

# Path to Dharma



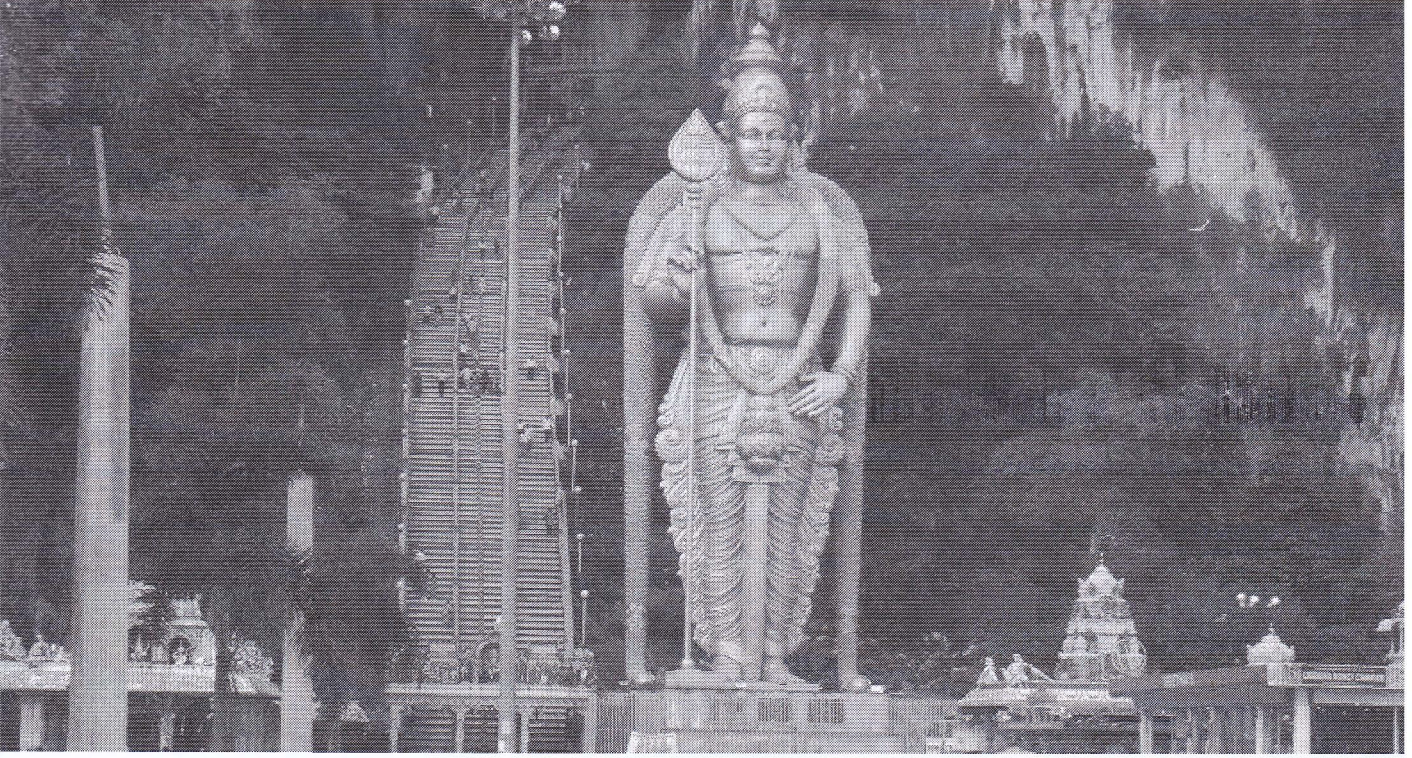
தர்ம நெறி



News Letter

33

செய்தி மடல்

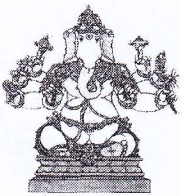


கேஷத்திர (வயல்) விநாயக ஆலயம்,  
ஸ்ரீ முன்னேஸ்வரம், சிலாபம், ஸ்ரீ லங்கா.

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Sri Sankar Publications

September

2010

செப்டெம்பர் (ஆவணி, புரட்டா

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September 2010 செப்டெம்பர் (ஆவணி, புரட்டாசி)

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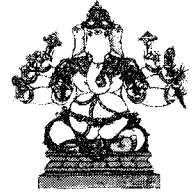


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### ***Editorial***

*'Path to Dharma', the periodical, published every month by Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka, is providing the 323<sup>d</sup> issue this month.*

*I am very muchy genuine to the readers of 'Path to Dharma', magazine, who are anxious and offer suggestions in bringing out this periodical in this norm.*

*B.S.Sarma,  
Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka.  
September.2010*

### **Suggestions and opinions from the readers**

Dear B.S.Sarma,

I am very much pleased to declare that the magazine 'Path to Dharma' has been brought with topics interconnected to a variety of characteristics of Hinduism which each person would like to be known with.

