



॥ श्रीललितासहस्रनामस्तोत्रम् ॥

LALITHA SAHASRANAAMASTOTRAM

॥ ध्यानम् ॥

सिन्दूरारुण विग्रहां त्रिनयनां माणिक्यमौलि स्फुरत्
तारा नायक शेखरां स्मितमुखी मापीन वक्षोरुहाम् ।
पाणिभ्यामलिपूर्ण रत्न चषकं रक्तोत्पलं बिभ्रतीं
सौम्यां रत्न घटस्थ रक्तचरणां ध्यायेत् परामम्बिकाम् ध्यायेत् ॥

Sinduraruna vigragam trinayanam manikyamaoli sphurat
Taranayaka shekharam smitamukhim aapinavakshoruham
Panibhyam alipurnaratna chashakam raktotpalam bibhratim
Soumyam ratna ghatasdha raktacharanam Dhyayetparamanbikam

I meditate upon the Divine mother as shining in a vermillion-red body, with three eyes, sporting a crown of rubies studded with the crescent moon, a face all smiles, a splendid bust, one hand holding a jewel-cup brimming with mead, and the other twirling a red lotus.





अरुणां करुणा तरङ्गिताक्षीं
धृत पाशाङ्कुश पुष्प बाणचापाम् ।
अणिमादिभि रावृतां मयूखै -मयूखै
रहमित्येव विभावये भवानीम् ॥

Arunam karuna tarangitakshim
Dhruta pashankusha pushpa banachapam
Animadibhi ravrutam mayukhai
Rahamityeva vibhavaye, bhavanim

I meditate upon the great Mother who is red in color,
Whose eyes are full of compassion, who holds a noose, A
bow, a goad and flowery arrow in hands, The one who is
surrounded by powers like Nima for rays And the one who
is the Self within me.



ध्यायेत् पद्मासनस्थां विकसितवदनां पद्मपत्रायताक्षीं
हेमाभां पीतवस्त्रां करकलितलसद्धेमपद्मां वराङ्गीम् ।
सर्वालङ्कारयुक्तां सततमभयदां भक्तनम्रां भवानीं
श्रीविद्यां शान्तमूर्तिं सकलसुरनुतां सर्वसम्पत्प्रदात्रीम् ॥

Dhyayetpadmasanasdham vikasita Vadanam padmapatrayatakshim
Hemabham pitavastram karakalita Lasadhemapadmam varangim
Sarvalankarayuktam satata mabhayadam Bhaktanamram bhavanim
Shree vidyam shantamurtim sakala suranutam Sarvasanpatpradatrim

The Divine Goddess is to be meditated upon as seated on the lotus with petal eyes. She is golden hued, and has lotus flowers in Her hand. She dispels fear of the devotees who bow before Her. She is the embodiment of peace, knowledge (vidyaa), is praised by gods and grants every kind of wealth wished for



सकुङ्कुम विलेपनामलिकचुम्बि कस्तूरिकां
समन्द हसितेक्षणां सशर चाप पाशाङ्कुशाम् ।
अशेषजन मोहिनीं अरुण माल्य भूषाम्बरां
जपाकुसुम भासुरां जपविधौ स्मरे दम्बिकाम् ॥

Sakunkuma vilepana malikachunbi sasturikam
Samandahasi tekshenam sasharachapa pashankusham
Asheshajana mohini marunamalya bhushanbaram
Japakusuma bhasuram japavidhao smaredanbikam

I meditate upon the divine Mother, who has smiling eyes, Who holds the noose, bow, arrow and goad in her hands, The one who glitters with ornaments and garlands, She is painted with kumkum on her forehead, She is red and tender like the japa flower.



॥ अथ श्रीललितासहस्रनामस्तोत्रम् ॥

ॐ ऐं ह्रीं श्रीं ॐ श्रीमात्रे नमः
ॐ श्रीमाता श्रीमहाराज्ञी श्रीमत्-श्रीमत्सिंहासनेश्वरी ।
चिदग्नि-कुण्ड -सम्भूता देवकार्ये -देवकार्यसमुद्यता ॥ १

Om Aim Hrim Shrim Om Shri Matre Namah
ōm śrīmātā śrīmahārājñī śrīmat-simhāsanēśvarī ।
cidagni-kunḍa-sambhūtā dēvakārya-samudyatā ॥ 1 ॥

Shrimata: Salutations to the Divine Mother, who is the Mother of all.

Shri-mahararagni: Great Empress of the whole Universe.

Shrimat-simhasaneshvari: Great Sovereign, enthroned on the lion's back.

Chidagni kundasambhuta: Who came out of the fire of Pure Consciousness.

Devakarya samudyata: Who promotes the cause of Divine forces.



उद्यद्भानुसहस्राभा चतुर्बाहु -समन्विता ।
रागस्वरूप-पाशाढ्या क्रोधाकाराङ्कुशोज्ज्वला ॥ २ ॥

udyadbhānu-sahasrābhā caturbāhu-samanvitā ।
rāgasvarūpa-pāśāḍhyā krōdhākārāṅkuśōjjvalā ॥ 2 ॥

Udyadbhanu sahasrabha: Who is radiant as a thousand suns rising together.
Chaturbahu samanvita: Four-armed Divinity.
Ragasvarupa pashadhyā: Who holds in her lower left hand a noose representing the power of love.
Krodha karankushojjvala: Who holding the flashing Ankusa (goad) of anger in Her lower right hand for restraining the forces of evil.



मनोरूपेक्षुकोदण्डा पञ्चतन्मात्र-सायका ।
निजारुण-प्रभापूर -मज्जद्वह्माण्ड-मण्डला ॥ ३ ॥

manōrūpēkṣu-kōdaṇḍā pañcatanmātra-sāyakā ।
nijāruṇa-prabhāpūra-majjadbrahmāṇḍa-maṇḍalā ॥ 3 ॥

Manorupekshu kodanda: Who wields in her upper left hand a Sugarcane bow that stands for mind.
Panchatanmatra sayaka: Who holds five arrows representing the five Tanmatras (Subtle elements).
Nijaruna prabhapura majjadbrahmamanda mandala: In the rosy splendour of whose form the whole universe is bathed.



चम्पकाशोक-पुन्नाग -सौगन्धिक-लसत्कचा ।
कुरुविन्दमणि -श्रेणी -कनत्कोटीर-मण्डिता ॥ ४ ॥

campakāśōka-punnāga-saugandhika-lasatkacā ।
kuruvindamaṇi-śrēṇī-kanatkōṭīra-maṇḍitā ॥ 4 ॥

Champakashoka punnaga saugandhika lasat kacha: Whose shining locks of hair impart their fragrance to flowers like Chamka, Ashoka and Punnaga adorning them.

Kurvinda manishreni kanatkotira mandita: Whose crown is shining with rows of Kuruvinda gems.



अष्टमीचन्द्र-विभ्राज-दलिकस्थल-शोभिता ।
मुखचन्द्र-कलङ्काभ-मृगनाभि-विशेषका ॥ ५ ॥

aṣṭamīcandra-vibhrāja-dalikasthala-śōbhitā ।
mukhacandra-kalaṅkābha-mṛganābhi-viśēṣakā ॥ 5 ॥

Ashtami chandra vibhrajala dalikasthala shobhita: Whose forehead shines, arching like the crescent moon of the eighth lunar digit (Ashtami)
Mukhachandra kalankabha mruganabhi visheshaka: The Kasturi Tilaka adorns her moonlike face, like the spot in the moon.



नवचम्पक-पुष्पाभ-नासादण्ड-विराजिता ।
ताराकान्ति-तिरस्कारि-नासाभरण-भासुरा ॥ ७ ॥

navacampaka-puṣpābha-nāsādaṇḍa-virājitā ।
tārākānti-tiraskāri-nāsābharaṇa-bhāsurā ॥ 7 ॥

Navachampaka pushpabha nasadanda virajita: Whose shapely nose is like a freshly blown Champaka bud.
Tarakanti tiraskari nasabharana bhasura: With a nasal ornament set with a jewel that excels the brilliance of the planet Venus.



कदम्बमञ्जरी-कूप्त-कर्णपूर-मनोहरा ।
ताटङ्क-युगली-भूत-तपनोदुप-मण्डला ॥ ८ ॥

kadambamañjarī-kl̥pta-karṇapūra-manōharā ।
tāṭaṅka-yugalī-bhūta-tapanōḍupa-maṇḍalā ॥ 8 ॥

Kadamba manjari klupta karnapura manohara: Who is radiant and charming with a bunch of Kadamba flowers over her ears.
Tatanka yugalibhuta tapanodupa mandala: Who has the orbs of the Sun and Moon as Her pair of ear pendants.



पद्मराग-शिलादर्श-परिभावि-कपोलभूः ।
नवविद्रुम-बिम्बश्री-न्यक्कारि-रदनच्छदा ॥ ९ ॥

padmarāga-śilādarśa-paribhāvi-kapōlabhūḥ ।
navavidruma-bimbaśrī-nyakkāri-radanacchadā ॥ 9 ॥

Padmaraga shiladarsha paribhavi kapolabhuh: Whose cheeks are far fairer than mirrors of ruby (Padmaraga)
Navavidruma bimbashri nyakkari radanachhada: Whose lips outshine the redness of fresh coral and bimba fruit.



शुद्ध-विद्याङ्कुराकार-द्विजपङ्क्ति-द्वयोज्ज्वला ।
कर्पूर-वीटिकामोद-समाकर्षि-दिगन्तरा ॥ १० ॥

śuddha-vidyāṅkurākāra-dvijapaṅkti-dvayōjjvalā ।
karpūra-vīṭikāmōda-samākarṣi-digantarā ॥ 10 ॥

Shuddha vidyankurakara dvijapankti dvayojjvala: Whose beauty is enhanced by her rows of teeth that resemble the sprouting of pure Knowledge (Suddha Vidya or Sri – Vidya).
Karpura vatikamoda samakarshi digantara: The fragrance of the campho limbed betel roll in whose mouth is spreading in all directions



निज-सल्लाप-माधुर्य-विनिर्भर्त्सित-कच्छपी ।
मन्दस्मित-प्रभापूर-मज्जत्कामेश-मानसा ॥ ११ ॥

nijasallāpa mādhyura vinirbhatsita kachchapī |
mandasmita prabhāpūra majjat-kāmēśa mānasā ॥ 11 ॥

Nijasallapa madhyura vinirbhartsita kachhapi: Whose speech is more melodious than the Veena of Sarasvati known as Kachhapi. Mandasmita prabhapura majjatkamesha manasa: The radiance of whose smile inundates the mind of Kamesvara, Her consort.



अनाकलित-सादृश्य-चिबुकश्री-विराजिता ।
कामेश-बद्ध-माङ्गल्य-सूत्र-शोभित-कन्धरा ॥ १२ ॥

anākalita sādrśya chubuka śrī virājitā |
kāmeśabaddha māṅgalya sūtraśōbhita kantharā || 12 ||

Anakalita sadrushya chubukashri virajita: Her chin is peerless in beauty.

Kamesha baddhamangalya sutra shobhita kandhara: Whose neck is adorned with the Mangalasutra fastened thereon by Her consort Kamesvara.



कनकाङ्गद-केयूर-कमनीय-भुजान्विता ।
रत्नग्रैवेय-चिन्ताक-लोल-मुक्ता-फलान्विता ॥ १३ ॥

kanakāṅgada kēyūra kamanīya bhujānvitā |
ratnagraivēya chintāka lōlamuktā phalānvitā || 13 ||

Kankangada keyura kamaniya bhujanvita: Whose beautiful arms are decked with armlets and bracelets of gold.
Ratnagraiveya chintaka lolamukta phalanvita: Who wears a gem – set necklace having a big pearl as a pendant.



कामेश्वर-प्रेमरत्न-मणि-प्रतिपण-स्तनी ।
नाभ्यालवाल-रोमालि-लता-फल-कुचद्वयी ॥ १४ ॥

kāmēśvara prēmaraṭna maṇi pratipaṇastanī |
nābhyālavāla rōmālī latāphala kuchadvayī || 14 ||

Kamesvara premaratna manipratipana stani: Whose breasts form the price she pays to Her Consort (Mahesvara) in return for the gem of love He bestows on Her.

Nabhayalavala romali lataphala kuchadvayi: Whose breasts look like fruits on the creeper of the hair line spreading upwards from the navel.



लक्ष्यरोम-लताधारता-समुन्नेय-मध्यमा ।
स्तनभार-दलन्मध्य-पट्टबन्ध-वलित्रया ॥ १५ ॥

lakṣyarōmalatā dhāratā samunnēya madhyamā |
stanabhāra daḷan-madhya paṭṭabandha valitrayā || 15 ||

Lakshyaroma latadharata samunneya madhyama: Who has a waist so slender that it can only be inferred as a base for the creeper of fine hair springing from her navel upwards.

Stanabhara dalanmadhya pattabandha valitraya: Whose waist, breaking under the weight of the breasts, gets three lines like a supporting belt.



अरुणारुण-कौसुम्भ-वस्त्र-भास्वत्-कटीतटी ।
रत्न-किङ्किणिका-रम्य-रशना-दाम-भूषिता ॥ १६ ॥

aruṇāruṇa kausumbha vastra bhāsvat-kaṭītaṭī |
ratnakinkiṇi kāramya raśanādāma bhūṣitā || 16 ||

Arunaruna kausumbha vastrabhasvath katitati: Who wears
a garment of deep red round Her hip.
Ratnakinkini karamya rashana dama bhushita: Who is adorned
with a girdle having many mini bells set with precious stones.



कामेश-ज्ञात-सौभाग्य-मार्दवोरु-द्वयान्विता ।
माणिक्य-मुकुटाकार-जानुद्वय-विराजिता ॥ १७ ॥

kāmēśa jñāta saubhāgya mārdavōru dvayānvitā |
māṇikya makuṭākāra jānudvaya virājita || 17 ||

Kamesha gyata saubhagya mardavoru dvayanvita: The beauty and smoothness of whose thighs is known only to her consort, the Conqueror of love (Kamesha)

Manikya makutakara janudvaya virajita: Whose two knees are like crowns shaped from the precious stone Manikya.



इन्द्रगोप-परिक्षिप्त-स्मरतूणाभ-जङ्घिका ।
गूढगुल्फा कूर्मपृष्ठ-जयिष्णु-प्रपदान्विता ॥ १८ ॥

indragōpa parikṣipta smara tūṇābha jaṅghkā |
gūḍhagulbhā kūrmapṛṣṭha jayiṣṇu prapadānvitā || 18 ||

Indragopa parikshipta smaratanabha janghika: Whose calf-muscles resemble the quiver of the god of love with bright glow-worm like decorations.
Gudhagulpha: Whose ankled are well filled and therefore without protrusion.
Kurmaprushta jayishnu prapadanvita: The arch of whose feet rival the shapeliness and beauty of the back of a tortoise.



नख-दीधिति-संछन्न-नमज्जन-तमोगुणा ।
पदद्वय-प्रभाजाल-पराकृत-सरोरुहा ॥ १९ ॥

nakhadīdhiti sañChanna namajjana tamōguṇā |
padadvaya prabhājāla parākṛta sarōruhā || 19 ||

Nakhadidhiti sanchhanna namajjana tamoguna: The illumining splendor of whose tow nails dispel the darkness of ignorance in the votaries prostrating at Her feet.
Padadvaya prabhajala parakruta saroruha: Whose feet defeat the lotus in beauty.



सिञ्जान-मणिमञ्जीर-मण्डित-श्री-पदाम्बुजा ।
मराली-मन्दगमना महालावण्य-शेवधिः ॥ २० ॥

śiñjāna maṇimañjīra maṇḍita śrī padāmbujā |
marālī mandagamanā, mahālāvaṇya śēvadhiḥ || 20 ||

Sinjana manimanjira manditashri padambuja: Whose lotus – feet are adorned with tinkling anklets set with jewels.
Marali mandagamana: Whose gait is slow and gentle like that of a swan.
Mahalavanya shevadhih: Who is a treasure house of Divine beauty.



सर्वारुणाऽनवद्याङ्गी सर्वाभरण-भूषिता ।
शिव-कामेश्वराङ्कस्था शिवा स्वार्धीन-वल्लभा ॥ २१ ॥

sarvāruṇā'navadyāṅgī sarvābharaṇa bhūṣitā |
śivakāmēśvarāṅkasthā, śivā, svādhīna vallabhā || 21 ||

Sarvaruna: Who is rose – hued all over.

Anavadyangi: Who is faultless in every limb.

Sarvabharana bhushita: Who is adorned with divine ornaments.

Shiva kameshvarankastha: Who is seated on the lap of Shiva, the conqueror of desire (Kamesvara).

Shiva: The Consort of Shiva, whose Power She is.

Svadhina vallabha: Who dominates over Her Consort Siva in the creative part of the cyclic motion of time.



