

SRI LALITA SAHASRANAAMA PRASHNOTTARA MAALIKA



Sri Lalita Sahasranaama Bhaashyam

Divine Discourse: Poojya Gurudevulu Vachaspati Bramhasri

Saamavedam Shanmukha Sarma Guruvu Garu

“Sri Gurubhyo Namaha” Student Collection

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INDEX

CD#		Page #
1.1	Introduction - 1	1
	Introduction - 2	4
1.2	Hymn defining the fruit of chanting	6
1.3	Salutations to the Auspicious Mother (Sri Maatre Namaha)	9
	Manifestation of The auspicious Mother Lalita	10
	Supreme Mother's Beautiful "form" -1	13
1.4	The Supreme Mother's "divine form" - 2	15
	Contemplation on the auspicious Face	18
	The Supreme Mother's Graceful "form"	21
1.5	Serving the Supreme Mother's lotus feet	23
	Description of the Supreme Mother's abode and Divine play(leela)	25
1.6	The glory of the Supreme Mother's divine play	27
	The slaying of Bhandasura	30
	Serpent Power (Kundalini Shakti)	32



Introduction - 1

1. What is the uniqueness of the Thousand divine names of Universal Goddess Lalita?
 - A. The thousand divine names of Universal Goddess Lalita are prestigious universally and are unique. The great “Seers” have been gracious enough to bestow such a divine “mantra” to the world. It is embedded with the essence of the Upanishads. This is “Great Knowledge” (*maha Vidya*). This is the “Knowledge of the Brahman”.
2. What is the great “mantra” in the thousand divine names of Universal Goddess Lalita?
 - A. “Sri Maatre Namaha”.
3. How did the thousand divine names of the Universal Goddess Lalita come into existence in the world?
 - A. The thousand divine names of Universal Goddess Lalita were first expressed by Lord Dakshinamurthy to Hyagreeva Swamy (The Lord with a head of a horse and an incarnation of Lord Vishnu), who then taught them to the great sage, Agatsya, as detailed in Brahmanda Purana. These thousand divine names, a magnificent collection of mantras, are at par with the Vedas.
4. What does the word “sahasram” imply?
 - A. Sahasram implies infinity (*anantam*). The other words that imply infinity are *Satam*, *sarvam*, *viSvam*. One is able to connect to the infinity through “Sahasram” - Attaining the infinite through the finite!
5. Which text is the doctrine (*sutra grandham*) for the Auspicious Knowledge of the Brahman (Absolute Truth), SriVidya?
 - A. The text with the thousand divine names of Universal Goddess Lalita.
6. What are the eligibility criteria to chant the thousand divine names of Goddess Lalita?
 - A. The eligibility criteria to chant the divine names of Goddess Lalita are, 1). Awareness (*saavadhanam*), concentration (*ekaagrata*) and being composed (*samsiddhata*), 2). Devotion (*bhakti*) (cardinal criteria), 3). Reverence and faith on the scriptures (*sastras*)(*vishvaasam*).
7. Who should not be taught the the thousand divine names of Goddess Lalita?
 - A. The thousand divine names of Goddess Lalita should not be taught to those who have no faith in the doctrine, who are obstinate, and/or evil.
8. Who is Sage Agatsya’s wife? What do we know about her?
 - A. Lopamudra is Sage Agatsya’s wife. She had performed severe penance and earned the appreciation of the Divine Mother of the universe. The Divine Mother HERSELF initiated Lopamudra with the mantra. Lopamudra has unconditional and incomparable devotion towards the Mother. As a result, she is also incorporated into the thousand divine names of Goddess Lalita (*lopamudrarchita*). The couple, Agastya and Lopamudra, thus earned the sacred status of. being “Gurus”.





9. Which mode of worship (*upaasana*) do the thousand divine names of the Universal Goddess Lalita belong?
- A. The thousand divine names of The Mother Goddess comply with the method of worshipping (*upaasana*) the “formless” (*nirguna* Brahma) through a “form” (*saguna* Brahma).
10. Who are the “Seers” (*rushis*) of the thousand divine names of the Mother Goddess? Name them.
- A. The “Seers” of the thousand divine names of Mother Goddess are Vasini and others, the Goddesses of speech. Their names are: *Vasini, Vimala, Kameshwari, Koulini, Aruna, Modini, Jayini, Sarveshwari*.
11. How many “levels/ degrees” of speech exist? What are they?
- A. There are four levels/degrees of “speech”. They are: 1). *Vaikhari* (audibly expressed articulated speech), 2). *Madhyama* (mentally expressed speech (not audible). Verbalized internally but not spoken), 3). *Pashyanti* (perceptible but not particularized but there is intent), 4). *Para* (only pure intent / “pure” because it is a direct expression of the will of reality, unadulterated by any personal preference).
12. How is the *vaikhari* (audible) level of speech produced?
- A. The audible level of speech is produced by coordination in eight places. They are :
- 1). Location (*sthanam*)
- a) throat in reference to vocal cords
- b) jaws
- c) lips
- d) teeth
- e) palate
2. Effort (*prayatnam*)
- a) from within, as in respiration and phonation. (*abhyantara*)
- b) from “without”, as in articulation (*baahya*)
3. Cause (*karanam*)
- a) tongue
13. Where did the Goddesses of speech, Vasini and the rest, originate from?
- A. The Goddesses of speech, Vasini and the rest, originated from the Supreme Mother Goddess . They are extensions of HER. They are the eight radiant rays emanating from HER. They control the eight locations which lead to the production of speech.
14. Where are the Goddesses of speech located in relation to the auspicious geometric cosmic wheel (Sri-Chakram)?
- A. The Goddesses of speech are located in the third concentric sheath, consisting of eight triangles (*ashta trikonam*), as we count from the cosmic center, (central point known as Bindu), of the Auspicious cosmic Wheel (Sri Chakram). If we count from the square (*chaturasram*), the location of



the Goddesses of speech corresponds to the seventh concentric sheath. This is the cosmic circle that decimates all ailments. (*sarva rogahara chakram*).

15. What does one gain with the grace of the Goddesses of Speech?

A. The grace of the Goddesses of speech rids one of ailments afflicting the physical body (*vyaadhi*) and mind (*aadi*).

16. Who are the Goddesses of the mantras?

A. The Goddesses of speech are the Goddesses of all the mantras. The reason is that all mantras are constitute letters. In Sanskrit (devanaagari script), the fifty letters are distributed in eight segments . Each of the eight Goddesses of speech governs each segment. For example: the segment from A (अ) to Aha (अः) are governed by one of these eight Goddesses, the segment of “Ka”(क) by another Goddess, the segment of “ca”(च) by another. This makes it a total of eight from segment aa (अ) to sh (श).

17. What is the grace of the Goddess of speech, Vasini?

A. The grace of Goddess Vasini influences others to speak favorably to us.

18. What is the grace of speech bestowed by Goddesses Kameshwari and Goddess Modini?

A. Goddess Kameswari brings our desires of speech to fruition. Goddess Modini is the cause of joy (*anandam*) and contentment (*trupti*) of speech.

19. What is the grace of Goddess Vimala and Goddess Aruna?

A. Goddess Vimala bestows virtuousness in knowledge and in all studies (*vidya*), , through our speech. Goddess Aruna bestows the quality of compassion (*karuna*) in our speech.

20. What is the grace of Goddesses Jayani and Sarveshwari?

A. Goddess Jayani makes our speech victorious. Goddess Sarveshwari provides the “ability to influence” (*ishatva*) through speech.

21. What is the grace of Goddess Kaulini?

A. Goddess Kaulini relates to the knowledge of awakening the “serpent power” (*kundalini yoga*).

22. Is it appropriate to say that the thousand divine names of Universal Goddess Lalita is a hymn (*stotram*)?

A. The thousand divine names of Universal Goddess Lalita is not just a hymn (*stotram*). It is a scripture (*Shastram*) of its own.

23. Where were the thousand divine names of Universal Goddess Lalita inaugurated for the first time?

A. The thousand divine names of the Universal Goddess Lalita were first inaugurated in the presence of the Supreme Mother, at HER abode, Manidweepam, in HER assembly known as “ Chintamani gruham”.



Introduction -2

24. Who were the first to eulogize the thousand divine names of Universal Goddess Lalita?
- A. Goddess Vasini and other Goddesses of speech.
25. How many categories of Gurus exist ? Categorize them.
- A. Three categories.
- 1) Divine Gurus(divyougha)
 - 2) Self realized saints and sages (siddhaugha)
 - 3) Humans (maanavaugha)
26. What is common to the Vedas and the thousand divine names of Universal Goddess Lalita?
- A. Both have been initiated through immortal energy and are “unspoken by humans” (*apaurusheyam*). They have not been expressed by mortals (humans).
27. What is the difference between the Vedas and the thousand divine names of Universal Goddess Lalita?
- A. The Vedas have **stringent** traditional norms that have to be followed diligently, before learning or reciting them. However, for the Universal Goddess Lalita’s divine names, the norms are not that stringent.
28. How many categories of scriptures (*Shastras*) exist? What are they?
- A. There are two categories of scriptures. They are :
- 1) those that are “Expressed” outwardly. (*prakata shastram*)
 - 2) those embedded with “more than subtlest of the subtlest mystic /concealed” meaning. (*rahasya/ guhya sastram*)
29. How many kinds of mystic sacred scriptures (*shastras*) exist ? What are they?
- A. There are three kinds of mystic sacred scriptures.
- They are:
- 1) Subtle (*guhya*)(scriptures related to Dharma)
 - 2) Subtler (*guhya tara*)(scriptures related to Mantras)
 - 3) Subtlest (*guhya tama*)(scriptures related to attaining the “Absolute Truth”) (Brahma Vidya)
30. How did the “mystic subtle” (*rahasya*) scriptures get that name?
- A. The scriptures are described as mystic and sacred because even though they appear to be “mere names”, outwardly, they also have subtle / concealed components. They are embedded with Dharma, Mantras, and essence of the Absolute Truth. They are beyond the reach of expression through the intellect (*buddhi*) and the senses(*indriyaalu*).
31. How many authors have elaborated on the “Absolute Truth”(SriVidya)? Whose is the most renowned amongst them?



