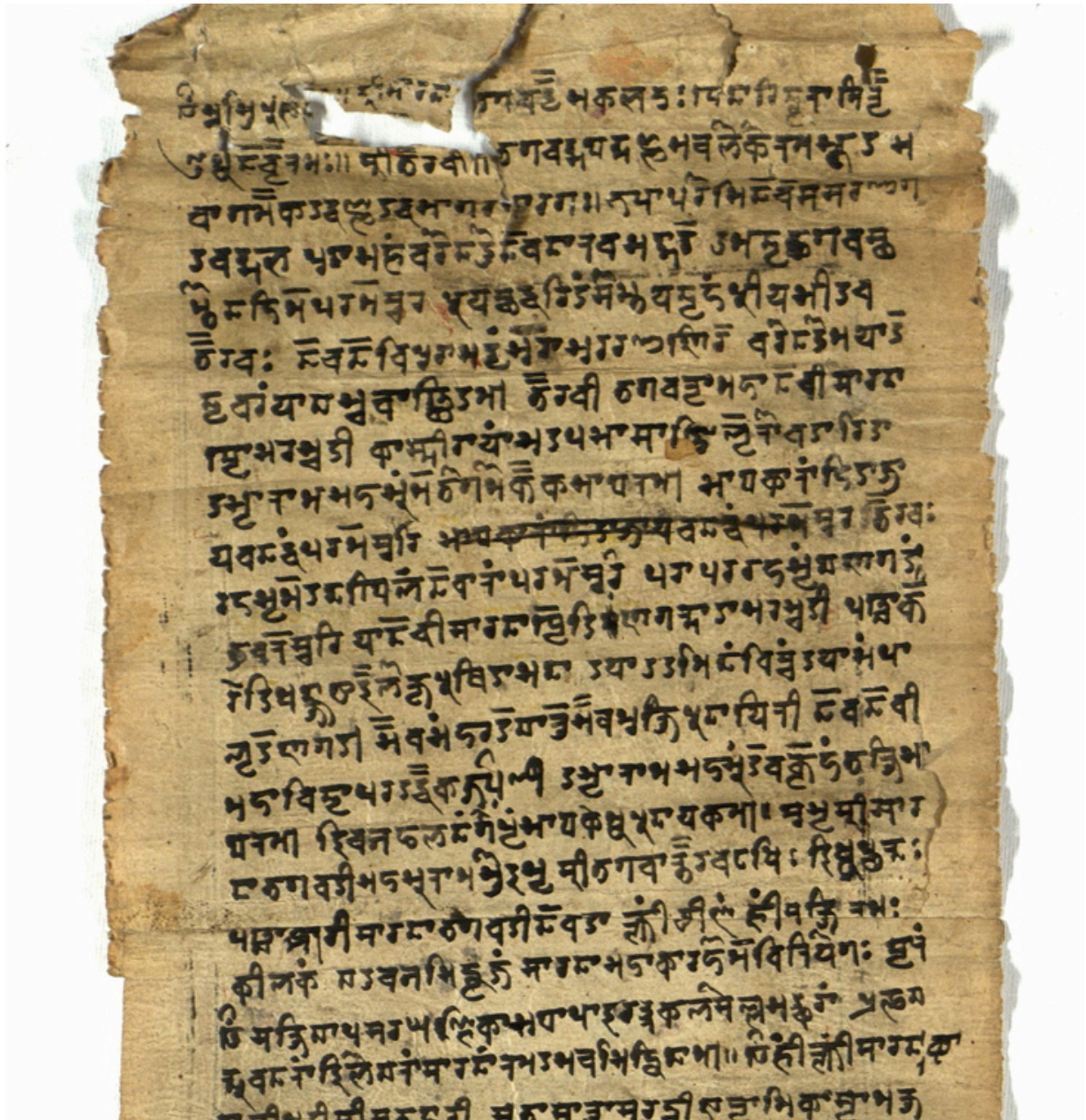


# The Śāradā Sahasranāma Stotra of Śrī Sahaja.

- \* Transcribed by Christopher Tompkins and Professor Alexis Sanderson.
- \* Introduction and Conclusion translated by Christopher Tompkins and Christopher Wallis. \* Main text translated by Christopher Tompkins.
- \* Edited by Christopher Wallis. \* © 2013.

