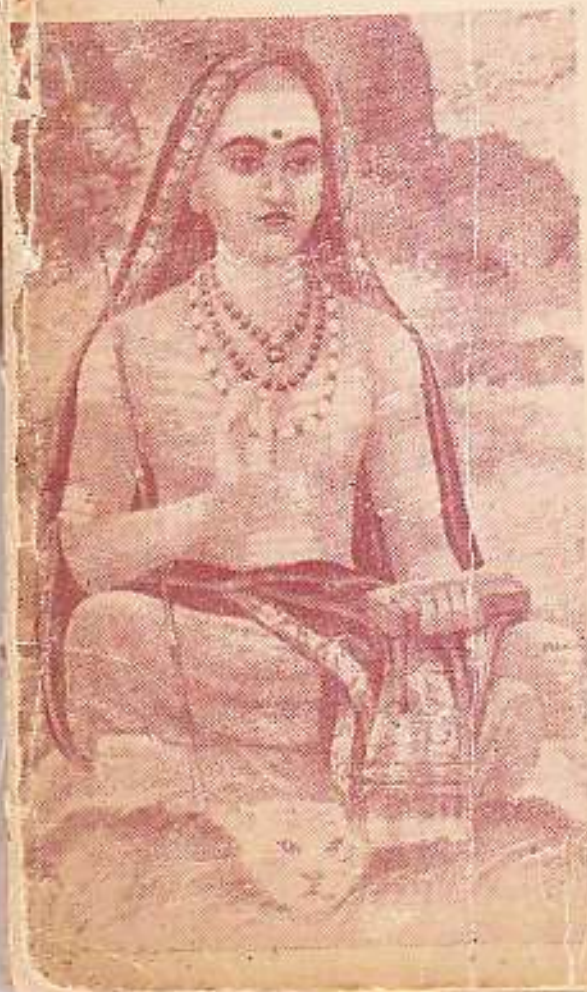


BHAWANI

MEANINGS OF SHRI BHAWANI SHATAK
BY MAHATMA SHRI NIRANJAN



By
Shri Somanand





SHREE NIRANJANANAND NATH

FOREWORDS

Sambhavami Yuge-Yuge—the Saying by the Lord Krishna reminds us the presence of Supreme Power in all ages. In the present Iron Age, too, the Divinity is expressed in the words of sages and saints. The book 'Bhawani' an English expression of Shri Bhawani Shatak—a book comprising of the hymns of praises of the Mother of the Universe based on legendary heritage of ours and revelation by Mahatma Shri Niranjan—was written long back—more than two decades earlier but it has taken a shape when time matured. In this book Hindi words in Devanagari Lipi have been written in Roman script with a view to express them in English. Devotional words are very much thought-provoking and they have been expressed in Simple and lucid way. Several books on the occult subject have been brought to light in series under the name of Shri Niranjan Granth Mala and the present one written by Rev. Shri Shri Charan is an addition to the same.

We have limited means out of which we have been able to bring out the present edition of the book. Features and shortcomings are both in the hands of the readers but we hope that they will not be bewildered by the later but encourage us by pinpointing them. We have all thanks for those who have rendered their services in various ways. Jai Shri Nath !

—Shri Peeyush.

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SHREE SOMANAND NATH

INTRODUCTION

Shree Bhawani-Shatak—a collection of one hundred and eight rhythmic prayer-verses of Mahatma Shree Niranjan—though marked by extreme economy of expression—is the recognition and dedication to the Supreme Being overseeing all.

This hidden treasure does not consist of only revelation—the complete Mastery of ultimate knowledge; it also signifies a quest of unknown. It asks questions and answers come as new visions unfold in themselves. This attitude of expression, typical of higher thought leads to a very delicate and poised sense of truth which prelude every type of dogmatism. The attitude here is more philosophical than religious according to which a fixed and literal explanation is given in respect of every aspect of the unseen reality.

What is given here is a deep personal experience with subtle emotional modulations. He accepts poetry with the subtle power of rhythm as a medium of expression. To a reader the mystical experience leads to silence because the ultimate is inexpressible.

Through the revealed words of Shree Bhawani Shatak we find an intimate friendship established among them. The link is lying hidden in every word. This 'Shatak' is the symbiosis of the paths of devotion, knowledge, mysticism, splendour and action.

The association of the concrete and the abstract, the material and the spiritual is typical of Shree Bhawani Shatak *In Saying, (Ravi Men Prabha, Chandra Men Chandrika Too)* "Thou art the Cosmic Light of the Sun and the Moon" The seer poet expresses the divine presence in terms of light and intelligence. It is steady in the midst of moving things.

In describing "Distributor of Soma-nectar". The poet identifies the Soma-Pavamana with the Supreme Being, to Whom the libation of Soma is made.

The whole pious book is full of courage and wisdom; energy, youthfulness, Victorious spirit, strength skill, zeal quickness of movement and joyousness of soul; kindness, liberality, love, care of the diseased, affability, gentleness, delightfulness, fatherliness, motherliness, friendliness, benifience, opposition to evil bliss, beauty, splendour, wonderfulness, adorableness, love of poetry and music and wealth mainly spiritual. From this we can construct the vedic code of life-moral as well as aesthetic.

Every word in this book is full of significance, mainly spiritual. I pray the Almighty.

—Sbri Somanand

BHAWANI

Bhawani-a Divine Mother or Supreme Consciousness is vehicled by Prakriti. She is a Primordial Shakti or limitless Bliss. She is the seed of all the motionless and moving elements. She is the mirror of Shiva Who experiences the identity in Her always. From limitless ages She has been praised by the aspirants who identified themselves with Her-all pervading-Homogeneous Spirit or Brahma-Swaroop.

'Bhawani' is a lyrical Gospel of Divine Love sung by Bhagwan Niranjana whose experiences are not relative. As the Poet is a fully illumined sage having conquered the eternal divine kingdom, so is his "Bhawani" Which aids one to cross the ocean of existence and blows-up the existence of the world.

This work was originally sung in Hindi and here is the translation. It is for the readers to practise assiduously as prescribed by the Poet or as they like.

ॐ

तत्सद्ब्रह्मणे नमः

पुष्पाञ्जलि

वन्दौ श्री गुरुपादुका गणपति श्री शारदा-सारदा,
वन्दौ पितृ-पदाब्ज दिव्य जननी भागीरथी-उर्ध्वगा ।
श्री माता जगदम्ब ब्रह्म-ललिता नारायणी शाश्वती,
"धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ।"
मनीषा मूर्च्छिता क्यों हो, वाग्देवी जागृता सदा ।

प्रच्छन्ना - सतता - धारा, अनिरुद्धा सरस्वती ।१।
 ग्रहे भास्कर से भर्ग, समर्पे चन्द्र चन्द्रिका
 दाता की देन, दाता ! ले वाङ्मयी मुमनाञ्जली ।२।

OM

Tatsad Brahmane Namah

Puspanjali

*Vandou Shree Guru Paduka Ganpati Shri Sharda Sarda,
 Vandou Pitri Padahja Divya Jananee Bhagirathee Urdhvaga
 Shree Mata Jagadamb Brahma Lalita Narayanee Shashwati
 "Dhamna Swen Sada Nirasta Kuhkam Satyam Param
 Dheemahi."*

*Monisha Murchhita Kyon Ho Vagdevi Jagrita Sada,
 Prachhanna Satata Dhara Aniruddha Saraswati. (1)
 Grahe Bhaskar Se Bharga Samarp* Chandra Chandrika.
 Data Kee Den Data Le Vangmayee Sumananjalee (2)*

I adore the holy Sandals of Shree Guru, Ganpati and
 Sharda-the Divine Queen.

I worship the lotus feet of Father and the Divine Mother
 and the Ganges going above.

I worship the Mother Shree, Jagadamba, Brahma Lalita
 & Narayane, the eternal.

I pray before the All-Pervading Light in the darkness of
 illusion.

Why Should wisdom Swoon—Where Goddess of speech
 is awoken always.

Concealed stream is ever in flow, unrestrained is Saraswatee.

As the moon derives its light from the Sun and offers to the Sun again, So I offer handfuls of flowers to the Generous Benefactor Whose gift is this. The flowers are eloquent regards.

श्रीः पातु

मङ्गलाचरण

वन्दौ देशिकनाथ, ब्रह्मनिष्ठवर - व्यासपद !
जयति महाम्बा मातु, आदि शक्ति अखिलेश्वरी ॥१
देहभाव है दास, विमल जीव विश्वेश्वरज ।
चिद्वन आत्मविलास, निश्चल मती - निरंजनी ॥२
अज्ञपा अगम - अपार, हंसा अगम अपार ज्यों ।
सिन्धु पारावार, विन्दु पारावार त्यों ॥३
घट में रमते राम, घट - घट में ज्योति जले ।
पग - पग पै रसधाम, भाग्यहीन पावे नहीं ॥४
तव मन्दिर ब्रह्माण्ड, विराट् वैश्वानर विभु ।
काल - चक्र की पाँख, चँवर डुलावे रैन दिन ॥५
गाथा - छन्द भवानि, स्तुति चारकल दायिनी ।
जय - जय जयति महानि, दुस्तर भवसागर तरनि ॥६

Shrih Patu

Manglacharan

Vandou Desik Nath, Brahma Nistha Var Vyas Pada
Jayati Mahamba Matu, Adishakti Akhileshwaree

*Deh Bhava Hai Das, Vimal Jiva Vishvesha Raj
Chidghana Atma Vilas, Nishchala Mati Niranjane
Ajapa Agam Apar, Hamsa Agam Apar jyon.
Sindhu Paravar, Vindu Paravar Tyon
Ghat Men Ranate Ram, Ghat Ghat Men Jyoti Jale.
Pag Pag Pai Ras Dham, Bhagyaheen Pave Nahin.
Tav Mandir Brahmanda, Virat Vaishwanar Vibhu
Kal Chakra Ki Pankh, Chamvar Dulave Rain Din.
Gatha Chhanda Bhawani, Stuti Char Phal Dayinee.
Jai Jai Jayati Mahani Dutar Bhavasagar Tarni.*

I pray to the Lord Preceptor—the Supreme Knower of Immortal Self having title of Vyas, the glorious Father.

I adore the Great Mother coming as a worldly mother but is Primitive Shakti and Goddess of the Universe.

Body-idea is but a servitor, spotless. Soul is the Dust of Almighty. Intuition is but a self-delight. The Intellect being so stainless the unutterable chanting is inconceivable and Infinite.

So is the Soul, the vital air or SWAN. Entirety of ocean resembles that of a drop. Life force of self moves in all bodies and everybody is full of light,

At every step there is a charm and illdestined escapes it.

Your Abode is the Universe. O Embodied Spirit ! Almighty ! the Epithea of fire and omnipresent wings are the wheel of Time. Day and night move the wheel. Prayer is in form of metre or rhythm of the verse, O Bhawani ! is bestower of four fulfilments of life, Cheers and rejoicing to the Greatest Power is a boat in the inseperable ocean of the world.

SHREE BHAWANI SHATAK

वनी विश्व की वाटिका है विशाला,
कुजे कीकिला मत्त त्रिपुराम्ब वाला।
कली फूल फल पत्र में है समायो,
परब्रह्म रूपा भवानी भजामि ॥ १॥

Bani—A garden, A bride. *Vishwaki*—Of universe.
Vatika Hai—Orchard. *Vishala*—Wide. *Kuje*—Chirp,
Warble. *Kokila*—Cuckoos. *Matta*—Mad, Intoxicated,
Delighted. *Tripuramba*—Goddess of the 3-worlds,
3-Mothers. Mother Tripura. *Bala*—A girl, A goddess,
Kali—A bud, A distortion of a Bija Mantra. *Phool*—
—Flower. *Phal*—Fruit. *Patra*—Leaves. *Men Hai*—
Present in. *Samayee*—Filled. *Para Brahma Rupam*—
As a Supreme Bliss. *Bhawani m*—To Goddess Bhawani.
Bhajami—I adore.

The Garden or orchard of the Universe is wide spread, Delighted Cuckoos chirp p'asantly in it. Buds, leaves, flowers and fruits are full of life which is a park of Mother Goddess named Bhawani, Bala and Tripuramba. Every note praises Her power. I adore the Supreme Bliss Bhawani.

“*Kuje Kakila Matta Tripuramba Bala*”—

The Kundalini is the vital power of the universe. Her Vehicle is the *Hamsa* of philosophy. She resides in the form of a coiled serpent in *Mooladhar Chakra*—the first of the Seven Chakras, the other six being Swadhisthana, Manipura, Anahata, Vishuddhi, Agyan and Sahasrara in order.

All efforts in the form of chanting or meditations or cultivation of virtuous deeds are at the best calculated only to awaken the Serpent Power and make it move to Swadhisthana to Sahashra—the thousand petalled Lotus—the seat of Para Brahma or Absolute. These seven Cosmic Centres or Planes of Consciousness are generalized into three Stages of Waking, Dreaming and Dreamless Sleep. The Waking is the Cosmic Virat Body. The Dreaming is Cosmic Hiranya Garbha Body. The Slumbering Consciousness is Iswara Body. The fourth is witness or solitary, spectator, passive and indifferent. So the three active states have three forces of Creation, Protection and Destruction actuated by three mothers, jointly addressed as Tripura Amba.

As such, the Kokila or Cuckoo is intoxicated in the pursuit.

This trio forms the PRANAVA or OM which is itself a Great Reality containing the three vedas, three qualities, three devatas, three stages, three divisions, three times, three genders, three dwellings and three consciousness of Antar (Internal), Bahya (external) and Ghancebhuta (Prajna)

Ha, Sa, Ra, Ka, La, Da—of mantra Called BALA are combined with three vowels of Ee, Ai and Au—the result is the mantra forming the three kutas called 'MATA', the Mother. This is in short an interpretation of Tripuramba.

Trivindu, Trishula, Trinetra, Triloki, Trilingi, Tripurantaki, Tridha, Trimurti, Trivikram, Avastha Trayee.—are somehow or other related to the Primitive Shakti-Bhawani, later adopting dual role making Herself relative from the absolute to enact as SAT, RAJA & TAMAS:

जपा सिन्दुरी आरुणी रूपराशी,
महामूल्य-माणिक्य मौलि प्रकाशी ।
त्रिनेत्रा नमः शांकरी भास्वरानी,
परब्रह्म रूपां भवानीं भजामि ॥२॥

Japa—Red flower, Colour Eviscora. *Sinduri*—Vermilionous. *Aruni*—Red. *Roop Rashi*—Store of beauty. *Mahamulya*—Of great value. *Manikya*—Ruby, Excellent. *Mouli Prakash*i—untwisted red colour thread being enlightened, *Trinetra*—with three eyes *Namah*—I worship. *Shankaree*—Spouse of Shankar. *Bhasva Rani*—Light-Maiden, Illuminating Deity. *Parabrahma*.....

Her body is red like vermilion or the red flower, colour Eviscora or the rising Sun. The Body Itself is a store of beauty. Even excellent ruby which adores Her like luminous thread can not account for its value. She is having three eyes. So I adore Illuminous Deity—the Spouse of Shiva. I worship the Supreme Bliss-Bhawani.

Trinetra—Three eyes of Sun, Moon & Fire.

The three eyes are said to be:—

- | | |
|-------------------------------|------------------------|
| (i) <i>Shravana</i> | (i) Power of creation. |
| (ii) <i>Manana</i> | (ii) Volition. |
| & (iii) <i>Nididhyasana</i> & | (iii) Cognition. |

धरी चूनरी सप्तरंगी विचित्रा,
निशानाथ तिथि अष्टमी भालचित्रा ।
प्रभा नासिका-रत्न तारा लजानी,
परब्रह्म रूपां भवानीं भजामि ॥३॥

Dharee—Put on, Kept, Mistress, Assume, Apply.
Chunaree—Coloured cloth with shining spots, *Saptrangee*—
 Seven Coloured, Rainbow *Vichitra*—Variegated,
 Surprising, Wonderful. *Nishanath*—Moon. *Tithi*—
Astami—8th day (Lunar), Crescent, Half Moon. *Bha*—
Chitra—Delineated on forehead, Spotted on Forehead.
Prabha—Light, Lustre, Radiance *Nasika-Ratna*—
 Nose-Gem, Jewel of Nose or Ruby of Nose. *Tara Lajani*—
 Star, Fate, Destiny & Mahavidya is ashamed.
Parabrahma.....

She has adored Herself by seven-coloured cloth (Sari) in
 Her body which is wonderful. On Her forehead Crescent of
 Moon is delineated. Radiance of Her nose-jewel has put even
 stars to shame.

I worship the supreme Bliss-Bhawani.

“CHUNRI SAPTARANGI” Seven-coloured chunari
 or Like a Rainbow.

	<i>Loka</i>	<i>Lord</i>	<i>Diety, the Queen.</i>
coml	(i) Satya	Parashiva	Adya
mant	(ii) Tap	Shambhoo	Siddha Kali
This	(iii) Jan	Sadashiva	Mahagouri.
	(iv) Mahat	Ish	Bhuvaneshwari.
	(v) Swa	Rudra	Bhadra Kali,
Tript	(vi) Bhuvah	Vishnu	Radha.
—are	(vii) Bhū	Brahma	Savitri
Bhaw			
from			

विमूर्ति रमो भाल सिन्दूर सोहे,
 मदोन्मादिनी लालिमा नेत्र मोहे ।

नमो काम - कामेश्वरी मङ्गलारी,
परब्रह्म रुपां भवानीं भजामि ॥४॥

Vibhutes—Ashes, Excellence, Dignity, Supernatural power. *Rami*—Enjoyed, Enticed, Attracted. *Bhal*—Forehead. *Sindur*—Vermilion. *Sohe*—Attractive, Glorious, Pleasant, Beseem. *Madonmadini*—Intoxicating, An arrow of Love-God. *Lalima*—Redness. *Netra*—Eyes. *Mohe*—Captivating, Charming, Fascinating. *Namo*—Adoration, Adieu, Greeting, Salute, Bow, Compliment, Obeisance. *Kam*—Cupid, Lord of cupid, God of Love. *Kameshwari*—One of the five idols of Goddess at Kamakhya, Spouse of Shiva. *Ardhanaree*—Half female, Intersex of Shiva & Shakti. *Parabrahma*

The Right of the Forehead is enjoying excellent Ashes. Left side of the Forehead has glorious vermilion. Redness of the captivating eyes are intoxicating. This is the beauty of Lord Ardha Nareeshwar or Shiva-Shakti Combined-acting as Supreme Lord or God of Love.

I worship the supreme Bliss-Bhawani.

