

Sampoorna Devi Bhagavatham



VOLUME - 1

From the Discourses of
Sadguru Brahmasri Vaddiparti Padmakar

***SAMPOORNA
DEVI BHAGAVATHAM***



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Sampoorna Devi Bhagavatham Volume - 1

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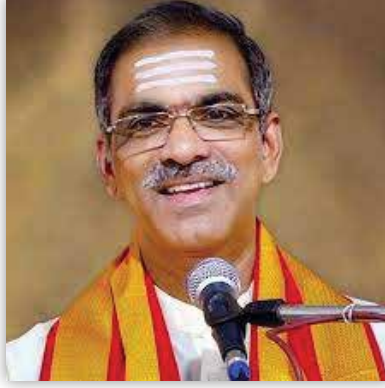
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Om Sri Mahaa Ganaadhi Pataye Namah

Sri Gurubhyo Namah



Devi Bhagavatam, also known as Devi Bhagavata Maha Purana is a sacred *Puranam*.

Sadguru Brahmasri Vaddiparti Padmakar (Peethaadhipathi of Pranava Peetham, Eluru) has given a discourse in Telugu on the sacred text for 32 days. His narration has been translated into English consisting of 32 chapters in the current book.

Tribhaasha Mahasahasraavadhaani, Pranava Peethadhipathi, Sadguru Brahmasri Vaddiparti Padmakar was born on 1st Jan 1966 in Jogannapalem, West Godavari District to Brahmasri Vaddiparti Chalapathi Rao and Srimathi Seshamani. Sadguru's father, Brahmasri Vaddiparti Chalapathi Rao was proficient in eight languages, a famous scholar and poet. Sadguru's mother, Srimathi Seshamani, was proficient in Sanskrit and Hindi languages. Brahmasri Vaddiparti Padmakar imbibed literary acumen from his parents at a very young age. He is a postgraduate in Telugu, Sanskrit and Hindi languages. Sri Samudrala Venkata Vedantacharyulu, the Head of the Mathematics Department, and lecturer researched on Sadguru Brahmasri Vaddiparti Padmakar and obtained Ph.D. in Telugu from Sri Acharya Nagarjuna University after witnessing Sadguru's Sathaavadhaanam live.

Sadguru left for Srisailam at the age of 7 with an inducement to lead a life of dispassion. On his way, Sadguru experienced many miracles. Lord Siva, Goddess Parvati with Lord Vinayaka, and Lord Subramanya in disguise accompanied Sadguru till Sikhara Darshanam at Srisailam. Sadguru also has obtained “mantra upadesham” from the almighty Lord Siva. At the age of 8, Sadguru left for Kedarnath and spent some time performing Penance. Despite the Kedarnath temple being closed for half a year from November to April due to heavy snowfall, Sadguru continued to perform Penance there. One day, while he was climbing one of the hills, Sadguru happened to slip and fall. He was about to lose consciousness, when arrived a Digambar (naked) Yogi with ash smeared all over his body. The Yogi carried a miraculous plant root which he put on Sadguru’s tongue. Although he felt an itching sensation for a moment, Sadguru was alleviated from cold, hunger and other biological needs from that time, for a month and felt lighter. The Yogi explained to him that the Himalayas was a place filled with divine herbs and only visible to Maha Yogis. There are many such spiritual experiences that Sadguru experienced in his life. Sadguru is blessed, also to experience darshan of various divinities, including Sage Sukha, at the time of reciting Maha Bhagavatham at Sukha Sthal. Sadguru spends his life undertaking pilgrimages with devotees, reciting and authoring *Puranas* and composing divine articles for the publications. He visits several places all over the world and presents discourses on Hindu scriptures. Sadguru is aware of sacred and divine pilgrim places that are mentioned in *Puranas* and not known to many.

Brahmasri Vaddiparti Padmakar completed his Master’s in Arts (M.A.) in 1992, stood in the first place, and earned the gold medal in 1993 in the “Andhra Bhasha Bhushan” exams conducted at the National level competition by Bangalore Vidya Samvardhan Parishad. He received the gold medal from Sri Mallampalli Sarabhayya. Sadguru delivered his duties as a Telugu Lecturer at Sir C.R. Reddy Educational Institution in Eluru from 1993 to 2004. Once when Sadguru Brahmasri Vaddiparti Padmakar was traveling by an early morning train, he had the divine darshan of Goddess Mahalakshmi reciting 30 verses in Sanskrit. Goddess Maha Lakshmi apprised Sadguru to write these verses as poetry. Brahmasri Vaddiparti Padmakar Garu wrote the Poetry as ‘Maa’Nava Kathalu (Maa = Lakshmi, Nava = nine, Kathalu

- Stories. The nine stories by Goddess Lakshmi). The tenets of Sanatana Dharma have been explained easily through these stories. The stories are

Bhikshuka Charitra

Pushkara Charitra

Sudhakara Charitra

Mantra Mahima

Guru Pathni (wife) Mahima

Sundara Kanda Parayanam - Guru Bhakti

Bhasma Mahima (Glory of Udhi/Vibhudhi)

Purana Mahima

Maata - Sampadala Moota.

On March 31, 2019, the book was launched at Sri Sharada Parameshwari Devasthanam, Guntur, Andhra Pradesh. On this occasion, Jagadguru of the Sringeri Sharada Peetham, Sri Sri Sri Bharathi Teertha Maha Swamy blessed Sadguru. Maha Swamy recommended the book to be read by children and everyone who believes in the tenets of Sanathana Dharma. Many devotees were blessed, with the book being given directly by Maha Swamy.

Tribhaasha Mahasahasraavadhaani Brahmasri Vaddiparti Padmakar has begun Avadhaanam in 1992 and to date, has completed 1300 Ashtaavadhaanams, 1 Navaavadhaanam, 11 Sataavadhanams, and 6 Dual Avadhaanams. He is also known for his non-stop recitation of Poetry of 756 poems in 207 minutes and 107 poems in 90 minutes. A miraculous incident occurred at a young age at Kovvuru (a place in Andhra Pradesh) when Sadguru was doing *AVADHAANAM*. A little girl was sitting in front of Sadguru watching the Avadhaanam in the morning became a 25-year-old woman by noon and a senior by evening. To everyone's surprise, she was only visible to Sadguru and not to others. This helped Sadguru to recollect the 'Devi Bhagavatam'. To date, Sadguru has performed 317 *SAPTHAHAMS* (reciting Myths for seven consecutive days). Sadguru has been honored with many awards.

Year	Awarded by	Award/Title
1990	Sri Sri Lakshmana Yathindrulu	Abhinava Sukha
1995	Sri Devarakonda Ramakrishna IAS	Saraswathi Puthra
2003	Sri Sri Sri Ganapathi Sachidanandha Swamy	Dharana Vedha Avadhaana Nidhi
2017	Sri Sri Sri Ganapathi Sachidanandha Swamy	Pravachana Nidhi
2018	Jonnnavithula Ramalingeswara Rao	Dharana Chitragupta
<p>The other titles are <i>Avadhaana Kokila, Panchamrutha Pravachaka, Andhra Murari, Andhra Bhasha Bhushana, Bhagavatha Kalyana Krishna, Pouranika Sarvabhoma, Kavi Raja Sekhara, Sahasra Padma, Abhinava Vedha Bharathi, Sahityapuraskar of Sri Nannaya Bhattaraka Peetham. Andhra Saraswathi Samiti - Machilipatnam Ugadi Award, and many more.</i></p> <p>Brahmasri Vaddiparti Padmakar has also been honoured by 5 <i>Suvarana Ganta Kankana Satkaram</i>, 2 <i>Gandapendera Satkaram (anklets)</i>, <i>Kanakabhishekam (Shower of gold)</i>, <i>procession by palanquin</i>, <i>procession by sitting on Elephant, Horse, and a chariot</i>, and so on.</p>		

Brahmasri Vaddiparti Padmakar is a scholar known for his discourses on Hinduism. Sadguru is one of the very few people who provided teachings on all 18 *Puranas* (Ashtadasa *Puranas*), other than the epics Ramayana and Mahabharata. He has also translated many *Puranas*, such as *Devi Bhagavatham, Siva Maha Puranam, Garuda Puranam*, from Sanskrit to Telugu. (The printing of these books is in progress). Sadguru also has authored many spiritual books. To list a few: *Kala kinkinulu, Sri Satya Sai Saptha Sathi, Sri Neelakantheswara Sathakam, 'Maa'nava Katha, Hanuman Mahima*, in Telugu poetry form. *Pushkara Mahima* in text form. *Sri Venkateshwara vilasam* and *Aishwarya yogam* (based on Sri Lalitha Sahasra namaalu) in literary form.

Sadguru gave 'mantra upadesham' (teaching or instruction of a sacred utterance) to more than 500000 followers and blessed their spiritual journey.



Tenets of Sadguru's teachings:

Hinduism should be safeguarded at all cost. Otherwise, there is no use in reading and learning *Puranas*. Changing religion and Dharma is a great sin. Remain in the same religion and practice Dharmic principles.

(From Bhagavad-Gita - *"shreyaan swadharma vigunah paradharmaat swanushthitaatswadharme nidhanam shreyah paradharma bhayaavahah"*)

Worship God! Consider your home a Temple. A house without God is like a Smashanam (graveyard/cemetery). Ingesting food that has not been offered to God, is equivalent to having food at a death ceremony.

The main reason for psychological distress is jealousy about other's prosperity. Goddess Mahalakshmi leaves the person who is jealous about other's fame. Maha Lakshmi will not leave alone but she also takes Goddess Saraswathi (Daughter in law of Mahalakshmi) along with her.

Under any circumstances, avoid cruel nature towards others and do not abuse anyone with words.

Keep Salagrama and Siva Linga at Home. Salagramas are considered to be the form of Lord Vishnu. Every house should have Salagramas and performing Abhishekam to them is most auspicious. The Abhishekam water will purify humans from all the sins.

Individuals who remember and recite God's name continuously will reach Heaven. To avoid Karma, the Mantra should be received from the Sadgurus and chanted continuously."

Spiritual personages describing Sadguru Brahmasri Vaddiparti Padmakar

"Dharana Vedaavadhananidhi. Brahmasri Vaddiparti Padmakar is the Dhanyajeevi (blessed soul) was born with the combination of Vyasudu, Potana ..."

- Sri Sri Sri Ganapati Sachidanandha Swamy, Mysore.



“Shrimad Bhagavatam originated in the form of Sri Padmakar. (During the ‘Praladacharitra’ discourse in Puttaparthi in 2008.”

- Sri Sathya Sai Baba, Puttaparthi

“Sri Padmakar’s poetry is beautiful. These are the stories that everyone should know.”

- Sri Sri Sri Bharati Teertha MahaSwamy, Sringeri Sharada Peetham

“Dhanyajeevi (Blessed soul) Padmakar. He was born with the splendorous blessings of Maa Parvati”.

- Sri Sri Sri Jayendra Saraswathi Swamy, Kanchi Kamakoti Mutt

“I have, in live witnessed Sri Padmakar’s retention excellence in “Sataavadhaanam”. Sri Padmakar is the one who has the full grace of Lord Krishna. (During Sri Padmakar’s “Sataavadhaanam” retention in Visakhapatnam in 1997)

- Sriman Sribhashyam Appalacharyulu, Visakhapatnam

“Incarnation of Sukha Maharshi”.

- Sri Sri Sri Lakshmana Yateendrulu, Pedhamuthevi





Sri Matre Namaha

Sri Gurubhyo Namaha



It was with immense joy and devotion with which we embarked upon transcribing into English text, the discourse given by Sadguru Brahmasri Vaddiparti Padmakar Guru Garu, for 32 days at Sri Sharada Parameshwari Devasthanam, Guntur, Andhra Pradesh. I had the opportunity to be a part of this divine Sankalpam undertaken by Prasad Garu to publish this Purana for which I express my heartfelt gratitude. This Purana is very sacred and one must read it with devotion. Guru Garu has explained it in simple language for everyone to understand it easily. I have had the grace of the almighty to travel the length and breadth of our Punya Bhumi, Bharata Khandam, visiting many places of worship. It has made me understand the depth and the beauty of our ancient culture. I would like to share an experience with all of you and that is I have been blessed to visit Mount Kailash and Lake Manasarovar more than once. The entire place is only Nature, no structures or symbols exist, but the energy one feels and the connection it makes deep inside you is astounding. Given my background being a post graduate science student I was pleasantly surprised and my journey since then has been different and thought provoking. I believe that a Supreme Energy exists everywhere and that it guides us throughout our life. I have by this Purana understood that this energy is none other than Jaganmatha herself. Places of worship is where the concentration of the energy is highest and one can experience it by visiting such places. I hope that this sacred Purana will also give the reader an understanding of divinity in its most pure and true sense. I also thank my wife Uma who has ably assisted me in this endeavour and son Vinayak for his support. *OM SRI MATHRE NAMAH!!!*

A.V. Seshakumar Reddy

Chennai



*Sri Matre Namaha
Sri Gurubhyo Namaha*



As a qualified Clinical Psychologist who completed her post-graduation from S.V University, Tirupathi, Dr Anitha pursued M.Phil at Sri Ramachandra Medical College, Chennai. She went on to complete her Ph.D from Bharathiar University, Coimbatore, on an important topic, “Efficacy of Cognitive Behaviour Therapy on Adolescents in preventing Suicidal Tendencies”.

Her main career is teaching college students as Asst. Professor at Bhaskar Medical College and also as a Faculty member at IGNOU. She has been regularly presenting papers in the area of her expertise at various forums and winning awards and accolades in the process. She has also co-authored and published a number of Papers in reputed publications in the field of Psychology.

“Sharing is Caring” and as a Doctor, She has done her part to spread the need and awareness for identifying deficits and disorders in children. She has also given interviews on various TV shows to educate the public in these sensitive areas to make the society understand the related issues and deal with them in a positive manner. She has conducted a number of workshops in both Public and Private sector organizations on key topics like Stress Management, Work-Life balance, Positive Parenting, etc.

Dr. Anitha an energetic person, who is also highly spiritual had taken up the work of translating the Devi Bhagavatham from Telugu to English with much enthusiasm. Despite being new to the teachings of the Devi Bhagavatham has

devoted tremendous amount of time and energy despite her busy schedule and completed the assignment within a record time of 7 months.

She is happily married to Shri. Venkata Ramana Are and is blessed with a daughter Rachana Are and a son Sai Vishal Are.

Note from the Publisher on

Dr. Anitha Are

(Translator of this Sacred Purana)





Sri Matre Namaha

Sri Gurubhyo Namaha



I am blessed by Maa Devi who has given me an opportunity to release this book. Firstly, I would like to pay my Pranaams / respects to my Father and Mother who are my first Gurus, and who have taught me and led me into this spiritual journey from an early age.

My Pranaams to Pujya Guruji Shri Vaddiparti Padmakar Garu for inspiring me to release this book. My life has been enriched with the blessings and learnings from many Gurus like Shri Chaganti Koteswara Rao ji, Shri Parthasarathy ji, Shri Mahatria ji (T T Rangarajan ji), Shri Sreedharan ji, Shri Abhishek Goswami ji. My humble pranaams to each one of them.

Also, my sincere gratitude to Dr. Anitha ji and her husband Shri. Venkata Ramana ji who have both taken great efforts and carried out the holy work of translating “*DEVI BHAGAVATHAM*” Purana from Telugu to English.

I would also like to mention the immense efforts made by Shri. Seshakumar Reddy who I consider as my elder brother and Uma Akka as a sister in editing this book.

My aim for publishing this book has been to help improve the wellbeing of my family / friends and all who read this book, so that they can attain Moksha and reach Manidweepam and Chintamani House, where unending joy is omnipresent. I would request everyone to gain the benefits of Brahmamuhurtha time (which is between 3 am and 6 am) which is an ideal time to read this book.

This note will be incomplete without recognizing the constant and unwavering support given to me in all my endeavors by my wife Smt. Sudha Rani and my son K. Devansh.

K. Sivaprasad
Chennai



Sampoorna Devi Bhagavatham is based on the Discourse given by

Pujya Guruji Shri Vaddiparti Padamakar Garu in Telugu.

A sincere effort was made to translate into English what was said by him during
this discourse and this style was maintained throughout this *Purana*

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Sri Matre Namaha
Sri Gurubhyo Namaha

CHAPTER 1

KEY POINTS

Importance of *Devi Bhagavatham*
Why should we read or hear *Puranas*?
How the infinite Vedas became four?
How Naimisharanyam (Naimisha forest) came into being?
The importance of Naimisharanyam in Kali Yuga
Names of the *Puranas* and *Upa-Puranas*
Salient features of Bhagavatham
Creation of human beings
Why Sage Vyasa wished to have a son?

Sage Veda Vyasa started *Devi Bhagavatham* with a Unique sloka (verse). This verse has to be chanted whenever the devotee wants to do Parayanam of *Devi Bhagavatham* (Reading of the *Bhagavatham* continuously).

Om Sarva Chaithanya Rupaam, Thaam Aadyam Vidyancha Deemahi
Bhudhim Yaana Prachothayath

Devi is always in a dynamic form. She is the life force in all living beings (*Sarva Chaithanya Rupaam*). She is the first Supreme energy (*Adi Shakthi*) (*Aadyam*) giving wisdom (*Vidyancha Deemahi*) to mankind, to distinguish between good and evil. By chanting or saying this verse, one is invoking the Devi to provide inspiration and guidance and use the innate and learned knowledge and intelligence (*Bhudhim*

Yaanha Prachothayath) in a positive manner. And to be able to be of great use to the Universe, so that there is peace and protection instead of trouble and negativity. By chanting the verse, the intellect becomes pure and becomes useful to self and the world, for living in peace and further protecting us from a disastrous life.

Sage Vyasa is the legendary author of the Mahabharata, Vedas and *Puranas* which are some of the most important works in the Hindu religion. Sage Vyasa said *Bhagavatham* comprises of *Sri Krishna Bhagavatham* and *Devi Bhagavatham*. Both these *Puranas* are comprised of 12 chapters and with 18,000 verses each. Listening to both can confer boons, give outstanding results and eternal bliss can be obtained. That is why it is so powerful and effective, apart from inspiring the love for the Divine.

The *Devi Bhagavatham* is a unique *Purana*. This *Purana* was initially narrated by Sage Vyasa to Sukha Maharshi (Maharshi is a Sanskrit word, Devanagari meaning: a member of the high class of ancient Indian scientists, popularly known in India as “Rishis”. In English Maharshi means a Sage or Rishi) and Sukha Maharshi to Sage Sounaka and other Sages in Naimisha forest (The ancient forest corresponds to modern day Neemsaar situated along the banks of the River Gomati in Sitapur district of Uttar Pradesh, India). These Sages asked Sage Sukha, “When can we hear or read *Devi Bhagavatham*? Is there any auspicious period to start *Bhagavatham*”? Sage Sukha replied, “There is no auspicious period of day or month to listen to/ read *Devi Bhagavatham*, it can always be heard/ read. But out of all the months Devi has four auspicious months. They are, *Aaswija* (During October/Devi Navratri), *Aashaadha*, (around the middle of June) *Chaitra* (month starts in March and ends in April), *Magha* (month starts in February/March). Any person reading or listening in these months will get exceptional and special results”. Sage Sukha continued, “Each of the characters/ syllables is a mantra in *Devi Bhagavatam* and every syllable will absolve a person who has committed great sins”.

Once 88,000 Sages gathered and asked Sukha Maharshi, “We wish to hear the complete *Devi Bhagavatham* from you, as you heard the same from Sage Vyasa”. Sage Sukha replied, “The *Devi Bhagavatham* is superior to *Amrutham* (elixir). Any person who had consumed the elixir, will become immortal and overcome old age

till end of this Yuga (that is Kali Yuga). Reading or hearing *Devi Bhagavatham* will confer the boon of, their entire clan of 15 generations being liberated from sins (seven past generations, one current generation and next seven generations).

Elixirs can liberate one from becoming old, aged, infirm and from dying. But this is only for a time span! The reading or listening of the *Devi Bhagavatam* has infinite benefits. In the past Yugas (*Krutha, Tretha, Dwapara*) to attain salvation there were several rules and regulations to attain this goal. For example, rising early, fasting, abstinence, long hours of worship and many other things to work towards reaching this goal. Now in this Kali Yuga, this one thing is enough to attain salvation. Just listening to or reading magnificent works like the *Devi Bhagavatam* can bring about consciousness and awareness of the Divinity and reach the feet of the Lord with surety. Human beings do not need anything else but the will and desire to listen to or read this and embrace the Divine within. This will liberate them from all sins and from this cycle of birth and death. It is the easiest way of attaining Nirvana or Moksha.

Sage Sukha continued, “Vedas are infinite; so, humans were not able to understand where, when and how to start and to end. They were not able to either listen to or read these infinite Vedas. Lord Vishnu came forth to resolve this problem. He took birth as Sage Veda Vyasa and divided them into 4 important parts such as *Rig Veda, Sama Veda, Yajur Veda and Atharva Veda* and gave it for the welfare of mankind. He distributed them to his four disciples; he gave *Rig Veda to Pailayinudu, Sama Veda to Jaimini, Yajur Veda to Vaisampayanudu and Atharva Veda to Sumanthudu*. This is how the four branches had developed through his disciples. Sage Vaisampayanudu’s disciple Sage Yagnavalki started the branch Shukla Yajurveda. This is how Sage Vyasa made Vedas easy to read”.

Sage Sukha’s disciples again questioned him, “Can we read these infinite Vedas now? How do we get the benefits of reading infinite Vedas?” Sage Sukha replied, “The result of listening to all Vedas can be attained by reading/ listening to all the 18 *Puranas* completely, at least once. Not only this, you can also get the benefits of visiting all the places of pilgrimage. Human life is very short and no one knows what is going to happen in the next moment. So, Sage Vyasa advised us to get

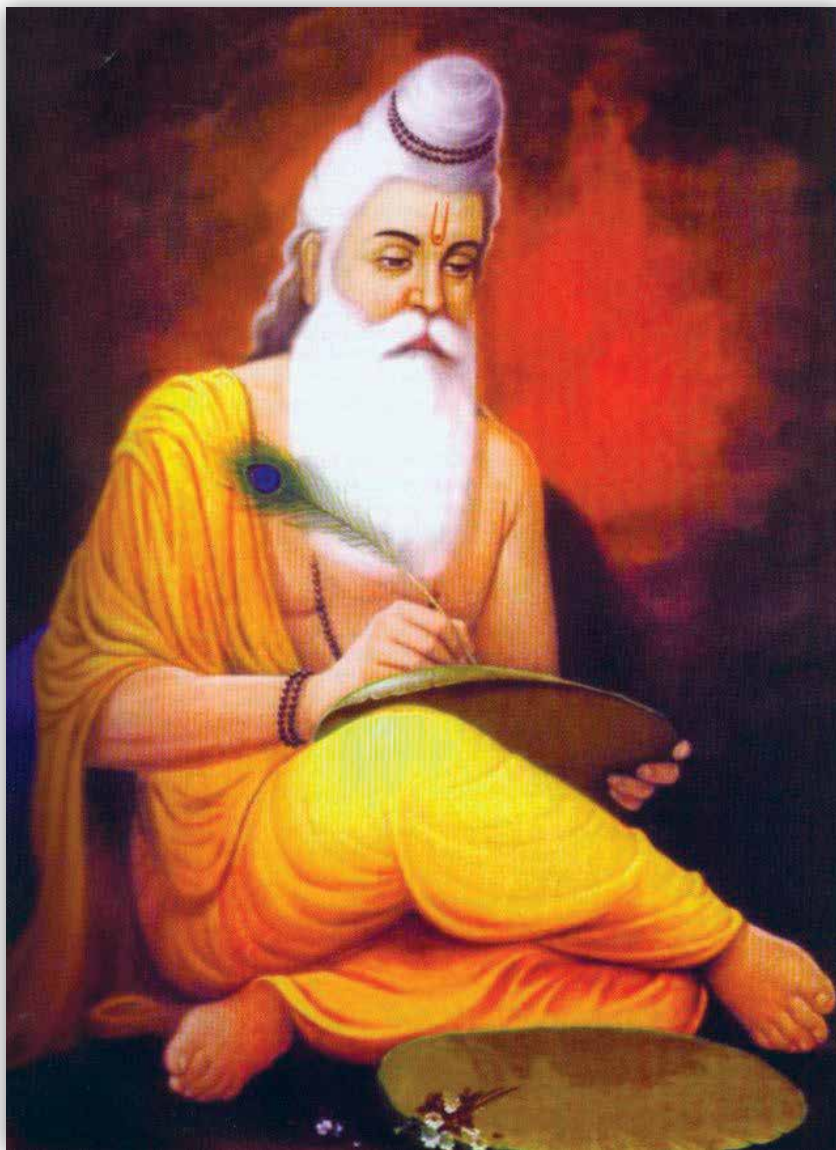
the most benefit from these *Puranas* without wasting precious time. Consistently listening to the *Puranas* with Shradha (faith/devotion/reverence) will help in getting deliverance”.

After listening to this some of the disciples asked Sage Vyasa, “How can women get salvation as they are not allowed to read Vedas (in ancient times women were denied proper education and not allowed to read Vedas and go on pilgrimages)?” Sage Vyasa replied, “Especially women listening to *Puranas* will attain salvation and is better than them following all the other virtues to attain the same”. Again, the disciples asked, “How can a fool, who does not listen to others, get salvation? How about people who get into addictions from childhood and those who have recovered from addictions get salvation?”

Sage Sukha replied, “Sage Vyasa said I am giving a boon to mankind. The moment an addict or fool changes his mind and listens to the *Puranas* with dedication, all the sins and evils done by him will get washed away and he starts treading the path of salvation and unites with Devi”. The greatest advantage of listening to or reading *Puranas* is that anyone can attain salvation. These *Puranas* will benefit anyone who overhears them even for a moment. Listening to *Devi Puranam* (*Purana*) is known as *Devi Yagam* or *Amba Yagam* (Yaga or yajna or Yagam means “sacrifice, devotion, worship and offering”, and refers in Hinduism to any ritual done in front of a sacred fire, often with mantras) and listening (also known as *Sravana Yagam*) is equal to performing *Amba Yagam*.

The branch of *Puranas* says that every human being must visit *Ganga* (River Ganga, to drink the sacred water), *Gaya* (for *Pinda Pradhan* or *Pinda Daan* is an act of acknowledgement and respect in the memory of departed elders), visiting *Kasi*, *Mathura*, at least once in their life time, or at least take a dip in the lake at Pushkar. Lord Brahma performed Gayatri Yagam in a place called Pushkar (Pushkar is a city in the Ajmer district in the Indian State of Rajasthan). Goddess Gayatri incarnated in this place. Finally doing Pinda daan in Badri (Badrinath is in the Garhwal Himalayas, on the banks of the River Alakananda). The disciple of Sage Vyasa visited him once and asked, “Some individuals are not able to visit the listed

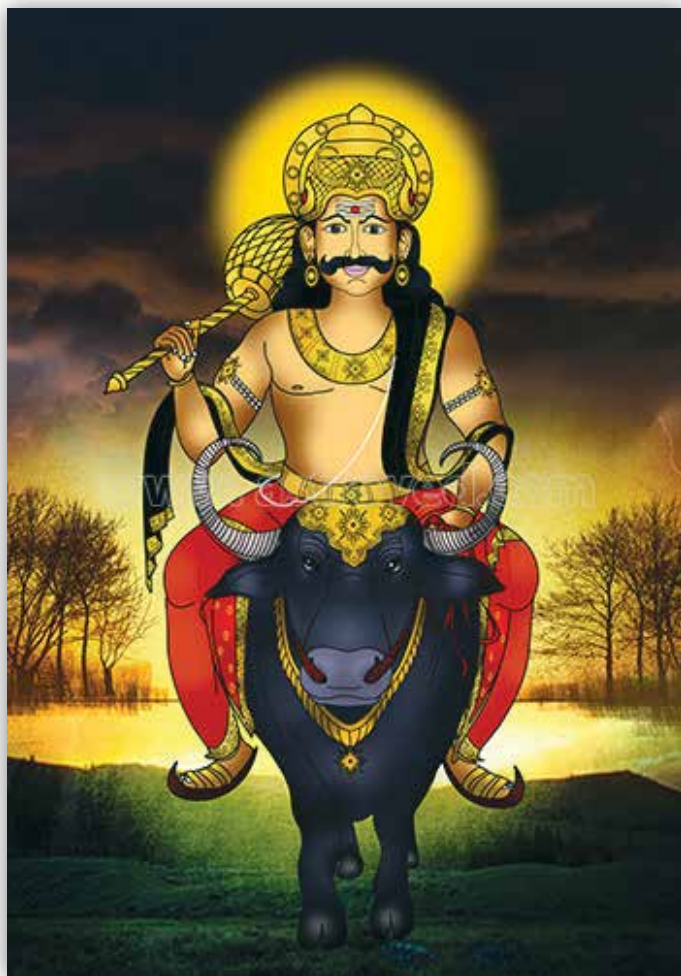
places, then how can they get salvation”? Sage Vyasa replied, “Anyone who cannot visit these places and do all the rituals will get the result just by listening to or reading *Devi Bhagavatham*, and this was the direct diktat given by the Devi”.



Sage Veda Vyasa

Once upon a time all the Sages visited Lord Brahma and said, “In Kali Yuga all human beings become absolute sinners. We cannot live with these violent individuals, addicted to bad habits, especially those who kill cows. We need a place to live without the Kali’s (the reigning lord of the Kali Yuga) influence. Lord Brahma replied, “On Earth there is no place without Kali’s influence, but I will create a place with the will of my mind, where the saints can go and live there to get rid of the negative impact of Kali. The Sages can also continue the rituals as usual”. Lord Brahma created a wooden wheel. (It looked like a bullock cart wheel with an iron rim around it called *Naimi*). Lord Brahma said, “I am going to send this wheel to Earth. The wheel will roll, fall and crumble at a place. In this place all the Sages can continue their Tapasya. (The term tapasya means “to suffer, to mortify the body, undergo penance” in order to “burn away past karma” and liberate oneself). Lord Brahma left the wheel to roll on to Earth. The wheel rolled and disintegrated in a forest. This forest was named after the Naimi (rim of the wheel) as *Naimisha* forest. Lord Brahma then created a river called *GOMATHI*. Unlike the other rivers this River Gomathi flows towards west and joins the Arabian Sea near Dwaraka (Dwaraka district is in the state of Gujarat in North Western India).

Thus, Sages came to the holy *Naimisha* forest and performed *YAGA* for 1000 years (Sahasra Yaga). Lord Yama Dharma Raja (God of death) also came to see the Yaga. Lord Yama Dharma Raja was so fascinated by this Yaga that he forgot to perform his duty of taking the lives of creatures on the Earth. So, during the period of *YAGA*, no one lost their life for a 1000 years. *KALI* also discarded his influence in this place. Once Sage Sukha visited this place. One day Sage Sounaka and other disciples asked Sage Sukha, “What is *Ashtadasa Puranam* (*Ashtadasa Puranas* ‘ meaning 18 *Puranas*)? Please name them? What is the position of *Devi Bhagavatham* in them? What is there in *Devi Bhagavatham*? What are the features of *Devi Bhagavatham*? Whose histories are there in *Devi Bhagavatham*? Generally, every *Purana* should have five features (*Pancha Lakshanamulu*) please explain this to us? With the good deeds of our past life (Karma), we stand before you. God gave ears to hear *Devi Bhagavatham*. People without hearing the stories of God, and who hear, unwanted, wasteful speech and gossip about others are considered deaf, even though they have the power of hearing.”



Lord Yama Dharma Raja

The Sages continued, “Fools spend their life with addiction to bad habits, like eating unsavory things, talking about unwanted issues and sleeping day and night. On the other hand, scholars spend their life in meditation, chanting and talking about God, always, listening to or reading *Puranas*, visiting temples and undertaking pilgrimages. Some scholars spend their time on irrelevant unwanted discussions (*Jalpavadayutha Sastramulu*) regarding birth and caste of the Saints. These discussions which increases the hatred, about person’s caste, kinship, and talking without any purpose increases bad Karma (some

people believe the force created by a person’s actions will cause good or bad happenings) and considered as useless discussion. On the other hand, discussing about attributes of God, what are their incarnations, manifestations of God, which nobles are blessed by God, who worshiped God and how, what are the different miracles of pilgrimages, these are called peaceful speeches (*Sathvikavadayutha Sastramulu*). Only Sage Vyasa can give the information about all these and you heard it directly from him, so please share it with us, and we wish to listen to it from you. We do not need *Amrutham*, but we want to hear Bhagavatham. The individual

who listens to Bhagavatham once will get liberated from all the sufferings and hardships. Those individuals will not have rebirth”.

Sage Sukha paid obeisance to his Guru and started replying to the Saints, “You are fortunate, you asked me a good question. Once upon a time for the welfare of mankind and world, our teacher (Guru) Sage Vyasa did Tapasya in Badrinath on the banks of the River Saraswathi. He had foreseen that people in Kali Yuga will suffer from health problems, financial problems and some people have everything but they still suffer from psychological distress. To reduce their sufferings and to give salvation for people in Kali Yuga, Sage Vyasa created a new elixir called *Purana*. The original elixir was born from churning the Ocean of Milk, but Sage Vyasa created this *Purana* elixir (*Amrutham*) by churning the most holy wisdom and gave it to mankind. The original elixir is useful only for the person who consumes it and that too till the end of Kali Yuga, but this *Purana* elixir is useful not only for the person hearing it but also for their entire clan (generations). Original elixir’s effects are temporary and this *Purana* elixir will never allow the human to fall”.

Sage Sukha continued, “Out of all these *Puranas*, Srimadh Bhagavatham and *Devi Bhagavatham* consist of 12 sections and 18000 verses each. In this Bhagavatham Sage Vyasa described the power of *Satvic*, *Rajasic*, and *Tamasic energies*. These energies are in feminine form of existence and they are Goddesses Maha Lakshmi, Maha Saraswathi and Maha Kali. Goddess Sri Maha Lakshmi is in the form of Satviki energy, with the attributes of peace and gives liberation. Goddess Maha Saraswathi is in the form of Rajas energy with scientific versatility and gives glory. Goddess Maha Kali is in the form of Tamo energy and punishes the evil. All these energies joined together is *Maha Shakthi* or *Para Shakthi* (Great power). The Para Shakthi is between Goddess Lakshmi on the left and Goddess Saraswathi on the right. This has been clearly mentioned in Lalitha Sahasranamam”.

“Actually, Energy has no form, then how can this energy can be identified? So, Devi decided to take the form of a body. When the Goddess is in the form of Maha Lakshmi she will have four hands and in gold apparel. When Goddess is in Maha Saraswathi form she will be in white apparel and in Maha Kali form she will be in



Goddess Lalitha Devi

bluish apparel (like the blue Sapphire stone) with four hands and ten legs. All these three forms combined together is called Maha Shakthi or Para Shakthi (Shakthi: three parts of Creative Cosmic Power).

“The Formless Para Shakthi took the form of body with these features for the wellbeing of mankind. These three forms of forces (three forms of Goddesses) operate, making the world function with Creation, Sustenance and Dissolution, (*Srushiti, Sthiti, Laya*)”. *Gyana shakti* (power to know) *Ichha Shakti* (will power) and *Kriya Shakti* (the power to act). It is the combination of these Shakthis that controls the Universe. *Devi Bhagavatam* is the background and history of these three forces (*Bhagavatham*: ‘follower or worshipper of Lord Vishnu’. ‘Bhagavan’ means ‘Blessed One’, ‘God’, or ‘Lord’). The main theme running throughout Bhagavatham is the science and practice of bhakti-yoga, the devotional service to the Supreme being that is God”.

Every *PURANAM* (The word *Purana* literally means “ancient, old”, and it is a vast ocean of Indian literature about a wide range of topics, legends, other traditional lore and several related subjects) must have certain characteristic features.

*Sargascha, Prathisargascha, vamsa manvantarani cha vamsani chethim puranam
pancha lakshanam*

Sarga: The Formless Mother takes the form and heads the programs for the fortification of mankind.

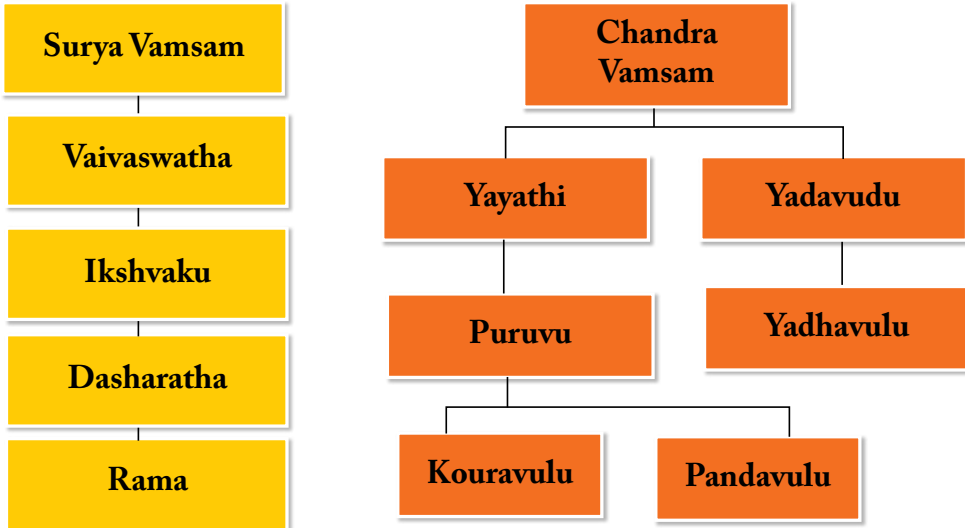
Prathi Sarga: Evolution of Lord Brahma, Lord Vishnu and Lord Maheswara (Trinitarian). The World is run by these three Gods through Creation, Sustenance and Dissolution.

Vamso: From Sun and Moon the clans had originated. Many glorious men, Kings of Ikshvaku dynasty and Vaivaswatha are from the Sun clan, (Surya vamsam) Nausha Chakravarthi and Pururavudu are from the Moon clan (Chandra Vamsam) and demons (like Hiranayakasipa) were born in both the clans.

Manvantarani cha: Each Yuga/Era consists of fourteen Manvantaras, and each Manvantara is headed by a different Manu (Manu is the title or name of fourteen Kshatriya rulers of the Earth, or alternatively as the head of great dynasties that begin with each cyclic Yuga/Era). There are four Yugas, *Krutha*, *Tretha*, *Dwapara*, *Kali*. In each of these Yugas, there is one God, that is the presiding deity. Mankind is the offspring of Manu (that is why we are called as Manavulu). He sets the principles (virtues) for human beings.



VAMSANU CHARITHAM



MANVANTARA CHARITHAM	
1. Swayambhu	2. Swarochishudu
3. Uthamudu	4. Tamasudu
5. Raivathudu	6. Chakshashudu
7. Vaivaswatha (Current era, Son of Surya (Sun))	
8. Surya Savarni (son Of Chaya and Sun)	9. Daksha savarni
10. Meru savarni	11. Brahma savarni
12. Rudra savarni	13. Rauchuyudu
14. Bhouthudu	

With the change of the Yuga, the Manu also changes. These are all the positions and millions of Manus have come and gone and they will come back in cycles. The histories of these Manus are known as *Manvantaranicha*. One Manvantara consists of 43,20,000 years.

Vamsanu Charitham: Those born in these clans are known as *Vamsanu Charitham*.

PANCHA KRUTHYAMULU, *Pancha:* five, *Kruthyamulu:* duties or responsibilities: Five duties are being constantly executed and operated by the Devi and they are

- *Creation*
- *Nourishment*
- *Dissolution* (*samharam*, otherwise there will be no place on the Earth for new generations).
- *Thiroadhanam:* The soul taken back to where it has come from (disappearance)
- *Anugrahamu:* Staying with the Goddess (*known as Moksha*)

It has also been clearly explained in Lalitha Sahasra Namam as

Srushti Karti Brahma Rupa, Goptri Govindarupini, Samharini Rudra Rupa, Thiroadhana kariswari Sada Sivanu Grahada Pancha Kruthya Parayana

While Creating, the Devi looks like Lord Brahma, while Nourishing She is like Govinda, during Dissolution She is like Rudra, while taking the souls She is like Eshwari, finally while reaching the Devi, She is in the form of Anugrahamu, (*Sada Sivanugraha*) and these are together called *Pancha Krutya Parayana*. All these features of *Devi Puranam* were explained by Sage Veda Vyasa in the form of stories and characters of great legends with 18,000 verses running into 12 sections. We pray to the Devi to grant us Moksha once and for all and not to place us in this cycle of birth and rebirth. The essence of listening to or reading *Devi Bhagavatham* is to understand the *Pancha Kruthyamulu*, and after death being one with Her. This is the core essence of *Devi Bhagavatham*.

After listening to this the Saints were very delighted and said, “We are very pleased and fortunate to hear the Pancha Krutya story which is equivalent to the Fifth Veda. Blessed are we if you would please give us information about the other *Puranas* written by Sage Vyasa. In this Kali Yuga, we are performing a non-violent Yajna (In Hinduism ritual done in front of a sacred fire, often with mantras. Yajna with violence does not yield results in Kali Yuga. Killing of animals for Yagna is a great sin E.g.: Ashvamedha Yaga). Listening to such stories by Sages like you we are conducting our lives. So please bless us with the knowledge of the *Puranas* as shared by Sage Dwaipayana”.

Then Sukha Maharshi narrated that the total number of *Puranas* are 18, they are

Madwayam (2), Bhadvayam (2), Bhratrayam (3), Vachathushtayam (4),
Aanapalinga Kuskani (7)

Madwayam (2) (starting with letter Ma) – *Markandeya Purana*, *Matsya Purana*,

Bhadvayam (2) (starting with letter Bha) – *Bhagavata Purana*, *Bhavishya Purana*,

Bhratrayam (3) (starting with letter Bhra) – *Brahma Purana*, *Brahmanda Purana*,
Brahma Vaivarta Purana,

Vachathushtayam (4) (starting with letter Va) *Varaha Purana*, *Vamana Purana*,
Vishnu Purana, *Vayu Purana* (*Siva Puranam*)

Aa-na-pa-lin-ga-ku-skani (7) - Agni Purana, Naradha Purana, Padma Purana, Linga Purana, Garuda Purana, Kurma purana, Skanda Purana

By narrating these *Puranas* Veda Vyasa sanctified the sinners of the world. Out of these 18 *Puranas*, *Skanda Purana* is the largest with 85,000 slokas. The most important parts of *Skanda Purana* are *Kasi Kandam*, *Avanthi Kandam* (Ujjaini/ Reva Kandam,) *Jagannatha Parvamu* (about Puri Jagannath also known as Purushothama Kandam). Sage Vyasa extolled the glories of the holy places and their importance in *Kasi Mahathyam* (Glory), *Vishnu Kandam* (Venkatachala Mahima (Glory)). Sage Vyasa was however not entirely pleased with the 18 *Puranas*, and he wrote another 18 *Upa-Puranas*.

They are *Sanath kumaramu*, *Narasimha puranam*, *Naradeeya puranam*, *Siva puranam*, *Durvasa puranam*, *Kapila puranam*, *Manava puranam*, *Vusanasa puranam*, *Varuna puranam*, *Kalika puranam*, *Samba puranam*, *Nandiswara puranam*, *Soura puranam*, *Parasarya puranam*, *Maheswara puranam*, *Bhagavatha puranam*, *Adithya and Vasishtha puranam*. The *Puranas* and *Upa-Puranas* contain 6,80,000 verses and *Mahabharatham* contains 1,25,000 verses (1,25,000 + 6,80,000 = 8,05,000). Vyasa Maharshi thought that reading/listening to all these *Puranas /Upa puranas* may not be possible for people due to so many factors. Listening to/reading at least for some time or one sloka is also sufficient to be blessed and prevent them from entering Hell and to get salvation. But listening to/reading the whole *Puranas* will give immense benefits to mankind”.

“Sage Veda Vyasa was born to Sage Parasarudu and Sathyavathi in the 28th Dwapara Yuga (we are in the 28th Kali Yuga). He is the incarnation (Avatar) of Lord Vishnu. By hearing this, the Sages asked Sukha Maharshi, “You said that he is the 28th Vyasa? Is there one Sage Vyasa for each period? Who were the former occupants of Vyasa positions? (Vyasa is a post). Sage Sukha replied, “In Dwapara Yuga, Lord Brahma himself became Sage Vyasa and the list is:

1. Brahma	15. Trayyaruni
2. Prajapathi	16. Dhanunjayadu
3. Usanudu	17. Medhathidi
4. Bruhaspathi	18. Vrathi**
5. Surya	19. Athri Maharshi
6. Mruthyu Devatha*	20. Gouthama Maharshi
7. Indra	21. Uthamudu
8. Vasishta	22. Hariatma
9. Saraswathi	23. Venudu
10. Tridhamudu	24. Vajasravudu
11. Trivurshudu	25. Somudu
12. Bharadwajudu	26. Avushyayunudu
13. Antharikshudu	27. Trunabindhudu
14. Dharma devatha (Yama Dharma Raja)	28. Veda Vyasa

The future Vyasas are Sages Agastya and Aswadhama. They will take the position of Sage Vyasa in the future.

(*When Mruthyu Devatha was in Vyasa's position, she was biased towards individuals who were listening to Puranam and she extended their span of life with good health).

(** who performs Vratas (Vrata means "vow, resolve, devotion", and refers to the practice of austerity),

Initially Sage Veda Vyasa wrote the history of Sri Krishna Charitra and had given it to Sukha Maharshi. Subsequently *Devi Bhagavatham* was also given to Sukha Maharshi. Both *Puranas* were gifted to Sukha Maharshi, as he listened to them with bliss and he had detached himself from the pains and pleasures of this materialistic world. This remarkable work is the most magnificent and an absolutely Sacred one".

After listening to this discourse, there were some doubts raised in the minds of the Saints and they asked Sage Sukha. “You are very generous and humble, you would not get angry if we asked questions in between your discourse, so we are asking you this question? We heard that Sage Vyasa is a man without a wife, and you said Sage Sukha is his son. How was he born? If he is really born from the womb, then how can we call him *Ayonijudu* (Not born from a womb). We are quite obsessed with these doubts, only you can clear them. Please resolve our doubts and tell us the story”. Sage Sukha replied, “It’s a good question”. Sukha Yogindra learned all the *Puranas* while he was in the womb and knowing about such a scholar is equivalent to a great Vedic reading”.

“Sage Vyasa learned the Vedas while still in his mother’s womb. It is not a maternal womb. It is a strange womb and I am going to share the story with you. These people are called Garbha Yogulu (devotee/ hermit/ an ascetic in womb). Some individuals are born with education; there is no need for them to go to a teacher and learn, but still they go. According to the Hindu tradition a teacher has to be selected and accepted as a Guru. (Lord Krishna accepted Sandeepa Muni as his Guru).

In the past, Sage Veda Vyasa continuously meditated for five years, on the shore of River Saraswathi near Badri (Badrinath), Badri is one of the most holy places. The River Saraswathi near Badri is very sacred. Maana is the place near Badri, where we can see the River Saraswathi flowing for some distance and merges into River Alakananda and becomes one with her and cannot be seen thereafter. To take a holy dip in River Saraswathi one has to reach this place called Badri. River Saraswathi in the name of Mandakini is again found in a place called *Sukha Sthala* (on the way from Delhi to Haridwar near Muzaffar Nagar). In this place Sukha Maharshi stayed for seven days and narrated the Bhagavatham to Parikshit Maharaj. So, this place is called Sukha Sthala. People visiting Sukha Sthala can experience divine visions of Sukha Maharshi, Parikshit Maharaju and Lord Vishnu during night time.

River Ganga flows in this place with the name of Mandakini. *Puranas* narrate that River Saraswathi is introverted here and slightly visible in Kurukshetra (Kurukshetra is a city in the Indian state of Haryana. It is also known as Dharma Kshetra “Holy Place”) and as the “Land of the Bhagavad Gita”. The place where River Saraswathi

is visible is Badri. Sage Vyasa's cave is still there along with Lord Ganesha's cave. Sage Vyasa stayed in the cave for a long time and narrated Mahabharata to Lord Ganesha for transcribing. The Ganapati Om Kara Nadam can be heard by the people who visited/stayed there during night time in the form of an elephant trumpeting.

Jagathguru Adi Shankaracharya showed Sage Vyasa's cave to his disciples. Otherwise it is not possible for normal human beings to know about this cave. He also pointed out Pushkar (*Pushkar*, is a city in the Ajmer district in the Indian state of Rajasthan) where Goddess Gayatri was born. He also showed that the Devi was in Sri Lanka with the name of Sankari. Jagathguru Shankaracharya lived only for 32 years, but he visited many places within his short span of life. He founded the Sankar Math near Joshi Math at Badri.

Sage Veda Vyasa is the incarnation (Avatar) of Lord Vishnu. He is a great scholar who has gifted epics like Mahabharatham and *Puranas* to mankind. He scripted and divided the Vedas, by no means an easy task. One morning Sage Veda Vyasa on the shore of River Saraswathi, near his cave sat on the skin of a deer and was meditating/chanting. Opposite the cave, was a tree in which a sparrow couple had built their nest. He observed that a female sparrow had laid eggs and tiny chicks were trying to come out as hatchlings. The chicks occasionally put their beaks out and were not coming out of the nest as their wings had not yet been properly formed. The chicks beaks were beautiful and red in color. The parents of the chicks came and kissed their children. (However, the children maybe, they look beautiful to the parents). The parent sparrows were repeatedly kissing them, patting them with the beak, feeding the food to the chicks, and chirping as parents and were pampering and talking to the chicks.

Sage Vyasa observed the sparrow couple playing with their children for some time. He forgot himself and also stopped his chanting. He started thinking, "How lucky this sparrow couple is. Six eggs were laid, of which two are female chicks and the others male chicks. They are raising their children with love and affection. Every creature in this universe wants to have offspring and human beings like us must have children. To have children means one must have a wife. The sparrows had their own home and children, but I am living life with meditation and yoga for years

together without having a wife and children. I should have a son to build me a good house to live in, serve me in my old age, to perform rituals after death and immerse my ashes in *Gaya* (*Gaya* is one of the districts of Bihar state).

Sage Veda Vyasa felt that there are many comforts in family life. Some doubted the feelings of Sage Vyasa, whether they were real or not. (Sages are guarded from all these feelings. Lord Krishna seems to be married and had children, but it may not be true. They want to show themselves as human beings in order to show us what virtues we should have for a good family life. Lord Rama seems to be weeping for Goddess Sita Devi, but it is a message for mankind about how to behave, when such an incident happens of being separated from their loving wife). The joy one feels when you hug a child is bliss. The nicest feeling is taking the children closer and patting them, talking to them, hugging them. A person who has no son has no heaven, no destiny. I have wealth, house, and lots of objects / things at home, but after my death nobody will be there to look after and take care of them. Sage Vyasa was analyzing the human nature. The individual who leaves the body with these illusions will reach Hell. With these thoughts and worries Sathyavathi's son (Vyasa) exhaled. With all these feelings Sage Vyasa wanted to be blessed with a son. So, he was thinking, which God should I have to worship. Shall I worship Lord Vishnu? Lord Siva? Indra? Lord Brahma? Lord Ganesha? Lord Karthikeya? Surya? Varuna? or Agni? Which one should I worship now?"

While Sage Vyasa was immersed in these thoughts and was worrying about it, he heard some melodious singing near him. A great man descended from heaven to earth to alleviate Sage Vyasa's worries and bring happiness and bless him. He was none other than Naradha Maharshi (the teacher of teachers). He came playing with a lute (called Mahathi) in hand, and chanting the *ASHTAKSHARI* mantra "*Om Namō Narayanaya*" (Ashtakshari or Eight letter mantra). Sage Vyasa thought, "Whenever I am worried this great person Naradha Maharshi comes to my rescue and puts an end to my worries. I have a great teacher (*GURU*). When I get stuck, to take away my difficulties, to remove the mental turmoil and bring calmness Naradha Maharshi will appear". By thinking so he joined his hands in prayer and greeted Naradha Maharshi.

After that Sage Vyasa offered a deer skin to sit on, washed Guru's (Naradha Maharshi) feet and enquired about his wellbeing. Naradha Maharshi asked, "Are you still sad? Previously when you were sad, I asked you to write Sri Krishna Bhagavatham. I felt it is my duty to remove your worries. Why are you sad now?" Sage Vyasa replied, "I feel sad over and over again, and you also know about it, but still, I will explain to you about my worry. Some *Puranas* say that there is no salvation without children/ son. I don't have a son. If I have a son, I will get salvation. Why should I enter into family life for a son? My desire is to do penance and have a son. Which God should I worship or pray to, to fulfil my desire of having a son quickly? You are Omniscient; please tell me which God I must seek to fulfil my wish without getting into family life".

Naradha Maharshi smiled at Sage Vyasa and said, "Since I know you are in doubt, Lord Vishnu sent me to you. Once upon a time I was undertaking a pilgrimage around the world. I went to Lord Brahma, and at that time he was sitting on a white lotus and meditating. I was waiting for him without wishing (wishing the people who are in puja or meditation or listening to/ reading *Puranas*, or sleeping or people who are involved in gambling, a cheater, an atheist, is wrong and should not be done). These are clearly mentioned in *Naradha Puranam*. (*Naradha Puranam* is the essence of Rules to be followed). After completion of the meditation by Lord Brahma, Naradha Maharshi went to him and said, "Father, You are the Creator of all Worlds. To whom on are you meditating?" Lord Brahma replied, "I understand your doubt, because I also had the same doubt when I visited Vaikuntam (Place where Lord Vishnu lives). I saw Lord Vishnu in meditation, but on whom was Lord Vishnu meditating? I got this doubt, since I meditate on Lord Vishnu, my Father".

DEVI BHAGAVATHAM I CHAPTER

Om Shanthi

Sarvejana Sukhinobavantu



Sri Matre Namaha
Sri Gurubhyo Namaha

CHAPTER

2

PART- I & II

KEY POINTS

The birth history of *KUJHA* / Mars
Why we should not recover/reclaim liquid spilled on the ground
Who is Adi Shakthi/ the Supreme Energy?
Why Goddess Lakshmi cursed Lord Vishnu?
Why and when Lord Vishnu lost his head?
Veda Sthotram
The story of Lord Hayagriva
The story of Lalitha Sahasra Namam

Om Sarva Chaithanya Rupaam, Thaam Aadyam Deemahi
Bhudhim Yaanah Prachothayath

Sage Veda Vyasa is the *Avatar* (incarnation) of Lord Vishnu. He is a great scholar who has gifted epics like *Mahabaratham* and *Puranas* to mankind. Despite being such a great Sage, he also could not evade the influence of the senses. (The six enemies of the mind are: **Kama** (lust), **Krodha** (anger), **Lobha** (greed), **Madha** (pride), **Moha** (attachment), and **Matsarya** (jealousy); the negative characteristics, which prevent mankind from attaining Moksha are called as *Arishadvarga*. However, for the benefit of mankind Sages take on these influences to show each and everyone how they can go off the desired path and each one, then can learn from this and live a Dharmic life. They do this as Teachers and Gurus.

A story in the *Siva Purana* tells us about Lord Siva doing Tapas on Earth. As would a human being during penance, he started sweating. He wiped the sweat dripping down his face onto Bhudevi (Mother Earth). Mother Earth on her part, absorbed it and gave birth to a son. This child came to be called *KUJHA* (Ku=Ground, Jha= Born) or Mars.

Sages occasionally act like ordinary human beings with all their foibles and shortcomings. But the fact is that Sages are above these sensory delusions and in control of all senses, their actions are self-less or without any desire (*NISHKAMA*). The wrath of the wise punishes sinners and saves the righteous. That is why mankind should feel lucky when they get scolded by their Gurus or Teachers. Any work done by the Sages is for the welfare of the world/ mankind. So, Sage Vyasa aspired to have a son without entering into family life. He had asked Sage Naradha when the latter visited his Ashram for precisely this. He asked which God would he have to propitiate to obtain a son in this manner.

Sage Naradha narrates to Sage Vyasa as follows, “I also got the same doubt; who is the right person to pray? Not only for fulfilment of our rightful desires but also to get salvation. Once I visited my father Lord Brahma and he was in deep meditation. As Lord Brahma was in meditation I waited there and then asked Lord Brahma, “I am of the opinion that you are superior and creator of the entire World and also a great scholar. Still, you are in meditation, praying to someone. Please tell me is there any other person superior to you who controls the entire world. (The same doubt was expressed by Sri Pothana in *Bhagavatham*.) Every individual has a purpose behind doing things; even a fool has a purpose. You are creating the entire World, what is the purpose behind your meditation? There are so many types of moving creatures and immovable creatures (Movable living creatures (*CHARULU*) and immovable creatures and objects are trees, mountains (*ACHARULU*) etc.). How are the movable and immovable creatures and objects created or born? Who is nourishing them? And in whom do they merge?” I want to know in detail. Lord Brahma replied, “It’s a good question. Like you, I also asked the same question of my father Lord Vishnu”.

“Once I visited Vaikuntam (Place where lord Vishnu lives). I saw Lord Maha Vishnu in meditation. After completion of his meditation, I offered prayers to him and asked my father Lord Vishnu, “I thought You are the entire energy behind ‘Creation, Sustenance and Dissolution’ (*Srushti, Sthiti, Laya*). But I saw You in deep meditation. I Meditate on You, but on whom are You meditating? There should be a reason/purpose behind your meditation? Why are you meditating? It is surprising to me.”

Hearing this, Lord Vishnu smiled and replied, “Every person needs energy, that energy pervades all over the world, the name for that powerful energy is consciousness (*Chaitanyamu*). Even though I am omniscient, a great power is guiding me, I meditate on that energy and that energy also meditates on me. We meditate on each other. One who does not know this thinks that the Energy and God are different. It is the power; the Super Power (*Adi Sakthi*) that drives the Gods. This is the Creator, the Preserver (observer) and the Destroyer.

Energy is always considered in the feminine form, but power is not feminine, masculine or others. Energy is an invisible force which makes everyone do their duties. This Energy has no gender discrimination; however, for the prosperity of the World the Energy takes a form called *Parasakthi* or *Adi-Shakthi*. (*The Cosmic Energy or Divine Power*). The heat generated from the Sun, the coolness provided by Moon, the burning energy in the fire, the cloud gaining energy to dispense rains, and the wind blowing to give delightful experience, the source for all these acts is the Superpower/Energy. (*Parasakthi/ Adi-Shakthi*) Everything is driven by this”.

Lord Maha Vishnu elaborates further, “To create the World *Adi Sakthi* takes the form of *RAJASIC* (*Rajasic shakthi is the basis for birth*). Goddess Saraswathi a *RAJASIC SAKTHI* is a part of *Adi Sakthi*. Goddess Saraswathi with a white Lotus-like face and the treasure of knowledge merged in you, that is why you became a scholar and whatever you say/ talk, that becomes the standard. Through you *Adi Sakthi* is creating the World. The energy beside you (Brahma) is Goddess Saraswathi and because of this energy you are able to create the world. Everyone says you are the Creator, but in fact it is Goddess Sharada who is with you and guiding this Creation.



Goddess Saraswathi

The same energy (in another form) joined Lord Rudra/ Lord Siva as *TAMASIC SHAKTI*. She is in the form of Parvati and Mahakali. Goddess Parvati occasionally manifests in black form to slay great sinners/demons, during this she is known as Maha Kali. Without this Maha Kali form, elimination of evil will not take

place to save mankind. Sometimes the Tamasic Shakthi is perceived as one who sleeps, is lethargic and is the face of foolishness and fear. This is not true. Because *Tamasic Shakthi* represents destruction and the *Adi Shakthi* in this form punishes and eradicates evil from the world.



Goddess Parvathi

The energy joined with me as *SATTVIC SHAKTHI* is in the form of Maha Lakshmi. She occupies prominent position on my chest and acts as a guiding

force in nurturing and protecting the entire world. Often, I take different forms of incarnations/Avatars to punish sinners and destroy evil in the world. The three of us (Lord Brahma, Lord Vishnu and Lord Maheswara) are not independent. She (*Adi Sakthi*) gave freedom to us with limitations. We are all powerful but we are under the control of that great power (*Adi Sakthi*). Over the period of time, we too will merge in that energy (*Adi Sakthi*). You are also aware of that power, but to a limited extent. But I know it entirely. That is why there is no difference between me and *Adi Sakthi*. She is totally merged with me. She will be in control of me and at the same time she will also guide me. You do not have the power to know completely. If I am completely independent, I can stop sinners from increasing in the world and destroy all evils, but I cannot do it. It is taken up and controlled by *Adi Sakthi* and she sometimes utilizes me in eradicating the evils in the world.”

Maha Vishnu continued, “As Lord Brahma, you know that once the demons called Madhu and Kaitaba declared war on you and I came to your rescue and fought them for 5000 years and was tired of it. At that point *Adi Sakthi* came and rescued me. Otherwise, it would not be possible to save you in that war. One other time I lost my head due to a curse (sapam) by Maha Lakshmi and it was submerged in the sea and a horse head was used to replace it by all the Gods and you are the prime witness for that. Because a horse head was replaced on me, I took the form of new avatar called Hayagriva. From these incidents it is evident that I am also in the control of Maha Shakthi.”

“Those who are not aware of this, think that the entire world is under the control of the Trinity (Lord Brahma, Lord Vishnu and Lord Maheswara). But the real fact is that beyond the Trinity, there is a super power called Shakthi and that Shakthi is responsible for creation of *Lord Brahma, Lord Vishnu and Lord Maheswara*. Why am I telling you all these stories? Please understand that even though I am omnipotent, I am still under the control of that *Adi Sakthi* and I constantly meditate on that energy”.

“So long as I meditate on that Energy (*Adi Shakthi*) we both are same (Lord Vishnu and Sakthi) and I will not be destroyed as long as I am in Energy form.



Goddess Maha Lakshmi - Kolhapur

When I am not in the Energy form, even I have to leave my body like you (Lord Brahma). In the Trinity, Lord Vishnu and Lord Siva do not need to leave the body and they will not be destroyed as both of them are in the Energy form. But you (Lord Brahma) after 100 years of your tenure will leave your body and merge with me (Lord Vishnu). Then the new Lord Brahma will emerge, and in all probability,

Anjaneya Swamy (Hanuman) will be the new Lord Brahma. So, the position of Lord Brahma is also not permanent”. Hearing all this, Lord Brahma started meditating on *Adi-Shakthi*. This story was narrated by Lord Brahma to Sage Naradha, Sage Naradha narrated the same to Sage Vyasa and concluded that, “Sage Vyasa now you understood that the entire world is under the control of *Adi Sakthi*. The greatness of Shakthi is such that she blesses the person who meditates on her constantly and in true spirit”.

In *Devi Bhagavatham* it is crystal clear that people do and are doing tapas for different reasons. She (*Adi-Shakthi*) will understand the wish of her devotees and sends representatives depending on the intensity of tapas. For example, like sending Lord Brahma, Agni, or any other Gods. As the intensity of tapas increases, meditation grows and knowledge improves she may also send Lord Siva. *Adi Sakthi* comes by herself when she thinks that there is no better person for that devotee. When Sage Vyasa did tapas, *Adi Sakthi* sent Lord Siva. There are a few devotees who don't want any of the Gods and are very particular about the presence of *Adi-Shakti* herself. One example is Durvasa Maharshi. Durvasa Maharshi did intense tapas for the presence of *Adi-Shakthi* herself. First Varuna (God of rain) appeared to bestow a boon, but Durvasa Maharshi said, “I neither did tapas for you nor do I want a boon from you”. Durvasa continued his meditation. Next appeared Indra and Durvasa Maharshi replied the same and continued his tapas. Next Lord Brahma appeared and said, “*Adi-Shakthi* sent me to bestow a boon upon you, what is your wish?” Durvasa Maharshi replied, “I do not want to take a boon from you and I want *Adi-Shakthi* herself to appear before me and bless me”.

Next appeared Lord Siva and Lord Vishnu and the same was repeated. After doing tapas for 10,000 years, *Adi-Shakthi* appeared and said, “From this day onwards I am blessing you with a boon with the power to visit *MANIDWEEPA* (*Manidvipa/ Manidweepa is the eternal Supreme abode of the Goddess Bhuvaneshvari Devi Mula Prakritithe. Also known as Sripura, Sri Nagara and Devi Loka, it is an island situated in the middle of an ocean called the Sudha Samudra*) whenever you wish.” That is why Durvasa Maharshi is privileged enough to go directly to this Island. There are many Sages in the World like Durvasa Maharshi. While doing tapas some benefits will

come to Saints due the power of their tapas. These Saints were content and satisfied for what they got during the course of tapas and forgot their ultimate goal and got lost in their spiritual journey.

In *Kali Puranam* it was mentioned that once a saint wished to have darshan of *Adi-Shakthi* by visiting Manidweepam with his body and started doing tapas. After some time by his powerful tapas, he was able to know what was happening around him. At that point of time an old man approached him, and said, “Due to your meditation you seem to look very knowledgeable and I have a small issue. My buffalo is missing. Can you please tell me where it is?” By listening to this, as he was able to visualize things, he told the exact location of the buffalo.

The old man was happy and canvassed this all around in his village. People started approaching him with different questions, and he responded to them. People started praising him as a God. Now he stopped his tapas because people said he is God. He also thought, “Maybe I did great tapas, that is why I got this power”. He had earned lots of money and got busy with his worldly life and stopped doing tapas totally. The Sages who wished to visit *Manidweepam* to have darshan of *Adi-Shakthi* succumbed to small temptations of wealth and word of flattery and ultimately lost all his powers. So, people should be careful and strive hard in achieving their goals. Under any circumstances, Durvasa Maharshi is to be taken as an inspiration for doing tapas and intensity should be such that at least to have darshan of Lord Siva or Maha Vishnu if not of *Adi-Shakthi*. Both of them are in energy form and cannot be destroyed. All other Gods will disappear after a certain point of time.

This story was narrated by Lord Brahma to Sage Naradha, Sage Naradha narrated it to Sage Vyasa. Sage Veda Vyasa was very happy after listening to this and told Sage Naradha, “Through this story and examples you opened my eyes and showed me a way to have a son. Not only for my salvation but also for the wellbeing of entire mankind. I will pray to *Adi-Shakthi* (*Maha Sakthi*) and do tapas to have a darshan of her. I will hold her feet and with grace of that Mother, I will have a son not only to help me but also for the wellbeing of entire mankind. By stating this Sage Vyasa moved towards the mountains to start Tapas for the Devi’s Darshan.

After listening to all this, the Sages again expressed their doubts. Sukha Maharshi asked Sage Naradha that, as advised by you, Sage Vyasa went for tapas with a wish to have a son. We have a small doubt here. You said that Lord Vishnu was beheaded, and replaced it with horse's head. After that you said that the war with demons Madhu and Kaitaba went on for 5,000 years, and Lord Vishnu was tired. We wish to know about those two stories. How come the God who is nurturing the entire world, lose his head? How did he get a horse head and become Hayagriva? Please tell us the history behind all this. Sri Maha Vishnu is the first God, Jagannath and also, he is the reason for every cause. In Vishnu Sahasranamam '*Karanam kaaranam katha*' it clearly states that he is the reason behind every act. When Lord Vishnu is the reason behind everything, without any reason he cannot become Hayagriva, so please tell us that story".

Sukha Maharshi started narrating, "Once upon a time, the Demons were under the leadership of Hayagriva (he is also a Demon and got this name because he had the body of a human and the head of a horse) and came to invade *Swarga Lokam* (Heaven, kingdom of Gods) by declaring war on the Gods.

Part II

In the war the Demons, under the leadership of Hayagriva defeated the Gods and occupied Heaven. All of them went to Vaikuntam (Abode of Lord Vishnu) and prayed to Lord Vishnu, "Oh! Lord Vishnu, Jagannatha, you are the source of direction for all of us. On all previous occasions, whenever the demons came to invade Heaven, you killed them and rescued or saved us. Now also the demon Hayagriva invaded heaven. Please help us by destroying him and rescue us". To help the Gods, Lord Vishnu left for Heaven in *Garuda Vahana* (Garuda is a creature from Hindu scriptures that has a mix of eagle and human features. It is the vehicle (*vahana*) of Lord Vishnu). With the help of Lord Vishnu, the Gods fought with Hayagriva and his soldiers for 10,000 years. After such a long war neither the demon soldiers died nor was Hayagriva tired. Hayagriva might have done some powerful tapas and got blessed with boons, that is why he was not tired even after fighting with Lord Vishnu for 10,000 years. But Lord Vishnu was exhausted.

Lord Vishnu was surprised and started thinking, “Who is he? Even after fighting with me for such a long time, he does not seem to be tired, there must be some reason. But I am tired now and will take some rest and will come back”. Thinking thus, Lord Vishnu disappeared from the war without informing anyone. Except Goddess Sri Lakshmi no one knew the intention (taking rest) of Lord Vishnu. Lord Vishnu found a sacred place near the Ocean of Milk (Paala Samudram, Pala - Milk, Samudram - Ocean), the place where Lord Vishnu reclines over *Adishesha* or *Sesha Nag* along with Goddess Lakshmi. This place has a surface without undulations (flat area). Lord Vishnu wanted to rest and sleep for a while. He sat in *Dhyana Mudra* (Dhyana Mudra is sometimes also called *Yoga Mudra* or *Samadhi Mudra*). It may be practiced in any stable, seated posture, such as *Sukhasana* (easy pose) or *Padmasana* (lotus pose). It is performed by resting the right hand on top of the left, palms facing up and the thumbs slightly lifted so that the tips touch one another. Some people can take rest with Dhyana Mudra. Sitting and sleeping while in meditation is also known as *Samadhi*.

Lord Vishnu also thought of taking rest in this Samadhi state and did so. While sleeping, without his knowledge his head began to move, so Lord Vishnu thought it would be nice to have a support to stop this movement. Lord Vishnu bent his bow and tied a rope to it and put his chin on one tip of the bow to support his head and rested. With the presence of Lord Vishnu, the Gods were able to fight for a long time, but after Lord Vishnu disappeared from the war, they became orphans and depressed. So, it was easy for the Demons to defeat the Gods. Hayagriva, being proud of his victory, laughed at the Gods and said, “Leave this place. Do not come and fight with me again. From today Heaven belongs to me”. He ascended the throne of Heaven and started administering it.

The Gods left to different places as they had lost the war. Soon they all met in one place, and started discussing among themselves, “When are we going to get direction? When are we going to get back our Heaven again? Lord Vishnu who is supposed to rescue us has disappeared. Before the war we thought of doing *AMBA YAGA*, and we made all the preparations for the Yaga, but we were not able to perform the same because of the war. Now we lost our Heaven also. We have to



Lord Vishnu in Dhyana Mudra

perform the Yaga and should get back our Heaven. For all this we need blessings of Lord Vishnu. Unless we find Lord Vishnu, we cannot get his blessings”.

Having thus discussed they approached Lord Brahma. Lord Brahma said, “We will search for Lord Vishnu and most likely he will be near the Ocean of Milk” (Paala Samudram). Lord Brahma along with all the Gods started searching the area near the Ocean of Milk. Finally, they saw Lord Vishnu near the Ocean and he was in Yoga Mudra and resting his chin on the tip of the bow and was sleeping. The Gods were surprised to see him like that. They concluded that Lord Vishnu was tired and so left the war. The fatigue would reduce with sleep and he might have chosen this place to do that. Actually Lord Vishnu was neither sleepy nor tired. They discussed regarding all these for some time and finally concluded that there may be some reason behind his sleep.

The sleeping Lord Vishnu must wake up, and then only the Demons will be vanquished. Hayagriva has to die and only then will we get our Heaven back. Once we get to Heaven, we can perform the Amba Yaga. But the problem is how to wake him (Lord Vishnu) and who will take that responsibility. All of them decided to take the help of Lord Brahma and told him, “It is your responsibility to wake up Lord Vishnu”. Hearing this Lord Brahma said, “Waking up Lord Vishnu from sleep is a great sin, I cannot do that. Let Lord Siva take up this task. Lord Siva replied, “I do not want to get the sin of waking him up. Anyway, Myself and Lord Vishnu are one and the same; if he is sleeping means, I am also sleeping, so I cannot help you”. Everybody was waiting for Lord Vishnu to wake up on his own and hesitating to disturb his sleep.

After thinking for a while Lord Brahma said, “If an insect wakes up Lord Vishnu, it will not commit a sin. So, I will create an insect that will disturb Lord Vishnu’s sleep”. Saying this Lord Brahma closed his eyes and created an insect from his body. The insect is called *VAMRI* in Sanskrit (Termite). To disturb the sleep of Lord Vishnu, Lord Brahma created a termite. Lord Brahma took the termite into his palm and said, “By keeping the head on the tip of the bow, Lord Vishnu is sleeping. So please go and bite the rope of the bow. After you bite it, the rope will get cut and

the bow will bend down and the sleep of Lord Vishnu will get disturbed and he will wake up. Once Lord Vishnu wakes up, he will continue the war, kill the Demons and save the Gods”.

The termite replied, “It seems you have created me to do great sins. You (Lord Brahma), Lord Siva and all other Gods want to be safe. I am so small and innocent and you want me to commit the offence? And I have to take so many births and suffer a lot to get rid of the sin of waking up Lord Vishnu from Dhyana Mudra. All of you joined together in this conspiracy and created me for doing this, but I am not interested in it”.

*Nidra Bangaha, Katha Chedhaba, Dampthyoho Prethi Bedhanam,
Sisu Matru Vibhedaschya Brahma Hatya Samam Smrutham*

“Disturbing a person while sleeping, disturbing when discourse of *Purana* (*Puranam*) is happening, creating conflicts between husband and wife, separating the children from mother, (the person who separates the mother and child will not have children for 10,000 births), is equivalent to the sin of killing Lord Brahma and that is why we should be vigilant at all times”. The omnipresent God Vishnu is in deep sleep now. Removing His comfort and causing difficulty to Him, by disturbing His sleep is a great sin. I cannot do that and bear the consequences.”

Anyone may get a doubt as to how the termite which was just born can have so much of knowledge. The termite was born near the Ocean of Milk (Pala Samudram) in Vaikuntam, where Lord Vishnu resides, so even a small insect like termite also gains Vedic knowledge. That is why those Worlds are the great Worlds. All the living beings in these Worlds can talk and have the Vedic knowledge; that is why they are called as *Animals of Heaven*.

Hearing the version of the termite Lord Brahma replied, “I am giving you a boon that you will not acquire any sin by disturbing Lord Vishnu’s sleep. If you commit that sin the Demons will be destroyed and the entire world is protected. That sin also becomes virtue if one commits it for good endeavour”. Hearing this the termite

replied, “You, said many things but I am not able to do it. You have a reason and selfishness in this mission (getting back Heaven and performing Amba Yaga). If I commit this sin, what am I going to get? If I have any benefit then I will bite this rope. Only for the welfare of the world I will not do it”. Thus, bribery started in this way. Lord Brahma was surprised and thought, ‘Within a short span of birth, the termite has become selfish and asking benefits for undertaking the job. There must be something wrong in the time of birth of this termite’.



Sruk and Sruva

He said to the termite, “No one will carry out the job without benefits, and you are asking for a benefit. So, I will give you a boon. Whenever Yagna takes place (*Yagnyam* or *Yaga* means “sacrifice, devotion, worship, offering”, and any ritual done in front of a Sacred fire, often with mantras) Yagna ghee will be offered to the Sacred fire with *Sruk* and *Sruva* (ladles used in Yagna for pouring ghee into the *Agnihotram* are *Sruk* and *Sruva*). While doing this, drops of ghee will be falling on the ground. Termites invisibly will partake these drops of ghee as their food. With this I am making you as a part of the Yagna”.

Hearing this the termite laughed and said, “You all will get everything offered in the fire, but I am going to get only a few drops, that too fallen on the ground? I don’t need this. I want some other benefit”. Listening to this Lord Brahma said, “Along with this ghee, whatever liquids spill on the ground belong to you as your food”. From then onwards, it is been prohibited to collect any liquid that spilled on the

ground and all of it belongs to creatures, especially termites. Collecting these liquids is a great sin. In *Sthala Purana* there is a story about King Karna regarding this.

Once Karna came riding his horse very fast and a girl was walking on the same street with a bowl of ghee in her hands. Due to this, the bowl slipped from her hand and the ghee spilled on the ground. The girl started crying, “I have a step mother and if I go home with an empty vessel, she will be very angry and scold/beat me, and so I want my ghee back”. Karna apologised and said to her, “Please do not cry I will buy ghee for you”. The girl replied, “My step mother will beat me up if she comes to know that this is some other/ new ghee, so I want this ghee only and I do not want any other ghee”. Then Karna ploughed the land, and squeezed the ghee from the soil and filled the bowl with the ghee. Bhudevi (Mother Earth) appeared in the soil in his hand and said, “ You fool, don’t you know that it is a big sin to collect the liquids spilt on the ground. This is an edict of Lord Brahma. In spite of this edict, you have collected the ghee, so this is my curse on you. In the future your chariot wheel will sink in the ground and you will not be able to move it. The wheel will not come out of the ground until you die”. That is why it is sinful to collect or take liquids spilt on the ground.



Karna trying to remove the Chariot wheel from the ground

The termite got two boons from Lord Brahma, but it was still not happy and again said, “Two is not enough, for I want a third one”. Lord Brahma thought for a while and said, “I am going to give you the next gift also. On Earth so many people will buy books, but hide these books in the cupboards without reading, or dusting them for a long time. I am giving you all those books to

eat”. That is why termites eat the books. The termite felt happy with these three boons. It then went and bit the rope of the bow, the tip on which Lord Vishnu was resting his chin and sleeping.

When the rope was cut off, the bow rose. As the bow rose, there was a loud noise by which all the Worlds seemed to be in crisis. The Earth started spinning, the sea waters overflowed and the villages were washed away. Gods started trembling, meteors fell from the sky, the brightness of the Sun faded away, lightning struck, the hills moved and the rocks rolled from the top of the hills, the trees collapsed, all the Worlds trembled and the Earth shook. Amidst this confusion the bent bow rose to the top along with the rope and Lord Vishnu’s head got cut-off and disappeared. The absolutely beautiful head of Lord Vishnu with the crown and beautiful ear rings disappeared. No one knew where the head disappeared.

The body remained there without a head. With this sudden happening, the Gods were shocked and were trembling. “Alas, what has happened? We thought once the rope is cut by the termite the bow will bend to a side and Lord Vishnu’s sleep will be disturbed and he will wake up. Instead of all these, the head got cut-off and disappeared. What should we do now? And they started weeping. “Lord Vishnu, Vasudev, Narayan is not there; who will protect the good people and punish all the bad and the Demons in this world. Who will save us now? It is a waste to live without Lord Vishnu. Better we die, but untimely death does not come to us and all of us are now without direction. We also do not know where Lord Vishnu’s head disappeared. Why did we get into this adverse situation? What a sin we have committed.” Holding onto each other the Gods sat down and started worrying.

First Sage Bruhaspathi (he is the Preceptor of the Gods, the Master of Sacred Wisdom, Mantras, Hymns, and Rites, and the Sage Counsellor of Indra in his war against the Asuras) got up and said, “A misfortune has occurred; what is the use of thinking and crying continuously? Let us think of an idea as to how we can make Lord Vishnu alive again.” God wants us to do two things; one is an effort by the person and second is His blessings. First a person should make an attempt to do things/ tasks with hard work, the rest will be taken care of by the God. We will get success in any assignment with hard work and with God’s grace. Generally human

beings think that without hard work God rescues, as the God rescued Prahalad. But Prahalad did not get into troubles, his father created troubles for him; at that point Lord Vishnu saved his life. In an emergency God will come to rescue the life. As human beings we have to do our job and lay the burden on God and pray to Him to rescue us. Now we have lost the head of our Divine God, so let us think, is there any God beyond him, and pray to that power/energy, to resolve this issue”.

“We cannot be successful in any mission without God’s grace and, now I lost my ability to think about how to get back the head of Lord Vishnu. So, Lord Brahma should give us an advice.” Then Lord Brahma replied, “Now let us all come out of this grief first. There is a Divine Power; because of that power Lord Rudra (Siva) cut off one head out of my five heads. (Lord Brahma initially was having five heads and after this act he has become Chaturmukha: four headed), because of this Divine power Lord Siva is shaped as Linga (is an abstract or an iconic representation of the Hindu deity Lord Siva), because of this Divine Power, now Lord Vishnu has become headless. That Divine Power is called as Brahmanidya Shakthi (is that branch of scriptural knowledge. It means knowledge of the mantra. Brahmanidya is considered to be the highest form of learning). Let us now pray to that Divine Power. The power that gives Divine knowledge to those like us, the energy which is an ancient one and has been around for a long time and is always new and fresh. Let us all pray and salute to such a Divine Power, Goddess *Jaganmatha (Maha Shakthi)*.

Then the rest of the Gods said, “Maha Vishnu’s head has disappeared and we are becoming more and more grief stricken, we do not even have the patience to pray, our minds are frozen and we do not know how to pray to the Divine Energy. In this situation we cannot pray to the Divine Power, (in too much suffering and trouble people will not have patience to pray to God and simply surrender to the Omnipotent) and requested Lord Brahma to pray. Lord Brahma accepted and took the initiative to pray to the Divine Energy. The Four Vedas are in the form of knowledge in Lord Brahma’s mind. Lord Brahma asked the Four Vedas to come out of him.

Those Vedas came out of Lord Brahma and took the form of four handsome men. The Vedas joined the hands and one after the other started praying to the

Divine Energy. The Vedas themselves praised the energy with the following Sloka (a couplet of Sanskrit verse, especially one in which each line contains sixteen syllables). This Sloka is known as *Veda Sthuthi*, meaning praising by the Vedas. The Divine Power said, “A person who chants or hears this Sloka with devotion, I will be with them and within them and give all the blessings to them”.

*Namo Devi Maha Deyi Namu Devi Maha Devi Maha Maye Visvospathi Kare Sive
Nirgune Sarva Buthe Si Matha Ha Sankara Kamade Thvam Bhumi Hi*

*Sarva Bhuthanam Prana Vatham Thattha Dhee Hi Sree Hi Kanthi Hi Kshma Shanthi
Hi, Sradhaaa Medha Truthi Smruthi Hi Thamudh Geetadra Matrasi Gayathri*

*Vyakruthi Thadha Jayacha Vijaya Dhatri Lajja Keerthi Hi Spruha Daya, Thvam
Sousthuvom Vabhavana Traya Samvidhana Daksham Daya Rasa Yutham*

*Jananim Jananam Vidyam Sivam Sakala Loka Hitham Varenyam Vakbeeja Vasa
Nipunam Bhava Nasa Katrim Brambra Souri*

*Sahasra Netra Vag Vakri Surya Buvanadhi Nadha Ha Te Tvakrutha Ha Sandhi Thho
Ho Na Mukhya Mataya Stathvam Sthiratho Janga Manam Sakala Bhuvaname*

*Tat Kathu Kamaya Dathvam Srujasi Janani Devam Vishnu Rudraya Mukhyan
Sthithi Laya Janmam Tai Krayasye Ka Rupa Nakhalutava Kanchith Devi*

*Samsara Lesaha, Nathe Rupam, Vethvam Sakala Bhuvane Kopi Nipuno Nana
Namnam Sankhya De Kathithu Miha Yogosti Purushaha Nana Namnam Sankhyam
De Kathithu Miha Yogosti Purushaha*

*Yadlpan Pan Kilalam Kalayithum Mitha shakthim Sadguna Raha Kala Sath Kadham
Karam Para Vara kalana Chathurasya Brutha Mathi Hi.*

(Mantras (Hymn) chanted by Vedas: Goddess or Supreme Energy gave you the blessing that whoever listens to and reads the mantra with utmost attention and devotion, the Goddess and the person will become one (will Join the Supreme Energy) But if there is an error in listening to and reading, the Devi will not give the result she is supposed to give).

All the Four Vedas, Rig Vedam, Yajur Vedam, Sama Vedam and Adharvana Vedam praised *Devi Matha*.

Rig Vedam: First Rig Veda started with, “Oh Goddess! Greetings to You. You are the greatest power. You are immersed in all these worlds as an exquisite, wonderful power and propel all the creatures in the Worlds into the wheel of Birth, Growth and Death. You create illusions in the world and became an illusion to all the illusions. You have miraculous power and this Universe is being created and nourished by You. The reason why humans have such a glorious history and knowledge, is because of You. You are creating awareness in some human beings; in some you are destroying unawareness to a large extent. When human beings realise that the entire world is created by You and no one is neither a relative nor an enemy to anyone and acknowledges that the purpose of every birth is to live divinely and ultimately reach Paramathma (God), and this awareness is called *Mangala Gyanam/Siva Gyanam*. Oh Devi! You have no Attributes, no Form, no Karma; You are such a sacred being but occasionally You take a form, wear attributes and appear to all of us and bless us; that is your compassion/ mercy. There is no other ruler than You in the entire World and You are the Presiding Deity for all the Gods. Oh Mother! You are the Supreme Power. As Goddess Bhavani You are with Lord Siva and fulfilling His wishes and administering all the Worlds”.

Yajur Vedam: Then prayed, “You are the Earth, You are the life in all living beings, You are the energy, You are the intelligence in them, You are the wealth, You are the light, You are the patience, You are the attention in them, You are the peace, You are the wisdom, You are the courage, You are the memory in all living beings”.

Sama Vedam: The music and vocal incantation is the foundation for Sama Vedam. Samaveda has no value if it does not have a rhythm. Samaveda said, “You are the

OM Kara; in it A, U, M belongs to You. You are the tune of it, you are the Gayatri Mantra, You are the voice, You are the memory, You are the seven *Swaras* in the music (Sa, Ri, Ga, Ma, Pa, Da, Ni, Sa), You are Jaya and Vijaya, You are the Earth and the Universe, You are the shyness, You are the glory, You are the consciousness and You are the kindness”.

Adharvana Vedam: Then Adharvana Vedam said, “You are a Mother; there are so many ways to reach You, such as:

- *Puranas* (Reading or Listening)
- *Darshan* (Darshan, a Sanskrit term used for visions of the divine)
- Archana (to honour or praise),
- Pradhakshinam (the action of walking clockwise around a deity as a mark of devotion)
- Abhishekam, (Abhishekam means “bathing of the divinity to whom worship is offered”),
- Yagna (“sacrifice, devotion, worship, offering”, and refers in Hinduism to any ritual done in front of a sacred fire, often with mantras)

(Any individual suffering from *Nava Graha* persecution can get relief by doing 108 Pradhakshinam for 27 days).

To get rid of troubles, to get salvation, a person may follow any of these ways. All these were told by Sages. The source of information for all these is You. You are the source for knowledge, appearance of Lord Siva and You are *Vak Beeja Swarupini* (*Devi is in AIM sound*). The sins committed by human being are always watched by Sun, Moon, Lord Yama Dharma Raja, the Gods, Day, Night, Indra, Stars, Earth and Vedas and a person should always be conscious of what he is doing. So, many are watching what the human being is doing and makes a note of it and informs Lord Yama (God of Death). The individual who bows to You or follows any of the paths will be removed from all the difficulties, sins and there will be no rebirth for them.”

All the Four Vedas joined together and prayed, “You are in the form of Lord Brahma, Lord Vishnu, Lord Siva, Indra, Vayu (Air), Speech, Sun, Moon, Stars, in all living and non-living creatures. The Creator of all things, greetings to You. You create, nourish and destroy. Nobody knows Your form; even the scholars cannot describe You. If someone tries to describe You, their energy is not enough. No one has the mastery to describe You; even Lord Brahma cannot describe You fully. You have innumerable names, forms, attributes, tasks. Without knowing this we are describing in the way that suits us. If anyone thinks that they can describe You that is their illusion. Only the Supreme energy (Devi) has the mastery in describing You”.

