‘The collective should research the scriptures and books written by enlightened souls and should produce books supporting Vishwa Nirmala Dharma.’ H.S.H. Shri Mataji Nirmala Devi. ‘Sahaja Yoga’.

‘The Goddess Sarasvatī carries books of knowledge to suggest that the scholar must create books out of the eternal truths discovered during his pursuit of knowledge.’ ‘Swadhishtan Chakra’

All our publications are available to download free from symb-ol.org
This work is surrendered at the Divine Lotus Feet of Her Supreme Holiness Shri Mataji Nirmala Devi, in the hope that, through connection to Her, some Pure Knowledge may emerge through this limited human brain.

Om Twameva sākṣhāt Śrī Lalitā sākṣhāt Śrī Ādi Śhakti Mātājī Śrī Nirmalā DeVyai namo namaḥ

‘Salutations to the Supreme Devi, who is incarnated on this Earth as Her Supreme Holiness Shri Mataji Nirmala Devi.’
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Abbreviations

Also: ‘An alternative translation is..., this can also mean’

LSN Lalitā Sahasra-nāma
SN Sahasra-nāma (1000 names)
p. Page number...
Why do we need another edition of the Lalitā Sahasra-nāma?

There are some excellent English editions of the Thousand Names of Śhrī Lalitā with commentaries, and this book is intended to supplement rather than supplant them. On page 303 is a list of some of the available editions with a brief resumé of each, explaining their advantages and disadvantages.

One drawback of many editions is that the original poem is not given in Roman script, so westerners would be unable to recite it, although it may be best recited as a poem. Some editions give the list of names in the dative case (ending in –āyai or –e) which is not ideal for Sahaja Yoga mantras. Sometimes the Sanskrit is not hyphenated, making long names difficult to decipher, eg.:

Navavidrumabimbaśhrīnyakkāriradanachchhadā or:
Nava-vidruma-bimba-śhrī-nyak-kāri-radanach-chhadā.

These points are mentioned in the critique of each edition.

It is hoped that the small amount of commentary in this book, while not attempting to rival the very scholarly commentaries such as the Theosophical Society’s or DKP’s editions of the LSN, will help to bring out how precisely the names describe Our Divine Mother Shri Mataji’s Incarnation on this Earth.

Chris Marlow.
Kerala, July 2018.
Śrī Lalitā Sahasra-nāma Stotram

Shri Mataji used the Lalitā Sahasra-nāma (LSN) in many Pūjās and Havans, especially in the early days, and recommended Sahaja Yogis to learn and recite the LSN at various times. Her 108 Names are taken from it. It seems to help develop the quality of Bhakti -‘devotion’, so essential to our ascent. There is a transcript of Her commentary on the first 183 names at a Pūjā in Brighton, UK in 1982 on page 254.

The Lalitā Sahasra-nāma (LSN) is one of the greatest poems of Sanskrit literature, and it is probably best recited as such. Apart from its wonderful rhythm and sonorance, the poem has great wit and humour in the word plays: Sanskrit abounds in double meanings and assonances and the LSN utilizes this to the full.

It is a masterpiece of composition, partly due to its being the only Sahasranāma –‘1000 names’ where no small ‘filler’ words (cha, tatha, etc.) are added to fit the names into the metre.

1 With its easy flowing rhythm it goes well to a plain melody (see page 11 for suggestions) and may be recited in under an hour. Chanted individually in a mantra form, the Thousand Names can take three hours or more.
The rhythm fits the rules of \textsuperscript{2}Anushtubh metre almost perfectly. The other comparable, though much simpler, Sahasranāma is that of Śrī Viṣṇu in the Mahābhārata. The LSN is probably the longest Sahasranāma ever composed, due to the many \textsuperscript{3}lengthy names.

But more important than this entertaining literary style is the content of the poem, which is the Highest Spiritual Knowledge, known as Śrī Vidyā. This is the \textsuperscript{4}Tantra of the Supreme Goddess, which as Sahaja Yogis we have been fortunate enough to have been taught first hand! Tantra is the technique of raising the Kuṇḍalinī Śakti through the Chakras to the top of the head where the union of the Ātma with the All-pervading Parabrahman—‘Supreme Consciousness’ gives us Self-realisation, and we become sā-yugya— a part of the Body of the Goddess ourselves.

‘Lalitā’ means ‘playful’, and this poem worships ‘Her whose sport is the Universe’, the One who ‘creates this world as a drama’. As all the Deities are mere aspects of Her, what is the need to praise any other?

\textsuperscript{2} See note on ‘Anushtubh metre’ p.28.

\textsuperscript{3} The LSN has 182½ verses compared to the Viṣṇu SN’s 104 and Śrī Mahākāli SN’s 161. Many of the long names are at the beginning and the first hundred names take up one fifth of the 182 verses. 73 of the names are a complete line of 16 syllables (Floccinoccinihilipilification, considered the longest word in English, has only 12 syllables) and a further 251 names have at least 8 syllables.

\textsuperscript{4} See note on ‘Tantra’ p.23.
“The Goddess Shri Lalitâ is the Goddess of Beauty. She is the joy-giving – Sarv’ânanda-mayâ –‘Gives the joy from everything’. In every created world, in every particle, in every form, there is a power which gives us joy. This power of joy is the power of Shri Lalitâ. She is called as Mahâ Tripura-sundari” “

Bija Mantras, 14-10-78

“My second name is Lalitâ. When the vibrations rise, the vibrations which you are feeling on your palms, that is Lalitâ Shakti. It is full of beauty and love... People have completely distorted the idea of Lalitâ Shakti. They say that it is the power of destruction. But it is not at all correct. This power is extremely beautiful, creative and artistic.”

Meaning of Nirmala 31-12-80

Her Worship is also the easiest, requiring only a sincere devotion, and not dependant on rigorous protocols as some other Deities are. She creates everything in this Universe and so no aspect of life is repugnant to Her; Indeed it seems that a happy balanced existence, fulfilling our duties and enjoying the pleasures of normal married life without attachment, is helpful to the attainment of the highest felicitude, which is complete absorption into Her Blissful Nature. She is Param’ânanda-mayi –‘whose Nature is Supreme Bliss’, so that while all aspects of life are Her, they are also illusory, the only reality being Her Nature as Supreme Blissful Consciousness (Param Chaitanya).

She is a married woman, and Her desire for unification with Her husband, Śhrī Kāmeśhwara- a name for Śhrī Sadā-śhiva, the Eternal Spirit- is reflected in human beings as the Kuṇḍalinī, the Pure Desire for unification with the Supreme Spirit.

She is a mother and the love She has for us, Her children, is to expedite
our spiritual evolution. The Truth is that we are the Spirit, and that our
Spirit is but a tiny drop of Her, the Ocean of Supreme Consciousness
within us; She directs us towards this realisation.

The Thousand Names is part of the Śrī Lalitā Mahātmyam - ‘Glory of
Śrī Lalitā’ which is found at the end of later versions of the Brahmāṇḍa
Purāṇa. It is similar in form to the Devī Māhātmyam in the
Mārkaṇḍeya Purāṇa and contains the story of the Goddess being
invoked by the Devas to help them win back Heaven from the demons
and the ensuing battle which culminates in the destruction of the
demon Bhaṇḍāsura. Within the story are several praises of the
Goddess including this Thousand Names, along with some detailed
information on the 1Śrī Chakra and other methods of worshipping the
Goddess.

The Śrī Lalitā was probably written after the Saundarya Lahari;
another great poem recommended by Shri Mataji which expounds
‘Śrī Vidyā’. Śrī Vidyā is the knowledge and worship of the Supreme
Goddess, including the use of the fifteen-syllabled mantra (q.v.) and
the worship of the Śrī Chakra (q.v.). This knowledge is associated with
Kaṇchi in South India, the home of the main monastery founded by
Śrī Ādi 2Śhankarāchārya. It seems likely that the Lalitā Sahasranāma
was composed in Kaṇchi at least a thousand years ago.

1 The Śrī Chakra is a mystical diagram used in the worship of the Goddess,
and is the symbol of Vishwa Nirmala Dharma. See Appendix 7, p.318.

2 Śrī Ādi Śhankarāchārya was born in Kerala in... continued on next page...
There are some very erudite commentaries on the LSN and the Saundarya Lahari, two of the main texts dealing with Śrī Vidyā and Tantra. While much of this scholarly commentary is interesting and enlightening, we are fortunate not to have to delve through all the abstruse learning involved in order to enjoy the Bliss of the Divine Presence. Through Sahaja Yoga we are able to enjoy a connection to the Goddess and, indeed, to achieve the highest spiritual states mentioned in these commentaries through recognition of and surrender to Her Supreme Holiness Shri Mataji Nirmala Devi.

continued.... South India and is considered to be an incarnation of Lord Śiva: certainly His spiritual prowess is unmatched by any except Divine Incarnations. He revitalized Hinduism which had fallen into ritualistic decadence and superstition. He is said to have died at the age of thirty-two but what He achieved in His short life is truly stupendous.

He left a large body of writing including commentaries on all the important texts of Hinduism which existed in his time; he travelled extensively challenging and winning over spiritual leaders of his day in debate and he established monasteries all over India which still exist today, whose chief monk has been titled Śaṅkarāchāryya ever since; the title ‘Ādi’ means ‘the first’.

Scholars give His dates as 778-810CE but the Indian tradition put Him closer to the time of Christ around 100 - 500CE. For example Shri Mataji mentions that He imported some Romans to run the monasteries He set up in India, as He knew they were efficient people – this would not have been possible in 800CE. His commentaries include the Brahma Sutra, 18 Principal Upanishads, the 1000 names of Śrī Viṣṇu, etc.
The miraculous fact of the Supreme Goddess Herself taking human form on this planet, to bestow the highest Moksha –‘liberation’ on those who desire it, is so awe-inspiring that it is only in the deepest states of meditation that we can really comprehend it.

**Reciting the LSN**

Sanskrit is written as a continuous line without breaks between words so, when dismantling *Sandhi*, it is not always possible to predict the spelling of each word in a compound name, as combinations of different words can produce the same result: deciding how to separate the names can be a personal choice. We will abide by the judgement of Bhaskarāraya- a 17th century commentator whose interpretations are widely regarded as definitive (see p.19). His suggestions are followed in most editions.

The LSN is traditionally sung on Pañchami-‘Fifth Day’ of Navarātri.

“Lalitā Pañchami: In India we say that this is first day of the Holy Ghost permeating this power all over, and is a very great day.”

* Houston, 04-10-81

The Phala-shruti –‘listening to the fruits’ at the end recommends chanting it every day, especially on Fridays, full-moon days, 9th and 14th day of bright half of the month, Solstices and on *Sankranti.

*Sandhi* -‘the system of modifying the endings of words to join them euphonically’ - see ‘Sanskrit pronunciation’ p.16. For example mūrtānityā (815) can be separated into mūrtā-nityā, mūrtā-anityā or mūrtā-ānityā. As the name Nityā -‘Eternal’ is found elsewhere it is taken as Anityā -‘temporal’ to avoid a repeat.
The poem may be simply recited or intoned. It is long enough that one definitely gets the feeling of being ‘in it’ – losing any sense of being at the beginning or nearing the end.

For collective chanting a simple tune can be helpful. As a part of Navaratri Puja 2013 in Cabella we sang the LSN to the tune of ‘Tere Hi Guna Gate Hai’ with a chorus of ‘Sākṣāt Śrī Ādi Śakti Mātājī Śrī Nirmalā Devyai namo namaḥ’ every eight verses.

*Sankranti is the day the Sun changes sign (in Vedic Astrology) so there are 12 Sankranti’s a year. Makar Sankranti is the most important occurring around Jan 17th as the Sun enters Capricorn (Makara). Makara is a mythical sea-creature similar to the depiction of Capricorn with the front half of a goat, elephant, crocodile or deer and the tail of a fish.
Sanskrit Pronunciation

Sanskrit is written in Devanāgarī script -‘from the city of the Gods’, also known as Nāgarī. This developed from an earlier script called Brahmī, and reached its present form around 1000 CE. Devanāgarī letters have fixed sounds and one can predict the pronunciation from the spelling.

There is a difference between cerebral and dental letters which are not differentiated in English. Cerebral consonants, ṭ, ḍ, ṇ, etc. are said with the tongue curled back touching the roof of the mouth. Listen to Shri Mataji saying ‘Īḍa Nāḍī’, which sounds like ‘Ira Nari’.

The dental t, d, n, etc. are pronounced with the tongue touching the back of the teeth. The English pronunciation is about half-way between with the tongue touching the ridge behind the teeth (called Alveolar) which sounds cerebral to Indians.

Also tricky for westerners is differentiating between aspirated and un-aspirated consonants. In English we aspirate most initial consonants, ‘down the garden’ for example, has aspirated dental d in ‘down’ but an un-aspirated cerebral ḍ in ‘garden’. Aspirated consonants are more exaggerated like the Irish -‘dhown the gharden’. Un-aspirated consonants are more common in French, eg. quī is unaspirated while the English key is aspirated.
1. **Vowels**

Devanāgarī has only 14 vowels as opposed to 23 vowel sounds in English, and three of those are virtually unused. It is important to know whether a, i or u are short or long.

The symbols ā, ī and ū have been used for long vowels as in *cart*, *keen* and *pool*. a, i or u written without a line on top are short. Long ā and short a are different sounds whereas long ī and u are the short sounds lengthened.

The short a sound is like the u in *but* or the a in *local* and never as in *bat* (*this hard a sound (mat, flat) does not exist in any Indian language*). It is like saying the consonants without any vowel sound. Gaṇapati, for example, is pronounced ‘g-n-p-ti’ roughly like ‘gunner-putty’.

The short i is as in *bit* and the long ī as in *beet*.

The short u is as in *put* and not as in *fun* (*which is a short a, unless you come from Yorkshire*) and the long ū as in *boot*.

*o* and *e* are always long, so *med-* would be pronounced as English ‘maid’ and *mod-* as in ‘modem’ and never short as in ‘modern’. Om rhymes with ‘home’. As a word ending e is pronounced long é or eh.

*au* and *ai* are the diphthongs (double sounds) *aa-oo* and *ayee*, so *praud* = ‘proud’ and *praid* = ‘pride’ (pry-eed).
Consonants

2. The cerebral ṛ, ṭh ḍ, ḍh, ṇ, ṭ and ṣh are pronounced with the tongue curled back against the roof of the mouth. These are the letters generally used for writing English in Nāgarī script (aṇḍ, stōre etc.).

3. There are no real fricatives (th, f, v) in Sanskrit, so th is not like ‘the’ but is an aspirated t, as in ‘boat-hook’ eg. Atharva. Also ph is not f but an aspirated p, as in ‘map-holder’.

4. Both v and w are used in transliterating Sanskrit but are in fact the same letter. The sound is halfway between v and w like ‘vw’ i.e. tvwam. One suggestion is to pronounce ‘w’ with the upper teeth touching the lower lip. Normally w is used when compounded, eg. twam, swami; and v when on its own, eg. Śhiva, Viṣhṇu.

5. There are three sibilants in Sanskrit, a normal dental s, an aspirated śh which almost never starts a word (except when meaning ‘six’) and is usually found compounded eg. Viṣṇu, and an unaspirated śh as in Śiva, Gaṇeśha, Śrī etc. with a soft h fromed in the front of the mouth, as in ‘sure’. s is always unvoiced, ie. like hiss and not his.

6. A common case ending is an aspiration called visarga which is sometimes written as a final h or ḡ, e.g. namah, but more accurately written namah indicating an echo of the final vowel sound with the aspiration. This is often the nominative singular of nouns and adjectives, and commonly modifies in composition.

7. ṛ is a vowel, normally written ṛi, as in ṛitam, Kṛiṣṇa or Sanskrit and sometimes ṛu, as in amṛut or gṛuha. There is no full vowel sound after the ṛ. Both the vowel ṛ and consonant r should be rolled in the Scottish
manner and not with the English tendency to elongate the vowel and drop the r, ie. ‘dark’ being pronounced ‘daak’.

8. The composite letter jñ is pronounced palatally and hence is written gñy (as in gñyāna ‘knowledge’) to facilitate pronunciation. 
g is always as in begin and not as in vegetable (which is j).

9. y is always a consonant so a word like śhrīṣhtyādau is only three syllables, although compounded of śhrīṣṭi-ādau.

10. In Hindi and Marathi short a at the end of words and before long syllables is dropped so Rāma becomes Rām, Sulabhā becomes Sulbhā, etc. This is not done in Sanskrit.

11. The aspirated ending -ḥ is described as an aspiration (expulsion of air ‘ha’) with ‘an echo of the final vowel sound’, or a very short –ha after a, ā, u, ū, au or o, and a very short –hi after i, ī, e or ai.

12. Anuswāra -‘nasal’ - m. This does not have a fixed sound but is a nasal agreeing with the following consonant; so in most cases the relevant n or m is written eg. Sandhi, Saṅkat, Saṅjay, Maṅḍala, Sampat. Before h or s it is like saying m without closing the lips fully eg. Saṅhita, Haṁsa. At the ends of words it is pronounced m, eg. Twaṁ.

**Hyphens and Apostrophes** are added in the Sanskrit transliteration to facilitate pronunciation and ease of reading.

**Hyphens** are used to separate words in a compound eg. Śhakti-dhara – ‘holding a spear’.

**Apostrophes** usually indicate a missing letter, as in English, so the vowel at the beginning of the following word also belongs to the end of the previous word, eg. Gaṇḍādim = Gaṇa + ādim.
Apostrophe is also used where a final vowel modifies to a consonant eg. Khalv’idam = Khalu + idam or Buddhy’ahaṁ = Buddhi + ahaṁ.

Hyphen + Apostrophe. After o, e and ā, an initial a is dropped, eg. sthito-‘si = sthito + asi, or namas-te-‘stu = Namaste + astu, so the vowel is longer than usual.

In all these cases, they should be run together as one word.

**Sandhi** *(euphonic combinations)*

Sanskrit is written as it is spoken, with whole sentences run together as a continuous string of letters or sounds. In a phrase, which may a compound of many words, the endings of word are modified to blend into the next word. The end of a phrase may be deduced from a lack of Sandhi. In effect we do the same in English without writing it, so that ‘Do you want to get a cup of tea?’ if actually written as normally pronounced would be ‘Jawannageddacuppatee?’

There are long complicated rules as to how this achieved; for example Sat chit ānanda becomes Sach-chid-ānanda and Jagat (world) softens to Jagan-mātā and Jagad-ambā (both meaning ‘World-Mother’) An a at the end of a word will coalesce with a vowel at the beginning of the following word, so ava uttarāt becomes avottarāt. Visarga (final aspiration -ḥ) modifies in composition, so namaḥ namaḥ becomes namo namaḥ, Indraḥ twam becomes Indras-twam, and binduḥ uttara becomes bindur-uttara.

**Pronunciation.** The Indian way of saying mantras or indeed talking in general, is rather like playing the bagpipes, in that the vocal chords make a constant drone which is modulated into words in the mouth,
rather than each word being individually enunced; and thus a whole sentence becomes one piece.

One writer comments ‘The key to reciting Sanskrit is to dwell exaggeratedly on every heavy syllable (and in particular to draw out long vowels to a great length) while passing lightly and rapidly over all light syllables.’ A heavy syllable is one with a long vowel, or a short vowel followed by two or more consonants, Aspirated sh, dh etc. are single consonants.

**Stress.** There is a stress in the form of a slight upward inflection musically which generally falls on the penultimate syllable of a word or phrase, if that syllable is heavy, or the syllable before that if that is heavy or even the one before that if heavy. So the stress on *namo namaḥ* is on the o, and the *namaḥ* is rather thrown away.

**Notation.** The notation used in this book is designed to sound right to the uninitiated, while still giving full information. It is mostly the IAST, modern or ‘scientific’ Sanskrit system with these exceptions:-

<table>
<thead>
<tr>
<th>Notation used in this book</th>
<th>Modern Sanskrit equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>-śh eg. Śhiva, Śrī, Gaṇeśha</td>
<td>-Ś eg. Śiva, Śrī, Gaṇeśa</td>
</tr>
<tr>
<td>-ṣh eg. Viṣṇu Ḳṛṣṇa</td>
<td>-s eg. Viṣṇu, Ḳṛṣṇa</td>
</tr>
<tr>
<td>-ch eg. Chandra, gachchhami</td>
<td>-c eg. Candra, gacchhami</td>
</tr>
<tr>
<td>-chh eg. Chhandas, gachchhami</td>
<td>-ch eg. Chandas, gacchhami</td>
</tr>
<tr>
<td><em>The vowel ṛi or ṛu</em> eg. Ḳṛṣṇa, Amṛt</td>
<td>-ṛ eg. Ḳṛṣṇa, Amṛt.</td>
</tr>
</tbody>
</table>
Notes on Sahaja Yoga mantras.
Technically it is correct to say ‘Śhṛī Nirmalā Devyai namo namaḥ’ as we are saying ‘We bow to Śhṛī Nirmala Devi’ and Devyai is the dative form. This is how it is written and said in India.

However to say ‘Śhṛī Nirmalā Devi namo namaḥ’ is not incorrect. This is the vocative meaning: ‘O Immaculate Goddess, salutations again and again’.

Dative Endings
In the full mantra ‘Om twameva sākṣhāt Śhṛī Lalitā sākṣhāt...’ the subject is in the nominative which is how the names are given in this book.

However when using the short mantra form ‘Om Twameva Sākṣhāt Śhṛī Ganeśhāya namaḥ’ (eg. in Havans) name should have the dative ending (-āya in this case) required by the adverb namaḥ. The table below gives dative endings for anyone wishing to inter-convert.

Dative endings (singular)

<table>
<thead>
<tr>
<th>Words ending in:-</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>-a (mas.) –ā (fem.)</td>
<td>-āya</td>
<td>-āyai</td>
</tr>
<tr>
<td>-i (mas.) –ī (fem.)</td>
<td>-aye</td>
<td>-yai or -iye if monosyllabic</td>
</tr>
<tr>
<td>-u/-ū</td>
<td>-ave</td>
<td>-vai or -uve if monosyllabic</td>
</tr>
<tr>
<td>-tṛi (eg. karṛi)</td>
<td>-tre (karṛe)</td>
<td>-tre</td>
</tr>
<tr>
<td>Consonants (eg. ātman)</td>
<td>-e (ātmane)</td>
<td>-e</td>
</tr>
</tbody>
</table>
Commentaries on the Shri Lalitā Sahasranāma

Bhāskararāya (c.1650-1700 CE) is widely considered the greatest commentator on the LSN, due to his deep spirituality and knowledge of Śrī Vidyā (p.20). No other commentator has the universal respect which he receives. Several editions such as the Bhāratiya Vidyā Bhavan, Theosophical Society and DKP explain his commentary. Delving into the hidden meanings of words he usually gives two or three ways of understanding a name and sometimes six or seven.

Lakshmidhara (c.1800) is another reliable commentator mentioned in some of the books. Other commentators tend towards the ‘Kaula-marga’- the worship of the lower Chakras which has given Tantra a bad name.

Sometimes the common meaning of a word is not given, and, while the more esoteric explanations give us deeper insight, the usual meaning must still be worthy of consideration. In the short translations of the poem in this edition, the common meaning of a word is more often used providing it seems appropriate in the context.

The LSN makes reference to Śrī Ādi Śhankarāchārya’s Saundarya Laharī and was probably composed after his time. Had it existed in his day, he would have written a commentary on it as he did on the Lalitā Trīshati –‘Three Hundred Names’ (See p.309).
Useful Background to the Śrī Lalitā SN

Reference is made to these notes in the commentary and translations.

In the 1000 names there are allusions to the many branches of Indian Philosophy, some prior knowledge of which will be useful. There are longer explanations in the Appendices at the end of the book.

Note 1. Śhrī Vidyā

Śhrī is the Goddess and Śhrī Vidyā is Her knowledge, specifically the mantra-lore associated with Her worship. Śhrī Ādi Śaṅkarāchārya helped to establish this in its purest form.

There are four main aspects of Śhrī Vidyā.

(1) Reciting the Śhrī Lalitā Sahasranāma (1000 names)
(2) The Fifteen- or Sixteen-syllabled mantra (see below)
(3) The Worship of the Śhrī Chakra (see below)

These lead to the fourth stage which is absorption in and contemplation of the Blissful Nature of the Supreme Goddess as the Ultimate Reality. In Sahaja Yoga we have been vouchsafed a shortcut to this fourth stage through our recognition of Her Supreme Holiness Shri Mataji as the incarnation of the Goddess. However this does not prevent us from enjoying and using Śhrī Vidyā.

The Introductory Verses and Phala-Śhruti –‘listening to the fruits’ say that one should worship the Śhrī Chakra and recite the 15-syllabled Mantra before saying the Thousand Names.
The 15-syllabled Mantra
See page 310 for a longer explanation

The Fifteen-syllabled Mantra consists of fifteen Bīja –‘seed’ Mantras in three Kūta’s –‘sections’, which are referred to in the LSN (names 85-88).

Ka e ī la hrīm, ha sa ka ha la hrīm, sa ka la hrīm
The first section Ka e ī la hrīm, is called Vāg-bhava –‘speech-born’ (‘creation from sound, ie. the primordial reverberation Om’) representing the Creation and associated with Śrī Brahmadeva. This is said to be the face of the Goddess (name 85) and may be associated with the Bhūr –‘Earth’ realm of the lower three chakras (see Note 5).

The second section ha sa ka ha la hrīm, is called Kāma-rāja –‘where desire is king’ representing Sustenance, Śrī Viṣṇu, the Bhuvaḥ - ‘atmospheric realm’ and the Heart, Viśuddhi and Āgnyā chakras. It is said to be the body of the Goddess from neck to hips (name 86).

The third section sa ka la hrīm, is called the Śhakti Kūta –‘section of Power’ representing the Goddess as the sole bliss of this universe, corresponding to the Swar –‘heaven’, Sahasrāra and the chakras above, and is said to be the body of the Goddess below the hips (name 87) (we know that Shri Mataji’s face, as She says, creates illusion but Her Feet are the source of all love and bliss and we worship Them to attain the highest Moksha –‘liberation’).

The fourth section is the bīja Śhrīm, making the mantra 16-syllabled and represents the Turīya –‘fourth’ state of pure Spirit. The first three names of the LSN and Shri Mataji’s Name start with this bīja.
The 15-syllabled mantra is also described in the *Devi Atharva Sheersha* and the *Saundarya Lahari*, scriptures recommended by Shri Mataji.

* The name *Saundarya Lahari* –‘billow of beauty’ is a word play on the fact that each section of the fifteen-syllabled mantra ends with **La Hrīṁ**. *Saundarya* means ‘belonging to **Sundarī** –‘beautiful’, ie. the Goddess. So it means ‘the **La-hrīṁ** (mantra) of the Goddess’.

**Note 3.**

**Śhrī Chakra**

*Further explanation on page 318*

The **Śhrī Chakra** is the most famous, and most complex, of Yantras – ‘mystical diagrams’. It has nine levels, which correspond to the Creation, Subtle System, etc.

To activate the power of the Yantra the **Śhrī Chakra** may be worshipped with the *Khadga-māla Stotram* which gives the names of the Deities of each petal, chakra and level, culminating in the **Sarvānanda-mayā** –‘entirely blissful’, the central **Bindu** –‘dot’ representing the Formless Supreme.

Offerings of **Akshatas** –‘rice coloured with haldi and kum-kum’ or flowers on the various parts of the **Śhrī Chakra** can be made as the names are said. This is done from the outside in, representing destruction of the illusions of creation to reveal the Ultimate Reality.
Note 4.  

**Tantra**

‘But **Tantra**, as you know very well, is the mechanism of **Kundalinî**, and the **Yantra** is the **Kundalinî** itself, is the machine.’

*Kundalinî Puja, Italy, 21-06-92.*

**Tantra** means the ‘technique, teaching’- and comes from **tan** -‘to shine, manifest’, and -\(^{1}\)**tra**- an instrumental suffix. (206, 226, 724)

The **Tantras** are twenty-four large books like the **Purānas**, where **Lord Śiva** explains to **Śrī Pārvatī** techniques for connecting to the Supreme Spirit. However there are two paths of **Tantra** - **Samayamārga** -‘the accepted path’, and **Kaula-mārga** -‘path of the lower chakras’; the former being an inner development of purity and surrender to the Goddess in the **Sahasrāra** –‘thousand-petalled lotus’, and the latter involving indulgence into sex, meat and alcohol which has brought **Tantra** into \(^{3}\)disrepute.

Śrī Ādi Śaṅkarāchārya particularly argued against this path, and re-established the purity and restraint of true worship. His **Saundaryā Lahari** is an exposition of this. The **LSN** was probably written in Kañchi after His time and it reinforces His teachings. The **LSN** mentions that the Goddess is worshipped through **Kaula-mārga**, and has names which can be interpreted in a more base way. However it also stresses that the Goddess is **Akula** -‘beyond the lower Chakras’.

1. Like **mantra** -‘instrument of thought’, **yantra** -‘instrument of control’.
2. The lower six Chakras are known as the **Kula** -‘family’, and the Goddess is **Akula** -‘beyond the lower Chakras’.
3. Another reason why the word **Tantric** has bad connotations is that practitioners of black magic are known as **Tāntrikas**.
Note 5. **The Granthis and Mandalas**

For a more in-depth explanation see the ‘Researches in Sahaja Yoga’ (RiSY) book ‘The Three Worlds – an investigation into the Three-fold Nature of Creation’ available to download free at symb-ol.org.

The LSN mentions the three Granthis -‘knots, difficulties, obstructions’, of which the Goddess is the Vibhedini -‘splitter’. (names 99-105)

The Viṣṇu Granthi is well known to Sahaja Yogis and is in the area of the Solar Plexus, between Nābhi and Heart Chakras below the sternum. This accords with the LSN’s description. Commentators disagree about the placement of the Granthis, but meditating on the locations given in the LSN seems to indicate that they are correct.

According to the LSN:-

- The Goddess (as Kuṇḍalinī) opens, or splits, the Brahma Granthi on rising from the Mūlādhāra (Sacrum), so this Granthi is below Nābhi (Manipura) Chakra. The Kuṇḍalinī rises first to Nābhi, then through the Void to Swādhiṣṭhāna, and re-collects in the Nābhi before rising to the Heart.

- On rising from the Nābhi (Maṇipūra) She breaks open the Viṣṇu Granthi, at the Solar plexus.

- After establishing at Āgñyā, She splits the Rudra (Śhiva) Granthi, before entering Sahasrāra.
The Three Mandalas and Three Worlds

The Goddess is mentioned as residing in each of the three Maṇḍalas - ‘circles, orbs, areas’ (352, 275, 240) of the Subtle System, which correspond to the Three Worlds Bhūr, Bhuvah and Swah and are separated by the Granthi’s.


Note: If drawn in its actual location, the Swāḍhiṣṭhāna Chakra would be just above the Mūlādhāra Chakra in front of the Sacrum.
Each of the three sections contains a manifestation of the Turīya – ‘fourth state’ (Supreme Spirit) which are hidden and only known by awakened souls – Kuṇḍalinī in the lower section, Ātmā in the middle and Paramātmā in the upper section. These must all unite (Yoga) to fulfil the purpose of life by making the aspirant aware of the identity of his Spirit with the Supreme Spirit.

• Agni or Vahni Maṇḍala – ‘The Circle of Fire’ (352) is the Bhūḥ – ‘Earth Realm’ of the lower three Chakras, Mūlādhāra, Nābhi and Swādhishthān which govern the instinctive biological functions of the Sthūla Sharīra – ‘Physical Body’ (Anna Kośha – ‘Sheath of Food’) such as sustenance, reproduction and excretion. The fires are the reproductive fire, digestive fire and the fire of action. The secret manifestation is the Kuṇḍalinī as the subtle form of fire referred to as ‘The Flame inside the Triangle (Sacrum)’ (597). This is the creation of Śrī Brahmādeva, and is sensual and instinctual.

The power of this realm is Śrī Mahākāli as the Iccha Śakti (power of desire), corresponding to the A of the three letters A-U-M of Om and the Jāgrat – ‘waking state’ (256,257).

• Sūrya or Bhānu Maṇḍala – ‘The Circle of the Sun’ (275) is the middle section, the Bhuvaḥ – ‘Atmospheric Realm’ of Heart, Viśuddhi and Āgnyā Chakras producing the mind, thinking, feeling, imagination, discrimination, expression, ego and super-ego. This is the Sūkṣhma Sharīra – ‘Subtle Body’ (Prāṇa, Manas and Vigñyāna Kośhas – ‘Sheathes of breath, mind and knowledge’), ruled by Śrī Viṣṇu, which experiences and interprets the senses, and strives for fulfillment and happiness.
The power is Śhīrī Mahāsaraswatī, Kriya Śhakti (power of action), the U of A-U-M, associated with the Swapna –‘dream state’ (258,259). The secret manifestation is the Ātmā in the Heart, which passes through a special Nāḍī into Sahasrāra when the Kuṇḍalinī rises. ‘Effulgent as the Sun in the Heart’ (595,596).

**Chandra Maṇḍala** –‘The Circle of the Moon’ (240) is the Swaḥ - ‘Heavenly Realm’, the Divine province of Sahasrāra and above. It is the source of Bliss, and this realm corresponds to the Kārana Sharīra – ‘Causal Body’. (Ānanda Kosha -‘Sheath of Joy’), ruled by Śhīrī Śhiva, and the Suptā –‘deep sleep state’. Experienced consciously Deep Sleep is a state of thoughtlessness and connection to the Divine. Before Self-realisation people only experience this realm in short bursts, such as when transported by some wonderful music or art.

The power is Śhīrī Mahālakshmī, Gñyāna Śhakti (power of knowledge) and is the M of A-U-M. ‘Luminous like the Moon at the Top, placed on the Forehead’ (names 591-3). The Moon rests in the Sahasrāra, pouring cooling bliss over the Subtle System. The secret manifestation is the Paramātmā –‘Supreme Consciousness’ to whom we may get connected.

“So you lose your being in the greater one
   Who is smiling in your calyx of Self
Secretly hidden to tease you all the while
   Be aware and you will find Him
Vibrating your every fibre with blissful joy
   Covering the whole universe with light”

*To My Flower Children*
Note 6. **Anushtubh Metre**

Anuṣṭūbh is the most commonly used metre in Sanskrit verse and one of the easiest to recite. It consists of two lines of sixteen syllables each. There is also a break in the middle of each line, so the metre is effectively four Padas –‘feet’ of eight syllables each.

**The Rules of Anuṣṭūbh:** The break between the first and second lines is strong and is never violated in the LSN. The break in the middle of the line is strong and even if a name spans it, it will occur at the end of a word in the compound. (In the verse below the half-line breaks are after sindūrī and saṁdoha)

The LSN follows the rules for the arrangement of light and heavy syllables almost perfectly. A heavy syllable is a long vowel or a short one followed by two or more consonants, eg. the i in ‘Nirmala’. Aspirates like th and dh are single consonants.

The main rules are:

- Padas 1 and 3 must end light-heavy-heavy-light (˘ — — ˘)
- Padas 2 and 4 end light-heavy-light-heavy (˘ — ˘ —).
- In practice the last syllable of any pada may be light or heavy.
- Either the second or third syllable of any pada must be heavy.
- A pada cannot end with three iambi (˘ —˘ —˘ —)

The verse below (chosen at random) follows the rules as in practice the heavy syllable is allowed at the end of the first pada.

Śhruti-sīmanta-sindūrī- kṛita-pādābja-dhūlikā,

Sakal-āgama-saṁdoha- śhukti-saṁpuṭa-mauktikā.  (68)
Note 7. **Philosophies addressed in the LSN**

The *Lalitā Sahasranāma* makes allusion to most of the philosophies of its time (assuming that it was composed around the 10th Century CE.) Some of these philosophies are:-

- **The Vedas** – Although worshipping the Supreme Deity as ‘Mother’ is not in the Vedic tradition, the Goddess is described as ‘The Vedas are Your commands’ (287), ‘Mother of the Vedas’ (339), ‘The Core of the Vedas’ (845), etc.
- **Upaniṣhads** – There is reference to *Om* and some of the *Mahāvakyas* – ‘great sayings’ of the *Upaniṣhads* such as ‘Tat-twam-asi’ (425).
- **Vedānta** is the traditional Hindu philosophy, without *Tantra*, based on the *Upanishads*. ‘Bringing together the teachings of Vedanta’ (645).
- **Sāṁkhya** philosophy has 25 *Tattwas* – ‘principles’ which create a human and the Universe. She is called ‘Overseeing, comprising and giving purpose to the Principles’ (906, 907, 908). She is also said to be the gross and subtle element, etc. **Sāṁkhya** – ‘number’ (c. 500 BCE) forms the basis of nearly all subsequent Indian philosophy.
- **Mīmāṁsā** believes the world is a product of ‘name’ and ‘form’. She is beyond these (300).
- **Yoga** philosophy of *Patañjali* (c. 300 CE) is such an integral part of the LSN that it cannot be separated from it.
- **Samaya Tantra** – ‘Found through inner worship’ (97), ‘Devoted to traditional paths’ (98), etc. *(See Note 4 on Tantra, p.23.)*
- **Kaula Tantra** – Names 90-95, 441, mention the *Kaula* path. *(see p.23)*
Note 8. The Five Functions of the Divine

In Sahaja Yoga we are familiar with the three Functions of the Divine - Creation, Preservation and Destruction, ruled by Śrī Brahmādeva, Viṣṇu and Śiva. In later philosophy this is extended to five functions, these three and above them a function of overseeing and balancing these three, called Īśvara -‘the Controller’. Beyond all this is Eternal Formless Consciousness, Śrī Sadāśhiva.

One of the names in the Śrī Lalitā is ‘She is seated on a couch made of the five corpses’ (names 58/249/250). The ‘five corpses’ are Śrī Brahmā, Viṣṇu, Śiva, Īśvara and Sadāśhiva, the five aspects of the Divine which perform the ‘five functions’. They are called ‘corpses’ as they cannot even move without the Śakti ‘power, energy’ of the Goddess Śrī Lalitā.

Īśvara, the Turīya -‘fourth state’ is the unified aspect of God which Oversees and balances the activities of Śrī Brahmā as the Creator, Viṣṇu as the Upholder and Śiva as the Destroyer of this Universe. Śrī Sadāśhiva, the Panchamī -‘fifth state’, is the Eternal witnessing Spirit which remains unaffected at the time of the dissolution of the Universe at the end of each Kalpa, and into which the other forms are absorbed at the end of time (before Creation starts again). Śrī Lalitā is praised in the poem as all these aspects including Īśwarī, Turīyā, Sadāśhiva and Panchamī.
Note 9. **Tri-pura-sundarī**

One of the recurring names of Śrī Lalitā is **Tri-pura-sundarī**, which has several layers of subtle meaning:-

‘Tripura literally means the three cities. They are the states — Jagrat – ‘waking’, Svapna –‘dreaming’ and Sushupti –‘deep sleep’. The undercurrent of consciousness in all of them, remaining unaffected, is metaphorically called the Resident Mistress by name Sri Tripura.’

*Tripura Rahasya* *(South Indian Sanskrit scripture)*

Some possible interpretations are:-

1. **‘The Śhakti of Śrī Śhiva’**

Śrī Śhiva is known as **Tri-pura** as He destroyed **Tri-pura**, a three-fold city fortress of the demons built of iron, silver and gold, on the Earth, Sky and Heaven. It could only be destroyed when the three astrological openings lined up which only occurs every 25,000 years. (The demons thought they were safe!)

The Goddess is His **Sundarī** -‘Wife or Shakti’.

*Meanings: Tri -’three’, Pura -’city, stronghold, place, the body (as the ‘stronghold’ of the Purusha-‘Spirit’)’

Sundarī – ‘A beautiful woman, a woman, wife.’

This could also mean ‘**The Mistress of the Three Worlds’**, ie. The three realms or three Mandalas (see Note 3).
Some alternative meanings

Puras/ purā -‘before, in front, at first’
Unda -‘springing out, flowing’
Trip/ tripu -‘satisfied, satiated’
Ura/ uras -‘chest, breast, heart’
Ras/rasa -‘essence, sap, elixir, taste’
Rī -‘dissolved, released, stream, the Kuṇḍalinī (Ra) in the Central Channel (ī)’

2. ‘Existing before the creation’
The Goddess is tri-pura or tri-puras -’prior to the three’ as She is pre-existent to the Three-fold Creation, viz. the Three Worlds, three attributes, three states of consciousness, etc. because She is the Creatrix of this Universe.

3. trip-ura -‘giving satisfaction to the heart, of satisfied heart’.

4. Tripu-ras ‘the elixir which satisfies, ’-unda-rī -‘flowing stream’, denoting Her Nature as an inexhaustible fountain of Divine Bliss, which gives the highest satisfaction.

From the Internet:
‘Tri-pura -’The Three Cities’ commonly refers to the triple form of the Goddess. According to Bhaskararaya’s commentary of the Tripura Upaniṣhad:
‘There are three forms of Deity: Physical (sthūla), Subtle (sūkṣma) and Supreme (parā). Now the first, the physical anthropomorphomorphic form of the Deity, is described in the meditative verses (dhyānaśloka); the
second, the subtle form, consists of the deity's root-mantra (mūlamantra); the third, the supreme or transcendent form, consists of contemplative worship of the Deity's Yantra (Śrī Chakra). Because Deities are threefold in form, contemplative worship (upāsti) is divided threefold into (1) External Sacrifice (bahiryāga) performed primarily to the physical form of the Deity, (2) Silent repetition (japa) of the subtle form root-mantra, and (3) Internal Sacrifice (antaryāga) in the form of contemplative worship (upāsti) of the Yantra.

Even though the Bindu Chakra, the "drop" in the center of the Śrī Chakra, is only one point it has a threefold nature... The three Deities created from Her peaceful (śhānta) aspect are the three creative powers, Icchā-śakti, Jñāna-śakti, and Kriyā-śakti. The female deities named Vāmā (Saraswatī), Jyeṣṭhā (Lakshmī), and Raudrī (Pārvatī) the three Śhaktis of Brahmā, Viśṇu, and Rudra which are creations from Her Mother aspect Ambikā.

Icchā-śakti is the 'power of desire,' Jñāna-śakti is the 'power of knowledge,' and Kriyā-śakti is the 'power of action.'

Tripura also refers to the Śrī Chakra, the Yantra that, according to the commentator on Gauḍapādā’s sutra, represents the highest vibrational form of Tripurasundarī. Bhaskararaya notes in his commentary on Tripura Upaniṣhad that: ‘the Śrī Chakra, composed of nine interlocking triangles, is triple in nature.’
Note 10. **The Story of Śrī Lalitā**

*From the Brahmānda Purāṇa*

Śrī Satī, Lord Śhiva’s first wife, consumed Herself with fire, in protest at the disrespectful treatment of Her husband by Her father, King Daksha. After the loss of His wife, Śrī Śhiva withdrew into meditation and renounced all worldly pleasures.

Meanwhile the powerful demon Tarakāsura had defeated Indra and the other Devas and was troubling the Three Worlds. Due to a boon granted by the Lord Himself, he could only be destroyed by a son of Śrī Śhiva. As Lord Śhiva was unmarried this presented a problem, so it was decided to try and arrange a marriage for Him.

The Devas therefore persuaded Śrī Kāmadeva, Cupid, the God of Love, to fire one of His flower arrows into the heart of the meditating Lord, at a time when Śrī Pārvatī was serving Him. (Śrī Pārvatī is a reincarnation of Śrī Satī) The sudden pangs of love for Śrī Pārvatī disturbed Śrī Śhiva’s equanimity, which angered the Three-eyed Lord and He reduced Kāmadeva to ashes with an irate glance.

(This is the traditional story recounted in the Śhiva Purāṇa and other scriptures. What follows is found only in the Lalitā Mahātmyam.)

When Lord Śhiva had burnt Śrī Kāmadeva, the ashes were collected by Chitrakarmā - the Artist of the Devas - and fashioned into the shape of a man. At a glance from Śrī Śhiva, this form became alive. He was well-built and shining with superhuman lustre. Propitiating Lord Śhiva, he was granted great power and promised that he would rule the
world for sixty thousand years. Chitrakarmā wished him ‘Bhaṇḍ, bhaṇḍ,’ (‘be fortunate’) and he became known as Bhaṇḍa or Bhaṇḍāsura.

Lord Indra, the King of Heaven, had been cursed to lose his power, as, in his arrogance, he had been disrespectful to a sage by tossing a sacred garland he was given on the ground. Bhaṇḍa duly defeated him and took over the rulership of Heaven and Earth.

After the sixty thousand years were up, Śrī Viṣṇu created a Māyā, Mohini, an extremely alluring female form, whose job was to delude Bhaṇḍa and his followers. Meanwhile Indra and the Devas performed a great sacrifice, digging a huge sacrificial pit in the earth and casting their own flesh into the sacred fire. Finally there emerged a wheel of fire with the Supreme Goddess Śrī Lalitā standing at its center, as a youthful, charming and playful Goddess dazzling with a brilliant red glow.

They eulogized Her; all the Gods and Goddesses worshipping Her and they created a beautiful city for Her to inhabit. Śrī Brahma was thinking that only Śrī Sadāśhiva could be the consort of this radiant Goddess, when, at the same time, the Supreme Lord appeared, not dressed in animal skins and besmeared with ashes, but in a fascinatingly beautiful form, as a radiant youth, adorned with wonderful clothes and ornaments, and so was called Śrī Kāmeśhwara (the Lord of all Beauty and Desire). The marriage was celebrated by all the Gods, Śrī Viṣṇu giving away the bride as She is His sister.

Then Śrī Lalitā, surrounded with Śhaktis -‘Goddesses’ and a huge
army, set out to destroy Bhaṇḍa and his army of Daintyas –‘demons’. Bhaṇḍa was in his city Śhunyaka and sent first his generals, then his sons and finally his brothers out to destroy Śhrī Lalitā and Her army, but they were all in turn annihilated. An obstacle creating yantra was secretly placed in the Goddess’s camp which caused great lethargy among the Śhaktis. By a glance at Śhrī Kāmeśhwara, Śhrī Lalitā created Śhrī Ganeśha who discovered and destroyed the magic symbol. Śhrī Lalitā’s daughter Bālā killed the sons of Bhaṇḍa.

Finally the great demon himself came to the battlefield. He deployed all kinds of weapons of negativity, but Śhrī Lalitā countered them all with Her Divine weapons, including the ten incarnations of Śhrī Viśhṇu which sprang from Her fingernails. Bhaṇḍāsura was finally killed with the Mahā-kāmeśhwara (Highest Power of Love) missile.

All the Gods and sages praised the Great Goddess. Śhrī Kāmadeva, the God of Love, was still a pile of ashes and His wife Ratī was emaciated with grief, so they implored Śhrī Lalitā to bring Him back to life, which She did.

The demon Tarakāsura was still troubling the world at this time and he had a boon that only a son of Lord Śhiva could kill him. The Three-eyed Lord Śhiva was still deeply immersed in meditation, but this time Cupid’s flowery arrow found its mark; the Great Lord was filled with longing for Śhrī Pārvati, and their auspicious marriage took place. Śhrī Karttikeya was born from their union (after many stages of nursing!) and the demon Tarakāsura was duly destroyed.
Notes on the following Sanskrit texts:

Hyphens are used between words making up compound names. A space indicates a new name which begins with a capital.

Apostrophes are used when the letter starting the next word also belongs at the end of the previous one.

e.g. Simh‘āsan‘eśhvarī is Simha-āsana-īśhvarī joined together.

*Asterisks precede names which it is recommended not to say ‘Śhrī’ before in the list of names. These generally start with the names of Rakṣhasas –‘demons’; eg.

599. * Daitya-hantrī –‘Destroyer of Demons’

* Shri Mataji’s comments on some of the first 183 names, made at the Lalitā Pūjā, Brighton, UK, 15-05-82, are given in Appendix 1, p.254. Those names which She elucidates are marked with an asterisk placed after the name, eg.:

99. Mūlādhāra‘aika nilayā * Residing first in the Sacrum

The picture overleaf shows Śhrī Lalitā sitting on a ‘Couch of the Five Corpses’. They are Śhrī Sadāśhiva reclining with Śhrī Brahmā, Viṣṇu, Śhiva and Īśhvara below. They are called ‘corpses’ as they do not even have the power to move without Her. She is being fanned by Śhrī Lakṣhmī and Saraswatī. Śhrī Gaṇeśha and Kārttikeya guard in front, flanking the Śhrī Chakra at Her Feet.
Śrī Lalitā Sahasra-nāma Stotram

Dedication and Meditation

Asyā Śrī Lalitā sahasra-nāma stotra-mālā mahā-mantrasya,
Of this garland of mighty mantras of the Thousand Names of Śrī Lalitā,
Vaśhiny-ādi vāg-devatā ṛiṣhayaḥ,
The Composing Seers are Vāśhini and the other Vāg-devatās,
Anuṣṭhūt chhandāḥ,
The metre is Anuṣṭubh,
Śrī Lalitā parameśhvarī devatā,
The Presiding Deity is the Supreme Goddess Śrī Lalitā,
Aīṃ bījam, Sauḥ śaktiḥ, Klīṃ kilakam.
Aim is the seed, Sauḥ is the power, Klīṃ is the door-latch.
Śrī Lalitā mahā-tripura-sundarī prasāda
siddhy-artha jape viniyogaḥ.
This recitation is undertaken to please Śrī Lalitā Mahā-Tripura-Sundarī.

|| Dhyānam || Meditation

Sindūr'āruṇa vigrahām tri-nayanām
Māṇikya gauli-sphurat tārā-nāyaka-śhekharām
Smita-mukhim āpīna-vakṣhoruhām |
Pāṃim-yāmali-pūrna ratna-chaṣhakam
Rakt’otpalam bibhratīm saumyām ratna-ghaṭa-stha
Rakta-charaṇām dhyaḥyet par’āmbikām ||

We meditate upon the Supreme Mother, red like Sindūr powder, three-eyed, with the Moon as Her Crest Jewel shining above a Crown of Gems, with a smiling countenance and well-formed breasts. In Her hands She bears a Red Lotus, and a precious cup of Nectar. She is of a cheerful mein and Her Red Feet rest on a water-pot encrusted with precious stones.
Śhrī Lalitā Sahasra-nāma Stotram

The Thousand Names of Śhrī Lalitā as a poem
(The introductory verses and Phala-sruti appear as Appendix 2 & 3)

Om Śhrī Gaṇeśhāya namaḥ
‘Salutations to the Lord of Ganas and Remover of Obstacles’

Om
Śhrī-mātā Śhrī-mahā-rājñī, Śhrī-mat-simh‘āsan‘eśhvarī,
Chid-agni-kuṇḍa-sambhūtā, Deva-kārya-samudyatā.  (1)

Om, Sacred Mother, Great Empress, Supreme Goddess of the Lion-throne;
Born out of the sacred fire-pit of consciousness, You emerge for a Divine purpose.

Udyad-bhānu-sahasrābhā, Chatur-bāhu-samanvitā,
Rāga-swarūpa-paśh‘āḍhyā, Krodh‘ākār‘ānkūśh‘ojjvalā.  (2)

Shining like a thousand rising suns, You are endowed with four arms;
Holding a noose as the form of passions, blazing with a goad as the form of anger.

Mano-rūp‘ekṣhu-kodaṇḍā, Pañcha-tanmātra-sāyakā,
Nij‘āruṇa-prabhā-pūra- majjad-brahmāṇḍa-maṇḍalā.  (3)

Weilding a sugar-cane bow in the form of mind, and the five elements as arrows;
You fill the whole Universe with Your own rose-tinted brilliance.

Champak‘āśhoka-punnāga- saugandhika-lasat-kachā,
Kuruvinda-maṇi-šreṇī- kanat-koṭīra-maṇḍitā.  [14]  (4)

Your hair has a beautiful fragrance of Champaka, Ashoka and Punnaga flowers;
And You are adorned with a crown of the finest rubies.
Aṣṭamī-chandra-vibhrāja- dalika-sthala-śhobhitā,
Mukha-chandra-kalaṅkābha- mṛiga-nābhi-viśheśhakā.  (5)
Your forehead is resplendent like the half-moon on the eighth day;
And Your musk tilak is a dark spot on the face of the moon.

Vadana-smara-māṅgalya- griha-toraṇa-chillikā,
Vaktra-lakshmi-parīvāha- chalan-mīn’ābha-lochanā.  (6)
The eyebrows in Your smiling face are the arches to the wedding palace of Cupid;
And Your eyes are like darting fishes in the ocean of beauty of Your face.

Nava-champaka-puṣhpābha- nāsā-ḍaṅḍa-virājitā,
Your nose is like a newly opened Champaka blossom;
And the brilliance of Your diamond nose-ring puts the stars to shame.

Kadamba-mañjari-klṛipta- karṇa-pūra-manoharā,
Tāṭanka-yugalī-bhūta- tapan-oḍupa-maṇḍalā.  (8)
The adornment of Kadamba flowers all around Your ears makes You fascinating;
With the orbs of the sun and moon as Your ear-rings.-

Padma-rāga-śhil'ādarśha- pari-bhāvi-kapola-bhūḥ,
Nava-vidruma-bimba-śhrī- nyak-kāri-radanach-chhadā.  (9)
Your cheeks surpass the beauty of mirrors made of rubies;
And Your delicate lips humble the shining beauty of fresh coral or Bimba fruit.

Śhuddha-vidy'ānkur-ākāra- dvija-pankti-dvay'ojjvalā ,
Karpūra-vītikā-modā- samākarśhi-digantarā.  (10)
Your shining teeth are two rows of sprouts of the Pure Knowledge;
The Betel leaves and camphor that You chew, make the whole Universe fragrant.
Nija-sallāpa-mādhurya- vinir-bhartsita-kachchhapī,
Manda-smita-prabhāpūra- majjat-kāmeśha-mānasā. [28] (11)
The sweetness of Your discourse puts to shame the Veena of Śrī Saraswati;
And into the stream of Your entrancing smile the mind of Śrī Siva is drowned.

Anākalita-sādṛiśhya- chibuka-śhrī-virājitā,
Kāmeśha-baddha-māṅgalya- sūtra-śhobhita-kandharā. (12)
Your chin is a splendid adornment which has no comparison;
And beautifying Your neck is the Mangala-sutra tied by Śrī Śhiva Himself.

Kanak'āngada-keyūra- kamanīya-bhujānvitā,
Ratna-graiveya-chintāka- lola-muktā-phaḷānvitā. (13)
Around Your lovely arms are various bangles and ornaments made of gold;
And gem-encrusted pendants and pearl necklaces encircle Your neck.

Kāmeśhwara-prema-ratna- maṇi-prati-paṇa-stanī,
Nābhya-ālavāla-romāli- latā-phala-kucha-dvayī. (14)
Your breasts are an expression of the precious jewel of the love of Śrī Śhiva,
And hang like fruits on the creeper-like line of hair rising from Your navel.

Lakṣhya-roma-latādhāra- ta-samunneya-madhyamaṁ,
Stana-bhāra-dalan-madhyasa- paṭṭa-bandha-vali-trayā. [36] (15)
Your waist is so slender it can be adjudged only from the line of hair,
And the three folds on Your stomach form a support for the weight of Your breasts.

Aruṇāruṇa-kausumbha- vastra-bhāswat-kaṭi-taṭi,
Ratna-kinkinīkā-ramya- raśhanā-dāma-bhūṣhitā. (16)
Your hips are resplendent in a sari as red as the sun,
With a golden belt decorated with tiny bells.
Kāmeśha-gīyāta-saubhāgya- mārda-voru-dvayānvitā,  
Māṇikya-mukūṭ'ākāra- jānu-dvaya-virājitā.  
(17)  
The beauty and smoothness of Your thighs is known only to Lord Śhiva,  
And Your two knees are like crowns of precious jewels.

