet that she plays with in her hands."

mahāmāyāprabhāveṇa saṃsārasthitikāriṇā

"She creates the samsara and she maintains it."

tannātra vismayah kāryo yoganidrā jagatpateḥ

"But don't be surprised at her behavior. It is simply her nature; what can we do about it? She creates the world, she sustains it and she causes us to get attached to it." The muni then gives an example: "Look at that bird. She is almost dead of hunger, and yet there she goes, flying off to find food for her children."

kaṇamokṣādṛtān mohātpīḍyamānānapi kṣudhā ||

"Though she is dying of hunger, she still tries to feed her children—sacrificing herself for the sake of others out of compassion. The nature of Mother is compassion, and that is what drives this world. Therefore, don't be surprised. It is natural. You don't have to put yourself down just because you're thinking about these things all the time. It is simply her nature."

She Is Always There

The king says, "You are telling us about Mahā-

māyā—but just who is this Mahāmāyā? How was she born, and when did she come into existence? Please tell us the story."

The muni told him: she is always there, but she is not always visible. Sometimes she makes her presence known to us, and at such times we say, "She is born!" But she is not born, and she does not die. On the contrary, she is always there somewhere—and when she makes herself visible to us, we say she is born.

nityaiva sā jaganmūrtistayā sarvamidam tatam ||

She is spread out everywhere.

tatam idam sarvam ||

Everything is pervaded by her.

utpanneti tadā loke sā nityāpyabhidhīyate ||

We say that she is born, but she is also called *Nityā*: the ever-present or everlasting one. In her transcendental form, she is always there. In her visible forms, she appears and disappears. And likewise, this visible world, which is made by her, appears and disappears. But in fact, the world really does not go anywhere; it is still here. Before you came to be, it was here, and after you cease to be, it will still be here. *Nityaiva sā*—her form is the world. The world appears and disappears, and yet it is always here.

Once I was a little child. I drank my mother's milk. That part of me came into existence, lived for a time and died. Then I went off to school and later to college, and those parts of me also came and went and died. Now I'm 71, and this part of me will stay for a time, and then it will go as well.

Can I show you, here and now, the childhood part of myself? No, I cannot see it now, nor can you. It is dead. But if we could somehow travel back in time 65 years, we would see that child of six years old playing. It is only my inability to go back in time that makes me think that part of me is dead, even though it is not. That is because I experience time differently than I experience space. In space, I can move about from here to there and there to here. But I can't do that in time, nor can I control the flow of my time. As a result, something is here and then it is gone. Why? Because I have passed

that time and moved on. It is basically the motion of time that creates these appearances and disappearances. In actuality, there is no death and there is no birth.

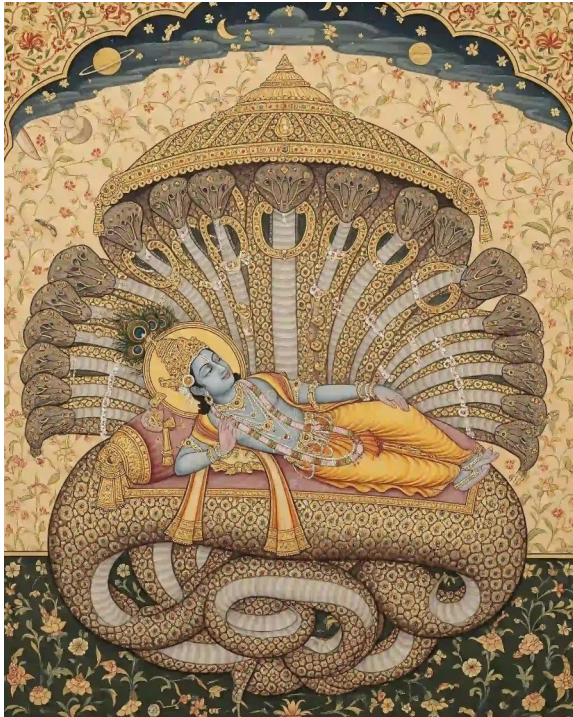
The Infinite Serpent

nityaiva sā jaganmūrtiḥ ||

Her form is the world. In the beginning, the world was filled with water. When we do *kalaśa sthāpanam*, we say:

om āpo vā idam sarvam viśvā bhūtānyāpaḥ prāṇā vā āpaḥ paśava āpo annamāpo amṛtamāpaḥ samrādāpo virādāpaḥ svarādāpaśchandāmsyāpo jyotīmsyāpo yajūmsyāpaḥ satyamāpaḥ sarvā devatā āpo bhūrbhuvah suvarāpa om. ||

The whole world is water filled with light, *Āpaḥ-Nārāyaṇa*. There is no place untouched by waters of light. That is the concept here.



And in those waters, Mahā Viṣṇu—the *adhiṣṭhāna devatā* of the waters of life—is sleeping upon the coils of Kuṇḍalinī, the serpent Śeṣa-śāyī. Śeṣa means “the remainder.” Say we divide a circle into three parts: one-two-three. That gives us 3.1415—in other words, Pi (π), the ratio of a circle’s circumference to its diameter—an infinite sequence of numbers. That is what’s called śeṣa: it is unending.

They say that *jāgrat*, *svapna* and *suṣupti* are also the three states of a circle unending, and the remaining part is an infinite sequence. That remaining part is called śeṣa: Śeṣanāga, the Infinite Serpent. And Viṣṇu is sleeping on its coils. Then, from out of his *nābhi kamala*—the center of his navel—a lotus arises, and Brahmā, the creator of the world, is growing within it.

And here we find an interesting reciprocal relationship: in this story, Brahmā is the son of Viṣṇu. But if we look at the picture at Kāmākhyā Temple in Assam, we find it’s Śiva who is sleeping—and who is emerging out of his navel center? Śakti! You’ve got to decode this imagery; I’ll leave it as an exercise for your imagination. But why is there this inversion between Śiva and Viṣṇu? Why is Śakti there in the lotus that is growing out of Śiva’s nābhi? This way, Viṣṇu becomes the mother, and Brahmā the son. There is an equation between Brahmā and Śakti there, and between Viṣṇu and Śiva.

If you understand the principles that govern the cosmos—space and time—all that pervades space-consciousness is called Viṣṇu, and all that pervades time-consciousness is called Śiva. Śiva is called *Kāla*. *Kāla* means time.

The power of time is to move, manifest, change—to make things appear and disappear, to give birth to them, to grow and nurture them, to bring death to them, and finally to fully reabsorb them. And this power is called Kālī. Mahākālī kills time, but she can also give birth to time. She kills Śiva—because, again, Śiva is an expression of time—and so Śiva is afraid of Mahākālī. He doesn’t dare go near her. Mahākālī is the primordial power of the primordial energy, which is beyond the limit of Brahmā.

The Birth of Demons

So we have Viṣṇu sleeping in the ocean of milk atop the coils of Kuṇḍalinī, and out of his navel Brahmā has come. And now we also encounter two demons, called Madhu and Kaiṭabha, who have come to kill him. Their origin is strange.

viṣṇukarṇamalodbhūtau hantum

brahmāṇamudyatau ||

Madhu and Kaiṭabha are born out of an impurity in the ear of Viṣṇu. But what is this impurity in Viṣṇu, and how does it manifest rākṣasa, or demons? That is a story that you've got to go behind the words to understand.

Here the analysis begins: if you have an impurity in your ears, what happens? You cannot hear. And the Vedas are *śruti*; that is, heard revelations. If you don't hear the Vedas properly, you cannot understand them properly. And from the misunderstanding of *śruti* two tendencies arise, both of them demonic.

The first tendency is called *madhu*, or sweetness, honey. You're searching for honey all the time, seeking pleasure—you're totally pleasure-driven. This is called *piṅgalā*; it is marked by extreme lust and kāma-driven behavior. *Piṅgalā* is the passion of the sun; the drive to create. The second tendency is called Kaiṭabha—extreme asceticism, the rejection of life; i.e., "There is nothing of substance in this world, so let us ignore it." This is *iḍā*. *Iḍā* is the moon—cold, dispassionate, utter *vairāgya*—that is *iḍā*: totally satisfied, with no desires left.

It is in between these two that we find what we're looking for—the *madhyama mārga*, the middle path. The sun is too hot and the moon is too cold;

but between these two is the warmth of the Earth, where you can live. And so, accordingly, does the warmth of the *suṣumṇā* channel begin at the *Mūlādhāra Cakra*.

Madhu and Kaiṭabha are the extremes of the pendulum. If you take your mind all the way to the passionate side and leave it, it does not remain there. It swings back—past the center and all the way over to the other side, to detachment.

You can observe this in your own life: sometimes you're very passionate, and sometimes you don't want to do anything at all in this world. These tendencies oscillate, and this oscillation keeps on going. If you really want stability or rest for the mind, you should be attached neither to asceticism nor to too much sensory stimulation. It's the middle path you're looking for. If you really want to stop the pendulum from swinging, then you've got to bring it carefully to the center and leave it there. Then you are neither attached nor detached; you might call it "attached detachment" or "detached attachment." You are living in this sensory world and enjoying it. But still, you are maintaining your separateness.

Take for an example a drop of water on a lotus leaf. It is attached, and yet its own surface tension



creates a sort of separate shell for itself. This “attached detachment”—halfway between attachment and detachment—is the proper way.

If we do not recognize this proper way, however, we misunderstand the Vedas, believing either that they are preaching total asceticism or total sensuality. Because of this error, those two demons—Madhu and Kaiṭabha—are born. And whom have they come to kill? Brahmā. Brahmā represents the knowledge of creation—*brahmajñāna*. They are trying to destroy *brahmajñāna*. They are born out of a misunderstanding of the Vedas.

“Killing” the Demons

So yes, this Brahmā is a knowledgeable guy, but he has no power. He is no martial artist! And when these two demons suddenly show up ready to kill him, he’s unable to protect himself. So he prays to the Divine Mother, and Yoga Māyā appears before him. She says, “What’s the problem?” And he replies, “Don’t you see that these demons are coming to kill me? Do something about it!”

Thereupon, she occupies the sleeping body of Nārāyaṇa. His body is inert. Even though it is capable of life, it appears almost lifeless in its state of deep-sleep samadhi. But Yoga Māyā wakes him up from that sleep. Viṣṇu then sees the two demons and begins fighting them. They are equally matched: the fight goes on for thousands of years and neither side is winning. Nārāyaṇa is getting tired. The demons are gaining strength.



At this point Devī—here called Narayani—takes pity on him and enters Madhu and Kaiṭabha in the form of pride in their achievements. Under her influence, they tell Nārāyaṇa, “We’ve fought with

you for so long and nobody has ever fought us so valiantly! So come, ask any boon of us!”

Nārāyaṇa uses this opportunity to the fullest because Devī has also entered him, in the form of wisdom (if you read the *Devī Bhāgavatam*, you get all of these behind-the-scenes stories). He replies, “No, you may ask me for a boon!”

The demons say, “What are you talking about? As if you are capable of giving us boons? No, we’ll give you the boon.”

So Nārāyaṇa says, “Okay, that’s fine with me. I have no pride and no ego. So what else could I want, then, but that both of you two should die at my hands?”

Now the demons suddenly realize their mistake: they have to give Viṣṇu a boon that will enable him to kill them. So they think, “How do we escape this situation?” And Devī enters them in the form of intelligence, and they decide, “Why should he kill us? We’ll simply find a place where he cannot kill us.” So they try making an impossible request, saying, “*āvām jahi na yātrorvī salilena paripltā*”—“where the earth is not filled with water, there you may kill us.” Because they’ve seen that (in this interlude before creation) everywhere is filled with water; there is no earth anywhere.

Viṣṇu realizes, “*Bhūḥ bhuvaḥ suvaḥ āpaḥ*.” *Bhū loka*, *bhuva loka*, *suva loka*—all the worlds are filled with water, therefore he cannot kill them. So what he does? He goes into the transcendental state. (Again, this is the Śeṣanāga, which is the convolute of all three states of life—waking, deep sleep and dreaming—but which is itself not filled with life. It is primordial Śeṣanāga, the state in which life has not yet come into being. Life and *kāla* are identical. Life is the movement of time. If time’s motion is stopped, there can be no life. In that sense time is like space, where if no motion is possible then no life is possible—and no death is possible.)

Nārāyaṇa takes Madhu and Kaiṭabha into that state with him, but what can he do then? He can only absorb them into himself. That is how he “kills” them. And that is the first chapter. It talks about the creation of the transcendental state out

of the three existing states. The nature of Mahāmāyā is that she conceals the world at different instances in time. What was there in the past cannot be seen in the present. As we move away from every present moment, the world that we saw in that moment disappears.

So, how does Devī manifest? By coming into the present. And how does she unmanifest? By moving away from the present. These are the truths discussed in the first chapter of the Devī Māhātmyam.

Two States of Being

Uru means “to grow beyond limitations.” Nārāyaṇa takes Madhu and Kaiṭabha to the fourth state—that is, the *turiya* or transcendental state—and then absorbs them into himself. He brings them to the Śeṣanāga—which is the Kuṇḍalinī—and there he annihilates them.

How do we awaken from our sleep? The dreaming state negates the experience of the deep-sleep state. The waking state negates the experience of the dream. So which is true, and what is truth? Before attempting to answer such questions, we must further consider this fourth state—the one that goes beyond the other three. It is when you wake up from your waking state that you enter this fourth state, in which you are spread out to infinity. Then these “real-world experiences” that we see in our waking state suddenly themselves appear to be a dream.

We have to realize that there are two states of our being, both of them being simultaneously true. One of these is our “localized” state, and the other is a state in which we are like waves spreading out.

If you’ve seen the movie *What the Bleep Do We Know!?* you may recall the scene in which a boy is playing with a single ball, and yet we see so many balls existing and moving about simultaneously. If one state of existence can be described by its function, then similar states of existences can be described by different functions—which means a single entity can exist simultaneously in different places.

So the boy can see all of those balls—but which

particular ball is being seen in a given moment depends entirely on the subject, the seer. The subject makes the choice; this subject-object relationship is fully explored in quantum mechanical descriptions. Previously, in the classical mode of thinking, we used to say that only the object existed. There was no seer included in the calculation. Quantum mechanics, however, brought out the necessity of including the seer, and how the seer interacts with and influences the position of the object. The problem then became how to create the subject out of the object.



What we have to understand is that one part of our being is localized in space and time, and the other part is completely delocalized and spread out everywhere, all over infinity. This means that anywhere in the world of space and time, God can know about your existence—which is localized—because the wave aspect of your being, by definition, extends from minus-infinity to plus-infinity and is everywhere. There is no materiality as such. That is what the Upanishads say.

brahma satyam jaganmithyā ||

The jagat—the world, the thing that you see in your waking state—is *mithyā*; is *kalpitam*; is created. Created by whom? Created by you. You are the creator of this world. And how many universes are there? An infinite number of them. As many subjects as there are, so many universes there are.

Every one of our thought processes manifests somewhere in space and time, and these are what make up reality. The universe that we live in is not one but an infinity of universes. Each one of us is creating a universe, growing in it and then reabsorbing it. And in that reabsorbed state, we are all one. Meanwhile, in our individual, “localized” states, we’re like waves rising out of the ocean and briefly experiencing what seems like a separate existence.

Beyond Time and Space

The second chapter in the *Durgā Saptaśatī* talks about what sustains the world. She is Mahālakṣmī, the Mother in whose womb Brahmā grows. And what is Brahmā? The whole of the universe.

The womb determines the size of the child that is growing inside. So what is the size of the universe we’re talking about? What are the dimensions of *brahmāṇḍa*? From the moment the universe was born until today a certain amount of time has elapsed. How far can light travel in that time? The answer is c (the speed of light) times t (the time that has elapsed). That is the radius of the universe that we are in. Nothing can exist outside of it because nothing that is created can travel faster than the speed of light. Or can it?

Can anything travel faster than the speed of light? There is a theorem which talks about converting phase velocity into group velocity. Phase velocity is the speed of the wave, and group velocity is the speed of the particle. The product is c^2 . If one of them is larger than c , the other has to be less than c . Since a physical particle must travel slower than speed of light, then the waves must travel faster than light. If something travels faster than speed of light—then time necessarily reverses.

Physicists have created particles that can travel faster than light. How did they do it? They constructed a “wave packet” consisting of one monochromatic wave and another monochromatic wave, and the packet moved faster than light. In effect, they made the wave enter a crystal—but it left the other end before it had entered the crystal. Before it entered this end, it had already left the other end. A Nobel Prize was awarded for that one.

They also measured the simultaneous presence of a particle—one in the UK and one in Australia. If you flipped the polarity of one, the other one would also flip. How did one know that the other had flipped? Because it traveled faster than speed of light; it traveled at infinite speed. Infinite speed means covering the entire universe in zero time. Thus we now know that the speed of light is not a barrier for matter waves. For matter it is, but for matter waves it is not.

Now we might ask ourselves, “All right then, what is the algorithm or procedure for converting ourselves from matter into matter waves?” And the answer is very simple: there is no such procedure, because you are already both one and the other simultaneously. There is nothing that needs to be transformed or converted. If the process involved becoming something different than what you are, then sure, you’d have to transform. But it does not, and you don’t have to transform into anything.

These are the ideas behind the ancient stories. The sages of old were not able to explain these concepts in our modern language and scientific terminology, but they saw the truth of these things while in the transcendental state.

Order from Disorder

Sometimes in my meditation, I see discs and circles of light, like color-blindness test patterns. In those circles of light, I see Buddhas sitting and meditating, and I used to ask them, “Who are you and what are you?”

Then one day I got the idea that I should enter one of those circles. And when I entered, I found myself in an entirely different space and time. You can go to the next galaxy and come back again by simply overcoming the speed-of-light barrier in your matter-wave pattern. In my opinion (which is not proven), matter waves consist of intelligence. The function of intelligence is to create order out of disorder—and matter always moves from order to disorder.

We have a theorem on the conservation of energy, according to which entropy almost always increases. But entropy is also a form of energy, though we generally fail to see the equation be-

tween them; so entropy must also be conserved. For every degree of increase of disorder, there must be a corresponding increase in order as well—but we can't see that part, so we ignore it; and therefore, we observe that the entropy is not conserved.

But if you include entropy as a form of energy—if you see that disorder must create order as much as order must create disorder—then you can understand the statement made by Krishna in the *Bhagavad Gītā*:

yadā yadā hi dharmasya glānirbhavati bhārata abhyutthānamadharmaṣya tadātmānam sṛjāmyaham ||

“Whenever there is a great calamity or a disorder in this world, I create myself.”

That manifestation is a function of intelligence, and that intelligence is a function of matter waves. Hence, we have the reality of the world, and then we have the reality of the non-world. The non-world consists of pure waves, nothing more. They spread out everywhere and everybody knows about everything else. And that is the conception behind creation: how do you create something out of nothing? How do you create a phenomenal world out of nothing?

If you want to make something out of 0, then zero must remain zero. To create $a + 1$, you've got to create $a - 1$. That is to say, when you create something—thus making an addition of some sort to zero—then you've got to pull something else out, so that the zero remains a zero!

Remember this: the world is a myth that is created out of nothing. Who creates this world? You do it yourself. Where was this world before you were born? It was not there. Where will it go after you are gone? It will not be not there anymore. That is the concept of *sat-cit-ānanda*: sat is existence. There is no validity or proof that existence exists without cit, consciousness. And likewise, consciousness cannot exist without existence. So we have an equation between sat and cit. Sat is called Śiva and cit is called Śakti. They are inseparable, though they appear to be separate. And their inseparability is ānanda, is bliss.

So that is the fundamental theorem: “I am the

world.” Or we can say it as a formula: $I = \text{WORLD}$. These are all called *triputīs*.

Again, you are those matter waves already, and so you cannot become them. The whole process of becoming has to be eliminated. All effort must go; effortlessness is the only way. So stop your pujas, stop your meditations, stop everything. Effort is there for as long as you think that you are different from that. Because if you're already that, what is the effort for?

Of course, until the time comes when you realize that you're that, you need these efforts to help you reach your goal, which is this very realization. But still, you must be constantly aware that these efforts also try to push the goal away from you. So you can start off with rituals, meditations, *bhakti*, *jñāna*, *vairāgya*, and so on; but ultimately you've got to drop them all. Elimination of all supports—that is the way.

But don't think this means you're inactive. Quite the contrary: she does not allow you to sleep at night! Far from being inactive, you are obsessively and compulsively active!

The Power of Kāma

Let us now move on to the next state; that is, *sthiti*, or cosmic maintenance. What maintains this world is *kāma*, or desire. Where there is no desire, there is no will to live and the body ceases to be. *Kāma* is the desire that makes us survive. That is why we include *kāma* as one of the *puruṣārthās*, the four goals of human life: *dharma*, *artha*, *kāma*, *mokṣa*. Because without *kāma* there is no life.

so'kāmayata bahusyām prajāyeyeti ||

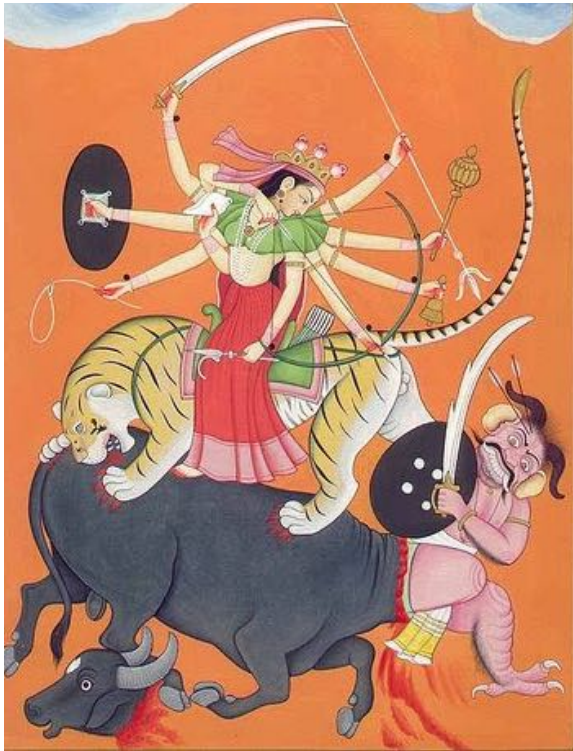
He desired to see himself in many, many forms. And it is because of this desire that we're all experiencing life, which is the sum total of our desires. And in addition to desire, we have also inherited another property of the creator, which is free will. Free will too is capable of creation, which means that we are ourselves capable of creating the future. We are the co-creators of this world, along with God.

māyā kalpita brahmāṇḍa maṇḍalāyai namaḥ ||

So you see, God creates through our imaginations. But again, without this Cit-Śakti, which manifests

through us—without her, he cannot manifest anything at all. And without him, she cannot exist either. This is the combination of Śiva and Śakti, of sat and cit. They are completely interwoven at every moment in time and in every part of space. That is their eternal union; that is their conjugal bliss.

So in the second story of the *Durgā Saptasatī*, the demon is Maṇiṣāsura—he is the embodiment of *kāma*, desire. And this desire is expressed in the field of *māyā*, the power that makes you think that you are separate from the world. You think you are separate from it, and so you want it. You don't know what "it" is, but *kāma* makes you see it as being separate from you and makes you want it. Fear, too, is born out of this separateness; fear of not having something that is separate from you; fear of losing it; fear of being hurt or diminished by someone or something that is separate from you.



If you get what you want, you are satisfied—for now. If you don't get what you want, you feel *krodha*, anger. And if you do get what you want, you feel *lobha*, the desire to repeat this enjoyment again and again—by wanting and getting more things. *Moha* is coming to a stage where you can't live without the thing you want. You've seen a beautiful girl, you've married her, and now you've

come to a stage where you cannot live without her. Never mind that you used to live without her before marriage. You've forgotten that, and now you feel that you're incapable of living without her. That is illusion, *moha*. Then there's *mada*, the pride of ownership—"I've got it and nobody else has it!" And there's *mātsarya*, or envy—"Others have it and I don't! I crave it!" *Krodha*, *lobha*, *moha*, *mada*, *mātsarya*—all these are different manifestations of *kāma*.

Everything is born out of *kāma*. *Kāma* drives the whole world. Maṇiṣa, as the embodiment of *kāma*, wants everything in the universe! He doesn't care whether another person wants it or not, he needs to fulfill his desire. But you cannot desire the whole universe.

A small anecdote: once upon a time, this guy met God and said, "God, all the wealth that we have in our world, how much is that in your measure?" God replied, "Not even one cent." Then the guy asked, "God, in our world regular people live for maybe a hundred years, and yogis can live for even hundreds of years—how long is that in your time?" And God says, "Not even one second." So then the guy cleverly asked, "God, will you give me one cent of your money?" And God replied, "Sure, wait just a second."

Transforming Desire into Love

You cannot have *kāma* to infinity. You would quickly become overwhelmed by her desires, which are a million million times more powerful than anything you are capable of containing.

So let's say we manage to shut off Maṇiṣa, *kāma*, desire. Let's say we've turned off our lust to obtain more and more. What do we substitute for it? Eros, *śṛṅgāra*, love. You want to beautify the world—you are tuning in to the desire of the Mother, and her desire is to discover better and better expressions of her love in this world: better civilizations, better understanding, better manifestations of her beautiful creations; that is what she is after. And when you tune into that desire, that's when *kāma* becomes *śṛṅgāra*.

The transformation from *kāma* to *śṛṅgāra* is the story of Maṇiṣāsura-mardini, Devī as the Slayer of

Desire. When she comes and kills Mahiṣāśura, *ardhaniṣkrānta evāsau*—he “comes half out of it” (i.e., halfway out of the buffalo he has transformed himself into; halfway out of the body of his desire) and *devyā vīryeṇa samvṛtaḥ*—he is “filled by her energy” and thus he emerges. Devī transforms the lovable part of *kāma* into love, and she slays carnal desire, the hateful part that remains. Then she grants Mahiṣāśura a boon: “Whenever my name is mentioned, your name will be mentioned first.” And thus is she called Mahiṣāsuramardinī. She has controlled him.

So lust-transformed-into-love is what preserves the world. That is why it is called *sthiti*, cosmic maintenance. This is the function of Mahālakṣmī. Mahākālī (or Mahāmāyā) governs the first part of the *Durgā Saptaśatī*—the birth of the child from inside the womb of the mother. And then, in the second chapter, we have its continuance in the form of love sustained by erotic desire. The erotic expressing itself in waves of beauty, waves of organization.



The final part is the *Śumbha-Niśumbha vadham*, governed by Mahāsarasvatī. In the film *The Matrix Reloaded*, there is a version of the *Durgā Saptaśatī* demon called Raktabīja. Each time a drop of this demon’s blood falls to the ground, another demon is born out of that drop, in equal proportion to the original. *Rakta* here means desire, the seed of desire as it exists at the *Mūlādhāra* level. You kill *kāma*, and it becomes anger; you kill anger, and it becomes *lobha*, and so on. And once again Kālī has to come to the rescue. When the Devī tells her, “Extend your tongue and make sure that the seed does not fall to the ground!”—that means that the

seed of desire is not allowed to return to the *Mūlādhāra Cakra*, where it would multiply into more and more desires, but is stopped at the *Agni Cakra*, which simply burns it away.

The purpose of *Śrī Vidyā upāsanā* is to loosen the structures that constitute duality and bring them into unity. What we’re trying to establish is the identity between what you see and what you are. One way to conceive this is to see the whole world as collapsing into ourselves; another way is to see ourselves as expanding into the whole world—both are equal. The first is achieved by the *pāśam*, the noose that attracts everything to you. The second is achieved by the *aṅkuṣam*, the goad that pushes everything away.

In fact, we need both; they are the very atoms of life. If we have only attraction, everything reduces to a point. If we have only repulsion, then everything expands away to infinity. First you need attraction and then, if it comes too close, you need repulsion to push it all away.

Just remember this: our inquiries should never stop at the stories themselves. We must always go behind the stories and understand the meaning of every single line.

lokāḥ samastāḥ sukhino bhavantu

Let the whole world be happy.

praṇāms.



Source: *Gifts from the Goddess: Selected Works of Sri Amritananda Natha Saraswati*; Michael Bowden.

Book purchase link: <https://www.amazon.ca/Gifts-Goddess-Guru-Michael-Bowden/dp/0997946679>



DURGĀ SAPTAŚATĪ: LECTURE SERIES



These previously unpublished lectures have been transcribed from digitized recordings of talks delivered in May and June 2003. Unfortunately, several of the original tapes did not convert successfully, resulting in corrupted files and the loss of portions of the audio. As the original recordings could not be located, occasional gaps and interruptions in the flow of Gururji's discourse remain. Nevertheless, every recoverable portion of the material has been faithfully transcribed and carefully edited for readability.

2003-05-26 (SIDE A)

Sarasvatī Dhyāna Śloka

*pañcāśad-varṇa-bhedair-vihita-vadana-
dohpāda-hṛt-kukṣi-vakṣo-deśāṃ
bhāsvat-kapardā-kalita-śaśikalām-
indu-kundāvadātām |
akṣa-srak-kumbha-cintālikhita-vara-karām-
abja-saṁsthāṃ bhāratīm tāṃ namāmi ||*

The Meaning of Devī

This *Devī Māhātmyam* is the greatness of Devī, Ambā. The word Devī means “*divyate prakāśyate anayā iti devī*.” By that entity by whom the world itself is lighted up, comes to be known, is called Devī. *Māhātmyam* means the Greatness of Devī.

By what is this world lighted up? What lights up

the sun? What lights up the stars? What lights up the galaxies? What lights up the earth, the fire, the moon? All the lights—by whom are these lighted up? Let’s think about it for a moment.

Let’s suppose there is a dark room that has been dark for millions of years, and nothing is ever seen or known in that. Suppose you walk into that room with a little candle, lighted. Then you start seeing everything in that light. You may wonder: this room has been dark for millions of years, how can this little candle remove the darkness that has been there for millions of years?

What would you say? You all agree with me when I say that light has power over darkness. It does not matter how many millions of years it has been dark; when the light comes in, then you can know

everything.

So, before I was born, the world existed for millions and billions of years, and we never knew anything in that. Once the little light of life came into us, our eyes started seeing, our ears started hearing, our hands started touching, and everything sprang to life because of the little light that was in me.

So the life in me is lighting up the sun, the stars, the galaxies, the earth, the fires, the oceans—everything. If this light is not there, my eyes would not function, my ears would not function, and nothing would function.

So the light that lights up the whole world is your life, is my life. It is small, but it encompasses everything. So, “*divyate prakāśyate anayā iti devī.*” By her is lighted up this world, and she is the life in you, she is the life in me, she is the life in every living thing. The whole world is full of her; it is a life.

And we seem to think that the life is coming to us from the sun. When the sun comes up in the sky, we all get up from our sleep, wake up, we are enlivened, removed from our darkness of sleep, not knowing, and wake up and do our things.

Just like our sun, there are billions of suns, and some of them may have the systems around them. Some of them may contain life as we know it here, and some of them may contain life as we do not know it here. It's wrong for us to assume that life exists only in the forms that we know or we can know.

There are many, many ways of having this life, and all that is lighted up by this one single Devī. Devī is everything, and it is about her greatness that we are going to study now.

About Māhātmya

Māhātmya—*Mahā* means “the great.” In fact, it is the reverse of *Aham*. You write the letters A-H-A-M. Reverse them and read, you get M-A-H-A. That means we are used to seeing the world as individuals and the world as something outside there.

But you can become a *Mahā* by reversing this process, which means you become the world and see yourself. There's something great about this. The world is a much larger system than “I am”. And if I am the world, it matters little whether I exist as an individual or not.

I become immortal. Immortality is a property of *Mahā*. Because if I am everyone, and I am dead, my body is being burned on the funeral pyre, I can see my body burning through the eyes of all the others.

And if I am seeing through the eyes of all the others, am I dead or living? So I cannot die with the death of this body; I become immortal.

The Essence of Sāadhanā

So, the essence of the *sāadhanā* that we all have to do, or the effort that we've got to put in, is to move from being an individual towards being the whole. Being localized to the all-pervasive.

And the force, the power that takes us in this way, is the one which is ever-present in front of our eyes. It is the sun. We worship the sun through the mantra of *Gāyatrī*.

Meaning of the Word Gāyatrī

The word *Gāyatrī* means “*gāyantaṃ trāyate iti gāyatrī*”. She protects the person who is doing the worship, who is reciting the mantra. That is why *gāyati* means singing, *trāyate* means protection. So she protects the one who is worshipping.

Guru as the Wheel and Mantra as the Brake

Now there are so many methodologies that are available to us these days, which do not offer this protection of the mantras. In my view, if you are having a very powerful car which has no steering wheel, which has no brakes, the more the power, the more you are likely to land into an accident.

It's not enough to have a powerful car, it is necessary to have the steering wheel which, once you define the direction where you want to go, once you've defined the goal, you need to decide at every fork that you get whether you want to turn left, or you want to turn right, or you want to go straight. This intelligence is needed.

And who is to tell you, if you do not know the way? Because God is not known or not knowable. You have to have some intelligence to be there to help you. That intelligence is the Guru. So Guru is like the steering wheel.

At every branch point he is there to help you out with the decision. At every decoding point he tells you whether you have to turn right or [turn left]; he defines the goal for you because he has seen the way, he has seen the path. He knows the path, he

knows where you have to go. And if you are making a wrong decision, he tells you, "Hey, turn back, you are going the wrong way."

They say if everything is coming your way, you are in the wrong way. So we should not expect that everything comes our way just because Guru is there. The Guru has to see that everything does not come your way.

He has to put you in the way that takes you to the goal, and everyone is a co-traveler there. So you don't see anything coming ahead of you. That doesn't mean you are not getting the things, you are getting to the goal where you want to go. Sometimes what the Guru tells is quite different from what you expect him to tell.

Then, will you drop the Guru? Should the Guru always tell you what you want to hear? Is his guru-dom dependent upon what you want to hear? And then he has to follow that, and if he does not, then he is—he's no more a Guru.

So a Guru by definition seems to be the one who has to listen to the *śiṣya*. Correct? That doesn't work that way. So sometimes he has to tell something which you may not like to hear, and you've got to accept them on faith. So you need the Guru to be the steering wheel for your car.

And sometimes suddenly something may crop up and you need to brake the car. If you don't, you will end up in an accident. So you need a brake. What is that brake? That brake is the mantra. Mantra slows down your approach.

For that reason, you should not assume that mantra is not helping. Use the mantra when you need it, in the way that it's supposed to work, and it will benefit you. There are some people who say, "Oh, it dulls your mind. It doesn't let you go forward." But it protects you, protects you from killing yourself, from getting in touch with the wrong kind of forces that are out to destroy you. So you need the protection of the Guru—of the mantra, the brake, and you need the intelligence of the Guru, the steering wheel. Without these two you cannot proceed.

Powerful Mantra of the Sun

So there's a great mantra, the mantra of the sun, called *Gāyatrī* mantra. And this *Gāyatrī* mantra is what we are discussing.

gāyantam trāyate iti gāyatrī.

There's a great power coming to us from the sun, and that power is the Mahākūṇḍalinī śakti. It enters our navel center and distributes itself throughout our body.

This power of Mahākūṇḍalinī which is coming from the Mother. Why do we say *Gāyatrī* is the Mother? Because she is called *Sāvitṛī*, she is the Goddess *Sāvitṛī*. *ṣūñ prāṇi-prasave*. *Savitā* means the one who creates. The creative power of God streams to us, not like an audio stream or a video stream, but it streams to us like a life stream.

A stream of life comes to us from the sun and that is what is entering here. Remember, when you were a child and before you were born, you were connected to the mother through the navel cord.

And when you were born, the navel cord is cut. As long as you were in the tummy of the mother, you were there for nine months and you were not breathing. You were in *kevala kumbhaka*.

And you were breathing through the navel. Your mother was breathing and the oxygen was getting mixed with her blood, and that blood is being transported to you, and you were breathing through your mother's nose.

So the connection between your mother and yourself is through the navel. And once you come out, the Mother that sustains you is the sun.

And again, the energy comes into your navel through the navel cord, which is the light ray that comes from the sun to you. That's why you wake up when the sun comes up in the sky and you go about doing your duties.

This *savitā*, the *prāṇa-śakti* that comes streams to us from the sun, the life force, that mantra is –

*tat savitur vareṇyam bhargo devasya dhīmahi
dhiyo yo naḥ pracodayāt.*

Meaning of the Gāyatrī Mantra

May it promote the intelligence in me, that which has given intelligence to gods.

And *savitā* we have already explained, that which gives life, it's a creative power. And the creative power is expressed through the union of the father and the mother.

And the mother extracts the seed from the father. *savitur vareṇyam*, the best part of that seed. What is

the best part of the seed? The drop of seed that comes from the father to the mother.

That is intelligence. That knowledge by having which you can have the ability to manufacture the eyes, manufacture ears, manufacture senses, make the body and put all the limbs that go into making the body and put life into that body. So that is the genetic code that is contained in the seed. That is the best part of the seed. *saṁvitur vareṇyam*.

And *bhargah, bhargo devasya*. What is *bhargha*? *bhāti bhāsayate lokān, re-ti rañjayate janān, ga-ti āgacchate ajasram, bhar-go bharga uccyate*.

The three letters *bha, ra, and ga*. *bha* is *bhāsayate*, it lights up the world, *lokān*. *re-ti rañjayate*, it makes you happy. Life force makes you happy.

If life is ebbing out of some place, you are unhappy. *rañjayate lokān*. *ga-ti āgacchate, ga, gam-gacchati, āgacchate*. It comes from the life source, the sun.

So *bhargha* is: it is lighting up the world, it's making you happy, it's coming from the sun. That is *bhargha*. *bhargo devasya dhīmahi*. It has given intelligence to gods.

And who are the gods? They are the powers in you. The power to see, the power to hear—they're all the limbs and the powers in them. It is giving intelligence to them.

Intelligence means the ability to discriminate, the ability to know—these are the things that are being given. So this *bhargo devasya dhīmahi*, may it provoke the intelligence in us.

Devī, the Creator

So what we are talking about here when we talk of Devī is that Devī is making a *saṅkalpa* to create this world. In *Lalitā-Sahasranāma*, we have this name: *unmeṣa-nimeṣotpanna-vipanna-bhuvanāvaliḥ*. When she opens her eyes, the worlds are born.

When she closes her eyes, the worlds are gone. When you open your eyes, you see the world. When you close your eyes, the world is not there. So you share the same properties as that of the Devī.

You know, the life is like a hologram. Every part contains in it information about every other part. The smallest particle of life contained in the seed—the gene—contains information about the whole body.

There are people who look at the pulse and heal. There are people who look at the iris in the eye and heal. There are people who look at the palm and heal. There are people who can look at the toe of the foot and heal.

So, every part in you contains information about the whole; it's telling something about the whole. And we share the same property of knowing everything about the universe, but not fully.

The senses through which we learn about this world are limiting us in so many ways. Who is creating these senses? Devī. Devī has created these senses, the sensuality, everything she has created.

And she is asking us to enjoy this world which is her creation. We know, and she knows, that this is not the ultimate. There is something beyond all these things and she is there to help you to take you beyond this. So about her, that we are going to know today. And let me read a few stanzas from the *Caṇḍī Saptaśatī*.

2-3rd Verses of the 1st Chapter of Devī Māhātmyam

*om namaścaṇḍikāyai |
om aiṁ mārkaṇḍeya uvāca |
sāvāṛṇiḥ sūryatanayo yo manuḥ kathyate'ṣṭamaḥ |
nīśāmaya tadutpattiṁ vistarād gadato mama ||
mahāmāyānubhāvena yathā manvantarādhipaḥ |
sa babhūva mahābhāgaḥ sāvāṛṇistanayo raveḥ ||*

Explanation of the Verses

For today, we'll take up these two stanzas only. Whenever we start an educational process, it's painfully slow in the beginning. And you are learning bit, by bit, by bit.

And it goes exponentially faster as we go along. Because what you learn, what you can learn, is always proportional to what you know already. Since what we know already is very small, we have got to go very slow.

sāvāṛṇiḥ. *sā-varṇiḥ*. *sā* is the śakti who is coming from the sun. *savāṛṇā*, similar to that. So Gāyatrī, who is the mother of all, is similar to Brahmā, the creative power inside the sun.

That power has the same characteristics. She shares the *akṣara-svarūpa*. *varṇa* means *akṣara*. What does *akṣara* mean? *kṣara* means decaying, *akṣara* is negation of decay. That means she is there all the time.

It refers to Brahmā. So she is *savarṇā* to Brahmā. She is same as Brahmā. She is *brahma-ātma-śakti*. That means the creative power of the Divine. What is creative power?

Creative Power, Zero & Opposites

How does this creative power come about? First there was only *śūnya*, nothing. Out of nothing, how can something come out? Out of zero, can you create something that is not zero?

Yes, you can. And the power that creates the non-zero from the zero is the Mother. *Aghaṭana-ghaṭanā-paṭīyasī*. What is impossible, she makes it possible for it to happen.

You can think of zero as just nothing, or think of it as a pair. What is the pair? Like I can think of 1 and -1. $1 + (-1)$ is zero.

I have myself, and I have my reflection. Together we are zero. So 1 is this way, -1 is that way, and the sum is zero. But 1 and -1 are not zero. Me and my reflection are not zero. $1.5 + (-1.5) = 0$. $\pi + (-\pi) = 0$. $x + (-x)$, where x can be anything, is zero. $y + (-y) = 0$. $z + (-z) = 0$. $t + (-t) = 0$. So x , y , z , and t ... as long as you're creating the same distance in the past, you can create the same distance in the future.

As long as you're creating the same distance in the front, you are creating the back, then that is zero. As long as you're creating an image of yourself, that *dvandva*, that pair, that is zero.

As long as you're creating good, you must simultaneously create the bad; then that is zero. You cannot have good alone, you cannot have bad alone. You cannot have harmony alone, you cannot have disorder alone. You have to have both.

You have got to have good, you've got to have bad. You've got to have the priest, you've got to have the sinner. The sum total has to be the net zero.

That is the thing. And zero has to remain zero and create any infinite number of pairs. After creating an infinite number of pairs, is the power of zero to create more pairs exhausted? Not at all. She is infinite power to create more number of infinities. She can create any number of universes as long as she's willing to destroy them too.

The creation has to be matched by destruction. The plus time has to be matched by minus time. The proton has to be matched by an antiproton. The electron has to be matched by a positron.

Threefold Division

So, now we are thinking that we are creating two, but we are not creating two. We are creating three. How is that? Between 1 and -1, what is the interval, the distance? Two.

So the first point, its reflection—the second point, and the interval between these two. So we are making three, not two. So it's not *dvandva*. It is three –*tri-puṭi*. Threefold. She is called Tripurā.

This interval can be in space; it can be in time. I'm discussing these things in an abstract way, but there's no way I can bring them to the objective, so except through abstractions. So we've got to bear with me for a little while. I will not take you too far into the scientific aspects of that.

How do you create this world from nothing? That is the question we are trying to answer. $0 = 1 + (-1)$. The one is the subject and -1 is the object. Without the object, can the subject be? If it is, what will it see?

What will it know? It cannot see anything, it cannot know anything; it might as well not exist. So they call this trinity – *satyam*, *caitanyam*, *ānandam*. *satyam* means it exists, *caitanyam* means it knows, and *ānandam* means it is the form of bliss.

Now existence, consciousness, and happiness—these are the three basic entities. Are they different? We think they are, because existence looks like a separate kind of thing, and consciousness can appear separate, and then happiness something separate.

But they are not; they are one and the same. We've got to understand this point a little bit. Supposing there is existence and there is no awareness. Who is there to know whether something exists or not?

If the consciousness is not there, existence cannot be. Even if it was there, nobody to appreciate that. So if you deny consciousness, existence gets denied. So consciousness implies existence.

Now let us think the other way. Supposing we deny existence itself. If nothing exists, how can consciousness exist? So if you deny existence, consciousness is denied. If you want to prove that A equals B or A is the same as B, what do we have to prove?

You deny A and see if B goes, and deny B and see if A goes. If both are simultaneously true, then A is

the same as B. So existence is the same as consciousness.

Look at the far-reaching implication of this statement. Everything that exists, everything that is knowable, is fundamentally conscious. The combination of existence and consciousness is called happiness, bliss.

So they appear as three different entities, but they are one and the same. So this formation of *tripuṭi*, the threefold division—the existence, consciousness, and bliss—is a characteristic of the pure Mother. She exists, she is aware, and she is of the nature of happiness.

Now see how the creation is happening. The space is created; the time is created. Now something can move. If space was not there and time was not there before the creation of the space and time itself—and space and time go around each other making matter.

Before the existence of space, time, or matter, can anything move? It moves in what? Movement requires a space to move; movement requires a time to move. If time and space are not there, what can move in what?

What matter can move in space, what matter can move in time if space and time themselves are not there? So Mother has to create space, time, and matter. And space is pervasive, all over. And the consciousness that pervades all this is called Viṣṇu. The space is *caitanya* of the space is Viṣṇu.

On the Nature of Time

And *caitanya* of time is called Śiva. It's called Kāla. Kāla means time. And Kālī is the power of time.

What is the power of time? What do we all do in the night? We do rearrange things, right? We take this one and put it there, we take that one and put it there.

So this is the power of time, moving things from place to place. That is the power of time. And how does the concept of power come to time?

Suppose time is not there, then dt , the change in time is not there. Then, dx/dt – the speed is not there, d^2x/dt^2 – the acceleration is not there.

The mass times the acceleration, the force is not there. And the force into distance, the energy is not there. Rate of change of energy with time is not there.

So if time is not moving, there can be no power, there can be no action. So time is power, time is action. So you have to understand that movement of time is creating the power that powers the world.

It's moving the world, it's changing state, which we are interpreting as life and death. Because consider change—change is the nature of time.

What is it doing? It is destroying the present moment and creating the next moment. This moment has to be destroyed, this state of the existing world has to be destroyed, and a new world has to be created.

The present state has to be destroyed and a new state has to be created. So one side of it looks as destruction, other side looks as the construction. And in between them is the present moment.

Union of Śiva and Śakti and Their Attributes

Now we see the Śiva and Śakti, how they are getting united. The Śakti is creating the world. She is penetrating the Śiva, the future is overtaking the past, and future is the creatrix.

And the past is killing the present. So, he is Śiva. Whatever she creates, he kills. That is the game. "You create, I kill"—that is the agreement. It is the life breath.

You know, when the breath goes out, you expire. It's called expiration. When you inhale, you feel the life is filling you. When you exhale, you are expiring. The first breath that the child takes after the navel cord is cut is the breath of inhalation.

And the last breath that a person takes at the time of death, he exhales, he doesn't inhale again. So in between, the Śiva and Śakti, the killer and the creator, these are continuously uniting in every breath. That is the great mantra *So'ham*.

So'ham is one form of Gāyatrī. Now we start understanding that the statement that "I am living continuously" must mean that "I am dying continuously." Without dying continuously, I cannot live continuously.

