

8. श्री अम्बा पञ्चरत्न स्तोत्रम् - Amba Pancharatna Stotram

Introduction:

Amba means mother. Pancharatnam is fives gems. These five Shlokas in this Stotram are five gems on Amba.

1. अम्बाशम्बरवैरितातभगिनी श्रीचन्द्रबिम्बानना बिम्बोष्ठी स्मितभाषिणी शुभकरी कादम्बवाट्याश्रिता ।
हीङ्गाराक्षरमन्त्रमध्यसुभगा श्रोणीनितम्बाङ्किता मामम्बापुरवासिनी भगवती हेरम्बमातावतु ॥

1. ambāśambaravairitātabhaginī śrīcandrabimbānanā bimbōṣṭhī smitabhāṣiṇī śubhakarī
kādamvavāṭyāśritā |
hrīṅkāṛākṣaramantramadhyasubhagā śrōṇīnitambāṅkitā māmambāpuravāsini bhagavatī
hērambāmātāvatu ||

Meaning & Explanation:

अम्बाशम्बरवैरितातभगिनी श्रीचन्द्रबिम्बानना - ambāśambaravairitātabhaginī
śrīcandrabimbānanā

अम्बा - ambā- mother; शम्बर – śambara - Sambara (a demon); वैरि – vairi - enemy ; तात – tāta – father; भगिनी - bhaginī – sister; श्रीचन्द्र – śrīChandra - moon with glory and splendour ; बिम्ब – bimba - form ; आनना – ānanā – with face;

Amba has become Amma in southern languages. Devi, the sister of Krishna (who is the father of Pradyumna, the enemy of Shambara) has the face of the moon, in all its splendor and glory. The moon is round and cool and so is Mother's face.

Note: Shambara is a Rakshasa, whose name comes in Devi Bhagavatham and Shrimad Bhagavatham and the story goes like this. Krishna's first son with Rukmini was Pradyumna. As soon as Pradyumna was born in the royal palace of Krishna, he was kidnapped from the delivery room. Krishna was worried and prayed to Devi who appeared and said not to worry, he has been kidnapped by Shambara and that he will return when he attains the age of 14 after killing Shambara.

बिम्बोष्ठी स्मितभाषिणी शुभकरी कादम्बवाट्याश्रिता । - bimbōṣṭhī smitabhāṣiṇī śubhakarī kādambavāṭyāśritā |

बिम्बोष्ठी - bimbōṣṭhī- Lips like Bimba fruit (oshta – lips); स्मित भाषिणी - smitabhāṣiṇī - speaks with a gentle smile; शुभकरी - śubhakarī - brings auspiciousness; कादम्ब - kādamba – Kadamba flower; वाटी - vāṭee - garden; आश्रिता - āśritā - residing in

She has lips looking like Bimba fruit and always speaks with gentle smile. She always brings auspiciousness to her devotees. She lives in Chintamani Gruham, which is located in the middle of the garden, called Kadamba Vanam (garden full of kadamba flowers) located in Sripuram.

हीङ्गाराक्षरमन्त्रमध्यसुभगा श्रोणीनितम्बाङ्किता - hrīṅkāṛākṣaramantramadhyasubhagā śrōṇīnitambāṅkitā

हीङ्गार अक्षर - hrīṅkāṛa ākṣara – Beejakshara called ‘Hreemkara’ ; मन्त्र – mantra – mantra; मध्य – madhya - centre ; सुभगा – subhagā – having good fortune (Bhaga – fortune); श्रोणी - śrōṇī – hip; नितम्ब - nitamba – posterior; अङ्किता - aṅkitā – marked;

‘Hreem’ is a beejakshara associated with Devi. She resides in the centre of Hreem. She is the embodiment of good fortune. Her form is described here as very pretty in a poetic way.

‘Hreem’ represents the state, beyond the three shareeras (bodies), viz, Gross body (Sthoola shareera), Subtle body (Sookshma Shareera) and Causal body (Karana shareera)

The letter ‘Ha’ kaara – represents the Gross body, (Sthoola shareera) ‘Ra’ kaara – represents the Subtle body (Sookshma shareera), ‘Ee’ kaara represents the Causal body (Karana shareera). The Anuswaram (the last letter ‘m’ ardhā matra) is beyond the three states.

These three states (Gross body, Subtle body & Causal body) belong to human beings, Jiva, which transmigrates from one birth to the other. This is not like any other normal akshara, but a beja mantra and Devi is in the centre of that matntra. Her power is vested in that mantra. That is why we find in puranas ‘hreem’ beejakshara is chanted in crores by saints who do penance (tapas).

Nara and Narayana in Badrikasrama chanted Hreem in crores for many years and Devi appeared before them as mentioned in Devi Bhagavatha. Devi is full of good fortune and blesses us with good fortune. Then, her form is described in a poetic way.

