A friend of the Sri Chakra once said she finds it especially intriguing when she notices a new person at the temple who joins in with the chanting along with all the devotees who regularly attend. That simple act tells a lot about a person, she said, if they can walk into any temple for the first time and jump right into chanting difficult texts out loud such as the Rudram or Lalita Sahasranamam.

Most obviously, it shows they have dedicated a significant amount of their own time and effort to learning these texts, and they’re not just in the habit of attending temples to sit for a few minutes, look around like it’s a museum, get some prasadam and go home.

Knowing the pujas or texts doesn’t simply give you something to do (i.e. chant) when you attend a new temple; it’s the most universal but most secret language. It can build an instant rapport wherever you go or make a very shocking statement. This was the case at Ayia’s shashti-abisapaurthi (60th birthday) celebrations in August 2003 in the temple town of Thirukadavoor, famous for its Abhirami temple. Ayia later proudly told the story of how, as soon as the priests started chanting the Gunapathi Aharavashiram, about 30 of his students in attendance jumped in and started chanting along.

The priests were stunned as they looked around at the multicultural and multi-racial crowd and asked Ayia, “Where have you people come from?” For localized wedding parties, they were used to having people sit there and chat on the kalyanam mantapam even as the pujas were going on, not paying attention and mindlessly letting the priests run the show. It was shocking yet refreshing for them to see a band of people from the West so respectful of and so involved in the rituals.

Similarly, another friend of the Sri Chakra went to Kashi and decided to sit on the banks of the Ganga and loudly chant the Rudram, mostly to pay respect to that sacred ground of Lord Shiva, but also to see if anyone would notice. Everybody noticed. However, it was clear that the only people who thought it was significant for a young lady to publicly chant the Rudram out loud were those who were well-versed in the Sanskrit text, themselves.

She and a few others among Ayia’s students have taken it upon themselves to follow what Ayia had done decades ago—directed learning at home, and on their own time.

Engaging in self-directed learning will not only open doors like in the anecdotes mentioned above, but is where we are ultimately to go with our sadhana—not hanging on to the guru for every direction for several years. It’s not limited to chanting; it is about resolving to teach yourself one new text per year, or reading treasures such as Paul Brunton’s Search in Secret India instead of a novel on the subway each morning. The rewards are well worth it both intellectually and spiritually.

Sri Gurubhyo Namaha!

The Sri Chakra staff

Since the last issue...

At the beginning of December Ayia was in India, and attended a Sri Vidya conference in Gujarat at that time. Dec. 1-18, he was attending to various temple duties in India but on Dec. 19, the temple’s annual India Yatra started. The group first went to Thrushi and the Thiruvanakadav temple, where they saw Sri Amma.

Dec. 21, the Yatra members went to Kanchipuram and the temples in that area. Dec. 22-23 they were in Thiruvannamalai and on Dec. 24, they were in Thirupathi. On the way back to Chennai, they went to Kalaabasti and then returned to Chennai. Dec. 25 was free day for the Yatra group. Dec. 26-31 they travelled to Devipuram, attending to preparations for Gurujii’s sadaabhishekan (80th birthday celebrations). On the first day of those festivities, Dec. 28th, Ayia led the ceremonies. Dec. 29-31, priests from Chennai conducted the

March Newsletter

Past Events

Karthikai Deepam, Dec. 5

Shivalingams were set up at the eight Digdevata (directional deities) locations around the homakundam on this night, as well as a large Shivalingam atop the homakundam. Shankar aiya conducted the evening’s puja.

About 30-40 visitors and volunteers showed up this evening for a brief puja that lasted about 2 hours and culminated with the lighting of dozens of tea candles and deepams around the yajnashala and inner temple.
Thiruvempavai & Ardhra Darshanam, Dec. 26 - Jan. 4

Volunteers literally awoke at the crack of dawn every day during this 10-day festival devoted to Lord Nataraja and his consort Sivakami.

On the final day of Ardhra Darshanam, the puja began at 4 a.m. Several groups of visitors and volunteers got to perform abhishekam to the divine couple before they received alankaram at mid-morning. The murti of sage Manikavasagar and his holy texts were then carried around the temple and yajnasala in procession.

After the puja concluded, all those in attendance partook in holy prasadam.

