

# shrl lalitA trishatl

With Abridged and Detailed shaN^kara bhAShyam.h

ravi@ambaa.org

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# Introduction

|| AUM mahAgaNapataye namaH ||

|| AUM shrl shaN^karAchAryavaryAya namaH ||

|| AUM shrlmAtre namaH ||

This work is currently under progress and this page is frequently updated.

Translation provided is largely based on Chaganti Suryanarayanamurthy's translation published by Bharatiya vidya bhavan, Sanskrit commentary in volume 5 of collected works of Sankara, Anna's tamil translation by RK Math, and my limited understanding. Sanskrit text of trishati was taken from [sanskrit.gde.to](http://sanskrit.gde.to) and modified to suit the flow of this document. Sanskrit text of puurva piiThika was transliterated by me.

This document may have errors; use it at your own discretion and risk. Also, use it only for your personal study.

# maN^gaLAcharaNam.h

vande vighneshvaraM devaM sarvasiddhi pradAyinam.h |  
vAmAN^karUDha vAmAkShI karapallava pUjitam.h || 1 ||

I bow to Lord vighneshvara who is adored by the beautiful eyed shrlmAtA sitting on the left lap of Lord shiva with her palms which are soft like a tender leaf; and who bestows all powers to His devotees.

ambaaL sits on the left lap of Lord shiva, it is indicated by many names. For instance, shivakAmeshvarAN^kasthA of sahasranAma; IshvarotsaN^ganilaya and kAmeshvarotsaN^gavAsinI of trishatI indicate this. She is called vAmAkShI because She has beautiful eyes. VAmA means beautiful and akShI means eye. The name vAmanayanA in sahasranAma is a synonym to this name. Here, one can obtain other different interpretations by taking vAmA to mean left as well. Lord ganesha is shrlmAta's son, hence the word pUjitam can be more appropriately taken as act of adoration than worshipping.

pAshAN^kushekShusumarAjita pa~nchashAkAM  
pATalyashAlisushhumA.nchitagAtravallIm.h |  
prAchInavakstutapadAM paradevatAM tvam  
pa~nchAyudhArchitapadAM praNamAmi devIm.h || 2 ||

I bow to paradevatA shrl lalitAmbika, who sports a noose (pAsha), goad (aN^kusha), bow made of sugarcane (ikShu kodaNDa), and five invincible flower branches; whose form is like a beautiful creeper with red radiance like the pATala flower; whose feet is praised by vedas; and who is worshipped by manmatha.

In this context, readers are requested to refer to the sahasranAmam which poetically describes the significance of these weapons as rAga svarUpa pAshADhya, krodhAN^karakushojjvalA, manorupekShukodaNDa, and panchatanmAttrasAyakA. veda-s are denoted by the term prAchIna (ancient) vAk.h (words). In this context, many names in the sahasranAma indicate the connection. ambaL is called vedA vedyA, that is She is known through veda-s. She is veda jananI, mother of veda-s. The name shrutiH indicates She is not different from it. She is sarva vedAnta saMvedya, that is, She is known through upaniShad-s. She is ChandaH sara, essence of all veda-s. She is also known as trayI (which mean veda-s) and She is celebrated and praised by upaniShad-s as brahman ( sarvopanishhad.h udghushhTA).

manmatha is denoted by the term pa~nchAyudha, because his weapons are five arrows. These five arrows indicate five senses. manmatha is such a clever warrior, who uses the five senses of his enemy (sense inclined man) to defeat him. A wise man, however, who has his senses under his control, can defeat manmatha quite easily. manmAttha in one of foremost devotees of ambaL, the reading of pa~nchadashAkSharI due to him is still extant.

The radiant red color of ambaaL is indicated in many places. For instance, the name aruNaa,

udyad.hbhAnu sahasrAbha, and tarunAditya pATala indicate this. pAtAla is pale red trumpet flower.

lopAmudrApatiM natva hayagrIvamaPlshvaram.h  
shrlvidyA rAja saMsiddhi kAri pa.nkaja vlkShaNam.h || 3 ||

I bow to the husband of lopAmudrA, and also to Lord hayagrIva the glance of whose lotus eyes can confer perfection in shrl vidyA.

In this verse, Sage agastya is referred as lopAmudrA's husband. This indicates the greatness of lopAmudrA, who is considered as one of the foremost devotees of lalitAmbA and it is revealed in the sahasranAma by the name lopAmudrArchita (SHE who was worshipped by lopAmudrA). In the discussion of pUrva plThikA, we will see that shrl lalitAmbA Herself praising the greatness of lopAmudrA. Like that of manmatha's, lopAmudrA's reading of panchadashAkSharI mantra is popular and still in use.

Lord hayagrIva instructed both lalitA sahasranAmam and trishatl to agastya mahaR^iShi. It was through agastya, the world received these treasures. Hence, both are saluted in this verse.

vistAritAM bahuvIdhAM bahubhiH kR^itAM cha  
tlkAM vilokayituM akShatAM janAnAm.h |  
tatratya sarva pada yoga viveka bhAnuM  
tuShTyai karomi lalitA pada bhakti yogAt.h || 4 ||

There are many detailed commentaries done in different ways by many authors and these have been examined by the world without complete understanding. Through my devotion to shrl lalitA's feet I present this commentary for satisfaction and this commentary illuminates like a Sun, the meaning of every name in the context of the whole text.

The term vilok means to glance at or examine. The term "akShata" means unbroken. This indicates that the previous works did not bring out the meaning clearly penetrating to the essence. tatratya means "of that place", "being in that position", i.e, being in this position of not having a satisfactory commentary explaining the meaning of the text. "sarva pada yoga" denotes that the meaning of individual names are explained in the context of the whole. lalitA pada bhakti yogAt.h means through my devotion to the feet of shrl lalitA.

The meanings illuminate the names like a Sun of true discrimination bringing out the real essence. viveka is distinguish the real from the unreal. These names are prone to tantric interpretation which distort the true meaning by a short-sighted approach.

The work is done for the satisfaction (tuShti) of shrl lalitA and also Her devotees who long to understand this text.

# shri lalitA trishatl pUrva pIThika

agasthya uvAcha

hayagrlva dayA sindho bhagavan.h shiShya vatsala |  
tvattaH shrutaM asheSheNa shrotavyaM yadyat.h asti tat.h || 1 ||

O Lord hayagrlva, you are a Ocean of Mercy and affectionate towards your disciples, from you I have heard what all that needs to be heard.

rahasya nAma sAhasraM api tvattaH shrutaM maya |  
itaH paraM me nAsti eva shrotavyaM iti nishchayaH || 2 ||

I have even heard the secret 1000 names on shri lalita devi from you. Thus I am sure that there is nothing greater than this to be heard.

tathaapi mama chittasya paryaptirnaiva jaayate |  
kaartsnyarthah praapya ityeva shochayishhyaamyahaM prabho || 3 ||

Even then in my mind there is no sense of fullness or completion. Intuitively I feel I am lacking something. O Lord, I am grieving to know what will get me the sense of fullness.

Prior to this, shri hayagrlva initiated sage agastya to shri lalitAsahasranAmam. Before he was taught lalitAsahasranAmam, sage agastya was aware of the existence of a work called lalitAsahasranAmam. But now, at this point, he does not know that a work called shri lalitAtrishatl exists. But he intuitively feels that he is missing something very important.

kimidaM kaaraNaM bruuhi GYaatavyaaMsho.asti vaa punaH |  
asti chenmama tat.h bruuhi bruuhiityuktvaa praNamya taM ||4||

Please tell me the reason for this, is there something some which I have not heard from you. If it is so please instruct me further. Saying thus sage agastya prostrated to lord hayagrlva.

suuta uvaacha :

samaalalaMbe tatpaada yugaLaM kalashodbhavaH |  
hayaanano bhiitabhiitaH kimidaM kimidaM tviti || 5 ||

Sage suuta spoke, Saying thus agastya mahaR^iShi (kalashodbaha also known as kumbhasaMbhava) held the feet of Lord hayagrlva. Taken aback, Lord hayagrlva told what is this, what is this, let me go.

mu.nchamu.ncheti taMchoktvaa chintaakraanto babhuuva saH |  
chiraM vichaarya nishchinvan.h vaktavyaM na mayetya sau || 6 ||

Contemplating deeply on this matter for sometime, Lord hayagrlva came to the conclusion that he has nothing more to instruct.

tuushhNiiM sthitaH smarannaaGYaaM lalitaMbaa kR^itaaM puraa |

taM praNamyaiVa samuniH tatpaadaavatyajan.h sthitaH || 7 ||

Remembering the command of shrl lalitAmbikaa (that he should keep trishatI secret) Lord hayagrIva remained silent. But sage agastya did not let him go and was holding his feet with his head bowing on it

varshha trayaavadhi tathaa gurushishhyau tathaa sthitaU |  
tachhR^i.nvan.h tashcha pashya.nta sarva lokaaH suvimitaaH || 8 ||

Three full years passed in this way and sage agastya (shishya) held himself steadfastly at the feet of his guru, Lor hayagrIva, both fixed in that state without moving. Hearing this and looking at this, all worlds (the beings therein) were struck with wonder.

tatra shrIi lalitaA devii kaameshvara sama.nvitaA |  
praadurbhuutaA rahasyevaM hayagriivamavochata || 9 ||

After this, shrl lalita devii along with HER consort shrl kAmeshwara appeared to Lord hayagrIva and commanded in secret to him.

shrIi devii uvaacha :

aashvaananaa vayoH priitiH shaastra vishvaasine tvayaa |  
raajyaM deyaM shiro deyaM na deyaA shoDashaakSharii || 10 ||

shrIi devii spoke:

O horse faced one (Lord hayagriiva), we are pleased by your faith and trustworthiness in the scripture (by keeping it confidential). One can easily give away the kingdom, even one's head, but shoDashaakSharii should not be given away (that easily).

svamAtR^i jaaravat.h gopyaa vidyaa eshhaH iti agamaa jaguH |  
tato ati gopaniyaa me sarva-puurtikarii stutiH || 11 ||

agamaa-s declare that knowlege (vidya) has protected and well guarded like the way one guards the secret about his mother's affair. If this is so for all the vidya-s, my sarva puurtikarii stuti (another name for lalitaA trishatii) should be kept secret and guarded much more carefully.

mayaa kaameshvareNaapi kR^itaA saa gopitaa bhR^isham.h |  
madaaGYayaa vacho devyaaH chakR^i naama sahasrakam.h || 12 ||

This trishatii stotram was composed by me and kAmeshwara and bestowed to you to be guarded safely. It is by my command, vashinii and other vaak devata-s composed the perfect thousand names on me.

aavaabhyaaM kathitaM mukhyaM sarva puurtikaraM stavaM |  
sarva kriyaaNaam vaikalya puurtiryaH japato bhavet.h || 13 ||

Of these two composed by us, the most important is the sarva puurtikaram stavam (trishatii), chanting this will make up for the shortcomings in all other karma-s (like nitya and naimittika) and make them complete.

sarva puurtikaraM tasmaadidaM naama kR^itaM mayaa |  
tadbruuhi tvamagastyaaya paatrameva na sa.nshayaH || 14 ||

That is why I named this trishatii as sarvapuurtikarii and you can instruct this to agastya and I

have no doubt that he is well qualified to receive it.

patnyasya lopaamudraakhyaa maamupaaste ati bhatitaH |  
aya.ncha nitaraaM bhaktaH tasmaadasya vadasva tam.h || 15 ||

His wife lopaamudra worships me with extreme devotion and he is also my devout bhakta, hence, you can instruct him.

amu~nchamaanastvadpaadau varshatrayamasau sthitaH |  
etat.h j~naatumato bhaktyaa hitameva nidarshanam.h || 16 ||

Without moving from the place he (sage agastya) has held on to your feet for three years, to know what he is lacking and what is beneficial, this clearly indicates his deep devotion.

cittaparyaaptiretasya naanyathaa saMbhaviShyatii |  
sarvapuurtikaraM tamaadanuj~naato mayaa vada ||

The sense of fulfillment (which sage agastya is lacking now) will not arise by other means. Hence, on my command, bestow him the knowledge of sarvapuurtikarii (lalita trishatii) which alone can provide that completeness in knowing.

suuta uvaacha:

(suuta spoke)

iti yuktva antaradhadaambaa kaameshvara samanvitaa |  
athotthaapya hayagriivaH paaNibhyaaM kumbhasambhavam.h || 18 ||

saMsthaapya nikaTevaaca uvaaca bhR^isha vismitaH |

After saying thus, shrii lalitaambaa together with HER consort shrii kaameshwara disappeared. After this, Lord hayagriivaa began to speak as follows with wonder.

hayagriiva uvaaca:

(Lord hayagriiva spoke)

kR^itaartha.asi kR^itaartha.asi kR^itaartha.asi ghaTodbhava || 19 ||

You are blessed and have accomplished the ultimate purpose. (by repetition, the sense of wonder at this great accomplishment is indicated).

tvatsamo lalitaabhakto naasti naasti jagattraye |  
enaagastya svayaM devii tavavaktavyaM anvashaat.h || 20 ||

You are the best devotee of lalitaambaa and there in none (again wonder is indicated by repetition of naasti) equal to you in this regard, for shri lalitaamba Herself commanded me to instruct this sarvapuurtikarii to you.

sachchhiShyena tvaya chaahaM dR^iShTvaanasmi taaM shivaaM |  
yatante yaddarshanaaya brahmaviShNviisha puurvikaa || 21 ||

I obtained the great vision of shrii shivaa because of a good disciple like you. For this vision, even brahma, viShNu and rudra struggle so hard.

athaH paraM te vakShyaami sarvapuurtikaraM sthavam.h |

yasya smaraNa maatreNa paryaaptiste bhavddhR^ide || 22 ||

Hence, I will now tell you the sarvapuurtikaraM sthavam.h (trishatii), even thinking about this sthavam itself will give the complete sense of fulfillment to one's heart.

rahasyanaama saahsraadapi guhyatamaM mune |  
aavashyakaM tato.apiyetallalitaam samupaasitum.h || 23 ||

O sage, this is a greater secret (and more important) than the important (and secret) sahasranaamam, hence it is very essential for worshipping shrii lalitaambaa.

tadahaM saMpravakShyaami lalitaambaa anushaasanaat.h |  
shriimatpa~nchadashaakSharyaaH kaadivarNaan.h kraaman.h mune || 24 ||

O sage, I will instruct this to you because of the command of shrii lalitaambaa Herself. This work will describe the glory of akSharas present in shrlmadpanchadashaakSharii according to reading of kaadi-vidyaa.

pR^ithagviMshati naamaani kathitaani ghaTodbhava |  
aahastyaa naamnaaM trishatii sarvasMpuurti kaaraNii || 25 ||

O pot-born sage, for each of the 15 akShara-s beginning with ka, there are 20 names describing them in this 300 names (trishatii) which will bring fulfillment and completion to everything.

rahasyaadi rahasyaiShaa gopaniya prayatnataH |  
taaM shR^iNuShva mahaabhaaga saavadhaanena chetasa || 26 ||

This is more secret than best of secrets, hence guard this with great care. You being a very lucky one to obtain this, please listen to this with attention and care.

mantraatmakaM eteShaaM naamnaaM naamatmataapi cha |  
tasmaat.h ekaagramanasa shrotavya cha tvayaa sadaa || 27 ||

They are verily mantra-s even though they seem to be just names, hence, with one pointed mind listen to this.

suuta uvaacha

(suuta spoke)

iti yukytva taM hayagriivaH proche naamashatatravam.h || 28 ||

After saying thus, shrii hayagriiva began to instruct the 300 names to sage agastya

|| iti shrii lalita trishatii stotra puurva bhaagaH ||

Thus ends the prologue of shrii lalita trishatii.



# dhyAnam.h

atimadhura chApa hastAM aparimitAmodabAna saubhAgyam.h |  
aruNaaM atishaya karuNaaM abhinava kulasundarIM vande ||

Meaning:

I worship shrImAtA who holds an exceedingly sweet sugarcane in one hand and bows which can confer bliss and auspiciousness in the other. SHE is red in color like Sun and has an amazing form of compassion. SHE shines in the chakra-s starting from the muulAdhAra to sahsrAra with an ever new beauty.

When ambaaL is called aruNaam, it indicates the color of rising sun. It is bright and beautiful, but not blinding. shrI lalita sahasranAmaM calls HER udhyadbhAnu sahasrAbhA (Like a thousand rising suns). shrI shankara's mInAkShI pa~ncharatnam goes one step further and calls HER udhyad.h bhAnu sahasra koTi saddr^ishAm. SHE is exceedingly brilliant and at the same time not blinding to HER devotees. How wonderful!!

atishaya karuNaam - SHE is an embodiment of compassion, as we saw in the name kArUNya vighraha in shrI lalitA trishatI. shrI lalitA sahasranAmam calls HER avAjakaruNaamUrtiH and karuNaamR^ita sAgara. HER compassion is boundless. That is why it is called atishaya (amazing) karuNaam.

# stotram.h and nAmAvaliH

## 1. ka of vAgbhavakUTA – ka 1 – shivAxara

kakArarUpA kalyANI kalyANaguNashAlinI .  
kalyANashailanilayA kamanlyA kalAvatl || 1||

1. kakArarupA  
SHE who is the source of everything.  
AUM kakAraUpAyai namaH
2. kalyANI  
SHE who is bliss.  
AUM kalyANyai namaH
3. kalyANa-guNa-shAlinI  
SHE who has blissful attributes.  
AUM kalyANaguNashAlinyai namaH
4. kalyANa-shaila-nilayA  
SHE who is established in HER form which is solidified bliss.  
AUM kalyANashailanilayAyai namaH
5. kamanlyA  
SHE who is endearing to jnaninaH because SHE is bliss.  
AUM kamanlyAyai namaH
6. kalAvatl  
SHE who possesses kalAs to facilitate meditation of HER bhaktAs.  
AUM kalAvatyai namaH

kamalAkShI kalmashghnI karuNAmr^ita sAgarA .  
kadambakAnanAvAsA kadamba kusumapriyA || 2||

7. kamalAkShI  
SHE who has eyes like kamalA (lakShmI) which can confer great powers.  
AUM kamalAkShyai namaH
8. kalmaShaghni  
SHE who can destroy the sins of HER devotees.  
AUM kalmaShaghnyAi namaH
9. karuNAmr^ita sAgarA  
SHE who is an ocean of nectar like compassion  
AUM karuNAmr^itasAgarAyai namaH
10. kadambakAnanAvAsA  
SHE who resides in kadamba forests.  
AUM kadambakAnanAvAsAyai namaH

11. kadambakusumapriyA  
SHE who is fond of kadamba flowers.  
AUM kadambakusumapriyAyai namaH

kandarpavidyA kandarpa janakApAN^ga vlkshaNA .  
karpUravITi saurabhya kallolita kakuptaTA || 3||

12. kandarpavidyA  
SHE whose is expressed by the mantra whose seer is kandarpa(manmatha).  
AUM kandarpavidyAyai namaH

13. kandarpajanakApangavIkShaNA  
SHE whose side glances can confer with power, youth and beauty.  
AUM kandarpajanakApAngavIkShanAyai namaH

14. karpUravITi-saurabhya-kallolita-kakuptaTA  
SHE who has supremely regal pleasures and a form of cosmic dimensions.  
AUM karpUravITIsaurabhyakallolitakakuptaTAyai namaH

kalidoshhaharA kaMjalochanA kamravigrahA .  
karmAdi sAkshiNI kArayitri karmaphalaprada || 4||

15. kalidoShaharA  
SHE who can destroy the sins of kali age.  
AUM kalidoShaharAyai namaH

16. ka.njalochanaNA  
SHE who can create billions of brahmANDas by HER mere look.  
AUM ka.njalochanaAyai namaH

17. kamravigrahA  
SHE who has a form which is entrancing with blissful attributes.  
AUM kamravigrahAyai namaH

18. karmAdisAkShiNI  
SHE who is a witness of karma (actions) like upAsana, yoga and so on.  
AUM karmAdisAkShiNyai namaH

19. kArayitri  
SHE who has the commanding power.  
AUM kArayitri namaH

20. karmaphalaprada  
SHE who gives the fruits of all actions.  
AUM karmaphalapradaAyai namaH

## 2. e of vAgbhavakUTA – e 1 – shaktyaxara

ekArarUpA chaikAksharyekAnekAksharAkR^itiH .  
etattadityanirdeshyA chaikAnanda chidAkR^itiH || 5||

21. ekArarUpA  
SHE who is represented by the second akShara of panchdashakShari.  
AUM ekArarUpAyai namaH