सुमेरु-मध्य-शृङ्गस्था श्रीमन्नगर-नायिका ।
चिन्तामणि-गृहान्तस्था पञ्च-ब्रह्मासन-स्थिता ॥ २२ ॥

sumēru madhyaśṛṅgasthā, śrīmannagara nāyikā |
chintāmaṇi grhāntasthā, pañchabrahmāsanasthitā || 22 ||

Sumeru Madhya shrugastha: Who dwells on the mid most peak of Mount Meru.

Shrimannagara nayika: Who is the Bindu, the central circle of bliss in the Shri-chakra.

Chintamani gruhantastha: Whose abode is Manidvipa the Island of Wish-yielding Gem.

Panchabrahma sanasathita: Who rests on a seat formed of the five Divinities (Brahmans), Brahma, Vishnu, Rudra, Isana and Sadasiva.



महापद्माटवी-संस्था कदम्बवन-वासिनी ।
सुधासागर-मध्यस्था कामाक्षी कामदायिनी ॥ २३ ॥

mahāpadmāṭavī saṁsthā, kadamba vanavāsinī |
sudhāsāgara madhyasthā, kāmākṣī kāmādāyinī || 23 ||

Mahapadmatavi samstha: Who dwells in a lotus forest, the thousand-petalled lotus of the Sahashra.
Kadamba vanavasini: Who resides amidst a grove of Kadamba trees (which fringe the Manidvipa)
Sudhasagara madhyastha: Who dwells in the center of the sea of Nectar (which is the light of the Blissful Moon of the pericap of the Sahashrara)
Kamakshi: The look of whose eyes is full of graceful
Kamadayini: Who grants all the prayers of votaries.



देवर्षि-गण-संघात-स्तूयमानात्म-वैभवा ।
भण्डासुर-वधोद्युक्त-शक्तिसेना-समन्विता ॥ २४ ॥

dēvarṣi gaṇasaṅgha stūyamānātma vaibhavā |
bhaṇḍāsura vadhōdyukta śaktisēnā samanvitā || 24 ||

Devarshi ganasanghata stuyamanatma vaibhava: Whose majesty is the subject of praise of hosts of sages and divine beings. Bhadasura vadhodyukta shaktisena samanvita: Whose command an army of Saktis are intent on destroying Bhadasura (the Asura being Ignorance, Lalitambika, the Atman, and the Saktis, the potencies of the Atman.)



सम्पत्करी-समारूढ-सिन्धुर-व्रज-सेविता ।
अश्वारूढाधिष्ठिताश्व-कोटि-कोटिभिरावृता ॥ २५ ॥

sampatkarī samārūḍha sindhura vrajasēvitā |
aśvārūḍhādhiṣṭhitāśva kōṭikōṭi bhirāvṛtā || 25 ||

Sampatkari samarudha sindhura vrajasevita: Who is accompanied by a regiment of elephants, headed by Sampatkari.
Ashvarudha dhishtihitashva kotikoti bhiravruta: Who is surrounded by a cavalry of several crores of horses under the command of Ashvarudha.



चक्रराज-रथारूढ-सर्वायुध-परिष्कृता ।
गेयचक्र-रथारूढ-मन्त्रिणी-परिसेविता ॥ २६ ॥

chakrarāja rathārūḍha sarvāyudha pariṣkr̥tā |
gēyachakra rathārūḍha mantriṇī parisēvitā || 26 ||

Chakraraja ratharudha sarvayudha parishkruta: Seated in Her chariot Chakra raja equipped with armaments of every kind.
Geyachakra ratharudha mantrini parisevita: Who is attended by Her minister (Syamala) seated in Her chariot named Geya–chakra.



किरिचक्र-रथारूढ-दण्डनाथा-पुरस्कृता ।
ज्वाला-मालिनिकाक्षिप्त-वह्निप्राकार-मध्यगा ॥ २७ ॥

kirichakra rathārūḍha daṇḍanāthā puraskṛtā |
jvālāmālini kākṣipta vahniprākāra madhyagā || 27 ||

Kirichakra ratharudha dandanatha purashkruta: Who is preceded by Dandanatha, the commander of Her armies in his chariot Kiri-chakra. Jvala malinikakshipta vahni prakara madhyaga: Who has taken position in the center of the rampart of fire constructed by Jvalamalinika.



भण्डसैन्य-वधोद्युक्त-शक्ति-विक्रम-हर्षिता ।
नित्या-पराक्रमाटोप-निरीक्षण-समुत्सुका ॥ २८ ॥

bhaṇḍasainya vadhōdyukta śakti vikramaharṣitā |
nityā parākramāṭōpa nirīkṣaṇa samutsukā || 28 ||

Bhadasainya vadhodyukta shaktivikrama harshita: Who rejoices at the valour of Her Saktis bent on destroying the army of Bhandā. Nitya parakramatopa niriskhana samutsuka: Who is delighted on seeing the aggressiveness of Her Nitya deities in their attack on the army of Bhandā.



भण्डपुत्र-वधोद्युक्त-बाला-विक्रम-नन्दिता ।
मन्त्रिण्यम्बा-विरचित-विषङ्ग-वध-तोषिता ॥ २९ ॥

bhaṇḍaputra vadhōdyukta bālāvikrama nanditā |
mantriṇyambā virachita viṣaṅga vadhatōṣitā || 29 ||

Bhandaputra vadhodyukta balavikrama nandita: Who is overjoyed to see Her daughter Bala who is intent on slaying the son of Bhandu. Mantrinyamba virachita vishanga vadhatoshita: Who feels satisfaction at the destruction of Vishanga by Her chief minister Syamala.



विशुक्र-प्राणहरण-वाराही-वीर्य-नन्दिता ।
कामेश्वर-मुखालोक-कल्पित-श्रीगणेश्वरा ॥ ३० ॥

viśukra prāṇaharaṇa vārāhī vīryananditā |
kāmeśvara mukhālōka kalpita śrī gaṇēśvarā || 30 ||

Vishukra pranaharana varahi viryanandita: Who appreciates the prowess displayed by Varahi in the destruction of Vishukra. Kameshvara mukhaloka kalpita shriganeshvara: Who by a mere glance at her Consort Mahesvara generates Sri Ganesha (the elephant headed diety).



महागणेश-निर्भिन्न-विघ्नयन्त्र-प्रहर्षिता ।
भण्डासुरेन्द्र-निर्मुक्त-शस्त्र-प्रत्यस्त्र-वर्षिणी ॥ ३१ ॥

mahāgaṇēśa nirbhinna vighyantra praharṣitā |
bhaṇḍāsūrēndra nirmukta śastra pratyastra varṣiṇī || 31 ||

Mahaganesha nirbhinna vighnayantra praharshita: Who rejoices when that Ganesha destroys the magical devices placed by Bhandasura as obstacles to Her victory.

Bhandasurendra nirmukta shastra pratyastra varshini: Who counters by Her own missiles the rain of missiles directed against Her by Bhadnasura.



कराङ्गुलि-नखोत्पन्न-नारायण-दशाकृतिः ।
महा-पाशुपतास्त्राग्नि-निर्दग्धासुर-सैनिका ॥ ३२ ॥

karāṅguḷi nakhōtpanna nārāyaṇa daśākṛtiḥ |
mahāpāśupatāstrāgni nirdagdhāsura sainikā || 32 ||

Karanguli nakhotpanna rarayana dashakrutih: Who out of Her finger nails recreated all the ten Incarnations of Vishnu to destroy the Asuras slain by Him in His incarnations and now recreated magically by Bhandā out of a missile of his.
Mahapashu patastragni nirdaghasura sainika: Who burned to death the armies of demons with the fire of the great missile pashupata.



कण्ठाधः-कटि-पर्यन्त-मध्यकूट-स्वरूपिणी ।
शक्ति-कूटैकतापन्न-कट्यधोभाग-धारिणी ॥ ३५ ॥

kaṇṭhādhah kaṭiparyanta madhyakūṭa svarūpiṇī |
śaktikūṭaika tāpanna kaṭyathōbhāga dhāriṇī || 35 ||

Kanthadhah katiparyanta madhyakuta svarupini: Whose middle region from the neck to the waist is represented by the central part (Kamaraja – Kuta) of the same Mantra.
Shaktikutaika tapanna katyadho bhagadharini: Whose form below waist is identical with the last part (Sakti – Kuta) of Pancha–dashakshari Mantra.



मूल-मन्त्रात्मिका मूलकूटत्रय-कलेबरा ।
कुलामृतैक-रसिका कुलसंकेत-पालिनी ॥ ३६ ॥

mūlamantrātmikā, mūlakūṭa traya kaḷēbarā |
kuḷāmṛtaika rasikā, kuḷasaṅkēta pālinī || 36 ||

Mulamantratmika: Who is the original Mantra (Mula-mantra, here Pancha – dashakshari) itself.

Mula-kuta-traya-kalebara: Whose body is identical with Pancha–Dashakshari Mantra with all its Kutas or combination of letters.

Kulamrutaika rasika: Who (as the Kundalini) revels in the nectar flowing from the Sahasrara through the whole of the Kula path (i.e.the Susumna).

Kulasanketa palini: Who guards the esoteric doctrine of the Kaulas.



कुलाङ्गना कुलान्तस्था कौलिनी कुलयोगिनी ।
अकुला समयान्तस्था समयाचार-तत्परा ॥ ३७ ॥

kuḷāṅganā, kuḷāntaḥsthā, kauḷinī, kuḷayōginī |
akuḷā, samayāntaḥsthā, samayāchāra tatparā || 37 ||

Kulangana: Who is the Female Element (Kundalini) in the Kula Path.
Kulantastha: Who is the innermost Reality of the Kula Path.
Kaulini: Who is called Kaulini, the core of the Kaula form of worship.
Kulayogini: Who is the Deity of the Kaulas.
Akula: Who is also the Akula (Siva) who is in the thousand-petalled lotus above the Kula Path.
Samayantastha: Who is likewise the center of the Samaya doctrine (in which the worship is done internally through meditation and which holds Siva-Sakti as of equal importance in all respects).
Samayanchara tatpara: Whom the Samaya tradition of worship is dear.



मूलाधारैक-निलया ब्रह्मग्रन्थि-विभेदिनी ।
मणि-पूरान्तरुदिता विष्णुग्रन्थि-विभेदिनी ॥ ३८ ॥

mūlādhāraika nilayā, brahmagranthi vibhēdinī |
maṇipūrānta ruditā, viṣṇugranthi vibhēdinī || 38 ||

Muladharaika nilaya: Whose chief residence is the Muladhara.
Brahmagrandhi vibhedini: Who in Her ascent from the
Muladhara breaks through the Brahma-grandhi (the Barrier
of Brahma to the subtle dimension).
Manipurantarudita: Who then emerges in the Manipura – chakra.
Vishnugranthi vibhedini: Who then breaks through the
Vishnu – granthi (the barrier to still subtler dimensions).



आज्ञा-चक्रान्तरालस्था रुद्रग्रन्थि-विभेदिनी ।
सहस्राराम्बुजारूढा सुधा-साराभिवर्षिणी ॥ ३९ ॥

ājñā chakrāntarālasthā, rudragranthi vibhēdinī |
sahasrārāmbujā rūḍhā, sudhāsārābhi varṣiṇī || 39 ||

Agya chakrantaralstha: Who next abides in the center of the Agya – chakra.

Rudragrandthi vibhedini: Who finally breaks through the Rudra – granthi (the barrier to the subtlest dimension).

Sahasraram bujarudha: Who then ascends to the Thousand – petalled Lotus known as the Sahasrara.

Sudhasarabhi varshini: Who sends streams of Nectar (spiritual bliss) from the Transcendant moon in the Sahasrara.



तडिल्लता-समरुचिः षट्चक्रोपरि-संस्थिता ।
महासक्तिः कुण्डलिनी बिसतन्तु-तनीयसी ॥ ४० ॥

taṭillatā samaruchiḥ, ṣaṭ-chakrōpari samsthitā |
mahāśaktiḥ, kuṇḍalinī, bisatantu tanīyasī || 40 ||

Tadillata samaruchiḥ: Who shines like a steady flash of lightning.
Shatchakropari samsthita: Who then establishes herself above
the six Chakras.

Mahasaktiḥ: Whose immense joy consists in Asakti (union with Shiva)
Kundalini: Who resides in the Muladhara as the Kundalini (the coiled power).
Bisatantu taniyasi: Who is as fine and firm as the fibre of a lotus stalk.



भवानी भावनागम्या भवारण्य-कुठारिका ।
भद्रप्रिया भद्रमूर्तिर् भक्त-सौभाग्यदायिनी ॥ ४१ ॥

bhavānī, bhāvanāgamyā, bhavāraṇya kuṭhārikā |
bhadrapriyā, bhadramūrti, rbhaktasaubhāgya dāyinī || 41 ||

Bhavani: Who is Bhavani, the consort of Bhava (Shiva).
Bhavanagamyā: Who is realized through devoted meditation.
Bhavaranya kutharika: Who is verily like an axe for clearing
the jungle of Samsara (transmigratory existence) in which the Jiva is caught.
Bhadrapriya: Who is fond of everything auspicious.
Bhadramurtih: Who is the embodiment of auspiciousness.
Bhakta saubhagya dayini: Who grants all-round advancement
to devotees, both in the spiritual and the material fields.



भक्तिप्रिया भक्तिगम्या भक्तिवश्या भयापहा ।
शाम्भवी शारदाराध्या शर्वाणी शर्मदायिनी ॥ ४२ ॥

bhaktipriyā, bhaktigamyā, bhaktivaśyā, bhayāpahā |
śāmbhavī, śāradārādhyā, śarvāṇī, śarmadāyinī || 42 ||

Bhaktipriya: Who is fond of true devotion.

Bhaktigamya: Who is attained through true devotion.

Bhaktivashya: Who can be won over through true devotion.

Bhayapaha: Who dispels all fear.

Shambhavi: Who is known as Shambhavi, the Consort of Shiva.

Sharadaradhyā: Who is adored by Sharada (the Consort of Brahma).

Sharvani: Who is the consort of Sharva or Shiva.

Sharmadayini: Who is the bestower of happiness.



शाङ्करी श्रीकरी साध्वी शरच्चन्द्र-निभानना ।
शातोदरी शान्तिमती निराधारा निरञ्जना ॥ ४३ ॥

śāṅkarī, śrīkarī, sādhvī, śarachchandranibhānā |
śātōdarī, śāntimatī, nirādhārā, nirañjanā || 43 ||

Shankari: Who is Shankari the Consort of Shiva, who is inseparable from Her.

Shrikari: Who is the spouse of Vishnu, who brings prosperity to devotees.

Sadhvi: Who is a paragon of virtue.

Sharachandra nibhanana: Whose face shines like the autumnal moon.

Shatodari: Who has a very slender waist.

Shantimati: Who is full of peace.

Niradhara: Who has no support other than Herself. But supports everything else.

Niranjana: Who is free from the stain of ignorance.



निर्लेपा निर्मला नित्या निराकारा निराकुला ।
निर्गुणा निष्कला शान्ता निष्कामा निरुपप्लवा ॥ ४४ ॥

nirlēpā, nirmalā, nityā, nirākārā, nirākulā |
nirguṇā, niṣkalā, śāntā, niṣkāmā, nirupaplavā || 44 ||

Nirlepa: Who is free from all affectations of external contacts.

Nirmala: Who is free from all impurities.

Nitya: Who is eternal.

Nirakara: Who is not limited to and by any form.

Nirakula: Who is never agitated.

Nirguna: Who is beyond the three Gunas of Prakrti – Sattva, Rajas and Tamas.

Nishkala: Who is the Partless Unitary Whole.

Shanta: Who is ever serene.

Nishkama: Who is free from desires.

Nirupaplava: Who is free from afflictions.



नित्यमुक्ता निर्विकारा निष्प्रपञ्चा निराश्रया ।
नित्यशुद्धा नित्यबुद्धा निरवद्या निरन्तरा ॥ ४५ ॥

nityamuktā, nirvikārā, niṣprapañchā, nirāśrayā |
nityaśuddhā, nityabuddhā, niravadyā, nirantarā || 45 ||

Nityamukta: Who is eternally free.

Nirvikara: Who is not subject to change.

Nishprapancha: Who is beyond the sphere of multiplicity.

Nirashraya: Who is not dependent on anything or anyone.

Nityashuddha: Who is eternally pure.

Nityabuddha: Who is the ever – awake Consciousness.

Niravadya: Who is flawless.

Nirantara: Who is without any division, being eternal by nature.



निश्चिन्ता निरहंकारा निर्मोहा मोहनाशिनी ।
निर्ममा ममताहन्त्री निष्पापा पापनाशिनी ॥ ४७ ॥

niśchintā, nirahaṅkāṛā, nirmōhā, mōhanāśinī |
nirmamā, mamatāhantrī, niṣpāpā, pāpanāśinī || 47 ||

Nishchinta: Who is free from all doubts and anxieties.

