

CHAPTER : III

TEXTUAL STUDY

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So far detailed information is given about the importance of the IS., also an attempt is made to explore the probable date of the IS. and an idea about the authorship and home of the IS. is presented. Now, the textual study of the thousand names of Śrī Lalitā is presented herebelow in the light of the Bh's commentary.

It is the Bh.'s comm. which makes us believe that the IS. contains not merely the epithets of the Goddess euloging her beauty, valour, deeds etc. but also the fundamental doctrines of Tantrasāstra as well as essential principles of various schools of philosophy. Hence his comm. Sau.Bhā. has been hailed as scholarly master piece. It bears ample testimony to the profound scholarship of Bhāskararāya commenting on IS. Bh. has explained and illumined each and every name exhaustively by giving more than one explanations wherever possible. His erudition in the different branches of knowledge has enabled him to explain the names from the points of view of different Śāstras such as Sāṃkhya, Yoga, Tantra, Mīmāṃsā, Vedānta, Purāṇa etc.

I have attempted herebelow to present a study of these names after Bhāskararāya.

In the present Chapter the following method is adopted :

(1) In the beginning the name in question is given in roman script.

(2) Thereafter if the name is a compound how, the compound is dissolved as given by Bh. Here also alternative dissolutions of compounds as given by Bh. are given.

(3) This is followed by the meaning of the name. Here also all the alternative explanations are given after Bh.

#### 1. Śrīmātā :

(1) Śrīyah = Lakṣmyāḥ sarasvatyāḥ vā mātā

She is the mother of Śrī.

The word Śrī stands for gīh (Sarasvatī) or expresses Sarasvatī. Śrīmātā is here described as birth giver of Lakṣmī and Sarasvatī. She could be Rudrānī who belongs to the same category of triad. Therefore, Śrīmātā stands for the queen of Parasiva or Parabhattārikā who is the mother of all the three viz. Mahākālī, Mahālakṣmī, and Mahāsarasvatī.

(2) Śrīyam (=Lakṣmīm) mātī (=paricchinatti).

One who measures the Śrīh.

Here the word Śrī means glory. As the Goddess measures the glory, she must be more extensive than the glory which is measured. Thus Śrīmātā would mean mokṣa which is the glory par-excellence.

- (3) Śrīyaṁ (=trayaṁ) māti (=Brahmaṇe bodhayati or paricchedena vyavasṛjati).

Here the word Śrī is taken to mean the three vedas. And the 'mā' is explained to mean 'to reveal'. Thus the word Śrīmātā means she who reveals the three vedas to Brahmā. The 'mā' is alternatively explained as 'to classify'. In this case Śrīmātā means that <sup>the</sup> Goddess is the same as sage Vyāsa who compiled the vedas.

- (4) Śrīyaṁ (=viṣaṁ) māti (=kanthe sthāpayati).

The word Śrī means 'poison' and māti means 'keeps in throat'. Thus the Śrīmātā means the Lord Śiva, who keeps the poison in his throat. In this case and the above (i.e. in the case of Vyāsa) the name Śrīmātā is masculine. But as there is identification between Śiva and Śakti there should be no difficulty even if the adjective is masculine.

- (5) Śrī yuktā mātā.

The word Śrī is honorific and shows respect towards the noun to which it is prefixed. Thus Śrīmātā means the respected mother of everything. i.e. Creator of the Universe<sup>1</sup>.

- (6) The word mātā in Tantrasāstra stands for <sup>the</sup> following mantra, called Bālā mantra :

"Hasakalaradaiṁ hasakalaradīṁ hasakalaradauḥ".

Thus, the above mantra is covertly conveyed by the name Śrīmātā.



## 2. Śrīmahārājñī - Śrī yuktā mahārājñī.

She is the great ruler. She is considered as the controller and maintainer of the created beings and the universe<sup>1</sup>.

The three letters of Śrīvidyā are embeded in the above name. One of them is Ṣoḍasī (Śrīm) and the remaining two letters i.e. 'a' and 'ha' are called Prakāśa and Vimarsa respectively<sup>2</sup>. Again the part of the word, <sup>i.e.</sup>rajñī contains the mantra called Māyārājñī.

## 3. Śrīmatsimhāsanesvarī.

(1) Śrīmacca tatsimhāsanaṁ ca, tasyeśvarī.

The great-queen on lion-throne.

(2) Simhābhinnamāsanamiti Simhāsanaṁ, tasyeśvarī.

The word 'simha' means lion, the vehicle of the Goddess. Thus the name means the Goddess seated on a lion<sup>1</sup>.

(3) Simha = himsārthakah.

According to this interpretation, the word 'Simha', according to grammatical rule viz., metathesis, is derived from the √himsa means to destroy. And āsana derived from √as = to throw = means driving out. Īsvarī means powerful. The connected meaning of the words 'Simha' and 'āsana' will be 'the total annihilation'. Thus the name means She is the powerful Goddess who destroys the universe<sup>2</sup>.

(4) Siṃhāsanaṇām (=siṃhāsana mantrāṇām) īśvarī.

The Letter Ma (in name) means five. In Tantrasāstra there are eight mantras like caitanyabhairavī, sampatpradabhairavī etc., which are termed as Siṃhāsana mantras. Six of these taken together form three pairs, plus two remaining, (out of eight) make up five and are situated in the four different directions and in the centre. Thus, she is the presiding deity of these five Siṃhāsana mantras.

Thus in the first three names the Goddess is described as identical with Brahman, the creator, protector and destroyer of the universe.

4. Cidagnikundāsambhūtā :

(1) Cidevāgnikundaṁ tatra samyak bhūtā.

According to the first interpretation, the 'Cit' stands for pure Brahman and that Brahman is the altar of fire as she dispels the darkness of avidyā i.e. ignorance<sup>1</sup>, by the quality called cit (consciousness), She stays in that fire, but is not born from fire. As the cit and the thing possessed of it is one and the same.<sup>2</sup>

(2) Agnikundaṁ eva cit tasya kundāt sambhūtā.

The word Agnikunda means common altar of fire. Such similies are used in <sup>the</sup> Gītā<sup>3</sup>.

5. Devakāryasamudyatā :

Devāṇāṁ kāryāṇi devakāryāṇi, tadarthaṁ samudyatā.

Manifested Herself for fulfilling the acts of the Gods.

She manifests Herself in order to stay the Asuras like Bhandā-sura and Mahiśāsura etc.<sup>1</sup>

6. Udyatbhanusahasrābhā :

Udyatāṁ bhanūnāṁ yatsahasram tena tulyā ūbhā Yasyāḥ sā.

She who is <sup>as</sup> bright as thousands of rising suns.

This indicates that she is very red. Her Vimarsa form is described here<sup>2</sup>.

7. Caturbāhusamanvitā :

Caturbhiḥ bāhubhiḥ samanvitā.

She is possessed of four arms. The physical form of <sup>the</sup> Goddess is described here.

8. Rāgasvarūpapāsādhya :

Rāga eva svaṁ rūpaṁ yasya saḥ = rāgasvarūpaḥ, sa cāsau pāsāscarāga....Sa, tena ādhya.

Holding a noose of desire.

The word rāga i.e., desire means a peculiar mental modification or wish. There are three forms of Devī viz., the physical (sthūla) the subtle (sūkṣma) and the supreme (para). The desire is the supreme form and the noose is the grossform. This weapon, called noose, is in Her lower left hand out of four hands mentioned in <sup>the</sup> preceding name.

9. Krodhākārāṅkusojjvalā :

Krodhah ākārāḥ yasya sākḥ = krodhākārāḥ, sa cāsau āṅkusāśca  
= krodhākārāṅkusah, ten ujjvalā.

She who shines holding in her lower left hand the elephant hook.

The word krodha (wrath) is one of the mental modifications viz., hatred. The word ākāra would mean savisaṣayakam jñānam is used in the sense of knowledge e.g. Ghatoyamityākārakamjñānam.

Here the word 'krodha' would not mean 'Knowledge' as <sup>the</sup>Śruti says 'krodhoṅkusah'. Hence <sup>the</sup>name means she, who shines holding in her lower right hand the elephant hook which is both hatred and worldly knowledge<sup>1</sup>.

10. Manorūpeksukodandā :

Mana eva rūpaṁ yasya tādrśam-iksurūpaṁ kodandaṁ yasyāḥ sā.

She is possessed of the sugarcane bow of mind.

This name means she is having sugarcane bow in her upper left hand. And this bow is of mind characterised with both saṅkalpa and vikalpa.

11. Pañcatanmātrasāyakā :

Pañca tanmātrāṇi eva sāyakā yasyāḥ sā.

She who is holding the arrows of the five subtle elements.

The five subtle elements are Her five arrows, and these are Rūpa, Śabda, Sparśa and Gandha. According to Vāmakesvara Tantra śabda, sparśa etc. are the arrows and mind is Her bow<sup>1</sup>. In the

kādimata these bānās are three-fold, (1) gross, (2) subtle and (3) supreme. The gross bānās are flowers, mantras are of subtle type, while the supreme are the vāsanās. The gross arrows are five flowers viz., the Lotus, the Rakta kairava, the Kalhāra, the Indivara and the Mango-flower<sup>2</sup>. In <sup>the</sup> Kalikā-purāṇa they are described as follows : harsanam (creating joy), rocanam (pleasing), mohanam (causing illusion), soṣanam (to suck), māraṇam (leading to death). These five arrows create confusion even in the mind of an ascetics<sup>3</sup>. While the Jñānārṇava describes them as ksobhana, drāvaṇam, ākarsanam, vasya and unmāda in order. According to the Tantrarāja madan - (exciting) unmādan - (causing madness) mohana - (confusing) dīpan - (stimulating) soṣana - (to suck) These are the five arrows of the Goddess<sup>5</sup>.

Names 8 to 11 contain Āyudhamantras. The word rāgasva of the name Rāgasvarūpapāśādhyā can be divided into Ra + aga + sva. The word 'aga' means sthānu i.e. Śiva. 'Ha' is Śiva's letter. The lexicon declares that the letter 'Ha' means Śiva, sky and sthānu (pillar)<sup>6</sup>. Thereafter 'Sva' stands for Ī with bindu. So the subtle form of the pāśa (noose) is the Bīja formed by these three letters viz., Ra, Ha, Ī with bindu. Of course, the Ra would follow Ha as usual, and it will become 'Hrīm'.

Similarly the word Krodhākāra can be divided as follows :

Kro + dha + ā = Krodhā. The word kāra is connected with each member of the compound. Āṅkusa' would mean anusvāra. And the bījamantra would be krom, dham and am.

In Manorūpeksukodandā etc., 'Manas' means 'tham' as kośa describes, 'tha' means the lord of the right nostril and mind<sup>17</sup>, and Kodanda is Anusvāra as declared by lexicon<sup>8</sup>. So 'Tham' would be dhanurbījam.

Thus in names Rāgasva<sub>o</sub>(8), Krodhākāra<sub>o</sub>(9), Manorūpeksu<sub>o</sub>(10), letters viz. daṁ, raṁ, kaṁ, laṁ, yaṁ, saṁ, vaṁ and aṁ, tīm, ūm are described. These letters when combined according to the rule, give bīja of the Mantras of weapons. The five Bānabījas are draṁ, drīm, klīm, blūm, sah.

12. Nijārunaprabhāpūramajjadbrahmandamandalā.

Nijah arunaprabhāyāḥ pūrah tasmin majjanti brahmāṇānam mandālāni yasyāḥ sā.

Bathing all the universe in her own red radiance.

She is having rose like radiance as prescribed for the contemplation in the nyāyas like Saubhāgya etc..

13. Campakāsokapunnāgasaugandhikalasatkacā.

Campakāsokapunnāgādi saugandhikāni taiḥ lasantah kacāḥ yasyāḥ sā.

She whose hair are adorned with the fragrant flowers campaka, asoka, punnāga etc.

After having described the lusture of the Goddess, hereafter, Her physical description begins. She is described from head to feet. Since the head represents the first kūṭa viz., Vāgbhava of the Pañcadasī mantra, it is taken first.

14. Kuruvindamanisrenikanatkoṭī<sup>a</sup>manditā.

Kuruvindamanayah tesāḥ srenyā kanatā koṭīrena manditā.

Her crown is resplendant with the shining rays of Kuruvinda jewels.

Kuruvinda is a type of gem. <sup>The</sup> Garudapurāṇa describes special features of this gem. They are said to be red in colour. They confer love, prosperity and devotion of Hari<sup>1</sup>. Hence, if one meditates on Her as wearing such gems his devotion will be increased.

The authoresses Vasinyādi Vāgdevīs described upto this portion, Śrī Devī's evolvment in general and begin now to describe Śrī Devī according to creative manner. According to vedic statement Śrī Devī's crown first appeared from the Holy Fire, illuminating all sides with great brilliance and then came out all other parts of the body down to the feet of Śrī Devī.

15. Astamīcandrabibharā<sup>a</sup>jḍalikasthalasobhitā.

Astamyam yāscandraḥ tadvat bibhrājatā alikasthalena sobhitā.

Her forehead is as bright as the moon on the eighth day.

16. Mukhacandrakalanākābhamṛganābhivisesakā.

Mukham eva candrah tatkalanakatvena tulya mṛganābheḥ vīśakah yasyāḥ sā.

The 'tilak' (mark) of kasturi on (her forehead) is like (the black) spot in the moon.

17. Vadanasmaramāṅgalyagr̥hatoranaçillikā.

Vadanam eva smarasya māṅgalyagr̥haṁ tasya torano cillikā  
yasyāḥ sā.

She whose eyebrows are gate-arches of the palace of Kāmadeva  
(cupid).

Here the word cillika would mean bhrū i.e. eye-brow as it is  
said in <sup>the</sup> Nāmakaḷpadruma and also because the word is used in  
this sense in <sup>the</sup> ancient scriptures.

Her face is the glorious palace of the cupid and Her eyebrows  
are the entrance arches of that palace.

18. Vaktralakṣmīparīvāhacalanmīnābhalocanā.

(1) Vaktralakṣmyāḥ parīvāhe caladbhyaṁ minābhyāṁ tulye locane  
yasyāḥ sā.

(1) She whose eyes are like fish<sub>es</sub> moving in the pond of  
the beauty of Her face.

(2) Mīnasya iva (locanam) īkṣaṇaḥ yasyāḥ sā.

Here the word minābhalocanā means she who sees like a fish.  
It is well known that by mere glance of fish their eggs become  
fertile and not by her milk. Similarly a glance of <sup>the</sup> Goddess  
is capable to nourish Her devotees.

19. Navacampakapuspābhanāsādandavirājitā.

Navam campakasya puspaṁ tena tulyo yo nāsādandah tena virā-  
jitā.

She whose nose is as beautiful as <sup>a</sup> newly blossomed Champaka  
flower.



20. Tārakāntitiraskārināsābharanabhāsūrā.

(1) Tārā (=maṅgalā) devyāḥ kāntiṁ tiraskaroti  
tādrśena nāsābharanena bhāsūrā.

She is adorned with the nose ornament which excels the lustre of Goddess Tārā.

(1) The word Tārā refers to two Goddesses viz. Maṅgalā and Śuklā. Hence it would mean she is adorned with such nose ornaments which can over-power the lustre of Goddesses viz. Tārā, Maṅgalā, Śuklā etc.

(2) According to the second interpretation, the name means shining with the jewels on the nose which outshine the stars in splendour (jewels are mānikya and mauktika).

21. Kadambamanjarīklṛptakarnapūramanoharā.

Kadambamanjaryāḥ klṛptāḥ karnapurāḥ tena manoharā.

She is looking beautiful with blossoms of Kadamba flowers worn on Her ears. (i.e. on Her ear lobes).

22. Tātāṅkayugalībhūtatapanodupa maṇḍalā.

Tātāṅkayugale sampadyamāne tapanasya udupasya ca maṇḍale  
yasyāḥ sā.

The Sun and the Moon have become Her ear-rings.

Here earrings of the Goddess are described and they are identified with the sun and the moon due to their brilliance.

There is a tradition that the Sun and the Moon are the breasts eyes and earrings of Goddess.

The two breasts of the Goddess represent two circles of the letter ka (which is a part of Klīm̐bīja ) which is called kāmabīja.

23. Padmarāga<sup>1</sup>silā<sup>1</sup>adars<sup>1</sup>aparibhāvika<sup>1</sup>polabhūh.

Padmarāga<sup>1</sup> silaiva<sup>1</sup> ādarsa<sup>1</sup>h tasya<sup>1</sup> paribhavinī<sup>1</sup> kapolbhūh<sup>1</sup> yasyā<sup>1</sup>h sā.

Her cheeks surpass the brightness of the mirror coated with the Padmarāga ruby.

24. Navavidrumabimba<sup>1</sup>srī<sup>1</sup>nyakkā<sup>1</sup>riradancchadā.

Navā<sup>1</sup>m vidrumabimbayoh<sup>1</sup>sriyā<sup>1</sup>h nyakkā<sup>1</sup>ri<sup>1</sup> nau radancchadau<sup>1</sup> yasyā<sup>1</sup>h sā.

Here two delicate lips put to shame the shining beauty of both the fresh corals and the bimba fruit.

25. Śuddhavidyā<sup>1</sup>āṅkurākā<sup>1</sup>radvijapaṅktidvyojjvalā.

(1) Śuddhāyā<sup>1</sup>h vidyāyā<sup>1</sup>h āṅkurā<sup>1</sup>nāminvākā<sup>1</sup>rah<sup>1</sup> yasya<sup>1</sup>, tena<sup>1</sup> dvijapaṅktidvayena<sup>1</sup> ujivalā.

She who is shining with her two rows of teeth in the form of sprouts of Śuddhavidyā.

(2) According to this interpretation the word Śuddhavidyā means Śrīvidyā. In <sup>the</sup> Dattātreya saṁhitā and other works abheda between Śuddhavidyā and Śrīvidyā is expressed. Hence Śrīvidyā here means Śuddhavidyā. The word Śuddha means pure (i.e. apposite of the ignorance). Vidyā means Sodasīvidyā. Her teeth resemble the buds of the Sodasāksaramantra.

This mantra sprang from the Mūladhāra of the Goddess and passing through the different states of Parā, Paśyanti etc., emerge from her mouth in the form of Vaikhari and reach the ears of Her pupils. Among these states Parā is mere sound, (i.e. Śabda Brāhman), the potentiality of growth in the seed. Paśyanti is the seed that has begun to sprout. Madhyamā is when two small leaves are visible. The last stage Vaikhari is when these two leaves are separated, but at the same time are joined at the root. Hence here they are called aṅkuras, resembling teeth. They are thirty two in number. Similarly sixteen twofold buds of Sodasākṣara-mantra also are of thirty two each.

- (2) 'Suddhā vidyāṅkurākārā ca dvijānām brāhmaṇānām  
paṅktiḥ taddvayena - ujjvalā.

The word 'dvija' in name, by Śleṣa means Brāhmaṇas, as Śruti declares 'Vidyāḥ vai brāhmaṇam ājagāma' etc., i.e. Vidyā taught and spread by Brāhmaṇas. Hence, the Brāhmaṇas are the buds of Vidyā. Moreover, Brāhmaṇas come forth from the mouth of the Goddess, hence they are compared to Her teeth.

- (3) 'Suddhavidyāyāḥ aṅkurākārā yā dvijapaṅktiḥ, tasyāḥ dvayenā.  
ujjvalā.

The word 'dvijapaṅkti' stands for thirty two types of initiations, beginning with Suddhavidyā and ending with Anūttarā. The initiation is <sup>the</sup> third birth, since thread ceremony is the second birth.

- (4) 'Suddhavidyā eva āṅkuram yasyāḥ sā = 'Suddhavidyāṅkurā sā ca ākarā ca sā dvija paṅktisca iti, tasyāḥ dvayena ujjvalā.

The word 'Suddhavidyā' means the three syllabled, mantra and 'āṅkura' means beginning i.e. certain initiation is called, by that name (i.e. 'Suddhavidyā') is to begin before going on to the thirty two initiations. Hence, to attain Goddess Lalitā one should purify himself by the thirty two initiations.

26. Karpūravīṭikāmodasamākarsidigantarā.

- (1) Karpūravīṭikāyāḥ āmodam samākarsanti yā disaḥ, tā evāntaram yasyāḥ sā.

The fragrance from the betel leaves, she chews, attracts the (deities of the) quarters.

- (2) Karpūravīṭikāmodena samākarsinī digantarāni yasyāḥ sā.

She by the fragrance of whose betel leaves the quarters have become fragrant.

27. Nijasaṅgāpamādhuryavinirbhartsitakacchapi.

Nijasya saṅgāpasya mādhyena-visiṣya viṣeṣena bhartsita kacchapi (vinā) yayā sā.

Melody of whose words put to the shame the kacchapi (i.e. Vinā of Sarasvatī).

The Amarakośa says : The Vinā of Viśvāvasu is named Br̥hatī, that of Tumburu, Kalāvātī, that of Nārada, Mahatī, and that of Sarasvatī, Kacchapi<sup>1</sup>.

In the world, the desire for hearing the Vinā is due to the sweet melody coming out indistinctly from the Svarās, Shadjā etc., though, there is no clear reception of the sound of the letters. Kachapī being the Vinā of Sarasvatī, speaks like the parrot and cuckoo speech which is a little distinct, along with melody. But no doubt, that with distinct utterance the sweeter melody of Her words excels all the musical instruments<sup>2</sup>.

28. Mandasmitaprabhāpūramajjatkāmes'amānasā.

Mandaṁ yat smitaṁ tasya prabhāpūre majjat kāmes'varasya  
manasaṁ yasyāḥ sā.

In the beautiful flow of whose smile the mind of Kāmes'vara is being drowned.

The word Kāma means Bindu which is the part of the body of Kāmakalā and which is the Sun termed as fire and Kalā means moon. The Kāmakalā Vilāsa says :

"Bindu is the form of Ahaṁkāra ; the Sun is the form of the pair (Kāma and Kalā) of equal essence. Kāma means that which is desired, and Kalā means moon.

The two Bindus Kāma and Kalā are manifested as fire and moon<sup>1</sup>.

According to the Mīmāṃsakas the mind is omnipresent, and hence when it is said that mind is drowned it shows that the glory of <sup>the</sup> Goddess is unlimited.

29. Anākalitasādr̥syacibukasr̥ivirājītā.

Anākalitaṁ sād̥r̥syāṁ yasyāḥ, tād̥r̥syā cibukasr̥iyā virājītā.

Adorned with the beauty of (Her) chin which is matchless  
(which has no comparison).

30. Kāmesabaddhamāṅgalyasūtrasobhitakandharā.

Kāmesena baddhaṁ yaṁ māṅgalyasūtraṁ, tena sobhitā kandharā  
yasyāḥ sā.

She whose neck is bedecked with the 'Māṅgalya sūtra' tied  
by Lord Kāmesvara.

31. Kanakāṅgadakeyūrakamanīyabhujānvitā.

Kanakamevāṅgadam yeṣāṁ taiḥ keyūraiḥ kamanīyā bhujāḥ, taiḥ  
anvitā or Kanakamayaiḥ āṅgadaiḥ keyūraiśca kamanīyaiḥ bhujaiḥ  
anvitā.

She whose beautiful arms are covered with the ornaments  
made of gold or ornaments called āṅgada and keyūra (bracelets).  
Due to the difference in shape of the āṅgada and Keyūr<sup>a</sup>, it may also  
mean different ornaments. Hence in <sup>the</sup> Brahmottarakhaṇḍa and <sup>the</sup> Agni-  
purāṇa<sup>2</sup> they are expressed simultaneously.

32. Ratnagraiveyacintākalolamuktāphalānvitā.

(1) Ratna khacitena graiveyena cintākena lolaiśca muktā-  
phalaiśca anvitā.

Encircled with gem-bedecked-pendent of the necklace and  
of which are pearl necklace is quiering.

This refers to two ornaments. (1) Golden necklace having gem-bedecked pendants and (2) Necklace of the pearl.

(2) Grīvāyāmeva cintā yeṣāṃ te graiveya cintakāḥlālāḥ muktāśca, teṣāṃ yāni ratnabhūtāni āphalāni taiḥ anvitā.

Here the word 'graiveyacintāka' means those who concentrate on the neck of the Goddess i.e. those who are not able to fix the deity in the heart, but worship Her externally, are the middle class worshippers.

The word 'lola' according to this interpretation means those who are fickle. <sup>The</sup> Amarakosa says, 'Lola means fickle and greed'. These are the lowest worshippers.

The 'Muktas' are the highest worshippers.

In all these three classes the fruit is to be obtained according to their worship and she is the giver of the fruit to Her worshippers.

33, Kāmes'varapremaratnamanipratipānastanī.

Kāmes'varasya premaiva ratnamanīḥ, tasya pratipānabhūtau stanau yasyāḥ sā.

She whose two breasts are exchanged for the precious gem in the form of the love of Kāmes'vara.

34, Nābhyālavālaromālilatāphalakucadvayī.

Nābhiḥ eva ālvālah yasyāḥ sā, tādrśī romālireva latāḥ, tasyāḥ phalabhūtā kucadvayī yasyāḥ sā.

She whose two breasts are as if the two fruits on the creeper-like hair-line which comes out from the navel which forms its basin.

35. Lakṣyāromalatādhāratāsamunneyamadhyamā.

Lakṣyā yā romalatādhā<sup>u</sup>r<sub>h</sub>tā tayā samyagunneyam madhyamam  
yasyā<sub>h</sub> sā.

Her (slim) waist can be judged only from the line of creeper-like hair.

36. Stanabhāradalanmadhyapattabandhavalitrayā.

Stan<sup>a</sup>yohrbhārena dala<sub>t</sub> iva madhyasya patta<sub>t</sub>bandha<sub>h</sub> valitrayam  
yasyā<sub>h</sub> sā.

The three folds on Her belly form the belt which supports Her waist bending due to the burden of Her breasts.

37. Arunārunakausumbhāvastabhāsvatkatitātī.

(1) Arunārunam ca kausumbham ca yadvastram tena bhāsvatī  
katyā<sub>h</sub> tatī<sub>h</sub> yasyā<sub>h</sub> sā.

She whose waist is resplendent with an extremely red cloth (i.e. saree).

(2) Arunavad arunam = arunārunam.

The word arunārūna also means - the cloth which is as red as Aruna (the chariot<sup>e</sup> of the Sun).



38. Ratnakiñkinikāramyaraśanādāmbhūṣitā.

Ratnamayībhiḥ kiñkinibhiḥ ramyeṇa rasanābhinnena dāma  
bhūṣitā.

She is adorned with a golden belt (at her waist), beautified  
with jewelled bells.

39. Kāmesajñātasaubhāgyamārdavōrudvayānvitā.

Kāmesenaiva jñāte saubhāgyamārdave yayoh tayoh, tādr̥sena  
urudvayena anvitā.

The beauty and smoothness of Her thighs are known only to  
Kāmesa.

40. Māṇikyamukutākārajānudvayavirājitā.

Māṇikyamukutāmivākaro yayoh, tādr̥sena jānudvayena virājitā.

She is adorned with two knees which are like crowns of preci-  
ous jewels.

41. Indragopaparikṣiptasmaratūnābhajāṅghikā.

Indragopaiḥ paritah kṣipatau yau smarasya tūnau tābhyāṁ tulye  
jaṅghikē yasyāḥ, sā.

She whose two legs are like the quivers of love-god which  
are decorated with Indragopa (the snail).

42. Gūdhagulphā.

Gudhau gulphau yasyāḥ sā.

She is endowed with rounded ankles.

43. Kūmaprsthjayisṇuprapadānvitā.

Kūrmayoh prsthe jayate iti kurmaprsthjayisṇunī ye prapade  
tābhyām anvitā.

Her arches of two feet are more shapely and convex than the  
back of the tortoise.

The names 41,42,43 denote features according to the Samudrika  
śāstra.

44. Nakhadīdhitisañchannanāmajjanatamogunā.

Nakhanāṁ didhitibhiḥ saṁyak channe namatāṁ janānāṁ tamogunāḥ  
yasyāḥ sā.

The radiance of Her nails veils the ignorance (in the form  
of darkness) of those persons who reverently bow down (to Her  
feet).

In the Matsya and the Padma-purāṇa there is a speech of Nārada  
after interpreting the bodily marks of Pārvatī to her mother  
Menā, "A husband is not yet born for her. O, lady, she will  
be devoid of good bodily marks (because she is an unconditioned  
one) and she will always have her hand raised. And her feet will  
err by their own shadow. What more should be said Himavān hearing  
about these bad marks, addressed him with sorrow when Nārada  
replied "when you have an occasion for great joy why should  
you manifest sorrow? O Great Mountain you are be-wildered  
because you did not understand my speech<sup>2</sup>. After explaining  
the meaning of 'No husband is born' etc. He said, "I will  
explain what I mean by saying her feet will err by their own  
shadow". O the best of the mountains, Her feet are like lotuses,

shining with bright nails. When the Devas and Asuras prostrate before her, The various colours of their jewelled crowns reflected will drive away the rays of her nails which entering their hearts dispel their Tamas quality<sup>3</sup>.

45. Padadvayaprabhājalāparākṛtasaroruhā.

Padadvayasya prabhājālena parākṛte saroruhe yasyāḥ sā.

The beauty of Her two feet put the lotuses to shame.

46. Siñjānamāñjīramanditasrīpadāmbujā.

Siñjānaḥ maṇayo yayoh, tābhyāṁ mañjīrābhyāṁ mundaṭā.

sriḥ yayoh, tādrse padāmbuje yasyāḥ sā.

Her lotus like feet which are adorned with jewelled anklets producing melodious sounds.

47. Marālīmandagamanā.

Marālī in a manda gamanaṁ yasyāḥ sā.

She whose gait is languid like that of female swan.

48. Mahālāvanyasevadhiḥ.

Mahato lāvansya sevadhiḥ.

She is the treasure of great beauty.

The names 48 to 51 describe the glorious state of Śrī Devī.

49. Sarvārūṇā : Sarvameśvārūṇaṁ yasyāḥ sā.

Each and everything (i.e. clothes, ornaments, flowers and beauty) of Her is red in colour.

50. Anavadyaṅgī.

Anavadyāni angāni yasyāḥ sā.

Whose all limbs are flawless.

All Her limbs are in perfect shape as per the specifications and descriptions found in <sup>the</sup> Sāmudrika 'śāstra.

51. Sarvābharanabhūṣitā: Sarvaih abharanaih bhūṣitā.

She is decorated with all types of ornaments.

She is adorned with all those ornaments described in <sup>the</sup> Kālikā purāṇa. <sup>The</sup> Kālikā Purāṇa describes forty jewels from <sup>the</sup> crest jewel to the ring of the feet. The Kalpa-sūtras of Pārsurāma, khaṇḍa IV.5 give details of more ornaments.

52. Śivakāmesvarāṅkasthā.

(1) Śivscāsau kāmascāsau īsvarsca iti śivakāmesvarah tasya aṅke tiṣṭhti sā.

She is sitting on <sup>the</sup> (left) thigh of Lord Śivakāmesvara.

The word kāma can be interpreted in many ways. The word kāma means that which is desired or he who assumes any form at will, that's why this epithet is also applied to Maṇmatha (Kāma). The Kālikā purāṇa says, "In the world there is none who, like you, is capable of assuming any form, hence O mind, born one (maṇmatha) you shall be known by the name kāma"<sup>1</sup>.

(2) Prajñānameva kāmah : Kāma also means knowledge, even śruti says (Ait.up.5.2), "What is called the heart and the mind, are perception (sanjñāna), command, understanding, knowledge, wisdom, seeing, holding, thinking, considering, readiness (or suffering) remembering, conceiving, willing, breathing, loving, desiring, know, all these are various names of knowledge"<sup>2</sup>. Here, in this

Śruti, the word prajñāna means Śiva only. <sup>The</sup> Skanda (in Brahmagītā IV.3-19 to 24) also supports the above Śruti, It is said, "Vijñāna which is Śaṅkara, is known by the learned under many names. Some say it is the heart; some theists call it control. But all these meanings simply denote Śiva who is prajñāna himself"<sup>3</sup>.

(3) The word Kāma denotes the Lord who desires to create the Universe. (Because Śruti). "In the very beginning there was Ātman only and He desired"<sup>4</sup>.

Hence the word Kāma does not here mean Rudra or Maṇmatha.

53. Śivā.

The benificier.

(1) Śivasya iyaṁ śivā (śaktirūpā) : She is the power of Śiva (the benificier) or the word Śiva is derived from the vaś meaning to desire. Hence she herself is the desire of Śiva. <sup>The</sup> Śaivāgama explains the meaning of Śiva, "who is a witness to the modifications (of the mind); who exists before the arising of such modification; who is present in every modifications that is about to rise; who is the cause of sensation, who is the support of all false and inner matter; who is consciousness, itself; who is the beloved of all; who is bliss itself; who is the means of obtaining all; who is connected with all; the omnipresent is called Śiva. The self shining pure being who is devoid of the distinction of jīva, īśa, etc. is Śiva"<sup>1</sup>.

(2) Śivaṁ karoti : Because she does good. She is called Śivā.

(3) Sete asmin sarvaṁ that in which every thing rests.

(4) Śivāḥ guṇāḥ santi asyaṁ : who possesses excellent qualities.

(5) Śamayati that which make everything calm. As Bhārata says, "Because he fulfils all the actions (of men) intending their good (Śiva) he is known as Śiva. O, gods, the Dānavas and the Devas are the same to me. I do good (Śiva) to all beings. Hence I am known as Śiva.<sup>2</sup> Even Śruti (Śvetāśvatar up.4-11) says that the one who is the origin (of all) dwells in every womb, in whom all this is involved<sup>3</sup>.

(6) She is identical with Śiva. As <sup>the</sup> Liṅga Purāṇa says, "AS is Śiva, so is Devī, hence as the notions are the same, Devī is called Śiva<sup>4</sup>. In other place in the same book it is said, "In reality there is no difference between Umā and Śāṅkara; one has assumed two forms. There is no doubt in this"<sup>5</sup>. In Sū.Saṁ. it is said, "She is Śivā, she is supreme Devī, one with Śiva and the doer of good"<sup>6</sup>.

(7) Śivā may mean the wife of Vāyu, <sup>The</sup> Liṅga Pr. says, "The great God Isāna who pervades the whole Universe, the supporter of all beings, is called Vāyu, in his aspect of Wind God. His wife is called Śivā<sup>7</sup>". In <sup>the</sup> Vāyu purāṇa, Vayu also is the fourth body of Isāna, his wife is Śivā and his son is Manojava<sup>8</sup>.

(8) Śivaṁ (=moksam) dadāti iti.

She who bestows Salvation. It is said in the Devi Pr., "Śivā is salvation and she bestows salvation to yogins. She works for God (Śiva). Hence <sup>she</sup> is known as Śiva"<sup>9</sup>.

(9) Men worship Devī to reach Śiva hence she is Śivā. In the Āgamas we read, "As heat is to fire, light is to the Sun and as

moonlight is to Moon, so is Śivā to Śiva<sup>10</sup>.

54. Svādhīnavallabhā.

(1) Svasya ādhīnah vallabho yasyāh sā.

She whose husband is entirely her own.

This name indicates that though Devī is Icchā and other qualities, she never becomes subject to Lord, Kāmesvara who possesses the qualities. The Kālikā Pr. says "There he resides for ever playing with Pārvatī, the house of Devī is in the centre and Śiva is subject to it"<sup>1</sup>. Even the Āgama says, "To Her, through whom Śiva is enabled to bestow happiness and salvation on the mankind"<sup>2</sup>. The Skanda P. also (IV.13.24); "O sages, Śiva became the cause of the universe, Devī is his Śakti, without Her he is powerless"<sup>3</sup>. The Saundaryalaharī (I-sloka) "when Śiva is united with Śakti, he is able to create, otherwise he is unable even to move"<sup>4</sup>.

(2) Svādhīno vallabho yasyā sā.

She by whom her husband is subjected. In the seventh book of the Devi Bhāgavata-purāṇa the story runs like this; The Asvins made the husband of Sukanyā, the daughter of Sayāti, similar to themselves in form and asked Her to point him out. She then resorted to Devī "O World mother, I am deeply afflicted and approach you for help. Help me in preserving my pativrata dharma, I worship thy feet. Thus praised, Devī, Tripurasundarī gave her wisdom by means of which Śivā was able to identify her husband"<sup>5</sup>.

55. Sumeruśṛṅgamadhyasthā.

Sumeroh madhya śṛṅge tiṣṭhati sā.

She is dwelling on the middle peak of (Mount) Sumeru.

The word 'Sumeru' also means beautiful mountain. On Meruparvata there are three peaks (looking like Śivatrikoṇa) and in the centre of the three peaks there is one more peak and that is the abode of Śrī Devī (Lalitā) . In La-St.Rtn. it is said, "Let the gold mountain, whose body is made up of the whole Universe, be victorious, filled by the music of the divine ladies living in the golden creeper-bowers of mountain peak; we salute the three, peaks of it, which are the seats of Brahmā, Viṣṇu and Śiva, expanding to the four quarters (of the globe). In the centre of them there is another peak, four hundred yojanas in height, beautifying the place by the golden rays of flowers and I worship it"<sup>1</sup>.

56. Śrīmannagaranāyikā.

Śrīmat yad nagaram tasya nāyikā.

She is the Queen of the beautiful (wealthy) city.

Cities are of two types, one of them is on the centre peak of mount Meru. It is said in the Lalitāstavaratna (Sl.5), "I salute the city of ancient Vidyā, four hundred Yojanas in circumference, constructed by the celestial architect, beautiful with many walls"<sup>1</sup>. The second city is outside and beyond all the worlds in the island of gems (Ratnavīpa) in the middle of the ocean of Nectar". The Rudrayāmala says, "Outside and beyond the countless myriads of world systems, in the centre of the ocean of Nectar, more than a thousand crores in extent, in the



Gem-island, a hundred crores in area, the lamp of the world, there is the supreme city of Śrīvidyā, three laes of Yojanas in height and adorned with twenty five walls representing the twenty-five tattvas<sup>1/2</sup>.

(2) The word Śrīmannagara (beautiful city) also means Śrīcakra. <sup>The</sup> Visvakosa says Cakra (wheel) means city, house, hamlet, town and abode<sup>3</sup>. "Also <sup>the</sup> commentator on the Sūtra (13) of Gaudapāda interprets the word Śrīpura to mean Śrīcakra. One should not enter the city without knowing Rsi". "The city (pura) of the Devas is impregnable"; "the city is surrounded by nectar etc."<sup>4</sup>. In these and other Śrutis, city (Pura or nagara) means Śrīcakra (vide Tai. Ar. I).

#### 57. Cintāmanigrhāntasthā.

Cintāmani gaṇaracitaṃ yad grāham tasyāntaḥ tiṣṭhī sā.

She is residing in a house (built of) cintāmani stones.

Cintāmani is that jewel which yields all the objects desired. In <sup>the</sup> La. St. Rtn. (Slo. 105) it is said, 'May that house, built of Cintāmani stone, which is on the northern side of Śṛṅgaravarna (on Meru), where all the Devas go to worship, remove all my mental trouble (cintā)<sup>1</sup>. In the commentary on the Gaudapāda Sūtra<sup>2</sup> (no. 7) the Cintāmani house is explained as the place of origin of all those mantras which bestow all desired objects (cintita) and its construction is elaborately described.

#### 58. Pañcabrahmāsanasthitā.

Pañcabrahmanam (=pañcabhiḥbrahmabhiḥnirmitam) āsanam  
tatra sthitā.

She is sitting upon a seat formed by five Brahmans.

Hence it is said, "There is the supreme house of Devī, built of cintāmani stone, the great bed itself is Śiva; the pillow the great Īśāna. On that beautiful coach, the mat is Sadāsiva, the four supports are Brahmā, Hari, Rudra and Īśāna and the great Indra is spittoon. On that bed reclines the great Īśānī, the Supreme Tripura Sundarī"<sup>1</sup>. The proper places of Brahma should be known from the Purāṇas.

59. Mahāpadmāṭavīsaṁsthā.

Mahānti padmāni yasyām atavyām tasyām saṁyak tisthī<sup>a</sup>.

She is dwelling easily in the forest which is full of lotuses.

The Rudrayāmala describing mahāpadmāṭavī says, "Surrounded by a forest of lotuses, three lacs of Yojanas in extent"<sup>1</sup>.

Another one is (on the Meru). The Lalitāstavaratna says, (Sl.106 to 108)<sup>11</sup> "Let us worship the forest of lotuses which is" ---  
etc.<sup>12</sup>

Again the thousand pettalled lotus, that is in the Brahma-sandhra is also called padmāṭavī. The Svacchanādatantra says, "Above that there is the kula lotus, thousand pettled, facing downward... This is known as the great lotus garden and above that is Samāna<sup>3</sup>. For, there is one form both for the body and for the Universe (Pinḍāṇḍa and Brahmāṇḍa)<sup>4</sup>.

60. Kadam̐bavanavāsini.

Kadam̐bāṇāṁ vane vasati sā.

She is living in a forest of Kadamba trees.

The palace of Cintāmani is surrounded by a gallery formed of gems (Maṇimandapa), around which is the grove of Kadamba trees. It is said in <sup>the</sup> Bhairavayāmala, "The abode of bindu is the ocean of nectar, the five yonis, the five śakti angles is the (Śrīcakra) are the divine trees, there is the grove of Nipatrees, within that is the gallery of gems, within which is in turn this the palace of Cintamani and so on."<sup>1</sup>

In the purāṇas there is also a description which says, "There are Kadamba trees seven Yojanas in height in the spaces between the walls of gold and silver"<sup>2</sup>.

61. Sudhāsāgaramadhyasthā.

Sudhāyāḥ sāgarāṇām madhye tiṣṭhiti sā.

She is residing in the centre of the oceans of nectar.

That ocean is the one above in the heaven. The śruti declares, "The city is surrounded by nectar"<sup>1</sup>. Another one is in the place of bindu in the centre of the moon in the pericarp of the thousand petalled lotus. The third one is, "In the city called, Aparājita (unconquered) to be attained with devotion by the saguṇa Brahmana. There are two ocean like lakes of nectar named 'Ara' and 'nyau' respectively"<sup>2</sup>. The two dealt within the commentary on <sup>the</sup> Vedānta-sūtra of Vyāsa "anāvṛttiḥ sabdāt" are the other two<sup>3</sup>. All these oceans (in all five) are to be understood here. Sudhāsindhor madhye (Saun. Lah, 8).

## 62. Kāmāksī

(1) Kāme (=kamanīye) aksinī yasyāḥ sā

She who is the lovely-eyed one.

(2) Kāma (=kāmesvara) eva aksinī yasyāḥ sā.

She whose eyes are Kāmesvara (Śiva)

Kāmāksī is a special name of the presiding deity of Kāmakoṭi-pīṭha of Kāncīpura<sup>1</sup> ".  
 1

## 63. Kāmadāyini.

(1) Kāmaṇ dadāti iti.

She is the fulfiller of desires.

(2) Kāmesvaraṁ (bhaktebhyo) dadāti.

The word kama also means Kāmesvara and dāyini means vitarini (bestower). i.e. She is one who bestows Kāmesvara on her devotees. i.e. She is bestowing identity with Śiva.

(3) Kāmaṁ dyati (=khandayati) iti kāmāḥ, tena ayini.

The word 'kāmada' in<sup>the</sup> name means one who destroys ('do' = to cut) Kāma i.e. Śiva and 'ayini' means "endowed with". Thus<sup>the</sup> name means one who is endowed with good fortune (on account) of Śiva. Hence she is called Kāmadāyini.

(4) Kāmesvarena dāyavatī.

Here the word Kāma = Śiva and 'dāya' = inheritance, i.e. She whose inheritance is Śiva, that ownership is hers, inseparably fixed from a long time.

64. Devarsiganasāṅghāstūyamānātmaivaibhavā.

- (1) Devāsca rṣayasca = devarsayah, tesāṁ ganah  
 = devarsiganahṭasya saṅghātaḥ = O, saṅghātaḥ,  
 tena striyamāna ātmā yasya saḥ = O-mānātmah,  
 etādrsaṁ vaibhavaṁ yasyāḥ sā.

She who, glory is praised by the assemblies of the Gods and Sages.

Or the word 'vaibhava' means vyāpakatva of Goddess, i.e. Her vyāpakatva is praised.

- (2) Devarsiganaiḥ saṅghātaśah (=bahuprakārena) stūyamāna  
 ātmā yasya, tādrsaṁ vaibhavaṁ yasyāḥ sā.

The word 'saṅghāta' means 'in different ways' i.e. Her glory is praised in different ways by assemblies of Gods and sages.

- (3) Devarsiganaiḥ saṅghātasya (=narakasya) (nirāsārthaḥ)  
 stūyamāna ātmā (=svarūpaṁ) yasyāḥ sā.

The word 'saṅghāta' (lit. much destruction) means one of the names of hell. Hence she is praised by the devotees for having saved <sup>them</sup> from this hell.

- (4) Devarsiganaiḥ saṅghātāya (=bhaṇḍāsurasya samyak nāśāya)  
 stūyamāna ātmā yasyāḥ sā.

According to this interpretation, the word 'sam' means 'entirely' and 'ghāta' means 'slaying', i.e. complete destruction of Bhaṇḍāsura. She is praised because of killing of Bhaṇḍāsura etc.<sup>1</sup>

(5) Devāḥ (brahmādayaḥ) ṛṣayaḥ (vasiṣṭhādayaḥ) = devaṛṣayaḥ, devaṛṣayaḥ (nāradaḥ) devaṛṣayaḥ devaṛṣayaḥ = devaṛṣayaḥ gaṇāḥ (=ādityādayaḥ) = devaṛṣayaḥ gaṇāḥ = devaṛṣigaṇāḥ, teṣāṃ saṅgātēna stūyamānaṃ ātmavaibhavaṃ yasyāḥ sā.

Here the Bhāskaraṛaya is of a view that actually the word 'devāḥ' means Brahmā etc., ṛṣayaḥ stands for vasiṣṭhā etc., and Devaṛṣis means Nārada etc., while gaṇāḥ = Āditya<sup>2</sup> etc.. Thus Her greatness is praised by all these gods, sages and gaṇas like sun etc.<sup>3</sup>

Again, if we explain the deeper meaning of this name, then it means what is praised by Devas, Ṛṣis and Devaṛṣis is Caitanya who enters in the everything (akhilāṇugata) and who is experienced by all (akhilaparicita).<sup>The</sup> Tantrarāja says, "The universal form Lalitā is declared to be the very self<sup>4</sup>. As she is inseparable from the self, Her vaibhava is all-pervading possessed with infinite powers etc..

65. Bhaṇḍāsuraḥ yadhyuktaśaktiśenāśamanvitā.

(1) Bhaṇḍāsurasya vadhe udyuktānāṃ śaktīnāṃ senābhiḥ samyak anvitā.

She is surrounded by an army of the śaktis for the sake of slaying Bhaṇḍāsura.

Here in by this name Her activity of sthūla form is described which is already described by name - No.4 i.e. manifested for the sake of fulfilling the actions of Devas. The fighting between the Goddess and the demon Bhaṇḍāsura is fully described in <sup>the</sup> Lalitopākyaṇa (in <sup>the</sup> Brahmāṇḍa purāṇa) while narrating the

story of burning of Manmatha, it is said in the same book, "Gaṇeśa, the skilful worker, seeing the ashes of the God of love made from them a beautifully formed<sup>1</sup> man" and Brahmā on seeing this action said, "well done, well done" (i.e. Bhaṇḍa Bhaṇḍa) hence in this world he is called Bhaṇḍa<sup>2</sup>. The fierce quality (asurātva) is explained in the same purāṇa. As the powerful Bhaṇḍa sprang from the fire of Rudra's anger, his nature is terrible (Raudra), hence he is the terrible one (i.e. dānava)<sup>3</sup>.

(2) Bhaṇḍāsurasyaśaśāmyak (=abhedena) anvīta.

Anvīta = entirely identified with Bhaṇḍa. As<sup>the</sup> Gaudapāda sūtra, "For the sake of destroying Bhaṇḍāsura she, though one, became many"<sup>4</sup>.

(3) Bhaṇḍo (=nirlajjah) tasya vadho yasmāt tad udyuktam (udyoga udyam yāvat), tasya śaktayah, tāsāṃ senayā samanvīta.

Bhaṇḍa means shameless. Here, it means the embodied soul endowed with life. As it is said "Though he is existence, consciousness and bliss, this embodied Soul (Bhaṇḍimā) is afflicted by ignorance, transient pain etc."<sup>5</sup> In the word Asura, Asu = life, ra means to take away. So he who takes away life. Life (Asu) means the real nature i.e. Bandha (captivity) as expressed in a sūtra which says "knowledge is captivity". 'Knowledge' according to the second sūtra means "not recognising the reality in the Self, and recognising the reality in what is not Self. This word, Bhaṇḍa, is also well-known by the word Ānavamala (Vide the Sau.bhā.comm. on no.354).

The Śiva sūtras (1,5,6)<sup>6</sup> say, "The effort (udyama) is called Bhairava; when united with sakti-cakra, the evolution of the universe comes. When sakti is united, the creation of the body comes into existence. When the Bhūta is united, the separation of the Bhūtas, the composition etc. of the universe comes". The vārtikas on the above sūtras are as follows : "From the self-knowledge of Vimarsa aspect (of Devī), who is tended towards creation, comes out an effort quickly (Udyama) with complete egoism (pūrṇāhaṁbhāva) agitated within, merging in the reflective self (pratibhā). That udyama is called by derivative name 'Bhairava', because he is completely equi-poised with all other saktis, he is ~~out~~ pervading, he is the consumer of all the armies of the different modifications (of the mind). That udyoga, by name Bhairava, as said above of Svasanivṛt, has a great sakti. It is above the order or otherwise, standing entirely in its own citasakti and powerful to overcome the armies (dualities), in the void as well as shaped forms, when united with sakticakra, it means realisation as said before. When that process is performed, evolution of the universe from Kālāgni begins and Kālā remains in the state of the fire of Svasanivṛt sakti. His sakti as described (in the Śh-su.I.13) is Iohchā-sakti, Umā is united, is meditated upon. The effect of the meditation gives power to create anybody as he wishes. Bhutas: Bhutas are the Body, Buddhi and Prāṇa which are the graspers of the object and immovable things which are to be grasped, United nourished : separation, parting with them owing to disease, etc. All these and other things come to a Yogi when he realises sakti".



Virility is latent in boyhood and manifests itself in youth. Similarly the various powers (śaktis) that are in the jīva, remain latent due to ignorance. When an effort is made, all these shine forth. This is the purport of the above quotation.

66. Saṃpatkarīsamārudhasindhuravrajasevitā.

(1) Saṃpatkaryā samyag āruḍhānām sindhurānām vrajena sevitā.

(2) Attended by herds of elephants conducted by Saṃpatkarī.

Saṃpatkarī is the name of a certain deity<sup>1</sup>. This goddess is described in the Lalitopākhyāna as the mistress of the elephants belonging to the Goddess<sup>2</sup>.

Sindhura means elephants. There are many kinds of elephants viz., Bhadra, Mandra, Mrga etc.

(2) Saṃpatkaryām samārudhaiḥ sindhuravrajaiḥ sevitā.

Here the word saṃpatkarī means, "the fullness of a joyous state of mind." So in that state (i.e. joyous state of mind), She is attended upon by herds of elephants i.e. aggregates of objects, such as sound etc., As <sup>the</sup> Kādimata says the objects of the senses are elephants<sup>3</sup>.

The mental modification having the ability of judging distinctly the relations of the objects or the triad (i.e. the knower, the knowing and the thing known), appeared in single knowledge is known as Sukhasaṃpatkarī<sup>4</sup>.

67. Asvārūdhādhiṣṭhitāśvakotīkotibhirāvṛtā.

(1) Asvārūdhayā adhiṣṭhitānām asvānām koṭigūṇita koṭibhiḥ āvṛtā.

She is surrounded by many crores of horses conducted by Asvārūdhā.

Asvārūdhā is a name of certain Goddess famous in the Tantras. Her mantra is composed of thirteen syllables and she is the mistress of the horses of <sup>the</sup> Goddess. It is described in Brmd.P. and Trip.Sidh.<sup>1</sup>

(2) The senses are called horses<sup>2</sup>. Ārūdhā = rider i.e. the controller of the senses. If we take the word ārūdhāḥ as a plural form the meaning is, She directs endless sense-impressions in many minds simultaneously.

68. Cakrarājarathārūdhāsarvāyudhapariskṛtā.

(1) Cakrarājākhyāṁ rathamārūdhāḥ sarvairāyudhāḥ pariskṛtā.

"She has mounted on the chariot named cakrarāja armed with all the weapons". Several kinds of chariots are mentioned in the Lalitopākhyāna of which Cakrarāja is one. Kiricakra and Geyacakra are other types of chariots<sup>2</sup>.

(2) Cakrarājameva rathah taṁ ārūdhāni yāni sarvāyudhāni taiḥ pariskṛtā.

She is possessed of all those weapons which are mounted on the cakrarāja chariot.

According to this interpretation the 'cakrarāja' means Śrīcakra and Sarvāyudhāni means all the means of attaining the knowledge of Self. These interpretations are explained in <sup>the</sup> Saiva sūtras as Ānavopāya, Śāktopāya, Sāmbhavopāya etc. The Yogasāstras also refer to these means of attaining the knowledge of 'Self'. In all these sāstras, 'Śrīcakra' is meant, that which is pointed to as the pathway to knowledge. The same thing

is explained in one of the yoga sūtras. That is to say, when the Siddhi is attained (i.e. when Śrīcakra is attained well) nothing else remains to be gained by yoga practice.

- (3) Cakrarājameva rathō yasyā (=cakresākhyā siddhiḥ)  
tāmārūḍhaṁ yat sarvāyudhaṁ yasmin tat (=suddhavidyā)  
tayā pariśkr̥tā.

Here the word Cakrerājaratha may be taken as one word meaning the siddhi called Cakresatva (power of controlling the cakras) Ārūḍha = capable of conferring; Sarvāyudha = all the rites. Even the Bhagavadgītā says, "All rites O Pārtha, are included in knowledge"<sup>2</sup>, and knowledge means Suddhavidyā as Śivasūtra says, "The down of Suddhavidyā implies mastery of the cakras"<sup>3</sup>.