ARDHANARI OR BISEXUAL FORM

In "Kularnawa", Chapter IX, it is mentioned—

The Great Sadhaka versed in Kula Tattwa should be honoured. In that aspect Shiva and Shakti unite and as ARDHANAREE SHWAR—Live in the enjoyment of perfect joy in the body of the kula sadhaka.

कला पंचशर की त्रिविन्दु - स्वरूपा
 मनु देव आचार्य ध्याता अभेदा ।
 हराद्धा परा चित्कला श्री शिवानी,
 पर ब्रह्म क्वां भवानी भजामि ॥५॥

Kala—Degree, Portion, Division, Digit, Brilliance.
Panchsar ki—Of Love-God cupid having five arrows of perceptions. *Tribindu*—Dot, Mote, Zero, Point.
Swarupa—Form, Appearance, Identity, Alike, Similar.
Manu—Mantra, Mind, Soul, Vishnu-Progenitor of Human race. *Deva*—God, Deity. *Acharya*—Preceptor, Religious Teacher. *Dhyata*—Meditator, Contemplator or who Contrives. *Abheda*—Identical, Absence of difference, Same. *Harardha*—Half of Shiva or Fire or letter 'Ha'.
Para—Supreme self or its knowledge. *Chitkala*—Brilliance of intellection or Supreme Deity. *Shree*—Lakshmi, Saraswati, Glory, Respect, Reverence. *Shivane*—Wife of Shiva, Parvati, Salvation. *Parabrahma*

Kam kala or the Supreme Bliss is like three points. Its revelation is wonderful. The Mantra, Deity, Preceptor & meditators are all identical. That is the mystery of the Wife of Shiva Who is generally called Harardh, Para, Chitkala, Shree and Shivane.

I worship the supreme Bliss-Bhawani.

Manu—Mantra is a power in the form of idea clothed with sound.

**"Kala Panch Shar Ki Trivindu Swaroopa." i, c.
The KAM KALA**

KAM—is the light. *KALA*—is its Radiance.

Tribindus—Knower, knowing and known are the three Bindus—remarked as three-light, three Pithas, three Shaktis, three lings, three Matrika and three fold bodies.

महा प्राणशक्ति जगा दे प्रभञ्जन,
जहाँ शून्य में मध्य बिन्दु निरञ्जन ;
किसी ज्ञान विज्ञान को पहुँच नहीं,
परब्रह्म रूपा भवानी भजामि ॥६॥

Maha Prana Shakti—Power of Brahma, Vishnu, Fire & 5-airs. *Jagade*—Arouse, Awaken. *Prabhanjan*—Strong wind, Hurricane Destruction. *Jahan*—Where. *Shunya*—Nothingness, Vacant, Void, Lonely, Zero. *Men*—in. *Madhyabindu*—Central point, Pivot, Middle. *Niranjan*—Stainless, External soul. *Kisi*—Any. *Gyan*—Knowledge, Wisdom. *Vigyana*—Science, Super wisdom. *Ki Pahuncha*—Reach of. *Nahin*—Negative, No. *Parabrahma*.....

O Strong wind, awaken the supreme vital fire, Kindle it to lead to one's source, the eternal soul, where no knowledge of science can ever reach.

I worship the Supreme Bliss-Bhawani.

"MAHA PRANSHAKTI JAGADE PRABHANJAN".

Kundalini as the guiding power associates herself with presiding deities of several cosmic centres. Guru or spiritual

preceptor guides and helps to achieve the same end, the veils or Layers enmeshing kundalini begins to be cleared and supra-sensual vision appears before the mental eye of the aspirant.

On the other hand Raja yoga propounds a higher rational path to Control the mind, withdraws all the senses and plunges in meditation.

According to Vedānta Speculations lead to destruction of Ignorance about one's real nature which is Sat-Chit-Ananda or Existence-knowledge (consciousness)-Bliss.

The awakening Maha-Pran-Shakti manifests in negation of the body-idea and meditation on Mahavakyas.

विना तालिका ओष्ठ ताला लगा क्या,
कहो मर्म में तीक्ष्ण भाला लगा क्या ।
कहाँ बोल ब्रजभामिनी कृष्ण - काली,
पर ब्रह्म रुपा भवानी भजामि ॥७॥

Vina—Without. *Talika*—Key or Lock, Palm of hand, List. *Osta*—Lip, Brim. *Tala*—Lock, Door Lock, Pad Lock. *Laga Kya*—Attached, Sticked, Shut, Fixed. *Kaho*—Speak, Say. *Marm*—Secret, Core, Vital organ, Heart. *Men*—In. *Tikshna*—Severe, Acute, Subtle, Fiery. *Bhala*—Dagger, Lance, Pike, Dart, Spear. *Laga*—Injured, Inflamed, Penetrated. *Kya*—whether, What, Interrogation. *Kahan*—Where. *Bol*—Speak, Tell, Say. *Braj-Bhamini*—Lady of Vraj or Vraj Raj, *Krishna*—God Krishna, Power. *Kali*—Goddess, Energy, Supreme. *Parabrahma*.....

What sort of Silence is this ? How is the core of heart affected ? It is really surprising to the queen of Viraj to find Krishna and Kali to be the same.

I worship the Supreme Bliss-Bhawani.

"KRISHNA—KALI"

Two aspects of the same power without a second-prescribed to be worshipped in Kaliyug or the Iron age. Several historical legends report the transformation of Krishna as Kali.

रचे रास रासेश्वरी अष्टदल में,
 पिनाकी करे ताण्डवी नृत्य पल में ।
 सजे साज नटराज शंभु-कपाली,
 पर ब्रह्म स्वी भवानी भजामि ॥८॥

Rache—Set, From, Create, Adorn, Plan, Unit. *Rās*—Circular Dance of Krishna. *Raseswari*—Goddess of Ras. *Asta Dal Men*—Eight Lotus-Shaped Ganglions within the body according to Hath yoga. *Pinakee*—An epithet of Shiva. *Kare*—Performs. *Tandavi*—Science and Art of dance. *Nritya*—Dancing. *Pal Men*—In a moment, Winking of the eyes or 24 seconds or so. *Saje*—Embellish, Adorn, Prepare. *Saje*—Musical Instruments, Preparation. *Natraj*—Embellished Supreme Dancer Shiva. *Shambhoo Kapali*—Shiva with a begging Bowl, A hybrid. *Parabrahma*... —.....

Goddess of Circular dance sets the elements in the body ganglions where Shiva adorns Tandavi Nritya or cosmic dance with the profundities behind of unmoved eternal and infinite bliss within the winking of the eyes.

Tandavi Nritya—Rapture of cosmic dance with the profundities behind of the unmoved and eternal bliss.

मृगी भार्गवी भर्गं अम्बार फैला,
त्रिसण्डा झपा खड्ग योनि त्रिशूला
मुकी तत्त्व मुद्रा महापात्र पाणी,
पर ब्रह्म हवां भवानों भजामि ॥६॥

Mrigi—Musk, Hind or Female Deer. *Bhargavi*—Parvati, Lakshmi & a Bhargava-female. *Bharg*—Epithet of Shiva. *Ambar*—Multitude, Company. *Faila*—Spread, Pervade, Radiate, Suffused. *Trikhanda*—Tri-Segments, Three parts. *Jhasa*—Fish, Heat, Cupid, Related to Ocean. *Khadga*—Sword, Scimitar. *Yoni*—Origin, Source, unit for 14 Lac Creatures, Vargina. *Trisula*—Of Trident, Three pronged Lance. *Jhuki*—Bent, Trend, Lean. *Tattva*—Principle, Essence, Substance, Extract. *Mudra*—Gestures-Postures. *Mahapatra*—Virtuous Cup, Pot, Vessel, r, Con. *Pani*—Hand. *Parabrahma*.....

Various gestures and rituals are associated with the cosmic performance. These are related to Shiva, Kamdeva, Parvatee, Trident, Source of origin, Matsya, three segments or deers, swords and essence of life. This relationship dignifies one having virtuous cup in hand. The cosmic dance includes every deed.

I adore the supreme Bliss-Bhawani.

फणि व्याल फुत्कार वृष केसरी भी,
जटाजूट जय गर्जना सुरसरी की।

करे लास्य अट्टहास्य काली कराली,
पर ब्रह्म रूपां भवानीं भजामि ॥१०॥

Phani—Expanded hood of the Snake. *Vyal*—Tiger, Lion, King, God Vishnu. *Futkar*—The hissing of a snake. *Vrishā*—Bull, Epithet of Krishna, Taurus. *Keshari*—Lion, Father of Hanuman. *Bhi*—Too. *Jatajuta*—Matted and braided hair of head. *Jai*—Rejoicing, Cheers, Victory. *Garjana*—Roar. *Sursari Ki*—Of Ganga, The river Ganga. *Kare*—Act, Perform. *Lasya*—Dance of Goddess. *Attahasya*—Horrible or frightful laugh, Hoarse-lough. *Kali*—Parvati, Wife of Shiva. *Karalee*—Terrifying. *Parabrahma*.....

The Cosmic dance accompanies Realm of eternal joy. Snakes hiss with expanded hood, Bulls and lions are also active. The river Ganga roars in rejoice from the matted and braided hairs of Shiva. Even Kali, the Spouse of Shiva is busy in Her cosmic dance called Lasya with terrifying appearance and frightful laugh.

I adore the supreme Bliss-Bhawani.

(*Lasya*—The Cosmic dance of the Shakti in Her play of Dissolution.)

वजे शंख डमरु तुरी और सिंगी,
जगे वीर वेताल औ शृंगि-भृंगी ।
शिवानाद से गुँज उठी सृष्टि सारी,
पर ब्रह्म रूपां भवानीं भजामि ॥११॥

Baje—Sound. *Sankha*—Conch. *Damru*—A tabor or small Drum. *Turi*—Bugle, Trumpet, Clarionet. *Aur*—and *Singi*—a kind of trumpet. *Jage*—awakened or around. *Veer*—Brave, Valiant, gallant, Bold, Stout, Stalwart. *Vetal Ganga*—Sentinels, Attendants of Shiva. *Shringi*—Shiva, Lady-bird. *Shivanad*—Sound, Music, Song of Shiva, Parvati. *Se*—From. *Gunj*—Roar, Echo, Buzzing. *Uthee*—Mount, Arise, Attained, Eminence. *Sristi*—Creation, Universe. *Sari*—Entire, Possessing, Essence. *Parabrahma*.....

Various sorts of music instruments make sounds of varied types. Conch, Tabors, Clarionets of trumpets produce typical notes. Gallant attendants of Shiva along with his gatekeepers and sentinels are dancing in the same Rhythm. The whole universe is roaring with cheers to the Wife of Shiva.

I adore the Eternal Bliss-Bhawani.

Shivanad—Sounds of Spouse of Shiva. Shabda Brahma is the *Nad* aspect of Kundalini.

सभी सिद्धिगण साथ गणनाथ नाचे,
कलापी चढे देव चमुनाथ नाचे।
भरी मंत्र चैतन्य से ब्रह्मनाली,
पर ब्रह्मरूपा भवानी भजामि ॥१२॥

Sabhi—All, *Siddhi*—Accomplishments, Fulfilments, Perfections. *Gansath*—attendants, Group, Multitude (along with). *Gannath*—Elephant headed God - Ganesh. *Nache*—Dance. *Kalapi*—Peacock, Cuckoo. *Chadhe*—Ride, Sit. *Deva*—God.

Chamunath—Lord of Divine Army. *Nache*—Dance. *Kartikeya*. *Bhari*—Full of. *Mantra Chaitanya*—Consciousness of mantra, Awakening effect of mantra. *Se*—From. *Brahma-Nali*—Divine nerves. *Parabrahma*.....

Ganesh is the Lord of accomplishments and Kartikeya is the Lord of Divine army. Both join the celestial dance with all accessories. The result being fully arousing of the supreme nerve of the body by provocations of Mantra.

I worship the supreme Bliss-Bhawani.

Mantra-Chaitanya—Awakening of Mantra. Initiation puts one with the direct experience of the Highest Bliss when the Sat-Guru, the visible God bestows upon all the highest fruit of realization called Mantra-chaitanya. When concentration is perfected, the consciousness of the sadhak is transferred to the Mantra Devata and this is called Mantra Chaitanya. The sadhak is said to have Mantra-siddhi.

छिछुम छुम छिछुम छुम ध्वनि नूपुरों की,
पखावाज डफ खंजरी बांसुरी भी।
बजे मंजिरा वीण करताल ताली,
परब्रह्म रुपां भवानीं भजामि ॥१३॥

Chhichhum Chhum Chhichhum Chhum—Typical notes or, *Dhwani*—Sound, *Nupuron ki*—Of Anklets. *Pakhawaj*—Timbrel, Drum. *Daf*—Tambourine, Timbrel. *Khanjari*—Timbrel. *Vansuri Bhi*—Flute, Pipe, Reed (also). *Baje*—Sound. *Manjira*—A kind of Cymbal. *Veena*—Indian Lute, Lyre. *Kartal*—Clapping of Hands together. *Parabrahma*.....

Sounds of anklete resemble Chhichhum Chhum Chhichhum Chhum. Flutes, Pipes, Timbrels, Cymbals, Lutes together with clapping of hands increase the harmony of melodious tunes produced in the Cosmic Dance.

I adore the supreme Bliss-Bhawani,

धरा सिन्धु कैलाश नगराज नाचें ।
भरा व्योम तारावली वृन्द नाचे ।
झुले मानसर वीचियों में मराली,
परब्रह्म क्पां भवानीं भजामि । १४॥

Dhara --The Earth. *Sindhu*—The Ocean. *Kailash*—The mountain. *Nagraj*—The Himalyas. *Nache*—Dance. *Bhara*—Full. *Vyom*—Sky, Cloud, Water. *Taravali*—Stars. *Vrinda*—Groups, Collection, Multitudes. *Nache*—Dance. *Jhule*—Swing, Dandle, Rock. *Mansar*—Large Lake in Northern Himalyas, Mind. *Ke*—Of. *Jalon*—Water, Men — In. *Maralee*—Duck, Goose Swan. *Parabrahma*.....

The holy dance of eternity includes the Earth, the KAILASH, the Himalayas and the sky full of stars. The (female) goose swings in the lake of Manas. The vital air is always associated with subtle utterings of Her Glory, as such I adore Her the Eternal Bliss-Bhawani.

Marali or Hamsini—Female goose or swan. Hamsa is the vital force, dual in its character born upon which the Shakti creates the universe.

चमत्कार है विश्व विश्वम्भरी का,
 नमस्कार शंभु स्वयंभु हरी का ।
 करें आरती सूर्य द्विजराज ज्ञानी,
 परब्रह्म रूपां भवानीं भजामि ॥१५॥

Chamtkar—Miracle, Amazement, Marvel, Queeness. *Hai*—is. *Vishva*—The universe. *Vishwambhari Ka*—Of Vishwambhari or Goddess of the universe. *Namaskar*—Obeissance. *Shambhu*—Shiva. *Swayambhu*—Self begotten, Self existent. *Hari ka*—Of God Hari or Vishnu. *Karen*—Perform. *Arati*—Ceremony of moving lighted lamp of circle of Camphor. *Sarya*—Sun. *Dwijraj*—Moon. *Gyani*—Knower or wise. *Parabrahma*.....

The universe is but a miracle or marvel of the Goddess whom Shiva and Self begotten Gods offer obeissance or prostrations. Wise bodies like Sun and Moon are engaged in moving protective lights in Her honour.

I adore the supreme Bliss-Bhawani.

सदा सर्वदा शारदा श्री परा हो,
 सदा रत्न करवा मुखा का भरा हो ।
 शुची शाम्भवी दिव्यता की निशानी,
 परब्रह्म रूपां भवानीं भजामि ॥१६॥

Sada—Always, Ever. *Sarvada*—At all times. *Sharda*—Saraswati, Goddess of Learning. *Shree*—Supreme, Deity.

Para—Divine mother. *Ho*—Be. *Sada*—Always. *Ratna*—
Karna—Pot. *Sudha*—Nector, Ambrosia, Essence. *Ka*—Of.
Bhara—Full. *Ho*—Be. *Suchi*—Purity, virtue, Holiness,
 Ablution. *Shambhavi*—Of Shambhoo. *Divyata*—Celestial,
 Heavenly, Charming. *Ki Nishani*—Of Mark, Sign, Signal,
 Spot. *Parabrahma*.....

Gracious Divine mothers like Saraswati, Lakshmi & PARA
 are ever pouring nectar of GRACE, Individuals affixed in love
 of Lord Shiva mark the significance of Gompots full of Ambrosia.
 The mind vibrates in unison with boundless existence. I adore
 the Supreme Bliss-Bhawani.

किया रक्त अरिपान अलिपान जैसे,
 किया भण्डदल नाश खल त्रास जैसे ।
 दिया भक्त वरदान वर अभयवाली,
 परब्रह्म रूपा भवानी भजामि ॥१७॥

Kiya—Made, Did, Performed. *Rakta*—Blood. *Aripan*—
 Drinking of Enemy's Blood. *Alipan*—Drinking like Black Bees
 or Drinking wine. *Jaise*—Like, As. *Bhanda*—Clown, Pot,
 Jester. *Dal*—Group. *Nasha*—Destruction, Perdition,
 Demolition, Extinction, Ruin. *Khal*—Wicked, Vile, Base, Low,
 Mischievous, Cruel. *Trass*—Awe, Alarm, Terror, Fear,
 Panic, Horror, Read. *Jaise*—As. *Diya*—Gave, Offered,
 Presented. *Bhakta*—Devoted, Pious. *Vardan*—Boon, Besto-
 wal, Benefaction, Grant. *Var*—Boon, Blessing, Favour, Soli-
 citation, Gift of Deity. *Abhai*—Fearless, Undaunted, Assurance
 of protection. *Vali*—One who possesses fearless state.
Parabrahma.....

The Divine mother ruined the enemies by drinking their blood like sucking of the large Black Bee. For the wicked and cruel she became a mortal terror, As a boon to Her devotees She solicited fearless state. By Nature She assured protection to Her worshipper.

I adore the supreme Bliss-Bhawani.

जया पार्वती पद्मजा पीत वस्त्रा,
त्रपा तारिणी भैरवी छिन्नमस्ता ।
उमा राजराजेश्वरी तु मृडानी,
परब्रह्म स्था भवानी भजामि ॥१८॥

Jaya—An epithet of Durga Who exhibited victory. *Parvati*—Wife of Shiva, Daughter of Snow-Mountain. *Padmja*—Born of Lotus. *Pit bastra*—With yellow costumes. *Trapa*—Reknown Fame, Reputation, Ashamed *Tarini*—A female Deliverer, Goddess TARA. *Bhairavi*—Name of Goddess Song of early morning. *Chhinna Masta*—Name of Goddess, Mahavidya. *Uma*—Spouse of Shiva. *Raj Raieshwari*—Queen of the queens or kings. *Tu*—You. *Mridani*—Goddess of pleasure. *Parabrahma*.....

