

# Path to Dharma

தர்ம நெறி



News Letter

23

செய்தி மடல்

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November

2009

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கேஷத்திர (வயல்) விநாயக ஆலயம்,  
ஸ்ரீ முன்னேஸ்வரம், சிலாபம், ஸ்ரீ லங்கா.

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### Editorial.

Many readers of 'Path to Dharma', the periodical published, by Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka, are very happy that the opinion section is opened to convey their views on the matter that are published in this monthly magazine.

varied range of views are expressed on the standard of the publications, out of which only a few selected analysis are published due to the lack of space.

The principal venture of this publication is to impart understanding pertaining to Hinduism basically by answers to the doubts raised by the concerned readers. As mentioned earlier these issues are distributed freely.

Taking into consideration the deviation of the talents and standard of awareness in this subject of the readers, the subject matter treated here is not too deep or just superficial.

I am very much thankful to the readers of 'Path to Dharma', periodical, who are giving me enormous advice and encouragement in bringing out this issues.

B.S.Sarma,

Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka.

November.2009

### Suggestions from the readers

Dear Mr.B.S.Sarma, Editor, ' Path to Dharma',

**It is once again my proud privilege to go through the attachment namely 'Path to Dharma' You are really serving a great deal to all Hindu population who are interested in knowing our early and well defined cultural-religious system of the world.**

**I have been sending my humble opinions now and then to you mainly to encourage your service towards the persons who like to understand the real facts and concepts of Hindu religion. I get number of copies of each issues which I get from you and pass them among my friends who are really interested.**

**With best regards,**

**M.Pradeep, Canada. 6<sup>th</sup> Oct.2009**

Dear Editor,  
'Path to Dharma',  
the periodical published, by Kshethra Vinayaka Temple, Sri Lanka,

First of all let me thank you for sending your 'Path to Dharma', the periodical published, by Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka, regularly each month. Your answers to the questions and other analysis actually give approval to your subject talent. I gain more knowledge about my religion each occasion when I receive and read the subject matter and the answers to the question raised in your esteemed News letter, the 'Path to Dharma'.

Please collect all these questions and the relevant answers that you have provided in each issue by collecting all you have produced so far in these publications in the electronic form and placing them in an orderly manner so that it could be published in a magnificent and significant book very soon.

S.Nandha Kumar, California 3<sup>rd</sup> October, 2009

*Mr. B.S. Sarma.*

*Author, 'Path to Dharma' (Dharma Neri)*

*I go through the 'Path to Dharma' (Dharma Neri), with lot of interest, which I receive by E-mail to learn and be aware of the perception of Hindu religion. May Almighty bless you with all blessings for the services you are rendering towards to Hindu community*

*K. Mahaswaran, New Zealand. 8<sup>th</sup> October. 2009.*

Mr. B.S. Sarma.

Author, Path to Dharma, Munneswaram, Sri Lanka.

I take delivery of the News letters, the 'Path to Dharma' regularly published monthly by Kshethra Vinayaka Temple, Via E-mail and distribute with my interested friends. We chat about the subjects dealt, with lot of attention to comprehend the insight of Hindu religious ideas.

The standard of the issues maintained are of immense value and we all hope in future the same benchmark to be maintained.

M. Karthik, Singapore. 1<sup>th</sup> Oct. 2009

Mr. B.S. Sarma. Author, 'Path to Dharma'

Hope you would have received my earlier mails regarding my and my friends views on the standard to be maintained of the issues of Path to Dharma. We still feel that the standard of the magazines should be somewhat high for enable us to quote as substantiate proof on the subjects dealt with. Please keep on rendering your enormous effort in upbrining the issues monthly. May God bless your services.

### 1. What is Hindu Religion in brief?

Hindu Religion is the world's oldest religious faith and the third largest religion with over 900 million followers. This religion is commonly referred to as **Hindu Dharma (Sanatana Dharma)**. Hindu religious faith was practiced by the prehistoric civilizations of the Indus valley, ancient Ganges valley, primitive Deccan and early Cauveri delta, as well as all over the Indian peninsula and surrounding areas of South - East Asia.