Because without death there can be no life. The present moment has to die before the future moment can come into its place. The change, the dynamics, implies that death and life are equivalent.

So this is the game that Śiva and Śakti are playing. This is the intercourse between Śiva and Śakti that

they are continuously having in the present moment. Where is the change taking place? Always in the present. It cannot take place if the present is not there.

Māyā

So this is the nature of the Māyā. Māyā is—at the whole time—which is what you may call Mahākāla. A little bit of time, an infinitesimal slice is selected—the present.

And this is made to scan the whole of time. And the scanning process is bit by bit by bit of the whole that she has created.

So she is limiting the infinity into a very small this thing. And she is limiting the infinity into so many different stars, so many different galaxies, and the life forms around these stars.

If you go out in the Milky Way and come back, you wouldn't know what sun you came from. You wouldn't know what earth you came from.

You wouldn't know what city you came from. Because by the time you have gone there and come back, in your lifetime maybe a few months have passed; on the earth millions of years have passed.

Not one person that you know is alive here. Not one language that you know is spoken here. Not one city that you know exists here. All these cities—the city of New York—where was it a thousand years ago?

Where will it be after ten thousand years? And the rivers have changed courses, and the continents have sprung up, and what was the continent has become the sea, what was the sea [has become the continent].

And the sun himself has expanded, become hungry, starts eating the planets one by one, and collapses to a red giant and then—either becomes a black hole or it disappears.

The Mother of Stars and Galaxies

So where are you? Which sun you came from? Out of millions and billions of these things... *aneka koṭi brahmāṇḍa maṇḍalāya namaḥ*.

So she is the Mother of billions of stars and galaxies which are the balls of light, and she has created them. And you are nothing in this thing.

Sāvarṇiḥ. She is the same form as that of the sun. The sun is the life force that is animating this

world. She is the power in the world. What power can stand in front of her?

The ignorance cannot stand in front of the light. Even the small light of a candle can destroy ignorance. If you have the whole power of the world, what can stand in front of it? What can she not do, if she decides to do?

Sūryatanayaḥ. Sāvarṇiḥ.

Manu and Manuṣyas

The Manu who is the creator of this class of beings called *manuṣyas*, *manujas*. *manu-ja. ja* means *janma*, born out of Manu is *manuja*. So all these *manujas* who were born out of this Manu, they are the human class of people. *sāvarṇiḥ sūryatanayaḥ*.

tanayaḥ—born out of the sun. Born out of the life of the sun. And this class of beings called *manuṣyas*, the Homo sapiens.

yo manuḥ. Now this is moving from *manuja* to Manu. He is talking of *Gāyatrī*, the life force coming from our sun. There are so many life forces coming from other suns which we are not aware of.

Let's not worry about them. Let's consider the class of human beings. And then this one, the *manuja* has to move into the state of being a Manu.

Now what is this human being going into a Manu? From *manuja* you've got to move to Manu. And from Manu you've got to move to Brahmā.

And these Brahmās have to move into Śakti. The Śakti creates so many stars, and each star there is a Brahmā. The Brahmā is creating the Manu, and the Manu is creating the human beings.

Manu, Universal Life and Cells

What is this Manu? In our life, in our body, there are uncountable or billions of living cells. We are living the united life of all these living cells.

Every second, millions of these living cells are coming into me—through the food I take, through some other process, through the breath I take. And millions are dying. When I say "I am living," which cell am I referring to?

Or which community of cells am I referring to? Is it the community of cells that is making my eye that I am referring to as myself? Or is it the community of cells that is constituting the toe that I am referring to as myself?

What is this community? I am living the commu-

nal life of all these billions of living cells and am calling myself as one person. So the consciousness seems to have a property of combining, merging together, and assuming a higher organizational force.

Just as I can imagine that this river of life that's going through me is "me," one individual, it's not hard to imagine that all of us human beings constitute one city which has got a life.

And all these cities constitute one single person whose life, whose living cells, are each one of us. Now that guy, the universal life of all the human beings, is called the Manu.

Our *sādhana*, the first step of our *sādhana* must be to move from this state of limitation of being one living cell in this entire body of Manu, each living cell being a human being. Instead of being a *manuja*, we have to move to a Manu. *Yo manuh*—and a similarity exists.

Three States of Existence

Another similarity exists. We know of three states. In fact, there are more states, but we'll confine ourselves... we know the sleeping state, we have the dreaming state, we have the waking state.

When I go to sleep, there is no experience, there is no world. I'm seeing a world of non-world there. When I am sleeping, I am having some experience, the time flows for some time, then drops off.

And it picks up somewhere, not related to the previous time, and goes linearly for some time and stops. And some other thing is picked up, and then you go continuously.

So time seems to be moving in jumps. It goes and stops, then picks up somewhere; it may be or may not be related to this in a linear fashion. It's jumping like a quantum.

And waking state, the time seems to be flowing continuously. But the funny thing is, the experience I have in the waking state is not what I'm having in the dreaming state.

What is real, what is not real? Is what I'm seeing in the dream real, or what I'm seeing in the waking state real? Or none of this is real?

The sleeping state denies the experience in the dreaming state and waking state; the dreaming state experience denies the waking state and dreaming state; and waking state denies these [other states].

What is Real?

So which state is real, which state is unreal? What is the criteria you use for reality or unreality of these experiences? They are all your experiences.

Now this finger, is it one or two? [Audience: One]. Keep your finger there, about this distance. Now look at me through the finger. How many fingers are there? [Audience: Two].

Is it one or two? If our eyes are crossed, the fingers are two; if our eyes are not crossed, the finger is one. So what is true, what is not true?

If you're going in a train and you're having a distant mountain and there are some electric poles nearby, you can take a video camera and shoot that thing and you can say very precisely, you can calculate the speed with which the electric poles are moving with respect to the mountain.

Now are the poles moving or not moving with respect to the mountain? Being a scientist, you're taking the picture and you're saying, "Okay, this was there and now it has gone to this place and that place," and you can prove that it is moving.

It's not moving. So what is real? Is movement real or not movement real? Both are real. So you see, the non-existence of the world is real, existence of the world in a dreaming state is real.

Now, the people who have seen beyond the limitations say there exists a fourth state. Once you enter that fourth state, the fourth state relates to the waking state as the waking state relates to the dreaming state.

When I'm waking, I am feeling that all these things that are in the dream are just but dream, not real. This one is real. Okay, now let's take an example.

~~~~~ END OF TAPE ~~~~~

### 2003-05-26 (SIDE B) CORRUPTED

[Note: The transcription picks up midway through this example. For context, the beginning of the story is given here, drawn from Guruji's talk "*The Journey of the Soul*" —

Supposing I go to a dream and in the dream I can be a king. I'm a king, I'm going on a hunt, sitting on an elephant. There are drummers following me, there are wild dogs following me. So we go on

a hunt and we locate a tiger. I shoot down the tiger and bring it back home and then I wake up from the dream. When I wake up from the dream, I am not a king anymore, but while in the dream, I am the king.]

...I was the king. I'm not a king, okay? I don't rule the world, but I'm the king, is it? And who was the elephant? I was the elephant. And who was the wild dogs following him? They were me. And who were the people carrying those torches? They were me. And who was the forest? It was me. And who was the tiger? The tiger was me.

And who shot whom? I shot myself. And who killed whom? I killed myself. Who am I now? All these things.

So, to God who is in the fourth state, who is more like a four-dimensional invariant, who is scanning himself through this Mahāmāyā. Mahāmāyā, the scanner, is scanning this God through and making him feel: "I am Aramanchuli, I am Nishthala...

~~~~~ END OF TAPE ~~~~~

2003-05-27 (SIDE A)

Introduction

Then this trader told the king... *Vaiśya uvāca*—the trader said... I'm going to tell the story briefly, and then go into detail about what the philosophy is behind these various words that are being used, because each of these stanzas is a mantra.

Verses in Chapter 1 of Devī Māhātmyam

Samādhirnāma vaiśyo'ham

I am a trader called Samādhi. The words are not used emptily. The word Samādhi has a meaning. The word Suratha for the king has a meaning. *ut-panno dhaninām kule*—I am born in a rich family.

putradārainirastaśca dhanalobhād asādhubhiḥ

My children and my wife, they have deserted me. They looted my money and they turned against me. They are greedy for money and they are not affectionate towards me.

vihinaśca dhanair dāraiḥ putrairādāya me dhanam

Emptied of all my money by these, my wife and children.

vanamabhyāgato duḥkhi—I am now miserable.

nirastāśca āptabandhubhiḥ

The people who I thought were dear to me, they deserted me once the money is not there.

so'haṃ na vedmi putrāṇām—I don't know now, of my sons, of my family members, *kuśalākuśalāt-mikām*—whether they are safe or unsafe.

pravṛttiṃ [svajanānām] ca dārāṇām cātra samsthitaḥ

I am here now, I am not knowing what is happening to them. I am not kept informed.

kiṃ nu teṣāṃ gr̥he kṣemam—Are they safe? *akṣemam*—or are they unsafe? Are they having any dangers? *kiṃ nu sāmpratam*—at this time.

kathaṃ te kiṃ nu sadvṛttā durvṛttāḥ kiṃ nu me sutāḥ

I don't know whether my children are studying properly, whether they are behaving properly, they are enjoying properly. I am not knowing anything.

King Suratha Questioning the Trader Samādhi

And then the king asked him...

rājovāca

yairnirasto bhavāṃllubdhaiḥ putradārādibhirdhanaiḥ

You have been deserted by your wife and children, and they are after your money, they are not after you.

teṣu kiṃ bhavataḥ sneham anubadhnāti mānasam

Why are you affectionate still towards them? They have deserted you, they only wanted your money, they didn't want you. So why are you still hankering after them?

Trader Samādhi's Reply to King Suratha

Vaiśya uvāca—the trader said:

evametadyathā prāha bhavānasmadgataṃ vacaḥ ||

You read my mind. I know that this is what is there.

kiṃ karomi na badhnāti mama niṣṭhuratāṃ manāḥ

What can I do? My mind is not able to have a hard view on them. I am still affectionate to them even if they have turned my enemies, even if they have looted my money, even if they have thrown me out of the house. Still, I am not able to get rid of my compassion for them. I don't know what is happening.

yaiḥ santyajya pitṛsnehaṃ dhanalubdhairnirākṛtaḥ ||
patisvajanaḥrādaṃ ca hārditeṣveva me manāḥ

The mind is still hovering around those people even though they have deserted me, they have left me.

*kimetan nābhijānāmi jānan napi mahāmate
yatpremapravaṇaṃ cittam viguṇeṣvapi bandhuṣu*

Even if they are not having a proper conduct towards me or towards anybody, still I am not able to lose my affection for them, this attachment for them.

teṣāṃ kṛte me niḥśvāso daurmanasyaṃ ca jāyate

The more I think about them, the more I am becoming miserable.

karomi kiṃ yanna manasteṣvapṛitiṣu niṣṭhuraṃ

I am not able to adopt a hard attitude towards them even though they are behaving horribly towards me.

Mārkaṇḍeya Spoke

Mārkaṇḍeya uvāca,

*tatastau sahitaṃ vipra taṃ munim samupasthitaṃ ||
samādhirnāma vaiśyo'sau sa ca pārthivasattamaḥ |*

King Suratha & Trader Samādhi Approach to Sage

Then this Samādhi and the king, they both approached the muni.

*kṛtvā tu tau yathānyāyaṃ yathārhaṃ tena saṃvidam ||
upaviṣṭau kathāḥ kāściccakraturvaiśyapārthivau |*

Then they spent some time with him and then started asking him slowly.

King Suratha Enquires About Their Attachments to Sage

Rājovāca. Now the king takes the lead and asks him:

bhagavaṃstvām ahaṃ praṣṭum icchāmyekaṃ vadasva tat |

I am going to ask you one thing; please answer me correctly.

*duḥkhāya yaṃ me manasaḥ svacittāyattatāṃ vinā |
mamatvaṃ gatarājyasya rājyāṅgeṣvakhileṣvapi ||
jānato'pi yathājñasya kimetanmunisattama |*

I have lost my kingdom and everything associated with it. I know that I should not worry about it, but why is it I am still worrying about it? Please tell me this.

*ayaṃ ca nikṛtaḥ putrairdārairbhṛtyaistathojjhitaḥ ||
svajanena ca santyaktasteṣu hārdī tathāpyati |*

And this guy here, he has come here, he has been

deserted by his children, and his wives, and his family and friends, and still he is also not able to get rid of his detachment—he is still attached to them.

evameṣa tathāhaṃ ca dvāvapyatyantaduḥkhitau ||

Me and he, because of our attachment to the family, we are very miserable. Even though this place is wonderful and we ought to have peace, we are not able to get peace because we are thinking about them and we are being attached to them.

dṛṣṭadoṣe'pi viṣaye matvatvākṛṣṭamānasau |

Even if we are seeing the faults in our attachments, still we are not able to get rid of the attachment, and that is making us miserable. They know the source, but they are not able to get rid of it.

tatkimetanmahābhāga yaṃmoho jñāninorapi ||

Despite having sufficient knowledge about this, still we are not able to get rid of this misery. What is this?

mamāsyā ca bhavatyevaṃ vivekāndhasya mūḍhatā ||

Our intelligence is there, but it is getting blinded by our attachments. What is this? Please explain to us.

Sage Spoke

Then the ṛṣi starts telling them the philosophy of Devī. Okay, we'll cover this much portion today.

svārociṣe'ntare pūrvam—the Manu, the universal human being, he was Svārociṣa. He had brightness in his heart. All his cakras were open: *bhūḥ, bhuvah, svah, mahah, janah, tapah, satyam*. And they are filled with light. Svārociṣa.

And he was Suratha. Suratha means the one who is occupying the chariot of the 'Su'. Not sue, but 'Su'. 'Su' is Śakti. The one who is occupying the chariot of Śakti, he has filled his body with light, and he was the form of light and is shining brightly like the sun. Not like the sun—he has become the sun. He has made *satyapṛatiṣṭhā* in him. He has lost all his ignorance, all his weaknesses. He has attained the *aṣṭama siddhi, aṣṭa-siddhis*. He has become the eighth one, *aṣṭama*. And he is glowing brightly as the sun.

How to Move from Darkness to Shine Like a Sun

The question is: how do we move from this state of ignorance and darkness that we are immersed in, to shine brightly like a sun which gives light to everyone? Let's remember that the sun is not the

ultimate. The sun is only one manifestation of the Godhead. There are billions of suns, billions of stars, billions of galaxies, and all these are manifestations of the Mahāśakti. But when we are not able to achieve one little bit of that, how can we become Suratha? How do we get onto the chariot of the Devī?

Meaning of a Chariot

Ratha is a paradigm for your body.

ātmanāṃ rathinaṃ viddhi śarīraṃ rathameva ca

Ātman, the self, is the owner of the *ratha*, and the body is the *ratha* itself.

*nastaṃ bhāvaṃ dr̥ṣṭvā punarbhava na vidyate |
mārtaṇḍa-maṇḍala-madhyastha nārāyaṇa*

The one who sees that, he does not have *punar-janma*. There is no necessity for him to take another birth as an individual. He continues as the sun as long as *ā-candra-tārkaṃ*—as long as the moon lives, as long as the stars live, as long as the sun lives, so long will he live. But death is still certain.

Seeds of Fight between Asuras and Devas

So here the seeds of the fight between Devas and Asuras is sown. *Asūn rāti iti asuraḥ*. *Asu* means the life. *Rāti* means he destroys the life. He takes away your complete life and gives a small life. That is the nature of the Asura.

Now what is the nature of Deva? He takes you from a small limited being into an unlimited light. So this is the difference. Whereas Asuras are creating disorder and disharmony, the Devas are creating harmony and light.

These fellows [Asuras] are creating disharmony and ignorance. Ignorance is compared to darkness. And this fight is going on all the time.

Why Fight When Devī Can Stop It From Happening?

Why should this fight go on all the time? If Mahāśakti is all-powerful, why should She allow the dark forces to come up and rule? We have to understand this.

Yesterday, you remember, we talked about how we can create a world out of nothing. If you want to create something positive, you've got to create something negative. You cannot create a positive without creating a negative. You cannot create order without creating disorder.

So order tries to take over disorder, that is one way; and disorder tries to take over order, that is the other way. There is always this balancing act between order and disorder. So Devas and Asuras are going to be there all the time.

Devas are the children of the Goddess; Asuras are the children of the Goddess. Why is She playing this game? Because God wants to play. He wants a partner. He wants to enjoy himself. He says, *Ekāki na ramate*—if I am alone, I cannot enjoy myself. I need a partner.

So he creates his negative. In the beginning, when I used to meditate, I used to see Devī in the negative—as a negative image. I used to wonder, what is happening here? Why am I seeing the negative? I never could understand the significance of that until I understood that positive and negative together constitute the whole.

The good and the bad together constitute the whole. The past and the future together constitute the whole. Not the past alone, nor the future.

Creating Order From Disorder

It is very easy in our world to create disorder out of order. You create, let's say, two kilos of sand—one kilo here, one kilo there. This sand you color red, this sand you color white. Mix them up. Very easy. And it becomes a rose-colored sand, red and white.

But now I ask you to separate them back into the separate thing. Very difficult. It is so easy to create disorder; it is so difficult to create order. It is so easy to complicate our lives; it is so difficult to simplify it.

Since it is so easy to create disorder out of order—today morning I clear the table. One hour later, the table is in a mess. Today morning I take the vacuum cleaner and clean the whole thing. By afternoon, the whole place is in a mess.

Today morning when I woke up, I was fresh. By the evening, so many new billions of information have come into my mind that they make me confused. Today morning my husband had a job. By afternoon the fellow lost it. Laid off. What can I do?

Guruji is here, still this happens! "You have to protect me, you're not protecting me! What do I do? This guy is useless, throw him away!"

So, see, we don't understand this world. And because it's so easy to create disorder out of order, the time is moving forward. If the time was moving backwards, then creating order out of disorder would be easy. Right?

Because when you're going back in time, the order is increasing and disorder is decreasing. When you're going forward in time, the disorder is increasing and order is [decreasing]. If time is not moving, then neither order is increasing nor the disorder is increasing.

So we have to recognize that the arrow on time is coming from the movement of order to disorder in the forward direction. In the backward direction, it is from disorder to order. This is called Kāla.

World of Matter and Anti-matter

We are working in a world of matter, and the world of anti-matter, the time is going in the reverse direction. So we are working in this world; this world is real for us. So let us work in this world.

Remember that the physical world is one where the time is moving forward, that means disorder is increasing. That means the *rākṣasa-pravṛtti*, *āśura-pravṛtti* are winning over the [order].

Now what does consciousness do? When the room is unclean, I take a vacuum cleaner and clean the room. I am trying to create order out of disorder. Who is this "I"? This "I" is the awareness or consciousness.

So consciousness tries to create order, and *jaḍa-prakṛti* creates disorder. Śakti tries to create order, and Śiva tries to create disorder. This is the eternal fight which is called the love, or the *praṇaya*, between Śiva and Śakti.

What Makes Our Loved Ones Go Against Us

So, even if you were to treat your members in the kingdom as your own children, your own children will turn against you.

mātā-putra-virodhāya mahālakṣmī namostute

Mahālakṣmī is so great that she makes the mother and child enemies of each other. For the sake of money, they go to the courts and fight like cats and dogs.

Even after the mother has given birth to the child, even after she has fed him at her own breast and

even after she has taken care of the child in so many ways... even after the child comes and defecates on her thigh, she cleans it up and puts powder and takes it and kisses—even after all these things, we are *kṛtaghnas* [ungrateful].

We forget what has been done to us and we go against that. For what? For absolutely useless things like money. Money by itself has no value. I can have any number of billions in my bank account—zero value.

How Do I Bind Goddess Lakṣmī?

Only when she is moving from one place to the other, Lakṣmī has any value. If it's not moving, it has no value. So, Lakṣmī appears as abundance to the person to whom she's coming. She appears as *Daridra-devatā*—the goddess of misery—when she goes away from that fellow. But she has a value only when she's moving.

So she is like Kāmeśvarī, and so she is sitting on the lap of Śiva, and she's "laptop." She moves from lap to lap. Today she's with me, tomorrow she's somebody else, and day after tomorrow to another. She is *Sarvagā*, *Sarvamohinī*; she goes to everyone, she enjoys everyone. She's enjoyed by everyone.

So that is the nature of Lakṣmī. Now, how do we make this Lakṣmī stay with me always? Her nature is movement. If she's not moving, she has no value. [But] she has to move, and how do I bind her? The way you bind her is by becoming Viṣṇu.

Viṣṇu is a word for all-pervasiveness—it means everywhere. Which means no matter what lap she is sitting on, that lap belongs only to Viṣṇu. So she can move from one lap which belongs to Viṣṇu to another lap which belongs to Viṣṇu. So she cannot move to "another" person.

But the movement is there, but still she's able to express her value. It's like having two bank accounts. I transfer money from one of my accounts into another account. In which case, there is a transfer, there's a movement, so there's a value, but there is no "transfer" of Lakṣmī. Lakṣmī is still with me.

So you've got to make everyone's account your own account. Then she cannot go anywhere. How do you make that? When you become everyone, when you become Viṣṇu. You know, for us, one marriage is enough; for Viṣṇu, every day one mar-

riage! For Venkateśvara, how many marriages does he get in a day? How many in a year?

So the paradigm is that every male is considered to be Viṣṇu and every female is considered to be Lakṣmī. So no matter who marries who, it's only Viṣṇu and Lakṣmī are getting married, and no "fresh" marriages are taking place. Our marriages, our bearing children, are all based on the paradigm of the owner of the Śakti and the Śakti.

So in our marriage, Śiva and Pārvatī Śakti are getting married at the genital level (*mūlādhāra*). Viṣṇu and Lakṣmī are getting married at the heart level (*anāhata*). And Brahmā and Sarasvatī are getting married at the *ājñā-cakra*. And the marriage is eternal; there is no need for marriage because they are always united. That is in the *sahasrāra*. So these are the seven cakras we got.

Efforts to Move From Disorder to Order

So, the need is to understand how we can make an effort to move from the state of disorder we are in to a state of order—the state of individual unitized consciousness to the infinite consciousness. There are so many approaches prescribed in the literature.

You have Yoga, you have Sāṅkhya, you have Vedānta. Each one prescribes a different procedure. In Yoga, you sit in meditation, you do *prāṇāyāma*, *pratyāhāra*, *dhyāna*, *dhāraṇā*—all these things. And then you get some kind of an experience after some time, and you feel you are fulfilled. But that's not permanent.

The Vedānta discusses and analyzes things to the nth degree and shows and tells you in so many ways that you are the world, that there is nothing else besides you. *Ekaivāham*—so I am alone, there's nothing else in the world, *kaivalya*. [But] still, you don't experience it in reality. It is easy to say that I and you are one, but it's not easy to experience that oneness.

A Way to Liberation

So what is the easiest way as Arjuna tells Kṛṣṇa, "I am confused by all these things. So many Vedas are there. *anantā vai vedāḥ*. Infinite are the procedures.

Somebody says you do *sahasra-caṇḍī-yajña*. Somebody says you do 108 homa-kuṇḍas you do *lalitā-sahasranāma*. Why? Why should I do all—I don't

know what they are going to do to me. Please enlighten me.

Just tell me one thing. Only one thing. I don't give you any choices. Tell me one thing by which I can achieve what you [are talking about]." He says,

sarva-dharmān parityajya māmekaṃ śaraṇaṃ vraja

Forget about all dharmas. Forget about all that you have got to do. You do not have to do. All the do's and don'ts. *māmekaṃ śaraṇaṃ vraja*. Come to me and be absorbed in me.

śaraṇam. Lose your individuality. You offer your mind, you offer your body, you offer your soul, you offer every act that you are doing unto me. *vām-ahaṃ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ*.

I will release you from all the sins you have committed and you're going to commit. I am going to tell you: "Go and kill Bhīṣma." He is your grandfather. I am going to tell you: "Go and kill Droṇa," who is your teacher.

I am going to tell you: "Go and kill your brothers." These are all sins. They were not committed yet, but you're going to commit them under my instance. Since I am telling you to do it, the sins don't belong to you, they belong to me.

So you take refuge in me and then I will release you from all these things. So this concept of *śaraṇāgati* to Devī is the way [through which] we can be establishing permanent peace.

Nature of Mahāmāyā

Mahāmāyā. This Mahāmāyā, what is her nature? Her nature is to delude you.

*jñānināmapicetāṃsi devībhagavatīṣā |
balādākṛṣyamohāya mahāmāyāprayacchati ||*

Even people with infinite wisdom, she blinds them and forcibly entices them and pushes them into this *saṃsāra*. *Jñānināmapicetāṃsi devī bhagavatīṣā*, Bhagavatī, she is the yoni of the world. *Mahāmāyā, mahāmoha, balādākṛṣyamohāya*, forcibly she deludes you and creates attachments. That is her nature. That is the force you are working with.

As long as we do not recognize that as the Supreme Mother, as long as we do not do *śaraṇāgati* to her, there is no way we can be established in permanent peace. She herself is making you do this. She herself is creating these notions that "this is my father, this is my mother, this is my wife, this is my

child, this is my money, this is my kingdom, these are my people, this is what I got to do, this is what I should not do"—all these things she is creating.

How Can We Escape from Māyā?

And how can you escape her? So what is the way? You start *dhyānam* with Śiva, and after [a] time it becomes *dhyānam* of *vānara*, [a] monkey.

So, how are you established in the consciousness of Śiva all the time? To know that Śiva is there in Śiva, [and] Śiva is there in *vānara* also. Then you are 100% [of the] time engaged in the *antar-yāga*.

So what you have been thinking as the obstacle for your *dhyāna*—"I have been thinking about Devī, now She pushes me into the enjoyment of *apsaras*"—if you are able to recognize [that] the *apsara* is also Devī, then you are only thinking of Devī.

You know the story of... somebody wanted to see God, and God came as a dog, and God came as something else, and something else, and he didn't recognize that. And he says, "God, you promised that you will come to me in the night, and you have not come." [God] said, "I have come three times, and you have thrown me away."

So you see, the way to be immersed in God is to recognize that everything is God. As long as we surrender to the idea that all these enticements, the *kāmini*, the *kāñcana*, and all these *guhyacāpalyā*, *jihvācāpalyā*—all these are also the Goddess, and we are only being directed [by her]; all the *kartṛtva* belongs to her, all the *bhokṛtva* belongs to her. Until such time, we cannot be established in a permanent state of remembrance of the Goddess. Otherwise, we are thinking... we [will] talk more of these things later when we talk of Cikṣura and Cāmara, asuras, what their natures are. We'll be analyzing the natures of each of these demons that are coming to attack the Devī.

Devī Assumes Different Forms

And Devī herself is taking the form according to your desires. We are never wanting Devī.

We are wanting a job, we're wanting money, we're wanting a wife, we're wanting pleasure, we're wanting this house, but we are not wanting Devī.

When Can We Offer Our Lives to the Goddess?

When are we saying, "Oh Mā, I don't want anything that you can give it to me; I only want you"? When are we prepared to offer our life to the God-

dess?

Are we prepared to do that? We are not doing that. And we are saying all the time, we want to keep one foot here, one foot there. I want to have material life as well as the *ādhyātmika* life.

So I'm not prepared to accept that the world is the body of the Goddess. I'm not prepared to accept that the Goddess is my enemy. I'm not prepared to accept that the Goddess is my friend. And I doubt whether the Goddess can give me what I want. I am doing this mantra-japa, will She give me, will She not give me what I want?

So, the infinite power you are making it small by your imagination and you are not able to offer yourself in that small power, because you see it as a small power. You see the Catch-22?

The infinite power you are making it small and you're having a doubt because it's small. That is the Catch-22.

"I cannot lose my weight until I exercise, and my knee pain prevents me from exercise." So this is the Catch-22. So how do I get back my health?

So the way is you have to expand your concept of your Devī as the limiter, as the de-limiter. She is the one who is binding you. She is the one who can release you.

Why Do We Doubt?

Why do you doubt that? Because your doubt manifests. That is the whole process. Because She is inside of you. You are thinking that there is something inside and there is something outside.

You are thinking that Heena is a different person, I am a different person. Why am I thinking like that? Because I have a body. This trunk is there, the two legs are there, the two hands are there. I am seeing the connection—the trunk is attached to these two legs, and the fingers are attached to this—from this leg, and the hands are attached to this, and the neck is attached to this trunk, and the head is attached to it, and the eyes are attached to the... all these connections I'm seeing.

But I don't see such a connection between Heena and me. So since I'm not seeing the connections, I think that she is different from me. Just imagine: I've got life and she has got life, okay? A tree called Life, the trunk called Life. I am attached here and she is attached here. I can see, she can see. The abil-

ity to see... if I think of this as a trunk, as a branch, she is one leaf attached there and one leaf I am attached here.

So, since I'm not seeing the connections between me and her in the nature of *tattvas*, I am thinking that she is different and I am different. So this ability to see behind the diversity and to see the oneness pervading the whole thing, that is what we need.

We have to recognize that Devī is the consciousness. I am telling you a thousand times, a million times, that Devī is the *caitanya* in you. And still people come and ask me, "Can I keep Devī in my house?"

Can I stay in my house? She is inside me. If I can stay in my house, Devī is already there inside me, so why is She not there?

Then people come and ask me, "Can I eat non-vegetarian food? Will Devī go away if I eat non-vegetarian food?" Devī is the tiger, madam!

Devī in the Daśāvatāras

Matsyaṃ kūrmaṃ varāhaṃ nārasimhaṃ vāmanaṃ rāmo rāmaśca rāmaśca buddhaḥ kalkirevaca.

Let us see who are vegetarians in it and who are non-vegetarians.

Matsya: non-vegetarian. Kūrma: non-vegetarian. Varāha: non-vegetarian. Nārasimha: he ate the bowels of Rākṣasa—non-vegetarian.

Rāma: he's a kṣatriya, non-vegetarian. Paraśurāma: he was a brahmin but he killed so many people, so in a sense he's non-vegetarian. Balarāma was a yādava, so he was non-vegetarian. Buddha: he was a king and he ate non-vegetarian. Kalki...

So the only exception is Vāmana. So all these Vaishnavites are vegetarians who are worshipping non-vegetarian gods.

I am sorry if there are any Vaishnavites, please excuse me. All I am trying to say is, *viśvaṃ vyāptam*, if we accept that statement, we've got to accept that he is in the lion and he is in the lamb. He is his own breakfast.

And so our ability to see that Devī is the cloth which I am wearing, Devī is the food that I am eating... sometimes She is cold, sometimes She is hot. She is my excreta that is going into the [toilet], that's also Devī.

When you are able to see Devī in everything—the good, bad, indifferent; the order, disorder; in the cruelty as well as in the *śānta*—in every *rasa* if you are able to see and you see only Devī, Devī, Devī, Devī, Devī, Devī, Devī. That's all.

Then you have achieved a state of what you call *samādhinnāma vaiśyosau*. You become the *samādhi*.

How to Achieve a Permanent Samādhi

For *samādhi* to be permanent, you've got to be able to see the Goddess in everything. Then what the hell is this fight between the Devas and Asuras?

How can if Devas are all Devī, and Asuras are also Devī, why is there a fight between Devī and Devī? Devī 1 and Devī 2. The 1 and 2 are fighting.

Different Aspects of Awareness

Different aspects of awarenesses are clashing into harmony and disharmony. She is assuming the forms which we want to... the *śāstra* says, *sādhakānāṃ hitārthāya brahmaṇo rūpa-kalpanā*.

For the sake of the *sādhakas*, the devotees or the persons who are in the path of self-realization, for their benefit, *hitāya*, *brahmaṇo rūpa-kalpanā*, *brahmaṇaḥ rūpa-kalpanā*. The form is assumed by God for the benefit of the devotees.

I want to see God as Viṣṇu. Okay, I'll come as Viṣṇu to you. I want to see God as Śiva. Okay, I'll come as Śiva to you. I want to see God as Gaṇapati. I want to see him having a big tummy.

I'll come to you as Gaṇapati. So whatever form you desire, She assumes that form and comes to you. It's not our *kalpanā*, remember. Our desire manifests itself as the *kalpanā* by God to suit our desire.

So if we want a limited power to act for us, She'll come in a limited form. So it is we that are limiting Her. For Her, for the infinite power, you think overcoming the might of the Asuras is a hard task?

Just by a *saṅkalpa*, She can wish them away. She doesn't. Why does She come and have to fight our fight? Because we are not ready to offer ourselves. We are worried that our life will go if we offer it to the Devī.

We lose our individuality. So they say, "Oh, you are doing *Śakti-upāsanā*. She'll take away everything you've got, She'll give nothing in return."

Sadly mistaken. She'll give you everything; She takes away nothing.

What is your life? Nothing, in the life of infinity. She takes away that and gives you everything, the unending life of God, that's what She's prepared to give. And we make Her a petty thing, and She comes as a petty thing.

Offering Our Individuality

So this *svarūpa-śāśā*, the self-effulgent being you can become, only by offering your individuality to Her. Why do we say we've got to offer our individuality? What is wrong with that? What is wrong with feeling the difference? Why not we all are different? Why should males and females be the same? Why should everything be the same? Why should we offer ourselves to the infinity of God?

Because we want to experience the ecstasy to an unlimited degree. Everyone wants to be happy always, right? Utter happiness lies only in total surrender.

I want to become less complicated, like a little child in the lap of its mother. I don't want to set up conference calls and I don't want to talk over these things—complicated. Why not I just remain like a little child, not worried about anything?

Mother is providing me everything, why can't I go to that state? That is the state we want to go into. How can you go to that state? By having what is called *doṣa-dṛṣṭi* in *viśayas*. By being able to see that all our sensory modes of knowing are limited. We want to transcend these limits.

Moving from Saguṇa to Nirguṇa

We want to move from a state of *saguṇa* to *nirguṇa*. How can we do that? We have to analyze each of our senses. Let's look at the sense of the vision that we've got.

In the entire electromagnetic spectrum, only one octave we can see. If we can see infrared, if we can see X-rays, if we can see ultraviolet, then the world is not the same. If I am able to see X-rays, then my preference will be to a person with strong bones, not a fair skin.

The cosmetics industry would disappear. If every time you open up a new window for observation, the world looks different. And the vision has other limitations, like it is a perspective vision—what is close to me appears bigger than what is far away.

Inverse square law.

I cannot see a thing from all possible directions. The most serious limitation of my vision is I am able to see only in the present. I am not able to see it in the future, I am not able to see in the past.

Experiencing Our Past Lives

If I am able to see it in the past—that's what I'm supposed to remember, right?—so I know what I am before I'm born. What was I before I was born? Just go back in time. I grow younger and younger and younger, and enter my mother's tummy.

And before I was there as a little child growing in my mother's tummy, what was I? When my mother and father had union, one living cell from my father went and joined one living cell in my mother. That was my moment of birth.

Before that, I had separate existence as a living cell in my father and a living cell in my mother. Before I was that, what was I? I was the blood that was flowing in my father's veins and the blood that was flowing in my mother's veins.

Before that, what was that? I was the food that my father ate and the food that my mother ate. What was the food that my father ate? Maybe vegetables growing in the field, maybe animals; maybe the mother, same thing, same story. So I was the vegetables, I was the animals.

Before I was that, what was I? You go back, go back and back, and you merge with the whole of this earth. Before you were earth, what were you? You become the intergalactic cloud.

And before you were the intergalactic cloud, what were you? You become the darkbody radiation. Before you were that, what were you? You are the Big Bang, the moment of creation. Everything goes back to that starting point.

And what is going to happen to you after you're gone? After this body is gone? This body is taken, it's put on the funeral pyre and burnt. The water is returned to the water, air is returned to the air. The five elements are returned to five elements. You become the world again.

So you were the world before you were born, you are going to be the world after you're gone, and in between you've got a small existence like a little pip that came on the oscilloscope. That's what you are.

And it's like an ocean of consciousness in which a

wave has arisen. That's a culture, that's a race. In that race, there is a small droplet that has come up. It thought it was different from other things, and it went back into the sea and lost its individuality.

So you were the world, you are going to be the world, and you are also the world now. Right now what's happening is you're seeing the other life as different from you. But you are the same life. You're going to be same life again. Everyone is going to have the same fate.

Ability to See Everything as Goddess

So you have to be able to see that everything is a Goddess. That is the way. Now we are not able to see because we have these senses functioning. What if I always have something which is close to me as bigger than what is far away?

Then is it not natural for me to develop an attachment or a concern for what is in front of me than what is far away? So the attachments are born with us through our senses, one thing. And we are taught the attachment.

You are taught the concept of "I" by your father, mother, and friends. When the little child is growing, you ask her, "Where is your nose? My nose is here. Where are your eyes? My eyes are here. Where are your ears? They are here. What's your hand? This is the hand."

So the concept of "my"—my eyes, my nose—is all brought into the child by the parents, by the friends. And similarly, the notion of "I" is also coming. In Africa, I worked for two years, and I used to find that...

~~~~~ END OF TAPE ~~~~~

### 2003-05-28 (SIDE A) CORRUPTED

Oṃ... Oṃ... Oṃ...

*devīm vācamajayanta devāstāṃ viśvarūpāḥ paśavo vadanti |*

*sā no mandreṣamūrjaṃ duhānā dhenurvāgasmānupa suṣṭutaitu ||*

*ayaṃ muhūrtaḥ sumuhūrto astu |*

*gaṇānāṃ tvā gaṇapatigṃ havāmahe kavīm*

*kavīnāmupamaśravastamam | jyeṣṭharājaṃ*

*brahmaṇāṃ brahmaṇaspata ā naḥ śṛṇvannūtibhiḥ*

*sīdasādanam ||*

*śrī mahāgaṇādhīpataye namaḥ |*

*hariḥ oṃ | śrī gurubhyo namaḥ | hariḥ oṃ |*

Yesterday we saw that the King and the trader, Suratha and Samādhi, they got together. They were discussing their problems and they went to the ṛṣi and asked him: "How come we are aware ..."

~~~~~ END OF TAPE ~~~~~

2003-05-28 (SIDE B) CORRUPTED

...and that is experiencing these thoughts that are arising in my mind. So we say, "Oh, just thinking, no? It's imaginary. There is no reality to thoughts." Well, if thoughts are imaginary, then the existence of the world is deduced from the thoughts. So what is deduced from the thoughts, how can it be more real than the imaginary thoughts themselves?

I created the thought of time; it is there in my mind. I had the thought of space, and I had the thought of matter. They are all inside of me. They are all subsets of my thinking process. They are all my thoughts. They cannot have any reality higher than the reality of my thoughts. The thoughts' imagination is my first reality, and the world outside is deduced from this reality.

So I say that the world is contained in me. I contain the world. If the life in me is not there, the world is not there. The world is co-terminus with my existence. This is the argument of Śaṅkarācārya. Can you beat it? You cannot beat it.

But you know, I am there, you're also there, no? You also have the same properties I have, or some—maybe. You appear as right now as *jaḍa*. *Jaḍa* means... in the sense to the extent that I am not able to penetrate your awareness and know what's happening in your mind. To that extent, like I know my mind... that is a little strange, no? Do I know my mind? A lot of myself is *jaḍa* to me.

I am not able to experience my full consciousness anytime. Am I able to remember the top of my head, my hands, and the feet, and the knuckles, and these—every part of my body? Am I able to experience it all the time? No. Only one little part somewhere where it's hurting, maybe, I experience that. Other things I don't experience. I don't experience my fullness that exists within my body, within my mind. How can I experience the full-

ness in all of you?

That does not detract from the argument that all of you are parts of me. That does not take away from this. So if you were to say that there's something outside and there's something inside. There's nothing outside. It's all inside.