69. Geyacakrarathārūḍhamantrinīparisevitā.

- (1) Geyacakraḥkhyāṁ ratham ārūḍhayā mantrinīyāparitah sevītā.

She<sup>2</sup> attended by mantrinī who is riding on the chariot called Geyacakra.

Mantrinī is another name for Śyāmālā Devī.

- (2) Geyāṁ cakram yasya tādṛśo rathah yasya (suryamaṇḍalasya)  
tarārūḍhābhiḥ mantrinibhiḥ (yoginibhiḥ) parisevitā.

Here the 'Geya' means to be praised; cakra = wheel, ratha = the disc of the Sun. Those who ride the Gayacakra are yoginīs devoted to Śrīvidyā. They are called Mantrinīs.

- (3) Geyacakraḥkhyo rathah yasyāḥ sā (tripurasundarī),  
tasyā ārudham tena yo mantrinīḥ (=mantri nayatīti)  
tena parisevitā.

According to this interpretation the word 'Geya' means important cakra i.e. Śrīcakra. ratha = chariot; Ārudha = contemplated upon. Tripurasundari whose chariot is that important cakra i.e. Śrīcakra, is contemplated upon. The person <sup>who</sup> ~~that~~ so, obtains the power of mantra i.e. becomes Mantrīnī. When the realisation comes to him, he obtains the power of using the Mantra, which is described in Tantra<sup>ra</sup> and which is to be learnt from Guru.

It is explained in <sup>the</sup> Sivasūtra and its commentary (I,23). Even in his commentary of <sup>the</sup> Sivasūtras by Kṣemarāja, it is described at length<sup>1</sup>.

#### 70. Kirīcakrarathārudhadandanāthāpuraskṛtā.

(1) Kirīvat cakrāṇi yasya taṁ rathamārudhayā dandanāthayā puraskṛtā.

She is preceded by Dandanāthā who rides her chariot carried by boars.

The word 'kiri' means a boar<sup>1</sup>. The wheels of chariot are of the swarf of boar; Or it may mean that the chariot is drawn by boars. Dandanāthā is the other name of Goddess Vārāhī. She is called Dandanāthā because she always carries a staff (danda) in her hand<sup>2</sup>.

(2) Kirīnām (=kiranānām) cakrameva rathah tasyārohepi dandanāthena (=yamena) puraskṛtā.

Kiri means beams of light (rays) of creation etc.. Cakra means cycle (aggregate) of creation, preservation and destruction. Even Yogi has mounted the chariot kirīcakra i.e. the cycle of creation, preservation and destruction; he is, therefore, beyond the

scope (apurskr̥ta) or reach or touch of Daṇḍanātha (Yama or Death). Hence, is not subject to death or destruction<sup>3</sup>.

71. Jvālāmālinikākṣiptavahniprākāramadhyagā.

(1) Jvālāmālinikayākṣiptasya vahni prākārasya madhyaṁ gacchati  
sā.

She is residing in the middle of the fortress of fire constructed by Jvālāmālinī.

Jvālāmālinī is the Nityā deity of the fourteenth day of lunar month. In <sup>the</sup> Brahmāṇḍa purāṇa Devī asks Jvālāmālinī to construct a fortress of fire<sup>1</sup>.

(2) Jvālānām mālīnikānām ākṣiptānām vahniprākāraṇām  
madhyagā.

She is in the midst of a blaze of fire which destroys the darkness of ignorance.

Here the word Jvālā = fire; Mālā = garland; Ākṣiptāh = produced; Vahniprākāra = sparks of fire; Madhyagā = who is seated in the midst. Though the jñānī is subject to the cyclic law of creation, preservation and destruction, yet there is no break in his experience of unity with Self. This seeming inconsistency is explained by this name.

As a seer, she is in the midst of a blaze of fire, which destroys the darkness of ignorance. She is also as a creator, she is in the midst of sparks (Vahniprākārā) which are thrown forth. She is like one who is standing between two combatants. Yet she herself is unaffected. Though by the actions of

creation etc., modifications arise, yet she remains unchanged. The same thing is described in <sup>the</sup>Spandasāstra (karikā-14) which in short means that, though by action manifested as the universe in the form of sparks, flame, etc., perishes, the wiseman, who is the fire of consciousness, who is the brightness of the fire and who is brightness itself, never perishes<sup>2</sup>.

(3) Jvālāmālinikāsu (=saktitrikoneṣu) kṣiptānām vahnī prākārānām (=Sivatrikonānām) madhye tiṣṭhati.

Jvālāmālinikā means the five angles of śakti (saktitrikonaḥ) and the word vahnīprākāra = the four angles of Śiva. So the name according to this interpretation means residing at the centre in the form of bindu in the midst of the five śakti angles and the four śiva angles, equally partaking <sup>of</sup> the essence. The Yoginīhrdaya<sup>3</sup> says "when Devī had created the five energies and (Śiva) the four fires, the cakṛa i.e. Śrīcakṛa came into existence by their union."

72. Bhaṇḍasainyavadhodyuktasaktivikramaharsitā.

(1) Bhaṇḍasya sainyasya vadhe udyuktānām śaktīnām vikramena harsitā.

She is delighted at the performance of the śaktis that are ready to destroy the army of Bhaṇḍasura (śaktis = Nakulī etc.).

(2) Bhaṇḍaḥ (=jīvabhāvaḥ) tasya sainyaḥ (=tadanugūṇādvaitaviśyinyo vṛttayah) tasya vadhe udyuktānām (=advaita vṛttirūpasaktīnām) viśeṣeṇa kramah (=pādavikṣepah) ten harsitā.

Bhaṇḍa = the fettered soul, army = ideas of duality etc. corresponding to the nature of a fettered soul. Śaktis are the

energies or ideas of non-duality, that are prepared to destroy the former i.e. ideas of duality. Devī is delighted at the destruction of these ideas of non-duality.

For, when a man enjoys even but a small portion of (true) bliss, the veil of ignorance is destroyed. <sup>The</sup> Saktisūtra says, "when a person does not recognise it, he gets bewildered by his own energies, and is involved in Samsāra."<sup>1</sup>

73. Nityāparakramātopanirīkṣṇasamutsukā.

(1) Nityānām (=nityakṛadevatānām) parākramasyātopasya nirīkṣane samyagutsukā.

She rejoices at beholding of the rising valour of the Nityās.

The fifteen Nityā Devatās (i.e. Kalā Nityās) are beginning with Kāmesvarī and ending with Citrā. They preside over the fifteen days of lunar month. The name is with reference to the powers of the Nityās displayed in destroying fifteen leaders of armies i.e. Damanaka, Citragupta etc.

(2) Nityā (=anādisiddhāḥ svātmasaktayaḥ) tatparākramātopasya īkṣane uttarottaramutsukā.

Nityās means the eternal energies of one's soul. Parākramātopa = continual progress. The embryos of knowledge, if once developed in the inner soul, it continues to increase as it is said in the Yoga vāsistha.<sup>1</sup>

74. Bhaṇḍaputravadhodyuktābālāvikramananditā.

Bhaṇḍasurasya putrānām vadhe udyuktāyāḥ bālāyāḥ vikramena nanditā.

She is delighted in the valour of Bālā (who was) ready to slay the sons of Bhaṇḍa.

There were thirty sons of Bhaṇḍāsura viz., Caturbāhu to Upamāya. Bālā = nine years old daughter of <sup>the</sup> Goddess slayed all the sons of Bhaṇḍāsura<sup>1</sup>.

75. Mantrīnyambāvīrcitaviṣaṅgavadhatoṣitā.

Mantrīnyambayā viracitena viṣaṅgasya vadhena toṣitā.

She is delighted at the slaying of Viṣaṅga effected by mother Mantrinī.

Mantrinī is the other name of Śyāmalā. Viṣaṅga and Viśukra are the two brothers of Bhaṇḍāsura<sup>1</sup>.

76. Viśukraprāṇaharanavārāhīvīryananditā.

Viśukrasya (viśukrākhyasya daityasya) prāṇāṇāṁ haranena vārāhī vīryena nanditā.

She is delighted in the strength of Vārāhī, the destroyer (lit. take<sup>r</sup>) of the life of Viśukra.

Vārāhī is a goddess viz., Dandinī. The Tripurāsiddhānta explains the word Vārāhī, 'Because the Goddess, the Supreme appeared to Varāhanandanātha (one of the gurus who was devoted to Devī) and because she has the face of a boar, she is called Vārāhī<sup>1</sup>.

The word 'Bhaṇḍa putra' sons of Bhaṇḍa (referred in name 74) are the stains called Anava and others, 'mala' (impurities). Viṣaṅga<sup>2</sup> (in 71.75), Vi = Viruddha = undesirable, ṣaṅga (=sanga) = attachments or the craving for worldly objects. Or viṣa = poison



ga = to go i.e. perceiving sensuous objects with a poisoned view.  
Hence Kṣemarāja while commenting on the Śivasūtra (III.30)<sup>2</sup>  
beginning with <sup>the</sup> Yogavāsistha etc., explains that the word "Avisa"  
refers to Maheśvarī and other energies that are opposed to Viśa  
i.e. poison, evil etc..

Visukra in this name (i.e. no. 76) can be explained as follows:  
Vi=opposed to, (other than) Sukra = light i.e. embodied soul  
or Vi=more; suk = pain, ra= received i.e. saṃsāra.

, Mantrīṇī (75), Vārāhī (76)

Bālā (No. 74) represent certain internal modifications,  
when these destroy the opposed tendencies (indicated in the names  
of no. 74, 75, 76) his own divine self becomes pleased<sup>3</sup>.

77. Kāmeśvaramukhāloka kalpitāsrī gaṇeśvarā.

Kāmeśvaramukhasya ālokaḥ (sākūtaṃ kṣaṇacandrikābhyāṃ)  
kalpitah (= utpāditah) Śrī mān gaṇeśvaro yasyāḥ sā.

She whose (son) Gaṇeśvara was produced by Her glance at  
Kāmeśvara's face.

The mythological story in <sup>the</sup> Brhma.purana<sup>1</sup> is like this:  
"seeing the Devas fettered by magical figures set up by the Dait-  
yas, Devī, by merely looking at her husband, gave birth to great  
Gaṇapati whose mantra is of twenty eight syllables, by which  
the fettering, influence of the magical figures was destroyed and  
the Devas released.

(2) Kāmeśvarah (= kevalanirguṇaḥ śivah), tanmukhālokena  
(= tadanubhāvena), kalpitāḥ śrī gaṇeśvaratvaṃ (= puryaṣṭakādhīśvara-  
tvam) yasyāḥ sā.

One by whom is brought into existence.

Śrī gaṇeśvaratva i.e. the overlordship (adhiśvaratva) of eight cities or gaṇas, by looking at Kameśvara who represents the pure Nirguṇa aspect of Śiva. This means that when one realises the nirguṇa Śiva his jīvabhāva disappears.

Here the word Kameśvara means pure Śiva i.e. without attributes, Āloka = personal experience of him. Gaṇeśvara = Gaṇa the city formed of eight things consisting of (1) five Karmendriyas (2) five jñānendriyas, (3) four Manas etc. (4) five prāṇas (5) five bhūtas (6) kāma (7) karma (8) avidyā. This is called Gaṇeśa. Gaṇeśa is Isvara = the Lord (of his body), Kalpita = attributed or imagined.

78. Mahāgaṇeśanirbhinnavighnayantrapraharsitā.

Mahāgaṇeśena niḥśeṣeṇa-bhinnaiḥ (=nāśitaiḥ) vighnayātraiḥ prakareṣeṇa harsitā.

She is delighted at the great Gaṇeśa's destroying the obstacle formed of the yantra.

The 'Vighna yantra' named 'Jayavighna' (i.e. obstruction to victory), which had eight angles and eight tridents was defended by eight devatās viz. Ālāsā and others, was inscribed on a stone slab two krośas (four miles) in extent and thrown by Visukra on the army of Devī. It was broken into many pieces by Great Gaṇeśa<sup>1</sup>.

79. Bhaṇḍāsurendranirmuktasāstrapratyastravassinī.

Bhaṇḍeṇa asurendreṇa nirmuktānāṃ sāstrānāṃ pratikūlānyastrāṇi varsati iti tathā.

She who showers missiles to counter-act the weapons thrown by Bhaṇḍa, the king of demons.

The difference between śastra and astra is described in the Dhanurveda<sup>1</sup>. Śastra is one with which one strikes his enemies and which is always held in the hand. While Astra is one which is discharged by the hand like the arrow of a bow.

Names 78 and 79 are explained by Bhāskararāya as follows: Mahāgaṇeśa is the mastery over the city of eight things (i.e. body). It means the realisation of Self. The magic figure (Vighnayantra) of Viśukra and the missiles of Bhaṇḍāsura refer to the different modifications of nescience (Avidyā) and "Goddess showering missiles means the continuance of the act of realising the supreme reality.

80. Karāṅgulinakhaṭṭpannanārāyaṇadaśākṛtiḥ.

Karāṅgulīnām nakhesu uttpannāḥ nārāyaṇasya daśākṛtayah yasyāḥ sā.

From the nails of Her fingers (ten fingers) sprang the ten forms of Nārāyaṇa. Daśākṛtayah = Ten incarnations of Viṣṇu viz., Matsya, Varāha, Kūrma etc..

The Daityas came into existence from the missile called Sarvāsuraśtra, which was used by Bhaṇḍāsura. The daityas produced were Somaka, Rāvaṇa, Bali, Hiranyākṣa and others, who fought several battles. In order to destroy these daityas the Goddess created from her finger tips the ten incarnations of Viṣṇu (viz., Matsya, Kūrma, Varāh, Nṛsiṃha, Vāmana, Bhārgava, Rāma, Balarama, Kṛṣṇa, and Kalki) in regular order from her

right thumb to the left small finger<sup>1</sup>.

(2) OM daśākṛtiḥ may also be taken to mean the five states (i.e. Daśā) of jīva (soul) and kṛtiḥ = the five functions of Īsvara. The five states of jīva are waking (jāgrat) dreaming (svapna)<sup>etc.</sup> and five functions of Īsvara are creation, preservation etc..

81. Mahāpāsupatāstrāgninirdagdhāsurasainikā.

Mahacca tatpāsupatācca mahāpāsupatam, tasya astrasya agninā nirdagdhā asurasya (=bhaṇḍāsurasya) sainikā yayā sā.

She who burnt up the soldiers of the demon (Bhaṇḍa) with the fire of astra called Mahāpāsupata.

Mahāpāsupatāstrāgni = the highest mental modification connected with non-duality, which arise progressively according to the progressive practice of the devotion.

Asurasainika = the mental modifications connected with ignorance.

The Mahāpāsupata mantra referred to her is different from the six syllabled pāsupata mantra. The former belongs to Sadāśiva and the latter to the Īsvara<sup>1</sup>. Hence this mantra (viz. "Mahāpāsupata") belongs to Sadāśiva.

82. Kāmesvarāstranirdagdhasabhaṇḍāsurasūnyakā.

Kāmesvarasya yadastram<sup>tena</sup> nirdagdhām bhaṇḍāsuraṇa sahitam sūnyakam (=sūnyakākhyam nagaram) yayā sā.

She by whom the (city of Bhaṇḍa) Sūnyaka with Bhaṇḍāsura was burnt by the fire of Kāmesvarāstra.

The weapon mentioned in this name viz. Kāmes'vara'sāstra is more powerful than the astra called Mahāpāsupata.

The whole story as to how Goddess burnt up the city Sūnyaka is mentioned in <sup>the</sup> Brahmandā purāna.

Or having described up to this name his equality with Śiva who has attained the final stage (sāyujya) of the emancipation, of the divine Self. While in this present condition he now shows that Śiva alone remains (i.e. he becomes Śiva himself) after the destruction by the knowledge of the Self of the condition brought about by the prārabdha (the karma which began its operation in present body) with the subtle body etc. which is then like a burnt cloth, a mere appearance of duality.

The fire of Kāmes'vara (i.e. Kāmes'vara'sāstra) nirdagdha) = the fire of consciousness, because he is the universal object of desire<sup>1</sup>. Bhaṇḍāsura = the state of Jīva (individuality) = the cause of the appearance of duality. Sūnyaka (emptiness) = the appearance of duality as seen in a burnt cloth. Or it applies to the emptiness or unreality of the <sup>2</sup> Aesthetic School of Duality.

When that state of saṁsāra (i.e. jīvabhāva) which appears to the devotee as void, is removed, himself remains as consciousness alone.

83. Brahmapendramahendradidevasaṁstutavaibhava.

Brahmapendramahendradaiḥ devaiḥ samayak stutaṁ vaibhavaṁ yasyāḥ sa.

Whose glory is well-praised by Brahmā, Upendra (Viṣṇu)

and Mahendra (Śiva) and other deities<sup>1</sup>.

Or the word Saṁstuta may mean realised in themselves. Vaibhava = infiniteness and omnipresence of the Self.

84. Haranetrāgnisaṅdagdhakāmasaṅjīvanausadhiḥ.

Harasya netrasya agninā samyak dagdhasya kāmasya saṅjīvanausadhiḥ yā sā.

She who is a life giving medicine to Kāma (God of love viz. Cupid) who was totally burnt by the fire from the eye of Lord Śiva.

The word Haranetra = third eye of Śiva, Saṅjīvanī = life giving medicine. This story occurs in <sup>the</sup> Brmḍ. Pur. The story narrates how Devī, who had enchained even Her husband (Śiva) though he had renounced (the world) at the prayer of Brahmā etc., restored Manmatha to life. This agrees with the Nyāya that "children rebuked by the father are consoled by the mother".<sup>1</sup>

(2) Harahaṭātmasvarūpāpaharah), tasyametā, sa eva ā (samantāt vyāptah) agniḥ (mūlajñānam), tena samyag dagdhah yah kāmah, tasya samyag jīvane (svasvarūpāvāptau) osadhiḥ (mūlikā).

Who is the remedy in the revival of the soul - which was completely burnt by the fire (of Ignorance) which is the leader of Hara (concealment of true nature).

85. Śrīmadvāgbhava-kūṭaika-svarūpamukhapāṅkajā.

Śrīmat (=jñānapradāyaka-tvādimahātmyasīlaḥ) Vāgbhavanāmakam kūṭam evaikam (=mukhyam) svaṁ rūpam yasya tādrśam mukha-

pañkajaṁ yasyāḥ sā.

Her lotus face corresponds to the great (lit. glorious) Vāgbhava kṛta (i.e. group).

Upto the name no.84 the supreme form of Goddess has been described by the deeds of Her physical form such as the slaying of Bhaṇḍāsura etc. Now her subtle form which is inseparable from physical form is described.

The subtle form is three fold viz., subtle, subtler, subtlest, among which the first (i.e. subtle) represents the fifteen syllabled Mantra (i.e. Pañcadaśī), the second Kāmakalā and the third Kuṇḍalinī. Among these three forms the first is described under three names. (Names no. 85, 86, 87 ).

The word Śrīmat means divine or great having power of showering wisdom and other great powers. Vāgbhava = by which one can attain the power of speech, or by this the speech is produced. Vāgbhava-kṛta is the group of five letters in Tantra-sāstra.

The face is called made up of Vāgbhava-kṛta, because it is the source from which the speech containing letters representing eyes, lips and upper part of the throat is produced.

86. Kanṭhādhaḥkaṭiparyantamadhyakṛtasvarūpinī.

Kanṭhasyādhaḥkaṭiparyanto madhyabhāgaḥ (sa eva madhyastha-kāmā rājākhyasya śaḍakṣara-samūhasya) kṛtaṁ svarūpaṁ asyāḥ.

(The portion) from the throat down to Her waist represents the form of Madhyakṛta.

Madhyakūṭa in this name refers to the second part of the subtle form of Goddess. Madhyakūṭa means a group of six syllables which is otherwise called as 'Kāmarājakūṭa'. Because Kāma (to create) the universe) resides in Her heart (i.e. second part of Her subtle body) it is called Kāmarājakūṭa<sup>1</sup>.

87. Śaktikūṭaikatāpannakatyaadhobhāgadhārinī.

Śaktināmakena kūṭena ektāmapannaṁ kateḥ adhobhāgaṁ dhārayatīti tathā.

She who bears (the portion) lower from the waist, is identical with Śakti-kūṭa.

Śaktikūṭa is the third part of the Pañcadaśī mantra. It is a group of four syllables. This is called so because of the power of creation.

Thus the above three names (nos. 85, 86, 87) represent three kūṭas of Pañcadaśī which is made up of fifteen syllables. Ka, E, I, la, hrīm, ha, sa, ka, ha, la, Hrīm, sa, ka, la, Hrīm, and this is the subtle form of Goddess.

88. Mūlamantrātmikā.

Mūlaṁ mantra ātmā (=svarūpaṁ) yasyāḥ sā.

She who is of the form of root (Mūla) mantra.

The mantra is called Mūla as it is the root of the four objects of human desires (i.e. four puruṣārthas). The Mūla mantra is nothing but the Pañcadaśī mantra. Mantra is explained as 'that which protects on account of repetition!, (√man=to repeat √trai = to protect)<sup>1</sup>.



### 89. Mūlakūṭatryakalevarā.

Mūlasya kūtatrīyameva kalevaram (=sthūlarūpaṁ) yasyāḥ sā.

The three groups of the Mūla mantra constitute the gross form (i.e. physical form) of the Devī.

The three kūtās of the mantra may be taken as forming either Her physical or subtle form.

The word mūla in real sense means the subtler body called Kāmakalā, and the divisions are the parts of Kāmakalā. The first part of Kāmakalā is called Ūrdhva bindu, the second part is two crossed bindus and the last is called Sārdhakalā. The Nāthacaranāgama explains this name and the name no.88 to indicate the subtler form of <sup>the</sup> Devī.

### 90. Kulāmṛtaikarasikā.

Kulasyāmṛte ekatayā (mukhyatayā) rasikā.

She has the special taste of the nectar of family.

After describing the form of Goddess in Brahmandā (i.e. Universe) the author proceeds to describe the subtlest form viz. Kuṇḍalinī in the body<sup>1</sup>.

The word Kūṭa means <sup>as the</sup> Cidgaganacandrikā says<sup>2</sup> the triad of the known, the knowing and the knowledge. There are thirtytwo lotuses in the body, some facing upwards and some facing downwards, among these the lowest one is called 'Akula' having no connection with the above said 'triad' and the other lotuses which are above are called kulas<sup>3</sup>.

(2) Kuḥ (=prthvītattvaṃ) liyate yatra, tatkulam.

Here, Ku = earth and la = absorption i.e. Mūlādhāra cakra, as in it the earth (Prthvī tattva) is absorbed. The channel (or the way) of Susūmā is called Kula as it is connected with Mūlādhāra. Hence nectar flowing from Saḥārā is called Kulāmṛta. Kulāmṛta is also so called because it is connected with the body<sup>3</sup>. So <sup>the</sup> Goddess mainly delights in testing Kulāmṛta.

91. Kulasaṅketapālīnī.

Kulasya (=ācārasya) saṅketān (=rahasyāni) pālayati (=pasuṣu na prakāśayati).

She protects the symbols (or doctrines) of kula (i.e. of tradition).

The kula has so many meanings. It may mean scripture. It may mean tradition or traditional books (which reveals the secrets of kulas)<sup>1</sup>. Or it may mean right conduct as said in <sup>the</sup> Bhaviṣyottara-purāṇa<sup>2</sup>.

She protects i.e. Pālayati the secrets of the scriptures and right conduct. She never reveals them to the ignorant. The secrets are threefold viz. (1) secret of cakra (2) secret of mantra (3) secret of worship<sup>3</sup>.

92. Kulāṅganā.

Kulam (pātivṛtyadiguṇarāśiśīlovaṃśaḥ) tat sambandhinīṅganā.

She is a woman belonging to (a chaste) family. Kula = the chaste family i.e. observing right conduct. Aṅganā is a chaste, noble lady. She is a woman not easily seen (Gupta). She is kept

behind the curtain of Avidyā. So she prefers private worship. The Kulārṇava<sup>1</sup> says, this Sāmbhavī vidyā is protected like a respectable lady.

93. Kulāntasthā.

(1) Kulasyāntah (=mātrmeyayoh madhye) (mitirūpena) sthitā.

She is residing in the middle of the 'Kula'.

'Kula' as explained, means the triad of Matr, Meya, and Miti. She is present between the Measurer (i.e. Matr otherwise called perceiver) and the thing measured (Meya). She resides in the form of 'miti' i.e. the measuring.

(2) Kulasya (sāstrasya) <sup>antah =</sup> madhye (jñeyatvena) sthitā.

According to this interpretation the word 'Kula' means scripture. She is standing in the midst of the scriptures in the form of the object of knowledge i.e. jñeya.

94. Kaulinī - kaulamasti asyāh iti kaulinī.

She who belongs to Kula.

The word 'kaula' is explained as 'kulasyedam.' According to this, the word kula means the lotus at the Mūlādhāra.

Or the word, may mean Śivaśakti sāmāsyam = the inseparable connection of Śiva and Śakti. The word 'Akula' means the lotus at the sahasrārā. Because union of Śiva and Śakti is Kaula<sup>1</sup>, the Devī is called Kaulinī.

95. Kulayoginī.

Kule yogah asti asyāh iti.

(1) One who is connected with the Kula.

The word 'kula' is already explained in above name, to that 'kula' the Goddess is connected.

(2) According to the tradition the word 'kaula' means worshipping the cakra imagined in ether. She is also connected with that cakra which is to be worshipped.

#### 96. Akulā.

Na vidyate kulaṁ yasyāḥ sā.

She has no kula (i.e. She is beyond kula). At the top of suṣumnā there is sahasrārā padma called Akula and she resides there in that lotus<sup>1</sup>. So she is called Akulā.

And also, she is called so because she has no geneology.

#### 97. Samayāntasthā.

(1) Samayaḥ (=daharākāśāvakaśe cakram vibhāvya tatra pūjādikam), tadantah tiṣṭhti.

She resides in the 'samaya'.

The word 'samaya' is explained as traditional custom of offering worship etc. to a cakra imagined in the ether of the heart. This worship is counted as the supreme by all the yogis. Hence it is called samaya. This worship is described in five books (i.e. Tantra pañcaka) viz. of Vasistha, Śuka, Sanaka, Sananda, Sanatkumāra. Hence the term samaya is also frequently used for these five books.

(2) Samaṁ (=sāmyaṁ) yātītī = samayaḥ (=sivah), samayā (=sivā) tayo ante (=svarūpe) tiṣṭhī.

She in every way is similar to Śiva. She is equal to Śiva. This equality with Śiva and Śakti is in five ways. (1) equality of locus (Adhiṣṭhāna) i.e. both reside in the same cakra (viz. Śrī-cakra). (2) equality of functions (Anuṣṭhāna) like creations etc. (i.e. five functions). (3) equality of Avasthāna i.e. dance etc. (4) equality of name i.e. Śiva and Śivā etc. (5) equality of form (rūpa), Bhairava<sup>and</sup> Bhairavī both have red complexion.<sup>1</sup>

#### 98. Samayācāratatparā.

(1) Samayācāre tatparā (=āsaktā).

She is engaged in the conduct of samaya. Or for whom the samayācāra is of supreme interest.

The word samayācāra means the conduct described in the ten chapters of <sup>the</sup> Rudra-yāmala.

(2) Samayācāra means the complete process of initiation by guru in which kuṇḍalinī rises through the influence of the guru's side glance, appears to disciple in various cakras and finally after the union with sadāśiva in sahasrāra returns to the Mūlādāra.

The Goddess is devoted to both the above described methods.

#### 99. Mūlādhāraikanilayā.

Mūlādhāra evaiko nilayaḥ yasyāḥ sā.

She who has Mūlādhāra<sup>h</sup> (Mūlādhāra cakra) as her chief abode.

She chiefly resides in Mūlādhāra. Mūlādhāra is a four-petalled lotus. In its pericarp there is a Madhyabindu viz. Kulakūṇḍa

in which Kuṇḍalinī dwells covering the end of suṣumṇā. Hence being a support to Kuṇḍalinī and the root of Suṣumṇā, it is called Mūlādhāra.

100. Brahmagranthivibhedinī.

Brahmagranthim viśeṣeṇa bhinatti sā.

She who opens the Brahmagranthi.

Among six cakras - each cakra has two knots on both the ends. Brahmagranthi = granthi of Svādhīṣṭhāna cakra is called Brahmagranthi.

101. Manipūrāntarūditā.

Manipūrasya antaḥ uditā.

She appears <sup>in</sup> the Manipūracakra.

Manipūra = one of the cakras among the six cakras, is situated in the navel. It has a tenpetalled lotus. During the samaya-pūjā She (i.e. Śrī Devī) is adorned with gems. There<sup>fore</sup> this cakra is called Manipūra. She (i.e. Kuṇḍalinī) appears in Manipūra after breaking the knot, viz., Brahmagranthi, situated below the above mentioned cakra.

102. Viṣṇugranthivibhedinī.

Viṣṇugranthim viśiṣṭeṇa bhinatti sā.

She who breaks through completely the Viṣṇugranthi.

Viṣṇugranthi = a knot situated above - Manipūra cakra. Vi = completely and Bheda = to break. Kuṇḍalinī after passing through Manipūra breaks completely this knot (i.e. Viṣṇugranthi) and proceeds further. Lord Viṣṇu is the controlling deity here

just as Brahmā is said to be the controller of Brahmagranthi.

103. Ājñācakrāntarālasthā.

Ājñācakrasyantarāle tiṣṭhati sā.

She who dwells in the centre of the Ājñācakra.

Ājñācakra<sup>1</sup> is having a lotus of two petals and it is situated between the two eye-brows. This is a place where the guru (who commands) resides, hence it is called Ājñācakra<sup>1</sup>.

Or Ā<sup>1</sup> mean - a little according to the Vṛtti (Ā<sup>1</sup>śdarthe) and jñā means knowledge i.e. a little knowledge is attained by one who controls that Ājñācakra.

104. Rudragranthivibhedinī.

(1) Rudragranthim vibhinattīti sā.

She who perfectly disbands the Rudragranthi.

There are two knots in the Anāhata<sup>1</sup>cakra situated in the heart. This is called Rudragranthi.

In Anustāna<sup>1</sup> the order is reverse. Because according to the Pāñcamika Nyāya viz., Arthācca etc., the order of meaning (Artha krama) is stronger than the order of repetition.

(2) There are four divisions (khandas) in the Śrīvidyā mantra viz., belonging to the fire, to the sun, to the moon and to the candra kalā, otherwise called Vāghava<sup>b</sup>, Kāmarāja, Śakti and Turiya respectively<sup>1</sup>. Among these four there are three knots called Hrillekha (i.e. Hrims) which are named respectively as Brahmā, Viṣṇu, and the Rudragranthi. <sup>The</sup> Kuṇḍalinī breaks these

knots and enters in these granthis.

The six cakras described in the above name signify the origin of the universe<sup>2</sup>.

105. Sahasrārāmbujārūdhā.

Sahasra (saṁkhyākāḥ) arāḥ (=dalāni) yasya tadambujamārūdhā.

She has mounted on the lotus having thousand petals.

Sahasrāra is the lower part of the Brahma-randhra.

106. Sudhasārābhivarsinī.

Sudhāyāḥ āsāraṁ abhivarsayati sā.

She who showers a continuous shower of nectar.

From the moon of the pericarp of the thousand petalled lotus the ambrosia is continuously flowing<sup>1</sup> and that is called nectar.

107. Tadillatāsamarūciḥ.

Tadit (=saudāminī) eva latā tayā samā ruciḥ (=kāntiḥ) yasyāḥ sā.

Whose brilliance is equivalent to the brilliance of the creeper-like lightening<sup>1</sup>.

108. Ṣaṭcākroparisaṁsthītā.

Ṣaṭcākranāmupari samyak sthītā.

She is well-seated above the six cakras.

These six cakras beginning from the rectum are Mulādhāra, Svādhiṣṭhāna, Manipūra, Anāhata, Visuddhi and Ājñā. The Goddess



(i.e. Kuṇḍalinī) is dwelling above these six cakras in the Sahasrāra.

#### 109. Mahāsaktih.

(1) Mahe (=utsave tatradya siva śakti samāyogarupe) āsaktih  
(=tatparatā) yasyāh sā.

She is eager for a great festival,<sup>1</sup> of Her union with Śiva  
in the Sahasrāra.

(2) Mahe (Vahni tejasi) āsaktih yasyāh sā.

She who is devoted to Tejas.<sup>2</sup>

(3) Mahati ā (=samantāt) saktih (=samāyogo) yasyāh sā.

She who has great union on all sides.

#### 110. Kuṇḍalinī.

(1) Kuṇḍale asyāh stah sā.

She who has ear-rings.

(2) Kuṇḍalāni santi asyāh.

She who has (3½) three and half loops.

Kuṇḍalinī - she resides in the Mūlādhāra in three and half  
coils, as light or as power, and controls our body. Her form  
is like a coiled serpent. She is the life-giver<sup>1</sup>.

(3) Vāgbhavabīja is also known as Kuṇḍalinī. She is therefore  
identified with Vāgbhavabīja.

#### 111. Bisatantutanīyasī.

Bisatantu vat taniyasī (=atisayenakṣaktih).

Who<sup>16</sup> as slender as the fibre of the lotus stalk.

Shri Bhāskararāya remarks here as under : Beginning with the name Kulāmṛtaikarasikā (no.90) to Bistantutanīyasī (no.111) a special tantric method of awakening the Kuṇḍalinī power is explained. This is further elucidated by him by giving a quotation from the Vāmakesvara tantra<sup>2</sup>.

### 112. Bhavānī.

(1) Bhuvam (=Mahādevam saṁsāram kāmam vā) ānayati (=jīva-yati) iti.

She who gives life to either Śiva or Saṁsāra or Kāma.

Bhava<sup>1</sup> = Mahādeva or it may mean Saṁsāra or Kāma i.e.

God of love viz., Cupid, She gives life to all these three.

(2) Bhavam (=jīvanarūpam, jalam) ānayati (=jīvayati) iti.

She is the giver of life to Bhava. As the water form of Śiva is called Bhava<sup>2</sup>.

(3) Bhavānī also means the wife of Bhava. By grammatical rule 'Indravaruna' etc., here 'anuk' āgama takes place and Dīpa also takes place in the sense of feminine gender. So it becomes Bhavānī. Bhavānī is said to be the presiding deity of one of the pīthas viz., Sthānaesvara<sup>3</sup>.

### 113. Bhāvanāgamyā.

(1) Bhāvanābhyam (=śābdī arthī bhyam) gamyā (=avagamyā).

She who can be known by mental efforts (viz. śābdī and arthī).

Bhāvanā is of two types śābdī and arthī. The śābdī (of words) here means the sacred words (i.e. Mantras from the Vedas) which are to

be meditated upon according to the will of Guru (Ācārya). While the Ārthī here means that which results in action.

(2) The word Bhāvanā-gamyā will be solved as Bhāvanā+gamyā as well as Bhāvanā+gamyā. According to the Bhāvanāgamyā means attainable by Meditation.

According to Bhāvanāgamyā it means - She is unattainable by the path of action (i.e. Karmamārga) or it may mean of the nature of the purification of the mind which is the result of the right action.

(3) Bhāvanābhīḥ gamyā.

There are three types of Bhāvanā. She is attained by those Bhāvanās<sup>1</sup>.

(4) There are three states of meditation viz. Śakala, Sakala-Niskala and Niskala. The first i.e. Sakala is the meditation from Mūlādhāra to Ājñācakra. The second i.e. Sakala Niskala is from Indu (moon) to unmanī and the third in form of meditation of Mahabindu is Niskala<sup>2</sup>.

114. Bhāvaranyakūṭharikā.

Bhāvah (=saṃsārah) sa eva aranyam, tasya (kūṭhāreva) kūṭharikā.

She is an axe which clears (Lit. cuts) the forest of Saṃsāraḥ (transmigratory existence).

She by Her knowledge, clears the bindings of transmigratory existence as the axe cuts the woods of forest.

115. Bhadrāpriyā.

(1) Bhadrām (=maṅgalam) priyam yasyāḥ sa.

She who delights in auspiciousness.

(2) Bhadrāḥ (=gajaviśeṣāḥ) priyā yasyāḥ sā.

Or She <sup>by</sup>whom the Bhadra elephants are very much liked.

116. Bhadramūrtiḥ.

Bhadra (=bhavyā) mūrtiḥ (=svarūpaḥ) yasyāḥ sā.

She who is of grand appearance.

117. Bhaktasaubhāgyadāyiniḥ.

Bhaktebhyah saubhāgyam (susthubhāgyam tasyabhāvah) dadātīti  
tathā.

She who showers prosperity on the devotees.

Saubhāgya : The word means lalitā herself is identical with saubhāgya, one of the eight auspicious objects described in <sup>the</sup>Agnipurāṇa<sup>1</sup>.

(2) Or the word saubhāgya may mean the saubhāgyāstakas<sup>2</sup> as they are used on auspicious occasions and they confer prosperity.

(3) Susthu bhāgyam yasya, tasya bhāvah = saubhāgyam.

Here the word 'su' means 'good' or 'much' and 'Bhāgya' means fortune. She brings good fortune to the devotees.

118. Bhaktipriyā.

Bhaktiḥ priyā yasyāḥ sā.

She who is pleased with worship.

Bhakti = Devotion or worship. It is of two kinds i.e. Mukhyā= primary and Gaunī secondary. Among these the first type i.e.

primary bhakti is a particular mental modification called Anurāga about Īśvara. This Bhakti is otherwise called as 'parā' (supreme)<sup>1</sup>. The secondary devotion is in the form of service (i.e. sevārūpā) to the Lord and by this devotion one can attain the concentration.<sup>2</sup> Moreover, the root Bhaj is declared to mean to serve<sup>3</sup>. There are many kinds of devotions. According to some purāṇas there are nine varieties of Bhakti, according to some, ten kinds<sup>4</sup>. All these types are included here in the word Bhakti.

#### 119. Bhaktigamya.

(1) Bhaktyā (=sāmrāḍhanena) gamyā (=pratyakṣā).

She is attainable by devotion.

In śrutis and smṛtis it is said that though Brahmana is unmanifest it becomes perceptible through devotion<sup>1</sup>.

(2) Bhaktiḥ (=lakṣaṇā), tayā gamyā (=bodyā).

The word Bhakti according to this interpretation means indication and 'gamyā' means to be known as -- it is declared the in Trisatī.<sup>2</sup>

#### 120. Bhaktivāśyā.

Bhaktyā vāśyā.

She is controlled by devotional act, or by the 'Indication'. Śruti also says, "O Śivā, though independent, you become subservient by devotion"<sup>1</sup>.

#### 121. Bhayāpahā.

Bhayāni (=jalasthalā diprayuttrādīni sarvāni apahantīti).

She who dries away all the fears. Śruti also says, by knowing bliss, the fear dispels.<sup>2</sup>

## 122. Śāmbhavī.

(1) Śāmbhoḥ īyam (śāmbhoḥ strī)

The wife of Śiva.

(2) Śāmbhavanām īyam (śāmbhavanāmiyaṁ mātā)

She is the mother of the devotees of Lord Śiva. The word śāmbhavī is also used as the technical name of particular mudrā in yogaśāstra<sup>1</sup>. The word also stands for one kind of Dīkṣa mentioned in Paraśurāma Kalpasūtra<sup>2</sup>. Or it may mean the girl of eight years<sup>3</sup>.

## 123. Śārdārādhya.

(1) Śāradayāārādhya.

She is worshipped by Goddess Śārada i.e. Sarasvatī. i.e. Goddess of speech.

(2) Śārade (=śārdṛatau) ārādhya.

She is worshipped in <sup>the</sup> Autumn, or in rainy season<sup>3</sup>. And also it is the general practice that Goddess is worshipped during the nine days in <sup>the</sup> Spring (Navarātrī)<sup>1</sup>.

(3) Śāradaiḥ (=viśāradaiḥ) ārādhya.

Or She is worshipped by scholars.

## 124. Śarvānī.

Śarvasya strī.

Wife of Śarva (i.e. Śiva). Śiva is called Śarva in his earth<sup>1</sup> form and by grammatical law in the sense of his wife, 'īś' and 'anukāgama' takes place and it becomes Śarvānī.

## 125. Śarmadāyini.

Śarmah (=sukham) dātum śīlamasyāḥ (śarmah dadāti sā).

She who confers happiness. The word 'Śarma' means happiness<sup>1</sup>.  
She always bestows happiness on her devotees<sup>2</sup>.

## 126. Śaṅkarī.

(1) Śaḥ karotīti śaṅkaraḥ, tasya strī śaṅkarī.

The wife of Śaṅkara, who brings benevolence. Or Śaḥ (Sukhaśya) karah tasya strī. (2) Śaṅkare yasya vā Śaṅkaraḥ, tasya strī Śaṅkarī. Wife of that (i.e. of Śaṅkara) in whose hand lies happiness<sup>1</sup>.

## 127. Śrīkarī.

(1) Karotīti karī śriyaḥ karī (=śrīkarī).

She who confers prosperity.

(2) Śrīkaraḥ (=Viṣṇu<sup>1</sup>) tasyeyam śrīkarī.

Wife of Viṣṇu.

## 128. Sādhvī (Pativratā).

She is chaste<sup>1</sup>. All the times (i.e. past, present and future).  
She is attached to Her husband only. Hence she is called chaste<sup>2</sup>.

## 129. Śaraccāndranibhānā.

Śarat (=śaratkālikēna) cāndrena nibhaḥ (=tulyaḥ) ānanaḥ yasyāḥ sā.

Whose face is like the autumnal moon. Her face is as charming as the autumnal moon.

## 130. Śātodarī.

Śātam (=kṛśam) udaram yasyāḥ sā.

She who has a slander belly.

The word 'sāta means slender according to the grammatical sūtra 'sotānukarṇe'.

Or the word may be applied to mean, the daughter of Himalaya who has hundred caves. (i.e. 'Satodara) 'satodarasya ayatyaṁ strī, like Haimavatī from Himavatah.

### 131. 'Sāntimatī.

'Sāntih asyā astīti.

She is full of peace. As she never behaves in a rough manner with the devotees, she is called 'Sāntimatī.

### 132. Nirādhārā.

(1) Nirgataḥ ādhārah (=adhiṣṭhānāntaram) yasyāḥ sā.

Who has no other support.

as she is the support

In real sense she has no other support of the whole universe.

(2) Or 'Adhārāt niskrāntā.

Who has come out from the support (i.e. base or Mūlādhārā).

The upasargas nir etc. are used in the sense of movement (krāntā-dyarthē).

(3) <sup>She</sup> Of the form of the worship called Nirādhārā which is explained in <sup>the</sup> sūta-saṁhitā. Among the external and internal worship the internal worship is of two kinds sādharā and nirādhārā. <sup>Among them</sup> the Nirādhārā worship is without form<sup>1</sup>.

Now, by succeeding certain names, the text puts before us the nature of pure intellect, which is the object of <sup>the</sup> Nirādhārā <sup>the</sup> worship (described in above name). The nature of pure intellect



is described here by assertion, by negation, by positive definition and by elimination of attributes. Then the means of obtaining it (i.e. pure intellect) and the real nature of the results thereby produced, is described.

There are three types of ignorant souls (pasus). The first is Vijñānakevala: he who sees Self in the non-self and therefore he has impurity alone; Second the pralayakāla has the impurity of karma which is imperceivable and which gives him new body, the last sakala has the impurity of Mayā which creates the idea of duality. In these the second has the impurity of first and in the third that of the second<sup>2</sup>.

### 133. Nirāñjanā.

(1) Nirgatam āñjanam (=kālimā) yasyāḥ sā.

She who is without stain. She is called so because she is free from the impurity of the third soul (viz. sakala) described above i.e. she is free from Mayā.

(2) Nitarām rañjanam (=rāgaḥ raktimā saṁtoṣanam vā) yasyām.

She who is full of redness or joy. Nī = much and rañjana = redness or joy.

### 134. Nirlepā.

(1) Lepāt (=karma-sambandhena lepaḥ, tasmāt) niṣkāsitā.

Freed from impurity. She is called so because she is free from impurity of the destruction<sup>1</sup> (i.e. pratyakāla). Impurity arises from the action.

(2) Nirgataḥ (=jñānena) lepaḥ (=karmasambandhaḥ) yasyāḥ sā.

She, by whose knowledge the impurity runs away<sup>2</sup>.

135. Nirmalā.

Nirgataḥ malaḥ yasyāḥ sā.

She is without spot.

'Mala' may mean embodied soul. She is without that soul (i.e. Upādhiyukta<sup>1</sup>ātma), or avidyā is also called 'mala' which is the cause of impurity, darkness and confusion.

136. Nityā.

(<sup>1</sup>)The Eternal. One.

She is called so because to Her the temporal stages like past, present and future, are inapplicable. She is beyond the <sup>of</sup> three dimensions/time (though impurities are not eternal, their ruler is not so) i.e. eternal<sup>1</sup>.

(2) Nityā means the deities of fortnights or of time or the Nityā-mantra.

137. Nirākārā.

Na vidyate ākāraḥ yasyāḥ sā.

She who is formless.

The view <sup>the</sup> of Madhyamika <sup>d</sup>pañḍas (who belong to Sākāravijñānāvāda i.e. idealism) is refuted. According to them every thing has form.

Ākāra means the form to which the qualities are attributed, and which is not real.

## 138. Nirākulā.

## (1) Nirgatā ākulatā yasyāḥ.

Who is far from agitation. Though accompanied by avidyā,  
She is not agitated. Or She is far (nir) from the agitated  
ones.

## (2) Ākulatvaḥ may mean void. She is far from void.

## 139. Nirgunā.

Navidyate guṇāḥ yasyām sā.

She who is free from qualities<sup>1</sup>.

The qualities are connected with body, hence they are absent  
in what belongs to consciousness (cit.).

## 140. Niskalā.

Nirgatā kalā (=aṁśa vāstavikā) yasyāḥ sā.

She who is not a unit of real parts. The theory of those who  
say Brahman has parts is rejected. The 'sruti and smṛti<sup>1</sup> are not  
contradictory as there the parts are merely attributed.

Or niskala may mean the meditation on Brahman (or the Goddess  
is also without qualities<sup>2</sup>.

## 141. Śāntā.

(1) Śamavatī yā sā.

She who is tranquil<sup>1</sup>.

(2) Śākāro anto yasya, tadrūpā.

She is of that form at the end of which letter 'sa' occurs  
i.e. the Amṛtabīja mantra.

(3) Asāntā iti vā-reaching to the end of the quarters, <sup>i.e.</sup> "she is all-p<sup>er</sup>vading.

#### 142. Niskāmā.

(1) Nirgataḥ kāmāḥ (=icchā) yasyāḥ sā.

She who is free from all desires.

(2) Niskām amati (=gacchati) sā.

One who puts on golden necklace.

#### 143. Nirupaplavā.

(1) Nirgataḥ upaplavaḥ (=nāśaḥ) yasyāḥ.

Who is without destruction.

(2) Nihśeṣeṇa (=atisayena) upa (=samipe) eva (pindāṇḍa eva) plavā (=amṛtasravaṇaḥ) yayā sā.

According to this interpretation the Nir=much<sup>1</sup>, upa=near i.e. in the body, plava = flowing (of the nectar). So the name means by whom the abundant flowing of the nectar flows in the body<sup>2</sup>.

#### 144. Nityamuktā.

(1) Nityam yathā tathā muktā.

(As she is eternal) she is ever free.

(2) Nityam muktā yasyāḥ bhaktāḥ sā.

She whose devotees are ever free.

(3) Nityam muñcati (Mucyate vā) (Nityamuktasya bhāvāḥ) tattā.

She who always makes herself free. Or she who is of the nature of salvation.

145. Nirvikārā.

Nirgataḥ vikārāḥ (=sāṃkhye prasiddhāḥ) yasyāḥ.

She who is free from changes.

The word vikāra means twenty three categories of Sāṃkhyas<sup>1</sup>.

146. Nisprapañcā.

Nirgataḥ prapañcāḥ yasyāḥ sā.

She who is without <sup>ex</sup>pansion.

Prapañca, the word means expansion, accumulation<sup>1</sup>. She is beyond the manifold, extended phenomena of the world<sup>2</sup>.

147. Nirāśrayā.

Nirgataḥ āśrayāḥ yasyāḥ sā.

She is without body. She is the āśraya, of all. She depends on none.

148. Nityasuddhā.

Nityaṃ suddhā.

She is eternally pure. She is always (i.e. in the three times viz., past, present and future) without blemish<sup>1</sup>.

149. Nityabuddhā.

Nityaṃ buddhā.

She is ever wise. To correlate the śruti<sup>1</sup>, she is in the form of cit, itself. She is eternally wise.

Or Suddhānand and Buddha may apply to the two Tirthankaras of Jainas who have become immortal (i.e. Nirṭyas) by the grace of Devī. Their goddess Tārā<sup>2</sup> was worshipped by these two.

150. Niravadyā.

(1) Nirgatam avadyam (garhyam) yasyāḥ sā.

Who is blameless.

Avadya means blame produced due to the modification of the nescience.

(2) Nirgatāḥ (bhaktāḥ) avadyāt (=narakāt) yasyāḥ <sup>a</sup>parsādāt sā.

Avadya means one type of hell. By the grace of the Goddess devotees escape from that hell<sup>2</sup>.

151. Nirantarā.

Antarena rahitā.

She is without break (or difference). Antara means end of difference etc.<sup>1</sup>

152. Niskarāṇā.

(1) Na vidyate kārāṇam yasyāḥ sā.

She who is without cause. As she is the cause of all (i.e. everything), She is without cause<sup>1</sup>.

(2) Or Niḥśeṣam kārāṇam (prathamam) yasyām.

She is one in whom the cause (i.e. kārāṇa) rests.

153. Niskalaṅkā.

Na vidyate kalaṅkah yasyāḥ sā. She is faultless.

Kalaṅkah means sin. But she is devoid of sin<sup>1</sup>.

154. Nirupādhih.

Upādhi rahitā.

She is without limiting adjuncts. The word upādhi is explained as follows : Upa= near, ādhi=ādadhāti =gives own characteristics. Just as the red flower transfers its (red) colour to the crystal near it. Similarly the nesience, <sup>and</sup> ignorance ~~are~~ the upādhis <sup>which</sup> causes the appearance of plurality (cit)(i.e.consciousness).

The word nirupādhi is the real cause to identify Devī with the special quality of faultlessness.

There are two upādhis one <sup>is</sup> 'whole (sakhanda)' and another the fragmentary ~~and~~ (akhanda). The goddess is free from both the adjuncts.

155. Nirīśvarā.

Na vidyate īśvarāḥ yasyāḥ sā.

She is without a ruler (lit.superior). Since she is the ruler of all, she is not under any other's rule.

Among the two systems of Indian philosophy viz. <sup>the</sup> Mīmāṃsā and <sup>the</sup> Sāṅkhya, the former is ses'vara (with Lord), while <sup>the</sup> latter is nirīśvara (without Lord). But the Goddess belongs to both, hence she is called without <sup>a</sup> ruler.

156. Nirāgā.

(1) Nirgataṁ rāgaḥ (=kāmaḥ) yasyāḥ sā.

She who is free from passion.

The text now proceeds to reject the theory that the differences in the mind belong to the Self and to teach that renunciation is the means of overcoming the six enemies viz. kāma (desire), krodha - (wrath), lobha (greed) and moha (bewilderment), māda (pride), īrsyā (envy).

She is devoid of desire because she has satiated all Her desires.

(2) Rāga - according the śāṇḍilya sūtra (I.6) means longing for<sup>1</sup>. But the goddess is free from it, as she has no object to long for.

(3) Nīraṁ (=jalam) agah (=parvatah), tadubhaya rūpā.

'Nīra' means water and 'aga' = mountain. She assumes both the forms.

157. Rāgamathani.

Rāgam mathanatīti.

Who extricates and destroys the passion. She destroys the passion in the minds of Her devotees by removing their <sup>attachment</sup> towards every thing else attachment except Herself.

158. Nirmadā.

Na vidyate madah yasyām.

She who has no pride.

159. Madanāsinī.

Madam nāśayatīti. She who destroys the pride.

(2) Madanam asnāti iti.



Madan = excessive anxiety and asnāti = eats. She drives away (lit. eats) excessive anxiety.

160. Niscintā.

Na vidyate cintā yasyāḥ sā.

She who is without worries.

Cintā generally means remembrance but in the name, it is used to mean recollection of painful topics i.e. worries.

The word also means delusion<sup>1</sup>. According to this interpretation the name means she is without delusion.

161. Nirahamkāra.

Nirgataḥ ahamkārah yasyāḥ sā.

She who is without egoism. Ahamkāra is of three kinds according to the qualities sattva, rajas, and tamas respectively called Vaikārika, Taijasa and Bhūtādi.

162. Nirmahā.

Nirgataḥ mohah yasyāḥ sā.

She who is without bewilderment. The word 'moha' means erroneous perception (i.e. vaicityam). It is nothing but confusion of thoughts. She is free from it.

163. Mohanāsinī.

Mohaṁ (ekatva jñāna-dānena) nāśayati iti.

She who destroys the delusion, Due to Avidyā, the Bhaktas are confused, but by giving the knowledge and idea of unity she destroys the bewilderment of Her devotees<sup>1</sup>.

## 164. Nirmamā.

Nirgataḥ mamah yasyāḥ sā.

She who has not the conceit of 'mine'. When the idea of 'self' comes, it implies separateness but the Goddess is without separateness.

## 165. Mamatāhantrī.

Mamatāyāḥ(=tādr̥syā buddhya<sup>h</sup>) hantrī.

Destroyer of conceit of others (mamattva).

## 166. Nispāpā.

Nirgatāni pāpāni yasyāḥ sā.

She is void of sins.

## 167. Papanāsinī.

Pāpaṁ nāśayati iti.

She who destroys sin. Nāsinī = she destroys <sup>completely</sup> sins of Her devotees, ~~completely~~ <sup>entirely</sup> by the repetition of Her holy hymn<sup>1</sup>.