- A. Seven authors have elaborated on the Sri vidya. The most renowned one being that elaborated by Bhaaskara raayulu.
32. What is the strength of the Universal Mother's constellation of "Yoginis" (enlightened "female" celestials).
- A. 64 crores.
- (PS: A true Yogini is an enlightened woman with exuberant passion, spiritual powers and deep insight).
33. Name the "lingam" installed by Bhaaskara Raayulu in Kaasi ?
- A. Srichakra lingam. It is located in one of the corners, within the shrine of Annapurna Devi. Its unique feature being, the inscription of Srichakram on the top of the lingam.
34. Name the authors who have elaborated on Sri Vidya.
- A. Vimarshaananda Natha: elaborated in 2000 verses (slokas).
Vidyaranya muneeshwarulu :1500 verses.
Narayana Bhattu: 2500 verses.
Sankara panditulu.
Bhaskara raayulu.
SriKalyaananda Bhaarathi.
Vimalaananda naatha.
35. What is the name of the elaboration authored by Narayana Bhattu?
- A. "Jaya Mangala vyakhya".
36. What form do the light rays that emanate while chanting Lalita Sahasranaamam take?
- A. The light rays take the form of "auspicious geometric cosmic wheel" (Sri Chakram).
37. What is Bhaskara Rayala's initiated name ?
- A. Bhaasuraananda.
38. What are the various "forms" of Universal Mother Lalita, as described in the thousand divine names (Lalita Sahasranaamam)?
- A. SHE has been described in the "form" of Mantra, Dharma, and the essence of the Absolute Truth (*tattvam*).
39. Name the "set" in the thousand names of the Universal Mother, which get rid of imperfections / deficiencies in one's fate.
- A. *bhavadāvasudhāvṛśṭiḥ, pāpāraṇya davānalā |
daurbhāgyatūlavātūlā, jarādhvānta raviprabhā || 143 ||
bhāgyābdhichandrikā, bhaktachittakeki ghanāghanā |
rogaparvatadambhoḷiḥ, rmṛtyudāru kuṭhārikā || 144 ||*
40. What is the name of Bhaskararaayala's father?
- A. Gambheera Raayala. He wrote the Mahabharatam in Persian language.
41. What is the name of the pier (*ghat*) where Bhaskara Raayala revealed the 64 crores of yoginis?
- A. Chausashthi Ghaat .



42. When does the chanting of Lalita Sahasranaamam come to fruition?

A. Chanting Lalita Sahasranaamam comes to fruition when done:

- 1) With clarity in pronunciation .
- 2) Without any mistakes.
- 3) Without rushing through the divine names.
- 4) With understanding of the meaning of the divine names.
- 5) With due respect.
- 6) With complete faith.

Hymn defining the fruit of chanting

43. What is the remedial measure, should there be deviations in pronunciation of the thousand divine names of the Mother Goddess?

A. The uniquely divine name “Uma” should be uttered ten times at the completion of chanting of the thousand divine names of the Universal Goddess Lalita . “Sri Umaayai namaha”! (10 times).

44. Should a person learned in Sanskrit alone comment on the thousand divine names of the Universal Goddess Lalita?

A. No. Being learned in Sanskrit does not translate into grasping the depth of the knowledge relating to the Universal Goddess Lalita, just as being learned in English does not translate into giving the proper interpretation of medical sciences. Command on language alone is not sufficient to interpret scriptures.

45. Which knowledge bestows the fruit for worldly desires (*Ihika*) and transcendental attainment (*paramaardha*)?

A. The knowledge of the Universal Goddess Lalita bestows fruition of worldly desires and also transcendental attainment.

46. How should we perceive our fulfilled worldly desires ?

A. When our worldly desires are fulfilled, we should acknowledge the grace showered by Universal Goddess. We should seek Goddess’s help to prevent these accomplishments to be impediments to our spiritual progress.

47. What is the relationship between prosperity and spiritual journey?

A. Prosperity should aid our spiritual growth, not impede it.

48. Which hymn gives immense joy to Universal Auspicious Mother?

A. The hymn exalting HER thousand divine names, gives HER immense joy.

49. How should our method for spiritual aspirations be?

A. The process for “spiritual aspirations” should be pure (*saatvic saadhana*).

50. How should our thought process be for spiritual aspirations?

A. The thought process for “spiritual aspirations” should be clear and delve into the essence of the Absolute Truth (*taatvica chintana*).



51. What does a devotee who is very dear to the Universal Goddess Mother practice?
A. A devotee who is very dear to the Universal Mother practices purity in acts (*saatvika saadhana*) and clarity in thoughts with the search for the essence of the Absolute Truth (*tattvika chintana*).
52. What should a person aspiring to worship Universal Goddess Lalita do willfully (*prayatnapoorvakamga*)?
A. The person committed towards worshipping the Universal Goddess Lalita should religiously recite the thousand divine names of the Universal Mother (*japam*).
53. Are the thousand divine names of the Universal mother a collection incorporated as a hymn or a mantra?
A. The thousand divine names of the Universal Mother are in fact a “*Mantra*” though they “appear” like a hymn (*stotram*).
54. What are the primary benefits of chanting the thousand divine names of Universal Goddess Lalita?
A. There are umpteen benefits of chanting the thousand divine names of the Universal Mother. A few are as follows:
1). Wards away all ailments
2). Bestows and builds fortune
3). Wards off unforeseen death
4). Wards off untimely death
5). Rids grief related to sickness and old age (*jara*)
6). Bestows longevity
7). Grants the four goals of human life: *dharma, artha, kaama, moksham*
55. What is the meaning of the word “anupaanam” ?
A. “Anupaanam” is a term used in Ayurvedic sciences. It explains the “carrier” used to take a prescribed medicine, for example, with milk or honey or water etc. Changing the “carrier” will alter the efficacy of the medicine or may nullify its effect.
56. What is the “carrier” required while chanting the thousand divine names of Universal Goddess Lalita?
A. The “carrier” needed while reciting the thousand divine names is conviction/ faith (*shraddha*).
57. Whose name is Shradha devi?
A. Universal Goddess Lalita is also known as Shraddha Devi. The name appears in the thousand divine names too.
58. What should be done if one is unable to inculcate conviction/ faith?
A. When one is unable to inculcate faith despite making effort, then one should seek Goddess Lalita to instill conviction. SHE will grant it for sure.
59. What are the two ways we incur sins?
A. Sins are incurred
1). by ignoring the practice of the prescribed “way of daily living” (*nitya karmalu*)



2). doing acts that are condemned (*paapa karmalu*).

60. What is the kind of power embedded in the thousand divine names of Universal Goddess Lalita?

A. Each of the thousand divine names has the “power” to decimate crores of sins committed by us.

61. If one is unable to chant the thousand divine names of Universal Goddess Lalita daily, which are the best days to do chant?

A. If one is unable to chant the thousand divine names of the Universal Goddess daily, then it should be chanted during the following days:

1). Sankranti, during the month of January (harvest season)

2). Vishuvulu (solstices and equinox)

3). Third day following one’s birthday

4). Ninth day of the waxing moon (brightening moon) of the lunar calendar (*shukla paksha navami*)

5). Fourteenth day of the waxing Moon of the lunar calendar

6). Fridays

7). Full moon days.

Salutations to the Auspicious Mother (Sri Maatre Namaha)

62. What are the “two -lettered” mantras known as?

A. *Kardaree* mantras.

63. Which mantras are known as “*maala* mantras”?

A. Mantras consisting of twenty and more letters are known as *Maala* Mantras.

64. How many letters are present in each line of the couplets of the thousand divine names of Universal Goddess Lalita?

A. Each line of the couplets of the thousand divine names of Universal Goddess Lalita has sixteen letters.

65. How many couplets are present in the thousand divine names of Universal Goddess Lalita?

A. 182 1/2. (each couplet has 2 lines, adding up to 365 days in a year).

66. The thousand divine names of Universal Goddess Lalita are set to which meter?

A. The thousand divine names of Universal Goddess Lalita are set to the meter “*Anushthup*”.

67. What is the first awe inspiring name uttered by the Goddesses of speech, Vasini and the rest?

A. *Sri-Maata* (Auspicious Mother)

68. What is the Sanskrit word for seed?

A. *Beejam*.

69. What is the name of the Universal Mother’s sacred geometric cosmic wheel (*yantra*)?

A. *Sri-Chakram*.



70. What is the name given to the supreme knowledge of the Universal Mother ?

A. *Sri-Vidya*

71. What does “*Sri*” mean?

A. *Sri* means glory (*shobha*), radiance (*prakasham*), distinction (*vibhuti*) [these are three of many meanings].

72. How many ways has the divinity of the Universal Mother been expressed through the thousand divine names of Universal Goddess Lalita? Name them.