If you are seeing a tree, you are seeing it as a tree. But it is your life that you are seeing as a tree. This is your *prāṇa* that you are seeing as a tree. If you are seeing a person, it is your *prāṇa* that's enabling you to see through your senses about [the] existence of another *prāṇa*, and it is your *prāṇa* that is being projected into that and you are seeing your own projection. You are the world.

~~~~~ END OF TAPE ~~~~~

2003-05-29 (SIDE A)

#### Ch.1 verse 63-65

*om ṛṣiruvāca |*  
*nityaiva sā jaganmūrtistayā sarvamidam tatam |*

She is permanent and she pervades everything.

*tathāpi tatsamutpattirbahudhā śrūyatām mama |*

Yet we hear that she is born now and then, and I'm hearing it very often.

*devānām kāryasiddhyarthamāvirbhavati sā yadā |*  
*utpanneti tadā loka sā nityāpyabhidhiyate |*

When, for the work of the devas, to create order out of disorder, she appears [as] manifest, then we say that she is born, and she is also known as *nityā*. She is dynamic and static, and I think we have covered this.

#### Ch.1 verse 72-74

Now we move on to 72.

*brahmavāca |*  
*tvam svāhā tvam svadhā tvam hi*  
*vaṣaṭkāraḥ svarātmikā |*  
*sudhā tvam akṣare nitye tridhā mātrātmikā sthitā |*

*tvam svāhā:* You are the Goddess of fire who receives the oblations in the form of ghee and carries them to gods.

*tvam svadhā:* You are the one who carries the water to the manes, to the pitṛ-devatās.

*tvam hi vaṣaṭkāraḥ:* You are the *vaṣaṭ*.

*svarātmikā:* You are the form of sound.

*sudhā:* You are immortal, you are the nectar.

*tvam akṣare:* You are the form of *akṣara*. *kṣara* means decaying, *akṣara* means undecaying, or the form of letters.

*nitye tridhā mātrātmikā sthitā:* You are the form of A, U, and Ma, all the *jāgrat*, *svapna*, and *suṣupti* *avasthās* of all humanity and all life.

*ardhamātrāsthitā nityā yānuccāryā viśeṣataḥ |*

You are also the form of mmmmmmm [the half-syllable] which cannot be said aloud [referring to the silent vibration after AUM].

#### Ch.1 verse 75

*tvaiva sā tvam sāvitrī:* You are the creatrix of this world, you are the life-giver of this world.

*tvam devajananī parā:* You are the Mother of all gods and you are the Transcendent.

*tvayaitaddhāryate viśvaṃ:* You are the holder of the universe.

*tvayaitatsrjyate jagat:* This world is created by you.

#### Ch.1 verse 76

*tvayaitatpālyate devi:* You are ruling this world.

*tvamatsyante ca sarvadā:* You withdraw them into yourself at the end.

*viśṛṣṭau sṛṣṭirūpā tvam:* When you are creating, you are the form of the Mother [the creative force].

*sthitirūpā ca pālani:* You nourish with the milk from your breast [the preservative aspect].

#### Ch.1 verse 77

*tathā saṃhṛtirūpānte:* You are the Mahākālī who is withdrawing the worlds into yourself [the destructive aspect].

*jagato'sya jaganmaye:* *jagat* is a special word which is used to describe the world that we see when we are in waking state.

*mahāvidyā:* You are the great learning.

*mahāmāyā:* You are the great concealer, great limitation.

*mahāmedhā:* You are the tremendous amount of intellect.

*mahāsmṛtiḥ:* You are the great memory.

**Ch.1 verse 78**

*mahāmoha*: You are the great delusion.

*ca bhavati mahādevī*: You are the great illuminator of this world.

*mahāsuri*: You are the greatest demon that there is in the world.

*prakṛtistvaṃ ca sarvasya*: You are the nature of everything.

*guṇatrayavibhāvinī*: You have the form of *rajas*, *sattva*, and *tamas*.

**Ch.1 verse 79**

*kālarātriḥ*: You are the darkest of the nights in between *pralayas*.

*mahārātriḥ*: The great night.

*moharātriśca*: The night of delusion.

*dāruṇā*: You are terrible.

*tvam śrīḥ*: You are the wealth of the world.

*tvam īśvarī*: You are the *niyāmaka*, the controller of this world.

*tvam hrīḥ*: You are the form of *lajjā*, you are the yoni of this world.

*tvam buddhiḥ*: You are the intelligence.

*bodhalakṣaṇā*: You are the form of knowing.

**Ch.1 verse 80**

*lajjā*: You are the sense of shame.

*puṣṭiḥ*: the sense of strength.

*tathā tuṣṭiḥ*: you are the form of happiness.

*tvam śāntiḥ*: you are the peace of mind.

*kṣāntireva ca*: you have a tremendous amount of forgiveness.

*khaḍginī*: you have the knowledge as a weapon. *khaḍga* is a sword which cuts one from the other, which separates good from bad, from one to another—that's the knowledge.

*śūlinī*: She is the form of *trīśūla*, who is the form of *trīpuṭi*: the knower, the known, and the knowing. This is the *śūla*.

*ghorā*: you are terrible.

*gadinī*: you speak to us directly, asking us to transcend, *gadā* means to speak. *gadinī*, you are the speaker; you speak inside us, propelling us to-

wards proper action.

*cakriṇī*: you rotate the wheel of *saṃsāra*.

**Ch.1 verse 81**

*tathā śaṅkhinī*: *śaṅkha* is the symbol of the universe, and *padma* is the symbol of the consciousness in the universe. You are the form of the universe itself.

*cāpinī*: you are the mind.

*bāṇa*: you are the arrows, the *pañca-tanmātras*: *śabda*, *spārśa*, *rūpa*, *rasa*, and *gandha*.

*bhuṣuṇḍī*: you are the hitter with that rod.

*parighā*: a form of [club weapon].

*saumyā*: you are very gentle.

*saumyatarā*: the most gentle of the gentle.

*aśeṣasaumyebhyastvatisundarī*: you are the most beautiful among the beauties; you are the beauty of the beauties.

**Ch.1 verse 82**

*parāparāṇām paramā*: you are the transcendent of all the transcendences.

*tvameva paramēśvarī*: you are the real controller of this world.

*yacca kiñcit kvacit vastu*: whatever *vastu* there is, matter there is in this world.

*sadasadvā*: whether true or untrue.

*akhilātmike*: you are of the form of all these things.

*tasya sarvasya yā śaktiḥ*: whatever *śakti* is there, of the *sat* or *asat*, in the entire world.

*sā tvam*: you are that.

*kiṃ stūyase mayā*: what can I describe, how can I describe you?

*ayā tvayā jagatsraṣṭā*: by you this world is created.

*jagatpātā*: you are nourishing, protecting it.

*atti*: you are eating that world.

*yo jagat*: by whom this world is created, who is nourishing [it].

**Ch.1 verse 84-86**

*so'pi nidrāvaśaṃ nītaḥ*: He [Viṣṇu] is sleeping now. This Viṣṇu, who is the creator, sustainer, and destroyer of this world, is now sleeping.

*nidrāvaśaṃ*: By whom [is he sleeping]? By you. You

are the form of *nidrā* (sleep) in Viṣṇu.

*kastvaṃ stotumiheśvaraḥ*: Where is that Śiva who can describe you now? He is not to be seen anywhere.

*viṣṇuḥ śarīragrahaṇamahamīśāna eva ca ||  
kāritāste yato'tastvāṃ kaḥ stotuṃ śaktimān bhavet ā|*

You have created us. How can we describe your greatness? Viṣṇu, Brahmā – myself, and Śiva—we are all created by you. How can we describe your infinite greatness?

*sā tvamitthaṃ prabhāvaiḥ svairudāirairdevi samstutā |  
mohayaitau durādharṣāvasurau madhukaiṭabhau ||*

These demons, Madhu and Kaiṭabha—the complete sensual orientation and the complete aesthetic orientation—these are troubling me.

They are killing me. The nature of me is *brahma-jñāna*. So, a total sensuality or a total asceticism [are] not the way, so they both kill the *brahma-jñāna*. They are trying to kill that.

*prabodhaṃ ca jagatsvāmī nīyatāmacūto laghu*

*Acyuta*—the one who has never slid from his position. Please wake him up.

So, please move away from him so that he can become awake and he can fight for me.

Because I am a Brahmin, I am a *brahma-jñāni*, I will not fight. That's not my *dharma*. If the *kṣātra-dharma* is to fight, *brahma-dharma* is to teach. I will teach, but I will not fight. I will consult—I'll be a consultant, I will not be the CEO. So, this is what Brahmā is saying.

#### Ch.1 verse 87

*bodhaśca kriyatāmasya hantumetau mahāsurau*

So please wake up this Lord Viṣṇu so that he can go and kill the asuras.

#### Ch.1 verse 88-89

*ṛṣiruvāca*: The Ṛṣi continues.

*evaṃ stutā tadā devī tāmasī tatra vedhasā*

By Vedhasā, by Brahman, by Brahmā, She is [praised].

This *tāmasī* śakti, because she is called *tāmasī* because she is in the form of *nidrā* (sleep), of not knowing, of ignorance, of darkness—that is the nature of *tamas*.

#### Ch.1 verse 90

*viṣṇuprabodhanārthāya tattraihantum  
madhukaiṭabhau*

To wake up Viṣṇu and to kill the demons Madhu and Kaiṭabha, she has been sought by Brahmā.

*netrāsyānāsikābāhuhṛdayebhyastathorasah*

*netra* – from the eyes, *asya* – from the face, *nāsika* – from the nostrils, *bāhu* – from the arms and from the heart, she has moved away so that he is now awake from sleep.

#### Ch.1 verse 91

*uttasthau ca jagannāthastayā mukto janārdanaḥ*

Now the Jagannātha, the husband of the world, has now got up because she has left him.

And she's waiting in the space there, to occupy these fellows at the appropriate moment.

#### Ch.1 verse 92

*ekārṇave'hisayana tatasdadṛṣe tathā*

*ekārṇave*, in this single ocean, he is sleeping on the snake, *ahi*, that is Śeṣa.

When we measure a circle—here goes my physics cap—with the radius, the circumference of the circle measures three times and there's 0.14159 etc. etc. goes on for infinity. That remainder is called *śeṣa*. That remainder is an infinite sequence; it's an unending sequence. It's called *śeṣa*.

So the three measures of this circumference of circle is *jāgrat*, *svapna*, and *suṣupti*, and the *turiya* is infinite. *brahma-jñāna* is supposed to have four parts. One part which is *jāgrat*, one part which is *svapna*, one part which is this [*suṣupti*], and the remainder is infinite. That's why it's called *ananta*, *ananta-śayana*. *ananta* means unending, that sequence.

And he, the Viṣṇu, saw these demons.

*madhukaiṭabhau durātmānau ativīryaparākramau*

The demons have great strength and ability to conquer others.

#### Ch.1 verse 93

*krodhaktekṣaṇāvattum brahmāṇaṃ janitodyamau*

Their faces are red and their eyes are red with anger, and they want to kill the *brahma-jñāna*, Brahmā.

*samutthāya tābhyāṃ yuyudhe bhagavān hariḥ*  
He got up and started fighting.

#### Ch.1 verse 94

*pañca-varṣa-sahasrāṇi:*  
Five thousand years he fought.

*bāhu-praharaṇo vibhuḥ:*  
He fought them with the hands.

*tāvapyatibala-unmattau:*  
They also were proud of their great valor.

*mahāmāyā-vimohitau:*  
They were deluded by Mahāmāyā.

#### Ch.1 verse 95

*uktavantau varo'smatto vriyatām-iti keśavam*  
They told Keśava, "You ask any boon, we will give you."

I'll come back to the story a little later, but we'll just go over the subject matter.

#### Ch.1 verse 96-97

*śrī bhagavānuvāca:* Then Viṣṇu says:  
*bhāvetāmadya me tuṣṭau:* If you are pleased with my fight with you, if you appreciate my valor.

*mama vādhyāvubhāvapi:* I want you to be killed by me. That's all the boon I want.

#### Ch.1 verse 98

*kim-anyena vareṇātra:* What is the use of having other boons?

*etāvad dhi vṛtaṃ mama:* This is the only boon I ask of you, that you two should be killed by me, that's all I want.

Then they suddenly woke up to the reality that they have given a boon, they've got to fulfill their words. That also is a matter of pride, but we'll come to that later.

#### Ch.1 verse 99-100

*ṛṣiruvāca:* Then the Ṛṣi continues the story.  
*vañcitābhyāmiti tadā sarvamāpomayaṃ jagat*

Then they thought, "How can we get out of this situation? Now we've given him this boon and how can we not give him the boon?"

#### Ch.1 verse 101

*vilokya tābhyāṃ gadito bhagavān kamalekṣaṇaḥ*

Then they were told—they told Viṣṇu:

*āvāṃ jahi:* "You kill us,"

*na yatra urvī salilena pariplutā:* "where the land is not wetted by water."

Now come back to the story.

#### Ch.1 verse 102-103

*ṛṣiruvāca:* The ṛṣi continues,

*tatheti uktvā bhagavatā:* then He said, "So be it."

*śaṅkhacakraḡadābhṛtā:* He was holding śaṅkha and cakra [and mace].

*kṛtvā cakreṇa vai chinne jaghane śirasi tayoḥ:*

He expanded His *ūru* [thighs] and put them on that, and killed them.

There is a deep mystery here; we have got to unravel this mystery.

#### Ch.1 verse 104

*evameṣā samutpannā brahmaṇā samstutā svayam*

By Brahmā, she was brought into manifestation.

*prabhāvamasyā devyāstu bhūyaḥ śṛṇu vadāmi te*

"I am going to tell the story of this Goddess later on; you listen again."

*iti śrīmārkaṇḡeyapurāṇe sāvarṇike manvantare devīmāhātmye madhukaiṭabhavadho nāma prathamodhyāyaḥ*

So goes the first chapter of Devī Māhātmyam.

#### Dual Nature of the Goddess

Now here, we start seeing the nature of the Goddess as beautiful, as ugly, as demonic, as well as divine. She is everything, so you cannot escape one part and say the other. If She has to kill the demons, She has to be more wily than the demons. She has to be more demonic than the demons. So you cannot escape the *āsurī pravṛtti* [demonic nature] of the Goddess.

So if She takes the *rākṣasa*, puts her in mouth and chews him like chewing gum, well we have got to accept that as a reality. We cannot say, "Oh, She is mild, beautiful, harmonious." No, She is also that. She is the killer as well as the creatrix.

#### Ramakrishna's Vision of Kālī;

#### Acceptance of Death

Ramakrishna Paramahansa once said that he had a vision. In this vision, he saw Devī coming out of

the ocean—a small, just born, and suddenly becoming a little girl walking. And she grew old, she became sixteen years old, and then she was pregnant. She gave birth to a child. She took the child to her breast and gave her milk, begat the child milk. And after some time, she put the child in her mouth and ate it up.

So this was the vision that Ramakrishna Paramahansa had of Kālī. So She is the creatrix, She nourishes, and She destroys it in the end. So this is the great mystery of the Goddess. She is the light and the darkness. She is cruel of the cruelest and also the most harmonious and peaceful, and most beautiful and most ugly.

So these contradictions we have got to accept in Devī. We are all comfortable with the aspects of *śṛṣṭi* [creation] and *sthiti* [maintenance]. As long as She is doing that, we are quite okay. But when we think of Devī as the killer, "No, I cannot accept." So we have got to come to terms with *laya* [dissolution] at some point or other in our lives.

*jātasya hi dhruvo mṛtyuḥ dhruvaṃ janma mṛtasya ca.*

[For to that which is born, death is certain; and to that which is dead, birth is certain. (*Bhagavadgītā* 2.27)]

Whatever exists for a finite time in this space-time and matter complex, it has a birth, it came into being, it stayed there for some time, and it has got to go. We have got to accept this. We see everyone dying, yet we think that we are permanent. These are the greatest mysteries. The death has to come somehow, somewhere, untold. Every moment we are only moving towards that. We forget that and we say, "Okay".

### Why is God Unjust?

This answers one of the most fundamental questions that people keep on asking: "If there is a God, why is He so unjust? Why does He give promotions to the fellow who is not doing any work? Why does He give promotions to the manager and why does He not give to the worker?" Manager is one who doesn't work, right? He assigns the work to others and gets the job done by them. So He does not promote the workers but He promotes the manager. He is a very unjust fellow.

"Why me? Why am I selected to be laid off? I work for fourteen hours a day, and that fellow who hardly works for three hours and just goes about

on the planes discussing this and that—he gets promoted. Why this injustice in the God?" He is a killer as well as He is the killed.

*namo hante ca hanyamāne ca*—we read in the Rudram. Why do we worship the killer? We have got to accept that God is beyond all limits that we impose on Him. God is infinite. How can you place any limits on infinite? If you start placing a limit, it cannot be infinite. This is the fundamental precept that we have got to understand: that you cannot create order without having disorder.

A priest needs a sinner for his existence. A doctor needs a patient for his existence. The doctor's job is to continue the disease, not to heal it. Because if he heals it, then he loses his job. A lawyer has to preserve the case, not win the case. If he wins the case and he finishes it off, then he loses business. His job is to prolong the case as much as possible—twelve years, fifteen years. It should never be solved. A government's job is not to govern, [but to] do anything else except govern. We have become adept at that in India. We do education, we do business, we do everything except governing the country.

### Guru's Job is Not to Teach

And a Guru's job is not to teach, because if he teaches, he loses his job. So he must keep away the teaching from the people so that they keep on paying him, and he continues to be a Guru. Anyway, the Guru's job is to listen to the disciples, so that's fine. So he remains a Guru as long as the disciples want him to tell them what they want to listen. If he starts telling them the things that they don't want to listen, he's no more a Guru. So for a Guru to continue in his being a Guru, he has to be obedient to the disciples, and generally continue. So you see, the teaching does not take place. Teaching comes after *śaraṇāgati* [surrender].

### Pride

We don't allow God to teach us. Because we have this pride. We say, "If only I had a little bit of power that this God has, I'll change the world. I'll make everything beautiful, everything orderly, and no contrast." What will I make? I'll make a piece of white paper. No picture in it, no contrast, no colors.

And this pride goes to that extent that "If I have this power, I'll teach God a trick or two in how to

run this world." It's not *śaraṇāgati* anymore; it's the pride of the individual.

If we accept that God is supreme, why can't we accept that God has made a perfect world as it ought to be? Instead of our trying to tell Him, "Look, this is how we have to make the world. You don't know anything."

So *śaraṇāgati* is not obtained by the pride that "I know everything, I know all." No, you know nothing. This is what you've got to understand.

Then from that point onwards, the *śaraṇāgati* is what we accept further.

### Limitation of Knowledge

We are limited by *viśaya-jñāna*. *viśaya-jñāna*, as we discussed yesterday, is a limited knowledge. All our senses are deluding us. They're all filters.

If I've got a huge database and in that database, I decide to look at the girls between the age of 20 to 25 in Los Angeles, Chicago, and Boston only, and ignore all the rest, will the world that I see be the same as that in the database? It's very biased. So the same way, the filters of our senses are limiting the totality of perception which we ought to have but we are not having.

So given this *viśaya-jñāna*, to attain *brahma-jñāna* is impossible. We've got to see *doṣa* in this *viśaya* and then move on to *brahma-jñāna*.

From *manuja*, from one who is born out of Manu, you've got to move to state of Manu. And from Manu, you've got to move to state of Brahmā. So there are two steps in between. The first step itself we are not willing to give up.

We say we know everything. How do we know everything? So we've got to give up our pride, and this pride is what is being shown here as the in the story here. We'll continue the story.

### Story of Madhu-Kaiṭabha; Devī as Tamoguṇa

What happened? When Brahmā asked this Devī, she came out of Viṣṇu and she stood apart. And the fight was going on.

She came out of Viṣṇu who was in the form of a sleep. The Viṣṇu is sleeping, so when she came out, she [made him] become awake. Then he started fighting.

And then he started fighting so well with these [asuras], neither the Viṣṇu was winning nor the

demons were winning. And Viṣṇu prayed to the Goddess, "Please do something. I am not able to win over these fellows."

Then she understood his prayer, silent prayer, and then entered them as pride. Then Viṣṇu knew that this was the proper time. Then what did Viṣṇu say?

"You are fighting so well! Well, I am very pleased with your fighting. Ask me any boon, I'll give you," Viṣṇu asked them.

And at that moment she enters the demons as pride. And what do they say? "You? You are going to give us a boon? What nonsense! We can give you a boon. You ask us a boon."

Now that Devī has caught these fellows as pride, and then Viṣṇu takes the opportunity and says, "Yes, I'll accept your offer. You be killed by me, that's the only boon I want."

Now these fellows are really caught up in a mess. They are not caught up in a mess, mind you. They thought they were caught up in a mess because of pride again.

Why did they have to keep their word? Was it necessary for them to keep their word? Was it necessary for them to feel that their valor is [being tested]?

They could have said, "Oh no, we have not said [that], we told a lie." They did not say that. Their pride made them search for an alternative, they were trying to search in the byways, not the real way.

The real way was to accept that they lied and continue fighting, [but] that they did not accept because the pride was coming in the way. So she was in the *ahamkāra-rūpā* at that time.

The *ahamkāra*, *nidrā*, these things are all manifestations of the Goddess as *tamoguṇa*. And then they thought [of a way out].

### Vedas; Waters of Life

They remembered the Vedas at that moment. What did the Vedas say? The whole world is full of life. In our *pūjā*, we do:

om āpo vā idagam sarvam viśvā bhūtānyāpaḥ prāṇā  
vāpaḥ | paśava āpo'nnamāpo'mṛtamāpaḥ samrādāpo  
virādāpaḥ | svarādāpaśchandāmsyāpaḥ jyotiṃsyāpaḥ  
yajumśyāpaḥ | satyamāpaḥ sarvā devatā āpo bhūrb-  
huvah suvarāpa om

The whole world is filled with water. And what is water? Life. The whole world is filled with the life. That's what they say they saw. It was an ocean, an ocean of life, in which this Ananta is Śeṣa-nāga on which the three measures of waking, sleeping, and dreaming are sleeping. And then [Viṣṇu] is now in the waking state.

And then they say, "Okay, now here is our opportunity to get out of our bondage. Since the whole world, *bhūr-bhuvaḥ-suvaḥ*, everything is *āpaḥ* only, life only, now take us to a place where life is not there, where it's not wet, and kill us there." And now the magnificence of this poem comes to this point.

### Transcendental Stage

The 1, 2, 3 are filled with life. What about the Śeṣa, the remainder? The Mahā-kunḍalinī.

She kills the whole world and takes it to the transcendental state. And what is the transcendental state? Where space is not, where time is not, where matter is not.

That is the expansion of the *ūrus* [thighs] of Viṣṇu.

### Third Leg of Viṣṇu

How many *ūrus*, how many legs does Viṣṇu have? Can anyone tell me? [Audience: Sahasra]. Two.

But he had three. In Vāmana-avatāra, he developed another leg. He covered all space and then he said, "Where am I to put my [third] leg?" And then [Bali] offers his head and he [Vāmana] pushes [him] into the Pātāla.

The three legs of Viṣṇu are the three dimensions of space. He goes beyond into the time dimension and beyond that, and in the transcendental plane, he [exists].

### Killing of Madhu & Kaiṭabha

And what does killing of Madhu and Kaiṭabha mean? There was a mathematics professor when I was young. When he was very angry, he used to tell: "I'll multiply you by zero," or "I'll subtract you from yourself." So, an unmultipliable state is the zero. So he took them from the *saguṇa* state to the *nirguṇa* state.

So he merged them into himself, the Supreme Being, Parameśvara. So that is here, the ability to see through the *guṇas* and go to the *nirguṇa* state. And that is the shining jewel of this one. In each of

these Caritras, you find—Prathama Caritra of Mahākālī, and Mahālakṣmī, Mahāsarasvatī—you find these the pinnacles of wisdom in that one small [story].

There are two points where you find the greatness of the storyteller. The first one is when he says out of the earwax the demons are born. It's a fantastic piece of imagination.

And the second one is when he says, "You take them to a state where life is not and kill them." What else can you do except kill them?

### Meaning of Śaraṇāgati

So when we do *śaraṇāgati* to the Empress of the world, what are we doing? We are offering ourselves completely into the Divine.

What we are in essence killing our individuality. It is only when we accept our *laya* that we can accept *śaraṇāgati* to the Mother Goddess. Until that time when we are able to offer ourselves totally, when I say "I offer myself totally," that "my" and "self" is there. That has to be surrendered. The ego has to be surrendered.

What does ego consist of? *dehābhimāna*. My attachment to this body of mine, attachment to this mind of mine, attachment to the causal body of mine. *sthūla*, *sūkṣma*, and *kāraṇa*. What are these? So basically, what I am doing here, I am surrendering my *viśaya-janya-jñāna*, the sensory or sensual knowledge which I have gained about this world, to the super-sensual world and to the beyond. It is then that I am offering myself totally to the Goddess. I am offering my individuality.

### Rāvaṇa Offering His Ten Heads

You find stories of Rāvaṇa where he goes to Śiva and then cuts off his head and offers [it] to Śiva. He gives [him] one more head. Cuts off one more time.

Ten times he offers his head, cuts off. And ten times the heads are given, that's why he became Daśakaṇṭha. That means *pañca-jñānendriyas* and *pañca-karmendriyas* he has offered them to Śiva.

He did the real *rudrābhiṣekam*. *rudrābhiṣekam* means the "*rud*," *rodayatīti rudraḥ*. He makes you cry. What makes us cry? Our experience of the world makes us cry.

So *śabda*, *sparśa*, *rūpa*, *rasa*, *gandha*—these are *pañca-tanmātras*. And *pañca-jñānendriyas*, *pañca-*

*karmendriyas*, he has offered everything to God, to Śiva. And Śiva gave him back this thing and he has done that *rudrābhiṣekam*.

One thing he did not offer: his mind. *ekādaśa rudras*. What are these 11 Rudras? He has offered 10 of them, but did not offer the mind.

His mind clamored for beauty. His mind clamored for sensuality. He was after Sītā. The Sītā, Supreme Mother Goddess who has to be treated as a mother, he clamored for her, and that was the cause of his ruin.

So you see, instead of offering his mind to the Goddess, he sought to please the mind, and through his senses he got emboldened by the power he's got. And his limitedness he has overcome 10 times, but the 11<sup>th</sup> time he failed. That's where he got into trouble.

### Offering Ourselves to Devī

So *viṣaya-janya-jñāna* you must offer completely to the Goddess. And what is result of this one? When you offer your *viṣaya-janya-jñāna* to the Goddess, what you get is *brahma-jñāna*.

We think that when we offer our *alpajñatva* [limited knowledge] to the totality, we lose ourselves. No, we do not. Haven't you heard that God gives you 10 times more than what you give?

If you give your life to God, God will give you 10 times the life. If you walk one step towards God, God takes 10 steps towards you. If you run for God, God will come and dance for you.

If you sing for God, God will dance for you. If you dance for God, He'll come and embrace you. If you embrace God, then He merges you into Himself.

So each time that we make an offer of ourselves to the infinity, the infinity comes back to us. That's why you say *parasparam bhāvayantaḥ*. We are thinking of the Gods and Gods are thinking of us.

In this reciprocal process we are enhancing our potentiality. We are enhancing our creativity. So when we offer our life to the God, or we allow ourselves to be dictated by the wisdom of God to move us in whatever way they want.

In that total surrender lies the infinite power that we can experience of God. Once the pride comes in, your fall is certain. If the pride does not come in, then your rise is certain.

The little bliss that we get from the *viṣaya-jñāna*, we've got to offer it to the infinite bliss. We have to exchange it for the infinite bliss. It's like the funnel. This is the broad end of the funnel and the narrow end of the funnel.

Narrow end of the funnel is like your *jīvatva*. The broad end of the funnel is your infinite nature. When you move from the narrow end to the broad end, you feel that you're losing your sense of identity with your body, with your mind, with your intellect. And you feel you're dying. But you are not dying.

### A function of Simha

In fact, if you read *Lalitā-sahasranāma: śrī-mātā śrī-mahā-rājñī śrīmat-simhāneśvarī*. What is simha that you are talking about? What is the function of simha? To do *himsā*.

*hims-dhātoḥ*. From the word *himsā*, the reverse it becomes *simha*. She is sitting on the *simhāsana*. She is sitting on the *āsana*, which is, you killing yourself.

You start killing yourself. You start offering limb by limb to the Goddess. Cut off this finger and offer them. Cut off the hand and offer them. Cut off the head and offer. Cut off every limb—not only this [physical body].

### Virajā Homa

This is what's called a *virajā-homa* in *Navāvaraṇa-pūjā*. *virajāḥ pāpmā bhūyāsam-iti svāhā*. And what are we doing? We are offering our incompleteness towards completeness. We are trying to move from the narrow end of the funnel to the broad end of the funnel.

### Function of Śiva & Śakti

What is the function of Śiva? It is to move you from the narrow end of the funnel to the broad end of the funnel. What is the function of Śakti? To move you from the broad end of the funnel to the narrow end of the funnel. So Śakti, the *Mahāmāyā*, limits the total power of God to make you feel that you are a limited being.

*jñānināmapi cetāmsi devī bhagavati hi sā |  
balādākr̥ṣya mohāya mahāmāyā prayacchati ||*

So she makes the individual—that's what is called creation.

Creation is creation of an individuality from the totality. What is preferable? To move from the to-

talities to individuality limitation, or from the limitation to infinity?

Movement from the limitation to infinity looks like death. And creation—when we smile when a child is born, and we cry when the man dies.

It should be reverse way. We should weep when the child is born, because the infinity of God is being limited into a child there, *a rakta-māṃsa-piṇḍa* [a lump of blood and flesh]. We are confining that intelligence into this.

Instead of me having all the eyes in the world, I am only having one pair of eyes to see. Isn't that limitation? From the moment of birth to the moment of death, I am confined to seeing this world through only my eyes, hearing the world only through my ears. Experiencing this, I am *ājanma-kārāgāra-śikṣā*—a lifelong sentence of being in the prison of your body, mind, and intellect. That is what is called life.

You have to find out what are the weak points, make a hole and get out.

### Rudrabhiṣekam

The attempt to get out is what's called *rudrābhiṣekam*. We are cleaning our minds, we are cleaning our senses, we are cleaning our *karmendriyas*.

So that cleaning process of eliminating the muck in understanding about the truth of God, that's what we are doing in the *rudrābhiṣekam*.

### Moving to Brahma-jñāna; Yoga

So the movement from *viśaya-jñāna* to *brahma-jñāna*, the movement from little bliss to total bliss, the movement from incompleteness to completeness is the transition we've got to make in yoga.

Yoga means united with God. And God is not confined to an individual. He is not confined to a *manuja*, he is the Manu.

He is not confined to a Manu, he is all Brahman. He is not confined to a Brahman, he is Īśvara, the *niyāmaka*, the controller of this world, and his Śakti.

### Virajā Homa; Tattvas

I was talking of *virajā-homa*. What is that we do in the *virajā-homa*? We do *tattva-ācamanam*. We say: *pañca-tanmātras*, *pañca-bhūtas*, *pañca-tanmātras*: *pṛthivī*, *apas*, *tejas*, *vāyu*, *ākāśa*.

Their properties: *śabda*, *sparśa*, *rūpa*, *rasa*, *gandha*.

*pañca-jñānendriyas*, *pañca-karmendriyas*. These four sets of five.

You remember in the Śrī Cakra, you've got four triangles going one way and five triangles coming the other way and they are interpenetrating. Every triangle here is interpenetrating every other triangle there.

There are four sets of five. This set is one entity, the five is other entity. One represents Śiva-yoni and the other represents Śakti-yoni and their interpenetration creates this 20 different tattvas. 5 into 4 is 20.

So these 20 tattvas—I am not that. I am not confined to *sthūla-śarīra*. And I am offering that to the God. I am not these 20 tattvas.

I am not the *sūkṣma-tattvas* also. What are the *sūkṣma-tattvas*? *manas*, *buddhi*, *citta*, *ahaṃkāra*. What are these *manas*, *buddhi*, *citta*, *ahaṃkāra*?

What is *manas*? *mananāt-manaḥ*. It remembers. It's a memory. Where it is the storehouse of all of our memories, where every one of our experience is stored away in that memory. And we keep pulling it back and that is called *manas*.

And what is *buddhi*? *buddhi* is the decoding function. When you come to a fork, whether you have to go right or to go left, that decoding function is called the *buddhi*. Once you have defined a goal, to reach that goal, what is the exact path you've got to take is determined at every fork by the *buddhi*. So that *buddhi* is the decoding function.

*ahaṃkāra*. *ahaṃkāra* is the identification of myself with this *sthūla-śarīra* and *sūkṣma-śarīra*. Its constituents we'll discuss some other future time.

I am not this *citta*. The awareness confined to the body is called *citta*. *caitanya* is all-pervasive awareness as Śakti. But *caitanya* awareness confined to the body is called *citta*.

I am not this *manas*, I am not this *buddhi*, I am not this *ahaṃkāra*, I am not this *caitanya* [referring to *citta*]. I offer them to the Goddess.

~~~~~ END OF TAPE ~~~~~

2003-05-29 (SIDE B)

Meaning of Knowledge and its Cause

... [when] saying it's not an elephant, it's not a tiger, it's not a cat, it's not a rat, and [by] all the

things that it is not, [you are] separating [it] from the [whole]. So knowledge means a small thing immersed in an ocean of unknowing. The separation between knowing and unknowing is what we call *jñāna*.

And what are the causes of *jñāna*? Limitations. In what way are we limited? From *pūrṇatva* (totality), from that totality, *kiñcit-jñatva*: "I know only a little." *Kiñcit-kartṛtva*: "I [could potentially] do everything, but I am limiting myself to only doing this much." *Kiñcit-kartṛtva*. *Kiñcit-deśagatatva* (limitation in space), *kiñcit-kālagatatva* (limitation in time), *kiñcit-vastugatatva* (limitation in matter).

I am bounded in space, and bounded in time in my ability to work only in the present moment—not in the past, not in the future. And *vastugatatva*: I am not occupying all of matter; I am only occupied [by] the atoms or molecules constituting this body. So this "*kiñcit*, *kiñcit*, *kiñcit*, *kiñcit*, *kiñcit*"—five times. *Kartṛtva*, *bhokṛtva* [and the others]—these five I am not. I am not a limited being in space, I am not a limited being in timeline, I am not a limited being in matter, I am not a limited being in knowing, I am not a limited being in the ability to do.

Tattvas as the Limitations

Then what remains? You have eliminated 20 tattvas corresponding to *pañcīkaraṇa*. And *antar-mukha tattvas*: *manas*, *buddhi*, *citta*, *ahaṁkāra*—those four you have eliminated. These five [limitations] you have eliminated.

So when you remove the "*kiñcit*" and replace [it] by "all"; *sarva*—*sarva-kartṛtva*, *sarva-bhokṛtva*, *sarva-kāla-deśa-vastu-gatatva*—the five [Śiva tattvas]. So these 24 [*Atma tattvas*] plus these 10 (*kiñcit*-five and total-five), that makes it 34. And *Prakṛti* and *Puruṣa*. These are 36 tattvas that constitute the whole world.

Out of these 36 tattvas, you eliminate yourself from all these limitations and offer the 29 tattvas into the Divine. That is called *virajā-homa* (the sacrifice of the body/identity). When you come to that stage, when you leave your *dehābhimāna* (identification with the body), when you leave your *manobhimāna* (identification with the mind), when you leave your *kālābhimāna* (identification with time), then you attain the immortality. So that is the program, the *prañālikā*, that we are encountering on the story of killing of the demons here.

Who are the Demons?

Demons are those which are making us small. Demons are those which are making you feel miserable. Demons are those which are promoting the discontent and these things in you. They are limiting you.

So She is the demon—Mahāmāyā. She is making you small, she is making you play. And whom is she making [into a doll]? God. She is making a God into a doll called *jīva*, and is playing with him. "*Jñāninām api cetāṁsi*"—the greatest of *jñānis* is God; even him, she reduces to a limited being in space, time, and matter, confines him, and pulls the strings here and there and makes him play like a doll. And she is enjoying [it].

Devi's Purpose of Being Playful

And what is the purpose in her play like this? Because it is the wish of God to enjoy himself in varieties. That is the fundamental mistake that that guy did. It's called *mūla-ajñāna* (root ignorance). So, it was for that mistake he has got the prize—the prize of being limited.

We Cannot Die

And what is our job? To accept our totality. To accept and know that we cannot die. Being *anitya* (impermanent), we are *nityas* (eternal) also. Now, how do we get to this state? That is the fundamental mystery. How am I, who am limited in these space, time, and matter, how [can I] reach the unlimited state? How can I say that I am immortal when I know that I am going to die?

jātasya hi dhruvo mṛtyuḥ dhruvaṁ janma mṛtasya ca

Empty words without substance. You are not born, you are not growing, you are not dying. There can be no birth, no growth, and no death in this whole blessed world, whichever way you look—just not possible. You've got to understand that, and then you move from the state of mortality to immortality. So that is the paradigm that is being described here. So Viṣṇu takes into the transcendental space which is beyond space, time, and matter.

Beyond Time, Space & Matter

Yesterday, I think we have covered the idea—the argument: How can you, who are limited in space, time, and matter, assert that you are the Divine who is beyond space, time, and matter? The argument was that I know about this world through

the senses, and these senses are the only reality I've got. My thoughts are the only reality. And everything I know about this world is deduced [from] my thoughts. My thoughts are the primary reality through which I know. And they are unreal. And a world that is deduced out of the unreal thoughts cannot be more real than the thoughts themselves.

The world I see is [a] subset of my thought processes. A world I see is [a] projection of myself as outside. Yesterday we saw the example of how a person with 20 faces, 20 hands, and 20 legs as Mahākālī sees himself reflected in that world. I am reflected myself in my consciousness. And I happen to be the world, so I am seeing the world.

The world is contained in me. If the world is contained in me, the totality of time is contained in me, totality of space is contained in me, totality of matter is contained in me; how can I be limited by my thoughts? The thoughts are my subset of my imagination, and they cannot contain me; I contain them. So *aham brahmāsmi*. At that point you realize that you are the world. And even if this silly body dies, I am seeing myself through all the eyes. How can I die? Without eyes I see, without hands I grasp, without legs I walk. These are the Upaṇiṣadic statements that you find:

*tadejati tannaijati taddūre tadvantike |
tadantarasya sarvasya tadū sarvasyāśya bāhyataḥ || 5 ||*

It moves, it moves not. It is inside of everything, it's outside of everything. It's far, it's near. So this transcendence—is described by pairs of opposites being simultaneously true. This is the fundamental paradigm.

Gödel's Theorem

You all know here about Gödel's theorem. Not Goebbels' theorem, Gödel's theorem. What is Goebbels' theorem? A lie told a million times becomes the truth. That is Goebbels' theorem. That's what all our advertisement is about. "Without Coke you cannot live." I can't live? I'm made to believe that! A lie told a million times becomes the truth.

But Gödel's theorem is the interesting thing here. If two mutually exclusive opposites are simultaneously true, it points to a meta-state where these opposites are really true. If A and not-A are simultaneously true, then it points to a state—a meta-

state—where A and not-A become sub-domains which are not mutually exclusive. They contain the whole of reality.

To give an example: supposing I take a plane. On that plane I draw a circle. Now I say, inside I call it "inside of this A" and outside of this "not-A," right? And A is not the other one, and that is not this one. So these are mutually exclusive opposites. But suppose I think of this circle as a cut in a three-dimensional cube. It's a circular cut in that at a point. Okay? As long as you're taking a cut of that plane in the region where the cut is available to you, you see that A and not-A are mutually exclusive. But you come beyond that to a place where the cut is not there. Then A and not-A become one. They are both simultaneously true.

So whenever you have two mutually exclusive opposites being simultaneously true, it points out to the existence of another dimension which is perpendicular, which is orthogonal to these two dimensions, in which this discrepancy can vanish. That is the Gödel's theorem.

So whenever we are looking at this *nitya* and *anitya* simultaneously true—permanent and impermanent are simultaneously true—then we are looking at another dimension which is orthogonal to these two dimensions, and then in that dimension both these can be simultaneously true. That is the transcendence. Transcendence means another dimension. Going to another dimension where these laws, these domains, do not occur.

The Laws of God

So the laws of God are different from the laws that we make. What are the laws of God? Sun rises in the east. Not true, but we'll accept it for the present. Sun rises in the east only on one day of the year. The rest of the days he either goes southwest or north. He moves. Only on one day of the year he is exactly on the east.

If you are going to North Pole, well, he is there for six months. And if you go to South Pole... it's just when the light is there, when the day is there. So the length of day varies, right? Depending on the latitude. That we are all aware of. Till 8:00p.m. the light is there. In India, 6:00p.m. the light goes.

Temporal and Permanent; Space and Time

Okay, how can *nitya* and *anitya* be the same? That is what we've got to understand now. How can a

temporal thing be a permanent thing? We are used to—because of our limitation of our being in the present moment and inability to move in time as we are able to [move] in space.

Is this true? Can't we move in time as we move in space? When an object is moving from here to here, is it not moving in time as well as in space? Why do we isolate space as something different from time? Our whole language, our whole mode of thinking is conditioned by this dichotomy between space and time. We can't think of time as not moving. We can't think of space as moving.

By definition in our minds, space is something which is not moving and time is something which is moving. If time is moving, by what rate is it moving, my dear? Does it move at different rates at different times, or different points of space? Yes, it does. Time and space are interchangeable.

People ask me, "What was there before the beginning of this world?" When I go towards the moment of creation, I'm going in time, but time is becoming space-like. It curves on itself. So there's no sense in asking "what is before," because there's no concept of "before" there. "Before" and "after" are concepts defined in terms of time. If the time itself is not there, how can you define before and after? So the physics talked about this, I'm not going to go into physics much, but anyway.

Concept of God

But unfortunately, all the concepts that we are talking about God, or these higher powers that we talk of, are described in terms of stories and in terms of anthropomorphic terms of the reality which is experience in their state of meditation. And they are transcendent experiences brought into the realm of this thing.

Now, we are so conditioned to thinking that time is something which is moving. But let us decondition ourselves. Let us say that, "Okay, I'm not going to think of time and space as different things. I'm trying to think of this as one dimension, this another dimension, this another dimension, another dimension." Four dimensions.

Why does Viṣṇu have four hands? Four dimensions. Why does Lalitā have four hands? Four dimensions. Why does the *viśuddhi cakṛa* [possibly meant Sadāśiva] have five heads? Five dimensions. A dimension is represented as a hand.

Now, if we say, like in three dimensions we've got an object, right? Something which is limited in space, and it's got boundaries. Suppose we think of the four-dimensional object, in which it has got limitations in time, limitations in space. Is it anything wrong to think about that? If we think of this four-dimensional object, there are regions in that where this is not there, where this object is not [there], and there are regions where this is there.

Just because there are regions where this is not there, does this object seem to disappear or seem not to exist? Just because it's limited, does it mean that it does not exist? It does not exist in the domain in which it is not defined. It exists in the domain it is defined. So we think that the past is dead, gone. Where did it go? How can it die? If I go back to the time when the great wars were going on, I'll still see the great wars happening.

What is Ākāśa?

So people talk of *ākāśic* records as if something we don't know. They are preserved in the *ākāśa*. What is *ākāśa*? It's the four-dimensional world in which we are scanning a four-dimensional invariant in which we are scanning through the time, and so you're getting an evolutionary history.

You scan it in a different way, you get different evolutionary history. I once scan it as the Shastri, I once scan it as Sita Ramaiah. I experience the world in a different way each time. I am the same being, experiencing every one of your lives. It is the same Īśvara, same God who is going through each one of our lives, and I have great memory. The memory is perfect. And so I can recreate this.

Between me and you, I think I am seeing you. I'm seeing myself. You think you are seeing me; you are seeing yourself. Between your seeing me and my seeing you, there can be billions of years' difference.

God's Prefect Memory

God has got perfect memory. So the moment you are able to have that perfect memory and the scanning process under your control—that means you are able to overcome this time as a guillotine—you overcome your birth, growth, and death. It does not make sense anymore to talk of yourself as a limited being. You are *nitya* and *anitya*.

This is a transcendental view of the reality. The view of what we are talking about, Devī as appear-

ing and disappearing, just moving away from the present. If Krishnashastry moves away from the present by one nanosecond, he is not there—he disappears.

Tantric Methods

There is one Tantra called the *Vīṇākhya Tantra*. It says if you practice that Tantra, you can move through the earth. You can move through waters. You can move through space at your volition.

The Tantras are techniques of expanding of awareness into realms that we are not aware of. They may use unconventional methods. So what? Does science use conventional methods all the time? It is a science of the mind—a science that you are exploring within yourself and trying to discover something new. You have made your mind your laboratory, and then you are doing experiments—Gedanken [from German: Gedanke = "thought"] experiments inside of yourself.

And that is the essence of this story—that we are saying that Devī is life as *saguṇa* and as non-life in *nirguṇa*. "*sadeva somyedamagra āsīt*". What existed in the beginning? Was it *sat* or *asat*? Who is there to say whether it is *sat* or *asat*? In *nirguṇa* state, how can you talk of *sat* or *asat*? In *saguṇa* state, yes, you can talk of [it]. And you can talk of *sat-cit-ānanda*. That's the nature of God; that is *saguṇa*. In *nirguṇa* state—no limits.

Unmeasurable Qualities of Divine

So this is the essence of the song of my transcendence, and opening up to infinity, opening up to the unmeasured, unmeasurable qualities of the Divine Mother. We are used to knowing about this world in three dimensions, in four dimensions. Is there any rule that you have got to be limited only to four dimensions? Can't you have an infinite-dimensional world? Infinite ways of knowing infinity. Wonderful.