## 168. Niskrodhā.

Nirgataḥ krodhaḥ yasyāḥ sā.

Who is without anger. She is called so because she is also de<sup>4</sup>-void, of hatred which is the root cause of anger.

## 169. Krodhasamanī.

Krodhaṁ samayati iti.

She who extinguishes anger. Krodha is counted as one of the six enemies. It spoils all the acts of devotion of the devotees<sup>1</sup>.

## 170. Nirlobhā.

Nirgataḥ lobhaḥ yasyāḥ sā.

She is completely free from greed.

As she is <sup>the</sup> most liberal and magnanimous by nature.

## 171. Lobhanāsinī.

(Bhaktānām) lobhaṁ nāśayati sā.

She is the destroyer of the greed. It is said that greed destroys good qualities of devotees<sup>1</sup>. Hence Śrī Devī is the destroyer of greed in the mind of the devotees.

## 172. Niḥsaṁsayā.

Nirgataḥ saṁsayah yasyāḥ sā.

She who is without doubt<sup>1</sup>. This quality (i.e., without doubt) of guru is described here and the latter is described in <sup>the</sup> succeeding name.

## 173. Saṁsayaghñī.

Saṁsayam hanti iti tathā.

She is <sup>the</sup> remover (lit. destroyer) of doubt.

She who destroys the doubt of devotees<sup>1</sup>, who so ever realises the real form of the Goddess becomes free from all doubts. She is the guru of devotees. So she destroys all the doubts.

## 174. Nirbhavā.

Nirgataḥ bhavaḥ (=utpattiḥ) yasyāḥ sā.

She who is without origin<sup>1</sup>.

## 175. Bhavanāsinī.

(1) Bhavaṁ (=saṁsāraṁ), nāśayatīti tathā.

She who destroys the saṁsāra (i.e. cycle of <sup>death and</sup> birth). Bhava = saṁsāra = cycle of birth and death. The person who worships Her with faith and devotion becomes free from the worldly bondages<sup>1</sup>.

(2) According to the Brhatjābālopaniṣad the word Bhavanāsinī means the name of river<sup>2</sup>.

## 176. Nirvikalpā.

(1) Nirgataḥ vikalpāḥ yasyāḥ sā.

She is without <sup>a</sup> false imaginings. Vikalpa is the notion conveyed by mere words without corresponding objects<sup>1</sup>.

(2) Na vidyate vikalpāḥ (=prakāśo) yasyām (caramvrttau), tadrūpā.

One who is free from any variety of alternative.

(3) Viruddhaḥ kalpāḥ (=pakṣaḥ) vikalpāḥ tadabhāvavati.

Vi=opposite, kalpa = theory. There is no theory (or idea) opposed to Her existence. That is to say she is devoid of all separateness.

## 177. Nirābādha.

Ā (=samantāt) bādhaḥ = ābādhaḥ, nirgataḥ ābādhaḥ yasyāḥ sā.

Whose (reality) is never sublated. When we perceive silver in shell, the knowledge (i.e. reality of object) is <sup>ā</sup>bādhiṭa. But when one realises that it is shell and not the silver the illusion vanishes. But in the case of the Goddess there is no possibility of error about Her real nature.

## 178. Nirbheda.

Nirgataḥ bhedāḥ yasyāḥ sā.

She who is without bheda i.e. difference. She is said to be free from difference<sup>1</sup> (i.e. duality). Śiva and Śakti are indifferent<sup>2</sup>.

## 179. Bhedanāsinī.

Bhedam (=vyāvahārikam tattvajñānena) nāśayati iti tathā.

She who destroys the idea of difference. Bheda = difference. It may mean the knowledge of difference. By the real knowledge, she destroys the idea of Bheda (duality).

## 180. Nirnāśa.

Nirgataḥ nāśaḥ yasyāḥ sā.

She who is without end.

Nāśa = end. But she is eternal. Hence she has no end<sup>1</sup>.

## 181. Mrtyumathanī.

Mrtyum mathnāti sā.

She who removes death. She removes the death of Her devotees<sup>1</sup>.

## 182. Niskriyā.

Nirgataḥ kriyāḥ yasyāḥ sā.

She who is not attached, to action.

She has no limbs, no body in Her highest form. So she is not attached to action whether injuncted or prohibited<sup>1</sup>.

Or the name may mean one who has become the doer and the cause without being attached to the actions.

183. Nisparigrahā.

Nirgataḥ parigraho yasyāḥ sā.

Who is not receiving anything.

'Parigraha' means attendants, wife, acceptance and root<sup>1</sup>. She is having none of these as she is self reliant.

184. Nistulā.

Na vidyate tulā yasyāḥ sā.

There is nothing which can be compared with Her<sup>1</sup>.

185. Nīlacikurā.

Nilāḥ cikurāḥ (=kū<sup>n</sup>talāḥ) yasyāḥ sā.

Whose looks of hair are blue.

186. Nirapāyā.

Nirgataḥ apāyah yasyāḥ sā.

She is without destruction<sup>1</sup> She who never departs.

187. Niratyayā.

Nirgataḥ atyayah yasyāḥ sā.

She who is without transgression. Atyaya may mean obstruction<sup>1</sup>.

188. Durlabhā.

Duḥkhena labdhum sakyā.

She is difficult to attain.

Even <sup>a</sup> yogi has to undergo long process (i.e. effort) to attain Her.

### 189. Durgamā.

(1) Duhkhena gantum sakhyā.

She is difficult to reach...

(2) The name is also read as adurgamā-Na vidyate durgame yasyāh, which means she is not difficult to approach (i.e. by Her grace).

(3) Durgam mātisā.

One who destroys the (demon called) Durga.

### 190. Durgā.

She who killed the demon called Durgam<sup>1</sup>. The name refers to the Goddess of holy seat viz. sannati, on the bank of river Bhīmarathī. The word Durgā is also explained in Devī-purāna.<sup>2</sup>

Or the word 'Durgā' also means 'nine year old girl'<sup>3</sup>.

### 191. Duhkhahantrī.

Duhkhānām hantrī.

She is the remover of sorrows.

i.e. She who removes the sorrows of empirical, existence<sup>1</sup>.

### 192. Sukhapradā.

Sukhāni prakarṣeṇa dadātisā.

She who showers excessive happiness.

Sukha=happiness i.e.happiness in this world, here after,  
and the bliss of liberation from mundane existence<sup>1</sup>.

193. Duṣṭadurā.

Duṣṭānām (=doṣavatām) dūrā (=aprāpyā).

She is far from sinful persons.

She is far from those who never worship Her.

194. Durācārasamanī.

Durācāram (śāstra viruddham ācāram) samayati.

She who destroys the irreligious customs.

Durācāra = customs against the scripture and prohibited  
by smṛti etc.<sup>1</sup>

195. Dāśavarjitā.

Dōṣaiḥ (=rāgadveṣādibhiḥ) varjitā.

She is devoid of blemishes.

Dōṣa also means attachment and hatred.

196. Sarvajñā.

Sarvaṁ jñātīti, sarvajñā.

She who is omniscient<sup>1</sup>.

197. Sāndrakarunā.

Sāndrā (=ghanā)karunā yasyāḥ sā.

Whose loving compassion is deep.



198. Samānādhikavarjitā.

Samānādhikābhyāṃ varjitā.

She is devoid of equality and superiority complex. Being superior to all nothing is equal or superior to Her<sup>1</sup>.

199. Sarvasaktimayī.

(1) Sarvā saktayah santi asyāḥ.

She is having all deities in Herself.

The name means she is not separated from the saktis like Bālā, Baglā etc.

Upto the above name, i.e. samānādhikavarjitā Nirguṇa aspect of Goddess is being described now onwards her saguṇa form is described.

(2) Sarvadevasaktisamūhārūpinī.

She possesses powers of all the Gods and deities<sup>1</sup>.

(3) Sarva also means infinite.

200. Sarvamaṅgalā.

Sarvāṇi maṅgalāṇi yasyāḥ sā.

Who possesses all that is auspicious<sup>1</sup>.

201. Sadgatipradā.

(1) Sadgatīḥ (svargādimokṣāntāḥ) pradadāti sā.

She who leads to the real path. 'Sadgati' according to this interpretation means all states beginning from svarga (heaven) to Mokṣa.

(2) Satah (=brahmaṇah) gatiṁ (avagatiṁ=jñānaṁ)pradāti sā.

She who reveals the knowledge of Brahman to the devotee. Sat means Brahman and gati = avagati = knowledge.

(3) Satām gatiṁ pradātīti sā.

She who leads to the path of wisemen (goal of excellents), sat = satām = of wise, gati = goal. As she is the excellent goal she directs devotees on that path<sup>1</sup>.

202. Sarvesvarī.

Sarveṣāṁ īsvari.

She is the ruler of all.

203. Sarvamayī.

Sarvam asti asyāḥ.

She possesses all<sup>the</sup> forms.

All the tattvas, beginning with earth and ending in Śiva are present in Her.<sup>1</sup> Also she is endowed with the powers of all deities (i.e. Sarva, Śakti, mayī).

The name is attributed because without non-separation there cannot be unlimited dominion.

204. Sarvamantrasvarūpinī.

Sarve (=saptakotiśaṁkhyāḥ) mantrāḥ svarūpamasyāḥ.

Having the form made up of all the mantras.

'Sarvamantra', the word includes all the seven crores of mantras<sup>1</sup>.

## 205. Sarvayantrātmikā.

Sarvesāṃ (=ghaṭārga<sup>1</sup>ādīnāṃ) yantrāṇāṃ iti sarvayantra, tesāṃ  
ātma (svarūpaṃ) eva ātmikā = sarvayantrātmikā.

She who is the essence of all <sup>the</sup> yantras (i.e. mystic diagrams).

Yantras here stands for ghaṭā argalā etc.

## 206. Sarvatantrarūpā.

(1) Sarvatantrāṇi (= vāma<sup>1</sup>keś<sup>1</sup>varādi) eva rūpaṃ (=sarīraṃ) yasyāṇ  
sā.

She who is the subject of all the Tantras. Tantras<sup>1</sup>, the word  
specially refer to the works such as <sup>the</sup> Vāma<sup>1</sup>keś<sup>1</sup>vara tantra and  
others like that.

(2) Sarvatantraih nirūpyā yā.

She who is described in all Tantras. Hence she is attained  
or she is to be search for by means of all the Tantras<sup>2</sup>. Name no.  
204, 205, 206 together express the idea of Name no. 203 i.e. Sarvamayī.  
That is why <sup>she</sup> is called Sarvamayī.

## 207. Manonmanī.

Manonmanī rūpā yā sā.

She is of the form like that of Manonmanī.

Manonmanī is a particular place situated at the eighth  
stage from the centre of two eye brows and below the Brahma-  
randhra in Sahasrāra.<sup>2</sup>

(2) Or it means one kind of Mudrā famous in Yogasāstra<sup>3</sup>.

(3) Manāṁsi unmanyante (=utkr̥ṣṭa jñāna yuktāni kurute) yaṁyā  
sā.

She who leads the mind to the higher state. This is the stage when the distinction between, meditation meditator and the object of meditation merges and the Divine Reality is realized. This is called 'Manomani' stage<sup>4</sup>.

208. Mahesvarī.

Mahesvarasyeyam mahesvarī.

She is the wife of Mahesvara.

Mahesvara = attributeless Parama-siva who is beyond three qualities (i.e. sattva, rajas, tamas) and he is called Brahmā, Viṣṇu and Rudra, when respectively three qualities are attributed. But he is Mahesvara, devoid of all qualities<sup>1</sup>.

209. Mahadevī.

(1) Mahatī ca sā devī ca.

The great goddess.

Mahā = great. She is having body which is immeasurable by any measurements<sup>1</sup>.

(2) Mahadevasya (=candramūrteḥ śivasya) iyaṁ (=patnī) .

She is Mahadeva's wife. Mahadeva, is the eighth form of Śiva. i.e. that of moon<sup>2</sup>.

(3) Mahadevī means deity at the Cakratīrtha<sup>3</sup> on the bank of river Gandakī.

## 210. Mahālakṣmī.

Mahatī ca sā lakṣmīśca.

The great Lakṣmī.

Mahālakṣmī = the consort of Viṣṇu. She is not different from Viṣṇu. She is called Mahālakṣmī ~~because~~ she killed the daitya called Mahāla.

The word Lakṣmī may mean Pārvatī and to which honourific 'mahā' is pre-affixed.

Or a thirteen year old girl is also called Mahālakṣmī.

## 211. Mr̥dapriyā.

Mr̥dasya (=sivasya) priyā.

She is the beloved of Mr̥da i.e. Śiva.

The word 'mr̥da' according to the Dhātupāṭha (Mr̥dasukhane) means happiness and the sāt̥tvic form of the Lord Śiva is called Mr̥da as he showers happiness on the devotees<sup>1</sup>.

## 212. Mahārūpā.

Mahat rūpaṁ yasyāḥ sā.

She who is of great form.

Mahat, the word refers to supreme form which is beyond the four forms viz. Pradhāna<sup>1</sup>, Puruṣa, Vyakta and Kāla.

## 213. Mahāpūjā.

Mahatī ca sā pūjyā ca.

She is great and worthy of worship. It means that she is

worshipped even by Gods (Lit. great) i.e. Śiva and others<sup>1</sup>.

214. Mahāpātakanāsinī.

Mahānti patakāni nāśayati sā.

She who destroys great sins. Mahāpātakas<sup>1</sup> are slaying of Brahmin, etc. She also removes the evil effect created by great sins, committed by persons knowingly or unknowingly<sup>2</sup>.

215. Mahāmāyā.

Mahatī cāsau māyā ca.

She who causes great delusion or she who is<sup>the</sup> great delusion Herself.

She is called so because she causes delusion to Brahman and scholars<sup>1</sup>.

Or it may mean pride and compassion or grace<sup>2</sup>. So she is full of compassion (i.e. kṛpā).

216. Mahāsattvā.

Mahānti sattvāni yasyāḥ sā.

Who is possessed of highest existence.

The word ~~s~~sattva means existence. Hence she is having the highest existence or the highest qualities ~~and~~worthy of worship.

217. Mahāśaktiḥ.

Mahatī (=vistr̥tā) śaktiḥ (=sāmarthyam) yasyāḥ sā.

Who is endowed with great valour. She is called so because she manages the whole universe.

The word 'sakti' may mean 'weapon'<sup>1</sup>. As she possesses most potent weapons to kill the demons and evils she is called Mahāsakti.

218. Maharatih.

Mahatī ratih yasyāṁ sā.

She who is Herself having boundless delight.

She is called so because devotees, scholars and sages etc. find more delight in her than the material things.

Or the name may mean the wife of Mahākāma.

219. Mahābhoga.

(1) Mahān ābhogaḥ (kṣitayādirūpovistārah) yasyāḥ sā.

Whose expanse is very vast.

Ābhoga means the great expanse including the entire universe down to the earth.

(2) Mahān bhogaḥ (sukhaṁ) asti asyāḥ.

Whose happiness (i.e. joy) is great. Or the word Bhoga may mean wealth. (i.e. Dhanam) She is so called because bhoga i.e. Her experience, gives supreme happiness which cannot be measured.

220. Mahāśvarya.

Mahad aśvaryaṁ (īśvaratā) yasyāḥ sā.

She whose godliness is great. The word śvarya means godliness (i.e. rulership) and Her power to become many. (i.e. vibhūti sakti).

## 221. Mahāvīryā.

Mahānti vīryāni (=sukrādīni) yasyāḥ sā.

She whose vigour is supreme.

The word 'vīrya' has many meanings such as semen, might, glory and strength<sup>1</sup>. In present context the word means strength or valour to cause effect i.e.universe.

## 222. Mahābalā.

Mahānti balāni (=gandhādīni) yasyāḥ sā.

She whose might (i.e.power) is great. Hence Her smell, taste, form, army etc. are great<sup>1</sup>.

## 223. Mahābuddhih.

(1) Mahatī ca asau buddhisca.

She is the great intelligence.

She is called so because when one knows Her, for him, nothing remains to be known<sup>1</sup>.

(2) Mahatī buddhih yasyāḥ (sakāśāt) iti.

That is from Her one gets the highest intelligence. Even an ignorant becomes a great scholar by Her grace.

## 224. Mahāsiddhih.

(1) Mahatī cāsau siddhisca.

She is the highest attainment. When one reaches the Goddess, for him, all the attainments become minor as She is the highest attainment.



(2) Mahatī siddhiḥ yasyāḥ (sakāśāt) iti.

She gives attainment to the devotee. The word siddhi means the siddhis like - Anīmā, Laghimā, etc. and others described in Skandapurāṇa<sup>1</sup>.

225. Mahāyogesvaresvarī.

Mahatām yoginām īśvaraḥ = mahāyogesvaraḥ, tasya īśvarī  
= mahāyogesvaresvarī. Or Mahatām yogesvarānām īśvarī.

She is the Supreme ruler of the great yogis who themselves are kings among great yogis. Hence she is the supreme ruler.

226. Mahātantrā.

Mahānti tantrāṇi yasyāḥ sā.

She whose Tantras are great. Tantras are called great because they bring many good results and immense meritorious fruits.

The word 'Tantra' also means the tantra called 'Svatantra' which teaches the equivalence of Śiva and Śakti<sup>1</sup>. The 'Svatantra' is called so because it is not dependent on any other Tantra.

227. Mahāmantrā.

(1) Mahāntaḥ mantrāḥ yasyāḥ sā.

She whose mantras are great. The word 'Mantra' stands for the mantras like 'Bālā', 'Bagalā', Dhūmavātī and others

(2) The word 'mantra' also refers to the 'Śrīvidyā' i.e. Pañcadasākṣarī<sup>1</sup>.

228. Mahāyantrā.

(1) Mahānti yantrāṇi yasyāḥ sā.

Whose yantras are great.

The word yantra refers to the cakras viz. pūjācakra, Padmacakras, Amṛtācakra, Merucakra etc.

(2) Mahat (=sarvottamaṁ) yantraṁ (=siddhi vajrākhyam)yasyāḥ s̄a.

The word also means siddhivajra cakra which is considered as the best yantra of the Goddess<sup>1</sup>.

229. Mahāsanā.

Mahad āsanam yasyāḥ s̄a.

She whose seat is the highest.

She is called so because she dwells in all the tattvas (i.e.thirty six tattvas) beginning with the earth<sup>1</sup>. So all the tattvas constitute Her great seat.

230. Mahāyāgakramārādhyā.

(1) Mahāyāgaḥ sa eva kramah = mahāyāgakramah, tena ārādhyā.

She who is properly worshipped by the method of Mahāyāga.

The word Mahāyāga is a tantric term. It means the worship of sixty four yoginīs by giving oblations to them. These sixty four yoginīs are considered to be the part of Brāhmī etc.

Krama = worshipping sixty four yoginis, (i.e.proper method), as they confer quick result and whereas others delay.

(2) Or the word Mahāyāga would also mean <sup>the</sup> occult meditation as it is explained in the Bhāvanopaniṣad. The Mahāyāga is the most secret and it is to be accomplished by Śivayogins alone<sup>1</sup>.

## 231. Mahābhairavapūjitā.

Mahābhairavena (=parasivena) pūjitā.

She who is worshipped by Mahā-Bhairava.

The word Mahābhairava means the Parasiva. He<sup>is</sup> called great Bhairava because he nourishes (bha=Bharana) and destroys (Ra=Ramana) and (va=vamana lit. to vomit) i.e.) creates. He is the source of all the three actions of universe. Hence he is great, and the Goddess is worshipped by such Mahābhairava.<sup>1</sup> Mahābhairava is otherwise called Mahāśambhu, who invoked the Goddess from the altar fire of cidagni.

## 232. Mahesvaramahākālpamahātāṇḍavasākṣinī.

Mahesvarasya mahākālpe yat mahātāṇḍavam tasya sākṣinī.

The witness of the tremendously violent dance of Mahesvara at the close of the great cycle of creation.

The word 'Mahākālpa' means the great dissolution i.e. pralaya.

Sākṣinī = She is called witness<sup>because</sup> when the whole universe is being dissolved into its cause, the Self alone remains. Then the cosmic dance (Tāṇḍava) begins and at that there is no other witness except Herself<sup>1</sup>.

## 233. Mahākāmesamahisī.

Mahatah kāmesasya mahisī (=kṛtābhisekāpatnī) .

The queen of great Kāmesa (i.e. Parasiva) .

Kāmesa = Parasiva who has a great desire of creation, sustenance and dissolution of the universe.

## 234. Mahātripurasundarī.

Mahatī ca sāsau tripurasundarī ca.

She who is of excellent beauty and of the nature of the three fold concept (i.e. of cognizer, cognition, and what is cognized).

She is fancied as three walled city having the same cit as content.

## 235. Catuḥṣaṣṭyupacārādhya.

Catusaṣṭyā upacāraiḥ ādhyā.

Who is adored by sixty four ingredients.

The sixty four ingredients are mentioned in Parasurāmakalpasūtra<sup>1</sup>. Some Tantras describe 72 ingredients<sup>2</sup>.

## 236. Catuḥṣaṣṭikalāmayī.

(1) Catuḥ ṣaṣṭikalāḥ tanmayī (=tatpradhānā) .

She is endowed with sixty-four kalās<sup>1</sup> (i.e. arts).

(2) Or the word 'kalā' means Tantra i.e. sixty four Tantras laid down in various texts.

## 237. Mahācatusaṣṭai yuginīganasevitā.

(1) Mahadbhiḥ catuḥ ṣaṣṭiyoginiṣu (aṁsabhūtāḥ) ye koṭisaṁkhyā kā gamāḥ, taiḥ sevītā.

She who is attended upon by the sixty four crores of great hosts of Yoginīs.

Catuḥṣaṣṭikoṭiyuginīgaṇa = the eight divinities begining with Brahmanī. Among them each has eight śaktis (powers) (i.e. Akṣobhaya

etc.) as the parts of them which makes sixty four (Yoginīs). Among these sixty four yoginīs each has crores of hosts. Hence they are sixty four crores.

(2) According to the Tantrarāja these are the 64 yoginis of the nine cakras of Lalitā<sup>1</sup>. (Trailokya-mohana etc.). Among these are the prakṛta, gupta, guptatara, kulottārīnā, nigarbha, rahasya, atirahasya, parāparatirahasya.

The word 'Mahat' means nine times multiplied<sup>2</sup>.

#### 238. Manuvidyā.

She is called so because Śrīvidyā is of twelve kinds the differentiated by different ardent devotees of the Goddess. These twelve devotees, whose names are associated in worship, are Manu, Candra, Kubera, Lopāmudrā, Manmatha, Agastya, Agni, Sūrya, Indra, Skanda, Śiva and Durvāsā<sup>1</sup>.

She is called here Manu-Vidyā i.e. Mani used in worship by Manu.

#### 239. Candravidyā.

She who is the subject of the holy formula used by Candra in his meditation.

#### 240. Candramandalamadhyā.

(1) Candramandalasya madhyam gacchati sā.

She who is resting in the orb of the moon.

She is called so because Kuṇḍalinī when rises in the pericarp of the saharā<sup>2</sup>, She breaks through the moon's disc.

(2) She is actually worshipped and meditated upon in the moon's disc in special prayoga to increase the life<sup>1</sup>.

(3) Or the secret meaning of the moon is Śrī-cakra itself.

241. Cānurūpā.

Cāru (sundaram) rūpaṁ (=lāvanyaṁ) yasyāḥ sā.

She who is of exquisite beauty.

242. Cāruhāsā.

Cāruḥ hāso yasyāḥ sā.

Whose laughter is also beautiful.

Her laughter causes the illumination that gives highest bliss to sādḥaka.

243. Cārucandrakalādhārā.

Cārvyāḥ candrakalāyāḥ dharā (=dhāryitrī).

She is putting on a beautiful crescent (on Her head).

The word 'cāru' indicates never waxing or waning (vrddhiksaya-radhitā).

'Candrakalā' may mean sādākhya-kala which is of the nature of pure consciousness.

Or the word Candrakalā means the princess named Candrakalā, famous in Devī Bhāgavata. Here the word 'cāru' means rightly and 'dharā' means supports<sup>1</sup>. Thus the name means she who rightly supports Candrakalā.

244. Carācarajagannāthā.

Carācarasya jagataḥ nāthā (=adhīśvarī).

She is <sup>the</sup> presiding Deity of the universe made up of sentient and insentient.

245. Cakrarājaniketanā.

Cakrarājameva niketanam yasyāḥ sā.

She whose dwelling place is Cakrarāja i.e. Śrīcakra.

The word Cakrarāja means Śrīcakra consisting of the nine cakras such as Trailokyamohana etc.

246. Pārvatī.

Parvatasya apatyam strī pārvatī.

She is the daughter of mountain (viz. Himavat).

247. Padmanayanā.

Padme iva nayane yasyāḥ sā.

She whose eyes are lotus like.

248. Padmarāgasamaprabhā.

(1) Padmarāgena samā (=tulyā) prabhā (=kāntih) yasyāḥ sā.

She whose brilliance is like Padmarāga.

Padmarāga is a kind of diamond (i.e. ruby). Her brilliance is as red as ruby.

(2) Padmasya (=kokanadasya) rāgena (=raktimnā) samā prabhā yasyāḥ sā.

Whose colour is as red as the lotus.

The name may refer to Amṛtakundalinī<sup>1</sup>.

## 249. Pañcapretāsanāsīnā.

Pañcabhiḥ pretaiḥ (kalpita) āsane (=mañcake) āsīnā.

She has mounted on the stage formed by the five corpses.

The word 'pañca' means the five viz. Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva. They are called 'pretas' when they are devoid of their powers (i.e. saktis). These powers cause them to function in pañcakāryas but without them they are inactive hence pretas (i.e. lifeless). And the Goddess is their ruler and she sits on the couch prepared by their lifeless bodies<sup>1</sup>.

## 250. Pañcabrahmasvarūpinī.

(1) Pañcabrahmnām svarūpaṁ asyāḥ.

Whose body is constituted of the five Brahman.

'Pañcabrahma' means the five deities beginning with Brahma mentioned above. They all are called Brahma because Brahman takes these five forms by his power called Māyā.

(2) Or the five Brahmas are Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta.

(3) Also as <sup>the</sup> liṅga-purāṇa says 'Jīva, Prakṛti, Buddhi, Ahaṅkāra and Manas. Even the senses viz. ear, skin, eyes, tongue and nose and subtle elements are the forms of five Brahman. All these are her forms<sup>2</sup>.

## 251. Cinmayī.

Cit eva cinmayī.

She who is composed of pure consciousness. She is called so because she is not different from consciousness (cit.).



## 252. Paramānandā.

Parama (=utkr̥ṣṭa) ānando svarūpaṁ yasyāḥ sā.

She who is of the form of the highest bliss<sup>1</sup>.

## 253. Vijñānaghanarūpinī.

Vijñānaṁ (=caitanyaṁ) eva ghaṇaṁ (=sāndraṁ) rūpamasyāḥ.

She whose true nature is pure consciousness.

The word vijñāna means caitanya,ghana = essence<sup>1</sup>. i.e. She who is harmonious by pure consciousness.

(2) Vijñānaṁ (jīva) tenaghanam (=samasṭyātmakaṁ) rūpaṁ asyāḥ.

The word vijñāna here means jīva (soul)<sup>2</sup>. i.e. She who assumes the form of Hiranyagarbha, Brahman conditioned by the totality of the internal organs of all transmigratory souls.

## 254. Dhyānādhyātrdheyarūpā.

She who assumes the form of Meditation, Meditator and the object of Meditation.

The root 'Dhyai' is used in the three words in above name means to think<sup>1</sup> or to meditate. And it also means measurement (māna) as it is explained in the Yogasūtra<sup>2</sup>. Hence she is triad of cognition, cognizer and what is cognized, otherwise called the form of knowledge, of the knower and of the object of knowledge.

## 255. Dharmādharmavivarjitā.

(1) Dharmaśca adharmaśca dharmādharmau, tābhyāṁ vivarjitā.

She who is above the (lit. devoid of) Dharma and Adharma.

The word 'Dharma' means <sup>an</sup> action leading to <sup>the</sup> desirable fruit, While 'Adharma' means the action leading to the undesirable result. The word dharma is derived by the Matsya-purāṇa from root 'dhr + mā, where 'dhr' means to support and 'mā' means great. Thus the word dharma <sup>the</sup> means great support<sup>1</sup>.

(2) Dharmādharmau bandhmokṣau tābhyāṃ vivarjitā,  
(=rahitā).

Here the word dharma means bondage and the adharma means liberation<sup>2</sup> as explained in the Nityāhṛdaya.

(3) Dharmāḥ (=sakti'akṣaraḥ) ca adharmaḥ (=śivā'kṣaraḥ) ca dharmā-  
dharmau, tābhyāṃ vivarjitā.

According to this interpretation the word 'dharma' stands for the letter of 'sakti' and 'adharma' for the letter of 'Śiva', vivarjita= fully increased (Here √vraj is taken to mean to increase). The expression thus means 'who is increased by the letters representing 'sakti' and 'śiva'.

256. Viśvarūpā.

(1) Viśve(jīvāḥ, (vaiśvānaraḥ) rūpāṃ yasyāḥ sā.

The jīvas in the world are Her form.

(2) Viśvameva rūpāṃ yasyāḥ sā.

Who has the whole universe as Her form.

(3) Vigataṃ svarūpāṃ (=paśubhāvaḥ) yasyāḥ (prasādāt) sā.

Here the name is splitted as 'viśva + rūpa'. The name, according to this interpretation means one by whose grace the paśubhāva

disappears.

257. Jāgarinī.

Jāgarah asti asyāḥ.

The wakeful.

Jīva in his walking state is called Jāgara. The Goddess is identical with him. She is, therefore, called Jāgarinī. The definition of jāgar<sup>a</sup> state is explained in Īsvara pratyabhijñā<sup>1</sup>.

258. Svapantī.

Svapiti sā.

She is in dreaming state. Here the Goddess is explained as being indifferent from the Jīva (viz. taijasa, who in the subtle form enjoys the dreaming state).

259. Taijasātmikā.

Taijasā (=uktalakṣṇajīvaḥ tat samastibhūto hiranyagarbhaḥ) eva ātmā (=svarūpaṁ) yasyāḥ sā.

Who ensouls the Taijasa i.e. Hiranyagarbha.

Hiranyagarbha is the collective form of the jīvas, who through subtle form experiences clearly the objects created by dream.

260. Suptā.

Suptam<sup>i</sup> asti asyāḥ or suptam (=samadāvasthā), tadvaṁ (jīvaḥ) suptam, tadabhinnā sā.

Supta i.e. Susupta is explained as that Jīva who is merged in the causal body and who is enjoying sound sleep. The susupti avasthā as experienced by Jīva is described in Śivasūtraḥ (I.10)<sup>1</sup>.

Q5. "I slept happily. I know nothing." Hence in deep sleep ignorance egoism and happiness exist. <sup>The</sup> Soul in this state is called prājñā.

#### 261. Prājñātmikā.

Prājñāḥ (=kāraṇaśarīravyaṣṭyabhimānījīvaḥ), (tatsamaṣṭibhūta īśvaraḥ) ātmā (=svarūpaḥ) yasyāḥ sā.

Who is of the form of prājñā souls. Prājñā is īśvara who is the collective form of jīvas in sound sleep condition.

#### 262. Turyā.

(1) Turyaḥ (=mahākāraṇaśarīrābhimānījīvaḥ), tadabhinna.

She is identical with Turya. Turya is the last state after the third state. In this state the jīva is not affected by the experiences of the other three states. The jīva here is called Turya and total of such jīvas is <sup>a</sup> great cause. The Goddess has thus become both the individual and the genius. For this purpose she is called Turyā.

(2) Turyā ≠ Turiyā devatā.

According to 'Śakti Rahasya' Turiyā is devatā. The same thing is described in <sup>the</sup> Man. Up. <sup>1</sup>

#### 263. Sarvāsthāvivarjitā.

Sarvābhiḥ (=cetasr̥bhiḥ) avasthābhiḥ viśeṣeṇa (=punarāvṛtya-bhāva-pūr̥vakaḥ) varjitāḥ (jīvaḥ) =sarvāsthāvivarjitāḥ, tadabhinna sā.

She who is not different from the Jīva who is <sup>e</sup> devoid of all the four states.

After four states this is the fifth state of Jīva, it does not have any special name but it is called 'Turyātīta'. When the soul attains this state, it is called 'Sarvāsthāvivarjitā' because when it enters the fifth state it has naturally transcended the first four states. vi<sup>3</sup> completely and varjita = crossing i.e. one has not to return. This state puts an end to its rebirth. <sup>The</sup> Siva sūtras describe the condition of the three states<sup>1</sup>.

She is called so because she is not different from Jīvas, ~~who~~ <sup>having</sup> the highest Siva realization individually as well as collectively.

#### 264. Sṛṣṭīkartrī.

Sṛṣṭeh kartrī.

She whose function is the creation of the world.

Creation is the work of Īśvara predominated by <sup>the</sup> Rajas quality. The Goddess is the doer of that thus she is identified with Īśvara.

#### 265. Brahmarūpā.

Brahmā eva rūpaṁ yasyāḥ sā.

Whose form is of (four faced) Brahṁā. Brahṁā is one of the 'saktis of Brahman<sup>1</sup>.

#### 266. Goptrī.

Gopāyati sā.

She who sustains the world. The second function i.e. sustaining the universe belongs to Īśvara when endowed with predominant of sattva quality.

## 267. Govindarūpinī.

(1) Govindah (=tādr̥sa īśvaro viṣṇuh) eva rūpam asyāḥ.

She who is of the form of Govinda<sup>1</sup>.

(2) The word Govinda may mean Brhaspati<sup>2</sup>. So the name would also mean 'of the form of Brhaspati'.

## 268. Samhārinī.

Samhārah (jagataḥ dhvaṁsaḥ), tatkaroti iti.

She who is the destroyer (of the universe).

Samhāra = reducing the universe into atoms. This is the function of īśvara when the Tamas quality predominates.

## 269. Rudrarūpā.

Rudrah rūpam yasyāḥ sā.

She who ensouls the form of Rudra. In the preceeding name the function of Rudra is ascribed to Her. In this name the very form is ascribed to Her.

(2) Rujaṁ drāvayatīti vā rodayatīti vā.

She who takes away sorrows<sup>1</sup> or she who make creatures weep, as the rain which falls at the time of destruction (i.e. dissolution) of the universe<sup>it</sup> comes out from His (Rudra) solar eye in the form of tears<sup>1</sup>.

(3) According to the Chāndogya<sup>a</sup>ṇiṣad the prāṇas are the rudras, these cause all the body weep<sup>2</sup>.

(4) Ru (=duḥkhaṁ duḥkhaḥeturva), atadrāvayati iti rudrah

sa eva rūpaṁ yasyāḥ sā.

Ru=pain or cause of pain. He (Rudra) drives away the pain hence called Rudra. She is of the form of Rudra, or the supreme cause<sup>3</sup>.

270. Tirodhānakarī.

(1) Tirodhānaṁ (=acchādanaṁ=niravaśeṣe dhvaṁsaḥ), tat karoti iti.

She who entirely veils (destroys) the universe.

Her function is total annihilation of even the ultimate atoms of the world by reducing them to the prakṛti. This is the work of Īśvara endowed only with total aggregate sattva.

(2) Tirodhānakarī, may mean tiraskārinī, sakti<sup>1</sup> i.e. She abhors non-devotees.

271. Īśvarī.

Īśvaraḥ (=ghantarsuddhasattvapradhānaḥ) tadabhinnatvāt īśvarī.

She who is not different from, Īśvara qualified by uncontaminated sattva.

(2) The parāhantā is the quality of the Īśvara<sup>1</sup>. She is possessed of this, supreme individuality, hence called Īśvarī.

272. Sadāśivā.

Sadāśivat abhinna.

She is not different from Sadāśiva.

Sadāśiva is Īsvara of pure sattva (i.e. virāṭaśuddha sattva).

273. Anugrahadā.

Anugrahah (=niravaseṣadhvaṃsamāpannasya jagataḥ sṛṣṭyādaupunah paramānvādirūpatapāttih), tam dadāti sā.

She who recreates the universe again from the involved state into which it was dissolved.

She performs the function of Śadāśiva. Tirodhāna and Anugraha mean bondage and liberation respectively to which jīva is subjected. According to this interpretation it means that Īsvara binds the jīvas engendering in them egoism and possessiveness and Śadāśiva, causes liberation.

274. Pañcakṛtyaparāyanā.

(1) Pañcavidhānām kṛtyānām parāyanām (=āśrayah) yā sā.

She who is the abode of fivefold function.

(2) Pañcavidhānām kṛtyeṣu parāyanā.

She who is devoted to five functions<sup>1</sup>.

The word parāyana here has two meanings viz. devoted to and dependent<sup>2</sup>.

These five functions are creation (utpatti), preservation (sthiti), destruction (laya), annihilation (tirodhāna) and causing reappearance (Āvirbhāva by Anugraha). In the Śaktisūtras these five functions of the Goddess are called Ābhāsana, Rakti, Vimarsana, Bījāvasthāpana and Vilāpan<sup>a</sup> respectively.



## 275. Bhānumāṇḍalamadhyasthā.

(1) Bhānumāṇḍalasya madhye tiṣṭhiti sā.

She who rests in the centre of the solar orb.

She is so called because in evening the Goddess is to be meditated upon the centre of the sun's disc.<sup>1</sup>

(2) Bhānumāṇḍala may mean <sup>the</sup> Anāhatalotus, as yogi meditates the Goddess in the middle of the Anāhata lotus.

276. Bhairavī<sup>a</sup>.

(1) Bhairavasya (=paraśivasya) iyaṁ (=strī) bhairavī.

She who is the wife of Bhairava i.e. Paraśiva.

(2) Bhairavī also means Tripurācakreśvarī Mantra in the madhyakūṭa, when 'ra' is deleted. She is of the form of Bhairavī mantra.

(3) Bhairavī also means sum total of everything that has a feminine form as Bhīru = woman<sup>1</sup>.

(4) A girl of twelve years is called Bhairavī<sup>2</sup>.

## 277. Bhagamālīnī.

(1) Bhagaṁ (=sāḍgunyaṁ) malati (=dharayati) iti.

She who bears all the six qualities<sup>4</sup>.

(2) She who wears a garland of Bhaga.

(3) Bhaga = a female emblem.

(4) Bhagamālīnī also means one of the fifteen Nityā deities.

## 278. Padmāsana.

(1) Brahmarūpatvāt.

She is of the form of Brahmā. Brahmā seats on the lotus.  
The Goddess is identical with him.

(2) Padmaṁ eva āsanaṁ (=pīṭhaṁ) yasyāḥ sā.

She whose seat is lotus. The lotus is having prakṛtis as the leaves, the categories as the filaments and knowledge the stalk, such<sup>a</sup> lotus is Her seat.

(3) Padmāṁ (=lakṣmīm) sanati (=bhaktebhyo dadāti) sā.

Here the word 'padmā' means Lakṣmī and 'sanati' means confers.  
Thus the name means she who confers wealth upon her devotees.

(4) The word 'padma' means padmāsura daitya and 'san' means to kill i.e. she is the killer of padmāsūra.

(5) Padma also means bindu<sup>1</sup>. So who seats on bindu (in Śrī yantra).

## 279. Bhagavatī.

(1) Bhagavadārthā asyaṁ santi iti.

She who is the possessor of Bhaga (six good) qualities.

She possesses all the auspicious qualities<sup>1</sup>. She is worshipped by all the devas<sup>2</sup>, hence she is called Bhagavatī.

## 280. Padmanābhasahodarī.

Padmanābhasya (=viṣṇoḥ) sahodarī (=ekodarabhavā=bhaginī) yā sā.

She is the cognate sister of Viṣṇu. The supreme reality, assumed a dual form, distinguishable as attribute (i.e. Dharma)

and the substance (dharmī), the attribute again became two viz. the masculine and the feminine. The first was Viṣṇu, the originator of the universe and the second (the feminine) became the wife of Paramasiva. The Brahman is the unity of these three entities.<sup>1</sup>

The names 278 to 280 contain the first kṛta of Kādividyā viz. Vāghhvakṛta. According to this Padmāsana, Bhagavatī, Padmanābha. (Name 278 to 280) indicate the syllable 'ka', Bhaga(i) vati=kamakalā i.e. 'la', sa=ha, Hoda=ma and last syllable Ri=rīm. Thus it gives letter ka, i, la, hrīm.

281. Unmeṣanimiṣotpannavipannabhuvanāvalī. Unmeṣanimesau (=netravikāśasankocau) tābhyāṃ eva utpannā = unmeṣanimiṣatpannāḥ vipannāśca = (sr̥ṣṭāḥ ca naṣṭāḥ ca) bhuvanānām āvalyaḥ yasyāḥ.

The order of the universe arises and disappears with the opening and closing of Her eyes.

Here the words unmeṣa and nimeṣa refer to the wish of the Goddess. i.e. by her mere wish<sup>1</sup>.

282. Sahasrasīrṣavadanā.

Sahasraṃ sīrṣāṇī (=vadanāni) yasyāḥ sā.

She is having uncountable heads and faces<sup>1</sup>.

283. Sahasrākṣī.

Sahasraṃ akṣīṇi yasyāḥ sā.

She is having uncountable eyes.

## 284. Sahasrapāt.

Shasram pādāḥ yasyāḥ sā.

Who has uncountable feet<sup>1</sup>. From the name 281 to 284 the second and the third kṛta of Pancadaśī are described. In 281 by the word Bhuvanāvalī two Bhuvaneśvarī bijas are indicated. In 'Shasrākṣī' (283) 'la' and in 'Sahasrapāt' the syllable 'ha' and 'sa' are indicated.

## 285. Ābrahmakīṭajanani.

Brahmakīṭani abhivyāpya iti abrahmakīṭam, tasya janani = ābrahamakīṭajanani.

She is the birth giver of all from Brahma to the smallest worm. The word Brahma stands for Hiranyagarbha the gross form of humanity taken collectively. So like the pratyāhāra, all the beings coming in between the Brahmā and Kīṭa are the creations of the Goddess.

## 286. Varnāśramavidhāyini.

Varnāṇāṁ āśramāṇāṁ ca vidhāyini.

She who ordains the order of four Varnas and four Āśramas.

She created the social order and stages of life (i.e. āśramas) for the transmission of vedic knowledge and practices among human beings.<sup>1</sup>

## 287. Nijānārūpanigamā

(1) Nijām (=svīyām) ājnām (vedavidbhiḥśabdabhāvanātvena

vyavahṛtām) rūpayanti iti nijājñā rūpāḥ; tādrśāḥ nigamāḥ  
 (=karmakāṇḍātmakāḥ vedāḥ) yasyāḥ sā.

The vedas explain of Her commands.

(1) Her ājñā i.e. order becomes intelligible to the knower through the words (i.e. what the meaning and practical direction of particular karma are) by giving real meaning and praise (i.e. Arthavāda) etc.<sup>1</sup>

(2) The word Nigamā may mean here the teachings assisted by the Āgamas. There are twenty eight Śaiva tantras beginning with 'Kāmika' which follow the vedas. They are not opposed to the vedas. Hence they are here meant by Nigamā. As they sprang from the mouth of Paramesvara they are said to be the command of the Goddess<sup>2</sup>.

288. Puṇyāpuṇyaphalaprada.

Puṇyāpuṇyayoh (=puṇyapāpayoh) phale (svarganarakau) dadāti sā.

She who gives fruits of merits and demerits.

The performer according to his merits and demerits gets the fruit viz. heaven and hell respectively<sup>1</sup>.

289. Śrutisīmantasindūrīkṛtāpādābjadhūlikā.

Śrutīnām sīmantāḥ (=urdhvasāmyādupanīśadām bhāgāḥ), teṣu sindū-  
 avat (=antargatarahasyārthavat) kṛtā pādābjadhūliḥ (=caraṇa-  
 kamalyoh rajah) yayā sā.

The dust of whose feet form a mark of vermillion on the head of the Vedas (i.e. Upanīśads).

The Vedas have two parts viz. Karmakāṇḍa and Brahmakāṇḍa. In the preceeding names having described, Karmakāṇḍa and its fruit here onward the explanation of Brahmakāṇḍa is given.

The word dhūli (dust) is used here to indicate that the vedas (i.e. Upaniṣads) are unable to explain the real nature and the form of the Goddess (i.e. Highest being). Hence the method of negation to describe the supreme form<sup>1</sup> is accepted.

290. Sakalāgamasāṇḍoḥasuktisamputamauktikā.

(=samūhāḥ)

(1) Sakalāśca te āgamāḥ (=vedāḥ) =sakalāgamāḥ, teṣāṃ saṇḍoḥāḥ/  
 (=sakalāgamasāṇḍoḥāḥ, te eva sūktayah, tābhiḥ samputaṃ  
 (=putitaṃ pratipāditam) mauktikaṃ (=nāsābharanam) yasyāḥ  
 sā, tathoktā.

She has the pearl found in the shell-casket composed of the collection of all Agamas.

Here she is fancied as a pearl or with pearl in Her nose (=ring)

(2) Or the pearl indicates the nearest attribute viz. Creation of the universe, because when the scripture describes Brahman positively they describe by the method of approximation i.e. Arundhatīnyāya<sup>1</sup>.

The vedas describe only her nose-pearl and not the real nature<sup>2</sup>.

(3) Sakalāgamasāṇḍoḥa eva sūktimayah samputaḥ, tatra mauktikā iva.

She who is like a pearl in the 'samputa' of the counc shell, which is the multitude of all the vedas.

## 291. Puruṣārthapradā.

(1) Puruṣārthan pradaḍati sā.

She who gives four puruṣārthas.

The four puruṣārthas are Dharma, Artha, Kāma and Mokṣa.<sup>1</sup>

(2) Puruṣaḥ (=rudraḥ) puruṣārthapradah yaya sā.

Here the word 'puruṣa' means Rudra<sup>2</sup> and 'artha' means salvation.

So she is one, by whom Rudra is able to give puruṣārtha i.e. the worship of the Brahman and the results thereof depend on śakti alone.

## 292. Pūrṇā.

She who is perfect.

She is free from all the limitations like place, time, conditions etc.<sup>1</sup>

The word pūrṇā also means the fifth, tenth, fifteenth, nityā deities, fourteenth bright night and also the particular river<sup>2</sup>.

## 293. Bhoginī.

(1) Bhogaḥ (=sukhasākṣātkārah) asti asyaḥ iti.

Who has enjoyed the complete bliss.

(2) Bhoginī also means (of the form of) the daughter of serpent i.e. female serpent.

## 294. Bhuvaneśvarī.

(1) Bhuvanānām (=caturdaśasaṁkhyaklokanām) īśvarī.

She who is the ruler of all <sup>the</sup> worlds<sup>1</sup>.

The word 'Bhuvana' means the fourteen worlds, the word also means 'water'.

(2) Or she is of the form of seed-sound called Hillekhā.

(3) Or Bhuvanānandanātha is the name of guru included under Mānavaugha. She is the ruler of him (vide Supra.I, 39 comm.).

She is called Bhuvanesvarī, while describing the origin of all <sup>the</sup> worlds and discussing the 'Ha' bīja in the chapter Ghatārgalayantra of Dakṣiṇāmūrti saṁhitā.<sup>2</sup>

295. Ambikā.

(1) Ambā eva ambikā.

The Mother.

She is the creator of the universe. Therefore she is the mother <sup>the</sup> of universe.

(2) Ambikā also means triple powers consisting of will, cognition and action.

(3) Ambikā also means either night or sleep<sup>1</sup>.

She is of the form of night or sleep<sup>2</sup>.

296. Anādinidhanā.

(1) Na ādih = anādiḥ, na vidyate ādih (=jananaṁ), ca nidhanaṁ  
ca yasyāḥ sā.

She who has neither beginning nor end.

(2) Or the word 'ādi' or a nādi means eighty according to the system of vararuchi. i.e. ā = 0 and da = 8, it becomes eighty

(80). There are eighty types of death. The name Anādi. etc. means



she releases the worshipper from these eighty deaths. These eighty causes are divided into two pāśa and vadha. Out of these the vadha is of twenty eight types<sup>1</sup> and pāśas are of fifty two<sup>2</sup>.

#### 297. Haribrahmendraseditā.

Haris'ca brahmā ca indras'ca = haribrahmedrāḥ tair sevītā.

She is worshipped by Hari, Brahmā and Indra.

In the Śrīcakra in the centre between the seventeenth and the eighteenth walls there is a seat of Viṣṇu; between the sixteenth and seventeenth there is a seat of Brahmā and between fourteenth and fifteenth there is a seat of Indra and other lokapāśas. All these are the worshippers of Goddess<sup>1</sup>.

The secret behind the name is this that Her devotees have no need of worshipping other deities who themselves worship the universal Mother.

#### 298. Nārāyaṇī.

(1) Narasya apatyam pūman nārāyaṇaḥ, taseyam nārāyaṇī.

She is the consort of Nārāyaṇa (i.e. of Śiva or Viṣṇu).

The word nārāyaṇa means either Śiva or Viṣṇu. The word Nārāyaṇa is explained in Manusmṛti (I.10) as "the water is called Nārāḥ, because it emanated from Nara (i.e. Brahman) and that is the first abode (ayana) hence he is named as Nārāyaṇa. Here the word Nārāyaṇa stands for Paramaśiva<sup>1</sup>.

(2) Also the sister of Viṣṇu is called Nārāyaṇī<sup>2</sup> or because there is no difference between Gaurī and Nārāyaṇa. She is called Nārāyaṇī<sup>3</sup>.

(3) According to <sup>the</sup> Padmapurāṇa Nārāyaṇī is the goddess worshipped in Supārśvakṣetra.<sup>4</sup>

299. Nādarūpā.

Nāde rūpaṁ yasyāḥ sā. Or Nāda eva rūpaṁ yasyāḥ sā.

She who has nāda as Her form. (i.e. of sound form) and she is also the nāda stage in the eight distinctions of Bindu. (viz. Ardhaçandra, Rodhinī, Nāda, Nādānta, Śakti, Vyāpakā, Samanā and Unmanā. Among these the third one is nāda.

300. Nāmarūpavivarjita.

Nāmarūpābhyāṁ vivarjita.

She who is devoid of name and form.

There are five forms of world. They are (1) being (existence i.e. asti) (2) consciousness (i.e. experience or knowledge, bhāti), (3) joy, (priyaṁ) and (4) name and (5) form. Out of these five the first three belong to Brahmā and rest two belong to world; hence illusory, so the Goddess is devoid of them<sup>1</sup>.

301. Hrīmkārī.

(1) Hrīṁ (=lajjāṁ) karotīti hrīmkārī.

She who is the doer of shame.

(2) The word hrīṁ means syllable Hrīṁ. The meaning of Hrīṁ is explained in Svatantra Tantra<sup>1</sup>, according to which 'ha' indicates manifestation, 'ra' involution, 'i', protection and the anusvāra, controlling the three. So the name according to this interpretation would mean she who is the doer of creation, protection and involution.

(3) Hṛīmkāra is Bhuvaneśvarī bīja.

302. Hṛīmatī.

Hṛīh asti asyāh iti hṛīmatī.

She who is endowed with them modesty<sup>1</sup>.

303. Hṛdyā.

Hṛdibhavaḥṛdyā.

She who resides in the heart.

She resides in the heart of Rsis. The word also means lovely or beautiful.

304. Heyopādeyavarjitā.

Heyopādeyābhyām varjitā.

She who is devoid of the thing to be rejected and to be accepted. She is above all i.e. the Pravṛttis and Nivṛttis. As the śāstras which lay down the actions are based on Avidyā. She is beyond them.

305. Rājarājārcitā.

Rājarājābhyām arcitā (=upāsītā).

She who is worshipped by Rājarāja. The word Rājarāja stands for both the Manu and Kubera. The word also indicates the vidyā of Kubera, Manu, Candra, Lopāmudrā, Agastya, Manu, Candra, Lopāmudrā, Agastya, Agni, Sūrya, Indra, Skanda, Manmatha, Agni and Durvāsā.

306. Rājñī.

She is the Queen of the Ruler of the King of Kings.

307. Rāmā.

The Most beautiful one.

308. Rājīvalocanā.

Rājīvaḥ (=padmaṁharinovā), tadvad locane yasyāḥ sā.

She whose eyes are like lotus or deer. The word Rājīva also means deer, fish, lotus and a dependent of a king<sup>1</sup>. The name also can be interpreted as who looks favourably on those who depends on the king (i.e. Mahesvara).

309. Rañjanī.

(Bhaktān) rañjayati sā.

She gives joy to devotees. Or she, by Her mere presence, gives (red colour) pleasure to Paramasiva, just as the red flower gives red colour to the crystal.

310. Ramanī.

(Bhaktān) ramayati (=taih saha krīḍti), sā.

She plays with Her devotees.

311. Rasyā.

Rasayitum (=asvādayitum) yogyā.

She who is worthy to be tasted<sup>1</sup>.

312. Ranatkinkipī-mekhalā.

Ranantyaḥ kiṅkanayaḥ yasyāḥ tāḍṛśī mekhalā yasyāḥ sā.

She who has waist belt of tinkling bells.

## 313. Ramā.

She is of the form of Lakṣmī<sup>1</sup>.

## 314. Rākenduvadanā.

Rākenduḥ iva vadanam yasyāḥ sā.

Who is having the face like <sup>the</sup> full moon<sup>1</sup>.

## 315. Ratirūpā.

Ratirevā rūpam yasyāḥ sā.

She who has the form of Rati (i.e. consort of (cupid)).

The name Ramā (No.313) indicates - Īkāra and Rākenduvadanā indicates Anusvāra. Thus 'īm' i.e. Kamakalā is indicated in the above names. 'īm' is Ratirūpā.

## 316. Ratipriyā.

Ratih (=kāmapatnī rataṁvā) priyā yasyāḥ sā.

She to who my Rati is dear.

## 317. Rakṣākārī.

Rakṣā (=rakṣānam bhasma vā) tat karoti iti.

Rakṣā means protection and also ash. She is doing both the works, she protects the universe and also reduces it to ashes. So Her two works creation and dissolution are indicated here.

## 318. Rākṣasagnī.

Rākṣasān hantīti rākṣasagnī.