A. HER divinity has been expressed in six ways. They are:

- 1). name
- 2). form
- 3). divine plays (*leela*)
- 4). essence (*tattvam*)
- 5). *mantra*
- 6). *yoga*

73. How many times does the divine name “*Lalita*” appear in the thousand divine names of Universal Goddess Lalita?

A. Just once, at the very end.

74. Whom does the energy of creation, sustenance and dissolution belong?

A. Parameshwara.

75. Whose form is expressed as the “day”?

A. Siva

76. Whose form is expressed as “night”?

A. Shakti.

77. What does “*maata*” mean?

A. “*Maata*” means ONE who is the “cause” of everything.

78. What supports all beings?

A. Energy (*Shakti*).

79. Give two meanings of the name “*Sri-Maata*”.

A. 1). energy we take refuge in (surrender to) 2). the cause of creation.

80. Whose love is unconditional in the universe?

A. Mother’s love.





Manifestation of The auspicious Mother Lalita

81. Which is the divine name in the first line of the first couplet that embeds within itself the “Mother of all phoneme energy” in the Sanskrit alphabets”?
- A. The divine name that embeds the “Mother of all phoneme energy” (*maatraka varna sakti*) within the Sanskrit alphabets is, “*Sri-Maharaajni*”!
82. Which sanskrit alphabets reveal the creation (*srushti*) and vibration (*Spandana*) of the cosmos?
- A. The creation of the cosmos is represented by the alphabet “aa”(अ). The cosmic response as “vibration” is represented by the alphabet “ha”(ह).
83. Who worships the Supreme Mother(*Ammavaaru*)?
- A. The Supreme Mother is worshipped by everyone.
84. Who exists even when one is free from the “cycle of birth and rebirths” ?
- A. The Supreme cosmic Mother exists even when one is freed from the transmigratory cycle (cycle of births and rebirths).
85. What is the name of the Supreme Mother’s magnanimous throne (*simhaasanam*)?
- A. The Auspicious geometric cosmic wheel (*Sri-Chakram*) is the Supreme Mother’s throne.
86. What is meant by “ understanding” the thousand divine names of Goddess Lalita?
- A. Understanding the thousand divine names of Universal Goddess Lalita means “ understanding” who SHE (MOTHER) is.
87. What does the word “ *aasanam*” mean?
- A. The word “*Aasanam*” means a place where one is “seated”. A place where one resides.
88. What are the five “divine seats”(*asana*) of the Supreme Mother?
- A. The five divine “seats” of the Supreme Mother are:
- 1). Five sacred sounds (“*pranavas*”)
 - 2). Five directions
 - 3). Five inanimates (*preta*)/when infused with energy transform to five Supreme beings (*Brahmas*)
 - 4). Five elements (*bhutaalu*)
 - 5). Five parts(*kala*)
- Each of them has five subdivisions.
89. What are the Supreme Mother’s five “seats of direction”?
- A. The Supreme Mother’s five “seats of direction” are the four directions (East, West, North, South) and the upward direction.
90. Who are the five supreme beings ?
- A. The five Supreme beings are: *Brahma, Vishnu, Rudra, Maheshwara* and *SadaShiva*.
91. What are the Supreme Mother’s five parts (*kala*)?
- A. The Supreme Mother’s five parts (*kala*) are: *Nivrutti, Pratistha, Vidya, Shanti, Shantyateeta*.



92. What is required in order to easily understand the otherwise very hard to comprehend thousand divine names of Universal Goddess Lalita?
- A. The thousand divine names of the Universal Goddess Lalita can be “easily” understood if one has the following traits:
- 1). eagerness to learn (*asakti*)
 - 2). faith (*shraddha*)
 - 3). mentally stabilize all that has been learnt
 - 4). conviction (*nishtha*) that this is of supreme importance.
93. What is the “core” meaning of the first three divine names of the Universal Goddess Lalita?
- A. The core meaning of the first three divine names are as follows: Creation (*Sri-Maata*), Sustenance (*Sri-Maharaajni*) and Dissolution (*Srimad-Simhaasanaeshwari*).
94. What does the “sect of demons” mean?
- A. Demons are those who have demoniac behavior which causes disruption of “Dharma”/ right conduct, which in turn incurs great losses in the maintenance of the universe.
95. What are the qualities needed in a devotee who seeks refuge in the Supreme Mother for HER to manifest?
- A. The Supreme Mother takes a “form” and manifests HERSELF for the protection and safety of a devout devotee with divine qualities (*daivi gunamulu*) who seeks refuge in HER.
96. How are people with divine qualities?
- A. People with divine qualities are prosperous and are the cause for others prosperity.
97. What are the benefits of fire (*Agni*)?
- A. The benefits of fire are:
- 1). it gives light
 - 2). it gives heat
- Heat can burn. Light radiates.
98. Where does “Fire of consciousness” (*Chidagni*) exist?
- A. The Fire of consciousness is the Absolute Truth. Fire means that which “precedes”. The “fire of consciousness” exists as “knowledge (*jnaana*)”, prior to “creation”. “Arising from the Fire of Consciousness” (*Chidagni kunda sambhuta*) implies the manifestation of the “inseparable” energy of the Absolute Truth (*ParaBrahma*).
99. What are the various tasks performed by the Absolute Being (*Parameshwara*)?
- A. The Absolute Being performs five tasks: Creation (*Srushti*), Sustenance (*Stithi*), Dissolution (*samhaaram/laya*), Concealment (*tirodhaanam*) and Revelation (Liberation) (*anugraham*)





100. Who can define the feeling when one experiences the presence of God (*Bhagavat Saakshaatkaaram*)?

A. Yogis alone can define what it feels like to experience God.

101. What does the divine name "*chatur baahu samanvita*" imply?

A. "*Chatur baahu*" means "four hands". The Supreme Mother has four hands, each carrying a "thing" with certain uniqueness. However, this is a very superficial meaning which is appropriate for day-to-day explanations. The "real and deep" meaning that makes it a "mystically sacred name" (*rahasya naamam*) is that the "manifestation" represents the "square" (*chaturasram*) in the Auspicious Divine geometric cosmic wheel (*Sri-Chakram*). The first "sheath" revealed in the *Srichakram* is the "Square" (*chaturasram*). This is also known as the "Enchanting wheel of the three worlds" ("*Trailokya mohana chakram*"). "*Chaturbaahu*" implies, the "Auspicious Geometric cosmic wheel" (*Srichakram*) along with the "square" (*chaturasram*). In essence, the "mystic sacred" (*rahasya naamam*) meaning is that the "nine sheathed" (*nava aavarana*) auspicious geometric cosmic wheel "along with the square" (*chaturasram*), has manifested in the "Fire of consciousness" (*Chidagni*).

102. What was the mode of worship preached by a great yogi named, *Devahar Baba of Brindaavan*?

A. *Devahar Baba* preached that everyone is born with a wooden shaft. This is the mind (*manas*). The other wooden shaft is the name "*Raama*". Rubbing the two wooden shafts will ignite fire. This fire will burn both the wooden shafts, namely, the name and the mind. That which remains is the essence, The Absolute Truth. (*Raama Brahma*).

*"antara nirantara anindhana medhamaane,
Mohaandhakaara paripandhini samvidagni!"*

103. What does Patanjali profess about the mode of worship, in his scriptures (*sutras*)?

A. Patanjali professes that worship of the Divine will come to fruition when carried out as follows:

"Sa tu deergha kaala nairantarya satkaara aadara aasevito drudha bhumih!"

sa = the same

tu = in fact; in any case

dīrgha = long

kāla = time

nairantarya = continuous; uninterrupted

satkāra = seriousness; care

ādara = respect; consideration for others

āsevito = (from āsevita) practiced; followed; continued

dr̥ḍha = sound; well founded

bhūmih = (nom. from bhūmi) basis; foundation; earth

Success can definitely be achieved via sound and continuous practice over an extended period of time, carried out in a serious and thoughtful manner.



Supreme Mother's Beautiful "form" -1

104. What does Universal Goddess Lalita carry in HER hands?

A. Universal Goddess Lalita carries the following in HER four hands:

Noose (*paasham*)

Goad (*anukusham*)

Bow made of sugar cane (*cheruku villu*)

Five arrows made of five kinds of flowers (*poovula baaNaalu*).

105. What does the noose (*paasham*) indicate?

A. The noose (*paasham*) indicates "attachment".

106. What is the benefit of contemplating on the goad?

A. Contemplating on the goad (*ankusam*) gets rid of anger.

107. How is the essence of the Supreme Mother's "form" described?

A. The essence of the Supreme Mother's "form" has been described as an "Auspicious geometric design" (*yantram*) and as the "radiating light" (*vimarsha*).

108. What do the arrows made of five different flowers indicate?

A. The five arrows made of different flowers indicate the five subtle elements of perception: hearing (*shabda*), touch (*sparsha*), sight (*roopa*), taste (*rasa*) and smell (*gandham*).