The Eternal mother manifested herself in many forms and assumes names according to time, space and deeds. *Jaya*, *Parvati*, *Padmaja*, *Peethastra*, *Trapa*, *Tarini*, *Bhairavee*, *Chhinna-masta*, *Uma*, *Raj Rajeshwari* and *Mridani* are Her various names,

I worship the supreme Bliss-Bhawani.

तु ही शैलजा, ब्रह्मगा, चन्द्रघण्टा,
 तु कुष्माण्डि, कात्यायनी, स्कन्दमाता ।
 महागौरि, तू सिद्धिदा, कालरात्री,
 परब्रह्म रूपा भवानी भजामि ॥१६॥

Tuhi—Indeed, Only you, Exactly, Even, Verily, Truly.
Shailja—Daughter of Mountain, *Brahmga*—Going to Brahma
 or Supreme Self. *Chandra Ghanta*—Moon, Bell, *Tu*—You.
Kusmandi—A Goddess. *Katyayani*—Goddess as daughter
 of sage Katyayana. *Skandmata*—Mother of Commander of
 Deva's army. *Mahagauri*—Wife of Mahadeva. *Tu*—You.
Siddhida—Deliverer of accomplishment. *Kalratri*—Dread-
 ful, black Night, Brahma's night. *Parabrahma*.....

I adore the supreme Bliss-Bhawani.

तु ही "आई" आशापुरी अर्द्धचन्द्रा,
 तु ही काल औ मोहरात्रि महोग्रा ।
 निशाघोर तू हे महिषा मुरध्नी,
 परब्रह्म रूपा भवानी भजामि ॥२०॥

Tuhi—Verily you. *Aee*—Mother, Death, Destruction.
Ashapuri—Citizen of Hope or Prospect, a Goddess. *Ardha-
 Chandra*—With half moon or Crescent. *Tuhi*—You only.
Kal—Time, Period, Age, Fate, Shiva, Yama, Black. *Au*—And.
Mohratri—Night of Janamastami, Night of Affection. *Mahogra*—
 Sharp, Violent, Wrathful, Terrible, Sun, Shiva's force.
Nishaghor—Horrible, Frightful, Dreadful—Night. *Tuhi*—

Verily you *Mahisa Suraghni*—Killer of Mahisasur
Parabrahma.....

You are called Ace, Ashapuri, Ardha Chandra, Kalratri, Mohratri, Mahogra and Mahisa Suraghni. You assume the form of dreadful night and fateful night too. You resemble crescent moon some times.

I adore the supreme Bliss-Bhawani.

तु ही डाकिनी, राकिनी, लाकिनी तु
तु ही काकिनी, साकिनी, हाकिनी तू ।
तु ही याकिनी उर्ध्व ब्रह्माण्डवासी,
परब्रह्म रूपां भवतीं भजामि ॥२१॥

Tuhi—Indeed you. *Dakini*—A yogini of Vishuddhi chakra or plexus. *Rakini*—A yogini of Anahata chakra or plexus. *Lakini*—Yogini of Manipur chakra. *Tu*—You. *Tuhi*—Verily you. *Kakini*—Yogini of Svadhisthana chakra. *Sakini*—Yogini of Muladhara Chakra. *Hakini*—Yogini of Ajnaa chakra. *Tu*—You. *Tuhi*—You indeed. *Yakini*—Yogini of SAHASRARA. *Urdhva*—Above, High, Heaven, Upper Emancipation. *Brahmanda*—The universe, *Vasi* Dweller, Inhabitant. *Parabrahma*.....

In various cosmic centres of the body you perform various jobs by various names and conduct the universal phenomenon. In those centres of vital energy or cosmic life, your names are Dakini, Rakini, Lakini, Kakini, Sakini, Hakini and Yakini. As Yakini you dwell in the upper universes.

I adore you, the Supreme Bliss-Bhawani.

रवी में प्रभा चन्द्र में चन्द्रिका तू,
छवी सत्र में भक्त में भावना तू।
महायाग श्री सोम पीयूषदात्री,
परब्रह्म ह्यं भवानीं भजामि ॥२२॥

Ravi Men—In the Sun. *Prabha*—Light, Lustre, Radiance.
Chandra Men—In the moon *Chandrika Tu*—Moonlight,
Moon beams, a Goddess. *Chhavi*—Aspect, Beauty, Hue.
Satra—Sacrifice, House, Mansion, Riches, Alms, House.
Men—In, *Bhakti*—Devotion, Faith, Worship, Veneration,
Service, Division. *Men*—In, *Bhawana*—Feeling, Emotion,
Reflection, Spirit, Idea, Desire, Meditation. *Tu*—You.
Mahayaga—Great Sacrifice. *Shree*—Goddess. *Soma*—
Ambrosia, Moon, Nectar, Heaven, Intoxicating juice of sacrifice.
Peeyush—Nectar. *Datri*—Bestower. *Parabrahma*.....

Your dwelling is mysterious. You are light in the Sun,
beams in the Moon, beauty or aspect of sacrifice and
spiritual feelings among the devotees. Verily you are the bestower
who generously pours the nectar in the great sacrifices.

I adore the supreme Bliss-Bhawani.

Worship of 64 Yoginis—*Mahayaga*—when *Bahiryaga* is
performed with eight *Astakas*. *Bahiryaga*—consists of account
of the rites and arrangements of the verses to *Shanti-Stava*.

Purva Astaka—(i) Five Karmendriyas (ii) Five Gyane-
driyas (iii) Manas (iv) Budhi (v) Five Bhutas (vi) Kama
(vi) Karma & (viii) Avidya.

SOMA PIYUSHDATRI

Body-embodiment is destroyed. Seat of Egotism together with the elements caused the origin of his body, hence he becomes the same as the Supreme, Lord-Having entered in to the substance of Reality (Som - Piyush), the essence of consciousness and Bliss and thus being entirely filled, he becomes that reality itself.

तु ही भ्रामरी रक्त दन्ती शताक्षी,
 तु ही रेणुका नन्दजा कालहन्त्री ।
 क्षुधा क्षोभिनी शोभना मन्दहासी,
 परब्रह्म रूपा भवानी भजामि ॥२३॥

Tuhi—Verily you, *Bhramari*—An epithet of Parvati, a Killer of Demons, *Rakta Danti*—Having red teeth or Goddess who killed Demons, *Shatakshi*—With hundred eyes, Killer of Demons. *Tuhi*—Indeed you, *Renuka*—Dirt, Mother of Parashuram, a Goddess, *Nandja*—Devi born of the house of Nand, Giving pleasures. *Kalhantri*—Destroyer of Time and Foes, *Ksudha*—Appetite, Hunger. *Kshobhini*—Agitated, Excited, Having an arrow of Kamdeva, *Shobhana*—Beautiful woman. *Mand Hasi*—Smiling Deity. *Parabrahma*.....

With so many forms you killed the Demons and gave happiness to your men and so you are called Bhramari, Rakta-Danti, Shatakshi, Renuka, Nandja, Kalhantri, Shobhana, Kshobhini, Kshudha and Mandhasi. At times fearful and at times delighting you are the soul of the universe.

I worship you, the Supreme Bliss-Bhawani.

सती, जानकी, सीत, साकेतधामा,
 तु ही रुक्मिणी, राधिका सत्यभामा ।
 पुरी द्वारिका कृष्ण की राजधानी,
 परब्रह्म स्था भवानी भजामि ॥२४॥

Sati—A chaste woman, Wife of Shiva, Daughter of Daksha.
Janaki—Goddess as wife of Ram and daughter of Janaka.
Seeta—The same as above. *Saketa*—The city of Ayodhya.
Dhama—Dwelling. A place of worship, Vishnu, Heaven.
Tuhi—You indeed. *Rukmini*—Queen of Lord Krishna.
Radhika—Favourite Mistress of Lord Krishna, Affection,
 Lightening. *Satyabhama*—One of the Queens of Lord
 Krishna. *Puri*—City, City of Jagannath. *Dwarika*—Ancient
 city of Gujarat. *Krishna*—Lord Krishna. *Ki*—Of. *Rajdhani*—
 Capital. *Parabrahma*.....

You came in Various forms and at several places and
 so you are called Seeta, Sati, Janaki, Saket-Dhama, Rukmini,
 Radhika, Satyabhama and Krishna's dear places Puri and
 Dwarika, Verily You become all these.

I adore the supreme Bliss-Bhawani

स्वधा तृप्तिदा शांतिदा अग्निजाया,
 वषट्कार ह्रींकारिणी रुद्रमाया ।
 कृशा कामिनी दंडिनी शूलपाणी,
 परब्रह्म स्था भवानी भजामि ॥२५॥

Svadha—Daksha's daughter, Chanting in offerings to snakes. *Triptida*—Giver of satisfaction or Gratification. *Shantida*—Deliverer of Peace. *Agnijaya*—Swadha, wife of AGNI (Fire-God) *Vashatkar*—Specific name for an offering to Deity. *Hrinkarini*—The chanting of seed of Mantra. *Rudramaya*—Fascinating Power of Shiva. *Krisha*—Slender, Minute, Lean, Small. *Kamini*—Lustful women, Wine. *Dandini*—Wife of Shiva. Wife of Yama. *Shoolpani*—Spear or Trident. In hand. *Parabrahma*.....

You are various elements and parts of rituals in yajna or sacrifices or offerings in gross and subtle worships. As more Subtler you are called *Krisha*. Being fanciful you are *Kamini*. O Shiva's Wife ! you became *svadha* to gratify, *Svadha* to deliver peace, *Hrinkari* and *Vashatkar* for permanent protection, *Rudramaya*, *Dandini* and *Soolpani* for prosperity of the worshippers.

I adore you. Eternal Bliss, O Bhawani.

तिरस्कारिणी मोहिनी अश्वरूढा,
कुमारी युवा चंचला, प्रौढ वृद्धा ।
चरा बहुचरा वृमिनी श्रीधराणी,
परब्रह्म रूपां भवानीं भजामि ॥२६॥

Tirashkarini—Disregard, Insult, Reproach. *Mohini*—Enchantress, Form assumed by God while distributing nectar of churning of ocean. *Ashwarudha*—Mounting on Horse-Back. *Kumari*—Maiden, Miss, Princess, An epithet of Sita or Parvati. *Yuva*—Young. *Chanchala*—Lakshmi, Lightening.

Proudha—Elderly woman. *Vridha*—Old. *Chara*—Secret Messenger, Moving, Unsteady. *Vahucara*—Wanderer, One who wanders from place to place. *Dhumisi*—Smoky, Agitated, Famous. *Shridharani*—Wife of God Vishnu. *Parabrahma*

As wife of Lord Vishnu you attract and reproach in various ages of Childhood, puberty and oldness. You are secret messenger riding on Horse-Back (senses). Wandering quick as lightening sometimes attracting and sometimes agitated, You are in every deed and every walk of life.

ASHWARUDHA

Senses are called Ashwas or horses. In a certain Sutra of the Kadimata, we are told that the senses are meant by the word horses.

Aroodha = Rider (of the horse).

Controller of senses = Mind.

Pleasures governing Countless of sense impressions by a single Mind.

मुधासार शाकम्भरी अन्नदात्री,
निशामध्य स्वप्नावती विश्वधात्री ।
प्रभा पुंज से मोहरात्रि सिरानी,
परब्रह्म रूपा भवानी भजामि ॥२७॥

Sudhasar—Essence of Ambrosia. *Sakambhari*—Goddess of Greens & vegetables. *Annadatri*—Goddess of wealth & Corns, Grains. *Nisamadhya*—Midnight or in the night. *Swapnawati*—Goddess of slumber, Sleep. *Vishvadhatri*—Mother of

the Universe. *Prabhajun*—Collection of light. *Se*—From. *Mohratri*—Night of Ignorance or Delusion. *Sirani*—End, Terminate, Elapse. *Parabrahma*.....

You illuminate the universe and terminate the night of ignorance. As a mother of the universe you offer ambrosia to green vegetables and are called *Shakambhari*, when the limbs retire you protect us. *Swapnavati*, Your grace is light itself.

I adore the supreme Bliss-Bhawani.

अजा सात्विकी राजसी तामसी तू,
प्रजा पालिनी हरिणी तापसी तू।
निराकार साकार जानी अजानी,
परब्रह्म रूपां भवानीं भजामि ॥२८॥

Aja—unborn. *Satviki*—Virtuous, Pious, Generous, Fine or Light, *Rajasi*—Royal, Invaluable, Ends wed with passion, Dynamism. *Tamasi*—Vindictive, coarse or heavy. *Tu*—You. *Prajapalini*—Protector of Subjects or dependents. *Harini*—Seizer. *Tapasi*—Female who performs austerities. *Tu*—You. *Nirakar*—Formless. *Sakar*—In form or Shape, *Jani*—Dear, Beloved, Known. *Ajani*—Not Known, Simplicity, Ignorant, *Parabrahma*.....

Although unborn you are essential characteristics of *Satva*, *Raja* and *Tamas*. Through the fine or coarse or dynamic principles you create, protect and destroy the forms. As such being formless you are renowned in so many forms seen or unseen.

I adore the supreme Bliss-Bhawani.

तु ही सिन्धु सारस्वती चन्द्रभागा,
तु ही कौशिकी गोमती तुङ्ग कृष्णा ।
तु कावेरी मन्दाकिनी हस्तवारी,
परब्रह्म स्वं भवानीं भजामि ॥२६॥

Tu Hi—You only. *Sindhu*—A river, Sea, Ocean, State of Sindhu. *Saraswati*—A river of Punjab, Goddess of learning. *Chandrabhaga*—A river Chanab in Punjab. *Tu Hi*—You only. *Kausiki*—A river, Epithet of Chandrika. *Gomati*—A river in Oudh in Lucknow-Goddess. *Tung*—A river in Deccan. *Krishna*—A river in south India, Draupadi. *Tu-Kaveri*—A river in Deccan. *Mandakini*—A river, Celestial Ganga, river at Chitrakoot. *Hastavari*—The river Kartoya of Bengal. *Parabrahma*....—.....

You are present as rivers Sindhu, Sarasvati, Chandrabhaga, Koushiki, Gomati, Tungbhadra, Krishna, Kaveri, Mandakini and Kartoya.

I adore the supreme Bliss-Bhawani.

त्रिवेणी तुही गण्डकी शोण भीमा,
तु गोदावरी नर्मदा ब्रह्मपुत्रा ।
गया घग्घरा यामुनी गंग रावी,
परब्रह्म स्वं भवानीं भजामि ॥२७॥

Triveni Tu Hi—Confluence of River of Ganga, Yamuna and

Saraswati. *Gandaki*—A north Indian river which falls in Ganga. *Sone*—A river. *Bhima*—The Goddess Durga, Terrible. *Tu Godavari Narmada*—Rivers of south India. *Brahmaputra*—A river of north eastern India. *Gaya*—Place of pilgrimage in Bihar. *Gharghara*—A river in Bihar. *Jamuni*—a river. *Gang Ravi*—Ganga and Ravi. *Parabrahma*.....

You are known as Triveni, Gandaki, Sone, Bhima, Godavari, Narmada, Brahmaputra, Gaya, Gharghara, Yamuna, Ganga and Ravi.

I adore the Supreme Bliss Bhawani.

विशालाक्षि मीनाक्षि कामाक्षि कामा,
तु ही पुष्करी पावनी है ललामा ।
महाकाल कालिजरी गुह्यकाली,
परब्रह्म रूपं भवानी भजामि ॥३१॥

Vishalakshi—Large Eyed, Parvatee. *Meenakshi*—Eyes like those of Fish, A Deity of South India. *Kamakshi*—A name for Kamakhya, Deity of desire. *Kama*—Fulfilment of will. *Tu Hi*—You are alone. *Pushkari*—Wife of Shiva, Vishnu, a holy place near Ajmer. *Pawanee*—Purifying, Holy. *Hai*—Is. *Lalama*—Beautiful, Excellent, Best. *Mahakala*—An epithet of Shiva. *Kalinjari*—Dweller at a mountain situated on the east of Banda. *Guhyakali*—Secret Mother Kali. *Parabrahma*.....

Having big eyes and charming look you are called Visha-

lakshi, Meenakshi and Kamakshi and have holy places after these names. In the same way, pilgrimages are named after them. You are Pushkar, Mahakali, Kalinjari & Guhyakali. These forms are of Presiding Deities of holy places.

I adore the Supreme Bliss-Bhawani.

तुही अम्बिका अर्बुदा चित्रकूटा,
हरिसिद्ध गुह्येश्वरी गृद्धकूटा ।
महालक्ष्मी कोलापुरी कंजवासी,
परब्रह्म स्था भवानी भजामि ॥३२॥

Tu hi Ambika—Divine Mother, Parvati. *Arbuda*—Devi of innumerable. *Chitrakuta*—Devi of Chitrakoot. *Harisiddha*—Accomplished, Spouse of Vishnu. *Guhyesvari*—Secret Goddess. *Griddhakuta*—Devi, Griddhakoota mountain. *Mahalakshmi*—Supreme, Lakshmi, Killer of Mahisasura. *Kolapuri*—Who dwells in Kolapur. *Kanjasi*—Who resides among lotuses. *Parabrahma*.....

You only reside as Ambika, Arbuda, Chitrakuta, Harisiddhi, Guhyesvari, Griddhakuta, Mahalakshmi, Kolapuri & Kanjbasi.

I adore the Supreme Bliss-Bhawani.

MAHALAKSHMI

Eight mothers govern eight forces of wordly attachments and they are in Correspondence,

(1) Desire

(2) Anger

(1) Yogeshwari.

(2) Maheshwari.

- | | |
|------------------|--------------------------|
| (3) Greed | (3) Vaishnavi—Mahalaxmi. |
| (4) Passion | (4) Brahmani. |
| (5) Bewilderment | (5) Kalyani. |
| (6) Envy | (6) Indraje |
| (7) Coward | (7) Yam Danda. |
| (8) Scorn | (8) Varahi. |

Mahalaxmi destroyed Mahisasura or Rajas power in the person.

Mother is for protection of the universe as described in scriptures according to Pradhanaic & Vaikritic Rahasyas.

Mahalaxmi is Samasti-Prana Shakti.