She who is the killer of demons.

She observed a vow to appear again and again to destroy the demons who are born to spoil Her creation from time to time<sup>1</sup>.

319. Rāmā.

(1) Rāmā svarūpā.

Woman.

(2) Ramante asyām yoginah iti.

She in whom yogis delight. In Purāṇas it is described that all the women are the forms of Goddess and are created by Her<sup>1</sup>.

320. Ramanalampatā.

(Sva) ramneṣu (patīṣu) ramane (kridāyām) lampatā (=lālasā=satṛṣṇā).

She who is craved for the pleasure of sporting with her own husband, because she is the female counterpart in the entire world. By Her grace chastity and nobility is found in woman.

321. Kāmyā.

(1) (Mumukṣubhiḥ) kāmyamānatvāt.

She who is desired by the seekers of liberation.

(2) Kāmyā is the deity of the twelfth<sup>f</sup> night of the dark fortnight.

322. Kāmakalarūpā.

(1) Kāmakalā eva rūpaṁ yasyāḥ sā.

She who is of the form of Kāmakalā. There are three bindus in Kāmakalā in which the first bindu is called kama and last one is called kala, according to the

(2) 'Kāmaścāsau kalā ca (=kalārūpā ca):

323. Kadambakusumpriyā.

She who is fond of 'Kadamba' flowers.

(1) The auspicious one. -

(2) Śubhātmakāvānī kalyā, kalyām eva anati (=sabdāyate) iti  
kalyānī

325. Jagatīkandā.

Jagatyāḥ kandaḥ (=purāṇa mūlaṁ vā).

She is the root of the world<sup>1</sup>.

326. Karunārasasāgarā.

Karuna eva raso yesu = karuṇārasāḥ, tādṛśāḥ saḡarāḥ,  
yasyām sā.

She in whom the oceans of all compassions rest.

## 327. Kalāvatī.

Kalāḥ (catuḥṣaṣṭiṣaṁkhyāḥ kalāḥ) santi asyām iti.

She who is possessing sixty four kalās.

## 328. Kalālāpā.

(1) Kalā eva ālāpo (=bhāṣaṇaḥ) yasyāḥ sā.

Whose conversation is sweet.

(2) Kalāḥ (=manjulāḥ) ālāpāḥ yasyāḥ sā.

Whose speech is sweet. The word kala means 'sweet'<sup>1</sup> and 'indistinct'.

(3) Kaḥ (=brahma), tasya lālāvat (=ati sūlabhaḥ) -āpāḥ  
(=prāptiḥ) yasyāḥ (sakāśāt).

The word 'ka' here means Brahman. i.e. from whom the attainment of Brahman becomes very natural just like a flow of saliva.

## 329. Kāntā.

(1) She who is beautiful.

She is called so due to her beauty.

(2) Kaḥ (=brahmaiva) antaḥ (=siddhāntaḥ) yasyāḥ sā.

According to this interpretation 'ka' again means Brahman.  
(i.e. final form)  
The Brahman only is the end of the Goddess.

(3) Kāntā means the deity of the eleventh night of the dark fortnight.

## 330. Kādambarīpriyā.

(1) Kādambarī (=uttamā madirā) saiva priyā yasyāḥ sā.



She who is fond of the mead<sup>1</sup>.

(2) Kādambarī is a synonym of Sarasvatī in lexicons.

The adjective, therefore, means one to whom Sarasvatī is beloved.

### 331. Varadā.

Varān datte iti.

She who gives boons to Her devotees. i.e. Especially to Brahmā, Viṣṇu and other devotees<sup>1</sup>.

### 332. Vāmanayanā.

(1) Vāmāni (=sundarāni) nayanāni (pramāṇāni vā) yasyāḥ sā.

She who has beautiful eyes.

Or the word 'nayanāni' means the means of knowledge<sup>i.e.</sup> who has fair means of knowledge.

(2) Vāmaṁ (=mārga viśeṣaṁ) nayatīti.

The word 'vāma' means left path (i.e. vāmamārga) and naya = nayati = leads. Thus<sup>the</sup> name means she who leads<sup>to</sup> the Vāmamārga.

(3) Vāmaṁ (=karmajanyaphalaṁ)<sup>1</sup> nayati (=prāpayati) iti.

She who takes the fruit of action. i.e. Those who work for good result, She takes them to the best way.

### 333. Vārunīmadavihalā.

Varuṇapriyatvāt vārunī (=kharjūrīsamudbhavo rasaḥ), tasyā madena (=pānājanyānandena) vihvalā (=bāhyapadārthavismarana<sup>1</sup> silā).

She who is intoxicated with the date wine. Vihvala = she forgets. She forgets all the external objects and enjoys the internal highest bliss.

(2) Varunasyeyam vārunī (sāsyāstīti) = vārunīmān  
(sahasraphanaḥ) 'śeṣaḥ), tadvadavihalā.

According to this interpretation vārunī=belonging to the region of varuna<sup>3</sup> i.e. Anantanāga (śeṣa). She like him is avihvalā i.e. not agitated. Just as vārunīmān (śeṣa) perpetually holds the world without agitation. Similarly she is not agitated with Her functions.

(3) Vārunīmantah avihvalā yayā sā.

Here the word vārunī means vārunī nādī<sup>4</sup> (by knowing which the devotee reaches the thousand petalled lotus, and after that he becomes completely lost to all external experiences). Hence 'Vārunīmantah' means who has conquered the vārunīnādī and became firm (i.e. avihvalā). So the name means by whose grace the person who has conquered vārunīnādī becomes firm.

334. Viśvādhikā.

Viśvasmāt (=ksityādisivāntāt) adhikā (=utkr̥ṣṭa).

She, who is above (i.e. transcending) the universe.

The word 'viśva' means categories beginning with <sup>the</sup> earth and ending with 'siva'<sup>1</sup>. Hence she is that principle which is above the categories.

335. Vedavedyā.

Vedaiḥ vedyā.

She who can be known through the Vedas<sup>1</sup>. She is known through the four vedas viz. R̥gveda, Yajurveda, Sāmaveda and Atharvaveda.

(2) Or there are four gates to Her dwelling place. i.e. Cintāmaṇi gr̥ha (as it is said in name 57, L.S., Cintāmanigr̥hāntas-thā)<sup>and</sup> without entering them, She cannot be known. So she is Vedavedyā.

(3) Or she can be known through the four deities of four vedas<sup>2</sup>. viz. Suddhavidyā and others, Saubhāgyā and others, Lopāmudrā and others, and Turiyāmbā and others, who are the deities of R̥g. Yajus, Atharva, and Sāma respectively<sup>3</sup>.

### 336. Vindhyācalanivāsini.

Vindhyācale nivasati s̄a.

She who is dwelling on the Vindhya mountain<sup>1</sup>.

### 337. Vidhātrī.

(1) Vidadhāti (=dhārayati poṣayati vā jagat) iti vidhātrī. She who is sustaining the world.(or supporting)<sup>1</sup>.

(2) Vidhātuh (=brahmanah) iyaṁ (=patnī).

She is the wife of Brahmā.

(3) Viśiṣṭā (Viśeṣaprīti viśayā) dhātrī (=āmalakī) yasyāḥ s̄a.

She who is very fond of myrabolams. According to this interpretation 'vi' means much and dhātrī means myrabolams.

### 338. Vedajanani.

Vedānāṁ janani (=utpādikā).

She who is the creator of <sup>the</sup> vedas (lit. mother of vedas)<sup>1</sup>.

339. Viṣnumāyā.

Viṣṇoh (=vyāpanasīlasya desakālādibhiranavacchinasya)  
api māyā (=āvaranakartrī).

She who is the māyā of Viṣṇu i.e. She limits the all pervasive Viṣṇu. Or it may mean illusion belonging to Viṣṇu. (tatsambandhinī māyā)<sup>1</sup>. The word Viṣnumāyā is explained in Kālikāpurāṇa, that which differentiates, every thing into manifested and unmanifested according to the three guṇas, Sattva, Rajas and Tamas<sup>2</sup>.

340. Vilāsinī.

(1) Vilāsaḥ (=vikṣepasaktiḥ) vasti asyāḥ.

She who possesses the projecting power. (hence playful).  
Or the word vilāsa mean Pīṭhasaktiḥ.

(2) Also according to the grammatical rule 'bavayarabhedah'  
'Bile or Vile (=Brahma randhre) āste iti. She who resides  
in 'Brahmarandhra'<sup>1</sup>.

341. Kṣetrasvarūpā.

Kṣetraṁ (=kāmarūpādikaṁ) svaṁ (=nijaṁ) rūpaṁ yasyāḥ sā.

She whose form is the sacred places (i.e. where she is worshipped) i.e. kāmarūpa<sup>1</sup>). The word kṣetra also means thirty-six categories from earth to Śiva as they form Her body.

342. Kṣetresī.

Kṣetrasya (=śarīrasya) īśaḥ kṣetresāḥ (śivāḥ), tasyeyam

(=patnī).

She is the wife of <sup>the</sup> sustainer of body (i.e. paramasiva).

343. Kṣetrasṣetrajñāpālīnī.

Kṣetram (sarīram) kṣetrajñāḥ (=jīvaḥ) ca, kṣetrakṣetrajñāu, tau pālayati iti.

She who nourishes the body and the knower of body<sup>1</sup>. Kṣetra means body and sṣetrajñā means - the soul, or jīva. She is the sustainer of both.

344. Kṣayavṛddhivinirmuktā.

(1) Kṣayavṛddhibhyāṁ vinirmuktā.

She who is free from decay and growth. It is the nature of body that it can increase or decrease (modifications take place) in the body i.e. kṣetra. She is though controller of the body is free from the decay and growth of Kṣetra<sup>1</sup>.

(2) Or she is free from the action and the result of the action<sup>2</sup> as the decay and growth are the result of the action.

345. Kṣetrapālasamarcitā.

(1) Kṣetrapālena (=sivāvatāraviseṣeṇa) samyak arcitā.

She who was properly worshipped by <sup>the</sup> special incarnation of Śiva viz. Kṣetrapāla.<sup>1</sup>

(2) Kṣetram (=yāgāyatanam) pālā<sup>ya</sup>ti iti kṣetrapālāḥ, tena samyak arcitā.

According to this interpretation 'kṣetra' means <sup>the</sup> place of sacrificial ceremony; 'pālā' means the keeper (i.e. protector). Hence she is the protector of the places of sacrificial ceremony.

#### 346. Vijayā.

(1) Viśiṣṭo jayo yasyāḥ sā.

She whose victory is extra-ordinary.

(2) Or the word can be interpreted as knowledge itself.

(3) Or vijayā is the deity of Kashmir and of other sixty eight places<sup>1</sup>.

(4) According to this she is of the form of Śiva.

(5) She is also called vijayā after slaying the demon Padma<sup>2</sup>.

(6) According to the Cintāmaṇi, 'vijaya' is an auspicious muhurta. She is of that form.

#### 347. Vimalā.

Vigato malah (=avidyā) yasyāḥ sā.

She from whom the impurity (in the form of ignorance) has vanished. According to the Padmapurāṇa vimala is the name of particular deity (viz. Puruṣattama)<sup>1</sup> in the Devī tīrthas.

(2) Or Vimalā means a kind <sup>of</sup> house<sup>2</sup>. So <sup>the</sup> Goddess is of the form of house called Vimala.

#### 348. Vandyā.

Vanditum yogyā.

She who is worthy of salutations.

## 349. Vandārujanavatsalā.

Vandante te vandāravah<sup>1</sup>, tādṛaśāḥ janāḥ = vandārujanāḥ,  
tān vatsavat lālayati (anugṛhṇāti), iti.

She is the nourisher of those who worship Her.

## 350. Vāgvādinī.

(1) Vācam vadatīti vāgvādinī.

She who is the speaker of the word.

(2) Vācam vādayati iti. She who prompts to speak (she prompts to speak proper word) as she is the origin of the speech<sup>1</sup>.

(3) Vāgvādinī is the name of certain deity.

## 351. Vāmakesī.

(1) Vāmāḥ (=sundrāḥ) keśāḥ yasyāḥ sā.

She whose hair and of graceful appearance.

(2) Vāmā eva vāmākāḥ (puruṣāḥ), teṣāṁ iśāḥ = Vāmakesāḥ, tasya strī.

She who is the consort of the Lord of man (i.e. Śiva).

(3) Or Vāmakesāḥ is a certain Tantra she is belonging to that Tantra, hence called Vāmakesī.

## 352. Vahnimandalavāsini.

(1) Vahneḥ maṇḍale (=mūlādhāre paramākāśe vā) vasatīti tathā.

She who resides in the sphere of fire. Vahnimandala means the mūlādhāra or the highest ether i.e. paramākāśa. These are Her dwelling places.

(2) Or the word vahni which is famous indicates the three<sup>1</sup>.  
The three can be the sun, moon and fire. Hence she who resides  
in the spheres of these three.

### 353. Bhaktimatkalpalatikā.

(1) Bhaktimatām kalpalatikā.

She who is the wishfulfilling creeper for Her devotees.

She is called so because she is fulfilling the wish of those  
who worship Her.

(2) Kalpa means imperfect or incomplete (i.e. apūrṇa)<sup>1</sup>.  
Thus the word Bhaktimatkalpa means 'those who are imperfect  
for them she is Lata = Vistārinī. Hence she turns  
into perfect ones the imperfect devotees<sup>2</sup>.

### 354. Paśupāśavimocinī.

Paśūnām (abhedajñānarūpavidyāvinīnānām) pāśe (=pipāśā  
śānāye) visīṣya mocayati.

She who completely releases the bondages (of thirst and  
hunger) of the animals (those who do not know the identity  
of soul (i.e. jīvātma) and Highest soul i.e. Paramātma).

According to this interpretation paśus are those who have  
not obtained abhedajñāna<sup>1</sup>. The word pāśa (lit. bondage) is  
explained thus: pā = thirst, Śā = hunger. The ignorants are called  
paśus because they possess the desire of eating and drinking  
only<sup>2</sup>. The Goddess releases them from these bondages.

(2) Or The word paśu (avyaya) means completely<sup>3</sup> and pāśa  
means the moose of Varuna. She completely frees her devotees



from the noose of Varuna.

(3) The word paśu = properly; pāśa = the dice; vi = much and mocinī = the thrower (Samyakpāśān pātayatīti). The meaning will be gambling with Śiva, by throwing dices properly, she conquers him.

(4) Paśupasya (=parsivasya) āśā (=prepsā) yeśāḥ te paśupāśāḥ, tān viśeṣeṇa mocayati (=prāpta śivāṁstanoti).

Here the word Paśupa means paśuḥ pāti iti = He who protects the paśus i.e. Param-śiva, the āśā means desire (i.e. desire to attain). So she emancipates entirely those who desire to obtain Śiva and leads them to Paramśiva.

(5) Paśavaḥ (=brahmādisthāvarāntaḥ), teśāḥ pāśaḥ (=avidyā), tāḥ = paśupāśāḥ, tān (śivabhaktyā) vimocayati.

According to this interpretation, all the things beginning with Brahmā down to the tree etc. are paśus as they have desire of eating and drinking. The word pāśa means 'avidyā' because it is the only means of bondage<sup>4</sup>. She by means of devotion to Śiva makes them free.

The word pāśa also means the modifications of avidyā<sup>5</sup>. She by taking away them makes free to their devotees.

355. Samhṛtāśeṣapākhaṇḍā.

Samhṛtāḥ (=nāśitāḥ) aśeṣāḥ (samastāḥ) pākhaṇḍāḥ yayā sā.

She by whom all the heretics are destroyed.

The word is explained as 'pā' to mean the meaning of the vedas and 'khaṇḍa' to mean 'cutting off'. Hence in which the

meaning of Vedas are abandoned is called *pākhanda*<sup>1</sup>. Here by vedas one should mean the fourteen fold *vidya*<sup>2</sup>.

356. *Sadācārapravartikā*.

(1) *San* (=uttamah) *ācārah* = *sadācārah*, *tasya pravartikā*.

She who disseminates the good action (Lit. mode of life).

In preceeding name it is explained that she destroys the heretics. Thus she leads to the right action.

(2) The word '*sat*' (=sataṁ) also means *sistānām* i.e. of gentle. Or of Brahman. She guides to observe the precepts enjoined in *karmakāṇḍa* and the Advaita Brahman in the *jñanakāṇḍa* through the means laid down in *purāṇas*<sup>1</sup>.

357. *Tāpatrayāgnisantaptasamāhlādanacandrikā*.

*Tapānām* (=ādhyātmikādhībhautikādhidaivikākyānām) *trayaṁ yasya, tena agninā* = *tāpatrayāgninā samyak taptānām* (*janānām*) *samyak āhlādanena candrikā*.

She who is the moon-light that gladdens those tormented by fire of the triple misery.

The word '*Tāpatraya*' means the triple misery viz. "*ādhyātmikā*" (i.e. belonging the soul or internal) "*adhībhautika*" (i.e. belonging to element or external sense organs and '*adhidaivika*' belonging to supernatural powers. The '*Agni*' means '*samsāra*' he has to suffer from the triple misery.

358. *Tarunī*.

*Nityatārunyavatvāt*.

She is ever young.

She is anādinidhanā. i.e. She is free from all the modifications. <sup>1</sup>Śruti says she is inexhaustible, immortal<sup>1</sup>.

359. Tāpasārādhyā.

(1) Tāpasaiḥ ārādhyā.

She who is worshipped by ascetics.

(2) Tāpaḥ (=tajjanakatvāt saṁsārah), tatra sārabhūtā, ādhyā  
(=āsamantāt adhyānam)yasyāḥ sā.

According to this interpretation Tāpa means saṁsāra as it causes (i.e. produce) misery, Sāra=essence, ā = deep and dhyā = meditation. Thus the name means she whose deep meditation is essential in the saṁsāra (world).

360. Tanumadhyā.

(1) Tanuḥ (=krśaḥ) madhyaḥ yasyāḥ sā.

She whose waist is slender.

(2) Or she is the deity famous in region of kāñcī<sup>1</sup> (as the consort of Bilveśvara Śiva).

(3) Or Tanumadhyā is the name of certain metre (i.e. samavṛtta)<sup>2</sup>  
She is of the form of Tanumadhyā metre.

361. Tāpāhā.

Tāmaḥ (=avidyāḥ) apahanti sā.

She who destroys the darkness. Tāmaḥ = avidyāḥ a śhanti or.  
in the form of darkness<sup>1</sup>.

## 362. Citih.

(Avidyā paripanthi jñānasvarūpā).

She is an Intelligence.

Citih is explained as the knowledge opposed to nescience. Or She is the independent power that is the cause of sustention of the universe<sup>1</sup>. She keeps alive all sentient beings<sup>2</sup>.

## 363. Tatpadalakṣyārthā.

Taditi padena lakṣaṇīyāḥ arthāḥ yasyāḥ sā.

She who is denoted by the word 'Tat'.

The word 'tat', which frequently occurs in the Śrutis such as 'Tattvamasī' etc directly means the Brahman as the creator hence that is conditioned Brahman. But the Goddess is not meant by direct (i.e. expressed) meaning but by indirect meaning which indicates Unconditioned Brahman. (Hence she is meant by Lakṣyārtha). The relation between both the Brahman is sameness.

## 364. Cidekarasarūpinī.

(1) Citā saha ekāḥ rasāḥ svarūpāḥ yeśāḥ, cideva mukhyāḥ rasāḥ yeśāḥ tāni = cidekarasāni, cidekarasāni rūpāni asyā santi iti. Ga.

She who has 'cit' only as the essence of Her form.

The name explains that those attributes viz. bliss, consciousness etc. <sup>are</sup> inseparable from Her<sup>1</sup>.

(2) Cidekarasāḥ (cinmātrābhimaḥ) rūpāḥ asti asyāḥ.

Whose form is ever non-separated from the cit.

In <sup>the</sup> name 363 it is said that conditioned and unconditioned Brahman have the relation of sameness. To this doubt may arise that such relation between them is not possible because both are different. <sup>The</sup> above name is the reply to this. Though two appear as different (by attributes) yet at the same time they are one and the same.

365. Svātmanandalavībhūta brahmādyānandasantatih.

Svasya ātmārūpo ya ānandaḥ tasya lavībhūtā brahmādīnāṃ ānandaṃ santatayah (=samyaksamūhāḥ) yasyā sā.

She of whose bliss, the totality of the bliss of Brahmā etc. is but a small part.

Here by Brahmā etc. one should mean Brahmā, Viṣṇu, Rudra. Their bliss together form a small part of the bliss of the Goddess. As Tai.Up.II,8 says other beings live on a mere part of this bliss.

366. Parā.

(1) Who is the Highest (from all the three i.e. three speeches viz. Pasyanti, Madhyamā, Vaikhari)?

(2) Or parā means unmanifested form. The word parā is explained in different ways in Tripurāsiddhānta.<sup>1</sup>

367. Pratyakcitirūpā.

Pratikūlaṃ (=svātmābhīmukhaṃ) āncati iti pratīcī sācasā citī ca = pratyācitī (avyakta sanjñāṃ brahma) sa eva rūpaṃ yasyā sā.

She whose form of consciousness moves toward Her inner self.

Her form is unmanifested Brahman.

368. Pasyantī.

Pasyatīti pasyantī.

She who perceives is pasyantī, she in these form is otherwise called as uttīrṇā<sup>1</sup>.

She is called so because she perceives inside herself without any instrument.

369. Paradevatā.

Parā (=utkr̥ṣṭā) cāsau devatā ca.

She is the Supreme deity.

She is to be worshipped as the chosen ideal (one's own deity).

370. Madhyamā.

Madhye sthitā madhyamā.

She who resides in the midst. In this condition she is not perceptible in every part as Vaikharī<sup>1</sup> etc.

371. Vaikharīrūpa.

(1) Viśeṣeṇa kharah (=kathīnah) tasyeyam = vaikharī, śaiva rūpaṁ yasyāh.

She who is of the form of Vaikharī speech.

According to this interpretation the word Vaikharī is explained, thus: Vi = much, khara = hard. Because this form

of speech is gross form (i.e. physical) hence it is Vaikharī.

(2) Vai (=niscayena) khaṁ (=karnavivaraṁ) rāti (=gacchati)  
i.e. vai means definitely, khaṁ = to the ears, rāti = enters.  
That which certainly enters the ear<sup>1</sup>.

But according to the Yogasāstra it is called Vaikharī  
because it raises the Vikharvāyu upward<sup>2</sup>.

372. Bhaktamānasahamsikā.

Bhaktānaṁ mānase (=citta) hamsīva.

She who is like the female swan in the mind of the devotees.  
swan dwells in the Mānasa.

A mythical lake similarly she dwells in the mind of Her  
devotees.

373. Kāmesvaraprāṇanādī.

Kāmesvarasya (=Sivakāmasya) prāṇa nādī (=Jīvanādīva).

She is the very vital current of lord Kāmesvara<sup>1</sup>.

374. Kṛtajñā.

Kṛte (=sukṛte duṣkṛte) jñāti iti kṛtajñā.

She who knows whatever is done (either good or bad).

According to this interpretation she is not separated  
from Agni, Soma etc. who are witness of good and bad actions<sup>1</sup>.

(2) Kṛtasya (upkarasya) jñānena pratupakartrī.

She who rewards the action done by imparting knowledge.

(3) Kṛtavat jñā (=jñānaṁ) yasyāḥ sā (kṛtajñā).

According to this interpretation the word kṛta = just as acquired, jñā = knowledge i.e. she possess the knowledge.

(4) Kṛta also means kṛtayuga, jñā = knowledge i.e. perfect knowledge. In the kṛta age, the knowledge was perfect knowledge.

(5) Again kṛta means certain side of a dice having 4 points. So she who knows the kṛta-dūta. Hence she always conquers when she casts the dice with Siva.

She possesses all pervading knowledge.

375. Kāmapūjitā.

Kāmena (man-mathena) pūjitā).

She who is worshipped by God of love<sup>1</sup>.

376. Śṛṅgararasasāmpūrnā.

(1) Śṛṅgararasena samyak pūrnā.

Who is completely of the sentiment of Śṛṅgarā.

(2) The two centres (pīṭhas) are referred to in succeeding names viz. Tālandhara and Odyāna and the names (375 and 376) represent the pīṭhas called kāmarūpa, (kāmapūjitā) and pūrnagiri (by śṛṅgararasasāmpūrnā).

(3) The word śṛṅga indicates two<sup>1</sup>, 'ara' means petal and 'asa' indicates six<sup>2</sup>. Hence the word when combined (i.e. śṛṅgararasa), means the Anāhata cakṛa which has two groups of six petals. 'sum' means frequently and pūrna = remains i.e. she



frequently remains in Anāhata cakṛā<sup>3</sup>.

(4) Śṛṅgāṁ (=pradhānabhūtaṁ) araraṁ (kavātaṁ) yasyāḥ sā  
=srṅgararā, saṁpūrṇena (=brahmanā) sahita = sasāṁpūrṇā  
iti srṅgararasasāṁpūrṇā.

Here the word śṛṅgam = means 'the chief' and 'arara' means  
'covering' i.e. that which is covered i.e. Avidyā. And sa=with  
sāṁpūrṇa = perfect (i.e. Brahman). Thus if we take karmadhāryā<sup>a</sup>  
here then both the Brahman i.e. conditioned (covered by qualities)  
and unconditioned Brahman are referred to as Her form.

377. Jayā.

(1) <sup>The</sup> Victorious Goddess.

The Goddess as victorious represents the triumph of  
spirit over its obstacles.

(2) The name also means Jayā deity worshipped on 'Varāha'  
mountain<sup>1</sup>.

378. Jālandharasthitā.

Jalandhare (=pīṭha viśeṣe) sthitā iti tathā.

She who is dwelling in the Jālandhara. At Jālandhara  
pīṭha she is worshipped under the name of Viṣṇumukhī<sup>1</sup>.

379. Oḍyānapīṭhanilayā.

Oḍyānakhyāṁ pīṭhameva nilayo (=vāsasthānaṁ) yasyāḥ sā.

She whose dwelling place is the holy seat of oḍyāna.

380. Bindumandalavāsini.

Bindureva maṇḍalaṁ (=sarvānandmayātmakaṁ cakravālaṁ) tatra  
vasati sā.

She who dwells in the Bindu maṇḍala.

Here Bindu is interpreted as sarvānandmaya cakra in the  
Śrī yantra. But according to others the word Bindu is interpreted  
as white (sukla) and maṇḍala as centre which mean Brahma randhra.

381. Rahoyāgakramārādhya.

Rahasi vivikte kriyamāṇaḥ yāgaḥ, cidagnau punyādi homāṣṭaka-  
rūpo rahoyāga, tasya kramena (=prayogena) ārādhya.

She who is propitiated by the gradual offering into the  
secret sacrifice. The lord Śiva and Pārvatī enjoy their company  
in secret in the thousand petalled lotus in the Brahmarandhra.  
This union is called 'Rahoyāga' in which eight things such as  
punya, pāpa etc. are offered as oblations<sup>1</sup>.

382. Rahastarpanatarpitā.

Rahāḥ tarpanena tarpitā.

Who is gratified by the (performance of) secret Tarpana.  
This tarpana is in the form of mental thinking which is as  
follows "I sacrifice the universe from Earth to Śiva in the  
fire of Samvit, ever burning without fuel and ever-increasing  
dispelling the darkness of illusion, the centre from which  
ever emanates beautiful eyes".

383. Sadyaḥ prasādinī.

Sadyaḥ eva prasidati sā.

She who is conferring immediate grace. She immediately

becomes gracious when gratified by the sacrifice and oblations  
in the manner stated above.

384. Viśvasākṣiṇī.

Visvasya sākṣinī (sākṣādayavadhānena svarūpātmakabodhena  
drstrī).

She is the witness of the universe. She witnesses the world directly i.e. without any hindrance, by the knowledge of the Self.

385. Sāksivarjitā.

Sāksibhyaḥ varjitā.

Who is witnessless.

In preceeding name it is said that she is the witness of all. Hence she has no other, to witness. Her i.e. she is the only seer.

386. Sadaṅgadevatāyuktā.

Sad (avayakāni) angāni, tesāṃ devatābhiḥ yuktā (=āvṛtā).

She, who is encircled by the deities of six limbs.

These six limbs are heart, head, ~~throat~~, eyes, armour and weapons. She is encircled by the saktis belonging to these limbs.

According to Jñanarṇava one should worship these surrounding deities<sup>1</sup>.

(2) Sadāṅgānām (adhīsthātṛī) devatā (mahēśvara eva) tena yuktā.

She is accompanied by Mahesvara the presiding deity of the six limbs. According to Devi Bhag.P. These six limbs are

explained as Sarvajñata (omniscience), Truṭti (sense of completeness), Anādi bodha (eternal consciousness), Svatantratā (freedom), Aluptasakti (unfading power) and Anantatā (infinity)<sup>2</sup>.

(3) She is accompanied by the presiding deities of auxiliary sciences.

According to this interpretation the word 'śaḍaṅgas' means the six vedāṅgas and hence she is joined by the deities of Vedāṅgas, means <sup>that</sup> she is of the form of vedas<sup>3</sup>.

### 387. Śaḍguṇyaparipūrītā.

Saṇṇāṃ guṇāṇāṃ (aiśvarya-dharma-yasah-śrī-jñāna-vairāgyāṇāṃ) samūhah = śaḍguṇyaṃ, tena paritah pūrītā.

She is filled from outside with the six qualities.

These six qualities can be those mentioned by Kāmandaka<sup>1</sup> viz. peace, war, marching, sitting, encamped, dividing his forces and allies, Or the qualities mentioned in purāṇas viz. prosperity, righteousness, fame, beauty (or wealth) knowledge and detachment.

### 388. Nityaklinnā.

Nityaṃ (dayayā) klinnā (=ardrā).

She is the

✓ Ever flowing source of compassion.

The name may mean the deity of the third day of the lunar fortnight<sup>1</sup>.

### 389. Nirupamā.

Nirgatā upamā (=sādrśayaṃ) yasyāḥ sā.

She who is devoid of (Her) equal<sup>1</sup>.

## 390. Nirvāṇasukhadāyini.

Nirgatam bāṇam (=sarīraṃ) yasmin (tadaśarīraṃ) = nirvāṇam,  
nirvāṇam (=iyattā anavacchinnaṃ) sukhaṃ -(moksākhyāṃ) dadāti sā.

She is the giver of the limitless bliss (of release)  
in which there is no body consciousness.

The word Nirvāṇa means thus; Nir = freed. Vāṇa = (By Bavayārabhedah) also Bāṇa = Body<sup>1</sup>. In the Śrūti in the word 'Girvāṇa' the word is explained as body by the Vedantins and by Mīmāṃsakas. Thus the word 'Nirvāṇa' means without body i.e. indescribable bliss and she is the giver of that bliss<sup>2</sup>.

## 391. Nityāṣoḍaśikārūpā.

Ṣoḍaśaiva ṣoḍaśikāḥ, nityāśca tāḥ ṣoḍaśikāśca (kāmeśvaryāditri-  
purāntāḥ), tāsaṃ rūpāṇi yasyāḥ sā.

She who is of sixteen eternal forms (of deities). The sixteen deities are from Kāmeśvarī to Tripurā<sup>1</sup>. The Tantrarāja says that sixteen deities are the limbs of Lalitā<sup>2</sup>.

(2) The word ṣoḍaśikā also means ṣoḍaśī.

(3) Nityo (=vikalparahitaḥ) ā (samantāt) ṣoḍaśiko (=graha  
yāga abhyāsa viśeṣaḥ) yesu (kratusu), taiḥ āsmantāt rūpyate  
(=priyate) sā.

She is pleased by those sacrifices in which the graha sacrifice is performed. According to this interpretation, the word ṣoḍaśika means a house where graha sacrifice is performed.

(4) She is of the form of Ṣoḍaśīmantra.

## 392. Śrīkanthārdhasarīrinī.

- (1) Śrīh (=viśaṁ) kanthe yasya saḥ = Śrī kanthah (=śivah),  
 (2) Śrīkanthasyārdham sarīraṁ asyāḥ.

She, half of whose body is of Śrī kantha (i.e. Śiva)<sup>1</sup>.

- (2) Śrīkanthavad ardhe sarīre asyāḥ.

She who has two half bodies like Śiva. She has a body of two colours one half of the body is blue and other half is white<sup>2</sup>. In the case of the Goddess the bright half is gaurī and dark half is kālī.

- (3) Śrīkanthah (=akārah) evārdham sarīraṁ asyāḥ.

Thus <sup>the</sup> name means syllable 'A' is whose half body. According to this interpretation the word Śrīkantha denotes the letter 'a' the first one of the Sanskrit alphabet<sup>3</sup>. Hence 'a' is the half body of the other letters of the speech<sup>4</sup>. The letter 'a' being first utterance, is the parā form which becomes <sup>later</sup> (on) the vaikhārī<sup>5</sup>.

- (4) The Goddess has only half a body the other half is called Śrīkantha i.e. the fulfiller (of the half). Something is explained, in the Sūta Saṁhitā<sup>6</sup>.

- (5) The name also denotes that when we write the letter 'A' (i.e. Śrīkantha) half (ardha) of it is like the Kamakalā.

## 393. Prabhāvatī.

Prabhā (anīmadṛāvarana devatāḥ) tadvatī (=tābhirāvṛtā).

She who is surrounded by Prabhā ~~and other~~ surrounding by deities).

She is surrounded by luminaries like Animā devatā etc.<sup>1</sup>

394. Prabhārūpā.

Prabhā (animādyā devatāh)<sup>eva</sup> svarūpam asyāh<sup>eva</sup>.

She is the form of prabhā (and other surrounding deities).

Here in this name, the identity of the quality and possessor of it, is described<sup>1</sup>.

395. Prasiddhā: (well-known).

She is cognized by everyone as 'I'.<sup>1</sup> Hence she who is completely established.

396. Parmesvarī.

Paramā (=utkr̥ṣṭā) ca sā īsvarī (=svāminī) ca.

She who is the supreme ruler and the sustainer of the universe.

397. Mūlaprakṛtiḥ.

Mūlasya (Śrīvidyāmantrasya) prakṛtiḥ (karamabhūtā).

(1) She is the cause of the sacred formula viz. Śrīvidyā.

According to this interpretation the word 'Mūla' stands for the Śrīvidyā mantra and 'prakṛti' means origin. She is the form of two latter viz. Prakāśa (i.e. A) and Vimarsa (i.e. Ha).

(2) Mūlaprakṛti (=sāṃkhyamata prasiddhā prakṛti).

According to this interpretation the word Mūla prakṛti means the primordial unchanging cause of all modifications posited by Sāṃkhya.<sup>1</sup>

(3) Mūlaprakṛti means kuṇḍalinī as described in Mrgendra saṁhita<sup>2</sup>.<sup>7</sup> Kuṇḍalinī is called Mūla prakṛti with its seven productions (Mahat etc.). So the name according to this interpretation would mean she, who is of the form of kuṇḍalinī with its seven productions.

(4) Or the word mūla may mean the first and prakṛti = the origin. So of the five elements from ether to earth each is the origin of the succeeding one and at last of the ether the Brahman is prakṛti (i.e. origin)<sup>3</sup>. Brahman has the prakṛti hence He is the root i.e. the first cause.<sup>4</sup>

(5) Or letter 'Ma' denotes five. i.e. five subtle elements and 'Ma', three, i.e. Avyakta, Mahat and Ahaṁkāra. Hence Mūla means eight and Prakṛti means causes. Thus the name would mean eight fold Prakṛti.

398. Avyaktā: Na vyaktā iti avyaktā.

(1) Imperceptible, as the supersensuous reality or the Manifestation of Māya.

(2) The name means the 'Avyakta' of sāmkhya school in which it is expressed by the words, pradhāna or prakṛti (i.e. matter)<sup>1</sup>.

(3) Or the word 'Avyakta' means Brahman as it is said in Vedāntasūtra III.2.23. 'That Brahman is Avyakta for the scriptures say so'<sup>2</sup>.

(4) Avyakta also means viṣṇu<sup>3</sup>.

399. Vyaktāvyaktasārūpinī.



(1) Vyaktaṁ avyaktaṁ ceti svarūpe asyāḥ.

She is <sup>of</sup> the form of manifested and unmanifested.

The word vyakta means the category Mahat, as it was first manifested and also from its greatness. In Avyakta Ā means = on all sides and vyakta=manifested i.e.egoism. She is of both <sup>the</sup> forms i.e. that of Mahat and Ahaṁkāra.

(2) 'Vyakta' is manifested and 'avyakta' is unmanifested i.e. She is both the subject and not the subject to the modifications of elements. <sup>Or</sup> Vyakta is sat and Avyakta is asat<sup>1</sup>.

(3) Vyakta means perishable and avyakta means imperishable<sup>2</sup>.

(4) Vyaktāvyaktasvarūpinī = samastivyastirūpā vā.

According to this interpretation vyakta means individual and avyakta mean collective forms<sup>3</sup>.

(5) Also the word vyakta denotes the twenty three categories and avyakta the Supreme prakṛti.<sup>4</sup>

(6) The name also means she is manifested in those whose deeds are rippened and is not manifested in those whose are bound by the noose of Māyā<sup>5</sup>.

400. Vyāpinī.

Vyāpnoti sā.

The all-pervading, one.

She is called all-pervading because she is the transformation in the form of three prakṛta sargas, or vyāpinī means one who pervades the whole universe.

## 401. Vividhākārā.

Vividhāḥ ākārāḥ yasyāḥ sā.

She who has transformed Herself into the various shapes.

These various forms are of vaikṛta, prākṛta, sarga and kaumārasarga creations.

## 402. Vidyāvidyāsvārūpinī.

Vidyā (=svātmarūpaṁ jñānaṁ) avidyā (=caramavṛttirūpaṁ jñānaṁ) tadubhaya svarūpaṁ asyāḥ.

She who assumes the form of knowledge and ignorance.

The word vidyā means <sup>the</sup> knowledge of Self and Avidyā means the knowledge in the form of last modification (of duality i.e. just before realisation).<sup>1</sup>

(2) Vidyā (=caramvṛtti jñānaṁ) avidyā (=bhedabhrāntirūpaṁ jñānaṁ) svāḥ (=parabrahmātmakaṁ jñānaṁ), etat trayam rūpaṁ asyāḥ.

The word 'vidyā' means pure consciousness or the last psychosis in the jiva's state of bondage which gives final. Illumination; and Avidyā means the state of ignorance and bondage and also the confused knowledge of separateness. And the word 'sva' means knowledge belonging to Supreme Brahman<sup>2</sup>. Rūpa = these three are Her forms<sup>3</sup>.

## 403. Mahākāmesanayanakumudāhlāḍakaumudī.

Mahānscāsau kāmesaḥ ca iti mahākāmesaḥ, tasya nayane eva kumude, tayoh āhlāde (=vikāse sukhatī sayakṛt) kaumudī (=candrikā iva) sā.

She who is <sup>the</sup> moonlight that blossom the kumuda (=lotus) of the eyes of Mahakāmesa. The word Kaumudī may mean the full moon of the month Kārtika.<sup>1</sup>

(2) Kutsita mut yesaṁ te kumudāḥ (=vaisayikāḥ), teṣaṁ āsamantāt hlādāḥ (=mokṣarūpasukhātisayah) tasya kaumudī (mahākāmesaṁ pratinayane kumudāhlāda kaumudī).

The Goddess illumines the pleasure which are enjoyed by sensuous person and which is generated by the leading of them to Lord Śiva.

The matter ku=inferior, mud = pleasure. Hence according to this interpretation the word kumuda<sup>2</sup> means these who long for worldly pleasures. They are called inferior because their pleasures are mixed with pain.

404. Bhaktahārdatamobhedabhānumadbhānusantatiḥ.

Bhaktānāṁ hr̥dī (=bhāvanīyāni) tamāṁsī (=ajñānāni) = bhaktahārdatamāḥ, teṣāṁ bhede (=nāśane) bhānumataḥ (=sūryasya) bhānusantati eva (=kirana paramparā eva).

She is the effulgence of the sun which dispels the darkness of the ignorance from the hearts of (Her) devotees.

In this matter she is the dazzling sun of the knowledge. The darkness of the heart is the ignorance settled there.

405. Śivadūti.

Śivāḥ dūtāḥ (=saṁdesaprāpakāḥ) yasyāḥ sṛ.

Whose messenger is Śiva<sup>1</sup>.

Śiva-dūtī is also one of the 16 Nityās. She is also worshipped as Śivadūtī in the Puṣkara shrine<sup>2</sup>. Also there is

a vidyā (Mantra) called Śivadūtī. All these things can mean by the name Śivadūtī.

406. Śivārādhyā.

(1) Śivena arādhyā.

She is worshipped by Śiva<sup>1</sup>.

(2) She is of the form of mantra of four kuṭas worshipped by Śiva<sup>2</sup>.

407. Śivamūrtih.

(1) Śivah eva mūrtih (=svarūpaṁ) yasyāḥ sā.

She who is of the form of Śiva. i.e. There is no difference between Śiva and Śakti<sup>1</sup>.

(2) Śivah (maṅgalamayī) mūrtih yasyāḥ.

Whose is the most beneficent form.

(3) Śiva (=mukṣah) eva rūpaṁ yasyāḥ.

Whose form is the salvation itself.

408. Śivamkarī.

(1) (Bhaktāḥ) Śivam eva karoti.

She who makes (Her devotees) Śiva himself.

The Śiva-hood being the goal of the seeker of salvation.

So she by removing ignorance leads them to the Sivahood.

(2) Śivam (=maṅgalam) karoti sā.

She who causes all that is auspicious.

409. Śivapriyā.

(1) Śivasya priyā.

Beloved of Śiva.

Or (2) Śivāḥ priyāḥ yasyāḥ sā. Śiva is dear to Her.

410. Śivaparā.

(1) Śivāt parā.

She who is beyond Śiva. Because Śiva depends upon sakti.

(2) Śivāḥ pare yasyāḥ sā.

For Her, Śiva is the Highest state. She is fond of revealing Śiva to Her devotees.

411. Śiṣṭeṣṭā.

(1) Śiṣṭāṇi (=vihitakarmanī) iṣṭāṇi (=priyāṇi) yasyāḥ sā.

She to whom the right conduct (laid down) in scriptures is dear.

(2) Śiṣṭaiḥ (=vihita karmabhiḥ) iṣṭā (=pūjitā) i.e. worshipped by ordained ceremonies.

(3) Śiṣṭāḥ iṣṭā yasyāḥ sā.

The śiṣṭas<sup>1</sup> (wise) are dear to Her.

(4) Śiṣṭaiḥ (=sajjanaiḥ) iṣṭā (=pūjitā).

412. Śiṣṭapūjitā.

Śiṣṭaiḥ<sup>1</sup> pūjitā.

She is worshipped by wise. She is adorned by those who have controlled their senses and are faithful to <sup>the</sup> vedic tradition.

## 413. Aprameyā.

(1) Pramātum yogyā prameyā, prameyā na bhavati iti aprameyā.

Who is immeasurable.

(2) Akāradyaḥ (=brahmaviṣṇādibhiḥ) prameyā.

According to this interpretation letter 'a' means Brahmā, Viṣṇu or Mahēśa and Prameya = to be known. Thus the name means one who is to be known by Brahmā etc.

(3) Apsu prameyā (aprameyā).

According to this interpretation 'ap' means water and prameya, means abiding. Hence name means she is born in waters<sup>1</sup>.

## 414. Svaprakāśā.

(1) Svah (=ātmābhinnah) prakāśah yasyāḥ sā.

She is self luminous<sup>1</sup>.

(2) Susu apsu prakāśah yasyāḥ (sutaptprakāśa)

Who shines in pure (celestial) waters.

## 415. Manovācāmagocarā.

(1) Manāṁsi vācāśca = manovācaḥ, teṣāṁ ca agocara (=avisayah).

She is beyond the reach of mind and speech<sup>1</sup>.

(2) Manāśca vācāśca = manovāce te ca te āme (=apakve) = manovācāme, na manovācāme = a manovācāme tayoh agocarā.

Who can be grasped by mind and speech which are not unright (unripe).

## 416. Cicchaktih.

Cideva 'saktih.

The power of conscious<sup>s</sup>ness.This power of conscious<sup>s</sup>ness is capable of dispelling ignorance<sup>1</sup>.

## 417. Cetanārūpā.

Cetanā eva rūpaṁ yasyāḥ sā.

She is of the nature of pure conscious<sup>s</sup>ness<sup>1</sup>. Holy Śaṅkarā ranya explains it in his commentary called Vidyāratna as the Vimasrśa form.

## 418. Jadaśakti.

Jadā cāsaṁ śaktisca.

Who is the power of inanimate.

Jadaśakti is a modification of Māyā which is correlative to the creating power of animate world hence the name denotes the creative energy.

## 419. Jādātmikā.

Jadam ātmā yasyāḥ sā.

She who as māyā śakti appears as the solid world perceptible to us.

## 420. Gāyatrī.

(1) She who is not different from Gāyatrī. Gāyatrī is the metre consisting of twenty four syllables<sup>1</sup>.

(2) She is of the form of Gayatrī i.e. Cowherd's daughter who is the younger wife of Brahmā<sup>2</sup>.

(3) The word gayatrī means the mother of the vedas. The Goddess is inseparable from Gayatrī hence she is called Gayatrī<sup>3</sup>.

(4) Gayantaṁ trāyate sã. One who protects the singer.

#### 421. Vyāhrtiḥ.

'Vyāhrti' means utterance or invocation or she is of the form of vyāhrti (certain Mantra)<sup>1</sup>.

#### 422. Saṁdhyā.

(1) Samyak dhyāyanti: asyām.

The period in which they meditate wholly on Her.

(2) The word Saṁdhyā means the idea of non-separation of ourselves and that of Caitanya which is in the sun<sup>1</sup>.

(3) Saṁdhyā, according to Bhārdwāja smṛti, means 'she who is differentiated as Brahman etc. the witness of action, radiant, the Śakti of Īśvara is called by the wise saṁdhyā'<sup>2</sup>.

(4) According to Mādhava the word saṁdhyā means the deity who is to be worshipped at the twilights.

(5) Saṁdhyā means mind-born daughter of Brahmā<sup>3</sup>.

(6) According to Renukā purāṇa Idā, Piṅgalā and Susūmnā are called Kālī, Lakṣmī and Ekavīrā respectively. Thus the three twilights are identified with three Goddesses and the nādis<sup>4</sup>.

(7) According to Dhaumya one year old girl is called Saṁdhyā<sup>5</sup>.



## 423. Dvijavrndanisevitā.

(1) Dvija vrndaiḥ (=traivarnika samūhaiḥ) niṣevita (=upasyā).

She is worshipped by the community of twice-born.

She is worshipped because she is Saṁdhyā.<sup>1</sup>

(2) Dvijāḥ (pakṣiṇaḥ iva jīvāḥ), teṣāṁ vrndena nitarāṁ  
(=abhedena) sevita (=saṁbaddhā).

There are names viz. Vyāhrti, Saṁdhyā, Dvija vrndanisevitā (No. 421, 422 and 423) indicates the three different states. The first state viz. waking state is indicated by Vyāhrti being operation of speech, Saṁdhyā indicates dreaming state (Svapnaḥ) as it lies between two states. And dvija means birds and also like them jīva. As birds exhausted by flight, fold their wings and rest in the nest. Similarly tired jīvas exhausted quitting waking and dreaming state merges into the Supreme Brahman in the susupti.

Thus by all these three states She is worshipped.

## 424. Tattvāsana.

(1) Tattvāni (=sivādikṣityantāni śattriṁśat) eva āsanam yasyāḥ  
sā.

Who is seated on the seat of 36 categories.

The categories are thirty-six beginning with Siva to earth.  
Āsana is a posture called Yogapīṭha.

(2) Tattvāni asyati (=ksipati) iti.

She who throws (i.e. generates) the categories (from Her-self).

## 425. Tat.

The word 'tat' indicates revolution of mind. The Goddess revolves in the buddhi of all. Hence she is referred to by the word 'tat'.

## 426. Tvam.

The word ~~meva~~ 'Tvam' signifies the Goddess.

## 427. Ayī.

(1) Oh (Goddess).

Ayī is the anominative of address to the affectionate mother.

The word is used for sweet and tender invocation.

(2) 'Ayī' means fortunate one.

## 428. Pañcakosāntarasthitā.

(1) Pañcakosānām antare (madhye) sthitā.

She is residing in the core of the five koṣas (sheaths).

These Pañcakosas are explained thus : Pañcikapūjā is an act of devotion in the worship of Śrīyantra. Therein five formulas are to be used and there are five deities. These formulas (i.e. mantras) are identical with Deities. Hence they are pañcakosas viz. the Śrīvidyā taking Bindu at centre, Paramjyoti, Niskalaśāmbhavī, Ajapā, and Mātrkā<sup>1</sup>. Among these except Śrīvidyā, the remaining four (Paramjyoti etc.) are worshipped individually and collectively in Sṛṣṭi-cakra etc. The Śrīvidyā is in the centre. Thus the Goddess is in the midst

of these koṣas.

(2) Pañcānām annamayādīnām koṣānām antare (=madhye) — (=ānand-maya koṣe) (abhedena) sthitā.

She is residing as (the Ānandmaya koṣa) the innermost koṣa among the five koṣas. In our body there are five sheaths viz. Annamaya, Prāṇamaya, Manomaya, Vijñānamaya, and Ānandamaya, She is called the fifth koṣa viz. Ānandmaya<sup>2</sup>.

But according to Śaṅkarācārya, Ānandmaya - koṣa is not Brahman and it is enveloped by Annamaya etc. In that case the Ānandmaya is in the form of Citśakti which is the body of Brahman, who is the Prakāśa itself.<sup>3</sup>

In view that Brahman is the support of the Ānandmaya (pucch-brahmapakṣa) <sup>the</sup> name would mean she is in the centre of these five sheaths<sup>4</sup>.

429. Nihsīmāhima.

Niskrāntaḥ sīmānaḥ (sīmāḥ vā) nih-sīmā (nih-sīmavā) mahimā yaśyāḥ.

Whose greatness knows no boundary.

430. Nityayauvanā.

She is ever young.

As she is not devoid of rajas (menstruation) at anytime hence she is ever young.

431. Madasālīnī.

Madena śālate (=sobhate) evaṁ śīlā.

She is shining with rapture. Mada here means the experience

of contaminated bliss which is untainted by worldly things.

432. Madāghūrṇitaraktākṣī.

Madena ghūrṇitāni raktāni ca aksīni yasyāḥ.

Whose eyes are reddened and rolling (turned within) by mada (rapture) has turned Her eyes within to be away from external pleasures.

433. Madapātalgandbhūḥ.

(1) Madena pātale(=svetaraktau) gandabhuvau yasyāḥ.

Whose cheeks are reddish due to rapture.

(2) Madapātale (kastūrī puṣpa viśeṣe (ca), tadavatyaṁ gandabhuvau yasyāḥ sā.

According to this interpretation the word 'mada' means musk<sup>1</sup> and 'pātala' means a kind of flower. Thus the name would mean whose cheeks are decorated with musk (marks) and pātala flowers (dangling from the ear tops).

434. Candanadravadigdhāṅgī.

Candanasya dravena digdhāni (liptāni) aṅgāni yasyāḥ.

Whose limbs are anointed by the sandal paste.

435. Cāpeyakusumapriyā.

Cāpeya kusumaṁ priyaṁ yasyāḥ sā.

Who is fond the campaka flower.

436. Kusalā.

(1) <sup>The</sup> Expert one.

As She exhibits skill in Her functions like creation, protection etc. She is called expert.

(2) Kusam̐ (=jalām) lāti iti.

She who brings water.

(3) Kutsitah̐ salah̐ (=candramā) yasyāh̐ (agre).

Even the moon seems faint if compared to Her beauty.

'Sala' means <sup>the</sup> moon<sup>1</sup>.

437. Komalākārā.

Komalah̐ (sukumārah̐) ākaro yasyāh̐.

She whose structure is tender.

438. Kurukullā.

The deity kurukullā<sup>1</sup>. The 'kurukullā' is the deity presiding over the reservoir called Vimarsamaya between the walls of cit and Ahankāra in the Śrīcakra.

439. Kulesvarī.

Kulasya īsvari.

The ruler of kula.

'Kula' here means the triad of the measurer, the measurement and the thing to be measured, otherwise called as cognizer, cognition and what is cognized (i.e. matr, māna and meya)

440. Kulakundālayā

(1) Kulakundaṁ (=mūlādhāramadhyagato binduh) eva ālayaṁ yasyāh̐.

Whose abode is kulakūṇḍa.

'Kulakūṇḍa' is the Bindu in the centre of the pericarp of the Mūladhāra. It can be compared to the narrow opening in the underground stalk of the lotus.

(2) The ā (in ālayā) means from all sides i.e. deep, laya = sleep. Hence kulkūṇḍa is the place where kuṇḍalinī remains in a state of deep sleep<sup>1</sup>. Hence the name would mean she who rests at kulkūṇḍa viz. kuṇḍalinī.

441. Kaulamārgatātparasevitā.

Kaulamārga tatparaiḥ (=āsaktaiḥ) sevītā.

She who is worshipped by the followers of Kaulamārga.

442. Kumāragāṇanāthāmbā.

(1) Kumārāḥ (=skandah) gāṇanāthāḥ (=gajāṇanah), tayoh ambā.

(Skanda)  
The Mother of Kumāra and Gāṇanātha (Gaṇeś).

(2) Kutsito māragāṇah (=smaravikāra samūhah) yeśam, tāmāthān ambate (=badhnāti).

According to this interpretation Ku (kutsita) = inferior and māragāṇa means passional modifications and nātha = Lords, ambā means the binder i.e. destroyer. Thus it would mean she who destroys the Lords of passional modifications.

(3) The word kumāra may also mean egoism as kumāra (i.e. skanda) is the deity of Ahaṁkāra<sup>1</sup>. Hence she binds and punishes those who possess the qualities of Ahaṁkāra (egoism).

