

The beauty of her two feet defeat that of the lotus.

sinjana mani manjira mandita sri padambuja:

Whose feet are adorned by anklets with gems and bells.

Her auspicious lotus like feet are adorned by gems and bell studded anklets.

marali manda gamana maha lavanya sevadhi:20

This ocean of beauty's gentle walk resembles that of the elephant.

This ocean of beauty seems to walk with the slow majestic yet gentle gait of the elephant.

sarvaruna anavadyangi:

Whose entire body is of the hue of dawn.

sarvabharana bhushita:

Who is covered completely by (appropriate) ornaments.

sivaa kamesvarankastha:

Sivaa, who is an integral part of Kamesvara.

We are reminded that in this worship she is to be considered as the consort, the beloved, the wife and partner of Kamesvara

sivaa svadhina vallabha:21

Sivaa, who is a consort with whom her husband is pleased.

Amongst the Ashta Nayikas- the Eight Heroine types that feature in Indian literature, the Devi is described as the svadheena -vallabha type. This is the type with whose behaviour the husband is pleased and therefore she may be said to possess a husband who merges with her life and actions.

This verse brings us to the end of the physical description of the devi. We begin with knowing her as a mother and a ruler. Her coming is for one purpose, that of facilitating the work of the devas. The process to bring her into being is a fiery one that involves tremendous offerings, therefore a mahayaga. The mahamamsa is portions of ourselves. The kunda is our mind. This sacrifice that involves our daily life is detailed in the cryptic work "Bhaavanopanishad".

Then we are told of the weapons she carries that can both maintain our love as well as deter us from adharma. She also carries the desire satisfying weapons which we can resort through her upasana.

A world of womanly beauty is revealed in the description of this queen. If we are tempted to look on her in an amorous way then we are reminded very strictly that she is the chaste wife of Siva. Therefore towards this regal beauty of Siva we must maintain an attitude of respect. This respect and admiration is the type that we look upon a chaste wife.

The world that we are in and we experience is the result of the coming of Kamesvara and Kamesvari. It is Prakriti, the manifested form of Kamesvari that we have to contend with. We are warned at the outset that we are not to take advantage of Her. All lessons for spiritual growth must be learned with patience and respect from the Mother, the Queen. The birth of Lalita within us is for the fulfillment of the daivic purpose for which we have been born as human. The offering that is demanded of us is not the sacrifice of the animal- man. Lalita upasakas have gone beyond that stage. We are to offer all our faculties into the mind-homa kundam. The purpose of this yagna is to align ourselves with the daivic purpose.

NOTES

1. Transcendental Reality has no distinctions. All gods, all concepts of the Divine resolve into one. There is no distinctions on religious, geographical or gender basis. On the substratum of Trancendental or **ADHYATMIKA** reality rests **POURANIKA** reality. This second reality is in the realm of the subconscious. This is the reality in the land of the **Taijasa**, when the sense organs are no longer turned towards the world. The atman with refernce to this functioning of our body is called the **Taijasa**. In the latter

we are **Viswa**. This land of the **Taijasa** is where traditional folk tales from all over the world come from. They therefore share a common ground. All our daily interactions and experiences leave a mark on the **Taijasa** in us. If we have to make any changes or handle any problems we will have to go to this source. This is not easy. Therefore we are given scriptural stories through hearing, reciting and understanding which we can influence the subconscious mind, the **Taijasa** in us. In turn this influences the **Viswa** or the mind of the **Waking Man**.

When handling a **pouranika** story we must be sure to be true to it. While reading about **Sri Lalita** one should not think for eg that **Bhuvanesvari** is better or **Kali** is nicer. In doing that we will lose that Truths that are being given to us. Therefore for the period of study of **Sri Lalita**, she is both the ultimate in **pouranika** reality and therefore **Transcendent Reality**. It is in this manner that the study of any **pouranika** story should be done. Therefore when studying the **Ramayana**, **Sri Ram** not **Krishna** is the ultimate, when studying the **Bhagavat**, **Vishnu** is the ultimate and when reading the **Devi Bhagavat**, the **Devi** is the ultimate.

2. Avataras

We assume that a particular avatara happens only once. This is not so . Very often many avataras are repeated. **Kali** and **Mohini** are good examples for our study . **Kali** appears several times as in **Daksha yaga** from the locks of **Siva**, as in **Devi mahatmyam** when she comes twice, when **Kousiki** leaves **Parvati's** body the remainder is **Kalika** and when she is born from the forehead bordered by the knitted eyebrows of the **devi Mahishasuramardini** and ultimately kills **Chanda** and **Madhu**. She is born again in **Devi puranam** to kill **Darukasura**.

The **mohini** that we think of often is the one that appears in the story of **amrita mathanam**. In the story of **Sri Lalita**, **Vishnu** sends a **Mohini** from himself to distract **Bhandasura** and weaken him.

SHUBHAM

SHRI LALITASAHASRANAMA

RESPONSE to LESSON 1

Please mark T for True, F for False or D for doubtful

1. The Sri Lalitasahasranama is found in the Brahmanda purana.....
2. This sahasranama is often associated with Sri Vidya upasana.....
3. To recite this one must be a Sri Vidya upasaka.....
4. Chitrakarma is same as Ganesh.....
5. Bhandha was born from the ashes of Kamadeva.....
6. Sri Lalita was born to kill Tripurasura.....
7. Sripura was Sri Lalita's capital-----
8. Sri Lalita gave conditions prior to marriage.....
9. Sri Lalita is same as Kamesvari.....
10. The story of Sri Lalita is in the Brahmanda purana
11. Sunyapura was the capital of Bhandha.....
12. The inhabitants of Sunyapura never engaged in religious pursuits.....
13. The description of Sri Lalita does indicate a manner of ornamentation prevalent at some time....
14. Suddha vidya is a part of Nyaya darsana.....
15. Sri Kamakshi is connected to the worship of Sri Lalita.....
16. Sri Vidya is one among the Dasa Maha Vidya systems.....
17. The worship of Sri Lalita is part of Srividya not all of it.....
18. Transcendental reality and Pauranika reality are not related.....
19. Taijasa is the term for the jiva in the dream state where only the subconscious is functioning.....
20. The mind with its burning chitta has its counterpart in the agnikunda of the devas.....
21. The tanmatras are the five basic principles that constitute creation....
22. By using terms such as fire, water, wind etc we are limiting the meaning of tanmatras....
23. We as upasakas can take any attitude we like towards Shrilalita in her upasana....
24. The weapons that Shrilalita holds are more important with regard to their symbolism.....

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