

Navaratri (Nine Nights) and Vijadasami (victorious 10th day)

We celebrate and offer homage to the Devi, the Mother of all life forms.

Yes. Omnipotent Devi is our savior, herself being the Mother in this world. Lalitha Sahasra Namam describes Devi as the Mother. She shines with compassion as a mother would to her children; likewise, the world mother Adiparasakti shows compassion and concern to us. The Sastras show us many ways and means to obtain her grace. Navaratri worship is one of the ways. Puratāci month is Sarath-kālam (Rainy season, Autumn) according to Devi Mahātmyam. Let us worship the omnipotent Annai (Mother) and rejoice realizing all fruits.

Dasamahā Vidya Devi worship is worthy of mention in Ambikai worship. We can offer worship to them anytime. To worship Saktidevi at her favorite Navaratri is a distinction. Sastras have described clearly the methods of worship of Dasamahā Devi. The foreign invasions perverted our understanding of deep Tattvas in our native culture, leading to forgetting of Mahatattvas, adopting the wrong paths of the alien religions and dropping of native forms of joyous worship. The omnipotent Annai in the interest of our welfare, revealed the hidden treasures of the high Mahātattvas, dissipated our darkness and blessed us in this century with many enlightening **Mahāns as the Lights of Jñāna** (Lights of Spiritual Knowledge). One of the Mahatattvas is the worship of Dasamahā Devi. Dasa = 10; Mahā = Great; Vidyā = Knowledge. Arivu or Knowledge is not mere knowledge but points to the means to attain Parasakti. Come and join us to discover her greatness. Navaratri spans over 10 days inclusive of Vijayadasami. Each **day upon meditation at one Devi's feet removes all our difficulties** and brings to fruition all our supplications because of **Annai's Grace**.

This composition presents the greatness of Dasamahadeviyar, the convenient famous sacred sites, the pictures of grace-giving Ambal, and the panegyrics of the deity. Let us go with purity of body, mind and soul. Let us worship the deities, obtain fulfillment of our beseeching and immerse ourselves in joyous bliss.

Adhiparasakti addresses Mahishasuran (demon), Hey, Mahishasura, whenever Sadhus suffer grief, I incarnate on earth. Know ye that my formless form takes on a body and my birthless state acquires a body-soul, just to save the Amara (the deathless; the immortal). So says Devi Bhagavatam.

This is just not words directed to Asura. If sometimes you are a doubting Thomas, these words being the Bliss Light will light up and remove darkness of Māyā.

O Kali, you are the savior at all times. Bhadram means goodness. We praise Bhadrakali, the giver of goodness at all times and seasons. She lives in the funerary. This is not the cremation ground. It is the realization that Adisakti is the repository of all involuting souls during Mahāpralaya.

Annai is Kali, the repository of all elements in the form of Kalanāth Kali. Though she offers goodness in all yugas, she shines as the giver of great fruits and grace in Kalikālam. She **saves her devotees from fear by saying, "Do not fear. I offer you refuge."**

Vignesvarar, Indra, Parasurāma, Ganga, Lakshmi, Sūrya, Chandra, Rāvana, Kubera, Vāyu, Guru, Sukrar and Hanuman **are Kali worshippers, according to Kālī Kalpatru, the sacred treatise. The Kālī worshippers enjoy long life, health, wealth, strength, robustness, great fame, poetical facility, bhoga moksam (material prosperity).**

Brahma Jñānam develops because of Sri Kālī's grace. **Sri Kālī's worshipper becomes a virtuous man and a son promoting his family lineage. He shines as a Jivan Mukta (liberated while alive in body). Devi is praised as the Dakshina Kālī. Dhakshina** means right (side), generally meaning right side of Siva. She is **Siva's omnipotence and Sakti. Dhakshina meaning south** implies that the devotees of Sakti do not fear the Lord of the south (Yama, the Lord of death).