## 443. Tuṣṭih.

Who is present as contentment<sup>1</sup>. The Goddess is always praised under such names as Tuṣṭi, Puṣṭi, (nourishment) which express wisdom or knowledge (jñāna) or Dhairya (steadfastness). Śama (tranquility) kalyāṇa (benevolence) beauty etc.<sup>2</sup>

(2) Tuṣṭi is a Ṇ deity of the tīrtha called Vastresvara<sup>3</sup>.

## 444. Puṣṭih, Nourishment.

This is the name of the Goddess worshipped in the Devadāruvana<sup>1</sup>. Hence the Goddess is identical with that deity.

## 445. Matih.

Intelligence.

The word 'Mati' is explained in Vāyupurāṇa<sup>1</sup>.

According to Sūtasamhitā, Mati is the form of Devī<sup>2</sup>.

## 446. Dhrutih.

She who is steadfastness. Or who is also worshipped under the name 'Dhrutih' in the shrine at Pindāraka.<sup>1</sup>

## 447. Śāntih.

Tranquility or Śānti is certain kalā belonging to vāyu.<sup>1</sup>

According to the Brhatparāśara, beyond the fifteen fingers breadth from the end of the nose where Jīva is purified is the kalā called śānti.

## 448. Svastimatī.

(1) Suṣṭhu astih (=sattā) = svastih, tadvatī.

According to this interpretation the word 'su' means good  
asti = being, mat = having. Thus the name means she is the Absolute Reality beyond the manifestations that is only empirically real.

(2) The word 'svasti' according to Yaska means immortal<sup>1</sup>.  
According to Ratnakosa the word means benediction, benevolence etc<sup>2</sup>. She may be identical with that.

449. Kāntih.

Luminosity or the power of desire.

450. Nandini: Nandayati iti.

She is the giver of delight or Nandini = a cow born in the family of Kāmadhenu. Nandini also means river Gaṅgā. She is identical with Gaṅgā, the river.

451. Vighnanāsinī.

Vighnanāṁ nāśayati iti.

She who is the remover of obstacles.

She removes all obstacles in the path of attaining the highest knowledge.

452. Tejovati.

Tējah asti asyām.

She is possessed of effulgence.

As she is the supporter of the sun and the moon<sup>1</sup>.

453. Trinayana.



Trīni (=somasūryāgnirūpāni) nayanāni yasyāḥ sā.

She who has three eyes.

Her three eyes are the sun,<sup>the</sup> moon and the fire. Or the 'trinayana' is also used for 'vausat' by which gods are to be invoked.

(2) Trīni (pratyakṣānumānasabdarūpāni) nayanāni (=pramānāni) yasyāḥ.

The word 'Nayana' secondarily may mean, means of knowledge i.e. pramāṇa. Thus the Trinayana according to this interpretation would mean the three modes of knowledge viz. Holyword (śruti) Perception (pratyakṣa) and Reasoning (Anumāna)<sup>1</sup>.

Or 'Tri' means three and 'naya' means path. i.e. She leads to those who are entitled to the three paths. These three paths are south, north and path of Brahman<sup>2</sup>.

454. Lolāksīkamarūpnī.

(1) Lolāksīṇāḥ yāḥ kāmāḥ, tad rūpnī sā.

She is in the form of the kama of the beautiful women.

(2) She is in the form of yogesvari, the Deity of Desire<sup>1</sup>.

455. Mālinī.

Māla asti asyāḥ.

She who wears garlands. Or Mālinī is also called the Deity representing the garland of fifty one syllables (Mātrkāś)

Or Mālinī is the name of the friend of the Goddess<sup>1</sup>.

Or Mālinī is the name of certain metre.

Or Mālinī is the name of river Mandākinī<sup>2</sup>.

Or a seven year old girl is also called Mālinī<sup>3</sup>.

456. Hamsinī.

(1) Hamsāḥ (=yati viśeṣāḥ) asyām abhedena santi iti.

Hamsas are a particular kind of samnyāsins.

Here the Goddess is identified with them.

(2) Hamsāḥ (=ajapāmantrah) asti asyāḥ.

Hamsa represents particular mantra inaudible to others.

She is of that form<sup>1</sup>.

457. Mātā.

(1) The Mother.

As she is the creator of all. Or She is of the form of Mātrkā.<sup>1</sup>

(2) Mātā is the name of the mantra of the Deity Nityā of the tenth day of the lunar fortnight.

(3) According to Padmapurāṇa Mātā is the deity of Kāyāvarohana place<sup>2</sup>.

(4) Mātā is the name of lakṣmībīja<sup>3</sup> She is of that form.

458. Malayācalavāsini.

Malayācale vasati iti tathā.

She who is dwelling on the Malayācala. There she is called Bhagavatī.

459. Sumukhī.

(1) Śobhanam mukham yasyāḥ sā.

She whose face is beautiful. Divine knowledge has enhanced

the beauty of Her face<sup>1</sup>.

(2) Sumukhī is the name of the deity that is to be worshipped as a subsidiary deity while reciting Ṣoḍasī mantra.

460. Nalinī.

Lotus.

She is called so because she is having lotus-like face, eyes and feet etc. Or of the form of Gaṅgā, She is also called Nalinī because king Nala worshipped Her with unsurpassing devotion identifying himself with Her at heart.

461. Subhrūh.

Śobhane bhruvau yasyāḥ sā.

She who has fine eye brows.

462. Śobhanā (Saundaryasīlatvat).

The beautiful one.

463. Surnāyikā.

Surānām nāyikā.

The Queen of gods<sup>1</sup>.

464. Kālakanthī.

Kālah kanthā yasya = kākanthah, tasyeyam kalākanthī.

She is the wife of Kālakantha. (i.e. Śiva).

Kālakantha is the name of Lord Śiva because his kantha is black with poison<sup>1</sup>. According to Devī-purāṇa among the sixty eight sacred places, Kālakañjana is a place where Kālakantha is worshipped.

(2) Kalah (=madhuro dhvaniḥ) eva kālah, kālah kantho yasyāḥ  
sā.

According to this interpretation kāla means soft low sound  
and kantha means voice. Hence whose voice is slow and sweet.

(3) Kālakanthī here also means the deity created by Lord  
Śiva along with Kālī and kapardinī to kill Dārukāsura<sup>2</sup>.

465. Kāntimatī.

Kāntiḥ asyāḥ asti iti.

She is full of effulgence.

466. Kṣobhinī.

(Parameśvarau sr̥ṣṭyaunmūkhyena) kṣobhayatītī.

Causing agitation. She who agitates prakṛti and puruṣa  
to create.

467. Sūkṣmarūpinī.

(1) Sūkṣmaṁ rūpaṁ asti asyāḥ.

Who has subtle form<sup>1</sup>.

(2) Sūkṣma also is the name of particular Homa as it is  
described in Tantrārāja. She is of that form.

This name directly refers to the second form of the Goddess  
among the three forms viz. sthūla, sūkṣma, and para.

468. Vajresvarī.

(1) This is the name of sixth nityā deity or Goddess worship-  
ped in the shrine at Jālandhara.

(2) Vajrā is the river situated between the twelfth and eleventh wall of Śrīcakra.<sup>2</sup>

(3) The Goddess Herself gave vajra to Indra. Hence She is called Vajreśvarī<sup>2</sup>.

469. Vāmadevī.

(1) Vāmo (=vananiyo) devah, tasyeyam vāmadevī.

She is the wife of Vāmadeva.

The word vāma according to this interpretation means "to be worshipped"<sup>1</sup>.

(2) Vāmena (bhāgena) dīvyati iti vāmadeva, tadabhinna.

One who shines by left side. The form 'ardhanārīśvara' is referred here.

(3) Vāmadeva (=sadāsiva vyūhāntargataḥ mūrti viśeṣaḥ) tasyeyam.

She is the wife of Vāmadeva who is one of the forms, Vyūha of Sadāsiva as described in Śivapurāṇa<sup>2</sup>.

(4) Vāmā (sundarī) ca sā devī ca.

She who is beautiful Goddess.

(5) Vāmānām (=karmaphalānām) devī (=adhiṣṭhātrī).

She is the main Goddess of fruits of actions.

(6) Vāmānām (=vāmācare ratānām) devī.

She who is the Goddess of followers of Vamacara. Because the Kālikāpurāṇa says that worshipper ever devoted to that path is called vāma<sup>3</sup>.

(7) The Goddess is called vāmadevī because she is pleased with that path (i.e. vāmamārga)<sup>4</sup>.

## 470. Vayovasthāvivarjitā.

Vayasām avasthābhih vivarjitā.

She is devoid of different states of age of life.

As she is eternal, she is exempted from the states of childhood, boyhood, youth etc.

## 471. Siddhesvarī.

Siddhānām Īsvarī.

She is the Queen of the Siddhas.

The siddhas are gorakṣa etc.

She is famous by this name in Vārāṇasī.

## 472. Siddhavidyā.

Siddhā ca sāvīdyā ca.

She is the eternal knowledge. The word siddhavidyā refers to the Śrīvidyā viz. Pañcadāsī mantra which itself is eternal. Hence it need no purification<sup>1</sup>.

## 473. Siddhamātā.

The Mother of Siddhas.

As she is the protector of all seekers of the Divine Reality she is called Siddhamātā.

## 474. Yaśasvinī.

Yaśah asyaṃ asti iti.

She who is famous<sup>1</sup>.

She is famous for Her innumerable and incomparable deeds.

## 475. Visuddhicakranilayā.

Visuddhicakraḥ eva nilayo yasyāḥ sā.

Who is dwelling in the Visuddhicakra.

From here after the Goddess is praised by sixty two<sup>1</sup> names following the order of Yoginīnyāsa under the forms of the seven Yoginī deities who preside over seven cakras, and whose names being with the letters da, ra, la, ka, sa, ha and ya respectively.

Her abode in Visuddhicakra, is in the pericarp of the sixteen petalled lotus, where She is worshipped as the Dākṣiṇīyoginī<sup>2</sup>.

## 476. Āraktavarṇā.

Āraktah varṇah yasyāḥ sā.

Whose complexion is reddish. Dākṣiṇī is reddish in complexion.

## 477. Trilocanā.

Trīṇi locanāni yasyāḥ sā.

Three-eyed one. She, as the Dākṣiṇī has three eyes.

## 478. Khatvāṅgādipraharanā.

Khatvāṅgam ādi yeṣāṃ (caturṇāṃ) madhye, tāni praharaṇāni yasyāḥ sā.

Who is holding weapons like club etc.

The word Khatvāṅga means a bed post or a rod with a skull top. Sword, trident and shield (cāmara) are Her other weapons.

## 479. Vadanaikasamanvitā.

Ekena vadanena samanvitā.

Having a one face.

480. Pāyasa<sup>a</sup>nnapriyā.

Pāyasa<sup>1</sup>sca tadanna<sup>1</sup>m ca, tat priya<sup>1</sup>m yasyā<sup>1</sup>h sā.

She who likes food prepared with milk.

481. Tvaksthā.

Tvaci (=dhātau) tiṣṭhati iti.

She who presides over the organ of touch i.e. skin.

482. Paśulokabhayaṅkarī.

Paśavaḥ (=advaitavidyāvihīnāḥ) te eva lokāḥ, teṣāṁ bhayaṅkarī

She who creates fear for those who are ignorant of the true identity of soul and God<sup>1</sup>.

483. Amṛtādimahāśaktisaṁvṛtā.

Amṛtākhyā (śaktiḥ) ādih yasāṁ, tābhiḥ (śoḍaśabhiḥ) mahāśakti-  
bhiḥ saṁvṛtā.

She is surrounded by Mahāśaktis beginning with Amṛtā, etc.

In 'Visuddhi cakra' there are sixteen petals, and there are sixteen great śaktis from Amṛtā to Aksarā who are seated on each of these petals<sup>1</sup>. (i.e. ...)

484. Dākinīśvarī.

She is the ruler named as Dākinī.

She who is described from nos. 375 upto above name.

485. Anāhatabijānilayā.

Anāhatabjam (tatkarṇikā) eva nilayaḥ yasyā<sup>1</sup>h sā.



She who abides in the Anāhata lotus (centre).

Anāhata centre is located in the heart, which has twelve petals, exposing first twelve consonants (ॐ to ह्र).  
Here resides yoginī called Rākinī.

486. Syāmābhā.

(1) Syāmā ābhā yasyāḥ sā.

Who is of dark complexion.

(2) Syāmā (=sodasavārsikī), tayā tulyā ābhā yasyāḥ sā.

She who appears like a damsel of sixteen years.

487. Vadanadvayā.

Vadanayoh dvayāḥ yasyāḥ sā.

She who has two faces.

488. Daṁstrojjvalā.

Daṁstrābhiḥ ujjvalā.

Shining with tusks (like that of a boar).

489. Akṣamālādhārā.

Akṣamālādhārā yeṣāṁ teṣāṁ āyudhanāṁ dhārā.

She who weilds the weapons like Akṣamālā etc.

490. Rūdhiraśaṁsthītā.

Rudhire śaṁsthītā.

Who presides over blood.

491. Kālarātryādisaktayaughavṛtā.

Kālarātrīḥ ādīḥ yāsāṃ tāsāṃ śaktināṃ oghena vṛtā,  
(patresu vestitā).

She is surrounded by the group of the śaktis beginning with kālarātrī etc.

Kālarātrī is the name of certain śakti which is said to be causing destruction<sup>1</sup>. There are twelve śaktis<sup>2</sup> beginning with kālarātrī, seated one on each petal of Anāhata cakṛa.

492. Snighaudanapriyā.

Snigdhāḥ (=dhṛyukta) oḍyanah priyo yasyāḥ sā.

Who likes ghee-rice (a food prepared in ghee).

493. Mahāvīrendravaradā.

(1) Mahavīrasca (=prahlādah) indrasca = mahāvīrendrāḥ tābhyāṃ  
varāṃ dadāti sā.

i.e. She who granted boons to Mahāvīra i.e. Prahlāda and Indra.

(2) The word vīra when split as vitīrā, means  
(=vi) many excited (īrā) or intoxicated (Ira) both together  
means the trained orators gifted with eloquence.

(3) Mahāvīra means a kind of vessel used in the soma sacrifice<sup>1</sup>. By Lakṣanā the word Mahāvīra is used to mean those who are continuously drinking the nectar of Brahman and Indra means those who directly realise the Brahman<sup>2</sup>.

(4) The word Vīrendra means those who realise the fourth state (Turiya) in the other three states<sup>3</sup>.

Or according to the first interpretation Mahāvīra means Prahlāda and Indra refers to śakra, the lord of Lords. According to <sup>the</sup> Devī purāṇa, (Book IV) Indra and Prahlāda praised the Goddess after their fight, which lasted for hundred devine years and eventually she granted them boons.<sup>4</sup>

494. Rākinyāmbāsvarūpinī.

Rākinyāḥ ambāyāḥ svarūpaḥ asyāḥ.

Who appears in the form of Mother Rākinī<sup>1</sup>, who is seated in the midst of the Anāhata cakṛa.

495. Manipūrābjanilayā.

Manipūrākyaṁ abjaṁ nilayaḥ yasyāḥ sā.

Whose abode is Manipūrābja (cakṛa)<sup>1</sup>.

496. Vada<sup>na</sup>trayasamūtā.

Vadanānāṁ trayeṇa samūtā.

She is endowed with three faces. The Goddess, residing in manipūra, has three faces.

497. Vajrādikāyudhopetā.

Vajrādikaiḥ āyudhaiḥ upetā.

She who possesses the weapons like vajra etc. she holds four weapons specified as vajra, śakti, danda and abhaya pose in four hands.

498. Dāmaryādibhirāvṛtā.

Dāmaryādibhiḥ (śaktibhiḥ) āvṛtā.

She is surrounded by the 'saktis like Dāmarī etc. There are ten 'saktis from Dāmarī to Phatkāṇinī<sup>1</sup>.

499. Raktavarṇā.

Raktaḥ varṇaḥ yasyāḥ sā.

Whose complexion is of blood red colour.

500. Māṁsanisthā.

Māṁsa nitarāṁ tiṣṭhī sā.

She who presides over the flesh.

501. Guḍāṇnaprītamānasā (Guḍenamīśramannaḥ) = guḍāṇnaḥ, tena prītaḥ māṁsaṁ yasyāḥ sā.

She who is fond of food mixed with jaggery.

502. Samastabhaktasukhadā.

Samastebhyaḥ bhaktebhyaḥ sukhaṁ dadāti sā.

She confers happiness up on all who are devoted to Her.

503. Lākinyambāsvarūpinī.

Lākinyāmbāyāḥ svarūpaṁ asyāḥ.

Who is of the form of mother lākinī<sup>1</sup> (described in the above nine names from 494 to 502).

504. Svādhīsthānāmbujagatā.

Svādhīsthānākhyāṁ ambujaṁ gatā (=prāptā).

She is residing in the Svādhīsthāna lotus<sup>1</sup>.

505. Caturvaktramanoharā.

Caturbhiḥ vaktraiḥ manoharā.

She is appearing attractive with four faces. Kākinī is having four faces.

506. Śulādyāyudhasaṃpannā.

Śulādibhiḥ āyudhaiḥ saṃpannā.

She is armed with the weapons like trident.

There are four weapons of kākinī viz. a trident, a noose, a skull and an elephant-hook (Aṅkuśa).

507. Pītavarṇā.

Pītaḥ varṇaḥ yasyāḥ sā.

She who is yellow (i.e. golden) in hue.

508. Atigarvitā.

Ati garvo yasyāḥ sā.

Who is very proud of Herself. The Goddess is called Manoharā in natve 505. She is very proud of Her beauty and other excessive qualities.

509. Medoniṣṭhā.

Medasi niṣṭhā (=sthitih) yasyāḥ sā.

She who presides over Medas (i.e. fat).

510. Madhuprītā.

Madhunā (=kṣaudrena madyena vā) prītā.

She who is fond of honey<sup>1</sup>. Madhu also means liquor. The Goddess is fond of liquor also.

511. Bandhinyādisamanvitā.

Bandhinyādibhiḥ samanvitā.

She is surrounded by the 'saktis' called Bandhinī etc.

There are the six deities from Bandhinī to Lāmbosthī<sup>1</sup>.  
(i.e. from 'ba' to 'la').

512. Dadhyannāsaktahṛdayā.

Dadhṇā annaṁ dadhyannaṁ, tasmin āsaktaṁ hṛdayaṁ yasyāḥ sā.

Whose heart delights in the food mixed with curd.

513. Kākinīrūpadhārinī.

Kākinyā rūpaṁ (=svarūpaṁ) dhārayati iti tathā.

She who assumes the form of kākinī<sup>1</sup>yoginī.

514. Mūlādhārambujārūdhā.

Mūlādhārākhye ambuje ārudhā (=sthitā).

She is ascended on the Mūlādhāra lotus<sup>1</sup>.

515. Pañcavaktrā.

Pañca vaktrāṇi yasyāḥ sā.

She who has five faces.

516. Asthisamsthita.

Asthisu samsthita.

She who presides over the bones.

## 517. Aṅkuṣādīpraharanā.

Aṅkuṣādīni (catvāri) praharāṇi yasyāḥ sā.

Who uses <sup>the</sup> weapons like elephant hook and other.

The four weapons of sākinī are elephant hook, lotus, book and the finger sign called jñānamudrā.

## 518. Varadādinisevitā.

Varadādibhiḥ (=catasrbhiḥ) śaktibhiḥ niṣevitā.

She is attended by (the four) śaktis like varadā and other.

There are four śaktis seated around the yoginī Śākinī  
These are varadā, śrī, śandā and sarasvatī.

## 519. Mudgaudanāsaktācittā.

Mudga (misrite) odane āsaktam cittam yasyāḥ sā.

Who is fond of cooked rice mixed with pulses (Mudga).

## 520. Śākinīyambāśvarūpinī.

Śākinīyambāyāḥ svarūpam asyāḥ.

Who is of the form of Mother Śākinī<sup>1</sup>.

## 521. Ājñācakrābjanīlayā.

Ājñācakrābjameva nīlayo yayāḥ sā.

Whose abode is Ājñā cakra<sup>1</sup>. Here Goddess is called Hākinī.

## 522. Śuklavarṇā.

Śuklah varṇaḥ yasyāḥ sā.

Whose complexion is white.

523. Śaḍānana.

523. Śaṭ ānanāni yasyāḥ sā.

Who has six faces.

524. Majjāsamsthā.

Majjāyāṁ samyak tiṣṭhati sā.

Who presides well over the marrow.

525. Hamsavatī mukhya—śakti-samanvitā.

Hamsavatyeva mukhyā (mukhe bhavā mukhyā = ādih) yayoh  
tābhyāṁ śaktibhyāṁ samanvitā.

She is endowed with the śaktis among which Hamsavatī is the major. These are two śaktis Hamsavatī and Kṣamāvatī.

526. Haridrannaikarasikā.

Haridrā (misre) anne eka (=mukhyo) raso (rasavattābuddhiḥ)  
yasyāḥ sā.

Who has much liking for the food prepared with (the flavour-  
of) turmeric.

527. Hākinīrūpadhārinī.

Hākinīyāḥ rūpaṁ dhāryitum śīlaṁ asti asyāḥ.

She who appears in the form of Hākinī<sup>1</sup>.

528. Sahasradalapadmasthā.

Sahasradalapadme tiṣṭhati iti.

Who abides in the Sahasradala lotus.

Sahasrāra is the other name of this centre. It has thousands



(i.e. innumerable) of petals and it is located in the skull above the other six centres. Here the Goddess is called Yākinī.

529. Sarvavarṇopasobhitā.

(1) Sarvair varṇair upasobhitā.

She is shining with all<sup>the</sup> colours.

The Goddess has all<sup>the</sup> colours like, rosy, black, red, yellow etc. hence she is brilliant with all colours as a variegated Deity.

(2) Sarvāṇi (=akārādikṣakarāntāṇi) varṇāṇi (=akṣarāṇi) yāsāṃ, tābhiḥ (amṛtādikṣamāvatyantābhiḥ śaktibhiḥ) up (=samipe) sobhitā (=āvṛtā).

She is surrounded by the fifty deities, representing the fifty mystic syllables (from 'ā' to 'kṣa') on the petals (around Her).

530. Sarvāyudhadharā.

Sarveṣāṃ āyudhāṇāṃ dhara (=dhāryitrī).

She is the holder of every kind of weapons<sup>1</sup>.

531. Śuklasamsthita.

Śukle (=vīrye) samyak sthita.

Who presides over the semen. According to the Bhaviṣyottara purāṇa 'Shukla' is the name of a kind of meditation at the time of sexual enjoyment.

532. Sarvatomukhī.

Sarvataḥ (=sarvasu dikṣu) mukhāni yasyāḥ sā.

She whose faces are in every direction<sup>1</sup> i.e. There is no place where Her faces are not present.

533. Sarvaudanapṛītacittā.

Sarvairapi odanaiḥ pṛītaṁ (=tuṣṭaṁ) cittam yasyāḥ sā.

Whose mind is pleased with all kinds of food.

534. Yākinyambāsvarūpinī.

Yākinyākhyāyāḥ ambāyāḥ svarūpaṁ asyāḥ.

Whose form is that of Mother Yākinī<sup>1</sup>.

535. Svāhā.

(1) She is of the form of svāhā.

Svāhā is the word uttered, when an oblation is offered in the sacrificial fire intending for a deity.<sup>1</sup>

(2) Su āheti or svaṁ āheti iti. The name also means sutaḥ = svāhā i.e. addressing in a good manner or svataḥ = svāhā i.e. addressing one's ownself.

(3) Suṣṭhu āhūyate anayā iti.

The formula by which oblation is offered nicely.

(4) Svān (=svakīyaṁ) ājīhīte (=gacchati) sviyātvena samyak jānāti iti.

She who appears before her devotees and accepts them as Her own.

(5) Svāhā is the sakti of fire and the mother of Kārtikeya. (or the wife of Śiva in the form of fire).

## 536. Svadhā.

(1) Suṣṭhu ādhīyate anayā.

The formula by which the libation is well placed.

(2) Suṣṭhu aṁ (viṣṇuṁ) svān vā dadhāti (=poṣayati) iti.

The name in the above compound is splitted as su+a + dhā and sva+dhā which means (1) She who nourishes (i.e. protects) well the viṣṇu and she who nourishes her own persons. (3) Sva dhā also means the presiding deity of the holy shrine at Mahesvara.

## 537. Amatih.

Na matih <sup>a</sup>amtiḥ.

She is devoid of intelligence.

Here the word Amati means 'Nescience'. Or according to the commentator Durgabhaṭṭa, in the Nirukta the word 'Amati' is explained to mean the knowledge of the self.

Or Amati may refer to the insentient creation which was devoid of intelligence. She is the source of insentient creation hence she is called Amati.

## 538. Medhā.

Intelligence.

(1) The next creation was sentient hence the Goddess is accompanied by intelligence.

(2) Medhā means individual intelligence<sup>1</sup>.

(3) or She preserved the vedas and other teachings, hence she is Medhā<sup>2</sup>.

(4) According to the Padma-purāṇa the deity called Medha is worshipped in the country of Kāśmīra.

539. Śrutih.

(1) She who is of the form of scriptures i.e. four vedas viz. Rgveda, Yajurveda, Sāmaveda and Atharva veda<sup>1</sup>.

(2) She who is the knowledge in the form of hearing (Śrāvaṇa-tmakajñāna).

540. Smṛtiḥ.

(1) She is of the form of smṛtis (i.e. traditional codes).

(2) She is the knowledge in the form of recollection<sup>1</sup>.

541. Anuttamā.

(1) Na vidyate uttamā yasyāḥ sā.

She is so called because no one else could be thought superior to Her.<sup>1</sup>

(2) Na nutta (parapreritā) mā (=buddhihaisvaryaḥ vā) yasyāḥ

According to this interpretation, the word 'anutta' means not depending and mā means intelligence or dominion. Hence she is one whose power or knowledge is not derived from any other source but it is self possessed.

542. Puṇyakīrtiḥ.

Puṇyā (=puṇyapradā) kīrtiḥ yasyāḥ sā.

She whose glory is <sup>the</sup> purifier. Her glory purifies Her devotees.

543. Punyalabhyā.

(Prāktanaih) punaih labhyā.

She who is attained through righteousness. The word 'punaya' means the merit earned by austirities in the previous birth.

544. Punyasravanakārtanā.

Punye (vihitakarmarūpe) sravanakīrtane yasyāḥ sā.

Whose hearing of and praising are holy i.e. whose acts and achievements described in words confer holy merits when they are narrated or listened to.

545. Pulomjārcitā.

Pulomjayā (=indranyā) arcitā.

She who is worshipped by Indrānī<sup>1</sup>.

546. Bandhamacani.

Bandham mocayati sā.

She who removes the bondages. Here the word 'bandha' means the bond of ignorance or prison<sup>1</sup>.

547. Bandhurālakā.

Bandhurā (unnatānatā) alakāḥ (=cūrṇakuntalāḥ) yasyāḥ sā.

Who is having curly hair.

The name 'Bārbarā-lakā' is accepted by tradition (i.e. by sampradaya).

548. Vimarsarūpinī.

Vimarsāḥ eva rūpaṁ (saktih) yasyāḥ sā.

She who is in the Vimars'a form<sup>1</sup>. According to this interpretation Vimars'a means the first vibration of Parabrahman who is in the prakāsa aspect.

(2) Vimarsaḥ (vācakaḥ śabdovā) sa eva rūpaṁ (nirūpaṁ nirūpaṁ vā asyāḥ).

According to this interpretation the word Vimars'a means significant words or speech by which she is described<sup>2</sup>.

549. Vidyā.

She is called so because she is the vidyā which confers salvation<sup>1</sup>.

Or vidyā also means a certain kind of kalā which is in the light i.e. Tejas<sup>2</sup>.

550. Viyadādi jagatprasūh.

Viyad ādih yasya, tat etādrsaḥ jagataḥ prasūte sā.

She who gave birth to the entire universe beginning with the ether etc.<sup>1</sup>

551. Sarvavyādhiprasamanī.

Sarveṣāṁ vyādhīnāṁ prasamanī.

She who cures each and every disease.

'Vyādhī' includes old age too.

552. Sarvamṛtyunivārnī,

Sarvamṛtyūn nivārayati iti tathā.

She who wards off all the (types of) deaths<sup>1</sup> i.e. accidental death, natural death and untimely death.

553. Agraganyā.

(1) Agre (=prathamatah) ganyā (=ganayitum/arhā).

She who is fit to be counted first as she is the eternal cause of all the worlds.

(2) Agre ca sā ganyā ca (=ganaṁ labdhvī).

One who is a head (of all) i.e. foremost and one who has got the ganas. She is the foremost lord of ganas.

554. Acintyarūpā.

Cintayitum asakyaṁ rūpaṁ yasyāḥ sā.

She whose form<sup>is</sup> unthinkable.

The Goddess is nirgun, i.e. free from connections with the qualities hence she is of unthinkable form.

555. Kalikamaśanāsinī.

Kalau kalmaśasya nāsinī.

She who destroys sin in the Kaliyuga.

She puts an end to the sin which necessarily predominates in the Kali age i.e. by reciting of Her holy names<sup>1</sup>.

556. Kātyāyanī.

Kāṣya (rṣeh) apatyāṁ strī iti kātyāyanī.

Kātyāyanī is the name of the daughter of Rṣi kata. The name kātyāyanī indicates here the deity in the collective form of

the lustre of all the Gods<sup>1</sup>. And also Kātyāyanī is the name of the Goddess who presides over the Odyānapīṭha<sup>2</sup>. The Devīpurāṇa states that 'ka means Brahmā, head and philosopher's stone. As she supports, or rests upon them, she is called Kātyāyanī"<sup>3</sup>

557. Kālahantrī.

Kālasya (=mr̥tyoh) hantrī.

She is the destroyer of Time (i.e. death).

Kāla is the killer of all. But she destroys kāla itself<sup>1</sup>.

558. Kamalākṣaṇisevitā.

Kamalākṣeṇa (=viṣṇuna) nitarāṃ sevita (=upāsita).

She is worshipped by the Lotus Eyed i.e. Viṣṇu<sup>1</sup>.

559. Tāmbūlapūritamukhī.

Tāmbūlena puritaṃ mukhaṃ yasyāḥ sā.

She whose mouth is filled with betel.

560. Dādimīkusumaprabhā.

Dādimīkusumasyeva prabhā yasyāḥ sā.

Who is of the hue of a pomegranate flower.

561. Mrgāksī.

Mrgasya iva akṣiṇī yasyāḥ sā.

She whose eyes are like those of a fawn.

562. Mohinī.

(1) She who is of enchanting beauty<sup>1</sup>.



(2) The deity, at the time of churning of the milky ocean, took the fascinating form of Mohinī and that deity resides on the bank of the river Pratarā.<sup>2</sup>

563. Mukhyā.

Mukhe (=sarvāda) bhavā mukhyā.

The first born<sup>1</sup>.

564. Mrdānī.

Mrdasya iyam.

The wife of Mrda. Mrda is the name of Lord Śiva as the giver of happiness<sup>1</sup>.

565. Mitrarūpinī.

(1) Mitrāṇāṁ (=sūryāṇāṁ) iva rūpam asyāḥ.

She is of the form of twelve suns.

Mitra means twelve suns.

(2) She is called so as she is friendly to Her devotees.

566. Nityatrptā.

(1) Nityaṁ (=sarvakālaṁ) trptā.

She is eternally contented.

(2) Or Nityena (=svarūpānandena) trptā.

She is immersed in Her own true nature of bliss.

567. Bhaktanidhiḥ.

Bhaktāṇāṁ nidhiriva nidhiḥ.

She is treasure to Her devotees. As she fulfills the desires of the devotees in time, she is called Bhaktanidhi.

568. Nīyantrī.

She who controls the universe.

569. Nikhiles'varī.

Nikhilasya (kṛtsnaprapaṅcasya) īs'varī.

Who is the Supreme ruler of all the worldly existence.

570. Maitryādivāsanālabhyā.

Maitryādibhiḥ vāsanābhiḥ labhyā.

She is attained by idea like friendship etc.

There are four vāsanās viz. friendship, compassion, complacency and indifference (i.e. Maitrī, Karuṇā, Muditā, and Upekṣā.)<sup>1</sup>.

571. Mahāpralayasākṣinī.

Mahāpralayasā sākṣinī.

She is the witness of the great dissolution.

When Mahēśvara performs his violent dance (i.e. Tāṇḍava) Brahmā, Viṣṇu etc., perish and she alone remains as the witness of that<sup>1</sup>.

572. Parā'saktiḥ.

(1) Parā (=utkr̥stā) ca sā 'saktis'ca.

She is the supreme power.

(2) In the body there are ten ingredients (i.e. dhātu) among them the final (i.e. tenth) is called parā'sakti<sup>1</sup>.

(3) 'Parāmantra' is also called 'Parāsakti'. She is of the form of sakti of Parāmantra.

573. Parāniṣṭhā.

Parā cāṣau niṣṭhā ca.

The Supreme End.

Parāniṣṭhā also means a certain kind of knowledge. And this alone is the goal of all desires and all worlds<sup>1</sup>. This type of knowledge called Parāniṣṭhā is described in the Sūtagītā<sup>2</sup>.

574. Prajñānaghanarūpinī.

Prakṛṣṭena jñānena ghaṇaṁ rūpaṁ asyāḥ.

She who is the totality of knowledge.

'Pra' here means superior i.e. different from mental modifications; jñāna = the eternal wisdom and 'ghana' means concentrated i.e. totally free from the nescience. The Goddess has such form which is concentrated knowledge free from nescience<sup>1</sup>.

575. Mādhvīpānālasā.

Mādhvyāḥ pānena alasā.

She who is calm by drinking wine (grape wine).

The word 'Mādhvī' means the wine made up of grape juice.

576. Mattā.

<sup>d</sup>  
Matṭena mattā.

(1) Intoxicated.

She is calm and cool being perfectly introvert. She is like intoxicated one.

(2) Mattā means 'I' i.e. state of egoism. She is ego-consciousness of Paramśiva.

577. Mātrkāvarṇarūpinī.

(1) Mātrkāṇāṃ varṇāḥ eva rūpāṃ asyāḥ.

She is having the form that of colours of Mātrkāś (letters of alphabet).

Different colours of different letters are described in the Sanatkumāra Saṃhitā,<sup>1</sup> and the Goddess is in the form of these different colours.

(2) (ekapañcāśat) mātrkāvarṇā eva rūpamasyāḥ.

According to this interpretation the fifty one syllables from 'A' to 'kṣa' are Her forms.

(3) Mātrkāvarṇā eva rūpā (=nirūpakā=vācakā) asyāḥ.

All the letters of Mātrkāś indicate Her form<sup>2</sup>.

(4) She is of the form of Akṣamālā<sup>3</sup>.

(5) Mātrkāvarṇāṇ rūpayati (=janayati) iti.

She creates the letters. As the letters are originated from the Icchā śakti belonging to Śiva in His = Anuttara aspect, she is called the creator of the letters.

578. Mahākailāsanilayā.

(1) Mahākailāś eva nilayo yasyāḥ śā.

Whose abode is the great Kailāsa. Mahākailāsa is the place which is far beyond from what is ordinarily known as Kailāsa. It is described in Śiva P. and other Purāṇas as the abiding place of Paramasiva.

(2) Also Mahākailāsa means the Kailāsa prastāra<sup>1</sup> of 'Śrī cakra'.

This is called Mahākailāsa because Vāsinī etc. and other Nityā deities which belong to other prastāras, have no place in this one.

(3) The word also means the Śahasrāra which is in the Brahmaṇḍa<sup>2</sup>.

579. Mr̥ṇālamṛdudorlatā.

Mr̥ṇālavat mṛdvaṭāḥ dorlatā yasyāḥ sā.

Whose arms are as delicate as the fibre of lotus stalk.

580. Mahanīyā.

She is worthy to be honoured.

581. Dayāmūrtih.

Dayaiva mūrtih (=svarūpaḥ) yasyāḥ.

Who is the personification of compassion. Moreover she is the Goddess of mercy.

582. Mahāsāmrajyaśālinī.

Mahatām sāmrajyena śālinī.

She is resplendent<sup>as</sup> being the possessor of the wide empire of 'Mahākailāsa'.

## 583. Ātmavidyā.

(1) She is the spiritual knowledge.

She is identical with the Ātmavidyā or realisation of Self as the Highest Divine Reality.

(2) Ātmavidyā also means eight syllabled mantra.

## 584. Mahāvidyā.

(1) Mahatī cāsau vidyā ca.

The sublime science.

She is called so because she removes all sorrows and obstacles.

(2) Mahāvidyā also means the mantra called Vanadurgā. She is of that form.

## 585. Śrīvidyā.

Śrī yuktā vidyā.

She is the Śrīvidyā i.e. of the form of Pañcadaśīmantra.

## 586. Kāmasevitā.

(1) Kāmah (=mahākāmesah), tena sevītā (=upāsītā).

She is worshipped by Kāma. Kāma means Mahākāmesa.

(2) Kāmah (anaṅgah), tena sevītā.

Who is attended by Manmatha (i.e. God of love)<sup>1</sup>.

## 587. Śrīsodasākṣarīvidyā.

(1) Sōḍaśānām akṣarāṇām samāhārah = sōḍaśakṣarī.

Śrīyuktā ca ṣoḍaśākṣarī ca sā vidyā ca iti tathā.

She who is in the form of <sup>the</sup> holy-formula of sixteen syllables. Though Gaudapāda sūtra (67) states that this mantra consists of twenty-eight syllables yet there will be no contradiction if the mantra is divided into three divisions and added some more syllables between the divisions.

(2) Śrī iti ṣoḍaśaṁ akṣaraṁ yasyāṁ tādrśī ca sā vidyā ca.

The name according to this interpretation means <sup>the vidyā (mantra) in which</sup> <sub>sā m</sub> is as the sixteenth syllable used.

588. Trikūṭā.

Trayāṇāṁ kūṭaṁ (=samūhah) yasyāṁ sā.

She who has three peaks.

This triad may be of Brahmā, Viṣṇu, and Īśvara or of three avasthās, viz. Jāgrat, Svapna and Susupti or the three seats (i.e. pīthas) of important places, or three worlds, or three qualities.

Trikūṭā also means the three kūṭas viz. Vāgbhava, śakti and Madhyakūṭa.

589. Kāmakotikā.

Kāmah (=paraśivah) eva koṭih (ekadeśah) yasyāṁ sā.

She whose 'Paraśiva' is a mode.

She who is not different from Paraśiva. Because the qualities of Paramaśiva with Devī is Brahman itself.

590. Katāksakiṅkarībhūtakamalākōṭi sevītā.

Katāksasya kiṅkarībhutābhiḥ kamalanām koṭibhiḥ sevītā.

She is attended by millions of Goddesses of wealth (and beauty) subdued by Her mere glances.

591. Śirahsthitā.

Śirasi (=brahmaundhre) sthitā.

She resides in the head.

She resides in the Brahmaśāstra<sup>h</sup> andhra, assuming the form of the guru of a devotee.

592. Candranibhā.

Who is as brilliant as the moon.

There is a moon beneath the Brahmaśāstra andhra and that is the third division of the vidyā called pañcadāśī.

593. Bhālāsthā.

Bhāle (bindurūpeṇa) tiṣṭhī sā.

She who resides on the forehead.

As the bindu of the Mantra Hṛllekhā is to be meditated in the centre of the forehead.

594. Indradhanuḥprabhā.

Indrasya dhanuṣaḥ prabhā iva prabhā yasyāḥ sā.

She shines in the colours of the rainbow.

That is to say she appears as the lunardigit (ardhacandrākāra)



above which there is a bindu<sup>1</sup>.

595. Hrdayasthā.

(1) Hrdaye tiṣṭhī sā.

She who abides in the heart.

She resides in the heart of Her devotee as the object of meditation.

(2) Parābija is called Hrdaya and She dwells in it.

(3) Hrdaya also means anupaniṣad called 'Paramesvarahrdaya'.

(4) Hrdaya also means the seed of universe because it is the seed of all<sup>1</sup>. She is there in that seed.

596. Raviprakhyā.

Ravisadrśā.

She resembles the Sun.

In the heart there is a solar disc which is the second division of vidyā (Pañcadāsī mantra), she resembles it.

597. Trikoṇātaradīpikā.

Trikoṇāsyāntare (=madhye) (dīpavat) dīpikā.

She is the light within the triangle (in the Mūlādhāra).

In the pericarp of the Mūlādhāra there is a triangle where there is a sphere of fire which is the first division of pañcadāsī<sup>1</sup>.

(2) Trīkoṇam tadantare ca (=tanmadhyasthite) svadaksina-vāmarekhe ca iti purpañcakaṁ) dīpayati (=prakāśayati).

One who illumines the five puras (cities) in the form of the three angles of the main triangle (of Śrīyantra) and the two lines on the left and right of the Goddess.

598. Dākṣāyanī.

(1) Dākṣasya apatyam strī.

The daughter of Dakṣa.

This name indicates Her incarnation as 'satī'.

Or She is the form of consellations<sup>1</sup>.

(2) Dākṣāyana is a sacrificial rite in which the performance of Darśa and Pūrnamāsa is repeated so the Goddess is of that form.

599. Daityahantrī.

Daityānām hantrī.

The Killer of Demons.

She is in the habit of destroying demons like Bhaṇḍa etc. The Goddess is here praised as the destroyer of evil forces in the world.

600. Dākṣayajñavināsinī.

Dākṣasya yajñam vināsayitum śīlam asyāḥ.

She is the destroyer of the sacrificial rite of Dakṣa.

Dakṣa is the name of Prajāpati and Dakṣa also was a human king, who was said to be the incarnation of Prajāpati.<sup>1</sup>

Though Śiva destroyed the sacrificial rite, the Goddess was instrument of it (i.e. nimitta) hence she is called the destroyer of sacrificial rite of Dakṣa<sup>2</sup>.

601. Darāṇḍolitaḍīrghākṣī.

(1) Dharaṇ (īśad) yathā syāt tathā āṇḍolitāni (cañcalāni) ḍīrghāni aksīni yasyāḥ sā.

Who has slowly rolling elongated eyes.

(2) Daraṇ (bhayaṇ) āṇḍolitaṇ (sthīrīkṛtaṇ = nāṣitaṇ) yaīḥ tāḍṛśāni aksini yasyāḥ sā.

According to this interpretation the word 'dara' means fear and 'āṇḍolita' means 'driving out'. Thus the name would mean whose mere glance drives out all fears.

602. Darahāsojjvalanmukhī.

Darahāṣena ujjvalat mukhaṇ yasyāḥ sā.

Whose face shines with gentle smile.

603. Gurumūrtiḥ.

Guruḥ eva mūrtiḥ (=sarīraṇ) yasyāḥ sā.

Who is in the form of Guru (the teacher) Mantra, Guru and Devatā are in such an intimate inter-connection that they can be taken to mean one<sup>1</sup>. Hence she is called Guru.

The guru is defined thus : 'Gu' means darkness and 'ru' means its remover<sup>2</sup>. Also in another place 'Gu' means existence (i.e. Brahman) and 'ru' means knowledge<sup>3</sup>. Hence the goddess has oneness with Brahman. The Goddess just like Guru assumes

all forms at Her will<sup>3</sup>.

604. Guṇanidhiḥ.

(1) Guṇānām nidhiḥ.

She is the treasure of all virtues.

Though qualities like sattva etc. are only three, they have many modifications<sup>1</sup>. The sattva are substances but as they for the sake of puruṣa they are called qualities. The Goddess is the treasure of such qualities.

(2) Guṇā (vyūharūpa) nidhiḥ (saṁkhyā) yasyāḥ.

'Guṇā' according to this interpretation means 'aggregates' and 'nidhi' means 'nine'. Thus she possesses nine aggregates of qualities<sup>2</sup>.

(3) Guṇaḥ (=rajjuh) nitarām dhīyate asyām.

According to this interpretation 'guṇa' means a 'rope' (i.e. rope called vatīrikā) which was tied to the boat at the time of pralaya, and 'nidhi' means the Goddess who by presiding over it made it firm<sup>3</sup>.

605. Gomātā.

(1) Gavām mātā.

The Mother of cows.

The word 'gauḥ' means radiance, thunderbolt, bull, heaven, moon, earth, water, quarters, fire, truth and speech<sup>1</sup>. The Goddess is also the mother of all the things mentioned above.

(2) Of the form of divine cow viz. Surabhī.

606. Guhajanmabhūh.

Guhasya (=skandasya) janmabhūh (=utpattisthānam).

She is the mother of Kārtikeya (Guhah).

(2) Guha' also means jīvas. The Goddess is the mother of Jīvas<sup>1</sup>. The Guha also means what is covered and refers to the soul as it is covered by Avidyā (ignorance).

607. Devesī.

Devānām īsī.

She is the ruler of gods like Brahmā, Viṣṇu etc.

608. Dandanītisthā.

Dandanītau tisthti sā.

Who resides in the moral principles<sup>1</sup>.

609. Daharākāsarūpinī.

Daharām (=alpaṁ) ākāśam eva rūpam asyāh.

Who is of the form of subtle ether (in the heart of man)<sup>1</sup>.

610. Pratipannukhyarākāntatithimaṇḍalapūjitā.

(1) Pratipat mukhyā (=ādya) yasmin rākānte tasmin tithimaṇḍale pūjitā yā sā.

She who is to be worshipped in the cycle of fifteen tithis beginning with Pratipadā and ending in full moon.

She is to be worshipped by different methods on different days as described in Tantrasāstra.

(2) Pratipannukhyārākāntāśca tithayah yāsāḥ (devatānāḥ)  
tāsāḥ mandalena pūjitā.

She is worshipped by the group of the deities presiding  
over different tithis beginning with pratipadā to Rākā<sup>1</sup>  
(i.e. Pūrṇimā)

611. Kalātmikā.

Kalā eva ātmā (=svarūpaḥ) asyāḥ.

Who is of the form of Kalā.

Kalā, the word means ten kalās of fire, twelve kalās of Sun  
and sixteen kalās of Moon and also sixty four kalās (i.e. well  
known arts). Further kalā means the various kalās in four states.  
In the working state there are four kalās viz. rising, waking,  
thinking and maintaining continuity of mental action. The waking  
state is said to be the function of śakti. In the sleeping  
state the four kalās are death, oblivion, insensibility and  
sleep enveloped in Tamas and these are belong to Śiva. In the  
dreaming state there are craving, delusion, anxiety and  
remembrance of their objects, this is the state of Śiva and śakti  
together. While the kalās of Turya state are detachment, longing  
for release, concentration with purity of mind and determination  
of what is real and what is unreal<sup>1</sup>. Thus the Goddess is  
of the form of all these kalās and others described in other  
Tantras<sup>2</sup>.

612. Kalānāthā.

Kalānāḥ nāthā (=svāminī).

She is the ruler (or Master) of arts.

Kalā = the kalās which are mentioned in preceeding name.

The word also means the Moon as the moon's disc is of the form of Śrīcakra.

613. Kāvyaālāpavinodīnī.

Kāvyaṇām ālāpena vinodah asti asyāḥ.

She who finds amusement in (listening to) the recital of poetic compositions.

Kāvya = the kāvyas of Vālmiki and others.

614. Sacāmararamāvanīśavyadaksīnasevitā.

Cāmarābhyām sahite = sacāmare, tādrśībhyām ramāvanībhyām savye dakṣiṇe kramena sevita. She attended, on left and right sides by Lakṣmī and Sarasvatī bearing the chāmara (i.e. chocories) respectively.

615. Ādisaktis.

Ādi ca sākṣīśaktis ca.

She is the primordial energy.

As the Goddess is the cause of the universe she is called primordial energy.

616. Ameyā.

(1) Mātum śakyā meyā. Na meyā iti ameyā.

Who cannot be measured.

Everything about Her is immeasurable.

(2) Na vidyate meyaṁ yasyāḥ sā.

Who has no object other than Herself to measure<sup>1</sup>. So the name would mean other than whom there is nothing forming the subject of anyone's knowledge.

617. Ātmā.

Soul.

(1) Ātman means the jīva (i.e. embodied soul).

(2) Or the eighth body of Śiva is also called Ātman.<sup>1</sup>

(3) The word Ātmā means Brahman who obtains, receives, and enjoys the objects and exists perpetually.<sup>2</sup>

(4) Ātmā also means body as all bodies of embodied soul are the forms of the Goddess<sup>3</sup>.

(5) Or Ātman means intelligence<sup>4</sup>.

618. Paramā.

(1) The Supreme.

(2) Paraṁ (=brahma) māti (=paricchinatti).

She who limits the Supreme Being.

(3) Parasya (=śivasya) mā (lakṣmī).

The splendour of the Para i.e. Higher i.e. Śiva.

(4) Parabrahmanah rūpacatuskāt api paramā (utkr̥ṣṭā).

One who is higher than the four forms of Parabrahman<sup>1</sup>.

619. Pavanākṛtiḥ.

Pāvanī ākṛtiḥ (sarīraṁ jñānaṁ caritraṁ vā) yasyāḥ sā.



She is of purifying form (knowledge of nature).

She whose knowledge, or whose devine nature and actions, purifies the devotee<sup>1</sup>.

620. Anekakoṭibrahmaṇḍajanani.

(1) Anekakoṭayah brahmaṇḍaḥ teṣāṃ janani.

Who is the creator of the millions of worlds.

(2) Anekakoṭayah brahmaṇḍaḥ yeṣāṃ, teṣāṃ (virodādināṃ) janani.

She is the mother of Virāt, Svarāt and Samrāt among whom the first presides over the concrete world produced out of the five gross elements with the sixteen modification and the creation is called Brahmaṇḍa. The second svarāt, presides over the totality of transmigratory souls in the world, and the third one (i.e. samrāt) presides over the avyakṛta that is the cause of the earlier two<sup>1</sup>.

621. Divyavigrahā.

(1) Divyah (=ramaṇīyāḥ) vigrahah (=dehah) yasyāḥ sā.

Whose body<sup>1</sup> is divine.

(2) Divibhavaḥ = divyah vigrahah (=raṇah) yasyāḥ sā.

Who faught a battle in the sky. She faught the battle in the sky without any support against Sumbha<sup>2</sup>.

622. Klīmkarī.

(1) Klīmkara svarūpā.

She is of the form of the bija klīm.

(2) Klīm (=kāmabījam) karoti iti.

She who is the composer of the Klīm.

(3) Klīmkarasya (=sīvasya) iyaṁ (=patnī).

The wife of the klīm-kāra (i.e. Śiva)

623. Kevalā.

The absolute one.

As she is devoid of all attributes and free from all modifications she is an absolute one.

(2) Kevalā, here means certain kind of knowledge mentioned in Śivasūtra<sup>1</sup>. The Goddess is of that form.

(3) Kevala also means completeness or the definite meaning<sup>2</sup>.

(4) Kevala with reference to the klīm means as follows :

When 'ka' and 'la' are excluded from the klīm, the remaining (kevalā) īm Kāmakaḷā which is the Turiya state and this īm leads one to salvation<sup>3</sup>.

624. Guhyā.

Guham pravistā.

She is the secret one.

Guhyā lit. means who has entered the cave i.e. She is to be worshipped secretly away from the ignorant.

625. Kaivalyapadaḍayinī.

(1) Kevalasyabhāvaḥ kaivalyaṁ (=muktiḥ), tadeva padaṁ,

taddadāti s̄a.

She who bestows the state of isolation.

Kaivalya means state of isolation without attributes  
(i.e. Mukti).

(2) Kaivalyaṁ ca padāni dca (=sthānāni ca) dātum s̄ilam  
asyāḥ.

She who is the giver of the Mokṣa and other states. The world kaivalya accordingly means Mokṣa the nature of which is described in the last yogasūtra<sup>1</sup>. Kaivalya is the establishment in its own nature of the energy of consciousness. And the word 'pada' according to this interpretation indicates four kinds of salvation viz. sālōkya sārūpya, sāmīpya and sayujya as they are of the nature of fixed places.

626. Tripurā.

Tisrbhyaḥ (=mūrtibhyaḥ) purā.

She is older than the trinity<sup>1</sup>.

The Goddess is older than three entities viz. Brahmā, Viṣṇu and Rudra.

Tripurā also means the three nādis viz. Īda, Piṅgalā and Suṣumā and manas, buddhiḥ and citta<sup>2</sup> as the Goddess dwells in them she is called Tripurā. There are three fires, three qualities, three energies, three svaras, three worlds etc. Whatever in the world is threefold is referred to here as belonging to Her<sup>3</sup>.

627. Trijagadvandyā.

(1) Tribhiḥ jagadbhiḥ vandyā.

She is adored by the three worlds.

(2) Trayāḥ jagat vandyā yasyāḥ sā.

One from whom are produced the three Gods who are worthy to be worshipped by the three worlds.

628. Trimūrtiḥ.

Who has three forms.

Trimūrti means the three forms of Brahmā, Viṣṇu and Śiva<sup>1</sup>, or the three śaktis viz. Vāmā, Jyesthā, Raudrī or Icchā, Jñāna and Kriyā.

(2) The Mother assumes three forms of three colours white, red and black when endowed with the three qualities enables trinity to work<sup>2</sup>.

(3) Her form is represented by a girl of three years<sup>3</sup>.

629. Tridāśeśvarī.

(1) Tisṛṇāṁ daśānāṁ (=avasthānāṁ) īśvarī.

She is the ruler of three states (viz. Jāgrat, Svapna and Susupti).

Tridāśānāṁ (=devānāṁ) īśvarī.

The ruler of Gods.

(3) Triyuktadaśānāṁ (=trayodaśānāṁ) īśvarī.

The ruler of thirteen Viśvedevas.

## 630. Tryakṣarī.

(1) Trayāṇām akṣarāṇām samahārah.

Who is the combination of three syllables.

The three syllables are seed (bījas) of the three divisions of Pañcadasi viz. Vāgbhava, Kāma and Śakti. These are the syllables of Vagiśvarī, Kameśī and Śivarūpinī representing Jñānaśakti Kriyāśakti and Icchāśakti, the three aspects of the Goddess<sup>1</sup>.

(2) Tryakṣtrī also means 'suddhavidyā and kumārī mantras as they are three syllabled<sup>2</sup>.

(3) Tryakṣarī means of the form of Hṛdaya or satya as they are three syllabled words<sup>3</sup>.