माम्बापुरवासिनी भगवती हेरम्बमातावतु - māmambāpuravāsini bhagavatī hērambamātāvatu

माम – mām – me; अम्बापुर – ambāpura – Sripuram; वासिनी vāsini - residing; भगवती – bhagavatī - having six qualities; हेरम्ब - hēramba - refers to form of Ganapathi; माता mātā - Mother; अवतु - avatu – let her protect;

Bhagavathi is residing in Sripuram (Amba puram). She is called so, as she possesses six opulences. May the mother of Ganapathi (also known as Heramba) protect me.

Note:

Sripura is described in Brahmanda Purana, Devi Bhagavatham, and few other puranas, in a glorious way. There are three chapters in Devi bhagavatham, that exclusively describe Sripuram that is situated in peak of Meru mountain.

Bhagavathi or Bhagavan is Paramatman who possesses bhaga, i.e., that constitute six aspects/ qualities which are explained in the shloka below:

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः । ज्ञान वैराग्ययोश्चैव षण्णां भग इतीरणा ॥ (विष्णु पुरा 6।5।74)

***aishvarya samagrasya dharmasya yashasah shriyah
gñāna-vairāgyayoścaiva sannām bhaga itiranā (Viṣṇu Purāna 6.5.74)***

aishvarya, (lordship – being Eshwari of the universe); ***samagrasya*** – possessor of entire aishvarya of all universes put together); ***dharmasya*** – from her all dharma / knowledge of Dharma emanates; ***yashasah: shriyah:*** --holds all everlasting fame Sri refers to many auspicious aspects viz, wealth, glory, splendor etc.

She also has two other qualities, in abundance, which are very difficult to see in human beings, viz, 'gñāna- knowledge of supreme / paramatma; and vairāgya – detachment from worldly possessions. Only if we are detached, we can go to Pramatta. She is the embodiment of gnana.

Heramba, one of the 32 forms of Ganesha, is a five headed form with a vehicle as lion which was given to him by his mother. Hence she is called Heramba Mata. Heramba is important in tantric worship, which is mentioned in Brahma Vaivārtha Purana. This strange word (not a normal Samskrit word) is available in puranas only. Heramba - 'he' (है) means weakness; 'Ramba' (रम्ब) means protection - One who protects us from weakness. Human life is marked only by weakness. We are unable to follow Dharma, unable to follow any of the restrictions, constraints imposed by Dharma, nor can we be consistent in our Bhakti due to mundane attractions. All these are associated with mental weakness. If we worship Heramba, he will remove all these mental weaknesses.

Summary:

Let the Mother of Heramba, who lives in Sripura, who is the sister of Krishna, (father of Pradyumna, who killed his enemy, Shambara), having face like a moon, reddish lips like Bimba fruit, talks with gentle smile, embodiment of auspiciousness, lives in Kadamba garden, and who stays at the centre of the Mantra 'hreem' protect me.

2.कल्याणी कमनीयसुन्दरवपुः कात्यायनी कालिका काला श्यामलमेचकद्युतिमती कादित्रिपञ्चाक्षरी
कामाक्षी करुणानिधिः कलिमलारण्यातिदावानला मामम्बापुरवासिनी भगवती हेरम्बमातावतु ॥

2.kalyāṇī kamaṇīyasundaravapuḥ kātyāyanī kālikā kālā śyāmalamēcakadyutimatī
kāditripañcākṣarī |

kāmākṣī karuṇānidhiḥ kalimalāraṇyātīdāvānalā māmambāpuravāsīnī bhagavatī
hērambamatāvatu ||

Meaning & Explanation:

कल्याणी कमनीयसुन्दरवपुः कात्यायनी कालिका - kalyāṇī kamaṇīyasundaravapuḥ kātyāyanī
kālikā

कल्याणी - kalyāṇī - form of auspiciousness; कमनीय - kamaṇīya – attractive; सुन्दर - sundara –
beautiful; वपुः - vapuḥ - body ; कात्यायनी – kātyāyanī – one of the Vedic names of Bhagavati;
कालिका – kālikā – power of Shiva during destruction;

She is the very form of auspiciousness, attractive and beautiful. She is known as Kathyayani
(daughter of Kathyayana). She blessed Shiva with the power during destruction.

Notes:

*Kalyani represents the very form of auspiciousness who blesses us with that. She is known as
Nithyakalyani in a place called Ilayathangudi, which is associated with Srimatam,
Kancheepuram. A sacred place where Maha periyava had stayed. In kamakoti.org website, the
book Ilayathangudi mahatmyam' (from Brahmanda Purana), recently published in English, is
made available.*

*Kathyayani, one of the Vedic names of Bhagavathi comes in Durga Sooktham. Kathyayani is
interpreted as Mahishasuramardhini, one of the three great incarnations (avatars), described
in Durga Spathasathi. This form was conglomerate of all Devas' power put together.*

*Another interpretation is, she is the daughter of a Rishi called Kathyayana who did intense
penance and got her as daughter. Young girls worship Kathyayani for getting a good husband.
This is described in Srimad Bhagavatham, where Krishna kidnaps Rukmini when she goes to
Kathyayani temple. All Gopikas perform Kathyayani Pooja every day, during the month of
Margasheersha (Margazhi in Tamil), that is where Krishna meets them.*

