

SRI LALITA SAHASRANAAMA PRASHNOTTARA MAALIKA



Sri Lalita Sahasranaama Bhaashyam

Divine Discourse: Poojya Gurudevulu Vachaspati Bramhasri

Saamavedam Shanmukha Sarma Guruvu Garu

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Worship of the Shiva Shakti unison

1. What is another name for the six vortices (*chakras*) from the root vortex *chakra* to the crown vortex *chakra*?
 - A. The six vortices (*chakras*) from the root vortex (*chakra*) to crown vortex (*chakra*) are also known as six lotuses (*shat kamalaalu*).
2. What is the meaning of “*kulam*” and “*akulam*” in the divine names “*Kaulini, Kula yogini, Akula*”?
 - A. *Kulam* means group (*samooaham*). The six vortices (*chakras*) from the root vortex to the vortex between the eyebrows (*ajna chakram*) are collectively called as “*kulam*”. The crown vortex (*sahasraara chakra*) is “*Akula*” (without groups).
3. What is the name of the “path” taken by the energy (*Shakti*) that starts its journey (*prayaanam*) from the root vortex (*chakra*) towards the crown vortex (*chakra*)?
 - A. The path taken by the energy as it ascends from the root vortex to the crown vortex is known as “*Kaulini*”. This is the bridge between the two.
4. What is meant by “crater (*kundam*) of Kula”?
 - A. The root vortex (mooladhaaram *chakra*) is known as crater of the Kula.
5. Who manifests in the form the local deities (*graama devtalu*) and community / tribal deities?
 - A. The Supreme Energy (parashakti) manifests in the forms of local and community / tribal deities.
6. What is the name of the yoga deity in the form of the coiled serpent power (*kundalini*)?
 - A. HER name is “*Kulayogini*”.
7. Who are the supernatural celestial deities (*yogini devatalu*) in the auspicious geometric cosmic wheel (*Srichakram*)?
 - A. The conglomeration of all the “energies” flowing from the “square” (*chaturasram*), also known as enchanting wheel of the three worlds (*trilokya mohana chakram*), to the dot (*bindu*), is that of the celestial supernatural deities (*yogini devatalu*).
8. What is meant by the word “*samayam*” in the divine name “*akula samayaantastha*”?
 - A. *Samayam* implies that the “energies” of *Siva* and *Sakti* are evenly matched (*samatvam*).
9. What does “*samayaacharam*” mean?
 - A. The unison (*ekatvam*) of *Siva* and *Shakti* is known as “*samayaachaaram*”.
10. In which ways are *Siva* and *Shakti* evenly matched (*saamyam*)?
 - A. *Siva* and *Shakti* are perfectly evenly matched in five ways. They are:
 - 1). *Anushthaana saamyam* : the five acts (*panch krutyalu*) are shared by THEM. Creation and sustenance of the universe are done primarily by the MOTHER, *Sakti*, while dissolution, concealment and liberation are done primarily by *Siva*. They do help each other.
 - 2). *Adhishthaana saamyam* : The auspicious objects of worship display THEIR unison! The *Sivalingam* shows THEIR unison, so does the auspicious cosmic geometric wheel (*Srichakram*), where the dots (*bindus*) are *Siva* and the triangles (*trikonams*) are *Sakti*.
 - 3). *Naama Saamyam* : THEIR names match well . *Shiva / Sivaani, Sambhu/ Sambhavi, Rudra/ Rudraani*.





- 4). *Roopa saamyam* : THEIR “forms” are perfectly matched. If HE takes the form of a tribal king, SHE takes that of HIS queen (*Sabari*)
5). *Avastha saamyam* : manifestations are perfectly matched. When SHE is *Kameswari*, HE looks like the most eligible “bachelor”, *Kameswara*.

11. In the auspicious geometric cosmic wheel (*Srickahram*), who do the dots and triangles represent?
A. In the auspicious geometric cosmic wheel (*Srichakram*), the dots represent *Siva*, and the triangles represent *Shakti*.
12. Where is Lord *Shiva* while visualizing *Kamakshi devi*?
A. Lord *Shiva* is right there, in HER. The three eyes and the crescent Moon are HIS, the reddish complexion, along with the feminine features belong to the Supreme Mother. This is considered as THEIR “unison in form” (*roopa saamyam*).
13. What are the methods to attain realization of the Supreme Mother in this birth itself?
A. There are two methods to attain realization of the Supreme Mother:
1). sacrificial rituals from without (*bahiryaagam*)
2). sacrificial rituals from within (*antaryaagam*).
14. Does worshipping the auspicious geometric cosmic wheel as an external “object”, come under veneration of the Supreme Spirit as ONE beyond the universe (*para*) or without (*apara*)?
A. Worshipping the *Srichakram* as an “object” amounts to worshipping the Supreme spirit from without (*apara araadhana*).
15. How many kinds of sacrificial rituals “from within” (*antaryaagam*) exist?
A. Sacrificial rituals “from within” (*antaryaagam*) are of three kinds:
1). *Antara* (subtle practices from within)
2). *Anataratara* (subtler practices from within)
3). *Antaratama* (subtlest practices from within).

Piercing through the “knots” (*grandhi*)

16. Where is the “*Brahma Knot*” (*Brahma grandhi*) pierced?
A. *Brahma knot* (*Brahma grandhi*) is pierced above the *swadhishtana* vortex.
17. How does one become aware of “spiritual progression” on the path of knowledge (*jnaana*) and yoga?
A. The awareness of “spiritual progression” occurs as one is able to get detached from worldly desires and is able to relate to the essence of the Absolute Truth. This happens by contemplating on the Absolute Being by constant chanting of the divine names (*Japa*), staunch devotion (*bhakti*) and with the “knowledge” of the Absolute Being.
18. How many “bodies” (*sareeralu*) does the “Living being” (*jeevudu*) have?
A. The “living being” (*jeevudu*) has three “bodies”: 1). Gross (*sthoola*), 2). astral/ subtle (*sukshma*), and 3). causal (*kaarana*).
19. When does the “living being” attain liberation (*moksham*)?
A. The “living being” attains liberation (*moksham*) with the dissolution of all the three “bodies”, namely, gross, subtle/ astral and causal bodies “Physical death” is demise of the “gross body” (*sthoola sareeram*) alone.
20. What is the “state” of a yogi whose *Brahma knot* (*Brahma grandhi*) is pierced?
A. A yogi whose *Brahma knot* (*Brahma grandhi*) is pierced has the awareness that the materialistic world is “unreal”. He/She realizes that all that is being “seen” in the “state of being “awake” (*jaagrut*



avastha) is an “illusion”. This occurs in a Yogi whose “serpent power” (*Kundalini*) has awakened and started its ascent upwards, from the root vortex (*mooladhaara chakram*).

21. What are the “resting stations” within the six vortices (*chakras*)?

A. The “resting stations” (*vishraama sthaanam*) within the “six psychospiritual vortices” (*shatchakraalu*) are:

- 1). Root chakram (*mooladhaara*)
- 2). Navel chakram (*manipura*)
- 3). Intuitive eye (between the eyebrows) chakram (*Ajna*).

22. Where does the “serpent power” arise?

A. The “serpent power” arises in the navel vortex (*Manipuram chakram*).

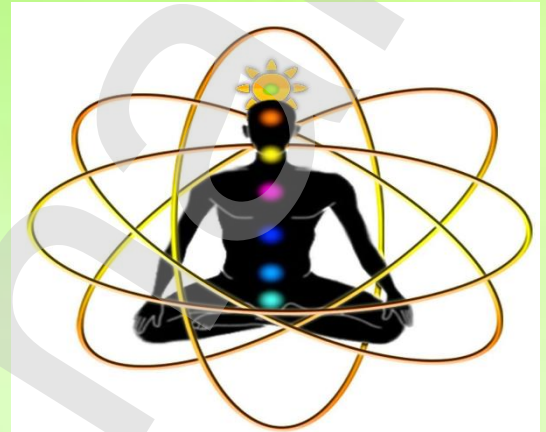
23. How many “energy knots” does the “living being” have? What are their venues?

A. There are three venues of “energy knots” (*grandhulu*)

- 1). *Brahma grandhi*
- 2). *Vishnu grandhi*
- 3). *Rudra grandhi*

24. What is meant by “*Vishnu grandhi vibhedini*”?

A. The *Vishnu grandhi* is positioned above the heart *chakram* (*anahata*). Piercing the *Vishnu grandhi* means that the Yogi has already pierced through the *Brahma grandhi* and has now realized that the subtle/ astral body (*sukshma sareeram*), present in the “dream state” (*swapna avastha*), is not the “real Self”.



25. Where does the Supreme Mother “station” for a longer time when moving through the chakras?

A. The supreme Mother stations HERSELF for a longer time within (*antaralaastha*) the vortex (*chakram*) between the eyebrows (*ajna chakra antaraalastha*).

26. When does the spiritual aspirant realize that the causal body (*kaarana sareeram*) experienced in the “deep sleep state” (*shushupti*) is not the “real self”? What happens then?

A. The Yogi who has pierced through the Rudra knot (*Rudra grandhi*) realizes that the causal body (*kaarana sareeram*) is not the “real Self” and becomes the “consciousness” (*chaitanyam*). He/She “unites” with the Absolute Being (*Paramaatma*) in the crown *chakram* (*Sahasraara*).

27. How does the “Living being” (*jeevudu*) become a “liberated soul”?

A. The one who realizes that the living being is not the gross, astral and causal bodies, but is the consciousness itself, is a “liberated soul”.

28. What happens after all the “spiritual knots” are pierced?

A. Once all the “spiritual knots” (*grandhi*) are pierced, one loses the feeling of being (*jeeva bhaavam*) separate from the “Supreme Being”.

29. Who is a “liberated soul”?

A liberated soul is one who “has a physical body” as a result of his past deeds (*karmalu*), however, stays unattached to it. The “liberated soul” only perceives the consciousness in all beings such a “soul” is a “liberated soul”.