I am very much thankful to you for sending me the monthly magazines regularly, which are read by many of my friends.

M.Yoganathan, Canada,  
25<sup>th</sup> August, 2010

Dear Mr.Sarma,  
'Path to Dharma"

We are grateful for your endeavour towards our culture, responding and illuminating to the queries put forward, in a sound way with appropriate quotations, authenticative manner the concept and citing the relevant facts.

Your venture is really creditable. I am thankful to you for sending me the "path to Dharma" periodical every month via e-mail.

May God bless you.

N.Nithy, U.K  
19<sup>th</sup> August, 2010.

Dear Sarma,

Please give the translations of the Sri Durga, Lakshmi, Vishnu Ashtottara Nâmavalis, about which I wrote to you several times in the coming issues of "path to Dharma" periodical

K.Nath, Bangalore  
20<sup>th</sup> August 2010

## Quatations

"Melt ye in praise of this secret word of God,  
It is the touchstone of Truth, in all the four Vedas,  
The Name of the Lord - Namasivaya."

- Saint Tirugnana Sambandar (Tirumurai Saint).

"The Self-existent pierced the senses outward, and so one looks outward and not within oneself. Some wise man, however, seeking immortality, and turning his eyes inward, sees the inner Self."

-The Katha Upanishad, IV. II. 1.

"The ignorant pursue outward pleasures, they walk into the wide-spread net of death. The wise, however, recognising eternal life, do not seek the constant among inconstant things."

-The Katha Upanishad, IV, Up. II. 2.

Whenever there is a decline of religion, and a rise of irreligion, I incarnate myself. To protect the good, to destroy the wicked, and to re-establish religious principles, I appear in every age

- Bhagavad Gita

### 1. What is the oldest *Veda* out of the four *Veda*?

He oldest and most important *Veda* is the *Rig Veda* (c.1500-1200 BCE), followed by the supplementary *Sâma Veda* and two *Yajur Vedas*, and, later according to historical evidence, the stranger, more diverse *Atharva Veda*.

### 2. What are the oldest *Upanishads* out of the 108 *Upanishads*?

Out of the 108 or more *Upanishads* 13 or 16 *Upanishads* are considered the major *Upanishads* and the others nearly over 100 *Upanishads* are considered minor *Upanishads*

The *Brhadâranyak Upanishada* and *Chândogya Upanishad* are the oldest, some 2,800 years old, comprising fully two-thirds of the material in the earliest, pre-Buddhist collection of *Upanishads*.

They are followed by the *Kena Upanishad*, *Aitareya Upanishada*, *Taittirîya Upanishad*, and *Kaushîtaki Upanishad*, all pre-Buddhist.

A further group of *Upanishads*, a lesser amount attached to the Vedic schools, but more devotional, composed mainly in verse, using far less allegory and myth, and arising around the time of the Buddha (6th-5th century BCE) are the *Kath Upanishada*, *Mundaka Upanishad*, *Shvetâshvatara Upanishad*, *Îsha Upanishad*, and *Nârâyan Upanishada*.

A third group of *Upanishads* namely the *Prashna Upanishad*, *Mândûkya Upanishad*, *Maitrî Upanishad*, *Jâbâla Upanishad* and *Paingal Upanishada*, resume the prose style, but in a language resembling what we know as

classical Sanskrit, distinguishable from the Vedic Sanskrit of earlier works. This group dates anywhere from the 5th century BCE to 1st century CE, with some passages being obvious additions made by later generations.

### 3. What are the kinds of karma referred in Hinduism?

There are three kinds of karma, referred in Hinduism, namely;

- 1) *sañcita karma*, the accumulated storehouse of one's past actions and their effects, which have not yet manifested in one's life.
- 2) *kriyamâna, vartamâna-*, or *âgâmî-karma*, the present egocentric “doings” which one is perpetuating, which will have future consequences.
- 3) *prârabdha karma*, that portion of one's past *karma* (*sañcita karma*) which is destined to fructify in one's present life and cannot be averted.

