

agony is trifold. It may be physical, mental or due to the environment i.e. aadibhoutika, aadyaatmika or aadidaivika. Relief for this comes from Her alone. The solace is as cooling as the moonlight.

Tapasvins can relate more to a yoga form of the Divine rather than a bhoga rupa. Here we are given a picture of the youthful devi , slender waisted doing tapas. For those who are performing tapas to remove their own ignorance, this is an inspiring form.\*\* As the deity in Kanyakumari

**citistatpadalakṣyārthā cidēkarasarūpiṇī .**

Who is the essence of Chit. Who is the meaning of the verse Tat .. Who is of the form of the Exclusive Rasa.

Tatpadalakshya refers to the Great Maxim or Mahaavakya `Tat Tvam Asi" THAT(is what )YOU ARE! This establishes the essential divine nature of man.

**svātmānandalavībhūtabrahmādyānandasantatī ..80..**

Who is the bliss discovered in one's own atman from which all other joys such as found in the realm of Brahma, originates.

It is this denial in recognising the divine in us that keeps us away from Reality.

Any reading of the works of Narsi Mehta, Jayadeva, Andal, Akka Mahadevi, Meera , Vidyapati and a host of bhakti poets will reveal the flavour of the word RASA which does not have an equivalent English word. It is a combination of flavour, delight, essence, sap etc. In the Geetagovindam when after many trials, tribulations and suspicions Radha arrives at the place of Krishna she finds surprisingly that he is "Harireykarasam Chiramabhilashitavilaasam". Hari is totally absorbed in a single flavour of mood, namely remaining only in the desire for Radha. It is this one pointed Rasa that is being referred to here. The joy that thrills the seeker when he pursues the divine, satisfies the very substratum of his awareness. This leads naturally to the consequential next line where the bliss discovered in one's own core is the source of all other joys.

**parā pratyakcitrūpā paśyantī paradēvatā .**

Who is Paraa. Who is the Knowledge of the Self. Who is Pasyanti. Who is the ultimate godhead.

**madhyamā vaikharīrūpā bhaktamānasahamsikā ..81..**

Who is Madhyamaa. Who is Vaikharee. Who is the beautiful swan in the minds of the devoted.

Sound and its relationship to expression is considered at various levels. The grossest is vaikhari where utterances are employed to communicate. The subtler next is madhyama where no utterances are vocalised, to communicate. The next subtler is pasyanti where the content cannot be boxed into ideas. The ultimate is Para which is the origin of sound itself.

The words in between must be taken together to understand the progression. From the knowledge of the self the knowledge of the Ultimate Godhead can be obtained. This understanding will lead to an evolution of the seeker when he eventually becomes sensitive to these various gradations of communication. The Maanasa Raaja Hansa is none other than the Divine self, the jeevatman. This Swan frolics in the manasa mind -lake of the devotee. The self is a reflection of the SELF. The swan is a creature that symbolises discriminative knowledge. The process of separating milk from the water should become as easy as playing in the waters of chitta..

**kāmēśvaraprāṇanāḍī kṛtajñā kāmāpūjitā .**

Who is the life breath of Kamesvara. Who is the Witness and Judge. Who is worshipped by Kamadeva.

**śṛṅgārarasasampūrṇā jayā jālandharasthitā ..82..**

Who is full of the rasa of Loveliness. Who is Victory. Who is in Jalandhara.

It is the consort of Kamesvara that brings Kamadeva back to life. It is she who sees what has happened and decides to bring Kamadeva back. With his rebirth both kaama( Desire) and shringara (Beauty) come to life. Jalandhara refers to the Anaahata cakra. This is the source of beauty and love in us. It is a particular hatta yoga stance. It is also a seat of a specialised form of tantric knowledge, vestiges of which may be seen in Vajrayana Buddhism.

**ōḍyāṇapīṭhanilayā bindumaṇḍalavāsini .**

She is stationed in the Odyana peeta. She stays in the Bindumandala.

The Odyana peeta refers to Ajna cakra , the source of spiritual seeing in man. This is also a stance in hatta yoga as well as a seat of specialised tantric knowledge whose vestiges are seen today in Vajrayana Buddhism.

The bindu mandala is the innermost central point of the Chakra rajayantra. In man it refers to the point where the sahasrara forms.

**rahōyāgakramārādyā rahastarpaṇatarpitā ..83..**

She is worshipped in the solitary secret yaga. She receives the secret solitary offerings.

The worship referred to is a particular yaga that is done in a certain order or krama in the form of tarpana or ablutions. This yaga is of two kinds one external, i.e. bahiryaga and the other is internal i.e. antaryaga. In both cases she is the one who receives. In both cases it is not a public ritual as the word raha (secret and solitary) indicates. The refrain of a popular prayer goes - "Sreecakra priya bindutarpanaparaam shri raaja raajejshvareem"- that She, the Shrirajarajejshvari, lovingly and anxiously receives the ablutions done to the bindu of the shreechakra.

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SHUBHAM

**Shrilalitasahasranama**

**Response -5**

**A. Please mark T, F or D for the following.**

1. The indepth study of one Mahavidya will take one to a goal different from where others would take you.
2. Jalandhara and Odyana peeta are words that are significant to many disciplines.
3. One can study the whole by studying a part of it.
4. Navavarana pooja may be done to the Sriyantra.
5. Bhairava and Bhairavi are names that stand only for emanations or avataras of Siva and Parvati.
6. Devi is the witness of Siva's pralaya tandavam.
7. The body is of no spiritual value.
8. The purusharthas cannot help us enjoy life.
9. There is only one solar system
10. Varnas and ashramas are a hindrance to the cosmic order.
11. Devi is the recipient of both antar and the bahir yagas.
12. The word sthitha shows immanence and the varjita shows the transcendence aspects of the Devi.

**B. Please fill in the blanks.**

1. Hreem is a.....mantra.
2. Kshetra can mean..... or.....Or.....
3. Agony from austerities may be due to .....Or.....Or.....
4. The innermost triangle of the Sricakra or yantra is the .....mandala.
5. The ..... kalas refer to Sabdabrahman's connexion to the Sanskrit alphabets and Om.

**C. Please connect the following.**

**1. The Avasthas and the identifying atman**

Waking.....Jagrat	TURYA
Dreaming.....Svapna	VISVA
Deep sleep....Sushupti	TAIJASA
	PRAGNA

**2. Gradations in Sound**

Origin of Sound	PASYANTI
Expression not vocalised	PARA
Content beyond ideas	VAIKHARI
Vocalisation	MADHYAMA
Speech	

**D. Please give two examples for each word**

1. Tripura .....
2. Narayana .....
3. Puja.....
4. Purusharthas.....
5. Ashramas as stations in life.....

**E. What do these words mean ?**

1. Rasa.....
- .....
- .....

2. Shringaara.....  
.....  
.....

3. Shabda and its role in creation.....  
.....  
.....

4. The Transcendent and Immanent nature of the Devi.....  
.....  
.....

5. How can a Devi upasaka relate to the Universe ?.....  
.....  
.....

6 How can a Devi upasaka relate to his or her body. ?.....  
.....  
.....

SHUBHAM