The south-facing god Dakshinamūrthy's **Grace assumed the form of Mother, who bestows it to us. This Grace becomes augmented by her effort for bestowal to the devotees, such that we praise her as Dakshina Kālī.**

Adi Kālī, Bhadrakālī, Smasāna Kālī, Guhya Kālī, kāmakalā Kālī, Dhana Kālī, Siddhi Kālī, Chandi Kālī, Dambra Kālī, Gahanēvari Kālī, Èkathārā Kālī, Chamundā Kālī, Vajrāvathi Kālī, Rakshā Kālī, Indivarī Kālī, thanathā Kālī, Ramanyā Kālī, Èsāna Kālī, Mantramālā Kālī, Sparsamani Kālī, Samhāra Kālī, Dakshina Kālī, Hamsa Kālī, Vīra Kālī, Kālī, Kāthyāyani Kālī, Sāmundā,

Mundamarthini, pathrā, Tvarithā, Vaiṣṇavi: these are the names and forms for Kālī according to sacred texts.

Mention of Kālī induces fear, which is misplaced; She is Sakti and rescues us from fear. Realizing it, let us receive her grace by recitation of Mantras and worship. We should receive Mantras from a Guru.

ஸ்ரீகாளீ காயத்ரீ

ஓம் காளிகாயை வித்மஹே ச்மசானவாசின்யை
தீமஹி

தன்னோ கோரா ப்ரசோதயாத்

மூல மந்திரம்: Chief Mantra

ஓம் ஸ்ரீகாளீதேவ்யை நம:

Om Srīkālīdēvyai Namah

The votaries of Tārādevi shine as Jivan Muktas (corporeally liberated = liberated while alive in body). They acquire the effervescent power of writing poetry. They excel in all endeavors. They are victorious in politics, legislature, debates...



1. Since she protects her votaries during fierce times, they worship her as 'Ugra Tārā' (Fierce Tārā'). She is 'Kāḷa Rātri' - that is she appears as a rescuing deity of celestials during Pralaya when the four oceans surge and boil over. Sākta Tantras (Treatise on Mother Goddess worshippers) refer to 11 nights: Kāḷa Rātri, Vīra Rātri, Moha Rātri, Mahā Rātri, Krotha Rātri, Gora Rātri, Thārā Rātri, Apalā Rātri, **Tāruṇā** Rātri, Siva Rātri, Divya Rātri. (1. Time, 2. Heroism, 3. Delusion, 4. Great Night, 5. Anger, 6. Cruelty, 7. Thārā, 8. Apalā, 9. Fear, 10. Siva, 11. Divya)

தாருணம் *tāruṇam. dāruṇa. = Fear, dread, horror.*

Naraka Saturdasi: We celebrate Divali. If that falls on New Moon day, it is called Kāḷa Rātri, the best day to worship Tārā Devi.

Likewise, if there is a conjunction of Tuesday, New Moon, and eclipse, that day is the great day to obtain grace of Tārā Devi.

Tārā Devi goes by several names: Prabhavati or Padmavati by Jains, Tārā by the Buddhists, Chakra by Kaulas, and Mahogra by the Chinese. She is Sakti as praised by Vasistha Maharishi.

Mantra Sastras praise her as Tārā, Ugra Tārā, Mahogra Tārā, Vajra Tārā, Kālī Tārā, Sarasvati Tārā, Kamesvari Tārā, and Chamunda Tārā.

Sākata Tantras say whosoever recites these 30 names daily will have no insurmountable tasks on hand: Tāraṇī, Taraḷā, Tārā, Trirūpā, Taraṇīrūpā, Satvarūpā, Mahā Sātvi, Sarva Sajjana Bālikā, Ramaṇīyā, Rajorūpā, Jagat Srustikarī, Parā, Tamorūpā, Mahā Māyā, Gorarūpā, Bayānakā, Kāla Rūpā, Kālikākyā, Jagatvidvamsa Kārikā, Tatvajñānaparā, Ānanthā, Tatvajñāna pratā, Anakā, Rakthāngī, Rakta Vastrā, Raktamālā, Prasopitā, Siddhalaksmī, Pramhāṇī, bhadrakālī, & Mahālayā.