Indra-gopa-parikṣipta- smara-tūṇābha-jaṅghikā,  
Gūḍha-gulphā kūrma-pṛśththa- jayiṣṭhu-prapadānvitā.  
(18)  
Your calves are the quivers of the God of Love covered with sparkling jewels,  
With hidden ankles, and the fore-feet shaped like tortoise-shells.

Nakha-didhitī-samchhanna- namaj-jana-tamo-guṇā ,  
Pada-dvaya-prabhājāla- parākṛita-saroruhā.  
[45]  
The brilliance of Your toenails dispels the darkness of Tamo Guna of those  
who bow to You; And Your Holy Feet defeat the Lotus in radiant beauty.

Siṅjāna-mañi-mañjira- maṅḍita Śhrī-pad'āmbujā ,  
Marālī-manda-gamanā, Mahā-lāvanya-śhevadhīḥ.  
(20)  
Your Sacred Lotus-Feet are adorned with jingling anklets,  
And Your gait is graceful like a swan, O Great Treasure-house of Beauty.

Sarv'āruṇ'ānavadyāṅgī, Sarv'ābharaṇa-bhūṣhitā,  
Śhiva-kāmeśhwar'āṅkasthā, Śhivā Śvādhīna-vallabhā.  
(21)  
Wholly rosy, Your body is faultlessly beautiful, adorned with every ornament;  
Seated on the thigh of Lord Śhiva, You are His Other Half,  
and He is completely Your own.

Sumeru-madhya-sṛṅgha-sthā, Śhrīman-nagara-nāyikā ,  
Chintāmaṇi-ṛihānta-sthā, Pañcha-brahm'āsana-sthitā.  
(22)  
Residing on the middle peak of Mount Meru, You are Queen of the Auspicious City,  
Occupying the mansion of wish-fulfilling gems,  
on a couch of the five aspects of God.
Mahā-padmāṭavi-samstā, Kadamba-vana-vāsinī,  
Sudhā-sāgara-madhya-sthā, Kām‘ākṣhī kāma-dāyinī.  [63]  (23)
You dwell in the great Lotus forest, residing in the forest of kadamba trees,  
Standing in the middle of the ocean of nectar,  
    You are the lovely-eyed, fulfiller of all desires.

Devarśhi-gaṇa-saṅghāta- stūya-mān’ātma-vaibhavā,  
Bhaṇḍāsura-vadh’odyukta- śhakti-senā-sam-anvitā.  (24)
Your greatness is extolled by the assembly of Gods and Sages,  
As You emerge with an army of Shaktis to destroy Bhansāsura.

Sampat-karī-sam-ārūḍha- sindhura-vraja-sevitā,  
Aśhwārūḍh’ādhi-śhṭhit'āswa- koṭi-koṭibhir-āvṛtā.  (25)
Followed by a herd of elephants controlled by Sampat-kari,  
And crores and crores of horses led by Aśhva-rudha.

Chakra-rāja-rath’ārūḍha- sarv’āyudha-pariśh-kṛitā,  
Geya-chakra-rath’ārūḍha- mantriṇī-pari-sevitā.  (26)
You are mounted on the Chakra-rāja chariot brandishing all kinds of weapons,  
And followed by Śhrī Mantrinī on the Geya-chakra chariot.

Kiri-chakra-rath’ārūḍha- daṇḍa-nāthā-puraskṛitā,  
Jvālā-mālinī-kākṣhīpta- vahni-prākāra-madhya-gā.  [71]  (27)
Ahead rides Danda-nātha mounted on the Kiri-chakra chariot,  
And you are surrounded by a fortress of fire created by Jvālā-mālinī.

Bhaṇḍa-sainyā-vadh’od-yukta- śhaktī-vikrama-harṣhitā,  
Nityā-par’ākram‘āṭopa- nirīkṣhaṇa-sam-utsukā.  (28)
You are joyful at the sight of the Shaktis about to destroy the army of Bhandāsura,  
And You rejoice at the valour of the Nityā Goddesses.
Bhanḍa-putra-vadh‘od-yukta- bālā-vikrama-nanditā ,
Mantriṇy‘ambā-virachita- viṣhāṅga-vadha-toṣhitā.  (29)
You are pleased with the courage of Śrī Bālā in killing the sons of Bhanḍa,
And Mother Mantrinī’s destruction of Vishāṅga (hatred) gives you satisfaction.

Viṣhukra-prāṇa-haraṇa- vārāhī-vīrya-nanditā,
Kāmeśhwara-mukhāloka- kalpita-śhrī-gāṇeśhvarā.  (30)
Brave Vārāhī’s taking the life of Vishukra (impurity) gives You joy,
You who created Śrī Ganesha by a mere glance at the face of Śrī Sadāśīva.

Mahā-gāṇeśha-nirbhinna- vighna-yantra-praharṣhitā, [78]
Bhanḍāsurendra-nirmukta- śhastra-praty‘astra-varṣhiṇī (31)
You are overjoyed at Śrī Ganesha’s breaking of the obstacle-creating Yantra,
And You rain weapons on the demon-king Bhanḍa as he releases his missiles.

Kar‘āṅguli-nakh‘otpanna- nārāyaṇa-daś‘ākṛitiḥ,
Mahā-pāśhupat‘āstrāgni- nirdagdh‘āsura-sainikā.  (32)
From Your fingernails spring forth the ten incarnations of Śrī Viṣṇu,
And the fire of Your Mahā-pāśhupata missile destroys the army of demons.

Kāmeśhvar‘āstra-nirdagdha- sa-bhanḍāsura-śhūnyakā,
Brahm‘opendra-mahendr‘ādi- deva-samstuta-vaibhavā.  (33)
Destroying Bhandāsura and his city Śhūnyakā with Your Kāmeshwara missile,
Your glory is praised by Śrī Brahmā, Viṣṇu, Indra and the other Gods.

Hara-netr‘āgni-sam-dagdha- kāma-saṅjīvan‘auśhadhiḥ,
Śhrīmad-vāg-bhava-kūtaika- swarūpa-mukha-pāṅkajā.  (34)
You are the medicine that gave back life to the God of Love when He was
destroyed by the fire from the eyes of Śrī Śīva;
Your Lotus Face is first part of the 15-syllabled Mantra as the source of speech.
Kaṇṭhādhaḥ-kaṭi-parāyant- madhyā-kūṭa-swarūpiṇī, [86]  
Śhakti-kūṭaik-tāpanna- kaṭyadhho-bhāga-dhariṇī. (35)  
From neck to waist You form the middle part of the 15-syllabled mantra.  
And below the waist, the third creative portion of the 15-syllabled mantra.

Mūla-maṇtrātmikā Mūla- kūṭa-traya-kalebara,  
Kulāmṛit'āika-rasika Kula-saṅketa-pālinī. (36)  
You are the Soul of the root mantra, Your body being the three portions of  
the root mantra; You relish the nectar of the Kula, i.e. the six chakras below  
Sahasrāra, and You protect their boundaries.

Kulāṅganā kulānta-sthā, Kaulinī Kula-yogini,  
Akulā Samayānta-sthā, Samayāchārā-tatparā. (37)  
The Epitome of virtuous womanhood, residing in the Sacrum bone, whose  
creation is the chakras, and who knows all the secret techniques of the path  
to Self-realisation; You are beyond all categories and reside in the Sahasrāra,  
and are to be found through inner worship,  
being devoted to those who worship You internally.

Mūlādhār'āika-nilayā Brahma-granthi-vibhedinī,  
Maṇipurēntar-uditā Viṣhṇu-granthi-vibhedinī. (38)  
Residing first in the Mūlādhāra, You break the knot of Brahma (below the Nābhī)  
After rising inside the Nābhi, You break the knot of Viṣṇu (below the Heart).

Agnīyā-chakrēntarala-sthā, Rudra-granthi-vibhedinī,  
Sahasrārēmbujārūḍhā, Sudhā-sārēbhi-varṣhiṇī. [106] (39)  
After establishing at Agnīyā Chakra, You break the knot of Rudra (Śrī Śiva)  
Ascending on the thousand-petalled Lotus, You rain a shower of Divine Nectar.
Taḍillata-sama-ruchiḥ, śhat-chakr'opari-samsthitā, Mahā-śhaktīḥ Kuṇḍalinī, Bisa-tantu-tanīyasī. (40)
As brilliant as lightning, You remain stationed above the six chakras; The great energy, coiled and resting in the Sacrum bone, as slender as a Lotus stalk.

Bhavāni Bhāvan‘āgamyā, Bhav‘āraṇya-kuṭṭhārikā, Bhadra-priyā Bhadra-mūrtir Bhaktā-saubhāgya-dāyinī. (41)
The Life of the Universe, approached through contemplation, You cut down the forest of rebirths; Fond of the auspicious, of auspicious form,
You give all good qualities to Your devotees.

Bhakti-priyā Bhakti-gamyā, Bhakti-vāshyā Bhay‘āpahā, Śhāmbhavī Śhārad‘ārādhyā, Śharvaṇī Śharma-dāyinī. (42)
Fond of devotion, attained through devotion, You are obedient to the demands of devotees, completely removing their fear;
Compassionate Wife of Śrī Śiva, worshipped by Śrī Saraswati,
You are the Shakti of Śrī Śiva, who confers happiness.

Śham-karī Śrī-karī Sādhvī, Śharach-chandra-nibh‘ānanā, Śhāt-odarī Śhānti-matī, Nir-ādhārā Nir-añjanā. [133] (43)
Creator of auspiciousness, maker of holiness and splendour, most virtuous and chaste, Your face is radiant like the autumn moon; Slender-waisted, whose nature is peace, You are unsupported, and unstained by any blemish.

Nirlepā Nirmalā Nityā, Nir-ākārā Nir-ākulā, Nirguṇā Niṣhkālā Śhāntā, Niṣhkāmā Nir-upaplavā. (44)
Unadorned, immaculate and eternal, without form, ever calm and steady;
Beyond attributes, indivisible, and ever peaceful,
You are desireless, and indestructible.
Nitya-muktā Nir-vikarā, Niṣṭ-prapañchā Nir-āśhrayā,
Nitya-śhuddhā Nitya-buddhā, Nir-avadyā Nir-antarā.  (45)
Ever free, changeless, beyond the material world, without any basis or shelter;
Eternally pure, ever awakened, beyond any blame, and undifferentiated.

Niṣṭ-kāraṇā Niṣṭ-kalaṅkā, Nir-upādhir Nir-īśhwarā,
Niṅgā Rāga-mathānī, Nirmadā Mada-nāśhini.  (46)
You exist without any previous cause, faultlessly Brilliant, Absolute, Supreme;
Free from passion, You crush the passions;
Unintoxicated, You destroy intoxication.

Nischintā Nir-ahaṁkarā, Nir-mohā Moha-nāśhini,
Nirmamā Mamatā-hantri, Niṣṭpāpā Pāpa-nāśhini.  [167]  (47)
Being beyond thought, You have no ego;
Being without illusion, You destroy illusions;
Having no selfishness, You destroy selfishness;
Being sinless, You destroy wickedness.

Niṣṭ-krodhā Krodha-śhamanī, Nir-lobhā Lobha-nāśhini,
Niṣṭ-samśhayā Samśhaya-ghanī, Nir-bhavā Bhava-nāśhini.  (48)
Being without anger, You neutralise anger;
Being without avarice, You destroy greed,
Being without doubt, You remove doubt;
Being unborn, You destroy the cycle of births.

Nir-vikalpā Nir-ābādhā, Nirbhedā Bheda-nāśhini ,
Nir-nāśhā Mṛityu-mathānī, Niṣṭkriyā Niṣṭ-parigrahā.  (49)
Free of mental activity, You remain undisturbed;
Beyond duality, You destroy dualism;
Indestructible, You eradicate death;
Beyond action, You require no support or property.
Nistulā Nīla-chikurā, Nirapāyā Niratyayā,
Dur-labhā Dur-gamā Durgā, Duḥkha-hantrī Sukha-pradā. (50)
Incomparable Goddess, black-haired; who cannot be harmed, or ever transgress;
Hard to attain, hard to reach, You are the Goddess who protects us from all evil,
removing sorrows, and granting happiness.

Duṣṭa-dūrā Dur-āchāra- śhamanī Doṣha-varjitā,
Sarva-gṛyā Sāndra-karuṇā, Samānādhika-varjitā. [198] (51)
Unattainable by the unrighteous, You annul wrong deeds, being free of faults;
All-knowing, and intensely compassionate, You have none to equal You.

Sarva-śhakti-mayī Sarva- māṅgalā Sad-gati-pradā,
Sarveśhwari Sarva-mayī, Sarva-mantra-swarūpiṇī. (52)
All power and energy are You, all auspiciousness, and our guide to the right path;
Supreme Ruler of everything, everything is in You, and all mantras are Your forms.

Sarva-yantr-ātmikā Sarva- tantra-rūpā Man’on-manī,
Maheśhwari Mahādevi, Mahā-lakṣhmī Mṛīḍa-priyā. (53)
You are the Essence of all Yantras, the Subject of all sacred treatises,
and You uplift the mind; The Great Goddess, Shakti of Śrī Sadāśhiva,
the Power of Śrī Viṣṇu, the Beloved of Śrī Śhiva.

Mahā-rūpā Mahā-pūjyā, Mahā-pātaka-nāśhini,
Mahā-māyā Mahā-sattwā, Mahā-śhaktir Mahā-ratiḥ. (54)
You are the Mightiest Form, the Highest Object of worship, and You
destroy the greatest of sins; You are the Great Illusory Power, as well as
the Highest Reality; You are the Supreme Energy, and the Greatest Bliss.
Mahā-bhogā Mahā-aiswaryā, Mahā-viryā Mahā-balā, [223]
Mahā-buddhir Mahā-siddhir, Mahā-yogeśwar’eśhwari. (55)
You are the Highest Enjoyment, the Supreme Ruler, of great courage,
and great strength; The Greatest Wisdom and the Highest Attainment,
the Goddess of the greatest of yogis.

Mahā-tantrā Mahā-mantrā, Mahā-yantrā Mahā-sanā,
Mahā-yaga-kram’ārādhyā, Mahā-bhairava-pūjitā. (56)
The Most Effective Technique, the Greatest Mantra, the Most Powerful Yantra,
and the Highest Throne; You are the Object of the highest ceremonies,
and are worshipped by the eternal form of Lord Śhiva.

Maheśhvara-mahā-kalpa- mahā-tāṇḍava-sākṣhiṇī,
Mahā-kāmeśha-mahiśhī, Mahā-tripura-sundarī. (57)
You witness the mighty dance of Lord Śhiva at the end of the great cycle of time;
Queen of Śrī Śhiva, You are the Great Empress of the three worlds.

Chatuḥ-ṣhaśṭy’upa-chārāḍhyā, Chatuḥ-ṣhaśṭi-kalā-mayī,
Mahā-chatuḥ-ṣhaśhti-koṭi- yoginī-gaṇa-sevitā. (58)
Worshipped with the sixty-four offerings, You are the essence of the sixty-four arts;
And are the Great One served by sixty-four crores of yoginīs.

Manu-vidyā Chandra-vidyā, Chandra-maṇḍala-madhya-gā,
Chāru-rūpā Chāru-hāsā, Chāru-chandra-kalā-dharā. [243] (59)
You are the lore of mantras, the knowledge of the Chandra, and reside in
the orb of the moon (Sahasrāra); Of beautiful form, with a beautiful smile,
You wear the moon in its beautiful crescent phase.
Char'āchara-jagan-nāthā, Chakra-rāja-niketanā,  
Pārvatī padma-nayanā, Padma-rāga-sama-prabhā. (60)  
*Mistress of all that moves or moves not, dwelling in the king of chakras (Sahasrāra);  
Daughter of the Mountain, with eyes like Lotuses,  
You gleam like ‘Lotus of love’ rubies.*

Pañcha-preṭāsan-āsīnā, Pañcha-brahma-swarūpiṇī,  
Chin-mayī Param-ānandā, Vigñyāna-ghanā-rūpiṇī. (61)  
*Seated on a throne of five corpses, the five forms of God are manifestations of You; You are Consciousness, and the Supreme Bliss,  
and Your form is knowledge solidified.*

Dhyāna-dhyātri-dhyeya-rūpā, Dharm'ādharma-vivarjitā,  
Viśhwa-rūpā Jāgariṇī, Swapantī Taijas-ātmikā. (62)  
*You manifest as the meditation, the meditator and the object of meditation,  
and You are free of any right or wrong conduct; The Universe is Your form,  
and You are the essence of the waking state, the dreaming state, and of dreams.*

Suptā Prāgṇyātmikā Turyā, Sarv'āvasthā-vivarjitā,  
Sṛiṣṭi-kratrī Brahma-rūpā, Goptrī Govinda-rūpiṇī. [267] (63)  
*You are deep sleep, and the wisdom therein, and the fourth state of pure spirit;  
and You are beyond all the states of being; You create this Universe, in the form of Śrī Brahmā, and You protect it, in the form of Śrī Viṣṇu.*

Samhāriṇī Rudra-rūpā, Tirodhāna-karīshvari,  
Sadā-śivānu-graha-dā, Pañcha-kṛitya-parāyaṇā. (64)  
*You destroy this world, in Your form as Śrī Śhiva, withdrawing into Yourself;  
Eternal Spirit, You recreate this universe,  
ever intent on the five functions of the Divine.*
Bhānu-mañḍala-madhya-sthā, Bhairavi Bhaga-mālinī, Padmāsanā Bhagavatī, Padma-nābha-sahodarī. (65)
At the centre of the orb of the Sun, You are the Shakti of Lord Shiva, adorned with all good qualities; Seated in a Lotus, endowed with the Divine qualities, You are the sister of the Lotus-navelled Śrī Viṣṇu.

Unmeṣha-nimiṣ{o}tpanna- vipanna-bhuvanāvalī, Sahasra-śhīrśha-vidanā, Sahasrākṣhī sahasra-pāt. (66)
The Universe arises and disappears with the opening and closing of Your eyes; You have a thousand heads and faces, a thousand eyes, and a thousand feet.

O Mother of all from Brahmā to the smallest worm, You ordain the four castes and four stages of life; The Vedas are Your commands, O Giver of the fruits of auspicious or wicked acts.

Śhruti-sīmanta-sindūrī- kṛita-pādabja-dhūlikā, Sakalāgama-saṃdoha- śhukti-saṃpuṭa-mauktikā. (68)
The dust from Your Feet is the bindu adorning the forehead of the Scriptures; And You are the Pearl at the heart of all the sacred texts.

Puruṣḥ-ārtha-pradā Pūrṇā, Bhoginī Bhuvanēshvarī, Ambikānādi-nidhanā, Hari-brahm’endra-sevītā. (69)
Giving the four fruits of life, ever complete, You are the Enjoyer of the highest bliss, and the Supreme Ruler of the Universe; O Mother, without beginning or end, You are served by Śrī Viṣṇu, Brahmā and Indra.
Nārāyaṇī nāda-rūpā, Nāma-rūpa-vivarjītā,
Hrīṁ-kārī Hrīṁ-matī Hṛidyā, Heyopādeya-varjītā.  (70)
Śhrī Mahalakshmi, our only Refuge, of the form of sound, You are free of any name or form; You are the sacred syllable Hrīṁ, the epitome of modesty, residing in the heart, neither rejecting nor accepting anything.

Rāja-rāj'ārchitā Rājñī, Ramyā Rājīva-lochanā,
Raṅjanī Ramaṇī Rasyā, Raṇat-kiṇkiṇi-mekhalā.  [312]  (71)
Worshipped by the king of kings (Kubera), O Empress, beautiful, with eyes like Lotuses; Joy-giving, enchanting, the bliss that is to be tasted,
You wear a belt of tinkling bells.

Ramā Rākendu-vadanā, Rati-rūpā rati-priyā ,
Rakṣhā-karī Rākṣhasa-ghnī, Rāmā Ramaṇa-lampaṭā.  (72)
Śhrī Lakshmi, whose face is like the full moon, pleasure is one of Your forms, and You revived the God of Love through fondness for His wife; O Protectress, who destroys the demons, You are the epitome of virtuous womanhood,

Kāmyā Kāma-kalā-rūpā, Kadamba-kusuma-priyā,
Kalyāṇī Jagatī-kandā, Karuṇā-rasa-sāgarā.  (73)
Pure desire leads to You, who are the spark of desire that gives rise to this creation; Fond of Kadamba blossoms; You are everything auspicious,
the Root of the world, the Ocean of Compassion.

Kalā-vatī Kal'ālāpā, Kāntā Kādambarī-priyā,
Varadā Vāma-nayanā, Vāruṇī-mada-vihvalā.  (74)
Endowed with the sixty-four arts, and speaking sweetly, beautiful and fond of honey; Bestower of boons, with lovely eyes,
You are intoxicated with the bliss of Vāruni Nāḍī.
Viśhwādhikā Veda-vedyā, Vindhyāchala-nivāsini,
Vidhātri Veda-jananī, Viṣṇu-māyā Vilāsinī. [340] (75)
You transcend this Universe, being the Sacred Knowledge that is to be known,
O Dweller in the Vindhya Mountains; As the Shakti of Śrī Brahmā, You are the
Mother of all Knowledge; as the Creative Power of Śrī Viṣṇu,
the Universe is Your Sport.

Kṣhetra-swarūpā Kṣhetreśhī, Kṣhētra-kṣhētra-gñya-pālinī,
Kṣhaya-vṛiddhi-vinir-muktaḥ, Kṣhētra-pāla-sam-architā. (76)
This field (body and psyche) is Your form, and You rule over it, protecting both
the field and the witnessing Spirit; Completely free of both growth or decay;
You are the One worshiped by Lord Śhiva, the Protector of this life.

Vijaya Vimalā Vandyā, Vandāru-jana-vatsalā,
Vāg-vādinī Vāmakeśhī, Vahni-maṇḍala-vāsinī. (77)
You are Victorious, Immaculate, the Goddess to be saluted, loving Your
devotees as Your own children; The Source of Speech, Ruler of the left side,
You reside in the circle of fire.

Bhakti-mat-kalpa-latikā, Paśhu-pāśha-vimochinī,
Saṁ-hṛitāśheṣha-pāṣhaṇḍā, Sad-āchāra-pra-vartikā. (78)
You fulfill the desires of Your devotees, and release us from the bonds of
animal nature; Destroying all disbelief in the scriptures,
You teach us the way of a good life.

Ṭāpa-trayāgni-samtapta- saṁāhlādana-chandrikā,
Taruṇī Tāpasʿārādhyā, Tanu-madhyā tamōʿpahā. [361] (79)
Your moon-like radiance soothes those afflicted by the three tormenting fires;
Ever young, worshipped through renunciation, of slender waist,
the Remover of darkness.
Chitis-tat-pada-lakṣhy'ārthā, Chid-eka-rasa-rūpiṇī,
Swātm'ānanda-lavī-bhūta- brahm'ādy'ānanda-santatiḥ.  
(80)
You are Pure Consciousness, denoted by the word ‘tat’, Your form is only consciousness; The bliss of Brahmā and the other gods is
merely a tiny speck of Your joy.

Parā Pratyak-chitī-rūpā, Paśhyantī Paradevatā,
Madhyamā Vaikhari-rūpā, Bhakta-mānasa-hamsikā.  
(81)
You are beginning of Speech, as the spirit within, the perceiving stage, as the Supreme Deity; You are the middle stage of speech, and the form of utterance,
You are the swan of discrimination on the lake of the minds of devotees.

Kāmeśhvara-prāṇa-nāḍī, Kṛita-gīyā Kāma-pūjitā,
Śhṛṅgāra-rasa-sampūrṇā, Jayā Jālan-dhara-sthitā.  
(82)
You are the channel of life energy for Śhṛṅ Śhiva, the Knower of all deeds, worshipped at the holy city of Kāmarūpa; Full of the highest bliss,
You are the victorious Goddess, whose place is Jālandhara, the water-bearer.

Oḍyāṇa-pīṭha-nilayā, Bindu-maṇḍala-vāsinī,
Rahoyāga-kram'ārādhyā, Rahas-tarpaṇa-tarpitā.  
(83)
You reside at the holy seat of Odyana, and in the circle of Bindu at the centre of the Śhṛṅ Chakra; You are worshipped by secret (inner) ceremonies, and are pleased by the inner surrendering.

Sadyah-prasādini vīśhva- sākṣhiṇī sākṣhi-varjītā,
Śhaḍ-aṅga-devatā-yuktā, śḥāḍ-guṇya-pari-pūritā.  
(84)
You bestow grace easily, O Witness of the Universe, whom none can witness;
Accompanied by the deities of the six limbs, You are full of the six divine attributes.
Nitya-klinnā Nir-upamā, Nirvāṇa-sukha-dāyini,  
Nityā-śhoḍaśhikā-rūpā, Śhrī-kaṇṭhārdha-śharīrini.  
\(85\) 
Eternally compassionate, without equal, You grant the bliss of liberation; 
The sixteen Nitya Goddesses are Your forms, 
You who are the half-body of Lord Śhiva.

Prabhāvatī Prabhā-rūpā, Prasiddhā Parameśhvarī,  
Mūla-prakṛtit-avyaktā, Vyaktāvyakta-swarūpiṇī.  
\(86\) 
Full of light, as light is Your form, You are the Established, Supreme Ruler 
of the Universe; You are the Kuṇḍalinī Shakti, imperceptible, 
both the manifest and the unmanifest are Your forms.

Vyāpini Vividhākārā, Vidyāvidyā-swarūpiṇī,  
Mahākāmeśha-nayana- kumudāhlāda-kaumudī.  \([403]\)  
All-pervading, of manifold forms, You manifest as both the true knowledge and the 
false Śhrī Śhiva’s eyes blossom at the sight of You like Lotuses under the full moon.

Bhakta-hārda-tamo-bhedā- bhānu-mad-bhānu-saṃtatiḥ,  
Śhiva-dūtī Śhivārdhyā, Śhiva-mūrtiḥ Śhivam-karī.  \(88\) 
You are the radiance of the Sun which dispels the darkness in the hearts of devotees; 
Lord Śhiva is Your messenger, He worships You, He is an 
embodiment of You, O Creator of all auspiciousness.

Śhiva-priyā Śhiva-parā, Śhīṣhteśtā Śhīṣhta-pūjitā,  
Aprameyā Swa-prakāśhā, Mano-vāchām-agocharā.  \(89\) 
Beloved of Lord Śhiva, who is beyond Śhrī Śhiva, O Highest Wisdom, worshipped 
by the wise; Immeasurable, Self-luminous, beyond the reach of mind and speech.
Chit-śaktiśh Chetana-rūpā, Jaḍa-śhaktir Jaḍ'ātmikā, 
Gāyatrī Vyāhṛitiḥ Sandhyā, Dvija-vṛinda-niṣhevitā. (90)
You are the Power of Consciousness, thought is Your form, You are the Power of the Universe and the Essence of Creation; You are the sacred Gayatri mantra, the utterance thereof, and the dusk when it is to be said, 
accompanied by the worship of the twice-born Men of God.

Tattw'āsanā Tat Twam Ayī, Pañcha-koṣh'āntara-sthitā, 
Niḥ-sīma-mahimā Nitya- yauvanā Mada-śhālinī. [431] (91)
You are seated in the principles, being the Brahman, the Šhakti, and the manifestation, standing within the five sheaths; Of unbounded greatness, 
Eternally youthful, You are full of rapturous delight.

Mada-ghūrṇita-rakt'ākṣī, Mada-pāṭala-gaṇḍa-bhūḥ , 
Chandana-drava-digdh'āṅgī, Chāmpeya-kusuma-priyā. (92)
Your reddened eyes are rolled in rapture, and Your cheeks are flushed with delight; 
Your body is anointed with sandal paste, and You are fond of Champaka flowers.

Kuḍhalā Komal'ākārā, Kurukullā Kuleśhvarī, 
Kula-kuṇḍālayā Kaula- mārga-tatpara-sevitā. (93)
O Skillful Goddess, of tender form, Šhṛī Kuru-kulla, Ruler of Suṣhumṇā Nāḍī; 
You reside in the Mūlādhār, and are badly served by those 
devoted to the Kaula path.

Kumāra-gaṇa-nāth'āmbā, Tuṣṭiḥ Puṣṭiḥ Matir Dhṛitiḥ, 
Śhāntiḥ Swasti-maṭī kāntir, Nandinī Vighna-nāśhinī. (94)
Mother of Šhṛī Karttikeya and Ganesha, You are Enjoyment, Nourishment, 
Intelligence, Steadfastness; Peace, Good Fortune and Love, 
O joy-giving Destroyer of Obstacles.
Tejovatī Tri-nayanā, Lolākṣhī-kāma-rūpiṇī,
Mālinī Hamsinī Mātā, Malayāchala-vāsinī. [458] (95)
Bearer of light, with three eyes, O beautiful lady, all loveliness and desire
personified; Adorned with a garland, Swan-like, Mother;
You reside in the Malaya mountains.

Su-mukhī Nalinī Su-bhrūḥ, Śhobhanā Sura-nāyikā,
Kāla-kaṇṭhī Kānti-matī, Kṣhobhiṇī Sūkṣhma-rūpiṇī. (96)
O Beautiful-faced, Lotus, of lovely eyebrows; auspicious, Queen of the Devas;
Wife of Śrī Śhiva, of all loveliness, You agitate this creation,
and are of Subtle form.

Vajrēśvarī Vāma-devī, Vayō'vasthā-vivarjīta,
Siddhēśvarī Siddha-vidyā, Siddha-mātā yaśhaswinī. (97)
Mighty Goddess, beautiful Goddess, You are devoid of any changes of age;
Ruler of the Self-realised, You are their Knowledge, and their Mother,
of great fame and glory.

Viśhuddhi-chakra-nilaya- "Rakta-varṇā tri-lochanā,
Khaṭvāṅgādi-pra-haraṇā, Vadan‘āika-samanvitā. (98)
Residing at Vishuddhi chakra, You are red coloured, and three-eyed;
With a skull-topped club and other weapons, and having one face.

Pāyas‘ānna-priyā Tvak-sṭhā, Paśhu-loka-bhayaṇ-karī,
Amṛt‘ādi-mahāshakti- samvṛtā Ďākin‘īśhwarī. [484] (99)
Fond of food made with milk, You invest the skin, and create fear in those
of bestial nature; You are surrounded by Amruta and other great potencies
(the sixteen vowels), and are known as Goddess Dākinī.
Anāhat'ābja-nilayā, Śhyām'ābhā Vadana-dvayā,
Danṣhṭr'ojjvalā-‘kṣha-māl'ādi- dharā Rudhira-samsthitā. (100)

Dwelling in the Anāhata Lotus, You are dark-hued and brilliant, with two faces;
Of gleaming tusks, adorned with a garland of letters and others,
You invest the blood.

Kāla-rātry'Ādi-šakty'Augha- vṛitā Snigdh'audana-priyā,
Mahā-virendra-varadā, Rākiṇy'ambā-swarūpiṇī. (101)

Surrounded with Shaktis such as Kālarātri (letters ka to ṭha), and fond of food made
with ghee; Giver of boons to the greatest of great heroes,
Your form is Mother Rākiṇī.

Maṇipūr'ābja-nilayā, Vadana-traya-samyutā,
Vajr'ādik'ayudh-opetā, Ḫāmary'ādi-bhir-āvṛitā. (102)

Abiding in the Maṇipūra Lotus, and endowed with three faces, Equipped
with the thunderbolt and other weapons, surrounded with Shaktis
starting with ḍāmarī (letters ḍa to pha)

Rakta-varṇā Mamsa-niśṭhā, Guḍ'ānna-prīta-mānasā,
Samasta-bhakta-sukhadā, Lākiny'ambā-swarūpiṇī. [503] (103)

Red-coloured, You are placed in the flesh, highly pleased with offerings made with
Jaggery; Granting happiness to all Your devotees, Your form is Mother Lākini.

Swādhīṣṭhān'āmbuja-gatā, Chatur-vaktra-manoharā,
Śhūlādy'āyudha-sampannā, Pīta-varn'āti-garvitā. (104)

Residing in the Swādhīṣṭhāna Lotus, You are fascinating with four faces;
Replete with Trident and other weapons, You are Yellow-coloured and very proud.
Medo-niṣṭhā Madhu-prītā, Bandhinyādi-samanvitā, Dadhyannāsakta-hṛidayā, Kākinī-rūpa-dhāriṇī. (105)
Investing the fat tissue, fond of honey, surrounded by Goddesses starting with Bandhinī; Gladdened by offerings made with curds, Your form is Goddess Kākinī.

Mūlādhār'āmbujārūḍhā, Pañcha-vaktrāsthi-samsthitā, Aṅkuśādi-praharaṇā, Varadādi-niṣhevitā. (106)
Mounted on Mūlādhāra Lotus, with five faces, and residing in the bone tissue; Endowed with a goad and other weapons, You are served by Varadā and other Yoginīs (letters va, śha, śha, sa).

Mudgaudanāsakta-chittā, Sākinyāmbā-swarūpiṇī, Āgñyā-chakrābja-nilayā, Śhukla-varṇā Śhad-ananā. [523] (107)
Propitiated with offerings made of gram, Your form is Mother Sākinī; You reside in Āgñyā chakra Lotus, white-coloured, and six-faced.

Majjā-samsthā Haṁsavatī- mukhya-śakti-samanvitā, Haridrānnāika-rasikā, Hākinī-rūpa-dhāriṇī. (108)
Controlling the marrow and brain tissue, You are adorned with powers, firstly letter ha (and kśha); With a special taste for food made with turmeric, Your form is Goddess Hākinī.

Standing in the thousand-petalled Lotus, supremely beautiful radiating all colours; Bearing every weapon, You invest the reproductive seed, with faces in every direction.
Sarv'audana-prīta-chittā, Yakiny'amba-swarūpiṇī,
Swāhā Swadāh Matir Medhā, Śhrutiḥ Smṛitir Anuttamā. (110)
Pleased with every type of food offering, Your form is Mother Yakinī;
You are swāhā and swadāh, the offerings to the sacred fire, Wisdom,
Intelligence, the sacred texts and divine law, and You are without a superior.

Puṇya-kirtī Puṇya-labhyā, Puṇya-śhravaṇa-kīrtanā,
Pulomaj'ārchitā Bandha- mochanī Bandhur'ālakā. [547] (111)
Famous for auspicious exploits, You are attained by the righteous, even
listening to stories of Your greatness confers merit; Worshiped by Śrī Indranī,
You liberate from bondage, having beautiful wavy locks.

Vimarśha-rūpiṇī Vidyā, Viyad-ādi-jagat-prasūḥ,
Sarva-vyādhi-praśhamanī, Sarva-mṛityu-nivāriṇī. (112)
You are the First Manifestation of Consciousness, the Perceptive Knowledge,
and You give birth to this world of ether and other elements;
Curing all ailments, You ward off all forms of death.

Agra-gaṇ̄y'āchintya-rūpā, Kali-kalmaśha-nāśhini,
Kātyāyanī Kāla-hantrī, Kamal'ākṣha-niṣhevitā. (113)
To be known as the Foremost, whose form is beyond thought, You destroy
the worst sins of Kali Yuga; You are Śrī Kātyāyani, Remover of time and death,
worshipped by the Lotus-eyed Lord Viṣṇu.

Tāmbūla-pūrita-mukhī, Dāḍimī-kusuma-prabhā,
Mṛig'ākṣhī Mohini Mukhyā, Mṛiḍānī Mitra-rūpiṇī. (114)
Your mouth is full of red betel juice, brilliant red like pomegranate flowers,
With fawn-like eyes, You are the Enchantress, giving happiness,
and having the form of a friend.
Nitya-ṛiṣiṁśa Bhakta-nidhir, Niyantri Nikhil'eśhvarī, Maitry'ādi-vāsanā-labhya, Mahā-pralaya-sākṣhiṇī.  [571]  (115)

Ever contented, the Treasure of Your devotees, You control this Universe, O Ruler of all existence; Attained by those with intense desire for oneness, You are the Witness of the great final dissolution.

Parā-śaktiḥ Parā-niṣṭhā, Pra-gñyāna-ghana-rūpiṇī, Māḍhvī-pānālasā Mattā, Matṛika-varṇa-rūpiṇī.  (116)

You are the Supreme Power, the Highest Aim, and the Purest Wisdom in solid form, Intoxicated like one drinking wine, You are lost in rapture, taking the form of the sounds and letters.

Mahā-kailāsa-nilayā, Mṛiṇāla-mridu-dorlatā, Mahanīyā Dayā-mūrtir, Mahā-sām-rājya-śālinī.  (117)

Residing on the peak of Mount Kailās, Your creeper-like arms are as soft as Lotus-stalks; You are to be worshipped, as the Embodiment of compassion, O Empress of supreme dominion.

Ātma-vidyā Mahā-vidyā, Śhrī-vidyā Kāma-sevitā, Śhrī-śhodāś'ākṣhari-vidyā, Trikūṭā kāma-koṭikā.  (118)

You are Self-knowledge, the Highest Knowledge, the Most Auspicious Knowledge, who is to be worshipped with love; You are the Knowledge of the sacred sixteen syllabled mantra, with its three groups, attained by those with the highest desire.

Kaṭākṣha-kiṃkari-bhūta- kamalā-koṭi-sevitā, Śhiraḥ-sthitā chandra-nībhā, Bhālasth'endra-dhanuṣh-prabhā.  (119)

A glance from Your eyes has the power to make slaves of ten million Lakshmīs; In the head, You are luminous like the moon; placed on the forehead, shining with all the colours of the rainbow.
Hṛidaya-sthā Ravi-prakhyā, Trikoṇ'āntara-dīpikā,  
Dākṣhāyaṇī Daitya-hantrī, Dakṣha-yagṇya-vināśhīnī.[600] (120)  
In the heart, You are effulgent like the sun, You are the flame inside the Triangle of Mūlādhar; You are Śhrī Sati - the Daughter of Daksha and First Wife of Lord Śhiva, the Slayer of the demons, and the Destroyer of King Daksha’s sacrifice.

Darāndolita-dīrghākṣhī, Dara-hās'oj-jvalan-mukhī,  
Guru-mūrtir Guṇa-nidhir, Gomātā Guha-janma-bhūḥ. (121)  
With large eyes darting hither and thither, Your face is dazzling with a wide smile; You are in the form of the Guru, the Treasury of all virtues, the Mother of this Earth, giving birth to Śhrī Karttikeya.

Deveśī Daṇḍa-nītisthā, Dahar’ākāśha-rūpiṇī,  
Pratipan-mukhya-rākānta- tithi-maṇḍala-pūjita. (122)  
Queen of the Devas, who resides in moral principles, Your form is the ether in the heart; You are worshipped as the fifteen phases of the moon, from new to full.

Kal'ātmikā Kalā-nāthā, Kāvyālāpa-vinodinī,  
Sa-chāmara-ramā-vāṇī- savya-dakṣhiṇa-sevitā. [614] (123)  
The Inspiration of all arts, the Master of all arts, You enjoy listening to poetry and literature; Śhrī Lakshmi and Saraswatī stand on Your left and right with chamari fans.

Ādi-śaktir Amey'ātmā, Paramā Pāvan'ākṛitiḥ,  
Aneka-koṭi-brahmāṇḍa- jananī Divya-vigrahā. (124)  
Primordial energy, whose Self is immeasurable, Supreme Mother, whose form purifies; You are the Mother of endless millions of Universes, whose Divine Form is resplendent.
Klīṁ-kārī Kevalā Guhyā, Kaivalya-pada-dāyini, 
Tripūrā Tri-jagad-vandyā, Tri-mūrtir Tri-dāsh'eśhvarī.  
(125)
Creating the Bīja mantra klīṁ, Alone, Mysterious; the Bestower of the 
highest state of liberation; Existing before the three gunas etc., You are 
adored by the three worlds, of the form of Brahma, Viṣṇu and Śiva, 
and the Ruler of the thirty Devas.

Try'akṣharī Divya-gandh'āḍhyā, Sindūra-tilak'āṁchitā, 
Umā Śhailendra-tanayā, Gaurī Gandharva-sevitā.  
(126)
Three-eyed, with a heavenly scent, adorned with red Sindur on the forehead; 
You are Śhrī Umā, the Daughter of the King of Mountains, 
with a shining golden form, attended by heavenly musicians.

Viśhva-garbha Svarṇa-garbha, Varadā Vāg-adhīshvari, [640] 
Dhyāna-gamy'āparich-chhedyā, Gñyāna-dā Gñyāna-vigrahā.  
(127)
Containing the Universe within, You are the ‘Golden egg’ of creation, 
the Grantor of boons, and the Foremost Goddess of Speech; Approached 
through meditation, Unbounded, You are the Giver of Knowledge, 
as Knowledge is Your form.

Sarva-vedānta-sam-vedyā, Saty'ānanda-sva-rūpiṇi, 
Lopāmudr'ārchitā Lilā- klṛipta-brahmāṇḍa-maṇḍalā.  
(128)
You are to be known through all the sacred teachings, the Bliss of Truth is 
Your form; Worshipped by the wife of Sage Agastya, 
You create innumerable Universes for Your sport.
Adṛśhyā Dṛiśhya-rahitā, Vigñyātrī Vedya-varjītā, 
Yoginī Yoga-dā Yogyā, Yogānandā Yogan-dhārā.  (129)

Invisible, having nothing of the senses, You are the Knower but without anything knowable; You have all magical powers, You grant Yoga and You are the One to be connected to, You are the Bliss of Divine Union, and the Upholder of the ages of time.

Ichchhā-śaktī-gñyānā-śaktī- kriya-śaktī-sva-rūpiṇī, 
Sarvādhārā Su-pratīṣṭhā, Sad-asad-rūpa-dhārīni.  (130)
The Powers of Desire, Knowledge and Action are Your forms; You are the Support of everything, firmly established, upholding both the real and unreal forms.

Aṣṭa-mūrtir Ajā Jetri, Loka-yātrā-vidhāyini, 
Ekākini Bhūma-rūpā, Nir-dvaitā Dvaita-varjītā.  [668]  (131)

Having eight forms, unborn, ever victorious, the Controller of the procession of the worlds; Solitary, but of many forms, undivided and free of all duality.

Anna-dā Vasu-dā Vṛiddhā, Brahmātmaikya-sva-rūpiṇī, 
Bṛihatī Brāhmaṇī Brahmī, Brahmānandā Bali-priyā.  (132)

Giver of Sustenance and Wealth, the Eldest of the Universe, embodying the Oneness of everything with the Supreme Spirit; Very great, Full of Spiritual Knowledge, Shakti of Śhrī Brahmā, You are the Bliss of the Brahman, and fond of those who are strong.

Bhāṣhā-rūpā Bṛihat-senā, Bhāvābhāva-vivarjītā, 
Sukhārādhya Śhubha-kari, Śhobhanā-sulabhāgatiḥ.  (133)

Language is Your form, Your armies are mighty, You are free of both existence and non-existence; Easily worshipped, Beneficent,

You are the easiest and most auspicious path to Self-realisation.
Rāja-rājeśvarī rājya- dāyinī rājya-vallabhā,
Rājat-kṛśpā rāja-pīṭha- nivešhita-nijāśhritā.  (134)

Ruler of the kings of kings, giver of kingdoms, dearly loved by those of royal nature; Of shining compassion,
You place those who seek refuge in You on the thrones of kings.

Rājya-lakṣhmīḥ Kośha-nāthā, Chatur-aṅga-baleśhvarī,
Sām-rājya-dāyinī Satya-sandhā Sāgara-mekhalā.  [694] (135)

You are the Prosperity of kings, the Master of the treasury, the Commander of the entire army; the Giver of empires, the Abode of truth,
and Your girdle is the ocean.

Dīkṣhitā Daitya-śhamanī, Sarva-loka-vāsham-karī,
Sarvārtha-dātrī Sāvitrī, Sach-chid-ānanda-rūpiṇī.  (136)

Initiated in all knowledge, the Destroyer of demons, having all the worlds under Your sway; Fulfilling all purposes, You are the Creatrix,
whose form is Existence, Consciousness and Bliss.

Deśha-kālāparich-chhinnā, Sarva-gā sarva-mohinī,
Saraswatī Śhāstra-mayī, Guhāmbā Guhya-rūpiṇī.  (137)

Unlimited by space or time, Present in everything, You create illusion for the whole Universe; O Goddess of learning, Essence of the Holy Books,
Mother of Karttikeya, Your form is hidden from us.

Sarv'opādhi-vinin-muktā, Sadāśhiva-pati-vratā,
Sam-pra-dāyeśhvarī Sādhvī, Guru-maṇḍala-rūpiṇī.  (138)

Free of all limitations and conditionings, You are the faithful wife of Śhṛī Sadāśhiva; Achieved by traditional paths, You are Truth and Goodness,
Personified as the cycle of Gurus.
Kulot-tīrṇā Bhag'ārādhyā, Māyā Madhu-matī Mahī,  
Gaṇāmbā Guhyak'ārādhyā, Komal'āngī Guru-priyā. [722] (139) 
Beyond the senses, worshipped as the Power of the Sun, You are the illusory 
Creative Power, whose nature is intoxicating bliss, manifesting as the Mother Earth; 
Mother of the Ganas, worshipped by the Devas, delicate limbed,  
and fond of true Gurus.

Swa-tantrā Sarva-tantreśhī, Dakṣhiṇā-mūrti-rūpiṇī,  
Sanak'ādi-sam-ārādhyā, Šhiva-gñyāna-pradāyini. (140) 
Self-dependent, Ruler of all techniques, embodied as Lord Šhiva’s silent form, 
Worshipped by Sanaka and other sages,  
You grant the auspicious knowledge of the Lord.

Chit-kalā-“nanda-kalikā, Prema-rūpā Priyaṁ-karī,  
Nāma-pārāyaṇa-prītā, Nandi-vidyā Nāṭeśhvarī. (141) 
You are the grain of consciousness, the portion of bliss, manifesting as love, 
creating affection; Pleased with the recitation of the names of God, You are 
the Knowledge that gives joy, and the Shakti of Lord Šhiva in His great dance.

Mithyā-jagad-adhi-śhṭhānā, Mukti-dā Mukti-rūpiṇī,  
Lāsyā-priyā Laya-karī, Lajjā Rambh'ādi-vanditā. (142) 
You are the basis of this illusory world, and the Giver of liberation, being 
liberation personified; Fond of dance, You are the Dissolver, giving Nirvikalpa 
Samadhi and full of bashful modesty,  
You are worshipped by Rambhā and other celestial maidens.

Bhava-dāva-sudha-vṛiṣhtiḥ, Pāp'ārāṇya-davānalā,  
Daur-bhāgya-tūla-vātūlā, Jarādhv'āntara-vprabhā. [745] (143) 
The shower of Your divine nectar extinguishes the forest-fire of our 
mental activity, and You are the fire which burns out the forest of our sins; 
You are the wind which scatters our misfortunes like cotton, and You are 
the sunlight which dispels the darkness of old age from the soul.
Bhāgyābdhi-chandrikā bhakta- chitta-keki-ghan‘āghanā,  
Roga-parvata-dambholir, Mṛityu-dāru-kuṭṭhārikā.  
You are the Moon creating a high tide of good fortune, and the rain clouds which make Your devotees’ minds dance with joy like peacocks; You are the Thunderbolt which destroys a mountain of ailments,  
and the Axe which fells the tree of death.

Maheśhvarī Mahā-kāli, Mahā-grasā Mahā-śhanā,  
Aparṇā Chaṇḍikā Chaṇḍa- muṇḍ'āsura-niṣṭhūdinī.  
Mighty Goddess, great dark Destroyer, who consumes the whole Universe, the mightiest morsel; Who ate not even a leaf, O Goddess who is all fired-up, to destroy the demons Chanda and Munda.

Kṣhar'ākṣhar'ātmikā Sarva- lokeśhī Viśva-dhāriṇī,  
Tri-varga-dātrī Su-bhagā, Try‘ambakā Tri-guṇ‘ātmikā.  
The Indwelling Spirit of everything destructible or eternal, You are the Ruler of all the worlds, the Upholder of the Universe; You give the three blessings, and all divine qualities, O Three-eyed Mother of the three Gods,  
the three moods of creation spring from You.

Swarg‘āpa-varga-dā Śhuddhā, Japā-puṣhpa-nibh‘ākṛitiḥ,  
Ojovatī dyuti-dharā, Yagñya-rūpā Priya-vratā.  
You give both temporal and eternal joy, O Pure Goddess, who gleams like the rosy Japa blossom; You are Vitality, clothed in splendour, the fire ceremony is Your form, and You are fond of religious practices.

Dur-ārādhyā Dur-ādharśhā, Pāṭali-kusuma-priyā,  
Mahatī Meru-nilayā, Mandāra-kusuma-priyā.  
Hard to propitiate, and hard to please, You are fond of Pāṭali flowers; You are the great Object of Worship, residing on Mount Meru,  
and fond of Mandara flowers.
Worshipped by the courageous, You are the vast form of the Universe, free of passion, and facing in every direction; Introspection is Your nature, O Subtlest Supreme, You give breath, as life-breath is Your form.

Worshipped by Śrī Bhairava as the Sun, You entrust the running of this Universe to Your Shaktis; Goddess of the three cities, whose army is ever victorious, You are without the three attributes, being both beyond and within.

You manifest as Truth, Knowledge and Bliss, as the highest state of equanimity; Wife of Ganga-bearing Lord Śhiva, You are the tradition of the arts, and You fulfill all desires, as the form of all beauty and love.

Treasury of all arts, You are the Art of poetry and literature, knowing the sentiments expressed in dance and acting, the Inexhaustible Treasure-house of experience; Well-nourished, Ancient, the Object of worship, You are the Lotus of the Heart, and Lotus-eyed.

You are the Supreme Brilliance, the Highest Abode, the Minutest Atom, and You are beyond the beyond; Holding the noose in Your hand, You are the Remover of all attachments, and You destroy all mantras used against Your devotees.
You are Form, and Formless, and Satisfied with temporal offerings; the Swan of discrimination on the sacred lake of the minds of sages; Devoted to and embodying the Truth, You are the Inner Controller of everything, being all Truth and Goodness.

Brahmāṇī Brahma-jananī, Bahu-rūpā Budh‘ārchipā, [828]
Prasavitri Prachaṇḍ‘āgīyā, Pratīṣṭhā Prakāṭ‘ākṛitiḥ. (155)
O Shakti of Śrī Brahmā, Mother of the Formless, You have manifold forms, and are Worshipped by the wise; You are the Creatrix, very angry, the Authority, and Foundation of everything, and the forms that we experience.

Prāṇeṣhvarī Prāṇa-dātrī, Pañchāśhat-pīṭha-rūpiṇī,
Viṣṭṛiṇ-khalā Vivikta-sthā, Vīra-mātā Viyat-prasūḥ. (156)
Ruler of life, Giver of life, the fifty places of worship are Your forms; Unfettered, residing in Holy places,
You are the Mother of the courageous, Creating Space.

Mukundā Mukti-nilayā, Mūla-vigraha-rūpiṇī,
Bhāva-gīyā Bhava-roga-ghnī, Bhava-chakra-pravartinī. (157)
Giver and Abode of Liberation, the basic shapes are Your form; Knower of our meditations, destroying the ailments of this existence,
You turn the Wheel of Rebirth.

Chhandāḥ-sārā Śhāstra-sārā, Mantra-sārā Talodarī,
Udāra-kīrtir Uddāma-vaibhavā Varṇa-rūpiṇī. (158)
You are the Core of the Vedas, the Essence of the scriptures, and the Power of sacred speech, whose inside is like a calm ocean; Of exalted fame, of unlimited splendour, all appearances, colours, letters, etc. are Your forms.
Janma-mṛityu-jarā-tapta- jana-viśhrānti-dāyini,
Sarv'opaniśhad-ud-ghuśhṭā, Śhānty'atīta-kal'ātmikā. [853] (159)
You give rest to those burned by the concerns of life, death and old age;
You are highly sung in the Upanishads,
Your Nature is the highest state of non-duality.

Gambhīrā gagan'ānta-sthā, Garvitā Gāna-lolupā,
Kalpanā-rahitā Kāśṭhā, 'Kāntā Kānt'ārdha-vigrahā. (160)
Of unfathomable depth, residing in the space of the heart, very proud,
and delighting in music; Free of thought, the Highest Goal,
You are the Destroyer of sin, and Your body is half Śhrī Śhiva.

Kārya-kāraṇa-nir-muktā, Kāma-keli-taraṇ-gitā,
Kanat-kanaka-tāṭankā, Līlā-vigraha-dhāriṇī. (161)
Free of cause and effect, You are the waves of desire-power that create the
Universe; With Your shimmering golden ear-rings,
You create this world of forms for Your sport.

Ajā kṣhaya-vinir-muktā, Mugdhā Kṣipra-prasādinī,
Antar-mukha-sam-ārādhyā, Bahir-mukha-su-dur-labhā. (162)
Unborn, and free of all decay, Innocent Goddess, who is quickly pleased;
Worshipped by those who look inwards,
You are hard to attain for those with outward attention.

Trayī Trivarga-nilayā, Tri-sthā Tripura-mālinī,
Nir-āmayā Nir-ālambā, Sw'ātmā-rāmā Sudhā-sṛutiḥ. [879] (163)
Three-natured, resting in the three blessings, in the three Gods, You wear
the head of the demon Tripura as a garland; Without sickness, without support,
You rejoice in Your Own nature, which is a stream of Divine Nectar.
Samsāra-panka-nir-magna-sam-uddharaṇa-paṇḍitā,  
Yagñya-priyā Yagñya-kartrī, Yajamāna-swarūpiṇī.  (164)  
You are expert in rescuing those drowning in the morass of worldly existence;  
Fond of sacrifices, Performer of sacrifices,  
Śrī Śiva as the Protector of sacrifices is Your form.

Dharmādhārā Dhanādhyakṣhā, Dhana-dhānya-vivardhinī,  
Vipra-priyā Vipra-rūpā, Viśhwa-bhramaṇa-kāriṇī.  (165)  
Support of righteousness, Overseer of wealth, You increase wealth and sustenance; Fond of religious scholars, the Godly-natured are Your form,  
O Goddess who causes the whole Universe to turn.

Viśhwa-grāsā Vidrum-ābhā, Vaiṣṇavī Viṣṇu-rūpiṇī,  
Ayonir Yoni-nilayā, Kūṭa-sthā Kula-rūpiṇī.  (166)  
Consumer of the whole Universe, shining like coral, You are the Śakti of Śrī Viṣṇu, Śrī Viṣṇu being one of Your forms; Having no origin, You reside in the triangular origin, standing at the peak,  
the lower chakras are also Your forms.

Vīra-gōśṭhī-priya Vīrā, Naiṣṭ-karmyā Nāda-rūpiṇī,  
Vigñyāṇa-kalanā Kalyā, Vidagdhā Baindav-āsanā. [905]  (167)  
Fond of the outpourings of the courageous, O Warrior Goddess, beyond all action, sacred Sound is Your form; Adept in the Highest Knowledge, Creative, Skilful, You are seated in the central spot of the Śrī Chakra.

Tattwādhiṇā Tattwa-māyi, Tattwam-artha-rūpiṇī,  
Sāma-gāna-priyā Saumyā, Sadāśhiva-kuṭumbinī.  (168)  
Transcending the 24 principles of Creation, Reality is Your nature, the meanings of ‘truth’ are Your forms; Fond of the chanting of hymns,  
You are gentle and moon-like, the Shakti of Śrī Sadāśhiva.
Savyāpa-savya-mārga-sthā, Sarvāpad-vini-vāriṇī,
Swasthā Swabhāva-madhurā, Dhirā Dhira-sam-architā.  (169)
Residing in the left and right paths, You remove all misfortunes;
Established in Your Self, which is naturally blissfulful, You are steadfast,
and are worshipped by the wise and brave.

