

CHAPTER : IV

CRITICAL AND ANALYTICAL STUDY

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In the previous chapter various interpretations and explanations of the thousand names are given. Now, here below an attempt is made to arrange the thousand names under different groupings according to their respective topics so that the the different aspects of the Goddess can be understood in detail.

First of all they are grouped under two heads viz. (A) Nirguṇa aspect and (B) Saguna aspect. The Nirguṇa aspect describes only the Nirguṇa form of the Goddess. The (B) Saguna aspect is further subdivided under following heads :

(I) The Goddess Lalitā's Forms :

- a) Her five forms.
- b) Lalitā as the Kuṇḍalinī.
- c) Lalitā as 'Jīva' and 'Īśvara'
- d) Lalitā's forms of different speeches.
- e) Lalitā's various forms similar to the vedantic descriptions.
- f) Lalitā's other forms from the tantric point of view.
- g) Her different manifestations (Vibhūti).
- h) Lalitā as the Prakṛti.
- i) Lalitā as the destroyer of Bhaṇḍāsura.

(II) The Goddess Lalitā's nature :

- a) As the kind and the benevolent mother.
- b) Her nature similar to the Vedantic works.
- c) Her erotic nature.
- d) Her different tastes.

(III) The Goddess Lalitā's dwelling places :

- a) On different mountains.
- b) In different Pīṭhas.
- c) In three Maṇḍalas.
- d) In the milky ocean.
- e) In the Śrīcakra.
- f) Her other dwelling places :

From the Tantric point of view.

From the Vedantic point of view.

From the Bhakti point of view.

From general point of view.

- g) In 'saṭcakra' and 'sahasrāra'.

(IV) The Goddess Lalitā's relations :

- a) As a daughter.
- b) As a sister.
- c) As the consort.
- d) As the mother of Skanda and Gaṇeśa.

(V) Different modes of worshipping and attaining the Goddess Lalitā :

- a) From the Yogic point of view.

- b) From the Bhakti point of view.
- c) From the Vedantic point of view.
- d) From the Tantric point of view.

(VI) The Goddess Lalitā's greatness and superiority : Due to

- a) Her extra ordinary qualities : such as :

Her qualities in general

Her qualities similar to the Vedantic works.

Her qualities from the Tantric point of view.

Her association with knowledge and the Vedas.

- b) Her Supreme deeds :

As the creator of the universe.

As the protector of the universe.

As the destructor of the universe.

As the Great queen or Great Ruler.

As the destroyer of Samsāra.

As the destroyer of demons, calamities, death, sin,
vices and miseries.

As the fulfiller of desires and the giver of happiness.

As the giver of liberation.

Miscellaneous.

(A) Nirguna aspect

This aspect represents the nirguna form of the Goddess Lalitā. The goddess is not different from the Nirguna Brahman. According to Śākta philosophy she is both Saguna and Nirguna. In the present work in the following names she is identified with the Nirguna Brahman.

She is without birth (Nirbhavā 174). She is unborn (Ajā -866) and she has no origin i.e. cause) (Ayonih-894). Hence she is devoid of death also (niratyayā-187, nirnāśā-180, nirapāyā-186). Thus, She neither has beginning nor the end (anādinidhanā-296). The Goddess is devoid of advancement in age (vayovasthāvivarjitā). She is neither having Kṣaya nor Vṛddhi (Kṣayavinirmuktā-867), Kṣayavṛddhivinirmuktā-344). She is devoid of all the qualities (nirgunā-139) such as dharma and adharma (dharmā-dharmavivarjitā-255). Nāma and rūpa are absent in Her: (Nāmarūpa^{vivarjitā-300}). She is above the qualities of Bhāva and Abhāva (680). She is also devoid of vices such as kāma, krodha, mada, moha, lobha and rāga (Niṣkāma-142), Niṣkrodhā-168, Nirmadā-158, Nirmohā-162 and Nirlobhā-170, Nīrāgā-156). She does not have self interest i.e. mamatva (nirmamā-164), egoism (nirhaṅkarā-161), impurity (nirmalā-135) and any other type of worries (niscintā-160). Further she is devoid of sins (niṣpāpā-166), modifications (nirvikārā-145), divisions (niṣkalā-140), and expansion (niṣprapañcā-146) and also she is invisible (adr̥syā-649). She transcends that is visible (dr̥śya rahitā-650). She is devoid of all the knowable things. She is without duality (nirdvaitā-667, dvaitavarjitā-668) and of three qualities (niṣtraiguṇyā-789). She is free from action (niṣkarmyā-900) and hence she is inactive (niṣkriyā-182). She hoards nothing (niṣparigrahā-183). She is formless (nirākāra-137), Stainless (nirañjanā-133), supportless (nirāśrayā-147), irreproachable (niṣkalaṅkā-153), blameless (nirvadayā-150), indestructible (niruppalayā-143). She is without over lordship (nirīśvarā-155), without agitation (nirākulā-138), without distance (nirantārā-151). She is without false ideas (nirvikalpā-176), or difference

(nirbheda-178) and also she is without the impurity resulting from actions (nirlopā-134). She is devoid of faults (doṣavarjitā-195), comparison (nistulā-184), witnesses (sākṣivarjitā-385), doubtedness (niḥsaṃśayā-172) and disturbance (nirabādhā-177). She is also without support (nirālambā-877) without limitations (nirupādhih-154). She is also devoid of all types of limiting adjuncts (Sarvapādhivinirmuktā-708), anything equal to her (nirupamā-389), sin or passion (virājā-779), śanaghā-987), and thus she is limitless (aparicchedyā)-642). She is not mūrta i.e. not having any form (amūrtā-814), She is above space and time (desakālāparicchinnā-701). Hence she is immeasurable (aparmeyā-413) and beyond the reach of mind and speech (manovācāmagocarā-415) She is neither having cause nor effect (niskāraṇā-152), kāryakāraṇa_nirmuktā-862).

Thus she is the Nirguna Brahman. One without second, without beginning and end. She is eternal, ageless and devoid of all the qualities and other adjuncts.

Having thus focused the Nirguna aspect of the Goddess Lalitā, hereunder, Her Saguna aspect is described.

(B) Saguna aspect :

The names describing Saguna aspects can be further grouped as follows :

(I) The Goddess Lalitā's forms :

a) Her five forms :

Here under the names are arranged according to five forms of the Goddess as described in the Tantras. They are :

Sthūlaform :

This refers to the physical form of the Goddess. The following names contain the description of Her physical features as well as the physical description from top to toe.

(Physical features):

The Goddess is having limbs which are irreapproachable (Anavadyāṅgī-50) and tender (Komalāṅgī-721) and hence she is of graceful figure (Komalākārā-437) and of exquisite beauty (Cārurūpā-241). She is beautiful for ever (Sobhanā-462, Āsobhanā-972). She is resplendent (Kāntimatī-465) and Radiant (Tejovatī-452). She is of ^{red} complexion (Sarvārūṇā-649) and She is having shining like the Padmarāya stone (Padmarāga-samaprabhā-248). Her radiance is like the flower of Dadimī (Dādimīkusumaprabhā-560) and having appearance that of the Japā flower (Japāpuspanibhākr̥tiḥ-166). She is having colour of coral (Vidrumābhā-891) and she resembles the Bandhuka flower (Bandhūkakusumaprahya-964). She is of rosy complexion like the young sun (Tarunādityapāṭalā-922). She is bathing the mandalas of the universes in Her rosy effulgence (Nijārūṇaprabhāpūra-majjat-brahmaṇḍamaṇḍalā-12). She with her delicate limbs and rosy complexion looks like a lotus (Nalinī-460) or a garland (of rosy flowers) (Mālinī-455). She is having devine body (Divyavigrahā-621) and Her limbs are anointed with the sandal paste (candana-drava-digdhāṅgī-434). Hence she is having devine fragrance (Divyagandhādhyā-621). She is decorated with elegant garments (Suvāsini-970), Suvesādhyā-969) and has put on all the types of ornaments (Sarvābharanabhūṣitā-51) She bears beautiful crescent moon (Cārucandrakalādhārā-242) with

all such ^śṛṅgāra her gait is like that of a female swan (Marālī-
mandagamaṇā-47).

Her physical description from top to toe.

She is having black (Nīlacikurā-185) and beautiful hair
(Vāmaṅgesī-351)

Her hair are adorned with the fragrant flowers of Campaka,
Asoka and Punnāga. (Campakāsokapunnāgasaugandhikalasatkacā-13).
She has put on the crown which is resplendent with the shining
raus of Kuruvinda jewels (Kuruvindamanīsrenīkanatkotīramanditā-14)
and her forehead as bright as the moon on the eight lunar.
day (Astamicandrābhīṣṭāḥasthalasobhitā-15). She is having
'tilak' of kasturī This tilak and her moon like forehead,
resembles the black spot in the moon (Mukhacandrakalāṅkābhīṣṭā-
bhīṣṭā-16). She is also having 'Sindūra tilaka' (sindūratila-
kāñcitā-632). On Her face, the eye-brows are the gate arches of
the place of Kāmadeva (Vadanasmaramāṅgalyagrāhatoranacillikā-17)
and eyes are like fishes moving in the pond of the beauty of
Her face. (Vaktrākṣmīparivāhacalanmīnābhalocanā-18). She has
beautiful eye brows (Subhrūḥ-461). Moreover she has broad and
beautiful eyes (Viśālākṣī-936), Vāmanayanā-332). Her eyes
are like lotuses (Padmanayanā-247). Hence she is called the lotus
-eyed one (Rājīvalocanā-308, Puṣkarekṣanā-805). She is having
like dear eyes (Mṛgākṣī) which are long and moving slowly (Darān-
dolītadīrghākṣī-601). She is also having three eyes. (Trinayanā-
453). Her nose is as beautiful as newly blossomed campaka
flower (Navacampakapuspābhanāsādāvirājitā-19). Her nose-
ornament excels the shining of the Goddess Tārā (Tārākāntitir-

askārināsābharanabhasurā-20) she has worn the blossoms of the kadamba flower, on her earlobes and ashe looks beautiful (Kadamba-mañjarīkṛptakarnapūra-manoharā-21). The sun and the moon are her ear-rings (Tāṭaṅkayugalībhūtatanodupamaṇḍalā-22). Also she wears shining golden earrings kamatkanakatātmbi. Her cheeks are that much bright that they surpass the brightness of the mirror coated with the Padmarāga (Padmarāgasilādarsaparibhāvikapolabhuh-23).