22. ekAkSharA  
SHE is represented by AUM (praNavam)  
AUM ekAkSharyai namaH

23. ekAnekAkSharAkR^itiH  
SHE who has the form of one and many.  
AUM ekAnekAkSharAkR^ityai namaH

24. etattadityanirdeshyA  
SHE who cannot be described as this or that.  
AUM etattadityanirdeshyAyai namaH

25. ekAnandachidAkR^itiH  
SHE whose has the form bliss and consciousness.  
AUM ekAnandachidAkR^ityai namaH

evamityAgamAbodhyA chaikabhakti madarchitA .  
ekAgrachitta nirdhyAtA chaishhaNA rahitAddR^itA || 6||

26. evamityAgamAbodhyA  
SHE who is not defined by scriptures as such and such.  
AUM evamityAgamAbodhyAyai namaH

27. ekabhaktimadarchitA  
SHE who is to be worshipped with single minded devotion.  
AUM ekabhaktimadarchitAyai namaH

28. ekAgrachittanirdhyAtA  
SHE who is to be meditated on by single pointed minds  
AUM ekAgrachittanirdhyAtAyai namaH

29. eShaNArहितAdR^itA  
SHE who is endearing to desireless.  
AUM eShaNArहितAdR^itAyai namaH

eIAsugaMdhichikurA chainaH kUTa vinAshinI .  
ekabhogA chaikarasA chaikaishvarya pradAyini || 7||

30. eIAsugandhichikurA  
SHE whose coiffure has a divine fragrance  
AUM eIAsugandhichikurAyai namaH

31. enaHkUTavinAshinI  
SHE who destroys the sins of HER devotees.  
AUM enaHkUTavinAshinyai namaH

32. ekabhogA  
SHE whose is the unitary enjoyment.  
AUM ekabhogAyai namaH

33. ekarasA  
SHE who is bliss.  
AUM ekarasAyai namaH

34. ekaishvaryapradAyinI  
SHE who bestows the unique aishvaryam (that is moksham) to HER devotees.  
AUM ekaishvaryapradAyinyai namaH

ekAtapatra sAmrAjya pradA chaikAntapUjitA .  
edhamAnaprabhA chajjadanekajagadIshvarI || 8||

35. ekAtapatrasAMrAjyapradA  
SHE who bestows supreme over lordship to HER devotees.  
AUM ekAtapatrasAMrAjyapradAyai namH

36. ekAntapUjitA  
SHE who is worshipped in solitude.  
AUM ekAntapUjitAyai namaH

37. edhamAnaprabhA  
SHE who has ever increasing radiance.  
AUM edhamAnaprabhayai namaH

38. ejadanekajagadIshvarI  
SHE who is the ruler of many worlds vibrant with life.  
AUM ejadanekajagadIshvaryai namaH

ekavIradi saMsevyA chaikaprabhava shAlinI .  
IkArarUpA cheshitri chepsitArtha pradAyinI || 9||

39. ekAvIrAdisaMsevyA  
SHE who is worshipped by those who have conquered their senses.  
AUM ekAvIrAdisaMsevyAyai namaH

40. ekaprAbhavashAlinI  
SHE who possesses unique rulership.  
AUM ekaprAbhavashAlinyai namaH

### 3. ii of vAgbhavakUTA – ii 1 – shaktyaxara

IddR^igitya vinirdeshyA cheshvaratva vidhAyinI .  
IshAnAdi brahmamayI cheshitvAdyashhTa siddhidA || 10||

41. IkArarUpA  
SHE who is known by the akShara I  
AUM IkArarUpAyai namaH

42. Ishitrl  
SHE who is the directing force  
AUM Ishitryai namaH

43. IpsitArthapradAyinI  
SHE who gives the desired objects.  
AUM IpsitArthapradAyinyai namaH

44. IdR^igityavinirdeshyA  
SHE who cannot be defined to have such and such qualities.  
AUM IdR^igityavinirdeshyAyai namaH

45. IshvaratvavidAyinI  
SHE who confers the attitude of oneness with Ishvara.  
AUM IshvaratvavidAyinyai namaH

46. IshAnAdibrahmamayI  
SHE who is one with brahmAs like IshAna.  
AUM IshAnAdibrahmamayyai namaH

47. IshitvAdyaShTasiddhidA  
SHE who confers the eight great powers.  
AUM IshitvAdyaShTasiddhidAyai namaH

IkshitrIkshaNa sR^ishhTANDa koTirlshvara vallabhA .  
IDitA cheshvarArdhAN^ga sharIreshAdhi devatA || 11||

48. IkShitrl  
SHE who is the passive spectator.  
AUM IkShitryai namaH

49. IkShaNasR^iShTa.nDakoTiH  
SHE whose desire created millions of universes.  
AUM IkShaNasR^iShTa.ndakoTaye namaH

50. IshvaravallabhA  
SHE who has kAmeshvara as HER husband.  
AUM IshvaravallabhAyai namaH

51. IDitA  
SHE who is the object of praise of vedAnta.  
AUM IDitAyai namaH

52. IshvarArdhA.ngasharIrA  
SHE who has bliss as HER form(half of Lord shiva's body, sat-chit-Ananda).  
AUM IshvarArdhA.ngasharIrAyai namaH

53. IshAdidevatAyai namaH  
SHE who is the presiding deity for both Ishvara and jlva.  
AUM IshAdidevatAyai namaH

Ishvara preraNakarI cheshatANDava sAkshiNI .  
IshvarotsaN^ga nilayA chetibAdhA vinAshinI || 12||

54. IshvarapreraNakarI  
SHE who directs the actions of Ishvara  
AUM IshvarapreraNakaryai namaH

55. IshatANDavasAkShiNI  
SHE who witness the the dance of Ishvara.  
AUM IshatANDavasAkShiNyai namaH

56. Ishvarotsa"nganilayA  
SHE who is seated on the lap of Ishvara.  
AUM Ishvarotsa"nganilayAyai namaH

57. ItibAdhAvinAshinI  
SHE who destroys the evils and troubles [that affects HER devotees]  
AUM ItibAdhAvinAshinyai namaH

IhAvirAhitA chesha shakti rIshhat.h smitAnanA .  
lakArarUpA lalitA lakshmi vANI nishhevitA || 13||

58. IhAvirahitA  
SHE who has no unfulfilled desires.  
AUM IhAvirahitAyai namaH

59. IshashaktiH  
SHE who is the power of Ishvara.  
AUM Ishashaktaye namaH

60. IShatsmitAnana  
SHE who has smiling and benign countenance.  
AUM IShatsmitAnAyai namaH

[la]

61. lakArarUpa

SHE who is signified by the 4th letter "la" of the mantra.

AUM lakArarUpAyai namaH

62. lalitA

SHE who is beautiful.

AUM lalitAyai namaH

63. lakShml-vANI-niShevitA

SHE who is served by lakShml and vANI.

AUM lakSml-vANI-niShevitAyai namaH

IAkinI lalanArUpA lasaddADima pATaIA .

lalantikAlasatphAIA lalATa nayanArchitA || 14||

64. IAKiNI

SHE is who is devoid of falsehood, inertia, and sorrow.

AUM IAKiNyai namaH

65. lalanArUpA

SHE who has the form of woman.

AUM lalanArUpAyai namaH

66. lasaddADimapATaIA

SHE who has the lusture of pomegranate flower.

AUM lasaddADimapATaIAyai namaH

67.lalantika-lasatphAIA

SHE whose forehead is adorned by the ornament lalantika

AUM lalantikAlasatphAIAyai namaH

68. lalATa-nayanArchitA

SHE who is worshipped by one with eye between eyebrows.

AUM lalATanayanArchitAyai namaH

lakshaNojjvala divyAN^gl lakshakoTyaNDa nAyika .

lakshyArthA lakshaNAgamyA labdhakAmA latAtanuH || 15||

69. lakShaNojvaladivyA"ngl

SHE whose form is effulgent with auspicious signs.

AUM lakShaNojvaladivyA"ngyai namaH

70. lakShakoTyaNDAnAyika

SHE who is the leader of billions of Universes.

AUM lakShakoTyaNDAnAyikAyai namaH

71. lakShyArthA

SHE who is the goal of lakShaNa.

AUM lakSyArthAyai namaH



72. lakShaNAgamyA  
SHE who is inaccessible lakShaNā  
AUM lakShaNAgamyAyai namaH

73. labdhakAmA  
SHE who has no unfulfilled desires.  
AUM labdhakAmAyai namaH

74. latAtanuH  
SHE who is tender and compassionate like kalpalatA (a creeper).  
AUM latAtanavE namaH

lalAmarAjalikA lambimuktAlatAJNchitA .  
lambodara prasUrabhyA lajjADhya layavarjitA || 16||

75. lalAmarAjalikA  
SHE whose forehead is adorned with ornamental marks (made of musk)  
AUM lalAmarAjalikAyai namaH

76. lambimuktAlatAnchitA  
SHE who is adorned with pearl pendants studded with precious gems.  
AUM lambimuktAlatAnchitAyai namaH

77. lambodaraprasUH  
SHE who is the mother of Lord Ganesha.  
AUM lambodaraprasave namaH

78. labhya  
SHE who is accessible while in saMsAra  
AUM labhyAyai namaH

79. lajjADhya  
She who is shyful and modest.  
AUM lajjADhyAyai namaH

80. layavarjitA  
SHE who transcends dissolution.  
AUM lajjADhyAyai namaH

[hrlm.h]

hrl.nkAra rUpA hrl.nkAra nilayA hrlMpadapriyA .  
hrl.nkAra bljA hrl.nkAramantrA hrl.nkAralakshaNA || 17||

81. hrl.nkArarUpa  
SHE who is represented by the bljAkShara hrlm.h |  
AUM hrl.nkArarUpAyai namaH

82. hrl.nkAranilayA  
SHE who resides in hrlm.h |  
AUM hrl.nkAranilayAyai namaH

83. hrlMpadapriyA  
SHE who is fond of the padam hrlm.h |  
AUM hrlMpadapriyAyai namaH

84. hrl.nkArablJA  
SHE is expressed by the blJA hrlm.h |  
AUM hrl.nkArablJAyai namaH

85. hrl.nkAramantrA  
SHE is the mantra hrlm.h |  
AUM hrl.nkAramantrAyai namaH

86. hrl.nkAralakShaNa  
hrlm.h is HER lakShaNa |  
AUM hrl.nkAralakShANayai namaH

hrl.nkArajapa suprltA hrlMmatl hrlMvibhUshhaNA .  
hrlMshIIA hrlMpadArAdhyA hrlMgarbhA hrlMpadAbhidhA || 18||

87. hrl.nkArajapasuprltA  
SHE who is pleased with the japam of hrl.nkAra |  
AUM hrl.nkArajapasuprltAyai namaH

88. hrlmatl  
SHE is hrlm.h |  
AUM hrlmatyai namaH

89. hrlMvibhUShaNA  
SHE has hrlm.h as HER ornament |  
AUM hrlMvibhUShaNayai namaH

90. hrlMshIIA  
SHE is the character of hrlm.h |  
AUM hrlMshIIAyai namaH

91. hrlMpadArAdhyA  
SHE who is worshipped by the word hrlm.h |  
AUM hrlMpadArAdhyAyai namaH

92. hrlMgarbhA  
SHE who contains hrlm.h in HER |  
AUM hrlMgarbhAyai namaH

93. hrlMpadAbhidA  
SHE who is explained by hrlm.h |  
AUM hrlMpadAbhidAyai namaH

hrl.nkAravAchyA hrl.nkAra pUjyA hrl.nkAra pIThikA .  
hrl.nkAravedyA hrl.nkArachintyA hrlM hrlMsharIriNI || 19||

94. hrl.nkAravAchyA  
SHE is expressed by the word hrlm.h |  
AUM hrl.nkAravAchyAyai namaH

95. hrl.nkArapUjyA

SHE is to be worshipped with hrlm.h |  
AUM hrl.nkArapUjyAyai namaH

96. hrl.nkArapIThikA  
SHE is the basis for the word hrlm.h |  
AUM hrl.nkArapIThikAyai namaH

97. hrlmkAravedyA  
SHE who can be known from hrlm.h |  
AUM hrlmkAravedyAyai namaH

98. hrl.nkArachi.ntyA  
SHE who is to be contemplated in hrlm.h. |  
AUM hrl.nkArachi.ntyAyai namaH

99. hrlm.h  
SHE who is hrlm.h |  
AUM hrlm.h namaH

100. hrlMshaririNI  
SHE who has hrlm.h has her body |  
AUM hrlMshaririNyai namaH

[ha]

hakArarUpA haladhR^itpUjitA hariNekshaNA .  
harapriyA harArAdhyA haribrahmendra vanditA || 20||

101. hakArarUpA  
SHE who has the form of hakAra, which is the 6th limb of the mantra.  
AUM hakArarUpAyai namaH

102. haladhR^ikpUjitA  
SHE who is worshipped by one who carries a plough (balarAma).  
AUM haladhR^ikpUjitAyai namaH

103. hariNekShaNA  
SHE who has looks like a deer.  
AUM hariNekShaNAyai namH

104. harapriyA  
SHE who is the beloved of hara.  
AUM harapriyAyai namaH

105. harArAdhyA  
SHE who is worshipped by Lord shiva.  
AUM harArAdhyAyai namaH

106. haribrahmendravaditA  
SHE who is worshipped by hari, brahma, Indra and other deva-s.

AUM haribrahmendravaditAyai namaH

hayArUDhA sevitAMghrirhayamedha samarchitA .  
haryakshavAhanA haMsavAhanA hatadAnavA || 21||

107. hayArUDhAsevitA.nghri  
SHE whose feet is worshipped by powerful hayarUDHA.  
AUM hayArUDhAsevitA.nghryai namaH

108. hayamedhasamarchitA  
SHE who is propitiated by horse sacrifice like ashvamedha yAgam.h  
AUM hayamedhasamarchitAyai namaH

109. haryakShavAhanA  
SHE who has a lion as HER mount.  
AUM haryakShavAhanAyai namaH

110. haMsavAhanA  
SHE who has swan as HER vehicle.  
AUM haMsavAhanAyai namaH

111. hatadAnavA  
SHE who destroyed asura-s or demons.  
AUM hatadAnavAyai namaH

hatyAdipApashamanI haridashvAdi sevitA .  
hastikumbhottuN^ka kuchA hastikR^itti priyAMganA || 22||

112. hatyAdipApashamanI  
SHE who destroys terrible sins, like those arise from killing.  
AUM hatyAdipApashamanyai namaH

113. haridashvAdisevitA  
SHE who is served by haridashva and indra.  
AUM haridashvAdisevitAyai namaH

114. hastikumbhottu"nkakuchA  
SHE who has breasts like the hump of Elephant's forehead.  
AUM hastikumbhottu"nkakuchAyai namaH

115. hastikR^ittipriyA.nganA  
SHE is the wife of Lord shiva who is fond of Elephant's skin.  
AUM hastikR^ittipriyA.nganAyai namaH

haridrAkuMkumA digdhA haryashvAdyamarArchitA .  
harikeshasakhi hAdividyA hallAmadAlasA || 23||

116. haridrAkuMkumAdigdhA  
SHE who is adorned with turmeric and saffron.  
AUM haridrAkuMkumAdigdhAyai namaH

117. haryashvAdyamarArchitA  
SHE who is worshipped by indra and other deva-s.

AUM haryashvAdyamarArchitAyai namaH

118. harikeshasakhl  
SHE who is the friend of hariksha.  
AUM harikeshasakhyai namaH

119. hAdividyA  
SHE who is worshipped with the mantra beginning with ha.  
AUM hAdividyAyai namaH

120. hAIAmadAlasA  
SHE who is intoxicated with the wine called hAIA.  
AUM hAIAmadAlasAyai namaH

[sa]

sakArarUpA sarvaGYA sarveshl sarvamaN^galA .  
sarvakartrl sarvabhartrl sarvahantrl sanAtanA || 24||

121. sakArarUpA  
SHE who is represented by the akShara sa.  
AUM sakArarUpAyai namaH

122. sarvaj~nA  
SHE who is omniscient.  
AUM sarvaj~nAyai namaH

123. sarveshl  
SHE who is the ruler of all. As the inner ruler SHE directs all.  
AUM sarveshyai namaH

124. sarvamangalA  
SHE whose form is all auspiciousness.  
AUM sarvama"ngalAyai namaH

125. sarvakartrl  
SHE who does everything.  
AUM sarvakartryAi namaH

126. sarvabhartrl  
SHE who bears everything.  
AUM sarvabhartryai namaH

127. sarvaha.ntrl  
SHE who destroys everything.  
AUM sarvaha.ntryai namaH

128. sanAtanA  
SHE who is ancient.  
AUM sanAtanAyai namaH

sarvAnavadyA sarvAN^ga-sundarl sarva-sAkshiNI .  
sarvAtmikA sarvasaukhya-dAtrl sarva-vimohinI || 25||

129. sarvAnavadyA  
SHE who has faultless attributes.  
AUM sarvAnavadyAyai namaH

130. sarvA"ngasundarl  
SHE whose limbs (all) are beautiful.  
AUM sarvA"ngasundaryai namaH

131. sarvasAkshiNI  
SHE who is the witness of all.  
AUM sarvasAkshinyai namaH

132. sarvAtmikA  
SHE is the Self of all.  
AUM sarvAtmikAyai namaH

133. sarvasaukhyadhAtrl  
SHE who is the giver of all happiness  
AUM sarvasaukhyadAtryai namaH

134. sarva vimohinI  
SHE who deludes all.  
AUM sarvavimohinyai namaH

sarvAdhArA sarvagatA sarvAvaguNavarjitA |  
sarvAruNA sarvamAtA sarvabhUshhaNa-bhUshhitA || 26||

135. sarvAdhArA  
SHE who is the basis for everything  
AUM sarvAdhArAyai namaH

136. sarvagatA  
SHE who is immanent in everything  
AUM sarvagatAyai namaH

137. sarvAvaguNa varjitA  
SHE who is devoid of all bad qualities.  
AUM sarvAvaguNavarjitAyai namaH

138. sarvAruNA  
SHE who is red colored everywhere  
AUM sarvAruNAyai namaH

139. sarvamAtA  
SHE who is inferred from the resultant act (jagat) as SHE is its cause.  
AUM sarvamAtre namaH

140. sarvAbhUShaNabhUShitA  
SHE who is adorned by all the ornaments.

