

Researches in Sahaja Yoga

श्री ललिता सहस्रनाम *Śhrī Lalitā Sahasra-nāma*

‘The Thousand Names of the Supreme Goddess’

Researches in Sahaja Yoga – No. 2

*‘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 **Saraswatī** 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’*

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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 Śhrī Lalitā sākṣhāt
Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ
*‘Salutations to the Supreme Devi, who is incarnated on this Earth
as Her Supreme Holiness Shri Mataji Nirmala Devi.’*

Contents

Preface	4
Introduction	5
Sanskrit Pronunciation	12
Commentaries on the LSN	19
Background notes	20
(1) <i>Śhrī Vidyā</i>	20
(2) <i>The Fifteen-syllabled Mantra</i>	21
(3) <i>Shri Chakra</i>	22
(4) <i>Tantra</i>	23
(5) <i>Three Granthis and Mandalas</i>	24
(6) <i>Anushtubh metre</i>	28
(7) <i>Philosophies alluded to in the LSN</i>	29
(8) <i>The Five Functions of the Divine</i>	30
(9) <i>Tripura Sundari – meaning</i>	31
(10) <i>The Story of Śhrī Lalitā</i>	34
Dedication and Meditation	39
Sahasra-nāma Stotram – the 1000 names as a poem	40
A List of the 1000 names with commentary	76
<i>Appendix (1) Shri Mataji's commentary on the first 183 names</i>	254
<i>Appendix (2) Introductory Verses</i>	279
<i>Appendix (3) Phala Shruti (Final Chapter)</i>	288
<i>Appendix (4) Books on LSN and related topics</i>	303
<i>Appendix (5) The Fifteen-syllabled Mantra</i>	310
<i>Appendix (6) 15-syllabled Sahaja Yoga Mantra</i>	316
<i>Appendix (7) Śhrī Chakra</i>	318

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.:

Navavidrumabimbaśhrīnyakkārīradanachchhadā 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.

Śhrī 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 ¹recited as such. Apart from its wonderful rhythm and sononance, 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 ²**Anushtubh** metre almost perfectly. The other comparable, though much simpler, **Sahasranāma** is that of **Śhrī Viṣṇu** in the **Mahābhārata**. The **LSN** is probably the longest **Sahasranāma** ever composed, due to the many ³lengthy names.

But more important than this entertaining literary style is the content of the poem, which is the Highest Spiritual Knowledge, known as **Śhrī Vidyā**. This is the 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 Śhakti** 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?

² See note on ‘**Anushtubh metre**’ p.28.

³ The **LSN** has 182½ verses compared to the **Viṣṇu SN**’s 104 and **Śhrī Mahākālī 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.

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-sundarî**” “

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 **Śhrī Lalitā Mahātmyam** - 'Glory of Śhrī 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 **Bhaṇḍ'āsura**. Within the story are several praises of the Goddess including this Thousand Names, along with some detailed information on the ¹**Śhrī Chakra** and other methods of worshipping the Goddess.

The **Śhrī Lalitā** was probably written after the **Saundarya Lahari**; another great poem recommended by **Shri Mataji** which expounds 'Śhrī Vidyā'. **Śhrī 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 **Śhrī Chakra** (q.v.). This knowledge is associated with **Kañchi** in South India, the home of the main monastery founded by **Śhrī Ādi** ²**Shankarāchārya**. It seems likely that the **Lalitā Sahasranāma** was composed in **Kañchi** at least a thousand years ago.

¹ The **Śhrī 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 **Śhrī 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 **Śhrī 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 Śhiva**: 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 **Śhaṅkarāchārya** 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 **Śhrī 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.”

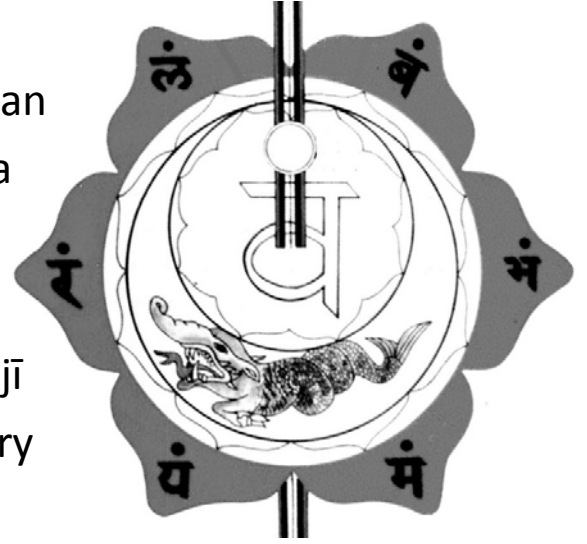
Houston, 04-10-81

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 ‘Sākshāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ’ every eight verses.



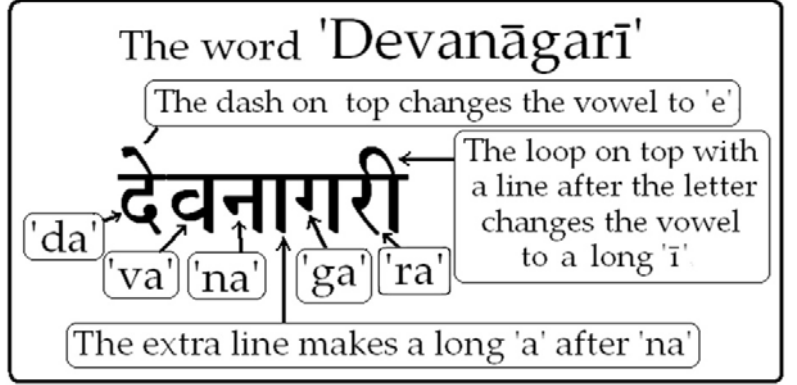
****Sankranti** is the day the Sun changes sign (in Vedic Astrology) so there are 12 Sankranti's a year. **Makar Sankranti** is the most important occurring around Jan 17th as the Sun enters Capricorn (**Makara**). **Makara** is a mythical sea-creature similar to the depiction of Capricorn with the front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



Above: **Makara** as the symbol of **Swādhiṣṭhāna Chakra**, with the **bīja** mantra ‘**vam**’ inscribed
Left: **Śhrī Lakshmī** seated on **Makara**

Sanskrit Pronunciation

Sanskrit is written in **Deva-nāgarī** 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. **Deva-nāgarī** 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. **qui** 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 **ṭ, 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, ṣṭore** 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, Viṣṇu**.
5. There are three sibilants in Sanskrit, a normal dental **s**, an aspirated **ṣh** which almost never starts a word (except when meaning 'six') and is usually found compounded eg. **Viṣṇu**, and an unaspirated **śh** as in **Śhiva, Gaṇeśha, Śhrī** etc. with a soft **h** formed 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 **ḥ**, 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 **Sanskṛit** and sometimes **ṛu**, as in **amṛut** or **gruha**. 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 **śhriṣhtyāda** is only three syllables, although compounded of **śhriṣhti-āda**.
 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’ - **ṁ**. 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, Sañjay, Maṇḍala, Sampat**. Before **h** or **s** it is like saying **m** without closing the lips fully eg. **Samhita, Haṁsa**. At the ends of words it is pronounced **m**, eg. **Twam**.

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. **Gaṇ’ādim** = **Gaṇa** + **ādim**.

Apostrophe is also used where a final vowel modifies to a consonant eg. **Khalv'idam** = **Khalu** + **idam** or **Buddhy'aham** = **Buddhi** + **aham**.

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 utara** 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 enunciated; 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 namah** is on the **o**, and the **namah** 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:-

Notation used in this book	Modern Sanskrit equivalent
-śh eg. Śhiva, Śhrī, Gaṇeśha	-ś eg. Śiva, Śrī, Gaṇeśa
-ṣh eg. Viṣhṇu Kṛiṣhṇa	-s eg. Viṣṇu, Kṛṣṇa
-ch eg. Chandra, gachchhami	-c eg. Candra, gacchami
-chh eg. Chhandas, gachchhami	-ch eg. Chandas, gacchami
The vowel ṛi or ṛu eg. Kṛiṣhṇa, Amṛut	-ṛ eg. Kṛṣṇa, Amṛt.

Notes on Sahaja Yoga mantras.

Technically it is correct to say ‘**Śhrī Nirmalā Devyai namo namaḥ**’ as we are saying ‘We bow to Śhrī Nirmala Devi’ and **Devyai** is the dative form. This is how it is written and said in India.

However to say ‘**Śhrī 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 Śhrī 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 Śhrī 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)

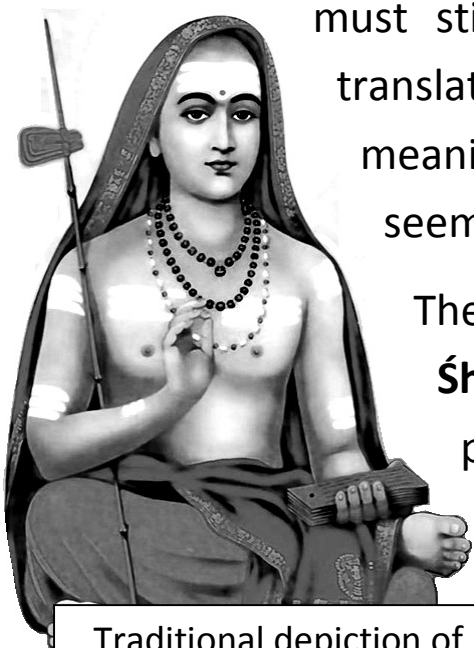
Words ending in:-	Masculine	Feminine
-a (<i>mas.</i>) -ā (<i>fem.</i>)	-āya	-āyai
-i (<i>mas.</i>) -ī (<i>fem.</i>)	-aye	-yai or -iye if monosyllabic
-u/-ū	-ave	-vai or -uve if monosyllabic
-ṭri (<i>eg. karṭri</i>)	-tre (<i>kartre</i>)	-tre
Consonants (<i>eg. ātman</i>)	-e (<i>ātmane</i>)	-e

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 **Śhrī 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.



Traditional depiction of
Śhrī Ādi Shaṅkarāchārya

The **LSN** makes reference to **Śhrī Ādi Shaṅkarāchārya'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 Triśhati** – '*Three Hundred Names*' (See p.309).

Useful Background to the Śhrī 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 Śhaṅkarāchārya** 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.

Note 2.

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 **Śhrī 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, **Śhrī Viṣṇu**, the **Bhuvah** –‘atmospheric realm’ and the **Heart, Viśhuddhi** and **Āgñyā 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 **Turiya** –‘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 Laharī**, scriptures recommended by **Shri Mataji**.

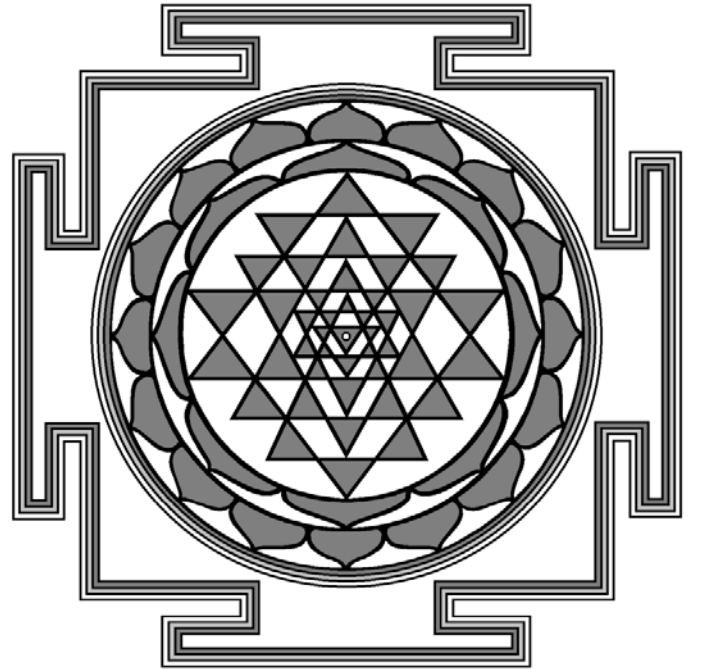
* The name **Saundarya Laharī** –‘billow of beauty’ is a word play on the fact that each section of the fifteen-syllabled mantra ends with **La Hrīm**. **Saundarya** means ‘belonging to **Sundarī** –‘beautiful’, ie. the Goddess. So it means ‘the **La-hrīm (mantra)** of the Goddess’.

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 **Sarv’ānanda-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.’

Kuṇḍalinī 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 Śhiva** explains to **Śhrī Pārvatī** techniques for connecting to the Supreme Spirit. However there are two paths of **Tantra** - **Samaya-mārga** -‘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 ³disrepute.

Śhrī Ādi Śhaṅkarāchārya particularly argued against this path, and re-established the purity and restraint of true worship. His **Saundarya 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 **Vibhedinī** - '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.

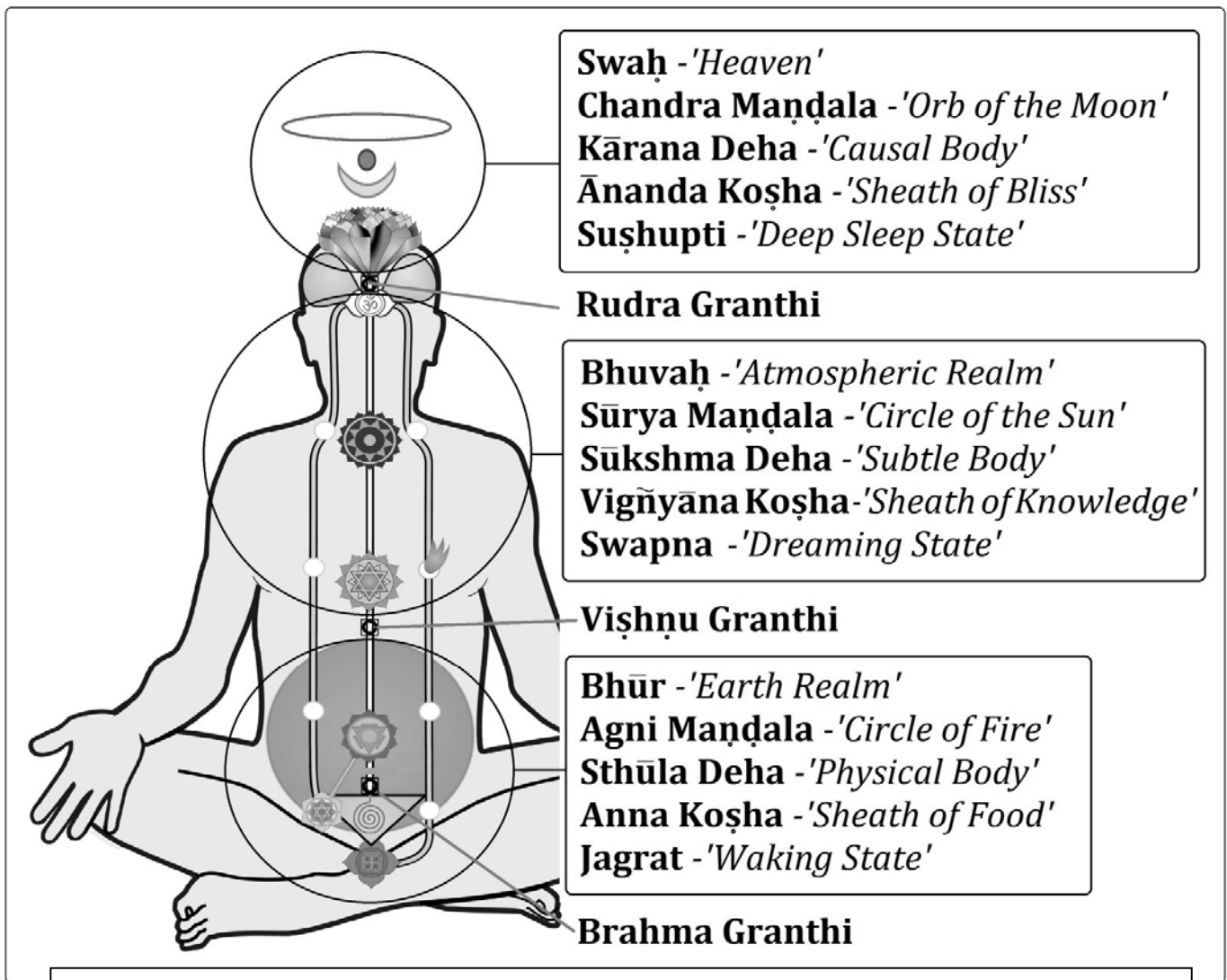
According to the **LSN**:-

- 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.

Below **Viṣṇu Granthi** is **Agni Maṇḍala** - 'The Orb of Fire'. Between **Viṣṇu Granthi** and **Rudra Granthi** is **Sūrya Maṇḍala** - 'the Orb of the Sun'. Above **Rudra Granthi** is **Chandra Maṇḍala** - 'The Orb of the Moon'.



Note: If drawn in its actual location, the **Swādhishṭhāna Chakra** would be just above the **Mūlādhāra Chakra** in front of the Sacrum.

Each of the three sections contains a manifestation of the **Turiya** – ‘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 **Śhrī Brahmadeva**, and is sensual and instinctual.

The power of this realm is **Śhrī Mahākālī** as the **Ichha Śhakti** (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 **Bhuvah** - ‘Atmospheric Realm’ of **Heart**, **Viśhuddhi** and **Āgñyā 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 **Śhrī Viṣhṇu**, which experiences and interprets the senses, and strives for fulfillment and happiness.

The power is **Śhrī 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 **Swah** - ‘Heavenly Realm’, the Divine province of **Sahasrāra** and above. It is the source of Bliss, and this realm corresponds to the **Kāraṇa Sharīra** – ‘Causal Body’. (**Ānanda Kosha** -‘Sheath of Joy’), ruled by **Śhrī 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 **Śhrī 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

Anuṣṭubh 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 Anuṣṭubh: 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 iambs (˘ — ˘ — ˘ —)

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).
- **Sāṃkhya** 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. **Sāṃkhya** – ‘number’ (c. 500 BCE) forms the basis of nearly all subsequent Indian philosophy.
- **Mīmāṃsā** 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 **Śhrī Brahmadeva**, **Viṣṇu** and **Śhiva**. In later philosophy this is extended to five functions, these three and above them a function of overseeing and balancing these three, called **Īśhwara** -‘*the Controller*’. Beyond all this is Eternal Formless Consciousness, **Śhrī Sadāśhiva**.

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

Īśhwara, the **Turīya** -‘*fourth state*’ is the unified aspect of God which oversees and balances the activities of **Śhrī Brahmā** as the Creator, **Viṣṇu** as the Upholder and **Śhiva** as the Destroyer of this Universe. **Śhrī 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). **Śhrī Lalitā** is praised in the poem as all these aspects including **Īśhwarī**, **Turiyā**, **Sadāśhiva** and **Panchamī**.

Note 9.

Tri-pura-sundarī

One of the recurring names of **Śhrī 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 Śhrī Śhiva’

Śhrī 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 anthropomorphic 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 (**Śhrī 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 **Śhrī Chakra**, is only one point it has a threefold nature... The three Deities created from Her peaceful (**śhānta**) aspect are the three creative powers, **Ichā-śhakti**, **Jñāna-śhakti**, and **Kriyā-śhakti**. The female deities named **Vāmā (Saraswatī)**, **Jyeṣṭhā (Lakshmī)**, and **Raudrī (Pārvatī)** the three Śhaktis of **Brahmā**, **Viṣṇu**, and **Rudra** which are creations from Her Mother aspect **Ambikā**.

Ichā-śhakti is the 'power of desire,' **Jñāna-śhakti** is the 'power of knowledge,' and **Kriyā-śhakti** is the 'power of action.'

Tripura also refers to the **Śhrī 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 **Śhrī Chakra**, composed of nine interlocking triangles, is triple in nature.'

Note 10.

The Story of Śhrī Lalitā

From the Brahmānda Purāna

Śhrī 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, **Śhrī Śhiva** withdrew into meditation and renounced all worldly pleasures.

Meanwhile the powerful demon **Tarakāśura** 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 **Śhrī 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 **Śhrī Kāmadeva**, Cupid, the God of Love, to fire one of His flower arrows into the heart of the meditating Lord, at a time when **Śhrī Pārvatī** was serving Him. (**Śhrī Pārvatī** is a reincarnation of **Śhrī Satī**) The sudden pangs of love for **Śhrī Pārvatī** disturbed **Śhrī 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 Purāna and other scriptures. What follows is found only in the Lalitā Mahātmyam.)

When **Lord Śhiva** had burnt **Śhrī Kāmadeva**, the ashes were collected by **Chitrakarmā** - the Artist of the Devas - and fashioned into the shape of a man. At a glance from **Śhrī 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, **Śhrī Viṣṇu** created a **Māyā**, **Mohinī**, 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 **Śhrī 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. **Śhrī Brahma** was thinking that only **Śhrī 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 **Śhrī Kāmeśhwara** (the Lord of all Beauty and Desire). The marriage was celebrated by all the Gods, **Śhrī Viṣṇu** giving away the bride as She is His sister.

Then **Śhrī Lalitā**, surrounded with **Śhaktis** -‘Goddesses’ and a huge

army, set out to destroy **Bhaṇḍa** and his army of **Daityas** –‘demons’. **Bhaṇḍa** was in his city **Śhunyakā** 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 Viṣṇu** 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 the letter starting the next word also belongs at the end of the previous one.

eg. **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. **Mūlādhār'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 **Īśhwara** 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.



Śhrī Lalitā Sahasra-nāma Stotram

Dedication and Meditation

Asyā Śhrī Lalitā sahasra-nāma stotra-mālā mahā-mantrasya,

Of this garland of mighty mantras of the Thousand Names of Śhrī Lalitā,

Vaśhiny-ādi vāg-devatā ṛishayaḥ,

The Composing Seers are Vāśhini and the other Vāg-devatās,

Anuṣṭup chhandah,

The metre is Anuṣṭubh,

Śhrī Lalitā parameśhvarī devatā,

The Presiding Deity is the Supreme Goddess Śhrī Lalitā,

Aim bījam, Sauḥ śhaktiḥ, Klīm kilakam.

Aim is the seed, Sauḥ is the power, Klīm is the door-latch.

Śhrī Lalitā mahā-tripura-sundarī prasāda

siddhy-artha jape viniyogaḥ.

This recitation is undertaken to please Śhrī Lalitā Mahā-Tripura-Sundarī.

॥ Dhyānam ॥ Meditation

Sindūr'āruṇa vigrahām tri-nayanām

Māṇikya gauli-sphurat tārā-nāyaka-śhekharām

Smita-mukhim āpīna-vakṣhoruhām |

Pāṇim-yāmali-pūrṇa ratna-chaṣhakam

Rakt'otpalam bibhratīm saumyām ratna-ghaṭa-stha

Rakta-charaṇām dhyāyet 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-kunḍa-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'āṅkuśh'oḷḷalā. (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-śhreṇī- 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-viśheṣhakā. (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- gṛiha-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-ḍaṇḍa-virājītā,
Tārā-kānti-tiras-kāri- nāsā-bharaṇa-bhāsurā. [20] (7)**

*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'āṅkur-ākāra- dvija-pankti-dvay'ojjvalā ,
Karpūra-vītikā-moda- samākarṣhi-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 Śhrī Saraswati;
And into the stream of Your entrancing smile the mind of Śhrī 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 Śhrī Śhiva Himself.*

**Kanak'āṅgada-keyūra- kamanīya-bhujānvitā,
Ratna-graiveya-chintāka- lola-muktā-phal'ānvitā. (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- maṇī-prati-paṇa-stanī,
Nābhy-ālavāla-romāli- latā-phala-kucha-dvayī. (14)**
*Your breasts are an expression of the precious jewel of the love of Śhrī Śhiva,
And hang like fruits on the creeper-like line of hair rising from Your navel.*

**Lakṣhya-roma-latādhāra- ta-samunneya-madhyamā,
Stana-bhāra-dalan-madhyā- 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.*

**Aruṇ'āruṇa-kausumbha- vastra-bhāswat-kaṭī-taṭī,
Ratna-kinkiṇikā-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-gñyāta-saubhāgya- mārda-voru-dvay'ānvitā,
Māṇikya-mukut'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-parikṣhipta- smara-tūṇābha-jaṅghikā,
Gūḍha-gulphā kūrma-prīṣhtha- jayīṣṇu-prapad'ānvitā. (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-dīdhiti-samchhanna- namaj-jana-tamo-guṇā ,
Pada-dvaya-prabhājāla- parākṛita-saroruhā. [45] (19)

*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.*

Siñjāna-maṇi-mañjīra- maṇḍita Śhrī-pad'āmbujā ,
Marālī-manda-gamanā, Mahā-lāvaṇya-śhevadhiḥ. (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'ānavady'āṅgī, Sarv'ābharaṇa-bhūṣhitā,
Śhiva-kāmeśhwar'āṅkasthā, Śhivā Swādhīna-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-madhyas-ṛiṅgha-sthā, Śhrīman-nagara-nāyikā ,
Chintāmaṇi-grīhānta-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-padmaṭavi-samsthā, 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.*

**Devarṣhi-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-ṣhṭhit'āsua- koṭi-koṭibhir-āvṛitā. (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-mālīni-kākṣhipta- 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-mālīnī.*

**Bhaṇḍa-sainyā-vadh'od-yukta- śhaktī-vikrama-harṣhitā ,
Nityā-par'ākram'aṭopa- 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.*

**Bhaṇḍa-putra-vadh'od-yukta- bālā-vikrama-nanditā ,
Mantriṇy'ambā-virachita- viṣhāṅga-vadha-toṣhitā. (29)**

*You are pleased with the courage of Śhrī Bālā in killing the sons of **Bhaṇḍa**,
And Mother Mantrinī's destruction of Vishāṅga (hatred) gives you satisfaction.*

**Viśhukra-prāṇa-haraṇa- vārāhī-vīrya-nanditā,
Kāmeśhwara-mukhāloka- kalpita-śhrī-gaṇeśhvarā. (30)**

*Brave Vārāhī's taking the life of Vishukra (impurity) gives You joy,
You who created Śhrī Ganesha by a mere glance at the face of Śhrī SadāŚhiva.*

**Mahā-gaṇeśha-nirbhinna- vighna-yantra-praharṣhitā, [78]
Bhaṇḍ'āsuraendra-nirmukta- śhastra-praty'astra-varṣhiṇī (31)**

*You are overjoyed at Śhrī Ganesha's breaking of the obstacle-creating Yantra,
And You rain weapons on the demon-king **Bhaṇḍa** as he releases his missiles.*

**Kar'āṅguli-nakh'otpanna- nārāyaṇa-daśh'ākṛitiḥ,
Mahā-pāśhupat'āstrāgni- nirdagdh'āsura-sainikā. (32)**

*From Your fingernails spring forth the ten incarnations of Śhrī Viṣhṇu,
And the fire of Your Mahā-pashupata missile destroys the army of demons.*

**Kāmeśhvar'āstra-nirdagdha- sa-bhaṇḍāsura-śhūnyakā,
Brahm'opendra-mahendr'ādi- deva-samstuta-vaibhavā. (33)**

*Destroying Bhaṇḍāsura and his city Shūnyakā with Your Kāmeshwara missile,
Your glory is praised by Śhrī Brahmā, Viṣhṇu, Indra and the other Gods.*

**Hara-netr'āgni-sam-dagdha- kāma-saṅjīvan'auśhadhiḥ,
Śhrīmad-vāg-bhava-kūtaika- swarūpa-mukha-paṅkajā. (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 Śhrī Śhiva;
Your Lotus Face is first part of the 15-syllabled Mantra as the source of speech.*

Kaṇṭh'ādhaḥ-kaṭi-paryanta- madhya-kūṭa-swarūpiṇī, [86]
Śhakti-kūtaika-tāpanna- kaṭyadho-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-mantr'ātmikā Mūla- kūṭa-traya-kalebarā,
Kul'āmṛit'aika-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, ie. the six chakras below
Sahasrāra, and You protect their boundaries.*