तु ही मच्छ कच्छी बराही तु ही है,
महायोग निद्रा हरी की तु ही है।
दशों विष्णु अवतार की रूप खानी,
परब्रह्म रूपा भवानी भजामि ॥३३॥

Tu Hi—You indeed. *Machha*—Fish. *Katchi*—Tortoise, Turtle. *Varahi*—Bear. *Tu Hi Hai*—You only are. *Mahayog Nidra Hari Ki*—Vishnu's sleep which comes after the annihilation of the world. *Tu Hi Hai*—You only are. *Dason*—Ten. *Vishnu*—Of Vishnu. *Avatar*—Incarnation. *Ki Roopkhani*—Store of Beauty. *Parabrahma*.....

As ten incarnations of (Charming beauty of) Vishnu you assumed the forms of a fish, a tortoise and a bear. As shakti of Vishnu's sleep you are present with Him. You are really a store or treasure of Beauty.

I adore the Supreme Bliss Bhawani.

तु ही वेदमाता चतुर्विंशवर्णा,
तु ही जीव शिव की बनी द्वापुष्पणी ।
कला नाद विन्दु तु ही तार तारी,
परब्रह्म रूपां भवानीं भजामि ॥३४॥

Tu Hi—Only you. *Vedmata*—Mother of Vedas-Gayatree, Savitri, Durga. *Chaturvinsha Varna*—Twenty four letters. *Tu Hi*—Only you. *Jiva*—Soul, Life, Existence, Spirit, Creature. *Shiva*—Supreme soul. *Ki*—Of. *Bani*—Made. *Dva Suparna*—Two wings, Bird, Vishnu, Garuda. *Kala*—Digit. *Nada*—Sound. *Vindu*—Point. *Tu Hi*—Only you. *Tar*—Cymbal, *Tari*—Key, joining together. *Parabrahma*.....

You are known as mother of the holy Vedas. As Gayatree you are composed of twenty four alphabets and become life. Light of two birds known as Jiva & Shiva. In cosmic order you appear to be Kala, Nada, Vindu, only you act as their cymbal or measures.

I adore the Supreme Bliss Bhawani,

तु ही ज्ञान इच्छा क्रिया शक्ति भासा,
अनुप्राणिनी स्वास-निस्वास वासा ।
अमा पूर्णिमा अष्टमी पर्वपाली,
परब्रह्म रूपां भवानीं भजामि ॥३५॥

Tu Hi—You only. *Gyan*—Knowledge or knowable, Light. *Iksha*—Will, Desire, Wish, View. *Kriya*—Action, Motion,

Movement. *Shakti*—Power. *Bhasa*—Splendour, Light,
 Intentions. *Anupranini*—Vitalising. *Shwasa*—Breath,
 Sighing. Inspiration *Nishwasa*—Expiration. *Rasa*—
 Residence. Habitation. *Ama*—Junction of Sun and Moon-
 Nirvan Kala. *Purnima*—Last day of the bright half of the
 month. *Ashtami*—Eight day of a lunar half month. *Parva Pali*—
 Are protectors of festivals. One half of a lunar month, Days of
 festival or fate. *Parabrahma*.....

As three powers of knowledge, will and action residing
 and vitalising the inspiration and expiration She is always
 active but Amavasya, Purnima and Ashtami are the days for Her
 festival.

I adore the Supreme Bliss Bhawani.

रमा वैष्णवी विश्व व्यापार शीला,
 तु ही चण्डिका चण्ड संहारलीला ।
 भली भीम मातंगिनी भद्रकाली,
 परब्रह्मा एषा भवानी भजामि ॥३६॥

Rama—An epithet of Lakshmi, *Vaishnavi*—Wife of Vishnu,
 Devoted to Vishnu, Personified energy of Vishnu, Durga etc.
Vishva-Vyapar—Affairs of the universe. *Sheela*—Attached
 to. *Tu Hi*—You only. *Chandika*—Epithet of Durga.
Chanda Sanhar Leela—Violent destruction by Goddess Durga.
Bhali—Gentle. *Bhim*—Gigantic, Terrible, Horrible, Fright-
 ful, Shiva, Vishnu, Second of Pandava. *Matangini*—Compa-
 nion of sage Matanga or Ninth Mahavidya. *Bhadra Kali*—
 Goddess Durga. *Parabrahma*..... — — —

As Rama you conduct the worldly affairs, As Chandrika you destroy the evil forces, In the same way you adopt yourself as Bhalj, Bheem, Matangini and Bhadra Kali.

I adore the Supreme Self Bhawani

तरु कल्प की मूल शाखादि तु है,
अनादि प्रथा ब्रह्म गाथा तु ही है।
न आदि इति श्री नहीं मध्यशाली,
परब्रह्म स्था भवानी भजामि ॥३७॥

Taru—Holy tree which gives all. *Kalpa*—Possessor. *Ki*—Of. *Mool*—Root, Base, Source, Origin. *Shakhadi*—Branches etc. *Tu Hai*—You are. *Anadi*—Eternal, Uncreated, without beginning. *Pratha*—Usage, Custom, Rule. *Brahma gatha*—Praise of Brahma, Song or verse of Brahma. *Tu Hi Hai*—Indeed you are. *Na Adi*—Having no beginning. *Iti shri*—The End, Conclusion. *Nahin*—No, without. *Madhyasali*—Central, Middle, Amid, *Parabrahma*.....

You are Kalpataru, its roots, branches etc and its all. You are the Eternal custom and songs of praise to Brahma. Indeed you are without beginning, without middle and without end.

I adore the Supreme Bliss Bhawani.

तु ही वाक्यशक्ति स्तुती गान गाती,
तु ही नेत्र ज्योति विराटी दिखाती।
महामूर्ख संसार माँ तु सयांनी,
परब्रह्म स्था भवानी भजामि ॥३८॥

Tu Hi—You only. *Vakyashakti*—Power of Speech. *Stuti*—Prayer, Praise, Invocation, Admiration, Eulogy, Orision. *Can*—Song. *Gati*—Sing. *Tu Hi*—Indeed. *Netra Jyoti*—Light of the eyes. *Virati*—Light, Big, Enormous, Large, Wide. *Dikhati*—Show. *Mahamurkha*—Great Stupid, Humbrum. *Sansar*—The world. *Ma*—Mother. *Tu*—You. *Sayani*—Shrewd, Grown-up, Clever, Astute, *Parabrahma*.....

As a power of speech you sing the hymns of admiration. At times you show your large illuminous Eyes. O Mother, Only you are shrewd and the rest of the world is a great stupid.

I adore the Supreme Brahma Bhawani.

तु ही दृश्य दृष्टि सलोपा अलोपा,
तु एका अनेका अनेकाहि एका ।
ध्वनी मात्र बोले “नश्चण्डिकायै”
परब्रह्म स्पर्ष भवानी भजामि ॥३६॥

Tu Hi—Only you. *Drishya*—Visible, Knowable, Sight, Outlook, Scenery. *Dristi*—Vision, Sight, Looking, Hope, Light. *Salopa*—With elimination, Effacement, Abolition. *Alopa*—Without elimination. *Tu*—You. *Eka*—Only, Single, Name of Goddess. *Aneka*—Multiple, Many, Several. *Aneka hi*—*Eka*—Only one. *Dhvani*—Sound, Voice. *Matra*—Mere, Sheer, *Bole*—Speak, Say. *Namah*—Prostrations. *Chandikayai*—To Chandika, the Goddess. *Parabrahma*.....

At times you are visible and are called Alopa. Often you

are invisible and so become Salopa. Indeed you are both vision and sight. Singularly you are named Eka. In multitude you are called Aneka. The fact is that each sound produced or heard is but utterances explained as "Prostrations to Chandika."—the Goddess, that is your praise and nothing else,

I adore the supreme Brahma form of Bhawani.

अखण्डा तु ही अच्युता-अद्भुता तु,
अभिन्ना प्रभिन्ना जगद्व्यापिका तु ।
त्रयी लोक में तू हरानी समानी,
परब्रह्म त्वां भवानीं भजामि ॥४०॥

Akhanda—Invisible, Undevided, Complete, Whole, Entire.
Tu Hi—You only. *Achyuta*—Unfallen, Undropped, In favour.
Adbhuta—Wonderful, Miraculous, Strange, Marvellous, Astonishing, Peculiar, Remarkable. *Tu*—You. *Trayee*—Three.
Lok—Worlds. *Men*—In. *Tu*—You. *Harani*—Lost, Overpowered. *Samani*—Mingled, Similar, Alike, Identical, Equal.
Parabrahma.....

You are ever Indivisible and are never fallen. You are state of presepation still indifferent, you have overpowered the three worlds and are identical every where.

Adbhuda or wonderful is your manifestations.

I adore the Supreme Brahma Form of Bhawani.

जले ज्योति ज्वालामुखी हिंगुला की,
तु ही भूचरी खेचरी विन्ध्यवासी ।

पती धूर्जटी की सती सिंहवाही,
परब्रह्म रूपा भवानी भजामि ॥४१॥

Jale—Enflame, Light, Kindle, Enlighting. *Jyoti*—Light-flood, Lustre, Flame, Fire, Sun, God, Sight. *Jwalamukhi*—Volcano-having blaze, Flame. Fire in the mouth. *Hingula Ki*—Goddess Durga in Sindh. *Tu Hi*—You are. *Bhuchari*—Shiva's wife, a posture of body in Samadhi. *Khechari*—Aerial, Moving in Sky, Heavenly Body. *Vindhyavasi*—Goddess of Bindhyachal near Mirzapur in U. P. *Pati*—Husband, Lord, Master, Owner, Proprietor. *Dhurjati Ki*—Of Shiva. *Sati*—Devoted wife. *Sinhavahi*—Goddess on a Lion, Durga, Shakti (Wisdom in the violent mind.) *Parabrahma*.....

As Hingulaj you enlighten fire of the volcano on earth, while moving as Shiva's spouse you are called Bhuchari and while in the sky your name is Khechari

You are indeed a devoted partner of your husband Shiva, O Dweller in Vindhya mountain, Mother Vindhyavasini,

I adore the Supreme Brahma form of Bhawani.

विधि लेखिनी लेखिका तू है,
स्वयं साक्षिणी भोगिनी भोग तू है ।
विधात्री विधु-शेखरी पंचपारी,
परब्रह्म रूपा भवानी भजामि ॥४२॥

Vidhi—Order, Process, Rule, Form, Percept & wife of Brahma. *Lekhini*—Pen. *Lekhika*—Writer. *Lekh*—Writing, Article

Essay, write, Script, Composition, Inscription, Monograph, Mark, Terrible. *Tu Hai*—You are. *Swyam*—One's self, Of one's accord, Personally, *Sakshini*—Eye, Witness, Evidence, Testimony, Despondent. *Bhogini*—Enjoyer, Kept woman of a king, Pleasure seeking. *Bhog*—Enjoyment, Fate, Food offered, Pleasure or Pain, *Tu Hai*—You are. *Vidhatri*—Maker, Ruler, Providence, Goddess, Shakti of Brahma. *Vidhu Sekhari*—Having moon on head. *Panchpari*—Beyond five elements, Beyond five. *Parabrahma*.....

Although you are beyond the limitations of five performances or five mediums or ladders. You are the creator and ruler of providential laws which are your own forms and written by you. You yourself testify these writings and enjoy the destiny or offering there in. With moon on your forehead you remain unrevealed to the five senses of perception.

Panchpari — Beyond five.
 Five Senses of Karmendriyas.
 Five Bhutas—
 Five Senses of Gyanendriyas.
 Five Tan matras,
 Five Deities—Ganesht, Brahma, Vishnu, Mahesh & Shakti
 Five Oblations,
 Five States.
 Five Koshas—of Anna, Prana, Mana, Vigyan & Ananda.

प्रभु की प्रभुता अकेली तु ही है,
 विघ्न की कला अन्तिमा मा तु ही है।
 जवानी जमाखर्च ने हार मानी,
 परब्रह्म रूपा भवानी भजामि ॥४३॥

Prabhu ki—Of Lord, Master, God, Owner, Proprietor.
Prabhuta—Superiority, Sovereignty, Greatness. Dignity,
 Influence, Power, Supremacy. *Akeli*—Alone, Single, Lonely,
 Solitary, Sole. *Tu Hi Hai*—Indeed you are. *Vidhu*—Moon.
Ki—Of. *Kala*—Last, Final, Terminal, Ama Kala or Nirvana
 Kala. *Ma*—Mother. *Tu Hi Hai*—You only are. *Jawani*—
 Oral, Vocal Verbal, Traditional. *Jama Kharcha*—Settlement
 of account, Income & Expenses. *Ne Harmani*—Acknowledged
 defeat. *Parabrahma*

You alone are the sovereignty of the Almighty. You are
 the last digit (digit of liberation) of the moon. O Mother,
 traditional verbal account about you has already acknowledged
 defeat.

I adore the Supreme Brahma form of Bhawani.

सृजे तत्त्व छत्तीस सृष्टि विकासी,
 सदाशिव जहाँ आदि से अन्तवासी ।
 तु ही अष्ट सिद्धि निधी की निदानी,
 परब्रह्म एषा भवानी भजामि ॥४८॥

Srije—Made, Created, Set-up, Formed. *Tattva*—Principles,
 Essence. *Chhattish*—Thirty six. *Shristi*—Creation. *Vikasi*—
 Manifested, Displayed, Caused to bloom. *Sadashiva*—Lord
 Mahadeva or the 34th tattwa or ever in Shiva's state. *Jahan*—
 Where. *Adi se*—From the beginning, From first, Primary.
Antvasi—To the end, At the end or Termination. *Tu Hi*—
 You only. *Asi siddhi*—Eight accomplishment or fulfilments.

Nidhi—Treasure, Nine gems of Kubera, Ocean, Receptacle, Vishnu, Shiva and the number Nine. *Ki*—Of. *Nidani*—Cause, Conclusion & Purification. *Parabrahma*.....

You created thirty six tattvas and manifested the creation where on Lord Sada Shiva remains present from the beginning to end. You are the causes of eight kinds of accomplishments and nine gems of Divinity.

I adore the supreme Brahma form of Bhawani.

स्वयं आप में आप श्रद्धा तू ही है,
जपे स्वास-निश्वास-विश्वास तू है ।
तही शोक सन्ताप सेवे मुरानी,
परब्रह्म त्वां भवानी भजामि ॥४५॥

Swayam—One's self, Personally. *Ap*—One self. *Men ap*—In one self. *Shraddha*—Faith, Trust, Reliance, Confidence, Belief, Respect, Reverence, Daughter of sage Kardam & Companion of Dharma. *Tu Hi Hai*—You only are. *Jape*—Chant. *Swas*—Inspiration. *Niswas*—Expiration. *Vishwas*—Faith, Reliance. *Tu Hai*—You are. *Nahin*—No. *Sok*—Grief, Regret, Own, Distress, Sorrow, Trouble. *Santap*—Torment, Agony, Wrench, Umbrage, Pain. *Seve*—Serve. *Surani*—Spouse of Sura or God or Deity. *Parabrahma*.....

You are confidence for your self. Every inspiration and expiration is but a reliance in you by your self, one is trouble free in the service of the Goddess.

I adore the supreme Brahma form of Bhawani.

Jape—Repetition of Mantra with (i) Faith (ii) Devotion (iii) Attention (iv) Submission and (v) Perception of the Divine Image in mind.

Japa has the supreme virtue of gradually withdrawing the mind from other thoughts and impressions and fixing it on the Divine Image.

Japa is of the kinds :—

(1) *Vachika*—By audible words.

(2) *Upanshu*—Lips and tongue moving but inaudible to the person making Japa.

(3) *Mansik*—Mental, lips and tongue are not moving. Here every breath is performing Japa with the extreme faith in Her cosmic presence.

मनो धी अहं भी चिदाकाश तू है,
ध्वनी घ्राण जिह्वा दृगाकार तू है।
त्वगाकार तू मास्ती मन्मथारी,
परब्रह्म तू भवानी भजामि ॥४६॥

Mano—Mind. *Dhi*—Intellect. *Aham*—Ego. *Bhi*—Too. *Chidakash*—Sky of consciousness. *Tu Hai*—You are. *Dhvani*—Sound. *Ghran*—Smell. *Jihwa*—Tongue. *Drigakar*—Like. Eyes. *Tu Hai*—You are. *Twagakar*—As skin. *Tu*—You. *Maruti*—Wind. *Manmathari*—Enemy of cupid or Lord Shiva. *Parabrahma*.....

You set up yourself as essential parts of Antahkaran i. e., Mind, Intellects, Ego and Conscience and more over five senses

and organs of perceptions like eyes, ears, nose, mouth, the tongue and the minds. O eliminator of Manmath !

I adore the supreme Brahma form of Bhawani.

तु ही ज्ञान ज्ञाता अनावर्त ज्ञेया,
तु ही ध्यान ध्याता परावर्त ध्येया ।
प्रमाता प्रमेया अनन्ता प्रमाणी,
परब्रह्म स्था भवानी भजामि ॥४७॥

Tu Hi—You only. *Gyan*—Knowledge. *Gyata*—Knower. *Anavarta*—Covered, Concealed, Unreflected. *Dhyeya*—Knowable. *Tu Hi*—You only, *Dhyana*—Meditation, Contemplation. *Dhyata*—Mediator. *Paravarta*—Turned back. *Dhyeya*—On which contemplation or meditation is done. *Pramata*—Process of true knowledge, Onlooker, Father, Mother. *Prameya*—Fit to be used as a universal statement. *Ananta*—Bondless, Infinite, Endless, Eternal, Ever lasting. *Pramani*—Authentic, Proved, Reliable, Authoritative. *Parabrahma*.....

You are each aspect of the Triputi. You are the knowledge, knower and reflected knowable. You alone turned back goal of meditation. More so you are processor of true knowledge, authoritative doctrine and infinite prover.

I adore the Supreme Brahma Form of Bhawani.

भुजा चार दश अष्ट आयुध खड्गो,
गदा शूल कोदण्ड शर पाश चक्री ।
शची वज्रिणी वृत्र विच्छेदकारी,
परब्रह्म स्था भवानी भजामि ॥४८॥

Bhaje Char—Four Arms, Hands. *Das*—Ten. *Asta*—Eight.
Ayudha—Defensive Sheath, Weapon, Armour, Arms.
Kladgi—Sword. *Gada*—Club, Mace. *Shoola*—Pike,
 Dart, Trident, Likespear. *Kodanda*—Bow. *Sar*—Arrows,
 Read for making arrows. *Pasha*—Noose, Fetter, Chain, Trap,
 Disc. *Chakri*—With wheel Disc, Whirlwind, Army, Ganglions
 of Body. *Sachi*—Name of Indra's wife. *Vajrini*—With
 thunder bolt, Lightening bolt. *Vritta*—Name of a demon
 killed by Indra, Darkness, Cloud. *Vichheda*—Destruction,
 Dispassion, Ruin. *Kari*—Who Performed. *Parabrahma*

At times you seem to possess four arms or ten or eight
 arms. Those arms have in them defensive sheath, sword, club,
 pike or trident, bow, arrows, noose and disc, etc. As Indra's
 wife Sachi You are reacknowledged to have ruined the demon
 Vritta with the help of a Thunderbolt Which is your weapon
 in that state.