*Kalika is the 'Power of Shiva' during destruction. Kali is destroyer. Shiva's function is to destroy,
and she blesses Shiva with this power.*

कालः श्यामलमेचकद्युतिमती कादित्रिपञ्चाक्षरी | - kālā śyāmalamēcakadyutimatī
kāditripañcākṣarī |

काल : श्यामल – kālā śyāmala - dark complexioned (like Yama); मेचक - mēcaka – Eye in the centre of peacock's tail,(dark blue); द्युतिमती - dyutimatī – shines; कादि – kādi – mantra starting with 'ka' (Ka adi) त्रिपञ्चाक्षरी - tripañcākṣarī – refers to Panchadashakshari mantra – (Tri 3 X Pancha 5 = 15)

She is dark complexioned, and represents Time; shines like the eye in the centre of peacock's tail; who is embedded in the 15 lettered powerful mantra, (Panchadashakshari) starting with 'ka'. kāditripañcākṣarī - Mantra called Panchadashakshari (also known as Panchadashi) mantra has 15 letters. This mantra starts with the letter 'ka' ('Ka' adi). This mantra is said to be the most powerful mantra, of Devi and we need to take this Mantra from competent Guru to chant. After this, there is a mantra called 'Shodashi' which has one more letter in addition, and this is the highest. This Panchadashakshari mantra is divided into three groups called as 'Kootahs'.

First group (five letters) is called Vakbhava koota - associated with gnana shakti; second group (six letters) is called Madhya Kootah representing Iccha Shakthi, and the third group (four letters) is called Shakti kootah which represents Kriya Shakti.

Each of these groups, ends with letter 'Hreem' thereby appearing thrice in this mantra. That shows importance of 'Hreem' mantra.

कामाक्षी करुणानिधिः कलिमलारण्यातिदावानला - kāmākṣī karuṇānidhiḥ kalimalāraṇyātīdāvānalā

कामाक्षी - kāmākṣī – Kamakshi ; करुणानिधिः- karuṇānidhiḥ - wealth of compassion; कलि- kali – refers to 'Kali yuga' time; मल - mala -blemish; अरण्य - araṇyā – forest; अति - āti very ; दाव – dāva – forest fire; अनला – analā - heat

Kamakshi, who shines in Kancheepuram is full of compassion. She is like a forest fire to destroy the blemish of Kali which is in our mind, as dense as forest.

Notes: Kamakshi – who shines in Kancheepuram, is Adi Parashakthi. In Saaktham, she is the supreme, primeval Goddess. Brahma, Vishnu, and Shiva are her children created by her to run the samsara. That is Kamakshi, in Adi Parashakthi's form. There is no sannidhi at all for Devi in Shiva temples in Kancheepuram as all powers are attracted by Kamakshi and she is the supreme. Kamakshi who is Ekamreshwara's consort is an aspect of Adi Parashakthi.

We need to understand the difference between the supreme Kamakshi and Kamakshi who is the consort of Ekamreshwara.

Supreme Kamakshi is the mother of Ekamreshwara. This consort of Ekamreshwara is an aspect of that Kamakshi (Adiparashakthi). That Adi Parashakti has given her powers to Brahma, Vishnu, Shiva, as Mahasaraswati, Mahalakshmi, and Mahakaali or Maha Gowri as they were unable to perform Srishti, Stiti and Samharam (Layam) respectively. This is described in great

detail in Devi Bhagavatham of how these Devatas go to Sripuram to have her darshan and are blessed with three Shakthis in the form of three Devis.

Kamakshi - 'Kama' means desire. 'Akshi' means eyes; through her side glance, she can grant all desires, including moksha, which is the highest desire one should attain.

Kamakshi – by merely looking, she blesses one with even the highest desire, 'moksha'. There are many ways in which Deeksha is given as mentioned in our shastras. One of the accepted forms of deeksha is called Nayana deeksha, by merely looking, disciple is initiated into a mantra by Guru; another one is sparsha deeksha, where Guru touches the disciple to initiate; yet another is Smarana deeksha where a disciple need not be physically present in front of Guru, but by simply remembering the disciple, Guru initiates the disciple into mantra. Here, Kamakshi blesses her devotees with the highest of all desires, with just her side glance.

If we need to get out of impurity of kali (which is as dense as forest), we need her grace. She is like a powerful forest fire (which decimates the entire forest in no time), who, with her compassion decimates the impurities (mala) of kali, which is in our mind. She is like the forest fire, to make our mind pure.

In Lalitha Sahasranamam, we come across the verse below,

Bhavadava sudha vrushti: paaparanya davanala -

Here, "the cycle of birth and death" (samsara) is described as forest fire and she is said to quench the fire with the nectar. She is the forest fire for the sins which are as dense as forest.