Further, four Vedas also gave an example: “We are not able to cross a small pool of water in front of us, how can we cross an ocean? People do not know about themselves completely; how they can know and describe You? You are an infinite power; we are only able to describe as much as we can”. Like this all the four Vedas meditated/ prayed to Devi in different ways. Listening to the prayer the Supreme Energy, Devi did not appear in a form but they heard a heavenly voice. In spite of great prayer from four Vedas, time had not come for the Gods to perceive the (Supreme energy) Devi in a form. The reason behind it is, when Veda Sthuthi was chanted, Lord Brahma and other Deities were not able to concentrate or hear properly as they were in depression or sadness due to the disappearance of Lord Vishnu’s head.

However, Devi was rejoiced with the prayer completed by Four Vedas with devotion. The Goddess was very glad, appeared in the sky as a voice (sound) but not in form (structure) and said, “Oh Gods! Your prayers made me happy. Now listen to me. You do not have to worry about Lord Vishnu, but you may ask me a question. When you are glad and happy why did you not appear in a form (structure)? The reason behind it is your lack of concentration and devotion in hearing the Veda Sthuthi chanted by four Vedas. These 8 slokas (verses) chanted by four Vedas are so powerful and equal to reading of all the four Vedas. Any person who chants / hears these 8 slokas three times in a day (morning, noon and in the evening) with devotion will be blessed; all his wishes will be fulfilled immediately and will get rid of sorrows. Now listen to the original story.

Why Lord Vishnu's head was cut-off? Why has so much grief befallen all of you? There is a reason behind it. Once upon a time Lord Vishnu was chatting with Goddess Lakshmi Devi joyfully on the Ocean of Milk (Pala Samudram). Goddess Lakshmi Devi was pressing Lord Vishnu's feet with love and affection. While doing so, Goddess Lakshmi rubbed her eyes with her hands. Some part of eyeliner on her eyes fell on her cheeks and formed a stain. This stain appeared as a beauty spot on the golden coloured face of Goddess Lakshmi. Seeing the stain, Lord Vishnu smiled. (Goddess Lakshmi's face was beautiful and a small stain on the cheek made him smile). Due to the bad time (also called *TAMAS* – Tamo guna,) during such period, things or acts will not be in our favour and whatever we say will be perceived or taken negatively and petty things also create a lot of friction in the relationships.

Goddess Lakshmi became suspicious and started thinking, 'Why did Lord Vishnu suddenly smile looking at my cheek? There should be some reason behind it'. She was not able to think in a proper way. 'Someone said that he had recently fallen in love with another woman; that is why he is smiling looking at me. Maybe he is going to get me a co-sister. If that happens, I cannot bear it and instead of being with a co-sister, better the husband dies. The suffering is more with co-sister than the death of a husband.' With these thoughts running in her mind subconsciously (and maybe for the welfare of the World in future) Goddess Lakshmi cursed Lord Vishnu with 'While sleeping near the sea shore, His head will be cut off and disappear into the sea'. Lord Vishnu took the curse positively thinking about the future happenings.

And because of the previous curse by Goddess Lakshmi, now Lord Vishnu's head is cut off and has disappeared into the sea". The voice continued, "I was responsible for Goddess Lakshmi's anger and her curse. You (Lord Siva, Lord Brahma and other Deities) may ask me why I had created jealousy in Goddess Lakshmi's mind and made her curse. There is a reason behind it. The demon (Hayagriva) you have been fighting for so long is the ultimate villain. He did rigorous tapas for 1000 years on the banks of River Saraswathi by chanting powerful *BEEJAKSHARA* called *SREEM*. *SREEM* is a *BEEJAKSHARA* and it is also known as *MAYA BEEJAM*: (Magic syllable, endowed with great spiritual powers). When chanted with concentration, focus and devotion, *BEEJA* mantras fulfil the desires of the devotees and act as a

protective shield from all dangers and enemies. Goddess Devi will give darshan within short period of time to a person who carries out Tapas by chanting *SREEM*.

Hayagriva chanted this *BEEJAKSHARA*. I appreciated his Tapas and chanting of *SREEM* and decided to give him Darshan and blessings. But before giving Darshan, I will find out the purpose of the Tapas. If a person does the tapas with the desire of salvation and for the welfare of the Universe, I will appear in white colour. If a person does the Tapas with the desire for luxuries, positions and fame, I will appear in red colour and if the Tapas is for cruel desires like killing of people, lust for power and for destruction, I will appear in black colour.

Hayagriva's desire was cruel since he wanted to conquer the world by killing people. So, I appeared on the lion in the form of Tamas, black in colour with eight hands. He was delighted, offered prayers and said, "Oh Goddess! You gave me darshan after 1000 years of Tapas and You are very gracious". Listening to this I asked him what is his wish? He replied, "Jaganmatha, Maha Maya, greetings to You. You are the source of '*Srushti*' (creation), '*Sthiti*' (sustenance) and '*Laya*' (destroyer). There is no one better than You in blessing the devotees, fulfilling their desires and in bestowing salvation. The *Pancha Bhoothas* (five great elements, or five basic elements, which are the basis of all cosmic creation) Earth, Fire, Water, Air and Sky were created from You. All living beings like us with *GNANENDRIYAMULU* (the five senses like Tongue to Taste, Nose to smell, Eyes for vision, Ears for hearing, and Skin for touch) and *KARMENDRIYAMULU* (five organs or means of action like; speech, hands, feet, excretion, and reproduction) are within You.

All these ten senses are maintained by Your grace. By concentrating on all my ten senses I prayed to You". Then the Devi said, "I am very happy with your prayer. Whatever your desire, I will fulfil". Then Hayagriva asked, "I need a boon of living forever, to conquer all the Worlds and I also want to be invincible and immortal". Hearing this Devi smiled at him and said, "Everyone must die after the birth and take rebirth after the death; this is the rule of the nature for all the living beings; even I cannot violate this rule or go against this rule. If you get salvation, you will

join me and there will not be any rebirth after that. Otherwise, no one can come out of this wheel of birth and death. Everybody born on Earth cannot live forever without death. No one can live permanently on the Earth. So please keep this rule in your mind and ask for any other desire/ wish". Then Hayagriva started thinking about this. He said, "Oh Goddess! I have the head of a horse. Is there anyone in the entire Universe like me?" Devi replied, "At present none".

Having heard this Hayagriva said, "Oh! no one is there in the World with a horse head, so please bless me with the boon that I have to die only in the hands of a horse-head person like me. I am black in colour; the person who is going to kill me should be white in colour". Devi replied, "I will give the boon as you wished, go home and be happy". Hayagriva was extremely happy thinking that he is immortal forever as there is no other Hayagriva to kill him. So he declared war on the Gods and conquered Heaven and was ruling all the Worlds. Now the demon Hayagriva has to die. To kill him we need a person with a horse head. For that the existing head has to be lost, so I made Goddess Lakshmi curse Lord Vishnu. Due to that curse, now Lord Vishnu lost his head. Taking many incarnations he saved the world many a time and now he has to live with a new head.

So now you ask Prajapathi Vishwakarma to bring a horse head and attach it with the body of Lord Vishnu. As you place the head on the neck, it will stick to his body and then he will become Hayagriva (person with horse head). As he becomes Hayagriva his blue coloured body will turn to white in colour. This white Hayagriva is going to kill that Demon, the black Hayagriva. Then you will regain Heaven and all beings in the entire World will be happy and peaceful". All the Gods /Deities were very happy and prayed to Goddess Devi. They discussed among themselves, "Mother Devi has given an order, we should not delay any more". So they called Vishwakarma, and requested him to get a horse head and attach it to Lord Vishnu's body. Vishwakarma in his search found a horse sleeping with its head facing north. He cut the head of the horse and brings it to be attached to the body of Lord Vishnu. Meanwhile, the horse whose head was cut, develops a new head on its own.

Viswa Karma attached the horse's head to the body of Lord Vishnu by chanting the mantra

Om Aim Hreem Kleem Sreem Sri Mathre Namaha

The horse head was perfectly attached as if this head was by birth. Immediately Lord Vishnu got up and as he rose up his body colour changed from blue to white. With the blessing of the Devi, he had become white Hayagriva. He went to Heaven and killed Demon Hayagriva within no time. All the Deities were happy, showered flowers on Lord Vishnu and prayed to Him with a special hymn/ verse (Sthotram)

*Gynanananda Mayam Devam Nirmala Spatikakruthim, Aadharam
Sarva Vidhyanam Hayagrivam upasmahe*

“Oh! Lord, You are the embodiment of bliss and knowledge (Gynananda Swaroopa), You are like pure crystal (white in colour), You are the basis for knowledge and education, You also have Sri Vidya” (Lord Vishnu was reborn because of Goddess Devi) (The Srividya is a combination of ten Siva Vidya and ten Vishnu Vidya, which is why it is the most powerful Vidya.

There are three methods for doing *SRIVIDYA*

1. *Karmkand Vidhi*
2. *Yoga, Dhyana, Kundlini Vidhi.*
3. *Mixture of Mantras & Dhyana.*

Thus, Lord Vishnu punished evil, existing in the form of Hayagriva, and did His Tapas on the Earth for some time. (Guwahati in Assam is the place where Lord Vishnu did His tapas). There is a Lord Hayagriva temple on the banks of River Brahmaputra and this place is called Hajo. In this place Lord Vishnu (Hayagriva)

learnt Lalitha Sahasra Namam from Goddess Devi and gave it to Sage Agastya Maharshi and Lopamudra. This is how the incarnation of Lord Hayagriva took place.

Persons whoever listens to/ reads this story with attention and devotion, will be blessed and get rid of their sorrows immediately.

DEVI BHAGAVATHAM II CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



CHAPTER 3

KEY POINTS

What happens after the end of the Yuga?
The Story of the demons Madhu and Kaitaba
Why was Lord Brahma worried?
How did Devi help Lord Vishnu kill the demons?
How did Earth form?
Why we should not eat soil?
Why Sage Vyasa was in confusion?
The Story of the Apsaras
What is Kachapi?
Why Goddess Saraswathi stopped singing?

Om Sarva Chaithanya Rupaam, Thaam Aadyam Vidhyam Deemahi
Bhudhim Yaanah Prachothayath

Puranas tell us that when we find people with wisdom, we have to clarify our doubts. In the same way the Sages were listening to the story of Sage Vyasa and in between clarifying their doubts. The Sages asked Sukha Maharishi, “You said, that the Demons Madhu and Kaitaba fought with Lord Vishnu. Who are they? What is their history?” Listening to these questions he replied, “Once upon a time the entire Universe was flooded and filled with water. Occasionally God destroys his own creation, known as *PRALAYAM* to complete the cycle and destruction of a Yuga. The entire Universe merges in water. (Layam = merge). One Yuga comprises of

43,20,000 years. After completion of one Yuga, temporary Pralayam (flooding) will occur. In this some people will be harmed or die and new people will be born. After 1000 Yugas then occurs *MADHYA* Pralayam, and after 2000 Yugas *MAHA* Pralayam will take place, (43,20,000 x 1000 years = one day for Lord Brahma, 43,20,000 x 1000 years = one night so 43,20,000 x 2000 years = one day and night. After 100 years for Lord Brahma the whole Universe (Heaven, Patala Lokam, Earth) will be submerged in water and this is known as *MAHA* Pralayam.

Even Lord Brahma ceases to exist at this point of time. Lord Brahma was born on a white Lotus (known as *PUNDAREEKAM*). During this cataclysmic (Maha Pralayam) period the Pundareekam shrinks and inside this Lord Brahma goes to sleep. This Pundareekam then descends and goes into the navel of Lord Vishnu and merges with Lord Vishnu. Lord Rudra also merges with Lord Vishnu. The Trinity will become as one (Lord Brahma, Lord Vishnu, and Lord Siva) and only Lord Vishnu exists. Lord Vishnu will become the Ultimate Controller of this cosmic energy. During this cataclysmic period, Lord Vishnu falls asleep on *Adishesu* (a serpent also called as *Ananta-Sesha*). This reptile is infinite and will exist even after the destruction of the Universe.

Once Lord Vishnu wakes up, the Creation will start again. While sleeping, some gooey lumps (ear wax) came out from both ears of Lord Vishnu. Now the reader may get a doubt, how do the Gods have all these human traits? God does not have such traits, but he creates all these secretions for the welfare of the World. (Human beings have secretions from the body because their body is made up of five elements; Fire, Water, Air, Sky and Earth. That is why it is also called as *PANCHABOUTHIKA SARIRAM*. These secretions will be there till the human is alive.) The lumps were pure black in color and fell into the sea water and started spinning. They ultimately formed into two Demons; one *MADHU* the other *KAITABA*.

Even though both the Demons were pitch black in color, their teeth were white in color and shining. As they were born from the ear-wax of Lord Vishnu they were very strong. These two started swimming in the water and after a while they started conversing, "We both are siblings, there must be someone who is the cause for our birth. (No one knows the reason for the birth. A person able to know the cause of

his birth, will become a scholar/Yogi and lead a fruitful life. The wealth that a person earns in his entire life will not come with him after his death; unless the children are blessed to enjoy the left-over wealth, it may not be useful for them too and destiny is not clear for anyone.) There cannot be any creation without support. Some are born to eat, some to feed and this is the nature of creation. Like *Aquatic animals* (Jala Charamulu) we are happily swimming and living in the water; what is the source of the water that we are spinning in? Who gave us the energy to swim? How are we born? Who are our parents?” They could not come to a conclusion and with these questions in their mind they continued swimming in the water.

While swimming, both were making noise with their hands by splashing water. The sound that came from the water rose from the surface of the water and went up and resounded back from the sky. The sky is the conductor of sound. A *Vak Beejam AIM* was heard from the sky. Another sound, *KLEEM* was born (*Kamarupa beejam*). The *AIM* and *KLEEM* sounds were so sweet and it made their heart and ears feel delightful. So, Madhu and Kaitaba thought, ‘Someone is the cause behind our birth and he has given these *AIM* and *KLEEM* words to us to chant’. Thinking so, they simply remained in the water. Again, from the sky they heard, “Chant one *Beejam* each with devotion and attention, and then you will come to know the purpose of your birth. Good luck to you”. Those words were so sweet that they could not be compared to anything. These words came from Goddess *Jaganmatha*, who is the cause of all Worlds.

Once Goddess *Jaganmatha* was sitting in *MANIDWEEPA* and called Goddess Saraswathi and said, “Oh! Saraswathi, please sing a few songs for a while”. Goddess Saraswathi started singing with a very sweet voice while playing the instrument *KACHAPI* (the instrument in her hand is also called *VEENA*) in her hand. All the people who were present there were mesmerized with her singing. The reason behind the mesmerism was the Goddess of knowledge and music was singing the songs, while playing the *Kachapi*. After the completion of her singing, Goddess *Jaganmatha* appreciated, “Saraswathi, your singing was so sweet, playing *Kachapi* was still better”. On hearing that Goddess Saraswathi replied, “From now onwards I will stop singing songs”.

Goddess *Jaganmatha* smiled and said, “I am praising your song, the sweetness in your singing and also playing of the *Kachapi*. Why are you saying you do not want to sing any more even after I praise you? What is the reason?” Goddess Saraswathi replied, “For quite some time I was singing and playing the *Kachapi* and at the end You said the song is good. That one word is sweeter than my entire singing and my playing the *Kachapi*”. Goddess *Jaganmatha* has such a mesmerizing voice. After listening to Goddess *Jaganmatha*’s sweet words, Madhu and Kaitaba thought, ‘The uttered words are so sweet’ and assumed that the words are from the Originator of this World (Goddess *Jaganmatha*). They immediately sat in *PADMASANA* (Lotus Pose), and by keeping the soul in control, and by restraining the senses, and with the utmost devotion they started chanting the *Beejaksharams*. Madhu and Kaitaba did Tapas for 1000 years.

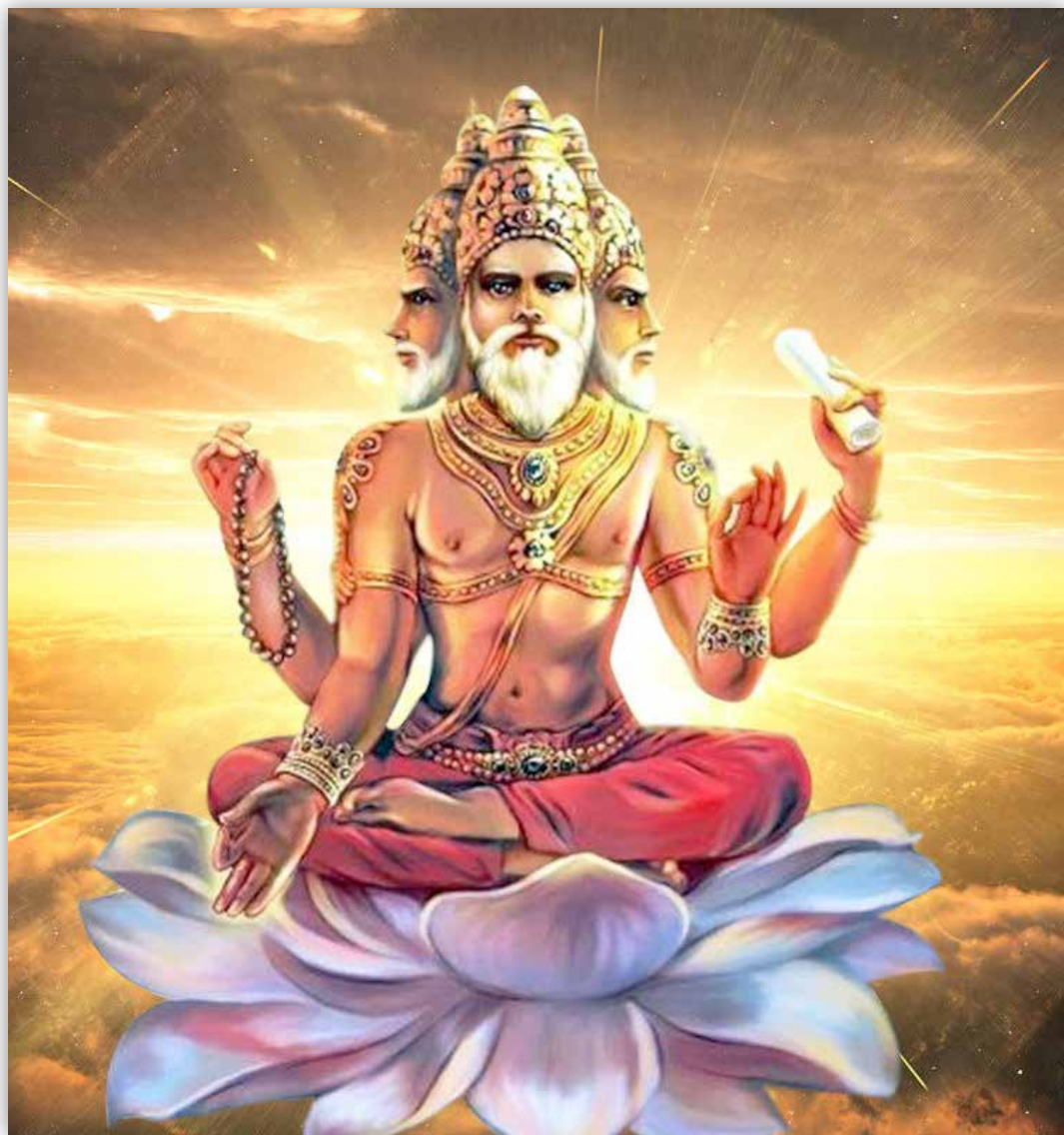
According to the BHAVISYAPURANA, after 5,000 years in the Kali Yuga the energy levels in human beings will gradually decrease. All living beings eat toxic foods and everything will become contaminated, including devotion on the Guru or Master. Due to the effect of Kali humans become food lovers. Anyone, who performs Tapas with devotion, by restraining their senses, without getting distracted, will attain salvation immediately in this very life itself. This happened in the period prior to Kali Yuga. In the Kali Yuga, merely listening to the *Puranas* in the right spirit gets one the benefits accrued by doing rigorous Tapas for getting salvation.

Goddess *Jaganmatha* was delighted with the rigorous Tapas done by both the demons and had appeared as a Voice in the sky. Devi herself taught them the Mantra and advised them to chant it. Both of them did tapas by chanting the mantras for 1000 years. Still Devi did not bless them with Her darshan but only appeared in the form of sound to give them a boon. She told them that even though they have done rigorous tapas, there were some errors and sins committed. (God will appear in form only when a person has Trinitarian refinement (*TRIKARANA SUDHI*: Purity and Unity of Thought, Word and Deed. By abusing inside the mind and praising in front of us is of no use. The mind, deed and speech should be in alignment). “Anyhow, you can ask whatever boon you want”.

Listening to this, both of them thought for a while, looked at the sky and replied, “We are observing that living beings around us are always quarrelling (colliding) amongst themselves and dying. We feel that we are also going to die one day. We want to be immortal and live forever. So please bless us with a life without death.” Hearing this the Voice replied, “No matter how much you do Tapas/ chanting with consistency and devotion, no matter how many attempts you make to have my Darshan, I am not going to give the gift of immortality to anyone in this world. It is dangerous and against the Nature. Whosoever takes birth in these five elements of Nature must die, so ask for any other boon”. Hearing this, both the siblings started thinking and discussing among themselves, “Even after doing rigorous Tapas we are still not getting immortality, what should we do to win over death?”. Finally, they came to a decision/ understanding.

Both looking at the sky said, “Oh *Jaganmatha*! You said You are not giving the boon of immortality as requested by us. So, give us a boon to die only when we wish for it. Listening to this, the Voice said, “I am giving a boon; you can die whenever you wish. From today you both are invincible”. Hearing Her boon Madhu and Kaitaba started laughing and said, “Oh *Matha*! You have given us a boon with your mesmerizing voice, but You forgot one thing, You said You are not going to give the boon of immortality, but now You gave the same. By cheating You, we managed to get the same boon from You”. Hearing this, the Voice said, “How did you cheat me?” Both replied, “You said you are not going to give the boon of immortality but You gave us the boon to die as per our wish. In this creation no one wants to die on their own, so we have won over death and we are immortal”.

The Devi smiled and said, “If you are with good mind and deeds, death won’t come near you. But if you are with a malicious mind, thinking of killing someone, trying to steal from someone/ their position, then this blessing will not rescue you”. So, saying the Voice disappeared. After getting the boon they started roaming in the water as they wished. Meanwhile the white lotus started unfurling from the navel of Lord Vishnu. This lotus had come to the surface of the water and started to bloom. This Lotus had 1000 petals (known as *SAHASRARA KAMALAM*: Sahas = 1000, Rara= Petals, Kamalam = Lotus). In this just bloomed white Lotus Lord Brahma was born in red color.



Lord Brahma on a White Lotus

In *Bhagavatham* Lord Brahma has been described very well. He is very delicate, just like a lotus and his feet and palms are soft like the petals of a lotus. There was no ageing for the Gods unlike human beings. That is why they are called as *TRIDASULU* (Tri - three, Dasa - Ten) always at an age of thirty years. The handsome Lord Brahma sat in the lotus started thinking, 'Who am I? Why am I born? What is

my duty? Without reason I may not have taken birth'. While thinking so he heard a Voice saying, "You are the Creator of Creation; gradually start creating Worlds and creatures in the Universe. You are born for the purpose of Creating".

Lord Brahma realized that he is the Creator and started thinking, 'I was not able to realize this when I was asleep. Now how can I create the Worlds and Creatures? While he was thinking so, Madhu and Kaitaba reached there. Looking at Lord Brahma, they were jealous. Lord Brahma was handsome and was sitting on a pure white lotus and floating on the water. But Madhu and Kaitaba were dark in color and as they were in the water from their birth, their whole bodies had accumulated a lot of mass. They started thinking, 'There is a lot of inequality in this Creation. Why was Lord Brahma born on this lotus flower and why were we born in the water' and they wanted to grab the white lotus flower from Lord Brahma.

Madhu and Kaitaba came near Lord Brahma and asked, "Who are you and how were you born in the lotus flower?" Lord Brahma replied, "Even I am not clear about it till now. But a Voice told me that I am Lord Brahma and I am going to Create the World in a few days." The brothers replied, "We don't care who you are, but we want the lotus in which you are sitting. Give us this lotus, otherwise we will grab it from you." Lord Brahma was shocked at hearing this and replied, "I am born in this lotus and I can live only here. You search for another lotus." Madhu and Kaitaba replied, "We never saw such a spacious lotus and it is like a great palace; we can't search hard for another one. We want this lotus. Will you give it or do you want us to grab it from you?"

Lord Brahma started thinking, 'They seem to be super strong, powerful and rude. I am intelligent but I do not have the strength to fight. If I do not fight with them, they may drub me and grab my lotus. To clash with someone, we should know about their strengths and weaknesses. It is also necessary to judge whether we are going to win the fight or not. I don't know about these Demons but they seem to be terrible. If I lose the fight, I will have to forgo my lotus forever. I am trying to convince them but they are not considering it. Neither can I fight with them nor can I praise them. If I keep quiet, they may kill me. What should I do now?' While thinking so Lord Brahma got an idea, 'This lotus is my birth place. If I close the petals of the lotus

none can open these petals'. He then closed the petals of the lotus (just as we close the door of the house). Lord Brahma was sitting in the middle of the lotus with the petals covering him.

Madhu and Kaitaba were shocked with this development and they wanted to tear off the petals of the lotus. They used their nails to separate the lotus petals, but they were not able to succeed. The lotus has come from Lord Vishnu's navel, the birth place of Lord Brahma, the Creator of the Universe. It may look delicate but it is very powerful and cannot be destroyed even during *PRALAYAM*. They understood that it was not an easy task to harm the lotus. At the same time they did not want to quit without trying. The petals of the lotus are pure white in color like crystal, so Madhu and Kaitaba were able to clearly see Lord Brahma inside the lotus. Looking at him they said, "Oh four headed Lord Brahma! You are hiding by closing the petals of the lotus, but you have to come out at some point of time. We will wait here until you come out, then we will fight with you and grab this lotus".

Listening to this Lord Brahma understood that they are not going to leave the place. Lord Brahma shrank his body and slowly passed through the hole of the lotus root (lotus roots will have small holes in them). Madhu and Kaitaba saw this and said, "He is going to escape to somewhere through this root, but he has to come out and we will fight with him wherever he comes out". Saying this, they hung on to the lotus root from outside and started sliding on it. Like this Lord Brahma travelled for 100 years (written in *Samskrutha Bhagavatham*). Even after travelling for 100 years Lord Brahma was not able to understand where the root originated. Then he decided, 'I cannot find the source or the origin of this lotus root on my own. So, I will stop trying and will pray'. He stopped trying and surrendered himself and prayed to God with devotion.

Dheena Natha Hare Vishno Vamano Dishta Madhava

Oh Lord! Who protects the deprived, Vamana, Sri Hari, Vishnu Deva, Madhava, please save me. As soon as he prayed, he was able to see the navel of Lord Vishnu. (It is evident that, if we are not successful even after putting in all the effort, we have to surrender to God for success or His rescue). Once he saw the navel, he

broke through the root and came out. He saw Lord Vishnu was blue in color and handsome and was in *YOGA NIDRA* (*Yoga Nidra* or Yogic Sleep is a state of consciousness between waking and sleeping) on the *Adishesu* in the Ocean of Milk. Lord Brahma started thinking, 'Oh! He is my father; with His grace the lotus was created and I was born from it. Now He has to save me'. Saying this he folded his hands and prayed:

*Uthishtho Thishtha Devesa Dhukha Nasanam Pahimam Sarwagnya Sarwalokesa
Sarwa Shakthi Samanvitha*

You are the Lord of all the Worlds, You know everything, and You know my difficulty also. The Demons will be here in a little while to fight with me and grab my lotus. I do not have the strength to fight and conquer them. But You have such strength. So please get up and alleviate my grief. You will fight and save people like us, so it is your responsibility to protect me. That is why You are called a *Sthiti Karakudu* (Nurturer). But even after praying so diligently, Lord Vishnu did not even move. Seeing this Lord Brahma thought that, surprising things are happening to me since I was born. I was born in the lotus flower and immediately after the birth the monsters came to battle with me for my *Asana* (seat). To protect myself from them, I took this miniature form and had to come down through the root of the lotus, but I was not able to find the origin of it. After surrendering to Lord Vishnu, I was able to see the origin. After coming here, I see my Divine Father is in *Yoga Nidra* and he is neither waking up nor rescuing me. What could be the reason?

Lord Brahma saw that a black energy was moving continuously over Lord Vishnu's body. Lord Brahma thought, 'Who is this? Who has put Lord Vishnu into deep sleep'? Thinking so Lord Brahma started observing. That force is *Adi-Shakthi*, currently in Tamasic form.

'Due to the influence of this Energy, Lord Vishnu is in deep sleep, so I will pray to this Energy to wake Him up', and started praying to Goddess *Jaganmatha*, (Yogic power), "Oh Devi! I am not fully aware of you. Lord Vishnu is in deep sleep under Your influence. I do not know who You are. You put Lord Vishnu to deep sleep by embracing His body. But I realized that You are the source of all Worlds and You are the Power. You are the nature and *Adi-Shakthi*. You create, nourish, and destroy in

the form of Lord Brahma, Lord Vishnu and Lord Siva. You are the main reason behind creation of the Demons Madhu and Kaitaba and blessed them with boons. The God who is supposed to save us is in deep sleep. Please awaken Lord Vishnu and bless me. I am a fool, I cannot realize Your power, and even Vedas cannot comprehend Your power. You are in the form of *Sri* (wealth), *Pushti* (prosperity), *Thusti* (satisfaction or contentment.), *Keerthi* (fame and glory), *Mathi* (Intelligence), *Druthi* (Softened), *Kanthi* (Loveliness). If You are there with us, we will have all these.

You are the Origin of entire Universe, that is why you are *Adi Matha*. In the form of sleep (Tamasic) now You are with Lord Vishnu. I saw You moving like a shadow on the sleeping body of Lord Vishnu. Hari (Lord Vishnu) is in deep sleep and is not responding to my prayers. You are the *Swaha Karam* (the term is from the word su, “well” and ah, “to call”), *Swadha Karam* (self-power, rule), *Vashat Karam* in Yagna. You are the protector and we are the ones who will be saved or protected. I am fearful now; there is no other Divine power like You in removing that fear.” Devi was not happy with this prayer and did not respond. So, finally Lord Brahma said, “Goddess *Jaganmatha*, with name of Brahma You have created me, and asked me to start the Creation. Unless I get relieved from these Demons, I cannot start the Creation. Either You save me from these demons or You wake up Lord Vishnu to help me and kill the demons. If both are not possible, I wish to unite in You. I do not want die in the hands of these Demons”.

The Devi blessed Lord Brahma by waving her hand and then moved away from Lord Vishnu’s body and stood aside. At that time The Devi was in Tamasic form (Sleepiness). Humans should always pray to Goddess *Jaganmatha* to bless them with all her forms. Goddess Lakshmi represents the form of *Satvika Sakthi* (goodness, constructive and harmonious). Goddess Saraswathi represents the form of *Rajasic Sakthi* (passion, knowledge and activeness). Goddess Parvathi represents the form of *Tamasic Sakthi* (darkness, destruction and sleep). If we pray to Her in one form then She will be with us only in that form. Depending on the situation these forms of Shakthi will influence the individual.

When *Tamasic Shakthi* is not present on time in any individual, they will complain about sleep disturbances and cannot perform their duties effectively the next day. To have all these forms of *Shakthi*, Sage Vyasa has blessed mankind with a Sloka covering all the knowledge and divinity as follows:

*Srushtou, Ya Sarga Rupa, Jagadha Vinavodhou Palini Yacha Roudri
Sambharecha Ya Pisia Jagadhidha Makhilam Kreedanam Ya Parakya
Pasyanthi Madhya Madho Thadanu Bhagavathi Vaikari Varnarupa,
Sa Asmadh Vacham Prasanna Vidhibhari Girisa Radhitha Lankarothu*

All powers of the Devi are present in this verse. This has to be chanted three times a day (morning, afternoon and evening). A person, who cannot chant this sloka, can at least listen to it. By chanting this verse everything happens on time without tension. Kanchi Paramacharya or Maha Periva used to chant this verse every day.

As the *Tamasic Shakthi* left him and stood aside, Lord Vishnu woke up yawning. He stretched His limbs and on seeing Lord Brahma, He innocently asked, “Oh Lord Brahma! You were born in the lotus to start the Creation, but why are you here? You appear fearful and worried What is it that is bothering you?” Hearing this Lord Brahma replied, “Oh Lord Vasudeva! You know everything, still I am telling You the reason for my worry. The two most vicious Demons Madhu and Kaitaba, were born from Your ear wax and they are terrible. They came to me and asked for my Padmasana (Lotus, where Lord Brahma sits). When I refused to give, they came to beat me. I escaped from there and reached You. Please protect me. I am trembling with fear of these two demons. Please exterminate them. I know You will punish the wicked and protect the virtuous”.

Lord Vishnu said, “Do not worry, you be here. Those demons will come here in search of you. Once they are here, I will fight with them”. After the assurance given by Lord Vishnu, Lord Brahma was very happy. Meanwhile, Madhu and Kaitaba reached there sliding on the root of the lotus. The Demons laughed and said, “Red person, we asked you for the lotus or to fight with us. You did not accept and escaped, but came here for the help of this blue person? See now we are going to crush both

of you and will grab that lotus *Asana*. We also like this snake (Sesha Nag) so we will grab it too”. Listening to this Lord Vishnu replied, “I will fulfil your wish. First fight with me once, after that you can take the *Asanas*.”

Then a fierce war started between Lord Vishnu and Madhu and Kaitaba. Both the Demons fought with Lord Vishnu in alternative years i.e., one year by Madhu and another year by Kaitaba. Both the Demons were not tired even after fighting a war for 5000 years. Lord Vishnu was surprised with this and started thinking, ‘I am tired but these Demons are not. There must be some reason behind their power’. Lord Vishnu closed his eyes for a little while and started thinking with his Divine vision. Immediately he realized that Madhu and Kaitaba prayed to the Devi with *Beejaksharam* and got a boon of freedom to die, whenever they wished. ‘Now these Demons are not willing to die, they are also relaxing on each alternative year. But I am not able to relax, so I am tired and not able to continue the war. Now I will take a small chance to kill them’. Thinking thus, Lord Vishnu said to Madhu and Kaitaba, “You are great heroes, no doubt about it. So many people fought with me and died within a short while, few people who were blessed with boons have been killed by Lord Siva and some other Gods. You are the real heroes, fighting with me for a long duration without getting tired and I am very much impressed.

I am tired now; I cannot continue this war. You are aware that there is a rule from ancient times. You are not supposed to fight with the person who is tired, fearful, with the one who discarded their weapons, a drunkard, and small children. Under these circumstances war should not be continued. Each of you are taking rest on alternative years but I am fighting a relentless battle. It is unjust for two people to fight with one and also it is unrighteous to take rest and fight with a person who had no rest. So, I need some rest. After that I will come and destroy you.” Listening to this Madhu and Kaitaba laughed and said, “Take rest as long as you want. Once you are all right, come to war and we will in turn destroy you”. Actually Lord Vishnu does not need rest but he needs time to get a boon to kill the demons. So, he sends them away and started praying to the Devi with devotion:

*Namho Devi Maha Maye Srushti Samhara Karini
Anaadhanidhane Chandi Bhukthi Mukthi Prade Sive*

Oh *Jaganmatha*! You are the embodiment with Goddess Durga (*Maha Maya*). You create, nourish and destroy worlds. You are the direction for those who are directionless. You are there from time immemorial; no one has the strength to endure the fierce look of You in the form of *Chandi*. You nourish us and give salvation. There will be no misfortunes in the house, where you are present. Whenever we are in trouble, just by reciting your name, we are all protected and blessed. That is why people call You *SARVA MANGALA* (home of good fortunes). We can break out from the face of death by reciting and chanting Your name. No one knows Your form or structure. You are in the absolute form everywhere, without attributes. You are giving Divine Darshan in the most auspicious form. Lord Brahma, Lord Siva and Myself are all part of You. You have given the boon of voluntary death to these demons. With that boon they came to fight with me. Help me to kill them.”

The Devi replied, “Oh Vishnu Sri Hari! Again call Madhu and Kaitaba to war and to fight with you. This time request a fistfight with them. I will see how to trick them. These fools (Madhu and Kaitaba) prayed to me and got the boon of wishful death. After getting the boon they said that they had cheated me in fulfilling their wish of being immortal. Let us see, whether they cheated me or *Jaganmatha* deceived them, it will be known to them soon. Lord Vishnu was happy and thought, ‘Now I have the boon and support of the Devi’. He called Madhu and Kaitaba for war saying that, “My tiredness has gone now and I will see to your end. The war started again. Soon after the war started, a lightning flashed in the sky. In that lightning, a beautiful girl appeared. This beautiful girl was visible to Lord Vishnu, Lord Brahma, Madhu and Kaitaba. She was an absolute beauty and beauty of the Universe.

She shone bright with white light, her eyes looked like lotus petals, she had a beautiful little smile on her face, and showed a sense of lust in her eyes (Devi occasionally takes the form of *Kamini* (goddess of Lust) to slay the sinners). Her arms and legs were beautiful and by seeing all this, they were fascinated. The Goddess *Jaganmatha* who gave boon to demons is now perceived as *Kamini*. Madhu and Kaitaba were staring at the beauty, forgot that they were in front of Sri Hari and they had to fight. Lord Vishnu observed that the Demons were fascinated by the Devi’s beauty. He went near them and said, “Oh Demons! I have seen many warriors

before. I fought with them and exterminated them. But you are exceptional and I have never seen heroes like you. That is why I developed love and affection towards you. Our ancient culture says to respect such heroes. I want to give you a boon. Ask whatever you want”.

Normally one might have asked for a boon, but these two were in the clutches of lust, and they were thinking, ‘All these years we were just roaming in the water, never came across such feelings. Whoever is going get this beauty, their life will become beautiful and meaningful’. Lord Vishnu disturbed them saying, “I admire your prowess, what do you want as a boon?” Madhu and Kaitaba without turning the heads from the beauty responded, “You want to give us boon? As soon as the beautiful girl appeared you want to give us a boon. Before this you said you were tired and wanted to take rest. Now you want to prove you are more powerful than us. Listen, we can also give you a boon and so ask what you want?” (Madhu and Kaitaba wanted to show their superiority in front of the beauty, so that she will marry them) Which is why it is said in texts of great importance, that one must never make a promise while being happy, sad, in a drunken state or in a state of lust.

Lord Vishnu asked, “Can you give me a boon in the presence of this beauty?” (Lord Vishnu knew that Goddess *Jaganmatha* was in the form of a beautiful girl and five elements of nature were present as witnesses). (In *Puranas* Goddess *Jaganmatha* was praised as *Sri Sundari*, *Bhuvana Sundari* and Universal Beauty. Persons spending luxurious life will not get salvation. To get salvation humans have to forgo the luxuries. If any individual wants to lead a luxurious life and also get salvation after death, they have to pray to *Sri Sundari* (Goddess *Jaganmatha*) with devotion. They will get both.) Madhu and Kaitaba replied, “Ask whatever you want, we will give you”. For this Lord Vishnu asked, “Give me a boon that both of you will die in my hands”. The demons were under the influence of lust and not in a position to know what they were saying and replied, “We give you the boon”. As soon as they gave this boon to Lord Vishnu, the beautiful girl who mesmerized the Demons disappeared.

Once the Devi disappeared, the Demons regained their senses. Madhu and Kaitaba looked at each other and started saying, “What happened and what did

we say”? Lord Vishnu said, “You both gave me a boon that you are going to die in my hands”. They started thinking that, the Devi who gave us the boon, once again appeared as a beauty in the sky and cheated us. Now we are going to die in the hands of Lord Vishnu. Our boon is going to kill us. How can we save our lives? After discussing among themselves for a while, they turned to Lord Vishnu and said, “We are putting a condition to the boon we have given to you. The entire surroundings are covered with water. You can kill us on the place (dry place) where there is no water”. To escape from certain death, they planned this. Lord Vishnu replied, “Oh! you want to die on a dry place; it is acceptable to me”. Saying this he enlarged his body enormously. The entire water was occupied by Lord Vishnu’s body.

While raising His body Lord Vishnu put both of them on His massive thighs above the surface of the water. Even Madhu and Kaitaba were also enlarging their bodies with an idea to touch the water so that they can escape from death. But they were not able to compete with Lord Vishnu. Lord Vishnu can spread all over the World. After putting them on His thighs Lord Vishnu used his *Sudarshana Chakra*. (The Sudarshana Chakra is a spinning, disk-like weapon with 108 serrated edges). The Chakra beheaded both the demons. Both the heads fell in the water and started spinning. The flesh in the brains joined together and formed a round lump, and came to be known as *EARTH*. Since it is formed from the flesh of the brain it is also called *MEDHINI*. Thus, everything which comes out from Lord Vishnu’s body becomes a Divine substance and useful to the Universe.

This is how the Earth was formed. From then onwards, it is said one should not eat or consume soil, as it has been formed from the flesh of the brains of Madhu and Kaitaba. It is believed that eating of soil will lead to similar characteristic features of demons in humans. They can however eat things grown from the soil without effect. This story was narrated by Sage Sukha to other Sages and he said that, “Whoever listens to this divine story with devotion will get rid of fear of Demons forever.”

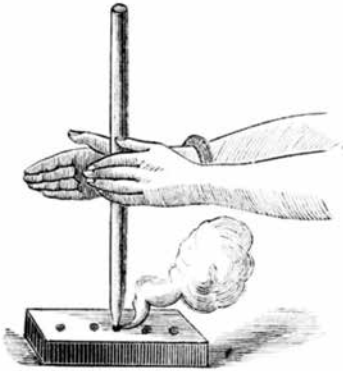
Now coming to the original story where Sage Vyasa while doing Tapas, saw a sparrow family and also wished to have a son. Sage Naradha came and gave him the

Devi Mantra for chanting to get a son. In between narration Sage Sounaka and other Sages got doubts which were clarified by Sage Sukha. While clarifying these doubts Sage Sukha explained about Hayagriva and Madhu and Kaitaba stories. Now coming back to Sage Vyasa, who after taking the blessings of Sage Naradha, started walking towards *MERU PARVATHAM* and stood on its peak (near Kedarnath). On the peak this Sathyavathi's son did tapas for a long time. He was chanting the *AIM Vak beejam* which was given by Sage Naradha. (Whoever receives this *AIM Beejaksharam* from a Guru and chants it with devotion will get purification of speech. They will become scholars).

Sage Vyasa was having a wish in his heart that, "My son should be a Yogi, a Scholar and should consist of the embodiment of five great elements known as *PANCHA BHUTHATMAKAM* ("Akash (Sky) Vayu (Air) Agni (Fire) Jala (Water) Prithvi (Earth) "). Because of this wish Sukha Maharshi (Son of Vyasa) went to Himalayas and disappeared (Merged into the five elements of nature). When Sage Vyasa tried calling him, all the five elements answered him. This is the clear indication that Sage Sukha joined the five elements. (Sage Sukha is present in every object; if someone wishes to see him, he will be visible in all the five elements especially in the place called Sukha Sthala. Sage Sukha is also called as *SARVA BUTHAMAYUDU*, (present in all the elements)). Sage Vyasa focused on Lord Siva and chanted the *Devi Beejaksharam* but wished to have son like Lord Vishnu (he was focusing on all these three Gods). The wishes of those who chant the *Devi Beejaksharam* will be fulfilled. She does not come by herself but sends different Deities depending on their desires. Sage Vyasa did Tapas for 100 years.

Many celestial beings tried to approach and greet Sage Vyasa. (*Gandharva, Yakshas, Kinneras, Kimpurushas, Nagas, Suparnas, Vanaras, Vidyadharas, Valakilyas*). But they could not reach him because of the flames of the fire generated from his body by his rigorous tapas. Looking at this, Lord Indra was worried and felt insecure about his position. Indra thought that the Tapas was for the position of Indra, so he went to Lord Siva and said, "Oh Lord! Please protect me". Lord Siva asked, "Why are you so worried and fearful? What is reason for your sadness? I hope heaven is safe without any demonic incursions".

Indra replied, “I am worried about Sage Vyasa’s Tapas and feel insecure about my position. You are the only person to save us. I want Sage Vyasa’s Tapas to be stopped. Give him whatever he wants and protect me”. Lord Siva smiled at him and said, “Sage Vyasa is doing Tapas to have a noble son for the welfare of the world and not for the position of Indra. So do not worry, I will distract him from doing the Tapas”. Saying this, from Kailasam he reached Kedarnath (another abode of Lord Siva) and stood in front of Sage Vyasa and called out to him. Sage Vyasa opened his eyes and saw Lord Siva in crystalline color. Sage Vyasa folded his hands and prayed to Lord Siva with different names. Lord Siva blessed him and said, “You will have a son, without having a wife. He will be *AYONIJUDU*, (*AYONIJUDU* is a person born in some supernatural manner, not from a womb) and he will be born with many *AVADHUTHA* traits (Saints who are beyond Ego and Consciousness). He will be a pioneer for all the Avadhutas. No one knows where he lives or sleeps. He is going to get you a good name and he will wander in the world singing *Devi Bhagavatam*. He will be beyond you and rich in *Vairagya* (‘ascetic disinterest’ in things that would cause attachment in most people. It is a dispassionate stance on life). He will be born in all living beings, and merge in all living beings”.



Aarani

Sage Vyasa was happy with the blessings of Lord Siva and came back to his ashram. He started thinking, ‘It has been a long time since I went into Tapas. There is no fire burning in the Yajna Gundam for all these hundred years and the sacrifices also have stopped. Now Lord Siva has given me a boon that I will be blessed with son. Before that let me perform a Yajna; maybe I will be blessed with an even better son’. He brought an *ARANI* (the pair of sticks

that can generate fire when we rub it- Aarani) to set fire for Nithya Agnihotram (Agnihotram is a ‘Vedic yajna’ or a ritual that was mentioned in the Vedas as an Eternal fire). He put the stick in another stick and started spinning. After spinning for some time, the flames emanated. With the help of a bit of cotton the flame can be stoked to start a Yajna.

While spinning the Aarani he was thinking, ‘More than this Aarani my heart has been churning; I do not know the reason. Lord Siva blessed me to have a good son. To have a son, I have to marry a woman. What kind of woman do I have to choose to marry? I do not want to permanently fall in the family mode. How to have son without a pious woman’s support? If I marry someone I like, will she be a pious woman? After the birth of a child if she does not leave me and asks for luxuries, what shall I do? Managing a family is not an easy task’. So many thoughts were there in Sage Vyasa’s mind.

Meanwhile a beautiful lady, in a flash of light came to the Earth from Heaven and her name was *GRUTHACHI*. (While churning the Ocean of Milk many Divine beings called *Apsaras* (such as *Rambha*, *Varodhini*, *Hema*, *Harini*, *Gruthachi* etc.) came into being. *Thilothama* and *Urvashi* were not born from the Ocean (water). *Urvashi* was born from the thighs (*Uruvu* is thigh) of Lord Vishnu; that is why her name is *Urvashi*. *Thilothama* was a creation of Lord Brahma to kill *Sundopa Sundulu*. *Gruthachi* was thinking, ‘Sage Vyasa got a boon from Lord Siva. I will be with him for a short time to give birth to a child, so that I may get a good name’ and came and stood in front of Sage Vyasa. At the same time, Sage Vyasa was also thinking about getting married to have a son, so he looked at *Gruthachi* and got attracted to her beauty.

Sage Vyasa was thinking, ‘I may consider her as a temporary wife; she also seems to have the same intention of being with me as a wife. After marriage and when she has given birth to a son, I can ask her to return to Heaven again. I will get a son as per my wish, but I should not believe in these beauties. Once upon a time there was a beauty by the name of *Urvashi*. Due to the lust for *Urvashi*, King *Pururavudu* was devastated (Wandered like a crazy person in *Kurukshetra*). Maybe I am also going to be devastated like him.’ The Sages who are listening to this story asked Sage *Sukha*, “Now we want to know about King *Pururava*’s story. Due to King *Pururava* the clan of *Chandra* (*Vamsam*) had developed. How was he devastated? Who is this *Urvashi*? Please tell the story of the clan of *Chandra*”. Sage *Sukha* replied, “You are so great; your ears want to hear sacred stories. (Some people listen to slander from dawn to dusk, that is called *Tamasic Sravanam*. (listening to slander, avoid this)

Rajasic Sravanam is listening to suspense thrillers. *Satvika Sravanam* is listening to *Puranas* (listening to them will give salvation)).

The Guru of the Gods (*BRUHASPATI*) started a *GURUKULA* (type of education system in ancient India with shishya ('students' or 'disciples') living near or with the Guru, in the same house). In this Gurukula, he taught lessons to Indra, Chandra (moon) and other Gods. Sage Bruhaspathi had a wife by name Tara and she was very beautiful. Sage Bruhaspathi was also very handsome.

DEVI BHAGAVATHAM III CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



KEY POINTS

The story of Chandra (Moon) and Tara
What is Pancha Maha Pathakalu?
What is Baraha Spatya Smriti?
Who are Pancha Mathas?
Why Sage Bruhaspathi was not able to curse Chandra?
Why Sujumnudu turned into a woman?
What is Navakshara Mantra?
The story of Budha Graha
The story of King Pururava
Why Urvashi was cursed by Lord Brahma?

Om Sarva Chaithanya Rupaam, Thaam Aadyam Vidhyam Deemahi
Bhudhim Yaanah Prachothayath

A Guru (religious teacher and spiritual guide) should have great devotion and great knowledge and belief on the *Puranas* he explains/instructs. Getting a good speaker with conviction as the Guru is very difficult. The listener should also believe in the *Puranas*, the sceptic (disbeliever) is not the best of listeners. But both were there in Naimisharanyam. (is the Sacred Forest where, Sage Veda Vyasa's disciples narrated the *Puranas* to several Rishis) Sounaka Maharshi and other great Sages were listening to Ashtadasa *Puranas* with interest and attention.

Once the most venerable, the teacher to all the Gods, Guru *BRUHASPATHI* established a Gurukul. He was a very wise man. He treated his disciples as his children, educating and providing them with food and shelter. He was teaching lessons, mantras and blessing them with vast knowledge. Many people were educated by Guru Bruhaspathi. He was also the Guru for Sukha Maharshi (Son of Vyasa). The future Lord Brahma (Sri Anjaneya Swamy) was also a student of Guru Bruhaspathi. Occasionally the disciples betrayed him, but he had always forgiven them.

Time has different effect on different people. Everyone born on this Earth will get into a negative mindset or thoughts or deeds and make mistakes now and then. There is no one in life who does not commit a mistake now and then. The power of senses is very strong; sometimes they attract or effect great scholars and nobles too. There are none who are absolutely virtuous in this world. In Guru Bruhaspathi's Gurukul, Chandra (Moon) joined as a student. The Guru's wife Tara was very beautiful. Tara was serving food to the students. The Deities have different kinds of food like fruits from the *Kalpavriksham* (wish fulfilling divine tree) and drink *Amrutham* (Elixir). There was a poem/ verse in *Naradha Puranam*:

*Aaho Sadhupa Bhogaya Sajjananam, Vibhutayaha, Kalpavriksha
Phaladyopi Vyropi bhujyathe.*

*Astha mupa bhogaya durjananam Vibhutayaha, pisu mandhaha
Phaladyopi kakai vyropi bhujyathe*

Good persons earn money by working hard and utilize it for good deeds, similar for the fruits from a *Kalpavriksham*. These fruits are consumed only by the Gods. Bad people earn money by cheating or manipulating others and utilize this money for bad deeds. Similar to the fruits on a Margo (neem) tree which are eaten only by crows.

Sage Bruhaspathi was a Deva Guru and a wise man. He brought *Amrutham* and fruits of the *Kalpavriksham* from the Heaven for his disciples and his wife Tara used to serve them. One day while serving the food, sari pallu/frill slipped (Sari is the garment worn by Indian women) and Chandra was attracted by the beauty of Tara.

Tara also got attracted to Chandra. Even though the scriptures say that Guru's wife is equal to mother, due to the effect of time, both of them got attracted to each other. Chandra invited the Guru's wife to his residence. Tara went to his home and never returned. Guru Bruhaspathi was waiting for Tara and finally went to Chandra's home. The Guru called Chandra outside and said, "I am the Guru to all the Gods; I am the master to you, and equal to your father, and my wife (Guru Pathni) is equal to your mother. You have to respect the Guru and having a relationship with Guru Pathni is one of the five great sins and further explained to him about the five sins. (*PANCHA MAHA PATHAKALU*) they are:

- ***Brahma Hatya*** (Killing a scholar / Brahmin)
- ***Hema haricha*** (Stealing gold)
- ***Surapaha*** (Consuming Alcohol)
- ***Gurutalpgaha*** (Having Lust on the Guru's wife)
- ***Tat Samsargicha*** (Friendship with above four types of people)

One should be very careful in choosing their friends. My wife came to your house but she did not return, and the other Gods informed me that you are attracted to her. Having lust on the Guru's wife is having lust on mother; it is a great sin. Please listen to me, do not commit a great sin. Whatever happened is happened, send Tara back to her home". Chandra replied, "You are very angry now; you came to my residence and are scolding me. Scriptures say the person who gets angry and talks in rage is not worthy of worship. I did not force Tara to come with me. She came on her own because she was attracted to me. You taught us not to leave a woman who came for you."

Guru Bruhaspathi wrote a *SMRITHI* (A book consists of do's and don'ts); what deed is sin, how to get rid of a sin, what are the right virtues. To save women, and to alleviate their grief, he has given a few guide lines. He wrote this, in consultation with Lord Brahma, Lord Vishnu, and Lord Siva. It is called as *Baraha Spatya Smrithi*. They are:

- Do not marry a woman without her consent.

- If any girl gets married to a person who becomes an alcoholic, she can leave him and get married to whomever she likes and this won't be considered a crime or a sin.
- Women by mistake, or by weak mind have physical relationship with others. That sin will be removed by her menstrual cycle.
- If a Brahmin becomes an alcoholic or gets into any other bad habits, he can get rid of this sin by reading or listening to the Vedas.

Chandra said, "You have said all these, now your wife does not like you so she came with me. So, I am not going to leave Tara. Guru Bruhaspathi replied, "If a person marries a woman forcefully without her consent, she can leave her husband at any time. But when she gets married with her consent and with all the rituals, she cannot break that marriage. I will explain to you about *PANCHA MATHAS*

- A Mother who gives birth
- Wife's mother is equal to your own mother
- Elder brother is equal to a father, so his wife is equal to a mother,
- The King is considered to be a father and his wife is equal to a mother,
- Guru is considered as a guide and more than father, so his wife is *PUJYA MATHA* (Revered and venerated) and equal to *Goddess Jaganmatha*.

Guru Bruhaspathi left for his home disappointed as he was not able to convince Chandra. But he could not forget his wife and as per custom he has to live with his wife, so he visited Chandra's house every month to get his wife back. Chandra refused to send Tara back and replied, "If she wants to come with you, you can take her and go". This had become a routine and repeated for 12 times. Finally, Guru Bruhaspathi got angry and said, "Are you are sending my wife back or not? Or else I am going to curse you. You will be destroyed. I have enormous *TAPASHAKTHI* (energy acquired from Tapas) and within a few minutes I can burn you to ashes".

Moon (Chandra) is always compared with the heart. There is a small story behind this. Every person will have some attributes. We are all born from *VIRAT-PURUSHA* (*Paramathma*-the person managing the entire universe). We have organs and they have some attributes. These organs are under the influence of Deities.

Moon was born from the heart of *Virat-Purusha*. Heart is always compared with the Moon and we should always be in control of our heart. Sun is born from the eyes of the *Virat-Purusha*. Eyes work with the energy of the Sun. Worshiping Sun God helps in eyesight and the eyes become bright. The person with good and bad deeds is controlled by the Moon. To be virtuous, controlling the heart is very important.

Chandra smiled and replied, “You want to curse me and burn me to ashes? Without a wife you are not able to satiate your desires, so now you are in lust. But a person with lust does not have the power to curse. In this state even if you curse me, it is not going to cause any harm. You are helpless now”. Guru Bruhaspathi realized the truth that his curse has no power at this point of time. He went to Lord Indra (the King of Gods) and after blessing him he sat with a sad face and said, “Indra I did not get justice under your administration”. Indra was shocked with this statement and said, “I am your disciple and ready to do anything for my Guru. Are you saying that you have not received justice in my reign? How is it possible”?

Guru Bruhaspathi replied, “Chandra joined as a student in my Gurukul. While he was in the Gurukul he tempted my wife Tara and took her away to his house. I am repeatedly requesting him to send my wife back, but he is refusing to do so. Please control and teach a lesson to Chandra and get my wife back to me. I love my wife very much and without a wife I cannot perform Yagna, so I am very sad. If I am not able to get back my abducted wife, I will go to Hell. I need to protect myself from the torments of Hell and to perform Yagna. To punish the sinful disciple, my energy and power is not enough. So, I have come to seek your refuge and request you to punish Chandra and get my wife back.”

Indra was surprised and said, “You are the Guru to all the Worlds. You teach lessons, mantras; you are such a noble person and Chandra has abducted your wife? Why did Chandra do this? Having attraction towards other women is a great mistake; that too lust on the Guru’s wife is a great sin. Does he not know all these? Anyhow, as you came here for my help, I will get your wife back.” Having said that he sent a messenger immediately to Chandra’s house. The messenger reached the house and said, “Chandra! Indra sends a message to you”. Chandra asked, “What is the message?”

The messenger replied, “You have abducted the Guru’s wife. That is a great sin. The Guru’s wife is equal to a mother. You made a mistake. Yet nothing has gone beyond our control; please send her back to your Guru. If you send her back, the Guru will be happy and he will forgive you. You are not an ordinary person; you are a scholar; you know all about virtues; you have studied hard and you were born to great people Atri Maharshi and Anasuya with Lord Brahma’s element. You are also such a person who knows how to behave righteously and be an inspiration to the World. Why are you doing such an immoral act? Everyone wants to protect their wife. Will you not be upset if someone abducted your wife? If someone is insulting your wife, are you not hurt? In the same way the Guru is also hurt by your act. Because you have power you cannot do whatever you want. Abducting others’ wife is a great sin. There will be no difference between us and the Demons. Leave your Guru’s wife immediately and send her back. Otherwise, I will wage a war against you and I will suppress your pride”. This was the message sent by Indra through his messenger.

Listening to this Chandra laughed and asked the messenger to convey his message to Indra, “Oh! Indra, you are teaching morality to me? I am also giving a suggestion to you. If you are really a righteous person, why did you cheat *AHALYA* (is the wife of the Sage Gautama Maharishi and was seduced by Indra). In the past you also did so many immoral things. When you were not able to fight with Bali Chakravarthy, you prayed and had taken the help of Lord Vishnu. Lord Vishnu took *VAMANA AVATARA* (Vamana, fifth of the 10 incarnations (avatars) and trampled Bali Chakravarthy to *PATALA LOKAM* (denotes the subterranean realms of the Universe, which are located under the Earth). Like this you have done so many immoral deeds. Do not tell me about yourself and also do not preach to me”. The most dangerous acts done by the people are self praise and blaming others. These two acts will destroy a person at the end of their life and they will have to take many births like owls, eagles and so on before attaining salvation.

Indra heard all this from the messenger and was angry. He asked his army to assemble, consisting of himself, Agni, Yama, Nairuthi, Varuna, Vayu, Kubera, Esanudu (called as *ASTA DIKPALAKULU*: eight deities ruling over the eight quarters of the

Universe.) The *ASTA DIKPALAKAS* along with their army started to fight with Chandra to get the Guru's wife back. *SUKRACHARYA* (or Asuracharya is the Guru for the Demons) came to know about this. He was against Sage Bruhaspathi and not on good terms with him. So Sukracharya thought, "Now I got a good opportunity; I will help Chandra". He took his army and Vrushapurvudu (Leader of the Demons) and reached there and said, "Oh! Chandra, to help you and to fight the war with Indra, I have come with my army. I will counter the strength of the Mantra of Bruhaspathi with the strength of my Mantra. You encounter Indra; my army will face the *Astha Dikpalakas*".

Finally, the abduction of the Guru's wife by Chandra turned out to be a war between the Gods and the Demons. The Gods prayed to Lord Siva to help them in the ongoing war. The whole structure of the war had changed with the entry of Lord Siva. As the war continued Lord Brahma started worrying and thought, 'The war is going to lead to a premature Pralaya (destruction of Universe) and the World will be destroyed by this crisis'. To avoid such devastation and to stop the war He appeared in the battlefield along with Goddess Saraswathi. Lord Brahma was in lotus color and handsome with four heads. He then directed them to stop the war and the war stopped.

Lord Brahma looked at Chandra and said, "Oh Chandra! Do you have a mind? You are the husband of all the *Nakshatras* (stars). You are the reason to keep all the minds in the right direction. The mind should be good because of your attribute to the heart. You have to do good for everyone and behave well in a moral way. When your own behavior is bad, what are you going to teach others? How can you be a role model to them? Before you preach you have to follow them. You are noble and you have to keep your senses in control, but you are behaving in a different way. Whatever has happened has happened; now send back the Guru's wife. You did not heed Indra's advice and if you do not listen to me also, I will have to call Lord Vishnu here. He will destroy everything here and burn you to ashes".

Lord Brahma turned to Sukracharya and reprimanded him, "Shukra, why is your mind doing wrong things? Bruhaspathi wants his wife back. You should also tell some good words to Chandra and convince him to send back Tara. You have

kept past conflicts in mind between you and Bruhaspathi and came here to help Chandra. If you are supporting the people who have committed bad deeds you will be in trouble one day”. As Chandra was afraid of Lord Brahma, he brought Tara and handed over her to the Guru. Guru Bruhaspathi was happy and left from there with Tara, who was pregnant by that time.



Lord Brahma and Goddess Saraswathi

After some time, on an auspicious date and time Tara delivered a baby boy. The baby was having all the attributes of Chandra and looked like him in all aspects. The baby was named as *BUDHA* (planet Mercury). He was a replica of Chandra. Meanwhile Chandra sent a messenger to his Guru, "I have sent your wife back. When I sent her back, she was pregnant, so the baby is mine. Please send my son to me". Guru Bruhaspathi said, "No she is my wife and he is my son". Chandra replied, "No he is my son; look at him, he resembles me". Again, the argument started and it led to war between the Gods and Demons.

At that time Lord Brahma reached there to avoid the Worlds from being destroyed and for the welfare of the Universe and to safe guard the Creation. He stopped both of them and said, "Why are you fighting for petty issues? This war is a threat to the existence of the Worlds and for all of you also. I think giving powers to fools like you is dangerous. You both are fighting for no good reason. The main reason for all these conflicts is Tara. With her weak and confused mind, she got attracted to Chandra, had a child and brought so many conflicts and wars". That is why beautiful women should be cautious. Lord Brahma called Tara there and asked, "Now you have to tell the truth. There is no point in bowing your head in shame. The mischief has already happened. Now you are standing between both the armies and now have to tell the truth. If you do not answer, the conflict will increase. Except the mother no one can tell who is the father of the offspring. Now tell the truth; who is the father of this boy?" Tara replied, "How can I say it in front of so many people?" Lord Brahma said, "Please listen to me and tell the truth, otherwise it will become a big problem". Tara bowed her head and said, "Chandra is the father of this boy". Saying this she ran away into the ashram. Now everyone asked Guru Bruhaspathi to hand over his son Budha to Chandra. Guru Bruhaspathi brought the boy and handed him over to Chandra. Guru Bruhaspathi took Tara and left the place and the war stopped.

Budha was brought up by his father Chandra. One day Budha thought, 'In the future I should not be discredited due to a mistake done by my father and mother' and he joined Sage Bruhaspathi's gurukul and become his student. On advice of Sage Bruhaspathi, he obtained Lord Siva's Panchakshari Mantra (*OM NAMAH*

SIVAYA) and left for Kasi. All the Navagrahas went to Kasi and did Tapas for the blessings of Lord Siva. After attaining the grace of Lord Siva, they all became *Grahalu* (Planets). Without Lord Siva's grace no one can attain great positions. (Sun, Moon, Kujha and others became planets with the grace of Lord Siva). Budha also did austere tapas by chanting *OM NAMAH SIVAYA* on the banks of River Ganga for a 1000 years. Lord Siva appeared and blessed him, "You will become an intellect and get a great name. I am making you a strong planet and with your grace human beings in the Universe will become scholars". Blessings of Lord Siva made Budha (Mercury) a higher planet than Chandra (Moon). Budha (Mercury) is the second most important planet after Guru (Jupiter). From then onwards Budha had become a planet and resembled his father Chandra (Moon).

Once *Prathishtana Puram* was ruled by King Sujumnudu from the *IKSHVAKU* clan. (Prathishtana Puram is currently in Pakistan). This kingdom had a good capital city (currently known as Patton in Pakistan) and the place was home to many Gods (famous temples like Hingula Devi are there). He ruled the kingdom for a long time with Dharmic principles (the eternal and inherent nature of reality, as a cosmic law enforcing the right behavior and social order). The King liked hunting. One day he left for hunting with his ministers and soldiers. While hunting many animals including the wild animals the King alone entered a Divine Arboretum (Kumara or Ambika Vanam) (It is a beautiful huge garden in the Himalayas; a normal human cannot reach this place).

This Arboretum was very beautiful and a sacred place with River Mandakini flowing there and with all types of plants and trees flowering. (Ashoka trees, Parijata trees, Hibiscus, etc.). There were many natural waterfalls and the climatic conditions were excellent in that place. As he entered this Arboretum the handsome King changed to a beautiful woman. The horse also changed into a Mare. The King was shocked with this change. He wished to confirm the change and reached a pond and looked at his reflection in the pond. After looking at himself he was greatly shocked to see himself as a beautiful woman. He started thinking, 'Why have I changed into a woman suddenly? What may be the reason? It is good to sit on a throne as a man and rule the Kingdom. Now I cannot rule the Kingdom as a woman, and also,

I cannot convince my family and others that I am the King Sujumnudu. Someone might have done magic on me or cheated me'. Thinking so he started wandering in that place.

There is a reason behind this; Sage Sukha told the reason to the other Sages, "Lord Siva and Goddess Parvathi frequently visited this beautiful Arboretum. This is their private place. Once Lord Siva and Goddess Parvathi were spending their leisure time happily and Goddess Parvathi sat on the thigh of Lord Siva. At that same time Sage Sounaka and other Sages came to visit them. After seeing the Sages, Goddess Parvathi stepped aside. She thought, 'There is no privacy for us; whenever we want to have our personal time, these Sages will come here to visit. I think these Sages do not know that they should not come into the private space of others'. She was annoyed by this situation. Lord Siva realized this and said to Goddess Parvathi, "I am going to give you a boon. I am going to curse this garden. From this day onwards any man who enters this garden will be changed into a woman immediately. It may be birds or animals or any living being". By knowing this the Sages stopped entering this place.

Everyone knew this except this King. So, by mistake he entered this garden and changed into a woman. He came out of the garden and narrated what had happened in the garden to his ministers. The ministers thought for a while and prayed to Sage *VASHISHTA* Maharshi (is one of the oldest and most revered Vedic Rishis. He is one of the Saptarishis) and requested him to come over there. Sage Vasishtha appeared there and said, "This garden is cursed by Lord Siva; so, the King has to continue as a woman and nothing can be done now". For this the King replied, "I cannot come to the kingdom as a woman. I will be wandering here" and advised his ministers and soldiers to go back to the kingdom and take care of the administration. He requested his Guru Vasishtha Maharshi to take care of his children and other family members in the palace. Sage Vasishtha left for Prathishtana Puram with others and educated his sons. Meanwhile King Sujumnudu changed his name as *ILLA* and continued wandering in the Arboretum.

Once Budha came to Kedareshwar to have Darshan (is described as an "auspicious sight" of a holy person) of Lord Siva. Planets frequently visit Kedarnath to have a

Darshan of Lord Siva. Budha saw Ila wandering at that place, got attracted to the beauty of Ila and asked her, “Who are you?” Ila replied “I cannot tell you who I am now”? Then Budha proposed, “Are you willing to marry me”? Ila accepted to that and they got married.

Budha and Ila (King Sujumnudu changed as Ila) were blessed with a son and was named as Pururavudu. After some time, King Sujumnudu called the Guru for his clan Vasishtha Maharshi and prayed to him, “Oh Guru! By making Prathishtana puram as capital city, I have ruled this world like an Emperor. Due to my bad time, I have changed to a woman. As a female I gave birth to one more son. Now I am getting enlightened; again I want to become as a man and get salvation. Please give back my masculine traits”. Listening to this Sage Vasishtha prayed to Kedareswar (Lord Siva). As he prayed, Lord Siva appeared immediately.

(Sage Vasishtha had the capacity because of his constant Tapas to make Gods appear. In fact, whenever he prays to the Trinity they come. And he has also prayed to Goddess *Jaganmatha* and got Her blessings). Lord Siva said, “Vasishtha as I have a lot of affection for you, I am giving you a boon, which does not mean I am going to take away the curse on the Kumara Vanam. As you prayed, I have to give you a boon. For that I am making small changes in the curse given to the King. He will become a man for a month and woman for another month. He has to live like a man for 6 months and as woman for 6 months in a year”.

The King was happy and felt that something is better than nothing. He prayed to Lord Siva and to his Guru and left to his kingdom to rule. When he was like a man, he was taking care of the kingdom and in the next month he was confined to palace chambers. Somehow all this became known to the people of the kingdom and they started talking in different ways. The King came to know about all this and felt bad, ‘People are not happy with me; they are tensed and discussing on unwanted topics. Hereinafter I do not want to give them an opportunity to discuss about me. So, I am not going to continue to rule the kingdom. I want to handover the responsibility of administering the kingdom to my son and I will go to the forest and start doing tapas’. Thinking so he called his son *PURURAVA* and told him, “When I was a woman you were born to me and Budha. I also have children through my wives, but

they are not as competent as you. So, I want you to be the King for this kingdom. With right virtues, morality and knowledge rule this world". Saying this he declared Pururava as the King and with the blessings of the Guru of his clan Sage Vasishta, he left for the forest.

In the forest he prayed to Sage Naradha, who appeared and asked, "What do you want? Sujumnudu replied, "I do not want to be reborn. I have developed an aversion to taking births, so I want permanent salvation. To get salvation give me a good mantra". Sage Naradha gave him *NAVAKSHARA* mantra. That is

Aim Hreem Kleem Chamundayai Vichche

This is a Supreme mantra; this mantra is an effective way to get the darshan of the Devi. This mantra has to be attained from a Guru by fasting only. The Guru and disciple, both should be on fasting while giving or taking such mantras. Except chanting the Narayana Mantram Sage Naradha would not eat anything, with the thought of getting salvation. Sujumnudu was also on fasting when he attained this Navakshara Mantra from Sage Naradha. He had a lot of faith, devotion and affection on the Devi, so he chanted this Mantra with a heart full of love, with intense concentration for 100 years.

Sage Vyasa very clearly mentioned that Sujumnudu did his tapas with love and with devotion. There should be devotion while praying to God in the male form and love while praying to God in the female form. (That is why those who read Lalita Sahasranama should have a loving mind). So, in chanting the Navakshara Mantra love is more important than the devotion. If we chant this Mantra with love and affection, we get salvation in this life itself. (Children should worship their parents. Children must carry forward parents ideals and should get a good name for the parents and for the Clan.)

The Devi was pleased with this chanting: *Jaganmatha, Akhilanda Koti Brahmanda Nayika, Siva, Lalitha Para Bhattarika, Maha Kameshwari* (Other names of the Devi) appeared sitting on a lion (Devi Vahana) in front of Sujumnudu. We should not worship Devi who is sitting on a tiger. Only the Devi on lion will give us salvation. The Devi appeared wearing all the three attributes, She came to give salvation.

She is called as *Tarina* or *Sivaa* (means very auspicious- *Sarva* Mangala and gives everything). The Devi looked at him with affection and said, “Sujumnudu, I am pleased with your Tapas by chanting of the Navakshara Mantra and I will bless you with a boon; ask whatever you want”.



The Devi on a Lion

Sujumnudu prayed to her and said, “Oh Mother! How much are my Tapas and chanting? I chanted for a small period of time. I am not a great devotee. I considered You as my mother and chanted the Navakshara Mantra just for 100 years. You have blessed me with your benevolent (kind heartedness) presence. Your graciousness is greater than my love and devotion. You have appeared in a form that will fulfill all the wishes and gives permanent salvation. This form will liberate me from all the bonds and I am fortunate to have Your Darshan in that form. In this form Your feet are very markedly/ prominently visible. You are sitting at a height on a lion with one foot down and the other on it. Your feet are very delicate. They are softer than lotus petals, milk cream and butter. I am blessed to worship those feet. Not only me, they are worshiped by everyone, even by the Trinity (Lord Siva, Lord Vishnu and Lord Brahma).

Once I asked the Guru of my clan Vasishta Maharshi, “Guru you asked me to attain the Navakshara from Sage Naradha and chant it, but what is Devi’s form? Vasishta Maharshi laughed and replied that even Lord Siva says He does not know the complete power of the Devi in spite of being with Her always in the form of *ARDHA NARISWARA* (composite form of Lord Siva and Goddess Parvati) It is Enormous. Sages Naradha and Vasishta said that, “Such is Your power”. Deities wish to have Darshan of some of Your power, but they are not able to see at least the dust under Your feet. Navakshara is also chanted by many Deities but You have not blessed them with Your Darshan. My destiny was so good, with only 100 years of chanting the Navakshara Mantra I can see You in this form. I think there is one reason behind it, it is *GURU BHAKTHI* (is the heartfelt and devotional belief in a Guru as a deity), and my devotion towards my Guru Sage Naradha (who advised to chant Navakshara Mantra) gave me quick results.”

Puranas say that all the mantras are always powerful. Some people chant a mantra and get the result of that mantra immediately and some people do not get the results even after chanting it for years together. The reason behind it is lack of Guru Bhakti. If we want to get a grip on the mantra, the Guru who gave the mantra should be respected more than the Trinity. The more faith you have in the Guru, the better the mantra will work. Why are some people not able to succeed in the intended work

even after chanting the mantra? The reason is saying improper words about the Guru, doubtful about Guru mantra or boasting about their generosity towards the Guru. *Naradha Puranam* clearly states about the generosity and how one should donate. A gift given with one hand should not even be known to the second hand; that is why while donating we have to keep one hand touching the back. Any individual who gives the donation should not reveal it to anyone and should do it silently. As long as this humility is present, we will never fail at anything.

Sujumnudu was wise, so every day before starting the chanting of the Navakshara mantra he worshiped and mediated on Sage Naradha who had given him the Mantra, hence the result was quick. “All this happened not because of my chanting or power but due to my Guru’s blessings. Even the Vedas are not able to praise You, the Trinity were not able to describe You, so how can I describe You? We describe You with devotion as far as we can. *Puranas* say that there will be a rare gem on the Devi’s chest and this gem will fulfil all the desires of the people in this world and that gem is called as *CHINTHA MANI* (wish-fulfilling gem with extraordinary power). You are living in the place which is filled with these gems. I want to come to this Chintha Mani Gruha (House) to seek Your blessings. Bestow me that fortune.”

(While churning the Ocean of Milk the Gods obtained one Chintha Mani gem, because of which their wishes were fulfilled. Here the Devi’s house is built with these gems. The Devi is living in between so many gems so she is *MAHA CHINTA MANI*)

“The individual who had the darshan of the Devi will not have any desire. I have been thinking for a while about who You are and what You are? You are a male but not a male, You are a female but not female, and You are neither of them. As Devi You are in female form but as such You do not have any form, quality, shape, gender and discretion. You are Transcendent. You are an enormous energy and human beings cannot identify that energy so You take a form and give darshan. By taking a form You are able to fulfil our desires. Please bless me not to get any trivial wishes hereinafter. I should not think about anything except being with You and getting Your blessings always. The Devi was pleased with the prayer and said, “I am going to bless you with *SAYUJYAM*” (no existence, being united/one with Devi).

(There are four types of Mokshas. They are *SALOKYAM* (living in My sphere looking at me whenever possible), *SAAMIPYAM* (living close to Me and talking to Me), *SARUPYAM* (having a form similar to Mine), and *SAYUJYAM* (no existence, being united with Me)) Sujumnudu was blessed with the highest Moksha. The Deities and Sages were not able to attain this position but Sujumnudu achieved this great Moksha. The devotees who are listening to this story with devotion, concentration and love will get the position as achieved by Sujumnudu.

Pururava became the Emperor of the World and ruled the World in accordance with Dharma. There was nothing wrong with his administration and it had no place for wickedness. There should be three powers for good administration of a Kingdom. First one is *UTSAHA SHAKTHI*, the King should be always active and lead people with enthusiasm. (This will be possible when the King is following the principles of Dharma) Second is *PRABHU SHAKTHI*, energies like Dharma, wealth, power, donations, the power of action, the ability to retain power, strength, the power to punish the unjust; the King should possess all these clubbed together. Third is *MANTHARA SHAKTHI*, the King should have deliberation, ability to hide secrets; until the results come out. He has to ensure that there is no drought in his kingdom, that everyone is following the rules and codes of morality. Nature will then bless the kingdom with the seasonal changes and will be fully prosperous in all aspects.

While everything was normal Lord Brahma arranged a meeting. Scholars from different places arrived for the meeting. Urvashi was called to dance in the house. Urvashi refused to dance in front of Lord Brahma who was reading Vedas. He was annoyed with this, and cursed Urvashi. "I am the Creator of the Worlds; you were born with my grace. Despite being instructed you did not want to dance in this holy place. You have insulted me, hereinafter you do not have place in Heaven. Go to Earth and marry a human and live there". Urvashi then realized her mistake and started weeping and said, "I have made a big mistake. I have rejected the Vedic form of Lord Brahma; due to my bad time I spoke wrongly and insulted you. Oh Lord Brahma! Marrying a human and living on the Earth is tough for me. So please liberate me from your curse".

Listening to this Lord Brahma said, “Marry King Pururava on the Earth and be with him for 100 years then you will be liberated from the curse and you can go back to Heaven”. Urvashi got a doubt and asked, “If the King is not willing to leave me then I too cannot leave him as it is a sin to leave my husband and come”? Lord Brahma replied, “You put a condition so that he will stay with you for only 100 years and after that period you can go back; with this you would not have committed a sin”.

Urvashi created two goats. With them she reached Earth and met King Pururava. The King was fascinated by her beauty and proposed to marry her and to be with her forever. Urvashi replied, “To be your wife forever I have some conditions. I love these goats and they are equal to my sons. I will hand over these goats to you; safeguard them as your children. As long as these goats are safe with you, I will be your wife. If any problem arises for these goats, I will leave you and go. Then you should not stop me. Depending on these goats’ safety, our family life will be. This is the first condition.” Pururava replied “I can take care and safe guard them; what is the second condition?”

Urvashi replied, “Except in our intimate time, you should not appear naked; if I see you naked any other time, I will leave you and go”. The King replied, “I am not crazy to wander without clothes; I will take care of it”. Urvashi further said, “The last one may not be a condition but a rule; you should never ask me to eat a meal, I will eat only Ghee. You have to provide me ghee, as much as I ask and it should be pure.” He replied, “I accept all your rules and conditions. Any time, if I violate these rules, you can leave me and go”. Urvashi again said, “If any violation happens, I will disappear immediately”. They then got married.

King Pururava had inordinate affection, lust and desire on Urvashi; her beauty seemed to be different on each day. So, he forgot about his administration completely and was with Urvashi all the time. A person in lust does not know the time. Hundred years had passed away as 100 minutes for the King. Lord Indra was feeling the absence of Urvashi in Heaven. So, he thought of bringing her back as her curse was going to be completed. Lord Indra called two *GHANDHARVAS* (distinct heavenly

beings) and said, “Currently Urvashi is with King Pururava; we have to bring her back. For that we have only one way. Urvashi has handed over two goats to the King to safe guard; in the night you abduct these goats and bring them here. Urvashi will come back. Immediately they reached Earth. On a new moon day (night), King Pururava was with Urvashi. The Gandharvas saw the goats were tied in the palace and reached there.

While stealing the goats they pinched them. The goats started making loud noises because of the pain. Urvashi heard this noise and said to the King, “You promised me to safeguard my goats; it seems someone is stealing them, please protect them”. He replied, “I will go and protect them immediately”. Saying this he started from there. In this confusion and worry he forgot to wear his clothes. He reached the place where the goats were usually tied, but he could not find them there. The Gandharvas while taking away the goats, were visible to him from the sky. The King took a sword and started chasing them. The Gandharvas started running and the King followed them. They left the goats in the outskirts of the city and disappeared. By the time it was early morning with darkness still being there. The King brought the goats back and at that point of time also he was not able realize that he was naked.

By the time Urvashi took her bath and came to the garden in search of the goats, King Pururava also was walking towards the garden. It was still dark so Urvashi could not see him in the dark. The Gandharvas flashed a lightening and in that lightening Urvashi saw that the King was naked. She said, “I have already told you that if I see you naked, I will leave you. Of course, you brought back my goats and I can be with you, but you did not follow the second condition, so I am leaving you this minute”. Saying this she took the goats in her hand and left. The King requested her not to leave and said, “To protect the goats I went like this (naked), still you are leaving me. This is injustice” and he started chasing her. Urvashi laughed and said, “This is end of our relationship and bonding. You violated the second condition, so now you cannot stop me from going.” Saying this she disappeared.

From that minute King Pururava became crazy. He did not go back to the palace and started wandering in the streets in search of Urvashi for a 100 years.

He completely forgot who he was; his beard grew, and he became unrecognizable. The people thought he was a Yogi so they gave him some food. Once there was a *KUMBHA MELA* (a major pilgrimage and festival celebrated once in 12 years) happening in Kurukshetra (a city in the Indian state of Haryana). The Gods used to come to participate in the Kumbha Mela and take bath in a pond called *SAMANTHA PANCHAKAMU*. Urvashi too came to bathe in this holy pond.

King Pururava also reached there and after seeing Urvashi he regained his senses and looked at himself. He immediately held the hand of Urvashi and said, “Urvashi, I am Emperor Pururava. I have become crazy in search of you and became like this. Please do not leave me; I cannot live without you”. Urvashi said, “You are a fool, you do not have wisdom. How can you believe a harlot (prostitute)? I cannot stay permanently with you. Due to the curse of Lord Brahma, I married you. So do not believe a harlot like me. Before the Coronation of Kings, Raja Guru will give two suggestions, not to believe thieves and harlots. Don’t you know this?” So, go home and live happily with your family. Saying this she left the place. Pururava left for his home and crowned his son as King and he went for Tapas thereafter.

This is the story of King Pururava. This story was told by Sage Sukha to other Sages. Sage Vyasa remembered the whole story of King Pururava after seeing Gruthachi and thinking about having a son with Gruthachi. So, he remembered the King Pururava, thinking that his life also will become like that of the King.

DEVI BHAGAVATHAM IV CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



KEY POINTS

How the Devi has to be worshipped?

Birth of Sage Sukha

Sage Vyasa teaching Sage Sukha about Gruhasthu ashram

Why did Sukha not want to get into family life?

Why Sage Vyasa asked his son to visit Mithila?

Om Sarva Chaithanya Rupaam, Thaam Aadyam Vidhyam Deemahi
Bhudhim Yaanah Prachothayath

Devi likes the number *FIVE*, she is *Panchami*, *Pancha Bhuteshi*, *Pancha Sankshopacharini*, *Panchamithidi*, *Pancha Buta Swarupini*. She created *Panchabhutamulu* (Fire, Air, Water, Earth and Sky, from this *Upacharamulu*). There are five *Upacharamulu* with which the Devi is worshipped and they are *Gandham*, *Pushpam*, *Dhoopam*, *Deepam* and *Naivedyam*.

To have a good marital life we have to worship the Devi. An ideal marital life means a cordial relationship between husband and wife without any communication gap and with love and affection forever. The process of worship has been explained in *Devi Bhagavatham*. A Devi idol sitting on the lion should be kept in the Puja (worship) room, or any picture of the Devi with right side Goddess Saraswathi and on the left side Goddess Lakshmi as in the picture below.



Goddess Lalitha Devi at Manidweepam

In Lalitha Sahasranamam the procedure of worship was given and is called *Lamityadi Pancha puja*. She should be propitiated with five items. First being *Sandal Wood (Gandham)*. The word *LAM* is a *Beejaksharam* and mantra to be chanted when offering *Gandham* is

Om Lam Prithivi Aatmane Gandham Samarpayami

Beejaksharam (*beejaksharas* are placed in particular order to harness the energies of certain Deities.). It destroys the sins and brings virtues to the person chanting them. *LAM Beejaksharam* has all the attributes of Earth in it, of which the primary is fragrance. So, we have to first worship Devi with ***Gandham***. To get the powers of Earth, it is enough to chant the *Beejaksharam LAM*. Some people buy land but will have problems in owning them due to many reasons. Chanting the Mantra with *LAM* and offering *Sandal Wood (Gandham Samarpayami)* to the Devi will get us the blessings of Mother Earth.

Om Hum Akasha Tatvatmane Sri Pushpam Samarpayami

Second item in the offering is ***Flowers, HUM*** is the *Beejaksharam*. Wisdom comes to the fore with this *Beejaksharam*, even if it is delayed due to deeds or Karma done in the previous life. The element of Sky is embedded in the *Beejaksharam HUM*. To get the grace and blessings of the Sky chant *Beejam HUM*. After chanting this Mantra offer flowers to the Devi.

Om Yum Vayu Tatvatmane Dhoopam Aghrapayami

Third item of the offering is ***Dhoopam, YUM*** is the *Beejaksharam* (Is a substance that is burnt for its sweet smell, often during a religious ceremony). All the riches and all the positions come with this *Beejaksharam*. The element of Air is embedded in *YUM Beejaksharam*. This *Beejaksharam* will give all the powers of God of the *AIR (VAYU DEVA)*. After chanting this verse offer *Dhoopam* to the Devi. The Devi absorbs *Dhoopam* and removes flaws in our life.

Om Ram Tejas Tatvatmane Deepam Parikalpayami

Fourth item of the offering is **Deepam**, **RAM** is the *Beejaksharam*. (*Deepam*, or *Deepak* is an oil lamp usually made from clay, with a cotton wick dipped in ghee or oil). Discernment of what is good and bad becomes obvious and the individual will become extremely wise with this *Beejaksharam*. This *Beejaksharam* will give all powers of the God of the Fire (*AGNI DEVA*). Lord of Fire will be pleased with this chanting of *RAM Beejaksharam*. By chanting this *Beejaksharam* no fire accidents will take place and God of Fire will bless you with good luck. After chanting this Mantra show the Deepam (should have minimum 3 cotton wicks) to the Devi.

Om Vam Amritha Tatvatmane Amrutha Naivedyam Samarpayami

The fifth item of the offering is *Naivedyam*. **VAM** is the *Beejaksharam* (*Naivedyam* is the food offered to a Deity as part of a worship ritual). The devotee will receive the virtue of helping all the living beings with this *Beejaksharam*. **VAM** is form of *Amrutham* (Elixir), means water. Water is the first element created by God. All the other elements of Universe are derived from Water, that is why it is called as *Amrutham* (Elixir). It is a source of sustenance for all living beings and things. Water can extinguish Fire and also controls the Air. Water is indestructible and present even during *Pralayam* (Dissolution of Universe). After chanting this *Beejaksharam*, offer food (it may be anything) to the Devi. Water is kept as the last *Beejaksharam* because the power will gradually increase and reaches the peak with chanting of it.