AUM sarvabhUShaNabhUShitAyai namaH

[ka]

kakArArthA kAlahantrI kAmeshI kAmitArthadA .  
kAmasaMjIvInI kalyA kaThinastana maNDaIA || 27||

141. kakArArthA  
SHE who is represented by the letter ka  
AUM kakArthAyai namaH

142. kAlahantrI  
SHE who destroys time.  
AUM kAlahantryai namaH

143. kAmeshI  
SHE who impels one towards desires based one person's past actions.  
AUM kAmeshyai namaH

144. kAmitArthadA  
AUM kAmitArthadAyai namaH

145. kAma sa.njIvInI  
SHE who revived kAma (manmatha)  
AUM kAma.njivinyai namaH

146. kalyA  
SHE who is fit to be meditated upon  
AUM kalyAyai namaH

147. kaThina stana maNDaIA  
SHE whose breasts are firm and hard  
AUM kaThinasthanamaNDaIAyai namaH

karabhoruH kalAnAtha mukhI kachajitAmbhudA .  
kaTAKshasyandi karuNA kapAli prANa nAyika || 28||

148. karabhoruH  
SHE whose thighs are soft and tapering like karabha  
AUM karabhorave namaH

149. kalAnAthamukhI  
SHE whose face resembles the moon. kalAnatha means moon.  
AUM kalAnAthamukhyai namaH

150. kachajitAmbhudA  
SHE whose hair defeats rain clouds in beauty.  
AUM kachajitAmbudAyai namaH

151. kaTAKshasyandi karuNA  
SHE whose eyes drip with compassion.  
AUM kaTAKshasyandi karuNA

152. kapAli prANa nAyika  
SHE who is the basis and ruler of the life forces of kapAli.  
AUM kapAliprANanAyikAyai namaH

kAruNya vighraHA kAntA kAntidhUta japAvaliH .  
kaIAIpA kaMbukaNThI karanjirjita pallava || 29||

153. kAruNya vighraHA  
SHE whose form is kindness.  
AUM kAruNyavighraHayai namaH

154. kAntA  
SHE who is brilliant.  
AUM kAntAyai namaH

155. kAnti dhUta japAvaliH  
SHE whose brilliance puts the japA flowers to shame.  
AUM kAntidhUtajapAvalyai namaH

156. kaIAIpA  
SHE for whom the shAstra-s are like common speech.  
AUM kaIAIpAyai namaH

157. kaMbukaNThI  
SHE whose neck is like a conch.  
AUM kambukaNThyai namaH

158. karanjirjitapallava  
SHE whose palms put the tender leaves to shame.  
AUM karanjirjitapallavAyai namaH

kalpavalli samabhujA kastUrI tilakAJNchitA .  
hakArArthA haMsagatirhATakAbharaNojjvalA || 30||

159. kalpavalli samabhujA  
SHE whose arms are like kalpavalli, the wish granting creeper.  
AUM kalpavalliisamabhujAyai namaH

160. kastUrI tilakA~nchitA  
SHE whose forehead is adorned with ornamental marks made of musk  
AUM kastUrItilakA.chitAyai namaH

ha of madhya kUTa

161. hakArArthA



162. ha.nsa gatI

163. hATakAbharaNojjvalA

hArahAri kuchAbhogA hAkinI halyavarjitA .  
haritpati samArAdhya haThAtkAra hatAsurA || 31||

164. hAra hAri kuchAbhogA

165. hAkinI

166. halya varjitA

167. haritpati samArAdhya

168. haThAtkAra hatAsurA

harshhApradA havirbhoktrI hArda santamasApahA .  
hallIsalAsya santushhTA haMsamantrArtha rUpiNI || 32||

169. harshha pradA

170. havirbhoktrI

171. hArda sa.ntamasApahA

172. hallI sa lAsya santushhTA

173. ha.nsa mantrArtha rUpiNI

hAnopAdAna nirmuktA harshhiNI harisodarI .  
hAhAhUhU mukha stutyA hAni vR^iddhi vivarjitA || 33||

174. hAnopAdAna nirmuktA

175. harshhiNI

176. hari sodarI

177. hAhA hUhU mukha stutyA

178. hAni vR^iddhi vivarjitA

hayyaN^gavIna hR^idayA harikopAruNAMshukA .  
lakArAkhyA latApUjyA layasthityudbhaveshvarI || 34||

179. hayyaN^ga vIna hR^idayA

180. hari kopAruNA.nshukA

181. lakArAkhyA

182. latA pUjyA

183. laya sthityudbhaveshvarI

lAsya darshana santushhTA lAbhAlAbha vivarjitA .  
laN^ghyeta rAGYA lAvaNya shAlinI laghu siddhidA || 35||

184. lAsya darshana santushhTA I

185. lAbhAlAbha vivarjitA

186. laN^ghyeta rAGYA

187. lAvaNya shAlinI

188. laghu siddhidA

lAkshArasa savarNAbhA lakshmaNAgraja pUjitA .  
labhyatarA labdha bhakti sulabhA lAN^galAyudhA || 36||

189. lAkShA rasa savarNAbhA

190. lakshmaNAgraja pUjitA

191. labhyatarA

192. labdha bhakti sulabhA

193. lAN^galAyudhA

lagnachAmara hasta shrlshAradA parivljitA .  
lajjApada samArAdhya laMpaTA lakuleshvarI || 37||

194. lagna chAmara hasta shrl shAradA parivljitA

195. lajjApada samArAdhya

196. la.npaTA

197. lakuleshvarI

labdhamAnA labdharasA labdha saMpatsamunnatiH .  
hrIMkAriNI cha hrIMkari hrIMmadhya hrIMshikhAmaNiH || 38||

198. labdhamAnA

199. labdharasA

200. labdha sa.npatsamunnatiH

hrlm.h of madhya kUTa

hrl.nkArakuNDAGni shikhA hrl.nkAra shashichandriKA .  
hrl.nkAra bhAskararuchirhrlMkArAMbhoda chaJNchala || 39||

201. hrl.nkAriNI cha

202. hrlM kari ( hrl.nkArAdI)

203. hrlM madhyA

204. hrlM shikhAmaNiH

205. hrl.nkAra kuNDAGni shikhA

206. hrl.nkAra shashi chandriKA

207. hrl.nkAra bhAskara ruchi

208. hrl.nkArAMbhoda chaJNchala

hrl.nkAra kandAN^kurikA hrl.nkAraika parAyaNAm.h .  
hrl.nkAra dlrg hikAhaMsl hrlMkArodyAna kekinI || 40||

209. hrl.nkAra kandAN^kurikA

210. hrl.nkAraika parAyaNA

211. hrl.nkAra dlrg hikA haMsl

212. hrl.nkArodyAna kekinI

hrlMkArAraNya hariNI hrlMkArAvAlavallarl .  
hrl.nkAra paJNjarashukI hrlMkArAN^gaNa dlpikA || 41||

213. hrl.nkArAraNya hariNI

214. hrl.nkArAvAlavallarl

215. hrl.nkAra paJNjarashukI

216. hrl.nkArAN^gaNadlpikA

hrl.nkAra kandarA siMhl hrlMkArAmbhoja bhR^iN^gikA .  
hrl.nkAra sumano mAdhvl hrl.nkAra tarumaMjarI || 42||

217. hrl.nkAra kandarA siMhl

218. hrl.nkArAmbhoja bhR^iN^gikA

219. hrl.nkAra sumano mAdhvl

220. hrl.nkAra taru ma.njarl

sa of shakti kuuTaa

sakArAkhyA samarasA sakalAgama saMstutA .  
sarvavedAnta tAtparyabhUmiH sadasadAshrayA || 43||

221. sakArAkhyA

222. samarasA

223. sakalAgama sa.nstutA

224. sarva vedAnta tAtparya bhUmiH

225. sadasadAshrayA

sakalA sachchidAnandA sAdhyA sadgatidAyinl |  
sanakAdimunidhyeyA sadAshiva kuTumbinl || 44||

226. sakalA

227. sachchidAnandA

228. sAdhyA

229. sadgati dAyinl

230. sanakAdi muni dhyeyA

231. sadAshiva kuTumbinl

sakAlAdhishhThAna rUpA satyarUpA samAkR^itiH .  
sarvaprapaJNcha nirmAtrl samanAdhika varjitA || 45||

232. sakAlAdhishhThAna rUpA

233. satya rUpA

234. samAkR^itiH

235. sarva prapaJNcha nirmAtrl

236. samanAdhika varjitA

sarvottuN^gA saMgahlnA saguNA sakaleshvarl .  
kakAriNI kAvyalolA kAmeshvara manoharA || 46||

237. sarvottuN^gA

238. sa.nga hlnA

239. saguNA (sadguNA)

240. sakaleshvarl

ka of shakti kuuTaa

241. kakAriNI

242. kAvya lolA

243. kAmeshvara manoharA

kAmeshvarapraNAnADI kAmeshotsaN^ga vAsinl .  
kAmeshvarAliiMgitAMgl kameshvara sukhapradA || 47||

244. kAmeshvara praNa nADI  
245. kAmeshotsaN^ga vAsinI  
246. kAmeshvarAli.ngitA.ngI  
247. kAmeshvara sukha pradA

kAmeshvara praNayinI kAmeshvara vilAsinI .  
kAmeshvara tapaH siddhiH kAmeshvara manaH priyA || 48||

248. kAmeshvara praNayinI  
249. kAmeshvara vilAsinI  
250. kAmeshvara tapaH siddhiH  
251. kAmeshvara manaH priyA

kAmeshvara prANanAthA kAmeshvara vimohinI .  
kAmeshvara brahmavidyA kAmeshvara gR^iheshvarI || 49||

252. kAmeshvara prANa nAthA  
253. kAmeshvara vimohinI  
254. kAmeshvara brahma vidyA  
255. kAmeshvara gR^iheshvarI

kAmeshvarAhlAdakarI kAmeshvara maheshvarI .  
kAmeshvarI kAmakoTi nilayA kAN^kshitArthadA || 50||

256. kAmeshvarAhlAdakarI  
257. kAmeshvara maheshvarI  
258. kAmeshvarI  
259. kAmakoTi nilayA  
260. kAN^kShitArthadA

la of shakti kUTA

lakAriNI labdharUpA labdhadhIrlabdha vAJNchitA .  
labdhapApa manodUrA labdhAhaMkAra durgamA || 51||

261. lakAriNI  
262. labdha rUpA  
263. labdhadhIH  
264. labdha vAJNchitA  
265. labdha pApa mano dUrA  
266. labdhAha.nkAra durgamA

labdhashaktirlabdha dehA labdhaishvarya samunnatiH .  
labdha vR^iddhirlabdha IIIA labdhayauvana shAlinI || 52||

267. labdhashaktiH  
268. labdha dehA  
269. labdhaishvarya samunnatiH  
270. labdha vR^iddhiH (labdha buddhiH)  
271. labdha IIIA  
272. labdha yauvana shAlinI

labdhAtishaya sarvAN^ga saundayA labdha vibhramA .

labdharAgA labdhapatirIabdha nAnAgamasthitiH || 53||

273. labdhAtishaya sarvAN^ga saundayA

274. labdha vibhramA

275. labdha rAgA

276. labdha patiH (labdha gatiH)

277. labdha naana Agama sthitiH

labdha bhogA labdha sukhA labdha harshhAbhi pUjita .  
hrl.nkAra mUrtirhrlNkAra saudhashR^iMga kapotika || 54||

278. labdha bhogA

279. labdha sukhA

280. labdha harshhAbhi pUjita

hrlm.h of shakti kUTa

281. hrl.nkAra mUrtiH

SHE whose form is hrl.nkAra.

AUM hrl.nkAra mUrtaye namaH

282. hrl.nkAra saudha shR^i.nga kapotika

SHE who is like a pigeon on the top of the palace of hrl.nkAra.

AUM hrl.nkAra saudha shR^i.nga kapotikAyai namaH

hrl.nkAra dugdhAbdhi sudhA hrl.nkAra kamalendirA .  
hrl.nkAramaNi dlPArchirhrl.nkAra tarushArika || 55||

283. hrl.nkAra dugdhAbdhi sudhA

SHE who is like the daughter of the milk ocean of hrlm.h.

AUM hrl.nkAra dugdhAbdhi sudhAyai namaH

284. hrl.nkAra kamalendirA

SHE who is like mahAlakShmi of the lotus of hrlm.h.

AUM hrl.nkAra kamalendirAyai namaH

285. hrl.nkAra maNi dlPArchiH

286. hrl.nkAra taru shArika

hrl.nkAra peTaka maNiH hrl.nkAradarsha bimbika |  
hrl.nkAra koshA silatA hrlMkArAsthaAna nartaki || 56||

287. hrl.nkAra peTaka maNiH

288. hrl.nkAra Adarsha bimbika

289. hrl.nkAra koshA silatA

290. hrl.nkAra AsthaAna nartaki

hrl.nkAra shuktika muktAmaNirhrl.nkAra bodhitA .  
hrl.nkAramaya sauvarNastambha vidruma putrika || 57||

291. hrl.nkAra shuktika muktAmaNiH

292. hrl.nkAra bodhitA

293. hrl.nkAra maya sauvarNa stambha vidruma putrika

hrl.nkAra vedopanishhad.h hrlMkArAdhvara dakshiNA |  
hrl.nkAra nandanArAma navakalpaka vallarl || 58||

294. hrl.nkAra vedopanishhad.h

295. hrl.nkArAdhvara dakshiNA

296. hrl.nkAra nandana arAma nava kalpaka vallarl

hrl.nkAra himavadgaN^gA hrlMkArArNava kaustubhA |  
hrl.nkAra mantra sarvasvA hrl.nkArapara saukhyadA || 59||

297. hrl.nkAra himavad.h gaN^gA  
SHE who is the gaN^ga of the himAlaya of hrl.nkAra  
AUM hrl.nkAra himavad.h gaN^gAyai namaH

298. hrlMkArArNava kaustubhA  
SHE who is the kaustubha jewel of the ocean of hrl.nkAra  
AUM hrlMkArArNava kaustubhAyai namaH

299. hrl.nkAra mantra sarvasvA  
SHE who is everything of the blja hrl.nkAra  
AUM hrl.nkAra mantra sarvasvAyai namaH

300. hrl.nkAra para saukhyadA  
SHE who bestows the supreme happiness (bliss of brahman) to those who  
meditate on hrl.nkAra.  
AUM hrl.nkAra para saukhyadAyai namaH

|| iti shrI brahmANDa purANE uttarA khaNDe shrI hayagrIva agastya  
sa.nvAde shrI lalitA trishatl stotra kathanaM saMpUrNam.h ||

# shri lalitA trishatl uttara piiThikA

ityevaM te mayaakhyaataM devyaaH naamashatrayam.h |  
rahasyaatirahasyasvaadgopaniiyam tvayaa mune || 1 ||

Thus I instructed you O Sage, the three-hundred names of devii. This is a secret among secrets, hence O sage it has to be safely guarded.

shivavarNaani naamani shriidevyaa kathitaani hi |  
shaktyaxaraaNi naamani kaamesha kathitaani cha || 2 ||

The names starting with shiva-axara-s were told by shrii devii and the names that begin with shakti-axara-s were told by Lord kaamesha.

ubhayAxara nAmAni hyubhAbhyAM kathitaani vai |  
tadanyairgrathitaM stotramestasya sadR^isham kimu || 3 ||

The names starting with ubhayaxara-s are composed by them both. Hence, the works composed by others will ever be equal to this work?

ubhaya means both. Hence, ubhayaxara-s are those which represent the union of shiva shakti or in other words, where shiva shakti is represented or equally present together. This is known as shiva shakti sAmarasyam.

nAnena sadR^ishaM stotraM shrIdevI prItIdAyakam.h |  
lokatraye.apI kalyANaM saMbhavennAtra saMshayaH ||

There is no work in all the three worlds that is equivalent to this most auspicious work, which gives joy to shrii devii. And there is no doubt about it.

sadR^isha mean equivalent or similar. The idea here is there is no work that can compare to trishatl. The reasons are two fold, a) names start with shiva, shakti, and combined axaras which form her great mantra "panchadashAxarI" and b) the names are composed directly by shiva dampati themselves. jaganmAta is addressed here as shrii devii, even though this is a common epithet to mahAlaxmi, it is not specific to laxmii and here it denotes to shrimAtA.



This now leads to the natural question: how are these (15) axara-s assigned?

# Detailed Meanings (1-170)

Following sections are based on the postings made to Advaita-L by Ravi Mayavaram and which was reposted to ambaa-L by Sridhar. Translation provided is largely based on Chaganti Suryanarayanamurthy's translation published by Bharatiya vidya bhavan, Sanskrit commentary in volume 5 of collected works of Sankara, Anna's tamil translation by RK Math.

Please visit [www.ambaa.org](http://www.ambaa.org) or <http://www.escribe.com/religion/advaita> (for original postings) or <http://www.escribe.com/religion/ambaa> (for repostings).

## 1. kakArarupA

She who is the source of everything.

The meaning (arthaH) of the name kakaararuupaa is the letter (varNa) "ka" reveals or causes the knowledge (j~naapaka visheshanam) of HER (yasyaaH), that is (saa), in the image (vighraH) of kaadi-vidya. Here the term kaadi-vidya refers to the reading of pancha-dashaakShari mantra. There are different readings of this mantra and here the mantra beginning with "ka" is referred to.

The word kakaararuupa, referring to the letter "ka" can also mean hiraNyagarbha, water (udakam), head (uttamaa~Ngam) and happiness (sukha). The powers of hiraNyagarbha such as creation of the cosmos (jagat kartR^itvam) and supporting it (jagat.h dhaaraka) is attributed the "ka" the first (aadima) letter of the consonants (vyanjana). The power of water (udaka) in creating food (anna) and through that sustaining the world (jagat sanjiivana hetitvam) is attributed to the first letter of the mantra "ka".

It is well known (prasiddham) in yoga shaastra that for all living beings (sarveShaaM praaNinaaM) there is nectar (amR^itam) in head (shirasya - in sahasrara) and through yogic practice (yoga maargane) when kuNDalini is aroused and lead to the sahasrara and all the naaDi's are immersed (apluta) in the flow of nectar, the yogin attain communion with the iishwara (yoginaaM iishvara saamyam jayata). Similarly, on those who (yaH) meditate on the mantra beginning with "ka" (kaadi-vidya - panchadashaakSharii) She confers

(chadi iti) shivahood (shiva bhavam). Hence She is known as kakaara ruupa.

Shruti declares that "kaM brahma khaM brahma". The space in the heart daharaakaasham is brahman and the bliss of that brahman is desired and sought by all. Similary as "ka" which is the first letter of the muulamantra (which in a sense represents the whole mantra) which represents HER, the source of highest bliss, She is revered (arhita) by all. That is for those who meditate on it, it reveals HER as Brahman bestowing them the supreme bliss. Hence She is known as kakaara ruupa.

AUM kakaararuupaayai namaH

## 2. kalyANI

She who is bliss.

kalyANam means AnandA or bliss. A series of this, from yuva sArva bhaumAnAnda to brahmAnAnda are enumerated in taittriyopanishhad. etasyai Anandasya anyAni bhUtAni mAtra upajlvanti. Depending on a speck of HER bliss all the creatures exist. Hence the word kalyANA denotes all the created forms because SHE is present in all of them who are HER various upAdhis or limitations (just as the sun, reflected in the water in a pot is limited by the pot, so also Brahman, when HE shines through created forms is limited by them, This form of limitation is called upAdhi). When SHE is reflected in mAyA, SHE is known as Ishwara, i.e., that is HER integral form, and when SHE is reflected in the mind, is known as jlva, i.e, HER individual form. Since SHE herself, exists in all these various limited states, of unity or diversity, all these are HERs. kalyANI means in this context that is SHE is nothing else except kalyANA, i.e., Ananda. It is like calling rAhu's head. rAhu is a being without any body, but only a head. Hence it will be superfluous in his case to say rAhu's head, as if he has a body. Similarly SHE is kalyANA, i.e., bliss only and nothing else.

AUM kalyANyai namaH

## 3. kalyANa-guNa-shAlinI

She who has blissful attributes.

SHE is resplendent with blissful attributes such as, satyakAmtva, satyasankalpatva, sarvAdhipatva, sarveshAnatva, vAmanItva and so on. These are the attributes of brahman mentioned in chandyogyopanishhad. They are splendid because of HER or they are attributes of HER splendour. This name only suggests HER having certain attributes as kalyANa guNas. While vedas mention that all attributes results only from limitation, yet it is not an error, if the stress is not laid on that fact in this stotra. Recitation of HER attributes, necessarily secures HER grace, when the devotee feels he is not separate from HER. But still it is emphasized, that during worship the devotee must feel his oneness with the deity, who is pure awareness (chaitanya). Since it is better achieved through the initiation of guru, it is not further elaborated here.

AUM kalyANaguNashAlinyai namaH

#### 4. kalyANa-shaila-nilayA

She who is established in HER form which is solidified bliss.

SHE abides in kalyANa shaila. shaila is a form of shila or stone - meaning solidified form. So kalyANa shaila means bliss or happiness solidified; Since SHE is established in HER own form which is Ananda ghaNa. SHE is named kalyANa shaila nilayA

sa bhagavaH kasmin pratiShTitA iti sve mahimni Ch.U. 7-24

Where is that GOD established? In HIS own greatness! There is a well known proposition "devadatta is in his own self". Hence it is proper to state that the deity is established in HER own form kalyANa shaila. kalyANa shaila also means Anandamaya kosha. SHE has HER abode in kalyANa shaila or Anandamaya kosha, according to brahmapuchchhaM pratiShTA, brahman is established in tail (\*) Tai-U.

kalyANa shaila means mahAmeru. SHE dwells there. That SHE is in the middle peak sumeru.

(\*) If the jIvA who enjoys is compared to a bird, his joy of seeing

dear ones, called priya is compared to the bird's head. moda and pramoda are compared to both its wings. Bliss or Ananda, i.e., Atman is compared to its centre. Just as tail underneath supports the bird brahman supports this blissful bird, hence is named its tail.

AUM kalyANashailanilayAyai namaH

#### 5. kamanlyA

She who is endearing to jnaninaH because She is bliss.

SHE is most endearing. Since SHE is of the form of ultimate bliss, SHE is the dearest. kohyevanyA tkaH prAnyAt yadeshha AkAsha Anando na syAt (Ta -U 2-7-1), without this AkAsha which is bliss who lives with his vital breath? Since bliss is pleasing it is desired by all. Similarly, SHE is kamanlyA because SHE grants appropriate rewards to worshippers, who enveloped in mAyA, offer worship with love and devotion, to deities dear to their heart; or SHE is dear to jnAninaH or sages because SHE has the beautiful form of solidified bliss.

AUM kamanlyAyai namaH

#### 6. kalAvatl

She who possesses kalAs to facilitate meditation of HER bhaktAs.