Her to delicate lips put to shame the shinning beauty of both the fresh corals and the bimba fruit (Navavidrumabimbasrīnyakkārīradunacchadā-24). Also she is having the two rows of shining teeth in the form of Śuddhavidyā (Śuddhavidyākuraṅkāradvijapaṅktidvayojjvalā-25). The fragrance of betel coming out from Her mouth attracts the deities of the quarters (Karpūra-vīṭikāmodasamākarsidigantarā-26).

While describing Her physical beauty the sweetness of her voice is described. Melody of Her words, put to shame the vinā of Sarasvatī (Nijasanllāpamadhuryavinirbhartsitakacchapī-27). Even Her smile is beautiful (Cāruhasā-242). Hence in the flow of Her smile the mind of Kāmesvara is being drowned (Mandasmita-prabhā puramajjatkāmesamānasā-28). She is looking beautiful being adorned with the beauty of her matchless chin. (Anākalisā-drśyacibukasrī virājītā-29). Thus Her face is resplendent with slight smile (arahāsojjvalanmukhī-602) and hence Her face looks like a slightly blossomed lotus (Darasmeramukhāmbujā-924). Her face like the moon of full-moon day (Rākenduvadanā-314) or of the autumnal moon.

Further she is having her neck be₂decked with 'Maṅgalyasūtra' tied by Lord Kāmes'vara (Kāmes'abaddhamāṅgalyasūtras'obhitakandharā-30). Her creeper like hands are as slender as a lotus stalk (Mr̥ṇālamṛdudorlata-579) she is having noose in Her hand (Pās'ahastā-810). Her beautiful arms are decorated with the golden ornaments like Aṅgada and Keyūra (Kanakāṅgadakeyūrakamanīyabhujānvitā-31). She is also encircled with the gem-bedecked golden necklace and the pearl necklace (Ratnagraiveyacintākalolamuktāphalānvitā-32).

She is having bosoms which are exchanged for the precious gem in the form of the love of Kāmes'vara (Kāmes'varapremaratnamanipratipānastanī-33) and the breasts looking as if the two fruits on the creeper like hair line which comes out from Her navel, which forms its basin (Nābhyālavālaromālilatāphalakuchadvayī-34). She has extremely slim waist which can be judged only through the line of creeper-like hair (Lakṣyaromalatādhāratāsamunneyamadhya-35). Hence Her waist is very slim (Tanumadyā). She is having flat and slim belly, (Talodarī-847, Sātodarī-130). The three folds on Her belly are as if the belt which supports her slim, waist bending due to the burden of Her breasts (Stanabhāradalanmadyapattabandhavalitryā-36). Her waist is resplendent with an extremely red sarī (Arunārunakausumbhavastrabhāsvatkatītatī-37). She adorned with a golden belt, at her waist beautified with jewelled bells (Ratnakinkinikāramyaraśanādāmahūṣitā-38) and these bells in her waist-bell, are tinckling (Ranatkinkinimekhalā-312). The beauty and smoothness of Her thighs are known only to Kāmesa (Kāmesajñātasaubhāgyamārdavorudvayānvitā-39). She is having beautiful keens which look like crowns of precious jewels

(Māṇikyamukutākārajānūdvayavirājita-40). She is having legs appearing like quivers of love-god decorated with the snail (Indragopapariksiptasmaratūnābhajāṅghikā-41). Her shapely ankles are deep (Gudhagūlphā-42) she has arches of her feet more shapely and convex than the back of the tortoise (Kūmaprasthajāyisṇupāpadānvitā-43). Her lotus like feet are adorned with jewelled anklets (Siñjānamanimāñjīramanditasrīpadāmbujā-46) and hence the beauty of Her feet surpasses the beauty of lotus (Padadvayaprabhājālaparākṛtasaroruhā-45). Her nails are shining and the radiance coming out of them veils the ignorance of those who reverently bow down to Her feet (Nakhadīdhitisanchannanamajjanatamogunā-44).

The Goddess Lalitā with Her all extra-ordinary features and limbs is the ocean of great beauty (Mahālāvanyasevadhīh-48).

She with her these form has come out of the altar of 'cit' (cidagnikundāsambhūtā-41) for fulfilling the objects of the gods (Devakāryasamudyatā-5). She is as bright as thousands of rising suns (Udyadbhānusahasrābhā-6). She has four hands (Caturbāhusamanvitā-7). In one hand she holds the noose of desire (Rāgasvarūpapāsādhyā-8) in second hand she has elephant hook of both wrath and worldly knowledge (krodhākaraṅkusojjvalā-9). In third hand she holds the sugarcane bow of mind (Manorūpeksukodandā-10) and in fourth hand she has the arrows of five subtle elements (Pañcatanmātrasāyakā-11).

Her Sūkṣma (subtle) form :

Her subtle form is sub-divided into three. viz. the subtle

(sūksma) the subtler (sūksmatara) and the subtlest (sūksamatama).

This form of the Goddess is of the form of the Pañcadasi¹ mantra (fifteen syllabled mantra). The following names describe Her subtle form.

Her body consist of the three kūṭas of the root mantra (kūṭatrayakalevarā-89).

She has Her lotus like face as the Vāgbhava-kūṭa (first division of the Pañcadasi¹ (Śrīmadvāgbhava-kūṭaika-svarūpamukhpañkajā-85). The Mandhya-kūṭa is the portion of from Her throat to the waist (Kantḥādha-katīparyantamadyakūṭa-svarūpinī-86). The portion of from the waist, to Her feet represents the śakti-kūṭa (śakti-kūṭaikatāpannakatya-dhobhāgadhārini-87). She has the form of the root mantra (Mūlamantrātmikā-88). Moreover she is the ruler of the three divisions of root mantra (Trikaṇḍesī-983)

She is the Śrīvidyā (585) and also has three divisions (Tri-kūṭā-588).

Further, she, as the first division of the Pañcadasi¹, dwells in the head (Śiraḥsthitā-591) She is moon-like (candranibhā-592). Again she, in the form of the Bindu of Hṛīm, abides in the forehead (Bhālāsthā-593) and here she is of rain-bow colour (Indradhanuḥprabhā-594). She in heart resides as the second division (Hṛdayasthā-595) and resembles the sun (Raviprabhā-596). Finally as the third division She is there in triangle in the fire form (Trikoṇāntaradīpikā-597).

All the above given names describe the subtle form of the Goddess.

Her Sūkṣmatara (subtler) form :

This form of the Goddess is that of Kāmakalā i.e. syllable 'I'. She is the syllable 'I' ('I'-712) hence she is of the form the Kāmakalā (Kāmakalārūpā-322). She is having the half body of 'Śrīkanṭha' i.e. 'A' = 'I' (Śrīkanṭhārdhaśarīrinī-392) She is of the form of klīm (Klīmkarī-622) as well as Hrīm (Hrīm-karī-301).

Her Sūkṣmatama (subtlest) form :

The Kuṇḍalinī is Her subtlest form (For Kuṇḍalinī form, see under the title Lalitā as Kuṇḍalinī).

Her Para (Highest) form :

The 'Vāsanā' form (Her real form) is the Highest form. The names describing Her para form are grouped under the title 'Nirguṇa aspect' as well as in the description of Bhaṇḍāsura vadha Her Highest form is covertly described.

b) The Goddess Lalitā as the Kuṇḍalinī.

The Kuṇḍalinī is the subtlest form of the Goddess.

The names listed herebelow describe the Kuṇḍalinī form as well as the Kuṇḍalinī Yoga (475 to 534) described in the IS.

The Kuṇḍalinī (110) is the great power (Mahāśakti-109) She is as smooth as the fibre of the lotus-stalk (Bisatantutaniyasī-111). The Goddess as the Kuṇḍalinī dwells in the Kula (i.e. at the end of the Suṣumṇā-mārga, Kulāntasthā-93). Hence she is called Kaulinī (Kaulinī-94) and also Kulayoginī (95) as she is connected with 'kula'. She abides in the Mūlādhāra

cakra (Mūlādhāraikanilayā-440). She as the Kuṇḍalinī dwells in the communion of Śiva and Śakti (i.e. as Śakti, Samayāntasthā-97). The Kulakūṇḍa at the pericarp of the Mūlādhāra, is the dwelling place of Her (Kulakūṇḍālayā-440). She is Akulā (96), anxious to have union with Śiva in sahasrāra (Samayācāratatparā-98). She is the ruler of various kulas (upward lotuses in six cakras) and hence she is called Kulesvarī (439) She breaks through the Brahmagranthi (Brahmagranthivibhedinī-100) and appears in the Manipūracakra (101). She also pierces the Viṣṇugranthi (Viṣṇugranthi-vibhedinī-102) and enters the Ājñācakra (Ājñācakrāntarālasthā-103). At last she opening the Rudragranthi (Rudragranthivibhedinī-104) arrives at the Sahasrāra (Sahasrārāmbujārūdhā-105) and allows the nector to flow (Sudhāsārābhivarṣinī-106) of which she has a special taste (Kulāmṛtaikarasikā-90). Thus having mounted the six cakras (Ṣaṭcakropariśamsthītā-108). She shines like a lightning (Tadillatasamaruciḥ-107). She in spite of resting at secret places (Kulāṅganā-92) does not reveal the secrecy of the secret places (kula saḥketapālinī-91).

Further the following names describe the Kuṇḍalinī yoga in detail, in which the Goddess is also identified with various Yoginis presiding over seven elements (of human body).