Kul'āṅganā kul'ānta-sthā, Kaulinī Kula-yoginī,
Akulā Samay'ānta-sthā, Samay'āchāra-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'aika-nilayā Brahma-granthi-vibhedinī,
Maṇipur'āntar-uditā Viṣṇu-granthi-vibhedinī. (38)

*Residing first in the Mūlādhāra, You break the knot of Brahma (below the Nābhī)
After rising inside the Nābhī, You break the knot of Viṣṇu (below the Heart).*

Agñyā-chakr'āntarala-sthā, Rudra-granthi-vibhedinī,
Sahasrār'āmbuj'ārūḍhā, Sudhā-sār'ābhi-varṣhiṇī. [106] (39)

*After establishing at Agñyā Chakra, You break the knot of Rudra (Śhrī Śhiva)
Ascending on the thousand-petalled Lotus, You rain a shower of Divine Nectar.*

**Taḍillata-sama-ruchiḥ, ṣhat-chakr'opari-samsthitā,
Mahā-śhaktiḥ 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.

**Bhavānī Bhāvan'āgamyā, Bhav'āraṇya-kuṭhārikā,
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-vaśhyā 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 Śhrī Śhiva, worshipped by Śhrī Saraswati,
You are the Shakti of Śhrī Śhiva, who confers happiness.*

**Śham-karī Śhrī-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 Niṣhkalā 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, Niṣh-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.*

**Niṣh-kāraṇā Niṣh-kalaṅkā, Nir-upādhir Nir-īśhwarā,
Nirāgā Rāga-mathanī, Nirmadā Mada-nāśhinī. (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-nāśhinī,
Nirmamā Mamatā-hantrī, Niṣhpāpā Pāpa-nāśhinī. [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.*

**Niṣh-krodhā Krodha-śhamanī, Nir-lobhā Lobha-nāśhinī,
Niḥ-samśhayā Samśhaya-ghnī, Nir-bhavā Bhava-nāśhinī. (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, Nirbheda Bheda-nāśhinī ,
Nir-nāśhā Mṛityu-mathanī, Niṣhkriyā Niṣh-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-gñyā 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,
Sarveśhwarī 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,
Maheśhwarī Mahādevī, Mahā-lakṣhmī Mṛḍa-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 Śhrī Sadāśhiva,
the Power of Śhrī Viṣṇu, the Beloved of Śhrī Śhiva.*

**Mahā-rūpā Mahā-pūjyā, Mahā-pātaka-nāśhinī,
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 Mah'aiswaryā, Mahā-viryā Mahā-balā, [223]
Mahā-buddhir Mahā-siddhir, Mahā-yogेश्वar'eshwarī. (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 Mahāsanā,
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-sākshiṇī,
Mahā-kāmeśha-mahiṣhī, Mahā-tripura-sundarī. (57)**
*You witness the mighty dance of Lord Śhiva at the end of the great cycle of time;
Queen of Śhrī Śhiva, You are the Great Empress of the three worlds.*

**Chatuḥ-ṣhaṣṭy'upa-chārādhyā, Chatuḥ-ṣhaṣṭi-kalā-mayī,
Mahā-chatuḥ-ṣhaṣṭi-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-pret'āsan-āsīnā, Pañcha-brahma-swarūpiṇī,
Chin-mayī Param-ānandā, Vigñyāna-ghana-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-dhyātṛi-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 Prāgñy'ātmikā Turyā, Sarv'āvasthā-vivarjitā,
Sṛiṣṭi-kartrī 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 Śhrī Brahmā, and You protect it, in the form of Śhrī Viṣhṇu.*

**Samhāriṇī Rudra-rūpā, Tirodhāna-karīśhvarī,
Sadā-śhiv'ānu-graha-dā, Pañcha-kṛitya-parāyaṇā. (64)**

*You destroy this world, in Your form as Śhrī Śhiva, withdrawing into Yourself;
Eternal Spirit, You recreate this universe,
ever intent on the five functions of the Divine.*

**Bhānu-maṇḍala-madhya-sthā, Bhairavī 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 Śhrī Viṣṇu.*

**Unmeṣha-nimiṣh'otpanna- vipanna-bhuvan'āvalī,
Sahasra-śhīrṣha-vadanā, Sahasr'ākṣhī 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.*

**Ā-brahma-kiṭa-jananī, Varṇ'āśhrama-vidhāyinī ,
Nij'āgñyā-rūpa-nigamā, Puṇy'āpuṇya-phala-pradā. [288] (67)**

*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-pādābja-dhūlikā,
Sakal'āgama-saṁdoha- śhukti-saṁpuṭa-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.*

**Puruṣh'ārtha-pradā Pūrṇā, Bhoginī Bhuvaneśhvarī,
Ambik'ānādi-nidhanā, Hari-brahm'endra-sevitā. (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 Śhrī Viṣṇu, Brahmā and Indra.*

**Nārāyaṇī nāda-rūpā, Nāma-rūpa-vivarjitā,
Hrīm-kārī Hrīm-matī Hṛidyā, Heyopādeya-varjitā. (70)**

*Śhri Mahalakshmi, our only Refuge, of the form of sound, You are free of
any name or form; You are the sacred syllable **Hrīm**, the epitome of modesty,
residing in the heart, neither rejecting nor accepting anything.*

**Rāja-rāj'ārchitā Rājñī, Ramyā Rājīva-lochanā,
Rañjanī 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)**

*Śhri 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,
desiring the company of Your husband.*

**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 **Vārūni Nāḍī**.*

**Viśhw'ādhikā Veda-vedyā, Vindhya'āchala-nivāsinī,
Vidhātrī 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 Śhrī Brahmā, You are the
Mother of all Knowledge; as the Creative Power of Śhrī Viṣṇu,
the Universe is Your Sport.*

**Kṣhetra-swarūpā Kṣhetreśhī, Kṣhetra-kṣhetra-gñya-pālinī,
Kṣhaya-vṛiddhi-vinir-muktā, Kṣhetra-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.*

**Vijayā 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-hṛit'āśheṣha-pāśhaṇḍā, 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.*

**Tāpa-tray'āgni-samtapta- samāhlādana-chandrikā,
Taruṇī Tāpas'ārādhyā, Tanu-madhyā tamō'pahā. [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'āṛthā, 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 Vaikharī-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-gñyā Kāma-pūjitā,
Śhrīṅgāra-rasa-sampūrṇā, Jayā Jālan-dhara-sthitā. (82)**

*You are the channel of life energy for Śhrī 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. [382] (83)**

*You reside at the holy seat of Odyana, and in the circle of Bindu at the centre
of the Śhrī Chakra; You are worshipped by secret (inner) ceremonies,
and are pleased by the inner surrendering.*

**Sadyah-prasādinī vīśhva- sākṣhiṇī sākṣhi-varjitā,
Śhaḍ-aṅga-devatā-yuktā, śhaḍ-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-dāyinī,
Nityā-ṣhoḍaśhikā-rūpā, Śhrī-kaṇṭh'ārdha-śharīriṇī.** (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-prakṛitir-avyaktā, Vyakt'āvyakta-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.*

**Vyāpinī Vividh'ākārā, Vidy'āvidyā-swarūpiṇī,
Mahākāmeśha-nayana- kumud'āhlāda-kaumudī.** [403] (87)

*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-bheda- bhānu-mad-bhānu-saṇtatīḥ,
Śhiva-dūtī Śhiv'ārādhyā, Śhiva-mūrṭiḥ 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, Śhiṣhteṣhtā Śhiṣhta-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-śhaktiśh Chetana-rūpā, Jaḍa-śhaktir Jaḍ'ātmikā,
Gāyatrī Vyāhṛitiḥ Sandhyā, Dviḥja-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 Śhakti, and the
manifestation, standing within the five sheaths; Of unbounded greatness,
Eternally youthful, You are full of rapturous delight.*

**Mada-ghūrṇita-rakt'ākṣhī, 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.*

**Kuśhalā Komal'ākārā, Kurukullā Kuleśhvarī,
Kula-kunḍālayā Kaula- mārḡa-tatpara-sevitā. (93)**
*O Skillful Goddess, of tender form, Śhrī Kuru-kulla, Ruler of Suśhumṇā Nāḍī;
You reside in the Mūlādhār, and are badly served by those
devoted to the Kaula path.*

**Kumāra-gaṇa-nāth'āmbā, Tuṣṭīḥ Puṣṭīr Matir Dhṛitiḥ,
Śhāntiḥ Swasti-matī kāntir, Nandinī Vighna-nāśhinī. (94)**
*Mother of Śhrī 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, Malay'āchala-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 Śhrī Śhiva, of all loveliness, You agitate this creation,*

and are of Subtle form.

**Vajreśhvarī Vāma-devī, Vayō'vasthā-vivarjita,
Siddheśhvarī 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,
Khaṭvāṅg'ādi-pra-haraṇā, Vadan'aika-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-sthā, Paśhu-loka-bhayañ-karī,
Amṛit'ādi-mahāśhakti- samvṛitā Ḍākin'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 Ḍākinī.

**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-śhakti'Augha- vṛitā Snigdh'audana-priyā,
Mahā-vīrendra-varadā, Rākiṇy'ambā-swarūpiṇī. (101)**
*Surrounded with Shaktis such as Kālarātrī (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'āyudh-opetā, Ḍāmary'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-niṣṭhā, Guḍ'ānna-prīta-mānasā,
Samasta-bhakta-sukhadā, Lākiṇy'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 **Lākiṇī**.*

**Swādhīṣṭhān'āmbuja-gatā, Chatur-vaktra-manoharā,
Śhūlādy'āyudha-sampannā, Pīta-varṇ'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, Bandhiny'ādi-samanvitā,
Dadhyann'āsakta-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'āmbuj'ārūḍhā, Pañcha-vaktr'āsthi-samsthitā,
Aṅkuśh'ādi-praharaṇā, Varad'ādi-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, ṣha, sa).*

**Mudgaudan'āsakta-chittā, Sākiny'ambā-swarūpiṇī,
Āgñyā-chakr'ābja-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-śhakti-samanvitā,
Haridr'ānn'aika-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.*

**Sahasra-dala-padma-sthā, Sarva-varṇ'opa-śhobhitā,
Sarv'āyudha-dharā Śhukla- sam-sthitā Sarvato-mukhī. (109)**

*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 Swadhā Matir Medhā, Śhrutiḥ Smṛitir Anuttamā. (110)**

*Pleased with every type of food offering, Your form is Mother Yakinī;
You are **swāhā** and **swadhā**, the offerings to the sacred fire, Wisdom,
Intelligence, the sacred texts and divine law, and You are without a superior.*

**Puṇya-kīrtiḥ 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; Worshipped by Śhrī 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-gaṇy'āchintya-rūpā, Kali-kalmaṣha-nāśhinī,
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 Śhrī Kātyāyani, Remover of time and death,
worshipped by the Lotus-eyed Lord Viṣṇu.*

**Tāmbūla-pūrita-mukhī, Dāḍimī-kusuma-prabhā,
Mṛig'ākṣhī Mohinī 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-triptā Bhakta-nidhir, Niyantṛī Nikhil'eśhvarī,
Maitry'ādi-vāsanā-labhyā, 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,
Mādhvī-pānālasā Mattā, Matrīka-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-śhālinī. (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-ṣhoḍaśh'ākṣharī-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-kiṁkarī-bhūta- kamalā-koṭi-sevitā,
Śhiraḥ-sthitā chandra-nibhā, 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-yagñya-vināśhinī.** [600] (120)

In the heart, You are effulgent like the sun, You are the flame inside the Triangle of Mūlādhār; 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-dīrgh'ākṣhī, 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.

**Deveśhī Daṇḍa-nītiśthā, 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, Kāvya'ālāpa-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-śhaktir 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.

**Klīm-kārī Kevalā Guhyā, Kaivalya-pada-dāyinī,
Tripurā Tri-jagad-vandyā, Tri-mūrtir Tri-daśh'eśhvarī. (125)**

*Creating the Bīja mantra klīm, 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 Śhiva,
and the Ruler of the thirty Devas.*

**Try'akṣharī Divya-gandh'āḍhyā, Sindūra-tilak'ānchitā,
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-garbhā Svarṇa-garbhā, Varadā Vāg-adhiśhvarī, [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-saṁ-vedyā, Saty'ānanda-sva-rūpiṇī,
Lopāmudr'ārchitā Līlā- 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.*

**Adṛiśhyā Dṛiśhya-rahitā, Vigñyātrī Vedyā-varjitā,
Yoginī Yoga-dā Yogyā, Yog'ānandā Yugan-dharā. (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-śhaktī-gñyānā-śhaktī- kriyā-śhaktī-sva-rūpiṇī,
Sarv'ādhārā Su-pratiṣṭhā, Sad-asad-rūpa-dhārinī. (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 Jetrī, Loka-yātrā-vidhāyinī,
Ekākinī Bhūma-rūpā, Nir-dvaitā Dvaita-varjitā. [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, Brahm'ātmaikya-sva-rūpiṇī,
Bṛihatī Brāhmaṇī Brahmī, Brahm'ānandā 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, Bhāv'ābhāva-vivarjitā,
Sukh'ārādhyā Śhubha-karī, Śhobhanā-sulabh'āgatiḥ. (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-rājeśhvarī rājya- dāyinī rājya-vallabhā,
Rājat-kṛipā rāja-pīṭha- niveśhita-nij'āśhritā. (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-vaśhaṁ-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-kāl'āparich-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 Karttkeya, Your form is hidden from us.

**Sarv'opādhi-vinir-muktā, Sadāśhiva-pati-vratā,
Saṁ-pra-dāyeśhvarī Sādhvī, Guru-maṇḍala-rūpiṇī. (138)**

*Free of all limitations and conditionings, You are the faithful wife of
Śhrī Sadāshiva; 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'āṅgī 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, Dakṣhīṇā-mūrti-rūpiṇī,
Sanak'ādi-sam-ārādhyā, Śhiva-gñyāna-pradāyini. (140)**
*Self-dependent, Ruler of all techniques, embodied as Lord Śhiva'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 Naṭeśhvarī. (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 Śhiva in His great dance.*

**Mithyā-jagad-adhi-ṣṭhānā, 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-vṛiṣṭiḥ, Pāp'ārāṇya-davānalā ,
Daur-bhāgya-tūla-vātūlā, Jarādhv'āntara-viprabhā. [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-kuṭhārikā. (144)**

*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.*

**Maheśvarī Mahā-kālī, Mahā-grasā Mahā-śhanā,
Aparṇā Chaṇḍikā Chaṇḍa- muṇḍ'āsura-niṣhūdinī. (145)**

*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 Viśhva-dhāriṇī,
Tri-varga-dātrī Su-bhagā, Try'ambakā Tri-guṇ'ātmikā. (146)**

*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. [771] (147)**

*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-ādharṣhā, Pāṭali-kusuma-priyā,
Mahatī Meru-nilayā, Mandāra-kusuma-priyā. (148)**

*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.*

**Vīr'ārādhyā Virāḍ-rūpā, Vi-rajā Viśhwato-mukhī,
Pratyag-rūpā Par'ākāśhā, Prāṇa-dā Prāṇa-rūpinī. (149)**

*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.*

**Mārtaṇḍa-bhairav'ārādhyā, Mantriṇī-nyasta-rājya-dhūḥ,
Tri-pureśhī jayat-senā, Nis-trai-guṇyā Par'āparā. (150)**

*Worshipped by Śhrī 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.*

**Satya-gñyān'ānanda-rūpā, Sāmarasya-parāyaṇā ,
Kapardinī kalā-mālā, Kāma-dhuk Kāma-rūpiṇī [796] (151)**

*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.*

**Kalā-nidhiḥ Kāvya-kalā, Rasa-gñyā Rasa-śhevadhiḥ,
Puṣṭā Purātanā Pūjyā, Puṣkarā Puṣkar'ekṣhaṇā. (152)**

*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.*

**Param-jyotiḥ Param-dhāmā, Param-āṇuḥ Parāt-parā,
Pāśha-hastā Pāśha-hantrī, Para-mantra-vibhedinī. (153)**

*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.*

**Mūrt'āmūrt'ānitya-trīptā, Muni-mānasa-hamsikā,
Satya-vratā Satya-rūpā, Sarv'āntar-yāminī Satī.** (154)

*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-janani, Bahu-rūpā Budh'ārchitā, [828]
Prasavitrī Prachand'āgñyā, Pratiṣṭhā Prakṛt'ākṛitiḥ.** (155)

*O Shakti of Śhrī 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.*

**Prāṇeśhvarī Prāṇa-dātrī, Pañchāśhat-pīṭha-rūpiṇī,
Viśhṛiṇ-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-gñyā 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.*

**Chhandah-sārā Śhāstra-sārā, Mantra-sārā Talodari,
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-dāyinī,
Sarv'opaniṣhad-ud-ghuṣṭhā, 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 Kāṣhṭhā, '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 Kṣhipra-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-ālaṃbā, 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.

**Sam̐sāra-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,*

Śhrī Śhiva as the Protector of sacrifices is Your form.

**Dharm'ādhārā Dhan'ādhyakṣhā, 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, Vaiṣhṇavī Viṣhṇu-rūpiṇī ,
Ayonir Yoni-nilayā, Kūṭa-sthā Kula-rūpiṇī.** (166)

*Consumer of the whole Universe, shining like coral, You are the Śhakti of
Śhrī Viṣhṇu, Śhrī Viṣhṇu 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-goṣhṭhī-priya Vīrā, Naiṣh-karmyā Nāda-rūpiṇī ,
Vigñyāna-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 Śhrī Chakra.

**Tattw'ādhikā Tattwa-mayī, Tattwam-ārtha-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 Śhrī Sadāśhiva.

**Savy'āpa-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 blissful, You are steadfast,
and are worshipped by the wise and brave.*

**Chaitany-ārghya-sam-ārādhyā, Chaitanya-kusuma-priyā,
Sadoditā Sadātuṣṭā, Taruṇ-āditya-pāṭalā. (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.*

**Dakṣhiṇ'ādakṣhiṇ'ārādhyā, Dara-smera-mukh'āmbujā,
Kaulinī-kevalā 'nardhya-kaivalya-pada-dāyinī. [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-saṁ-stuta-vaibhavā,
Manasvinī Māna-vatī, Maheśhī 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-dhātrī, Viśhāl'ākṣhī Vi-rāgiṇī,
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.*

Vyoma-keśhī Vimāna-sthā, Vajriṇī Vāmak'eśhvarī , [945]

Pañcha-yagñya-priyā Pañcha-preta-mañch'ādhi-śhāyinī (174)

*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).*

**Pañchamī Pañcha-bhūteśhī, Pañcha-saṁkhy'opa-chārinī,
Śhāśhwatī Śhāśhwat'aiśhwaryā, Śharmadā Śhambhu-mohinī.**

*You are the Supreme Spirit, and Ruler of the five elements, Worshipped (175)
with the five offerings; Ever-present, Eternal Supreme Ruler, Giver of Happiness,
You cause delusion even to Lord Śhiva Himself.*

**Dharā Dhara-sutā Dhanyā, Dharminī Dharma-vardhinī,
Lok'ātītā Guṇ'ātītā, Sarv'ātītā Śham'ātmikā. (176)**

*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.*

**Bandhūka-kusuma-prakhyā, Bālā Līla-vinodinī ,
Su-maṅgalī Sukha-karī, Suveśh-āḍhyā Su-vāsinī. (177)**

*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.*

**Su-vāsiny-archana-prītā, "Śhobhanā Śhuddha-mānasā,
Bindu-tarpaṇa-santuṣṭā, Pūrva-jā Tri-pur'āmbikā. [966] (178)**

*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.*

**Daśha-mudra-sam-ārādhyā, Tripurā-śhrī-vaśham-karī,
Gñyāna-mudrā Gñyāna-gamyā, Gñyāna-gñyeya-svarūpiṇī. (179)**

*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, Vāñchhit'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, śhaḍ-adhv'ātīta-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, Sarv'ān-ullaṅghya-śhāsanā,
Śhrī-chakra-rāja-nilayā, Śhrīmat-tripura-sundarī. (182)**

*Known by all from small children to Śhrī Kriṣṇa, 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'aikya- 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 namo namaḥ.

Incarnated as Our Holy Mother Śhrī Mātājī Nirmalā Devī, Salutations to You.

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

Śhrī Lalitā Sahasranāma

A list of the Thousand Names with Commentary

Verse 1

1. **Śhrī Mātā** *The Sacred Mother*
2. **Śhrī Mahā-rājñī** *The Great Empress*
3. **Śhrī-mat simh'āsan'eśhvarī** *The Supreme Goddess of the Lion-throne*

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

3. **Also:** ‘The Glorious Goddess (**Śhrī Durgā**) who is seated on a lion’.
[**simha** –‘lion’, **āsana** –‘seated’]

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

1) By addressing the Supreme Goddess **Śhrī 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 Śhakti, Śhrī 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 **Śhrī Durgā**, the **Śhakti** of **Śhrī Sadāśhiva**, 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 **Bhuvaḥ** – 'Atmospheric Realm'. As the 'Goddess seated on a lion', **Śhri Pārvatī** or **Durgā**, She is the **Śhakti** of **Śhrī Sadāśhiva** in the **Sahasrāra**, the **Swah** – 'Heaven'. So She is the creator and ruler of the Three Worlds, **Bhūr**, **Bhuvaḥ** and **Swah**.

4) Each name starts with the **Bija** – '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 **īm's**' which confers all knowledge and success (Self-realisation). This first line is a sixteen-syllabled mantra containing three **īm's**. Other mantras containing three **īm's** 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

Chit- Consciousness, spirit

Deva- Divine, a God

Agni- Fire, the God of Fire

Kārya- Purpose, work, effect

Kuṇḍa- Pit, havan, water-pot

Sam-ud-yatā- Emerged, risen up

4. Sam-bhūtā -‘born, produced’. The Goddess is, of course, ‘unborn’; however in the tale of the destruction of **Bhandāsura**, **Śhrī 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’, **linā** -‘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 thought 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 Śhakti**, 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 saṁ-anvitā** *Furnished with four arms*
8. **Rāga swarūpa paśh'ādhyā** *Holding the noose as the form of passions*
9. **Krodh'ākār'āṅkuśh'ojjvalā** *Blazing with a goad as the form of anger*

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

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 **Mūlādhāra 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	Brahm'āṇḍa-	'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. **Kuruvinda maṇi-śhreṇī kanat koṭīra maṇḍitā**

Adorned with a shining crown of Kuruvinda gems

Champaka- White flower, Frangipani **Kuruvinda-** Rubies from the Kuruvinda mines

Aśhoka- 'without sorrow', Orange-red flower **Maṇi-** Gem

Punnāga- Alexandrian Laurel flower **Śhreṇī-** 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 wish-fulfilling gems.'

Verse 5

15. **Aṣṭamī chandra vibhrāja dalika sthala śhobhitā**

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

16. **Mukha chandra kalaṅkābha mṛiga nābhi viśheṣhakā ***

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

Aṣṭamī-	<i>eighth (day)</i>	Mukha-	<i>face</i>
Chandra-	<i>moon</i>	Chandra-	<i>moon</i>
Vibhrāja-	<i>shine forth, radiant</i>	Kalaṅka-	<i>stain, spot, mark</i>
Dalika-	<i>burst, split</i>	Ābha-	<i>shining</i>
Sthala-	<i>eminet flat area, forehead</i>	Mṛiga-nābhi-	<i>musk, antelope-like markings on the moon</i>
Śhobhitā-	<i>resplendent, beautiful</i>	Viśheṣhakā-	<i>mark on forehead, distinguishing</i>

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 gṛiha toraṇa chillikā**

Whose smiling face's eyebrows are the arches to the wedding hall of Cupid

18. **Vaktra lakṣhmi parīvāha chalan-mīnābha lochanā ***

With eyes like darting fishes in the ocean of Your beautiful face

Vadana- face, first, foremost

Smara- smiling

Māṅgalya-gṛiha- wedding hall

Māṅgalya- 'auspicious', **gṛiha-** 'house'

Toraṇa- arched doorway

Chillikā- eye-brow (type of creeper)

Vaktra- face

lakṣhmi- having auspicious marks, beautiful

parīvāha- watercourse, tank, royal insignia

chalan- moving, agitated

mīna- fish,

ābha- shining

lochanā- eyes

Verse 7

19. **Nava champaka puṣhp'ābha nāsā-daṇḍa virājītā**

Glorious with a nose like a newly opened Champaka blossom

20. **Tārā-kānti tīras-kāri nāsā bharaṇa bhāsurā ***

Radiant with a diamond nose-stud whose brilliance puts the stars to shame

Nava- New, nine

Champaka- Yellow/ white fragrant flower

Puṣhpa- Blossom

Ābha- Shining

Nāsā- Nose

Daṇḍa- Staff, sceptre, authority, punishment

Virājītā- Eminent, brilliant, glorious, ruling

Tārākānti- Stars

Tīras-kāri- Excelling

Nāsā- Nose

Bharaṇa- Bearing, maintaining

Bhāsurā- Shining, radiant, bright, splendid

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

22. *The Sun and Moon are the Goddesses two eyes, ear-rings and breasts.*

Kadamba- Kadamba flower

Tāṭaṅka- Ear-ornament

Mañjari- Clusters of flowers

Yugalī-bhūta- Wearing a pair, yoked with

Klṛipta- Arranged, fixed

yugali -'Pair, yoked', **bhūta**-'being'

Karṇa- Ears

Tapana- The Sun, 'shining'

Pūra- Full, complete

Uḍupa- The Moon, 'boat-shaped'

Manoharā- Fascinating, beautiful

Maṇḍalā- Disc, circle

(**mano**-'mind', **hara**-'stealing')

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 śhrī 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 vidy'āṅkur'ākāra 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*

Śhuddha-	Pure	Karpūra-	Camphor
Vidyā-	Knowledge	Vīṭikā-	Betel nut (pān)
Ankura-	Sprouts, shoots	Moda-	Fragrance, joy, pleasure
Ākāra-	Form	Samākarṣhi-	Diffusing, spreading fragrance
Dvija-	Teeth ('twice-born')	Digantarā-	Atmosphere, far regions
Paṅkti-	Row, series, assembly		
Dvay-	Two		
Uj-jvalā-	Blazing, gleaming		

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 mādhyura vinir-bhartsita kacchapī ***

The sweetness of whose discourse puts to shame the Vīna of Śhrī Saraswati

28. **Manda smita prabhā pūra majjat kāmeśha mānasā**

The One into whose gentle and entrancing smile the mind of

Śhrī 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.