30. Who is the “real Guru”?

A. “*Siva* and *Shakti*” are the “real Gurus”. THEIR “feet” are located on the crown *chakra* (*Sahasraara*). *Bhaavanopanishad* says that Guru is the real source of consciousness in all beings (*Sri Guruhu sarva kaarana bhutaashaktih*)

31. Where is the “flowing nectar of immortality” (*amruta dhaara*)? Who is able to “milk” it?



- A. In all beings, “Shakti” (Divine Energy) is in the crown *chakra* (*sahasraara*). A yogi can “milk” that “nectar of immortality” from the crown *chakra*. This happens as a result of the awakening of the serpent power (*Kundalini*) in the root *chakra* (*mooladhaaram*), which then ascends upwards piercing through the six *chakras* via the *Sushumna* channel (*nadi*).
32. What is the name for the “mode of spiritual practice” (*saadhana*) of “contemplation in the heart” (*antara*)?
- A. The mode of spiritual practice of contemplation in the heart (*antara*) is known as “*Samayamu*”. One must visualize *Shiva-shakti* in “unison” here. This is known as “*antara*” (from within) mode of practicing contemplation.
33. Which “mode of spiritual practice” (*saadhana*) is contemplating on the Supreme Mother, stationed at the root *chakra* (*moola dhaaraika nilaya*)?
- A. The “mode of spiritual practice” (*saadhana*) contemplating on the Supreme Mother stationed in the root *chakra* is known as “Subtle, from within” (*antara tara*).
34. Which “mode of spiritual practice” (*saadhana*) is contemplating on the Supreme Mother, located in the *sahasraara chakra* (“*sahasrārāmbujā rūḍhā, sudhāsārābhi varśhiṇī*”)?
- A. “*sahasrārāmbujā rūḍhā, sudhāsārābhi varśhiṇī*” is the “Subtlest, from within” (*anantara tama*) mode of spiritual practice (*saadhana*).
35. What is the other name for crown *chakra* (*sahasraara*)?
- A. The crown *chakra* (*sahasraara*) is also known as “*Archimadwaaram*”.
36. What is the name defining the “form” that has pervaded all through the universe?
- A. The all-pervading “form” is known as “*Aadyanda roopam*”.
37. What is the name for the “Godly” form (*adidaivika*) of the Supreme Mother?
- A. The “Godly” form is known by the divine name “*Gowri*”.
38. How should one meditate on the Supreme Mother in the “*Sushumna*” (central) channel?
- A. The Supreme Mother should be contemplated as “streak of lightening” (*merupu teega*) . SHE is the flow of divine electrical energy through the spinal column, akin to a minuscule thread within the stem of a lotus (*taamara toodu lo dhaaram*). This is also known as “*parachitim bhaavayeth*”!
39. How does one attain liberation (*moksham*)?
- A. Liberation (*moksham*) is the ability to visualize (*darsinchatam*) the infinite divinity within the “Self” (*akhanda aatma shakti*).
40. What is meant by “spiritual practice”?
- A. Spiritual practice is the process of “Seeking” and “exploring” the God, who we all know and believe, “exists”.
41. What are the first 111 divine names of the Supreme Mother collectively known as?
- A. The first 111 divine names of the Supreme Mother are collectively classified as “Root Doctrine” (*moola grandham*) / treatise on the doctrine (*prakarana grandham*). This is the actual doctrine (*asalu grandham*). Chanting these 111 divine names amounts to complete chanting of the thousand divine names of the Universal Goddess *Lalita*.
42. How many “forms” does the Supreme Mother have? What are they?
- A. The Supreme Mother has three “forms”. They are:
- 1). The all-pervasive infinite form (*adyanda roopam*)
 - 2). The Godly form (*Gowri*)
 - 3). *Kundalini* in the body (*tanusha*).



The fruits of worshipping *Bhavaani*

43. What is known as “*Shambhavi vidya*”?

A. The twenty divine names starting from *Bhavani* through *Shantimati* (112 through 131) are collectively termed as “*Shambhavi / Bhavaani Vidya*”.

44. Who is the cardinal deity of the *Shambhavi Vidya*?

A. The cardinal deity of *Shambhavi Vidya* is *Bhavaani*.

45. Which divine names generate the vital life forces (*praana shakti*)?

A. The divine names that start with the letter “*bha*”, generate the vital life forces.

46. What is the name of the hymn (*stotram*) written by *Vatsaraaju*?

A. The hymn written by *Vatsaraaju* is “*Charcha stavam*”.

47. What kind of perception (*bhaavana*) should one have while chanting *mantras*?

A. We should have two kinds of perceptions while chanting *mantras*:

- 1). Perception of sound of the *mantra* (*shabda bhaavana*),
- 2). Perception of the meaning of the *mantra* (*ardha bhaavana*).



48. Which kind of perceptions are needed during the process of worshipping (*upaasana*)?

A. Worshipping should be done with the following three perceptions:

- 1). *Bramhi bhaavana* (contemplating on the divine idol form (*vigraham*) of the Supreme Mother while chanting, reciting and worshipping HER),
- 2). *Akshara bhaavana* (becoming ecstatic with the perceptions of sound and meaning of the *mantra* / verse (*shloka*) being chanted),
- 3). *Maheshwara bhaavana* (experiencing the essence of the Absolute Truth (*tattvam*)).

49. What does “perceptual congruence” (*Bhaavana yogam*) mean?

A. The ability to restrain the senses of perception (*jnaana indriyaalu*) and redirect the mind towards God, is perceptual congruence (*bhaavana yogam*).

50. What is the meaning of the divine name “*Bhavaani*”?

A. The energy component of *Bhava* (another name of Lord Shiva) is *Bhavaani*. *Bhavaani* is the name for the Supreme Energy that pervades, creates, sustains and exists in the universe.

51. What is the meaning of the divine name “*bhavaaranyakuthaarika*”?

A. *Bhava* means materialistic world, *Aaranya* means forest, *kuthaarika* means ONE wielding the axe. The three words collectively imply the “Energy” that wields the axe to destroy the forest formed from the materialistic world of desires.

52. How many types of *Gayatri mantras* are embedded in the divine name “*kuthaarika*”?

A. *Gayatri mantras* embedded within the divine name “*Kuthaarika*” are those that are 1). revealed (*prakatana*), and those that are 2). Concealed (*gupta*).

Shambhavi Vidya

53. What is meant by *bhadramulu* (benefaction)?

A. Benefaction implies prosperousness (*shubhamu*) and auspiciousness (*mangalamu*).

54. What does the divine name “*Bhadramoorthy*” mean?

A. *Bhadramoorthy* implies ONE whose “form” is auspicious.



55. What is meant by *bhandramandalam* (the constellation of beneficence)?
A. The presence of entire constellation of deities (*devata mandalam*) in one place, is known as a constellation of beneficence (*bhadramandalam*).
56. What is the benefit of worshipping the MOTHER with beneficence?
A. Worshipping the MOTHER with beneficence results in the devotee's lives being fortuitous (*bhakta soubhaagya daayini*).
57. Who are *bhaktulu* (devotees)? What is meant by *bhakti* (devotion)?
A. Those who seek refuge in the Divine are devotees.
Devotion is defined as the eagerness of mind to flow in pursuit of the *dharmas* set by God and in the worship of God (*Bhagavaddharmamulu*).
58. Which names describe the primary mode of practice (*saadhana*), to attain the Mother?
A. The divine names "*Bhaktasoubhaagyadaayini, Bhaktipriya, Bhaktigamya*" define the practices involved to attain the Mother.
59. What are the three kinds of miseries (*bhayaalu*)? What are the divine names that dispel fear?
A. Misery is of three kinds:
1). *Adhyaatmika* (inflicted by the mind and body)
2). *Adibhoutika* (inflicted by other living beings)
3). *Adhidaivika* (inflicted by nature)
The divine name that dispels all miseries is "*Bhayaapaha*".
60. What are the many ways to grasp the essence in the divine names of the MOTHER?
A. The essence of HER divine names can be grasped as those 1). applicable to the materialistic world (*vyavahaarika*), 2). as means of contemplation (*upaasana*) and 3). to experience the Absolute Truth (*paramaardham*).
61. — is a form of *Bhavaani*.
A. Water.
62. *Bhavaani* is also known as —.
A. *Usha*.
63. What does "*Shambhu*" mean?
A. The root (*moolam*) of peace (*shanti*) and all fortunes (*shubhamulu*) is "*Shambhu*".
64. What is the name of *Shambhu's* energy?
A. *Shambhu's* energy is *Shambhavi*.
65. Which divine name of the MOTHER defines HER as bestower of comforts (*sukham*), peace (*shanti*) and fortunes (*subhamu*)?
A. The MOTHER who bestows comforts (*sukham*), peace (*shanti*) and fortunes (*subhamu*) is known by the divine name "*Shaambhavi*".
66. What is meant by the "*Shambhavi state*"?
A. "*Shambhavi state*" is the state of mind where the world is simply witnessed (*saakshibhutam*) while the vision is directed inwards, towards the Absolute Truth.
67. Who is the deity worshipped in autumn (*sarat kaalam*)?
A. "*Sharadaaraadhya*" is the deity worshipped in autumn.
68. Which divine name reflects the pleasant nature (*prasanna bhaavana*) of the MOTHER?
A. The divine name "*Sarada*" reflects the pleasant nature of the MOTHER.



69. Who withdraws the entire universe into HIMSELF?

A. “*Sharva*” withdraws the entire universe into HIMSELF.

70. What is the name of Lord *Shiva* in the form of earth (*bhoomi*)? Who is HIS consort in that form?

A. Lord *Shiva* in the form of earth is known as *Sharva*. HIS consort is *Sharvaani*. SHE is also known as *Sukeshi*.

71. What is meant by *Sharma*?

A. *Sharma* implies bliss that is beyond the world, beyond the reach of the senses.

72. What is meant by “*Sharmadaayini*”?

A. The bliss of experiencing the Absolute Truth (*Bramhaanandam*) is cardinal while materialistic pleasures are menial. The MOTHER who bestows this blissful knowledge (*jnaanaanandam*) is known as “*Sharmadaayini*”.

73. Who bestows all kinds of auspicious tidings (*lakshmulu*) and riches (*aishwaryam*)?

A. The MOTHER known by the divine name “*Srikari*” bestows auspicious tidings and riches.

74. Describe the various meanings of the divine name “*Saadhvi*”.

A. *Saadhvi* means:

1). highly chaste lady (*mahapativrata*)

2). *Sa* + *adhvi*: *sa* means good, *adhvi* means path, implying SHE is the destination (*gamyam*) of the paths that are traditional (*sampradaayam*) and righteous. Mother of *Vedas* (*Vedamaata*).

75. Who is the daughter of the King of Mountains?

A. *Shatodari* is the name of the daughter of the King of mountains.

76. Who is the reverential deity (*upaasana devata*) in the *Shambhavi Vidya*?

A. *Bhavaani* is the reverential deity in *Shambhavi Vidya*.

77. Which divine names describe the grace bestowed by *Bhavaani devi*?

A. The divine names *Srikari*, *Bhayaapaha*, *Sharmadaayini*, *Bhaktasubhaagyadaayini* describe the grace bestowed by *Bhavaani Devi*.

78. Which divine names describe the form (*swaroopam*) and nature (*swabhaavam*) of the Universal Goddess Lalita?

A. The divine names *Shaankari*, *Shaambhavi* and *Sharvaani* describe HER form and nature.

79. What is meant by *Sri* ?

A. *Sri* implies : riches, comforts, knowledge, liberation and HER ambrosia form (*amrutaswaroopini*).

80. What is the name given to the autumn “full moon” akin face (*sarat kaalam poorna chandrudu*) of the MOTHER?

A. *Saratchandranibhaanana* is the divine name that describes the autumn, “full Moon” akin face of the MOTHER because HER face is resplendent with radiance and beauty.

81. Who are the attendant deities (*angadevatalu*) of Goddess *Bhavaani*?

A. The attendant deities of Goddess *Bhavaani* are : *Shambhavi*, *Saadhvi*, *Sharvani*, *Saratchandranibhaanana*, *Shatodari*, *Shantimati*.

82. Which divine names describe the benefits of *Shambhavi Vidya*?

A. The divine names “*Shankari*, *Srikari* and *Sharmadaayini*” describe the benefits of *Shambhavi Vidya*.

83. What is the name of the MOTHER who is an embodiment of peace (*santam*) associated with knowledge (*jnaanam*)?



A. The name of the MOTHER who is an embodiment of peace associated with knowledge (*jnaanam to kudina santam*) is *Shantimati*.