The kuṇḍalinī dwells in the Viśuddhicakra (Viśuddhicakranilayā-475). She is called assumes the form of the Yogini Dākinī (Dākinīśvarī-484). She has one face (Vadanaikā samanvitā-479), three eyes (Trilocanā-477) and rosy-complexion (Āraktavarṇā-476) she governs the skin (Tvaksthā-481) and prefers the food prepared in milk (pāyasannapriyā-480). She is endowed with the

weapons like Khatvāṅga, Khaṅga, Trisikha and Mahācarma (Khatvāṅga-dipraharanā-478). She in this form bewilders the ignorant (Paśulokabhayaṅkarī-482) she is surrounded by the great śaktis called Amṛtā etc. (Amṛtādimahāśaktisaṁvṛtā-483).

In the Anāhatacakra she dwells (Anahatābjanilayā-485) in the form of mother Rākini (Rākinyambāsavarūpinī-494). She is black in colour (Śyāmābhā-486) with shining tusks (Daṁstrojjvalā-488) she holds the Akṣamālā, Śūla, Kapāla and Damaru in her four respective hands (Akṣamālādīdhara-489). She controls blood (Rudhirasaṁsthā-490). She is accompanied by the group of śaktis headed by Kālarātrī (Kālarātryādīśaktauḥavṛtā-491). She is fond of the food mixed with ghee (Snigdhodanapriyā-492). She is the boon-giver to the great orators (Mahāvīrendra varadā-493).

The Goddess as the mother Lākinī (Lākinyambāsavarūpinī-503) dwells in the Maṇipūra lotus. (Maṇipūrābjanilayā-495). She is three faced. (Vadanatrayasamṛtā-496) having vajra, as staff and abhaya pose (vajrādīkāyudhopetā-497). Here she is attended upon by the Damarī and other śaktis (Dāmaryādibhirāvṛtā-498) She is of red complexion (Raktavarṇā-499) and sits on the flesh (Māṁsanīsthā-500). She is pleased more with the food mixed with the jaggery (Gudānnapṛītamānasā-501). She is the bestower of happiness upon all the devotees (samastabhaktasukha-dā-502).

In 'Svādhīsthāna' lotus (svādhīsthānambujagatā-504) the Goddess assumes the form of Kākinī (Kākinīrūpadhārīnī-513). She looks beautiful with her four faces (Caturvaktramānoharā-505).

She possesses the four weapons viz. Śūla, Guṇa, Kapāla and the Abhaya pose of the hand (Śūlādhyāyudhasaṁpannā-506). She with her yellow hue (Pītavarṇā-507) is very proud (Atigarvitā-508). She presides over fat (Medoniṣṭhā-510) and she is fond of mead (Madhuprītā-510). She is endowed with the Śaktis headed by Bandhinī etc. (Bandhinyādisaṁanvitā-511). She is heartily devoted to the food prepared with curd (Dadhyannāsaktahrdayā-512).

She when enters into the Mūlādhara lotus (Mūlādhārāmbujārūdhā-514) assume the form of mother Śākinī (Śākinyambāsvarūpinī-520). She with five faces (Pañcavakrā-515) presides over bones (Asthisamsthita-516). Her weapons are Aṅkuṣa, a lotus, a book and the Jñānamudrā (Aṅkuṣādipraharanā-617). She is served by four śaktis from varadā to Sarasvatī (Varadādinisevitā-618). She is pleased with the food mixed with pulses and rice (Mudgaudanāsaktacittā-619).

In the Ajñācakra the Goddess dwells (Ajñācakrābjanīlayā-521) in the form of 'Hākinī' (Hākinyambāsvarūpinī-527). She is of white complexion (Śuklavarnā-522) and six-faced (Ṣaḍānanā-523). She governs the marrow (Majjāsamsthā-524). She is with the śaktis 'Hamsavatī' and 'Kṣamāvatī' (Hamsavatīmukhyasaktisaṁanvitā-525). She is delighted only in the food flavoured with saffron (Haridrānnaikarasikā-526).

She in the Sahasrārā (Sahasradalapadmasthā-528) resides as the mother Yākinī (Yākinīyambāsvarūpinī-534). She shines with all the colours (Sarvavarṇopasobhita-529) and bears all the weapons (Sarvāyudhadharā-530). She presides over semen

(Śuklasamsthita-531). She has faces at all the sides (Sarvato-mukhī-532) and she is fond of all kinds of food (Sarvaudanapritā-cittā-533).

Thus the above names contain the description of the Kuṇḍalinī Yoga which is one of the most important topics of the Tantrasāstra. Moreover, the names also describe the Ṣaṭ-cakras in detail.

It may be mentioned here that the description of the Kuṇḍalinī Yoga in the IS. differs from the one given by Śaṅkarācārya in the Śaundaryalaharī. (As it forms an altogether different subjects and as it is not relevant, I purposely desist from giving a comparative study of them.

Generally the description of the Kuṇḍalinī Yoga begins from the Mūlādhāra, but here it begins with the Visuddhicakra. The significance of this sort of description can be as follows :

The Goddess is described as one faced in the Visuddhi cakra, two faced in the Anāhata, three faced in the Maṇipūra and so on. So to maintain sequence the above order is followed.

Again, it seems that the author of the IS. describes the Ṣaṭcakras according to the distribution of 'Mātrkāś'. As the sixteen 'svaras' are allotted to the sixteen petals of 'Visuddhi' centre, he starts with this cakra.

Moreover, the seven cakras (including the Sahasrāra) are presided over by the seven yoginis viz. Dākīnī, Rākīnī, Lākīnī, Kākīnī, Śākīnī, Hākīnī and Yākīnī, which preside over the seven-elements of the human body viz. Tvak, Rudhira, Māṁsa, Medas,

Description of the Kuṇḍalinī Yoga

(The table describing Kuṇḍalinī in various cakras, the Yoginīs, her colours, food etc.)

Colour	Eyes	Weapons	Faces	Dear food	Dhatus (elements)	Saktis	Yoginī	Form
Ārakta (Rosy)	Three	Khaṭvāṅga, Khaṅga, Trisikha, Mahācarma.	One	Pāyasa (prepared in milk)	Tvak (Skin)	Amṛtā etc. (letters 'a' to 'ah')	Dakini	Pasuloka- bhayaṃkarī (Bewilders the ignorant)
Śyāmā (Black)	-	Akṣamālā, Sūla, Kapāla, Damaru.	Two	Snigdhodana (mixed with ghee)	Rudhira (Blood)	Kālarātrī etc. (letters 'ka' to 'tha')	Rākinī	Damstrojj- Vālā. (shinning with tusks)
								Mahāvīrend- ravarḍā (boon- giver to great orators)
Rakta (Red)	-	Vajra, A staff, Abhaya pose.	Three	Gudāṇna (mixed with Jaggery)	Māṃsa (Flash)	Dāmarī etc. (letters 'da' to 'pha')	Lākinī	Samastabhak- tasukhada (Bestower of happiness upon all her devotees)

Asthi, Majjā and Śukra. This shows that in the description of the cakras the author of the IS. follows the order of the production of the seven elements.

The chart attached herewith will give information about the above given description at a glance

C) The Goddess Lalitā as the 'Jīva' and 'Īśvara'.

The following names describe Her as identical with the five forms of jīva and five states of consciousness.

She is of the form the waking state (Jāgarinī-257) and also in the form of (Viśvarūpā-256). She is the dreaming state (Svapānī-258) and also in the form of Taijasa (Taijasātmikā-259). Again she is the sleeping state (Suptā-260) and also in the form of jīva in that state viz. Prājña (Prājñātmikā-261). She is the Turya state itself (Turyā-262) and also the highest state transcending all the four (Sarvāvasthāvivarjitā-263).

Also she is of the various forms of Īśvara performing five-fold functions.

She is the Brahmā (Brahmarūpā-265) who as the power of Īśvara creates the universe. (Śrāṭīkartrī-264). She in the form of Govinda (Govindarūpinī-267) protects the world (Goptrī-266). Again she in the form of Rudra (Rudrarūpā-269) destroys the universe, (Saṁhārinī-268). She in the form of Īśvarī (271) causes disappearance (Tirodhanakarī-270) and also she in the form of Sadāsivā (272) by Her grace confers blessings (Anugrahadā-273) upon all. Thus the Goddess Lalitā is of various forms of both Jīva and Īśvara in their various states according to their

respective functions. She as the Īsvara i.e. power of Īsvara is devoted to five function (Pañcakṛtyaparāyanā-274).

Further she is described in Jīva form as embodying part of 'cit' (citkalā-723) also she has a part of the Highest Bliss (Ānandakalika-729). She is Ātmān (617).

Thus in the IS. above names directly describe Lalitā in the form of Jīva.

d) Lalitā's forms of different speeches :

She is the Parā, the original form of speech (Parā-366). She is also in the form of Pasyantī (368), Madhyamā (370) and the Vaikharī (371). She is the ruler of speech (Vāgdhīśvarī-640). Again she assumes the form of the speaker, uttering the speech (Vāgvādinī-350). Also she also is the form of Nāda (Nādarūpinī-901).

e) Lalitā's various forms similar to the Vedantic description.

In the following names we visualise that Her forms are identical with Brahman as laid down in the Vedantic treatises.