ஸ்ரீதாரா காயத்ரி மந்திரம்:

ஓம் தாராயை வித்மஹே உக்ர தாராயை தீமஹி
தன்னோ தேவீ ப்ரசோதயாத்

மூல மந்திரம்

ஓம் தாராயை நம:

Sri Vidyadevi gives grace for the weal of the world.

Dassa Mahā Vidyas, the third celebrated one is Srividya Devi.

The following deities said that they worshipped the World Mother as Srividya Devi: Brahma, Vishnu, Siva, Surya, Ganapathy, Muruga, Agastiyar, Indra, Manmatha, Chandra, Kubera, Atri Maharishi, Durvasar, Lopamudrai, Nanthisvarar, Varunan, Budhan, Yaman, Dattatreyar, Parasuramar, Baladevar, Vayu, Brahaspati, Rathi Devi, Athisesan.

SriLalitha Paramesvari is SriVidya. She is Srimāthā. She lives in the town of Sripuram, which lies on the top of Mahāmeru. Her Mantra is praised as SriVidyai. Her Yantra is Sri Chakra. She sits on the Lion-Throne.

She sports the following: Redness of her body, flowers on her coiffure, shining crown, forehead resembling the new moon, black dot on the forehead, beautiful eyebrows, fish-like eyes, nose resembling Sampaka flower, Star-like nose ring, Kadamba flowers on her ears wearing the sun and the moon as earrings. Sahasranamam praises her beauty: glassy cheeks and coral lips.

The Chakra is very great. SriChakra has nine discs: four Siva wheels (Ashtatalam, Sodasatalam, Mekalathrayam, Bhupuratravam); five Sakti discs (Trikonam, Ashtakonam, ten angles times two, Cadurdasa Konam). She and Sri Kamesvara rule over the world; worshipping her with Srichakra Puja to her joy the world would be peaceful. There would be no natural disasters.

Sastras state by worshipping Annai, one can obtain the highest attainments. All unjustified fears will leave. Devi is Dharmasvarūpinī. By taking the path of dharma and worshipping Devi, we will attain all the fruits of the world; Devi will confer on us the bliss of no rebirth. Let us earn victory in all our endeavors by worshipping the omnipotent Annai Parasakti in the form of Tārā Devi.

ஸ்ரீவித்யா காயத்ரி

ஓம் மஹா தேவ்யை ச வித்மஹே ஸர்வ
சக்த்யை ச தீமஹி
தன்னோ வித்யா ப்ரசோதயாத்

மூல மந்திரம்

ஓம் ஸ்ரீவித்யாயை நம:

The world protector Sribhuanesvari

Sribhuanesvari shines as the head of all worlds. She is eulogized as Kundalini Sakti. **Devi Mahatmyam says, 'She is the seed of the world.'**

We are the children of Adhisakti. The Abhaya-Varatha Mudras

demonstrate her maternal soul. When the worldly people suffer fear, only Parasakti can remove it. Saktidevi impresses on us the fact that by her Abhaya Mudra, she abides forever to offer all living beings relief from fear. Adisankara says, Abhayam so praised is liberation from the ocean of metempsychosis.



ஸ்ரீசிவகாமி அம்மன் ■

நாயகி, நான்முகி, நாராயணி, கை நளின பஞ்ச
சாயகி, சாம்பவி, சங்கரி, சாமளை, சாதி நச்ச
வாய் அகி மாலினி, வாராகி, சூலினி, மாதங்கி என்று
ஆய கியாதியுடையாள் சரணம்-அரண் நமக்கே.

Vāṅsitārththa prathāyinī kshipra prasā thinī. Only Devi can satisfy the needs as and when needed and give at the precise time of need. The worshippers of the world savior Annai excel

in prose and poetry, all facilities, Rajya benefits, and effulgence of the sun.