109. What does the bow made of sugar cane indicate?

A. The bow made of sugar cane indicates our mind (*manas*).

110. What is the static (*sthaanuvu*) aspect of the Supreme Mother's form known as?

A. The "static" aspect of the Supreme Mother's form is known as "the LIGHT" (*jyothi, prakaasha*). This is the "Siva" essence (*tattvam*) of HER "form".

111. What is the "glowing light" (*kaanti*) in the Supreme Mother's "form"?

A. The glowing (radiating) light in the Supreme Mother's "form" is known as "*Vimarsha*". This is the "energy" (*sakti*) component of HER essence (*tattvam*). Energy travels as scattered glowing light (*Vimarsha*).

112. Which divine name describes the glory of HER glow ?

A. "nijāruṇa-prabhāpūra-majjad-brahmāṇḍamaṇḍalā"

113. Name the flowers that provide decorum to the Supreme Mother's divine locks of hair?

A. Four kinds of flowers provide decorum (and are fortunate to gain decorum) to the Supreme Mother's divine locks of hair. They are *Champaka* (yellow jade orchid tree), *Ashoka* (***Saraca asoca***), *Punnaga* (*Calophyllum inophyllum*) and *Sougandhika* (White Ginger Lily, also known as Butterfly Ginger Lily).

114. What is the benefit of contemplating on the Supreme Mother's divine locks of hair?

A. Contemplating on the Supreme Mother's divine locks of hair eliminates grief related to hell (*naraka baadha*).



115. Which energy is signified by the Supreme Mother's divine locks of hair?

A. The energy in the form of time is signified in HER divine locks.

B.

116. How should one contemplate on the Supreme Mother's "form"?

A. The Supreme Mother's "form" should be contemplated as:

- 1). "Out of this world" (*alaukikam*)
- 2). Universal form (*vishva vighraha*)
- 3). Vast (*viraat*) form
- 4). *Mantra* form
- 5). Deity form(*devata vighraham*)

117. What is the appearance of the Supreme Mother's crown ?

A. The Supreme Mother's crown is resplendent with the radiance of the Sun.

118. What is the name of the Supreme Mother's spirit that exists in all beings?

A. The Supreme Mother's spirit that pervades all beings is known as the "essence of Shiva" (*Shiva tattvam*). This also known as "Essence of radiance" (*Prakaash tattvam*).

119. What is the "energy" in all beings?

A. The "scattered light (*vimarsha*) pervading all beings is the "energy" (*sakti*) in all beings.



The Supreme Mother's "divine form" - 2

120. Why has the forehead of the Supreme Mother been compared to the moon on the eighth day of the waxing and waning phases of the lunar calendar?

A. The Moon appears identical on "eighth day" of the waxing and waning phases of the lunar calendar. Similarly, the Supreme Mother's "forehead" is free of any aberrations at all times. This indicates the unblemished form of the Mother.

121. What is the name of the deity presiding over the eighth day of the lunar calendar?

A. The deity of the eighth day of the lunar calendar is "*Twarita*".

122. What is the meaning of "*Twarita*"?

A. "*Twarita*" means "instantly" (right away). Contemplating on this deity results in instant fruition.

123. How far has one reached in their "spiritual pursuit", when one begins to contemplate on the Supreme Mother's forehead?



A. Contemplating on the Mother's forehead implies that one has reached "half the way" in their spiritual pursuit.

124. What is the meaning of " *mruga naabhi*"?

A. The navel of the musk deer (Himalayan deer, now an endangered species) is known as " *mruga naabhi*". A fragrant substance, known as " *kasturi*" is secreted in its navel. This is a very expensive product used in making perfumes and incense.

125. Whose effulgence reflects across the Supreme Mother's face?

A. Lord *Shiva*'s effulgence reflects across the Supreme Mother's face.

126. What is the significance of donning vermillion (*kumkum*) or ash between the eyebrows, the location of the mind's eye (*ajna chakra*)?

A. Contemplation of the Supreme Mother usually occurs with concentration in the region between the eyebrows. This place is known as the mind's eye / the eye of intuition and intellect (*ajna chakra*). When a Yogi reaches this location in his / her spiritual pursuit, he / she is within the reach of the highest ascent of spiritual practices. Since the forehead and everything above the forehead is the area of highest spiritual ascent, one must contemplate on God in this location. Since this area marks the place of union with the Absolute Truth, vermillion or ash is donned to represent that truth.



127. What does " *nyaasam*" mean?

A. " *Nyaasam*" means "to assign divinity", namely, to assign the divine energy in certain locations on the body.

128. What has been used to compare the Supreme Mother's eyebrows ?

A. The Supreme Mother's face is "home" for auspiciousness (*mangalya*) and beauty (*smara*). The eyebrows appear like the bright festoons (*toranam*) to that "home" .

129. Define the five "energies" hidden within the divine name " *Vadanasmara-māṅgalya-grhatorāṇa-chillikā*".

A. The five " energies" embedded in the divine name

" *vadanasmara-māṅgalya-grhatorāṇa-chillikā* " are:

- 1). Sound energy (*sabda / vaak shakti*)
- 2). Magnetic energy (*aakarshana shakti*)
- 3). Electrical energy (*Vidyut shakti*)
- 4). Energy for warmth (*ushnata shakti*)
- 5). Light energy (*kaanti shakti*)

The Supreme Mother is the "root" of all the five energies. SHE "runs" these five energies with the flicker of HER eyebrows.



130. What is the name of Ishwara's "vibrant creative energy" (*Spandana shakti*)?

A. Ishwara's "vibrant creative energy" is known as "intent" (*sankalpam*).

131. What is the initial "form" of Ishwara's vibrant creative energy?

A. Ishwara's "vibrant creative energy" (*spandana shakti*) initially assumed the "form" of a "cosmic central point/dot" (*bindu*).

132. How did *Parameshwara*'s initial vibratory energy spread?

A. *Parameshwara*'s first vibratory response was a ripple effect.

133. What is the deeper (*aantaryam*) meaning of comparing the beauty on the Supreme Mother's face to flowing waters?

A. Flowing waters are fresh / unpolluted. Stagnant waters are polluted. The charm on the Supreme Mother's face is always fresh and current.

134. What has been used as an example to compare to the gleam (*prakasham*) of the Supreme Mother's nose ?

A. The gleam of the Supreme Mother's nose has been compared to a blossoming bud of the yellow jade orchid (*sampengi*) (*Magnolia champaca*).

135. Which "mantra" has been associated with the Supreme Mother's nose?

A. The Supreme Mother's nose is associated to "intuitive flow" (*ajapa* mantra). Japa means repeating or remembering a "Mantra"(or mantram), and **ajapa-japa** (or **ajapajapam**) means constant "awareness" of the "mantra" or of what it represents. The letter "A" in front of the word japa means "without" (it should be understood, that ajapa means "no chanting", thus ajapa means to stop thinking about anything "material", and japa means to think about Paramatma. Thus, ajapa-japa is the practice of japa without the mental effort normally needed to repeat the mantra (effort is necessary for those who are not pure enough to dedicate themselves completely to God, and still have material desires, which is the cause of repeated births). In other words, it has begun to come naturally, turning into a constant awareness.

136. What is the essence (*tattvam*) of the Supreme Mother's nose?

A. The Supreme Mother's nose represents the power of the Vital forces (*Praana shakti*).

137. What do the ornaments bedecking HER nose, indicate?

A. The Supreme Mother dons three kinds of nose rings/ studs. On HER right nostril is a stud made of coral (red color) indicating the planet Venus (*shukra graham*). On HER left nostril is a stud made of diamond (white), which indicates the planet Mars (*kuja*). SHE also dons a nose ring made of pearls across the septum between the nostrils (*bulaaki*).

138. What is the relationship between the Supreme Mother's "nose ornaments" and the spiritual channels (*naadi mandalam*)?

A. The ornaments of the nose, donned by the Supreme Mother are indicative of the spiritual channels (*naadis*) in the physical body. The coral (red) is indicative of the Sun, solar channel (*pingala naadi*), the diamond is indicative of the Moon (*Ida naadi*), and the pearl is indicative of *Sushmna naadi*.

B.



139. Which deity's energy is indicated through the Supreme Mother's ears?

A. The energy in the form of the God of wind (*Vaayu*) is indicated through HER ears.

140. What is meant by "*tapana mandala*" and "*Udupa mandala*"?

A. "*Tapana mandala*" implies the sphere of the Sun. "*Udupa mandala*" implies the king of stars, the Moon. "*Udu*" means stars. "*pa*" implies the "king". The king of the constellation of stars is the Moon.

141. Where are the Sun and the Moon located with respect to the Supreme Mother's form?

A. The Sun and the Moon function as HER Ears, Eyes and Bosom.

142. What purpose do the Sun and Moon serve as HER "eyes"?

A. The Sun and Moon serve as witnesses to all that transpires in the universe.

143. What is the purpose served by the Sun and Moon as HER Bosom ?

A. The Sun and Moon provide nutrition to the entire universe. Hence, they take the place as the "divine bosom".

144. What do the Sun and Moon do as HER ears?

A. The Sun and Moon report all that they "see", directly to the Supreme Mother.

145. How is the radiance emanating from nose studs of the Supreme Mother described?

A. The radiance emanating from the nose studs of the Supreme Mother is described as defeating the brightness of the stars.