SHE possess kalAs. kalA means organs like head and hands; or 64 arts; or digits of the Moon; SHE possesses these to facilitate meditation by her bhaktAs.

AUM kalAvatyai namaH

#### 7. kamalAkShI

She who has eyes like kamalA (lakShmi) which can confer great powers.

SHE has eyes like kamala. kamala means lakShmi. The word akShi or eye

signifies jnAna as eye is the major agency through which it is acquired. So the name means that SHE is an object of such knowledge or SHE has that knowledge. Or HER mere glance will confer great powers, i.e., SHE has eyes, which are the source of good things, both worldly and other worldly.

AUM kamalAkShyai namaH

## 8. kalmaShaghnI

She who can destroy the sins of HER devotees.

SHE destroys kalmaSha or sins. ahaM tva sarva pApebhyo mokShayiShyAmi (bhagavad glta 18-66) I will release you from all sins. Or according to the following, jnAnAgniH sarvakarmANi bhasmAt kurute tathA, the fire of knowledge reduces all actions to ashes (Bh-G 4-37) and na sa pApam shlokaM shR^iNoti, He does not hear any sinful word. SHE is brahmavidyA, the realization produced by vedanta mahAvAkyas, which destroys the sins.

AUM kalmaShaghnyAi namaH

## 9. karuNAmr^ita sAgarA

She who is an ocean of nectar like compassion

SHE is the ocean of nectar of kindness. karuNa is compassion. Out of HER compassion, which is amR^ita, SHE gives release or mokSha. SHE is compared to an ocean of amR^ita; While HERSELF being amR^ita, through the clouds that drink amR^ita, SHE rains that amR^ita again over the world and revivifies them. brahmavit brahmaiva bhavati (Mu-U), one who knows brahman becomes brahman. brahavidApnoti paraM (Ta-U 2-1)one who knows brahman attains the ultimate. Hence SHE is HERSELF amR^ita. labhate cha tataH kAmanmayaiva vihitAn hitAn (Bh-G) - Afterwards, he obtains from ME, his wishes as ordained by ME. According to the above, SHE rewards, suitably, all actions and worship of devotees through their respective deities and ensures such rewards to devotees, just as ocean through clouds rains life giving amR^ita to the worlds. Hence SHE is compared to the ocean of kindness. karuNa is the mental attitude of looking after the devotees. Like amR^ita, it revivifies

all. As being the infinite basis of that karuNa, SHE is compared to an ocean; or the name refers to the progeny of sAgara dynasty who attained eternal fame and brahmaloka by HER grace. Or the name means bhAgirathi, HER compassion like bhAgirathi gives immortality to the ocean.

AUM karuNAmR^itasAgarAyai namaH

#### 10. kadambakAnanAvAsA

She who resides in kadamba forests.

SHE has HER abode in the forest of kadamba trees. Kadamba also means multitude and kadamba forest therefore denotes the universe. Thus the name also means that She is not only transcendent but also immanent, permeating the universe.

AUM kadambakAnanAvAsAyai namaH

#### 11. kadambakusumapriyA

SHE loves kadamba flowers. Although the word priyA means object of love, since flowers cannot love, here it should mean SHE loves flowers.

AUM kadambakusumapriyAyai namaH

#### 12. kandarpavidyA

She whose is expressed by the mantra whose seer is kandarpa(manmatha).

The vidyA or mantra of kandarpa. It means the knowledge of unity between individual self [jIva] and Universal Self [Brahman] which is established by the mantra whose seer is kandarpa; or just as some vedic sentences are called upaniShads, this mantra (panchadashi) which is a combination of letters revealed to kandarpa since it confers knowledge is called vidyA. This vidya expresses paradevatA only.

AUM kandarpavidyAyai namaH

### 13. kandarpajanakApangavIkShaNA

She whose side glances can confer with power, youth and beauty.

HER side glances produces sentiments of manmatha or love. apAnga vIkShaNa means side glance. This name suggest that HER mere glance of even ugly and dull persons, richly endows, them with power, youth, and beauty like manmatha.

kandarpa janaka means shrlman nArAyaNa. At the mere movement of HER eye brows i.e., glance, mahAviShNu performs his duties such as the preservation of the worlds, at HER behest.

kandarpa janakA means mahAlakShmI; paradevata by a look from the corner of HER eyes, orders mahAlakShmI to do HER work; or kandarpa janaka means objects which promote erotic sentiment, such as perfumes,sandal paste, etc. These enjoyable things are conferred by a look from the corner of HER eyes. Or HER left eye is Moon and apAnga vIkShaNa means moon shine which promotes erotic feeling or by kandarpa janaka,the lotus is indicated because it is the abode of lakShmI - so the name means kamalAkShI i.e., HER look enlivens the worlds.

AUM kandarpajanakApAngavIkShanAyai namaH

### 14. karpUravITIsaurabhya-kallolita-kakuptaTA

She who has supremely regal pleasures and a form of cosmic dimensions.

The perfume emanating from HER face floods the space on all sides (cosmos). By saying that the fragrance from HER face perfumes the entire universe, this name reveals, the cosmic dimensions of HER form and supremely regal pleasures.

AUM karpUravITIsaurabhyaKallolitakakuptaTAyai namaH



## 15. kalidoShaharA

She who can destroy the sins of kali age.

SHE destroys the evils of kali age. To be born in the discreditable kali age is itself a sin for anyone; If he however, sees HER (image), hears or sings HER glory, praises HER, worships and meditates on HER, SHE destroys that sin.

kali indicates quarrels between different schools of thought about the Ultimate and the consequent sins these quarrels may engender. To establish the respective positions, such as existence or non existence of God, HIS separateness from body, Whether he is a part or whole, whether HE has attributes, people distort arguments, and consequently falsify conclusions by misinterpreting shrutis, and mislead others. These lead to cupidity, anger and acrimony, under whose influence, people abuse and hate one another. These acts are sins of kali. SHE by conferring on devotees the realization of the advaita-jnana leading to mokSha, destroys the sins of kali age.

AUM kalidoShaharAyai namaH

## 16. ka.njalochaNA

She who can create billions of brahmANDas by HER mere look.

"ka" means water - "ja" means born. So, ka.nja means lotus or water lily. The name means SHE has eyes like lotus petals or water lilies. Or "ayaM pUrvamapaH sR^iShTvA tAsu vIryamapAsR^ijat tadaNDamabhavaddhaimam. The Lord first created waters and in them left HIS seed, resulting in the golden egg" - according to the above, ka.nja means brahmANDa or Universe; "seyaM devataikShata - The Goddess saw HERSELF (Ch-U 6-3)" According to the above, a look or HER created millions of brahmANDas.

AUM ka.njalochaNAyai namaH

## 17. kamravigrahA

She who has a form which is entrancing with blissful attributes.

Entrancing image - kamra means bewitching - vighraha means image. HER form or mUrti is most entrancing with attributes such as profundity, fortitude, and sweetness.

Ananda rUpam amR^itam yadvibhAti (Mu-U 2-27) - That which is shining as bliss and immortality; As mentioned in the above shruti, having the form of bliss SHE is entrancing.

AUM kamravighraAyai namaH

#### 18. karmAdisAkShiNI

She who is a witness of karma (actions) like upAsana, yoga and so on.

sAkShi chetaH (svetAshvataropaniShad) - Witness and awareness; Witness of things such as karma - SHE is an uninvolved witness to actions such as upAsana, yoga, shravaNa, manana, nididhyAsa.

AUM karmAdisAkShiNyai namaH

#### 19. kArayitrl

She who has the commanding power.

SHE is the commanding power; Certain terminations of words li^n, loT and tavya, function to indicate a mandate. These denote prescribed deeds which are to have certain future results. As these mandates are mere words, they are inert and cannot themselves enforce their meaning. Hence, it is stated that SHE, as the presiding awareness of these words shabdas i.e., Vedas - is their enforcing power. sarve vedA yatraikam bhavanti. Where (in Atman) all vedas become united. According to the above shruti, vedas and Atman being one and the same, by HER own light, SHE illumines the meaning of the vedic texts. As these authoritative mandates are parts of vedas, they are HER commands, and as their presiding consciousness SHE enforces their performance.

esha hyeva sAdhu karma kArayati - He alone makes one perform good

actions (kenopaniShad, 3-8).

AUM kArayitrai namaH

## 20. karmaphalaprada

She who gives the fruits of all actions.

SHE grants us the fruits of our actions. The atheistic mImAmskAH argue that, it is destiny which in due course gives the fruits of action done. This is not correct. A lifeless and minute destiny cannot have power to grant the fruits of actions, which can be function of only the living consciousness. But every act must have a result. Hence SHE alone is giver of fruits of all action. karmAdhyakShaH - He presides over action (svetAshvataropaniShad). mayaiva vihitAn hitAn - By me Shall he get the allotted benefits. phala mata upapattateH (brahma sUtra 3-3-38) - This brahma sUtra means, it is correct to say that result of the action is due to Ishvara, since He presides over action. Hence, paradevata, is the only giver of fruits to all actions.

AUM karmaphalapradaH namaH

## 21. ekArarUpA

She who is represented by the second akShara of panchdashakShari.

HER form is "e". The letter "e" signifies HER as the second letter of the mantra.

AUM ekArarUpAyai namaH

## 22. ekAkSharI

She is represented by AUM (praNavam)

eka means important, akShara means mAyA; since mAyA is indestructible till there is realization by AtmajnAna, mAyA is akShara. Since mAyA is

the limitation of IShvara, it is important. It means mAyA which is expressed by the word kUtasthA. IShvara who is HER reflection in mAyA, is endowed with attributes such as omniscience etc., only through HER. Hence SHE is ekAkSharI.

Or ekAkShara means praNava, since praNava is the basis of all things and is the symbol of para, and apara brahman. para brahman - the ultimate beyond the sense experience, apara brahman - i.e., saguNa brahman that senses can comprehend, one can attain both, by the worship of praNava; praNava is both HER sign and its significance, as SHE is shabdha brahman; Hence SHE is ekAkSharI. Or eka means the infinite consciousness; akShara means the immortal parameshvara - it means HE occupies half HER body and becomes ardhanArIshvara; or ekAkShara means single letters like the mAyAblja hrIm. They are HER images in upAsana. SHE in those letters, according to atha parA yAyA tadakShara madhigamyate - paravidyA is that by which nirguNa brahman is known. apara vidyA or r^ig veda etc., by which saguNa brahman is known (muNDakopaniShad 1-6).

Or when the Awareness is reflected in the unbroken mental state called samAdhi, SHE is involved in the process as an object - that awareness is called akShara. Hence SHE is called ekAkSharI.

In trishatl stotra, whenever and wherever cha is used vide fourth shloka - although brahman is nirguNa i.e., attributeless, it must be taken that HE is saguNa, i.e., with - attribute -also.

sachchinmayaH - shivaH - sAkShAt - tasyAnandamayI shivA - shiva is sachchinmaya; i.e., the first two components of sachchidAnanda and shivA is HIS ananda (shruti).

"strI - rUpAm - chintaye devIm pum rUpAm mAdhaveshtarIm adhava nishkalAm dhyAyat sachchidAnanda vighram - one can meditate on HER whose form is sachchidAnanda as a male or female or as without parts.

"tvam strI - tvam pumAn" you are woman - you are man (svetAshvatAropaniShad 4-3). According to NilakanTha, the commentator of devI bhAgavata, this is a sentence from yamala tantras and pum rUpA means virAT purusha or cosmic person.

According to the above, HER forms are many depending on HER limitations. It is because of this fact that in that part of chAndogyopaniShad beginning with seyam devataikShata and ending with tat satyam sa Atma, the same Atma is meant by words of feminine gender, such as devatA, and word tat satyam which is neuter gender and the word sa AtmA which is masculine gender. They all mean only one

thing, i.e. the essential significance of the words tat and tvam, and so no distinction is made by the commentators about HER various limitations.

Hence every attribute can be described to express the significant meaning of tatvam. There appears to be no other reason why shrI hayagrIva has used so many chakAras in this trishatI, in the context of the diversity of HER attributes.

AUM ekAkSharyai namaH

### 23. ekAnekAkSharAkR^itiH

She who has the form of one and many.

SHE has the form of one and many. akShara, i.e., ajnAna, with reference to Ishvara; it is the limitation (upAdhi) primarily of pure satva; aneka means many akShara or ajnAna i.e., jIvas. They have limitation of impure satva. nR^isiMha tApinI upaniShad says mAyachAvidyAcha svaymeva bhavati - mAyA and avidyA came into existence themselves.

mAyAntu prakR^itiM vi.ndhyAt : mAyA should be known as prakR^iti (shvetAshvatAropaniShad 4-10). The reflections in both these akSharas, of awareness are HER so many forms, or AkR^itis. These are like the reflections of AkAsha or sky in water in many pots. SHE is that awareness; or eka means letters such as praNava - aneka means alphabet beginning with a and ending with kSha. SHE has the AkR^iti or form of all those , i.e., SHE is mAtR^ikA according to the saying akArAdi kShakArnta mAtR^iketya bhidhlyate. The letters from a to kSha are known as mAtR^ikA; or eka means the letters e and ka. They, along with aneka i.e., many other letters form the fifteen lettered mUla vidyA or mantra which is HER from. Or, as one witness in many akSharas are ajnAnas, SHE is the essential unity of tat tvam established by examining them.

AUM ekAnekAkSharAkR^ityai namaH

### 24. etattadityanirdeshyA

She who cannot be described as this or that.

"etat" is that which can be delimited as so much in space and time. "tat" is beyond the sense experience and hence, it cannot be defined.

According to the pANini sUtra "itthaM bhAve tR^ityA", ettaditi is described by the words "this" and "that". Hence the name means, SHE who cannot be described or defined by "this" or "that". In this world, it is possible to define only things which have qualities by the means of qualifications. For instance, parokShatva which means "being beyond senses" which is its qualification. But in HER case, attributes which are in the range of mind and speech, such as kind, quality, action, possession and so on, are unrelated to HER. brahman is without any attributes. shrutis say "ashabdham asparsham arUpam avvyayam" [kenopaniShad 3-15] which means "without sound, touch, form, and unexpendable". "nirguNam nishkalam" [shvetashvataropaniShad 6-19] which means "without attributes or parts". In such a case, by what agency or words can such brahman be defined?

"yadvAchAnabhyuditam" [kenopaniShad 1-4] which means "whose is not expressed by speech". SHE is beyond one's perception, knowledge, mind or speech.

Or "etat" can mean the "jagat" which is the result and which can be verified by the senses. And it is subsequent to the cause. "tat" means the unseen cause of the "jagat", which is antecedent to it and near it. The word "iti" connects both these terms. Hence, the name can mean, SHE who is the pure consciousness which cannot be defined as cause or effect, as SHE has no limitation which can produce either cause or effect. SHE is beyond the causal law. Hence it is not possible for the words "cause" and "effect" to describe HER.

The word "etat" can also mean "jIvA". "jIvA" is the individual awareness which is perceptible and known to all as the 'I' notion. It is expressed by the word "tvam". The word "tat" denotes "Ishvara", the awareness which is known beyond the sense experience. The word "iti" means 'the same only'. Hence by this name different schools of philosophy are indicated. In the "sAmkhyamata", "prakR^iti" is the creatrix, and awareness "jIva" is multiple in nature. In "sAmkhyamata" it is accepted that there is no overlord "Ishvara". In "bhagavatamata", according to the saying "guNi sarvavit" [shvetAshvatAropaniShad 6-16] which means "with attributes all knowing", it is accepted that jIvAs are impermanent. Their birth and death are caused by the supreme Lord, viShNu, with eternal attributes and who is the only ultimate. Since both these schools of thought are rejected by the upaniShadic school by the author of brahmasUtras and their

commentators, SHE cannot be defined as posited in sAmkhya or bhAgavata schools. SHE can only be mentioned as the "devata" mentioned in the "ChandogyopaniShad", as the ultimate reality of the form "sat-chit-Ananda". Or as mentioned in the kaNADa school, SHE cannot be defined as having a constantly distinct and separate form from jIva and the Ishvara who is "taTastha". The tarkikAs or logicians argue that jIvAtma and paramAtma are different, but for vedAntins they are one. It is not possible to establish a definite separateness between them.

AUM etattadityanirdeshyAyai namaH

25. ekAnandachidAkR^itiH

She whose has the form of bliss and consciousness.

SHE who has the single form of bliss and consciousness. The word "ekAnanda" refers to the "mokSha" which is the bliss desired by all living beings. The word "chit" means awareness or illuminating knowledge. SHE has the form of "mokSha" and illuminating consciousness. SHE is of the form of sachchidAnanda brahman.

"vijñAnam Anandam brahma" - brahman is knowledge and bliss.

"Anando brahmeti vyajAnAt" [taittirlyopanishad 3-5] - Be it known that Ananda is brahman.

It means bliss = brahman, as mentioned in "AnandAdhayaH pradhAnasya" [brahma sUtram 3-3-11]. HER form is illuminating and shining, it is the ultimate bliss. Individuals who attain the knowledge of the ultimate, in their jIvanamukta state, experience HER as such. SHE is also known in the form of infinite light, the form in which some experienced yogis realize HER blissfully.

"Ananda" is "shivA" and "chit" is "parameshvara". There is no difference between them. SHE has the form of both "Ananda" and "chit" (prAkAsha).

AUM ekAnandachidAkR^ityai namaH

## 26. evamityAgamAbodhyA

She who is not defined by scriptures as such and such.

In the previous name (25. ekAnandachidAkR^itiH), it could be argued that the word "Ananda" can be interpreted in the following manner: "Ananda" means that which is filled with Ananda, in other words "Ananda maya". "ya eko jAlavAn Ishata IshAnibhiH" [shvetAshvatAropaniShad]

which means 'He who is one, who rules with his powers with the help of mAyA'. In this shruti, the word 'one' can also apply to jIva. Hence the last name can mean "ekAnanda" of jIva and chidAkR^itiH as a form of luminous consciousness based on jIva. In the shruti "brahma puchchham pratiShTha" [taittirlyopaniShad], the illuminating awareness is called "puchchha" with reference to the "Ananda maya kosha" of jIva. Here the eternal nature of the illuminating Awareness is compared with the eternal nature of illuminated jIva, and hence it can not be absolute. In the shruti, "satyam jnAnam anantam" words defining brahman are descriptive of His qualities, by a process of negation. Hence, this would imply that the shruti sentences "tattvamasi" are only assertive in the meaning of brahman.

To rebut the above argument, this name (26th nAmam) is introduced. "eva mityAgamA bodhyA". This means that 'vedas do not state that SHE has perceptible qualities'. The word "Ananda" means absolute bliss only. If it were to be interpreted as mere manifestation of "Ananda" intermixed with grief as in the case of jIva, then SHE will have the three defects: birth, change and death pertaining to the three guNas. Hence, brahman is "Ananda" only and not "Anandamaya". Otherwise, as there is no Ultimate reality other than brahman, the two pronouns in "tattvam" will be conflicting like light and darkness. Hence, they must be interpreted as one only, according to "atonyAdartam" (ataH anyah ayadartam) which means every thing other than brahman is false. Every qualifying sentence purporting positively to describe HER will only falsify HER. Hence, SHE can only defined by negation, 'not this', 'not this'.

AUM evamityAgamAbodhyAyai namaH

## 27. ekabhaktimadarchitA



She who is to be worshipped with single minded devotion.

SHE who is worshipped by those who have single minded devotion. "ekabhakti" can also mean devotion to the indivisible (indivisibility of jiva and brahman). Hence the name means that SHE is worshipped by devotees who have that mental attitude. The word "bhakti" here is indicative of praise, meditation and salutation. "yanmanasa dhyAyati tadvAchA vadati tat kamaNa karoti" [nR^isiMhatApinI upaniShad] which means 'one that is meditated upon by mind, one that is spoken upon by speech, and one that is acted upon by deed'. According to the above shruti, all organs act only through the meditation of mind that is fixed on HER.

"ekabhakti" can also mean the single minded devotion of those who comprehend the deity in the form of saguNa brahman. In this world, bhakti is of 8 kinds. (\*) SHE is worshipped with bhakti by such devotees by antaryAga, bahiryAga and mahAyAga. mahAyAga is the worship of shrlchakra and the deity with 16 upachAras. It includes both antaryAga (kuNDalinI yoga) and bahiryAga (external worship).

(\*) According to shrlmad bhAgAvatam bhakti is of nine kinds.