मामम्बापुरवासिनी भगवती हेरम्बमातावतु ॥ - māmambāpuravāsinī bhagavatī hērambāmātāvatu ||

मामम्बापुरवासिनी भगवती हेरम्बमातावतु ॥ - māmambāpuravāsinī bhagavatī hērambāmātāvatu

माम – mām – me; अम्बापुर – ambāpura – Sripuram; वासिनी vāsinī - residing; भगवती – bhagavatī - having six qualities; हेरम्ब - hēramba - refers to form of Ganapathi; माता mātā - Mother; अवतु - avatu – let her protect;

Bhagavathi is residing in Sripuram (Amba puram). She is called so, as she possesses six opulences. May the mother of Ganapathi (also known as Heramba) protect me.

Summary:

Let the Mother, who is the form of Auspiciousness, daughter of Kathyayana, dark complexioned, like Kala (yama), shines like the eyes in peacock's tail, is embedded in 15 lettered mantra starting with 'Ka', fulfilling desires of devotees, having wealth of compassion and who is the forest fire that decimates our impurities, protect me.

3.काञ्चीकङ्कणहारकुण्डलवती कोटीकिरीटान्विता कन्दर्पद्युतिकोटिकोटिसदना पीयूषकुम्भस्तना ।

कौसुम्भारुणकाञ्चनाम्बरवृता कैलासवासप्रिया मामम्बापुरवासिनी भगवती हेरम्बमातावतु ॥

3. kāñcikaṅkaṇahāra kuṇḍalavatī kōṭīkirīṭānvitā kandarpadyutikōṭīkōṭīśadanā
pīyūṣakumbhastanā |
kausumbhāruṇakāñcanāambaravṛtā kailāsavāsapriyā māmambāpuravāsini bhagavatī
hērambamatāvatu ||

In the first two shlokas, we went into great heights of Vedanta, viz, Supreme gnana, power, aishwarya, blessings of Devi etc. Having described various powers, Adi Shankara goes into beautiful description of Devi's enticing form, on which we must meditate. We always need a form to meditate. Names and forms (Naama and roopa) are two distinguishing features of creation, without which, our mind cannot focus on any aspect. That is why the forms of various Devatas are described in great detail by many poets.

Meaning & Explanation:

काञ्चीकङ्कणहारकुण्डलवती कोटीकिरीटान्विता - kāñcikaṅkaṇahāra kuṇḍalavatī kōṭīkirīṭānvitā

काञ्ची - kāñcī - waist band (Odyanam); कङ्कण - kaṅkaṇa - bracelet; हार hāra – necklace/garland; कुण्डलवती - kuṇḍalavatī - ear ring; कोटी - kōṭī - crest / head; किरीट- kirīṭa – crown; अन्विता - anvitā – possessing;

She is having a beautiful waist band, bracelet, necklace, ear ring and the head is adorned with a beautiful crown

Notes: Kamakhya is known as 'Odyana' peeta (Place) of the 51 shakthi peetas. Few claim that Kancheepuram is the Odyana peeta. According to many Vidwans, Kancheepuram is known as Naabhi peeta.

कन्दर्पद्युतिकोटिकोटिसदना पीयूषकुम्भस्तना | - kandarpadyutikōṭīkōṭīśadanā
pīyūṣakumbhastanā |

कन्दर्प - Kandarpa - (refers to) Manmata; द्युति - dyuti – shine; कोटिकोटि - kōṭīkōṭī - crores and crores; सदना - sadanā - house; पीयूष - pīyūṣa - nectar; कुम्भ – kumbha – pot; स्तना – stanā – bosom;

Devi's Residence is described here. The shine of her residence is equivalent to crores and crores of Manmatas' shine. Her bosom, looking like a pot is filled with nectar.

Devi resides in Sripura in the Chintamani Gruha which is studded with Chintamani gems. The Chintamani Gruha is described beautifully in many shlokas of Devi Bhagavatham. One Chintamani is sufficient to grant what one desires. The whole house is studded with Chintamani gems.

Her Bosom is filled with nectar and hence whoever was partaking that Amrutha viz, Subramanya, Ganapathy, Gnanasambandar, they are full of gnana.

कौसुम्भारुणकाञ्चनाम्बरवृता कैलासवासप्रिया - kausumbhāruṇakāñcanāambaravṛtā kailāsavāsapriyā

कौसुम्भ - kausumbha - orangish red color; अरुण - aruṇa-reddish brown (before arunodhayam); काञ्चना - kāñcanā-golden color; अम्बर - āmbara - dress ; वृता - vṛtā-enclosed in; कैलास Kailsa – Kailasa ; वासप्रिया – vāsapriyā-like to stay (at Kailasa)

Her clothing is described as, being in three colors, viz, orangish red, reddish brown and golden color. She likes to reside in Kailasa.

माम्बापुरवासिनी भगवती हेरम्बमातावतु ॥ - māmambāpuravāsini bhagavatī hērambamātāvatu ||

माम – mām – me; अम्बापुर – ambāpura – Sripuram; वासिनी vāsini - residing; भगवती – bhagavatī - having six qualities; हेरम्ब - hēramba - refers to form of Ganapathi; माता mātā - Mother; अवतु - avatu – let her protect;

Bhagavathi is residing in Sripuram (Amba puram). She is called so, as she possesses six opulences. May the mother of Ganapathi (also known as Heramba) protect me.