She is celebrated as the forms of all women in the world. That is why Hindu women are eulogized as Suvāsini (married woman) and virgins from ancient times. She is Sabtātmika **meaning she is the soul of the sound, according to Śākta Tantras.**

She being omnipotent, is the embodiment of Light, fame, beauty, prosperity, night, evening, action, desire, darkness, hunger, Buddhi, specialized sense, panegyric, word, certainty, practical knowledge, humility, splendor, Sakti and many more. Saktidevi is the resident entity in all objects as heat is present in the fire. If we realize it, there will be no divisiveness. The Sakti-worshipping great poet Bharatiyar sings, “O Kālī, you become everything.”, only if one realizes Sakti. Let us pray the Bhuvanesvari’s grace bring abiding peace in all worlds.

ஸ்ரீபுவனேஸ்வரி காயத்ரி

ஓம் நாராயணயை வித்மஹே புவனேச்வரயை
தீமஹி

தன்னோ தேவீ ப்ரசோதயாத்

மூல மந்திரம்

ஓம் புவனேஸ்வரயை நம:

Sritripura Bhairavi removes fear.

Adi Sakti at the time of deluge, takes the form of Bhairavi and offers grace. Supreme Siva in his Lilās created many Bharavars, having the form of Siva.

After Siva subdued and took charge of the demon Andhaka, he lived in the mountains, gave the world rules, rites, and injunctions of Siva worship, and Tantras through his surrogate Bhairavas. Siva meditated on Parasakti in the form of Bhairavi and ordered her to perform Puja. Tripura Bharavi is the origin of all Bhairava Saktis.

She is the creator of the triad. She antecedes them. She is the Svarupa of three Vedas. She recreates the world after deluge, as it were before. Sarasvati, Lakshmi and Kālī are her parts. She abides in gross, subtle and causal bodies. All of the above qualities make her Tripurai of Tripura Bhairavi, as sung and praised by all. Bhairavi responds to our call for rescue. Bhairavi can remove all cruelties in a trice and bring tranquility.

ஸ்ரீஞானபிரசுனாம்பிகை அம்மன் ■



இல்லாமை சொல்லி ஒருவர் தம்பால் சென்று
இழிவுபட்டு
நில்லாமை நெஞ்சில் நினைகுவிரேல், நித்தம் நீடு
தவம்
கல்லாமை கற்ற கயவர் தம்பால் ஒரு காலத்திலும்

செல்லாமை வைத்த திரிபுரை பாதங்கள் சேர்மின்களே

Sākta Tantras describe the various Bhairavis: Sampatpratā Bhairavi, Chaitanya Bhairavi, Kāmesvara Bhairavi, Agora Bhairavi, Mahā Bhairavi, Lalita Bhairavi Kāmesvarī Bhairavi, Raktanethra Bhairavi, Shastkūtā Bhairavi, Nityā Bhairavi, Mrudasañjīvinī Bhairavi, Mrutyuñjayā Bhairavi, Vajraprasthārīnī Bhairavi, bhuvanesvarī Bhairavi, Kamalesvarī Bhairavi, Siddha Bhairavi, Kamalesa Bhairavi, Dāmara Bhairavi, Kāminī Bhairavi.

Thinking of such shining Māthā Sri Bhairavi Devi's meritorious forms, it is a given that the daily worshippers will not develop any fear under any circumstances.

ஸ்ரீபைரவி காயத்ரீ

ஓம் த்ரிபுராயை ச வித்மஹே பைரவ்யை ச
தீமஹி

தன்னோ தேவி பிரசோதயாத்

மூல மந்திரம்:

ஓம் பைரவ்யை நம:

துஷ்ட சக்திகளை அழிக்கும் ஸ்ரீசின்னமஸ்தா

Srichinnamasta destroys mischievous Saktis.

Saktidevi says that she wears weapons to destroy the evil doers and save the virtuous.

Likewise, with Varṇinī and Dākini, Ambikai presents herself in the form of head chopper. This sacred persona is a depiction of destruction of evil. She is of utmost mercy and yet very angry to vanquish evil and offer refuge to the good.