I adore the Supreme Brahma form of Bhawani.

प्रतापी, प्रचण्डा, प्रगल्भा, प्रबुद्धा,
 सुवीरा सुवीर प्रिया वीर वन्द्या ।
 नुरेशी महाव्योमकेशी स्मरामि,
 परब्रह्म स्वां भवानीं भजामि ॥४६॥

Pratopi—Glorious, Powerful, Majestic, Famous Illustrations.
Prachanda—Furious, Terrible, Bold, Mighty, Powerful.
Pragalbha—Bold, Impertinent, Courageous. *Prabuddha*—Awake
 Roused, Learned, Conscious. *Suvira*—Heroic, Brass, Gallant.

Suveer-Priya—Loved by Heroes. *Veer Vandyā*—Adored by bold persons. *Sureshi*—Goddess of Gods. *Mahabyomkeshi*—Great sky haired. *Smarami*—Remember, I recollect. *Parabrahma*

Your glorious, mighty, bold, awakened, gallant and majestic forms have made you beloved of Almighty and as such, I recollect again and again your great sky-haired appearance. O Goddess of Gods ! you are ever adored by powerful persons.

I adore the Supreme Brahma form of Bhawani.

अधः उर्ध्वं मे रत्न सिंहासिनी तू,
मणि द्वीप मे पंच प्रेतासिनी तू ।
रहे दाहिने वाम महाराज रानी,
परब्रह्म एषा भवानी भजामि ॥५०॥

Adhah—Below, Down. *Urdhva*—Above, On high. *Men*—In. *Ratna*—Gem, Jewel. *Sinhasini*—Throne. *Tu*—You. *Manidweepa*—Gem, Island or abode of Devi. *Men*—In. *Panch*—Five. *Pretasini*—Goddess, Seats on dead. *Tu*—You. *Rake*—Dwell, live. *Dahine*—Right. *Vama*—Left. *Maharaj*—Emperor. *Rani*—Empress. *Parabrahma*

You are occupying your seat as an Empress on the left to the Emperor, Almighty. Your gem throne is amidst lower and upper worlds. Your seat is composed of five elements of five deities like, Brahma, Vishnu, Shiva, Indra & Ishwar. Your abode is called Manidweep or Gem Island.

I adore the Supreme Brahma form of Bhawani.

कहे कौन माँ ! योग वेदान्त जाना,
 वहाँ मन्त्र माँ ! तन्त्र का भी ठिकाना ।
 भरी मूल से जून्ध लीं श्री महानी,
 परब्रह्म रूपां भवानीं भजामि ॥२१॥

Kahē Koun—Who could say ? Who says. *Ma*—Mother.
Yoga—Cosmic union. *Vedanta*—One of the six Darshans or
 theology. *Jana*—Know. *Kahan*—Where. *Mantra*—
 Hymn or words limited or limitless power. *Ma*—Mother.
Tantra—A system of occult knowledge. *Ka*—Of. *Bhi*—
 Too. *Thikana*—Limit, Destination, Above, Dwelling bound-
 ary. *Bhari*—Full. *Mool*—Beginning, Root, Initial, Muladhar,
 Chakra. *Se*—From. *Soonya*—Vacant, Empty, Zero, Om,
 Sahashrar chakra. *Lon*—Upto. *Shri*—Glory. *Mahani*—
 Greater. *Parabrahma*—.....

Who can claim to know Yoga and Vedanta ? O Mother,
 who could find the limits of Mantras and Tantra ? Your
 glory is referred in every thing. Your greatness is united
 from Muladhar to Sahashrar.

I adore the Supreme Brahma form of Bhawani.

Mula—Mula Adhara.

Moola—ROOT or KAMAL, the subtler body.

Yogi gets divine knowledge, power and bliss in increa-
 sing degrees when Kundalini passes through chakra after
 chakra making them bloom in all their glory, which before
 the touch of Kundalini do not give out their powers nor radiate

their divine light and fragrance and reveal the divine secrets and phenomenon, which lie concealed from the eyes of worldly minded people.

SHUNYA - Sahasrhar.

When the Kundalini reaches the sixth centre or Agyan Chakra, the yogi gets the vision of personal God or Saguna Brahma and when the serpent power touches the last, the top centre or SHUNYA, the ocean of Sat-Chit-Ananda or the Existence, consciousness, Bliss Absolute and becomes one with the Lord or Supreme Soul.

नव चक्रं कलाधारं त्रिलङ्घ्यं व्योमपञ्चकम् ।

सम्येगतान न जानाति स योगी नमतो भवेत् ॥

*Naw Chakram Kaladharam Trilakhyam Vyompanchakam.
Samyegatan Na Janati Sa Yogi Namato Bhaveta.*

तु ही वेद वेदान्त की गङ्गधारा,

तु ही आगमी योग शक्ति अपारा ।

नमस्कार पदकंज मकरन्द लाली,

परब्रह्म रूपा भवानी भजामि ॥५२॥

Tu hi—You only, You indeed. Veda—Sacred Hindu Text. Vedanta—Theology. Ki—Of. Gangdhara—Ganga's Current. Tu hi—You only. Agami—Power of Agam. Yoga Shakti—Power of Communion or cosmic unity. Apara—Endless, Limitless. Namashar—Prostrations. Pad Kanj—Lotus Feet. Makarand—Nectar of a flower. Lali—Redness. Parabrahma.....

You are like Ganga's Current amidst the pages of Vedas and Vedants and you alone are limitless power of Agam or Cosmic unity or Yoga. Prostrations to your lotus feet and its redness which is like nectar of a flower.

I adore the Supreme Brahma form of Bhawani.

परा पश्यती मध्यमा वैखरी तू,
स्वरा व्यञ्जना ह्रस्व दीर्घाक्षरी तू।
क्षरा अक्षरा मालिनी मंत्राणी,
परब्रह्म ह्यं भवानो भजामि ॥५३॥

Para—Potential (Karana) state of sound. *Pasyanti*—Inner or etherial state of sound. *Madhyama*—Tender, subtle and etherial. *Vaikhari*—Fundamental sound made dense and audible. *Tu*—You. *Svara*—Vowels. *Vyanjana*—Consonants. *Hrasva*—Low, Short, Small. *Dirghakshari*—Long. *Tu*—You. *Kshara*—Perishing, Perishable. *Akshara*—Imperishable. *Malini*—Goddess of letters, Deity of 51 letters, A rhythm, Female gardener. *Mantra'rani*—Protector or who gives shelter to Mantra of mantras. *Parabrahma* —

You remove the dirt of mind and put one with the direct experience of the highest bliss through mantra. Mantra Shakti supplements one's mental power. For this you assume various forms of Nada called Para, Pasyanti, Madhyama and Vaikhari. Moreover you are as Low or Short and Long, Perishable and Imperishable. You are called Malini as you protect the mantras or through mantras.

I adore the supreme Brahma form of Bhawani.

कवी काव्य आलाप आमोद तेरा,
गीरा गीत संगीत तेरा वसेरा ।
श्रुती ताल लय राग स्वर सामगानी,
परब्रह्म रूपां भवानीं भजामि ॥२४॥

Kavi—Poet, Sage, Brahma, Sun. *Kavya*—Poetry, Poem. *Alap*—Discourse, Dialogue, Prelude to singing. *Amoda*—Pleasure, Joy, Delight, Amusement. *Tera*—Your. *Gira*—Power of Speech, Saraswati, Tongue, Poetry. *Geet*—Song, Tune, Sonnet, Glory, Hymn, Singing. *Sangeet*—Art of music or dancing. *Tera*—Your. *Vasera*—Dwelling, Haunt, Roost, Bird's perch. *Shruti*—Ear, Scripture, One which is heard. *Tal*—Musical measure, Rhythm, Tune. *Laya*—Metre, Melody, Measure, Timber, Immersion. *Rag*—Modification of musical modi, Song, Tune, Singing. *Swar*—Tone, Tune, Note. *Sangani*—Singing of Text of Samveda or equilibrium of tuning. *Parabrahma*.....

Creation of poets poems and dialogues are your delight. Power of speech, songs and art of singing are your dwelling places. You remain constantly as the ears, musical measure, Rhythm, Metre, Melody, Tune, Tone, modifications of musical modes and singing the text of Samveda.

I adore the Supreme Brahma form of Bhawani.

असि क्रोधिनी क्रोधहीना कृपाली,
अहंकार शून्या अहंकार शाली ।

अयं त्वं अहं एक लीला निराली,
परब्रह्म रूपां भवानीं भजामि ॥१२॥

Ati Krodhini—Wrathful, In exceeding temper. *Krodhina*—Without anger or fury. *Kripali*—Kind, Generous, Compassionate, Graceful. *Ahamkar*—Ego. *Shunya*—Devoid without pride. *Ahamkar Shali*—Egoist, Arrogant, Haughty. *Ayam*—This person or thing. *Twam*—You. *Aham*—I'ness. *Eka*—One. *Leela*—Display or amusement, Sport. *Nirali*—Strange. Extraordinary, Excellent, Loudy. *Parabrahma*.....

Sometimes wrathful and sometimes without temper, often an egoist and again prideless you amuse with your strange personification of I, 'You' and 'This.'

I adore the supreme Brahma form of Bhawani.

नवद्वार की देह प्रासाद राजे,
नवों में सदा एक तू ही विराजे।
दशों से परे षोडशाक्षर धारी,
परब्रह्म रूपां भवानीं भजामि ॥१३॥

Nawadwar—Nine doors. Gates, Openings, Vents, Passages. *Ki*—Of. *Deh*—Bodily. *Prasad*—Mansion. *Raje*—Regime, Control, Rule. *Navon men*—In nine. *Sada*—Always. *Ek*—One. *Tu hi*—Only you. *Viraje*—Are present or enjoying. *Dason*—Ten. *Se*—From. *Pare*—Beyond. *Khodasa*—Sixteen. *Dhar*—Base, Location & Support. *Dhari*—Who sustains. *Parabrahma*.....

In the Body palace of nine doors only you are controlling and enjoying but still you support the sixteen bases which are beyond the reach of ten senses.

I adore the supreme Brahma aspect of Bhawani.

Sixteen Digits of Moon or Matrika, Gouri, Savitree, Swadha, Dhriti, Padma, Vijaya, Swaha, Tusti, Sachi, Jaya, Shanti, Matrah, Meha, Devsena, Pusti, Atmadevta.

महाभूत पांचां तुम्हारी विभूति,
महाभाव आवेश है रुद्रदूती ।
सधर्मा, अधर्मा धरे ध्यान ध्यानी,
परब्रह्म स्वां भवानीं भजामि ॥१७॥

Mahabhoot Pancha—The Five elements viz, Earth, Air, Water, Fire and Ether. *Tumhari*—Your. *Vibhuti*—Excellence, Glory, Dignity. *Mahabhava*—Higher emotions or Greatest affection. *Avesha*—Excitement. *Hai*—Is. *Rudraduti*—Messenger of Shiva. *Sadharna*—With rites and rituals. *Adharma*—Without rites. *Dhare Dhyani*—Meditate, Contemplate. *Dhyani*—Contemplative, One who meditates. *Parabrahma*.....

Five elements Viz, Earth, Air, Water, Fire and Ether are your excellence. Mahabhava as an excitement to messenger of Shiva in your form-You meditate as a dhyani with rituals or without rituals.

I adore the Supreme Brahma form of Bhawani.

गुणाद्या गुणातीत गौरी गणाम्बा,
गुरु शक्ति गूढा गुहास्था पराम्बा ।

गुरु बोधगम्या गुरु तत्त्वदानी,
परब्रह्म रूपा भवानी भजामि ॥५८॥

Gunadhya—Talented, Meritorious, Gifted, Praiseworthy.
Gunatita—Beyond three attributes of Sat, Raj, Tamas.
Gauri—Spouse of Shiva, Goddess. *Ganamba*—Mother of
multitude or Ganesha's mother. *Guru Shakti*—Power of Guru
or wife of Guru. *Goodha*—Secret, Concealed, Mysterious,
Obscure. *Guhastha*—Cave dweller. *Paramba*—
Supreme mother. *Guru*—Preceptor. *Bodhgamyā*—Which
can be known or perceived. *Guru Tattva*—Principles of
spiritual guide. *Dani*—Generous, Benefactor. *Parabrahma*....

This is sometimes mysterious. You assume the forms of
preceptor or Guru, the visible God whose Grace bestows upon
all the highest fruits of self realization. So within these process
you are named Gunadhya, Gunatita, Gauri, Ganamba, Gurus-
akti, Goodha, Guhastha, Paramba, Guru Bodhgamyā and
Guru Tattva Dani.

I adore the Supreme Brahma form of Bhawani.

भावा द्वैतं सदाकुर्यति क्रिया द्वैतं न कर्हिचित् ।

अद्वैतं त्रिषु लोकेषु नाद्वैतं गुरुणा सह ॥

— तत्त्वोपदेश

One should inwardly reflect on the truth of non-duality
but should not seek to apply the teaching in action. Meditation
on non-duality is proper in respect of all the three worlds but
understand that it should not be done in respect of the Guru.

त्रिलोकी त्रिलिङ्गी त्रिपुरान्तकी तू,
 त्रिमूर्ति त्रिधा सप्तधा व्याहृति तू ।
 त्रिविक्रम त्रिधा-पाद संचारकारी,
 परब्रह्म रूपा भवानी भजामि ॥५६॥

Triloki—Of three worlds. *Trilingi*—Three sex, three genders, Three marks, *Tripurantaki*—Destroyer of Tripura Demon or three Gunas, *Tu*—You. *Trimurti*—Tri form, Trinity, Triod, *Tridha*—Three fold and three path, *Saptadha*—Seven fold. *Vyahruti*—Mystic words, Words, Voice. *Tu*—You. *Tribikram*—Vishnu, *Tridhapad*—Three fold steps, *Sancharkari*—One who made access. *Parabrahma*.....

So as Gurn Shakti, Gurn and the worshipper you arrange the strange trio. You pervade the three worlds, reside as three sexes, destroy the demon Tripura, possess trinity, manifest in three states or seven fold mystic garbs and make access by moving three steps as lord Vishnu or Vaman

I adore the Supreme Brahma form of Bhawani

SAPTADHA VYAHIRITI

Or Sevenfold

VAYU PURANA—Addressed by me (Vyaharana) you approached, hence you are known by the name Vyahruti.

The sevenfold arrangements have already been described.

महाराष्ट्र साम्राज्य स्वातंत्रिका तू,
 महानाट्य की भूमिका प्रेक्षिका तू ।

तु ही नाट्यशाला नटी सूत्रधारी,
परब्रह्म ह्वां भवानीं भजामि ॥६०॥

Maharashtra—A state, Human Body, *Samrajya*—Empire, Bodily Possessions, *Svatantrika*—Liberator, *Tu*—You, *Maharatya*—Great Dance or play, *Ki*—Of, *Bhumika*—Back ground, Role, Preamble, Preface, *Prekshika Tu*—Beholder, Onlooker, *Tu hi*—You are, *Natyashala*—Theatre, *Nati*—Actress, *Sutradhari*—Stage manager in drama, *Parabrahma*...

The whole world is your theatre house where in you alone act the entire parts from back ground as an actor, onlooker, director and in the same play you liberate the bondage of Human Body and enjoy the eternal Bliss.

I adore the Supreme Brahma form of Bhawani.

सजी वीर सेना नरों वानरों की,
बजे लाज भी भारती संस्कृति की।
नराकार नारायणों की भलाई,
परब्रह्म ह्वां भवानीं भजामि ॥६१॥

Saje—Prepared, Adorned, *Veer Sena*—Mighty army, *Naron*—Men, *Vanaron*—Monkey, Apes, *Ki*—Of, *Bache*—Be saved, *Laj*—Shame, Regard, Modesty, *Bhi*—Too, *Bharti*—*Sanskriti*—Indian Culture or Culture of Mother Goddess, *Ki*—Of, *Narakar*—Human aspect, *Narayanc*—Destiny or Source of Nar (Man), *Ki*—Of, *Bhalayee*—Welfare, Well-being, Goodness, *Parabrahma*.....

For the Wellbeing of the human body which is a micro-cosmic destiny of its source, a mighty army is adorned of men and apes or monkeys to save the modesty of Indian Culture.

I adore the Parabrahma form of Bhawani-

गज ग्राह का वृद्ध संसार व्यापी,
पराजय व्यथा देव को न कदापी ।
अति मन्द ज्योति तमिस्रा प्रहारी,
परब्रह्म रूपा भवानी भजामि ॥६२॥

Gaja—The Elephant. *Graha*—A Crocodile. *Ka*—Of. *Yuddha*—Fight. *Sansar*. *Vyapi*—Wide spread in the world. *Parajaya*—Defeat, Repulse. *Vyatha*—Distress, Anguish. *Deva*—Deity, Enlightened. *Ko*—To. *Na*—No. *Kadapi*—Seldom, Likely. *Ati*—Extremely. *Mand Jyoti*—Faint light, Dim light, Glimmer. *Tamistra*—Darkness. *Prahari*—Perishes, Hero, Warrior, Destroyer. *Parabrahma*

Gross and subtle struggle of the elephant and the Crocodile is wide spread where the enlightened one is not distressed by defeat. That is the cause, even a dimlight suffices to be destroyer of Darkness.

I adore the Supreme Brahma aspect of Bhawani.

तृषा से वृथा वस्तु संसार सारा,
बहे कुंभ बभोज से दुग्धधारा ।
मुझा दे मती बाण हो प्राण प्राणी,
परब्रह्म रूपा भवानी भजामि ॥६३॥

Trisha—Desire, Avarice, Wish, Thirst. *Se*—From. *Vritha*—Useless, Fruitless, In vain. *Trasta*—Frightened, Terrified, Distressed, Afflicted. *Sansar*—The World. *Sara*—As a whole. *Bahe*—Flows, Fluent. *Kumbha*—Pot, Vessel. *Vakshoja*—Breasts. *Se*—From. *Dugdha*—Milk. *Dhara*—Stream. *Sujha*—De—Show. *Mati*—Sense, Thought, Belief, Indication. *Tran*—Protection, Shelter. *Ho*—Be. *Pran*—Vital air. *Prani*—Living being. *Parabrahma*.....