Nirahankara: Who is without any egoism.

Nirmoha: Who is free from false view of things.

Mohanashini: Who dispels all illusions.

Nirmama: Who is devoid of self-interest in any matter, as She includes everything in Herself.

Mamatahantri: Who destroys the sense of self – centredness in devotees.

Nishpapa: Who is sinless.

Papanashini: Who destroys sins together with the root of all sinful tendencies.



निष्क्रोधा क्रोधशमनी निर्लोभा लोभनाशिनी ।
निःसंशया संशयघ्नी निर्भवा भवनाशिनी ॥ ४८ ॥

niṣkrōdhā, krōdhaśamanī, nirlōbhā, lōbhanāśinī |
niḥsaṃśayā, saṃśayaghī, nirbhavā, bhavanāśinī || 48 ||

Nishkrodha: Who is without anger.
Krodhashamani: Who destroys the tendency to get angry.
Nirlobha: Who is free from greed.
Lobhanashini: Who destroys greed in Her devotees.
Nisamshaya: Who has no doubts.
Samshayaghni: Who effaces all doubts.
Nirbhava: Who is not involved in the cycle of births and deaths.
Bhavanashini: Who frees devotees from involvement in the cycle of births and deaths.



निर्विकल्पा निराबाधा निर्भेदा भेदनाशिनी ।
निर्नाशा मृत्युमथनी निष्क्रिया निष्परिग्रहा ॥ ४९ ॥

nirvikalpā, nirābādhā, nirbhēdā, bhēdanāśinī |
nirnāśā, mṛtyumathanī, niṣkriyā, niṣparigrahā || 49 ||

Nirvikalpa: Who is without any modifications, as she is pure consciousness.

Nirabadha: Who can never be sublated.

Nirbheda: Who is beyond all differences.

Bhedanashini: Who destroys the sense of differences.

Nirnasha: Who is deathless.

Mrutymathani: Who destroys the fear of death.

Nishkriya: Who is without involvement in action.

Nishparigraha: Who needs no gift, as everything in the universe is hers.



निस्तुला नीलचिकुरा निरपाया निरत्यया ।
दुर्लभा दुर्गमा दुर्गा दुःखहन्त्री सुखप्रदा ॥ ५० ॥

nistulā, nīlachikurā, nirapāyā, niratyayā |
durlabhā, durgamā, durgā, duḥkhahantrī, sukhapradā || 50 ||

Nistula: Who is peerless.

Nilachikura: Whose locks of hair are shining black colour.

Nirapaya: Who is imperishable.

Niratyaya: Who is indestructible.

Durlabha: Who is difficult to attain.

Durgama: Who is hard to approach.

Durga: Who is difficult of access.

Duhkhahantri: Who puts an end to sorrow.

Sukhaprada: Who bestows all happiness.



दुष्टदूरा दुराचार-शमनी दोषवर्जिता ।
सर्वज्ञा सान्द्रकरुणा समानाधिक-वर्जिता ॥ ५१ ॥

duṣṭadūrā, durāchāra śamanī, dōṣavarjitā |
sarvajñā, sāndrakaruṇā, samānādhikavarjitā || 51 ||

Dushtadura: Who is far away for the wicked.
Durachara shamani: Who puts an end to evil ways.
Dosha varjita: Who is free from all evil.
Sarvagya: Who is omniscient.
Sandrakaruna: Who is deeply compassionate.
Samanadhika varjita: Who has none equal or superior.



सर्वशक्तिमयी सर्व-मङ्गला सद्गतिप्रदा ।
सर्वेश्वरी सर्वमयी सर्वमन्त्र-स्वरूपिणी ॥ ५२ ॥

sarvaśaktimayī, sarvamaṅgaḷā, sadgatipradā |
sarvēśvarī, sarvamayī, sarvamantra svarūpiṇī || 52 ||

Sarvashaktimayi: Whom the powers associated with all deities belong.
Sarvamangala: Who is all auspicious.
Sadgati prada: Who leads one along the path of salvation.
Sarveshvari: Who is the Mistress of the whole universe.
Sarvamai: Who is the all.
Sarvamantra svarupini: Who is the essence of all Mantras.



सर्व-यन्त्रात्मिका सर्व-तन्त्ररूपा मनोन्मनी ।
माहेश्वरी महादेवी महालक्ष्मीर् मृडप्रिया ॥ ५३ ॥

sarvayantrātmikā, sarvatantrarūpā, manōnmanī |
māhēśvarī, mahādēvī, mahālakṣmī, mṛḍapriyā || 53 ||

Sarva yantratmika: Who is the soul of all Yantras (Mystic diagrams).
Sarva trantrarupa: Who is the embodiment of all Tantras
(scriptures dealing with worship).
Manonmani: Who is Manonmani, the transcendent consciousness.
Maheshvari: Who is the Consort of Mahesvara, the Supreme
Ruler of the Universe.
Mahadevi: Who is the Supreme Goddess.
Mahalaskhmi: Who is Mahalakshmi.
Mrudapriya: Who is the beloved of Mruda (Shiva).



महारूपा महापूज्या महापातक-नाशिनी ।
महामाया महासत्त्वा महाशक्तिर् महारतिः ॥ ५४ ॥

mahārūpā, mahāpūjyā, mahāpātaka nāśinī |
mahāmāyā, mahāsattvā, mahāśakti rmahāratiḥ || 54 ||

Maharupa: Whose form is magnificent and all – embracing.

Mahapujya: Who is the most worshipful.

Mahapataka nashini: Who can destroy the effects of even the most heinous sins.

Mahamaya: Who is Mahamaya (Supreme Power)

Mahasattva: Who is the Supreme Reality (Sattva).

Mahashaktih: Who is the Boundless Energy.

Maharatiḥ: Who is boundless delight.



महाभोगा महैश्वर्या महावीर्या महाबला ।
महाबुद्धिर् महासिद्धिर् महायोगेश्वरेश्वरी ॥ ५५ ॥

mahābhōgā, mahaiśvaryā, mahāvīryā, mahābalā |
mahābuddhi, mahāsiddhi, mahāyōgēśvarēśvarī || 55 ||

Mahabhoga: Who is the great enjoyer.
Mahaisvarya: Who possesses supreme lordliness.
Mahavirya: Who is supreme in valour.
Mahabala: Who is supreme in strength.
Mahabuddhih: Who is supreme in wisdom.
Mahasiddhih: Who is endowed with the highest of attainments (siddhi).
Mahayogesh vareshvari: Who is the object of worship for
all Yogeshvaras (spiritual adepts).



महातन्त्रा महामन्त्रा महायन्त्रा महासना ।
महायाग-क्रमाराध्या महाभैरव-पूजिता ॥ ५६ ॥

mahātantrā, mahāmantrā, mahāyantrā, mahāsanā |
mahāyāga kramārādhyā, mahābhairava pūjitā || 56 ||

Mahatantra: Who is Herself the greatest Tantra.
Mahamantra: Who is the greatest Mantra (Shri Vidya).
Mahayantra: Who is the greatest Yantra (Shriyantra or Shri chakra).
Mahasana: Who is seated on the great seat (the thirty six Tattvas).
Mahayaga kramaradhya: Who is adored by Mahayaga (Supreme Sacrifice)
Mahabhairava pujita: Who is worshipped by Mahabhairava (Shiva).



महेश्वर-महाकल्प-महाताण्डव-साक्षिणी ।
महाकामेश-महिषी महात्रिपुर-सुन्दरी ॥ ५७ ॥

mahēśvara mahākalpa mahātāṇḍava sākṣiṇī |
mahākāmēśa mahiṣī, mahātripura sundarī || 57 ||

Maheshvara mahakalpa mahatandava sakshini: Who is the witness of the Supreme Lord's (Maheshvara's) awesome destructive cosmic dance at the end of the creative cycle.

Mahakamesha mahishi: Who is the consort of the great Lord of desire (Maha – kamesha).

Mahatripura sundari: Who is Triupura-sundari (the Divine Beauty known by that name).



चतुःषष्ट्युपचाराढ्या चतुःषष्टिकलामयी ।
महाचतुः-षष्टिकोटि-योगिनी-गणसेविता ॥ ५८ ॥

chatuṣṣaṣṭyupachārāḍhyā, chatuṣṣaṣṭi kalāmayī |
mahā chatuṣṣaṣṭi kōṭi yōginī gaṇasēvitā || 58 ||

Chatushshashtih yupachardhya: Who is worshipped with sixty four ingredients (Upacharas).
Chatushshashti kalamayi: Who embodies the sixty four forms of fine arts.
Maha chatushshashti koti yogini ganasevita: Who is attended on by a host of sixty – four crores of Yoginis.



मनुविद्या चन्द्रविद्या चन्द्रमण्डल-मध्यगा ।
चारुरूपा चारुहासा चारुचन्द्र-कलाधरा ॥ ५९ ॥

manuvidyā, chandravidyā, chandramaṇḍalamadhyagā |
chārurūpā, chāruhāsā, chāruchandra kaḷādhara || 59 ||

Manuvidya: Who is the subject of Manuvidya (Shrividya having twelve traditional authorities headed by Manu).
Chandravidya: Who is the subject of Chandravidya (the same Srividya as practiced by Chandra, one of the twelve authorities).
Chandramandala madhyaga: Who is stationed in the centre of the moon (the pericap of the Sahasrara).
Charurupa: Whose form is exquisite.
Charuhasa: Whose smile is charming.
Charuchandra kaladhara: Who has the comely crescent moon in Her crown.



चराचर-जगन्नाथा चक्रराज-निकेतना ।
पार्वती पद्मनयना पद्मराग-समप्रभा ॥ ६० ॥

charāchara jagannāthā, chakrarāja nikētanā |
pārvatī, padmanayanā, padmarāga samaprabhā || 60 ||

Charachara jagannatha: Who is the queen ruling over all beings sentient and insentient.

Chakraraja niketana: Who has Her abode in Chakra – raja or Shri chakra.

Parvati: Who is Parvati, the daughter of the Himalayas.

Padmanayana: Whose eyes are like a lotus petal.

Padmaraga samaprabha: Who shines like a ruby.



पञ्च-प्रेतासनासीना पञ्चब्रह्म-स्वरूपिणी ।
चिन्मयी परमानन्दा विज्ञान-घनरूपिणी ॥ ६१ ॥

pañchaprētāsanāsīnā, pañchabrahma svarūpiṇī |
chinmayī, paramānandā, vijñāna ghanarūpiṇī || 61 ||

Panchapretasa nasina: Who sits on a seat formed of the five dead deities (same as the Brahmas mentioned below).
Panchabrahma svarupini: Whose form is composed of five Brahmas (Brahma, Vishnu, Rudra, Ishvara and Sadashiva).
Chinmayi: Who is Pure Consciousness.
Paramananda: Who is Supreme Bliss.
Vigyana ghanarupini: Who is wisdom crystallized.



ध्यान-ध्यातृ-ध्येयरूपा धर्माधर्म-विवर्जिता ।
विश्वरूपा जागरिणी स्वपन्ती तैजसात्मिका ॥ ६२ ॥

dhyānadyātṛ dhyēyarūpā, dharmādharmā vivarjitā |
viśvarūpā, jāgarinī, svapantī, taijasātmikā || 62 ||

Dhyana dhyatru dhyeyarupa: Who is meditation, the person meditating and the object meditated upon.
Dharmadharma vivarjita: Who transcends both good and evil.
Vishvarupa: Who has the whole world perceived in the waking state as Her form, and who is therefore technically called Vishva.
Jagarini: Who is the waking state.
Svapanti: Who is the Dream State.
Taijasatmika: Who is the soul of Taijasa, the totality of Jivas experiencing the Dream State.



सुप्ता प्राज्ञात्मिका तुर्या सर्वावस्था-विवर्जिता ।
सृष्टिकर्त्री ब्रह्मरूपा गोप्त्री गोविन्दरूपिणी ॥ ६३ ॥

suptā, prājñātmikā, turyā, sarvāvasthā vivarjitā |
sṛṣṭikartrī, brahmarūpā, gōptrī, gōvindarūpiṇī || 63 ||

Supta: Who is the state of Deep Sleep.

Pragyatmika: Who is the soul of the totality of Jivas experiencing Deep Sleep

Turya: Who is the Turya, which transcends all states.

Sarvavastha vivarjita: Who is devoid of all state

Srushtikartri: Who is the cause of creation.

Brahmarupa: Who has taken the form of Brahma for creation.

Goptri: Whose function is protection.

Govindarupini: Who has taken the form of Govinda (Vishnu) for this purpose.



संहारिणी रुद्ररूपा तिरोधान-करीश्वरी ।
सदाशिवाऽनुग्रहदा पञ्चकृत्य-परायणा ॥ ६४ ॥

saṁhāriṇī, rudrarūpā, tirōdhānakarīśvarī |
sadāśivānugrahadā, pañchakṛtya parāyaṇā || 64 ||

Samharini: Whose function is to destroy the universe.
Rudrarupa: Who takes the form of Rudra for this purpose.
Tirodhanakari: Whose function is concealing this, i.e. reducing this universe to its primeval conditions.
Ishvari: Who is Ishvari who accomplishes this.
Sadashiva: Who is Sadashiva.
Anugrahada: Who by Her greacious blessing starts the universe again on the path of evolution from the involved state.
Panchakrutya parayana: Who is engaged in the five functions mentioned above.



भानुमण्डल-मध्यस्था भैरवी भगमालिनी ।
पद्मासना भगवती पद्मनाभ-सहोदरी ॥ ६५॥

bhānumaṇḍala madhyasthā, bhairavī, bhagamālīnī |
padmāsanā, bhagavatī, padmanābha sahōdarī || 65 ||

Bhanumandala madhyastha: Who is meditated upon as
stationed in the centre of the solar orb
Bhariavi: Who is Bhariavi, the terror – generating Deity.
Bhagamalini: Who is Bhaga-malini excellences (lordliness,
righteousness, glory, beauty, omniscience and detachment).
Padmasana: Who is Brahma, with seat in the cosmic lotus.
Bhagavati: Who is the Bhagavati or the supreme goddess.
Padmanabha sahodari: Who is the sister of Padmanabha
or Mahavishnu.



उन्मेष-निमिषोत्पन्न-विपन्न-भुवनावली ।
सहस्र-शीर्षवदना सहस्राक्षी सहस्रपात् ॥ ६६ ॥

unmēṣa nimiṣōtpanna vipanna bhuvanāvaliḥ |
sahasraśīrṣavadanā, sahasrākṣī, sahasrapāt || 66 ||

Unmesha nimirishotpanna vipanna bhuvanavali: The opening of whose eyes results in creation and closing in destruction.
Shahasrashirsha vadana: Who has thousands of heads and faces.
Sahasrakshi: Who has thousands of eyes.
Sahasrapath: Who has thousands of feet.



श्रुति-सीमन्त-सिन्दूरी-कृत-पादाब्ज-धूलिका ।
सकलागम-सन्दोह-शुक्ति-सम्पुट-मौक्तिका ॥ ६८ ॥

śruti sīmanta sindhūrīkṛta pādābjadhūlikā |
sakalāgama sandōha śuktisamputa mauktikā || 68 ||

Shruti simanta sinduri krutapadabja dhulika: The dust of whose feet are borne on their head by the Shruti Devatas (Vedas personified as goddesses), who prostrate before Her and thereby colour Her feet with the vermilion marks on their foreheads. Sakalagama sandoha shukti samputa mauktika: Who is the priceless pearl contained in the shell casket of all the Agamas (ritualistic scriptures).



पुरुषार्थप्रदा पूर्णा भोगिनी भुवनेश्वरी ।
अम्बिकाऽनादि-निधना हरिब्रह्मेन्द्र-सेविता ॥ ६९ ॥

puruṣārthapradā, pūrṇā, bhōginī, bhuvanēśvarī |
ambikā, 'nādi nidhanā, haribrahmēndra sēvitā || 69 ||

Purushartha prada: Who bestows the fourfold values of human life – Dharma (morality), Artha (wealth), Kama (pleasure) and Moksa (liberation).
Poorna: Who is Poorna (the all-encompassing whole).
Bhogini: Who is ever full of bliss
Bhuvaneshvari: Who is Bhuvaneshvari the sovereign of the universe.
Ambika: Who is Ambika, the Mother of the Universe, possessing the powers known as Ichha (will), Janana (cognition) and Kriya (action).
Anandi-nidhana: Who exists without a beginning or an end.
Haribrahmendra sevitā: Who is adored even by Deities like Hari, Brahma and Indra.