4 या सा शुम्भनिशुम्भदैत्यशमनी या रक्तबीजाशनी या श्री विष्णुसरोजनेत्रभवना या ब्रह्मविद्याऽऽसनी ।

या देवी मधुकैटभासुररिपुर्या माहिषध्वंसिनी माम्बापुरवासिनी भगवती हेरम्बमातावतु ॥

4.yā sā śumbhaniśumbhadaityaśamanī yā raktabījāśanī yā śrī viṣṇusarōjanētrabhavanā yā brahmavidyā:’’:sanī |

yā dēvī madhukaiṭabhāsuraripurā māhiṣadhvaṁsinī māmambāpuravāsini bhagavatī hērambamātāvatu ||

Meaning & Explanation:

Having described her form, we are going into some of her Leelas, where she appeared on earth, to get rid of heavy loads of Rakshasas, to protect sadhus.

या सा शुम्भनिशुम्भदैत्यशमनी या रक्तबीजाशनी - yā sā śumbhaniśumbhadaityaśamanī yā raktabījāśanī

या - yā - the one (that devi); सा – sā – that; शुम्भ - Śumbha - Shumbha; निशुम्भ - niśumbha - Nishumbha; दैत्य- daitya - demons (son of ditis); शमनी - śamanī - subdued

(killing); या – yā - the one; रक्त बीजा - raktabījā - Rakta Beeja – a demon –(lieutenant of Shumbha and Nishumbha) ; अशनि -Aśanī – she consumed (ashanam -food)

She is the one who killed the demons Shumbha and Nishumbha, (sons of Ditis). She also killed Raktabeeja, who was a lieutenant of Shumbha and Nishumbha.

Notes: *Devi had to physically consume Raktabeeja as her food. She also brought Matrika devis, Saptā Matrikas, viz, Brahmī, Vaishnavī, Indrani, Chamunda, Maheshwari, Koumari & Varahi (described in various puranas). They killed Raktabeeja. When one drop of Raktabeeja's blood falls on battleground, another Raktabeeja is created. This is the boon granted to him, by Shiva. The killing operation, resulted in Raktabeejas multiplying exponentially (lakhs and crores) in the battlefield. All the devas were worried and then, Chandika produced Kaali from her forehead, asked her to extend her broad tongue and consume each drop of blood to ensure, no drop of blood falls on the ground as she kills each of Raktabeeja. Kali is the form of Devi again. That is why she is described as 'Raktabeeja Ashani', who consumed all the blood of Raktabeeja.*

या श्री विष्णुसरोजनेत्रभवना या ब्रह्मविद्याऽऽसनी । - yā śrī viṣṇusarōjanētrabhavanā yā brahmavidyā: asanī |

या - yā – the one ; श्रीविष्णु - śrīViṣṇu – Sri Vishnu; सरोज – Sarōja – lotus; नेत्र- Nētra - eye ; भवना- bhavanā - residence; या- yā: - the one; ब्रह्मविद्या - Brahmavidyā - Knowledge of Parabrahmam; - आसनी – asanī –seat;

She is residing in the lotus eyes of Vishnu; she is seated on Brahmavidya.

She is residing in the lotus eyes of Vishnu. That is why Vishnu is described as Pundarikaksha. We worship to seek his blessing (Kataksha), because all grandeur / power of Vishnu's eyes is granted by Devi herself. Vishnu and Shiva cannot exist without Sri's (Devi) blessing.

She is seated on Brahmavidya, the Vidya which tells us about Parabrahmam as distinct from Jeeva / Jagat. There are three concepts, in Vedanta, namely, Jeeva, Jagat and Brahman. Jagat is unreal, which does not exist. Jeeva is none different from Brahman as per Adi Shankara. The knowledge / description of three entities, and more so of Brahman, leading Jeeva to Brahman is called Brahmavidya. Devi is the possessor of Brahmavidya.

Some books mention as 'Brahmavidya Sati'. She is very personification of Brahmavidya. Sati means the establisher of pativrata drama (dharma of the wife) by herself adopting it, when she was on earth. Sati was the name given by Daksha. She was also known as Dhakshayani because she was the daughter of Dhaksha. Kamakshi, when she did penance to attain Ekamreshwara / Shiva etc, displayed her pativrata dharma.

या देवी मधुकैटभासुररिपुर्या माहिषध्वंसिनी - yā dēvī madhukaiṭabhāsuraripurā māhiṣadhvaṁsinī

या - yā - the one ; देवी - dēvī - Devi ; मधुकैटभ - madhukaiṭabhā - Madhu Kaiṭabha; असुर āsura – demon (asura); रिपुः - ripuah – Enemy; या - yā - the one; माहिषध्वंसिनी- Māhiṣadhvaṁsinī - who killed the demon, Mahisha.