These are the five items to worship Devi. After offering them, chant *Lalitha Sahasranamam*, *Kadga Mala Sthotram*, or *Trisathi* or any *Beejaksharam*. The Devi will be pleased with these offerings, chanting of mantras and will fulfil all the wishes. The Devi will bless whatever a devotee wants, it may be a life partner, children, health, wealth and knowledge. If any mistake is done inadvertently during the conduct of the puja, by chanting *Beejaksharam* called **SAM** and praying with devotion, the Devi will forgive us and bless us with love and affection.

Om Sam Sarvathmane Sarvopchara Puja Parikalpayami

The Mantra means apologies for the mistakes done while giving the five *Upacharamulu* (offerings) and she will lovingly forgive her devotees. Sage Vyasa prayed to Lord Siva to bless him with a son with the collection of the five elements of nature

(*Panchabhutamulu*). Sage Sukha was born as a amalgamation of these five elements. That is why Sage Vyasa intended that Sukha's birth should be included in fifth day of the Parayanam.

Sage Vyasa worshipped the Devi with all these items. Which is why after seeing Gruthachi he did not take any hasty decision. He started thinking about the pros and cons of getting married to her and recalled the story of King Pururava. Gruthachi understood Sage Vyasa's hesitation about getting married to her. She thought, "After some time Sage Vyasa may get angry with me and he may curse me. Once Sage Vishwamitra cursed Menaka and Sage Durvasa cursed Vapu. The curse turned them into stones and they remained so for many years. If I remain here for some more time, he may think that because of me he is going to become an unvirtuous person and can curse me to become a stone or a bird. Better I leave for Heaven". Due to the fear of Sage Vyasa, Gruthachi changed herself as a parrot and flew away.

(Sage Vyasa was a form of Lord Vishnu: for the wellbeing of mankind he married Ambika and Ambalika, so he does not have any stigma. Same way Jagat Guru Adi Shankaracharya also transmigrated into a King's body and had children. All these acts are for the welfare of the mankind. In a hurry or by mistake human beings should not comment or criticize these Sages. Even the wise people appear as ignorant to some people.)

Sage Vyasa was staring at the parrot. Gruthachi converted herself into, with admiration and wondering about how this beautiful woman changed into a parrot. He felt relaxed as she flew away. But the lust in him was still there. The God's intention is to give a great Sage to the World through Sage Vyasa, so he created the feelings of lust in Sage Vyasa. As the feelings increased, Sage Vyasa's seminal fluid tumbled into the *Aarani*. He was churning the *Aarani* (sacrificial churning twig from which fire is kindled) for fire. Within no time the seminal fluid in the *Aarani* took an unprecedented form. A male child was born with fiery light. He was born from the womb of *Aarani* not from a woman's womb. While churning the *Aarani* for Fire the son was born, so he was considered as second form of fire. While Gruthachi was flying away as a parrot Sage Vyasa saw her. Since the parrot was in green color

the child born was also green in color. The child's nose also resembled the beak of a parrot. People thought of him as a parrot, but after observing for few minutes they realized that he was a Human. He was having the attributes of parrot and fire. By looking at the son Sage Vyasa was very happy.

Sage Vyasa took the child and reached the banks of River Mandakini to give a holy bath to the newly born child (River Ganga flowing in Kedarnath is known as Mandakini and in Badrinath it is known as Alakananda). He dipped the child in the river water. Mandakini was fascinated by the dipping of the child. The reason is the child is an element of fire, so the chilled waters of Mandakini could not do anything to the child. He was very wise and born with knowledge, so the River felt it as a privilege to bathe to the child. Anyone who bathes in the River Ganga (born at the feet of Lord Vishnu, so considered as a holy river) becomes a Saint; on the contrary the child gave sacredness to the River Ganga. The Gods showered flowers from the sky, they blew the trumpets, the nymphs danced, the Gandharvas sang, Thumbura, Sage Naradha and others came to Earth and chanted *Om Namō Narayanaya Tubhyanamaha* accompanied by the musical instruments such as the Veena.

Meanwhile, *YOGA DANDA*, (is a wooden stick that is used to balance the flow of breadth through the nostril, it also supports the arm during (*Japam*) meditation), *KAMANDALAM* (an oblong water pot), and *BLACK DEER SKIN* (in the Kali Yuga sitting on animal skin is forbidden as it is obtained by harming animals. Sages can do tapas by sitting on *Dharbalu* known as Half Grass and salt red grass) were received from the sky. The child after having holy dip in River Ganga, received *YAGNOPAVEETHAM* (means a sacred thread on the body without which a Yagna or a sacred ritual cannot be performed. It is called as *Brahmasuthram*) from Sage Vyasa. After receiving all these, Sage Vyasa was thinking about naming the child. He thought, "After seeing the parrot, this child was born with the attributes of the parrot". So, he named the child as *SUKHUDU*; the disciples called him as Sri Sukhodu.

Sage Bruhaspathi came there soon after and took Sage Sukha with him to his gurukul. Sage Bruhaspathi was the first Guru (teacher) to Sage Sukha. He felt fortunate to have Sage Sukha as his disciple and Sage Sukha felt fortunate to

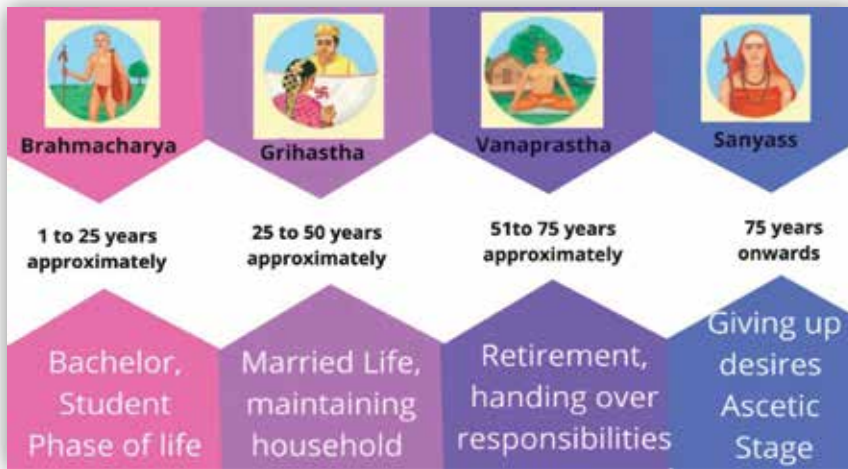
get a Guru like Sage Bruhaspathi. The two mutually appreciated each other. As a *Brahmacharyam* (Celibate) he studied all the Vedas. He learnt 64 skills in 64 days (same way Lord Sri Krishna learnt the skills from Sage Sandeepa), so Sage Sukha is considered as a form of God. After learning the skills, by listening to or by practicing, the student has to pay *GURU DAKSHINA* (*Guru Dakshina* refers to the tradition of repaying one's teacher or Guru after completion of his education) to his Guru. Sage Sukha offered Guru Dakshina and returned to his father, Sage Vyasa.

Seeing the son Sage Vyasa hugged him and said, "Immediately after the birth you have become 8 years old and learned all the skills in a very short time, now you are looking like a 16 years boy. Your birth is strange, your form is strange, your memory is strange and yours is not a normal birth." Sage Vyasa continued, "Why would someone want to have a son as an offspring? After the son's education they have to get married, have children and finally to get salvation by doing *PINDAPRADHANAM* (It is performed after the death of a person. The word *PINDA* means a body and *DHAAN* denotes charity or giving. Giving charity to the body of the deceased). As one organ is born from another organ, same way a male body is born from another male, the child transforms into the father, and keeps the father happy. After the death of the father he does all the rituals and finally gives him liberation. The person who does all this is the son. You are one of such kind and born to me as my luck could have it, with the grace of Lord Siva".

"In order to get salvation to you and me, I wish that you should get married to an excellent girl and extend your family by having children, (*GRUHASTHASHRAMA*) taking care of the elders, after getting retired from *Gruhasthuashram*, you may take *VANAPRASTHASHRAM* (means staying in forest) by handing over responsibilities to the next generation. Sage Sukha listening to it smiled and said, "Oh Father! You know the *DHARMA* (means righteousness, good moral and ethical practices in accordance with the scriptures). Instead of allowing me to enter the ashram life you are asking me to enter the family life. You have been staying in this sacred *TURI Ashram* for a long period of time (ashram is the name traditionally given to a spiritual hermitage or a monastery. The spiritual or religious Guru lives with their disciples). Give me a place in the same *Ashram*. You never got married and with grace of Lord Siva

and without the necessity of a womb I was born. I am afraid of family life. Once I get married, I have to concentrate on earning. If I am not able to earn properly, I have to seek donations. I cannot live life like this, so allow me to follow the path of Spirituality”.

“Humans select different paths to earn money; some are legal and moral; some are not so. If anyone is unable to earn money legally and morally, then even a wise person may have to choose the undesirable path. Whatever may be the reason, I do not have interest in the family life (Gruhasthuashram)”. Sage Sukha requested his father to teach him philosophy and admit him into his Turi Ashram or *SANYASASHRAM*” (means progressing from attachment towards detachment) Listening to this, Sage Vyasa was surprised and said, “If everyone in this world becomes a Sanyasi, the Creation perishes. This is a great sin. God created man and woman to follow the Dharma by getting married, become a couple, have children and to continue the Creation.”



“This is the wish of the God. So, moving from one ashram to another is the process of life. Childhood is to be spent in acquiring knowledge through education. In Adulthood, getting married, blessed with children and earning money. In the late adulthood leave all the materialistic things, and live like a Sanyasi. An individual after attaining late adulthood (retirement) should develop detachment from family, money, comforts and live like a drop of water on a lotus leaf and is also known as *MUNI VRUTHI*. Now you have finished your education, so it is time for you to get

married and extend the family. After this stage you can enter into *Vanaprasthashram*. Entering into these stages one after the other will give complete maturity to a human”.

Sage Sukha replied, “Father, what you told is about the individual who does not have control over the senses, but one who has control on senses since childhood does not need anything. Mind is the root cause for both bonds and salvation”. Sage Vyasa replied, “Where ever you are, whether in *Grubasthuashram* or *Sanyasashram*, keeping mind in control is important. He gave an example; one person thought that, “Family life is like prison, I do not want to be attached with anything or anyone” so he left for the forest. He built an ashram near a stream and daily in the morning he took bath in this stream and did his tapas.

Every day a washerman was washing the clothes in the stream by thrashing the clothes on a stone with an intention to wash them cleanly. While washing, the water kept splashing on the man doing his Tapas. This man was very irritable with the sound and the water splashing on him and started scolding the washerman. The washerman responded by saying that, “This is my job; I have to do my job and deliver the clothes on time to the King, otherwise, I may not get my salary. By washing the clothes, I am doing a service to others”. This happened to become a regular feature there.

After sometime both of them died. The washerman reached Heaven and the man who was doing Tapas reached Hell. The man was utterly shocked and asked, “The washerman spoiled my Tapas and irritated me his whole life; he has reached Heaven and while I did tapas, I reached Hell”. They replied, “The washerman felt that washing the clothes as tapas, and he did his job. But what did you do? You came to the forest to avoid being disturbed by the people around you. After reaching the forest also, your mind was not in control. Tapas means: controlling all the senses and not getting distracted with the surroundings. God will test the people who are in Tapas. Where you are does not matter, as long as you are controlling your mind, and not getting distracted. But you got distracted by the washerman”.

“The washerman was a *KARMA YOGI* (right action is a form of prayer); you are *NISHKARMA YOGI* (No action only prayer). Even though you are in the forest without people, you are not able to control your mind and your irritation. You

scolded him, so you have reached Hell. Yoga is the absence of effect of the senses on the mind; this is an attribute of the Yogi”. The householder who diligently performs his household chores is the best Yogi. King *JANAKA* of Mithila was such a Yogi. He administered the kingdom, took care of his citizens, earned money, enjoyed the luxuries, but was not attached to any of them. An individual who is not interested in materialistic things and does his duties diligently is known as *KARMA YOGI*. Karma Yogi is better than a Yogi. In all the stages of life, Gruhasthu is the best (having a family). The person who does his duties and does no injustice to others will get salvation in this life. In this creation being *GRUHASTHA* by observing all virtues and following Dharma is greater than any other thing”.

“The son of our clan is Sage Vasishta. He and his wife Arundhati gave birth to 100 sons but still he is a bachelor. Look at my grandfather *SHAKTHI*, he was with the family but lived like a Rishi. My father Sage *PARASARA* travelled all over the world, married Sathyavathi and gave birth to me but still he is a bachelor. Once I saw a sparrow couple and wanted to have a son. You were thus born, but I am also a bachelor. In the same way you can also become a parent. The person, who is into Gruhasthu, will attain everything including salvation and Heaven”. Being born, attaining proper education by respecting the Gurus, getting married to start a family life with mutual respect, raising their children on the path of Dharma, earning money by adhering to Dharma and following the path of Dharma in all spheres of life gives salvation in this birth itself.”

“The person who follows this cycle will not have rebirth. Performing *NITYA AGNIHOTRAM* (A ritual by chanting the verses from the *RIGVEDA* while pouring of ghee into the holy fire, performed at sunset and sunrise) *ARCHANA* (to honor or praise god), worshiping the Gurus, feeding the Saints, donating water, food, fruits, land, cows etc., they are the best human beings. To get salvation, read, listen, or narrate to others the *Puranas* written by me with utmost devotion, attention and concentration. Any individual who cannot control his senses, entering into the *Sanyasashram* will spoil his entire life and the environment as well”.

“Look at *VISHWAMITRA* (is one of the most well-known among the great Sages), he performed great Tapas in all the four directions: east, west, south and

north. By avoiding food and controlling the senses he has done austere Tapas for 3000 years. *MENAKA* (was born during the churning of the Ocean of Milk by the Devas and Asuras and was one of the most beautiful Apsaras (celestial fairy) reached there to distract his Tapas. Vishwamitra on seeing her got attracted to her and from their union Shakuntala was born. The whole tapas was spoiled. Going to the forest is not the solution to do Tapas; there also you will have distractions. The forest will help you in controlling your senses to an extent. But a person who cannot control the mind and heart, wherever he is it does not make any difference to him”.

“In the same way my father Sage Parasara never got attracted to any woman, but after seeing King Dasa’s daughter, Sathyavathi (other name is Kali), he got attracted to her. At that point of time her body was stinking with the smell of fish. He removed the stench from her body and gave fragrance to her body and named her as *Yojanagandhi*. He married her and I (Vyasa) was born. In spite of being a great Sage, he was also attracted to a woman. Welfare of the world is the reason behind this Sage’s lust. Maybe you may also get into these attractions at some point of time and spoil your tapas, so better get married to a girl and enter into Gruhasthuashram by following the path of the Vedas.”

Sage Sukha thought, “My father is a great wise man, but he is also pulling me into family life”. He replied to his father, “Oh Father! Why you are forcing me to be a Gruhasthu? You are pushing me into this dangerous Gruhasthuashram. Family life is like a net or cage; I do not want to be a bird in the cage or in the net and perish with the time. Time will use lust as a net to catch the individual towards the Gruhasthuashram, like flower uses the nectar to attract the birds. The person will be encapsulated in the family life and cannot come out. Time moves very fast and in a few seconds life changes. Every human thinks that they are going to live for a long time because no one knows about the death. This is also a main reason for the greed for money. Everyone feels that they have time to think about salvation, but by the time they realize, death will occur, so better to avoid entering into it”.

Sage Sukha compared the family life to *PADMAVYUHA* (a multi-tiered defensive formation that looks like a lotus in full bloom when viewed from above). Listening to this Sage Vyasa said, “Son do not get into Illusion; people think that they are

going to live for a long time and death will not occur in the immediate future. This happens with everyone in all the stages and ages of life. Do not think that you will always be young, and not going to die early. None in this universe knows about their life time. Every minute Lord Yama (God of death) is there around us. Lord Yama's vehicle is a buffalo and has a bell tied around its neck. Everyone hears this sound but mostly ignores it. The people who are wise can hear this sound very clearly. So, all responsibilities should be fulfilled when there is patience and energy in the body and finally reach Kasi for salvation. God of Death Yama cannot enter Kasi. If he enters also, he cannot take you to Hell, so salvation is definite”.

Sage Sukha replied, “Oh Father! Birth itself is a sorrow; old age is a sorrow and death is the biggest sorrow and people are not dying easily. After death they will either go to Heaven or Hell and again enter into the womb. The life is filled with less pleasure and more sorrow. For an easy death we must pray to Lord Mrutyunjaya as follows:

*Anayasena Maranam, Vina Dainyena Jeevitham,
Dehanthe Tava Sayudyam, Dehime Parvathi Pathe*

“Oh Lord Siva! Give us blessings of easy death, living without seeking help from other, and finally merging in you”).

“I do not want to live a life with greed, lust, begging, dishonesty, money and get pulled into the bonds of family life. I have read many Vedas and Upanishads and the outcome of all these is to earn money and get into Gruhasthuashram. People are using the knowledge they learned only to earn money. I want my education to offer a lasting position beyond money known as permanent *KAIVALYAM* (means becoming one with the Lord. Whatever the devotee says, the Lord will say the same. Such oneness is called Kaivalyam)”).

“So, I do not want Gruhasthuashram, family and bonding. I do not want money which is spoiling the sleep and happiness. So, I am not entering into Gruhasthuashram.” Sage Vyasa was stunned with this reply and said, “Son, your mind is not diverting towards the family life. Do one thing, I wrote *BHAGHAVATHAM* and I will read it to you. After listening to it, your illusions

towards family life will be reduced. Listen to the *Bhagavatham* now. Once Lord Brahma praised this *Purana* and had given it to the World. It is not difficult and is easy to understand and is holistic.

It has 12 chapters and 18,000 slokas. It is easy to understand and it is sacred. When Lord Vishnu was in the *VATAPATRA SAI* form (means Lord sleeping on banyan tree leaf/ marri leaf) he got the *BHAGHAVATHAM*. Lord Brahma heard it from Lord Vishnu, Sage Naradha heard it from Lord Brahma and I heard it from our Guru Naradha. Now I am going to tell you. Once the Universe was drowned in water due to Pralayam. There was no Fire, no Air, no Earth. Only Water and Sky were visible. In this situation without any support two threads were hanging; a banyan leaf was tied to these threads. Infant Lord Krishna was lying on the banyan leaf (Lord Vishnu was in this form). He was adorable in this posture and his palms and feet were as delicate as the lotus.

The Infant Lord Krishna was thinking, ‘The whole Universe is filled with water, I am in this banyan leaf, two strings which are tied to this leaf are without support. Who am I? By whom was I transformed into a boy? Who is rocking me on this supportless leaf?’ Meanwhile he heard a half sloka as ***“THIS WHOLE WORLD BOTH VISIBLE AND INVISIBLE ARE FILLED BY ME. I AM PRESENT IN EVERYTHING AND EVERYONE. I AM THE BASE OF CREATION”***.

The Infant Lord Krishna thought, ‘Who said these words, woman or a man or something else?’ Then a magnificent form appeared beside the banyan leaf on which he was lying. That was in a Divine and Sacred form. It was *Bhagavathi* (Devi) and she was looking peaceful. She was wearing gorgeous clothes and many precious ornaments. She was with four hands holding *SHANKHA* (a conch shell used in rituals, the “divine conch”), *CHAKRA* (disk-like weapon literally meaning disk of auspicious vision), *GADHA* (is a mallet or blunt mace), and *PADMA* (Lotus). She was the reason for Creation, Sustenance and Dissolution. There were so many Gods around her. Actually, they are the glories of Her that took the form of the Gods and are with Her as companions. They were with different names *Anangha Kusuma*, *Anangha Mekhala*, *Anangha Madhana*, *Anangha Madhanathura*, *Anangha Rekha*, *Vagini*, *Ankusa*, *Vekusa*, *Malini*, *Sarva Sankshobha Malini*, *Vasini*, *Mohini*.



Lord Krishna on a Fig Leaf at the time of Creation of the Universe by the Devi

They were in different colors and in different forms. Some with lion face, some with Varaha face, some with snake face and so on. Flames of fire were coming out of the mouths of some Gods. Some had hot wind coming out of their ears, some had hair resembling fire and were in different forms. They were serving the Goddess Bhagavathi by chanting “*Om Namho Bhagavathyey Namah*”.

Seeing this Divine sight, Lord Krishna was stunned. Another woman appeared on the lotus. She had 4 hands, golden hued, wearing gold and silver ornaments and came in front of Goddess *Bhagavathi*. One more woman appeared on the lotus. She was so pleasant like the Moon. Looking at her Lord Vishnu who was in the form of Little Krishna chanted a Veda Mantram

*Om, Hiranya Varnam Harinim Suvarna Rajatasrajam Chandraam
Hiranmayim Lakshmim Jatavedo Ma Avaha*

(She was gold in color, wife of Lord Vishnu, wearing gold and silver neck chains, appearing to be as Moon, Lakshmi. Oh God of Fire! Give her to me. (Praying to the God of Fire to get Goddess Lakshmi)).

She came near the Infant Lord Krishna. He was surprised and asked, “Who are you”? Goddess Lakshmi replied, “You did not recognize me. I am always on your chest and serving you. We all (*Maha Saraswathi Maha Lakshmi*, and *Maha Kali*) originated from this Devi (*Bhagavathi*). I am Maha Lakshmi. I will marry You, give You all the strength and powers to do the good for welfare of the Universe. I am the strength behind Your incarnations and I am helping You to complete your tasks. Without me You are not there. Without You I am not there. We both are intertwined. I have been called with so many names like *Rathi*, *Bhuthi*, *Mathi*, *Keerthy*, *Smruthi*, *Dhruthi*, *Sradha*, *Medha*, *Swadha*, *Swaha*, *Kshudha*, *Nidra*, *Daya*, *Gathi*, *Tushti*, *Pushti*, *Lajja*, *Jrumba*, *Santhi*, *Kanthi*, *Drmbana*, *Kshama* and so on and decorated with hibiscus garlands. In a few minutes I am going to enter Your chest. After that You can do what You are supposed to do. Without me You cannot perform any task”.

“Only the wise can realize Me. I am the form of all the Vedas and Epics. During the period of destruction (Pralayam) I won't leave You. In this destruction with the grace of the Devi I made You as an infant and played with You. I am *SAGUNA* (God with form), but the Devi is *NIRGUNA* (without Form). Without the form, the Creation, Sustenance and Dissolution cannot happen, so We take a form and appear. Previously what You heard in the form of *sloka is the essence of Bhagavatham*. Take this as the essence of Vedas and write *Bhagavatha Puranam*. Give it to Lord Brahma. He will give to Sage Naradha and in turn he will give it to Sage Vyasa. The Devi gave one part of the sloka which Lord Vishnu had written in 1,00,00,00,000 verses. Lord Brahma listened to it and learned it and abbreviated it to 1,00,00,000 verses, and gave it to Sage Naradha. Sage Naradha thought no one will be able to listen to so many verses, so he further abbreviated it to 5,00,000 verses. Finally, Sage

Vyasa abbreviated it to 18,000 verses and handed it over to the World”. As soon as Goddess Lakshmi reached the chest of the Infant Lord Krishna, He turned into Lord Vishnu. Lord Vishnu kept Goddess Lakshmi beside him on the Lotus, He took the form as *SESHA SAYANA* (Lord Vishnu reclines on Adi-Sesha). After that They started administering the Universe.

“I have received *Bhagavatham* from Sage Naradha, and I wrote it in the most abbreviated form. I am going to explain *Bhagavatham* to you. It has 18000 verses and stories like *Vrutha Sura Vadha, Manidweepam Varnana*”. With utmost care and devotion, he explained it to Sage Sukha. Sage Vyasa thought after listening to or reading *Bhagavatham* Sage Sukha will change his mind towards family life. But after listening to the *Bhagavatham* his dispassion, detachment increased. He said, “*Bhagavatham* is a book for Nirvana. I am very happy to listen to it and I am going to get salvation”. Sage Vyasa was shocked with this response, “I thought listening to *Bhagavatham* continuously for nine days will lead you towards family life, but still you want to enter into *SANYASASHRAM*. Sage Sukha replied, “*Bhagavatham* is a wise man’s wealth. *Puranas* will improve devotion, knowledge and detachment. *Bhagavatham* belongs to the group promoting detachment”.

It is very clear that *Bhagavatham* will give what the readers wish. If the readers wish to have knowledge they will get it, devotion they will get, detachment they will get. As per the aspiration of the reader, *Bhagavatham* will be useful to them in that way. Whatever may be the wish, it will be fulfilled after reading *Bhagavatham*. Sage Vyasa said, “All my attempts to convince you towards family life is shattered. *Bhagavatham* has increased your detachment and dispassion. I am trying one last attempt. Currently Mithila City is ruled by King Janaka. He is a Yogi with a family. He is the King and also Yogi at the same time. Being with family he is living like a Yogi. Go and meet him, then you will realize the importance of the family life. You will understand, being you, you can still be in *Gruhasthuashram* and still be like the drop of water on the lotus leaf.”

Sage Sukha replied, “I heard a lot about King Janaka. Being a King, he has to be close to people, kill the enemies, punish the offenders, earn money. How can he be

a Yogi by doing all these tasks? I want to know how he is a King and a Yogi at the same time”. Saying this he greeted his father and started walking. He came down Mountain Meru and by crossing various places he finally reached Mithila to see King Janaka. After reaching the city’s entrance, he saw soldiers standing there with different weapons for safeguarding the Kingdom. One guard asked him, “Who are you? Where are you coming from? What is the purpose of your visit to our city?” Sage Sukha was standing like a log of wood without any reply. Again, the guard asked, “Oh Brahmin! Who are you? Why are you not responding? Hopefully you are not a dumb. From a longtime you are very silent. If you are not dumb answer my question, why did you come? If you are not responding I cannot allow you inside. This was an order from our King. Without knowing the details of the visitors, we cannot allow anybody into the city. We have the responsibility of safeguarding our city. You have to give your details. If we feel you are not harmful to the kingdom only then we will allow you to go inside the city, otherwise we cannot.”



Lord Vishnu with Goddess Lakshmi and Lord Brahma in the Ocean of Milk

Sage Sukha said, “What should I say now? My body is not looking like a normal human being. I have a name but it is like a pet name, and anyway soul will not

have any name. I heard that the King is living like a Yogi but he still maintains the differentiation of enemy, friend, good and bad people.” Listening to this the guard felt this man is not an ordinary man, he may be a wise person, and his words are like *UPANISHADS* (are a collection of sacred texts). Thinking so they bowed and greeted Sage Sukha and said, “Oh Lord! I understand who you are. You are a Yogi, a *MAHATMA*. With worldly vision I asked you who you are. It is my duty to collect the information and give permission to enter our city. With your words I came to know you are a great scholar. Please forgive my mistake”. Saying this the guard touched Sage Sukha’s feet. King Janaka’s guards were very clever; they could understand people by having a conversation with them for some time. King Janaka ruled the kingdom with flawless administration without giving scope for any mistakes. At the same time, he placed the onus on his administration to punish the bad people and kill the enemies.

As a King and as a wise man he did all his duties or fulfilled his responsibilities. The people around him were also wise. That is why the guards greeted Sage Sukha and allowed him to go inside the city. Sage Sukha said, “Oh Guards! There is nothing wrong with you. You are subjects of the King and it is your duty to follow the commands of your King. Here your King is also not wrong. As a King it is his responsibility to protect the people from enemies. I heard from my father that King Janaka has the attributes of the Yogi. I want to see your King”. Sage Sukha further said, “I’m curious about your words. It is understood from your words that living beings have enemies and friends. Because of them we are getting happiness and sorrows. I do not know what happiness is and what is sorrow.” The guards asked Sage Sukha about what is happiness and sorrow. What is the responsibility of a human being to transcend this happiness and sorrow? Who is a friend and who is an enemy?”.

Sage Sukha replied, “The main reason for happiness or sorrow is the mind. The attachment and detachment are cause for happiness or sorrow. When we are attached to a particular object or a person for a long time, we get emotional bonding with them. When the person or thing is with you it gives happiness. When it leaves you feel sad. Having feelings of detachment towards everything is the

way to Nirvana. The detached people are of three types, *GNYATHAHA*, (Partially known) *AGNYATHAHA* (unknown about detachment), *PARAMAGNYATHAHA* (fully known about detachment). We learn about all these from our elders and avoid having attachment with people or things. So, when human beings do not have attachment and develops detachment, they won't have friends or enemies."

The guards were very happy and took him inside the city, and made him sit comfortably on a chair and went to King Janaka and said, "Oh King! We are very lucky. One great soul, a wise man came to our city and gave his thoughts. By his features and his words, I was able to identify him as son of Sage Vyasa. He imparted extraordinary knowledge. He came to meet you". Listening to this the King felt extremely happy. He took his ministers, scholars, and Apsaras (celestial fairy women) with him and went to invite Sage Sukha and took him to the palace. On the way, Sage Sukha saw divine buildings, people cooking different food items, some dancing, some making sandalwood paste (*Gandham*), and some people were doing business with precious gems. In the palace, he saw extremely beautiful women, and a few of them came to invite him.

The women applied *Gandham* (sandalwood paste), washed his feet, rose water was sprinkled on him and then they garlanded him. So many beautiful women were doing service to Sage Sukha, but he considered all of them as mothers, and greeted them with folded hands. The women realized that he is *JITENDRIYUDU* and (refers to one having subjugated his senses) *JITHA KRODHA* (Conqueror of wrath). The women were surprised to see Sage Sukha in this balanced state without any feelings. They provided him with good food and comfortable bed to sleep. He accepted all these luxuries with detachment, and no specifications for food and other comforts. Sage Sukha spent three days there.

On the third day King Janaka came to see Sage Sukha. After the prayer he said, "Holy people will come with a purpose. I am here to help you as a slave. I will do whatever you say". Sage Sukha replied, "My father Sage Veda Vyasa is a great scholar; he wrote 18 *Puranas*; he educated me and now wanted me to get married and enter into the family life. He also said Gruhasthuashram is the best practice,

but I am not interested in family life. Then he asked me to take your opinion. So please advise me if the family life is dangerous or not. If it is not dangerous, how can we get salvation?”. King Janaka did explain in great detail to the question raised by Sage Sukha.

DEVI BHAGAVATHAM V CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



CHAPTER

6

KEY POINTS

Why was King Janaka called as Vidhehudu?

What teachings did Sage Sukha get from King Janaka?

Principals of Brahmacharya

Why we should not hate others?

Why we should have positive thoughts?

Importance of marriage

Why was Sage Vyasa weeping?

How did Lord Siva reduce the grief of Sage Vyasa?

What is Maha Maya?

Story of Sathyavathi

Story of Atrika

Story of Sathyavathi (Yojanagandhi) and Sage Vyasa's Birth

Why Sathyavathi called her son Sage Vyasa?

Why King Parikshit was cursed to die on the seventh day?

The types of Vairagya's (Dispassion/Detachment)

How Takshaka betrayed King Janamejeya?

Why Sarpa Yagam was stopped?

How does Sage Vyasa look?

*Om Sarva Chaithanya Rupaam, Thaam Aadyam Vidhyam Deemahi
Bhudhim Yaanah Prachothayath*

Sage Sukha was born towards the end of *DWAPARA* Yuga and the starting of the *KALI* Yuga. King Janaka in the current story is not the father of Goddess Sita in *Ramayana*. Every King in this clan and who rules Mithila is known as King Janaka. Sage Sukha reached Mithila and met King Janaka, who does not have illusions, being a family man and discharging all his duties as husband, father and a King. But at the same time, he had detached himself from all the physical illusions. He enjoyed all the comforts but did not wish for comforts. King Janaka was *VIDHEHUDU* (who takes things in a balanced way in all situations). Every human can attain this status by taking things equally in good and bad situations. Sometimes we get delicious food to eat and sometimes normal food or no food. Sometimes we get good comforts, sometimes we have to sleep on the floor without bed, still our behavior should be same. As happiness and sorrow keep alternating, a human being should think that both are happening with the grace of the God. A person receiving and enjoying them equally is called *Vidhehudu*. How many people are able to do this in practice as they get carried away by happiness and sorrow.? This can be achieved only by practicing spirituality. Feeling happy with comforts and sad with discomforts is known as *DEHI*.

The joy an individual gets with his spouse and children, the same joy should be felt when they are not with him. The King was neither happy when people came, nor sad when they left or died. His wife was also of the same nature; she did not feel sad when her son-in-law died in a war, instead she said he got salvation and reached Lord Siva. King Janaka did all the rituals without any sorrow and attachment. King Janaka takes happiness and sorrow equally and he takes the praise and criticism in the same manner. His reactions were the same when he met the most beautiful woman or the ugliest. He gave the same respect to a holy woman or a prostitute and treated them as his mother. The King saw God in the rich and in the poor. Sometimes we may face evil effects during our life due to our Karma. We have to face them gracefully.

Showing equality at all times and in all circumstances, is called Yoga. A person who practices this Yoga is called a Yogi; hence the King Janaka was Yogi and Rajarishi. King Janaka tested Sage Sukha for three days, by sending beautiful women to his palace, to serve him. The King wanted to observe how Sage Sukha would react to the intimacy shown by these women, but he remained unmoved. Three days later Sage Sukha was invited to his palace and the King made him sit on the throne and he sat beside him. After completing the worship of Sage Sukha, King Janaka said, “Oh Son of Sage Vyasa! Without reason Sages like you will not come to people in Gruhasthuashram. When any Brahmachari, person in Vanaprasthashram, Sanyasi, comes to a Gruhasthuashram, it may be for welfare of the World or to benefit a person like me. The attribute of the family life is that sometimes we are doing things that should not be done. In this *Gruhasthuashram*, even the best person might have done some mistakes or harm and this could incur us some sins. Sages like you come to take these sins away.”

Once, a disciple of the Kanchi Paramacharya asked his Guru, why do Yogis occasionally roam the world. Paramacharya replied, just as the way roads are cleaned after a heavy rain, sins of all human beings are washed away by the visit of a Sage in that place. With the arrival of the Sages that particular place will become sacred, for 10 years. The place where Sage Sukha visits becomes the most sacred pilgrimage site. Sage Sukha never stayed in any place for more than a few minutes (less than the time taken for getting milk from a cow). With this, few minutes of stay at one place will make that place a sacred one.

King Janaka with folded hands innocently asked, “Why have you come and what is your doubt?” At that point of time Sage Sukha was having little moments of delusion. No one is born with complete wisdom. By birth some wisdom will be acquired and with practice and by the influence of great people we have to improve our wisdom. Sage Sukha was a diamond by birth but the diamond also needs to be polished. For that to happen Sage Vyasa had sent him to King Janaka. Sage Sukha replied, “I want to know why you are called *VIDHEHA*? As a King you may be having friends and enemies. You won’t allow anyone to enter your kingdom without asking the details. You are also enjoying the comforts and having children. Once the

children are born the parents wish to earn and give some property to the children. You have children and kingdom, so you wish to handover these to your children. You have a life and you will be having family bonds like wife, daughter, son-in-law, and so on. Does anyone exist without these bonds?”

“You can differentiate people like, someone as a Sage, someone as wise or a fool; you have dual feelings for loved ones and others, when you have all these traits how can you be *VIDHEHA*? When you are sitting on the throne you feel like a King and think that you are the owner of this Kingdom and by looking at others you think that they are your subjects. When you have different and dual feelings about people, then how can you be *VIDHEHA*? A hermit will go to the forest by leaving all the bonds and does Tapas. As he is in the forest, he will not have any differentiation between a King and a servant, loved one or strangers. As there is no loved one, greed to earn money and saving it will not be there. So, the concentration will be entirely on Tapas. That is why *Puranas* said hermit is a happy person and family person will be in sorrow for most of the time. Now tell me how you can be called as *VIDHEHA*?”

King Janaka replied, “Whatever you said is true; people with family experience love and hatred. Will the conscious Yogi be able to transcend these experiences of love and hatred? For example, you went to the forest. There you saw a lion. Are you not afraid of it? Of course, you may be wise and a great scholar. But the Sages in the forests are also constructing their homes and repairing them whenever required, changing their clothes and they are also afraid of wild animals. It is not important where we are and in which ashram, but the most important is how our mind is? To learn this Guru Vyasa has sent you here. As you said, when I am sitting on this throne, I think that God has made me King for some time. I feel it as my duty but I will not have ego. If I lose my power/position, that time also I think it as God’s grace and will not feel sad. If I have wife or not, eating or fasting, friend or enemy, are equal to me. You can attain all these attributes at home and in the forest as well. The person in the forest who does not have control on the mind will be more dangerous than the person as a Gruhasthu. Mind is responsible for everything. The bonding with a person or an object happens because of mind”. As an example, he told a story.

“Once, one Guru had two disciples, after completion of their education, he asked, “You want to be like a hermit or do you want to enter into family life?” Both the disciples replied, “After the education, we want to be in *Brahmacharyashram* and then go to *SANYASASHRAM* (hermit)”. We did not come here to get into *Grubasthuashram*, and lifelong we want to be a hermit. But before becoming a hermit, we have to finish the *BRAHMACHARYA DEEKSHA*, (the stage of the student, entailing study of the Vedas and complete celibacy, usually lasting for twelve years) and we want you to bless us with *DEEKSHA* (preparation or consecration for a religious ceremony)”.

The Guru replied, “On one condition I will give you the *Deeksha*. You should not touch any woman and if you touch you may get some feelings, which will spoil your *BRAHMACHARYAM*”. Saying this he gave *Deeksha* to both of them. From that time, both were very cautious about women and not allowed any woman to touch their feet also. One year passed since taking *Deeksha*. One day both of them went near the River Ganga and the River was in spate. Both of them wanted to cross the river in spate and reach the other side. Both of them were good swimmers. Meanwhile a most beautiful women reached there, and said, “I have to go to the other bank; I am in an emergency; my husband is sick and is in pain. I have to give him medicine, and serve him, so please take me to the other bank”.

One of the disciples said, our Guru asked us not to touch any woman. We are in *Brahmacharyam*. The second disciple said to woman, “Get on to my back”. He crossed the river and left her on the other side of the river. The first disciple was anxious and said, “What did our Guru say? You touched the woman, and you forget the rule of *Brahmacharyam*. You not only touched her but also carried her on your back”. The second disciple did not bother about all this and returned back. After reaching the ashram, the first disciple started complaining about the act of the second disciple and contempt for the Guru’s commands (not touching a woman). Listening to this Guru replied, “Oh Fool! You did not understand the essence of the principle I have said, but he understood it. Not touching a woman means that women should not be ostracized. I said not to have any unnecessary close relationship with a woman, due to which you may spoil your celibate status. It does not mean that you can allow

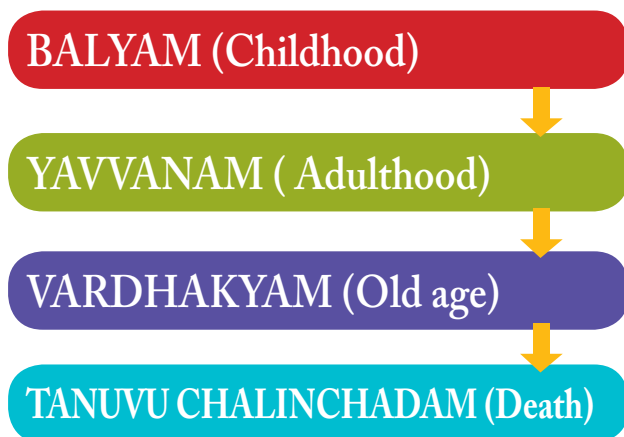
a person to die. That woman has to give medicine to her husband and serve him, so she needed help in crossing the river; the second disciple helped her and proved himself as a good human. That is the real path of hermit life. His intention to carry her on his back was to save her husband and not to touch her. After leaving the woman on the other bank he forgot about her, but you are still thinking about her so you are at fault. The second disciple touched her with the body, but you touched her with your mind”.

Foolish persons will develop hatred on someone and always think about them. This constant remembering of such a person is a terrible attachment. That is why Gurus warn people not go get into the trap of attachment or hatred. Some disciples will get angry with these kinds of advice but it has no effect on the Guru. True bonds are formed by the mind; alcohol also has no effect on the mind if you do not have craving for it. Once Jagath Guru Adi Shankaracharya to test disciples consumed alcohol, while disciples were watching and they thought Guru consumed it, so we also can. Thinking of this they all consumed alcohol.

Next day Jagath Guru Adi Shankaracharya along with disciples reached a goldsmith's shop and drank molten lead. Now he looked at the disciples. They did not respond. He then said, “Now you understood that the person who realizes that all living beings are equal to Lord Brahma can consume alcohol or molten lead. You consumed alcohol without any hesitation, but when it comes to lead you are hesitating. The one who can treat both (Alcohol, Lead) as equal is a wise person and no sin will affect him. To attain that level, there should not be any attachment anywhere and on any object. You need to practice this continuously. I do not have any attachment on the Gruhasthu or Sanyasi Ashram; I accept both of them equally. But you still have the delusions of attachment and detachment.”

“In your view family is a bonding. God has started Creation; in that he created man and woman, and asked them to become a couple and procreate, thereby continuing the series of creation by giving birth to children. Earn money with Dharma, fulfill lust with Dharma and get salvation through Dharma. *Dharma* (righteousness, moral values), *Ardha* (prosperity, economic values), *Kama* (pleasure,

love, psychological values) *Moksha* (liberation, spiritual values) are series of steps to be followed. One, who does not follow them respectively, is equal to one who sleeps on the top of a tree branch and will fall and get injured. But the one who is following them respectively is equal to the one, who is sleeping on the ground, cannot fall and cannot get injured. One must attain salvation in a systematic manner.



The human being should start their life with simple things, gradually develop wisdom and finally leave the body with detachment and attain salvation through practice. A fruit should ripen on its own; it cannot be done prematurely. So, remember one thing. Even though you are in the forest, sometimes you remember the places you lived in the past, after few days you will develop attachment with your Ashram. Every Sage has an Ashram of their own and they cannot move to other Ashrams and live. So, the Sages are having attachment towards the places, Ashrams, animals, disciples. They take bath in the same river at the same place and they have bonding with the river also. This way one cannot live without any bonding with the surroundings. Staying away, by leaving everything and achieving something is not called a Yogi. Person being with family, people, luxuries, but not having any bonding with them is called Yogi. So do not think “what I want or I do not want”: you have to be beyond all this.

Whatever you hate, that comes to you. So, think that everything is God’s creation. Everything comes from your heart, so it has to be purified first. Becoming a Yogi means improving the mind first. Our mind and heart, are like a *KALPAVRIKSHA*

(wish-fulfilling divine tree). God has given power of *Kalpavriksha* to our mind.” A small story was narrated by King Janaka here.

In olden days pilgrimage was carried out mostly by walking. One man was on a pilgrimage and walking through the forest. He was tired of walking and sat under a tree in the forest and stated thinking, ‘I am not getting a horse or any other form of conveyance; the rich people are blessed with all the comforts, like palanquin, horse and elephant to carry them. I am tired of walking and how good it will be to find at least water to drink’. Immediately water in a gold glass appeared in front of him. He was surprised and thought that the forest has some Divine power and drank the water. After drinking the water, he started feeling hungry, ‘The water came unexpectedly and quenched my thirst but how nice it would be to get a tasty meal now’. Immediately different kinds of tasty food appeared and he ate the food. Once he finished, he started thinking about *Thamboolam* (Paan: called betel leaf). As he thought two plates appeared with all the ingredients used in the *Thamboolam*. After eating that he thought of having a comfortable bed to sleep. A bed appeared and he lying down on the bed started thinking, ‘For some time, I am observing, whatever I am asking is manifesting. Is there a demon on this tree?’ Immediately a demon appeared. On seeing the demon, he got scared and thought, ‘Whatever I am thinking, it is becoming true. Is this demon going to kill me?’ As soon as he thought like that the demon killed him.

Actually, there was no demon on the tree. The tree under which the person was sitting was *Kalpavriksham*, which came temporarily from Heaven. It fulfills all the desires of a person. When this person’s needs were fulfilled, he started thinking negatively. That also got fulfilled. His mind was the root cause for his death. Our mind is like a *Kalpavriksha*. We should have positive thoughts and do good things. When we are constantly thinking about good, like I will have good life, children and wealth, good things only will happen and due to positive thinking gradually sorrow also becomes happiness. God has given such a wonderful life to mankind and it is our responsibility to lead it in a positive and fruitful way. Never think I am having all the difficulties in life. If you think about poverty it will come, think about wealth it will come. It is also a law of nature. If you have the will and thoughts of getting salvation you will get it.

Oh Sage Sukha! If you are determined to be in Gruhasthuashram without getting attached to it and want to attain salvation, you will get it in this life itself. A man without control on his mind cannot attain salvation even though he stays alone in a forest. Control your mind and senses; you can attain salvation by being at home. Our mind gives everything. When you avoid or hate something, God is going to bless you with the same. So, mind and thoughts are responsible for everything, that is why being in the family, I can lead life like a Sage”. With these words, Sage Sukha got convinced and he replied, “You have explained it extremely well, now I am happy. What should I do now?” King Janaka replied, “You are a Yogi. For namesake get into a family life, get married to a girl who does not have a form. The Ancestral Gods have daughters. One among them, is named as *PIVARI*. She does not have form but she acts as if she has form. She will be your wife and you will have wife without attachment. Produce an offspring with the power of Yoga through her. You will have a family without Gruhasthuashram. You will have family life and children as per your father’s wish without any attachment. Then you can attain salvation. Do not take these words as mine, and think of it as God’s wish”. After listening to it Sage Sukha blessed King Janaka and returned back.

Sage Sukha knows everything but he discussed with King Janaka to tell the World about the importance of family life. During the second *SAROCHISHA MANU*, a Sage clearly explained to Pravara, how a man should be in the Gruhasthuashram. When honey is dripping from the honeycomb we can collect and keep it next to us, so that we can use it according to our need. A man in family is like a honey bee in the hive. A Gruhasthu is a person who earns money with Dharma, fulfils the desires with Dharma, and is like the honeycomb. He is like a cash box. Gruhasthu is like the Kalpavriksham with ripening fruits in our backyard, who can fulfil our wishes whenever needed. He is also like a *KAMADHENU* (A wish fulfilling cow) at our home.

He is also like a walking well filled with elixir. The *Gruhasthu* has high virtues. He donates and nurtures blind, dumb, deaf, diseased, beggars, even Sages and Scholars. No one else can do this charity except a Gruhasthu. That is why in olden days many people in Gruhasthuashram led virtuous lives, devoting their means to the best

deeds and in turn attaining salvation. Those who have run great religious institutions (Peetam or Math) are householders (Gruhasthu) themselves like Gruhasthu Sivaguru and Aryamba who were parents to Jagathguru Adi Shankaracharya. So Gruhasthuashram is the greatest of all the Ashrams. To reveal this to the world Sage Sukha pretended to be ignorant and discussed it with King Janaka.



Kamdhenu the Celestial Cow

Sage Sukha returned home and greeted his father and said, “Father, after discussing and seeing King Janaka my doubts were dispelled. I believe *Gruhasthu* to be the best ashram. I came here to receive this so please arrange for my marriage”. Then Sage Vyasa called Pivari, Ancestral God’s daughter. During the Pinda Pradhanam, *PITRU YAGNYA* (performing sacred rites to forefathers) will be performed. The

offerings given to the sacred fire, like ghee, cooked rice will be carried to the forefathers. Actually, Pivari is the one who hands over / provides offerings in Yagna to the Ancestral Deities. With her grace the *Pitru Yagna* will be performed well. If we do not have the grace of Pivari there will be many hurdles in doing *Pitru Yagna*.

The priest who performs *Pitru Yagna* and gives liberation to our fore fathers, is the best among all. They are equal to God so we have to respect them 1000 times more than a normal priest. Without these priests the whole ritual / tradition of *Pitru Yagna* becomes chaotic. If the *Pitru Yagna* is not performed well one has to face many problems like infertility, health and issues with children. To get the grace of Pivari we have to go on pilgrimages to places like Kasi, Gaya, Sukha Sthala and Badrinath. This is the reason why a person born on Earth should undertake pilgrimage occasionally. Otherwise, that person will never get liberated.

Sage Sukha with the permission of Sage Vyasa got married to Pivari. Pivari does not have any form and during Yagna she will be in the form of smoke and takes the offerings in the form of ash and hands it over to the Ancestral Deities. She took form with green color like Sage Sukha and came. Through Pivari, Sage Sukha gave birth to four sons and one daughter. He sent his sons to Gruhasthuashram. He named his daughter as Keerthy and got her married to one of the ancestral-men born in his clan. All this happened in a few seconds. He was a great Yogi. He raised his hand and the rays produced from his hand entered Pivari's womb and she delivered the children immediately. Immediately after birth, these children became 16 years old. Sage Vyasa and Sage Sukha were also born like this, with divine knowledge and proficiency in all arts and become 16 years immediately after the birth.

Within a few seconds they were born, grew up, were educated and became scholars, and Sage Sukha fulfilled all his duties. Sage Sukha told Sage Vyasa, "Father as you wished I have finished my Gruhasthuashram and now I want to enter into Sanyasashram". Sage Vyasa was worried, he thought his son will be in Gruhasthuashram for few years, but he never thought his Gruhasthu ashram will be finished in few minutes. So, Sage Vyasa said, "My son, I cannot be without you. Stay here for some more time and preach the most sacred *Bhagavatham* to others." Sage Sukha replied, "I received the *Bhagavatham* and in future I am going to preach it to

a few people, but for now I am not going to stay in this Gruhasthuashram. I finished all my duties as Gruhasthu so I am leaving home now”. Saying this he greeted his father and left.

Sage Vyasa said, “I cannot bear such a good, handsome, intelligent son leaving and going away from me”. Sage Vyasa wept and went after his son. Shastras say that leaving an intelligent and divine child is always painful. Sage Vyasa wrote *ASTADASA PURANAS* and he told the World what dispassion is. He divided the four Vedas and he gave *BHARATHAM* as the fifth Veda. He is the one who gave many blessings to human beings under the name of *Brahma Sutras*. But such a wise man was also worried about his son leaving him. He pleaded with Sage Sukha not to leave him and go. Sage Vyasa was not able to tolerate his son leaving everything with great detachment. With love on the son Sage Vyasa started calling him, “Oh Son! Oh Son! Please do not go, I cannot live without you. Stay with me for some more time. Show me the affection of the son and get the affection from me as a father”. Saying this Sage Vyasa started following his son.

Sage Sukha reached Kedarnath and he disappeared there. Then Sage Vyasa started screaming, “Oh Son! Oh Son!” These screams came back as echoes from the mountain caves and trees and the entire place was re-sounding. Previously Sage Sukha was with form. Now he left his form and changed into the five elements of nature. It seemed like he had merged with the five elements and responded to his father in the form of these elements. Sage Sukha is embedded in all these five elements. Sage Sukha always perceived and treated all the living beings in the Universe as Divine. Sage Sukha did not have attachment or hatred towards anything or anyone. He is also called as *SAMUDU* (who treats everyone equally) and *MUKTHA KARMA JAYUDU* (one who left all the rituals and deeds). He has become *SANYASI* and he concentrated on the Divine Energy. Practicing Yoga can be a daunting task if more people are there. That is why Yogis always stay away from association and Sage Sukha preferred being alone to achieve *SIDDHI* (fulfilment, accomplishment abilities, and attainments are the products of Yogic advancement) quickly.

Sage Vyasa was weeping at the place, from where his son Sage Sukha disappeared. At that time Lord Siva appeared. Lord Siva was bright white in color, with 5 heads

10 hands and holding the Trisula. On seeing Lord Siva, Sage Vyasa by holding his legs tight, wailed and said, “Lord with your grace this son was born. You gave me a boon. I didn’t expect he will go away from me in such a short time. Why have you given me a son and why are you taking him away now? After birth, with his behavior, knowledge, appearance, he attracted me. I am not able to tolerate the separation from my son Sage Sukha. I am crying in pain, please protect me. I cannot live without my son”. Listening to this Lord Siva smiled and said, “You asked a boon of having a son with the five elements of nature, that is why he was born in the form with the combination of five elements and merged in those elements again. Now also, Sage Sukha is there, but not in form. He is there on Earth, Air, Water, Fire and Sky. Previously he was having a small and limited form, but now he is in the form of infinite nature. Why do you think he is not near you? Do not cry for him.” Sage Vyasa said, “Even I know this but I am not able to get rid of the attachment”.

This attachment is called as *MAHA MAYA* (MA: Not there YA: Whatever we feel). Maya is perceiving things which are not there. (Life, Death, Positions, Objects, Body, Wealth, Children do not belong to us, but we think all these are going to be with us forever. This is called Maya). Wise people knowing this fact do not react to anything. Lord Sri Krishna told the same in *Bhagavatham*, that, if a son is born, be happy, otherwise also be happy. If son has grown up, be happy, died in between, also be happy. Having great detachment is also wisdom. You are wise but now you are under the influence of Maha Maya (Delusion). You are feeling that your son left you, but he did not go anywhere. He is in the form of infinite nature. Previously he was having limited power, now he has unlimited power”. Sage Vyasa responded, “I think I cannot recite *Puranas* without seeing Sage Sukha in a form. To continue my *Puranas*, I have to see my son in a form”.

Feeling great pity for Vyasa, Lord Siva said, “Your son will appear as a shadow next to you. He will be with you like that. But whenever you are reciting the *Bhagavatham* he will appear in full form. I am giving a boon that Sage Sukha will be with you like a shadow in the name of *CHAYA SUKHA*, *LEELA SUKHA*. You are a great Yogi, wise, and a form of Lord Vishnu. You are extreme in detachment. Now do not worry, go and continue your activities”. On hearing this Sage Vyasa was

relieved from his anxiety and psychological suffering, and he was happy and calm. The sorrow in him had gone. Wherever he went, he felt the presence of his son walking next to him and he lived happily by looking at his son's shadow.

To feel the presence of Sage Sukha, there is only one way and that is, reciting, reading or preaching of *Krishna Bhagavatham* and *Devi Bhagavatham*. There is so much power in *Bhagavatam*. Sage Sukha will attend on these occasions. He will be visible only to Sage Vyasa in physical form, but others may feel his presence in different forms. Anyone wishing to see Sage Sukha have to recite the *Bhagavatham* or ask someone to recite it. But in Sukha Sthala (on the way to Haridwar from Delhi near Muzaffarabad) he appears in some form always. Sage Vyasa came to his senses and started thinking, 'All these days I was busy with my son and his responsibilities; what happened to my mother?'. He thought about his mother. Meanwhile at the same time Sathyavathi (Mother of Sage Vyasa) also thought of her son and requested him to come over to her place.

A great Sage named Parasarudu roamed the Earth with the intention of doing pilgrimage and reached River Yamuna. There were a few boats to cross the river. Dasa Raju was the King of the fishermen and all the boats were under his control. Whoever wished to cross the river had to pay for the boat. Some amount would be taken by the boatman and the rest was given to the King. One full moon day all the fishermen stopped their work and went home. Dasa Raju while going home called his daughter Sathyavathi and said, "I am going to have my lunch, so on behalf of me you row the boat". She sat on the river bank, with the boat.

Story of Sathyavathi

The Chedhi Kingdom was once ruled by King Vasu. He loved his wife Girika very much. One day he had to perform rituals for his Ancestral Gods. In Krutha and Tretha Yuga, the rituals were done with non-vegetarian food, (which is prohibited in Kali yuga), so he went for hunting. Even though he was hunting and his intention was to perform the rituals, he was not able to control the lust for his wife. He was thinking, 'Ah Girika! You are so beautiful. I left you and came to the forest'. Due to the intense thoughts and lust on his wife seminal fluid discharged. This fluid

should not be wasted, so he made a pouch with a leaf and saved the fluid in it. He tied the pouch to his pet eagle and said to it, “Oh Eagle! Go and give this pouch to my wife; it won’t get spoiled forever. After the rituals she will put it into her womb and she will have children.” The eagle started flying. Another eagle observed this and assumed the pouch in the neck as a piece of meat and started chasing the first eagle. Both of them started fighting in the sky. During this fight, the pouch got cut off from the neck and fell in the River Yamuna. A big female fish in this river swallowed the seminal fluid and she became pregnant. This was actually not a fish; she was an *APSARA* (celestial fairy) by the name *Atrika*.

Story of Atrika

Atrika was an Apsara, who tried to spoil the Tapas of Sage Durvasa by dancing near him. He got very angry with her, and cursed her to become a fish. Atrika started weeping and said, “I am innocent. Lord Indra had sent me to spoil your Tapas, please protect me”. Sage Durvasa said, “After some time you will swallow the seminal fluid of King Vasu, then you will become pregnant. After giving birth you will be liberated from the curse.” Atrika became a fish and was living in River Yamuna. Dasa Raju and other fisherman were dependent on River Yamuna for their livelihood through fishing. Once the fishermen went for fishing and laid their nets. Atrika in the form of fish was trapped in the net. The fishermen were not able to realize that the fish was pregnant. So, when the fish was taken for cooking and when the cook cut its stomach, a baby boy and baby girl came out of it. The boy was good looking but the girl was having a severe foul smell of a fish. This boy established a kingdom for the fishermen and became a King by name *MATSYARAJU*.

Story of Sathyavathi (Yojana Gandhi) And Sage Vyasa’s Birth

Since the girl was emanating the smell of fish she was named as *MATSYA GANDHI* (smell of fish) and this smell spread to an extent of 8 miles, that is why she was also known as *YOJANA GANDHI*. One day, her father asked Yojana Gandhi stay on the banks of River Yamuna and said, “If anyone comes for boat ride to take them to the other side, charge them one anna (four Annas are equal to 25 paisa), but do not charge anything from Sages”. She said, “Yes” to her father’s

instructions. Meanwhile Sage Parasarudu had come there. The great Sages will never have attraction or lust on woman, but when they show lust or attraction, that is only for the welfare of mankind. He was a great Sage and he was *NIRVIKARUDU* (Unchangeable); he was never bothered about the Apsaras too. He could jump and cross the River Yamuna with his powers, but with the intention of giving a Guru for the welfare of the World, he requested Sathyavathi to take him to the other side of the river and she allowed him to board the boat.

Sage Parasarudu said, “I am crazy about you and I want your body”. She knew about the Sages and replied, “You are Mahatma, but if I fulfil your wish, I will become pregnant. What will my father say”? He replied, “Because of me, you will give birth to a son, but you will still be a virgin. You will marry a King in the future and you will get great glory. So, I am giving you a boon that your virginity will be secured”. For that she responded, “Your boon is good but my body has an odor of fish. How are you able to tolerate this?” Sage Parasarudu said, “I will take away the bad odor”. Saying this he patted her and removed her foul smell and gave her a good fragrance. The scent was like sandalwood that spread over 8 miles; now she was called as Yojana Gandhi. She said, “You gave me a boon to be a virgin even after the son is born, and now you took away my foul smell, but mid-afternoon dalliance is a great sin”. Listening to this Sage Parasarudu said, “I am going to change this mid noon into night”. Saying so he changed the whole atmosphere.

It started snowing; the river, and the boat were filled with snow, and the mid noon weather looked like winter midnight. After changing the atmosphere, he fulfilled his lust and immediately a son was born. The child was very beautiful and bluish in color; he was born with Jata Juta (long hair), *Yagnopaveetham*, *Dandam*, *Kamandalam*, wearing a black deer skin. The child was Sage Veda Vyasa and his parents were Sage Parasarudu and Sathyavathi (Yojana Gandhi).

In this way Sage Vyasa was born and became *JAGAT GURU* (Guru of universe). He was born on the day of the Full Moon (Poornima) in month of Aashada (It is an inauspicious month and falls between June and July). As Sage Vyasa was born on this day it is being celebrated as Guru Poornima or Sage Vyasa Poornima, and became famous. He is Guru to everyone. He wrote the 18 famous *Puranas* (*Vishnu*,

Matsya, Bhavishya, Kurma, Garuda, Varaha, Agni, Vamana, Maha Bhagavatam, Skanda, Siva, Brahmanda, Markandeya, Linga, Vayu, Naradha, Brahmavavarta, Padma), 18 *Upa Puranas*, famous Epics like *Mahabharata* and *Brahma Sutra*. Such a holy Sage was born to a village girl, in the mid afternoon and on an inauspicious month of Aashada. Nobody knows how, when and to whom the Mahatmas are born and enter this Universe.

After Sage Vyasa was born, his father (Sage Parasarudu) left and Sathyavathi became a virgin again. Sage Vyasa told his mother, “Oh Mother! By birth I am a great Yogi, I going to Badrinath for Tapas, do not worry about me. Whenever you need my help just call me as ‘son Vyasa’. I will be here in front of you within no time and do whatever you want”. Now coming to the main story, Sathyavathi called her son.

Meanwhile Sathyavathi got married to King Santhanu, and gave birth to two sons *Vichitra Viryudu*, and *Chithranghadudu*. Vichitra Virya had two wives, *Ambika* and *Ambalika*. Vichitra Viryudu died with disease and Chithranghadudu died in a war. There was no heir for the Bharata Clan. On the suggestion of Bheeshma, Sathyavathi called Sage Vyasa to propagate the clan. Sage Vyasa reached and gave Dhritharashtra to Ambika, Panduraju to Ambalika and Vidhura to the servant maid as children. Sage Vyasa said to his mother, “Oh Mother! Please do not stay here in this place for a long time, terrible period is going to come. Dhritharashtra is blind not only physically but also with knowledge. His children are going to become vicious; they are going to fight with Panduraju’s children. The Bharata clan is doomed and will be destroyed. You can’t see the unfortunate events happening right in front of your eyes. Take your daughters-in-law and go to the forest, perform Tapas and get salvation. Dhritharashtra will experience his Karma himself”. Although Panduraju, Vidhura and Dhritharashtra were his sons, he still warned his mother about what is going to happen in future and suggested her to be in peace during the rest of her life. Before leaving to the forest, he said to his mother, “I think this family life seems to be very fickle. Our physical look, wealth, family structure and the human life changes every second; these are not always the same. Always our past moments were great compared to the future.” On his advice, Sathyavathi left to the forests with her daughters-in-law Ambika and Ambalika.

King Parikshit was cursed to die on the seventh day

Sage Vyasa spent some time looking at the good and bad of the Kauravas and the Pandavas. Eventually Mahabharata War took place and *ABHIMANYU* (He was the son of the third Pandava prince Arjuna and Yadava princess Subhadra) died and his son *PARIKSHIT* became the King. The King went for hunting and in the forest, he put a dead snake on the neck of Sage Samika. Samika Maharshi's son Sage Srungi cursed him saying, "The person who has put a dead snake on my father's neck is going to die with a snake bite on the seventh day, after sunset". Then Parikshit called his son *JANAMEJAYA* did coronation to him and left his capital city *HASTHINAPUR* and reached the banks of River Ganga (Currently in between Delhi and Haridwar and is called as Sukha Sthala). In ancient times the journey was one hour through the forests. There, with the power of Sages, he built a single pillared building within a few minutes (ideally useful to do Tapas). Atheists (people with no belief on God), who live in violence, evil-minded, perpetually commit sins, live with everlasting defilements also attain Nirvana and all sins will be forgiven if they listen to *Bhagavatham* with attention and belief on their Guru. Sage Vyasa once remarked that those who criticize or comment the narrator of *Puranas* (expert in *Puranas*) will be born as various organisms 84,00,000 times in the future.

On the River bank, King Parikshit did all the charities. He heard *Bhagavatam* for a week recited by Sage Sukha. Sage Sukha noticed the fear of death in King Parikshit and he said, "The human beings who take birth have to die and let go of the fear that 'I' will die. He who listened to *Bhagavatham* with belief and attention will attain salvation. Any individual having fear of death will not get salvation and who invites death with courage will attain salvation. The benefits of listening to *Bhagavatham* will be realized only when you listen to it with great belief, concentration and without fear of death (you have to follow these as you are following the instructions while taking medication). The fear that I will die is still on your mind; you don't need to be scared. Death is inevitable so don't be anxious about it. You heard *Bhagavatham* with attention, recall it. Think about Lord Hari (Lord Vishnu); you will go to Vaikuntam and you will not be born as human being again".

Everything seemed to be alright as long as the King heard *Bhagavatham*. He was feeling courageous and thinking, 'Yes death is inevitable'. Once it was completed, again he was scared about death and this is called as *Purana Vairagyam* (*Purana* dispassion or detachment). So long as we are listening to the *Puranas*, we will be very active and take lots of firm decisions like we have to attend the *Puranas* on time, with attention, but once it is completed all the decisions will vanish. *Purana Vairagyam*, *Prasuthi Vairagyam* (delivery of child) and *Smashanam Vairagyam* (Grave yard) are the most dangerous ones. These detachments are temporary in nature that come and go. The devotional attention one has to pay while listening to *Puranas* should not be short lived but should last for a lifetime. Even after listening to *Bhagavatham* recited by Sage Sukha, King Parikshit could not overcome his fear about death. Finally, he could not pray to Lord Vishnu when the snake came and bit him and he died with fear. As he died with fear, he could not attain salvation which he is supposed to have got as a result of listening to *Bhagavatham*.

At the time of demise of King Parikshit, Janamejeya's age was 16 to 18 years (there are controversies about his age and finally some say it is between 16-18 years). After his father's death he came to the banks of River Ganga with his ministers. The King's body was almost burnt with the snake bite, and was looking like a stick. Janamejeya was surprised to see his father's body in that condition and thought, "What a great man my father was? How his body suffered so much". He performed all the rituals on the River bank under the guidance of Sage Dhaumyudu (priest for the Pandava Clan) and cremated him with incense trees and sandal wood logs (In olden days the incense sticks were made with the bark of *AAGRA DRUMAMULU* -a resin converted into the bark). He donated thousands of cows, gold, to the Brahmins. On an auspicious day and time, he ascended the throne and started ruling the kingdom.

Janamejeya became King. He learned the art of weaponry perfectly. As Arjuna learnt from Sage Dronacharya and Karna from Sage Parasurama, Janamejeya learned all the skills of war from Sage Krupacharya and learnt the Vedas from Sage Dhaumyudu and became a great scholar and a warrior. King Janamejeya married Vapushtama, the only daughter of the King of Kasi. She was gorgeous. She looked

as if she was made by fusing all the beauties in the world. She was golden hued in color but her palms looked like rubies. When she was walking on the marble floor, it used to shine like rubies due to the color of her feet. They had four sons and they were also scholars like their father. He was ruling the kingdom following Dharma. One day Sage Udhankudu came to see King Janamejeya and asked him, “Janamejeya do you really love your father?” The King replied, “Yes of course I have love and devotion towards my father”.

The Sage said, “Your father was bitten by a snake called Takshaka, and died. After killing your father Takshaka is happy now. Without killing him and taking revenge you are enjoying all the luxuries”. King Janamejeya replied, “What is the fault of Takshaka in this? Because of the curse given by a Sage, Takshaka bit my father and he died”. The Sage replied, “The duty of the snake is to bite and kill, but he committed one more sin, which I am going to tell you now. There was a Brahmin by the name Kasyapa; he knew the snake mantras very well. He was coming to meet your father by walking through a forest, thinking that, ‘Takshaka will bite the King on the seventh day and then the King’s body will be burnt, then I can chant the snake mantra and revive him. I will make the King and his children happy, and take some wealth from him’.

Kasyapa was a great expert in handling snake bites. While walking in the forest he saw a naked Brahmin. He asked Kasyapa, “Where are you going?” Kasyapa replied, “The snake Takshaka is going to bite the King tomorrow i.e., seventh day, the King is going to die after the snake bite, then with snake mantras, I am going to save the King Parikshit. The King and his children will be happy, so they will gift me some wealth and with that I will live happily with my family.” The Brahmin asked, “How can the dead be brought back to life using snake mantras? Can anyone do this? Do you know who is going to bite King Parikshit? It is Takshaka. After the bite by Takshaka they have to die immediately.” Kasyapa replied, “I have the power to bring back to life any person suffering a snake bite”. The Brahmin laughed and asked, “Did you ever see Takshaka?” Kasyapa replied, “Why should I see him? I don’t need to see”.

The Brahmin said, “Then see!” Immediately he changed into a dangerous snake with thousand heads. The snake said, “I am snake Takshaka; I am going to kill the King. Now you understood what I am.” Kasyapa replied without any fear, “If you are bigger than this also, I do not care. If you are biting the King, I am going to bring him back to life”. Takshaka replied, “Why wait until the King? There is a banyan tree on this side. I will bite that tree, if you can make that tree alive, I will believe that you are going to bring him back to life”. Saying this the snake bit the tree beside him. The poison of Takshaka immediately burnt the tree with the flames of fire and reduced it to ashes. Takshaka said, “See how this tree has burnt into a handful of ash. Now can you use your mantra and make this tree alive?”.

Immediately Kasyapa took water from his Kamandala, recited the mantra and sprinkled on the tree ash. The ash changed into a tree within no time, with additional fresh branches. Takshaka was shocked with this, ‘I thought this priest is a normal man but he seems to be an extraordinary one. With the mantra he made the tree alive as it was before, he also revived a dead Brahmin who was there on the banyan tree at that time’. Takshaka told the Brahmin priest, “The magical power of your mantra is unique and unparalleled. Even if I bite King Parikshit, it is waste, as you are going to make him alive again. After this incident, people will think Takshaka looks dangerous with thousand heads but he has no power and no one will respect me and everyone will take me for granted. Then I do not have any value. It is also unjust for one Brahmin to reverse the curse given by another Brahmin. You are going to the King to get wealth; I will give you more wealth than the King”. Saying this he gave him gold and precious diamonds. After seeing this wealth Kasyapa felt, ‘Anyway I am going for the wealth, I got it here itself. Reversing the curse of another Brahmin is also not ethical. This period for King Parikshit is also not favorable’. Thinking so he took the wealth and left.

Now one may get a doubt how this story came out. There was a brahmin on the tree plucking the banyan leaves for the purpose of a ritual. As soon as Takshaka bit the tree he was also burnt to ash. With Kashyapa’s mantra he also became alive again. Sage Udhankudu said, “I came to know of this story from that Brahmin. That day this wicked Takshaka bribed and sent Kasyapa back. Otherwise, even after the

poisonous bite, Kasyapa might have saved your father from death. It would have been good for the world if a righteous man would have been alive today. Takshaka could have fulfilled his duty. Why did he send Kasyapa back? He betrayed you. He gave value to a Brahmin's curse and killed your father unjustly. The wicked Takshaka has done injustice to the world, so you have to take revenge. You perform Sarpa Yagam (this Yagna will destroy all living serpents). I can do that Yajna myself. appoint me as your *RUTHVIK* (A person who performs all the Vedic procedures like Homam (in particular)) to do this Yagna. The great flames of fire in the Yagna will burn Takshaka and his relatives to ashes”.



Sarpa Yagam

King Janamejeya keeping Sage Udhankudu as his *Ruthvik* started the *Sarpa Yagam*. In that sacred fire the snakes from all over came and got burnt. Looking at this Takshaka was afraid and went to Lord Indra and said, “Oh Indra! Janamejeya is performing *Sarpa Yagam*. All the serpents are burnt to ashes in that fire; please save us”. Indra replied, “As long as you are near me there will not be any danger for you. You wrap yourself around my throne.” Takshaka wrapped himself around Indra's throne, so that the mantras of Yagam, won't affect him. Due to the power of the mantras, millions of snakes came down from the sky and burnt in that fire. All kinds

of snakes were burnt and all sorts of smell emerged from the Yagam. But Takshaka did not come. Looking at this King Janamejeya was shocked, and said, “Many snakes were dying in the Yagam but why did Takshaka not come?”. Listening to this the Sage with his power of *Divya Dhristi* (clairvoyance) looked and said, “Takshaka had wrapped himself around the throne of Indra, so he is not getting affected by the mantras”.

King Janamejeya pointed out saying, “With the power of your mantras can’t you get Takshaka here?” The Sage replied, “We have the power to move even Lord Indra” and chanted.

“Sahayendra Takshaka Ya Swaha”

With the power of this mantra the throne was pulled out from Indra Lokam with Indra sitting on it and Takshaka wrapped around it and it started flying in the sky. In a few seconds it was about to fall in the sacred fire along with Takshaka and Indra. At that time, the Sage Aasthika came running and said, “Janamejeya while performing the Yagna whatever is asked should be given without denying”. King Janamejeya replied, “I will fulfil your wish”. Sage Aasthika asked him to stop the Yagna, and the King stopped the Yagna in the middle. Meanwhile the throne almost reached there with Takshaka and Indra, spinning in the sky. Sage Aasthika stopped the spinning throne with the power of his mantra, and said, “Indra do not give shelter to such people, you will also die with them”. Indra left the place with his throne and finally the Yagna was stopped. King Janamejeya started thinking, ‘I thought I performed a great Yagna and killed millions of snakes, but my desired purpose was not served. Takshaka did not die, but my father had a bad death; I could not take revenge’. Thinking so, he became restless and he was reluctant to have food. He felt miserable with the thoughts of his father.

While he was in so much grief, one day during the time of sunrise, lightning flashed in his palace. The light was blue in color and King Janamejeya stared at this light. In that light a great man appeared there. He was Sathyavathi and Sage Parasarudu’s son Sage Vyasa. In *Mahabaratham*, there was a description of Sage Vyasa. He was very tall and in the color of a dark blue cloud wearing a black deer skin. The *Dandam* in his hand glowed with the light of a million Suns; he could do anything with his *Dandam*. His long hair was glittering and looked like the color of the rising Sun. Sage Vyasa is credited of having divided the entire Vedas into four and he also gave the meaning of the Vedas to the world. He removed the doubts in Vedas and he gave good fortune to all Worlds. He developed the Bharata clan/dynasty (because of him Dhritharashtra and Panduraju were born). He improved the wisdom of the

people by introducing the great epic like *Bharatham* to the world; the Gods also bow to him. By seeing such a great Sage, King Janamejeya bowed attentively with devotion and offered him a seat.

DEVI BHAGAVATHAM VI CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



Sri Matre Namaha
Sri Gurubhyo Namaha

CHAPTER

7

KEY POINTS

Why Janamejeya was unhappy and sorrowful?
Why should we remember the Guru's Feet?
How to accept scolding by the Guru?
Benefits of reading or listening to *Devi Bhagavatham*
Description of Heaven
Who are Saptha Matrukas?
Description of Kailasam and Vaikuntam

Om Sarva Chaithanya Rupaam, Thaam Aadyam Deemahi
Bhudhim Yaanah Prachothayath

Sage Vyasa gave a divine discourse and enlightened the worried Janamejeya. Janamejeya took the responsibility to safeguard the Bharatha clan and he was lucky to have the darshan of Sage Vyasa during his troubled times. The *Devi Bhagavatham* tells us a great truth here, that whenever you are in sorrow, anything that causes grief to the heart, in case of severe suffering, one should have strong belief and seek the refuge at the feet of their Guru.

Vande Guru Pada Dwandwam Avangmansa Gocharam Rakta-Shukla
Prabha Mishram Atarkyam Trai-Puram Maha ha

The Guru's feet has to be remembered at all times. One foot represents white color and *Sattva Guna* (is a quality of goodness and selflessness). Sattva guna brings peace and the mind gets calmed by it. A person with calm mind can do anything. The second foot represents the color red and is known as *Kriya Sakthi* (action force). It gives us the energy to do whatever is needed. As soon as we think about the Guru's feet, we get all the skills and energy needed to do any task. So, the Guru gives us peace and energy to fulfil the tasks. If the Guru scolds the disciple, it is for their betterment and wellbeing. Only the Guru has the authority to point out the mistakes or defects in his disciple. Only the Guru has the power to say that, what is wrong. By doing so Guru removes the sin of the disciple. The disciples are very lucky if the Guru remembers or thinks about them.

Whenever a disciple makes a mistake, the Guru will come and warn the disciple regarding the mistake and protects the disciple against making such an error. If the disciple always thinks that the Guru is criticizing, scolding, he will not receive proper education and will thereby go to Hell. The duty of the disciple is not to take the corrections in a negative manner. He should think in such a way that once upon a time, mistakes made by humans were corrected by Lord Narayana (Lord Vishnu) himself. By every correction, if a disciple enhances his belief and devotion towards his Guru, all the sins he had committed so far will be wiped out. Lord Sri Krishna scolded Arjuna in front of many people by saying, "You are having a herd mentality and you have forgotten everything". Arjuna never felt bad about these scoldings, whenever he made a mistake those were corrected by Lord Sri Krishna. That is why every human needs Lord Narayana beside him/her in the form of a Guru and it will help the disciple to choose the right path for salvation. Every human needs the blessing of his/her Guru to attain salvation. How can the Guru help in attaining salvation? First the Guru will point out the mistakes and flaws of the disciple; the disciple should accept the mistakes, and change his behavior that leads him/her to the path of enlightenment. If a disciple does not accept his mistake and tries to manipulate, he will go downhill for few thousand births.

The *Siva Purana* has seven Chapters, they are comprised of more than 24,000 verses, a bit longer than Ramayana. The first chapter is ***Vidyeshwar Sambhita*** and second is

Rudra Sambita. In these chapters it has been clearly explained how a Guru helps eliminate sins. The same is repeated in this chapter. The Guru is affectionate towards his disciple; when the disciple is going in the wrong path, when the disciple is restless, Guru will warn the disciple for a few times and then he will point out the mistakes and the sins being committed. The disciple will start realizing his mistakes and change himself. But sometimes when pointing out the mistakes, instead of changing, the disciple becomes angry. There is a story of Sage Naradha cursing Lord Vishnu, when Lord Vishnu pointed out the mistake committed by him.

The appreciation from the Guru is a blessing for the disciple. God blesses them through the Guru. By praising, God's intention is to improve the good deeds done by the disciple. If Guru is scolding then it is not really meant to scold but it is to correct the disciple. The Gurus are not biased. Lord Sri Krishna appreciated Arjuna and prevented him from rebirth. Sage Vyasa also appreciated Janamejaya, so that more people will start doing the good deeds. The King Sudarshana was praised by Sage Bharadwaj. If the Guru praises, the disciple will think along the lines that they have done good deed, so they will try to continue doing good deeds. Continuously doing good deeds will lead to salvation and the people who are dependent on the disciple also move in a good path. So, to accord salvation to many people Gurus praise their disciples.

Sage Naradha once fell prey to lust for a woman. When pointed out the same Sage Naradha was very angry and said, "You do not have a mind; you are wicked, you cheated me, and how can you say that I have lust?" saying this he cursed Lord Vishnu. Actually, Sage Naradha has the position and capacity to curse Lord Vishnu. Lord Vishnu said, "I will receive your curse and I will take 10 incarnations, but you are spoiling your life with the lust on a woman. So, I just wanted to correct you". Then Sage Naradha came out of the delusion and he repented and wept. Sage Naradha undertook pilgrimage and came to Lord Brahma and heard the *Siva Puranam* to get rid of the sin committed by him. Now coming back to the main story of Janamejaya, he did not commit any mistake. But he was restless and helpless about his situation. So he remembered his Guru, the most venerable incarnation of Lord Vishnu, with a dark blue cloud color like body, and then Sage Vyasa appeared there.

Sage Vyasa asked, “Oh Son! Why are you upset?” Janamejeya replied, “You know everything, what should I say now? But since you are asking me, I will tell you.” Saying this he did Guru *PUJA* (the loving offering of deepam, flowers, and water or food to the divine Guru) and offered him the throne and he sat near Sage Vyasa’s feet. With utmost humility Janamejeya said, “I could not save my father. I heard from Sage Udhankudu that my father had a bad death. So I wanted to take revenge on the serpents, especially to kill the snake Takshaka, who bit my father, so I started Sarpa Yagam. The Yaga went on well for some time and many snakes were killed, but not Takshaka. I failed in killing Takshaka and the Yaga was stopped. Finally, I could not take the revenge, I could not continue the Yaga and I am upset for killing the innocent snakes. Keeping all this aside, before his death my father instead thinking about *Bhagavatham* recited by Sage Sukha, was fearful about his impending death. If anyone fears death, they would not reach either Heaven or Hell and will be stuck in the middle. I do not know the current status of my father, so I am sad.” During the time of death whatever is there in an individual’s mind, that will be the foundation for the next birth.

Yanthe Mathi Sa Gathihi

Every person will have some thoughts before their death and they will be born as per those thoughts. That is why before death, all the human beings should think of Lord Vishnu (Hari) and chant Lord Hari’s name or whichever God they like. Chanting Lord Hari or Lord Siva’s name is easy. By this the person will reach either Lord Hari or Lord Siva. Instead, if an individual thinks about the materialistic world, they will be born into it as such. If an individual thinks about his house at the time of his death, he may be born as a dog in front of that house or he may become a servant in the same house cleaning it, getting scolding from the owner of the house.

The most known epic of *JADA BHARATHA* who had attachment on the deer and he was continuously thinking of it before his death so he was born as a deer in the next birth. A Mahatma like *Jada Bharatha* who did great Tapas came back without attaining salvation. What one often thinks and is there in their mind at the time of death, they will be born as the same. When people hear or read *Puranas* like

Siva Puranam, Vishnu Puranam, Bhagavatham, Devi Bhagavatham etc., regularly and think of nothing other than the *Puranas*, will lead them to the path of salvation. The individual who thinks about *Puranas* and his Guru, while leaving the body will reach *Purana Purusha* that is God.

Sage Vyasa for this reason advised us to think about *Puranas* and to listen to or read them. The benefit of listening is more, as you can remember what you heard the most, you will remember the most chanted mantras or words. It may require some practice, but there is an easy way to do this practice, is by remembering the Guru as *Vande Guru Pada Dwandwam*. By remembering Guru, you can recall his words, his preaching and the benefit of this is to attain the destiny of reaching God after death. If you chant Hari, Hari repeatedly you will reach the world of Lord Hari (Vaikuntam/Heaven), Siva, Siva we go to the abode of Lord Siva, SriMatha, SriMatha we will reach the Manidweepam, the abode of Devi. At the end of the life human beings should remember only this. People may have hectic daily routine due to their jobs, businesses and other activities but at the end of the day, before going to sleep one should not think about anything other than God. If one does this then that individual, if they pass on while in sleep, will attain salvation.

After listening to Bhagavatham for seven days King Parikshit was still in the fear of death. Sage Sukha had repeatedly advised him to leave the fear of death, but the King could not. Janamejeya with the affection on his father asked Sage Vyasa, “Fear is common for human beings, even to the Sages, because of this I am worried about my father, and he may not reach either Heaven or Hell and may be stuck in the middle. How is my father? Why was the Yagna stopped? All these questions are troubling my mind and heart. For those who have died on the ground (Earth) will attain some salvation, but the one who died in the sky, even after all the rituals will not get any salvation. My father did not die on the ground but he died in the single pillared structure in the sky, so I do not know in what stage he is now. My father should attain salvation. What should I do to achieve this?”

Sage Vyasa replied, “You asked a good question. Wherever people die, or died with any *DOSHAM* (condition that has flaws, unfavorable or not good), the *Bhagavatham* has the power to drive that person into attaining salvation. The history

of the Devi is called as *Bhagavatham*. To show the path for attaining salvation to human beings, I have written ***Sri Krishna Bhagavatham and Devi Bhagavatham***. Each has 18,000 slokas (total of 36,000). Your father heard Sri Krishna Charitra in the past; he should have attained Salvation, but as he was afraid of death, so he could not attain it. To give him salvation I will recite the very auspicious *Devi Bhagavatham*.

The *Devi Bhagavatham* contains many stories of Great Yogis, Kings, Devotees, Sages and history of the Trinity. It contains touching stories of the Almighty, Glory of the Mother and the importance of *BEEJAKSHARAM*. (Beejaksharas are placed in particular order to harness energies of particular Deities.) The *Devi Bhagavatham* is very sacred, secret, and awe-inspiring too. This *Purana* is the best among all *Puranas*. The meaning of some verses in *Bhagavatham* is not so easy to decipher. In some verses there is a general meaning and inside there is a connotation and has subtle undertones. For example, general meaning of 'Lord Siva' is Lord Siva but the word also has many meanings like, power spread all over, very auspicious, takes different forms when needed or wished, enormous intellectual power and His body is in fact shared with the Devi. Sometimes those who hear *Devi Bhagavatham* forget themselves. By attentively listening to *Bhagavatham*, a person can avoid bad death and leaves the body with pleasure and after death will reach Her. I am going to tell you such an auspicious story. In the past I told the same story to my son Sage Sukha. Now I am going to tell you. In fact, I thought of telling this story to you through Sage Sukha, but Lord Brahma came to me and said, "Now we have to give salvation to Parikshit, at the same time we have to bless Janamejeya, so you go and tell this *Bhagavatham* to Janamejeya, who is in *Gruhasthuashram*. I know you won't tell *Bhagavatham* to individuals who are in *Gruhasthuashram*. So you gave *Bhagavatham* to the world through Sage Sukha, but now you personally go and tell Janamejeya". So, I personally came to tell you". Sage Vyasa never visited any King or a person in *Gruhasthuashram* to recite *Bhagavatham*".

Sage Sukha went to Sage Vyasa and learnt all the *Puranas* and he taught them to other Sages like Sounaka, but now Sage Vyasa himself came in search of Janamejeya, recited the *Bhagavatham* and performed *Amba Yagam*. *Devi Bhagavatham* is the

most sacred one. This was the last Purana written by Sage Vyasa and after that he disappeared. Somewhere, rarely he gave Darshan only to devotees, before this he was wandering in human habitats. After reciting *Devi Bhagavatham* to Janamejeya he stopped wandering in the human habitats and left to get *ATMANUBHUTHI* (Self-realization).

Ashwatthama, Bali Chakravarthy, Veda Vyasa, Hanuman, Vibhishana, Kripacharya, and Parashurama are called as *CHIRANJEEVULU* (immortals). These Chiranjeevulu will be there till the end of Kali Yuga. Sage Veda Vyasa blessed mankind with many virtues; he is an embodiment of Lord Vishnu; such a legend was giving Darshan most of the time to human beings until he recited *Bhagavatham* to Janamejeya. After reciting *Devi Bhagavatham* to Janamejeya he stopped appearing in a form and started wandering without a form. He still resides in any one of these places such as Badrinath or Sukha Stala or banks of River Saraswathi or Prayaga or Kasi. It is very hard to have his Darshan. He is there in these places but with the blessings of the Guru, definitely you can have his Darshan. Again, Sage Vyasa said, “I have provided easy ways in *Devi Bhagavatham* to attain the four *PURUSHASUTRAS*: *DHARMA* (righteousness – moral values), *ARTHA* (prosperity – economic values), *KAMA* (pleasure, love – psychological values), and *MOKSHA* (liberation – spiritual values)”.

“Some stories in *Devi Bhagavatham* will enlighten us about Dharma. After listening to these stories, the listener will earn a lot of money (after listening to *SUDHARSANA CHARITRA* the devotee will acquire money), it will also fulfil the wishes of the listener (by listening to Sage Chyavana and Sukanya story in *SAPTHAMA SKANDHAM*), and by listening to the *Manidweepam Varnana* it will give permanent salvation and free the listener from the cycle of birth and death. *Devi Bhagavatham* is the essence of all the Vedas. I will present all those Vedas which are in the form of mantras and in the form of stories. Therefore, it always gives good fortune and immense happiness to the listener”. Listening to this Janamejeya was extremely happy.