This Sakti is Prasaṅta Chandikā. Worshipping this great Sakti removes the mischief mongers. Good thoughts arise in the mind. All four Purusharthas come to fruition. Lakshmi's sight-bliss is attained. The world is in your control. Great sins will vanish. The childless will get progeny. The indigent will obtain relief. Poetical facility and scholarship abound. Six months of

worship will yield eminence among poets.

Though worship of Devi's form induces some fear, higher Tattvas become apparent, recognize Ida, Piṅgala and Sūkṣma Nadis from among the 72,000 Nadis (Energy flow channels). Our body functions because of blood flow. Our ancestors have obtained realization of Devi and gave us the benefit of their experience: **Man enjoys health by Yoga Mārga, self-realization, attainment of the goals of this birth, and Devi's Bliss.**

You may worship Devi at any and all times. She came into being at Vīra rātri (the night of valour), which is Tuesday, New Moon day, Maha Star in confluence.

Devi's blessings fall on a devotee who recites her 12 names in the morning: they will face no enemies and will be bereft of evil thoughts and deeds. Let us worship her for she guides us in the virtuous path.

Devi's 12 sacred names: chinnakṛīvā, Chinna Mastā, Chinna Mundatarā, Ashatā, Kshota Kshomakarī, Svashā, Kshoñī chachchāṇa Kshamā, Vairosaṇī, varārohā, balitāṇpraharshithā, Balipūjita pātāpjā, Vāsudèvaprapūjita. It is good to praise and pray by chanting these names.

ஸ்ரீ சின்னமஸ்தா காயத்ரீ

ஓம் வைரோசின்யை வித்மஹே சின்னமஸ்தாயை
தீமஹி

தன்னோ தேவி ப்ரசோதயாத்

மூல மந்திரம்

ஓம் சின்னமஸ்தாயை நம:

Relief of grief by Sridhūmāvathī

She is the destroyer of Dakshaprajāpati's Yāgam. She immersed her body in the sacrificial vessel of the fire ceremony. The vessel received the name Gauri Kuṇḍam. Dhūmavathī is the smoke that emanated from the vessel, according to Sākta Sastras.

பால்குணம் pālkuṇam , n. < phālguna. Twelfth lunar month, commencing

from the day following the new moon in Māci and extending up to the new moon in Paṅkuni.

அட்சயதிருதியை *aṭcaya-tirutiyai*, n. < *a-kṣayatithi* *Vaicākam*, as *securing merit to all deeds of virtue performed on that day*

She appeared in the month of Phālguna on a Tuesday, Atcaya-tirutiyai, and evening. She is capable of destruction of all and of black face, earning the name Kālamukhī.

Her other name is Jayestā. **Dhumavati's Mantra**-Deity is Jayestā, according to Rishi Pippalātha Maharishi.

Jayestha made her emergence from the Milk Ocean before Lakshmi. She emerged as Bhagavan ingested the poison at the request of Devas. She asked the Devas what her assignment is. The devas replied, whichever household has internecine feuds, you should live there comfortably. Please give grief and penury to those who do not wash their feet before eating. Observe melancholy where there is no worship of Guru and Deva and no recitation of Vedas. Inflict grief and sin to those who think of committing adultery with married woman, the usurpers, and the tyrannical people.

லக்ஷ்மீகடாக்ஷம் *lakṣmī-kaṭākṣam* *Prosperity, as due to the grace of Lakṣmi*

Mahavishnu says that Jayesta Devis is senior to Lakshmi Devi; **worshipping her earns the Siddhi of Lakshmi's Grace.**

Duma Vadhi appears loathsome but the votaries look at her benignly. She inflicts evil, when evil-doers worship her.

Let us meditate on her and worship the omnipotent Annai, knowing she establishes justice.

ஸ்ரீதூமாவதீ காயத்ரீ

**ஓம் தூமாவத்யை வித்மஹே ஸம்ஹாரின்யை
தீமஹி**

தன்னோ தூமா ப்ரசோதயாத்

மூல மந்திரம்

ஓம் தூமாவத்யை நம:

வெற்றிகள் அருளும் ஸ்ரீபகளாமுகீ

Sri Bhagalamukhi confers victory.