Formless Absolute Truth (*Nirguna Brahman*)

84. What is the name given to the group of divine names, akin to a *mantra*, starting from the divine name *Bhavaani* through *Santimati* ?

A. The group of divine names amounting to a mantra, starting from the divine name "*Bhavaani*" through "*Shantimati*" is known as "*Shambhavi Vidya*".

85. What is the Absolute Truth (*Bramhamu*) that follows the "*Bhavani Vidya*"?

A. The Absolute Truth that follows "*Bhavani Vidya*" is "Knowledge of the Formless" (*jneya brahma*).

86. What is the difference between worshipping the ONE with a form and the "formless"?

A. Worshipping the ONE with a form is meditation. Realization is "being" the "formless".

87. Are the group of divine names from "*Niraadhara*" to "*Neereshwara*", worshipping the ONE with form or realizing the formless?

A. The group of divine mystic names starting from "*Niraadhara*" to "*Nireeshwara*" are for "Realization of the Formless". This is also that which is attained by Self Realization.

88. Who is the cause of the radiance in the universe?

A. The radiance in the universe is due to the existence (*uniki*) of the Supreme Being (*paramaatma*).

89. How many types of invocations / contemplations (*upaasana*) exist? What are they?

A. There are three types of invocations / contemplations. They are:

- 1). Invocation of the form (*roopam*)
- 2). Invocation of the *mantra*
- 3). Invocation of the serpent power (*kundalini*).

90. What is name given by the upanishads, to the Supreme Spirit?

A. The Upanishads call the Supreme Spirit, "*Aupanishad Brahma*".

91. Which group of divine names exalt the "*Aupanishad Brahma*"?

A. The divine names starting from "*Niraadhara*" through "*Nireeshwara*" exalt the "*Aupanishad Brahma*".

92. Why is the Supreme Mother addressed as "*Niraadhaara*"?

A. The Supreme Mother provides support to the entire universe but SHE *per se*, does not need any support, therefore, SHE is addressed as "*Niraadhara*".

93. What are the meanings of the divine names "*Niranjana*" and "*Nirlepa*"?

A. The word "*anjana*" means collyrium / eyeliner. The latter implies that which is smeared on the eyes. Ignorance smears vision. Similarly, our deeds lead to attachment (*lepa*). Nothing "smears" the vision of the Supreme Mother, hence, *Niranjana*. SHE is not attached by any deeds (*karma*), hence, *Nirlepa*.

94. How does a Yogi exist in the world?

A. A Yogi exists in the world just like a drop of water on a lotus leaf ("*lipyate na sa papena padma-patram ivambhasa*", *Bhavad gita* 5.10).

95. How many kinds of impurities (*maalinyalu*) exist? What are they?

A. All living beings have three kinds of impurities. They are:

- 1). *Aanava malam* (the inherent lack of knowledge, as in consciousness)



- 2). *Kaarmika malam* (the impurities associated with doing deeds / karma)
 - 3). *Maayika malam* (impurities related to our thought processes)
- The "I" is associated with these three impurities.

96. What is meant by "*Anava malam*"?

- A. The impurity (*malam*) related to innate ignorance in a living being, carried over from prior births, is known as "*Anava malam*".

97. What does "*Kaarmika malam*" (impurity related from deeds) mean?

- A. The impurity accrued due to deeds performed in this birth is known as "*Kaarmika malam*".

98. What is the meaning of the divine mystic name (*rahasya*) "*Nitya*"?

- A. The meanings of the divine mystic name "*Nitya*" are:
- 1). That which is eternal (does not change),
 - 2). That which has no beginning, middle or ending,
 - 3). That which exists in past, present and future (*trikaalalu*).

99. Why do we use the term "formless" (*Niraakaara*) when we worship the Supreme Mother with a "form"?

- A. The Supreme Mother is all pervading in the universe, without a form. However, when it comes to worshipping HER, SHE assumes any form, at the request of an ardent devout devotee.

100. What does "*Niraakula*" mean?

- A. "*Aakula*" means agitated, confused, or flurried. The prefix "*Nir*" negates these qualities. Therefore, *Niraakula* means ONE who is not agitated, confused or flurried.

101. How many Upanishads exalt the glory of the Supreme Mother?

- A. There are many Upanishads that exalt HER glory. To name a few: *Tripura Upanishad*, *Arunopanishad*, *Bahuruchopanishad*, *Bhaavanopanishad*, *Sri Upanishad (Sri Suktam)*, *Devi Atharvasheersham*, *Devi Upanishad*.

102. What is the name for "meditating" on the form of the Supreme Mother? What is the name for "meditating" on the essence of the Supreme Mother?

- A. Meditating on the form of the Supreme Mother is "*Sakala*" (*roopa dhyanam*). *Nishkala (tattva chintana)* is meditation on the essence of the Supreme Mother.

103. Which divine names in the thousand divine names of Goddess *Lalita* have been taken from the *Tripura Upanishad*?

- A. The divine names "*Nishkala*", "*Nishchala*" and "*Shaanta*" have been taken from the *Tripura Upanishad*.

104. Why is the Mother, who fulfills everyone's desires known as "*Nishkama*"?

- A. The Mother fulfills everyone's desires but SHE *per se* is free of any and all desires, hence the divine name "*Nishkaama*".

105. What is the essence (*tattvam*) of the Mother as portrayed by the *Upanishads*?

- A. The Mother is portrayed in the *Upanishads* as the "Supreme Spirit".

106. What is the meaning of the divine name "*Nireeshwara*"?

- A. ONE who is not ruled by a ruler / has no master! SHE is the supreme ruler.

107. What is the Supreme Spirit defined in the divine names "*Niraadhara*" through "*Nireeshwara*"?

- A. The divine names "*Niraadhara*" through "*Nireeshwara*" describe the Supreme Spirit that can only be realized and experienced. The other names for the same are:
- 1). The essence of the Supreme Knowledge (*paramaatha tattvam*).



- 2). The true essence (*tattva swaroopam*)
- 3). The soul (*aatma*)
- 4). Supreme Being (*Brahman*).

108. What is the meaning of “Vivekam”?

- A. The ability to discriminate the real from the unreal is “Vivekam”.

Divine names that bestow benefits

109. Why are the divine names starting from “Niraadhara, Niranjana, through Nishkriya, Nishparigraha” known as “Nishabda” *naamalu* (words starting with “Ni”)?

- A. The word “*nishabda*” in most Indian dialects means, “silent”. However, that is not the reason for these divine names to have “Ni” in the beginning. “Ni:”, here, has been used as a prefix for these divine names.

110. How many flaws (*doshaalu*) do we have? What are they?

- A. There are seventeen flaws. They are : attachment (*raagam*), arrogance (*madam*), lust (*moham*), worry (*chinta*), ego (*ahankaaram*), affection (*mamata*), sin (*paapam*), anger (*krodham*), greed (*lobham*), doubt (*sanshayam*), fear (*bhayam*), frustration (*vikalpam*), change (*baada*), difference (*bhedam*), destruction (*nashamu*), act (*kriya*), acceptance (*sweekarinchuta / parigraham*).

111. The divine name that implies SHE removes attachment is ——

- A. *Raagamadhani*.

112. The divine name that states SHE has no attachment is——

- A. *Neeraga* .

113. The divine name that means SHE eliminates arrogance is ——

- A. *Madanaashini*

114. The divine name that states SHE has no arrogance is——

- A. *Nirmada*.

115. The divine names that mean SHE has no worries and ego are —— and ——

- A. *Nishchinta and Nirahamkaara*.

116. Describe “worry”.

- A. Worry (*chinta*) is defined as that fire which burns one when alive, while a pyre only burns the dead.

“*Chita dahati nirjeevam, chinta dahati sajeevam*”!

PS : worry is the interest paid for trouble before it comes due!

117. Quote the verse from Bhagavad Gita on the quality of being free of worry.

- A. *sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah* (chapter18:66)

118. The divine name that means SHE eliminates lust is——

- A. *Mohanaasini*.

119. The divine name that states SHE has no lust is ——

- A. *Nirmoha*.



120. The divine name that means SHE eliminates the feeling of “mine” (*mama*) is——
A. *Mamatahantri*. Affection (*mamata*) is the cause for the feeling, “mine”.
121. The divine name that states SHE has no affection leading to the feeling of “mine” is ——
A. *Nirmamaa*.
122. The divine name that eliminates sin (*paapam*)is ——
A. *Paapanaashini*.
123. The divine name that states SHE has no sin, is——
A. *Nishpaapa*.
124. What is the interpretation of the word, sin, in the divine names “*nishpaapa, paapanaashini*”?
A. The word sin (*paapam*) in this context implies, doing that which has been prohibited by the scriptures and failing to do that which has been prescribed in our scriptures.
125. How does the Supreme Mother eliminate sins?
A. Surrendering with complete faith and reaching out to HER, eliminates all sins even if they were as huge as a mountain. Just like light dissipates darkness, calling out to the Mother decimates all sins.
126. The divine name that means SHE eliminates greed, is——
A. *Lobhanaashini*.
127. The divine name that states SHE has no greed, is——
A. *Nirlobha*.
128. The divine name that eliminates doubt is——
A. *Samshayaghni*.
129. The divine name that states SHE is free of doubts is——
A. *Nissamshaya*.
130. What is eliminated by the divine names “*Nirbhava, Bhavanaashini*”?
A. “*Bhava*” means “birth”. *Bhavanaashini* means ONE who eliminates the cycle of birth and rebirths (transmigratory cycle). SHE has no birth. SHE has no materialistic world (*samsaaram*). By granting “Self-Realization”, SHE rids us from the cycle of births and rebirths in the materialistic world.
131. What does the Mother who is free of perturbations,eliminate?
A. The mind (*manas*) is ground for the play of convictions and perturbations. When the mind is caught in such an enigma, praying to the Mother who is free of such perturbations, results in peace and calmness.
132. The divine name that means SHE is undisturbed and unchanged, is ——
A. *Niraabaadha*.
133. The divine name that states SHE has no differences is——
A. *Nirbheda*.
134. What are the types of “differences” in species?
A. There are three kinds of differences:
1). Differences in species, for example humans and animals (*vijaateeya*)
2). Differences within a species, for example, within humans there are men and women (*svajaateeya*).
3). Differences within the self, for example, within the human body we have differences in the body parts, like hands, feet etc. (*svagata*).



135. What is the benefit of contemplating on the divine name “*mrutyumadhani*”?

A. *Mrutyumadhani* means ONE who eliminates death. Ignorance is “death”. Quoting our Guruvugaaru “**Unable** to realize, that which is immortal as the real “I” is death. Relating to that which is mortal as the real “I” is death. “Death” is Ignorance (*ajnaanam*), Irresponsibility (*ajaagarta*) and recklessness (*yemaraapaatu*).

136. What is the penultimate (*paramardham*) meaning of “*Nishkriya*”?

A. The living entities are able to act due to the consciousness (*chaitanyam*) of the Supreme Mother. However, SHE is not affected / touched by the fruits of these actions.

137. What is the meaning of the divine name “*Nishparigraha*” ?

A. *Nishparigraha* means SHE does not accept anything. The worldly meaning is that one should not engage in robbery even as a thought. The sublime meaning being, one should not entertain worldly materialistic desires and disturb the “Self”. One should not be drawn to materialistic pleasures and become possessive about them.