Almost everyone present got to perform abhishekam to Lord Nataraja and Sri Sivakami

Raja Mathangi homam, Dec. 28

About 100 school-aged children arrived at the temple on this Sunday morning to sit at a homam for Raja Mathangi Devi and make offerings into the fire to her with their own hands.

Organized into several groups of 8, the children took turns sitting around the homakundam, group by group, and offering purnahutis after many repetitions of Mathangi’s mula mantra.

She is the tantric version of Saraswathi Devi, and therefore offers the same gifts of the mind (education, excelling in the arts, etc.) that are extremely important for students.

After about 2 hours, the final purnahuti, and offering of Bhairava bali, everyone partook of mahaprasadam in the form of lunch.

Volunteers beautifully recreated the Mathangi yantra out of various produce

Thai Pongal, Jan. 14

As Thai Pongal fell on a weekday, the festivities were very minimal and simple.

There was a basic puja performed just outside the garbha graha, and the handful of people who were present all had the chance to offer grains into the pongal kudam with their own hands.

The whole puja lasted about a half-hour and all were given pongal prasadam afterwards.

Maha Shivarathri, Feb. 16-17

This year, Aiya performed the extended version of the Mahalinga archana, as opposed to the abridged version typically performed during past Shivarathris. This year, Shivarathri coincided very auspiciously with Soma Pradosham.

Aiya briefly told the crowd of at least 100 people at the beginning of the night about what he learned about this puja during his recent trip to the Somnath temple in Gujarat (one of the 12 Jyothirlingham-gs). Check back in the next Sri Chakra for details of that story.

Eleven Shivalingam “stations” were set up around the temple, and as in past years, devotees were given bilva leaves throughout the night to offer at all the stations.

Upcoming Events

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<td>Chitra Purnima (mother’s tarpanam)</td>
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In Three Months

Devi willing, the next issue of the Sri Chakra will be up on the temple’s website at the beginning of June 2015.

This magazine cannot keep publishing without contributions! Articles, poems, stories and photos about any spiritual topic are welcomed.

The next deadline for article submission is May 9, 2015. Please e-mail us with your contributions or feedback about this issue at sri_chakra_mag@srividya.org or talk to Kamya or Abhi at the temple.

Sri Gurubhyo Namaha!

Our special thanks and gratitude to this issue’s volunteers: Aiya, Vilas Ankolekar, Sundhara and Ahalya Arasaratnam, Pamela Lang, P. Pratap Kumar, Sahana Sivakumaran, Vimalan Sothinathan, and Srividya (Amanda Carlson).

The Sri Rajarajeswari Peetam – 6980 East River Road – Rush, NY 14543 – Phone: (585) 533 - 1970
Do special things happen only in India? I'm just that I notice it more there? In India, she holds a mirror right up to your face and constantly shows you little, huge, important things. Maybe because it was my second trip, but being there felt just the same as being home. I didn’t feel like I had travelled anywhere, which seemed like an odd way to feel given the extreme differences in living conditions. On the other hand, what was different was a phenomenon of immediacy, (out-hand, what was different was a living conditions. On the other given the extreme differences in inconveniences and tests of patience. Which, added so continuously together sometimes felt like bigger problems than they were. And I kept thinking how worth it on a visceral level all that sacrifice of personal comfort would be if it culminated in, say, a vision of Kali or Shiva standing right in front of me. Maybe we would sit down for a long conversation or they would give me a mystical amulet. Maybe they would fly me around the world in an hour and finally explain a thing or two. I tried not to imagine too much ahead of time so I could be surprised.

None of that happened but lots of small things did that felt important. For a few early mornings in Devipuram, before the crowds came, I went to sit for homam with Sheela aunty and Pradeep. The dome was cool and earthen, all dirt and concrete—the most remote place from anything. For a few days it was the three of us, with only an occasional visitor. I didn’t realize it would later be painted and cleaned up for the celebrations. Either way is good I guess, but I think I prefer the original.

On this trip, I mastered a few longstanding fears (somewhat by force, don’t give me too much credit). I know I learned a lot but I’m not quite sure what. The mirror is further away here at home, or I don’t have the right glasses. There was a gentle old man who volunteers at Devipuram whom I didn’t really know but I loved, and we shared a warm greeting whenever we passed. On our last night, just before the bus left, I met him at the kitchen entrance. He touched my face and said, “My daughter. Always remember this moment.”