Scroll recovered in Kashmir by Christopher Tompkins, 2012.



\* Text—The scroll depicted above, discovered in Kashmir by Christopher Tompkins in 2012, is

the only known surviving copy of this text, one which had previously been lost for centuries.

\* Affiliated Tradition – a *Kaula* branch of Kashmir Śaivism. Highly esoteric and transgressive, the Goddess-oriented school of Kaula Tantrism was extolled as the highest spiritual revelation by Śrī Abhinavagupta (ca. 950-1025 A.D.).

\* Transmission -- from the Goddess in medieval Kashmir through a Brahmin sage named Śrī Sahaja, beginning on the fortnight of the waxing moon in the month of Vaishākha and completed by the full moon in the month of Jyaiṣṭha. Year: unknown.

### *Śāradā-sahasranāma-stotra*

### NĀMĀVALĪ

OM! Blessing! Reverence to all beings.

Praise be to Venerable Śrī Śāradā!

Praise be to [our] chosen Goddess, who destroys all deprivation and suffering!

Śrī Bhairavī [said]:

O Venerable Lord, knower of all dharma(s), honored by all beings! Knower of the one reality [taught] in all the scriptures! Master of the ocean of reality! O God of Gods! O Dear One, to whom [I come] for refuge, You are unparalleled in compassion. Long ago you granted me a boon, during the battle between the gods and the titans. O Glorious Śambhu, O Highest Divinity, grant me that boon today. Bestow it quickly, for I am your Beloved.

Bhairava [said]:

O Goddess of all divinities, it is true that long ago, on the battlefield of the gods and titans, I gave you a boon. Now, ask for what you desire.

Bhairavī [said]:

O Lord, Sarasvatī, who as the Supreme Goddess is known as Śāradā, was drawn down to Kaśmīr due to the great [yogic] austerity of [the sage] Śāṅḍilya. O Supreme Divinity, for the benefit of [all] practitioners, teach me Her 1,000 names, which are a spiritual practice granting [both] liberation and worldly blessings.

Bhairava [said]:

O Supreme Goddess, this is completely secret [even] to the gods. O Goddess of all that lives, it is a secret to higher and lower [beings alike]. The Goddess who is known as Śāradā is Sarasvatī in the form of the Universal Mother. She is always celebrated in the three worlds as the five syllables and the six *kūṭas*.

*This universe is spread out by Her; this world is protected by Her. In the end She alone withdraws [the universe into herself], and She alone is the Bestower of liberation. The Goddess of the gods is the Supreme wisdom and the Great Mantra. Her nature is simply the supreme reality. I will teach you that which bestows the reward that is [most] sought after by yoga practitioners (sādhakas): the devotional practice of Her 1,000 names, which must be preserved.*

For this hymn of the 1,000 names of the Goddess Śrī Śāradā--

- Resplendent Lord Bhairava is the seer;
- the meter is *triṣṭubh*;
- the Goddess Śārada, in the form of the five syllables, is the deity;
- the seed mantra is *klīm*;
- the *śakti* is *hrīm*,
- the *kīlaka* is *namaḥ*;
- the purpose [of its recitation] is attaining the 4 aims of life.

In [its] homa, employ the word 'svāhā' following [each name that is given] for Śāradā.