138. Which mantras are encrypted in the divine names that eliminate the seventeen sins?

A. The following mantras are encrypted:

- 1). *Hamsa mantra*
- 2). *Shodasaakshari* (16 lettered *mantra*)
- 3). *Ekadasa* (eleven) *Rudra mantra*
- 4). *Dakshinamurthy mantra*.

Worshipping Durga

139. What is the meaning of the divine name “*Nistula*”?

A. “*Nistula*” means SHE is beyond comparison.

140. What is the meaning of “*Neelachikura*”?

A. “*Neelachikura*” means ONE with dark thick tresses.

141. How should we contemplate on the MOTHER?

A. We should always contemplate as HER being sixteen years old, with dark thick tresses.

142. How many types of “perils” (*apaayam*) exist? What are they?

A. There are four types of “perils” (*apaayam*).

They are:

- 1). Knowledge (*vidya*)
- 2). Health (*arogyam*)
- 3). Wealth (*dhana*)
- 4). Vital life force (*praana*)

143. What does the divine name “*Niraapaaya*” mean?

A. “*Niraapaaya*” implies the MOTHER who removes the perils related to knowledge, health, wealth and life forces

144. What is “*ashrayam*”?

A. “*Ashrayam*” implies the awareness that everything being experienced is due to HER grace.

145. What is the meaning of the divine name “*Niratyaaya*”?

A. Nothing and no one can go above and beyond not exceed the MOTHER.

146. Define the “Absolute Truth” (*paratattvam*).



A. "Absolute Truth" is that which is extremely difficult to achieve (*durlabham*) and extremely difficult to define in words or metaphysically (*durgamam*).

147. What does "durlabham" mean?

A. "Durlabham" means that which is extremely difficult to attain.

148. What is "durgama"?

A. "Durgama" means that which is beyond description (indescribable) in words or with metaphysics.

149. What is the name of the "Absolute Truth" that is extremely difficult to attain and is indescribable in words and mind (*manas*)?

A. That which is extremely difficult to attain and is indescribable in words and by the mind is known as "Durga".

150. What is the superficial (*vyavahaarika*) definition of the divine name "Durga"?

A. Superficially, "Durga" means ONE who decimates misery (*durgati*).

151. Name some Telugu / Sanskrit words that start with "duhu" with negative connotation.

- A. 1). *Dukham* (grief)
2). *Dushtattvam* (evil)
3). *Durmaargam* (wicked)
4). *Duraacharam* (ill practices)
5). *Duritam* (misfortune)
6). *Dussaadhyam* (difficult to achieve)
7). *Durbhedyam* (impermeable).

152. How many types of "miseries" (*durgatulu*) exist? What are they?

- A. There are eleven types of "miseries". They are:
1). Demonic (*daitya*)
2). Obstacles (*vighna*)
3). Worldly desires (*bhavaasaagara*)
4). Evil deeds (*kukarma*)
5). Sorrow (*shoka*)
6). Grief (*dukkha*)
7). Punishment by God of Death (*Yamadande*)
8). Hell (*narakam*)
9). Birth (*janmani*)
10). Great Fear (*maha bhaya*)
11). Ill health/ disease (*roga*)

153. What should be done to get rid of miseries (*durgatulu*)?

- A. To get rid of miseries, we should:
1). Hold onto the MOTHER with our intellect (*buddhi*)
2). Use our hands to do good deeds
3). Use our mouth to chant (*japam*)HER divine names.
This implies that we should contemplate on the MOTHER with congruity (unity and purity) of our thoughts (*buddhi*), words (*japam*) and deeds (doing things) (the trio, *trikarana suddhi*).



154. What is the "energy" (*Shakti*) to seek refuge in and surrender to?

A. The "energy" to seek refuge (*ashrayinchaalsina*) and surrender (*ashrayamaina*) is "Durga".



155. What is the definition of the divine name “*Durga*”? What are the benefits of chanting the divine name?
- A. The definition of the divine name “*Durga*” is, that which is extremely difficult to achieve and that which is indescribable in words and beyond reach of the mind. The benefits of chanting the divine name are decimation of grief (*dukkhahantri*) and bestowing of bliss (*sukhaprada*).
156. Who is “*Durga*” as per *Vedaanta*?
- A. “*Durga*” is the Absolute Truth (*Brahma Jnaanam*), as per *Vedanta*.
157. Who is “*Durga*” according to the *Vedas*?
- A. According to the *Vedas*, SHE, who bestows fruition of sacrificial ritualistic deeds (*yajna phalapradaayini*), is “*Durga*”.
158. What is the literal meaning of the word “*Durga*”?
- A. “*Durga*” means a fort.
- A.
159. Who is “*Durga*”?
- A. “*Durga*” is the ONE who slayed the demon “*Durgama*”.
160. What is the benefit of worshipping “*Durga*”?
- A. The benefits of worshipping “*Durga*” are decimation of miseries and obtaining bliss.
161. What are the various meanings of “*kham*”?
- A. “*Kham*” means Sky (*aakasam*), experience (*anubhavam*), and senses (*indriyam*).
162. What is sorrow (*dukham*)?
- A. Sorrow means an experience (*anubhavam*) that is unbearable.
163. What is happiness (*sukham*)?
- A. An experience (*anubhavam*) that gives comfort is defined as happiness (*sukham*).
164. What is the meaning of the segment of letters, named “*Pa vargam*”, in *devanaagari* script ?
- A. The segment of letters known as “*pa vargam*” are mnemonics for the following:
Pa: *punyam* (good *karma*), *paapam* (bad *karma*)
Pha: *phalam* (fruit of our actions)
Ba: *bandham* (bondage)
Bha: *bhayam* (fear)
Ma: *maranam* (death)
165. What is “total permanent sorrow” (*atyantika dukham*)?
- A. Total permanent sorrow (*atyantika dukham*) is possessing the “*pa varga*”.
166. What is the “name” for the state where “total permanent sorrow” (*atyantika dukham*) is eliminated?
- A. Liberation (*moksham*) is the elimination of “*atyantika dukham*” (total permanent sorrow).
167. What is liberation (*moksham*)?
- A. Liberation is letting go of the obsession that the three bodies (gross, subtle and causal), which are just vehicles (*upaadhi*), is the “real I”.
168. What is the philosophical explanation of being vile (*dushtatvam*)?
- A. Philosophically, being vile (*dushtatvam*) means, being addicted to sensory worldly /outwardly pleasures (*bahirmukham*).
169. What is the meaning of the divine name “*dushtadoora*”?



- A. “*Dushtadoora*”, implies that the Supreme Mother steers away (*doora*) from the vicious (*dushta*).
170. What are tainted practices (*duraacharam*)?
A. Practicing that which is contrary to the scriptures, is “tainted prohibited practice” (*duraacharam*).
171. What does the divine name “*duraachaarashamani*” mean?
A. “*Duraachaarashamani*” means ONE who eliminates tainted practices that have been prohibited in our scriptures (*duraachaaram*).
172. What does “*doshavarjita*” mean?
A. “*Doshavarjita*” means ONE who is devoid of any flaws / blemishes (*dosham*) and, ONE who eliminates all flaws / blemishes.
173. What does the divine name “*Sarvajna*” mean?
A. The “Absolute Truth” that is beyond space and time, is known as the “All Knowing” or Omniscient (“*Sarvajna*”).
174. How many cardinal traits (*pradhaana lakshanaalu*) does the MOTHER have? What are they?
A. The MOTHER has six cardinal traits. They are:
1). All knowing (*sarvajnata*)
2). Freedom (*swatantrata*)
3). Endless Knowledge (*anaadi bodha*)
4). Permanency (*nityata*).
5). Wholesomeness (*sampoornata*)
6). Endless (*anantata*).
175. What does the divine name *saandrakaruna* mean?
A. Compassion that is compact (*chikkani*) and abundant (*pushkalam*) is *saandra karuna* (“dense compassion”).
176. What is the meaning of the divine name “*samaanaadhikavarjita*”?
A. “*Samaana*” means equal to,
“*adhika*” means “greater than”,
“*Varjita*” means “without”,
“*Samaanadhika varjita*”, means, there is nothing that can be “equal to” or is “greater than” the Supreme Mother. SHE is beyond comparison (*saati*) to anything.
177. Which divine names constitute the “knowledge of the nine enclosures” (*nava aavarana*)?
A. The following divine names constitute the “knowledge of the nine enclosures” (*nava aavarana*):
Nistula, Neelachikura, Nirapaaya, Niratyaya, Durlabha, Durgama, Sarvajna, SaandraKaruna, and Samaanadhikavargita.
178. Which divine names glorify the benefit of chanting the “nine-sheathed knowledge” (*Navaavarana Vidya*)?
A. The following divine names glorify the benefits of chanting the “nine-sheathed knowledge” (*Navaavarana Vidya*): *Dukhanantri, Sukhaprada* and *Duraacharashamani*.

The “form” of all mantras

179. What does *sarva* imply?
A. *Sarva* implies the “Ultimate Reality” (*ParaBramha*) / omnipresent.
180. Why is the MOTHER known as *sarvamangala*?
A. All that is auspicious in the universe, is HER form, therefore, SHE is *Sarvamangala*.



181. What is known as “*Sumangali*”?

A. The radiance during dawn (*usha kaalam*), due to the blending of red and yellow shades of the rising Sun, is known as *Sumangali*.

182. Name the things, people and animals, described as auspicious, in the scriptures (*sastras*).

A. The following have been described as auspicious in the scriptures:

- 1). Sages proficient in Vedas (*Veda Vettalu*)
- 2). Cow
- 3). Fire
- 4). Gold (*suvarnam*)
- 5). clarified butter (*ghee*)
- 6). Sun
- 7). chaste lady
- 8). King
- 9). *Tulasi*
- 10). *Bilvam* (bael)
- 11). Flowers
- 12). Mirror
- 13). *Shiva lingam* (spiritual icon representing Lord *Shiva*)
- 14). fossilized shell (*Salagramam*)

183. What is the meaning of the divine name “*sadgatipradaa*”?

A. The divine name *Sadgatipradaa* implies SHE who bestows a state higher than the existing state (*unna stithi kanna unnatta stithi*).

184. How many kinds of right paths (*sad gati*) exist?

A. There are two kinds of right paths: 1). Relatively better path, meaning there is something better than that, yet to be achieved (*saapeksha sadgati*), 2). Path towards salvation/ liberation (*nirapeksha sadgati*).

185. What is meant by “relatively better path” to attain Godhead (*saapeksha gati*)?

A. Constantly worshipping the Supreme Mother will result in better “lives after death”. This will lead to better births, where opportunities will be available to continue the efforts towards liberation.

186. Name the order of births before obtaining human birth.

A. The following are the order of births before taking birth as a human being : Rocks, creepers, shrubs, medicinal plants, specialty trees, insects and the like, water born creatures, wild animals, animals, birds and then human beings.

187. How many states (*gatulu*) exist?

- A. 1). States that lead to hell,
2). States that lead to heaven,
3). Combination of the states of hell and heaven (birth as humans)

188. Which path of ascent is taken by the souls of people who have led a righteous life?

A. The souls of people who have led a righteous life by performing sacrificial rituals (*yajnas*) and philanthropic deeds of various types (*ishtapurtaalu*) take the path of smoke (*dhuma margam*) , also known as southern path (*dakshina path*). They reach higher planes but once the accumulated merits are depleted, they are back to the plane of humans where the good and bad are in mixed portions.