### 4. What are the *tattvas* in relation to Yoga philosophy?

In relation to Sâmkhya-Yoga philosophical/psychology, there are 24 *tattvas* or principles. These *tattvas* comprise the subtle elements of *prakṛti* which are the principle of nature or energy-and-materiality:

- 1) *avyakta(mûlaprakṛti)*: the unmanifest evolver of all things; root-nature; from this comes...
- 2) *buddhi (mahat)*: the intellectual faculty, higher mind, the Great One; from this issues, in turn,...
- 3) *ahankâra*: the notion of individuality, the self-sense or ego-sense
- 4) *manas*: lower mind

(Note: *manas, buddhi* and *ahankâra* are collectively called the *antarindriya* or “inner organ.”)

the 5 *tanmâtras* are as follows:

- 5) sound (*śabda*),
- 6) touch (*śparśha*),
- 7) sight (*rûpa*),
- 8) taste (*rasa*),
- 9) smell (*gandha*)

the 5 *buddhîndriyas*, or sense organs:

- 10) the ear,
- 11) skin,
- 12) eye,
- 13) tongue,
- 14) nose

the 5 *karmendriyas*, or organs of action:

- 15) the voice,
- 16) hand,
- 17) foot,
- 18) organ of excretion,
- 19) organ of generation

the 5 *mahâbhûtas* or *pañca bhûta* (“five elements”), which comprise the phenomenal world on subtle and gross/physical levels:

- 20) *âkâsa*--the all-pervading “space” (“ether”), the subtlest element, first of the emanations of Brahman's primordial vibration (“Om,” *pranava*), out of which, in turn, evolves...
- 21) *vâyû*, air, out of which evolves...
- 22) *agni*, fire...
- 23) *ap*, water ...
- 24) *prthivi*, earth, the grossest element

The 5 *prānas* or “life breaths” that work in our vital and nervous being:

- 1) *prāna*, the basic life-force itself; it governs our breathing;
- 2) *vyāna*, the life-breath which governs circulation in the body;
- 3) *samāna*, the life-breath which controls digestion and assimilation;
- 4) *apāna*, the life-breath which casts out waste material;
- 5) *udāna*, the life-breath which directs the vital currents of the body upward to their sources or higher centers; this is the vital current that brings passing out of the body, spiritual development, etc.

The ultimate ideal is to purify through breath-control (*prānāyāma*) and mind-control one's *nādīs*, the pathways in the subtle body for one's subtle energy/life force, known in Tantra as the *kundalini-shakti*. The most important *nādi* is the *sushumnā* (the central pathway running from the base of the spine to the crown of the head); next most important *nādīs* are the *idā* and *pingalā nādīs* (on the left and right sides of the body, respectively, coiling around the *sushumnā*, joining together at the lowest and highest points of the *sushumnā*).

#### 5. Can you enlighten very briefly on Brahmanda-Purana, Mathsyas-Purana, Padhma-Purana, Bhagavatha Purana and Bhavishya-Purana?

Brahmanda-Purana (the Egg of Brahma) is one of the 18 major Hindu Puranas, which narrates an account of Brahmā, of future cosmic ages as revealed by Brahma. Brahmanda-Purana consists of 12,200 slokas.

Mathsya-Purana (incarnation as the form of fish )is one of the 18 main Hindu Puranas, said to have been communicated to the 7<sup>th</sup> Manu, Vaivasvatha, by Vishnu in the form of a fish (mathsya) which consists of nearly 14,000 slokas. Several chapters of Mathsya-Purana duplicate the *Vishnu Purana* and *Padhma-Purana*, and great deals of its contents are taken from the *Mahabharatha*.

Padhma-Purana (The Lotus-Purana); is one of the 18 main Hindu Puranas, which contains an account of the period when the world was "as a golden lotus (padhma).

This Purana is considered to be the second important of the 18 most important Puranas, which has 55,000 slokas, and is divided into five khandas (books) treating of the creation, the earth, heaven (svarga), and pathala, while the fifth book is a supplementary section.

Bhagavatha Purana is one of the 18 main Hindu Puranas which the most distinguished and accepted of the 18 primary Puranas, especially dedicated to the adoration of Vishnu-Krishna, whose historical record is given in the 10<sup>th</sup> book. Bhagavata Purana consists of 12 skandhas (books), of 18,000 slokas, and is recited by Suka, the son of Vyasa, to King Parikshith, the grandson of Arjuna, hero of the *Bhagavad-Gihta*.