Janamejeya said, “Oh Great Sage! Now I have a doubt. What is *Bhagavatham*? What is its meaning? What benefits do I get from listening to it? In which World

is my father now? To which World will he be going? Who is that Devi you are talking about? How to worship the Devi? Please tell me all this in detail. I do not know whether my father did good deeds or bad deeds but he was a great person, a Mahatma and he heard the sacred Bhagavatham. Where has such a person gone now?” Sage Vyasa replied ,“Listen carefully. Your father Parikshit, is not in misery but he did not reach Heaven as well. He is hanging downward and stuck between Heaven and Hell. The reason for that is the fear at the time of death. Now, you can only give him the highest level of salvation by listening to *Devi Bhagavatham*, and after that performing the *Amba Yagam*. With this Yagna you and your father will attain Salvation. This Yagna has to be performed at a river bank or at a great place of pilgrimage. (The places ideal to perform *Amba Yagam* are River Banks of Yamuna: Brundavanam, River Banks of Ganga: Varanasi, River Banks of Sarayu: Ayodhya; a place of pilgrimage at the river side is the best. If it is performed in these places, it will give immense power.) You perform this Yagam, I will guide you.” So, now one should read the rest of the *Purana* with utmost devotion and attention.

Sage Vyasa said ,“Now I am going to narrate the most sacred *Devi Bhagavatham*. Listen to it with attention and devotion for the wellbeing of yourself and the World. After hearing this *Purana* perform *Amba Yagam*. This Yagam will bring salvation to you and your father. There is no other object in this Universe to adore other than the Devi. *Devi Bhagavatham* has the power to drive away worldly pleasures and give salvation. There is no rebirth for the individual who listens to it. Create love, devotion on Devi and attention towards her stories. Lord Brahma, Lord Vishnu and Lord Siva worshiped the Devi with constant devotion and with the thought that they wanted nothing but Devi’s compassion. When the Trinity themselves adores the Devi’s feet, as ordinary human beings if we do not worship her, how can we attain salvation? This World is filled with the power of Devi; each part is filled with this power, recognizing that existing power is wisdom. We have to listen to this story to give *Akshaya Heaven* (permanent heaven) to those who died in our clan and help them achieve the state of Ancestral Gods. By listening to the *Purana* all our elders who died will acquire *Akshaya Heaven*.

Heavens are of two types: *KSHAYA* and *AKSHAYA*. Those who have done a little good, will be in *Kshaya Heaven* for a few days and once the virtue they have done diminishes they will be born again in the World. If you listen to the *Purana* with attention, the virtue of your Ancestral Gods will improve and that virtue is inexhaustible, so they will stay in *Akshaya Heaven* forever and there will be no re-birth for them. The Heaven in this context is not the one ruled by Lord Indra. It is the Ultimate Salvation.” Listening to this Janamejeya was happy and said, “Tell me how this Universe had evolved and what is meant by Devi? How to worship the Devi? I will listen to the answers and at the end perform the *Amba Yagam*”.

Sage Veda Vyasa responded, “It is very difficult to answer your questions. Lord Brahma and other Gods cannot explain how the Universe evolved. The Trinity does not know how to worship the Devi. How do we know? But still, I will explain to you what I know. Once in a while on pilgrimage, I wandered around the entire world. Due to this pilgrimage, I have become calm, peaceful and physically strong. Pilgrimage gives peace of mind, we come to know many things, makes the heart sacred, health improves, devotion improves, and makes us physically strong. The individual who is always confined to home will not have good health and also after death he will take miserable rebirths.

The person who always thinks and stays at his home, without going out on pilgrimage and without listening to *Puranas* is like a person living in the dark. After death he will be reborn and again and again, he will be struggling in this cycle of birth and death without attaining deliverance. It is always good to listen to *Puranas* directly from the Guru. When Sage Vyasa was on pilgrimage 10,000 disciples were accompanying him. In *BHEEMESHWARA Purana* Sage Vyasa said, “My disciples *Jaimini, Pailudu, Vaisampayanudu, Sumanthudu*, etc. are equal to me and greater than me in wisdom and in knowledge. With all of them, with devotion on Lord Siva, I did pilgrimage all over the world. On this trip I reached the banks of River Ganga”.

There are many banks that the River Ganga has. Born in the Himalayas, Mandakini on one side, Alakananda on the other, Bhagirathi on yet another side, all the branches of the River come and join near Rudra Prayaga. From here the absolute River Ganga starts. The River from Rishikesh reaches Haridwar, to Prayaga

and at Prayaga River Yamuna and River Saraswathi will join River Ganga before it reaches Kasi. In Prayaga the waters of River Ganga will be bluish white in color and River Yamuna is in black color and it looks like Lord Vishnu and Lord Siva are walking together (Sage Vyasa explained this in *Bharatham*).

Sage Vyasa reached Haridwar; Lord Vishnu will be constantly wandering there. Lord Vishnu (Hari) entered Bhulokam from Vaikuntam through this place and is known as Haridwar (Dwar means gate or entry place). A person who steps into Haridwar and chants Lord Hari's name will come out of the extreme delusion, that is why this place is also known as *MAYAPURAM* (Maya is Delusion). In Haridwar the River Ganga flows at great speed. There are seven places which give us deliverance (*Saptha Moksha Puram*). By visiting these places humans will attain liberation. *AYODHYA* (Uttar Pradesh), *MATHURA* (Uttar Pradesh), *HARIDWAR* (Uttarakhand), *KASI* (Uttar Pradesh), *KANCHIPURAM* (Tamil Nadu), *UJJAIN* (Madhya Pradesh), *DWARAKA* (Gujarat). Sage Vyasa took his holy bath in the River Ganga. After the holy bath he heard the sounds of his disciples saying and wishing Jaya Ho Gurudeva. Sage Vyasa looked that side and saw his Guru, who chants the name of Lord Vishnu always and the one who takes away the worries of others. Sage Naradha had reached there.

Sage Vyasa continues to explain his experiences to Janamejeya, "I was lucky enough to see Sage Naradha on the banks of the River Ganga at Haridwar. Sage Naradha is absolutely a calm person. Sometimes he pretended to be in anger to correct or for the welfare of his disciples. He is omniscient, a symbol of knowledge, a knowledge provider. He was the person who recited about Ramayana to Sage Valmiki and about *Bhagavatham* to Sage Vyasa. He was clarifying the doubts of Sages and helping them spread Dharma in the Universe. He is the ultimate Guru. I bowed and fell at his feet. I did all the worshiping that had to be done for him. I washed Sage Naradha's feet with water from River Ganga and sprinkled thereafter this water on my head (as a symbol of respect) and felt my birth was blessed.

I asked him, "Mahatma I am seeing many Gods on my pilgrimage. In every temple I feel that God is great, so I got a doubt who is the operator of these Worlds? Who is creating these Worlds? Who is best of them? Who is responsible for the

Creation, Sustenance and Dissolution? Who has the best energy? Few say that Lord Siva is generous in giving salvation. Few say it as Lord Vishnu, and others say the other form of Lord Siva that is Lord Sada Siva. Few say you do not need to go anywhere, as all the places of pilgrimage are within you. The human is wise and dumb sometimes. He has to be his own Guru but at the same time he also should worship his Guru. Some people say that it is enough to remember the name of Lord Vasudeva, some people say Lord Brahma is the source of all Deities and he is born from the navel of Lord Vishnu, so it is enough to worship Lord Brahma. Some people say worship the thousand eyed Indra, others say to worship Vayu, Pavakudu, Varuna, Yama, Kubera, Ganapathi, Bhavani Devi etc.

Everyone is worshipping in different ways. For me every *Purana* seems to be immersed in fascination. After reading repeatedly I am getting confused/confounded/delusional. Finally, whom should we worship to attain salvation? Few say there is no God (atheism). This is more dangerous, and without God how is this Creation happening? Few say no rebirth, but I know what my previous births were, and what spiritual practices I followed. You also know about them. By hearing all these I am confused and have several doubts. So please clarify my doubts and explain to me about the Ultimate Energy. If you explain it, I will write it as *Puranas* and give to the world”.

Goddess Chandi and Goddess Mansa are the Goddesses existing on the two hills in Haridwar. Sage Naradha has chosen such an auspicious place like Haridwar which is on the banks of River Ganga and between the two Goddesses to clear Sage Vyasa's doubts. Choosing such a divine place to understand about the Devi's energy will make the task easy. The *Puranas* recited in Divine places will be more effective. Sage Naradha replied, “You asked me a good question. Even I got the same doubt; I expressed my doubts to my father Lord Brahma. Once I visited the Creator and my father, Lord Brahma who had tremendous effulgence (Tejas) and sits on the white lotus flower. I asked him all these questions. “Explain to me about the Ultimate Energy. If you listen to what Lord Brahma told me, you do not need any other reply or explanation and this will clarify your doubts.

Lord Brahma explained to Sage Naradha and Sage Naradha to Sage Vyasa and Sage Vyasa is now telling it to Janamejeya. “Once this Universe was flooded with water (Pralayam), nothing was existing except water; it was looking like one enormous sea. The Earth, Fire, Air were merged in the Water. There was no *Charulu* or *Acharulu* from the Creation but only water. At that time a white lotus bloomed and was floating on the water. This was the *PUNDAREEKAM*. I was born in this lotus flower. After the birth I started looking all around. I could not understand anything. I sat in the middle of the Lotus and started thinking who am I? Who is my Patron and Saviour? Who gave me birth? Who is responsible for Creation, Sustenance and Dissolution? I can see only water, how is this lotus born without support? While thinking so, I heard a Voice from the sky saying, “You are the Creator of Creation, gradually start creating the Worlds and creatures in the Universe. Create 84,00,000 living beings. You are born for the purpose of Creation”.

“I looked towards the sky from where those words were heard in search of the person, but I could not see any form there. Someone asked me to create different living beings but for that I need knowledge and intelligence. But I did not have anything then. Even if I tried hard to create something, where would they live as there was no Earth there? Then I looked around in search of Earth, but I could not find it. “Oh Voice! You asked me to start Creation, but there is no Earth and I do not have the knowledge to create it, how can I start this Creation?” The Voice replied, “To start Creation you need different energies, knowledge and Earth. Through Tapas you can achieve all these energies and knowledge. So, perform Tapas, Tapas (the Voice said two times)”. The Voice was speaking invisibly and is known as *ASAREERINI* (is not visible but can hear the voice).

I asked, “How to do Tapas? “Eyes closed, sit in Padmasana position on the lotus, place your hands near your navel. I will give you a *Beejaksharam*, chant that letter. Concentrate your mind and intellect on this *Beejaksharam*”. The Voice said “*AIM*”. (*Aim is the Beejaksharam*”). Immediately Lord Brahma closed His eyes. As soon as He closed His eyes, His mind and intellect united together, and He placed His hands near the navel and started chanting the *Beejaksharam AIM*. He continued this chanting for 1000 years. After 1000 years He heard, “Oh Son! Your Tapas had been

completed, so now start the Creation”. I opened my eyes and said, “Alright”, to the Voice. But I was shocked to see two Demons in front of me; they were black in color. They are, one *MADHU* the other *KAITABA*.

(CHAPTER III, GIVES DETAILED STORY OF THESE DEMONS)

Both Madhu and Kaitaba were killed by Lord Vishnu with the help of Goddess Devi. The flesh in the brains of both the Demons joined together and formed as a round lump, and that became as *EARTH*. Since it is formed with the flesh of the brain it is also called as *MEDHINI*. The land thus formed disappeared immediately and I did not know where it disappeared. Then I thanked Lord Vishnu, “You killed the two Demons and saved me but the Earth has submerged into the sea”. Saying this I bowed at the feet of Lord Vishnu. At the same time one more Person had come, He was Lord Siva (Rudra). Lord Siva was there at Kasi during the Pralayam. He is indestructible. The Trinity (Lord Vishnu, Lord Siva and Lord Brahma) then started discussing about the Voice. Lord Brahma heard few words, and according to the words he had to create 84,00,000 creatures. “Now what is Our duty? How will Lord Brahma start this Creation? After Creation how can We nurture it? Finally, how to Dissolve it? Unless the Creation starts, We cannot think about Sustenance and Dissolution”. All the three of us were discussing about Creation, Sustenance and Dissolution.

Even after prolonged discussions We were not able to come to a conclusion. ‘Still Lord Brahma does not have entire knowledge of Creation; at the same time the Earth evolved but immediately was submerged into the sea, so there was no Earth. Something very powerful is administrating this Universe. Without the grace of that Power, we cannot start our responsibilities.’ Thinking thus the Trinity looking upwards into the sky prayed with folded hands. Then the Super Energy appeared without form and said, “Once You all were geniuses; you did Creation, Sustenance and Dissolution. You are waking up now after the severe flood (Pralayam), so You forgot about Your energies. The name of this forgetfulness is *MAYA* (*MAYA*: means “illusion” or “enchantment”). I am that, *MAYA Shakthi*. Previously I was there in the form of Goddess Saraswathi with Lord Brahma, in the form of Goddess

Lakshmi with Lord Vishnu and in the form of Goddess Parvathi with Lord Siva as Your wives. At that time My energy used to be there by Your side, so all of you have done Your deeds well. During the Pralayam the powers have returned to Me. I withdrew all the powers from You, so now You are ineffective. That is why You are not able to take up Your responsibilities.”

The deeper meaning in this is clear that women in this Universe have to be respected and worshipped as a Deity. Without the support and love of a wife man cannot be successful in his life. They will continuously protect, even after leaving the husband physically. That is the power of the wife and they have to be respected always. (It was clearly mentioned in the *Devi Bhagavatham*. We asked the Voice, “Oh *Jaganmatha*! You have our energies with You, so what is our duty now?” The Voice replied, “Oh *KAJESA* ! (Ka: Vishnu Aja: Brahma Esa: Siva), means, ‘Oh Trinity! I will give You the energies so that You can do Your duties of Creation, Sustenance and Dissolution as before’. The Trinity replied, “Oh *Jaganmatha*! With Your blessing we will do, but we cannot see the five elements of the nature; we can only see water. There is no Earth, no fire and no air. Now our intellectual levels are also not at the optimum level, and we are clueless. So kindly bless us and give us powers. If we get the powers, we will do the duties assigned by You”. Immediately a beautiful girl with a delightful smile appeared there. She said, “Because You prayed for My help, I have to give You Energy. For that You have to come near Me. Then only You will get My Energies. I will show You what I am and will give You all the powers. These Energies were with You previously, but due to Pralayam they reached Me. You can continue Your duties after You get these Energies”.

The Devi did not even finish the sentence and before that, a beautiful and celestial aircraft came at high speed from the sky. It was made of gold and studded with *NAVARATHNAS* (Ruby, Pearl, Red Coral, Emerald, Yellow Sapphire, Diamond, Blue Sapphire, Hessonite, Cat’s Eye-Nine Precious Stones). Different types of pearls were hanging, with small bells. The sound coming from these bells was lovely; as the aircraft was moving the bells were making rhythmic sounds. It was like listening to heavenly music and the aircraft landed near us. We looked at the aircraft. The Voice said, “Board this aircraft and come to Me. I will show who I am. I will give My powers to You, and then You can start Your duties.

Once You board this aircraft, it will take You to your destination”. The Trinity were extremely happy with this. They did not immediately board the aircraft. They went around (*PRADIKSHANA*) it three times and went inside and sat in it. (When we buy new things like vehicles, gold, clothes, house or any other item it is important that we perform Puja to it first. It will remove all the negativity or Dosham, etc.,).

The Goddess above, seemed to be watching Us. With Her power She made the aircraft move and at once it rose and started flying to the top. (To get into this aircraft a human being needs the grace of the Devi. How can you get Her grace? With devotion, with belief and listening to Her stories, we can get the strength to reach Her). The aircraft took off at great speed like the thoughts in the mind and after sometime to Our surprise We could not see the water, and then we thought we are going to an area beyond water. After a few minutes of the journey, we saw trees, forests, sub-forests, rivers, streams, waterfalls, wells, ponds, small pools and great gardens. It had spacious gardens with different trees like dates, jackfruit, mango, grape vines, etc. These trees were giving shade, fruits, flowers, fragrance and there were medicinal plants too. On the trees there were cuckoos; the sound of cuckoo chirping was like melodious music. There we saw strange Earth, which is known as *DEVA BHOOMI* (Deva: God, Bhoomi: land). Unlike normal Earth, Deva Bhoomi will not face destruction. There were women, men and also cattle, cows with wings, deer and elephants were flying; they had four limbs and wings as well.

There was a big and beautiful city on this land, with large buildings, with unlimited floors, and to reach to the top they had a lift facility operated by itself with the help of ropes. The houses had indoor plants, and they were shining similar to that of the moonlight. The weather was neither hot nor cold. The people there were talking with each other; few were chanting Vedas, few were singing, few were reciting the *Puranas*, few were writing poetry, few were listening to the poetry and expressing their happiness by applauding, few were drinking Elixir and few were praising the Yagna Deities. While We were trying to analyze this city, We saw a large assembly.

The assembly hall had many pillars made of gold, studded with precious stones. In the middle of the assembly hall there was a throne and a Man with thousand eyes was sitting on it. Beside this Man there was a beautiful Woman sitting on the throne.

On both his sides and in front so many great people were sitting. A few beautiful women were dancing, and then we realized that it was Heaven which We created previously. It is Indra and beside him is Sachi Devi (wife of Indra), on his right Guru Bruhaspathi, on his left *DIKPALAKAS* (*Kubera: for North (Uttara)*, *Yama: for South (Dakshina)*, *Indra: for East (Pūrva)*, *Varuna: for West (Pāścima)*, *Isanya (Śiva): for North-East (Īśānya)*, *Agni: South-East (Āgneya)*, *Vayu: North-West (Vāyavya)*, *Niruthi: South-West (Nairuthi)*). These are the eight Deities ruling over the eight quarters of the Universe.) We were surprised to see one more Heaven existing. Then Lord Vishnu smiled and said, “We did not create this but there are many Heavens like this”. We were mesmerized by looking at the Heaven.



Lord Brahma and Goddess Saraswathi

As We are thinking so, the aircraft started again and within no time it rose into the sky higher and higher. On the way we saw thousands of Heavens. In every Heaven we saw Kalpavriksha, Airaavatham, Kamdhenu, and the Gandharvas were singing songs, Apsaras were dancing, and we saw Indra with his wife Sachi Devi and the Dikpalakas. While we are surprised by seeing thousand Heavens the aircraft took off again. In the Universe there are unlimited Worlds, that is why the Devi is known as *ANEKA KOTI BRAMAHANDA JANANI*. She is the Mother of these Worlds, so

holding Her feet is like holding all the worlds, She is the embodiment of all Deities and worshipping Her alone is like worshipping all the Deities. Again, the aircraft took off and after travelling for some time, We saw a sea. In that sea a white lotus was visible and in that lotus there was a handsome man sitting with four heads and four hands.

He was holding Vedas, Japa Mala, Dandam and Kamandalam with his four hands. Beside him an extremely fair woman was sitting; she was in a white saree and she had worn white jasmine flowers in her hair and except for the hair she was looking completely white in form. She was playing a musical instrument known as *VEENA*. The people there were ecstatic. Lord Brahma said to Lord Vishnu, “I saw Him somewhere”, Lord Vishnu replied, “He is resembling You, check in the mirror”. By listening to the Veena the Trinity in the aircraft were also ecstatic. Lord Brahma said, “I saw the World of a God, who receives salutations by all the Gods and that is Lord Brahma. In front of Him many Sages were sitting. In Lord Brahma’s assembly four Vedas took the form of handsome men. Not only this four Vedas but also infinite Vedas took the form of men and reached the assembly and started praising Lord Brahma. There are different seas in this Universe; Ocean of Milk, Dadi Ocean, Lavana, Ikshu Ocean etc. In the meantime all these seas in the form of men reached and started praising Him. The millions of rivers took the form of beautiful women, reached there, and started greeting Lord Brahma. (Rivers will come in the form of women. Once Mahabhashudu felt lustful on River Ganga and then Lord Brahma cursed Mahabhashudu for that, so he was born as Santhanudu).

Next all the mountains like Charmanvathi, Srisailam, Kudharam, Khamakya, etc., took the form of men and reached the assembly. We saw Snakes, Suaras (Immortals), Siddhulu (accomplished by Yoga and meditation), Gandharvas (performing artists to the gods), Yakshas (a broad class of nature-spirits, usually benevolent), Charanasuras, and others who came in the forms of men and women, and all were praising Lord Brahma in different ways. We were shocked to see Lord Brahma there. After seeing Lord Brahma on the lotus, the Lord Brahma in the aircraft asked, “Who am I? Who is he? Is this really happening? Is it my delusion or illusion?” Then We realized that it is not an illusion. Just as We saw thousands of Indra’s and Heavens, there were innumerable Lord Brahmas also in the Universe.

The aircraft took off again with high speed and after seeing so many Heavens and Brahma Lokas, They reached another place. They understood that it was Kailasam (abode of Lord Siva). Kailash Peak is in a unique state. It was like a white silver hill and some of the Yakshas were roaming around with their flocks; there was a beautiful hibiscus garden, Lord Siva likes Hibiscus flowers. A verse in the *Siva Panchakshari Sthotram* reveals the same, (*Mandara Pushpam* is Hibiscus Flowers). The letters in Panchakshari are Na Ma Si Va Ya, the Sthotram starts with these syllables (letters -Na Ma Si Va Ya) and ends with the same.

*Nagendra Haraya Trilochanaya,
Bhasmanga Ragaya Maheswaraya,
Nithyaya Shudhaya Digambaraya,
Tasmai 'Na'karaya NamaSivaya.*

*Mandakini Salila Chandana Charchithaya,
Nandeewara Pramadha Nadha Maheswaraya,
Mandara Pushpa Babu Pushpa Supoojithaya,
Tasmai 'Ma'karaya NamaSivaya.*

*Sivaaya Gowri Vadanara Vinda,
Sooryaya Daksha Dwara Naasakaya,
Sri Neela Kantaya Vrisha Dwajaya,
Tasmai 'Si'karaya NamaSivaya.*

*Vasishtha Kumbhodhbhava Gowthamadhi.
Munendra Devarchitha Shekaraya,
Chandrarka Vaiswanara Lochanaya,
Tasmai 'Va'karaya NamaSivaya.*

*Yaksha Swaroopaya Jada Dharaya,
Pinaka Hasthathaya Sanathanaya,
Divyaya Devaaya Digambaraya,
Tasmai 'Ya'karaya NamaSivaya.*



Lord Shiva with His Family

Phalasruthi
Panchak- Sharamidham Punyam,
Ya Padeth Siva Sannidhou,
Sivaloka Maapnothi,
Shive Na Saba Modathe.

The *Mandaram* (Hibiscus) and *Parijatham* ('Harsingar' translates into God's ornament. These flowers bloom at night and this is why they are called night-flowering jasmine) are both plants are the branches of *KALPAVRIKSHA*. In the *Kalpavriksha* there is special species of *Mandaram* and gives whatever you ask immediately. We saw the gardens of Hibiscus; on these plants, parrots and cuckoos were chirping in different ways. The chirping of cuckoos in Kailasam was like melodious music and like hymns and verses read by the Mahatmas. Yaksha and Gandharva women playing different musical instruments like veena and drums, and few Gandharvas were also chanting

Siva! Siva! Siva! Shambho!

At that point of time a Man entered Kailasam with five heads. Every head had three eyes. He had ten hands; in one hand He was holding *TRISULAM* (Trident), in the other hand He was holding *DAMARUKAM* (small two-headed drum) and in the other hands He was holding various weapons. Beside Him there was a beautiful and radiant Woman. The Man and the Woman started dancing the wonderful Tandavam (a divine dance form). His five faces (has names *West face: Sadyojatam*, *North face: Vamadevam*, *South face: Aghoram*, *East face: Tatpurusham* and *facing the sky: Ishanam*. Spreading out looking towards the sky is also known as *Santham*) were facing all the four sides and one looking into the sky. This face stretches across the sky and We meditate on the fifth face, which is radiant. The *PANCHAMI* (The fifth day of the lunar fortnight (paksha) in the Hindu calendar) Moon was placed on his head.

He tied a tiger skin to His body and wore elephant hide as scarf. He wore Naga *YAGNOPAVEETHAM* (Snake as sacred thread). On His right *GAJANANA* (Lord Ganesha) and on His left *SHADANANA* (Lord Kumara Swamy) were sitting.

The tall, white, shining *NANDESWARA* (bull vahana (“mount”) of the God Siva) with two horns had come there, Chandi (demon-destroying form of Goddess Shakti,), Bhringi (Sage (rishi), and a great devotee of Lord Siva) and others accompanied him. They were playing the Taal (Manjira a pair of hand clash cymbals, which make high-pitched percussion sounds), drums, and many other instruments and singing songs. With them *SAPTHA MATRUKAS* also reached there.

The *MATRUKAS* are a group of Mother Goddesses and They are the different forms of Goddess *ADI PARASHAKTHI*. Matrukas are the personified powers of different Devas. *BRAHMI* emerged from Lord Brahma, *VAISHNAVI* from Lord Vishnu, *MAHESHWARI* from Lord Siva, *INDRANI* from Indra, *KAUMARI* from Lord Skanda, *VARAHI* from Lord Varaha, *CHAMUNDI* from Goddess Devi. We realized that He is Lord Siva and We were watching Lord Siva and Goddess Parvathi. We were listening to the songs and admiring the dances in ecstasy and at this stage the aircraft took off once again. We crossed thousands of these Kailasams and reached another place. We understood that it is *VAIKUNTAM*.

There we saw the gorgeous house of Lord Lakshmi Vallabha (husband of Goddess Lakshmi: Lord Vishnu also known as Rama Ramana, Rama- Lakshmi, Ramana -Husband). No one in the World can count the wealth that was there. We were amazed to see the wealth and there We saw *SESHNAG* (a snake with thousand heads) who was white in color. He was in the Ocean of Milk. In the middle of this Ocean, Seshnag was coiled like a bed and on that a handsome Man was lying. He was blue in color; He was dressed in yellow color garment, wearing divine ornaments and had four hands. Beside the Sesha Talpa, *GARUTHMANTHUDU* (Vahana of Lord Vishnu) was also there. He has many auspicious traits; His arms reached His knees (*AAJANUBAHUDU*). He is surrounded with people like *Prabhalad*, *Naradha*, *Suseela*, *Punyasiludu* and many others.

Few looked like Lord Vishnu with four hands holding *SHANKA*, *CHAKRA*, *GADHA*, *PADMA* and blue in color and many others are worshiping Lord Vishnu. One beautiful Woman is on His chest and beside Him as well and She is Maha Lakshmi. Many energies and powers of Vedas joined together there and were chanting: *Om Namo Narayanaya*



Lord Vishnu at Vaikuntam

We were very pleased to see Lord Vishnu in Vaikuntam. As We were watching, the aircraft took off again and We saw innumerable Vaikuntams on the way. Till now the Devi was showing us different forms, now it is time to have Darshan of Her. The aircraft took the Trinity to a place. It was a big sea, and this sea was filled with *AMRUTHAM* (elixir). The Gods had to put in a lot of effort to get a pot full of *Amrutham* by churning the Ocean of Milk. By the grace of the Devi that pot is always full. But in Devi Lokam the Ocean is filled with *Amrutham*. Huge waves of *Amrutham* kept rolling in and a few drops fell into Our mouths. The taste was so delicious and We felt blessed.

Many Aquatic creatures are there in that sea. They are not like Earth based aquatic creatures. These are creatures of the *Amrutham* Sea so their shapes and forms were different. There we can see crocodiles but they look beautiful and are not killing other creatures. We are surprised to see beautiful crabs and other sea animals. There is an island in the middle of the sea. Hibiscus, Parijatham, Ashoka, Pogada and many other trees were there on this island. The trees were bearing fruits, flowers and on the trees parrots, cuckoos were chirping. Mogali Puvvu (Screw Pine flowers), Sampangi (Joy perfume) flowers and sandal wood fragrance were very pleasant. There, fireflies are like Sages who were reciting the Vedas and the lovely sound of fireflies seems to be like hymn to the Devi. It was as if they were clearly chanting Lalitha Sahasranamam. The trees were having strings studded with gold, silver and other precious stones. In the sky there were shining rainbows.

As soon as the aircraft reached the sea, it stopped there. The three of Us got down from the aircraft and started walking. The entire place was covered with eighteen big compound walls, touching the sky. We reached the first compound wall and two guards were there. They asked Us, "Who are you? Why are you going inside?" We replied, "We do not know where we are going, but we are the Trinity. An aircraft came for us, so we boarded it and we reached here. I am Lord Brahma; he is Lord Vishnu and he is Lord Siva". Again, the guards asked, "Which Lord Brahma, which Lord Vishnu and Lord Siva?" Lord Brahma and Lord Siva were confused but Lord Vishnu said, "I am the one who raised the Earth in the form of a white boar". The

guards responded, “Oh! You are the 28th Trinity, please go ahead”. We crossed all the 18 compound walls and inside there was a huge assembly building and in the middle of that there was a throne.

DEVI BHAGAVATHAM VII CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



CHAPTER 8

KEY POINTS

The description of the Devi's Land

Description of the Devi

Why Lord Brahma, Lord Vishnu and Lord Siva transformed as women?

How the Goddesses Lakshmi, Saraswathi and Parvathi emerged?

What is Suguna and Nirguna Forms?

Om Sarva Chaithanya Rupaam, Thaam Aadyam Deemahi
Bhudhim Yaanah Prachothayath

The Trinity boarded an aircraft sent by the Devi and after a great journey of seeing so many Indra Lokams, Kailasams and Vaikuntams reached the banks of the *Amrutham* Ocean (Elixir) where it stopped and landed. As it is prohibited to reach the Devi in a vehicle, the Trinity got down from the aircraft and walked. It is customary to walk to temples and other holy places and not advisable to go by vehicles or aircraft as it could be dangerous. Which is why vehicles are prohibited in some parts of Kedarnath. It was said in *Puranas* also, that once the Demon King Ravana tried to reach Kedarnath in the Pushpaka Vimanam (*Pushpaka Vimanam* was originally made by Vishwakarma for Lord Brahma, the God of Creation; later Lord Brahma gave it to Kubera, the God of wealth; but it was later stolen, along with Lanka, by his brother, King Ravana) but could not do so. Ultimately his deeds due to his ego ruined his life.

(Some sinners defile temples by damaging sculptures and idols. Under the auspices of Guru Vidyaranya Swamy in Hampi, Vijayanagaram, the most sacred 30-foot idol of Lord Narasimha Swamy was installed and during invasion of Vijayanagaram Kingdom some culprits damaged one hand of this idol and it was broken. It is very emotional for the devotees to see such a large idol with a broken arm. Now the devotees may get a doubt. Did anything happen to them? What happens if Lord Narasimha Swami thinks of taking revenge for this dastardly act? All of them must have done some sort of Tapas in their previous life and were born as humans and doing dreadful deeds in this life. God will forgive them until they have the fruits of the good deeds or Tapas protecting them. The one who breaks or sticks the hand, the one who builds or destroys a temple, are equal to God. All are his children, so he ignores them for some time. When the virtue of an individual diminishes/depreciates, no one can help or protect them. There are a few examples to show that.)

The Demon Narakasura was continuing his sins and abusive behavior with women for three Yugas; Krutha, Tretha and Dwapara. Finally, in Dwapara Yuga Lord Krishna killed him with his *SUDRASHANA CHAKRA* (The Sudarshana Chakra is a spinning, disk-like weapon literally meaning “disk of auspicious vision,” having 108 serrated edges). Similarly with Sisupala. He was forgiven until he had made hundred mistakes and then was beheaded by Lord Krishna. After seeing Ravana, Lord Hanuman warned him by saying, “You have done great Tapas and because of your great Tapas, you enjoyed all the luxuries and comforts. The payback of your Tapas is going to end now. The moment you brought Goddess Sita Devi and imprisoned her in Asoka Vanam (garden), your virtue started declining. In a few days your virtue is going to be extinguished and you are going to die in the hands of Lord Rama. Before death handover Goddess Sita Devi to Lord Rama; your virtue will again increase” (mentioned in *Sundara Kandam*). After bringing Goddess Sita the incarnation of Goddess Lakshmi to Lanka, Ravana was alive for a year, because of his virtue and Lord Rama waited for the completion of virtue of Ravana. Ravana, the man who carried Lord Siva’s Kailasam on his Ten heads and on whose head Lord Siva did Tandavam, was mercilessly beheaded in the battlefield. Those heads fell off on the battlefield and was thus killed.



PUSHPAKA VIMANA

Ravana tried to reach Kailasam in Pushpaka Vimanam (celestial aircraft), so he faced the consequences of his behavior. Those heads were grabbed by eagles, few dropped them, pierced them with their beaks, and some animals even laid droppings on them. Virtues and good deeds or sins done by the persons during their lifetime have to experience its

consequences in this life and after death as well. Anyone following ultimate virtues enjoys the pleasures and luxuries in their life and after death reaches Heaven. Anyone who commits great sins will face pain in the later part of their life, be bed ridden in their last days and die of diseases, and reaches Hell. Sometimes we feel that others are enjoying even after committing sins, but being ethical we are facing troubles and problems. Do not have these illusions, as the medicine takes its own time to work and is the same with Karma. When the time comes the Karma starts giving fruits. The appropriate result for the Karma will come, but it requires patience. In adulthood the individual has strength to face any problems or health issues, as the age increases, they will face the consequences of ill health.

The wise people always leave their vehicles away from the temple and reach it by walk. The Trinity did the same and reached the main assembly hall. There was an extraordinary throne and a gorgeous Woman (Goddess Devi) was sitting on it. Lord Sada Siva has transformed Himself as Her throne, that is why Devi's throne is known as *SIVA KARA PARYANKAMU*. Lord Siva on the Earth sometimes takes a ferocious form to destroy evil but Lord Sada Siva is in *SATVIK* form (goodness, true, genuine, honest, sincere, virtuous or amiable), always calm and auspicious. Her throne is the holy form of peace, it is an immense pleasure to look at that throne and anyone who reaches near the throne, only good things will happen to them.

The Devi was sitting on this throne and beside it there were different objects and a few more thrones studded with precious stones. In front of the Devi and beside Her, Her favorite women Administrators and Companions were seated. Eight



*Devi with Trinity as legs of the couch, Sada Siva as the couch,
Lakshmi to her left and Saraswathi to her right, swaying the Chamara*

Mantrini (ministers) Goddesses were sitting beside Her, (In *Lalitha Sahasranamam* there is a verse *Mantrinyamba Virajitha*) and for these eight Ministers there is a Chief who is known as *Pradhana Mantrini* (Prime Minister). All of them were sitting near the Devi.

The Minister Goddesses were followed by the Army Goddesses (*Senadhipathi*) and they are followed by *Danda Natha* who leads an army of 10,000 people. *Senadhipathi* (Army Commander), who leads the army of 1,00,000 people will be leading all these Danda Nathas. The *Maha Senadhipathi* (Commander in Chief of the Army) will be in charge of all *Danda Nathas* and *Senadhipathis*. The *Mantrini* (Minister) is leader for all of the above. Prime minister is the leader for all these ministers and Emperor is the head of all. In this hierarchy the Devi is the Emperor, Supreme and there is no superior Goddess or God, other than Her. She is the Devi of all the Worlds and that is why She is known as *BHUVANESHWARI* and *RAJA RAJESWARI* (Goddess of all Gods).

Raja Rajeswari

Pradhana Mantrini

Mantrini

Maha Senadhipathi

Senadhipathi

Danda Nathulu

Lord Brahma, Lord Vishnu, Lord Rudra and Lord Eshwara were the four legs for the throne and Lord Sada Siva was the plank or the base supporting the four legs. Goddess *Jaganmatha* was sitting firmly on such a throne with four hands and placing one leg on the other. To Her right Goddess Saraswathi and left Goddess

Lakshmi were holding *CHAMARAMULU* (hand fans made with the mane of a lion, generally used in temples,) and they worshiped Her by gently swaying them in the air. (When we go inside the temple or go to hear *Puranas*, or visiting the Guru, or Kings we have to walk slowly without making noise. If we walk in that manner, we will get the grace of Gods and Gurus. When we are in a temple, we are not supposed to talk to anyone including receiving phone calls. We should concentrate on the Deities and on the Archana being performed.)

To explain about all this, the Trinity started watching and walking towards Her slowly with devotion. The Devi gave Darshan in the Perfect Woman (*VARANGANA*) form. The Devi does not have male or female form, but now She gave Darshan in the form of *VARANGANA*. The Devi is *NIRGUNA PARA BRAHMA* (*NIRGUNA*: without form or without qualities, *PARA BRAHMA*: which is beyond all descriptions and conceptualizations.) Now She took the form of a young Woman. She was wearing a bright red color saree, a garland made of red flowers around Her neck, and She applied red sandal wood paste on Her body. Her eyes were red in color at that time (The Devi has white and red eyes, depending on the situation the eye color changes) because She has to give energies and powers to the Trinity to commence the Creation. The Devi was as bright and shining as if a few million lightning streaks appeared in the sky at once. A normal human needs to have done great Tapas and have divine eyes to have Darshan of the Devi in this form.

The Devi had the most beautiful face. The gums in Her mouth are red in color like Rubies, the teeth are bright white in color like Pearls or looks like shining pomegranate seeds that have been arranged in a row. The Devi is looking radiant and beautiful as if millions of Deities' beauty and brightness are fused together. The Devi is more beautiful and brighter than millions of Goddess Lakshmi Devis combined together. The brightness of Her face is equal to few millions of sunrises at a time. By one hand She is giving *VARAM* (Her blessing) while the other hand is holding a *PASA* (rope), in the third hand she is holding an *ANKUSAM* (Goad), and the fourth hand was in *ABHAYA MUDRA* (gesture of fearlessness, gesture of reassurance and safety). (*Vara, Pasa, Ankusa, Abhishta Dara*).

There are some traits such as a mad elephant's in living beings, like pursuit of desires, eating whatever is available, loaded with lust, killing others, behaving according to their wish. The Mahout or elephant trainer will use a *Ankusam* on its forehead, to control a mad elephant. At that point of time *Ankusam* is the only thing which can control the elephant. When human beings behave like mad elephants, to control them the Devi's anger took the form of *Ankusam* to check their behavior. When a human reaches the Devi, She will control all the deficiencies and errors and tie them with the rope of love, and will bless them permanently. So Her love took the form of a Rope. Smile is the best ornament any human can wear. The Devi's beauty lies in Her smile. She has a smile on Her face all the time. Previously the Trinity never saw this form of the Devi. The King or administrator of the kingdom or government should always have a smile on their face. If they do not have a smile then there will drought in the kingdom and people will be unhappy. To give this message to the world, the Devi is always with a smiling face. She always appears to be in between 16 to 20 years of age. Some Sages came in the form of birds and joined the assembly. These birds were not chirping, they were chanting the syllable of *HREEM* (*One among the Devi's favorite Beejaksharam*). That is why we pray to her as.

Hreem Karasana Gharbhitha Nalashikham

The throne resembles *Hreem Beejaksharam* and the Devi sitting in the middle of this throne resembles the flames of the fire. The Devi is red in color, shining like a rising sun. She has compassion, and no one will have the love towards us as She does. After making innumerable mistakes and committing sins, as soon as the sinner repents and apologizes with a true heart, the Devi's eyes emit Elixir and when that elixir touches the body, all the sins committed till then will be dissolved/absolved. The Devi wipes away all the sins committed up to that point, purifies, blesses and forgives us. That is why She is known as *AVYAJA KARUNA MURTHY* (*filled with compassion*) for this reason. In the male form God will test the devotees, but in the Devi form, once the devotee repents, many of the mistakes will be forgiven, so devotees of the Devi need not fear. She is also called as *SAMSARA PANKA NIRMAGNA SAMUDDHARANA PANDITHA* - When we are completely immersed and obsessed with the family life, which is like a pond of mud, if we pray

to the Devi, She will pull us from that pond, cleanses us and hands us over to the God. There is no one as noble as Her.

Sage Bruhaspathi said, “When you are attending a wedding, to hear *Puranas*, for worshipping God, you have to take a bath. Your body should not sweat; apply sandal wood, take care of your body, keep it clean and pure”. She gave the message to the World about being neat and beautiful. She was wearing different ornaments, made of gold, and studded with precious stones. She was wearing shining gold *SRI CHAKRA* as Her earrings, gold flecks studded Her cheeks. The companions *Hrulleka, Anangha Mekhala, Anangha Kusuma, Anangha Madhana, Anangha Rekha, Anangha Vegini, Anangha Ankusa, Anangha Malini* near her were praising her. Some were chanting the Devi’s Name (Nama Japam) *Sri Matha, Sri Maharagnye*, and some were chanting her mantra (Mantra Japam) *Om Sri Mathre Namaha, Om Sri Maharagnye Namaha*.



SRI CHAKRA

There was a Hexagon shaped Yantram that was laid under the Devi’s throne. We were thrilled and amazed to see such a Devi and the three of us greeted Her with folded hands. (This story was narrated by Lord Brahma to Sage Naradha). We got a doubt who this Person was? What is Her name? We did not know Her before? The One who brought us here is undoubtedly our Mother, Mother of all Worlds,

with thousands of eyes, thousands of feet, thousands of hands, heads with crowns and with great radiance. She is not an Apsara, Gandharva or a Devatha. She is Mother of all Worlds. Lord Vishnu tapped on the shoulders of Lord Brahma and Lord Siva and asked them stop there. They stopped walking. Lord Vishnu said, “Now I remember. Undoubtedly, She is *JAGATH JANANI* (Mother of Worlds). She is *Visveswari*, *Bhuvaneswari*, *Adimata*; She is the source of all of us, She is *Maha Vidhya* (Education), She is nature, She is incomprehensible to a normal person, She creates worlds with desire, and after some time She takes away all the desires. With determination She Creates millions of Universes, and does Sustenance and Dissolution. The Devi’s stomach contains all the Vedas, that is why She is called as *VEDA GARBHA*. The Devi has wide eyes; She does not have Attributes, Karma or Gender, but still for all of us, She follows the form and attributes. All the *Beejaksharam* are within Her,

Aim

*This is the Beeja-mantra of Goddess Saraswathi. **Aim** means Saraswathi.*

Kleem

This is the Kama-bija. Ka means Kamadeva (the Lord of desire). Ka may also mean Lord Krishna. La means Indra. Ee means contentment or satisfaction.

Shreem

This is the mantra of Goddess Mahalakshmi. Sa is Mahalakshmi. Ra means Wealth. Ee means satisfaction or contentment.

Hreem

This is the mantra of Goddess Mahamaya or Goddess Bhuvaneshwari. Ha means Siva. Ra is Prakriti. Ee means Mahamaya. Nada is the Mother of the Universe. Bindu means the dispeller of sorrow.

Kreem

Kalika Maa is worshipped with this mantra. Ka is Kali. Ra is Brahman. Ee is Mahamaya.

Many glories, treasures, are within the Devi. The Devi sent the aircraft for us, made us to board the aircraft and with Her power She brought us here, and now She is giving Her Darshan. Only the Yogis can have the Darshan of the Devi in this form. We are lucky, our virtue has given us better fruits, and She brought us here with love and acceptance. Without Her acceptance and love we cannot reach here. No doubt, I have seen Her when She was creating the Universe. Once the whole World was flooded and except water nothing was visible in this World. I became like an infant and this Mother, then made Me sleep on a banyan leaf. She tied two threads to the leaf, they were in the sky without support. The Devi came near Me and rocked the leaf cradle. At that point of time, I was sucking My big toe when She sang a lullaby for Me, asked Me to sleep, and She said I am the Savior of the Universe. She treated Me like an infant and She made Me delighted and happy. I was thinking when can I see Her again in this form. Then I grew up, became very powerful and nurtured the Universe, but still I was thinking and waiting to get Her Darshan. She always blessed Me with love and affection.

When the Creation is going to start again, the Devi has blessed us and brought us here. The Devi who gave me a cradle when I was an infant, the Devi whom we are seeing now is the same. Now I am going to pray to Her with devotion. I do not have any wish, but for the welfare of the World, we have to ask for a boon, so let us all pray with utmost attention and devotion. We cannot get the grace of the Devi with anything except devotion. The Devi will be pleased even when we think about Her with devotion. Devotion is the easy way to please the Devi and get Her blessings. There is nothing impossible or equal to devotion. We cannot have affection, love, grace and boon with materialistic things, but we can attain all these with devotion. We will go near Her, bow and put our head on the Devi's feet and pray to Her. If the Mantrini deity (administrators) stops us from going near the Devi, then what should we do? Then we will pray from here itself”.

Listening to this the guards smiled and said, “Here no one will stop you from going near the Devi, please go”. Saying this they let the Trinity go near the Devi. There was a low land around Her throne into which the Trinity had to climb down the stairs and climb up. As the Trinity started climbing the stairs the Devi looked at

them. Anyone who reaches the courtyard of the Devi, will transform into the form of the Devi, so the Trinity had transformed into beautiful women. The moustache has gone (readers will get a doubt about Gods having moustache. As per *Puranas* Gods do have moustaches. Lord Vishnu's moustache is greenish in color, Lord Siva has reddish moustache and Lord Brahma has brownish moustache). Their attire also changed into Red, Yellow and White color sarees. They were adorned with all the jewelry and ornaments and they appeared as perfect beauties.

Sage Bruhaspathi has written the process of performing the Devi's Archana in *DEVI NAVARATHRI* (is the most observed, in the honor of the divine feminine Devi (Goddess Durga) for nine days), or any special occasion to worship Devi. He mentioned to follow or imitate the Devi's gestures and dressing while performing Puja. (That is why some of the Gurus, Priests wear saree as their attire. Even at Lord Sri Venkateshwara Temple at Tirumala (Lord Balaji Temple) God will be dressed daily in a saree and it is called *SESHA VASTRAM*. The red color attire used by Sages and Priests during *PURNAHUTHI* (Complete offering of oneself) is a saree. Those who worship the Goddess wear a sari as their regular dress, and apply *PARANI* (Decorating the feet by reddening the instep using herbs) or applying *MEHENDI* (henna is a paste from leaves of a plant that is made into designs on the hands and feet of men and women. Mehendi is derived from the Sanskrit word *mendhika*). The individuals who worship the Devi will follow them. The Devi should be worshiped with feminine features and Lord Hari should be worshiped with masculine features.

The Trinity looked at themselves and thought we are looking good; they were surprised with their transformation when they reached near Her. The *Puranas* say first the devotee has to look at the foot of the Deity and then the face (Must look from the bottom to the top). When you are not able to touch the feet of the Devi or any Guru you can touch the *PADHUKALU* (foot wear) and that is equal to touching their feet. The Trinity first looked at the Devi's foot pedestal; it was shining like millions of suns. When the pedestal itself was shining like this, how much the feet, the head, crown and the ornaments will shine was left to our imagination. They bowed at the Devi's feet and remained like that without minding the time and in

between they were also looking at Her face. We had Darshan of the Devi's foot pedestal and Her foot which was placed on the pedestal. We have seen the nails of Her feet. Devi has several feet, hands, heads but she had withdrawn all and showed only two feet for darshan. The nails of the toes were shining like millions of mirrors; as we see images in the mirror, we were able to see a few objects on her nails.

We saw all the Worlds on Her nails, which were rotating in their own orbit without colliding with each other. Millions of stars, planets, leaders for these planets and movable living beings from ants to the largest animals and immovables like mountains, trees and ponds were there. When these Worlds and creatures appeared on the nails of the Devi we were amazed and speechless. While we were looking so, I saw myself (*Lord Vishnu*), *Lord Brahma*, *Lord Rudra*, *Vayu (Air)*, *Agni (Fire)*, *Yama (God of death)*, *Ravi (Sun)*, *Varuna (God of Rain)*, *Moon*, *Tvashta (Vishwakarma, Divine Architect)*, *Kubera (God of wealth)*, *Pakasasna (Indra)*, *Mountains*, *Seas*, *Rivers*, *Gandharvas*, *Apsaras*, *Chitra kethudu*, *Swethudu*, *Chintrangadhudu*, *Naradha*, *Tumbura*, *Haba*, *Huhu (Gandharvas)*, *Ashwini Twins*, *Vasuvulu*, *Sadhyulu*, *Kinneralu*, *Gods*, *Humans*, *Demons*, and others appear in the middle of her nails.

We were amazed by looking at all these. I saw the lotus where Lord Brahma was born. I found the white lotus flower that caused His birth and I saw Him sitting in that White Lotus. The white lotus has come from My navel (*Lord Vishnu*), I saw Myself also lying on the *Adi Sesha*, and the Demons *Madhu* and *Kaitaba* who were killed in war were also seen there. (The Demons reached the Devi after the death as they were devotees and killed by the God.) We stayed like that looking at all these for 100 years". One day Devi patted us with the *SHANKU* (conch shell) which she was holding in Her hand and is known as *HLADHINI*. Whenever the Devi wants to listen to a *Sthotram*, or listen to a speech She will pat with the Shanku. The Trinity forgot themselves for so many years and after they were touched by *Hladhini*, they gained their consciousness. They felt like praising the Devi. First Lord Vishnu prayed with devotion.

*Namo Deveyai Prakrutyai Cha Vidhathrai Satatam Namah
Kalyanyai Kamadayai Cha Vrudhai Sidhayai Namoh Namaha*

“Oh Devi! Greetings to You, You are administrating this whole World. You are the Creator of the Creators. That is why You are the form of Lord Brahma, wherever You are, good fortunes will follow that is why You are *KALYANI*, You, will fulfill the wishes of the devotees so You are *KAMADA*, because of You, growth will be there, so You are *VRUDHI*, all the things we think will happen, so You are *SIDHI* and You are the embodiment of *SACHIDANANDA* (Truth Consciousness Bliss). You administer things with happiness, and You will unite them in you permanently. This *SAMSARA* (cycle of birth and suffering and death and rebirth), is like a stick, that we churn the *Aarani* (churning stick) to ignite the fire. If we churn the *Aarani* of Samsara You will be born as fire. You are responsible for Creation, Sustenance, Dissolution, Disappearance and Grace.”

“There is no other ruler in the Universe who is greater than You. From micro-organisms to the great Worlds, You are the only Ruler. That is why You are *SARVA ADHISTANA RUPA*, ruler of all the things, without discrimination. Change is permanent, the substance that remains unchanged at all times is known as *KUTASTHA*. Change will be there for everything and for every living being, but You do not have any attributes and change, that is why You are *KUTASTHA SWARUPINI*. The Devi will be same, with same smile, age, She is a Mother to all, from infant to old and She does not have any retirement. You have composed syllables of Aa (Aakaram), Vu (Vukaram), Ma (Makaram). You have many names; You blessed Us with these names to pray to You. We are not satisfied with Your innumerable names. We always want to look at Your feet, and still We are not satisfied. We will be satisfied after taking or receiving certain substances like food or objects. Anything in excess when had, is followed by nausea. But no matter how many days We continuously see Your feet, We are not satisfied.”

“Vedas praise You as *Gayatri*, *Savitri*, *Tushti*, *Pushti*, *Keerthi*, *Veda Kala*, *Swaha*, *Swadha*, *Bhagavathi* and praying to You in different ways. Vedas, Upanishads, and *Puranas* all these together cannot describe Your immense power. You are an indescribable force. You create creatures and play with them and ultimately You are the one who gives them salvation. Oh Devi! Greetings to You. Oh Devi! You are the form of great education, *ATMA VIDYA* (Knowledge of the self; the highest

form of spiritual-divine wisdom) and *SRI VIDYA* (is one of the *Dasa Maha Vidyas* and Her form is identified with *Lalita, Raja-Rajeswari, Kameshwari and Bala Tripurasundari*). I bow to both Your feet repeatedly, please give Us Happiness, Wisdom and Knowledge”. Saying this Lord Vishnu stopped.

Now Lord Siva got up and prayed, “Oh Devi! When Lord Vishnu was not able to praise You completely, how can I do it? You are the Earth, Fire, Air, Sky and Water; You are the five elements of the nature, but You are also transcendent of them. Everyone thinks that all the Worlds were created by Lord Brahma, Nurtured by Lord Vishnu, and Dissolved by me. But in fact, in Our forms, filling Us with energies, You are protecting the Universe, Oh Devi! Greetings to You. Some are the Kings, the Ministers for the Kings, the followers for the Ministers; but in reality, You are the King, Minister, and the Pawn, You are there in every living being. You are spread all over the Universe and there is no place without You. You are the *GENESIS* for everything. The one who is identifying You is becoming equal to Lord Siva, so please uplift Us. Continue the Creation as usual”.

Lord Brahma went near the Devi with utmost devotion and attention. He held Her feet and said “Oh Devi! Lord Vishnu and Lord Siva are competent to praise You, but I am not so competent, protect me. Please give me the strength to praise You”. The Devi called Lord Brahma and said, “Oh Brahma! Vishnu and Siva are independent and they are part of Me, that is why, there is no difference between the three of Us (Devi, Vishnu, Siva). They can do anything on their own; you do not have that Energy. I am going to give you a great mantra; this is the most powerful mantra, that is known as *NAVAKSHARA* mantra. This mantra was given to the Trinity by the Devi herself.

“Om Aim Hreem Kleem Chamundaye Vichche”

Immediately the Trinity started chanting the mantra, in the presence of the Devi. Lord Brahma got the energies and started praying to the Devi in different ways. “I am not the subject or doer, You are everything, protect me, we sometimes get enchanted with delusions, because of this we think we are omnipotent. But in reality, You are doing all the tasks in our forms.” The Devi heard and received all the prayers

and praises. The Trinity got a doubt after the chanting, so They asked, “We are seeing You in feminine form and as We reached here, We also became women. Who are You? We got a suspicion; are You male, female or any other gender? Clear Our doubts”. For this the Devi said, “I do not belong to any gender, looking at Me with discernment is delusion. I am only one object known as *BRAHMA PADHARTHAM* which does not have any Attribute, Form, Karma, Gender and I am the Energy that is spread everywhere which is known as *SATH PADHARDHAM* (which cannot be destroyed).”

There is no destruction for the Energy that is spread throughout. I have converted this great Energy into the forms of Brahma, Vishnu and Siva, and You three are also part of Me. That is why You can recognize Me. I am the Trinity and the Trinity is in Me and there is no difference between Us, but there is still a subtle difference, because I am Energy. I am always the same, but You are the tools used by Energy, so sometimes You get into delusion. There is only one *PARA BRAHMA* (“Supreme Brahma” that which is beyond all descriptions and conceptualizations.), that is permanent. This was there **before**, it is **now**, it is going to be there **forever** and does not change, so it is called as *SANATHANAM*. I am the only *Para Brahma* in this Universe. As *Para Brahma* I accept different attributes and will be in different forms, do not ask Me why, but that is My wish to create the Worlds and wander in them. I will merge them within Me when I wish.

As individuals look into the mirror, I look at Myself in this Creation and ultimately merge it with Me. I am not a man, woman or any gender, but I will be wandering in these forms. I am *Sradha, Budhi, Medha, Kshama, Dhairyam, Dakshinyam, Kanthi, Shanti, Daham*, (Attention, Mind, Intelligence, Forgiveness, Courage, Compassion, Light, Peace, Thirst) I am the Sleep, I am the *Jara* and *Nirjara*, (becoming ‘old’ and being ‘young’ always) I am Education, Consciousness, Desire, Emptiness and called as *PARA PADYA PASYANTHI* and I am everything. There is nothing without Me; the five elements of nature came because of Me. Taking all these five elements I have created the living beings, the coolness in Water, heat in the Fire, light in the Sun, coolness in the Moon. I am giving all these to the Universe.

Even Siva, Vishnu and you become powerless without this Energy, that is why the whole World believes in this Energy. A human can say there is no God but they

cannot say that there is no Energy, because the Creation is only with Energy. If anyone says that there is no energy then that person is considered as an ignorant. I am all kinds of Energies. The Moon is giving the moonlight during the night, Sun is giving light and heat in the daytime, Lord Yama is coming on time taking the lives of the people, Viswa Karma (Divine Architect) is able to build so many objects and buildings, Varuna (God of rains) is able to control the water, Vayu (Air) is blowing, Bhudevi (Mother Earth) is revolving and carrying so many people in it. My energy is the basis for all these.

I have distributed My Energy to all of them, that is why they are able to execute their tasks. I am carrying this Earth in the name of *ADI SESHA*. He cannot carry it alone, so I created mountains like Vindhya, Meru, Malayadri (these mountains will balance the Earth) and in *KURMAVATARA* (Vishnu's Incarnation as a Tortoise) and with *ASHTA DIKPALAKAS* (*Astha Dikpalakas*) as the Guardians of direction (They are the eight Deities, who are responsible for protecting us from eight directions of the Universe) I am sharing the weight. I am carrying the Earth in different forms and I am managing all these for the welfare of the World. If I determine, in a moment I can drink the entire water in the Universe, I can exterminate all the people of the Universe, I can freeze the Air. I can do whatever I want. But I will not do all these except during the apocalyptic period. That is why people call me Amma (Mother). All the elements in this world are fleeting, not permanent. By looking at these temporary elements and thinking that they are permanent, people are forgetting Me. That is the reason they are getting into troubles and sadness. If people think and realize that the Earth, the elements on the Earth like trees, buildings, houses and businesses are My Creation and not permanent, then they won't be sad.

“When Human beings think that success and objects achieved are because of their efforts only, I want them to realize the facts and remember Me. So, I give them disappointment by taking away that success or object. If the same individual realizes that the success and objects belong to Me, it will be with them forever. This is how by taking and giving the objects or success, I will teach them a lesson and keep them on the correct path. If still they don't realize, then I will have to send Lord Yama (God of Death) to punish them. Now the three of you start with your



Goddess Saraswathi

Creation, Sustenance and Dissolution. To start them you need to have Energy. But now you are in a state of thoughtlessness. Previously I was with you, now I am not.

So now I am creating an Energy from My body. Brahma Deva come here, I have created a Goddess from My body, She is Maha Saraswathi, We both are same, She has *RAJAS Guna* (passion, active), so She will help you in Creation. Maha Saraswathi was in White attire, wearing ornaments and with thick black hair. She appeared in a beautiful Lotus flower. Beside Her there was swan as Her vehicle, She was holding a musical instrument Veena known as *KACHAPI*. Goddess Saraswathi was white in color, like jasmine flower, white Moon, snow and pearl bead. She was wearing pure white attire; She was holding a Veena, in one hand and *Akshamala* (Japamala, crystal beads for doing Japa) in the other hand and She was sitting on the white Lotus. Brahma, Vishnu, Siva and others will pray to Her and praise Her and She will always be worshipped.”

The Devi said “She is your wife. She is My element and Energy and because of Her, from this day onwards You will get the Vedic knowledge. You will have the greatest power to Create the Worlds. As long as You respect Her, You will have prosperity; any time if You hurt Her or with ego You have moved away from Her, then You will lose Your Power”. In the presence of Devi, Goddess Saraswathi married Lord Brahma. Lord Brahma said, “Oh Saraswathi! Take away My sluggishness and protect Me”. If Goddess Saraswathi is with Us We can perform the tasks easily. The Devi said, “From now onwards Create different species and four Races of human beings.” From then Lord Brahma was able to do any Creation.

The Devi then called Lord Siva and said, “Oh Paramaathma! You are worshipped by all, You are indestructible, You are the one I love the most. I will give You an unparalleled beauty, half of Me”. Saying this She brought forth an awesome form of Herself. She is *Maha Kali, Parvathi, Bhavani, Varahi, Gowri, Vaishnavi*, She does many tasks in many forms. She will be half of You and You will become *ARDHA NAREESWARA*. You will perform all the Yagna and You will become the basis for all living beings. The World does not exist without You and without either of You the World will not flourish”. Saying this She handed over Goddess Parvathi to Lord Siva.



Ardhanareeshwara

Now the Devi called Lord Vishnu, “Oh Vishnu! I am going to give My power in the form of Maha Lakshmi. Receive the Energy which has come out from Me in the form of Goddess Lakshmi. From today She will always be on Your chest. She is going to live permanently on Your chest and You will be called as Lakshmi Narayana. As long as You both are together it will be known as Yoga Shakthi. People who worship You, in all conditions and all times, will be happy, healthy, and have long life. Both of You stay without antagonism. If You hurt Goddess Lakshmi, She will curse You and You may lose Your head.” Then the Devi asked Lord Vishnu and Lord Siva to stand side by side and said, “Vedas said that there is no difference between both of You and You both are one. Siva is Vishnu and Vishnu is Siva, all the Deities are within You. If an ignorant person says that You both are different and is only worshipping one of You and abusing the other is doing a great sin and will undoubtedly go to Hell. Once again, I am telling You this, Siva is called as Vishnu and Vishnu is called as Siva. There is no difference between You. Brahma is also a part of this Trinity; all three of You are My forms.

The Devi said, “Oh Saraswathi and Brahma! I give *Vak Beejam*, *AIM*, to You (will give speech and knowledge). Lakshmi and Vishnu; I give *Kamaraja Beejam*, *KLEEM* to You (wishes will be fulfilled and gives nurturance). Parvathi and Siva, I give *Maya Beejam HREEM/ SREEM* to You. With the help of these *Beejams/ Beejaksharas* do the Creation, Sustenance and Dissolution. As long as people worship the Trinity, and chant these *Beejaksharas*, read or hear this story, they will have the grace of Lord Vishnu and will not have the fear of death and the effect of time. All this I am giving to the World in Your forms, so now go and start Your responsibilities. Brahma You take *SATYALOKA* (*Abode of Lord Brahma*), Siva You take *KAILASAM* (*Abode of Lord Siva*), Vishnu You take *VAIKUNTAM* (*Abode of Lord Vishnu*). You receive these abodes and protect the Universe”. After saying this the Devi disappeared.

Once the Devi disappeared the *MANIDWEEPA* also disappeared. We could not see the assembly and 18 compounds and others, and We could only see the Ocean of Elixir (Sudha Sagaramu). Again, the Trinity had changed into Their original forms. Goddess Saraswathi was with Lord Brahma, Goddess Lakshmi with Lord Vishnu, Goddess Maha Kali with Lord Siva, to show that whatever happened so far was



Goddess Lakshmi

truth and not an illusion. The aircraft which brought Us here, again reached Us. We were amazed by the power of the Devi, that great power brought Us here in an aircraft, showed Us the compounds, showed Us buildings, She took Us to Her home,

showed us millions of Worlds in Her toe nails and disappeared but She gave Her powers to Us in the form of Goddesses. While coming, They were three but while returning they boarded as couples.

As they boarded the aircraft after doing Pradhakshinam, the Island along with the Ocean of Elixir and the Devi also disappeared and the aircraft started flying in the sky. The Trinity thought that this is the *Maha Maya* (great Delusion). The aircraft was flying very fast, They reached the ocean where They previously were and where the Demons Madhu and Kaitaba were killed by Lord Vishnu. Now They were able to see Earth, Fire, Sky, Water and Air i.e.: the five elements of Nature. They felt relaxed and Lord Brahma Started the Creation, Lord Vishnu started Nurturing and Lord Siva started Dissolution. This way the Trinity started Creation, Sustenance and Dissolution.”

Coming to the original Story this was told by Lord Brahma to Sage Naradha and Sage Naradha to Sage Vyasa and Sage Vyasa to Janamejeya. Sage Vyasa said, “The Devi is the source for everything, all the wishes will be fulfilled and good fortunes will come by worshipping the Devi. She has no Gender, She has no Form, no Attributes but She will be visible in different Forms and Attributes. She is *Saguna* and *Nirguna*. Again, Sage Naradha asked his Father Lord Brahma one more question, “*Nirguna* is not visible, so how can we worship Her? Some say that we have to worship the *Saguna* form and some say to worship the *Nirguna* form. *Nirguna* is without any attribute so how can we worship?” Lord Brahma said, “It is very difficult to worship the *Nirguna*, so firstly We have to give a form to the God. For that form We have to provide certain Attributes and then We have to describe the Glories with these Attributes.”

As Maha Vishnu took many incarnations, remembering them and worshipping them by thinking about these attributes, by practice we will reach a stage, where there will be no form only happiness. The feelings of happiness also will have some attributes (*Gunas*). But when the *Sattva Guna* is more than the *Rajas Guna* and *Tamas Guna* it is known as *ANANDHA PARABRAHMA* and that is ultimate Happiness and the form of *Nirguna*. So, leave the Ego, rely on the feet of the Guru,

initially listen to the stories of *Bhagavatham* and meditate on the Form described in the *Bhagavatham*. As the meditation increases that will become as an Energy and Happiness.

The energy of *Nirguna* is of three types, **GNANA Shakthi**, **KRIYA Shakthi** and **ARDHA Shakthi**. Staying calm always, having the power of knowledge, considering the whole Universe as the embodiment of God, understanding contents of the Vedas and *Puranas* and having no doubts on the existence of God is called as *Satvika Shakthi* and is known as *GNANA Shakthi*. *KRIYA Shakthi* is *Rajas Shakthi*, the energy of action, ego that I am doing the task, having desire for the wealth, self-respect, and *ARDHA Shakthi* is *Tamas Shakthi* the desire to earn money by any means, to run business, living only for money.

Earning money is *Tamas shakthi*, money earned is used for good deeds is *Kriya shakthi*, realizing that money and other things are blessings and forms of God is *Satvika shakthi*.

DEVI BHAGAVATHAM VIII CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



CHAPTER 9

KEY POINTS

Description of the Gunas

What is Pancha Tanmatralu?

What is Pancha Gnanendriyas?

What is Pancha Karmendriyas?

What are the great sins?

Why should we chant the God's name?

The importance of having a Guru

Why a Great scholar Devadatta got angry?

Why did Sage Gobhiludu curse Devadatta?

Why Uthathyudu left home?

Why Jagath Guru Adi Shankaracharya was humble?

How Uthathyudu became Satyavrathudu

Om Sarva Chaithanya Rupaam, Thaam Aadyam Deemahi
Bhudhim Yaanah Prachothayath

There are three types of *Guna*'s, these are called: *Sattva* (goodness, constructive, harmonious), *Rajas* (passion, active, confused), and *Tamas* (darkness, destructive, chaotic). All of these three *Gunas* are present in everyone and everything. There must be pride in all the living beings to do any work; they should have the feeling that 'I am doing this work'. If the individual does not have the feeling or pride that

I am doing this work then he/ she will be called as *NISH KRIYA PARUDU* (Person not motivated to work and will be unoccupied). Everyone should have the pride to work, but there should be some limitations to this Pride/Ego. Each person must use the word I for the action/work to take place. Even God also used the word I, in fulfilling the tasks for the betterment of the Universe. But His pride totally comprises of *Sattva guna* as He says I am doing the task and at the same time He admits that all the forces are same and this world is nothing but *Para Brahma*. When the God in doing his tasks, He embraces pride and anger temporarily to the body in the form of Rage (*AVESAMU*).

Lord Rama had never been angry, but to end the evil he had to act or embrace Pride and Anger temporarily. But in human beings these attributes are with them permanently. So, in human beings the *Rajas* and *Tamas gunas* will be more. God is executing all the tasks but he will be detached from his doings, so his ego is known as *Sattva*. Just as a lotus is born in water but its leaves will not get wet by the water, in the same way God will be in this *SAMASARA* (endless cycle of birth, death, and rebirth). He is born amidst us and stays along with us, but He is beyond the existence of this *Samsara*. If ignorance grows in this *Samsara*, God takes incarnation to end evil. So, God has *Sattva Guna* and humans have *Rajas and Tamas Gunas*. In Humans *Rajas guna* will be more; they have anger and self-ego like 'I am rich', I am great, but when needed they will be polite as well. But to the contrary Demons have more of *Tamas guna*. A person with *Tamas guna* is foolish, never listens to others and they do whatever they like and are known as *TAMASIKUDU*.

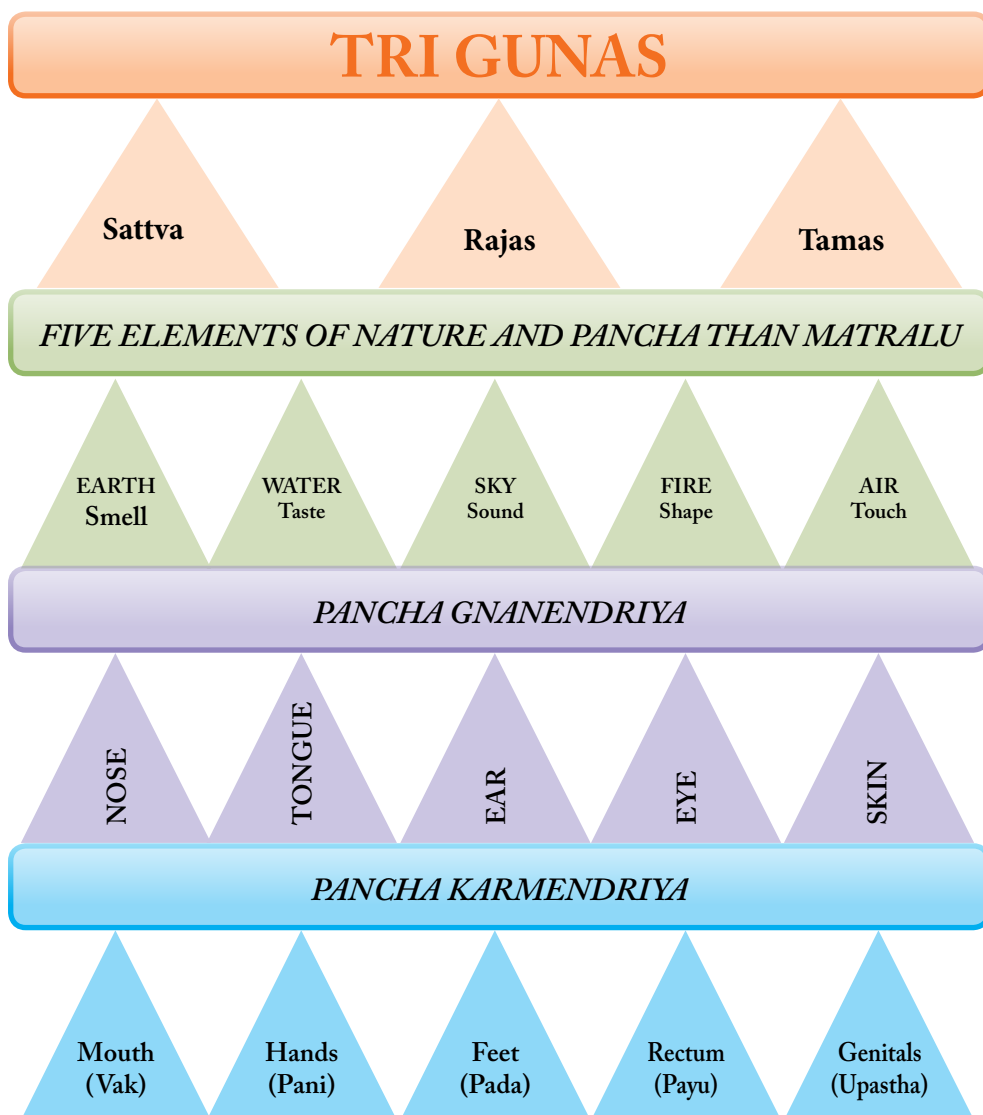
The examples of these *Gunas* are Sage Vishwamitra; he was with *Rajas guna*, but he gradually reduced it. On the contrary Ravana was with *Tamas Guna*, so no one could change him (Some other examples are of Surphanaka, Puthana, Thataki some of whom died in the hands of Lord Krishna or Lord Rama). Understanding all these *Gunas* and combining them according to the situation, and keeping them in control, is called *GNANAM* (Wisdom). With wisdom the *Sattva guna* will improve and with improved *Sattva guna* one feels pity for the fool. However, we can keep the fools away from us and without thinking poorly about them.

With these three *Gunas*, the five elements of nature have been formed. They are Earth, Sky, Air, Water & Fire. With the combination of these five elements, *PANCHA THANMATRALU* were formed. The *Pancha Thanmatralu* are the five characteristics or subtle elements of the nature and they are *Sabda* (Sound), *Rupa* (Form), *Rasa* (Taste) *Gandha* (Smell) and *Sparsa* (Touch). From Earth-Smell emerged, whether it may be good or bad and this is why Earth is known as *PRUTHIVI GANDHA VATHI*. From Sky-Sound emerged, from Air-Touch emerged, from Water-Taste emerged and finally from Fire-Form emerged.

From the five elements of nature, emerged five organs of sense known as *PANCHA GNANENDRIYAMULU* and formed as Eyes, Nose, Tongue, Ears, and Skin. These Gnanendriyas represents and relate to wisdom. From these, *PANCHA KARMENDRIYA*, five organs that interact with the materialistic world or means of action or which accomplishes the work done, were formed. They are the Mouth (*Vak*), Hands (*Pani*), Feet (*Pada*), Rectum (*Payu*) and Genitals (*Upastha*). All these five organs will play an important role in conducting daily activities of life. *Vak* represents our speech and words we use in conversation with others. All living beings including animals will be in our possession if spoken with love. There is nothing unattainable with speech, if the speech is good, the work will be completed without much hurdles.

There is an Upanishad story which is worth mentioning. The tongue is in-between 32 teeth. One day teeth said, “Oh Tongue! You are so careful between us without getting hurt, so we want to give you a boon”. For that tongue said, “I am careful so I will give you a boon please ask”. The teeth replied, “Please be careful while you are talking, otherwise we can get hurt”. That is the power of speech. The next *KARMENDRIYA* is the Hands (*Pani*) that grasp and holds. We do many works with our hands from eating to occupational works. The next is Feet (*Pada*) enables us to move about dealing with our daily life. The next is Rectum (*Payuvu*) which eliminates the toxins in living beings and finally the Genitals (*Upastha*) used to procreate or for reproduction. The five elements of *Gnanendriyas* and *Karmendriyas* are interlinked. A person with *Sattva guna* accepts praise obediently and submits the success to the God and to his Gurus. A person with *Rajas Guna* will take pride

in his success as if it was only because of him. A person with *Tamas Guna* thinks that no one is better than him/her.



Out of these three *Gunas*, *Sattva* is the best. We can develop *Sattva guna* by associating with Sages. Through this association, the individual will know how a Sage is sleeping, talking, and also how he is managing with unwanted people. By observing the Sage's life, imitating them to some extent and listening to their speeches, our sins will get absolved and we will know our responsibilities. By listening to the

good words repeatedly will bring changes in human thoughts, reduces the greed and saves them. Greed corrupts an individual easily and very quickly. Greed is defined as being stingy and also having desire for others' belongings. A person should spend the money in a just and proper manner and he will be called as *NIRLOBHUDU*. By having these traits jealousy will not arise. Lord Brahma told all these to Sage Naradha. *Jealousy, Envy*, not having *Forgiveness* and *Unrest* are terrible sins.

First one is *JEALOUSY*; it is nothing but searching for the negative in the good deeds, it may be anything.

Second one is *ENVY*; not able to tolerate about others wealth, house, fame, relationships and prosperity. On the contrary if we think good and feel happy about others prosperity, the Devi will be happy and fulfil our wishes.

Third one is *AKSHAMA*; (lack of Forgiveness), forgiveness is trying to change the unwanted behavior. If still the person is showing the same behavior, then we should handle them carefully and in a proper way

Once a great Sage lived in Kasi. He loved and forgave a wicked person too. Every day the Sage took a bath in the holy River Ganga. One day he was taking his bath at *MANIKARNIKA* Ghat; that day the River was in spate. Many were taking a holy bath, meanwhile a scorpion came floating. The Sage saw the scorpion and thought it is about to die/drown and to save it he lifted the scorpion with his right hand. After coming out of the water the scorpion immediately stung the Sage. The Sage felt the pain and dropped the scorpion in the water. The scorpion was again in flood waters. The Sage again thought it will die in the water and lifted it and the scorpion again bit him. This process kept repeating for some time.

One of the persons beside him asked, Oh Sage! Are you out of your mind? The trait of a scorpion is to bite. How many times will you lift that sinful scorpion to save its life? But each time it is biting you in the process. Why should we hold, protect and give shelter to the sinful people? Leave the scorpion in the water." The Sage replied, "A vicious scorpion does not leave its natural trait of stinging even in a life-threatening situation. I am a Sage; my trait is to save even though I am at threat. As the scorpion is not foregoing its bad trait, even I am not going to forgo

my good trait of saving it. But with this I have learnt a lesson; I cannot save the scorpion with my hand as it is stinging me. Now I will take care that it does not sting me'. Saying this the Sage picked a leaf which was floating in the water and he lifted the scorpion with that leaf and left it on the banks of the River.

Stinging is a scorpion's trait, and there is no point in protecting it while it is stinging and it should be protected from a distance without giving a chance for it to sting. If there is a sinner who is betraying us, help him if you can but keep him away like a scorpion. Do not allow the sinner to come near you. The patience should not be to his own life-threatening endurance. This patience is called *KSHAMA* (Forgiveness).

The fourth great sin is *ASHANTHI* (unrest). This comes out of the heart. When the God is not present in the heart then it is filled with all evils and the person will become restless (unrest). We bring unrest upon ourselves, and it is like, not being satisfied with what we have in our life. Always feeling sad about what we are not having, like wealth, and worrying about what others are having in their life and due to the lack of satisfaction, we will never be at peace. This was beautifully explained by Lord Krishna, in *Bhagavatam* in chapter *Rukmini Kalyanam*, to a Brahmin called Agnijotanudu. He said, that whoever is happy with what he gets, his face will always be bright and healthy. I like those people and I take them to my World. Jealousy, Envy, Unrest, inability to Forgive are great sins. Until we get rid of these four sins, we are considered as sinners. So, when, we are doing *Pradikshanam* in a temple we have to chant the sloka:

*Papoham, Papa Karmaham, Papatma, Papa Sambhavaha
Thrahimama Krupaya Deva Saranagatha Vathsala*

(I am born in sin, doer of sin, a sinful self. I am the worst sinner,
have mercy on me God and I totally surrender to you)

One devotee got a doubt and asked his Guru, "How can we still be sinners though we are doing *Pradikshanams* around the God in the temple. The Guru replied, "That as long as you have 'I' feeling in you, you are a sinner". Human beings will possess these four sins of Jealousy, Envy, Unforgiving and Unrest in varying degrees. As

long as you have these traits, even pilgrimage, holy bath in River Ganga, visiting Kasi temple, will not help. Only once these traits leave the body of a human then he becomes virtuous. There is a story about this. There was a farmer who ploughed the land and watered it, sowed the seeds but the seeds did not germinate. The reason is that, the soil was like desert sand and whatever efforts you do in a desert is a waste. Similarly, as long as the human body carries these four sins with them, pilgrimage is not going to benefit them. So, Lord Brahma told Sage Naradha, “All the above faults will be lost if the devotee is able to hold the feet of the Guru with utmost devotion and attention (*Saranagathi* is the act of surrendering to the Guru)”. The Guru is equal to the Trinity.

This is how our Father, Lord Brahma enlightened me. From that time, I learnt the characteristics of *Guna* and to come out of these sins. I chant Lord Hari’s name. Frequently chanting the God’s name will give us consciousness and good intellect. God’s name is like fire, knowingly or unknowingly if you step on fire, it will burn your foot. Likewise, chanting God’s name continuously completely wipes out the sins in us and leads us to enlightenment. There is a story, (many stories are there in Tamil on Lord Rama. This is one out of them). Long ago there was a thief in the kingdom of Lord Rama and he was stealing ornaments from women. Lord Ramachandra was angry with him and ordered Hanuman to kill this thief. Hanuman wanted to hit the thief with his mace. Meanwhile the thief was lucky enough to have a Darshan of Sage Naradha. Sage Naradha told him, “Do not stop your thieving, because you cannot change, but whatever you are doing, do it by chanting the name Rama! Rama!”. So, the thief followed the instructions of his Guru Naradha and whenever he stole ornaments he chanted the name of Rama! Rama!

One day a woman was going through the forest and the thief followed her to snatch the ornaments from that woman. Hanuman came there and said that, “In front of me you are doing this, now you are going to die in my hands”, Saying this he was about to hit the thief with his mace. The thief while grabbing the ornaments, as usual chanted the name of “Rama”. As soon as hearing the chanting of the name of Lord Rama, the mace in the hands of Hanuman fell down. There was a lot of noise, so everyone turned. Hanuman was invisible but they could see the mace. Sage

Naradha appeared there and said, “You are a great sinner because of the thefts you did, but due to devotion on the Guru and by following my instructions of chanting “Rama”! you have saved your life now. Hanuman is beside you and he was ordered to kill you, but when you chanted the name of Lord Rama, he dropped his weapon. How lucky you are”. That is the power of chanting!

Remembering or chanting of God’s name will uplift even a great sinner, that is the power of it. In Kali Yuga there is nothing more powerful than chanting of God’s name. If the chanting of a mantra is received from the Guru, it will save instantly and the result will be 1000 times more than chanting the mantra on his own. That is why there must be a Guru; all attributes are sanctified by him. These were explained by Lord Brahma to Sage Naradha. “From that point of time, I am chanting Narayana Mantram and am able to control my *Gun*as.” Sage Vyasa again asked, “The Trinity has mutual understanding. They never disagree, and with the help of Goddess Maha Lakshmi, Goddess Maha Saraswathi and Goddess Maha Kali they fulfil their responsibilities. Are there any *Beejaksharams* comprising of all of them (the Trinity and the three Devis)?”

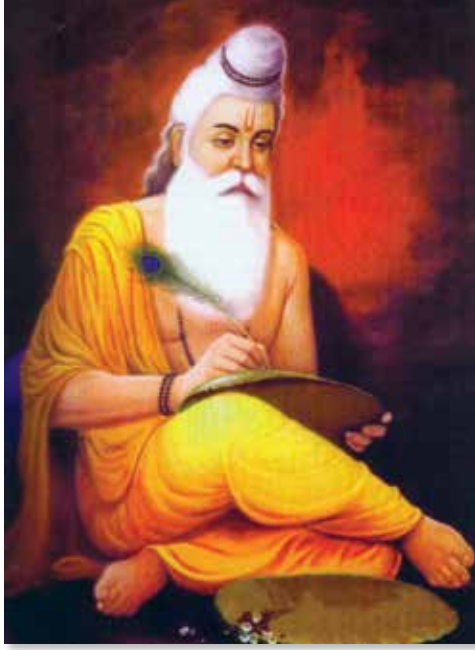
Sage Naradha replied, “ The Devi likes three syllables, *AIM*, *KLEEM*, *SOUH*. *AIM*, Beejam consists of Lord Brahma and Goddess Saraswathi, and this is known as *VAK* or *SARASVATHA* Beejam. This Beejam is the combination of Lord Brahma and Goddess Saraswathi. The tongue is divided into two parts; right is Lord Brahma and left is Goddess Saraswathi. By continuously chanting of *AIM* Beejam, Lord Brahma and Goddess Saraswathi will sit on the tongue. The second Beejam is *KLEEM* or *KAMARAJA* Beejam. This Beejam will fulfil the desires. This Beejam is the combination of Lord Vishnu and Goddess Maha Lakshmi. Lord Vishnu always nourishes, gives us status, fulfils our wishes and he helps us in getting back the belongings and gives boons to mankind. The third one is *SOUH* or *SHAKTHI* Beejam. It is the combination of Lord Siva and Goddess Parvathi. With this Beejam they are able to destroy the world and recreate the same. Knowingly or unknowingly those who chant these three *Beejaksharams* will achieve whatever they set out to do. These *Beejaksharams* can be obtained through Gurus or in the absence of a Guru, it can come through someone. The Beejam can be obtained in any form such as, by

sound from an animal, from a musical instrument, or by a Voice. There was a story. A devotee was doing *BHAJAN* (Bhajans are typically lyrical and convey love for the Divine) by playing a musical instrument called *TALA* (a traditional rhythmic pattern in classical Indian music). A dumb person heard this sound as *Kleem*, and he started chanting *Kleem*, and he got his speech. There were many who have gained unprecedented powers by chanting *Kleem*.

Once upon a time, a man was in a dreaded forest and it was home to ferocious wild animals. In that forest he saw a pig. He wanted to drive away that pig, so he said AI, AI, and with this the Devi appeared and made him a great scholar and he wrote thousands of Slokas. The man heard AI from pig and he repeated it by looking at it with the intention of driving it away, thus he has become a scholar. Imagine how much more scholarly he would have become if chanting was done after receiving it from a Guru. Goddess Saraswathi thought, “*AIM* is my *Vak Beejam*, he has chanted it but he was not able to completely say *AIM* (said only AI) so I will bless him for that AI”, thinking so She made him a scholar. That is the grace of the Devi. So, to get the Grace of the Devi we have to choose one way and by chanting Her name, The Devi will bless us with love and affection.” This was told by Lord Brahma to Sage Naradha, Sage Naradha to Sage Vyasa and Sage Vyasa to Janamejeya.

Janamejeya was surprised, “You just said that a Brahmin, Satyavrathudu, heard a sound AI through a pig, he chanted it and became a scholar and a poet. Who is that Satyavrathudu? In which place was he living? What is his story? How did he get the *Beejaksharam* from a pig? How did he chant that Beejam? How did Devi appear and bless him? Tell this story in full and in such a way that it touches my heart.” Sage Vyasa replied, “Maharaja you are lucky, your mind is fully focused on the stories of *Devi Bhagavatham*. *Devi Bhagavatham* is greater than River Ganga, once you take a holy dip in the River Ganga with devotion the sins are removed. In same way if you listen to the *Devi Bhagavatham* with devotion all your sins will vanish. Listening to *Devi Bhagavatham* without attention is like *GAJA SNANAM* (Elephant taking bath). The elephant will take bath thoroughly in the river or pond and after coming out of the water it takes the trash, mud and puts it over its body. Now the purpose of taking bath is not achieved. In the same way listening to *Devi Bhagavatham* or

Puranas without attention is of no use. So, with attention if any person listens to *Devi Bhagavatham* at least once, he will be liberated. I am going to tell such a story to you now. You are aware that I like to go for pilgrimage frequently.



Sage Veda Vyasa

Once I travelled the globe with an intention of pilgrimage. I have visited a few places once or twice, some places hundreds of times, like Badrinath, Naimisharanyam and Kasi. Once I reached Naimisharanyam, a few thousand Sages like *Jamadagni, Marrechi, Angirudu Vashishtudu, Koudinyudu, Athri, Dakshudu, Kapila, Agastya, Akshapadhudu, Sandilyudu, Krathuvu, Kanvu, Vishwamitrudu, Markandeyudu, Durvasudu, Romasudu* and others were present there. A meeting was happening and a discussion on *GUNAS* were going on. What is *Sattva, Rajas, Tamas Guna*, and merits and demerits of them; how to come out of these *Gunas* and get salvation. The

discussion was going on peacefully, at that time I, (Sage Vyasa) reached there. There were Sages who were older than me and my disciples were also present. Sage Vasishtha was my great grandfather. (Sage Vasishtha's son is Sage Shakthi, Sage Shakthi's son is Sage Parasara and Sage Parasara's son is Sage Vyasa). I greeted everyone, and my disciples greeted me, and after that all of us sat down. Sage Jamadagni stood and said, "Oh Sages! I have a big doubt. I have this doubt since a long time, and so many Mahatmas are here, so please clear my doubt." He asked his doubt, "Which energy should be worshipped to get easy salvation? Without doing hard Upasanas, or great Yagnas, is there any easy way? Is there any easy way to get salvation for those individuals who are unable to undertake pilgrimage, unable to make donations, unable to come and hear *Puranas*? Is there anything like that? Tell me." After listening to Sage Jamadagni, "Without Yagna and other rituals how can we attain salvation?" The Sages started discussing among themselves.