The souls of people who have reached great spiritual heights and have realized the Absolute Truth, take the path of light (*archiradi margam*), also known as Northern path (*uttarayana margam*). These souls are liberated from the cycles of births and rebirths. They attain liberation in preordained order (*krama mukti*).

189. What is the path of the Ultimate Reality?

A. Path of the Ultimate Reality is that of Self Realization (*jeevan mukti*).

190. What is the meaning of the divine name “*Sarveshwari*”?

A. The divine name “*Sarveshwari*” means The Supreme Administrator (*niyamakuraalu*).

191. What is the meaning of the divine name “*Sarvamayee*”?

A. SHE is omnipresent! SHE pervades and exists in the universe that is being seen and that which is beyond perception.



192. What is meant by “made of / constitutes” (*mayam*)?

A. All existence is “made of” the supreme spirit. The Supreme spirit dwells in everything that exists in the universe. For example, an ornament of gold is “made of gold” though it may take shapes of a ring, earrings etc.

193. What is the meaning of the divine name “*sarvamantraswaroopini*”?

A. The divine name “*sarvamantraswaroopini*” has two interpretations:

- 1). The great auspicious knowledge (*Sri Vidya*)
- 2). SHE is the embodiment of *mantras*.

Mantras have letters and sound! SHE is both the letters themselves and the sound energy in a *mantra*. SHE is the energy component of the *mantra*.

194. What is the meaning of the divine name “*sarvayantraatmika*”?

A. *Sarvayantraatmika* implies SHE is the form of the auspicious geometric cosmic wheel (*Srichakram*).

195. What is the meaning of “*sarvatantra roopa*”?

A. *Sarvatantraroopta* implies the auspicious Knowledge of the Supreme Mother (*SriVidya*).

196. What is the uniqueness of the trio of divine names “*Sarvamantrasvaroopini, Sarvayantraatmika, Sarvatantraroopta*”?

A. The energy in the form of sound is HER mantra, this sound energy reveals the auspicious geometric cosmic wheel (*yantram*). The auspicious Knowledge of the Supreme (*tantram*) explains the technical modes of worshipping the Mother who is in the form of the auspicious cosmic wheel. The three divine names describe the multiple ways to experience the Energy, namely, as Mantra (letters and sound), Yantra (geometric wheel) and the technique is *tantram* (auspicious Knowledge)

197. What is meant by *tantram*?

A. *Tantram* defines the scientific technicalities involved in the worship of God.

198. How many types of *tantras* are there?

A. The technology of worshipping God is of two kinds, 1). that which abides by the Vedas and 2). that which does not abide by the Vedas.

The glory of Tripura

199. Which garland of mantras (*maala mantram*) exalts the divine name “*manonmani*”?

A. The “Durga of the groves” is the garland of mantras” (*vana Durga maala mantram*) that exalts the divine name “*Manonmani*”.

200. What are orthodox practices (*dakshinaachaaram*)?

A. Practices performed with the knowledge of the Absolute Truth (*Brahman*) are orthodox practices (*dakshinaachaaram*).

201. What are unorthodox practices (*Vaamachaaram*)?

A. Practices performed to invoke evil spirits (*aabhicharika*) and for unfavorable gains (*abhitha*) are unorthodox practices (*vaamaachaaram*).

202. What is the masculine counterpart of the divine name *manonmani*?

A. *Manonmanaha* .

203. Which scripture exalts the name *manonmanaha*?

A. *Rudra suktam*.

204. State few examples of “trios” with respect to spiritual practices?



- A. 1). *Dhyana* (contemplation) *Dhyeya* (that which is being contemplated), *Dhaatru* (one who is contemplating).
2). *Jnaana* (knowledge as in consciousness), *jneya* (the knowledge that needs to be attained), *jnaata* (one aspiring for the knowledge)
205. What is the meaning of *Manonmani*?
A. *Manonmani* implies the unison between the living being (*jeevudu*) and the Supreme Being (*Bramhan*). A state attained when the knower, known and the process of knowing merge into one.
206. What is the interpretation of the divine name “*Tripurasundari*”?
A. *Tripurasundari* implies the beautiful state of wellbeing when all three (*triputi*), namely, the known, knower and the process of knowing, are merged into one.
207. What is the interpretation of the destruction of the *tripuraasuras* ?
A. Destruction of *tripuraasuras* implies losing the habit of visualizing things in “threes”, namely, the knower, known and the process of knowing.
208. What is the interpretation of the name “*Trivikrama*”?
A. *Trivikram* implies that all that is pervading in the “threes” is in fact ONE.
209. What is the state of one who has attained the state of *manonmani*?
A. One who has attained the state of *manonmani* appears to be looking outwardly but the vision is centered deep within (*antar lakshyam, bahir drishti*).
210. What is the location of *manonmani* with respect to the auspicious geometric cosmic wheel (*Srichakram*)?
A. *Manonmani* is located adjacent to the dot (*bindu*) in the crown (*sahasraara*).
211. Where is *manonmani* located with respect to yogic angle?
A. *Manonmani* occupies the eighth position, counting upwards, at two finger breadth intervals from the area between the eyebrows (*ajna chakram*).
212. What is the other name for nature (*prakruti*)?
A. Illusion (*maaya*).
213. Who has control over illusion (*maaya*)?
A. *Maheswara* controls illusion (*maaya*).
214. Which divine name from the “*Durga* of the groves, garland of mantras”, defines the essence of *Maheswara*?
A. *Maheswari*.
215. What is the meaning of *Maheswari*?
A. *Maheswari* means the ONE who controls illusion (*maaya*).
216. Which divine name define the energy within *Mahadeva*?
A. *Mahadevi*.
217. When are the words “*Maha*” and “*Sarva*” used?
A. The words “*sarva*” and “*maha*” used to define the Supreme Being (*parabramha*).





218. Which name among the eight divine names of Lord Shiva defines the Moon?
A. The divine name Mahadeva defines the Moon.
219. If the Moon described in the crown chakra defines the Lord, which aspect is the Mother?
A. The Mother is the radiance of the Moon (*Rohini*).
220. Which divine name defines that the Mother as the Goddess of all deities?
A. The divine name *Mahadevi* defines that the Mother is the Goddess of all deities.
221. Where is the sacred / holy place of pilgrimage of *Mahadevi* located?
A. The sacred place of pilgrimage of Goddess *Mahadevi* is located on the banks of the river *Gandaki*.
222. Which divine name explains that which “sees” and is “seen”?
A. *Mahalakshmi*.
PS: there are many interpretations to the divine name *Lakshmi*.
223. Who is the main deity in Kolhapur?
A. Goddess *Mahalakshmi*.
224. Who built the temple of the Goddess Mahalakshmi located in Bheemili, Visakhapatnam?
A. *Sri Sadhuru Shivananda murthy*.

Part 1: The Great garland of divine names (*Mahamaala mantram*)

225. What is the proof that the thousand divine names of Goddess Lalita are empowered with energy of mantras?
A. The “sacred mystic seeded” letters (*beeja askharaalu*) are evident in some divine names. When they are not evident, then we have to accept the explanation given by the great Seers of honorable lineage, as proof.
226. Why does the Mother have so many forms?
A. The Mother, on own HER volition, takes various divine names and forms, at the request of HER devout devotees. There is no difference between these forms taken by HER and the Absolute Truth (*Brahma Tattvam*). The Mother’s form is a Supreme form (*maharoopam*). The Mother’s Absolute Truth is the Supreme essence (*mahatattvam*).
227. When should the word “*maha*” (Supreme Nature), be used?
A. The word Supreme Nature/ prodigious is used to define:
1). The Supreme Being (*purushudu*)
2). Cardinal (*pradhaanam*)
3). Manifested (*vyaktam*)
4). Time (*kaalam*).
228. Who is the Supreme Being?
A. The Supreme Being implies living being (*jeevudu*), Creator (*srushti karta*), the Supreme Spirit (*Brahma*), and Soul of the Universe (*paramapurushudu*).
229. What is the meaning of “*pradhaanam*” (cardinal)?
A. *Pradhaanam* (Cardinal) implies the “unmanifested nature” (*avyakta prakruti*) and it also implies the “manifested nature” (*vyakta prakruti*) derived from the “unmanifested” (*avyakta prakruti*).
230. What is the significance of the word “*Maha*” (Supreme), in the divine name “*Maharopaa*”?



A. The Mother's forms are not simply related to nature. They are beyond this nature (*prakruti ki ateetam*), hence the name "*Maharoopaa*" (Supreme form).

231. Describe the form manifested by the MOTHER to slay the demon, *Mahishaasura*?

A. The MOTHER obliged the deities when they prayed to HER to save them from the demon *Mahishaasura*. SHE assumed a colossal form, with HER splendor resplendent through the three worlds. HER crown touched the skies above (*aakasam*), the weight of HER feet was causing agony in the netherworlds (*paatala loka*), and thousands of HER arms were spread across the universe. This magnanimous form has been exalted in the verses from *Durga saptasati* (700 verses on *Durga*).

232. What is the meaning of the divine name "*Mahapoojya*"?

A. The Supreme Goddess (*parameshwari*) is the Supreme essence, that is greatly worshipped by great saints and sages. SHE is worshipped by the very Gods who are worshipped by us, thus affirming HER supremacy, hence the divine name ONE who is "Greatly worshipped" (*Mahapoojya*).

233. How does the Supreme Mother, known as "*Mahapaatakanashini*", (absolver of even the worst sins) oblige HER devotees?

A. Atonement (*prayashchitam*) of sins committed, will lead to forgiveness but will not eliminate the prior impressions (*samskaarams*) that led to the evil deeds. The Supreme Mother alone, however, can absolve the impressions that lead to evil deeds along with the evil impressions and thus uplift HER devotees.

234. Describe yet another meaning of the divine name "*mahapaatakanashini*" (absolver of even the worst sins)?

A. The other meaning of the divine name "*Mahapaatakanashini*" is that, during atonement, we worship various deities (*devatas*). All these deities (*devatas*) are a conglomerate of the Supreme Mother. Worshipping these deities translates to worshipping the MOTHER.

235. What is *maaya* (illusion)?

A. *Maya* (Illusion) is the energy (*sakti*) attribute of the Supreme Spirit (*Brahman*). That which impedes and obscures the "experience" of the all-pervading Supreme Spirit is illusion (*Maya*).

236. Why are we unable to understand the Supreme Being (*Parameshwarudu*)?

A. We are unable to understand The Supreme Being (*Parameshwarudu*) because of HIS energy of illusion (*Maya shakti*).

237. How can we understand the Supreme Being (*Parameshwarudu*)?

A. We can understand the Supreme Being only through HIS grace (*krupa*).

238. What is the name of the illusionary energy (*maya shakti*) that obscures the understanding of the Supreme Being?

A. The name of the illusionary energy that obscures the understanding of the Supreme Being is Ignorance (*avidya*).

239. What is name of the "energy" that reveals the true nature of the Supreme Being?

A. The name of the energy that reveals the Absolute Truth is Knowledge, as in consciousness (*Vidya*).

240. What is another interpretation of the divine name "*Mahamaaya*" (Great Illusion)?

A. The Great Illusion (*mahamaaya*) is the Supreme Being's queer (*vichitra*) energy (*shakti*) of execution (*kaaryakarini*) that results in creation, sustenance and dissolution.