Bhavishya-Purana (from *bhavishya* about to come to pass, future) is one of the 18 foremost Puranas, consisting of 7,000 slokas. The earliest of this work is a disclosure of future events by Brahma. The most important part is an exposition on various types of religious rituals and their observances, although including other subjects recalling portions of the *Laws of Manu*.

#### 6. What are the names of the fourteen worlds mentioned in Epic and Puraanic narrations?

There are the seven heavens (including the earth, Bhoo) and seven hells mentioned in Epic and Puraanic narrations are as follows;

- i. Sathyaloka
- ii. Tapoloka
- iii. Janarloka
- iv. Maharloka
- v. Suvarloka
- vi. Bhavarloka

- vii. Bhooloka
- viii. Athala
- ix. Vithala
- x. Suthala
- xi. Talaathala
- xii. Mahaathala
- xiii. Rasaathala
- xiv. Paathaala

## 7. What are the names of the three worlds mentioned in Vedas for Vedic Gods?

The three worlds mentioned in Vedas for Vedic Gods are;

- i. Bhoo or Martya (temporal world) – terrestrial
- ii. Antariksha (in-between world) – atmospheric
- iii. Svarga (heavenly world) – celestial

Vedic Gods are related with all these three levels. As for instance, Agni (god of fire) is linked with the temporal world, Vayu (god of air) with atmosphere and Varuna (Lord of cosmic rhythm of the Universe with the heavens).

## 8. What is the different between mantra and sloka?

The vibration of the wave length of the sound of mantra when it is uttered or produced is spiritually empowered and the meaning that these mantras reveal is the most important aspect. Its usage is to bring our minds back to the consciousness and power of mantra. The hymn of mantra is not just concerned with sound with which it is recited but with meaning. Words represent this universal meaning broken down, fragmented and compartmentalized. Each and every thing ultimately means all things. Each entity is a symbol for the universe itself. According to Yoga of sound, there is only one meaning in life, which is the Divine or our own Self. Sloka is a hymn, stanza, verse, phrase or proverb of praise, usually composed in a specified meter.

## 9. What is Homa or yajna in Hinduism?

An important devotional ritual followed in Hindu ceremony is Homa or the fire offering. In the homa ceremony we offer our thoughts and emotions to the Divine. Homa is considered a more ancient than puja. It is followed from Vedic era at what time, fire was the main resource used in life. At that period each and every house was built around a central fire. Each society had its central or communal fire. The source of fire is the Divine presence, the existence of light in the material world. The spirit is concealed in all material things the way fire is latent in wood.

One of the most vital Hindu concepts is to sacrifice and surrender through acts of worship, inner and outer.

1) A form of ritual worship especially prevalent in Vedic times, in which oblations - ghee, grains, spices and exotic woods - are offered into a fire according to scriptural injunctions while special mantras are chanted.

- i. The aspect fire which is a form of 'pancha buutha' Agni, is sacred as the divine messenger who carries offerings and prayers to the Gods.
- ii. The ancient Vedic Brahmanas and the Shrauta Shastras illustrate a variety of yajna rites, some very elaborate as it require hundreds of priests, whose powerful chanting has very powerful effect. These types of yajnas are carried out in open-air structures called yagashala.
- iii. Domestic yajnas, prescribed in the Grihya Shastras, are done in the family compound. Yajna requires four components, none of which may be omitted: dravya, sacrificial substances; tyaga, the spirit of sacrificing all to God; devata, the celestial beings who receive the sacrifice; and mantra, the empowering word or chant.

- iv. While puja (worship in temples) has largely replaced the yajna, this ancient rite still continues, and its specialized priestly training is carried on in schools in India.
- v. Yajnas of a grand scale are performed for special occasions, beseeching the Gods for rain during drought, or for peace during bloody civil war. Even in temples, yajna has its Agamic equivalent in the agnikaraka, the homa or havana ceremony, held in a fire pit (homakunda) in an outer mandapa
- vi. Of a temple as part of elaborate puja rites.