Contemplation on the auspicious Face

146. What have the "cheeks" of the Supreme Mother, been compared to ?

A. The Supreme Mother's cheeks have been compared to polished sapphires. Sapphires have a pinkish hue and so do the Supreme Mother's cheeks. HER gleaming cheeks are like a mirror. Therefore, the Supreme Mother's cheeks are like "polished sapphire mirrors".

147. What does "*radanachChadaa*" mean?

A. "*RadanachChadā*" literally means "a veil covering speech" implying the lips.

148. What has been used to compare the lips of the Supreme Mother?

A. The Supreme Mother's upper lip (*Ostham*) has been compared to a coral as HER lip is red and outshines the brilliance of a coral. HER lower lip (*adharam*) has been compared to a ripe tindora (ivy gourd). The two when brought in approximation, appear like a "veil" across HER mouth. (*vaak tera*).

149. Define the Supreme Mother's dentition (*paluvarusa*).

A. The effulgence of the Supreme Mother's "teeth" appears like the knowledge of the great vedic scholars. They are like the sprouts (*ankuram*) of the Great Auspicious Knowledge (*SriVidya*).

150. Which doctrines bring about the "mutual correspondence" (*samanvayam*) between the "dentition" of the Supreme Mother and the Great Auspicious Knowledge (*Sri Vidya*)?

A. The "mutual correspondence / applicability" (*samanvayam*) between the Supreme Mother's dentition and the Auspicious Knowledge (*SriVidya*) has been brought about in the following doctrines: 1). Dattateya's doctrine (*Daattatreya Samhita*) describes 32 specialities (*visheshamulu*) of the Great



Auspicious Knowledge (32 teeth and 32 specialities), 2). The doctrine of *Vaashishtha* describes sixteen specialties, each further subdivided into “Shiva” and “Sakti”, thus adding up to 32, 3). The “sixteen lettered” Knowledge known as “*shodasa akshari Vidya*” has two components, Shiva and Shakti, adding up to 32. In summary the two sets of sixteen “teeth” in the upper and lower jaws of the Supreme Mother represent the doctrines described in “two sets of sixteen” (*Vashishta* and *Shodasa aakshari*) and thirty-two specialities (*Dattatreya*).

151. Name the sixteen types of knowledge described in the doctrine written by *Vashishtha*.

A. The doctrine written by *Vashishtha* describes the following: pure (*Shuddha vidya*) knowledge, Baala vidya, Maatangi Vidya, Gurupaaduka Vidya, Ganapati Vidya, Soubhaagya Mantra, Vaarahi Vidya, Tiraskarini Vidya, Lopamudra Vidya, Trureeyamba Vidya, Prasaari Vidya, Shodasi Vidya, ParaShodasi Vidya, Mahapaaduka vidya.

152. What is the relationship between the fifty Sanskrit alphabets and the Supreme Mother’s 32 teeth?

A. There are fifty Sanskrit alphabets . Eighteen of which are extensions of the alphabet prior to the extended alphabet, namely, AA (ॐ) is an extension of the alphabet A(अ), EE (ई) is an extension of the alphabet E(ए) so on and so forth. When we deduct the 18 “extended” versions from the fifty alphabets, we are left with thirty two, thus, relating to the 32 “teeth” of the Supreme Mother.

153. What is *Shuddha Vidya*?

A. “*Suddha Vidya*” is synonymous to “*Brahma Vidya*”, The knowledge of the Supreme Being / the Absolute Truth (*ParaBrahma*).

(PS: *suddha vidya* represents pure spirit and consciousness that occurs between the self and the universe when they are in a balanced state).

154. What kind of effulgence emanates from the Supreme Mother’s dentition?

A. The Supreme Mother’s dentition emanates effulgence related to the alphabets (*akshara*), *mantras* and divine knowledge (*vidya*).

155. What is the “mutual correspondence” between the Vedic scholars and the Supreme Mother’s dentition ?

A. The vedic scholars dress in pure white clothes, don the sacred ash (*bhaaman*) across their foreheads and sit in two rows (16 in each row), facing each other, while they chant the Vedas with divine countenance. Their demeanor exudes brilliance which has been compared to the brilliance emanating from the Supreme Mother’s dentition. The other interpretation is that the Supreme Mother’s dentition is the source of all the Vedas and Vedic chanting is feasible when one has proper dentition. That is the relationship between the Vedic scholars, their Vedic chanting and the Supreme Mother’s divine dentition.

156. Who do the Supreme Mother’s “teeth” represent when SHE is perceived “as the cosmos (*vishva viraat*)?

A. The Supreme Mother’s “teeth” represent the “Lords of all creatures” (*Prajapati*) when SHE is perceived as the cosmos.



157. What is the benefit of contemplating on the “*tambulam*” (an edible fragrant sweet mixture of camphor, slaked lime, cardamom, areca nut and other spices and sweeteners rolled in betel leaves)?

A. Contemplating on the Supreme Mother’s “*tambulam*” yields fame (*keerti*) and divine knowledge (*jnaanam*) that spreads and attracts others, just like the fragrance of the Supreme Mother’s “*taambulam*” which attracts and spreads all through the universe.

158. How is the Supreme Mother’s “camphor fragrant “*taambulam*” prepared?

A. The fragrant “*taambulam*” is prepared with utmost devotion and purity of word, thought and action (*trikarana suddhi*), just like the fresh delicate betel leaves. The leaves should be washed and dabbed dry, the tender stalk and the tip, trimmed short . The leaves are then rolled into a cone, after filling them up with cardamom (*elaichi*), cloves (*lavangam*), camphor(*karpuram*), musk (*kasturi*), saffron (*kumkuma puvvu*), nutmeg (*jaajikaaya*), mace(*jaapatri*), areca nut(*vakka*), and peppercorn(*meriyaalu*).

159. How is the Supreme Mother’s speech?

A. The Supreme Mother’s speech is as sweet as nectar and makes one yearn to listen to IT again and again.

160. What is the uniqueness of “*Kacchapi*” veena (stringed musical instrument)?

A. The name of the stringed musical instrument that Goddess Saraswati plays is “*kacchapi*”. The uniqueness of this musical instrument is that it can produce the notes (*swaras*) as well as the lyrics of a song (*akshraalu*).

161. What does one mean by saying that the Supreme Mother’s speech is sweeter than that produced by Goddess Saraswati’s stringed musical, Veena?

A. The “in depth” meaning behind the expression “the Supreme Mother’s speech is sweeter than that of Goddess Saraswati’s “*Veena*” is that the Supreme Mother’s “speech” is the root of all knowledge! SHE personifies “speech”! That knowledge is the sweetest of all and beyond comparison to anything worldly and beyond.

162. What is the benefit of contemplating on the divine pleasant smile of the Supreme Mother?

A. Contemplating on the Supreme Mother’s pleasant smile bestows joy and knowledge.

163. Whose “mind” takes dips in the Supreme Mother’s smile?

A. Lord Shiva’s “mind” takes dips in HER smile.

164. Who is “seen” in the flow of the Supreme Mother’s smile?

A. The non-dual “*Siva Sakti*” is evident in the flow of HER smile.

165. What is meant by “*samayacharam*” ?

A. “*Samayacharam*” implies that while worshipping the Supreme Mother, one should be “cognizant” of HER consort “*Siva*”, along with HER. The “*Divine Duo*” are “non dual”! They are always in “Unison”. They are “equal” in all aspects and are inseparable.



166. What does the “divine chin” imply?

A. The divine chin exalts her beauty. It is also a reminder to those of us contemplating, of the two fortunate “beings” who were able to lift HER chin with their fingers. HER father, King of the Mountains, *Himavantudu* and HER beloved consort, Lord Shiva.



167. What is one reminded of when we contemplate on the Supreme Mother’s neckline?

A. Contemplation of the Supreme Mother’s neckline reminds us of the auspicious chain (*mangala sutram*) along with HER divine wedding with Lord Shiva.

168. What do the twenty-seven stars embedded in HER auspicious three-tiered chain with nine pendants imply?

A. The twenty-seven stars in HER auspicious chain implies the complete count of the constellation of stars. Stars are indicative of “time” .That they are embedded in HER chain marks “time” being auspicious and favorable (*mangalam*). In addition, chanting this divine name bestows good alliance and blissful married life for a newlywed couple and longevity of husband’s life.

The Supreme Mother’s Graceful “form”

169. What do the ornaments decorating the Supreme Mother’s neck indicate ?

A. The ornaments around HER neck indicate the sacred mantras.

170. When does the Supreme Mother grant the fruit of liberation(*mukti phalam*)?

A. The Supreme Mother grants the fruit of liberation to those who are engrossed and chant HER mantra religiously. Chanting is done from the throat / vocal cords (*kantham*).

171. How does the Supreme Mother bestow us with Lord Shiva’s precious love?

A. The Supreme Mother accepts HIS love and doubles it, before gifting it to us.

172. Who shared the nectar of immortality obtained from the Sun and the Moon?

A. The nectar of immortality obtained from the Sun and Moon is shared by the Deities, the ancestral deities (*pitru devatas*), all living entities along with us.