Chaitany-ārghya-sam-ārādhyā, Chaitanya-kusuma-priyā,
Sadoditā Sadātuṣṭā, Taruṇ-āditya-pātalā.  (170)
Worshipped by the waters of Divine Vibrations, Fond of the blossoms of consciousness; You are ever shining, ever satisfied,
  glowing rosily like the new-risen Sun.

Dakṣiṇādaḵṣiṇārādhyā, Dara-smera-mukh’āmbujā,
Kaulini-kevalā ‘nardashya-kaivalya-pada-dāyini.  [926] (171)
Worshipped by both the adept and the simple, Your Lotus-like face is radiantly smiling; You are the Sole Goddess worshipped through the Chakras,
  bestowing the priceless gift of complete one-ness with Your Nature.

Stotra-priyā Stuti-matī, Śhruti-sam-stuta-vaibhavā,
Manasvinī Māna-vatī, Mahēṣī Maṅgal’ākṛitiḥ.  (172)
Fond of praise, You are everything praiseworthy, Your greatness is extolled in the scriptures; You control the mind, being the essence of mind,
  O Great Goddess, of Auspicious form.

Viśhwa-mātā Jagad-dhātri, Viśhāl’ākṣhī Vi-rāgini,
Pra-galbhā Param’odārā, Par’āmodā Mano-mayī.  (173)
Mother of the Universe, Support of the World, Wide-eyed, and Free of attachments;
Very Powerful, Supremely Generous,
  You are the Highest Joy, pervading the mind.
The Sky is Your Hair, You occupy the cosmic vehicle, and wield the thunderbolt, and You are the Supreme Ruler of the Devas; Fond of the five-fold worship, You recline on the couch of five corpses (five forms of God).

You are the Supreme Spirit, and Ruler of the five elements, Worshipped with the five offerings; Ever-present, Eternal Supreme Ruler, Giver of Happiness, You cause delusion even to Lord Śiva Himself.

You are the Earth, and Daughter of the Mountain, possessing Wealth, and Righteousness, You promote Righteousness in Your devotees; Beyond the three worlds, beyond the three attributes, beyond everything, Your Essence is Peace and Bliss.

Shining like the red Banduka flower, You are child-like, with the sport of Creation as Your play; Beautifully Auspicious, You create happiness, in glorious robes, You are beautifully dressed as a married woman.

Pleased by the worship of married ladies, and very Beautiful, Your mind is the Highest Purity; Pleased by offerings to the Central Dot of the Śhrī Chakra, You are the First-born, and Mother of the three states, three bodies etc.
Worshipped with the ten hand-gestures, You control the Goddess of Tripurā-Śhrī; As the mudra of knowledge, You are approached through Knowledge, Knowing and what is to be known are both Your forms.

Yoni-mudrā Tri-khaṇḍeśhī, Tri-guṇ'āmbā Trikoṇa-gā, Anagh'ādbhuta-chāritrā, Vāṅchhit'ārtha-pradāyinī. [978] (180)
As the mudras of Mūlādhāra, and of Ultimate Unity, You are the Mother of the three attributes, residing in the triangle of Mūlādhāra; Beyond sin or sorrow, Your character and conduct are wonderful beyond human understanding, and You grant the fulfillment of all desires.

Abhyās'ātiśhaya-gñyātā, ṣhaḍ-adhv'āṭita-rūpiṇī, Avyāja-karuṇā-mūrtir, Agñyāna-dhvānta-dīpikā. (181)
Known through constant meditation, You are the Form at the end of the six paths of devotion; the Embodiment of disinterested love, You are the lamp which dispels the darkness of ignorance.

Ābāla-gopa-viditā, Sarvān-ullaṅghya-śhāsanā, Śhrī-chakra-rāja-nilayā, Śhrīmat-tripura-sundarī. (182)
Known by all from small children to Śhrī Kṛishṇa, Your commands are never transgressed; Residing in the Royal Śhrī Chakra, You are the Beautiful Goddess endowed with all glory, who is pre-existent to the three divisions of creation.

Śhrī-śhivā Śhiva-śhakty'āikya- rūpiṇī Lalit'āmbikā. [1000]
You are the Goddess and the God, the Embodiment of the Oneness of Śhiva and Shakti, O Mother Lalitā, whose sport is this entire Universe.

Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namaḥ
Incarnated as Our Holy Mother Śhrī Mātājī Nirmalā Devī, Salutations to You.

Here ends the Thousand Names of Śhrī Lalitā as a poem.
Śrī Lalitā Sahasranāma

A list of the Thousand Names with Commentary

Verse 1

1. Śrī Mātā The Sacred Mother
2. Śrī Mahā-rājñī The Great Empress
3. Śrī-mat simhāsan'ēśvarī The Supreme Goddess of the Lion-throne

Śrī- Holy, auspicious, beautiful, splendour
Mātā- Mother, measurer
Mahā- Great, supreme, best, highest
Rājñī- Empress, queen, ruler (fem. of Rājā)
Śrī-mat Possessing good qualities, glorious, respectful form of address
Simha Lion, tiger, hero, best [from sah – ‘be powerful, victorious’]
Āsana A throne, seat, seated [from Ās – ‘to sit’]
Īśhvarī Supreme, Goddess, Ruler [from Īsh – ‘rule, control, supreme’]


There are many subtleties in this first line and some possible interpretations are:-

1) By addressing the Supreme Goddess Śrī Lalitā first as ‘Holy Mother’, it implies that She rules our personal heart; as ‘Great Empress’, She rules this material world and as ‘the Goddess of the Lion-throne’ or ‘the Goddess who is seated on a Lion’ She is the Ādi Śakti, Śrī Durgā, the Creator and Ruler of this whole Universe both spiritual and temporal.
2) As ‘Mother’ She gives birth to (creates) this Universe, as ‘Empress’, She rules and sustains it, and as Śrī Durgā, the Śakti of Śrī Sadāśiva, She is responsible for its dissolution. She therefore fulfills the three roles of Creatrix, Sustainer and Destroyer.

3) As ‘Mother’ she gives the physical body, associated with the Bhūr – ‘Earth Realm’. As ‘Empress’ She controls hearts and minds, the Subtle System, associated with the Bhuvah –‘Atmospheric Realm’. As the ‘Goddess seated on a lion’, Śrī Pārvatī or Durgā, She is the Śakti of Śrī Sadāśiva in the Sahasrāra, the Swaḥ –‘Heaven’. So She is the creator and ruler of the Three Worlds, Bhūr, Bhuvah and Swaḥ.

4) Each name starts with the Bīja –‘seed’ mantra ‘Śhrīm’ which is one of the root mantras denoting the Supreme Goddess. It is the sacred sixteenth syllable of the fifteen-syllabled mantra and the bīja of the Heart and Sahasrāra. She is the source, the saying and the object of the mantra; Śhrīm-ātā –‘embodying the quality of Śhrīm’, Śhrīm-ahā –‘Saying Śhrīm’, Śhrīm-at –‘Attaining (the state of) Śhrīm’

5) The Highest Spiritual Knowledge is called ‘Śhrī-vidyā’. The three names worship Her as the Producer, Ruler and Supreme Object of that knowledge.

6) The Rig Veda mentions a ‘mantra containing three īms’ which confers all knowledge and success (Self-realisation)’. This first line is a sixteen-syllabled mantra containing three īms’. Other mantras containing three īms’ are ‘Aīm Hrīm Klīm Chāmuṇḍāyai Vichche.’ and the Fifteen-syllabled Mantra (see p 310).
4. Chid agni kuṇḍa sambhūtā  
Born from the sacred fire-pit of consciousness

5. Deva kārya samudyatā  
Emerging for a Divine purpose

<table>
<thead>
<tr>
<th>Chit-</th>
<th>Consciousness, spirit</th>
<th>Deva-</th>
<th>Divine, a God</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agni-</td>
<td>Fire, the God of Fire</td>
<td>Kārya-</td>
<td>Purpose, work, effect</td>
</tr>
<tr>
<td>Kuṇḍa-</td>
<td>Pit, havan, water-pot</td>
<td>Sam-ud-yatā-</td>
<td>Emerged, risen up</td>
</tr>
</tbody>
</table>

4. Sam-bhūtā -‘born, produced’. The Goddess is, of course, ‘unborn’; however in the tale of the destruction of Bhandāsura, Śrī Lalitā was invoked in a sacred fire ceremony by Indra and the Devas and emerged from the flames in a wheel of fire, in response to the dire need of all the Devas, whose power was being sucked in by the lethargy caused by Bhaṇḍāsura. She therefore emerged to do the Deva Kārya –‘Work of the Devas’.

Kuṇḍa, like kumbha, is a ‘water-pot’ (as in Kuṇḍalinī – which can be divided as Kuṇḍa –‘water-pot’, līna -‘sleeping, hiding’.) The Kuṇḍalinī is the subtle form of Fire (just as Ātmā –‘Spirit’ is the subtle form of Air/Wind) so chid-agni-kuṇḍa -‘Fire-pit of consciousness’ is the Sacrum Bone. The ‘Fire-pit of consciousness’ can also be though of as the Brahma-randhra - ‘Crevice of the Supreme’ at the top of the head, through which the Goddess emerges into the Sahasrāra as the Kuṇḍalinī Śakti, to give us our Moksha –‘Liberation’.

5. Kārana and Kārya mean ‘cause and effect’, so Deva Kārya can mean ‘The Divine effect’ or ‘Effecting Divinity’, ie. when the Kuṇḍalinī rises up (Samudyata) we enter the Kingdom of Heaven and get our connection to God.
Verse 2

6. **Udyad bhānu sahasrābhā**  Shining like a thousand rising suns
7. **Chatur bāhu sam-anvitā**  Furnished with four arms
8. **Rāga swarūpa paśhāḍhyā**  Holding the noose as the form of passions
9. **Krodhākārāṇkuś‘ojjvalā**  Blazing with a goad as the form of anger

<table>
<thead>
<tr>
<th>Udyad-</th>
<th>Rising</th>
<th>Rāga-</th>
<th>Passions, love</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhānu-</td>
<td>Sun</td>
<td>Swa-rūpa-</td>
<td>Own form, special quality</td>
</tr>
<tr>
<td>Sahasra-</td>
<td>Thousand</td>
<td>Paśha-</td>
<td>Noose, bonds</td>
</tr>
<tr>
<td>Ābhā-</td>
<td>Shining</td>
<td>Āḍhyā-</td>
<td>Holding, weilding</td>
</tr>
<tr>
<td>Chatur-</td>
<td>Four</td>
<td>Krodha-</td>
<td>Anger</td>
</tr>
<tr>
<td>Bāhu-</td>
<td>Arms</td>
<td>Ākāra-</td>
<td>Form, shape, appearance</td>
</tr>
<tr>
<td>Sam-anvitā-</td>
<td>Furnished with</td>
<td>Ankuśha-</td>
<td>Goad, elephant driving hook</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Uj-jvalā-</td>
<td>Blazing</td>
</tr>
</tbody>
</table>

6. Śhrī Lalitā is known as ‘the Red Goddess’, so ‘rising suns’ gives this sense of a ruddy glow.

The LSN abounds with word plays like the juxtaposition of bhānu -‘sun’ and bāhu -‘arms’, as well as the repetition of udyad from the end of the last verse. This also makes it easier to remember by heart.

Also: **Udyad** -‘having risen’, bhānu -‘shining, radiating’, sahasrābhā -‘in our Sahasrāra’.

7. Having four arms- the Mülādhāra Chakra (like a Swastika) has four arms and is the Earth realm and Earth element. The weapons that the Goddess holds are, in one sense, what ties us to this earthly life. As well as the means by which the Goddess keeps us attached to this illusory world, the noose and goad also liberate us, rāga being Her love for us and krodha, Her anger against evil forces.
Verse 3

10. Mano rūp’ekṣhu kodaṇḍā *

Holding a sugar-cane bow in the form of mind

11. Pañcha tanmātra sāyakā

With arrows as the five subtle elements

12. Nij'āruṇa prabhā pūra majjad brahmāṇḍa maṇḍalā

Filling the whole universe with Your rose coloured brilliance

**Mano-** Mind, psyche, heart/mind  **Nija-** Innate, one’s own, continual

**Rūpa-** Form  **Aruṇa-** Rosy, red, the Sun

**Ikṣhu-** Sugar-cane  **Pra-bhā-** Brilliant, shining

**Kodaṇḍā-** Bow  **Pūra-** Whole, full, complete

**Pañcha-** Five  **Majjad-** Marrow, essence

**Tan-mātra-** Subtle elements  **Brahmāṇḍa-** ‘Egg of Brahma’, the Universe

**Sāyakā,** Arrows  **Maṇḍalā-** Circle, sphere, orb

10 /11. Her Māyā works through the mind attached to the objects of the senses. The **Tan-mātras** –‘subtle elements’ are the objects of the senses: smell, taste, sight, touch and sound.

* Shri Mataji made some commentary on first 183 names of the Lalitā Sahasranāma at a Pūjā in 1982 which is given in Appendix 1, p.254. She does not comment on all the names, first on name 10 and then on name 16, 23, etc.

The names She comments on are given an asterisk as above.
Verse 4

13. Champak'āśhoka punnāga saugandhika lasat kachā
    Whose gleaming hair is adorned with Champaka,
    Ashoka, Punnaga and Saugandhika flowers

14. Kuruvinad maṇi-śhrenī kanat koṭīra maṇḍitā
    Adorned with a shining crown of Kuruvinad gems

Champaka- White flower, Frangipani  Kuruvinad- Rubies from the Kuruvinad mines
Ashoka- ‘without sorrow’, Orange-red flower Maṇi- Gem
Punnāga- Alexandrian Laurel flower  Śhrenī- Row, line, multitude
Saugandhika- White Ginger Lily  Kanat- Shining, satisfying, wishing
    (su-‘good’, gandha-‘perfume’)
Koṭīra- Crown, diadem, long tangled hair
Lasat- Shining, smelling, resounding  Maṇḍitā- Adorned, decorated
Kachā- Hair, cloud

14. also: ‘Your long tangled hair is adorned with a multitude of wishfulfilling gems.’
Verse 5

15. अष्टमी चंद्र विभ्राजा दालिका स्थला शोभिताः

Beautiful with a forehead as resplendent as the half-moon on the eighth day

16. मुखा चंद्रा कलान्काभा मृगा नाभि विशेषहकाः *

With a musk spot on the forehead like the markings on the face of the moon

Aṣṭamī—eighth (day)       Mukha—face
Chandra—moon              Chandra—moon
Vibhrāja—shine forth, radiant Kalaṅka—stain, spot, mark
Dalika—burst, split       Ābha—shining
Sthala—eminet flat area, forehead Mṛiga-nābhi—musk, antelope-like markings
Śobhitā—resplendent, beautiful Viśeṣhakā—mark on forehead, distinguishing

16. The markings on the moon are sometimes likened to a rabbit and sometimes an antelope. The double meaning of Mṛiga is ‘musk’ (used for the Tilak—‘forehead mark’) and ‘antelope’ (from which musk is obtained).

* The asterisks indicate names which Shri Mataji comments on, given in Appendix 1, p.254.
Verse 6

17. Vadana smara māṅgalya grīha toraṇa chillikā
   Whose smiling face’s eyebrows are the arches to the wedding hall of Cupid

18. Vaktra lakṣmi parīvāha chalan-mīnābha lochanā *
   With eyes like darting fishes in the ocean of Your beautiful face

Verse 7

19. Nava champaka puṣhp'ābha nāsā-daṇḍa virājītā
   Glorious with a nose like a newly opened Champaka blossom

20. Tārā-kānti tiras-kāri nāsā bharāṇa bhāsurā *
   Radiant with a diamond nose-stud whose brilliance puts the stars to shame
Verse 8

21. Kadamba mañjari klṛipta karṇa pūra manoharā
   Fascinating with clusters of Kadamba flowers arranged around Your ears

22. Tāṭaṅka yugalī-bhūta tapan’oḍupa maṇḍalā
   Wearing the discs of the sun and moon as a pair of ear-rings

Verse 9

23. Padma rāga śhil'ādarśha pari bhāvi kapola bhūḥ *
   The One whose cheeks surpass the beauty of mirrors made of rubies

24. Nava vidruma bimba śrī nyak-kāri radanach-chhadā *
   With delicate lips that make as nothing the shining beauty
   of fresh coral or Bimba fruit

Padma-rāga-śhila- Lotus-hued rocks, ie. rubies Nava- Fresh, new, nine
Ādarśha- Mirror Vidruma- Coral
Pari-bhāvi- Surpass, mock, conquer Bimba- A red gourd-like fruit, the sun.
Kapola- Cheek Śhrī- Glorious, shining, splendour
Bhūḥ- Becoming, being, the earth Nyak-kāri- Humiliating, contemptuous
Radana- Tooth, tusk, splitter
Chhadā- Covering (‘tooth-covers’ = the lips)
Verse 10

25. **Śhuddha vidyāṅkurākāra dvija pankti dvay'ojjvalā** *  
   The two gleaming rows of teeth are fresh sprouts of the Pure Knowledge

26. **Karpūra vīṭikā moda samākarṣhi digantarā** *  
   The scent of the camphor and Betel leaves You chew,  
   makes the whole Universe fragrant

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**Śhuddha** - Pure  
**Vidyā** - Knowledge  
**Ankura** - Sprouts, shoots  
**Ākāra** - Form  
**Dvija** - Teeth (‘twice-born’)  
**Paṅkti** - Row, series, assembly  
**Dvay** - Two  
**Uj-jvalā** - Blazing, gleaming

**Karpūra** - Camphor  
**Vīṭikā** - Betel nut (pān)  
**Moda** - Fragrance, joy, pleasure  
**Samākarṣhi** - Diffusing, spreading fragrance  
**Digantarā** - Atmosphere, far regions

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25. **Shuddha-vidyā** is associated with the sixteen-syllabled mantra, so the thirty-two teeth are like two rows of sixteen **Bīja** -‘seed’ mantras – hence the word-play about ‘fresh sprouts’.

**Dvija** –‘twice-born’ also means realised souls, who get sprouting of enlightened knowledge –‘ **Shuddha Vidya**’ by using the mantra.

See page 310 for an explanation of the Sixteen-syllabled Mantra.
Verse 11

27. Nija sallāpa mādhurya vinir-bhartsita kacchāpī *
   The sweetness of whose discourse puts to shame the Vīna of Śrī Saraswati

28. Manda smita prabhā pūra majjat kāmeśha mānasā
   The One into whose gentle and entrancing smile the mind of Śrī Siva is drowned

   Manda- Gentle, slow
   Smita- Smile, laugh
   Prabhā- Splendour, light, beauty
   Pūra- Full of, complete
   Majjat- Essence, marro
   Kāmeśha- Lord Śhiva
   Mānasā- Mind, heart
   Nija- Own, personal
   Sallāpa- Conversation, discourse.
   Mādhurya- Sweetness
   Vinir-bhartsita- Threatened, put to shame
   Kachchhapī- (Tortoise-shaped) Veena
   Kandharā- South Indian sitar-like instrument
   especially that played by Śrī Saraswati

Verse 12

29. Anākalita sādṛiśhya chibuka śrī virājitā
   Adorned with a chin the likeness of whose splendour has never been seen

30. Kāmeśha baddha māṅgalya-sūtra śhobhita kandharā
   Beautified by the wedding necklace around Your neck tied by Śrī Śhiva Himself

   Anākalita- Not examined, unobserved
   Sādṛiśhya- Resemblance, likeness
   Chibuka- Chin
   Śrī- Splendour, auspicious
   Virājitā- Adorned, beautified
   Kāmeśha- Lord Śhiva
   Baddha- Tied, attached, obstructed
   Māṅgalya-sūtra- Wedding necklace
   Śhobhita- Adorned, beautiful
   Kandharā- Neck
Verse 13

31. Kanak'āngada keyūra kamanīya bhuj'ānvitā

Having bangles and ornaments of gold around Your beautiful arms

32. Ratna graiveya chintāka lola muktā phal'ānvitā *

With gem-encrusted pendants and pearl necklaces encircling Your neck

Kanaka- Gold Ratna- Jewel
Aṅgada- Armlet Graiveya- Necklace
Keyūra- Bracelet (upper arm) Chintāka- With gems, thinker, the mind
Kamanīya- Desirable, beautiful Lola- Dangling, swinging, restless
Bhuja- Arm Mukta-phala- Pearl (mukta-‘liberated’, phala-‘fruit’)
Anvitā- Having, furnished with, possessing

32. Also: ‘She gives the reward’ (phalānvita) of ‘liberation’ (mukta) to the ‘restless mind’ (chintāka lola)

Verse 14

33. Kāmeśhwara prema ratna maṇī prati-paṇa stanī *

Whose breasts are an expression of the precious jewel of the love of Śrī Śhiva

34. Nābhya'ālavāla romāli-latā phala kucha dvayī

With breasts like two fruits on the creeper-like line of hair from Your navel

Kāmeśhwara- Lord Śhiva Nābhya- Springing from the navel
Prema- Love Alavāla- Basin for water around the roots of a tree
Ratna- Jewel Romāli- A line of body hair above the navel in women
Maṇī- Gem Latā- Creeper
Prati-paṇa- Expressing Phala- Fruit
Stanī- Breasts Kucha- The female breast Dvayī- Having two
Verse 15

35. Lakṣhya roma-latā dhāratā samunneya madhyamā

Having a waist so slender it can be adjudged only from the line of hair

36. Stana bhāra dalan-madhya paṭṭa-bandha vali trayā *

With three folds at the waist supporting the weight of Your breasts

<table>
<thead>
<tr>
<th>Lakṣhya-</th>
<th>Distinguishable by</th>
</tr>
</thead>
<tbody>
<tr>
<td>Roma-latā-</td>
<td>Line of hair above the navel</td>
</tr>
<tr>
<td>Dhāratā-</td>
<td>The state of having, bearing</td>
</tr>
<tr>
<td>Samunneya-</td>
<td>Deduced, inferred</td>
</tr>
<tr>
<td>Madhyamā-</td>
<td>Waist, middle</td>
</tr>
<tr>
<td>Stana-</td>
<td>Breasts</td>
</tr>
<tr>
<td>Bhāra-</td>
<td>Support, bearing</td>
</tr>
<tr>
<td>Dalan-</td>
<td>Split, petal</td>
</tr>
<tr>
<td>Madhya-</td>
<td>Waist, middle</td>
</tr>
<tr>
<td>Paṭṭa-</td>
<td>Turban, crown</td>
</tr>
<tr>
<td>Bandha-</td>
<td>Tied, knotted</td>
</tr>
<tr>
<td>Vali-</td>
<td>Fold of skin, wrinkle</td>
</tr>
<tr>
<td>Trayā-</td>
<td>Three</td>
</tr>
</tbody>
</table>

Verse 16

37. Aruṇ’āruṇa kausumbha vastra bhāswat kaṭi-taṭi

The One whose waist is resplendent in a sari as red as the sun

38. Ratna kinkiṅikā ramya raśhanā dáma bhūṣhitā

With a golden belt decorated with tiny bells

<table>
<thead>
<tr>
<th>Aruṇa-</th>
<th>Red, dawn, the Sun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aruṇa-</td>
<td>Red, dawn, the Sun</td>
</tr>
<tr>
<td>Kausumbha-</td>
<td>Orange, made of safflower</td>
</tr>
<tr>
<td>Vastra-</td>
<td>Garment, sari, clothes</td>
</tr>
<tr>
<td>Bhāswat-</td>
<td>Resplendent, shining, the Sun</td>
</tr>
<tr>
<td>Kāṭi-taṭi-</td>
<td>Hips, loins</td>
</tr>
<tr>
<td>Ratna-</td>
<td>Jewel</td>
</tr>
<tr>
<td>Kinkiṅikā-</td>
<td>Small bells</td>
</tr>
<tr>
<td>Ramya-</td>
<td>Enjoyable, beautiful</td>
</tr>
<tr>
<td>Raśhanā-</td>
<td>Belt, girdle, rope</td>
</tr>
<tr>
<td>Dāma-</td>
<td>Girdle, cord</td>
</tr>
<tr>
<td>Bhūṣhitā-</td>
<td>Decorated, adorned</td>
</tr>
</tbody>
</table>
Verse 17

39. **Kāmeśha gñyāta saubhāgya mārdav‘oru dvay‘ānvitā** *

Possessing thighs the beauty and smoothness of which is known only to Lord Śhiva

40. **Māṇikya mukuṭ‘ākāra jānu dvaya virājitā**

Glorious with knees like two crowns of precious jewels

<table>
<thead>
<tr>
<th>Kāmeśha-</th>
<th>Lord Śhiva</th>
<th>Māṇikya-</th>
<th>Ruby</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gñyāta-</td>
<td>Known</td>
<td>Mukuṭa-</td>
<td>Crown</td>
</tr>
<tr>
<td>Saubhāgya-</td>
<td>Beauty, loveliness, happiness</td>
<td>Ākāra-</td>
<td>Shape, appearance</td>
</tr>
<tr>
<td>Mārdava-</td>
<td>Softness, gentleness</td>
<td>Jānu-</td>
<td>Knees</td>
</tr>
<tr>
<td>Uru-</td>
<td>Broad, large, excellent</td>
<td>Dvaya-</td>
<td>Pair, two</td>
</tr>
<tr>
<td>Dvāya-</td>
<td>Pair, two</td>
<td>Virājitā-</td>
<td>Lustrous, glorious, shining</td>
</tr>
<tr>
<td>Ānvitā-</td>
<td>Having, furnished with</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Verse 18

41. **Indra-gopa pari-kṣhipta smara tūṇābha jaṅghikā**

Whose gleaming calves are the quivers of the God of Love covered with fire-flies

42. **Gūḍha gulphā**

With hidden ankles

43. **Kūrma priśṭha jayiśḥṇu prapad‘ānvitā** *

The One whose Feet are shaped like the back of tortoise-shells

<table>
<thead>
<tr>
<th>Indra-gopa-</th>
<th>Fire-fly (‘protected by Indra’)</th>
<th>Gūḍha-</th>
<th>Secret, mysterious, hidden</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pari-kṣipta-</td>
<td>Covered, scattered</td>
<td>Gulphā</td>
<td>Ankle</td>
</tr>
<tr>
<td>Smara-</td>
<td>Resembling</td>
<td>Kūrma-</td>
<td>Tortoise</td>
</tr>
<tr>
<td>Tūṇa-</td>
<td>Quiver, holder</td>
<td>Priśṭha-</td>
<td>The back</td>
</tr>
<tr>
<td>Ābha-</td>
<td>Shining</td>
<td>Jayiśḥṇu-</td>
<td>Victorious</td>
</tr>
<tr>
<td>Jaṅghikā-</td>
<td>Calves, shanks</td>
<td>Prapada-</td>
<td>Front of foot, prostration</td>
</tr>
<tr>
<td>Ānvitā-</td>
<td>Having, furnished with</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Verse 19

44. Nakha didhiti sam-chhanna namaj-jana tamo guṇā *

The Brilliance of Your Toenails dispels the darkness
of Tamo Guna of those who bow to You

45. Pada dvaya prabhā-jāla parākṛita saroruhā *

Your two Holy Feet defeat the Lotus in radiant beauty

Nakha- Toe-nail, nails  Pada- Feet
Didhiti- Brightness, power, inspiration  Dvaya- Pair, two
Samchhanna- Entirely covered, concealed  Prabhā- Beauty, splendour, radiance
Namaj- Bowing, prostrating  Jāla- Watery, trap, illusion
Jana- People, creatures  Parākṛita- Set aside, rejected, disdained
Tamo- Darkness, ignorance  Saroruhā- Lotus (‘lake-growing’)
Guṇā- Attribute, quality

Tamo-guṇā – Attribute of the Left Side, inertia, lethargy, ignorance, sleep.

Verse 20

46. Siñjāna maṇi mañjīra maṇḍita śrī pad'āmbujā

The One whose Sacred Lotus-Feet are adorned with jingling anklets

47. Marāli manda gamanā  Whose languid gait is graceful like a swan

48. Mahā-lāvaṇya śhevadhiḥ  The Treasure-house of Great Beauty

Siñjāna- Jingling  Marāli- Female swan
Maṇi- Gem  Manda- Languid, slow, lazy
Mañjīra- Anklets  Gamanā- Gait, moving
Maṇḍita- Adorned  Mahā- Great
Śrī- Sacred, glorious  Lāvaṇya- Beauty, charm, saltiness
Pada- Feet  Śhevadhiḥ- Treasury, wealth
Ambujā- Lotus, ‘water-born’ [Ambu –‘water’, ja –‘born’.]
Verse 21

The next 12 verses recount the story - the marriage to Śrī Kāmeśhwara (Śhiva), the battle, the destruction of Bhandāśura and the revival of the God of Love.

49. Sarv'āruṇā Wholly rosy
50. Anavadyāṅgī Whose body is faultlessly beautiful
51. Sarv'ābharaṇa bhūṣhitā Adorned with every ornament
52. Śhiva kāmeśhwar'āṅkasthā Seated on the thigh of Śhrī Śhiva
53. Śhivā The Other Half of Śhrī Śhiva
54. Swādhīna vallabhā * Who has completely won over Her beloved

<table>
<thead>
<tr>
<th>Sarva-</th>
<th>All, everything</th>
<th>Śhiva-</th>
<th>The Auspicious Lord</th>
</tr>
</thead>
<tbody>
<tr>
<td>Āruṇā-</td>
<td>Red, rosy, sunny</td>
<td>Kāmeśhwara-</td>
<td>Lord of beauty, Ruler of Desire</td>
</tr>
<tr>
<td>Anavadya-</td>
<td>Faultless</td>
<td>Aṅka-</td>
<td>Thigh ('curved'), hook</td>
</tr>
<tr>
<td>Aṅgī-</td>
<td>Body, limbs</td>
<td>Sthā-</td>
<td>Stationed, standing</td>
</tr>
<tr>
<td>Sarva-</td>
<td>All, every</td>
<td>Śhivā-</td>
<td>Auspicious Goddess, wife of Śhrī Śhiva</td>
</tr>
<tr>
<td>Ābharaṇa-</td>
<td>Ornament, decoration</td>
<td>Swādhīna-</td>
<td>Being in one’s power, self-dependent</td>
</tr>
<tr>
<td>Bhūṣhitā-</td>
<td>Adorned, decorated</td>
<td>Vallabhā-</td>
<td>Most beloved, dear above all,</td>
</tr>
</tbody>
</table>

* Asterisks indicate names which Shri Mataji comments on in Appendix 1, p.254.
Verse 22

55. Sumeru madhya sṛṅgha-sthā *  
*Standing on the middle peak of Mount Meru*

56. Śhrīman nagara nāyikā *  
*The Queen of the Auspicious City*

57. Chintāmaṇi gṛihānta-sthā *  
*Residing in the mansion of wish-fulfilling gems*

58. Pañcha brahm‘āsana sthitā  
*Seated on a throne of the five aspects of God*

58. Brahman – ‘Formless God’ assumes five forms to create, preserve and dissolve the Universe, namely Brahmā, Viṣṇu, Śhiva, Īshana and Sadāśhiva (see p.30) These are called ‘Five Corpses’ (name 249) as they cannot even move without Her Power.
**Verse 23**

59. **Mahā-padmāṭavi samsthā**  Dwelling in the great Lotus forest
60. **Kadamba vana vāsinī**  Residing in the forest of wish-fulfilling trees
61. **Sudhā sāgara madhya-sthā**  Standing in the the ocean of nectar
62. **Kāmākṣhī**  Lovely-eyed
63. **Kāma dāyinī**  Fulfiller of all desires

**Meanings:**
- **Mahā** - Great
- **Padma** - Lotus
- **Āṭavi** - Forest
- **Samsthā** - Dwelling, residing
- **Kadamba** - Wish-fulfilling tree
- **Vana** - Forest
- **Vāsinī** - Dwelling, living
- **Sudhā** - Nectar, Divine ambrosia
- **Sāgara** - Ocean
- **Madhya** - Middle
- **Sthā** - Staying, standing
- **Kāma** - Lovely, desirable
- **Akṣhī** - Eyes
- **Kāma** - Desire, love
- **Dāyinī** - Giver, grantor

62. **Also:** ‘The Sun and Moon are Your eyes’. **Kā**- Sun, **Mā**- Moon.
**Verse 24**

64. **Deva‘ṛṣhi gaṇa saṅghāta stūya-mān‘ātma vaibhavā**  
*The One whose greatness is extolled by the assembly of Gods and Sages*

65. **Bhaṇḍāsura vadh’odyukta śakti senā sam-anvitā**  
*Emerging with an army of Shaktis to destroy Bhansāsura*

<table>
<thead>
<tr>
<th>Deva-</th>
<th>Gods</th>
<th>Bhaṇḍāsura-</th>
<th>The demon Bhaṇḍa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Riṣhi-</td>
<td>Sages, poets</td>
<td>Vadha-</td>
<td>Destroyer, killer</td>
</tr>
<tr>
<td>Gaṇa-</td>
<td>Group, assembly</td>
<td>Ud-yukta-</td>
<td>Zealously active</td>
</tr>
<tr>
<td>Saṅghāta-</td>
<td>Assembly, mass, war</td>
<td>Śhakti-</td>
<td>Goddesses, power</td>
</tr>
<tr>
<td>Stūyamān-</td>
<td>Praising</td>
<td>Senā-</td>
<td>Army</td>
</tr>
<tr>
<td>Ātma-</td>
<td>Self, spirit</td>
<td>Sam-anvitā-</td>
<td>Possessing, furnished with</td>
</tr>
<tr>
<td>Vaibhavā-</td>
<td>Power, greatness</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Verse 25

66. Sampat-kari sam-ārūḍha sindhura vraja sevitā *
   Followed by a herd of elephants controlled by Goddess Sampat-kari

67. Aśhvārūḍhādhi-śḥṭitāśhva koṭi-koṭi-bhir āvṛitā *
   Surrounded by crores and crores of horses led by Goddess Aśhva-rudha

**Horses are the senses, and elephants the sense impressions.**

**66. Sampat-kari** -‘creating good fortune’- is the **Turiya** -‘fourth state’ where one discriminates clearly between eternal truth and illusion of the mind and senses. She is in this state, but is concealed from us by a multitude of sense impressions.

**67. The mind is aśhvārudha**-‘mounted on the senses’ and the **adhi-sthita** -‘overseer’ of the mind is the **Ātma** -‘Self’. She is this Detached Witness in us hidden by the **Māyā** of millions of sense impressions and thoughts.
Verse 26

68. Chakra rāja rath‘ārūḍha sarv‘āyudha pariṣh-kṛitā *
    Mounted on the Chakra-rāja chariot brandishing all kinds of weapons

69. Geya chakra rath‘ārūḍha mantriṇī pari-sevitā *
    Followed by Goddess Mantrinī on the Geya-chakra chariot

Chakra- rāja- ‘King of wheels’, Śhrī Chakra  Geya- Song, praised in song
Ratha- Chariot, body, joy, Chakra- Wheel, discus
Ārūḍha- Mounted, risen, reached Ratha- Chariot, bliss, pleasure, love
Sarva- All, every Ārūḍha- Mounted, elevated
Āyudha- Weapon, protection Mantriṇī- Advisor, wise, knowledgable
Pariṣh-kṛitā- Furnished with, surrounded by Pari-sevitā- Followed, attended, served

The next four names, describing Śhrī Lalitā and Her Śaktis riding into battle, have secondary meanings, indicating the benefits of worshipping the Śhrī Chakra.

68. Also: ‘Those who attain the joy (through worship) of the Śhrī Chakra get every means of protection’.

69. Also: ‘Those who praise the Śhrī Chakra reach a state of bliss and become wise and knowledgeable’.
Verse 27

70. Kiri chakra rath‘ārūḍha daŋḍa-nāthā puras-kṛitā *
   Ahead rides Danda-nātha mounted on the Kiri-chakra chariot

71. Jvālā-mālinik‘ākṣhipta vahni prākāra madhya-gā *
   Surrounded by a fortress of fire created by Jvālā-mālinī

Kiri- Light beam, boar Kīrī –‘praiser, poet’
Chakra- Wheel, cycle, Shri Chakra
Ratha- Chariot, body, delight
Ārūḍha- Mounted, arisen, attained (or maybe arūḍha -‘not mounted’)
Daṅḍa- Staff, power, punishment, spinal cord
Nāṭhā- Master, help, protector
Puras-kṛitā- Going in front, honoured, eastward
Jvālā- Flame, blazing, (Kuṇḍalinī)
Mālinika- Garlanded, crowned
Ākṣhipta- Produced, thrown down
Vahni- Fire,
Prākāra- Fortress, rampart, wall
Madhya-gā- Staying, in the middle

70. Also: ‘Those worshipping the Śhrī Chakra with light and oblations becomes the most honoured and powerful.’

Danḍa-nātha ‘Master of the Spine’ could mean the Kuṇḍalinī, so: ‘Worshipping the Śhrī Chakra the Kuṇḍalinī rises up the spine’

71. Also: ‘The Kuṇḍalinī Flame travels up the Central Channel and reaches the crown.’
Verse 28

72. Bhaṇḍa sainyā vadh‘od-yukta śhaktī vikrama harṣhitā *
    Joyful at the sight of the Shaktis destroying the army of Bhandāsura

73. Nityā par‘ākram‘āṭopa nirīkṣhaṇa sam-utsukā *
    Eagerly watching the valour of the Nityā Goddesses

Bhaṇḍa- Demon Bhaṇḍa, hypocrisy,  Nityā- Eternal, constant
Sainyā- Of the army, soldier  Par-ākrama- Courage, attack
Vadha- Destroying  Āṭopa- Swelling, pride
Ud-yukta- Actively engaged,  Nirīkṣhaṇa- Observing, watching
Śhaktī- Goddesses  Sam-utsukā- Eager, anxiously desiring
Vikrama- Valour, force, step
Harṣhitā- Pleased, joyful

72. Also: ‘Breaking through the army of Illusions the Kuṇḍalinī Shakti creates joy.’
Verse 29

74. Bhaṇḍa putra vadh'od-yukta bālā vikrama nanditā *
   Pleased with the courage of Śhrī Bālā in killing the sons of Bhaṇḍa

75. Mantriṇy'ambā virachita viṣhāṅga vadha toṣhitā
   Satisfied by Mother Mantrinī’s destruction of Bhaṇḍa’s brother Vishāṅga

*Bhaṇḍa- The demon Bhaṇḍa
Putra- Sons
Vadha- Destroying
Ud-yukta- Actively engaged
Bālā- Daughter, child
Vikrama- Courage, proceeding
Nanditā- Joyful, pleased
Mantriṇi- Goddess, counsellor
Ambā- Mother
Virachita- Performed, constructed
Viṣhāṅga- ‘Hatred’, Bhaṇḍa’s brother
Vadha- Destruction, killing
Toṣhitā- Satisfied, pleased
Verse 30

76. Viśhukra prāṇa haraṇa vārāhī vīrya nanditā

Joyful at the courageous Vārāhī’s taking the life of Bhaṇḍa’s brother Viśhukra

77. Kāmeśhwara mukhāloka kalpita Śhrī Gaṇeśhwara

Creating Śhrī Ganesha by a mere glance at the face of Śhrī SadāŚhiva

Viśhukra- ‘impurity’, Bhaṇḍa’s brother Kāmeśhwara- Lord Śhiva
Prāṇa- life, breath Mukha- face
Haraṇa- taking, stealing Āloka- glance, looking at
Vārāhī- boar-formed Goddess Kalpita- forming, making
Vīrya- bravery, strength Śhrī-gaṇeśhwara- Śhrī Ganesha
Nanditā- joyful, pleased
Verse 31

78. Mahā-gaṇeśha nirbhinna vighna yantra praharśhitā

Overjoyed at Śhrī Ganesha’s breaking of the obstacle-creating Yantra

79. Bhaṇḍ'āsur'endra nirmukta śhastra praty'astra varṣhiṇī

Raining weapons on the demon-king Bhaṇḍa as he releases his missiles

Mahā-gaṇeśha-Śhrī Ganesha
Nirbhinna- Breaking, splitting
Vighna- Obstacle, opposition
Yantra- Mystical diagram, machine
Pra-harśhitā- Very pleased, overjoyed
Bhaṇḍa- The demon Bhaṇḍa
Asur'endra- King (Indra) of demons (asuras)
Nirmukta- Loosed, liberated
Śhastra- Missile, science, sacred text
Praty-astra- Return missile
Varṣhiṇī- Raining, showering

78. Also: ‘(worshipping) Śhrī Ganesha removes any obstacles to attaining the enlightened joy of the Śhrī Chakra (yantra)’

79. Also: ‘Granting liberation to the soul (indra) from the demon Bandha (lustful nature) through the sacred texts’.
Verse 32

80. Kar‘āṅguli nakh‘otpanna nārāyaṇa daśh‘ākṛitiḥ *

From Your fingernails spring forth the ten incarnations of Śrī Viṣṇu

81. Mahā-pāśhupat‘āstr‘āgni nirdagdh‘āsura sainikā *

The Fire of Your Mahā-pashupata missile destroys the army of demons

**Kara-** Hand  
**Āṅguli-** Fingers  
**Nakha-** Nails  
**Utpanna-** Arisen, born  
**Nārāyaṇa-** ‘Refuge of men’, Śrī Viṣṇu  
**Daśa-** Ten  
**Ākṛitiḥ-** Manifestations, forms

**Mahā-** Great  
**Pāśhupata-** ‘Lord of cattle’, Śrī Śiva  
**Āstra** Missile, arrow  
**Agni-** Fire  
**Nirdagdh-** Burnt up  
**Asura-** Demon  
**Sainikā-** Forces, army
Verse 33

82. **Kāmešhwaraśtra nirdagdha sa bhaṇḍāsura śūnya-kā** *

*Burning up Bhandāsura and his city Shūnyakā with the Kāmeshwara missile*

83. **Brahm'openbra mahendr'ādi deva saṁstuta vaibhavā**

*Your power is praised by Śrī Brahmā, Viṣṇu, Indra and the other Gods*

Kāmešwara- 1‘The God of Love, Beauty and Desire’, Lord Śhiva
Astra- Arrow, missile, weapon, blessing, grace
Nirdagdha- Burnt up or: Nir—‘not’, dagdha—‘tormented’
Sa-bhaṇḍāsura- The demon Bhaṇḍa, representing lust for power
Śhūnya-kā- 2‘Making zero’, voiding, Bhaṇḍa’s city
Brahmā- Śhī Šhrī Brahmadeva
Upendra- Younger brother of Indra, Śhī Viṣṇu
Mahendra- ‘Great King’, Śhī Indra
Ādi- ‘and others’, starting with, first
Deva- Gods
Saṁstuta- Praised together, extolled
Vaibhavā- Greatness, power

82. **Also:** ‘Whoever has the blessing of Lord Shiva in not tormented and the power-hungry nature (Bhanda) is voided.’

1**Kāmeśhwara** may also mean ‘the Lord who controlled (destroyed) Kāma, the God of Love’ [Īśhwara—‘controller, ruler, having power over’]

2**Also:** ‘Śrī Shiva’s glance which burns off Bandha’s illusions grants the Śhūnya state’. Śhūnya—‘zero’ is one of the highest states of enlightenment where all mental activity and illusions of physical existence have ceased.
Verse 34

84. **Hara netr’āgni sam-dagdha kāma sañjīvan’auṣhadhiḥ**

*The medicine that restored to life the God of Love who was destroyed by the fire from Śrī Śiva’s eye*

85. **Śhrīmad vāg-bhava kūṭ’aika swarūpa mukha paṅkajā**

*Your Lotus Face embodies the first section (of the 15 syllabled mantra)*

<table>
<thead>
<tr>
<th>Hara-</th>
<th>‘Destroyer’, Lord Śhīva</th>
<th>Śhrīmad-</th>
<th>Glorious</th>
</tr>
</thead>
<tbody>
<tr>
<td>Netra-</td>
<td>Eyes</td>
<td>Vāg-</td>
<td>Speech, language</td>
</tr>
<tr>
<td>Agni-</td>
<td>Fire</td>
<td>Bhava-</td>
<td>Existence, becoming, born</td>
</tr>
<tr>
<td>Saṁ-dagdha-</td>
<td>Burnt up</td>
<td>Kūta-</td>
<td>Portion, most excellent, peak</td>
</tr>
<tr>
<td>Kāma-</td>
<td>Cupid, the God of Love</td>
<td>Eka-</td>
<td>One</td>
</tr>
<tr>
<td>Sañjīvana-</td>
<td>Making alive</td>
<td>Swarūpa-</td>
<td>Own form, special quality</td>
</tr>
<tr>
<td>Auṣhadhiḥ-</td>
<td>Medicine</td>
<td>Mukha-</td>
<td>Face, front, first, best, top</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paṅkajā-</td>
<td>Lotus, ‘water-born’</td>
</tr>
</tbody>
</table>

84. Lord Śhīva’s eyes are the Sun and Moon and His third eye is Fire which opened to destroy Kāmadeva. Fire is associated with the Kuṇḍalinī.

85. Also: ‘The first lotus (Mūlāḍhāra chakra) created from the glorious sound (Om) is the initial section’ (see Note 5, p.24)

The first section of the 15 syllabled mantra, ‘Ka e i la hrīm’, is called vāg-bhava -‘speech-born’, a name associated with Śhrī Brahmadeva and the creation.
### Verse 35

86. **Kaṇṭhādah kaṭi paryanta madhya kūṭa swarūpiṇī** *

From neck to hips forms the middle part (of the 15-syllabled mantra)

87. **Śhakti kūtaika tāpanna kaṭy'adho bhāga dhāriṇī**

And below the hips is the ‘Shakti’ portion

<table>
<thead>
<tr>
<th>Kaṇṭha-</th>
<th>Neck</th>
<th>Śhakti-</th>
<th>Power, creative energy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adhaḥ-</td>
<td>Down, below</td>
<td>Kūta-</td>
<td>Section, excellent, peak</td>
</tr>
<tr>
<td>Kaṭi-</td>
<td>Hips</td>
<td>Eka-</td>
<td>One</td>
</tr>
<tr>
<td>Paryanta-</td>
<td>As far as, side</td>
<td>Tāpanna-</td>
<td>Burning,</td>
</tr>
<tr>
<td>Madhyā-</td>
<td>Middle, waist</td>
<td>Kaṭi-</td>
<td>Hips</td>
</tr>
<tr>
<td>Kūṭa-</td>
<td>Section, peak, excellent</td>
<td>Adho-</td>
<td>Down, below</td>
</tr>
<tr>
<td>Swarūpiṇī-</td>
<td>Own form, special quality</td>
<td>Bhāga-</td>
<td>Portion</td>
</tr>
<tr>
<td>Dhāriṇī-</td>
<td>Bearing, supporting</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

86. The second (middle) section of the fifteen-syllabled mantra ‘**Ha Sa Ka Ha La Hrīṁ**’ is called **Kāma-rāja Kūta** –‘where desire is king’. **Kāma** – ‘desire, love, pleasure’ is centred in the Heart representing the Sustenance power of the Goddess.

87. The third section ‘**Sa Ka La Hrīṁ**’ can mean ‘Destroying everything (illusory)’ [**sakala** –‘all, everything’, **Hṛi** –‘destroy’] and is associated with Shri Mataji’s Divine Lotus Feet (below the hips).
Verse 36

88. Mūla mantrātmikā The Essence of the Root Mantra
89. Mūla kūṭa traya kalebarā Your body is the three parts of the Root Mantra

90. Kulāmṛit aika-rasika Having a special taste for the nectar of the ‘Family’

91. Kula saṅketa pālinī The Protector of the boundaries of the Chakras

<table>
<thead>
<tr>
<th>Mūla-</th>
<th>Root, basis</th>
<th>Kalebarā-</th>
<th>Body</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mantra-</td>
<td>Empowered sound</td>
<td>Kula-</td>
<td>Family, lower Chakras</td>
</tr>
<tr>
<td>Ātmikā-</td>
<td>Soul, essence</td>
<td>Āmṛita-</td>
<td>Nectar, immortal</td>
</tr>
<tr>
<td>Mūla-</td>
<td>Root, basis</td>
<td>Eka-rasika-</td>
<td>Special taste</td>
</tr>
<tr>
<td>Kūṭa-</td>
<td>Portions, peaks</td>
<td>Saṅketa-</td>
<td>Boundaries, limits</td>
</tr>
<tr>
<td>Traya-</td>
<td>Three</td>
<td>Pālinī-</td>
<td>Protrectress</td>
</tr>
</tbody>
</table>

90-96. Kula – ‘family’ can mean the family of Her devotees, which, for us, is the Sahaja collective. Shri Mataji enjoyed the bliss of our vibrations (sometimes!) and defined and protected the boundaries of Sahaj culture and behaviour.

Kula can refer to the body or the lower six Chakras. The Sahasrāra is called ‘Akula’. The Left-hand Path (the one considered impure) is called Kaula - ‘belonging to the Kula’. There is also said to be a downward pointing thousand-petalled Lotus at the base of the Sushumṇā Nāḍī called Kula, and the Sahasrāra above the head is Akula (n.96).

Kula can also mean the triad of the Knower, the Known and the Knowing – the three aspects of experience associated with Right, Left and Centre Channels respectively (see p.132). As Akula She is beyond these three.
Verse 37

92. Kulāṅgana The Epitome of virtuous womanhood
93. Kulānta-sthā Residing in the Sushumna Nadi
94. Kaulinī Whose creation is the chakras
95. Kula yoginī Knowing the techniques of the path to Self-realisation
96. Akulā * Without a family, residing in the Sahasrāra
97. Samay'ānta-sthā * Found through inner worship
98. Samay'āchāra tatparā * Devoted to the traditional paths

Kula- Family, the lower chakras, A-kulā- Without family ,
Suṣhumṇā Nāḍī Samaya- Convention, inner worship, time,
Aṅganā- Woman sacred path, accepted way
Anta-sthā- Inside, standing at the end Anta-sthā- Residing, at the end
Kaulinī- Goddess of Kaula-marga Āchāra- Practice, conduct
Yoginī- Possessing powers or Yoga Tatparā- Devoted to, engaged in

92. Kulāṅgana is a virtuous woman who gives respect and prestige to the whole family.

93. Also: ‘You reside at the end of Suṣhumṇā Nāḍī, ie. in the Sahasrāra’.

96. Also: ‘Beyond the lower Chakras’, ‘Beyond the triad of knower, knowing and known’. See note on p.132 and on previous page about Akulā.

98. Samaya means ‘time’ as well as ‘accepted, conventional’ and Shri Mataji often used samay’āchāra to mean ‘behaviour appropriate to the time’ such as Śhrī Mohammad marrying several wives.