नारायणी नादरूपा नामरूप-विवर्जिता ।
हींकारी हीमती हृद्या हेयोपादेय-वर्जिता ॥ ७० ॥

nārāyaṇī, nādarūpā, nāmarūpa vivarjitā |
hrīṅkāri, hrīmatī, hṛdyā, hēyōpādēya varjitā || 70 ||

Narayani: Who is Narayani counterpart of Narayana (Vishnu).
Nadarupa: Who is in the form of Nada (cosmic sound).
Namarupa vivarjita: Who as Para-Brahman is without name and form.
Hrinkari: Who is seed-syllable (Bijakshara) Hrim, which represents Bhuvaneshvari who creates, sustains and dissolves the universe.
Hrimati: Who is endowed with modesty.
Hrudya: Who dwells in the heart and thereby gives highest satisfaction.
Heyopadeya varjita: Who has nothing to reject nor to seek.



राजराजार्चिता राज्ञी रम्या राजीवलोचना ।
रञ्जनी रमणी रस्या रणत्किङ्किणि-मेखला ॥ ७१ ॥

rājarājārchitā, rājñī, ramyā, rājivalōchanā |
rañjanī, ramaṇī, rasyā, raṇatkiṅkiṇi mēkhalā || 71 ||

Rajarajarchita: Who is Kubera, the lord of wealth, described as the kings of kings. Or worshipped by Kubera, the king of kings.
Ragyi: Who is the queen (shakti) of the Supreme Being.
Ramya: Who is lovely.
Rajiva lochana: Whose eyes are lotus-like.
Ranjani: Who gives delight.
Ramani: She who is charming.
Rasya: Who is the essence of all things we enjoy.
Ranatinkini mekhala: Who wears a girdle of tinkling bells.



रमा राकेन्दुवदना रतिरूपा रतिप्रिया ।
रक्षाकरी राक्षसघ्नी रामा रमणलम्पटा ॥ ७२ ॥

ramā, rākēnduvadana, ratirūpā, ratipriyā |
rakṣākārī, rākṣasaghñī, rāmā, ramaṇalampaṭā || 72 ||

Rama: Who is Rama (Lakshmi).

Rakenduvadana: Whose face is like the full moon

Ratirupa: Whose form is like that of Rati, the Wife of
Kamadeva (God of Love).

Ratipriya: Who is dear to Rati.

Rakshakari: Who is saviour of Jivas from Samsara.

Rakshasaghnī: Who is the slayer of Rakshasa, the forces of evil.

Rama: Who is all that is feminine.

Ramana lampata: Who craves to sport with Her Consort.



काम्या कामकलारूपा कदम्ब-कुसुम-प्रिया ।
कल्याणी जगतीकन्दा करुणा-रस-सागरा ॥ ७३ ॥

kāmyā, kāmakaḷārūpā, kadamba kusumapriyā |
kalyāṇī, jagatīkandā, karuṇārasa sāgarā || 73 ||

Kāmya: Who is to be longed for as the highest.
Kāma kalarupa: Who is Kāma-kala, the manifestation of
Kameshvara and Kameshvari together.
Kadamba kusuma priya: Who is fond of Kadamba flowers.
Kalyani: Who is Kalyani or the Blessed One.
Jagatikanda: Who is the Root of the Universe.
Karunarasa sagara: Who is the sea of compassion.



कलावती कलालापा कान्ता कादम्बरीप्रिया ।
वरदा वामनयना वारुणी-मद-विह्वला ॥ ७४ ॥

kalāvatī, kalālāpā, kāntā, kādambarīpriyā |
varadā, vāmanayanā, vāruṇīmadavihvalā || 74 ||

Kalavati: Who is the embodiment of all arts.

Kalalapa: Whose speech itself constitutes what is called fine art.

Kanta: Who is beauty coveted by all.

Kadambari priya: Who is fond of offerings of Kadambari (mead).

Varada: Who bestows boons

Vamanayana: Whose eyes are full of grace.

Varuni mada vihvala: Who is intoxicated with
Varuni (the wine of spiritual bliss).



विश्वाधिका वेदवेद्या विन्ध्याचल-निवासिनी ।
विधात्री वेदजननी विष्णुमाया विलासिनी ॥ ७५ ॥

viśvādhikā, vēdavēdyā, vindhyāchala nivāsinī |
vidhātrī, vēdajanani, viṣṇumāyā, vilāsinī || 75 ||

Vishvadhika: Who transcends the whole universe.

Vedavedya: Who can be known through the Vedas (Sacred scriptures).

Vindyachala nivasini: Whose abode is in the Vidhya Mountain.

Vidhatri: Who created the universe and sustains it.

Vedajanani: Who is the source of the world.

Vishnumaya: Who is Vishnu-maya-the power that limits the all pervading Vishnu and manifests all that was unmanifest.

Vilasini: Who is the playful (Lalita) – Her play being the creation, sustenance and dissolution of the universe.



क्षेत्रस्वरूपा क्षेत्रेशी क्षेत्र-क्षेत्रज्ञ-पालिनी ।
क्षयवृद्धि-विनिर्मुक्ता क्षेत्रपाल-समर्चिता ॥ ७६ ॥

kṣētrasvarūpā, kṣētrēśī, kṣētra kṣētrajña pālinī |
kṣayavṛddhi vinirmuktā, kṣētrapāla samarchitā || 76 ||

Kshetrasvarupa: Who is the body of all beings.
Kshetreshi: Who is also the ruler of all bodies
Kshetrakshetrasya palini: Who protects both the soul and the body.
Kshayavruddhi vinirmukta: Who is without growth and without decay.
Kshetrapala samarchita: Who is worshipped by the Kshetrapala
the keeper of the body (the Jiva).



विजया विमला वन्द्या वन्दारु-जन-वत्सला ।
वाग्वादिनी वामकेशी वह्निमण्डल-वासिनी ॥ ७७ ॥

vijayā, vimalā, vandyā, vandāru janavatsalā |
vāgvādinī, vāmakēśī, vahnimaṇḍala vāsinī || 77 ||

Vijaya: Who is the victorious.

Vimala: Who is Vimala or the Pure.

Vandya: Who is the adorable.

Vandaru jana vatsala: Who loves devotees like a mother.

Vagvadini: Who is vag-vadini or the power that prompts
holy men to speak words of wisdom.

Vamakeshi: Who is Vamakeshi or ne with lovely locks of hair.

Vahnimandala vasini: Who lives in a circle of fire.



भक्तिमत्-कल्पलतिका पशुपाश-विमोचिनी ।
संहताशेष-पाषण्डा सदाचार-प्रवर्तिका ॥ ७८ ॥

bhaktimat-kalpalatikā, paśupāśa vimōchanī |
saṁhṛtāśēṣa pāṣaṇḍā, sadāchāra pravartikā || 78 ||

Bhakti matkalpalatika: Who is verily a Kalpa Taru, the wish-yielding tree of Heaven that grants all the prayers of devotees.

Pashupasha vimochini: Who releases the ignorant from their bond of ignorance.

Samhritashesha pashanda: The destroyer of heretics those who are averse to spiritual values.

Sadachara pravartika: Who inspires men to right conduct.



तापत्रयाग्नि-सन्तप्त-समाह्लादन-चन्द्रिका ।
तरुणी तापसाराध्या तनुमध्या तमोऽपहा ॥ ७९ ॥

tāpatrayāgni santapta samāhlādana chandrikā |
taruṇī, tāpasārādhyā, tanumadhyā, tamō'pahā || 79 ||

Tapatrayagni santapta samahladana chandrika: Who is like moonlight that gives joy to those who are burnt by the triple fires of misery – those generated by physical, mental and supernatural causes.

Taruni: Who is ever young.

Tapasaradhyā: Who is adored by ascetics.

Tanumadhyā: Who is Tanu-madhyā the Deity who is slender in the waist.

Tamopaha: Who is the dispeller of ignorance in aspirants.



चितिस्तत्पद-लक्ष्यार्था चिदेकरस-रूपिणी ।
स्वात्मानन्द-लवीभूत-ब्रह्माद्यानन्द-सन्ततिः ॥ ८० ॥

chiti, statpadalakṣyārthā, chidēka rasarūpiṇī |
svātmānandalavībhūta brahmādyānanda santatiḥ || 80 ||

Chiti: Who is Citi, the independent power that sustains every thing.
Statpada lakshyartha: Who is denoted by the word Tat (That).
Chideka rasarupini: Who is of the nature of Pure Consciousness.
Svatmananda lavibhuta brahmadyananda santatih: A fraction of
whose bliss forms the bliss manifest in Brahma and others.



परा प्रत्यक्चितीरूपा पश्यन्ती परदेवता ।
मध्यमा वैखरीरूपा भक्त-मानस-हंसिका ॥ ८१ ॥

parā, pratyakchitī rūpā, paśyantī, paradēvatā |
madhyamā, vaikharīrūpā, bhaktamānasa haṁsikā || 81 ||

Para: Who is the Para or the Transcendent Word (above the other lower stages of speech known as Pashyanti, Madhyama and Vaikhari).
Pratyak chitirupa: Who is in the form of consciousness turned inwards (when the Reality is unmanifest in dissolution).
Pashyanti: Who is Pashyanti or speech in the inaudible stage.
Paradevata: Who is Paradevata the object of supreme devotion.
Madhyama: Who is Madhyama, or speech in the middle stage of its external expressions.
Vaikharirupa: Who is Vakhari the uttered audible speech.
Bhakta manasa hamsika: Who is the swan sporting in the Manasa lake of Her devotees' minds.



कामेश्वर-प्राणनाडी कृतज्ञा कामपूजिता ।
शृङ्गार-रस-सम्पूर्णा जया जालन्धर-स्थिता ॥ ८२ ॥

kāmēśvara prāṇanāḍī, kṛtajñā, kāmapūjitā |
śṛṅgāra rasasampūrṇā, jayā, jālandharasthitā || 82 ||

Kameshvara prananaadi: Who is the very life of
Her Consort Kameshvara.

Krutagya: Who knows all that men do.

Kamapujita: Who is adored by Manmatha the god of love
(or who dwells in the Muladhara Chakra).

Shrungara rasa sampoorana: Who is the essence of Love
(or who lives where love in fullness is found).

Jaya: Who is designated as the victorious one.

Jalandhara sthita: Who is Vishnumukhi at the holy shrine
of Jalandhara (or who dwells in Visuddhi chakra).



ओड्याणपीठ-निलया बिन्दु-मण्डलवासिनी ।
रहोयाग-क्रमाराध्या रहस्तर्पण-तर्पिता ॥ ८३ ॥

ōḍyāṇa pīṭhanilayā, bindumaṇḍala vāsinī |
rahōyāga kramārādhyā, rahastarpaṇa tarpitā || 83 ||

Odyana pithanilaya: Who is present at holy seat or Odyana (or who dwells in the Agya Chakra).

Bindumandala vasini: Who dwells in the Brahmarandhra of the individual.

Rahoyaga kramaradhya: Who is to be worshipped by secret rites.

Rahastarpana tarpita: Who is gratified by secret libations



सद्यःप्रसादिनी विश्व-साक्षिणी साक्षिवर्जिता ।
षडङ्गदेवता-युक्ता षाड्गुण्य-परिपूरिता ॥ ८४ ॥

sadyaḥ prasādinī, viśvasākṣiṇī, sākṣivarjitā |
ṣaḍaṅgadēvatā yuktā, ṣāḍguṇya paripūrītā || 84 ||

Sadyahprasadini: Who bestows Her grace immediately on being so worshipped.

Vishva sakshini: Who is the witness of everything.

Sakshivarjita: Who has Herself no witness.

Shadanga devatayukta: Who is accompanied by the deities of the six Angas (parts – heart, head, hair, eyes, armour and weapons).

Shadgunya paripurita: Who is endowed with the six good qualities in perfection.



नित्यक्लिन्ना निरुपमा निर्वाण-सुख-दायिनी ।
नित्या-षोडशिका-रूपा श्रीकण्ठार्ध-शरीरिणी ॥ ८५ ॥

nityaklinnā, nirupamā, nirvāṇa sukhadāyinī |
nityā, ṣoḍaśikārūpā, śrīkaṇṭhārdha śarīriṇī || 85 ||

Nityaklinna: Who is ever compassionate.

Nirupama: Who is peerless

Nirvana shikhadayini: Who confers the bliss of Nirvana.

Nityashoda shikarupa: Who is in the form of the sixteen
Nityas (Tripurasundari with Her companions).

Shrikanthardha sharirini: Who has a body constituting the half of Siva.



प्रभावती प्रभारूपा प्रसिद्धा परमेश्वरी ।
मूलप्रकृतिर् अव्यक्ता व्यक्ताव्यक्त-स्वरूपिणी ॥ ८६॥

prabhāvatī, prabhārūpā, prasiddhā, paramēśvarī |
mūlaprakṛti ravyaktā, vyaktā'vyakta svarūpiṇī || 86 ||

Prabhavati: Who is endowed with the power of effulgence (Prabhavati).
Prabharupa: Who is the Effulgence of Power itself.
Prasiddha: Who is the celebrated.
Parameshvari: Who is the sovereign Supreme.
Mulaprakruti: Who is the first cause.
Ravyakta: Who is the unmanifest state of the universe.
Vyakta vyakta svarupini: Who is the manifest and the unmanifest states.



व्यापिनी विविधाकारा विद्याविद्या-स्वरूपिणी ।
महाकामेश-नयन-कुमुदाह्लाद-कौमुदी ॥ ८७ ॥

vyāpinī, vividhākārā, vidyā'vidyā svarūpiṇī |
mahākāmēśa nayanā, kumudāhlāda kaumudī || 87 ||

Vyapini: Who is all – pervading.
Vividhakara: Who has many forms.
Vidyavidya svarupini: Who is both Knowledge and Ignorance.
Mahakamesha nayana kumudhalda kaumudi: Who gladdens
the eyes of Her Lord Kameshvara as the moon gladdens the water-lilies.



चिच्छक्तिश् चेतनारूपा जडशक्तिर जडात्मिका ।
गायत्री व्याहृतिः सन्ध्या द्विजबृन्द-निषेविता ॥ ९० ॥

chichChakti, śchētanārūpā, jaḍaśakti, rjaḍātmikā |
gāyatrī, vyāhṛti, ssandhyā, dvijabr̥nda niṣēvitā || 90 ||

Chischaktish: Who is the Power of Consciousness.

Chetanarupa: Who is pure consciousness itself.

Jadashaktir: Who is manifesting as the mechanical forces.

Jadatmika: Who is the innermost essence of all mechanical forces.

Gayatri: Who is the Gayatri Mantra.

Vyahrutih: Who is the seven Vyahrutis (ivocations) of Gayatri Mantra.

Sandhya: Who is the Deity for whose adoration the Sandhya
(twilight worship) is done.

Dvijabrunda nishevita: Who is adored by holymen at the Sandhya worship



तत्त्वासना तत्त्वमयी पञ्च-कोशान्तर-स्थिता ।
निःसीम-महिमा नित्य-यौवना मदशालिनी ॥ ९१ ॥

tattvāsanā, tattvamayī, pañchakōśāntarasthitā |
nissīmamahimā, nityayauvanā, madaśālinī || 91 ||

Tatvasana: Whose seat is constituted of the Cosmic Elements (the thirty six Tattvas).

Tattvamayi (Tasmai): Who is denoted by the mystic syllable Tat (That).

Tubhyam: Who is addressed as Tvam (Thou) in prayers and hymns.

Ayyai: Who is referred to as Ayi (dear one).

Pancha koshantara sthita: Who is the Jiva within the five Kosas (Psychological sheaths of the Jiva's personality).

Nissima mahima: Whose glory is boundless.

Nitya yauvana: Who is ever youthful.

Madashalini: Who is ever inebriated with Bliss.



मदघूर्णित-रक्ताक्षी मदपाटल-गण्डभुः ।
चन्दन-द्रव-दिग्धाङ्गी चाम्पेय-कुसुम-प्रिया ॥ ९२ ॥

madaghrṇita raktākṣī, madapāṭala gaṇḍabhūḥ |
chandana dravadigdhāṅgī, chāmpēya kusuma priyā || 92 ||

Madaghurnita raktakshi: Whose red-tinged eyes are turned inward owing to the exuberance of bliss.

Madapatala gandabhuh: Whose cheeks are rosy with rapture.

Chandanadrava dhighangi: Whose person is fragrant with the scent of sandal paste.

Champeya kusumapriya: Who is fond of the fragrant Champa flowers



कुशला कोमलाकारा कुरुकुल्ला कुलेश्वरी ।
कुलकुण्डालया कौल-मार्ग-तत्पर-सेविता ॥ ९३ ॥

kuśalā, kōmalākārā, kurukullā, kulēśvarī |
kuḷakuṇḍālayā, kauḷa mārgatatpara sēvitā || 93 ||

Kushala: Who is skilful.

Komalakara: Whose form is graceful.

Kurukulla: Who is the Deity Kurukulla.