According to Śākta philosophy the Goddess is not different from Brahman. Lalitā Herself is Brahman (Brahma-822), the Absolute one (Kevalā-623) and the Highest being (Paramā-618). She is the Supreme eather (Parākāśā-782) and also in the form of Daharākāśa in the heart (Daharākāśarūpinī-609). She is of the form of Bhūma i.e. Brahman (Bhūmarūpā-666). Hence she is of the form of Sat, Cit and Ānanda (Saccidānandarūpinī-700). Also she is the embodiment of Satya. Ānanda and Jñāna (Satyajñānānandarūpā-791),

Satyānandasvarūpinī-646), Satyarūpā-818) . She is the intelligence (citih-362) and also the essence of intelligence (cidekarasarūpinī-364). She is the bliss of Brahman (Brahmānandā-676). She is one denoted by the word 'Tat' (Tatpadalakṣyārthā-363). She is also the meaning of the word 'Tat' and 'Tvam' (Tattmarthasvarūpinī-908) . She is also of the form of Prāṇa (Prāṇarūpinī-784). Her body is the knowledge (Jñānavigrahā-644). She is of the form of the knowledge and the object to be known (Jñānajneyasvarūpinī-981) . She is both the Superior and the inferior (Parāparā-790) and the Kṣara and the Akṣara (Kṣarākṣarātmikā-757). She assumes the form of Sat and Asat (Sadasadrūpadhārinī-661). She is of subtle form (Sūkṣmarūpinī-467). She is of the form of union of both the Brahman and Ātman (Brahmātmaikyasvarūpinī-672).

She is tranquil (Śāntā-141), the eternal one (Kūṭasthā-896) and also the embodiment of transquality (Śamātmikā-963). Also she is pure one (Suddhā-965). She is pure fore ever (Nityasuddhā-148), wise for ever (Nityabuddhā-149) and free for ever (Nitya-buddhā-149) and fr̥ee for ever (Nityamuktā-144). Hence she is everlasting (Nityā-136) and exists for ever (Śāsvatī-951).

She transcends the worlds (Lokāṭita-960) and the attributes (Guṇātītā-961) and thus she transcends all the things (Sarvātītā-962). She is present in the hearts of all (Sarvāntaryāminī-819) and also she is all pervading (Vyāpinī-400). She is above the universe (Viśvādhikā-334) and also she witnesses the universe (Viśvasākṣinī-334). She is the Highest light (Paramjyotiḥ-806) as well as the Highest state (Paramdhāma-807). She is the Highest than the highest (Parātparā-809).

Moreover she has thousand faces (Sahasrasīrṣāvaḍanā-282), multitudes of eyes (Sahasrākṣī-282) and numerous feet (Sahasrapāt-284). She has faces on all sides i.e. everywhere (Viśvatomukhī-780) and she has the sky as her hair (Vyomakesī-942). Thus she is of omnipresent form (Virāḍrūpā-778). She is the great delusion (Mahāmāyā-215) and also Māyā (716). Further she is the basis of the jagat (Mithyājagadadhiṣṭhānā-735). She is the knower (Vijñātrī-651). She rejoices in her ownself (Svātmārāmā-878). She is of the form of the salvation (Muktirūpinī-737) as well as the abode of the salvation (Muktilayā-839).

Thus she identified with the nirguṇa and saguṇa aspects of Brahman as described in the Upaniṣads and other vedic treatises.

f) Lalitā's other forms from the Tantric point of view:

The names grouped hereunder describe Lalitā as identical with different deities of Tantras and other Tantric forms.

The Goddess is the creator of the Klīmḃīja (Klīmḃārī-622). She is the vidyā worshipped by Lord Nandikesvara (Nandīvididyā-733). She is the eternal vidyā (Siddhavidyā-472). She is of the form of all the mantras (Sarvamantrasvarūpinī-204). She assumes the form of all the Yantras (Sarvayantrātmikā-205). Again She is the essence of all the Tantras (Sarvatantrarūpā-206). She is of the form of Śāntyatītakalā (Śāntyatītakalātmikā-853). She is the three-fold energy viz. Icchā, Jñāna and Kriyā. (Icchāsakti-jñānasaktikriyāsaktisvarūpinī-658). She also comprehends all the Tattvas (Tattvamayī-907). She is the Jñānamudrā (970) as well as the Yonimudrā (982). She is the ruler of the Trikhanda-mudrā (Trikhandesī-988). She is in the form transcending all the

six paths (Ṣaḍadhvātītarūpinī-991). Also she is in the form the sixteen Nityādeities (Nityāṣoḍaśikārūpā-391). She is one who has transcended the group of six senses (Kulottirṇā-714). She is identical with the deity Kurukullā (438) she is in the form of Dīkṣitā-695). She is the embodiment of Guru (Gurumūrti-603) and also of the form of the succession of Gurus (Gurumaṇḍalarūpinī-713). She is in the form of deity Bhagamālinī (277), and Sumukhī (Sumukhī-459). She is the secret deity (Guhyā-624) and of secret form (Guhyarūpinī-707). Also she is in the eight forms. (Aṣṭamūrti-662). She is of the form of Vāmadevī (469), and the vital power of Kāmeśvara (Kāmeśvaraprāṇanāḍī-373). She is also in the form of half body of Śrīkanṭha (Śrīkanṭhārdhaśarīrinī-392). Also she is of the form of Yajamāna (Yajamānasvarūpinī-883). She is in the form of unity of Śiva and Śakti (Śivasaktyaikyarūpinī-999). She is the Vimarsa form (Vimarsarūpinī-4548).

Again she is in the form of Nāda (Nādarūpinī-901). She is Yoginī (Yoginī-653). She is in the form of the fifty Pīthas (Pañcāśatpīṭharūpinī-833). She is also the mother of Vīras (Vīramātā-836), Siddhās (Siddhamātā-473) and the ruler of Siddhas (Siddhesvarī (468), Tripuramālinī (875), Bālā (965), Śrīmattripura-sundarī-997) and the mother Lalitā (Lalitāmbikā-1000).

g) Her Other forms (Vibhūtis) :

The following names describe the Goddess as everything.

She is the most ancient one (Vrddhā-671) and fathomless (Gambhīrā-854).

She is the highest deity (Paradevatā-367) as well as in the

form of Inner consciousness (Pratyakcitirūpa-367). She is the mother (Jananī-823) . Also she is the mother of sky etc. (Viyatprasūh-837). She is the supporter of all (Sarvādhara-659). She is the protector of the world (Jagaddhātṛī-935). She assumes the form of Gāyatrī (420). She is the utterance (Vyāhṛtiḥ-421). She is the earth (Dhara-955, Mahī-718). She is the well-established one (Supratisthā-660). She also dwells in justice (Dandanīstithā-608). She is in the form of syllables (Varnarūpinī-850). She is the Science (Śāstramayī-705). She is the language (Bhāṣārūpā-678) and the poetic art (Kāvyaśālā-798). She is the doer of sacrifice (Yajñakartrī-882) and also the sacrifice, itself (Yajñarūpā-769) and also the sacrifice itself (Yajñarūpā-769). She the sense of taste (Rasajñā-799) and also the treasure of taste (Rasasādhā-800). She is the garland of Kalās (Kālāmālā-794) and also the ruler of arts (Kālānāthā-612). She is the royal wealth as well as the mistress of the treasure (Rājyalakṣmī-689, Kosanāthā-690). She is Righteous (Dharmī-958) and hence very true (Svastimatī-448). She known even to children and cowherds (Ābālagopaviditā-994) hence she is fortunate one (Dhanyā-957). She is alone (Ekākinī-665).

Moreover she is victorious (Vijayā-346). She is Svāhā, Svadhā (535, 536). She is devoid of intelligence (Amatī-537). She is the intelligence (Medhā-538). She is both Śruti and Smṛti (539, 540). She is effulgent (Kāntī-449), tranquility (Śāntī-449) Fortitude (Dhṛti-446), intelligence (Matī-445), nourishment (Puṣṭi-444), Contentment (Tuṣṭi-443) and command (Ajñā-828). Further she is shame (lajjā-740). She is the meditation (Sandhyā-422). She is victorious (Jayā-377). She the young maiden

(Tarunī), an innocent (Mugdha-868) beautiful (Kāntā-329) and a woman (Rāmā-319). She assumes the form of love (Premarūpā-730). She is also the form of Rāmā(313) and Rati (Ratirūpā-315). She is clever (Kalyā-903). She assumes the form of three vedas (Trayī).

Again she is the Kāsthā (859) she is the ruler of vital breath (Prāṇesvarī-831) and she is the independent (Svatantrā-723). She has a form (Mūrtā-813). She is of the form of Brhatī metre (Brhatī-673). She is of form which is expressed (Praktākṛtiḥ). She is the mother cow (Gomātā-605).

Further she is not agitated (Svaśthā-914). She is nourished (Puṣṭā-801). She is ancient hence she is great (Purātanā-802, Mahatī-774) and wise (Dhīrā-916).

She is the Brāhmī (675), the primordial energy (Ādisaktiḥ-615) and the power of Lord Viṣṇu (Viṣṇumāyā-339). She is not different from the Kamākṣī (62), Kātyāyanī(556), Vaiṣṇavī (892), Vajrīnī (944), Śrīśivā (998), Sāvitrī (699), Sarasvatī (704), Aparnā (754), Sāvitrī (699), Sarasvatī (704), Aparnā (754), Mahākālī (751), Candikā (755) and Mahesvarī (750).

She is in the form of Brahmin (Viprarūpā-888) and also the wife of a Brahmin (Brāhmaṇī-674). She is three-eyed (Tryambakā-762) and having three qualities (984). She is of the form of Viṣṇu (Viṣṇurūpinī-893). She is the mistress of wealth (Kosānāthā-690). She is also the smallest atom (Parmanuḥ-808).

h) The Goddess Lalitā as identical with Prakṛti.

She is having three qualities (Trigunā-984) and also embodiment of three qualities (Trigunātmikā-763). She is of

both the forms manifested and unmanifested (Vyaktāvyaktasvarūpinī-399). She is unmanifested one (Avyaktā-398) from a small insect to the great Brahman are the outcome of Her. She is the real Prakṛti (Mūlaprakṛti-397).

This shows how the Goddess Lalitā is an all-pervading power and omnipresent power manifested in different forms in the world created by Her.

Thus the thousand names of the IS show oneness in diversity.

i) Lalitā as the destroyer of Bhaṇḍāsura :

The IS forms a part of the Lalitopākhyāna, which is written with a special reference to the slaying of Bhaṇḍāsura, the demon. When the Goddess was praised and invoked to kill Bhaṇḍa, she sprang up from the altar of 'cit' and slayed Bhaṇḍa. The following names describe how the Goddess Lalitā with help of her gaṇas and other subsidiary deities killed the whole family of Bhaṇḍa.