And right away I knew if I didn’t write it down I probably would forget.

Further, I did not travel with Aiya’s group and had not even seen him yet since they arrived at Devipuram. I was still recovering in the room on the last day when just at the end of everything someone knocked and said Aiya told them to bring me vibhuti. At Ramana Ashram in Thiruvannamalai, I found myself on a long, arduous hike up a mountain with no prior warning. I was barefoot and the path was strewn with painful rocks. It was not easy and I wasn’t happy about it. During the roughly hour up and again back down, I let God and Guru know exactly how I felt about it. I wished fervently for a pair of shoes.

Finally, when we had gotten about 15 minutes to the end, I was ready to sit down and wait until I either died there or someone came to carry me. At that moment we passed a European woman who noticed my limping and wincing and took pity. She offered me her shoes to get the rest of the way down if I would leave them for her at the entrance.

There was the usual minor inconveniences and tests of patience. Which, added so continuously together sometimes felt like bigger problems than they were. And I kept thinking how worth it on a visceral level all that sacrifice of personal comfort would be if it culminated in, say, a vision of Kali or Shiva standing right in front of me. Maybe we would sit down for a long conversation or they would give me a mystical amulet. Maybe they would fly me around the world in an hour and finally explain a thing or two. I tried not to imagine too much ahead of time so I could be surprised.

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maternalistic facilities they need at the time of request. This brings you to a state of helplessness. Second, is dukh, when your personal problems lead you to a state of distress and suffering. Third, is bhuya, the fear that arises from doubt.

You will always have confidence that you will reach your goals. You should always ask that you can fulfill the duties set upon you with little obstacles ahead, and that She should protect you from all the fears that hold you back. You should always believe that something good will happen in your life.

In order for Her to protect you, She needs to take multiple forms. That role is dictated not by Her will but by the devotees’ requirements. Now the same person can become a small child that soon enters womanhood and eventually becomes the status equivalent to a chairman. This is the relationship of Bala Tripurasundari, Lalita Tripurasundari and Maha Shodasi. They are different forms of the same person, doing the same job.

Maha Shodasi is described as fully encompassing Sri Bala, Lalitha Maha Tripurasundari, Lakshmi, and Saraswathi. Through the form of Saraswathi, She holds a japa mala, book, and a veena. If you want to reach a particular status in society, you need to acquire a certain set of knowledge. To do so you should have the attitude of upgrading your knowledge and to get there, you need to obtain particular skills. You should assimilate and put the knowledge into practice – this is the japa mala. Japan, Paja, and chanting Lalita Sahasranamam help us gain true knowledge, inner meanings, and allow us to experience the bliss of the Goddess. You should be satisfied by your own performance.

Once you are satisfied the world will automatically love you. When playing the veena, you are hearing your own performance. You are evaluating your own performance. You become the performer as well as the audience. If anyone comes to you for help, you should be able to provide them. If anyone ever wants anything from you, you should be able to provide. As Lakshmi, she shows you Abhaya and Varada. She says, “I will protect you so be fearless, because whatever you want I will give you.” However she shows that money shouldn’t stick, rather it should always abundantly flow from you. Like a lotus flower, all your activities should lead to prosperity.

As Maha Tripurasundari, she holds the Pasum and Anksam. Like a mother pouring her affection onto a child, the Goddess does the same to the devotee, drawing you closer towards Her. Our plans constantly change direction, and we are steered throughout this life towards the right path through the Anksam. Pancha Pushpa Bana is the five senses that She uses to teach and interact with us. Lastly, is the Ichhudanda – She says the devotee’s job is to desire, and whatever you wish She will give you. You don’t have to worry that it will happen because of her power. Everything will get fulfilled. You have to trust that.