## 2) Personal acts of worship or sacrifice. Life itself is a **jeevayajna**.

- i. The Upanishads suggest that one can make "inner yajnas" by offering up bits of the little self into the fires of sadhana and tapas until the greater Self shines forth.
- ii. The five daily yajnas, **pancha mahayajna**, of the householder (outlined in the Dharma Shastras) ensure offerings to rishis, ancestors, Gods, creatures and men. They are as follows.
- iii. **brahma yajna**: (also called Veda yajna or rishi yajna) "Homage to the seers." Accomplished through studying and teaching the Vedas.
- iv. **deva yajna**: "Homage to Gods and elementals." Recognizing the debt due to those who guide nature, and the feeding of them by offering ghee and uncooked grains into the fire. This is the homa sacrifice.
- v. **pitri yajna**: "Homage to ancestors." Offering of cakes (pinda) and water to the family line and the progenitors of mankind.
- vi. **bhuta yajna**: "Homage to beings." Placing food-offerings (Bali), on the ground, intended for animals, birds, insects, wandering outcastes and beings of the invisible worlds. ("Let him gently place on the ground [food] for dogs, svapachas, those diseased from sins, crows and insects" Manu Dharma Shastras 3.92).
- vii. **manushya yajna**: "Homage to men." Feeding guests and the poor, the homeless and the student. Manushya yajna includes all acts of philanthropy, such as tithing and charity. The Vedic study is performed in the morning.

The other four yajnas are performed just before taking one's noon meal. Manu Dharma Shastras -3.80 states, that "*Let him worship, according to the rule, the rishis with Veda study, the devas with homa, the pitris with shraddha, men with food, and the bhutas with Bali.*"

Mystics inform that all offerings must be tempered in the fires of kundalini through the power of inner yajna to be true and valuable.

## 10. What is the specified method of the application of Holy Ash or Vibhuthi

The Holy Ash that is applied on the bodies of the devotees of saivites is exceptionally sacred and there are directions on how it should to be adored and adorned. The two ways of getting adorned with holy ash are *tripundram*, *uddulanam*. The first is applying the holy ash in the form of three distinct bands and the second is sprinkling it on the part of the body.

### 1<sup>st</sup> method

One simple way would be to chant *thirunirrupadhikam* (1) while taking the Holy ash and while getting adorned with that chant the *aghora pa~nchaxaram* (The aghora Holy five letters) which is **sivaya namaha**.

### 2<sup>nd</sup> method

With clean hands take the Holy ash chanting the sadyojadadi mantras and the ma no mahantam mantra *frAum shri rudram*.

### 3<sup>rd</sup> method

Those who perform rituals, perform shiva puja should first take the holy ash without adding water and sprinkle on their head, forehead, chest and two shoulders. Later using the right hand index, middle and the ring finger take the holy ash, keep in the left hand, close it with right hand and chant these mantras

**pa~nchakala mantram**

**pa~nchabrahma mantram**

Aum nivriti kalayai namaha



Aum pratishta kalayai namaha  
Aum vidya kalayai namaha  
Aum shanti kalayai namaha  
Aum shantyatita kalayai namaha

Aum ishanaya namaha  
Aum tatpurushaya namaha  
Aum aghoraya namaha  
Aum vamadevaya naaha  
Aum sadyojadaya namaha

**Shdha~nga mantram**

Aum hridayaya namaha  
Aum shirashe namaha  
Aum shikayai namaha  
Aum kavachaya namaha  
Aum netraya namaha  
Aum astraya namaha

Then pronouncing *hridayaya namaha*, pour water and uttering *kavachaya vaushat*, mix up it. Chant the first four of the above said *pa~nchabrahma mantram* and apply (with the three fingers of the right hand mentioned above - index, middle and ring fingers) the paste of holy ash on the first four places of the body. (as given below for the list of places to apply the holy ash). Chant the fifth mantram when applying at the other parts of the body. While applying face must be kept up, so that the holy ash does not spill down on the ground.

The places to apply the holy ash on the body vibhuthi can be applied either in 32 places or 16 places or 8 places or five places.

**32 Places**

- i. Head
- ii. Forehead
- iii. Two ears
- iv. Two eyes
- v. Nose
- vi. Mouth
- vii. Neck
- viii. Two shoulders
- ix. Two elbows
- x. Two wrists
- xi. Chest
- xii. Two ribs
- xiii. Navel
- xiv. Two sides of groin
- xv. Buttocks
- xvi. Two *UrUs*
- xvii. Two thighs
- xviii. Two knees
- xix. Two ankles
- xx. Two feet

**Total 32 Places****16 Places**

- i. Head
- ii. Forehead
- iii. 2 ears
- iv. Neck
- v. 2 Shoulders
- vi. 2 Elbows
- vii. 2 Wrists
- viii. Chest
- ix. Navel
- x. 2 Ribs
- xi. Back

**Total 16 places****8 Places**

- i. Head
- ii. Forehead
- iii. 2 ears
- iv. 2 Shoulders
- v. Chest
- vi. Navel

**Total 8 places****5 Places**

- i. Forehead
- ii. 2 Shoulders
- iii. Chest
- iv. Navel

**Total 5 places**

One of the ways of taking bath as prescribed by vedas is known as *Agneyam*. It is defined as *Agneyam bhasmasnanam*. That is Agneyam bath is actually bathing in the holy ash.