When the Goddess praised by the Gods and Ṛsis, readied herself to slay Bhaṇḍāsura (Devarsigaṇasaṅghātastūyamānātmavai-bhavā-64). She was endowed with an army of various śaktis (Bhaṇḍāsuraavadhodyuktasaktisenāsamānvitā-65) such as Mantrinī, Dandinī and others. Her army consisted of many herds of elephants, crores of horses, different types of chariots. Among, these the elephants were commanded by Samapatkarī (Sampatkarīsamārūḍhasindhu-ravrajasevitā-66) and the horses by the śakti Aśvārūḍhā. (Aśvārūḍhādhiṣṭhitāsvakoṭīkoṭibhirāvṛtā-67). The Goddess Lalitā saddled on the 'Cakrarāja' chariot and was endowed with all

the weapons (Cakrarājarathārūḍhasarvayudhapariṣkṛtā-68). She was attended by the deity Mantrīnī and Dandanāthā, riding their respective chariots 'Geyacakra' and 'Kiricakra' (Geyacakrarathārūḍhamantrīnīparisevitā-69), Kiricakrarathārūḍhadandanāthāpuraskṛtā-70). Moreover the fortress of the fire was constructed, by the deity Jvālāmālīnī, around the Goddess (Jvālāmālīnikākṣiptavahnīprākāramadhyagā-71). The Goddess looking at the activity of all the śaktis was highly pleased with them (Bhaṇḍasainyavadhodhyuktasaktivikramaharsitā-72). All the Nityā deities were also present in the army and the Goddess was eager to see their heroic activity. (Nityāparākramātopanirīkṣaṇasamutsukā-73).

When the war commenced the Goddess Bālā became ready to slay the sons of Bhaṇḍa and looking Bālā the Goddess was highly pleased. (Bhaṇḍaputravadhodhuktabālāviksamananditā-74). 'Bālā' slew the sons of Bhaṇḍa. The two brothers of Bhaṇḍa viz. Viṣaṅga and Visukra were killed by the Goddesses Mantrīnī and Vārāhī, the boar-faced one. The Goddess Lalitā was satisfied and delighted by the slaying of them. (Mantrīnyambāviracitaviṣaṅgavadhatoṣitā-75, Visukraprāṇaharaṇāvārāhīvīryananditā-76). The Goddess Lalitā created Gaṇeśa by a mere glance at Kāmeśvara (Kāmeśvaramukhālokalalpitasrīgaṇeśvarā-77) and Gaṇeśa latter on broke into pieces the 'Vighnayantra' employed by Visukra on the army of the Goddess (Mahāgaṇeśanirbhinnavighnayantrapraharsitā-78). Then Bhaṇḍāsura came against the Goddess. The Goddess showered many missiles in response to the weapons employed by Bhaṇḍa (Bhaṇḍāsūrendranirmukta-sāstrapratyāstravarṣīnī-79). But all was in vein. Then Lalitā created the ten forms of Nārāyaṇa, from Her nails of

feet, to fight against the daityas (such as Somaka Rāvana, Bali, Hiranyākṣa and others) sprung into existence from the missile called 'Sarvāsurastra' (Karāṅgulinakhottpannanārāyanadaśākṛtiḥ-80). At last the Goddess burnt up the whole army of demons with the fire of missile called Mahāpāsupata (Mahāpāsupatāstrāgninirdagdhāsurasainikā-81) and Bhaṇḍa along with his city was burnt up by the fire of missile called 'Kāmesvara' (Kāmesvarāstranirdagdhāśabhaṇḍasurasūnyakā-82).

Thus the group of above listed names describe the Goddess Lalitā as the destroyer of Bhaṇḍasura¹. Sri Bhāskararāya is of a view that by the above names the hight form of the Goddess (i.e. Para-form) is covertly described.

(II) The Goddess Lalita's nature :

Here under the following names describe the nature of the Goddess Lalitā. As they describe various aspects of Lalitā's nature they are classified as under representing Lalitā in Her respective nature.

a) As the kind and the benevolent mother ;

In the IS. we find the benign aspect of the Goddess (Saumyā-910). She is kind and the most benevolent mother. She is the embodiment of benevolence (Bhadramūrtiḥ-116). She is the beneficent form (Śivamūrtiḥ-407) as well as the benefic form (Kalyāṇī-321). She is very auspicious (Sumaṅgalī-967) and also of the form of auspiciousness (Maṅgalākṛtiḥ-933). She is sweet by nature (Svabhāvamadhurā-915). Hence she is the personification

of mercy (Dayāmūrtiḥ-581). She is always ready to forgive and bestow happiness upon her devotees (Vandārujanavatsalā-349) . Hence she is the most generous one (Paramodārā-939). She is the giver of all good-fortunes (Sarvamaṅgalā-200). She is compassionate for ever (Nityaklinnā-388). Thus she is the ocean of compassion (Karūṇārasasāgarā-326) and the concentrated compassion (Sāndra-karūṇā-197). She is having pure mind (Śuddhamānasā-973) without impurities (Vimalā-347). Hence Her compassion (grace) is without partially (Avyājakarūṇāmūrtiḥ). She is friendly to her devotees (Mitrarūpinī-565). She judges the actions and gives quick rewards (Kṛtajñā-374), Sadyahprasādinī-383). She is treasure of all the good qualities (Gūṇanidhiḥ-604). She is the treasure that bestows happiness upon her devotees (Bhaktanidhiḥ-567). She herself is the great delight (Paramodā-940) and hence give delight to other (Nandinī-450). She herself is the good-fortune (Subhagā-761).

b) Her nature similar to the Vedantic works.

The following class of the names describe Her nature similar to the Vedantic descriptions.

The Goddess is dispassionate or indifferent (Virāginī-937). She is has neither beginning nor the end (Anāndinidhanā-296). She is devoid of all the modifications due to age etc. (Vayovasthā-vivarjitā-470), because she is the Absolute one (Pūrṇā-292). She is the Highest Bliss (Paramānandā-252) and the Great Delight (Mahāratiḥ-218). She is composed of Pure-intelligence (Cinmayī-251). She is the Consciousness itself (Cetanārūpā) or she is the power called 'cit' (Cicchaktiḥ-416) . Moreover she is the

concentrated knowledge (Vijñānaghanarūpinī-253), or concentrated Intelligence (Prajñānaghanarupinī-574) .

She is the Highest Reality (Mahavidyā-574) and the knowledge of the self (Ātmavidyā-583). She is of the nature of concentrated compassion (Sāndrakarunā-197). She is peaceful (Śāntimatī-131).

She is the soul as well as the Highest Brahman (Tat.425, Tvam-426). She gets delight in mere play (Līlāvinodini-966). She is both, the knowledge and nescience (Vidyāvidyāsvarūpinī-402). She inanimate power (Jadāsakti-418) and she is of the form of inanimate jagat (Jadātmikā-419).

The above group again shows how Lalitā is identical with Parabrahman.

c) Her erotic nature :

The Goddess Lalitā is full of Śṛṅgārārāsa (Śṛṅgārārasasampūrṇā-376). She is the enjoyer of happiness (Bohigini-293). Also she is playful (Vilasini-340). She is of the form of Kāma (Love God or passion or desire , Kāmarupinī-796) and hence she is fond of copulation (with lord Śiva, Ratipriyā-316). She is of the form of Rati (Ratirūpā-315). She is always united with her husband Kāmesa (Kāmakotikā-589). Hence in Her arises the feeling of lovesports with Kāmesvara (Kāmakelitarāṅgitā-863). She is lovely young maiden (Ramanī-310) devoted to sexual pleasure (Ramanālampatā-320). She is the most beautiful (Ramya-307) and she gives delight to Her devotees (Ranjani-309). Hence she is worthy to be tasted (Rasyā-311). She is intoxicated (Mattā-576) with date-wine (Vārunīmadavihvalā-333). She is

lanquid by drinking the grape-wine (Mādhvīpānālasā-575). Her reddened eyes are rolling (Madāghūrṇitaraktākṣī-432) and Her cheeks are red with rapture (Madapāṭalagandabhūh-433). Thus she is always shining with a rapture (Madasālinī-431).

Thus she is in the form of desire of a beautiful woman (Lolākṣīkamarūpinī-454) and hence she always rejoices in the union with Lord Kāmesvara (Sāmarasyaparāyanā-992).

d) Her different tastes: :

The following names grouped hereunder describe the special choice and different tastes of the Goddess.

The Goddess is very fond of mead (Kādambarīpriyā-330) especially the grape-wine (Mādhvīpānālasā-575) and datewine (Vārūṇīmadavihvalā-333). She is also fond of betel leaves, hence Her mouth remains filled with it for ever (Tāmbūlapūrtamukhī-559). She is also fond of different flowers such as Campaka, Pātala, Kadamba and Mandāra (Cāmpeyakusumapriyā-435, Pātālīkusumapriyā-773, Kadambakusumapriyā-323, Mandāarakusumapriyā-776). As Parabrahma she is fond of Caitanya (consciousness) flower (Caitanyakusumapriyā-919). She is fond of songs (Gānalolupā-857) and especially the sāman songs (Sāmagānapriyā-909). She is also delighted with the recital of Kāvya (Kāvyaālāpavinodinī-613). She is also fond of delicate dance (Lāsyapriyā-738).

Again the Brahmins (Viprapriyā-887) and devotees are dear to Her (Bhaktapriyā-118). She is fond of offerings (Balipriyā-677), sacrificed rites (Yajñapriyā-888) and especially the

five sacrificial rite (Pañcayajñapriyā-946). She is also fond of vows (Priyavratā-770). Moreover she is fond of laudations (stotrapriyā-927) and the assemblies of the Vīra worshippers (Vīragosthīpriyā-899).