As Bala Tripurasundari, She holds flowers. Just as flowers make us happy the moment we see them, She will give you for the same. She tells you to have no doubts. You will get what you desire, maybe not when you expect it, but it will come knowing this we should ask, whatever you give should be beneficial at all times, it shouldn’t ever harm anyone. At the end of the day everyone wants to see God and receive the benefits directly. In the Sri Vidya sampradayam, God takes the form as the Goddess, who then has created the female gender to take care of all beings. She says, ‘they will discharge my duties, each mother will take care of their own child to the furthest extent possible.’ But still we crave to see God in person. Therefore, She says, I will create a person called a Guru. He will talk to you, He will answer your questions, He will clear your doubts. Now the Guru takes the form of God.

The Guru becomes the Goddess and the Goddess becomes the Guru.

SREE GURUBHYO NAMAH

This is the second of two parts of an excerpt from Transgression and Power: special reference to Srividya temple at Rush, New York by P. Pratap Kumar, which was published by Routledge (Taylor & Francis) in September 2014. The full scholarly essay appeared in the most recent issue of South Asian Diaspora, and can be viewed at this link: http://dx.doi.org/10.1080/19438192.2014.955342.

Entering the womb-house

Having thus established his lineage and authority and the power of the temple, he gradually drew us into the center of the temple. We are now in the womb-house (garbhagriha) of the temple. I have been to so many temples of so many different traditions, but never have been in a Srividya temple, let alone in the very core of it! My academic knowledge of Srividya was nowhere to help me connect the dots inside the womb-house.

This was just about half-hour before the mid-day ritual began. In great detail, Ayya began explaining every single aspect, the icons and the positions of them inside the womb-house. He said, “that is the head” pointing to the firmly seated goddess in the inner sanctum which is located in the front facing the worshipers. That is where stood the permanently placed stone image of Sri Rajarajeswari, flanked by Lord Ganesha on her right side and the Linga seated in the Yoni on her left side.

All three images were made of black stone and were sculpted in India by specialist sculptors and were brought to the temple for their permanent installation. It was perhaps not too complicated to understand what these three images symbolized in some general sense. What is not obvious to the layperson’s eyes is the arrangement of the rest of the iconic representation in the womb-house. There is open space left behind the three main deities in the inner sanctum for the priests and also the lay worshippers to go around the images in a clock-wise fashion.

The intriguing part began when Ayya started to explain the rest of the iconic representation in front of the main deity, Sri Rajarajeswari. In front of her was stationed the image of Kamadhenu with a human female face and an exposed breast and a smaller Linga on the back of Kamadhenu. This figure, Ayya said, represents the breast of the Goddess. That is, if the goddess is lying on her back, her main stone image in the inner sanctum is her head, Kamadhenu then is her neck.

It is followed by the iconic image of Mount Meru. This image is surrounded by Shiva’s image and his spouse Parvati, and Ganesha and other cognate deities. Each segment of the goddess’ body was beginning to become clear as she lay down in an autonomous ritual space. Mount Meru is followed by Nandi; the bull of Shiva facing the goddess Sri Rajarajeswari.

While Mount Meru represented the breast segment of the goddess, the Nandi is her belly. It is followed by the image of Bali Peetam, which is followed by the goddess Kurukulla Devi (goddess of the teacher). Together the Bali

part 2

Transgression and Power

by P. Pratap Kumar

Eka bilvam Shivaarpanam

Eka bilvam Shivaarpanam

Eka bilvam Shivaarpanam
Peetam and the goddess image constitute Sri Rajarajeswari’s waist segment. Finally, the Dwaja Sthambam (flagstaff) is behind the Kurukulla Devi’s image which signifies the genitalia of the goddess. On initial observation I found it rather odd that a flagpost is placed in the womb-house of the temple which is not usual in any mainstream Hindu temple. It is in the outer precinct of the temple usually placed in front of the temple’s main entrance. If the flagpost in the middle of the womb-house is odd enough, it is indeed in the center of the segment identified as the genitalia of the goddess. But, now it begins to make sense – the flagpost is indeed the Linga of Shiva seated in the Yoni of the goddess. There is now no mistake in the Yoni of the goddess. Is indeed the Linga of Shiva seated begins to make sense – the flagpost of the segment identified as the genitalia of the goddess. If the flagpost in the main entrance. If the flagpost in the middle of the womb-house is odd enough, it is indeed in the center of the segment identified as the genitalia of the goddess. But, now it begins to make sense – the flagpost is indeed the Linga of Shiva seated in the Yoni of the goddess. There is now no mistake in the Yoni of the goddess.