The eighth Sakti among the Dasamahā Devis is the Grace-giver Sri Bhagalamukhi Devi. It is the tradition to meditate on her in the form wherein she punishes Asura (Antigod). The Mantra-worship in our Sanatana Dharma is for the world weal and not for the exercise and accomplishment of desire or hatred. If we understand this precept, we will come to know more of the greatness of these Devis.

ஸ்ரீகாமாட்சி அம்மன் ■



பொருளே பொருள் முடிக்கும் போகமே அரும்
போகம் செய்யும்
மருளே மருளில் வரும் தெருளே, என் மனத்து
வஞ்சத்து
இருள் ஏதும் இன்றி ஒளி வெளி ஆகி இருக்கும்

உந்தன்
அருள் ஏது.- அறிகின்றிலேன், அம்புயாதனத்து
அம்பிகையே

When we pay homage to these evil-destroying Deities, the Asuric behavior in us and the environment leaves.

ஆபிசாரம் āpicāram , *n.* < *abhi-cāra*. Black art. **பிரயோகம்** pirayōkam , *n.* < *pra-yōga*. 1. Discharge, as of weapons.

The Asuras (Anti-gods, cousins of gods) intent on destroying the Devas (gods) buried weapons of black magic. **The buried contraband is called Kruthyā. The destroying word or phrase for the weapons is named Valakahaṇam.**

Valakā changed to Balakā and later to Bhagaḷā. The Suffix Mukhi was added leading to the name Bhagaḷāmukhi. Mukhi means to split. People pay homage to Bhagaḷāmukhi because she is the Sakti capable of splitting or destroying evil.

Atharvaṇa Veda's Bhagaḷā Sūktam and Yajur Veda's Ābhisārika pirakaraṇam extoll this Devi's nature. Bhagaḷā means she bestows the power of speech to her votaries.

Purāṇas say this Parasakti helped Srīman Narayana and Srī Siva Peruman; the latter taught Muruga Peruman the Mantra of this Sakti, Bhagaḷāmukhi so he used it as Brahmāsthiram. So said the Purāṇas

The Sakti of the Mother can grant victory to the virtuous by paralyzing the speech, face and feet of the logicians. Her Sakti saves us from the evil deeds of others. If you pay worshipful homage to her with yellow flowers, the fruits of your wants will be obtained.

We beseech the great Bhagaḷāmukhi to save us, our family and our country from the evil-doers.

ஸ்ரீபகளாமுகீ காயத்ரீ

**ஓம் பகளாமுக்யை வித்மஹே ஸ்தம்பின்யை ச
தீமஹி**

தன்னோ தேவி ப்ரசோதயாத்

மூல மந்திரம்

ஓம் பகலாமுக்கயை நம:

ராஜயோகம் அருளும் ஸ்ரீராஜமாதங்கீ

Sri Rajamathangi confers Rajayogam.

Because of **Brahma's mind-born son Māthanga Maharishi's supplication, Adhisakti's fragment appeared as Māthangi**. She is known as Manthriṅī.

The celestials worshipped her by her polynomial Sangītha Yogini, Syāma, Syāmaḷā, Manthrināyikā, Manthriṅī, Sasivèsānī, Prathānèsī, Sukappriyā, Vīṇāvatī, Vainkī, Mutriṅī, Priyaka Priyā, Nīppriyā, Kathampècī, Kathambhavana Vāsinī, Sathāmathā. Sangīta Yoginis with Vinā, flute, and drum are the Saktis remain by her side. The worshippers of the polynomial deity daily will have control of the three worlds.

Rajamāthangī offers victory in the running of government by the rulers. She offers her votaries all Siddhis. In particular the votary develops the power of words and good experience in singing. He or she will become a Satguru. They will earn fame in composition of poetry and knowledge of Sastras. They will be rich.

பாதாரவிந்தம் = Lotus-feet.