241. Can a learned person (*jnaani*) fall for illusion (*maaya*)?

A. A learned person who has indirect knowledge (*paroksha jnanam*) of the Absolute Truth can fall for illusion (*maaya*), because he is accompanied by the deeds leading to actions. However, a learned



person with transcendental / not-indirect (implying direct) experience (*aparoksha jnaanam*) will **not** fall for illusion (*maaya*).

242. What is *paroksha jnanam* (indirect knowledge of the Absolute Truth)?

A. Indirect knowledge of the Absolute Truth is obtained by reading scriptures, observing the world, understanding myth from reality and differentiating the real from the unreal. This knowledge originates from learning the scriptures.

243. What is the summary of the Upanishads related to the fetus in a womb (*garbhopanishad*)?

A. The fetus in the seventh month of gestation is aware of the fact of being in a womb after many births, with the complete awareness that the body is not the real "Self". With this awareness, the fetus promises to itself that it will not fall for illusion (*maaya*). But during the ninth month of gestation, when the baby comes out of the womb, that awareness vanishes. The baby starts identifying itself with the body and forgets about the promise. This is the summary of the fetus in the womb Upanishads (*garbhopanishad*).

244. What is the importance of illusion (*maaya*)?

A. Illusion is necessary for the sustenance of the universe. A mother cares for her child due to the illusionary nature of being possessive about the child.

245. How do we know when to get out of illusion (*maaya*)?

A. It is impossible to know when to get out of illusion. However, if we take refuge in the MOTHER, acknowledging the fact that SHE knows when to keep us under the influence of illusion and when to pull us out of it, she will certainly grace us.

246. How can we understand *maaya* (illusion)?

A. Illusion cannot be understood by giving any number of examples. If we take refuge in HER, SHE will know when to grace us. This is the summary of the seven-hundred versed hymn on Goddess *Durga* (*Durga saptasati*).

247. Quote the verse in the *Bhagavad Gita* that alludes to the essence of the *maaya* (illusion).

A. **"*daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te*" (Chapter 7:14)**

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."

248. What is the important observation to be noted in the divine names *Mahsattva*, *Mahashakti*, *Maharati*, *Mahabhoga*, *Mahaiswarya*, *Mahaveerya*, *Mahabala*, *Mahabuddhi*, *Mahasuddhi*?

A. The divine names *Mahsattva*, *Mahashakti*, *Maharati*, *Mahabhoga*, *Mahaiswarya*, *Mahaveerya*, *Mahabala*, *Mahabuddhi*, *Mahasiddhi* imply the collective concentrated energy (*samooaha shakti*) of the Supreme Mother.

249. What is the root of harmonious energy (*sattva shakti*) in humans and all living beings?

A. The root of harmonious energy in all living entities is the Supreme Mother.

250. How can we replenish our depleted harmonious energy (*sattva shakti*)?

A. The Supreme Mother will replete our harmonious energy when depleted. Just as we fill our empty pots with water from the river, taking refuge in HER, who is the root of all existence, will replete our energy.

251. What does harmony (*sattva*) mean?



- A. Harmony (*sattva*), implies vital life forces (*praanam*), strength. The MOTHER is the Great life forces, Great strength and Great existence.
252. What is energy(*shakti*)?
A. Strength combined with capability to work is “energy” (*shakti*).
253. Why is the MOTHER known as “*Mahashakti*” (Great Energy)?
A. The MOTHER’s energy is incomparable. There is nothing equal to or greater than HER energy (*shakti*). Therefore, SHE is known as the Great Energy (*Mahashakti*).
254. What is *rati* (passion)?
A. *Rati* (passion) means interest, love. The quality of being able to enjoy.
255. What is the difference between the passion of the Supreme Mother and that of ordinary human beings?
A. The MOTHER has extreme ardor towards HER consort, Lord *Shiva*. Lord *Shiva* is the embodiment of the word, magnanimous (*mahasabdam*), which defines the Absolute Being (*parabrahma*), therefore SHE is passionate (*rati*) towards the Absolute Being. When it comes to ordinary humans, each has their own passion, based on the impressions (*karma vaasanalu*) either from this birth or prior births. It leads to passion on things that are merely entertaining but do not bring enlightenment.
256. Quote verses from few of Adisankarachaarya’s great works, which define the divine name “*Maharati*”.
A. ***vipañchyā gāyantī vividha-mapadānam paśupate*** - || *Soundarya Lahari slokam* /66 |
This verse shows that even Saraswati Devi, who is an embodiment of music, has to sing HIS glories to appease the MOTHER. Adisankarachaarya started the first verse in *Soundarya Lahari* with “*śivaḥ...*”. One Hundred eight divine names Of Goddess *Lalita* (*Lalita ashtottaram*) has the name “*nijabharṭṛ mukhāmbhoja cintanāyai namaḥ*”. These few examples exemplify the fact that SHE is always contemplating on HIS lotus like face (*mukhaarvindam*).
257. What is another unique meaning of the divine name “*Maharati*”?
A. The other unique interpretation of the divine name “*Maharati*” is that SHE centralizes (*kendrikarinchi*) the earnestness of the great sages and seers, towards HER.
258. Which kind of experience does the word “*bhogam*” (enjoyment) define?
A. Enjoyment means experience. It is usually used to imply the joy obtained by acquisition of wealth and objective pleasures.
259. Describe the great riches (*mahabhogaalu*) of the MOTHER?
A. The MOTHER is extremely rich. One entire section of HER abode, Manidweepam, is occupied by, *ananga kusuma and ananga mekhala*, who bedeck HER. Each attendant serving HER, has one lakh attendants at their disposal to help adorn the MOTHER. Their primary responsibility is to accrue all ornaments and jewels required to adorn HER. The MOTHER is seated in the “ornament pavilion” (*abhushana mandapam*) and gets decorated by these attendants from head to toe. There are other attendants who fan with “hand fans” made of flowers and fans made from the fragrant hair obtained from tails of Yaks (*chamari mrugam*) and hold bejeweled umbrellas. In summary, the MOTHER is rich!
260. How should we accept and enjoy the riches that we obtain?
A. The riches that we acquire as vehicles, homes, clothes etc are due to the fruition of good deeds graced by the MOTHER. We must accept and enjoy them as HER blessings (*prasaadam*).
261. What does the word “*aishwaryam*” (affluence) mean?
A. There are two interpretations to the word “affluence”.
1). divine attributes (*vibhutulu*)



2). Divinity (*ishwaratvam*)
Divinity means supremacy (*adhikaram*).

262. What does “*mahaishwarya*” mean?

A. “*Mahaishwarya*” means ONE who has all the riches. It also implies ONE who has utmost supremacy.

263. How do human beings obtain riches?

A. Human beings obtain the eight kinds of riches (*ashta aishwaryaalu*) and favorite wealth (*ishta sampadalu*) due to the grace (*anugraham*) of the MOTHER.

264. What are the eight kinds of riches (*asta aishwaryaalu*)?

A. The eight kinds of riches are:

1). domestic help (*daasulu*), 2). servants(*bhrutyulu*), 3) children (*sutulu*), 4). Relatives (*bandhuvulu*), 5). things (*vastuvulu*), 6). vehicles (*vaahanaalu*), 7). wealth (*dhanam*), 8). Produce (*dhaanyam*).

265. Why doesn't accrual of wealth have any effect on great souls?

A. Wealth in the materialistic world has limitations and is “time bound”. It is a reward accrued because of good deeds (karma) and lasts as long as the fruit of those deeds last. Great souls are aware of this limitation of materialistic wealth; therefore, they remain unaffected by gaining it. They are not thrilled about it.

266. What is “real wealth”? Who can bestow it?

A. Unlimited “real” wealth is liberation (*moksham*) and experiencing the Absolute Truth. Access to the Supreme Mother's feet is real wealth. The bliss of liberation (*moksha sukham*) can be bestowed only by HER.

267. What is the interpretation of the divine name “*Mahaveerya*”?

A. “*Veeryam*” means the energy required for cause of procreation (*utpatti karanamaina shakti*). SHE creates the countless worlds in the timeline of past, present, and future. Nature (*prakruti*) is the prodigious progenitor (*mahadyoni*). The procreational energy of the Absolute Being (*Eshwara*) impregnates “Nature” resulting in the creation of the universe. SHE has the capacity and the energy to procreate the universe, hence the divine name “*Mahaveerya*”.

268. What is the interpretation of the divine name “*Mahabalaa*” with respect to the auspicious geometric cosmic wheel (*Srichakram*)?

A. “*Balam*” (strength) has various meanings. One of them being “army” (*senā*). The Mother is “*bhaṇḍāsura vadhodyukta śaktisenā samanvitā*”, meaning that SHE has large armies. The auspicious cosmic geometric wheel (*Srichakram*) is entirely packed with these armies. SHE resides in the center, which is the dot (*bindu*), of this auspicious geometric cosmic wheel. That is why SHE is the Great Strength/ Mighty (*mahabalaa*).

269. How does the Supreme Mother appear to us as the Great Intellect (*mahabuddhi*) in our daily activities?

A. “*Yaa Devi Sarva-Bhutessu Buddhi-Ruupenna Samsthīta*”. SHE is the intellectual energy (*buddhi shakti*) in all living entities. SHE is the sculptor of the universe. SHE is the root of the universe. SHE is the great intelligence (*mahabuddhi*) which is the cause of the Sun rise and the Moonrise, the humongous tree originating from a tiny seed, the blossoming of a bud to a flower with the touch of the sun rays, the various colors in all flowers, sweetness in a fruit borne of a bitter tree, the sight in the eyes, and many more daily miracles.

Mahasiddhaye Mahatripurasundari



270. What is the first enclosure (*aavarana*) in the auspicious geometric cosmic wheel (*Srichakram*)?
A. The first enclosure of the auspicious geometric cosmic wheel is the Enchanting wheel of the three worlds (*trilokyamohana chakram*).
271. What is the innermost “chamber” (*antahapuram*) of the auspicious geometric cosmic wheel (*Srichakram*)?
A. The innermost chamber of the auspicious geometric cosmic wheel is a dot (*bindu*).
272. What are the eight supernatural divine attainments (*ashta siddhulu*)?
A. The eight supernatural divine attainments are:
1). *Animā* : reducing one's body to the size of an atom
2). *Mahimā* : expanding one's body to an infinitely large size
3). *Laghimā* : becoming almost weightless
4). *Garima* : becoming infinitely heavy
5). *Prāpti* : ability to be anywhere at will
6). *Prākāmya* : realizing whatever one desires
7). *Īśīṭva* : supremacy over nature
8). *Vaśīṭva* : control of natural forces
273. What is meant by “*raasollasam*”?
A. The ability to relish the feeling of chanting (*japa*) and saying verses (*stotram*) is known as “*rassollasam*”.
274. What is meant by “*dvandvai ranibhibhutam*”?
A. “*Dvandvai ranibhibhutam*” means to stay unperturbed with grief or joy, loss or gain.
275. What does “*adhamottama abhaavaha*” mean?
A. “*Adhamottama abhaavaha*” means losing the habit of discriminating somethings to be superior and somethings to be lowly.
PS: “*adhama*” means lowly, “*uttama*” means superior.
276. What is meant by “*kaanti*”, “*bala*”, “*vishokam*”?
A. The words *kaanti*, *bala* and *vishokam* mean developing radiance (*kaanti*), and strength (*bala*) in the body and achieving a state where there is no despair (*vishokam*).
277. What is “*tapodhyana aadi nishta*”?
A. The ability to be steadfast and unperturbed, while contemplating and meditating is “*tapo* (meditation), *dhyana* (contemplation), *aadi* (etc) *nishta* (steadfast).
278. What is meant by “*kaama chaaritam*”?
A. The capability to move around anywhere without any encumbrances to continue introspection (*saadhana*), is known as “*kaama chaaritam*”.
279. What is meant by “*yatrakvachanasaayate*”?
A. The ability to continue irrespective of where one lives is “*yatrakvachanasaayate*”.
280. What is meant by “*Mahayogam*”?
A. “*Mahayogam*” means attaining the Supreme Mother’s feet, experiencing the Absolute Truth (*paratattvam*).
281. What is the name given to those who have attained “*mahayogamu*”?
A. Those who have attained the great unison (*mahayogam*) are known as the *yogishwaras*.