- 1) shravaNam (Hearing of God's name)
- 2) kIrtanam (Singing God's glories)
- 3) mananam (Remembering God's name)
- 4) pAdasevanam (Resorting to God feet)
- 5) archana or (pUja (worshipping God )
- 6) namaskAram (Salutation to God)
- 7) dAsyam (Having a servant attitude towards God like shrl hanumAn)
- 8) sakhyam (Having a friendly attitude towards God like arjuna)
- 9) Atmanivedanam (Surrendering oneself completely to God)

But some smR^itis quote only 8.

AUM ekabhaktimadarchitAyai namaH

28. ekAgrachittanirdhyAtA

She who is to be meditated on by single pointed minds

SHE who is meditated upon by with single pointed minds. "ekAgra" means with single object and "chitta" means mind. The consciousness after rejecting all classifications, remaining in a unitary and undifferentiated state is meant by the term "ekAgrachitta". SHE is meditated upon by devotees with such a perfect mind.

Perfection in the practice of aShTAnga yoga (aShTa -eight anga -limbs) results in asamprajnAta samAdhi. aShTAnga yoga consists of

- 1) yama,
- 2) niyama
- 3) Asana
- 4) prANAyAma
- 5) pratyAhAra
- 6) dhyAna
- 7) dhAraNa and
- 8) samAdhi.

"samAdhi" is the culmination of dhyAna, where the components of the tripuTi (triad), "jneya" (act of knowing), jnAta (knower) and jnAna (knowledge) are lost. It results in a unitary experience.

asamprajnAta samAdhi has three stages. They are

- 1) R^itam bhara
- 2) prajnAloka and
- 3) prashAntavAhita.

- 1) R^itam bhara

R^itam means truth, i.e., brahman signified by sat-chit-Ananda. The first stage mentioned above is the bearer of brahman (bhara means to bear, so R^itam bhara literally means bearer of the truth). In this stage, consciousness by extension of itself objectifies itself as brahman. "Atmanyeva vasham nayet" [bhagavad glta]

- 2) prajnAloka

This is the second stage. Through continuous practice, first stage (R^itam bhara) ripens into an unbroken objectivised brahman. In this state all limiting factors are destroyed. According to the shruti "prajnA-pratiShTA" [aitAreyopaniShad], prajnA means knowledge of brahman. "Aloka" means realization or sAkShAtkAra (sAkShat AkAram). This is known kAraNa vijnAna or causal knowldge. According

to "yasmin vijnAte sarvamidam vijnAtam bhavati" [muNDakopaniShad] which means 'by knowing which all this is known'. It is the knowledge of one becoming the knowledge of all. If according to the good tendencies of previous births, if one desires to see the entire cosmos superimposed on the single Awareness, then the Universe becomes radiant with the radiance of that Awareness and appears as something in a dream. purANas vouchsafe to us that sages like bhAradvAja had this experience. When the mind is in this bhUmikA or stage, it is without any impressions, its faculties are controlled and its form is destroyed.

### 3) prashAntavAhita

In a jivana mukta state, mind with its form disappears and this stage is called prashAntavAhita. It means very peaceful and continuous flow.

manaso vR^itti shUnyasya brahmakArataya shtithiH .  
asamprajnAtanAmeti samAdhiryoginAm priyam ||

When the mind is functionless and has the form of brahman it results in the asamprajnAta samAdhi, which is dear to yogis. "prashAnata manaso hyenam" [bhagavad glta] which means one with very peaceful mind.

"prthvyapte joniloke samutyate panchatmake yoga guNe pravR^ittena tasya rogo na jara na mR^ityuH" [shvetAshavatAropaniShad]- When pancha bhutas are in harmony, the five attributes of bhutA such as "gandha" etc will manifest in the yogi, and the fire of yoga will be kindled and the body will be full of that fire. To a such yogi, there is no disease, old age or death. The disciple mentioned above is only the fruit of the past actions. SHE is meditated upon by yogis of this class. Their dhyAna culminates in the state where distinction between the meditator and the object of meditation is lost. In such a state, the Self alone shines. According to shruti " brahma veda brahmaiva bhavati" One who knows brahman becomes brahman.

According to another reading of the name, nidhyAta (not nirdhyAta), SHE can be realized by intense process of shravaNa, manana and nidhidhyAsa.

AUM ekAgrachittanirdhyAtAyai namaH

## 29. eShaNArahitAdR^itA

She who is endearing to desireless.

SHE is endearing to the desireless. "IshaNa" means desire. It is of three kinds. They are,

- 1) putrIshaNa - desire for a son to conquer the world,
- 2) vitteShaNa - desire for wealth to conquer pitR^iloka, by requisite deeds, and
- 3) lokeShaNa - desire to conquer deva loka by means of upasana and the like.

Those who do not have these desires are eshaNArahita.

tehasma putrIshaNAyashcha vitteShanAyashcha lokeShaNAyashcha  
vyutthAyAdha bhaikShacharyam charanti  
[bR^ihadAraNyakopaniShad].

Those who know brahman, discarding their desires for sons, wealth and lokas, will live as mendicants.

SHE is devotedly and lovingly worshipped as their own Self by paramahamsas and sannyasis, who are without desire. By constant meditation SHE is realized as mokSha or liberation.

AUM eShaNArahitAdR^itAyai namaH

## 30. eAsugandhichikurA

She [whose coiffure] has a divine fragrance

HER coiffure is fragrant like cardamom. "eAsugandhi" means 'smelling like cardamom'. By the term "eAsugandhi" smell of uncreated divine perfume is implied and not the smell of ordinary cardamom. Because, "mAyA" the creatrix of all is under the control of Ishwara (hence dependence or likening to something under the creation of mAyA, is not correct).

HER coiffure does not have the fragrance of cardamom. But it is fragrant like cardamom. Fragrance is the only similarity between the "eIA" and "chikura". The name means SHE has divinely perfumed hair. Here chikura is indicative of all HER body which has a natural divine fragrance.

AUM eIASugandhichikurAyai namaH

31. enaHkUTavinAshinI

She who destroys the sins of HER devotees.

SHE who destroys the hoardes of sins. "enaH" means sins and "kUTa" means groups. In the absence of the steadfast awareness of the ultimate reality, the fruits of the deeds of this birth and the previous births are said to be destroyed only by suffering/enjoying the consequences of these deeds. However, if one wants to destroy the consequences of the past actions instead of suffering them for aeons of time, there is a way. The awareness of the identity of the Atman and brahman will destroy the consequences of the past actions.

SHE is called enaHkUTavinAshinI, because SHE can confer this AtmajnAnam. Sins do not touch one who possesses the knowldge of brahman. "asharIram vAva priyApriye na spR^ishataH" [chandogyopaniShad 12-1] which means 'one who is without body is not touched by likes and dislikes'. (One who has the knowledge of brahman does not identify himself with his body, mind etc, it is like without body). "aham tvA sarva pApebhyo mokShayiShyAmi" [bhagavad glta 18-66] 'I shall release you from all sins'.

Or enaHkUTa means mAya. enaH means sins and kUTa is the falsehood due to mAya, which is the cause of the sins. SHE destroys that mAya.

AUM enaHkUTavinAshinyai namaH

32. ekabhogA

She whose is the unitary enjoyment.

"eka" means kAmeshvara and "bhoga" means SHE enjoys. SHE enjoys HER identity with kAmeshvara.

Ignorance and its cause are but one. They are different only in the form of cause and effect. SHE rules them by conferring HER own reality to them. SHE being awareness limited by mAya, rules as the cause of

birth, preservation and destruction. "ekAkl na ramate tataH patishcha patnl chAbhavatam" [shruti] - 'Alone HE does not enjoy, hence he became husband and wife'. Here it will be seen that the single awareness of its own will, has become husband and wife for enjoyment. So, in essence, it is only single enjoyment, i.e., "ekabhogA"

AUM ekabhogAyai namaH

### 33. ekarasA

She who is bliss.

"eka" means undifferentiated and "rasa" means bliss. SHE is the undifferentiated bliss. "rasaM hyevAyaM labdhvAna.ndI bhavatl" [tairilyopaniShad 2-7-1]- "having possessed bliss alone, HE enjoys".

Among the navarasa, shR^ingAra (love) is the most important. SHE is that.

"eka" means parameshvara. SHE is the object of intense love of parameshvara. Or SHE loves HIM intensely, as HE is HER husband.

"rasa" means sweetness which is agreeable to sAttvIkAH. As SHE is Awareness limited by mAyA and primarily sAttvic, SHE likes sweetness. "rasyAH snigdha sthirAhR^idyA AhAraH sAttvikAH priyAH" - 'sweet, oily and delicious foods are agreeable to sAttvikas".

AUM ekarasAyai namaH

### 34. ekaishvaryapradAyini

She who bestows the unique aishvaryam (that is moksham) to HER devotees.

SHE who grants aishvarya or Lordship. Root "Ish" denotes directing. "Ishvara" means the one who rules all created beings as its directing power inside.

"yaH sarveShu bhUteShu tiShTan.h - yaH sarvANi bhUtAni antaro yamati"  
[bR^ihadAraNyakopaniShad] - Who dwelling inside all creatures, directs all the creatures. These creatures who are directed by "Ishvara" are jivas and they are denoted by the word bhUta. They are forms of Awareness reflected in the limitation called Mind, which is a product of ignorance. They enjoy wakeful and other states. When they realize the infinite brahman, they experience the oneness with him as stated in "tattvamasī" (Thou art that). In the shruti "ekameva advitīyam" it is stressed that ekam is advaita. Hence ekaishvarya is the attribute of advaita state and SHE grants that non-dual unitary state.

"eka" means unique. When one is mentioned to be wise and rich, it means he is unique in having learning and wealth in large measure. Similarly in this context, SHE grants powers like aNima, and liberation in a superlative way, to devotees.

"ekaishvarya" can mean supreme human greatness like emperorship, and SHE confers such things to HER devotees.

AUM ekaishvarya pradAyinyai namaH

35. ekAtapatrasAMrAjyapradA

She who bestows supreme over lordship to HER devotees.<p>

"Atapa" denotes all the troubles arising from different sources. "Atapatra" means one who protects from all these troubles. One that protects from all the troubles is nothing but Atmaj~nAna. It quietens all the woes arising from saMsara. "yat j~nAtva na punar mohamevaM yAsyasi pANDava" [bhagavad glta 4-35] which means "by knowing which, you will not have this delusion again". "eka" means unique. Atmaj~nAna is the unique destroyer of all woes arising out aj~nAna. sAMrAjya means supreme status. SHE gives the supreme status of unitary knowledge of brahman.

This name can also mean that SHE confers greatness like emperorship to HER devotees.

AUM ekAtapatrasAMrAjyapradAyai namaH

### 36. ekAntapUjitA

She who is worshipped in solitude.

Here "eka" or "advaita" means the inferential knowledge of jIva, that is tvam and a.nta is its limitation, heart. Hence the term ekA.nta means heart. SHE is worshipped by the devotee as "I" in the heart. "yat sAkShAt aparokShat brahma" [bR^ihad AraNyaka upanishad 5-4-1] which is realized and directly known as brahma. (aparokShat = a + para + akShAt, which means "not second hand knowledge", in other words it is direct experience or knowledge). SHE is perceived directly by the devotee as "I" in the heart.

"eka" means brahman, a.nta means near, hence ekA.nta means upaniShads. The root sad in upanishad means goal or movement. The goal of upaniShad is brahman. Hence ekA.nta pUjita means SHE is worshipped by the upaniShads.

ekA.nta means secret, SHE is worshipped in secret places like caves. "guha nivAtAshrayena prayojayet" [shevatAshvatara upaniShad 2-10] - meditate in places like caves, where there is no strong breeze. SHE is meditated upon by yogis in secret places like caves.

ekA.nta pUjita means SHE is worshipped by kAmeshvara in secret.

ekA.nta pUjita means SHE is meditated as Self. "kashchit dhlraH pratyak AtamAnAM Ikshad AvR^itta chakShur amR^itattvaM ichChan.h" [kaTha upaniShad] which means 'One such hero desiring immortality, discovered his SELF through inner vision'.

AUM ekAntapUjitAyai namaH

### 37. edhamAnaprabhA

She who has ever increasing radiance.

SHE who has ever increasing brilliance. edhamAna means mounting, and prabhA means brilliance. "tamEva bhA.ntam anubhAti sarvam tasya bhAsa sarvamidam vibhAti" [MuNDaka upaniShad]- 'He alone shines, everything else shines because of the reflection of that light'

AUM edhamAnaprabhayai namaH



### 38. eJadanekajagadIshvarI

She who is the ruler of many worlds vibrant with life.

"eJat" means vibrant with vitality. "eJadanekajagat" indicates the worlds (many many of them) which are vibrant with life have embodied living beings. (It should be noted that by embodied not only the physical body is meant. sUkShma and kAraNa sharirams are also some form of embodiment. But normally by disembodied being, one that is stripped of the physical body is meant). SHE is the "IshvarI" of these worlds. By life, even non-moving beings likes trees are to be included. Even though they do not manifest the knowldge of obtaining weal and preventing woes (often), they do show life giving functions like growing, drinking water etc. The word "jagat" includes both moving and non-moving things. Otherwise the shruti "sarveShu bhUteshu" will be restricted only to moving things. It is a convention that when there is no contradiction, a word, besides its ordinary literal meaning, should means also implied extraordinary intpretation. Otherwise the brahman as cause of the creation becomes limited to moving things only. That is why the word "eJat" is used here. All living beings depend on hiraNyagarbha for their creation, who is based on HER, SHE rules them all.

AUM eJadanekajagadIshvaryaI namaH

### 40. eKapraBhavashAlinI

She who possesses unique rulership.

"eka" means unique. "praBhava" is attribute of "prabhu" and it means rulership. What is unique in HER rulership? When there is a ruler, there are some who are being ruled. In this case the uniqueness comes because SHE is the ruler and the ruled. SHE rules the jagat. But SHE is the cause for the jagat. Like the banian seed is the cause of banian tree, which is in it. This is the uniqueness. This means SHE as the basic Awareness is the cause of the jagat.

"praBhava" means Ishvaratva. This jagat which SHE rules, as HER creation, is only one of the attributes of HER infinite awareness.

"pAdosya sarvA bhUtAni" - all creatures are only one part of Him (brahman).

"ekAMshena sthito jagat" [bhagavad gita] - Cosmos is one aspect of brahman. SHE is the ever existing eternal awareness "sat.h chit.h" and SHE exhibits it by HER rulership. Hence SHE is known by this name.

Traditional Emperorship denoted by "prAbhava" has its limits in the attributes. But HER rulership is unique (as indicated by eka). SHE has no such limitations. "eSha sarveshvara eSha bhUtAdhipati eSha pAlaH" [bR^ihadAraNyaka upaniShad 6-4-22] - He is the Lord of all, He is the King of creatures and HE rules them all. From the above shruti it is clear that SHE is the inner directing force and the supreme power. SHE is a unique rulee with no limits. Hence SHE should be meditated as on the supreme sovereignty and cause of jagat, as indicated by vedAnta as "taTasthA", as "sat chit Ananda" and which is indeed one's own Self.

AUM ekaprAbhavashAlinyai namaH

## 41. IkArarUpA

She who is known by the akShara I

SHE is known by the letter "I" which is the third akShara in the panchdashAkShari mantra.

AUM IkArarUpAyai namaH

## 42. Ishitrl

She who is the directing force

SHE who directs everything. "Ishayati" means directs.

AUM Ishitryai namaH

#### 43. IpsitArthapradAyini

She who gives the desired objects.

SHE who gives the desired objects to devotees. "Ipsita" means desire and "artha" means object. These are benefits which can be enjoyed here and mokSha hereafter. "pradAyini" means SHE gives all these.

mImAmsakAH think that deeds that are done now alone bears fruits through adR^iShTa. This is not correct. Why? adR^iShTa is inanimate and not to have known any powers to award fruits. For instance, a king who is pleased with the deeds of his servant gives him rewards. The deeds done are rewarded only because there is a presiding Awareness. parameshvara is karmAdyakShaH. He presides all the actions. HE is omniscient and potent to suitably reward the good and bad deeds. Even other conscious agents like jIva do not have that power. HE alone creates proper desires in those who are competent to do them, HE induces them properly to effort and fulfills their desires. This argument refutes the point of view of atheistic mImAmsakAH.

This name can be interpreted in another way. "Ipsita" means comprehended. The term "IpsitArtha" denotes the object desired to be attained by prayer, by shravaNa (hearing), by manana (contemplating) and by nidishyAsa (meditation). This object is mokSha. SHE gives this. That is to say SHE gives HERSELF.

AUM IpsitArthapradAyinyai namaH

#### 44. IdR^igityavinirdeshyA

She who cannot be defined to have such and such qualities.

The word "IdR^igiti" means having this measure, this form, this sign and so on. That defines the qualities. SHE cannot be defined like that. Often these qualities are defined using sense perceptions. SHE is beyond them. "yachchakShuSha na pashyati" which means what the eyes sees not [kenopaniShad 1-6]. Since SHE is beyond all sense perceptions, SHE cannot be defined as having this form, this shape and these qualities.

Upanishads which are part of vedas reveal the nature of the unknown. They seek no other proof and they are self-authoritative. According to the upaniShadic school, SHE cannot be defined as such and such. To define HER as such and such, would be a mere translation of sense perceptions and such a description cannot be self-authoritative.

AUM IdR^igityavinirdeshyAyai namaH

#### 45. IshvaratvavidAyini

She who confers the attitude of oneness with Ishvara.

"svena svarUpena niShpadyate" [chandogya upaniShad 3.4] - Culminates as HER own Self. Ignorance possesses the power of limitation and extension. It creates the misconception that one's Self and Ishvara

are different. SHE who is the infinite Awareness destroys that ignorance, and confers the attitude of oneness with Ishvara.

"Ishvaratva" denotes one's authority in dominions of learning and wealth. SHE confers these based on one's past good deeds.

AUM IshvaratvavidAyinyai namaH

#### 46. IshAnAdibrahmamayi

She who is one with brahmAs like IshAna.

The term "IshAnAdi" denotes IshAna, tatpuruSha, aghora, vAmadeva and satyojAta. They are in aggregate HER form. As the ultimate principle sat-chit-Ananda, SHE pervades them all.

The term IshAnAdi brahma could denote, brahma, viShNu and mAheshvara. SHE is the inner principle of those great beings who have a name, form and ego.

AUM IshAnAdibrahmamayyai namaH

#### 47. IshitvAdyaShTasiddhidA

She who confers the eight great powers.

The eight powers known as aShTa siddhis (\*) are

1. aNimA: This power enables the possesor to assume a minute form. It can as minute as aNu (atom).
2. mahimA: This powers enables one to become huge.
- 3.laghimA: This power enables one to become very light.
4. garimA: This power makes very heavy like a mountain
5. prApti: This power enables the possessor to obtain anything he likes.
6. IshitvA: This power enables Lordship to the possessor even over divine beings like Indra (lord of devAs).
7. prakAmya: This enables one to fulfil all the desires by irresistible will power.
8. vashitva: This enables one to have the entire cosmos under his control.

And when one has all these powers, all his desires vanish (yatra kAmAH para gatAH).He enjoys their fulfilment without them because he is AptakAmA, one whose desires are all fulfilled.

SHE bestows these powers to those qualify through spiritual practice.

(\*) These powers are described in patanjali's yoga sutra. But the aspirant is warned that hankering for these powers will lead him away from the goal (liberation) and launch the aspirant in misery.

In yoga sUtra, instead of garimA, the power called "yatrakAmAvashaitva" is mentioned.

AUM IshitvAdyaShTasiddhidAyai namaH

#### 48. IkShitrl

She who is the passive spectator.

SHE who is the impartial witness. SHE as a witness is uninvolved in the actions and SHE is like a passive spectator. svetAshvatara upaniShad call this "sAkShI chetA" - conscious witness. SHE as the presiding awareness of everything, witness them all. "AviH sannihitaM guhyAM" [muNDakopaniShad 2.2] which is brahman is very near in the heart cave. Hence SHE is IkShitrl.

AUM IkShitryai namaH

#### 49. IkShaNasR^iShTa.nDakoTiH

She whose desire created millions of universes.

"anDa" here denote Universe. "koTi" means a crore (10 millions). HER desire created millions of Universes. The plurality here implies universes created in the past, present and future.

"tadaikShata bahusyAM prajAyeya" [chandogya upaniShad 6-2-3]. He saw (and desired) to become many and create. IkShAm chakre - He saw. "AtmA vA idam eka agra eva AsIt nAnyat k.inchanamiShat sa EkSata lokAnnu sR^ja | iti sa imAn lokA nasR^jata" [aitAreya upaniShad 1-1]. In the beginning there was only AtmA. There was no other agency. He sa (desired) and created them. These shR^itis indicate that brahman being both material and efficient cause, without an other aid, created all this which is inseparable from Him. Just as the spider weaves the web out of its own body. This is also stated in the "prakR^itishcha pratij~nAdR^iShTantAnuparodhAt" [brahma sUtra 2-4-23] For the pot, potter is the efficient cause (nimitta) and clay is the material cause (upadAna). But in the case of jagat, brahman is the nimitta and upadAna kAraNa.