(4) The words means the three divisions called Yugāksara Maśāksara and Nityāksara to which the word Āī is added at the end<sup>4</sup>.

## 631. Divyagandhadhyā.

(1) Divyena gandhena ādhyā (=yuktā).

She is endowed with the divine fragrance.

(2) Divibhava divyā, divyānām gandhaiḥ (=sambandhaiḥ adhyā(=paripurnā)).

She who is surrounded by the celestial beings such as gods and others animated and inanimated things. This interpretation glorifies the sovereignty of the Goddess.

(3) Or by whose grace the yogis become endowed with divine

powers of small sight etc.

632. Sindūratilakāncitā.

(1) Sindūrasya tilakena ancitā (=yuktā).

She is adored with vermilion mark.

(2) The word 'Sindūratilaka' means an elephant or a woman<sup>1</sup>.  
i.e. She who is surrounded by elephants or women.

(3) Or the root ancū is used to mean gait or worship.  
Thus the name would mean she whose gait is like that of  
an elephant or she is worshipped by elephant gaited females<sup>2</sup>.

633. Umā.

(1) The word 'u' means Śiva and 'Mā' means Lakṣmī.

(2) Or U = Śiva and Mā means that which limits.

(3) Umā also means saffron colour<sup>1</sup> and the Goddess is of  
that colour. Hence she is called 'Umā'. Or Umā means brightness  
(i.e. the Goddess) is of shining form<sup>2</sup>.

(4) U is the note of interrogation (U ityamantrane) and Mā  
means negation. Thus the name means she who was addressed  
and forbidden. The name has mythological importance. According  
to the mythology Pārvatī is called Umā because when Umā's  
mother heard of her determination to undertake the most severe  
penance, refusing to take not only any food but even fruit,  
to get Śiva as her husband, her mother was shocked and shouted  
out. "Oh! do not." Hence (Oh! U, do not = Mā) the Goddess  
is called Umā<sup>3</sup>.

(5) Uh (=uttama) ca s̄a m̄a (cittavṛttiḥ) cā.

According to this interpretation the name means she is the supreme (i.e. U=best) Mental experience (i.e. Ma=mental modification)<sup>4</sup>.

(6) Or Umā also means the meanings of Pranava. Aum by a slight transposition of the letters becomes Uma (the three syllables A.U.M.). Hence the three letters mean Brahmā (A) Viṣṇu (U) and Śiva (Ma). The Goddess is of the form of the Trimurtis and also of the essence of Aum<sup>5</sup>.

(7) According to the Śiva sūtra Umā means Icchāśakti of Yogins<sup>6</sup>. The Goddess is of that form.

(8) Padmapurāṇa states that Umā is the deity worshipped at the holy shrine at the Vināyaka and the Sindhuvana<sup>7</sup>.

(9) A girl of six years is also called Umā<sup>8</sup>.

634. Śailendratānaya.

Śailenderasya (=himavataḥ) tānaya.

She is the daughter of the king of the Mountain (i.e. Himalaya)<sup>1</sup>

635. Gaurī.

(1) She is of fair complexion<sup>1</sup>.

(2) Gaurī according to the padma purāṇa is beloved of Varuna<sup>2</sup>.

(3) Gauri also means certain river of girl of ten years<sup>3</sup>.  
She is of that form.

(4) The Goddess is having colour of conch Jasmin or the Moon.

Hence she is called gauri<sup>4</sup>.

(5) The deity worshipped at Kanyakubja<sup>5</sup>, is called gaurī.

636. Gandharvasevitā.

(1) Gandharvaih (=visvāvasu prabhṛtibhiḥ) sevītā.

She is attended by Gandharvas (i.e. Visvavāsu etc.)

(2) Gandharvah (divyagānaḥ), tair sevītā.

She is attended (upon by the celestial minstrels) with devine songs.

Gandharva means horses. i.e. the Goddess is attended by horses.

(4) The Goddess named Asvārudhā is called Gandharva sevītā.

637. Visvagarbhā.

Visvaṁ garbhe yasyāḥ sā.

Who has the universe in Her womb.

As the universe is Her production and the Goddess is Visvagarbhā-mātā.

638. Svarnagarbhā.

(1) Svarnaṁ (=hiranyaṁ) garbhe yasyāḥ sā.

She who has gold (i.e. goldenegg) in Her womb.

From Hiranyagarbha this most wonderful and shining universe comes into being and that Hiranyagarbha comes out from Her womb.

(2) Svarnasya garbhe bhavā.

The name means born from a golden egg<sup>1</sup>.



(3) Śobhanāḥ arṇanāḥ (=varṇāḥ mātṛkaṇāḥ) garbhāḥ yayā sā.

One by whom the essence of syllables (matrkas) is beautified (sanctified).

(4) Svarṇāḥ (śobhanāṇā mantrāḥ) garbhe yasyāḥ sā.

Who has superior mantras in Her womb.

639. Avaradā.

(1) Avaran (=asurān) dyati (=khan-ḍayati) sā.

She who destroys evil persons (demons).

(2) Avantīti avāḥ, avāḥ (=kantimantāḥ) radāḥ (=dantāḥ) yasyāḥ sā.

Whose teeth are shining. The av means to shine that which is shining is called Ava.

640. Vāgadhīśvarī.

Vācāḥ adhīśvarī.

The supreme ruler of all speeches. The speeches are parā, paśyanti, madhyamā and vaikhani.

641. Dhyānagamyā.

Dhyānena gamyā.

Who can be reached by meditation. (i.e. Perceivable by meditation)<sup>1</sup>.

642. Aparicchedyā.

Who has no limitation. She is limitless as to place, time and law of causation i.e. she has no prior or reciprocal or absolute non-existence.

## 643. Jñānadā.

(1) Jñānaṁ dadāti iti.

She is the giver of knowledge.

She gives that knowledge which confers the highest bliss<sup>1</sup>.

(2) Jñānaṁ dadāti (=dyati khandayati) iti.

She is the remover of the knowledge which leads to bondage<sup>2</sup>.

## 644. Jñānavigrahā.

(1) Jñānameva vighraḥ (=sarīrah) yasyāḥ sā.

Who is the embodiment of knowledge.

She is so called because the whole universe is the form of knowledge<sup>1</sup>.

(2) Jñānasya vighraho (=vistārah) yasyāḥ (sakāśāt) sa.

She by whom one's knowledge expands.

## 645. Sarvavedāntsaṁvedyā.

Sarvaih vedāntaih (=upanisatsamūhaiḥ) samyakvedyā.

Who is known properly through all the vedāntas (i.e. Upanisads).

## 646. Satyānandasvarūpiṇī.

Satyam ānandasca svarūpaṁ yasyāḥ sā.

Satya (truth or existence) and bliss are whose forms.

Satya according to this interpretation is splitted as sat+ya.

'Sat' means prāṇa, food and ya = the sun. The Goddess is off the form of prāṇa food etc. and the sun also.<sup>1</sup>

647. Lopāmudrarcitā.

(1) Lopāmudraya arcitā.

She is worshipped by Lopāmudrā (the wife of Agastya)<sup>1</sup>.

(2) Lopāmudrā cā sau arcitā ca.

She who is worshipped as Lopāmudrā. She is called lopāmudrā because she was pleased when worshipped by the Lopāmudrā<sup>2</sup>.

(3) Lopāmudrakhya vidyayā arcitā.

She who is worshipped with the pancadasī<sup>1</sup> mantra of Lopāmudrā vidyā<sup>3</sup>.

648. Līlākṛptabrahmaṇḍamaṇḍalā.

Līlayā kṛptāni brahmaṇḍamaṇḍalāni yayā sā.

She who created the Universe by mere sport<sup>1</sup> (without any effort).

649. Adṛśyā.

Invisible.

She is not within the sphere of sensual perception<sup>1</sup>.

650. Dr̥syarahitā.

Dr̥syena rahitā.

She is devoid of dr̥śya (i.e. visible world).

651. Vijnātrī.

Viśeṣeṇa jānāti. iti.

The knower<sup>1</sup>. She knows every thing well.

## 652. Vedyavarjitā.

Vedyena varjitā.

She transcends all the knowable (objects).

The Goddess is eternal while other objects are not eternal.

## 653. Yoginī.

(1) Śivena yogāḥ asti asyāḥ.

She who is the enjoyer of union i.e. who experiences perpetual unity with Śiva.

(2) Yoginī means the eight yoginīs, from mangalā to saṅkatā. These yoginīs are called yoginīdāsa's in Jyotiṣśāstra, coming one by one after twenty six years.

(3) Yoginī means 'Dāksinī Lākinī etc. famous in Mantraśāstra. The Goddess is of that form.

## 654. Yogadā.

Yogaṁ dadatī sā.

She who is the giver of yoga<sup>1</sup> (i.e. meditation), who gives union of God soul.

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## 655. Yogyā.

(1) Yogāy hitā.

She who is supremely suitable for Yoga (i.e. for experience of Divine Union).

(2) The word Yoga has many meanings. Yoga means the control over mental modifications<sup>1</sup>.

(3) Or Yoga literally means enjoyment of objects. According to the interpretation the name 653 means the enjoyer of such yoga, the name 654 means the bestower of such enjoyment and third name 655 means the object of the enjoyer<sup>2</sup>.

The supreme reality has become the experience, experiencer and the object of experience. The energy behind this trinity is *Māyā* or *Pradhāna* according to *Sāṃkhya* and *Śakti* according to *Śāktas*. This is constituted of three *gunas*<sup>3</sup> each predominating the other two in turn. Hence when *sattva* completely overpowers the *rajas* and *tamas*, that *śakti* is called *Īśvara* i.e. *Yogadā*. When greater portion of *Rajas* is there, the goddess is called *Yoginī* is called *Jīva*. When *sattva* and *rajas* are almost suppressed and *Tamas* predominates, this aspect of *śakti* is *Jada* and is called *Yogā* i.e. Material universe.

656. *Yogānandā*.

(1) *Yogaḥ* (or *Yoge*) (=śivaśaktisāmarasyam) eva ānando yasyāḥ s̄a.

One who delights in union (with Śiva).

She for whom the bliss, is the complete merging of Śiva and Śakti.

(2) The name *Yogānandā* means the deep sleep state in which all sense of duality is lost and feeling of bliss predominates<sup>1</sup> (i.e. who is otherwise called *Yoganidra*).

(3) *Yogānandā* is the name of *Nṛsiṃha*.

(4) According some this name should be divided into two, *ayogā* and *nandā*. The word *ayogā* means *Yogaḥ* (=sango) na vidyate

yasyāḥ. i.e. She who is without attachment<sup>2</sup>. Or aya means mountain. She is like a mountain, i.e. Ayodhyā - difficult to pierce through. Or ayena uṁ gacchati iti. She who by good actions (ayena) goes to Śiva (uṁ). The word Nandā is the name of gaṅgā. Nandā is the tithi of pratipat, saṣṭhī and ekādaśī. Or Nandā means certain deity (i.e. incarnation of the Goddess)<sup>3</sup>. Or river Sarasvatī at the foot of the mountain Himavat called Nandā<sup>4</sup>. Or the certain river flowing near Puskara lake is called Nandā<sup>5</sup>.

657. Yugandharā.

(1) Yugaṁ dhārayati sā.

She who bears the yoke<sup>1</sup>.

As bull of horse etc. bears yoke of chariot, similarly she supports the universe by bearing the yoke managing the universe.

(2) When word yuga is taken to mean pair, the pair refers to Śiva and Śakti. She bears the pair of Śiva and Śakti or she directs the cycle of kṛta etc. (yugās).

658. Īcchāśaktijñānasaktikriyāśaktisvarūpinī.

Īcchā jñānakriyāśaktitrayaṁ svarūpaṁ yasyāḥ.

The threefold power of desire, cognition (i.e. wisdom) and action is Her form<sup>1</sup>.

These three energies correspond to trinity viz. Brahmā, Viṣṇu and Īśa<sup>2</sup>. The Mālinīvijaya Tantra states that Supreme divine energy becomes the energy of desire when Brahman, the supporter of the universe, wishes to creat it. She becomes

the energy of knowledge when she reminds him saying 'let this be thus'. When thus knowing, he acts she becomes the energy of actions<sup>3</sup>.

659. Sarvādhārā.

(1) Sarveṣāṃ ādhārā.

Who is the Supporter of all (everything).

(2) Or sarvāsaṃ (=jagatīnāṃ) dhārā (=paramparā).

The Goddess is gradation of the all worlds. Because the creator and the things created are not different. The Goddess is one with the Universe.

(3) Sarvam ādhāro yasyāḥ sā.

The created thing or the whole universe is whose support i.e. She resides in all<sup>1</sup>.

660. Supratisthā.

(1) Sobhanā cāsau pratisthā ca.

Who is firmly established i.e. who is the perfect foundation of the universe.

(2) Supratisthā is the twenty syllabled metre. The Goddess is of that form.

661. Sadasadrūpadhārini.

(1) Sad (=brahma) asat (sadbhinnaṃ jagat), tayoh rūpe dhārayati sā.

Who assumes the forms of existent and not-existent (i.e. of Brahman and World).

(2) Sad (=vyāvahārikam satyam) asat (=tuccham) te eva rūpe (=visyau) dhārayati (bhāsayati) sā.

According to this interpretation 'sat' means the last mental modification before the realisation of unity. (i.e. Vyāvaharika satya) while 'asat' means the remaining mental modifications. The Goddess is of the form of twofold knowledge viz. Sat and Asat (explained above).

(3) Or, the word 'Sat' and 'Asat' refer to Bhāva and Abhāva. They should be understood in the sense of satyatva and avācyatva. i.e. who possesses two-fold forms viz. satyatva (reality) and avācyatva (indescribability).

(3) Bhāvābhāva mātasyādhiṣṭhānam iti.

Who is the support of bhāva (reality) and abhāva (unreality).

662. Aṣṭamūrtiḥ.

(1) Aṣṭau mūrtayaḥ yasyāḥ sā.

Who has eight forms.

These eight forms are Lakṣmī, Medhā, Dharā (i.e. earth), Puṣṭiḥ (nourishment), Gaurī, Tuṣṭiḥ (contentment) Prabhā Lustre and Dhṛtiḥ (stability)<sup>1</sup>.

(2) The aṣṭamūrtiḥ means the eight varieties of self, described in Yoga śāstra. According to the difference of qualities Self is given different names viz. Jīvātman (embodied soul) Antarātman (inner self) Paramātman (supreme soul),



Nirmalātman (unstained self), Suddhātman (pureself), Jnanātman (wise soul) Mahātman (great self and Bhūtātman (elemental self)<sup>2</sup>.

(3) Aṣṭamūrtiḥ may mean the five elements and the sun, the moon and heaven<sup>3</sup>.

(4) Aṣṭamūrtiḥ is described in the Viṣṇupurāṇa as the sun, water, earth, fire, air, ether, the Brāhmaṇa sacrificer and the moon, these are eight bodies<sup>4</sup>.

(5) The eight prakṛtis, are the aṣṭamūrtiḥ. These eight prakṛtis are described in Gītā. These are earth, water, fire, air, ether, mind, intellect and egoism<sup>5</sup>. The Goddess is having these eight forms.

(6) Aṣṭamūrtiḥ means kulāṣṭaka (i.e. eight kinds of women). They are Gaṇikā, Śaundikā, Kaiṇvartī, Rajakī, Tantrakārī, Gharmakar kārī, Mātangī and Puṃscatī<sup>6</sup>.

(7) Aṣṭamūrtiḥ also means the eight Goddesses Vasiṇīs etc. The Goddess is of those forms.

663. Ajājetrī.

Ajāyāḥ jetrī.

She who is the conqueror of the Ajā (unborn).

The Goddess as pure Intelligence, is always victorious over Avidyā, described in the Vedas as Unborn<sup>1</sup> (i.e. Ajā).

664. Lokayātravidhāyinī.

Lokānāṃ yātrāṃ (pralayaṃ samrakṣaṇaṃ vā) vidhātum śīlamasyāḥ.

She commands the procession of the worlds.

Here the word 'Lokas' means the fourteen worlds and 'Yātrā' means the destruction or protection. As the Goddess is both, the destructor and protector, she commands the course of the world both ways.

665. Ekākinī.

The only one.

The Goddess is without second<sup>1</sup>. She is called Ekākinī because she alone performs the work of creation, protection and destruction<sup>2</sup>.

666. Bhūmarūpā.

(1) Bhūmā rūpaṁ yasyāḥ sā.

She who is of the form of Brahman. 'Bhūmā' means Brahman<sup>1</sup>.

(2) 'Bhūma' means many. In the previous name she is called only one. This name states she is many<sup>2</sup>.

667. Nirdvaitā.

Nirgataṁ dvaitaṁ yasyāḥ sā.

She who is without duality.

For the Vedas teach that Brahman alone is real and any thing outside it is unreal. The Goddess is Brahman itself hence she is without duality<sup>2</sup>.

668. Dvaitavarjitā.

Dvaitena varjitā.

She is devoid of duality.

The name refutes the idea that duality was there.

669. Annadā.

Annaṁ dadāti sā.

She who gives food. The traditionals interpret name as giver of food from all sides.

670. Vasudā.

Vasu (=dhanam ratnam ca) dadāti sā.

Who gives precious things<sup>1</sup>.

671. Vṛddhā.

(1) The eldest<sup>1</sup> one.

As the Goddess is the eldest in the universe.

(2) She is called Vṛddhā because she is expanded in the form of the Universe.

(3) Vardhayati jagat i.e. she nourishes the world.

672. Brahmātyaikyasvarūpinī.

(1) Brahmanā (=caitanya) saha ātmānam (jīvanām) aikyameva svaṁ (nijaṁ) rūpaṁ asyāḥ.

Whose form is the identity of Brahman and Ātman.

(2) Brahmātmanoh (sivajīvayoh) aikyameva svaṁ (=sarvasvaṁ) pratipādyam yasyā sā hamsa mantrah rūpaṁ asyāḥ.

According to this interpretation Brahman means Śiva and Ātmā means jiva. 'Sva' means Hamsamantra (Soham) which unites the soul with Śiva and rūpa means Her form.

Hence the name would mean whose form is the Hamsa mantra

which unites the jiva with Śiva<sup>1</sup>.

In Trisati the name (No.173) Hamsamantrarthrūpinī means the same thing.

673. Brhatī.

The great.

Brahman is described in Śrutis as immensely greater than the greatest.

Or Brhatī is a certain vedic metre of thirty six syllables. She is of that form.

674. Brāhmanī.

(1) The word Brāhmanī means the wife of Brahmin.

(2) According to the Samayācāra Paddhati the word Brāhmanī means divine wisdom<sup>1</sup>.

(3) Or the wife of Śiva because Śiva is described as Brāhmaṇa in Vedas and Purāṇas.

675. Brāhmī.

(1) The consort of Brahma or the female counterpart of Brahman.

(2) Brāhmī means the form of speech, a power of Brahmā. She is of that form.

676. Brahmanandā.

(1) Brahmaiva ānandah yasyāḥ sā.

She, who has the bliss of Brahman i.e. one who delights in the Brahman. Because the Goddess and Brahman are not separate.

Here the Goddess is conditioned one while Brahman is unconditioned; hence Brahman is itself the nature of bliss to the Goddess (i.e. the conditioned one).

(2) The name also means she is the possessor of Brahmananda. As matvarthīya, 'a' is a suffix to the word. It means 'possessed of'.

677. Balipriyā.

Balinah (=avidyānirāśasamarthāḥ) priyāḥ (=dayāpātrāḥ) yasyāḥ sā.

She to whom the mighty people are dear.

Here the word 'bali' means those who are strong in dispelling Avidyā and firm in conquering desire, anger etc. And the word priyā means objects of Her compassion. Hence the name means that strong people are objects of Her compassion.

(2) Balih (rājaviśeṣaḥ) priyāḥ yasyā (=vāmanasya) tada bhinnā.

She is identical with the Vāmana incarnation to whom Bali, the king is dear.

(3) Or Bālayāḥ (=pūjopahārāḥ) priyā yasyāḥ sā.

She who likes the oblations offered in worship.

678. Bhaṣārūpā.

(1) (Saṃskṛtādi) bhaṣāḥ rūpaṃ yasyāḥ sā.

Who is of the form of the languages.

(2) Bhaṣābhiḥ nirūpyate sā.

She is described by the languages such as saṃskṛta, prākṛit etc.<sup>1</sup>

679. Brhatsenā.

(1) Brhatī senā caturāṅgabalaṃ yasyāḥ sā.

Who possesses limitless army. Her army is consisting of elephants, chariots, cavalry and infantry.

(2) Or who is identical with Brhatsena, the king.

680. Bhāvābhāvavivarjitā.

Bhāvāḥ (=dravyagunādayaḥ) abhāvāḥ (=prāgbhāvādayaḥ) taiḥ vivarjitā.

She is devoid of existing and non-existing entities.

The word Bhāva means nine substances and qualities etc. while Abhāva means antecedent non-existence and other non-existences.

681. Sukhārādhyā.

Sukhena āradhyā.

She who is easily worshipped 'sukha'-Here means easily i.e. without hard and fast regulations about food or mode of meditation and worship<sup>1</sup>.

682. Śubhakarī.

Śubhaṁ (=punyameva) karoti.

She is doing good.

She is always beneficent even to one who imperfectly worships Her.

683. Śobhanāsulabhāgatīh.

Śobhanā cāsau a sulabhā ca = śobhanāsulabhā (=sudurlabhā) etādrśī āgatīh yayā sā.

Here three words are combined into one name. The compound is explained as follows :

Bhāskararāya seems to be in favour of taking this word as consisting of two names viz. (1) Śobhanāgatīh and (2) Sulabhāgatīh. However he says that if one insists that the name consists of only one word the compound should be dissolved as - Śobhanā ca asau asulabhā ca = sudurlabhā i.e. extremely difficult to get. It is further explained as sudurlabhā āgatīh (Punarāvṛttīh) yayā sā i.e. She from whom the rebirth is very difficult to get. That means she is Janmacchetrī, i.e. the destroyer of births. In other words she is Mokṣadātrī (the giver of salvation).

684. Rājarājesvarī.

(1) Rājñāṁ (=devarājādīnāṁ) ye rājānaḥ (=brahmaviṣṇurudrāḥ) teṣāṁpī īśvarī.

She is the ruler of the king of kings.

Rāja means the Gods and Rājarāja means the king of the

Gods viz. Brahmā , Viṣṇu and Rudra. The Goddess is the ruler of them.

(2) Rājarājasya (=kuberasya) īsvari.

Rājarāja means kubera (the God of wealth) i.e. she is worshipped by the kubera.

685. Rājyadāyini.

Rājyaṁ (=svārājyavaikunṭha kailādhīpatyādikaṁ) dātum sīlaṁ asyaḥ.

She who bestows dominion.

She bestows dominion of Vaikuntha, Kailāsa etc.

686. Rājyavallabhā.

Rājyāni (vaikunṭhādi) vallabhāni (=priyāni) yasyāḥ sā.

She to whom dominions are dear. The word Rājya also means the ruler of the dominion i.e. Brahma etc. They worship the Goddess residing in the Śrīcakra. As their abode is between the thirteenth and the fourteenth walls<sup>1</sup> of Śrī-Cakra.

687. Rājatkrpā.

Rājantī (=sobhamānā) krpā yasyāḥ sā.

She whose compassion is shining.

688. Rājapīṭhanivesitanijāsritā.

Rajnaṁ pīṭhesu (=simhāsaneṣu) nivesitā nijā āsritā yayā sā.

She by whom Her refuges (devotees) are established in the thrones of kings.



## 689. Rājyalakṣmī.

(1) Rājyasya lakṣmīḥ

The wealth which is royal.

(2) Rājyalakṣmī is the deity whose mantra is described in Tantrarāja. The Goddess is of that form.

## 690. Kosanāthā.

(1) Kosasya nāthā.

She is the mistress of the royal treasury.

(2) Kosānām nāthā.

The word Kosa means the kosas viz. annamaya, prāṇamaya etc. The Goddess is the mistress of them.

## 691. Caturaṅgabaleśvarī.

(1) Catvāri (=hastyaśvarathapādātrūpani) aṅgāni yeṣāṃ teṣāṃ balānāmiśvarī.

She is the commander of the army with its four divisions. Caturaṅga means four divisions of army viz. elephants, chariots, cavalry and infantry.

(2) Caturaṅgabala also means the four vyūhas. The Goddess is the ruler of those.

According to Bahvr̥copeniṣad they are Sarīra-puruṣa, Chanda-puruṣa, Vedapuruṣa and Mahāpuruṣa.

## 692. Sāmrajyadāyini.

Samrājah bhāvah = sāmrajyam tad dātum śīlam asyāḥ.

She who gives sāmrajya.

The word sāmrajya = a state of a ruler who has performed the Rājasūya sacrifice or who is the king of the kings<sup>1</sup>.

693. Satyasandhā.

Satye (anullanghye) sandhe (pratinjnamaryadā vā) yasyāḥ sā.

She whose vow and limit (decorum) are true (which cannot be crossed).

694. Sāgaramekhalā.

Sāgarāḥ evamekhalā(=(kancī) yasyāḥ (=bhūmeh) sā.

She who is girdled by the ocean.

Here the Goddess is identified with the earth surrounded by oceans.

695. Dikṣitā.

(1) The initiated one<sup>1</sup>.

The word Dīkṣā is explained thus Di (Dhīyam) = knowledge and kṣa (kṣī = kṣinoti) gives i.e. That which gives knowledge is called Dīkṣā. Here dhīkṣita is turned into dikṣita.

(2) The name also means she initiates disciples into appropriate mantras i.e. dīyate, and destroys (kṣīyate) their sin or ignorance<sup>2</sup>. Such person is called Dīkṣita and the Goddess becomes one with them. Hence she is called Dīkṣitā.

696. Daityasamanī.

Daityānām (bhaṇḍādīnām) samānī (=nāsikā).

She who is the destroyer of the demons (like Bhaṇḍa and others).

697. Sarvalokavaśaṁkarī.

Sarvān lokān vaśaṁ kartuṁ śilaṁ asyāḥ.

She who has nature of subjugating all the worlds.

698. Sarvārthadātrī.

Sarveśāṁ arthānāṁ (=puruṣārthānāṁ) dātrī.

She who is the bestower of all objects of desire (i.e. the four puruṣārthas<sup>1</sup>).

699. Sāvitrī.

(1) Savituh iyaṁ.

She who is the wife of Savitr i.e. the progenitor of the world.<sup>1</sup>

(2) (Jagataḥ)prasavitṛī.

i.e. One who creates the universe<sup>2</sup>.

The Devī Bhāgavata derives the word sāvitrī from su which means 'to uzze out'. Thus the word sāvitrī would mean one who uzzes out lustre.

(3) Sāvitrī is the name of the deity presiding over the puṣkara tīrtha.

700. Saccidānandarūpinī.

Sattvaṁ citvaṁ ānandāśca rūpaṁ (=svarūpaṁ) asyāḥ.

She whose nature is existence, consciousness and bliss.

701. Desakālāparicchinā.

Desakālābhyām aparicchinā.

She who is not limited by space and time<sup>1</sup>.

702. Sarvagā.

(1) Sarvaṁ (=vastumātraṁ), gacchati (=abhedena prāpnoti) sā.

She, who is present in all objects and in all places.

(i.e. Omnipresent)<sup>1</sup> (i.e. she is present inseparably in all).

(2) She is present in all as the inner soul<sup>2</sup> (i.e. Sarvānta-ryāminī).

703. Sarvamohinī.

(1) Sarvān mohayati iti tathā.

She who bewilders all.

She bewilders those who believe in duality and gives knowledge of non-duality<sup>1</sup>. She gives the knowledge that the apparent difference between Brahman and the Universe is not real.

(2) Sarvaṁ (=trailokyam) mohayati iti.

She who bewilders the three worlds. This means that she is of both the forms that of the Trailokyamohaacakra and of the vidyā indicated by that name.

704. Sarasvatī.

She is not different from Sarasvatī, the deity of knowledge.

She is the form of the ocean of knowledge.

According to Dhaumya, Sarasvatī is a girl of two years<sup>1</sup>. The Goddess is of that form. According to Bhardwāja Sarasvatī is one, who ever resides in the tongue of all beings and who causes speech<sup>2</sup>.

#### 705. Śāstramayī.

(1) She who rests in the scriptures alone.

Everything about Her can be known through the scriptures. As Brahman is laid down in different śāstras<sup>1</sup> and she is identical with it.

(2) The name also means that scriptures are Her body and limbs. The Brahmandā Purāṇa describes how she created scriptures from Her body<sup>2</sup>.

The name suggests that Brahman is revealed by scriptures and not independently inferred from reasoning.

#### 706. Guhāmbā.

She Guhāyām (sthitā) ambā, resides in the cave (of the heart). The name according to this interpretation indicates that duality is not commonly accepted but it is also scriptural. The scripture says "as shadow and light enter the cavity of heart"<sup>1</sup>.

(2) Guhasya (=skandasya) ambā (=mātā).

The mother of kṛtikeya. Guha means kṛtikeya (skanda)<sup>2</sup>.

#### 707. Guhyarūpinī.

(1) Guhāyām sthitām guhyam (=paramarahasyam jñānam), tadeva rūpam asyāh.

She whose form is the supreme secret.

The secret knowledge of non-duality is Her form<sup>1</sup>.

(2) Guhyaṁ (=Guhyopaniṣadam) eva rūpaṁ asyāḥ.

Guhya is the name of Upaniṣad and that is called Her form<sup>2</sup>.

708. Sarvopādhivinirmuktā.

(1) Sarvaih upādhibhiḥ viśiṣya niḥśeṣeṇa muktā (=tyaktā).

She who is totally free from all the limiting adjuncts.

All the limiting adjuncts are such as mother of skanda etc. whether conditioned or unconditioned. She has no attributes and relations.

(2) One, who is devoid of upādhis which are well-known to the Naiyāyikas.

(3) One who can be understood by a true syllogism which indicates identity.

709. Sadāsivapativrata.

(1) Sadāsivasya pativrata.

She who is the devoted wife of Sadāsiva.

(2) Śivā eva patiḥ iti vrataṁ (=niyamāḥ) sadā (=sārvakāliko) yasyāḥ sā.

She who has vowed that Śiva alone is Her husband for all times.

710. Sampradāyesvarī.

(1) Samyak (siṣyebhyaḥ) pradīyate iti sampradāyaḥ, tatresvarī (=samarthā).

She who is the promulgator of secret knowledge.

Sampradaya mean in which the secret knowledge is imparted properly to the taught.

(2) Sampradāyasya (=sampradāyasanjnamantrārthaviśeṣasya) īśvarī.

According to this interpretation the word Sampradāya means the sampradāya meaning of Pañcadāsī, as explained in the Yoginī-hṛdaya (2.15). The Goddess is the ruling deity of that mantra.

711. Sādhu.

Proper.

Her proper attribute is the Parāhantaśakti i.e. the power of highest egoism.

712. Ī.

Fourth vowel=kamakalā.

This name represents the Turiya state. Here the name indicates that the quality of supreme egoism has two forms. The derivation of the Ī is from A by adding Ī i.e. A is Viṣṇu and Ī is his sister. Nārāyaṇa and Nārāyaṇī are the attributes of Paramaśiva. Here the female attribute became the Queen consort of Paramaśiva and male attribute Viṣṇu became the material cause of the Universe. These three forms the partless Brahman.

The form or nature of Kamakalā is described in the Vāmaśiva-ra tantra<sup>1</sup>, the jñānārṇava<sup>2</sup> and the Saundarya-laharī<sup>3</sup>.

713. Gurumāṇḍalarūpinī.

Gurūṇām maṇḍalam (=paramparā) saiva rūpam (=nirūpanam) asyāḥ.

She is of the form of succession of preceptors (i.e. gurus).

Here the word Gurus means the preceptors from Paramasiva to one's own spiritual teacher.

The name means that this secret knowledge was handed down from Guru to pupil<sup>1</sup> and this is not given in books.

This name also indicates that the nature of that Īm (i.e. Kāmekalā) should be ascertained from the spiritual teacher only as it is the most secret.

#### 714. Kulottīrnā.

Kulam (=indriyasamūham) uttīrnā (atīkrāntā).

Who has transcended the group of all the senses.

Here the word 'kula' means the group of internal and external senses.

This name and the following three names express the secrecy of Tantra doctrines.

#### 715. Bhagārādhyā.

(1) Bhage (savitrmandale) ārādhyā (=upāsya) sā.

She is to be worshipped in the orb of the sun.

The word bhaga here means the orb of the sun. The Goddess is to be worshipped in that because sun's orb is the object of secret adoration.

(2) Bhagena (=Ekareṇa) ārādhyā.

She is to be worshipped by the syllable 'e' because this syllable<sup>1</sup> 'e' is the support and the seed. Again the syllable itself is in the triangle form<sup>2</sup>. i.e. 'e'.



716. Māyā.

The Illusion.

She is called māyā because she makes hidden even what is over and explicit; and exhibits what is undeterminable and amazing<sup>1</sup>.

717. Madhumatī.

(1) Madhu (=madyam puṣparasah ksaudraṁ vā) (pūjanādi samaye), tadvatī.

Who is having Madhu at the time of worship. Here the word madhu means honey liquor etc.

She accepts honey, mead, etc. in Her worship and she herself is as sweet as honey<sup>1</sup>.

(2) Madhumatyākhyā vidyā viśeṣa rūpā.i.e. of the form of Madhumati vidyā<sup>2</sup> viz. described in the Chāndogya upanishad.

(3) In the Yogasāstra four kinds of yogins are mentioned. Among these the fourth is called Gatikrāntyabhāva. He is the highest of them. Yet he should transcend the seven foundations (bhūmikās). Among these seven bhūmikās the last one is called Madhumatī. The Goddess is of that form, because the knowledge which arises by transcending this seven bhūmikās causes one to cross the ocean of saṁsāra<sup>3</sup>. Hence she is also identical with that.

(4) Madhumatī is a name of certain river. The Goddess is of that form.

718. Mahī.<sup>1</sup>

Earth.

The name suggests that the Goddess though is of secret form. She is as manifest, as the earth. Or She is also of the form of river called Mahi.

719. Gaṇāmbā.

Gaṇasya (=pramathādergajānanasya vā) ambā.

She is the mother of hosts (of pramatha etc. or of Gajānana)

720. Guhyakārūdhya.

Guhyakāḥ arādhyā.

She is worshipped by the guhyakas. The word 'guhyaka'<sup>1</sup> means the kind of Devas, or it also means one who is worshipped in an unknown secret place. Hence the goddess is to be worshipped in secret places.

721. Kamalāṅgī.

Komalāṇi aṅgāni yasyāḥ sā.

Whose limbs are delicate.

722. Gurupriyā.

(1) Guruh priyo yasyāḥ sā.

She is to whom the guru is very dear.

(2) She is identical with the wife of guru.

(3) Guruh (=jagatguroh=sivasya)priyā (=patnī).

The consort of Śiva, who is the guru father of whole world.

## 723. Svatantrā.

(1) The independent one.

Because the Goddess does everything without depending on any instrument she is called svatantrā.

(2) Svatantrākhyā nityātantra rūpā vā.

i.e. of the form of the Tantra book called svatantra tantra or the Nityātantra.

(3) Svāni (=ātmiyāni) tantrāni yasyāḥ sā.

i.e. She, to whom all the tantras belong as the Tantras viz. Śaiva, Vaiṣṇava, Gaṇapata etc. describe Her nature.

(4) Syah (=svādhinaḥ paraśivaḥ) tattantra (=tadadīnā).

One who depends upon Śiva. This also means that both Śiva and Śakti are dependent on each other.

## 724. Sarvatantresī.

Sarvāni tantrāni iṣṭe (=samarthayati) sā.

She who rules over all the Tantras.

Tantras are sixty four in number. She demonstrates their truth.

## 735. Dakṣiṇāmūrtirūpinī.

Dakṣiṇābhimukhīmūrtiḥ = dakṣiṇāmūrtiḥ, śaiva rūpaṁ asyāḥ.

She is in the form of Dakṣiṇāmūrti.

When Śiva facing southern direction taught Brahmā, Viṣṇu, etc. he is called Dakṣiṇāmūrti. The mantras of Dakṣiṇāmūrti are mentioned there in tantras. The Goddess is of that form.

## 726. Sanakādisamārādhya.

Sanakādibhiḥ samyag ārādhya (=upāsya).

One who is worshipped in the best way by Sanaka etc.

'Sanakadi' means Sanaka sanadana, sanātana and sanatkumar etc. They worshipped the Goddess in the best way hence their names are included in the spiritual chain of succession in the discipline of Mother worship<sup>1</sup>.

## 727. Śivajñānapradāyini.

(1) Śiva (viśayakaṁ) jñānaṁ prakarṣeṇa dātum sīlam asyāḥ.

She imparts in the best manner the knowledge of Śiva<sup>1</sup>.

(2) Śivo jñānapradāyī yasyāḥ.

She to whom the Paramasiva himself is the giver of knowledge<sup>2</sup>.

## 728. Citkalā.

(1) Citāḥ (saccidānandātmano brahmaṇaḥ) kalā (ekadeśaḥ) iva yasyāṁ sā.

She in whom the 'cit' is partly present.

(2) Citkala means Pure (Consciousness conditioned by the internal organs<sup>1</sup>). It is so called because it is a small part of Unconditioned Consciousness.

## 729. Ānandakalikā.

(1) Ānanda eva kalā ekadeśa iva yasyāḥ sā.

Who has Ānanda (bliss) as one part.

She is one portion of the bliss enjoyed by jīvas<sup>1</sup>.

(2) Ānandasya (ānandamayakośasya) kalikā.

She is the bud of Ānandamaya kośa.

730. Premarūpa.

Prema (=snehobhaktih vā) evaśvarūpaṁ yasyāḥ sā.

She who is of the nature of devotion. The word prema means affection or devotion.

731. Priyamkarī.

Priyam karoti iti.

One who accomplishes agreeable things.

732. Nāmapārāyanābhyām prītā or Nāmapāra, yanena prītā.

She is pleased by the holy recitation of Her divine names.

Nāma = from A to kṣa<sup>1</sup>. Akāra is one and ka etc. are thirty five. Thus they becomes thirty six. When these thirty six are multiplied by sixteen vowels we get five hundred and seventy six. These are looked upon as months. Now from these 576 taking each one as first letter and adding 36 to these in the second place of each letter, one gets total 20,736 names. This is given in Laghustuti<sup>2</sup>.

The repetition of these names in five ways is described in the Kādimata<sup>3</sup>. This is what is called Nāmapārāyana.

Nāmapārāyana also means the repetition of Lalitāsahasranāma<sup>4</sup>.

733. Nandividyā.

Nandinah (nandikeśvarasya) vidyā.

She who is the vidyā of Nandi-keśvara.

i.e. the vidyā worshipped by Nandikesvara.

734. Nates'vari.

Nates'varsya iyam.

She is the wife of Nates'vara. Nates'vara means dancer, the Natarāja of cidambara. Hence the Goddess accompanies the dance of Cidambara Nates'svara as his counter-part<sup>1</sup>.

735. Mithyājagadadhisthānā.

(1) Mithyā (rūpasya) jagataḥ adhisthānaṁ (=bhānadhikaranaṁ) who is the base of the illusory world.

Just as the sukṭi is the basis of illusory world. For it is said that this duality is mere māyā; non-duality is the reality<sup>2</sup>.

(2) Jagadadhisthā (brahma)eva anaḥ (=prāṇaḥ) yasyāḥ.

One whose essence is Brahman which is the support of the universe.

(3) Mithyājagat adhisthānaṁ = adhisthitaṁ yasyāḥ sā.

i.e. one who forms substratum to the illusory world.

736. Muktidā.

Muktim (mokṣaṁ) dadāti sā.

She who gives salvation<sup>1</sup>.

737. Muktirūpinī.

Muktireva rūpamasyāḥ.

She is of the nature of salvation. The Goddess is so called because when one remains in his own bliss the real salvation

comes to him. Thus the supreme salvation is of the nature of self.

738. Lāsyapriyā.

Lāsyam̐ (=nartanam̐) priyam̐ yasyāḥ sā.

One who is fond of delicate dance.

'Lāsyā' means the rhythmic dance of woman, it should be distinguished from Tāṇḍava.

739. Layakarī.

(1) Layasya (Cittā<sup>i</sup>vasthāv<sup>i</sup>seṣasya) karī.

She who causes absorption. 'Laya' according to this interpretation means peculiar state of mind, which is equal to meditation<sup>1</sup>.

(2) (Tālaih̐ nr̥tyagītayoh̐ samakālāḥ paricchedo vā) = layah̐ tasya karī (=kartrī).

She who creates harmony in the dance and song.

Laya according to this interpretation means a pause in music, or harmony between song and dance.

740. Lajjā.

(1) She who is of the form of bashfulness (Lajjā)<sup>1</sup>.

(2) S'Lajjā' also stands for the seed word Hrīm̐. The Goddess is of that form.

741. Rambhādivanditā.

Rambhādibhiḥ (=rambh<sup>i</sup>orvasyādibhiḥ) vanditā.

She is worshipped by Rāmbhā and Urvasī etc.

742. Bhavadāvasudhā vr̥ṣṭih.

(1) Bhavaḥ (saṁsārah) eva dāvo (vanavahniḥ) tasya sudhāvr̥ṣṭih

She who is the rain of nectar to the foresfire of worldly existence.

(2) Bhavaḥ (paraśivam) datte, vasu (=dhanam ratnam ca) dhatte, etādr̥ṣī vr̥ṣṭih.

i.e. She is the rain which gifts one with both Paraśiva and Wealth. Here the name is splitted as Bhavadā tvasuddhāt vr̥ṣṭih and thus it means she is the giver of both worldly enjoyment and salvation (i.e. paramasiva)<sup>1</sup>.

743. Pāpānyadavānalā.

(1) Pāpāni eva aranyāni, teṣāṁ dāvānala iva yā sā.

She is the forest-fire which burns down the forest of sin.

(2) Pāpānyānāṁ dāvānalo yasyā nāma sā.

i.e. Whose name is the forest-fire of the forest sin<sup>1</sup>. i.e. Identical with gangā.

Demerits are called forests because they create miseries. and the Goddess by Her grace burns down them just as the forest fire burns down the woodland.

(3) Pāpānyānāṁ ye dāvāḥ (=dāvagnayah nāśanopāyabhūtā upāstyādayaḥ), teṣāṁ aṇān (=prāṇam) lāti (=ādatte) sā.

She who gives life to the dava (i.e. actions like devotion etc. which removes the sin). According to this interpretation the word 'dava' means the means of destroying sin (i.e.



devotion) etc. 'ana' means prāṇa (i.e. life) and lā (=lāti) means receiver.

Thus the Goddess propagate the means of destroying sin<sup>2</sup>.

744. Daurbhāgyatūlavātūlā.

(1) Daurbhāgyam eva tūlam (=karpāsah) tasya vātūla iva yā sā.

She is (like) the gale (which blows away) the misfortune like thistle.

(2) Daurbhāgyam tūlam yesām te = daurbhāgyatulāh, te eva vātulā yasyāh (sākāśāt) sā.

i.e. One from whom the stormy winds in the form of rituals, before which the misfortune is like a thistle, are coming up.

745. Jarādhvāntaraviprabhā.

Jarāiva dhvāntam (=andhakarah), tasya raviprabhā iva yā sā.

She who is the sun-beam for the darkness of the oldage.

746. Bhāgyābdhicandrikā.

Bhāgya (lakṣaṇasya) abdheḥ candrikā (=kaumudī) iva yā sā.

She who is the (illuminating) moon light to the ocean of good-fortune.

Because she like the moon light causes the tide in the sea of happiness and prosperity.

747. Bhaktacittakekighanāghanā.

(1) Bhaktānām cittāni eva kekinah (=mayūrāḥ), tesām ghanā ghanā yā sā.

She is (like) dark cloud to the peacocks in the form of the mind of (Her) devotees.

(2) Bhakta citta kekighanaih ā (=samantāt) ghanā (=nirantarā)

She is full of the caritras in the form of clouds which gladden the peacocks in the form of the hearts of Her devotees.

748. Rogaparvatadambholih.

Roga eva parvatāḥ, teṣāṁ dambholih (=vajrah) iva yā sā.

She is the thunderbolt to the disease heaped mountain (high).

749. Mrtyudārukuthārikā.

Mrtyudāru (=aṣṭāvimsativadhāḥ) teṣāṁ kuthārikā yā sā.

She, who is an axe to the tree of death<sup>1</sup>.

750. Mahesvarī.

Mahatī ca asau īsvarī ca.

The supreme ruler. Though this name occurs twice there is no fault of repetition as there is a difference of short and long (hrasva and dīrgha)svara. i.e. Mahesvarī and Mahesvarī.

751. Mahākālī.

(1) Kālayatīti kālī, Mahatī ca sāk kālī ca.

She, who is the great destroyer of kāla (death) . The word Kālī means the she who puts an end to time (kāla) itself i.e. She rules over death<sup>1</sup>.

(2) Mahākālasya iyam.

She is the consort of Mahākāla worshipped at Ujjayinī.

752. Mahāgrāsā.

Mahān (=aparimito) grāsah (=kavalo) yasyāḥ sā.

She for whom the normous (world) is only one moral<sup>1</sup> (at the time of universal dissolution).

753. Mahāsanā.

Mahat (=carācarakarmakatyad) āsanam yasyāḥ sā.

She whose food is abundant. The Goddess is called so because she consumes both animate and inanimate universe.

754. Aparnā.

(1) Apagatam rnam yasyāḥ sā.

She whose debt is removed for ever<sup>1</sup>.

(2) Na parnam (=patanam) asti asyāḥ.

She who is not falling.

According to the Nirukta the word 'parna' means downfall. But, the Goddess never falls to a lower level, hence she is called 'Aparnā'.

(3) Na vidyate (parnam) api adanīyatvena yasyāḥ sā.

She who has not even leaf (to eat). This refers to the story of Pārvatī. When she was practising penance she renounced even leaves as food<sup>2</sup>.

755. Candikā.

The angry one.

She becomes angry with those who are not of Her devotees.

Or according to the Devi Bhāgavata caṇḍrikā means a girl seven years<sup>1</sup>.

756. Caṇḍamundaśuranisūdanī.

Caṇḍasca mundaśca = caṇḍamundau tau asurau nisūdayati sā.

She who destroys the demons, caṇḍa and Munda. Hence she is called Caṇḍā<sup>1</sup>.

(2) Caṇḍāni (=pracandāni atyantkopacihnabhūtanetraśonitamādivanti vā) mundaṇi yeśāṃ asuraṇāṃ, teśāṃ nisūdanī.

She is the destroyer of the demons whose faces (heads) are horrible.

757. Kṣarākṣarātmikā.

(1) Kṣarāṇi (=anīyatasamkhyāni) akṣarāṇi (=varṇā) ātmā. svarupaṃ yasyāḥ sā.

The uncountable syllables form Her body.

That is she is one syllabled and also many syllabled<sup>1</sup>.

(2) Kṣarasca akṣarasca tadubhyaṃ ātmā (=svarūpaṃ) yasyāḥ sā.

She who is of the form of both Kṣara and Akṣara, means the Lord<sup>2</sup>.

758. Sarvalokesī.

Sarveśāṃ lōkāṇāṃ īśī (=īśvarī).

Who is the ruler of all worlds.

759. Visvadhārinī.

Visvaṁ dhārayati sā.

She who holds the universe.

760. Trivargadātrī.

Trayaṇāṁ vargaṇāṁ samūhaḥ trivargah, tasya dātri.

She is the giver of the triad (of human values).

Trivarga means the three puruṣārthas viz. Dharma, Artha and Kāma<sup>1</sup>. She gives these three to Her devotees.

761. Subhagā.

(1) She who is identical with the girl of five years.

Subhagā means five year old girl<sup>1</sup>.

(2) Śobhanah bhagāḥ (=Śrīkāmamāhātmyavīryayatnakītryā dayah) yasyāṁ sā.

i.e. She whose wealth, desire, dominion etc. are excellently good.

The word 'bhaga' means, dominion, wisdom, dispassion, womb, fame, strength, effort, desire, wealth, virtue, sun and salvation. Her dominion<sup>2</sup> fame etc. are excellently good.

(3) Śobhane bhagah (sūryo) yayā.

She by whom the Sun is luminous. It is said so because she is the power operating through Brahmā, Viṣṇu and Śiva residing in the Sun<sup>3</sup>.

(4) Śobhanam bhagam (lokatrayāntargatam saubhāgyam) yasyāḥ sā.

One who has got the good fortune of the three world.

(5) Śobhanam bhagam (caragatamacaragataḥ) yasyāḥ sā.

i.e. one who has good fortune found in the animate and in-animate things.

762. Tryambakā.

(1) Trīṇi ambakāni (=netrāni) yasyāḥ sā.

She who has three eyes.

These three eyes are the sun, the moon and fire<sup>1</sup>.

(2) Trayānām ambikā.

The mother of three, i.e. Brahmā, Viṣṇu and Rudra.

763. Trigunātmikā.

Trayo guṇāḥ eva ātmā (=svarupaḥ) yasyāḥ sā.

She whose nature is the harmony of the three qualities (viz. Sattva, Rajas and Tamas).

764. Svargāpavargadā.

(Kṣayisṇu sukhaṁ) svarāḥ (nityaṁ sukhaṁ) apavargāḥ,  
tadubhayaṁ datte sā.

She who bestows both heaven and salvation upon Her devotees.  
The word 'svarga'<sup>1</sup> here means the enjoyment (sukha) which comes to an end when merits terminate, while the word 'apavarga' indicates eternal happiness.

765. Śuddhā.

The pure one.

She is free from the stains of nescience.

## 766. Japāpuspanibhākṛtiḥ.

Japāpuspanibhā (=tulyā) ākṛtiḥ (svarūpaṁ) yasyāḥ sā.

She whose body (or complexion) is similar to the Japā flower<sup>1</sup>.

If the syllable 'a' is read before the name, then it can be splitted into two names. Then the names would be 'Ajapā' and 'Puspanibhākṛtiḥ'. According to this the name Ajapā would mean the Ajapā mantra<sup>2</sup> and the Goddess is identical with that.

The second name Puspanibhākṛtiḥ would mean one whose form is like that of a flower.

## 767. Ojovatī.

Oja asti asyām iti.

She who has lustre.

The ojas according to Vedabhāṣya means the eighth substance<sup>1</sup>. It also means light, the vitality, splendour, strength and radiance<sup>2</sup>. The Goddess possesses all these things hence she is called Ojovatī.

## 768. Dyutidharā.

Dharati iti dharā, dyuteḥ (=kānteḥ) dharā.

She who is the bearer of brilliance.

## 769. Yajnarūpā.

(1) Yajnā eva rūpam asyāḥ.

The sacrifices are whose form or she is the sacrifice itself<sup>1</sup>.

(2) Yajnarupā also means not different from the yajna described in the Mukyamnayarahasya. There it is said that the great sacrifice is worshipping one's ownself<sup>2</sup>.

770. Priyavratā.

(1) Priyāni vratāni (=avisesātsarvadevatā viṣayakāni) yasyāḥ sā.

She to whom the vows (of religious performance) are very dear.

'Vrata' here means vows undertaken for the worship of any deity.

(2) Priyavratākhyarājasvarūpā.

She who is of the form of the king called Priyavrata.

771. Durārādhyā.

Duḥkhena ārādhyā (=ārādhitum aśakyā).

One, who can be worshipped with difficulty.

She is called so because it is difficult to worship Her for them who cannot control their fickle senses. Hence she is not to be attained by the fickle minded person<sup>2</sup>.

772. Durādharṣā.

Duḥkharūpa ādharsāḥ (=svāyattīkaranam) yasyāḥ sā.

One who is difficult to control.

773. Pāṭalīkusumapriyā.

Pāṭalī (nāmakam) kusumam priyam yasyāḥ sā.

She who is fond of Pāṭali flower.



Pāṭalī is a flower of pink colour (i.e. whitish red colour) and the Goddess is very fond of that<sup>1</sup>.

#### 774. Mahatī.

(1) The great one.

She is called so because she exceeds all the rest in measure. Śākapūrnī explains that she is Mahatī because she measures all the other things<sup>1</sup>.

(2) Mahatī (=nāradamunervināviśeṣopi) tat svarūpā.

She is of the form of Mahatī, the vinā of Nārada.

#### 775. Merunilayā.

(1) Meruh eva nilaya yasyāḥ sā.

She whose dwelling place is Meru, the mountain<sup>1</sup>.

(2) Meruh (=nityatādātmyabhāvanā) eva nilayo yasyāḥ sā.

According to this interpretation the word Meru means 'Meru prastāra<sup>1</sup> of Śrīcakra. The Śrīcakra has three prastārās viz. Bhūmi kailāsa Meru. Bhūmiprastara =identifying oneself with the eight goddesses. Vasinī etc. the Kailāsa prastāra =identifying oneself with the deities presiding over mātrkā letters. Meruprasthāra is identifying oneself with the sixteen nityā Goddesses.

(3) Or Meruh (navārnāmandrah) eva nitayah (=sorva mantrodbhava bhavasthānam) yasyāḥ sā.

According to this interpretation the word 'Meru' means Navarna i.e. nine syllabled mantra, which is a consolidated form of Pancadaśī reduced to seven syllables to which nāda and bindu are added as described in the Jñānārṇava<sup>2</sup>. The word

'nilaya' means the source of all the mantras<sup>3</sup>. Thus the Goddess is identical with navarna, the source of all the mantras.

776. Mandāarakusumpriyā.

Mandārah (=devataruh svetārko vā) tasya kusumaṁ priyaṁ yasyāḥ sā.

She to whom the flower of Mandāra is very dear.

The word 'Mandāra' means the divine tree (Devataru) or svetārka tree.

777. Virārādhyā.

Vīraiḥ ārādhyā.

She is worshipped by Virās.

Vīrās means those who dissolve the egoism by the power of their concentrated meditation and enjoys the self<sup>1</sup>.

778. Virādrūpā.

Virājah rūpā who is the virāt form.

Virāt means governing the entire material universe.

779. Virajā.

Vigataṁ rajah (=pāpaṁ) yasyāḥ sā.

She who is devoid of sin (or passion).