Then Sage Romasudu got up and started giving the reply, “I am going to reply to Sage Jamadagni, the easy way to attain salvation. In this whole creation, only the Devi can forgive the great sinner. That is why we call the Devi as *Shakthi*, *Para*, *Prakruthi*, *Adhi*, *Sarwaga* (Can go to all the places), *Sarwadha* (always present), and *Siva*. The Devi is the *Mangala Swarupini* and main source for all the Deities. She is the Mother of everyone, that is why She is called as *ANEKA KOTI BRAHMANDA JANANI*. There is no God in the world greater than Her and that is why She is called *JAGADAMBA*. Let me explain a story which I saw and heard. This will tell how easily we can get the blessings of the Devi. After listening to this story, you will understand the benefits of worshipping the Devi.”

(The story is called as *ITHIHASAM* as there is no creation in this. The story is real and explained as it happened). Once upon a time in the Kingdom of Kosala lived a great scholar. The capital city of this kingdom was Ayodhya. There lived a famous person called Devadatta. The nook and corner of the kingdom knew about Devadatta and people talked about his skills and speeches. He was very wealthy, he had enormous amounts of gold and precious stones, his house was built on 1000 acres, having fertile lands, about 10,000 acres on the banks of River Sarayu, harvesting sugarcane, paddy and above all, he was a great scholar, his wife was beautiful and obedient. He was married for sixteen years but he did not have any children.

Devadatta was sad and afraid, thinking, “Who will be the heir of so much property? After my death who is going to perform all the rituals? Who is going to perform the rituals in Gaya or Badrinath? Lack of heir is a big deficit in my life.” After hearing and reading some stories, he was under the impression that there would be no chance for Heaven without children. Thinking so he called all the scholars from all over and told them, “I heard that without children I am not going to get salvation, tell me the way to have a son”. One Sage said, “Do meditation and give your wealth to charity. To attain salvation, son is not required. How many people having sons are getting salvation? It is untrue that there would be no Heaven without sons. You do not need a son for salvation; you and your wife can do Tapas for salvation.”

People who do not have children always think that there will be no one to perform rituals after the death so they may not get salvation. Poet Durjhati has written a poem on the basis of *Siva Puranam* in his *Kalahasthiswara Satakam* for those who suffer from childlessness. The story of King Dhritharashtra is the example of this. He had 100 sons, (*KAURAVAS*), none were alive to do the rituals to their father, (all died in battle at Kurukshetra). In fact, father performed the rituals to sons. So, without sons there would be no salvation, and only because of sons, a person gets salvation, both are delusions. Sri Sukha got salvation without all these rituals. So, salvation and children are two different angles. Doing good deeds will give salvation and not by the children. There are many stories of great people in *Siva Puranam* who got salvation being alone. Sage Vyasa said so many times that, “Whoever listens to or reads *Devi Bhagavatham* with attention and devotion is going to attain salvation, it has nothing to do with charity, children, and work”. There are many persons who were not married till the end of their life, or who are married, but were not blessed with children, all of them attained salvation by reading or listening to or narrating *Devi Bhagavatham* to others.

Now coming to the original story, Devadatta was asking the Sages about having children. Few Sages said the easy way to be blessed with sons is by conducting *PUTRA KAMESHTI YAGAM* (Performing Yagna for having a son). There are many such Yagnas like *MITRA KAMESHTI YAGAM*, (*enemies will become friends*), *NIDRA KAMESHTI YAGAM* (*for good sleep*). So Devadatta decided to perform *Putra Kameshti Yagam*. (This story happened in Krutha Yuga, that is why there is no reference to the birth of Lord Rama. King Dasharatha also performed Putra Kameshti Yagam to have children. Lord Rama was born in Tretha Yuga which comes after Krutha Yuga). Sage Veda Vyasa will be born in every Yuga. He told this story in *Padma Kalpamu*, now we are in *Swetha Varaha Kalpamu* (A regular *KALPAMU* is approximately 16 million years long (16,798,000 years). The story happened in Krutha Yuga and was told by Sage Vyasa in Dwapara Yuga. We may get doubt as to how Sage Romasa was telling this story now? Sage Romasa was telling this story to clarify the doubt of Sage Jamadagni about attaining salvation and specified that he saw and heard the story. Here we have to know the great longevity story of Sage Romasudu.

Long back Lord Indra wanted to build a beautiful house. He called Viswa Karma and told him, “Build an extraordinary house, no one in the world should have a house like mine, build such a house”. Vishwakarma built a beautiful house. Looking at the house Indra said, “The house is nice but there is an error here and there, so demolish this and rebuild again.” Vishwakarma built 1000 houses like that, Indra was not satisfied and all were demolished. Vishwakarma was confused and tired and thought, “How many houses I built with perfection and beauty, but Indra does not like them”. Meanwhile Sage Naradha reached there, Vishwakarma greeted him and told him about his problem, “I am building so many beautiful houses but Indra is not happy with them. Please protect me from this construction chaos and give me peace”. Sage Naradha gave him assurance and reached Indra and greeted him. Indra also greeted Sage Naradha without getting up from his seat. Sage Naradha blessed and said, “We will go to Earth immediately”. Indra replied, “If you are calling, I have to come” so Sage Naradha with Indra reached the Earth.

They reached *DANDAKARANYA* on Earth (a territory roughly equivalent to the Bastar division in the Chhattisgarh state in the central-east part of India). In that forest there was a Sage sitting under a tree with a torn mat on his head. The Sage was having thick hair all over his body. But on his chest a small area was plain without hair. The hair on his body was beautiful, he was having a torn mat on his head and he was sitting on *DARBHA* (tropical grass considered as sacred material in Vedic scriptures). Sage Naradha greeted him with devotion. He is the Sage Romasa (as he has hair all over the body his name was Romasa. Roma means Hair). ‘Sage Naradha greeted him, so he may be a great person,’ thinking so Indra also greeted him. Sage Naradha innocently asked the Sage, “Oh Sage! I have a small doubt. I have seen so many Sages with ashrams and living in the huts and buildings; few ashrams are having their branches also, but you have no ashram or hut to stay in. You are sitting under the tree with this torn mat on your head and sitting on Darbha. Why are you staying like this?”

Sage Romasa replied, “Sage Naradha my life is short, today I am here tomorrow I may leave my body, so I am happy with my torn mat. Why do I need an ashram?” Lord Indra (has the ego of consuming Elixir and long life) was listening to this

conversation asked, “Oh Sage! Your life is so short? Tell me how much longevity you want to have? I will increase it with the help of Elixir”. Sage Romasa replied, “Oh Indra! I do not need elixir, this chanting Elixir is enough for me. I do not want longevity as well”. Indra again asked, “Please at least tell your age”. Sage Romasa replied, “Kali Yuga is 4,32,000 years, Dwapara Yuga 8,64,000 years, Tretha yuga is 12,96,000 years, Krutha Yuga is 17, 28,000 years (All put together is 43, 20, 000 years), after this one Indra will die. Likewise, after exit of 1000 Indras, it is a one ‘day time’ for Lord Brahma, same calculation for one ‘day-night time’ (43,20,000 x 2000 years is one day for Lord Brahma). 360 days like this will be a year for Brahma (43,20,000 x 2000 x 360 human years), like this one Lord Brahma will be for 100 years. So, the life of Brahma is (43,20,000 x 2000 x 360 x 100 years).

If one Lord Brahma changes after completion of his period, one of my hairs will fall; I will die when all the hair on my body drops. Already the part of hair on my chest area has fallen. Once all these hairs fall, I will die. So, my life is short and I do not need a hut or ashram.” Indra was surprised with this and got shocked. Now Indra understood why Sage Naradha brought him here and he then had clarity. Indra thought, “Sage Romasa has a long life yet he sits under a tree and meditates. On the contrary with such short span of life, I am troubling Vishwakarma for a better house, and to teach me a lesson Sage Naradha brought me here”. Realizing this Indra greeted both of them and immediately left for Heaven. He called Vishwakarma and asked him to stop the construction. This story is from *KALIKA Puranam*. There are so many Sages like this in the Universe. Great Sages were able to remember so many things for so long which is not possible for a normal human being.

Sage Romasa has life, more than Lord Brahma, that is why he was able to narrate the story which happened in Kritha Yuga in Padma Kalpa of Dwapara Yuga (to Sage Vyasa). Sage Romasa had seen and remembered the stories for millions of years so he was a real legend. He was always an example for mankind. That is why Sage Vyasa referred his story to Janamejaya. Coming to the original story in the Kingdom of Kosala, Devadatta wished to have a son and decided to perform *Putra Kameshti Yagna* on the Banks of River Tamasa. (Ayodhya is in between two rivers Tamasa and Sarayu, they both join after Ayodhya with River Ganga. River Ganga

from there reaches Prayaga and in Prayaga both Rivers Saraswathi and Yamuna join with it. Finally, all these Rivers reach Kasi.)

Devadatta built a huge *YAGNA SALA* or *YAGNA VATIKA* (Sacrificial hall, shed or enclosure), this has one *YAJAMANA SALA* on Nairuthi (South West Corner), and one more *PATHNI SALA* for his wife on Vayuvya (North West Corner). The individuals who are performing Yagam should sleep in the Yagna Sala itself. There is *AAGNENDRA SALA*, here daily the Aarani will be churned, to generate fire for the Yagna. *RUTHVIK SALA*, the Ruthvicks (A person who performs all the Vedic procedures like Homa) will stay here. *SADHASYA SALA*, built for the audience and others who came to see the Yagna. *DRAVYA SALA*, all the groceries like Rice, Pulses, Ghee and others are kept. *PURNAHUTHI SALA*, the items related to Purnahuthi (grains, sandal wood sticks, ghee etc., into the fire while chanting specified mantras) are kept here.



YAGNAMGUNDAM

There were four special *SALAS* for *Abhvaryudu*, *Hotha*, *Brahma*, *Udhgatha*, who conducted the Yagam. In the center *YAGAKUNDAMU* (Yagna Kundam is center place in which the fire is put and ghee, rice, fruits and herbs are offered to the Fire).

Devadatta built a huge Yaga Sala with all the above facilities and invited great Scholars to perform the Yagam. He spent money liberally, with full attention and interest he did all the arrangements. Sage *Suhotrudu* was considered as Brahma for conducting the Yagna, and he would be the main priest. Sage *Yagnavalki* (He is not Sage Vaisampayana's disciple, he is Padma Kalpa Yagnavalki) is considered as *Abhvaryudu*, the person who helps this Brahma (*Suhotrudu*) in this Yagna. *Angirudu* (Padma Kalpa Bruhaspathi) was invited and considered as *Hotha*, *Pailudu* was helping him. *Gobhiludu* was invited to chant music based on *Sama Veda*. The person who is chanting it should have good voice pronunciation and knowledge in music and they are known as *Udhghatha*.

Devadatta started the Yagna, and did it for 9 days. On the last day (9 day), *Gobhiludu* was invited to chant *Radhantara Gayatri*, (*Sama Veda*). He chanted Sama Veda melodiously, using all the Swaras (Sa, Re, Ga, Ma, Pa, Da, Ni). Listening to the sweetness of his voice and music, the stones started melting and dried trees started blooming. Suddenly Sage *Gobhiludu* started wheezing (problem in breathing) and sputum blocked the throat. With this there was a vocal disturbance and the Swara (musical pitch) missed its pitch. Everyone thought he got wheezing, so he missed the pitch but they did not comment anything. Devadatta was a scholar by himself. He has money, fame, so he was angry and said, "You are a fool, I have spent lots of wealth for this *Putra Kameshti Yagam* with a wish to have a son, but you missed one Swara, and it is a bad omen. I may now not get a good son; you have made a blunder. When we are doing Yagna to fulfil a desire it should be done without an error. As 'You' made an error, why should 'I' face the consequences?" these words were said in front of all present.

Listening to this Sage *Gobhiludu* (he is a gentle and calm person) got angry, and said, "You are calling me a fool, I know the purpose of your Yagna. Any person can have a problem with breathing at any point of time and no one can control that. Even I cannot control them, that is why there was error in my chanting of Sama

Veda. For this you have scolded me as fool in front so many people. This Yagna will give you a son but he will be a fool, he will not have knowledge and awareness of sounds, he will not be able to talk properly, he will stammer, I am giving this curse!”.

Devadatta's ego had come down, and he started trembling, and fell at the feet of Sage Gobhiludu with repentance. Devadatta wept and said, “How unjustly you cursed me? I have spent a lot of money and did hard work for this *Putra Kameshti Yagam*, to have good children. I have called all the scholars and started this Yagna. Because of my bad karma and bad luck, I called you as fool. What I did was wrong, it was a great sin, but for that you cursed me so severely and punished me so heavily? I do not mind, if I do not have son, but if a foolish son is born, what joy would I get by looking after him. Mahatma, it is a known fact that Saints and Sages mean those who are not angry and they are in the most serene form. It was my bad luck to provoke such Sages”. (Some people are unlucky, they will reach the Guru and become close, but still, they are prone to the anger of the Guru. You have to be very careful near a Guru; your money, fame, wisdom and energy are useful as long as the great teacher is calm, once you use the abusive word or behavior, your downfall will begin).

Again, Devadatta said, “I know all this but what is the use, with bad luck I uttered wrong words, but you are a calm person. For my small mistake you are giving a severe punishment. Oh Sage! Please forgive and bless me. Oh Guru! Please protect me, and instead of having foolish son it is better not to have a son. Foolish son is very dangerous, and one more thing is, for a scholar like me having a foolish son is a great insult and suffering. A fool should not be worshiped, cannot donate anything to him except feeding him, he should not be offered a seat in *PITRUKARYAS* (*Shradam* for father, grandfather, paternal great grandfather). He should not be invited to adore or worship God. (If the right scholar is not found, just do the minimum ritual like laying Darbha and offering rice on it. The Pitru Devatas-father, grandfather, and paternal great grandfather will be happy but do not invite a fool for *Pitrukarya*. Other than feeding nothing should be offered as donation to a fool.) If someone is giving more than this, then the donor and the fool, both will go to Hell. So, I do not want a fool as my son.

Neem fruits are also fruits, but they are used as food by only crows, same way the wealth of fools is used for evil deeds, if a wealthy man like me gives his wealth to a foolish son, the wealth will be wasted. How am I going to benefit from this wealth?. So, I do not need such a son”. Devadatta was praying to Sage *Gobhiludu*, with repentance. (It is better not to commit a mistake and after committing it even if you cry you cannot avoid the consequences). One man took a bowl of water and put it on the stove, the water started boiling. After some time, he took the bowl out and put it on the floor, the water cooled after a while as the characteristics of water is to provide a cooling effect. Same way the wrath of the noble person is like boiling water, they leave the anger behind in few minutes and calm down. But the fool’s anger remains for thousands of years (Kalpa) and forgets about all the good deeds. Sages may scold a person who made a mistake, but when that person holds the feet of the Sage and asks for forgiveness, the Sage will forget and forgive. Sage’s anger is like fire on hay. Sage *Gobhiludu* felt sorry and was pleased and said, “A bad incident happened, we both become impulsive, that may be because of effect of bad time”.

Sage *Gobhiludu* again said, “I cannot completely take back the curse, but I will make some changes to it. You will have a son, he will be a fool because of my curse. He will be called as a fool and an idiot, but at the age of 16 he will be blessed by the Devi. With Goddess *Jaganmatha*’s blessings he will become a great scholar and a poet, but till 16 years of age you have to experience the suffering caused by a foolish son. You will be happy after 16 years.” Devadatta was a bit happy thinking that his son will be normal after 16 years. He was not totally happy as he had spent lots of money and hard work and in spite of that, he received a curse from a Sage. This just goes to show that a Guru must not be provoked and we should avoid hurting them. Devadatta completed the Yagam. He gave charity to all, took their blessings and sent them to their places.

Devadatta’s wife became pregnant as a result of the Yagna. She gave birth to a son on the day of the star of Rohini. During birth of his son Devadatta thought once the child grows up and becomes a scholar, whatever he says must also become true, so he named his son as *UTHATHYUDU*. He grew up with all the motor skills,

but speaking skills had not developed. Even at 8 years of age he was not able to talk. His mother was trying to teach him chanting of Lord Rama but he was able to say Lalala ...ma. The *UPANAYANAM* was done at the age of 8 (*UPANAYANAM* is a ceremony in which a person must learn or train to do 'sacrifices' involving Niyamas (procedures) and Karmas (duties) involving self, family and society. A sacred thread was presented to the person to indicate that he has started learning the procedures of sacrifices. This is also called *YAGNOPAVITA*). After the Upanayana he was not able to pronounce the Gayatri Mantra. Devadatta thought that with the Guru's blessings he may learn it, so he sent his son to a *GURUKULA*.

The Guru was tired of trying to teach him pronunciation of Lord Rama, because to learn Sanskrit one should start with the name of Lord Rama. To get knowledge and prosperity Lord Rama pronunciation has to be learnt first. A person who sits without saying anything is called a *MUGHDA*. The Guru had tried to teach lessons in so many ways but could not succeed, so called his father and said, "Devadatta you are a great scholar. Your son is not speaking even one word; if I keep him here the other children are also imitating him and started stammering, please take him home." Devadatta was also tired of trying to teach him lessons in so many ways. This way one year passed. The father thought, "My reputation has gone, he is bringing me into disrepute, no matter how hard I tried, not even a single word is coming out of his mouth. He should have died immediately after the birth". Everyone including father, mother and relatives all started scolding Uthathyudu. Uthathyudu felt bad and thought, "What should I do? What is my mistake? I am trying to pronounce the words but I cannot. With lots of effort I have learnt few words; if I try to speak quickly, I am stammering. Everyone is scolding me as I am not able to study". He was not able to express his suffering, but he was suffering inside his heart.

He was so depressed and developed aversion towards the parents and family. So, he felt that, "I should not stay in this home, there is no value for me at home and outside, people are laughing at me". Thinking so, one midnight, without telling anyone, he greeted his mother and father from a distance and left for the forest. Without knowing his duty and the destination, he was walking and he reached the banks of the River Ganga. He walked all the way from Ayodhya to Haridwar

area. River Ganga flows very fast in this place and it is also the place where Lord Vishnu entered Earth. In Haridwar, on the river bank he sat under a big banyan tree. He thought, “I cannot speak and read properly, whatever I am saying people can understand partially, I do not know any mantra, I was just responding to the questions people ask, so I will remain silent as long as possible”. Sitting under a tree, since he does not know any mantra, he started chanting that ‘*there is a God, there is a God.*’ Sitting there he thought, “With the little language and knowledge that I have, I am going to speak the truth, otherwise I won’t talk”. So, he set the rule for himself that he is not going to tell a lie.

There is no greater Virtue, Tapas than the Truth. Truth rules all the Worlds. The God of the Universe is the truth you speak, so never lie to anyone for anything. Truth will protect you as God and Truth has everything in it, so he took the *SATYA VRATHA*. One can get the grace of God even by following one rule. One day he thought, “I have no knowledge of the Vedas and cannot chant, I do not know about *God, Meditation, Worship, Aasanas* (is a body posture,) *Pranayama* (is control of Breath), *Pratyahara* (weaning away from food), *Bhuta Shuddhi* (purification of the elements), *Mantra, Keelakam* (Kilakam literally means the “lock” or the “pin”, So, before chanting one needs to unlock the Mantra by performing the Nyasa ritual), *Digbandhana* (During the performance of ritualistic acts, especially aimed to fulfil the desires, there is a possibility of obstacles to be created by inimical spirits. These spirits have to be ‘locked out’ of during the ritual), *Digvimoka* (After the ritual is over, the quarters have to be reopened). I don’t even know how to do *Aachamanam* (is a standard form of purification, prerequisite for meditation, pooja, homam and other sacred activities) or *Agnihotram* (is a healing fire). And so many things I do not know. I only know how to clean my teeth, and dip in the water without any mantra. The crows are taking a dip in the water, so am I.” This was his level of wisdom.

Jagath Guru Adi Shankaracharya once said, “Oh Mother! I want to worship You, but I do not know any Mantra related to You (he is the embodiment of Lord Siva and all the mantras are in him), I do not know how to draw and worship the Sri Chakra. I do not know how to do Hymns, do not know how to welcome You, and do not know the Mudras.”



MUDRAS

I can't even cry for You. But I believed that You exist and following You with that belief that it will eliminate all the difficulties and gives me salvation". Uthathyudu went to that level and became humble. Daily he took bath in River Ganga and sat on the river bank and ate whatever he got (he does not know what to eat and not to eat). Even though he is not a scholar and cannot speak properly, he always spoke the truth. As he spoke only the truth, people changed his name from Uthathyudu to *SATYAVRATHUDU*. Once in a while he thought, "In the past life I might have scolded God, I might have not donated any *Purana* or any book or I did not donate education to anyone. I did not go on pilgrimage. I did not do Tapas. I did not listen to the *Puranas*. I might have done some mistake, that is why I was born like this. All this is due to my bad time; no one should be going through this. Time gives peace and it gives pain. We have to bear all this as no one can cross time".

DEVI BHAGAVATHAM IX CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



CHAPTER 10

KEY POINTS

Anger on others is dangerous
What is Satyavratha?
How Satyavrathudu got the Beejam?
Why Satyavrathudu was confused?
How Valmiki became a poet?
Types of Yagna
Rules to be followed while performing Yagna
How Lord Vishnu performed Amba Yagam?
The power of a place
Story of Dhruvasandhi
What is the Meaning of *SAGARUDU*?
How did Manorama flee from Ayodhya.

Om Sarva Chaithanya Rupaam, Thaam Aadyam Deemahi
Bhudhim Yaanah Prachothayath

Uthathyudu, known as Satyavratha, was born as an uneducated person due to his previous Karma and his father being cursed by the Guru. Many synonymous *Puranas* have advised us about the truth that '*knowingly or unknowingly Mahatmas (Gurus) should not be harmed,*' now *Devi Bhagavatham* also repeats the same. The Guru means a form of the God. Devadatta's intransigence, scolded (as fool) a

Mahatma, who was performing the Yagna with care. The result of his scolding a Sage, has been experienced by Devadatta for a long time. So, when the God blesses us, there is an opportunity, we must ensure that we approach the Gurus and maintain a good relationship with them. After doing many Tapas and doing good deeds, Jaya and Vijaya reached Jagath Guru Lord Vishnu. But reaching there what happened? They provoked the Sages Sounaka and Sanandha. As a result, they were born on Earth three times. Not only were they born again and again, but they also brought the God down. It just shows that serving the Guru with devotion is bliss and it maintains our Guru Bhakthi forever. It also gets the Guru's blessing permanently. In the midst, if we hurt the Guru with our bad behavior, we will be cursed for causing annoyance to the Guru as well.

Sage Gobhiludu cursed Devadatta for his mistake, but Devadatta's son had to face the consequences, so he was born as a fool. That is why Uthathyudu thought, "In the past life I did not donate Education, Books or listen to *Puranas* nor did I worship Goddess Saraswathi. I might not have done any good deeds and I might have committed some sins. Because of my sins, Goddess Saraswathi was angry with me and she did not give proper speech and education. I want to do atonement for this sin but I am not able to learn and chant the mantras". Troubled with these thoughts he was feeling sad for his condition and decided to speak only the truth. He was on *SATYA VRATHA* means adhering to the truth as *VRATHAM* (refers to pious observances or complete concentration such as fasting and pilgrimage. In this case speaking the truth was kept as a vow-Vratham) and lived there for many years.

At the age of 8 the Upanayana was done, and Uthathyudu left home at the age of 12 and reached Haridwar. He was in Haridwar on the banks of River Ganga for four years, and now Uthathyudu was 16 years old. Uthathyudu spent four years completely under the tree, in these four years he never lied. The world admired Uthathyudu's Satya Vratham and changed his name to Satyavratha. We do not need people to certify our qualities, our conscience will know about us clearly. When people are making a vow, one should forget the World and concentrate on the *Vratham* and being mindful of it is very important. No matter how a person is, but while in *Vratham* they should not let the focus go away to anything else, so the

concentration should be only on God. Satyavratha spent four years of his time by only speaking the Truth.

One day Satyavratha got up early in the morning took bath in River Ganga, and he sat under the banyan tree. Glory comes only because of virtues. For those who have a good mind, the world admires them and extends help to them by building ashram. Similarly, devotees built an ashram for Satyavratha nearby. The doors of the ashram were always open, no one entered his ashram as there nothing to steal there. He started chanting 'God is there, God is there' as he was not able to chant anything more.

Near Haridwar there was a thick forest, in that forest there was a tiny village. The occupation of the villagers was hunting and one early morning a hunter (*BOYAVADU* - a man from a hunting Community) started for his hunt. He was dark skinned and looked like Lord Yama Dharma Raja (God of death, for sinners Yama will be visible in dark color), he was having a big bow in his hand and arrows on his back (quiver). His bow was looking menacing and the arrows were very sharp and having the profile of a half Moon. The arrows were so sharp that any animal could die by one hit. He started for his hunting without taking bath by thinking that, "For the last three days I was going for hunting, but I did not get any animal and I can start early in the day. All my family members are starving without food and dying with hunger. Today is the fourth day, I have to put an end to this, and at least today I should get an animal for food." The hunter reached the banks of River Ganga, as it was early morning many forest pigs were wandering near the river banks.

One pig was quenching its thirst by drinking water from the River. The hunter thought, 'I found it, for the last three days there was no food, I was worried about whether I will get it today or not, but to my good luck I got this healthy pig. If I am able to hit it, we will have food for a month'. He was very happy with those thoughts and he took up his bow and positioned the arrow and pulled the *ALLITHA* (rope tied to the arrow) and aimed to hit the pig. The pig was a bit lucky as the arrow missed the target and went off the ear. With that the pig's ear was slightly injured and it started bleeding.

The pig was shocked and afraid. It looked back, saw the hunter and by making the sound of *AI* it started running with fear. The pig finally reached the tree where Satyavratha was sitting. While he was seeing it went and hid in the bush near his ashram. The ashram was surrounded by thick bushes like bamboo and many other trees. While the pig was running it made *AI* sound, Satyavratha heard this sound and repeated the same to drive away the pig thinking it would attack him. He felt pity on that animal, and thought ‘The pig is hiding, so I should not make noise otherwise it will come out with fear’, but the *AI* sound was in his mind and he started repeating it. *AI* is a *SARASWATHA Beejam*, which gives education, *AIM* is a *VAK Beejam*, the one who receives this *Beejam* from a Guru will become a great scholar. Many chanted this *Beejam* and became great poets. With the grace of the God, Satyavratha heard this *Beejaksharam* and he started chanting it, which he heard for the first time.

AIM, is the Mantra that a human being has to chant to get a glimpse of Goddess Saraswathi, but here Satyavratha was chanting only *AI*, the sound which had come out from a pig. Without his knowledge the Devi blessed him. “*AIM* is the *Beejaksharam* and he was not able to pronounce it fully as he only heard it as *AI* from a pig”. Even though Satyavratha was chanting *AI* only, the Devi considered it as *AIM* and blessed him. This is the reason why the Devi (Mother) is known as *AWYAJA KARUNA MURTHI* (loving without logic). Once in a while when the Guru is not available, or the mantra was not received from the Guru, or any error occurred in pronunciation while receiving the mantra, if you hold on to the Devi’s feet with devotion, the Mother will pardon the mistakes, forgives the faults and blesses us. Unknowingly if anyone makes mistakes in chanting (like Lalitha Sahasra Namam), the Devi will forgive and bless them.

Meanwhile the hunter came there in search of the injured pig. He was able to trace foot prints of the pig for some distance and reached there. He saw Satyavratha and greeted him and said, “We all know about you that you won’t lie and always speak the truth. For the last three days I am without food, today is the fourth day. I have started for hunting, with my luck I saw a pig on the banks of River Ganga, I hit the animal with the arrow, and it was slightly injured and escaped from there.

I saw the pig coming this way; you might have seen that pig. Can you please tell which way it went? I know about your *Satya VRATHA*; you won't lie, that is why I am asking you. I know you will be having pity on that animal, but we both are equal to you, and you see God in both of us. But as you took the *Satya VRATHA*, you cannot lie to me”.

The hunter was very intelligent. He thought that Satyavratha may have pity on the animal and may not reveal the truth, so he was trying to manipulate with his words. Again, the hunter said, “I have a big family with 4 wives and 40 children, they are hungry, we did not eat anything for the past three days. That is why I am in need of food. You may ask me not to kill that pig and commit a sin. Hunting is my occupation, that is what is written by Lord Brahma on my forehead, so I have to follow my Dharma. Saying truth is your Dharma. I am dying with hunger, so please tell me quickly where the pig went.” Satyavratha heard everything and thought, ‘If I tell the truth he is going to hunt the pig; in front of my eyes the pig will suffer and die’.

Why creatures like pigs are having to suffer? Why they get a life like this? An individual who is disrespectful towards his Guru, or tried to harm him or spread negative information about his Guru, or back stabbing him will lead this kind of rebirth. This has been clearly stated in *GARUDA PURANAM*, (in third Chapter) that the person who betrays his Guru will take 100 lives as dogs and 100 lives as pigs. So never try to betray your Guru or talk bad about him in his absence. One must try and do service to their Guru. There are three betrayals that should not be done; first one is not to betray the person who gave you food. Try to help or praise but should not talk bad about them. Second one is betrayal of a Guru, which should not be done. Third one, do not betray a brahmin/ priest. The person who does any of the above deeds will be condemned.

Satyavratha was in a dilemma, “If I tell the hunter about the pig, he will kill the animal. That will be a sin, so telling truth in this situation will become a sin. For the last few years, I have followed a *Vratham* of telling the truth. Now if I am not telling the truth then I will get the sin of telling a lie. In both ways I am in trouble. What

should I do now?" Thinking so he continued his chanting of *AI*. His chanting gave him good result as the Devi blessed him by sitting on his tongue. In ancient times Sage Valmiki saw a dying bird, felt extreme pity and started telling poetry. The story was like this:

Once Sage Valmiki along with his disciple Sage Bharadwaja, went to the banks of River Tamasa. Sage Valmiki was about to take bath when he saw a pair of Krauncha birds. A hunter reached there at that time and shot the male bird. It fell, injured, to the ground and died suffering. The female bird saw her mate lying lifeless and crooned in great distress. Sage Valmiki felt pity for the female bird and angered by the action of the hunter, he uttered the first *SLOKA (verse)*. Before that there were no Slokas on the Earth. "Oh Hunter! You have killed one of the love birds and made the female bird cry, so you are not going to live long". Once he completed the sloka the hunter died immediately. Sage Valmiki was stunned and thought, "Have I cursed him? How did I utter this poetry?" Thinking so he took his bath, but was restless. He reached his ashram, where Lord Brahma appeared and said, "What you said is called as Sloka and it is accepted by the Vedas. Sloka has an order; each Sloka has 4 lines (*PADAS*), each line has 8 letters, the fifth letter will be short and a total of 32 alphabets. Lord Brahma gave *CHANDASSU* for the Sloka and asked him to write *RAMAYANA* in that Chandassu (Prose and poetry follow the rules of Chandassu). The torture faced by the birds caused by the hunter's arrow made Sage Valmiki recite a Sloka. In the present story Satyavratha also became a scholar like Sage Valmiki unexpectedly.

Satyavratha said to the hunter, "Oh Hunter! I am looking at you for some time and you are continuously asking where the pig went. I will speak only the truth. Now listen I will answer you". Saying this he recited a great poetry. Before that, he thought a lot, "Should I say the truth or should I lie to him? If a lie is told to benefit 10 people it will give the same result of telling the truth. The truth that harms the world gives the result of telling a lie (this is *Veda Dharma*). Telling a lie to protect any living being gives greater positive result than saying the truth. (Here telling a lie is a sin, telling truth gives virtue, but to protect someone you can tell a lie). Dharma says when there is threat to life and in marriage telling a lie is acceptable (small lie which is not harmful to others).

Satyavratha thought, 'I will save the pig without telling a lie'. He replied to the hunter, "How many times you have been asking about the pig? What should I say? For your selfishness and to know the answer you are using my *Vratham* as an advantage and trying to corner me. I have a big problem in saying the truth. I saw the pig with my eyes, but I have to reply with my tongue. The organ which has seen cannot talk, the organ which can talk has not seen it. So how can I reply to you?" The hunter got confused with this logic and left the place. The hunter said for the past three days he did not have food to eat, but he got the mangoes from the nearby tree and left for his home. Satyavratha did not lie to the hunter, so that, he saved the hunter by preventing him from eating the pig, and at the same time saved the pig. All this happened by chanting *AI* which has come from a pig. This is the love of the Devi towards her devotees.

PRACHETHA means *Varuna* (God of rain), his sons are *PRACHETHASULU*, because Sage Valmiki was born in the Prachetha Clan, he was known as Prachethasudu. The Vedas came from his mouth and came to be known as *Ramayana*. Satyavratha too became a great poet like Prachethasudu (Sage Valmiki). Satyavratha too became famous, he was well known as a scholar and as a poet. He realized that the Beejam was not *AI* it is *AIM*, and thought that, "By chanting *AI* Devi blessed me. Now I will chant the whole Beejam *AIM*", and he started chanting it. With this he had become very renowned, his voice was very sweet, he gave discourse on 18 *Puranas* and got tremendous recognition. As soon as he gained name and fame, all the people who criticized him, started mingling with him. His parents also came and said, "Oh Son! We scolded you with impulsivity, for that you left home, now with the grace of the Devi you have become a scholar". Saying this they took him home with love. Satyavratha reached his home town and gained great name and fame.

Sage Romasudu was telling this story to the other Sages who were assembled in Naimisharanyam where Sage Vyasa was also present. Sage Vyasa told this story to Janamejeya "The Mother Devi transformed Satyavratha to an extraordinary poet simply because he started chanting a part of the Beejam without knowing it. So, every person in this world should worship the Devi. It is easy to worship and receive blessings of the Devi only by following the Devi Upasana. The other Upasanas are

difficult. The Devi is the first Energy to all the Worlds and all Worlds are born from the Devi and so worshipping her is the ultimate. I will give you a great Devi Mantra and you then perform *Amba Yagam*. Whoever performs this Yagna will fulfil all their wishes. *Amba Yagam* is very sacred; it has special Mantras. This Yagam is filled with *Navakshara Mantram* and *Pancha Dasa Mantram*. Hearing these during the Yagam or even inhaling the incense during the process get the devotees good fortune and infinite blessings of the Devi who is the embodiment of Sri Maha Vishnu. It is said that the one who witnesses this Yagam becomes equal to Lord Vishnu.

This Yagam will fulfil all wishes, removes all illness, makes a fool a scholar, blesses those who do not have food, those who are being persecuted by others and those who are suffering constantly from the enemies will get comfort. An individual who is not having satisfaction towards life will get satisfaction and after the Yagam even become Saints and attain salvation”. Listening to this Janamejeya became very happy, and said, “Tell me how will *Devi Yagam* be and tell me its procedure. After listening to *Devi Bhagavatham*, I will perform *Amba Yagam*.” (*To perform Yagam we have to know the procedure, once we know the procedure, we need to know is it appropriate for us to perform such Yagam. Make sure that we have sufficient money to perform the Yagam, there are very few people who know the procedure of Amba Yagam*). Sage Vyasa replied, “Few Sages gave the *Amba Yagam* procedure to the human race. With the grace of my Guru, I too got to know about it. So now I will tell you how to perform Yagna and the rules for it. There are three types of Yagnas, they are Satvika, Rajasika and Tamasika. The Yagna performed by Sages is called *SATVIKA Yagam*. The *Amba Yagam* can be performed for one day, three days, and nine days or multiples of nine and the rules are:

- While performing Yagna, person has to maintain calmness, should talk only when needed
- Without focusing on the worldly things
- As for as possible chant the mantra given by the Guru
- Practicing celibacy during Yagna

- Be with devotion on the Guru
- Sleeping on *Darbhasana* (Sleeping on Darbha grass)
- Not getting angry during the Yagna
- Eating only food cooked with cow Ghee, the rice cooked with Cow Ghee is called as *HAVISHYANNAMU*
- Every day waking up with a meditation on Guru: *Vandhe Guru Pada Dwandwam*
- Taking bath in a river, if the Yagna is performed on a river bank like Kasi then take a holy bath in the River Ganga
- When there is no river, taking a Darbha bath should be recommended (Adding few Darbhas, to the water). But bathing in a river is considered more sacred. That is why most of the Yagnas are performed on the river banks.
- During the days of Yagnas, *Devi Bhagavatham* should be heard on all days with morning for performing Yagna and evening listening to the *Puranas*.
- Waking up early in the morning before the sunrise and get the *MADI NEELU* (*Madi* means to be Pure - Especially after a Bath for Physical purity – Madi neelu is getting water after the bath)
- During this period the language must be simple and under no circumstances should you scold anyone

The second Yagna is *RAJASIKA* which was performed by Kings in days of yore. The Yagna will be done with pride and to show their wealth and without compromising on anything like food, arrangements and acquiring things for the Yagna. The other intention is to gain the reputation of having done Yagam so well. Kings wish to show their grandiose abilities and wish to get praised by everyone and to feel overjoyed by this. But the Yagna should not be done for praise. In Rajasika Yagna, the Kings show their wealth in the form of jewelry, attire, food donations and others. Conceit and pride are the main characteristic feature of the Rajasika Yagna.

The third Yagna is *TAMASIKA*, performed by the Demons. The Demon Yagna includes animal sacrifices. Different animals will be sacrificed, alcohol will also be used for consumption and as well in the Yagna. The *PANCHAMA KARA* (*Madya*: Alcohol, *Mamsa*: Meat, *Matsya*: Fish, *Mudra*: Gesture, *Maidhuna*: Sexual activity) Yagna is known as Tamasika. Ravana'sura always sacrificed a black goat and black buffalo, and Indrajit while performing *NIKUMBHILA YAGAM*, went to sacrifice an animal; if that sacrifice was given, that day (during the war between Lord *RAMA* & *RAVANA*) it would be a victory for him. Hanuman disturbed and spoiled that Yagam so he was defeated and died in the war. In simple words Yagna performed with violence, with stupidity, with forbidden substances is *TAMASIKA* Yagna.

In *Kalika Puranam* it was very clearly mentioned that in ancient days some people sacrificed human beings and performed Yagna with their meat. Jadabharathudu was a Brahmin who had been captured by the leader of thieves to sacrifice him to Kalika Devi. The Devi was furious about this and said, "In this Tamasika Yagna, you want to sacrifice a Brahmin and who is also a scholar". Saying this She came out of the idol, appeared in the form of Maha Kali and cut off the head of the leader of the robbers and rescued Jadabharathudu. Of these three, Satvika Yagna in the form of knowledge is the best. *Amba Yagna* is the Yagna to be performed with Shraddha, with purity in money earned, with purity in action, with purity in chanting of mantras and by those who are devoted to these rules and for the welfare of the world.

What is purity in money earned? The money from unknown person (without knowing the history of the person contributing to perform the Yagna) should not be accepted for the Yagam. This is a thumb rule (for regular worshipping it is not applicable). The purity in action is the work being done must be sacred. The priest (ruthvik) who performs the chanting with clear pronunciation should be called. Yagna will not be completed without chanting Mantra in a proper way. The Yagna must be conducted with focused attention and without getting distracted. The Yagna done with belief and the above said prerequisites will give Salvation in this life itself. Otherwise, the Yagna performed without following the rules will give adverse effects and things will not move as planned and there will be no happiness as a result of it.

Occasionally the Devi tests some of the people who performs the Yagna. Especially those who wish to attain Salvation. It is very difficult for some people to withstand Her tests. Devi will test an individual by depriving him of money, power and other things. The individual should be in a position to withstand the challenges set by the Devi.

There is an example for this; The most sacred *RAJASUYA* Yagam (*is a consecration ceremony which involves imperial sacrifice, was performed by the Kings in the ancient times. It was performed by King Harishchandra, Lord Rama, King Dharmaraja and other prominent personalities. Any King who considered himself as powerful and fit to be an Emperor would perform this ritual.*) was performed by King Dharmaraja with utmost attention and devotion and with the help of his four brothers. Lord Sri Krishna was worshipped under the guidance of Bheeshma Pithamaha (an elder in the family) during the Yagam. After completion of Yagam, King Dharmaraja did Sankalpam to become an Emperor, so he was tested by the Devi. The Devi tested the Pandavas to know whether they will always follow the path of Dharma and righteousness irrespective of any circumstances and difficulties. So, the Pandavas had to spend 12 years in the wilderness and one year in exile. The Pandavas were able to withstand the test and got liberation from the body itself forever.

The Devi will not test the person who performed the *Amba Yagam* without desire, so while doing Sankalpam (is a vow, a commitment made following the Vedic rituals to accomplish a work), it should be like Yagam was performed only for the sake of the “Devi’s grace”. The devotee should believe that they are in a testing phase, once it is over everything will be fine and they are going to get good fortunes. Devotees may think, why to get into trouble by performing Yagna, instead we can listen or read *Puranas*. *Puranas* are compensation for sins but not for *Sri Kaivalyam* (detachment of soul from materialistic things and identification with Supreme Spirit). To get deliverance, sometime or the other in any birth the individual has to perform one Yagna in their life time. One should remove the *PRARABDHA* (is that portion of the past Karma which is responsible for the present body) Karma, by experiencing the result of pious deeds in the form of happiness and by worshipping Mother of all Gods, the Devi, to attain Moksha.

Sage Vyasa continued, “Jaganmatha’s Yagna is of two kinds, *SRAVANA* (to hear), we get liberated by just by listening to the *Purana* for 9 days. If we are listening to or reading the entire *Devi Bhagavatham*, we will get the result of performing the Yagna for hundred times and this is also equal to *AMBBA YAGAM*. The other type is *KRIYA Yagna* and is doing the Yagna by keeping Yagna Kundam and following the procedure by using ghee and other ingredients. To perform Kriya Yagna money is involved and it is costly too. If an individual can do both the Yagnas, they become a great Yogi. Janamejeya, you hear the *Purana* through me, it is the *Sravana Yajna*. After that I will be with you and act as Ruthvik for the *Kriya Yagna*. I will guide you in all ways, I will be the main Guru for *Amba Yagam*.”

“You make all the arrangements for setting up of Yajna Kundams in accordance with the Rituals and call the Brahmins who are well versed with mantras of the Devi. Complete this Yagna with your wife Vapushtama, (daughter of King of Kasi). Then you will get salvation and at the same time your father will also attain the same permanently. Your father did not get *SADGATI* (salvation or liberation), so to get him salvation and to get you out of the worries and depression, you listen to *Devi Bhagavatham* and perform *Amba Yagam*. You may think Why to perform Yagam? Can this Yagam not be compensated by donations or pilgrimages? It is said that the combined result of listening to all Vedas, performing many other Yagams, charity, donations, pilgrimages will be gained by just listening once to *Devi Bhagavatham* and by performing *Amba Yagam*. Instead of doing so many tasks, it easy to hear *Devi Bhagavatham* and conduct *Amba Yagam*. So, you do this. It is not difficult to conduct it and you can do it with whatever you have. With God’s grace you are a King; you can arrange the priests who are experts in conducting the Yagam and perfect in chanting the mantras. Your money is not corrupted, you have devotion, you can perform it in any place and you do not need permissions for that, so do it on the banks of River Ganga.”

Janamejeya was happy and asked, “Did anyone carry out this Yagna previously? Or are we the first ones to do it?” Sage Vyasa replied, “So many have already performed this Yagna, but first it was started by Lord Vishnu”. Janamejeya was surprised and asked, “Lord Vishnu did this Yagna? Did it become popular on Earth because of

him? So, tell me the way Lord Vishnu carried out this Yagna? Sage Vyasa replied, “So, listen. You heard previously that the Trinity visited the Devi on a Vahanam. The Devi gave three Energies to them, Goddess Maha Lakshmi to Lord Vishnu, Goddess Maha Kali to Lord Siva, Goddess Maha Saraswathi to Lord Brahma, and asked them to start Creation, Sustenance and Dissolution. Lord Vishnu said, “Before starting Creation, Sustenance and Dissolution, we will perform *Amba Yagam*”. Immediately Lord Brahma and Lord Siva said that they we will also join the Yagna. As soon as Lord Vishnu revealed about performing Amba Yagam, many Sages like Vasishta, Varuna, Shukra, Kubera, Agni and other Dikpalakas came to be present for it.

Sri Maha Vishnu, arranged eight Yagna Kundams: three were Square, one was rectangle, three were triangular and one like the Sri Chakra Bindhu in shape. He invited Lord Brahma to conduct the main Yagna, Lord Varuna (God of rain) to be on the West side, Lord Indra on the East side, Kubera on the North, Lord Yama on South, Agni on Āgneya (South east corner), Niruthi on Niruthi (South west corner), Esanya on Esanyam (North East corner), Vayu on Vayuvyam (North West corner). Sages Vashishtudu, Kasyapudu, Dakshudu, Prajapathi, Vamadeva, Bruhaspathi were allotted to arrange for items needed for the Yagna and help Lord Brahma while chanting the Mantras. (Multiple priests chanting of mantras jointly will be very energetic). Lord Vishnu called Prajapathi and asked him to chant the *Beejaksharams* and called Goddess Lakshmi and asked her to cook *CHERUVU* (Cooking rice with Cow Ghee). Now the Yagna was performed by Lord Vishnu, Goddess Lakshmi, Lord Siva and Goddess Parvathi as couples. Lord Brahma and Goddess Saraswathi were in the position of conducting the Yagna.

This exceptional great Yagna was performed by Lord Vishnu continuously for 1000 years. In these 1000 years, even though there was no ghee offered, the Fire in the Yagna Kundam was burning continuously, because the form of fire is the Devi herself. The chanting of mantras was phenomenal, there was nothing lacking in performing of the Yagna and everyone got the food as they liked. Yagna was done in great grandeur. Finally, *Purnahuthi* was done. *PURNAHUTHI* is generally done by putting grains, sandal wood sticks and other things tied in a silk cloth and

offering it into the fire, while chanting specific mantras in the Yagna Kundam. But in this Yagna the Trinity along with Their wives offered themselves in this Maha Purnahuthi (offered themselves to the fire in the yagna).

The Devi appeared from the Yagna Kundam, and said, “Oh Trinity! You are equal to Me and you all are within Me, there is no destruction for you. Vishnu Deva, you will be great among all, and you will have many temples in the Universe. You will have great glory all the time and everyone will praise you that Narayana is Great and you are the *SRESHTA TAMUDU*. There is no God beyond you (you are the best). You will nurture everyone and every one will worship you. Your name resonates in the *Puranas*, Vishnu Sahasra Namam will be chanted in every home, and whenever virtues are diminishing and evil increases in this world, you will take incarnation and destroy that iniquity and establish righteousness. So, you will take many incarnations like *Matsya, Kurma, Varaha, Narasimha, Vamana, Parashurama, Rama, Krishna, Balarama and Kalki*



DASAVATHARAM of Lord Vishnu

Everyone will worship you; Lord Siva is equal to you; (the individuals who are worshipping Lord Vishnu should not have discrimination towards the devotees of Lord Siva and vice versa) be united always” and gave Her blessings. Again, Devi said to Lord Brahma, “Oh Brahma Deva! Once your tenure is over, you will join Lord Vishnu. I am giving you the form of Lord Vishnu, so that you will not be diminished in any way”.

“This Yagna is unique and was once performed by Lord Vishnu and all of us received it from him”. Sage Vyasa shortened the Mantras according to Kali Yuga (if it was not shortened, we cannot perform *Amba Yagam*). Knowing the hardships of human beings in the age of Kali such as, they are tired, dull-witted, short-tempered,



Lord KALKI

aggressive, addictive, cannot do good to others, flexible timings of the Yagna also were introduced like 2 hours for 3 days, or 2 hours for 9 days or 4 hours for 1 day. The rules and procedures were also modified and in an emergency the devotee who is performing Yagna can eat fruits and need not follow extended period of fasting.

Kali was controlled by Parikshit, but he did not kill him because he was the presiding deity for this Yuga. Kali needs to be there so that even God cannot have the power to destroy sinners completely. The main attribute for this Yuga is that the World will become home to the sinners, so God also ignores Kali till the end of this Yuga. The sinners will have prosperity, jealousy, envy and machination during this Yuga. Sages also cannot completely destroy this Kali to ashes. Lord Vishnu will turn a blind eye to the happenings. Sages Veda Vyasa and Parasurama are immortal beings and are wandering around in this Universe watching all the things happening in this Yuga, but none is able to do anything. All of them can do some help but cannot change things totally due to the effect of Kali. The virtues of the Yugas are different. In Krutha Yuga, there are four pillars of Dharma like Tapas, help, comfort, earnestness. When it comes to Tretha Yuga there will be only three pillars of Dharma. In Dwapara Yuga the Dharma will be reduced to two pillars, and in Kali Yuga Dharma will be on single pillar and the rest of the three pillars are Unrighteousness. The one pillar of Dharma comprises those devotional minded people who have faith and listen to and read the *Puranas*.

With this one pillar, we are still getting rains and being in peace, but slowly the sins will increase, then Lord Vishnu will come in the form of *KALKI*. He will be yellow in color, and will wear a white attire and he will appear as a young adult between the age of 25 to 30. (In Krutha Yuga he was white in color, in Tretha Yuga red in color, in Dwapara Yuga black in color). He comes on a white horse, he will be having a long sword which looks like a comet and he will kill all the sinners with this sword. He will re-establish Dharma on four Pillars again (like Krutha Yuga). Till then we all should have patience. Sage Vyasa elaborated how Lord Vishnu conducted the *Amba Yagam* and advised King Janamejeya to perform the Yagam to get rid of all the sins.

“The Devi will shower her grace only by chanting and by worship. So, gain fame and glory through this”. Janamejeya was very happy with it and asked, “Has anyone other than Lord Vishnu performed this *Amba Yagam*? Is there anyone who has been blessed by the Devi? As the lotus emits honey from it, I am very fortunate to hear *Devi Bhagavatham* stories from you and it is like Elixir for me. No matter how much I drink this honey through my ears I am not satisfied. I want to listen to it more and more”. Sage Vyasa started telling, “In most ancient of times there was a sacred kingdom called Kosala. It was ruled by *Vaivaswatha Manuvu*, son of Lord Surya (Sun) and Ayodhya was his capital city. In this clan so many great people were born. In Dwapara Yuga and before the Pandavas, a King by the name Dhruvasandhi ruled the kingdom efficiently by following Dharma and treated all equally, so all the people were united and happy. (There were many castes but everyone had representation in the assembly. There were no thefts, robberies, unrest and habit of blaming others in the kingdom)

Here some important points to be noted pertaining to maintaining silence and its significance at certain times. E.g.: A thief has come and stolen money, in that situation we have to alert others, that is not considered as wrong. If you do not inform then, we are also considered to be a thief. There is another example of Bheeshma in Mahabaratham. He knew what was happening to Draupadi was bad, but he did not say anything, so he was on Amp Saya (arrow bed) at the end of his life. King Dhritrashtra was not able control his son Duryodhana’s bad behavior, that is why he had to face the consequences of doing the rituals of death for all his sons and finally he was burnt to death in the fire in a forest. So, when people make mistakes, we have to scold them and let them realize their mistake, otherwise it is considered as a sin.

Visiting certain areas will correct and improve the behavior of a person; that is the power of the place. There is a story to know about this. Once, King Bhoja went hunting and while coming back his soldiers were hungry. On the way they saw a field with crops like corn, wheat and others. The farmer who was a Brahmin and owner of the land was standing on the *MANCHE* (an elevated platform built with wooden sticks and logs for the farmer to stand) and driving away the birds in the

field with a sling, as he was protecting his crop. The farmer saw King Bhoja and his army.



Bheeshma on the Bed of Arrows

The farmer said, “Oh King Bhoja! I think with your army you went somewhere and are coming back home; all of you seem to be tired and hungry. Think of this farm as your farm, take some corn, roast it and eat it”. Listening to this the army was very happy and thought, “How good he is, asking us to eat the corn”. The soldiers went into the field and started plucking corn. Meanwhile the farmer got down from the *Manche*. Coming towards the soldiers, the farmer started yelling at them, “You may be the army of King Bhoja, but you cannot disgracefully take corn from my field. Oh King! I heard that you are a righteous person. Look at your soldiers they are cutting and taking the crop of corn. How can you be so silent?”. The army and the King were baffled by his behavior. The farmer himself asked them to take and eat and now blaming them for plucking the corn. The King told his soldiers, “Leave the corn there and come off the field”. All of them came out of the field.



Farmer on Manche driving the birds away with a sling

The farmer then went back on to the *Manche*, and said, “Oh King! Why are you leaving behind the corn plucked by your army? Please take them and eat”. Again, the army went into the field, and the farmer got down from the *Manche*. As the soldiers were about to take the corn again the farmer started scolding. As long as the farmer was on the *Manche* he was asking them to take the corn and eat it, and as soon as he stepped down, he was scolding them. King Bhoja felt there is something fishy as the farmer is having erratic mood swings. The King ordered his men to bring the farmer out of the field. The soldiers did the same.

The King’s army dug the land under the *Manche*. There they saw an unusual throne with 32 idols. Looking at it he was surprised and asked, “What is this?” The ministers called *KALIDASU* (considered as ancient India’s greatest playwright and dramatist) and told him about the throne. Kalidasu said that this throne belonged to King Vikramarkudu, a great donor. This was presented by Lord Indra as an appreciation”. The throne has 32 steps, each step has one statue, they are not actually statues but they are Apsaras. They are in the form of statues due to a curse. After King Vikramarkudu left his body, the throne was buried in the ground. For some time, this farmer was cultivating the land and, on that area, where the throne was buried,

the farmer arranged his *Manche* unknowingly. So, whenever the farmer was on that *Manche* he was behaving like King Vikramarkudu asking the army and the King to take the corn. Once he stepped down, he was showing his original behavior. So, some places have the power of their own. In some places people are very soft and do not have behavior of blaming. As a human being we should say whether it is wrong or right.

Coming to the original story, Dhruvasandhi was ruling the kingdom of Kosala by making Ayodhya as his capital city. In his reign there were no thieves, no blaming each other, no gamblers, no cheaters, no egoistic persons and no fools (who never listens to anyone and ultimately spoils his life). One good example of a fool is King Ravana. Sage Naradha told him not to have lust on women who are not interested in him. It is a great sin to chase and harass women against their will. Dhruvasandhi was mighty, virtuous, had a good empire, had riches and he had two beautiful wives as well. Manorama was the first wife and she was daughter of the King of Kalinga, Veerasenu (currently Orissa),

The second wife was Leelavathi and she was daughter of Yudhajith, King of Ujjain (currently Ujjain is in Madhya Pradesh, it's a very holy place, Lord Mahakaleswar is one of the Jyotirlingas and Goddess Maha Kali is one of the Ashtadasa Peetams is also there. It was ruled by King Vikramarkudu, Bethala (the ghost) was found here. It is also the place of Bhadrachari caves). Manorama gave birth to a son who was named as Sudarshana. Almost at the same time, maybe a few days later Leelavathi also gave birth to a son named Satrujith.

Sudarshana was very handsome, a scholar, calm and spoke very less. Satrujith was intelligent, talkative and very friendly with others. Looking at both of them ministers used to think that it will be good, if Satrujith became the next King. He spoke in such a way that he used to impress everyone. So, King Dhruvasandhi also started thinking the elder son is good in education but he did not have the gift of speaking like his younger son. Once in a while he started thinking that the younger son should be the next King.

The King had an addiction to hunting. There are seven addictions in the world which will destroy human beings. They are:

1. Vesya - Prostitute (prostitution)
2. Dyuta - Gambling
3. Suraa - Drinking Alcohol
4. Veta - Hunting for Pleasure (Dasharatha and Panduraju destroyed),
5. Paluku Pralla Dhanam - Knowing How to Talk (Speaking in a touching manner, should be learned from Dharmaraja)
6. Danda Parushyam - Punishing the culprit appropriately
7. Ardha Vyasanamu - (Money Should Be Spent prudently. Depending on income save 25% of income. If a person is not following these rules, then he will get the sin of Ardha Dhushanamu)

When the princes were 8 years old, he left for hunting with his soldiers. There was a thick forest near Ayodhya and there are many wild animals like *SARABHAMULU* (A Lion Bird with 8 legs and with wings; they can easily pick big animals like lions and eat them. There is a temple for this animal in Sri Lanka), wild buffaloes, lions in that forest. He hunted rhinoceros, wild buffalos, Sarabham etc. but was not satisfied. (the more they hunt, the hunter will have more desire to continue hunting, that is why it is an addiction). In a big bush there was a huge lion. The King got down from the horse, reached the bush and hit the lion with an arrow. The King tried to shoot one more arrow. In the meantime, the lion became alert and immediately jumped on the King, held his neck and pulled him down to the ground.

The soldiers were alert and tried to shoot the lion with arrows but they could not do it because they were worried that the arrows may strike the King. So, they came near the lion and shot the lion with the arrows. Meanwhile the lion bit the neck of the King and injured him very badly. Finally, the lion died from the injuries caused by the arrows and the King also died due to his injuries. The King died because of his addiction for hunting. The army was shocked and sent a message to the palace. The minsters and the Queens in the palace were shocked. They reached the forest and decided to perform the rituals in the place where the King had died. Sage Vasishta took care of all the rituals.

As the son-in-law died, Veerasena, King of Kalinga and Yudhajith, King of Ujjain reached the place sad, but with their armies, with an intention of making their grandson as the King. After the eleventh day rituals an assembly was arranged. Sage Vasishta said, “King Dhruvasandhi left his body; you are all discussing about who will become the next King? Both the children are the King’s only heirs, this kingdom has a rule for generations; the son of the eldest wife should become King. Even though King Dasharatha had four sons, Kausalya’s (first wife) son Lord Sri Rama became the King. So, from the beginning there is a tradition of the first wife’s son being the next King. Manorama is King Dhruvasandhi’s first wife; Leelavathi is the second wife and both had sons. So according to the rule and tradition Sudarshana should become the King”. The members in the assembly started discussing among themselves; few said that Sudarshana should be the King, a few said that Satrujith and few were neutral.

King of Ujjain got up and said, “Whatever Sage Vasishta and some other ministers’ opinion is not correct and not as per Dharma. Rules and traditions will change with generations. Now leave all your opinions and listen to me. My son-in-law has two sons. One son is not talkative, we do not know whether he is mightier or not as he is very young. Look at the second one. From childhood, he is talking very nicely and could grab the attention of the ministers also. The person who is communicative and can convince others should become the King. So, my grandson Satrujith should become the King; he is also well educated”. Listening to this King of Kalinga got up and said, “How can it be possible? My daughter is the first wife and your daughter has come as the second wife after five years, so my grandson Sudarshana should become the King”. The arguments started and Sage Vasishta left the place.

Finally, both the Kings decided to go to war. The armies and the ministers joined in both the groups. A terrible war started on the outskirts of Ayodhya. King Yudhajith on one side and King Veerasena on the other side. The war went on for three days; the blood was flowing like a stream of water and the hands floating in the stream were looking like fish, the hair on the heads floating were looking like black mass, the dismembered thighs were looking like crocodiles. King Veerasena was comparatively a bit elderly person. But King Yudhajith was mighty and had a

large army. So, King of Kalinga Veerasena was defeated and killed in the hands of Yudhajith, the King of Ujjain. King Yudhajith was proud of his victory.

The news of the death of King Veerasena reached Manorama. She felt very sad, “Already I lost my husband and to make my son the King, my father also died in the war. Unlike Satrujith, my son is very calm, less talkative and he does not know how to mesmerize people with his talk. Now how will my life be? Leelavathi’s father killed my father; he is not going to leave us as well. He may leave me as I am a woman but he won’t spare my son. How can I live without my son? Greed is very dangerous; a person obsessed with power will do anything for it. He may kill animals, women, and children mercilessly and may do other sins for the sake of power. Who will protect me now? Leelavathi has been looking at me like an enemy since her marriage; she never gave respect to me as an elder and sister to her. I told her many times that you may not be my sibling, but you are wife to my husband, so you are like my sister, but she always kept away from me. She has an ego that her parents are wealthy. Now in this situation and time I do not know how she is going to behave.”

Once upon a time, in our Ikshvaku clan there was a King by name Sagarudu. The story was when he was in his mother’s womb. His father had many wives, among them Kesini (Sagarudu mother) was pregnant. His father died in a war. The other wives thought, “Our husband died in the war, we lost the kingdom, Kesini is pregnant, she will give birth to a son, he will win over the enemies at some point of time and become the King to Ayodhya. As her son will be King, she will be respected as *RAJAMATA* (mother of King), but we may not get respect and be ill-treated. As we do not have children, she also should be without a child”. Thinking thus they mixed dreadful poison in a fruit and gave it to Kesini. Unware of the conspiracy by the other wives of the King, Kesini ate the fruit.

Immediately due to the poison she delivered the baby. In the process the poison also came out from the womb. The midwife who helped her in delivery told her, “You are very lucky. To abort your child, the other wives of the King have given you poison. The poison also came out from the womb and due to the effect of the poison your delivery was easy. You have the God’s grace”. In Sanskrit poison is

known as *GARAA* (Garalamu). The child was born with the poison, so he was named as *SAGARHA* (born with Poison) and because of his clan the sea is named as *SAGARAM*. Sage Bhagiratha who brought River Ganga to Earth was born in this clan. That day even though the other wives of the King wanted to kill *Sagarha*, with God's grace he was saved. No one knows when and how they will change their mind and become harmful again. Kesini felt that she may not be lucky the next time, and avoided getting shelter from them.

In the same Ikshvaku clan, King Dasharatha was not able to control his wife Kaikeyi. (King Dasharatha had three wives Kausalya, Sumithra and Kaikeyi). Kaikeyi thought that as long as Lord Rama was in the kingdom, her son Bharatha will not become the King. So she sent Prince Rama to the forests for 14 years so that her son could become the King. Finally, King Dasharatha died, repenting for his act of sending Lord Rama to the forest and Kaikeyi became the culprit. The same thing is repeating in this Ikshvaku clan now. I am going to get abused by the other wives of my husband. I lost my husband and father, so I have to save my son. Any time King Yudhajith may come with his grandson. He is going to kill my son first. What should I do now?" In the Dhruvasandhi ministry there was a scholar minister by name Vidhalludu. He was a gentleman and always adhered to Dharma. He always treated Manorama as a daughter and used to give her suggestions.

As Manorama could not avoid the bad time, she thought for a while and called minister Vidhalludu. "Oh Vidhalludu! You have always treated me like your daughter; you are equal to my father, so I am asking you what I should do now? You have to protect my son, that is your responsibility". Listening to this Vidhalla replied, "It is not safe to be here. If you are taking your son and going out, people may think that you are fleeing away from this palace, so, Leelavathi may imprison you. I will give you a trick to escape from here. Your father died in the war and his body is there in the battlefield. While Leelavathi is watching, you grieve for your father and inform her that you are going to see your father's body, and leave the place with your son. I will also come with you; we all will behave as if we are going to see the body of your father. Reach the battlefield, see your father and from there we can easily flee. The King of Varanasi is Subhahudu; he is my maternal uncle, but he is younger than me.

He is a good person and he is righteous. I will take you and your son there; he will protect us.” Manorama accepted the plan. She left the place in a chariot weeping that she wanted see her father’s body. In this confusion no one observed her. She took her son while the minister was her charioteer. She reached the battlefield and started weeping after seeing the body of her father. On the banks of River Ganga, they did all the rituals necessary and they left the place on the chariot.

DEVI BHAGAVATHAM X CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



CHAPTER 11

KEY POINTS

What is the Sage Bharadwaja Feast?

Why Vishwamitra declared war on Sage Vasishtha?

What changed Sudarshana's Life?

The importance of a Guru

Sasikala Swayamvaram

Why was the King of Kasi worried?

Ambika Kavacham that protects us from dangers

How the Kings wanted to prevent Sudarshana from attending the Swayamvaram?

How did Sudarshana get married to Sasikala?

Om Sarva Chaithanya Rupaam, Thaam Aadyam Vidyancha Deemahi
Bhudhim Yaanah Prachothayath

Sage Vyasa started narrating the importance of chanting *KLEEM Beejaksharam*. *Kleem* is the *KAMARAJA Beejam* (Kama: Wish, Raja: King of all). Just by chanting this *Beejam* with concentration and devotion, the Devi will bless and fulfil all our wishes. It is always better to receive this *Beejam* through a Guru. If the God wishes to bless a devotee, he will send the *Beejaksharam* through the Guru and the Guru may be in any form. So, every living being in the Universe is a Guru. In the story of

Satyavrathudu, he received *AI Beejam* from a pig and by chanting it unknowingly with concentration he became a great scholar with the blessings of the Devi.

In the current story of Sudarshana (*Sudharsanopakhyanam*), we will know how the Guru will appear. In the previous story we were reading about Ayodhya, the capital of the Kingdom of Kosala. After King Dhruvasandhi's (King of Ayodhya) death, Manorama and her son Sudarshana left Ayodhya with the help of the minister Vidhalludu. Vidhalludu was a great scholar, very loyal to the King Dhruvasandhi and wanted to protect Manorama and her son.

By travelling so, they reached *Thrikuta Parvatham* (Mountain) on the banks of River Ganga. River Tamasa joins River Sarayu, and then both these rivers join River Ganga and flow towards Prayaga. In Prayaga, River Yamuna and River Saraswathi from below (flowing underground) join River Ganga, and these three Rivers together as River Ganga reaches Kasi. As all other Rivers like Yamuna, Saraswathi, Tamasa and Sarayu join River Ganga before reaching Kasi it is very sacred and famous here. River Sarayu flows very fast and taking bath in it is a great holistic experience. From Kasi, River Ganga flows through Patna and reaches the Bay of Bengal.

Vidhalludu crossed River Ganga and reached Thrikuta Parvatham, situated 10 km away from Deogarh and on the way to Dumka. (Thrikuta is a three peaked mountain). Near Prayaga there is an ashram called Bharadwaja Ashram. It is a big ashram and it spreads up to Thrikuta Parvatham. Sage Bharajwadha was the disciple of Sage Valmiki and *Bharadwaja Gothram* came about from his name. While Bharatha (brother of Lord Rama) was on his way to meet his brother Lord Sri Rama, in the forest he reached Bharadwaja Ashram. There is a sacred Well in this ashram. The Sage called Bharatha and asked, "What is your intention behind meeting Lord Rama? Tell me the truth". Bharatha replied, "Oh Sage! Why do you doubt me? I am not going to war against my brother. I do not have any greed to become the King; I came to convince my bother Lord Rama to come back to the kingdom and become the King of Ayodhya". Listening to this Sage Bharadwaja was very happy and blessed him and said, "You are great, your clan is great, I know that you as brothers will not wage war against one another even by mistake. I know you

are ideal brothers. As you are going to have darshan of Lord Rama I want to offer a lavish feast for you and your army”.

Bharatha requested not to take pain in arranging dinner for him and for his big army. He also said, “The army cannot eat esculents and required a different type of food”. Sage Bharadwaja said, “Whatever you and your army wish to take as food will be provided”. Saying this he dug a small well with his hand and with his power he produced a variety of food items (like Payasam, Pulihora, Brinjal curry, Coconut chutney and 64 other dishes). These dishes were divided as *BHAKSHYAMULU*, *BHOJANAMULU*, *LEHYAMULU*, *SOSHYAMULU*.

(*BHAKSHYAM*: Snacks in between main meals. Most of the items can be stored for long time,

BHOJANAM: Normal food like rice and chapatti,

LEHYAM: Anything that is semi-solid and semi-liquid, Honey based items like *Panchaamrutham*,

SOSHYAM: Fruit juices, Milk shakes etc.)

Some dishes are sweet, some salty, and a few mixed with sweet and salt. The lavish feast was called *Bharadwaja Vindhu*. All the items for the dinner came out of a Well and this clearly indicates the power of Sage Bharadwaja. After feeding them all, there was nothing left and the well looked like a normal Well. (This Well still exists in Bharadwaja Ashram near Prayaga). Sage Bharadwaj is one of the disciples of Sage Valmiki and he is immortal and he will be in this ashram till the end of the Kali Yuga in an invisible form. Manorama reached such a great and sacred ashram with the minister Vidhalludu and her son Sudarshana.

They enquired with a person, about the way to Kasi to take shelter there. But that person replied, “Why do you want to go Kasi? This is the sacred ashram of Sage Bharadwaja. Whoever comes here will get rid of their problems and they will get peace and happiness”. Manorama wanted to meet the Sage. At that time the Sage had taken his bath and he was in deep meditation. She was hesitant to go near the Sage as she had directly come from the battlefield, that too after doing the

rituals to her father. She was in dirty clothes and sweating after a long journey. Sage Bharadwaj by looking at her hesitation called her near him and allowed her to bow and touch his feet. The love that the Mahatmas have for living beings is not based on physical purity and rituals. Having grudges, jealousy but wearing clean cloths will not give purity. It is not enough if the body is pure, the mind must be pure too. When the mind and heart is pure, the water in your pot will be like River Ganga water. During the daily Puja ritual, we take water and chant

*Gangecha, Yamunecha, Krishne, Godavari, Saraswathi, Narmada,
Sindhu, Kaveri, Jalaismin Sannithim Kuru.*

“I got this water and let all the Rivers like Ganga, Yamuna and others come merge in this”. By saying this all the River waters are merging in the water, because the heart and mind are pure. If the heart is not pure even the Ganga water cannot purify us. The classic trait of a Mahatma is, they do not bother about physical purity and allow the disciples to touch their feet. Sage Bharadwaj is very sacred and pure and any sinner will become virtuous by touching him. When Manorama touched his feet, Sage Bharadwaj said, “You are like my daughter, I know about you, and your husband and your father’s death, do not cry”. Manorama replied, “Oh Sage! What should I do? My husband died, which is very sorrowful to any woman, and I want to be happy with my son but there is a threat for his life from King Yudhajith, who has already killed my father. Due to the desire for the positions, Kings normally think, there should not be any remnant of the enemy. My son will be a competition for the throne, so next he may also kill my son. Now you are the only hope I have. My son is just eight years old, and I do not know if he is going to reach adulthood.

To raise a child properly I should have a home, some finances to feed the child and I should not have threat from the enemies. I do not have all these resources and energy to raise this child. At these difficult times you appeared to us like a God. Your Guru Valmiki is the protector of the Surya clan. You are equal to my father, please protect me. Protecting the people in need gives more pious result than performing a great Yagna. Giving food to a person who is hungry is equal to performing 1000 Yagnas. Burying an orphan’s dead body is equal to performing 1,00,00, 000 Yagnas”.

Listening to this, Sage Bharadwaja said, “This is the sacred Bharadwaja Ashram; with the directives of Sage Valmiki, I have established this ashram. There are many huts which are established to protect people like you. Fearlessly you and your son can stay in one of the huts and the minister can occupy another hut.”

Ashrams have been established with an intention to protect the people in need and for the preservation of Vedic Dharma. (Jagath Guru *Adi Shankaracharya* established ashrams on four directions of our country.) “I do know about the future. Your son is going to destroy his enemies, and will become the King. You do not have to be afraid; as you are in pain and trouble today you may not believe my words, but in future when your son becomes the Emperor of Ayodhya and you feel the bliss as the mother of a King, then you will believe me”. Saying this he gave her courage. One of the attributes of a brahmin is to bestow courage and to protect. The minister was given a separate hut. Manorama had a maid by the name Sairandhri and she too was provided with a separate hut with her son to stay. Instead of silk sarees and jewellery Manorama started wearing a cotton saree and Sudarshana started wearing deer skin and started playing with other children in the ashram.

Meantime King Yudhajith after killing King Veerasena in the war, reached Ayodhya with his grandson and called Leelavathi and said, “Leelavathi, we have won the war. Bring the first wife of your husband, I will put Manorama in the jail and kill her son Sudarshana, so that I can declare my grandson as King”. Listening to this Leelavathi sent a few guards in search of Manorama. The guards were not able to find Manorama, Sudarshana and minister Vidhalludu. Leelavathi replied, “In this confusion we did not give attention to these people. Manorama left to see her father’s body in the battlefield; she must have escaped from there”. Listening to this King Yudhajith was very upset. There ought to be no remnant of fire, debt and enemy. Today Sudarshana may be a child but he may become a threat to the King when he grows up. He scolded her for the negligence and performed Coronation to his grandson Satrujith and Leelavathi become Rajamatha. It took King Yudhajith four months to impress all the ministers, priests and take them into confidence and thereafter left for Ujjain.

On the way to Ujjain, he came to know through his spies about Manorama taking shelter at Sage Bharadwaja's ashram. Immediately he reached Shringa Bherapuram ruled by Nishads (Guha who helped Lord Rama belongs to this clan, and they were rulers of Shringa Bherapuram). The King there was Durdarsyudu. King Yudhajith went to the King and enquired about Sage Bharadwaja's ashram. He said, "Some of my enemies are taking shelter at this ashram; go to the ashram and enquire whether it is true". King Durdarsyudu went to the ashram and saw Sudarshana and others and informed the same to King Yudhajith. Once the news was confirmed King Yudhajith took his army and with King Durdarsyudu reached Sage Bharadwaja's ashram. Manorama came to know about King Yudhajith's arrival at the ashram. She thought the King is going to kill her son, thinking so she started trembling. She went running to Sage Bharadwaja and said, "Please protect me, King Yudhajith is very dangerous, he does not show pity on anyone, he kills enemies ruthlessly. He is coming to kill my son."

Long back wicked Jayadruthudu abducted Draupadi (Wife of Pandavas). Then Sage Dhaumyudu informed the same to the Pandavas who were in the forest at that time and helped them in saving Draupadi from Jayadruthudu (Saindhavudu). The Sages/Priests do a lot of good for the kingdom. You are the Priest for our clan, so please protect us". Listening to this, Sage Bharadwaj said, "Oh Mother! Why are you pleading with me so much? I am here to protect you; your son is in my custody, he is not in the battlefield, and he is like a Brahmin here, so it is my responsibility to protect both of you". Saying so he came out of the ashram. Looking at the King Yudhajith, he greeted him very politely. King Yudhajith with an intention to get the attention of Sage Bharadwaja asked, "Mahatma is everything fine in your ashram? Do you need any support or help from our side?"

Hearing this Sage Bharadwaja said, "With the blessings of my Guru we have established this ashram on the banks of River Ganga and took to teaching as our profession and are living peacefully. We are not interested in materialistic objects; we do not eat lavish food and we live on food available through the nature. He then blessed him". King Yudhajith said, "Oh Sage! You know one of our enemies is in your ashram; Manorama and her son are in your ashram. Handover her son to me, I will kill him and leave the ashram. If I leave this child, in future he may mobilize

an army and attack my grandson. Instead of taking this risk it is always better to kill him as a young child.” King Yudhajith said, “Never be soft in any of these three things:

First *Do not succumb to addiction*: Once a human succumbs to addictions, they cannot come out of it, in spite of having high morals and will power. Once got addicted, it is not so easy to get out of it. So, it is always better to keep the senses in control. Unknowingly if any one get addicted, he has to avoid it completely, otherwise it is not possible to come out of this addictive behaviour.

Second *Do not have enmity with anyone*: to the extent possible, do not wrangle unnecessarily. Once anyone gets into enmity due to any reason, they have to completely destroy the enemy, otherwise they will become powerful at some point of time. So, it is best to avoid, otherwise destroy them completely.

Third one *is avoiding illness or diseases*: From childhood one has to take care of the health by taking a balanced diet, doing exercise and meditate regularly to avoid the illness. In spite of taking these precautions, if the disease occurs it has to be cured fully with medication. Otherwise, residue of the leftover illness may turn into a big disease and devastate the life. So, sickness, addiction and enemy should not be neglected under any circumstances. That is why I want to destroy my enemy.”

Listening to this Sage Bharadwaja smiled and said, “Where is the enemy here? Sudarshana you are talking about is not at all Kshatriya now; he is a bachelor dressed as a Brahmin and studying in our Gurukul, so it is not appropriate to kill him. Listen to me and leave the place”. King Yudhajith replied, “I am King of Ujjain and grandfather of King of Ayodhya, I am a man of valour. You do not know my army and my strength. You do not know about my weaponry and my skills in war. Oh Sage! I am telling you very nicely, if you are not complying then I have to use my strength and power. Oh Maharshi! Forgo your stubbornness, leave Manorama and her son Sudarshana, and hand them over to me, otherwise I have to take them by force. The ashram will be set on fire, destroyed and I will capture them. You do not know about my power.”

Sage Bharadwaja became very angry and replied, “Oh! Do you have that much energy? Find out what happened when Vishwamitra earlier tried to capture Sage Vasishtha’s cow. If you have the courage and strength, try to set fire and burn this ashram and capture Manorama and Sudarshana”. Sage Bharadwaja is actually a very calm and peaceful Sage but when there is threat to humanity, he will get angry and react accordingly. Seeing the anger of Sage Bharadwaja King Yudhajith called one of his senior-most ministers. King Yudhajith has respect towards this minister as he was giving appropriate suggestions whenever needed. King Yudhajith asked, “Why is Sage Bharadwaja talking about Vishwamitra and Sage Vasishtha’s story? I actually do not know this story? What shall we do now? Shall we burn this ashram and capture Manorama and Sudarshana? Tell me about this Vishwamitra and Sage Vasishtha.”

(Drama is great among poetry. One of the greatest dramas is *MRUTCHYAKATIKAM* (Mruth means Soil + Sakatam means cart = Mrutchyakatikam = Earthen Cart) written by Sudhrakudu, who was a great scholar. There is one character in this drama in the name of Sakarudu. He is the brother-in-law of a King and is very foolish. This drama has been produced as a feature film by the name *VASANTHA SENA*.)

Similarly, King Yudhajith was strong, powerful but a fool without knowledge. The minister replied, “Oh King! I got this opportunity to tell you the story of Vishwamitra and Sage Vasishtha. A long time ago there was a Sage named Vasishtha and he had a cow called Nandini. The cow will give whatever is asked from it. When Vishwamitra was a King, one day he visited Sage Vasishtha’s ashram. With the help of Nandini, Sage Vasishtha arranged a good feast for Vishwamitra and his army. Seeing this Vishwamitra said, “As soon as you wish, this cow is giving different food items. Why do you need this? It should be with a King like me. Give this cow to me. I in return will give many things”. Sage Vasishtha said, “I use this cow only for the purpose of Yagna. Since you are the King and came for lunch today, I have called Nandini and obtained many lavish food items from it. I eat only fruits and vegetables. The products from the cow milk like butter, ghee, I use only for Yagna and at other times I never use this cow to get lavish food. That is why this cow is called as *HOMADHENUVU*. So, I am not going to give this cow to you.”

Vishwamitra tried to capture the cow with the help of his army. Then a large army emerged from the cow and destroyed Vishwamitra's army. Observing this Vishwamitra felt ashamed and left the place. He did Tapas and got many weapons like *Agneyastram*, *Varunastram* and also *Brahmastram* (is the supernatural celestial weapon which was created by Lord Brahma). Vishwamitra thought, "Before I was not equipped with these weapons, so Sage Vasishtha destroyed me, but now I have so many weapons". Thinking so he came to the ashram again, in order to set fire to it. To save his ashram, Sage Vasishtha took his *Dandam* (Wooden stick) and defended himself against the weapons of Vishwamitra. *Agneyastram* was first shot by Vishwamithra against Sage Vasishtha, but it merged into the *Dandam*. *Varunastram* also merged in it. Likewise, all the weapons merged into the *Dandam* including the *Brahmastram*.



Vishwamitra and Vashishta at war

Again, Vishwamitra felt ashamed and did Tapas for years. During this time of Tapas, he was disturbed by Menaka (Apsara) and broke it and gave birth to a female child (Shakuntala). Finally, he became Brahmarishi (A *Brahmarishi* is a Sage who has attained enlightenment (Kaivalya or Moksha) and became a *Jivanmukta* by completely understanding the meaning of

Brahman and has attained infinite knowledge (omniscience). Oh King! For the sake of a cow King Vishwamitra fought with Sage Vasishtha but could not win on him. That fight was between two equal personalities but here he is Sage Bharadwaja and you are an ordinary King. If Sage Bharadwaja becomes angry, he will burn you to ashes with the power of his eyes. "Oh King! As a minister I always think about your welfare, so I am giving you a suggestion for your good, so please listen to me. We will leave from this place."

King Yudhajith replied, “I know Minister, in my bad times and troubles you had given me good suggestions. You also saved me from many dangerous situations, so I will listen to you; finally, you say that we have to go back? Or shall I set fire to this ashram?” Minister replied, “Oh King! You heard the story, so let us go back”. King Yudhajith went to Sage Bharadwaja and said, “Oh Sage! What you said is correct, I do not want to fight with you, and I just want to greet you and leave the child and go back. This boy is very small with no wealth, no strength and army; in future also, he is not going to get all these. If he had an army, I may fight with him in the war and kill him. It is not Dharma to kill such a helpless boy. I am a very kind person and kindness is the greatest of all the virtues and it is good to show pity on who is in trouble and who is in a life-threatening condition. There is no greater object than pity in this world. Rather than doing Yagna, donating money, it is better to feel sorry and pity for others. I do not know what is going to happen in future, so I am leaving this child and going back.” Sage Bharadwaj said, “You are a wise person, please go and never come back to this ashram with such thoughts” King Yudhajith left the place.

Manorama was also prepared to run away from this ashram if something went wrong, so she was watching this conversation from afar. Manorama had faith on Sage Bharadwaj but the love on her son made her to suspect the power. As King Yudhajith left, she felt happy and her anxiety reduced. She came out of the hut and went to Sage Bharadwaja and said, “I know your power Mahatma, that is why I took the shelter in this ashram and because of you only, my son is saved”. The time flew very fast and Sudarshana turned 11. Many lessons can be learned by staying with and by following great Sages. Even birds can learn the mantras by staying in the ashram. Sudarshana with devotion and by serving Guru Bharadwaja had learned several skills.

Generally, at an adolescent age a student will have great sarcasm. The students are not aware that they should not comment on the teachers or their Guru. One day the other children were roaming and teasing the elders and Gurus in the ashram. The minister (Vidhalludu) who was also staying in the ashram had a weird walk like an impotent. So, the children started calling him *KLEEBBA* (Impotent) and

teasing him about his walking style among themselves. Sudarshana who was near those children heard the word *KLEEBa* as *KLEE*, and unknowingly added M to it and started chanting it as *KLEEM*. This gave a sudden change in Sudarshan's life. *KLEEM* is *Kamaraja Beejam* and is the most sacred mantra to fulfil the desired wishes. Sudarshana liked the sound of the word *Kleem* and it attracted him. From that moment he started chanting it day and night; while eating, talking, sleeping and while smiling he was chanting 24 hours a day and in any situation, he was not forgetting this *Beejaksharam*.

This is called as *Japam*, the mantra should become the breath. When one is chanting the *Beejam* continuously it does not need any formalities. The Devi will bless even when an individual is chanting the *Beejam* continuously without following any rules and regulations. In the *Devi Bhagavatham* it was clearly said that chanting even one alphabet continuously with dedication is enough to get the grace of the Devi. The more faith you have in the mantra the better the result. It may be a word or an alphabet but having faith is very important. The mantra should become the body and body should become the mantra. When he was 11 years old Sage Bharadwaja called him and said, "Oh Son! All these years you have grown up like a Brahmin child, but you are a Kshatriya, so now it is time for the Upanayana (Is a ceremony in which a Sacred thread is presented to the person to indicate that he has started learning about the sacrifices. This is *YAJNOPAVITA*) for you". After the Upanayana ceremony Sage Bharadwaj taught *Vedam* and *Dhanur Vedam* (Archery) to Sudarshana.

Sudarshana had become a scholar in Vedam and acquired great skills in archery. It is not easy to acquire both the skills but Sudarshana was good at both, only because of his chanting of *Kleem Beejam*. He was able to master 64 skills in 64 days and finished learning all the skills because of the power of the mantra. The Devi chooses three days to bless devotees with her appearance. They are *Ashtami*, *Navami* and *Chaturdashi* (these are called *Thidhis* which occur twice a month). The sunset time is preferred by the Devi, that is why in a few temples, priests worship the *Srichakram* with *Kumkuma* in the evenings. This Divine Energy will spread around for 64 miles. The Devi likes to be worshipped in the night, that is why *Navaratri* came into being.

On completion of mastering all 64 skills in 64 days, on the 65th day, Friday, Navami, during the sunset time, Sudarshana was blessed with the gracious appearance of the Devi.

The Devi has *SEVEN* different forms, *Brahmi, Maheshwari, Koumari, Vaishnavi, Varahi, Mahendri, and Chamunda* and they are called *Saptha Matrukalu*. When the Devi wants to fulfil the wishes of a devotee, She appears in the form of *Vaishnavi Devi*. The Devi's attire was in red colour, Her skin tone was saffron red. The Devi was wearing jewellery made of rubies, they were also red in colour and She came on the *GARUDA VAHANAM* (Garuda is bird -a kite or an eagle and Vahanam - vehicle). She is in the form of great Energy. In one hand She was holding red lotus, on the other hand She was holding a golden vessel which was studded with precious stones. The vessel was surrounded by honey bees indicating that it was filled with honey.

Sudarshana was thrilled to see the Devi in such a form. Sudarshana said, "Oh Goddess *Jaganmatha*! I have no knowledge and power to do Sthotram (simple poem expressing praise and personal devotion to a deity). The Devi replied, "You have just entered into your 12th year, so there is no need to do any Sthotram. In this short time no one has chanted My *KLEEM Beejam* with such dedication. You are a child devotee. This moment I am blessing you". Saying this the Devi called Sudarshana near Her and patted on his head. (How lucky this child is, even though he lost his father he got the blessings of the Devi). From that moment his destiny changed. Goddess who does not give Darshan to anyone so easily gave Darshan to Sudarshana. The Devi blessed him and She gave a Bow to him and said, "This Bow will not break in the battlefield, the thread tied (*Allethadu*) to this bow will not break. This Bow is known as *Vaishnavam*, greater than *Gandivam* (Bow of Arjuna) and the *Pinaka Dhanassu* (Bow of Lord Siva)"

The Devi then gave him a Quiver of Arrows (*Thuneeramu*) and said, "This Quiver will have four arrows; this is known as *Akshaya Thuneeramu* (*Akshaya* means never diminishing) you may use the arrows again and again but there will be always four arrows left in it (always will have four arrows in the quiver)." Next, She gave him Armour. "This Armour will protect you from all kinds of weapons. Finally, I am

going to give you a Chariot (Radhamu); this chariot is fully equipped with different weapons, it can also travel long distances, but this chariot will appear only when you want to travel, other times it will disappear. In future you are going to get married to the daughter of the King of Kasi and then you will become King,” saying this, the Devi disappeared.

Subhahudu the King of Kasi, had a daughter, Sasikala, who was beautiful, fair skinned and as lustrous as the moon. She was a great devotee of the Devi. She got a mantra from the Guru and she was chanting it continuously. She would not take food without chanting *Kadgamala Sthotram*. While giving Darshan to Sudarshana, the Devi also appeared in the dream of Sasikala. The Devi said, “You are my great devotee; I shall take responsibility of your marriage.” Sasikala replied, “Who can get me a better bridegroom than You, so please do”. The Devi replied, “In Bharadwaja’s ashram there is a boy born from the Ikshvaku Clan, his name is Sudarshana. He does not have wealth now. He is just a student. You both are of the same age of 12 years with just a day’s difference. When you become 16 years old, at that time your father will announce a Swayamvaram (a practice of choosing a husband, among a list of suitors, by a girl). In that Swayamvaram you choose this boy as your husband. The Devi showed Sudarshana and said, “He has been blessed by Me; I gave him a Bow, Quiver with Arrows, Armour and Chariot. He is going to become the King of Ayodhya” saying this, the Devi disappeared.