So I would like to pray to the Goddess to bless you with a transcendental vision at least once so that you know we are not talking nonsense. Thank you. If all of you sing, I'll join my voice to yours and say we are all gods. At least we'll start... you know, son of Tarzan is more powerful than Tarzan, right? So we are all sons of God. So we are all Christs, at least. Thank you.

~~~~~ END OF TAPE ~~~~~

2003-06-01 (SIDE A)

### Free Will in Liberation

There's a question, I will not name the person because it may be useful to more than one.

The question was: "You are talking about surrender to the Goddess, and if Goddess is everything and She is playing the game of duality and She is creating everything and She is everything, then even my desire to open up to the infinity must be Her. So how come I have any choice in the matter? Am I really able to do anything? Or is it just an illusion?"

I mean, it's not worded in the exact same way, but the essence of it, I think, is this as I understand from the question.

The answer to the question is rooted in the existence or otherwise of free will. Does a *jīva*, an individual, have a free will in spite of the fact that the God or Goddess has created him or her?

When the God or Goddess has created a *jīva*, they can only create in their own image. Since they have free will, the free will is an attribute inherited from the parent, and that attribute is a free will.

### Time, Causality, and Consciousness

I think I had given an example earlier of how the ability to go back and forth in time creates the possibility of a notion of free will. As long as you are confined to the irresistible flow of time in the forward direction—the one-track movement of time—essentially you are on a track where there is no free will. That's why we talk of this *karma* theory.

But once you gain the ability to move back and forth in time... I had given the example of going back in time to when my father was not born to my grandfather, taking a gun—an AK-47—and shooting my grandfather, and coming back to the present time and asking myself: "Do I exist or do I not exist?"

Who is asking the question? I. So I exist. But my father was not born to my grandfather, so how could my mother have married my father? She would have found another person, right, to marry? And I could not have been born to her. So the possibility is that I do not exist.

So existence and non-existence are two separate world lines starting from this point onwards, com-

ing from the fact that we have been able to move back and forth in time. If I am not able to move back and forth in time, I will not be able to have this free will. Free will means the ability to choose an alternative which is not predetermined by the law of causality. You are overcoming the power of cause-effect relationship, which is what we call time.

The cause precedes the effect. But if the effect precedes the cause, then this theory breaks down. So the fundamental ability to generate free will is the ability to move in time, and that cannot be done by inanimate matter. But consciousness, being the property of the Goddess who has created us, we inherit that consciousness. We know we exist. Nobody need to tell me; it's a self-proven thing.

So in that sense, since I'm conscious, and since consciousness can create order out of disorder, I can move back in time through consciousness. Not physically—no. In the physical realm, you cannot create order easily. Very hard. In the conscious realm, it's very easy to create order and very difficult to create disorder.

The physical and the astral—these two different planes in which we exist—the particle representation or the wave representation... Consciousness is the wave representation and physical is the particle representation. The wave representation extends from minus infinity to plus infinity; it extends all over. Whereas the particle representation is localized to this particular region.

So this has the property of moving forward in time, that has the property of moving backward in time. Recently there was an experiment done by the scientists in UK that they compounded two or three light quanta into one single quantum, and they created a particle that moves faster than light. So it entered a crystal on this side when they detected that moment, and it left that crystal... and they found that it had left the crystal before it entered the crystal.

Normally if time is flowing forward, then it would enter first this side and then leave that side. If time is flowing backwards, the reverse would happen, right? It leaves before it has entered this. It leaves the tunnel before it enters this. So that is the possibility which is bringing about the free will.

The consciousness is something which can move:

*manojavam mārutatulyavegam  
jitendriyam buddhimatām variṣṭham*  
[ref. *Sundarakāṇḍa of Vālmiki Rāmāyaṇa*]

*Mārutatulyavegam*, but not *Māruta*. That *Mārut* we are talking about is the *Mārut* of the light. Even faster than light. That is the property of mind. In consciousness, you can visit other galaxies and come back. Physically, when you come back, you won't be in the same time frame as you started out with.

So consciousness is the only way you can transcend the physical barriers of speed of light and go beyond and come back, and you are still in the same time frame where you can relate to other people as your people. Otherwise you are in a different time period; you won't even know from which place you came. That is the kind of situation.

So coming back to this question: the ability to create order or to create an alternative possibility exists in the mind—and not even in the mind, in the consciousness. Consciousness animates the mind. And through consciousness, you can generate an alternative thing for yourself.

So the world is not a read-only memory. It's just being scanned, which is what you would expect if *karma* theory was totally correct. But it's a rewritable memory. Most of it is determined, but some local parts here and there you can go and write them and change.

I can build roads. Who builds the roads? The *caitanya*, consciousness. The roads created order. I can create new life forms. Not just those that are passed through the individual to individual, but through the mental creation. There are people who are working on very large scale integrated circuits. They are creating cities. They are creating roadmaps, they are creating communication channels, they are integrating the intelligences to form new forms of intelligence.

Sometimes it goes beyond their expectations. When an artist paints an image, he starts off with something, but when he ends it, there's something else that's coming through.

### Meditation on the Triangle

There is a Rājarājeśvarī channel. You take a triangle and meditate on that. Initially, the way we draw the lines, they are all wobbly, right? Wonky.

So you draw one line here, one line there. But as you meditate on that, it sharpens. And then this triangle starts having a life of its own.

What kind of life does it have? What life can a triangle exhibit? Well, it can come close, it can go far away. That's a life. And it can start moving in different planes.

And supposing you had a perfectly equilateral triangle. It starts moving like this, then it becomes an isosceles triangle. And if the plane coincides with your plane of vision, it becomes a straight line. And the straight line can turn on itself—it can change dimension. So these are all properties of life exhibited by a triangle.

Much, much more than that. This visual symbol that starts exhibiting line becomes your communication channel, the yantra, the engine on which you can sit and ride.

A triangle is set up with three points. It can map itself onto any three points in the world. Two eyes and the mouth. The mouth, this [point], and this [point]. And it can map into anything—any set of three points. So all the things that the triangle can be mapped into in the world become available for communication to you through that symbol.

That's why the triangle is so powerful. It shows that an isosceles triangle, an equilateral triangle, and an obtuse triangle are all the same—just the way you are looking at it. You take an isosceles triangle and rotate it in this plane, this length becomes longer, that becomes shorter, and that's a different thing. So all three sides are different.

So it proves the identity of the equilateral triangle with the obtuse triangle. It proves the identity between the obtuse triangle with a straight line. You turn the straight line on its end, and it becomes a point. So you see, you are moving in different dimensions—from zero dimensions to one, two, three, four, five, six, seven. If you are very fortunate, you can experience up to the seventh dimension, which is what we call the *sahasrāra cakra*.

### Co-Creating with the Divine Mother

So, what I am trying to say is that the world is largely determined. It is being scanned in different ways in different times, and you are experiencing this. However, this is not totally determined. Each one of us is co-determining the way the universe is being made.

Each of the consciousness elements in the world are participating in this game of play with the Divine Mother, who is animating their consciousnesses and who is generating new forms of play for the divine thing.

So, it is largely true that most of our karmas are pre-determined, but it is also true that we can change our destiny because we share the characteristic—as I said in the beginning—the world is like a hologram. Every part contains the information about the whole.

So in that sense, every one of us, being the Divine Mother, can change the world. If she can change the world, I can change it too. Why? Because I am she. Whether I know it or not, it doesn't matter. I am her totally.

In infinity, you cannot talk of the small and big. You cannot draw any boundaries. The small is the same as the big.

*pūrṇamadaḥ pūrṇamidaṁ pūrṇāt pūrṇamudacyate |  
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||*

You take away an infinity from an infinity, what you can talk of infinities is "orders of infinity."

I will not go into that because that takes me too far into mathematics and it's not a subject that is spiritually relevant at this point. But what I mean by "orders of infinity" is the levels of consciousness that an atom experiences, that a molecule experiences, that a living cell experiences, that an organized being experiences, that an LSI chip experiences, that a computer experiences.

They are different levels of organization. Those things are like different orders of infinities. And the way the consciousness is experienced in these different things is different. So, we cannot deny the free will for us because we are the Divine Mother. So I hope that answers your question, my dear—whoever that is.

### Mahiṣāsura, Virājā Homa, and Human Life

Now we come back to the present discussion. We had seen in the last discussion about Mahiṣāsura.

*kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ  
[Bhagavadgītā 3.37]*

What is this *rajoguṇa*, and how is desire formed? How are desires contributing to *karma*, and how is *karma* creating misery? As we said:

*kleśa-karma-vipāka-āśayaiḥ aparāmṛṣṭaḥ īśvaraḥ*  
[Pātañjalayogasūtra, Book 1, Sūtra 24]

Īśvara is one whose every thought is completely manifested—nothing is wasted. That is the nature of Īśvara. How do we move from the *jīva* to the Īśvara? That is the paradigm we are looking for.

And one paradigm we said was: delete your interface. Offer yourself totally—all the 36 tattvas to the Divine. We do this by what is called *virajā-homa* in the consciousness. You enact the drama that you are dead, that you are seeing your body burn. So you could not have died. Death is for the physical body.

All that happens is:

*vāsāṃsi jīrṇāni yathā viḥāya*  
*navāni gṛhṇāti nara'parāṇi*  
[Bhagavadgītā 2.22]

Just as we take away old clothes and put on new clothes, we take away the old body, send it to the dustbin, and get new ones and wear them. Like that, you wear a new body, a new life.

The life enters a new body, and there is a choice for the departed soul to choose where they want to enter. They are looking for places which are conducive to their growth, and depending upon past *saṃskāras*, they choose the environment.

So when a man and woman are in union, they enter at the time of the creation of the new life—the successful sperm and the egg—they enter that and then take on a new life. Actually, what is happening is they are competing for life, competing to express themselves in a physical form.

So millions, billions of these departed souls are around you, trying to find a chance to live. And we have won a great chance to live—one in a billion, or more. We have won that lucky lottery to get a chance to live. And should we waste that chance? Will it come again?

So you see, it's better that we spend our lives usefully. There are calculations which everybody gives you: so many years you spend in sleep, so many years in activities—where is the time to think of God? All the time in the United States is spent in finding directions to go to such-and-such a place. You are a highway person. Highways determine your life.

## Desire, Fear, and Vāsanās

How is the desire formed? When I think that something else is there other than me, then if I like it, I want it close. If I don't like it, I want it to go away. So the attraction and repulsion come from the notion of a thing other than me.

Even the notion of fear comes from that.

*dvitīyād vai bhayaṃ bhavati*  
[Bṛhadāranyakopaniṣad 1.4.2]

If I think there is something other than me, different from me, then I am afraid or attracted to that. The "fight or flee" reaction that comes to us depends upon whether we like it or we are not certain—we are afraid of it. So this fear, the liking, or the repulsion, they come from the notion of another thing.

When God existed alone, there was nothing else. Then suddenly the realization came to him: "Am I all alone in this world? Nothing else besides me?" Then suddenly fear [over] took him. Then he thought, "Well, there is nothing other than me, what am I to be afraid of? If there is something other than me, there is [something] to be afraid of."

It happens to us too. We go to sleep, we get a dream. In the dream, there is a snake following us, and we are running away. It's following and it bites, and suddenly you wake up. You are afraid; your heart is—usually it is not like this—palpitations. It happens.

But if you remember that you were the snake that was following you, and you were also the person that is fleeing away from the snake—there is none other than you inside the dream. Now the waking state is also a dream. When you wake up from the waking state, then you realize that all this diversity that you find is not there. That is called *turiya*, the fourth state.

The relationship between the fourth state to the waking state is the same as that between the waking state to the dreaming state. So all this appears unreal—all this variety, all these fears, all these emotions—they become totally irrelevant when you come to [that] state.

But still the *vāsanās* are carried. "I was afraid, so I have to be afraid now," right? So that is called a *vāsanā*. *Vāsanā* means the object that is creating that in the present moment is not there now, but

still you are afraid of that.

So you see, in some sense, the temporariness of the thing is creating these emotions like fear or like desire.

### Rajoguṇa

*Kāma eṣa krodha eṣa [rajoguṇasamudbhavaḥ]*. They come from *rajoguṇa*. What is this *rajoguṇa*? We are familiar with the concept of energy—*aṇu-raja* energy.

It is the projection of yourself as something other than yourself, and you are withdrawing it into yourself. There is this exchange between yourself and the "other"—that is energy. You start seeing yourself as "other". It is like a mirror; you are standing in front of it and what you are seeing is your reflection.

As long as you are aware that what you are seeing is your own reflection, there is no problem. Once you forget this fact, then all the problems begin.

### The Notion of Variety

Īśvara is having this mirror in front of him. He is seeing himself as the world, but he is conscious and aware totally that everything he sees is himself. Even though he is seeing a tremendous amount of variety, he is not disturbed by that fact, because he is constantly aware that everything that is there is himself.

But you forget that. And the forgetfulness of the knowledge that everything is the self is causing the notion of variety.

Supposing you are seeing a tree. When you say "a tree," there is a part of the tree which you see: the trunk, the branches, the leaves. And there are birds sitting on the tree; they also seem to be part of the tree, even though the birds can leave these branches and go somewhere and come back... but still it looks like part of the tree. And there is a part of the tree that you do not see: the roots that are going into the earth. All these things you are calling a tree.

When did you ever think that the tree is me? If it was you, you should have those roots, those branches, those birds, and you should have the sky in which the birds are flying, and the clouds... and you should have the worms that the birds are eating for your food.

So you see, it is a mind that is appearing to you as all this. You forget that you are that, and you think that you are different, and you are not experiencing the unity of yourself with the tree, or with the birds, or with the worms that are being eaten by birds.

To put good habits into our children, we say—we think we are wise—we say: "Early bird gets the worm, so get up early". Today's children are so clever, they say: "Dad, it is the early worm which gets caught by the bird, so I don't want to be an early worm!"

But don't worry. They say: "We call our fathers fools, so wise we grow; or wiser sons will call us so." They will get at you when they become fathers.

I wish somebody writes a program to tell me what I need to know, what I am looking for. Some new search engine like "Go-ogle"—I always write it as "Go-ogle". Somebody should write that; I must know where I am and what I am talking about. What was I talking about? Oh, about the tree, and how we don't think it is us.

### Nāma, Rūpa, and Fear

This is the problem. There are two kinds of *rākṣasas*—demons—which are preventing us from recognizing that "it is me." These *rākṣasas* are called *nāma* and *rūpa*. The form and the name.

I see something. I don't know what that thing is, and I give it a name. And then, my fear is gone. I see Alok. I see that guy with the neckband—that's his new ornament which he has acquired. And I say, "Oh, it's Alok, he's harmless." But you see, I don't know. He's a really troublesome guy, believe me.

So, to get rid of our fear, we try to bring the unknown into the realm of the known. It's an attempt towards *samādhi* that we are trying to do. And in that process, to overcome our fear, we give something a name. Once we give something a name, it becomes familiar to us and it no longer causes concern.

Concern goes away; the fear goes away if you "know" it. How do you know a thing? You are looking at the form (*rūpa*) and giving it a name (*nāma*).

It is the unknown which causes fear. If it is known, then you can somehow cope with it. The other day, I was sleeping in my bed and it was dark, and

only the LED light was glowing. And I was groping my way, and suddenly I saw something coming forward to me. I was afraid. I didn't know what it was.

I went and banged myself against something—it was my shadow! The light was behind me, it was projecting my shadow onto the wall, and I thought it was something different and I was afraid and I banged myself. Oh, then I realized it was the door.

I opened the door, there was some light, I went and put on the light and there was nothing. So you see, once you do not know, even though it was your own shadow, you are afraid of it.

So when do you get a shadow? When you put the light behind you and you are moving away from it. If you put the light in front of you and you are moving towards it, no shadow.

So you should seek light. We are attracted to light, you know, like these flies which are attracted to light and then they die. Similarly, we are attracted to light. The call of the Divine is the call of the light, and we are attracted to that.

So we give names and forms, forgetting that we are that which we are seeing. When was the last time I said the tree was me? I have to learn to say that. When I see Heena Nagada, I should say, "Oh, that's not... that's not terrible, it's me."

### The Mantra "Amma"

So in everything that you see, give it some name—a good name. Either "Me" will do, or "Amma." Amma is quite a nice thing; A-M-M-A. Read it backwards or forwards, it is the same: A-M-M-A.

So this "M," the makāra, the "Ma," it can be read as "Ma" or as "Am." "Amma." That's a great mantra, you know. If in every breath you can say "Amma, Amma, Amma."

Whenever you are saying "Amma" and breathing out, all your tensions are going out. Whenever you are saying "Amma" and breathing in, the light is getting into you. It's a great mantra, "Amma."

### The Mantra "Rāma"

I used to think that "Amma" is a great mantra and a simple mantra. But when I'm in distress, what comes to my mind is not "Amma"—"Rāma" comes. "Rāma." "Rāma" comes. It's not Śiva, it's not Śakti, it's not *mṛtyuñjaya* mantra—nothing.

"Rāma." Maybe that guy is my channel.

And *raṁ-bijam, maṇipūra cakṛa*. To get connected to "Amma," he is the...

*vāsanād vāsudevasya vāsitaṁ bhuvanatrāyām*  
[Viṣṇusahasranāma, Phalaśruti v.25]

Vāsudeva is one who carries you in his hands, across the tunnel of death to the new life of light.

You can call it Rām, you can call it "Amma." There are so many people doing cycle-rickshaws in India, with every foot they put down it's Rām, Rām, Rām, Rām. They forget their physical thing with that. These are all great mantras which you can couple to...

### Cikṣepa and Cāmara

So there are two great asuras. One is called Cikṣepa, *cikṣurākhyo mahāsurah*, and the other is called Cāmara.

The root *cikṣ* is "to throw away," "distract." When we start observing, then our attention is like an arrow going to that, and that is reflected tangentially and shot off in another direction. That is called *cikṣepa śakti—cikṣurākhyo mahāsurah*.

And Cāmara. Cāmara means a screen, right? And it covers. Normally I'm looking at a girl, let us say. And then after some time, I'm looking at her eyes, and she senses something—some undercurrent—and suddenly she covers her chest.

So, some undercurrent of emotion she has caught, and she is reacting to that by *lajjā*, a sense of shame. "Oh, she must have discovered a fleeting desire in me," and then she is reacting to that. So the process of observation creates a disturbance in what is being observed.

So when I'm trying to observe keenly this tree, the tree is having a sense of shame and is distracting my attention away from the truth that it is me, but it is directing it towards *rūpa* (form).

And then there is another screen that's coming in front of me, that's called Cāmara. This is preventing me from seeing myself there; instead, I am seeing a tree, I'm naming it as a tree.

One is... the thing running away from you or hiding, and the other is a cover over the thing. These two are the forces which prevent you from knowing that what you are seeing is yourself.

I'm not seeing myself but I'm seeing a girl; I'm not

seeing myself but I'm seeing a lotus; I'm not seeing myself but I'm seeing a cloud. When will I start saying "I am seeing myself, myself, myself, myself—Amma, Amma, Amma"?

If this mantra of "Amma" is used in everyone that you see, in everything that you see, then the *atyācāra* (transgressing conduct) of Mahiṣa's warriors, Cikṣepa and Cāmara, come down.

### Rule by a Minority

We are like an elephant. Very big. Big tummy. And very strong—*majabūta*. But this little man who is powerless is sitting on top of it and having the *aṅkuṣa* in his hand. It's like a *durbalā*—a weakling—controlling the *balavān*.

Like India. We are controlled by a minority. *durbalā* controlling the majority. Majority is strong; minority is weak. But minority is controlling. The number of people in the country is very large. The number of politicians is very small. The politicians are controlling the whole of this thing.

They are not the representatives of the people. They are the minority from the elected representatives of the people. That's why we see *atyācāra* of the asuras—the politicians, the criminals, the bureaucrats—they form a nexus and they are ruling the country. And they are doing everything to kill the country.

I don't want to enter into politics now. Politics is as bad as science. Probably worse. Because if I talk about science, nobody can crucify me. But if I talk about politics—ha!—I'm in big trouble. For one thing, I will not get the donations I want. They'll see that all these sources are dried up.

### Mahiṣāsura and Desire

What you are seeing getting disturbed, your mind getting disturbed from what you are focusing on—that's called centrifugal force. The screen coming in front of you. These are two main forces of Mahiṣa.

And for that reason, you are not seeing the totality of yourself as the world. And you are having a *kiñcit kartṛtva*, *kiñcit jñātṛtva*—knowing a little, being able to do a little. Not occupying all space and time.

And for that reason, the desire—Mahiṣa—is being born. Mahiṣa is desire. Any desire. Desire to own a house. Desire to have a good husband. Desire to

have sensible children. Desire to do good in life. Every one of these is desire. Every one is a *rajoguṇa*.

There is no desire which cannot be called... it's a "good," "bad"—doesn't matter. It need not transform itself into lust before it can be called a desire. *Kāma* does not mean alone the lust which we interpret it as, but every desire is called [*kāma*]. And every desire leads to *kleśa*, *karma*, *vipāka*, *āśaya*. It starts as *āśaya*.

### Slaying Mahiṣāsura

So how to kill this guy Mahiṣa, this *rajoguṇa* itself? If *rajoguṇa* is there, then it can transform itself into *sattva* or *tamo-guṇa*, as we have seen earlier. It can be fulfilled in the mind—*sattvagūṇa*—or it can be fulfilled in the action field—*tamoguṇa*.

If you try to do it in the action field, it gives you more misery. If you try to fulfill it in the mind itself, it gives you more happiness. But both are bondages; they bind you—less bondage, more bondage.

Once there was this Bernard Shaw was sitting next to a nice girl. My jokes are all gaudy jokes, you see. And he asked her, "If I give you a million pounds, will you kiss me?" "Of course I will; you are such a handsome, noble person". And then he said, "If I give you ten cents, will you kiss me?" Then she said, "What do you think I am? A prostitute?" He said, "Madam, that point has already been established; I am only negotiating the price".

See, this is the centrifugal force. By giving it a name or seeing a form, that is not enough of a problem; you must have one more problem—that I am the doer, *ahaṅkārṭṛtva*. That is called *Udagara*.

So these are the three demons who are the main commanders of Mahiṣāsura. And this *rajoguṇa* consists of a movement away from yourself. And this movement away from yourself makes you forget the centrifugal force and then the screen.

I lost the connection. I should not tell jokes. So whether it is *sattvagūṇa* or *tamoguṇa*, it's still bondage. That's where I got into the story. These *vāsanās*, you know, they keep coming.

### Eliminating Rajoguṇa

The point is, if you have *rajoguṇa*, then it gets transformed into *sattva* or *tamas*. But if you do not have *rajoguṇa*, what can it transform itself into?

So the idea is somehow to eliminate this *rajoguṇa*.

That is the path to liberation, *mokṣa*. The *rajoguṇa* is the source of trouble; eliminate the source of trouble.

And how do you eliminate the source of trouble? By restricting the movement away from yourself. But you have this world in front of you; it's pumping in billions of terabytes of information to you from morning till evening. How can you stop looking at this variety?

The way is to recognize that everything that you see is yourself and nothing else. You may suspect it's something untrue, but remember the Goebbels' theorem: a lie told a million times becomes a truth.

We apply the Goebbels' theorem here, and I believe that this thing that is in front of me—I know it's not me, but I tell a lie. And I keep on telling that lie until that lie becomes the truth. You've got to tell this lie to yourself until you start believing it and start experiencing that.

The culmination of the elimination of that lie happens when you experience the truth of this thing. The way for that is called yoga. The second chapter of Maḥiṣāsura *Mardana* is a description of the yogic process.

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2003-06-01 (SIDE B)

Aṣṭāṅga Yoga

...control of the self: *yama*. Control of the environment, make it clean—that is *niyama*. *āsana*, *sthira*. You are able to stay in one place for some length of time: that is *āsana*. *prāṇāyāma*: extending the breath. The time you take for breathing, you extend. So, breathe slow, and then slowly move into the *kevala-kumbhaka*. So these four are the initial steps.

And the four higher steps are called *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*. Would you like me to tell you about this, or you know everything about this?

(Audience laughs: "We don't know.") Speak for yourself, Madam! There are knowledgeable people around here.

Cikṣura Asura: The Struggle of Not Being Focused

Anyway, so let us go over these things at least briefly. I would like to cover two basic methods that we have got towards self-realization. Assuming that we are conscious beings, we share the property of the Goddess—that we can change our destiny. Let's work on that a little bit.

Our mind is being in the grip of Cikṣura Asura, the centrifugal force. Whatever we focus our mind on, the mind will not stay there. It is subject to a centrifugal force, moving away from the center. I am trying to see the tree as me, but it will not stay there, and it will be replaced by the idea: "It is a tree." The *cikṣepa-śakti*, centrifugal force, is operating.

For this reason, I am thinking of something now, and a minute later I am thinking of something else, and then something else, like random, all going in different directions. No purpose. If you try to sit silently, the mind keeps on wandering about things. *Śiva-dhyāna* becomes *kapi-dhyāna*. Think of Śiva, it becomes *vānara-dhyāna*, of the monkey. Our mind itself is a monkey.

Pratyāhāra: Using Stories to Focus the Mind

This tendency to wander around in different directions, not being focused, is our normal state of the mind. When you give it a story, then it starts getting focused. So, giving it this story is what is called *pratyāhāra*. The story can be ritual, the story can be *ṣaṭ-cakra-japa*, the story can be reading a comic book.

Let's take the familiar example of a comic book. There you are reading one frame and the little balloon there, spending some time. Then move on to another frame, and you're spending some time. You are moving from a frame to frame to frame, but these different frames are connected by a single story. There is a thread connecting different things, like a *rudrākṣa-mālā*—there is one bead here, and another bead here, but there is something going through all of them together. And that something that is going through all of them is what you call "the story."

So, give yourself a story to train the mind, which is in a *vikṣipta* state, in the centrifugally flying-away-in-all-possible-directions state, to make it concentrated. Here the mind is functioning. It is very much alive, and it is absorbing the information, and it's finding happiness there.

And when you move from the random state to the ordered state, even though it is flowing, that is called *pratyāhāra*. *Pratyāhāra* means withdrawal of the mind from the external activities. And then you find, start finding happiness there. When the children are happy looking at the TV, or looking at the cartoons, and they are so absorbing that they are finding happiness in that. So the concentrated state is not an unhappy state; concentration is spontaneous there, and it is going on, and that is what is the state of *pratyāhāra*. You are finding some happiness. And there is a story that is evolving all the time, but related—not unrelated things like the random mind. The first step in controlling the mind is *pratyāhāra*.

Dhāraṇā: The Effort of Holding On

Then, in all these stories, there is one particular story which I like very well. Then I like to dwell on that more. I saw a picture in a friend's place—I love peace and tranquility and all that, and then also this. There was a beautiful home with lovely gardens and all that, very peaceful, and then a Cessna plane there.

So, she wants all this peace and tranquility and the yoga and all, but then she also wants the material things. So like that, you want the story and you want the peace. The story is to keep your interest, but you like a particular point in this thing. It's like being attracted to the "King Bead" in your *rudrākṣa-mālā*. You're attracted to that.

Now you try to keep your mind there. "Hey, this is a good, good place... no, the other places are not so good, this is a dingy thing... this is a nice place, you can rest here for some time." You coax the mind and put it there. But the mind being what it is—it's the monkey, it's not the Hanumān.

Mind being what it is, it wants to move away from wherever you want to keep it. Centrifugal force: Cikṣura Asura. But you are saying: "Why do you want to go there? It's not as good or as clean or as peaceful or as quiet as here. Please come back." So every time your mind is going away from there, you are, with effort, you are bringing it back, because you like that.

Likes and dislikes. It's like, you know, you're putting a ball on top of a sphere. At the slightest breeze, the ball wants to move away. But supposing you put a little spring onto the ball there—every time the ball goes a little away, the spring

pulls it back. So that state is what you call *dhāraṇā*. *Dhāraṇā* means holding on to. Holding on to something that you like, and because that like is acting as the *ākāṣaṇa-śakti*, the gravitational force towards the center. But you are still on the convex surface, and you are a ball sitting on the convex surface. You are sitting on the convex surface of the mind.

Dhyāna: The Easy Flow of Awareness

Now, there is effort involved. If you keep in that *dhāraṇā* state for some time—maybe, I'm not 100% sure—if you have selected a sufficiently beautiful spot... there is one Telugu poem Śrī Śrī [Srirangam Srinivasa Rao] writes: "*aggi pulla, kukka pillā, sabbu biḷla. kādedi kavitanarham.*" He says a puppy (*kukka pillā*), a soap (*sabbi biḷla*), a match-stick (*aggi pulla*)... everything is worthy of meditation. But they do not have the property of converting the convex surface into a concave surface.

A concave surface, by definition, if a ball is sitting there, when you move away from that, it automatically pulls it back to the center. It stays stable there. When the surface of the mind moves from being a convex to a concave, then your effort needed to pull it back vanishes. And then there is what is called "easy flow of awareness" going into that particular object. That state is called *dhyāna*.

What distinguishes the random state of the mind from *pratyāhāra*? The story. A related set of events. What distinguishes the *pratyāhāra* from *dhāraṇā*? In *dhāraṇā* there is an effort, because the mind is a monkey. And in *dhyāna*, the mind has become Hanumān. It's a focused monkey. It's a concentrated monkey.

The Analogy of the Focused Cat

I once saw a cat. There was a cupboard, and under the cupboard, a rat went in. And this cat was observing the rat. The rat had no way of going out the backside of it, it had to come out the front. This cat is standing in front. And I saw its tail... big like that. All... and I tried to distract this cat from the process. It would lose point and go back immediately. I just shifted its head a little bit because I was distracting it, but immediately, in less than a millisecond, it will come back—it would not lose its concentration. No matter what I do, it would not lose its concentration. And then I realized, when you are totally focused, your tail becomes big.

And under the *mūlādhāra cakra*, there are seven cakras. All those cakras expand and you are totally in a concentrated state. A concentrated state is one where the *mūlādhāra cakra* is being activated; it's becoming big, opening up, opening up to the state of *samādhi*.

It is like the cat has become the rat. It's the approach to that state—it is in the state of *dhyāna*. Because *dhyāna* is a state where you cannot be distracted, no matter what happens. Most of the time we are in the state of *dhāraṇā*, we are not in the state of *dhyāna*. You are in the state of *dhāraṇā* for some time, and suddenly what happens is some little sound, some little trigger happens—peep—on the door, and suddenly you wake up from the thing and walk out. All your *japa* is gone. You have not moved to the state of *dhyāna* from *dhāraṇā*. All you have done is, maybe you have done *pratyāhāra*, maybe you have come to *dhāraṇā*, but you have not entered *dhyāna* state.

Dhyāna state is one which is a natural, easy flow of awareness without effort. So, lack of effort characterizes the *dhyāna*.

Samādhi: The Vanishing of Duality

If you are in the state of *dhyāna* for a sufficient amount of time—to be precise, thirty-two minutes in *dhyāna*—if you are staying there, then you enter the state of *samādhi*. And what is the state of *samādhi*? What is the difference between *dhyāna* and *samādhi*? In *dhyāna*, you are seeing yourself as an object. You know that the object is yourself. You have become the object—not completely, but you are seeing yourself as a reflection. You are in a state called *Īśvara*, where He sees Himself, but He knows that what He is seeing is Himself. You are in love with that, and your flow of awareness is there.

The cat is trying to become the rat. And it knows its reflection because it is sensing every movement of that. Again, I come back to that movie *The Matrix*, where the little boy is moving like this and like this, and the spoon is moving like that, like that with him. So, the mind's projection is assuming the form of the object. And it's able to move the object by its projection. Its conscious effort is moving the object. The object is not trying to run away; it cannot, because that has become the form of this one. That is the state you are approaching the Mother.

Then after some time, after thirty-two minutes,

what happens? You are not there. You have become the spoon. You have become the rat. You have become the flower on which you are meditating. You have become the Goddess that you are meditating upon. The *tripuṭī*—the three-fold division of observer, observed, and the act of observation—that vanishes.

So what distinguishes the *dhyāna* from *samādhi* is the absence of *tripuṭī*. In *dhyāna*, the *tripuṭī* is there; the three-fold division is there. In *samādhi*, the three-fold division is not there. If you are meditating on a flower, you become the flower. You exhibit its colors. You know it totally because you are the flower. Everything that is to be known about that, you know as if you are that. So I don't know that as something other than me, I know it as myself. I become that which I am meditating upon. That is the state called *samādhi*. There, the duality totally vanishes.

These are the four mental steps that are involved in moving yourself from the random state to the organized state, from the organized state to a particular frame of reference, and to the flowing of easy awareness into that reference, and the vanishing of the *tripuṭī*. These are the four states: *pratyāhāra*, *dhāraṇā*, *dhyāna*, *samādhi*. Now what is *dhāraṇā*? Is there effort there or not? If the effort is absent what is it called – *dhyāna*; and when *tripuṭī* vanishes what is it called – *samādhi*.

And the word *samādhi* comes from *samānadhikaraṇam yasya*. That means the *upādhi* of that and this are identical. So there is no distinction. So from separateness, you have moved to identity. That is *samādhi*. And *Samādhi* is the name of the trader.

samādhir nāma vaiśyo'ham utpanno dhaninām kule

Samādhi is the name of the Vaiśya who in the end seeks *śuddhājñāna*. Whereas the King wants an empire to last forever, this Vaiśya, the trader, has become the Brāhmaṇa. He has become the *Samādhi*. He has become the Goddess herself.

Effort vs. The Natural State

So this is one way of looking at the process of Yoga. You order yourself, order your environment: *yama*, *niyama*. You practice *āsana*, *prāṇāyāma*. But remember, all this has a lot of effort in that. And you fall into the error of thinking that *samādhi* is something that has to be obtained through effort.

Dattātreyā says: "O God, I have gone to *tīrtha yātrās*, please forgive me. I have gone to the temples, please forgive me for the error. I have done *japa, homa, tapas, puraścaraṇa*, all these things—please forgive me for these three errors."

"In the first one, when I say I have gone to *tīrthayātrās*, I am doubting your all-pervasiveness. I am saying that you are only here and not in other places. That's an error of my judgment; please forgive me. When I go to temple, I am saying that you are only in the temple, you are not everywhere; please forgive me that error. When I am doing *japa, pūjā, tapaścaraṇa, homa*, and *yoga, sāṅkhya, vedānta*—all these things—I am saying that you are obtained through effort. That's an error; please forgive me."

The *samādhi* is the natural property of you. Nobody can disturb it. You cannot "attain" it, because if the key is open, if you turn it again, it won't turn. It's already open! What are you trying to achieve?

If I am here in Normandy in Subbarao's house, and if I want to go to Normandy, Subbarao's house, what do I have to do? Just stay where I am. Or I could go to Lowell and come back. Or I could go to India and come back. Or I could go to the next galaxy and come back. The more effort—am I getting closer? No. It's your natural state. It's the natural state of the Goddess to be Goddess. It's the natural state for me to be me. To be "not me" is the problem.

The Necessity of Discipline

So you are all the time all-pervasive consciousness, but you are only forgetting that you are. But does it detract from your being that? So people say: "Don't do *japa*. Don't do *pūjā*. Don't do *homa*. Don't do *tarpaṇa*. These are all useless things. Why waste your time?" Very nice, but dangerous. Until you reach the state where you are able to see the Divine in yourself and the Divine in everyone, you should not let go of these things.

The problem with enemies like *kāma, krodha, lobha, moha, mada, mātṣarya* are very easy to handle. Compared to the *saṃskāras* which you have built around yourself: 'I must do this *pūjā*, I must do this *tapasyā*, I must do this *svādhyāya*.' This is much more troublesome than that. It is far difficult to get rid of these things.

But you need this boat of *tapah, svādhyāya, japa, homa, tarpaṇa, pūjā*, all these things, till you reach the other shore. Once you reach the other shore, the boat is a burden. You can burn it and walk away. But till you reach that, if you leave that, you will not be having the peace of mind. If you want peace of mind, you have to go through some kind of discipline or other. One kind of discipline is what we have discussed here—the *Aṣṭāṅga Yoga* of Patañjali.

Kuṇḍalinī Yoga: An Alternative Paradigm

Other kind of discipline which people go through is called the *Kuṇḍalinī Yoga*. The *Kuṇḍalinī Yoga* is a practice that you coax the mind—give it a story that there is a *cakra* called *mūlādhāra cakra*, there is a *cakra* called *svādhiṣṭhāna cakra, maṇipūra, anāhata, viśuddhi*... a nice, beautiful story and a snake, very lovable snake, wonderful snake. You like giving it a little bit of whiskey, so it goes straight instead of going in curvy fashions.

So all this story you generate. But is there some truth to this thing, or is it just, you know, a story? You know, in Kurukṣetra, when Arjuna sees the army of the Kurus there, his body is shaking. He feels as if he is on fire and he's trembling. And so his throat is getting dried up. These are described in the *Bhagavad Gītā*. And these are the characteristics of *Kuṇḍalinī Śakti* going through the *viśuddhi cakra*. There is a blockage here. And when it tries to go to *sahasrāra* and tries to go beyond that, you feel a sensation of bees going around inside the head.

Today morning that one lady was coming and asking me: "Guruji, I feel some sensation at the tip of the spine, I feel some bees going around in my head." I told her: "You're a fortunate lady." "But I've become scared!" Yes, you are scared, what can I do about it? Think of me! "You have given me a mantra over the telephone!" That's wonderful. Then recite the mantra when you are scared; that will get rid of your fear.

Manifestations and Medical Perceptions

So these are some characteristics when each *cakra* is getting opened up. There's certain manifestation of a physical nature which are coming through the higher forces. Sometimes we interpret them, sometimes the doctors are not aware of these things. We do not know whether it is this or that, but we want to be careful. I can't assume the role

of a physician and say, "Oh, this is just Kuṇḍalinī." If that fellow gets in trouble, I'm in trouble. Fortunately, you cannot sue a Guru for giving a malpractice! But you can sue a doctor. So, that's a good thing. How do the insurance companies survive if the malpractice is not there?

Security, Pleasure, and Pain

Let us understand these cakras, not in terms of the petals and the flowers and the *bījākṣaras* and all these things, but what is their nature? We said: "*dvitīyād vai bhayaṃ bhavati*"—from the notion of the other, the fear comes. So all our fears, all our security concerns—"Will I have a job or not? Will I have good health or not? Will I have good family or not?"—all these accumulated fears. "Will my body last or not?"

So we eat food to maintain this body. But eating food alone does not help. You need to spend that food, exercise. If you're only eating food and not using it, it will not serve. You've got to spend it also. In this balance between the eating and spending, enjoying and spending, you have this health. This health is a delicate thing. The more calories you eat, the more unhealth you've got. The more calories you spend, the more health you've got. So you see, eating is not the only remedy. There's something else which you've got—the pleasure has to be paid by a balance of a pain.

I can't get out of my jokes, stupid jokes. You know this porky-horned pig? A porcupine. One porcupine said to another porcupine: "I can't make love to you without pain." Because the horns are pricking up! So you see, the pleasure is always compensated by the pain that follows. You cannot have one without the other. You forget that remaining at peace is better. But still, we run off to this pleasure and land up with pain.

So the security concerns are concerns about our loss of pleasure. And we don't realize that we are losing our pain also in that process. We maintain our search for the pleasure, and that's where the paradigm is going wrong. Anyway, all our security concerns about maintaining our body and seeking variety in food... because we are not satisfied with one kind of food, right? We want variety. We don't eat for health; we eat for taste.

So somebody said: "Anything that I like is either unhealthy or immoral." I like pizzas, and pizzas are not good for my health! Yeah. So, you want to

preserve your body. And all the *rākṣasas*, all the demons, their constant prayer is: "Give us infinite life." They have been denied nectar, and they are seeking nectar. We also say:

*asato mā sadgamaya,
tamaso mā jyotirgamaya,
mṛtyor mā amṛtaṃ gamaya*
[Bṛhadāraṇyakopaniṣad, 1.3.28]

We know that everyone who is born has to die, and we want to overcome death. So food was our first *āhāram*.

Continuity and Procreation

But that's not going to give me permanence in this thing. I want to remain permanent. How do I achieve permanence? The same desire for continuation of the body, knowing that it cannot be fulfilled that way, it transforms itself into our sexuality. Through sex, the transmission of the seed happens to take place. And you enter the wife as a seed, and then the seed bears fruit, and you are born to yourself as your son through your wife. So your wife becomes your mother. And you are your child. That's why: "*ātmā vai putranāmāsi*." And we Hindus say that: "*ātmā vai putranāmāsi*"—I am my son. And what do Christians say? "I and my Father are one." Is there any distinction? They are both the same statement.

So this continuance of life after I'm gone. If I'm an engineer, I want my child to be an engineer. If I'm an artist, I want my child to be an artist. I want to inherit—my child has to inherit my practice, my legal practice, my criminal practice. If I'm a *purohita*, I want my child to be a *purohita*. I want to continue myself in some form after I'm gone.

But this is a misdirected effort. I'm not going to achieve permanence through this. My grandfather was there, whom I shot and he's gone. And my father was there—he is gone. I am there, I'll be gone. My child is there, he will be gone. And my grandchildren will be there, they will be gone. Nothing that is born is going to last forever. You don't want to die? One good way is not to be born. So avoid birth, so you can avoid death. But if you are born, you've got to die.

The Symbols of Immortality

So this movement from the fear to the sex is not proper... it's a movement in the right direction, but still, it's not the sum total of the attaining of

immortality. You are attaining a symbol of immortality. Immortality is contained in the seed, not in the expression of the seed. Contained in the information of how to manufacture this world; that is what is contained in the seed.

Living for Values: Maṇipūra Cakra

Then you say, "Okay, I'm not going to survive through my children, I'll work for certain set of values." You find a story in *Rāmāyaṇa*, that Sītā wanted to be known as a perfect woman. She was prepared to enter the fire to prove her fidelity to her husband. Rāma suspects her of infidelity—not he does not suspect, but he is giving value to what others are saying—and he asks her to enter. And she enters the fire, and the fire does not burn her. So that is, for the sake of an ideal, you are prepared to sacrifice your life.

Then you start living—you have controlled your fears, you've controlled your sensuality, you are prepared to throw yourself into the fire, and that is when the powers come to you. The fire cakra, *maṇipūra cakra*, is living for values. With *saṃyama* of your sensuality, of your fears, and you have overcome those things and you entered that.

Power and Empowerment: Anāhata Cakra

When you do *upāsana* of the fire here. When we do *virajā homam*, we offer ourselves in the fire. And then we are reborn as the iridescent light in our hearts, and we are able to give light to everyone. That's where the powers are developed. And then once you have the powers, then the attraction of using those powers will be there. "I want to bring everyone under my control." You become a dictator. Then, if you do that, then you move back into the *svādhiṣṭhāna cakra*, into the *mūlādhāra cakra*. You go back to your sensuality, you go back to your fears, and you are shuttling back and forth between the *mūlādhāra*, *svādhiṣṭhāna*, and *maṇipūra*. That was Rāvaṇa's field. And Rāvaṇa had his nectar in the *maṇipūra cakra*. And Vibhīṣaṇa tells: "The pot of nectar for Rāvaṇāsura is not here in the heart, you are aiming the arrow at the heart, that's the wrong place. Hit the navel." And then he hits it and then he dies. The power center.

But once you start using that power to share with others, if you use your power to empower the others, to give them the power instead of taking, you start giving. Letting go of that power. That is the empowerment process. In that empowerment

process, you move to the Love center. Affection. It is the embrace of Kṛṣṇa of all the gopīs. You are expanding your line of defining yourself as to include everyone. That is the attraction that Kṛṣṇa has for the gopīs. That's why we choose Kṛṣṇa as our mantra here at the *anāhata cakra*. That's the symbol of love, affection. You want to nourish them, you want to sustain them, you want to protect them. Nourishment and protection are the milks that come from the breast of the Mother.

The first milk that comes after the childbirth, is the one that contains a lot of hormone and these things which protects the child from getting diseases. It's like *amṛta*, nectar. And the other one nourishes the body. That's *ānanda*. That's my name: Amṛtānanda. It's the milk from the Mother's breast. It nourishes, it protects.

Awareness and Laya: Viśuddhi and Ājñā

This still binds us to the gravitational force of the Earth. Because you want to nourish the people, you want to protect the people, you want to share your power with the people, you're empowering the people. That's all these goody-goody actions. So when a person comes to the *anāhata cakra* and dies, he is reborn and then he continues the good works. So it's still bondage. It's *sāttvika*, but bondage all right.

But now, the *śṛṣṭi* is *mūlādhāra* and *svādhiṣṭhāna*. *Sthiti* is *maṇipūra* and *anāhata*. And then you start getting into the *laya*—*viśuddhi* and *ājñā*. What is *viśuddhi cakra*? It's the communication center. You're expanding your awareness throughout the cosmos. You're expanding your awareness throughout the space. That is the *viśuddhi cakra*.

Then here, the time—*ājñā*. Past, present, and future. You're expanding your awareness into the past, present, and future. So this is the space cakra, the time cakra. So when I'm talking about physics, I'm mostly working at this level. But you are trying to understand me at this level. I am broadcasting on Discovery Channel, and you're trying to tune into MTV Channel. You are not getting the message!

Tattvas Behind the Names

You are trying to understand how Viṣṇu and Śakti are brother and sister. "Brother and sister" is a relationship that is characteristic of being born of the same womb, so that is the concept. That they

are both powers relating to the *svādhiṣṭhāna cakra*. In that sense, Viṣṇu and Śakti. But then you want to interpret as brother and sister—how is Lakṣmī the wife and not Sarasvatī? And why Sampat Sarasvatī is there? How Gaṇapati happens to have Lakṣmī as his wife? All these problems!

Names, names, names, names, names. You don't call it by the proper name. You don't call it *prthivī*, *āpaḥ*, *tejas*, *vāyu*, *ākāśa*. But you call it Lakṣmī, Sarasvatī and these things. Then you get in trouble. So you have to look behind the names to the *tattvas*. Then you start understanding.

If as long as we confine ourselves to the human... I would have used the word anthropomorphic—I don't understand myself. But it sounds nice. Goes over the heads of the people. There's some parts of the lecture which must be understood by everybody. There's some parts which must be understood if you put some attention to it. And there's some parts which are not understood by the lecturer himself. Those go above your head and my head too. And there's some parts where I'm not talking. I'm just a channel and the things flow and I don't know. I feel that sometimes but most of the time I'm not there. So that's why the jokes come.

Beyond Space and Time: The Invariants

After crossing this space and time, then you enter *sahasrāra cakra*. As I said, you want to reach the state which is not present, not future, not past. You want to go to a place which cannot be defined by *x*, *y*, and *z*. Are we familiar with any of such things? We should not belong to space or time. Can anyone say something? Are we familiar with any object that does not belong to space or time? (Audience member: "Numbers?") Great! Fantastic! Yes, they are constants. Every constant—*h*-bar, *c*—where do they belong? Do they belong to a particular point of space? Do they belong to a particular point of time? So you see, the world is full of these invariants or constants. So we are trying to explain everything in terms of invariants these days. So this variety is too much for us. So we can't take on that much of variety. We want to bring some order into our thinking. That's why all these mathematical equations. Mathematics tries to abstract.

So you have so much symmetry, all these wonderful leaves that you see, all these beautiful colors and changing colors—they are all expressions of symmetry. How do we simplify the description of

the universe? And this simplification is what we are trying to do in science, in philosophy, in religion.

Science and Philosophy: Different Cuts of Reality

We think that science and philosophy are different. They are not. In the earlier days of physics, we used to publish our papers in a magazine called *Philosophical Magazine*—"Phil Mag" we used to call it. Now we've got *Physics Review* and these things, but in the olden days, it was *Philosophical Magazine*. There was no distinction between philosophy and physics. And today, we are considering that every description of the universe at different levels is an equally valid description.

Today, if people are fighting between *Advaita*, *Dvaita*, *Viśiṣṭādvaita*, and the *Bhakti mārga*—all these things—these are all unnecessary fights. I'll give you an example to see how different descriptions represent the same reality.

Supposing you've got two hills. One hill here, one hill here. And they are hills born out of the Earth, right? And you take a plane above these two hills, and you start bringing the plane down. And what do you see? When the plane cuts this thing, that—let us say—is our reality. An appreciation of the reality in terms of a map. If the plane is above these two hills, there is no representation. Nothing. We call it *Śūnya*. That is the Buddhist way of describing the world: everything is *Śūnya*.

You bring it down. At first, these two peaks are touching. A point is there and a point is there. We call it *Dvaita*. And you bring it down further—you see two circles forming. Still a description of *Dvaita*. One is—say—*Īśvara*, one is *jīva*. This is *dvaita*. That means "two." We are describing the world in terms of the seer and the seen. They are different.

You bring it down further. These circles seem to go like this, and this seems to go like this. It seems as if there is some attraction building between the *jīva* and *Īśvara*. There's a love that is flowing between the *bhakta* and a God.

And as you bring the plane down a little bit, this curve merges into the other curve, and still you can see two, and still it looks like one. You have a curve like this, like infinity, but you expand that thing into a neck. So it looks like two, it's also one. It's called *Viśiṣṭādvaita*. A conditioned *advaita*. It looks like two, but it's really one.

Then you move down further—these two curves vanish and it becomes one big plane. We call it *Advaita*. So you see, at what level are you looking at? What "cut" you are taking of the universe? Whether you are appreciating as *śūnya*, as nothing—that's a totally valid description. You are seeing it as two separate entities—perfectly valid. Or you're seeing it as two connected with a neck? That is also perfectly valid. Is it one? Yes, it is valid.

Different Paths to the Same Goal

So, to fight between *Viśiṣṭādvaita*, *Advaita*, *Dvaita*, and *Śūnya* is meaningless. It's also meaningless to fight between different religions. Anyone who has really followed the path of religion knows that we are born into different cultures.

And supposing we arrange a meeting in Nāgpur. And somebody has to come from Delhi, somebody has to come from Calcutta, somebody has to come from Bangalore, somebody has to come from Bombay. The person from Delhi has to go south to reach the Nāgpur. And from Calcutta, you've got to travel west. From Bangalore, you've got to travel north. And from Bombay, you've got to travel east.

If the fellow from Calcutta says—Bengalis, great intelligentsia that they are—that you have to travel west for 500 miles and get down on the plane, then if the fellow in Bombay tries to do that, he travels 500 miles west and gets down—he gets into the sea!

So you see, that if the goal is the same—Nāgpur for everyone—but the starting points are different, the paths have to be necessarily different. Because a path is defined by a starting point and an end point together. You cannot ignore the starting point in defining the path. So they say: "Different strokes for different folks."

So for some, the path of the eastward travel is correct: *pūrvāmnāya*. For some, the path of the westward travel is correct: *paścimāmnāya*. *uttarāmnāya*. And for the fellow who is above us, *adharāmnāya*—he has to come down. And for the fellow who is living inside the Earth, he has to come up: *ūrdhvāmnāya*.

The Lost Tail and the Lower Cakras

So, who is the person living inside the Earth? We have lost our tails. We have forgotten our tails. The tail contained... is the extension of the spinal cord.

So under the *mūlādhāra cakra*, all those seven cakras are below. And since we have lost those cakras, our tail has vanished and it's become a small little bone at the tip of the spinal cord. So the monkeys have all the twelve cakras; they are more than what we have! That's why they are so *cañcala*. Their lower cakras are activated.

Uttarāmnāya is for going up from the lowest cakra, the 12th cakra, to the upwards. And then, the numbers, don't worry too much about them. Whether six cakras or there are seven cakras or 12 cakras. In the spinal cord, if you count the number of bones, you can call C1, C2, C3, C4... whatever you want. Cakra 1, cakra 2, cakra 3... if you have got a problem in C4 or C5, then you call it cervical spondylitis, right?

All right. So the process of moving from *ājñā* to this thing is a fearful thing, because you are letting go of the concept of time itself.

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2003-06-02 (SIDE A)

### Recap

We discussed earlier about the nature of cakras. *Mūlādhāra*, the security center; the *svādhiṣṭhāna*, the sensual center; *maṇipūra*, the control center; *anāhata*, the center of love and affection; and *viśuddhi cakra*, the communication center; and then the *ājñā cakra*, the free will cakra; and then beyond, the space-time and matter.

We cannot talk about it because any talk relates to space and time. We cannot convey that experience through words.

*yato vāco nivartante aprāpya manasā saha*  
[*Taittirīyopaniṣad*, II.9.1]

From where words recoil, not being able to explain, the thought-itself has dissolved in the ocean and there is no "I" to say what is happening there. That experience, that solidified experience of space and time beyond that, is not amenable to conveying. We can only experience it in the non-dual state.

We also discussed about the Patañjali's Yoga Sūtras which talk about the four physical dimensions to your growth and four mental dimensions. *Yama*, *niyama*, *āsana*, *prāṇāyāma* refer to the physical and *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*

for the mental realm.

And we have seen how one person can be many—one is a crowd when you have the mind defocused. And it helps in the beginning stages therefore to do *samaṣṭi dhyānam*. That means like-minded people get together and they are singing loudly the praise in any form that they like: *Lalitā Sahasranāmam*, *Viṣṇu Sahasranāmam*, whatever. And there, what happens is you are alone in a crowd. Previously you were many in one and now you are alone in a crowd because the minds of all these people have merged into one. And then you say:

*maccittā madgataprāṇā bodhayantaḥ parasparam  
kathayantaśca māṃ nityaṃ tuṣyanti ca ramanti ca*  
[*Bhagavadgītā*, 10.9]

So in that sense of unity among the devotees we become one, not separate isolated self, but established in harmony. Once you experience the oneness in the many, then you can translate that oneness of the many into your many in your mind to make it one.

### Satsaṅga

So it's useful in the beginning stages to have what are called *satsaṅgas*. *Saṅga* means attachment to *sat* means the truth, and the truth is the oneness of all life. So attachment to the oneness of all life is what we are trying to achieve in *satsaṅga*.

If people are pulling in different directions, it's better not to go to such places. If people are like-minded, then it makes sense to do *satsaṅga*. If not, don't go there. It's not *satsaṅga*, it is *asatsaṅga*.

And our aim is to offer everything we've got to the one idea that this whole universe is filled with life and life is Mother.

### 24-Hour Worship, Breath, and Ajapa-Japa

The *pūjā* or the worship or the *satsaṅga* is not to be confined to a particular time. It has to be continuous, 24 hours of the day. Now you may ask, "How can I do *japam* 24 hours of the day? I cannot do *japam* even for half an hour a day, I don't find the time. Time is at a premium."

Well, you have life and every living being breathes. And if you can identify every breath as the mantra, *so'ham*—what I see is what I am—it's called *so'ham* or *so'ham haṃsaḥ śivaḥ*. *haṃsa*—

*hakāreṇa bahiryāti sakāreṇa punarapiśet  
ajapānāma gāyatrī jīvo ajapati sarvadā*

[*Yogaśikhopaniṣad*, VI.54]

You don't have to do any *mantra japa*. Devī is doing the *mantra japa* through you. Life is doing the *mantra japa* in your breathing. So she is doing the *mantra japa* for you and you just have to observe that.

Can you observe your breathing process no matter what you are doing? Not even that. I cannot keep my attention on my breath when I am doing this thing. So what do I do? I am so unfortunate that I do not have even when somebody is doing the *japa* for me, in the very form of life process, making me one with the outside, making me one with the inside. When I say "ha", I am merging with the universe and when I say "sa", I am filled with life. The life is going out and in and She is saying, "You are that which you are seeing." She is doing the *japa*, but we still don't have the time to...

So what do we do? Okay, let her do the *japa*, I don't observe, I'll be involved in my daily activities, but let me spend a few minutes offering this *japa* as if I have done to Her. So this is what we call *ajapa-japa* offering. The *japa* has become so embedded in us in our systems that we are not even aware of its function.

So let me be aware of for five minutes a day and then say, "Okay, this many *japas* have... this *japa*, each breath being considered a *japa*," and if you consider the number of seconds in the day and divide by four—four seconds being the approximate time for the heart to beat and release, beat and release, for one breath to go in and out, one cycle of breath—then you get a number like something like 21,600.

Don't worry about that number. That number you say, "Okay, this much time I think I am doing the *japa* in the *mūlādhāra cakra*," so you offer it to Gaṇapati. And this much time in the *svādhiṣṭhāna cakra*, which is the place where the Śakti resides. And this much amount of *japa* I am offering to the *maṇipūra cakra*, the fire. And this much to the air, this much to the sky, this much to the time and the remaining time when I was sleeping I offer it to the one whom I do not know.

The one whom I do not know is myself and I do not know myself. That is called *mūla-ajñāna*.

### Who Am I?" and God's Ignorance

Do you know yourself? Do you know who you

are? I don't know. Ramaṇa Mahārṣi says, "Find out who you are." Now there's a little mystery to that kind of a thing. When he says, "Whenever you get a thought arising in your mind, you ask to whom is this thought arising and who am I?" Now we think that we have to find an answer to that question. That is the problem.

The question is not meant to be answered. Ramaṇa Mahārṣi's precept was you ask the question to kill the thought and don't answer the question. It's a mechanism to divert the thought in a direction so that it doesn't bother you anymore. If you answer the question you are wrong.

So don't answer the question, don't answer the question. Don't I know that I have life? Don't I know that I am living? Don't I know that I am life? So what is the question? What is the point in asking "Who am I?" I am life. But you are not supposed to answer that question because even if you say you're life, you don't know what life is. You know, but you don't know.

You are in that mixed state. That's called *mūla-ajñāna*. Fundamental ignorance. This God's ignorance. And God's ignorance is called *māyā*, *mahā-māyā*, *mūla-ajñāna*.

### Offering Breath to the Goddess

And when you offer even your breath to the Goddess, knowingly or unknowingly, you are doing *japa*. Because you are breathing, you are living and that is the *japa* and so you say, "Okay I have done the *japa*, you take it." So even your breath you are offering to the Goddess. Even your life you are offering to the Goddess.

And if you keep doing that, to the extent that you can be aware, you become aware of the breath. To the extent that you are not aware, you offer it to the Goddess in a different manifestation as Gaṇapati, as Śakti, as Sūrya, as air, as space, as Datātreyā, as the Guru, and then the Paramaguru, and as Śakti and Devī. These different forms you offer. Then when you keep doing that, your mind gets solace.

### Unstruck Sound and Kevala Kumbhaka

And when it becomes tranquil, you will hear this sound inside your heart. Which is called unstruck sound, or it's also called the *anāhata dhvani*. This *dhvani* may look like the drum beat. Maybe it is heart beating, "lub-dub, lub-dub, lub-dub."

Maybe it sounds like a drum. Maybe it sounds like when the radio station switched on, yet to go on the air, it has that 400-cycle hum is there.

That you may hear as that sound. It has got higher harmonics. If you keep listening to that carefully, you will see many, many harmonics of that, some of them transcending the audible range, going into the 5,000-cycle, 10,000-cycle, 20,000-cycle. These at the most piercing point with like a "ssssssss." These harmonics are also there.

You must try to latch on to the least audible, become stabilized there, and then some other sound will manifest. Then you latch on to that and you keep doing that process continuously. After some time you may start hearing the sound of conch, or you may hear the sound of the *vīṇā*, or you may hear the sound of *bhramara*—the honey bees—or you may hear the sound of frogs, or you may hear the sound of thunder, or you may hear the sound of *ghaṇṭā*.

These are the *daśavidha nādas* which you hear when you latch on to the *ajapa-japa*, when the *japa* is going automatically, you listen to the sound inside in the *anāhata*, then these are all the different manifestations of the Śakti and they are so beautiful. This is called the Kṛṣṇa's flute. You are enchanted by that and you are finding absolute peace and quiet and your *dhyanā*, unobstructed easy flow of awareness is going into that. And this is a good way of going into yourself.

So when you start doing this, latching on, first thing is to locate that sound and then you can let go of everything else. It may happen that you may let go of your breathing process, but you are not aware. You enter into what is called a *kevala kumbhaka*.

A *kevala kumbhaka* is not one which you achieve by forcing your breath in a *kumbhaka*. What is happening is the amplitude of breathing being so high, up and down, up and down, up and down. And it increases in amplitude if you are emotionally upset, or if you are running fast, then you see the amplitude... from that you move on to the state where just the air is diffusing in and out of your thing, you're hardly breathing.

So they say, from 12 inches from the nose you can feel the amplitude vibration if you put a thin fiber. And if even if you put it within one inch of the thing, you will not feel the vibration. Then you reach the state called *kevala kumbhaka*. It's not that

air is not going in or out, it's not moving sort of. That is when you say, when you're trying to breathe out you are trying to breathe in, when you're trying to breathe in you are trying to breathe out.

*apāne juhvati prāṇaṃ prāṇāpāne juhvati*  
[Bhagavadgītā, 4.29]

You are offering the *prāṇa* into the *apāna* and *apāna* into the *prāṇa*. It is then the *kevala kumbhaka* takes place. But the mind will not stay there because of *saṃskāras*. It keeps on coming out of that situation and you keep on trying to coaxing it. This is part of the yoga.

### Brahmā's Way to Manifest the World and Bhaṇḍāsura

Now I am coming back to story. So *citta-prasādaṃ* takes place with some kind of effort, after offering even your breath to the Goddess and trying to see everything as Goddess. Sometimes you see, sometimes you don't see. Sometimes you see the *viśayas*, sometimes you don't see the *viśayas*. You recognize that the tree is not the tree but your own life. Sometimes you fail to recognize that. This most often we fail to recognize that we are seeing ourselves, we fail to recognize that we are seeing our own life being projected as something outside there. So that happens. And then this fight between the *āsurika pravṛtti* which are showing the duality and *advaita pravṛtti*.

You know in *Lalitā Sahasranāmam* we are familiar with this statement:

*bhaṇḍāsurendra-nirmukta-śāstra-pratyāstra-varṣiṇī*

Bhaṇḍāsura, you know when Brahmā start creating his many forms, all these forms had the idea that "I am what I see." But the first time he created something which did not have this *brahma-jñāna* and he said, "It's a mistake, I should not have created this fellow," and he said, "Bhaṇḍa, bhaṇḍa," means "No no, it's a mistake, mistake, mistake." And that became his name.

Because Brahmā's way of manufacturing the world was to make a *saṅkalpa*, make it happen, like managers today. You make a prophecy and make it happen, that's a function of managers. So Brahmā was a manager and he made this being and he said, "I made a mistake, now the world is going to be filled with these fellows. No, no, it's a mistake." And "mistake" became the name of the fellow.

So this mistake of the notion of duality God established, and he keeps on throwing arrows of duality at us. "You are not what you are seeing." Husband when he looks at the wife, he does not look at her as himself, but as a wife. That is the problem. And wife looks at husband, she does not see her but she sees male form there. That is the problem. So it's your own reflection. You forget that you are standing in front of a mirror and that mirror is your consciousness, you are seeing yourself.

You keep on forgetting that, however many times, millions of times you tell, million times you forget. So this is the every arrow that this Kabandha, this Bhaṇḍāsura keeps on shooting. She keeps on answering, "No, no, it's not all that. It's you, your life only is what you are seeing." You keep on telling that and you keep on forgetting this.

So we come across these different arrows and the *āyudhas* (weapons) which these *rākṣasas* and Devī are fighting with.

### Meaning of Tripuṭī and Trīśūla

We come across this *tripuṭī*, and She leaves the *śūlam*. The *trīśūlam* got three prongs. One prong is called "I," another prong is called "you," and third prong is called "I am seeing." "I am seeing you" – that is *tripuṭī*. And Devī sends the *tripuṭī* to kill the asura. And the asura is killed, the *dvaitabhāva* is killed, and you realize that you are what you are seeing. That is the mystery of sending *trīśūla*. *devī śūlamamuñcata*.

### Meaning of Stotram and Gadā

And then after the asura is killed, we do the stotram. Stotram is called *gadā*. *Gadā* means to speak; *gad* to tell, to speak. So *gadā* is stotram the devatās are making to the Goddess.

### Meaning of the Sword

And *khadga*, the sword, *khadga-māla*... there are not so many swords there. What is the function of a sword? To make a cut. To make a separation between this and that. On this side of the cut and that side of the cut. So *jñāna* is called the *khadga*.

### Meaning of the Śūla

And *śūlam*... what does *śūlam* mean? It's a weapon with a very fine point. It is the fundamental ignorance. See, it's also like a knife but collapsed to a point, right? A line is called a *khadgam*, collapsed to a point is called the *śūlam*. The *śūlam* is funda-

mental ignorance-splitter. It cuts through the fundamental ignorance.

So when the Mahiṣāsura sends a *śūlam* against Devī, it is described, *jājvalyamānaṃ tejobhiḥ ravibimbamivāmbārāt*. It is coming at her like the sun shining at the tip of that *śūlam*. And She sends a *śūlam* which removes that *mūla-ajñāna*.

### Function of Mahiṣāsura

Now remember, Mahiṣāsura is doing a great service to us in this process. Why? He is saying that you have got this fundamental ignorance, *mūla-ajñāna*. And he is showing that you have got the *ajñāna*. Once you have known that you have got the *ajñāna*, then it becomes easy to remove. If you are not even aware that the problem exists, how are you going to remove it?

So the function of Mahiṣāsura is to bring out the notion that you are having the *mūla-ajñāna*, and then Devī takes on your side and she pushes that *śūlam*, *śūlenainamatādayat...* she puts another *śūlam* which eliminates the *mūla-ajñāna*. That cannot be pierced by anything else.

### Zero Attacked by a Zero

The point has to be split by a point only. *vajraṃ vajreṇa bhidyate*. A diamond has to be split by a diamond. If another thing that is larger than this comes, it just pierces through that. It cannot be stopped. So if you have a dimensionless entity coming and hitting you, you've got to hit it with a dimensionless entity. A zero can be attacked by a zero only.

Because *śūlam*, zero. If zero is coming at you, how can you stop the zero? It goes through you. So you see there is some fundamental secret there I can't pierce. But you've got to create something which is a zero to attack this zero that is coming in. It's an attack of the *śūnya*.

God does not have *mūla-ajñāna*, but He thinks he has got *mūla-ajñāna*. It's *parikalpita*. *Kalpita ajñāna* in the fundamental, that is called *mūla-ajñāna*. And that is the nature of *māyā*, and *māyā* is overcome by *māyā* only. And when Devī has removed your obstacles, then the devas all sing Her praise. And then the *gadā*, *gadā prayogam*.

### Persisting Saṃskāras and Vāsanās

However we find that even if all our ignorances are removed, still they are so strong in our mental

field, that the heads have been cut off, they don't exist. But it is said in the story, these Kabandhas, the *rākṣasas* without the heads are dancing and fighting. The momentum of these *saṃskāras* continues as Kabandhāsura, they start... and they *ud-dyat-tūryalayāśritāḥ*. In that great war between devas and asuras, *tūryalayāśritāḥ*, to the sound of *praṇava* and the sound of these drums, conchs and these things are happening in your *anāhata dhvani*, they are dancing. They have no attachments, because head is not there. Head is what creates attachment and detachment. They have no head, only the *vāsanās* are remaining. These *vāsanās* start playing. And these are called Kabandhāsuras.

Now you see how these Kabandhāsuras are acting even in the greatest of people. Who invented Gāyatrī Mantra and done immense benefit to the whole world? Viśvāmitra. In him the Kabandhāsura of *kāma* was working. He had no attachment, but still he was involved with lust. Parāśara was caught by *kāma*. Buddha, we hear stories of Māra coming and disturbing his meditation. And then Durvāsa is adept at doing *śāpa*. So it is the transformation of *kāma*.

When *kāma* is prevented from being fulfilled, it turns into *krodha* or helplessness. You say some strong fellow comes and overcomes you. You cannot do anything to him, but you say, "Wait! I will show you! I'll beat you hollow!" This Kabandhāsura, you know he is totally beaten, but this fellow keeps on saying, asserting that "When the time is ripe I'll come and... *uṇḍu cūddāṃ le nī pani cūstānu* [telugu: Never mind, let it be — I'll mind my own business]". So you cannot do anything at that point of time, but over a period of time. So this is the nature of Kabandhāsuras.

And about this Kabandhāsuras, this *āsakti* is not there, the desire is not there because the head is not there, *śira* is not there. But the *saṃskāras* are carrying on according to their momentum, and that momentum is called *mithyācāra*. When Bhagavad Gītā says:

*karmendriyāṇi saṃyamya ya āste manasā smaran  
indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate*  
[Bhagavadgītā, 3.6]

One who has left the karmas, but is thinking about these karmas in the mind—*mithyācāra*. You are not committing a crime physically, but you are simulating that crime in your mind. That simula-

tion is called *mithyācāra*. See, expression is troublesome, suppression is troublesome. So in between you've got this escape route—*mithyācāra*.

### System in Japan of Releasing Anger

In Japan they have a system, feudal system, and every person who goes under a person joins that. He has to live the whole life being under him. So he cannot supersede his boss. Obviously the boss becomes *adhikāri*. *adhika-ari*, the greatest of enemies. You cannot supersede this guy.

So what happens? You have a tremendous amount of hatred towards that fellow. Now, being under a boss who is hating you all the time, how can you achieve high productivity that Japan has created? So they have invented the simulation rooms. What they do, they create a recreation room in which the pictures of all the people are kept there. And you have these arrows. You can select your enemy and shoot at them to your heart's content. And then their venom in the mind is exhausted and they are able to function under this *adhikāri*, his boss, without any problem.

### Mithyācāra Tantra and Psychology

So that is called *mithyācāra*. *Mithyācāra* is tantra. We don't hear that people make dolls and then put pricks—needles into that, and don't we find examples of... we can't burn the president or prime minister, we make effigies of the fellow and burn that in the street. These are *mithyācāra*, these are tantra. A technique to get rid of your anger without really doing anything.

And we get affected by that unfortunately. Why? Because we lend power to those silly stupid things by thinking about them. We develop *vāsanās*. "Oh, that fellow has put that needle in the thing, that's why I'm experiencing the pain in the stomach." So you see, the more you give attention to that act that the other fellow is doing, it is your fear which is coming and pricking you, not his action. We forget that.

So [in] tantra you act with the mind. The physical act is not there, but in the mental thing you are working on. You're working on psychology of the other person, psyche of the other person. If the psyche is weak, well, you get affected. If it is strong, then you are not affected by that.

And now you may say, "Oh it's wrong to do *mithyācāra*," because that's not to be done, and I

cannot help doing it, my *saṃskāras* are there. "I like to eat pizza, and I cannot eat pizza physically, so imagine that I go to McDonald's, order one, and take it and enjoy the pizza in my mind." Right? That way my stomach will not bloat. So I'm okay. But then that is not to be... so we say *mithyācāra* is also bad. So we tend to put ourselves down.

But fortunately, the *śrutis* themselves answered this question: "Should we or should we not engage in *mithyācāra*? Should we or should we not engage in mental activities that are forbidden by the society, but we actually want to do?" Okay? These desires are there. How do we satisfy them? If we suppress them we are in trouble, because they become neurosis. If we express them, you know, they'll come and beat us back. So the society is out to destroy you if you try to express yourself and you are killing yourself if you are not expressing it.

So you've got to find the *mithyācāra*. That is the only way, the only way left for you: the simulation. And then if you keep on doing that, then—

*rasavarjaṃ raso'pyasya paraṃ dṛṣṭvā nivartate*  
[*Bhagavadgītā*, 2.59]

So this *mithyācāra* continues in you for some time, and after some time you start slowly, slowly start losing the *rasa* that you find in that, and then that gets dissolved by itself.

### Vidyā and Avidyā: Two Ways of Knowing Brahman

And *Īśāvāsyā Upaniṣad* says, "There are two ways of knowing Brahman: *vidyā* and *avidyā*." And then it says,

*avidyayā mṛtyuṃ tīrtvā vidyayāmṛtamaśnute*  
[*Īśāvāsyā Upaniṣad* v.11]

The *Īśāvāsyā Upaniṣad* says if you follow the path of *vidyā*—inner directed knowledge—you will get into a deep darkness.

*andhantamaḥ praviśanti ye'vidyāmupāsate*  
[*Īśāvāsyā Upaniṣad* v.9]

Those who are following the *avidyā* are entering into deep darkness.

If you follow path of *vidyā* you get into a deeper knowledge still, deeper ignorance still. What to do? *Vidyā* does not give you results, *avidyā* does not give you results. *Vidyā* takes you to darkness, *avidyā* takes you to darkness. What are you supposed to do? And then it says,

*avidyayā mṛtyuṃ tīrtvā vidyayāmṛtamaśnute*

You overcome the fear of death by *avidyā*—by knowing about the world around you. *Avidyā* and *vidyā*. *Avidyā* is science and *vidyā* is philosophy. So you adopt science, know all there is to know about this world. By that you overcome the fear of *mṛtyu*, death. And then *vidyayāmṛtamaśnute*. By *vidyā*, you become immortal, because you know that the world is inside of you. You search for the outside, and then you find the truth, and the truth is that you are the world, and then you apply that, and you become immortal. *vidyayāmṛtamaśnute*. You need both. You need *mithyācāra* and *vidyācāra*.

### Kabandha as Avidyā

So the Kabandha is *avidyā*, Kabandhāsura. Why do we say it's Kabandha? Because you are trying to learn about that, and that is considered an object, an observable which is not the subject. We try to delete the subject from the thing and try to observe what is out there as a reality independent of the observer. Independent of the observer, the world cannot be. We take out the observer, where is the world for him?

So you are removing one essential ingredient from that, the knower, the knowledge, and then what remains is Kabandha. A headless person with just the remaining body. The body without the soul in it. That is what is the world. Without you, the world is without a body, because the body is supplied by your imagination to the world.

So that's what *Bhagavad Gītā* says, *Īśāvāsya Upaniṣad* says. And then, what does Patañjali's Yoga Sūtra say about these Kabandhāsura?

*sa tu dīrghakāla nairantarya  
satkāra āsevito dṛḍhabhūmiḥ*  
[Pātañjalayogasūtra, 1.14]

These Kabandhas do not go away by wishing them away. They have to be suffered for a long, long time until they die by themselves. There's nothing that you've got to throw away. Things will fall off by themselves, not having food to eat. Where does the food come from? The head. They don't have the head. The *saṅkalpas*—fresh *saṅkalpas* are not there, only existing *saṅkalpas* which are there, you've got to live them through and then they will die. So this is the fight of the Kabandhāsura in the war between the Devī and demons.

### The Three Knots (Granthis)

And we know this is when the second knot... first knot was thinking the body is all there is. Second knot is thinking that the mind is all there is. Prāṇa, *sthūlābhimānī*, then *prāṇābhimānī*, and then *kāraṇābhimānī*. So *sthūla*, *sūkṣma*, *kāraṇa*, in all these things there are three knots. You've got to overcome *sthūlābhimāna*, then *sūkṣmābhimāna*. *Sūkṣmābhimāna* goes with the Kabandhāsura's death. *Viṣṇu-granthi bhedanam* happens after that point.

And Viṣṇu says, "Now Māyā goes here, it's impossible to overcome my Māyā." And what is that Māyā? The idea that if my mind is not there, and the mind is a function of my brain, if I do not exist, my mind does not exist, I will die. No, that's not true. That is the elimination of *Viṣṇu-granthi*.

And if you realize that the life in everyone that you see is your life, then the end of your physical body, or even astral body even, does not constitute the end of your self. Because you continue to live in all the beings you have created. That is when the *Viṣṇu-granthi*... until that time, the Viṣṇu Māyā, the notion of the difference, does not go.

### Womb of the Universe

And this is what he says in *Bhagavad Gītā*, you say, "You tell me what is the proper way, I am confused with all these paths."

*sarvadharmān parityajya māmekaṃ śaraṇaṃ vraja*  
[*Bhagavadgītā*, 18.66]

That "*mām*" can be interpreted in many ways. "*Mām*" means me. Kṛṣṇa referring to himself as *mām*. It can be interpreted as the you-in-you. You are saying "I am so and so," take refuge in that self. And third interpretation is, *mām* is M-O-M, mom. Mother. Take refuge in the Mother. So Kṛṣṇa himself is the Mother.

And what does the word Kṛṣṇa mean? Dark, unknown, unknowable. So Kṛṣṇa is what was the womb of this universe. What existed before time was created, before matter was created. That is the womb from which the time and space and matter, everything has come. That is Kṛṣṇa. That's unknowable.

And that has got tremendous attractive power. It wants to attract everything back into itself. We are born out of the womb of the mother, and when

this body goes on the funeral pyre and is burnt, it goes back to the womb of the universe. The universe goes back into the womb. The womb has a tremendous *saṅkarṣaṇa*, *ākarṣaṇa śakti*. That is the *Viṣṇu-granthi*, and that *Viṣṇu-granthi bhedanam* is going back to that source and then experiencing what that source is like.

### Asura of Possessiveness

Now we come to the *sādhana* part of this one. The different *rākṣasas* that we meet in this *Mahiṣāsura-vadha* thing. One is *darpaṃ*, which is called *udagra*. *Darpaṃ* means pride comes from possessions. "I have this, I have this, I have this." They are all *pārthivas*, they are all earth, mud, *matī*. And we think they are ours. They are like the birds that are there on the tree. They may come, they may go. Some of them may get shot, some of them may die. But they keep coming and going and we think that they belong to us.

We belong to them, they don't belong to us. It seems there were two fellows fighting, "This land is mine, that land is mine," and they are fighting for the same land. And the earth suddenly gave a big laughter. These fellows are saying that "This is mine, this is mine... this land is mine." "Do I belong to them or they belong to me?"

So we belong to earth, earth does not belong to us. The wave belongs to the ocean, the ocean does not belong to the wave. That pride is misplaced. The pride should be with the earth for owning us, but not for us to own the earth, or the material possessions that we have, they are of the nature of earth.

### Karālāsura: The Fear of Death

And then we have got the transformation of *Mahiṣāsura*, is called *Karāla Asura*. *Karāla* is the *mṛtyu-bhayaṃ*, the fear of death. And what is the fear of death? That I will not exist. We are afraid of it. Why should we be afraid of death? Why should we be afraid that I will not exist? Is it real?

We are now getting into the core of the problems of *Mahiṣāsura*. *kāma*, *krodha*, *bhaya*. This is the core of *Mahiṣāsura*. First let us attack the *bhaya*, *Karāla*, it's *kalpita*. We are asleep. It is as good as not existing. We go to sleep, wake up. Suppose we don't wake up? How do we know? How do I know that I am going to wake up? And how do I know that if I wake up, I wake up to the same body? What happens if I don't enter the same body, but

enter some other body?

The sleep doesn't seem to be a situation where I am experiencing any pain. There's no pain, there's no pleasure. It was a wonderful state. "I slept so well, I had such a good sleep." Why do you say sleep is good and why do you say death is bad?

The fear of death is the fear that I do not exist. Even the "I" was not existing in the state of sleep, but you were not afraid of that. You experienced a state of the "I" being dissolved into the universal "I," the *prājña* dissolving into the *Īśvara* in the state of sleep, and yet you were not afraid of that.

There was a time—when were we born? Less than 100 years ago, right? Every one of us here in this room. So less than—in 100 years behind...