The entire world is uselessly terrified by desire or advice as the mother's milk is always fluent from her breast-pots. To realise this flow of Grace kindly show the sensible path to protect the vital force of living beings.

I adore the Supreme Brahma form of Bhawani.

कहें कोई हस्ती हरी की कहाँ है,
कहें जानकी राम में जान क्या है।
कहें धर्म है धूर्त पाखण्ड भारी,
परब्रह्म रुपां भवानीं भजामि ॥६४॥

Kahe—Says. *Koyee*—Someone. *Hasti*—Existence. *Hari*—God Vishnu. *Ki*—Of. *Kahan*—Where. *Hai*—Is. *Kahe*—Says. *Janki Ram*—Goddess & God. *Men*—In. *Jan*—Life. *Kya*—What, How. *Hai*—Is. *Kahen*—Say. *Dharma*—Religion, Ethical risks, Virtues, Righteousness. *Hai*—Is. *Dhurta*—Deceptive, Cunning. *Pakhanda*—Hypocrisy, Heterodoxy, Protection, False doctrine. *Bhari*—Big, Great, Grave, Massive, Heavy. *Parabrahma*.....

Some persons ask about the existence of Lord Vishnu and the few doubt the force of Almighty and His power. For a few religious rites are of huge hypocritic notions.

I adore the Supreme Brahma form of Bhawani.

कहाँ पाप औ पुण्य पूजा कहाँ की ?

गिरे कौन उत्थान लज्जा कहाँ की ?

भरो पेट जी ! भोग की भांग छानी

परब्रह्म रुपां भवानीं भजामि ॥६५॥

Kahan—Say. *Pap*—Vices, *Au*—And. *Punya*—Virtues.
Puja—Worship, Adoration. *Kahan*—Where. *Ki*—Of.
Gire—Fall, Come down, Degrade. *Koun*—Who. *Utthav*—
 Prosperity, Rising, Progress, Awakening. *Lajja*—Shame,
 Modesty. *Kahan ki*—Of what place. *Bharo*—Fill. *Pet*—
 Stomach, Bowel. *Ji*—Yes. *Bhog*—Enjoyment. *Pleasure*,
 Victuals. *Ki*—Of. *Bhang*—Cannabis, Indica or intoxicants.
Chhani—Filtered, Drank. *Parabrahma*.....

Some persons do not care for virtues or vices. They are not ashamed of progress or regress. Engaged in gratification of sensuality, they are merged in victuals or enjoyments.

I adore the Supreme Brahma form of Bhawani.

वृथा कल्पना जल्पना तर्क शास्त्री,

खिले चंदनी ज्यों अमावास रात्री ।

मुनो सूर्य गाथा उलू की जवानी,

परब्रह्म रुपां भवानीं भजामि ॥६६॥

Vritha—Useless, In vain, Fruitless. *Kalpna*—Imagination, Idea, Speculation, Supposition, Assumption. *Jalpna*—Protting, Boast, Braggling. *Tarkshastri*—Logician or Debator. *Khile*—Spread. *Chandani*—Moonlight, Moonbeams. *Jyen*—As. *Amavas*—Darkest night or Last night of non-lunar fortnight. *Ratri*—Night. *Suno*—Hear. *Surya*—Sun. *Gatha*—Praise, Story, Verse. *Ulu*—Owl who never sees the sun. *Ki*—Of. *Jawani*—Verbal, Vocal, Oral. *Parabrahma* — ..

Logicians fruitlessly attach importance to speculations and protting which prove to be foster moon beams on Amavasya night, who could hear the praises of the Sun by an Owl ?

I adore the Supreme Brahma form of Bhawani.

दुकानें खुलीं धर्म की राम लूटा,
सभा संसदों में जगन्नाथ भूटा।
बेचारे हरी की हुई मान-हानी,
परब्रह्म रूपी भवानी भजामि ॥६७॥

Dukane—Shops are. *Khulee*—Open. *Dharm Ki*—Of Righteousness or virtues. *Ram*—Almighty. *Loota*—Revage, Plunder, Loot. *Salha*—Meetings, Assembly, Council, Society, Company. *Sansadon*—Assembly. *Men*—In. *Jagannath*—The Lord of the universe. *Jhootha*—Wrong, False, Fictitious, Bogus. *Vechare*—Hopeless, Wretched, Poor. *Hari*—Lord Vishnu, Protector of universe. *Ki*—Of. *Hui*—Happened. *Man Hani*—Defamation or Humiliations. *Parabrahma*..... — ..

It appears as if the essence of righteousness or the name of Almighty is being ravaged in shops of virtues. The Lord of the universe is being proved to be bogus or fictitious. Has the Protector of the world to face humiliations ?

I adore the Supreme form of Bhawani.

दनादन दगे मौत बन्दूक गोली,
जरा होश भी ज्यों चरे गाय भोली ।
दया हो तुम्हारी रहे सावधानी,
परब्रह्म रूपां भवानीं भजामि ॥६८॥

Dana Dan—Quick, Intermittent, Succession, *Dage*—Fire, *Mouta*—Death, *Vanduka*—Gun, *Goli*—Gunshot, *Jara*—Slight, *Hosh*—Sense, Wisdom, Understanding, *Bhi*—Also, *Jyen*—As, *Chare*—Grazed, Brouse, *Gay*—Caw, *Bheli*—Simple, Innocent, Foolish, *Daya*—Favour, Affection, Grace, Mercy, *He*—Be, *Tumhari*—Your, *Rahe*—Be present, *Savdhani*—Vigilance, Safeguard, Caution, Carefulness, *Parabrahma*.....

Death is firing its gunshot at quick successions, Have some one even slight sense of seeding the innocent grazing ? Your Grace can safeguard us.

I adore the Supreme Brahma form of Bhawani.

घने घोर घन में दमक दामिनी की,
सरी व्योम शर में जरा दामिनी सी ।
युवा शाश्वती चिन्मयी चन्द्रिका सी,
परब्रह्म रूपां भवानीं भजामि ॥६९॥

Ghane Ghor Ghan Men—In terrible roaring of clouds.
Damak—Brilliance, Glimmer, Glow, Shine, *Damini Ki*—
 Of lightening, *Sari*—Living in Sar, *Vyam*—Sky, Water,
 Cloud, *Sar*—Pond, Lake, Arrows, Funeral pyre, *Men*—In,
Jara—Old age, Little, Some what, *Yamini Si*—Night,
Tuva—Young, *Shashu-ati*—Eternal, Immoral, Perpetual,
Chinmayi—Spiritual or of Almighty, *Ghandrika Si*—Moon,
 Beam, *Parabrahma*.....

Your presence as Grace is like brilliance of lightening
 amidst the fearful roaring of clouds and like eternal and spiritual
 Moon beam of sky-lake in the dead of night.

I adore the Supreme Brahma form of Bhawani.

मथा वारिधी दानवां निर्जरो ने,
 हलाहल कपालो मुधा पी मुरों ने ।
 अभागि दिती पुत्र के हाथ खाली,
 परब्रह्म रूपी भवानों भजामि ॥३०॥

Matha—Churned, *Varidhi*—The Ocean, *Danvon*—Demons
 or devils, *Nirjara Ne*—And Deities or Gods, *Halahal*—
 Poison, Deadly poison, *Kapali*—Shiva, *Sudha*—Nectar,
 Ambrosia, *Pi*—Drank, *Sura Ne*—Gods or Deities, *Abhage*—
 Miserable, Unlucky, Unfortunate, *Ditiputra*—Demons
 or children or sons of Demons or Devils, *Ke*—Of, *Hath*—
 Hands, *Khali*—Empty, Vacant, *Parabrahma*.....

Devas and the demons churned the ocean, Mahadeva
 drank the deadly poison. Devas enjoyed the Nectar, Demons
 miserably failed to achieve anything.

I adore the Supreme Brahma form of Bhawani.

ऋषि धार तलवार का मार्ग बोले,
कलावाज नटराज का ताज डोले।
जहाँ नान्यपन्थाः वदे वेद वाणी,
परब्रह्म रूपां भवानीं भजामि ॥७१॥

Rishi—Sage, Seers. Author of Holy Scriptures. *Dhar*—Edge, *Talwar*—Sword. *Ka*—Of. *Marg*—Way, Path, Road. *Bole*—Speak. *Kalaboj*—Skilful, Competent, Juggler, Tumbler. *Natraj*—Actor, Supreme Dancer. *Ka*—Of. *Taj*—Crown, Diadem, Crest. *Dole*—Shake, Ramble, Moves, Swings. *Jahan*—Where. *Nanya Pantha*—No other path. *Vade*—Speak. *Veda*—The Vedas. *Vani*—Speech, Utterings, Doctrines, Language, Voice. *Parabrahma*.....

The Sage described the spiritual path to be the edges of the sword. The Crown of skilful supreme Dancer swings always. The Veda's doctrine declared : "Nanya Panthah"—No other way.

I adore the Supreme Brahma form of Bhawani.

हरे क्यों हरी धर्म का मर्म जाने,
विवेकी बने कर्म का धर्म जाने।
फैसे सेठ भी भूल करता किरानी,
परब्रह्म रूपां भवानीं भजामि ॥७२॥

Haré—Seize, Remove, Efface. *Kyon*—Why. *Hari*—Lord

Vishnu or Almighty, *Dham*—Righteousness. *Ka*—Of. *Marm*—Secret meaning or purport. *Jane*—Know. *Viveki*—Wise, Prudent, Just, Sage, Philosopher. *Bane*—Be. *Karma*—Action, Duty, Work, Dead, Destiny, Fate. *Ka*—Of. *Dharma*—Merit, Function, Quality, Right. Property. *Jane*—Know. *Fause*—Indulged, Entangled, Entrapped, Enshared. *Seth*—Lender, Merchant. *Bhi*—Also. *Bhul*—Error, Negligence, Oversight. *Karta*—Does. *Kirani*—Clerk. *Parabrahma*

Why would Almighty seize anything? Know the secret meanings of Righteousness. Be wise and prudent. Know the merit of sincerity in duty. The merchant is entrapped when the clerk commits a mistake.

I adore the Supreme Brahma form of Bhawani.

रति भक्त अन्धी गतिहीन ज्ञानी,
बधीरी मुने शारदा की सितारी ।
बिना पैर पर की गती व्योमयानी,
परब्रह्म रूपा भवानों भजामि ॥७३॥

Rati—Affection, Beauty, Wife of Cupid. *Bhakti*—Devotion, Faith, Worship. *Andhi*—Blind. *Gati Heen*—Motionless, Inert. *Gyani*—Knower, Wise. *Vadhiri*—Deaf. *Sune*—Hear. *Sharda*—Saraswati. *Ki*—Of. *Sitari*—Guitar, Mandolin. *Vina*—Without. *Pair*—Foot. *Par*—Wings. *Ki*—Of. *Gati*—Movement, Activity. *Vyom*—Sky. *Gyani*—Know. *Parabrahma*

With unreserved devotion the inert becomes wise. Deaf

persons can hear Mandolin-notes of Mother of learning. One can move in the sky without feet or wings,

I adore the Supreme Brahma form of Bhawani

जगे अंग रोमांच गरुड-ध्वजा के,
अलंकार झंकार जो सिन्धुजा के।
दूटी द्वैत अद्वैत की शब्दजाली,
परब्रह्म रूपां भवानीं भजामि ॥७४॥

Jage—Aroused, Excited, *Ang*—Body, System, *Romanch*—Horripilation, Titillation, *Garud*—Heron, Eagle, Adjutant, Erne, Vehicle of Vishnu, *Dhwaja*—Flag, Banner, Insign, Penon, *Ki*—Of, *Alaukar*—Ornament, Embellishment, Garniture, *Jhankar*—Tinkling, Jangling Rattling, Klinking, Jangling, *Jo*—That, Particularly, *Sindhuja Ke*—Of the daughter of Ocean—Lakshmi, *Tuti*—Broke, Broken, Ruptured, Burst, *Dvait*—Non-dualism, Monoism, Single, *Ki*—Of, *Sabdojali*—Majic of words, Net works of words, *Parabrahma*

This is titillation in the system of Lakshmi-the Eagle-flag Goddess, the spouse of Vishnu and daughter of the Ocean. The excitation or horripilation is an embellishment of the Goddess. Then the magic of words in controversy of monoism or dualism suddenly ruptures or fades away.

I adore the Supreme Brahma form of Bhawani,

छिपे बोन के तार पर्दे निराले,
स्वरों की कला मीढ़ जाले निराले।

भृगु विप्र ने विष्णु को लात मारी,
परब्रह्म स्थां भवानीं भजामि ॥७५॥

Chhipe—Concealed, Marked, Covered, Hidden. *Been Ke Tar*—Thread, Wire, Chord of Lute or Lyre. *Parde*—Curtain, Veil, Screen, Shade, Veil. *Nirale*—Strange, Peculiar, Excellent. Extraordinary. *Svaron*—Voice Note, Tune, Accent. *Ki Ka'a*—Tremola, Trill, Symphony, modulation. *Meer*—Mingling of two notes in music with such a nicety that the two may appear distinct. *Jale*—Mesh. *Nirale*—Strange. *Bhrigu*—Famous sage. *Bipra Ne*—Brahmin. *Vishnu*—Lord Vishnu, *Ko*—To. *Lat Mari*—Spurned. *Parabrahma*

Excellent wires of Saraswati's Lute are concealed and veiled. Mesh work of symphony & modulation of tune is also extraordinary. Famous sage Bhrigu had spurned Lord Vishnu.

I adore the Supreme Brahma form of Bhawani.

अयोध्यापती तारिणी की कृपा से
बली माहती रामजी की दया से ।
सुनी कृष्ण - कात्यायिनी की कहानी,
परब्रह्म स्थां भवानीं भजामि ॥७६॥

Ayodhyapati—Lord of Ayodhya. *Tarini*—Deliver, Mahavidya, Tara. *Ki*—Of. *Kripa*—Grace, Mercy, Kindness, Favour, Compassion. *Se*—By. *Bali*—Powerful, Strong. *Maruti*—Hanuman, Bhim. *Ramji*—Lord Ramchandra. *Ki*—By. *Daya Se*—Mercy, Grace. *Sunee*—Heard. *Krishna*—

Lord Krishna. *Katyayani*—Devi Katyayani or Goddess of
 Lord Krishna. *Ki*—Of. *Kahani*—Story, Tale, Fable.
Parabrahma.....

Rama achieved Supreme self by the grace of Mahavidya
 Tara. Hanuman derived strength from favour of Rama, Katya-
 yini's compassion on Krishna is well known in the tables of
 scriptures.

I adore the supreme Brahma form of Bhawani.

गिरि कर्णिका पुष्प से अर्चना हो,
 मणि कर्णिका तीर्थ में तर्पणा हो ।
 प्रसन्ना न क्यों हो पुरेशी पुरानी,
 परब्रह्म रुपां भवानीं भजामि ॥७७॥

Giri—Hills, Mountains. *Karnika*—White rose, Stock of
 plant Aparajita. *Pushpa*—Flowers. *Se*—By. *Archana*—
 Worship, Adoration, Reverence, Homage. *Ho*—Be. *Mani*
Karnika—Name of sacred place in Banaras, Ornament, Set of
 Jewels. *Tirtha*—Sacred place, Holy spot, Shrine, Place of
 pilgrimage. *Men*—In. *Tarpana*—Gratification, Liberation.
Ho—Be. *Prasanna*—Pleased, Amused, Delighted, Rejoice,
 Favourable. *Na*—No, Why not. *Kyon He*—Why be, Why
 not. *Pureshi*—Mistress of a city or Body, Goddess. *Purani*—
 Primitive, Ancient, Old. *Parabrahma*.....

Worship with flowers of Aparajita or red roses of the moun-
 tains, Gratify the primitive Mother Goddess in the holy spot of
 Manikarnika. Why not she will be delighted.

I adore the Supreme Brahma form of Bhawani.

नहीं नासिका-रंध्र का मार्ग रोके,
नहीं पाद मोड़े नहीं ताल ठोके ।
स्थिरा-दृष्टि ध्रु मध्य तारा ध्रुवानी,
परब्रह्म रूपां भवानीं भजामि ॥७८॥

Nahin—No. *Nasika Randhra*—Nasal Aperture. *Ka*—Of. *Marga*—Path, Way, *Roke*—Obstruct, Control. *Nahin*—No. *Pad*—Feet. *Morey*—Turn, Twist, Fold. *Nahin*—No. *Tal Thike*—Strike Hands. *Sthira*—Fixed. *Dristi*—Vision or Sight. *Bhru-Madhy*a—Between the Eye brows. *Tara*—Star, Polar star. *Dhrubani*—Of Pole, Polar star. *Parabrahma*....

There is no need of controlling the breath or folding the feet and striking the hands. Concentration at the space between the Eye Brows will lead to the Polar Star.

I adore the Supreme Brahma form of Bhawani.

"Sthira Dristi Bhru-Madhy".

Laya through the concentration at the top of Nose or at the Space between the two Eye brows.

LAYA—CHINTAN (Meditation)

नहीं लेश सन्देह जंगल छूटे,
जहाँ मोह-शोकादि का तार दूटे ।
यदि भाव हो शांभवी शक्तिशाली,
परब्रह्म रूपां भवानीं भजामि ॥७९॥

Nahin—Not. *Lesha*—Least of or Shadow of, *Sandeh*—Doubt, Suspense, Scepticism. *Janjal*—Whirlpool. Difficulty. *Chhute*—Liberation, Get rid of, Liberated of. *Jahan*—Where. *Moh*—Ignorance, Delusion, Affection, Mistake. *Schadi*—Distress, Grief, Sorrow etc. *Ka*—Of. *Tar*—Wire, Thread. *Toote*—Breaks. *Radi*—Provided, If, When. *Bhava*—Faith, Affection, Intention, Confidence. *Ho*—Be. *Shambhavi*—Of or about Shiva. *Shaktishalee*—Powerful, Mighty. *Para-brahma*.....

There is no shadow of suspense or trace of doubt. The thread of ignorance & misery is broken provided the profound faith in Shiva's power is associated with every action.

I adore the Supreme Brahma form of Bhawani.

तु ही प्रेयसी, श्रेयसी पातकारी,
तु ही सूक्ष्म से सूक्ष्म औ स्थूलकायी ।
तु ही सिद्ध विद्याधरी मुण्डमाली,
परब्रह्म रूपां भवानीं भजामि ॥८०॥

Tu Hi Preyashi—Sweet heart, Beloved. *Shreyashi*—Virtuous, Auspicious. *Pathari*—Enemy of sin, Vices or Crimes. *Tu Hi*—You only. *Sukshma*—Subtle. *Se Sukshma*—Subt'cr. *An*—And. *Sthulakayi*—Gross Body—Physical body in possession. *Tu Hi*—You Only. *Siddha*—Accomplished. Perfect, Sheer, Divine Patronage. *Vidyadhari*—Fairy, Demi-God, Geine. *Mundmali*—Shiva, Shakti, Goddess with Garland or Rosary of Heads. *Parabrahma*.....

