

7. Ksheerabhisheka, Alankara, Avadhana Seva

Now we are approaching the last procedures in the Navaratri Puja. After having completed the procedures of Navavaruna puja, Annarchana and other Homa practices, the Goddess is once again bathed with milk¹. This episode constitutes an amazing experience. the Goddess Para Sakti is worshipped in a phased manner. The worship starts from the lowest area and proceeds to the next higher segments. After reaching the

¹ Ksheerabhishekam

pinnacle in the ninth avarana, where the Goddess Para Sakti is placed, the worship is offered to the Goddess. At that stage, the performer of the homa reaches a state of mind, where he enjoys the consciousness of the Goddess Para Sakti and completely surrenders his will and mind to the Goddess. This commingling of the mind with the Goddess advances the practitioner to the eternal state. The ksheerabhisheka he offers in that state of mind will also be eternal and auspicious. Devotees, sishyas and sadhakas who have witnessed

Sri Swamiji in that state, obtain the realization of their wishes.

With the power of continuous practice, the body of Sri Guru Deva has become accustomed to the procedures of the puja without His having to impose His will on them. However, those who observe keenly realize that the inner soul and will of Sri Swamiji had become one with the eternal bliss and consciousness. It is well nigh impossible to describe the greatness and grandeur of the procedures adopted by Sri Swamiji at that time, such as the

Ksheerabhisheka, decoration, extent of Archanas, Mangalya puja, offerings, Mudras, Puja to *Sri Chakra* with the eternal diamonds and the services to Sri Mata. One can only experience the grandeur of the puja procedures, which defy explanation.

During the Navaratri celebrations, several services are offered to the Goddess. These are the reading of holy scriptures like the Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda, Satha Rudra, Chandi Sapta Sathi, Devi Bhagavatha, Lalitopakhyana, Lalita

Sahasra Nama, Lalita Trisathi and Devi Khadgamala, writing the name of Sri Mata while chanting the Lalita nama, conducting music concerts and literary speeches, and spreading the philosophy of the Devi among the devotees. All these activities are observed during the nine days of the celebration from morning to night.

It is important to note that the scholars and pundits perform activities in their field of competence, after the completion of the Navavarana Archana. They worship the Goddess with total

commitment and surrender. This is part of their attempt to receive the blessing of the deity of their interest. The Goddess Para Sakti is the Goddess of speech and the offering to Her is called Ashtavadhana Seva.

The underlying meaning of Ashtavadhana Seva is to recognize that the Goddess Para Sakti is the embodiment of knowledge. One has to recognize this fact by concentrating one's mind on the eight types of knowledge. Those who witness this Seva will be granted this knowledge as well as

the knowledge of the Para Brahma, by the Goddess Sri Mata who is the source of *Brahma Vidya*². The seventh Keertana establishes this fact.

**Samsnapayami Ksheerena
(Chaturasra gati):**

**7. Kṣīrābhiṣēka, Alaṅkāra, Avadhāna
Sēva**

Pallavi Saṁsnapayāmi Kṣīrēṇa

Prāvarayāmi Kṣaumēṇa

Anupallavi

Himagiritanujāṁ Gurutama

Karuṇāṁ

² Method for realising the ParaBrahama

Apacita Karmabhi Rāsēvē

1. Vikaluṣa Dhiṣaṇā Sitapaya Iva Mē

Akhila Janagaṇē Snigdhatvaṃ

Paśupati Gṛhiṇī Pradiśatu Satataṃ

Kalikaluṣamidam Sandāyāt

2. Kanakasu Vasanā Praṇipātana

Vidhau

Mudamanu Bhavatō Mē Śīrṣam

Karapada Yugaḷī Mama

Hṛdayamapi

Tava Paricaraṇē Vartantām

3. Vighnādhipa Ravi Kṛṣṇēśvara

Yuta

Pañcāyatana Su Gēha Bhrāt

Udyadravi

Nibha

Gōmēdhikamaṇi

Muktā Marakata Vajrādhyāḥ

4. GraivēyakanakaMāṅgalya

Kaṭaka MāṅkiyamakuṭaBhūṣāstē

Pītairaruṇima Gaurai Ratha Sita

Nīlair Vasanai Rutkr̥ṣṭaiḥ

5. Pavitrakaraṇai Ralaṅkariṣṇu

Ssuvāsini Mudā Svīkuryāḥ

Ṛcōyajūṃṣi Śṛṇuṣva Sāmā

Nyatharvamantrān Vēdāntān

6. Purāṇa Śāstrā Dyapāravidyā

Prasaṅgasēvā Stē Vidadhē

Vipañcikādyai Ssuvēṇunādair

Mṛdaṅga Ghōṣai Tvāṃ Sēvē

Sarvamaṅgalē Trāhisadā

Sacidānandē Pāhisadā

Meaning

Pallavi:

I worship the Daughter of Himavantha and the merciful Jaganmatha with pujas and offerings. I anoint the Goddess with milk and decorate her with silk clothes.

Charanam 1:

By performing this ksheerabhisheka, my mind will be purified and sanctified like the milk. Goddess Jaganmata cleanses and removes the contaminants inherent in the Kali Yuga. May the goddess Jaganmata provide us with universal love and camaraderie!

Charanam 2:

All my limbs are experiencing eternal peace and happiness, due to having offered salutations to the Goddess Jaganmata, who dons golden clothes. May my whole body remain in her service!

Charanam 3 & 4:

Oh Para Sakti! You exist in the eternal abode, the Panchagathana, where Vigneshwara, Surya, Krishna and Siva dwell. I decorate you with pure clothes that are yellow, red, white, and blue in colour; diamonds that glow like the sun; strings of pearls, necklaces of gomedhika³, pearls, emeralds, and diamonds; golden mangalya; bangles; and crowns embedded with rubies and gems. Oh Suvasini! Please deign to accept all of these offerings.

Charanam 5 & 6:

³ Topaz

I offer you the mantras in the Rig-Veda; Yajur-Veda; Sama-Veda; Atharva-Veda; Vedanta, Purana, and other Sastras.

These are my services to you and along with them I also offer my services to you in the form of music played on the veena, flute, mridanga and I sing for Your pleasure. O! Embodiment of the Satchidananda! Please protect us and provide us with all comforts.