173. Which mantra is indicative of the Supreme Being (Absolute Truth)?

A. The Supreme Being is indicated by “*Om kaaram*”.

174. How should the Supreme Mother’s “navel” be contemplated ?

A. The Supreme Mother’s “navel” should be contemplated as celestial outer space.

175. The——— in the Supreme Mother’s girdle chime.



A. The bejeweled bells (ratna meaning mantra) in the Supreme Mother's "girdle" chime even when SHE is seated. Usually bells chime with movement but the Supreme Mother's " bejeweled bells" chime at all times as they are "mantras"!

176. What has been described as the "great tunnel" (maha bilam) within the human body?

A. The space from the "root" psycho spiritual vortex (*mooladhaaram chakra*) to the third primary psycho spiritual vortex at the level of the navel (*manipura chakram*) is described as the great tunnel (*maha bilam*).

177. Why has the waist of the Supreme Mother been described as " void " as in "barely existing" (*shunyam*)?

A. The supreme Mother's waist is barely evident and thus appears "nonexistent."

178. How are HER knees described?

A. HER "knees" have been described as crowns made of gems.

179. How does the Supreme Mother nourish the universe?

A. The Supreme Mother nourishes the universe from HER divine bosom. HER bosom is represented by the Sun and the Moon. HER bosom is the sanctum sanctorum of Motherhood.

180. How are the " calves" of the Supreme Mother ?

A. HER calves are like the quivers of Cupid (*Mammadha*), as if Cupid left them at HER feet declaring defeat in winning over Lord Shiva.

181. Who initiates the " Gurupaaduka mantram"?

A. Only a Guru can initiate one in to "*Gurupaaduka mantram*". "*Shivaaya Gurave Namaha*".

182. What is the color of the Supreme Mother's calves?

A. HER calves are red like the red velvet mites (*arudra purugu*)

183. Why have the Supreme Mothers feet been compared to a turtle's shell?

A. The Supreme Mother's feet have a beautiful hump which resembles a tortoise shell . This is the most superficial meaning. The actual in-depth meaning is to remind us, as we contemplate on HER divine feet, of the incarnation of Lord *Narayana* as *Kurma Narayana*, (incarnation of the tortoise), where HE lifts the sinking mountain *Mandhara* and helps the Deities and the demons churn the ocean for the nectar of immortality (*amrutam*). On the same token, the Supreme Mother "uplifts" us, as we drown in the ocean of worldly desires and directs us onto the path of divinity.

184. What is the color of the Supreme Mother's feet?

A. HER feet are red. Red denotes love and desire. HER unconditional love and desire for creation , just for us, HER children.

185. When does one get initiated with the four Principal "sayings" (*Maha vaakyas*)?

A. The vedic scriptures describe four "Principal Sayings" (*Maha vaakyalu*), namely,

Thou are that (*Tat tvam asi*),

I am Brahman (*Aham Brahmaasmi*),

Ultimate Reality is consciousness (*Prajnaanam Bhrahma*), and



The "Self" is Brahman (*Ayam
aatma Brahma*).

These are imparted to one who is taken the vow of celibacy by renunciation of all personal possessions and all worldly duties (*poorna deeksha*).

186. How have the toe nails of the Supreme Mother described?

A. The toe nails of the Supreme Mother are pure white in color. The ten toenails appear as if the Moon has been broken into ten crescents to adorn HER toes. They reflect knowledge (*jnaanam*) which is pure and white.

187. Who did the Supreme Mother set HER eyes on first, as she emerged from the auspicious altar of fire of consciousness (*chidagni*)?

A. SHE set HER eyes first on Lord Shiva who was the priest (*Aacharya*) performing the of the Great divine sacrificial fire (*Maha yaagam*).



Serving the Supreme Mother's lotus feet

188. What does the word "*shinjaana*" mean?

A. "*Shinjaana*" means that which produces sound.

189. What does "*manimanjeera*" mean?

A. Anklets studded with jewels.

190. What does "*mandita*" mean?

A. *Mandita* means "Decorated".

191. What does the divine name "*Lalitha*" imply?

A. The divine name "*Lalita*" implies indescribable delicate beauty from out of this world.

192. What does "*padaambuja*" mean?

A. "*Padaambuja*" means lotus feet.

193. What are the two principal schools of the "*Maha Paaduka Mantra*"?

A. The two principal schools of the "*Maha Paaduka*" mantra are: 1) *Haadi Vidya* 2) *Kaadi Vidya*

194. Name the poet who described the lotus feet of the Supreme Mother in Telugu language?

A. The poet *Kucimanci Timmana*.

195. What resonates from the Supreme Mother's anklets?

A. The primordial notes (*tolu palukulu*) resonate from the Supreme Mother's anklets.

196. What does "*Maraali*" mean?

A. "*Maraali*" means a "pen" (female swan).



197. How many variants of gaits have been described for a male?

A. The male gait has been described as four variants (*chatur vidha*)

198. What is the swan like gait / pace (*hamsa gamanam*) in living beings?

A. The gait of the vital energy (*praana shakti*) in the form of inhalation and exhalation has been ascribed to the gait / pace of a swan.

199. Which energy flows as the cardinal vital energy (*mukhya praana shakti*) in the physical body (*sareeram*)?

A. The “energy of universal consciousness” (*chit shakti*) flows as the cardinal vital energy (*mukhya praana shakti*) in the physical body.

200. How many channels (*nadis*) does the universal consciousness (*chit shakti*) activate and flow?

A. The universal consciousness (*chit shakti*) activates and flows through 72,000 channels (*nadis*).

201. Which channel (*nadi*) provides the vital force energy (*praana shakti*)?

A. The “Sushumna naadi” provides the vital force energy (*praana shakti*).

202. Name the two channels (*nadis*) on either side of the *Sushumna naadi*?

A. The names of the channels (*naadi*) on either side of the *Sushumna naadi* are *Ida* and *Pingala*.

203. In the word “*Hamsa*”, what do “*ha*” and “*sa*” denote?

A. In the word “*Hamsa*”, “*ha*” denotes *Shiva* and “*sa*”, *Shakti*.

204. What affects the flow of the vital energy in living beings?

A. The emotional status (*bhaavana*) of humans has influence on the flow of the vital forces .

205. How many kinds of emotional states exist?

A. There are eight states of emotions.

206. When does “breath” become steady?

A. Breath is in steady state when chanting (*japa*), worshipping (*upaasana*) and meditating (*dhyaanam*).

207. How does the “breath” flow in a Yogi?

A. The breath flows from the root vortex (*moolaadhara chakram*), upwards towards the crown vortex (*sahasraaram*) and then flows downwards steadily.

208. What does “*Shevadh*” mean?

A. *Shevadh* means something is “beyond compare”.

209. What does “*sarvaaruna*” mean?

A. “*Sarva aruna*” means completely enveloped in radiant red.

210. How many “divisions (*kalalu*) of rays” originate from the feet of the Supreme Mother? What are the they divisions of rays and how many parts are in each division?

A. Three divisions of rays originate from the Supreme Mother’s feet. They are those of the Fire, the Sun and the Moon. One hundred and eight parts make up the Fire, 116 of the Sun and 136 of the Moon.

211. What does “*anavadhyaangi*” mean?





A. “Anavadhyaangi” means ONE who is without any blemishes / faults/ deficits.

Description of the Supreme Mother’s abode and Divine play(leela)

212. How many “landmarks” of Mountain *Sumeru* exist?

A. “Mount *Sumeru*” exists as the following “landmarks”:

- 1). Supporting system of the cosmic astrological circle (*jyotish mandalam*)
- 2). Peak of Mount Kailash on Earth (*Kailasa shikharam*)
- 3). Auspicious cosmic wheel (*Sri Chakram*)
- 4). The backbone in the human body (*vennu dandam*)

213. Where is “*Srimannagaram*”?

A. “*Srimannagaram*” is situated in :

- 1). the center of Mount *Sumeru*,
- 2). the central point (*bindu*) of the auspicious cosmic wheel (*Srichakram*), and in
- 3). the crown vortex (*sahasraara chakram*) of the human body.

214. Who are the five Brahmas quoted in the thousand divine names of the Universal Goddess Lalita?

A. The five “Brahmas” described in the thousand divine names are *Brahma, Vishnu, Rudra, Maheswara, and SadaSiva*.

215. What do “*chintamanulu*” mean?

A. “*Chintamanulu*” imply the “*mantras*” as well as the “jewels” (*manulu*) that fulfill desires (*chintalu/ korikalu*).

216. What do the lotuses described in the word “*mahapadmaatavi*” imply?

A. The lotuses in “*Mahapadmaatavi*” imply the lotuses in crown vortex (*sahasraara*) as well the lotuses that blossom on the “dry raised land “ in *Manidweepam* (the Supreme Mother’s abode).

217. What is “*Sudha saagram*”?

A. “*Sudha saagram*” describes the infinite (*anantam*) permanent (*shasvitam*) state of bliss (*ananda stithi*).

218. What is the meaning within the name “*Kaamakshi*”?

A. “*Kaama*” means desires. “*Akshi*” means “eyes”. ONE who can fulfill desires just with a sweep of her glance is “*Kaamakshi*”.