Mādhyura- Sweetness

Vinir-bhartsita- Threatened, put to shame

Kachchhapī- (Tortoise-shaped) **Veena**

South Indian sitar-like instrument

especially that played by **Śhrī Saraswati**

Verse 12

29. **Anākalita sādṛīshya chibuka śhrī virājītā**

Adorned with a chin the likeness of whose splendour has never been seen

30. **Kāmeśha baddhas māṅgalya-sūtra śhobhita kandharā**

Beautified by the wedding necklace around Your neck tied by

Śhrī Śhiva Himself

Anākalita- Not examined, unobserved

Sādṛīshya- Resemblance, likeness

Chibuka- Chin

Śhrī- Splendour, auspicious

Virājītā- Adorned, beautified

Kāmeśha- Lord Śhiva

Baddha- Tied, attached, obstructed

Māṅgalya-sūtra- Wedding necklace

Śhobhita- Adorned, beautiful

Kandharā- Neck

Verse 13

31. **Kanak'āṅgada keyūra kamanīya bhuja'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
Āṅgada-	Armlet	Graiveya-	Necklace
Keyūra-	Bracelet (upper arm)	Chintāka-	With gems, thinker, the mind
Kamanīya-	Desirable, beautiful	Lola-	Dangling, swinging, restless
Bhuja-	Arm	Muktā-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 Śhrī Śhiva*

34. **Nābhy'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

Lakṣhya- Distinguishable by

Roma-latā- Line of hair above the navel

Dhāratā- The state of having, bearing

Samunneya- Deduced, inferred

Madhyamā- Waist, middle

Stana- Breasts

Bhāra- Support, bearing

Dalan- Split, petal

Madhya- Waist, middle

Paṭṭa- Turban, crown

Bandha- Tied, knotted

Vali- Fold of skin, wrinkle

Trayā- Three

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 kinkīṇikā ramya raśhanā dāma bhūṣhitā**

With a golden belt decorated with tiny bells

Aruṇa- Red, dawn, the Sun

Aruṇa- Red, dawn, the Sun

Kausumbha- Orange, made of safflower

Vastra- Garment, sari, clothes

Bhāswat- Resplendent, shining, the Sun

Kāṭi-taṭi- Hips, loins

Ratna- Jewel

Kinkīṇikā- Small bells

Ramya- Enjoyable, beautiful

Raśhanā- Belt, girdle, rope

Dāma- Girdle, cord

Bhūṣhitā- Decorated, adorned

Verse 17

39. **Kāmeśha gñyāta saubhāgya mārḍav'oru dvay'ānvitā ***

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

40. **Māṇikya mukuṭ'ākāra jānu dvaya virājita**

Glorious with knees like two crowns of precious jewels

Kāmeśha-	Lord Śhiva	Māṇikya-	Ruby
Gñyāta-	Known	Mukuṭa-	Crown
Saubhāgya-	Beauty, loveliness, happiness	Ākāra-	Shape, appearance
Mārḍava-	Softness, gentleness	Jānu-	Knees
Uru-	Broad, large, excellent	Dvaya-	Pair, two
Dvāya-	Pair, two	Virājita-	Lustrous, glorious, shining
Anvitā-	Having, furnished with		

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 pṛiṣṭha jayiṣṭhu prapad'ānvitā ***

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

Indra-gopa-	Fire-fly ('protected by Indra')	Gūḍha-	Secret, mysterious, hidden
Pari-kṣhipta-	Covered, scattered	Gulphā	Ankle
Smara-	Resembling	Kūrma-	Tortoise
Tūṇa-	Quiver, holder	Pṛiṣṭha-	The back
Ābha-	Shining	Jayiṣṭhu-	Victorious
Jaṅghikā-	Calves, shanks	Prapada-	Front of foot, prostration
Anvitā-	Having, furnished with		

Verse 19

44. **Nakha dīdhiti 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
Dīdhiti-	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-guṇa – Attribute of the Left Side, inertia, lethargy, ignorance, sleep.			

Verse 20

46. **Siñjāna maṇi mañjira maṇḍita śhrī pad'āmbujā**

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

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

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

Siñjāna-	Jingling	Marālī-	Female swan
Maṇi-	Gem	Manda-	Languid, slow, lazy
Mañjira-	Anklets	Gamanā-	Gait, moving
Maṇḍita-	Adorned	Mahā-	Great
Śhrī-	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 **Śhrī Kāmeśhwara** (**Śhiva**), the battle, the destruction of **Bhandāśura** and the revival of the God of Love.

49. **Sarv'āruṇā** Wholly rosy
50. **Anavady'āṅgī** 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

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

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

Verse 22

55. **Sumeru madhya sṛiṅgha-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

Su-meru- Good Mount, Meru

Madhya- Middle, centre

Sṛiṅgha- Peak, horn

Sthā- Standing, residing

Śhrīman- Splendid, royal

Nagara- Town, city

Nāyikā- Leader, mistress

Chintāmaṇi- Wish-fulfilling gem

Gṛiha- House

Anta-sthā- Staying at the end

Pañcha- Five

Brahma- Formless God, the Supreme Spirit

Āsana- Seated, a seat, throne

Sthitā- Staying, resident

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-padma'āṭavi sam-sthā** *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. **Kām'ākṣhī** *Lovely-eyed*
63. **Kāma dāyinī** *Fulfiller of all desires*

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

62. Also: 'The Sun and Moon are Your eyes'. **Kā-** Sun, **Mā-** Moon.

Verse 24

64. **Deva'r̥ṣhi gaṇa saṅghāta stūya-mān'ātma vaibhavā ***

The One whose greatness is extolled by the assembly of Gods and Sages

65. **Bhaṇḍāsura vadh'odyukta śhakti senā sam-anvitā ***

Emerging with an army of Shaktis to destroy Bhansāsura

Deva-	Gods	Bhaṇḍāsura-	The demon Bhaṇḍa
Ṛṣhi-	Sages, poets	Vadha-	Destroyer, killer
Gaṇa-	Group, assembly	Ud-yukta-	Zealously active
Saṅghāta-	Assembly, mass, war	Śhakti-	Goddesses, power
Stūyamān-	Praising	Senā-	Army
Ātma-	Self, spirit	Sam-anvitā-	Possessing, furnished with
Vaibhavā-	Power, greatness		

Verse 25

66. **Sampat-karī sam-ārūḍha sindhura vraja sevitā ***

Followed by a herd of elephants controlled by Goddess Sampat-kari

67. **Aśhvārūḍh'ādhi-ṣhṭhit'āśhva koṭi-koṭi-bhir āvṛitā ***

Surrounded by crores and crores of horses led by Goddess Aśhva-rudha

Sampat-	Success, fate, prosperity	Aśhwa-	Horse
Karī-	Doing, making, creating	Ārūḍha-	Controlling, mounted, ascended
Sam-ārūḍha-	Controlling, ascending	Adhi-ṣhṭhita-	Superintended, settled
Sindhura-	Elephant, sense impression	Aśhva-	Horses, the senses
Vraja-	Herd, multitude	Koṭi-	Crore, ten million
Sevitā-	Followed, served	Koṭibhir-	With crores (instr.)
Āvṛitā-	Surrounded, concealed		

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 aśhv'ārudha- '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, knowledgeable
Pariṣh-kṛitā-	Furnished with, surrounded by	Pari-sevitā-	Followed, attended, served

*The next four names, describing **Śhrī Lalitā** and Her **Śhaktis** 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 daṇḍa-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 Kīri – 'praiser, poet'
Chakra-	Wheel, cycle, Shri Chakra
Ratha-	Chariot, body, delight
Ārūḍha-	Mounted, arisen, attained (or maybe arūḍha - 'not mounted')
Daṇḍa-	Staff, power, punishment, spinal cord
Nāthā-	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.'

Daṇḍa-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 Vishukra*

77. **Kāmeśhwara mukh'āloka kalpita Śhrī Gaṇeśhwarā**

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-gaṇeśhwarā-	Śhrī Ganesha
Nanditā-	joyful, pleased		

Verse 31

78. **Mahā-gaṇeśha nirbhinna vighna yantra praharṣhitā**

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	Bhaṇḍa-	The demon Bhaṇḍa
Nirbhinna-	Breaking, splitting	Asur'endra-	King (Indra) of demons (asuras)
Vighna-	Obstacle, opposition	Nirmukta-	Loosed, liberated
Yantra-	Mystical diagram, machine	Śhastra-	Missile, science, sacred text
Pra-harṣhitā-	Very pleased, overjoyed	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 Śhrī Viṣṇu

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

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

Kara- Hand

Aṅguli- Fingers

Nakha- Nails

Utpanna- Arisen, born

Nārāyaṇa- 'Refuge of men', Śhrī Viṣṇu

Daśha- Ten

Ākṛitiḥ- Manifestations, forms

Mahā- Great

Pāśhupata- 'Lord of cattle', Śhrī Śhiva

Āstra Missile, arrow

Agni- Fire

Nirdagdh- Burnt up

Asura- Demon

Sainikā- Forces, army

Verse 33

82. **Kāmeśhvar'āstra nirdagdha sa bhaṇḍāsura śhūnya-kā ***

Burning up Bhandāsura and his city Shūnyakā with the Kāmeshwara missile

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

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

Kāmeśhvara- 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- Śhrī Brahmadeva

Upendra- Younger brother of Indra, Śhrī Viṣṇu

Mahendra- 'Great King', Śhrī 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:** 'Śhrī 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 saṁ-dagdha kāma sañjīvan'auṣhadhiḥ**

*The medicine that restored to life the God of Love who was
destroyed by the fire from Śhrī Śhiva's eye*

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

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

Hara-	'Destroyer', Lord Śhiva	Śhrīmad-	Glorious
Netra-	Eyes	Vāg-	Speech, language
Agni-	Fire	Bhava-	Existence, becoming, born
Saṁ-dagdha-	Burnt up	Kūṭa-	Portion, most excellent, peak
Kāma-	Cupid, the God of Love	Eka-	One
Sañjīvana-	Making alive	Swarūpa-	Own form, special quality
Auṣhadhiḥ-	Medicine	Mukha-	Face, front, first, best, top
		Paṅkajā-	Lotus, 'water-born'

84. Lord **Śhiva'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 (**Mūlādhāra 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. **Kaṇṭh'ādhah kaṭi paryanta madhya kūṭa swarūpiṇī ***

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

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

And below the hips is the 'Shakti' portion

Kaṇṭha-	Neck	Śhakti-	Power, creative energy
Adhaḥ-	Down, below	Kūṭa-	Section, excellent, peak
Kaṭi-	Hips	Eka-	One
Paryanta-	As far as, side	Tāpanna-	Burning,
Madhya-	Middle, waist	Kaṭi-	Hips
Kūṭa-	Section, peak, excellent	Adho-	Down, below
Swarūpiṇī-	Own form, special quality	Bhāga-	Portion
Dhāriṇī-	Bearing, supporting		

86. The second (middle) section of the fifteen-syllabled mantra '**Ha Sa Ka Ha La Hrīm'** is called **Kāma-rāja Kūṭa** –'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 Hrīm'** 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 mantr'ātmikā** *The Essence of the Root Mantra*

89. **Mūla kūṭa traya kalebarā**

Your body is the three parts of the Root Mantra

90. **Kul'āmṛit aika-rasika**

Having a special taste for the nectar of the 'Family'

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

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

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 **Suṣhumṇā 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. **Kul'āṅganā** *The Epitome of virtuous womanhood*
93. **Kul'ānta-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-	<i>Family, the lower chakras,</i>	A-kulā-	<i>Without family ,</i>
	<i>Suṣhumṇā Nāḍī</i>	Samaya-	<i>Convention, inner worship, time,</i>
Aṅganā-	<i>Woman</i>		<i>sacred path, accepted way</i>
Anta-sthā-	<i>Inside, standing at the end</i>	Anta-sthā-	<i>Residing, at the end</i>
Kaulinī-	<i>Goddess of Kaula-marga</i>	Āchāra-	<i>Practice, conduct</i>
Yoginī-	<i>Possessing powers or Yoga</i>	Tatparā-	<i>Devoted to, engaged in</i>

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 Mulādhāra Chakra)		Maṇipur -'Place of the gem'- Nābhi Chakra	
Ēka-	First, one, chief	Āntaḥ-	In, inside
Nilayā-	Residing	Uditā-	Risen, ascended
Brahma-	Śhrī Brahmadeva	Viṣṇu-	'All-pervading', Śhrī Viṣṇu
Granthi-	Knot, difficulty	Granthi-	Knot, obstruction
Vibhedinī-	Splitting, breaking apart	Vibhedinī-	Breaking, splitting

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-	<i>Control, authority</i>	Sahasrāra-	<i>'Thousand spoked'</i>
Chakra-	<i>Wheel, disc</i>	Ambuja-	<i>Lotus (ambu-‘water’, ja-‘born’)</i>
Antarāla-sthā-	<i>Situated in the middle</i>	Ārūḍhā-	<i>Ascended, mounted</i>
Rudra-	<i>Śhrī Śhiva</i>	Sudhā-	<i>Nectar of the Gods, comfort</i>
Granthi-	<i>Knot, obstruction</i>	Sāra-	<i>Flow, stream, essence</i>
Vibhedinī-	<i>Breaking apart, splitting</i>	Abhi-	<i>Completely</i>
		Varṣhiṇī-	<i>Raining, showering</i>

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-śhaktiḥ** *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'āgamyā** *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 dāyinī *** *The Giver of all good qualities to devotees*

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

113. Also: 'Inaccessible through thought'. **Bhāvana** –'thought, concept', **agamyā** –'inaccessible'.

Verse 42

118.	Bhakti priyā *	<i>Fond of devotion</i>
119.	Bhakti gamyā *	<i>Attained through devotion of the heart</i>
120.	Bhakti vaśhyā *	<i>Obedient to the demands of true devotees</i>
121.	Bhay'āpahā	<i>Completely removing their fear</i>
122.	Śhāmbhavī	<i>The Compassionate Wife of Śhrī Śhiva</i>
123.	Śhārad'ārādhyā *	<i>Worshipped by Goddess Saraswati</i>
124.	Śharvaṇī	<i>The Shakti of Śhrī Śhiva</i>
125.	Śharma dāyinī	<i>The Giver of happiness</i>

Bhakti-	<i>Devotion, worship</i>	Śhāmbhavī-	<i>Compassionate, wife of Śhambhu</i>
Priyā-	<i>Fond of, dear to</i>	Śhārada-	<i>Autumnal, Śhrī Saraswati</i>
Gamyā-	<i>Approached</i>	Ārādhyā-	<i>Worshipped</i>
Vaśhyā-	<i>Obedient, devoted to, controlled by</i>		
Bhaya-	<i>Fear, anxiety</i>	Śharvaṇī	<i>'Using arrows'</i>
Apa-hā-	<i>Completely removing</i>	Śharma-	<i>Happiness, prosperity</i>
		Dāyinī-	<i>Giver, bestowing</i>

Verse 43

126.	Śham-karī	<i>The Creator of auspiciousness and peace</i>
127.	Śhrī-karī	<i>The Maker of holiness and splendour</i>
128.	Sādhvī	<i>Most virtuous and chaste</i>
129.	Śharach chandra nibh'ānanā	<i>With face radiant like the autumn moon</i>
130.	Śhāt'odarī *	<i>Slender-waisted</i>
131.	Śhānti-matī *	<i>Whose nature is peace</i>
132.	Nir-ādhārā	<i>Unsupported</i>
133.	Nir-añjanā	<i>Unstained by any blemish</i>

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

Verse 44

134.	Nirlepā	<i>Without impurity</i>
135.	Nirmalā	<i>Immaculate</i>
136.	Nityā	<i>Eternal</i>
137.	Nir-ākārā	<i>Without form</i>
138.	Nir-ākulā	<i>Ever calm and steady</i>
139.	Nirguṇā	<i>Beyond the attributes</i>
140.	Niṣhkalā	<i>Indivisible</i>
141.	Śhāntā	<i>Ever peaceful</i>
142.	Niṣhkāmā *	<i>Desireless</i>
143.	Nir-upaplavā	<i>Indestructible</i>

Nir = niṣh- Not, without

Lepā- Impurity

Malā- Spots, dirt

Nityā- Eternal, constant

Ākārā- Form, shape, appearance

Ākulā- Agitated, confused

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

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-īśhwarā** Supreme
156. **Nīrāgā** Free from passions
157. **Rāga-mathanī *** 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
īśhwarā- 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	<i>Being beyond thought</i>
161.	Nir-aham-karā	<i>Without any sense of limited individuality</i>
162.	Nir-mohā	<i>Without illusion</i>
163.	Moha nāśhinī	<i>The Destroyer of illusions</i>
164.	Nir-mamā	<i>Having no sense of ‘mine’</i>
165.	Mamatā hantrī *	<i>The Remover of selfishness</i>
166.	Niṣh-pāpā	<i>Beyond sin</i>
167.	Pāpa nāśhinī	<i>The Eradicator of wickedness</i>

Nis = Nir =Niṣh- Not, without, beyond

Chintā- Thought, worry, anxiety

Ahaṁkarā- Sense of individual identity, ego

Mohā- Delusion, enchantment

Nāśhinī- Destroyer, annihilator

Mamā- ‘Mine’

Mamatā- Selfishness, egotism

Hantrī- Remover, destroyer

Pāpā- Wickedness, sin

Nāśhinī- 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** (**Śhrī Viṣṇu / Kriṣṇa** 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. **Niṣh-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*

Niṣh = nir = niḥ-	<i>Not, without, beyond</i>	Samśhaya-	<i>Doubt, uncertainty, hesitation</i>
Krodha-	<i>Anger, wrath</i>	Ghnī-	<i>Destroying, removing</i>
Śhamanī-	<i>Calming, soothing, night</i>	Bhava-	<i>Birth, existence, origin</i>
Lobha-	<i>Greed, avarice</i>		
Nāśhinī-	<i>Destroyer, causing to get lost or killed</i>		

168 etc. Five of the ‘six enemies’ are mentioned here – **Mada** – ‘intoxication’, **Moha** – ‘delusion’, **Krodha** – ‘anger’, **Lobha** – ‘greed’ and **Kāma** – ‘lust’. **Matsarya** – ‘envy, jealousy’, the sixth, is not mentioned but included are **Rāga** – ‘passion’, **Pāpa** – ‘sins’, **Mamatā** – ‘selfishness’, **Samshaya** – ‘doubt’, **Bheda** – ‘dualism’. Although all products of the ego, they arise from the lower chakras and our identification with the body.

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

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

Tulā- Equal, comparison, weight

Nīla- Black, blue

Chikurā- Hair on the head

Apāyā- Departure, death, misfortune

Atyayā- Death, transgression, guilt

Dur- Hard, difficult

Labhā- Attain, reach, acquire

Gamā- Approach

Durgā- 'Hard to attain', a fortress

Duḥkha- Sorrow, misfortune

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.	Duṣhṭa dūrā	<i>Unattainable by the unrighteous</i>
194.	Dur'āchāra śhamanī	<i>The One who annuls wrong deeds</i>
195.	Doṣha varjitā	<i>Free of all faults</i>
196.	Sarva-gñyā	<i>Being all knowledge</i>
197.	Sāndra karuṇā	<i>Intensely compassionate</i>
198.	Samān'ādhika varjitā	<i>Having none to surpass You in goodness</i>

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

Verse 52

199.	Sarva śhakti-mayī	<i>Consisting of all the powers and energies</i>
200.	Sarva maṅgalā	<i>All auspiciousness</i>
201.	Sad-gati pradā	<i>Our guide to the right path</i>
202.	Sarveśhwari	<i>The Supreme Ruler of everything</i>
203.	Sarva-mayī	<i>Consisting of everything</i>
204.	Sarva mantra swarūpiṇī	<i>The form of all mantras</i>

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

Verse 53

205. Sarva yantr'ātmikā	<i>The Essence of all mystical diagrams</i>
206. Sarva tantra rūpā	<i>The Subject of all sacred techniques</i>
207. Man'onmani	<i>Uplifting the mind</i>
208. Maheśhwarī	<i>The Shakti of Śhrī Sadāśhiva</i>
209. Mahā-devī	<i>The Great Goddess</i>
210. Mahā-lakṣhmī	<i>The Evolutionary Power of Śhrī Viṣṇu</i>
211. Mṛiḍa-priyā	<i>The Beloved of Śhrī Śhiva</i>

Sarva-	<i>All, every</i>	Maheśhwarī-	<i>Great Goddess, Shakti of Śhrī Śhiva</i>
Yantra-	<i>Mystical diagram</i>	Mahā-	<i>Great, mighty, highest, evolved</i>
Ātmikā-	<i>Essence, spirit</i>	Devī-	<i>Goddess</i>
Tantra-	<i>Technique, method</i>	Lakṣhmī-	<i>Prosperity and spiritual ascent</i>
Rūpā-	<i>Form, embodiment</i>	Mṛiḍa-	<i>Gracious, delighting, Śhrī Śhiva</i>
Mana-	<i>Mind</i>	Priyā-	<i>Fond, beloved, dear to</i>
Un-manī-	<i>Uplifting</i>		

Verse 54

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

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-yogeśhwar'eśhwarī** *The Supreme Ruler of the greatest of yogis*

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

Verse 56

226. Mahā-tantrā	<i>The Highest Technique</i>
227. Mahā-mantrā	<i>The Greatest Mantra</i>
228. Mahā-yantrā	<i>The Most Powerful Yantra</i>
229. Mah'āsanā	<i>The Highest Throne</i>
230. Mahā-yaga kram'ārādhyā	<i>Propitiated by the highest ceremonies</i>
231. Mahā-bhairava pūjitā	<i>Worshipped by Śhrī Maha-bhairava, the Eternal Form of Lord Śhiva</i>

Mahā- Great, mighty, highest, very
Tantra- Technique, method, teaching
Mantra- Empowered sacred sound
Yantra- Mystical diagram
Āsana- Seat, throne, posture

Yaga- Sacrifice, ceremony
Krama- Path, progress, performance
Ārādhyā- To be propitiated
Bhairava -'Roaring fearfully', aspect of Śhiva
Pūjitā- Worshipped

Verse 57

232. **Maheśhvara mahā-kalpa mahā-tāṇḍava sākshiṇī**

The Witness of the mighty dance of Lord Śhiva ending the great cycle of time

233. **Mahā-kāmeśha mahiṣhī** *The Mighty Queen of Śhrī Para-Śhiva*

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

Maheśhvara- 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

Sākshiṇī- 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-ṣhaṣṭy'upa-chār'āḍhyā**

Richly endowed with the sixty-four elements of worship

236. **Chatuḥ-ṣhaṣṭi kalā-mayī**

The Essence of the sixty-four arts

237. **Mahā-chatuḥ-ṣhaṣṭi koṭi yoginī gaṇa sevītā**

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

Chatuḥ-ṣhaṣṭi - Sixty-four

Mahā- Great, mighty, highest

Upa-chāra- Offerings, actions of worship

Koṭi- Crore, ten million

Āḍhyā- Richly endowed with, filled with

Yoginī- Goddesses with magical powers

Kalā- Arts, divisions of time

Gaṇa- Troop, attendants

Mayī- Essence, consisting of

Sevitā- Served, attended, followed

235. Note: *y* is always a consonant so **ṣhaṣṭyupa** 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

Vidyā- Knowledge, learning

Chandra- Moon, cooling

Maṇḍala- Disc, circle, orb, area

Madhya-gā- In the middle, residing

Chāru- Beautiful, esteemed, pleasing

Rūpā- Form, shape, appearance

Hāsā- Smiling, laughing

Kalā- Phase of the moon, art

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)

241. Chandra Maṇḍala- 'Realm of the Moon' is the **Sahasrāra** and the **Chakras** above. See note 5, p.24.

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- *Śhrī Chakra, Sahasrāra*

Pārvatī- *Daughter of the mountain*
(parvat – 'mountain') Wife of Śhrī Śhiva

Padma- *Lotus*

Nayanā- *'Leaders', the eyes*

Niketanā- *Abode, residence*

Padma-rāga *- 'Lotus-hued', rubies*

Sama- *Like, same as*

Prabhā- *Shining, brilliant, beautiful*

Verse 61

249. **Pañcha pret'āsan'āsīnā** *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. **Param'ānandā** *The Supreme Bliss*
253. **Vigñyāna ghana rūpiṇī** *Whose form is knowledge solidified*

Pañcha-	Five	Chin = chit-	Consciousness
Preta-	Corpse, dead spirit	Mayī-	Consisting of, made of
Āsana-	Seat, couch, throne	Parama-	Supreme, highest; or param –'beyond'
Āsīnā-	Seated	Ānandā-	Bliss, joy, ecstasy
Brahma-	The Supreme Spirit	Vigñyāna-	Knowledge, understanding, science
Swarūpiṇī-	Own form, special quality	Ghana-	Solid
		Rūpiṇī-	Form, embodiment

249/250. The plank of the 'throne of five corpses' is **Sadāśhiva** and the legs are **Brahma, Viṣṇu, Sviva** and **Īśhwara** (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 dhyātrī dhyeya rūpā** *In the form of meditation, the meditator and the object of meditation*
255. **Dharm'ādharmā vivarjitā** *Free of any right or wrong conduct*
256. **Viśhwa rūpā** *The Form of the waking soul*
257. **Jāgarīṇī** *The Essence of the waking state*
258. **Swapantī** *The Dreaming State*
259. **Taijas ātmikā** *You reveal Yourself through dreams*

Dhyāna- Meditation

Dhyātrī- Meditator, paying attention

Dhyeya- To be meditated on

Rūpā- Form, embodiment

Dharma- Duty, righteousness

Adharma- Bad behaviour

Vivarjitā- Completely free

Viśhwa- The universe, everything

Jāgarīṇī- Waking, awake

Swapantī- Dreaming

Taijas- Light, luster, vital power, dreams

Ātmikā- Composed of, having the nature

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	<i>Deep dreamless sleep</i>
261. Prāgñy'ātmikā	<i>Whose nature is wisdom</i>
262. Turyā	<i>The Fourth State of pure spirit</i>
263. Sarv'āvasthā vivarjitā	<i>Devoid of all the states of being</i>
264. Sṛiṣṭi kartrī	<i>The Creatrix of the Universe</i>
265. Brahma rūpā	<i>Taking the form of Śhrī Brahmā</i>
266. Goptrī	<i>The Protectress of the Universe</i>
267. Govinda rūpiṇī	<i>Taking the form of Śhrī Viṣṇu</i>

Suptā- Deep sleep	Sṛiṣṭi- Creation, the Universe
Prāgñya- Wisdom, spiritual knowledge	Kartrī- Creator, maker, doer
Ātmikā- Whose nature is, consisting of	Brahma- Śhrī Brahmadeva
Turyā- Fourth	Rūpā- Form, shape, appearance
Sarva- All, every	Goptrī- Protector, cowherd
Avasthā- State of consciousness	Govinda- Cowherd, Śhrī Viṣṇu/ Krishna
Vivarjitā- Completely free, devoid of	Rūpiṇī- Form, embodiment, incarnation

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’. **Śhrī Viṣṇu** 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. **Śhrī 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.	Samhāriṇī	<i>The Destroyer, who dissolves this world</i>
269.	Rudra rūpā	<i>Taking the form of Śhrī Śhiva</i>
270.	Tirodhāna-karī	<i>Withdrawing into Yourself</i>
271.	Īśhvarī	<i>The Supreme Ruler</i>
272.	Sadā-śhivā	<i>The Eternal Spirit</i>
273.	Anu-graha-dā	<i>You recreate this universe</i>
274.	Pañcha kṛitya parāyaṇā	<i>Ever intent on the five functions of the Divine</i>

Sam-hāriṇī- Remover, destroyer

Rudra- 'Fierce', Lord Śhiva

Rūpā- Form, incarnation

Tiro-dhāna- Disappearance

Karī- Making, doing

Īśhvarī- 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'

271 on. **Īśhvara** is the aspect of the Supreme which oversees the functions of **Brahmā**, **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 nimīṣh'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

Nimīṣha- 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. **Varṇ'āśhrama vidhāyini** *Ordaining the four castes and four stages of life*
287. **Nij'āgñyā rūpa nigamā** *Whose commands are the Scriptures*
288. **Puṇy'āpuṇya phala pradā** *Giver of the fruits of auspicious or wicked acts*

Ā- Up to
Brahma- Śhrī Brahmadeva the Creator
Kiṭa- Worm, insect, Scorpio
Janani- Mother, generating, causing
Varṇa- Caste, colour, letter etc
Āśhrama- Stage of life, hermitage
Vidhāyini- Ordainer, establisher

Nija- One's own,
Āgñyā- Command, authority
Rūpa- Form, embodiment
Nigamā- Vedas and Vedic texts
Puṇya- Auspicious, good deeds
Apuṇya- Inauspicious, bad deeds
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 pād'ābja dhūlikā**

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

290. **Sakal'āgama saṁdoha śhukti saṁpuṭa 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	Saṁdoha-	Totality, abundance, mass
Kṛita -	Done, performed, act	Śhukti-	Pearl-oyster, 'shining'
Pāda-	Feet	Saṁpuṭa-	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	<i>You give the Four Fruits of Life</i>
292. Pūrṇā	<i>Ever full and complete</i>
293. Bhoginī	<i>The Enjoyer</i>
294. Bhuvan'eśhvarī	<i>The Supreme Ruler of the Universe</i>
295. Ambikā	<i>Mother</i>
296. An-ādi-nidhanā	<i>Without beginning or end</i>
297. Hari brahm'endra sevitā	<i>Served by Śhrī Viṣṇu, Brahmā and Indra</i>

Puruṣha- Man, the Supreme Spirit

Artha- Purpose, meaning, wealth

Pradā- Giving, producing

Pūrṇā- Full, complete

Bhoginī- Enjoyer

Bhuvana- Being, mankind, the World

Īśhvarī- Supreme, Ruler, Goddess

Ambikā- Mother

An-ādi- Without beginning

Nidhanā- End, death, destruction

Hari- Śhrī Viṣṇu

Brahma- Śhrī Brahmadeva

Indra- King of the Devas

Sevitā- Served, followed, worshipped

291. The Four Fruits are: **Dharma** -'righteousness, duty', **Kāma** -'pleasure, love', **Artha** -'purpose, wealth', and **Moksha** -'liberation'.