~~~~~ END OF TAPE ~~~~~

2003-06-02 (SIDE B)

Life, Death, and Fear

...pleasure? No. Did you have any pain? No, you didn't have a pain, you didn't have a pleasure. And that was the state which had no disease.

You didn't have to go to a doctor, nothing that was there to bother you. And you passed through that state and you came to this present moment.

And why are you afraid of that state before you existed? Will the state that you exist after your body is gone, is it similar to the state that you were there before you were born or is it dissimilar? It is similar. If you are like a pip, it also goes. At this point it was not there, now you are here and afterward it's not there.

You have gone through the state when you were not there, you didn't experience any pain. You've gone through the state in your sleep when you are waking up with the same body and you are not afraid. Why should you be afraid of the state after you're gone? Why should you be afraid of death?

Okay, in sleep I did not know, before I was born I did not know. What about your present living moment, my dear? You are the combined life of billions of living cells. Millions of living cells are being born in you and millions are dying in you every second, every millisecond, this is happening. Every millisecond, every nanosecond, so many lives are coming into you, so many lives are going

out of you. You are experiencing the communal life of all these beings. Are you afraid of living? Are you afraid of the new lives coming into you?

Are you afraid of the old lives going out of you, these living cells? You are not afraid of living. And what does this coming in of new lives and going out of old lives mean?

Coming in of new waters and going out of new waters. We call the river Godāvarī. You put your foot in the Godāvarī, take it out, put your foot again, it's not the same Godāvarī.

It's a different Godāvarī because new water has come, replaced the old water. New life has come, replaced the old life. The life in Godāvarī has changed. Change implies the death of the existing state and the birth of the new state. You are not afraid of living. And when I say I'm living continuously, it means I'm dying continuously; without dying continuously you cannot live continuously. Now this is a thing that's happening when you are aware, when you are awake, when you are living. You are not afraid of living.

By definition you cannot be afraid of death. You see the argument? You are not afraid of death before you existed, you are not afraid of death during your existence, and you are not afraid of death after your existence. Then what is this fear that we have got about not being there?

(Audience member): Can it be because of our attachments to what we are leaving behind? If I'm not here, who will take... if something happens to me at this very moment, who will take care of my daughter? (Guruji): Great! Wonderful! (Woman): Is that the reason that I'm afraid of death? (Guruji): Maybe, there are so many reasons for being afraid.

Devī as Life-Giver and Immortality

There is a piece of grass growing on the field here. God has given it life. That piece of grass cannot move from where it is. It has to find its nourishment exactly same place that it was there from birth to the death.

Who is feeding it? Who is taking care of it? You are thinking that you are the mother of your child. Is that true? Not true. Even in the physical sense.

Let's analyze that. You only have unite with your husband and act of creation took place. The

process leading to that creation is all that you know. What happened afterwards?

How did that *bīja*, the seed, know how to manufacture the eyes, how to manufacture the nose, how to manufacture the indriyas, how to manufacture the blood vessels, all these things? How did it know?

Who made it? You made it? Sorry. Your husband made it? No. It is the life inside that seed that got the substances that it needed from the environment it had found and made its own life.

You are an instrument in the hands of God or Goddess to make this life. Your child has been given in trust to you to raise, and you are a trustee to that life.

You are not the owner of that life. You are not the maker of that life. You have been used as an instrument in manufacturing that life. And where does that knowledge lie? In the seed, in the genetic code of that seed.

The information of how to make the life. That is what created the life. It is the knowledge that created the life. It was knowledge that made you mate with your husband, and you mated because you wanted pleasure, and pleasure was used as the handle for the procreation which was the purpose of the Goddess. The purpose of the Goddess is to continue to see life.

The purpose of the Goddess is to keep your life going. And that's why you eat food. If you don't eat food, the body withers away. If you don't procreate, the life withers away.

So the food and your sensuality are similar. They nourish the body while living—the food does that—and sensuality nourishes the body after the body is gone. So your food and sensuality are similar. They nourish the body while living, the food does that and sensuality nourishes the body after the body is gone.

So you see, this is a transformation of that urge to protect my body, and to protect myself after I'm gone. What is the mechanism? Through my children I live.

The same fear of death is what is becoming the sensual desire, the carnal desire. And that is serving the purpose of the Goddess.

As I said, it was the first wrong attempt to achieve

immortality. It is not a right attempt because you are not achieving immortality by that, you are achieving only mortality. You are perpetuating the mortality.

Unless you realize that you are immortal yourself, your search for immortality will continue. As I said, you are immortal because you were not dead before you were born, you were not dead when you are living, you cannot die after you're gone. So where is death? This is the concept of *nitya* and *anitya*. *Nitya* is a transitory thing also having permanent existence. It is because we are scanning the whole thing with the time slot, and that's why we think of the birth, growth and death.

Karma

But birth and death are verbs, in the, the actions. But the four-dimensional continuum is not conditioned by birth, growth and death, it's an invariant.

Well, maybe local regions may be rewritten, it's not exactly read-only memory, there is a certain amount of free will. Most of it is pre-determined, to a large extent, that's why we call karma theory [to be] valid. And when I have a question with the karma theory here, people say that I reap what I sow. Correct, no problem in that. But my karma or the fruits of the karma that I am enjoying are not only by my own karma, but by the karmas of so many other people.

This guy in synopsis makes some circuit, and that guy buys that chip from him, and we all enjoy the cell phone. If this guy did not make the chip and that guy did not buy it, how am I going to enjoy cell phone? If the farmer did not sow the seeds in the farm and God did not sprout them, the food that I eat, which is on my table today, where did it come from? Is it from the seeds that I have sown? No. It is the karma of others that I am enjoying. Let us remember that what we are enjoying is *samaṣṭi karma*.

Well, I have a little bit of say in what I do, but that is a very minor part. We ignore that part which is 99.9999% and hang on to this .0001% and we think that our whole life is conditioned by our karma.

What further falsification can there be of the truth than this? This is like India, very minority rules. The karma theory is not related to this individual's action impinging upon his life, but it is the envi-

ronment's action impinging on individual's life. That is the fundamental criteria.

It is the life of the Goddess which is manifesting itself as the karma, as evolutionary process, and to me the karma appears as just the arrow of time, the flow of time, the causality. This is the cause, this is the effect. This is the cause, this is the effect. Effect becomes the cause for the next one.

It assumes a linear flow of time, but it's not a linear flow of time. I am going back to physics, please forgive me.

Immortality and Conquering Fear

So this, if you want to overcome the karma, not only the individual but also the *samaṣṭi*, and if you want to have the idea that you have a free will, you have to be able to go and conquer the time. Only when you conquer the time, you can have a claim to say I'm immortal. Right? Because [if] you are not able to conquer time, we do not experience immortality.

I have tried to show by arguments that you cannot die. But you do not believe it. This non-belief is called the *karāla*, *Karāla Asura*. It is a demon, it's a *kalpita*. It's like that fellow pricking a pin in the doll, and I experience the pain in my stomach. He is not pricking a pin in my stomach, but I'm experiencing the pain here because I'm thinking that fellow is doing it to me. This is *mithyācāra*. *Kabandha asura* expressing itself as the death, the fear of the death *karāla* is of this nature, it's *kalpita*. It's created by the mind, it has no existence.

And the fear of death is the enemy of your enjoyment. If you are singing, if you are dancing, if you are making merry, if you are drinking whiskey, if you are partying, where is the fear of death madam? If you are having the fear of death, you will not be able to sing, you will not be able to make merry, you will not be able to party. Right? So when this is there, that is not there. When that is there, this is not there.

If when you have the fear of death, you cannot have enjoyment, when you are having enjoyment, you cannot have fear of death. What do you choose? I want to choose enjoyment. Not necessarily drinking and partying, my system can't take, maybe when I was young...

But you see, it's nice to have the fear of death, don't you think so? Because if we did not have the

fear of death, we will be worse than animals.

We'll be so open to all kinds of stupid behaviors that we'll prove to be worse than animals. So in some sense, the Goddess has done us good by telling, "Hey, keep in control man, don't get out of hand."

Cāmarāsura

Now we come to the, Cāmarāsura. It is *anāt-mavastu-pratīti*. That means you are seeing the tree as tree, you are not seeing it as your life.

You are not recognizing the life in that, you are not seeing the Mother in that. So that is the Mother that is there is not being seen as the Mother, but as something else, as some screen has come in front. Like you're having a TV and this gentleman is taking a spray of color and painting the surface of the glass.

You see the paint—the surface on the TV, you are not seeing the picture behind. So like that, our senses are continuously spraying paint onto the *ātmavastu*.

And we are not seeing the *ātmavastu*, but we are seeing the paint, painted surface. That paint is like the cover, it's like the clothes that God is wearing and you are not seeing God therefore, you are seeing clothes. Our whole fashion industry is based on this paint.

The Other Asuras

Now, without going into too much detail about the various asuras that are being killed by the Goddess.

Dambha means, useless talk and prideful talk. It's called *uddhata*. And *darpa* is called *udagra*. *Darpa* is pride, *abhimāna*. And *krodha*, not *krodha* directly, but the mobility of the mind which is causing the, the desire. The mobility of the mind which is causing the notion of the other in front of you, and you are seeing the other as different from you. That is the reason for desire.

kāma eṣa krodha eṣa rajoguṇa-samudbhavaḥ

This *rajoguṇa* that is called Mahiṣāsura, the source of *kāma* and *krodha*.

And how does *kāma* get transformed into *krodha*? When a desire is frustrated, then you become angry.

I want to go to a movie, my mother says no, I become angry. I want to watch the cartoons, and my

mother says no, I get angry.

So whenever a desire is frustrated, either you become helpless or you become angry.

And *pāruṣya* means being harsh in words, that's called Cāmarāsura or Durmukha.

And *moha*, the delusion that I cannot live without this, that's called Andhakāsura. *Andhaka* means blind, blinded by delusion.

And *paśubala*, the animal strength, is called Ugravīrya. And *akṣama*, the inability to forgive, that's called Durdhara.

So the Mother is taking on our side. She is showing *abhayahasta* to us, and *kāladāmṣṭrā* to these asuras.

And She is eating them with the *kāladāmṣṭrā*—chewing them, She is making the paste. And whereas She is showing *abhayahasta* to us. That is the nature of the Mother.

Mahiṣāsura

And now we come to Mahiṣāsura himself. Mahiṣāsura, *mahi* means earth. *Mahīm īṣate iti mahiṣāḥ*.

The one who desires the *mahi*, the land, real estate, is called *mahiṣa*. *Paśu*. It means a *sthūlābhimāni*, the *jīva* who is desiring to be in the gross form is called Mahiṣāsura. And what does *sthūla* consist of? *Viśaya indriya saṁyogaḥ sthūlaḥ*. When the mind is getting coupled to these senses, sensuality, that is called the *sthūlābhimāna*.

This *prthivī* is full, is rich in all its glory. We've got *śabda*, we've got *sparśa*, we've got *rūpa*, we've got *rasa*, we've got *gandha*. All these senses are fully flourishing in earth, and if you are *abhimāna*, if you are having a desire for that, then that desire becomes *kāma*. And *kāma* is Mahiṣāsura. And but when this desire is frustrated, he is becoming anger. So *kāma* and *krodha*.

And this *kāma*, if you see the story, it does eight different actions. *Lāṅgūla-tāḍitam*. He takes his tail and shakes the oceans with that, and the oceans are splashed all over the world. And *khuravīkṣepam*, with his horns, he throws the mountains.

Nādena bhramaṇena ca. He makes a big sound and *bhramaṇa*, he rotates round. These are all the actions of this asura. *Niśvāsān mumucāṁśca dhṁāpayannapi...* so he gives great exhalations, and with that, the clouds and the skies are being split with

this.

He's acting on the five elements. He's affecting the earth, he's affecting the oceans, he's affecting the fires, he's affecting the air and the clouds, he's affecting the space itself, he's breaking. So these are the five elements and the five senses through which this fellow is acting. And this is called... a terrible interaction with the five senses. What are divine interactions with the five senses? Gentle winds, gentle movements. So all this gentleness is removed and violence is present.

Violence and Gentleness

What is the difference between violence and gentleness? It's a question of degree. If you have the Beethoven's concert, instead of being expressed in half an hour, and you compress it to one millisecond and you play that, it comes like a gunshot, pierces your eardrum and vanishes. It's no more harmonious.

If you take a slow-motion movie of a bullet entering the heart, it's such a beautiful flowering of the blood coming out like a flower you see. What is the difference between beauty and ugliness? Maybe the rate at which you are observing the process.

The Eightfold Interactions

So these five actions which are leading to the eightfold interactions can be interpreted in terms of *aṣṭāṅga yoga* or union with the divine or *aṣṭāṅga maithuna*, union with the world. You replace the word intercourse with the word interaction, then all *tantras* start making sense to you. We are interacting with the world all the time. You are seeing it, you are smelling it, you are tasting it, you are hearing it, you are grasping it, all these things.

And what are the eight forms?

smaraṇam kīrtanam keliḥ prekṣaṇam guhyabhāṣaṇam saṅkalpo'dhyavasāyaśca kriyāniṣpattireva ca

This *aṣṭāṅga* eightfold interactions that you have with the world. And this is the nature of *kāma* of engaging senses with the mind.

Brahmacarya and Loving Life

And we say, normally we should have to observe *brahmacarya* when we go to the Goddess. *Brahmacarya* means external *lakṣaṇa* of *brahmacarya* is *bindu nirodha*. Holding the seed. But that is only external manifestation. But internally what does it

mean? The *brahmaṇi caratīti mānasā brahmacaryaḥ*. No matter what you are engaging in, is only the keeping the mind always on God. That is called *brahmacarya*.

So whenever you see anything that engages your senses, do not recognize that as a sensual thing, but realize that it is your own life that is there inside and it is the life that you are loving. Is this not true? When I say I take my child into my arms and I love it, whom am I loving? Is it the flesh and blood and blood and bones and the skin of the child? Is it that what I'm doing or is it that child is having life?

If it is not the life, and if it is these things, then even after the child is dead, I must still love that thing, and keep it, and take it with the same affection. I'm not able to do that. I'm not happy until I take it and put in the funeral pyre.

So obviously it's not the flesh and blood and skin and these things, but it is ability of the child to know, to respond to you, of the life inside the child, that is what you are really loving. You have to understand it is the life that you are loving. It's not the temple but it's the Goddess within that you are loving.

And what is that life? It is your own life. It's your own life that you are loving in your child. It's on your own life that you are loving in your lover. It's your own life that you are loving in your brother. It's on your own life that you are loving in your sister. It's your own life that you are loving in a stranger. It's your own life that you are loving in an enemy. So wherever you see any of the emotions, please try to map them onto the life. And whose life? Your life.

Becoming Kṛṣṇa

Then you become Kṛṣṇa. Then you are playing with 16,000 gopīs. He's a great *tāntrika*. And he is the guy who gave us the *Bhagavad Gītā upadeśa*, right? The *Gītā* was given by our licentious Kṛṣṇa, enjoying 16,000 gopīs. And he is known as *askhalita-brahmacārī*. This guy who had eight wives and had children by them is called *askhalita-brahmacārī*. What do you make of that? How do we understand that statement?

Because he never had the notion that he was enjoying another. He was *svātmārāma*. It was his own life that he is seeing everywhere. His mind was al-

ways on the divine, the nature of his pure self, unsullied by any action or any thought whatsoever. They're all his manifestations. He's only looking at his manifestations. He's never without *āsakti*, without detachment.

He could see the death of all these ācāryas, 18,000 *akṣauhiṇīs*, their death he could see with passion, with so much bloodshed, smiling all the time. So that utter detachment to what is happening around him, that was his *brahmacarya*. His fixity on the divinity in himself and in everything that he saw was never fluctuating even for a moment. That is the real meaning of *brahmacarya*.

And he says, we should see in everything the Devī only. You may call it Devī, you may call it Viṣṇu, you may call it Kṛṣṇa, you may call it Śiva, it makes no difference. I'm just using the word Devī because I like it. And when the interaction is towards your own self, *ātmābhīmukham*, then it is called *brahmacarya*. If it is externally directed, it becomes *anyathā*.

Kāma, Prema, and Kṛṣṇa's Philosophy

So when you're embracing your wife, if you're embracing your wife, it is *kāma*. If you are embracing your life, and it's *prema*. The difference between *kāma* and *prema* is simply this. What are you embracing? Are you embracing yourself or are you embracing something else? If you are embracing it as something else than you, then there is a desire. In the desire the *kāma* is there. If you are embracing yourself, it's love.

So *ekānta*, where in Tyāgarāja's language, a great song: *entavāralaina kāntadāsulē* [Telugu: "However great they may be, they are all the servants of the Beloved"]. That *kānta* is the life. If you interpret in that sense. So now you start understanding the Kṛṣṇa's philosophy. You can approach Kṛṣṇa with the *bhāva* of *śānta* or *dāsyā* or *vātsalya* or *sakhya* or even *mādhurya*. But your *brahmacarya* is not disturbed in that process because your mind is always on Brahma.

True Worship and Bhakti

So everything you do, not for yourself, it is for Kṛṣṇa-*prīti* you do. So in *bhakti*, the *parākāṣṭhā* of *bhakti* is obtained when you surrender your ego. That does not mean you surrender your action, but you're remembering the Devī in every one of your action. You're remembering the Kṛṣṇa in ev-

ery one of your action. You're remember the God or Goddess in every one of your action. That becomes the real way of worship of the Goddess.

So here, for the first time, we are given a paradigm of understanding what this lust consist of. Coupling the mind with the senses. Remove that coupling. Become Lalitā who holds in one hand the bow, in another hand arrows. She is not coupling the mind to the senses. Become a yogī, and then enjoy a *bhoga*. That's why they say:

*śrī-sundarī-pūjanānām bhogaśca
mokṣaśca karastha eva*

You can be a *gṛhastha*, you can do everything that you ought to do, yet keep your attention on the God. If you can't keep your attention on the Goddess, keep your attention on the breath. If you can't keep your attention on the breath, doesn't matter. You offer your breath to the Goddess. But if you can, you must keep practicing this idea that what I am seeing is myself all the time. In that lies your *sādhana*.

And in that process, we say an action surrendered to God loses its potential to bind. It's like a thread or a rope that you burn. When you burn the rope, it may look like a rope, but if you try to bind it to you, it will not bind you.

So you cannot stop doing karma. So karmas lead to bondage, attachment. How to overcome bondage? Offer them to God. From morning till evening whatever you have done, from evening till morning whatever you have done, everything without exception offer to the Goddess. Don't think that this is good, this is bad. Whatever you have done, by offering it you lose its potential to bind you.

Why do we say we offer it to God? Because if there is something wrong that I am doing, then God or Goddess is going to take care of this and prevent the future recurrence of that.

There are two aspects there. One is offering whatever you have done, and the other is to have *bhakti*, devotion. And what is this *bhakti* do to me? Whatever I offer must be worthy of being offered to the God or Goddess. If you have the feeling of worth to the God or Goddess, then I would like to offer music, I would like to offer dance, I would like to offer beauty, and I would like to offer fine tools.

So these are all the sentiments that take you away from your self-indulgence into depression and de-

pressive thoughts and keep the thoughts of death away. You sing your way through life, you dance your way through life, that's the way to live. That's what the message of...

The Forms of Mahiṣāsura

So Mahiṣāsura, in the ultimate analysis when the Goddess kills the Mahiṣāsura, he takes many forms. All these forms are transformations of *kāma* into various forms that we have described. And ultimately she kills, but he comes out half out of himself.

ardhaniṣkrānta evāso yudhyamāno mahāsuraḥ

He has come half out in himself and he makes Mahiṣāsura also to be worshipped along with her. So she is known as Mahiṣāsuramardinī. First you have got to mention Mahiṣāsura and then say Devī. Because the *mahiṣa*, the *kāma* in you is there with a purpose, it is Her *kāma* that is there in Her. And She wants you to be transformed into love and affection for and caring for the world.

So love and affection and caring cannot be removed, so that part is worthy of worship. *Ardhaniṣkrānta*. Half. Half remains as lust, half remains as this. The transformed part is worthy of worship. *Uttamāṅga*.

That is why the story of Mahiṣāsuramardinī is full of this esoteric and deep meanings which if we understand... otherwise I used to think, what is there in *Caṇḍī Saptasatī*? It's all fighting fighting, blood blood, what is there in this? I used to think like that. But then when I see the meanings of these things and then the *vyākhyānam*, then I understand the greatness of the poet that did it. And now you understand,

yā devī sarvabhūteṣu

bhrāntirūpeṇa samsthitā, nidrārūpeṇa samsthitā, māyārūpeṇa samsthitā, śaktirūpeṇa samsthitā, mātṛrūpeṇa samsthitā, śāntirūpeṇa samsthitā...