(III) The Goddess Lalitā's dwelling places :

The IS. gives different places as the residence of the Goddess. All such names are grouped hereunder and listed under the sub-titles.

The Goddess Lalitā dwells :

a) On different mountains :

On the Sumeru mountain, She dwells on the middle peak. (Sumerusr̥ṅgamadhyasthā-55, Mṛunilayā-775). Also she rests on the Mahakailāsa, the Vindhyācala and on the Malayācala (Mahākailāsanilayā-578, Vindhyācalanivasinī-336, Malayācalavāsini-458).

b) In different Pīthās

She is the presiding deity over the Jalandharapīṭha and the Odyānapīṭha. Hence she dwells on these two Pīthās. (Jālandharasthita-378, Odyānapīṭhanilayā-379).

c) In three Maṇḍalas :

The Goddess with an excellent brilliance abides in the three maṇḍalas viz. the orb of the sun, the disc of the moon and the fire as these are Her forms (Bhānumaṇḍalamadhyasthā-275), Candramaṇḍalamadhyagā-240, Vahnimaṇḍalavāsini-352).

d) In the milky Ocean (Sudhāsāgara) :

The Goddess abides in the midst of the milky ocean of nector (Sudhāsāgaramadhyasthā-61)². In that ocean there is a Kadambavana (Kadambavanavāsini-60) in which there is a forest of lotuses³ (Mahapadmātavisamsthā-59). In that forest there is a house called Cintāmanigrha (Cintāmanigrhāntasthā-57) wherein on the couch of the five corpses or on the mat of five corpses (Pañcapretamañcā dhisāyini-947), Pañcapretāsanāsīnā-249). She sits in the lap of the Lord Śivakāmesvara (Śivakāmesvarāṅkasthā-52). There she rests as the Queen of the Śrīnagara⁴ (Śrīmannagaranāyikā-56).

e) In the Śrīcakra :

She has Śrīcakrarāja as her abode (Śrīcakrarājanilayā-996). This Cakrarāja is Her palace (Cakrarājaniketanā-245). In Śrīcakra she resides in the principal triangle (Trikoṇagā-986). The bindu at the centre of the Śrīcakra is Her seat (Bindumandala-vāsini-380). Hence she sits on the mat of Bindu (Baindavāsana-905).

f) Her other dwelling places from the Tantric point of view :

The Goddess dwells in the female organ (Yoninilayā-895). She also sits on all the tattvas (Tattvāsana-424).

From the Vedantic point of view :

She abides in the five kosas (Pañcakosāntarasthitā-428).

From the Bhakti point of view :

She dwells as the female swan in the mind of Her devotees (Bhaktamānasahasikā-372). She also rests in their hearts (Hṛdya-303).

From the general point of view :

She also sits in the Vimāna (Vimānasthā-943) . She is there in the sky (Gaganāntasthā-855). She also dwells in the lonely places (Viviktasthā-835). Moreover the three objects of desire are Her abode (Trivarganilayā-873) and also She abides in all the triple things (Tristhā-874) such as three vedas, three worlds, three fires, three qualities and so on.

h) In the Satcakras and Sahasrāra :

Here she dwells in the form of seven Yoginīs.

(IV) The Goddess Lalita's relations :

The names grouped here below, describe Lalitā's relations with other divinities. Here we can visualise the following aspects of the Goddess :

a) As a daughter :

She is the daughter of Himavān, the king of mountains (Sailendratānaya-634). She is the daughter of Parvata hence called Pārvatī (246). As the daughter of Himavān she is also Umā (633) Gaurī (635) and Dharasutā (956).

She is also the daughter of Dakṣa (Dākṣāyaṇī-598) also as his daughter she is satī (820).

b) As a Sister :

She is the sister of Padmanābha i.e. Viṣṇu (Padmanābhasahodarī -280).

c) As the Consort :

Here we find that as a consort she is related to Brahma, Indra, Viṣṇu and various forms of Śiva.

She is the consort of Brahmā (Brāhmī-675), Brahmānī-821). She is the spouse of Viṣṇu in the form of Mahālakṣmī (210) Also she is the wife of Nārāyaṇa i.e. Viṣṇu (Nārāyaṇī-298).

She is also identical with the consort of Indra, the possessor of 'Vajra' (Vajrinī-944).

The Goddess in the LS. is mainly described as the devoted spouse of Lord Kāmeśvara and his other forms such as Śrīkanṭha Mahādeva, Vāmadeva, Rudra, Mr̥da, Bhairava, Kāmeśa, Bhava, Mahēśa, Mahēśvara, Natarāja, Śambhu and so on.

She as a devoted wife always accompanies her husband (Sādhvī). She is the beloved of Śiva (Śivā-53, Śrīśivā-998), Śivapriyā-409). She is also the house-wife of Sadāśiva (Sadāśiva-kuṭumbinī-911). She is the wife of the fifth i.e. Sadāśiva (Pañcamī-948). Moreover she is the beloved of Guru i.e. Paramasiva (Gurupriyā-722) and the wife of Śaṅkara (Śaṅkarī-126), Mahādeva (Mahādevī-209), Mahēśa (Mahēśī-932) and the great Īsvara (Mahēśvarī-208). Further she is the spouse of Śambhu (Śambhavī-122) She is the great queen of Mahākāmeśa (Mahākāmeśamahīśī-233). Hence she like moon light gives delight to the white lotus in the form of the eyes of Mahākāmeśa (Mahākāmeśanayanakumudāhlā-dakaumudī-403). She also accompanies as the wife, Lord Śiva in his waterform viz. Bhava (Bhavānī-112) and the earth, form viz. Sarva (Sarvānī-124). She is also the wife of Mr̥da (Mr̥dānī-564) and hence she is the beloved of Mr̥da (Mr̥dapriyā-211). Also

She is related to Natrāja, the dancer (Nātes'varī-734). She is the consort of Vāmadeva (Vāmadevī-469). She forms the half body of Śrīkanṭha (Śrīkanṭhardhas'arīnī-392). She is the spouse of Kaparda (Kapardī-793), Bhairava (Bhairavī-276). She also as the wife accompanies lord Śiva with the poison in his throat. (Kālakānṭhī-464).

Thus the Goddess is faithful and devoted spouse, the accompanier of Lord Kāmes'vara, every time.

d) As the mother of Skanda and Gaṇeśa :

She is described in the IS. as the mother of the worlds, gods and humanbeings by several names but a few names listed below describe Her as the mother of the two sons in particular :

The Goddess Lalitā is the mother of Kumāra and Gaṇanātha (Kumāraganāthāmbā-442). She is the birth giver of Gūha i.e. Kārtikeya (Gūhājanmabhūh-606) hence she is the mother of Gūha (Gūhāmbā-706). She is also the mother of Gaṇeśa (Gaṇāmbā-714).

Here even though the Goddess is described as the consort of trinity of Gods and Indra, the detailed description of Her as the consort of Śiva, shows that She is here described mainly as the power of Śiva (Kāmes'vara) i.e. the Lalitā form.

(V) Different modes of worshipping and attaining the Goddess Lalitā.

a) From the Yogic point of view :

The Goddess is worthy to be meditated (Yogyā-655) upon

and can be attained by meditation (Dhyānagamyā-641). She can be realised through continued practice of devotion or meditation (Abhyāsātisaya-jñātā-990). Again Her state can be attained by cultivating proper dispositions like Maitrī, Muditā, Karuṇā and Upekṣā (Maitryādivāsanālabhyā-570). Thus the above names show how the Goddess is to be worshipped by yogic practice.

b) From the Bhakti point of view :

The mother Goddess is very kind to Her devotees. Hence she is reached through the path of Bhakti, i.e. by devotion (Bhaktigamyā-119) and by loving devotion she can be pleased by practising vows (Priyavratā-770) and by repeating Her holy names (Nāmapārāyanapritā-732). She is worshipped with five objects viz. gandha, pūṣpa, dhūpa, dīpa and naivedya (Pañcasamkhyopacārīnī-950). She is reached through both the 'Bhāvanas' (Bhāvanāgamyā-113) and Her nature can be known through the vedas (Vedavedyā-335). She is the most right path and easily attainable (Śobhanāsulabhāgatī-683). Moreover, she can be attained by the merits (Pūnyalabhyā-543).

c) From the Vedantic point of view :

The IS. also describe the Goddess Lalitā as the Parabrahman hence the means of attaining Her are also similar to the vedantic tenets. She is to be worshipped by offering one's own consciousness as an oblation (Caitanyārghyasamarādhyā-918) i.e. identifying one's ownself with the Highest Being. She is to be worshipped by contemplating upon the Self within (Antarmukhasamarādhyā-870) as Her attainment is extremely difficult for minds that pursue external objects (Bahirmukhasudurlabhā-871). As she is not

different from Brahman she is known through all the Vedantas (Sarvavedāntasamvedyā-645).

d) From the Tantric point of view :

The following names describe the Tantric modes of worshipping the Goddess. To worship the Goddess properly one should resort to the method of the Mahāyāga and the Rahoyāga (Mahāyāgakramārādhyā-230, Rahoyāgakramārādhyā-381). She is to be adored by means of sixty-four ceremonies (Catuṣṣaṣṭyupacārādhyā-235). She is worshipped in the female organ or in the orb of the sun or by the syllable 'e' (Bhagārādhyā-715). She is to be propitiated well by means of the ten mudras (Daśamudrāsamarādhyā-977). She is worshipped by the followers of both the right and the left path. Hence she can be attained by following either of the above paths. (Dakṣinadakṣinarādhyā-977). The Vāmācāra or the Dakṣinācāra is the way to reach the Goddess (Savyāpasavyamārgasthā-). Again she is pleased more by the adoration of a married woman (Suvasinyaracanaprītā-971). Further the 'bindu' is the place where she dwells for ever hence one should adore the Bindu with offerings then she is greatly satisfied (Bindutarpanasantuṣṭā-971).

This is how the above group of names describe various modes of worshipping the Goddess from the various points of view.