When he reported the sight of the woman to the priest, both of them returned to find her but she was nowhere to be seen except footprints in a mound of ash.

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Making Srividya public

In order to understand Ayya’s determination to open the esoteric tradition to the public, one has to perhaps understand his own personal history. According to the temple website the original name of Ayya was Navarattanam Vijayajaran, the ninth and the youngest child of Chinnaya Pillai Navarattanam and Kamalambal. His early childhood was glossed over in the website, but mentions that he was born in Sri Lanka and graduated from Jaffna College. His family belonged to Devi worship for over six generations and the tradition “was abruptly halted in 1918 after the sudden demise of Sri Vijayaran’s paternal aunt”. Dempsey refers to the influence of Marxism ideas during his youth. His interest in history began with a strange encounter in which out of curiosity he went to a nearby temple and suddenly realizing that the temple had “a reputation for being powerful and dangerous” he ran out and saw outside “an untouchable woman with a basket on her head standing near the ceremonial flagstaff”. He later met his Guruji, the nuclear physicist who initiated him and his wife into Srividya. It is now that he had the long awaited access to Srividya’s secrets. Although traditional Srividya practitioners in the South uphold caste and gender roles, his Guru Srilasri Amritananda Saraswathi (formerly known as Dr N. P. Sastry) endorsed the defiance of such traditional roles (Dempsey 2006, 92–93). In 1980, he moved to the USA and after moving around in different locations, he finally established the temple in its present location at Rush, New York, in 1998, after performing an elaborate Chandi Homam.

This point onwards, Ayya’s narrative turns to how he has defied the traditional caste and gender roles and made Srividya accessible to not only South Asians, but also to non-South Asians. At a philosophical level, he seems to eclectically connect himself to neo-Vedanta and Samkhya-Yoga philosophical ideas and blends them with modern science. His initiatives include Western/Americans and a host of Sri Lankan and South Indian Tamil youth. He offers a mantra to whomever he deems fit.

Women play a large role in his temple. The mid-day ritual on the day when I took my students was performed by a female follower of his. It is evident from her hand gestures and the one-hour long ritual accompanied by the recitation of the thousand names of the goddess that she had a strong training from Ayya. However, during festivals and main events, Ayya leads the ritual while allocating various tasks to his male and female followers.

His use of technology in the course of the rituals, such as head-phones, automatic audiotapes of goddess chants at the appropriate times during the ritual is evident and perhaps makes him an unorthodox, or as Dempsey put it, a ‘maverick’. The cumulative effect of his rather eccentric way of spreading Srividya is that he brought it to the broader public defying caste and gender restrictions.

However, he was able to do so by centring himself in the ritual thereby accessing the power of the goddess and distributing to others seemingly at his will but in his view perhaps to the deserving ones.
The simplest way of feeding the Devi is in the shastras, and Paramacharya (Sri Chandrasekharendra Saraswati) has spoken about it over and over and over again. All of our people cook rice, right? For everything else, people can’t resist tasting it to see if the salt is correct. You can’t taste that food before offering it! Otherwise it becomes uchistam (tainted). And while we’re on that topic—so smelling either! It’s okay if you’re in the kitchen and the smells are wafting around you, but you can’t put your nose in the pot and take a sniff of it!

Rice is the one thing you don’t taste when you cook. When you’re putting the rice to boil, take about a tablespoon of toor dal (thoram paruppu, tuvar dhal) and let it cook in the rice. When it’s done cooking, take a few drops of ghee and put it on the rice. That is called maha naivedyam. And even if you don’t cook anything else, that combination is more than enough for offering.

Some people ask if it’s enough to only offer it once a day. Do you only eat once per day? If not, try to offer something to the Devi at each meal that you partake. On the rice, the ghee is added to purify it.

I’ll teach you something for when you are serving food at the temple. When you form the serving line, make sure there’s someone there with a ghee patram (vessel) who is putting a drop or two of ghee on everyone’s rice as they come through. Even that small amount will immediately purify the food—the thoughts of the people cooking and serving won’t be transferred to the food, and the person holding the plate won’t have their thoughts transferred to the servers either. The impurities of anyone involved will not travel either way.