AUM IkShaNasR^iShTa.ndakoTaye namaH

#### 50. IshvaravallabhA

She who has kAmeshvara as HER husband.

SHE has kAmeshvara as HER husband and SHE is dear to Him

This name can be interpreted in another way. "Ishvara" here denotes brahma, viShNu and shiva. SHE is their inner principle and power. They owe their greatness to HER. SHE is very dear to them.

AUM IshvaravallabhAyai namaH

51. IDitA

She who is the object of praise of vedAnta.

The meaning of the root "ID" is praise. SHE is the object of praise of vedAnta. It can mean that SHE is their goal. "eSha nityo mahimA brahmaNasya" [bR^ihadAranyaka upaniShad 6-4-23] - the eternal greatness of the knower of brahman is neither enhanced by good deeds nor does it decrease by bad deeds.

AUM IDitAyai namaH

52. IshvarArdhA.ngasharIra

She who has bliss (Ananda) as HER form (half of Lord shiva's body, sat-chit-Ananda).

"Ishvara" means "shiva" who is sat-chit-Ananda. Half of His body is a form of Ananda. SHE has bliss as HER shariram or distinguishing form. "sachchinmayaH shivaH sAkShat tasyAnandamayI shivA" - which means shiva is sat-chit and shivA is Ananda.

This name also means that the paradevata is worshipped using the blja hR^iM. In the panchadashI ha and ka are shiva bljas, hR^iM is both shiva and shaktI blja and rest are all shaktI bljAs (\*). This is explained in the utara bhAga of the trishatI stotram

etat.h vij~nAna matrena shrIvidyA siddhidA bhavet.h .  
katrayaM hadvayaM chaiva shivo bhAgaH prakIrtitaH ||

Only by knowing this secret one will really know the shrIvidyA.  
The three "ka" and two "ha" are shiva akSharas.

shaktyakSharANi sheShAni hR^imkAra ubhayAtmakaH .  
evaM vibhAga-maj~nAtva shrIvidyA japa shAlinaH .  
na teShAm siddhidA vidyA kalpakoTi shatairapiH ||

hR^IMkara is both shaktI and shiva akSharam. And rest all  
are shaktI akSharas. Only by knowing this one really knows  
shrI vidyA. Without this knowledge if one practices the  
shrIvidyA it will not be fruitful even after 100 crore kalpAs  
of practice.

AUM IshvarArdhA.ngasharIraiyai namaH

(\*) While explaining the names with hR^iM, this bljAkShara  
will be described in detail.

### 53. IshAdidevatA

She who is the presiding deity for both Ishvara and jIva.

AUM IshAdidevatAyai namaH

### 54. IshvarapreraNakarI

She who directs the actions of Ishvara

Ishvara is HER reflection in mAyA. SHE alone directs all acts like  
creation, etc of the jagat. SHE is the consciousness which  
illuminates the will of Ishvara who initiates creation. As the  
consciousness reflected in the power of concealment (AvaraNa shaktI)  
(\*), separation (vikShepa shaktI), will, knowledge and action, SHE is  
the illuminating will (IkShana) of Ishvara. SHE facilitates future  
acts of creation, etc. According to the shruti "saikShata", it is said  
that IkShana or will created Jagat and so on.



This name can also be interpreted in the another way. As the wife of Ishvara, SHE obeys His commands and faithfully follows them.

(\*) AvaraNa shakti is the power of concealment. It hides the reality sat and it can be dispelled only by j~nAna. vikShepa shakti is the power which creates the sense of separation between kUTastha (paramAtma) and pratyagAtma (individual self). It is said that this persists till prArabdhA is exhausted, even in great saints.

AUM IshvarapreraNakaryai namaH

### 55. IshatANDavasAkShiNI

She who witnesses the the dance of Ishvara.

Here Isha means tat in tattvam. That is the brahman. tANDava is like a effortless play-like dance. The term "IshatANDava" signifies acts like creation etc., as the term tANDava implies movement. SHE is a witness of these acts. SHE is the uninvolved illumination of these acts. "asa~Ngo nahi sajjate" [bR^ihadAraNyaka upanishad 6-6-15] - Uninvolved, HE has no attachment.

This name can also mean that SHE witnesses the 64 arts implied by the term "IshatANDava". These are acts like dance and acting of parameshvara. nartAnadi pareShasya chatuH ShaShTi kalAjaniH. The 64 arts emanated from the dance of parameshvara. This IshatANDava nartana is clearly explained in the pradoShastotra.

AUM IshatANDavasAkShiNyai namaH

### 56. Ishvarotsa~NganilayA

She who is seated on the lap of Ishvara.

ambaaL sits on the left lap of Lord shiva, it is indicated by many names. For instance, shivakAmeshvarAN^kashA of sahasranAma and also kAmeshvarotsaN^gavAsinI of the trishatl indicate this.

AUM Ishvarotsa~NganilayAyai namaH

### 57. ItibAdhAvinAshinI

She who destroys the evils and troubles [that affects HER devotees]

"ItibAdha" denotes the troubles caused by devas (like downpour of rain, drought, etc.), animals and powerful humans (like Kings). SHE destroys those troubles.

AUM ItibAdhAvinAshinyai namaH

### 59. IshashaktiH

She who is the power of Ishvara.

SHE is Ishvara's powers like omniscience, etc. SHE possesses the power according to devAtmashaktiM [svetAshvatara upaniShad]. The cause of jagat is the independent power of paramAtman.

AUM Ishashaktaye namaH

### 60. IShatsmitAnana

She who has a smiling and benign countenance.

"IShatsmita" means smiling. SHE has a smiling face. SHE has a benign countenance. SHE is like that because SHE is of the form of ultimate bliss untouched by grief.

AUM IShatsmitAnAyai namaH

## **61. lakArarUpa**

She who is signified by the 4th letter "la" of the mantra.

AUM lakArarUpAyai namaH

62. lalitA

She who is beautiful.

"lalitaM trishu sundaraM" - The word lalitA in all three genders means beautiful. SHE as tripurasundari is of incomparable beauty.

Lalita also means "SHE Who Plays". All creation, manifestation and dissolution is considered to be a play of Devi or the goddess. Mahatripurasundari is HER name as transcendent beauty of the three cities (Tripura)

AUM lalitAyai namaH

64. IAKiNI

She is who is devoid of falsehood, inertia, and sorrow.

kaM means happiness according to the shruti kaM brahma. akaM means non-happiness (grief), that is, this sorrowful jagat which appears to be other than brahman. laM means dissolution. This is indicative of the three acts, layA (destruction), sthiti (preservation) and utpatti (creation). laM akaM is IAKini. It means SHE is devoid of falsehood, inertia and sorrow which are the attributes of jagat. IAKini is the presiding deity of the maNipUra chakra.

AUM IAKiNyai namaH

65. lalanArUpA

She who has the form of woman.

Or According to the saying "li~NgAkita midam pashya

jagadedadbhagA.nkitaM". Women are HER rUpA or riches. The term "all this jagat" is significant of Ishvara and shakti.

AUM lalanArUpAyai namaH

#### 66. lasaddADimapATaIA

She who has the lustre of pomegranate flower.

lassaddADimA means lustrous or full blown pomegranate flower. dADimA also implies other flower like bandhUka which have a red hue. HER form is described as pATala, which is mainly red mixed with white. "shvetaM raktaMtu pATalaM" - which means pATalam is red and white.

pATala is the Trumpet flower (or pAdiri pU in tamizh)

Compare the names "bandhUkakusumaprakhyA", "madapATalagaNDabhUH", "taruNAdityapATaIA" and "pATalikusumapriyA" of the sahsranAmam.

AUM lasaddADimapATaIAyai namaH

#### 67. lalantika-lasatphAIA

She whose forehead is adorned by the ornament lalantika

lalantika is a jewel that is worn on the forehead. It has all the nine precious stones in the centre and surrounded by pearls. HER forehead is adorned with this beautiful jewel. By the term lalantika, other ornaments like lalATapaTTa are also referred to.

AUM lalantikAlasatphAIAyai namaH

#### 68. lalATa-nayanArchitA

She who is worshipped by one with eye between eyebrows.

lalATa nayana means those who have eye in lalATa. The space between

eyebrows is called lalATa. This name can be interpreted in two ways. It can mean Lord shiva who has an eye in His forehead. Hence,

this name can mean SHE who is worshipped by Lord shiva. Here, nayana can also mean knowledge. Yogis are known to meditate using a posture called khechari mudra. In this posture the tongue is rolled backwards towards the base and eyes focus on the space between the eyebrows. In this state, mind is interiorized and made still, and the yogi is absorbed in the self knowledge. SHE is worshipped by such yogis.

In the jAbalyupaniShad, the great R^ishhi yAj~navAlkya while answering to atri, stated that, if parameshvara is worshipped in avimukta (which means vAraNasi and also space between eyebrows) the worshipper attains the ultimate puruSha. It means that SHE will be realized by those who worship HER by the way mentioned by yAj~navAlkya mahaR^ishhi.

AUM lalATanayanArchitAyai namaH

69. lakShaNoyvaladivyA~Ngl

She whose form is effulgent with auspicious signs.

HER form is pure, auspicious and effulgent with the distinguishing signs of svarUpa and taTasthA. Her svarUpa is sat-chit-Ananda, the basis of mAyA. taTastha is HER aspect as the cause for creation, preservation and destruction of the jagat. "tadAtmana svayamakR^ita" - He Himself as become His self. Like the ghee naturally become solid,

SHE who is the solidified sat-chit-Ananda, transforms Herself into jlvAtmA.

lakShana means the signs of divinity in the body as defined by the science called sAmudrika. HER form is full and resplendent with such signs indicating HER divinity.

AUM lakShaNoyvaladivyA~Ngyai namaH

70. lakShakoTyaNDAAnAyikA

She who is the leader of billions of Universes.

lakSha here means innumerable or countless and aNDa refers to brahmANDa-s. Since saMsAra is without beginning, the aNDas belonging to the past, present and future are innumerable. They are the hiraNyagarbha or virAT in their integral form; vishva and taijasa in their individual form or limitations. All these Universes are HER limitations or upAdhi-s (\*), SHE is the leader of these countless Universes. SHE is the basic Awareness, HER reflection on them confers HER reality to them.

[\*] When SHE becomes sopAdhika or with limitations, SHE is Ishvara in the integral form and jlva in the individual form. Again these are qualified by three kinds of limitations. They are sthUla, sUkShma and kAraNa. Under these three kind of upAdhi-s, Ishvara is known as vaishvAnara, hiraNyagrabha and mAyAvi respectively. Similarly jlva is known as vishva, taijasa and prAj~nA.

AUM lakShakoTyaNDAnAyikAyai namaH

## 71. lakShyArthA

She who is the goal of lakShaNa.

SHE is the conclusion arrived at by study or inference established by examining the mahAvAkya-s according to the jahadajahad lakShana. Function of speech is to express the meaning of an object. When a word expresses that only it is called vAchyA or mukhya. But it cannot do so always. When a word expresses the meaning approximately by implication it is called lakShaNa. vedAntins use the jahadajahad lakShaNa to describe brahman. As the brahman is beyond the range of mind and speech, it can only be approximately explained by implication. Or lakShya is the realization of the illuminating Awareness by the dissolution of the mind. The practice of haTha yoga and rAja yoga leads to this. This practice is in planes called bhUmikAs well known in yoga shAstra. This is done within or without (the body), above or below, in the pursuit of realization of illuminating Awareness or by some to fulfil their wishes. Artha means that which is begged of from the guru. Hence this name means SHE who is the illuminating Awareness and the Ultimate Bliss. "brahmaivedamR^itaM purasthAt brahma pashchAt brahma dakShinAtashchottarena" [muNDakopaniShad 2-2-11] which means - Immortality alone is brahman and He is on all sides.

AUM lakSyArthAyai namaH

## 72. lakShaNAgamyA

She who is inaccessible to lakShaNa

When a word cannot describe the essential meaning but only approximately describes the object of interest, this function of speech is called lakShaNa. It creates a sense of difference between the word and its import. It can explain only finite things having parts. It cannot function in relation to brahman who is pure, infinite, unlimited consciousness. It cannot be said that brahman is of this kind, or brahman belongs to this or that. Hence, lakShaNa fails in HER case. AgamyA means inaccessible. SHE is inaccessible to lakShaNa.

In spite of the above, vedAnta accepts lakShaNa. In vedAnta the identity between tat and tvam is established only through jahadah lakShaNa. Using this it is proved that when the attribute of jIva and Ishvara are discarded, the underlying unity is established. Hence the use of lakShaNa is accepted in vedAnta. But the deity here mentioned is pure awareness, effulgent and eternal. SHE is beyond lakShaNa, hence the name is proper.

AUM lakShaNAgamyAyai namaH

## 73. labdhakAmA

She who has no unfulfilled desires.

All HER desires are already fulfilled. "labdha" means attained and "kAmA" here implies the happiness that is desired. SHE has this already. SHE is paryApta kAmA. "paryApta kAmAsya kR^itAtamanastu ihaiva sarve pravillyanti kAmAH" [muNDakopaniShad 3-3] - Desires of one who has realised the Self and is content (through the fulfillment of desire of realizing the Self) disappears here itself.

AUM labdhakAmAyai namaH

74. latAtanuH

She who is tender and compassionate like a kalpalatA (a creeper).

SHE whose form is like a creeper. It is well known that creepers like kalpalata give the votaries their objects of desire. HER form is more tender than those and SHE is more compassionate in taking care of the needs of HER children.

AUM latAtanavE namaH

76. lambimuktAlatAnchitA

She who is adorned with pearl pendants studded with precious gems.

lambi means hanging and here it denotes pendants. muktAlatA means pearl wreath. a.nchitA means properly worn. In every part of HER body SHE is adorned with ornaments made of pearls and precious stones set in gold.

AUM lambimuktAlatAnchitAyai namaH

77. lambodaraprasUH

She who is the mother of Lord Ganesha.

AUM lambodaraprasave namaH

78. labhyaA

She who is accessible while in saMsAra

labhya means accessible. SHE is accessible to even those who are in samsAra. SHE is masked by the limiting power of ignorance, yet SHE can



be realized in HER reflection in the infinite plane of knowledge which is the inner instrument perfected by shravaNa etc. brahman is eternal and ever present. Yet like the necklace on our neck which we have forgotten and think is lost, we think SHE is not accessible. But once one realizes that the necklace was on the neck, then it is known that it was there all the time and was not lost. While SHE is apparently lost to us, SHE is ever with us and accessible.

AUM labhyAyai namaH

79. lajjADhya

She who is shyful and modest.

SHE who is full of modesty. lajja means shyness or modesty. It is indicative of all other functions of mind. HER form is full of these. Since SHE grants boons to HER devotees in a veiled state, without appearing, SHE can be described to be shy.

AUM lajjADhyAyai namaH

80. layavarjitA

She who transcends dissolution.

SHE who is devoid of dissolution. laya means destruction. SHE transcends it. "avinAshi vAreyamAtama anuchChitti dharmA" - Atman is indestructible, it cannot be cut. [bR^ihadAraNyakopaniShad]. Hence, SHE is indestructible. In this context the term laya stands for ShaDbhAva vikAra. These six changes are birth (janaanam), existence (astitva), vR^iddhi (growth), vipariNAma (change), apakShaya (decay) and nAsha (death or destruction). smr^itis also indicate that SHE is beyond all these changes. SHE is satyam j~nAnam anantam brahma as stated by taittirlyopaniShad.

AUM layavarjitAyai namaH

## 81. hrl.nkArarUpa

She who is represented by the bljAkShara hrlm.h

SHE is defined by hrlM, which is the fifth letter of the mantra.

AUM hrl.nkArarUpAyai namaH

## 82. hrl.nkAranilayA

She who resides in hrlm.h

This name indicates that SHE always resides in hrlM, but is separate from it, just as the resident is separate from the residence. SHE is separate from hrlM which is HER residence and which expresses HER as HER own vAchaka. Without such a relationship hrlm cannot express HER.

AUM hrl.nkAranilayAyai namaH

## 83. hrlMpadapriyA

She who is fond of the padam hrlm.h

hrlM as the limb of the mantra (panchadashAkSharI) has the power to reveal HER to those who meditate on it. According to the rule "shaktaM padaM" (\*)"that which is powerful is a padam".

Another definition for padam is varNasamudAyam - grouping of letters. hrlm is formed from the combination "ha" "ra" "l" "m.h". Hence it is a padam. To those who meditate on this pada SHE confers all the objects of life by conferring the realization of the Deity. Either way SHE is fond of hrlM.

(\*) "shaktaM padaM" is a rule of nyAya. It means that the word has power to reveal certain thing. Or varNa is also pada according the upavarsha as mentioned in brahma sUtra bhAshyam

AUM hrlMpadapriyAyai namaH

84. hrl.nkArablJA

She is expressed by the bljA hrlm.h

What is a bljA ? That which reveals the deity is known as bljA (j~nApakam devatAnAM yadbljAmakSharamuchyate). Like the banian seed (bljA) which indicates the cause of the of future banian tree within it, hrlM reveals and indicates the mAyA within it. Hence, it is called bljA. According to sat kAryavAda, the jagat of name and form exists in as sat in avyakta. avyakta is the cause and jagat is its kArya. Like the future banian tree in the seed. When the cause manifests itself as multiplicity of names and forms in HER presence, it is called creation. Since hrlM expresses Awareness limited by mAyA (as the cause of creation) it expresses HER.

AUM hrl.nkArablJAyai namaH

85. hrl.nkAramantrA

She is the mantra hrlm.h

SHE saves those who meditate on hrlM, because SHE is the mantra in which hrlM is set or because SHE is one with hrlM, which expresses HER.

AUM hrl.nkAramantrAyai namaH

86. hrl.nkAralakShaNa

hrlm.h is HER lakShaNa

hrlM is a compositions of "ha", "ra", "I" and anusvara "M".

\* "ha" is shiva. It is the bljA of AkAsha. And shiva is like AkAsha untouched.

\* "ra" is vahni bljA. Fire expresses the Ishwara who is the cause and who has the power within to produce the the result (jagat).

\* "ha" combined with "ra" is the pure Awareness. In its independent

causal state.

\* "I" is the manmatha bljaM. It signifies its cause and indicates the Awareness in the form of viShNu. viShNu is the cause for preservation.

\* The anusvara "M" indicates the dissolution of jagat into THAT which is its inseparable material and efficient cause.

Hence when hrIM is uttered, the Awareness which is the cause of creation, preservation and destruction of jagat is expressed as the power inherent in the word.

hrIM is only HER sign. HER form is beyond all limitations. SHE has taTastha lakShaNa (refer to name 69 lakShanojvaladivyA.ngl), that is, in active with reference to jagat.

AUM hrl.nkAralakShaNAyai namaH

87. hrl.nkArajapasuprlta

She who is pleased with the japam of hrl.nkAra

AUM hrl.nkArajapasuprltAyai namaH

89. hrIMvibhUShaNA

She has hrIm.h as HER ornament

hrIM denotes pure inert mAyA. Why? Because in hrIM, "ha" denotes white, "ra" denotes red and "I" blue, indicative of the three gUNa-s. The three guNas, sattvam, rajas and tamas is the nature of prakR^iti. It is limited, unreal, painful, filled with sorrow, and without illumination, hence unacceptable. Yet, SHE who is the meaning of hrIM as Awareness and Bliss, is within that like a lady bedecked with ornaments from head to feet. SHE confers the power of granting eight aishvarya-s to hrIM. SHE wears hrIM as an ornament.

When a person is said to wear a kuNDala, it means wears only the

distinguishing kuNDala and no other similar ornament. In a similar way, SHE wears hrIM. It is unique and produces certain knowledge only of HER, eliminating all other meanings of hrIM. Hence, hrIM is HER ornament.

AUM hrIMvibhUShaNAyai namaH

90. hrIMshIIA

She is the character of hrIm.h

hrIM denotes brahma, viShNu and rudra. SHE is their ultimate nature or character which is "sat-chit-Ananda".

AUM hrIMshilAyai namaH

91. hrIMpadArAdhyA

She who is worshipped by the word hrIm.h

SHE can be worshipped with the single word hrIM. According to the bhuvaneshvarIkalpavachanam, through perfecting oneself by meditation on hrIM, one can attain enjoyment and liberation.