This Faith is followed in different manners and forms as it was practiced several thousand years ago, with very slight variations. Hinduism is considered a "**way of life**" as this religious faith has an effect on each and every features of life for Hindus from birth till death throughout their life.

### 2. What is basic Scripture of Hindu Religion ?

Hinduism, unlike other religions, has no **founder** and no one (authoritative "Holy Book") **scripture**. There are many scriptures namely, the four Vedas (Vedas, were brought to Indian sub-continent by Aryans after 1200 BCE) along with their Upanishads, (The philosophical Vedic texts termed the Upanishads investigate the exploration for knowledge that shows the means to escape the cycle of reincarnation to mankind) called the "Sruti", several Dharma Sasthras or Smrutis, Ithihasas and Puranas.

### 3. What are the fundamental Principles of Hinduism?

Hindus consider that all authentic divine religious paths guides to the **same objective**. Each one is authorized to worship to a form or a formless according to one's own awareness, aspiration, requirement and spiritual state. Hindus accept as accurate in **One God**, Who is beyond appearance, space and time and beyond human conception. Hindus also believe that God is Transcendent and Immanent simultaneously generates **Itself** in accordance with everyone's aspirations and desires to protect the virtuous to annihilate the evil to ascertain the Divine Rule of Law and righteousness.

### 4. What is the concept of God in Hindu Religion?

One God in various appearances is the concept of God in Hindu Religion. A manifestation of an object is very essential for a person to concentrate on the **Divine Supreme Truth – Paramathma** in the mind. Hindus, worship that **one God** in diverse appearances.

They view the Supreme God in masculine (Siva, Vishnu, Ganesha, Skanda, Natarajaj etc.) as well as in feminine (Sakthi, Durga, Lakshmi, Saraswathi, Kali etc) forms and are aware of the True nature of the Supreme.

Hindu "Gods" are worshipped in the various incarnations, manifestations and forms. Various cults of Hindus who follow the diverse forms of philosophy and venerations envisage this same **Paramathma** ( the Supreme God) as Vishnu (**Narayana**) , or as Siva (**Paramasiva** ) and Sakthi or Durga (**Paraasakthi**).



### **5. What is the Type of worship mainly followed in Hindu Religion?**

The different categories of worship observed by Hindus mainly consist of ritualistic worship (temple, place of pilgrimage, home etc.), offering flowers, coconut, fruits, incense, camphor etc. chanting of prayers, and participating in bajans group (singing of holy songs).

Worship by meditation where understanding first the inner self and later the divine which is present universally.

Worship is the main obligation of the human soul to achieve Divine protection from the effects of awful karmas whereby steered in the appropriate path.

### **6. What are the fundamental concept of Hindu philosophy and doctrine?**

The fundamental concept of Hindu philosophy and doctrine is based on the following beliefs.

Hindus believe in **ahimsa** (non-violence), in all activities (thought, expression, and activities).

Hindus believe in **ultimate truth**

Hindus believe in **dharma** (the divine Law).

Hindus believe in **Karma** (the law of Cause and Effect).

Hindus believe in **reincarnation**, (life after life).

Every individual soul comes back to earth many times by rebirth to perform proper Karma to purify itself. Once purified by good karma, the soul reaches liberation with no-rebirth. Attachment, greed and lust leads to bad karma leading to grief and further suffering and rebirths to wash off those effects. Hindus believe that the goal of life of a person is to achieve **Moksha**, to be freed from the cycle of birth and death.

### **7. What are the vital messages of the Religious Teachings based on the perception of Hindu philosophy and doctrine?**

The vital Messages of the Religious Teachings based on the perception of Hindu philosophy and doctrine could be summarised as follows;

Philosophy is the logical feature of the faith, in all the Religions cultures or civilizations. Religious philosophy and the beliefs play very important role in Hindu religion. Theology and spirituality are measured significant in most world religions. Philosophy is considered an integral part of the religious experience of Hindus. Hindu religious beliefs show the approach to conquer the pains and sufferings, by which delight, peace of mind, equanimity and to attain liberation through which eternal bliss is achieved.