You are the Beloved, deadly to vices assuming all the Gross, Subtle and Subtler bodies. You are perfect or Gemic & have Rosary or Garland of Heads. For this you are named Siddha, Vidyadhari & Mundamali.

I adore the Supreme Brahma form of Bhawani,

मुधाधार बौछार दुष्काल भागे,
मिटे दोष दुर्भाग्य सौभाग्य जागे ।
ग्रहे काँच क्यों रत्न धाती लुटाती,
परब्रह्म रुपां भवानी भजामि ॥८१॥

Sudhadhar—Flow of Ambrosia or Steam of Nectar. *Bauchlar*—Shower, Splash. *Dushkala*—Dearth, Famine, Scarcity, Bad times. *Bhage*—Run away, Escape, Decamp. *Mite*—Extinct, Cease to exist, Effaced, Erased. *Dosha*—Blemish, Offence, Blame, Defeat, Frailty. *Durbhagya*—Misfortune, Calamity, Mischance. *Scubhagya*—Good luck, Prosperity, Happiness, Welfare. *Jage*—Arouse, Manifest, famous. *Grahe*—Grasp, Accept, Pick-up. *Kanch*—Glass. *Kyon*—Why. *Ratna Thati*—Giving Gems or Jewels, Capital of Gems. *Lutati*—Distribute Gratis. *Parabrahma*.....

Showers of Ambrosia enable bad Times to decamp. Frailty and calamity cease to exist, Good Luck manifests already. Why should one pick up Glass particles when capital of Gems is distributed Gratis ?

I adore the supreme Brahma form of Bhawani.

किसी एक का ज्ञान अज्ञान नाशे,
 उसी ज्ञान से ईश-आभा प्रकाशे ।
 उसी राह की जो मिले राहदानी,
 परब्रह्म रूपां भवानीं भजामि ॥२॥

Ki—Any. *Ek*—One. *Ka*—Of. *Gyan*—Knowledge. *Agyan*—
 Ignorance, Stupidity, Folly, *Nashe*—Perishes, Vanishes, Fails,
 Extinct. *Ushi*—The same, *Gyan*—Knowledge. *Se*—By.
Ish—God. *Abha*—Splendor, Light, Reflection, Beauty.
Prakashe—Illuminates or Shines, *Usi*—The same. *Rah*—
 Path, Way. *Ki*—Of. *Jc*—Who if or provided that. *Mile*—
 Meet, Find, Get, Attain. *Rahdani*—Who shows the path,
 Guru, Preceptor, *Parabrahma*.....

Knowledge of a single force makes ignorance extinct.
 By the same knowledge illumination of God reflects provided the
 path-Guide is met with.

I adore the supreme Brahman form of Bhawani.

Miley Rabdans—The spiritual preceptor who gives the
 key to mysterious palace of Queen of the queens.

कटाकट कराली वजे कालद्वंष्टा,
 प्रसन्ना निरातकिनी तू न रुष्टा ।
 कली काल को दस्त पंक्ति चवाती,
 परब्रह्म रूपां भवानीं भजामि ॥३॥

Katakat—Broil, Sound while cutting. *Karali*—Terrifying.
Baje — Sound, Struck. *Kal* — Yama, Time, Death.
Dransta—Of teeth. *Prasanna*—Pleased, Amused, Delighted,
 Rejoiced. *Niratakhini*—Fearless. *Tu*—You are. *Na*—
 Not. *Rusta*—Enraged, Angry, Displeased, Vexed. *Kali Kal*—
 4th Iron Age of Hindu Mythology. *Ko*—To. *Dani*—Teeth,
Pankti — Rows. *Chabati* — Masticate, Chew, Munch.
Parabrahma

Although your deadly teeth have terrifying broils, you
 are not at all enraged rather fearless and rejoicing. Your teeth
 chew the horrors of Kali-Kal or the Iron age.

I adore the Supreme Brahma form of Bhawani

नहीं रेण राकेश की ज्योति जाती,
 मनो बुद्धि को बात भी ना सुनाती ।
 गये सो नहीं लौटते ब्रह्म जानी,
 परब्रह्म क्या भवानी भजामि ॥८४॥

Nahin — No. *Khesk*—Sun. *Rakesh*—Moon. *Ki*—Of.
Jyoti—Rays or Light. *Jati*—Reach. *Mane*—Mind. *Buddhi*—
 Intellect. *Ki*—Of. *Bat*—Fact, News, Pretext. *Bhi*—Too.
Na—Not. *Sunati*—Heard. *Gaye So*—Whoever went or
 Reached there. *Nahin Loutate*—Never return. *Brahma*
Gyani—Knower of Supreme Self or Brahma. *Parabrahma*...

Neither rays of the Sun nor beams of the moon reach them.
 News from Mind & intellect can not be heard. Brahma Gyani
 never comes back.

I adore the Supreme Brahma form of Bhawani.

परे पंच परमेश से एक ज्ञानी,
परे द्वन्द्व धुरफन्द से एक ध्यानी।
समाधी सधी शाश्वती हैमवारी,
परब्रह्म रूपां भवानीं भजामि ॥८५॥

Para—Apart, Above. *Panch*—Five. *Parmesh*—Almighty or Supreme Being. *Se*—From. *Ek*—One, Single. *Gyani*—Knower. *Pare*—Apart. *Dwandva*—Duality, Duel, Pair. *Dhurphanda*—Fraud, Delusion. *Se*—From. *Ek*—One. *Dhyani*—Contemplator or Meditator. *Samadhi*—Identity or Sameness to the Infinite, Super Consciousness. *Sadhi*—Enjoyed or performed. *Shashwati*—Permanent. *Haim*—Of snow, Of ice. *Bari*—Of water. *Parabrahma*.....

One who knows the External Truth is apart from bondage of five gross elements and five subtle Tan matras. One who meditates is apart from the ideas of duality or delusions. The aspirant constantly dissociates himself from all limitations and identifies himself with all pervading, nondual blissful, peaceful, homogenous spirit or Brahman. This sameness resembles identity of ice with water.

I adore the Supreme Brahma aspect of Bhawani.

कुटी भव्य प्रासाद या जंगलों में,
गिरे गर्त में जाह्नवी के कुलों में।

निजानन्द सर्वत्र जो शुक्ल ध्यानी,
परब्रह्म रूपां भवानीं भजामि ॥८६॥

Kuti—Hut, Cottage or Hermitage. *Bhavya*—Grand, Beautiful. *Prasad*—Palace, Mansion. *Ya*—Or. *Jangalon*—Forests or wilderness or jungles. *Men*—In. *Gire*—Fall. *Garta*—Perdition. *Men*—In. *Jahnavi*—The Ganga. *Ke*—In. *Kulon Men*—Bank, Shore. *Nijananda*—Self-Bliss. *Sarvatra*—Every where. *Jo*—Who ever. *Shukladhyani*—White, Clean, Pure-Meditation to stainless, Direct experience of the highest Bliss, *Parabrahma*.....

Whether He is in a hut or palace or bewilderment or a victim of perdition or on the shores of Ganga, He is merged in the meditation which fills him with direct experience of the highest bliss, His meditation leads to sex-sublimation which is a process of Transmeditation of seminal energy in spiritual energy.

I adore the supreme Brahma aspect of Bhawani.

हृषीकेश कौन्तेय की दिव्य गीता,
पढ़े या सुने जन्म संग्राम जीता ।
फले भावभक्ति टले आत्मग्लानी,
परब्रह्म रूपां भवानीं भजामि ॥८७॥

Hrishiksha—Lord Krishna. *Konteya*—Son of Princess Kunti or Arjuna. *Ki*—Of. *Divya*—Divine. *Geeta*—The Holy Book Geeta, Those sung. *Padhe*—Read. *Ya*—Or. *Sune*—Heard. *Janma*—Birth, Life. *Sangram*—Struggle, Friction,

Battle. *Jeeta*—Won. *Phale*—Fruitful, Successful. *Bhava*—
Idea, Devotion, Faith. *Bhakti*—Devotion. *Tale*—Vanish,
Disappear. *Atma Glani*—Self-Disjust, Self lassitude.
Parabrahma.....

Read Lord Krishna's words to Arjuna in his Divine Geeta
or even hear it and win the battle of life. Thereby the Devotion
is deepened and self-disjust disappears.

I adore the Supreme Brahma form of Bhawani.

स्वयं आपका आप उद्धार कीजें,
स्वयं मित्र शत्रु नहीं दोष दीजें।
करें प्रार्थना शुद्ध - बुद्धि पुजाती,
परब्रह्म स्थां भवानी भजामि ॥८८॥

Swayam—Personally, Antomatically, Salvation Revival.
Apka—One's. *Ap*—One self. *Uddhar*—Deliverance, Reno-
vation, Salvation, Revival. *Ki jai*—Do or perform. *Swayam*—
Personally, *Mitra*—Friends. *Shatru*—Foes. *Nahin*—Not,
Dosh Dijai—Blame. *Karen*—Do. *Prarthana*—Worship,
Adoration. *Suddha*—Pure, Genuine, Modest. *Buddhi*—Intellect
Sujati—Wise, Good family. *Parabrahma*.....

One has to liberate himself personally. There is no need to
blame the friends or foes. What is required is the genuine wor-
ship with intellect and wisdom.

I adore the Supreme Brahma form of Bhawani.

ऋणी वा धनी की नहीं खोज कीजे,
 नहीं शत्रु या मित्र में ध्यान दीजे ।
 रमे राम क्यों मूढ़ मेधा नसानी,
 परब्रह्म रूपां भवानीं भजामि ॥८९॥

Rini — Indebted, Beholden. *Wa Dhani* — Or wealthy or substantial. *Ki* — Of. *Nahin* — Not. *Khoj* — Search. *Kijai* — Do. *Nahin* — Nor. *Mitra* — Friend. *Men* — In. *Dhyan* — Care. *Dijai* — Give or bestow. *Rame* — Enjoy or Delight. *Ram* — Almighty, Lord Rama. *Kyon* — Why. *Moodh* — Fool, Simpleton. *Medha* — Sense, Intellect, understanding. *Nasani* — Lost, Ruined or extinct. *Parabrahma*

Do not search for the indebted or substantial nor pay any attention to friends or foes. Delight in Almighty Rama provided the understanding is not lost.

I adore the Supreme Brahma form of Bhawani.

भरे रत्न से काँच का खण्ड पाते,
 बड़ी भूल अज्ञान साक्षी भुलाते ।
 अवस्था त्रयी में तुरीया छिपानी,
 परब्रह्म रूपां भवानीं भजामि ॥९०॥

Bhare — Full of. *Ratna* — Gems or jewels. *Se* — From. *Kanch* — Glass. *Ka* — Of. *Khanda* — Particles. *Pate* — Get or Pick-up. *Bari* — Great. *Bhool* — Error. *Agyana* — Ignorance. *Sakshi* —

Witness of self or self as witness. *Biulate*—Forget. *Avastha*—States. *Trayse*—Three. *Men*—In. *Turiya*—Fourth state. *Chhipani*—Concealed, Hidden or veiled. *Parabrahma*.....

Where gems are in plenty one gets glass particles. The great ignorance is to neglect eternal witness. The fourth state itself is eternal witness absorbed or veiled in the three states of waking, dream and sleep.

I adore the supreme Self Bhawani.

"Turiya chhipani"—The state where in the Nada brings about absolute chaitanya is known as the Turiya Avastha, i. e. the fourth state, Bliss (in its entirety) which is beyond the range of description by men is the Turyatita-beyond the 4th State.

नहीं आत्म की जात जाती शरीरी,
सुधा सिन्धु है एक वीची घनेरी।
अनेकों बना एक संवर्ष जारी,
परब्रह्म स्था भवानीं भजामि ॥६१॥

Nahin Not. *Atma*—Soul or self. *Ki*—Of. *Jat*—Category, Class. *Jati*—Goes, Disappears. *Shariri*—Living body, Soul, Person. *Sudha*—Nectar, Ambrosia. *Sindhu*—Ocean. *Hai*—Is. *Ek*—Only. *Veechi*—Waves. *Ghaneri*—Excessive, Much, Manyfold, Various. *Aneko*—Much, Several. *Bana*—Made. *Ek*—Only one. *Sangharsa*—Friction. *Jari*—Continued, Commenced, Running. *Parabrahma*.....

Self or soul is birthless. Birth is for living bodies. They

are like excessive waves of a single ocean of Ambrosia. All the diversities ground in unity. The friction continues.

I adore the Supreme Brahma form of Bhawani.

बड़े कौन संसार में कौन छोटे,
भरे एक ही नीर से सब लोटे ।
अहं पूर्ण के खण्ड खण्डाभिमानि,
परब्रह्म स्वा भवानी भजामि ॥६२॥

Bare—Great. *Kaun*—Who. *Sansar*—The world. *Men*—In. *Koun*—Who. *Chhote*—Small. *Bhare*—Full. *Ek*—One. *Hee*—Only. *Neer*—Water. *Se*—By. *Sarva*—All. *Lote*—Water pots. *Aham*—Egoism. *Purna*—Complete. *Ke*—Of. *Khand*—Part. *Khandabhimani*—Having limited Ego. *Parabrahma*.....

Who is great or small in this world where all the water-pots contain the same water ? Fractions of limitless Ego are possessing limited ego

I adore the Supreme Brahma form of Bhawani.

धराधाम सम्पत्ति नहीं साथ देते,
स्वके कण्ठ में प्राण नहि प्राणि चेतें ।
कृपा मात्र पद पथ से उध्वंगामी,
परब्रह्म स्वा भवानी भजामि ॥६३॥

Dhara—The Earth, Soil, World. *Dham*—Dwelling, Holy

place. *Sampatti*—Properties. *Nahin*—Not. *Sath Dete*—Accompany, With, Together, Along with. *Ruke*—Obstructed, Hindered. *Kantha*—Throat. *Men*—In. *Pran*—Vital air. *Nahin*—No. *Prani*—Human body or Individual. *Chete*—Conscious. *Kripa*—Grace. *Matra*—Mere. *Pad-Padma*—Lotus-feet. *Se*—By. *Urdhwa Gami*—Elevated or ascended, Emancipation, Salvation. *Parabranma*.....

The earth, the dwelling place do not go with. The life force is not conscious although there is suffocation for salvation

I adore the Supreme Brahma aspect of Bhawani

* *Kripa-Matra* "Self surrender is "Prapatti". The decent of Grace is in direct proportion to the degress. Grace is in the beginning, the middle and the end, for grace is the self but ignorance of the self is expected to come from some where out side.

कभी भी किसी ने नहीं पार पाया,
रुधे कण्ठ देवर्षि ने गान गाया।
कमाया महारत्न कल्याणकारी,
परब्रह्म हवा भवतीं भजामि ॥६४॥

Kabhi—Ever. *Bhi*—Too. *Kisi Ne*—Any body. *Nehin*—Not. *Par*—Ead, Limit, Extremity. *Paya*—Able to reach, Know. *Rudhe Kantha*—Chocked throat or thrill. *Devarshi Ne*—Sage Narad. *Gan*—Song, Praise. *Gaya*—Sang. *Kamaya*—

Earned, Gained. *Maharatna*—Great Gem. *Kalyankari*—
Auspicious, Friendly. *Parabrahma*.....

No body could define the limit of Shakti. Narada also
sang the songs of praise. He earned the auspicious costless
Gem or precious jewels

I adore the supreme Brahma form of Bhawani.

चलो थी हवा सप्त सिन्धु कहाँ थे,
जली ब्रह्म ज्योति शिवादि जहाँ थे !
धराधर धरा धारिणी तू हिमानी,
परब्रह्म स्था भवानी भजामि ॥६५॥

Chali—Blown up. *Thi Hava*—Air or wind *Sapta Sindhu*—
Seven seas. *Kahan* - Where. *The* — Were, *Jalee* — Lit,
Enlightened, *Brahm: jyo:ti*—Divine Light, *Shivadi*—Shiva
etc. *Jahan*—Where respectively. *The*—Were respectively.
Dharadhar—The shesha (serpent) Shesha Nag. *Dhara Dharini*—
Upholding the earth. *Tu*—You. *Himani*—Partner of snow.
Parobrahma..... —

Where were the seven seas? The divine light was
enlightened in Shiva's presence. You are upholding the Earth
of Shesh (serpent) O Himani !

I adore the Supreme Brahma Bhawani.

रहा दास नौ मास पाला तुम्हीं ने,
पिलाया स्लाया खिलाया तुम्हीं ने ।
हँसाया सदा गोद माया भुलाना,
परब्रह्म स्था भवानी भजामि ॥६६॥

Raha—Remained. *Das*—Servant, Slave, Servitor. *Nau*—For nine. *Mas*—Months. *Pala*—Protected. *Tumhi Ne*—Only you. *Pillaya*—Caused to drink. *Rulaya*—Caused to weep. *Khilaya*—Caused to feed. *Tumhi Ne*—Only you. *Hamsaya*—Made to laugh. *Sada*—Always. *God*—In the lap. *Maya*—Illusion. *Bhulani*—Misled, Lost the way. *Parabrahma*.....

The body idea is but a slave. It remained in the womb for nine months. Later on the mother protected as ever and made it feed, drink, weep and laugh in HER LAP. Still it lost the way in illusion.

I adore the Supreme Brahma form of Bhawani.

कृपा सागरी लोक में नाम तेरा,
कृपा पात्र में भी सुनो पुत्र तेरा ।
क्षमा धृष्टता की करो जो हमारी,
परब्रह्म त्वां भवानी भजामि ॥६७॥

Kripa Sagari—Ocean of grace. *Lok*—In the world. *Men*—In. *Nam*—Name. *Tera*—Your. *Kripa*—Grace. *Patra*—Capable of recipient. *Main*—I. *Bhi*—Too. *Suno*—Hear. *Putra*—Son. *Tera*—Your. *Chhama*—Forgive. *Dhristata*—Boldness or Rudeness. *Ki*—Of. *Karo jo Hamari*—If you could forgive the boldness or excuse. *Parabrahma*.....

O ocean of Grace, you are wellknown to the world. I am also your competent son to enjoy Grace. You should take a note of this. I beg pardon for the unusual boldness or rudeness.

I adore the Supreme Brahma form of Bhawani.