It is said that the holy ash has very good medicinal value. This could prevent/cure 81 diseases that are out of air (*vAta*), and 64 of diseases caused by bile(*pittam*), and 215 of phlegm (*kapham*).

The following scriptures talk about the glory of the Holy Ash.

The scriptures that mention Holy ash are as follows;

**upanishad**

- i. ramarahasya upanishad
- ii. chandilya upanishad
- iii. japala upanishad
- iv. bhrihadjapala upanishad
- v. taitriya upanishad
- vi. shvedashvatara upanishad
- vii. chapali upanishad
- viii. vasudeva upanishad

## smriti

- i. **bharadvaja** smriti
- ii. **Satatapa** smriti
- iii. **parachara** smriti
- iv. **gautama** smriti
- v. **manu** smriti

## purana

- i. linga purana
- ii. siva purana
- iii. ska.nda purana
- iv. garuda purana
- v. mathsyas purana
- vi. Aditya purana
- vii. brahmada purana

## itihahas

- i. ramayana
- ii. mahabharata
- iii. shivarahasya parama itihasa

## 11. Can you get the translation of Sri Durga Ashtottara Nāmavali?

### Sri Durga Ashtottara Nāmavali- The 108 Names of Goddess Durga

- |   |   |
|---|---|
| 1. Aum Durgayi namaha                   | - Obeisances to the Goddess Who is inaccessible                       |
| 2. Aum Devyi namaha                     | - Obeisances to the Goddess considered the great deity                |
| 3. Aum Tribhuvaneshwaryi namaha         | - Obeisances to the Goddess of the three worlds                       |
| 4. Aum Yashodagarba Sambhoothayi namaha | - Obeisances to the Goddess Who emerges from the Yashoda's womb       |
| 5. Aum Narayanavarapriyi namaha         | - Obeisances to the Goddess Who is fond of Narayana's Boons           |
| 6. Aum Nandhagopakulajathayi namaha     | - Obeisances to the Goddess Who is the daughter of the Nandagopa race |
| 7. Aum Mangalyi namaha                  | - Obeisances to the Goddess of propitious                             |
| 8. Aum Kulavardhini namaha              | - Obeisances to the Goddess of developer of the race                  |
| 9. Aum Kamsavidravanakaryi namaha       | - Obeisances to the Goddess Who threatened Kamsa                      |
| 10. Aum Asurakshayamkaryi namaha        | - Obeisances to the Goddess Who reduces the number of demons          |
| 11. Aum Shilathata Vinikshibdayi namaha | - Obeisances to the Goddess Whom at birth, slammed by Kamsa           |
| 12. Aum Akashagaminyi namaha            | - Obeisances to the Goddess Who flew in the sky                       |
| 13. Aum Vasudevabhaginyi namaha         | - Obeisances to the Goddess Who is the sister of Vasudeva             |
| 14. Aum Divamalya Vibhooshithayi namaha | - Obeisances to the Goddess Who adorned with beautiful garlands       |
| 15. Aum Divyambaradharyi namaha         | - Obeisances to the Goddess Who is beautifully robed                  |
| 16. Aum Khadgaketaka Dharinyi namaha    | - Obeisances to the Goddess Who is the holder of sword and shield     |
| 17. Aum Sivayi namaha                   | - Obeisances to the Goddess Who is auspicious                         |
| 18. Aum Papadharinyi namaha             | - Obeisances to the Goddess Who is the bearer of others' sins         |
| 19. Aum Varadhayam namaha               | - Obeisances to the Goddess Who is the granter of boons               |
| 20. Aum Krishnayi namaha                | - Obeisances to the Goddess Who is the sister of Krishna              |
| 21. Aum Kumaryi namaha                  | - Obeisances to the Goddess Who is always young                       |
| 22. Aum Brahmacharinyi namaha           | - Obeisances to the Goddess Who is the seeker of Brahman              |
| 23. Aum Balarkasadrushakaryi namaha     | - Obeisances to the Goddess Who is like the rising sun                |
| 24. Aum Purnachandra Nibhananyi namaha  | - Obeisances to the Goddess Who is beautiful as the Full Moon         |
| 25. Aum Chathurbhujayi namaha           | - Obeisances to the Goddess Who is with four arms                     |
| 26. Aum Chathurvakthrayi namaha         | - Obeisances to the Goddess Who is with four-faces                    |
| 27. Aum Peenashronyi Payodhara namaha   | - Obeisances to the Goddess Who is large bosomed                      |