Verse 70

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

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

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. **Hrīm** is the **Bhuvaneśhvarī** or **Mahālakshmi Bīja**. **Ha** is **Śhrī Sadāśhiva**, **Ra** is the **Kundalinī**, **ī** the **Suṣhumṇā Nādi** and the nasal sound **m** the union with **Lord Śhiva** in **Sahasrāra**.

Verse 71

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

Rāja-	<i>King, chief, most excellent</i>	Rañjanī-	<i>Delighting, befriending</i>
Rāja-rāja-	<i>‘Śhrī Kubera’-God of wealth</i>	Ramaṇī-	<i>Charming, pleasing, pleasure, joy</i>
Architā	<i>Worshipped</i>	Rasyā-	<i>Tasty, enjoyable, blood,</i>
Rājñī-	<i>Empress, queen</i>	Raṇat-	<i>Ringling, tinkling</i>
Ramyā-	<i>Joy-giving, pleasing</i>	Kiṇkiṇi-	<i>Small bells</i>
Rājīva-	<i>Lotus, deer</i>	Mekhalā-	<i>Belt, girdle</i>
Lochanā-	<i>Eyed</i>		

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

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 **Śhrī Pārvatī** in order to have a son to kill **Tarakāśura**. (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	<i>The One desired by seekers of the truth</i>
322. Kāma-kalā rūpā	<i>Manifesting as the tiny imbalance of desire</i>
323. Kadamba kusuma priyā	<i>Fond of Kadamba blossoms</i>
324. Kalyāṇī	<i>Auspicious</i>
325. Jagatī kandā	<i>The Root of the world</i>
326. Karuṇā rasa sāgarā	<i>The Ocean of Compassion</i>

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

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*

Kalā-	<i>Arts, phases of the moon</i>	Vara-	<i>Boon, choice, best</i>
Vatī-	<i>Possessing, embodying</i>	Dā-	<i>Giving, producing</i>
Kala-	<i>Soft, melodious, sweet</i>	Vāma-	<i>Beautiful, left side</i>
Ālāpā-	<i>Speech, conversation</i>	Nayanā-	<i>'Leader', the eyes, directing</i>
Kāntā-	<i>Beautiful, beloved</i>	Vāruṇī-	<i>Liquor, a Nāḍī, Goddess of the sea</i>
Kādambarī-	<i>Nectar of Kadamba flowers</i>	Mada-	<i>Intoxicated, excited, rapture</i>
Priyā-	<i>Fond of, dear to</i>	Vihvalā-	<i>Agitated, afflicted, unsteady</i>

330. As well as an intoxicating beverage, **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 **Vārūni Nāḍī**'

Verse 75

334. **Viśhw'ādhikā** *Transcending and governing this Universe*
335. **Veda vedyā** *The Sacred Knowledge of the Vedas*
336. **Vindhya'āchala nivāsinī** *Dweller in the Vindhya mountains*
337. **Vidhātrī** *The One who apportions Destiny*
338. **Veda janani** *The Mother of all sacred knowledge*
339. **Viṣṇu-māyā** *The Illusory Creative Power of Śhrī Viṣṇu*
340. **Vilāsinī** *The Universe is for Your sport*

Viśhwa- Everything, the Universe

Adhi-kā- Surpassing, government

Veda- Sacred knowledge, the Vedas

Vedyā- Knowledge, 'to be known'

Vindhya- Holy mountains in Gujurat/M.P.

Achala- 'Un-moving', mountains

Nivāsinī- Dweller, residing

Vidhātrī- Distributor, creator, Fate

Janani- Mother, giving birth to

Viṣṇu- The All-pervading Supreme Being

Māyā- Magic, illusion, creative energy

Vilāsinī- Radiant, charming, playful

Verse 76

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

Kṣhetra-	<i>'Field', the body, wife</i>	Kṣhaya-	<i>Decay, end, abode</i>
Swa-rūpā-	<i>Special form, own appearance</i>	Vṛiddhi-	<i>Growth, increase,</i>
Īśhī-	<i>Supreme, ruler, overseer</i>	Vinir-muktā-	<i>Completely free</i>
Kṣhetra-gñya	<i>- 'Knower of the field', the Spirit</i>	Kṣhetra-pāla	<i>- 'Protector', Lord Śhiva</i>
Pālinī-	<i>Protectress</i>	Sam-architā-	<i>Worshipped, honoured</i>

Verse 77

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

Vijayā Victorious

Vimalā Without blemish, pure

Vandyā- Praiseworthy, adorable

Vandāru- Praising, worshipping

Jana- People, creatures

Vatsalā- Loving as one's child, devoted to

Vāg- Speech, language

Vādinī- Speaking,

Vāmaka- The left side

Īśhī- Ruler, supreme, directing

Vahni- Fire

Maṇḍala- Circle, orb, disc, area of influence

Vāsinī- Dwelling, clothed in

351. Also: 'Having beautiful hair', [**Vāma** -'Beautiful, lovely', **Keśhī** -'having hair']

352. Śhrī Mahākālī 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. **Sam-hṛit'āśheṣha pāṣhaṇḍā** *Destroying hypocrisy and false doctrines*
356. **Sad-āchāra pra-vartikā** *Establishing good conduct*

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

Verse 79

357. **Tāpa tray'āgni 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*

Tāpa- Burning

Traya- Three

Agni- Fire

Sam-tapta- Burnt

Sam- With

Āhlādana- Gladdenng, refreshing

Chandrikā- Moon-light, radiance

Taruṇī- Young, youthful

Tāpas- Renuniation, penance

Ārādhyā- Worshipped

Tanu- Slender, thin

Madhyā- Waist, middle

Tamo- Darkness, ignorance, left side

Apa-hā- Completely destroying,

357. *The cool radiance flowing from Śhrī Mataji's Feet in our Sahasrāra soothes the forest fire of our mental activity. Sahasrāra is the Chandra-manḍala - '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 lavī-bhūta brahm'ādy'ānanda santatiḥ**
The Bliss of Brahmā and the other gods is merely a tiny speck of Your joy

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

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. **Vaikharī rūpā** *The Fourth Stage of Utterance*
372. **Bhakta mānasa haṁsikā** *The Swan of Discrimination on the sacred lake of the minds of devotees*

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

372. Haṁsa is a subtle word with many interpretations - ‘**Ha**’ is Lord **Śhiva** and ‘**sa**’ the **Ādi Śhakti**, **ṁ** 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 Śhrī Śhiva*
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- Śhrī Sadāśhiva

Śhrīṅgāra- Love, passion, desire, enjoyment

Prāṇa- Life energy, breath

Rasa- Bliss, nectar, taste, essence, sentiment

Nāḍī- Channel, nerve

Sam-pūrṇā- Filled with, full

Kṛita- Deeds, actions

Jayā- Victorious

Gñyā- Knowing

Jālan- Water

Kāma- Desire, the God of Love

Dhara- Bearing, holding

Pūjitā- Worshipped

Sthitā- Stationed, residing, standing

374-/5. These two could be taken as one name; **Kṛita** -‘action’, **Gnyā** - ‘knowledge’ and **Kāmā (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 **Pūrṇā-giri (Uttaranchal)**’ (**giri** -‘mountain’ is implied by **śhrīṅga** -‘peak’) **Śhrīṅgāra 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 **Śhrī Chakra**, and **Oḍyāna** (next name) is the Central Dot.

Also they are said to be **Mūlādhāra**, **Maṇipūra (Nābhi)**, **Vishuddhi** and **Āgñyā 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 Śhrī Chakra*
381. **Raho yāga kram'ārādhyā** *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

Ārādhyā- Worshipped

Rahas- Secret, private, inner

Tarpaṇa- Worship with mantras

Tarpitā- Satisfied

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

Verse 84

383. **Sadyah prasādinī** *The Goddess who bestows grace easily*
384. **Vīśhva sākshiṇī** *The Witness of the Universe*
385. **Sākshi varjitā** *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*

Sadyah-	<i>immediately, on the same day</i>	Ṣhaḍ-	<i>six</i>
Prasādinī-	<i>showing favour, serene</i>	Aṅga-	<i>limbs, body</i>
Vīśhva-	<i>everything, the Universe</i>	Devatā-	<i>god, deity, lord</i>
Sākshiṇī-	<i>witness (f)</i>	Yuktā-	<i>possessing, joined, united</i>
Sākshi-	<i>witness, sa-‘with’, akshi-‘eyes’</i>	Guṇya-	<i>having good qualities</i>
Varjitā-	<i>free of, devoid of, having no</i>	Pari-	<i>very, completely</i>
		Pūritā-	<i>full, complete</i>

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 klinnā** *Always compassionate*
389. **Nir-upamā** *Incomparable*
390. **Nirvāṇa sukha dāyinī** *The Giver of the bliss of liberation*
391. **Nityā ṣho-ḍaśhikā rūpā** *Whose nature is realised by daily worship
with the sixteen syllabled mantra*
392. **Śhrī-kaṇṭh'ārdha-śharīriṇī** *Being the half-body of Lord Śhiva*

Nitya-	<i>eternal, constant, always</i>	Nityā-	<i>Goddesses, daily ceremony</i>
Klinnā-	<i>soft-hearted, wet,</i>	Ṣho-ḍaśhikā-	<i>16, the 16-syllabled mantra</i>
Nir-	<i>not, without, beyond</i>	Rūpā-	<i>form, nature, appearance</i>
Upamā-	<i>compare, resemble, equal</i>	Śhrī-kaṇṭh-	<i>'beautiful throat', Lord Śhiva</i>
Nir-vāṇa-	<i>extinguishing, emancipation</i>	Ardha-	<i>half</i>
Sukha-	<i>happiness, bliss</i>	Śharīriṇī-	<i>having a body</i>
Dāyinī-	<i>giver, grantor, producer</i>		

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	<i>Radiant</i>
394. Prabhā rūpā	<i>Of the form of light</i>
395. Prasiddhā	<i>The Accomplisher of everything</i>
396. Parameśhvarī	<i>The Supreme Ruler of the Universe</i>
397. Mūla prakṛitiḥ	<i>Adi Śhakti, ie the Primordial Nature</i>
398. Avyaktā	<i>The Unmanifested</i>
399. Vyakt'āvyakta swarūpiṇī	<i>Whose forms are both the perceptible world and the Formless Spirit</i>

Prabhā- Light, radiance, splendour

Vatī- Full of, having the quality of

Rūpā- Form, appearance, nature

Pra-siddhā- Accomplished, famous

Parama- Supreme, highest, beyond

Īśhvarī- Goddess, ruler

Mūla- Root, firmly fixed

Prakṛiti- Nature, Adi Shakti

Avyaktā- Unmanifested, imperceptible, Spirit

Vyakta- Manifested, perceptible, adorned

Swarūpiṇī- Embodied

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 kumud'āhlāda kaumudī**
Śhrī Śhiva's eyes bloom with joy at the sight of You
like Lotuses under the full moon

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

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

Verse 88

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

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. **Śhiv'ārādhyā** *Worshipped by Lord Śhiva*

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

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

Bhakta- Worshipper, devotee

Hārda- Affection, intention

Tamo- Darkness, illusion, error

Bheda- Change, disrupt, interrupt,

Bhānu-mat- Sunlight, beauty

Bhānu- Sun, light

Saṅtatih- Heaps, continuing, progeny

Śhiva- Auspicious, happy, benevolent

Dūtī- Messenger

Ārādhyā- Propitiated, served

Mūrṭi- Body, manifestation, image

Śhivam- Auspiciousness, benevolence

Karī- Making, producing, giving

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. Śhiva priyā	<i>Beloved of Lord Śhiva</i>
410. Śhiva-parā	<i>Beyond Śhrī Śhiva</i>
411. Śhiṣhteṣhtā	<i>The Highest Wisdom</i>
412. Śhiṣhta pūjitā	<i>Worshipped by the wise</i>
413. Aprameyā	<i>Immeasurable</i>
414. Swa-prakāśhā	<i>Self-luminous</i>
415. Mano vāchām agocharā	<i>Beyond the reach of mind and speech</i>

Śhiva-	<i>Auspicious, happy, bliss</i>
Priyā-	<i>Beloved, dear to, fond of</i>
Parā-	<i>Beyond, other, separate</i>
Śhiṣhta-	<i>Wise</i>
Iṣhtā-	<i>Worshipped, sacrificed</i>
Pūjitā-	<i>Worshipped</i>

A-pra-meyā-	<i>Not measurable</i>
Swa-	<i>Self, one's own</i>
Prakāśhā-	<i>Luminous, shining</i>
Mano-	<i>Mind, heart</i>
Vāchām-	<i>Speech, language</i>
A-gocharā-	<i>Beyond reach, unattainable</i>

Verse 90

416.	Chit śhaktiḥ	<i>The Power of Consciousness</i>
417.	Chetana rūpā	<i>Having Awareness as Your form</i>
418.	Jaḍa śhaktiḥ	<i>The Power of the Inanimate Universe</i>
419.	Jad'ātmikā	<i>The Essence of Matter</i>
420.	Gāyatrī	<i>The Sacred Gayatri Mantra</i>
421.	Vyāhṛitiḥ	<i>The Utterance thereof</i>
422.	Sandhyā	<i>The Dusk when it is to be said</i>
423.	Dvija vṛinda niṣhevītā	<i>Performed by the twice-born Men of God</i>

Chit- Consciousness

Śhakti- Power, energy

Chetana- Awareness, Spirit

Rūpā- Form, embodiment

Jaḍa- Inanimate, stupidity

Ātmikā- Characterised by, essence

Gāyatrī- Sacred song, 24 syllabled mantra

Vyāhṛitiḥ- Recited, spoken, utterance

Sandhyā- 'Junction', dusk, time for prayers,

Dvija- Twice-born, realized souls

Vṛinda- Multitude, group, all

Niṣhevītā- Observed, practiced

416. According to the rules of **Sandhi** (see p.12) this should be spelt **Chich-chhakti**, 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 **Vyahṛitis** –'great utterances', 'Om Bhūr, Bhuvaḥ, 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	<i>Seated in the Principles</i>
425.	Tat	<i>The Brahman</i>
426.	Twam	<i>'You'</i>
427.	Ayī	<i>Coming forth</i>
428.	Pañcha koṣh'āntara sthitā	<i>Situated within the five sheaths</i>
429.	Niḥ-sīma mahimā	<i>Of unbounded greatness</i>
430.	Nitya yauvanā	<i>Eternally youthful</i>
431.	Mada śhālinī	<i>Full of rapturous delight</i>

Tattwa	<i>Principle, quality, truth</i>	Sthitā-	<i>Residing, stationed, situated</i>
Āsanā	<i>Seated, a seat</i>	Niḥ-	<i>Not, without, beyond</i>
Tat-	<i>'That', Brahman</i>	Sīma-	<i>Boundary, limit</i>
Twam-	<i>'Thou',</i>	Mahimā-	<i>Greatness, glory</i>
Ayī-	<i>'Coming'</i>	Nitya-	<i>Constant, eternal, always, ocean</i>
Pañcha-	<i>Five</i>	Yauvanā-	<i>Youth, young woman</i>
Koṣha	<i>Sheath, box, treasury, egg</i>	Mada-	<i>Intoxication, joy, desire</i>
Antara-	<i>Within, in the middle</i>	Śhālinī-	<i>Endowed with, full of</i>

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 **‘Ayi giri-nandinī’** –‘Hail, daughter of the mountain’.) **Ayi** 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 digdh'aṅgī** *Whose body is anointed with sandal paste*
435. **Chāmpeya kusuma priyā** *Fond of Champaka flowers*

Mada- Joy, pleasure, intoxication

Chandana- Sandalwood

Ghūrṇita- Rolling, moving to and from

Drava- Wet, juice,

Rakta- Red, excited, blood

Digdha- Smeared, anointed

Akṣhī- Having eyes

Aṅgī- Having limbs, the body

Pāṭala- Rose-coloured, pink

Chāmpeya- Champaka- Frangipani flower

Gaṇḍa- Cheek, side of face

Kusuma- Blossom, flower

Bhūh- Exhibiting, springing from

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-	<i>Right, auspicious, skillful</i>	Īśhvarī-	<i>Supreme Ruler, Goddess</i>
Komala-	<i>Tender, beautiful,</i>	Kuṇḍa-	<i>Waterpot, pit, pool</i>
Ākārā-	<i>Appearance, form, countenance</i>	Ālayā-	<i>House, abode</i>
Kuru-kullā-	<i>Name of a Buddhist Goddess</i>	Kaula-	<i>Left-hand path</i>
Kula-	<i>Family, group,</i>	Mārga-	<i>Path, way, road</i>
		Tat-para-	<i>Eagerly engaged in, devoted to, inferior</i>
		Sevitā-	<i>Served, enjoying</i>

438. Kurukullā is the name of a Buddhist Goddess who, like **Śhrī Lalitā**, is depicted as red-coloured, four-armed with bow and flower arrows, dancing like **Lord Śhiva** as **Natarāja** –‘Lord of the Dance’. Like **Śhrī Mahākālī** She wears a garland of skulls and one of the 1000 names of **Śhrī Mahākālī** 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	<i>The Mother of Śhrī Karttikeya and Ganesha</i>
443.	Tuṣṭiḥ	<i>Enjoyment</i>
444.	Puṣṭiḥ	<i>Nourishment</i>
445.	Matīḥ	<i>Intelligence</i>
446.	Dhṛitiḥ	<i>Steadfastness</i>
447.	Śhāntiḥ	<i>Peace</i>
448.	Swasti-matī	<i>The Essence of Reality</i>
449.	Kāntir	<i>Love</i>
450.	Nandinī	<i>Joy-giving</i>
451.	Vighna nāśhinī	<i>The Destroyer of obstacles</i>

Kumāra-	<i>'Prince', Śhrī Karttikeya</i>	Śhānti-	<i>Tranquility, peace</i>
Gaṇa-nātha-	<i>'Lord of Ganas', Gaṇeśha</i>	Swasti-	<i>Good fortune, auspiciousness</i>
Ambā-	<i>Mother</i>	Matī-	<i>Having the character of</i>
Tuṣṭi-	<i>Satisfaction, pleasure</i>	Kānti-	<i>Loveliness, beauty</i>
Puṣṭi-	<i>Nourishment, growth</i>	Nandinī-	<i>Joy-giving, happy, daughter,</i>
Matī-	<i>Intelligence, wisdom</i>		<i>river Gaṅgā</i>
Dhṛiti-	<i>Fortitude, satisfaction</i>	Vighna-	<i>Obstacle, difficulty</i>
		Nāśhinī-	<i>Destroyer, remover</i>

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. **Malay'āchala vāsinī** *Residing in the Malaya mountains*

Tejo- Vitality, light, fire element

Vatī- With the quality of, possessing

Tri- Three

Nayanā- Eyes, 'leader'

Lola- Restless, rolling, Śhrī Lakshmī

Akṣhī- Eyes, sun and moon

Kāma- desire, love, beautiful

Mālinī- Garlanded, a Goddess serving Lalitā

Haṁsinī- Swan-like, graceful, Universal Soul

Mātā- Mother, measurer

Malaya- Mountains in SW India,

Achala- Mountains, hills

Vāsinī- Residing, dwelling, clothed, perfumed

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

460. Su-mukhī	<i>Auspiciously handsome</i>
461. Nalinī	<i>Lotus</i>
462. Su-bhrūḥ	<i>Of lovely eyebrows</i>
463. Śhobhanā	<i>Beautiful</i>
464. Sura nāyikā	<i>Queen of the Devas</i>
465. Kāla kaṇṭhī	<i>Wife of the blue-throated Śhrī Śhiva</i>
466. Kānti-matī	<i>of all loveliness</i>
467. Kṣhobhiṇī	<i>Agitating the creation</i>
468. Sūkṣhma rūpiṇī	<i>Having a Subtle Form</i>

Su-	<i>Beautiful, good, auspicious</i>	Kāla-	<i>Black, dark blue</i>
Mukhī-	<i>Faced</i>	Kaṇṭhī-	<i>Throated</i>
Nalinī-	<i>Lotus, mystic</i>	Kānti-	<i>Love, affection</i>
Bhrūḥ-	<i>Eyebrows</i>	Matī-	<i>Consisting of, whose nature is</i>
Śhobhanā-	<i>Beautiful, auspicious</i>	Kṣhobhiṇī-	<i>Agitator, causing emotion</i>
Sura-	<i>‘Shining’, the gods</i>	Sūkṣhma-	<i>Subtle, tiny, intangible</i>
Nāyikā-	<i>Queen, ruler, leader</i>	Rūpiṇī-	<i>Having a Form, embodiment of</i>

467. Also: ‘Causing emotion’.

468. Also: ‘Manifesting as the **Sūkṣhma Sharīra** – ‘Subtle Body’’,

Verse 97

469.	Vajreśhvarī	<i>The Supreme Ruler of the Thunderbolt</i>
470.	Vāma devī	<i>The Beautiful Goddess, Śhrī Saraswati</i>
471.	Vayō-'vasthā vivarjita	<i>Devoid of any changes of age</i>
472.	Siddheśhvarī	<i>Supreme Deity of the Self-realised</i>
473.	Siddha vidyā	<i>The Knowledge of the Self-realised</i>
474.	Siddha mātā	<i>The Mother of Yogis</i>
475.	Yaśhasvinī	<i>Of great fame and glory</i>

Vajra-	<i>Mighty, adamant, thunderbolt</i>	Siddha-	<i>Self-realised, successful</i>
Īśhvarī-	<i>Ruler, Goddess, supreme</i>	Īśhvarī-	<i>Goddess, ruler, supreme</i>
Vāma-	<i>Beautiful, left side</i>	Vidyā-	<i>Knowledge, learning</i>
Devī-	<i>Goddess</i>	Mātā-	<i>Mother</i>
Vayo-	<i>Period of life, youth, vigour</i>	Yaśhas-	<i>Glory, fame</i>
Avasthā-	<i>State, condition</i>	Vinī-	<i>Possessing, embodying</i>
Vivarjita-	<i>Completely free, devoid</i>		

*The next twelve verses describe Śhrī 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 **Viśhuddhi**, 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 **Viśhuddhi** and ending with **Ha** and **Kṣha** at **Āgñyā**.*

*Also our normal attention (mundane mind) is at **Viśhuddhi**, 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 **Āgñyā** and **Sahasrāra**.

Verse 98

476. **Viśhuddhi chakra nilayā** *Residing at Vishuddhi chakra*
477. **Ārakta varṇā** *Fully red coloured*
478. **Tri-lochanā** *Three-eyed*
479. **Khaṭvāṅg'ādi pra-haraṇā** *With a skull-topped club and other weapons*
480. **Vadan'aika-saṁanvitā** *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

Vadana- 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-karī** *Creating fear in those of bestial nature*
484. **Amṛit'ādi mahā-śhakti saṁvṛitā**
Surrounded by Amṛuta and other great potencies ie. the sixteen vowels
485. **Ḍākinī'īśhwarī** *Śhrī Mahākālī, the Goddess served by Ḍākinī*

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-śhakti-	Great powers, energies
Paśhu-	Animals	Saṁ-vṛitā	Turning, causing to revolve
Loka-	World, realm	Ḍākinī-	Goddess attendant on Śhrī Kālī
		īśhwarī-	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-śhaktis**, 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. **Śhyāmābhā** Dark-hued and brilliant
488. **Vadana dvayā** With two faces
489. **Danṣhṭr'ojjvalā** Of gleaming tusks
490. **Akṣha māl'ādi dharā**
Wearing a garland of rosary beads and other ornaments
491. **Rudhira samsthitā** You invest the blood

Anāhata- 'Without percussion', Heart Chakra	Uj-jvala- Blazing, gleaming
Ābja- Lotus, 'water-born'	Akṣha- 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
Danṣhṭra- Jaws, tusks	Sam-sthitā- Residing, stationed

490. The traditional necklace of an ascetic is the **Rudr'ākṣha** –'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 śhakty'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 swarūpiṇī** *Your form is Mother Rākiṇī.*

Kāla-rātri - 'Dark night', letter ka	Mahā-	Great, mighty, highest	
Ādi-	And other, starting with	Vīra-	Warrior, hero, brave
Śhakti-	Powers, (the letters)	Indra-	King, foremost
Augha-	Flood, stream	Vara-	Boons, most excellent, choice
Vṛita-	Surrounded, enclosed, wealth	Dā-	Giving, producing
Snigdha-	Ghee, oily, sticky, affectionate	Rākiṇī-	Goddess, rā = granting, bestowing
Odana-	Porridge, boiled rice	Ambā-	Mother
Priyā-	Fond of, beloved	Swa-rūpiṇī-	One's own form, embodied as

492. The **Bījas** of the Heart are **ka, kha, ga, gha, ṇa, cha, chha, ja, jha, ña, ṭa** and **ṭha**. **Kālarātri** is one of the nine forms of **Śhrī Durgā** (Heart Chakra) worshipped during **Navaratri** (7th day).

Also: 'Worshipping **Kālarātri** produces a flood (of the Bliss) of **Ādi Śhakti**'.

494. The 'great heroes' are all the Goddess's children from **Śhrī 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. **Ḍāmary'ādi-bhir āvṛitā** *Surrounded with energies starting with Ḍāmarī*

Maṇipūra- 'Place of the gem', Nābhi

Ābja- Lotus

Nilayā- Reiding, abiding

Vadana- Faces

Traya- Three

Saṁ-yutā- Having, joined with

Vajra- Thunderbolt

Ādika- And other, starting with, etc.

Āyudha- Weapons

Upetā- Endowed with, having

Ḍāmarī- Goddess, **dā** = give, letter **ḍa**

Ādi- And other, starting with

Bhir- With (instrumental ending)

Āvṛitā- 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. **Guḍāṇna 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-	<i>Red, coloured, blood</i>	Samasta-	<i>All</i>
Varṇā-	<i>Colour, appearance, letter etc</i>	Bhakta-	<i>Devotees</i>
Maṁsa-	<i>Flesh, meat</i>	Sukha-	<i>Happiness, good fortune</i>
Ni-ṣṭhā-	<i>Residing,</i>	Dā-	<i>Giving, producing</i>
Guḍa-	<i>Jaggery, raw cane sugar</i>	Lākinī-	<i>Goddess, lā = take,</i>
Anna-	<i>Food, sustenance, rice</i>	Ambā-	<i>Mother</i>
Prīta-	<i>Pleased, beloved</i>	Swa-rūpiṇī-	<i>One's own form, embodied as</i>
Mānasā-	<i>Mind, heart</i>		

502. Guḍāṇna 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*

Swādhiṣṭhāna-	Chakra below Nābhi	Śhūla-	Trident, spear, stake
Āmbuja-	Lotus, 'water-born'	Ādi-	And other, etc
Gatā-	Staying, going, residing	Āyudha-	Weapon. Ā – 'with', yudha – 'fight'
Chatur-	Four	Sam-pannā-	Endowed with, possessed of
Vaktra-	Faces	Pīta-	Yellow
Mano-harā-	'Mind-stealing', beautiful	Varṇā-	Colour, appearance, letters etc
		Ati-	Very, beyond, surpassingly
		Garvitā	Proud, conceited

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' [**Swa** – 'self', **adhi-ṣṭhāna** – 'standing place, basis, support'.]