The sensible inquiries regarding the nature of truth or reality, brings out understandable elucidation to most of the problems of the nature of life and human behaviours. Theology as far as in Hindu society, is considered is amalgamated in every aspects of life by way of its mythology, fine arts, painting, sculpture, music, melody and dance and they all carry an ethical.

Hindu way of life is a well thought-out doctrine supported on the mystical experience of the Sages and Seers.

### **8. What are The Laws of Hindu viewpoint that establishes ever lasting True?**

The Upanishads explain the details of Hindu philosophy. The knowledge of Hindu dharma, the theory of karma and rebirth, the six dharsanas, and the four yogas (spiritual disciplines) are clearly explained by early philosophers. The moral values and doctrine specified in the Six Dharsanas are acquired from the Upanishads through and various schools of thoughts of philosophers.

### **9. Are the set of ever lasting Laws of Hindu perspective still applicable in the modern era?**

Divine laws and sets of Rules of the Vedic era are still applicable with modifications with Time. Purushartha are the four kinds of human objectives, namely dharma, artha, kama and moksha. Among these, dharma is the foremost and is the gateway to moksha (immortality) and eternal bliss. The term Dharma means "that which holds" the people living in this world and the entire creation. It is the absolute Truth and the law of righteous living. It is the everlasting eternal Divine law. The following of Dharma path in life brings happiness to mankind and prosperity to the world. The four Vedas of Hinduism are the authority of Dharma. The truth about dharma can not be realized through any other knowledge and one's own reasoning through any analysis alone can not be that authority. Practice of appropriate Dharma gives an experience of peace, happiness, vigour, equanimity and tranquillity within ones-self. This helps the life to be systematically disciplined. Dharma is classified as Samanya (general) dharma and Universal Dharma

i. Samanya dharmas include gratification, forgiveness, satisfaction, willpower, self-restraint, divine spiritual knowledge, control of senses and desire, cleanliness, frankness, purity, absence of anger, absence of antagonism, non-greediness, non-stealing, truthfulness, non-violence, discrimination between right and wrong and between real and unreal

ii. Vishesha dharma (specific personal dharma).

Vishesha dharmas comprise duties due to one's birth, age and family and duties due to society and family, duties due to one's profession(occupation) and spiritual life. In addition the duties include the specific dharmas for the four ashramas and four varnas. The concept of varna dharma given in the Vedas is most misunderstood got the wrong idea about and misused. Further more there are the customary duties as the rituals and services to the family, community, ancestors and Divine. These Dharmas varies for each of the four Yugas (Era).

### **10. What is the position of the Varna dharma in Hinduism is it still applicable in the present age?**

The Varna dharma is one that is most misinterpreted and misused. The Vedas furnish wide-ranging rules of Dharma for persons of varied different age groups, diverse family traits and dissimilar periods of time. The ashrama dharma provides the standards of living for different age groups of individuals. If correctly interpreted, deduced and understood, ashrama dharma is the most efficient econo-sociological system of the population. It is indeed an impressive and splendid presumption with a unblemished and flawless rule. However, the imperfection arises as various dharma sashtras, or smritis, written by Rishis like *Manu*, *Parasara*, and *Yaagnavalkya*, have varied for different periods of time according to varying social and emotional surroundings of the Hindu society (Yuga-Dharma).

### **11. What is the true nature of the Supreme God and the human Spirit ?**

Regarding the true nature of the Supreme God and the human Spirit, philosopher Dr. Sarvepalli Radhakrishnan, explains as follows; "The Divine is both in us and out of us. God is neither completely transcendent nor completely immanent. He is divine darkness as well as 'unenclosed light.' The philosophers with their passion for unity emphasize the immanent aspect, that there is no barrier dividing man from the real. Those who emphasize the Transcendence of the Supreme to the human insist on the specifically religious consciousness, of communion with a higher than ourselves with whom it is impossible for the individual to get assimilated.

There cannot be a fundamental contradiction between the philosophical idea of God as an all-embracing spirit and the devotional idea of a personal God who arouses in us the specifically religious emotion. The personal conception develops the aspect of spiritual experience in which it may be regarded as fulfilling the human needs.