Virajā is the presiding deity worshipped in the holy shrine of viraja<sup>1</sup> (ksetra) in the region of utklala (Orissa).

780. Viśvatomukhī.

Viśvataḥ mukhaṁ yasyāḥ sā.

She whose face is everywhere<sup>1</sup>.

Wherever devotee imagines Her form to concentrate there she manifests<sup>2</sup>.

781. Pratyagrūpā.

Pratikūlamancatīti pratyak; tādṛśaṁ rūpaṁ yasyāḥ sā.

That which turns inward is called pratyak. She is one whose form is that.

'Pratyak' means turning away from all external object of enjoyment and concentrating upon the inner soul. The Goddess is of the nature who sees within<sup>1</sup>.

782. Parākāśā.

(1) Parāḥ (=utkr̥ṣṭāḥ) ca asau ākāśasca tadrūpā.

She who is of the form of transcendent ether.

She is devoid of quality hence she is identical with para-brahman. It is said in chāndogyopaniṣad, "He said, that is ether, ether is the greatest of all these things. This ether is the supreme ether". In this passage ether means parabrahman<sup>1</sup> and not the Bhūtākāśa<sup>2</sup> (i.e. elemental ether.)

(2) Parākāśā also means the place of the manifestation of Brahman. According to śruti<sup>3</sup> the ether is of two types one in the universe and other in the body. But the Goddess is of the form of ether which is the place of manifestation of Brahman.

(3) Parākāśaḥ (Saptabhyah samudrebhyah paratarah ākāśaḥ) tadrūpā.

According to this interpretation the parākāśa means the ether beyond the seven oceans where Lalitā dwells in Her sixteenth years. Hence she is of that form.

(4) Parāk (=kr̥cchra<sup>1</sup>viśeṣaḥ) tasya āśā (dik).

The word 'parāk' means kind of penance and āśā means direction, or the path. i.e. She is the path which can be attained by penance only.

(5) Parākam aśnāti iti.

i.e. She who enjoys the fruit of penance (= āśa = to eat i.e. to enjoy).

(6) Pare (=utkr̥ṣṭe) ake (=pāpāduḥkhe) aśnāti (=nāśayati).

According to this interpretation the word 'para' means the highest the word 'aka' means sin or pain<sup>4</sup> (i.e. misery) and 'asa' means to destroy (lit. to consume). Thus it means the Goddess destroys the highest sin and pain of Her devotees.

(7) Here the word is taken as a-parākāśā. The word parākāśa is upamavacaka like the word pratikāśa, Saṁkāśa etc. Thus the word would mean one who is without Upamā. i.e. unparalleled one.

783. Prāṇādā<sup>1</sup>.

(1) Prāṇān dadāti.

She who is the giver of life (lit. vital breadth.).

Prāṇas = the five vital breaths (viz. Prāṇa, apāna, Vyāna, udāna and samāna) or the eleven senses.

(2) Prāṇān dyāti (=khādayati) iti.

i.e. she who cuts (i.e. destroys) the vital breaths or the eleven senses.

784. Prāṇarupinī.

Prāṇa eva rupam asti asyāḥ.

She who is of the form of prāṇa (i.e. Brahman). Here the word prāṇa stands for Brahman. Because śruti says prāṇa is Brahman<sup>1</sup>.

According to Nityātāntra the Goddess is identified with the Prāṇas. Hence she is called Prāṇarūpinī.

785. Mārtandabhairavarādhyā.

(1) Mārtandabhairavena arādhyā.

She who is worshipped by Mārtanda bhairava.

Mārtanda bhairava is a god who is the worshipper of the Goddess and abides between the 22nd and 23rd walls of Śrīcakra<sup>1</sup>.

(2) Or Mārtandabhairava means Śiva.

The Lord Śiva, in order to kill the demon Manimalla mounted on a horse and came down to the earth. Hence he is called Mallārī in Mahārāṣṭra and also 'Mārtandabhairava'<sup>2</sup>. The Goddess is worshipped by him.

(3) Or 'Mārtanda' means the Sun<sup>3</sup> and 'Bhairava' means 'Baṭuka' and others. i.e. She who is worshipped by the Sun and the Bhairavas.

Or Bhairava means the group of cowards<sup>4</sup>. The Goddess is worshipped by them to get rid of fear.

(4) Mārtanda tulyena bhairaveṇa (udyoga viśeṣeṇa) āradhyā (=labhyā).

According to the Śivasūtra Bhairava means effort<sup>5</sup> and that effort destroys darkness of nescience. Hence it is like the Sun, because the Vārtikkāra during the discussion on the Śivasūtra III-7 says, 'confusion means darkness and by overcoming this, the sun of effort is produced'<sup>6</sup>. Hence the name according to this interpretation would mean she is to be attained by the sun-like effort. Otherwise called the Bhairava.

786. Mantrinīnyastarājyadhūh.

(1) Mantrinīnyāṁ nyasta (nikṣiptā) rājyadhūh (=rājyabhārah) yayā sā.

She who has completely committed Her administration to Mantrinī<sup>1</sup> (i.e. Śyāmalāmbā).

(2) Mantropasakāḥ mantrināḥ, mantravanto vā mantrināḥ, tān nayatīti mantrinī (=preyatnaviśeṣaḥ), tasyāṁ mantrinīnyāṁ nyastā (=niveśitā) rājyasya (=svasāmrājyarūpasyaikyarahasyasya) dhūh (Tajjanakatāvacchedako dharmo) yayā sā.

The word Mantrināḥ means those who adore the Goddess by mantras or those who possess pure thoughts which lead them to union with the Goddess is called, Mantrinī i.e. a certain effort. In that effort there is the power of leading to universal dominion. Hence the name means the attainment of union with the Highest soul by devotees is also depending on the Goddess.

787. Tripuresī.

(1) Trayāṇāṁ purāṇāṁ samāhārah tripurāṁ tasya īśī.

She is the ruler of three puras.

(2) Tripuresī is the name of the deity who rules over the Sarvāsāparipūra, cakra having sixteen petals and it is the ninth in the Śrīcakra. The Goddess is of that form.

788. Jayatsenā.

(1) Jayantī (=bhaṇḍāsurādi-jayinī) senā (=śaktisamūha) yasyāḥ sā.

She whose army is always victorious (in Her battle with Bhaṇḍa and other demons).

Senā here means Her śaktis.

(2) Or she is of the form of the king Jayatsena.

789. Nirgataḥ traigunyaḥ (=guṇotrāyavattvaḥ) yasyāḥ sā.

She who is devoid of the three guṇas.

790. Parāparā.

(1) Parā cāsau aparā ca.

She who is of the superior form (para) and of the inferior form (apara)<sup>1</sup>.

The name means the different meanings which are meant by para and apara words. She is of those forms.

(2) Parāparā can be splitted in para, apara and parāpara. According to this interpretation 'para' means others; apara means of the self. Or 'para' means foe and 'apara' means friend<sup>2</sup>. Or 'para' means who is far and 'apara' means who is near<sup>3</sup>.

(3) According to Nyāyasastra sāmānya is threefold viz. para, apara and parāpara.

(4) Para and apara stand for the two forms of Brahman (i.e. the conditioned and the unconditioned Brahman)<sup>4</sup>.

(5) 'Para' (lit. means posterior) = quality, the śakti and 'apara' means the anterior thing which is qualified i.e. Saiva. Hence the word parāparā<sup>5</sup> means Siva who is qualified by the relation of Sāmarasya.

(6) Para and apara means two fold ether, or twofold knowledge described in the Mundakopaniṣad.

(7) The pranava is also twofold para and apara<sup>7</sup>.

(8) By the words para and apara the two-fold meaning of scripture is indicated here. Para means the supreme which is beyond all the things and apara means dharma the means of obtaining the supreme<sup>8</sup>.

(9) In 'Yogasāstra' knowledge is divided as para, apara and parāpara, according to which the first is the supreme knowledge which is the cause of cognising the lord, the bondage and the self. The second Apara knowledge is the cause of cognising bondage only and the last Parāpara knowledge does not distinguish the marks (Vilakṣana).

(10) The worship according to Nityānanda is of three kinds viz. parā, aparā, and parāparā. The first worship is remaining in non-duality in whatever method is practised, the second is the worship by means of Śrīcakra and third is worship of all the manifestations of Hers.



(11) The speech is twofold parā and aparā. Aparā is given again threefold. Pasyanti, Vaikharī and Madhyamā.

(12) The parā and aparā are two states of consciousness. The parā is the Two-yāvasthā while aparā is three-fold viz. Jagrat, Svapna and Susupti.<sup>9</sup>

(13) The homa (sacrifice) is two-fold viz. Parah and Aparah. Among them Aparā is again twofold i.e. sthūla and sūkṣma<sup>10</sup>.

(14) Parāparā is a certain mantra which is included in Mantrapārāyana.

(15) The Goddess is threefold Parā, Aparā, and Parāparā.<sup>11</sup> One who creates the universe is called Parā; one who protects it is called Aparā; and one who destroys is called Parāparā.

The Parā, Aparā and Parāparā can be identified with the Mahāsarasvatī, Mahālakṣmī and Mahākālī respectively, otherwise called as Vāmā, Jyēsthā and Raudrī<sup>12</sup>.

All these meanings can be accepted by Parāparā and the Goddess is of all these forms.

791. Satyajñānanandarūpā.

(1) Satyaṁ jñānam ānandasca rūpaṁ yasyāḥ sā.

Who is of the form of truth, knowledge and bliss<sup>1</sup>.

(2) Satyāṁ (=sadvidyāyāṁ) ajñānān ānandaṁ (=duḥkhaṁ) rūpayati (=dadāti) sā.

i.e. She who gives pain to those who are unknown (ignorant) about true knowledge<sup>2</sup>.

(3) Satyāḥ (=vidyādevyāḥ) ajnānaṁ yeṣāṁ te satyajnānāḥ  
tesāmanandākhyān (lokān) rūpayati sā.

She who leads the people who are devoid of the knowledge of Vidyādevī (i.e. knowledge form of the Goddess) to the worlds called Ānanda.

792. Sāmarasyaparāyṇā.

(1) Sāmo (=anyūnānadhiko) raso yayoh, tayoh (śivasaktayoh)  
bhāvah sāmarasyam, sa eva paramayanam (=sthānam) yasyāḥ sā.

She whose highest abode is the state of Sāmarasya in which Śiva and Śakti are having equal status.

(2) Amaraiḥ sahitasya = sāmarasya (=lokasya) parāyanam  
(=āśrayo) yā sā.

i.e. She who is the abode of the worlds consist<sup>of</sup> Devas in them.

(3) Rasyante (=giyante) iti rasyāni sāmāni ca tāni  
rasyāni ca tāni parāyanāni (=abhiṣṭāni) yasyāḥ sā.

According to this interpretation the word rasya means that which can be sung, sāma means the songs of sāmaveda and parāyanā means fond of<sup>1</sup>. Thus the name would mean she who is fond of Sāmaveda songs.

793. Kapardini.

Kapardinah iyaḥ.

The consort of Kapardin.

(1) Kapordi<sup>1</sup> is the name of Śiva. Thus the name means She is the wife of Siva.

(2) According to the commentator of the Sūtasamhitā kaparda means the earth sensure praised etc. i.e. She who is highly praised.

(3) Ka means water (i.e. water of ganges), <sup>Pur</sup> (Pūra) = the flow and dā = dāpayatī i.e. purifier. It means that which purifies the flow of the water of ganges is called kparda i.e. matted hair. Thus the word means whose matted hair purifies even the ganges.

(4) The word kaparda means a garland of cowries. The word kapardinī therefore means the goddess Mahālasā (the wife of Mairāla - an incarnation of Śiva) who is fond of putting on a garland of cowries.

794. Kalāmālā.

(1) Kalānām (=catusaṣṭhādirūpanām) mālā (+param parā).

She who is the tradition of the kalās (sixty four kalās).

(2) Kalām (=lāvanyaṁ) māṁ (=śobhāṁ) ca lāti iti.

According to this interpretation the word kalā means beauty and mā means brilliance. Hence the name would mean she who bears beauty and brilliance.

795. Kāmān deghīti.

She who fulfills the desires.

(2) Kāmadhenu svarupa va i.e. She is of the form of kāmadhenu.<sup>1</sup>

796. Kāmarupinī.

(1) Kāmāḥ (=paraśivah) eva rūpamasyāḥ.

She who is of the form of kāmā (i.e. paraśiva). Paramaśiva

is called kāmā because he desires to create the universe<sup>1</sup>. Hence He is also called Kāmesvara.

(2) Kāmāṁ (=yathecchāṁ) rūpāṇi asyāḥ i.e. she who assumes the form at Her will.

797. Kalānidhiḥ.

(1) Kalānām nidhiḥ.

She who is the treasure of arts. She is called so because there are sixty four kalās and these kalās proceed from Her.

(2) Kalānām (=jīvanām) nidhiḥ.

According Brhadāranyakopaniṣad kalā means ātmā<sup>1</sup> - i.e. she who is the store-house of all the jīvas.

(3) The moon is also having digits. Hence the Goddess is of the forum of moon's disc.

(4) Kalāḥ (=karmāṇi) nidhīyante asyāṁ iti.

In the Śivasūtra kalā is explained as body<sup>2</sup> and commentator on it explains word kalā as actions i.e. karma. Hence the name according to this interpretation means she in whom all actions end<sup>3</sup>.

798. Kāvya kalā.

omit { Kāvyaṁ kalā (=rūpaṁ) yasyāḥ sā.

She who is the form of kāvya (literature).

Kāvya means that which has many branches as Nāṭaka, Sattaka, Bhāṇa, Prahasana etc. Such kalā is also the form of the Goddess<sup>1</sup>.

(2) Kāvyaotpādikā pratibhā eva kāvyakalā.

omit

i.e. She is of the form of Pratibhā which produces kāvyā. In the Tantras it is described that certain kind of meditation confers the power of poetical composition. The Goddess is of that form.

798A. Kāvya kalā.

(1) Kāvyaṃ eva kalā (rūpaṃ) yasyāḥ sā.

She who is of the form of kāvyā (literature). Kāvya means that which has many branches such as Nāṭaka, Sattaka, etc. and also Kathā, Ākhyāyikā etc. These also are the forms of the Goddess.

(2) Kāvyaotpādikā pratibhā eva kāvyakalā.

i.e. She is of the form of Pratibhā which produces Kāvya. The Tantras states that a certain kind of meditation confers the power of poetical composition. The Goddess is of that form.

(3) Kāvyaṣya (sukraṣya) kalā (amṛtasañjīvanakhyākalā)

According to this interpretation the word Kāvya means 'Sukrācārya' and Kalā means 'his power' of conferring immortality (Amṛtasañjīvanī). The Goddess is of that form.

799. Rasajñā.

(1) Rasān jānāti sā.

She who is the knower (i.e. experiencer) of sentiments (Śṛṅgāra, Vīra, Karuṇa etc.).

(2) Rasanendriya svarūpā vā.

i.e. She who is of the form of sense of perceiving taste.

## 800. Rasasevadhih.

Rasasya (=brahmāmṛtasya) sevadhih (=niddhih).

She who is the treasure of Rasa (i.e. Brahman). In Upaniṣads Brahman is described as Rasa<sup>1</sup>.

## 801. Puṣṭā.

(Bahubhiḥgunaiḥ vā brahma rasena vā brāhmaṇaiḥ vā ṣaṭtriṃśa-  
ttattvavigrahasīlatvāt) Puṣṭā.

She who is nourished i.e. nourished by innumerable qualities  
Or she is nourished by Brahmarasa or by Brahmanas<sup>1</sup>. She is called  
so because she possesses the body consisting of thirty-six  
tattvas.

## 802. Purāṭanā.

She is the ancient one.

She belongs to even the most ancient time, i.e. she precedes everything. Hence she is called the most ancient one.

## 803. Pūjyā.

She is worthy to be worshipped (as she is the most ancient one).

## 804. Puṣkarā.

(1) Puṣkaṁ (=poṣanaṁ) rāti (=ādatte) sā.

She who receives the nourishment.

(2) Puṣkara is the holy place and the Goddess is of that form i.e. of the form of deity worshipped at Puṣkara tīrtha.

(3) By the inter-change of 'ra' and 'la' the name can also be read as 'puskalā'. It would then mean 'one who is all-pervading'.

#### 805. Puṣkarekṣanā.

(1) Puṣkarāṇi (=kamalāṇi) iva īkṣanāṇi (=nayanāṇi) yasyāḥ sā.

She whose eyes are lotus-like.

(2) Puṣkare (yogavisēṣe) kṣanāḥ (=utsavaḥ nirvyāpārasthitirvā) yasyāḥ sā.

She who rejoices in the Puṣkara yoga<sup>1</sup>.

(3) Puṣkare (=prthivīkamale) kṣanāḥ (=utsavaḥ) yasyāḥ sā.

She who rejoices in the lotus in the form of the earth.

(4) Puṣkare (nyagrodhavṛkṣe) kṣanāḥ (=utsavaḥ) yasyāḥ sā.

She who rejoices in the banian tree situated in the Puṣkaradvīpa.

(5) Puṣkare (Puṣkarapatrasāyini viṣṇau) īkṣanāṁ (=kṛpā nirīkṣanāṁ) yasyāḥ sā.

She who looks gracefully at Viṣṇu lying on a leaf of Puṣkara<sup>2</sup>.

(6) Puṣkareṣu (=ambhassu) īkṣanāṁ yasyāḥ sā.

She who looks at waters (i.e. gods, human beings, manes (pitr) and demons)<sup>3</sup>.

#### 806. Paramjyotiḥ.

(1) Param (=utkr̥ṣṭam, brahmatmakam) jyotiḥ.

She is the supreme brilliance<sup>1</sup>.

Jyoti here means the illuminator<sup>2</sup>.

(2) Paramjyoti is a certain mantra described in the Dakṣiṇāmūrti saṁhitā. This mantra has eight syllables. The Goddess also is of that form.

807. Paramdhāma.

(1) Parṇca taddhāma ca.

She is the highest light<sup>1</sup> or the highest abode<sup>2</sup>.

(2) Dhāma means state of consciousness and 'para' means beyond. Thus it means that state of consciousness which has surpassed all the three previous states. Thus the name refers to the Turiyāvasthā.

808. Parmānuh.

(1) Paramā ca sāvī ca = paramānuh.<sup>1</sup>

She who is the subtlest atom.

The 'sruti says, 'that is subtler than the atom<sup>2</sup> i.e.

She is difficult to be known. The atoms of Tārkikās are Her forms.

(2) Parama (=utkr̥ṣṭo) anuh (=mantrah).

She who is of the form of the Supreme mantra (i.e. Pañcadasī).

809. Parātparā.

(1) Parāt (utkr̥ṣṭādbrahmaviṣṇurudrāt) api parā (=śreṣṭhatarā).

She who is superior to the supreme i.e. she is superior to Brahmā, Viṣṇu and Rudra the most exalted deities.



(2) Paraṁ (=brahmāyuh parimāṇam) tasmāt parā.

Param means the age of Brahmā. She is beyond that<sup>1</sup>i.e. ageless.

810. Pāśahastā.

(1) Pāśo haste (=vāmādhah kare) yasyāḥ sā.

She who has the noose in Her (left lower) hand.

(2) Pāśān hastayate (hastena nirasyati).

i.e. She who removes the bondages by Her hand.

811. Pāśahantrī.

Pāśānaṁ hantrī (=nāsikā).

She who is the destroyer of noose<sup>1</sup>.

812. Paramantravibhedinī.

(1) Parāśāṁ (=svopāśakadviśāṁ rājñāṁ) mantrān (prabhumantro-  
tsāhantārgatān) (śakti viśeṣaṇ āt) viśeṣāt bhinatti.

She who completely destroys the mantras (powers) of Her devotee's enemy.

Parā here means those who are jealous of devotees of the Goddess.

(2) Paraiḥ abhicārādyarthaṁ proyukto manuḥ paramantraḥ.

i.e. Paramantra is that which is used by others will the devotee. She destroys such mantras<sup>1</sup>.

(3) Parāḥ (=utkr̥ṣṭo) mantrāḥ (=pañcadasīrūpaḥ) taṁ vibheda-  
yati (=dvādasavidhaṁ karoti).

She who divides the highest mantra (i.e. Pancadasī<sup>1</sup>). This Pancadasī<sup>1</sup> is divided into twelve vidyas according to the great worshipers viz. Manu, Candra, Kubera, Lopāmudrā, Manmatha, Agastya, Agni, Sūrya, Nandī, Skanda, Śiva and Krodhabhattāraka (Durvāsā)<sup>2</sup>.

(4) Parā (=utkr̥ṣṭā) ye mantārāḥ (=mananakaratārāḥ), teṣāṃavīn (=pāpāni) bhedayati (=nāśayati<sup>1</sup>).

She who destroys the sins of those who are <sup>the</sup> best meditators of the Goddess. The name is splitted here as para + mantr + avi + bhedinī.

The word 'avi' means sin<sup>3</sup>.

### 813. Mūrtā.

(1) She who is of perceptible form.

Whatever has form is called Mūrtā i.e. corporeal. The three mahābhūtas viz. earth, water and fire are mūrtās and the Goddess is of that form.

(2) Mūrtā also means the five gross elements which are intermingled in one another (i.e. Pañcikrutāni).

### 814. Amūrtā.

(1) She who is without form i.e. incorporeal. The two mahābhūtas viz. Ether and Vāyu have no form. They are amūrtas. The Goddess is of that form.

(2) Amūrtā means the five subtle elements which are not intermingled with one another. Thus Brahman has two forms mūrtā (explained above) and amūrtā<sup>1</sup>.

Or mūrta means the universe (jagat) and amūrta means the Brahman<sup>1</sup>. She is identified with both.

### 815. Anityātrptā.

(1) Anityaiḥ (eva upacāraiḥ) trptā.

She who is satisfied with the ingredients that are perishable.

She is satisfied with the perishable offerings if they are offered with love and devotion.

(2) Aniti (=svasiti iti jīvaḥ) tena atrptā sā.

The name is splitted into two aniti and atrptā. The word aniti would mean which breathes i.e. Jivas and atrptā would mean not satisfied i.e. She who is not satisfied with the jīvas as jīvas are Her food<sup>1</sup>.

(3) Na 'iti' atrptā.

Not<sup>not</sup> satisfied in the way.

When the name is splitted like this, it would mean she who is not atrptā trptā i.e. She is satisfied with everything<sup>2</sup> that is offered to Her with devotion.

### 816. Munimānasahamsikā.

1. Muninām manasaṁ (=mana) eva munimānasam (=mānasākhyam sarah) tatra hamsikā iva.

She who is like a female swan in the (lake like) mind of sages.

According to this interpretation the word is to be splitted as Muni + māna + sa + hamsa. Here the word hamsa<sup>1</sup> means anklets i.e. she dances before them in order to please them.

## 817. Satyavratā.

(1) Satyam (=brahma) eva vrataṁ (bhakṣyamuparāt priyaṁ) yasyāḥ sā.

She to whom only truth (Brahma) is dear.

According to this interpretation the word satya means Brahman and Vrata means the food which secondarily means dear.

(2) Satyameva vrataṁ yasyāḥ sā. Satya = truth and vrata=vow.

The truth alone is Her vow i.e. she is attained by the vow of speaking truth only.

(3) Satyāni (=sīghrapālapradāni) vratāni yasyāḥ sā.

Here satya means giving quick result. So the name according to this interpretation would mean she in whose name the vows undertaken bear fruit without delay<sup>1</sup>.

(4) Satyavrata is the name of a Brahmin who frightened by a boar exclaimed 'ai, ai'. The Goddess, pleased with this penance, blessed him and he became a great poet<sup>2</sup>. The Goddess is identical with that Satyavrata.

(5) Satyam (=amoghaṁ) vratam yasāḥ sā.

She whose promise is confailing.

(6) Satayam (āvasyakam) vrataṁ yayā (yadbhaktyā) sā.

i.e. She by whose devotion the vrata i.e. sustenance of the body is satya (i.e. essential).

## 818. Satyarūpā.

(1) Satyam (=kālatrayābādhyam) rūpaṁ yasyāḥ sā.

She who assumes the form of truth (which is not nullified by three times via.past, present and future. i.e. eternal truth.

(2) Satyaṁ rūpavat yayā sā.


She by whom satya is protected.

819. Sarvāntaryāminī.

(1) Sarveṣāṁ antaḥ yāminī.

She who controls all from within i.e. She who is the innerruler of all souls<sup>1</sup>.

(2) Sarvā ca sā antaryāminī ca.


She who is of all forms and who has entered in the hearts of all<sup>2</sup>. She is called sarvā because  She always knows the beginning and the end of everything<sup>3</sup>.

820. Satī.

She who is <sup>the</sup> faithful spouse or the being existing for ever. Satī is the name of the daughter of Dakṣa. Hence she is the eternal companion of Paramasiva in all His acts<sup>1</sup>.

821. Brahmanī.

(1) Ānandamayakośasthapucchabrahmarūpā.

She who is of the form of Brahman which forms the  tail of Ānandamayakośa.

(2) Brahmanam ānayati (=Jīveyati).

She who makes Brahma breathe.

(3) Brahmanasya (=pitamahasya) iyaṁ (=strī).

The wife of Brahma (the great grand father of the universe).

822. Brahma.

She is Brahman.

She is that Brahman who is to be attained by a liberated soul. Brahman is the knowledge of the undifferentiated self<sup>1</sup>.

823. Jananī<sup>1</sup>.

The mother.

She is called mother because she brings all to existence.

824. Bahurūpā.

(1) Bahūni rūpāṇi yasyāḥ sā.

She who has many forms<sup>1</sup>.


Though the Goddess is of the form of Parabrahman. She assumes many forms for various acts such as slaying of demons like Bhaṇḍa etc.<sup>2</sup>

She is many formed because she assumes the form of movable and immovable and also because she is of the forms of mātrkāḥ<sup>3</sup>. According to Vāmana purāṇa, the universe is manifold and she is everywhere hence she is said to be many formed<sup>4</sup>.

(2) She is many-formed as she is the wife of thousands of Rudras described in the śruti.<sup>5</sup>

(3) Or according to Tripurāsiddhānta also many energies are Her forms such as Lopāmudrā, Mahāvidyā, Bālā, Śyāmalā etc.<sup>6</sup>

## 825. Budhārcitā.

Budhaiḥ  (=jñānibhiḥ) arcitā (=pūjitā) sā.

She who is adored by scholars<sup>1</sup>.

## 826. Prasavitrī.

Prakarsēna (viyadādiprapañcam prajā vā) sūte iti.

She who gives birth to this manifold universe consisting of ether people<sup>1</sup> etc.


## 827. Pracandā.

(1) Prakṛstāscandāḥ (kopanāḥ) dūtāḥ yasyām sā.

She who is wrathful.

i.e. She under whose authority persons commanded for duty are fiercely vigorous in their works<sup>2</sup>. She is wrathful because authority without power cannot enforce right conduct<sup>3</sup>.

(2) Prakṛstā (prītiṣayatvena) candā (=śaṅkhauspī) yasyāḥ sā.

According to this interpretation 'pra' means 'fond of' and 'candā' means certain kind of flowers viz. Śaṅkhauspī.   
Hence name would mean she to whom Śaṅkhauspī is dear.

(3) She who is vigorous.

## 828. Ājñā.

She is the command.

She has assumed the form of vedic commands. i.e. She is of the form of desire of Lord<sup>1</sup>.

(2) The name can be taken as 'Jñā', which means of the form of the person who is the enjoyer of gunas<sup>2</sup>.

(3) She is<sup>σ</sup> the form of Brahma or wiseman<sup>3</sup>.

#### 829. Pratisthā.

(1) Pratisthati (visvam) asyām.

She who is the support. She is the support of the whole universe<sup>1</sup> i.e. the universe resides in Her.

(2) The sixteen syllabled metre is also called pratisthā. The Goddess is of that form.

(3) A certain kalā which resides in water Tattva is also called Pratisthā. Its characteristics are given in the Śaivāgama<sup>2</sup>.

#### 830. Prakṭākṛtiḥ.

(1) Prakṭā (=sarvairābhūyamānā) ākṛtiḥ (=rupaḥ) yasyāḥ sā. She whose form (nature) is experienced by all<sup>1</sup>.

(2) Prakṭākhyā (yoginyah) tadrūpā vā.

She is of the form of the yoginīs worshipped in the first circle of Śrīcakra.

(3) Apprakṭā = Apsuprakṭā, when taken like this at the interpretation would mean 'she is manifested in water'<sup>2</sup>.

(4) Na Prakṭā = aprakṭā i.e. she who is of secret form.

#### 831. Prāṇesvarī.

(1) Prāṇānām īsvarī.

She who is the governor of vital breath<sup>1</sup>. The Sruti says "He is the breath of breath".



(2) Prāṇānām (indriyānām) īśvarī.

She who is the ruler of senses. The Goddess is called so because she is the adhiṣṭhātrī of senses<sup>2</sup>.

(3) Prāṇa can be splitted as praṇa i.e. prakṛto anah (=śabdah) vedarupah, tasyeśvarī. i.e. she is proclaimed in the vedas<sup>3</sup>.

832. Prāṇadātrī.

(1) Prāṇā<sup>nā</sup> dātrī.

She who is the giver of life.

i.e. she who gives life to all creatures.

(2) Prāṇānām (=ekādaśendriyānām) dātrī.

She who gives (life to) eleven senses.

Prāṇa according to this interpretation means senses because in śruti the word prāṇa is taken to mean the senses<sup>1</sup>. The eleventh sense is the mind.

833. Pañcāsatpīṭharūpinī.

Pañcāsatpīṭhāni rūpāṃ yasyāḥ sā.

Fifty (i.e. fifty one) pīṭhās are Her form.

'Pañcāsat' is taken to mean ekapañcāsat in most of the Tantras<sup>1</sup>. Hence the name means the fifty-one pīṭhas i.e. from kāmārūpa to Chāyā-chatra<sup>2</sup> are whose forms. The fifty-one pīṭhas are mentioned in the Pīṭhanyāsa<sup>3</sup> which is included in the Soddhanyāsa. And these pīṭhas should be established, in the respective places of letters. And these pīṭhas are said to be the

form of letters<sup>4</sup>. Hence they are fifty one.

#### 834. Visṛṅkhalā.

(1) Vigatā ṣṛṅkhalā (=karmādi nirbandhāḥ) yasyāḥ sā.

She who is free from fetters.

Ṣṛṅkhalā means the bondage of actions as the past actions are causes of bondage. But the Goddess is free from the bondage as she is not the subject to injunctions and prohibitions as they are meant for ignorant, only.

(2) The word Visṛṅkhalā means the naked one. The Goddess is worshipped in the nude form at the places like Alampura etc. She is worshipped there as naked idols<sup>1</sup>.

#### 835. Vivktasthā.

(1) Vivikte (=vijanadesa)tiṣṭhati sā.

She who abides in lonely place. The word vivikta means lonely and holy places. Also the Hārītasṃṛti says 'that place is holy where there are no people<sup>1</sup>.

(2) Viviktesu (ātmanāmatma-vivekasīleṣu) tiṣṭhti sā.

'Vivikta' means those persons who are able to discriminate between the Ātman and not Ātman.

#### 836. Vīramātā.

(1) Vīraṇam mātā (=jananī)

She who is the mother of Vīras (i.e. ardent devotees)  
The word Vīra means the chief among devotees or the warriors died in battle. She is called their mother as she is beneficent

to them.

(2) Vīraṁ (=pānapātrāṁ) māti sā.

According to Visvakōśa the word vīra means the vessel of liquor<sup>1</sup> and mātā means the measure; Hence the name would mean the measurer of the vessel of liquor<sup>2</sup>.

(3) Vīra is the name of Ganeśvara who is accepted as a son by Pārvatī<sup>3</sup>; Hence Vīramātā means Pārvatī.

837. Viyatprasūh.

Viyataḥ (=ākāśasya) prasūh (=janikā).

She who is the birth-giver of ether<sup>1</sup>.

838. Mukundā.

(1) Mukuṁ (=muktim) dadāti sā.

She who gives salvation.

(2) She is identical with Viṣṇu<sup>1</sup>, as Viṣṇu is also called Mukunda.

(3) Mukunda also means a certain kind of Jewel<sup>2</sup>. She is of that form.

839. Muktinilayā.

Muktināṁ (=pañcavidhmokṣānāṁ) nilayo (=ākaro) yasyāṁ sā.

She who is the abode of salvations.

The word mukti here indicates the five kinds of salvations viz. sālōkya, sāmīpya, sārṣṭi, sārūpya and sāyujya.

840. Mūlavigraharūpinī.

(Bālābagalādīśaktīnām) mūlabhūto yo (rājesvarī) vīgrahaḥ sa  
eva. rūpam asyāḥ

She who is of the form of Rājarājasvarī which is the  
original form of other mahāvidyas such as Bātā, Bāgalā etc.

841. Bhāvajñā.

(1) Bhāvan jānāti iti.

She is the knower of the Bhāva (i.e. thought) Bhāva means  
existence, external actions, nature, becoming, the womb,  
compassion, sport and incarnation etc.<sup>1</sup> Bhāva also means  
dharma according to smṛti; according to Yāska, Bhāva means  
six modifications<sup>2</sup> viz. Jāyate, Vardhate etc. The six categories  
are also called. Bhāva according to Nyāyasāstra.

(2) Bhavaḥ (=samsārah) sa eva bhāvah, tatsambandhinah  
samsārikah api bhāvah. Or Bhavaḥ (=Sivah) tasya ime (=Saivāḥ)  
= bhāvah.

i.e. Those who are involved in samsāra, or those who are the  
followers of Śiva. Also bhāva means the first type of interpreta-  
tion among the six types of interpretations of the mantras  
as given in the Yoginī hrdaya<sup>3</sup>. She knows all the bhāvas. Hence she  
is called Bhāvajñā.

842. Bhavarogaghñī.

Bhavaḥ (=samsārah) eva rogaḥ tam hanti sā.

She who destroys the disease in form of worldly existence<sup>4</sup>.

843. Bhavacakrapravartini.

(1) Bhavacakram (=saṁsāramandalam) pravartayati sā.

She who keeps the wheel of Saṁsāra in motion<sup>1</sup>.

i.e. She incites saṁsāra by converting Śiva into Jīva and vice versa.

(2) Bhavacakravat pravartayati.

She who makes all wanders like the wheel of mundane existence.

(3) Bhavacakra means 'Anāhatacakra' (which is situated in the heart). It is called so because Śiva resides here. She keeps it in motion.

(4) Bhavacakrāṇi (=binducakrāṣṭadalāṣoḍaśadalavṛttatraya bhūgrhatrayaṇi śrīcakrāntargatāni), tāni pravartayati.

She who keeps in motion the cakras in Śrīcakra.

Here the word, Bhavacakra means all the cakras of Śrīcakra i.e. Bindu, Trikoṇ, Vasukona, daśāra etc.

(5) Bhavasya (=śivasya) cakram (=manah) pravartayati.

Here the word bhava means Śiva hence bhavacakra means the cakra of Śiva i.e. mind. Because according to the Viṣṇupurāṇa cakra means mind<sup>2</sup>. Hence she is the guide of Śiva's mind.

844. Chandahsārā.

(1) Candahsu saro (=niṣkarṣo) yasyāḥ sā.

She whose essence is (described) in the Vedas.

Here the word chandas is taken to mean <sup>the</sup>veda<sup>1</sup> i.e. whose nature is described (established) in scriptures.

(2) Candah (=svairācaranāṁ) sārāṁ (=nyāyāṁ) yasyāḥ sā.

She according to whom the Svairācāra is justified. Here the word svairācāra means making according to one's own will after identifying ahantā with idantā i.e. Brahmanbhāva or seeing everything as Brahman.

(3) Candah (=abhilāṣaḥ) sārāḥ (=nikṛṣṭarūpāṁ) yasyāḥ sā.

She whose form is 'desire' . i.e. she is of the form of Icchā-Iccāśakti.

845. Śāstrasāra.

Śāstrasya sārāḥ (sārārūpā).

She who is the essence of scriptures<sup>1</sup>. The word śāstra means <sup>the</sup> Vedas and also the Mīmāṃsāśāstra.

846. Mantrasārā.

Mantrāṇāṁ sārāḥ (=sārārūpā).

She is the essence of mantras.

The word mantra also means the Veda or the mantras in the Tantra or the sixty-four Tantras.

847. Talodarī.

Talaṁ (=karatalādi), tadvat (kṛṣaṁ samaṁ ca) udaraṁ yasyāḥ sā.

She whose belly is flat or even (like palm etc.).

Or if the letter 'a' is read before the name, then it would be 'a-talodarī'. The word atala stands for 'atala loka' and hence the name would mean She whose belly is atala (Atalaloka) when She assumes the Virāt form.

## 848. Udarakīrtih.

(1) Udārā (=mahattarā) kīrtih yasyāḥ sā.

She who is of exalted fame.

(2) Utkr̥ṣṭā āsamantāt (=vyāptā) ca arā (=sīghrasādhyā) ca kīrtih yasyāḥ sā.

According to this interpretation the name be splitted in following way. Ud + ā + arā (=udārā) kīrtih. Then, the word ud (=utkr̥ṣṭā) means 'exalted'; ā (āsamantāt = vyāptā) means 'all-pervading' and ara (=arā) means 'obtained' without delay<sup>1</sup>. Kīrti = the fame i.e. by worshipping Her one can attain the all-pervading fame without delay.

(3) Arāḥ (=devāḥ) tānutkrāntā kīrtih.

According to this interpretation the word ud (=udkranta) = to excels, arā (=arāṇām) of Gods kīrti = fame. i.e. She who excels God's in fame.

(4) Āraṁ (=maṅgalaṁ) utkrāntā kīrtih yasyāḥ sā.

The utterance of whose name removes the trouble created by wicked planets like Mangala, Sani etc.

(5) Ut (=ādityamaṇḍalāntargataṁ saguṇaṁ caitanyaṁ) tasmin arā (=āyudhaviśeṣo) yasyāḥ īdr̥śī kīrtih yasyāḥ sā.

Ut. here means saguna cit which resides in the disc of the sun<sup>2</sup>. i.e. She whose fame is the weapon against the 'ut' puruṣa. The meaning thus would be, by worshipping Her one can attain the fame which can surpass the fame of that puruṣa.

(6) Or (Āsamantātvyaṅto) arah (=sudhāhrdaḥ) tadvat autkr̥ṣṭā kīrtih yasyāḥ sā.

The word 'ara' here means the reservoir of nectar<sup>3</sup>, ut =exalted, i.e. she whose fame is exalted like that of the 'ara' (i.e. the lake of nectar).

849. Uddāmaivaibhavā.

Uddāma (iyattānavacchinnaṁ) vaibhavaṁ yasyāḥ sā.

She whose affluence is immeasurable.

850. Varnarūpinī.

Varnāḥ (catuṣṣaṭisaṁkhyākāḥ) rūpamasyāḥ.

She who assumes the form of letters.

There are sixty-four letters all are Her forms<sup>1</sup>.

851. Janmamṛtyujarātaptajanavisrāntadāyini.

Janmamṛtyujarābhiḥ taptebhyo janebhyo visrāntiṁ (duḥkhāpahāribhiḥ vyaktaṁ svātmasukhaṁ) datte.

She who gives rest to the men exhausted by birth, death and old age. She, by driving away miseries, gives happiness in Her own self.

852. Sarvopaniṣadudghuṣṭā.

Sarvāsu (aitareyādi) upaniṣatsu utkaraṇena ghuṣṭā (=pratipādyā).

She who is highly sung of in all the Upaniṣads.

The word Upaniṣad means secret doctrine as it describes Brahman. Upaniṣad is derived as follows "Bringing the self near (upa) to Brahman (sataḥ)"<sup>1</sup>.



Here the upsarga 'ut' in the word 'udghuṣṭā' shows the identity of all the different upāsanās relating to Saguna Brahman.

853. Śāntyatītakalātmikā.

Śāntyatītakalā (=ākāśanīṣṭhākalā) tadātmikā.

She who is of the nature of śāntyatītakalā (i.e. the kalā in the sky). The Goddess is identical with the kalā present in the sky which after annihilating duality leads to self-realization.<sup>1</sup>

854. Gaṁbhīrā.

(1) She is the unfathomable.

Gaṁbhīrā means the great lake. Hence she is of the form of great reservoir (i.e. Mahahrada) in which when one meditates (merges); cognizes the pūrṇāhantā (complete egoism)<sup>1</sup>.

(2) Or Gaṁ (=gaṇapatibījam = gaṇapatireva), tasya bhiyaṁ rāti (=ādatte nirasyati vā).

The name be splitted. Thus gaṁ + bhī + rā.

Then the letter 'gaṁ' is the Gaṇapatibīja, i.e. Gaṇapati; bhī = bhiyaṁ = fear and rā (=rāti) 'drives away'. Hence the name, according to this interpretation would mean She who drives and fear. of Gaṇapati.

855. Gaganāntahsthā.

Gaganasya (=daharākāśasya parākāśasya bhūtakāśasya vā).

antar (=madye) tiṣṭhti sā.

She who dwells in the middle of the ether (i.e. the ether of the heart or the highest ether or the external ether<sup>1</sup>).

(2) Gaganasya ante (=nāśakāle api tiṣṭhanti sā.

She who remains present at the time<sup>of</sup> destruction of the ether  
i.e. even after the ether is destroyed she remains present.

(3) Gaganam (=hakarāḥ) antasthā (=yaralavā) who is of the  
form of 5 bījas of the bhūtas.

The word 'gagana' indicates syllable 'ha' while the antasthās  
are ya, ra, la, and va. They are the bījas of the five elements  
(Pancamahābhūtas). 'La' is the bīja of earth, 'Ha' that of sky,  
'Ya' of Vāyu and 'Ra' of Tejas and 'Va' is of water.

856. Garvitā.

Garvah (=Viśvanirmāṇa viśayinī parāhantā) asyāḥ iti.

She in whom the pride is born. 'Garva' here means the highest  
conceit of I concerning the creation of the universe.

857. Gānalolupā.

Gāne lolupā.

She who delights in songs. The word gāna here can mean many  
things. Gāna consists of four instruments talā, naddha, suśira  
and ghana. Gāna also means a musical instrument, or one of the two  
kinds of sāmā (i.e. sāmaveda), Śarīra or Gāndhara. Hence she  
who delights in all of these gānas is called 'Gānalolupā'.

858. Kalpanārahitā.

(1) Kalpanābhiḥ (=vāsanāmayībhiḥ dr̥syavīcibhiḥ) rahitā.

She who is devoid of waves of different types of vāsanās.

(2) Kalpe api nārāṇam hitā.

Here the name has splitted like thus : Kalpa + nāra + hitā.  
 The word kalpa means the time of dissolution (pralaya); nā ra  
 = relating to nara i.e. jivas. Nara means Brahman and souls are  
 nāras because they belong to Brahman<sup>1</sup>. And hitā means friend.  
 i.e. She who is friendly to the souls at the time of dissolution.  
 She keeps all the jivas in Her belly<sup>2</sup> at the time of dissolution.

859. Kāṣṭhā.

She who is of the form of Kāṣṭhā.

(1) Kāṣṭhā is the measure of certain time, consisting of  
 eighteen minutes. Kāṣṭhā also means the wood of Haridrā<sup>1</sup>.

(2) Kāṣṭhā means the essence of the Vedānta i.e. the final  
 principle established by the Vedānta<sup>2</sup>. In the Katha.Up. it is said  
 she is the goal (kāṣṭhā), she is the Highest way<sup>3</sup>.

(3) Kāṣṭhā is the wife of Paramasiva in the form of the ether  
 called Bhīma and she is the deity and the mother of heaven.

(4) She is called Kāṣṭhā also because she is of the form of  
 directions<sup>4</sup>.

(5) According to the Nirukta the word kaṣṭhā means that which  
 stands after crossing everything. The Goddess stands after cross-  
 ing<sup>5</sup> everything hence she is called Kāṣṭhā.

860. Akāntā.

Akaṁ (=pāpaṁ) duḥkhaṁ akayoḥ (=pāpaduḥkhaṁ) antaḥ  
 (=nāśaḥ) yayā sā.

She by whom sin and miseries are destroyed.

861. Kāntārdhavigrahā.

Kāntaḥ (=Parasivah) eva ardhavigraho (sarīrasya ardham)  
yasyāḥ sā.

She who has the half-body of (Her) husband (i.e. Parasiva).

(2) Kāntasyārdham kāntārdham, kāntardham vighraho yasyāḥ sā.

Whose body is formed of the half body of Her husband.

(3) Kāntaḥ (=kakārasya antaḥ = khakārah = (kham) = dyuh  
ardham (=ekadesah) vighrahasya yasyāḥ sā.

The word kanta here means the end of the syllable 'ka' i.e. kha; kha is equal to the heaven; ardha means a part. Thus the name would mean that the heaven is a part of Her body<sup>1</sup>.

862. Kāryakārananirmuktā.

Kāryāni (=mahadādīni) kāraṇaṁ (=mūlaprakṛtiḥ) taiḥ vini-  
rmuktā.

She who is devoid of effect and cause<sup>1</sup>. The word karyā means the categories like Mahat, Ahaṁkāra, Kāraṇa means the Mūla prakṛti. The Goddess is of the form of pure consciousness hence cause and effect do not exist.

863. Kāmakelitarāṅgitā.

Kāmasya (=kāmesvarasya) kelīnām (=krīdāvilāsānām) tarāṅgāḥ  
(=paramparāḥ) sanjātā asyāḥ.

She in whom are born the waver of the love-sports of  
Kāmesvara.

864. Kanatkanakatātāṅkā.

Kanatī (=dīpyamāṇe) kanakasya (=suvarṇa-mayasya) tātaṅke  
yasyāḥ sā.

She whose golden ear-rings are shining.

865. Līlavigrahdhārīnī.

Līlayā (=anāyāsena) vigrahān (=avatārviśeṣān) dhārayati.

She who assumes different incarnations by mere sport.

(2) Līlādevyāh (=Padmarājasya mahiṣyāh) vigrahdhārīnī.

She who assumes the body of Līlādevī, the wife of Padmarāja.<sup>1</sup>

866. Ajā.

Na jā (=jāta) iti ajā.

She who is unborn.

She is called Ajā because the Śruti says 'the one unborn, he was not born and will not be born<sup>1</sup>.' Hence she was never born. The birth is always followed by death<sup>2</sup>, but <sup>she</sup> is without birth hence also without death.

867. Kṣayavinirmuktā.

(1) Kṣayena (maranena) vinirmuktā.

She is free from decay.

(2) Kṣaye (grha eva) viśiṣya nirmuktāh (bhaktāh) yayā sā.

She by whom the devotees are liberated in their own houses.

According to this interpretation the word 'kṣaya' means 'a house' (i.e. in the house) and 'vinirmuktā' means 'freed completely'. Thus the name means 'freed (i.e. obtained salvation) in their houses'. i.e. The worshippers of the Goddess even while they are in their houses obtain salvation. So those who are the devotees of the Goddess and desire salvation they have not

to abandon their house from fear of the worldly objects<sup>1</sup>.

868. Mugdhā.

(1) She is the innocent one (or beautiful one).

(2) When letter 'a' is read while splitting the name from the preceeding name then it will be 'amugdhā'. In that case the interpretation would be 'na santi mughdhāḥ (mūdhāḥ) yasyāḥ sā i.e. she whose devotees not simpleton Mugdhā means simpleton<sup>1</sup>.

869. Kṣipraprasādinī.

Kṣipram (=svalpadinaireva) prasīdati sā.

She who is pleased in short time (i.e. in few days)<sup>1</sup>.

870. Antarmukhasamārādhya.

Antah (=svatmapravanam) mukham (=cittavṛttih) yeṣāḥ taiḥ samyagarādhya.

She who is worshipped properly by those whose minds are turned within. i.e. who is worshipped by the method of introspection.

871. Bahirmukhasudurlabhā.

Bahih (viṣayaikapravanam) mukham yeṣāḥ teṣāḥ suṣṭhu durlabhā.

She who is extremely difficult to be known by those whose minds are devoted to outward objects<sup>1</sup>.

872. Trayī.

(1) She is of the form of Trayī (three vedas) i.e. she who is of the form of the Rgveda the Yajurveda and the Sāmaveda.

(2) The R̥gveda begins with 'a'. The Yajurveda begins with 'i' and the Sāmaveda begins with 'a'.

Now the sandhi of a + i will be 'e'. Again a + e will be 'ai'. This letter, which is vāgbhava bīja is called 'suci'. This forms the body of the Goddess. Hence she is called 'Trayi'. This is described in the Nityā-Tantra<sup>2</sup>.

### 873. Trivarganilayā.

Trivargasya nilayah (+sthānam) yasyām.

Who is the dwelling place of Trivargas (viz. Dharma, Artha and Kāma).

### 874. Tristhā.

(1) Triṣu (bhūtadikāleṣu) tiṣṭhati sā.

She who is present in all the three times i.e. past, present and future.

(2) Triṣu (=akaro-kāramakāreṣu) sthā (=sthitih) yasyāḥ sā.

i.e. She who resides in the letters a, u and m (i.e. Pranava).

(3) Triṣu (lokādibhedena) tiṣṭhati iti.

i.e. She who resides in the (groups of) three. Here the groups of three means the three worlds (the earth, the atmosphere and the sky), the three vedas (R̥g, yajus and sāmān), the three fires (viz. the sun, the moon and fire or gārhapatya, āhavanīya and dakṣiṇā) the three lights (viz. day, night and twilight), the three qualities (sattva, rajas and tamas), the three conditions of life (boyhood, youth and old age), the three mātrās (hrasva, dīrgha and pluta) etc.<sup>1</sup>

## 875. Tripuramālinī.

She who is the deity called Tripuramālinī. Tripuramālinī is a ruling deity in the antardasāra of Śrīcakra.

## 876. Nirāmāyā.

Nirgatā āmayāḥ (=rogah) yayā sā.

She by whom the diseases are driven off.

## 877. Nirālambā.

Na vidyate ālambah yasyāḥ sā.

She who is without support. She is the support of all (sarvadhārā) ; hence there is no support for Her.

## 878. Svātmārāmā.

(1) Svātmanyeva ārāmāḥ (=krīḍanam) yasyāḥ sā.

She who rejoices in Her ownself. i.e. She divides Herself into two and sports with each other<sup>1</sup>.

(2) Svātmaiva ārāmāḥ (=krītrimavanarūpaḥ vicitraḥ jagat) yasyāḥ sā.

The word ārāma means an artificial garden. Thus the name means she herself is an artificial garden. i.e. various worlds are nothing but her ownself. As the Goddess only remains at the beginning and at the end of Her creation<sup>2</sup>.

(3) Svaṁ (=ātmiyaṁ = jagat) ca ātmā (=brahma) ca anayoh ārāmāḥ (=krīḍanam vīharanam vṛttitvaṁ vā) yasyāḥ sā.

Here the word 'sva' indicates the universe, as it belongs to Her only and the ātma means Brahman i.e. She who moves easily between the world and Brahman at Her will<sup>3</sup>.



## 879. Sudhāsrutīh.

Sudhāyāh (sahasrārakarnīkācandragatāyāh) 'srutīh (=sravanam)  
yayā (kūṇḍalīnyā) sā.

She by whom the nectar of stream flows.

The nectar flows down from the moon of the pericarp of  
the sahasrāra lotus along the yoginis of the six centres when  
kūṇḍalīnī pierces them.

## (2) Sudhāyāh srutīh.

She who is of the form of the stream of nectar.

(3) Sudhāsrutīh also means the stream of nectar which flows  
from the moon's disc and imparts energy to the sun, fire etc.<sup>1</sup>

(4) Sudhāsrutīh, according to the Jñānārṇava means a kind  
of meditation on the Goddess causing the flow of nectar and  
removing the poison<sup>2</sup>.

## 880. Samsārapaṅkanirmagnasamuddharanapāṇḍitā.

Samsāra (lakṣaṇe) paṅke niḥśeṣeṇa magnānām (janānām)  
samyaguddharane paṇḍitā (kusalā).

She who is expert in pulling out properly those who are  
lost in the morass of the worldly life<sup>1</sup>.

## 881. Yajnapriyā.

## (1) Yajñāh priyāh yasyāh sā.

She who is fond of sacrifices.

## (2) Yajnasya (viṣṇoḥ) priyā.

She who is the consort of Viṣṇu, According to śruti yajna  
is identified with Viṣṇu<sup>1</sup>.

## 882. Yajnakartī.

The wife of Yajnakartā (i.e. Śiva)

One of the eight forms of Śiva is yajnakartā i.e. the performers of Somayāga. The Goddess is Śiva's consort therefore she is called Yajnakartrī. Her name is Dīkṣā and Her son is called Santāna<sup>1</sup>.

## 883. Yajamānasvarūpinī.

Yajamānsca svah ca = yajmānasvau, tau ātmā asyāh.

She who is of the form of Yajamāna i.e. Yajnakartr form of Śiva and also the ātma.

## 884. Dharmādhārā.

(1) Dharmasya (=vedāviruddhasya karmanah) āsamantāt (=sarvadeśesu) dhārā (=nirargalapravāh).

She who is the flowing stream of Dharma in all the places.

The word Dharma here means the righteous conduct in each country based on the vedic tradition<sup>1</sup>.

(2) Dharma ādhāro yasyāh sā.

She whose support is Dharma. Because the 'sruti (Mahā.nāra Up.22.1) says, 'every thing is established in Dharma<sup>2</sup>.

(3) Dharma becomes the supporter of all things by Her.

## 885. Dhanādhyakṣā.

Dhanasya adhyakṣā.

She is the ruler of wealth.

Generally dhanādhyakṣa is kubera, but here the non-difference

between the Goddess (upāsya) and the worshipper (upāsaka) i.e. Kubera is shown. He gained wealthy by worshipping Her.

886. Dhanadhānyavivardhinī.

Dhanāni dhānyāni ca viśeṣya vardhayati sā.

She who increases wealth and granary (of Her true worshippers)

887. Viprapriyā.

Viprāḥ (=vedasāstrādividyāvantah) brāhmaṇāḥ priyāḥ (=abhīṣṭā) yasyāḥ sā.