'Establishing enjoyment' (Right Side) [**Swādhi** – '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 niṣṭhā	<i>Investing the fat tissue</i>
511. Madhu prītā	<i>All Sweetness and Kindness</i>
512. Bandhiny'ādi samanvitā	<i>Endowed with Bandhinī and other powers</i>
513. Dadhyann'āsakta hṛidayā	<i>Gladdened by offerings made with curds</i>
514. Kākinī rūpa dhāriṇī	<i>You take the form of Goddess Kākinī</i>

Medo- Fat, marrow, lymph

Ni-ṣṭhā 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 **Swādhishṭhāna** utilises fat to feed the brain.

512. The **Bījas** of **Swādhishṭhāna** are **ba, bha, ma, ya, ra** and **la**.

513. **Dadhyanna** – 'curd-rice' is a dish of rice and yoghurt – the traditional liver diet (**Swādhishṭhāna**) in Sahaja Yoga.

Verse 106

515. **Mūlādhār'āmbuj'ārūḍhā** Mounted on Mūlādhāra Lotus
516. **Pañcha vaktrā** With five faces
517. **Asthi saṁsthitā** Residing in the bone tissue
518. **Aṅkuśh'ādi praharaṇā** Endowed with a goad and other weapons
519. **Varad'ādi niṣhevitā** Served by Varadā and other Yoginīs

Mūlādhāra - 'Support of the root'.

Aṅkuśha- Goad, elephant hook

Ambuja- Lotus [**Ambu** – 'water', **ja** – 'born'] **Ādi-** And other, starting with, first

Ārūḍhā- Mounted, ascended

Pra-haraṇā- Weapons

Pañcha- Five

Varadā- 'Granting boons', letter **va**

Vaktrā- Faces

Ādi- And other, starting with

Asthi- Bone

Ni-ṣhevitā- Served, followed, accompanied

Saṁ-sthitā- Established, residing

519. The **Bījas** of **Mūlādhāra** are **va, śha, ṣha** and **sa**.

Verse 107

520. Mudg'audan'āsakta chittā	<i>Propitiated with offerings made of gram</i>
521. Sākiny'ambā swarūpiṇī	<i>In the form of Mother Sākinī</i>
522. Āgñyā chakr'ābja nilayā	<i>Residing in Āgñyā chakra Lotus</i>
523. Śhukla varṇā	<i>White-coloured</i>
524. Ṣhad ananā	<i>Six-faced</i>

Mudga- Green gram, chana, chick peas

Odana- Porridge, boiled rice

Āsakta- Made happy, pleased

Chittā- Heart, mind, thought, attention,

Sākinī- Goddess Sākinī

Ambā- Mother

Swa-rūpiṇī- Embodied, incarnated

Āgñyā- Control, authority,

Chakra- Wheel, disc

Abja- 'Water-born', Lotus

Nilayā- Dwelling

Śhukla- White, semen

Varṇā- Colour, appearance

Ṣhad- 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. **Haṁsavatī-mukhya śhakti samanvitā**
Having powers starting with Hamsavatī (letter Ha)
527. **Haridrānn'aika-rasikā** *Having a taste for offerings made with turmeric*
528. **Hākinī-rūpa-dhāriṇī** *Taking the form of Goddess Hākinī*

Majjā-	<i>Marrow, brain tissue, essence</i>	Haridra-	<i>Haldi, turmeric</i>
Sam-sthā-	<i>Present in, investing</i>	Anna-	<i>Food, rice</i>
Haṁsa-vatī-	<i>'Swan-like', 'Quality of discrimination', letter ha as a Goddess</i>		
Mukhya-	<i>'Firstly', 'and other'</i>	Aika-rasikā-	<i>Having a special taste for</i>
Śhakti-	<i>Powers, energy</i>	Hākinī-	<i>Power of the mind,</i>
Sam-anvitā-	<i>Possessing, furnished with</i>	Rūpa-	<i>Form, appearance</i>
		Dhāriṇī-	<i>Bearing, wearing, assuming</i>

526. The **Bījas** of **Āgñyā** 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	<i>Pleased with every type of food offering</i>
535.	Yakiny'amba swarūpiṇī	<i>Taking the form of Mother Yakinī</i>
536.	Swāhā	<i>The offerings to the sacred fire</i>
537.	Swadhā	<i>The offering to the ancestors</i>
538.	Matir	<i>Wisdom</i>
539.	Medhā	<i>Intelligence</i>
540.	Śhrutiḥ	<i>The sacred texts</i>
541.	Smṛitir	<i>Divine law</i>
542.	Anuttamā	<i>Without any superior</i>

Sarva	<i>All, every</i>	Swāhā-	<i>'Speak well', mantra offered to the fire</i>
Udana-	<i>Food, porridge</i>	Swadhā-	<i>Mantra to the ancestors</i>
Prīta-	<i>Pleased,</i>	Matī-	<i>Understanding, wisdom</i>
Chittā-	<i>Attention, mind, thought</i>	Medhā-	<i>Intelligence, wisdom, brain</i>
Yakinī-	<i>A Goddess</i>	Śhruti-	<i>'Listened to', the Vedas</i>
Amba-	<i>Mother</i>	Smṛiti-	<i>'Remembered', the Shastras</i>
Swa-rūpiṇī-	<i>Whose form is</i>	An-	<i>Not, without</i>
		Uttamā-	<i>Superior, highest</i>

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** *Worshiped by Śhrī Indranī*
547. **Bandha mochanī** *Giving liberation from bondage*
548. **Bandhur'ālakā** *Having beautiful wavy locks*

Puṇya-	<i>Holy, pure, auspicious, good deeds, merit</i>		
Kīrti-	<i>Fame, glory, renown</i>	Pulomaja-	<i>'Lotus-born', wife of Indra</i>
Labhyā-	<i>Attained, reached</i>	Architā	<i>Worshipped, honoured</i>
Śhravaṇa-	<i>Listening</i>	Bandha-	<i>Bonds, knots, relations</i>
Kīrtanā-	<i>Telling stories, repeating,</i>	Mochanī-	<i>Liberating, loosening</i>
		Bandhura-	<i>Wavy, rounded, charming,</i>
		Alakā-	<i>Curls, locks, girl of 8-10 years</i>

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-	<i>Manifestation, embodiment</i>	Sarva-	<i>All, every</i>
Vidyā-	<i>Knowledge, learning</i>	Vyādhi-	<i>Ailments,</i>
Viyad-	<i>Ether, sky, atmosphere</i>	Pra-śhamanī-	<i>Calming, destroying</i>
Ādi-	<i>'And other', 'starting with', etc.</i>	Mṛityu-	<i>Death</i>
Jagat-	<i>World, universe</i>	Nivāriṇī-	<i>Keeping off, hinderer, preventor</i>
Prasūḥ-	<i>Bringing forth, giving birth, mother</i>		

549. Prakāśha – 'light' and **Vimarśha** – 'reflection' are **Śhiva** and **Śhakti**, 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 kalmaṣha nāśhinī** *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'ākṣha niṣhevitā** *Worshipped by the Lotus-eyed Lord Viṣṇu*

Agra-	<i>Foremost, best</i>	Kātyāyanī	<i>- Daughter of sage Katyayana</i>
Gaṇyā-	<i>To be known, counted</i>	Kāla-	<i>Time, black, death</i>
A-chintya-	<i>Unthinkable, inconceivable</i>	Hantrī-	<i>Remover, destroyer</i>
Rūpā-	<i>Form,</i>	Kamala-	<i>Lotus, Śhrī Lakshmi</i>
Kali-	<i>'Worst', the last Age of vice</i>	Akṣha-	<i>Eyes</i>
Kalmaṣha-	<i>Sin, impurity, moral stain</i>	Niṣhevitā-	<i>Attended, served, visited</i>
Nāśhinī-	<i>The Destroyer, Remover</i>		

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 **Navarātri**; the form of the Goddess which appeared as a combination of the powers of all the Deities.

Verse 114

560.	Tāmbūla pūrita mukhī	<i>Whose mouth is full of red betel juice</i>
561.	Dāḍimī kusuma prabhā	<i>Brilliant red like pomegranate flowers</i>
562.	Mṛig'ākṣhī	<i>With fawn-like eyes</i>
563.	Mohinī	<i>The Enchantress</i>
564.	Mukhyā	<i>First and foremost</i>
565.	Mṛiḍānī	<i>Compassionate and pardoning</i>
566.	Mitra rūpiṇī	<i>Having the form of a friend</i>

Tāmbūla-	<i>Red betel, aromatic leaf</i>	Mṛiga-	<i>Deer, musk</i>
Pūrita-	<i>Filled, completed</i>	Akṣhī-	<i>Having eyes</i>
Mukhī-	<i>Having a mouth</i>	Mohinī-	<i>Enchantress, Śhrī Viṣṇu's illusory form</i>
Dāḍimī-	<i>Pomegranate</i>	Mukhyā-	<i>Foremost, best</i>
Kusuma-	<i>Blossoms, flowers</i>	Mṛiḍānī-	<i>'Compassionate', Śhrī Pārvatī</i>
Pra-bhā-	<i>Shining, brilliant</i>	Mitra-	<i>'Friend', a Vedic God</i>
		Rūpiṇī-	<i>Having the form of</i>

Verse 115

567. **Nitya triptā** *Ever contented*
568. **Bhakta nidhir** *The Treasure sought by worshippers*
569. **Niyantri** *The Controller of the Universe*
570. **Nikhil'eśhvarī** *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-	<i>Eternal, constant, always</i>	Maitrī-	<i>Friendliness, benevolence, union,</i>
Triptā-	<i>Satisfied</i>	Ādi-	<i>And other, beginning with</i>
Bhakta-	<i>Worshipper, devotee</i>	Vāsanā-	<i>Longing for, conditioning,</i>
Nidhir-	<i>Treasure, treasury</i>	Labhyā-	<i>(or ālabhya) attained, reached</i>
Ni-yantri-	<i>Governing, restraining.</i>	Mahā-	<i>Great, highest, best</i>
Nikhila-	<i>Whole, all, entire</i>	Pra-laya-	<i>Final dissolution of the universe</i>
Īśhvarī-	<i>Ruler, Goddess, supreme</i>	Sākṣhiṇī-	<i>Witness</i>

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	<i>The Supreme Power</i>
574. Parā-niṣṭhā	<i>The Highest State</i>
575. Pragñyāna ghana rūpiṇī	<i>The Purest Wisdom in solid form</i>
576. Mādhvī pānālasā	<i>Indolent like one drinking wine</i>
577. Mattā	<i>Lost in rapture</i>
578. Matṛika varṇa rūpiṇī	<i>Taking the form of the sounds and letters</i>

Parā-	<i>Supreme, beyond, final</i>	Mādhvī-	<i>Wine, sweetness</i>
Śakti-	<i>Power, creative energy</i>	Pāna-	<i>Drinking, protecting,</i>
Niṣṭhā-	<i>Position, state, steadiness,</i>	Alasā-	<i>Indolent, tired, inactive, dull</i>
Pragñyāna-	<i>Wisdom, highest knowledge</i>	Mattā-	<i>Intoxicated, rapturous</i>
Ghana-	<i>Solid, dense, compact</i>	Matṛika-	<i>‘Little mothers’, the letters</i>
Rūpiṇī-	<i>Having a form, embodiment of</i>	Varṇa-	<i>Sounds, letters, etc</i>

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	<i>Residing on the highest peak of Mount Kailās</i>
580. Mṛiṇāla mṛidu dorlatā	<i>With creeper-like arms as soft as Lotus-stalks</i>
581. Mahanīyā	<i>To be worshipped</i>
582. Dayā mūrtir	<i>The Embodiment of compassion</i>
583. Mahā-sām-rājya śhālinī	<i>The Empress of the greatest empire</i>

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 sevītā	Who is to be worshipped with love
588.	Śhrī ṣhoḍaśh'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	Śhrī-	Bīja Mantra 'Śhrīm', sacred, Goddess
Vidyā-	Knowledge, to be known	Ṣhoḍaśha-	Sixteen
Mahā-	Great, highest	Akṣharī-	Containing syllables
Śhrī-	Splendid, auspicious	Tri-kūṭā-	'Three-peaked'
Kāma-	Desire, the God of Love	Kāma-	Desire, love
Sevītā-	Attended, served	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-syllabled 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 kiṃkarī 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

Kiṃkarī- Servant, slave

Bhūta- Becoming, being

Kamalā- Śhrī Lakshmī, Lotus

Koṭi- Crore, ten million

Sevitā- Attended, served, followed

Śhira- 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	<i>In the Heart</i>
596. Ravi prakhyā	<i>Effulgent like the Sun</i>
597. Trikoṇ'āntara dīpikā	<i>The Flame inside the Triangle</i>
598. Dākṣhāyaṇī	<i>The Daughter of Daksha</i>
599. * Daitya hantrī	<i>The Slayer of the Asuras</i>
600. Dakṣha yagñya vināśhinī	<i>Destroying the sacrifice of King Daksha</i>

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, Śhiva’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’, **ayaṇī-**‘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	Guru-	Teacher, respected, heavy,
Āndolita-	Moving to and fro, swinging	Mūrti-	Embodiment, form , image
Dīrgha-	Long, deep, large	Guṇa-	Good qualities, attributes
Akṣhī-	Having eyes	Nidhi-	Store, ocean, treasure-house
Hāsa-	Smiling, laughing, mocking,	Go-	Cows, the world, Sushumna Nāḍi
Uj-jvalan-	Glorious, blazing, radiant	Mātā-	Mother, earth, measurer
Mukhī-	Having a face	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.

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

Deva-	'The Shining Ones', the Gods,	Rūpiṇī-	In the form of,
Īshī-	Superior, ruler, God	Pratipad-	First day, new moon
Daṇḍa-	Rod, punishment, the spine	Mukhya-	First, month of the moon
Nīti-	Behaviour, morals, management	Rākānta-	Full moon
Sthā-	Residing, investing	Tithi-	Lunar day
Dahara-	Subtle, thin, fine, young, child	Maṇḍala-	Cycle, circle, procession
Ākāśha-	Ether, subtle element	Pūjita-	Worshipped
Rūpiṇī-	In the form of, embodiment of		

608. Daṇḍanīti –'administering justice'. **Also:** 'You manage the behaviour (of the **Kuṇḍalinī**) in the spine'.

609. Dahar'ākaśha –'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 Brahman 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'ākaśha**.

Verse 123

611. **Kal'ātmikā** *The Essence of art*
612. **Kalā nāthā** *The Master of arts*
613. **Kāvy'alāpa vinodinī** *Taking pleasure in listening to poetry*
614. **Sa-chāmara ramā vāṇī savya dakṣhiṇa sevītā**
Fanned by Śhrī Lakshmi and Saraswatī on the left and right

Kalā-	<i>Arts, phases of moon, parts</i>	Sa-	<i>With</i>
Ātmikā	<i>Having the nature of</i>	Chāmara-	<i>Fan made from a Yak's tail</i>
Nāthā-	<i>Master,</i>	Ramā-	<i>Beautiful, Śhrī Lakshmī</i>
Kāvyā-	<i>Poetry, literature</i>	Vāṇī-	<i>Speech, music, Śhrī Saraswatī</i>
Alāpa-	<i>Recitation</i>	Savya-	<i>Left side</i>
Vi-nodinī-	<i>Eager, pleased, amused</i>	Dakṣhiṇa-	<i>Right side,</i>
		Sevitā-	<i>Attended by, served</i>

612. Also: 'The Moon' as the master of the sixteen phases.

Verse 124

615. **Ādi śhaktiḥ** *The Primordial Energy*
616. **Amey'ātmā** *Magnanimous*
617. **Paramā** *The Supreme Mother*
618. **Pāvan'ākṛitiḥ** *Whose form purifies*
619. **Aneka koṭi brahmāṇḍa janani** *The Mother of many millions of Universes*
620. **Divya vigrahā** *Whose Divine Form is resplendent*

Ādi-	<i>First, primordial, beginning</i>	Aneka-	<i>'Not one', many</i>
Śhakti-	<i>Energy, power</i>	Koṭi-	<i>Crore, ten million</i>
A-meya-	<i>Immeasurable, vast</i>	Brahmāṇḍa-	<i>'Egg of Brahman', the Universe</i>
Ātmā-	<i>Spirit, Self</i>	Jananī-	<i>Mother, progenitor</i>
Paramā-	<i>Supreme,</i>	Divya-	<i>Divine, resplendent, shining</i>
Pāvana-	<i>Purifying,</i>	Vigrahā-	<i>Form, body</i>
Ākṛiti-	<i>Form, embodiment</i>		

616. Also: 'Possessing immense powers of the mind', 'Of vast Spirit'.

Verse 125

621.	Klīm-kārī	<i>Creating the Bīja mantra klīm</i>
622.	Kevalā	<i>Alone</i>
623.	Guhyā	<i>Hidden</i>
624.	Kaivalya pada dāyini	<i>The Bestower of the state of liberation</i>
625.	Tripurā	<i>Pre-existent to the three gods, three gunas etc</i>
626.	Tri-jagad vandyā	<i>Adored by the three worlds</i>
627.	Tri-mūrtir	<i>Taking the three forms of Brahma, Viṣṇu and Śhiva</i>
628.	Tri-daśheśhvarī	<i>The Supreme Ruler of the thirty Gods</i>

Klīm-	<i>Bīja (seed) mantra</i>	Tri-	<i>Three</i>
Kārī-	<i>Making, creating</i>	Purā	<i>Before, city</i>
Kevalā-	<i>Alone, sole, only</i>	Jagad-	<i>World</i>
Guhyā-	<i>To be kept secret</i>	Vandyā-	<i>To be worshipped</i>
Kaivalya-	<i>Oneness</i>	Mūrtiḥ-	<i>Incarnations, forms</i>
Pada-	<i>Feet</i>	Tri-daśha-	<i>Thirty, Heaven, Gods</i>
Dāyini-	<i>Giving, creating</i>	Īśhvarī-	<i>Supreme, ruler, Goddess</i>

621. *Aīm, Hrīm and Klīm are the evolved forms of A-U-M of Om. Aīm is the Creation (Aindri) resulting from the desire power A, Hrīm is the Evolution (Hari) resulting from the creative power U and Klīm is the Bliss of Śhrī Māhākālī in the Sahasrāra, resulting from the evolutionary power M. Hrīm is mentioned in names 301/2 as connected with the Heart (Sūrya Mandala).*

628. *The ‘30 Gods’ are 12 Adityas, 8 Vasus, 11 Rudras, Sūrya and Chandra. This adds up to 33, so 30 is poetic.*

Verse 126

629.	Try-akṣharī	<i>Three-eyed</i>
630.	Divya gandh'āḍhyā	<i>Endowed with a heavenly scent</i>
631.	Sindūra tilak'āñchitā	<i>Adorned with red Sindur on the forehead</i>
632.	Umā	<i>Śhrī Pārvatī who undertook penances</i>
633.	Śhailendra tanayā	<i>The Daughter of the Mountain King</i>
634.	Gaurī	<i>Assuming a shining golden form</i>
635.	Gandharva sevītā	<i>Attended by heavenly musicians</i>

Tri-	<i>Three</i>	Umā-	<i>The wife of Śhrī Śhiva</i>
Akṣharī-	<i>Eyed</i>	Śhaila-	<i>Mountain</i>
Divya-	<i>Divine, heavenly, glorious</i>	Indra-	<i>King, lord</i>
Gandha-	<i>Scent, perfume, smell</i>	Tanayā-	<i>Daughter</i>
Āḍhyā-	<i>Wearing, possessing</i>	Gaurī-	<i>Shining, golden, white</i>
Sindūra-	<i>Red lead, kum-kum</i>	Gandharva-	<i>Celestial musician</i>
Tilaka-	<i>Auspicious mark on forehead</i>	Sevitā-	<i>Attended, served</i>
Añchitā-	<i>Distinguished, handsome, honoured</i>		

634. The Goddess is black on the left side (**Śhrī Pārvatī, Bhairavī, Mahākālī**) but assumes a fair form in the central channel (**Śhrī Gauri, Durgā, Mahālakshmī**).

Verse 127

636. Viśhva garbhā	<i>Containing the Universe within</i>
637. Svarṇa garbhā	<i>The 'Golden egg' of creation</i>
638. Varadā	<i>The Grantor of boons</i>
639. Vāg adhīśhvarī	<i>The Foremost Goddess of Speech</i>
640. Dhyāna gamyā	<i>Approached through meditation</i>
641. Aparich-chhedyā	<i>Undivided and Unlimited</i>
642. Gñyāna-dā	<i>The Giver of the Highest Knowledge</i>
643. Gñyāna vigrahā	<i>Having Knowledge as Your body</i>

Viśhva- <i>The Universe, everything</i>	Dhyāna- <i>Mediataion, contemplation</i>
Garbhā- <i>Womb, egg, Inside,</i>	Gamyā- <i>To be approached, attained</i>
Svarṇa- <i>Golden</i>	A-parich-chhedyā- <i>Without division or limitation</i>
Vara- <i>Boons, choice, excellent</i>	A –'not', pari –'around', chhedyā –'cutting',
Vāg- <i>Speech, language</i>	Gñyāna- <i>Knowledge</i>
Adhi- <i>Foremost, over</i>	Dā- <i>Giving, creating</i>
Īśhvarī- <i>Ruler, Goddess, supreme</i>	Vi-grahā- <i>Form, body, shape, power</i>

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**

Embodied as the Bliss of the Ultimate Reality

646. **Lopā-mudr'ārchitā** *Worshipped by the Lopamudra mantra*

647. **Līlā klṛipta brahmāṇḍa maṇḍalā**

Creating the cycles of the Universe as sport

Sarva-	<i>All, every</i>	Lopāmudra-	<i>Wife of sage Agastya</i>
Vedānta-	<i>'Final knowledge', Hinduism</i>		<i>-name of a 15-syllabled mantra</i>
Saṁ-vedyā-	<i>Joined, united, coming together</i>	Architā-	<i>Worshipped, honoured</i>
Satya-	<i>Truth, reality, goodness</i>	Līlā-	<i>Play, drama, sport</i>
Ānanda-	<i>Bliss, joy, happiness</i>	Klṛipta-	<i>Created, arranged</i>
Sva-rūpiṇī-	<i>One's own form, special quality</i>	Brahma-	<i>Supreme Spirit</i>
		Aṇḍa-	<i>Egg</i>
		Maṇḍalā-	<i>Disc, circle, cycles</i>

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 Hrīm**' 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 Ganeśha**, and the Physical Universe manifested. Thus **Brahmāṇḍa** comes to mean 'The Universe'.

Verse 129

648. Adṛiśhyā	<i>Invisible</i>
649. Dṛiśhya rahitā	<i>Having nothing of the senses</i>
650. Vigñyātrī	<i>The Knower</i>
651. Vedya varjitā	<i>Devoid of anything knowable</i>
652. Yoginī	<i>The Possessor of Yoga</i>
653. Yoga-dā	<i>The Giver of Yoga</i>
654. Yogyā	<i>The One to be connected to</i>
655. Yog'ānandā	<i>The Bliss of Divine Union</i>
656. Yugan-dharā	<i>The Upholder of the ages</i>

A-dṛiśhyā- Imperceptible, invisible	Yoginī- Possessing Yoga or magical powers
Dṛiśhya- 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
Varjitā- Free of, devoid of	Yuga(n)- Eras, ages of the world
Dharā- Supporting, wearing, bearing	

Verse 130

657. **Ichchhā-śhaktī gñyānā-śhaktī krīya-śhaktī sva-rūpiṇī**

Embodied as the Powers of Desire, Knowledge and Action

658. **Sarv'ādhārā** *The Support of everything*

659. **Su-pratiṣṭhā** *Firmly established*

660. **Sad-asad rūpa dhārinī** *The Upholder of real and unreal forms*

Ichchhā-	<i>Desire</i>	Su-	<i>Well, good, beautiful, auspicious</i>
Śhaktī-	<i>Power, energy</i>	Prati-ṣṭhā-	<i>Established, staying, foundation</i>
Gñyānā-	<i>Knowledge</i>	Sad-	<i>True, real, good</i>
Krīya-	<i>Action</i>	Asad-	<i>False, unreal, bad</i>
Sva-rūpiṇī-	<i>Whose form is,</i>	Rūpa-	<i>Forms, appearances</i>
Sarva-	<i>All, everything</i>	Dhārinī-	<i>suqpporter, upholder</i>
Ādhārā-	<i>Support</i>		

Verse 131

661. Aṣṭa mūrtir	<i>Eight-formed</i>
662. Ajā	<i>Unborn</i>
663. Jetrī	<i>Ever victorious</i>
664. Loka yātrā vidhāyinī	<i>The Controller of the procession of the worlds</i>
665. Ekākinī	<i>Solitary</i>
666. Bhūma rūpā	<i>Of multitudinous forms</i>
667. Nir-dvaitā	<i>Undivided</i>
668. Dvaita varjitā	<i>Free of all duality</i>

Aṣṭa-	<i>Eight</i>	Ekākinī-	<i>Solitary, being alone</i>
Mūrti-	<i>Forms, appearances</i>	Bhūma-	<i>Multitude, wealth, earth</i>
A-jā-	<i>Not born</i>	Rūpā-	<i>Forms, shapes</i>
Jetrī-	<i>Victorious</i>	Nir-	<i>Not, without, beyond</i>
Loka-	<i>World, realm</i>	Dvaitā-	<i>Duality, doubt</i>
Yātrā-	<i>Journey, procession</i>	Varjitā-	<i>Free from, devoid of</i>
Vi-dhāyinī-	<i>Controller</i>		

Verse 132

669.	Anna-dā	<i>The Giver of sustenance</i>
670.	Vasu-dā	<i>The Giver of wealth</i>
671.	Vṛiddhā	<i>The Eldest</i>
672.	Brahm'ātm'aikya svarūpiṇī	<i>The Embodiment of the Oneness of the Spirit with the Formless Brahman</i>
673.	Bṛihatī	<i>Very great</i>
674.	Brāhmaṇī	<i>Full of spiritual knowledge</i>
675.	Brahmī	<i>The Shakti of Śhrī Brahmā</i>
676.	Brahm'ānandā	<i>The Highest Bliss of the Brahman</i>
677.	Bali priyā	<i>Fond of oblations</i>

Anna-	<i>Sustenance, food, rice</i>	Bṛihatī-	<i>Great, mighty</i>
Dā-	<i>Giving, creating</i>	Brāhmaṇī-	<i>One knowing the Brahman</i>
Vasu-	<i>Wealth, shining, the Gods</i>	Brahmī-	<i>Power of Śhrī Brahmadeva</i>
Vṛiddhā-	<i>Aged, grown up, wise, exalted</i>	Brahma-	<i>Brahman, Formless Spirit</i>
Brahma-	<i>The All-pervading Spirit</i>	Ānandā-	<i>Bliss, joy, ecstasy</i>
Ātma-	<i>The Individual Spirit, Self</i>	Bali-	<i>Oblations, offerings</i>
Aikya-	<i>Oneness</i>	Priyā-	<i>Fond of, dear to</i>
Sva-rūpiṇī-	<i>Embodiment, one's own form</i>		

Verse 133

678.	Bhāṣhā rūpā	<i>In the form of Language</i>
679.	Bṛihat senā	<i>Having mighty armies</i>
680.	Bhāv'ābhāva vivarjitā	<i>Free of existence and non-existence</i>
681.	Sukh'ārādhyā	<i>Easily worshipped</i>
682.	Śhubha-karī	<i>The Beneficent</i>
683.	Śhobhanā sulabh'āgatiḥ	<i>The Easiest and Most Auspicious Path to Self-realisation</i>

Bhāṣhā- Language, speaking

Rūpā- Form, embodiment

Bṛihat- Great, mighty

Senā- Army

Bhāva- Existence, being, becoming

A-bhāva- Non-existence

Vi-varjitā- Free from, devoid of

Sukha- Comfortable, happy, pleasant

Ārādhyā- Worshipped

Śhubha- Auspicious, beautiful, splendid

Karī- Making, creating

Śhobhanā- Auspicious, beautiful, splendid

Su-labha- Easily obtained, useful

Āgatiḥ- Path, arrival, attained

Verse 134

684. **Rāja-rājeśhvarī** *The Ruler of the Kings of Kings*
685. **Rājya dāyinī** *The Giver of Kingdoms*
686. **Rājya vallabhā** *Very Fond of the kingly*
687. **Rājat kṛipā** *Of shining compassion*
688. **Rāja pīṭha niveśhita nij'āśhritā**
Placing those who seek refuge in You upon the thrones of kings

Rāja-rāja-	King of kings, Kubera	Rājat-	Shining, royal
Īśhvarī-	Goddess, supreme, ruler	Kṛipā-	Compassion, pity, kindness
Rājya-	Kingdom, empire	Rāja-	King, sovereign
Dāyinī-	Giver, creator	Pīṭha-	Seat, throne
Rājya-	Kingly, royal	Ni-veśhita-	Placed upon, made to enter
Vallabhā-	Most dear, highly beloved	Nija-	One's own, constant
		Āśhritā-	Seeking refuge, following

684. Also: 'You are the Rāja-rājeśhvarī mantra' or 'The Supreme Ruler of Śhrī Kubera (wealth)' or **Rāja-rājeśhvara** is Lord **Śhiva**, She is His **Śhakti**.