Sasikala woke up immediately (when one wakes up immediately after the dream that dream will come true) and thought ‘the Devi has so much affection on me, she had showed me a good husband, and he is the best companion for me’. From that day onwards whenever she worshiped the Devi, she got the thought of getting Sudarshana as her husband. Days passed and she entered into her 16th year. There was a big and beautiful garden on the outskirts of the Kingdom of Kasi. During the spring season one day Sasikala with her friend went to this garden to play. The garden was very beautiful, the atmosphere was pleasant with fragrance of flowers, parrots, and cuckoos were singing. She plucked flowers like Jasmine, Gold flower, Magnolia, and placed these flowers at the feet of the idols of Lord Siva and Goddess Parvathi which were there in the garden.

A person was passing by the garden and was entering into the Kingdom of Kasi. Sasikala called him, greeted him, made him sit, washed his feet and asked him, “You seem to be on pilgrimage. Where are you coming from?” The person replied, “I like to go on pilgrimage most of the time. Now I have reached Kasi.” She asked, “Where are you now coming from?” The person said, “I was in Sage Bharadwaja’s Ashram. I walked for three days and reached Kasi”. (Prayaga to Kasi) Sasikala was excited and asked, “Is there any good-looking thing in the ashram?” as she knows Sudarshana is in that ashram. The person was very intelligent. He guessed what she was asking and replied, “Oh! There is a thing which has to be seen by a young girl like you. Do you know what it is? That is the son of Dhruvasandhi, Sudarshana. He is gold in colour, he is handsome, well-educated and he had learned all the skills from his Guru Sage Bharadwaja. Sudarshana has all the good qualities and skills except wealth. Needless to say much. Both of you are fair skinned and are very well educated. I heard about you that you are the devotee of Goddess Visalakshi. He is also a devotee of the Devi. It will be good if you both get married. It will be like gold studded with precious stones. I feel you both are born for each other.”

Listening to this Sasikala felt shy and asked her friend to arrange for the *Dakshina* (a fee or gift to Brahmins) for this person. The friend got good *Tambulam* (a preparation combining betel leaf with areca nut) with fruits and some gold coins. Sasikala gave this and touched his feet in respect. The Brahmin blessed her to get married soon and that all her wishes should come true and he left the place. From that moment Sasikala’s mind was fascinated with the thoughts of Sudarshana. Already the Devi told her and showed him four years back. Now she came to know about him again, and the Brahmin also told that he will be the best companion for her. With so many thoughts she was unable to sleep.

One day Sasikala called her friend and said, “Since the Devi showed Sudarshana and that Brahmin told me about him, until I get married to him, even Sandalwood applied on my body is not giving me comfort. (This was written by Sage Vyasa thousands of years ago. 1500 years back, Jaideva also expressed the same in his *Geetha Govindam*. In that he described how much Goddess Radha suffered in the absence of Lord Krishna. Actually, sandal wood has a cooling effect and applying

it on the body will give immense comfort. But this will not be effective when one is in love and the separation of the loved one makes it painful). I feel Sandalwood is like a poison, the garland on my neck is like a snake. There are many comforts in the palace, but they are not giving me comfort and pleasure. I am not able to sleep properly either in the day or at night. I am not able to sleep on the cot, not able to listen to the music, not able take the *Tambulam*, not interested to talk to anyone. I am just waiting for my lover. I am unable to leave the house and get married to him to maintain the respect of my family. I am devotee of the Devi so I have to wait for my father's permission".

On the other side Sudarshana was chanting the *Kleem Beejam* continuously. As already mentioned, Shringa Bherapuram was near the Sage Bharadwaja's ashram. Guha's relative Nishadha was ruling that kingdom. One day King Nishadha came to the ashram and enquired, "Is King Sudarshana here?" Immediately Vidhalludu asked, "Oh Nishadha! Why are you particularly asking about Sudarshana? Has King Yudhajith sent you?" King Nishadha replied, "I came here on my own. Three days back I had a dream. In that dream I saw the Devi and She ordered me to help Sudarshana with my army. She also said, "Your clan helped Lord Rama, now Sudarshana is like Lord Rama for you, so do service to him". That is why I have come with my army to help Sudarshana". Vidhalludu was very happy with that and King Nishadha joined Vidhalludu and Sudarshana.

With the grace of the Devi the lonely Sudarshana got a good army. Manorama went to Sage Bharadwaja and said, "Oh Guru! What you said is correct. When good time comes Sudarshana will get everything, same way he got an army now". Sage Bharadwaja smiled and said, "Oh Mother! Why are you anxious? Your son is going to get married soon". At the same time in that place the Devi appeared again, and said, "Oh Manorama! Your son's good fortune is going to start now. This chariot is for Sudarshana, I have already given it to him, and this chariot will be with him till he is alive. The horses tied to this chariot will not die with weapons of the enemies in a battlefield. Board the chariot with Sudarshana and go to the Kingdom of Kasi. The King's daughter is going to choose him as her husband in the Swayamvaram. Both will get married, both will have My grace, and with My blessings they will be happy

forever, so go to Kasi”. Saying this She disappeared. All these happened because of chanting the *Beejam Kleem*.

Listening to and seeing the Devi, Manorama was extremely happy. She called her son Sudarshana and asked, “Son what is this? After doing Tapas for thousands of years the great Sages were unable to see not even a dust particle under the Devi’s feet, but now She appeared in front of us. How was it possible for you at such a young age?” Sudarshana replied, “This is grace of the Devi; I just chanted the *Beejam Kleem*. The Devi was pleased with it and She protected me and gave me boons. That is why the Devi is called as *AVYAJA KARUNA MURTHI* (loving without logic). After that boon I feel that large numbers of armies are walking along with me and protecting me all the time. It is the effect of *Kleem Beejam*.” Sudarshana greeted his mother and reached Guru Bharadwaj and said, “Oh Guru! You also heard the Devi; She asked me to go to Kasi. Do I have your permission?” When there is order or permission from the Guru, the individual will automatically have the permission of all the Gods. The *Puranas* say without the Guru *AAGNYA* (Permission) we should not do anything in spite of having God’s permission. Without the Guru’s grace the grace of the Gods will be of no use.

There is an example given in the *Devi Bhagavatham* by Lord Siva himself: if Lord Siva is angry with an individual, can anyone protect this person? Nobody can save this person. But if the Guru says, “Oh Lord Siva! He is my disciple, please leave him”. Listening to this Lord Siva will leave the person. Only the Guru can save the person from the anger of Lord Siva. If the Guru is angry with a person Lord Siva also cannot protect him. So, the Guru is greater than Lord Siva. That is the power of the Guru. All the *Puranas* gave the first place to Guru, because Guru is Lord Brahma, Lord Vishnu, Lord Maheswara, and Para Brahma”.

*Gurur Brahma, Gurur Vishnu, Gurur Devo Maheswaraha
Gurur Sakshath Para Brahma Tasmai Sree Gurave Namaha*

Sudarshana said, “Oh Guru! Please give me permission” Sage Bharadwaja replied, “I generally do not bless anyone, but today I am blessing you, because you have worshiped Goddess *Jaganmatha*, you have already got the grace of the Devi

and permission from Her, so you can go”. Manorama came out and said to Sage Bharadwaja, “Maharshi he is a young 16 year old boy. He may be having your and the Devi’s grace and has boons from the Devi, but he does not have a good army and the army with him is very small. Many Kings will be coming from different places for the Swayamvaram. Can my son fight with those Kings and their armies?” Even after the blessings of the Devi, Manorama still had many doubts; this was natural being a mother.

Human beings will always be in delusions and doubts. After achieving and getting all the good luck people still ask about the existence of the God, that is delusion. Now Manorama was also in that delusion. Listening to this Sage Bharadwaja laughed and said, “I am very surprised and feel pity on you; the whole world is filled with Goddess *Jaganmatha*, such a Devi showered grace on your son. Your son is continuously chanting *KLEEM Beejam* and She appeared in front of him and gave him a Chariot, Bow, Quiver with Arrows, Armour and gave an army from King Nishadha’s kingdom. Above all She said, She will be with Sudarshana and protect him, so much power he has but you still worry about him? Your mind is thinking like a child, nothing to worry go and relax.”

On the other side Sasikala was waiting to get married to Sudarshana, but she never revealed her thoughts to her parents. Her father King Subhahudu did not know about her intention, so he arranged for a Swayamvaram. Swayamvaram means the father of the girl will send an invitation with details of the girl and other information and requests the Princes of different kingdoms who are interested in getting married to attend it. Once they reach there, they will be provided with all the comforts. On an auspicious day the father of the girl will arrange an assembly in a big Hall where the prospective grooms (Princes) will sit on both sides. Then a garland is given to the girl (Bride), and every Prince will be introduced to her. She will garland the Prince whom she likes. This was the kind of freedom given those days to choose a husband.

King Subhahudu sent an invitation to all the Kings regarding his daughter Sasikala’s Swayamvaram. Nearly 12,000 young men of royal descent arrived for the Swayamvaram. Sasikala came to know about this and became tensed and called

her mother. She told her mother, “I like the son of Dhruvasandhi, Sudarshana who is going to be King of Ayodhya. The Devi also showed him to me and I will get married only to him. Why did you announce the Swayamvaram? I was feeling shy to tell you this. Except him, I am not going to marry anyone and whatever happens Sudarshana is my husband”. Sasikala’s mother was tensed and said, “Already a few bridegrooms have reached and few are on the way and all of them are coming with their army. If we cancel this Swayamvaram we may have to face war with them”. Saying this she went to talk to the King of Kasi Subhahudu.

She reached and explained to him about Sasikala’s interest. The King was shocked and said, “I know about this Sudarshana. He lost his father at a young age and his grandfather also died in the war to save him. Currently he is staying in Sage Bharadwaja’s ashram in a small hut. He does not have Power, Army, Wealth and a good family. He is wearing a Dharba (Grass) as a ring on his finger, I do not how Sasikala liked him? I have one more problem, I have informed King Yudhajith about the Swayamvaram, so he is coming with Sudarshana’s younger brother Satrujith. To make Satrujith as King, King Yudhajith killed Sudarshana’s Grandfather. From that time Satrujith is ruling Ayodhya. He is very strong, he has power, wealth, friends, army and his grandfather’s army as well to support him. On the other side Sudarshana is alone and does not have any of these. If King Yudhajith knows about Sudarshana he will kill him. Previously also he had made attempts to kill him. Sudarshana will be safe until he is in Sage Bharadwaja’s ashram, once he leaves the ashram and reaches Kasi, he will be killed by King Yudhajith. Tell Sasikala to change her mind”

Sasikala’s mother was surprised to listen to all this and went back to her daughter to convince her to change her mind. She said, “Dear daughter, this marriage is not going to take place. Your father is feeling bad after knowing your intention of getting married to Sudarshana. Your father is wise and knows about the wellbeing of you. Yours is an impulsive decision, please leave the thought of marrying Sudarshana. He is very unfortunate, he does not have wealth, place to live, power, and lives by eating vegetables and esculents. How can you live with this person after marrying him? So please leave that thought, we will get a better groom for you. Sudarshana’s brother

is Satrujith who is younger to Sudarshana by a day and he is the King of Ayodhya and may be better suited for you”.

Sasikala asked her mother, “Oh Mother! I heard a lot about your marriage. Please tell me how you got married to my father?”. Mother replied, “One day I saw your father in a dream, from that moment I loved him and got married to him”. Sasikala was waiting for this opportunity and said, “Even I saw Sudarshana in the dream and fell in love with him”. Immediately mother replied, “When I got married to your father, he was the Prince of Kasi but Sudarshana is not a Prince now”. Sasikala responded saying that, “Oh Mother! We are living in Kasi and the Mother of the World is Goddess *Jaganmatha*, living here as Goddess Kasi Visalakshi and Lord Visveswara as the Father. I have worshiped Goddess *Jaganmatha* since my childhood. She appeared in my dream and showed me Sudarshana. Goddess *Jaganmatha* also had given boons to Sudarshana, so I cannot defy the Devi’s word. I am going to follow the Devi’s advice. Even if I die, Sudarshana will be my husband. We are staying in Kasi. How can we ignore the words of Goddess Annapurna and Lord Kasi Visveswara?”. Her mother started thinking, “This is also true; we cannot defy the words of the Devi but Sudarshana does not have any comforts, wealth, on top of that people are waiting to kill him. What should be done now?’ After thinking for some time, she left the responsibility on God to decide.

She came back to her husband King Subhahudu and said, “Girls are very sensitive, Sasikala will not change her mind, and moreover this is the order of the Devi, so she is going to marry only Sudarshana. Meanwhile Sasikala sent a messenger to Sudarshana with the message ‘to reach Kasi as early as possible otherwise her life is at risk’. Immediately as he prepared to start for Kasi, looking at this development Manorama was tensed and started trembling and tried to stop him. Then Sudarshana said, “Mother I know women have a sense of motherhood because you are mother and you are sensitive. With the love for me, you are trying to stop me and that is natural. The whole world, men, women, impotent and everyone is created by the Devi, Her grace is with us, we have nothing to be afraid of. Why are you crying? You are a Kshatriya woman, with the grace of the Devi, everything will be fine” As soon as Sudarshana prayed to the Devi, the Chariot appeared.

The Chariot was having everything. After seeing the Chariot coming from the sky Manorama's tension reduced. She started chanting *AMBIKA KAVACHAMU*. The one who reads this *Kavacham* (Sthotram) and goes out of the house cannot encounter any danger. This *Kavacham* will protect a person like a shield. Manorama prayed to the Devi to protect her son from all the dangers. This is a *Maha Kavacham* with 6 verses

*Agrataha, the Ambika Paathu Parvathi Paathu Prushtathaha,
Parvathi Parisvayo Paathu Siva Sarvathra Sampratham*

*Varahi, VishameMarge Durga Durgeshu Karhichith
Kalika Kalabe Ghore Paathu Thvam Parameswari*

*Mandape Tatra Mathangee Thatha Soumya Swayamvare
Bhavani Bhupamadhyethu Paathu Tvaam Bhavamochani*

*Girija Giridurgeshu Chamunda Chatvareshu Cha
Kaamaga Kaananeshu Eevam Rakshathu Thvam Sanathani*

*Vivade Vaishnavi Shakthihi avathath thvam Raghudwaha
Bairavi Cha Rane Soumaya Satrunam Vai Samagame*

*Sarvada Sarvadeseshu Paathu Thvam Bhuvaneswari
Mahamaya Jagadhatri Sachidanandarupini*

“Oh Son! Let Goddess *Ambika Devi* protect you from front; Goddess *Parvathi Devi* protect you from back and your two sides; Goddess *Siva Devi* protect you all around; Goddess *Varahi Devi* protect you from dreadful paths; Goddess *Durga Devi* protect you inside royal forts; Goddess *Kalika Devi* protect you during terrible fights; Goddess *Parameshwari Devi* keep you safe at all times at any place or surface; Goddess *Matangi Devi* in the halls, Goddess *Soumya Devi* in the Swayamvaram hall; Goddess *Bhavani Devi* in the midst of the Kings; Goddess *Girija Devi* in the mountain passes, Goddess *Chamunda Devi* at junctions; Goddess *Kamaga Devi* protect you in the forests and Goddess *Santhani Devi* give you strength all the time; Goddess *Vaishnavi Devi*, in war; Goddess *Bhairavi Devi* when the enemies

outnumber you; Goddess *Bhuvaneswari Devi* will protect you through all the five elements of nature. She is Mother of the whole World and will protect you all the time; now you can leave”. This is the most sacred Ambika Kavacham written by Lord Vishnu and later given to Lord Brahma. Lord Brahma gave it to Sage Naradha, Sage Naradha to Sage Vyasa. Manorama received this Kavacham from Sage Bharadwaja.

Sudarshana paid obeisance to Sage Bharadwaja and took his blessings. As Sudarshana got into the Chariot there arose a flame around it. No enemy could touch it. At the last minute Manorama wanted to go with him. Sudarshana could not say no to his mother, so he took her and started. Vidhalludu was the charioteer of the chariot. Sudarshana, his mother and Sairandhri (Manorama’s maid) were in the chariot and they reached Varanasi. King Subhahudu gave a beautiful and comfortable place for them to stay. Kings from Sindhu, Mahishmathi, Panchala, Parvatha, Kama Desam, Chola and others came with their respective armies. King Yudhajith also came with his grandson Satrujith. Meanwhile someone gave the news of Sudarshana attending the *Swayamvaram* to King Yudhajith.

King Yudhajith was shocked with this news and immediately he assembled all the Kings. King Yudhajith was very strong and a good friend to most of the Kings, so everyone attended the meeting. King Yudhajith started talking, “Oh Kings! Do you know a disgrace is going to befall on all of us here. A person from the forest also came for this Swayamvaram on an invitation from King Subhahudu. To get married to a Kshatriya girl, Princes should come. But why a person from the forest reached here?. On hearing it, immediately few Kings got up in a rage and said, “We will kill Subhahudu”. The Malaya King of Kerala Kingdom who was a wise and ethical person, got up and said, “We should not take an impulsive decision and act on it. First let us find out what happened”. King Yudhajith replied, “Sudarshana has come for the *Swayamvaram*”.

The King of Kerala listening to this said, “Subhahudu has already sent an invitation that anyone can participate in the *Swayamvaram*, who has strength and without any caste discrimination. Anyway, Sudarshana is a Kshatriya and strong, and he is a relative to you, brother of Satrujith. He lost the kingdom and studied in the forests

does not mean he is weak. I heard that he is good, as a person. So, what is wrong in it? Dharma always wins, unrighteousness will perish. Sudarshana is as equal to your grandson, and Manorama is equal to your daughter. So leave your grudge. *Swayamvaram* entirely depends on the girls, wish; she can marry anyone. No need to worry, your grandson is handsome, a King, so she may marry him. Sudarshana is from a forest; he has no wealth, power and army, so she may not choose him. So do not worry now". With this response the assembly meeting concluded as the argument by the King from Kerala was very logical.

Meanwhile few Kings thought of convincing Sudarshana and wanted to send him back. The King from Kerala took the lead and they called Sudarshana to a meeting hall. As Sudarshana was walking into the hall, some Kings appreciated his confidence and grace. As Sudarshana reached, he greeted all the elders. Except King Yudhajith, rest of them blessed him and he was offered a seat. One of the Kings asked Sudarshana, "You also came for the *Swayamvaram*?" Sudarshana replied, "Yes". Again, the King said, "Before coming here, you should think. Here everyone is a King, and have wealth, army and power, but what do you have? Your brother is trying to kill you; so many Kings are waiting to take revenge on you, without army you came to *Swayamvaram* and without fear you walked into this meeting".

Sudarshana replied, "What you said is correct. I do not have army, wealth, no one to help, no fort, no friends, not many well-wishers. I do not have the help of other Kings. Still, I came to the *Swayamvaram* as I do not have enemies. Satrujith, is not my enemy; King Yudhajith who killed my grandfather is also not my enemy. My father's life span had ended, so he died fighting with a lion. In the same way my grandfather's life span was also over, so he died in the hands of King Yudhajith. Once the life span is over everyone will die. Dharma rules this Universe, Goddess *Jagadamba* is leading this World, so everyone must bow before Goddess *Jagadamba* and I do not want to bow my head to anyone except Her. I came here without fear. If the war comes, I will fight as long as I have strength or I will die.

Sometimes God will change a powerless being into the most powerful individual. An individual without money can become the Prime Minister, a wealthy person can become a regular soldier. The whole creation is under the control of Goddess

Jaganmatha. I will not feel ashamed if I am defeated. I will go back to Sage Bharadwaja's ashram. I left everything to the Devi, and I am in the control of the Devi, so I will do my tasks without fear. If the Devi's grace is there I will be seated on the throne. Whether it is a forest or a throne both are equal for me." Listening to this reply, the Kings again asked, "I understand that you are fearless but this King of Ujjain, Yudhajith is trying to kill you and planning many conspiracies". Sudarshana replied, "As long as I have the grace of the Devi no conspiracy is going to kill me. My death is in the hands of the Devi. Humans can barely control themselves but think of controlling others, helping others and all these are just delusions. Without the Devi's permission no one can do anything to others. Unless the time comes even Lord Yama (King of death) cannot kill, even though he has the right to take life. The time will do things on its own. Why should I fear? I am leaving this place unafraid". Saying this he left the place with the same grace and while others were watching him.

King Yudhajith was also spell bound for some time and that is the Divine power. King Yudhajith called King Subhahudu to his place. King Subhahudu was also afraid of King Yudhajith as he was very powerful and stubborn. King Subhahudu came and stood in front of King Yudhajith with folded hands. King Yudhajith said, "You have just one fourth of my army, you have one third of my prowess, and you will die with two of my punches. I heard that you have invited Sudarshana with an intention to make him your son-in-law. You should not get your daughter married to Sudarshana. In this world there are many Kings. Anyone is fine, I am happy if she is marrying my grandson or if she is getting married to any old man too, but not Sudarshana. If she marries him, I am going to kill you and Sudarshana; now it is left to you". King Subhahudu left the place agreeing for everything.

King Subhahudu went and met Sasikala and said, "All the Kings are united and they are planning for an incursion. So please get married to any other person except Sudarshana. They are going to kill us". Listening to this Sasikala said, "It is alright if I die, but I will marry Sudarshana". King Subhahudu replied, "Do one thing. I will hand over this garland to you; in front of all you announce that you like Sudarshana and your father does not know about it, and marry him. So that atleast we can get the support of a few Kings". Sasikala replied, "Father I loved Sudarshana

so I am not going to look at anyone especially Satrujith, so please get me married to Sudarshana”.



Kalyana Mandapam

Generally, father will have more affection for the daughter and mother on her sons. So, in the midnight he made all the arrangements for the marriage. He got a *KALYANA MANDAPAM* (a place dedicated for the rituals of marriage) ready and arranged for the priests. He called out to Manorama and Sudarshana, and said, “Oh Sudarshana! My daughter is stubborn and wants to marry you. Will you marry her?” Sudarshana replied, “It is your wish father-in-law; whatever you say I will do”. Then he said to Manorama, “Do you have any objection to this midnight marriage?” Manorama was very happy and replied, “I do not have any objection, I thought he will not get married as he is in the ashram, with no wealth, no power, but with your kind heart you are offering your daughter. Our minister, Vidhalludu is your relative. Let the marriage happen according to your wish and convenience”.

In the entire world Kasi is the only place which cannot be destroyed. Entering into Kasi itself is liberation. The Kasi Visveswara temple is beside the fort of the King of Kasi. The guards were arranged as a security to the fort. The Kalyana Mandapam

was arranged in front of the Lord Kasi Visveswara. Great arrangements were made and the wedding was performed in a wonderful and in a ritualistic way. Great Sages like Bhardwaja, Vasishta, Athri, Gautama, Angira attended the marriage. Sage Gautama offered Darbhas to Tunti (Dundi) Ganapathi and gave these Darbhas as blessings to the newly wedded couple.

DEVI BHAGAVATHAM XI CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



CHAPTER 12

KEY POINTS

How Sudarshana fought the war with King Yudhajith?

Description of Goddess Durga

What suggestions did Goddess Durga give to Sudarshana?

Auspicious days to worship the Devi

How to worship the Devi?

Devi's favorite food and others

Kumari puja

Who can do the Devi Adoration?

How Susiludu came out of his poverty?

Why did Lord Rama worship the Devi?

Om Sarva Chaithanya Rupaam, Thaam Aadyam Vidyancha Deemahi
Bhudhim Yaanah Prachothayath

In the most sacred place of Varanasi, temporary arrangements were made by the King of Kasi for his daughter's marriage. The specificity of Kasi was described by Tenali Rama Krishna in his book *Panduranga Mahathyam*.

There are several stories to demonstrate how wonderful and magical Kasi was. One person was busy with earning money, eating food, and indulged in his addictions during his entire life. He never went on a pilgrimage or took holy bath in rivers. One day, unexpectedly with a stroke of good luck, he happened to hear *Puranam*. During

the discourse he learnt that a person who visits Kasi once in his life time will get salvation. This man went to Kasi; after reaching Kasi he died. Now this man who did great sins during all his life time died in Kasi. As soon as he died, River Ganga came and sat near his head, indicating he joined Lord Siva. He got salvation in spite of all his improper behavior and not worshipping God at all. This is the glory of Kasi.



Ardha Nareeswara

Another person who was very poor without a house, could never cook his own food due to poverty and lived all his life by begging. He died in Kasi. As soon as he died, he started enjoying *ASHTA AISHWARYALU*. The eight luxuries in life are health, wealth, peace, prosperity, grand-children, success, fame and long life together known as *Ashta Aishwaryalu*. He also got united with Lord Siva after his death. Kasi has the power to give eight aspects of wealth to a poor person.

Another person was like a leader of *VARASHA VARUDU* (impotent). He would run a mile when he saw a woman. Unexpectedly, he left his body in Kasi. From that moment a woman occupied half of his body, indicating that he became *ARDHA NAREESWARUDU*. The sacred town of Kasi changed an impotent person into Ardha Nareeswara. That is the power of Kasi.

Another person was a coward by nature; he trembled with fear if he saw a weapon. Such a person after death in Kasi started wearing a Trishul (The three prongs

of Trishul represents, the Trinity: Lord Brahma, Lord Vishnu, Lord Maheswara, Goddess Saraswathi, Goddess Lakshmi and Goddess Kaali; 3 modes of Nature, Creation, Maintenance and Destruction). He also got united with Lord Siva and that is why he had Trisulam in his hand. Kasi is a divine place that has the power to turn a coward into a courageous person similar to a weapon such as a trident.

A person was wearing dirty clothes and was at the peak of impurity. He was not clean, never used to brush his teeth or take bath and his body was very ugly. This man who was filled with dust and dirt died in Kasi. Next moment he began to glow white in color in the form of a great light. He was shining with the moon on his head, indicating he united with Lord Siva. Kasi has the power to turn a dirty person into a handsome man.

A person was dull, lacking intellectual ability and memory; he was a dunce, such a person died in Kasi. The moment he died he started teaching lessons to Sages under a banyan tree. (The person who teaches lessons to Sages under Banyan tree is Dakshina Murthy) As he died in Kasi, he was transformed into Dakshina Murthy. Kasi has the power to change a foolish person into a great scholar. So, if anyone dies in Kasi they will be united with Lord Siva.

In such a sacred place Sudarshana and Sasikala got married. The wedding was very grand; the items required for the wedding like garlands, *MANGALA SUTRA* (is a necklace that the groom ties around the bride's neck) *TALAMBRALU* (Talambralu is a ritual, the bride and groom exchange garlands and they shower on each other pearls and rice mixed along with saffron and turmeric) and others came from the sky. Actually, no wedding took place in the temple of Kasi Visveswara ever, this was the first time it took place there, and the whole marriage was celebrated with the grace of the Goddess *Jagadamba*, so Goddess *Jaganmatha* sent all the things required for a ritualistic marriage. With the grace of the Goddess in front of Lord Visveswara the marriage was performed.

After the marriage King Subhahudu assembled all the Kings and said, "Oh Kings! Everything was out of my hands; my daughter did not listen to me, and I have asked her to choose a King whom she likes in the *Swayamvaram*. She did



Lord Dakshina Murthy

not listen to me and was stubborn about getting married to Sudarshana. She said, "Once I have decided to get married to a particular person there is no point in *Swayamvaram* and I do not want to see other men". I was not able to deny my only daughter's desire. The kingdom, wealth and power are waste if I am not able to fulfil my daughter's wish. So, I have obliged her by accepting her wish and got them married immediately in the night. All of you please greet them and give your blessings. All of you please accept the Sandalwood, Feast, Clothes given as a gesture of honour tomorrow" (it is a tradition that before partaking the food the guests should be honored with sandal wood paste and also to offer feast for guests, after the wedding).

King Yudhajith was very angry and said, "You have invited us for *Swayamvaram* and now you are inviting us for the feast? We have our self-respect; I will take revenge for this". Listening to this the King from Kerala said, "This is injustice from our part; King Subhahudu performed his daughter's wedding according to Sasikala's wish. She herself had chosen the bridegroom; our tradition has given the girls the right to choose a life partner. Her freedom to choose is much more important, we cannot do anything without her consent. Anyway, we have all come here, King

Subhahudu is going to serve us with good food, whoever is interested in accepting the feast enjoy the food, the rest can leave”. All present there started discussing about this topic.

King Subhahudu was a bit suspicious about King Yudhajith's attitude. He went hurriedly to Sudarshana and called him and his mother Manorama and said, “I am giving gifts from my side and please accept it. I have a doubt that King Yudhajith may attack and kill you and abduct Sasikala. King Yudhajith's attitude is like that and he is very cruel. He always had a desire to get Satrujith married to Sasikala. It won't be a surprise, if he kills you and abducts my daughter. It is dangerous if either of you remain in Kasi, so start your journey back to the Ashram. It is better to go to Sage Bharadwaja's Ashram in a secret way; sometimes it is safe to be in the Ashram of the Sages. So long, he could not do anything to you because you were in his ashram. Sage Bharadwaja has the power of tapas. If you are somehow able to reach his ashram in a secret way, you will be safe. As long as you are in that ashram King Yudhajith cannot do any harm to you. All his attempts to harm you will become waste, so please go there”.

Sudarshan replied, “Father-in-law, I agree to your advice that it is better to go and stay with the Guru”. Saying this he took his wife Sasikala and was about to start. King Subhahudu was worried as Sudarshan is very young and he did not have an army except the chariot and bow and few arrows. Before reaching Sage Bharadwaja's ashram, on the way all the Kings gathered there who are inimical may surround him and attack and kill Sudarshana. In such a scenario he may need my help. I have a big army, I can protect my son-in-law. Thinking so, he told Sudarshana that, “My heart is telling me to accompany you. I will accompany you till you reach Sage Bharadwaja's Ashram. I and my soldiers will be right behind guarding you; as soon as you reach the ashram we will return back. I am not much concerned about the kingdom of Kasi's security, Kasi Lord Visveswara will take care of the city, so no one dares to destroy it. It is my responsibility to protect you, come let us start”.

Sudarshana replied, “Father-in-law, you do not need to worry about us. All the time and in any situation, the Devi and Her mantra will protect us. You stay relaxed in the city, we as a couple will take leave now”. In spite of assurance given by his son-

in-law, King Subhahudu was not convinced. The bond between father-in-law and son-in-law was wonderful to behold those days, perhaps even now. They would not fight for property. King Subhahudu decided to accompany Sudarshana. Sudarshana accepted few gifts given by his father-in-law (gifts should be accepted but should not be demanded from father-in-law). Without fear he took his wife, mother and did pradikshana (the path surrounding something) to the chariot given by the Devi and all of them boarded it.

King Subhahudu got into a chariot, his minister in other chariots, his army was on horses and elephants and all of them started towards Sage Bharadwaja's Ashram. As soon as they crossed the city, they heard deafening sounds of horses, elephants and chariots moving towards the place. The Earth shook with the sound of the wheels of the chariot and the hooves of the horses.

Meanwhile King Yudhajith instigated other Kings by saying, "We all came for the *Swayamvaram* and King Subhahudu had insulted us by getting his daughter married to a person who stays in a forest. He performed the wedding in the midnight with that ashram boy. King Subhahudu and his daughter cheated us. So, we will destroy all of them. The individuals who are residing in the forests are also competing with us today, so what respect will we have in the society?" Saying this he gathered his army along with the other Kings. There are four types of army. They are known as *CHATHURANGA BALAMULU* consisting of Army on Chariot, Elephant, Horse and Infantry (*Ratha, Gaja, Turaga, Pada*). With these four types of army King Yudhajith reached there, and armies of the other Kings also joined King Yudhajith.

This large army surrounded Sudarshana. King Subhahudu said, "My intuition came true; King Yudhajith will try to kill you, that is why I accompanied you with my army. But our army is only one *Akshauhini* (consisting of 21,870 chariots (*Ratha*); 21,870 elephants (*Gaja*); 65,610 horses (*Turaga*) and 109,350 infantry (*Pada*)). The army surrounding us is nearly 18 *Akshauhinis*. King Yudhajith's army itself was 7 *Akshauhini*. How can we counter attack such a big army? Naturally King Yudhajith is a strong person; his grandson is also a great warrior; how can we fight with them?" Sudarshana replied, "Father-in-law, you do not worry, be calm and fearless. I have the power with which without fighting we can win the war". Saying this he started

chanting the *Beejam KLEEM*. Meanwhile King Yudhajith ordered the army, “Go and attack the army of King Subhahudu and kill Sudarshana and the King of Kasi but leave the girl in the chariot. She is going to become my daughter-in-law by marrying my grandson”.

Even as King Yudhajith was saying this, a great luminous Mega Lion appeared there. Anyone who saw that Lion’s mane itself, would die out of fear. The Lion’s fangs, claws, tail gave an impression that thousands of Worlds had merged and took the form of this Lion. Sitting on such a big lion was a great beautiful Woman, Goddess *Jaganmatha*, appeared as Goddess *Bhuvaneswari*. The Devi was with 18 hands, She had weapons in all the hands, Bow, Arrows, Sword, Conch, Mace, Chakra, Lotus, Ankusa, (a sharpened goad with a pointed hook) and other weapons. She was wearing assorted ornaments, divine clothes and a garland made of hibiscus flowers. Looking at her the Kings who came to fight in the war were shocked and started talking with surprise and fear “Who is She who came on this Lion? We have seen lions before, but this Lion seems to be as if millions of lions joined together and took this form. How did She come here on this horrifying Lion? Who is She going to help?”

Sudarshana turned to his father-in-law and said, “Oh King! Without fighting in the battlefield, this Goddess *Vijaya Durga* had come to bring us victory. Because of my past life and my good deeds, She gave me Darshan when I was a young boy. I got the *Kleem Beejam*, when I was 8 years old. From that time, I started chanting the *Beejam* and this Mother has been with me. As I have the support of the Devi, I have come to Kasi without fear. The source of my courage is the grace of this Goddess; as long as we have the Devi’s support and blessings, where ever we are, there will be no danger. She will protect us”. King Subhahudu and Sudarshana worshipped the Devi with devotion. Then the Devi’s Lion roared loudly. By listening to the roar, few of the men from the army of the enemy died by experiencing heart attack.

While Sudarshana was watching, the Devi said, “No one from your side need to fight in this war, you just watch what is happening; you continue your chanting. I do not need much time in the battlefield to win”. Saying this She started the war. As She started the war, the enemy armies started fleeing from the war. Seeing the Kings

fleeing away, King Yudhajith said, “I never thought that the Kings are so cowardly and want to run away, from a woman with 18 hands who had come on a big Lion? What kind of Kings are you? Why are you afraid of a woman? Have you all lost your mind? She is only one single woman with 18 hands and for this you are all afraid of her? All of you, just support me. I will fight with this woman and I will kill her. Once I kill her, the army of Subhahudu and Sudarshana are going to die on their own, so do not be fearful and afraid. We are all great and valiant warriors”. King Yudhajith started giving courage to the Kings who were fleeing from the battlefield and started the war.

As soon as war started, with a few arrows from the bow of the Devi, the entire army of King Yudhajith was killed. With two arrows She cut the hands of King Yudhajith and Satrujith, with two arrows their legs, with another two arrows their heads. Their heads were rolling on the ground similar to palm fruits fallen from a tree. There is a story about this. When the palm fruits are ripe it will fall down as soon as something touches it. A crow once came and sat on the ripened palm fruit on a tree and immediately the fruit fell and rolled on the ground for some distance. The crow felt great that because of its action the palm fruit fell down. If anybody gets good name and fame without his efforts, it is called as *KAAKATALIYAMU*. (Kaka is crow, taliyam is palm fruit). As King Yudhajith and Satrujith died in the war most of the army fled and the rest said, “Oh Devi! We do not know anything, these wicked people instigated and brought us here. We are not your enemies, please protect us”. All of them put down their weapons and sought Her refuge. The Devi showed compassion to all of them.

The King of Kasi Subhahudu did *SASHTANGA NAMASKARAM* (in which all the body parts or organs touch the ground). He praised Goddess Durga, who removes sufferings and showers Her devotees with happiness by this sloka:

*Namo Devyai Jagadhatrī, Sivayai Satatam Namaha
Duragai Bhagavatsyai, the Kamadayai Namō Namaha*

Goddess *Jaganmatha*, you are the directive to all the Worlds. You are the Ruler and Mother of all the Worlds so You are called as Goddess *Jagadamba*; to such a

Devi greeting to You. Wherever You are, there will be prosperity and no place for bad luck. You are the Goddess who brings the good luck always and to such a Devi Greetings to You. When You are present there is no place for sin, that is why You are Goddess Durga, no one can reach You so easily, to come near You we to have perform a lot of prayers with devotion and do good deeds. You choose good people, and avoid the sinners, that is why You are Goddess Durga. There is one more meaning for the word Goddess Durga. We have certain evils within us. Oh Devi! You will remove these vices and give virtues; that is why You are Goddess Durga; such a Devi greetings to You.

You are Goddess *Bhagavathi* for all the Worlds, You have the power to rule this world, You have great courage within You, You have fame, You have knowledge, You have wealth and You have despair. All these six qualities are called as *Bhaga*, so You are *Bhagavathi*; such a Devi greetings to You. You will fulfil all the wishes, so You are *Kamadha*; greetings to You.

*Namhasivayai, Santayai the Vidyayai Mokshade Namaha
Viswavasayai Jaganmatha, Jagadhatrayai Namah Sivaye*

You are very auspicious, You are the form of peace, education, knowledge, You will also bless us with salvation, You are present in all the Worlds, You are Goddess *Jaganmatha*; to such a Devi greeting to You. Who can praise You? Your attributes and glory are not known to even Lord Brahma and the other Gods. I was able to have Your Darshan because of my son-in-law Sudarshana. You have protected me and my daughter along with Sudarshana. From childhood she is worshipping You, and You have showered your grace at the right time. You have proved that there will be no difficulties for anyone who believes in You.

The Devi was pleased with this prayer, and asked King Subhahudu, “Oh King! Ask whatever you want, I will fulfil your wishes”. King Subhahudu replied, “With Your grace I have a kingdom and wealth, but they are not equal to Your Darshan. With Your good nature You want give me a boon and I can ask anything. But all the wealth and other materialistic things are not equal to Your Darshan. If You give me a choice between Your Darshan and the wealth I will choose Your Darshan only, so I do

not want anything. (After having darshan of the Devi what more can any individual can ask). But as You wish to give me a boon, I cannot stop myself from asking. So, I will ask one boon. Give me the boon of always having continuous devotion on You. You have the name Goddess Durga, protect my kingdom with that name. As long as Your grace is there my son-in-law and my daughter will not face any difficulty. Remove the insecurity and bad fortune in the world and give good luck to all the Worlds”.

The Devi replied, “Oh King! This Kasi will be popular as *MUKTHIPURI*. Everyone will come to this sacred place; I will be here all the time with Lord Siva. I and Lord Siva are the same. In Varanasi I will be in the form of Goddesses *Visalakshi, Annapurna, Ambika, and Durga*. I have three powers, *Brahmi, Vaishnavi, Maheshwari*. In Kasi I will be in the form Saraswathi with the power of *Brahmi*, in the form of the wife of Bindu Madhava with the power of *Vaishnavi*, in the form of Visalakshi and Annapurna with the power of *Maheshwari* and bless all who come here. Sudarshana will be happy in this world and after death he will reach Me along with his wife.”

Then the Devi turned towards Sudarshana and said, “You were born with a cause. That is why you have devotion on me from childhood. Sudarshana prior to his 15 past births was born in a wealthy trader’s clan. As a trader Sudarshana heard 18 *Puranas* for 8 years and spent money to convey it to others by scholars; this way he utilized his wealth for a good cause. He heard and he made others also listen to all the 18 *Puranas*. Due to that virtue, he got devotion on Me in this life since childhood. That is the glory of *Puranas*. All the people who listen to *Puranas* will not get salvation as there may be difference in paying attention, devotion, listening and concentration. So, it is not easy to get salvation by just listening to *Puranas*. Sudarshana listened to *Puranas* with attention and devotion. With that good virtue he was born as the son of the King of Ayodhya. At the age of 8 years, he got the Devi *Beejam KLEEM*, he got the darshan of the Devi, and I will always be with Sudarshana and help him. That is the power of *Puranas*”.

People have many doubts, “We do not know how we are behaving and our minds are always wavering. Do we still benefit from listening to the *Puranas*? Do not think

so anxiously about this, even if you listen to a word or a syllable, that is enough to save you from disasters and give you good virtues. At least after few re-births you will get salvation and you can have the Devi's darshan. Every syllable of *Puranas* will reduce the great sins which were accumulated from past lives. The virtue of listening to *Puranas* will always protect us. Even those who have committed great sins, when suddenly hear the *Puranas* and repent on their behavior, got salvation immediately. But the scholars who were reciting the *Puranas* got the salvation after 100 re-births. The reason behind it is, the person who is reciting thought that anyway this is his daily activity, so he was bit negligent about the *Puranas*. But the person who heard them were repenting, so they showed utmost devotion and belief so got the salvation immediately. So, whatever happened till now is past, so think that whatever time is left before us should be utilized fruitfully, by reading or listening to *Puranas*".

I (Devi) explained about Sudarshana's past life. He not only heard the *Puranas* but also campaigned about the *Puranas* and spent his money and time for spreading of the *Puranas*. Oh Sudarshana! Please go to Ayodhya with your wife. Surya clan ruled Ayodhya according to Dharma. So many great people like Lord Rama were born in your clan. They all treated the throne as representative of Dharma. You also go there and rule the kingdom with Dharma. You will always have My grace. After reaching Ayodhya, build a temple in the name of Goddess *Durga* and Goddess *Ambika*, and install my Idol. Install an 8 handed Idol of mine. (Still *Ambika Devi* is the presiding Deity and *Kshetra Palakuralu* - Protecting Deity of Ayodhya). So, go and install Idol of Goddess *Ambika Devi* there".

Sudarshana got the honor of installing Goddess *Ambika Devi* who is the presiding and protecting Deity of Ayodhya. The Devi further directs as, "Do not stop there; *Ashtami*, *Navami* and *Chaturthi* are my favorite *Thidhis* (Vedic Lunar Day). On these days you have to do special adoration (alankarams to the Deity). Offer different food as *Naivedyam* to Me, called as *BALI*. Worship Me in Autumn season, *Aswayuja masam* and *Shukla Paksham* (Aswayuja masam, comes in the month of October and November, Shukla Paksham is between new moon day and full moon day). From *Padyami* to *Navami* worship Me with more devotion and perform *Maha Puja*. In normal daily puja, if you offer Me a single flower that is enough, but in *Maha Puja* you have to offer a minimum of 1000 flowers to millions of flowers."

All the rituals should include *Dhoopam* (is a form of smoke produced from a perfumed incense), *Deepam* (is an oil lamp usually made from clay, with a cotton wick dipped in ghee) and *Gandham* (Sandalwood paste). Many devotees should come and have Darshan of Me. Devotees also should be liberal in giving donations to the temples or to the priests. If the priests are happy, they will take care of the temple and the God; this will help in peace and prosperity of mankind.

I like *Chaitra Masam* (between March and April), *Aswayuja Masam* (between October and November), *Aashada Masam* (between June and July) and *Magha Masam* (between February and March); these four months worship Me from *Shukla Paksha Padyami to Navami*. Worship done in these months and days makes Me happier and I will grant them boons. One more auspicious day is *Chaturdashi and Ashtami* in *Krishna Paksham* (is between full moon day to new moon day). Worshipping on these days gives immense knowledge, eliminates enemies and gives power to the Devotee. (In Kasi on these auspicious days Lord *Kala Bhairava* and Goddess *Visalaakshi* temples will be overcrowded with Devotees). If you are not able to come to the temple on these days, you can worship Me at home. You can worship the idol or the picture of Mine at home; this will also give you all the good fortune”. Saying this the Devi disappeared. During these days the Mother’s energy is concentrated in the Idol. This energy can be gained by the devotees by worshipping the Idol on these auspicious days.

Sudarshana was very happy as he got the grace of the Devi, he took leave from his father-in-law. King Subhahudu holding the hands of Sudarshana said, “Son you are very young, and you are my son-in-law in relation, but you are my *SATHGURU* (true Guru) who made the Devi Darshan possible. You are my son and at the same time you are equal to my Guru. I have a small doubt, will you clarify it? When you were very young your father died. You left for the forest with so many fears; in such troubles how did you worship the Devi? After worshipping, how did you get the Darshan of Her? Since this is not possible even for a person who did Tapas for thousands of years. They were not able to see the dust under the feet of the Devi, but you got Her grace and She came to rescue you. How is it possible for you? How did you get so much power? Please clear my doubt”.

Sudarshana replied, “When the Devi wants to bless someone, She chooses a way, She wanted to bless me when I was in the forest. The Devi revealed to me about my past life and the good virtue I carried into this life. Myself and my mother were refugees in Sage Bharadwaja’s ashram. When I was 11 years old a few of the children were teasing our minister Vidhalludu, by the name Kleeba (impotent). In this Kleeba I heard only Klee and while I was chanting, it became as *Kleem*. In this way the word that came from the childrens’ mouths has become a chanting mantra for me. This chanting has strongly got engrossed in my mind. That is *Kamaraja Beejam* and this has come to me with the grace of the Devi. Goddess *Jaganmatha* in the form of the children instructed this *Beejam* and I have chanted the same. The Devi appeared and gave me many boons. If the Devi wants to bless, She can bless in any form. So, if we are with the belief that the Devi is existing, we will also get good fortune.” Listening to this King Subhahudu blessed him and gave him permission to leave the place.

Sudarshana took the gifts given by the father-in-law and took his army and left for Ayodhya. Once he reached Ayodhya, first he bowed to the feet of Leelavathi and said, “Oh Matha! You and my mother are like two eyes for me; you are equal to my mother Manorama. I won’t insult you because you are my stepmother; you should not suffer or feel bad, because you lost your son and your father. Do not doubt that this person who has come is my step son, he killed my son and my father, he may insult me or put me in jail or kill me. I can understand these fears; leave all these fears, further I will do service to you as I do for my mother. I may rule the kingdom and be seated on the throne. I may be a King for others but I am giving you my word that I am your slave. There is no difference between my mother and you”.

Leelavathi after listening to this, was in tears and said, “Due to my father, such a good person was sent to the forest. It is all my father’s and my son’s fault. When you were going to the forest, I never helped you, but when I am in trouble you came to me and said you are like a slave to me. Only great people like you will talk like this. Now I understood all these are under the control of the God; depending on the deeds done, you will be blessed with happiness or sorrows. Happiness and sorrows are like a cycle; one after the other will come and go. From today I will be in your protection, I will see my son in you and I will also start to worship the Devi”.

Sudarshana felt relieved from his responsibility and he took both stepmother and mother and went to the palace. He did not sit on the throne. He postponed the coronation and started constructing the temple. Many great Sculptors had come. He miraculously built the Devi's temple. He made a Lion in gold and Idol in gold, and the Idol had eight hands. Then Sage Vasishtha suggested, "Even though the Idol is made up of gold one more stone Idol should be beside it". Sudarshana under the supervision of Sage Vasishtha completed the Devi's Idol with stone and installed it. He then worshipped it with utmost devotion for nine days of Navaratri. On the day of *Vijaya Dashami* his coronation was done. From that time, he never stopped worshipping the Devi. The temple of the Devi was famous and the Idol was worshipped with the name of Goddess *Ambika*. Sudarshana ruled the kingdom for 128 years.

In the past, Emperor Dilipa, his son King Raghu and Lord Rama ruled the kingdom with great devotion and care. Similarly, Sudarshana also administered the kingdom. With a just mind, with a pure heart, he looked after the citizens more like children. He never stopped worshipping the Devi. After his death he merged in the Devi.

This story was told by Sage Vyasa to Janamejeya, Sage Vyasa said. "Now you understood the Devi will bless more easily than the rest of the Gods and one of the Devi's feature is compassion. After listening to this *Purana*, you also perform the *Navratri Puja* (the Devi puja for nine days during the time of Dussehra) and *Amba Yagam* and give its benefit to your father. He will get salvation". Janamejeya replied, "I will follow what you said and will worship the Devi during the Navaratri coming in the near future. How should I worship her during these days? Please tell me the procedure and I will keep it in mind".

Sharath ruthuvu (Autumn occurs between October and November which is *Aswayuja masam*) and *Vasanth ruthuvu* (Spring occurs in between February and April, which is *Chaitra masam*) are very auspicious months for worshipping the Devi; these two seasons are very dear to the Devi. Among these two the Devi likes *Aswayuja masam* (month) more. These two seasons are born from the fangs of Lord Yama. As the seasons change, there will be change in environment so the bacteria

increases and this in turn will affect the health of mankind. The ingredients used for worshipping the Devi, like flowers, leaves, (Neem leaves) sandal wood, act as anti-bacterial to avoid pandemic situations and gives good health. Whoever wants to worship the Devi in these months, have to follow certain rules. I will explain them to you.

In *Chaitra Masam* in *Shukla Paksham* from *Padyami* to *Navami* it is known as *Vasanth Navaratri*. In *Aswayuja Masam* from *Padyami* to *Navami* is known as *Saran Navaratri*. Make of list of items needed for worship and except flowers, acquire them by *Amavasya*. (The Devi Idol or Picture, items used to cook *Naivedyam*, clothes for adoration, coconuts, sandalwood, ghee and other things). The items which we have to bring daily are banana, flowers, and leaves needed for Puja. Daily fresh Sandalwood paste has to be extracted from the sandal stick using a grinding stone. It will be a good exercise, and as well as you get the virtue of extracting sandal wood paste from a stick.



Sandal stick with stone grinder

The devotees who are wishing to worship at home should make a stand. On that, keep the Devi's Idol or Picture and worship. The Devi likes an arch so make the arch with neem leaves or mango leaves. During these auspicious days a holy bath has to be

taken in river or near a well. Head bath with cold water is preferred. There is an exception for old people, babies and people who are ill. The Devi has 16 items that are required and *Dhyanamu* and *Avahanamu* are one such, besides others. The individuals who cannot do all, can do at least 5 of them- *Panchopacharamulu*. They are offerings of Sandalwood, Flower, Dhoopam, Deepam and *Naivedyam*. During these 9 days of worshipping, fresh clothes are to be tied every day to the Devi's Idol. She likes to be decorated, so after tying the clothes decorate Her depending on your

patience. Anything offered to the Devi, with devotion like leaf, flower, fruit, water, She will accept them. It is better to engage a priest for the worship or doing on your own is also accepted. The Devi's Idol should be seated on a lion throne (but not on a tiger) and with 4 or 8 or 18 hands. She should be holding *Sankham* (Conch), *Chakram* (Serrated Disc like weppon), *Gada* (Mace), *Padmam* (Lotus), *Dhanassu* (Bow), *Banam* (Arrow), *Khadgam* (Sword),



The Devi with eight hands

The individuals who are worshipping should be fasting. Fasting the whole day and in the evening after the Puja/worship they can partake the food. It is called as *Naktha Upavasamu* or have only one-time meal in the noon and in the evening have either fruits or a glass of milk. This is how the diet should be followed during the worship. An individual who is doing puja/adoration should chant the following Sloka on the day of *Amavasya* (New Moon Day) requesting for the Devi's help. Why we need the help of the Devi, is to come out of the obstacles easily. Once the prayer is completed the Devi will shower grace on us.

*Karishyami Vratham Mathaba Navarathra Manuthamam,
Sahayam Kurume Devi Jagadamba Mama Khilam*

“Oh Devi! I wish to do the *Navaratri* adoration, I want to worship You for these nine days, so please help me”

The ingredients used for worshipping the Devi are Sandalwood, Incense, Camphor, Aromatic flowers, (specially hibiscus, flowers which are red in color, Magnolia, Red Oleander, Plumier and *Brahma kamalam* (mostly seen in cooler climates at altitude above 4000 meters, mostly in the Himalayas)). Offering *Bilva* leaves in the morning and evening is a must. The Devi likes the *Bilva* leaves; that is why one of Her names is *Bilvanilaya*. In the past the Devi and Lord Vishnu were worshipped in the *Bilva* garden. Worshipping the Devi with *Bilva* leaves will give us eight treasures like money, property, vehicle, land, house, farm lands and powers which are worldly riches. In addition to this, we will be blessed with wealth of virtues like calmness, patience, forgiveness, contentment, joy, kindness, generosity and unselfishness. The Devi likes Coconuts, Citrons, Pomegranates, Bananas, Oranges and Jackfruit; offer these fruits as *Naivedyam* to get the grace of Her.

Annadanam (the sacred offering of food) and Anna (rice) *naivedyam* must be done during this period. The Devi likes 5 types of *Anna Prasadams* (food prepared with rice as base and offered to the Devi). They are: *PAYASANNAM* (rice cooked with milk), *HARIDRANNAM* (Pulihora, rice cooked with tamarind), *DHADYODHANAM* (cooked rice mixed with thick curd and other ingredients) *SNIGDHOUDHANAM* (rice cooked soft, in Cow ghee) *GUDAANAM* (rice cooked with jaggery). After

offering it as *Naivedyam* to the Devi it has to be distributed to all present there. Sacrificing animals in the worship is strictly prohibited. It is a great sin. All the *Puranas* advised us about the importance of non-violence during worship of the Devi. In the *Devi Bhagavatham* it has been clearly stated that *Naivedyam* to be offered are cooked rice, fruits and coconuts.

The Devi also likes songs and dance. So, during the worship at least some part of it has to be spent on singing devotional songs and other devotees present there can give a dance performance. One more condition to be followed during the *Navaratri* worship is to sleep on the floor with Darbha mat or simple fresh mat. A person who has health issues or the elderly and small children can sleep on the cot using a new bed spread. The young girls (Kumari), scholars, married women, have to be offered clothes, food and prasadam (depending on the financial position) during this period. The Devi will accept anything like flower or water or leaf if the devotee is financially weak, but if devotee is showing stinginess the Devi will not accept it. Good soft cloth should be used in the stand, the rice used should be of good quality, the donation offered to the priest also should be fresh and of good quality. Worshipping should be done with great care and devotion.

In this *Saran Navaratri*, *KUMARIKA* Puja should be performed. One year old girl will not be considered as *Kumarika*. The girls from 2 to 10 years age are considered as *Kumarika*. After eleven years of age girls will not be considered for Kumari Puja. These girls should be worshiped as the Devi. They have to be seated on a stool or mat and turmeric paste has to be applied to their feet. Over that *PARANI* has to be applied (Turmeric mixed with chunam smeared by women on their feet), bangles put on their hands, clothes offered which they will wear and they should be offered freshly prepared food. On the whole they should be treated as the Devi and worshipped as the Devi. The worshipping should be started with the word *SRIRASTHU*, so that worship will be fruitful. Every task can be started with the word *Srirasthu*, that itself is a good mantra. One important note is the children with disabilities and skin diseases should be avoided from Kumari Puja. These special children can be given equal respect but not for Puja.

Two-year-old girls are excellent for *Kumarika* Puja and she is called as ***Kumari***. A devotee by worshipping *Kumari* will be happy and will not encounter sadness and poverty. The rich, by worshipping *Kumari* will not encounter poverty in their life time, enemies will be eliminated, money and longevity will increase, the body and mind will become strong.



Kumari Puja

The three-year-old girl is called as ***Trimurthi***; worshipping her gives, *DHARMA* (righteousness, moral values), *ARTHA* (prosperity, economic), *KAMA* (pleasure, love, psychological values), growth in wealth, development of son and grandsons.

Four-years girl is called as ***Kalyani***; worshipping her before marriage will give good spouse. Worshipping her after marriage will improve the relationship between the couple and at an elderly age gives salvation. Students, politicians, soldiers will get success and she will bestow fame, kingdom and happiness.

Five-years girl is called as ***Robini***; worshipping her will eliminate enemies, there will be immense joy.

Seven-years girl is called as **Chandika**; worshipping her will improve money and wealth.

Eight-years girl is called as **Shambhavi**; worshiping her will give happiness and longevity.

Nine-years girl is called as **Durga**; worshipping her eliminates enemies and complex tasks will become easier.

Ten-years girl is called as **Subhadra**; by worshipping her all the intended work will be completed easily.

Six-years girl is known as **Kalika**; (Sage Vyasa mentioned about her at the end in his Sloka) worshipping her will eliminate all mental and physical ailments. There are various misconceptions, negative objects or traits in the mind. Most of the time, mind will be processing wicked ideas and thoughts. The trait of constantly weeping about others prosperity and complaining about them is a Mental illness. By worshipping Kalika (six years girl) these kinds of thoughts will vanish. The physical health also improves.

Adoration should be done with utmost care and devotion. With the grace of the Devi, the seeds of sin, desires and thoughts in the mind will be removed. As the seed will germinate automatically when it is on the ground, same way if we have the thoughts of sin it will germinate at one point of time so they should be removed from the root. To get salvation we have to rise above these thoughts and by worshipping the Devi on Navaratri the seeds of thoughts will be removed and we will not have re-birth thereafter.

Adoration performed in the *Navaratri* (Sharath) will remove all the Karmas and give permanent salvation. The Devi is named as Goddess **DURGA** because She protects devotees from all the hardships at all times. Such a Devi will be pleased with Navaratri Adoration. Anyone can do the Devi Puja including animals with devotion. Once upon a time a crow took some water with its beak and poured it on Goddess Kasi Visalakshi. It collected some grains as *Naivedyam* and offered it to the Goddess. The crow got salvation and the Devi took the crow to *Manidweepam*. In Navaratri, special adoration on the day of *Ashtami* is a must.

Earlier, the Devi under the name of Goddess *Bhadra Kali* emerged to destroy the Yajna of Daksha. Once upon a time Lord Siva pulled some of His hair from his *Jatajutam* and hit it on the ground to destroy *Daksha's Yagam*. From that hair, Lord *Veera Bhadra* and Goddess *Bhadrakali* emerged on the day of *Ashtami*. Goddess *Bhadrakali* was not alone, She emerged with millions of Yoginis. From that day all the Gods including Lord Brahma and Lord Vishnu worshipped the Devi. So, the *Ashtami* day is very auspicious during *Navaratri* worship. A special worship along with *Naivedyam*, fruits, flowers, garlands should be offered and these will please the Devi. One directive here is to take food only once between *Saptami* and *Navami* and also while worshipping the Devi on *Ashtami* and is known as *TRIRATHRAKARNA* Puja (means on the three days together having food only once i.e., on *Saptami*, *Ashtami* and *Navami*), this will give quick results.

The one who hears the story of the Devi, the one who does *Navaratri* worship, becomes the savior of sins. Virtue comes when liberated from sins, wealth comes when there is virtue. Even a person, who has committed great sins that cannot be uttered with his mouth, will be liberated from all sins if he performs this *Navratri* Puja. There is no doubt about it. I will tell you a story that shows how the Goddess blesses the worshiper by throwing him out of all hardships. In ancient times there was a merchant called Susiludu in the kingdom of Kosala. He had 21 children and due to his bad luck, he had become bankrupt in the business. He lost all the money and he was in deep sorrow. His wife had the responsibility to take care of the house even if the husband earned or not. His wife was worried about the children.

She was pleading with the husband at least to get some food for the children. The trader was helpless. One day he was hungry; he could not see his wife and children suffering; he did not know what to do and he wandered around the village. Autumn season was going to start and someone in the village invited a scholar to give a discourse on *Devi Bhagavatham*. The scholar reached the village, and was staying in a function hall. The trader enquired from a villager about this scholar. The villager replied, "I think you are unaware about things happening in the village. In a few days *Navaratri* Puja and celebrations are going to take place. During that time all of us will worship the Devi. It is customary to narrate the *Puranam* during the

Puja days, so a scholar came here to narrate the *Puranam*. That scholar is staying in this building”. Susiludu asked, “Can I see him?” The villager replied, “It may be a disturbance if everyone knocks at his door”. Susiludu thought ‘Let whatever happen, right now my poverty is gripping me. He is a scholar, a master in *Puranas*, and if I meet such a man, my life would improve’. Thinking so he went back home.

Next day morning he got up and after finishing his daily routine, he went to meet the scholar. The scholar just came out after his daily rituals. By seeing the scholar, Susiludu greeted him and asked for his protection. The scholar looked at him with surprise, and felt pity on Susiludu and asked, “Who are you?” Susiludu replied, “Mahatma, what should I say, at present I am in poverty. I once lived well, I lost all my property and now suffering without food. I have heard that you are a scholar, a Sage and know all about mantras and you are a compassionate being. So, show mercy on me and kindly tell me a good way to come out of my poverty. You may ask why I am still mad about money. There is no desire for money, but money is needed to support the family. I did not come with the desire to earn millions and stay in a great building. I just want money for minimum necessities like food, shelter, clothing, education and getting my children married. To fulfil these needs I need minimum resources.

I have a grown-up daughter I have to get her married and the youngest son needs to be fed with milk. My son is crying with hunger; every time I think about it, I do not feel like going back home and feel like ending my life. But I stopped as suicide is a great sin”. The scholar closed his eyes for few minutes, and said, “Oh Trader! You are the best and the most pious, you have got poverty due to your Karma. Let me tell you the way to come out of this poverty. With your good luck, the autumn season is coming in a few days, worship the Devi for nine days as I say. I have pity on you, I will be near you, I will recite the Vedas, and you can perform the Puja. I am in the village for the next few days, so it is my responsibility to establish *KALASAM* (is a metal pot with a large base and small mouth, to hold a coconut. Sometimes “Kalasha” also refers to such a pot filled with water and topped with a coronet of mango leaves and a coconut) in your home and you worship the Devi with devotion”.

Susiludu replied, “I don’t even have a metal pot for the Kalasam”. The scholar offered his metal pot and said, “Oh Trader! This Puja is going to benefit you. It will give knowledge, salvation and happiness, eliminates enemies, and fulfils the desires. The Puja which you are going to perform was done by Lord Rama. Once upon a time, Lord Rama was in grief about having lost his wife Goddess Sita, near the city of Kishkindha. He performed *Navratri* Puja on the Rishyamuka mountain under the priesthood of Sage Naradha. The Devi was pleased with this worship and appeared on the day of *Durgashtami*. Because of this, He defeated his enemies and got victory. In this worship we are following the same approach. That time Lord Rama worshipped with lotus having thousand petals. Now you will not get lotus, so get some earth and make them into the shape of lotus; we will offer these as flowers. The Devi needs Devotion not the offerings”. The scholar used his towel for the porch and his pot for *Kalasam* and using all his materials, he was personally present there and made Susiludu worship the Devi during the *Navaratri*.

On the *Ashtami* day the Devi appeared in the form of Kumari and said, “You have worshipped Me with great devotion. Being in poverty made you worship Me with more fidelity and I am pleased with your devotion. I am giving you wealth which will be sufficient for 14 generations. All your family members will have feast like food in golden plates. All of you will be sleeping on cots made with silver and gold. Each person in your family will live in a mansion which is of 2 to 3 acres. People will be living in these houses with wealth, servants and all comforts. Your worship will be effective for 14 generations. If someone in your family does the same Navaratri Puja it will help them again for next 14 generations”. The Devi gave him many boons. So, whatever we do whether it is good deed or bad deed it will have effect on our future generations. Susiludu who was in poverty had become wealthy after performing the *Navaratri* Devi Puja. The story was narrated by Sage Vyasa to Janamejeya. After listening, Janamejeya got a doubt, “Oh Sage! You said Lord Rama worshipped the Devi on the Rishyamuka Mountain. How did he worship? Why did he worship? Please tell me that story in detail”.

Sage Vyasa responded, “Once upon a time, Lord Rama, the embodiment of Dharma, went on exile into Dandakaranya forest with Goddess Sita. Demon King

Ravana abducted Goddess Sita by sending Maricha in the form of a golden deer. From then onwards, Lord Rama was obsessed with Goddess Sita and he was in great sorrow. He along with his brother Lakshmana, wandered in the forests for Goddess Sita, eventually reached Sabari and from there to Rishyamuka mountain. This mountain is near the city of Hampi at Kishkindha, in the State of Karnataka. Lord Rama reached here and from there he left for Sage Mathanga's Asharamam. The Sage suggested that, "Sugriva is on Rishyamuka Mountain, make him your friend. He will help you in searching for Goddess Sita".

Lord Rama then reached Rishyamuka Mountain. Sugriva was moving around aimlessly as he was a deposed leader. Hanuman came and helped to develop friendship between them. After that they promised to help each other and resolve their issues. As promised Lord Rama kept his word first, killed Vali, and Sugriva was made the King of Kishkindha. Sugriva on his promise said, "Autumn is going to come; on an auspicious day I will send the army of *Vanaras* including Hanuman to search for Goddess Sita". Lord Rama stayed in a cave on the Mountain for two months due to the rainy season. Whenever it rained Lord Rama felt more sorrow and said to Lakshmana, "Sita is afraid of thunder and she may be suffering from these rains. I do not know how Ravana is torturing her. Do you think I can see her again? Ravana is very cruel. Sita might have died with sufferings given by Ravana, otherwise he must have eaten her. I may not see my wife again" saying this Lord Rama wept a lot.

Lakshmana replied, "Oh Brother! Do not be so sad. Without a doubt my mind is saying that Goddess Sita Devi is alive and soon you will see her. After this rainy season, Sugriva is going to keep his word. He will send his army to all sides. They will come with news about Ravana and Goddess Sita Devi and after that we will go and attack Ravana. We will kill Ravana and get her back for sure. Many people have suffered in the past but came out of them. You will also come out of this". Lord Rama got courage and felt better after listening to Lakshmana. As they were in conversation, there was a lightening near Rishyamuka Mountain. A long string of light was descending from the sky. Both Lord Rama and Lakshmana were surprised and thought, in the midday what is this lightening, and the light is pure white in

color like moon. Lord Rama and Lakshmana were surprised and thought how did this happen midday and what a light? So bright and white like the moon! They then saw a Mahatma coming from the sky.

The Mahatma was white in color and as he was descending it was as if a white aura was coming down. He was in the form of God and born with the element of Lord Vishnu. It was Sage Naradha who came down from the sky to Rishyamuka Mountain. Sage Naradha is pure white and looked like the luminescent moon, the jasmine flower and the radiant pearl. It felt like the moon was descending on Earth. He had a musical instrument in his hands, a veena called Mahathi. Without this he would not go anywhere. The musical instrument when played gives the *Ashtakshari* mantra 'Om Namo Narayanaya.' Sage Naradha was playing this instrument and singing as he reached there.

DEVI BHAGAVATHAM XII CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



CHAPTER 13

KEY POINTS

- Why did Sage Naradha reach Earth?
- The Importance of Mahathi in Sage Naradha's hand
- Different types of Lotus flowers
- Sage Naradha's explanation of the Devi's worship
- What did Lord Rama offer as Lotus flowers?
- Story of Sage Kasyapa
- Why did Lord Varuna curse Sage Kasyapa?
- Why did Lord Indra want to destroy Dithi's womb?
- What is the curse given by Dithi?
- What Indra did to destroy the Tapas of Nara and Lord Narayana?
- How was Urvashi created?
- Why Lord Narayana's Tapas got wasted?
- Who was Sage Chyavana?
- Why Takshaka was not able to swallow Sage Chyavana?
- How did Sage Chyavana reach Patala Lokam?

Om Sarva Chaithanya Rupaam, Thaam Aadyam Vidyancha Deemahi
Bhudhim Yaanah Prachothayath

Whenever the forces of evil increase, Lord Vishnu will incarnate on the Earth and will destroy them. Of all the incarnations of Lord Vishnu which was for such

punishment of evil forces, the incarnation of Lord Rama is the most sacred. Lord Vishnu as Lord Rama incarnated as a perfect human being. All the *Puranas* say that Lord Vishnu himself was born as a human, as Lord Rama. Humans have issues with health, children, spouse, enemies and others. Humans are called as *MARTHYUDU* because, they have different stages of growth from childhood to adulthood to old age and then leaving the body as it ages. To leave this body and wear another body is known as *Marthya*. That is why Earth is also known as *Marthya* world. Lord Rama was a *Marthya* (human being), so he experienced all the sorrows and showed it to the world.

Sage Naradha came to bless the world on the pretext of blessing Lord Rama who was constantly grieving after being separated from his wife Sita. How can Sage Naradha show grace on Lord Rama and bless him? Grace has two meanings; one is to show generosity and other is devotion by placing him on the head and proclaiming that you are my God. Sage Naradha appeared to be giving advice or showing grace on Lord Rama outside, but Sage Naradha wants to show that, “Even though you are suffering as a human being, you are actually Lord Vishnu, so I will always worship you as a God and place you on my head”. With this intention Sage Naradha reached Earth. To give peace of mind to Lord Rama, Sage Naradha played his Veena (Mahathi). Sage Naradha won't get into delusion as long as this Mahathi is with him. If he gives this Mahathi to someone by mistake then he will also fall into delusion. God said while giving the Mahathi to Sage Naradha “I am giving you this for your liberation from the effects of delusion”.

Lord Vishnu, twice took the veena from Sage Naradha and subjected him to family life. On these two occasions Sage Naradha was forced to lead family life. Normally Sage Naradha will not leave his Mahathi. When Sage Naradha plays Mahathi, and recites the Narayana mantra, he not only uplifts himself but he uplifts all of us. Sage Naradha asked Lord Rama, “Why are you so sad? What do you grieve for?” Lord Rama is not a form of human being, but Dharma incarnated in the form of Lord Rama to impart knowledge to all Worlds. We need not read about Dharma or Adharma separately if we look carefully at everything in the incarnation of Lord Rama. If we really listen to Ramayana and read it carefully, we will know what is

righteous and what is unrighteous. Lord Rama replied, “Ravana abducted Sita. I do not know where that Lanka is situated? Where is Sita now? How to bring her back? Without Sita I cannot live. That is why I am sad. You also know that Sita and Rama have an unbroken relationship. Can I get my wife back?”.

Sage Naradha replied, “Lord you are born for a reason. But the reason should not be spelt out neither by you nor by me. However, as a human being, you are saddened by the separation of Goddess Sita, so I have come here to suggest one thing. All living beings will unite and disunite at some point of time. Loved ones meet and stay together and they part their ways after a while. It is unknown when they will unite and separate. Due to the delusion, they feel happy when they meet, but when they depart, they feel absolute sorrow. To come out of this delusion, we have to worship the Goddess who will keep the delusion under control or in check. Goddess *Jagadamba* is the source of all the Worlds. She is in the form of three forces, Satvik in the form of Maha Saraswathi, Rajas in the form of Mahalakshmi and Tamas in the form of Mahakali. The Mother who is in combination of these three forces is also known as *PARABHATTARIKA*. Goddess Parabhattacharika has calmness, fury, sometimes power to put people into stupidity and sleep. You have to worship this Devi.

At present you are on the Rishyamuka Mountain. It is now Autumn and Aswayuja month is going to come. In Aswayuja month from *Shukla Paksha Padyami* to *Navami*, worship the Devi. All the sorrows of a person, who worships the Devi during this Navaratri will be removed immediately and the intended tasks will be accomplished. It gives success to any creature which is in difficulties, so it is called as *Vijaya Kaalam* (Victory Period). So, worship the Devi during this period. She does not have form, attribute or ritual. She is the power, energy and consciousness that spreads throughout. She is the bliss who pervades all the Worlds. *Parabhattacharika* is *Sachidananda* (existence, consciousness and bliss) *Swarupini* (form). Once in a while for the well-being of the human beings She takes a form.

You also know Her, being in human form, being in temporary misery you are unable to realize this power. The best time to worship such Energy is nearing.

In *Sharad ruthuvu* (period), on *Amavasya* (New Moon) day get all the things needed for the worship. Do not worry about how you are going to get them. With one small gesture, Hanuman will get all these things for you within no time. On *Padyami* day wake up early. Fast flowing streams flow all over this hill, take bath in a stream, wear fresh cloths, and worship the Devi during the Navaratri (nine days). I will tell you how you should make the Idol of the Devi and things used in the worship. If you worship the Devi, as separated couple (Sita and Rama) you will meet again. If the Devi is worshiped with devotion and attention, those who are far away will also come closer.

The Devi likes all the flowers but Her favorite is lotus. “Oh Lord Rama! If you think of worshipping the Devi with lotus flowers, it is not a big issue for you. The Devi has *Sahasranamam* (generally people perceive it as thousand Names, but it will have 8 more names, so it is 1008 names and known as *Ashtothara Sahasranamam* (Astha-eight, Uthara-additional, Sahasra-Thousand). Same way if 8 more names added to *Satanamam* (100) is known as *Ashtothara Satanamam* that is 108 names. In ancient times *Vasini*, *Kameshwari*, *Modhini*, *Vimala*, *Aruna*, *Jayini*, *Sarweswari*, and *Koulini*, eight deities wrote these names including these additional eight names at the directive of the Devi. This *Sahasranamam* (1008) is very sacred. Recite these names by changing them into Mantras and worship the Devi with 1008 Lotus flowers. Add *Om* in front of the name and by adding *Namaha* at the end (Grammar has to be changed according to Sanskrit like adding verb and others). E.g.: *Sri Mata* is the name and *Om Sri Matre Namaha* is the mantra. So, change all the names into mantras and whenever *Namaha* is said offer one lotus to the Devi.

There are different kinds of lotus. They are with 8 petals *Ashtadala Padmamu*, with 16 petals *Shodasadala Padmamu*, with 18 petals *Ashtadasadala Padmamu*, with 100 petals *Sathadala Padmamu*, with 1000 petals *Sahasradala Padmamu* or *Sahasra Kamalamu*. (It is very difficult to get 1000 petals lotus. One can find these on the Himalayan Range of mountains (*Sougandhika Pushpam*), and are in the colors of white, red and yellow and in different shapes with 1000 petals. The fragrance from this flower is extraordinary and cannot be compared with anything. Wherever these flowers are available, Hanuman resides there. These flowers are available only on the

Gandhamadhana Mountain in Badri. So, this Navaratri, worship the Devi every day by offering 1008 flowers (1000 petal Lotus), one for each *namam* (Name). Whoever worships the Devi likewise will get all the good fortunes, elimination of all enemies, and You will reach Mother Sita as early as possible. So, listen to me and make an Idol of the Devi, and get all the things required for the adoration. Daily get 1008 lotus flowers, while chanting the names of the Devi in the form of mantra; offer one lotus flower when *Namaha* is said and offer *Naivedyam* according to your convenience. By worshipping the Devi with devotion and attention, all the misfortunes will go away. Ravana will be destroyed and you will get back Goddess Sita”.

Listening to this Lord Rama asked, “Who will be the priest? I do not want others to conduct it, so I request you to be the priest for this worship during Navaratri”. Sage Naradha agreed and said to Lord Rama, “You take the responsibility of adoration and Sugriva will take care of getting the things required for worship.” Lord Rama sent Lakshmana to call Sugriva. By the time Lakshmana reached Sugriva, he was making arrangements to send an army of *Vanaras* in search of Goddess Sita. Hearing the request of Lord Rama he met him. Then Lord Rama said to Sugriva, “Oh Sugriva! Sage Naradha is going to plan for Sharad Navaratri adoration of the Devi from day after tomorrow; please help me in making all the arrangements”. Listening to this Sugriva got all the things required within minutes.

Worship should not be done in autumn season without a form (Idol). While worshipping the Devi in Sharad Navaratri there should be an Idol. The Devi’s Idol was made with clay by persons called Naludu and Neeludu. They painted the Idol with beautiful colors and decorated the Idol and brought the garlands from different places. By New moon day all the things needed for worship were arranged. As they were all *Vanaras* and cannot cook *Naivedyam*, they started offering fruits as *Naivedyam*. In this Navaratri Puja, the fruits to be offered day wise have been clearly stated in *Devi Bhagavatham*. The fruits should be fresh and they are:

Padyami Day	Pomegranate
Vidiya Day	Mango
Thadiya Day	Banana

Chavithi Day	Coconuts
Panchami Day	Sugar cane
Shashti Day	Sugar cane with other fruits
Saptami Day	Sugar cane with other fruits
Ashtami Day	Sugar cane with other fruits
Navami Day	Sugar cane with other fruits
Dashami Day	All the fruits

If fruits are not available then you can offer anything. There was a devotee who offered fruits from a banyan tree. Once there was a man from a hunter family in the forest and he was an innocent devotee. Through Sage Agastya, he came to know about the adoration during Navaratri. As he started worshipping, he could not find fruits in that forest. He thought that the Sage asked him to offer fruits to the Devi and thinking Banyan tree fruits are also fruits, he offered the same. Sage Agastya reached there and was surprised to see banyan tree fruit were offered in worship and said, “Fruits to be offered are like pomegranate, coconut, banana and others, but not banyan fruits.” The Hunter replied, “Sage I do not know all this. I thought this is also fruit, so I offered it. Thank you for correcting me, otherwise I thought the head of a human was also a fruit and can be offered”

Sage Agastya replied, “The *Puranas* explained about the fruits to be offered and it should be edible.” The hunter was worried and said, “That means my worship has gone waste?” Meanwhile the Devi appeared from the Idol and said, “The Banyan fruits offered by this innocent devotee were very tasty, I am eating them and I am blessing this devotee. In future he is going to be born as Pingakshudu/ Pingaludu near the Vindhya mountains. In that life he will help the passersby and with that virtue he will become *Niruthi Dikpalaka* (guardian of the direction) of the southwest (that is *Nairuthi*). So, with devotion whatever we offer, the Devi will accept and bless, but being stingy is not acceptable and dangerous.

The army of *Vanaras* got all the things required for the adoration. Idol was made, and fruits, *Dhoopam*, *Deepam* were kept ready. Sage Naradha was

the priest for the worship. Lord Rama was following all the rituals like sleeping on the Darbha etc. Finally, they had to arrange for the 1000 petalled lotus. Flowers are to be brought afresh daily in the morning for the evening worship and cannot be brought a day before. So, every day in the morning someone should go and get the 1000-petaled lotus. Lord Rama asked the army of *Vanaras*, “Who is going to get these flowers? That too 1008 flowers and daily. Who will follow my order and do this task for me? I hope you understand why I am asking this, as these flowers are available only on the Gandhamadhana mountain near Badri.

There is a lake with this *Sougandhika* flowers. The lake has always been under the surveillance of Yakshas. You can smell only the fragrance, but the flowers and lake are not visible to others. So, someone has to go near the lake, get the 1008 flowers and should reach this mountain. Who will do this task for me”? Sugriva replied, “One should have courage and competence to finish this adventurous task. We have one such person, who can fly fast, reach Badri, pluck flowers and come back to Rishyamuka Mountain in a short span of time. He is *Anjaneyudu*, the son of Anjana. He can accomplish this task in time for the daily worship. So, we will assign this task to Hanuman”. (While chanting we have to use the correct pronunciation and words. Actually, Hanuman’s name has to be chanted as Anjana Putra and not as Anjani Putra. There is no name as Anjani Putra. So, we have to be careful in chanting Hanuman). Chanting done with wrong pronunciation and words will not yield desired results.

Listening to Sugriva, Lord Rama looked at Hanuman. He is a great devotee of Lord Rama, so he said, “I will do it”. It is rare to find devotees like Hanuman; in this aspect Lord Rama was blessed to have a devotee like Hanuman and Hanuman was blessed to have Lord Rama. Both are very lucky and it was a rare Guru and disciple relationship. During the Aswayuja month, Shukla paksha, when Padyami had arrived, in that sacred mountain Lord Rama took bath in the stream and wore fresh attire. The worship was about to start. Hanuman left to get the 1000 petal lotus from the Gandhamadhana Mountain near Badri. In the morning for the worship any flower can be offered or used, but for the evening worship lotus flowers should be used. So, Hanuman went to the Himalayan Mountain and reached the lake of *Sougandhika* flowers (1000 petals lotus).

The King for Yakshas, Lord Kubera was safeguarding the lake. Hanuman went to him and said, “King Kubera, for the welfare of the Universe and to kill King Ravana, Lord Rama is worshipping the Devi for success. For that worship we require flowers. As you are the owner of the lake, I need your permission to pluck these flowers”. Kubera replied, “As Lord Rama is worshipping the Devi for the well-being of this Universe, he does not require any permission. This entire World belongs to that God; take as many as you want”. Hanuman plucked 1008 flowers and reached the Rishyamuka Mountain in time. Sage Naradha was reciting the names of the Devi in the form of mantras. As the word *Namaha* was recited Lord Rama offered one lotus flower to the Devi. While worshipping, the mantras had to be recited slowly and carefully without any pronunciation errors. The rhythm, tone and the tempo had to be carefully executed. The mantras should not be either recited too fast or too slow; these are all the rules of reciting the mantras.

Sage Naradha took all these measures and recited the Mantras. The offerings should be given with the word *Namaha*. Lord Rama worshiped the Devi following all the procedures strictly and the first day adoration was completed as per the rituals. At the end of the worship Lord Rama and Sage Naradha sang the *MANGALA HARTHI*. (The daily post sunset worship ceremony, honoring the Devi with songs brings auspiciousness (Mangalam) to the performer). The hearts of those who heard that *Aarthi* song were filled with latent beauty. Sage Naradha’s voice was very sweet and Lord Rama Chandra also sang along with Sage Naradha. One is Lord Vishnu and the other is a Devotee of Lord Vishnu and such persons were involved in the adoration. As normal human beings we may not understand how much sweetness is there in their voices and intensity of devotion, we have to just imagine and feel it.

This adoration was happening on the mountain. The worship went on peacefully without any interruption. Hanuman got the flowers, and Sage Naradha recited the mantras. Everything took place according to the rituals. Finally, the day of *Ashtami* had come. The Devi’s favorite day. As usual Hanuman went and brought the flowers. Lord Rama took the evening bath and sat for the worship along with Sage Naradha. The adoration started; Ganapathi worship and other worships were completed. Sage Naradha started the recitation of *Ashtothara Sahasranamam*. Lord

Rama started offering lotus flowers for every mantra after the *Namaha*. The last two names were left to recite. For these two mantras two lotus flowers were needed, but two flowers were less by that time. Daily it was 1008 flowers that were offered but it was less by two flowers on the *Ashtami* day. Lord Rama looked at Sage Naradha. Sage Naradha said, “Lord Rama the adoration should proceed in the same way till the end. Daily the number of flowers was equal to the mantras but today we fell short of two flowers. Continuing the adoration without offering flowers is a sin.

If we knew about this shortfall at the beginning of the worship itself, I might have changed the mantras accordingly. But in the *Sankalpam* (is a vow, a commitment made following the Vedic rituals to accomplish a work) we have already said we are going to offer 1008 flowers for the worship. So now we have to adhere to the vow and if we are not able to offer the remaining two flowers, the whole adoration will be a wasted effort. We may not get the benefit or sometimes we may get an adverse effect also. How? Now you cannot get up from the adoration and get the flowers, Hanuman cannot go and get the flowers. Moreover, by evening the flowers will shrink and we cannot pluck them. How can we manage this crisis? All the seven days the adoration went on well, but on Ashtami day we are facing this problem” Sage Naradha was upset and Lord Rama was shocked.

Lord Rama looked at Hanuman with a doubt about the count of the flowers. Hanuman said, “I am your servant; I will do as you say. I got 1008 flowers, (Hanuman is a great scholar, he cannot miss the count) but I don’t know why two flowers are less”. Hanuman will not lie; that too he is a Mahatma and the entrusted work will be done with utmost care. Lord Rama said, “I believe that you might have got 1008 flowers, but not able to understand what happened to the two flowers. May be they slipped from your hand; everything seems to be strange.” Saying this Lord Rama turned to Sage Naradha and said, “Sage Naradha the adoration should not stop. You recite the names”. Sage Naradha asked with surprise, “Once I recite the mantra, you have to offer a flower after the *Namaha*”. Lord Rama assured, “Do not worry about the flowers, I will take care of it, you just start the mantra.”

Listening to the assurance of Lord Rama, Sage Naradha recited, “*Sri Sivayay Namaha*”. Lord Rama got a thought, “Now I have to offer a 1000 petaled lotus, but

two lotus flowers are less. The whole world says that Lord Rama has lotus-like eyes, my mother also called me *Padmaksha* (A person with lotus like eyes), so my eyes are like lotus. When I have my 'lotus eyes' why should I worry about the lotus flowers". As Sage Naradha recited the remaining two names, Lord Rama plucked his eyes and offered it to the Devi. Immediately Gods showered flowers from the sky and at the same time the Idol broke and *Lalitha Parabhattacharika Devi, Goddess Jaganmatha* appeared, with thousands of hands, feet, eyes, wearing different ornaments, with unique decoration and She stroked gently on Lord Rama eyes. Immediately Lord Rama got his eyes back. Lord Rama is the embodiment of the Devi so He gave his eyes. But humans should not try such things. It is clearly mentioned in *Kalika Puranam*. Few rules are applicable only to that Yuga and to a certain level of devotion. In *Bhagavatham* also it has been clearly explained that because Parasurama killed his mother and his siblings, others should not do so. It is not intended for ordinary human beings and they should not do such kinds of acts.

After giving the eyes back to Lord Rama, Goddess *Jaganmatha* said, "Oh Gods! *Vanaras*, Sage Naradha! All of you hear Me. I am in the form of Lord Rama and Lord Rama is My embodiment. (Generally, people ask why there are so many Gods, but the truth is that all the Gods are the embodiment of Goddess *Jaganmatha*. Goddess *Lalithambika* incarnated in the form of Lord Rama and Goddess *Shyamala Devi* incarnated in the form of Lord Krishna. So, there is no difference between Lord Rama and Goddess *Jaganmatha*. Lord Rama worshipped the Devi and offered His eyes; in turn the Devi appeared and gave His eyes back). I am the one who wanders in the form of Vasudeva, I am Lord Brahma, Lord Vishnu, and Lord Rudra (Siva). I am in all the races like *Vasuvulu, Adityas, Sura, Sidha, Nara, Kinnera, Yaksha, Pannaga, Charanasura, Vidhyadara and Gandharva*.

I am in the form of many beings and for the preservation of Dharma I take different forms. I took the form of Lord Rama as an exemplary human being and I am called *Maryadha Purushothama Avataram*. In this form you destroy evil and protect the good. You have incarnated to spread monogamy (being with single spouse) in this world. With this *Vanara Sena* you will know the whereabouts of Sita and you will invade Lanka, destroy Ravana and get back your

wife. You will become famous and there will be no other King in this world who can match you Rama. You will rule the kingdom in peace and with Dharma for 11,000 years and after that you will merge with Me. (In Ramayana it was clearly stated that Lord Rama ruled the kingdom with his brothers for 11000 years. Under his rule, the kingdom and the people were in prosperity with moral and ethical values. That is why his rule has been always referred as *Rama Rajyam*).

Lord Rama, what devotion you have? Hanuman brought 1008 flowers but I made two flowers disappear, to test what you will do. Will you stop the worship? Or will continue with courage? As the flowers disappeared you were not worried and instead of flowers you offered your lotus eyes and this is what the devotion is. Such devotion does anything. There is nothing impossible for the pious. One who is pious achieves success in all deeds, so from this day onwards, success will be yours. In the coming Kartika Masam, you will go to war and you will win”.

As Goddess *Jaganmatha* completed Her blessings, all the Gods showered flowers on Lord Rama and the Devi. Goddess *Jaganmatha* disappeared and the Idol became normal, like before. After that Lord Rama continued his Navami and Dashami adoration. On Dashami day he worshipped the Idol and immersed it in River Tungabhadra (this river is very near to Rishyamuka Mountain). He worshipped *JAMMI TREE* (known as Ghaf). There is a sloka for the worship of this tree, as follows

Samee Sameeyathae Paapam

Same Shatru Vinasini

Arjunasya Dhanurdhari

Ramasya Aklishtha Karmini

After worshipping the Jammi tree, Lord Rama got victory very easily. Hanuman and the Vanara army searched for a month and found Goddess Sita. Finally, Goddess Sita and Lord Rama were united together. This story is a great story and named as *VIJAYA KATHA* by Sage Vyasa (Story of Victory); this worship brought victory to Lord Rama. With the Devi's grace Lord Rama was able to finish the adoration without hurdles and the Devi blessed him with Victory. This story is

about Lord Rama and Victory. Whoever listens to this story with utmost attention and devotion, will be blessed with good fortunes all through their life.