Samaya and Kaula are the two paths of worship of the Goddess. Samaya is the path of purity and turning inwards; Kaula is the gross path involving sensual indulgence.
Verse 38

99. Mūlādhār‘aika nilayā * Residing first in the Sacrum
100. Brahma granthi vibhedinī * The Splitter of the Knot of Brahma
101. Maṇipur‘āntar uditā Having risen through the Nābhi Chakra
102. Viṣṇu granthi vibhedinī * Splitting open the Knot of Viṣṇu

Mūlādhāra -*Root support*, the Sacrum
(or possibly Muladhara Chakra)
Maṇipur -*Place of the gem*- Nābhi Chakra
Āntāḥ- In, inside
Eka- First, one, chief
Nilayā- Residing
Brahma- Śrī Brahmadeva
Granthi- Knot, difficulty
Vibhedinī- Breaking, splitting apart

100/102. The Kuṇḍalinī does not rise until the Knot of Brahma is split by realising that ‘there is such a thing as Spirit’. The Viṣṇu Granthi, between Nābhi and Heart opens when we realise that we cannot achieve liberation by our own efforts alone. See note 5 on Granthis, page 24.
Verse 39

103. Agñyā chakr‘āntarāla-sthā * Having established at Agñyā Chakra
104. Rudra granthi vibhedinī Splitting the knot of Rudra (Śhrī Śhiva)
105. Sahasrār‘āmbuj‘ārūḍhā * Ascending on the thousand-petalled Lotus
106. Sudhā sār‘ābhi-varṣhiṇī Showering a stream of Divine Nectar

Agñyā- Control, authority
Chakra- Wheel, disc
Antarāla-sthā- Situated in the middle
Rudra- Śhrī Śhiva
Granthi- Knot, obstruction
Vibhedinī- Breaking apart, splitting

Sahasrāra- ‘Thousand spoked’
Ambuja- Lotus (ambu-‘water’, ja-‘born’)
Ārūḍhā- Ascended, mounted
Sudhā- Nectar of the Gods, comfort
Sāra- Flow, stream, essence
Abhi- Completely
Varṣhiṇī- Raining, showering

104. For the Rudra Granthi to open we must surrender absolutely to the Divine, with complete honesty. See Note 5 on Granthis, page 24.
Verse 40

107. Taḍillata sama-ruchiḥ | As brilliant as a streak of lightning
108. Ṣhat chakr'opari samsthitā | Stationed above the Six Chakras
109. Mahā-śaktiḥ | The Great Creative Energy
110. Kuṇḍalinī | Pure Desire in the Sacrum bone
111. Bisa tantu tanīyasī * | As slender as a Lotus stalk

**Taḍillata-** Lightning

**Sama-** Same as

**Ruchiḥ-** Brilliant, shining

**Ṣhat-** Six

**Chakra-** Wheel, disc

**Upari-** Above, at the upper end

**Sam-sthitā-** Situated

**Mahā-** Great

**Śhaktiḥ -** Power, energy

**Kuṇḍalinī-** Coiled (Kundala-‘coil’) and Resting in water-pot (Sacrum) Kunda-‘pot’, lina-‘resting’

**Bisa-** Lotus-fibre, stalk

**Tantu-** Thread

**Tanīyasī-** Very thin, slender
Verse 41

112. Bhavānī * The Giver of life to the universe
113. Bhāvan'āgamya Attained through meditation
114. Bhav'āraṇya kuṭhārikā The Wood-cutter of the forest of rebirths
115. Bhadra priyā * Fond of the auspicious,
116. Bhadra mūrtir Whose form is auspiciousness
117. Bhakta saubhāgya dāyini * The Giver of all good qualities to devotees

Bhavānī- Existence, wife of Śrī Śiva Bhadra- Auspicious, happy, good
Bhāvanā- Contemplation, meditation Priyā- Fond, dear to, beloved
Gamyā or Āgamyā- Approached, accessible Bhadra- Lovely, gracious
Bhava- Birth, existence Mūrtir- Form, personification
Āraṇya- Forest Bhakta- Devotee, worshipper
Kuṭhārikā- A wood-cutter Sau-bhāgya- Good qualities, prosperity
Dāyini- Giver, bestowing

Verse 42

118. Bhakti priyā * Fond of devotion
119. Bhakti gamyā * Attained through devotion of the heart
120. Bhakti vaśhyā * Obedient to the demands of true devotees
121. Bhaya'āpahā Completely removing their fear
122. Śāmbhavī The Compassionate Wife of Śrī Śiva
123. Śhārad'ārādhyā * Worshipped by Goddess Saraswati
124. Śharvaṇī The Shakti of Śrī Śiva
125. Śharma dāyinī The Giver of happiness

*Bhakti- Devotion, worship     Śāmbhavī- Compassionate, wife of Śambhu
Priyā- Fond of, dear to     Śhārada- Autumnal, Śrī Saraswati
Gamyā- Approached     Ārādhyā- Worshipped
Vaśhyā- Obedient, devoted to, controlled by
Bhaya- Fear, anxiety     Śharvaṇī ‘Using arrows’
Apa-hā- Completely removing     Śharma- Happiness, prosperity
Dāyinī- Giver, bestowing
Verse 43

Verse 126. Śham-karī  
Verse 127. Śhrī-karī  
Verse 128. Sādhvī  
Verse 129. Śharach chandra nibhānanā  
Verse 130. Śhāt’odari *  
Verse 131. Śhānti-matī *  
Verse 132. Nir-ādhārā  
Verse 133. Nir-añjanā

The Creator of auspiciousness and peace
The Maker of holiness and splendour
Most virtuous and chaste
With face radiant like the autumn moon
Slender-waisted
Whose nature is peace
Unsupported
Unstained by any blemish

Śham-  Auspicious, well-being, peace  Ananā-  Face
Karī-  Making, creating, doing  Šhāta-  Slender, thin
Śhrī-  Splendour, prosperity  Udarī-  Belly,
Karī-  Making  Šhānti-  Peace
Sādhvī-  Virtuous, good (f. of Sādhu)  Matī-  Consisting of, having the quality of
Śharach-  Autumn  Nir-  Not, without
Chandra-  Moon  Ādhārā-  Support, foundation
Nibha-  Like, resembling  Añjanā-  Adornment, cosmetics
Verse 44

134. Nirlepā
Without impurity

135. Nirmalā
Immaculate

136. Nityā
Eternal

137. Nir-ākārā
Without form

138. Nir-ākulā
Ever calm and steady

139. Nirguṇā
Beyond the attributes

140. Niṣhkālā
Indivisible

141. Śhāntā
Ever peaceful

142. Niṣhkāmā *
Desireless

143. Nir-upaplavā
Indestructible

Nir = nīṣh- Not, without
Lepā- Impurity
Malā- Spots, dirt
Nityā- Eternal, constant
Ākārā- Form, shape, appearance
Ākulā- Agitated, confused

Gunā- Attribute, quality, style
Kalā- Small part, divisions of time, arts
Śhāntā- Peaceful, untroubled
Kāmā- Desire, love
Upaplavā- Affliction, calamity, misfortune
Verse 45

144. Nitya-muktā Ever free
145. Nir-vikarā Changeless
146. Niṣh-prapañchā * Beyond the material world
147. Nir-āśhrayā * Without any basis or shelter such as a body
148. Nitya śhuddhā Eternally pure
149. Nitya buddhā Ever awakened
150. Nir-avadyā Beyond any blame
151. Nir-antarā Undifferentiated

Nitya- Eternally, constantly, always Śhuddhā- Pure
Muktā- Free, liberated Buddhā- Awakened, intelligent
Nir = niṣh- Not, without, beyond Avadyā- Blame, shame
Vikarā- Change, sickness Antarā- Inside
Prapañchā- Development, the Universe
Āśhrayā- Shelter, refuge, dependance

144. Also: ‘Always spoken of’ [Nityam –‘eternally, always’, ukta –‘spoken’]

151. She has no inside or outside as everything is within Her and She pervades the Universe equally at every point.
Verse 46

152. **Niṣh-kāraṇā**  
Existing without any previous cause

153. **Niṣh-kalaṅkā**  
Faultlessly Brilliant

154. **Nir-upādhiḥ** *  
Absolute

155. **Nir-īśwarā**  
Supreme

156. **Nīrāgā**  
Free from passions

157. **Rāga-mathani** *  
The Crusher of the passions

158. **Nir-madā**  
Unintoxicated

159. **Mada-nāśhinī**  
The Destroyer of intoxication

*Niṣh = Nir = Nī - Not, without, beyond  
Rāgā- Passions, 
Kāraṇā- Cause, creation  
Mathanī- Destroyer, harassing  
Kalaṅkā- Spots, blemishes  
Madā- Intoxication, excitement  
Upādhir- Limiting conditions,  
Nāśhinī- Crusher, destroyer  
Īśwarā- Supreme, ruler, God

155. Also: ‘Having no higher God’, or ‘without any controller’.

158. *Mada* or *madā* is also translated as ‘pride, arrogance, lust, passion’ and is the fluid emanating from the temples of rutting elephants. *Madana*-‘intoxicating’ is a name of *Kāmadeva* –‘God of Love’
Verse 47

160. Nis-chintā  
Being beyond thought

161. Nir-aham-karā  
Without any sense of limited individuality

162. Nir-mohā  
Without illusion

163. Moha nāśhinī  
The Destroyer of illusions

164. Nir-mamā  
Having no sense of ‘mine’

165. Mamatā hantrī *  
The Remover of selfishness

166. Niṣhpāpa  
Beyond sin

167. Pāpa nāśhinī  
The Eradicator of wickedness

\[Nis = Nir = Niśh-\text{ Not, without, beyond }\]
\[Chintā- \text{ Thought, worry, anxiety}\]
\[Ahamkarā- \text{ Sense of individual identity, ego}\]
\[Mohā- \text{ Delusion, enchantment}\]
\[Nāśhinī- \text{ Destroyer, annihilator}\]
\[Mamā- \text{ ‘Mine’}\]
\[Mamatā- \text{ Selfishness, egotism}\]
\[Hantrī- \text{ Remover, destroyer}\]
\[Pāpa- \text{ Wickedness, sin}\]
\[Nāśhinī- \text{ Causing to perish}\]

160. **Nis-chinta** – ‘not worrying’. This is connected with the Left Nābhi which catches when we worry instead of surrendering to the Divine. **Moha** is also connected with Nābhi (Śrī Viṣṇu / Kṛṣṇa is called ‘Mohan’ – ‘the Deluder’) Mamatā -‘selfishness’ is more right Nabhi being connected to Ego. Pāpa-‘sins’ are transgressions of Dharma, also connected with Nabhi/Void.
Verse 48

168. Niṣḥ-krodhā: Without anger

169. Krodha śhamanī: The Neutraliser of anger

170. Nir-lobhā: Without avarice

171. Lobha nāśhinī: The Destroyer of greed

172. Niḥ-samśhayā: Without doubt or confusion

173. Samśhaya-ghnī: The Remover of doubt

174. Nir-bhavā: Unborn

175. Bhava nāśhinī: The Destroyer of the cycle of births

Niṣḥ = nir = niḥ- Not, without, beyond
Krodha- Anger, wrath
Śhamanī- Calming, soothing, night
Lobha- Greed, avarice
Nāśhinī- Destroyer, causing to get lost or killed

Samśhaya- Doubt, uncertainty, hesitation
Ghnī- Destroying, removing
Bhava- Birth, existence, origin

Verse 49

176. Nir-vikalpā * Free of mental activity
177. Nir-ābādhā Undisturbed
178. Nir-bhedā Without any division
179. Bheda nāśhinī The Destroyer of dualism
180. Nir-nāśhā Indestructible
181. Mṛityu mathanī * The Eradicator of death
182. Niṣhkriyā * Beyond action
183. Niṣh-parigrahā * Requiring no support or property

Nir = niṣh- Not, without, beyond  Nāśhā- Destruction, death
Vikalpā- Mental activity  Mṛityu- Death
Ābādhā- Torment, disturbance  Mathanī- Eradicating, harassing
Bhedā- Duality, division  Kriyā- Action, deeds
Nāśhinī- Destroyer, remover  Parigrahā- Enclosure, house

177. Also: ‘Unrestrained’

* 183. This is the last name Shri Mataji comments on at the Shri Lalitā Pūjā, Brighton, UK, 15-05-82, given in Appendix 1. p.254.
Verse 50

184. Nistulā Incomparable
185. Nīla chikurā Black-haired
186. Nirapāyā Who cannot be harmed
187. Niratyayā Unable to transgress
188. Dur-labhā Hard to attain
189. Dur-gamā Hard to approach
190. Durgā The Goddess who protects us from all evil
191. Duḥkha hantrī Removing sorrows
192. Sukha pradā Granting happiness

**Nis** = **Nir**- Not, without, beyond

**Dur**- Hard, difficult

**Tulā**- Equal, comparison, weight

**Labhā**- Attain, reach, acquire

**Nīla**- Black, blue

**Gamā**- Approach

**Chikurā**- Hair on the head

**Durgā**- ‘Hard to attain’, a fortress

**Apāyā**- Departure, death, misfortune

**Duḥkha**- Sorrow, misfortune

**Atyayā**- Death, transgression, guilt

**Hantrī** - Remover, destroyer

**Sukha**- Happiness

**Pradā**- Giver, grantor

186. Also: ‘Imperishable, infallible’

187. Also: ‘Blameless, faultless, not in any danger’,

189. Also: ‘Hard to control, inaccessible’.
**Verse 51**

193. **Duṣṭa dūrā**  
    *Unattainable by the unrighteous*

194. **Dur‘āchāra śhamanī**  
    *The One who annuls wrong deeds*

195. **Doṣha varjitā**  
    *Free of all faults*

196. **Sarva-gñyā**  
    *Being all knowledge*

197. **Sāndra karuṇā**  
    *Intensely compassionate*

198. **Samān‘ādhika varjitā**  
    *Having none to surpass You in goodness*

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duṣṭa-</td>
<td>Unrighteous, wicked, bad</td>
</tr>
<tr>
<td>Dūrā-</td>
<td>Unattainable, hard to reach</td>
</tr>
<tr>
<td>Dur-</td>
<td>Hard, difficult</td>
</tr>
<tr>
<td>Āchāra-</td>
<td>Conduct, practices</td>
</tr>
<tr>
<td>Durāchāra-</td>
<td>Difficult practices, misfortunes</td>
</tr>
<tr>
<td>Śhamanī-</td>
<td>Calming, extinguishing, destroying</td>
</tr>
<tr>
<td>Doṣha-</td>
<td>Faults, bad deeds</td>
</tr>
<tr>
<td>Varjitā-</td>
<td>Free of, devoid of, without</td>
</tr>
<tr>
<td>Sarva-</td>
<td>All, everything</td>
</tr>
<tr>
<td>Gñyā-</td>
<td>Knowing</td>
</tr>
<tr>
<td>Sāndra-</td>
<td>Intense, full of</td>
</tr>
<tr>
<td>Karuṇā-</td>
<td>Compassion, pity</td>
</tr>
<tr>
<td>Samāna-</td>
<td>Equal, goodness</td>
</tr>
<tr>
<td>Adhika-</td>
<td>Superior, exceeding</td>
</tr>
<tr>
<td>Varjitā-</td>
<td>Free of, without</td>
</tr>
</tbody>
</table>

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Verse 52

199. Sarva śakti-mayī
Consisting of all the powers and energies

200. Sarva maṅgalā
All auspiciousness

201. Sad-gati pradā
Our guide to the right path

202. Sarvēśwarī
The Supreme Ruler of everything

203. Sarva-mayī
Consisting of everything

204. Sarva mantra swarūpiṇī
The form of all mantras

Sarva- All, every
Śhakti- Power, energy
Mayī- Consisting of
Maṅgalā- Auspicious, happiness
Sad- True, real, good
Gati- Path, course
Pradā- Giver, causing
Īśwarī- Supreme, Goddess, ruler of
Sarva- Everything, all
Mayī- Being the nature of, consisting of
Mantra- Sacred empowered sounds
Swa-rūpiṇī- One’s own form, special quality
**Verse 53**

<table>
<thead>
<tr>
<th>205. Sarva yantrātmikā</th>
<th>The Essence of all mystical diagrams</th>
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<tbody>
<tr>
<td>206. Sarva tantra rūpā</td>
<td>The Subject of all sacred techniques</td>
</tr>
<tr>
<td>207. Man'ōnmanī</td>
<td>Uplifting the mind</td>
</tr>
<tr>
<td>208. Maheśhwari</td>
<td>The Shakti of Śrī Sadāśhiva</td>
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<td>209. Mahā-devī</td>
<td>The Great Goddess</td>
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<td>210. Mahā-lakṣhmi</td>
<td>The Evolutionary Power of Śrī Viṣṇu</td>
</tr>
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<td>211. Mṛida-priyā</td>
<td>The Beloved of Śrī Śiva</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sarva-</th>
<th>All, every</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yantra-</td>
<td>Mystical diagram</td>
</tr>
<tr>
<td>Ātmikā-</td>
<td>Essence, spirit</td>
</tr>
<tr>
<td>Tantra-</td>
<td>Technique, method</td>
</tr>
<tr>
<td>Rūpā-</td>
<td>Form, embodiment</td>
</tr>
<tr>
<td>Mana-</td>
<td>Mind</td>
</tr>
<tr>
<td>Un-manī-</td>
<td>Uplifting</td>
</tr>
<tr>
<td>Maheśhwari-</td>
<td>Great Goddess, Shakti of Śrī Śiva</td>
</tr>
<tr>
<td>Mahā-</td>
<td>Great, mighty, highest, evolved</td>
</tr>
<tr>
<td>Devī-</td>
<td>Goddess</td>
</tr>
<tr>
<td>Lakṣhmi-</td>
<td>Prosperity and spiritual ascent</td>
</tr>
<tr>
<td>Mṛida-</td>
<td>Gracious, delighting, Śrī Śiva</td>
</tr>
<tr>
<td>Priyā-</td>
<td>Fond, beloved, dear to</td>
</tr>
</tbody>
</table>
Verse 54

212. Mahā-rūpā The Highest Form
213. Mahā-pūjyā The Highest Object of worship
214. Mahā-pātaka nāśhinī Destroying even the greatest of sins
215. Mahā-māyā The Great Illusory Power
216. Mahā-sattwā The Highest Reality
217. Mahā-śhaktir The Supreme Energy
218. Mahā-ratih The Greatest Bliss

Mahā- Great, mighty, highest
Rūpā- Form, embodiment
Pūjyā- To be worshipped
Pātaka- Sins, wickedness
Nāśhinī- Destroyer, remover

Māyā- Illusion, magic, creative energy
Sattwā- Truth, reality
Śhakti- Power, energy
Rati- Bliss, pleasure, joy

214. The five Mahā-pātaka -‘great sins’ are killing a Brahmin, killing a child, drinking alcohol, theft and adultery with the Guru’s wife.
Verse 55

219. **Mahā-bhogā**  The Highest Enjoyment
220. **Mah‘aiśhwaryā**  Supremely Powerful
221. **Mahā-viryā**  Of great courage
222. **Mahā-balā**  Very strong
223. **Mahā-buddhiḥ**  The Greatest Wisdom
224. **Mahā-siddhiḥ**  The Highest Attainment
225. **Mahā-yogeśhwaraśeśwarī**  The Supreme Ruler of the greatest of yogis

| **Mahā-** | Great, mighty, highest, very |
| **Bhogā-** | Enjoyment, food |
| **Aiśhwaryā-** | Power, dominion |
| **Viryā-** | Courage, bravery, strength |
| **Balā-** | Strong, powerful |
| **Buddhi-** | Wisdom, intelligence, |
| **Siddhi-** | Attainment, success, self-realisation |
| **Yogeśhwara-** | Highest or God of Yogis |
| **Īśwari-** | Goddess, ruler, Supreme |
Verse 56

226. Mahā-tantrā  The Highest Technique
227. Mahā-maṅḍra  The Greatest Mantra
228. Mahā-yaṇḍrā  The Most Powerful Yantra
229. Mahā-āsaṇā  The Highest Throne
230. Mahā-yaga kramārādhyā  Propitiated by the highest ceremonies
231. Mahā-bhairava pūjitā  Worshipped by Śrī Maha-bhairava, the Eternal Form of Lord Śiva

Mahā-  Great, mighty, highest, very
Tantra-  Technique, method, teaching
Maṅḍra- Empowered sacred sound
Yaṇḍrā- Mystical diagram
Asaṇā-  Seat, throne, posture
Yaga-  Sacrifice, ceremony
Krama-  Path, progress, performance
Āraṇḍhya-  To be propitiated
Bhairava -’Roaring fearfully’, aspect of Śiva
Pūjitā-  Worshipped
Verse 57

232. Maheśvara mahā-kalpa mahā-tāṇḍava sākṣhiṇī
   The Witness of the mighty dance of Lord Śhiva ending the great cycle of time

233. Mahā-kāmeśha māhiṣhī  The Mighty Queen of Śrī Para-Śhiva

234. Mahā-tripura sundarī  The Great Empress of the three worlds

Maheśvara- Great God, Lord Śhiva  Kāmeśha- Lord Śhiva
Mahā- Great, mighty, highest  Mahiṣhī- Great, powerful, buffalo-formed Goddess
Kalpa- Cycle of time  Tri-pura- Three worlds, three cities, a demon
Tāṇḍava- Dance  Sundarī- Beautiful woman, Goddess, wife
Sākṣhiṇī- Witness

234. Also: ‘The Wife of Lord Śhiva as the Destroyer of the demon Tripura’.
See note Tripura on p. 31.
Verse 58

235. **Chatuḥ-śaḥṣṭy‘upa-chār’āḍhyā**

Richly endowed with the sixty-four elements of worship

236. **Chatuḥ-śaḥṣṭi kalā-mayī**

The Essence of the sixty-four arts

237. **Mahā-chatuḥ-śaḥṣhti koṭi yoginī gaṇa sevitā**

The Great Goddess served by a troupe of sixty-four crores of yoginīs

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**Chatuḥ-śaḥṣṭi** - Sixty-four

**Upa-chāra** - Offerings, actions of worship

**Āḍhyā** - Richly endowed with, filled with

**Kalā** - Arts, divisions of time

**Mayī** - Essence, consisting of

**Mahā** - Great, mighty, highest

**Koṭi** - Crore, ten million

**Yoginī** - Goddesses with magical powers

**Gaṇa** - Troop, attendants

**Sevitā** - Served, attended, followed

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235. **Note:** y is always a consonant so śaḥṣṭyupa is three syllables.
Verse 59

238. Manu vidyā  The Lore of mantras
239. Chandra vidyā  The Knowledge of the Chandra Mantra
240. Chandra maṇḍala madhya-gā  Residing in the Realm of the Moon
241. Chāru rūpā  Of beautiful appearance
242. Chāru hāsā  Smiling sweetly
243. Chāru chandra kalā dharā  Wearing the moon in its beautiful crescent phase

Manu- Mantra, wisdom, law  Chāru- Beautiful, esteemed, pleasing
Vidyā- Knowledge, learning  Rūpā- Form, shape, appearance
Chandra- Moon, cooling  Hāsā- Smiling, laughing
Maṇḍala- Disc, circle, orb, area  Kalā- Phase of the moon, art
Madhya-gā- In the middle, residing  Dharā- Wearing, bearing, supporting

239/240. Manu and Chandra are the fourth and fifth of twelve devotees of the Goddess who have given their names to certain mantras similar to the fifteen-syllabled mantra. Hari, Hara and Virinchi (Vishnu, Shiva and Brahma)

Verse 60

244. Char‘āchara jagan nāthā  Mistress of the moving and non-moving world

245. Chakra rāja niketanā  Dwelling in the king of chakras (Sahasrāra)

246. Pārvatī  Daughter of the Mountain-king

247. Padma nayanā  With eyes like Lotuses

248. Padma rāga sama-prabhā  Shining like rubies

Chara- Moving  
Achara- Un-moving, fixed  
Jagan- ‘Moving’, the world  
Nāthā- Mistress, protector, occupied  
Chakra-rāja- Śrī Chakra, Sahasrāra  
Pārvatī- Daughter of the mountain (parvat –‘mountain’) Wife of Śrī Śiva
Verse 61

249. Pañcha pretāsanāsīnā
Seated on a throne of the five corpses

250. Pañcha brahma swarūpiṇī
The five forms of the Supreme Brahman

251. Chin-mayī
Of the nature of Consciousness

252. Paramānandā
The Supreme Bliss

253. Vigñyāna ghana rūpiṇī
Whose form is knowledge solidified

**Pañcha**- Five

**Preta**- Corpse, dead spirit

**Āsana**- Seat, couch, throne

**Āsīnā**- Seated

**Brahma**- The Supreme Spirit

**Swarūpiṇī**- Own form, special quality

**Chin = chit**- Consciousness

**Mayī**- Consisting of, made of

**Parama**- Supreme, highest; or param –‘beyond’

**Ānandā**- Bliss, joy, ecstasy

**Vigñyāna**- Knowledge, understanding, science

**Rūpiṇī**- Form, embodiment

249/250. The plank of the ‘throne of five corpses’ is Sadāśhiva and the legs are Brahma, Viṣṇu, Svīva and Īśwara (right). They are corpses as they cannot even move without the power of the Goddess. Larger picture and explanation on pages 37,38.

252. Also: ‘Beyond the joy’ [param –‘beyond’] The Ultimate Reality of Her Nature lies beyond the Bliss, which can become another attachment to be overcome.
Verse 62

254. **Dhyāna dhyātṛi dhyeya rūpā** In the form of meditation, the meditator and the object of meditation

255. **Dharm‘ādharma vivarjītā** Free of any right or wrong conduct

256. **Viśhwa rūpā** The Form of the waking soul

257. **Jāgariṇī** The Essence of the waking state

258. **Swapantī** The Dreaming State

259. **Taijas ātmikā** You reveal Yourself through dreams

---

**Dhyāna** - Meditation  **Viśhwa** - The universe, everything

**Dhyātṛi** - Meditator, paying attention  **Jāgariṇī** - Waking, awake

**Dhyeya** - To be meditated on  **Swapantī** - Dreaming

**Rūpā** - Form, embodiment  **Taijas** - Light, luster, vital power, dreams

**Dharma** - Duty, righteousness  **Ātmikā** - Composed of, having the nature

**Adharma** - Bad behaviour

**Vivarjītā** - Completely free

---

254. This three-fold aspect of experience – the meditator, the object meditated on and the meditation – correspond to the three channels: Meditator – action – Right Side; Object – passive – Left Side; Meditation – event, reality – Central Channel. They are sometimes referred to as the **Kula** – ‘family’, and the Goddess is **Akulā** – ‘beyond the three aspects’ (name 96).
Verse 63

260. **Suptā**  
Deep dreamless sleep

261. **Prāgnyātmikā**  
Whose nature is wisdom

262. **Turyā**  
The Fourth State of pure spirit

263. **Sarvāvasthā vivarjita**  
Devoid of all the states of being

264. **Srīśhṭi kartrī**  
The Creatrix of the Universe

265. **Brahma rūpā**  
Taking the form of Śrī Brahmā

266. **Goptrī**  
The Protectress of the Universe

267. **Govinda rūpiṇī**  
Taking the form of Śrī Viśṇu

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**Verse 63**

261. **Pragñyā** – ‘Wisdom, supreme knowledge’ is the state of the soul in Deep Sleep. Experienced consciously, Deep Sleep is a state of thoughtlessness and connection to the Divine.

267. **Govinda** – go -‘Cow, Mother Earth, worshipper’ vinda -‘rescuer’. Śrī Viśṇu is called Govinda for several reasons, one of which is that He rescued the Earth from the waters in His boar-form. He also rescues us by His incarnations coming to direct us towards liberation. Śrī Krishna is the ‘Rescuer of cows’ as He made them sacred (in the Vedas cows were not so sacred and were sacrificed)
Verse 64

268. **Saṁhāriṇī**  
   The Destroyer, who dissolves this world

269. **Rudra rūpā**  
   Taking the form of Śhrī Śhiva

270. **Tirodhāna-karī**  
   Withdrawing into Yourself

271. **Īshvarī**  
   The Supreme Ruler

272. **Sadā-śhivā**  
   The Eternal Spirit

273. **Anu-graha-dā**  
   You recreate this universe

274. **Pañcha kṛitya parāyaṇā**  
   Ever intent on the five functions of the Divine

---

**Samḥāriṇī** - Remover, destroyer  
**Rudra** - ‘Fierce’, Lord Śhiva  
**Rūpā** - Form, incarnation  
**Tiro-dhāna** - Disappearance  
**Karī** - Making, doing  
**Īshvarī** - Supreme, ruler, Goddess

**Sadāśhivā** - Eternal form of the Supreme Spirit  
**Anu-graha** - Favour, kindness, new creation  
**Dā** - Giving  
**Pañcha** - Five  
**Kṛitya** - Duties, ‘to be done’  
**Parāyaṇā** - Principal object, final aim  
   *Para* – ‘final’, *ayana* – ‘aim, refuge’

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**271 on. Īshvara** is the aspect of the Supreme which oversees the functions of Brahма, Viṣṇu and Śhiva, and these four withdraw into the Ultimate Witness Sadāśhiva [sadā – ‘always, eternal’] at the time of the final dissolution, which then may manifest a new Universe. These are the five functions of the Divine. (see Note 8, p.30)
Verse 65

275. Bhānu maṇḍala madhya-sthā At the centre of the Orb of the Sun

276. Bhairavī The Shakti of Lord Śhiva’s fierce form

277. Bhaga mālinī Adorned with all good qualities

278. Padm'āsanā Śhrī Saraswatī, seated in a Lotus

279. Bhagavatī Śhrī Lakshmī, full of all Divine qualities

280. Padma nābha sahodarī You are the sister of the Lotus-navelled Śhrī Viṣṇu

Bhānu- ‘Shining’, the Sun Padma- Lotus, the chakras
Maṇḍala- Circle, orb, area of influence Āsanā- Seated, a seat
Madhya- Middle Bhagavatī -‘Possessing wealth and beauty’
Sthā- Residing, standing Nābha- Navel
Bhairavī -‘Roaring frighteningly’ Saha- Together with, from the same
Bhaga- Wealth, beauty, Divine quality Udarī- Womb, possessing the abdomen
Mālinī- Garlanded, adorned Sahodari- ‘From the same womb’, sister

275. Also: ‘Residing in the Heart’. (see note 5. p.24)

280. Sahodari – saha -‘with, same’ udara -‘belly, womb’, can mean a brother or sister as born from the same womb. Padma-nabha –‘lotus-navelled’ is Śhrī Viṣṇu, referring to the lotus that emerged from His navel with Śhrī Brahmā seated in it.

As Shri Mataji told us, the Goddess is the sister of Śhrī Viṣṇu, who gives Her away at Her wedding.

“Viṣṇu's sister is Pārvatī and She was married to Shiva.” 01-09-85
Verse 66

281. Unmeṣha nimiṣh‘otpanna vipanna bhuvan‘āvalī

The Universe arises and disappears with the opening and closing of Your eyes

282. Sahasra śhīrṣha vadanā  Having a thousand heads and faces

283. Sahasr‘ākṣhī  Having a thousand eyes

284. Sahasra pāt  With a thousand feet

Unmeṣha- Opening the eyes  Sahasra- Thousand
Nimiṣha- Closing the eyes, blinking  Śhīrṣha- Head, highest, best
Utpanna- Arisen, born, produced  Vadanā- Face, foremost, first
Vipanna- Destroyed, gone  Akṣhī- Eyes
Bhuvana- The world, existence  Pāt- Feet
Āvalī- Line, row, continuity

262. This echoes a poem from the Ṛig Veda, where Puruṣha, the Supreme Spirit, is described as ‘having a thousand heads, a thousand eyes and a thousand feet’; so She is being equated with the Supreme Spirit.
Also: ‘Before and beyond the thousand-headed (Purusha)’. Vadana can mean ‘the front’ or ‘first’, implying that She exists prior to the Puruṣha ie. before any division into duality.
Verse 67

285. Ā-brahma kiṭa janani  Mother of all from Brahmā to the smallest worm
286. Varṇāśhrama vidhāyinī  Ordaining the four castes and four stages of life
287. Nijāgnyā rūpa nigamā  Whose commands are the Scriptures
288. Puṇyāpuṇya phala pradā  Giver of the fruits of auspicious or wicked acts

Ā-  Up to  Nija-  One’s own,
Brahma- Śhrī Brahmadeva the Creator  Āgnyā- Command, authority
Kiṭa- Worm, insect, Scorpio  Rūpa- Form, embodiment
Jananī- Mother, generating, causing  Nigamā- Vedas and Vedic texts
Varṇa- Caste, colour, letter etc  Puṇya- Auspicious, good deeds
Āśhrama- Stage of life, hermitage  Apuṇya- Inauspicious, bad deeds
Vidhāyinī- Ordainer, establisher  Phala- Fruit, reward
Pradā- Giving, creating

287. Nigama refers to scriptures considered to be Divine transmissions, especially the Vedas. Other sacred compositions called āgama deal with mantra, yantra and tantra (techniques not mentioned in the Vedas).
Verse 68

289. Śhruti sīmanta sindūrī kṛita pāḍēbja dhūlikā

The dust from Your Feet is the sindoor in the hair-parting of the Scriptures

290. Sakalāgama saṃdoha śhukti saṃpuṭa mauktikā

The Pearl inside the oyster-shell of the mass of all the sacred texts

Śhruti- ‘Listening’, the Vedas  Sakala- All, every
Sīmanta- Parting of the hair  Āgama- Sacred texts, traditional knowledge
Sindūrī- Red lead, red powder  Saṃdoha- Totality, abundance, mass
Kṛita - Done, performed, act  Śhukti- Pearl-oyster, ‘shining’
Pāda- Feet  Saṃpuṭa- Jewel case, casket, cover
Abja- Lotus -’water-born’  Mauktikā- Pearl, striving after liberation
Dhūlikā- Dust, flower pollen

289. Placing sindoor (kum-kum) in the parting of the hair is an act of marriage, and only married women wear it, so it is a ‘crowning glory’. 
Verse 69

291. **Puruṣh'ārtha pradā**  
You give the Four Fruits of Life

292. **Pūrṇā**  
Ever full and complete

293. **Bhoginī**  
The Enjoyer

294. **Bhuwan'eśhvarī**  
The Supreme Ruler of the Universe

295. **Ambikā**  
Mother

296. **An-ādi-nidhanā**  
Without beginning or end

297. **Hari brahm'endra sevitā**  
Served by Śrī Viṣṇu, Brahmā and Indra

**Puruṣha** - Man, the Supreme Spirit  
**Ambikā** - Mother

**Artha** - Purpose, meaning, wealth  
**An-ādi** - Without beginning

**Pradā** - Giving, producing  
**Nidhanā** - End, death, destruction

**Pūrṇā** - Full, complete  
**Hari** - Śrī Viṣṇu

**Bhoginī** - Enjoyer  
**Brahma** - Śrī Brahma Deva

**Bhuvana** - Being, mankind, the World  
**Indra** - King of the Devas

**Īśhvarī** - Supreme, Ruler, Goddess  
**Sevitā** - Served, followed, worshipped

291. The Four Fruits are: **Dharm**a -‘righteousness, duty’, **Kāma** -‘pleasure, love’, **Artha** -‘purpose, wealth’, and **Moksha** -‘liberation’.
Verse 70

298. Nārāyaṇī  Śrī Mahālakshmi, the refuge of mankind
299. Nāda rūpā  Of the form of sound
300. Nāma rūpa vivarjitā  Free of any name or form
301. Hrīṁ-kārī  The Bija mantra Hrīṁ and the Creator of modesty
302. Hrīṁ-matī  Your nature is Hrīṁ and You epitomise modesty
303. Hṛidyā  Residing in the heart
304. Hey'opādeya varjitā  Neither rejecting nor accepting anything

Nāra-  Man, mankind  Hrīṁ-  Modesty, shame, Bija mantra
Ayaṇī  To be gone to, refuge  Kārī-  Making
Nāda-  Sound, the nasal sound  Matī-  Consisting of, having the nature of
Rūpā-  Form, embodiment  Hṛidyā-  In the heart, beloved
Nāma-  Name, form  Heya-  To be rejected, to be avoided
Vi-varjitā-  Completely free  Upādeya-  To be accepted, to be chosen
Varjitā-  Free of, devoid of

300. The created Universe consists of sat, chit, and ānanda along with nāma and rūpa, ‘name and form’, which, being illusory, She is devoid of.

301. Hrīṁ is the Bhuvaneśvarī or Mahālakshmi Bija. Ha is Śrī Sadāśhiva, Ra is the Kundalinī, Ṭ the Suṣhumṇā Nādi and the nasal sound m the union with Lord Śhiva in Sahasrāra.
Verse 71

305. Rāja rāj'ārchitā  Worshipped by the king of kings (Kubera)
306. Rājñī  The Empress
307. Ramyā  Beautiful
308. Rājīva lochanā  Lotus-eyed
309. Rañjanī  Joy-giving
310. Ramaṇī  Enchanting
311. Rasyā  What is to be enjoyed
312. Raṇat kiṃkiṇī mekhalā  Wearing a belt of tinkling bells

Rāja- King, chief, most excellent  Rañjanī- Delighting, befriending
Rāja-rāja- ‘Śrī Kubera’-God of wealth  Ramaṇī- Charming, pleasing, pleasure, joy
Architā Worshipped  Rasyā- Tasty, enjoyable, blood,
Rājñī- Empress, queen  Raṇat- Ringing, tinkling
Ramyā- Joy-giving, pleasing  Kiṃkiṇī- Small bells
Rājiva- Lotus, deer  Mekhalā- Belt, girdle
Lochanā- Eyed

305. Also: ‘Worshipped with the Rāja-rājeśhvari mantra’.
306. The western quarter of the sky containing the Soul of the Universe.
312. A double meaning as Raṇa means ‘joy, pleasure’ and also ‘Battle’.
Verse 72

313. Ramā Śhrī Lakshmī, the Goddess of Beauty
314. Rākendu vadanā Whose Face is like the full moon
315. Rati rūpā Embodied as Rati, wife of the God of Love
316. Rati priyā Reviving the God of Love through fondness for His wife
317. Rakṣhā-karī The Protectress
318. *Rākṣhasa-ghnī The Destroyer of demons
319. Rāmā The Epitome of virtuous womanhood
320. Ramaṇa lampaṭā Desiring the company of Your husband

Ramā Śhrī Lakshmī, beautiful
Rāka- Goddess of the full moon
Indu- Moon
Vadanā- Face
Rati- Pleasure, Cupid’s wife
Rūpā- Embodiment, form, appearance
Priyā- Fond of, beloved
Rakṣhā- Protection
Karī- Doer, creator (fem)
Rākṣhasa- Demon
Ghnī- Destroying
Rāmā- Woman, joy-giving
Ramaṇa- Husband, pleasing, delightful
Lampaṭā- Desirous, addicted to

316. Rati -‘pleasure’ is the name of the wife of Kāmadeva, the God of Love. She begged for his life to be returned, which was necessary as Lord Śhiva had to fall in love with Shrī Pārvatī in order to have a son to kill Tarakāsura. (See p.27) This name may also be translated ‘Fond of Pleasure’.

320. In olden days they had no problem using the allegory of sex to denote the spiritual quest, but we are a bit more squeamish these days.
Verse 73

321. Kāmyā  The One desired by seekers of the truth
322. Kāma-kalā rūpā Manifesting as the tiny imbalance of desire
323. Kadamba kusuma priyā Fond of Kadamba blossoms
324. Kalyāṇī Auspicious
325. Jagatī kandā The Root of the world
326. Karuṇā rasa sāgarā The Ocean of Compassion

Kāmyā To be desired, lovable Kalyāṇī Beautiful, noble, auspicious
Kāma- Desire, love, pleasure Jagatī The Earth (f. of Jagat)
Kalā- Arts, moon-phases Kandā Bulbous root
Rūpā Form, appearance, beauty Karuṇā Compassion, pity
Kadamba- White fragrant flower Rasa Sentiment, taste, essence
Kusuma- Flower, blossom Sāgarā Ocean
Priyā Fond of, beloved

322. Kāma-kalā is an important concept. It is the minute imbalance occurring in the Para-brahma’s state of perfect balance due to a desire to become aware of Itself. It is therefore the germ of creation.
Verse 74

327. Kalā-vatī  
Endowed with the sixty-four arts

328. Kal'ālāpā  
Speaking softly

329. Kāntā  
The Beloved

330. Kādambarī priyā  
Fond of honey

331. Varadā  
Bestower of boons

332. Vāma nayanā  
With lovely eyes

333. Vāruṇī mada vihvalā  
Unsteady as if intoxicated with liquor

Kala-  Arts, phases of the moon  Varadā-  Bestower of boons
Vatī-  Possessing, embodying  Dā-  Boon, choice, best
Kala-  Soft, melodious, sweet  Vāma-  Beautiful, left side
Ālāpā-  Speech, conversation  Nayanā-  ‘Leader’, the eyes, directing
Kāntā-  Beautiful, beloved  Vāruṇī-  Liquor, a Nāḍī, Goddess of the sea
Kādambarī-  Nectar of Kadamba flowers  Mada-  Intoxicated, excited, rapture
Priyā-  Fond of, dear to  Vihvalā-  Agitated, afflicted, unsteady

330. As well as an intoxicating beverage, e Kādambarī is the bliss poured by the Moon in Sahasrāra – so this can be interpreted on different levels.

332. Also: ‘Directing the left side’.

333. Goddess Vāruṇī emerged from the churning of the Ocean of Milk carrying spirituous liquor which the Asuras – ‘Demons’ took, so it means liquor. It is also the name of one of the fourteen main nādis mentioned by Shri Mataji (14-10-78) and is said to pervade the lower torso purifying the Void.

Also: ‘Unsteady from intoxication with the bliss of Vāruni Nāḍī’
Verse 75

334. Viśhwādhikā  Transcending and governing this Universe
335. Veda vedyā  The Sacred Knowledge of the Vedas
336. Vindhyāchala nivāsinī  Dweller in the Vindhya mountains
337. Vidhātrī  The One who apportions Destiny
338. Veda jananī  The Mother of all sacred knowledge
339. Viśṇu-māyā  The Illusory Creative Power of Śrī Viṣṇu
340. Vilāsinī  The Universe is for Your sport

Viśhwa-  Everything, the Universe  Nivāsinī-  Dweller, residing
Adhi-kā-  Surpassing, government  Vidhātrī-  Distributor, creator, Fate
Veda-  Sacred knowledge, the Vedas  Jananī-  Mother, giving birth to
Vedyā-  Knowledge, ‘to be known’  Viṣṇu-  The All-pervading Supreme Being
Vindhya-  Holy mountains in Gujurat/M.P.  Māyā-  Magic, illusion, creative energy
Achala-  ‘Un-moving’, mountains  Vilāsinī-  Radiant, charming, playful
Verse 76

341. **Kṣhetra swarūpā**  
Creating the body in Your own image

342. **Kṣhetreshī**  
The Ruler over the body

343. **Kṣhetra kṣhetra-gñya pālinī**  
Protecting the body and the Spirit

344. **Kṣhaya vṛiddhi vinir-muktā**  
Completely free of decay or growth

345. **Kṣhetra pāla sam-architā**  
Worshiped by Lord Śiva

**Kṣhetra**-  
‘Field’, the body, wife

**Swa-rūpā**-  
Special form, own appearance

**Īśī**-  
Supreme, ruler, overseer

**Kṣhetra-gñya** - ‘Knower of the field’, the Spirit

**Pālinī**-  
Protectress

**Kṣhaya**-  
Decay, end, abode

**Vṛiddhi**-  
Growth, increase,

**Vinir-muktā**-  
Completely free

**Kṣhetra-pāla** - ‘Protector’, Lord Śiva

**Sam-architā**-  
Worshipped, honoured
Verse 77

346. **Vijayā**  Victorious
347. **Vimalā**  Immaculate
348. **Vandyā**  The Venerable Goddess who is to be praised
349. **Vandāru-jana vatsalā**  Loving Your devotees as Your Own Children
350. **Vāg vādinī**  The Source of Speech, Śrī Saraswati
351. **Vāmak'eśhī**  The Ruler of the Left Side, Śrī Mahākāli
352. **Vahni maṇḍala vāsinī**  Residing in the Circle of Fire, the Kuṇḍalinī

**Vijayā**  Victorious  **Vāg-**  Speech, language
**Vimalā**  Without blemish, pure  **Vādinī-**  Speaking,
**Vandyā**- Praiseworthy, adorable  **Vāmaka-**  The left side
**Vandāru-**  Praising, worshipping  **Īshī-**  Ruler, supreme, directing
**Jana-**  People, creatures  **Vahni-**  Fire

**Vatsalā-**  Loving as one’s child, devoted to  **Maṇḍala-**  Circle, orb, disc, area of influence

**Vāsinī-**  Dwelling, clothed in

351. **Also:**  ‘Having beautiful hair’, [Vāma -‘Beautiful, lovely’, Keśī -‘having hair’]

352. **Śrī Mahākāli** is the Ruler of the Circle of Fire. (See note (3) p.18)

352. **Vahni** –‘fire, bearer’ is particularly associated with the digestive fire. It can also mean the number three from the three fires, so this can mean ‘residing in the three maṇḍalas (Bhūr, Bhuvah, Swah)’. (see p.20)
Verse 78

353. **Bhakti-mat kalpa latikā**  
Fulfilling the desires of Your devotees

354. **Paśhu pāśha vimochinī**  
Releasing us from the bonds of animal nature

355. **Saṁ-hṛit’āsheṣha pāṣhaṇḍā**  
Destroying hypocrisy and false doctrines

356. **Sad-āchāra pra-vartikā**  
Establishing good conduct

**Bhakti-mat-** Possessing devotion  
**Kalpa-latikā-** Desire-fulfilling creeper  
**Paśhu-** Animals, those bound  
**Pāśha-** Bonds, fetters, noose  
**Vimochinī-** Unyoking, loosening  
**Saṁ-hṛita-** Drawing together, destroying  
**Aśheṣha-** Without remainder, entirely  
**Pāṣhaṇḍā-** Heretic, hypocrite, false doctrine  
**Sad-** True, good, real  
**Āchāra-** Behaviour, rules of conduct  
**Pra-vartikā-** Establishing, promoting
**Verse 79**

357. Tāpa trayāgni sam-tapta sam-āhlādana chandrikā

*The Moonlight refreshing those burned by the three fires of existence*

358. Taruṇī

Youthful

359. Tāpas'ārādhyā

Worshipped through renunciation

360. Tanu madhyā

Of slender waist

361. Tamō-'pahā

The Remover of darkness and ignorance

<table>
<thead>
<tr>
<th>Tāpa-</th>
<th>Burning</th>
</tr>
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<tbody>
<tr>
<td>Traya-</td>
<td>Three</td>
</tr>
<tr>
<td>Agni-</td>
<td>Fire</td>
</tr>
<tr>
<td>Saṁ-tapta-</td>
<td>Burnt</td>
</tr>
<tr>
<td>Saṁ-</td>
<td>With</td>
</tr>
<tr>
<td>Āhlādana-</td>
<td>Gladdenng, refreshing</td>
</tr>
<tr>
<td>Chandrikā-</td>
<td>Moon-light, radiance</td>
</tr>
<tr>
<td>Taruṇī-</td>
<td>Young, youthful</td>
</tr>
<tr>
<td>Tāpas-</td>
<td>Renunciation, penance</td>
</tr>
<tr>
<td>Ārādhyā-</td>
<td>Worshipped</td>
</tr>
<tr>
<td>Tanu-</td>
<td>Slender, thin</td>
</tr>
<tr>
<td>Madhyā-</td>
<td>Waist, middle</td>
</tr>
<tr>
<td>Tamo-</td>
<td>Darkness, ignorance, left side</td>
</tr>
<tr>
<td>Apa-hā-</td>
<td>Completely destroying,</td>
</tr>
</tbody>
</table>

357. The cool radiance flowing from Śrī Mataji’s Feet in our Sahasrāra soothes the forest fire of our mental activity. Sahasrāra is the Chandra-maṇḍala -‘realm of the Moon’ and the radiance is likened to moon-light.
**Verse 80**

362. **Chitiḥ**  
Wisdom

363. **Tat pada lakṣhy'ārthā**  
Denoted by the word ‘tat’, ie. the Brahman

364. **Chid eka rasa rūpiṇī**  
Essentially only consciousness

365. **Swātm'ānanda lāvī-bhūta brahm'ādy'ānanda santatiḥ**  
The Bliss of Brahmā and the other gods is merely a tiny speck of Your joy

| **Chitiḥ**- | Intelligence, thought, wisdom | **Swa-** | One’s own, |
| **Tat-** | ‘That’, the Supreme Brahman | **Ātmā-** | Spirit, Self |
| **Pada-** | Word | **Ānanda-** | Bliss, joy |
| **Lakṣhya-** | Denoting, signifying | **Lavī-** | A particle, small part, cut off |
| **Ārtha-** | Meaning, purpose | **Bhūta-** | Existent, being |
| **Chid-** | Consciousness | **Brahma-Śhrī Brahmadeva the Creator** |
| **Eka-** | One, sole | **Ādi-** | ‘And others’, ‘beginning with’ |
| **Rasa-** | Essence, sentiment, taste | **Santatiḥ-** | Continuous, extended over |
| **Rūpiṇī-** | Formed of, the embodiment of | | |
Verse 81

366. **Parā** The First Stage of Speech, from beyond

367. **Pratyak chitī rūpā** Whose form is introspection

368. **Paśhyantī** The Second Stage of Speech, perceiving

369. **Para-devatā** The Supreme Deity

370. **Madhyamā** The Middle Stage of Speech

371. **Vaikhari rūpā** The Fourth Stage of Utterance

372. **Bhakta mānasa haṁsikā** The Swan of Discrimination on the sacred lake of the minds of devotees

Parā- ‘Beyond’, first stage of speech  
Madhyamā- Middle, 3rd stage of speech
Pratyak- Turning towards,  
Vaikhari- Utterance, 4th stage
Chitī- Attention, thought  
Rūpā- Form, embodiment
Pratyak-chitī- Introspection, attention turned inwards  
Bhakta- Devotee, worshipper
Rūpā- Form, shape, appearance  
Haṁsikā- Female swan, goose
Paśhyantī- Seeing, beholding, 2nd stage  
Bhakta- Devotee, worshipper
Para- Beyond, superior  
Haṁsikā- Female swan, goose
Devatā- God, deity

372. **Haṁsa** is a subtle word with many interpretations - ‘Ha’ is Lord Śhiva and ‘sa’ the Ādi Śhakti, m is ‘joining’, so the word **Haṁsa** denotes the union of Śhiva and Śhakti. She is this Union in the minds of devotees. **Haṁ**, like **ahaṁ**, means ‘I am’ and **sa** -‘that’ denotes the **Brahman**; so **Haṁsa** embodies the truth that we are in essence the Supreme **Brahman**. **Haṁsa** also means one who has this union or knowledge - a great saint. **Mānasa** is a sacred lake below Mount **Kailās**, and is the home of wild geese.
Verse 82

373. Kāmeśhvara prāṇa nāḍī The Channel of the life energy of Śrī Śiva
374. Kṛita-gñyā The Knower of all deeds
375. Kāma pūjitā Worshipped for the fulfillment of desires
376. Śhrīṅgāra rasa sampūrṇā Full of the Highest Nectar of Bliss
377. Jayā Victorious
378. Jālan-dhara sthitā Residing in the water-bearer, ie. the Sacrum

Kāmeśhvara- Śrī Sadāśīva
Prāṇa- Life energy, breath
Nāḍī- Channel, nerve
Kṛita- Deeds, actions
Gñyā- Knowing
Kāma- Desire, the God of Love
Pūjitā- Worshipped
Śhrīṅgāra- Love, passion, desire, enjoyment
Rasa- Bliss, nectar, taste, essence, sentiment
Saṁ-pūrṇā- Filled with, full
Jayā- Victorious
Jālan- Water
Dhara- Bearing, holding
Sthitā- Stationed, residing, standing

374-/5. These two could be taken as one name; Kṛita -‘action’, Gñyā -‘knowledge’ and Kāma (Bhakti) -‘love, devotion’ are the three paths of worship expounded in the Bhagavad Gīta.

375. Also: ‘Worshipped at the holy city of Kāmarūpa (Assam)’ or ‘Worshipped by the God of Love’ (to whom She gave a new body and His bow and arrows).

376. Also: ‘Worshipped at Pūrnā-giri (Uttaranchal)’ (giri -‘mountain’ is implied by śhrīṅga -‘peak’) Šhrīṅgāra rasa normally means ‘erotic love’, and is a quality of the heart. On a subtle level Śhrīṅga means ‘peak’ or ‘highest’, ara -‘spokes, petals’ so it may refer to the Sahasrāra Chakra.

378. Also: ‘Residing at Jālandhara’ - a holy city in Punjab where the
Goddess is worshipped.

These three holy places, Kāmarūpa, Pūrnā-giri, Jālandhara, are said to be the three corners of the inner triangle of the Śrī Chakra, and Oḍyāna (next name) is the Central Dot.

Also they are said to be Mūlādhāra, Maṇipūra (Nābhi), Vishuddhi and Āgni Chakras respectively, where the Goddess resides.

**Verse 83**

379. **Oḍyāṇa pīṭha nilayā** Resting in the most exalted seat
380. **Bindu maṇḍala vāsinī** Dwelling in the Bindu of the Śrī Chakra
381. **Raho yāga kram‘ārādhyaḥ** Worshipped by secret (inner) ceremonies
382. **Rahas tarpaṇa tarpitā** Satisfied by the inner worship with mantras

**Oḍyāṇa-** Exalted, a holy city in India  
**Pīṭha-** Seat, holy place  
**Nilayā-** Residing, resting place  
**Bindu-** Dot, centre point of the Shri Chakra  
**Maṇḍala-** Circle, cycle, orb  
**Vāsinī-** Dwelling, clothed, fragrant  
**Raho-** Secret, private, inner  
**Yāga-** Ceremony, worship  
**Krama-** Performance, steps  
**Ārādhya-** Worshipped  
**Rahas-** Secret, private, inner  
**Tarpaṇa-** Worship with mantras  
**Tarpitā-** Satisfied

380: In the **Bindu** –‘centre dot of Śrī Chakra’ She is called Sarv’ānanda mayi –‘entirely composed of bliss’.
Verse 84

383. **Sadyah prasādinī** The Goddess who bestows grace easily

384. **Vīśhva sākṣhiṇī** The Witness of the Universe

385. **Sākṣhi varjītā** Without any other to witness Yourself

386. **Ṣhaḍ-aṅga devatā yuktā** At one with the Lord of the six limbs (Śhrī Śhiva)

387. **Ṣhāḍ-guṇya pari-pūritā** Full of the Six Divine Attributes

<table>
<thead>
<tr>
<th>Sadyah-</th>
<th>immediately, on the same day</th>
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</thead>
<tbody>
<tr>
<td>Prasādinī-</td>
<td>showing favour, serene</td>
</tr>
<tr>
<td>Vīśhva-</td>
<td>everything, the Universe</td>
</tr>
<tr>
<td>Sākṣhiṇī-</td>
<td>witness (f)</td>
</tr>
<tr>
<td>Sākṣhi-</td>
<td>witness, sa-‘with’, akshi-‘eyes’</td>
</tr>
<tr>
<td>Varjītā-</td>
<td>free of, devoid of, having no</td>
</tr>
</tbody>
</table>

| Ṣhaḍ- | six |
| Aṅga- | limbs, body |
| Devatā- | god, deity, lord |
| Yuktā- | possessing, joined, united |
| Guṇya- | having good qualities |
| Pari- | very, completely |
| Pūritā- | full, complete |

386. ‘The Lord of the six limbs’ is Śhrī Śhiva. The ‘six limbs’ can be head, torso, arms and legs- meaning the whole body.

387. The Six Divine Attributes are:- Prosperity, righteousness, wealth, fame, wisdom and dispassion.
Verse 85

388. **Nitya klīnnā** Always compassionate

389. **Nir-upamā** Incomparable

390. **Nirvāṇa sukha dāyinī** The Giver of the bliss of liberation

391. **Nityā  śro-ḍaśikā rūpā** Whose nature is realised by daily worship with the sixteen syllabled mantra

392. **Śhrī-kaṇṭḥ’ārdha-śhariṇī** Being the half-body of Lord Śhiva

| Nitya- | eternal, constant, always |
| Klīnnā- | soft-hearted, wet, |
| Nir- | not, without, beyond |
| Upamā- | compare, resemble, equal |
| Nir-vāṇa- | extinguishing, emancipation |
| Sukha- | happiness, bliss |
| Dāyinī- | giver, grantor, producer |
| Nityā- | Goddesses, daily ceremony |
| śho-ḍaśikā- | 16, the 16-syllabled mantra |
| Rūpā- | form, nature, appearance |
| Śhrī-kaṇṭḥ- | ‘beautiful throat’, Lord Śhiva |
| Ardha- | half |
| Šhariṇī- | having a body |

388. Her compassion is that She always gives us what is good for our spiritual ascent.

390. **Nirvāṇa** –‘final liberation (especially in Buddhism), extinguishing of passion’. **Nir** –‘without’, **vāṇa** –‘passion, longing’.

391. Also: ‘Pleased by daily worship with the sixteen offerings’, or ‘The sixteen **Nityā** Goddesses (connected with the sixteen phases of the Moon) are Your forms’.
Verse 86

393. Prabhāvatī Radiant
394. Prabhā rūpā Of the form of light
395. Prasiddhā The Accomplisher of everything
396. Paramēshvarī The Supreme Ruler of the Universe
397. Mūla prakṛitiḥ Adi Śhakti, ie the Primordial Nature
398. A vyaktā The Unmanifested
399. Vyakt‘āvyakta swarūpiṇī Whose forms are both the perceptible world and the Formless Spirit

Prabhā- Light, radiance, splendour Mūla- Root, firmly fixed
Vatī- Full of, having the quality of Prakṛiti- Nature, Adi Shakti
Rūpā- Form, appearance, nature Avyaktā- Unmanifested, imperceptible, Spirit
Prasiddhā- Accomplished, famous Vyakta- Manifested, perceptible, adorned
Parama- Supreme, highest, beyond Swarūpiṇī- Embodied
Īshvarī- Goddess, ruler
Verse 87

400. Vyāpinī  All-pervading
401. Vividh'ākārā  Of manifold forms
402. Vidyā-'vidyā swarūpiṇī  Manifest as true knowledge and false
403. Mahā-kāmeśha nayana kumudāhlāda kaumudī
   Śhrī Śiva’s eyes bloom with joy at the sight of You
   like Lotuses under the full moon

Vyāpinī-  Pervasive  Mahā-  Great, highest
Vividha-  Various  Kāmeśha-  ‘Lord of desire’, Śhrī Śiva
Ākārā-  Form, appearance  Nayana-  ‘Conducting’, eyes
Vidyā-  Knowledge  Kumuda-  Red Lotus, ‘unkind, avaricious’
Avidyā-  Illusion, ignorance, wrong ideas  Ahlāda-  Joy, delight
Swa-rūpiṇī-  Whose nature is, own form  Kaumudī-  Moonlight

403. The pink lotus is said to bloom under the full moon.
**Verse 88**

404. **Bhakta hārda tamo bheda bhānu-mad bhānu saṃtatih**

The radiance of the Sun which dispels the darkness in the hearts of devotees

405. **Śhiva dūtī**   
Who recruited Shri Śhiva as a Messenger

406. **Śhivārādhyā**   
Worshipped by Lord Śhiva

407. **Śhiva mūrtiḥ**   
Of auspicious and beneficent Form

408. **Śhivam-karī**   
The Creator of all auspiciousness

<table>
<thead>
<tr>
<th>Bhakta-</th>
<th>Worshipper, devotee</th>
<th>Śhiva-</th>
<th>Auspicious, happy, benevolent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hārda-</td>
<td>Affection, intention</td>
<td>Dūti-</td>
<td>Messenger</td>
</tr>
<tr>
<td>Tamo-</td>
<td>Darkness, illusion, error</td>
<td>Ārādhyā-</td>
<td>Propitiated, served</td>
</tr>
<tr>
<td>Bheda-</td>
<td>Change, disrupt, interrupt,</td>
<td>Mūrti-</td>
<td>Body, manifestation, image</td>
</tr>
<tr>
<td>Bhānu-mat</td>
<td>Sunlight, beauty</td>
<td>Śhivam-</td>
<td>Auspiciousness, benevolence</td>
</tr>
<tr>
<td>Bhānu-</td>
<td>Sun, light</td>
<td>Karī-</td>
<td>Making, producing, giving</td>
</tr>
<tr>
<td>Saṃtatih-</td>
<td>Heaps, continuing, progeny</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

405. In the **Devi Māhātmyam** the Goddess asks **Lord Śhiva** to carry a message to the Demons **Śhumbha** and **Niśhumbha** (Ch.8 v.24).
Verse 89

409. Šhiva priyā  Beloved of Lord Šhiva
410. Šhiva-parā  Beyond Šhrī Šhiva
411. Šhiṣhteśhtā  The Highest Wisdom
412. Šhiṣṭa pūjitā  Worshipped by the wise
413. Aprameyā  Immeasurable
414. Swa-prakāśhā  Self-luminous
415. Mano vāchām agocharā  Beyond the reach of mind and speech

Šhiva-  Auspicious, happy, bliss  A-pra-meyā-  Not measurable
Priyā-  Beloved, dear to, fond of  Swa-  Self, one’s own
Parā-  Beyond, other, separate  Prakāśhā-  Luminous, shining
Śhiṣṭa-  Wise  Mano-  Mind, heart
Iṣhtā-  Worshipped, sacrificed  Vāchām-  Speech, language
Pūjitā-  Worshipped  A-gocharā-  Beyond reach, unattainable
Verse 90

416. **Chit śaktiḥ**  
The Power of Consciousness

417. **Chetana rūpā**  
Having Awareness as Your form

418. **Jaḍa śaktiḥ**  
The Power of the Inanimate Universe

419. **Jaḍ'ātmikā**  
The Essence of Matter

420. **Gāyatrī**  
The Sacred Gayatri Mantra

421. **Vyāhritiḥ**  
The Utterance thereof

422. **Sandhya**  
The Dusk when it is to be said

423. **Dvija vṛinda niṣhevitā**  
Performed by the twice-born Men of God

---

**Chit-**  
Consciousness

**Śhakti-**  
Power, energy

**Chetana-**  
Awareness, Spirit

**Rūpā-**  
Form, embodiment

**Jaḍa-**  
Inanimate, stupidity

**Ātmikā-**  
Characterised by, essence

**Gāyatrī-**  
Sacred song, 24 syllabled mantra

**Vyāhritiḥ-**  
Recited, spoken, utterance

**Sandhya-**  
‘Junction’, dusk, time for prayers,

**Dvija-**  
Twice-born, realized souls

**Vṛinda-**  
Multitude, group, all

**Niṣhevitā-**  
Observed, practiced

---

416. According to the rules of **Sandhi** (see p.12) this should be spelt **Chich-chhaktiḥ**, but in Sahaja Yoga we have always kept it as **Chit Śhakti**, which is easier to understand and sounds about the same.