688. Rāja-pīṭha can mean the seat at the centre of the **Śhrī Chakra**; ie. in Her presence. 'You grant Your **darśhan** to those who surrender to You'. (**darśhan** - 'sight, presence'.)

Verse 135

689. Rājya lakṣhmīḥ	<i>The Prosperity of kingdoms</i>
690. Kośha nāthā	<i>The Protector of the treasury</i>
691. Chatur-aṅga baleśhvarī	<i>Supreme Commander of the entire army</i>
692. Sām-rājya dāyinī	<i>The Giver of empires</i>
693. Satya sandhā	<i>True to Your promises</i>
694. Sāgara mekhalā	<i>Girdled by the ocean</i>

Rājya- Kingdom, kingly, royal	Sām-rājya- Reigning over, empire
Lakṣhmī- 'With good signs', Goddess of prosperity, Dāyinī- 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 **Śhrī 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	<i>Initiated in all knowledge</i>
696. Daitya śhamanī	<i>Destroyer of demons</i>
697. Sarva loka vaśhaṁ-karī	<i>Having all the worlds under Your sway</i>
698. Sarv’ārtha dātrī	<i>Granting all purposes</i>
699. Sāvitri	<i>The Shakti of Śhrī Brahmā, the Creatrix</i>
700. Sach-chid-ānanda rūpiṇī	<i>Whose form is Existence, Consciousness and Bliss</i>

Dīkṣhitā- *Initiated, consecrated*

Daitya- *Demons, ‘Sons of Diti’*

Śhamanī- *Destroying, pacifying*

Sarva- *All, every*

Loka- *World, realm*

Vaśhaṁ- *Control,*

Karī- *Maker, doer*

Artha- *Purpose, meaning, wealth*

Dātrī- *Giver, creator*

Sāvitri- *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 Śhrī Karttkeya*
707. **Guhya rūpiṇī** *Of mysterious and mystical form*

Deśha-	<i>Space</i>	Saraswatī-	<i>'Lake', Shakti of Śhrī Brahmadeva</i>
Kāla-	<i>Time</i>	Śhāstra-	<i>Teaching, rules, sacred books</i>
A-parich-	<i>Without any, completely devoid of</i>	Mayī-	<i>Consisting of, whose nature is</i>
Chhinnā-	<i>Interruptions, divisions, limitations</i>	Guha-	<i>'Reared in secret', Śhrī Karttkeya</i>
Sarva-gā-	<i>All-pervading, ever present</i>	Ambā-	<i>Mother</i>
Sarva-	<i>All, everything, the Universe</i>	Guhya-	<i>Secretly, mysterious, mystical</i>
Mohinī-	<i>Enchantress, creating illusion</i>	Rūpiṇī-	<i>Formed, embodied as</i>

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', **Tī** -'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 Śhrī SadāŚhiva*
710. **Sam-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-	<i>All, every</i>	Sam-pra-dāya-	<i>Traditional teachings, bestowing</i>
Upādhi-	<i>Conditionings, limiting attributes</i>	Īśhvarī-	<i>Ruler, supreme, Goddess</i>
Vi-nir-	<i>Completely</i>	Sādhu-	<i>Achieving the goal, noble, saint</i>
Muktā-	<i>Free, liberated</i>	Ī-	<i>Mother, Suṣhumṇā Nāḍī</i>
Sadā-	<i>Eternal, always</i>	Guru-	<i>Teacher, heavy, planet Jupiter</i>
Śhiva-	<i>Auspicious, happy, beneficent</i>	Maṇḍala-	<i>Circle, cycle, orb</i>
Pati-	<i>Husband, lord, protector</i>	Rūpiṇī-	<i>Formed, embodied as</i>
Vratā-	<i>Obedient, solemn vow, rule</i>		

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	<i>Having traversed the lower chakras</i>
715. Bhag'ārādhyā	<i>To be worshipped for virtues and good fortune</i>
716. Māyā	<i>The illusory Creative Power</i>
717. Madhu-matī	<i>Whose nature is sweetness</i>
718. Mahī	<i>The Mother Earth</i>
719. Gaṇ'āmbā	<i>Mother of the Ganas</i>
720. Guhyak'ārādhyā	<i>Propitiated by mystics</i>
721. Komal'aṅgī	<i>Delicate limbed</i>
722. Guru priyā	<i>Those of a respectable nature are dear to You</i>

Kula- Set, family, the lower chakras	Gaṇa- Attendants, groups, categories
Ut-tīrṇā Traversed, crossed	Ambā- Mother
Bhaga- Virtue, welfare, beauty, the Sun,	Guhyaka- Privately, secretly, a mystic,
Ārādhyā- To be worshipped, propitiated	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 **Śhrī 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 pradāyinī	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-dāyinī-	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	<i>The Grain of Consciousness</i>
729.	Ānanda kalikā	<i>The Phase of the Moon which gives bliss</i>
730.	Prema rūpā	<i>Manifesting as Love</i>
731.	Priyaṁ-karī	<i>Creating Affection</i>
732.	Nāma pārāyaṇa prītā	<i>Pleased by Recitation of the Names of God</i>
733.	Nandi vidyā	<i>The Knowledge that gives Joy</i>
734.	Naṭeśhvarī	<i>The Shakti of Lord Śhiva in His Great Dance</i>

Chit-	<i>Consciousness, Spirit</i>	Nāma-	<i>Names</i>
Kalā-	<i>Tiny part, arts</i>	Pārāyaṇa-	<i>Highest refuge, God</i>
Ānanda-	<i>Bliss, joy</i>	Prītā-	<i>Pleased</i>
Kalikā-	<i>Moon phase, division of time</i>	Nandi-	<i>Joyful, bull vehicle of Shiva</i>
Prema-	<i>Love</i>	Vidyā-	<i>Knowledge, learning</i>
Rūpā-	<i>Form, object</i>	Naṭa-	<i>Dance</i>
Priyaṁ-	<i>Affection, fondness</i>	Īśhvarī-	<i>Goddess, supreme, ruler</i>
Karī-	<i>Creating, making, doing</i>	Naṭeśhwara-	<i>‘Lord of the dance’- Śhrī Śhiva</i>

Verse 142

735. Mithyā jagad adhi-ṣṭhānā	<i>The Basis of this illusory world</i>
736. Mukti-dā	<i>The Giver of liberation</i>
737. Mukti rūpiṇī	<i>Liberation personified</i>
738. Lāsyā priyā	<i>Fond of dance</i>
739. Laya-karī	<i>The Dissolver</i>
740. Lajjā	<i>Giving Nirvikalpa Samadhi, bashful modesty</i>
741. Rambh'ādi vanditā	<i>Worshipped by Rambhā and other celestial maidens</i>

Mithyā-	<i>False, improper, deceptive</i>	Lāsyā-	<i>A dance performed by women</i>
Jagad-	<i>World, Universe</i>	Priyā-	<i>Fond of, dear to</i>
Adhi-	<i>In front, foremost</i>	Laya-	<i>Dissolution, merging</i>
Ṣṭhānā-	<i>Basis, foundation, place</i>	Karī-	<i>Making, doing, creating</i>
Mukti-	<i>Liberation,</i>	Lajjā-	<i>Modesty, Nirvikalpa Samadhi</i>
Dā-	<i>Giving, producing</i>	Rambhā-	<i>Beautiful Apsaras –‘celestial maiden’</i>
Rūpiṇī-	<i>Having the form of</i>	Ādi-	<i>‘and others’, beginning with</i>
Vanditā-	<i>Worshipped, saluted</i>		

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 sages who are becoming too powerful.

Also: ‘Worshipped on **Rambha Tritiya** and other holy days’. **Rambhā** is considered a form of **Śhrī 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'ārāṇya 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 dambholir**

The Thunderbolt which destroys a mountain of ailments

749. **Mṛityu dāru kuṭhārikā**

The Wood-cutter who fells the tree of death

Bhāgya-	<i>Luck, fate, fortune</i>	Roga-	<i>Disease, sickness</i>
Abdhi-	<i>High tide</i>	Parvata-	<i>Mountain</i>
Chandrikā-	<i>The Moon</i>	Dambholi-	<i>Indra's thunderbolt</i>
Bhakta-	<i>Devotee, worshipper</i>	Mṛityu-	<i>Death</i>
Chitta-	<i>Mind, heart, thought</i>	Dāru-	<i>Tree</i>
Keki-	<i>Peacock</i>	Kuṭhārikā-	<i>Wood-cutter, axe</i>
Ghana-	<i>Cloud, destroying</i>		
Ghanāghanā-	<i>Heavy rain clouds, fond of killing</i>		

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

750. **Maheśhvarī** *The Mighty Goddess*
751. **Mahā-kālī** *The Great Dark Destroyer*
752. **Mahā-grasā** *Consuming the whole Universe*
753. **Mahā-śhanā** *The Mightiest Morsel*
754. **Aparṇā** *Who ate not even a leaf*
755. **Chañḍikā** *The Goddess who is all fired-up*
756. ***Chañḍa- muṇḍ'āsura niṣhūdinī**
Destroying the demons Chanda and Munda.

Maheśhvarī- *Shakti of Lord Śhiva*

Mahā- *Great, mighty, highest*

Kālī- *Black, ruler of time, death*

Grasā- *Consuming, swallowing*

Śhanā- *Morsel, food*

A-parṇā *'Not a leaf', Śhrī Pārvatī who performed great penance
to win Lord Śhiva*

Chañḍikā- *Angry, passionate, fired-up*

Chañḍa- *'Angry', name of a demon*

Muṇḍa- *'Bald', another demon*

Asura- *'Not shining', demonic*

Ni-ṣhūdinī- *Killer, destroyer*

Verse 146

757. Kṣhar'ākṣhar'ātmikā	<i>The Indwelling Spirit of everything both destructible or eternal</i>
758. Sarva lokeśhī	<i>The Ruler of all the worlds</i>
759. Viśhva dhāriṇī	<i>Being the Upholder of the Universe</i>
760. Tri-varga dātrī	<i>You give the three qualities</i>
761. Su-bhagā	<i>Possesing all divine qualities</i>
762. Tryambakā	<i>Three-eyed Mother of the Three Gods</i>
763. Tri-guṇ'ātmikā	<i>You manifest as the three moods of creation</i>

Kṣhara-	<i>Perishable</i>	Tri = Try-	<i>Three (gunas, gods, worlds etc)</i>
Akṣhara-	<i>Imperishable, eternal</i>	Varga-	<i>Group, set</i>
Ātmikā-	<i>Consisting of</i>	Dātrī-	<i>Giver, producer</i>
Sarva-	<i>All, every</i>	Su-	<i>Good, auspicious</i>
Loka-	<i>Worlds, realms</i>	Bhagā-	<i>Qualities</i>
Īśhī-	<i>Ruler, supreme, Goddess</i>	Ambakā-	<i>Eyes</i>
Viśhva-	<i>The Universe, everything</i>	Amba-	<i>Mother, ka- making,</i>
Dhāriṇī-	<i>Supporting, upholding</i>	Guṇa-	<i>Attributes, qualities</i>
		Ātmikā-	<i>Consisting of, whose nature is</i>

Verse 147

764.	Swarg'āpa-varga-dā	<i>Granting Heaven and emancipation</i>
765.	Śhuddhā	<i>Pure</i>
766.	Japā puṣhpa nibh'ākṛitih	<i>Gleaming like the rosy Japa blossom</i>
767.	Ojovatī	<i>Possessed of great Vitality</i>
768.	Dyuti dharā	<i>Clothed in splendour</i>
769.	Yagñya rūpā	<i>The Embodiment of the fire ceremony</i>
770.	Priya vratā	<i>Fond of religious practices</i>

Swarga- Heaven, Indra's realm

Apa-varga- Final beatitude, emancipation

Dā- Giving, producing, effecting

Śhuddhā- Pure

Japā- The China Rose

Puṣhpa- Flower

Nibha- Gleaming, radiant

Ākṛitih- 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-ārādhyā	<i>Hard to propitiate</i>
772. Dur-ādharṣhā	<i>Invincible and Irresistable</i>
773. Pāṭali kusuma priyā	<i>Fond of Pāṭali flowers</i>
774. Mahatī	<i>The great Object of Worship</i>
775. Meru nilayā	<i>Residing on Mount Meru</i>
776. Mandāra kusuma priyā	<i>Fond of Mandara flowers</i>

Dur-	<i>Difficult, hard</i>	Mahatī-	<i>Great, important, Spiritual Knowledge</i>
Ārādhyā-	<i>Worship, propitiate</i>		<i>[Mahat –great, ī –to approach, worship]</i>
Ādharṣhā-	<i>Attack, overcome</i>	Meru-	<i>Mountain at the centre of the Earth</i>
Pāṭali-	<i>Pink, Bigonia flowers</i>	Nilayā-	<i>Dwelling, residing</i>
Kusuma-	<i>Blossoms, flowers</i>	Mandāra-	<i>White Mandara flower</i>
Priyā-	<i>Fond of, dear to, beloved</i>	Kusuma-	<i>Flower, blossom</i>

Verse 149

777. Vīr'ārādhyā	<i>Worshipped by the courageous</i>
778. Virāḍ rūpā	<i>The Vast Form of the Universe</i>
779. Vi-rajā	<i>Free of passion</i>
780. Viśhwato mukhī	<i>Facing in every direction</i>
781. Pratyag rūpā	<i>Whose nature is known through turning inwards</i>
782. Par'ākāśhā	<i>The Subtlest Supreme</i>
783. Prāṇa-dā	<i>The Giver of life</i>
784. Prāṇa rūpinī	<i>The One whose form is the breath of life</i>

Vīra-	<i>Courageous, mighty, warrior</i>	Pratyag-	<i>Turned inwards, towards the self</i>
Ārādhyā-	<i>Worshipped, honoured</i>	Rūpā-	<i>Form, nature, embodiment</i>
Virāḍ-	<i>Huge, vast, the macrocosm</i>	Para-	<i>Beyond, highest, other</i>
Rūpā-	<i>Form, appearance, nature</i>	Ākāśhā-	<i>Ether, Supreme Spirit</i>
Vi-	<i>Without</i>	Prāṇa-	<i>Breath, life energy</i>
Rajā-	<i>Passion, activity, atmosphere</i>	Dā-	<i>Giving, producing</i>
Viśhwato-	<i>On all sides, everywhere</i>	Rūpinī-	<i>Having form, embodied as</i>
Mukhī-	<i>Facing, supreme</i>		

779. Also: 'Clean, pure' – **raja** as well as 'passion, emotion, affection, quality of Right Side' means 'dust, dirt, impurity'.

Verse 150

785. **Mārtaṇḍa bhairav'ārādhyā** *Worshipped by Śhrī Śhiva as the Sun*

786. **Mantriṇī nyasta rājya-dhūh**

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. **Par'āparā** *Being both beyond and within*

Mārtaṇḍa- *The Sun, twelve*

Bhairava- *'Roaring terribly', Lord Śhiva*

Ārādhyā- *To be worshipped, accomplished*

Mantriṇī- *Counselor, minister*

Nyasta- *Resigned, laid down*

Rājya- *Dominion, rulership*

Dhūh- *Shaking, agitating*

Tri-pura- *Three Cities, name of Śhiva,*

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 Śhiva** 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. Parāpara 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 Śhiva*
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

797.	Kalā nidhiḥ	<i>The Treasury of all arts</i>
798.	Kāvya kalā	<i>The Art of Poetry and literature</i>
799.	Rasa-gñyā	<i>Knowing the sentiments expressed in dance and acting</i>
800.	Rasa śhevadhiḥ	<i>The Inexhaustible Treasure-house of experience</i>
801.	Puṣṭā	<i>Well-nourished</i>
802.	Purātanā	<i>Ancient</i>
803.	Pūjyā	<i>The Object of Worship</i>
804.	Puṣhkarā	<i>The Lotus of the Heart</i>
805.	Puṣhkar'ekṣhaṇā	<i>Lotus-eyed</i>

Kalā- Arts, phases of moon, parts

Nidhi- Treasure, treasury

Kāvya- Poetry, literature

Rasa- Taste, juice, sentiment, bliss

Gñyā- Knowing

Śhevadhi- Treasure-house, store

Puṣṭā- Nourished

Purātanā Ancient, very old

Pūjyā, To be worshipped

Puṣhkarā Lotus

Īkṣhaṇā. Viewing, looking,

Verse 153

806.	Param jyotiḥ	<i>The Supreme Brilliance</i>
807.	Param dhāmā	<i>The Highest Abode</i>
808.	Param āṇuḥ	<i>The Minutest Atom</i>
809.	Parāt-parā	<i>Beyond the beyond</i>
810.	Pāśha hastā	<i>Holding the noose in Your hand</i>
811.	Pāśha hantrī	<i>The Remover of all bonds</i>
812.	Para-mantra vibhedinī	<i>The Destroyer of the mantras used against Your devotees</i>

Param- Supreme, highest, beyond

Jyoti- Light, brilliance, flame

Dhāmā- Abode, seat

Parama- Supreme, highest, best

Āṇu- 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 triptā** *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*

Mūrta-	<i>having form, solid</i>	Satya-	<i>truth, reality, goodness</i>
Amūrta-	<i>without form</i>	Vratā-	<i>vow, fast, religious practice</i>
A-nitya-	<i>not eternal, perishable</i>	Rūpā-	<i>form, appearance</i>
Triptā-	<i>satisfied with,</i>	Sarva-	<i>All, everything</i>
Muni-	<i>sage, inspired, saint</i>	Antar-	<i>Inner, within</i>
Mānasa-	<i>of the mind, spiritual,</i>	Yāminī	<i>Controller,</i>
Hamsikā-	<i>swan, the Spirit, Great Sage</i>		
	Satī- <i>Faithful Wife, Embodying Truth, Goodness</i>		

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.’*

Verse 155

821. Brahmāṇī	<i>The Shakti of Śhrī Brahmā</i>
822. Brahma	<i>The Formless Supreme Spirit</i>
823. Jananī	<i>The Mother</i>
824. Bahu-rūpā	<i>Having manifold forms</i>
825. Budh'ārchitā	<i>Worshipped by the wise</i>
826. Pra-savitṛī	<i>The Creatrix</i>
827. Pra-chaṇḍā	<i>Very angry</i>
828. Āgñyā	<i>The Controller</i>
829. Pratiṣṭhā	<i>The Foundation</i>
830. Prakaṭ'ākṛitiḥ	<i>All manifested forms</i>

Brahmāṇī- Consort of Brahmā

Pra-savitṛī- Begetter, mother

Brahman-The Formless Supreme Spirit

Pra-chaṇḍā- Very fierce, burning

Jananī- Mother, the procreator

Āgñyā- Authority, command, 6th chakra

Bahu- Manifold, many

Pra-tiṣṭhā- Foundation, established

Rūpā- Forms

Prakaṭa- Manifest, apparent, open

Budha- Wise, the planet Mercury

Ākṛitiḥ- Form, appearance, nature

Architā- Worshipped, praised

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

831.	Prāṇeśhvarī	<i>Ruler of life</i>
832.	Prāṇa dātrī	<i>Giver of life</i>
833.	Pañchāśhat pīṭha rūpiṇī	<i>The fifty letters are Your forms</i>
834.	Vi-śhṛiṅkhalā	<i>Unfettered</i>
835.	Vivikta-sthā	<i>Remaining alone</i>
836.	Vīra mātā	<i>The Mother of the Courageous</i>
837.	Viyat prasūḥ	<i>Creatrix of Space</i>

Prāṇa-	<i>Breath, life</i>	Vi-	<i>Without</i>
Īśhvarī	<i>Ruler, supreme, Goddess</i>	Śhṛiṅkhalā-	<i>Chains, fetters, restraint</i>
Dātrī-	<i>Giver, producer</i>	Vivikta-	<i>Solitary, apart, pure</i>
Pañchāśhat-	<i>Fifty</i>	Sthā-	<i>Remaining, residing, standing</i>
Pīṭha-	<i>Seat, place of worship</i>	Vīra-	<i>Brave, manly, warrior</i>
Rūpiṇī-	<i>Form, incarnation</i>	Mātā-	<i>Mother, measurer</i>
		Viyat-	<i>Sky, heaven, dissolved</i>
		Prasū-	<i>Bringing forth, mother</i>

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** **ddd***Knowing what is in the hearts of devotees*
842. **Bhava roga-ghnī** *Destroying the ailments of this existence*
843. **Bhava chakra pravartinī** *Turning the wheel of rebirth*

Mukundā-	<i>A name of Śhri Viṣṇu</i>	Bhāva-	<i>Character, conduct, heart, feelings</i>
Mukti-	<i>Liberation, final emancipation</i>	Gñyā-	<i>Knowing</i>
Nilayā-	<i>Residence, abode</i>	Bhava-	<i>Birth, worldly existence</i>
Mūla-	<i>Root, foundation, principal</i>	Roga-	<i>Disease, ailments</i>
Vigraha-	<i>Shape, body, separation, war</i>	Ghnī-	<i>Destroying</i>
Rūpiṇī-	<i>Whose form is, embodiment</i>	Chakra-	<i>Wheel, disc</i>
Pra-vartinī-	<i>Putting into motion, restless</i>		

Verse 158

844.	Chhandah sārā	<i>The Core of the Vedas</i>
845.	Śhāstra sārā	<i>The Essence of the scriptures</i>
846.	Mantra sārā	<i>The Power of sacred speech</i>
847.	Talodarī	<i>Of flat belly</i>
848.	Udāra kīrtir	<i>Of exalted fame</i>
849.	Uddāma vaibhavā	<i>Of unrestrained power</i>
850.	Varṇa rūpiṇī	<i>Embodied as all appearances, colours, letters etc</i>

Chhandah-	<i>A hymn, the Vedas, a metre</i>	Udāra-	<i>Exalted, best, noble</i>
Sārā-	<i>Core, essence, power, substance</i>	Kīrti-	<i>Fame, renown</i>
Śhāstra-	<i>Sacred books, teachings, rules</i>	Uddāma-	<i>Unrestrained, impetuous</i>
Mantra-	<i>Sacred speech, mystical formula</i>	Vaibhavā-	<i>Might, power, greatness, glory</i>
Tala-	<i>Base, flat, hand, downwards</i>	Varṇa-	<i>Colour, caste, letters, appearance</i>
Udarī-	<i>Having a belly, insides, womb</i>	Rūpiṇī-	<i>Having the form of, embodied as</i>

Verse 159

851. **Janma mṛityu jarā tapta jana viśhrānti dāyinī**

Giving rest to those burned by birth, death and old age

852. **Sarv'opaniṣhad 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. **Kāṣhṭhā** *The Highest Goal*
860. **Akāntā** *The Destroyer of sin*
861. **Kānt'ārdha vigrahā** *The One whose body is half Śhrī Śhiva*

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

Kāṣhṭhā- 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 nir-muktā** *Free of cause and effect*
863. **Kāma keli taraṇ-gitā** *The waves of desire-power creating the Universe*
864. **Kānat-kanaka tāṭankā** *Wearing shimmering golden ear-rings*
865. **Līlā vighraha dhāriṇī** *Creating this world of forms for Your sport*

Kārya- *Effect, work, purpose*

Kāraṇa- *Cause, creating*

Nir-muktā- *Completely free*

Kāma- *Desire, love*

Keli- *Play, sport, amusement*

Taraṇ-gitā- *‘Going across’, a wave,
moving to and fro*

Kānat- *Shining, shimmering*

Kanaka- *‘Shining’, golden*

Tāṭankā- *Ear-rings, ear ornaments*

Līlā- *Sport, play, drama*

Vighraha- *Body, form, separation, war*

Dhāriṇī- *The upholder, creator*

863. Shri Mataji mentions spanda –‘pulsation’

Verse 162

866.	Ajā	<i>Unborn</i>
867.	Kṣhaya vinir-muktā	<i>Free of all decay</i>
868.	Mugdhā	<i>Simple and Innocent</i>
869.	Kṣhipra prasādinī	<i>Quickly pleased</i>
870.	Antar-mukha sam-ārādhyā	<i>Worshipped by those who turn inwards</i>
871.	Bahir-mukha su-dur-labhā	<i>Hard to attain for the outward-oriented</i>

A -jā	<i>Not born, without production</i>	Antaḥ-	<i>Inside</i>
Kṣhaya-	<i>Decay</i>	Mukha-	<i>Face, facing</i>
Vi-nir-muktā-	<i>Completely free</i>	Sam-ārādhyā-	<i>Worshipped, propitiated</i>
Mugdhā-	<i>Simple, stupid</i>	Bahiḥ-	<i>Outside</i>
Kṣhipra-	<i>Quickly</i>	Su-dur-	<i>Very hard</i>
Prasādinī-	<i>Pleased,</i>	Labhā	<i>Attained, reached</i>

Verse 163

872.	Trayī	<i>Three-natured</i>
873.	Tri-varga nilayā	<i>Resting in the three blessings</i>
874.	Tri-sthā	<i>Manifesting as the three Gods</i>
875.	Tripura mālinī	<i>Garlanded with the heads of the demons of Tripura</i>
876.	Nir-āmayā	<i>Without sickness</i>
877.	Nir-ālabhā	<i>Without support</i>
878.	Swātmā rāmā	<i>Rejoicing in Your Own nature</i>
879.	Sudhā sṛutīḥ	<i>The Stream of Divine Bliss</i>

Trayī-	<i>Three-fold, the nature of three</i>	Nir-	<i>Not, without, beyond</i>
Tri-	<i>Three</i>	Āmayā-	<i>Sickness, disease</i>
Varga-	<i>Blessings</i>	Ālabhā-	<i>Dependence, support</i>
Nilayā-	<i>Residing, staying</i>	Swa-	<i>One's own</i>
Sthā-	<i>Standing, staying, abiding</i>	Ātmā-	<i>Spirit, self</i>
Tri-pura -'	<i>Three cities', city of the demons</i>	Rāmā-	<i>Rejoicing, pleased</i>
Mālinī-	<i>Wearing a garland</i>	Sudhā-	<i>Divine nectar, bliss</i>
		Sṛutīḥ-	<i>Flowing, going, path</i>

875. see p.23 Note on **Tripura Sundarī**.