She is the one who killed the enemies, Madhu, Kaitabha and also Mahisha

Notes:

Madhu and Kaitabha, were two demons who could not be killed by Vishnu even after fighting for 5,000 long years. Vishnu, then prayed to Devi who appeared before him and gave the power to kill them. Devi also said, she will stay in sky and ensure they are distracted by her beauty so that he can kill them.

This is described in Durga Saptasathi and in greater detail in Devi Bhagavatham. Durga saptasati is only the essence taken from Devi Bhagavatam.

माम्बापुरवासिनी भगवती हेरम्बमातावतु II - māmambāpuravāsini bhagavatī hērambāmātāvatu ||

माम – mām – me; अम्बापुर – ambāpura – Sripuram; वासिनी vāsini - residing; भगवती – bhagavatī - having six qualities; हेरम्ब – hēramba - refers to form of Ganapathi; माता mātā - Mother; अवतु - avatu – let her protect;

Bhagavathi is residing in Sripuram (Amba puram). She is called so, as she possesses six opulences. May the mother of Ganapathi (also known as Heramba) protect me.

Notes: *In this shloka, all the three important stories, connected with Devis, which are described in Devi Bhagavatam and Devi Mahatmyam, are mentioned viz, Shumbha-Nishumbha; Madhu-Kaitabha, Mahishasura; Raktabeeja, in addition, who is very powerful demon and a lieutenant of Shumbha-Nishumbha.*

One basic aspect of these three -

Madhu-Kaitabha are known for Tamo (laziness) guna (quality). That is why Vishnu took 5,000 years. If you allow Tamo guna to develop in great measure, then you will need significant effort. That is the learning.

Mahisha, - attracted by Devi’s form and he wanted to get her as his wife (mentioned in Devi Bhagavatam, but not in Durga Saptasati). Rajo (always very active) and Tamo guna combination was in dense form in him. That is why huge power of so many Devas was required. That is how Mahishasuramardhini’s form evolved. One needs lot of Shakti to fight Rajo guna and Tamo guna.

Raktabeejas are connected to our desires. Desires are unending. One desire leads to another, multiplies exponentially, making it difficult to eliminate. If we have to kill Raktabeeja, we have to kill the basic desire of samsara (cycle of birth and death). This is the lesson.

Shumbha Nishumbha – represent more intense forms of Rajo and Tamo Guna. They multiply, making it difficult to kill. We need to mobilize lot of fighting forces if we allow Rajo and Tamo gunas to multiply.

We, definitely need these two qualities (Rajo and Tamo) for our human life. However, we always need to watch and keep them under control, by developing Satva guna (goodness and calmness). If we are always in Satva guna, Devi will bless us.

5.श्रीविद्या परदेवताऽऽदिजननी दुर्गा जया चण्डिका बाला श्रीत्रिपुरेश्वरी शिवसती श्रीराजराजेश्वरी । श्रीराज्ञी शिवदूतिका श्रुतिनुता शृङ्गारचूडामणिः मामम्बापुरवासिनी भगवती हेरम्बमातावतु ॥

5.śrīvidyā paradēvatā:’’:dijananī durgā jayācaṇḍikā bālā śrītripurēśvarī śivasatī śrīrājarājēśvarī | śrīrājñī śivadūtikā śrutinutā śṛṅgāracūḍāmaṇiḥ māmambāpuravāsiniḥ bhagavatī hērambamatāvatu ||

Meaning & Explanation:

श्रीविद्या परदेवताऽऽदिजननी दुर्गा जया चण्डिका - śrīvidyā paradēvatā dijananī durgā jayācaṇḍikā

श्रीविद्या - śrīvidyā – Srividya (same as Brahavidya); परदेवता - paradēvatā -Surpeme Devata ; आदि – ādi-first (Primeval); जननी – janani – Mother; दुर्गा - Durgā-another name of Parvati; जया - jayā -form of victory; चण्डिका - caṇḍikā – fierce form

She represents the supreme knowledge, she is the primeval Goddess, (there was nobody before her) Durga, very form of victory and having a fierce form.

We saw Brahavidya in last shloka. Srividya is same as Brahavidya. Brahavidya is Vedanta Vidya which one has to go through, by following gnana maarga through the teaching of ‘nethi nethi’. (Elimination process). This means, nothing other than Brahman exists. Hence we need to attain Brahman which is not simple.

Though Srividya & Brahavidya are same, the path is different. Upasana, Pooja, and meditation go together in Srividya. It is to be noted that Navavarana Pooja is done by Srividya Upasakas. All these are part of broad spectrum of Srividya. They need to get mantras / Pooja paddhati initiated by competent Guru.

Bhavanopanishad describes how to do the meditation and how each part of your body can lead you into thinking of Devi. This is part of Srividya. She is the supreme Devata and the first Mother. In Saaktham, we believe Brahma, Vishnu and Shiva are the three children whom she created.