420 on. **Gāyatrī Mantra** starts with the three **Vyahritis** –‘great utterances’, ‘Om Bhūr, Bhuvah, Swaḥ’ and is said morning and evening at the **Sandhya** –‘junctions’ of day and night while lighting the sacred fire. It is recited by the **Dvija** –‘twice-born’ who are the upper three castes; **Brahmins** -‘men of God’, **Kshatriyas** -‘warriors’ and **Vaishyas** –‘merchants’.

Day is Right Side, night is Left Side and the junction times, dawn and dusk, are considered sacred and have the quality of the Central Channel.
Verse 91

424. **Tattw'āsanā**  
Seated in the Principles

425. **Tat**  
The Brahman

426. **Twam**  
‘You’

427. **Ayī**  
Coming forth

428. **Pañcha koṣh'āntara sthitā**  
Situated within the five sheaths

429. **Niḥ-sīma mahimā**  
Of unbounded greatness

430. **Nitya yauvanā**  
Eternally youthful

431. **Mada śhālinī**  
Full of rapturous delight

---

**Tattwa** Principle, quality, truth  
**Āsanā** Seated, a seat  
**Tat-** ‘That’, Brahman  
**Twam-** ‘Thou’,  
**Ayī-** ‘Coming’  
**Pañcha-** Five  
**Koṣha** Sheath, box, treasury, egg  
**Antara-** Within, in the middle

---

425-7. **Tat** –‘that’ denotes the Supreme Formless God Brahman. **Twam** – ‘you’ denotes the Personal God and as a bīja mantra activates the **Kuṇḍalinī. Ayī** –‘Hail’ is a vocative particle (as in ‘Ayī giri-nandinī’ –‘Hail, daughter of the mountain.’) **Ayī** can also mean ‘mother’.

**Tattwa-mayī** –‘Whose Nature is the Ultimate Reality’ is the natural choice for these three names, but as it occurs again later, it is divided differently so that 1000 different names are given without repeats.
Verse 92

432. Mada ghūrṇita raktākṣhī Whose reddened eyes are rolling in rapture
433. Mada pāṭala gaṇḍa bhūh Having cheeks flushed with delight
434. Chandana drava digdhāṅgī Whose body is anointed with sandal paste
435. Chāmpeya kusuma priyā Fond of Champaka flowers

Mada- Joy, pleasure, intoxication
Ghūrṇita- Rolling, moving to and from
Rakta- Red, excited, blood
Akṣhi- Having eyes
Pāṭala- Rose-coloured, pink
Gaṇḍa- Cheek, side of face
Bhūh- Exhibiting, springing from

Chandana- Sandalwood
Drava- Wet, juice,
Digdha- Smeared, anointed
Aṅgī- Having limbs, the body
Chāmpeya- Champaka- Frangipani flower
Kusuma- Blossom, flower
Priyā- Fond of, beloved, wife
Verse 93

436. **Kuśhalā**  
Skillful

437. **Komal'ākārā**  
Of tender form

438. **Kurukullā**  
The Red Goddess Kurukulla

439. **Kuleśhvarī**  
Ruler of Sushumna Nadi

440. **Kula kuṇḍālayā**  
Who resides in the Mūlādhār

441. **Kaula mārga tatpara sevītā**  
Worshipped by those devoted to the left-side path

**Kuśhalā**- Right, auspicious, skillful  
**Īśhvarī**- Supreme Ruler, Goddess

**Komala**- Tender, beautiful,  
**Kuṇḍa**- Waterpot, pit, pool

**Ākārā**- Appearance, form, countenance  
**Ālayā**- House, abode

**Kuru-kullā**- Name of a Buddhist Goddess  
**Kaula**- Left-hand path

**Kula**- Family, group,  
**Mārga**- Path, way, road

**Tat-para**- Eagerly engaged in, devoted to, inferior

**Sevītā**- Served, enjoying

438. **Kurukullā** is the name of a Buddhist Goddess who, like Śrī Lalitā, is depicted as red-coloured, four-armed with bow and flower arrows, dancing like Lord Śhiva as Natarāja –‘Lord of the Dance’. Like Śrī Mahākāli she wears a garland of skulls and one of the 1000 names of Śrī Mahākāli is Kurukullā-‘virodhini’ –‘Not hostile (ie. ‘identical to....’) to Goddess Kurukulla’

441. The **Kaula** path is the inauspicious one, the Left Side way. The author here appears to be accepting their worship, but in fact **tat-para** –‘totally devoted’ has other meanings of ‘inferior’ and ‘addicted’, saying that the **Kaula** worship is not good and involves addictive behaviour.
Verse 94

442. Kumāra gaṇa-nāth‘āmbā  The Mother of Śrī Karttikeya and Ganesha
443. Tuṣṭiḥ  Enjoyment
444. Puṣṭiḥ  Nourishment
445. Matiḥ  Intelligence
446. Dhṛitiḥ  Steadfastness
447. Śhāntiḥ  Peace
448. Swasti-mati  The Essence of Reality
449. Kānti  Love
450. Nandinī  Joy-giving
451. Vighna nāshinī  The Destroyer of obstacles

Kumāra- ‘Prince’, Śrī Karttikeya
Gaṇa-nātha-‘Lord of Ganas’, Gaṇeśa
Ambā- Mother
Tuṣṭi- Satisfaction, pleasure
Puṣṭi- Nourishment, growth
Mati- Intelligence, wisdom
Dhṛiti- Fortitude, satisfaction
Śhānti- Tranquility, peace
Swasti- Good fortune, auspiciousness
Mati- Having the character of
Kānti- Loveliness, beauty
Nandinī- Joy-giving, happy, daughter, river Gaṅgā
Vighna- Obstacle, difficulty
Nāshinī- Destroyer, remover
Verse 95

452. Tejovatī  Bright and energetic
453. Tri-nayanā  Three-eyed
454. Lolākṣhī  With rolling eyes
455. Kāma rūpiṇī  All loveliness and desire personified
456. Mālinī  Adorned with a garland
457. Haṁsinī  Swan-like
458. Mātā  The Mother
459. Malayāchala vāsinī  Residing in the Malaya mountains

Tejo- Vitality, light, fire element  Mālinī- Garlanded, a Goddess serving Lalitā
Vatī- With the quality of, possessing  Haṁsinī- Swan-like, graceful, Universal Soul
Tri- Three  Mātā- Mother, measurer
Nayanā- Eyes, ‘leader’  Malaya- Mountains in SW India,
Lola- Restless, rolling, Śrī Lakshmī  Achala- Mountains, hills
Akṣhī- Eyes, sun and moon  Vāsinī- Residing, dwelling, clothed, perfumed
Kāma- desire, love, beautiful  Rūpiṇī- Having a form, embodiment

459. The Goddess resides in many sacred mountains eg. Himalayas, Vindhyas. The Malaya mountains in Kerala are the home of sandalwood.
Verse 96

Su-mukhī
461. Nalinī
462. Su-bhrūḥ
463. Śhobhanā
464. Sura nāyikā
465. Kāla kaṇṭhī
466. Kānti-matī
467. Kṣhobhiṇī
468. Sūkṣhma rūpiṇī
460.

Auspiciously handsome
Lotus
Of lovely eyebrows
Beautiful
Queen of the Devas
Wife of the blue-throated Śhrī Śhiva
of all loveliness
Agitating the creation
Having a Subtle Form

SuBeautiful, good, auspicious
Faced
MukhīLotus, mystic
NalinīBhrūḥEyebrows
Śhobhanā- Beautiful, auspicious
‘Shining’, the gods
SuraNāyikā- Queen, ruler, leader

KālaBlack, dark blue
Kaṇṭhī- Throated
KāntiLove, affection
MatīConsisting of, whose nature is
Kṣhobhiṇī- Agitator, causing emotion
Sūkṣhma- Subtle, tiny, intangible
RūpiṇīHaving a Form, embodiment of

467. Also: ‘Causing emotion’.
468. Also: ‘Manifesting as the Sūkṣhma Sharīra –‘Subtle Body’’,

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Verse 97

469. **Vajrebhvarī**  
The Supreme Ruler of the Thunderbolt
470. **Vāma devī**  
The Beautiful Goddess, Śrī Saraswati
471. **Vayō-'vasthā vivarjita**  
Devoid of any changes of age
472. **Siddheśhvarī**  
Supreme Deity of the Self-realised
473. **Siddha vidyā**  
The Knowledge of the Self-realised
474. **Siddha mātā**  
The Mother of Yogis
475. **Yaśhasvinī**  
Of great fame and glory

<table>
<thead>
<tr>
<th><strong>Vajra-</strong> Mighty, adamantine, thunderbolt</th>
<th><strong>Siddha-</strong> Self-realised, successful</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Īśvarī-</strong> Ruler, Goddess, supreme</td>
<td><strong>Īśvarī-</strong> Goddess, ruler, supreme</td>
</tr>
<tr>
<td><strong>Vāma-</strong> Beautiful, left side</td>
<td><strong>Vidyā-</strong> Knowledge, learning</td>
</tr>
<tr>
<td><strong>Devī-</strong> Goddess</td>
<td><strong>Mātā-</strong> Mother</td>
</tr>
<tr>
<td><strong>Vayo-</strong> Period of life, youth, vigour</td>
<td><strong>Yaśhas-</strong> Glory, fame</td>
</tr>
<tr>
<td><strong>Avasthā-</strong> State, condition</td>
<td><strong>Vinī-</strong> Possessing, embodying</td>
</tr>
<tr>
<td><strong>Vivarjita-</strong> Completely free, devoid</td>
<td></td>
</tr>
</tbody>
</table>

The next twelve verses describe Śrī Lalitā’s rulership of the Chakras giving Her Form and Weapons, the letters forming the Bīja-‘seed’ mantras of the Chakra, which foods are pleasing, humour of the body ruled, and the quality and name of the Goddess.

It might seem odd that it starts at Viśuddhi, goes down to Mūlādhāra, then to Āgñyā and Sahasrāra, but this is the order of the letters of the alphabet, starting with the 16 vowels at the Viśuddhi and ending with Ha and Kṣha at Āgñyā.

Also our normal attention (mundane mind) is at Viśuddhi, and we need
to take the attention down inside first, to salute Śhrī Ganesha at Mūlādhāra Chakra, for the Kuṇḍalinī to rise, and carry the attention up to Āgňyā and Sahasrāra.

Verse 98

476. Viśhuddhi chakra nilayā  
   Residing at Vishuddhi chakra

477. Ārakta varṇā  
   Fully red coloured

478. Tri-lochanā  
   Three-eyed

479. Khaṭvāṅgādi pra-haraṇā  
   With a skull-topped club and other weapons

480. Vadan’aika-samanvitā  
   Having one face

| Viśhuddhi- | Complete purification |
| Chakra- | Wheel, disc |
| Nilaya- | Residing, stationed |
| Ā-rakta- | Fully red |
| Varṇā- | Colour, appearance |
| Tri- | Three |
| Lochanā- | Eyes |

| Khaṭvāṅga- | Skull topped club |
| Ādi- | And other, etcetera |
| Pra-haraṇā- | Weapons |
| Vadanā- | Face |
| Eka- | One |
| Sam-anvitā- | Furnished with, possessing |
Verse 99

481. Pāyas'ānna priyā  
Fond of sweet rice boiled in milk

482. Tvak sthā  
Investing the skin

483. Paśhu loka bhayañ-kari  
Creating fear in those of bestial nature

484. Amṛit'ādi mahā-śakti samvṛitā  
Surrounded by Amṛuta and other great potencies ie. the sixteen vowels

485. Ğākin'īśhwarī  
Śhrī Mahākālī, the Goddess served by Ğākinī

| Pāyasa- | Made with milk. Payas –‘milk’ | Bhayañ- | Fear, alarm, dread |
| Anna- | Food, sustenance, rice | Karī- | Making, creating, doing |
| Priyā- | Fond of, beloved | Amṛita- | Nectar, immortality |
| Tvak- | Skin, organ of touch sense | Ādi- | ‘And other’, ‘starting with’ |
| Sthā- | Residing, staying | Mahā-śakti- | Great powers, energies |
| Paśhu- | Animals | Sam-vṛitā | Turning, causing to revolve |
| Loka- | World, realm | Ğākinī- | Goddess attendant on Śhrī Kālī |
| Ğśhwarī- | | Ğśhwarī- | Ruler, supreme, Goddess |

481. Rice pudding. Also: ‘Fond of food made with milk’.
In Sahaja Yoga we would think of ghee as being for the Vishuddhi (Śhrī Krishna) and milk for the Heart (mother quality), but here they are reversed.

484. The vowels, considered manifestations of the Goddess, are called Mahā-śaktis, whereas the consonants are manifestations of Śhiva which are powerless without the vowels and are referred to as Śhaktis.
Verse 100

486. Anāhat'ābja nilayā   Dwelling in the Anāhata Lotus
487. Śhyāmābha   Dark-hued and brilliant
488. Vadana dvayā   With two faces
489. Danṣṭhra'ojjvalā   Of gleaming tusks
490. Akśha māl'ādi dharā   Wearing a garland of rosary beads and other ornaments
491. Rudhira saṁsthitā   You invest the blood

Anāhata- ‘Without percussion’, Heart Chakra    Uj-jvala- Blazing, gleaming
Ābja- Lotus, ‘water-born’    Akśha- Rosary beads, eyes, senses, alphabet
Nilayā- Residing, resting    a- first letter, kṣha- last letter of the alphabet
Śhyāma- Dark, dusky, black    Māla- Garland
Ābhā- Shining, brilliant    Ādi- And other, starting with, first
Vadana- Faces    Dhara- Wearing, holding
Dvayā- Two    Rudhira- Blood
Danṣṭhra- Jaws, tusks    Sam-ṭhitā- Residing, stationed

490. The traditional necklace of an ascetic is the Rudr'ākśha –‘beads of Shiva’.
Also: ‘Wearing a garland of the 52 letters’. The letters, emanating from the primordial Om give rise to the creation and are Her adornment.
Also: ‘Garlanded with the eyes and other senses’. The Spirit within us (which is Her) is adorned with the senses, the mind and the physical body to enable it to interact with this creation.
Verse 101

492. Kālarātry'ādi śhaktī'augha vṛitā

Surrounded with a stream of Shaktis such as Kālarātri

493. Snigdh'audana priyā

Fond of porridge made with ghee

494. Mahā-vīrendra varadā

Giver of boons to the foremost of great heroes

495. Rākiṇy'ambā swarūpiṇi

Your form is Mother Rākiṇī.

<table>
<thead>
<tr>
<th>Kāla-rātri</th>
<th>Mahā-</th>
<th>Great, mighty, highest</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ādi-</td>
<td>Vīra-</td>
<td>Warrior, hero, brave</td>
</tr>
<tr>
<td>Śhakti-</td>
<td>Indra-</td>
<td>King, foremost</td>
</tr>
<tr>
<td>Augha-</td>
<td>Vara-</td>
<td>Boons, most excellent, choice</td>
</tr>
<tr>
<td>Vṛīta-</td>
<td>Dā-</td>
<td>Giving, producing</td>
</tr>
<tr>
<td>Snigdha-</td>
<td>Rāniṇī-</td>
<td>Goddess, rā = granting, bestowing</td>
</tr>
<tr>
<td>Odana-</td>
<td>Ambā-</td>
<td>Mother</td>
</tr>
<tr>
<td>Priyā-</td>
<td>Swa-rūpiṇī- One’s own form, embodied as</td>
<td></td>
</tr>
</tbody>
</table>

492. The Bījas of the Heart are ka, kha, ga, gha, ĕa, cha, chha, ja, jha, ĕa, ĕa and ōha. Kālarātri is one of the nine forms of Śhri Durgā (Heart Chakra) worshipped during Navaratri (7th day).

Also: ‘Worshipping Kālarātri produces a flood (of the Bliss) of Ādi Śhaktī’.

494. The ‘great heroes’ are all the Goddess’s children from Śhri Gaṇeśha, Śhiva, etc. to the seekers who courageously pursue the path of truth.
Verse 102

496. Maṇipūr'ābja nilayā Abiding in the Navel Lotus
497. Vadana traya saṁyutā Endowed with three faces
498. Vajr‘ādik‘āyudh‘opetā Having a thunderbolt and other weapons
499. Ṇāmary‘ādi-bhir āvritā Surrounded with energies starting with Ṇāmarī

Maṇipūra- ‘Place of the gem’, Nābhi Vajra- Thunderbolt
Ābja- Lotus Ādika- And other, starting with, etc.
Nilayā- Reiding, abiding Āyudha- Weapons
Vadana- Faces Upetā- Endowed with, having
Traya- Three Ṇāmarī- Goddess, dā = give, letter ṃa
Saṁ-yutā- Having, joined with Ādi- And other, starting with
Bhir- With (instrumental ending) Āvritā- Surrounded, leading round

499. The Bījas of Nābhi Chakra are the letters ḍa, ḍha, ṇa, ta, tha, da, dha, na, pa and pha.
Verse 103

500. Rakta varṇā  Red-coloured,
501. Maṁsa niṣṭhā  Placed in the flesh
502. Guḍānna prīta mānasā  Pleased with offerings made with sugar cane
503. Samasta bhakta sukhadā  Granting happiness to all Your devotees
504. Lākiny‘ambā swarūpiṇī  In the form of Mother Lākinī

Rakta- Red, coloured, blood  Samasta- All
Varṇā- Colour, appearance, letter etc  Bhakta- Devotees
Maṁsa- Flesh, meat  Sukha- Happiness, good fortune
Ni-ṣṭhā- Residing,  Dā- Giving, producing
Guḍā- Jaggery, raw cane sugar  Lākinī- Goddess, lā = take,
Anna- Food, sustenance, rice  Ambā- Mother
Prīta- Pleased, beloved  Swa-rūpiṇī- One’s own form, embodied as
Mānasā- Mind, heart

502. Guḍānna is, in present-day India, a popular dish made with rice, coconut and jaggery –‘raw cane sugar’.

It is noticeable that sugar has a satisfying effect on the Nābhi and a sweet dish ‘rounds off’ a meal.
Verse 104

505. **Swādhiṣṭhān’āmbuja gatā**  
Residing in the Swādhiṣṭhāna Lotus  

506. **Chatur vaktra manoharā**  
Captivating with four faces  

507. **Śhūl’ādy’āyudha sampannā**  
Replete with Trident and other weapons  

508. **Pīta varṇā**  
Yellow-coloured  

509. **Ati-garvitā**  
Very proud

<table>
<thead>
<tr>
<th><strong>Swādhiṣṭhāna</strong>- Chakra below Nābhi</th>
<th><strong>Śhūla</strong>-</th>
<th>Trident, spear, stake</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Āmbuja</strong>- Lotus, ‘water-born’</td>
<td><strong>Ādi</strong>-</td>
<td>And other, etc</td>
</tr>
<tr>
<td><strong>Gatā</strong>- Staying, going, residing</td>
<td><strong>Āyudha</strong>-</td>
<td>Weapon. Ā –‘with’, yudha –‘fight’</td>
</tr>
<tr>
<td><strong>Chatur</strong>- Four</td>
<td><strong>Saṁ-pannā</strong>- Endowed with, possessed of</td>
<td></td>
</tr>
<tr>
<td><strong>Vaktra</strong>- Faces</td>
<td><strong>Pīta</strong>-</td>
<td>Yellow</td>
</tr>
<tr>
<td><strong>Mano-harā</strong>- ‘Mind-stealing’, beautiful</td>
<td><strong>Varṇā</strong>-</td>
<td>Colour, appearance, letters etc</td>
</tr>
<tr>
<td></td>
<td><strong>Ati</strong>-</td>
<td>Very, beyond, surpassingly</td>
</tr>
<tr>
<td></td>
<td><strong>Garvitā</strong></td>
<td>Proud, conceited</td>
</tr>
</tbody>
</table>

505. As with all the names of the Chakras and Deities **Swādhiṣṭhāna** - ‘standing in its own place’ has many layers of meaning.

‘The Support of the Self’ [Swā –‘self’, adhi-ṣṭhāna –‘standing place, basis, support’].

‘Establishing enjoyment’ (Right Side) [Swādhī –‘enjoying’, sthāna –‘establishing, fixing’.

‘Place of our own attention’, ‘Basis of meditation on the Self’, [Swā – ‘own’, dhi –‘intellect, attention, meditation’, sthāna –‘place, basis’].

506. **Śhrī Brahmadeva**, ruler of **Swādhishthāna**, also has four faces.
Verse 105

510. **Medo niśṭhā**

511. **Madhu prītā**

512. **Bandhinyādi samanvitā**

513. **Dadhyannāsakta hṛidayā**

514. **Kākinī rūpa dhāriṇī**

**Medo-** Fat, marrow, lymph  
**Ni-şiṭṭhā** Residing, situated in  
**Madhu-** Sweetness, honey, springtime  
**Prītā-** Kind, pleased, beloved  
**Bandhinī-** A Goddess, letter ba  
**Ādi-** And others, starting with  
**Saṁ-anvitā-** Endowed with, full of

**Dadhi-** Milk  
**Anna-** Food, sustenance, rice  
**Āsakta-** Happy, joyful  
**Hṛidayā-** Heart  
**Kākinī-** Goddess, kā-‘love, desire’  
**Rūpa-** Form, shape, appearance  
**Dhāriṇī-** Wearing, bearing, possessing

510. Shri Mataji has explained how the *Śvādhiśṭhāna* utilises fat to feed the brain.

512. The *Bījas* of *Śvādhisthāna* are *ba, bha, ma, ya, ra* and *la*.

513. *Dadhyanna* –‘curd-rice’ is a dish of rice and yoghurt – the traditional liver diet (*Śvādhisthāna*) in Sahaja Yoga.
Verse 106

515. Mūlādhār‘āmbuj‘ārūḍhā Mounted on Mūlādhāra Lotus

516. Pañcha vaktrā With five faces

517. Asthi samsthitā Residing in the bone tissue

518. Aṅkuś‘ādi praharaṇā Endowed with a goad and other weapons

519. Varad‘ādi niṣhevitā Served by Varadā and other Yōgini

*Mūlādha*ra - ‘Support of the root’.  
*Aṅkuśha*- Goad, elephant hook  
Ādi- And other, starting with, first  
Ārūḍhā- Mounted, ascended  
Pra-haraṇā- Weapons  
Pañcha- Five  
Vaktrā- Faces  
Ādi- And other, starting with  
Asthi- Bone  
Ni-ṣhevitā- Served, followed, accompanied  
Sam-sthitā- Established, residing

519. *The Bījas of Mūlādhāra are va, śha, śha and sa.*
Verse 107

520. **Mudga’auda’äsakta chittā** 
Propitiated with offerings made of gram

521. **Sākiny’ambā swarūpiṇī** 
In the form of Mother Sākinī

522. **Āgņyā chakr’ābja nilayā** 
Residing in Āgņyā chakra Lotus

523. **Śhukla varṇā** 
White-coloured

524. **Śhad ananā** 
Six-faced

- **Mudga-** Green gram, chana, chick peas
- **Odana-** Porridge, boiled rice
- **Āsakta-** Made happy, pleased
- **Chittā-** Heart, mind, thought, attention,
- **Sākini-** Goddess Sākinī
- **Ambā-** Mother
- **Swa-rūpiṇī-** Embodied, incarnated

- **Āgņyā-** Control, authority,
- **Chakra-** Wheel, disc
- **Abja-** ‘Water-born’, Lotus
- **Nilayā-** Dwelling
- **Śhukla-** White, semen
- **Varṇā-** Colour, appearance
- **Śhad-** Six
- **Ananā-** Face

520. ‘To have Ganesha tattva –‘principle’ developed in you, you must eat things which are emitting Ganesha Principle. Like the Chana –‘chickpeas’, like, I have found out, the Hazelnut. - use a lot of lemons, is a good idea. All these give you a good Ganesha Tattva.’ 10-09-83. Rome
Verse 108

525. Majjā samsthā Controlling the marrow and brain tissue
526. Hamsavatī-mukhya śhaktī samanvitā Having powers starting with Hamsavatī (letter Ha)
527. Haridrān‘aika-rasikā Having a taste for offerings made with turmeric
528. Hākinī-rūpa-dhāriṇī Taking the form of Goddess Hākinī

Majjā- Marrow, brain tissue, essence Haridra- Haldi, turmeric
Sam-sthā- Present in, investing Anna- Food, rice
Haṁsa-vatī ‘Swan-like’, ‘Quality of discrimination’, letter ha as a Goddess
Mukhya- ‘Firstly’, ‘and other’ Aika-rasikā- Having a special taste for
Śhakti- Powers, energy Hākinī- Power of the mind,
Sam-anvitā- Possessing, furnished with Rūpa- Form, appearance
Dhāriṇī- Bearing, wearing, assuming

526. The Bījas of Āgniya are ha and kṣha.
Verse 109

529. Sahasra-dala padma-sthā   Standing in the thousand-petalled Lotus
530. Sarva varṇ'opa-śhobhitā   Supremely beautiful radiating all colours
531. Sarv'āyudha dharā        Bearing every weapon
532. Śhukla saṁsthitā          Investing the reproductive seed
533. Sarvato mukhī             Facing in every direction

Sahasra- Thousand
Dala-   Petals, leaves
Padma-  Lotus
Sthā-   Residing, being
Sarva-  All, every
Varṇa-  Colours, sounds
Upa-    Very
Śhobhitā Beautiful
Sarva-  All, every
Āyudha- Weapons
Dharā-  Bearing, weilding
Śhukla- White, semen
Saṁsthitā Residing, investing
Sarvato- Everywhere, in all directions
Mukhī-  Facing, having a face
Verse 110

534. Sarv'audana prīta chittā  
Pleased with every type of food offering

535. Yakiny'amba swarūpiṇī  
Taking the form of Mother Yakinī

536. Swāhā  
The offerings to the sacred fire

537. Swadhā  
The offering to the ancestors

538. Matir  
Wisdom

539. Medhā  
Intelligence

540. Śhrutiḥ  
The sacred texts

541. Smṛitir  
Divine law

542. Anuttamā  
Without any superior

Sarva  All, every  Swāhā- ‘Speak well’, mantra offered to the fire
Udana- Food, porridge  Swadhā- Mantra to the ancestors
Prīta- Pleased,  Mati- Understanding, wisdom
Chittā- Attention, mind, thought  Medhā- Intelligence, wisdom, brain
Yakinī- A Goddess  Śhruti- ‘Listened to’, the Vedas
Amba- Mother  Smṛiti- ‘Remembered’, the Shastras
Swa-rūpiṇī- Whose form is  An- Not, without
Uttamā- Superior, highest

536. Here starts a new section describing the worship of the Goddess.

540, 541. Śhruti –‘listened to’ means the Vedas and other Divinely transmitted scriptures and Smṛiti –‘remembered’ are the compositions of human beings, such as the Epics, Puranas, etc.
Verse 111

543. Puṇya kīrtiḥ  
Famously pure and holy

544. Puṇya labhyā  
Attained by the righteous

545. Puṇya śhravaṇa kīrtanā  
Listening to stories of Your greatness confers merit

546. Pulomaj’ārchitā  
Worshipped by Śrī Indranī

547. Bandha mochanī  
Giving liberation from bondage

548. Bandhur’ālakā  
Having beautiful wavy locks

Puṇya- Holy, pure, auspicious, good deeds, merit  
Kīrti- Fame, glory, renown  
Labhyā- Attained, reached  
Śhravaṇa- Listening  
Kīrtanā- Telling stories, repeating,  
Pulomaja- ‘Lotus-born’, wife of Indra  
Architā Worshipped, honoured  
Bandha- Bonds, knots, relations  
Bandhura- Liberating, loosening  
Alakā- Curls, locks, girl of 8-10 years

546. Pulomajā –‘daughter of Puloma (a demon)’ is the wife of Indra who is so beautiful that all men long for her and she creates jealousy. She especially implored the Goddess to restore Her husband’s kingdom.
Verse 112

549. Vimarśha rūpiṇī  The First Manifestation of Consciousness
550. Vidyā  Perceptive Knowledge
551. Viyad-ādi jagat prasūḥ  Giving birth to this world of Ether and other elements
552. Sarva vyādhi praśhamanī  Curing all ailments
553. Sarva mṛityu nivāriṇī  Warding off all forms of death

Vimarśha -‘Reflection’, the creative response
Rūpiṇī-  Manifestation, embodiment
Vidyā-  Knowledge, learning
Viyad-  Ether, sky, atmosphere
Ādi-  ‘And other’, ‘starting with’, etc.
Jagat-  World, universe
Prasūḥ-  Bringing forth, giving birth, mother

Sarva-  All, every
Vyādhi-  Ailments,
Pra-śhamanī-  Calming, destroying
Mṛityu-  Death
Nivāriṇī-  Keeping off, hinderer, preventor

549. Prakāśha –‘light’ and Vimarśha –‘reflection’ are Śiva and Śakti, the Formless and the Personal God, whose union represents the individual Spirit realising its identity with the All-pervading. This is one of the important concepts of Tantra (see Note 4, p.23).
**Verse 113**

554. **Agra gaṇyā**  
To be known as the Foremost

555. **Achintya rūpā**  
Whose form is beyond thought

556. **Kali kalmaśha nāśhīnī**  
Destroying the worst sins of Kali Yuga

557. **Kātyāyanī**  
Invoked by the Devas to destroy the demons

558. **Kāla hantrī**  
The Remover of time and death

559. **Kamal’ākšha niśhevitā**  
Worshipped by the Lotus-eyed Lord Viṣṇu

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**Agra-** Foremost, best  
**Ganyā-** To be known, counted  
**A-chintya-** Unthinkable, inconceivable  
**Rūpā-** Form,  
**Kali-** ‘Worst’, the last Age of vice  
**Kalmaśha-** Sin, impurity, moral stain  
**Nāśhīnī-** The Destroyer, Remover  

**Kātyāyanī-** Daughter of sage Katyayana  
**Kāla-** Time, black, death  
**Hantrī-** Remover, destroyer  
**Kamala-** Lotus, Śrī Lakshmi  
**Akšha-** Eyes  
**Niśhevitā-** Attended, served, visited

555. Can also be interpreted as **ā-chintya-rūpā** -‘To be always kept in mind, thought of, attended to’.

557. **Kātyāyanī** is one of the Nine Names of the Goddess associated with **Navarāṭri**; the form of the Goddess which appeared as a combination of the powers of all the Deities.
Verse 114

560. Tāmbūla pūrita mukhī Whose mouth is full of red betel juice
561. Dāḍimī kusuma prabhā Brilliant red like pomegranate flowers
562. Mṛig’ākṣhī With fawn-like eyes
563. Mohinī The Enchantress
564. Mukhyā First and foremost
565. Mṛidāṇī Compassionate and pardoning
566. Mitra rūpiṇī Having the form of a friend

Tāmbūla- Red betel, aromatic leaf
Pūrita- Filled, completed
Mukhī- Having a mouth
Dāḍimī- Pomegranate
Kusuma- Blossoms, flowers
Pra-bhā- Shining, brilliant
Mṛiga- Deer, musk
Akṣhī- Having eyes
Mohinī- Enchantress, Śrī Viṣṇu’s illusory form
Mukhyā- Foremost, best
Mṛidāṇī- ‘Compassionate’, Śrī Pārvatī
Mitra- ‘Friend’, a Vedic God
Rūpiṇī- Having the form of
Verse 115

567. Nitya tṛiptā  
*Ever contented*

568. Bhakta nidhir  
*The Treasure sought by worshippers*

569. Niyantrī  
*The Controller of the Universe*

570. Nikhil’ēshvarī  
*The Ruler of all existence*

571. Maitry’ādi vāsanā labhyā  
*Attained by those with intense desire for union*

572. Mahā-pralaya sākṣhiṇī  
*The Witness of the great dissolution*

*Nitya*- Eternal, constant, always  
*Tṛiptā*- Satisfied  
*Bhakta*- Worshippers, devotees  
*Nidhir*- Treasure, treasury  
*Ni-yantrī*- Governing, restraining.  
*Nikhila*- Whole, all, entire  
Īśhvarī*- Ruler, Goddess, supreme  
Maitrī*- Friendliness, benevolence, union,  
Ādi*- And other, beginning with  
Vāsanā*- Longing for, conditioning,  
Labhyā*- (or ālabhya) attained, reached  
Mahā*- Great, highest, best  
Pra-laya*- Final dissolution of the universe  
Sākṣhiṇī*- Witness

571. This could also be Maitrya –‘Samadhi’ (deep meditation, Yoga) which produces the same result after Sandhi.  
*Also*: ‘Attained by those who desire the welfare of the world’.
Verse 116

573. Parā-śaktiḥ  The Supreme Power
574. Parā-niṣṭhā  The Highest State
575. Pragñyāna ghana rūpiṇī  The Purest Wisdom in solid form
576. Mādhvī pānālasā  Indolent like one drinking wine
577. Mattā  Lost in rapture
578. Matṛika varṇa rūpiṇī  Taking the form of the sounds and letters

Parā-  Supreme, beyond, final
Śhakti-  Power, creative energy
Niṣṭhā-  Position, state, steadiness,
Pragñyāna-  Wisdom, highest knowledge
Ghana-  Solid, dense, compact
Rūpiṇī-  Having a form, embodiment of
Mādhvī-  Wine, sweetness
Pāna-  Drinking, protecting,
Alasā-  Indolent, tired, inactive, dull
Mattā-  Intoxicated, rapturous
Matṛika-  ‘Little mothers’, the letters
Varṇa-  Sounds, letters, etc

574. Also: ‘The Supreme Steadiness’ – She is utterly unchanging and reliable.
Also: ‘She is the final end (death)’ [niṣṭha –‘death’]. With the previous name She is extolled as the Creatrix (parāśakti) and the Destroyer (parāniṣṭhā)
Verse 117

579. **Mahā-kailāsa nilayā**  
Residing on the highest peak of Mount Kailās

580. **Mṛiṇāla mṛidu dorlatā**  
With creeper-like arms as soft as Lotus-stalks

581. **Mahanīyā**  
To be worshipped

582. **Dayā mūrtir**  
The Embodiment of compassion

583. **Mahā-sām-rājya śhālinī**  
The Empress of the greatest empire

**Mahā-** Great, mighty, highest, top  
**Kailāsa-** Mount Kailās  
**Nilayā-** Residing, abode  
**Mṛiṇāla-** Lotus-fibre, fibrous root  
**Mṛidu-** Soft, delicate, tender  
**Dor-** Arm, fore-arm  
**Latā-** Creeper, ie. slender and graceful

**Mahanīyā-** Praiseworthy, illustrious  
**Dayā-** Compassion, pity  
**Mūrtir-** Form, embodiment  
**Mahā-** Greatest, mightiest  
**Sām-rājya-** Empire, kingdom, dominion  
**Śhālinī-** Possessing, full of
Verse 118

584. Ātma vidyā  
Self-knowledge

585. Mahā-vidyā  
The Highest Knowledge

586. Śhrī vidyā  
The Most Auspicious Knowledge

587. Kāma sevitā  
Who is to be worshipped with love

588. Śhrī śhoḍaśh’ākṣharī vidyā  
The sacred sixteen-syllabled mantra lore

589. Trikūṭā  
With its three groups

590. Kāma koṭikā  
The lowest part is Kāma-rājā Kūta

Ātma-  
Self, Spirit

Vidyā-  
Knowledge, to be known

Mahā-  
Great, highest

Śhrī-  
Splendid, auspicious

Kāma-  
Desire, the God of Love

Sevitā-  
Attended, served

Śhrī-  
Bija Mantra ‘Śhrīm’, sacred, Goddess

Śhoḍaśha-  
Sixteen

Akṣharī-  
Containing syllables

Tri-kūṭā-  
‘Three-peaked’

Kāma-  
Desire, love

Koṭikā-  
The lowest end;

or: Koṭi – ‘millions’, kā – ‘creating’

586-8. Śhrī Vidyā is the Fifteen-syllabled Mantra (see Note 2, p.22) which is Kāma-sevita – ‘followed by those with pure desire’ and adding Śhrī makes the Sixteen-sylabled Mantra’. See Appendix 6, p.316.

590. The first of the three sections of the 16-syllabled mantra is called Kāma-rājā – ‘Ruled by Desire’.

Also: ‘Creating millions of desires’. In the lowest section, the Earth Realm, we are deluded by worldly illusions and our attention is constantly bombarded with desires. She creates these desires as well as giving us liberation from them when we wish to find the Ultimate Reality.
Verse 119

591. Kaṭākṣha kimkarī bhūta kamalā koṭi sevitā
   A glance from Your eyes has the power to make slaves of ten million Lakshmīs

592. Śhiraḥ sthitā
   On the head

593. Chandra nibhā
   Luminous like the moon

594. Bhāla-sth’endra dhanuṣh prabhā
   On the forehead, shining like a rainbow

Kaṭa- Glance, side look
Akṣha- Eyes
Kimkari- Servant, slave
Bhūta- Becoming, being
Kamalā- Śhrī Lakshmī, Lotus
Koṭi- Crore, ten million
Sevitā- Attended, served, followed
Śhiras- Head, top, best

Sthitā- Residing, staying, stationed
Chandra- ‘Shining’, the Moon
Nibhā- Like, resembling
Bhāla- Forehead
Stha- Positioned, staying
Indra-dhanuṣh Rainbow
Indra- Lord of rain, etc, dhanuṣh- bow
Pra-bhā- Shining, brilliant

593. Also:—‘Bright, handsome’.
**Verse 120**

595. **Hṛidaya-sthā**  

In the Heart

596. **Ravi prakhyā**  

Effulgent like the Sun

597. **Trikoṇ̄‘antara dīpikā**  

The Flame inside the Triangle

598. **Dākṣhāyaṇī**  

The Daughter of Daksha

599. *** Daitya hantrī**  

The Slayer of the Asuras

600. **Dakṣha yagñya vināśhinī**  

Destroying the sacrifice of King Daksha

**Hṛidaya-** Heart  

**Sthā-** Residing, stationed  

**Ravi-** Sun  

**Pra-khyā-** Bright, visible, splendour  

**Tri-koṇa-** Triangle [Kona-‘corner’]  

**Antara-** Inside, within  

**Dīpikā,** Flame, lamp  

**Dākṣha-** Belonging to King Daksha (see below)  

**Ayaṇī-** ‘Coming from’, way, refuge  

**Daitya-** ‘Sons of Diti’, demons, rakshasas  

**Hantrī-** Destroyer, Remover  

**Dakṣha-** Father of Sati, Śiva’s first wife  

**Yagñya-** Sacrifice, fire ceremony  

**Vi-nāśhinī-** Complete Destroyer, crusher

598. Also: ‘Wearing golden ornaments’ [Dākṣhāyana –‘gold’]-.  

Also: ‘Approached through the Dakṣhina-mārga -‘the Right Hand (good) Path’. [dakṣha-‘right-hand’, ayanī-‘approached’]
Verse 121

601. Dar’āndolita dīrgh’ākṣhī  With large eyes rolling slightly
602. Dara hās’oj-jvalan mukhī Of dazzling face with a wide smile
603. Guru mūrtir The Personification of the teacher
604. Guṇa nidhir The Treasury of all virtues
605. Gomātā The Mother of this world
606. Guha janma bhūḥ Mother Earth who bore Śhrī Karttikeya

Dara- Navel, hole, slightly
Āndolita- Moving to and fro, swinging
Dīrgha- Long, deep, large
Akṣhī- Having eyes
Hāsa- Smiling, laughing, mocking,
Uj-jvalan- Glorious, blazing, radiant
Mukhī- Having a face

Guru- Teacher, respected, heavy,
Mūrti- Embodiment, form, image
Guṇa- Good qualities, attributes
Nidhi- Store, ocean, treasure-house
Go- Cows, the world, Sushumna Nādi
Mātā- Mother, earth, measurer
Guha- ‘Secret’, name of Śhrī Karttikeya
Janma-bhū – Native country

[Janma- Birth, bhū- Earth, country]

603. Guru-mūrti -‘having a serious side’. Shri Mataji always said that She found it hard to be serious for more than five minutes at a time, but She could be if it was necessary.

605. Go -‘Earth, worshippers’. Śhrī Viṣṇu is called go-vinda-‘rescuer of the Earth,’ as He lifted it out of the waters in His Boar-form.

606. Also: ‘You are Existence whose origin is hidden’ or: ‘Born in a secret country’ ie. The Kuṇḍalinī lying hidden in the Sacrum.
Devā- ‘The Shining Ones’, the Gods,  
Īśīḥ- Superior, ruler, God  
Daṇḍa- Rod, punishment, the spine  
Nīti- Behaviour, morals, management  
Sthā- Residing, investing  
Dahara- Subtle, thin, fine, young, child  
Ākāśha- Ether, subtle element  
Rūpiṇī- In the form of, embodiment of  
Rūpiṇī- In the form of,  
Pratipad- First day, new moon  
Mukhya- First, month of the moon  
Rākānta- Full moon  
Tithi- Lunar day  
Maṇḍala- Cycle, circle, procession  
Pūjita- Worshipped

Verse 122

607. Deveśhī The Queen of the Devas  
608. Daṇḍa-nīti-sthā Residing in moral principles  
609. Dahar’ākāśha rūpiṇī Whose nature is the subtle ether in the heart  
610. Pratipan mukhya rākānta tithi maṇḍala pūjita Worshipped as the phases of the moon from new to full

608. Daṇḍanīti –‘administering justice’. Also: ‘You manage the behaviour (of the Kuṇḍalinī) in the spine’.

609. Dahar’ākāśha –‘subtle ether’ is the Supreme Spirit which resides in the heart and is the source of the highest bliss. It may be equated with the Brahma and is not subject to decay.

The Kuṇḍalinī is the subtle form of fire, Ātmā the subtle form of air and the Paramātmā the subtle form of ether, Dahar’ākāśha.
Verse 123

611. Kal'ātmikā  The Essence of art
612. Kalā nāthā  The Master of arts
613. Kāvyālāpa vinodinī  Taking pleasure in listening to poetry
614. Sa-chāmara ramā vāṇī savya dakṣiṇa sevitā  

*Fanned by Śrī Lakshmi and Saraswatī on the left and right*

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612. Also: ‘The Moon’ as the master of the sixteen phases.
Verse 124

615. Ādi śaktīḥ  The Primordial Energy
616. Ameyātmā  Magnanimous
617. Paramā  The Supreme Mother
618. Pāvanākṛitiḥ  Whose form purifies
619. Aneka koṭi brahmāṇḍa jananī  The Mother of many millions of Universes

620. Divya vigrahā  Whose Divine Form is resplendent

Ādi- First, primordial, beginning Aneka- ‘Not one’, many
Śhakti- Energy, power Koṭi- Crore, ten million
A-meya- Immeasurable, vast Brahmana- ‘Egg of Brahman’, the Universe
Ātmā- Spirit, Self Jananī- Mother, progenitor
Paramā- Supreme, Divya- Divine, resplendent, shining
Pāvana- Purifying, Vigrahā- Form, body
Ākṛiti- Form, embodiment

616. Also: ‘Posessing immense powers of the mind’, ’Of vast Spirit’.
Verse 125

621. **Kliṁ-kārī**  
Creating the Bīja mantra klīṁ

622. **Kevalā**  
Alone

623. **Guhyā**  
Hidden

624. **Kaivalya pada dāyinī**  
The Bestower of the state of liberation

625. **Tripurā**  
Pre-existent to the three gods, three gunas etc

626. **Tri-jagad vandyā**  
Adored by the three worlds

627. **Tri-mūrtir**  
Taking the three forms of Brahma, Viṣṇu and Śiva

628. **Tri-daśheśhvarī**  
The Supreme Ruler of the thirty Gods

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<td>Kārī-</td>
<td>Making, creating</td>
<td>Purā</td>
<td>Before, city</td>
</tr>
<tr>
<td>Kevalā-</td>
<td>Alone, sole, only</td>
<td>Jagad-</td>
<td>World</td>
</tr>
<tr>
<td>Guhyā-</td>
<td>To be kept secret</td>
<td>Vandyā-</td>
<td>To be worshipped</td>
</tr>
<tr>
<td>Kaivalya-</td>
<td>Oneness</td>
<td>Mūrtih-</td>
<td>Incarnations, forms</td>
</tr>
<tr>
<td>Pada-</td>
<td>Feet</td>
<td>Tri-daśha-</td>
<td>Thirty, Heaven, Gods</td>
</tr>
<tr>
<td>Dāyinī-</td>
<td>Giving, creating</td>
<td>Īśhvarī-</td>
<td>Supreme, ruler, Goddess</td>
</tr>
</tbody>
</table>

621. **Aīṁ, Hṛīṁ** and **Kliṁ** are the evolved forms of A-U-M of **Om**. **Aīṁ** is the Creation (**Aindri**) resulting from the desire power **A**, **Hṛīṁ** is the Evolution (**Hari**) resulting from the creative power **U** and **Kliṁ** is the Bliss of **Śhrī Māhākālī** in the **Sahasrāra**, resulting from the evolutionary power **M**. **Hṛīṁ** is mentioned in names 301/2 as connected with the Heart (**Śūrya Mandala**).

628. The ‘30 Gods’ are 12 **Adityas**, 8 **Vasus**, 11 **Rudras**, **Śūrya** and **Chandra**. This adds up to 33, so 30 is poetic.
Verse 126

629. Try-akṣharī Three-eyed

630. Divya gandh‘āḍhyā Endowed with a heavenly scent

631. Sindūra tilak‘āñchitā Adorned with red Sindur on the forehead

632. Umā Śhrī Pārvatī who undertook penances

633. Śhailendra tanayā The Daughter of the Mountain King

634. Gaurī Assuming a shining golden form

635. Gandharva sevitā Attended by heavenly musicians

634. The Goddess is black on the left side (Śhrī Pārvatī, Bhairavī, Mahākālī) but assumes a fair form in the central channel (Śhrī Gaurī, Durgā, Mahālakshmī).
Verse 127

636. Viśhva garbhā  
637. Svarṇa garbhā  
638. Varadā  
639. Vāg adhīśhvarī  
640. Dhyāna gamyā  
641. Aparich-chhedyā  
642. Gñyāna-dā  
643. Gñyāna vigrahā

**Viśhva**- The Universe, everything  **Dhyāna**- Mediation, contemplation  
**Garbhā**- Womb, egg, Inside,  **Gamyā**- To be approached, attained  
**Svarṇa**- Golden  **A-parich-chhedyā**- Without division or limitation  
**Vara**- Boons, choice, excellent  **A** – ‘not’, **pari** – ‘around’, **chhedyā** – ‘cutting’,  
**Vāg**- Speech, language  **Gñyāna**- Knowledge  
**Adhi**- Foremost, over  **Dā**- Giving, creating  
**Īśhvarī**- Ruler, Goddess, supreme  **Vi-grahā**- Form, body, shape, power

641. Also: ‘Without distinction or discrimination’. She confers Her blessings on those with a pure desire without any reference to caste, race, age, sex, etc.
Verse 128

644. Sarva vedānta saṁ-vedyā

*Bringing together all teachings stemming from the Vedas*

645. Satyānanda sva-rūpiṇī

*Embodying as the Bliss of the Ultimate Reality*

646. Lopā-mudr’āchitā

*Worshipped by the Lopamudra mantra*

647. Līlā klṛipta brahmāṇḍa maṇḍalā

*Creating the cycles of the Universe as sport*

<table>
<thead>
<tr>
<th>Sarva-</th>
<th>All, every</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vedānta-</td>
<td>‘Final knowledge’, Hinduism</td>
</tr>
<tr>
<td>Saṁ-vedyā-</td>
<td>Joined, united, coming together</td>
</tr>
<tr>
<td>Satya-</td>
<td>Truth, reality, goodness</td>
</tr>
<tr>
<td>Ānanda-</td>
<td>Bliss, joy, happiness</td>
</tr>
<tr>
<td>Sva-rūpiṇī-</td>
<td>One’s own form, special quality</td>
</tr>
<tr>
<td>Lopāmudra-</td>
<td>Wife of sage Agastya</td>
</tr>
<tr>
<td>Architā-</td>
<td>Worshipped, honoured</td>
</tr>
<tr>
<td>Līlā-</td>
<td>Play, drama, sport</td>
</tr>
<tr>
<td>Klṛipta-</td>
<td>Created, arranged</td>
</tr>
<tr>
<td>Brahma-</td>
<td>Supreme Spirit</td>
</tr>
<tr>
<td>Aṇḍa-</td>
<td>Egg</td>
</tr>
<tr>
<td>Maṇḍalā-</td>
<td>Disc, circle, cycles</td>
</tr>
</tbody>
</table>

646. There are several forms of the fifteen-syllabled mantra. **Lopāmudrā** is the **Hādi** –‘beginning with Ha’ where the first section is ‘Ha Sa Ka La Hrīṁ’ as opposed to the more common **Kādi** –‘beginning with Ka’. (See Note 2 p.22.)

647. The **Brahmāṇḍa** –‘Egg of Brahman’- is the source of Creation. As it broke open the **Om** emerged, being identical with **Śhrī Ganesha**, and the Physical Universe manifested. Thus **Brahmāṇḍa** comes to mean ‘The Universe’.
Verse 129

648. Adṛśhyā  Invisible

649. Dṛśhyā rahitā  Having nothing of the senses

650. Vigñyātrī  The Knower

651. Vedya varjītā  Devoid of anything knowable

652. Yoginī  The Possessor of Yoga

653. Yoga-dā  The Giver of Yoga

654. Yogyā  The One to be connected to

655. Yog’ānandā  The Bliss of Divine Union

656. Yugan-dharā  The Upholder of the ages

A-dṛśhyā- Imperceptible, invisible  Yoginī- Possessing Yoga or magical powers
Dṛśhya- Perceptible with the senses  Yoga- Connection, attachment
Rahitā- Free of, devoid of  Dā- Giving, producing
Vigñyātrī- Knower, understander  Yogyā- To be meditated on
Vedya- Knowledge, learning  Ānandā- Bliss, joy, ecstasy
Varjītā- Free of, devoid of  Yuga(n)- Eras, ages of the world
Dharā- Supporting, wearing, bearing
Verse 130

657. **Ichchhā-śaktī gñānā-śaktī krīya-śaktī sva-rūpiṇī**

*Embodied as the Powers of Desire, Knowledge and Action*

658. **Sarvādhrā**

*The Support of everything*

659. **Su-pratīṣṭhā**

*Firmly established*

660. **Sad-asad rūpa dhārini**

*The Upholder of real and unreal forms*

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<table>
<thead>
<tr>
<th>Ichchhā-</th>
<th>Desire</th>
</tr>
</thead>
<tbody>
<tr>
<td>Šhaktī-</td>
<td>Power, energy</td>
</tr>
<tr>
<td>Gñyānā-</td>
<td>Knowledge</td>
</tr>
<tr>
<td>Krīya-</td>
<td>Action</td>
</tr>
<tr>
<td>Sva-rūpiṇī-</td>
<td>Whose form is,</td>
</tr>
<tr>
<td>Sarva-</td>
<td>All, everything</td>
</tr>
<tr>
<td>Ādhārā-</td>
<td>Support</td>
</tr>
<tr>
<td>Su-</td>
<td>Well, good, beautiful, auspicious</td>
</tr>
<tr>
<td>Prati-ṣṭhā-</td>
<td>Established, staying, foundation</td>
</tr>
<tr>
<td>Sad-</td>
<td>True, real, good</td>
</tr>
<tr>
<td>Asad-</td>
<td>False, unreal, bad</td>
</tr>
<tr>
<td>Rūpa-</td>
<td>Forms, appearances</td>
</tr>
<tr>
<td>Dhārīni-</td>
<td>supporter, upholder</td>
</tr>
</tbody>
</table>
Verse 131

661. Aṣṭa mūrtir  
*Eight-formed*

662. Ajā  
*Unborn*

663. Jetrī  
*Ever victorious*

664. Loka yātrā vidhāyinī  
*The Controller of the procession of the worlds*

665. Ekākinī  
*Solitary*

666. Bhumā rūpā  
*Of multitudinous forms*

667. Nir-dvaitā  
*Undivided*

668. Dvaita varjītā  
*Free of all duality*

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aṣṭa-</td>
<td>Eight</td>
</tr>
<tr>
<td>Mūrti-</td>
<td>Forms, appearances</td>
</tr>
<tr>
<td>A-jā-</td>
<td>Not born</td>
</tr>
<tr>
<td>Jetrī-</td>
<td>Victorious</td>
</tr>
<tr>
<td>Loka-</td>
<td>World, realm</td>
</tr>
<tr>
<td>Yātrā-</td>
<td>Journey, procession</td>
</tr>
<tr>
<td>Vi-dhāyinī-</td>
<td>Controller</td>
</tr>
<tr>
<td>Ekākinī-</td>
<td>Solitary, being alone</td>
</tr>
<tr>
<td>Bhumā-</td>
<td>Multitude, wealth, earth</td>
</tr>
<tr>
<td>Rūpā-</td>
<td>Forms, shapes</td>
</tr>
<tr>
<td>Nir-</td>
<td>Not, without, beyond</td>
</tr>
<tr>
<td>Dvaitā-</td>
<td>Duality, doubt</td>
</tr>
<tr>
<td>Varjītā-</td>
<td>Free from, devoid of</td>
</tr>
</tbody>
</table>
Verse 132

669. Anna-dā The Giver of sustenance
670. Vasu-dā The Giver of wealth
671. Vṛiddhā The Eldest
672. Brahm‘ātma‘aikya svarūpiṇī The Embodiment of the Oneness of the Spirit with the Formless Brahman
673. Brīhatī Very great
674. Brāhmaṇī Full of spiritual knowledge
675. Brahmī The Shakti of Śrī Brahmā
676. Brahm‘ānandā The Highest Bliss of the Brahman
677. Bali priyā Fond of oblations

Anna- Sustenance, food, rice  Brīhatī- Great, mighty
Dā- Giving, creating  Brāhmaṇī- One knowing the Brahman
Vasu- Wealth, shining, the Gods  Brahmī- Power of Śrī Brahmadeva
Vṛiddhā- Aged, grown up, wise, exalted  Brahma- Brahman, Formless Spirit
Brahma- The All-pervading Spirit  Ānandā- Bliss, joy, ecstasy
Ātma- The Individual Spirit, Self  Bali- Oblations, offerings
Aikya- Oneness  Priyā- Fond of, dear to
Sva-rūpiṇī- Embodiment, one’s own form
Verse 133

678. **Bhāṣhā rūpā**  \textit{In the form of Language}
679. **Bṛihat senā**  \textit{Having mighty armies}
680. **Bhāv'ābhāva vivarjitā**  \textit{Free of existence and non-existence}
681. **Sukh'ārādhyā**  \textit{Easily worshipped}
682. **Śhubha-karī**  \textit{The Beneficent}
683. **Śhobhanā sulabh'āgatiḥ**  \textit{The Easiest and Most Auspicious Path to Self-realisation}

\begin{tabular}{ll}
\textbf{Bhāṣhā-} & Language, speaking \hline
\textbf{Rūpā-} & Form, embodiment \hline
\textbf{Bṛihat-} & Great, mighty \hline
\textbf{Senā-} & Army \hline
\textbf{Bhāva-} & Existence, being, becoming \hline
\textbf{A-bhāva-} & Non-existence \hline
\textbf{Vi-varjītā-} & Free from, devoid of \hline
\textbf{Sukha-} & Comfortable, happy, pleasant \hline
\textbf{Ārādhīyā-} & Worshipped \hline
\textbf{Śhubha-} & Auspicious, beautiful, splendid \hline
\textbf{Karī-} & Making, creating \hline
\textbf{Śhobhanā-} & Auspicious, beautiful, splendid \hline
\textbf{Su-labyā-} & Easily obtained, useful \hline
\textbf{Āgatiḥ-} & Path, arrival, attained
\end{tabular}
Verse 134

684. Rāja-rājēśhvarī The Ruler of the Kings of Kings
685. Rājya dāyinī The Giver of Kingdoms
686. Rājya vallabhā Very Fond of the kingly
687. Rājat kripā Of shining compassion
688. Rāja pīṭha niveśhita nijāśhritā Placing those who seek refuge in You upon the thrones of kings

Rāja- King of kings, Kubera
Rājēśhvarī Goddess, supreme, ruler
Kripā- Compassion, pity, kindness
Rājat- Shining, royal
Kubera (wealth)
Śhiva, She is His Śhakti.