All these things applied, and you can realize that all these statements are true, even though they appear contradictory. This is the greatness. The contradictory statements can be applied to the one and only reality. Different paths could lead to the same goal because the starting points are different. Thank you.

~~~~~ END OF TAPE ~~~~~

### 2003-06-03 (SIDE A)

#### Review of Previous Topics

Yesterday we have seen how the *rajoguṇa* transforms itself into *sattvagūṇa* and *tamoguṇa*. And the manifestation of the *tāmasic* part of this *rajoguṇa* are the *kāma* and *krodha*.

*kāma eṣa krodha eṣa rajoguṇa-samudbhavaḥ*

#### The Mind and Senses

The devotee realizes, if he is on the path of devotion, that the peace is being disturbed by coupling his mind to the senses. And he is realizing that peace can be re-established by decoupling the mind from the senses. He's struggling because the senses are doing their job properly. Their job is to bring the information from the outside world and to present it to the mind.

Since they are doing their job properly, but by their very nature they are defective. He is not able to get the complete information about the world. He sees a partial image of the world limited by the filters of the senses. All these senses are like local magnifiers and global de-magnifiers. That means they amplify or present a clear picture of what is near and here and now, rather than what is far away. What is far away is not seen, not known, not experienced. So no isometry, but a perspective projection of the world. They are all acting like magnifying glasses or microscopes.

And the devotee realizes that since these *indriyas* are presenting the information in a defective way, he has to get out of them to overcome his attachments to senses and sensuality. And he's trying.

#### Mastering the Senses

For that purpose, they follow yoga, they follow Kuṇḍalinī arousal techniques, they follow various kinds of *japas*, *vratas*, *homas*, *tarpaṇas*, *puraścaraṇas*, *stotras*—all these things they do. And they find that their minds are getting temporarily peaceful. But then they are being brought back into this violent oscillations of the sensual world. And even if they have attained a partial peace sometime, the peace is not remaining stable.

And given the pressures of living in a highly stressful and tense world that we are in, we are not able to devote enough time to what we really want to do. And we are worried that we are not able to do

enough. If we try to do more in that direction, there's pressure from the family members: "Hey, you will leave the family and walk away." So even if you wanted to do, you're prevented by the environment.

In our side, if in a village somebody is doing *pūjās*—they are not even doing *pūjā*—"Oh, why are you doing so much *pūjās*? You are trying to do evil to others." And they are actually prevented from...

### Mīrā and the Search for Peace

You see the history of Mīrā. Mīrā's husband has tried to restrict her in so many ways. "You're in love with Kṛṣṇa, you're no longer in love with me anymore. You've lost your desire for me, and you're running away from the family. I can't take it. You be my wife first and foremost, then you can think of Kṛṣṇa."

We are not able to satisfy our needs here nor there, and we are buffeted hither and thither by our desire for peace and desire for stability in our home lives.

### Realizing Devī Everywhere

So in this kind of a stressful situation, we are seeking the help of Devī, and Devī is offering help. She's saying, "I'm the form of all the three *guṇas*. The *rajoguṇa* is me, *tamoguṇa* is me, *sattvagūṇa* is me. So why do you think that I'm not available to you?" She is saying, "I'm the peace and I'm the disturbance. You are able to see me in the peace, learn to see me in the disturbance too. I'm everything."

So once you start realizing that what we think are the disturbances are also Her form, we can never be away from Her. The desire to reach something which is already there goes. So the *rajoguṇa* goes. The *tamoguṇa* goes first—that's fairly easy. When we know that something is hurting, we'll fend for ourselves.

### Sādhana as Obstacle

But then we adopt certain procedures to establish peace. We think they are like our relatives, they are helping us: the *pūjās*, *jāpas*, *homas*, *tarpaṇas*, *śrāddhas*, and *yogas*, and all these. They are also turning to be our enemies. This is what we've got to understand. The *pūjā* is our enemy, the *japa* is our enemy, the *homa* is our enemy, the *sādhana* is our enemy. Why? Because we are saying that we can only

achieve through this. In other words, we are saying that "I do not have it now and I'm achieving it through this." That is a wrong notion according to Devī.

Devī is saying, "You are there already, so why do you think that you've got to go there? What you are—it is yours already. Why do you try to go to the shop and buy it? It is in your home, it is yours, you are enjoying it."

### The True Nature of Samādhi

And She's saying that this *samādhi* which is obtained by all these *sāttvik upāsana-kramas* are leading to a temporary state of finding peace and being established in peace. How can that be permanent? How can *samādhi* be an impermanent affair? *Samādhi* is an eternal thing. It cannot come and go, it's already there.

It's like the deep of the ocean. On the surface of the ocean, you've got these waves and these disturbances, the storms—all these things are there. You are thinking that because there are waves on the surface of the ocean, that deep of the ocean does not exist. You are under a wrong impression that because there are disturbances, the *samādhi* is not there. *Samādhi* is always there. The deep of the ocean of awareness is always there.

If the deep of the ocean is not there, if the water was not there in the depth of the ocean, how did the waves come to be? The waves are a manifestation of the deep of the ocean. Being in the waves does not take away the *samādhi* state. So even if you are involved in senses and sensuality, your *samādhi* is not disturbed, it cannot be disturbed, it cannot be acquired.

### Letting Go of Effort

So let go of all effort. What is there already yours, you don't have to acquire. That's what I was saying yesterday. If you are here in this room and you want to be here in this room and you're making an effort to be in this room, then the effort is causing the problems. If I want I can go to his house and come back and think that I have reached this place. If I want I can think I can go to India and come back to be here. That's effort. Effort is taking you away from being what you are.

So be what you are. Because – "I am the *rajoguṇa*, I am the *tamoguṇa*, I am the *sattvagūṇa*, I am Mahākālī, I am Mahālakṣmī, I am Mahāsarasvatī." So

where can you go? It does not matter where you are.

### Sattva as Bondage

So the *sattvaguna* which is a bondage comes from our attachment to the *pūjās, japas, vratas, homas*—what we think are friends and relatives and help us, they are the bondages, they are the obstacles for realizing what you are. What you are is the Goddess and you are thinking that you are not the Goddess. What is the Goddess? You in all the possible manifestations.

### Fear and Illusion as the Goddess

So when you are seeing fear, experiencing fear, that fear is the Goddess. When you are experiencing an illusion, that illusion is the Goddess. Say *bhrānti, yā devī sarvabhūteṣu bhrānti-rūpeṇa saṁsthitā*. When you are asleep you are thinking, "Hey, I should not sleep, I should wake up and be doing my *japam*."

But She is already

*bhrānti-rūpa, yā devī sarvabhūteṣu  
bhrānti-rūpeṇa saṁsthitā,  
nidrā-rūpeṇa saṁsthitā,  
dayā-rūpeṇa saṁsthitā,  
kṣamā-rūpeṇa saṁsthitā.*

So this is what the devatās are singing having come to know. But still *sattvaguna* is also the bondage and that also has to be eliminated ultimately.

### Looking Behind Name and Form

All effort has to be let go off. But effort is like the boat. To find your peace, to find the depth of the ocean, you have to make the effort. You are on the surface, you've got to sink to the depth of the ocean. For that you need not the boat, but to die to the world and start living in yourself.

One approach She has given is: when you are looking at something, do not give it a name, do not give it a form. Look behind the name, look behind the form, and then see only the life in that. And whose life is it? Ask the question, "Does it have a life?" and look only at the life. And whose life is it? It is your life. You are seeing yourself in everything that there is. That is the state of *samādhi*.

You do not stop being yourself, whether you are having thoughts otherwise, whether you are having emotions otherwise. You are yourself. That is the teaching of this *stotra*.

### Stotras, Sādhana, and Tapaścaryā

The stotras are of two types: one is seeking blessings and help in times of distress, and the other is expressing gratitude after you have got the boons. We cannot let go of these methods that we are using, *sāttvik* methods: *japa, homa, tarpaṇa, pūjā, yoga*, all kinds of yogas, until we have experienced that peace of mind.

Having experienced that peace of mind and made it reasonably stable in your life, then at that point of time you find it harder and harder to get rid of the *saṁskāras*. We complicate our lives more and more and more: singing praises, doing *bhajans*, doing yoga, doing *pūjās*. From morning till evening we want to sit in *pūjās* only. We don't want to get away from there. That is a *saṁskāra* which has got to be got rid of ultimately. But you cannot let go of it until you have found the depths of yourself, you have discovered yourself. So here the example of the boat comes: you need the boat to cross the ocean, once you cross the ocean it becomes a burden.

Now the devotee is on that path. He has eliminated his *nidrā*, he has started hurting himself. "I should not be sleeping like a pig for eight hours a day. I should not be sleeping for six hours a day, five hours a day, two hours a day. I should not sleep at all." You start hurting yourself. You do *tapaścaryā*. You are in fact tightening the screw on yourself. This is called *tapaścaryā*. That is one expression of *rajoguṇa*.

### Madhu, Kaiṭabha, and the Nāḍīs

We have seen two kinds of *rākṣasas*—Madhu and Kaiṭabha. Madhu is saying, "Oh there is no such thing as God, who cares? There is only sensual world." Sensual like a pig. "Let me enjoy, nothing else." That is the demon called Madhu. *Madhu* means sweetness. You're only seeking sweetness and that is one way.

The other is the Kaiṭabha, the ascetic. So neither be an ascetic, nor hurt yourself. Neither assume the desperate heat of the sun, *tapas*, nor the dead cold of the moon. In between the cold moon and extreme hot passion of the sun, there's a middle *mārga*, middle way of the fire. Sun, fire and the moon. The fire is called the *suṣumnā-vāda*.

*Idā* is supposed to be the cold path. When you start doing *upāsana*, when you are in the *idā mārga*,

when the śakti is flowing in the *iḍā*, you will realize that your body is becoming cold, numb, dead. When your śakti is passing through the *piṅgalā* channel, the *sūrya-nāḍī*—it's called *nāḍī* but it's actually *nadī*. *nadī* means the one which is flowing, *pravāha*. When the energy is flowing in the right channel, the hot channel, you experience your body is burning.

So the yogīs say the burning process, extreme burning or extreme cold and numbness are characteristics of the śakti's arousal, but it's flowing in the cold channel or in the hot channel. Depending upon that your nerves experience, and especially this happens when it is shooting through the neck region. Because this is where our connection between the intellect and the emotion is there. The body is an extension of the brain, and this is the emotional part corresponding to the medulla oblongata. And then the brain is the logical reasoning part.

### Caṇḍa and Muṇḍa

We will come across these entities later on. They are called Caṇḍa and Muṇḍa. Caṇḍa is a bodiless head and Muṇḍa is a headless body. An emotion devoid of reason is Muṇḍa. Emotion belongs to the body and reason belongs to the head. And a reason devoid of emotion is called Caṇḍa. You are ignoring one part of yourself.

The linearized expression of your experiences. The raster mode of seeing the TV. You are seeing when—in a TV when the picture is coming, one pixel, next pixel, next pixel like that in a linear sequence, then comes back and starts painting it again, and comes back and paints. In this mode of describing experiences through logic, through language, linguistic processing. Letters are there, words are there, sentences are there, and you are describing everything in terms of these sequences. Here you are able to see the relationship of one element here and the element next to it in the same line.

### Śrī Cakra and Holistic Vision

But what about the relationship that exists across in other dimensions? We describe the Śrī Cakra through Khadgamālā Stotram. In Khadgamālā Stotram we have *aṇimā-siddhi*, *laghimā-siddhi*, *garimā-siddhi*, *mahimā-siddhi*. Now we know that *aṇimā-siddhi* is here and *garimā-siddhi* is here, *laghimā-siddhi* is here. You know the relationship

between these two. If I ask you, "What is the relationship between *aṇimā-siddhi* and *kāmākaraṣiṇī*? Or *aṇimā-siddhi* and some other name in between?" It's not easy to find. So what you are trying to do is to describe a picture in a linear sequence. That is a function of one part of the brain, reasoning part of the brain. Other part of the brain is let's go of this linear structure in this thing and sees a whole. In that view, in which you will see when you come to Devipuram for example—you will see *aṇimā-siddhi* being next to *brāhmī*.

So it is equally valid to describe this picture in terms of *aṇimā-siddhi*, *brāhmī*, and *sarvasaṅkṣobhiṇī*. These are all together. But you don't see their proximity relationships or predecessor-successor relationships when you go to the holistic view. The time-bound way of thinking is like linguistic way of process. Seeing the whole picture and able to see in multi-dimensions, the relationships in dimensions other than this linear, is what is called the holistic. You are seeing the whole picture. The whole picture seeing is what is called the feminine way. And linear mode of thinking is the masculine way.

But you have to have both of them. You have to have a reasoning method to understand, to establish relationships. Now if you ask a reason for a woman's thinking, she says, "I know, but I can't tell you the reason." The man reasons, but he doesn't have any emotion about it. So you've got to combine the emotion and intelligence. You have to bring intelligence into your emotions or emotions into your intelligence. You must combine Caṇḍa and Muṇḍa to experience the totality, not just Caṇḍa alone nor Muṇḍa alone.

So we have seen this, how the gods praise the Goddess as you are this, you are that, you are that, you are that. And I'll give you one small example more and we will leave this discussion. We say *kāmākaraṣiṇī*, *buddhyākaraṣiṇī*, *ahāṅkāraṣiṇī*, *śabda-akaraṣiṇī*, *sparsākaraṣiṇī*—what are all these things? Are *nityās*, *tithi-nityās* we call them, right? They are all described as being around the place. *kāmākaraṣiṇī* here, *buddhyākaraṣiṇī* next, *ahāṅkāra-akaraṣiṇī* next and that. They are like the slots of time. On this day you experience this emotion. On *pratipat*, *kāmākaraṣiṇī* is dominant. On *dvitiyā*, *buddhyākaraṣiṇī* is dominant. And so on it goes like that.

Now that we are thinking, it is a picture, Śrī Cakra is a picture. Picture of what? We think it's a spatial

picture. But it's not a picture only of space, it's also of time. Because these things are describing the positions of the moon on different days, not at the same time.

I have seen one picture of Kṛṣṇa and Rādhā. There the artist shows three places where Kṛṣṇa and Rādhā are there in that picture. What do they show? In one picture, Rādhā is awaiting the arrival of Kṛṣṇa, she's preparing the bed and the flowers and all things. In other picture, Kṛṣṇa and Rādhā are there in that place embracing. In another picture, Kṛṣṇa is leaving and Rādhā is crying. So the artist is showing three different positions in time on a pictorial representation, separate in space. So he's seeing a time-being projected into space and showing that picture.

Is this not what you see when you see into the night sky? You are seeing all the stars at once. But the nearest star is at some distance, another star is another distance. You are seeing the nearest star as it was 100 years ago. You are seeing another star as it was a million years ago. You are seeing another star just next to it, maybe 100 million years ago. You are not only seeing into space, you are also seeing into time. It's a combined space-time picture that's what we are calling Śrī Cakra. So there you are combining the emotions and reasoning.

### Drawing the Śrī Cakra and the Bindu

Just concentration of the Śrī Cakra itself is a yoga by itself. That's why they say: you draw the Śrī Cakra and do the *pūjā*. You make the Śrī Yantra and do the *pūjā*. Drawing the Śrī Yantra is a yoga, because it's not easy to do that. You can ask him, Seshu Pucha, how difficult it was. He has to do *tapaścaryā*, yoga on that, to sixteen engineers trying to draw the Śrī Yantra. "In my opinion, this has to be done this way." "And in my opinion no, it has got to be done this way." So they are all fighting among themselves. I'm not taking away the value, but it shows the amount of concentration, the amount of thinking and the preparation that goes into drawing that yantra.

And in my beginning of my *sādhana*, I used to draw hundreds of cakras, colored them, painted them with whatever that was coming to me. And I used to give them away to people. That was my *sādhana*.

And if you try to focus your attention on this Śrī Cakra anywhere except the bindu, you will find

that your mind is being drawn away like this, or like this, or like this, or like this. It's never able to remain peaceful. Only when you look at the bindu of the Śrī Cakra and dissolve your mind, then the cakra is stable in your mind. You have to see the whole of the Śrī Cakra. You cannot see parts of it. That's why they say: *bindu-tarpaṇa-santuṣṭāyai namaḥ*. You have to wash your mind, bindu means the mind. The mind has to be cleared in order to be able to experience the... you have to penetrate into that bindu.

It's like the Śiva's *ḍamaru*. You are here in the earth plane and here is the spiritual plane and connecting them is the narrow point. This sensuality has to be reduced and brought into a *vairāgya* and escape through the wormhole in that into the other spiritual dimension, where you get out of your body and get into the cosmos and experience the cosmos as yourself.

### Sūryakalās: The Embrace of Śiva and Śakti

So this is your *mūlādhāra* and *svādhiṣṭhāna*. If you remember—I'm going away from this one but into the *Navavarṇa pūjā*—if you remember the embrace of Śiva and Śakti, Kāmeśvara and Kāmeśvarī, when we are describing the *sūrya kalas* for example:

*kaṁ bhaṁ tapinyai namaḥ*  
*khaṁ bhaṁ tāpinyai namaḥ*  
*gaṁ phaṁ dhūmrāyai namaḥ...*

It is like the śakti is sitting on the lap of Śiva and his hand is going round the chest with the left hand and the right hand is going round the waist. The right hand is going round the waist 30 times, 30 days in a month, in which case the sun moves by one *rāśi*. And by the time it completes the 12 *rāśis*, the 12 *bijākṣaras* around the heart cakra, this sun is doing this 30 times. It takes 360 days to complete the embrace of Śiva and Śakti in our time. In their time, it's not even a moment.

### Sāttvika Bhāva and Experiencing the Goddess

So the *sāttvika bhāva*, ability for the mind to decouple itself from the senses and enter the supra-sensual planes and work there. The *upāsanā* consists of trying to get out of your body and move around. Learn to move in space and time as you want. That's part of the *upāsanā*. *dehābhimāna*, *sthūlābhimāna* you let go. But your mind, mental field is active. And then in the mental field you

transcend your physical limits and you are seeing the sculpture in front of you, but you are able to go behind the sculpture and see the parts behind. You're seeing that. You are not only seeing that, you are sensing that, the sound there, you are able to experience the touch, *śabda*, *sparśa*, *rūpa*, *rasa*, *gandha*.

When do I say that I have seen Devī? When I'm able to see Her as I'm seeing you. When I'm able to touch Her and feel the softness or hardness. I'm able to talk to Her and She responds to me. *Śabda* must be active, *sparśa* must be active, *rūpa* must be active, *rasa* must be active, *gandha* must be active. When all the five senses are completely present in that—not unlike the TV where only audio and visual are present, two channels are present—all the five channels are completely present.

And then She manifests in that form, in a limited filtered form, because that is the only thing I can accept. If She appears in Her full form, She looks just like the world. I can't recognize Her as the Goddess. I can't recognize this room as the Goddess. I can't recognize the clouds as the Goddess, I can't recognize the sky as the Goddess, I can't recognize the stars as the Goddess. So She has to appear in a limited form according to the filters defined by me: sensory apparatus, karmic apparatus, and then I can see Her.

So this manifestation means bringing that ultimate into a narrow filter and it is according to my idea of how She should look. Maybe sometime I will talk about my experience of the Goddess, but let us pass it for now.

### Overcoming Nidrā, Kāma, and Saṃskāras

We have seen how we try to overcome the *nidrā*, how we come to overcome the *kāma*. We are making efforts. We know that our breathing goes up when we have an intense desire. Like when we are running, our breath rate goes up, our *āyurdāya* is coming down, or we are buffeted by emotions. We know we want to overcome these things, we are making efforts.

But the mental field, I said, *rajoguṇa* transforms itself into *tamoguṇa* or *sattvagūṇa*. We eliminate the *tamoguṇa* from the *rajoguṇa* and we have tried to reduce our *rajoguṇa* itself. But still its manifestations, its memories—after you have controlled your senses, the *mithyācāra*, Kabandhāsura, that also we have quelled to a large extent.

But still these *saṃskāras* keep coming. Just before the lamp goes out, it burns brightly. Like that, before all these *saṃskāras* finally leave you, they shine more brightly than they are. And it is then that your *sāttvika* things become an obstacle and they hurt you deeper than what you can ever do with the known or knowable enemies. Until we are able to say, "These things are also enemies and these things are also hurting us and therefore we've got to leave."

### Raktabīja

And this is where the story of Raktabīja comes into play. This is the crux of the final elimination of all the obstacles. *Rakta* means *rajoguṇa*. Like the menstrual flow that a woman exhibits before the next cycle of creation, the mind is considered to be a woman and the *rajoguṇa* which the mind exhibits is the thought. And behind every thought there is a desire. If there is no desire, then there is no thought

The precursor to my talking to you is a desire to talk, a desire to cover this in this much time. So the desire is like the *rajoguṇa*. Now that is being expressed through *tamoguṇa*. That's why you've got to fix these things: microphone, you've got to connect this thing to that amplifier, and you've got to record, and you've got to go to Yahoo Messenger, and that has got to broadcast, the Internet has to be brought into play. So much worry, tension build-up, because we are trying to express it through action. But if in my mind I could create all of you and just talk to them.

### Dakṣiṇāmūrti and Silence

This is the way of Dakṣiṇāmūrti. And the word Dakṣiṇāmūrti has two meanings: one, of course,

*citraṃ vaṭatarormūle vṛddhāḥ śiṣyāḥ*  
*gurur-yuvā guroṣtu maunaṃ vyākhyānaṃ*  
*śiṣyāstu chinna-saṃśayāḥ*  
[Dakṣiṇāmūrtistotra, v.3]

That is one description of the Dakṣiṇāmūrti. I don't have to explain that to you, you know the meaning.

Other meaning of Dakṣiṇāmūrti: *dakṣiṇā amūrti*. If you consider yourself as Ardhanaṛiśvara, half male half female, *dakṣiṇa*—the right part—is *amūrti* formless. Left part, *vāma*, is *mūrta*, the form of the world. And other is *amūrti*, the seer of the world, which has got no *mūrti*. The other is beyond the

*guṇatrāya*, and this one is full of *guṇas*. So that is the Dakṣiṇāmūrti.

Dakṣiṇāmūrti was able to penetrate the awareness of his disciples and whatever questions they were asking, he could answer them not through action, but he could answer them through *sattvagūṇa*. He read their questions and he is answering them in their own minds by identifying with them. So he's knowing their questions as questions arising in his mind and he is answering them in his mind. And they are getting the answers because his awareness is identical with the awareness of the disciples. That is the mystery there.

How can silence be an answer? I would like silence to be my lecture. Just like to sit there, sleep, and you get the lecture. That would be much better than having to go through this trouble, right? God is doing that. Unfortunately we are not tuned to that, so we do not see those lectures.

So it's not the problem with the lecturer but the people who are listening to it. So Subbarao garu has taken so much trouble to organize these talks, to fix this time, put the Yahoo Messenger, put the video cam and—how many people are really logging on to this and making benefit, taking benefit of this at this moment? I doubt it. So it's not the fault of the lecturer or the efforts here. It's the fault of the people who are not ready yet to receive the information.

### Saṅkalpa, Vikalpa, and Manifestation

So I can create the whole world in my mind and do whatever we want to do and that will manifest in due course. If my *saṅkalpa* is as strong as the Brahmā, it has got to manifest immediately. If I have any doubts about its manifestation, because I am Brahmā, because I am God, my *saṅkalpa* manifests and the *vikalpa* also manifests. So my doubt also manifests. That's why there's a delay in the *saṅkalpa* and its manifestation. Because the *saṅkalpa* is not strong enough without *vikalpa*. That is the problem.

We are asking a boon of the Goddess yet in our mind there's a doubt whether the Goddess exists, whether She's listening to me, whether I'm talking loud enough, whether She's sitting in the next galaxy and whether She listens to me or not, and whether She's going to give me the boon after all, do I deserve to get the boon? So many conglomerate of ideas which we refer to as the doubt. And

doubting Thomas.

So this doubt also manifesting. So She is herself in doubt, whether I should give it or not, whether his voice is reaching me or not, I am sitting in that galaxy. Because every one of his ideas are being manifested, right? When he says, I am... I am... whether she is sitting in other galaxy, Andromeda galaxy, she is in the Andromeda galaxy then.

### The Traveler in the Desert

There's one story which you must have heard but let me repeat for what it is worth. Once a weary traveler was traveling in a desert. He comes across and he said, "Oh, I've been so weary, I hope there is some oasis here." Then he saw an oasis. And he went, he saw some water in the thing and it was a little salty. He said, "I wish it was sweet." And the water became sweet. And he drank to his heart's content and he wanted to relax.

Then he looked around, nothing was there. He said, "I hope there's some nice bed which I can relax on." And then a beautiful bed appeared. Then he said, "I'm feeling hungry now, I want to eat something." Then a beautiful golden plate with everything served, malai kofta... what was that? Dhokla, rava, laddus... and all these goodie goodies, they are there. And then he ate and finished his meal and he wanted to sleep.

Then he said, "I wish there was somebody to come and press my feet. Some beautiful girl, you know, just to give me company." And then suddenly this beautiful girl appeared. Then he thought, "What is this? Every one of my desires is getting fulfilled. I hope she is not a demon come to eat me up." So she became a demon and ate him up.

### Saṅkalpa, Doubt, and Thought

You see, *saṅkalpāḥ kalpataravaḥ*. That's what *Bhāvaṃ Pratyakṣa* says. Your *saṅkalpa*, your idea is the *kalpataru*. It will manifest. You have got the free will that exists in the Goddess. You are Her child and you have in a way inherited Her properties and Her property is a free will and you have the *saṅkalpa* manifesting. That's how your doubts get manifested.

So if you want to manifest anything, you have to generate the habit of not having any doubts at all. If you do not want to have any doubts at all about what you are desiring, you must think less, not more. The more thoughts you've got, the more

doubts you have got. You have to eliminate your doubts. And don't have too many ideas, just have one idea and stick to that like a leech and don't ever deviate from that and that's got to manifest.

Because we are a little weak now. As you grow in strength, the very thought arising—that's why thoughts have force. The amount of force that is behind a thought is proportional to no other thought disturbing it from its existence. The clarity of vision about your thought, that is what really manifests.

### The Mātṛkāś and Raktabīja

So the Raktabīja is the *rakta*. When these goddesses, Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Māhendrī, Cāmuṇḍā—all these use their individual weapons. They came out of the body of the Goddess, because they are parts of the body of the Goddess. They came out because they were not identified with the physical body, but they were in the astral field. They came out and they were fighting with the asuras. And they were demolishing them one by one. *āsurika pravṛttis*, the demonic proclivities I have got, *kāma*, *krodha*, *lobha*—all these things are being destroyed by them.

But then this asura sees that all these things are being destroyed. Now you've got to repopulate this demonic world. So he comes as *rajoḡuṇa* and *rajoḡuṇa* as a *saṃskāra*, *sāttvika saṃskāra* he comes. And if it is evaporated in the mind itself, not taking the physical form—so as long as that drop of blood falls on the ground, another demon is arising.

Ground means *icchā-śakti* is here, *jñāna-śakti* is here, *kriyā-śakti* is here. When it comes to *mahi*, *mūlādhāra* field, it is manifested. Because the fruit comes to us from the *yonī*. The fruit of our *saṅkalpas* is manifested through the *yonī* of the physical world. So when you impact on the physical world through action—then it becomes the karma. Once it becomes a karma, then the karma generates other...

~~~~~ END OF TAPE ~~~~~

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The Cycle of Desire and the Seed of Saṃskāras

So this keeps on going, each desire feeding a *karma*, *karma* feeding a desire, and desire feeding a *karma*, *karma* feeding a desire, the population of

the demons goes on and on and on. Each one as strong as the other. Each one as powerful, if not more powerful, having all the attributes of the demon.

So these goddesses, they know how to kill a person by cutting off the head. They are able to separate them into Caṇḍa and Muṇḍa. But they are not able to kill them, because the *saṃskāras*, even if your body is cut off, the *saṃskāras* are in the head.

The Sensory Mapping of the Cakras

The *mūlādhāra*, *svādhiṣṭhāna*, *maṇipūra*, *anāhata*, *viśuddhi*, *ājñā cakras* are replicated in the face. The *mūlādhāra cakra* is the *gandha*. The nose smells the *gandha*. The *svādhiṣṭhāna cakra* is the *rasa* and the tongue tastes the *rasa*. And *rūpa*, the eyes see the *rūpa*. *śabda*, the ears hear the *śabda*. And *spārśa*, the tongue tastes the *spārśa*.

So *śabda*, *spārśa*, *rūpa*, *rasa*, *gandha* are mapped into their mind, who express itself outwards and inwards through the *jñānendriyas* and *karmendriyas*. *Karmendriyas* are related to the body and some are mapped because you are able to talk. *Tvak*, *caḡṣu*, *śrotra*, *jihvā*, *ghrāṇa*, *vāk*, *pāṇi*, *pāda*, *pāyu*, *upastha*. These are the *indriyas*.

From Gross Action to Subtle Impression

So these things being mapped into this, memories of these things still remain after you have stopped acting with your body. The memories are *sāttvika* in nature. When you have a desire, if your body is not there, you cannot act. What can you do? You can think. You can act out in memory.

You've got a repertoire, a set of *vāsanās*, a set of vortices about thoughts which you have built up, which you can access and work on them. So there, instead of working the *sthūla śarīra*, you are working the *sūkṣma śarīra*, and that is called *sāttvika saṃskāra*.

In that again, the *āsurika saṃskāras* we have eliminated. But *sāttvika saṃskāras* are still there. *Daiva-sampadā* is still there. Them also we've got to kill. We've got to kill the demons, we've got to kill the gods.

The Sacrifice to Total Life

And killing the gods means what? Offering them to the total life. Just as you are offering yourself to the total life, you have to offer these gods also. Return them to the source from which they have

come. That's what we've got to do.

So that's why, then the Mahālakṣmī, whose nature is *rajoguṇa*, She tells Mahākālī, "Hey, you go and see that no drop falls on the ground. Extend your tongue, *rasa*, and accept every *tamoguṇa* coming into that and make it *rasa* and merge it into the divine."

Transcending the Guṇas

So no thing is allowed to form, come to the action level. So it's killed in the experience level itself. You're experiencing it letting it go. You're experience letting it go. But you are not allowing it to turn itself into action.

So when you do that, then the gods hit the body and it profusely the blood flows. Until the blood flows, till *rajoguṇa* is completely eliminated, this *Kālī* keeps on drinking the blood of these people. The *rajoguṇa* of these *rākṣasas*.

And then, no more blood exists, and all the *vāsanās* are eliminated. *Nirāhārasya dehinaḥ*, where just as the bodily functions leave the body without food, like that, without being fed by fresh, the blood-drained source from the head and then they are eliminated.

The Path to Nirguṇa

So the story of *Raktabīja* is story of how you eliminate your *sāttvika guṇas* also. So you are going to a stage where you are *guṇatrayarahita, nirguṇa*.

So when you accept the stage that okay, I've been trying, and Goddess comes and helps you to remove your *rajoguṇa* even some *sāttvika saṃskāras* that you've got. And that is what is called the *Mahāsarasvatī*. She educates you.

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### APPENDIX: ASURAS AND THEIR SYMBOLISM

**Madhu** – The purely sensual orientation; the tendency to seek only worldly sweetness and pleasure, rejecting any higher reality ("there is only the sensual world").

**Kaiṭabha** – The purely ascetic orientation; extreme self-denial and austerity; together with Madhu, they represent the two poles (total indulgence and total renunciation) that both kill *brahma-jñāna*.

**Mahiṣāsura** – Desire (*kāma*) in all its forms; the

gross-body-identified being (*sthūlābhimānī*) who craves earthly existence and sensory engagement; the source of both *kāma* and *krodha* through *rajoguṇa*.

**Cikṣura** – The centrifugal force of the mind; the tendency of attention to be deflected away from its object; the scattering or distracting power that prevents sustained focus.

**Cāmara** – The veiling power; the screen that prevents recognition of one's own life in what is perceived; seeing a tree as "tree" rather than as oneself; the covering that makes the *ātmavastu* appear as something other.

**Udagra** – Pride born of possessions (*darpa*); the false sense of ownership over material things

**Karāla** – The fear of death (*mṛtyu-bhayam*); the imagined terror of non-existence, which Guruji identifies as *kalpita* — a mental fabrication with no ultimate reality.

**Uddhata** – Useless and prideful talk (*dambha*); vain, boastful speech.

**Durmukha** – Harshness in words (*pāruṣya*); verbal cruelty or aggression.

**Andhaka** – The delusion of dependency ("I cannot live without this"); being blinded by attachment; moha in its deepest form.

**Ugravīrya** – Brute or animal strength (*paśubala*); raw, unrefined force operating without wisdom.

**Durdhara** – The inability to forgive (*akṣama*); rigidity and resentment.

**Raktabīja** – The self-replicating seed of *sāttvika saṃskāras*; every thought or desire (*rakta/rajoguṇa*), when suppressed or cut, produces another in its place; represents how spiritual habits and subtle impressions perpetuate themselves even after gross desires are eliminated.

**Kabandhāsuras** (Kabandha) – Headless bodies; the momentum of *saṃskāras* and *vāsanās* that continue acting after desire (the "head") has been severed; also represents *avidyā* — knowledge of the world with the knowing subject removed; *mithyācāra*, or the mental simulation of forbidden acts.

**Caṇḍa** – Reason divorced from emotion; the bodiless head; purely logical, linear thinking without feeling or wholeness.

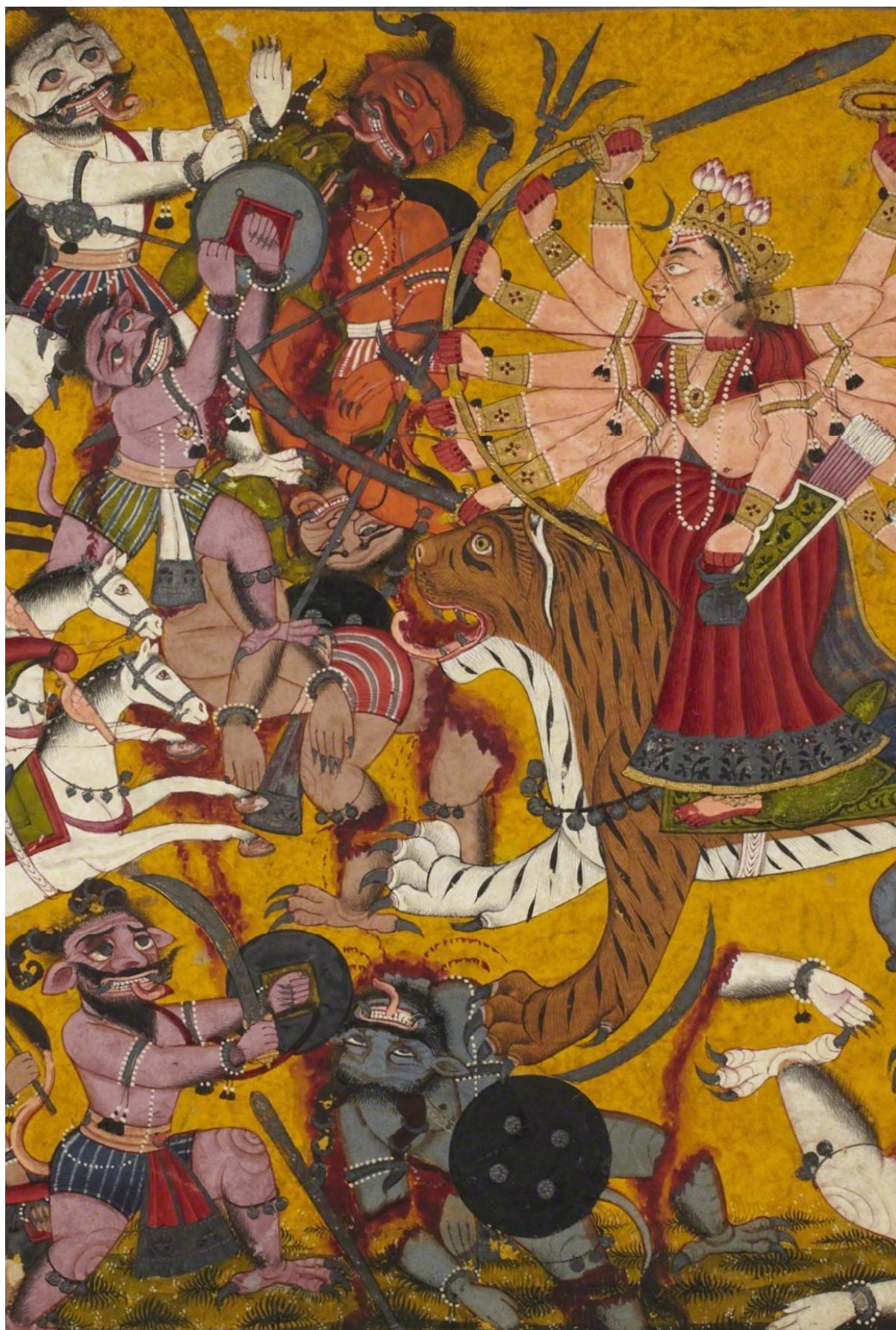
**Muṇḍa** – Emotion divorced from reason; the headless body; pure feeling without the guidance of intelligence.

**Bhaṇḍāsura** – The primal mistake of duality; the first creation without *brahma-jñāna*, the persistent force that shoots "arrows of duality," making one see others as fundamentally separate from oneself.



# *Devī Mahātmyam*

IN OTHER PURĀṆAS





## MAHIṢĀSURA EPISODE: ŚRĪ TRIPURĀRAHASYA

### CHAPTER 45

*Durgā, the redemptive incarnation of Śrī Tripurasundarī, emerges as the celestial solution to a crisis sparked by Indra's legendary tactlessness. After Indra insults the chaste Sumitrā, a curse forces his own wife to give birth to the formidable Mahiṣāsura, a demon king whose clever boons render him untouchable by any traditional god, man, or animal. When the displaced deities realize their individual powers are insufficient to bypass these protections, their collective effulgence coalesces into the supreme feminine form of Durgā. Gifted with divine weaponry and a mountain-dwelling lion, she stands as a unique power—neither wholly separate from nor identical to the gods—ready to dismantle a tyranny that no male entity could challenge.*

**O**h Paraśurāma! Further, I will tell you the wonderful glory of Durgā. By hearing that one will be certainly freed from all sins. Devī Durgā is an incarnation of Śrī Tripurasundarī. Because She dispelled the misery of the gods, She is called by the name Durgā. She is known as Durgā because by remembering Her, the sins disappear. Her spotless glory has been described in sacred literature.

(4 to 9) In the past, Devendra, arrogant because of his wealth, riding Airāvata and attended by Gandharvas and Apsaras, reached, out of curiosity, the top of Vindhya Mountain. There, the great sage Sunetra, the cousin brother of sage Kāśyapa, was doing penance and glowing with immense effulgence. His wife by name Sumitrā, the daughter of the sage Gautama, who was devoted to her husband, went near the river Narmada to bathe. Seeing her, who was bulky, dark and ugly, Indra unmindful of his downfall, laughed loudly and haughtily went near her and spoke satirically to her thus: “Oh Auspicious Lady! Who are you? Who is your husband? You are looking like a buffalo to me. To which fat buffalo will you give birth?”

(10, 11) Hearing the ridicule, Sumitrā who was devoted to her husband, sighing with anger reproached Indra and said thus: “Oh wicked Indra! A Bison who will subdue your arrogance will be born soon. Your wife Śacī by becoming a buffalo will give birth to that enemy.”

(12 to 14) Indra, who was cursed harshly, out of fear prostrated before her and said thus “Protect me. Protect me”. Sumitrā after bathing furiously returned to the hermitage. The frightened Indra along with Śacī followed her. Seeing the seated sage glowing like fire, Indra along with Śacī, repeatedly requested him to show mercy.

(15 to 19) Even Sunetra, understanding the offence by Indra and seeing his furious wife, was shocked and in a manner that pleases his wife, said to Indra thus: “Oh Indra! Listen. Have you not heard of the renowned glory of wives devoted to their husbands? An angry chaste woman can in a moment destroy the universe. If she is pleased, she can again create the universe. Once by the power of a loyal lady, the Sun could not move for a long time. In the past, Dākṣāyaṇī during a sacrifice, really caused dissolution of the world by the power of her penance. Hence, along with Śacī propitiate Sumitrā. I, in no way have the power to undo the curse.

(20 to 22) “Long ago, there lived a great austere brahmin by name Mudgala. His beautiful wife Sānumatī was revered by all. Vāyu saw that attractive woman while she was taking bath in a river. Being tortured by lust because of her rich beauty, Vāyu entered her thigh to toss up her garment.

(23 to 25) “Realising the vileness of Vāyu, Sānumatī by her penance seized him by force and arrested him in between her thighs. When Vāyu was thus prevented, the life all over became static. Then the loyal Sānumatī considering the causeless destruction of the universe, released that much of

air which was required for lives to continue. Apart from that, she throttled Vāyu between her thighs.

(26, 27) "Then the worlds without wind were disquieted. There was no breeze any where in the world as Vāyu was suppressed. Knowing that even in the Vāyuloka there was no wind, the residents of that region reported the matter to Devendra.

(28 to 30) Hearing about the absence of Vāyu, Indra searched for him all over the worlds and sadly approached Brahmā and bowed to him and said thus: Oh Lord! Without Vāyu the worlds will perish. Not even grass can grow and the three worlds will lose strength. We have not in the least offended Vāyu. We do not know by whose anger and how the mighty Vāyu has disappeared."

(31, 32) Hearing Indra, Brahmā meditated and understood the matter and said thus to Indra: "O Indra! Listen to the fate of Vāyu. In Kurukṣetra stays the loyal wife of the sage Mudgala. Vāyu, by his misdeed towards her, has been subdued, throttled between her thighs and having lost his strength and emaciated, is suffering.

(33, 34) "Sānumatī who is devoted to her husband, is full of penantial glow. If requested cleverly she might release Vāyu. Oh Indra! Do not directly request her. She will burn you with her anger. Hence, you seek shelter under the sage Mudgala who will bring about good to you."

(35, 36) Listening to Brahmā, Indra went to the hermitage of sage Mudgala along with the gods to fetch materials for worship. After approaching with fear, the sage Mudgala who was with his consort, Indra with obeisance requested for the release of Vāyu.

(37 to 41) Then the sage Mudgala spoke sweetly to Indra thus: "Oh Indra who are along with the gods! Listen. I will tell you the truth. I am really not competent to tell her to release Vāyu. I already know by my penance all about the incident. If I were to tell her to release Vāyu who has offended her, she would immediately burn me and my hermitage and the world. Hence, I will suggest a plan to you. You stay here along with Kubera, Agni and others in the guise of Brahmācārins and serve her with patience and please her. Pleased with you,

she will oblige you in your task."

(42 to 46) Obeying the suggestion, Indra along with Kubera, Varuṇa, Agni and others stayed there in the guise of Brahmācārins and with devotion served Sānumatī comprehensively. Indra took care of her dear cows. Kubera was daily engaged in the supply of fruits and roots.

Varuṇa fetched water and washed clothes daily. Agni assisted in the performance of Agnihotra. Indra milked the cows daily and reared them. Thereby the milk was sweet and rich. Kubera supplied daily tasty fruits and roots. Varuṇa brought sweet enjoyable water.

(47 to 49) In this manner the gods were daily pleasing Sānumatī by their service. The happy Sānumatī once said in privacy to her husband thus: "Oh Lord! These students who are dedicated to service deserve to be truly blessed. But, why are they specially serving me alone? Oh Lord! Tell me why you have permitted them to do so?

(50 to 53) Inquired thus, Mudgala spoke smilingly thus: "Oh Auspicious One! Listen with patience. Do not become angry. Anger destroys your penance. Hence be peaceful always. In the absence of Vāyu, who has been throttled between your thighs for offending you, the world is on the brink of dissolution. Ten years have passed after his arrest. These fearstruck pupils who are Indra, Agni, Varuṇa, and Kubera are serving you to have Vāyu set free. You should bless them."

(54) Having understood that Sānumatī is happy, Indra and other gods bowed with folded hands and waited for her blessings.

(55, 56) Then the extremely pleased Sānumatī released Vāyu. The released Vāyu who was ashamed of his arrest prostrated before her and after bowing to sage Mudgala proceeded along with Indra and others.

(57) This is the ancient story regarding the offence to a loyal wife. Hence, you who are the third Indra in the Raivata Manvantara should propitiate only Sumitrā. You cannot get rid of fear in any other way.

(58 to 61) Hearing thus the words of Sunetra, Indra and Śacī went to Sumitrā. Helplessly Śacī re-

peatedly requested for the grace of Sumitrā. Then with mercy Sumitrā spoke to Śacī thus: "Oh Auspicious Lady! Go and quickly give birth to a Bison and become relieved of the curse. Also, Indra, who will be deprived of everything, will by worshipping the Devī Tripurasundarī get back his position with his enemies destroyed by the Devī." Knowing thus about the termination of the curse, both of them proceeded from there.

(62 to 67) Then Indrāṇī soon transformed herself into a formidable frightful buffalo looking like a mountain peak and entered a great forest killing tigers, lions and elephants and warding off the group of mountains. She entered a huge forest without animals. In that forest was hidden under the grass a solidified mountain like semen of the mighty Kaiṭabha the first king of the demons. When the hungry buffalo started eating that grass, the crystal like semen which was solidified due to chill melted gradually by the heat of her exhalation. When she swallowed the entire semen along with the grass, she became pregnant and gave birth to a Bison. After delivering the Bison, Indrāṇī relieved of the curse returned to the heaven.

(68 to 72) That Bison grew gradually in that forest. With a mountainous body the mighty Bison hurled the mountains with his horns and split the earth with his hoofs. Approaching him, the demons made him their king. Incited by the demons the Bison demon fought with the gods and conquering Indra, Yama, Agni and others snatched their wealth and became the ruler of the three worlds.

(73 to 75) Thus subdued by the wicked Mahiṣāsura, Indra and other gods went to lotus born Brahmā and reported their defeat thus: "Oh Lord! We have lost our wealth and power to Mahiṣāsura and are wandering on the earth like human beings. Please think of a plan to protect us who have surrendered to you."

(76, 77) Hearing the words of Indra and other gods, Brahmā thought for a while and realising the gravity of the task remembered Viṣṇu and Śaṅkara. Then Brahmā stood up and received with love Viṣṇu and Śaṅkara who arrived there and

worshipped them after seating them suitably.

(78 to 85) Then Viṣṇu and Śaṅkara, hearing the deeds of Mahiṣāsura from Indra and the gods who had supplicated, spoke to Brahmā thus: "Do not take this as a trivial issue. A great fear is in front of us. By his penance this mighty demon is invincible by any of the gods. Having obtained the boon in the past from you, this Mahiṣāsura cannot be killed by gods or by demons or by human beings or by animals. He cannot be conquered by men individually or in groups. No woman can vanquish him. He cannot be destroyed by any other group of gods as well. A difficult situation has been created by the boons obtained by him in the past. We are unable even to think of killing him. He cannot be killed neither by us nor by any one else. Hence let us worship the Great Devī Tripurasundarī who will bring about auspiciousness to us." Deciding thus Viṣṇu and other gods jointly prayed loudly to the Great Devī to alleviate the difficulty.

(86) Knowing this news Biḍālākṣa, the chief of the Mahiṣāsura's army, along with the demons arrived there to destroy the gods. Seeing that demon who had come to fight, the gods were frightened.

(87 to 89) Viṣṇu and Śaṅkara became angry. From their angry face and that of Brahmā, Indra and other gods came out a great effulgence which united immediately. This unique mass that was refulgent, emerging out of the faces of the gods, took a feminine form that enveloped the three worlds by its lustre. Viṣṇu and others bowed and asked the Devī who she was.

(90, 91) To Viṣṇu and others, She said with a thundering voice thus: "Prayed by the gods for the redressal of their misery, I am Durgā. Pleased by your prayers I will destroy the demons who are your enemies."

(92) Hearing the Devī, Viṣṇu said thus; "Oh Durgā! How will you kill our enemy who cannot be vanquished by gods or even others?"

(93, 94) Then Durgā said to Hari thus: "Oh Viṣṇu! Forget your worry soon. Born out of all the gods I am neither different from them nor one among them. I will kill Mahiṣāsura. Let all the gods arrange for my vehicle and weapons. I will conquer

your enemy."

(95, 96) Thus addressed by the Devī, the gods individually materialised weapons from their own weapons and offered them to the Devī. Himavān presented a powerful Lion. Viśvakarma gave jewels. The Sea-god gave a diamond necklace. Varuṇa gave a liquor cup filled with bliss.

(97, 98) Then Durgā wearing the ornaments and wielding the weapons, mounted the Lion and enveloped the three worlds by her self brilliance. Praised by the gods She was all set to kill the demons.

End of the forty-fifth chapter of the Māhātmya-khaṇḍam of Śrī Tripurārahasyam.