Kuleshvari: Who is the ruler of the Kula (Susumna).

Kulakundalaya: Who is the Deity in the Kulakunda (the Muladhara).

Kaula marga tatpara sevita: Who is worshipped by those who are devoted to the Kaula tradition.



तेजोवती त्रिनयना लोलाक्षी-कामरूपिणी ।
मालिनी हंसिनी माता मलयाचल-वासिनी ॥ ९५ ॥

tējōvatī, trinayanā, lōlākṣī kāmarūpiṇī |
mālinī, haṁsinī, mātā, malayāchala vāsinī || 95 ||

Tejovati: Who is effulgent.

Trinayana: Who is endowed with three eyes.

Lolakshi kamarupini: Who is love in women.

Malini: Who wears a garland representing the fifty-one syllables of the Matraka.

Hamsini: Who is the Hamsa mantra (So'ham Hamsah reverberating with every breath).

Mata: Who is the creatrix.

Malayachala vasini: Who dwells on the Malaya mountain



सुमुखी नलिनी सुभ्रूः शोभना सुरनायिका ।
कालकण्ठी कान्तिमती क्षोभिणी सूक्ष्मरूपिणी ॥ ९६ ॥

sumukhī, naḷinī, subhrūḥ, śōbhanā, suranāyikā |
kālakañṭhī, kāntimatī, kṣōbhiṇī, sūkṣmarūpiṇī || 96 ||

Sumukhi: Who has a lovely face.

Nalini: Who is called Nalini, because her eyes, limbs etc. have the loveliness of Nalini or lotus.

Subhruh: Who has attractive eyebrows.

Shobhana: Who is all radiance with beauty.

Surayayika: Who is the leader of the gods.

Kalakanthi: Who is the consort of Kala – Kantha (Shiva).

Kantimati: Who is resplendent.

Kshobhini: Who generates the creative upheaval that causes the evolution of Prakruti at the beginning of a cycle and fructifies the Karma efficiencies of Jivas.

Sukshma rupini: Whose form is subtle.



वज्रेश्वरी वामदेवी वयोऽवस्था-विवर्जिता ।
सिद्धेश्वरी सिद्धविद्या सिद्धमाता यशस्विनी ॥ ९७ ॥

vajrēśvarī, vāmadēvī, vayō'vasthā vivarjitā |
siddhēśvarī, siddhavidyā, siddhamātā, yaśasvinī || 97 ||

Vajreshvari: Who is vajreshvari, the Deity of a holy place known by that name.

Vamadevi: Who is the consort of Vamadeva (Shiva).

Vayovastha vivarjita: Who is devoid of old age and all other changes.

Siddheshvari: Who is the supreme goddess of Shddhas or spiritual adepts.

Siddhavidya: Whose Mantra (Srividya) is always fruitful.

Siddhamata: Who is the Mother ever ready to help aspirants.

Yashasvini: Who is most renowned.



विशुद्धिचक्र-निलयाऽऽरक्तवर्णा त्रिलोचना ।
खट्वाङ्गादि-प्रहरणा वदनैक-समन्विता ॥ ९८ ॥

viśuddhi chakranilayā,"raktavarṇā, trilōchanā |
khaṭvāṅgādi praharaṇā, vadanaika samanvitā || 98 ||

Vishuddhi chakranilaya: Who resides in the Vishuddhi Chakra.
Raktavarna: Who is of a rosy complexion like the Patali flower.
Trilochana: Who has three eyes.
Khatvangadi praharana: Who is armed with a club and other weapons.
Vadanaika samnvita: Who is with a single face.



पायसान्नप्रिया त्वक्स्था पशुलोक-भयङ्करी ।
अमृतादि-महाशक्ति-संवृता डाकिनीश्वरी ॥ ९९ ॥

pāyasānnapriyā, tvak[^]sthā, paśulōka bhayaṅkarī |
amṛtādi mahāśakti samvṛtā, ḍākinīśvarī || 99 ||

Payasannapriya: Who likes offerings of Payasa (milk food).
Tvakstha: Who presides over the skin that gives the sensation of touch.
Pashuloka bhayankari: Who is frightful to the ignorant (Pashu).
Amrutadi mahashakti samvruta: Who is surrounded by sixteen Saktis
beginning with Amruta.
Dakinishvari: Who is the Divine Ruler Dakini.



अनाहताब्ज-निलया श्यामाभा वदनद्वया ।
दंष्ट्रोज्ज्वलाऽक्ष-मालादि-धरा रुधिरसंस्थिता ॥ १०० ॥

anāhatābja nilayā, śyāmābhā, vadanadvayā |
daṁṣṭrōjjvalā, 'kṣamālādhidharā, rudhira saṁsthitā || 100 ||

Anaha tabjanilaya: Who is in the form of the Yogini called Rakini
abiding in the Anahata Chakra.

Shyamabha: Who is of shining dark complexion.

Vadanadvaya: Who as Rakini has two faces.

Damshtrojvala: Who has shining face.

Kshamaladi dhara: Who wears a rosary etc.

Rudhira samsthita: Who presides over blood in living beings.



कालरात्र्यादि-शक्त्यौघ-वृता स्निग्धौदनप्रिया ।
महावीरेन्द्र-वरदा राकिण्यम्बा-स्वरूपिणी ॥ १०१ ॥

kālarātryādi śaktyōghvṛtā, snigdhaudanapriyā |
mahāvīrēndra varadā, rākiṇyambā svarūpiṇī || 101 ||

Kalaratradi shaktyaughavruta: Who is attended by Kalaratri and eleven other Shaktis.

Snigdhaudanapriya: Who loves offerings of rice mixed with ghee.

Mahavirendra varada: Who grants boons to great heroes.

Rakinyamba svarupini: Who is the Mother as Rakini.



मणिपूराब्ज-निलया वदनत्रय-संयुता ।
वज्रादिकायुधोपेता डामर्यादिभिरावृता ॥ १०२ ॥

maṇipūrābja nilayā, vadanatraya saṁyutā |
vajrādhikāyudhōpētā, ḍāmaryādibhi rāvṛtā || 102 ||

Manipurabja nilaya: Who resides in the Manipura centre and is known as Lakini

Vadana trayasamyuta: Who has three faces.

Vajradi kayudhopeta: Who has the thunderbolt and other weapons.

Damaryadi bhiravruta: Who is surrounded by ten Sankits beginning with Damari.



स्वाधिष्ठानाम्बुज-गता चतुर्वक्त्र-मनोहरा ।
शूलाद्यायुध-सम्पन्ना पीतवर्णाऽतिगर्विता ॥ १०४ ॥

svādhīṣṭhānāmbu jagatā, chaturvaktra manōharā |
śūlādyāyudha sampannā, pītavarṇā, 'tigarvitā || 104 ||

Svadhithanam bujagata: Who abides in the Svadhithana Chakra under the name of Kakini.

Chaturvaktra manohara: Who is fascinating with Her four faces.

Shuldayayudha sampanna: Who is armed with a trident and other weapons in Her four hands.

Pitavarna: Who is yellow in hue (e.e. golden in colour).

Tigarvita: Who is very dignified.



मेदोनिष्ठा मधुप्रीता बन्धिन्यादि-समन्विता ।
दध्यन्नासक्त-हृदया काकिनी-रूप-धारिणी ॥ १०५॥

mēdōniṣṭhā, madhuprītā, bandinyādi samanvitā |
dadhyannāsakta hṛdayā, kākinī rūpadhāriṇī || 105 ||

Medonishtha: Who presides over fatty substances in living beings.
Madhuprita: Who loves to have offerings of honey.
Bandinyadi samanvita: Who is surrounded by Bandhini and other five Saktis.
Dadhyannasakta hrudaya: Who loves to have offerings of curd.
Kakini rupadharini: The Mother who appears in the form of Kakini.



मूलाधाराम्बुजारूढा पञ्च-वक्त्राऽस्थि-संस्थिता ।
अङ्कुशादि-प्रहरणा वरदादि-निषेविता ॥ १०६ ॥

mūlā dhārāmbujārūḍhā, pañchavaktrā, 'sthisamsthitā |
aṅkuśādi praharaṇā, varadādi niṣēvitā || 106 ||

Muladharabujarudha: Who assumes Her place in the Muladhara Chakra, described as a lotus of four petals.

Panchavaktra: Who exhibits five faces.

Sthisamsthitā: Who presides over bones in living creatures.

Ankushadi praharana: Who is armed with a goad and other weapons.

Varadadi nishevita: Who is attended on by Varada and three other Saktis.



मुद्रौदनासक्त-चित्ता साकिन्यम्बा-स्वरूपिणी ।
आज्ञा-चक्राब्ज-निलया शुक्लवर्णा षडानना ॥ १०७ ॥

mudgaudanāsakta chittā, sākinyambāsvarūpiṇī |
ājñā chakrābjanilayā, śuklavarṇā, ṣaḍānanā || 107 ||

Mudgauda nasaktachitta: Who loves offerings of boiled pulse and rice.
Sakinyamba svarupini: The Mother who appears in the form of Sakini.
Agya charkabja nilaya: The Mother who resides in the agya chakra
(which is described as a lotus with two petals).
Shuklavarna: Who is white in complexion.
Shadanana: Who has six faces.



मज्जासंस्था हंसवती-मुख्य-शक्ति-समन्विता ।
हरिद्रान्नैक-रसिका हाकिनी-रूप-धारिणी ॥ १०८ ॥

majjāsamsthā, haṁsavatī mukhyaśakti samanvitā |
haridrānnaika rasikā, hākinī rūpadhāriṇī || 108 ||

Majja samstha: Who presides over marrow of living beings.
Hamsavati mukhyashakti: Who is attended n by Hanshavati
and other Shaktis.
Samanvita: Who is attended on by Hamsavati and other Saktis.
Haridrannaika rasika: Who loves offerings of saffron–flavoured rice.
Hakini rupadharini: Who assumes the form of Hakini.



सहस्रदल-पद्मस्था सर्व-वर्णोप-शोभिता ।
सर्वायुधधरा शुक्ल-संस्थिता सर्वतोमुखी ॥ १०९ ॥

sahasradala padmasthā, sarvavarṇōpa śōbhitā |
sarvāyudhadharā, śukla saṁsthitā, sarvatōmukhī || 109 ||

Sahasradala padmastha: Who dwells in the Shahasrara which is described as a thousand petalled lotus.
Sarvavarṇopa shobhita: Who shines with all colours.
Sarvyudha dhara: Who is armed with all weapons.
Shukla samsthitā: Who presides over the vital fluid in all creatures.
Sarvatomukhi: Who has faces all round and see in all directions



सर्वौदन-प्रीतचित्ता याकिन्यम्बा-स्वरूपिणी ।
स्वाहा स्वधाऽमतिर् मेधा श्रुतिः स्मृतिर् अनुत्तमा ॥ ११० ॥

sarvaudana prītachittā, yākinyambā svarūpiṇī |
svāhā, svadhā,'mati, rmēdhā, śrutiḥ, smṛti, ranuttamā || 110 ||

Sarvaudana pritachitta: Who loves to have offerings of all kinds of food.
Yakinyamba svarupini: The Mother who appears in the form of Yakini.
Svaha: Who is the deity of Svaha, the sacred exclamation with which oblations are made in sacrificial fire for gods.
Svadha: The Deity Svadha, the sacred exclamation uttered while making oblations to the Pitrs (manes).
Amatir: Who is Amiti (Buddhi or knowledge).
Medha: Who has become intelligence.
Shrutih: Who has become memory.
Anuttama: Who has none superior.



पुण्यकीर्तिः पुण्यलभ्या पुण्यश्रवण-कीर्तना ।
पुलोमजार्चिता बन्ध-मोचनी बर्बरालका ॥ १११ ॥

puṇyakīrtiḥ, puṇyalabhyā, puṇyaśravaṇa kīrtanā |
pulōmajārchitā, bandhamōchanī, bandhurālakā || 111 ||

Punyakirttiḥ: Who is famed for holiness.

Punyalabhya: Who can be attained only through holiness.

Punyashravana kirtana: To hear of whom and to praise whom
make for holiness.

Pulomajarchita: Who is adored by Pulomaja, the consort of Indra

Bandha mochani: Who liberates the Jiva from the bondage of Samsara.

Barbaralaka: Who is wavy – haired.



विमर्शरूपिणी विद्या वियदादि-जगत्प्रसूः ।
सर्वव्याधि-प्रशमनी सर्वमृत्यु-निवारिणी ॥ ११२ ॥

vimarśarūpiṇī, vidyā, viyadādi jagatprasūḥ |
sarvavyādhi praśamanī, sarvamṛtyu nivāriṇī || 112 ||

Vimarsharupini: Who is of the nature of Vimarsha, the mirror of objectivity which makes Shiva self-aware as Prakasha (the pure Luminosity), the subject.
Vidya: Who is Vidya, the knowledge that gives spiritual enlightenment.
Viyadadi jagatprasuh: Who is the origin of the whole cosmos beginning with the element of Akasha (space).
Sarvamrutyu nivarini: Who wards off all forms of death.



अग्रगण्याऽचिन्त्यरूपा कलिकल्मष-नाशिनी ।
कात्यायनी कालहन्त्री कमलाक्ष-निषेविता ॥ ११३ ॥

agraganyā, 'chintyarūpā, kalikalmaṣa nāśinī |
kātyāyinī, kālahantrī, kamalākṣa niṣēvitā || 113 ||

Agraganya: Who is to be reckoned as the First in every-thing.
Chintyarupa: Who transcends all thought.
Kalikalmasha nashini: Who destroys the sins of the
degenerate age of Kali.
Katyayani: Who is Katyayani, the sumutotal of the effulgence
of all the Deities.
Kalahantri: Who puts an end to Time, the destroyer of all.
Kamalaksha nishevita: Who is worshipped even by the
lotus-eyed Vishnu.



ताम्बूल-पूरित-मुखी दाडिमी-कुसुम-प्रभा ।
मृगाक्षी मौहिनी मुख्या मृडानी मित्ररूपिणी ॥ ११४ ॥

tāmbūla pūrita mukhī, dāḍimī kusumaprabhā |
mṛgākṣī, mōhinī, mukhyā, mṛḍānī, mitrarūpiṇī || 114 ||

Tambula puritamukhi: Whose mouth is full of chewing betel.
Dadimi kusumaprabha: Who shines like a pomegranate flower.
Mrugakshi: Whose eyes are like those of a doe.
Mohini: Who is bewitching beauty.
Mukhya: Who is known as Mukhya – prana, the first-born of creation. (known as Hiranyagarbha or the four-faced Brahma).
Mrudani: Who is the Consort of Mruda, the Divine dispenser of Happiness (i.e. Shiva in His sattvika aspect).
Mitrarupini: Who is effulgent like the Sun.



नित्यतृप्ता भक्तनिधिर् नियन्त्री निखिलेश्वरी ।
मैत्र्यादि-वासनालभ्या महाप्रलय-साक्षिणी ॥ ११५ ॥

nityatr̥ptā, bhaktanidhi, rniyantrī, nikhilēśvarī |
maitryādi vāsanālabhyā, mahāpralaya sākṣiṇī || 115 ||

Nityatrupta: Who is eternally contentd and happy.

Bhaktanidhih: Who is a treasure to Her devotees.

Niyantri: Who is the guide and controller of all.

Nikhileshvari: Who is Ruler of the worlds.

Maitryadi vasana labhya: Who is attained through loving kindness and other such dispositions.

Mahapralaya sakshini: Who witnesses the dissolution of the whole cosmos.



परा शक्तिः परा निष्ठा प्रज्ञानघन-रूपिणी ।
माध्वीपानालसा मत्ता मातृका-वर्ण-रूपिणी ॥ ११६ ॥

parāśaktiḥ, parāniṣṭhā, prajñāna ghanarūpiṇī |
mādhvīpānālasā, mattā, mātṛkā varṇa rūpiṇī || 116 ||

Parashaktih: Who is Para–sakti, the Supreme Power.
Paranishtha: Who is the Supreme End and establishment in Faith.
Pragyana ghanarupini: Who is Pure consciousness condensed.
Madhvi panalasa: Who is introverted and inactive like one
intoxicated with wine.
Matta: Who is the ego consciousness of Shiva.
Maturka varna rupini: To whom all the alphabets are related as Her form.



आत्मविद्या महाविद्या श्रीविद्या कामसेविता ।
श्री-षोडशाक्षरी-विद्या त्रिकूटा कामकोटिका ॥ ११८ ॥

ātmavidyā, mahāvidyā, śrīvidyā, kāmasēvitā |
śrīṣōḍaśākṣarī vidyā, trikūṭā, kāmakōṭikā || 118 ||

Atmavidya: Who is Atma – vidya, the doctrine of the Self.

Mahavidya: Who is Maha – vidya, the great doctrine (also a deity).