God is represented as possessing the qualities we lack. Justice, love and holiness are the highest qualities we know and we imagine God as possessing them, though these qualities exist in God in a different sense from their existence in us. The difference between the Supreme as spirit and Supreme as person is one of stand point and not of essence, between God as He is and as he seems to us."

**12. What do you consider the most noteworthy doctrine expressed in the Vedas and the Upanishads?**

The primary philosophical investigations of Hinduism and the most noteworthy doctrine articulated in the Vedas and the Upanishads is **that Reality is One or Absolute, changeless, perfect and eternal, Brahman.** The ordinary human world of many separate (split) and discrete (finite) things (which our mind characterizes by our senses) is an illusion.

All the way through meditation, a person may be able to experience their true Self which is Brahman, God, the One infinite eternal thing which causes and connects the many things. True enlightenment is Self-realisation, to experience the supreme reality as Self. Hindu philosophy shows that One Infinite Absolute Ageless / Eternal thing Exists and connects the world together (**Brahman**). One of the most striking and central of Upanishad doctrines is the further assertion that Brahman and Atman (the true Soul or Self Identity) are in some sense the same. Thus the Soul, Atman, is also immortal.

**13. Give me the English version of Maha Mrutyunjaya mantra and the meaning of it?**

**Maha Mrutyunjaya mantra and the meaning of it is as follows;**

*Thryambakam Yajamahe' Suganthim Pushtivardhanam |  
Urvarukamiva Bandana-mr. uthyormuksheeya Ma-amr. uthathu ||*

We worship the three-eyed One, Lord Siva, Who is fragrant and Who nourishes all beings; May He liberate me from the death, for the sake of Immortality, just as the ripe cucumber gets severed from the bondage of the vines.

**14. Elucidate the formation of "lingam" installed in a Siva temple?**

A lingam is the idol or moorthy installed in All Siva temples as the main deity in the main sanctum of shrine namely Moolasthanam (garbha graham). A lingam can be movable "Chalam" or unmovable "Achalam" or both movable and unmovable "Chalachalam".

A lingam is constructed by a combination of a stem portion, which is the "Lingam" and a base or peetam called a "yoni".

Of the stem 1/3 its length is square, the second 1/3 is eight sides and the rest cylindrical. The square portion corresponds to "Brahma" the creative aspect of the absolute. The eight-sided figure corresponds to "Vishnu" the protective aspect of God and the cylindrical portion; the dissolution aspect of God corresponds to "Rudra".

A combination of these is what is called a Shivalinga. The Yoni peetam will consist of a circular lower and middle portion and a leaf shaped upper portion, into which the stem is erected.

The Brahma portion lies in the ground. The Vishnu portion the yoni peetam and the Rudra portion above the peetam. In the Rudra portion a lotus bud formation with 3 lines is embossed and it forms the face. This is known as a Kriya lingam and corresponds to a sculpted lingam. This has to be installed in temple; hence this is classified as an Achalaingam. A naturally formed lingam or Swayambu lingam also falls under this category. Stone lingams are the suitable ones for temple worship.

They can be classed as

- |                   |                 |
|-------------------|-----------------|
| i. Swayambulingam | vi. Aarusham    |
| ii. Daivatham     | vii. Maanusham  |
| iii. Ghanapam     | viii. Rakshasam |
| iv. Aasuram       | ix. Bhaanam.    |
| v. Suram          |                 |

A Bhaanalingam is an oblong cylindrical stone found naturally in the holy rivers called Narmada, Sindu, Kavery.

The stones used in making a kriya lingam are classed as male, female & neutral stone. Stones will resonate if struck with the handle of the chisel in the lower scale of an octave.

The Lingam is to be made with this stone. The Yoni peetam with a female stone and the base made with a neutral stone.

The scale of a temple Lingam will determine everything from the size of the chamber that houses it, to the Nandi, to size of steps, gopuram and ultimately the size the temple itself. Every dimension will happen to be a fraction or multiple of the Lingam.