AUM hrIMpadArAdhyAyai namaH

92. hrIMgarbhA

She who contains hrIm.h in HER

hrIM is contained in HER. By hrIM, trimUrti-s, brahma, viShNu and rudra are meant. They are in HER and they are inseparable from HER.

According the bhagavad.h gItA (14-3),

mama yonirmahad.h brahma tasmingarbha.n dadhaamyaham.h |  
saMbhavaH sarvabhutaanaa.n tato bhavati bhaarata ||

The mUlaprakR^iti (mahad.h brahma) is contained in the Lord and He deposits the seed (his intelligence) in it, which becomes the cause of the creation of all beings. Hence, the name means that everything is contained in HER.

AUM hrIMgarbhAyai namaH

93. hrIMpadAbhidA

She who is explained by hrIm.h

There is a rule that a composite object should be explained by a composite word. hrIM is made of "ha", "ra", "I", and "M", as explained in previous names. Since paradevata form is composite, it is explained by hrIM.

AUM hrIMpadAbhidAyai namaH

94. hrl.nkAravAchyA

She is expressed by the word hrIm.h

SHE is expressed by the word hrIM. Only when the brahman is limited by mAyA, the possibility of expressing its attribute arises. SHE is the conventional meaning of hrIM.

AUM hrl.nkAravAchyAyai namaH

95. hrl.nkArapUjyA

She is to be worshipped with hrIm.h

It is said that a deity should be worshipped with the mUlamanttra and the mUlamanttra is not different from the deity. Hence, SHE should be worshipped with hrIM.

A devotee, meditating on hrIM will become perfected in mantrashAstra. Certain secret Agamas state, that when worshipping shrIChakra, one

should use hrIM in the beginning and namaH in the end, with other bljAs according to the tradition of their guru.

AUM hrl.nkArapUjyAyai namaH

96. hrl.nkArapIThikA

She is the basis for the word hrlm.h

pITha means basis or support. SHE is the basis or support for hrIM. A word owes its existence to the meaning, and the meaning is its support. Mantra and the deity are one and same. But in this name a difference is brought to show that the inherent power of the meaning is not apparent in the word.

pIThikA means residence. SHE is the residence of hrIM. The power of hrIM resides in HER. SHE is made known or objectified through the word hrIM.

AUM hrl.nkArapIThikAyai namaH

97. hrlmkAravedyA

She who can be known from hrlm.h

brahman is essentially attributeless. Hence, it cannot be the object or basis of ignorance. However, when one is in saMsAra or ignorance, SHE becomes objectified as purShArthA which is to be attained (even though it is ever present). As brahman is to be comprehended and intensely desired to be attained in its eternal state of pure, ultimate bliss, it becomes the object of functional knowledge caused by shravaNa and manana. shravaNa and manana arise through accepting mandatory sentences like "accept the authority of guru", "perform manana", etc. Here, disrespect to these mandates is condemned.

Following two statements emphasize the importance of the functional knowledge. "brahmanya j~nAnashaya vR^ittiH vyAptiH apekShyate" - to destroy the ignorance of the prtaygAtman (thereby gaining knowledge of brahman) extension of mental function is required. "mAmeva ye prapadyante mAyA metAm taranti te" [bhagavad gltA - 7-14] - Forsaking

all other dharmas (that is by renouncing), those who wholeheartedly surrender to me, wielder of mAyA and their very Self, will cross over the mAyA.

The name means, SHE can be known through hrl.nkAra when initiated by a guru, and this knowledge will lead to the attaining of brahman as the object of life.

AUM hrlmkAravedyAyai namaH

98. hrl.nkArachi.ntyA

She who is to be contemplated in hrlm.h

Since hrlm.h is one of the pa~ncha praNava-s it is a symbol of Brahman just like the praNava AUM. The pa~ncha praNava-s are shrlm.h, hrlm.h, kLIm.h, aim.h and sauH. hrlm.h can be worshipped as para (nirguNa) and apara (saguNa) brahman. It is a secret in veda and yoga, that depending on the kind of devotion, faith in various mantras are determined. Hence, it is not further elaborated here. SHE as both saguNa and nirguNa brahman and can be contemplated on hrlm.h. As dhyAna is essential for the realization of the deity, SHE can be meditated on hrlm.h.

AUM hrl.nkArachi.ntyAyai namaH

99. hrlm.h

She who is hrlm.h

hrlm.h is derived from the root hR^i which means to take away. While SHE is said to be the basis for every attribute like art, wealth, power, etc. SHE confers ultimate liberation by taking them all away.(\*)

AUM hrlm.h namaH



100. hrIMshaririNI

She who has hrlm.h has her body

SHE is the soul of the mUlam mantra. Hence, hrlm.h is HER body of form.

AUM hrIMshaririNyai namaH

## 101. hakArarUpA

She who has the form of hakAra, which is the 6th limb of the mantra.

SHE has the form of hakAra, which is the 6th limb of the mantra. This means SHE is expressed by the mUlam mantra.

AUM hakArarUpAyai namaH

102. haladhR^ikpUjitA

She who is worshipped by one who carries a plough (balarAma).

haladhR^ik means one who bears a plough and it refers to Balarama. pUjitA means she is worshipped with meditation, etc.

AUM haladR^ikpUjitAyai namaH

103. hariNekShaNA

SHE who has looks like a deer.

hariNi means deer. SHE has tremulous looks like a deer. Those looks are out of immense pleasure.

This name can be interpreted in another way. paradevAta looks on all sides and sees every things. This SHE does out of compassion for HER children. This is compared to a deer's look because, deer (in this case out of fear) looks on all sides.

AUM hariNekShaNAyai namaH

104. harapriyA

She who is the beloved of hara.

SHE who is the beloved of hara. Or this name can also mean SHE whose beloved is hara.

AUM harapriyAyai namaH

105. harArAdhyA

She who is worshipped by Lord shiva.

SHE who is worshipped by hara. Since HER form is sat-chit-Ananda. SHE is fit to be worshipped by HER own husband hara.

AUM harArAdhyAyai namaH

106. haribrahmendravanditA

She who is worshipped by hari, brahma, Indra and other deva-s.

SHE who is worshipped by hari(viShNu),brahma and indra. This is indicative of all grades of deities. SHE worshipped by everyone of them.

AUM haribrahmendravanditAyai namaH

107. hayArUDhAsevitA.nghri

She whose feet is worshipped by powerful hayarUDHA.

hayarUDhA is the commanding power of an army of horses. She makes others subservient to her. Even hayarUdhA serves shrlmAtA.

AUM hayArUDhAsevitA.nghryai namaH

108. hayamedhasamarchitA

She who is propitiated by horse sacrifice like ashvamedha yAgam

Ila entered the garden of ambikA and was cursed become a woman. He worshipped shivA and by HER grace, attained back manhood. Many others have worshipped HER through horse sacrifice, etc. to gain other benefits.

AUM hayamedhasamarchitAyai namaH

109. haryakShavAhanA

She who has a lion as HER mount.

haryakSha means Lion and vAhana means one which carries. This name signifies HER as durgA in the form of mahAlakShmi.

AUM haryakShavAhanAyai namaH

110. haMsavAhanA

She who has swan as HER vehicle.

The word haMsa is derived from ha.nti, which means "to move". Hence haMsa means one which moves and it implies Sun or vital breath. haMsa is HER symbol as vAhanA in which she is seated. SHE manifests there. According to the taittiriyaopaniShad.h (10-4) the puruSha and Sun are one and the same.

Or SHE is sarasvatI who has swan as HER vehicle.

AUM haMsavAhanAyai namaH

111. hatadAnavA

She who destroyed asura-s or demons.

SHE destroyed demons like bhaNDa assuming various forms of power.

AUM hatadAnavAyai namaH

112. hatyAdipApashamanI

She who destroys terrible sins, like those arise from killing.

SHE nullifies the evil effects of sins like killing a brahmana.

"harirharati pApAni duShTachittairapi smR^itAH annichChyApi saMspR^iShTo dahatyetevAhi pAvakaH". When one chants the name "hari", his sins are destroyed. Even if a evil minded man says the name "hari" his sins will be destroyed. Whether willingly or unwillingly or accidental, when one touches the fire, he will be burnt.[\*]

AUM hatyAdipApashamanyai namaH

[\*] According to vedAnta pa~nchadashi, this type of faith or illusion is called saMvAdi bhrama. This is beneficial. There is one another type called visaMvAdi bhrama which is harmful.

113. haridashvAdisevitA

She who is served by haridashva (indra).

harit means green and ashva means horse. Hence this name implies indra and other dikbAla-s. They render service to HER lotus feet and seek HER protection.

AUM haridashvAdisevitAyai namaH

114. hastikumbhottu~NkakuchA

She who has breasts like the hump of an elephant's forehead.

SHE who has breasts like the hump of an elephant's forehead. This name celebrates HER feminine aspect.

AUM hastikumbhottu~NkakuchAyai namaH

115. hastikR^ittipriyA.nganA

She who is the wife of Lord shiva, who is fond of Elephant's skin.

AUM hastikR^ittipriyA.nganAyai namaH

116. haridrAkuMkumAdigdhA

She who is adorned with turmeric and saffron.

SHE is adorned with beautiful marks which are painted with musk, turmeric and saffron.

AUM haridrAkuMkumAdigdhAyai namaH

117. haryashvAdyamarArchitA

She who is worshipped by indra and other deva-s.

haryashva means indra or suresha. SHE is worshipped by them because SHE is their ruler.

AUM haryashvAdyamarArchitAyai namaH

118. harikeshasakhl

She who is the friend of hariksha.

Fourteen interpretations are provided for this nAmA. Author of the translation refers in the foot note that the name can be interpreted in fifteen ways. The edition by shrl R anantakrishna shastri gives all fifteen.

1 :

hariksha means golden haired. "hiraNmayshmashru hiraNyakesha" - one who has golden hairs and whiskers. (chandogya upaniShad). This could refer to Aditya Himself or also maybe hiraNyagarbha, iishvara, etc. SHE is his friend and SHE helps him in his work.

2:

hariksha means one who has blue hairs. It can refer to kAmeshvara who has dark hairs resembling youth. SHE is his consort.

3:

Or hariksha can mean hari (viShNu) + ka (brahma) + Isha (shiva). SHE is their friend.

4:

Or hariksha can mean rudra (refer to harikeshayopavitine in the namakam.h). SHE is his friend.

5:

Or hariksha can mean hayagrlva, Because hari means horse and kam means head. hayagrlva is a great devotee of shrl lalita. SHE is his friend.

6:

Or hariksha can mean agastya. Because shrl hayagrlva was the Lord (or guru) of sage agastya. SHE is a friend of HER devotee

agastya.

7:

Or hari means Lion and kam.h means head. This refers to Lord nR^isiMha. He is the "Isha" of prahIAda. SHE is his friend.

8:

Or hari means monkey and kam.h means head. By implication this refers to the best of those who had the head of Monkey and it is Lord hanumAn.h, and he is a great devotee of Lord rAma. Hence the name can mean SHE is the friend of Lord rAma (who is the Isha of shrl A~njaneya svAmi).

9:

Or hari means viShNu and kam.h means brahma. They are the Lords of shrlakShml and vANI. SHE is their friend. In this context refer to the name of lalitAsahasranAma, "sachAmara ramA vANI savya dakShina sevitA".

10:

Or harika means horses and their Isha refers to ashvarUDhA. SHE is her friend. In this context refer to the lalitA sahasranAma's 67th name ashvArUDhAdhishhThitAshva koTi koTibhiraavR^itA.

11:

Or the name could mean that SHE is the mate of kAmeshvara. Since harika means hayagrlva and his Isha is kAmeshvara. As kAmAkShI SHE is His mate.

12:

Or harika could mean Lion headed siMhamukhl according to the "pratyaMgirA siMhamukhl" and her Isha is sharabeshvara. SHE is his friend.

13:

Or hari means one who destroys ignorance and ka means knowledge. This refers to the knowledge "ahaM" in the mahAvAkya "ahaM

brahmAsmi" and its lord (Isha) is paramAtman, SHE is his mate as parAshaktI.

14:

Or hari means nArAyaNa, harika means nArAyaNa and similar ones. hariksha means the Lord of all who is the inner ruler according to the shruti "yaH pR^thivyAm tiShTan.h". This refers to parAshaktI [and hence the name refers to paramAtman]

AUM harikeshasakhyai namaH

119. hAdividyA

She who is worshipped with the mantra beginning with ha.

hAdividya is one of 12 readings of pa~nchadashAkshari. shrI lopAmudra is the seer of the mantra and shrI lopAmudrA used it to worship HER with the mantra.

AUM hAdividyAyai namaH

120. hAIAmadAlasA

She who is intoxicated with the wine called hAIA.

SHE is intoxicated with the vAruNi which came out when the ocean was churned for amR^ita.

AUM hAIAmadAlasAyai namaH

## 121. sakArarUpA

She who is represented by the akShara sa.



SHE who is represented by the akShara sa, which the second letter of the second kUTa.

AUM sakArarUpAyai namaH

122. sarvaj~nA

She who is omniscient.

SHE who is omniscient. SHE knows all. According to the shruti,yaH

sarvaj~naH sarvavit (munDakopaniShad). SHE is sarvaj~nA, SHE who knows everything.

AUM sarvaj~nAyai namaH

123. sarveshl

She who is the ruler of all.

SHE who is the ruler of all. As the inner ruler SHE directs all.

AUM sarveshyai namaH

124. sarvamaN^gala

She whose form is all auspiciousness.

sachchiNmayaH shivaH sAkShAt.h tasyAnandamayl shivA, according to this shiva is sat and chit, and shivA is Ananda. SHE is the unalloyed bliss. The word maN^gala can denote the joy that arises from auspiciousness of a woman, and sarva maN^gala denotes all that joy. SHE as sachchidAnanda is that joy. All beings in the live depending on the speck of that bliss, according to bR^ihadAraNyaka upanishad. The name sarvamaN^gala denotes HER as

the pure bliss of brahman.

Remembering HER name, all the inauspiciousness is destroyed and a stream of auspiciousness is produced, that is why brahman is called maN^galam. brahman is the basis for all the auspicious things and brahman is the most auspicious one, hence brahman is called maN^galam. SHE as brahman is known as sarvamaN^galA.

Also the word sarva connotes Lord Siva and to Him She is certainly the most beloved, in fact She is half of Him and so auspicious to Him. Also, maN^gala denotes woman and all women are the manifestations of the Mother Goddess. Recall here the words of Devi bhAgavatam: striyAs-samastAs-sakalA jagatsu : "She is auspicious to all because women are generally auspicious to all".

AUM sarvamaN^galAyai namaH

125. sarvakartrI

She who does everything.

Using HER own mAyA she does everything. "Ishata IshanIbhiH" (svetAshvatara upanishad 3-1) - which means, He rules through mAyA.

AUM sarvakartryAi namaH

126. sarvabhartrI

SHE who bears everything. According to the bR^ihadAraNyaka upaniShad, "eShA vidhR^itireShAm lokAnAm" - Atman bears all these worlds.

AUM sarvabhartryai namaH

127. sarvaha.ntrI

She who destroys everything.

She who destroys everything. The names 125, 126, and 127 indicate the function of sR^ShTi, sthiti and laya in relation to HER as taTastha. In this context refer to the shruti 'yato vA imAni bhUtAni jAya.nte .. abhIsaMvishantI" and brahma sUtra "janmAdyasya yataH".

AUM sarvaha.ntryai namaH

128. sanAtanA

She who is ancient.

Her form is eternal and perfect. In this context refer to "ajonityaH shAsvatoyaM purANaH" [kaThopaniShad] - which means "He is unborn, eternal, ever lasting and ancient".

AUM sanAtanAyai namaH

129. sarvAnavadyA

She who has faultless attributes.

vadya means ignorance, that is, without knowledge. It indicates mithyaa or falsehood and it can be destroyed by knowledge. anavadya means "not avadya". SHE is anavadya because, SHE is existence, knowledge and bliss. This is opposite to mithyaa or falsehood.

Or this name can mean that SHE is to be praised because SHE grants boons to all.

AUM sarvAnavadyAyai namaH

130. sarvAN^gasundarI

She whose limbs (all) are beautiful.

All HER aN^ga-s are very beautiful. sarvAN^ga denotes all limbs like head, hand, etc. They are beautiful and in right proportion as described in the sAmudrika shAstra.

Or just as a beautiful thing is loved and cherished by all, SHE as brahman is cherished and most desired by all.

AUM sarvAN^gasundayai namaH

131. sarvasAkshiNI

She who is the witness of all.

SHE as brahman is the witness of all. Though all things are inert, their manifestation is through HER. So SHE is called the witness of all. SHE actually sees all.

AUM sarvasAkshinyai namaH

132. sarvAtmikA

She is the Self of all.

SHE is the Self in all. It is said "yachchAproti yadAdatte yachchAtte viShayAniha yachchAsya sa.ntato bhAvastasmAdAtmete glyate" which means "That continuous consciousness which attains, comprehends and enjoys is called Atma".

AUM sarvAtmikAyai namaH

133. sarvasaukhyadhAtrI

She who is the giver of all happiness

SHE who is the giver of all happiness. saukhya is the attitude of one who is happy. sarva saukhya means all that is denoted by it: they are priyam (love), moda (pleasure), pramoda (ecstasy) and Ananda. Seeing a desired object engenders love for it. If it is obtained it gives pleasure. If it is then enjoyed, it gives ecstasy and totality of all this three is Ananda. jIva is enjoyer and SHE is giver of all that mentioned. Hence, SHE is called

sarva saukhya dhAtrl.

Or sarva means by every means, like remembering HER, worshipping HER, etc., one attains joy. Hence, SHE is called sarva saukhya dhAtrl.

According to taittiriya upaniShad, "eSha hyevaAnandayati" which means HE alone causes happiness.

AUM sarvasaukhyadAtryai namaH

134. sarvavimohini

She who deludes all.

SHE who deludes all. By making one to apprehend a thing as something else, one is deluded.

"aj~nAnenavR^itaM jnAnam tena muhyanti jantavaH" (bhagavad glta 5-15) - which means Knowledge is shrouded in ignorance therefore all living beings are deluded.

"anR^itenAhi pratyUDhaH" [chandogya upaniShad] Dragged by falsehood, their self is stolen.

Here the deluding agent is the limiting power of ignorance and not SHE. Yet, SHE as the basis of darkness and ignorance primarily, SHE is mentioned here as deluding others by implication. When one says, "red hot iron burns", we know that it is not the iron that burns, but the fire that is enveloping it. Similarly, it is not SHE that deludes but the enveloping ignorance.

AUM sarvavimohinyai namaH

135. sarvAdhArA

She who is the basis for everything.

According to the taittiriya upaniShad "brahma puchChaM pratiShTa" which means "like the tail, brahman is the basis". SHE is seated in

everybody's heart. Everybody's heart is the basis for manifestation in worship.

AUM sarvAdhArAyai namaH

136. sarvagatA

She who is immanent in everything.

SHE who is immanent in everything. In this context refer to "anena jivenAtmanAnupravishya" [chandogya upaniShad 6-3-2] which means "having entered all beings as jlvAtma".

AUM sarvagatAyai namaH

137. sarvAvaguNa varjitA

She who is devoid of all bad qualities.

SHE who is devoid of all bad qualities. Of course this does not mean to attribute good qualities to the attributeless parA-Sakti. SHE as Atman is untouched by these qualities. These qualities are sattva, etc. in HER integral form and desires, etc. in HER individual form. Although SHE is in every living thing (with a upAdhi) as a inner ruler. SHE is not bound by any of their good and bad attributes of their upAdhi-s. Like the space in a vessel, sword in a sheath, SHE is uninvolved.

sUryo yadhA sarvalokasya chakShuH na lipyate chAkShuShaiH bAhya doShaiH ekastathA sarva bhUtAMtarAtmA na lipyate loka duHkena bAhyaH [kaThopaniShad 2.5.11]

Just as the all seeing Sun (who is the eye of the world)is untouched (and unaffected) by the visual defects seen outside, similarly, the indwelling Self in all creatures is untouched by grief of the world outside.

AUM sarvAvaguNavarjitAyai namaH

### 138. sarvAruNA

She who is red colored everywhere.

SHE who is red colored everywhere. According to shruti, "asousya tAmrairaruNaH" - which means HE is red and copper colored.

AUM sarvAruNAyai namaH

### 139. sarvamAtA

She who is inferred from the resultant act (jagat) as She is its cause.