Shrividya: Who is Srhi – vidya (the fifteen lettered Mantra of the Devi).

Kamasevita: Who is meditated upon by Kamadeva, the god of love.

Shrishoda shakshari vidya: Who is the Shodashakshari – vidya, the sixteen lettered Mantra of the Devi.

Trikuta: Who forms the three Kutas or groups of letters of Shri – vidya.

Kamakotika: Of whom Kameshvara (Parama – Shiva) is a mode.



कटाक्ष-किङ्करी-भूत-कमला-कोटि-सेविता ।
शिरःस्थिता चन्द्रनिभा भालस्थेन्द्र-धनुःप्रभा ॥ ११९ ॥

kaṭākṣakiṅkarī bhūta kamalā kōṭisēvitā |
śiraḥsthitā, chandranibhā, phālasthēndra dhanuḥprabhā || 119 ||

Katakshakinkari bhuta kamalakoti sevita: Who can at a mere glance make crores of Lakshmis (goddesses of wealth and beauty) wait upon Her.

Shirahsthita: Who dwells in the Shasrara in the head.

Chandranibha: Who shines as the Moon in the pericarp of the Sahasrara lotus.

Bhalasthendra: Who dwells as the Bindu in the syllable Harim meditated in the forehead.

Dhanuhprabha: Who shines in the colours of the rainbow.



हृदयस्था रविप्रख्या त्रिकोणान्तर-दीपिका ।
दाक्षायणी दैत्यहन्त्री दक्षयज्ञ-विनाशिनी ॥ १२० ॥

hṛdayasthā, raviprakhyā, trikōṇāntara dīpikā |
dākṣāyaṇī, daityahantrī, dakṣayajña vināśinī || 120 ||

Hrudayastha: Who abides in the heart of the devotees for meditation.

Raviprakhya: Who blazes in the heart like the Sun.

Trikonantara dipika: Who resides in the centre of the Muladhara known as the Trikona.

Dakshayani: Who manifested as the daughter of Daksha.

Daityahantri: Who destroys demons who embody the forces of evil.

Daksha-yagya vinashini: Who destroyed the sacrifice of Daksha.



दरान्दोलित-दीर्घाक्षी दर-हासोज्ज्वलन्-मुखी ।
गुरुमूर्तिर् गुणनिधिर् गोमाता गुहजन्मभूः ॥ १२१ ॥

darāndōlita dīrghakṣī, darahāsōjjvalanmukhī |
gurumūrti, rguṇanidhi, rgōmātā, guhajanmabhūḥ || 121 ||

Darandolita dirghakshi: Who has shapely, wide and elongated eyes tremulous with mercy.

Darahaso jvalanmukhi: Whose face is lit with a gentle smile.

Gurumurtir: Who assumes the form of the Guru.

Gunanidhir: Who is a treasure house of virtues.

Gomata: Who is the source of speech.

Guhajanmabhuh: Who is the mother of Guha (Kartikeya).



देवेशी दण्डनीतिस्था दहराकाश-रूपिणी ।
प्रतिपन्मुख्य-राकान्त-तिथि-मण्डल-पूजिता ॥ १२२ ॥

dēvēśī, daṇḍanītisthā, daharākāśa rūpiṇī |
pratipanmukhya rākānta tithimaṇḍala pūjitā || 122 ||

Deveshi: Who is the ruler of all divinities.

Dandanitishtha: Who sits on the throne of justice.

Daharakasha rupini: Who is the subtle Self in the heart of man.

Pratipan mukhyarakanta tithimandala pujita: Who is to be worshipped on the full – moon day, which is the last day (Tithi) of the lunar fortnight beginng with Pratipada.



कलात्मिका कलानाथा काव्यालाप-विनोदिनी ।
सचामर-रमा-वाणी-सव्य-दक्षिण-सेविता ॥ १२३ ॥

kalātmikā, kalānāthā, kāvyālāpa vinōdinī |
sachāmara ramāvāṇī savyadakṣiṇa sēvitā || 123 ||

Kalatmika: Who is Herself all the phases (kalas) of the moon.
Kalanatha: Who is the mistress of all the kalas.
Kavyalapa vinodini: Who delights in the language of poetry.
Sachamara ramavani savyadakshina sevita: Who is served by
Lakshmi and Sarasvati standing on Her left and right sides
holding Chowri fans.



आदिशक्तिर् अमेयाऽऽत्मा परमा पावनाकृतिः ।
अनेककोटि-ब्रह्माण्ड-जननी दिव्यविग्रहा ॥ १२४ ॥

ādiśakti, ramēyā, "tmā, paramā, pāvanākṛtiḥ |
anēkakōṭi brahmāṇḍa jananī, divyavigrahā ॥ 124 ॥

Adishakti: Who is the Adishakti or Primordial Power, which creates every thing and pervades every thing.

Ameya: Whose greatness is immeasurable.

Atma: Who is the Self in all.

Parama: Who is also the Supreme Self.

Pavanakrutih: Whose form is holy and sanctifying.

Anekakoti brahmāṇḍa janani: Who has given birth to several crores of world systems.

Divya vigraha: Who has Divine form.



क्लींकारी केवला गुह्या कैवल्य-पददायिनी ।
त्रिपुरा त्रिजगद्वन्द्या त्रिमूर्तिस् त्रिदशेश्वरी ॥ १२५ ॥

klīṅkāṛī, kēvalā, guhyā, kaivalya padadāyinī |
tripurā, trijagadvandya, trimūrti, stridaśēśvarī || 125 ||

Klinkari: Who is represented by the holy syllable Klim,
known as the Kamaraja Bija.

Kevala: Who is the absolute devoid of all attributes.

Guhya: Who is worshipped in secrecy by some adepts.

Kaivalya padadayini: Who confers Kaivalya, the state of Absolute Bliss.

Tripura: Who is Tripura or the One with three aspects.

Trijagadvandya: Who is adored by all in the three worlds.

Trimurti: Who has the three forms of Brahma, Vishnu and Maheshvara.

Tridashesvari: Who is Mistress governing the Divinities (Tridasas).



त्र्यक्षरी दिव्य-गन्धाढ्या सिन्दूर-तिलकाञ्चिता ।
उमा शैलेन्द्रतनया गौरी गन्धर्व-सेविता ॥ १२६ ॥

tryakṣarī, divyagandhāḍhyā, sindhūra tilakāñchitā |
umā, śailēndratanayā, gaurī, gandharva sēvitā ॥ 126 ॥

Tryakshari: Who is the Mantra of three parts (Panchadashi Mantra of Shrividya).

Divya gandhadhya: Who is full of divine fragrance.

Sindura tilakanchita: Who is adorned with the vermilion mark on the forehead.

Uma: Who is Uma-Brahma-vidya personified.

Shailendra tanaya: Who is the daughter of the King of Mountains, the Himalayas.

Gauri: Who is Gauri, the fair complexioned one.

Gandharva sevita: Who is attended upon by Gandharvas, the celestial minstrels.



विश्वगर्भा स्वर्णगर्भाऽवरदा वागधीश्वरी ।
ध्यानगम्याऽपरिच्छेद्या ज्ञानदा ज्ञानविग्रहा ॥ १२७ ॥

viśvagarbhā, svarṇagarbhā, 'varadā vāgadhīśvarī |
dhyānagamyā, 'parichChēdyā, jñānadā, jñānavigrahā || 127 ||

Vishvagarbha: Who has the universe in her womb.

Svarnagarbha: Who has everything wholesome and charming hidden within her.

Varada: Who defeats the ignoble demons.

Vagadhishvari: Who presides over speech.

Dhyana gamya: Who can be approached through meditation.

Parichhedya: Who is the Infinite without any limitation.

Gyanada: Who is the giver of Supreme Knowledge.

Gyana vighraha: Who is Herself the embodiment of Supreme Knowledge



सर्ववेदान्त-संवेद्या सत्यानन्द-स्वरूपिणी ।
लोपामुद्रार्चिता लीला-कूप्त-ब्रह्माण्ड-मण्डला ॥ १२८ ॥

sarvavēdānta saṁvēdyā, satyānanda svarūpiṇī |
lōpāmudrārchitā, līlākūpta brahmāṇḍamaṇḍalā || 128 ||

Sarva Vedanta samvedya: Whom all the Vendantas
(Upanishads) declare.

Satyananda svarupini: Who is Supreme Knowledge and
Supreme Bliss.

Lopamudrarchita: Who is worshipped through the Mantra
named after Lopamudra.

Lila kupta brahmāṇḍa mandala: For whom the creation
of many a universe is a mere sport.



अदृश्या दृश्यरहिता विज्ञात्री वेद्यवर्जिता ।
योगिनी योगदा योग्या योगानन्दा युगन्धरा ॥ १२९ ॥

adrśyā, drśyarahitā, vijñātrī, vēdyavarjitā |
yōginī, yōgadā, yōgyā, yōgānandā, yugandharā || 129 ||

Adrushya: Who is not an object of ordinary vision.
Drushyarahita: Who is beyond objectivity.
Vigyatri: Who is the ultimate subject.
Vedyavarjita: Who, being omniscient, has nothing more to know.
Yogini: Who is Yogini.
Yogada: Who can bestow Yoga to votaries.
Yogya: Who is the object of Yoga.
Yogananda: Who is the bliss realized through Yoga.
Yugandhara: Who bears the Yoke of Yoga consisting in regulating the evolution during vast periods of time (Yugas).



इच्छाशक्ति-ज्ञानशक्ति-क्रियाशक्ति-स्वरूपिणी ।
सर्वाधारा सुप्रतिष्ठा सदसद्रूप-धारिणी ॥ १३० ॥

ichChāśakti jñānaśakti kriyāśakti svarūpiṇī |
sarvādhārā, supratishṭhā, sadasad-rūpadhāriṇī || 130 ||

Ichhashakti gyanashakti kriyashakti svarupini: Who is the Power of Will (Ichha – shakti), Power of Knowledge (Gyana – shakti) and Power of Action (Kriya – shakti).

Sarvadhara: On whom everything rests.

Supratishtha: Who is the firm foundation of all existence.

Sadasad rupadharini: Who takes the forms of both Being and Non –being.



अष्टमूर्तिर अजाजैत्री लोकयात्रा-विधायिनी ।
एकाकिनी भूमरूपा निर्द्वैता द्वैतवर्जिता ॥ १३१ ॥

aṣṭamūrti, rajājaitrī, lōkayātrā vidhāyinī |
ēkākinī, bhūmarūpā, nirdvaitā, dvaitavarjitā || 131 ||

Ashtamurti: Who has an eightfold form.
Rajajaitri: Who helps to overcome Aja (Ignorance).
Lokayatra vidhayini: Who directs the cosmic process.
Ekakini: Who is the Alone
Bhumarupa: Who is Infinite by nature.
Nirdvaita: Who has no opposite
Dvaita varjita: Who is without any duality.



अन्नदा वसुदा वृद्धा ब्रह्मात्मैक्य-स्वरूपिणी ।
बृहती ब्राह्मणी ब्राह्मी ब्रह्मानन्दा बलिप्रिया ॥ १३२ ॥

annadā, vasudā, vṛddhā, brahmātmaikya svarūpiṇī |
br̥hatī, brāhmaṇī, brāhmī, brahmānandā, balipriyā || 132 ||

Annada: Who supplies food to all.
Vasuda: Who is the generous giver of everything valuable.
Vrudha: Who is the Primeval One.
Brahmatmaikya svarupini: Who is the symbol of the oneness of Brahman and the Atman.
Bruhati: Who is the Immense.
Brahmani: Who is the wisdom of the Eternal.
Brahmi: Who belongs to the Eternal.
Brahmananda: Who is the bliss of Brahman.
Balipriya: Who loves the offerings of devotees.



भाषारूपा बृहत्सेना भावाभाव-विवर्जिता ।
सुखाराध्या शुभकरी शोभना सुलभा गतिः ॥ १३३ ॥

bhāṣārūpā, br̥hatsēnā, bhāvābhāva vivarjitā |
sukhārādhyā, śubhakarī, śōbhanā sulabhāgatiḥ || 133 ||

Bhasharupa: Who is in the form of language.

Bruhatsena: Who leads a mighty army.

Bhavabhava vivarjita: Who is beyond being and non-being.

Sukharadhyā: Whose worship is easy to perform.

Shubhakari: Who is blissful in blessing.

Shobhana sulabhagatih: Whose path is lustrous and easy to traverse.



राज-राजेश्वरी राज्य-दायिनी राज्य-वल्लभा ।
राजकृपा राजपीठ-निवेशित-निजाश्रिता ॥ १३४ ॥

rājarājēśvarī, rājyadāyinī, rājyavallabhā |
rājat-krpā, rājapīṭha nivēśita nijāśritāḥ || 134 ||

Raja rajeshvari: Who is Rajarajeshvari (The Ruler of rulers).
Rajya dayini: Who bestows dominion.
Rajya vallabha: Who loves dominion.
Rajatkrupa: Who is gloriously compassionate.
Rajapitha niveshita nijashrita: Who raises Her devotees to royal status.



राज्यलक्ष्मीः कोशनाथा चतुरङ्ग-बलेश्वरी ।
साम्राज्य-दायिनी सत्यसन्धा सागरमेखला ॥ १३५॥

rājyalakṣmīḥ, kōśanāthā, chaturaṅga balēśvarī |
sāmrājyadāyinī, satyasandhā, sāgaramēkhalā || 135 ||

Rajyalakshmiḥ: Who is the wealth of kingdoms
Koshanatha: Who protects the treasury
Chaturanga baleshvari: Who is the leader of four fold
army (mind, brain, thought and ego)
Samrajya dayini: Who makes you emperor
Satya sandha: Who is truthful
Sagara mekhala: Who is the earth and surrounded by the sea



दीक्षिता दैत्यशमनी सर्वलोक-वशङ्करी ।
सर्वार्थदात्री सावित्री सच्चिदानन्द-रूपिणी ॥ १३६ ॥

dīkṣitā, daityaśamanī, sarvalōka vaśaṅkarī |
sarvārthadātrī, sāvitrī, sachchidānanda rūpiṇī || 136 ||

Dikshita: Who is under a holy vow.
Daityashamani: Who quells evil forces.
Sarvaloka vashankari: Who keeps all the worlds under Her sway.
Sarvartha datri: Who grants all our wants.
Savitri: Who is the Creative Power.
Sachhidanada rupini: Whose form is Existence –
Knowledge – Bliss absolute.



देश-कालापरिच्छिन्ना सर्वगा सर्वमोहिनी ।
सरस्वती शास्त्रमयी गुहाम्बा गुह्यरूपिणी ॥ १३७ ॥

dēśakālā'parichChinnā, sarvagā, sarvamōhinī |
sarasvatī, śāstramayī, guhāmbā, guhyarūpiṇī || 137 ||

Deshakala parichhinna: Who is not limited by space and time.
Sarvaga: Who is present in all as the inner controller.
sarva mohini: Who casts Her spell on all.
Sarasvati: Who is Sarasvati, the Goddess of discriminative wisdom and spiritual illumination.
Shastramayi: Who is the science of the spirit.
Guhamba: Who is the Mother residing in the cave of intelligence (Also the mother of Guha or Subrahmanya).
Guhyarupini: Whose form is subtle.



सर्वोपाधि-विनिर्मुक्ता सदाशिव-पतिव्रता ।
सम्प्रदायेश्वरी साध्वी गुरुमण्डल-रूपिणी ॥ १३८ ॥

sarvōpādhi vinirmuktā, sadāśiva pativratā |
sampradāyēśvarī, sādhvī, gurumaṇḍala rūpiṇī || 138 ||

Sarvopadhi vinirmukta: Who is free from all limitations.
Sadashiva pativrata: Who is the devoted Consort of Sadashiva.
Sampradayeshvari: Who is the guardian of sacred traditions.
Sadhvi: Who is rightly understood as the Power that dispels ignorance.
Yai: Who is denoted by the syllable I.
Gurumandala rupini: Who embodies in Herself the teaching
of successive lines of teachers



कुलोत्तीर्णा भगाराध्या माया मधुमती मही ।
गणाम्बा गुह्यकाराध्या कोमलाङ्गी गुरुप्रिया ॥ १३९ ॥

kulōttīrṇā, bhagārādhyā, māyā, madhumatī, mahī |
gaṇāmbā, guhyakārādhyā, kōmalāṅgī, gurupriyā || 139 ||

Kulottirna: Who transcends the sphere of the senses, including the mind.

Bhagaradhyā: Who is worshipped in the orbit of the Sun.

Maya: Who is the Power called Maya.

Madhumati: Who is called madhumati, the ultimate step to be taken by the highest Yoginis.

Mahi: Who is Mahi, the common ground of all.

Ganamba: Who is the Mother of all the hosts of Shiva and Ganesha.

Guhyakaradhyā: Who is worshipped by the demi – gods called the Guhyakas.