Sometimes the people who always do a particular job—like volunteering in the kitchen for example—tend to resist change. “Oh, we haven’t done it that way for even one day!” Or, “We’ve been doing it this way for 25 years! Why should we change it now?” You think just because you’ve been doing something one way for 25 years it’s the correct way to do it? Is it that you’re unable to change for the better or is it that you think you know everything? That’s not right. You must make the change.

Next, the mudras that you perform when you offer the food (pranaya svaha, etc.) affect and activate certain organs in the body. When you slowly and meticulously chant the mantras and show the accompanying mudras at the same time, you must make sure to hold those mudras for the length of the mantra.

If you rush through both the chanting and the mudras, the mudra wouldn’t be held for the right measure of time. So the changes that should happen within your system and your mind won’t happen. Because where do those changes take place first? They will happen in the energy field around the mudra itself when it is performed.

Think of your brain as a mass of Christmas tree lights that are all in a bundle but without a switch. When you perform the appropriate mudra and say “Pranaya svaha,” one section will light up; when you say “Apanaya svaha,” another area will light up. These mudras are called grasa mudras, by the way, and they are: Paurany svaha (ring finger + pinky finger + thumb tips touching), Apanany svaha (index finger + middle finger + thumb tips touching), Vyaunany svaha (ring finger + middle finger + index finger + thumb tips touching), Samaanany svaha (all 5 finger tips + thumb tip touching), Brahmane svaha-ab (ring finger + thumb tip touching and circling around the naivedyam). Mudhye madhye amritapani-yam samarpanayi (offer the food through your third eye or top of your head).

midnight, and seemed to be an urgent requirement to write down the names as they came. At first it was just an interesting exercise. Then, as the names kept coming, around 50 in number, it became clear that it could become a 108 name Stotra (Hymn of Praise). But, 108 names came and went, and by 250 names, I began to wonder whether it would be 1008 (the second sacred number for this Stotra). Sure enough, here it is. About midway through I got the distinct impression that Lord Shiva was in the room. It felt as though he were tangible, and I could easily see him although he wasn’t physical. A few days later, I began to feel that Lord Shiva wanted this Stotra composed as a lovely gift to his wife, Parvati, whom he adores above everything. I think that when Shankara is pleased, he bestows on his devotees love of his wife. Of course, none of this can be proven, and it may well be the fanciful musings of an imaginative me. God knows! And we’ll leave it at that.

Nonetheless, I offer this Stotra to Mother Parvati, the foremost lover of all humanity—Her sacred child, and the safe Harbor and Refuge of us all... And so we’ll leave it at that.

To Lord Shambhu, who may want to gift it to Parvati as the tiniest token of his affection... Stranger things have happened... Om namo Parvati-pate!

Introduction

Many people don’t know much about Goddess Parvati, the wife of Lord Shiva. They may have heard about Goddess Kali (black in color with a very long tongue, a large mace and a garland of skulls), or Durga (Warrior Goddess on a lion), Lakshmi (Goddess of Prosperity) or Saraswati (Goddess of Learning), but Parvati escapes notice. She is gentle not a “warrior goddess,” and doesn’t “offer” wealth or wisdom per se, so she is often overlooked. Though overlooked, She is not far away...

She is the seat of the Vedas, the world’s oldest scripture. The mystical knowledge of mantra, tantra and yantra known as Sri Chakras. According to Lao Tze she is both Tao and a bridge to the ten thousand things. In Buddhism She is known as Tara, the Mother of Liberation, and Her various colored expansions. Patriarchal Christianity presupposes Her existence by speaking of the Father, Son and Holy Ghost, because how can there be a Father or a Son without a Mother? We speak of Mother Earth and Mother Nature, and the majority of all people hold a special love of their own mother. So, Who is this Mother who is so integral to our lives, yet so over-looked and dismissed from our culture? What do we make of Her? She is at use useful on a daily basis?

This Sahasranama, 1008 names of Mother Parvati, offers a glimpse of the scale, scope, breadth and depth of who this Mother is and what She means to us. Even if you don’t know anything of the Hindu culture in particular, there are expansions in our culture that provide an experience of Her exhilarating energy! After all, it is the Mother who beards us, nourishes us, nurtures us and develops us. She is the energy of dynamic growth and possibility that never ceases throughout our lives!