SHE is inferred by the resultant act, i.e, jagat, because SHE is its cause and not different from it. This jagat which is within HER manifests only her reality by being one with HER. Just as a blanket can be apprehended only as a something resulting from yarn and identical with it.

Here, by the panchAvaya vAkya, the proposition that jagat is not different from brahman is established. The five steps are

- (1) pratij~nA [Enunciation]
- (2) hetu [Reasons]
- (3) udAharaNa [Illustration]
- (4) upanaya [Inference] &
- (5) nigamana [Conclusion]

AUM sarvamAtre namaH

## **140. sarvAbhUShaNabhUShitA**

She who is adorned by all the ornaments.

Whatever objects that are secured by all the living beings for their enjoyments, like food, ornaments, etc., it is SHE who is adorned with all those for HER pleasure.

SHE is the Self of all deities worshipped by bhakta-s. Whatever ornaments and other services offered to these respective deities, they all really adorn HER. All devotees, attributes HER presence in the image by adorning its limbs. SHE is like an empress who has everything and SHE is uninvolved and passive in this process.

Or many different ornaments are worn by HER upAdhis, such as elephants, horses, etc. In every place, at all times and in all worlds, SHE alone is the basis of all these upAdhi-s. And in different forms, SHE wears them all in unconcerned manner.

This name can be interpreted in another way as well. bhUShaNa means praise of HER excellence. And sarva bhUShaNa means superlative praise of HER grandeur, that is, the mahAvAkya-s of vedAnta. By implication, SHE is said to be adorned with them as their only meaning. It means, SHE is the conclusion expressed by all of them as their goal.

AUM sarvabhUShaNabhUShitAyai namaH

141. kakArArthA

She who is represented by the letter ka.

SHE who is expressed by the letter ka. According to the shruti "kaM brahma" [chandogya upanishad 4-10-5], the letter "kaM" denotes brahman and no other letter expresses Him.

AUM kakArthAyai namaH

142. kAlahantri



She who destroys time.

SHE who destroys time. The life span allotted to man is limited. It is so ordered by the Sun and Moon, as prANa and apAna - incoming and outgoing breath. This life span runs out in the form of ajapa which moves 21,600 times a day. Everyone breathes in with the sound ha and breathes out with the sound sa. This normally happens 21,600 times a day. This happens without any conscious effort. This mantra which consists of ha and sa, is called the ha.nsa mantra. Since it is repeated unconsciously, it is called ajapa. But if the breath is controlled, life can be prolonged for a long periods of time like yuga and kalpa. In the perfect state of samAdhi which is attained by the control of breath and senses, mind becomes functionless. This results in a state of mind called manonmani. In that state, the sense of time disappears. According to the svetAshvatara upaniShad, "prityaptejnilakhe samutthite panchamake yogaguNe pravR^itte na tasya rogo na jara na mR^ityuH prAptasya yogAgnimayam shariram" which means, when the five elements, earth, water, fire, air and space are in a balanced state and in ascendance, that is, when the five fold fire of yoga is active, the body of yogi is full of fire and without disease, old age and death [2.12].

adhyAtmayogAdhigamena devam matva dhlro harShashokam jahAti [kaThopaniShad 2-12] which means, "The hero having turned away from the sense objects, thinks himself as divine having discarded joy and sorrow. And according to the shruti "tathaH saMvatsaro ajAyata" which means, "from Him the time (year) was born". When the time merges back into HER it ceases to exist. Hence, SHE is called the killer of time.

AUM kAlahantryai namaH

143. kAmeshi

She who impels one towards desires based on one person's past actions.

SHE goads one to desires. "kAma" means object of desire, and "Ishe" means drive towards. SHE drives one towards desires according to the past actions.

AUM kAmeshyai namaH

144. kAmitArthadA

SHE who is the giver of the desired objects.

SHE who is the giver of the desired objects. According to the br^ihadAraNyaka upaniShad, "AptakAmaH", his desire is Atman which he already has [6-4-6]. Here the desire is attributed to Atman. In the state of saMsAra, Atman has his bliss masked. Hence, he appears to be in the state of not having it. He desires that "let me have this eternal bliss (that is liberation)". But this bliss is already there and only masked by limitations. SHE dispels these limitations resulting in the illuminating experience of the bliss, attaining what is already possessed. In that way SHE gives the desired object.

AUM kAmitArthadAyai namaH

145. kAma sa.njIvinI

She who revived kAma (manmatha).

kAma was burnt down to ashes by parameshvara when he tried to tempt the lord with by shooting his arrows of desire. From the ashes, bhaNDAsura came out and he troubled all the worlds from time to time. ratidevl, wife of kAma, to save her husband prayed to paradevatA and performed austerities like penance. Pleased with the prayers, paradevatA revived kAma to original body with the nectar of HER compassionate look and granted him boons.

AUM kamasan.jivinyai namaH

146. kalyA

She who is fit to be meditated upon.

SHE is fit to be meditated upon since SHE is the supreme deity.

The word kalyA derives from the root kali, which is traditionally known as kAmadhenu according vyAkaraNa because it can mean anything one desires.

AUM kalyAyai namaH

147. kaThina stana maNDaIA

She whose breasts are firm and hard.

SHE whose breasts are hard and firm. sthana maNDaIA indicates the regions are situated from the beginning to end.

AUM kaThinasthanamaNDaIAyai namaH

148. karabhoruH

She whose thighs are soft and tapering like karabha.

HER thighs are soft and tapering like karabha. According to amarakosha - maNiba.ndhA dAkaniShThaM karasya karabho bahiH - That external part of the hand that extends from the wrist to the base of the little finger of the hand is called karabha.

AUM karabhorave namaH

149. kaIAAnAthamukhI

She whose face resembles the moon. kaIAAnatha means moon.

This name can be interpreted in another way. kala indicates the 64 kala-s. From shruti it is known that R^ik, yajus and sAma veda were breathed out by brahmn. That is, brahman is the source. It is also established in brahma sUtra that brahman is the source. kaIAAnatha means one who inspires the kala-s. SHE as the source of all shAstra-s inspires them. Hence, this name reveals HER as brahman.

AUM kalAnAthamukhyai namaH

150. kachajitAmbhudA

She whose hair defeats rain clouds in beauty.

SHE is vyomakeshI, hence HER coiffure is above the rain clouds.  
And in beauty it puts the rain clouds to shame.

AUM kachajitAmbudAyai namaH

151. kaTAkShasyandi karuNA

She whose eyes drip with compassion.

karuNa or kindness is an attitude of mind and it is not seen outside. But at the time worship, devotees feel intense faith in their deities and the also the resulting kindness of the devatA who grants them boons. Naturally, this kindness manifests in the forms of benign look, smile and conversation. Hence, all these forms are present in HER.

karuNA is a rasA (liquid) inherent in all nine emotions. It is said to flow into and drip from its effects like benign look, etc. Conventionally, the word rasA is used to express taste like sweetness. These are undefinable, but can only be known by tasting. The sweetness present in sugarcane (and other sources) in the form of juice has property of flowing and dripping (being a liquid). Hence, karuNa, the benign attitude of mind being a rasA, is said to drip from HER side glances.

AUM kaTAkShasyandi karuNAyai namaH

152. kapAli prANa nAyika

She who is the basis and ruler of the life forces of kapAli.

kapAli means one who wears a skull. And here it denotes Ananda bhairava. SHE is the queen and basis of His life. Here the word prANa denotes all the five life forces: prANa, apAna, etc. The term nAyikA means SHE as their basis, rules them. According to shruti, men do not live by prANa, apAna, etc., but on that on which they are based. Hence, SHE is the ultimate inner ruler of even kapAli, that is Lord shiva.

This name can also be interpreted as, SHE is the beloved of Lord shiva.

AUM kapAliprANanAyikAyai namaH

153. kArUNya vighraH

SHE whose form is kindness.

karuNa or Compaasion is an attitude of mind. It is expressed through benign glance, etc. The consequences of the compassion, such as, granting the desired objects etc., are expressed by various parts of HER body. Hence, it is proper to call HER as embodiment of compassion

SHE as brahman is sat-chit-Ananda and independent of any act. But through the limitation of mAyA, brahman becomes the efficient cause of the jagat (Universe). In that limitation, SHE assumes a form to grace HER devotees. If SHE did not take a form, it is not possible for the mind to imagine the deity, and all worship with attributes will become an impossibility. As it is established by the brahma sUtra "devatAdhikaraNa", where there is no contradiction, deities illumined by mantra can take different forms or images. This further supported by authoritative statements in shruti like "vajra hastaH purandara", which means "Indra has diamond in his hand" It is mentioned in devatAdhikaraNa that deities like Indra can assume any form they like. When the sage medhAtithi called Indra a goat, He assumed the form of goat and killed medhAtithi.

In kenopaniShad, paradevatA is called haimavati. And it is established in the commentary of kenopaniShad, paradevatA has a divine image, "that haimavati means one having ornaments of Gold and that SHE is the daughter of himavAn". Hence, it is explained that the great ones, the trimurti-s, who are the forms of Self-luminous awareness, are embodied only to facilitate

meditation, worship, etc. SHE is their ruler. Hence, there is no ground for atheistic arguments like there is no Ishvara.

AUM kAruNyavigrahAyai namaH

154. kAntA

She who is brilliant.

The word kAntA is derived from the root kAn which means brilliant. SHE is brilliant and bewitching. SHE assumes the form of madanagopala and bewitches the world. It is said in the shruti (tripura tApini upaniShad) that the primordial lalitA assumes the male form of Lord Krishna to bewitch the world with music of His flute.

AUM kAntAyai namaH

155. kAnti dhUta japAvaliH

She whose brilliance puts the japA flowers to shame.

HER brilliance puts the japA flowers to shame. Here, japA flower (Hibiscus) is indicative of all flowers that are red in color. Traditionally, poets compare HER radiance with the japA flower. But it is incorrect. According to "na mahA.nto nlchayupamlya.nte", great ones can not be compared with inferior things. HER brilliant radiance which is illuminating, blissful, transcendental awareness, can not be compared with worldly masses of japA flowers of poor brilliance. Hence, it is said that HER form puts the japA flowers to shame. Here, the impropriety of the comparison is suggested.

AUM kAntidhUtajapAvalyai namaH

156. kalAIApA

She for whom the shAstra-s are like common speech.

kalA indicates the 64 kalA-s or arts. AIAPA means common speech. To

HER, the shAstra-s are like common speech. According to vedashAstramayI vANii yasyAH sA paradevata, what paradevata speaks is veda-s and shAstra-s.

Another interpretation of this name is, kala means purposeful and indescribably sweet. And AIAPA means conversation. According to "avyaktabhAratl tatha" the speech of great ones is like that. HER speech is very sweet and purposeful.

AUM kaIAIApAyai namaH

157. kaMbukaNThI

She whose neck is like a conch.

SHE has three lines in HER neck like a conch. This is a descriptive name.

AUM kambukaNThyai namaH

158. karanjitapallavA

She whose palms put the tender leaves to shame.

By "kara", here, palms of HER hands are indicated and by "pallava", tender leaves with their qualities like redness, smoothness and softness is indicated. It means, HER palms puts the tender leaves to shame with the attributes of greater softness and smoothness.

AUM karanjitapallavAyai namaH

159. kalpavallI samabhujA

She whose arms are like kalpavallI, the wish granting creeper.

In the garden, nandana, like divine trees, creepers also exist and they are well known. kalpa means one that grants gifts. Hence, kalpavallI denotes a creeper which can grant gifts. HER arms are like that kalpavallii in giving gifts to HER devotees. Hence, SHE is called

kalpavalliisamabhujA. Here it is to be assumed that according to poetic tradition, arms of a woman are compared to creepers.

In this name the aptness of the word "sama" suggests that creepers also like living beings have power to grant the desires of persons according to their past deeds, by the virtue of awareness within.

Here are doubt can arise, "How can there be a comparison of arms of paradevata with a creeper? But it can be answered by the following argument. According to the kaThopaniShad verse 5-9, "ekastatha sarvabhUta.ntarAtma rUpaM rUpaM pratirUpo babhuva" which means: The one Self, in every created being becomes many of HER forms in extension. Further, in bhagavad gltA verse 10-14, "tattade vAvagachCha tvam mama tejoMshasambavaM" which means "All things are born from a part of my life", bhagavAn recalls HIS presence in every substance as sat-chit-Ananda. It is also proper that a limited consciousness (HER image) is compared with another limited consciousness (creeper).

AUM kalpavalliisamabhujAyai namaH

160. kastUril tilakA~nchitA

She whose forehead is adorned with ornamental marks made of musk.

SHE has a forehead adorned with ornamental marks made of musk.

AUM kastUriltilakA.chitAyai namaH

## 161. hakArArthA

SHE who is meaning of letter "ha".

"ha" is the root letter (bljAkShara) of the space (AkAsha). SHE is the artha (meaning) of the AkAsha blja which is Self-Awareness. According to chandogyopaniShad verse 6-11-1, "AkAsho ha vai nAmarUpayo nirvahito te yadantarA tadbrahma" which means AkAsha is brahman supporting the name and forms but without being touched by them.



AUM hakArArthAyai namaH

162. ha.nsaGatiH

SHE who is the deity of the ha.nsa mantra.

The word ha.nsa is derived from the root 'han.h' which means 'to go'. 'han.ti' means that which goes. So, the meaning of ha.nsa can be 'praaNa' or vital air or Sun; ha.nsaGati means the incoming and outgoing movement of praaNa. Hence it means, SHE has the form of the ajapaamantra. It is said that "hakaareNa bahiryaati sakaareNa punarvishet.h" which means that "The breath goes out with hakaara and re-enters with sakaara". SHE is the deity of that ma.ntra.

Or ha.nsa may also mean Sun. Since he has the form of time consisting of day and night; SHE possesses the movements of sun and moon and SHE is the deity of the sun or ha.nsa.

Or ha.nsa can be interpreted as jIva, i.e., one who goes 'ha.nti' from one body to another, according to his previous deeds; 'gati' means goal and SHE is the goal of jiiva because SHE is liberation. According to taittiriya upaniShad 2.1, "brahmavit.h Apanoti param.h" which means "One who knows brahman attains the ultimate. "yadgatvA na nivartante", having attained which there is no return. (bhagavad glta 15.6).

Or ha.nsa means parameshvara because He enters His own creation the jagat.h; "ha.nsatu paramesvara" (nR^isimha tApanI upaniShad). "chaturvidhaa bhaja.nte mAm.h janaH sukR^itino arjunA Arto jij~naasurarthArthii j~nAnI cha bharatarShabha" Since SHE is to be attained by the four kinds of devotees as their refuge, SHE is their gati.

For the compound word "ha.nsa-gati", can mean SHE is both ha.nsa and gati. SHE is paramaatman.h in the form of suurya in the sky. "ha.nsa shuchiShat.h" means han.sa who is pure (KaThopanishad 5.2).

Or ha.nsa is swan, the vehicle or brahma and gati means movement - SHE moves gracefully like the swan. <p>

Or "ha.nsa" might be closely related to the foot ornament called "ha.nsaka" and SHE has HER lotus feet adorned with ornaments

called "ha.nsakaaH".

Or ha.nsa means one who goes from village to village and house to house, i.e., parivraajaka, who are capable of discriminating between the eternal and the transient, the essential and non-essential, and the inert and the sentient. They are without desire and belong to the fourth stage of the hindu scheme of life. SHE is their gati or goal - because SHE is to be realized by them. "sa.nnyasa yogaadhyatayaH shuddha sarttvaaH" By the practice of renunciation, yatii-s are pure sattva (munDaka upaniShad 6.6).

"ye puurvadevaa R^iShayashca tadviduste tanmayo amR^itaavai babhUvuH" Those seers and gods who had in the past knew brahman, became immortal and one with brahman (shruti). So, SHE has the form of the ultimate bliss of liberation, and experienced by those great men who are liberated while living.

AUM ha.nsagatyai namaH

163. haaTakAbharaNojjvalA

SHE who glitters with jewels of gold.

"haaTaka" means gold, "AbharaNa" means jewels and "ujjvala" means glittering - SHE glitters with jewels of gold.

"haaTaka" can also mean brahmaa.nDa of which SHE is the material cause - SHE illuminates the brahmaa.nDa like an ornament because SHE confers reality to it.

"haaTakAbharaNa" means gold ornaments which are worn by married women as a sign of marriage such as "ma.ngalyasUtra". SHE is resplendent with a group of such women around HER.

Or according to "vasura.ntarikShasat.h" - SHE enables all to live, as air in the sky. "vasu" here means gold, SHE shines as both cause and effect of "jagat.h" or is in the form of that wealth.

AUM haaTakAbharaNojjvalAyai namaH

164. hArahArikuchAbhogA

SHE whose chest creates the primordial desire that is the cause of jagat.h sR^iShTi.

The term hAra means those attributes pertaining to hara (parameshvara) such as Ishvaratva, ApatkAmatva, nityatR^iptatva. hAri means one which steals away the above attributes by creating avidya which is their opposite. HER kuchAbhoga, i.e., chest creates a desire for HER in paramesvara. His mind then being engrossed in that desire, will be subject to avidya caused by HER. Then his attributes of Isvaratva such as ApatkAmatva controlling mAyA disappear. This is because the attributes of jIva (avidyA) and those of Isvara (ApatkAmatva) cannot coexist. HER chest creates a desire, in Ishvara, to seek pleasure outside himself, i.e., a desire to become many or to create the jagat.h. The great attributes of HER chest which is the cause of the jagat.h are suggested here.

Or this name can mean that HER chest is adorned with pearl necklaces. It is a tradition to wear pearl necklaces in six different ways depending on the occasion.

AUM hArahArikuchAbhogAyai namaH

165. hAkinI

SHE who cuts the cycle of birth and death.

The root "hak.h" means to cut. SHE cuts across the birth and death.

AUM hAkinyai namaH

166. halyavarjitA

SHE who is pure awareness, devoid of any desires.

halya is that pertaining to plough, i.e., kR^iShi. Here it indicates an effort to create. varjitA means devoid of it. Hence, the name means SHE is the pure awareness which is devoid of qualities such as desires etc.

Or halya means deceit i.e., to show a deceptive mental attitude to a friend. She is free from that; SHE is the significance of "tat.h tvam.h" which is devoid of avidyA.

AUM halyavarjitaayai namaH

167. harit pati samArAdhyA

SHE who is worshipped by maheshvarA.

The word "harit" means cardinal points in space and "pati" means Lord. This term indicates mahendra and others who are the lords of these cardinal points. SHE is fit to be worshipped by them with devotion and faith. SHE helps them by destroying their enemies and SHE is the deity who grants their wishes.

AUM haritpatisamArAdhyAyai namaH

168. haThAtkArahathAsurA

SHE who can kill great demons in an instant.

When two equals are fighting, considerations like assessing each others strength, negotiations, etc., may be necessary. When one has a weak adversary, like a Lion having a Lamb, no such considerations are necessary and the weak one will be killed in an instant. SHE has destroyed powerful demons like mahiShAsurA at ease for the welfare of devalokA. Hence, it is superfluous to mention HER superiority. This name indicates HER beneficent nature.

AUM haThAtkArahatAsurAyai namaH

169. harShapradA

SHE who is the bestower of all joys.

harShaH means joy or pleasure which is manifested in the countenance, etc. It is the mental attitude of self esteem and depreciation of others. SHE causes this experience, hence, SHE is called as giver of that. SHE is bliss, hence SHE bestows it on others, as the cause and result are one. Or this name can be interpreted in another way. The term "pradA" also means to cut off. SHE cuts off the fleeting pleasures arising from ephemeral things like wealth, youth, children, relatives and so on, by taking them away and conferring renunciation and thereby granting eternal bliss of brahman.

AUM harShapradAyai namaH

170. havirbhoktrii

SHE who is the enjoyer of sacrificial offerings.

According to shruti SHE is brahma, shiva, hari, indra and svaraaT. SHE enjoys as svaahaa, in the form of vasu, rudra, aaditya, etc., the offering (havis) of the yajamana of the sacrifice. Hence she is called havirbhotrii.

Another interpretation of this name is: the term "havis" means the subtle form of the past deeds of the jiiva (who is spoken here as the yajamaana). These past deeds bear fruits in the future as unseen destiny. This is called as bhuuta suukShma and cling to the jiiva and iishvara limited by the avidyaa and maaya respectively in their states of diversity and unity. SHE rules them both till they are liberated.

Otherwise, saMsaara will not be beginningless. And a beginning has to be accepted to all bodies. Then the questions of the cosmos springing up spontaneously without any cause would arise. Hence, it is said the past deeds in a subtle form cling on to the jiiva and iishvara as unseen destiny in future.

AUM havirbhoktrai namaH

[Work in progress]