Verse 164

880. **Sam̐sāra paṅka nir-magna sam-uddharaṇa paṇḍitā**

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*

Sam̐sāra-	<i>Worldly existence, illusory world</i>	Yagñya-	<i>Sacrifice, fire ceremony</i>
Paṅka-	<i>Mud, moral impurity</i>	Priyā-	<i>Fond of, dear to</i>
Nir-magna-	<i>Sunk under, immersed in</i>	Kartrī-	<i>Doer, maker, creator</i>
Sam-	<i>With, together</i>	Yaja-māna-	<i>Sacrificer, chief, head man</i>
Ud-dharaṇa-	<i>Uplifting, rescuing, liberating</i>	Swa-rūpiṇī-	<i>Special form, one's nature</i>
Paṇḍitā-	<i>Expert, learned</i>		

Verse 165

884. **Dharm'ādhārā** *The Support of righteousness*
885. **Dhan'ādhyakṣhā** *The Overseer of wealth*
886. **Dhana dhānya vivardhinī** *You increase wealth and sustenance*
887. **Vipra priyā** *Fond of religious scholars*
888. **Vipra rūpā** *Taking the form of inspired poets*
889. **Viśhwa bhramaṇa kārīṇī** *Causing the whole Universe to turn*

Dharma- Righteousness, duty
Ādhārā- Support, foundation
Dhana- Wealth, prize
Adhy-akṣhā- Over-seer
Dhānya- Being wealthy, rich
Vi-vardhinī- Increasing, promoting

Vipra- Learned, wise, inspired
Priyā- Fond of, beloved
Vipra- Poet, sage
Rūpā- Form
Viśhwa- The Universe, everything
Bhramaṇa- Causing to turn, wandering
Kārīṇī- Doer, maker, creator

Verse 166

890. **Viśhwa grāsā** *The Consumer of the Universe*
891. **Vidrum'ābhā** *Shining like coral*
892. **Vaiṣhṇavī** *The Śhakti of Śhrī Viṣhṇu*
893. **Viṣhṇu rūpiṇī** *Taking the form of Śhrī Viṣhṇu*
894. **Ayonih** *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*

Vaiṣhṇavī- *The Shakti of Śhrī Viṣhṇu*

Viṣhṇu- *'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 **kūṭa** both mean 'illusion' so both names can mean 'residing in the illusions (of worldly existence)'

Verse 167

898.	Vīra goṣhṭhī priya	<i>Fond of the collectivity of realised souls</i>
899.	Vīrā	<i>The Supreme Spiritual Adept</i>
900.	Naiṣh-karmyā	<i>Attained without the performance of rituals</i>
901.	Nāda rūpiṇī	<i>Embodied as sacred sound</i>
902.	Vigñyāna kalanā	<i>The Effector of self-realisation</i>
903.	Kalyā	<i>Creative</i>
904.	Vidagdhā	<i>Skilful</i>
905.	Baindav'āsanā	<i>Seated in the Bindu of the Śhrī Chakra</i>

Vīra-	<i>Brave, hero, an adept</i>	Vigñyāna-	<i>Knowledge, self-realisation</i>
Go-ṣhṭhī-	<i>'Cow-house', assembly, fellowship</i>	Kalanā-	<i>Effecting, doing, impelling</i>
Priya	<i>Fond of, dear to, beloved</i>	Kalyā-	<i>Healthy, clever, auspicious</i>
Vīrā-	<i>Wife, matron</i>	Vi-dagdhā-	<i>Consumed, artful, skilled</i>
Naiṣh-	<i>From nish- not, beyond</i>	Baindava-	<i>Belonging to the Bindu-'dot'</i>
Karmyā	<i>To be performed,</i>	Āsanā.	<i>Seat, throne, sitting</i>
Nāda-	<i>Sound, resonance</i>	Rūpiṇī-	<i>Embodied as, in the form of</i>

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. **Tattw'ādhikā** *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 Śhrī 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 mār̥ga-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 blissful*
916. **Dhirā** *Steadfast*
917. **Dhira sam-architā** *Worshipped by the wise and brave*

Savya-	<i>On the left, left side, inauspicious</i>	Swa-	<i>Self, own</i>
Apa-savya-	<i>Right side</i>	Swa-sthā-	<i>Being one's self, self-sufficient</i>
Mār̥ga-	<i>Path, road, seeking</i>	Swa-bhāva-	<i>Naturally, self-natured</i>
Sthā-	<i>Standing, residing, established</i>	Madhurā-	<i>Sweet, charming, delightful</i>
Sarva-	<i>All, every</i>	Dhirā-	<i>Steadfast, wise, brave</i>
Āpad-	<i>Misfortune, distress</i>	Sam-architā-	<i>Worshipped</i>
Vini-vāriṇī-			<i>Remover, destroyer, ward off</i>

Verse 170

918. **Chaitany'ārghya 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. **Taruṇ'āditya 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. **Dakṣhiṇ'ādakṣhiṇ'ārādhyā**

Worshipped by both the adept and the simple

924. **Dara smerā mukh'āmbujā** *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

Ārādhyā- 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	<i>Fond of praise</i>
928.	Stuti-matī	<i>Praiseworthy</i>
929.	Śhruti saṁ-stuta vaibhavā	<i>Whose Greatness is extolled in the scriptures</i>
930.	Manas-vinī	<i>Controlling the mind</i>
931.	Māna-vatī	<i>Highly honoured</i>
932.	Maheśhī	<i>The Great Goddess</i>
933.	Maṅgal'ākṛitiḥ	<i>Of Auspicious form</i>

Stotra-	<i>Praises, hymns</i>	Manas-	<i>Mind, heart, wisdom, intelligence</i>
Priyā-	<i>Fond of, dear to</i>	Vinī-	<i>Full of, leading</i>
Stuti-	<i>Praise, adulation</i>	Māna-	<i>Respect, honour</i>
Matī-	<i>With the quality of, possessing</i>	Māna-vatī-	<i>Respected, honoured</i>
Śhruti-	<i>'Hearing', scriptures, Upanishads</i>	Maheśhī-	<i>Wife of Maheśha- Lord Śhiva</i>
Saṁ-stuta-	<i>Extolled, praised</i>	Maṅgala-	<i>Auspiciousness, happiness</i>
Vaibhavā-	<i>Greatness, power</i>	Ākṛitiḥ-	<i>Form, aspect</i>

930. Manas is the pre-rational mind which forms our conditionings, not the intellect which is **Buddhi**.

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

Mātā- Mother

Jagad- World

Dhātrī- Support, creator

Viśhāla- Large, powerful

Akṣhī- Eyed

Vi-rāgiṇī- Dispassionate

Pra- Very, in front

Galbhā- Confident, brave, strong

Parama- Supreme, highest

Udārā- Generous, exalted, noble,

Para- Higher, beyond, other

Āmodā- Joy, serenity, perfume

Mano- Mind, spirit, perception

Mayī- Pervading, consisting of

Verse 174

942. **Vyomakeśhī** *Having the Firmament for Your Hair*
943. **Vimāna-sthā** *Occupying the Cosmic Vehicle*
944. **Vajriṇī** *Wielding the Thunderbolt*
945. **Vāmak'eśhvarī** *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-	<i>Sky, space, air, ether</i>	Pañcha-	<i>Five</i>
Keśhī-	<i>Having hair</i>	Yagñya-	<i>Sacrifice, fire ceremony</i>
Vimāna-	<i>Celestial vehicle</i>	Priyā-	<i>Fond of, dear to</i>
Sthā-	<i>Occupying, residing</i>	Preta-	<i>Corpse, ghost</i>
Vajriṇī-	<i>One wielding a thunderbolt</i>	Mañcha-	<i>Throne, raised seat, couch</i>
Vāmaka	<i>-'Making beauty', the Devas</i>	Adhi-	<i>On, over</i>
Īshvarī-	<i>Ruler, superior, Goddess</i>	Śhāyinī-	<i>Reclining, sleeping</i>

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. **Pañchamī** *The fifth and highest state of Supreme Spirit*
949. **Pañcha bhūteśhī** *The Ruler of the five elements*
950. **Pañcha saṁkhy'opa-chārinī** *Worshipped with the five offerings*
951. **Śhāśhwatī** *Eternal and Ever-present*
952. **Śhāśhwat'aiśhwaryā** *Of Eternal Dominion*
953. **Śharma-dā** *The Giver of Happiness*
954. **Śhambhu mohinī** *Deluding even Lord Śhiva Himself*

Pañchamī-	<i>Fifth, the fifth day</i>	Śhāśhwatā-ī(f)-	<i>Eternal, constant</i>
Pañcha-	<i>Five</i>	Aiśhwaryā-	<i>Dominion, rulership</i>
Bhūta-	<i>Gross elements- earth etc,</i>	Śharma-	<i>Happiness, prosperity</i>
Īśhī-	<i>Ruler</i>	Dā-	<i>Giving, producing</i>
Saṁkhya-	<i>Number, reckoning</i>	Śham-bhu-	<i>'Creating bliss', Lord Śhiva</i>
Upa-chārinī-	<i>With offerings, approached</i>	Mohinī-	<i>Enchantress, fascinating female form of Lord Viṣṇu</i>

948. Pañchamī- '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**, complete absorption 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', **Puṣhpa** – 'Flowers' and **Naivedya** – 'Food offering', or the **Pañch'āmṛut** – 'five-fold nectar' of Milk, Ghee, Curds, Honey, Sugar and Saffron (see names 476 onwards)

Verse 176

955. Dharā	<i>The Earth</i>
956. Dhara sutā	<i>The Daughter of the Mountain</i>
957. Dhanyā	<i>Bestowing Wealth</i>
958. Dharminī	<i>Righteous</i>
959. Dharma vardhinī	<i>Increasing the Righteousness of Your Devotees</i>
960. Lok'ātītā	<i>Beyond the Three Worlds</i>
961. Gun'ātītā	<i>Beyond the Three Attributes</i>
962. Sarv'ātītā	<i>Beyond Everything</i>
963. Śham'ātmikā	<i>The Essence of Peace and Bliss</i>

Dharā-	'Supporting', the Earth,	Loka-	Worlds, realms
Dhara-	A mountain, support	Atītā-	Gone beyond, beyond
Sutā-	Daughter, offspring	Guna-	Attributes, moods, qualities
Dhanyā-	Bestowing wealth	Sarva-	All, everything
Dharminī-	Virtuous, honourable	Śhama-	Tranquility, freedom from illusions, passions etc, final beatitude
Dharma-	Duty, good conduct		
Vardhinī-	Increasing, effecting	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-karī** *Creator of happiness*
969. **Suveṣṭh'ādhyā** *In glorious robes*
970. **Suvāsinī** *Auspiciously dressed as a married woman*

Bandhūka- Red flower

Kusuma- Blossoms

Pra-khyā- Shining forth

Bālā- Child, girl

Līla- Play, sport, drama

Vinodinī- Amusing, driving away

Su- Good, auspicious, beautiful

Maṅgalī- Happy, auspicious, lucky

Sukha- Happiness, bliss

Karī- Making, creating

Su- Good, beautiful

Veṣṭha- Clothes, appearance

Ādhyā- Richly endowed with, abounding in

Suva- Husband

Asinī- Possessing, having

or **Su-** good **Vāsinī-** clothed, dwelling

Verse 178

971. **Suvāsiny'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 santuṣṭā**
Propitiated by offerings to the center dot of Śhrī Chakra
975. **Pūrva-jā** *The First-born*
976. **Tri-pur'āmbikā** *The Mother of the three worlds, three bodies, etc*

Suvāsini-	<i>Married lady, well-dressed</i>	Bindu-	<i>Central dot in the Śhrī Chakra</i>
Archana-	<i>Worship, honouring</i>	Tarpaṇa-	<i>Offering water etc</i>
Prītā-	<i>Pleased</i>	San-tuṣṭā-	<i>Satisfied, pleased</i>
Ā-śhobhanā-	<i>Brilliant, glorious, beautiful</i>	Pūrva-	<i>First, previous</i>
Śhuddha-	<i>Pure, cleansed, faultless</i>	Jā-	<i>Born</i>
Mānasā-	<i>Spirituality, of the heart/mind</i>	Tri-pura-	<i>Triple city, three worlds, etc</i>
		Ambikā-	<i>Mother</i>

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 Śhrī Mātājī. The Goddess is served by Śhrī Lakshmī and Śhrī Saraswatī who are both married ladies.

974. Bindu represents the Formless aspect of the Goddess as Pure Bliss.

976. Tri-pur'āmba is the aspect which governs the inner triangle of the **Śhrī Chakra**, said to represent the **Āgñyā 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. **Tripurā śhrī vaśham-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-	<i>Ten</i>	Gñyāna-	<i>Knowledge, self-realisation</i>
Mudra-	<i>Hand gestures used in worship</i>	Gamyā-	<i>Approachable, attainable</i>
Sam-	<i>With</i>	Gñyeya-	<i>What is to be known</i>
Ārādhyā-	<i>Worshipped</i>	Sva-rūpiṇī-	<i>One's own form, special quality</i>
Tri-purā-	<i>'Three cities' Name of Shri Shiva</i>		
Śhrī-	<i>Light, splendour, Goddess.</i>		
Vaśham-karī-	<i>Controlling, subjugating to one's will, fulfilling desires</i>		

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. Gnyāna 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.

Vese 180

982. **Yoni mudrā** *The Gesture of Mūlādhāra*
983. **Tri-khaṇḍeśhī** *The Gesture of Ultimate Unity*
984. **Tri-guṇā** *The Three Attributes*
985. **Ambā** *The Mother*
986. **Trikoṇa-gā** *Residing in the Triangle of Mūlādhāra*
987. **Anaghā** *Beyond sin or sorrow*
988. **Adbhuta chāritrā** *Of wonderful exploits*
989. **Vāñchhit'ārtha pradāyinī** *Granting the fulfillment of all desires*

Yoni-	<i>'Womb', origin, belly</i>	Tri-koṇa-	<i>Triangle</i>
Mudrā-	<i>Hand gesture used in worship</i>	Gā-	<i>Staying, going</i>
Tri-	<i>Three</i>	An-aghā	<i>Without sin or misfortune</i>
Khaṇḍa-	<i>Divisions, pieces</i>	Adbhuta-	<i>Wonderful, miraculous</i>
Īśhī,	<i>Goddess, ruler</i>	Chāritrā-	<i>Fame, exploits, character</i>
Guṇa-	<i>Attribute, quality, mood</i>	Vāñchhita-	<i>Desires</i>
Ambā-	<i>Mother</i>	Artha-	<i>Purpose, meaning</i>
Pra-dāyinī- <i>Granting, fulfilling, supreme giver</i>			

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. **Abhyās'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

Abhyāsa- Constant practice, keeping a pure mind

Ati-śhaya- Of superior quality

Gñyātā- Known, comprehended

Ṣhaḍ- Six

Adhva- Paths of devotion, methods

Ātīta- 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, Viṣṇu, 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 veditā** Known by all from children to Śhrī Kriṣhṇa
995. **Sarv'ān-ullaṅghya śhāsanā** Your commands are never transgressed
996. **Śhrī chakra rāja nilayā** Residing in the most excellent Śhrī Chakra
997. **Śhrīmat tripura sundarī** The Beautiful and Auspicious Goddess who
exists before and beyond the three divisions of creation

Ābāla-	By small children	Śhrī-chakra-	Yantra of the Goddess,
Gopa-	Śhrī Krishna, cowherd	Rāja-	'Shining', excellent, best
Veditā-	Known	Nilayā-	Residing
Sarva-	All, every	Śhrī-mat-	Having all good qualities, glorious
An-ullaṅghya-	Not transgressed	Tri-pura-	'Three cities', or 'before the three'
Śhāsanā-	Command, order, rule	Sundarī-	Beautiful

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, Kuṇḍalinī 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.*

Appendix 1.

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 **Śhrī Lalitā**.

“Translation, otherwise these people won't understand. Very loudly now. Can you put “sākshāt”, that would be better ... “Mataji Nirmala Devi” would be better. May God bless. These are all the secrets of”

Rāga swarūpa paśh'ādhyā (8)

Holding the noose as the form of passions

Krodh'ākār'ānkuśh'ojjvalā (9)

Blazing with a goad as the form of anger

“All the horrifying things you have chosen there to read! Ra, Râ-dhâ: is to means the one, “Ra” is the energy ... which permeates, permeates. Râdhâ is ... Ra is energy of Râdhâ. 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-viśheṣhakā (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-kānti-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-śhil'ādarśha-pari-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-vidy'āṅkur-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-saṁlāpa-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-phal'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-madhyapaṭṭa-bandha-vali-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 Mārkaṇḍeya, 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 mārḍav'oru dvay'ānvitā (39)

The beauty and smoothness of Your thighs is known only to Lord Śhiva

“Kāmeśha is He’s the God of all the desires. “Kāma” is “desire.” That’s why He’s placed in the Heart.”

Kūrma-prīṣṭha-jayiṣṭhū-prapad'ānvitā (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

“Mahâ Shivarâtri. 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.”

Śhivā 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-sṛiṅgha-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-brahm’āsana-sthitā

Occupying the mansion of wish-fulfilling gems. (57)

“**Chintāmaṇi** 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 **Chintāman** 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- śhakti-senā-sam-anvitā (65)

As You emerge with an army of Shaktis to destroy Bhandāsura.

"This Bhandhâsur, this what's-his-name is – was yesterday that lady was entangled by him ... Muktânanda – is Bhandhâsura."

[Yogi: The **asura** –'demon' who ties you up (**Bandh** –'tie').]

"Very difficult to get rid of these people. Muktânanda, see is the one who makes you absolutely bound to him – and he says, "Have muktânanda –'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-ṣhṭhit'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- mantriṇī-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.”

Jvālā-mālini-kākshipta- vahni-prākāra-madhya-gā (71)

And you are surrounded by a fortress of fire created by Jvālā-mālinī.

“Madhyagâ. Blazing garland – Jwâlâmâlinī. Jwâlâmâlinī is

Bhaṇḍa-sainyā-vadh'od-yukta- śhaktī-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 Bhandhâsur. What is the valor of Nityâ? Is crucifixion of Christ. It's the valor of Nityâ, 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 Nityâ, that's the valor of Nityâ – 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.”

Bhaṇḍa-putra-vadh'od-yukta- Bālā-vikrama-nanditā (74)

Pleased with the courage of Shri Bālā in killing the sons of Bhandā.

“Bâlâ is Kârttikeya. It's Kârttikeya. And He kills, because at this point the Kârttikeya works out, you see – at this point. And this is one, this horrible fellow Bhandhâsur, 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-daśh'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.”

Kāmeśhvar'āstra-nirdagdha-sa-bhaṇḍāsura-śhūnyakā (82)

Annihilating Bhandāsura and his city with the Kāmeshwara missile.

“Burning the cities, is just like Rajneesh’s city (*Lanka*) was burnt.”

Kaṇṭh'ādhah-kaṭi-paryanta- madhya-kūṭa-swarūpiṇī (86)

From neck to waist You form the Middle part of the 15-syllabled mantra.

“Madhyakūṭa - middle part.”

Kul'āmṛit'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.**”

Mūlādhār'aika-nilayā - *Residing first in the Mūlādhāra. (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 granthi.** ... 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-varṣhinī [106]

Ascending on the thousand-petalled lotus,

You rain a shower of Divine Nectar.

“ “**Sahasrar'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-dāyinī (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'ārādhyā - *Worshipped by Shri Saraswati, (123)*

“Sharada is Saraswati.”

Śhāt-odarī -*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.”

Niṣhkalā – *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-mathanī (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?"

Mrityu-mathanī - *Salutations to Her who destroys death. (181)*

"Yes, yes, of course. I do. The other day I used the mantra of **Mrutyuñ-jayâ** – '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-jayâ**: 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-parigrahā - *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!

Śhrī Lalitā Sahasra-nāma Stotram

Appendix 2. Introductory verses

The **Śhrī 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 Śhrī 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-ṣhechanam,
Bhaṇḍāsura-vadhaśh-chaivā, vistareṇa twayoditaḥ,** (2)
*You related to Me in detail the birth of the Mother, then Her coronation,
And Her slaying of Bhaṇḍāsura.*

Aśhv'ānana –'Horse-faced' refers to Śhrī Hayagrīva –'Horse-necked' who is a Great Sage considered to be a form of Śhrī Viṣṇu. Śhrī Agastya (one of the seven **Brahma-ṛiṣhis, 'mind-born' sons of Śhrī Brahmā) is being instructed by Him.*

**Varṇitam śhrī-puram chāpi, mahāvibhava-vistaram,
Śhrī-mat-pañcha-daśh'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-kramaśh-chaivā, 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-kramah,
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-daṇḍinī-devyoḥ, prokte nāma-sahasrake,
Nā tu śhrī-Lalitā-devyaḥ, proktam nāma-sahasrakam. (8)**

*The Thousand Names of the Goddesses Mantriṇī and Daṇḍinī have been
told to Me, But those of Devī Lalitā, have not been imparted to Me.*

**Tatrā me samśhāyo jāto, hayagrīvā dayā-nidhe,
Kim vā twayā vismṛitam taj- jñātwā 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.*

(Śhrī Sutā uvācha)

**Itī pṛiṣhto hayagrīvo, muninā kumbha-janmanā,
Pra-hṛiṣhto 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:*

(Śhrī Hayagrīva uvācha)

**Lopāmudrā-pate-'gastyā, sāvadhāna-manāḥ sṛiṇu,
Nāmnām sahasram yan-n'oktam, kāraṇam tad-vadāmi te. (12)**

*Hayagriva 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,
Punaśh-cha pṛichchhase 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-śhiṣhyāya 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 śhaṭhāya na duṣṭhāya, nāviśhwāsāya karhichit,
Śhrī-mātrī-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 śhuddhāya, deyam nāma-sahasrakam,
Yānī nāma-sahasraṇī, sadyaḥ siddhi-pradānī vai. (16)**

To a worshipper who is pure, you may impart the Thousand Names.

**Tantreṣhu Lalitā-devy'āsteṣhu mukhy-amidam mune,
Śhrī-vidy'aiva 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.*

**Purāṇām śhrī-puram-iva, śhaktīnām Lalitā yathā,
Śhrī-vidh-opāsakānām cha, yathā devo varah 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-sahasreṣhu, varam-etat pra-kīrtitam,
Yath'āsyā paṭhanād-devī, prīyate 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.*

**Anyā nāma-sahasrasyā, pāṭhānna prīyate tathā,
Śhrī-mātuḥ prītaye tasmād- anīshaṁ kīrtayed-idam. (20)**

*Therefore to gain the Divine Mother's favour
one should repeat this continually.*

**Bilva-patrais-chakra-rāje, yo-'rchayel Lalit'āmbikam,
Padmair vā tulasī-puṣhpair-ebhir nāma-sahsrakaiḥ. (21)**

*With him who worships Mother Lalitā, in the King of Chakras (Śhrī Chakra)
Offering Bilva leaves, Lotuses, or Tulsi while reciting the Thousand Names.*

**Sadyaḥ prasādaṁ kurute, tatra simhāsan'eśhvarī,
Chakrādhi-rājam-abhy'archya, japtwā pañcha-daśh'ākṣharīm (22)**

*With him the Goddess of the Lion-throne at once becomes pleased. After
worshipping the Śhrī Chakra, he should recite the Fifteen-syllabled Mantra.*

**Japānte kīrtayen-nityam-idaṁ nāma-sahasrakam,
Japa-pūj'ādy'aśhakto-'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'ārchane sāṅga-jape, yat-phalaṁ 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.*

**Idaṁ nāma-sahasram tu, kīrtayen-nitya-karmavat,
Chakra-rāj-ārchanam devyā, japo nāmnāṁ chā kīrtanam. (25)**

*He should repeat these Thousand Names as a daily duty; the worship of the
Śhrī Chakra, the Japa, and the recitation of the Thousand Names of Devī,*

**Bhaktasya kṛityam-etāvad-anyad abhy'udayaṁ viduḥ,
Bhaktasy'āvaśhyakam-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 hetum pra-vakṣhyāmī, śhrīṇu twaṁ kumbha-saṁ-bhavaḥ,
Purā śhrī-Lalitā-devī bhaktanaṁ hita-kamyayā** (27)

*I will tell you the reason for this, listen; Oh! Kumbha-Sambhava,
Once Devī Lalitā intending to do good to Her devotees,*

**Vāg-devīr-vaśhinīm-ṛikhyaḥ, sam-āhūyedaṁ-abravīt,
Vāg-devatā vaśhiny-ādyāḥ, śhrīṇu-dhvaṁ vachanaṁ mama.** (28)

*Called the Goddesses of Speech led by Vāsinī, and addressed them thus.
Devī said: Oh! Ye Goddesses Vāgdevī, Vāsinī and others, mark My words.*

**Bhavatyō mat-prasādena, prol-lasad-vāgvibhūtayaḥ,
Mad-bhaktānāṁ vāg-vibhūti-pradāne vini-yojitāḥ.** (29)

*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.** (30)

*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.*

**Kurudhva-maṅkitam stotram mama nāma-saharakaiḥ,
Yena bhaktaiḥ stutāyā me, sadyaḥ prītiḥ, parā bhavet.** (31)

*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-nāmabhir-divyaiśh- chakruḥ stotram-anuttamam** (32)

*Hayagriva 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 simhāsanē-'mbikā. (33)**

Hence it is well-known as the Thousand Secret Names.

Once upon a time, the Mother sitting on Her Lion-throne

**Sva-sev-āvasaram prādāt- sarveṣhaṁ kumbha-sambhava,
Sev-ārtham-āgatās-tatra, brahmāṇi-brahma-koṭayaḥ. (34)**

Gave audience to all, Oh! Kumbha-Sambhava,

And to worship Her there came crores of Brahmas with Brahmāṇīs.

**Lakṣhmī-nārāyaṇānāṁ chā, koṭayaḥ sam-upāgatāḥ,
Gaurī-koṭi-sametānāṁ, rudrāṇāṁ api koṭayaḥ. (35)**

Also there came crores of Nārāyaṇās with Lakshmis,

Crores of Rudras with crores of Gauris.

**Mantriṇī-daṇḍinī-mukhyaḥ, sevārtham yaḥ sam-āgatāḥ,
Śhaktayo vividh'ākār'āstāsāṁ saṁkhyā na vidyate. (36)**

Innumerable Shaktis such as Mantriṇī and Daṇḍini came to serve Her.

**Divyaughā māna-vaughāśh-cha, siddhaughāśh-chā sam-āgatāḥ,
Tatra śhrī-Lalitā-devī sarveṣhāṁ darśhanam dadau. (37)**

There were also multitudes of Devas, of men and of Realsied Souls,

And Devī Lalitā gave audience to them all.