Śāradā Visualization Verse (*dhyānam*):

*oṃ [namaḥ]*

*śakti-cāpa-śara-ghaṅṭikā-sudhā-pātra-ratna-kalaśollasat-karāṃ |*  
*pūrṇa-candra-vadanāṃ trilocanāṃ śāradāṃ namata-sarvasiddhidāṃ | |*

Oṃ. [Reverence] to Śāradā, who grants all attainments to those who have bowed [to Her]! [She] has three eyes, [and] a full moon face; in [her six] shining hands are a spear, a bow, arrows, a bell, a chalice of nectar; [and] a jewelled pitcher.

*Nāmāvalī*: The ‘Series of Divine Names’ Rendered into the prescribed  
Homa Format

Conclusion by Śrī Sahaja:  
The Prescribed Times for the Performance of this Ritual and its Beneficial  
Results

Oṃ. Bhairava has spoken the 1,000 names of Śrī Śāradā, including [Her] retinue of auspicious mantras that are unknown to all of the gods. The one who regularly recites it, as well as the one who causes it to be recited, and the one who hears it, as well as the one who causes it to be heard, in the morning or at sunrise or sunset, will obtain a home[stead] full of cows, elephants, horses, and cars, and full of male and female servants, abounding in children and grandchildren—it always creates goodness and fame for *sādhakas* (practitioners).

He who recites it with his Shakti [= consort], hair down and naked, is honored in all the *āgamas*—he is Viṣṇu, he is Maheśvara. Equal to Br̥haspati in speech, shining like Śaṅkara in conduct, like the Wind in his movement, like Venus in intellect, like the Sun in splendor, and like Kāmadeva in beauty; [like] Śuka in wisdom, Bhṛgu’s son in long life, Indra in might, Br̥haspati in wisdom, Rāma in fame and strength; he will live long and happy, with sons and conquests, [like] a Lord.

What can one not accomplish [by its means]? Thus the recitation of the 1000 mantra-names is to be done in autumn, at night, on the earth, with one’s Shakti. What can that *sādhaka* not accomplish?

At midday on the 8<sup>th</sup> lunar day in the month of Aśvin, in the presence of [the Goddess’] image, he should recite the 1,000 names, O daughter of the mountain. [Or] at midnight on the 8<sup>th</sup> [lunar day], accompanied with kumkum powder, sandal paste, red sandal, camphor, barley, and water with musk and śirīṣa paste.

A woman with difficulty conceiving should recite it on a new moon, on a Sunday, in a cremation ground. A *sādhaka* who repeats it three times (*trivāra*) becomes a master poet.

O Goddess, the master of mantra should recite it during an eclipse, or the passage into a new astrological sign (*saṅkrānti*), sitting on the bank of a river; he becomes a master of all sciences who comprehends the essence of Veda and Vedānta. This Śāradā *Sahasranāma* contains [all] mantras; it is always to be kept guarded and secret; it is a *sādhana* of all dharmas [?], made of the ten million mantras, divine and luminous, higher than the highest. The wise one should worship Śāradā on the eighth, ninth, and fourteenth lunar days, on Saturday, during a transit, or on a Tuesday at night.

The Goddess Śāradā is his benefactor and his mother, and the mother of the 33 million gods. Whoever repeats this *Sahasranāma* with his mind on Śiva [= benevolence] becomes a son of Śāradā, [and becomes] like Bhairava incarnate. If this *Sahasranāma* is recited with the desire to benefit [others], his power [will] be unequalled even in birth after birth.

I cannot say [enough praise of it], even with ten million mouths. O goddess, this is not to be given to a wicked person or one who speaks ill [of others], one not of a good family, one of ill intent, or one without initiation: this *Sahasranāma* should not be spoken to or heard by [any of these]. It should never be given even to one's children if they are without devotion.

It should be given to one's disciple, to one who is calm, devoted to the guru, and from a good family – this is the Supreme Goddess' command. I have taught this supreme secret to you with devotion; it should be guarded, protected, concealed and hidden, like one's own *yonī*.

The Thousand Names of the Venerable Śrī Śāradā is complete. It was written by Sahaja on the first lunar day in the 86<sup>th</sup> year.