Crystal, or ruby, or stone, rice, cooked rice, river sand, cow dung, butter, sandalwood paste, Rudraksham, flowers, Kusa (Therpai) grass, jaggery and flour can be used to make lingam. These idols are removed or put in to a river or lake after worship. These are known as "Kshanika" lingams. No proportions of size are requiring for these lingams.

Lingams prepared out of metals such as gold, silver, copper, bronze, brass, lead, etc are known as "Lohaya lingams". If they are of Bilva, sandalwood, Ashoka, Devadharu, Ebony, etc they are known as "Tharuya" lingams.



## 15. Give the transliteration and the translation of Sri Subrahmanya Ashtottari Namavali?

### Sri Subrahmanya Ashtottara Nāmavali- The 108 Names of Lord Skanda

- |                                      |  |
|--------------------------------------|--|
| 1. Aum Skandāya namaha               | - Obeisances to great god Skanda. conqueror of the mighty foes                 |
| 2. Aum Guhāya namaha                 | - Obeisances to the Invisible Lord - Who abides in the hearts of devotees true |
| 3. Aum Shanmukhāya namaha            | - Obeisances to be to the six-faced one  |
| 4. Aum Bālanetrāsutāya namaha        | - Obeisances to the Son of the Three-Eyed Siva                                 |
| 5. Aum Prabhava namaha               | - Obeisances to the Lord Supreme   |
| 5. Aum Pingalāya namaha              | - Obeisances to the golden-hued one  |
| 7. Aum Krittikāsunave namaha         | - Obeisances to the Son of the starry maids                                    |
| 3. Aum Shikhivāhanāya namaha         | - Obeisances to the rider on the peacock                                       |
| 9. Aum Dvinadbhujāya namaha          | - Obeisances to the Lord with the twelve hands                                 |
| 10. Aum Dvinannetrāya namaha         | - Obeisances to the Lord with the twelve eyes                                  |
| 11. Aum Shaktidharāya namah          | - Obeisances to the wielder of the Lance                                       |
| 12. Aum Pisidāsaprabhajanāya namaha  | - Obeisances to the destroyer of the Asuras                                    |
| 13. Aum Tārakāsurasamhārine namaha   | - Obeisances to the slayer of Tārakāsuran                                      |
| 14. Aum Raksobalavimardanāya namaha- | Obeisances to the Victor of the Asuric forces                                  |
| 15. Aum Mattāya namaha               | - Obeisances to the Lord of felicity   |
| 16. Aum Pramattāya namaha            | - Obeisances to the Lord of bliss  |
| 17. Aum Unmattāya namaha             | - Obeisances to the passionate One   |
| 18. Aum Surasainyasuraksakāya namah  | - Obeisances to the Saviour of the Devas                                       |
| 19. Aum Devasenāpataye namaha        | - Obeisances to the Commander of the Heavenly hosts                            |
| 20. Aum Pragnya namaha               | - Obeisances , to the Lord of WisdAum  |
| 21. Aum Kripalave namaha             | - Obeisances to the Coumpassionate One   |
| 22. Aum Bhaktavatsalāya namaha       | - Obeisances to the Lover of devout ones, Obeisances to Thee                   |