(VI) The Goddess Lalita's greatness and superiority :

The detail scrutiny of the thousand names of Lalitā affirm Her greatness, prowess and superiority by describing Her Supreme form, various other forms, different functions, adorableness and so on. But there are certain names which directly express Her

greatness and superiority. Hence they are grouped herebelow. These names establish Her greatness and superiority mainly by describing (1) Her extra-ordinary qualities (2) Her supreme deeds and (3) Her adorableness. Thus they are divided into above three heads as follows :

a) Her extra-ordinary qualities : It can be sub-divided into :
Her qualities in General :

She is the Highest energy (Parāsaktih-572) as well as the greatest energy (Mahāsaktih-217). Thus she is identical with Brahman (Brahmānī-821). She has great dominion (Mahāsāmrajya-sālinī-582) and has thorough rule over it as the great queen (Mahādevī-209). She is of great form (Maharupa-212) as well as many forms (Bahurūpā-824). She is the great reality (Mahāsattvā-216) and Her influence is also greatly spread (Mahābhogā-219). Hence Her strength, rulership, might and intelligence are great (Mahavīryā-221, Mahaisvarya-220, Mahābālā-222, Mahābuddhih-223). She is the great attainment (Mahāsiddhih-224).

Again, She is endowed with all the śaktis (Sarvasaktisamayī-199) and having huge army (Brhatsenā-679) which is always victorious (Jayatsenā-788). She is valorous and wrathful (Vīrā-899, Pracandā-827). Hence Her commands are never disobeyed (Sarvanullāṅghyaśāsanā-995). Further She is of resplendent form (Prabhāvatī-393) and also of the form of the Sun (Mitrarūpinī-565). Hence She is in the form of radiance (Prabhārūpā-394). Thus she possessing light (Ojovātī-767) dwells in the sun's disc (Bhānumaṇḍalamadhyasthā-275). She has her faces in every direction (Visvatomukhī-780). She has the auspicious qualities

(Bhagavatī-279). She is good fortune (Subhaga-761). She is having sciences or arts (Kalāvati-327). Hence she is the treasure of arts (Kalānidhi-797). She is strong (Pragalbhā-938). She is the famous one (Prasiddhā-395) and of exalted fame (Udarakīrti-843). She is having glorious compassion (Rājatkṛpā-687) and pride of her beauty (Garvita-856). She is Independent one (Manasvinī-930) having high mind (Mānavatī-931). Again Her prosperity is great and exalted (Uddāma vaibhavā-849). She is unfettered (Viśruṅkhalā-834) and difficult to be controlled, attained, reached, and also difficult to be worshipped (Durādharṣā-772). Durlabhā-188, Durgamā-189, Durgā-190 and Durārādhyā-771). Also She is chaste form (Pāvanākṛti-619) and considered as the prominent (Araganyā-553). Nothing is superior to Her (Anuttamā-541) as name is either equal or superior to Her (Samānādhikavarjitā-198). Hence She is an illustrious one (Mahāniyā-580) worthy to be worshipped (Pūjyā-803). She is a great object of worship (Mahāpūjyā-213) hence She is adorable (Vandya-348) and adored by three worlds (Trijagadvandya-627). Her deeds are over praised (Sādhu-711). She is always satiated (Sādātustā-921), Nityatrptā-566) and desired and worshipped by gentle men (Sistestā-411, Sistapūjita-412). Thus Her greatness is boundless (Nihsimamahimā-429).

Her qualities similar to the Vedantic description :

She is the great delusion (Mahāmāyā-215). She is Omniscient (Sarvajnā-196) and Omnipresent (Sarvagā-702). She has neither beginning nor the end (Ānandinidhanā-296) and also She is of unthinkable form (Acintyarūpā-554) and other qualities described in

the nirguna and aspect of the Goddess.

Her qualities from the Tantric point of view :

She rests on the coach made up of five corpses (Pañcapretamañcādhisāyini-947). She transcends all the tattvas (Tattvādhikā-906) and sits on all these tattvas (Tattvāsanā-424). Hence She is having great seat (Mahāsanā-229). She is the essence of all the mantras (Mantrasārā-846). She is the deity of Sarvasāparipurakacakra viz. Tripuresī (787). She is the ruler of great yogis (Mahāyogesvaresvarī-225). She has owed her kingdom to Mantrinī (Mantrinīnyastarājyadhūh-786). She is the ruler of those who follows Vāmācāra (Vāmakesvarī-945) and also She rules over 'Sampradāya' (Sampradāyesvarī-710). She governs all the Tantras (Sarvatantresī-724). She is the witness of the great cosmic dance of Śiva at the time of total annihilation (Mahesvaramahākālpamahātāṇḍavasākṣiṇī-232, Mahāpralayasākṣiṇī-571). Also She is endowed with the six deities presiding over six limbs (Ṣaḍaṅgadevatāyuktā-386). She dwells in the cakras which is the king of the caktas (Cakrarājaniketana-245).

One of Her qualities in her association with knowledge or the Vedas :

She is attained by knowledge (Jñānagamyā-980) or known by the Vedas (Vedavedyā-335). Her glory is sung well in the Vedas (Śrutisaṁstutavaibhavā-929). She is also proclaimed by all the Vedas and Śāstras (Chandaśārā-844), Śāstrasārā-845). She is having the pearl which is composed of all the Āgamas (Sakalāgamasaṁdohaśukti samputāmauktikā-290) and the dust from Her feet

form 'tilaka' on the forehead of the Vedas (Śrutisīmantasindurikṛtapādābjadhūlikā-289). Hence the Vedas explain Her commands (Nijājñārūpanigamā-287).

b) Her supreme deeds :

The names describing Her functions also affirm her greatness and superiority She functions in many ways.

As the creator of the Universe :

She is the creator of the Universe (Sṛṣṭīkartrī-264, Jananī-823). She is the highest power (Parāśakti-572), and the great mother (Śrīmātā) of universe (Viśvamātā-934) and hence She is the mother of all (Ambikā-295, Mātā-457). She is the origin (root) of the world (Jagatīkandā-325). Thus she is identical with Brahmā, the creator (Padmasanā-278, Vidhātrī-337) Sāvitṛī-699). She is the prime cause of the universe and is identical with the Hirnyagarbha (Svānagarbhā-638). The whole universe is in Her womb (Viśvagarbhā-637). She creates many brahmandas by mere sport (Līlākīrptabrahmaṇḍamaṇḍalā), hence She is the mother of creators of Brahmandas (Anekakoṭibrahmaṇḍajanānī-620). The first creation i.e. ether, came out of Her (Viyadādi jagatprasūh-550) and then the whole universe.

As the protector of the universe :

She controls as well as protects by sustaining the universe (Nīyantrī-568, Jagaddhātrī-935). She is the great Queen controlling the universe (Śrīmahārājñī-2). She revolves the universe (Viśvabrahmaṇakārīnī-889) and the cycle of the saṃsāra

(Bhavacakrapravartini-843). She supports the universe (Viśvadhāri-
nī-759) by bearing the yoke that manages it (Yugandharā-657).
Hence She is the supporter of all (Sarvādhārā-659). She also
directs the different world to function (Lokayātrāvidhāyini-664).
Thus the Goddess is the protector (Goptrī-266) and the preserver
of the universe (Rakṣākārī-317).

As the destructor of the universe :

She causes annihilation of the universe (Layakārī-739). She
swallows the universe in one morsel (Viśvagrāsā-890). Also
She destroys the universe which was created and being protected
by Herself only (Śrīmatsimhāśāneśvarī-3). She consumes the whole
universe (Mahāśānā-753) and She swallows it in a big morsel
(Mahāgrāsā-752). Thus She is the destroyer of the universe
(Saṃharinī-268).

Thus She is identified with the trinity performing the above
three works (Trimurti-628) and also She by opening her eyes
creates the world and by closing, destroys it (Unmesanimiśotapanna-
vipannabhuvanāvalī-281). Moreover two more functions viz.
Tirodhāna and Anugraha (Tirodhānakārī-270, Anugrahādā-273) are
ascribed to Her. Hence She is called devoted to five functions.
(Pañcakṛtyaparāyanā-274).

As the great Queen or Ruler :

She rules over the whole universe (Nikhileśvarī-569) and
all the worlds (Bhuvaneśvarī-294), hence She is the ruler of
all (Sarveśvarī-202) and all the worlds (Sarvalokeśī-758).
Thus the Goddess Lalitā is the Great Queen (Śrīmahārājñī-2). She is
the Queen of Mahākāmeśa (Rājñī-306). Again, She is the Queen

who reigns over the gods (Suranāyikā-463) . She is the ruler of the gods (Tridas'es'varī-629). Moreover She is the ruler of the rulers (Rājarājes'varī-648) and hence called the great ruler (Mahes'ī-932).

She also governs the five elements (Pañcabhūtes'ī-949) and rules over animate and inanimate things (Carācarajagannāthā-244).

As the destroyer of saṁsāra and ignorance :

She puts an end to the cycle of births and deaths (Bhavanā'sinī-175). She is an axe to the forest of the saṁsāra (Bhavāranya-kuthārikā-114). She is the remedy (lit. destroyer) to the disease of transmigratory existence (Bhavarogaghñī-842). She is expert in raising those merged in the morass of saṁsāra (Saṁsārapaṅkanir-magnasamuddharanapanditā-880). She is shower of nectar on the forest-fire of worldly existence (Bhavadāvasudhāvṛstih-742). Also she is the giver of rest to those harrassed by birth, death and oldage (Janmamṛtyujarātaptajanavis'rāntadāyini-851). She is the remover of noose (Pāsahantri-811).

Moreover She releases the persons from the bondage who are ignorant about the Reality (Pasupāsavimocinī-354). Further She removes the bondages of ignorant (Bandhamocanī-546). She is the destroyer of the idea of difference (Bhedanāsini-179) and the doubts about the True Knowledge (Saṁsayaghñī-173). She is the conqueror of the ignorance (Ajājetri-663). She, in the form of sunrays, drives away the darkness of the idea of difference from the heart of the devotees (Bhaktahārdatatamobhedabhānumadbhā-

nusantatih-404). She is the destroyer of the darkness in the form of nescience (Tamopahā-361). Thus She is a lamp in the deep-darkness (Ajñānādhvantadīpikā-993).