Komalangi: Whose form is delicate and pleasing.

Gurupriya: Who is the Consort of Shiva, the great Guru.



स्वतन्त्रा सर्वतन्त्रेशी दक्षिणामूर्ति-रूपिणी ।
सनकादि-समाराध्या शिवज्ञान-प्रदायिनी ॥ १४० ॥

svatantrā, sarvatantrēśī, dakṣiṇāmūrti rūpiṇī |
sanakādi samārādhyā, śivajñāna pradāyini || 140 ||

Svatantra: Who is the only Independent Being.
Sarvatantrēshi: Who is the presiding deity of all the Tantras.
Dakshinamurti rupini: Who has taken the form of Dakshinamurti.
Sanakadi samaradhya: Who is worthy of being worshipped by
Sanaka and other great ascetics.
Shivagyana pradayini: Who imparts the knowledge of the
Supreme Being (Shiva).



चित्कलाऽऽनन्द-कलिका प्रेमरूपा प्रियङ्करी ।
नामपारायण-प्रीता नन्दिविद्या नटेश्वरी ॥ १४१ ॥

chitkalā, 'nandakalikā, prēmarūpā, priyaṅkarī |
nāmapārāyaṇa prītā, nandividya, naṭēśvarī || 141 ||

Chitkala: Who is a spark of Divine Consciousness (Chitkala).
Anandakalika: Who is the bud of Divine Bliss.
Premarupa: Who is pure Love itself.
Priyankari: Who grants what is dear to us.
Namaparayana prita: Who is pleased with a litany of Her names.
Nandividya: Who is the Deity of the Mantra of Nandikeshvara.
Nateshvari: Who is the counterpart of Chidambara Nateshvara.



मिथ्या-जगदधिष्ठाना मुक्तिदा मुक्तिरूपिणी ।
लास्यप्रिया लयकरी लज्जा रम्भादिवन्दिता ॥ १४२ ॥

mithyā jagadadhiṣṭhānā muktidā, muktirūpiṇī |
lāsyapriyā, layakarī, lajjā, rambhādi vanditā || 142 ||

Mithya jagada dhishtana: Who is the ground of the Changing universe.
Muktida: Who is the giver of salvation.
Mukti rupini: Who is Herself salvation.
Lasyapriya: Who likes the rhythmic dance of women, called Lasya.
Layakari: Who generates harmony in dance and music.
Lajja: Who is modesty itself.
Rambhadi vandita: Who is adored by Rambha and other celestial damsels.



भवदाव-सुधावृष्टिः पापारण्य-दवानला ।
दौर्भाग्य-तूलवातूला जराध्वान्त-रविप्रभा ॥ १४३ ॥

bhavadāva sudhāvṛṣṭiḥ, pāpāraṇya davānalā |
daurbhāgyatūla vātulā, jarādhvānta raviprabhā || 143 ||

Bhava dava sudha vrushtih: Who is the rain of nectar that puts out the wild fire of Samsara.

Paparanya davanala: Who is also the wild fire that burns down the jungles of sins.

Daurbhagya tula vatula: Who is the wind that drives away the flakes of misfortune.

Jaradhvanta raviprabha: Who removes by her effulgence the gloom of infirmities attendant on old age.



भाग्याब्धि-चन्द्रिका भक्त-चित्तकेकि-घनाघना ।
रोगपर्वत-दम्भोलिर् मृत्युदारु-कुठारिका ॥ १४४ ॥

bhāgyābdhichandrikā, bhaktachittakēki ghanāghnā |
rōgaparvata dambhōli, rmṛtyudāru kuṭhārikā || 144 ||

Bhagyabdhi chandrika: Who is the full moon that sets up
the tides of good fortune.

Bhakta chitta keki ghana Ghana: Who is heavily water-laden cloud
that makes the hearts of devotees dance like peacocks.

Rogaparvata dambholir: Who is the thunderbolt that shatters
the mountain of diseases.

Mrutyudaru kutharika: Who is the axe that cuts down the tree of death.



महेश्वरी महाकाली महाग्रासा महाशना ।
अपर्णा चण्डिका चण्डमुण्डासुर-निषूदिनी ॥ १४५ ॥

mahēśvarī, mahākālī, mahāgrāsā, mahā'sanā |
aparṇā, chaṇḍikā, chaṇḍamuṇḍā'sura niṣūdinī || 145 ||

Maheshvari: Who is the Supreme Sovereign.

Mahakali: Who is Mahakali – the Divine Mother who consumes everything as Time.

Mahagrasa: Who is the great Devourer.

Mahashana: Whose repast consists of this mighty universe.

Aparna: Who is Aparna – the one who did not take even a leaf while performing austerities.

Chandika: Who is the Chandika, the awe – inspiring one.

Chanda mundasura nishudini: Who is the destroyer of the demons

Chanda and Munda, and came to be known as Chamunda for this reason.



क्षराक्षरात्मिका सर्व-लोकेशी विश्वधारिणी ।
त्रिवर्गदात्री सुभगा त्र्यम्बका त्रिगुणात्मिका ॥ १४६ ॥

kṣarākṣarātmikā, sarvalōkēśī, viśvadhāriṇī |
trivargadātrī, subhagā, tryambakā, triguṇātmikā || 146 ||

Ksharaksharatmika: Who is both the changeful and the changeless.
Sarva lokeshi: Who is the Ruler of all the worlds.
Vishvadarini: Who supports the whole universe.
Trivarga datri: Who bestows the traid of human values (aspiration to do meritorious acts, the capacity for it, and the means for it).
Subhaga: Who is the goddess affluence.
Tryambaka: Who is the three – eyed Goddess.
Trigunatmika: Her in whom the three dispositions of Nature are in harmony.



स्वर्गापवर्गदा शुद्धा जपापुष्प-निभाकृतिः ।
ओजोवती द्युतिधरा यज्ञरूपा प्रियव्रता ॥ १४७ ॥

svargāpavargadā, śuddhā, japāpuṣpa nibhākṛtiḥ |
ōjōvatī, dyutidharā, yajñarūpā, priyavratā || 147 ||

Svargapavargada: Who bestows the enjoyments of Paradise and the eternal bliss of Moksha.

Shuddha: Who is ever pure.

Japapushpa nibhakrutih: Whose colour is of the nature of japa flowers (China rose).

Ojovati: Who is full of energy.

Dyutidhara: Who is full of splendour.

Yagyarupa: Who is Vishnu, the embodiment of sacrifice.

Priyavrata: Who is fond of holy vows.



दुराराध्या दुराधर्षा पाटली-कुसुम-प्रिया ।
महती मेरुनिलया मन्दार-कुसुम-प्रिया ॥ १४८ ॥

durārādhyā, durādarṣā, pāṭalī kusumapriyā |
mahatī, mērunilayā, mandāra kusumapriyā || 148 ||

Duraradhya: Who is hard to worship by those having no control over the senses.

Duradharsha: Who is hard to resist.

Patali kusuma priya: Who is fond of Patali flower (the pale – red trumpet flowers).

Mahati: Who is greater than all.

Merunilaya: Who resides on Meru.

Mandara kusuma priya: Who loves the Mandara flowers (coral – tree flowers of heaven).



वीराराध्या विराड्रूपा विरजा विश्वतोमुखी ।
प्रत्यग्रूपा पराकाशा प्राणदा प्राणरूपिणी ॥ १४९ ॥

vīrārādhya, virāḍrūpā, virajā, viśvatōmukhī |
pratyagrūpā, parākāśā, prāṇadā, prāṇarūpiṇī || 149 ||

Viraradhyā: Who is worshipped by the Viras (the heroic).
Viradh rupa: Who is the Virat, the Cosmic Whole.
Viraja: Who is without any stain.
Vishvatomukhi: Who faces all directions.
Pratyagrupa: Who is the Self within.
Parakasha: Who is the Transcendental Ether.
Pranada: Who gives life.
Pranarupini: Who is Herself Life (Prana or Brahma).



मार्ताण्ड-भैरवाराध्या मन्त्रिणीन्यस्त-राज्यधूः ।
त्रिपुरेशी जयत्सेना निस्तैगुण्या परापरा ॥ १५० ॥

mārtāṇḍa bhairavārādhyā, mantriṇī nyastarājyadhūḥ |
tripurēśī, jayatsēnā, nistraiguṇyā, parāparā || 150 ||

Martanda bhairavaradhya: Who is adored by Martanda
bhairava (a form of Shiva).

Mantrini nyasta rajyadhuh: Who has invested her minister
(Shyamalamba) with all Her regal authority.

Tripureshi: Who is the deity Tripura.

Jayatsena: Who has victorious armies at Her command.

Nistraigunya: Who is devoid of the three dispositions of Nature.

Parapara: Who is both the Absolute and the Relative.



सत्य-ज्ञानानन्द-रूपा सामरस्य-परायणा ।
कपर्दिनी कलामाला कामधुक् कामरूपिणी ॥ १५१ ॥

satyajñānā'nandarūpā, sāmasya parāyaṇā |
kapardinī, kalāmālā, kāmadhuk, kāmārūpiṇī || 151 ||

Satyagyananandarupa: Who is Truth, Knowledge and Bliss.
Samarasya parayana: Who is the harmony of all Diversities.
Kapardini: Who is the Consort of Kapardin (Shiva).
Kalamala: Who wears all arts and crafts as a garland.
Kamadhuk: Who is a kamadhuk (the wish-yielding celestial Cow) to Her devotees.
Kamarupini: Who can assume any form.



कलानिधिः काव्यकला रसज्ञा रसशेवधिः ।
पुष्टा पुरातना पूज्या पुष्करा पुष्करेक्षणा ॥ १५२ ॥

kaḷānidhiḥ, kāvyakaḷā, rasajñā, rasaśēvadhiḥ |
puṣṭā, purātanā, pūjyā, puṣkarā, puṣkarēkṣaṇā || 152 ||

Kalanidhiḥ: Who is the treasury of all arts.

Kavyakala: Who is the art of poetry.

Rasagya: Who knows all Rasas (tastes, values, joys etc.).

Rasashevadhiḥ: Who is Herself the treasure of all Rasa

Pushta: Who is full of vigour.

Puratana: Who is the most Ancient Being.

Pujya: Who is worthy of devoted worship.

Pushkara: Who is like a lotus in bloom.

Pushkarekshana: Who has eyes charming like petals of lotus.



परंज्योतिः परंधाम परमाणुः परात्परा ।
पाशहस्ता पाशहन्त्री परमन्त्र-विभेदिनी ॥ १५३ ॥

parañjyōtiḥ, parandhāma, paramāṇuḥ, parātparā |
pāśahastā, pāśahantrī, paramantra vibhēdinī || 153 ||

Paramjyotih: Who is the Supreme Light that illumines all luminaries.

Paramdhama: Who is the Supreme Abode that homes all things that exists.

Paramanuh: Who is also the subtlest particle.

Paratpara: Who is the Supermost superior even to Brahma, Vishnu, and Shiva who are adored as supreme deities.

Pashahasta: Who holds in Her hands the nosse that binds all to Samsara.

Pashahantri: Who cuts the bond of Samsara.

Paramantra vibhedini: Who breaks the spells of one's enemies.



मूर्ताऽमूर्ताऽनित्यतृप्ता मुनिमानस-हंसिका ।
सत्यव्रता सत्यरूपा सर्वान्तर्यामिनी सती ॥ १५४ ॥

mūrtā,'mūrtā,'nityatr̥ptā, muni mānasa haṁsikā |
satyavratā, satyarūpā, sarvāntaryāminī, satī || 154 ||

Murta: Who has forms.

Amurta: Who is formless also.

Anityatrūpta: Who is satisfied even with our perishable offerings.

Munimanasa hamsika: The swan who swims in the Manasa lake of the minds of saints.

Satyavrata: Who is vowed to truth.

Satyarupa: Who is herself truth.

Sarvantaryamini: Who is the Inner Ruler of all beings.

Sati: Who is the Eternal Being as also the Consort of Parama – Shiva.



ब्रह्माणी ब्रह्मजननी बहुरूपा बुधार्चिता ।
प्रसवित्री प्रचण्डाऽऽज्ञा प्रतिष्ठा प्रकटाकृतिः ॥ १५५ ॥

brahmāṇī, brahmajanani, bahrūrūpā, budhārchitā |
prasavitri, prachaṇḍā'jJñā, pratiṣṭhā, prakaṭākṛtiḥ || 155 ||

Brahmani: Who is the Shakti of Brahma the Creator.

Brahmane: Who is Herself Brahma.

Janani: Who is the Mother of the Universe.

Bahurupa: Who has taken the form of the many.

Budharchita: Who is worshipped by the wise.

Prasavitri: Who gives birth to the universe.

Prachanda: Who is awe-inspiring.

Agya: Who is divine commandments.

Pratishtha: Who is the foundation of all things.

Prakatakrtih: Who is manifest in all as the I-sense.



प्राणेश्वरी प्राणदात्री पञ्चाशत्पीठ-रूपिणी ।
विशृङ्खला विविक्तस्था वीरमाता वियत्प्रसूः ॥ १५६ ॥

prāṇēśvarī, prāṇadātrī, pañchāśat-pīṭharūpiṇī |
viśṛṅkhalā, viviktasthā, vīramātā, viyatprasūḥ || 156 ||

Praneshvari: Who is the ruler of Prana (life force).

Pranadatri: Who gives life.

Panchashat pitharupini: Who forms the fifty basic sounds of our speech, or who has fifty centres of worship.

Vishrunkhala: Who is ever unfettered.

Viviktastha: Who dwells in the hearts of the wise or in sacred secluded spots.

Viramata: Who is the Mother worshipped by the heroes (Viras).

Viyatprasuh: Who is the source of Viyat, the substance from which evolution takes place.



मुकुन्दा मुक्तिनिलया मूलविग्रह-रूपिणी ।
भावज्ञा भवरोगघ्नी भवचक्र-प्रवर्तिनी ॥ १५७ ॥

mukundā, mukti nilayā, mūlavigraha rūpiṇī |
bhāvajñā, bhavarōgaghñī bhavachakra pravartinī || 157 ||

Mukunda: Who gives salvation to Jivas.

Muktinilaya: Who is the Abode of those who attain salvation.

Mulavigraha rupini: Who is the Root from which all other Shaktis like Bala have their origin.

Bhavagya: Who knows all thoughts and sentiments.

Bhavarogaghni: Who can cure the disease of recurring transmigratory existence.

Bhavachakra pravartini: Who has also set in motion the wheel of recurring transmigratory existence



छन्दःसारा शास्त्रसारा मन्त्रसारा तलोदरी ।
उदारकीर्तिर् उद्दामवैभवा वर्णरूपिणी ॥ १५८ ॥

Chandassārā, śāstrasārā, mantrasārā, talōdarī |
udārakīrti, ruddāmavaibhavā, varṇarūpiṇī || 158 ||

Chandahsara: Who is the essence of all Vedas.
Shastrasara: Who is the essence of all Shastras (Scriptures).
Mantrasara: Who is the source of all Mantras.
Talodari: Who, though slender of waist, contains within
Herself all the Talas, (worlds) like Atala, Vitala and others.
Udarakirti: Whose fame extends everywhere.
Ruddama vaibhava: Who is boundless in Her might and glory.
Varna rupini: Whose form is denoted by the letters of our language.



जन्ममृत्यु-जरातप्त-जनविश्रान्ति-दायिनी ।
सर्वोपनिष-दुद्-घुष्टा शान्त्यतीत-कलात्मिका ॥ १५९ ॥

janmamṛtyu jarāapta jana viśrānti dāyinī |
sarvōpaniṣa dudghṣṭā, śāntyatīta kaḷātmikā || 159 ||

Janmamrutyu jaratapta jana vishranti dayini: Who gives
peace and repose to those afflicted with birth, old age and death.
Sarvopanisha dudghushta: Whom all the Upanishads proclaim.
Shantyatita kalatmika: Who transcends even the state of peace.



कार्यकारण-निर्मुक्ता कामकेलि-तरङ्गिता ।
कनत्कनकता-टङ्का लीला-विग्रह-धारिणी ॥ १६१ ॥

kāryakāraṇa nirmuktā, kāmakēli taraṅgitā |
kanat-kanakatāṭāṅkā, līlāvigraha dhāriṇī || 161 ||

Karya karana nirmukta: Who is not subject to the laws of cause and effect.
Kamakeli tarangita: Who overflows with joy in the company of Her Lord, Kameshvara.
Kanatkanaka tatanka: Who wears ear-ornaments of burnished gold.
Lilavigraha dharini: Who takes various forms of Her cosmic play.