688. Rāja-pīṭha can mean the seat at the centre of the Śhri Chakra; ie. in Her presence. ‘You grant Your darśhan to those who surrender to You’. (darśhan -‘sight, presence’.)
Verse 135

689. Rājya lakṣhmīḥ  
The Prosperity of kingdoms

690. Kośha nāthā  
The Protector of the treasury

691. Chatur-aṅga baleśhvarī  
Supreme Commander of the entire army

692. Sām-rājya dāyini  
The Giver of empires

693. Satya sandhā  
True to Your promises

694. Sāgara mekhalā  
Girdled by the ocean

Rājya- Kingdom, kingly, royal  
Lakṣhmī -'With good signs', Goddess of prosperity, Dāyini- Giver, creator
Kośha- Sheath, covering, treasure  
Satya- True, sincere
Nāthā- Protector, mistress, owner  
Sandhā- Promise, fixed state
Chatur- Four  
Sāgara- Ocean,
Aṅga- Limbs, body, divisions  
Mekhalā- Girdle, belt
Bala- Strength, force, army
Īśhvarī- Ruler, commander, supreme

689. Also: ‘Bearing signs of royalty’.

690. Also: ‘Ruler and Protector of the five sheaths’. There are five Kośha’s - ‘sheaths’ covering the Ātma –‘Spirit’; these are the Anna Kośha -‘Sheath of food’ forming the physical body (lower three Chakras), the Prāṇa, Manas and Vigñyāna Kośha ‘Sheaths of Life Energy, Mind and Knowledge’ forming the subtle body (Heart, Vishuddhi and Āgnyā Chakras) and the Ānanda Kośha -‘Sheath of Bliss’ forming the causal body (Sahasrāra). She is the Protector and Mistress of all these. (see p.25 and RiSY book –‘The Three Worlds’)

691. chatur-aṅga-bala -‘the entire army’ – ie. all four divisions (infantry, cavalry, etc.) Also: ‘strength of the four limbs’; She is the Ruler of both.
694. Also: ‘The Mekhala-Traya is the Bhava-sāgara’. In the Śrī Chakra the three lines surrounding the sixteen-petalled lotus are called the Mekhala-Traya –‘three belts’ which is said to represent the Bhava-sāgara –‘Ocean of Illusion’. The Kuṇḍalinī must cross this to reach Nābhi Chakra, as there is a break in the Suṣhumṇā Nāḍī.

The Kuṇḍalinī cannot rise without crossing the Bhava-sāgara and therefore may be said to be ‘girdled by the ocean’.

Verse 136

695. Dīkṣhitā Initiated in all knowledge
696. Daitya śhamanī Destroyer of demons
697. Sarva loka vaśham-karī Having all the worlds under Your sway
698. Sarv’ārtha dātrī Granting all purposes
699. Sāvitrī The Shakti of Śrī Brahmā, the Creatrix
700. Sach-chid-ānanda rūpiṇī Whose form is Existence, Consciousness and Bliss

Dīkṣhitā- Initiated, consecrated
Daitya- Demons, ‘Sons of Diti’
Śhamanī- Destroying, pacifying
Sarva- All, every
Loka- World, realm
Vaśham- Control,
Karī- Maker, doer
Artha- Purpose, meaning, wealth
Dātrī- Giver, creator
Sāvitrī- Power of the Sun, the Gāyatrī mantra
Sat- Truth, reality, goodness
Chit- Consciousness, attention
Ānanda- Bliss, joy
Rūpiṇī- Having the form, embodied as
Verse 137

701. Deśha kāl’āparich-chhinnā Unlimited by space or time
702. Sarva-gā All-pervading
703. Sarva mohinī Creating illusion for the whole Universe
704. Saraswatī The Goddess of speech and learning
705. Śhāstra-mayī The Essence of the Holy Books
706. Guhāmbā The Mother of Śrī Karttikeya
707. Guhya rūpiṇī Of mysterious and mystical form

Deśha- Space  Saraswatī- ‘Lake’, Shakti of Śrī Brahmadeva
Kāla- Time  Śhāstra- Teaching, rules, sacred books
A-parich- Without any, completely devoid of  Mayī- Consisting of, whose nature is
Chhinnā- Interruptions, divisions, limitations  Guha- ‘Reared in secret’, Śrī Karttikeya
Sarva-gā- All-pervading, ever present  Ambā- Mother
Sarva- All, everything, the Universe  Guhya- Secretly, mysterious, mystical
Mohini- Enchantress, creating illusion  Rūpiṇī- Formed, embodied as

704. Traditionally the name Saraswatī is taken as: Saras -‘Lake, speech’, vatī –‘Having the quality of’. It can also mean: Sa -‘with’, Ra –‘Kuṇḍalinī Shakti’, Swa –‘Self, Ātmā’, Ti –‘Having the quality of’, ie. ‘Whose quality is the Union of the Kuṇḍalinī and Spirit’ –giving Connection to God and a state of Bliss.
Verse 138

708. Sarv’opādhi vinir-muktā  Free of all conditionings
709. Sadā-śhiva pati-vratā  The faithful wife of Śrī SadāŚhiva
710. Saṁ-pra-dāyeśhvarī  The Goddess attained through traditional paths
711. Sādhu  Purity and Goodness
712. Ī  The Central Channel, Suṣhumṇā Nāḍī
713. Guru maṇḍala rūpiṇī  Manifesting in the cycle of Gurus

Sarva-  All, every  Saṁ-pra-dāya-  Traditional teachings, bestowing
Upādhi-  Conditionings, limiting attributes  Īśhvarī-  Ruler, supreme, Goddess
Vi-nir-  Completely  Sādhu-  Achieving the goal, noble, saint
Muktā-  Free, liberated  Ī-  Mother, Suṣhumṇā Nāḍī
Sadā-  Eternal, always  Guru-  Teacher, heavy, planet Jupiter
Śhiva-  Auspicious, happy, beneficent  Maṇḍala-  Circle, cycle, orb
Pati-  Husband, lord, protector  Rūpiṇī-  Formed, embodied as
Vratā-  Obedient, solemn vow, rule

710. can also mean -‘The Goddess who is the Supreme Bestower’.
713. can also mean-‘The Orb of Jupiter is Your form’. The ‘cycle of Gurus’ is the unbroken line from the Supreme down to our own personal Guru. As our Guru is the Supreme, for us this is a very short line!

711/2. Sādhvī -‘Devoted Wife’ is name 128, so, to avoid repeats, this is taken as Sadhu + Ī. "Ī is the primordial Mother.”, Pune, 17-10-88.
The correspondence of the long vowels is: Ā - Left Side, Ū – Right Side, Ī – Central Channel, Ai – Ascending, Au – Descending.
Verse 139

714. Kul’ot-tīrṇā  Having traversed the lower chakras
715. Bhag’ārādhyā  To be worshipped for virtues and good fortune
716. Māyā  The illusory Creative Power
717. Madhu-matī  Whose nature is sweetness
718. Mahī  The Mother Earth
719. Gaṇ’āmbā  Mother of the Ganas
720. Guhyak’ārādhyā  Propitiated by mystics
721. Komal’āṅgī  Delicate limbed
722. Guru priyā  Those of a respectable nature are dear to You

Kula-  Set, family, the lower chakras  Gaṇa-  Attendants, groups, categories
Ut-tīrṇā  Traversed, crossed  Ambā-  Mother
Bhaga-  Virtue, welfare, beauty, the Sun,
Ārādhyā-  To be worshipped, propitiated  Guhyaka-  Privately, secretly, a mystic,
a class of demi-gods
Māyā-  Creative energy, illusory power  Komala-  Soft, tender, delicate
Madhu-  Sweetness, honey, wine, springtime  Aṅgī-  Bodied, limbed
Matī-  Full of, of the nature of  Guru-  Teacher, heavy, respectable
Mahī-  The Earth  Priyā-  Fond of, dear to

714 on. There are two forms of Tantra worship of the Supreme Goddess; the Samaya Mārga -‘accepted way’- is in accordance with the Vedas; the Kaula Mārga -‘left-side path’- is morally destructive, involving intoxicants and sex. As bhaga and madhu can mean sexual pleasure and wine, this verse is equivocal. The LSN mentions that Śrī Lalitā is worshipped by the Kaula Mārga, but hints that this worship is inferior.

The word Kula -‘family, group’- appears several times and has a variety
of meanings:- the ‘family’ of the six lower chakras; a downward facing thousand-petalled Lotus at the base of Suṣhumṇā Nāḍī; the triad of the knower, the known and the knowing; or the family of Her devotees. The Sahasrāra, being above the six lower chakras is called Akula. (See note on Kula, p.106.)

Verse 140

723. Swa-tantrā - Self-dependent
724. Sarva tantreśhī - The Ruler of all techniques
725. Dakṣhīṇā mūrti rūpiṇī - Embodied as Lord Śhiva’s silent form
726. Sanak’ādi sam-ārādhyā - Worshipped by Sanaka and other sages
727. Śhiva gñyāna pradāyini - Granting the auspicious knowledge of the Lord

Swa- Self, one’s own  Sanaka- The great Yogi Sanaka
Tantra- Control, technique, teaching Ādi- ‘And other’, beginning with
Sarva- All, every Sam- With
Īśhī, Goddess, ruler, supreme Ārādhyā- Worshipped
Dakṣhīṇā- South, right hand Śhiva- Happy, auspicious"
Mūrti- Form, incarnation, image Gñyāna- Knowledge
Rūpiṇī- Form, embodiment Pra-dāyini- Giver, creator

723. Swa-tantra is ‘independent’ and swa-tantratā is ‘Independence’.

725. Dakshina-murti –‘facing south’ is a name of several deities as well as Lord Śhiva including Śhrī Hanuman. If God is facing south then it makes sense to meditate facing north. East is also traditional in many religions. North-east is the direction ruled by Lord Śhiva and is favoured as a direction to sit facing for meditation.
Verse 141

728. Chit kalā  The Grain of Consciousness
729. Ānanda kalikā  The Phase of the Moon which gives bliss
730. Prema rūpā  Manifesting as Love
731. Priyaṁ-karī  Creating Affection
732. Nāma pārāyaṇa prītā  Pleased by Recitation of the Names of God
733. Nandi vidyā  The Knowledge that gives Joy
734. Naṭeśhwari  The Shakti of Lord Śhiva in His Great Dance

Chit-  Consciousness, Spirit  Nāma-  Names
Kalā-  Tiny part, arts  Pārāyaṇa-  Highest refuge, God
Ānanda-  Bliss, joy  Prītā-  Pleased
Kalikā-  Moon phase, division of time  Nandi-  Joyful, bull vehicle of Shiva
Prema-  Love  Vidyā-  Knowledge, learning
Rūpā-  Form, object  Naṭa-  Dance
Priyaṁ-  Affection, fondness  Īśhvarī-  Goddess, supreme, ruler
Karī-  Creating, making, doing  Naṭeśhwara- ‘Lord of the dance’- Śhṛī Śhiva
Verse 142

735. Mithyā jagad adhi-śṛḥānā
The Basis of this illusory world

736. Mukti-dā
The Giver of liberation

737. Mukti rūpiṇī
Liberation personified

738. Lāsyā priyā
Fond of dance

739. Laya-karī
The Dissolver

740. Lajjā
Giving Nirvikalpa Samadhi, bashful modesty

741. Rambh’ādi vanditā
Worshipped by Rambhā and other celestial maidens

741. Rambhā is queen of the Apsaras – ‘celestial maidens’, very beautiful and adept in music and arts. Along with other beautiful maidens such as Urvasī she is sometimes sent by Lord Indra to disturb the meditations of sgaes who are becoming too powerful.

Also: ‘Worshipped on Rambha Tritiya and other holy days’. Rambhā is considered a form of Śrī Lakṣhmī and is worshipped for happiness and prosperity.
Verse 143

742. **Bhava-dāva sudha vṛiṣhtiḥ**  The shower of Divine Nectar
extinguishing the forest-fire of our mental activity

743. **Pāp’āraṇya davānalā**
The Fire which burns out the forest of our sins

744. **Daur-bhāgya tūla vātūlā**
The wind which scatters our misfortunes like cotton

745. **Jarādhv’āntara viprabhā**
The Sunlight which dispels the darkness of old age from the soul

**Bhava-**  Worry, illusion  **Daur-**  Hard, bad, difficult (from Dur-‘hard’)
**Dāva-**  Forest, Forest-fire  **Bhāgya-**  Luck, fate, fortune
**Sudha-**  Divine nectar  **Tūla-**  Cotton
**Vṛiṣhti-**  Shower, rain  **Vātūlā-**  Gale, hurricane
**Pāpa-**  Sins, wickedness  **Jara-**  Old age
**Arāṇya-**  Forest  **Adhva-**  Course, road
**Dava-**  Forest-fire, burning  **Antara-**  Inside
**Analā-**  Fire  **Vipra-**  Wise, learned, a Brāhman
**Bhā-**  Shining
**Vi-pra-bhā-**  Shining radiantly, very bright

742. – See name 357 re. ‘Forest-fires’.
Verse 144

746. Bhāgy'ābdhi chandrikā
The Moon creating a high tide of good fortune

747. Bhakta chitta keki ghan’āghanā
The rain clouds which make our minds dance with joy like peacocks

748. Roga parvata dambholor
The Thunderbolt which destroys a mountain of ailments

749. Mṛityu dāru kuṭhārikā
The Wood-cutter who fells the tree of death

Bhāgya- Luck, fate, fortune
Abdhi- High tide
Chandrikā- The Moon
Bhakta- Devotee, worshipper
Chitta- Mind, heart, thought
Keki- Peacock
Ghana- Cloud, destroying
Ghanāghanā- Heavy rain clouds, fond of killing

Roga- Disease, sickness
Parvata- Mountain
Dambholi- Indra’s thunderbolt
Mṛityu- Death
Dāru- Tree
Kuṭhārikā- Wood-cutter, axe

747. Peacocks are reputed to dance at the approach of rain. There is a more subtle meaning ‘She is fond of destroying the pride (peacock) and thought (chitta) of Her devotees’
**Verse 145**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>750.</td>
<td>Maheśhvarī</td>
<td>The Mighty Goddess</td>
</tr>
<tr>
<td>751.</td>
<td>Mahā-kālī</td>
<td>The Great Dark Destroyer</td>
</tr>
<tr>
<td>752.</td>
<td>Mahā-grasā</td>
<td>Consuming the whole Universe</td>
</tr>
<tr>
<td>753.</td>
<td>Mahā-śhanā</td>
<td>The Mightiest Morsel</td>
</tr>
<tr>
<td>754.</td>
<td>Aparṇā</td>
<td>Who ate not even a leaf</td>
</tr>
<tr>
<td>755.</td>
<td>Chaṇḍikā</td>
<td>The Goddess who is all fired-up</td>
</tr>
<tr>
<td>756.</td>
<td><em>Chaṇḍa- munḍ'āsura niṣhūdinī</em></td>
<td>Destroying the demons Chanda and Munda.</td>
</tr>
</tbody>
</table>

**Maheśhvarī**- Shakti of Lord Śhiva  
**Maheśhvarī**- Shakti of Lord Śhiva  
**Mahā-** Great, mighty, highest  
**Mahā-** Great, mighty, highest  
**Kālī-** Black, ruler of time, death  
**Kālī-** Black, ruler of time, death  
**Grasā-** Consuming, swallowing  
**Grasā-** Consuming, swallowing  
**Śhanā-** Morsel, food  
**Śhanā-** Morsel, food  
**A-parṇā** ‘Not a leaf’, Śhrī Pārvatī who performed great penance  
**A-parṇā** ‘Not a leaf’, Śhrī Pārvatī who performed great penance  
**Chaṇḍikā-** Angry, passionate, fired-up  
**Chaṇḍikā-** Angry, passionate, fired-up  
**Chaṇḍa-** ‘Angry’, name of a demon  
**Chaṇḍa-** ‘Angry’, name of a demon  
**Muṇḍa-** ‘Bald’, another demon  
**Muṇḍa-** ‘Bald’, another demon  
**Asura-** ‘Not shining’, demonic  
**Asura-** ‘Not shining’, demonic  
**Ni-ṣhūdinī-** Killer, destroyer  
**Ni-ṣhūdinī-** Killer, destroyer

to win Lord Śhiva

to win Lord Śhiva
**Verse 146**

757. **Kṣhar'ākṣhar'ātmikā**  
*The Indwelling Spirit of everything both destructible or eternal*

758. **Sarva lokeśhī**  
*The Ruler of all the worlds*

759. **Viśhva dhāriṇī**  
*Being the Upholder of the Universe*

760. **Tri-varga dātrī**  
*You give the three qualities*

761. **Su-bhagā**  
*Possessing all divine qualities*

762. **Tryambakā**  
*Three-eyed Mother of the Three Gods*

763. **Tri-guṇātmikā**  
*You manifest as the three moods of creation*

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kṣhara-</td>
<td>Perishable</td>
<td></td>
</tr>
<tr>
<td>Akṣhara-</td>
<td>Imperishable, eternal</td>
<td></td>
</tr>
<tr>
<td>Ātmikā-</td>
<td>Consisting of</td>
<td></td>
</tr>
<tr>
<td>Sarva-</td>
<td>All, every</td>
<td></td>
</tr>
<tr>
<td>Loka-</td>
<td>Worlds, realms</td>
<td></td>
</tr>
<tr>
<td>Īśhī-</td>
<td>Ruler, supreme, Goddess</td>
<td></td>
</tr>
<tr>
<td>Viśhva-</td>
<td>The Universe, everything</td>
<td></td>
</tr>
<tr>
<td>Dhāriṇī-</td>
<td>Supporting, upholding</td>
<td></td>
</tr>
<tr>
<td>Tri = Try-</td>
<td>Three (gunas, gods, worlds etc)</td>
<td></td>
</tr>
<tr>
<td>Varga-</td>
<td>Group, set</td>
<td></td>
</tr>
<tr>
<td>Dātrī-</td>
<td>Giver, producer</td>
<td></td>
</tr>
<tr>
<td>Su-</td>
<td>Good, auspicious</td>
<td></td>
</tr>
<tr>
<td>Bhagā-</td>
<td>Qualities</td>
<td></td>
</tr>
<tr>
<td>Ambakā-</td>
<td>Eyes</td>
<td></td>
</tr>
<tr>
<td>Amba-</td>
<td>Mother, ka- making</td>
<td></td>
</tr>
<tr>
<td>Guṇa-</td>
<td>Attributes, qualities</td>
<td></td>
</tr>
<tr>
<td>Ātmikā-</td>
<td>Consisting of, whose nature is</td>
<td></td>
</tr>
</tbody>
</table>
Verse 147

764. Swarga-āpa-varga-dā Granting Heaven and emancipation
765. Śhuddhā Pure
766. Japā puṣṭha nibh-ākṛitiḥ Gleaming like the rosy Japa blossom
767. Ojovali Possessed of great Vitality
768. Dyuti dharā Clothed in splendour
769. Yagñya rūpā The Embodiment of the fire ceremony
770. Priya vratā Fond of religious practices

Swarga- Heaven, Indra’s realm
Apa-varga- Final beatitude, emancipation
Dā- Giving, producing, effecting
Śhuddhā- Pure
Japā- The China Rose
Puṣṭha- Flower
Nibha- Gleaming, radiant
Ākṛitiḥ Form, appearance

Ojo- Vitality, life-force
Vatī- Having the quality of, possessing
Dyuti- Splendour
Dharā- Wearing, bearing, supporting
Yagñya- Sacrifice, fire ceremony
Rūpā- Form, embodiment
Priya- Fond of, beloved
Vratā- Vow, religious practice, fast
Verse 148

771. Dur-ārādhya Hard to propitiate
772. Dur-ādharśā Invincible and Irresistable
773. Pāṭali kusuma priyā Fond of Pāṭali flowers
774. Mahatī The great Object of Worship
775. Meru nilayā Residing on Mount Meru
776. Mandāra kusuma priyā Fond of Mandara flowers

Dur- Difficult, hard Mahatī- Great, important, Spiritual Knowledge
Ārādhya- Worship, propitiate [Mahat –great, ī –to approach, worship]
Ādharśā- Attack, overcome Meru- Mountain at the centre of the Earth
Pāṭali- Pink, Bigonia flowers Nilayā- Dwelling, residing
Kusuma- Blossoms, flowers Mandāra- White Mandara flower
Priyā- Fond of, dear to, beloved Kusuma- Flower, blossom
Verse 149

777. Vir‘ārādhyā Worshipped by the courageous
778. Virāḍ rūpā The Vast Form of the Universe
779. Vi-rajā Free of passion
780. Viśhwato mukhī Facing in every direction
781. Pratyag rūpā Whose nature is known through turning inwards
782. Par‘ākāśhā The Subtlest Supreme
783. Prāṇa-dā The Giver of life
784. Prāṇa rūpinī The One whose form is the breath of life

Virā- Courageous, mighty, warrior  Pratyag- Turned inwards, towards the self
Ārādhyā- Worshipped, honoured  Rūpā- Form, nature, embodiment
Virāḍ- Huge, vast, the macrocosm  Para- Beyond, highest, other
Rūpā- Form, appearance, nature  Ākāśhā- Ether, Supreme Spirit
Vi- Without  Prāṇa- Breath, life energy
Rajā- Passion, activity, atmosphere  Dā- Giving, producing
Viśhwato- On all sides, everywhere  Rūpinī- Having form, embodied as
Mukhī- Facing, supreme

779. Also: ‘Clean, pure’ – raja as well as ‘passion, emotion, affection, quality of Right Side’ means ‘dust, dirt, impurity’.
Verse 150

785. Mārtaṇḍa bhairavārādhyā Worshipped by Śrī Śiva as the Sun

786. Mantriṇī nyasta rājya-dhūḥ

Entrusting the running of this Universe to Your Shaktis

787. Tri-pureśhī The Goddess who is beyond the Three States

788. Jayat senā Whose army is ever victorious

789. Nis-trai-guṇyā Without the three attributes

790. Parāparā Being both beyond and within

Mārtaṇḍa- The Sun, twelve
Bhairava- ‘Roaring terribly’, Lord Śiva
Ārādhyā- To be worshipped, accomplished
Mantriṇī- Counselor, minister
Nyasta- Resigned, laid down
Rājya- Dominion, rulership
Dhūḥ- Shaking, agitating

Tri-pura- Three Cities, name of Śiva,
Īśhī- (f.) Ruler, Controller, Supreme
Jayat- Victorious, Hail!
Senā- Army, missile
Nis- Not, without, devoid of
Trai-guṇyā- Belonging to the three gunas
Para- Final, beyond, other, enemy
Apara- Other, lower, different

785. Mārtaṇḍa-Bhairava is an incarnation of Lord Śiva who rides a horse and destroys the demons attacking devotees. He is the main form of Bhairava worshipped and incorporates the power of the Sun.

787. Tripureshī is the aspect which rules the 16-petalled Lotus of the Shri Chakra, associated with the Nābhi chakra. (See note (7) on Tripura Sundarī. p.23.)

790. Parāparā can have many interpretations; ‘Highest of the high’, ‘Before and after’, ‘Above and below’, ‘Beyond past and future’, ‘Destroying enemies’, etc.
Verse 151

791. **Satya gñyān’ānanda rūpā** — Manifesting as Truth, Knowledge and Bliss

792. **Sāmarasya parāyaṇā** — The Highest State of Equanimity

793. **Kapardinī** — The Wife of Ganga-bearing Lord Śiva

794. **Kalā mālā** — The Tradition of the Arts

795. **Kāma dhuk** — You fulfill all desires

796. **Kāma rūpiṇī** — The Embodiment of Beauty and Love

**Satya-** Truth, reality, goodness  
**Gñyāna-** Knowledge  
**Ānanda-** Bliss, supreme joy  
**Rūpā-** Embodiment, form  
**Sāma** — Same, equal  
**Rasya-** Feeling, sentiment  
**Parāyaṇā-** Highest abode, refuge

**Kapardin-** Having knotted hair, shell-shaped  
**Kalā-** Arts, moon’s phases, parts  
**Mālā-** Garland, decoration, row  
**Kāma-** Desire, love, pleasure  
**Dhuk-** Giving, fulfilling  
**Rūpiṇī-** Embodiment, appearance

794. Also: ‘Garlanded with the Phases of the Moon’
**Verse 152**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>797.</td>
<td>Kalā nidhiḥ</td>
<td>The Treasury of all arts</td>
</tr>
<tr>
<td>798.</td>
<td>Kāvya kalā</td>
<td>The Art of Poetry and literature</td>
</tr>
<tr>
<td>799.</td>
<td>Rasa-gñyā</td>
<td>Knowing the sentiments expressed in dance and acting</td>
</tr>
<tr>
<td>800.</td>
<td>Rasa śhevadhiḥ</td>
<td>The Inexhaustible Treasure-house of experience</td>
</tr>
<tr>
<td>801.</td>
<td>Puṣhtā</td>
<td>Well-nourished</td>
</tr>
<tr>
<td>802.</td>
<td>Purātanā</td>
<td>Ancient</td>
</tr>
<tr>
<td>803.</td>
<td>Pūjyā</td>
<td>The Object of Worship</td>
</tr>
<tr>
<td>804.</td>
<td>Puṣhkara</td>
<td>The Lotus of the Heart</td>
</tr>
<tr>
<td>805.</td>
<td>Puṣhkara’ekṣhaṇā</td>
<td>Lotus-eyed</td>
</tr>
</tbody>
</table>

- **Kalā**: Arts, phases of moon, parts
- **Nidhi**: Treasure, treasury
- **Kāvya**: Poetry, literature
- **Rasa**: Taste, juice, sentiment, bliss
- **Gñyā**: Knowing
- **Śhevadhi**: Treasure-house, store
- **Puṣhtā**: Nourished
- **Purātanā**: Ancient, very old
- **Pūjyā**: To be worshipped
- **Puṣhkara**: Lotus
- **Īkṣhaṇā**: Viewing, looking,
Verse 153

806. Param jyotiḥ  
*The Supreme Brilliance*

807. Param dhāmā  
*The Highest Abode*

808. Param āṇuḥ  
*The Minutest Atom*

809. Parāt-parā  
*Beyond the beyond*

810. Pāśha hastā  
*Holding the noose in Your hand*

811. Pāśha hantrī  
*The Remover of all bonds*

812. Para-mantra vibhedinī  
*The Destroyer of the mantras used against Your devotees*

**Param-** Supreme, highest, beyond  
**Jyoti-** Light, brilliance, flame  
**Dhāmā-** Abode, seat  
**Parama-** Supreme, highest, best  
**Aṇu-** Minute, atom  
**Parāt-** Abl. of para-‘from the highest’  
**Parā-** Beyond, higher than  

**Pāśha-** Bonds, attachments, noose  
**Hastā-** Holding, in the hand  
**Hantrī-** Destroyer, remover  
**Para-** Against, other, distant  
**Mantra-** Empowered words  
**Vibhedinī-** Splitting apart, destroying
Verse 154

813. Mūrtā  Existing in all forms
814. Amūrtā  Formless
815. Anitya tṛiptā  Satisfied with temporal offerings
816. Muni mānasa haṁsikā  The Swan of Discrimination on the sacred lake of the minds of sages
817. Satya vratā  Devoted to the truth
818. Satya rūpā  The Embodiment of truth
819. Sarv’āntar yāminī  The Inner Controller of everything
820. Satī  The Embodiment of all Truth and Goodness

Mūrtā-  having form, solid  Satya-  truth, reality, goodness
Amūrtā-  without form  Vratā-  vow, fast, religious practice
A-nitya-  not eternal, perishable  Rūpā-  form, appearance
Tṛiptā-  satisfied with,  Sarva-  All, everything
Muni-  sage, inspired, saint  Antar-  Inner, within
Mānasa-  of the mind, spiritual,  Yāminī  Controller,
Haṁsikā-  swan, the Spirit, Great SageSatī-  Faithful Wife, Embodying Truth, Goodness

816. There are several layers to this name. Mānasa-‘spiritual’- is a sacred lake near Mount Kailās with swans on.

Also: ’Sages with their attention on You become highly realized.’
821. **Brahmāṇī** - The Shakti of Śrī Brahmā

822. **Brahma** - The Formless Supreme Spirit

823. **Jananī** - The Mother

824. **Bahu-rūpā** - Having manifold forms

825. **Budh’ārchitā** - Worshipped by the wise

826. **Pra-savitrī** - The Creatrix

827. **Pra-chaṇḍā** - Very angry

828. **Āgñyā** - The Controller

829. **Pratiṣṭhṭḥā** - The Foundation

830. **Prakaṭ’ākṛitiḥ** - All manifested forms

<table>
<thead>
<tr>
<th><strong>Brahmāṇī</strong></th>
<th>Consort of Brahmā</th>
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<tbody>
<tr>
<td><strong>Brahman</strong></td>
<td>The Formless Supreme Spirit</td>
</tr>
<tr>
<td><strong>Jananī</strong></td>
<td>Mother, the procreator</td>
</tr>
<tr>
<td><strong>Bahu</strong></td>
<td>Manifold, many</td>
</tr>
<tr>
<td><strong>Rūpā</strong></td>
<td>Forms</td>
</tr>
<tr>
<td><strong>Budha</strong></td>
<td>Wise, the planet Mercury</td>
</tr>
<tr>
<td><strong>Architā</strong></td>
<td>Worshipped, praised</td>
</tr>
<tr>
<td><strong>Pra-savitrī</strong></td>
<td>Begetter, mother</td>
</tr>
<tr>
<td><strong>Pra-chaṇḍā</strong></td>
<td>Very fierce, burning</td>
</tr>
<tr>
<td><strong>Āgñyā</strong></td>
<td>Authority, command, 6th chakra</td>
</tr>
<tr>
<td><strong>Pra-tiṣṭṭḥā</strong></td>
<td>Foundation, established</td>
</tr>
<tr>
<td><strong>Prakaṭa</strong></td>
<td>Manifest, apparent, open</td>
</tr>
<tr>
<td><strong>Ākṛitiḥ</strong></td>
<td>Form, appearance, nature</td>
</tr>
</tbody>
</table>

822, 823. Sometimes joined as **Brahma-jananī** – ‘Mother of Brahma – ‘the Creator’.

Separately **Brahman** is the Formless Impersonal God and as ‘Mother’ She is the Personal God who knows our hopes and aspirations, our joys and sorrows, very well and is (surprisingly?) tolerant and understanding of our short-comings, in that She still confers Her Bliss on us.
Verse 156

<table>
<thead>
<tr>
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<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>831.</td>
<td>Prāṇeśvarī</td>
<td>Ruler of life</td>
</tr>
<tr>
<td>832.</td>
<td>Prāṇa dātrī</td>
<td>Giver of life</td>
</tr>
<tr>
<td>833.</td>
<td>Pañchāśat pīṭha rūpiṇī</td>
<td>The fifty letters are Your forms</td>
</tr>
<tr>
<td>834.</td>
<td>Vi-śṛṅkhalā</td>
<td>Unfettered</td>
</tr>
<tr>
<td>835.</td>
<td>Vivikta-sthā</td>
<td>Remaining alone</td>
</tr>
<tr>
<td>836.</td>
<td>Vīra mātā</td>
<td>The Mother of the Courageous</td>
</tr>
<tr>
<td>837.</td>
<td>Viyat prasūḥ</td>
<td>Creatrix of Space</td>
</tr>
</tbody>
</table>

Prāṇa- Breath, life  
Īśvarī Ruler, supreme, Goddess  
Dātrī- Giver, producer  
Pañchāśat- Fifty  
Pīṭha- Seat, place of worship  
Rūpiṇī- Form, incarnation  

Vi- Without  
Śṛṅkhalā- Chains, fetters, restraint  
Vivikta- Solitary, apart, pure  
Sthā- Remaining, residing, standing  
Vīra- Brave, manly, warrior  
Mātā- Mother, measurer  
Viyat- Sky, heaven, dissolved  
Prasū- Bringing forth, mother

835. As She has no equals She is ever solitary.
Verse 157

838. Mukundā  The Giver of liberation
839. Mukti nilayā  The Abode of liberation
840. Mūla vigraha rūpiṇī  Taking the form of the principal shapes
841. Bhāva-gñyā  Knowing what is in the hearts of devotees
842. Bhava roga-ghnī  Destroying the ailments of this existence
843. Bhava chakra pravartini  Turning the wheel of rebirth

Mukundā- A name of Śhri Viśṇu  Bhāva- Character, conduct, heart, feelings
Mukti- Liberation, final emancipation  Gñyā- Knowing
Nilayā- Residence, abode  Bhava- Birth, worldly existence
Mūla- Root, foundation, principal  Roga- Disease, ailments
Vigraha- Shape, body, separation, war  Ghnī- Destroying
Rūpiṇī- Whose form is, embodiment  Chakra- Wheel, disc
Pra-vartinī- Putting into motion, restless
Verse 158

844. Chhandaḥ sārā | The Core of the Vedas
845. Śhāstra sārā | The Essence of the scriptures
846. Mantra sārā | The Power of sacred speech
847. Talodarī | Of flat belly
848. Udāra kīrtir | Of exalted fame
849. Uddāma vaibhavā | Of unrestrained power
850. Varṇa rūpiṇī | Embodied as all appearances, colours, letters etc

Chhandaḥ- A hymn, the Vedas, a metre | Udāra- Exalted, best, noble
Sārā- Core, essence, power, substance | Kīrti- Fame, renown
Śhāstra- Sacred books, teachings, rules | Uddāma- Unrestrained, impetuous
Mantra- Sacred speech, mystical formula | Vaibhavā- Might, power, greatness, glory
Tala- Base, flat, hand, downwards | Varṇa- Colour, caste, letters, appearance
Udarī- Having a belly, insides, womb | Rūpiṇī- Having the form of, embodied as
Verse 159

851. Janma mṛityu jarā tapta jana viśhrānti dāyinī

Giving rest to those burned by birth, death and old age

852. Sarv’opanīṣhad ud-ghuṣṭā

Highly praised in the Upanishads

853. Śhānty’atīta kal’ātmikā

The highest state of non-duality

Janma- Birth
Mṛityu- Death
Jarā- Old age
Tapta- Burned
Jana- People, creatures
Viśhrānti- Giving rest, causing to cease
Dāyinī- Giver, producer

Sarva- All, every
Upaniṣhad- Sacred text, divine mystery
Ud-ghuṣṭā- Highly praised, sung
Śhānti- Peace, tranquility, untroubled
Atīta- Gone beyond
Kalā- Portion, part, arts, moon’s phases
Ātmikā- Composed of, whose nature is
Verse 160

854. Gambhīrā Of unfathomable depth
855. Gagan’ānta-sthā Residing in the space of the heart
856. Garvitā Very proud
857. Gāna lolupā Delighting in music
858. Kalpanā rahitā Free of imaginings
859. Kāśhṭhā The Highest Goal
860. Akāntā The Destroyer of sin
861. Kānt’ārdha vigrahā The One whose body is half Śhrī Śiva

Gambhīrā—Deep, profound, serious
Gagana—Sky, atmosphere
Anta—At the end, in the middle
Sthā—Standing, residing, being
Garvitā—Proud, haughty
Gāna—Music, singing, song
Lolupā—Eager, longing for
Kalpanā—Fashioning, fancy, image
Rahitā—Free from, devoid of
Kāśhṭhā—Course of the wind and sun, goal, highest peak, upper limit, the sun
Aka—Sin, misfortune
Antā—End, death
Kānta—‘Beloved’, Lord Śhiva
Ardha—Half
Vigrahā—Body, form, separation, war
Verse 161

862. **Kārya kāraṇa nīr-muktā** Free of cause and effect

863. **Kāma keli tarañ-gitā** The waves of desire-power creating the Universe

864. **Kānat-kanaka tāṭankā** Wearing shimmering golden ear-rings

865. **Līlā vigraha dhāriṇī** Creating this world of forms for Your sport

**Kārya-** Effect, work, purpose  
**Kāraṇa-** Cause, creating  
**Nīr-muktā-** Completely free  
**Kāma-** Desire, love  
**Keli-** Play, sport, amusement  
**Tarañ-gitā-** ‘Going across’, a wave, moving to and fro  
**Kānat-** Shining, shimmering  
**Kanaka-** ‘Shining’, golden  
**Tāṭankā-** Ear-rings, ear ornaments  
**Līlā-** Sport, play, drama  
**Vigraha-** Body, form, separation, war  
**Dhāriṇī-** The upholder, creator

863. Shri Mataji mentions spanda – ‘pulsation’
Verse 162

866. Ajā **Unborn**
867. Kṣhaya vinir-muktā **Free of all decay**
868. Mugdhasha **Simple and Innocent**
869. Kṣhipra prasādinī **Quickly pleased**
870. Antar-mukha sam-ārādhyā **Worshipped by those who turn inwards**
871. Bahir-mukha su-dur-labhā **Hard to attain for the outward-oriented**

A -jā Not born, without production  Antaḥ- Inside
Kṣhaya- Decay  Mukha- Face, facing
Vi-nir-muktā Completely free  Sam-ārādhyā Worshipped, propitiated
Mugdhasha Simple, stupid  Bahiḥ- Outside
Kṣhipra- Quickly  Su-dur- Very hard
Prasādinī- Pleased,  Labhā Attained, reached
**Verse 163**

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<tr>
<th>Verse</th>
<th>Translation</th>
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<td>Trayī</td>
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<td>873.</td>
<td>Tri-varga nilayā</td>
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<td>Tripura mālinī</td>
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<td>878.</td>
<td>Swātmā rāmā</td>
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<td>879.</td>
<td>Sudhā sṛutih</td>
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<table>
<thead>
<tr>
<th>Prefix</th>
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<tbody>
<tr>
<td>Trayī-</td>
<td>Three-fold, the nature of three</td>
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<tr>
<td>Tri-</td>
<td>Three</td>
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<tr>
<td>Varga-</td>
<td>Blessings</td>
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<tr>
<td>Nilayā-</td>
<td>Residing, staying</td>
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<tr>
<td>Sthā-</td>
<td>Standing, staying, abiding</td>
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<tr>
<td>Tri-pura</td>
<td>'Three cities', city of the demons</td>
</tr>
<tr>
<td>Mālinī-</td>
<td>Wearing a garland</td>
</tr>
<tr>
<td>Nir-</td>
<td>Not, without, beyond</td>
</tr>
<tr>
<td>Āmayā-</td>
<td>Sickness, disease</td>
</tr>
<tr>
<td>Ālaṃbā-</td>
<td>Dependence, support</td>
</tr>
<tr>
<td>Swa-</td>
<td>One’s own</td>
</tr>
<tr>
<td>Ātmā-</td>
<td>Spirit, self</td>
</tr>
<tr>
<td>Rāmā-</td>
<td>Rejoicing, pleased</td>
</tr>
<tr>
<td>Sudhā-</td>
<td>Divine nectar, bliss</td>
</tr>
<tr>
<td>Sṛutih-</td>
<td>Flowing, going, path</td>
</tr>
</tbody>
</table>

875. see p.23 Note on *Tripura Sundarī*. 
Verse 164

880. Samsāra pańka nir-magna sam-uddharaṇa pañditā

Skilled in rescuing those drowning in the morass of worldly existence

881. Yagñya priyā

Fond of sacrifices

882. Yagñya kartrī

The Performer of sacrifices

883. Yajamāna swarūpiṇī

Embodied as those who conduct sacred rituals

**Samsāra-** Worldly existence, illusory world  
**Pańka-** Mud, moral impurity  
**Nir-magna-** Sunk under, immersed in  
**Sam-** With, together  
**Ud-dharaṇa-** Uplifting, rescuing, liberating  
**Pañditā-** Expert, learned  

**Yagñya-** Sacrifice, fire ceremony  
**Priyā-** Fond of, dear to  
**Kartrī-** Doer, maker, creator  
**Yaja-māṇa-** Sacrificer, chief, head man  
**Swa-rūpiṇī-** Special form, one’s nature
Verse 165

884. Dharm’ādhārā  
The Support of righteousness

885. Dhan’ādhyakṣhā  
The Overseer of wealth

886. Dhana dhānya vivardhini  
You increase wealth and sustenance

887. Vipra priyā  
Fond of religious scholars

888. Vipra rūpā  
Taking the form of inspired poets

889. Viśhwa bhramaṇa kāriṇī  
Causing the whole Universe to turn

*Dharma-* Righteousness, duty  
*Ādhārā-* Support, foundation  
*Dhana-* Wealth, prize  
*Adhy-akṣhā-* Over-seer  
*Dhānya-* Being wealthy, rich  
*Vi-vardhini-* Increasing, promoting  
*Vipra-* Learned, wise, inspired  
*Priyā-* Fond of, beloved  
*Vipra-* Poet, sage  
*Rūpā-* Form  
*Viśhwa-* The Universe, everything  
*Bhramaṇa-* Causing to turn, wandering  
*Kāriṇī-* Doer, maker, creator
Verse 166

890. Viśhwa grāsā The Consumer of the Universe
891. Vidrumābhā Shining like coral
892. Vaiśhṇavī The Śhakti of Śrī Viṣṇu
893. Viṣṇu rūpiṇī Taking the form of Śrī Viṣṇu
894. Ayoniḥ Having no origin
895. Yoni nilayā Remaining at the origin
896. Kūṭa-sthā Occupying the highest position
897. Kula rūpiṇī Embodied as the lower chakras

Viśhwa- The Universe, everything
Grāsā- Consuming, swallowing
Vidruma- Coral
Ābhā- Shining
Vaiśhṇavī- The Shakti of Śrī Viṣṇu
Viṣṇu- ‘All-pervading’, the Supreme Being

A- Not, without
Yoni- Womb, birth, origin, māyā
Nilayā- Residing, house
Kūṭa- Peak, highest, most excellent
Sthā- Staying, having a place
Kula- ‘Family’, the lower chakras
Rūpiṇī- Form, embodiment, incarnation

895. Also: ‘Causing the pouring out and dissolving of the Universe’. [yo = yaḥ -‘that, which, Supreme Formless God’, nini –‘to cause, to pour out’, laya - ‘dissolution’]

896. Also: ‘Immovable’, ‘Changeless’.

Yoni and kūta both mean ‘illusion’ so both names can mean ‘residing in the illusions (of worldly existence)’
Verse 167

898. **Vīra goṣṭhī priya**  
Fond of the collectivity of realised souls

899. **Vīrā**  
The Supreme Spiritual Adept

900. **Naiṣ-karmyā**  
Attained without the performance of rituals

901. **Nāda rūpiṇī**  
Embodied as sacred sound

902. **Vigñyāna kalanā**  
The Effector of self-realisation

903. **Kalyā**  
Creative

904. **Vidagdhā**  
Skilful

905. **Baindav'āsanā**  
Seated in the Bindu of the Śrī Chakra

**Vīra-**  
Brave, hero, an adept

**Go-ṣṭhī-**  
‘Cow-house’, assembly, fellowship

**Kalanā-**  
Effecting, doing, impelling

**Priya**  
Fond of, dear to, beloved

**Vīrā-**  
Wife, matron

**Kalyā-**  
Healthy, clever, auspicious

**Naiṣ-**  
From nish- not, beyond

**Vidagdhā-**  
Consumed, artful, skilled

**Karmyā**  
To be performed,

**Baindava-**  
Belonging to the Bindu-‘dot’

**Nāda-**  
Sound, resonance

**Āsanā.**  
Seat, throne, sitting

**Rūpiṇī-**  
Embodied as, in the form of

900. **Also:** ‘Whose rituals are not to be performed’, or ‘She has nothing to be done’. [from **Nish-karma** -‘not performing rituals, inactive’]
Verse 168

906. Tattwādhikā  Ruling and transcending the 24 principles,
907. Tattwa-mayī  Reality is Your nature
908. Tattwam artha rūpinī  The meanings of ‘truth’ are Your forms
909. Sāma-gāna priyā  Fond of the chanting of hymns
910. Saumyā  Gentle and moon-like
911. Sadā-śhiva kuṭumbinī  The Shakti of Śrī Sadāśhiva

Tattwa- Principle, truth, reality  Sāma- Hymns, praises, Sāma Veda
Adhikā- Superior, ruler  Gāna- Songs
Mayī- Made of, whose nature is  Priyā- Fond of, dear to
Artha- Meaning, purpose  Saumyā- Gentle, soft, moon-like
Rūpinī- Having the form of, being like  Sadāśhiva- Eternal form of the Supreme Spirit
Kuṭumbinī- Wife of a householder, mother of a family
Verse 169

912. **Savy’āpa-savya mārga-sthā**  Residing in the left and right paths
913. **Sarvāpad vini-vāriṇī**  You remove all misfortunes
914. **Swasthā**  Established in Your Self
915. **Swabhāva madhurā**  naturally blissfulful
916. **Dhirā**  Steadfast
917. **Dhira sam-architā**  Worshipped by the wise and brave

| Savya- | On the left, left side, inauspicious |
| Apa-savya- | Right side |
| Mārga- | Path, road, seeking |
| Sthā- | Standing, residing, established |
| Sarva- | All, every |
| Āpad- | Misfortune, distress |
| Vini-vāriṇī- | |
| Swa- | Self, own |
| Swa-sthā- | Being one’s self, self-sufficient |
| Swa-bhāva- | Naturally, self-natured |
| Madhurā- | Sweet, charming, delightful |
| Dhirā- | Steadfast, wise, brave |
| Sam-architā- | Worshipped |
| | Remover, destroyer, ward off |
Verse 170

918. **Chaitanyārghya sam-ārādhyā**

Worshipped by the waters of Divine Vibrations

919. **Chaitanya kusuma priyā**

Fond of the blossoms of consciousness

920. **Sadoditā**

Ever shining

921. **Sadā tuṣṭā**

Ever satisfied

922. **Taruṇāditya pāṭalā**

Glowing rosily like the new-risen Sun

**Chaitanya**-Consciousness, Supreme Spirit       **Sadā**- Always, constantly, ever
**Arghya**- Offering water, flowers etc. to guest       **Uditā**- Risen, lofty, ascended, proud
**Sam**- With       **Tuṣṭā**- Satisfied, pleased
**Ārādhyā**- Worshipped       **Taruṇa**- New, young, fresh
**Kusuma**- Flowers, blossom       **Āditya**- The Sun, the Devas
**Priyā**- Fond of, beloved       **Pāṭalā**- Pink, pale red, rosy
Verse 171

923. Dakṣhiṇʿādakṣhiṇʿārādhya

Worshipped by both the adept and the simple

924. Dara smera mukhʿāmbujā  Smiling radiantly with a Lotus-like face

925. Kaulinī kevalā  The Sole Goddess worshipped through the Chakras

926. Anarghya kaivalya pada dāyinī  

Bestowing the Priceless Gift of the Highest Oneness

*Dakṣhiṇa-* Adept, right hand, bearing offerings  
*Kaulinī-* Kula Goddess

*Adakṣhiṇa-* Inept, inexperienced, without offerings  
*Kevalā-* Sole, alone, only

Ārādhya- Worshipped  
*Anarghya-* Priceless

*Dara-* Slight, cleaving  
*Kaivalya-* Absolute unity, complete detachment

*Smera-* Smile, laugh  
*Pada-* Feet, step, way

*Mukha-* Face  
*Dāyinī-* Giver, producer

*Ambujā-* Lotus
Verse 172

927. Stotra priyā  
Fond of praise

928. Stuti-matī  
Praiseworthy

929. Śhruti saṁ-stuta vaibhavā  
Whose Greatness is extolled in the scriptures

930. Manas-vinī  
Controlling the mind

931. Māna-vatī  
Highly honoured

932. Maheśhī  
The Great Goddess

933. Maṅgal'ākṛitiḥ  
Of Auspicious form

Stotra-  
Praises, hymns
Priyā-  
Fond of, dear to
Stuti-  
Praise, adulation
Matī-  
With the quality of, possessing
Śhruti-  
‘Hearing’, scriptures, Upanishads
Saṁ-stuta-  
Extolled, praised
Vaibhavā-  
Greatness, power

Manas-  
Mind, heart, wisdom, intelligence
Vinī-  
Full of, leading
Māna-  
Respect, honour
Maheśhī-  
Wife of Maheśha- Lord Śiva
Maṅgala-  
Auspiciousness, happiness
Ākṛitiḥ-  
Form, aspect

930. Manas is the pre-rational mind which forms our conditionings, not the intellect which is Buddhī.
Verse 173

934. Viśhwa mātā  The Mother of the Universe
935. Jagad dhātrī  The Support of the World
936. Viśhāl'ākṣhī  Having large and powerful eyes
937. Vi-rāgiṇī  Free of attachments
938. Pra-galbhā  Very Powerful
939. Param'odārā  Supremely Generous
940. Par‘āmodā  The Highest Joy
941. Mano-mayī  Pervading the Mind

Viśhwa- Universe, everything  Pra- Very, in front
Mātā- Mother  Galbhā- Confident, brave, strong
Jagad- World  Parama- Supreme, highest
Dhātrī- Support, creator  Udārā- Generous, exalted, noble,
Viśhāla- Large, powerful  Para- Higher, beyond, other
Akṣhī- Eyed  Āmodā- Joy, serenity, perfume
Vi-rāgiṇī- Dispassionate  Mano- Mind, spirit, perception
Mayī- Pervading, consisting of
Verse 174

942. Vyomakeshī Having the Firmament for Your Hair
943. Vimāna-sthā Occupying the Cosmic Vehicle
944. Vajrini Wielding the Thunderbolt
945. Vāmak'ēśhvarī The Supreme Ruler of the Devas
946. Pañcha yagñya priyā Fond of the Five-fold Worship
947. Pañcha preta mañch‘ādhi-śhāyinī Reclining on the couch of ‘five corpses’

Vyoma- Sky, space, air, ether Pañcha- Five
Keśhī- Having hair Yagñya- Sacrifice, fire ceremony
Vimāna- Celestial vehicle Priyā- Fond of, dear to
Sthā- Occupying, residing Preta- Corpse, ghost
Vajrini- One wielding a thunderbolt Mañcha- Throne, raised seat, couch
Vāmaka- ‘Making beauty’, the Devas Adhi- On, over
Īśhvarī- Ruler, superior, Goddess Śhāyinī- Reclining, sleeping

942. Vyomakeshi is a name of Lord Śhiva. It can also be vyomaka – īśhī - ‘Creator and Ruler of space’.

947. ‘The couch of five corpses’ is explained in note 8, page 30.
Verse 175

948. Pañchami – The fifth and highest state of Supreme Spirit

949. Pañcha bhūteśhī – The Ruler of the five elements

950. Pañcha samkhy'opa-chārinī – Worshipped with the five offerings

951. Śhāśhwatī – Eternal and Ever-present

952. Śhāśhwat’aiśhwaryā – Of Eternal Dominion

953. Ģharma-dā – The Giver of Happiness

954. Śhambhu mohinī – Deluding even Lord Śhiva Himself

Pañchamī – Fifth, the fifth day
Pañcha- Five
Bhūta- Gross elements- earth etc
Iśhī- Ruler
Samkhya- Number, reckoning
Upa-chārinī- With offerings, approached

Śhāśhwata-ī(f)- Eternal, constant
Aiśhwaryā- Dominion, rulership
Śharma- Happiness, prosperity
Dā- Giving, producing
Śham-bhu- ‘Creating bliss’, Lord Śhiva
Mohinī- Enchantress, fascinating
female form of Lord Viṣṇu

948. Pañchami-‘fifth’- Śhrī Lalitā is worshipped on the fifth day of Navaratri. The fifth state, beyond the Turiya-‘fourth’ state of pure Spirit, is the Sadāśhiva, compete absorbtion in the Formless Spirit, from which there may be no return. Death is also called ‘panchami’. The Goddess is to be worshipped on Fridays, the fifth day.