As the destroyer of demons⁵, calamities, death, sins, vices and miseries :

She has manifests herself to accomplish the work of the gods i.e. to destroy the evils (Devakāryasamudyatā-5). Hence She controls the demons by slaying them (Daityaśamanī-696, Daityahantri-599). She also slays the demons like caṇḍa and muṇḍa. (Rākṣasaghñī-318, Caṇḍamuṇḍāsuraṇiśūdanī-756). She also destroys the evil forces (Avaradā-639). Further, She drives away all the calamities (Sarvāpadvinivarīṇī-913) and puts aside the obstacles (Vighnānāśini-451). She is the powerful wind to the thistle in the form of misfortune (Daurbhāgyatūlavātulā-744). She is killer of time and death (Kālahantri-557). Hence She wards off all the untimely deaths (Sarvamṛtyunivārīṇī-552). Thus She is the destroyer of death (Mṛtyumathanī-181). Again She is an axe to the tree of various deaths (Mṛtyudārūkūṭhārikā-749).

Moreover, She releases one, from diseases (Nirāmayā), who worships Her. Hence She is the controller of all the diseases (Sarvavyādhiprasamanī-551). She is the thunderbolt on the mountain of diseases (Rogaparvatadambholih-748). She is the sunlight to the darkness of the oldage (Jarādhvāntaraviprabhā-745). Also She is the destroyer of sin (Pāpanāśini-167) especially in the kali age (Kalikalmaṣanāśini-555). She drives away even

the great sin. (Mahāpātakanāsinī-214). She is the forest fire to the forest of sins (Pāpāraṇyadavānalā-743). She controls the bad customs and puts an end to them (Durācārasamanī-194).

Further, she destroys all the vices such as, attachment, wrath, greed, self-interest, attraction and pride (Rāgamathanī-157, Krodhasamanī-169, Lobhanāsinī-171, Mamatāhantrī-165, Mohanāsinī-163, Madanāsinī-159).

She puts an end to the miseries and destroys them (Akantā-860, Duhkhahantrī-191).

As the fulfiller of desires and the giver of happiness etc.:

She bestow upon every thing desired by her devotees (Vāñchī-tārthapradāyini-989). She is the boon-giver (Varadā-331). She brings all the means of objects (Sarvārthadātrī-698). Also She gives three Puruṣārthas (Trivargadātrī-760) and also She is the life-giver (Prāṇadātrī-832, Prāṇadā-783). She is the fulfiller of desires (Kāmadāyini-63, Kāmadhuk-795). She also gives happiness (Śivāṅkarī-408). She always wishes good of her devotees (Śubhakarī-682). She brings all the dear objects (Priyāṅkarī-731) as happiness, wealth, prosperity and gold (Sukhakarī-968, Śrīkarī-127, Vasudā-670, Puṣkarā-804). She also gives dominion (Rājyadāyini-685). Moreover She bestows good fortune upon her devotees (Bhaktasaubhāgyadāyini-117), She increases righteousness (Dharmavardhini-959). She also gives food (Annadā-669). Thus she increases both the wealth and the food (Dhamadhānyavivardhini-886). She showers happiness and peace upon her devotees (Sukhapradā-192, Sarmadā-953), and makes Her

devotee happy (Sarmadāyini-125). She gives all the means of objects (Purusārthapradā-291). Thus She like cloud-nourishes the peacocks in the form of mind of the devotees (Bhaktacitta-kekighanāghanā-747). She is the moonlight illuminating the ocean of good-fortunes (Bhāgyābdhicandrikā-746). She establish her devotees in the thrones of big kingdom (Rājapīṭhanivesitanijāsritā-688).

As the giver of liberations :

She leads her devotees to heaven (Sadagatipradā-201). She bestows upon the bliss salvation (Nirvānasukhadāyini-390). She also leads to the Kaivalya state (Kaivalyapadadāyini-625). She gives knowledge of Reality (Jñānadā-643). She also leads to the union with Brahma (Yogadā-654). She showers the sāmājya mukti upon her devotee (Sāmarājyadāyini-692). She also gives knowledge of Śiva (Śivajñānapradāyini-727). Thus She leads to the liberation (Muktidā-736). Moreover She gives heaven and salvation (Svargapavargadā-764, Mukundā-838). She leads to the unlimited salvation (Anarghyakaivalyapadadāyini-926).

Miscellaneous :

She by her wonderful deeds puts all in puzzle (Sarvamohini-703). She creates delusion even to Śiva. (Sambhumohini-954). She subjugates the Goddess Tripurā (Tripurāsṛīvaśamkarī-978) and she also subjugates all the worlds (Sarvalokavaśamkarī-697). She assumes forms by mere sport (Līlāvigrahadhārinī-865). Though She is the great eater (Mahāśanā-753). She is never satisfied (Anityatrptā-815). She governs the army with its four divisions

(Caturaṅgabāleśvarī-691) and destroys the heretics (Sāṃhṛtāśeṣa-pākhaṇḍa-355). She also destroys Dakṣa's sacrificial rite (Dakṣayajñavināsinī-600). She is the life giving medicine to Maṃmatha brunt up by Lord Śiva (Haraneṭrāgnisaṇḍagdhakāmasaṅjī-vanaśadhiḥ-85). She delights those who suffer from the triple fire of misery (Tāpatrayāgnisantaptasamāhlādanacandrikā-357).

Further, she establishes the order of caste and āśramas (Varnāśramavidhāyinī-286). Also she incites all to right action (Sādācārapravartikā-356).

She, due to all such wonderful and supreme deeds, called the performer of wonderful deeds (Adbhutācāritrā-988).

c) Her adorableness :

The Goddess Lalitā is worshipped by divinities and devotees is described herebelow by this group of names.

She is worshipped by Manu and Kubera who are considered to be the king of kings (Rājarajārcitā-305). She is also worshipped by the Trinity and Indra (Śivarādhyā-406, Haribrahmandrasevitā-297). Her glory is praised and sung by Brahmā, Viṣṇu and Indra and other gods (Brahmopendramahendramahendrādidevasaṃstutavaibhava-83). Even Viṣṇu serves and worship Her delightful for ever (Kamalākṣaṇisevitā-558). The Goddess Lakṣmī and Sarasvatī attend Her with chowries on her left and right respectively (Sācāmararamāvanīśavyadakṣiṇasevitā-614). Śārada the Goddess of learning, worships Her (Śāradarādhyā-123). She is also propitiated by Indrānī, the daughter of Puloma (Pulomajārcitā-545). Also the Kāma and Gandharvas serve and adore her

(Kāmapūjitā-375, Gāndharvasevitā-636). Rambha, the beautiful maiden of the heaven and other apsaras also bow down to Her. (Rambhādivandita-741).

Moreover, the sages, scholars, sanaka and others meditate over and worship Her (Tapasārādhyā-359, Budhārcitā-825, Sanakādisamārādhyā-726). The groups of Brāhmanas worship Her (Dvijavṛndanīsevitā-423). Thus all the Gods and divine sages sing Her glory (Devarsiganasamghātastūyamānātmavaibhavā-64).

Her adorableness from the Tantric point of view :

She is surrounded and worshipped by the sixty four crores of Yoginīs (Mahācatuṣṣaṣṭikotiyoginīganasevitā-237). She is also propitiated by her husband, Mahābhairava (Mahābhairavapūjitā-231). Again, Her ganas like Mārtandabhairava and Kṣetrapāla, also praise and propitiate Her all the times (Mārtandabhairavārādhyā-785, Kṣetrapālasamarcitā-345). All the fifteen Nityādevatās of tithis beginning from the Pratipadā to the Pūrṇimā, worship Her (Pratipadāmukhyarākāntatithimandalapūjitā-610).

She is also adored by Lopāmudrā, one of the ardent devotees of the Goddess (Lopāmudrāritā-647). The Vīras, Guhyakas and the followers of the Kaulamārga meditate upon and adore Her for ever (Vīrārādhyā-777, Guhyakārādhyā-720, Kaulamārgatātparasevitā-441).

Thus the above names show how the Goddess Lalitā is worshipped by all the Gods, sages and Her devotees. Hence all the names expressing Her qualities, functions or adorableness show the greatness and superiority of Lalitā over all the Gods.

Thus the foregoing scrutiny of the thousand names of the Goddess Lalitā clearly indicates that these thousand epithets pertain to the different aspects of the Goddess Lalitā. In short the IS. reveals the Goddess Lalitā as the ultimate reality and identify Her with all other Goddesses. She is the Absolute reality which causes, sustains and destroys the universe. Without Her with nothing moves even the divine trinity, Brahmā, Viṣṇu and Mahēśa. There are innumerable partial manifestations of the Goddess such as Svāhā, Svadhā, Śānti, Tuṣṭi, Puṣṭi, Buddhi, Mati and others. Though she assumes all such forms she is formless (Nirākāra). She is the individual self as well as the Highest Self. She is the Citśakti representing the essence of the individual self and also known as the Kuṇḍalinī. She is the unmanifested (Avyākṛtā), prakṛti as well as the manifested prakṛti.

Thus the thousand names strung together in the IS. refer to almost all the aspects of Śākta philosophy.

REFERENCES

1. For detail description of war vide, Lalitopākhyāna, XI, (LP.NSB, pp.78-86).
2. Similar description we find in the Sau.Lah. V.8, cf. "Sudhasindhormadhye.....".
3. This also corresponds to the description of five Kośas described in the Upaniṣads.
4. Here Śrīnagara may mean the Śrīcakra which is the permanent abode of the Goddess Lalitā.
5. Her act of slaying of Bhaṇḍāsura also falls under this group, but to avoid repetition it is not included here.