219. Who was the first to address the Supreme Mother as *Kamakshi*?

A. The four-headed Lord Brahma.

220. Who is eligible to sing the glory of the Supreme Mother?

A. The Deities (*Devatalu*) and the great “Seers” (*Rishis*)

221. Who do the “deities” and the “seers” indicate?

A. The deeper “hidden” meanings of the word “*devata*” (deities) are: 1). is the energy in our organs of senses and 2). Action (*indriya shaktulu*) 3). vowels (a, aa, e, ee etc) in the Sanskrit alphabets (first



16). The deeper / hidden meaning of “rishis” is our thoughts / intellect, knowledge and the consonants (*ka, kha, ga* etc) of the Sanskrit alphabets.

222. Who gave a gentle reminder to the Supreme Mother of the purpose of HER manifestation?

A. Sage *Narada Maharshi*.

223. Who is the commander of the Supreme Mother’s elephant force?

A. Goddess *Sampatkari*, Goddess *Lakshmi Devi*.

224. What does the Goddess *Sampatkari* restrain?

A. Goddess *Sampatkari* restrains arrogance (*durmadam*)

225. Who is the commander of the Supreme Mother’s force of horses?

A. Goddess *Ashvaroodha*.

226. What does the worship of Goddess *Ashvaroodha* bestow?

A. Goddess *Ashvaroodha* bestows fruition of intent (*sankalpa siddhi*) and fruition of *mantra* (*mantra siddhi*).

227. What is *Chakra rajam* mean?

A. The auspicious cosmic wheel (*Sri chakram*) .

228. Who mounts the *Geya chakra* chariot?

A. Goddess *Mantrini*, (*Raaja*) *Shymala Devi*.

229. What does “*Geya chakram*” mean?

A. “*Geya chakram*” means wheel of sounds (*naadam*).

230. Who mounts the “*kiri chakram*”?

A. Goddess *Dandanaatha devi*, (*Maha*) *Vaarahi*.

231. What is Goddess *Varahi* in charge of?

A. Goddess *Vaarahi* is in charge of harvest and produce.

232. What are the weapons of Goddess *Vaarahi*?

A. Goddess *Vaarahi*’s weapons are the plow (*naagali*) and pestle (*rokali*).

233. Who are the Goddesses to the right and left of the Supreme Mother?

A. The Goddess to the right of The Supreme Mother is *Shyamala devi*. The Goddess to HER left is *Vaarahi*.

234. What do the Goddesses *Shyamala* and *Varahi* represent?

A. Goddess *Shyamala* represents energy of knowledge (*jnaanam shakti*). Goddess *Vaarahi* represents energy of “action” (*kriya shakti*).

235. What is the capital city of the demon *Bhandaasura*’s kingdom?

A. *Bhandaasura*’s capital city is “*shoonyaka patnam*”.

236. Name the commander in chief and brothers of *Bhandaasura*?

A. The name of commander in chief of *Bhandaasura*’s army is “*Kutilaaksha*” (meaning evil / crooked eyed). His brothers’ names are *Vishukra* and *Vishanga*.

237. How did the Supreme Mother acquire the title “the Fulfiller of all desires” (*Kaamdaayini*)?

A. SHE acquired the title “*Kaamadaayini*” because SHE fulfills all desires.





The glory of the Supreme Mother's divine play

238. Who is *Jwalamaalini devi*?

A. The lunar calendar has a Goddess presiding over each day. The Name of the Goddess presiding over the fourteenth day of the waxing phase (*sukla paksha*) of the lunar calendar and the second day of the waning phase (*bahula paksha*) of the lunar calendar is "*Jwala malini*".

239. Who instructed the Goddess *Jwaalamalini* to construct a fort of fire (*agni praakaaram*)?

A. Goddess *Vaarahi*.

240. How many Goddesses are there for the days in the lunar calendar?

A. There are fifteen Goddesses.

241. Name the fifteen Goddesses presiding over the 15 days of each phase of the lunar calendar month.

A. The Goddesses names are: *Kameshwari, Bhagamaalini, Nityaklinna, Bherunda, Vahnivaasini, Mahavajreshwari, Sivadooti, Twarita, Kulasundari, Nitya, Neelapataaka, Vijaya, Sarvamangala, Jwaalamalini, and Chitra*.

242. What do the descriptive words, like *harshita* (appreciation), *samutsuka* (preparedness), *Nandita* (happy), *toshita* (jubilant) used at the end of some of the divine names of the Supreme Mother, mean?

A. The descriptive words imply that all that is carried out, be it by Goddesses or humans, is due to the energy graced by the Supreme Mother. Therefore the "energy" should be utilized to do things that make HER feel happy, joyous, and jubilant and surrender the fruits of action to HER by saying "*tat sat brahmaarpanam astu*".

243. How many walls of protection (*avarana*) are there within the "fort of fire"

A. There are two walls of protection within the "fort of fire"

1). inner wall (*antar aavarana*)

2). outer wall (*bahir aavarana*)

244. Who are the Goddesses within the inner wall (*antar aavarana*)

A. The Universal Goddess *Lalita Tripura sundari, Shyamala Devi* and her troops, *Vaarahi Devi* and her troops on either side. In front of and behind Universal Goddess *Lalita* are *Ashvaroodha* and *Sampatkari*. As exalted in "Srisuktam" (Hymn on the Mother), the horses are in front of HER royal chariot and the elephant with their trunks raised, are behind HER royal chariot. "*ashwapoorvaam, ratha madhyaam, hastinaada prabodhineem*"!

245. Who are the Goddesses in the outer wall (*bahir aavarana*)?

A. The Supreme Mother's fleet of deities are in the outer wall.

246. What is the strength of the Supreme Mother's army?

A. Her army's strength is sixty-four crores .



247. What is meant by “practicing relating to the Supreme Absolute Truth” (*Adhyatmika saadhana*)?

A. Awakening the innate inherent Godly energy, trapped within the “Self”, is the practice of relating to the Supreme Absolute Truth.

248. Who are the sons of “*Bhandaasura*”?

A. The thirty sons *Bhandaasura* are the thirty types of ignorance (*avidya vruttulu*) and “tainted knowledge” (*ajnana maalinyam*)

249. From where did “young yet compact” Goddess of the three worlds (*Bala Tripurasundari*) originate?

A. *Bala Tripura sundari* (the young yet compact universal Goddess) originated from the Universal Goddess *Lalita*’s heart.

PS: Compact implying a divine fragment of the Supreme Divine Mother, packed and dense with all HER energy.

250. How old is the Goddess of the three worlds (*Bala Tripura Sundari*)?

A. The compact Goddess is **always** nine years of age.

251. How old is the Universal Goddess of the three worlds *Lalita*?

A. SHE is **always** sixteen years old.

252. Who is Goddess *Bala Tripura Sundari*?

A. SHE is the Goddess of the:

- 1). Auspicious Knowledge of the Absolute, (*Sri Vidya*)
- 2). Nine lettered knowledge (*nava aakshari vidya*)
- 3). Six lettered knowledge (*shadakshari vidya*)
- 4). Complete knowledge (*poorna vidya*),
- 5). Seed of knowledge (*beeja vidya*),
- 6). Source of the vital forces (*praana shakti swaroopini*)

253. What is the name of *Bala Tripura Sundari*’s chariot?

A. HER chariot’s name is “*Karni*”. It is driven by 1000 swans.

254. What do the “1000 swans” indicate?

A. The “thousand swans” indicate our “breaths”. HER mantra is chanted with the “breath”, as in SHE rides on our breaths, hence the analogy.

255. What is the sacred weapon “fortified with mantra” (*astram*) used by the “knowledge form” of *Bala Tripura Sundari*? What is its significance?

A. SHE used the “*mantra*-fortified” weapon named “*Narayana astram*” to vanquish the armies of the thirty sons of *Bhandaasura*. SHE used the “half Moon shaped arrow” (*ardha chandra baanam*) to decimate the thirty sons of *Bhandaasura*.

256. How many ways can the thousand divine names of Goddess *Lalita* be applied and practiced ?

A. The thousand divine names of Goddess *Lalita* can be applied :

- 1). To master the Auspicious Cosmic wheel (*Sri chakram*)
- 2). Awaken *Kundalini*
- 3). Philosophical approach to understand THE essence (*vedantam tattvam*).





257. What do the names “*Vishukra*” and “*Vishanga*” mean?

A. *Vishukra* and *Vishanga*, the “brothers” of *Bhandaasura*. *Bhandaasura* represents ignorance/ darkness/ lack of knowledge of the Absolute Truth. All of these are indicative of “I” as in ego (*ahankaaram*) and “Mine” (*mamakaaram*). These two negatives traits are due to “*Vi shukra*”: lack of enlightenment (*shukra* means *tejas*). “*Vi shanga*”: bad company. The Supreme Mother eliminates these traits in those who seek refuge in HER.