**Teṣhu dṛiṣṭv-opa-viṣṭeṣhu sve sve sthāne yath-ākramam,
Tatra śhrī-Lalitā-devi-kaṭākṣh-ākṣhepa-noditāḥ. (38)**

When these had worshipped Her, they took their respective seats;

Then, directed by the glance of Śhrī Devī Lalitā,

**Utthāya vaśhinī-mukhyā, baddh-āṇjali-put-āstadā,
Astu-van-nāma-sahasraiḥ, sva-kṛitair-Lalit-āmbikām. (39)**

*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 viśhmayaṁ jagmurye tatrā sadasī sthitaḥ, (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-āgñya-yaivā vāgdevyaśh-chakruḥ stotram-anuttamam. (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, stotraṁ mat-prīti-vṛiddhaye. (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 bhakteṣhu, mama nāma-sahasrakam,
Idam nāma-sahasraṁ me, yo bhaktaḥ paṭhate sakṛit. (43)**

*'Declare these Thousand Names to My devotees.
These Thousand Names of Mine, if a devotee recites even once.*

**Mama priyatamo gñeyas- tasmai kāmān-dadām-yaham,
Śhrī-chakre mām sam-abhyarchya japtvā pañcha-daśh'ākṣharīm (44)**

*'He should be known as most dear to Me, and I grant him all that he desires.
Worshipping Me in the Śhrī Chakra, reciting the Fifteen-syllabled Mantra.*

**Paśhchān-nāma-sahasraṁ me kīrtayen-mama tuṣṭāye,
Mām-archayatu vā mā vā, vidyām 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-priyā 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,
Śhrī Hayagrīvā uvācha: Iti śhrī-Lalitesānī śhāstī devān-sahānugān. (47)**

*Therefore, always recite these My Thousand Names with reverence.
Hayagriva said: Thus Shri Lalitā commands the Devas and their followers.*

**Tad-āgñyayā tad-ārabhyā brahma-viṣṇu-maheśhwarāḥ,
Śhaktayo mantriṇī-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-tuṣṭāye,
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,
Idānīm 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 Śhrī Lalitā Sahasra-nāma in the
Brahmāṇḍa Purāna of the dialogue between Hayagrīva and Agastya.*

Śhrī Lalitā Sahasra-nāma Stotram

Appendix 3. Phala-śhrutiḥ - 'Listening to the fruits'

Ity'etan nāma-sahasram kathitam te ghaṭ'odbhavā

Rahasyānām rahasyam chā Lalitā-prīti-dāyakam, (1)

*Thus, Oh! Kumbha-Sambhava, the Thousand Names are declared to you,
The secret of secrets which pleases Śhrī Lalitā.*

Anenā sadṛśīṣham stotram nā bhūtam nā bhaviṣhyatī.

Sarva-roga-praśhamanam sarva-sampat-pravardhanam, (2)

*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 dirghāyushya-pradāyakam' (3)

*It averts untimely death, avoids timely death,
Removes the pain caused by fever, and confers longevity.*

Putra-pradama-putrāṇām puruṣh'ārtha-pradāyakam.

Idam viśheṣhāt-śhrī-devyāḥ stotram prīti-vidhāyakam, (4)

*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-parah.

Prātaḥ snātwā vidhānenā samdhyā-karma samāpya cha, (5)

*The devotee of Śhrī Lalitā should always with effort repeat this.
After morning bath he should perform the Sandhya ceremony,*

Pūja-gṛīham tato gatwā chakra-rājam samarchayet.

Vidyām japet-sahasram vā triśhatam śhatam-eva vā, (6)

*Worship Śhrī 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-idam paśhchāt-paṭhen-narah.

Janma-madhye sakṛich-ch'āpī yā etat pathate sudhīḥ, (7)

*Then he should repeat this secret Sahasra-nāma,
The wise one repeats it at least once in his life time.*

Tasya puṇya-phalam vakṣhye śhṛiṇutwam Kumbha-sambhava.

Gaṅgadi-sarva-tirtheshu yah snāyāt-koṭi-janmasu, (8)

*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-līṅga-pratiṣṭhām tu yah kuryād-avimuktake.

Kurukṣhetre tu yo dadyat-koṭi-varam ravi-grahe, (9)

*More effective than installing crores of Śhiva Liṅgas;
Worshipping with ghee during ten million Solar Eclipses at Kurukshetra*

Koṭi sau-varṇābha-arāṇām śhrotriyeṣhu dvi-janmasu.

Yah koṭim hayamedhā-nāma-ahared-gaṅga-rodhasi, (10)

Better than giving crores of gold coins to learned 'twice-borns'.

Ācharet-kūpa-koṭiryo nirjale marū-bhūtale.

Durbhikṣhe yah pratidinam koṭi-brahmaṇa-bhojanam, (11)

*Digging millions of wells in dry areas;
Feeding Brahmaṇas by crores, daily, in times of dearth and famine,*

Sraddhayā parayā kuryat-sahasra-pari-vatsaran.

Tat-puṇya-koṭi-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 pāpānī 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-agham 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-sāhasraṁ pāpa-hānim-abhīpsati,

Sa hi śhīta-nivṛity’artham hima-śhailam niṣhevate, (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-abhīṣhtam prayachchhati, (18)

*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, (19)

*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.*

Samkrāntau viṣhuve chaiva swa-janma-tritaye-'yane

Navamyām vā chaturdaśhyam sitāyām śhukra-vāsare. (20)

*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 paurṇamāsyām viśheṣhataḥ

Paurṇamāsyām chandra-bimbe dhyātwā Śhrī Lalit'āmbikām, (21)

*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 saṁpūjya pathen-nāma-sahasrakam

Sarve rogāḥ praṇaśhyanti dīrgham-āyush-chā vindati. (22)

Ayam-āyushkaro nāma prayogaḥ kalpan'oditaḥ (23)

*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 śhirasī sprīṣṭvā pathen nāma-sahasrakam ,

Tat-kṣhaṇāt-praśhamam yāti śhirastodo jvaro-'pī cha, (24)

*Placing the palm on the head of a feverish person reciting this
Sahasranama, fever and headache are got rid of immediately.*

**Sarva-vyadhi-nivṛity'artham spṛiṣṭvā 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-mantrya kumbhastham nāma-sāhasrato mune,
Abhiṣhiñcheda graha-grastān grahā naśhyantī tat-kṣhaṇāt** (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-madhyā-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 ,
Dhyatvabhiṣṭam striyam rātrau japeṇ-nāma-sahasrakam** (29)

Devī brings the desired woman by the noose and elephant-hook, at night,

**Ayatī swasamipam sā yadyapy'antaḥ-puram gatā,
Rājākarṣhaṇa-kāmaśh-ched rājā-vasathadiṁ mukhaḥ.** (30)

Reciting the Sahasranama, she comes to him, even if confined in a palace.

**Trirātram ya pathed etat Śhrī-devi dhyāna tat-parah,
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.*

**Ārūhyāyāti nikaṭam dāsavat praṇipatya cha,
Tasmai rājyaṁ chā kośham cha dadyād eva vaśham gataḥ. (32)**
*And the king becoming subservient, comes by horse or elephant
And prostrates before him like a servant.*

**Rahasya-nāma-sāhasram yaḥ kīrtayati nityaśhaḥ,
Tan mukhā loka-mātreṇa muhyel-loka-trayam mune. (33)**
*By a mere gaze at the face of him who repeats daily this secret
Sahasranama, The three worlds get bewitched.*

**Yastv'idaṁ nāma-sāhasraṁ sakṛit-paṭhatī bhaktimān,
Tasya ye śhāstra-vasteṣhām nihantā Śharabheśhwarah. (34)**
*The enemies of him, who repeats this Sahasranāma with devotion,
Are killed by the Dragon Goddess.*

**Yo vābhichāram kurute nāma-sāhasra-pāthake,
Nirvartya tat-kriyām hanyāt-tam vāi pratyāṅgirā svayam. (35)**
*Any black magic against the repeater of this Sahasranāma
Will rebound upon the performer of the act .*

**Ye krūra-dṛiṣṭyā vīkṣhante nāma-sāhasra-pāthakam
Tān-andhān kurute kṣhipram swayam mārtaṇḍa-bhairavaḥ. (36)**
*Him, who looks upon the repeater of this Sahasranama, with a cruel eye,
soon does Martaṇḍa Bhairava blinds.*

**Dhanam yo harate chorair nāma-sāhasra-japinaḥ,
Yatrā kutrā sthitaṁ vapī Kṣhetrapālo nihantī tam. (37)**
*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-stambhanaṁ sadyaḥ karotī 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-aṅga balam 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,

Lakṣmīśh-chāñchalya-rahitā sadā tiṣthataī tad-gṛihe (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 nityaśhaḥ. (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,

Muhyantī kāma-vaśha-gā mṛiga-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 dṛiṣṭī-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 kīrtayatī nāmāni 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.*

**Tasmai deyam prayatnenā śhrī-devī prītim ichchhitā,
Nā kīrttayati nāmāni 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-tasmaih dattam nirarthakam,
Parikṣhya vidyā-viśhaye tebhyo dadyād-vichakṣhaṇaḥ. (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 sadṛiśho yathā mantro na vidyate,
Devatā Lalitā-tulyā yathā nāstī 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 tuṣhyatī Sundarī,
Bahun'ātra kim-uktenā sṛiṇu twam Kumbha-sambhavā. (50)**

*And worships it with devotion, Sundari will be pleased.
Why so many words, listen thou, O Kumbha-Sambhava,*

**N'ānenā sadṛiṣham stotram sarva-tantreṣhu 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-sahasr'aistu 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-pāṭalaiḥ. (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 Maheśwara.*

**Sā vettī Lalitā-devī swa-chakr'ārchana-jam phalam,
Anye katham vijāniyur-brahm'ādyāḥ 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-māsyāmebhir nāma-sahasrakaiḥ,
Rātrau yaśh-chakra-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-kṛit pāpa-kṛid bhavet. (57)**

*There is no difference between Śhrī Lalitā and the devotee
And to draw any distinction between them is to sin.*

**Mahā-navabhyām yo bhaktaḥ śhrī-devīm chakra-madhya-gām,
Archayen nāma-sāhasrais 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 śhrīṇu. (59)**
*Listen and know the result of worshipping the Great Devī
With this Sahasranāma in the Śhrī Chakra on Fridays.*

**Sarvān-kāmāna-vāpyehā sarva-saubhāgya-samyutaḥ,
Putra-pautrādi-samyukto bhuktvā 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 sāyujya-mati durlabham,
Prārthanīyam Śhiv'ādyaiśh 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 prayachchhatī, (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 triṣhu lokeṣhu 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-gñyānam avāpnotī yenā muchyeta bandhanāt.

Dhan'ārthī dhanam-āpnotī yaśho-'rthī chāpnuyād yaśhaḥ, (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 sadṛīṣham 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-āśhrama-niṣhthaiśh-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-anuṣṭhanā 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-kīrttanam muktva nṛiṇām 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-sahsrāchchā 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 koṭīśhaḥ śhantī kumbha-jah.

Teṣhu mukhyam daśha-vidham 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 śhastam daśhaswapī.

Tasmāt-samkīrtayen-nityam 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.

Mukhyam Śhrī-mātrī-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 kaśhchid-apī lokeṣhu Lalitā-nāma-tatparaḥ,

Yen'ānya-devatā-nāma kīrtitam janma-koṭīṣhu, (73)

Tasy'aivā 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.

**Charama janmanī yathā śhrī-vidy'opāsako bhavet,
Nāma-sāhasra-pāthaśh-chā tathā charama-janmanī. (75)**

*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'aivā viralā loke śhrī-vidy'āchāra-veditaḥ,
That'aivā viralā guhya-nāma-sāhasra-pāṭhakāḥ. (76)**

*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 japaśh-chaivā chakra-rāj'ārchanam tathā,
Rahasya-nāma-pāthaśh-cha n'ālpasyā tapasaḥ phalam. (77)**

*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 prīṇayed yo Maheśhvarīm,
Sa chakṣhuṣhā vinā rūpam paśhye-deva vimūḍha-dhīḥ. (78)**

*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 bhojanam vinā nūnam kṣhun-nivṛittim-abhipsatī. (79)**

*Desiring Self-realisation without recourse to this Sahasranāma
Is indeed like trying to satisfy hunger without taking food.*

**Yo bhakto Lalitā-devyāḥ sa nityam kīrtayed-idam,
N'ānyathā priyate devī kalpa-koṭi-śhatair-api.
Tasmād rahasya-nāmāni śhrī-mātuḥ prayataḥ paṭhet, (80)**

*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 stotraṁ rahasyaṁ kumbha-sambhavaḥ

N'āvidyā-vedine brūyān-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'aivā gopyā śhrī-vidyā tathā gopyam-idam 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 dadatī vi-mūḍh'ātmā śhrī-vidyā-rahitāya cha

Tasmai kupyantī yoginyaḥ sō'narthaḥ 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-sāhasraṁ tasmāt-saṁ-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'aivā may'oktaṁ stotram-uttamam

Kīrtanīyam-idam bhaktyā kumbha-yone nir-antaram,

Tenā tuṣṭā mahādevī tav'ābhīṣṭaṁ pradāsyatī. (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.

Śhrī Sutā uvācha. *Sūta said:*

Ity-uktvā śhrī hayagrivo dhyātvā śhrī-Lalit'āmbikam,

Ānanda-magna-hṛidayah sadyah pulakitō'bhavat (86)

After speaking thus to Agastya, and meditating on Mother Lalitā,

Śhrī Hayagrīva (Viṣṇu) became absorbed in Bliss,

so that truly His hair stood on end.

Iti Śhrī Hayagrīva-Agastya samvade Lalitā-sahasra-nāma-stotram

Ṣhat-trimso-'dhyayāt Brahmaṇḍa-purāṇe saṁpurnam. (87)

Here ends the thirty-sixth chapter of the Brahmāṇḍa-purāṇa,

of the conversation In which Śhrī Hayagrīva reveals

the Thousand Names of Śhrī Lalitā to Sage Agastya.

Appendix 4. Books on the Śhrī Lalitā S.N. and related topics

Since the early days in Sahaja Yoga, the **Śhrī Lalitā SN**, **Saundarya Lahari** and **Devi Mahātmayam** 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 **Śhrī Lalitā SN** by heart (which I haven’t managed yet!) and at one time asked the Australians to say it every day.

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 **Śhrī 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 **Granthi** 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 **Śhrī 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 **Śhrī 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**.

Pro's. Interesting introduction and commentary. 1000 Names in nominative case, hyphenated. Translations of Intro-verses and Phala-śhruti given. Not too large.

Con's. No poem in Roman script. Contains a few mistakes.



Lalitā-sahasranāma - Pub. Theosophical Society.

Aut. R.A. Shastri. *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 **Devanāgarī** (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.

Pro's. Very scholarly work with good introduction and commentary. Intro-verses + Phala-śhruti translations given. Names in Nominative case. Hardback available.

Con's. No Poem in Roman Script. Sanskrit names hard to read as in small italic font and not hyphenated much.

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. **viśhvatomukhi**- could be easily hyphenated to **viśhvato-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.

More faithful translations. Hardback.

Con's. The list of 1000 names not hyphenated. No translation of Intro verses or Phala-śhruti.

Śrī Lalitā Sahasranāma - *Pub.* Śhrī Ramakrishna Math.

Aut. Prof. D.S. Sharma. *First printed* -2005. 282 pages. 5 x 7 paperback.

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.

Sri Lalithambika Sahasranama stotram, *Pub.* Sri Ramakrishna Tapovanam.

Aut. Swami Vimalananda. 1984. 5 x 7 paperback. 348 pages. Not in print.

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.

Śhrī Lalitā Triśhati bhāṣya. 'Three hundred names of Śhrī Lalitā'. Pub. Bharatiya Vidya Bhavan. Aut. C.S.Murthy. 1st Print. Before 1981. 127 pages. 5 x 8 paperback. Translation of Śhrī Ādi Śhankarācharya's commentary.

This 'Three Hundred Names of **Śhrī Lalitā**' apparently predates the Thousand Names, as it has a commentary by **Śhrī 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-syllabled 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.

Saundarya Lahari. Pub. Theosophical Society.

Aut. S.S. Shastri. *First printed*- 1937. 288 pages. 5 x 7 hardback.

A very detailed and scholarly work, with lots of background on Self-realisation, Kuṇḍalinī, Chakras and the Śhrī 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 Devanāgarī and Roman script, but no English translation.

Saundaryalahari- *Pub.* Motilal Banarsidass.

Aut. V.K. Subramanian. *1st print.* 1977. 5 x 8 paperback 112 pages.

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 Devanāgarī 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.

Vishnu-sahasranāma - the Thousand Names of Śhrī Viṣṇu, with Śhrī Ādi Śhankarācharya's commentary. *Pub.* Theosophical Society. *Aut.* R.A.Sastry. *1st print.* 1980. 6 x 8 hardback. 475 pages.

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 Śhrī Ādi Śhankarācharya. 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.

The Fifteen-syllabled Mantra

Pañcha-daśh 'ākṣhara - [*pañcha*-‘five’, *daśha*-‘ten’, *akshara*-‘letter’]

Of the three main forms of **Devi** worship, the **Śhrī 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 **Śhrī Vidyā** –‘Knowledge of the Goddess’ mentioned in many of the texts recommended by **Śhrī Mataji** including the **Lalitā SN**, **Devi Atharva Sheersha**, **Śhrīmad 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**. (*Hrīm-kāri 301, Hrīm-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 **Swah**. 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 **Sṛiṣṭi** -‘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 **Sṛiṣṭi** –‘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 **Mahākālī Śhakti**, the Earth element and the **Mūlādhāra Chakra**. In the ‘1000 Names of **Śhrī Mahākālī**’, 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 **Śhrī Mahāsaraswatī**, the Right Side of action and **Swādhiṣṭhāna Chakra**.

i – is the formation of **Śhrī Mahālakshmī**, **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** - **Śhrī Śhiva** (**Hara**)
- **Ra** - the **Bīja** of Fire and the **Kuṇḍalinī Śhakti** 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 **Viṣṇu Granthis**.

Section 2. Ha sa ka ha la hrīm

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 **Agñya Chakra/ Rudra Granthi**. **Hrīm** breaks through this and the attention moves into **Sahasrāra** inside the head.

Section 3. Sa ka la hrīm

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 **Nish-kala**-‘not having parts’, the indivisible Formless Consciousness), the illusions of which **Hrīm** removes.

The Sixteen-syllabled Mantra

The **Ṣhoḍaśh’ākṣharī** –‘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 Mahākālī**, **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 Hrīm** 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**.*

Section 1. **Sṛshti** – ‘creation’.

Vāg-bhava Kuta – ‘creating speech’. Face of the Goddess.

Bīja	<i>Code-word in the Devi A.S.</i>	<i>Code-word in the Saundarya Lahari</i>	<i>Association with the Subtle System</i>
ka	Kāmo - ‘Desire’	Śhiva - ‘Spirit’	Śhrī Mahākālī – root of Left Side - Mūlādhāra
e	Yoni - ‘womb’	Śhakti – ‘Power’	Śhrī Mahāsaraswati – creation- root of Right Side- Swādhiṣṭhāna . (Śhrī Brahmādeva is Hiranya Garbha - ‘Golden Womb/Embryo’)
ī	Kamalā - ‘Lakshmī’	Kāma - ‘God of Love’	Śhrī Mahālakshmi – root of Central Channel – Nābhi .
la	Vajra-pāni - ‘Indra’	Kshiti - ‘Earth’	Viṣṇu Granthi (between Nābhi and Heart)
hrīm	Guhā - ‘Secret’	Hṛillekhā – ‘Heart writing’	Breaking. Hari – ‘remover’. Breaks through the Viṣṇu Granthi ; Kuṇḍalinī rises to Heart.

Section 2. **Stithi** – ‘Sustenance’.

Kāma-raja Kuta – ‘desire as king’. Neck to hips of Goddess.

Bīja	<i>Code-word in the Devi A.S.</i>	<i>Code-word in the Saundarya Lahari</i>	<i>Association with the Subtle System</i>
ha sa	Hamsā -‘Swan’	Ravi -‘Sun’ Śhīta-kirana - ‘Moon’	Śhrī Śhiva (Hara) – Centre heart Śhrī Pārvati (Sati) – Left Heart (Ātmā)
ka	Māta - ‘Creating’	Smara -‘ God of Love, Kāmadeva’	Śhrī Krishna – Viśhuddhi . Part of Śhrī Krishna’s incarnation (Pradyumna) was as Kāmadeva .
ha	Riśhva - ‘Destroying’	Hamsa -‘Swan’	Hamsa/Agnya .
la	Indra -‘Indra’	Śhakra -‘Indra’	Rudra Granthi
hrīm	Guhā -‘Secret’	Hṛillekhā –‘Heart document’	Breaking the Rudra Granthi .- Kuṇḍalinī enters Sahasrāra inside the head.

Section 3. **Paharana** -‘dissolution’.

Śhakti Kuta- Body of the Goddess from hips down.

sa ka la	Sakalā - ‘Everything’	Parā –‘Beyond’– sa Māra – ‘Death’– ka Hari – ‘Remover, Śhrī Viśhṇu’ -la	Sahasrāra – above the head. The Feet of the Goddess rest here.
hrīm	Māya - ‘Illusion’	Hṛillekha - ‘Knowledge’	Breaks the barriers between Ātmā and Paramātmā – ‘Individual and the Supreme Spirit’

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 Viṣṇu** meaning 'moving at speed'.

Sākshāt - 'really, perceptibly, 'with the eyes' (or senses in general)'- **Swādhiṣṭhāna Chakra**. Knowledge is obtained 'sākshāt' - 'with the senses'. Fire, the element of **Swādhiṣṭhāna**, 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 Mātājī**'s name starts with it.

Nirmalā - 'pure, immaculate'- has a similar meaning to **Viśuddhi** - '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.

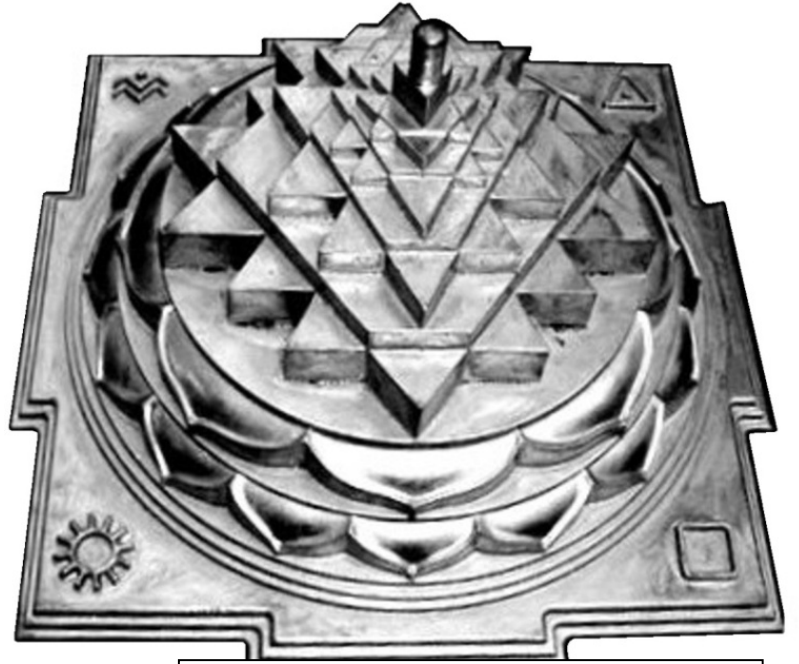
It is said: One must bow one’s head to enter the Kingdom of Heaven.

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 'Researches 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:



A three-dimensional Śhrī Chakra with nine levels. The Bindu – 'Central Dot' is a Śhiva Linga representing Formless Spirit.

‘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, Purānas 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, Kaivalyaśhrama (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.

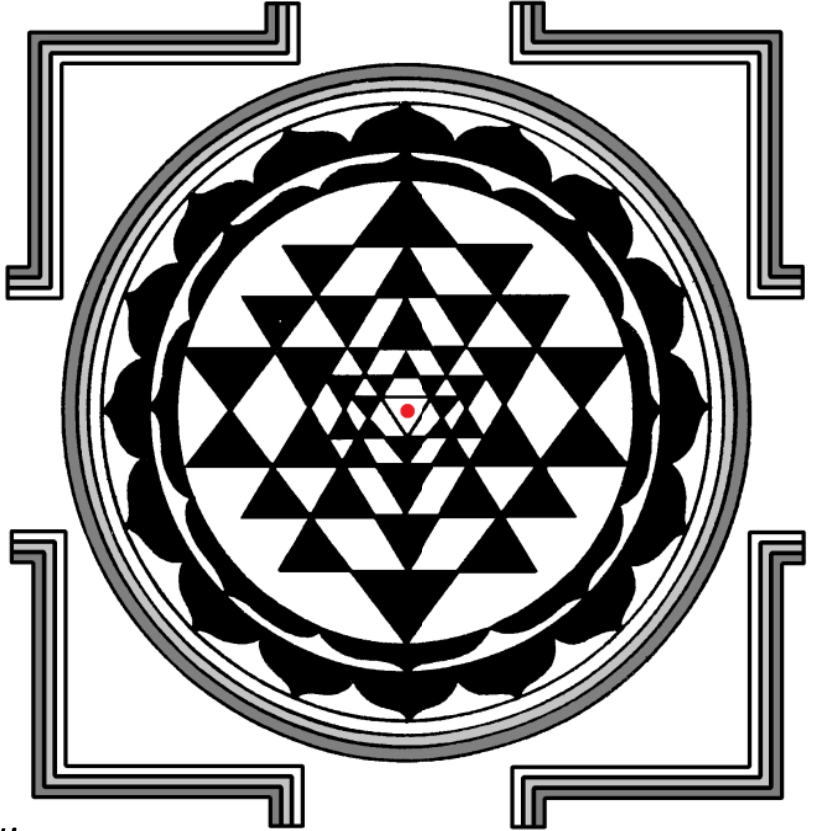
The **Śhrī Chakra** that is generally worshipped in temples of **Devī** and monastic institutions (Mutts), is the one prescribed in the **Vamakeśhwara Tantra** with five triangles pointing downwards and four upwards triangles. It is also known as **Sṛishti-krama** -‘*creation sequence*’- **Chakra** representing the creation of this Universe by the Ultimate Reality. If this **Śhrī Chakra** is placed upside down, it is known as **Samhara-krama** –‘*destruction sequence*’ **Chakra** which symbolises the dissolution of this Universe.

On examination of **Śhrī 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 **Śhrī 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 **Śhrī 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 **Śhrī Chakra**.
- (2) **Trikona** –‘Triangle’, the first triangle surrounding (1).
- (3) **Aṣṭa-kona chakra** surrounding (2) with ‘8 outward-pointing angles’.
- (4) **Antar-daśhāra** –‘Inner 10-spoked’ - a figure with 10 angles surrounding (3).
- (5) **Bahir-Daśhāra** –‘Outer 10-spoked’ - the outer figure surrounding (4) and similar to it, having ‘10 spokes’ or angles pointing outwards.
- (6) **Chatur-daśhāra** –‘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) **Shōdaśha-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 **Śhrī Chakra**.



When it is remembered that **Śhrī Chakra** is a symbol of **Śhrī Lalitā** it represents the entire universe of our experience and the power and reality inherent in it. **Śhrī Chakra** with its nine components and with their many parts represents the identity of **Śhrī 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 **Trikona –‘Triangle’**.
- (2) Name- such as **Sarvānanda-māyā-chakra**.
- (3) The Category or **Tattva** such as **Ākāśa –‘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 **Śhrī Lalitā** as **Chit-Kalā** or Pure Consciousness. It is worth noting how uninvolved the **Bindu-Sahasrāra** is in the rest of **Śhrī Chakra**.

The first triangle or **Trikona** corresponds to **Āgñyā Chakra**, the **Ashta-kona** to **Viśhuddhi**, 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**, **Paṣhyanti**, **Madhyami** and **Vaikhari** and the four states of **Jīva** known as **Jāgrut** -‘waking’, **Svapna** -‘dreaming’, **Suṣhupti** -‘deep sleep’, and **Turiya** -‘fourth’. The region round **Bindu** corresponds to **Turiya** state, the innermost Self-luminous Consciousness (**Prakaśha**).

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 **Jñāna Śhaktis**, and **Vāmā** –‘Saraswatī’, **Jyeṣṭha** –‘Lakshmi’ 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 **Vaikhari** 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-daśhāra** –‘*Inner 10-spoked*’ and **Bahir-daśhāra** –‘*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-maṇḍala**, and **Viṣṇu-Granthi** is above them. They represent **Madhyama Vāk** and correspond respectively to **Anāhata** and **Maṇipura Chakras** in the body.

The **Chaturdaśhāra** –‘*14-spoked*’ **Chakra** corresponds to **Svādhiṣṭhāna 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 **Svādhiṣṭhāna**, signifies the wakeful or **Jāgrut** state of **Jiva**, and is associated with **Agni-maṇḍala** 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.'

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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!