The *Devi Bhagavatham* is the most sacred one. Listening to it and the stories with devotion, one experiences all the joys and enjoys all the luxuries of this world. After the death they will be liberated and reach the Devi's World. It is a great story because Sage Vyasa had written this story with several *Beejaksharams* and devotional Mantras. Every syllable in these *slokas* (verses) are one mantra, this story is form of Veda, Dharma, Truth, Knowledge, Mother in nature and Infinite in form. No story is greater in description than this. The people who are reading the story with attention and devotion will get the Devi's grace.

After listening to this story Janamejeya said, "I am surprised very much; what a great story you have told. I'm going to be ecstatic and become blissful. Dharma is the source of this world. Vedas say Dharma is like a Bull; it has four legs (Pillars for Dharma). First Pillar of dharma is *TRUTH*, second one is being *CLEAN* and *HOLY* physically and mentally. Everyone should have daily routine of brushing teeth and taking bath in the morning. Maintaining personal hygiene is known as *SOUCHAMU*. Individuals may be physically clean but hygiene is also important for the mind and heart. They may be physically clean but the thoughts and intentions may be wicked. Everyone should always wish for the welfare and prosperity of others. Mental purification is greater than physical purification. So, maintaining physical and mental hygiene is important.

The third pillar for dharma is *KINDNESS* and *COMPASSION*. Everyone should show love and compassion to someone who is in trouble. Do good deeds as long as there is life in our body. Do the service to fellow humans, and animals. When we hear the word trouble our heart must melt; that is kindness. Feeling happy by looking at people in trouble is a great sin. Even if an enemy is suffering, we must feel sorry for them and try to help them, but we should not feel happy about their troubles. Lord Rama was like that and so was called Icon of Dharma. He shot *THATAKI* (Demoness) with an arrow and when she fell, Rama said, "Alas, why did you commit so many sins? Is the injury from the arrow troubling you?" and He wept

while Thataki was dying. That is why Lord Rama is benignant. Kindness is very important and must be practiced by all living beings.

The fourth pillar of Dharma is *DONATION*. Donate as much as you can depending on your financial ability. While donating everyone should keep in mind about their responsibilities and the future. Donating too much and making the family suffer later without money is considered a sin, so while donating all these should be kept in mind. There will be no Dharma without these pillars. Lord Rama had all the four qualities of Dharma and we are pleased to listen to this story of Lord Rama worshipping the Devi. The *Devi Bhagavatham* praised all the righteous persons, especially *Vaikhanasulu* as greatest among the Vaishnavas. Janamejeya, said, “I have heard that these Sages worshiped Lord Vasudeva with attention and devotion, and they came from Sage Vaikhanasudu. They learned the philosophy of Lord Rama’s incarnation; I am happy with this story. Please tell me a few more stories”

“Why humans are born in this world? What are the different reasons? How are they worshipping the Devi to get out of the grief of taking birth? Please enlighten me”. Sage Vyasa replied, “The result should not be desired in the work done by a person. But if a person desires for a result and expects something in return, he will be re-born, but when nothing is expected, he will not have rebirth. Anything given should be done without ego. We should always feel that we are giving it to God. There will be no rebirth if the human donates with these thoughts. Donating without expectation is known as *NISSANGA DANAMU*. All the donations should be done without any expectations. That is why our *Puranas* stated

Karomi Yadyat Sakalam Parasmai Narayanayeti Samarppayami

I have no attachment with the deeds I am doing.

I submit to Lord Narayana what I am doing.

If we think like this, Lord Vishnu also thinks, “He has offered me everything, so I will take his responsibility”. If any human is not surrendering his deeds to the God, he will fall in the pit of ego, like I am scholar, I am great, and I am rich and

others. When these thoughts arise in the mind, he will take rebirth. Sage Kasyapa had taken rebirth because he did *Archana* with ego". Janamejeya asked, "Why did Sage Kasyapa take rebirth?" Sage Vyasa replied to his question, "Long time back there was a Sage, Kasyapa (one of the Saptarishis) and he was married and had 13 wives (all 13 were daughters of Daksha). They are, *Aditi, Diti, Vinatha, Kadruva, Surasa, Danu, Arishta, Surabhi, Tamra, Krodhavasha, Ira, Vishva and Muni*. Aditi the first wife, asked Sage Kasyapa "I want sons who rule all the Worlds", Sage Kasyapa replied, "If you want sons who can rule the World, then you have to worship the Devi". Adithi agreed and Sage Kasyapa called Sage Naradha, and said, "Oh Naradha! My wife wishes to have a son who can control and rule the whole Universe, so she wants to worship the Devi. Can you please explain the procedure?"

Sage Naradha said, "Place the image or the Idol of the Goddess in the Puja place and after chanting *Lalitha Sahasranamam*, freshly taken butter from the cow milk (made as curd) should be offered to the Devi as *Naivedyam*. Fresh Butter should be made every day for the worship. This butter should be consumed by the couple who are wishing to have children. It should not be distributed to others. So, offer as much as you can eat. The procedure should be repeated for 40 days. The couple's wish will be fulfilled and they will have a son. The couple will not get separated for ever because of the power of the worship. So, you perform this *Jagadamba* Puja with your wife, daily offer the cow butter and both of you eat it. If your wife gets the menstrual cycle, the worship has to be stopped for 4 days and then it is to be continued".

Sage Kasyapa replied, "I will do this, the Devi adoration with my wife and offer the butter daily". Sage Kasyapa had cows in his ashram but all of them were pregnant. Sage Kasyapa was confused as he took oath to worship, but he did not know where he can get the cow milk to make butter and perform Puja. He went to Lord Varuna (God of rain) and asked, "Varuna, you have the calf of Kamadhenu by the name Nandini. Please give me Nandini for 40 days. I will use the milk of Nandini for my adoration (by getting butter from the milk). These 40 days I will take care of the cow. I will feed and do service to it. After 40 days I will return back your cow Nandini." Varuna replied, "If a Sage like you is asking, how I can deny? Please take her with you".

Sage Kasyapa got the cow and as intended he did the adoration for 40 days. Sage Kasyapa himself used to milk the cow himself and Aditi used to make curd in the evening and by next day morning she used to make butter from that curd. This butter was offered as *Naivedyam* and consumed at the end of the worship by the couple. But after 40 days he did not return the cow Nandini to Lord Varuna, thinking that there are many advantages with this cow. It gives milk continuously and it will fulfil all the wishes and thinking so, he did not return the cow. After waiting for some time, Lord Varuna sent a messenger. The messenger said, “After your adoration you have to return my Nandini back, it is already 80 days”. Sage Kasyapa sent a reply that he will return the cow after another 40 days. This was repeated many times and he kept Nandini with him for 5 years because of his selfishness.

Lord Varuna was very angry. “It is a sin to steal other people’s money or materials, that too a cow! You know about Dharma, you are father of many Gods, Demons and various other races. Lord Indra was Sage Kasyapa and Aditi son, who was born after the adoration. Hiranyaksha was Diti’s son who was a demon, Vinatha’s son was Garuda, known as Garuthmanthudu. Sura’s sons were serpents, Kadruva’s son are Adishesu and Vasuki. You are a genius, who gave birth to many species. Being such a Sage, can you steal other peoples belongings, that too a cow?. Finally tell me, do you want to return my cow or not”? Sage Kasyapa said, “I will not return the cow! Do whatever you want”. Varuna became very angry with this reply, “This Nandini has calves, they are suffering because of their separation from their mother and they are crying for her. You have separated the cow from its calves, so in a short period of time you will be born as a human and suffer in the prison. In that human life you will cry sitting in the jail, while your children are separated from you”.

By giving this curse Varuna went to Lord Brahma and said, “Oh Lord Brahma! Sage Kasyapa has stolen my cow and he is not returning it back, so I was angry and cursed him. Did I do anything wrong?”. Lord Brahma replied, “Not to worry, you did not do anything wrong”. Lord Brahma called Sage Kasyapa and said, “Return Varuna’s cow immediately, otherwise I will destroy you”. Saying this he reprimanded him. After returning the cow, Lord Brahma said to Sage Kasyapa, “May the curse of Varuna be upon you. You will be born as Vasudevudu in Dwapara Yuga in the

Yadava clan and Aditi will be born as Devaki. After your marriage, both of you will be in prison and your children will be separated from you. This is the punishment for your act of stealing the cow”. Sage Kasyapa, due to the curse of Lord Varuna was born as Vasudeva.

Aditi one day called Lord Indra (her son) “Indra you have already killed my sister’s (Diti) son Hiranyaksha and Hiranaya Kasipa, with the help of Lord Vishnu. Diti is now pregnant again. You should destroy her pregnancy”. Indra asked his mother (Aditi), “How did she become pregnant?”. She told him the entire story. “After Diti’s sons died, one day she called her husband Sage Kasyapa, and said, “All the time the Gods are prospering; my children are killed by Gods or killed in the hands of Lord Vishnu. I want to have sons who taste only victory, never defeat in all worlds, immortals and strong. What to do to have such sons and sons who will not die in the hands of Indra”.

Sage Kasyapa replied, I am going to teach you a *VRATHAM* (“vow, resolve, devotion”, and refers to the practice of austerity, particularly in matters related to food and drinks as part of a pious observance or prayers seeking health, fertility, long life or happiness for the loved ones) named as *PAYAH PANAMU* (Payah is Milk, Panamu is drinking). You have to drink cow milk for 40 days and do Archana (is a special, personal, abbreviated puja done in which the name, birth star and family lineage of a devotee are recited to invoke individual guidance and blessings) to the Devi. After the adoration you will be pregnant. During this gestation you have to follow certain rules. Do not sleep during the day time. After defecating you have to take bath, not leaving your hair untied (loose hair), after urination you have to wash your feet, without washing feet do not sleep, do not kill lice on the *GADAPA* (A threshold a gateway of the door). Diti completed the adoration and became pregnant; She followed all the rules prescribed. If she gives birth to a child, he is not going to die in your hands. The child will be very strong, and so the child should die in the womb. If the child is born you will be in trouble, so go and impress your aunt and wait for the right opportunity and time and destroy the child in the womb”.

Aditi requested her son Lord Indra to destroy the womb of her own sister. Indra was also afraid about Diti’s pregnancy, so he asked his mother, “How can I destroy

this womb?” Aditi replied, “Your father instructed a few rules to Diti. Once she breaks any rule you can enter into her womb and you can destroy it. You go and impress your aunt, render some service, gain her confidence. In turn it will help you in the task. Wait for the right opportunity and destroy the womb”. Indra went to his aunt Diti greeted and said, “Oh Aunt! I consider you as my mother; unknowingly I have insulted you in the past. You are my mother’s own sister and father’s second wife. Until you deliver the baby, I will render service to you. By doing service to you I will get rid of all the sins which I have done in the past. You are pregnant so you may feel tired, so I will comb your hair, press your legs, feed you with cow milk and fruits and I will take care of you”.

Diti was impressed with these sweet words and she agreed. Indra served her by pressing her legs, gave her good food, took very good care of her for a month. Indra was doing all this to get an opportunity to destroy the womb. He was waiting for her to break the rule, but Diti was strictly following the rules. When she was seven months pregnant, one day she did not wash her legs after urination as she was feeling weak. She lay down on the bed and fell asleep. Indra got the opportunity to destroy the womb. Indra took the weapon Vajrayudham and in microscopic form he entered into Diti’s womb. With the Vajrayudham he cut the womb into seven pieces. The child in the womb was strong and these pieces formed into 7 baby boys. These babies started crying; Indra was shocked with this and was saying to the babies “Do not cry”, as he was saying he again cut each baby into another seven pieces ($7 \times 7 = 49$). The 49 pieces again formed into 49 children and started crying.

Indra was astonished with this and thought, “I cannot kill them. As I am cutting them into pieces, they are forming into babies”. Thinking so he came out of the womb. Diti felt disturbed and woke up, and asked, “What happened”? Indra came out of the womb and held Diti’s feet tightly. With divine sight Diti understood what had happened. She looked at Indra and said, “Oh Wicked One! By calling me aunt, you wanted to destroy my womb?” Indra replied, “What should I do? My mother gave me an order. She thought once the child is born, he will destroy the Gods, so she asked me to destroy the womb. My mother ordered me to do this, so I came without thinking. Anyway, destroying the enemies is the first duty of any King, so

please forgive me, I will not repeat this again. Your children are very lucky. Initially I cut them into 7 pieces and all the pieces became children, secondly, I made each baby into another 7 pieces ($7 \times 7 = 49$) and they again formed as 49 children. When they were crying, I asked them to not cry (*MARUDHA*, do not cry). Now I will take those babies out of your womb and name them as *MARUTH* and they will live as Maruth masses. I will take them to Heaven and make them sit beside me. They will be my friends in all the situations. They will become Gods forever and they will become famous with the name of Maruth”. Thus, Indra gave them place beside him in Heaven.

That is the grace of the Devi. Diti became pregnant by worshipping the Devi, and the child in the womb took 49 forms and transformed as Gods and got a place beside Indra. Diti was not angry with Indra as he changed the 49 children into Maruth and gave them place in Heaven, but she was angry with Aditi. So, she called Aditi and said, “Aditi, how wicked you are. Being an elder sister, you sent your son to destroy my womb. With the grace of the Devi my children are safe. They became friends to Indra, became Gods and they are immortal now. I am going to curse you; in your next life you will give birth to six male children and they will die in the hands of your own brother and they will die in front of your eyes. You will cry seeing them dying but the seventh son will be born in another womb. The eighth gestation will save you”. That is why Aditi was born as Devaki and saw her children dying in front of her eyes and cried for them.

Sage Kasyapa and Aditi had to face the consequences of their ego they showed in their past life. Sage Kasyapa was cursed by Lord Varuna and Aditi was cursed by Diti. Both were born in Dwapara Yuga, got married and gave birth to 6 children, but all were killed by King Kamsa (brother of Devaki) immediately after the birth. The 7th child was in Devaki’s womb for some time and entered Rohini’s womb and took birth (he was Balarama). The eighth child was Lord Krishna. No matter how great a person is, he will still experience the result of love, ego and hatred. So, whatever we do, it should be done with a pure heart and without ego and the real devotees will not have ego. Say *Hari, Narayana* if you are Lord Vishnu’s devotee, or say Lord *Siva, Parvathi Vallabha* if you are Lord Siva’s devotee or *Jagadamba*,

Srimatha if you are the Devi's devotee. When you are doing any task, do it without attachment or expectation. Some people start work and are always worried and anxious to complete the work. If the will is pure, your deeds will be done calmly. When there is an error in your mind, your deeds will not be completed. When you desire to do some tasks and start with the faith on the Devi it will be completed without much effort.

If the mind is pure and there is devotion and thought that God wants us to do this work, then any task will be completed with God's grace, without any obstacles. If we worship the Gurus, if we have faith on the Gurus, and if we do not have pride, then even Grass becomes a *VAJRAYUDHAM* (a weapon equivalent to that of a thunderbolt in swiftness and the destruction it can cause. Indra is the lone bearer of this weapon) and does our work. With pride and ego even the Vajrayudham will be like Grass. There was a story about this. Once Lord Indra hit Vruthasura (Demon) with his Vajrayudham. It got broken, because Indra used it with pride that I am the strongest, I can kill anyone with my Vajrayudham. When Indra had pride, his strongest weapon became like a small stick and was broken. Then he discarded his pride and prayed to the Devi, "You are the savior". Then this weapon Vajrayudham killed Vruthasura.

Our deeds should be done without ego or pride and with devotion. We have to surrender completely to the Devi and think of Her as a savior and request Her help to finish the work. The Devi will do the task without any trouble. Have faith and leave the responsibility on the Devi, otherwise with ego and pride we will spoil our deeds and lives". After listening to the great story Janamejeya was very happy. "From now on I will constantly do this with care. To rid ourselves of arrogance, pride and ego if there are any more stories, please tell me". Sage Vyasa started telling another story, "Earlier, Nara and Lord Narayana performed great Tapas. Lord Indra made some attempts to destroy that Tapas and push them into *SAMSARA*. I will explain how devoted Nara and Lord Narayana were. Nara and Lord Narayana's history is great and auspicious.

Nara was Arjuna and Narayana was Lord Krishna; they are forms of Dharma. When we hear their history, we can get rid of pride. Formerly God was born as

Dharma Devata (God of Dharma) and he had 10 wives and all of them were daughters of Daksha. Two of his ten wives gave birth to four sons. Lord Vishnu divided his body into four parts; these are known as *VYUHA CHATHUSHTAYAMU*. All the four parts have been born from God of Dharma's two wives with the first being *HARI*, the second being *KRISHNA*, the third being *NARA* and the fourth being *NARAYANA*. Hari is in Vaikuntam (as Lord Vishnu) and Lord Krishna is in Go Lokam. Nara and Lord Narayana went to Badri to do Tapas. The area was formerly overgrown with *REGU* trees (Regu is called as Badri in Sanskrit). In that Regu grove sitting amidst all the trees, they were doing Tapas.

They did Tapas for 100 years. While they were doing Tapas, flames of fire were coming out from the upper part of their head continuously. If we meditate on the God with devotion our body heats up. That heat comes up from the top of the head in the form of a flame. These flames rose from their heads and reached Indra Lokam (Kingdom of Lord Indra) and ultimately reached Brahma Lokam (where Lord Brahma resides). This is what is called as Tapas. Indra thought "The sons of Dharma Devata are doing Tapas in the Badri forest. Why are they doing such an intense tapas? Flames of fire emanating from their body were reaching Lord Brahma's World. If Lord Brahma is pleased with their Tapas and blesses them with a boon, they might ask for my position. If Lord Brahma gives this boon, then what will happen to me? I have to leave and they will occupy my position. Then how can I live without any position"?

Nara and Lord Narayana are the elements of Lord Vishnu. Vaikuntam belongs to them; why would they need the position of Indra or his World. They are doing Tapas for the welfare of the World, but Lord Indra was skeptical about their intention. Indra was worried about his position. He called upon *MANMADHA* and said, "Manmadha, go to the place where Nara-Narayana are doing Tapas and take this *VASANTHUDU* (God of spring) and other nymphs along with you. Vasantha, you change the season into spring. The tree will have new shoots and new leaves, jasmine creepers will grow with lots of flowers and many other fragrant flowers will bloom. Anyone who smells this aromatic air will get distracted. Manmadha at that point of time you shoot the flower arrow along with Rathi Devi. Once the flower arrow

hits, no matter how loyal or strictly attentive they have been, they will get attracted to women. In my Heaven, Rambha, Harini, Hema and other beautiful Apsaras are there. So, take them along with you and make them dance in front of Nara and Lord Narayana. With the strike of the arrow, they will stop doing Tapas, open their eyes and watch these Apsaras dancing. They will get distracted and will stop their Tapas. They will not get an opportunity to get the boon from Lord Brahma. My position will be safe. For the sake of my position please terminate their Tapas”.

Manmadha informed that, “Nara and Lord Narayana were chanting the Devi’s *Beejaksharas*. I can disturb a devotee performing Tapas with less attention and doing small adorations. I cannot destroy the Tapas of those who are worshipping the Devi. They won’t fall under the spell of Manmadha. They also do not get attracted to beautiful women”. But Indra was very particular about this, so he said, “You try your best”. Manmadha and Vasanthudu reached Badri. Vasanthudu changed the season into spring. All the trees and plants took new shoots, creepers started blooming and birds started chirping. Manmadha has five arrows. First one is named as *Arvindham* (Lotus), once this is used the person will feel euphoric, second arrow is called as *Harshamu Ashokam* (Ashok flower), once this is used the person will start talking, third arrow is called as *Chetanamu Chutham* (Mango Flower) once this is used the person will feel changes in the physical body and is called as *Stambhanamu*. Fourth arrow is called as *Nava Mallika* (Jasmine) once this is used the person will forget the limits and indulge in sexual activity and fifth arrow is *Nilothpalam*, once this is used the person will become completely a family man. Manmadha used all the five arrows on Nara and Lord Narayana. He called the Apsaras and asked them to dance and they started to do so.

The whole atmosphere had changed. Spring, nice aromatic flowers around, Manmadha arrows on the one side, Apsaras dancing on the other side. In this situation anyone will get affected by the feeling of lust. Manmadha tried to distract Nara and Lord Narayana from their Tapas. But Nara and Lord Narayana did not even open their eyes. Some of the great Sages do Tapas by keeping in mind *Vak Beejam (AIM)*, *Kama Beejam (KLEEM)* and *Maya Beejam (HREEM)*. These *Beejaksharams* when devoutly instructed by their Guru and those who were chanting it after receiving it

from Gurus will not get disturbed by Manmadha. The Mahatmas who are chanting all these *Beejaksharas* will not get disturbed by anything or anyone or no addiction can spoil these Mahatmas and they will become the greatest persons in the world.

Manmadha felt that, “I could not do anything to those who are constantly chanting the *Beejaksharams*”. He got disappointed, and went to Lord Indra and said, “Indra, I tried my level best to disturb them from their Tapas, but they are not getting distracted.” Indra was shocked with this and changed his idea to disturb the Tapas. He sent tigers, lions and other wild animals. These animals jumped on Nara and Lord Narayana and returned back without harming them. Indra again changed his idea and he created dark black clouds in the sky. Lightning flashed, thunder struck, and a heavy rainfall started and it looked like as if elephants were pouring water with their trunks. Nara and Lord Narayana continued their Tapas in that heavy rain also. Indra was worried, “I tried to disturb the Tapas with women, animals, rains but nothing changed. What should I do now?” Seeing Indra worried, Rambha said, “I will go and try to disturb them by touching them”. Indra accepted to this proposal.

Rambha went along with a few more Apsaras who were very beautiful. After reaching Badri, Rambha touched Nara and Lord Narayana very gently. She applied sandalwood and placed garlands on them. But there was no change in them. Suddenly Lord Narayana opened his eyes (without hearing a warning from Nara) and said, “Oh Rambha, Harini, Hema! Whatever your tricks to disturb, will not work on us. We will not get attracted to your beauty. I can create more beauties who are beyond your charm”. Saying this Lord Narayana tapped on his thigh and immediately a beauty came out from His thigh. She was 1000 times more beautiful than Rambha. That Apsara was Urvashi-the beauty who came from His thigh, (*URUVU* is the Sanskrit word for thigh). Lord Narayana created Urvashi from His right thigh. Again, he said, “Millions of beauties are there in my body. If I intend, all the beauties will come out, so you cannot distract me with your simple beauty”. The Apsaras and Rambha were shocked by looking at Urvashi and left the place.

They went to Indra and asked him, “What should we do now?” Indra went to Badri and said, “Mahatma I am ashamed of my behavior to try and disturb your Tapas. I will leave this place. But I have a wish; can you please fulfil that wish?” Lord



Viswaroopam of Lord Vishnu

Narayana asked him about the wish. Indra replied, “If Lord Brahma manifests and wishes to give you boons please do not ask for my position.” Lord Narayana laughed and showed his *VISWARUPAM* (The Magnificent Incarnation).

Lord Narayana appeared with thousands of Hands, Heads, Feet. He was Lord Vishnu. He said, “I am the Universe and the Universe is within Me, and you are just a small molecule in this Universe. Lord Brahma is My son, what can He give Me? So, You do not worry about Your position”. Indra was surprised with that and said, “I did not know that You are Lord Vishnu. I thought You are an ordinary Sage, performing Tapas. I felt there is a threat for my position. So, I tried to disturb You. Please forgive me for my mistake”. Saying so he held Lord Narayana’s Feet. Lord Narayana said, “Now you can leave”. Indra replied, “Can I ask you one more boon? What will you do with Urvashi? Please give her to me”. Lord Narayana smiled at him and said, “Take her”. Indra left for heaven along with Urvashi. Lord Narayana showed his pride for a few minutes and created Urvashi, so the whole Tapas got ruined. God is human when He is on Earth. Pride should not be shown, when being as human and because of pride the Tapas of God also got disturbed. Nara and Lord Narayana had to start their Tapas all over again. The second time something interesting happened.

Bhrigu Maharshi had three wives; first wife is Puloma, they had two sons, first one is Chyavana Maharshi and the second one is Sukracharya. The third child is a daughter and her name is Pulomaja/ Poulomi/ Sachi (she is the wife of Indra, Sukracharya was brother of Sachi Devi). Sage Bhrigu sent his sons for Tapas and married his daughter to Indra. Later Sukracharya became the Guru of the Demons. Sage Bhrigu’s second wife is Khyathi; Goddess Lakshmi was born as her daughter. As She is daughter to Sage Bhrigu She has been named as Bhargavi. The third wife is Kavyamatha and her children are Bhargavulu who were the priests for Kartha Veeryarjuna.

Chyavana Maharshi was a man of great glory and was married to Sukanya. Once he went alone on Pilgrimage as his wife was pregnant. No one will get salvation without going on a pilgrimage. He made pilgrimages on foot. He visited places like Naimisha, Pushkara, Dandaka, Utpala forests and finally he reached the place of Omkara on the banks of River Narmada (it is easy to reach Omkara from Ujjain).

There are some places that are so holy that just visiting them earns people good virtues and one such is the River Narmada. At River Ganga, one obtains virtues by taking a dip, in River Saraswathi by *ACHAMANAM* (sipping water with mantras), but at River Narmada, merely looking at it creates goodness. *OMKARESWARA* is the main Deity and one of the *Dwadasa Jyothirlingas* (Jyothi is radiance/ light and *Linga is the form of Lord Siva*. There are 12 Jyotirlinga temples in India).

The River Narmada or Reva flows between two hills. *Omkareshwar* is on one hill and *Amareshwar or Amaleshwar* (in Sanskrit the letter RA can be substituted with LA, like VA and BA) is on the other hill; both together is called a *Jyothirlingam*. While travelling from Ujjain, we reach the city of Mahishmathi first. A bull was placed before constructing this city; that is why it is named as Mahishmathi (Mahish is Bull). This city was the capital city for Kartha Veeryarjunudu and Krutha Veera. In Mahishmathi, take a holy dip in River Narmada and visit the temples of Lord Dattatreya, Parasurama, Kartha Veeryarjuna and then proceed to have Darshan of *Omkareshwar*. Lord Vishnu instructed us to visit Mahishmathi first and then *Omkareshwar*.

Rivers Kaveri and Narmada form a confluence near Omkareshwar. The person, who takes a holy dip at this confluence will get wisdom and they will get an opportunity to die in Kasi and get salvation. Chyavana Maharshi reached this place and as he was about to take a holy dip in the confluence, (there was serpent by the name Takshaka in the Patala world), Takshaka also reached there for a holy dip. He saw the Sage readying to take a dip. Takshaka was angry looking at Sage Chyavana and thought "This river is mine; I came here to take a holy dip, who is this Sage taking bath". Thinking so he caught hold of Sage Chyavana with his mouth and started swallowing him.

He could swallow Sage Chyavana only up to his neck and no further. Had Takshaka swallowed him completely he might have been burnt to ashes. Sage Chyavana was so powerful. So Takshaka was not able to swallow him fully and he took him to his lair, Patala Lokam (world). While going to Patala Lokam Sage Chyavana chanted *OM NAMO PUNDARIKAKSHYA*. Sage Chyavana had the power to kill this serpent but he thought, "I am on pilgrimage, I should not be

angry on others. I can curse Takshaka but my Power of Tapas will be ruined. I have to safeguard myself; otherwise, this serpent will kill me. To safeguard myself I have to chant Lord Vishnu's name. When hardships are faced by humans and to get out of such troubles, there is no other way except to chant the name of Lord Vishnu. As Sage Chyavana was chanting *Pundarikakshya, Devadeva, Vasudeva, Janardhana* the poison in his body started breaking.

Takshaka has 1000 heads and his poison was very powerful. A normal human will be burnt to ashes. But it started breaking inside Sage Chyavana's body and got converted into Elixir. Poison also becomes Elixir due to chanting the name of Lord Narayana. So, Sage Chyavana went to Patala Lokam without any worry. Takshaka was shocked with this and he thought, "Who is this Sage? He has not died with my poison and I am not able to swallow him. As I caught hold of him with my mouth it started burning and when I am trying to swallow it is burning my body. He must be very powerful. If I swallow him, I will be burnt". Thinking so he left Sage Chyavana there itself and went on his way. Sage Chyavana was so patient he did not curse Takshaka.

He started looking around thinking, "Where am I"? Sage Chyavana realized that he was in Patala Lokam. He thought, "Good that Takshaka brought me from the Earth to Patala." (Pralhad is described as a saintly boy known for his goodness and bhakti towards Lord Vishnu. Despite the abusive nature of his father Hiranyakasipudu, he continued his devotion towards God, Lord Vishnu). Maha Vishnu killed Hiranyakasipudu in the form of Narsimha and sent Prahalad to Patala and asked him to rule the Patala kingdom. From that time Prahalad was in Patala. So, Sage Chyavana thought that I will have darshan of Prahalad. "It is my good luck to have darshan of such a great devotee and this is also a pilgrimage". Sage Chyavana went in search of Prahalad.

DEVI BHAGAVATHAM XIII CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



CHAPTER 14

KEY POINTS

How to respect a Guru?

Why Prahalad was suspicious about Sage Chyavana's visit?

Sage Chyavana's suggestions for pilgrimages

Why Yogis were doing Tapas with weapons beside them?

Why Prahalad fought with Nara and Lord Narayana?

Why Demons went for fostering harmony with the Gods?

What rules were told by Lord Siva to Sukracharya?

Why Indra sent his daughter to help the Guru of the Demons?

Why Lord Vishnu killed Sage Bhrigu's wife Puloma?

Why did Sage Bhrigu curse Lord Vishnu?

How Jayanthi (daughter of Indra) helped Sukracharya to complete his Tapas?

Who cheated the Demons?

Why did the Demon's Guru curse the Demons?

Om Sarva Chaithanya Rupaam, Thaam Aadyam Vidyancha Deemahi
Bhudhim Yaanah Prachothayath

Once, Sage Chyavana started on a pilgrimage covering all over the Earth. Although he had the power to go to Vaikuntam within a few seconds, Sage Chyavana did pilgrimage only by walk. Those who make pilgrimages on foot will get salvation. While on pilgrimage we have to chant the name of the God, consume less food and

stress the body (penance). So, Sage Chyavana started pilgrimage by walking. The pilgrimage done by walk is known as *KAYIKA TAPAS* (Tapas done with body). This *Kayika Tapas* will give salvation quickly. As a part of the pilgrimage Sage Chyavana reached River Narmada and the serpent Takshaka caught hold of the Sage and left him in the Patala Lokam. (For the detailed story read the previous chapter).

Great personalities generally will not get angry; if they show anger, that is for the welfare of the others. Lord Sri Rama never got angry, but He did so temporarily. That is the attribute of the Mahatmas. Even though Sage Chyavana had the power to burn Takshaka to ashes, he never got angry with him as he was on a pilgrimage. In pilgrimage, Sage Chyavana was following the rules of talking less, eating less food and not being angry. Lord Vishnu has many names, Govinda, Vasudeva, and other names. *Puranas* stated that when terrible dangers come and to get out of it, we have to always chant and remember Lord *PUNDARIKAKSHA*. Lord Krishna is with eyes like white lotus flower. The white lotus is known as *Pundarikamu* and red lotus is known as *Padmamu*. *Pundarikaksha* is embodiment of peace, so if we think of God in the form of peace, we can get rid of the unrest and achieve peace. Draupadi also got rid of the fear by chanting the name *Pundarikaksha*, while she was going to Keechaka's Palace. There is a verse in *Sandhya Vandanam*, those who remember *Pundarikaksha* will not only purify their body but also their mind.

Knowing this Sage Chyavana also chanted Lord Vishnu's name, *Pundarikaksha*. Which is the reason why the poison in his body had changed into Elixir. Takshaka took him from River Narmada near Omkareshwar on the Earth and left him at Patala Lokam. This story is an example of how the people, with the grace of God can go anywhere without effort. Sage Chyavana asked the guard there, who was the ruler of Patala Lokam. The Guard replied, "Presently King Prahalad is ruling this World". This story is from Krutha Yuga. A few days before this story, Lord Vishnu killed Hiranayakasipa by taking the form of Lord Narasimha. Lord Vishnu called Prahalad and said, "Prahalad, leave this Earth to humans, Heaven to Indra and you go to Patala Lokam and (there are two types of kingdoms there; one for the Serpents and the other for Demons) rule the Kingdom of Demons". Saying this Lord Vishnu anointed him as the King. From that time Prahalad was ruling the Kingdom of Demons.

Knowing this Sage Chyavana went to visit Prahalad. Prahalad saw Sage Chyavana (son of Sage Bhrigu who was the ancestor for the tribe called Srivastava and brother to Sukracharya who was Guru for the Demons) coming, he greeted him and performed different types of adorations to Sage Chyavana, and offered his throne to sit. (When scholars, Gurus come home we have to stand immediately as a gesture of respect and offer them a seat and wash their feet. The water flowing from the Guru's feet is equal to the holy water of River Ganga. In olden days the Guru was worshipped). *Puranas* say that performing the arts and making the Guru happy was a ritual. Prahalad called the Naga Kanyas, and said, "Mahatma Chyavana has come from the Earth to our World; after my worship make him happy with your dance". In *Devi Bhagavatam* the Naga's dance performance is described as outstanding. After all the rituals Prahalad asked Sage Chyavana, "Where are you going and how did you reach Patala Lokam? I have a small doubt. Indra does not like the Demons and with hatred on the Demons Lord Indra might have sent you to spy on what I am (Pralhad) doing in the Patala Lokam? Or did he send you with an intention to destroy us? Or did you come on your own? However, you have come here and we need your blessings".

Sage Chyavana smiled at the doubts of Prahalad and said, "Oh Prahalad! Lord Indra is very fond of you. Lord Indra always praised you by saying that in all the races like *Manava*, *Yaksha*, *Kimpurusha*, *Sura*, *Sidha*, *Nara*, *Kinnera*, *Yaksha*, *Pannaga*, *Charanasura*, *Vidhyadara*, *Aditya* and *Gandharva*, nowhere can we find a devotee like you. The Universe also declared that there is no person as *Sattvic* as you. Sage Naradha and others always praise you. Such a noble person you are, why will Indra send me to spy on you? I came here on my own with a strange reason. I am son of Sage Bhrigu. I like to go on pilgrimages. While I was going on a pilgrimage, I came to the River Narmada and Takshaka brought me here (for details read the previous chapter). With the grace of God, Takshaka's poison did not harm me. That is how I reached your World and was able to see a great devotee and a noble person like you. From childhood you chanted Lord Vishnu's name. Your father's punishments did not harm you and finally Lord Hari (Lord Vishnu) put His hand on your head and made you the King of this Patala Lokam. Lord Vishnu will always be with you. You

are so lucky. You are a devotee of Lord Vishnu, so do not worry and doubt about my visit”.

Prahalad was very happy with Sage Chyavana’s reply and said, “We are always happy with the arrival of Sages like you. Lord Indra may be fond of me but he has hatred and gets angry with the Demons occasionally because of their behavior. Hence, I had a doubt for a moment that a conspiracy was hatched to exterminate the race of the Demons. No matter how devoted I am, racial traits do not go away sometimes (Prahalad accepted the truth)”. Cruelty comes to us, when we are in the middle of the savages. Like a swan’s mind changes, when it is among the eagles. When a Swan is among the Crows, the Swan gradually is characterized by violence. Prahalad is like a Swan among the Crows. No matter how good we are, those around us should also be good. If you are in the midst of Saints, you will become a Saint, if you are in the midst of fools, and you will become a fool.

Prahalad said, “I heard about the power of your Tapas. You are a devotee of the Devi. With the power of your Tapas, you have captured Lord Indra. You are such a glorious person. Why are you doing pilgrimage? Generally, sinners to get rid of their sin and achieve salvation do pilgrimage. Do the Saints also undertake pilgrimages, that too pilgrimage by foot which is very difficult? If you wish, you can go to Vaikuntam or Kailasam or Brahma Lokam in a moment, such a person you are. But as a normal human you are doing pilgrimage on foot, I am amazed by it”.

Sage Chyavana replied, “You have asked me a good question. Lord Sri Hari once said, that one cannot attain Nirvana without going on such pious pilgrimages. No matter how powerful the Tapas you do or had a darshan of God many a time, but to attain salvation, you have to go on pilgrimage”. This was explained wonderfully by Sage Chyavana to Prahalad, the one who always chanted Lord Sri Hari’s name and who had Darshan and blessings of Him. This is the conversation between them. We cannot simply sit at home and think about attaining salvation assuming that worshiping God at home is sufficient. In Kali Yuga, human beings are always worried about materialistic things like money, job and manipulating others. They cannot do Tapas and spend time on devotional activities. So, how can one get salvation if we

do not go on pilgrimages? Do not have holy dip in the Rivers like Ganga, Yamuna and Narmada and do not hear the *Puranas* occasionally? To explain the truth to the ordinary human beings, Sage Chyavana and Prahalad had this conversation. Once born on Earth even God also cannot get salvation without pilgrimage. That is why Lord Krishna, Balarama, Lord Rama and many other Mahatmas have undertaken pilgrimages.

Prahalad replied, “You gave me a good message. I left everything and I am staying in this Patala Lokam. With your message I will also go to the Earth and go on a pilgrimage. So, give me the details of how to start the pilgrimage and what are they? How many places I have to visit? As you have done pilgrimage many times and you know about it very well, tell me where are the great places of pilgrimages. Is it in the Sky or on Earth or in Patala Lokam? Which pilgrimages will give us salvation quickly?” Sage Chyavana replied, “Prahalad, the Earth has many sites for pilgrimage, when compared to Sky or Patala Lokam. God had created many places of pilgrimage on the Earth because the human beings are tempted to make sins, mentally, physically and with words. They look handsome and beautiful but their hearts are filled with wicked thoughts and ideas. To get rid of these sins they have to go on pilgrimage. Controlling the mind and impulses is the best pilgrimage. When the heart and mind are good the words will be good. Always a human should live for the wellbeing of others. Never worship with an intention of wishing bad fortune to others. Others should be respected no matter how much you hate them. Whatever you wish for others, God will give the same to you.

While scolding also it should be in a positive sense. Instead of scolding that you will become useless, instead we say that you will become a King. Whenever we are scolding like this, we will become a King. Always we should remember the God’s name and chant it in anger also. Your words should be polite and sweet. With your body also you have to do good deeds. This is the real pilgrimage”. (Sage Chyavana’s intention here is to be pure physically and mentally before starting a pilgrimage). If there is a pot full of arrack and the pot has been washed with holy waters of River Ganga on the outside, it will still not leave its odor. So, to clean the pot, first we have to empty the arrack and wash it. Our body is like a pot of arrack, it cannot be

purified by taking a holy dip in the River. So first we have to clean the heart inside the body. Once the heart is cleansed the River water will help you in the purification.

The same was explained in *Skanda Puranam* by Sage Agastya. He told Lopamudra (his wife), “If by having a holy dip a human gets virtues and reaches Heaven, then what about so many creatures that are living in the waters of River Ganga like crocodiles, fish, crabs, tortoises. Do all of them reach Heaven? All of these creatures are not getting the benefit of the Holy bath in River Ganga and are not reaching Heaven because they do not have the knowledge about the River and the benefits of bathing in it. They are born there and are living there. Similarly, as long as our heart is not pure, no holy bath will help us in purifying our body to get salvation. If the person is not pure by heart, he will not get the benefit of the pilgrimage. Prahalad, you are already pure at heart so you can start your pilgrimage”.

There are many sites to visit, but the person who is starting the pilgrimage for the first time has to start with Naimisharanya (The ancient forest corresponds to modern day Nimsar situated along the River Gomati in Sitapur district, 100 kms from Lucknow of Uttar Pradesh, India). Once upon a time 88,000 saints like, *Koundinya, Athri, Mareechi, Daksha, Agastya, Kapila, Angira, Sandilya, Krathu, Kanva, Bhrigu, Vishwamitra, Markandeya, Maitreya, Durvasudu* and other Sages visited Heaven and took Lord Indra and other Gods along with them to Lord Brahma and said, “In Kali Yuga all human beings have become absolute sinners. We cannot live with these violent individuals, addicted to bad habits and especially with people who kill cows. We need a place to live without Kali’s (is the reigning Lord of the Kali Yuga) influence”. Lord Brahma replied, “On Earth there is no place without Kali’s influence, but I will create a place with the will of my mind, where the Saints can go and live there to get rid of the bad influence of Kali. The Saints can also continue their virtues as usual”.

Lord Brahma created a wooden wheel with the will of his heart. (It looks like a bullock cart wheel with an iron rim around it and this rim is called as *Nemi*). Lord Brahma said, “I am going to let roll this wheel onto Earth. This wheel will fall and crumble at a place. At this place all the Saints can do their *Tapasya*. (The term Tapasya means “to suffer, to mortify the body, undergo penance” in order to

“burn away the past Karma” and liberate oneself). Lord Brahma let the wheel to roll on the Earth. The wheel rolled and finally crumbled at a forest area. This forest was named after the *Nemi* (rim of the wheel) as *Naimisha* forest. Lord Brahma also created and sent a River called *GOMATHI*. Unlike the other rivers this River flows towards west and merges in Arabian Sea near Dwaraka (Dwaraka district is in the state of Gujarat in North Western India). (Generally, Rivers like Ganga, Godavari, Krishna originate from west and flow towards east and are called *NADHI*. But rivers like Gomathi, Narmada and Tapti originate from east and flow towards west are called *NADHAMU*). It is a very sacred River. Bathing in that River will cure skin diseases; the soil of the River has herbal elements in it. Naimisharanyam was formed in Krutha Yuga. All the Sages did Tapas in Naimisharanyam for 1000 years.

Start your pilgrimage from Naimisharanyam. From there reach *CHAKRA THIRTHAM* at Kasi. Lord Vishnu before starting his Tapas, used his *CHAKRA* (Discus) to dig the ground. He created a pit there; He filled the pit with his sweat. Does Lord Vishnu sweat? No, but as He was living like a human on the Earth, He did sweat and filled the pit with it. Lord Vishnu's sweat is like the ultimate fragrance. The pit was dug by Lord Vishnu with His Chakram, so it was called as *Chakra Thirtham*. (It is at Manikarnika Ghat in Kasi). Take a holy dip in this *Chakra thirtham* (if there is no water in the pond apply the soil and take a dip in River Ganga). After these two places you can go on pilgrimage according to your convenience. There is no count for pilgrim places on the Earth. In Badri, Lord Vishnu will be roaming all the time. When the time permits visit all the *MOKSHA PURAS*. *Ayodhya*, *Mathura*, *Maya* (*Mayapuri* or *Haridwar*), *Kasi* (*Varanasi*), *Kanchi* (*Kanchipuram*), *Avantika* (*Ujjain*) and *Dwaravati* (*Dwaraka*); these seven pilgrimage places are very sacred and give you *MOKSHA* (Liberation) and known as Moksha Puras.

Prahalad was very happy listening to this and felicitated Sage Chyavana. Prahalad said, “Oh Demons! I am going on a pilgrimage to Earth, does anyone want to join me?” A few Demons showed interest in the pilgrimage and Prahalad left with them. First, he reached Naimisharanyam, took a holy bath in River Gomathi and felt happy. At that time Sage Vasishta was narrating *Puranas* in that forest. (After Sage Vasishta, Sage Sukha recited all the 18 *Puranas*). Prahalad did many pilgrimages

and reached River Saraswathi near Badri. There are caves of Lord Ganesha and Sage Veda Vyasa and this area is known as MAANA. Here the River Saraswathi is visible and after flowing for 4 kilometers will merge in River Alakananda (River Ganga is called as Alakananda here). So, the person who intends to take a holy dip in River Saraswathi has to visit Maana. There is a place called *Brahma Kapalam*, where Lord Vishnu did Tapas. Doing rituals for ancestors in this place will give them liberation. The temperature here will always be in minus degrees; so, taking a dip in River Saraswathi is a challenge. There are few Sages who wander in this place without clothes and will stand in this River for a long period time.

The Himalayas are the place for the Yogis. Jagathguru Adi Shankaracharya disappeared in Kedarnath leaving his disciples there and united with Lord Siva. With the God's grace we got human life in this birth, so the purpose of this birth must be fulfilled. After this life we may not get the human life again. So, when there is an opportunity, try and go on a pilgrimage and hear *Puranas*. Prahalad reached Badri and he felt very happy seeing River Saraswathi. The River Saraswathi water is pure, white in color and cold. He took a holy bath in the River and took some water and did *TARPANAM* (Shraadh rituals to pay homage for the ancestors). He came to the banks of the River and he saw two Sages there. One was blue in color and the other was white; both were sitting together. There were bows, arrows, swords and other weapons beside them. Deer skin wrapped around their waist, both had their hands joined and placed near the navel and were meditating.

Prahalad was surprised to see these Yogis meditating, yet were keeping weapons placed beside them. He got angry and asked, "Who are you? Are you doing Tapas in Himalayas? While doing Tapas why do you need a Bow, Arrows and Swords? The person who is doing Tapas, generally will have uncombed hair, *Rudhraksha* Mala in their hand, *Udhi* applied on the various parts on the body. But they should not have weapons. The situation seems to be a like a person who is about to hit another with a wooden stick and then asking for refuge. Your meditation is like that. Are you meditating for war? Put away all the weapons and meditate, or leave the meditation and wield the weapons as both cannot be done at the same time". The Yogis replied, "This is our attribute, *Vedam* (knowledge) and *Dhanurvedam* (bow knowledge). We hold *Vedam* in one hand and *Dhanurvedam* in the other. Both are

equal to us. Occasionally to punish the evil we will use the bow and rest of the time we will do our Tapas. We have the radiance of Lord Brahma and that of a Kshatriya (king). You do not know about this”. Prahalad was not satisfied with their reply and said, “You are not Yogis, you are insidious, dull headed persons. If you really want to perform the Tapas, handover the weapons to me, or battle with me”.

The Yogis responded, “If you are wishing to battle with us, we are ready; we are masters of both battle and Tapas”. They are Nara and Lord Narayana, (for details refer previous chapter) Lord Vishnu divided His body into four parts; these are known as *VYUHA CHATHUSHTAYAMU*. All the four parts have been born from the two wives of the God of Dharma with the names; first is *HARI*, second is *KRISHNA*, third is *NARA* and fourth is *NARAYANA*. The form of Hari is residing in Vaikuntam (as Lord Vishnu) and the form of Krishna in Golokam. Nara and Lord Narayana are in the form of Yogi, doing Tapas at Badri. Nara was Arjuna and Lord Narayana was Lord Krishna, and occasionally they will be born on Earth to punish the evil. Prahalad is Lord Vishnu’s devotee but he was not able to recognize the radiance of Lord Vishnu.

So Prahalad took his bow and Nara and Lord Narayana also took up their weapons. A fierce battle ensued and continued for 100 years. Prahalad was surprised to see the Yogis fighting with him without getting tired. He thought, “These are normal Yogis, doing Tapas by having weapons with them and I thought of convincing them to discard their weapons. But they did not agree for that and started to battle with me. But they are equal in battle with me”. Sometimes Nara, and sometimes Lord Narayana were fighting with Prahalad. Just like Lord Vishnu fought with Madhu and Kaitaba and like Lord Indra fought with Tarakasurudu. Mace, sword, and many other weapons were used in the battle. Prahalad was stunned and finally took the *Soolam* (a sharp iron pin or stake) and said, “If I am a real devotee of Lord Vishnu this *Soolam* should kill the both of them”.

As soon as he uttered that, A Person appeared in the battlefield. He was Lord Vishnu (Sriman Narayana). Lord Vishnu appeared on a Garuda Vahana with a conch, chakra, mace and lotus in His four hands. Lord Vishnu said, “Pralhad, to kill me you are using my name?” Prahalad was shocked with this and fell at the

feet of Lord Vishnu, and said, “Oh Devadeva Jagannatha! Salutation to You. You love Your devotees as a son. Am I aiming a weapon at You? No, I am fighting with these hypocritical Yogis. I was surprised that no one can fight with me for more than a year, because of me being Your devotee. But these Yogis are battling with me for the last 100 years. I was injured in the war, but they are not. They broke all my weapons. How are they able to battle with me for so long? How did they get this energy and power?” Lord Vishnu replied, “Do you still not understand? Now you look at the Yogis”. When Prahalad looked at them he was surprised to see Lord Vishnu there also. Prahalad said, “Oh Devadeva! You are in the form of Nara and Lord Narayana?”



Lord Vishnu on Garuda Vahana with four hands

Lord Vishnu replied, “Yes Prahalad, in the form of Yogis I will do Tapas here in the form of Nara and Lord Narayana to protect mankind. I will be in the form of Lord Vishnu in Vaikuntam and in the form Lord Krishna in Golokam; all these are

My forms. These four forms joined together is named as *VASUDEVA*. In the form of Vasudeva, I have great power and I have no attributes, forms, rituals. You were not able to identify this energy and started battling with Your God for so long. To kill your God, you are utilizing His name. Now have you understood”? Prahalad replied, “Oh God! Now I understand; I will tell You the truth. Before starting on a pilgrimage, I had pride and felt that I am a great devotee and no one will do charity like me. Because of this pride I was not able to recognize You.”

Whenever we are doing some tasks, we should not think that, “I am the one doing this, I am very great”. If we get these thoughts or feelings, we cannot succeed in those tasks. The burden should be placed on the God and it is called *SARANAGATHI* (surrender). We have to completely surrender to the God and always think that the God is doing this task through me. If we assume so, we will not have any troubles or errors. Prahalad also forgot to remember Lord Vishnu and thought, “As Sage Chyavana advised I will go on a pilgrimage; I will be a great devotee in the World”. Due this pride he had to fight with God and got injured. If the devotees display pride, God will punish the devotees also. God is not only protector, sometimes He is a punisher too. Prahalad said, “I understood now and during my lifetime I will not have pride any more. I surrender at Your feet more than ever”. He prayed to Nara-Narayana and said, “Oh Mahatma! I did not even think that with the power of Tapas, you are protecting this World and you need weapons for that”. Saying this Prahalad greeted them again and left on his way. We should always be calm but when needed we should be aggressive also.

When Sage Vishwamitra was doing Yagam, Demons like Mareechi, Subahu and Thataka spoiled the Yagam. He could not step into the battlefield, so he sought the help of Lord Rama and killed all of them. By that Sage Vishwamitra was able to eradicate the Demons on Earth. Sages should uphold Dharma. In the same way Sage Jamadagni trained Parasurama and said, “Oh Parasurama! Some sinful rulers will come, kill such people with an axe without mercy”. Parasurama attacked 21 times in three years and killed many unrighteousness rulers. Lord Krishna tried to convince Duryodhana for peace and settlement but it did not happen. So, He had them killed through the Pandavas.

One enemy can kill thousands of innocent people. Non-violence is great, but at the same time violence is needed when it comes to dealing with sinners. Both are necessary for a kingdom and a better society. Yogis perform Tapas for this reason. A Yogi should have the radiance of Lord Brahma and that of a Kshatriya (King). Without these two, Dharma will not stand on Earth on four pillars. Everyone should hold a weapon to safeguard Dharma, otherwise Hinduism will vanish from the face of the Earth. Those who listen to this inspiring story with great attention are cured of unrest, and body and mind become strong”.

After listening to this story Janamejeya got a doubt, and asked Sage Vyasa, “Pralhad was a great devotee, why did pride come to him?” Sage Vyasa replied, “According to the deeds done and past Karma, we are born in a particular clan, no matter how great the person is; the place of birth has its effects. As Prahalad was born in the Demon clan he also had that effect for a moment. So, the things we do, should always be done with piety and sacredness. If the deeds we do are good it bodes well for us; if it is bad, it will harm us. Lord Brahma did good deeds so Lord Brahma got the position. Hanuman searched for Goddess Sita and informed Lord Rama. Because of his great deed, Hanuman is going to get the position of the next Lord Brahma. Knowing this we need to make sure that our deeds are good, and there is no use by abusing others and finding faults with them.

Sage Veda Vyasa continued, “The God also took incarnations due to his Karma. I will tell that story, listen to it. Once upon a time, there was a terrible war between the Gods and the Demons. In that battle Emperor Bali was the leader for Demons and Indra by name Purandharudu was leader of Gods. (Purandharudu was current Indra and Indra is a position and not a name, In the future Surya Savarni born to Chaya and Lord Surya will become Manuvu, and Bali Chakravarthy will become Indra. The real name of Bali is Indrasenuudu; as he was very strong, he got the name Bali (Strong)). In this war Demons were beaten badly by the Gods. Sukracharya (was the Guru for demons) said, “With my power I will create new weapons for all of you so that you can fight effectively”. The Demons became powerful with the new weapons and with the power of the Mantras, they defeated the Gods. The Gods then went to Lord Vishnu for help.”

Sukracharya said, “All the Gods were defeated in your hands, but this defeat of the Gods is not permanent. All the Gods are seeking refuge of Lord Vishnu and He will surely rescue them. Then it will be difficult for me to protect all of you. The power of my mantras is less now. To enhance its power, I have to do more Tapas. I will do Tapas for 100 or more years to get the blessings of Lord Siva and I will please Him. Lord Siva will appear and I will ask Him for a boon that will give me power to make a dead person alive, which is known as *MRUTHA SANJIVANI VIDHYA* (a sacred knowledge that can make a dead person alive again and which lends immortality). Lord Siva will give that boon and then I can rescue you. Then you battle with the Gods and as soon as any of you die, I will bring you back to life. With this boon Lord Vishnu will also become helpless.

For now, you should not quarrel with the Gods until I get the boon and gain *Mrutha Sanjivani Vidhya*. When a Guru is not there, we will have less energy levels. We should not fight and a treaty should be reached and acted upon. Make peace with the Gods; they did not agree for it, so take Bali’s grandfather Prahalad along with you. The Gods adore Prahalad. Go to Indra and say that we are all cousins, we want peace, hence we are not going to battle with you. Indra cannot deny Prahalad, therefore he will accept it. All of you go to Sage Kashyapa’s Ashram, stay there for some time. By that time, I will please Lord Siva and come with *Mrutha Sanjivani Vidhya*. Once I get this boon, we will break the peace and go to war against the Gods”. Listening to this the Demons were happy and said, “Oh Guru! you are very intelligent”. The Demons sent their guru Sukracharya for Tapas.

They went to Prahalad and said, “Guru Sukracharya left for Tapas. Until he comes back with a boon, we want peace with the Gods. Help us in creating harmony with them”. Prahalad heard their request and said, “I will help in creating harmony with the Gods, but do not battle with them. All Gods are devotees of Lord Vishnu, so never fight with His devotees. The harmony should not be temporary, it should be permanent. It would be nice if we are all together”. Demons of course wanted only temporary peace. Once their Guru came back, they were going to launch a battle, but pretended to agree and said, “Prahalad, we will listen to whatever you say. We will be one with the Gods, so please arrange a meeting.”

Prahalad took the Demons with him and went to meet Indra (Indra has a lot of respect for Prahalad). Indra asked, “Prahalad, what is the reason behind your personal visit?” Prahalad replied, “These Demons are evil, wicked, sinful and violent, but still, they belong to my clan. You also have a responsibility to protect my clan. All the Demons came to me and said that hereafter they are not going battle with the Gods and requested me to promote harmony between them. Hence, please keep in mind that I came personally and ask you to forgive their mistakes and make peace with them. They will not invade you and so please protect them”. Indra responded, “If a person like you is requesting how can I deny? Oh Demons! Will you be in peace with us? Hope you will never fight with us”. Demons replied, “We will never fight with you”. With Lord Agni as witness, Prahalad made a peace accord between the Gods and the Demons.



Crane standing on one leg

All the Demons went to Sage Kashyapa's ashram, changing their attire as Yogis. (Gods and Demons were cousins; Aditi's sons were Gods, Diti's sons were Demons. (Refer to the previous chapter). When siblings are not able to live in harmony, step children will definitely fight). They were pretending to be very happy in the ashram and followed all the rituals there. They were all practicing the *KONGA JAPAM* (meditation done by a Crane).

If we watch this crane, you will find that the crane is absolutely still as a Yogi, closed eyes, standing on one leg as if it is in a deep meditation in that posture. But as soon as it spots a fish

it will catch it and brings it outside the pond and has a feast. This is known as KONGA JAPAM. The Demons were like this. They were waiting for their Guru to come back.

Meanwhile Sukracharya (his original name is Kavyaha) reached Kailasam (dwelling place of Lord Siva. Sukracharya was so powerful that he could reach Kailasam directly). With utmost attention and concentration, he meditated and prayed to Lord Siva. “Because of You there is no sorrow except happiness, so You are known as *Shambhu*. You are companion of Goddess Uma Devi. You are Father and the Guru for all the Gods. You are the head of all the cattle so you are known as *Pasunam pathi* (if they are with two legs or four legs, the living beings are considered to be cattle; this includes Human beings also. In the living beings, human life is the best). You are the direction for the pious people so You are Lord *Siva*. You give happiness and comforts so You are *Shankara*, (*shan-happiness and comforts, kara-giving person*) Lord Vishnu likes You, head of all the Gods, You are the leader of the Worlds, greetings to You”



Mount Kailasam the abode of Lord Siva

Lord Siva was happy with the prayer and invited Sukracharya and said, “Oh Son of Bhrigu, Kavyaha! Please come. What boon do you want?” Sukracharya replied, “I want great mantras; I should be greater than (Guru of the Gods) Bruhaspathi. I want the mantras which are not known to Bruhaspathi. Not only this I also need *Mrutha Sanjivani Vidhya*. Give the spells that will give victory to Demons and defeat to the Gods. The Gods should be destroyed and our Demon clan should prosper; give such kind of hymns”. Listening to this Lord Siva thought for a moment and said (this kind of boons should not be given to Demons), “You cannot get this boon so easily; you have to meditate for 1000 years and chant *Siva Panchakshari* (*Om Namah Sivaya*). It is not normal Tapas. Every day wake up early in the morning before sun rise, take bath, go near the tree and hold the branches of tree with your legs (not tying, its holding with legs) and hang upside down (Head down and legs holding the branch) and chant *Siva Panchakshari* till sunset, without taking a break”. As Sukracharya was about to accept all the rules, “Lord Siva came up with one more rule *KANA DHUMAMA*. Tobacco made into small pieces should be put on fire on the ground below the head and the smoke coming out of it should be inhaled till sunset while chanting (the rule was set, so that, while inhaling the smoke the chanting will be interrupted so that Tapas will be wasted). If you do Tapas in this way for 1000 years you can obtain all the mantras you wished for”.

Sukracharya was surprised with these conditions. Even though it was a tough task Sukracharya accepted to all these rules and came back to Earth. Now Sukracharya needs a person who can add tobacco to the fire continuously (so that Sukracharya can inhale tobacco smoke without break) for 1000 years. He can take help but the helper should help him in all the ways (like waking up early in the morning) for 1000 years. He was just thinking about how to start the Tapas. At the same time, a worried and fearful Indra thought, “Sukracharya is going to start his Tapas; definitely he is going to please Lord Siva and get the boon of *Mrutha Sanjivani Vidhya*. After he gets this skill, the Demons will invade the Gods and achieve victory”. Thinking so, he called his daughter Jayanthi (Indra has only one son and one daughter because of the curse given by Goddess Parvathi. The details of the curse given were mentioned in *Siva Puranam*). Jayanti was very beautiful. She would always remain a virgin, even after giving birth to children.

Indra told his daughter Jayanthi, “Sukracharya is going to start Tapas. If he gets to complete it then it will be a big threat to the Gods, and the Demons will be greatly benefited. The Demons should not get the benefit of his Tapas (Sukracharya). Therefore, go and spoil the Tapas with your charm. Still if he is able to complete the Tapas, make sure with your intelligence that the fruits of the Tapas done by him is beneficial to the Gods, and the Demons should be cursed.” Jayanthi agreed to do it. Sukracharya was about to decide an auspicious day to start his Tapas and around this time Jayanthi reached there. With great humbleness she said, “Mahatma I am daughter of Indra. I came to serve you”. (Sachi Devi was Sukracharya’s sister and Jayanthi’s mother), Sukracharya said, “You came to do service? Will you serve me till I complete my Tapas?” Jayanthi answered, “Whatever you say I will follow”. Sukracharya again continued, “Every day I will wake up before the sunrise and finish my rituals. I will hang to a tree upside down, and you have to arrange fire and add tobacco to it until evening. After adding, to come out of the inconvenience caused by smoke, can you give me comfort by swaying a fan gently?” Jayanthi replied, “I will do it”.

Even a wife could not serve like Jayanthi, such a great service she did for Sukracharya. In the morning as Sukracharya hung to the branch of a tree, she lit up the fire and added the tobacco little by little till evening. Once the smoke started, she used to wave the hand fan gently. She was also inhaling that smoke as she was sitting beside the fire. In the evening she would bring a pot full of cold water and sprinkle water on his face and wipe it with lotus leaves. She would serve him fruits to eat and arrange a *Darbha* bed for him. She served him day and night. She never wickedly tried to spoil the Tapas. She helped him in the same way for 1000 years.

Meanwhile Indra called upon all the Gods and said, “Look at the deception of these Demons; they have entered into a peace accord and they will maintain the same till Sukracharya completes his Tapas. He is going to get a boon tomorrow or the day after. Once he gets the boon, they will invade us with power of the boon. They seeking harmony is deceptive and a conspiracy. So, before he comes, we will kill all the Demons”. Immediately under the leadership of Indra, the Gods invaded the Demons. The Demons got injured and said, “As per the agreement we are at peace

now. Our Guru is in Tapas. We are like orphans and we had a peace accord with you wherein we agreed about not going in for a battle. But now you have invaded us”. Listening to this Indra reacted, “I know all your wicked thoughts. You are planning to kill us in the future”. All the Demons were injured in the battle and they started thinking, who will save us from this problem? Then they remembered Sukracharya’s father Sage Bhrigu. They went to his ashram.

The misfortune of the Demons did not leave them. Sage Bhrigu had also left for Tapas and was not available at the ashram. They were worried and started thinking ‘who is going to protect us?’. They saw Sage Bhrigu’s wife Puloma. Immediately they approached her and said, “Please protect us Guru Matha (mother of Guru i.e., Sukracharya’s mother)”. Puloma who is the mother of Sukracharya called them near her and asked, “What are these injuries? Where are you coming from? You came here with the fear of death”? The Demons replied, “As our Guru Sukracharya went for Tapas, Gods breached the contract of harmony and started a battle with us. We thought Sage Bhrigu will protect us, but he is not there. Now you have to protect us”.

Puloma assured them saying, “Nothing to worry and do not be afraid. Let go of your fear. No one can harm you as long as you are here. I am also great like your Guru Bhrigu. Will the Gods come to kill the unarmed Demons? I will see to it and take care of them.” All the Demons went and stood behind Puloma. At the same time Indra reached there with his army, (Puloma was Mother-in-law to Indra, he married her daughter Sachi Devi), and asked her to not protect them. Puloma replied, “They came and sought my refuge; they are my disciples and my children, protecting them is my duty”. Indra reacted, “If you are going to protect them, then I will have to punish you”. Listening to this Puloma got angry and immediately she made a *HUMKARAM* (a kind of sound made with nostrils). With that sound a woman black in color was born. She was *Nidra Devatha* (Nidra is sleep and Devatha is God). As soon as she was born, she started catching all the Gods; once she catches a person then that person will fall asleep. Most of them fell asleep as Nidra Devatha caught them.

Indra was worried by seeing others fall asleep, so he started running and reached the abode of Lord Vishnu to seek His help. The *Nidra Devatha* did not spare Indra and she also reached Vaikuntam (dwelling place of Lord Vishnu) chasing him from Bhrigu Maharshi's ashram on Earth. That was the power of Puloma's Tapas. Indra said, "Oh Lord Vishnu! Protect me". Lord Vishnu asked, "Why are you running"? Indra replied, "My mother-in-law had created a *Nidra Devatha*; she has caught hold of all the Gods and all of them went into deep sleep. Finally, she came to catch me. So, I am afraid and came to You". Lord Vishnu said, "As long as you are in my body it cannot catch you, so come and merge in my body". Immediately Indra sat on the right side on Lord Vishnu's chest (On the left side Goddess Lakshmi resides). *Nidra Devata* saw this and said, "You are hiding from me; once you come out, I will catch you". Saying this she left the place (Vaikuntam) and reached Sage Bhrigu's ashram.

Indra saw this and said, "Oh Lord Vishnu! I was safe on Your chest". Lord Vishnu said, "You are safe as long as you are here, so stay here". Indra asked, "How long can I stay here"? Lord Vishnu replied, "Till Sukracharya's Tapas is complete". Mean time the *Nidra Devata* reached Sage Bhrigu's ashram and said to Puloma, "Matha I was able to put everyone to sleep except Indra. He is with Lord Vishnu as a refugee and as long as he is on Lord Vishnu's chest, I cannot do anything". Puloma again made *HUMKARAM* (sound). With that one more Shakthi was created. Puloma ordered this Shakthi, "Go swallow Lord Vishnu along with Indra". This Maha Shakthi taking the order went to Vaikuntam. Maha Shakthi's appearance was huge and she had a mouth as wide as the sky. Indra looked at her and was worried and said, "Lord, do not spare her saying she is a woman. If she comes near, she will swallow us. Please kill her". Lord Vishnu said, "How can I kill a woman?" But Indra repeatedly requested Lord Vishnu to do so. So, the Lord used his Sudarshana Chakram (One of Lord Vishnu's weapons) on her. This Chakram went and killed the Shakthi who was approaching them.

Then, Puloma herself reached Vaikuntam with all the Demons and the Gods who fell asleep and said, "You killed the Demon whom I have created. Now I am going to swallow you". Saying this she transformed herself into a big monster. The monster said, "Now Indra and Lord Vishnu are going to die". The monster opened

its mouth wide and Indra looked at Lord Vishnu with fear. Again, Lord Vishnu used his Chakram and it beheaded Bhrigu's wife Puloma. The body and head fell in two different places. The head fell in the sea and the body at Sage Bhrigu's ashram. The Demons dispersed from this place. As soon as Puloma died, the monster which she created had also disappeared. The Gods who were in the spell of *Nidra Devatha* also woke up. The Demons conveyed this message to Sage Bhrigu, who was doing Tapas on the banks of River Ganga. After hearing the matter Sage Bhrigu got angry.

He reached his ashram and saw the delicate lifeless body of his wife (Lord Vishnu killed her when Puloma was in the form of a monster). Puloma was very beautiful; she and Sage Bhrigu never grew old and always looked like a newly wedded couple. That is why they are called as *PURANA DAMPATHULU* (*Dampthulu* means couple). As Bhrigu saw his delicate wife's lifeless body he was sad. He asked the Demons to get her head. They went and got her head from the sea. He joined the head to the body and said, "Let the world perceive the power of my Tapas. I am going to bring my deceased wife back to life. If I am constantly practicing Dharma, if I am born from the mole on the chest of Lord Vishnu (*called Srivatsam that is why he became Srivatsa Gothram (Race)*). Hence initially he was born as son of Lord Vishnu, later he left his body and was born to Lord Brahma. Hence, he was the son of both Lord Vishnu and Lord Brahma. Once as a child he kicked on the chest of Lord Vishnu), if I have done great Tapas, if I always spoken the truth, my wife should come to life immediately".

As he said so, both the body and head joined together. She got up and sat looking as beautiful as earlier. The Gods were shocked with the power of the Tapas of Sage Bhrigu. Sage Bhrigu took water in hand and said, "Indra you do mistakes periodically, but Oh Lord Vishnu! You are the protector of all the Worlds; such a person listening to others You beheaded a woman with Your Chakram". He threw water on him and cursed him. "Oh Janardhana! I curse You. With this curse You will take incarnations on Earth in different forms. Like a human being You will be born from a womb and experience all the pain and suffering. You will be born as *Fish (Matsya)*, *Tortoise (Kurma)*, *Boar (Varaha)*, *Man-Lion (Narasimha)*, *Dwarf (Vamana)*, *Rama-with-the-Axe (Parashurama)*, *King Rama*, *Lord Krishna*, *Balarama*,

and the future incarnation Kalki. In these incarnations You will have both happiness and suffering. You will have family and sometimes You will be separated from them”.

This curse was Goddess *Jaganmatha's* wish. She made Sage Bhrigu to give the curse and it was received by Lord Vishnu. Without this curse Lord Vishnu might not have taken so many incarnations in so many forms. Without incarnations punishing the evil and protecting the good cannot happen. That curse was a blessing to all mankind. After listening to the curse Lord Vishnu smiled and said, “I need this curse and I am accepting it. With this curse I am going to protect the World”. Sage Bhrigu realized his mistake and said, “Oh Father! I have made a grave mistake in an impulsive manner”. Lord Vishnu replied, “It is not impulsive; this is the will of Goddess *Jaganmatha*. This curse is for the welfare of the Universe. Without the Devi's permission can you curse Me? So, it's all done with Her will”. So, Sage Bhrigu's curse became the main source for Lord Vishnu's incarnations.

Meanwhile Sukracharya finished his Tapas of 1000 years with the help of Jayanthi. Lord Siva was surprised. Lord Siva said, “With your Tapas you have pleased me and you got my Darshan. This is the effect of your Tapas. I appreciate the austere Tapas you have done and as you wished all the mantras are bestowed upon you. I am blessing you with *Mrutha Sanjivani Vidhya*. With this knowledge you can bring back to life the dead. But you cannot use this on those people who have died at My hands. You will not have death in the hands of any living creature. In future you will become a planet and be named as Shukra (Venus). You will become direction to all the people. You will become very powerful”. Lord Siva gave many more boons and disappeared.

As Shukra got the boons, he jumped from the tree and looked at Jayanthi and said, “Jayanti I have done the Tapas comfortably. I impressed Lord Siva and a large part of this success is you. Without your service I might not have done Tapas so comfortably. My body was heated up with the smoke; you covered me with lotus leaves (by the touch of the lotus leaf the adverse effects of smoke will disappear). You have sprinkled cool water, gave fruits to eat, laid bed to sleep; this way you have done a great service to me. Due to your service, I regained my energy and did my Tapas.

In these 1000 years you never behaved in a wrong way. If you had disturbed me with your beauty my Tapas might have gone to waste but you never did so. Because of you I got this success. Ask whatever you want; I will fulfil your wish”.

Jayanthi said, “I want to experience family life with you. All these years you were in Tapas so you had your senses in control. Now accept me as your wife. I want physical intimacy and bodily pleasures. I came here with feelings of lust but since you were doing Tapas, I kept it in control because to do that would not be Dharma. Sukracharya thought for a moment, “The Demons are waiting for completion of my Tapas and to rescue them. But without her support I might have not done this well. Actually, instead of going to my disciples, fulfilling the desire of Jayanthi is a virtue here”. Thinking so Sukracharya said, “You cannot be my wife for life; you can be with me for 10 years and experience physical intimacy. These 10 years we will disappear, without others being able to disturb us. We will be here enjoying the life and after 10 years we have to part ways”.

Jayanthi accepted and said, “10 years is enough”, with an intention that in these 10 years all the Demons will be destroyed. Sukracharya held the hand of Jayanthi and started wandering in an invisible form. The Demons came to know that their Guru finished his Tapas and got the boons. Hearing this all the Demons reached there and started searching near the tree. As Sukracharya was not found, the Demons were upset. At the same time Indra called upon his Guru Bruhaspathi and said, “Oh Guru! We have prepared the plan so accurately, now it has started working. Sukracharya fell into the trap of our Jayanthi; he will not come out of it for the next 10 years. In these 10 years we will destroy the Demons. If we invade them now, some one or the other will help them. Thus, I thought of a way to bring them down without war. Now you change yourself as Sukracharya with your power of Tapas. Go to the Demon World and say, ‘I got the boons from Lord Siva’. They will believe you. The strength of the Demons is their strength in the Vedas. They perform Yagnas as suggested by Sukracharya, so you turn them into atheists. Ask them to stop performing Yagnas. Teach them not to fast, watch the Eclipse, eat whatever they like and make them break the rules”.

“As a Guru, make them practice Anti-Vedic ritual. If you tell them these, they will follow and spoil themselves.” Guru Bruhaspathi smiled and said, “It is difficult to correct but it is easy to spoil anyone”. Saying this he changed himself as Sukracharya and reached the Demon World. Seeing the Guru, the disciples were very happy and invited him, washed his feet and sprinkled that water on their head. Bruhaspathi as Sukracharya told them, “I got all the powers; I will use all those powers for your welfare. I came here with an intention to make you happy. I did hard Tapas to protect you, so why are you suffering by doing the rituals. Try to enjoy your life, eat and drink as per your wish. Mother, wife, sister and other relationships are senseless. Hence you can go with any woman; there are no rules to be followed, when I am there.” By telling so, the Demons stopped rituals and Yagnas and started all the Anti-Vedic practices. Like this Sukracharya (Bruhaspathi) in ten years spoiled their Vedic power, physical and mental strength.

Meanwhile, Sukracharya said, “Jayanthi, it has been ten years; now you can leave me. I have to go to my place and protect my disciples”. Jayanthi reached Heaven and said, “Oh Father! I have done my job”. Sukracharya came to his place and saw Bruhaspathi teaching his disciples things like, “There are no Vedas; there is no other World in the Universe than Asura Lokam; (World of Demons); eat, drink and wander as you want”. Sukracharya was shocked and surprised by seeing his replica. He closed his eyes and with divine sight he understood the truth. Sukracharya started thinking, “I took lots of trouble in changing them, but as I was not there, he took my form and spoiled my own disciples and made them evil”. He came running and said with a loud voice, “Oh Demons! I am your Guru Sukracharya. He is an imposter”. Listening to this the Demons were shocked and confused. This Guru was with us for 10 years, now another person has come and he also looks like our Guru. Whom should we believe? Bruhaspathi was able to attract them so well. Sukracharya said, “You have been cheated by the Guru for the Gods, Bruhaspathi. I am *Kavyudu*, your Guru”.

The Demons started looking at both of them; they were confused as both were looking alike. They started thinking who is our original Guru? Bruhaspathi said, “I have given you many luxuries for ten years. I have finished my Tapas ten years

back and came. After coming back, I am trying to make you happy. He came after ten years of my Tapas; if he is the real Sukracharya then ask him what he did for these ten years. He is the imposter and came in my form and is trying to cheat you. Do not believe him”. Both of them (Shukra and Bruhaspathi) started saying I am your Guru; I am your Guru. Bruhaspathi took a step forward and asked, “After the Tapas, did I come to you or not?. He did not come for the past ten years”. Listening to this the Demons were confused and started thinking, “Yes, our Guru has come back immediately to us after the Tapas, with affection on us. So, he is the real Guru. Maybe Indra might have sent this new Guru to spoil us”.

The Demons started shouting at Sukracharya, “You are a cheater, leave this place and go”. One among them came forward and pushed Sukracharya to go out. Sukracharya fell down, got injured and he cursed them, “You have insulted me. You are going to face the consequences soon. It is my bad luck that you are all under the false illusions and not able to recognize your own Guru. Your Guru Mantra will not help you. Very soon the Gods are going to invade you. In that battle you will be insulted, defeated by the Gods. Only then you will realize who is your real Guru.” And he left the place. The effect of this curse was very severe. Sukracharya’s *Mrutha Sanjivani Vidhya* was thus not fully useful for the Demons. It is imperative that we must never make our Gurus angry and get curses from them. Bruhaspathi’s plan succeeded and he changed back into his original form. “I created a situation where your Guru cursed you. Now my task is complete”. He said this and disappeared.

The Demons were shocked and realized the blunder they had committed. The Guru of the Gods, Bruhaspathi cheated us. He came in the form of our Guru and made our Guru curse us”. Meanwhile Bruhaspathi reached Indra and said, “The Demons are weak, if we invade now, they will be easily destroyed”. Immediately Indra took his army and went to battle against the Demons. Most of the Demons died and one among them went and passed on this message to Prahalad. Once they saw Prahalad at the battlefield, the Demons said, “Please protect us”. Prahalad replied, “We cannot battle with them now. The Gods may not listen to me also. Previously we had a contract but you did not follow the rules, so now I have lost their trust.

Hence, I cannot go and talk about harmony now. For the time being we will all leave this place” Prahalad took the rest of the Demons and went to Sukracharya (only Prahalad knew the whereabouts of him).

All the Demons fell at the feet of Sukracharya. Then Prahalad said, “They are all ignorant and they are like your sons. Does the father not forgive when the son makes a mistake? In the same way please forgive the disciples for the mistake they have made and protect them”. Sukracharya replied, “I will protect them, but they have been cursed by me. I may not be able to protect them completely, but now I can shield them from the Gods”. Sukracharya immediately called upon Indra and said, “Indra you know about the power of my Tapas. As I have cursed them, I cannot protect them. Also, if you come to battle with us, I will freeze you with the power of my Tapas. Temporarily we will stop the war. With the grace of the Devi, we all will be in peace and happiness”. Sukracharya stopped the war for the time being and the Demons stayed with him. The Demons repented their behavior. However, Sukracharya told them, “Because of my curse I might not be able to give full support to you and thus the Demons may not be completely benefited by me.” If the Devi’s grace is not there, Dharma is not followed properly, this is the damage that would happen in our lives.

DEVI BHAGAVATHAM XIV CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



CHAPTER 15

KEY POINTS

What is *Dourbhagya Thula Vathula*?

How to know Righteousness and Unrighteousness?

How Rambhodu and Kharambhodu did Tapas?

Why Indra became an Alligator?

Why Rambhodu wanted to commit suicide?

Who can perform Yagnas?

What boon did Agni give to Rambhodu?

Why the bull killed Rambhodu?

Who was Mahishasura?

Who can kill Mahishasura?

What is difference between Lakshmi and Maha Lakshmi?

How did Maha Lakshmi originate?

What was the conversation between Mahishasura and Maha Lakshmi?

Om Sarva Chaithanya Rupaam, Thaam Aadyam Vidyancha Deemahi
Bhudhim Yaanah Prachothayath

The secret of this Creation is sometimes happiness, sometimes sorrow, sometimes development of righteousness and sometimes development of unrighteousness. These two come and go one after the other. Justice, injustice, happiness, sorrow, righteousness, unrighteousness and the conflict between these are a part of

the creation. The feature of nature is to create day and night and run the time by minutes, hours, days, fortnights, months and years. The Devi is running this Creation by the effect of time, day and night, justice and injustice, righteousness and unrighteousness. Once the Trinity asked the Devi why are you doing so? *She said, This is my divine sport; birth, growth and death are all part of this sport.* To come out of this sport and to merge in my footsteps forever, following the path of righteousness alone is important. Practice Dharma as much as possible. How do you know what is righteousness? By following the great elders who had practiced it, listened to or read the *Puranas*".

Sometimes after committing many sins all through life even if there is an iota of remorse, then all of them can be destroyed and burnt to ashes. Repentance is a terrible fire and sin is like cotton in that fire. No matter how deadly a sin, if anyone repents and says, "I have made a mistake and I will not do it again", if the Lord and Guru are served equally and when the Lord is worshiped through the Guru, the great sins committed up to that time will burn like cotton wool in the fire. With the grace of the Devi all the misfortunes we have in our life will be removed. One of the Devi's name is *DOURBHAGYA THULA VATHULA* (means *Dourbhagyam* is misfortune, *Thula* is cotton, *Vathula* is Vortex wind) and means all the misfortunes will blow away like cotton in the vortex wind. The qualities of good fortunes are like doing good deeds, worshiping the Gurus with attention, visiting temples, receiving Prasadam (offerings), doing charity, listening to Bhagavatam stories with attention. The qualities of misfortune comprise of, indulging in sinful activities, trying to grab others possessions, illegally making money and all the opposite qualities of the fortune.

As a human being we cannot avoid doing some deeds which will create misfortune. The reason is, humans are not clear about the good and the bad. Sometimes due to past life Karma or the environment around us, the individual will create perception on good and bad things and acts upon it. Gandhari (Mother of Duryodhana) made this mistake of blindfolding herself, as her husband King Dhritharashtra was blind. Instead of blindfolding she should have helped her blind husband. As she blindfolded herself, she also was not able to see the truth. She lost the discretion

between the good and the bad. So, when she heard that Kunthi Devi gave birth to Dharmaraja (son), Gandhari was jealous. She was also pregnant but had not delivered a child in time. Gandhari with jealousy hit her stomach and aborted her pregnancy. Out of that ruptured womb ultimately 100 sinners were born.

Righteousness and unrighteousness should be learnt from great people like Sage Veda Vyasa, Sage Vasishta and Jagath Guru Adi Shankaracharya. Without knowing the *Puranas* when people are trying to preach them or re-write them, the meaning of righteousness changed. Virtues and vices are very subtle. A person must know, differentiate and conduct their life by understanding the difference between virtues and vices. Sometimes we cannot follow them due to many reasons. In that situation repentance is the only solution. If an individual says, “I had committed great sins all my life and was unable to do even a single good deed. I will not repeat those sins and seek forgiveness from the Devi (Bhagavathi)”. As soon as he surrenders, the sins he has committed up to that point of time will be burnt to ashes. That is the virtue of atonement. Repentance is the ultimate in this creation and nothing exists beyond it. The *Bhagavatham* has many stories about such people. An individual who committed great sins and had genuinely repented for them, then this repentance was like an intense burning fire and all the sins were burnt in this fire and helped him in getting salvation. On the contrary the person who was virtuous throughout his life, sometimes deviates himself from the path of devotion at one point of time, then that will lead him to commit sins and drive him to Hell after his death.

The Devi united Mahishasura, Sumbha and Nisumbha, in her”. Janamejeya was surprised to listen to this story from Sage Veda Vyasa. He asked, “Oh Sage Veda Vyasa!”, just now you said, “Mahishasura is a demon who was extremely evil and cruel. He died while fighting with the Devi and he united in Her after fighting with Her? Battle happens only between enemies, so Mahishasura and the Devi are enemies, but how can he be united in the Devi? Who is this enemy devotee? I am so surprised to hear about Mahishasura, I want to know this story in detail. Even though I am listening to the Devi’s stories again and again, it does not seem to be enough; I feel like listening to them more and more. Drinking too much nectar can cause aversion. Ambrosia is also waste in front of the Devi’s stories. Anything

in excess is irritating; too much is always bad but even after listening to the Devi's stories for hours together, I still feel like listening to them more and more. Even if you preach *Devi Bhagavatam* all day, I want to hear it. The Whole Universe has originated from the Devi, I want to listen to the detailed story."

Once upon a time a Demon called Mahishasura was born. He went to Mount Meru (Himalayas near Kedarnath) to do tapas. At the time of sun rise, the sunrays fall on the Himalayan mountains and give a golden hue to the snow-capped mountains and they look beautiful, that is why it is also called as Himagiri (Golden Mountain). Mahishasura reached the peak of the mountain and there he did Tapas for 10,000 years for Lord Brahma. Due to his unrelenting Tapas flames of fire emanated out of his head. These flames started burning the World and touched the feet of Lord Brahma (Tapamu means Heat). Lord Brahma was surprised to see Mahishasura's unrelenting Tapas. Immediately he climbed on his swan and reached Earth. He reached Himagiri and said, "Mahishasura, I am pleased with your Tapas. Ask whatever you want. A person doing Tapas like you is very rare. You did extraordinary Tapas. Your Tapas made me happy and amazed. And that is why I came here immediately and I will fulfil your wish".

Mahishasura said, "Lord Brahma Deva, You said my Tapas was extraordinary. So, whatever I ask, you should give. I want the gift of immortality. I want to live forever, be immortal (*AMARATVAM*). Hills and mountains may be destroyed, the world may be flooded with water (*PRALAYAM*) but I have to be safe. If my Tapas really amazed You and made You happy please give me this boon. I should not have the fear of death. I hate death". Lord Brahma smiled at him and replied, "Your Tapas was indeed a great one, but it is not possible to give the boon of immortality. We as the Trinity decided not give such boons to the devotees. So, I cannot give this boon. Once born, every being has to die. Once they die, they will be born again. The cycle of birth, growth and death repeated again and again is known as *JANANA MARANA SAMSARA CHAKRAM* (Cycle of birth and death). (After many lives we got this human life. With the good deeds during this life, we will get a better life next time round. By repeatedly doing good deeds again and again, we can reach the

feet of the Devi. So, it is not easy to get salvation). You cannot escape from this cycle. So, I cannot give you the boon of immortality. Ask for some other boon”.

Mahishasura started thinking and thought for a moment and said, “I should not be killed by the Gods, Humans, Demons, Sura, Sidha, Sadhya, Kinnera, Pannaga, Yaksha, Charanasura, Kimpurushas, Gandharvas and other races. (Mahishasura took the names of all the races, 84,00,000 living creatures and all the living beings in all the Worlds.) If I must, I should be killed by a woman. (Since he cannot escape death, he chose a woman for his death). That woman should not be born from any womb, she should incarnate on her own, she should not be wife to anyone, and she should incarnate suddenly. Only then can she kill me. (Mahishasura thought even if the woman has incarnated on her own, being a female, she may not be strong physically, so there is nothing to worry about death)”. Lord Brahma accepted his request and said, “You will not be killed by men and if you are good in deeds no one can kill you easily. If you misuse the boons given by me, doing things that should not be done, if the Mahatmas are insulted, then the boons I have given will not save you. A woman will come to kill you, and you will die in the hands of that woman” saying this Lord Brahma disappeared.

Mahishasura was very happy, “I have done a great Tapas and due to the Tapas, I have become immortal.” He thought what can a woman do to him? He had a certain perspective about women. There is a general feeling that women are restricted to kitchen and they are physically weak etc. Persons with such feelings will definitely be in trouble. We should always respect women, as Goddess *Jaganmatha* Herself is in the form of a woman.

After hearing this, Janamejaya got a doubt and asked Sage Vyasa, “You said Mahishasura did Tapas and got a boon. Who is this Mahishasura? Who are his parents? How was he born and how did he become so strong? Why was he in the form of a Bull? When so many species are there, what could be the reason for this Demon to born as a Bull? Demons were born in different forms; Gajasurudu was born in the form of an elephant, Mahishasura was in the form of a Bull, Dhenukudu (Gardhabhasura) was in the form of a donkey. Why were these Demons born in the form of animals?”

Sage Vyasa replied, “Listen to the story of Mahishasura. The names of races come from their father’s or mother’s name, Diti’s sons are *DAITHYULU*, Aditi’s sons are *ADHITHYULU*, Kadru’s sons are *KADHRUJULU* or *KADRAVEYULU*, Vinatha’s sons are *VYAINATHEYULU*, Surasa’s sons are *SARASUDU* and Manavi is the wife of Sage Kasyapudu and their children are called as *MANAVULU* (Human beings,). Human beings and Demons are cousins and that is why sometimes humans also behave like Demons”.

Once there was a Demon by name Dhanuvu and his children were known as *DHANAVULU* (Demons). He had two sons, one is Rambhudu and the other is Karambhudu. They were identical twins and looked the same. One day they asked their father, “What is our duty”? Dhanuvu replied, “We are Demons, we have stigma, we are with addictions and the Gods do not like these addictions and this is the reason why the Gods are able to destroy us from time to time. You both are my sons. One day you will get wicked intentions and thoughts; with this wrong intention you will invade the Gods, and you may die. We should aim for a life without death. It is very difficult to get this boon. So do one thing for me. You both go to the Himalayan Mountains and perform austere Tapas for Lord Brahma. Appreciating your Tapas Lord Brahma will manifest. Then you can ask him to bless you with a son who can conquer the world and who is immortal. If anyone of you get such a son that will be great. I want a grandson who can destroy the World but will not be destroyed. I will conquer all Worlds through that grandson and become really famous”.