अजा क्षयविनिर्मुक्ता मुग्धा क्षिप्र-प्रसादिनी ।
अन्तर्मुख-समाराध्या बहिर्मुख-सुदुर्लभा ॥ १६२ ॥

ajākṣaya vinirmuktā, mugdhā kṣipraprasādinī |
antarmukha samārādhyā, bahirmukha sudurlabhā || 162 ||

Ajaya: For whom there is no birth.
Kshaya vinirmukta: Whom there is no decay also.
Mugdha: Who is attractive by her artless beauty and innocence.
Kshipra prasadini: Who is easily pleased.
Antarmukha samaradhya: Whose worship is easy for those
whose, mental gaze is turned inward.
Bahirmukha sudurlabha: Whose worship difficult for
those whose mental gaze goes outwards.



त्रयी त्रिवर्गनिलया त्रिस्था त्रिपुरमालिनी ।
निरामया निरालम्बा स्वात्मारामा सुधासृतिः ॥ १६३ ॥

trayī, trivarga nilayā, tristhā, tripuramālinī |
nirāmayā, nirālabā, svātmārāmā, sudhāsṛtiḥ || 163 ||

Trayi: Who is the three-fold Veda.

Trivarga nilaya: Who is implicit in the threefold aim of life (Dharma, Artha and Kama).

Tristha: Who is present in the three periods of existence like past, present and future.

Tripuramalini: Who is the Deity of the threefold circles in the Shri-chakra.

Niramaya: Who is free from the ills of life.

Niralamba: Who depends on none.

Svatmarama: Who is merged in the joy of Her own Self.

Sudhasrutih: Who is the source of Sudha (spiritual nectar).



संसारपङ्क-निर्मग्न-समुद्धरण-पण्डिता ।
यज्ञप्रिया यज्ञकर्त्री यजमान-स्वरूपिणी ॥ १६४ ॥

samsārapaṅka nirmagna samuddharaṇa paṇḍitā |
yajñapriyā, yajñakartrī, yajamāna svarūpiṇī || 164 ||

Samsara pankha nirmagna samuddharana pandita: Who is skilled in rescuing men who are sunk in the mire of Samsara.
Yagyapriya: Who delights in acts of sacrifice.
Yagyakartri: Who directs all sacrificial acts.
Yajamana svarupini: Who takes the form of the institutor of sacrifice.



धर्माधारा धनाध्यक्षा धनधान्य-विवर्धिनी ।
विप्रप्रिया विप्ररूपा विश्वभ्रमण-कारिणी ॥ १६५ ॥

dharmādhārā, dhanādhyakṣā, dhanadhānya vivardhinī |
viprapriyā, viprarūpā, viśvabhramaṇa kārīṇī || 165 ||

Dharmadhara: Who is the support of Dharma.

Dhanadhyaksha: Who controls all riches.

Dhanadhanya vivardhini: Who increases riches and harvests.

Viprapriya: Who loves the learned.

Viprarupa: Who is Herself the learned.

Vishva bhramana karini: Who causes, the universe to revolve in cyclic motion



विश्वग्रासा विद्रुमाभा वैष्णवी विष्णुरूपिणी ।
अयोनिर् योनिनिलया कूटस्था कुलरूपिणी ॥ १६६ ॥

viśvagrāsā, vidrumābhā, vaiṣṇavī, viṣṇurūpiṇī |
ayōni, ryōninilayā, kūṭasthā, kularūpiṇī || 166 ||

Vishvagrāsa: Who devours the universe at the end of the cycle.
Vidrumabha: Who is like coral in complexion.
Vaishnavi: Who is Vaishnavi, the power of Vishnu.
Vishnurupini: Who is Herself in the form of Vishnu.
Ayoni: Who has no source other than Herself.
Yoni nilaya: Who houses the power that generates everything.
Kutastha: Who is the changeless.
Kularupini: Who is the Deity of the Kaula sect.



वीरगोष्ठीप्रिया वीरा नैष्कर्म्या नादरूपिणी ।
विज्ञानकलना कल्या विदग्धा बैन्दवासना ॥ १६७ ॥

vīragōṣṭhīpriyā, vīrā, naiṣkarmyā, nādarūpiṇī |
vijñāna kalanā, kalyā vidagdhā, baindavāsanā || 167 ||

Viragoshti priya: Who is fond of the assembly of the devotees of the heroic mode of worship.

Vira: Who is Herself the Hero.

Naishkarmya: Who transcends work (Karma).

Nadarupini: Who is the primal mystic sound.

Vigyana kalana: Who is realization of the Absolute.

Kalya: Who is one to be reckoned with.

Vidagdha: Who is the wisdom displayed in all skills.

Bainda vasana: Who is seated in the Bindu, the central dot in the Shri-chakra.



तत्त्वाधिका तत्त्वमयी तत्त्वमर्थ-स्वरूपिणी ।
सामगानप्रिया सौम्या सदाशिव-कुटुम्बिनी ॥ १६८ ॥

tattvādhikā, tattvamayī, tattvamartha svarūpiṇī |
sāmagānapriyā, saumyā, sadāśiva kuṭumbinī || 168 ||

Tatvadhika: Who transcends all cosmic categories.

Tattvamayi: Who comprehends all cosmic categories.

Tattvamartha svarupini: Who is one with the non-dual Being denoted by the words Tat and Tvam in the great Vedic sentence Tat-tvamasi.

Samagana priya: Who loves the chanting of Samaveda.

Saumya: Who is the object of worship in Soma sacrifice.

Sadashiva kutumbini: Who is the Consort of sadashiva.



सव्यापसव्य-मार्गस्था सर्वापद्विनिवारिणी ।
स्वस्था स्वभावमधुरा धीरा धीरसमर्चिता ॥ १६९ ॥

savyāpasavya mārgasthā, sarvāpadvi nivāriṇī |
svasthā, svabhāvamadhurā, dhīrā, dhīra samarchitā || 169 ||

Savya pasavya margastha: Who is reached by both the paths
– Savya (samaya) and Apasavya (kaula).

Sarvapat vinivarini: Who wards off all dangers.

Svastha: Who is sweet by nature.

Svabhavamadhura: Who is sweet by nature.

Dhira: Who is endowed with wisdom.

Dhira samarchita: Who is worshipped by the wise with care
and completeness.



चैतन्यार्घ्य-समाराध्या चैतन्य-कुसुमप्रिया ।
सदोदिता सदातुष्टा तरुणादित्य-पाटला ॥ १७० ॥

chaitanyārghya samārādhyā, chaitanya kusumapriyā |
sadōditā, sadātuṣṭā, taruṇāditya pāṭalā || 170 ||

Chaitanyarghya samaradhya: Who is best worshipped with the offerings of the spirit as Arghya.

Chaitanya kusumapriya: Who loves the flower offerings of the spirit.

Sadodita: Who is ever shining.

Sadatushta: Who is ever pleased.

Tarunaditya patala: Who is rosy like the morning sun.



दक्षिणा-दक्षिणाराध्या दरस्मेर-मुखाम्बुजा ।
कौलिनी-केवलाऽनर्घ्य-कैवल्य-पददायिनी ॥ १७१ ॥

dakṣiṇā, dakṣiṇārādhyā, darasmēra mukhāmbujā |
kauḷinī kēvalā,'narghyā kaivalya padadāyinī || 171 ||

Dakshina dakshinaradhyā: Who is worshipped according to both the Dakshinacara and its opposite, by the learned and the unlearned.

Darasmera mukhambuja: Whose smiling face gladdens all.
Kaulini kevala: Who is the ultimate object of Kaula worship.
Anarghya kaivalyapada dayini: Who confers the priceless state of ultimate bliss and freedom.



स्तोत्रप्रिया स्तुतिमती श्रुति-संस्तुत-वैभवा ।
मनस्विनी मानवती महेशी मङ्गलाकृतिः ॥ १७२ ॥

stōtrapriyā, stutimatī, śrutisaṁstuta vaibhavā |
manasvinī, mānavatī, mahēśī, maṅgaḷākṛtiḥ || 172 ||

Stotrapriya: Who loves hymns of praise.

Stutimati: Who is worthy of hymns of praise.

Shruti samstuta vaibhava: Whose glory is praised by the Vedas.

Manasvini: Who is self-possessed.

Manavati: Who is high-minded.

Maheshi: Who is the great queen.

Mangalakrutih: With a benign form.



विश्वमाता जगद्धात्री विशालाक्षी विरागिणी ।
प्रगल्भा परमोदारा परामोदा मनोमयी ॥ १७३ ॥

viśvamātā, jagaddhātrī, viśālākṣī, virāgiṇī |
pragalbhā, paramōdārā, parāmōdā, manōmayī || 173 ||

Vishvamata: Who is the Mother of the Universe.

Jagaddhatri: Who is the protectress of the universe.

Vishalakshi: Who has large eyes or who is worshipped as Vishala at Kasi.

Viragini: Who is utterly passionless.

Pragalbha: Who is surprisingly daring

Paramodara: Who is supremely generous.

Manomayi: Who is all spirit.



व्योमकेशी विमानस्था वज्रिणी वामकेश्वरी ।
पञ्चयज्ञ-प्रिया पञ्च-प्रेत-मञ्चाधिशायिनी ॥ १७४ ॥

vyōmakēśī, vimānasthā, vajriṇī, vāmakēśvarī |
pañchayajṇapriyā, pañchaprēta mañchādhiśāyinī || 174 ||

Vyomakeshi: Who has the skies above as Her locks of hair on the head.

Vimanastha: Who is seated high in Her celestial car.

Vajrini: Who is Indrani.

Vamakeshvari: Who is the deity of the leftward path of the Kaulas.

Pancha yagya priya: Who loves the five sacrifices of the
rightward Savya path.

Pancha ptreta manchadhi shayini: Who is seated on a seat supported
by the Five Dead, (Brahma, Vishnu, Rudra, Ishvara and Sadashiva).



पञ्चमी पञ्चभूतेशी पञ्च-संख्योपचारिणी ।
शाश्वती शाश्वतैश्वर्या शर्मदा शम्भुमोहिनी ॥ १७५ ॥

pañchamī, pañchabhūtēśī, pañcha saṅkhyōpachārīnī |
śāśvatī, śāśvataiśvaryā, śarmadā, śambhumōhinī || 175 ||

Panchami: Who is the Consort of the Fifth of these (Sadashiva).
Panchabhuteshi: Who rules over the five primordial elements.
Pancha sankhyopacharini: Who is worshipped with the fivefold offerings.
Shashvati: Who is eternal.
Shashvat-aishvarya: Whose dominion is eternal.
Sharmada: Who gives eternal happiness.
Shambhu mohini: Who is the charmer of Shambhu, Her Consort.



बन्धूक-कुसुमप्रख्या बाला लीलाविनोदिनी ।
सुमङ्गली सुखकरी सुवेषाढ्या सुवासिनी ॥ १७७ ॥

bandhūka kusuma prakhyā, bālā, līlāvinōdinī |
sumaṅgaḷī, sukhakarī, suvēṣāḍyā, suvāsinī || 177 ||

Bandhuka kusumaprakhya: Who has the tender grace of
Bandhuka blossoms.

Bala: Who is eternally young.

Lila vinodini: Who sports in the creation of the universe.

Sumangali: Who is most auspicious in Herself.

Sukhakari: Who bestows happiness.

Suveshadhya: Who is gracefully attired.

Suvasini: Who is ever with Her consort.



सुवासिन्यर्चन-प्रीताऽऽशोभना शुद्धमानसा ।
बिन्दु-तर्पण-सन्तुष्टा पूर्वजा त्रिपुराम्बिका ॥ १७८ ॥

suvāsinyarchanaprītā, śōbhanā, śuddha mānasā |
bindu tarpaṇa santuṣṭā, pūrvajā, tripurāmbikā || 178 ||

Suvasinyarchana prita: Who is pleased with respect shown to married women.

Shobhana: Whose splendour beams forth in all directions.

Shuddha manasa: Who is ever pure in mind.

Bindutarpana santushta: Who is pleased with libations offered to the Bindu (the central dot in the Shri chakra).

Purvaja: Who is the first born.

Tripurambika: Who is the Mother-Goddess Tripurambika (who represents the stresses in the creative process known Nada, Bindu, and Kala).



दशमुद्रा-समाराध्या त्रिपुराश्री-वशङ्करी ।
ज्ञानमुद्रा ज्ञानगम्या ज्ञानज्ञेय-स्वरूपिणी ॥ १७९ ॥

daśamudrā samārādhyā, tripurā śrīvaśaṅkarī |
jñānamudrā, jñānagamyā, jñānajñēya svarūpiṇī || 179 ||

Dasha mudra samaradhya: Who is worshipped through the ten Mudras or signs and poses of the hands and fingers in worship.
Tripurashri vashankari: Who controls Tripurashri (a powerful Deity) presiding over the fifth avarana called sarvarthasadhaka chakra.
Gyanamudra: Who is gyana-mudra also known as Cin-mudra –the finger-pose of knowledge.
Gyanagamyā: Who is attained through knowledge.
Gyanagyeya svarupini: Who is both knowledge and the object of knowledge.



योनिमुद्रा त्रिखण्डेशी त्रिगुणाम्बा त्रिकोणगा ।
अनघाऽद्भुत-चारित्रा वाञ्छितार्थ-प्रदायिनी ॥ १८० ॥

yōnimudrā, trikhaṇḍēśī, triguṇāmbā, trikōṇagā |
anaghdbhuta chāritrā, vāñChitārtha pradāyinī || 180 ||

Yonimudra: Who is the finger-pose of creation as well (Yoni-mudra).
Trikhandeshi: Who is the presiding deity of the Trikhanda,
the three regions of Brahmarandhra, Manipura and Muladhara.
Triguna: Who is endowed with the three modes of Sattva,
Rajas and Tamas.
Amba: Who is Amba, the mother of all.
Trikonaga: Who dwells in the triangle of Shri-chakra.
Anagha: Who is sinless.
Adhbhuta charitra: Whose ways are marvellous.
Vanchitartha pradayini: Who grants worshippers whatever they want.



अभ्यासातिशय-ज्ञाता षडध्वातीत-रूपिणी ।
अव्याज-करुणा-मूर्तिर् अज्ञान-ध्वान्त-दीपिका ॥ १८१ ॥

abhyāsāti śayajñātā, ṣaḍadhvātīta rūpiṇī |
avyāja karuṇāmūrti, rajñānadhvānta dīpikā || 181 ||

Abhyasati shayagyata: Who is known only through the strenuous practice of spiritual disciplines.

Shadadhvatita rupini: Who transcends the six modes of devotion (Varna, Pada, Mantra, Kala, Tattva and Bhuvana).

Avyaja karunamurti: Who is unconditional grace.

Ragyana dhvanta dipika: Who dispels the darkness of ignorance



आबाल-गोप-विदिता सर्वानुल्लङ्घ्य-शासना ।
श्रीचक्रराज-निलया श्रीमत्-त्रिपुरसुन्दरी ॥ १८२ ॥

ābālagōpa veditā, sarvānullaṅghya śāsanā |
śrī chakrarājanilayā, śrīmattripura sundarī || 182 ||

Aabalagopa vidita: Who can be understood by all, even by a child or a cowherd.

Sarvanulanghya shasana: Whose laws none dares to transgress.

Shrichakra rajanilaya: Who dwells in the sovereign Shri-chakra.

Shrimath tripura sundari: Who is the divine Tripura-sundari.



श्रीशिवा शिव-शक्त्यैक्य-रूपिणी ललिताम्बिका ।
एवं श्रीललिता देव्या नाम्नां साहस्रकं जगुः ॥ १८३

śrī śivā, śivaśaktyaikya rūpiṇī, lalitāmbikā |
ēvaṃ śrīlalitādēvyā nāmnāṃ sāhasrakam jaguḥ || 183 ||

Shrishaiva: Who is the blessed Shiva (who is identical with Shiva).
Shivashaktyaikya rupini: Who is the unity of Shiva and Shakti.
Lalitambika: Who is called Lalitambika (the goddess who is
Lalita, the playful) because Her Cosmic functions are just like a
sport to Her, and Ambika because she is the Mother of all.



॥ इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे
श्रीहयग्रीवागस्त्यसंवादे
श्रीललिता सहस्रनाम स्तोत्र कथनं सम्पूर्णम् ॥

॥ iti śrī brahmāṇḍapurāṇē, uttarakhaṇḍē,
śrī hayagrīvāgastya saṁvādē,
śrī lalitā sahasranāma stōtra kathanam sampoornam ॥



चम्पकाशोक-पुन्नाग -सौगन्धिक-लसत्कचा ।
कुरुविन्दमणि -श्रेणी -कनकोटीर-मण्डिता ॥ ४

Chanpaka shoka punnaga saogandhika lasatkacha
Kuruvinda mani shrenee kanatkotira mandita



चम्पकाशोक-पुन्नाग -सौगन्धिक-लसत्कचा ।
कुरुविन्दमणि -श्रेणी -कनकोटीर-मण्डिता ॥ ४

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