#### CHAPTER 46

*Radiating the brilliance of a thousand suns, Devī Durgā and her ferocious lion systematically dismantle Mahiṣāsura's elite generals and vast armies, turning the battlefield into a display of absolute divine sovereignty. Despite the demon king's frantic shape-shifting through forms of buffalo, lion, and elephant, the Goddess ultimately beheads him, silencing the chaos and earning the exuberant praise of the celestial trinity. To empower future devotees, she reveals a potent "garland" of thirty-two names—a sacred linguistic toolkit designed to dissolve insurmountable obstacles and provide an infallible refuge for anyone caught in the "serpent of endless worries."*

**T**hen Devī Durgā who was shining like a myriad Suns, who was wielding many shining weapons in Her thousand hands, the edge of whose crown was touching the orbit of the Sun, who had three eyes, who was dressed in a golden garment, who was ornamented with diamond jewels, with great joy blew the conch given by the Sea. Her lion roared. The gods reiterated the roar with voices of victory to the Devī. The frightening sound from the conch mixed with hails of victory and the roaring of the lion was as if tearing the three worlds which had gone unconscious.

(5, 6) Alarmed by that sound, Biḍālākṣa ran away. Mahiṣāsura enraged by hearing that sound reached there quickly following the sound. Hearing from Biḍālākṣa the supreme glory of the Devī,

Mahiṣāsura overpowered by anger came there followed by the demons.

(7, 8) Udagra, Cikṣura, Asiloma, Dīrghahanu and Biḍālākṣa, the five mighty chieftains of Mahiṣāsura followed him with myriad of armies.

(9, 10) Ugravīrya, Ugrāśya, Pralamba, Prabhañjana, Sāraṇa, Kṛkalāsa, Kākavakra and Viśaṇ-kaṭa, the valiant sons of Mahiṣāsura, wielding missiles furiously followed to fight with the Devī.

(11, 12) The nine ministers of Mahiṣāsura by name Bheruṇḍa, Kākatuṇḍa, Kuruṇḍa, Caṇḍa-vikrama, Bhāṇḍira, Ḍimbha, Krakaca, Kācakānta and Kaṭotkaṭa each with a myriad warriors followed him to attack the Devī.

(13, 14) Then a war started between the gods and the demons in which the rain of weapons and missiles frightened the cowards. The gods struck the demons from all sides with weapons and missiles. The demons retaliated. In this manner both of them were fighting.

(15) Then Bheruṇḍa and other leaders advancing towards the mighty gods showered missiles and weapons on them by which the gods lost their strength.

(16 to 18) Seeing the defeat of the gods, Devī Durgā prompted the Lion and the Lion that carried Devī Durgā flew into the sky and pounced on the army of the demons like Garuḍa on the serpents. It destroyed some demons with its nails, some with its mouth, some by lashing with its tail, some by the swing of its mane, some by its chest and also by its speed. It was as if Garuḍa was destroying the snakes.

(19) The demons were rendered cheekless, earless, sideless, noseless, handless, legless, faceless, stomachless and headless by the lion. The lion was like a conflagration in the forest of the demons.

(20 to 23) Then seeing their army being quickly destroyed, Udagra and other chieftains wielding weapons moved to kill the lion. But the lion which was protected by Devī Durgā fought them alone. It tore with its nails their diamond like hard bodies. Then jumping into the sky it pounced with force on the head of Udagra and pulverised

him with its chest, even as the demons were witnessing. Noticing the remarkable valour of the lion, the gods and demons admired it.

(24, 25) Then again quickly catching Cikṣura and others simultaneously, the lion jumped into the sky like a vulture holding flesh with its claws and tore their stomach like a wolf, an antelope. With their stomachs torn, all of them fell dead on the ground. After thus killing the five chieftains, the lion destroyed their army.

(26 to 30) Seeing the chieftains killed, Bheruṇḍa and others, the nine mighty ministers advanced at once to slay the lion. After fighting with those nine for a long time, the lion killed Kuraṇḍa of fierce prowess by striking him with the sole of its foot. It ate up Bheruṇḍa and tore apart Bhāṇḍira. It killed Ḍimbha with its chest. It dismissed Krakaca, Kaṭotaka and the stout headed Kācakānta by lashing them with its tail. Kākatuṇḍa was sent to the abode of Yama by a slap. Killing thus the group of ministers, the lion shook its mane and roared like the thunder from the monsoon clouds.

(31, 32) Seeing the dead chieftains and the strong ministers, the eight powerful sons of Mahiṣāsura who were exponents in war missiles and weapons advanced to fight with the Devī.

(33) Ugravīrya wielding a mace fought with the Lion for a long duration and hit by its paw fell unconscious on the ground.

(34, 35) Ugrāśya, Pralamba, Prabhañjana and Sāraṇa the mighty four wielding weapons like the Trident, Bolt, Spear and sword combated with the Lion. Single handed the lion fought with them who were like the god of death during dissolution.

(36, 37) At that time Ugravīrya who regained his consciousness hit with great force, by revolving his mace on the head of the lion. The mace which collided with the thunderbolt like head of the lion sprang out like a ball rebounding from the earth and on its downward course killed Sāraṇa by pulverising him.

(38, 39) Then the enraged lion caught Ugravīrya and tore him with its thunderbolt like nails just as Indra the mountain. With torn body Ugravīrya fell

on the ground and died.

(40, 41) Then the remaining six powerful sons of Mahiṣāsura, thinking that the lion was invincible, jointly fought with it. Seeing the brave and strong lion that was combating with them, Devī Durgā realised that the lion was tired enough and spoke to it thus:

(42) "Oh Great Lion! Well done. Very good. I am happy with your valour. I would like to fight with these demons. You can relax now." Hearing the Devī, the lion withdrew from the great battle.

(43) Then Devī Durgā fought for a while with those mighty demons and using Her Trident despatched them to the abode of Yama.

(44 to 47) Witnessing the death of the sons, the ministers, the army chiefs and seeing very few soldiers remaining, Mahiṣāsura with eyes reddened by fury proceeded like a huge mountain to fight with Devī Durgā. Seeing him, who was splitting the earth by pounding it with his hooves, who was dispelling the clouds by his breath, who was dislodging the stars by the lashes of his tail, who was roaring and emitting fire from his mouth, who was releasing dung and urine and dancing with a bent neck, Durgā invited him with a thundering voice.

(48 to 50) "Oh Wicked Demon! Come and battle firmly with me for a while. You will soon reach the abode of the manes." Saying thus, She showered arrows on Mahiṣāsura like rain bearing clouds on a blue mountain. Just like the rain on a mountain, the shower of arrows did not in the least hurt Mahiṣāsura.

(51 to 53) Seeing the failure of the shower of arrows, Durgā struck him with javelin, trident, bolt, spear, sharp weapons and club, without any use. Upon touching his body the weapons were powdered like the hail-storm on the mountain stones.

(54) Then considering Mahiṣāsura as strong like a diamond, Devī Durgā bound him with ropes imbued with powerful hymns (Mantras).

(55 to 57) As he was being bound, Mahiṣāsura transformed himself into a lion and fought with Her. Struck by the spear he quickly discarded his form as a lion and riding a chariot drawn by thou-



sand lions, he started to fight in a manly form well armoured. Mahiṣāsura who was like a huge mountain, who had thousands of faces and eyes, who had thousands of limbs, who was wielding varieties of weapons showered many missiles and weapons on the Supreme Devī Durgā.

(58 to 61) Then the Great Devī very soon warded off as if by wind that shower of arrows by pouring her deep drawn arrows. Severely hit by the arrow Mahiṣāsura was unconscious for a moment and resumed the fight adopting his magical powers. When the mighty demon showered boulders, Devī Durgā was totally immersed in it and the gods wailed seeing Her condition.

(62 to 64) Then Devī Durgā, using the wind-missile destroyed the shower of boulders. At that time the powerful lion carrying Devī Durgā flew like a bird and pounced on the huge chariot of the demon. Mahiṣāsura, thinking that his death was near, struck the lion on its head with his mace and he sprang out of the chariot. His huge chariot of thousand lions was powdered by the power of the lion. Then the Devī tied the demon with the rope.

(65 to 67) As he was being tied, he grew like the high Sumeru mountain. Then the Devī shattered his mountainous form by the thunderbolt missile.

But, Mahiṣāsura took the form of an elephant and battled with Her. While he was trying with his trunk to toss up the Devī along with the lion, Durgā with the sword cut off his trunk.

(68) Then, Mahiṣāsura assumed again his previous form of a Bison and threw with his horns the peaks of mountains at Her.

(69 to 72) Then the lion jumped into the sky and fell on the demon. Seeing the mighty demon overpowered by the lion, Durgā with Her great sword severed the mountain like head of Mahiṣāsura. Then from the body of the Bison emerged the mighty demon wielding a sword and a shield. Durgā quickly tied him with the rope and struck the powerful demon who was fighting, with Her sword. With his head severed by the sword Mahiṣāsura dropped lifeless.

(73, 74) When Mahiṣāsura was thus killed, the remaining demons with fear went underground. The horizons brightened, the wind was soothing, the fire looked peaceful, the rain god showered fragrant flowers on Devī Durgā. Brahmā and other gods loudly hailed Her.

(75, 76) When the tormentor of the worlds was thus destroyed, Brahmā, Viṣṇu, Śiva and other gods

prostrated before Devī Durgā and with joy praised Her, the Supreme aspect of Śrī Tripurasundarī.

(77) “Oh Durgā! You are the creator of the world and its destroyer. You are really the inner being of all. You are the ocean of compassion protecting the devotees from destruction. Salutations to you. Please protect us.

(78) “Oh Durgā! Protect us, just as You have protected the entire trembling universe which was like a frog caught by a cruel serpent in the form of a demon king.

(79) “Oh Durgā! When we are caught and immersed in the unbearable heap of distress, You the Mother of the Universe, just remembered by us, will assume a sportive form and protect us.

(80) “Oh Durgā! This universal expanse is a manifestation of a fragment of Your form and within this, you are displaying Your identity through your Māyā—the power of illusion. Please protect us.

(81) “Oh Durgā! Oh Mother! By Your magical power you reveal varieties of creation within your pure form. Though variegated, Your singular power of Consciousness is beyond comprehension. Please protect us.

(82) “Oh Durgā! By just taking shelter under Your lotus feet, Brahmā Viṣṇu and others are performing surprisingly. Then how wonderful would be Your form? How can we describe or praise You? Please protect us.

(83) “Oh Durgā! Oh Dispeller of the distress of the refugees! Please protect us who without refuge in this sorrowful formidable worldly life are being daily swallowed by the serpent of endless worries.”

(84) After thus praising the Great Devī Durgā, Brahmā and other gods, worshipped Her with flowers and worthy materials.

(85) Then the pleased Devī Durgā, the destroyer of distress addressed the gods thus: “Oh Gods! I am pleased by your worship. Ask for your wants. I will bestow all that to you even if it is rare.”

(86 to 89) Hearing Durgā, Maheśvara and other gods said thus: “Our enemy, the troublesome Maḥiṣāsura has been killed by Bhagavatī. The en-

tire world is free from worry. By the grace of Bhagavatī we have regained our respective status. Being sheltered under You, the Kalpavṛkṣa, we have nothing more to desire. Even then, in the interest of the world, we would like to ask You something. “Pleased by which prayer will you quickly protect a person who is suffering? Oh Devī! Please tell us this even if it is a great secret.”

(90 to 92) Thus requested by the gods, the compassionate Devī Durgā said thus: “Oh Gods! Listen to this confidential and extremely rare garland of My thirty-two names which destroys all danger. In the three worlds there is no other prayer which equals this secret one. Listen. I will disclose it to you.

(93 to 97)

1. Durgā—*She is Devī Durgā;*
2. Durgārtiśamanī—*Destroys great sorrows;*
3. Durgāpadvinivāriṇī—*Wards off great danger;*
4. Durgamacchedinī—*Resolves unsolvable problems;*
5. Durgasādhinī—*Achieves uphill tasks;*
6. Durganāśinī—*Destroys formidable obstacles;*
7. Durgatoddhāriṇī—*Saves the devotees from down fall;*
8. Durganihantrī—*Destroys difficulties of Her devotees;*
9. Durgamāpahā—*Takes away the difficulties in the path of Her devotees;*
10. Durgamajñānadā—*Confers deep and rare knowledge;*
11. Durgadaityalokadavānalā—*Conflagration unto the troublesome gang of demons;*
12. Durgamā—*Attainable through great effort,*
13. Durgamālokā—*Difficult to behold,*
14. Durgamātmasvarupiṇī—*The incomprehensible Self in all.*
15. Durgamārgapradā—*Provides rare path or opportunity.*
16. Durgamavidyā—*Embodiment of transmental difficult knowledge.*
17. Durgamāśritā—*Dwells in the inaccessible fort.*

18. Durgamajñānasamsthānā—*Dwells in the difficult profound intelligence.*
19. Durgamadyānabhāsinī—*Shines or reveals Herself during exacting meditation.*
20. Durgamohā—*Inalienable attachment or infatuation in beings.*
21. Durgamagā—*Travels in difficult places or paths.*
22. Durgamārthasvarūpiṇī—*of indiscernible or subtle nature.*
23. Durgamāsurasamhantrī—*Killer of invincible demons or Durgamasura.*
24. Durgamāyudhadhāriṇī—*Wields unconquerable weapons.*
25. Durgamāṅgī—*Whose form is incomprehensibly divine.*
26. Durgamatā—*Unapproachable;*
27. Durgamyā—*Not accessible to the wicked;*
28. Durgameśvarī—*of immeasurable glory or Sovereignty;*
29. Durgabhīmā—*Unbearably fierce;*
30. Durgabhāmā—*of incomprehensible beauty;*
31. Durgabhā—*of incomprehensible effulgence;*
32. Durgadāriṇī—*Who tears torments;*

(98 to 101) "Any human being who recites this array of Durgā's names win undoubtedly be free from all fear. Whether tormented by enemies or held captive, a person will surely be relieved by reciting these thirty-two names. Ordered by a furious king to be beheaded, or overpowered by enemies in war, or attacked by a tiger in the forest, he will be freed from all fear by reciting these thirty-two names hundred and eight times.

(102, 103) "There is no other prayer equal to this in removing the fear of distress. Oh Gods! There will be no shortage of anything to those who recite these names. These names should not be revealed to non-devotees, atheists and cheats. These names should be disclosed to a composed devotee dedicated to the service of the Guru and the Deity.

(104 to 106) "Anyone in great difficulty will find relief if he recites himself or hears through a brahmin this array of names thousand times or ten thousand

times or one lakh times. One lakh oblations of these names with white sesamum seeds mixed suitably with honey, ghee and sugar will eradicate host of difficulties. Repetition of these thirty-two names thirty thousand times is considered as one Puraścaraṇa (i.e., repetition to master a mantra).

(107 to 112) "All action must be preceded by Puraścaraṇa. One should make in pure clay my idol having eight arms wielding the mace, the sword, the trident, the arrow, the bow, the lotus, the shield and the club; with three eyes; decorated with the crescent moon on the head; with red garment; seated on the lion and killing Mahiṣāsura with the trident. Repeating the names hundred times fragrant, red oleander flowers should be offered. Oblations of small round cakes of flour should be offered by repeating My mantra. Varieties of dishes including flesh and wine has to be offered. By doing such a worship for forty-eight days one will achieve the impossible. He who worships Me daily will never meet with danger." Saying thus to the gods, Devī Durgā disappeared.

(113) "Oh Paraśurāma! There is no danger ever for those who listen to this great legend of Devī Durgā. Thus I have narrated to you the wonderful legend of Devī Durgā."

End of the forty-sixth chapter of the Māhātmya-khaṇḍam of Śrī Tripurārahasyam.



**Source:** *Shri Tripura Rahasya (Mahatmya Khanda)*; T.B. Lakshmana Rao (2011).

**Book purchase link:** <https://www.amazon.com/Shri-Tripura-Rahasya-MahatmyaKhanda/dp/B00PSKKAXO>



## MAHIṢĀSURA EPISODE: SKANDA PURĀṆA

### CHAPTER 6 - BATTLE BETWEEN THE GODDESS AND MAHIṢĀSURA

*The narrative recounts the origin of the demon Mahiṣāsura, born to a buffalo-formed mother whose intense penance won a boon from Sage Supārśva. After conquering heaven and driving out the gods, he provokes the combined energies of Brahmā, Viṣṇu, Śiva, and the other deities to manifest as the goddess Durgā. Armed with celestial weapons and mounted upon her lion, Durgā advances with her attendants into battle and swiftly destroys Mahiṣāsura's formidable armies and commanders.*

The sages said:

I- 4. O Sūta, O disciple of Dvaipāyana, O most excellent one among those conversant with the Purāṇas, previously you told us that the excellent Cakratīrtha extends up to Devīpaṭṭaṇa. Therefore we ask you something. Indeed where is that Devīpaṭṭaṇa itself up to which Cakratīrtha extends. How did it get the name Devīpaṭṭaṇa? Of what sort is the merit of those sinners who take their holy bath at Rāmasetumūla as well as Cakratīrtha? O most excellent one among those conversant with the Purāṇas, describe this as well as other details.

Śrī Sūta said:

5. I shall describe everything. O leading sages, listen. This narrative is destructive of all the sins of those who read and listen.

6-8. The Lord of Sītā, the scion of the family of Raghu, built the first (part) of the bridge by placing nine boulders in the sea. That spot is called Devīpura up to which Cakratīrtha extends. How it came to be known by the name Devīpaṭṭaṇa, O excellent sages, I shall tell you. Listen with attention. Formerly all the sons of Diti were slain by Devas in a battle between Devas and Asuras. So she was deeply grief-stricken and bewildered. She spoke these words to her daughter:

Diti said:

9-10. Dear daughter, go to an excellent penance grove in order to perform penance, so that you can bear sons. O lady of excellent buttocks, observe all restraints and vows. Curb your sense-organs. Desire to get such a son as Indra and others among the Suras will not survive (his attack).

11-12. On being told by her mother thus, she bowed down to her. Adopting the form of a buffalo she went to the forest and performed a penance in the midst of five fires. She performed a very severe penance and on account of that, all the worlds trembled. While she was performing the penances, the three worlds became badly frightened.

13. Multitudes of Suras including Indra were embarrassed, O excellent Brāhmaṇas. Sage Supārśva became agitated (mentally) on account of her penance. He said to her:

Supārśva said:

14-16. O lady with excellent buttocks, I am pleased. You will have a son with the face of a buffalo and the bodily form of a man. This son of yours named Mahiṣa will be extremely vigorous and mighty. He will harass heaven and Devendra along with his army.

After saying this and persuading her, Supārśva made her desist from the penance. Then he went back to his own world.

17-19. As had been predicted by the Brāhmaṇa, the son Mahiṣa was born to her. Like the ocean during Parvan days, he grew up with a great vigour and prowess. Thereafter Vidyunmālī, the leader of Asuras and the son of Vipracitti, and all those great Asuras who were on the earth, O Brāhmaṇas, heard about the boons granted to Mahiṣa. They joyously approached him, O excellent sages, and spoke thus to Mahiṣāsura:

20-22. "O highly intelligent one, formerly we were ruling heaven. By resorting to Viṣṇu, our kingdom was forcibly seized by Devas. O Mahiṣāsura, regain our lost kingdom with your power. Exhibit all your vigour and prowess now. You have unparalleled strength and vigour. You are (justifiably) proud of the boons granted by the Brāhmaṇa. Slay Indra along with the hosts of Devas in the battle."

23. On being told thus by the Dānavas, Mahiṣa of very great valour, wished to fight with the immortal beings. He went to Amarāvati.

24. Then the battle between Devas and Asuras lasted for a hundred years. O leading Brāhmaṇas, it was very tumultuous and it caused horripilation.

25. The army of Devas fled due to fear, O Brāhmaṇas. Keeping Indra ahead of them, Devas went to god Brahmā.

26. Taking all those Devas with him, Brahmā went to the place where Nārāyaṇa and Śiva, the protectors of the universe, were present.

27. After going there, bowing to them and eulogizing them by means of various kinds of prayers, Brahmā reported to them the misdeeds of Mahiṣāsura.

28-31. He intimated the trouble inflicted on Suras by Asuras, to the Lords Śaṃbhu and Kṛṣṇa (i.e. Viṣṇu). (Then he said,) "He has dismissed Indra, Agni, Yama, the Sun-god, the Moon-god, Kubera, Varuṇa and others and has occupied their posts himself. He has usurped the powers of the other Devas too. The dismissed group of Devas has left the heavenly world on being harassed by Mahiṣāsura. They are now wandering over the earth like human beings. It is to intimate this to you two, my Lords, that I have come here along with the same groups of Devas. Do protect them who have come down here."

32. On hearing the words of Brahmā, Rameśvara (Viṣṇu) and Maheśvara became furious. Their faces became dreadful and very difficult to gaze at.

33-35. Then, O Brāhmaṇas, from the highly enraged blazing faces of Viṣṇu, Śaṃbhu and Brahmā, a great refulgence issued forth. From the bodies of Indra and other Devas too a dreadful splendour came forth. All these units of splendour

joined together and formed a single mass. This mass of splendour resembled a blazing mountain. It was seen by the groups of the Devas as spreading its flames and enveloping every direction.

36. This mass of fiery refulgence took the shape of a woman. The refulgence of Śiva became her face; that of Viṣṇu her arms, O Brāhmaṇas.

37. The splendour of Brahmā became the feet; the splendour of Indra became the waistline. The tresses were formed with the refulgence of Yama and the breasts with the brilliance of the Moon.

38. The shanks and the thighs were evolved out of the refulgence of Varuṇa, O Brāhmaṇas. The refulgence of the Earth became the hips and the loins, and that of the Sun became the toes of the feet.

39. The fingers of the hands were shaped with the splendour of Vasus; O Brāhmaṇas, the nose was made out of the refulgence of Kubera.

40. The rows of teeth were shaped from the refulgence of the nine Prajāpatīs. The pair of eyes was formed out of the brilliance of the Fire-god.

41-43. The two Sandhyās (dawn and dusk) became her eyebrows. The refulgence of the Wind-god became her ears. The other limbs of the lady were evolved from the dreadful refulgence of the other Devas. Thus Durgā of excessively brilliant form took birth. She appeared invincible to all—both Suras and the Asuras. Thus she was born of the amalgamation of the refulgences of the army of all the Devas. Seeing her, all those Devas who had been harassed by Mahiṣa became delighted.

44. Then, O excellent Brāhmaṇas, Devas headed by Rudra extracted spears and other weapons of their own and handed them over to her.

45-49. They gave her ornaments, garments, garlands and sandal-paste. Adorned and equipped with the ornaments, garments, flowers, weapons, garlands, sandal-paste, etc. that goddess, the dreadful goddess of frightening voice, laughed boisterously. She roared out loudly as if to shake heaven and earth. She was attended upon by gods. Due to terrific roar of the goddess the entire universe got agitated.

As the Devī rode on her vehicle, the lion, the im-

mortal ones, sages, Siddhas, Gandharvas and others began to eulogize with shouts of "Be victorious".

Due to the extremely terrible shouts of the Devī the three worlds became agitated. On seeing it, Daityas, the enemies of the Devas, rose up with arms raised.

50. Mahiṣa was excessively infuriated. He lifted up his great weapons and surrounded by Asuras proceeded in the direction of that sound.

51-53. He saw the Devī pervading the three worlds by means of her refulgence. She had innumerable hands equipped with weapons. She shook the entire earth with her shouts. She made great serpents including Śeṣa excited thereby. On seeing the Devī, Asuras stood ready with their weapons lifted up.

Then a fight between the Asuras and the Devī ensued with missiles, weapons, arrows, discuses, iron clubs and big threshing rods.

54. Then the excessively powerful Mahiṣa, the suppressor of enemies, fought with the goddess along with (his) innumerable elephants, horses (i.e. horsemen), chariots and foot-soldiers.

55. The important group-commanders of the Asuras were thousands, hundred thousands and crores; and there is no limit to the army of each of them.

56-58. All of them simultaneously encircled her using all weapons hitting her violently. The terrible goddess sportingly cut off the volley of missiles discharged by the Daityas by means of the arrows discharged from her bow. She showered the bodies of the Daityas with numerous arrows. Gaining more strength, due to the support of the Devī, the Devas became fearless. They fought with the leading commanders of the Daityas by means of weapons, missiles, etc.

59. The Devas became proud on account of their strength. They were rendered stronger by the Śakti of Devī. With their weapons they annihilated all the Asuras without leaving any trace.

60-63. When his army perished, Mahiṣāsura became furious. He seized his bow and drew it violently producing a loud report. He fitted arrows, O Brāhmaṇas, and discharged them at the armies of Devas. He discharged ten thousand arrows on Indra, five thousand on Yama, eight thousand on

Varuṇa, six thousand on Kubera and ten thousand arrows on each of the Sun, the Moon, the Fire-god, the Wind-god, Vasus, Aśvins and other Devas.

Mahiṣa, the lord of Dānavas, the most excellent one among powerful persons, discharged the arrows thus.

64. Then on being crushed by Mahiṣāsura, Devas fled. They sought refuge in the Devī crying out, "Save us, save us".

65-66. Thereupon, the Devī commanded her own Gaṇas, viz. Bhūtas (Evil Spirits), Vetālas (Vampires) and others: "You annihilate the Asura armies quickly. I shall fight with Mahiṣa in the battle. He is very haughty on account of his strength." Then the entire Asura host was killed by the Gaṇas of Devī quickly.

67. When the army was destroyed by the Gaṇas ordered by Devī, Mahiṣa wanted to fight with the Gaṇas. He stood ready to meet them.

68-70. In the meantime Mahānāda, Sucakṣus, Mahāhanu, Mahācaṇḍa, Mahābhakṣa, Mahodara, Mahotkaṭa, Pañcāsya, Pādacūḍa, Bahunetra, Prabāhuka, Ekākṣa, Ekapāda, Bahupāda and Apādaka and many other ministers of Mahiṣāsura became desirous of fighting with Devī in the battle. They stood in front of Devī.

71-73. Then Devī rode on her vehicle, the lion, of the velocity of the mind. She seized her dreadful bow of loud report like that of the cloud at the time of the world destruction. She made a twanging sound and discharged many arrows of adamant strength and of the velocity of the wind. Daitya Mahāhanu equipped with a million elephants, ten million horses, ten million chariots and a thousand million foot-soldiers was killed by Devī in the battle.

74. In his army, O excellent Brāhmaṇas, thousands, hundred thousands and crores of the commanders of the principal units were killed by Devī with her arrows.

75. Mahiṣa had very powerful Asura leaders numbering thousands, hundred thousands and crores. Each of these leaders too had an army of four divisions.

76-77. Just as, O Brāhmaṇas, Mahāhanu had a great army, so others too had a vast army. The entire army was killed by Devī by means of arrows with golden feathers fixed to their tails. That was something of a miracle, O eminent Brāhmaṇas, that this was done within a (short) period of a Yāma (3 hours) only.

#### CHAPTER 7 - MAHIŚĀSURA KILLED

*The battle between Goddess Durgā and Mahiṣāsura reaches its climax as the Goddess methodically destroys the demon's remaining generals and overcomes his repeated shape-shifting stratagems. When Mahiṣāsura attempts to escape into the waters of Dharmapuṣkarinī, he is exposed after Durgā's lion drinks the reservoir dry, enabling the Goddess to behead him and reestablish cosmic order. After her victory, Durgā founds the city of Devīpaṭṭaṇa and consecrates the Amṛta Tīrtha, sanctifying the place where Lord Rāma would later commence the construction of his sacred Setu following the worship of nine boulders.*

Śrī Sūta said:

1. On seeing that his army had been destroyed by Devī, Mahiṣa, the lord of Dānavas, spoke with great anger to Caṇḍakopa:

Mahiṣa said:

2-6. O Caṇḍakopa of great vigour, fight with this vicious woman.

After saying "So be it", the valorous Caṇḍakopa showered a volley of arrows on Devī at the front of the battle. Āmbikā sportingly split quickly the arrows of Caṇḍakopa; killed the charioteer and the horses of the Daitya. Then she cut down his flagstaff and bow. Then she crushed the chariot and hit the demon in his chest.

(Finding) the horses and the charioteer killed, the bow broken and the chariot shattered, Caṇḍakopa rushed at Devī wielding a sword and a shield. With his sword, the great Asura struck the lion, the vehicle of Devī.

7. He hit the left arm of Devī with his sword but it was broken into a thousand pieces on (the impact of) her hand.

8. Then Āmbikā hit Caṇḍakopa in his chest with a

great spear. He fell down dead.

9. When Caṇḍakopa of great vigour and excessive strength was killed, Citrabhānu mounted an elephant and rushed at Devī.

10. The demon hurled a divine Śakti tinkling with big bells. Without being agitated, Devī ward off that Śakti with her Huṃkāra ('hum' sound).

11. Then the Goddess tore Citrabhānu with her spear. When he died in the battle, Karāla rushed in.

12. Hitting him with her fist, Devī made him fall down. Then with her iron club Devī deprived the haughty fellow of his life.

13. Goddess Durgā despatched to the world of Yama Bāṣkala with her sharp spear and Antika with her discus, O excellent Brāhmaṇas.

14. Similarly she pierced with her spear the other huge-bodied ministers of Mahiṣa and sent them to the abode of Yama.

15-19. When his army was thus slain by Durgā, Mahiṣāsura assumed the form of a buffalo and devoured the Gaṇas of Devī. He killed a few with his snout and others by kicking with the hoofs. The infuriated demon toppled down others with the impact of his exhalation. After killing Devī's army of goblins, Mahiṣāsura (rushed) to kill her lion. He became infuriated and roared. Then the lion of great strength became furious. With his paws he dug the ground and broke the mountains. As Mahiṣāsura came near, he tore him up with his claws. The wrathful Caṇḍikā intended to kill him then.

20-24. In her excessive anger, Caṇḍikā bound Mahiṣa by means of ropes and nooses. The demon got himself released from the nooses and abandoned the guise of buffalo. The Daitya then adopted the form of a lion. By the time Devī was ready to cut off his head, the Daitya of great strength became a man with a sword in his hand. With multitudes of arrows of sharp points capable of tearing vulnerable spots, Devī struck that man with the sword in his hand. Then that man became an elephant with a trunk and two tusks. With its trunk it pulled the lion, the vehicle of Devī. Thereupon, the lion split its trunk by means of its claws.

25-27. Again he became a great Asura in the guise of a buffalo. Then the infuriated Bhadrakālī began to drink the great liquor. On account of the drink she became inebriated. Her eyes became red and she (contemptuously) laughed. With his horns Mahiṣāsura proudly hurled boulders of rocks on Caṇḍikā. With her arrows she cut them off. Then Devī, the mother of the universe, spoke to Mahiṣāsura:

Devī said:

28-29. O stupid fellow, you can well be proud for a short while as long as I drink this liquor. After I finish drinking this liquor, I shall send you to Yama's abode.

After you have been killed, you who have been unassailable (so far), and have been a thorn to Devas, let Siddhas, Sādhya and groups of Maruts resort to their respective posts.

30-34. After saying this, Devī dealt Mahiṣāsura a blow with her fist. On being struck by Devī, Mahiṣa became frightened and agitated. He immediately fled to the shore of the Southern Sea. Riding on her vehicle, the lion, Devī chased him. Thereupon, pursued by Devī, Mahiṣa, the lord of Dānavas, entered the waters of Dharmapuṣkarīṇī, ten Yojanas in width. Agitated by the blow of Durgā, he remained hidden therein. Then Durgā came to the banks of Dharmapuṣkarīṇī. But Caṇḍikā did not see Mahiṣāsura there. Then an unembodied voice spoke to Goddess Durgā:

35-36. "O Bhadrakālī, O great Goddess, Mahiṣa, the Dānava who has been hit by you with the fist, has become extremely frightened. O gentle lady, he lies concealed in the waters of Dharmapuṣkarīṇī. Slay him. Deprive him of his life by some means."

37. On being told thus by the incorporeal voice, Caṇḍikā who was ready to slay the demon, told the lion, her vehicle:

38. "O king of beasts of leonine valour and excessive strength, let the water of Dharmapuṣkarīṇī be drunk up completely by you."

39. On being told thus by Devī, O Brāhmaṇas, the lion drank the entire quantity of water in Dharmapuṣkarīṇī so that there was only dust (silt) left behind.



40-42. Thereupon the dejected Mahiṣa came out of the water reservoir. As the Asura approached her, the infuriated Devī placed her foot on the head of the Asura and hit his neck with her spear. Then Devī seized (her) sword and cut off his huge head.

Thus, O Brāhmaṇas, the demon Mahiṣa was slain by Durgā along with his servants, army and vehicles. He fell down on the ground and died.

43. Thereupon, Devas, Siddhas, Gandharvas, and the great sages eulogized Devī with prayers. They were satisfied and delighted.

44-46. Permitted by Devī, Devas went to different places in the manner they had come. Then Devī founded an excellent city named after her. The mother of the universe built the city on the northern shore of the Southern Sea. Thereafter, at the bidding of Devī, Devas headed by Śakra filled Dharmapuṣkarīṇī with nectar. Therefore, that excellent Tīrtha got the name Amṛta Tīrtha.

47-48. Then Devī who was joyous, granted this boon to her city: "Let this city be conducive to the welfare of all animals and be free from sickness." To the Tīrtha, she granted the boon: "The men who take their holy bath here shall attain Siddhi in accordance with their desires."

After saying thus she went to heaven.

Śrī Sūta said:

49. The excellent city which Devī built and named after her, is called Devīpaṭṭaṇa. It is the most excellent among all cities.

50-56. At a very auspicious hour, Rāma started from Devīpaṭṭaṇa, O Brāhmaṇas. At the outset, he

bowed down to Vighneśvara (Gaṇeśa) and the Lord of waters (i.e. Varuṇa). Permitted by Mahādeva, Rāmacandra, the highly virtuous one, joyously laid down with his own hand the (first) nine boulders. He inaugurated the construction of the Setu, O Brāhmaṇas. Till it was completed up to Laṅkā, he watched its progress alertly. While watching the progress of the work, Rāma occupied a splendid throne made by Nala. Through the monkeys including Nala, he caused the bridge to be built.

The monkeys brought mountains, trees with branches, rocks, grasses and collections of logs of wood from the forest. Nala gathered them together and built the Setu on the great sea in five days. The Setu extended as far as Laṅkā.

The Setu with a width of ten Yojanas and length of a hundred Yojanas was built on the sea by Nala. It is highly meritorious and destructive of sins.

57. In Setumūla (the root or beginning of the Setu) which is near Devīpura and which is of the form of nine big boulders, one should take holy bath for the purification of his sins.

58-62. Then he should take bath in Cakratīrtha and worship Hari, the overlord of the Setu. Since the bridge construction started at Devīpaṭṭaṇa, O great Brāhmaṇas, that is considered to be the real Setumūla.

The western extremity of the Setu is well known as Darbhāśayyā. Devīpurī is the eastern extremity. Both of them are Setumūlas. Both of them have the reputation of being meritorious, sacred and destructive of sins. The pilgrims can go to Setumūla by any route whatsoever. The respective pathways shall be the bestower of liberation. They should take the holy bath at the outset in Setumūla and Cakratīrtha. After performing the requisite rite of Saṃkalpa they should go to Setubandhana.

63. O Brāhmaṇas, the holy bath in Devīpura, Darbhāśayyā and the auspicious Cakratīrtha is meritorious and destructive of sins.

64. In both the places, O Brāhmaṇas, if Cakratīrtha is remembered, all the sins committed in the course of a hundred thousand births are destroyed.

65. Birth shall become extinct. Salvation shall be within reach. There has never been a Tīrtha like Cakratīrtha nor shall there be one like it.

66. There are Gaṅgā and other many Tīrthas in the terrestrial world, O excellent Brāhmaṇas. But verily, they are not equal to even a sixteenth part of Cakratīrtha.

67-68. At the outset, the pilgrim should take his holy bath in the sea at the middle of the nine rocks. Then in Kṣetrapīṇḍa as well as Cakratīrtha. He should serve Hari, the lord of Setu, for the purification of his sins. Those who go by that route should perform the rite at Darbhāśayyā also.

69. If a man bows down to the throne made by Nala and occupied by Rāmacandra, he need not be afraid of Naraka at all.

70-73. At the outset, the pilgrim should bow down to the Setu mentally meditating on Rāma: "Obeisance to that Setu, the dust whereof has been sanctified by Rāma by placing his feet there, the Setu that is the cause of the severance of the head of Rāvaṇa, that is the very flag of Rāmacandra, that is the sole cause of the pathway to salvation; obeisance to that Setu which is like the Sun-god unto the lotus-like mind of Sītā."

With this Mantra, O Brāhmaṇas, the pilgrim should prostrate flat on the ground. Thereafter, he should go to Vetālaradatīrtha which has great power. By taking the holy bath there, one attains great Siddhi.

74. O great Brāhmaṇas, if a man reads this chapter or listens to it with great devotion, it will not be difficult for him to attain heaven, etc. Even salvation will be within his reach.



**Source:** *Skanda Purana*; G. V. Tagare (1950).

**Book purchase link:** <https://www.motilalbanarsidass.com/products/the-skanda-purana-23-parts-in-set-aitm-vol-49-71-ancient-indian-tradition-and-mythology>



## MAHIṢĀSURA EPISODE: KĀLIKĀ PURĀṆA

### CHAPTER 60 - WORSHIP OF THE GODDESS DURGĀ AND KILLING OF MAHIṢA

*The chapter outlines the ritual procedures and mythological origins of the autumn worship of Goddess Durgā, specifically detailing the rites for her various forms such as Ugracaṇḍā, Bhadrakālī, and Kātyāyanī. The text explains that the goddess was famously awakened by Brahmā to assist Rāma in defeating Rāvaṇa, establishing the significance of the Mahāṣṭamī and Mahānavamī festivals. A central portion of the chapter is dedicated to the redemption of the demon Mahiṣāsura; it reveals that Mahiṣa was actually a partial incarnation of Śiva, born to the demon Rambha and a she-buffalo due to a complex series of boons and curses. Ultimately, after being slain by the Goddess across different kalpas, Mahiṣa is granted the unique blessing of remaining eternally at her feet and receiving a share of the offerings made during her worship, illustrating his transition from a terrifying foe to a perpetual devotee.*

1-5. The adept should celebrate the great festival of Durgā on the ninth day (of the white moon) in the autumn with the mantras of the Durgā-tantra; and the kings and others should offer sacrifice (bali) to the goddess. The eighth day of the white fortnight of the moon in the month of Āśvina is called mahāṣṭamī, which causes extreme pleasure to the goddess; the ninth day following this is the mahānavamī, this day is the beloved of Śivā (Śiva?) and is to be honoured by one and all. O my child Bhairava! listen now to the special rites in worshipping the goddess on those two days. O Bhairava! a man well restrained should worship the goddess, following the rules, on the maṇḍala with the mantras of the Vaiṣṇavi-tantra and Durgātantra. For obtaining success the worship should be so, as the goddess in her various shapes accepts worship.

6-7. O my dear! when the sun is in the sign of Virgo from the first day of the bright fortnight of the month onwards, the adept should take only

such foods that has been obtained without asking for them, or he should eat at night only, or once only, or he should live on only water; he should take his bath in the morning; he should conquer the opposite senses (such as pain and pleasure), worship Śivā thrice in a day, perform japa and homa and feed maids.

8. On the sixth day the worshipper should invoke the goddess on the branches of bilva-tree (Aegle Marmelos) and on the fruits of the bigger variety bilva (śrīphala). On the seventh day he should collect the branches of bilva-tree and worship the goddess on them.

9. The worshipper should again worship the goddess specially on the eighth day; he should himself perform the act of awakening and offering sacrifice (bali) in the mid-night.

10. On the ninth day the worshipper should offer innumerable sacrifices (bali) following the prescribed rules; he should meditate upon her ten-armed shape and worship her with the mantras of Durgātantra.

11. The excellent most of the adepts should dismiss the goddess on the tenth day (by celebration the Śavarotsava). The goddess having been dismissed the adept should act in the night as before.

12. When the adept desires to worship the goddess in her ten-armed shape (Ugracaṇḍa) with the mantras of the Durgā-tantra there are special rites, listen to them.

13. On the eleventh day of the dark half of the moon when the sun ascends to the house of Virgo, the adept should keep fast on that day, eat once only next day, and observe the night vigil on the day following.

14-15. The wise adept should make the awakening of Mahāmāyā according to the rules on the four-

teenth day (of the previous fortnight) with the sounds of songs and musical instruments, and also with offerings of various kinds of food and eatables; he should observe the fast of ayācita the next day. He should continue this austerity till the ninth day (of the white fortnight).

16. The adept should commence the worship of the goddess during the period of the star Jyeṣṭhā and again worship her on Mūla; again worshipping her on Uttārā-ṣāḍha he should dismiss her on Śravaṇa.

17. O Bhairava! listen to the special rites, which are required in the event of the adept desires to worship the goddess in her shape with eighteen arms (Maṅgalacaṇḍī) with the mantra of Durgā-tantra.

18. When the sun resides in the house of Virgo on the ninth day of the dark fortnight of the moon conjoined with Ādrā the adept should worship the goddess in day time after awakening her with the sounds of songs and musical instruments.

19. On the fourth day of the bright half of the moon (of that solar month) the untieing of the hairs of the goddess is to be performed, and early in the morning on the fifth day he should bath her with auspicious water.

20. The worship of the branch (of bilva tree) is on the seventh day, the fasting is one the eighth day, and on the ninth day are the worship, wakening and offering of sacrifice (bali) as per rules.

21. On the tenth day is the dismissal of the goddess with sports, festival and auspicious actions; the performance of nirājana on the tenth days strengthens the doer.

22. O Bhairava! listen to the special rites when the adept desires to worship the goddess Mahāmāyā in the form of Vaiṣṇavi, who is the embodiment of the world.

23. When the sun resides in the house of Virgo, on the eighth day of the bright half of the moon the adept should worship her with much pomp and splendour at night.

24-25a. The adept should offer of sacrifice (bali) on the ninth day following the prescribed rules, he

should perform the prayer and oblation (homa) as per rules on this occasion in order to obtain super normal power (vibhūti). A man should worship the great goddess by offering eight flowers.

25b-28. In olden days the great goddess was waked up by Brahmā when it was still night in order to favour Rāma and to get Rāvaṇa killed. Then having given up her sleep she on the first day of the bright half of the moon in the month of Āśvina went to the city of Laṅkā, where Rāma stayed in the past. The great goddess Ambikā having gone there caused Rāma and Rāvaṇa engaged in a battle, but she herself remained hidden and kept on eating flesh and drinking blood of the demons and the monkeys.

29-30a. She got Rāma and Rāvaṇa engaged in fighting for seven days, and when the seventh night passed away, the goddess Mahāmāyā, the embodiment of the world caused Rāvaṇa to be killed by Rāma on the ninth day.

30b-31a. During the period of seven days when the goddess herself observed the game of the battle by the two, she was worshipped all those seven days by the gods.

31b-32. On the ninth day when Rāvaṇa the hero, was killed, Brahmā along with all the gods performed a special worship of Durgā. There after the goddess was dismissed on the tenth day with the celebration of Śāvarotsava.

33. Indra on his part held a lustration of the army for the peace of the army of the gods, and also for the prosperity of the kingdom of the gods.

34-35. The great army of the gods was stationed in the north-eastern region of the island of Laṅkā; from the vantage point while observing the terrifying fight with arrows between Rāma and Rāvaṇa they became terrified on that third day which was conjoined by Svāti; the Lord of the gods welcomed them for peace on the words of Viṣṇu.

36. Then, on the tenth day during the course of Śravaṇa Hari dismissed the auspicious goddess Caṇḍikā, and then for the appeasement of the army performed the ceremony of lustration.

37. Indra, the husband of Śacī, whose army had

been lustrated, met Rāma, the descendent of Raghu, and then proceeded to the heaven, together with the gods.

38-40. Thus it happened in the past during the reign of Manu Svāyambhuva, the goddess with a view to doing good to the gods and to the human being manifested herself in her ten-armed form for the welfare of the world at the beginning of the tretāyuga. Just as it happened in the past kalpa, exactly the same way the goddess for annihilating the demons manifests (herself). In every kalpa there shall be Rāma, Rāvaṇa and also the demons.

41-42. The same way the fight will take place (between the two) and there shall be the meeting of gods. The same way there shall be, and already had been Rāma and Rāvaṇa in thousands; so also the goddess acts accordingly. All the time the gods shall lustrate their army.

43. Following this men should worship her as per rules, and king in order to strengthen his army shall perform the lustration of his army (on the occasion).

44. A performance comprising dance, songs, plays, festivities and benediction should be made in honour of the goddess, by a group of charming women bedecked with shining ornaments.

45-49. An adept should worship the goddess, the resort of the world by offering sweet-meats, cakes, drinks, foods, food which are eaten with mastication, and that without mastication, gourds, coconuts, dates, bread fruits, grapes, mangoes, bilva-fruits, plihās and citrons, kaserus, betel-nuts, roots, rose apples, Indian persimmons etc.; the products of cow, sugar lumps, various kinds of meats, liquor, various varieties of honey, eatables favourite of children, parched grains, rice, fruits and others, sugar-canes, white sugar, goose berries, oranges, he-goats, buffaloes, rams, collection of blood from the body of the self (worshipper), so also varieties of wild animals belonging to the category of sacrifice such as birds etc., (the quantity of the sacrifice should be-such) that the meat and the blood of the animals sacrificed turn into a heap of mud.

50. The adept should prepare a puppet of Skanda-

Viśākha and worship it at night in order to destruction of his enemies and also for the pleasure of the goddess Durgā.

51. One should offer oblations with ghee together with sesame and with different kinds of meat. So also he should worship Ugracaṇḍā and other eight auspicious Yoginis.

52-53a. (The adept should) worship the sixty-four Yoginis and the ten millions of Yoginis so also the nine auspicious Durgās, who are always associated with the goddess, Jayantī and others are also to be worshipped with perfume and flowers because all those are the manifestation of the goddess in different forms.

53b-54. The adept with a view to gaining prosperity should always worship all the weapons and the ornaments of the goddess Mahiṣa-mardinī, which are on her body and on the limbs, and also the lion, her mount.

55-56. In the olden times, in the period of Manu Svāyambhuva, at the beginning of the first stage of men the great goddess Yoganidrā, Mahāmāyā, the resort of the worlds and also the embodiment of the worlds was constantly praised by all gods with a view to destroy Mahiṣāsura aiming at the welfare of the living beings.

57. The goddess assuming a mighty shape of body with sixteen arms, renowned as Bhadrakālī (appeared) on the northern shore of the milk-ocean.