Both Rambhudu and Karambhudu accepted their father’s wish and went to the Himalayas. Rambhudu got on to the *RASALA VATAM* tree (Banyan and Mango tree joined together) and set five *AGNIHOTHRAMS* (sacred fire) around the tree. He sat on the top of the tree and started his Tapas. While doing Tapas he offered dried leaves and ghee to Agni. Near Kedarnath, River Ganga flows in the name of Mandakini. Its water is freezing and flows with great speed. Karambhudu stood in deep water (water up to his neck) and started his Tapas. Indra came to know about their Tapas. Indra thought, “These Demons are savages, and their father wanted them to do Tapas for a grandson who will destroy all the Worlds. So, Rambhudu and Karambhudu started their Tapas. The intent behind their Tapas was utterly wicked.

If their Tapas is fruitful and Lord Brahma grants them their desired boon, then this child will destroy the World and become the strongest person in the Universe, thus putting the Gods at a disadvantage. This cannot happen. This must be stopped right now!”

Hence, he planned to kill these two. It is dangerous to kill both at a time so he approached Karambhudu, who was doing Tapas in River Mandakini. He took the form of a fierce Alligator (can swallow elephants also) and started swimming towards Karambhudu who was standing in neck deep water (water up to his neck) and meditating *Om Brahma Devaya Namaha*. Indra (in the form of alligator) caught his legs and swallowed him. In this way one of the twins died. It is sin to kill two persons who are in Tapas at a time, so Indra did not harm Rambhudu. Indra thought, I will come again to kill this Demon and with this thought he disappeared.

Rambhudu felt very sad about his brother’s demise and thought, “My brother who was doing Tapas has been killed by Indra. He is not sparing a person who was in Tapas. He is very cruel. In future he is going to kill me also; why should I live when my brother has died?”. With these thoughts he came down from the tree and he held his head with one hand and held a sword with the other hand, so that he could behead his own head and sacrifice it to the fire. He was about to behead himself with the sword when all the five *Agnihotras* merged, and then *AGNIHOTRUDU* appeared. *Agnihotra* said, “Have you become a fool? What are you doing? If your brother died, do you have to commit suicide? You want to behead yourself with your own sword?. Suicide is a great sin. The *Puranas* said, when a person dies by committing suicide, he will become a devil. Don’t you know that? You want to die because of your troubles?”

In this World everyone will face troubles, danger and be sad sometimes. If everyone starts committing suicide the World will be empty. So never commit suicide. As long as life is there no one can die, they have to live. Your brother died as his life time got completed. Everyone has to face association and separation. Children, friends, loved ones, relatives will come and leave. We should not be happy with association and feel sad with separation. The cycle of Creation never stops; children are born

or die, the wife comes or gets separated and so on. The relation to sister, brother, wife, and others, are bonds everyone have during their lifetime. All these bonds are debt attachments. “Once the debt is cleared, we will separate. Therefore, never think about suicide”. Rambhudu said, “I cannot live without my younger brother”.

Agnihotra said, “Do not worry. I will merge your brother’s soul in you. You have worshipped Me and offered me leaves and ghee with devotion. A person who has worshipped Agni should not commit suicide and face premature death. The one who can give a quick boon is Agnihotrudu, so let Me do it. Do not think I am an ordinary person, I am the face of Lord Vishnu, I am the face of all the Gods”. (In *Vishnu Sahasranamam*, while describing Lord Vishnu, it has been explained saying that the face of Lord Sri Maha Vishnu is actually Fire and for Lord Siva and the Devi it is the third eye). I can give boons similar to that as God Vasudeva. Ask whatever you want. You have pleased me with your Tapas and Yagna.

*Bhu Padhou Yasya Nabhir Viyadha Suranilas Chandro Suryou Cha Netreh
Karna Vashah Shiro Dhyour Mukamapi Dahanaha Yasya Vasteya Mabdhah
Antastham Yasya Vishwam Sura Nara Khaga Go Bhogi Gandharva Daithyai
Chitram Ramram Yate Tam Tribhuvana Vapusham Vishnu Misham Namami*

(Sage Veda Vyasa said, by doing Yagnas, we offer several things to Agnihotram. As Lord Vishnu’s face is fire, the sacred things we offer will directly reach Lord Vishnu. That is why performing Yagnas is a must and it should be done as per the rituals and with standard materials. Every living being is considered as God, that is why in olden days, everyone was given an opportunity to participate in Yagnas. But attending Yagnas gradually reduced. The Yagnas can be done by anyone who follows the rules strictly, even though they may not be a scholar. Without following the rules, even a scholar cannot perform the Yagnas).

Rambhudu said, “I will stop the idea of committing suicide as per Your advice if you will give me a boon. I want to fulfil the wish of my father and I want to come out of the grief of my brother’s death. You promised me that You will give whatever I want. Now You have to give me a son, who can conquer all the three Worlds. He should be strong enough to defeat enemies and he should not be defeated by anyone. The Gods, Demons and human beings should tremble at the sight of my son, he

should be a *KAMA RUPI* (ability to take any form), he should be a conqueror, and the Universe should bow to him with fear. I want this boon”. Agni accepted and said, “Your wish is going to be fulfilled, but let Me tell you one more thing here. Take this boon and go to any place. Get married to a woman whom you like the most, but your son will be in that form of whomever you marry (the son of same race). If you are getting married to a human your son will be in human form. If you get married to a Demon your son will be a Demon, but he will be *KAMA RUPI* (can change the form) and mighty. So, get married and have a son.”

Rambhodu was happy because he was going to fulfil the wish of his father. Meanwhile Karambhodu’s soul had merged with Rambhodu by Agni. When two souls have merged, the boon will be for both the souls. Agni gave the boon only after merging the soul of Karambhodu with Rambhodu. So Rambhodu was blessed to have two children, one for his brother’s soul (Karambhodu) and another for himself. Now Rambhodu blessed with the boon, went in search of a woman whom he would like to get married to. By wandering he reached Yaksha Mountains; Kubera rules this place by being invisible (Yaksha Mountains are on the way while going to Badri near Gandhamadhana Mountain). Rambhodu reached there and started searching. There were Yakshas, Demons, Gandharvas and Apsara women. The women were so beautiful, but he did not like anyone of them.

Again, he started searching for an attractive woman. While searching he saw a buffalo (*MAHISHI*); that buffalo was strong with beautiful twisted horns, it was in shining black color, grazing, and hissing at times. Rambhodu saw this buffalo, and thought, “This buffalo is shining with black color, the horns are so beautiful and her face is so cute. I will take her as my wife”. He went near *Mahishi* and called her; *Mahishi* looked at him and exhaled from its nostrils. Rambhodu asked the *Mahishi*, “Will you marry me?” *Mahishi* replied, “Will you marry me by changing your form into a buffalo”? So Rambhodu changed his form to a bull and they touched their face, horns and their back hoof. They got married according to the ritual of Mahisha.

With excitement they wandered in different Worlds, like Heaven, Himalayas etc. One day Rambhodu took his pregnant wife to Patala Lokam by saying that, “My relatives and my parents are in this World. I will introduce you to them”. While they

were going towards their home, there were many bulls, which had the ability to change their form (Kamarupi). One among those bulls once went to Rambhodu's wife with a proposal to get married, but Rambhodu's wife denied the proposal. Since then, he developed a grudge on her. He saw Rambhodu's wife and recognized her. He was very angry and thought, "I proposed to get married to you but you denied my proposal and got married to a Demon". With anger and lust the bull came to fight with Rambhodu's wife. It got frightened looking at the bull and it started screaming.

Rambhodu become alert and wanted to protect his wife, so he came to fight with the bull. Both started fighting and they reached Earth and then finally reached Yaksha Mountain. The bull was very strong and born with the element of Demon so it hit very hard and Rambhodu fell down. Immediately the bull gored with its horns and killed Rambhodu. As the husband died in front of her eyes, Rambhodu's wife started screaming and shouted for help to rescue her from the bull who killed her husband. There were a few Yakshas who heard her crying and came there. They knew her and had a soft corner for her, as she was a *PATHIVRATHA* (a woman who is faithful and devoted to her husband). Yakshas shot the bull with half-moon shaped arrows. The bull's horns were broken it got injured, fell down and died.

Rambhodu's wife started crying looking at her husband and said, "I cannot live without you". Yakshas started consoling her saying, "The dead won't come back alive; you have to be courageous for the sake of the child in your womb. If you cry the pregnancy may be aborted. Do not cry". Rambhodu's wife was very stubborn and said, "I do not want to live without my husband, please arrange for the funeral; I will do *SATHI SAHAGAMANAM*" (in which a widow sacrifices herself by sitting atop her deceased husband's funeral pyre). Yakshas got sandal wood and stacked as a pile and placed Rambhodu's body on it for the funeral. They lit the fire. Flames were rising from that funeral pyre and Rambhodu's body was burning in the fire. His wife did *Pradhakshina* to the body (which was on the pyre) and before the Yakshas could catch hold of her she jumped into the fire saying "I cannot live even a minute without my husband".

As she jumped into the fire, two children came out of her womb; one fell on the ground and the other flew into the air and fell in the hands of a Yaksha. The child who fell on the ground was the first son. He was looking exactly like his father and mother, that is in the form of a bull, so he was named as *MAHISHASURUDU*. The one who fell in the Yaksha's hands was the second son. His body was so perforated and was bleeding from all the holes, so he was named as *RAKTHABIJUDU*. With Rambhudu's soul, Mahishasura was born and with Karambhudu's soul Rakthabijudu was born. Since Mahishasura was born to Rambhudu and a buffalo, (Mahishi) he took the form of a bull. In accordance with the boon given by Agni, he was in the form of his mother's race but he could take any form (Kamarupi).

Mahishasura came to know about his parents and his past through his grandfather Dhanuvu, hence, he had vengeance on the Gods, especially on Indra and that is why he did Tapas for Lord Brahma and got a boon. After receiving the boon, he went to Sukracharya and said, "Sukracharya, I got the boons from Lord Brahma, therefore make me the King and arrangements for me to ascend the throne of this Demon World", Sukracharya made him the King. Chikshurudu was made as the commander of the army, Tamrudu (Tamra means copper, he has a face with the color of copper) the treasurer. Asilomudu, Udharkudu, Bidaludu, Bhashkaludu, Trinethrudu, and Kalabandhakudu are great warriors and have big armies with them, so they were made as assistant commanders. Together with so many conquerors he became the King of the Demon Empire and he got the blessings of his Guru as well. Sukracharya said, "Now go and conquer all the Worlds, including Indra".

Mahishasura appointed a messenger and said, "You immediately go to Indra and tell him whatever I am saying to you now". "Oh Indra! You killed my uncle in the form of an alligator. I will forgive you for this. I am son of Rambhudu, I have super powers, I am blessed with many boons, this World is ruled by me, no one can kill me, you might know this, keep this in mind and if you flee from your kingdom, I will forgive you, otherwise I will invade you. Handover the Heaven to me, seek my refuge and go where ever you want. Otherwise, I will see to your end".

The messenger reached Indra and said, "I have come as a messenger from Mahishasura. You do not know about him, handover the Heaven to our King, or

you will die in the hands of our King in a war”. Indra was terribly angry with these words but he could not do anything because according to the *Puranas* killing or harming a messenger is not ethical. Indra started thinking about a plan of action for the future. He called for an assembly with the Gods and said, “Mahishasura is very strong by birth, he was blessed with boons by Lord Brahma and Agni, and so he is going to live for long and die only in the hands of a woman. Mahishasura has become terrible and he is of the impression that women are weak and so we cannot kill him. So now what can we do?” Everyone gave their opinions. When we are fighting with a very strong enemy, we have to be careful. Agni said he is strong, so let us make a peace accord with him. Lord Yama said we will lose our respect, Varuna said if we are defeated in the war, where can we hide? Better we search for those kinds of places.

Sage Bruhaspathi said, “In these conditions we are not going to get victory in the war and will be utterly defeated. It is always dangerous to use the medicines which we do not know; same way without knowing the strengths of the enemy we cannot go to war”. Indra replied, “I accept it undoubtedly but what is the future plan? Shall we flee from here?” Sage Bruhaspathi replied, “The great persons who are into meditation and yoga realize that the World is run by the grace of God, hence we have to rely on God, and our Gods are the Trinity. As we cannot win the war, my opinion is to take refuge in the Trinity. We will hold the feet of Lord Brahma, Lord Vishnu and Lord Maheswara. We will go to Them and take their opinions also. If we have support from Them, we can win the war easily”. All the Gods went to visit the Trinity. First they went to Lord Brahma and along with Him they went to Lord Siva, from there finally They reached Lord Vishnu.

Lord Vishnu listening to their concern said, “Mahishasura will not die except in the hands of a woman. The women who are there now cannot kill him. In his boon he said a woman who has to incarnate on her own and not from a womb and who has many powers only can kill him. Hence the Power of Goddesses, Lakshmi, Saraswathi, Parvathi, Sachi and others cannot kill him. Because he is not going to die, We cannot stop the war. If We stop, We will become lenient. So, We will fight the war. Once We are defeated, We will flee”. Lord Vasudeva is beyond all victory and

failure. When Hiranayakasipa invaded Vaikuntam, Lord Vishnu entered through the nostrils of Hiranayakasipa and hid in his heart. When Goddess Lakshmi asked about the same, he replied, “I have given a boon so I have to keep my promise. Until the time is up, and when the power of Tapas ends, I will come and kill him. Until he has that power we have to disappear and flee”. Therefore, all of them joined together and started the war.

Normal humans could think do the Gods also flee? When the time is bad everyone should be silent. When the good time comes, then we can show the power of knowledge. This is why elders say speak according to the time, power and place. *Puranas* say that we have to wait for the right opportunity. Mahishasura started the war with his great army consisting of Chikshurudu, Tamrudu, Dumralochanudu, Asilomudu, Udharkudu, Bidaludu, Bhashkaludu, Trinethrudu and Kalabandhakudu. The fierce war lasted for a hundred years. In these hundred years there was a tug of war. Mahishasura single handedly fought with the Trinity, Indra and Dikpalakas. No one was able to control or injure Mahishasura. Lord Vishnu used his *Chakram* that grazed Mahishasura’s body and returned back like Appadam (or Papad is a thin, crisp disc-shaped snack typically based on seasoned dough) Lord Siva used his *Trisulam* (trident), that touched his body and returned back like a limp object. Lord Yama’s *YAMA PASAM* (wields a noose with which he seizes the lives of people), Varuna’s *Mace*, Indra’s *Vajrayudham* (weapon equivalent to that of a thunderbolt in swiftness and destruction) touched Mahishasura’s body and returned back deflated.

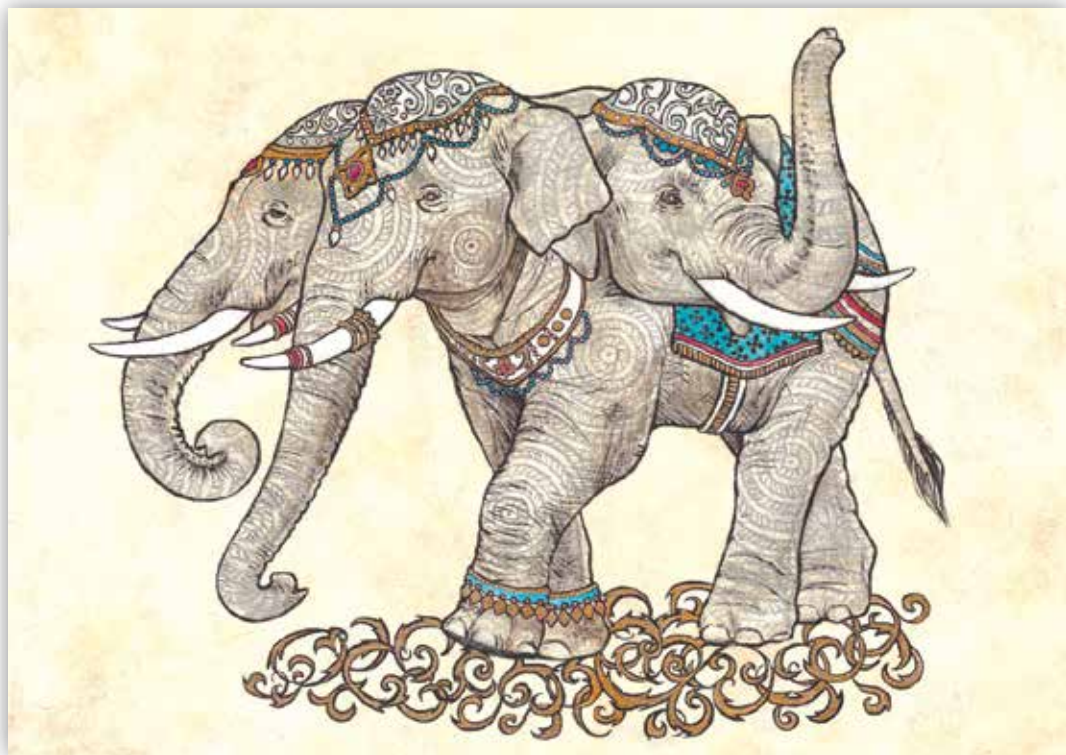
That is the power of the Tapas and no one can destroy the person who has done great Tapas. Mahishasura started throwing everyone with his horns. Indra and others fell in different places. They thought it is not good to fight the war so they started disappearing. Lord Brahma, who gave the boon, disappeared first with His swan, (even Lord Brahma cannot do anything as long as the power of the Tapas is there), Lord Vishnu disappeared on Garuda, Lord Siva disappeared on Nandi, and others who fell far away never returned back to the battlefield. All the Gods fled to different places. Seeing them fleeing Mahishasura was very happy and thought, “Now that all the Gods know about my strength and power, Dikpalakas and the other Gods left the battlefield”. He called upon his army. First was Tamra and he

gave him the position of Kubera, Chikshurudu was given the position of Agni, Bhashkaludu as Yama, Durmukudu as Nairuthi. Like this he put his men in the positions of Dikpalakas.



Uchchaihshravas

Mahishasura took the place of Indra. Indra left his *Airavatham* (elephant of the clouds) and *Uchchaihshravas* (long-ears or neighing aloud is a seven-headed flying horse, created during the churning of the Ocean of Milk. It is considered as the best of horses and King of horses). Mahishasura took the *Kamdhenu* ('wish-fulfilling cow', a miracle cow, who could give her owner whatever he desired), *Kalpavriksham* (is a wish-fulfilling divine tree) and captured the Apsaras, and ruled Heaven for many years. However, he got bored in the Heaven as there is no difference between day and night, no variety of foods. (Here is an interesting point. When Heaven is occupied by others or when the Gods leave the Heaven, the ambrosia (Elixir) will disappear to protect itself from Evils. Once the Gods return back the Elixir also appears. So other than the Gods no one can see the Elixir). On Earth there will be day and night, and one can eat different foods.



Airavatham

Hence Mahishasura deputed a few of his representatives in his place and reached Earth. There he built a great city named Mahishasura Puram (currently Mysore and Chamundi temple is the place where the Devi killed him). He brought some of the Demons to Earth and ruled this place for many years. All his representatives took up the responsibilities of Dikpalakas, like Chikshurudu took the responsibilities of Agni (fire) and did it. Finally, one day all the Gods joined together and went to Indra and said, “Indra we lost our positions, our responsibilities are being carried out by Demons, we are not doing Yagnas, we are not having proper food and you do not seem to be bothered about all this”. Indra replied, “I am also worried about these issues. My wife Sachi Devi, who never knew the heat of the Sun, is on Earth hiding in the woods, lying on the ledge under the roof of the house of a hunter. My children are hiding in different places, no ambrosia, no Yagna. Let us all go to Lord Brahma and seek a solution”.

Indra took all of them and went to Lord Brahma and greeted Him with devotion and said, “Deva You are born from a lotus; You are the one who wrote our destiny, in which You have written that the Demons would harm us and we should be wandering in the forests and suffering with hunger. Today we are in trouble only because of You. It has been said that no one can change the destiny written by Lord Brahma; Can You not change our destiny? What is this life? Every time, some Demon will perform Tapas and get boons and invade us and we lose our positions and wander in the Universe. Do we have to live with these problems forever? Do we ever have happiness? We too, like human beings, are disturbed by pleasures and sorrows. You have given boons to Mahishasura and with that he is troubling us. Without understanding our problems, You are sitting on the lotus and meditating. Please protect us”.

Lord Brahma replied, “Oh Gods! What can I do? Lord Vishnu and Lord Siva gave the responsibility to give boon to those who perform Tapas. I will become uncontrollable and yield to the one who does severe Tapas. Therefore, I give any boon, other than immortality depending on the Tapas. Mahishasura did great Tapas, so I have given him this boon that he will be killed by a woman. So, to kill him a woman has to come. I too do not know from where she is going to come. At present I am helpless. But I can give you a suggestion. Let us all go to Lord Siva and tell our problem and whatever He says we will follow”. All of them with Lord Brahma left for Kailasam (Lord Siva lives here). Lord Siva heard them, and said, “Even I am helpless. We will go to Lord Vishnu and most of the time He will take responsibility of protecting us, so We will go and surrender to Him”. All of them along with Lord Siva and Lord Brahma reached Vaikuntam.

Vaikuntam is a great sacred place and an extraordinary World with broad pathways. The pathways have divine trees on both the sides and there are *Kalpavriksham* with fruits. If anyone eats this fruit they will come out of the cycle of life and death. There are Hibiscus, Parijatham (they are not similar to trees on the earth) and creepers with beautiful flowers with divine fragrance. Veda hymns are in the form of Cuckoos. Each cuckoo represents one hymn. There were Sages Naradha, Tumbura and others holding lutes and playing them continuously and singing songs in celebration of Lord Narayana. There were Divine women who danced and played *Sriman*

Narayana's Leelas (Leela, is a Sanskrit word means “play,” “sport,” “spontaneity,” or “drama”) enlightening about His incarnations. They played different characters of God. One woman played the role of Lord Krishna, another the role of Goddess Radha. One takes Matsya role and the other Kurma and demonstrate what God has done in these incarnations. It is not easy to reach Vaikuntam. Only Yogis, and only those who do great Tapas can reach there.

The Gods were mesmerized by the beautiful nature on the way. Seeing the Divine women dancing, seeing the Kalpavriksham, inhaling the fragrance of the flowers, they reached Vaikuntam. They went to where Sri Maha Vishnu lives. This place had seven gates. After all these gates there is *ADISESHU TALPAM* (Adishesu King of all Nagas and Talpam is bed). Lord Vishnu sitting on this *Talpam* gives Darshan to all.



Lord Vishnu Sitting on Adishesha Talpa

The Gods, Indra, Lord Siva, Lord Brahma and others crossed six gates and reached the seventh one. There were two guards near the seventh gate. One is Jaya and the other is Vijaya. The Gods said, “We came along with Lord Siva and Lord Brahma for the Darshan of Lord Vishnu. Inform Lord Vishnu that we are waiting here for His permission. We will go inside once we get the permission”. Listening to this Vijaya went inside to inform Lord Vishnu and said, “Oh God! Devadeva! God of all the Worlds! Oh Demon Destroyer! All the Gods along with Lord Siva and Lord Brahma have come to visit You and are waiting near the seventh gate. Can I allow them inside with Your permission?” Lord Vishnu stood up respectfully saying, “Lord Siva and Lord Brahma came to visit me. I cannot sit and give Darshan”. Saying this He came out and invited them. Lord Vishnu has high respect for Lord Siva. There is no difference between Them. Lord Siva is Lord Vishnu and Lord Vishnu is Lord Siva.

Lord Vishnu came out, embraced Lord Siva and Lord Brahma and then He went inside with everyone and All of them sat comfortably. Lord Vishnu asked, “Now tell me why all of You came to visit Me?” Lord Vishnu knows everything but He wanted to hear from the other Gods. The Gods started telling, “Oh Deva! Jagannatha! Protect us. You know everything but still You are asking. Please listen. Mahishasura defeated all of us in the war. All the Worlds are under his control now. How long must we accept him as our King? We have to kill him and get back our Worlds and positions. Dharma is no longer followed and Yagnas have stopped completely, temples are destroyed, and if the same continues then we have to lose our culture and the Vedas. There will be no protection for temples and women. Looking at and knowing all these, do we still have to abide by this? You know and You have also seen it. Still are You not concerned about it? Won't You protect us?”.

Lord Vishnu replied, “Oh Gods! He has to die in the hands of a woman. The existing women cannot do it and we need an extraordinary woman to kill him. We will pray to the Goddess of *Manidweepam* to incarnate by taking the radiance from all of Us. A woman who has incarnated on her own in normal course, or born from the womb cannot kill him. Hence a Woman, who is created with the radiance of the Trinity and other Gods, will kill him. We will take out the radiance from Our Body”.

As soon as Lord Vishnu told this, a phenomenal light came out from the body of Lord Brahma. Lord Brahma is in the color of ruby, so the light was also in the color of ruby. It was shining bright, and this red light stood like a lump in the sky. Meanwhile a light emanated from inside Lord Siva's body. This light was in pure white color, it formed as a lump and it joined the radiance of Lord Brahma. (The red and white radiance joined together.) Meanwhile a light came out from Lord Vishnu's body and this light was in blue color. It formed as a lump and it joined the radiance of Lord Brahma and Lord Siva. The red, white and blue lights joined together.

As the lump was rotating, one side it was red, one side it was white and on other side it was blue, giving a strange and beautiful sight. At the same time a light came out from Indra's body, golden radiance from Kubera's body, color of dark cloud from Varuna's body and radiance from all the Gods' bodies came out in different colors. They formed as lumps and joined the previous lump. Within no time this radiance from all the Gods joined together and formed as a great, wonderful sphere. The sphere started rotating fast. The people who were looking at it felt dizzy. While the sphere was rotating, a shape in the size of a Himalayan Mountain emerged out of the sphere. While everyone was watching, that shape took the form of an extraordinary beautiful femininity that no one had ever seen.

With the radiances of so many Gods a beautiful Goddess *Jaganmatha* emerged. The meaning for having the attribute of being beautiful is to promote happiness. That is why Goddess *Jaganmatha* was called as beautiful. When we look at any form, we should feel surprised and happy. We should feel like looking at the form more and more and not be fearful. In this situation the Devi has been described as beautiful (*Sundari*), because everyone was happy looking at Her and not fearful. Everyone was surprised and happy to see the Devi in that form. She possessed all the *Trigunas* i.e., Sattvic, Rajas and Tamas. She had 18 hands and She was in the form of *MAHALAKSHMI*.

Goddess Lakshmi is Lord Vishnu's wife but Maha Lakshmi is different, with 18 hands and the one who destroys evil. It is also clearly stated in *Durga Saptha*



Goddess Maha Lakshmi emerging form the radiance of different Gods

Sathi that, “I am worshipping Goddess Maha Lakshmi who killed Mahishasura”. So, the Devi killed Mahishasura in the form of Maha Lakshmi. There is difference between Goddess Parvathi and Maha Parvathi (Kali), Goddess Saraswathi and Maha Saraswathi. Maha Saraswathi is the one who is the greatest super power. Goddess Maha Lakshmi is in three different colors; with the radiance of Lord Siva, her face turns into white color with eyes that are black, Lord Brahma’s radiance turns into lips and feet which are red in color, Lord Vishnu’s radiance turns into blue hair on her back, Yama’s radiance turns into black hair. The Sun as her right eye, the Moon as her left eye and Agni turned as her third eye. Kubera’s radiance turns into Maha Lakshmi’s nose. Teeth were formed by the radiance of Lord Brahma and they were like white jasmine flowers. Goddess Maha Lakshmi was formed by all these different radiances and Her body was radiating many lights in different colors and these colors were also changing frequently.

When Goddess Maha Lakshmi moved Her hands, each hand looked like thousands of hands, (Goddess Maha Lakshmi is showing thousands of hands and at the same time eighteen hands). The Gods started to praise the Goddess who emerged with great beauty and 18 hands. Once Goddess Maha Lakshmi had incarnated Lord Vishnu said to the other Gods, “Oh Gods! The Goddess incarnated with all Our glories, We have to provide Her with weapons to kill Mahishasura.

We All have to contribute for this; I will give my weapon first”. Saying this He created a *chakram* from His Chakra weapon and gave it to the Goddess. In the same way Lord Siva created a *Trishul* from His Trishul weapon and gave to the Devi. Indra gave *Vajrayudham*, Lord Brahma gave lotus flower, Kubera gave ear and arm ornaments. Viswa Karma created beautiful anklets in gold and studded them with small bells and precious stones. He also gave a beautiful chain to wear on her neck.

Himavanthudu (King of Mountains) presented Her precious stones. After giving he thought ‘The Devi has everything except a vehicle’. He gave a large lion with big fangs, as Her Vahanam (Vehicle). The lion was so large that the entire Universe can be placed on it and still there would be empty space. It had sharp fangs and a large mane. All the Gods provided Her with different weapons. Lord Brahma provided Her with Kamandalam. The Devi asked for a mace, Lord Vishnu created a mace from his *Koumodaki* Mace. Vishwakarma brought a big and beautiful bell and tied it to the neck of the lion. When the lion moved the bell made a sound as if thousands of bells were ringing at the same time. Now She was complete with a form incarnated from the radiances of all the Gods and holding the weapons acquired from them and sitting on a lion. All the Gods joined Their hands and greeted Goddess Maha Lakshmi and prayed to Her.

*Namah Sivayai, Kalyanayi, Santhayai, Pushtayai, Namoh Namaha
Bhagavathayai Namoh Devayai, Rudranayai Satatam Namaha
Kalaratracharyai, Thadhaambayai Indranayai the Namoh Namaha
Siddhaye Budhaye Thadha Vrudhaye Vaishnavaye the Namoh Namaha
Prudhvivayam Ya Sthitha Prudhvanya Na Gnatha Prudhvi Cha Ya
Anthah Sthitha Yamayathi Vandhe Thameesvareem Paraam
Mayayam Yam Sthitha Gnatha Mayaya Na Cha Thamajam
Anthah Sthitha Prarayathi Prarayithreem Namah Sivam.*

“You are the form of good fortune, wherever You are there will be good luck, we pray to You. Creatures will be happy and healthy when You are there. You are the Ruler and Mother of all the Worlds, You will be in the form of Lord Rudra’s Wife, Lord Vishnu’s Wife, Indra’s wife, Amba, Kalarathri, Siddhi, Buddhi, Vruddhi,

Vaishnavi, greetings to You. You are in the form of Earth with the name Vasudha and providing us all with life and stability. You are providing us with different metals, like gold, silver, copper, diamonds, coal and many other metals. We are growing the crops and trees with the water coming from the Earth. All these joined together is known as Vasu. You have all this in You so You are called as Vasudha or Vasundhara, greetings to You. You are within us and outside of us and You always protect us. Remove our problem and sadness by killing the evil and protect us from evil”.

The Devi responded to this prayer, “Oh Trinity! You have all invited me from *Manidweepam* with your glories and due to the boon given by Lord Brahma, I had to come. To destroy the evil and to save the Gods and the human beings I took this form. This form is not born from any womb, this form is a marvel and beautiful. In this form I am going to give happiness to the Universe, and will punish the evil”. Saying this She smiled. With Her smile she wanted to create happiness in the minds of the Gods and at the same time She has to punish the evil, so, She also roared loudly. With that sound the Earth first shook and rotated in the wrong orbit. Due this there were earthquakes, many villages were subsumed into the Earth. Mountains shook, Mount Meru broke, the oceans overflowed and many villages were washed away, the Sun’s brightness reduced due to this sound. Thunderstorms occurred, large numbers of trees collapsed and all the directions resonated with that awful sound. In few seconds the whole world trembled.

The Devi knew unless She made such a deafening noise the Demons will not be fearful. Unless they are fearful, they will not come to war and unless they come, they will not die. So, the Devi gave such a terrible roar. To punish the evil sometimes She will roar like this. At that time Mahishasura was sitting on the throne in Mahishasurapuram. As the roar shook the Whole Universe his city also shook and Mahishasura fell down from his throne. He got up and sat on the throne and adjusted his crown and called one of the Demons near him and asked, “What is this sound”? When we roar few races will tremble, now someone has roared, the Whole Universe has turned upside down. I am undefeated, but now I also fell down with this roar. Who made this sound? Go and find out who it is? Drag them by their hair and bring them to me. I will see to their end. If possible, you kill them then and there”.

The Demon replied, “Why bring it to you, I will kill and if it is not possible, I will drag this creature to you”. The Demon started to the place from where the noise had come. As the Demon was searching, he saw the Devi near Chamunda Mountain. He saw her with 18 hands. She was in the sky, sitting on a lion. She wore many ornaments and had a bowl of honey in Her hand and She was drinking that honey often. She and the lion were roaring ferociously. The Demon felt happy, surprised and at the same time was fearful and started trembling. The demon had the same feeling like how an individual feels when he sees a snake with a diamond on the crest. As the diamond on the snake’s crest will bring happiness due to its value, but at the same time the person is fearful about the poison of the snake. The Devi is beautiful but causing fear. This beauty made the Gods happy but the same beauty had caused fear in the Demons. The demon was a cruel soldier of Mahishasura and he actually came to see the person behind the roar and to kill. He rose up into the sky and went near the lion and bowed down unknowingly. Sometimes our mind tells us about the greatness of other persons, that is why the Demon greeted the Devi.

The Devi raised her hand and blessed him and asked, “Who are you? Why did you come here?” The Demon replied, “After coming here I do not know what to say. My heart is palpitating and my tongue is twitching. But I will still tell you, that there is a great King called Mahishasura, the King of Demons, and he is also the King of this Universe. He has many attributes like romance, heroism and others. From a longtime he is ruling this Universe but he is unmarried till now. After seeing you I felt there is a reason behind him to remain unmarried. He is passing his time with Apsaras because he did not see a beauty like you. Now you are the ultimate beauty and he is the best hero. Therefore, I think it will be good if you both get married. That is why by pulling all my courage together I came near you and am talking to you. Did you come on your own? Or have you been sent by the Gods? Do you have a husband? If you have, I will ask our King to kill him. After that you can both marry”.

The Devi laughed at him and replied, “You are a fool, you will not so easily understand who My husband is and who I am”. The Gods had sent me here by saying that, “Oh Mother! There is a demon bull by name Mahishasura and asked me

to cut his horns and throat and with that blood make us happy”. I am the Mother of the God’s; I came to kill the evil Mahishasura. But you are asking Me to get married to him. Whether to kill him or marry him I will consider. Go and send him here. I came to kill him, not to marry him”. The Demon heard this and started shivering and ran away from that place.

The Demon reached Mahishasura and said, “Oh King! I saw an ultimate beauty. Behind her beauty her aggression is visible like a cobra. The diamond on the crest of the poisonous snake will not be useful to us, same way she is beautiful but her aggression is like a Demon. She has the beauty and the demonic characteristics together. She came to kill you. She is Mother of the Gods. But I feel some how you can manipulate her and get her attention. You are a super hero, and you have many boons, She is also valiant and the ultimate beauty. She was in the color of gold and her face was white in color and her lips were red like rubies. You are like *KAJAL(Kohl)* (Kohl is an ancient eye cosmetic which is dark black in color), so you both are made for each other”. Mahishasura was surprised and said, “How can a beauty be awful?” He called his Prime minister, and said, “Oh Minster! He is saying something. I could not understand properly; go and find out who she is and if possible, arrange my marriage with her. I am suffering without marriage and if you like the way she speaks settle the marriage and come”.

The minister with two guards took some fruits, as he knows that the woman who has come is an ultimate beauty and She belongs to the Gods. After looking at the Goddess, unknowingly he felt devotion. From a distance he bowed to Her and greeted Her. It is very clear that depending on the other person our behavior and thoughts will change. Goddess *Jaganmatha* can cool fires, melt ice, soften the stones and change anything hence She is known as *PRAKRUTHI OR JAGANMATHA*. That is why the savage spoke softly when He saw Goddess *Jagadamba*. He said in soft words, “We have a King, his name is Mahishasura, I think You do not know; now he is the King of all the Worlds”. Through me he asked a few questions. The words which I am speaking now are the words of our King. He said, “Oh Beauty! Who are You? I heard that Your speech is very blissful; You have great valor. Why have You come? To know these things, I have sent my minister. I am the ruler of the

World and I am unmarried. I think you are also not married. But as Demons, we do not bother about whether you are married or not. Break the previous marriage and we can get married. I want you to be my queen and be the queen to the whole Universe”. This message is from our King and on his behalf, I am telling You.

The Goddess replied, “Oh Minister! You asked Me who I am? I will answer. I am the Mother of all the Gods. I divide My body into two parts and wander in the name of Kameshwari and Kameswarudu. Sometimes I am in the form of Shakthi, sometimes I am with attributes and sometimes without attributes, and my current form is known as Maha Lakshmi. Through the prayer of the Gods, I took this form to destroy the Demons”. Go to your King and tell him, “Oh Mahishasura! With the boons, you have done many destructive activities. Whatever it is I will forgive you. If you are surrendering this World to the Gods and go back to Patala Lokam, you will live for a few more years. If you are not accepting, I will see to your end. Convey this message to your King”.

The Minister replied, “That I have politely greeted you does not mean my King and I are ordinary. The Trinity were not able to fight with him, so They fled, and are hiding somewhere. Our King can kill anyone. So valorous is our King. You are a beautiful woman and you just came on a lion and have 18 hands and holding a few weapons. That does not mean you can fight with our King. Our King has an army, has boons, has power. You are alone. How can you fight with him single handedly? You are a single person and you are a young girl and seem to be just entering your adulthood. Your hands are so delicate. How can you fight? So unnecessarily do not say the words like war and fighting. If you get married to our King, you will be the best couple. He is dark in color and you are fair and it is the best combination”.

The Devi laughed and replied, “Yes, even I want to get married if he has valor, but only Kameswarudu can bear with Me. If your King thinks that he is Kameswarudu, ask him to do this. I have taken an oath that whoever defeats Me, I will marry him. If your King is able to defeat Me in a war, I will marry him and honor him with this garland. If I defeat him in the war, I will cut off his head and put it under my foot. If he defeats Me, he can marry Me or else he has to marry death. Go and tell him

this and bring him here. Henceforth if you continue talking, I am going to injure you”. Hearing this the minister came running back to his King Mahishasura and said, “Oh King! I do not think you both are going to get married. I never thought I will come back safely. That woman is no ordinary woman. By looking at her we are happy, surprised, devotional and at the same time fearful. Talking to her generates different feelings. I have fled from that place. She is going to marry only a person who can defeat her at war. Now it is your wish”.

Mahishasura arranged a meeting with the Ministers and army commanders and said, “Why a woman wants to battle with me, She took oath that She will get married to whoever defeats Her, it is somewhat surprising. What is our next plan of action?” Virupakshudu replied, “One innocent woman who does know about you came to battle with you. She does not know about your abilities and strengths and thinks that she can fight with everyone. Lastly, we will send Tamrudu as a messenger. Tamrudu is treasurer and at the same time has valor. Send him as messenger. If that woman is not listening to him also, then we will think about it seriously”

Mahishasura sent Tamrudu. Once the Goddess saw Tamrudu She said, “Your King has to come and battle with Me. I am not going to marry anyone”. Saying this she laughed loudly. Tamrudu was afraid hearing this laughter and fled from the place. Tamrudu reached Mahishasura and said, “This woman is not submissive, we cannot control her”. Mahishasura thought for a while and sent Durmukudu and Bhashkaludu for battle. Both are great and valorous; they took a large army and challenged the Goddess. There was a fierce battle; firstly, Durdharudu was killed by the Devi, then She killed Durmukudu and lastly Bhashkaludu. The remaining army started trembling and fled from there and went back to their King Mahishasura and said, “Oh King! The warriors Durmukudu and Bhashkaludu and their assistant Durdharudu died in the battlefield. Just a few of the army are left, so we fled to give you this information”.

Now Mahishasura chose Tamrudu and Chikshurudu for the battle. They also left with a huge army to the battlefield. There was a fierce battle for two and half hours. First Goddess beheaded Tamrudu and later stabbed Chikshurudu with a Trishul.

After their death, Mahishasura sent Asilomudu and Bidaludu, but within no time the Devi killed both of them. Finally, Mahishasura thought, “It is not worth it to send someone to the battlefield, I will go myself.” Thinking so he started for the battlefield with a huge army. He reached the battle field and he saw the Goddess in the form of *PARAMA SUNDARIMANI* (Ultimate beauty) on a terrifying lion. Mahishasura was shocked looking at her and thought, “Such a beauty with this delicate body killed so many people? Is it real? He came near her and said, “Oh Devi! Your beauty and your battle skills are contradicting with each other. I do not think you are fighting; my suspicion is that our army were killed by the Gods who are behind you in an invisible form. Tell me the truth; Are you really battling with my army? Or acting as if you are fighting and the Trinity or Indra in invisible form killing my army?”.

Hearing this the Goddess replied, “No one is here, I am alone and there is no one here to help Me kill your army”. Mahishasura was surprised and said again, “You and me have great valor. Why should we fight? It is better if we get married so that we can control everyone in this Universe. Once we get married, I will have the ultimate beauty with me and you will have all the Worlds under your control. All the wealth and Worlds will be under your foot and you will be near my feet”. Listening to this the Goddess said, “Oh Fool! I have told many times, but I will repeat it again. I can marry only *PARAMA PURUSHA* (Supreme omnipresent), as I am *PARA DEVATHA* (the supreme Deity). Accepting Me as a wife means that My Power must become the Ultimate Man, known as Kameswarudu, then I will be Kameshwari. We both joined together is one Energy, so in this life you cannot marry Me. Energy will always attract energy. You have the Tamas energy which is going to be destroyed. Hence come and battle or go back to your Patala Lokam”.

DEVI BHAGAVATHAM XV CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



CHAPTER 16

KEY POINTS

Story told by Mahishasura to the Goddess

Who are Simbhudu and Nisimbhudu?

How Kali incarnated?

Why the Devi was accompanied by Kali?

What are the Ten Energies that came from the Devi?

What was the conspiracy of the Demons?

Why Kali compacted Sivaa?

Om Sarva Chaithanya Rupaam, Thaam Aadyam Vidyancha Deemahi
Bhudhim Yaanah Prachothayath

Goddess Jaganmatha with the intention of protecting the Gods and Dharma was determined to kill Mahishasura. She reached the city of Mahishasurapuram and killed all his followers. Mahishasura himself came with his remaining army to battle with the Devi. The other meaning for the word Mahisha is fool and thickheaded person. One who does nothing but eat food, defecate and has lust is also called as Mahisha. The general characteristics of bulls are that they are hardworking and they help mankind in farming and other sectors. Some individuals who see every creature with aesthetic lust and obsessed on getting benefit from everything are also considered as Mahisha. Mahishasura had all these qualities. He looked at the Goddess from a distance and was attracted by Her beauty. An enlightened one will

see Mother's beauty in a woman but an ignorant will develop lust on them. These fools see the Goddess in temples also with worldly beauty, but a scholar will perceive God in every living being.

Ideas come depending on the culture. Cultured people can see the Devi in stones, trees and even in cows but only fools will see physical beauty in the Goddess. Mahishasura was such a person, so he developed lust on the Devi, but in contrast the Gods had considered Her as Goddess *Jaganmatha* (Mother of the Universe) and so worshipped Her. This is why Mahishasura told Her, "I will be your slave from this day onwards and will do whatever you ask me to do. I will serve you, look at my face, show mercy on me, sit on my thigh and rule this Universe. Why to battle? What is the advantage of waging a war? One has to die in the war. Instead, if we both are united, we will benefit from it". Saying so many things he pleaded with the Goddess. Hearing all this the Devi smiled at him and said, "I can marry only *PARAMA PURUSHA* (Supreme Omnipresent), as I am *PARA DEVATHA* (the Supreme Deity). I am the great radiance of Fire, so only Kameswarudu can withstand me, as fire can accept only fire. You are a fool; hence if you touch me, you will be burnt to ashes. Think about your body, it needs food and it is home for sweat, urine and feaces. Why have attachment to such a body? If you go to Patala Lokam, I will forgive and forget the betrayal you have done to the Gods. I will try to give you salvation, so that you do not go to Hell. I will tell you the reality; with my valor all your followers died, only you have been left".

Mahishasura was educated and had good knowledge. He replied, "You have beauty and valor, but you do not know how to live. You are innocent, you are a beauty with intelligence. I will tell you a secret. Listen. Once Simhala kingdom was ruled by King Chandrasenu; he had two daughters, namely Mandodhari and Indhumathi. Both the daughters were very beautiful. The elder daughter was even more beautiful as if the beauty from the whole Universe was extracted, melted and molded into her form. One day the King called her and said, "Mandodhari, you are educated and grown up. I want to search for a bridegroom for you. King Sudhanvudu is ruling Madhra Kingdom, his son is Kambhugreevudu. He is very handsome, intelligent and a great scholar. Many people approached me with this proposal, you both make

a very good pair, both are educated and beautiful. If you are interested, I will call the groom and arrange for the marriage’.

Mandodhari replied, “I do not want to get married; I do not want a husband and I do not want any relationships. I want to live by practicing celibacy. With marriage, someone will come into my life, from then I have to fulfil his wishes, with that I lose my freedom. I do not like someone’s command on me. Scholars have said that freedom is a birth right. Women have to waive their freedom with marriage, so I do not want to marry. I want to fight for the rights of women. We are two daughters for you, I am the elder one, so I will rule the kingdom in the best way and be happy. With marriage there will be irritation with husband, sister-in-law will tease, mother-in-law will ask me to work whole day and father-in-law may scold me. Sometimes all of them joined together may try to harm me, so I do not want to marry. Husband may be good for some time and he may get into addictions or other behaviors. There will be complication at the time of pregnancy and delivery, my beauty will not last after that.

Even otherwise let us think everything is going on fine. I am married and had children. What if I die? Once the wife dies the husband will get married. So, my husband’s second wife will abandon my children. If my husband dies then widowhood is the ultimate grief. I have to be without *Sindoor*, (traditional vermilion red or orange-red colored powder usually worn by married women along the parting in their hair on the head. *Sindoor* indicates a woman is married and ceasing to wear it usually implies widowhood.) I have to bear with all the rituals after the death. Why should I avoid wearing bangles and all? I do not want to subject myself to so much suffering”.

King Chandrasena was surprised with his daughter’s argument. He said, “Oh! Child. Marriage and family is not all about troubles and having children. Couples are like Lord Siva and Goddess Parvathi. They have to follow the Dharma and lead an ideal life. If everyone decides not wanting to get married, then how will the creation continue? Scholars have described *Gruhashthu Ashram* is the best among all the ashrams. So, you also accept this *Gruhashthu Ashram*”. Mandodhari replied, “Whatever you say, I am not convinced”. The King tried to convince her but could

not succeed, so he also abandoned the topic. Four years passed. One day Mandodhari was plucking flowers and wandering in her garden with her sakhis (companion).

One of the sakhis who belonged to the Sairandhri race was tying the flowers and making garlands. They also extract sandal paste, prepare perfumes and give them to the King's family. They are trained in preparing perfumes with different products like sandalwood, clove, cardamom, camphor and other products. They are experts in making body packs which will give relaxation and fragrance to the body and will stay on for a few days. This race will follow particular rules and rituals. They never eat the leftovers. Husband, wife and children will live together in the palace. They are a very sacred race, that is why Draupadi (wife of Pandavas), also introduced herself as Sairandhri when she took shelter in King Virata's Kingdom.

While Sairandhri was tying the flowers and Mandodhari was walking in the garden they heard some sounds next to the compound wall. Mandodhari said, "I hear some elephants trumpeting, sound of horse's hooves, go and check what is happening outside the compound wall of our garden". Sairandhri came out and she saw a great army marching there. This army was of four types comprising of elephants, horses, chariots and by foot. A King came with his army to Simhala kingdom. Sairandhri came back and told Mandodhari, "A King with his large army has come to our kingdom". Mandodhari was curious to know who it was. The kingdom was an island. Why would a king come to an island? So, she came out and saw the King.

The King also saw her and by looking at her he was astonished and he stopped the chariot and got down and said, "Oh Beauty! Who are you, I am the King of Kosala. King Chandrasena invited me to tour his kingdom and I have accepted his hospitality, so I have come with my army. I am going to stay here for a month. In this month I want to visit all the important places of this kingdom and go back to our kingdom on ships. Just now I became the King of Kosala and started ruling and I am young". Mandodhari turned to Sairandhri and showed a gesture that she will not talk to men and requested her to answer to his questions. Sairandhri turned to the King and said, "Oh King Mandodhari! Will not talk to young men, that too

with Kings who are governing, with an impression that they are filled with lust. She is Mandodhari, the eldest daughter of King Chandrasena”. The King was surprised and said, “I heard about Mandodhari from many others. They said she is the most beautiful, but now that I saw her directly, if she becomes my wife my life will be blessed. Oh Mandodhari! Why do you want to talk through Sairandhri? You can talk to me directly.

Do you know who I am? I am born in the Clan of Surya and in the Ikshvaku race. I am of great valor, my name is Veerasenu. Everyone compares me to Manadhata; he is the most handsome in our race. I am told that I am also equally handsome. With this explanation you might have understood about me. I rule a kingdom and actually I should not praise myself. But when compared with your beauty I am more handsome than you. Your father might have invited me to arrange my marriage with you. If you marry me, I will take care of you. I will make you sit with me on the throne, I will obey whatever you say. Why cannot you become the most loved person in my life?”.

Mandodhari looked at him and said, “All men are the same. They see a woman and think and talk about marriage. I will not get married in this life. I am interested in doing Tapas.” She instructed Sairandhri to advise King Veerasena to leave the place. Sairandhri replied, “Why cannot you think once about Veerasena?”. But Mandodhari did not listen to Sairandhri and repeatedly she was asking the King to leave the place. Veerasena did not stop his efforts to convince her. As the time passed by Mandodhari started humiliating the King by saying, “All men are filled with lust, you are also the same, and you are a fool”. Hurt and upset by the words of Mandodhari, Veerasena thought, “Why should I convince her when she is abusing me? I do not want to stay here for a month. As long as I am here her words will be hurting me”. Thinking so he did not go to the capital city and he returned to his kingdom.

The time passed for another four years and King Chandrasena’s second daughter Indhumathi, entered into adulthood. King Chandrasenu wished to get her married. So, he arranged for a *Swayamvaram* (“Swayam” means self and “vara” means

groom, selecting groom on her own). The King sent an invitation for all the Kings about his second daughter and invited them for *Swayamvaram*. Nearly 1600 Kings from different countries reached there. All of them assembled in one place and he gave a garland to his younger daughter Indhumathi. Mandodhari accompanied her sister. Among them one youngster named Charadeshnudu was from Madhra Kingdom and he was looking all around in the assembly. As he was looking around, he saw Mandodhari and at the same time she also saw him. After looking at him Mandodhari felt, "It would be better to marry him". As she was stubborn about not getting married earlier, she could not express her feelings.

Meanwhile Indhumathi had chosen Surupudu as her husband and garlanded him. Surupudu was of great valor and they both got married. Mandodhari, who never got an opportunity to see a wedding saw her sister's wedding. Mandodhari saw the glories in the wedding, the rituals followed and she started liking them. One day during the wedding festivities Mandodhari called on Charadeshnudu whom she saw at the Swayamvaram and said, "Many want to marry me. I thought of not getting married forever. I saw you at my sister's *Swayamvaram*. Will you marry me?" Listening to this he was so surprised and asked, "Is this real? So many are waiting to get married to you, but you want to marry me." She asked him, "What is your name?" He replied, "My name is Charadeshnudu".

Mandodhari went to her father and informed him about Charadeshnudu and her interest in getting married to him. The King was shocked and said, "I heard so many bad things about him. He is addicted to alcohol and women, and he is an underling. All these days you did not want to get married and finally you want marry this immoral person?" Mandodhari replied, "No Father, he is a very good person. You do not know about him properly; you are always interested in wealthy persons". Once a person makes a wrong choice especially in marriage it cannot be reversed. Without knowing being cheated is an entirely different scenario, but knowingly making a wrong choice is not acceptable. The story of Mandodhari narrated by the Demon Mahishasura is applicable to the present generation also. The intention of Sage Vyasa in referring to this story is that, good things can be learned from both good and bad people. He mentioned here that, "If a child is telling good, we have to

take the advice, if a fool is telling good then also, we have to receive it. Good things can be received from anyone”.

Finally, Mandodhari got married and left for Madhra kingdom. After a few months she saw her husband with another woman. She was very angry and asked, “You promised that you will not look at another woman but now what this is?” Charadeshnudu replied, “I have 2000 wives before you”. She was shocked and she did not know how to change him. Within a few days she saw Charadeshnudu roaming with a servant maid. That time Mandodhari felt, “This person does not have ethics and morals and is addicted to women; so now I will break this relationship. At the same time, I cannot go back to my parents as they may say something. I do not want to commit suicide as it is a great sin, so I will stay in this garden without having any relationship with others in *Sanyas Ashram*. I will stop eating food and die”. Thinking so, she sat in the garden without taking water or food, only doing meditation and finally died.

So, “Oh Beauty! When the opportunity arises to get married to a better person you have to accept it, otherwise will you be like Mandodhari. Now I think you understood why I narrated this story. If you are not getting married to a handsome and valorous person like me then you will also die like Mandodhari. What do you say”? the Devi smiled and said, “Your story is very nice, but you have narrated it to the wrong person. Any way you are a warrior and you want to marry me. To marry, you have to defeat me in war. In the battle you should have the strength to tolerate the power of my arrow, then I will think about marriage. Win me in the war and then I will marry a handsome person like you. Whether it is good or bad I took an oath that I will marry a person who will defeat me at the battlefield, so combat with me”. Mahisha again said, “You are not listening to me, you will become like Mandodhari”.

The war started. Mahisha can change his forms so he was like a bull sometimes, moved hills with horns and threw them at the Devi. The Devi broke these hills into large stones with Her arrows. Sometimes, he changed into a lion, elephant and other dangerous animals. By changing his form, he continued fighting with the Goddess.

As the battle drew closer to sunset, the Gods prayed to Her, “Oh Devi! In the evening the Demons will have more power, so without much delay, kill Mahishasura immediately”. We are children to the Devi so She likes to play with us. Mahishasura was also Her Creation. She was also playing with him, otherwise She does not need much time to kill him. The Devi accepted the prayers of the Gods and took the bowl of honey, sipped it and She used the *Chakram* on Mahishasura. The *Chakram* swiftly cut the head of Mahishasura. His head rolled on the ground. His body fell on the ground like a big hill and the blood from his body oozed, just as the water gushes out from a broken hill in the color of the minerals it holds. The blood flowed on the streets like rain water.

As Mahishasura died, the remaining Demons prayed to the Goddess, and said, “We will not fight with You. As our King ordered us to take part in the war we came here. We are innocent”. Saying this they again prayed to the Devi and left for Patala Lokam. The Gods were very happy and they prayed to the Goddess.

Oh Devi! In the form of Lord Brahma you do Creation, in the form of Lord Vishnu you do Sustenance and in the form of Lord Siva you do Dissolution, greetings to You. You have all these powers, greetings to You. Lord Vishnu, Lord Siva and Lord Brahma do their tasks only when You are with them. Without Your Energy Lord Brahma cannot Create, Lord Vishnu cannot Nourish, and Lord Siva cannot Destroy. The fire burns which means that Burning Energy is Yours, the Moisture Energy in Varuna is Yours, and Air is blowing only with Your Energy. You are the provider of Energy to all the five elements of nature, greetings to You. Sun as Your right eye, Moon as Your left eye and Agni as Your third eye. Your face is glowing like a moon, the Earth is like Your foot, the oceans are in Your body like fluids, and trees are like hair on Your body. Hair on Your head is Sky, like this we can see the whole Universe in You. In Your toe nails we can see many incarnations (Matsya, Kurma, Varaha and others) and many worlds and living beings. The one who can keep so many worlds in the toes, killing this villain is not a big task for You and You have done it as a game.

The Goddess said, “Oh Gods! I am the Energy filled in the whole Universe. I do not have Attributes, Forms or Karma. I am an unlimited Energy, Omniscient and I am

a friend and enemy to Myself. I am the man, the woman and the impotent. Whether it is Lord Vishnu and Goddess Lakshmi, Lord Siva and Goddess Parvathi, Lord Brahma and Goddess Saraswathi, all are My forms. Whoever surrenders to Me I will take their responsibility. When you have trouble think of me, I will be there within no time and fulfil your wishes. You can come to Me whenever you want. Whoever worships Me can have my Darshan. Usually, I will be available in the Himalayan Mountains easily. My super energy is in the Himalayan Mountains. Whoever come to these mountains can have My Darshan within minutes”. She said all this and disappeared and reached *Manidweepam*.

This is the sacred story of the Devi. After listening to this story, the next day the devotees should worship the Devi before the sunrise. After taking head bath, worship has to be done for the Devi Idol or to the Picture with Jasmine, Champaka flowers and the *Bilva* leaves. The Devi likes *Bilva* leaves so performing Puja with it is a must. When you worship the Devi with *Bilva* leaves you will enjoy all the luxuries, like getting food and sleep on time, the tasks initiated will be completed on time and will be happy most of the time. After leaving the body the Devi will give the best World; one that cannot even be described. They will reach the abode of the Devi. The leaves from the *Bilva* trees in the temples should not be plucked for the purpose of worship by anybody or everybody. The leaves from the *Bilva* trees can be used for worship only by the priests of that temple. Also worshipping without devotion is waste.

So, while worshipping with Jasmine, Champaka and Bilva leaves the devotee should say, “Oh Devi! We will get all the luxuries on the Earth and we will join You if we worship with Bilva leaves as stated by Sage Vyasa in *Devi Bhagavatham* in the 5th Division, 20th chapter, at the 7th hymn. Hence, we believe his words”. The devotees should have faith in the Devi and worship Her. So, we have to be very attentive and careful and should have faith while worshipping the Devi with these flowers and leaves. If we worship with faith the Devi will bless us with wealth, otherwise also the worship will give the benefits, but not as much as you should get and the individual may suffer from diseases. No one needs to invite you for the worship or to listen to the *Puranas*. People knowingly not attending the *Puranas* or the Devi’s worship

will be born with different diseases which can be avoided. So, once you come to know that the *Devi Bhagavatham* is being recited at a place near you, attend it. Worshipping the Devi with devotion, listening to *Puranas*, gives salvation. However, those who work or engaged in activities that are important, can be exempted.

After the Devi left, the Gods called on King Satrugnu, who belonged to the Ikshvaku clan and ruling Ayodhya at that time. The Gods told him, “All the Kings were hiding with fear all these days and now that Mahishasura is destroyed you come back to Ayodhya and rule this Universe”. Satrugnu became the King. He was a devotee of the Devi. His enthronement was done by Lord Indra and the other Gods. Under his rule the world was happy and prosperous. When a righteous person rules, the rains will come on time to an optimum level. The Earth was filled with grains and wealth, the trees were with flowers and fruits, the cattle were happy, rivers flowed copiously and Earth was like Heaven. Mankind was living happily, without disease, jealousy and they were in solidarity and had respect for the Vedas. The people were not stingy, complaining, greedy, dull or lazy. It looked like the Dharma was on four pillars. This period continued for 1000 years.

With afflux of time, like sorrow comes after happiness, unrighteous comes after the righteous, after a period of 1000 years two young Demons came out from the Patala Lokam. They belonged to the Dhanuvu Clan. One was Simbhudu, another Nisimbhudu; both were twin brothers. With the encouragement of Sukracharya they came to Earth. Sukracharya told the brothers that the Gods plotted against Mahishasura and killed him. They have to get a boon of immortality to destroy the Gods. They reached Himalayas and did Tapas without eating food or drinking water. Sukracharya reached there and said, “It is not a lucky place for demons to do Tapas here. Mahishasura did Tapas here got boons but still died, so this time you go to Pushkar (is a city in the Ajmer district in the Indian state of Rajasthan) and continue your Tapas. In this place you will get the blessings of Lord Brahma easily”.

Once a lotus fell down from Lord Brahma’s hand. The ground cracked and the water gushed out. The water formed as a pond and it is named as Pushkar (Another name of Lotus). This pilgrimage place is near Ajmer, actually known as *AJAMARAMU*,

Aj is Lord Brahma and *Maramu* is place, as the time passed it has become Ajmer. In this most lovely, wonderful and divine place, we can see the first temple for Lord Brahma. (There are only three Lord Brahma temples in this world. The others are, one in Kashmir and other in Chebrolu, (Guntur district in Andhra Pradesh)). If anyone tries to build a temple for Lord Brahma, it will not get completed and the person will go to Hell. It was a curse given by Lord Siva. There is also a temple for Goddess Gayatri located in this place. Goddess Gayatri entered Earth through this place.

Simbhudu and Nisimbhudu reached there and daily took a holy bath in the Pushkar lake and continued Tapas for Lord Brahma. They did Tapas for 10,000 years. Lord Brahma appreciated their Tapas and said, "I am pleased with your Tapas, please ask whatever you want". The brothers fell at the feet of Lord Brahma and prayed, "Oh Deva! You are *Karuna Samudra* (Sea of mercy). There is no other God like you who immediately gives Darshan to Demons and blesses us with boons. You are like *Kalpavriksha* (wish fulfilling tree) for a Demon, which is why our Guru talks about You again and again. After You, Lord Siva has mercy on us, but Lord Vishnu has hatred on us. That is why we did Tapas for You. The fear of death is the utmost fear for living beings and we are also afraid of death. Everyone is worried about their belongings, their property and the pain of leaving their breath. We are also worried about all these, so please bless us with the boon of immortality".

Lord Brahma smiled at them and said, "What is this boon? You are asking for an unquenchable desire. Once born every creature should die. Immortality is not possible for those who took birth. I cannot bless you with the boon of immortality. Do not ask for such wishes. Lord Vishnu has created a discipline for the World; that is, once born they have to die. There is a system of cycle of birth and death and We have to follow it. We cannot break the cycle of birth and death; hence ask for some other boon". Simbhudu and Nisimbhudu thought for a while, "Women are weak, so they cannot do any harm to us or kill us" so, they said to Lord Brahma, "We should not be killed by men of any race. Give that boon. We should get death only through women and not by any other mode". Lord Brahma accepted for the boon and said, "You will get death only because of a woman". Saying this He disappeared.

Simbhudu and Nisimbhudu, reached their world and met their Guru. Sukracharya enthroned Simbhudu as King and Nisimbhudu as Crown Prince. Sukracharya, called upon Chandudu and Mundudu Demons from Patala Lokam. Sukracharya ordered them to be at the service of Simbhudu and Nisimbhudu with their army. He also said, “Simbhudu and Nisimbhudu are the leaders of Demons”. There was another Demon named Dhumralochanudu; his body was in the color of ash. He had a great army (One Akshauhini comprised of 2,18,700 warriors) and he himself was a great warrior. He was appointed as Assistant for the Army Commander. Rakthabeejudu also joined the team (he was the twin brother of Mahishasura). He was also a great warrior and he came with his army and started serving the King Simbhudu and Prince Nisimbhudu. All the Demons joined together and a great Demon army was formed. Sukracharya ordered them to invade the Gods and win on Them.

The Demons invaded the Gods and won the battle. All the Gods left their Worlds and fled. Once the Gods left Simbhudu and Nisimbhudu occupied Heaven, Earth and Patala Lokam and started ruling all the three Worlds. The Gods went to Bruhaspathi and said, “Guru, is there a ray of hope for the people who are in trouble. You are protecting us whenever we are sad or worried. We got defeated in the battle with the Demons. Protecting us is Your responsibility now”. Guru Bruhaspathi replied, “Indra, this World is in the control of the Devi. She is running this Creation. To impress Her there is one way, which is in the Mantras. Mantras are in the Vedas. If you worship Her with this mantra, She will be pleased. We are not independent and with the blessings of the Devi, we can do anything. I will give you this Divine Mantra. Receive this mantra and go to the Himalayas (already the Devi informed that She will appear whenever the Gods call Her. But She will appear quicker when prayed to in the Himalayas) and chant *NAVARNAMANTRA*. This is a very sacred Mantra specified in the Vedas.

OM AIM HREEM KLEEM CHAMUNDAYAI VICHCHE

“Chant this mantra with devotion. She will save you all”. All the Gods with their Guru went to the Himalayas and chanted the *Beejaksharams* with devotion. In between they also did Sthotram, (prayer) “*Oh Jaganmatha! You are the Ultimate*

God for all the Worlds. You are Eswari, who rules the whole world. You are the presiding deity for our lives. (If You are there with us, we will be alive or we are equal to the dead). You are always happy and You give happiness to us. You destroy the demons; You fulfil the wishes of mankind and You are like Kalpavriksham for them. With our devotion You will easily show Your grace on us. We cannot count Your names, You have many attributes, names, incarnations, You are the form of energy, and You are the one who creates all living beings, nurtures and destroys. You are Sruthi, Smruthi, Dhruthi, Mathi, Medha, You are the wealth and You are the poverty, You are the knowledge and ignorance, forgiveness, yoga, sleep, kindness. Everything is You. Please protect us now”.



Goddess Devi and Goddess Parvathi

While they were doing the prayer, Goddess Parvathi reached Himalayas to pray to Lord Siva. Goddess Parvathi was about to take bath in the River Ganga. When all the Gods were praying, Goddess Parvathi asked, “Oh Deities! Whom are you praying to? Is it to me or some other God?” Goddess Parvathi was in amazing color, like gold mixed in white color (Gowra Varnam). That is the reason She is called as Gowri. The five elements of nature are the fundamentals for

forming of all the cells. Human body is a combination of five types of cells and is filled with these five elements. Once the human dies, these elements will leave the

body and merge in nature. These five elements of nature like earth, sky, wind, water and fire were born out of the Devi. A bright and shining Deity came out from Goddess Parvathi. The Deity told Goddess Parvathi, “Oh Parvathi! They are praying to Me. Maha Lakshmi, Maha Saraswathi and Maha Kali originated out of Me, and You are one part of Me. I am the Ultimate Energy *PARASHAKTHI*. I spread across all the Worlds. I am in *Manidweepam* as well as everywhere. They are praying to Me, the energy in You, came out in My form”.

The Energy that came out from Goddess Parvathi was glowing like millions of lights. She, as an unparalleled beauty appeared on the lion with 18 hands holding Conch, Chakra, Mace, Lotus and other weapons. As soon as this energy came out of Parvathi, Goddess Parvathi turned into soot black in color. From that time, She got the names of *KALARATHRI* and *MAHA KALI*.

The Devi said, “Oh Parvathi! I need Your help in the war. To help Me I have changed Your color into black. From today You will be helping Me in the name of *KALIKA*. We will help the Gods, by killing the Demons. The Demons will be mesmerized by My beauty and You can threaten them. Goddess Kalika changed her form. Her body filled the Earth and Sky, and She was having four hands holding Sword, Trishul, Skull and Honey and started walking. While Kalika was walking, the Earth trembled. Goddess Kalika reached Meru Mountain and the Devi followed her on the lion. The Gods said, “Oh Mother! We will be there in the invisible form and watch but We cannot join You”. The Devi accepted it.

Goddess *Jaganmatha* reached the River Mandakini and laughed ferociously. With this laugh the Worlds missed their orbit. At that time Simbhudu and Nisimbhudu were watching a dance performance of the beauties. As the Worlds shook due to Her laughter, the beauties who were dancing fell down and Simbhudu and Nisimbhudu’s thrones also trembled. They called a guard and said, “The Earth was calm and cool. Suddenly there was a terrifying sound. Our thrones trembled, the beauties who were dancing and others also fell down with that sound. Even we were fearful for a moment. Go and see who was responsible for this sound”. The guard saw and came back shaken and said, “Oh King! Near the Himalayas I saw a beautiful and a terrible thing. A Gorgeous woman with 18 hands was sitting on a

Lion. We were amazed by looking at Her and She was very beautiful. Since you and Nisimbhudu are not married, we thought one of you may get married to Her. With that intention we tried to reach Her. But one Maha Kali (Goddess Kalika), soot black in color covering the entire Earth and Sky appeared in front of that beautiful woman. We felt that She was like a thorn below an awesome fruit. If you remove that thorn, you can own the fruit. You kill Goddess Maha Kali and marry that beauty, but looking at Kali, we were terrified and ran away from there.

Listening to this Simbhudu and Nisimbhudu were surprised and said, “It is amazing to hear about a beautiful woman with 18 hands, coming on a lion and accompanied with another terrifying looking woman. It seems to be very confusing. Hopefully this is not conspiracy of the Gods”. Saying so Simbhudu called Dhumralochanudu and said, “Dhumra you have valor, so this time you go as a messenger. If there is a gorgeous woman beyond Kali, make her as my wife”. Dhumralochanudu took his sword and with a small army reached the Himalayan Mountains. Looking at the gorgeous woman he was amazed and became dumbfounded. After a few moments he recovered and said, “Oh Beauty! I came here to tell you, the Patala Lokam, Earth and Heaven are ruled by brothers by name Simbhudu and Nisimbhudu. Simbhudu is King and Nisimbhudu is the Crown Prince, both are very handsome. The King Simbhudu wants to get married to you; we are all impressed by your beauty and our King Simbhudu will also be attracted to you. You are gorgeous and Simbhudu is handsome and a warrior too. So, you both get married. Who is this black woman to give permission? I will grab her hair and cut off the head and kill her. So that I will take you and you can get married to our King Simbhudu. This Kali is a barrier between you and our king Simbhudu. I will remove this barrier. What do you say?”

Listening to this the Devi laughed and said, “What you said is true, She is a barrier. Your King Simbhudu wanting to marry Me is acceptable; I will also get married if someone equals Me. When I was very young, childish I took an oath, I will get married to the one who is a great warrior and who can defeat Me in a battle. I have to keep My oath. You said your King is handsome and a warrior; send him to battle with Me. Once he defeats Me, I will marry him or he will go to Heaven”. Dhumralochanudu replied, “Are you out of your mind? What do you think about

our King? He is not a child. You are an innocent woman. You are thinking and confident that this black woman is supporting you. No matter how many women like this come, no one can harm our King. He is of great valor. Listen to me and do not invite trouble”.

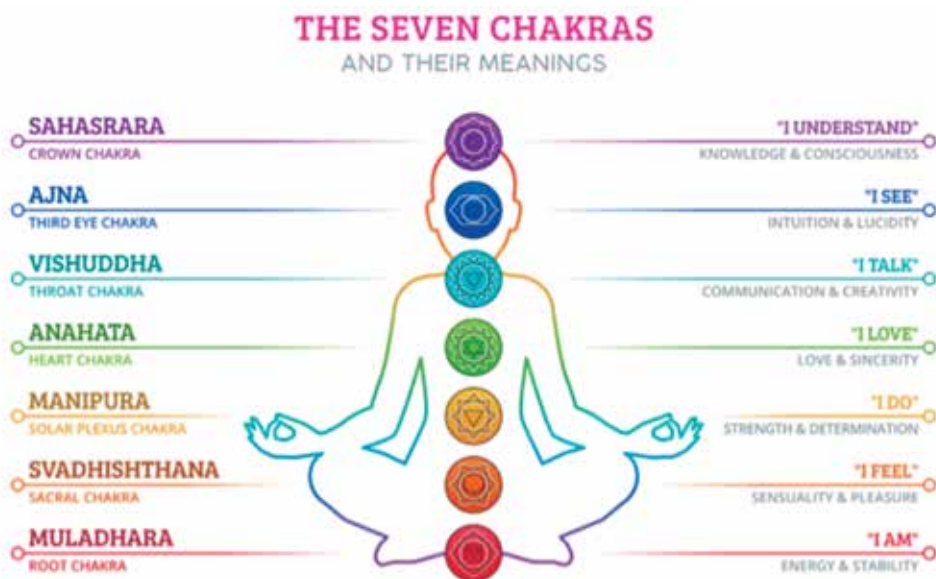


Goddess Maha Kali Killed Dhumralochanudu

Listening to this the Devi said, “What can I do? He has to defeat Me in the battle, only then I will marry him otherwise it is not possible”. Dhumralochanudu went back to Simbhudu and said, “Oh King! I think this wedding is not going to happen. The woman is not only beautiful but also arrogant and there is a woman in dark color who is supporting her. The gorgeous woman wants to marry a person who will defeat her in the battle field. What do we do next?” Simbhudu replied, “Go with your army, defeat her in the war, drag her and place

her at my foot. I will marry her by force”. Dhumralochanudu left with his army for the war. Before reaching the Devi, Kali fought with him and the battle lasted for just 12 minutes. She then grabbed his hair and cut off his head.

After his death the remaining army reached Simbhudu and informed him about it. Dhumralochanudu was a great warrior; he once fought with Lord Yama and Dikpalakas and defeated them. Now he died in the battle with Kali. Simbhudu was surprised and thought, “Dhumralochanudu defeated Lord Yama but now he died in the hand of a woman. How surprising?” Then Simbhudu sent Chandasura and Mundasura, who were also great warriors. There was a fierce war between Goddess Kali and Chandasura and Mundasura. Goddess Kali finally cut their heads, held their heads in Her two hands lifted them and drank the blood oozing from their skulls. She killed Chandasura and Mundasura and drank their blood. Looking at this the Devi gave a boon, “Oh Kali! You have killed Chandasura and Mundasura and you drank their blood. From on now You will be famous with the name of *Chamunda*. This name will be one of my favorites and *CHAMUNDAYAI VICHCHE* will be the most Sacred Mantra”. Goddess Kali said, “Whoever chants the mantra *Chamundayai Vichche*, I will bless them with boons easily and will save them from destruction”.



The Navakshara Mantra is *Om Aim Hreem Kleem Chamundayai Vichche*. *Chanda* is the sound used for *Muladhara chakra*, the meaning of *Munda* is top of the head. This mantra will remove all the hurdles between *Muladhara* and *Sahasrara chakras* and provide the power of Yoga as a whole. The Mother who completely purifies the

seven chakras from top to bottom and provides the Kundalini consciousness in the form of flow is known as *Chamunda*. It has three *Beejaksharas* *Aim, Hreem, Kleem*. Whoever chants *Chamunda* name with the *Beejaksharas*, will become a Yogi. The hurdles will be removed and the Devi will bless them. The five senses in our body are the first hurdle to perform Yoga. If we control these senses and make our body fully Yogic, that is known as *Chamunda*. Navarna Mantra will make the diseased as Yogic. This Mantra is most sacred and favorite to the Devi. Those who chant this mantra will reach the Devi's world.

Simbhudu was surprised with the news regarding the death of Chandasura and Mundasura in the hands of Goddess Kali. He called Rakthabeejudu (brother of Mahishasura). Here there is a story on Rakthabeejudu. Once Rakthabeejudu prayed to Lord Brahma. Lord Brahma appeared and blessed him with a boon. Rakthabeejudu asked, "If someone injures me in the battle field, how many ever drops of my blood fall on the ground, from that so many new Rakthabeeja should be born. The boon should be the same for all the Rakthabeeja who are born from the blood drops too. Once I no longer need to fight, then all these newly born Rakthabeeja should merge in me". Lord Brahma accepted for his boon. This boon is only when others injure him but not when he injures himself by mistake. Because of this boon if someone injures Rakthabeeja's body, if the drops of blood fall on the ground, another Rakthabeeja will be born from that. So, it is very difficult to battle with him. Rakthabeeja is more dangerous than Dhumralochanudu, Chandasura and Mundasura, so Simbhudu said, "Go and kill that Chamunda, but bring that gorgeous woman and make Her surrender to me".

Listening to this Rakthabeeja said, "Oh King! I heard about the powers of Ambika (Devi) and the woman Kali accompanying Her. After what happened we can understand that the woman who has come is not a normal woman and She is having great power. She must be a Goddess. If She is a normal woman, She will not get a woman like Kali to accompany Her. That Kali has extraordinary power. Else who can kill Dhumralochanudu, Chandasura and Mundasura and this task is not so easy for an average woman. Listen to me King, I think it is better to stop this war and go to Patala Lokam. I feel that woman is the Goddess for all the Worlds,

of great illusion and nature. She is the great power, who will swallow all the Worlds during the *Pralayam*. She is the *Adi shakthi*, *Parasakthi*, who is the Creator, Nurturer and Destroyer. I suspect She might have come from *Manidweepam*. I heard about this great power. Sukracharya and others spoke about Her. She has all the three attributes of *Sattvic*, *Tamas*, and *Rajas* and sometimes She is without attributes. Now in the Tamas attribute She might have come in the form of Kali. She might be *Veda Matha Gayatri*. Else no one can kill so many Demons. Instead of dying in battle with Her, better we pray to Her and take Her blessings and go to Patala Lokam. At least we will be alive there for some more time”.

King Simbhudu said, “Fool, if you want to go to Patala Lokam, you go. I thought you are a warrior. The World would perish if blood droplets came out of your body, but now you also became a coward. Be quiet. People like you are our assistant commanders and you are preaching to us of cowardice. If you love to live a long life, leave this place and go to Patala Lokam immediately. I will go and battle with her and will face victory or defeat”. Rakthabeejudu said, “Oh King! I am not a coward, I told you the truth as a well-wisher.” Saying this he left for the battle field. It is evident with this example that Dharma should not be preached to a fool; the more you preach the more they become arrogant. That is why *Puranas* state that *Guru Bodha* (preachings) should not be done to fools.

Rakthabeejudu reached the battlefield and said, “Oh Young Woman! You seem to be delicate, you get hurt even with flowers, think what will happen if the arrow hits you. With the support of this Kali, you are killing everyone in the war. Listen to me, do not destroy your life in this battle. Quit the war immediately and get married to our King”. The Devi replied, “I have already informed that I will marry a person who defeats me. Hence defeat me and get me married to your King”. A fierce war started between Kali and Rakthabeejudu. Then the Devi snorted. From that snort and from her body various forces arose,

- First force was *Brahmi* named as *Brahmani*, born with Lord Brahma’s Energy. She was looking as if Lord Brahma was in woman’s attire, She came on a swan, She had four hands holding a *Japamala* and *Kamandalam*.



Goddess Bramhi

- The second force *Vaishnavi* had come, born with Lord Vishnu's Energy. She looked as if Lord Vishnu was in woman's form in yellow attire. She had four hands holding the *Conch*, *Chakra*, *Mace* and *Lotus* and came on *Garuda Vahana*.



Goddess Vaishnavi

- The third force *Maheshwari* had come, born with Lord Siva's Energy. She was looking as if Lord Siva was in woman's form, She had half-moon on Her head and had five heads and came on *Nandi Vahana*.



Goddess Maheshwari

- The fourth force *Koumari* had come, born with Kumara swamy's (Lord Karthikeya's form) Energy. She was looking as if Lord Karthikeya was in woman's form. She came on a *Peacock Vahana* and She was holding a spear.



Goddess Koumari

- The fifth force *Indrani* had come, born with Indra's Energy. She was looking as if Indra was in woman's form. She came on *Airaavatham Vahana* and holding the *Vajrayudham*.



Goddess Indrani

- The sixth force Varahi had come, born with Varaha Energy (the incarnation of Lord Vishnu as Varaha). She was looking as if Lord Varaha was in woman's form. She came on a dead body (*prethasana*).



Goddess Varahi

- The seventh force *Narasimhi* had come, born with Narasimha Energy (the incarnation of Lord Vishnu as Narasimha). She was looking as if Lord Narasimha was in woman's form.



Goddess Narasimhi

- The eighth force *Yamya* had come, born with Yama Dharmaraja's Energy. She was looking as if Lord Yama was in woman's form. She came on the bull and She was holding Yama's Wand.
- The ninth force *Varuni* had come, born with Varuna's Energy. She was looking as if Varuna was in woman's form.
- The tenth force *Kauberi* had come, born with Kubera's Energy. She was looking as if Kubera was in woman's form.
- With these *Ten Forces* Lord Siva manifested in furious form, to help the Worlds and these forces. The ten forces along with Lord Siva, Goddess Kali and the Devi, totally thirteen forces were there on the battlefield.

All of them went up to the Devi and she said, "Go and kill Rakthabeejudu and his army. Oh Lord Siva! There is a reason behind your manifestation from Me. Even Simbhudu and Nisimbhudu are in My Creations. I do not want to kill them unfairly. They will not listen if we ask them to live with righteousness. We will make an attempt to change them. You go as My messenger to Simbhudu and Nisimbhudu. Generally, they will kill the messengers, but as You are Lord Siva, they will not

harm You. So go immediately and tell them, “I am Lord Siva and I have come as a messenger of the Devi, leave the battle field and go back to Patala Lokam. If you obey you will be alive or else the Devi will kill you”. Listening to this Lord Siva left the place immediately and reached the place where Simbhudu and Nisimbhudu were there.

Lord Siva said, “Oh Brothers Simbhudu and Nisimbhudu! Please listen to my words. I am not Lord Siva now. I came as messenger of the Devi. The whole World is filled with the Devi’s energy; because of that energy you are alive. The Devi sent a warning to you; She asked you to go Patala Lokam where Bali and Prahalad are residing. If you do not leave this place, then you will be killed in the battle. The Devi is going to kill you in the battle. Listen to the Devi, and leave this place to be alive and at least have a part of your empire”. Simbhudu and Nisimbhudu were angry. They ordered, “Capture this Lord Siva”. Saying this Simbhudu threw Trishul. The weapon merged in Lord Siva. Meanwhile Nisimbhudu got an idea and so he said, “Lord Siva please wait. We brothers will discuss about Your proposal and we will tell You of our decision. Until that time please have a seat”. Saying this they offered him a throne.

Simbhudu was irritable and he said, “Why have you offered him a throne?” Nisimbhudu replied, “I will tell you my idea. We heard that the Devi is very powerful and is killing everyone who is approaching Her. We will hold Lord Siva here; we will send one of our Demons having Kamarupa skills in the form of Lord Siva. The Kamarupa Demon (in the form of Lord Siva) will tell that, “I was able to convince Simbhudu and Nisimbhudu”. The Devi will believe the Demon to be Lord Siva and She will allow him to come near Her. Then the Demon will throw a net on Her and capture Her and bring Her here. Is it not a good idea?” Simbhudu was very happy with the idea and said, “Brother, this is a good conspiracy, we will follow this idea. Saying this they started engaging Lord Siva with talk.

Simbhudu and Nisimbhudu selected a Kamarupa Demon (who can take any form) and sent him to the Devi, to capture Her. So, the Demon took the form of Lord Siva and approached the Devi. But Goddess Kali observed and identified this and thought, “You have to cross Me to reach the Devi. Do you think that if you



Goddess Kali Trampling a Demon in Siva's form

look like Lord Siva, we cannot identify you? You are *Sivaa* (fox) and took the form of Lord Siva?” Goddess Kali jumped on him and pulled him to the ground and trampled him. (This is the image we see in regular pictures, Goddess Kali trampling Lord Siva. But he is not Lord Siva. He is a Demon in the form of Lord Siva. This story has been narrated in *Kalika Puranam*)

Lord Siva smiled at the conspiracy and said, “If you send someone in my form do you think the Devi will not know? Your downfall has started now”. Saying this He disappeared from there. Lord Siva reached the Devi and said, “Matha You know everything. Those fools will not listen to anyone”. Goddess Kali killed the demon who was under Her foot. As the Devi sent Lord Siva as Her messenger to talk to Simbhudu and Nisimbhudu, the Devi got the name *SIVADHOOTHI*, (means Devi who has Lord Siva as a messenger).

When Goddess Kalika started killing all the army of Rakthabeejudu, the ten forces which came from the Devi’s body also started fighting. *Brahmani* hit Rakthabeejudu using the sacred water in *Kamandalam*, *Koumari* stabbed with Spear, *Vaishnavi* hit with *Chakram*, *Varahi* used fangs to bite, *Narasimhi* ruptured their bodies with nails. As all of Them started hitting Rakthabeejudu, new Rakthabeeja started emanating from the drops of blood fallen on the ground. New Rakthabeeja were also beaten by the Ten Forces, but their drops of blood fallen on the ground also emanated as new Rakthabeeja. All the Ten Forces were shocked with this. Kali looked at the Devi and said, “There is no point in killing so many Demons as long as this Rakthabeeja is there. It is dangerous for Us, as his drops of blood emanated as new Rakthabeeja and it is repeating with newly emanated Rakthabeeja also. The World will be filled with Rakthabeeja. How to destroy them?”

Goddess *Jaganmatha* looked at them and said, “Kalika will you do one thing for me?” “Kalika replied, “Whatever You say I will follow it”. Then the Devi said, “Oh Chamunda! Stretch Your mouth in such a way that it will fill the Sky and Earth, and stretch Your tongue outside the mouth, I will pull this Rakthabeeja on to Your tongue. Since the new Rakthabeeja emanated with blood drops, now You drink the blood that oozes from his body. He will die without blood.” Kalika opened Her mouth; the Devi pushed him, and placed him on the tongue of Kalika along with other

Rakthabeeja who were born from the blood. She turned towards the Ten Energies and said, “Take your weapons and stab them”. Saying this She also started killing them. The blood was flowing from these Rakthabeeja bodies. Without spilling one drop of blood, Kali swallowed all the blood oozing from the injuries of Rakthabeeja. All of them were left without blood, the Devi beheaded all of them. If one drop fell on the ground one more Rakthabeeja will be born, so Kali swallowed all the heads and the bodies.

Simbhudu and Nisimbhudu were surprised and thought, “Without spilling a drop of blood on the ground they killed Rakthabeeja. They are not normal”. Nisimbhudu went to the war and the Devi killed him also. Finally, Simbhudu came for war. He saw the Devi and said, “So many mighty women are with You in the battlefield, You brought so many Energies to help You. Battling with the help of those energies is not a great thing, come alone to battle with me if You can”. The Devi smiled at him and said, “You have sent a big army to fight with Me and I never complained about it. But now you are saying that I brought so many women forces and fighting with help of them is not a great thing. How many are there here? No other woman. I am the only one”. Simbhudu asked then “Who are these women”? the Devi replied, “Just see”. While saying this, all the forces, *Brahmi, Vaishnavi, Maheshwari, Varahi, Narasimhi, Varuni, Kauberi, Koumari, Indrani, Yamya* merged in the Devi. Now only the Devi and Kali were left there in the battlefield.

Simbhudu was stunned by looking at this, he thought, “You brought them out and united them in You”. The fierce war continued for 45 minutes, and finally the Devi beheaded him with the sword. The body of Simbhudu fell on the ground. As Simbhudu died, the Gods showered flowers on the Devi. The remaining Demons left for Patala Lokam. This is a very sacred story.

We have two powers within us; one is Asuri Power and second is Daivi power. Daivi is the Devi, Asuri is Simbhudu and Nisimbhudu. The barriers in Seven Chakras within us are Chandasura and Mundasura. The thought that we must kill others and live is like Rakthabeeja. To leave the intellect and be foolish is Dhumralochanudu. Killing them is removing them from our lives. The human whoever listens to or reads

this story with attention and devotion, their works will be completed as planned, those who do not have children will get children, those who have no money will get great wealth, sick people become healthier, all desires are fulfilled, the fear of enmity disappears and finally it also gives salvation.

DEVI BHAGAVATHAM XVI CHAPTER

Om Shanthi

Sarvejana Sukhinobavanthu



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Devi Bhagavatham was the last Purana written by Sage Veda Vyasa who was an incarnation of Sri Maha Vishnu himself. This Purana contains Devi Mahatyam, Beejakshara Mantras, important places of worship, pilgrimages to be undertaken, conducting our life by following Sanathana Dharma, methods of performing puja and instances of devotees attaining Kaivalyam (Moksha). All this was beautifully explained by Pujya Guruji Shri Vaddiparti Padmakar Garu in his discourse spread over 32 days.

Reading the Devi Bhagavatham is supposed to lead to salvation of our soul. To get the maximum benefit of this book and attain Moksha, our scriptures recommend reading it during the early morning at Brahma Muhurtha time (between 3 am and 6 am)