| 23. Aum Umāsutāya namaha             | - Obeisances to the Son of Uma   |
| 24. Aum Shaktidharāya namaha         | - Obeisances to the Mighty Lord  |
| 25. Aum Kumārāya namaha              | - Obeisances to the Eternal youth  |
| 26. Aum Krauncadharanāya namaha      | - Obeisances to the He who reft asunder the Kraunca Mount                      |
| 27. Aum Senānye namaha               | - Obeisances to the Army Chief   |
| 28. Aum Agnijanmane namaha           | - Obeisances to the effulgence of Fire   |
| 29. Aum Viskhāya namaha              | - Obeisances to Him who shone on the astral Visakha                            |
| 30. Aum Shankarātmajāya namaha       | - Obeisances to the Son of Sankara   |
| 31. Aum Sivasvāmine namaha           | - Obeisances to the Preceptor of Siva  |
| 32. Aum Ganasvāmine namaha           | - Obeisances to the on Lord of the Ganas                                       |
| 33. Aum Sarvasvāmine namaha          | - Obeisances to the on Lord, God Almighty                                      |
| 34. Aum Sanātanāya namaha            | - Obeisances to the oh Lord eternal  |
| 35. Aum Anantasaktaye namaha         | - Obeisances to the potent Lord,   |
| 36. Aum Aksobhyāya namaha            | - Obeisances to the unsullied by arrows art                                    |
| 37. Aum Parvatipriyanandanāya namaha | - Obeisances to the beloved of Parvati   |
| 38. Aum Gangasutāya namaha           | - Obeisances to the son of Goddess Ganga                                       |
| 39. Aum Sarodbhutāya namaha          | - Obeisances to Thou who did'st nestle in the Saravana Lake                    |
| 40. Aum Atmabhuvē namaha             | - Obeisances to Thou Unborn Lord   |
| 41. Aum Pavakatmajāya namaha         | - Obeisances to Thou who art born of Fire                                      |
| 42. Aum Mâyādharāya namaha           | - Obeisances to the Energy Art   |
| 43. Aum Prajrimbhāya namaha          | - Obeisances to thee Auspicious One! (Blissful)                                |
| 44. Aum Ujjrimbhāya namaha           | - Obeisances to the Invincible One!  |
| 45. Aum Kamalāsanāsamstutāya namaha  | - Obeisances to the Lord extolled by Brahma                                    |
| 46. Aum Ekavarnāya namaha            | - Obeisances to the one Word art   |
| 47. Aum Dvivarnāya namaha            | - Obeisances to Thou Two Art   |
| 48. Aum Trivarnāya namaha            | - Obeisances to Thou Art the Three   |
| 49. Aum Sumanoharāya namaha          | - Obeisances to Thou Stealer of pure hearts                                    |
| 50. Aum Caturvarnāya namaha          | - Obeisances to the Thou four Art  |
| 51. Aum Pancavarnāya namaha          | - Obeisances to the Thou five letters Art                                      |
| 52. Aum Prajapataye namaha           | - Obeisances to the Father of all Creation                                     |
| 53. Aum Trumbāya namaha              | - Obeisances to Thou, Oh Peerless One  |
| 54. Aum Agnigarbhāya namah           | - Obeisances to Thou who dost sustain the fire                                 |