गिरा राम के हाथ से एक डेला,
हुवा निरधी नीर में था अकेला ।
हँसे मारुती नाम का साथ नाहीं,
परब्रह्म रूपां भवानीं भजामि ॥६८॥

Gira — Fallen, Dropped. *Ram* — Lord Ram. *Ke* — From.
Hath — The hands. *Se* — by. *Ek* — One. *Dhela* — Clod, Lump
of earth. *Duba* — Sank. *Nirdhi* — Ocean. *Neer* — Water.
Men — In. *Tha* — Was. *Akela* — Alone. *Hamse* — Laughed.
Maruti — Hanuman. *Nam ka* — Name. *Sath* — Company,
With, Alongwith. *Nahin* — Not. *Parabrahma*.....

Ramchandra dropped a clod in the sea, rather clod was dropped by the hands of Ramchandra. It sank in the deep water. The clod was alone. Hanuman laughed as it was devoid of Lord's name.

I adore the supreme Brahma form of Bhawani.

बड़े भाग्य से मानुषी देह पाते,
बड़े भाग्य से राम का नाम पाते ।
बड़े भाग्य से पादुका भी पूजाती,
परब्रह्म रूपां भवानीं भजामि ॥६९॥

Bare — Great, Good. *Bhagya* — Fortune, Lot, Luck. *Se* — By.
Manushi — Human. *Deh* — Body. *Pate* — Obtain, Affair.
Bare — Great. *Bhagya* — Fortune. *Se* — By. *Ram* — Lord

Ramchandra, *Ka* — Of. *Nam* — Name. *Pate*—Acquire, Accept, *Bare* Very. *Bhagya*—Fortunately. *Se*—By. *Paduka*—Sandals. *Bhi*—Too. *Pujati*—Is being worshipped or adorned. *Parabrahma*.....

It is a good luck to obtain Human Body, and still good to acquire the holy name of lord Ramchandra and very fortunately the sandals are being adorned or worshipped.

I adore the Supreme Brahma form of Bhawani.

हयग्रीव वाशिष्ठ औ जामदग्नि,
शुक व्यास क्रोधीश अत्रि अगस्ती ।
गुरु गौड़ गोविन्द शैवी प्रणाली,
परब्रह्म स्वं भवानीं भजामि ॥१००॥

Hayagreeva—Horse faced God, Vishnu, One of the 24 incarnations of Vishnu. *Vashishtha*—Name of an ancient sage. *Au*—And. *Jamdagni*—Jamdagni, A sage. *Shuka*—Son of Krishna Dwaipayana who narrated Bhagawat & Purana. *Vyas*—Name of Parashar's son famous founder of Vedanta - philosophy. *Krodhish*—Durbasa. *Atrac*—A seer. *Agasti*—Pot born sage, a great yogi. *Guru Goud*—Goudpadacharya. *Govind*—Govindpadacharya. *Shaivee Pranali*—Shiva's system, Way of life, Tradition, Order, Method. *Parabrahma*.....

The way of life or tradition of the conduct includes Hayagriva, Vashishtha, Sukdeva, Guru, Goudpadacharya, Govindpadacharya and Shankaracharya.

I adore the Supreme Brahma form of Bhawani.

सभी देवकुल कमल सिरताज तू है,
सभी सिद्धगण बीच महाराज तू है।
कहे कौन भूले महावाक्य वाणी,
परब्रह्म 'रुपां भवानी' भजामि ॥१०१॥

Sabhi—All, Enter. Whole. *Deva*—Deities, Gods. *Kula*—Group, Collection, Multitude. *Kamal*—Lotus. *Sirtaj*—Head or supreme. *Tu*—You. *Hai*—Are. *Sabhi*—All. *Siddhi*—Accomplishments. *Gan*—Servants, Group, Troop. *Beecha*—Middle, Amidst. *Maharaj*—Emperor, Your majesty. *Tu hai*—You are. *Kahe*—Say. *Koun*—Who. *Bhule*—Could forget. *Mahavakya Vane*—Voice of Eternity. *Parabrahma*—

Among the lotuses of Deva's multitude, You are the top most, amidst the troop of accomplishments, Your majesty rules. It is for You to say who could forget the voice of Eternity ?

I adore the supreme Brahma form of Bhawani,

रहे संगति सज्जनों साधुओं की,
हवा से बचे दुर्जनों की खलों की।
बसे बास वाराणसी गंग पानी,
परब्रह्म 'रुपां भवानी' भजामि ॥१०२॥

Rahe Sangati—Society of, Company of, Attached to, Union of Relation. *Sajjano*—Wise, Gentlemen. *Sadhuon*—Pious, Saints,

Virtuous, Rightious. *Ki*—Of. *Hava*—Air. *Se*—Of. *Bachen*—
Save, Refrain from. *Durjano*—Scoundrel, Wicked persons *Ki*—
Of. *Khalon*—Mischievous, Cruel. *Ki*—Of. *Base Bas*—
Residence. *Baranasi*—Varanashi. *Gang Pani*—Water of
Ganga, Ganga's water, Gangajal. *Parabrahma*... ..

Seek the company of the pious. Let these be union with
the gentlemen, Virtuous & rightious men. Refrain from the air
of wicked persons and cruels. The residence is in Varanashi
and the water is Gangajal.

I adore the Supreme Brahma form of Bhawani.

बजे नै मुरीली जहाँ में रुहानी,
वसे दमबदम में नजाकत रुहानी ।
नजारे नजर नाज को भी सलामी,
परब्रह्म रुपा भवानी भजामि ॥१०३॥

Boje—Sound, Clime. *Nai*—River, Bamboo, Pipe. *Sureeli*—
Melodious, Harmonious. *Jahan*—World. *Men*—In. *Ruhani*—
Spiritual. *Base*—Reside. *Dam Badam*—Every breath. *Men*—
In. *Najakat*—Tenderness, Delicacy. *Ruhani*—Spiritual or
of soul. *Najare*—Glance, Sight, View. *Nagar*—Vision, Sight,
Present, Offering. *Naaj*—Gracefulness, Playfulness. *Ko - To*.
Bhi—Also. *Salami*—Salutations. *Parabrahma*... ..

The melodious of spiritual flute sounds every where, Eternal
delicacy remains in every breath. I offer salutations to the
vision, offerings and the Gracefulness,

I adore the Supreme Brahma form of Bhawani.

नहीं पाप संसार में क्षुद्रता सा,
नहीं सार संसार में दिव्यता सा।
परे जो रहे सो महाभाग्यशाली,
परब्रह्म रुपी भवानी भजामि ॥१०४॥

Nahin—No. *Pap*—Vice or evil. *Sansar Men*—In the world. In the universe. *Chhudrata*—Meanness. *Sa*—As. *Nahin*—Not. *Sar*—Essence, Principles. *Sansar*—In the world. *Men*—*Divyata Sa*—Divinity, Brilliancy, Godliness. *Pare*—Apart, Beyond. *Jo*—One who. *Rahe*—Remains. *So*—He is. *Bara*—A great, Very lucky. *Bhagyasali*—Fortunate, Very lucky. *Para-brahma*...

There is no evil greater than meanness and no essence better than Godliness in this world. One is very lucky to remain apart.

I adore the Supreme Brahma form of Bhawani.

महापातकी नारकी भी न क्यों हो,
त्रिधा ताप का भुक्त भोगी न क्यों हो।
जपे मंगला वाल, दुर्गा, त्रितारी,
परब्रह्म रुपी भवानी भजामि ॥१०५॥

Mahapatki—A great Criminal, A great sinner. *Naraki*—Sinful. *Bhi*—Too. *Na*—Not. *Kyon*—Why. *Ho*—Be. *Tridha Taap*—Three-fold Affliction or agony or Distress. *Ka*—

Of. *Bhukta Bhogi*—Enjoyer. *Na*—Not. *Kyon Ho*—Why.
Jape—Mutter or repeat silently. *Mangala*—Well wishes.
 Goddess Parwati's epithet. *Bal*—Bala. A virgin Goddess.
Durga—Mother Durga or Eternal Mother. *Tritari*—Three
 secret keys or threads. *Parabrahma*

Whether a person is very sinful or a great criminal,
 whether he has been enjoying threefold afflictions he should
 unfailingly have three key means or threads of Mangala, Bala &
 Durga.

I adore the Supreme Brahma from of Bhawani.

यदि विश्व में दुःख दावाग्नि व्यापे,
 यदि प्राणिगण क्लेश संताप तापे ।
 वसो शान्ति बन हृदय घर घर दयाली,
 परब्रह्म एषा भवानी भजामि ॥१०६॥

Tadi—It. *Vishwa*—The universe. *Men*—In. *Dukh*—
 Miseries, Sorrows. *Davagni*—Forest conflagration. *Vyape*—
 Widespread. *Tadi*—It. *Pranigan*—Living beings. *Klesh*—
 Distress, Grief. *Santap*—Repentance, Humiliation. *Tape*—
 Are burning. *Baso*—Dwell, Reside. *Shanti Ban*—As Peace.
Hriday—In the heart of. *Ghar Ghar*—Every house. *Dayali*—
 Graceful or Gracious. *Parabrahma*..... ..

When the universe experiences the Conflagrations or
 wreaths of miseries and when living beings are burning in distress
 and humiliation, kindly dwell in the heart of every house as an
 eternal peace, O Gracious Mother !

I adore the Supreme Brahma form of Bhawani.

नया है नहीं विश्व में ना पुराना,
नटी एक नारी धरे वेष नाना ।
भवानी स्तुती भी नयी ना पुरानी,
परब्रह्म ह्वां भवानीं भजामि ॥१०७॥

Naya — New. *Hai*—Is. *Nahin*—Not. *Vishwa*—In the world. *Men*—In. *Na*—Not. *Purana*—Old. *Nati*—Dancer. *Ek*—Only one. *Nari*—Lady. *Dhare*—Assuming. *Vesha*—Dress, Guise. *Nana*—Various. *Bhavani*—Bhawani. *Stuti*—Adorations to. *Bhi*—Too. *Nayee*—New. *Na*—Nor. *Purani*—Old. *Parabrahma*.....

There is nothing new or old in this world except single dancer adopting different guises and so even the adorations to Bhawani could be nither new or old.

I adore the Supreme Brahma form of Bhawani.

भजो राम रामा भजो पूर्ण कामा,
भजो सर्वदा श्री घनश्याम श्यामा ।
भजे सो बने छुद्र से रावणारी
परब्रह्म ह्वां भवानीं भजामि ॥१०८॥

Bhajo—Adore or worship or chant. *Ram Rama*—Lord Ram-chandra and His Spouse God & Goddesses. *Bhajo*—Chant. *Purnakama*—Who has fulfilled the desire. *Bhajo*—Chant. *Sarvada*—Always. *Shree*—Mother. *Ghanshyam Shyama*—

Of. Lord Krishna & his Beloved. *Bhaje So*—Those who chant.
Ja. *Bane*—Becomes. *Chhudra*—Smaller. *Se*—To. *Ravanari*—
Ge. Almighty, Destroyer of Ravana. *Parabrahma*.....

D. Adore and chant the cosmic light and its radiance in the
se forms of Ram & Rama, Ghanshyam & Shyama. Those who wor-
ship like that become one with Rama—destroyer of Ravana.

I adore the Supreme Brahma form of Bhawani.

w वजी दुन्दुभी व्योम में दिव्यता की,
u गिरी पुष्पराशी गुरों के करों की।
I खुली मंजुषा राम की रत्न खानी,
परब्रह्म रचा भवानों भजामि ॥१०६॥

Baje — Sounded. *Dundubhi* — Kettledrums. *Vyom me*—
In the City. *Divyata Ki*—Of Godliness or Eternity. *Giri*—
Fallen down. *Pushparashi*—Bunch of flower's Collection.
Suron—Deities, Gods. *Ke*—Of. *Karon*—hands. *Ki*—Of.
Khuli—Opened, Flowed down. *Manjusha*—Secret Box or
Secret Conservatory. *Ram ki*—Of God Ram or Bliss of God-
liness. *Ratna Khani*—Full of jewels or gems. Uninterrupted
flow of Bliss. *Parabrahma*.....

The Kettledrums of sky speak of the Godliness or Divinity.
Gods have showered flowers on it. Permanent Bestower of Bliss
is adorned every moment.

I adore the Supreme Brahma form of Bhawani.

करे भाव से पाठ शत आठ पूरे,
फलें चार फल काम क्यों हो अघुरे।

जहाँ श्री निरंजन सदा है दिवाली,
परब्रह्म रूपा भवानीं भजामि ॥११०॥

Karen—Perform, *Bhava*—With devotion & faith, *Se*—By, *Path*—Reading, *Shat Aath*—Hundred & Eight, *Pure*—Complete, *Phale*—Bear fruits, *Char*—Four fold, *Phal*—Attainments Moral, Economic, Vital & Spiritual values that are governing our very existence every moment, *Kam*—Actions, *Kyon*—Why, *Ho*—Be, *Adhure*—Incomplete, Fruitless, *Jahan*—Where, *Shri Niranjana*—The poet Niranjana, *Sada*—Ever, *Hai Diwali*—Festival of Light, *Parabrahma*

Read it one hundred and eight times. After that you could solve four human pursuits of virtue, wealth, enjoyment and salvation related to the moral, economic, vital and spiritual values that are governing our very existence every moment. No action would be fruitless. Poet Niranjana affirms that there is always a festival of light at that stage.

I adore the Supreme Brahma form of Bhawani.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते,
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।
ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

OM

Purna Madah Purna Midam Purnat Purna Mudachyate

Purnasya Purnadaya Purnamiva Avashishyate.

OM

Shantih ! Shantih !! Shantih !!!

The Entire is Perfect

Perfect is the Surrounding,

Division of the Perfect by

Perfect leads to Perfectness only.

OM Shantih.

FORMS-MANIFESTATIONS-MODES OF BHAWANI.

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|---------------------------|-------------------|---------------------|
| 1. Shree | 2. Sharda | 3. Sarda |
| 4. Divya | 5. Janani | 6. Bhagirathce. |
| 7. Urdhwaga. | 8. Mata | 9. Jagadamb. |
| 10. Brahmatalita. | 11. Narayani. | 12. Sashwati. |
| 13. Maneesha. | 14. Vagdevi. | 15. Jagriti. |
| 16. Aniruddha. | 17. Saraswati. | 18. Chankrika. |
| 19. Vangmayee. | 20. Sumananjali. | 21. Mahamba. |
| 22. Adishakti. | 23. Akhifeshwari. | 24. Nishchalmati. |
| 25. Niranjani | 26. Ajapa | 27. Jyoti. |
| 28. Vishala. | 29. Tripuramba. | 30. Bala. |
| 31. Aruni. | 32. Trinetra. | 33. Shankari. |
| 34. Bhasvarani. | 35. Vichitra. | 36. Bhalchitra. |
| 37. Vibhuti. | 38. Madanmadini. | 39. Kameshwari. |
| 40. Trivindu-
Swarupa. | 41. Harardha | 42. Para. |
| 43. Chitkala. | 44. Shivani. | 45. Mahapranshakti. |
| 46. Brajbhamini. | 47. Kali. | 48. Raseswari. |
| 49. Mrigi. | 50. Bhargavi. | 51. Khadgayoni. |
| 52. Trisula. | 53. Mudra. | 54. Sursari. |
| 55. Karali | 56. Shiva. | 57. Dhara. |

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| 58. Marali. | 59. Paramba | 60. Sudha. |
| 61. Shambhavi. | 62. Jaya | 63. Parvati. |
| 64. Padmja. | 65. Pecthastra. | 66. Trapa. |
| 67. Tarini. | 68. Bhairavi. | 69. Chhinnamasta. |
| 70. Uma | 71. Raj Rajeshwari. | 72. Mridani. |
| 73. Shailja. | 74. Brahmaga. | 75. Chandiaghanta. |
| 76. Kusmandi. | 77. Katyayani. | 78. Skandmata. |
| 79. Mahagourec. | 80. Siddhida | 81. Kalratri. |
| 82. Ayce. | 83. Ashapuri. | 84. Ardha Chandra. |
| 83. Maharatri. | 86. Mahogra. | 87. Mahisasurghni. |
| 88. Dakini | 89. Rakini. | 90. Lakini. |
| 91. Kakini | 92. Sakini. | 93. Hakini. |
| 94. Yakini. | 95. Urdhwa | 96. Prabha. |
| | Brahmandvasi. | |
| 97. Chhavi. | 98. Bhawana. | 99. Piyushdatrec. |
| 100. Bhramari. | 101. Rakta danti. | 102. Shatakhi. |
| 103. Renuka. | 104. Nandja. | 105. Kalhantri. |
| 106. Kshudha. | 107. Kshobhini. | 108. Shobhana. |
| 109. Mandahasi | 110. Sati. | 111. Janaki. |
| 112. Saketdham. | 113. Seeta. | 114. Rukmini. |
| 115. Radhika. | 116. Satyabhama. | 117. Dwarika. |
| 118. Swadha. | 119. Triptida. | 120. Shantida. |
| 121. Agnijaya. | 122. Hrinkarini. | 123. Vashatkar. |
| 124. Rudramaya. | 125. Krishna. | 126. Kamini. |
| 127. Dandini. | 128. Shoolpani. | 129. Tiraskarini. |
| 130. Mohini. | 131. Asvaroodha. | 132. Kumari. |
| 133. Yuva. | 134. Chanchala. | 135. Praudha. |
| 136. Vriddha. | 137. Chara. | 138. Bahuchara. |
| 139. Dhumini. | 140. Shreedharani. | 141. Shakambhari. |
| 142. Annadatri. | 143. Swapnawati. | 144. Vishwadhatri. |
| 145. Aja. | 146. Satwiki. | 147. Rajasee. |
| 148. Tamasi. | 149. Prajapalini. | 150. Sindhu. |
| 151. Saraswati. | 152. Chandrabhaga. | 153. Koushiki. |

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| 154. Gomati. | 155. Tungbhadra. | 156. Krishna. |
| 157. Kaveri. | 158. Mandakini. | 159. Hastavari. |
| 160. Triveni. | 161. Gandaki. | 162. Shona. |
| 163. Bhima. | 164. Godavari. | 165. Narmada. |
| 166. Brahmaputra. | 167. Gays. | 168. Gharghari. |
| 169. Yamini. | 170. Ganga. | 171. Ravi. |
| 172. Vishalakshi. | 173. Meenakshi. | 174. Kamakshi. |
| 175. Kama. | 176. Pushakari. | 177. Pawani. |
| 178. Lalama. | 179. Kalinjari. | 180. Guhyakali. |
| 181. Ambika. | 182. Arbuda. | 183. Chitrakuta. |
| 184. Harisiddhi. | 185. Guhyeshwari. | 186. Gridhakuta. |
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