950. The Five Offerings are either; Dhūpa –‘incense’, Dīpa –‘light’, Gandha – ‘perfume’, Puṣṭha –‘Flowers’ and Naivedya –‘Food offering’, or the Pañch’amṛut –‘five-fold nectar’ of Milk, Ghee, Curds, Honey, Sugar and Saffron (see names 476 onwards)
Verse 176

955. Dharā  
956. Dhara sutā  
957. Dhanyā  
958. Dharmiṇī  
959. Dharma vardhini  
960. Lokātītā  
961. Gunātītā  
962. Sarvātītā  
963. Śhamātmikā

Dharā- ‘Supporting’, the Earth,  
Dhara- A mountain, support  
Sutā- Daughter, offspring  
Dhanyā- Bestowing wealth  
Dharmiṇī- Virtuous, honourable  
Dharma- Duty, good conduct  
Vardhini- Increasing, effecting  
Loka- Worlds, realms  
Atītā- Gone beyond, beyond  
Guna- Attributes, moods, qualities  
Sarva- All, everything  
Śhamā- Tranquility, freedom from illusions, passions etc, final beatitude  
Ātmikā- Whose nature is, consisting of
Verse 177

964. Bandhūka kusuma prakhyā  Shining like the red Banduka flower
965. Bālā  Child-like
966. Līla vinodinī  Having the sport of Creation as Your play
967. Su-maṅgalī  Beautifully Auspicious
968. Sukha-kaṅī  Creator of happiness
969. Suveśhāḍhyā  In glorious robes
970. Suvāsīṇī  Auspiciously dressed as a married woman

Bandhūka- Red flower  Sukha- Happiness, bliss
Kusuma- Blossoms  Karī- Making, creating
Pra-khyā- Shining forth  Su- Good, beautiful
Bālā- Child, girl  Veṣha- Clothes, appearance
Līla- Play, sport, drama  Āḍhyā- Richly endowed with, abounding in
Vinodinī- Amusing, driving away  Suva- Husband
Su- Good, auspicious, beautiful  Asinī- Possessing, having
Maṅgalī- Happy, auspicious, lucky  or Su- good Vāsinī- clothed, dwelling
Verse 178

971. **Suvāsini'archana prītā**  Pleased by the honouring of married ladies

972. **Āśhobhanā**  Very Beautiful

973. **Śhuddha mānasā**  Your mind is the Highest Purity

974. **Bindu tarpaṇa santuṣhṭā**  

*Propitiated by offerings to the center dot of Šrī Chakra*

975. **Pūrva-jā**  The First-born

976. **Tri-pur'āmbikā**  The Mother of the three worlds, three bodies, etc

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<tr>
<th>Suvāsini-</th>
<th>Married lady, well-dressed</th>
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<td>Archana-</td>
<td>Worship, honouring</td>
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<td>Prītā-</td>
<td>Pleased</td>
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<td>Brilliant, glorious, beautiful</td>
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<td>Śhuddha-</td>
<td>Pure, cleansed, faultless</td>
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<tr>
<td>Mānasā-</td>
<td>Spirituality, of the heart/mind</td>
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<tr>
<td>Bindu-</td>
<td>Central dot in the Šrī Chakra</td>
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<td>Tarpaṇa-</td>
<td>Offering water etc</td>
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<tr>
<td>San-tuṣhṭā-</td>
<td>Satisfied, pleased</td>
</tr>
<tr>
<td>Pūrva-</td>
<td>First, previous</td>
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<tr>
<td>Jā-</td>
<td>Born</td>
</tr>
<tr>
<td>Tri-pura-</td>
<td>Triple city, three worlds, etc</td>
</tr>
<tr>
<td>Ambikā-</td>
<td>Mother</td>
</tr>
</tbody>
</table>

971. Can mean ‘pleased’ both by married ladies being honoured as well as Herself being worshipped by married ladies. It was always an important part of the Puja to have married ladies to decorate and dress Šrī Mātājī. The Goddess is served by Šrī Lakshmī and Šrī Saraswati who are both married ladies.

974. **Bindu** represents the Formless aspect of the Goddess as Pure Bliss.

976. **Tri-pur'amba** is the aspect which governs the inner triangle of the Šrī Chakra, said to represent the Āgīyā chakra, which is the first manifestation from the **Bindu** (Formless God) as the two previous names suggest.
Verse 179

977. Daśha mudra sam-ārādhyā Worshipped with the ten hand-gestures
978. Tripūrā śhrī vašham-karī Subjugating the Three Worlds to Your Will
979. Gñyāna mudrā The Gesture of Knowledge
980. Gñyāna gamyā Approached through knowledge
981. Gñyāna gñyeya sva-rūpiṇī The forms of knowing and what is known

Daśha- Ten Gñyāna- Knowledge, self-realisation
Mudra- Hand gestures used in worship Gamyā- Approachable, attainable
Sam- With Gñyeya- What is to be known
Ārādhyā- Worshipped Sva-rūpiṇī- One’s own form, special quality
Tri-purā- “Three cities’ Name of Shri Shiva
Śhrī- Light, splendour, Goddess.
Vašham-karī- Controlling, subjugating to one’s will, fulfilling desires

978. Tripura-Śhrī is the name of the Goddess ruling the outer 10-pointed level of the Śhrī Chakra called ‘Accomplisher of all objects’ which is taken to represent Viśhuddhi Chakra. This makes sense if the 10 hand gestures are connected with the ten petals as the hand is part of Viśhuddhi.

979. Gñyāna Mudra is the famous hand gesture often used to show Yogis in meditation with the thumb and forefinger tip-to-tip and the other three fingers extended straight.
Yoni- ‘Womb’, origin, belly
Mudrā- Hand gesture used in worship
Tri- Three
Khaṇḍa- Divisions, pieces
Īśhī, Goddess, ruler
Guṇa- Attribute, quality, mood
Ambā- Mother

Tri-khaṇḍeśhī The Gesture of Ultimate Unity
Tri-guṇā The Three Attributes
Ambā The Mother
Trikoṇa-gā Residing in the Triangle of Mūlādhāra
Anaghā Beyond sin or sorrow
Adbhuta chāritrā Of wonderful exploits
Vāṁchhitʿārtha pradāyinī Granting the fulfillment of all desires

982. In the Yoni Mudra the thumbs and forefingers form a triangle with the other three fingers curled inward with backs touching.
Verse 181

990. Abhyāṣ'ātiśhaya gñyātā Known by those of excellently pure mind
991. Ṣhaḍ adhv'ātīta rūpiṇī The Form at the end of the six paths of devotion
992. Avyāja karuṇā mūrtir The Embodiment of disinterested love
993. Agñyāna dhvānta dīpikā The Lamp dispelling the darkness of ignorance

Abhyaṣa- Constant practice, keeping a pure mind
Ati-śhaya- Of superior quality
Gñyātā- Known, comprehended
Ṣhaḍ- Six
Adhva- Paths of devotion, methods
Atīta- Crossed, passed over, beyond
Rūpiṇī- Whose form is, embodiment of

Avyāja- Without pretence or artifice
Karuṇā- Compassion, pity
Mūrtir- Shape, form, embodiment
Agñyāna- Ignorance, illusion
Dhvānta- Darkness, night
Dīpikā- Lamp, light, flame

991. The Six Paths of devotion are the worship of Ganeśha, Kārttikeya, Viṣhṇu, Śhiva, Devi and Sūrya.

992. Shri Mataji never sought popularity with Her devotees. As Her love was for our spiritual ascent She could often be harshest with the most devoted of Her followers. She would be pleasant and even flattering to non-seekers.
Verse 182

994. Ābāla gopa viditā Known by all from children to Śrī Kṛṣṇa
995. Sarvān-ullaṅghya śhāsanā Your commands are never transgressed
996. Śrī chakra rāja nilayā Residing in the most excellent Śrī Chakra
997. Śrīmat tripura sundarī The Beautiful and Auspicious Goddess who exists before and beyond the three divisions of creation

995. The Universe is created according to fixed laws from which it does not deviate.

997. This aspect Tripura Sundarī rules the eight-petalled Lotus representing Swādhiṣṭhāna.
Verse 183

998. Śhrī śhivā

The Goddess and the God

999. Śhiva śhakty'aikya rūpiṇī

Embodying the Oneness of Śhrī Śhiva and Shakti

1000. Lalit'āmbikā

Mother Lalitā, Most Beautiful and Charming Goddess

whose sport is this entire Universe

|| Om ||

Śhrī- Goddess, light, splendour  
Rūpiṇī- Whose form is, embodiment of  
Śhivā- ‘Beneficent’, Shakti of Lord Shiva  
Lalitā- Playful, charming, beautiful, desirable  
Śhivā- ‘Auspicious’, the Spirit  
Ambikā- Mother  
Śhakti- Creative Energy, Kūṇḍalinī power, feminine aspect  
Aikya- Oneness

999. This penultimate name encapsulates the idea that the ‘purpose of life’ is to realize the oneness of our Spirit with the All-pervading Consciousness and that worshipping the Divine Mother as Shri Lalitā will accomplish this.
Shri Mataji’s commentary on the first 183 names
Shri Lalita Puja. Brighton, UK, 15th May 1982

“Shri Mataji’s comments are all in Maiandra font with double quotation marks”

Yogi: The names of the Goddess, as Śrī Lalitā.

“Translation, otherwise these people won’t understand. Very loudly now. Can you put “sākṣhāt”, that would be better ... “Mataji Nirmala Devi” would be better. May God bless. These are all the secrets of ....”

Rāga swarūpa paśh‘āḍhyā  (8)

_Holding the noose as the form of passions_

Krodh‘ākār‘ānkūsh‘ōjjvalā  (9)

_Blazing with a goad as the form of anger_

“All the horrifying things you have chosen there to read! .... Ra, Rā-dhā: is to .... means the one, “Ra” is the energy ... which permeates, permeates. Rādhā is ... Ra is energy of Rādhā. .... Again horrifying things now! In the beginning they’d say all horrifying things to settle you down, I think, that’s why .... All right. All right, now go ahead.“

Mano-rūp‘ekshu-kodaṇḍā  (10)

_Wielding a sugar-cane bow in the form of mind_
“Sugar-cane now! She’s the causal elements. Causal elements, you see? Causal …. Like the causal of the Mother Earth is fragrance. Fragrance is the causal of the Mother Earth. You see, the emission of vibrations through the aura engulfs all the other auras into it …. All the Mother Earth.”

Mukha-chandra-kalaṅkābha-mṛiga-nābhi-viśheśhakā (16)  
With Your Musk Tilak as a dark spot on the face of the moon.

“With the Nābhi …. That means …. She’s full moon of musk.”

Vaktra-lakshmi-parīvāha-chalan-mīn’ābha-lochanā (18)  
Your eyes are darting fishes in the ocean of beauty of Your Face.

“They, you see, they have tried to put all poetic ideas to describe something. You see, the thing is, it’s a difference: it’s beauty and auspiciousness. Auspiciousness is the face, you see, that gives you shubha – shubha means “that brings good luck.” The face you see brings you good luck. That is known as auspicious. Of course, I mean, modern people don’t believe in such a face like that, that there could be a face. But there can be a face which if you see, then it brings you good luck. Auspicious.”

Tārā-kāṇṭi-tiras-kāri-nāsā-bharaṇa-bhāsurā (20)  
Salutations to Her, the diamonds of whose nose-ring outshine even the stars.

“That’s why I don’t wear anything there! …. It’s of the joy of beauty. So the Sahaja Yogis enjoy the beauty of those flowers which She wears. Because of vibrations, it’s that. You see, it’s a simple thing is that anything You touch becomes vibrated, and if
you see that particular flower you are more happy, because it’s had vibrations. Vibration is the one which only gives this. ... yes, there are.”

**Padma-rāga-śhilādarśha-parī-bhāvi-kapola-bhūḥ** *(23)*

*Your cheeks surpass the beauty of mirrors made of rubies.*

“Lotus of – the lotus of love. ... which means, which comes out of the *kapol*. It is the description. *Kapol* is this one, so this is the part they are describing. ... See, *padmaraag*, *padmaraag* is the fragrance of the lotus. Is the *raag*, means the energy of the lotus is coming out of Her forehead. ... No, from this, *kapal* and this is *kapol*. *Kapol* is – I’m sorry: this is *kapal*, this is *kapol*, cheeks. The energy that flows from the cheeks is the energy of the *raag*, means, *raag* actually means love, compassion – of a lotus. Like the new leaves.”

**Nava-vidruma-bimba-Śhrī-nyak-kāri-radanach-chhadā** *(24)*

*Your delicate lips humble the shining beauty of fresh coral or Bimba fruit.*

“*Vidru* is “new leaves,” you see. Like the new leaves. ... What is the translation? It’s a very big thing, but it’s very poetic, it’s rather embarrassing. It’s rather embarrassing! All right

... Blue. Like the blue leaves, you see, of that color. You see the color of the new leaves – isn’t it pinkish-red, isn’t it? So Her lips are of that color, which will put shame to even those blue leaves, newly-born leaves, you see, pink ones.”
Śhuddha-vidyānkur-ākāra-dvija-pankti-dvay'ojjvalā (25)

*Your Shining Teeth are two rows of sprouts of the Pure Knowledge*

“Yes, but they are the controller of the Nirmala Vidya; Shuddha Vidya – pure knowledge. These are, teeth are the manifestation – they manifest pure knowledge. It’s the primules of all the Vidyas. Primules.”

Karpūra-vītikā-moda-samākarṣhi-digantarā (26)

*The Betel leaves and camphor that You chew,*

*make the whole Universe fragrant.*

“Camphor is to be applied. And betel is to be eaten, – which I don’t eat, you see.”

Nija-samlāpa-mādhurya- vinir-bhatsita-kachchhapī (27)

*The sweetness of Your discourse puts to shame*

*the Veena of Shri Saraswati.*

“Sanlap means “auspicious.” Alap is the report, report. So …. You see, to be very frank, it’s very embarrassing. You’d better read it. …. No, no, that’s what is written there: like the music of veena, divine music of veena. …. Saraswati.”

Ratna-graiveya-chintāka-lola-muktā-phil’ānvitā (32)

*And gem-encrusted pendants and pearl necklaces encircle Your neck.*

“See, in a subtler form you must see all these things. You don’t see that, all the strains, you see. In a subtler form, diamonds are the things which radiate – they radiate, you see.

So when they say the diamonds around the neck, it’s not question of wearing it outside; it’s a question of radiating that love.
So the necklace, necklace is useful. But now, you are My diamonds in My necklace, so why should I wear any diamonds anymore? ...

Cosmic, that’s it. You see, when She didn’t have Her own diamonds, and the one that She did have, She used to wear those diamonds, all right. But now you have living diamonds, so what’s the need? They were used to radiate Her power. Now you don’t need anything; you are the ones who are going to radiate the powers. Right? ”

Kāmeśhwara-prema-ratna-maṇī-prati-paṇa-stanī (33)

Your breasts are an expression of the precious jewel of the love of Shri Shiva.

Stana-bhāra-dalan-madhya-paṭṭa-bandha-vāli-trayā (36)

The three folds on Your stomach form a support for the weight of Your breasts.

“That’s it … All built-in! I think we’d better not translate it, better not. It is more about the breast of the Mother. Because the children are worried about the breast, so it’s described here, so it’s better not. No, no, no, better not. You see, this is written by, for people like Mārkandeya, and they described Mother in and out. I don’t know how they found the Mother like that, you see, because they are children. You see, so they were the children.

So the children know everything about the Mother in and out, see, so described the whole birth.

That’s the ... There are three folds. The Mother is ... three folds. That’s why it’s called as .... Very embarrassing! ”
Kāmeśha gñyāta saubhāgya mārdav'oru dvayānvitā (39)
The beauty and smoothness of Your thighs is known only to Lord Śiva

“Kāmesha is .... He’s the God of all the desires. “Kāma” is “desire.” That’s why He’s placed in the Heart.”

Kūrma-pṛṣhthajayiṣṇu-prapadānvitā (43)
With the fore-feet shaped like tortoise-shells.

“Too much of an arch. Can’t wear modern shoes! .... They took a photograph – you were there – no, no, but one of the photographs where they just saw the flames coming out of My feet ....”

Nakha dīdhiti sam-chhanna namaj-jana tamo guṇā (44)
The brilliance of Your Toenails dispels the darkness of Tamo Guna of those who bow to You

Pada dvaya prabhā-jāla parākṛita saroruhā (45)
Your two Holy Feet defeat the Lotus in radiant beauty

“Mahā Shivarātri. You see, all this is being said because by saying these things you excite these powers, you see – they feel happy, they get excited. And it is nothing special for Me because if it is Mine, it’s nothing special. It’s just there. But one has to know that why you get realization so fast, because must be something special about Me. Why you got realization so quickly? I look like you, behave like you, everything is like you. But there’s something very subtle with it, which is very dynamic, and you must understand the cosmic nature of the Mother.
That’s how it will explain how you all are getting realization, how you are giving realization to others. That’s why all these description are being given by the seers, who are of a very high quality people, you see. They are very subtler, but the subtler you grow, the more you understand My powers, and your own powers too. But it’s such a mutual understanding, you see; like the more you open your eyes, the more you see the sunlight. In the same way it is. But there must be something about Me, that you are getting realization, and that something is this description.

[Yogi: They say that the Goddess is so great that even Lord Ganesha looks only at Her feet. He never looks up to see Her face.]

“But not Sahaja Yogis, are all right. They are excused. They are meant more than any other deities, and they are treated like that. First with children, you see, the deities also are very, very good, very, very kind. They know they are on the stage and they are to be looked after, and they are therefore My favorite ones.

[Yogi: says there is another description that the Goddess’s toenails do not need to be cut, because they are clipped by the jewels of the deities’ crowns as they bow at Her feet.]

“It’s true, I seldom do that. But sometimes I think I have to, because when you people come on My feet – you are not Brahma, Vishnu, Maheshas – you should not get hurt. See, you don’t have any crowns!

…. See, at the right time! Brighton married ladies …. Brighton. Brighton married ladies.”
Śivā Swādhīna-vallabhā - Lord Shiva is completely Your own. (54)

[Yogi: Salutations to Her, whose Lord is within Her power.]

“Hm. Just imagine!

[Yogi: The meaning of this is that one can only approach the Absolute through Mataji.]

“That’s Her power. You see, even the, even the control of the Shiva, Sadāshiva, is in the hands of the Mother is not true, to that extent.”

[Yogi: But you are His, the manifestation of His power.]

“It’s true; but you see, My love is, compassion is quite a lot, much more. I’m not wrathful. But if you people misbehave too much, then He’s wrathful. I may not be able to control. Then I have to witness the wrath of God. He’s compassion, He’s love, He’s innocence – everything is there, but He’s wrathful.

So be careful what you want to do. You see, actually in subtle form it’s this.”

Sumeru-madhya-sṛṅgha-sthā (55)

Residing on the middle peak of Mount Meru (Kailash).

“That thing which is a, which is Kailash, part of His domain. Kailash is a very big space, you see …. Peak of …. Kailash. You must see the pictures of Kailash. It looks like a human face, absolutely – so wonderful. And three little heads, can you see? Absolutely clearly you can see this. And the vibrations are
tremendous. And what about the day we had Shiva Puja? That day it was frozen completely.”

Śhrīman-nagara-nāyikā - You are Queen of the Auspicious City. (56)

“Heroine. .... Nāyikā is the commander, that’s correct. Shri Chakra: it’s the Chakra with which the whole world is created, everything; creative Chakra is Shri.”

Chintāmaṇi-gruhānta-sthā, Pañcha-brahmāsana-sthītā

Occupying the mansion of wish-fulfilling gems. (57)

“Chintâmani is the jewels which is, which emits the fulfillment of your desires. Whatever you desire, your worries, your desires are fulfilled by that jewel, by Chintâmaṇi i. ... She is the one who fulfils all your desires. You must desire. Brahmas, five Brahmas. Five elements. Loudly.”

Devarṣhi-gaṇa-saṅghāta-stūya-mān’ātma-vaibhavā (64)

Your greatness is extolled by the assembly of Gods and Sages.

“Vaibhava, is the glory ... combines ... Manātma. What is translated, read it. You see, this is because of samasas; vigraha is not correct, that’s why. Now you read the .... Atmanas. Manātmanas: the ones whose minds have become atmas. Manātmanas. ...”

See, they are Her dignity – that’s the point. That’s Her vaibhav. Vaibhav means, we can say, the majestic pulsation She emitted. Something – vaibhava can be, bangles can be My vaibhav, means they’re ornaments which add to Her majesty. Vaibhav, you see.
…. Rishis are My vaibhavas, see; now what I’ve told you is true. You’re My vaibhavas.”

**Bhaṇḍāsura-vadh’odyukta- śakti-senā-sam-anvitā (65)**

As You emerge with an army of Shaktis to destroy Bhandāsura.

“This Bhandhāsur, this what’s-his-name is – was yesterday that lady was entangled by him … Muktānanda – is Bhandhāsura.”

[Yogi: The asura –‘demon’ who ties you up (Bandh –‘tie’).]

“Very difficult to get rid of these people. Muktānanda, see is the one who makes you absolutely bound to him – and he says, “Have muktānanda –‘joy of liberation’.”

[Yogi: The opposite!]

“This lady is down with tuberculosis, but she can’t give him up, you see. She has both the Hearts catching very badly, she’s going down, and she can’t give up because he’s tied him – he’s Bhandhasura. But Bhandhasura has this quality: you have to tie up people, you see, and even if they are dying they cannot leave.”

**Sampat-karī-sam-ārūḍha- sindhura-vraja-sevitā (66)**

Followed by a herd of elephants (sense impressions) controlled by Sampat-kari.

“Sampatkari. Sampati means “property” and is represented by elephant. This is the main point.”

**Aśhwārūḍh’ādhi-śṭhit’āswa- koṭi-koṭibhir-āvṛitā(67)**

And crores and crores of horses (sense objects) led by Aśhva-rudha.
“See, ashwakoti – crores of ashwas. Ashwa means horses; so, white horses – crores of them. ... Do you know that? Ashwarudha. The ones who are on the horses, white horses, are representative of the Shakti, of the Power, and they are the ones who are part of the Kalki. Crores of them, crores. “Crores” means ten million – one.”

Chakra-rāja-rath'ārūḍha- sarv'āyudha-pariśh-kṛitā (68)
You are mounted on the Chakra-rāja chariot brandishing all kinds of weapons.

“She’s the action; action Chakra is Shri Chakra, through which one acts. It’s the right side, Shri Chakra.”

Geya-chakra-rath'ārūḍha- mantriṇi-pari-sevitā (69)
And followed by Shri Mantrinī on the Geya-chakra chariot.

“Geya Chakra. “Geya” means “by which you know.” Geya is the, by which you know. She is the one who is in possession of that center by which you know. Knowledge is that Chakra only Those who are served are the mantrinis. You have – your mantras are enlightened mantras. Whatever you say is mantra.”

Kiri-chakra-rath'ārūḍha- daṇḍa-nāthā-puraskṛitā (70)
Ahead rides Danda-nātha mounted on the Kiri-chakra chariot.

“Kiri? Kri, kri. Yes, that becomes “Sa”. Kri is Karo-chitta – ‘attention on doing’, is Shri Chakra only. So Sahaja Yogis must be careful, you see, also. A little bit frightening.”
And you are surrounded by a fortress of fire created by Jvālā-mālinī.

“Madhyagā. Blazing garland – Jwālāmālinī. Jwālāmālinī is

Bhaṇḍā-sainyā-vadh'od-yukta- śaktī-vikrama-harṣhitā (72)

Joyful at the sight of the Shaktis about
to destroy the army of Bhandāsura.

Nityā-par'ākram'āṭopa- nirīkshaṇa-sam-utsukā (73)

You rejoice at the valour of the Nityā Goddesses.

“Horrible Bhandhāsur. What is the valor of Nityā? Is crucifixion of Christ. It’s the valor of Nityā, because He’s eternal Being, so you can see Him crucified; otherwise for a Mother to see Her Child crucified is horrific. But because He’s the valor of Nityā, that’s the valor of Nityā – the valor of eternity. You see the valor of eternity, how He is killed actually, and He resurrected. But when you see that valor, it is so beautiful.”

[Yogi: We must know that the same thing is in us.]

“Yes, of course.”

Bhaṇḍā-putra-vadh'od-yukta- Bālā-vikrama-nanditā (74)

Pleased with the courage of Shri Bālā in killing the sons of Bhandā.

“Bālā is Kārttikeya. It’s Kārttikeya. And He kills, because at this point the Kārttikeya works out, you see – at this point. And this is one, this horrible fellow Bhandhāsur, creates your …. Was terrible lady, that night! Is there not going to be … now. Now it’s done or not? It’s done now. I gave it to Pamela. Pamela, where are
those ornaments I gave you? Where is that? ... Yes, where is it? Both things are there

Kar'āṅguli-nakh'otpanna- nārāyaṇa-dāsh'ākṛitiḥ (80)
From Your fingernails spring forth the ten incarnations of Shri Vishnu.

“From Her … fingernails. Karāṅguli. Anguli is “fingers.”

Mahā-pāśhupat'āstrāgni- nirdagdh'āsura-sainikā (81)
The fire of Your Mahā-pashupata missile destroys the army of demons.

“Pashupati is Shiva, and She’s Mahāpashupati.”

Kāmeshvar'āstra-nirdagdha-sa-bhaṇḍāsura-śhūnyakā (82)
Annihilating Bhandāsura and his city with the Kāmeshvarā missile.

“Burning the cities, is just like Rajneesh’s city (Lanka) was burnt.”

Kaṇṭhādhaḥ-kaṭi-paryanta- madhya-kūṭa-swarūpiṇī (86)
From neck to waist You form the Middle part of the 15-syllabled mantra.

“Madhyakūṭa - middle part.”

Kul'āmṛt'aika-rasika, Kula-saṅketa-pālinī (90, 91)
You relish the nectar of the Kula, ie. the Six Chakras below Sahasrara, and You protect their boundaries.

“Kula is, you can say, it’s a dynasty, dynasty; house, house.”

[Yogi: Mataji’s kula is all the Sahaja Yogis.]

“Of course …. See, it’s very delicate. See, what are the symbols of, say – now, Gavin has given Me a little crown as a symbol of England, you see, which I really look after very much, you see – kept it very carefully. Also Kulāṅgana is a word used for a lady
who cares for the kula, means for the house, for the dignity of the house, dignity of the family, of all the dignity. She cares for the dignity of all the members of her family. To her, the dignity of her family is the most important thing. She enjoys that. ... There’s another word is kaul. Kaul is this thing where they ask whether it is correct or not for the kula, that is; and if the flower falls on this side or that side, they say, “Yes, kaul, yes, yes. The Goddess has said yes to me.” So Kaulini: She’s the one who is the, of course the mistress of the kula; but She’s the one who gives you yes and no, the indications which way to go.”

Akulā (96)

Having no family, beyond all categories, residing in the Sahasrara,

“Akula. Akula means “the one who is beyond any disturbance.” Kula also mean “banks of the river” – kula, so (akula) also can mean “the one who has no banks.”

Samay'ānta-sthā, Samay'āchāra-tatparā (97, 98)

Only found through inner worship, You are devoted to those who worship You internally.

“Samaya means “time.” She’s the one who knows the time when to start Puja, when to do what, She knows, She knows the timing, because She is inside the time. This is very important. What is it? Samay’āchāra. samay’āchār means whatever is to be done in a particular time. For example now in modern times, see, that particular, that whatever is to be done, auspicious thing for modern times, one should do. For example, learning English is
important for us. But apart from that, samay'âchâr means mannerism of a particular time, you see, certain mannerism of a particular time which is good, auspicious, must be done: like putting the belt, see, while sitting in the car you must put the belt – samayâchâr, whatever it is.

You see, for Devi it is not necessary. For example, if you give Me some money, I need not put it in the bank. I can lose all that up and say that I’ve finished – there’s no sin for Me. I can take away all your properties, everything, there’s no sin. But I must do according to the time, to prove what is good for you, how you should behave towards money, towards collectivity; and accordingly I behave. And there is no need for Me, because I am beyond it, isn’t it? But samaya, whatever is necessary for according to the time, I have to do. And that’s what you should understand - not to be abnormal people, you see, behaving in an abnormal way.

Even I tell you that you need not put on this red thing, because it may not be samaya kul at this time, you see – people won’t understand, so you need not put. It is wisdom to behave in a way that you lead normal, you behave in a normal way, do something that is normal. But God need not. For God it is not necessary because He’s beyond, but when you have disciples who have to come up, who have to deal with other people, they must know how to behave. Like to say thank you is not necessary for Me to you, at all. If you give Me a glass of water it’s a privilege
to you, all right? But I say thank you ten times, because you must also say thank you. *Samaya kul, samaya kul.*”

**Mūlāḍhāra’ika-nilayā** - *Residing first in the Mūlāḍhāra.* (99)

[Yogi: Salutations to Her as the only one who lives in the Mooladhara.]

“Nobody can enter in.”

**Brahma-granthi-vibhedinī** - *You break the knot of Brahma.* (100)

“Brahma granti… See, you can’t enter inside the center unless and until your Kundalini rises, and the Kundalini is the representation of Holy Ghost. And She’s the only one which can enter into it. And also She resides, the Devi resides there as Mahalakshmi or as Lakshmi, in Manipura. Now see, without coming to Sahaja Yog you would not understand all these things, isn’t it? Because it’s not known to you that there are *granthis* within us, there are centers within us, that these centers are to be broken, then there’s *granthis* are formed between the centers – all this knowledge is impossible.

If you are not realized what’s the use of talking about it to you, because you cannot see that. But in a person you can see it, that at a certain point you find it is between two centers this Kundalini stops, you see. There is the center, say, of Manipura and Swadhisthana, in between the two the Kundalini stops.”

**Maṇipur’āntar-uditā Viṣṇu-granthi-vibhedinī** (101, 102)

*After rising inside the Nābhi, You break the knot of Vishnu.*
“Now what is that? That is the granthi of Vishnu, so that’s the Vishnu-granthi vibhedini. If you say the mantra of “Vishnu-granthi vibhedini”, then only the Kuṇḍalinī will rise. But before realization, before the movement of the Kundalini, it is what? It is just talk, it has no sense at all.”

Agñyā-chakr‘āntarala-sthā Rudra-granthi-vibhedinī (103,104)

After establishing at Agñyā Chakra, You break the knot of Rudra (Shiva).

“Here, at the Agnya Chakra. Antaral. Antaral means the innermost core. Antaral – in the innermost core of Agnya Chakra She resides. …. Rudra.”

Sahasrār‘āmbuj‘ārūḍhā Sudhā-sār‘ābhi-varṣhiṇī [106]

Ascending on the thousand-petalled lotus,
You rain a shower of Divine Nectar.

“ “Sahasrār‘āmbuja” means in the lotus of the Sahasrara, aarudh – She is bestowed upon that. Ascend – aarudh. All right. Actually when you go onto a throne or onto a horse is what you call mounted: She is mounted upon, She is mounted upon – aarudh.”

Bisa-tantu-tanīyasī (111)

Salutations to Her who is slender as a lotus stalk.

“That mean you should not be harsh with Me.”

Bhavānī - The Life of the Universe. (112)

“Bhavani. “Bhava” means “to manifest.” Whatever is manifested. …. (Known.) …. You must have feeling. If you don’t have feelings for Me, you won’t know Me. Rationally you will not
know. Those people who tried to know Me rationally can never know Me. You have to have feelings. .... (Forest of ...?) You see, if you have to become, there’s a big mesh on, and She’s the one who cuts that and makes you the spirit. See, whatever is manifested is created, is nothing but a forest, isn’t it, and She takes you beyond that.”

**Bhadra-priyā Bhadra-mūrtir (115, 116)**
_Fond of the auspicious, having an auspicious form._

““Bhadra” means actually “gentlemanly”, see? She likes people who are gentlemanly. She doesn’t like arrogant people, people who have no sense how to behave, ill-mannered sort of people She doesn’t like, you see – except for Shiva, who is His own style, you see. He’s very kind, but He’s so innocent, He’s so sweet. Imagine, He comes on a bull – He’s not very bhadra! Not very gentlemanly to come on a bull, isn’t it! .... I mean, She’s a lady. She’s lady-like, you can say.”

**Bhaktā-saubhāgya-dāyini (117)**
_Salutations to Her who gives all good things to Her bhaktas._

“All good things, not bad things – supposing you ask for a whisky, I will not!”

**Bhakti-priyā - Salutations to Her who loves Her devotees. (118)**

“Definitely. You must know this in your hearts, that I love all of you very much, all right? So you won’t be diffident at all. I love
you, every one of you, much more than you love Me. So that you love yourself and each other.”

**Bhakti-gamyā (119)**

*Salutations to Her who can be approached only through devotion. “Through devotion.”*

**Bhakti-vaśhyā (120) – Controlled by devotion.**

“You can only control Me through bhakti.”

**Śhārad'ārādhya - Worshipped by Shri Saraswati, (123)**

“Sharada is Saraswati.”

**Śhāt-odari - Slender-waisted. (130)**

“Shatodari doesn’t mean that. Shat means hundred - She has hundred, hundred – udara means stomachs, see, udara means the wombs. She has hundreds of wombs. Otherwise how will I do the work? (… is going to make Me red!)”

**Śhānti-matī – Whose nature is peace. (131)**

“Should be also unruffled type. There’s nothing to be ruffled, it’s all a joke going on.”

**Niṣhkālā – Without parts. (140)**

“That means completely integrated personality.”

**Niṣhkāmā - Salutations to Her who is beyond desire. (142)**

“That’s why I say you must desire.”

**Niṣh-prapañchā – Beyond the material world’. (146)**
“She’s purposeless, you see, purposeless. This Prapancha means “purposeless”, you see. All the elements are the ones which create the purpose. If the elements are not there, there’s no purpose.”

**Nir-āśhrayā** – *Without any basis or shelter.* (147)

“I mean, if you become abode of everyone, how can you have abode? If you become the support of everyone, how can you have any support? Imagine the situation!”

**Nir-upādhir** - *Absolute.* (154)

“Nirupādhi …. upādhi means there’s no upādhi. Means, see, see, additions, an addition, you see. A upadhi is, you see, like they say “Sir this and this”, “Lady this and this” – you see, these are all upadhis. This is additions; which, if you are complete, you don’t need this thing – attributes.”

**Nīrāgā Rāga-mathani** (156,157)

*Being free from passion, You crush the passions.*

“I mean, if you have passions, how can you destroy passions? But it’s so natural, you know. There’s nothing special. Nothing special about a person who didn’t take to these passions - naturally.”

**Nirmamā Mamatā-hantrī** (164,165)

*Having no sense of ‘mine’, You destroy selfishness*

“These are called as dual names, you see: that the first they give the quality, and then what does that quality do. Say, if they say “Nirmama” it’s a person who doesn’t say “this is mine,” who
doesn’t feel “this is mine, this is mine.” Such is the person only – that’s the quality. Nirmama quality itself destroys this attachment in you when you say “this is mine, this is mine, this is mine.” You see, like a soap has the quality to cleanse, all right? The soap has to cleanse, now nobody cleanses the soap. That’s how it is.”

Niḥ-samśhayā - Salutations to Her who has no doubt. (172)

“About anything. See, this is what it is. If I had doubt then you would be doubtful also. But you know Mother has no doubts about things, so when you come near Me your doubts also vanish, automatically. That’s it … Very good.”

Nir-bhavā Bhava-nāśhinī (174, 175)

Being unborn, You destroy the cycle of births.

“Bhava” means whatever is manifested. You see, whatever is manifested is bhava; and whatever is manifested is this flesh, this body, this everything, see. So you just get above it, that you deny it – the denial of the flesh, as Christ has said. So Bhava-nāśhinī means the one who takes you away from this world of illusions, the world of manifestation, in which you think “Now this house is mine, that is mine.” All these ideas go away, and you become one with the reality.”

Nir-vikalpā (176)

Salutations to Her who has no plans, no mental activities.

“Not at all. But what to do? The mental activity I don’t understand. I sometimes say “I think” because of samayāchār
(conventional behavior), you see; but to be very frank, I never think. I don’t know how to think. It’s impossible. It’s a funny machine, you know. That’s why for you I have more respect and concern, because whatever I have I have, it’s nothing so special, you see? But you are achieving it, so it’s something special about you. If you have everything, what is so great? If somebody is achieving it, it’s a greater thing, much, much greater. That’s all right. But for that I cannot take any credit, because it’s automatic - people take it. I don’t know how to take the credit, you see.

That capacity is also not there, you see, to take the credit. I’ve tried, but I can’t! I never feel, you see, that a very credible about it that I should take a credit, and come and “this is My doing.” I just don’t feel it that way, I don’t know how to feel – I mean, there’s something’s missing in the personality. The ignorance is missing. All right? Now this is the integration, and non-integrated, you see. When you are integrated there’s no problem, you see, about it: you are integrated.

So whatever your body is – it will eat what is good, everything is integrated; no problem, there’s no quarrel about it. Within yourself you are at peace. Let others do what they like, whatever they think about themselves doesn’t matter. But as far as you are concerned, you have no problem because you are so integrated, you see, and supported: there’s no left Vishuddhi feeling-guilty business. I don’t feel guilty for anything at all, you see. If I scold somebody – all right, I had to scold, I’ve scolded, finished. I don’t sit down and start feeling my left Vishuddhi. I am completely
integrated. Whether I am in peace or in turmoil, or in anger turmoil I’m never – but I deliberately take anger upon Myself. Because it is deliberate, what is there to feel bad about it? Because you get, you see, blown into it: that’s why you feel bad, “Oh, why I did it?” But this I do it deliberately. Then what is there to feel bad?”

**Mṛityu-mathānī - Salutations to Her who destroys death. (181)**

“No, yes, of course. I do. The other day I used the mantra of Mrutyuñ-jayā –‘overcoming death’. Did you hear that? That is should be used for people who are possessed by sort of a cemetery business, see. So imagine a complete cemetery possesses a man; then what to say? It’s Mrutyuñ-jayā: that “You are victorious over the death.”

**Niṣhkriyā – Without action. (182)**

“That’s what I said. I don’t do anything, I am lazy person.”

**Niṣh-parigrāhā - Salutations to Her who takes nothing. (183)**

“Yes, who takes nothing. Really, to be very frank I cannot take, you see – that doesn’t work out. You see, whatever comes to Me goes with a double speed. You know who is Durga? Durga is the one who is that fellow who did Anand Marg.

…. All right, now give some rice on top. This is what it is. Now if I take this, it will blossom into thousands. …. And you see, what is this ritual? What does that mean – (that’s all) – what does that mean? Now this is the expression when you do like that, is that
now we have, making this auspicious, with this rice and (what you’re calling?) turmeric. Now the turmeric is a very special thing which is very auspicious, created by Mother Earth. Is a very auspicious thing. You cannot say why – it is.

So mix it up with rice – rice is also a favorite of Mother – and make it auspicious with your hands.

You have put it there, by which you say that “Mother, this we give it to You.” But actually, to put this akshatas – akshata; akshata means “this cannot be destroyed.” So while doing this what you are suggesting, that “Let us detach ourselves from these fruits, which we are giving to our Mother.” All right? The detachment. By that detachment, you develop a detachment within yourself. It’s a simple thing. That is, to give something to Mother is something not needed; but when you give it, by that you develop a detachment.

That’s why you have to give: you develop a detachment from that. Of course you get it back, hundred times more back, but that detachment is developed within your heart; and even if you get thousand-fold more, you are not attached to it. See? Then you become generous, you start giving to others.

And when you are blessed by the same type of fruits, you don’t enjoy it alone, you only enjoyed it with others. You see, human beings have a capacity to enjoy everything all alone. They can sit down in a room, close the door and peel out a fruit and eat, themselves. I mean, they can do it, quite capable. Even the crows
cannot do it, the animals can’t do it, but human beings have a capacity: they can do it. I don’t know how – it’s an impossible situation for Me, impossible. Even to eat food sitting alone is an impossible situation. But to sit down and enjoy yourself alone is possible. But by doing this, what you are saying: that we make it auspicious, give it to Mother. By that, you develop a detachment that whenever you will eat these fruits, always shared with others, and they’ll be bountiful, bountiful: meaning when you have more, give it to others

All right? So I’ll just touch it, all right? That means I have accepted. May God bless you

And when you eat these fruits now, you will develop that detachment in your Nabhi Chakra, that you will not hanker after fruits of the season, but you’ll be satisfied. That is auspiciousness, that you feel satisfied. And what satisfies you more is giving: that’s the sign of a realized soul, you see. When you understand the joy of giving, then you are a realized soul – otherwise you are not. May God bless you.

…. Whichever you think I should eat it, I’ll touch them

… Strawberries? Strawberries I like. It’s the easiest to eat. You must eat strawberries always with a little bit of salt for the throat. Thank you. Now what else?

This Puja is done now… See your scholarship! Absolutely is true.

Jay Shri Mataji!
Śrī Lalitā Sahasra-nāma Stotram

Appendix 2. Introductory verses

The Śrī Lalitā SN’s introduction of 50 verses is unusually long, as is the Phala Śhruti -‘listening to the fruits’- a further 87 verses after the main poem explaining the benefits of reciting it. The Ganesha Atharva Sheersha, for example, has six verses of Phala Śhruti and the Devi Kavach fourteen.

∥ Pūrva-bhāgaḥ ∥ First chapter

Om Śrī Lalitā Mahā-tripura-sundaryai namaḥ
‘Om Salutations to the Supreme Goddess, to the Beauty that is beyond the Three States of Consciousness, Three Attributes, etc.’

Agastyā uvācha - Sage Agastya said:

Aśhvānana mahā-buddhe sarva-śhāstra-viśhārada,
Kathitam Lalitā-devyāśh-charitam param-ādbhutam. (1)
Oh! *Aśhvānana, of great wisdom, well-versed in all the Śhāstras,
You have related the most wonderful history of Devī Lalitā.

Pūrvam prādur-bhavo mātu-stataḥ, patt-ābhi-śhechanam,
Bhaṇḍāsura-vadhash-chaivā, vistareṇa twayoditaḥ, (2)
You related to Me in detail the birth of the Mother, then Her coronation,
And Her slaying of Bhaṇḍāsura.

*Aśhvānana –‘Horse-faced’ refers to Śrī Hayagrīva –‘Horse-necked’ who is a Great Sage considered to be a form of Śrī Viśhṇu. Śrī Agastya (one of the seven Brahma-ṛiṣhis, ‘mind-born’ sons of Śrī Brahmā) is being instructed by Him.
Varṇitam śrī-puram chāpi, mahāvibhava-vistaram,
Śhrī-mat-pañcha-daś’ākṣharyā, mahimā varṇita-stathā. (3)

The Śhrī Chakra has been minutely described to us in all its glory
And also the greatness of the fifteen-syllabled Mantra.

Śhoḍhā nyāsā-dayo nyāsā, nyāsa-khaṇḍe samīritāḥ,

Antaryaga-kramas-chaivā bahiryaga-krama-stathā (4)

In the Nyāsa Chapter, Nyāsas such as śhoḍha-nyāsa have been
described; The Method of inner worship, as also that of external worship.

Mahā-yāga-kramaś-chaiвлад, pūjā-khaṇḍe prakīrtitaḥ,
Puraśh-charaṇa-khaṇḍe tu, japa-lakṣhaṇam-īritam. (5)

And, Mahāyāga has been described in the Pūjā Chapter;
In the chapter on Puraścharaṇa you have told us the rules of recitation

Homa-khaṇḍe twayā prokto, homa-dravya-vidhi-kramaḥ,
Chakra-rājasya vidyāyāḥ, śhrī-devyā deśhik-ātmanoḥ. (6)

In the Homa Chapter are told the things to be used in the Homa and the
method of performing it. The fundamental identity between Shri Chakra,
fifteen-syllabled Mantra and the Goddess, has been imparted

Rahasya-khaṇḍe tād-ātmyam, parasparam-udīritam,
Stotra-khaṇḍe bahu-vidhāḥ, stutayaḥ pari-kīrtitāḥ. (7)

In the Rahasya Chapter the identity of the soul with the Formless God.
In the Stotra Chapter various sets of prayers have been given.

Mantrinī-danḍinī-devyoḥ, prokte nāma-sahasrake,
Nā tu śhrī-Lalitā-devyaḥ, proktam nāma-sahasrakam. (8)

The Thousand Names of the Goddesses Mantrinī and Danḍinī have been
told to Me, But those of Devī Lalitā, have not been imparted to Me.
Tatrā me samśāhyo jāto, hayagrīvā dayā-nidhe,
Kim vā twayā vismṛitam taj- jñātwa vā sam-upekṣhitam. (9)
   Oh! Hayagriva, ocean of mercy, on this point doubt has arisen in Me;
   Have you forgotten it or knowingly omitted it.

Mamā vā yogyatā nāstī, śhrotum nāma-sahasrakam,
Kim-artham bhavatā noktam, tatra me kāraṇ-am vadā. (10)
   Or, is it because that I am unworthy to bear the Thousand Names?
   Tell me then why you have omitted this.

(Śrī Sutā uvācha)
Itī priśhto hayagrīvo, muninā kumbha-janmanā,
Pra-hṛiśṭo vachanam prāha, tāpasam kumbha-sambhavam. (11)
   Sūta said: Thus questioned by the holy Son of Kumbha (Sage Agastya),
   Hayagrīva greatly delighted, addressed the ascetic Kumbha-sambhava thus:

(Śrī Hayagrīva uvācha)
Lopāmudrā-pate-'gastyā, sāvadhāna-manāḥ śriṇu,
Nāmnām sahasram yan-n’oktam, kāraṇam tad-vadāmi te. (12)
   Hayagrīva said: Oh! Agastya, husband of Lopāmudrā, listen with concentrated
   mind. I shall tell you why I did not instruct you in the Thousand Names.

Rahasyam-iti matwāham, nokta-vamste na chānyathā,
Punaś-cha prīchchhase bhaktyā, tasmāt tat te vadāmy’aham. (13)
   I did not tell you because I thought it was a secret and for no other reason;
   As you have now asked Me with devotion I shall impart that to you.

Brūyāt-śhīṣhyaśya bhaktāya, rahasyam-apī deśhikaḥ,
Bhavatā na pradeyam syāda-bhaktāya kad-āchana. (14)
   The Teacher may impart even a secret to a student who is possessed of
   devotion; But it shall never be taught by you to one who has no devotion.
Nā śaṭhāya na duṣṭāya, nāviśhwāsāya karhichit,  
Śhrī-māṭṛi-bhakti-yuktāya, śhrī-vidyā-rāja-vedine.  
(15)  
Never to a disbeliever, to a wicked man, at no time to one without faith.  
But to one devoted to the Divine Mother, who understands the Royal Science.

Upāsakāya śuddhāya, deyam nāma-sahasrakam,  
Yānī nāma-sahasraṅī, sadyaḥ siddhi-pradānī vai.  
(16)  
To a worshipper who is pure, you may impart the Thousand Names.

Tantreśhu Lalitā-devy’āsteśhu mukhy-amidam mune,  
Śhrī-vidy’āiva tu mantrāṇām, tatra kādir-yathā parā.  
(17)  
Goddess Lalitā has many thousands of powerful names in the Tantras;  
But this, O Sage, is the first and the best. Śhrī Vidyā is the finest of all the Mantras, and, in it, the Kādi Vidyā is the first and the best.

Purāṇāṁ śhrī-puram-iva, śhaktīnāṁ Lalitā yathā,  
Śhrī-vidh-opāsakānām cha, yathā devo varaḥ Śhivaḥ.  
(18)  
Just as Śhrī-pura is the best among cities so is Śhrī Lalitā among the Śaktis,  
And the Supreme Śhiva among the devotees of Śhrī Vidyā.

Tathā nāma-sahasreśhu, varam-etat pra-kīrtitam,  
Yath’āsyā paṭhanād-devī, pṛīyate Lalit’āmbikā.  
(19)  
Of all the Thousand Names this is the most excellent. Devī Lalitāmbā is not as pleased with the recitation of any other set  
of Thousand Names as with this.

Anya nāma-sahasrasyaṁ, pāṭhānna pṛīyate tathā,  
Śhrī-mātuḥ prītaye tasmād- anisham kīrtayed-idam.  
(20)  
Therefore to gain the Divine Mother’s favour  
one should repeat this continually.
Bilva-patrais-chakra-rāje, yo-'rchayel Lalitāmbikam,
Padmair vā tulasī-puṣhpair-ebhir nāma-sahsrakaiḥ.  (21)
With him who worships Mother Lalitā, in the King of Chakras (Śrī Chakra)
Offering Bilva leaves, Lotuses, or Tulsi while reciting the Thousand Names.

Sadyaḥ prasādam kurute, tatra simhāsan’ēśvarī,
Chakrādhi-rājam-abhy’archya, japtwā pañcha-daśh’ākṣharīm  (22)
With him the Goddess of the Lion-throne at once becomes pleased. After
worshipping the Śrī Chakra, he should recite the Fifteen-syllabled Mantra.

Japānte kīrtayan-nityam-idāṁ nāma-sahasrakam,
Japa-pūj’ādy’āshakto-'pī, paṭhen nāma-sahasrakam.  (23)
And at the end of the Japa, repeat these Thousand Names. If unable
to perform the Japa, Pūja etc., at least repeat these Thousand Names.

Sāṅg’ārchanē sāṅga-jape, yat-phalam tad-avāpnuyat,
Upāsane stutīr-anyāḥ, paṭhed-abhyudayo hi saḥ.  (24)
He obtains merit as if performing the worship and the Japa in detail. In
worshipping he may repeat other hymns also; for they confer merit on him.

Idāṁ nāma-sahasram tu, kīrtyen-nitya-karmavat,
Chakra-rāj-ārchanam devyā, japo nāmnām chā kīrtanam.  (25)
He should repeat these Thousand Names as a daily duty; the worship of the
Śrī Chakra, the Japa, and the recitation of the Thousand Names of Devī,

Bhaktasya kṛityam-etāvad-anyad abhy’udayaṁ viduḥ,
Bhaktasyāvashyakam-idam nāma-sahasra kīrtanam.  (26)
Should be performed thus by a devotee; Other praises for prosperity;
But the repetition of the Thousand Names is imperative to a devotee.
Tatra hetuṁ pra-vakṣhyāmī, śhrīṇu twaṁ kumbha-saṁ-bhavaḥ,  
Purā śhrī-Lalitā-devī bhaktanaṁ hita-kamyayā  
I will tell you the reason for this, listen; Oh! Kumbha-Sambhava,  
Once Devī Lalitā intending to do good to Her devotees,

Vāg-devīr-vāśinīṁ-ṛikhyah, sam-āhūyedam-abravīt,  
Vāg-devatā vāśinyā-ādyah, śhrīṇu-dhvaṁ vachanāṁ mama.  
Called the Goddesses of Speech led by Vāsinī, and addressed them thus.  
Devī said: Oh! Ye Goddesses Vāgdevī, Vāsinī and others, mark My words.

Bhavatyo mat-prasādena, prol-lasad-vāgvibhūtayaḥ,  
Mad-bhaktānāṁ vāg-vibhūti-pradāne vini-yojitāḥ.  
Your splendid power of speech is derived from My Grace;  
You are deputed by Me to confer the power of speech on My devotees.

Mach-chakrasya rahasya-gñyā, mama nāma-parāyanāḥ,  
Mama stotra-vidhānāya, tasmād-āgñyā-payāmi vaḥ.  
You know the secret of My Chakra, and you are wholly devoted to My names; So I command you to compose hymns in praise of Me.

Kurudhvā-maṅkitam stotram mama nāma-saharakaiḥ,  
Yena bhaktaiḥ stutāyā me, sadyaḥ prītiḥ, parā bhavet.  
Compose a prayer adorned with My Thousand Names, so that thus praised by the devotees, I may at once become extremely delighted.

(Śhrī Hayagrīvā uvācha)  
Ity-āgñyaptā vacho-devyaḥ, devyā śhrī-Lalit’āmbayā,  
Rahasyair-nāmabhīr-divyaiśh- chakruḥ stotram-anuttamam  
Hayagrīva said: Thus ordered by the Divine Mother Lalitā, The Goddesses composed this excellent prayer of the secret names of the Devī.
Rahasya-nāma-sāhasram-itī tad-viśhrutaṁ param,
Tataḥ kadāchit-sadasi, sthitvā sīmḥāsanē-īmbikā.  
\textit{Hence it is well-known as the Thousand Secret Names.}
\textit{Once upon a time, the Mother sitting on Her Lion-throne}

Sva-sev-āvasaraṁ prādāt- sarveśhaṁ kumbha-sambhava,
Sev-ārtham-āgatās-tatra, brahmāṇi-brahma-koṭayāḥ.  
\textit{Gave audience to all, Oh! Kumbha-Sambhava,}
\textit{And to worship Her there came crores of Brahmas with Brahmāṇīs.}

Lakṣhmī-ñārāyaṇāṁ chā, koṭayāḥ sam-upāgatāḥ,
Gaurī-koṭi-sametānāṁ, rudrāṇam api koṭayāḥ.  
\textit{Also there came crores of Nārāyanās with Lakshmis,}
\textit{Crores of Rudras with crores of Gauris.}

Mantriṇī-daṇḍinī-mukhyāḥ, sevārthaṁ yaḥ sam-āgatāḥ,
Śhaktayo vividh’ākār’āstāsāṁ samkhyā na vidyate.  
\textit{Innumerable Shaktis such as Mantriṇī and Daṇḍini came to serve Her.}

Divyaughā māna-vaughāś-cha, siddhauḥgaś-cha sam-āgatāḥ,
Tatra śṛi-Lalitā-devi sarveśhaṁ darśhanāṁ dadau.  
\textit{There were also multitudes of Devas, of men and of Realized Souls,}
\textit{And Devī Lalitā gave audience to them all.}

Teṣu drīṣṭv-opa-viśṭeṣhu sve sve sthāne yath-ākramam,
Tatra śṛi-Lalitā-devi-kaṭākṣh-ākṣhepa-noditāḥ.  
\textit{When these had worshipped Her, they took their respective seats;}
\textit{Then, directed by the glance of Śṛi Devī Lalitā,}
Utthāya vaśhinī-mukhyā, baddh-ānjali-puṭ-āstadā,  
\[\text{(39)}\]
Astu-van-nāma-sahasraiḥ, sva-kṛitair-Lalit-āṃbikām.

Vāsinī and others, rising from their seats with folded hands; Praised  
Mother Lalitā, singing the Thousand Names composed by themselves.

Śhrutvā stavam prasann-ābhil-Lalitā-parameśhvarī,  
Sarve te viśhmayāṁ jagmurye tatrā sadasī sthītaḥ,  
\[\text{(40)}\]
The great Queen Lalitā was delighted on hearing this hymn  
And all those that were assembled there were amazed.

Tataḥ provācha Lalitā, sadasyān devatā-gaṇān,  
Mam-āgñāya-yaivā vāgdevyaś-chakruḥ stotram-anuttamam.  
\[\text{(41)}\]
Then Lalitā addressed the assembly of the Gods and said: "The Goddesses of Speech composed this incomparable hymn at My Command.

Aṅkitaṁ nāmabhir-divyair- mama prīti-vidh-āyakaiḥ,  
Tat-paṭha-dhvam sadā yūyam, stotram mat-prīti-vṛiddhaye.  
\[\text{(42)}\]
'It is adorned with many of My Divine Names, which are pleasing to Me.  
Therefore recite always this prayer and thus increase My gladness.

Pra-vartaya-dhvam bhakteśhu, mama nāma-sahasrakam,  
Idam nāma-sahasraṁ me, yo bhaktah paṭhate sakṛit.  
\[\text{(43)}\]
'Declare these Thousand Names to My devotees.  
These Thousand Names of Mine, if a devotee recites even once.

Mama priyatamo gñyeyas- tasmai kāmān-dadām-yaham,  
Śrī-chaṃkare māṁ sam-abhyarchya japtvā pañcha-dāś’ākṣharīṁ (44)  
‘He should be known as most dear to Me, and I grant him all that he desires.  
Worshipping Me in the Śrī Chakra, reciting the Fifteen-syllabled Mantra.
Paśchān-nāma-sahasraṁ me kīrtayen-mama tuṣṭaye,
Mām-archayatu vā mā vā, vidyāṁ japatu vā na vā. (45)
One should repeat these Thousand Names to please Me.
Whether he performs the recitation of the Mantra or not.

Kīrtayen-nāma-sāhasram-idam mat-prītaye sadā,
Mat-prīyā sakalān-kāmāml-labhate nātra samśhayaḥ. (46)
If only always he recites these Thousand Names to please Me,
Without doubt, he will obtain all his desires by My Grace.

Tasmān-nāma-sahasram me kīrtaya-dhvam sadā-darāt,
Śrī Hayagrīvā uvācha: Iti śrī-Lalitēśāṁ śhāśtī devān-sahānugān.(47)
Therefore, always recite these My Thousand Names with reverence.
Hayagrīva said: Thus Shri Lalitā commands the Devas and their followers.