- |                                       |  |
|---------------------------------------|--|
| 55. Aum Samigarbhâya namaha           | - Obeisances to the Thou arose out of the Vanni flame(Fire of the Suma tree) |
| 56. Aum Visvaretase namaha            | - Obeisances to the Thou glory of the Absolute Paramasivam                   |
| 57. Aum Surarighne namaha             | - Obeisances to the Subduer of the foes of the Devas                         |
| 58. Aum Hiranyavarnâya namaha         | - Obeisances to Thou resplendent One   |
| 59. Aum Subhakrite namaha             | - Obeisances to Thou Auspicious One  |
| 50. Aum Vasumate namaha               | - Obeisances to Thou Splendour of the Vasus(a class of Gods)                 |
| 51. Aum Vatuvesabhrîte namaha         | -Obeisances to Thee, Oh lover of celibacy                                    |
| 52. Aum Bhûshane namaha               | - Obeisances to Thou Luminous Sun  |
| 53. Aum Kapastaye namaha              | - Obeisances to Thou Effulgence divine                                       |
| 54. Aum Gahanâya namaha               | - Obeisances to Thou Aumniscient One   |
| 55. Aum Chandravarṇâya namaha         | - Obeisances to Thou Radiance of the Moon                                    |
| 56. Aum Kâladharâya namaha            | - Obeisances to Thou who adorns the crescent                                 |
| 57. Aum Mâyâdharâya namaha            | - Obeisances to Thou Engergy art   |
| 58. Aum Mahâmâyine namaha             | - Obeisances to the Great Artist of Deception too art                        |
| 59. Aum Kaivalyâya namaha             | - Obeisances to the Everlasting joy of attainment                            |
| 70. Aum Sahatatmakâya namaha          | - Obeisances to the Art all-pervading  |
| 71. Aum Visvayônaye namaha            | - Obeisances to the Source of all Existence                                  |
| 72. Aum Ameyatmane namaha             | - Obeisances to the Supreme Splendour  |
| 73. Aum Tejonidhaye namaha            | - Obeisances to the Illumination divine                                      |
| 74. Aum Anâmâyaya namaha              | - Obeisances to the Savior of all ills                                       |
| 75. Aum Parameshtine namaha           | - Obeisances to the Thou art Immaculate Lord                                 |
| 76. Aum Parabrahmane namah            | - Obeisances to Thou Transcendant One  |
| 77. Aum Vedagarbhâya namaha           | - Obeisances to the The Source of the Vedas art                              |
| 78. Aum Viratsutâya namaha            | - Obeisances to the Immanent Art Thou in the Universe                        |
| 79. Aum Pulindakanyâbhartre namaha    | -Obeisances to the Lord of Valli, the Vedda belle                            |
| 30. Aum Mahâsarasvatavradâya namaha   | -Obeisances to the source of Gnosis  |
| 31. Aum Âsritâ Kiladhâtre namaha      | -Obeisances to Him who showers grace on those who seek his solace            |
| 32. Aum Choraghnâya namaha            | -Obeisances to Him who annihilates those who steal                           |
| 33. Aum Roganasanâya namaha           | -Obeisances to the divine Healer   |
| 34. Aum Anantamûrtaye namaha          | -Obeisances Thine whose forms are endless                                    |
| 35. Aum Ânandâya namaha               | -Obeisances Thine, Oh Thou infinite Bliss                                    |
| 36. Aum Shikhandikritagedanâya namaha | -Obeisances Thine, Thou Lord of peacock banner                               |
| 37. Aum Dambhâya namaha               | -Obeisances Thine, Oh lover of gay exuberance                                |
| 38. Aum Paramadambhâya namaha         | -Obeisances Thine, Thou lover of supreme exuberance                          |
| 39. Aum Mahâdambhâya namaha           | -Obeisances Thine, Oh Lord of lofty magnificence                             |
| 40. Aum Vrishakâpaye namaha           | - Obeisances to Thou who art the culmination of righteousness (Dharma)       |
| 41. Aum Karanopâtadehâya namaha       | - Obeisances to Thou who deigned embodiment for a cause                      |
| 42. Aum Kâranâtita Vighrahâya namaha  | - Obeisances to the Form transcending causal experience                      |
| 43. Aum Anishvarâya namaha            | - Obeisances to the Eternal peerless plentitude                              |
| 44. Aum Amritâya namaha               | - Obeisances to Thou Ambrosia of Life  |
| 45. Aum Pranâya namaha                | - Obeisances to Thou life of life, Praise unto Thee                          |
| 46. Aum Pranâyamaparâyanâya namaha    | - Obeisances to the Thou support of all beings-Praise unto Thee              |
| 47. Aum Vritakandare namaha           | - Obeisances to Thee who subjugates all hostile forces                       |
| 48. Aum Viraghnâya namaha             | - Obeisances to the Thou vanquisher of heroic opponents                      |
| 49. Aum Raktashyamagalâya namaha      | - Obeisances to Thou art Love, and of crimson beauty                         |
| 100. Aum Mahate namaha                | - Obeisances to Thou Consummation of glory                                   |
| 101. Aum Subrahmanyâya namaha         | - Obeisances to Thou , Oh effulgent Radiance                                 |
| 102. Aum Paravarâya namaha            | - Obeisances to Thou Supreme (Sovereign) Goodness                            |
| 103. Aum Brahmanyâya namaha           | - Obeisances to Thou Thee, luminous wisd Aum serene                          |
| 104. Aum Brahmanapriyâya namaha       | - Obeisances to Thou who art beloved of seers                                |
| 105. Aum Loka Gurave Namaha           | - Obeisances to Thou universal Teacher                                       |
| 106. Aum Guhapriyâya Namaha           | - Obeisances to Thee, Indweller in the core of our hearts                    |
| 107. Aum Aksâyaphalapradâya namaha    | - Obeisances to Thou, bestower of indestructible results ineffable           |
| 108. Aum Shrî Subrahmanyâya namaha    | - Obeisances to Thou most glorious effulgent Radiance                        |