The votary surrendering to the Lotus Feet of Mātangī Devi attains many Siddhis and through the latter liberation (Mukti = முக்தி). Everyone comes under his sway. All that is desired come to him. The sins perish. There is no deficiency in all prosperities and progeny.

முக்தி அம்மன்கள் ■



மணியே மணியின் ஒளியே ஒளிரும் மணி
புனைந்த
அணியே அணியும் அணிக்கு அழகே
அணுகாதவர்க்குப்
பிணியே பிணிக்கு மருந்தே அமரர் பெரு விருந்தே
பணியேன் ஒருவரை நின் பத்ம பாதம்
பணிந்தபின்னே

In household of the Bhaktas, Lakshmi (prosperity) abides with no vacillations. All enjoy a safety net. Each one develops a life of good health. Devi's Mantra helps eradication of diseases, fear of fire and foes, and afflictions from pernicious planets.

The great poet Kālidāsar, because of the grace of this Sakti, became the poet of all poets. He says she is all in Syāmaḷā Thāndakam.

This Rājamāthangī offers her blessings in the name of Mīnāhshi in Madurai and Lakuchyāmā-fame Brahma Vidyāmbikai in Tiruvenkcādu. By self-realization and by doing our duties well due to our birth, let us attain the omnipotent Parasakti.

ஸ்ரீராஜமாதங்கீ காயத்ரீ

**ஓம் சுகப்ரியாயை வித்மஹே காமேச்வரையை ச
தீமஹி**

தன்னோ ச்யாமா ப்ரசோதயாத்

மூல மந்திரம்

ஓம் ராஜமாதங்க்யை நம:

Kamalāthmikā removes the affliction of poverty.

She is the 10th deity in the constellation of Dasamahā Deviyars. Kamalāthmikā is the repository of all Saktis resident in all others. She is Mahālakshmi. She is Parabrahma Svarūpiṇi.

This Sakti (Kamalāthmikā) is of golden complexion. She wears gold and silver clothes. She makes people happy as the moon does. Where there is consecration galore, there is a plethora of gold, horses, friends, and progeny.

She is a great benefactor. She has a blossoming smile on her face. She shines with her clothes and high qualities of conduct. She stays where there is fragrance. Staying contented, she offers contentment to all. She is effulgent like the sun. She eradicates the inner and outer aspects of grief and penury.

The servitors worshipping her the riches reach. Hunger, thirst, and sins of all kinds flee, if she is worshipped. The poverty in the house will take leave. Sastras explain that the mind-born desires come to fruition.

This Mahalakshmi, the paragon of permanence never leaves or separate from Vishnu. She is of three Gunas. She pervades many universes and offers blessings by remaining in form and

formless states (visible and invisible = gross and subtle).

This Sakti shines as the aggregate of all Vidyas and as individual Vidyas in their own rights. She is a pinnacle of beauty, of virtue, good conduct, and auspiciousness. Let us offer panegyric to her by her names, worship her and enjoy this-worldly and heavenly pleasures.

Lakshmī, Srī, Kamalā, Vidyā, Māthā, Viṣṇu Priyā, Sathī, Padmālayā, Padmahasthā, Padmākshī, Lokasundarī, Bhūthānām, Isvraī, NHithyā, Sarvakathā, Subā, Viṣṇu Patnī, Mahā Devi, Kshīrothathanayā, Ramā, Ananthā, Lokamāthā, Bhū, Nīlā, Sarva Sukaprathā, Rukminī, Sitā, Sarvā, Vedavathī, Sarasvathī, Gaurī, Sānhi, Svāhā, Svathā, Nārāyaṇī.

ஸ்ரீகமலாத்மிகா காயத்ரீ

ஓம் மஹாதேவ்யை ச வித்மஹே
விஷ்ணு பத்ந்யை ச தீமஹி
தன்னோ லக்ஷ்மீ: ப்ரசோதயாத்

மூல மந்திரம்:

ஓம் கமலாத்மிகாயை நம:

Adapted from Sakti Vikatan and other sources.