Tad-āgnyayā tad-ārabhyā brahma-viśhṇu-maheśwarāḥ,
Śhaktayo mantrīnī-mukhyā, idam nāma-sahasrakam. (48)
From that time, at Her command; Brahma, Viṣṇu, Maheśwara,
and the Śhaktis viz., Mantrini and others,

Paṭhantī bhaktyā satatam, Lalitā-pari-tuṣṭaye,
Tasmād-avaśhyam bhaktena, kīrtanīyam-idam mune. (49)
Ever recite with devotion these Thousand Names to gain the Grace of Lalitā.
Therefore, O Sage, the devotees must indeed recite this.

Āvaśhyakatve hetuste mayā, prokto munīśh-vara,
Idānīṁ nāma-sahasram, vakṣhyāmi śhraddhayā śhrīṇu. (50)
O Lord of Sages, I have already told you why this recitation is necessary;
Listen then with devotion while I repeat the Thousand Names.

Here ends the introductory chapter of Śrī Lalitā Sahasra-nāma in the
Brahmāṇḍa Purāṇa of the dialogue between Hayagrīva and Agastya.
Śhrī Lalitā Sahasra-nāma Stotram

Appendix 3. **Phala-śhrutih** - ‘Listening to the fruits’

Ity’etan nāma-sahasram kathitam te ghaṭ’odbhavā
Rahasyānām rahasyam chā Lalitā-prīti-dāyakam,

Thus, Oh! Kumbha-Sambhava, the Thousand Names are declared to you,
The secret of secrets which pleases Śhrī Lalitā.

Anenā sadṛśham stotram nā bhūtam nā bhaviṣhyatī.
Sarva-roga-praśhamanam sarva-sampat-pravardhanam,

There is no praise equal in merit to this, nor there ever will be one such.
This stotra causes all diseases to subside and confers all prosperity.

Sarvāpa-mṛityu-śhamanam kāla-mṛityu-nivāraṇam.
Sarva-jvarātir-śhamanam dirghāyuṣhya-prādāyakam'

It averts untimely death, avoids timely death,
Removes the pain caused by fever, and confers longevity.

Putra-pradama-putrāṇām puruṣḥ’ārtha-pradāyakam.
Idam viśheśhāt-śhrī-devyāḥ stotram prīti-vidhāyakam,

It blesses the issueless with sons and confers the four blessings of life.
This stotra especially is highly pleasing to Śhrī Devī.

Japen-nityam prayatnenā Lalit’opastitat-parañ.
Prātaḥ snātwā vidhānenā samdhya-karma samāpya cha,

The devotee of Śhrī Lalitā should always with effort repeat this.
After morning bath he should perform the Sandhya ceremony,
Pūja- griham tato gatwā chakra-rājam samarchayet.

Vidyām japet-sahasram vā triśhatam śhatam-eva vā,

Worship Śrī Chakra in the Puja room; then repeat the 15-syllabled Mantra a thousand times, or three hundred, or at least one hundred times.

Rahasya-nāma-sāhasram-idām paśchāt-paṭhen-naraḥ.

Janma-madhye sakṛich-ch’āpī yā etat pathate sudhīḥ,

Then he should repeat this secret Sahasra-nāma,
The wise one repeats it at least once in his life time.

Tasya puṇya-phalam vakṣhye śhrinutwam Kumbha-sambhava.

Gaṅgadi-sarva-tirtheśhu yah snāyāt-koṭi-janmasu,

Listen, O Kumbha-Sambhava, as I declare the fruits of saying these names.
Better than bathing in Gaṅga and all other holy waters numberless times,

Koṭi-liṅga-pratīṣṭhām tu yaḥ kuryād-avimuktake.

Kurukṣhetre tu yo dadyat-koṭi-varam ravi-grahe,

More effective than installing crores of Śhiva Liṅgas;
Worshipping with ghee during ten million Solar Eclipses at Kurukṣhetra

Koṭi sau-varṇābha-arāṇām śhrotriyeśhu dvi-janmasu.

Yaḥ koṭim hayamedhā-nāma-ahared-gaṅga-rodhasi,

Better than giving crores of gold coins to learned ‘twice-borns’.

Ācharet-kūpa-koṭiryo nirjale marū-bhūtale.

Durbhikṣhe yaḥ pratidinam koṭi-brahmaṇa-bhojanam,

Digging millions of wells in dry areas;
Feeding Brahmaṇas by crores, daily, in times of dearth and famine,
Sriddhayā parayā kuryat-sahasra-pari-vatsaran.

Tat-puṇya-koti-guṇitam labhet-puṇyam-anuttamam, (12)
All these being done with supreme faith regularly for a thousand years,
The resulting Puṇyas multiplied times without number itself equals

Rahasya-nāma-sāhasre nāmno-‘pyekasya kīrtanāt

Rahasya-nāma-sāhasre nām’aikam api yaḥ pathet, (13)
The merit of repeating this secret Thousand Names.
The merit resulting from repetition of a single name of this Sahasranāma

Tasyā pāpāṇī naśhyantī mahānty’apī nā samśhayaḥ.

Nitya-karmān-anuṣṭhānān niṣhiddha karaṇād api, (14)
Destroys the accumulated sins of lifetimes. There is no doubt about this.
All sins of omission of daily duties are neutralised

Yat pāpaṁ jāyate puṁsām tat-sarvam naśhyati dhrūtam.

Bahun’ātra kim-uktenā śhṛiṇu twam Kalaśhi-suta, (15)
Sins from the commission of prohibited acts are surely destroyed.
Why describe in so many words? Listen, O Kumbha-Sambhava:

Atr’aika-nāmno yā śhaktiḥ pātakānām nivartane

Tan-nivartyam-āgham kartum nālam, lokāśh-chaturdaśhaḥ, (16)
There is no sin in the fourteen worlds which cannot be removed
By a single name in this Sahasranāma which is the antidote for all sins.

Yas-tyaktwā nāma-sāhasram pāpa-hānim-abhīpsati,
Sa hi śhīta-nivṛity’artham hima-śhailam niśhevate, (17)
Attempting to cleanse oneself of sins by any other means than this
Sahasranāma is like going to the Himalayas to get rid of cold.
Bhakto yaḥ kīrtayen-nityam idam nāma-sahasrakam
Tasmai Śhrī Lalitā-devī prīta-abhīṣtam prayachchhati,
If the devotee repeats this Sahasranāma daily, Śhrī Lalitā is pleased
And confers on him the desired objects.

Akīrtayann-idam stotram katham bhakto bhaviṣhyati
Nityam samkīrtanā-śhaktaḥ kīrtayet puṇya-vāsare,
How can one who does not repeat this hymn be called a devotee?
If he is unable to repeat it daily, let him do so on auspicious days at least.

Saṃkrāntau viśhuve chaiva swa-janma-tritaye-'yane
Navamyām vā chaturdāshyam sitāyām śhukra-vāsare.
On Sankranti day, during solstices, on the birthdays of self, wife and sons,
On the 9th or 14th days of the bright fortnight, and on Fridays.

Kīrtayen-nāma-sāhasram paurnāmāsyām viśheṣhataḥ
Paurṇamāsyām chandra-bimbe dhyātwā Śhrī Lalit’āmbikām,
This Sahasranāma should be repeated especially on the Full-moon day,
Meditating on Mother Lalitā as seated in the disc of the moon.

Pañch-upachāraiḥ saṃpujya pathen-nāma-sahasrakam
Sarve rogāḥ praṇaśhyanti dīrgham-āyuśh-chā vindati.
Worshipping Her with the five offerings one should repeat this
Sahasranāma. All diseases are destroyed and one obtains a long
lease of life. This process of prolonging life is mentioned in the Kalpas.

Jvarārtam śhisāśi spriṣṭtvā pathen nāma-sahasrakam,
Tat-kṛṣaṇāt-praśhamam yāti śhirastodo jvaro-'pī cha,
Placing the palm on the head of a feverish person reciting this
Sahasranama, fever and headache are got rid of immediately.
Sarva-vyadhi-nivṛityartham spṛṣṭvā bhasma japed idam,
Tad-bhasma-dhāraṇā deva naśhyantī vyādhayaḥ kṣhaṇāt
   (25) For healing' purposes, all diseases are immediately cured.
   By the external application of ash sanctified with this Sahasranāma

Jalam saṁ-mantra kumbhastham nāma-sāhasrata mune,
Abhiśiñcheda graha-grastān grahā naśhyantī tat-kṣhanāt
   (26) Oh! Muni, vibrate a pot of water with this Sahasranāma; Poured on
   the head of a 'possessed' person, the evil spirit will at once leave.

Sudhā-sāgara-madhya-sthām dhyātvā Śhrī-Lalit’āmbikām,
Yaḥ pathen-nāma-sāhasram viṣham tasyā vinaśhyatī
   (27) By meditating on Mother Lalitā as seated in the midst of the Ocean
   of Nectar, And repeating this Sahasranama, poison becomes harmless.

Vandhyānām putra-lābhāya nāma-sāhasra-mantritam,
Navanītam pradadyāttu putra-lābho bhaved-dhruvam.
   (28) By taking butter sanctified with this Sahasranāma
   A barren woman will surely beget children.

Devyāḥ pāśhenā sambaddhām-ākṛiṣṭām aṅkusenā chā,
Dhyatvabhiṣhtam striyam rāтраu japen-nāma-sahasrakam
   (29) Devī brings the desired woman by the noose and elephant-hook, at night,

Ayatī swasamipam sā yadyapy’antaḥ-puram gataḥ,
Rājākarṣhaṇa-kāmāś-ched rājā-vasathadiṅ mukhaḥ.
   (30) Reciting the Sahasranama, she comes to him, even if confined in a palace.

Trirātram ya pathed etat Śhrī-devi dhyāna tat-parāḥ,
Sa rājā pāravaśhyenā turaṅgam vā mataṅgajam.
   (31) To get the love of a king, face the direction in which he lives. Repeat
   this Sahasranāma for three nights, fully immersed in meditation of Devī.
And the king becoming subservient, comes by horse or elephant
And prostrates before him like a servant.

By a mere gaze at the face of him who repeats daily this secret
Sahasranama, The three worlds get bewitched.

The enemies of him, who repeats this Sahasranāma with devotion,
Are killed by the Dragon Goddess.

Any black magic against the repeater of this Sahasranāma
Will rebound upon the performer of the act.

Him, who looks upon the repeater of this Sahasrananama, with a cruel eye,
soon does Martaṇḍa Bhairava blinds.

Any robber, who steals from the repeater of this Sahasranāma,
Wherever he conceals himself, is killed by Goddess Kṣetrapālā.
Vidyāsu kurute vādam yo viduñ-nāma-jāpinā,
Tasya vāk-stambhanam sadyaḥ karoṭī Nakulesvarī.  (38)
   Any learned man, who dares to argue about Vidyā with a chanter of this
   Sahasranama, is at once made dumb, held spell-bound by Nakuleśvarī.

Yo rājā kurute vairam nāma-sāhasra-jāpinā,
Chatur-anāga bālam tasyā Daṇḍinī samharet swayam.  (39)
   Any king making war with a devotee of this Sahasranama,
   Goddess Daṇḍinī herself destroys all his army.

Yaḥ pathen nāma-sāhasram śhaṇ-mśsam bhakti-saṁyutaḥ,
Lakṣhmīśh-chāñchalya-rahitā sadā tiṣṭhatī tad-grihe  (40)
   If one chants with devotion continuously for six months,
   The Goddess of Wealth will reside permanently in his house.

Māsam-ekam pratidinam trivāram yaḥ pathen-naraḥ,
Bhāratī tasyā jihv’āgre raṅge nṛityatī nityaśaḥ.  (41)
   Reading this Sahasranāma once a month, or daily, or thrice a day,
   The Goddess of Speech will keep dancing forever on the tip of his tongue.

Yastv’eka-varam pathatī pakṣham-ekamat-indritaḥ,
Muhyanṭi kāma-vaśha-gā mṛīga-kṣhyastasyā vikṣhaṇāt.  (42)
   By reading this Sahasranāma without laziness for a fortnight,
   Women are seized by love at a mere glance.

Yaḥ paṭhen-nāma-sāhasram janma-madhye sakṛin-naraḥ,
Tad dṛiṣṭi-gocharāḥ sarve muchyante sarva-kilbiṣhaiḥ.  (43)
   Persons accidentally coming into contact with him who has read this
   Even once in his life-time, are freed from sins.
Yo vetti nāma-sāhasram tasmai deyam dvi-janmane,
Annam vastram dhanam dhānyam nānyebhy’astu kadāchana (44)
   The twice-born man who knows this Sahasranāma should be offered food, Clothes, money and paddy, and never to anyone else.

Śhrī-mantra-rājam yo vetti Śhrī-chakram yaḥ samarchatī,
Yaḥ kīrtatī nāmāṁi tam sat-pātram vidur-budhaḥ (45)
   For the wise recognise him to be the fit guest who knows the Panchadaśī, Who worships the Śhrī Chakra and who chants this Sahasranāma.

Tasmaī deyam prayatnenā śhrī-devī prītim ichchhitā,
Nā kīrttayati nāmāṁi mantra-rājam nā vetti yaḥ. (46)
   Hence to him and to him alone one should, with effort, offer presents, If he wants to please the Goddess. One not repeating the Royal Mantra

Paśhu-tulyaḥ sa vijñeyas-tasmāih dattam nirarthakam,
Parikṣhyā vidyā-viṣhayē tebhyo dadyād-vichakṣaṇaḥ. (47)
   Or this Sahasranāma is like a beast, and presents to him are useless. Hence the learned should test the knowledge before offering presents.

Śhrī-mantra-rāja sadṛśho yathā mano na vidyate,
Devatā Lalitā-tulyā yathā nāsti ghaṭ’odbhavā (48)
   Just as there is no Mantra to match the Śhrī-vidyā, No Deity is equal to Śhrī Lalitā,

Rahasya-nāma-sāhasra-tulyā nāsti tathā stutiḥ,
Likhitwā pustake yastu nāma-sāhasram-uttaman. (49)
   So also, there is no hymn equal to this Sahasranāma. Whoever writes out this supreme Sahasra-nāma in a book
Samarchayet-sadā bhaktyā tasya tuṣhyati Sundarī,
Bahunʿātra kim-uktenā śrīnu twam Kumbha-sambhavā.  
(50)
   And worships it with devotion, Sundari will be pleased.
   Why so many words, listen thou, O Kumbha-Sambhava,

Nānenā sadṛśham stotram sarva-tantreśhu vidyāte ,
Tasmād-upāsako nityam kīrtayed idam ādarāt.   (51)
   In all the Tantras there is no hymn to be found which is equal to this.

Ebhir-nāma-sahasrʿaistu śhrī-chakram yo-'rchayet sakṛit,
Padmair vā tulasī-puṣhpaiḥ, kalhārair vā kadambakaiḥ.  (52)
   The results of saying these names with devotion, and worship of the Śhrī
   Chakra performed with flowers of Lotus, Tulśī, Kalhara, Kadambaka,

Champakair jāti –kusumair mallikā - karavīrakaiḥ,
Utpalair bilva-putrair vā kunda-kesara-paṭalaiḥ.  (53)
   Champaka, Jati, Mallika, Karaviraka, Utpala,
   Bilvapatra, Kunda, Kesara, Pātala

Anyaiḥ sugandhi-kusumaiḥ ketakī -mādhavi-mukhaiḥ,
Tasyā puṇya-phalam vaktum nā saknotī maheśhvaraḥ.  (54)
   And other fragrant flowers like Ketaki and Madhavi, while chanting these
   Names; The results of such worship are indescribable even by Maheśvara.

Sā vettī Lalitā-devi swa-chakrʿārchana-jāṁ phalam,
Anye katham vijāniyur-brahmʿādyāḥ swalpamedhasaḥ.   (55)
   Only Śhrī Lalitā that can bestow the results of worshipping Her Chakra.
   How can Brahma and other Gods who have a limited knowledge, know it?
Prati-māsam paurṇa-māsyāmebhīr nāma-sahasrakaiḥ,  
Rātrau yaś-chaṅdra-rāja-sthām archayet para-devatām.  
(56)  
He who worships on the night of the full moon day in every month,  
Becomes one with Śhrī Lalitā and Śhrī Lalitā with him.

Sa eva Lalitā-rūpas-tadrūpā Lalitā swayam,  
Nā tayor-vidyāte bhedo bheda-krīṭ pāpa-krīḍ bhavet.  
(57)  
There is no difference between Śhrī Lalitā and the devotee  
And to draw any distinction between them is to sin.

Mahā-nabhyām yo bhaktaḥ śhrī-devīm chakra-madhya-gām,  
Archayen nāma-sāhasraṁ tasyā muktiḥ kare sthitā.  
(58)  
Worshipping Śhrī Devī residing in the Śhrī Chakra on the ‘Great Ninth’ day  
With these Thousand Names, salvation is in his grasp.

Yastu nāma-sahasreṇā śhukra-vāre samarchayet  
Chakra-rāje mahādevīm tasyā puṇya-phalam śhṛiṇu.  
(59)  
Listen and know the result of worshipping the Great Devī  
With this Sahasraṇāma in the Śhrī Chakra on Fridays.

Sarvān-kāmāna-vāpyeḥa sarva-saṁbhāgya-samyutaḥ,  
Putra-pautrādi-samyukto bhuktva bhogān yathepsitān.  
(60)  
All one's desires in this world are fulfilled, he attains all prosperity  
And is blessed with sons and grandsons.

Ante Śhrī-Lalitā-devyāḥ sāyuja-mati durlabham,  
Prārthanaṁ Śhivādyaiśh cha prāpnoty-evā na samśhayaḥ.  
(61)  
After enjoying all desires he will finally attain Connection to the Goddess,  
Which is hard to reach and which is also coveted by Śiva and others.
Yaḥ sahasram brāhmaṇā-nāmebhir nāma-sahasrakaiḥ,
Samarchya bhojayed-bhaktyā pāyas’āpūpa-ṣhaḍrasaiḥ.

Tasmai prīṇāti Lalitā swa-sāmrājyam prayachchhati, (62)
Whoever bows to a thousand saints saying these names, offering food reverently, with such a person Lalitā is pleased and gives him salvation.

Na tasya durlabham vastu triśhu lokośhu vidyate.

Niṣhkāmaḥ kīrtayed-yastu nāma-sāhasram uttamam, (63)
If a person chants this supreme hymn without selfish desires,
There is nothing in all the Three Worlds which is unattainable by him.

Brahma-gīyānam avāpnotī yenā muchyeta bandhanāt.

Dhan’ārthī dhanam-āpnotī yaśho-’rthī chāpnyād yaśhāḥ, (64)
He gains Supreme Knowledge by which he will be liberated.
He that longs for wealth will get wealth; he that courts fame will get fame.

Vidyārthī ch’āpnuyād-vidyām nāma-sāhasra-kīrtatnāt.

Nānenā sadṛiśham stotram bhoga-mokṣha-pradam mune, (65)
He whose purpose is knowledge becomes learned by chanting this Sahasranāma. O Muni, there is no other hymn equal to this, which confers both worldly attainments and salvation at the same time.

Kīrttaniyam-idam tasmad-bhoga-mokṣh’ārthibhir’naraiḥ.

Chatur-āśhraṇa-niśhthaiśh-chā kīrttaniyam-idam sadā, (66)
This may be repeated by persons desiring both worldly enjoyment And salvation; it can be said by those in any of the four stages of life.

Swa-dharma sam-anuṣthhanā vaikalya-paripūrtaye.

Kalau pāp’aika-bahule dharm’ānuṣṭhāna-varjite, (67)
To expiate any lapse of Dharma in this Kali Yuga in which
Even good people err against their duty.
Nāma-sam-kīrttanaṁ muktvā nṛṣṭāṁ nānyat-parāyaṇam.
Laukikad-vachanan-mukhyam viṣṇu-nāma-anukīrtanam,  (68)
There is no protective Mantra like the repetition of this Sahasranāma.
The repetition of Viṣṇu's names is preferable to ordinary talk.

Viṣṇu-nāma-sahasrāch-cha Śhiva-nām'aikam-uttamam.
Śhiva-nāma-sahasrāchchā devyā nām'aikam-uttamam  (69)
To a Thousand Names of Viṣṇu a single name of Śhiva is preferred.
To a Thousand Names of Śhiva one single name of Devī is preferred.

Devī-nāma-sahasrāṇī koṭiśhaḥ śantī kumbha-jaḥ.
Teṣhu mukhyāṁ daśha-vidhaṁ nāmā-sāhasram-uchyate,  (70)
There are crores of sets of Thousand Names to Devī,
O Kumbha-Sambhava. Of these, ten sets of a thousand are the best.

Rahasya-nāma-sāhasram-idaṁ śhastaṁ daśhaswapī.
Tasmāt-saṁkīrtayen-nityāṁ kali-doṣha-nivṛittaye,  (71)
And of those ten sets of thousand names, this holy one is the best.
Therefore, it should be repeated daily to ward off the sins of the Kali age.

Mukhyāṁ Śhrī-māṭṛi-nāmetī na jānantī vimohitāḥ
Viṣṇu-nāma-parāḥ kechit Śhiva-nāma-parāḥ pare,  (72)
The ignorant do not recognise this hymn of Devī as the best. Some devote themselves to the names of Viṣṇu and others to those of Śhiva.

Na kaśchcid-apī lokeṣhu Lalitā-nāma-tatparaḥ,
Yen'ānya-devatā-nāma kīrtitaṁ janma-koṭiṣhū,  (73)
Tasy'āivā bhavatī śhraddhā śhrī-devī-nāma-kīrtane.  (74)
Rare in this world is one devoted to the names of Śhrī Lalitā.
Chanting the names of other deities in millions of births gives the faith Required to recite these names of the Supreme Goddess.
Charame janmanī yathā śhrī-vidy'opāsako bhavet,
Nāma-sāhasra-pāthāsh-čā tathā charama-janmanī.  

In his last birth a person becomes a worshipper with Śhrī-vidyā;
The repetition of these Thousand Names ensures that it is his last birth.

Yath'āivā viralā loke śhrī-vidy'āchāra-veditaḥ,
That'āivā viralā guhya-nāma-sāhasra-pāṭhakāḥ.  

Just only a few in the world know the method of Śhrī Chakra worship,
Even so there are only a few who chant this secret Sahasranāma.

Mantra-rāja japaś-chaivā chakra-rāj‘ārchanam tathā,
Rahasya-nāma-pāthāsh-cha n'ālpasyā tapasaḥ phalam.  

The practice of Śhrī Vidyā, the worship of Śhrī Chakra and the repetition
Of this holy Sahasranāma are not attainable by without renunciation.

A-pāṭhan nāma-sāhasram prīnayed yo Maheśvarīm,
Sa chakṣhuḥsā vinā rūpaṁ paśhye-deva vimūḍha-dhīḥ.  

Trying to please the Supreme Goddess without chanting this Sahasranāma
Is like attempting to see objects with the eyes shut.

Rahasya-nāma-sāhasram tyaktvā yaḥ siddhi-kāmukaḥ,
Sā bhojanaṁ vinā nūnam kṣhun-nivṛttim-abhipsatī.  

Desiring Self-realisation without recourse to this Sahasranāma
Is indeed like trying to satisfy hunger without taking food.

Yo bhakto Lalitā-devyāḥ sa nityaṁ kīrtayed-idam,
N‘ānyathā priyate devī kalpa-koṭi-śhatair-api.
Tasmād rahasya-nāmāni śhrī-mātuḥ prayataḥ pāṭhet,  

The devotee of Lalitā should repeat this constantly; otherwise the Devī
Cannot be pleased in a thousand million ages; Therefore, one should chant
This secret Sahasranāma of the holy Mother with devotion.
Itī te kathitaṁ stotramaṁ rahasyaṁ kumbha-saṁbhavaḥ
N'āvidyā-vedine brūyāṁ-n'ābhaktāya kadāchana,  
(81)
   Here, O Kumbha-Sambhava, is this secret hymn declared to you.
   This is not to be imparted to one without divine knowledge or devotion.

Yath'āivā gopyā śhrī-vidyā tathā gopyam-idaṁ mune,
Paśhu-tulyeṣhu nā brūyāj-janeṣhu stotram-uttamam,
(82)
   Just as Śhrī Vidyā is to be concealed, O Muni, this praise should be
   Kept secret. This Best of Hymns should not be revealed to those like cattle.

Yo dadatā vi-mūḍh'ātmā śhrī-vidyā-rahitāya cha
Tasmai kupyaṁti yoginyaḥ sō'narthāḥ sumahān smṛitaḥ,
(83)
   Whoever is stupid enough to give this holy knowledge to the undeserving,
   The Yoginis curse him and cause him to lose wealth and status.

Rahasya-nāma-sāhasram tasmatsaṁ-gopayed-idam
Sva-tantreṇa mayā n'oktaṁ tav'āpī kalasi-bhavā,    
(84)
   In this way these secret Thousand Names should be kept concealed;
   I spoke it not of my own accord even to you, O Kumbha-Sambhava.

Lalitā preraṇen'āivā may'oktaṁ stotram-uttamam
Kīrtaniyam-idam bhaktyā kumbha-yone nir-antaram,
Tenā tuṣṭā mahādevī tav'ābhīṣṭaṁ pradāsyati.  
(85)
   It is by the command of Śhrī Lalitā that this holy hymn is spoken to thee.
   Therefore, O Kumbha Sambhava, repeat this continuously with devotion.
   Pleased with this, the great Devi will give you all blessings.
Śrī Sutā uvācha. Sūta said:

Ity-uktvā śrī hayagrivo dhyātvā śrī-Lalitāmbikam,
Ānanda-magna-hṛidayah sadyaḥ pulakito'bhavat

(86)

After speaking thus to Agastya, and meditating on Mother Lalitā,
Śrī Hayagrīva (Viśṇu) became absorbed in Bliss,
so that truly His hair stood on end.

Iti Śrī Hayagrīva-Agastya samvade Lalitā-sahasra-nāma-stotram

Śhat-trimso-'dhyayāt Brahmaṇḍa-purāṇe sampurnam. (87)

Here ends the thirty-sixth chapter of the Brahmaṇḍa-purāṇa,
of the conversation In which Śrī Hayagrīva reveals
the Thousand Names of Śrī Lalitā to Sage Agastya.
Appendix 4. **Books on the Śrī Lalitā S.N. and related topics**

Since the early days in Sahaja Yoga, the Śrī Lalitā SN, Saundarya Lahari and Devi Mahātmyam have been recommended reading, presumably because in describing the Supreme Goddess, they describe Shri Mataji so well; and also because reciting them seems to help to develop Bhakti—‘devotional love’ in the heart. Saying the Sanskrit itself has this effect more than the translations, even if we do not fully understand the meaning. Shri Mataji has commented that those who develop Bhakti rise very high in Sahaja Yoga.

I believe, though I cannot prove, that Shri Mataji suggested learning the Śrī Lalitā SN by heart (which I haven’t managed yet!) and at one time asked the Australians to say it every day.

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**Sri Lalita Sahasranama** - Pub. Bharatiya Vidya Bhavan. (BVB)

*Aut. C. S. Murthy. First printed* -1962. 250 pages. 5 x 7 paperback.

This is the most well-known edition in Sahaja Yoga; being the version that Śrī Mataji’s 108 names are taken from - the translations are identical although sometimes shortened or paraphrased. The author seems to be a genuine devotee and his comments are quite erudite, based on Bhaskararaya’s commentary (see p.15).

He proposes that there is a thousand petalled Lotus below the Mūlādhāra Chakra, called Kula, and the thousand petalled Lotus in the head, Sahasrāra, called Akula, is downward pointing. His positioning of the Granthis is at variance with what is written in the Lalitā S.N. itself, which seems strange. The translations are sometimes simplified and miss some of
the poetic imagery of the Sanskrit.

The book does not contain the poem written out in Roman script, but it does contain translations of the introductory verses and the Phala-śhruti.

The frontispiece is the Śrī Chakra used as the symbol of Vishwa Nirmala Dharma where the points of the triangles do not reach the lines. In the back is a larger, more conventionally drawn and detailed Śrī Chakra.

Generally the vibrations are good; The 1000 names are given in the nominative case (good for Sahaja Yoga mantras) and hyphenated for easy reading. There are a few mistakes, eg. Dhaminī (957/8) is given twice, instead of Dhanyā, and Paśu-loka-bhayankari (482) is also given two names earlier instead of Pāyasānna-priya.


Con’s. No poem in Roman script. Contains a few mistakes.

Aut. R.A. Shastry. First printed- 1899 (yes, 1899!) 450 pages. 6 x 9 hardback.

Like the Theosophical Society’s Saundarya Lahari, this is a very detailed and erudite work, with a lot of background on Chakras, Kuṇḍalinī, Self-realisation etc. It explains Bhaskararaya’s commentary and is certainly the most scholarly of all the editions available. It gives a translation of the Introductory verses and the Phala-śhruti, and lists the names with English translations and plenty of commentary (the 1000 names takes up 333 pages!), but the poem itself is only in Devanāgari (which takes up 16
pages). The Sanskrit names are given in brackets after the English translation, and are not hyphenated. This book is therefore not recommended for those wishing to recite the poem or the names.


**Con’s.** No Poem in Roman Script. Sanskrit names hard to read as in small italic font and not hyphenated much.

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**Lalitā-Sahasranāma** - *Pub.* DK Printworld. (DKP)

*Aut.* L.M. Joshi. *First printed* - 1998. 470 pages. 6 x 9 hardback

A scholarly and comprehensive study of the names, generally in accord with the BVB version, but the translations are closer to the poetic imagery of the original Sanskrit. He is generally explaining Bhaskararaya, who often gives half a dozen ways of interpreting a name. This is valid in Sanskrit, as each name, however long, is written all in one piece and may be subdivided in several different ways.

The text of the poem, with introduction and Phala-śhruti, is given in Roman script, hyphenated to a limited extent (eg. *viśvatomukhi* - could be easily hyphenated to *viśvato-mukhi* -‘facing in all directions’). The 1000 names are given clearly in large bold print, but not hyphenated. There is an alphabetical index.

A scholarly work, vibrationally not quite as good as the BVB edition (perhaps more intellectual and less devotional?)

**Pro’s.** Well laid out, clear and easy to read. Poem in Roman script with hyphens. Names in nominative case. Useful indexes. Good commentary.

**Con’s.** The list of 1000 names not hyphenated. No translation of Intro verses or Phala-śhruti.

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**Śrī Lalitā Sahasranāma** - Pub. Śhrī Ramakrishna Math.


This contains an interesting 46 page introduction by Prof. Sharma from an older edition. The poem is given in Roman script, but only partly hyphenated (*eg.* padmanayana-‘Lotus-eyed’ is not hyphenated, although easily separable into padma-nayana). This makes it hard to read quickly. The list of 1000 names is given in dative form, *eg.* ‘Om Śhrī Mātre namaḥ’ for ‘Śhrī Mātā’, which is not so good for Sahaja Yoga mantras. The translations are short, not always very poetic and generally without commentary.

Not as detailed or erudite as the BVB, and without the Śhrī Chakra; but it does have the Poem in Roman script. A good pocket edition.

**Pro’s.** Interesting and informative introduction. Poem in Roman Script.

**Con’s.** 1000 names in dative case. Less commentary. Poem not well hyphenated.

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**Sri Lalithambika Sahasranama stotram,** *Pub.* Sri Ramakrishna Tapovanam.


Contains an interesting and vibrationally good 40-page introduction. Not suitable for recitation as it does not contain the poem in Roman script, and
the names are given in the dative case, although quite well hyphenated.

**Pro’s** - Interesting introduction and commentary.

**Con’s** - No poem in Roman script; names in dative case. Not in print.

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This ‘Three Hundred Names of Śrī Lalitā’ apparently predates the Thousand Names, as it has a commentary by Śrī Ādi Śhankarācharya, which the Thousand Names almost certainly would have, had it existed in His time. Each name starts with the bīja-‘seed’ letters of the fifteen-syllabed mantra- twenty names with each letter. There is much interesting information in the commentary, and the names seem to have strong vibrations.

**Pro’s** - only English version available.

**Con’s** - names not hyphenated.

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**Saundarya Lahari.** *Pub.* Theosophical Society.


A very detailed and scholarly work, with lots of background on Self-realisation, Kuṇḍalinī, Chakras and the Śrī Chakra; most of which seems pure and correct.

The **Saundarya Lahari** is capable of interpretation on many levels, and the author brings this out very ably and with considerable understanding, explaining the pitfalls of interpreting it in a baser way.
The Sanskrit is rendered in Roman script, so it can be recited by those not able to read Devanagari.

A useful and interesting book, but not to be delved into too deeply, until you are ready to discriminate between the useful knowledge and the other stuff.

**Saundaryalahari** - a commentary by the 68th Shankaracharya of Kāñchi.  
*Pub.* Bharatiya Vidya Bhavan (BVB) 2001. 606 pages. 7 x 10 hardback.

I realize most Sahaj Yogis will throw their hands up in horror, thinking this is some kind of false guru. However this man, who died in 1994 at the age of 100, explains the significance of the poem very well. He shows considerable knowledge of the matter, without going into intellectual explanations, in a similar way to Shri Mataji. I enjoyed reading his comments, and felt a deep and peaceful spirituality in the way that he explained things. *(Translated from Tamil)*

This is not a book for those seeking a straightforward commentary on the Saundarya Lahari. The text is given in Devanāgari and Roman script, but no English translation.

This was a popular edition in the early days of SY (blue cover with a statue of the Goddess on)  
This book contains the Sanskrit in Devanāgari and Roman script, with a fairly lucid English translation, but with only brief commentary, and so
sometimes fails to bring out the subtleties. As this is a poem of tremendous hidden import, it is good to have a translator who really understands the subject, and can explain the many layers of meaning.

It has the yantras associated with each verse at the back, and the powers one may obtain with them, which used to cause us some amusement in the early days.

**Pro’s-** Slim, straightforward and uncluttered. Text in Roman script.

**Con’s-** Does not explain the subtleties of the poem much.

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This has been included in the bibliography as it is the other great example of Sahasra-nāma literature, although older and simpler than the Lalitā SN (it is part of the Mahābhārata) and because it has a commentary by Śrī Ādi Śankarācharya. Shri Mataji used these names for Havans on several occasions. *(eg. Cabella 10/07/92)*

Like all the Theosophical Society’s editions it is well-researched, well-produced and scholarly, showing a good knowledge of spirituality. The introduction, names and commentary are good reading and the names are given in the nominative case. Should be on your bookshelf.
Appendix 5.

The Fifteen-syllabled Mantra

Pañcha-daśhākṣhara - [pañcha-‘five’, daśha-‘ten’, akṣhara-‘letter’]

Of the three main forms of Devī worship, the Śrī Chakra and the Lalitā SN were used and recommended by Shri Mataji. However, as far as we know, She did not mention the third form of worship, the Pañcha-daśhī-‘fifteen-syllabled’ mantra, which is an integral part of Śrī Vidyā –‘Knowledge of the Goddess’ mentioned in many of the texts recommended by Śrī Mataji including the Lalitā SN, Devi Atharva Sheersha, Śrīmad Devi Bhagavatam and Saundarya Laharī.

It is said that this mantra is ‘initiatory’ ie. it has to be imparted by the Guru; and from personal experience, having experimented with this mantra over a number of years, it has taken some time before any effect was felt.

As we might expect the mantra takes the attention (and the Kuṇḍalinī) up through the Chakras. Each section ends with La Hrīm; the la seems to be an obstacle (such as one of the Granthis) and Hrīm breaks through the obstruction (Hṛi/Hara/Hari means ‘Remover, Destroyer’). The final obstacle is the barrier between our individual Self and the Supreme Consciousness. When this is removed we realise the Turiya-‘fourth’ State beyond the Three Attributes, which is the Pure Spirit. Hrī also means ‘modesty’ and is a name for the Suṣhumṇā Nāḍī. (Hṛīm-kāri 301, Hṛīm-mati 302)

The mantra is a series of Bīja -‘seed’ Mantras, which have significance rather than meaning, and the power of the mantra is in the sounds.
The mantra is-

Ka e ī la hrīm, ha sa ka ha la hrīm, sa ka la hrīm

The mantra is divided into three Kūtas -‘horns, peaks or projections’, or Khaṇḍas -‘portions’, which are mentioned in the LSN (names 85-88). These can be taken to represent the Three Worlds Bhūr, Bhūvaḥ and Swaḥ. As with all praises and mantras it is best to try them and discover the effect on our Subtle System rather than delve into intellectual explanations.

The first section is Vāg-bhava Kūta -‘speech-born’, which is described in the LSN as being the face of the Goddess. Then the Kāma-rāja Kūta -‘desire as king’- from neck to hips. The third section is called Śhakti Kūta -‘Peak of Energy (Kundalinī)’ below the hips. The three Kūtas may be considered to be Śṛiṣṭi -‘creation’, Stithi -‘sustenance’ and Praharana -‘dissolution’. We know from experience that the face of the Goddess can create illusions and the face is the home of the five senses, so this is the ‘Creation’ section and the Earth Realm. The Feet of the Goddess (below the hips), on the other hand, are the source of Divine Vibrations and pour bliss into the Sahasrāra and over our Subtle System, dissolving illusions so we can enter Swar –‘Heaven’.

The significance of the Bīja mantras

Section 1. Ka e ī la hrīm

The first section is the Śṛiṣṭi –‘creation’ and the Bhūr –‘Earth’ realm consisting of the Lower Three Chakras and the Kuṇḍalinī. The Lower Three Chakras are the roots and essences of the Three Channels.
Ka - Creation starts due to ‘kāma-kalā’ a tiny imbalance of desire in the perfect equanimity of the Supreme Brahman. This is a desire of the Supreme Consciousness to become aware of Itself. This creates the Left Side, the Mahākāli Śakti, the Earth element and the Mūlādhāra Chakra. In the ‘1000 Names of Śrī Mahākāli’, She is described as Ka-kāra-varṇa-sarv’āṅgi – ‘whose whole body resounds with the letter Ka’. 

e - This desire gives rise to Creation. The letter e in Devanāgarī is written as a triangle, symbolizing the Womb or Sacrum. This gives rise to Śrī Mahāsaraswatī, the Right Side of action and Swādhishṭhāna Chakra.

i – is the formation of Śrī Mahālakshmi, Nābhi Chakra, and the Central Channel.

la - is the Mother Earth, which the Kuṇḍalinī (evolutionary power) of the Universe. This does not awaken until the Brahma Granthi opens.

hrīm -is a very subtle bīja which, as Shri Mataji explained (17-10-88), is composed of:

• Ha - Śrī Śhiva (Hara)
• Ra - the Bīja of Fire and the Kuṇḍalinī Śakti which rises through;
• ī - the central channel, to give;
• m – anuswāra, union of the Self with the All-pervading Spirit.

Hrīm raises the Kuṇḍalinī up the Suṣhumṇā to the Sahasrāra. The root is Hṛ -‘remove, destroy’ and this removes the blockages of the Brahma and Viṣhṇu Granthis.
Section 2. Ha sa ka ha la hrīṁ

Ha is Lord Śhiva (Hara-‘destroyer’) the attention moves into Centre Heart. Sa is Śhrī Pārvati (Sa-‘Shakti’); the attention moves into the Left Heart. Ka takes the attention up to Viśhuddhi Chakra (Śhrī Krishna) Ha is Hamsa Chakra. La is Agňya Chakra/ Rudra Granthi. Hrīṁ breaks through this and the attention moves into Sahasrāra inside the head.

Section 3. Sa ka la hrīṁ

Sakala takes the attention into Sahasrāra above the head to the Divine Lotus Feet of the Goddess. We get the Bliss of connection to Her. This is Praharana-‘dissolution’ as all illusions drop away and we approach the Ultimate Reality. Sakala means ‘everything’ ie. the Sahasrāra which encompasses all the Chakras and Deities. Sakala also means ‘having parts’ denoting the manifested Universe (as opposed to Nishkala-‘not having parts’, the indivisible Formles Consciousness), the illusions of which Hrīṁ removes.

The Sixteen-syllabled Mantra

The Śhoḍaś’ākṣhari –‘Sixteen-syllabled Mantra’ (n.588) is the Fifteen-syllabled Mantra with the Bīja ‘Śhrīm’ at the end. Śhrīm is the Bīja Mantra of the Supreme Goddess in the Heart and Sahasrāra.

This makes 3½ Kūtas –‘peaks’, like the 3½ syllables of Om (‘The silent half-syllable is known only to Yogis’) and 3½ Manifestations of Ādi Śhakti (Śhrī Mahākāli, Mahāsaraswatī, Mahālakshmī and the Kuṇḍalinī Śhakti).

There are several different versions of the Fifteen-syllabled Mantra which may have different powers or effects. The one described is the
most widely used and considered traditional and is called Kādi – ‘starting with Ka’ [Ādi –‘starting with, first’](intro. v.17, p.283). Another well-known version is the Hādi –‘starting with Ha’, also called the Lopāmudrā Mantra (name 646), where the first section is Ha Sa Ka La Hrīṁ and the rest is the same.

Table of the Bijas of the 15-syllabled Mantra

The 15-syllabled mantra is given in the Devi Atharva Sheersha and the Saundarya Lahari using code-words to represent each Bīja. These can give us a clue to the significance of the Bīja.

<table>
<thead>
<tr>
<th>Bijā</th>
<th>Code-word in the Devi A.S.</th>
<th>Code-word in the Saundarya Lahari</th>
<th>Association with the Subtle System</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>Kāmo –‘Desire’</td>
<td>Šhiva –‘Spirit’</td>
<td>Šhrī Mahākāli – root of Left Side - Mūlādāhāra</td>
</tr>
<tr>
<td>e</td>
<td>Yoni –‘womb’</td>
<td>Šhakti –‘Power’</td>
<td>Šhrī Mahāsaśravatī – creation- root of Right Side- Swādhishṭhāna. (Šhrī Brahmatva is Hiranya Garbha- ‘Golden Womb/Embryo’)</td>
</tr>
<tr>
<td>la</td>
<td>Vajra-pāṇi –‘Indra’</td>
<td>Kshiti –‘Earth’</td>
<td>Viṣṇu Granthi (between Nābhi and Heart)</td>
</tr>
<tr>
<td>hrīṁ</td>
<td>Guhā –‘Secret’</td>
<td>Hṛillekāh –‘Heart writing’</td>
<td>Breaking. Hari –‘remover’. Breaks through the Viṣṇu Granthi; Kuṇḍalinī rises to Heart.</td>
</tr>
</tbody>
</table>
Section 2. **Stithi** – *Sustenance*.

**Kāma-raja Kuta** – *desire as king*. Neck to hips of Goddess.

<table>
<thead>
<tr>
<th>Bīja</th>
<th>Code-word in the Devi A.S.</th>
<th>Code-word in the Saundarya Lahari</th>
<th>Association with the <strong>Subtle System</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>ha sa</td>
<td>Hamsā -’Swan’</td>
<td>Ravi -’Sun’</td>
<td>Śhrī Śiva (Hara) – Centre heart Śhrī Pārvati (Sati) – Left Heart (Ātmā)</td>
</tr>
<tr>
<td>ka</td>
<td>Māta - ‘Creating’</td>
<td>Smara -’God of Love, Kāmadeva’</td>
<td>Śhrī Krishna – Viṣhuddhi. Part of Śhrī Krishna’s incarnation (Pradyumna) was as Kāmadeva.</td>
</tr>
<tr>
<td>ha</td>
<td>Riśhva - ’Destroying’</td>
<td>Hamsa -’Swan’</td>
<td>Hamsa/Agnya.</td>
</tr>
<tr>
<td>la</td>
<td>Indra -’Indra’</td>
<td>Śhakra -’Indra’</td>
<td>Rudra Granthi</td>
</tr>
<tr>
<td>hṛīm</td>
<td>Guhā -’Secret’</td>
<td>Hṛillekha –’Heart document’</td>
<td>Breaking the Rudra Granthi. Kuṇḍalinī enters Sahasrāra inside the head.</td>
</tr>
</tbody>
</table>

Section 3. **Paharana** -’dissolution’.

**Śhakti Kuta**- Body of the Goddess from hips down.

|----------|----------------------|-------------------------------------------|--------------------------------------------------|

*See also Note 2 on page 22 about the Fifteen-syllabled Mantra.*
Appendix 6.  **15-syllabled Sahaja Yoga Mantra**

This mantra, which Shri Mataji has given us, is also fifteen-syllabled, or sixteen-syllabled if Om is counted (which it usually is not):

**Om Twameva sākṣhāt Śhri Nirmalā Devyai namo namaḥ.**

This mantra takes the attention up through the Chakras.

**Om** - Mūlādhāra Chakra. Śhrī Ganesha is the Embodiment of Om which is the Foundation of everything.

**Twam** - ‘You’ is the Kuṇḍalinī, our own Mother who knows us very well.

**Eva** - ‘are indeed’- Nābhi Chakra. eva is e -‘Kuṇḍalinī’ va -‘moving, carrying’ ie. the path of the Kuṇḍalinī, Suṣhumṇā Nāḍī, which starts at Nābhi Chakra. Eva is a name of Śhrī Viṣhṇu meaning ’moving at speed’.

**Sākshāt** -‘really, perceptibly, ‘with the eyes’ (or senses in general)’- Swādhiṣṭhāṇa Chakra. Knowledge is obtained ‘sākshāt’ -‘with the senses’. Fire, the element of Swādhishtāna, is associated with the sense of sight. Sā is Left and Kṣhā is Right Swādhiṣṭhāna.

**Śhri** -‘splendour’- Heart, the sun shining in the heart. Śhrīm is the Bīja Mantra of the Heart and Sahasrāra. Shri Mātāji’ s name starts with it.

**Nirmalā** -‘pure, immaculate’- has a similar meaning to Viṣhuddhi - ‘complete purification’.
Devyai -‘to the Goddess’ - Āgñyā Chakra. ‘To err is human, to forgive, Divine’. Fem. of Deva -‘God, Divine, shining’.

Namo namaḥ -‘Salutations again and again’- Sahasrāra. From nam-‘to bend, bow’.

Namo is na -‘not’, mo -‘worldly Illusion’ (Moha), clearing conditionings at the Back Āgñyā. Attention moves up to Sahasrāra inside the head (Limbic Area).

Namaḥ is na -‘not’, maḥ -‘I’- an ego-negating mantra - connecting with Shri Mataji’s Feet in Sahasrāra above the head.

It is said: One must bow one’s head to enter the Kingdom of Heaven.

*Similar correspondences exist in the usual form of the Sahaja Yoga mantra which are explained in more detail in the RiSY book ‘The Three Worlds’ available to download free at symb-ol.org.*
Appendix 7. **Śhrī Chakra**

For more detail see the ‘Researeches in Sahaja Yoga’ book on ‘Śhrī Chakra’ available to download free at symb-ol.org.

An extract from the Bharatiya Vidya Bhavan edition of the LSN:

‘Śhrī Chakra’ is a sacred and essential factor in the worship of Śhrī Lalitā. Its association with Śhakti worship can be traced back to Upaniṣhads, Purāṇas and Tantras. Just as Om is a symbol of Śhrī Lalitā in all Her aspects, as a diagram or Yantra, Śhrī Chakra is Her Sacred Symbol. Śhrī Śhankara Bhagavatpada (Ādi Śhankarāchārya) in his first 41 śhlokas of Saundarya Laharī, very revealingly depicts this symbolic representation and significance, not only of Śhrī Chakra, but its various components also in Samay’āchara- ‘traditional worship’.

A commentator on the Saundarya Lahari, Kaivalyāśrama (c.1700) gives an elaborate and accurate method of constructing the Śhrī Chakra. This generally is inscribed on gold, silver or copper leaf, or on a crystal (Sphatika) or a stone, or Bhurja leaf. This also is sometimes constructed as a 3-dimensional tiara of nine steps representing the nine avaraṇās.
The Śrī Chakra that is generally worshipped in temples of Devī and monastic institutions (Mutts), is the one prescribed in the Vamakeshwara Tantra with five triangles pointing downwards and four upwards triangles. It is also known as Śrishti-krama -‘creation sequence’- Chakra representing the creation of this Universe by the Ultimate Reality. If this Śrī Chakra is placed upside down, it is known as Saṁhara-krama –‘destruction sequence’ Chakra which symbolises the dissolution of this Universe.

On examination of Śrī Chakra, one notices a small circle or point (Bindu) inside with a number of triangles (Trikoṇas), Angles (Koṇas), Petals (Dalas), Circles (Vrittas) -known as Mekhalas and a square formed by 3 parallel lines (Bhū-pura). There are Sandhis- places of conjunction of two lines, and Marmans, of three lines. But on a close examination, it will be noticed that there are nine components in Śrī Chakra- designated as Āvaraṇās –‘enclosures’.

These limitations, the Nirvāṇa Chaitanya, the Infinite Consciousness or the Ultimate Reality, appears to assume in the creation of Cosmos, or jagat –‘world’. They symbolically represent the stepping down of the Ultimate Reality, Sat-Chit-Ananda from the sublimest to the grossest Universe of nāma -‘name’ and rūpa -‘form’, of our experience through nine stages which constitute in their totality Śrī Chakra. These nine Āvaraṇas not only limit the reality but also veil it.
They are from the centre outwards:

1. **Bindu** – ‘Dot’, point or circle at the centre of Śrī Chakra.
2. **Trikoṇa** – ‘Triangle’, the first triangle surrounding (1).
3. **Aṣṭa-kona chakra** surrounding (2) with ‘8 outward-pointing angles’.
4. **Antar-daśāra** – ‘Inner 10-spoked’ - a figure with 10 angles surrounding (3).
5. **Bahir-Daśāra** – ‘Outer 10-spoked’ - the outer figure surrounding (4) and similar to it, having ‘10 spokes’ or angles pointing outwards.
6. **Chatur-daśāra** – ‘14-spoked’ figure surrounding (5). This is surrounded by a circle or vritta.
7. **Aṣṭa-dala padma,** – ‘a Lotus of 8 petals’ between the circle surrounding (6) and the next circle.
8. **Ṣhodaśa-dala Padma** – ‘16-petalled Lotus’ between the circle around (7) and the outermost three circles known as Mekhala traya – ‘three girdles’.
9. **Bhū-pura** – ‘Place of Earth’ - a square enclosed by 3 parallel lines with an entrance in the middle of each side. This Bhū-pura is the outermost part of Śrī Chakra.
When it is remembered that Śrī Chakra is a symbol of Śrī Lalitā it represents the entire universe of our experience and the power and reality inherent in it. Śrī Chakra with its nine components and with their many parts represents the identity of Śrī Lalitā, with Brahmāṇḍa (Cosmos), Jīva (Piṇḍāṇḍa –‘Microcosm, Individual Soul’) Mātrikā –‘the alphabet’. The five triangles pointing down represent Śhakti and the four triangles pointing upward Śhiva aspects of the Ultimate Reality.

In Samaya-mata –‘traditional belief’, the symbolism and identifications are clear and complete of the nine āvaraṇas –‘enclosures’. Each of these nine āvaraṇas is assigned:

1. A shape, such as Bindu –‘dot’ or Trikoṇa –‘Triangle’.
2. Name- such as Sarvānanda-māyā-chakra.
3. The Category or Tattva such as Ākāsa –‘ether’ etc., represented by it.
4. State of mind or Sthāyi such Śhānta –‘peace’, Raudra –‘angry’, etc.
5. Rasa or taste such as sweetness etc.
6. The letter of the mantra or Matṛiki.
7. The Lotus in the body such as Mūlādhāra.
8. The Presiding Deity, for instance, the innermost point or circle, is known as Baindva-sthāna –‘residing in the Bindu’, corresponding to the Sahasrāra Padma the seat of Śrī Lalitā as Chit-Kalā or Pure Consciousness. It is worth noting how uninvolved the Bindu-Sahasrāra is in the rest of Śrī Chakra.

The first triangle or Trikoṇa corresponds to Āgni Chakra, the Asṭākona to Viṣuddhi, the inner ten-spoked Chakra to Anāhata, the outer ten-spoked Chakra to Manipūra, the fourteen-spoked Chakra to
Svādhiṣṭhāna and Bhū-pura, the outer square to Mūlādhāra. The four openings into it are the four Vedās.

These nine Chakras have correspondence to the four states of Śhabda or Nāda -‘sound’- such as Pari, Paśhyanti, Madhyami and Vaikhari and the four states of Jīva known as Jāgrut -‘waking’, Svapna -‘dreaming’, Suṣhupti -‘deep sleep’, and Tuṣṭiya -‘fourth’. The region round Bindu corresponds to Tuṣṭiya state, the innermost Self-luminous Consciousness (Prakaśa).

The innermost triangle round the Bindu with its apex pointing downwards, known, as Śhakti Chakra is the first movement of consciousness towards objectivisation known as Vimarśhā Śhakti – ‘Power of Reflection, Awareness’. Its 3 apices represent Ichchā, Kriyā and Jñāṇa Śhaktis, and Vāmā –‘Saraswati’, Jyeṣṭha –‘Lakshmī’ etc. It is also known as Avyakta –‘unmanifest’, the Matrix of the Universe, of Nāma - ‘name’ and Rūpa –‘form’. It also represents Parā Vāk or Śhabda, the source of the three other Vāks ie. Madhyama, Pasyantī and Vaikharī and the Mātrika –‘alphabet’ of 50 letters.

The rest of the seven Āvaraṇas –‘enclosures’ are illuminated by these above two i.e. Prakāśha and Vimarśhā. This triangle also represents Triputī, ie. knower, known and knowledge, and is also known as kāma-kalā –‘speck of desire’. This, in association with the next Āvaraṇa, represents, the Chandra Maṇḍala –‘Orb of the Moon’ and signifies the state of dream-less sleep or Suṣhupti. The Rudra Granthi is also associated with these two. The Aṣṭakona Chakra signifies Pasyantī Vāk – ‘Seeing, the second stage of speech’.
The next two Āvaraṇās, Antar-daśāra –‘Inner 10-spoked’ and Bahir-daśāra –‘Outer 10-spoked’ are merely rays of the first two i.e., Bindu and Trikoṇa and signify the dream state Svapna of Jiva and Sūrya-māṇḍala, and Viśnุ-Granthi is above them. They represent Madhyama Vāk and correspond respectively to Anāhata and Maṇipura Chakras in the body.

The Chaturdaśāra –‘14-spoked’ Chakra corresponds to Svādhiśṭhāna Chakra in the body, and signifies the Vaikhari Vāk and the Mātrika – ‘alphabet’ of 50 letters. The Bhūpura or the square, the outer most component of Śhrī Chakra, corresponds to Mūlādhāra in the body. Here the descent of consciousness from Bindu or Sahasrāra is complete and it rests there as Kuṇḍalinī-Mulādhāra with Svādhiśṭhāna, signifies the wakeful or Jāgrut state of Jiva, and is associated with Agni-māṇḍala and Brahma-Granthi.

The 8- and 16-petalled Lotuses together with the next and the last component of Śhrī Chakra are the attributes of Prakāśha –‘Light, Spirit’ i.e., Prakāśhāmśhas –‘Portions of Spirit’ while the remaining five are known as Vimarśhāmśhas –‘Portions of Shakti’.

This in short is the significance of Śhrī Chakra to a devotee of Samay’āchāra –‘accepted path’. Space does not permit us to go into this subject in a more detailed manner. There is some controversy also and difference of opinion about its significance and the various components of Śhrī Chakra amongst the learned commentators of Ānanda-laharī, such as Kaivalyāśhrama, Kāmeśhwarasurī and of
Vamakeśhwara Tantra. The above is a reasonable gist of their views.’

The correspondence given above is one of the many ways of interpreting the Śhrī Chakra. For more information on Śhrī Chakra, including the Names and Deities of the Enclosures and their correspondences, methods of construction, etc. see the ‘Researches in Sahaja Yoga’ book ‘Śhrī Chakra – the symbolism of the Yantra of the Supreme Goddess’. (available to download free from the website symb-ol.org).

ॐ जय श्री माताजी ॐ
Jay Shri Mataji!