282. Who are the Deities in control of the “seed” (*beeja*)?

A. There are fourteen deities (*devatas*) in charge of the seed (*beeja*): Wind God (*vaayuvu*), Soul (*aatma*), *Satyasevudu*, *Sarvam*, *Puraha*, *Antaha*, *Yajnaha*, *Vashatkaaraha*, *Indraja*, *Rudra*, *Vishnu*, *Brahma*, *Namaha*, *Prajapati*.

283. Which knowledge is depicted by the divine names starting from “*Maha tantra*” through “*Yoginiganasevita*”?

A. The knowledge depicted in the divine names starting from “*Maha tantra*” through “*yoginiganasevita*” is the “*mahayaagakrama vidya*”.

284. What are some of the terms used in the divine Knowledge of the Absolute (*SriVidya*)?

A. The terms used in the divine Knowledge of the Absolute are: *Maha yaagam* (Great Sacrificial ritual), *Raho yaagam* (mystically sacred sacrificial ritual performed by using one’s own body as the altar), *Antaryaagam* (Sacrificial ritual from within), *Bahiryaagam* (Sacrificial ritual from without).

285. Who performed the Great Sacrificial Ritual (*Mahayaagam*)?

A. The Supreme Being (*Parameshwara*) performed the Great Sacrificial Ritual.

286. What is implied by “sacrificial ritual performed from within”?

A. Sacrificial ritual performed from “within” implies sacrificing our ego to the sacrificial fire.

287. What is meant by performing sacrificial ritual from “without”?

A. The sacrificial ritual performed from “without” implies worshipping the auspicious geometric cosmic wheel (*Srichakram*).

288. What is meant by the Great sacrificial ritual (*Mahayaagam*)?

A. Clubbing sacrificial ritual from within and without is akin to performing the Great sacrificial ritual (*Mahayaagam*).

289. What is meant by the Great Spiritual technical science / science (*Mahatantra*)?

A. The Great Spiritual technique / science (*Mahatantra*) implies the Knowledge of the Absolute Truth (*SriVidya*) which bestows both materialistic pleasures and transcendental bliss, namely, liberation (*moksham*).

290. What is meant by the Great cosmic geometric design (*mahayantram*)?

A. The Great cosmic geometric design (*Mahayantram*) is the auspicious geometric cosmic wheel (*Srichakram*) that presides over the blueprints of the Earth, Meru mountain and Mount Kailash.

291. What are the other names for the Knowledge of the Absolute Truth (*Srividya*)?

A. The other names for the Knowledge of the Absolute Truth (*Srividya*) are: 1). King of cosmic wheel (*chakra raajam*), 2). Diamond of accomplishment (*siddha vajram*).

292. Name the eight *Bhairavas*(*ashtabhairavulu*).





A. The names of the eight *Bhairavas* are: 1). *Asitabhairava* 2). *Rurubhairava* 3). *Chandabhairava* 4). *Krodhabhairava* 5). *Unmatta bhairava* 6). *Kapaala bhairava* 7). *Bheeshana Bhairava* 8). *Samhaara bhairava*.

293. Name the days that are very auspicious for the worship of Lord *Bhairava*.

A. The auspicious days for the worship of *Bhairava* are the eighth day of the waxing and waning phase of the lunar calendar, and Sundays. The most exceptional day being eighth day of the waxing phase of the lunar calendar (*suddha ashtami*), in the lunar month of *Maargaseersha* (Nov/Dec).

294. What is the meaning of the word "*Bhairava*"?

A. *Bhairava* means ONE who nurtures (*bharatva / poshinchuta*), is a source of bliss (*ramanattva / anadimpa cheyuta*), and manifests (*vamanatvaat / veligrakkuta*).

295. What is meant by the *mahakalpa* ("Great aeon")?

A. Four ages (*yugalu*) equal one Great Age (*Mahayugam*). Seventy-one "great ages" make one life span of Manu (*manvantaram*). The life span of fourteen *manus* makes up an aeon (*kalpa*). One hundred aeons (*kalpas*) add up to one "great aeon" (*mahakalpa*).

Chatur Shashti upachaaraadhy through chakrarajaniketana

296. What are the kinds of services (*upaachaaralu*) offered in the worship of the Supreme Mother?

A. There are umpteen services that can be offered towards HER worship. The principal among them are:

- 1). Worshipping with five services (*pancopachaara*)
- 2). Worshipping with sixteen services (*shodasa upachaara*)
- 3). Worshipping with sixty four services (*chaturshashti*).

SHE alone reserves the authority / privilege to be worshipped through all sixty-four services.

297. Describe HER "smile" after SHE receives the offering of the divinely-wrapped betel leaves (*karpuraveetika*).

A. HER smile after partaking the divinely-wrapped betel leaves has been described as, that filled with enchanting, charming and rapturous bliss (*anandollasa vilaasa haasam*).

298. What is the reason behind the number, sixty-four, for the types of services offered to the Supreme Mother?

A. The auspicious geometric cosmic wheel (*Srichakram*) has a central point / dot (*bindu*) which is surrounded by eight enclosures (*aavarana*). There are sixty-four principal energies in each "energy point" (*shakti*). The sixty-four offerings are representative of these principal energies.

299. How many professional (*vrutti*) and academic (*vidya*) studies exist?

A. There are sixty-four professional and sixty-four academic studies.

300. How many celestial enchantresses (*yoginis*) worship the Supreme Mother?

A. The Supreme Mother is worshipped by sixty-four crores (1 crore = 10 million) of celestial enchantresses. There are a total of five hundred and seventy six crores of celestial enchantresses (*yoginis*), within the auspicious geometric cosmic wheel (*Srichakram*), worshipping the Mother. This is the "Great Sacrificial ritual" (*mahayaagakramaaraadhy*).

301. Name the Mother-deities (*matruka devatalu*) located in the enchanting cosmic wheel of the three worlds / the square (*chaturasram*) (*trilokya mohana chakram*).



- A. There are eight “Mother deities” in the enchanting wheel of the three worlds (*trilokyamohanachakram*). Their names are: 1). *Bramhi* 2). *Maheswari* 3). *Koumari* 4). *Vaishnavi* 5). *Varaahi* 6). *Maahendri* 7). *Chamunda* 8). *Mahalakshmi*.
302. Provide one among the many meanings of “*Manuvu*”?
- A. One of the meanings of the word “*manuvu*” is mantra. All mantras are HER “form of word/sound energies”.
303. Who are the deities working to keep the orderliness in the universe?
- A. The deities working to keep the orderliness in the universe are: *Indra, Manus, Prajaapatis, Shiva, Vishnu, Brahma, Subrahmnya*.
304. What should the deities like Indra etc do, in order to carry out their “jobs” efficiently?
- A. *Indra* and the other deities have to worship The “Energy” (*Shakti*) to do their work efficiently.
305. How many of the deities venerate (*upaasana*) the Auspicious Knowledge of the Absolute Truth (*SriVidya*)? Who are they?
- A. Twelve of the deities (*devatas*) primarily venerate(*upaasana*)the auspicious Knowledge of the Absolute Truth (*SriVidya*). They are:*Manu, Moon, Sun, Kubera, Agastya, Lopamudra, Manmadha, Agni, Indra, Durvaasa, Subrahmanya and Lord Shiva*.
306. What is the name of the method of worshipping the auspicious Knowledge of the Absolute Truth (*SriVidya*)?
- A. The method of worshipping the auspicious Knowledge of the Absolute Truth (*SriVidya*) is known as the Knowledge of the three divisions of Mother “*Kutatraya Vidya*”. The three divisions are That of HER “face” (*vaakbhava*), “throat to waist” (*kaamaraaja kutam / madhya kutam*), and below the “waist” (*shakti kutam*).
307. Who authored the “Two Hundred verses on the Divine Mother” (*Arya Dvishati*)?
- A. The author of the doctrine “Two Hundred verses on the divine Mother” is *Durvaasa Maharshi*.
308. Who can annotate on the method of worshipping the Supreme Mother?
- A. Those born with partial manifestation (*amsha*) of Lord *Shiva* alone can annotate on the methods of worshipping the Supreme Mother. For example; *Durvaasa Maharshi*, who is partial manifestation of Lord *Shiva*.
309. Who is the first *Manu*?
- A. The first *Manu* is *Swayambhu Manuvu*.
310. What does “*Chandratvam*” mean?
- A. *Chandratvam* literally means “like the Moon” which implies coolness (*challadanam*), nectar (*rasam*) and dewiness (*ardrata*). That is the essence of the Knowledge by the Moon (*Chandra Vidya*).
311. What does drinking the nectar, “*somapaanam*” mean?
- A. Partaking the nectar obtained from the creeper / vine of the plant “*Somalata*” is drinking the nectar (*somapaanam*). This is a process performed during sacrificial rituals. This comes under the category of performing sacrificial rituals from without (*bahiryaagam*).
312. What is the meaning of “*Lambika yogam*”?
- A. “*Lambika yogam*” is a specialized technique through which the enlightened person can draw and enjoy the nectar of immortality flowing from the crown vortex (*sahasraara*) towards the roof of the mouth (palate, *angatu*), with the tongue. This can be done only by Yogis.
313. Who is the grand Guru of *Adisankarachaarya*?
- A. *Adisankarachaarya*’s Grand Guru (*parama Guru*) was *Gowda Bhagavatpaadulu*.



314. What is the treatise authored by *Gowda Bhagavatpaadulu*?

A. The great seer, *Gowda Bhagavat paadulu* authored the testament, “*subhagodaya stuti*”. This was taken as the Mother testament for *Soundarya Lahari* authored by *Adisankarachaarya*.

315. What is the interpretation of the Divine name *chandramandala madhyaga*?

A. *chandramandala madhyaga* literally means “center of the sphere of the Moon”. The Sphere of the Moon (*chandra mandalam*) is the other name for the auspicious geometric cosmic wheel (*Srichakram*). There are nine enclosures (*aavaranam*) in the cosmic wheel. The nine enclosures can be segregated into groups of three. Each group of three constitutes a sphere (*mandalam*). Starting from the *trilokyamohana chakram*, there are three spheres, each with three enclosures. They represent the sphere of Fire (*Agni mandalam*), sphere of the Sun (*surya mandalam*) and the sphere of the Moon (*chandra mandalam*). The Supreme Mother is within the center of sphere of the Moon, hence “*chandramandalamadhyaga*”. Extrapolating that to our own body, we have six vortices (*chakras*), two vortices grouped together form a sphere. The three spheres represent the Fire, the Sun and the Moon. The part *that* extends from the intuitive eye (between the eyebrows / *ajna chakram*) all the way to the crown vortex (*chakram*) is the sphere of the Moon. SHE resides in the center of the crown vortex (*sahasraara chakram*), hence “*chandramandala madhyaga*”.