28. Aum Mayoora Pichhavalayi namaha	- Obeisances to the Goddess	Who is the wearer of peacock-feathered bangles
29. Aum Keyurangadadharinyi namaha	- Obeisances to the Goddess	Who is bejeweled with armlets with bracelets
30. Aum Krishnachhavisamayai namaha	- Obeisances to the Goddess	Who is like Krishna's radiance
31. Aum Krishnayani namaha	- Obeisances to the Goddess	Who is the dark-complexioned
32. Aum Sankarshanasamananyai namaha	- Obeisances to the Goddess	Who is equivalent to Sankarshana
33. Aum Indradhwaja Samabahudharinyi namaha	- Obeisances to the Goddess	Who is with shoulders like Indra's flag
34. Aum Patradharinyi namaha	- Obeisances to the Goddess	Who is the vessel-holder
35. Aum Pankajadharinyi namaha	- Obeisances to the Goddess	Who is the lotus-holder
36. Aum Kanthhadharayi namaha	- Obeisances to the Goddess	Who is the holder of Shiva's neck
37. Aum Pashadharinyi namaha	- Obeisances to the Goddess	Who is the holder of rope
38. Aum Dhanurdharinyi namaha	- Obeisances to the Goddess	Who is the holder of bow
39. Aum Mahachakradharinyi namaha	- Obeisances to the Goddess	Who is the holder of chakra
40. Aum Vividayudhadharayi namaha	- Obeisances to the Goddess	Who is the bearer of various weapons
41. Aum KundalapumakarnyiVibhooshita namaha	- Obeisances to the Goddess	Who is the wearer of earrings of whole ears
42. Aum Chandravispardimukhayi namaha	- Obeisances to the Goddess	Who is beautiful as the moon
43. Aum Mukutavirajithyi namaha	- Obeisances to the Goddess	Who is adorned shining crown
44. Aum Shikhipichhadwaja Virajithayi namaha	- Obeisances to the Goddess	Who is having peacock-feathered pennant
45. Aum Kaumaravratadharayi namaha	- Obeisances to the Goddess	Who is the observer of fasts as young girls
46. Aum Tridivabhavayirthryi namaha	- Obeisances to Goddess of the three worlds	
47. Aum Tridashapujithayi namaha	- Obeisances to the Goddess of the celestials	
48. Aum Trailokyarakshinyi namaha	- Obeisances to the Goddess	Who is the protector of the three worlds
49. Aum Mahishasuranashinyi namaha	- Obeisances to the Goddess	Who is the destroyer of Mahisha
50. Aum Prasannayi namaha	- Obeisances to the Goddess	Who is very cheerful
51. Aum Surashreshththyi namaha	- Obeisances to the Goddess	Who is the ultimate amongst the celestials
52. Aum Sivayi namaha	- Obeisances to the Goddess	Who is Siva's half
53. Aum Jayayi namaha	- Obeisances to the Goddess	Who is victorious
54. Aum Vijayayi namaha	- Obeisances to the Goddess	Who is the conqueror
55. Aum Sangramajayapradhayi namaha	- Obeisances to the Goddess	Who is the granter of victory in wars
56. Aum Varadhayi namaha	- Obeisances to the Goddess	Who is the bestower
57. Aum Vindhyaivasinyi namaha	- Obeisances to the Goddess	Who is the resident of the Vindhya
58. Aum Kaliyi namaha	- Obeisances to the Goddess	Who is dark-complexioned
59. Aum Kaliyai namaha	- Obeisances to the Goddess	of death
60. Aum Mahakalyi namaha	- Obeisances to the Goddess	Who is the wife of Mahakala
61. Aum Seedupriyai namaha	- Obeisances to the Goddess	Who is fond of sacred drinks
62. Aum Mamsapriyai namaha	- Obeisances to the Goddess	Who is fond of sacred flesh
63. Aum Pashupriyai namaha	- Obeisances to the Goddess	Who is fond of all beings
64. Aum Bhootanushruthayi namaha	- Obeisances to the Goddess	Who is the well-wisher of Bhootaganas
65. Aum Varadhayi namaha	- Obeisances to the Goddess	of bestower
66. Aum Kamacharinyi namaha	- Obeisances to the Goddess	Who is acting on one's own concurrence
67. Aum Papaharinyi namaha	- Obeisances to the Goddess	Who is the destroyer of sins
68. Aum Kirthyi namaha	- Obeisances to the Goddess	Who is famed
69. Aum Shreeyi namaha	- Obeisances to the Goddess	Who is propitious
70. Aum Dhruthyi namaha	- Obeisances to the Goddess	Who is courageous
71. Aum Siddhyi namaha	- Obeisances to the Goddess	Who is unbeaten
72. Aum Hriyi namaha	- Obeisances to the Goddess	Who is the holy chant of hymns
73. Aum Vidhyayi namaha	- Obeisances to the Goddess	Who is the wisdom
74. Aum Santhathyi namaha	- Obeisances to the Goddess	Who is the granter of issues
75. Aum Mathyi namaha	- Obeisances to the Goddess	Who is wise
76. Aum Sandhyayi namaha	- Obeisances to the Goddess	Who is twilight
77. Aum Rathryi namaha	- Obeisances to the Goddess	Who is night
78. Aum Prabhayi namaha	- Obeisances to the Goddess	Who is dawn
79. Aum Nithyayi namaha	- Obeisances to the Goddess	Who is eternal
80. Aum Jyothsanayi namaha	- Obeisances to the Goddess	Who glows as flames
81. Aum Kanthayi namaha	- Obeisances to the Goddess	Who is the radiant
82. Aum Khamayi namaha	- Obeisances to the Goddess	Who is embodiment of forgiveness
83. Aum Dayayi namaha	- Obeisances to the Goddess	Who is compassionate