Mothers are famous for

Preparing naivedyam and annadhanam is the highest puja, as these two volunteers did at the temple’s kumbhabhishekam in 2010
(1) Jewel of Shiva's heart
(2) Himalaya Nandini
(3) Himalaya Yogini
(4) Kailash Mani
(5) Mother of the wayward
(6) Ganga dweller
(7) Ganesha's mom
(8) Nandi's safeguard
(9) Camphor luminescence
(10) Smiles adorn
(11) Ash beloved
(12) Hairs of the mother
(13) Mountain breeze garments played with
(14) Tender mountain lotus feet
(15) Ankle jum-jum strong & rapturous
(16) Arming many-faceted woman
(17) Pride of Saraswati
(18) Friend of yogis
(19) Refuge of the pitiful
(20) Mirror of the wayward
(21) Fountain of mercy
(22) Repository of beauty
(23) Gentleness incarnate
(24) Infinite gracefulness
(25) Compassion's acceptor
(26) Universe of loveliness
(27) Starlight of Shiva
(28) Sunlight of the hopeless
(29) Defender of the lost
(30) Beacon of mercy
(31) Strength of togetherness
(32) Mother of the abandoned
(33) Ruler of the damned
(34) Way of the forgotten
(35) Refuge of the cursed
(36) End of the fortunate
(37) Prize of the destitute
(38) Transformation of the pitiful
(39) Redemption of the wayward
(40) Silence of the peacelessness
(41) Daughter of Menaka
(42) Daughter of Himavat
(43) Beloved of Maheswar
(44) Mahadeva's worship
(45) Shambhu's penance
(46) Autumn worshipped
(47) First Night of 9 Nights
(48) 9 and 3 divided
(49) Esoteric Devi
(50) Multitudinous Goddess
(51) So fond of Her devotees
(52) So sweet to Her children
(53) In love with Lord Shiva
(54) Rudraksha cherished
(55) Makes Shiva a poet
(56) Makes Shiva a romantic
(57) Makes Shiva an artist
(58) Made Shiva an ascetic
(59) Creative Power
(60) Eternal Nada
(61) Transcendent Bindu
(62) Home of the unlovely
(63) Ruler of the humble
(64) Empress of the pure
(65) Queen of the obedient
(66) Confident of the stillness
(67) Manasoorav of females
(68) Swan of discernment
(69) Pearl of samadhi
(70) Lotus of unfoldment
(71) Kundalini of ascension
(72) Crescent moon of self-mastery
(73) Damaroa of awakening
(74) Trident of austerity
(75) Nandi of steadfastness
(76) Ganesha of auspiciousness
(77) Deerskin of protection
(78) Horn of plenty
(79) Snow of righteousness
(80) Cool breeze of omniscience
(81) Breath of ever-presence (omnipresence)
(82) Beloved of the secret
(83) Repository of goodness
(84) Gaze of the infinite
(85) Blessing-rich Goddess
(86) Sita's Benefactress
(87) Prism clear gazes
(88) Touch of transcendence
(89) Boom of the fortunate
(90) Dawn of good fortune
(91) Rise of the intellect
(92) Gayatri's witness
(93) Yuga stepper
(94) Manvantara stitcher
(95) Supreme love mediator
(96) Obstacle obliterator
(97) Ignorance healer
(98) Happiness spreader
(99) Joy delivered
(100) Femininity encapsulated
(101) Prosperity's abundance
(102) Timeliness prompt
(103) Timelessness befriended
(104) Shiva's heroic
(105) The moon's shyness
(106) Hamaa intellect
(107) Jumaalamaa cherished
(108) Lifetime's present
(109) Universal accomplishment
(110) Luckiest day
(111) Purer moment
(112) Shiniest diamond
(113) Realized resplendence
(114) Treasured asset
(115) Blazing furnace
(116) Shiva's servant
(117) Dattatreya's role model
(118) Attri's determination
(119) Anasuya's chasteness
(120) Ashvini Kumara's respect
(121) Bharata's grandeur
(122) A cove's depth
(123) Indra's enchantress
(124) Sri Rama's second mother
(125) Gem bejeweled magnificence
(126) Grace incarnate
(127) Sat's attaining
Sri Gurubhyo Namaha