316. What is the “supreme fire” (*agni sirassu*)?

A. The “supreme fire” (*agni sirassu*) is the radiance within the center of the three and half coiled serpent power (*kundalini*) in the root chakra (*mooladhaaram*). This is the *Mahalingam*.

317. What is meant by “*Chaarurupa*”?

A. *Chaarurupa* means: 1). one with a beautiful charming “form” 2). Bliss with no trace of sorrow. The latter interpretation was given by *Adisankarachaarya* in his treatise “*Trisati bhashyam*” (commentary on the three hundred verses). The MOTHER is the “form” of complete bliss (*ananda swarupini*).

The glory in the divine name

318. What is the name of the “chakra” at the *Bramha randhram* (“evolving center of consciousness”)?

A. The name of the chakra at the evolving center of consciousness is “*Sarvaanandamaya bindu chakram*” (center of Universal bliss)

PS: In *The Serpent Power* (p 258), Arthur Avalon (Sir John Woodroffe) locates it “above the foramen of Monro and the middle commissure”. This is not a “physical” existence that can be seen. Activated Kundalini that has reached this area in the crown vortex (*sahasraara*) is in unison with the Absolute Spirit. This is an “experience” that is beyond expression through words, mind and intellect. A yogi feels it as an “awakening”.

319. What is the name of the chakra on the crown (*mastakam*)?

A. The name of the chakra at the crown (*mastakam*) is “*Sarvasiddhimaya trikona chakram*” (All attained triangular vortex).

320. What is the chakra at the forehead (*lalaatam*)?

A. The name of the chakram at the forehead (*lalaatam*) is “*Sarvarogahara ashta trikona chakram*” (All ailments vanquishing eight triangles vortex). This is the location of the “*Vasini* and others”, namely, the eight deities of speech (*vaak devatalu*).

321. What is the name of the chakra located between the eyebrows (*bhru madhya*)?

A. The name of the chakra located between the eyebrows is “*Sarva rakshaakara antardashaara chakram*” (All protective inner ten triangles chakra).



322. What is the name of the chakra at the throat (*kantham*)?
A. The name of the chakra at the throat is “*Sarvaardhasaadhaka bahir dashaara chakram*” (All wealth-accomplishing outer ten triangles vortex).
323. What is the name of the chakra at the heart?
A. The name of the chakra at the heart is “*Sarvasoubhagyakara chakram*” (All auspicious fortune vortex). This has fourteen triangles (representing the fourteen *manus*)(*manuvasram*).
324. What is the name of the chakra at the level of the navel?
A. The name of the eight petalled lotus (*ashta dalamulu*) vortex at the level of the navel is “*Sarva samkshobhana chakram*” (All climacteric vortex).
325. What is the name of the chakra at the level of the waist and thighs (*kati, uruvulu*)?
A. The sixteen petalled lotus vortex (*shodasa dalamula chakramu*) at the level of the waist and thighs is known as “*Sarva ashaparipooraka chakram*” (All desires- fulfilling/ fulfilled vortex).
326. What is the name of the chakra extending from the root vortex (*mooladhaaram*) through the feet (*paadamulu*)?
A. The name of the square (*chaturasram*) extending from the root vortex through the feet is known as “*trailokyamohana chakram*” (Enchanting wheel of the three worlds).
327. What is the “real” glory of the auspicious Knowledge of the Absolute (*Srividya*)?
A. The real glory of the auspicious Knowledge of the Absolute is Knowledge of the Absolute Truth (*Brahma Vidya*). (This is the reason for a great scholar, thinker and philosopher like Adisankarachaarya to write a commentary on IT).
328. Which Upanishad has the verse “*Uma Haimavati Bahushobhamaana*”?
A. The *Kenopanishad*.
329. What is the interpretation of the divine name “*Parvati*”?
A. The divine name *Parvati* has the following interpretations:
1). As HER divine play (*leela ardham*), it means, SHE descended as the daughter of the Deity of the Mountain *Himavat, Himavantudu*.
The sublime meanings, as of the Absolute Being are:
2). SHE is in the form of the auspicious Knowledge of the Absolute Truth (*Brahma vidya swaroopini*).
3). The soul, which is static, does not move, and is fixed. Soul (*aatma*) is that which is stationed in the vehicle called the body.
“*kutashta achalam dhruvam*” (“*kuta* is the body, *astha* means stationed in, *achalam* means immobile, *dhruvam* fixed).
4). That which appears as three separate parts yet has continuity, in the form of desire (*iccha*), Knowledge (*jnaana*), action (*kriya*) is the energy called *Paarvati*.
5). The six chakras, though appearing separate, lodge the continuous flow of the serpent power (*kundalini*) through them. This is the yogic interpretation of the name, *Parvati*.
6). The auspicious geometric cosmic wheel (*Srichakram*) has nine enclosures (*tommidi avaaranal*) which though appearing as separate entities are the all-encompassing divine energy (*shakti*), hence SHE is known as “*Sri chakra raaja nicketana*”, The ONE who resides in the auspicious geometric cosmic wheel.
- PS: For the above reason, the divine name, “*Parvati*” follows the divine name “*chakra raaja nicketana*”.
330. Who is a traitor of the “Self”/ the soul?
A. One who makes no effort to seek the Absolute Truth, having obtained a human birth is a traitor of one’s “Soul/ Self”.



331. What is the interpretation of the divine name “*Padma nayana*”?

A. The superficial dictionary meaning of the divine name “*Padma nayana*” is, ONE whose eyes (*nayana*) are like the lotus (*padmam*). Coming to the in-depth interpretation of the divine name, the Sun and the Moon are the “eyes” of the Supreme Mother. The “lotus” represents the quality of blooming (*vikasana*), (face blooms with the right knowledge) and mobility (*gamana*). The rays of the Sun and the Moon have mobility (as in streaming of their rays) as well as the reason for things to bloom. HER eyes (*nayana*) (the Sun and the Moon) are like the “lotus” (*padma*) (streaming rays, as in mobility and are the reason for everything to bloom).

332. What is meant by inanimate (*pretam*)?

A. That which is immotile (*chalanarahitam*) is inanimate (*pretam*).

333. Who are the five inanimate (*pancha pretaalu*) “beings”?

A. The five inanimate beings are *Brahma, Vishnu, Rudra, Maheswara and Sadasiva*.

334. What is the work / duty of five inanimate beings? Who makes them do their work / duty?

A. The five animate “beings” works are that of Creation, Sustenance, Dissolution, Concealment (*tirodhaanam*) / *bandham* bondage) and Revelation (*anugraham* / liberation (*moksham*)). The Supreme Mother is the cause behind the inanimate beings to perform their duties.

335. According to the *Tattiriya Upanishad*, what are the five inanimate things in the living being?

A. The *Taittiriya Upanishad* states that the five sheaths (*pancha koshalu*) that envelope the soul (*Atma*) are the five inanimate things in living beings.

336. According to the *Taittiriya Upanishad*, what is the meaning of Vedanta?

A. The *Taittiriya upanishad* states that Vedanta (philosophy) is the thought process of deciphering the five sheaths.

337. What should a disciple (*shishyudu*) do?

A. A disciple (*shishyudu*) should think (*vichaaran*) and discriminate the real from the unreal (*vivekam*).

338. What is the “Ultimate Reality” (*Bramham*)?

A. The “Ultimate Reality” is defined as “the primordial reality which creates, maintains, grows and withdraws the universe within it”.

339. What is meant by “*pucchamu*” (behind)?

A. *Pucchamu* means support (*aadharam*).

340. What is meant by the sheath of bliss (*Anandamaya kosham*)?

A. The “state” where one experiences bliss, is known as the sheath of bliss (*Anandamaya kosham*).

341. What is the purpose of intellect (*buddhi*)?

A. The purpose of Intellect is to process thoughts (*vichaarana*).

342. What is done with the mind (*manas*)?

A. The mind is a playground for resolve (*sankalpam*) and indecisiveness (*vikalpam*).

343. What is meditation (*dhyaanam*)?

A. Meditation is the ability to hold the intellect steady.

344. What do we learn from having knowledge (*jnaanam*)?

A. Knowledge leads to the experience of the Ultimate Reality (*Brahman*).

345. Who are “*dharma*” (right conduct) and “*adharmam*” (misconduct) applicable to?



A. Right conduct (*dharma*) and misconduct (*adharma*) are applicable to the living being with the five sheaths (*pancha koshalu*). They do not apply to the Supreme Mother who is beyond traits and attributes.

Knowledge by the Moon

346. How many parts are there in the *Pranavam*?

A. *Pranavam* has four parts: A, U, M and the fourth part known as *tooriyam*.

347. Who wrote the treatises on *Mandukyam*?

A. *Goudabhagavatpaadulu*.

348. What is functional in the “awake” state?

A. The vital forces (*praana*), mind (*manas*), and the gross body are functional in the “awake” state of consciousness (*jagrut avastha*).

349. What is functional during the “state of dreaming” (*swapna avastha*)?

A. The vital forces (*praana*) and the mind (*manas*) are functional in the state of dreaming (*swapna avastha*).

350. What is present in the state of deep sleep (*shushupti*)?

A. The third state is the state of total non-awareness of awareness which is non-awareness in the state of deep sleep (*Sushupti*). This known as *Praajna*.

351. What is meant by *turiyam*? Who attains this state?

A. *Turiyam* is pure consciousness, which is indescribable, incomprehensible, and unthinkable by the mind, but ultimately realized as the true Self. This is attained by the Self realized souls, namely, the Yogis.

352. What are the five acts (*panchakrutya*) that define God?

A. The five acts (*pancha krutya*) are: Creation, Sustenance, Dissolution, Concealment (*bandham* / bondage), and Grace (*anugraham*, Liberation (*moksham*)).

353. What is meant by grace (*anugraham*)?

A. “*Anu*” means “to follow”, “*Graham*” that is which is in our planetary positions. Divine intervention is necessary to ensure that our deeds “follow” the planetary positions (*grahams*).

354. What is meant by the “Knowledge of the constellation of Moon” (*chandramandala vidya*)?

A. The *chandramandala vidya* implies the worship of the Supreme Mother (*ammavaru*) in the auspicious geometric cosmic wheel (*Srichakram*).

355. What is the auspicious geometric cosmic wheel (*Srichakram*)?

A. The *Srichakram* is the abode of the Supreme Mother.

356. There are many triangles within the auspicious geometric cosmic wheel (*Srichakram*). What do the triangles imply?

A. The triangles (*trikonam*) imply that everything in the universe runs in sets of three :

1). creation, sustenance and dissolution

2). Three *gunas* : *saatva*, *rajas* and *tamas*.

3). The three states of consciousness: awake, dream and deep-sleep states.

4). The gross, subtle (astral) and causal bodies (*sthoola*, *sukshma*, *kaarana*).



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Salutations to the Supreme Mother's lotus feet