Durga is another aspect of Parvathi (Adi Prarashakti). Veda talks about Durga Sooktham. Etymologically, Durga means one who is difficult to attain. Brahmaidya and Srividya are not easy paths; moksha is not easy to attain. She will make it easy if we take refuge in her. One of the other meanings for Durga is she killed demon, Durgamasura. She is the very form of victory. Failure is unknown to her. So, she is Jaya. Always she is hailed (in Chandi homam etc) by the cry of Jaya Jaya.

When she went to battlefield, she took the fierce form Chandika to kill Shumbha and Nishumbha.

बाला श्रीत्रिपुरेश्वरी शिवसती श्रीराजराजेश्वरी । - bālā śrītripurēśvarī śivasatī śrīrājarājēśvarī

बाला - bālā - Child form of Devi; श्रीत्रिपुरेश्वरी -śrītripurēśvarī - Eshwari of three cities; शिवसती - śivasatī - consort of Shiva; श्रीराजराजेश्वरी -śrīrājarājēśvarī – Supreme queen of all King of Kings;

Bala represents child form. Devi appears in so many forms based on how we invoke her. Bala is also a mantra, through which one gets initiated into Saaktham, Devi worship.

Panchadashakshari mantra is the most powerful mantra, but before getting that initiated, one is initiated into Bala mantra first. This mantra is very form of Bala Devi.

Thripureshwari

- *She is the Eshwari of three cities; there is a story where three demons were killed by Shiva who were located in the form of three cities. She is the power behind Shiva.*
- *Tripura also refers to three states – waking state, dream state, and state of deep sleep through which we pass every day. She is the guiding force, who will lead us to the fourth state, viz the Samadhi state, (state of higher consciousness) which is beyond the three states.*
- *Further, there are three bodies (Shareeras), also known as Tripura, viz, Gross body, subtle body and causal body (Stoola / Sookshma/ karana shareera) and she will take us to the state beyond the three bodies, which is bodiless state, the subtle state, which is her own state..*

She is the consort of Shiva and supreme queen of King of Kings who rule Bhulokha (earth), Deva loka and Patala loka etc

श्रीराज्ञी शिवदूतिका श्रुतिनुता शृङ्गारचूडामणिः - śrīrājñī śivadūtikā śrutinutā śṛṅgāracūḍāmaṇiḥ

श्रीराज्ञी - śrīrājñī - Supreme queen; शिव दूतिका - śiva dūtikā – Shiva’s emissary; श्रुतिनुता - śrutinutā - worshiped by Vedas; . शृङ्गार - śṛṅgāra – love ; चूडामणिः cūḍāmaṇiḥ - crest jewel

She is the supreme queen. Here ‘supreme’ is associated with her form in Sripuram, in Chintamani Gruham where she is shining as Rajarajeshwari. Lalitha Sahasranamam starts with “Srimatha Srimaharagni”.

She is the one who took the form of Shivadoothi, who sent Shiva as emissary to Shumbha and Nishumbha. (However, the mission failed, because demons did not want to heed his advice).

She is worshipped by Vedas. She is the Choodamani (crest jewel) of love and enjoyment. Choodamani is a jewel worn by women on top of the head. Choodamani is mentioned in Ramayana also. She is the crest jewel of all Shringaras, we find anywhere in Universe.

मामम्बापुरवासिनी भगवती हेरम्बमातावतु ॥ māmambāpuravāsini bhagavatī hērambamātāvatu

माम – mām – me; अम्बापुर – ambāpura – Sripuram; वासिनी vāsini - residing; भगवती – bhagavatī - having six qualities; हेरम्ब – hēramba - refers to form of Ganapathi; माता mātā - Mother; अवतु - avatu – let her protect;

Bhagavathi is residing in Sripuram (Amba puram). She is called so, as she possesses six opulences. May the mother of Ganapathi (also known as Heramba) protect me.

**6.अम्बापञ्चकमद्भुतं पठति चेद्यो वा प्रभातेऽनिशं दिव्यैश्वर्यशतायुरुत्तममिदं विद्यां श्रियं शाश्वतम् ।
लब्ध्वा भूमितले स्वधर्मनिरतां श्रीसुन्दरीं भामिनीं अन्ते स्वर्गफलं लभेत्स विबुधैः संस्तूयमानो नरः ॥**

**6.ambāpañcakamadbhutaṁ paṭhati cēdyō vā prabhātē:’niśaṁ
divyaiśvaryaśatāyuruttamamatim vidyāṁ śriyaṁ śāśvatam |
labdhvā bhūmitalē svadharmaniratāṁ śrīsundarīṁ bhāminīṁ antē svargaphalaṁ labhētsa
vibudhaiḥ saṁstūyamānō naraḥ ||**

Meaning & Explanation:

**अम्बापञ्चकमद्भुतं पठति चेद्यो वा प्रभातेऽनिशं - ambāpañcakamadbhutaṁ paṭhati cēdyō vā
prabhātē:’niśaṁ**

अम्बा पञ्चकम – ambāpañcakam; five gems on Amba; अद्भुतं - adbhutaṁ - wonderful; पठतिचेत्
paṭhaticēth - if one reads; योवा – yōvā - whoever reads it; प्रभाते - prabhātē morning; अनिशं -
aniśaṁ every day

A person who reads this wonderful five gems of Amba, every morning, gets the following benefits.