258. Who is *Raja Shyamaala Devi*?

A. Goddess *Raja Shyaamala* is the Supreme Mother’s minister.

259. Whose refuge should be taken to eliminate ignorance?

A. Goddess *Rajashyaamala Sevi*

260. Who killed the demon *Vishukrudu*?

A. Goddess *Shyaamala Devi*.

261. Who killed the demon *Vishanga*?

A. Goddess *Varaahi devi*.

The slaying of *Bhandaasura*

262. Who is *Bhandaasura*?

A. *Bhandaasura* is one with all the abhorrent qualities.

263. What is known as “*Shastram*”?

A. A “*shashtram*“ is a weapon (missile) used, devoid of any *mantra* .It is on “physical” plane.

264. What is an “*astram*”?

A. “*Astram*” is a weapon (missile) used after being fortified/ charmed with a *mantra*. It has divinity.

265. Which object (*yantra*) was used by *Vishanga*?

A. *Vishanga* used the object that acts as an obstacle for victory (*jaya vighna shila yantram*)

266. Why did the “armies of Goddesses”, lose enthusiasm?

A. The “large armies of Goddesses” (*shakti senalu*) of the Supreme Mother lost enthusiasm due to the negative influence of the “object” that created an obstacle for their victory.

267. Who is Goddess *Lalita*?

A. Goddess *Lalita Devi* is the energy of inclination/ intent (*spandana shakti*)

268. Who manifested from the mutually exchanged divine smiles of *Kaameshwara* and Goddess *Lalita devi*?

A. *Maha Vallabha Ganapati* manifested through THEIR mutually exchanged smiles.

269. What does the “elephant face” of *Ganapati* represent?

A. The elephant face of *Ganapati* represents the “*Omkaaram*”.



270. Name the couples embedded in *Maha Vallabha Ganapati's* "form".

A. The couples in *Maha Vallabha Ganapati's* "form" are (from top to bottom):

Lakshmi Narayana

Uma Maheswara

Rati Manmadha

Bhudevi Varaha Swamy

Pushti Pushtipati



271. What does *Maha Ganapati* hold in HIS trunk?

A. HE holds the bejeweled pot in HIS trunk.

272. Which knowledge is synonymous to "Non duality" as professed by the great *AdiSankaraacharya*?

A. The Auspicious Knowledge of the Absolute Truth (*Sri Vidya*).

273. Which object did *Ganapati* destroy?

A. HE destroyed the object impeding victory (*vighna yantram*).

274. How many *GanapatIs* emerged from HIS hair follicles (*romakupalu*)?

A. Seven crores of *GanapatIs* emerged from HIS hair follicles.

275. How many *mantras* are there in the *Vedas*?

A. There are seven crores mantras in the *Vedas*.

276. What does "*praharshita*" mean?

A. *Prahasrshita* means immense joy. "*Pra*" is a superlative term for "*harshita*" which means "joy".

277. What are the two divine weapons of the Sun, used by the Supreme Mother?

A. SHE used the divine Sun weapons "*Mahataruni*" and "*Chakshusmati*". This implies that when darkness and blindness prevail, the weapons in relation to the Sun (light and brightness) drive away the darkness and blindness borne out of ignorance.

278. Which energy increases when worshipping the Sun?

A. The energy to "visualize" things as they are, improves when we contemplate on the Sun (*Drushti shakti*).

279. What is the "divine *mantra* fortified" "trio name" used by the Supreme Mother?

A. SHE used the divine name "trio" *Achuta, Ananta, Govinda*.

280. Which divine weapon did the Supreme Mother use against the heresy (behavior contrary to established religious doctrine) weapon (*paashanda shastram*)?

A. SHE used the divine weapon "*Gayatri*" to destroy the heresy weapon borne out of ignorance.

281. Which divine weapon used by the Supreme Mother harbors the "nine-sheathed Chandi divine weapon" (*chandi astram*).

A. Durga astram harbors the nine-sheathed *Chandi astram*.

282. Which divine weapon is used by the Supreme Mother to vanquish *Somakaasura* and the others?

A. SHE used the divine weapons related to the ten incarnations of Lord *Narayana* (*dasa avataaralu*).



283. What is the benefit of contemplating on the ten incarnations of God along with their divine weapons?

A. Contemplating on the ten incarnations of Lord *Narayana* rids individual's demoniacal behaviour .

284. Who stole the *Vedas* from Lord *Brahma*?

A. *Somakaasura* "stole" the *Vedas* from Lord *Brahma*.

285. Quote the divine name that defines the divine weapon fortified with "*pashupta mantra*", used by the Supreme Mother.

A. "mahāpāsupatāstrāgni nirdagdhāsura sainikā"

286. Which divine weapon did the Supreme Mother use to destroy *Bhandaasura's* capital city "*shoonyaka patnam*"?

A. SHE used the divine weapon "*Kameshwara astram*", to decimate *Bhandaasura's* capital city "*shoonyakapatnam*" along with its inhabitants (namely all the "women" and "children"). This implies that ignorance (represented as *Bhandaasura*), needs to be decimated along with its roots. The "children" imply potential shoots of ignorance and the "women" who can procreate. Both have to be destroyed for complete annihilation of ignorance (*avidya*).

Serpent Power(Kundalini Shakti)

287. What is the Supreme Mother's "subtle form"?

A. The Supreme Mother's "subtle form" (*sookshma sareeram*) is HER *mantra*.

288. What is the Supreme Mother's principal *mantra*?

A. The Supreme Mother's principal *mantra* is the "fifteen-lettered" (*panchadas*) *mantra*.

289. What are the three parts of the Supreme Mother's "gross form"?

A. The Supreme Mother's "gross form" can be observed in three parts : Vaak bhava kutamu (face), kaamaraaja kutamu (neck down to the waist), and the Shakti kutam (from waist down).

290. What is the benefit of contemplating on the "Face" (Vaak bhava kutamu)?

A. Contemplating on the face (vaak bhava kutamu) bestows the knowledge and intelligence to lead a "dharmic" life.

291. What is the benefit of contemplating on the middle part (madhya kutamu) / Kaamaraaja kutamu?

A. Contemplating on the Madhya/ Kaamaraaja kutamu fulfills desires (kaama) and gives prosperity (artha).

292. What is the benefit of contemplating on the last part, Shakti kutamu?

A. Contemplating on the Shakti kutamu grants liberation (*moksham*)

293. How many parts are there in the Supreme Mother's subtle form known as HER *mantra*?

A. HER subtle form, the fifteen-lettered *mantra* (*panchadas*) also consists of three parts.

294. What does "Kundalini" mean?

A. "Kundalini" is a "form" of the Supreme Mother. SHE flows as the energy of consciousness (*chit shakti*) within the "Kundalini".



295. When does the Kundalini enter the “living being”(jeevudu)?

A. Kundalini enters the fetus (child in a mother’s womb) in the seventh month of gestation, through the cranial aperture (top of the skull) which is known as “*brahma randhram*”(opening for the Brahman)

296. Where is the “serpent power”(*Kundalini shakti*) primarily concentrated in us?

A. The serpent power is primarily concentrated as three and half coils in the root vortex (*moola dhaara chakram*).

297. What is the flow of the serpent power (*Kundalini*) in ordinary human beings?

A. The serpent power (*Kundalini*) flows “downwards” from the crown vortex (*sahasraara chakram*) to the root vortex (*moola dhaara chakram*) in ordinary human beings.

298. How does the serpent power (*Kundalini*) flow in Yogis?

A. The serpent power (*Kundalini*) flows “upwards”, crossing over all six vortices (*shatchakramulu*).

299. Where does the serpent power (*Kundalini*) reach in “Self-Realized” souls (*Brahma jnaani*)?

A. In “Self-Realized souls”, the serpent power (*Kundalini*) reaches the crown vortex (*sahasraara chakram*) after piercing through the six vortices .

300. How does one who has attained “ Self-realization” experience the Absolute Truth?

A. The experience of the Absolute Truth is beyond that of this world (*alaukikam*). The serpent power , having reached the crown vortex (*Sahasraara chakram*) attains a liquid state (*soma*) and drenches the 72,000 channels. This is the kind of experience a Yogi attains.

301. How should the serpent power (*Kundalini*) be practiced?

A. As soon as we wake up in the morning , we should remind ourselves of the Supreme Mother, and our Guru and feel the upward flow of the serpent power (*Kundalini*) moving across each vortex.

302. What does “ *kulamu*” mean? Please give three examples.

A. “*Kulamu*” means “group”. 1). The six vortices (*shat chakramulu*), from the root, *mooladharachakram* to the *Ajna chakram* (between the eyebrows); 2). “*Kulamu*” means our ancestors; 3). “*Kulamu*” means lineage of our Gurus (*Guru parampara*)(*Gurukulam*)

303. Name a few Self-Realized souls in Bharath from the recent times.

A. There are many Self-Realized souls in Bharath. To name a few, Sri Sri Sri Chandrasekharendra Saraswati swamy, Ramana Maharshi etc .

304. How did the Goddesses of speech (*Vasini* and others) compare the Kundalini with respect to the Supreme Mother?

A. The Goddesses of speech compared the Kundalini to be a ladt of honorable lineage (*kulaangana*) with respect to the Supreme Mother .

305. What is the “Knowledge” of the Supreme Mother?





A. The “knowledge” of the Supreme Mother is The Auspicious Absolute Truth (Sri Vidya). This is “utmost mystic secret” (*guhyam*). Yogis alone get it through “proper traditional channel” (*sampradaayam*).

306. Whom does the “serpent power” reach at the crown vortex (*sahasraara chakram*)?

A. The serpent power (*Kundalini*) unites with HER “consort” Shiva residing in the crown vortex (*sahasraara chakram*).

Translation by Sai Varanasi New York, Formatting and Editing by Raghu Chitta



Salutations to the Supreme Mother's lotus feet