- 84. Aum Bandhananashinyi namaha - Obeisances to the Goddess Who is the detacher of attachments
- 85. Aum Mohanashinyi namaha - Obeisances to the Goddess Who is the destroyer of desires
- 86. Aum Putrapamrithyunashinyi namaha - Obeisances to the Goddess Who is the sustainer of son's untimely death
- 87. Aum Dhanakshayanashinyi namaha - Obeisances to the Goddess Who is the controller of wealth decrease
- 88. Aum Vyadhinashinyi namaha - Obeisances to the Goddess Who is the vanquisher of ailments
- 89. Aum Mruthyunashinyi namaha - Obeisances to the Goddess Who is the destroyer of decease
- 90. Aum Bhayanashinyi namaha - Obeisances to the Goddess Who is the remover of fear
- 91. Aum Padmapathrakshnyi namaha - Obeisances to the Goddess Who possess eyes as the lotus leaf
- 92. Aum Durgayi namaha - Obeisances to the Goddess Who is the remover of distress
- 93. Aum Sharanyayi namaha - Obeisances to the Goddess Who is the granter of refuge
- 94. Aum Bhaktavathsalayi namaha - Obeisances to the Goddess Who is the lover of devotees
- 95. Aum Saukhyadha namaha - Obeisances to the Goddess Who is the bestower of well-being
- 96. Aum Arogyadayi namaha - Obeisances to the Goddess Who is the granter of healthy life
- 97. Aum Rajyadhayi namaha - Obeisances to the Goddess Who is the bestower of kingdoms
- 98. Aum Ayurdhayi namaha - Obeisances to the Goddess Who is the granter of longevity
- 99. Aum Vapurdhayi namaha - Obeisances to the Goddess Who is the granter of attractive appearance
- 100. Aum Suthadhayi namaha - Obeisances to the Goddess Who is the granter of concerns
- 101. Aum Pravasarakshikayi namaha - Obeisances to the Goddess Who is the protector of travelers
- 102. Aum Nagararakshikayi namaha - Obeisances to the Goddess Who is the protector of lands
- 103. Aum Sangramarakshikayi namaha - Obeisances to the Goddess Who is the protector of wars
- 104. Aum Shatrusankathayi Rakshika namaha - Obeisances to the Goddess Who protects from distress of opponents
- 105. Aum Ataviduhkhandhara Rakshikayi namaha - Obeisances to the Goddess Who protects from ignorance and distress
- 106. Aum Sagaragirirakshikayi namaha - Obeisances to the Goddess Who is the protector of oceans ad mountains
- 107. Sarvakaryasiddhi Pradayikayi namaha - Obeisances to the Goddess Who is the granter of success in every efforts
- 108. Aum Durgayi namaha - Obeisances to the Goddess Durga

Aum naanavidha parimala pathra pushpam samarpyami- The puja with different types of flowers are brought to an end.