**दिव्यैश्वर्यशतायुरुत्तममिदं विद्यां श्रियं शाश्वतम् । - divyaiśvaryaśatāyuruttamamatim vidyāṁ
śriyaṁ śāśvatam |**

दिव्य - Divya – divine; ऐश्वर्य – aiśvarya – wealth; शत आयुः – śatā ayu: – 100 years of life; उत्तमम्
– superior; इदं - idam – this; विद्यां - vidyāṁ - knowledge / education; श्रियं - śriyaṁ - glory,
splendor, auspiciousness, wealth; शाश्वतम् – śāśvatam – eternal;

One gets divine wealth, (different from ordinary wealth), long life (100 years of life), superior knowledge, and eternal glory.

If Devi blesses us, there is nothing unattainable. One gets eternal glory which continues from one birth to another. However, if this is the last birth by attaining gnana, one merges with Devi.

लब्ध्वा भूमितले स्वधर्मनिरतां श्रीसुन्दरीं भामिनीं - labdhvā bhūmitalē svadharmaniratām śrīsundarīm bhāminīm

लब्ध्वा - labdhvā - having attained; भूमितले - bhūmitalē - on the face of earth; स्वधर्म - svadharma - own Dharma; निरतां - niratām very much attached to; (rata – attached) श्रीसुन्दरीं - śrīsundarīm - beautiful – (inner beauty); भामिनीं - bhāminīm - very beautiful / attractive – (external beauty is referred here).

A man who reads this, gets wife having these three qualities –

- one who is always attached to / engaged in Swadharma, i.e., sahadharma charini – helping husband in performing swadharma, (not para dharma);
- a beautiful wife (refers to inner beauty) who has all desirable qualities; and
- one who is attractive with special beauty (external beauty)

Notes: Whenever Devi is described in stotras, (ex. Soundarya Lahari), they refer to inner beauty, i.e., qualities like, freedom from impurities, ever blessed with auspicious qualities, compassion, love of all human beings, devotion to Bhagavan etc.

On swadharma, Bhagavad Gita says – (3- 35)

**श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः**

**śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
swa-dharme nidhanaṁ śhreyaḥ para-dharmo bhayāvahaḥ**

It is far better to perform one's natural prescribed duty (Varnashrama Dharma), though may be with faults, than to perform another's prescribed duty, though perfectly. In fact, it is preferable to die in the discharge of one's duty, rather than to follow the path of another, which is filled with danger.

अन्ते स्वर्गफलं लभेत्स विबुधैः संस्तूयमानो नरः ॥ - antē svargaphalaṁ labhētsa vibudhaiḥ saṁstūyamānō naraḥ ॥

अन्ते – ante – at the end; स्वर्ग फलं svarga phalaṁ - fruit of heaven (Swarga); लभेत् – labhēt – obtain; स sa – that; विबुधैः - vibudhaiḥ - very specially knowledgeable; संस्तूयमानो - saṁstūyamano - praised by; नरः naraḥ - human;

One who reads this every day, gets Swarga. He becomes knowledgeable. He is praised by the Devas in heaven.

But Swarga (heaven) is not eternal. As soon as his religious merit (Punya) gets exhausted he has to come down from heaven, to take the next birth. This is the rule of Shastras. In Vedas, heaven is referred to frequently and there are many such injunctions. If one does yagna with the desire to attain Swarga or moksha (liberation), he will get that respectively. Devi is ready to give moksha to qualified people

As mentioned in Devi Bhagavatham, Devi is sitting in Chintamani gruha and dividing herself into four aspects, sitting in four rooms. One room is meant only for giving moksha provided we deserve it.

Devas are the ones who are very specially knowledgeable, intelligent, because they are vested with great power / knowledge which humans do not have. They are residing in every human being. Surya is residing in our eye, and Chandra in our mind, and so on.

He is praised by Devas. One may reach Heaven (Swarga) because of one's religious merit, but he will be reluctantly admitted into heaven. Like it happened with Trishanku, (Viswamitra's disciple) who was pushed down by Indra, after he reached heaven. So Vishwamitra created another heaven, and then Indra had to come down and take him reluctantly. But, here, one is surrounded by Devas and specially welcomed in Swarga Loka, as he is a devotee of Devi.

Note: All stotras generally appear to have a reference to man. It is to be understood that man includes woman. It should be understood that if a woman reads this she will get good husband.

Summary:

One who reads this every morning, gets, divine wealth, long life, superior knowledge and eternal glory. He gets beautiful (refers to Internal and external beauty) wife, who is always attached to and follows own Dharma. At the end, he goes to heaven where he is welcomed specially by all Devatas.

इति अम्बापञ्चरत्नस्तोत्रं समाप्तम् ॥