58b-63a. She with the lustre of the colour of flaxblossom, with earrings made of flaming gold, being adorned with long twisted hair, and with three diadems together with the crescent (moon), having a snake as her necklace and adorned with golden necklaces, always holding a trident and discus, a sword, a conch-shell, an arrow, a lance, thunderbolt and a staff in her right arms and (looks) splendid with her radiant teeth; the goddess is always holding a shield, a hide and a bow, a noose and a hook, a bell and an axe, and a mac in her left hands; the Goddess, who is supreme, in whom the worlds are contained, was standing on a lion, flaming violently with three eyes, which were of the colour of blood, keeping on piercing Mahiṣa with the trident while treading upon him

with her left foot.

63b-64a. The gods bowed to the supreme goddess after they had beheld her killing Mahiṣa but did not speak a word.

64b-66. Then the supreme goddess, her mouth with slightly parted lips due to smiling, shining with the radiant face said to Brahmā and others. "O you host of gods! you should go back to the interior of Jambudvīpa, to the excellent hermitage of (the sage) Kātyāyana in the neighbourhood of the mountain Himālaya. There, no doubt, you shall have your desires (fulfilled)."

67. Having said thus the great goddess disappeared then and there. The gods on their part went back to the abode of the sage Kātyāyana.

68-71a. When they were on their way to the hermitage of the sage Kātyāyana their minds were full with astonishment. "We had seen that Mahiṣa had been killed by the goddess, the purpose had been achieved for which the great goddess, the resort of the worlds, the embodiment of the worlds had been praised by us. Why the goddess had asked us for proceeding to the hermitage of Kātyāyana? What more our desires remain to be fulfilled there?" Thus mutually addressing each other they went to the hermitage of Kātyāyana in the neighbourhood of the mountain Himālaya.

71b-72a. Brahmā, Viṣṇu and Śiva together with Indra and the regents of the sky were seated there for a long time, being delighted and eagerly longing for seeing the goddess Durgā.

72b-73a. Then all the hosts of the Rudras came there and reported the misdeeds of the demon Mahiṣa, his subjugation of the heaven.

73b-74. On hearing that Brahmā, Viṣṇu, Śiva and others flew into rage. "Who else is there, this demon Mahiṣa having been killed by the goddess, by whom once again a violent ruin of the worlds has been brought about?"

75. The gods thus became infuriated on this thought, and the energies in the shape of śakti (power personified as goddess) came forth out from their bodies, one by one, at the very moment.

76. The accumulated energies that turned into a

figure (of a lady) was the goddess, who turned animated; as she was worshipped by Kātyāyana she came to be known as Kātyāyanī.

77. The goddess, the resort of the worlds, the embodiment of the worlds later on killed Mahiṣa the same way in her ten-armed form.

78. The great goddess had been praised and waked up on the fourteenth day of the dark half of the moon in the month of Āśvina; she the embodiment of the worlds, manifested.

79-80. On the seventh day of the auspicious bright half of month (of Āśvina) the goddess had taken the concrete shape (of body) by means of the energies of the gods, on eighth she was adorned by the gods, on the ninth she was worshipped by them with the offerings, and she killed the demon Mahiṣa; on the tenth day the goddess Śivā was dismissed and disappeared.

81. The king Sagara after he heard about this excellent form of the goddess, became doubtful about her forms and asked the sage Aurva once again.

82-83. Sagara said: If the great goddess had killed the demon Mahiṣa later on, how was it that she had formerly killed the demon Mahiṣa in her form as Bhadrakālī, and that, when she made her appearance all gods had seen the demon trodden upon by her foot and pierced by the trident in his heart. O best of the sages! now remove my doubt.

84. Aurva said: Listen to, O brave king! how Mahāmāyā in the form of Bhadrakālī appeared with Mahiṣa in the past.

85. Once when the demon hero Mahiṣa was asleep at night on a mountain he dreamt a terrible dream, which was dreadful to him.

86. (He saw) Mahāmāyā, Bhadrakālī chopped off his head with her sword and drank his blood; her mouth wide opened she looked extremely frightening.

87. The demon Mahiṣa was scared, the next morning he together with his retinue worshipped her for a pretty long time.

88. The goddess Mahāmāyā thus being worshipped by the demon Mahiṣa made manifesta-

tion in the form of Bhadrakālī with sixteen arms.

89. Then the demon Mahiṣa assumed a humble posture bowed his head to the goddess Mahāmāyā in devotion and spoke thus.

90. Mahiṣa said: O goddess! I had positively seen in the dream that thou wast drinking my blood after having cleft my head off with thy sword.

91. The drinking of my blood shall certainly have to be done by thee, as I am convinced from this evidence. Therefore, do grant me one boon.

92. I may be killed by thee, O Supreme goddess! there is no doubt about it. I on my part do not regret this, who can skip over the destiny?

93. But my father formerly propitiated Śambhu and thee for my sake, then later on, (as a result of this) I was born.

94. I too on my part propitiated Śambhu and obtained the desired (boons) such as the extremely excellent kingdom of demons, which I enjoyed for a long period extending over the reign of three Manus without any hindrance; and I have nothing to repent. (However) I was cursed by the sage...

94-95a. Kātyāyana for the sake of his disciple: "A woman shall kill you, there is no doubt about it."

95b-98a. In the by gone days there was an excellent sage, named Raudrāśva, disciple of the sage, Kātyāyana, who had been observing religious austerities in the neighbourhood of the Himālayas; I out of sheer curiosity disguising as a charming heavenly woman enchanted him, and the vipra gave up his austerity immediately.

98b-101a. Then the seer Kātyāyana had become aware of my trick (played on his disciple), being not far away, cursed me through the fire of his wrath because of his disciple. "As you have enchanted and caused my disciple distracted from austerity by assuming the figure of a woman, you yourself shall be killed by a woman." By uttering these words the sage Kātyāyana cursed me in the past. Now the time of fruition of that curse is approaching.

101b-102. The lordship of the gods has been obtained by me, the three worlds have also been en-

joyed by me equally. There is nothing to be regretted by me, there is nothing left to be desired by me. Therefore I take refuge in thee, which is what to be the last thing to be desired by me O goddess Durgā! grant me that; I salute thee again and again.

103. The goddess said: O great demon Mahiṣa! choose the boon that is desired by you. Surely I shall grant you the boon which you desire, there is no doubt about it.

104-105. Mahiṣa said: By your grace I wish to enjoy a share in sacrifice, arrange it in such a way that I may be worshipped in sacrifices, and that I shall not leave the service to thy feet as long as the sun shines. Should any boon be granted to me, grant me these two boons.

106. The goddess said: The shares in the sacrifices have been duly allotted to gods, each one separately; there is no more share left which I can give you now.

107. However, O demon Mahiṣa! when you would be killed by me in the fight, (thereafter) you shall never leave my feet, there is no doubt about it.

108. Wherever my worship takes place, in all those places there shall be worship of yours too; O demon! this body of yours shall be worshipped and mediated upon.

109. The demon Mahiṣa having heard these words in the dawn was delighted that he obtained the boon, and with a serene expression on his face he replied.

110-111. O Ugracaṇḍā, O Bhadrakālī O Durgā! O goddess! I pay my obeisance to thee. Thou hast many manifestations, thou art the source of all. O great goddess! tell me, if thou hast compassion to me along with which images of thine I shall also be worshipped.

112. The goddess said: O demon Mahiṣa! just now the names you have spoken, being associated with those images you shall be worshipful in the world.

113. I am Bhadrakālī, Ugracaṇḍā is my another form (manifestation), in which form I shall now kill you, that is renowned as Durgā.



114. Being attached to the feet in all these forms of mine you shall always be worshipful of men, of the gods in the heaven and of demons.

115. In the past, during the period of first creation you were slain by me in my form of Ugracaṇḍā, while in the second creation you had been slain by me as Bhadrakālī.

116-117. Now I shall kill you along with your retinue assuming the form of Durgā. However, formerly you had not been taken by me at the soles of my feet; now, since you have desired this as a boon you have been accepted in respect of former two; here after (after you are killed) you shall be accepted (at my feet) to enable you to enjoy the share of sacrifices.

118-121. Aurva said: Having said thus Mahāmāyā revealed her form called Ugracaṇḍā to the demon Mahiṣa. This form was the same image (manifestation), widely known as Bhadrakālī with sixteen arms, but with two more arms (in addition to the sixteen), holding a club in the right hand below, and a drinking cup filled with intoxicating liquor in the left hand, wore a garland of human heads and a snake on her head (neck), resembled a heap of spreading out collyrium, with red eyes, was riding on her lion with the huge body with eighteen

arms she looked dreadful.

122. Mahiṣa after beholding these two forms of the goddess Ugracaṇḍā and Bhadrakālī was highly astonished and he quickly bowed down (to her).

123. Then the way demon Mahiṣa was trodden by the feet and killed (by the goddess Durgā) the same way he was taken under their feet by these two goddess (Ugracaṇḍā and Bhadrakālī).

124-125. When the demon saw the huge buffalo body, his own former body, pierced by a trident in the heart, its head severed, its hair grasped by the goddess, (the body) adorned with entrails which were coming out (from the stomach) and blood oozing out he became terrified, he grieved and lost his senses.

126. Then the demon gaining control over his senses for a moment bowed down and said these words to the goddess, soaked with emotion.

127. Mahiṣa said: O goddess! if thou art pleased with me, and if the shares in sacrifice have already been assigned to me then, let my destruction be at some other time and not in this way.

128. O goddess! take such steps so that I shall not engage myself in a dreaded fight with the gods, and shall not pass through another birth.

129-30. The goddess said: I was propitiated by you and a boon was granted to you by me; now you are to be killed by me, there is no doubt about it. What you have prayed for that 'there shall be no hostility of mine with the host of gods' that shall come to be true.

131. On account of the virtue of touching the soles of my feet, O demon! your body shall never decay; and, hence you will enjoy a share in sacrifices.

132. O great demon! due to the contact with the feet of Hara your spirit (life) shall remain for ever with jīvātma (soul).

133. O demon Mahiṣa! for thirty crores (three hundred millions), one hundred and eighty (or, eight hundred) kalpas you shall not be born again.

134. The goddess thus granting the boon to the demon Mahiṣa, who bowed down his head in reverence disappeared, on the spot.

135. O king! Mahiṣa on his part too being illusioned by the illusory power (of the goddess) went back to his abode, assuming (his original) demonical character.

136. Sagara said: Many demons were killed by (Mahāmāyā) in the past for the welfare of the worlds; but none of them was adopted by the goddess, nor auspicious boons were granted to them. Tell me, O best of the dvijas! why this particular demon (Mahiṣa) was accepted by the goddess and boons were also bestowed on him.

137-138. Aurva said: Once upon a time a demon named Rambha propitiated the great god Śiva for a long time; Śiva appeared before Rambha and said thus "O Rambha! I am pleased with you, choose the boon, that is desired by you".

139-41a. Rambha thus being addressed by Candrasekhara said to him, "I am without a son, O great god! if thou art kindly disposed towards me, thou should become my son for three successive births. O Śiva! my son must have a long life, should be famous and fortunate, who will be victorious over all the gods and who cannot be killed by the living beings".

141b. Having been thus addressed by the demon Śiva replied.

142. "Let it be so, what you have longed for; I shall be your son". Having said this the great god Śiva disappeared then and there.

143-44. Rambha on his part returned to his abode, his eyes widely opened with joy. While proceeding on the way Rambha beheld a three year old beautiful she-buffalo, spotted and charming and grown up to maturity. After seeing this she-buffalo Rambha was dazed in sexual excitement.

145-46. Seizing the she-buffalo with his two arms, he enjoyed the sexual pleasure with her. When the two have completed their sexual intercourse the she-buffalo become pregnant with his seeds. Thereafter the demon Mahiṣa (buffalo) was born to her. Giriśa himself by his part was born the son to the she-buffalo.

147-48a. The son of Rambha had grown like the rays of the moon in the bright half (of the month). The sage Kātyāyana having observed his bad conduct, with a view to doing good to his disciple, cursed that Mahiṣa, for the sake of his pupil.

148b. When Śiva came to know that Mahiṣa stand cursed by the sage Kātyāyana, he said to Caṇḍikā after he had bowed down to her.

149-150a. The Lord said: O goddess! thou art the embodiment of the worlds; the demon Mahiṣa has been cursed today by the sage Kātyāyana with these words: "A women shall be your killer". These words of the seer, shall no doubt, come true; there is no doubt about that.

150b-151a. O goddess! you should always make this buffalo body of mine engaged in yoga in you; you must also kill me in future as you did in the past.

151b-152. As Viṣṇu in the shape of lion is no longer capable of carrying you (on his back) this buffalo body of mine now shall be your mount." In this way the goddess was prayed by Mahādeva in the olden days.

153. Therefore the goddess accepted the demon Mahiṣa (under her feet), who in reality is none but the great god Śiva himself. In three births Śiva had been Rambha's son.

154. In three births Rambha was born as Rambha,

and practised the same demonical and utterly severe austerities.

155. Śambhu was also propitiated the same way (by Rambha) who granted a boon for the sake of a son; then first of all he (Rambha) had taken the she-buffalo, the same way, for the sexual intercourse.

156. The hero (Śiva) was born, the same way, to that she-buffalo as the demon Mahiṣa, again the like way he was cursed by the sage Kātyāyana.

157. Thus everything having been happened as was happened in the previous births, Mahiṣa in the last birth prayed for a boon to the goddess after he worshipped her.

158. In his third birth Mahiṣa sought a boon from the goddess: "Let there be no more birth unto me in this world during all the worldly periods (kalpas), without any exception".

159. It is why O king! the demon (Mahiṣa) now remains lying under the feet of the goddess; there shall be no more birth unto him till the destruction of the world.

160. Thus the great demon (Mahiṣa) who was

born as a part of Śiva, always used to obtain highly powerful state through the grace of the goddess.

161. With this O king! it has been related to you how that demon Mahiṣa reached the feet of the goddess, and how he remains delightful even today. O best of the kings! now listen from me to what has been initiated, I am telling more (of that).

162. Mārkaṇḍeya said: With this it has been related to you all how the king Sagara carried on a dialogue with the sage Aurva about the association of Mahiṣa with the goddess.

163. You should listen to now O best ones of the sages! what he (Aurva) again narrated to the great soul, Sagara, which was the most excellent one, and the secret of secrets.



**Source:** *Kalika Purana (Text, Introduction and English Trans. with Shloka Index)*; Prof. B.N. Shastri (2008).

**Book purchase link:** <https://www.amazon.ca/Kalika-Purana-Introduction-English-Trans/dp/8170816491>



## SURATHA & SAMĀDHI: BRAHMAVAIVARTA MAHĀPURĀṆA

### CHAPTERS 58-61: THE BACKGROUND

*The narrative leading to Chapter 62 begins with the cosmic scandal of Candramā (the Moon), the son of the sage Atri, who abducts Tārā, the chaste wife of the divine preceptor Br̥haspati, after becoming intoxicated by the power of his Rājasūya-yajña. This act triggers a war between the devas and the asuras until Brahmā intervenes, purifying Candramā and restoring Tārā to her husband. Tārā subsequently gives birth to a son of golden brilliance named Budha, who is revealed to be the son of Candramā and becomes the progenitor of the royal line.*

*The genealogy of the royal line continues as Budha marries Citrā (born of the seed of Kubera and the Apsara Ghṛtācī) to produce Caitra, a religious king of extraordinary prosperity.*

*This lineage descends through Adhiratha to his son, the Cakravartī king Suratha, who is eventually driven into the forest after losing his kingdom to his enemies. There he meets the merchant Samādhi, the son of Drumiṇa, the King of Kalinga, who was himself a great yogi and intellectual. Despite Samādhi's own charitable nature and high birth, he is betrayed and cast out by his greedy wife and sons, leading both the deposed king and the abandoned merchant to seek the counsel of Sage Medhas.*

### CHAPTER 62: THE DESIRES OF SURATHA AND VAIŚYA FULFILLED

*After being driven into the forest, King Suratha and the merchant Samādhi meet the sage Medhas, who explains that their suffering is caused by the delusive power of Viṣṇumāyā. He instructs them that only by adoring the Goddess can one pierce this illusion and eventually attain supreme devotion to Lord Kṛṣṇa.*

**N**ārada said — You kindly tell me how king Suratha achieved from the Medhas, the best of the sages, divine knowledge and ultimately achieved salvation.

Śrī Nārāyaṇa said — Nandi the grandson of

Dhruva, who happened to be the son of Utkala and belonged to the race of Svāyambhuvamanu, was truthful and self-disciplined. He together with his hundred Akṣauhiṇī army surrounded the kingdom of Kola, ruled by Suratha. O Nārada, the war continued regularly for a year. Thereafter Nandi, who enjoyed a long life and was a Vaiṣṇava, defeated Suratha.

Suratha was alone and was driven out from the kingdom. He somehow escaped at the dead of night and mounted on a horse, went to a thick forest. In the forest he met a Vaiśya on the bank of Puṣpabhadṛā river. O sage, soon they became intimate friends. Thereafter, accompanied by Vaiśya, the king Suratha went to the hermitage of the sage Medhas which happened to be a sacred place and was known as the remover of the misfortune of noble people. The king found the sage having immense glory, teaching the divine tattvas to his disciples.

Both the king and the Vaiśya bowed in reverence to the sage. The sage in turn blessed them both welcoming them. Enquiring about their caste and named separately, the sage enquired of them about their welfare. The king then replied to the best of the sages.

Suratha said — O Brāhmaṇa, my name is Suratha and I am born in the Caitra race. Currently the powerful king Nandi has defeated me and separated me from my kingdom. O virtuous one, what remedy should I apply, by which I could regain my lost kingdom? You kindly tell me. I have therefore come to take refuge with you.

This is the Vaiśya named Samādhi. By a turn of destiny, his son and the wife, over-powered by greed, have turned out this religious person from the house. He used to give away a crore of gold coins in charity to the Brāhmaṇas daily. The sons, wives and brothers objected to his performing

charity. When he did not listen to them, they were enraged and ultimately they drove him out. When their anger subsided, they tried to find out his whereabouts. The noble-hearted Vaiśya developed detachment and he could not return to his home. On the other hand, the sons left their home with the separation of the father. In the forest getting relieved of all the karmas they distributed the entire riches to the Brāhmaṇas. Now only one desire is left with him: to become the slave of the Lord. He is the person with the only desire to know how he can achieve it; you kindly tell us.

The sage Medhas said — The unconquerable Viṣṇumāyā possessing three guṇas pervades the entire universe at the command of Lord Kṛṣṇa who is devoid of all the guṇas. On whomsoever the merciful goddess showers her grace, he achieves the devotion of Lord Kṛṣṇa, which is difficult to get. O king, the one on whom the goddess does not shower her grace, he is entangled with her illusion and has to face several types of miseries. In this perishable universe she roams about always and separating the people from the Lord, she creates illusions.

As a result of this, a person afflicted with grief meditates upon false deities with false mantras.

They ultimately become devotees of goddess Durgā after adoring her for seven births. Thereafter, they serve for seven births the compassionate and eternal Viṣṇumāyā, who is also called Durgā, and thereafter they achieve the devotion of Devī Durgā. Śiva who is eternal also bestows divine knowledge. Then after adoring Lord Śiva, the great god of knowledge, they achieve the devotion of Lord Viṣṇu. And after serving Viṣṇu they achieve the spotless divine knowledge.

Thus while serving Viṣṇu, the possessor of all the guṇas, the Sāttvika-Vaiṣṇavas achieve the devotion of Lord Kṛṣṇa who is beyond Prakṛti. His devotees and the noble people recite his spotless mantra and by serving Lord Kṛṣṇa with the same, they are themselves deprived of all the guṇas. Such of the Vaiṣṇava people always adore Lord Viṣṇu in Goloka and continue there in that position up to the life of innumerable Brahmās. Such of the persons who are indeed the best receive the mantra of Lord Kṛṣṇa, who redeems a thousand generations from his mother's as well as father's side besides the servants and ultimately proceeds to the Goloka.

The illusion of Māyā becomes a sailor in the terrific ocean of the universe and makes the devotees to cross it mounted on the boat of the devotion of



Lord Kṛṣṇa. The same Vaiṣṇavī, the illusion of Lord Kṛṣṇa, cuts off all the bondages of the Vaiṣṇavas with sharp weapons. O king, the śakti is divided into two parts viz. — Vivecikā and Āvaraṇī. Initially she bestows on a devotee the Āvaraṇī-śakti. Lord Kṛṣṇa happens to be the form of truth and all things which are separated from him are perishable. Similarly the Vivecikā-śakti is also bestowed by the goddess to the Vaiṣṇavas. Such of the people who enjoy the rewards of their karmas are either opponents of Vaiṣṇava or are wicked people and they are always engrossed in Āvaraṇī śakti which creates illusions for them. This is quite surprising. O king, I am the son of Varuṇa and the grandson of Brahmā; after achieving the divine knowledge from Śiva I always recite the name of Lord Kṛṣṇa.

O king, you also go to the bank of the river and adore Durgā the eternal goddess. Since you have a desire in your mind, you will achieve the knowledge of Āvaraṇī. The merciful goddess Vaiṣṇavī will bestow the Vivecikā knowledge on the Vaiśya who intends to adore her without keeping any desire in his mind.

The merciful sage thus speaking explained to both of them the method of the adoration of goddess Durgā, her stotra, kavaca and mantra. Thereafter the Suratha adored the merciful goddess Bhagavatī and then achieved all his lost kingdom and glory and then achieved salvation. He ultimately became Manu. Thus I have narrated to you the story of goddess Durgā who bestows welfare and grants salvation; what else do you want to listen to from me?

#### CHAPTER 63: TALK BETWEEN DURGĀ AND VAIŚYA

*Following the instructions of sage Medhas, Suratha and Samādhi perform intense penance at Puṣkara-kṣetra until the Goddess Prakṛti appears before them. She restores the king's earthly prosperity and grants the merchant the supreme gift of navadhā-bhakti and a place in Goloka, leading him to ultimate spiritual liberation.*

**N**ārada said — O Nārāyaṇa, O virtuous one, O best of the possessors of knowledge of the Vedas, how did the king adore Durgā? How did the Vaiśya named Samādhi adore Durgā and at her advice the Nirguṇa-

Brāhmaṇ? What are the details of the method of adoration, dhyānam, mantra, stotra and kavaca given by the sage to the king? And what type of divine knowledge was imparted by Durgā to the Vaiśya and by which method she appeared before both of them? After achieving the divine knowledge, what was the stage achieved by the Vaiśya and the king separately? You kindly tell me.

Śrī Nārāyaṇa said — The king and the Vaiśya, after receiving the mantra, stotra, kavaca and dhyānam of the goddess from the Medhas Ṛṣi, went to Puṣkara-kṣetra and performed tapas there; they used to take a bath thrice a day and performed pūjā and achieved success after a year.

At that point of time Durgā, who happens to be the Mūlaprakṛti, appeared before them in person. The king got back his kingdom and also achieved the position of Manu besides all the worldly pleasures. The Vaiśya, on the other hand, achieved the divine knowledge from the goddess which was earlier imparted to Lord Kṛṣṇa by Śiva. The merciful goddess lifted up the Vaiśya, who had become quite lean and thin because of fasting and whose breathing had stopped making him senseless, and said to him, "O son, you get up and regain consciousness."

Thus speaking again and again, he started crying. Thereafter the goddess herself brought him back to life and the Vaiśya regained consciousness. He then started crying before the goddess. The merciful goddess, becoming pleased with him, spoke to him affectionately.

Prakṛti said — O son, you ask for your desired boon. Whether you desire to achieve Brāhmaṇahood or eternal life or anything else which is more difficult for you to get; but you will not achieve the position of Indra, of Manu or any of the successful positions, which will be too small for you, which are quite perishable and are meant only for children alone.

Vaiśya said — O mother, I don't aspire for Brāhmaṇahood or eternalship and the position better than these is unknown to me. I have taken refuge with you, kindly grant me a boon which should result in my achieving the imperishable and the essence of all.

Prakṛti said — There is nothing which cannot be granted to you. Therefore, I bestow upon you the position which is desired by me. By this you will obtain Goloka which is quite difficult to achieve. O son, I am bestowing upon you the essence of the divine knowledge which is quite difficult to achieve and by which you will reach the abode of the Lord.

There are nine types of adoration prescribed for the Vaiṣṇavas which include reciting the name of the Lord, offering salutation, performing dhyānam, adoration, reciting of the glory, listening to his glory, deep thinking on him, serving him, and making all the prayers to him. This relieves one of the birth, death, old age, ailment and punishment from Yama. The sun reduces the age of the person daily who is deprived of the nine types of adoration mentioned above and is wicked by nature.

Such of the Vaiṣṇava devotees who are engrossed in the adoration of Lord Viṣṇu live longer and after getting free from the birth and death, are also relieved of all their sin. Śiva, Śeṣa, Dharma, Brahmā, Viṣṇu, Mahāvīrāt, Sanatkumāra, Sanaka, Sananda, Vodhu, Sanātana, Bhṛgu, Marīci, Lomaśa, Śukra, Vasiṣṭha, Bṛhaspati, Kardama, Śakti, Atri, Parāśara, Mārkaṇḍeya, Bali, Prahlāda, Gaṇeśvara, Yama, Sūrya, Varuṇa, Vāyu, Moon, Agni, Akūpāra, Ulūka, Nadijaṅgha, Hanumān the son of the wind-god, Nara and Nārāyaṇa, Kūrma, Indradyumna and Vibhīṣaṇa were all the followers of Navadhā-Bhakti by the grace of Lord Kṛṣṇa. They are all free from the birth and death and are devoted to the Lord.

O lord of all the riches, whosoever is devoted to the Lord, they become his rays and because of that they are always free from the birth and can relieve all the sacred places of the earth of sins. Of the seven lokas of the heaven, all the seven islands of the earth and the nether regions comprise of the globe. O son, the number of globes is beyond counting and in each and every globe Brahmā, Viṣṇu and Śiva besides other gods always remain. All other gods, sages, Manu, humans and others are connected with the illusion of the Lord.

All the globes are enshrined in the hair-pits of Lord Mahāviṣṇu. The same Mahāvīrāt is the sixteenth ray of Lord Kṛṣṇa. Therefore one should always re-

cite the name of Lord Kṛṣṇa who is the form of truth, eternal Brāhmaṇa, all-pervading, devoid of guṇas, infallible, beyond Prakṛti and Īśāna. The Lord who is invisible, formless, spotless without blemish, devoid of desires, without obstructions, blissful, eternal, moving according to his own will, the form of all, takes to human form for the sake of the devotees, glorious, bestower of all the riches, difficult to achieve even by Śiva and other yogis, difficult for adoration, Lord of all, adored by all, the one who fulfils the wishes of all, the base of all, bestower of all the dharmas, the form of all, all knowledgeable, the form of Purāṇas, the form of all the dharmas, the cause of all the causes, who bestows pleasures and mokṣa and is the essence of all, bestows the best of devotion, bestower of slavehood of Kṛṣṇa and dharma, the one who provides success to all the noble people and without him all other things have no base and are artificial.

O son, you achieve Lord Kṛṣṇa blissfully which is beyond everything, is pure, complete and is the form of welfare. The one who receiving the two letter mantra of Kṛṣṇa which bestows slavehood of Lord Kṛṣṇa achieves success. You, therefore, go to the holy place of Puṣkara and recite this mantra ten lakhs of times. You will then achieve success. Thus speaking the goddess Bhagavatī disappeared from the scene. O sage, thereafter the Vaiśya, after offering salutation to the goddess, went to the Puṣkara-kṣetra and performed tapas there vigorously. Thereafter he achieved Lord Kṛṣṇa and by the grace of the goddess he became the slave of Lord Kṛṣṇa.

#### CHAPTER 64: THE METHOD OF ADORATION AND SACRIFICE OF ANIMALS

*This chapter details the specific Vedic rituals and procedures for worshipping Devī Durgā, providing a beautiful physical description of the Goddess and her attendants, alongside the precise regulations for animal sacrifice.*

Śrī Nārāyaṇa said — O virtuous one, I am going to narrate to you the way in which the king adored the Goddess. The same routine rituals have been described in the Vedas.

The king after taking a bath and sipping water performed the karanyāsa, hṛdayanyāsa and aṅganyāsa. He completed the same after reciting the

mantra and purification from the Bhūtas.

Thereafter, he performed Prāṇāyāma and purifying his limbs, he performed dhyānam and by making the image of the Goddess in clay invoked her.

Thereafter he adored her with devotion and consecrated Lakṣmī towards her right side and adored her with great devotion. Thereafter the extremely religious king invoked six gods in the six pitchers filled with water.

O Nārada, the king then, with his mind filled with devotion, adored Gaṇeśa, Sūrya, Agni, Viṣṇu, Śiva and Pārvatī.

After adoring the six gods, the intelligent king meditated upon Mahādevī reciting the same dhyānam.

O sage, the said dhyānam has been described in the Sāmaveda and serves like the wish-fulfilling tree. It runs like this. I adore Mahādevī daily, who happens to be Mūlaprakṛti, Īśvarī, adorable by Brahmā, Viṣṇu and Śiva, eternal, Nārāyaṇī, Viṣṇumāyā, Vaiṣṇavī, the one who bestows the devotion of Viṣṇu, the form of all, the base of all, is beyond everything, combines all the knowledge, is the form of all the mantras and all the prowess, is formless and also with form, the form of truth, the best of all, moves according to her wishes, the chaste one, the mother of Mahāviṣṇu, the one who emerged out of the body of Lord Kṛṣṇa, the beloved of Kṛṣṇa, the prowess of Lord Kṛṣṇa, his intelligence, adored by Lord Kṛṣṇa who offered prayers to her and bowed before her. She is all merciful.

She has the complexion of molten gold. She has the lustre of crores of suns, wears a serene smile on the face, is compassionate to the devotees, has hundred arms, relieves one of all the great miseries, beloved of three-eyed Lord Śiva and the chaste one. She has three types of virtues, three eyes and she is the beloved of Lord Śiva. She is the better-half of Lord Śiva who is also known as Candrasekhara. She is adorned with the white jasmine flower on her beautifully arranged hair-do. She has a beautiful round face, is the attraction of Lord Śiva and wears two ornamental kuṇḍalas besides having beautiful cheeks.

She wears Gajamuktā on the right side of the nose and is adorned with invaluable ornaments studded with gems. She has the line of teeth which shine like jewels. Her lips resemble the ripe wood-apples; she is delightful and provides welfare to all; her cheeks are decorated with beautiful paintings. She wears beautiful armlets and wristlets. She has anklets studded with gems, besides Cūḍāmaṇī and other ornaments. She also wears gem-studded rings on her fingers which shine in the hand and the nail-polish applied on the nails looks quite fine. She is clad in the garment which has the lustre of fire and sanctified with the sandal-paste.

She has a spot of kastūrī placed on her breasts. She is all virtuous and moves slowly but gracefully like an elephant. She is quite attractive, peaceful and is always engaged in performing yogic practices. She is the strength of Brahmā, the creator and is known as Pārvatī the base of all.

She has the face like the full moon of winter season. She is quite pleasant. She has a spot of kastūrī on her forehead accompanied by a small spot of sandal-paste which looks quite prominent, she has beautiful eyes resembling the lotus flowers of the winter season. The collyrium decorates her eyes. She puts to shame the beauty of crores of gods of love and has a charming body. She is seated on the gem-studded lion throne wearing a beautiful crown emitting lustre. She is the art of creation for Brahmā, the compassionate one for Viṣṇu who preserves the universe and is the source of destruction for Śiva. She killed Niśumbha, Śumbha besides Mahiṣāsura.

In the earlier times, during the battle with Tripura, she was associated with Śiva and at the time of the battle with Madhu-Kaiṭabha, she served as the strength of Lord Viṣṇu.

She is the one who destroys all the demons, the destroyer of Raktabija, Hiranyakaśipu in the form of Narasiṃha, the killer of Hiranyākṣa in the form of Varāha. I therefore adore the strength of great Varāha who represented the form of eternal Brāhmaṇa. I therefore adore Durgā who is all powerful in the universe.

Thus meditating upon her, the intelligent person should place flowers on his head and with his mind filled with devotion he should again meditate upon the Goddess invoking her.

Where after holding the image of the Goddess, one should recite the mantra and by reciting this mantra one should perform jīvanīyāsa.

O Goddess, O Mother, O eternal Prakṛti, O Goddess of the gods, you kindly accept our adoration after descending from the Śivaloka.

You are adored by the world, O Maheśvarī, you arrive here and take your seat. O mother, you stay on at this place during the performing of my pūjā. O infallible one, you should arrive here in person along with all of your śaktis.

O spouse of Lord Sadāśiva, I recite the mantra *om hrīm śrīm klīm durgayai svāhā*. One should recite this mantra and thereafter speak, "O Śiva I should always remain alive."

O Caṇḍikā, the lord of all the organs of senses should arrive here, O Caṇḍikā, all your śaktis and lords should arrive here.

O best of the Brāhmaṇas, the Goddess should be thus invoked and then the mantra which should be recited thereafter, is being told by me. You listen to me attentively. O Bhagavatī, O mother, O beloved of Śiva, you arrive here from Śivaloka, I welcome you, O noble one, be merciful towards me. O Bhadrakālī, I bow in reverence to you.

O Durgā, O Maheśvarī, we have become graceful and indebted to you because my life has met with success because of your arrival in my house. My birth and life has met with success because I adore the Goddess Durgā in this merit-bestowing place of Bhārata.

In the sacred land of Bhārata, such an intelligent one who adores the Goddess Durgā, achieving all the riches ultimately proceeds to Goloka.

An intelligent person who adores Vaiṣṇavī, achieves Viṣṇuloka and after Maheśvarī, one achieves Śivaloka.

The adoration of Bhagavatī according to the provisions of the Vedas with Sāttvik, Rājas and Tāmas

intentions, bestows the highest, middle and the lower position respectively to the devotees.

Out of them the Vaiṣṇavas achieve the Sāttvika position, the Śāktas achieve the Rājasī position and those devoid of dīkṣā achieve the lower position which is also called Tāmasī.

The adoration of Vaiṣṇava is considered to be the best, because it does not invoke the killing of anyone. By offering the sacrifice Vaiṣṇavas achieves the Goloka, by adoring Maheśvarī with Rājasī intentions and by making the offering, they achieve the Rājasī-śakti and Kailāsa. The Kirātas on the other hand, adoring the Tāmasī Goddess achieve heaven. You are the one who bestows, dharma, artha, kāma and mokṣa and you are the illusion of the universe.

You are the sole energy of Lord Kṛṣṇa and are free from the birth, death, old age and ailments. You are the best of all, provide pleasure and salvation. You bestow welfare and the devotion of Lord Kṛṣṇa.

O Nārāyaṇī, O virtuous one, O Durgā, O destroyer of the miseries, you be merciful. Thus with the reciting of the name of Durgā all the difficulties of the people vanish.

Thereafter, thus adoring the Goddess, the devotees would place the conch to the left of the Goddess placing Dūrvā-grass, flowers and sandal-paste together with water. Then holding it in the right hand, he should recite the mantra saying, "O conch, you are full of merit and the bestower of welfare. O purifier, in the earlier kalpa you were created by Śaṃkhacūḍa."

Thereafter the priest should consecrate the vase in a similar manner and adore the Goddess with sixteen types of offerings.

Making a triangle of kuśa-grass one should draw the figure of a tortoise, the serpent Śeṣa and the Goddess Earth, who should all be adored.

Thereafter the conch should be placed over a three-legged pedestal. Three crores of the Śaṃkha would be filled with water and the devotee should say: O Gaṅgā, O Yamunā, O Godāvarī, O Sarasvatī, O Narmadā, O Sindhu, O Kāverī, O Candrabhāgā, O Kauśikī, O Svarṇarekhā, O Kanakhalā, O Pārib-

hadrā, O Gaṇḍakī, O Śvetagaṅgā, O Candrarekhā, O Campā, O Gomatī, O Padmāvatī, O Tripaṇḍāśī, O Vipāśā, O Virajā, O Prabhā, O Śatāhṛdā, O Celagaṅgā, you come and reside in this water.

Thereafter, one should adore Agni, Sūrya, Candramā, Viṣṇu, Varuṇa and Śiva by pouring Tulasī leaves in that water, offering naivedya at the same time. Thereafter, all gods should be given the sixteen types of offerings, including the seed, the cloth, water for sipping, the paste, madhuparka, fragrance, arghya, flower, naivedya, water for sipping, betel, gem-studded ornaments, essence, the lamp and the bed.

O beloved of Śiva, you accept this lion-throne which is studded with the best of gems and decorated with several paintings.

O Pārvatī, you accept this cloth which is made of countless strings and by the grace of God, and which is sanctified by the fire.

O Goddess Durgā, you accept this vase of gems maintaining the spotless water for the washing of the feet. O Parameśvarī, you accept the juice of fragrant myrobalan and the sanctified Viṣṇu-oil.

O Mother of the universe, you accept this paste which is made of kastūrī, saffron and fragrant sandal-wood.

O Mahādevī, you accept this vase of gems filled with honey, which is sanctified and bestows welfare.

O Goddess, you accept this fragrance which is the cause of all the fragrance and is scented with the best of the material.

O Caṇḍī, you accept the arghya of the sacred water of the Gaṅgā mixed with Dūrvā-grass, the flower and the rice kept in the conch. O Mother of the universe, you kindly accept the garland made of the best of Pārijāta and other fragrant flowers.

O Śiva, I offer you the divine food, unbaked cereals, the mixed stuff and pāyasam, besides the sweet balls for your eating which may kindly be accepted by you.

O daughter of the mountain, I offer you the cool water sanctified with camphor, with devotion; you kindly accept it. O Goddess, I offer you the charm-

ing betel containing the powder of betel-nut trees, camphor and other scented materials, you kindly accept it.

O Goddess, you kindly accept the ornaments which have been studded with the best of gems and are invaluable.

O Goddess, you accept this dhūpa which is made of the powder of the gum of the trees, the scented material and sanctified by fire.

O Parameśvarī, I am offering you the lamp made of gems which removes darkness and is quite sacred. O Goddess, you accept this excellent bed which is made of various types of gems and sewed by fine cloths.

O sage, thus adoring the Goddess Durgā, one should offer the flowers to her. Thereafter, all the eight Nāyikās should be adored carefully.

These include Ugracaṇḍā, Pracāṇḍā, Caṇḍogrā, Candanāyikā, Aticaṇḍā, Cāmuṇḍā, Caṇḍā and Caṇḍāvatī. Thereafter, one should adore with an eight petalled lotus in the eastern and other directions, making five types of offerings including a Bhairavas.

First of all Mahābhairava, Saṃhārabhairava, the black-bhairava, Rurubhairava, Kālabhairava, Krodhabhairava, Tāmracūḍabhairava and Candarciḍābhairava should be adored together with the nine śaktis to the centre point with the eight petalled lotus. They include Brāhmaṇī, Vaiṣṇavī, Raudrī, Maheśvarī, Nārasimhī, Vārāhī, Indrāṇī and Kārtikī and all powerful Sarvamaṅgalā. All the nine śaktis should be adored and thereafter the gods should be adored who are invoked in the vases.

The gods include Śiva, Kārtikeya, Sūrya, Candramā, Agni, Vāyu, Varuṇa, the attendant of the Goddess, Baṭuka and the sixty four Yoginīs. They should all be adored making offerings to them and prayers.

The kavaca should be tied around the neck and one should recite the mantra regularly with devotion bowing before same.

Thereafter, I now recite the method of sacrifice; you please listen to it. Māyātī, a buffalo, a goat and a sheep should be offered as sacrificed be-

cause by giving away Māyāti, one enjoys the heaven for a thousand years; by offering a buffalo, one enjoys the heaven for a hundred years; by offering a goat one achieves the heaven for ten years and by offering a sheep one enjoys the heaven for one year. By offering a bird and a deer one enjoys the heaven for one year. By offering a black-buck one enjoys heaven for ten years; by offering a rhinoceros for one thousand years. By offering artificial animals made of flour for six months, by offering beautiful ripe fruits, the Goddess Durgā is pleased for one month. O Nārada, only such an animal should be selected for sacrifice which is quite healthy, without ailment, young, having horns, possessing good symbols, without blemish and with perfect limbs, having beautiful complexion and well built.

With the offering of a young one Caṇḍikā destroys the son of the worshipper. Similarly the animal belonging to old person or a teacher or the weak relatives or the one having additional limbs, the one having short limbs, the one having only one eye when offered in sacrifice destroys the brothers of the worshipper.

If the ankle of the animal selected for sacrifice is broken the worshipper dies. In case the head of the animal is painted it creates obstruction, the one having the back of the complexion of the copper results in the destruction of the friend and the one having a severed tail results in the destruction of the glory.

O best of the sages, now I am narrating to you the form of Māyāti described in the Atharvaveda and you please listen to it. Any change in the same results in the obstruction of the merit accruing thereof.

#### CHAPTER 65: THE DISCOURSE

*After the penance and worship are completed, the Goddess Durgā appears to King Suratha, granting him worldly sovereignty as the next Manu while delivering a final discourse on her identity as the primordial power (Mūlaprakṛti) and the path to Kṛṣṇa-devotion.*

Nārada said — O virtuous one, O lord I have listened to the best of the stotra, kavaca and everything else, which is

sweeter than nectar. Now I would like to know the result of performing pūjā and the time-frame in which one achieves the result.

Nārāyaṇa said — One should perform the Jāgaraṇa (whole night awakening) during the Ardrā constellation. In the Uttarā constellation, one should perform worship and in the Śravaṇa constellation, the performance should end.

In case one performed the adoration of the Goddess in the ninth day of the moon in Ardrā constellation, one achieves the reward for the worship of the Goddess for a hundred years.

By worshipping the Goddess in Mūla constellation, one achieves the reward of Naramedha sacrifice; by performing pūjā in the Uttarā constellation one achieves the merit of sacrifice; in the Śravaṇa constellation by sending off the Goddess, one achieves riches, sons and grandsons. There is no doubt about it.

By worshipping her, one gets the merit of going down the entire globe. O Nārada, in case the relevant constellation is not immediately available, one should adore Goddess Pārvatī on the ninth day and continue the adoration for a fortnight, ending it in the tenth moon day. In such a case one achieves the merit of performing Aśvamedha sacrifice.

The intellectuals should offer sacrifice on the seventh day of the moon, performing pūjā of the Goddess because on the eighth day of the moon, the performing of the single pūjā has been prescribed and not the sacrifice. If one offers sacrifice on the eighth day of the moon, he invites misfortunes; therefore the intellectuals should offer sacrifice with devotion on the ninth day of the moon.

O best of the Brāhmaṇas, the Goddess Durgā is pleased with the offering of the sacrifice and by offering yajña a person does not attract the sin of killing an animal.

The one who gives away the animals for sacrifice, its donor, the killer, the one who feeds the animal, its protector, the one who maintains it, all these do not attract the sin of killing in sacrifice. The one who kills the animals is called the killer of the same. This has been prescribed in the Vedas which

is not applicable in this case; therefore the Vaiṣṇavas adore the Goddess Vaiṣṇavī alone.

Thus the king Suratha adored the Goddess for full one year holding the kavaca in his neck and started adoring the great Goddess.

Thereafter getting pleased with the recitation of the stotra by the king, the Goddess was pleased and she appeared before him in person. The king saw the Goddess before him shining like the sun of the summer season emitting rays.

In the disk of the tejas, she appeared in the form of the lustre, having all the virtues, nirguṇa, the best, charming, the one who moved at will, merciful and the one who showered her compassion over her devotees. The king adored her bowing in reverence.

Getting immensely pleased with his prayer the Goddess smiling gracefully looked at the king and lovingly spoke to him.

Durgā said — O king, if you ask for an audience with me if you are desirous of riches, the same will be granted by me at once.

O graceful one, you will overcome all your enemies and be victorious over them ruling the country without any interruption. Thereafter you will become the eighth Sāvārṇi Manu.

O best of the humans, I impart the divine knowledge to you as a result of which you will become the slave of Lord Kṛṣṇa.

Because such a foolish fellow who having an audience with me, aspires for the riches, he acts under the influence of illusion and getting deprived of the nectar he seems like consuming poison.

All the things starting from Brahmā to the straw are perishable. Lord Kṛṣṇa alone is everlasting, truthful, eternal Brāhmaṇa and Nirguṇa.

Thus I happen to be the energy of Brahmā, Viṣṇu, Śiva and other gods and am everlasting, beyond measure, both visible and invisible and the best, always moving at will.

I happen to be Īśvarī, Mūlaprakṛti, everlasting, the form of all and the cause of all the causes and the seed of everyone.

In the sacred forest of Vṇdāvana, in the Goloka, Rāsamaṇḍala, I perform as Rādhikā, the beloved of Lord Kṛṣṇa.

I am Durgā, Viṣṇumāyā, the best intelligence of the gods, Lakṣmī of Vaikuṇṭha, the great goddess, Sarasvatī and Sāvitrī the mother of Vedas, Brāhmaṇī of Brahmāloka, Gaṅgā, Tulasī and the Goddess Earth.

I appear on earth in various forms of the woman. O king, Lord Kṛṣṇa has created me from the moving of his eyebrows, because the one who created Mahāvīrāt with the moving of his eyebrows, in the hair-pits of the same Kṛṣṇa all the globes reside. They are all artificial and innumerable, the same eternal Lord is adored by everyone always.

The land with seven islands surrounded by seven oceans is called the earth, the Pātāla and other seven regions are located under the earth and those above the earth are the seven lokas named as the heaven and others. Similarly various types of globes were created by Brahmā and in each such globe, the gods like Brahmā, Viṣṇu and Śiva reside.

But Kṛṣṇa happens to be Lord of all. He is the best and full of all knowledge. Lord Kṛṣṇa is considered to be the essence of the Vedas, vratas, holy places, tapas, gods and virtues. Therefore the one who is deprived of this adoration, his life is of no consequence.

With the touch of devotees of Lord Kṛṣṇa even the holy places get sanctified and the one who recites his mantra overcomes death.

Because with the acceptance of his mantra alone one becomes Nārāyaṇa himself without performing japam, tapas and visiting holy places.

He redeems a hundred generations of his maternal grand-father's side and a thousand generations of his father. Thereafter he proceeds to Goloka.

O best of the humans, this is the knowledge which is the essence of all and I have told you the same. After the expiry of a manvantara you will achieve the adoration of the Lord, because after the expiry of crores of kalpas, the karmas do not vanish unless one faces the results of the good or bad deeds performed by him.

On whomsoever I shower my grace he achieves the spotless and infallible devotion of Lord Kṛṣṇa, the others get all the riches which disappear like a morning dream.

O son, thus I have imparted the knowledge to you and now you can go anywhere you like. Thus speaking the Goddess disappeared from the scene. The king also got back his kingdom and bowing in reverence to the Goddess, reached his abode. O son, thus I have narrated to you the best of the story of Goddess Durgā.



**Source:** *Brahmavaivarta Purana: 2 Volumes (Sanskrit Text with English Translation)*; Shanti Lal Nagar (2005).

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