She to whom brāhmaṇas are dear 'Viprah' means brāhmaṇas well versed in the vedas and other vidyās<sup>2</sup>.

888. Viprarūpā.

(1) Viprāḥ rūpaṁ (swarūpaṁ) yasyāḥ sā.

She who has assumed the form of Brāhmaṇas<sup>1</sup>.

(2) Viprāṇ rūpayati (=pūrvarūpavataḥ karoti āpyāyati vā)sā.

She who nourishes Brahmanas. By the repetition of mantras (of the Goddess) and homa (i.e. oblations) etc. Brahmanas are nourished<sup>2</sup>.

889. Viśvabhramanakārinī.

(1) Viśveṣāṁ (=brahmaṇadānāṁ) bhramaṇaṁ (=sruṣṭisthitināśarūpaṁ yātāyātāṁ), kārayati sā.

She who causes the worlds to move (to go round in its cyclic motion)<sup>1</sup>. The word Viśva stands for all Brāhmāṇḍas and 'bhramaṇa' means the cycle of creation, preservation and destruction.

(2) Visvasya (=Viṣṇoh) bhramanakārinī.

She who causes confusion to Viṣṇu. Here the word 'Visva' is taken to mean Viṣṇu. The story of the confusion caused by the Goddess to Viṣṇu is given in the Kālikā-purāṇa.<sup>2</sup>

890. Visvagrāsā.

Visvaṁ (=carācaram) grasti sā.

She who consumes the whole universe.

i.e. She turns the whole universe into a morsel. 'Visva' means all things animate or inanimate<sup>1</sup>.

891. Vidrumābhā.

(1) Vidrumāḥ (=pravālāḥ) tadvat ābhā yasyāḥ sā.

She who is of the complexion of coral. Vidruma means coral, which is of red colour. The Goddess also is of that complexion.

(2) Vit (=jñānaṁ) āva drumah = vidrumah (=puṅkhānu-puṅkha-prasatatvasāmyāt, ten tattulyā.

She who is like the tree of knowledge.

892. Vaiṣṇavī.

Viṣṇoh iyaṁ.

She is the wife of Viṣṇu.

The Devīpurāṇa says that she is called Vaiṣṇavī because (1) she bears the couch disc and club, (2) she is the mother of Viṣṇu, (3) She is the destroyer of foes (like Hari) and (4) she is Viṣṇu himself.<sup>1</sup>

## 893. Viṣṇurupinī.

Viṣṇureva rūpaṁ asyāḥ.

She who assumes the form of Viṣṇu<sup>1</sup>.

## 894. Ayoniḥ.

(1) Na Vidyate yoniḥ (=kāraṇaṁ) yasyāḥ sā.

She who is without cause.

(2) Yoni also means the place (abode) i.e. She who is having no abode (i.e. unlimited).

(3) Asya (=viṣṇoḥ) nilayā.

'A' means Viṣṇu and Yoni means origin(i.e. mother). Thus name also means the mother of Viṣṇu.

## 895. Yoninilayā.

(1) Nilīyate jagat asyāṁ (sā nilaya) yoniscāsau nilayā ca.

She is the prakṛti (=yoni) in which everything is merged (nilayaḥ).

(2) Yoniḥ (=māyā) nilayaḥ (=paricchedikā) yasyā sā.

The word 'yoni' also means māyā.

i.e. She who is characterised by māyā.

(3) Yonināṁ (=jagatkāraṇānāṁ brahmādināṁ) nitarāṁ layaḥ yasyāḥ sā.

She in whom the Gods like Brahmā Viṣṇu etc. who are the cause of world are merged.

(4) Yoniḥ (=tryasracakṛaṁ) nilayaḥ yasyāḥ sā.

Whose dwelling place is the yoni i.e. the main triangle.

## 896. Kuṭasthā.

(1) Kute (=ajñāne) tiṣṭhati sā.

She who dwells in ignorance.

The word 'kuṭa' means 'ajñāna'.

(2) It can also dissolved as 'kuṭayati (=chalayati) ātmānaṁ, ānandādikaṁ āvrta saṁsāre pātayati iti kuṭam'. i.e. That which deceives the Ātmā by throwing him in the saṁsāra by veiling his bliss etc.

(3) Kuṭasya (=ajñānasya) sthā (sthitih) yasyāṁ sā.

She in whom dwells the ajñāna (ignorance).

(4) Kuṭah (=giriśṛṅgaṁ), tadvat niṣkriyatayā tiṣṭhati sā.

She who is steady like the peak of a mountain.

(5) Kuṭavat tiṣṭhati sā.

One who does not undergo any change like the kuta i.e. an anvil.

(6) Kuṭānāṁ (=viśvasamūhānāṁ) sthā (=sthitih) yasyāṁ sā.

(7) Kute (=kuṭatraye) tiṣṭhati sā.

She who abides in the three kuṭas viz. Vāgbhava etc.

(8) Kute (=puradvāre, śrīcakrāntaragatatrikone) tiṣṭhati sā.

She who resides in the kuṭa, the gate of the city, i.e. the main triangle of Śrīcakra.

## 897. Kularupinī.

Kulaṁ (kaulamārgaḥ) bāhyapūja vāṁśaḥ ācārao vā), tadeva rūpaṁ yasyāṁ sā.

She who assumes the form of kula.

Kula means either (1) the Kaulamārga, or (2) the external worship or (3) a family or (4) customary religious practice transmitted through the successions of teachers. The Goddess has all these as her forms; hence she is called kularūpinī.

898. Vīragoṣṭhipriyā.

899. Vīrāṇāṁ goṣṭhī (=sabha, sallāpo vā) priyā yasyāḥ sā.

She who is fond of the assembly (or conversations) of heroic persons.

899. Virā.

She who is supremely heroic. She is called so because she possesses the supreme valour. Virā also means a woman having husband and children<sup>1</sup>.

900. Naiskarmyā.

Nirgatāni karmāṇi yasmāt sā niskarmā, tasya bhāvo naiskarmyāntadvatī.

She who has transcended the obligation to perform actions.

901. Nādarūpinī.

(1) Nādaḥ (pranavasirasthitah) tadeva s rūpaṁ yasyāḥ.

She who is in the form of Nāda<sup>1</sup>. Nāda is situated above the Pranava.

(2) Nāde rūpasyāḥ.

She whose form is in Nāda<sup>2</sup>.

902. Vijnānakalanā.

Vijnānasya (=brahmasāksatkārasya) kalanāsvātmaksātkārah.

She is the understanding of the realization of Brahma.

903. Kalyā.

(1) Kalāsu sādhuḥ sā = kalyā.

She who is the best in arts.

(2) Kalayitum arhā sā (=uṣaḥakālarūpā).

She who is worthy of being noticed. i.e. of the form of day break.

(3) She is of the form of liquor<sup>1</sup> (kalā = wine).

904. Vidagdā.

She is the dextrous one.

905. Baiṇḍavāsanā.

(1) Baiṇḍavaṁ (=Bhruvoparibhage vruttasānnivesaḥ) eva āsanam yasyāḥ sā.

She who sits on Baiṇḍava.

'Baiṇḍava's is the circle above. The two eyebrows the Goddess sits on it<sup>1</sup>.

(2) Bindusāmbandhicakraṁ = baiṇḍavaṁ (=sarvāṇḍamayākhyam) tadevāsanam yasyāḥ sā.

She whose seat is the sarvāṇḍamaya cakra.

(3) Bindunām samūho baiṇḍavaṁ, tadeva āsanam yasyāḥ sā.

'Bainava' (=the collection of bindus) is Her support i.e. that which indicates the meaning of Bindus<sup>2</sup>.

(4) When letter 'a' is prefixed to the name it would be 'abaiṇḍavasānā' and when splitted as Ab + aindava + āsanā, then



the compound will be as follows. 'Apsu yat aindava (=bindusamūhah) tasmin (=jivakadambabhe) āste s̄a.

Aindava means the multitude of moons i.e. jīvas, āste means she who remains alone by non-difference in the jīvas which are Her different reflections just as various reflections of one moon in different waters<sup>3</sup>.

#### 906. Tattvādhikā.

Tattvebhyo adhikā.

She who transcends the tattvas.

The word 'tattva' means the categories constituting the world. These tattvas exist until the pralaya<sup>1</sup>. Hence the tattva does not include ghata etc. The Goddess transcends these thirty six tattvas, because she is infinite while the tattvas are not eternal.

#### 907. Tattvamayī.

(1) She comprehends all the tattvas.

(2) In the name 906 viz. Tattvādhikā the word tattva means Śiva, thus that which transcends Śiva is referred to in that name. The name Tattvamayī means that who is with the Śiva-tattva. So these two names mean Saṁprajnātā and Asaṁprajnātā samādhis respectively. Among these the former arises by transcending Śiva and later arises with the Śiva-tattva<sup>1</sup>.

(3) Tattvamayī means collectively in the form of three tattvas viz. Ātmātattva, Vidyātattva, Śivatattva.

(4) Also means collectively in the form of three tattvas<sup>2</sup>

are as the limbs.

908. Tattvamarthasvarūpinī.

Tatpada-tvaṃpadayoh arthau (Sivajīvau) svarūpamasyāḥ.

She who assumes the form of the meanings of the word 'tat' (Siva) and tvaṃ (jīvā). Thus she is both the forms - the Brahman and that of the soul.

909. Sāmagānapriyā.

(1) Sāmagānam priyam yasyāḥ sā.

She to whom the sāma songs are very dear.

(2) Sāmagāḥ (=chadogāḥ) anavat (=prānavat)priyā yasyāḥ sā.

She to whom the singers of the Sāmaveda are as dear as prāṇa (life).

910. Saumyā.

(1) Soma yāgarhā<sup>1</sup>.

She who is worthy to be pleased with Soma sacrifice.

(2) Umayā sahitaḥ = Somāḥ, somah avaya vah aryāḥ ca. Saumya

Soma = Siva with Umā, They two are the limbs of the Goddess.

Hence she is called Saumyā.

(3) Somah iva āhlādikā.

She is pleasant like the moon or camphor.

911. Sadāsivakulumbinī.

Sadāsivasya kuṭumbinī (=bhāryā). She who is the wife of Sadāsiva.

i.e. She is of the form of Syāmālā, Suddhavidyā, Asvārudhā etc.

912. Savyāpasavyamārgasthā.

(1) Savyas'cāpasavyasca mārgasca = savyāpasvayamārgāḥ, tesu sthitā (= adhikṛtā).

She is standing in the right and the left and the middle paths.

(2) Savyāpsavyamārgānām sthā (=sthitih) yasyām.

She in whom the three paths viz. savya, apasavya and madhyamārga, reside. There are three paths of the solar-disc distinguished as Uttara, Dakṣiṇa and Madhyamā. The three Naksatras beginning with Āsvini make one Vīthi (i.e. line) and three Vīthis make a mārga. The Vāyaviya purāṇa describes that "Āsvini, kṛttikā and Bharanī (yāmyā) form Nāgavīthi, Rohini Ādrā and Mṛgasīrṣa, form the Gajavīthi, Pūṣya, Āśleṣā and Punarvasu (Ādityā) form the Airāvativīthi. These three Vīthis form Uttarapath. The two Phālgunis (Purva and Uttara) and Maghā form Ṛsativīthi, Hasta, Citrā and Svāti form Govīthi, Jyesthā, Viśākhā, and Anurādhā form Jaradagavivīthi. These three Vīthis viz. Ṛsati, Govīthi, and Jaradgavī form Madhyama path Mula, Pūrvāśādhā and Uttarāśādhā, form Ajavīthi, Śravana, Dhanisthā and Śatabhiṣā form Mṛgavīthi. The two Bhādrapadas (pūrvā and uttarā) and Revatī form Vaisvānaravīthi. These three viz. Aja, Mṛga and Vaisvānaravīthis form the Dakṣiṇa path<sup>1</sup>. Thus there the word 'savya' means the north path formed by three vīthis viz. Nāga, Gaja and Airāvati. The Apasavya means the south path consisting of the Vīthis viz. Aja, Mṛga and Vaisvānara. The word Mārga means the middle path formed by three Vīthis viz. Ṛsatī, Govīthi and Jaradgavī. The Goddess resides in all

these three paths.

(2) The word 'savya' means the way of Gods (Devayāna), which is called the path of light and which is attained by those who are renunciated. 'Apasavya' means the way of Pitrs called as the path of smoke (Dhūmayāna) and which is attained by worldly men. The word Mārgasthā means that who resides in the path.

(3) Or Savya means Devayāna or arcirādi, Apasavya = Pitryāna or Dhūmrādi, and Mārga means nutral position i.e. Viṣṇuloka.

The Goddess resides in these three paths.

(4) Savya = Vāmamārga, Dakṣiṇa = dakṣiṇamārga. The Goddess is to be propitiated by these two paths.

913. Sarvapadvinivārīṇī - Sarvā āpado visisya nitarāṃ vārayati sā.

She who removes all the calamities. The Goddess removes, when her thousand names are repeated, all danger, by those of who are fallen from the two paths described above.

(i.e. Savya and apasavya). Hence the Chāndogyaopaniṣad says 'Those who do not know these two paths, they become worms, birds etc.'<sup>1</sup>.

But those who fix their mind on the Goddess, she destroys their misfortunes etc.<sup>2</sup>

914. Svasthā.

(1) Svasthā sṭhita.

She who abides in Her own self.

She is devoid of agitation produced by miseries hence she is self dependent<sup>1</sup>.

(2) Sva (=svarga), tatra tisthati sā.

She who resides in the heaven (as the ruler).

(3) Su (=sobhanā) asthā (=sthityabhāve = gatiḥ) yayā sā.

The name when splitted as su + asthā. It means that 'by whom one gets good sthiti (establishment in Mokṣa).

915. Svabhavadēva (=upadhi samparkamantrena eva) madhurā  
(=sarvabhilasaniyā).

She who is sweet (i.e. desirable by all) by Her very true nature (which is free from any Upādhi).

Here the word 'Svabhāvād' means without contact with limiting adjuncts such as body etc., and 'madhurā' means desired by all. In the Viśvakosa<sup>1</sup> the word 'madhura' is explained to mean liked by all'.

(2) Sva (=atmiyo) bhāvah (=avasthānam) yasyām sā; ca  
sa asare madhurā (purī) ca.

According to this interpretation the word sva = her own bhāvah = residence and Madhurā refers to the city of madhura. (i.e. Madurā) in which she dwells. Thus the name means she whose residence is at the Madhurā city. i.e. the Goddess Mīnākṣī in the Hālāsyaksetra.

(3) Sva ((āt-manah) bhāyām (=pratibhāyām ye avamāḥ (=prathamagananiyāḥ, teṣām dhureva dhurā.

Here the name is splitted like is, Sva + bhā + avama + dhurā. The word 'sva' means 'her'. 'bha' means 'light' and 'avama' means 'the best' and 'dhura' means 'the yoke' i.e. she who is bearing the yoke of the best persons in Her light i.e. in Her thought. She is the leader of those who know the self

(4) Svabhāvāt (prajñānaṁ) ye vamaṁti (srjanti), teṣu dhurā (=uttamā).

Here the name is splitted thus : svabhā + vama + dhurā. i.e. she is the best among those who easily get the knowledge of the Self.

(5) Śobhanā abhāvāḥ = svabhāvāḥ, taiḥ madhurā.

She who is sweet on account of good abhāvas i.e. absence of bad qualities such as rāga, dveṣa etc.

(6) Svesu (=ātmiyeṣubhakteṣu) bhāvena (=avasthānena) madhurā.

She who is sweet by dwelling in Her devotees.

(7) Svesāṁ bhāvena (=bhaktyā) madhu (=satphalaṁ) rātīti.

i.e. i.e. She bestows the best fruit on Her devotees who worship Her with devotion. The word 'madhu' means the best fruit<sup>2</sup> (i.e. knowledge).

916. Dhirā.

(1) She is the wise one.

(2) She is possessed of patience.

(3) Dhiyaṁ (=advaitabuddhim) rāti (=dadāti) sā.

She who gives the intellect (i.e. knowledge of the non-duality)<sup>1</sup>.

(4) Dhipradā īrā (=daśamī tithiḥ) yasyāṁ sā.

In whom īrā i.e. the tenth tithi which gives intelligence, resides.

917. Dhīrasamarcitā.

(1) Dhīraiḥ (=panditaiḥ) samarcitā.

She who is worshipped by the scholars<sup>1</sup>.

(2) Dhisanjnaṁ (=jñānabhinnam) rasam (=ānāḍam uddiśya) arcitā.

Here <sup>the</sup> name is splitted thus : Dhī + rasam + arcitā. It means, she who is worshipped in order to get the Rasa i.e. bliss which is identical with jñāna which is designated as 'dhi'.

918. Caitanyārghyasamarādhyā.

(1) Caitanyaṁ (cidrupam), tadeva arghyaṁ (=pūjāyoggaṁ) jaladi, tena samyagārādhyā.

She who is worshipped well by offering (to Her) one's own self (which is not different from (consciousness)).

Here the method of Nirādhāra worship is described. In 'Nirādhāra worship' one meditates upon non-duality of consciousness and the triad of cognizer, cognition and the cognized merges in the Self<sup>1</sup>.

(2) Caitanyasya (=ātmanah) arghyena (=jñānena) samārādhyā.

She is to be worshipped by the self knowledge i.e. in one's own spiritual experience.

(3) Caitanyārgya means vidyā<sup>2</sup> i.e. a mantra belonging to female deity viz. Caitanya i.e. Bhuvanesvarī mantra. Hence the name means she is worshipped by the Bhuvanesvarī mantra.

Here in this interpretation the word 'argya' is taken to mean 'vidya'. 'Vidya' means the mantra belonging to female deity<sup>3</sup>. 'The caitanya mantra' according to the commentator of Su.Sam. means 'Bhuvanesvarī mantra'.

(4) Cetanā eva caitanyaṁ (=samvidrūporasah) sa eva arghyaḥ  
tena samyag āradhya.

She who is properly worshipped by the arghya which is in  
the form of cetanā. i.e. the real knowledge.

919. Caitanyakusumapriyā.

Caitanyaṁ (=cit) eva kusumaṁ (mahāphala)prasūtitvāt), tat  
priyaṁ yasyāḥ sā.

She to whom consciousness in the form of flower is dear.

'Caitanya' is identified with flower because it produces great  
fruits and also it is compared to a flower by poets<sup>1</sup>. The word  
'kusuma' here stands for eight other flowers which represent certain  
spiritual qualities such as (1) ahimsā (2) Indriyanigrah (3) Kṣānti  
(4) Dayā (5) Jñāna (6) Tapas (7) Satya and (8) Bhāva.<sup>2</sup>

920. Sadoditā.

(1) Sadā (=nityaṁ) uditā (svaprakāśatvāt) . She who is  
risen at all the times. She is called so because she is  
self-luminous.

(2) Satsu (=sajjaneṣu) ā (samantāt = atisayena) uditā.

The name when splitted as 'sat + ā + uditā means she shines  
fully (dwells for ever) in good men.

921. Sadātustā.

(1) Sadā (=nityaṁ) tustā.

She is satisfied for ever.



(2) Sadbhiḥ (=sajjanaiḥ) ā (samantāt) tuṣṭā.

She is contented by goodmen from all sides.

922. Taruṇādityapāṭalā.

Taruṇaḥ (=madhyāhnaḥkālīkāḥ) ādityāḥ, tadvat pāṭalā  
(=svetaraktā).

She who is of rosy complexion like the young sun (i.e. mid-day sun). She assumes different colours according to Her different functions and also she is to be meditated upon as differently coloured according to Her different activities.

923. Dakṣiṇādakṣiṇārādhya.

(1) Dakṣiṇayā dakṣiṇaiḥ āradhya.

She who is worshipped by offering dakṣiṇa by the followers of right path.

(2) Dakṣiṇayā dakṣiṇaiḥ (=kuśalaiḥ) āradhya.

She is adored by offerings (dakṣiṇā) given by wise men.

(3) Dakṣiṇaiḥ (=paṇḍitaiḥ) adakṣiṇaiḥśca (=murkhaiḥ) āradhya.

She who is worshipped by both the scholars and the simpleton as well.

(4) Dakṣiṇena (=dakṣiṇamargopasakena) adakṣiṇena (=vāmaṇārgo-  
pasakena) āradhya.

She who is worshipped by the Dakṣiṇa margins and Vāmaṇārgins

(5) Dakṣiṇāḥ (=kevalakarmajignāsvaḥ) adakṣiṇāḥ (=Brahmaavidāḥ) tābhyāṃ āradhya.

The word 'dakṣiṇāḥ' means persons desirous of knowing karmas<sup>1</sup>; and 'adakṣiṇāḥ' means persons who realise Brahman. She is worshipped by both these types of persons<sup>2</sup>.

924. Darasmeramukhāmbujā.

(1) Daram (=isad) yathā tathā smeram (=smitavat) mukhambujam yasyāḥ sā.

She has a lotus like face is (always) with chuckle.

(2) Daravat (=sakhavat) smeram (=sobhamanam) mukhambujam yasyāḥ sā.

She whose lotusface is shining like conch shell. i.e. Her neck resembles, ... a conchshell, information.

(3) Dare (=bhayakāle) api smerameva mukhāmbujam yasyāḥ sā.

She whose face shines even at the time of fear. The fear arises at the time of dissolution. At that time faces of others become pale with fear but the Goddess alone remains shining and smiling i.e. She has an ever smiling face.

(4) Dare (=bhaktānam ādaravisaya) smeram (=prasannam) mukhāmbujam yasyāḥ sā.

She whose face is gladdened to protect Her devotees.

925. Kaulinīkevalā.

Kaulinī cāsau kevalā ca.

She is 'kaulinī' i.e. having the attributes of 'kanlas' and at the same time having the knowledge known as 'kevala'.

The word 'kevalā' is also explained as 'sakaladharmavimuktā' or 'sukhdulskha vimukta' i.e. devoid of all attributes or devoid

of pleasure and pain.

(2) Kaulinibhih kevalā (=nirṇitā).

She who is decided as kevalā by the kaulinīs.

926. Anarghya-kaivalya-pada-dāyini.

Anarghyaṁ (=amūlyaṁ aparicchinnam) yat kaivalyākhyam padaṁ  
'silam asyāḥ.

She who confers the invaluable 'Kaivalya-mukti'.

'Kaivalyapada' is the fifth state of salvation which is unlimited and hence it is infinite. She bestows these state upon Her worthy devotees.

927. Stotrapriyā.

(1) Stotraṁ priyam yasyāḥ sā.

She who is fond of praise. Bhaskararāya explains the word stotra to mean worldly praise. (lāukika guṇānuvādaḥ). There are six characteristics of a stotra. viz. (1) Obedisance (2) Blessings (3) Formulation of scriptural conclusions (4) Praising exploits (5) Expounding God's glory and power and (6) Prayer<sup>1</sup>.

The word stotra is also taken to mean 'Vaidika stotra'.

(2) Stotryas'ca tā āpas'ca stotrapāḥ, tāḥ priyā yasyāḥ  
sā.

She to whom the 'stotrapāḥ' are dear. Here the name is splitted as stotr + ap + Priyā. 'Stotrap' means the waters which are worthy to be praised. The water here means gods, manes, human beings and demons<sup>2</sup>.

928. Stutimatī.

(1) Stutih asyāṁ astīti.

She who possesses the hymn of praise. She is called so because she is related with 'stuti' as an object.

(2) Stutyā matisca īsca yasyāḥ iti.

i.e. By eulogizing Her, the knowledge (mati) and property (ī) are to be obtained.

929. Śrutisaṁstutavaibhavā.

(1) Śrutibhiḥ samyak stutaṁ (paricitam vā), vaibhavaṁ (vibhutaṁ) yasyāḥ sā.

She whose greatness (also the all pervadingness) is praised well (or experienced) by the scriptures.

(2) The word sruti indicates four<sup>2</sup>. The name according to this interpretation means whose greatness is experienced in four ways. As that one which resides in the body, one in the metres, one in the scriptures and the fourth in the great persons<sup>3</sup>. She is of all these forms.

930. Manasvinī.

She whose mind is independent. Her mind depends upon Herself and she acts as Her own will.

931. Mānavatī.

Mānaṁ asyāṁ astīti.

She who is conscious of her dignity.

'Māna' also means 'pramāṇa' or measure or regard. She has all these things in Herself.

932. Maheśī.

Maheśasya strī.

She is the wife of Maheśa<sup>1</sup>.

933. Maṅgalākṛtiḥ.

Maṅgalaṁ ākṛtiḥ yasyāḥ sā.

She who is of the form of auspiciousness.

934. Viśvamātā.

(1) Viśvasya (Viṣṇorvā) mātā.

She is the mother of the Universe.

(2) She is the mother of Viṣṇu<sup>1</sup>.

935. Jagaddhātṛī.

(1) Jagaddhatte sā

She who supports the world. She in the form of the earth supports the world.

(2) Dhātṛī also means upamātā. She is called so because she keeps the world in right condition by protecting and nursing it<sup>1</sup>.

936. Viśālākṣī.

(1) Viśāle (viśtīrṇe) akṣiṇī yasyāḥ sā.

She whose eyes are broad.

(2) 'Viśālaksī' is the deity presiding over the holy shrine at Varanasi.<sup>1</sup>

(3) Viśālapīṭhaṁ eva aksisthānaṁ yasyāḥ sā.

She whose eyes are the Viśālapīṭha.

The word Viśālpīṭha means the Nepālapīṭha which is considered to be the eyes of the Goddess in Her universal form. In the Brah-māṇḍa purāṇa in the pīṭhānyāsa chapter it is said that a the Nepālapīṭha should be meditated upon as situated in the eyes of the Goddess.

937. विरागिन्तः. : विरागाह (Vairāgyam) asti asyāḥ.  
938. प्रगल्भा. She who is dispassionate.

Srṣṭyādikarmasu pravdhatvāt pragalbhā.

She is bold because she is the dexterous in the functions of creating protecting etc.

939. Paramodārā.

(1) Paramā ca sā udārā ca.

She is the most generous one.

(2) According to the Amarakosa the word Udāra means the great<sup>1</sup>. Hence the name means she who is supremely great i.e. great in space and time.

(3) Param (=prakṛṣṭam) modam āsamantāt rātīti.

She who gives the highest bliss from all the sides.

(4) Parmāṇi udāni (=jalāni) yasmin sāḥ = paramodah (=samudrah) (i.e. bhavasamudra/rupah), tasya ārā (=āyudhaviśeṣah) sā.

She who is the weapon (to destroy) the ocean (of worldly existence i.e. saṃsāra).

The name be splitted as 'param + uda )+ āra'. The word 'param' means much and 'uda' means water and 'āra' means the weapon i.e. destroyer. Thus the name means she is the destroyer of the worldly existence of her devotees.

(5) By adding letter 'a' to the name (i.e. Aparamadāra) it can be dissolved as 'Apagatā' ramā yeṣaṃ te aparamāḥ (=daridrāḥ) tebhyaḥ udārā (=aiśvarya-pradā) sā.

She is the giver of wealth to the daridras (poor people).

940. Paramodā.

(1) Parāḥ (=utkr̥ṣṭāḥ) āmodaḥ (=parimalaḥ) yasyāḥ sā.

She who is the most excellent fragrance. This suggests that the Goddess is the most glorious.

(2) Parāḥ (=utkr̥ṣṭāḥ), ā (=saṃantāḥ)modaḥ (=saṃtoṣaḥ)yasyāḥ sā.

Here the word āmodaḥ is splitted as ā + modaḥ. The word modaḥ means contentment. Thus the name means she who is supremely satisfied on all sides.

941. Manomayī = Manahsthānīyā.

(1) She who is the mind.

The name indicates that she is the 'Spandaśakti' which is one with 'suddha brahmaṇa<sup>1</sup>', and which is to be fixed in the mind.

(2) Manah pradhānā = Manomayī.

She, To know where the mind is the chief instrument. She is

cognized by mind only<sup>2</sup> (i.e. by purified mind) and only by that mind which has become one with Her.

942. Vyomakesī.

(1) Vyomaiva kesāḥ yasyāḥ sā (=virāḍrūpāyāḥ) sā.

She who has ether as Her hair (i.e. in Her universal form).

(2) Vyomakesīasya (=sivasya) strī.

She is the wife of Śiva.

(3) Vyomakasya īśī.

Here the pratyā 'ka' is added to the vyoma in the sense of 'alpa'. The Goddess is greater than 'vyoma'. Thus the name means she is the ruler of small vyoma.

(4) Vyomakarūpasya īśvara strī (=digrūpā) .

She who is the wife of the Lord of the form of ether. i.e. she in this case is of the form of quarters (directions).

943. Vimānasthā.

(1) Vimāne tiṣṭhati sā.

She who sits in the vimāna. Vimāna means the vehicle flying in the sky, The Goddess is identical with the Gods who reside in Vimāna.

(2) Viśeṣeṇa māne (=ādarane) sthā (=sthitih) yasyāḥ sā.

Here vi = very much i.e. one who is commanding special respect.

(3) Viśiṣṭā mā (=kāntih) yasya tad vimāṇaḥ, tādrśam anāḥ (=śakataṁ = rathah) tatra tiṣṭhti sā.



The name is splitted as vi + ma + ana + sthā. Here the letter vi = much, mā = radiance and anah = the chariot (viz. the Kiricakra Geyacakra etc.). Thus the name means she who mounts on a highly radiant chariot.

(4) Vigataṁ mānaṁ (=parimānaṁ) yasya (tad aparicchinnam Brahma), tannisthā.

She who resides in the Brahman which is boundless i.e. she dwells in the unconditioned Brahman.

(5) Vigatā sthā (=sthitih) māne (=parimāne) yasyāḥ sā.

She who has no limitations i.e. she is not limited by measures.

(6) Viśiṣya māti (niskṛṣya pramāṁ janayati) iti vimāno vedah, tatra (pratipadyatayā) tiṣṭhati sā.

Here the letter vi= much, mā = measures i.e. establishes decision = vimāna i.e. scriptures, sthā = remains i.e. She is well established and described by the vedas.

(7) Viśiṣṭeṣu (=vedāviruddheṣu) māneṣu (=pramāneṣu) (dharmabrahmarupena) tiṣṭhati sā.

She who remains as Dharma or Brahma in various means of proof which are not opposed to the vedas. Here the word 'māna' means the means of proof.

(8) Viśiṣyaṁ mānaṁ yeṣāṁ teṣu tiṣṭhti iti.

Here the word 'vimāna' is explained as 'viśiṣyaṁ mānaṁ yeṣāṁ' which means the fourteen vidyas. viz. purāna, Nyāya etc.

The Goddess resides in all these fourteen vidyās.

## 944. Vajrinī.

(1) Vajrinah (indrasya) strī.

She who is the wife of Indra, she assumes the form of 'sacī.

(2) One who bears the vajra as also called vajrinī.

(3) She who is adorned by the diamonds (vajra).

(4) As the Goddess is one with Brahman she is called Vajrinī, because in the sruti Brahman is described as terrible vajra. Thus vajra means Brahman<sup>1</sup>.

## 945. Vāmakeśvarī.

(1) She who assumes the form of the Vāmakeśvara Tantra.

(2) Vāmamārga rataḥ vāmāḥ, te eva pañcayajnavilopakatvāt kutsitāḥ iti vāmakāḥ teṣāṃ (=vāmakānām) īśvarī.

She is the ruler of Vāmakās.

Those devoted to Vāmācāra or Vāmamārga are called Vāmāḥ and because they do not observe the rules regarding pañcayajnas. They are called vāmakās. They consider Vāmakeśvara Tantra as authoritative.

(3) Vamanti (=jagatsrjanti iti vāmakā (=daksādyāḥ), teṣāṃ īśvarī.

She is the ruler of those who emit (create) the world. Here Vāmakās means Dakṣa and others who create the world.

## 946. Pañcayajnapriyā.

(1) Pañcasamkhyākā yajñāḥ = pañcayajñāḥ, te priyā yasyāḥ sā.

She who is fond of five sacrifices. These, Pañcayajñas are Agnihotra, Darśapūrnamāsa, Caturmāsyā, Pasuyāga and Somayāga. Or the five sacrifices are Deva, Brahma, Pitr, Bhūta and Manusyayajnas as described in Smṛtis. Or the word 'Pañcayajñah' means the five fold worship, viz. Abhigamana, Upādāna, Ijyā, Svādhyāya and Yoga<sup>2</sup>. Or the word Pañcayajña means the five kinds of worship laid down by the Kaulāgama viz. Kevala, Yāmala, Misra, Cakrayuk and Vīrasaṅkara<sup>3</sup>.

Also in the Nityātānta the fivefold adorabion (worship) is described that can be the meaning of the word Pañcayajña.

(2) The five types of worship mentioned in the Mantromahodadhī are (1) Āturī (2) Sautakī (3) Daurbodhī (4) Trāsī and the (5) Sādhanaḥbhāvanī

(3) The word Pañcayajña means the five oblations of water. In Agnihotra, the water oblations in the form of milk etc. are offered. They are offered in the five kuṇḍas of the form of Somaloka, Dyauh (sky) Earth, Man and Woman. These water oblations assume the form of the body<sup>1</sup>.

947. Pañcapretamañcadhisāyinī.

Pañca pretanāṃ mañcaḥ taṃ adhisete sā.

She who reclines upon a couch (made up) of five corpses.

She rests on the couch of which the four legs are Brahmā, Viṣṇu, Rudra and Īśvara and Sadāsiva is the mattress<sup>1</sup>.

948. Pañcamī.

(1) Pañcamasya (=brahmādiṣu pañcaśupancamasya =sadāsivasya) strī.

She is the wife of the fifth i.e. of Sadāśiva. The word Pañcama' means Sadāśiva, as he is the fifth among Brahma and others. The Sūta-gītā mentions that even Sadāśiva the fifth, requires the help of the Mother<sup>1</sup>.

(2) The word Pañcamī means Vārāhī. As the word Pañcamī is used in this sense so many times in Śāstras. Even in Dakṣiṇāmūrti saṁhitā we get "one should adore the son of the fifth. One should meditate in his heart the Pañcamī. Pañcamī yantra' is very difficult to obtain in the three worlds"<sup>2</sup>.

(3) The word Pañcamī may also mean of the form of Maithuna (copulation) because this is the fifth Makāra, and because it also is Ānandamaya. The Goddess is identified with it.

(4) Pañcānām mānām (=makarānām) samāharh iti.

She is the aggregate of the five Makāras.

(5) Pañcamī means the fifth oblation of semen in the (altar of) woman. The Pañcāhutis are described in the Upaniṣads<sup>3</sup>. Thus the Goddess is of the form of the fifth oblation.

(6) The word Pañcamī also means fifth salvation viz. Kaivalyā mukti. The Goddess is not different from it.

949. Pañcabhūtesī.

(1) Pañcasamkhyānām bhūtānām (=prthivyādinām) īsī.

She is the ruler of the five elements viz. earth, water etc.

(2) Pañcabhūtā = Pañcadhābhūtā (=Pañcaprakārā jātā), Pañcabhutatmika Pañcaratnāmika vā (Vaijayantīmālā) tadīśī.

The word pañcabhūtā according to this interpretation means 'that which has become five fold'. i.e. the garland Vaijayantī. The Vaijayantī is described as formed of five elements or of five gems<sup>1</sup>. These five gems are pearls Mānikya, Marakata, Indranīla and Vajra (diamond). The Viṣṇurahasya states, 'From earth comes dark blue gem, from water pearl, from fire (born), the kaustubha, from air Vaidūryamaṇi and from ether Puṣparāga, thus is formed the Vaijayantī garland of Hari'<sup>2</sup>.

950. Pañcasamkhyopacarinī.

Pañcasamkhyā upacārāhsantiasyāḥ.

She who has five upacāras. i.e. she is to be worshipped by five offerings. There are gandha, puṣpa, Dhūpa, Dīpa and Naivedya.

951. Śāśvatī.

(1) Śasvat (=paunah punyam), tat sambandinī.

She who is frequently worshipped.

The word śāśvat means frequently. As she is worshipped again and again daily by Her devotees she is called śāśvatī.

(2) The name also means eternal. The Amarakosa says that the word Śasvat means eternal and infinite<sup>1</sup>.

952. Śāśvataisvaryā.

(1) Śāśvataḥ (=nityaḥ) aisvaryam yasyāḥ sā.

She whose dominion is eternal.

(2) Isāḥ (Jagodisāḥ = pancapretāḥ) tesuśśvatā (=śśvatvaḥ = vāhanatāḥ) yena, tādrśam aisvaryam yasyāḥ sā.

She who rides on the (five) lords.

According to this interpretation the letter 'ī' when affixed to the name it means she who rides on the five <sup>ī</sup>śas viz., Brahmā, Viṣṇu etc. Hence she is having five pretas as her vehicle, such is Her aiśvarya.

953. *Sarmadā*.  
*Sarma* (sukham) datte sā.  
 She who gives happiness.

954. *Sambhumohinī*.

*Saṁ bhāvayati bhajate vā* = *Sambhu tasya mohinī*.

She who bewilders the lord *sambhu* (i.e. the consort of *sambhu*).

955. *Dharā*.

(1) She is of the form of earth.

(2) *Dhārayati asau dharā*.

She who holds the universe.

(3) She is of the form of syllable 'la' which represents Her earthly form<sup>1</sup>.

956. *Dharasutā*.

*Dharasya* (=himavat parvatasya) *sutā*.

She who is the daughter of the mountain *Himālaya*.

957. *Dhanyā*.

(1) She who has accomplished all (*kṛtārthā*).

(2) *Dhanāya hitā*.

She who is worshipped for wealth.

(3) She who possesses all the wealth.

(4) Dhanyā means one of the dasās viz. Maṅgalā Piṅgalā etc. famous in Astrology.

(5) Dhanyā also means one of the mental states found in person during the last stage of death. There are four states of mind viz. Ārta, Raudra, Dhanya and Śukla. These are described in the Bhaviṣyottara Purāṇa.<sup>1</sup>

958. Dharminī.

(1) Dharmasīlatvāt, dharminī.

She is Dharminī (i.e. righteous).

(2) Dharmāḥ santi asyāḥ.

She possesses the attributes as the experience of bliss, eternity etc. Hence she is called Dharminī.

959. Dharmavardhinī.

(1) Dharmam vardhayati sā.

She who increases the righteousness<sup>1</sup>.

(2) Dharmam (dr̥syajātām) vardhayati (chedayati) sā.

The word vardhinī means the destroyer when taken from the root vr̥dh<sup>2</sup> which means 'to cut'. As she destroys the objective world, she is called Dharmavardhinī.

960. Lakātītā.

(1) Lakān atītya sthitā.

She who transcends all the worlds.

Here the word 'Loka' means lokas beginning with the Indraloka down to the Viṣṇuloka. She transcending these worlds, dwells in the Mahākailāsa, the city of Paraśiva.<sup>1</sup>

(2) Lokān (=jīvān) atītā.

She who has transcended the jīvas.

961. Guṇātītā.

Guṇān atītā.

She transcends all the attributes.

962. Sarvātītā.

(1) Sarvaṁ atītā.

She who transcends all.

(2) Sarvān (śabdān) atītā.

She who transcends all the words.

963. Śamātmikā.

(1) Samah (=prapancopasamah) eva ātmā (=svarūpaṁ) asyāḥ.

The annihilation of the saṁsāra is Her form.

(2) Śaṁ (=sukhaṁ) ātmā yasyāḥ sā.

She who has bliss as Her essence (or nature).

964. Bandhūkakusumaprakṛyā.

Bandhūkaḥ (Mahāvṛkṣaḥ), tasya kusumaṁ, tasya iva prakṛyā (=kāntiḥ) yasyāḥ sā.

She who is having lusture like that of the Bandhūka flower.

'Bandhūka' the word means certain kind of trees found in vanga country. Its flower is deep-red. Similarly the goddess



is also of that colour.

965. Bālā.

She is of the form of the Goddess Bālā.

Or Bālā means a girl as the 'sruti mentions thou art boy or girl<sup>1</sup>. The Tripurāsiddhānta explains the word as "you play like a child hence you are called Bala"<sup>2</sup>.

966. Līlāvinodīnī.

(1) Līlā (=prapanciki krīḍā) eva vinodah yasyāḥ sā.

She, for whom the play related to the worlds is the amusement.

The word 'Līlā' means the play of creation etc. of the universe.

(2) Līlāṁ (=padmarajasya bharyam) viśiṣya (satkarmasu) nodayati.

She who takes the queen Līlā to the path of right actions, Here the word 'Līlā' means the wife of Padmarāja king mentioned in the Yogavāsīṣṭha<sup>1</sup>.

(3) If 'Līlā' is taken as a separate name it means Lakṣmī<sup>2</sup>.

968. Sukhakarī.

Sukhaṁ karoti iti.

She who gives happiness.

969. Suveśādhya.

Sobhanena vaśena ādhya (=yuktā).

She who is garbed in decorative garments.

970. Suvāsinī.

(1) She whose husband is ever alive (immortal). Or she is not different from the women who have their husbands alive.

(2) 'Sobhanāni vāsaṃsi śanti' asyāḥ.

She who is having good garments.

971. Suvāsinīyarcana-prītā.

Suvāsinīnām arcanena prītā.

She is pleased by the worship of 'Suvāsinīs'.

972. Āsobhanā.

A (=samantataḥ) 'sobhanā' (=saundaryavatī).

She is beautiful from all sides.

973. Śuddhamānasā.

Śuddham mānasam yasyāḥ sā.

She whose mind is pure.

974. Bindutarpanasantustā.

Bindau tarpanena samyak tuṣṭā.

She is pleased by the offerings in the Bindu (i.e. in the Sarvānandamaya (akra)).

In Śrīyantra the Bindu is called 'Sarvanandamaya cakra' and the offerings to the Goddess should be placed there. The word 'tarpana' means offering milk, ghee, honey, and mead respectively by Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra<sup>1</sup>.

The word bindu, by nipāta means the jñānins. Thus the name means the Goddess is pleased by the honour to the learned.

975. Pūrvajā.

(1) Purvaṁ jāta.

She is the first born<sup>1</sup>.

(2) 'Pūrvajā' means the first creation which was without intelligence. The Goddess is of that form.

976. Tripurāmbikā.

She is the mother 'Tripurā'.

(1) The Goddess is not different from the 'Tripurā' worshipped in the eighth cakra of the Śrīcakra<sup>1</sup>.

(2) Trayāṇāṁ purāṇāṁ (avasthārūpāṇāṁ) āmbikā.

She is the mother of the three puras.i.e. the three states of mind she is called so as she creates these three states.

(3) Trīṇī purāṇi yasya saḥ tripurāḥ (=jīvaḥ) tasya āmbikā (=jananī).

She is the mother of Jīva (having three states)<sup>2</sup>.

977. Daśamudrāsamarādhyā.

Daśmudrāḥ (saṁkṣobhinyāditrikhaṇḍāritā) tābhiḥ samyak ārādhyā.

She is worshipped properly by withing ten mudrās (i.e. ten mudrās beginning with saṁkṣobhinī and ending with trikhanda).

The ten Mudrā stands for certain signs and poses of hand and fingers. There are ten Mudrās by which the Goddess is to be

worshipped regularly. These ten Mudrās are : Sarvasaṁkṣobhinī  
Drāvinī, Ākarṣinī, Vaśyā, Unmādinī, Mahāṅkusā, Khecari, Bījā  
Yoni and the last is Trikhanda<sup>1</sup>.

978. Tripurās'rīvaśaṁkarī.

(1) Tripurās'rīdevī (Pañcamacakrādhiṣṭhātrī) tāṁ vaśaṁ  
kurute sā.

She who subjugates (controls) Tripurās'rī deity.

Tripurās'rī is the name of the deity presiding over the fifth  
circle of the Śrīcakra viz. Sarvārthasādhaka-cakra.

979. Jñānamudrā.

(1) She is the Jñānamudrā.

Jñānamudrā is formed by joining the tip of the first finger  
with the thumb.

(2) Jñānena mudam rāti iti.

She who gives bliss (mudam) by knowledge.

(3) Jñānam (=cidamśam) mudam (=ānandāmsam) drāvayati  
(=āvr̥noti).

Here the word 'jñāna' means cit and 'mud' means bliss and  
'drā' means drāvayati i.e. veils. Thus the name means she veils  
the cit part and ānandapart.

980. Jñānagamyā.

(1) Jñānena gamyā.

She is attained by knowledge.

She is the object which is to be reached by knowledge only<sup>1</sup>.

981. Jñānajñeyasvarūpinī.

Jñānaṁ ca jñeyaṁ ca = jñānajñeya (=drgdr̥syē) svarūpam asyāḥ.

She whose form is two-fold. viz. knowledge and the object to be known.

982. Yonimudrā.

(1) Yonau mudaṁ rāti iti.

She who gives bliss (happiness) in the Yoni.

(2) Yonimudrā abhinnā.

She is of the form of the Yonimudrā. The Yonimudrā is one of the ten mudrās for worship (i.e. ninth mudrā).

(3) Yonih eva mudrā (=ācchādikā) yasya (=bindoh), tadrūpā.

She is of the form of yoni which veils Bindu.

(4) The word yoni also means the place between anus and the generative organ. She is of that form.

983. Trikhandesī.

(1) Trikhandāyāḥ (mudrāyāḥ) īśī (=swāminī).

She is the ruling deity of the Trikhandā mudrā.

(2) Trayāṇāṁ (somasūryānalākhyā) mantranāma) khandānāṁ īśī.

She is the ruler of three divisions of the mantra called Soma, Sūrya and Anala.

## 984. Trigunā.

Taryo guṇāḥ santi asyām.

She who has three qualities (guṇas).

The Goddess is here described as Prakṛti of Sāṃkhya which is endowed with three qualities viz. Sattva, Rajas and Tamas. She is threefold by these three qualities<sup>1</sup>.

## 985. Ambā.

She is the mother of three qualities. As she is the cause of the universe, she is called mother. In Tantras she is described as the soul of Mantras.

Ambā also means the mother of all.

## 986. Trikonagā.

Trikonam (=yonicakraṃ) gacchati sām.

She who is there in the principal triangle (of Śrīcakra).

In the Śrīyantra the first triangle (i.e. yonicakra) and the Bindu in it represents the identity of Śiva and Śakti.

## 987. Anaghā.

Na santi aghāni yasyām sām.

She who is devoid of distress etc.

'Agha' generally meaning sin, here means the miseries, distress etc. The Goddess is devoid of them.

## 988. Adbhūtacāritrā.

(1) Adbhūtāni caritāni yasyāḥ sām.

She whose deeds create wonders.

Her deeds such as slaying of demons like Bhaṇḍāsura and others are marvellous and something supernatural and therefore she is known as the creator of wonders to all.

(2) Adbhutesu (=bhūkampādi utpātesu nimittesu) caranti iti adbhūtacarini (=duṣṭaphalāni), tebhyaḥ trāyate sā.

According to this interpretation the name is desolved as adbhūta + cāri + trā. The adbhūta means the earthquake and other calamities, the word 'cāri' means that which results thereof i.e. bad results, trā means to protect. Thus the name means she who protects (Her devotees) from the bad results (created by utpāta and other calamities).

989. Vāñchitārthapradāyini.

Vāñchitārthan pradaṭum silam asyāḥ.

She who bestows the desired objects.

990. Abhayāsātisayajñatā.

Abhyāsasya atisayena jñānā.

She who is known by the continuous thinking. i.e. thinking of one's identity with Brahman.

991. Śaḍadhvātītarūpinī.

(1) Śaḍadhvanam atitam rūpam asyāḥ.

She who is of the form that as transcended the six ways (of worship).

There are six methods of worship and they are called Śaḍadhavānaḥ' here. They are padādhvā, Bhuvanādhvā, Varnādhvā, Tattvādhvā, Kalādhvā, and Mantrādhvā. Three out of them are the part of Vimarsa and the rests are the part of Prakāśa<sup>1</sup>.

(2) (Śaivavaishnavadayāḥ) śaḍupāsanāmārgāḥ tān atītaḥ, rūpam asyāḥ.

She is of the form which transcends the six ways of devotion (like śaiva, vaiṣṇava etc.).

They are the means to attain the Goddess<sup>2</sup> hence they are of that form. The actual meaning is that the only person can get the knowledge of the Goddess who has followed any of the six paths of devotion in his previous birth.

992. Avyājakarunāmūrtiḥ.

Avyājā (=anaupadhikī) yā karuṇā śaiva mūrtiḥ svarūpam yasyāḥ sā.

She who assumes the form of compassion without art.

993. Ajñānādhvāntadīpikā.

Ajñānaḥ eva dhvāntaḥ (=andhakāraḥ), tasya dīpikēva.

She who is the lamp to the darkness in the form of ignorance. The Bh. Gītā says 'out of compassion I, residing in their heart, dispel the darkness of ignorance by the lamp of knowledge'.<sup>1</sup>

994. Ābālagopaviditā.

Bālaḥ (=brahmādikān gopayatīti bālagopaḥ, bālaścāsau gopaśca



bālagopah. Bālagopasca bālagopasca, balagopau, tauabhivāpya ābālagopam, tādr̥sena viditam jñānam yasyāḥ sā.

Whose knowledge is obtained by Bālagopa i.e. Śiva.

Here the word 'Bālagopa' is used in two different senses i.e. Sadāsiva and Kṛṣṇa. The other meaning is ignorant should also be understood by 'bāla'. Thus the name means Bālagopas beginning with Viṣṇu, Śiva and others and down to the ignorant know about Her<sup>1</sup>.

995. Sarvānullaṅghyasāsanā.

Sarvaih (=brahmaviṣṇvādibhiḥ) api ullāṅghitum (=ativartitum) ayogyam (=asakyaṁ) sāsanam yasyāḥ sā.

She whose commands are never transgressed by all (i.e. by Brahmā, Viṣṇu and others).

She is above all. She is the protector of all (of Brahmā etc.) hence Brahmā and others obey Her commands<sup>2</sup>.

996. Śrīcakrarājanilayā.

Śrīcakrarājāṁ nilayo (=vāsasthānam) yasyāḥ sā.

She whose abode is Śrīcakrarāja (i.e. Śrīyantra). The Śrīcakra consisting of bindu, triangle etc. is Her abode; there resides Śiva and Śakti<sup>1</sup>. Just as jīva resides in the body so they reside in the Śrīyantra.

997. Śrīmattripurasundarī.

Tripurasya (=parasivasya) sundarī (=bhāryā)=tripurasundarī. Śrīmatī ca sā tripurasundarī ca.

She is the honourable 'Tripurasundarī'. Here the word

'Tripura' means 'Parasīva' and 'Sundarī' means 'his wife' i.e. She is the wife of Parasīva. 'Tripura' is so called as his body is consisted of the three viz. Brahmā, Viṣṇu and Rudra<sup>1</sup>.

998. Śrīśivā.

Śrīyuktā śivā.

The wife of Śiva endowed with glory.

999. Śivasaktaihyarūpinī.

(1) Śivasaktyoh aikyaṁ (=sāmarasyaṁ) eva rūpaṁ asyāḥ.

Her form is that of the union of Śiva and Śakti.

The word 'aikya' means 'sāmarasya' i.e. union of Śiva and Śakti. Thus Sāmarasya means the total equality and identity of Śiva and Śakti<sup>1</sup>.

(2) Śivacakrāṇāṁ śakticakraṇāṁ caikyaṁ rūpaṁ yasyāḥ sā.

The unity of the Śivacakras and the Śakticakras is Her form<sup>2</sup>.

(3) Śivasaktyo aikyaṁ yasmin pratipādyāṁ, sa (=hamsamantro) eva rūpaṁ asyāḥ.

According to this interpretation the name means 'the Hamsa mantra which establishes the identity of Śiva and Śakti is Her form<sup>3</sup>.

(4) Śivasya śaktayah (dhūmāvatyādaya pañca), tasāṁ aikyaṁ (=saṁastih) eva rūpaṁ asyāḥ.

Here the word 'Śiva-śakti' means the five śaktis of Śiva viz. Dhūmāvati<sup>4</sup> etc. and 'aikya' means the collective form.

Thus the name means she is the collective form of the Śaktis of

of Śiva<sup>5</sup>.

1000. Lalitāmbikā.

(1) Lalate asau lalitā, lalitā ca sā ambikā ca = lalitāmbikā.

The mother Lalitā.

The Devī is called Lalitā because she shines beyond the worlds.

(2) Lalitaṁ asti asyāḥ.

The word lalitā also means one who possess fine qualities such as beauty, delicacy etc.

Here at the finale Bhāskararāya notes that at the end of the last name, Ōmkāra should be uttered just as it was uttered in the beginning, because the uttering of Ōmkāra at both the ends is believed to be the most auspicious.

## REFERENCES

- 1- 1cf- यतो वा इमानि भूतानि जायन्ते । Tai-Ūp. III, 2
- 2- 1cf- येन जातानि जीवन्ति । Tai-Ūp. III, 2  
2cf- "अकारः सर्ववर्णाङ्गः प्रकाशः पशुमः शिवः ।  
हकारोऽन्त्यः कलारूपो विमर्शाख्यः प्रकीर्तितः ॥" Saṅketa-paddh  
at.
- 3 1cf- "सिंहमारुह्य कन्यात्वे निहतो महिषोऽनया ।  
महिषघ्नी ततो देवी तथा सिंहासनेश्वरी ॥" DV. P.  
2 "यत्प्रयन्त्यभिसंविशन्ति ।" Tai-Ūp III-2
- 4 1cf- अन्तर्निरन्तरनिरिन्धनमैधमाने मोहान्धकार-...संविदङ्गो ।  
also शाक्तिसूत्र - चिद्वह्निर्वरोधपदे -- पुष्यती । Bh. Comm.  
2cf- उक्तं संक्षेपशारीरिकान्चार्यैः  
"चिच्छक्तिः परमेश्वरस्य विमला चैतन्यमेवोच्यते ।  
3cf- ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुतेऽर्जुन । Bh. ५. 31
- 5 1cf- देवानां कार्यसिद्ध्यर्थमाविर्भवति सा यदा ।  
उत्पन्नेति तदा लोके सा नित्याप्यभिधीयते । Devī. Mh. I-66
- 6 1cf- "स्वात्मैव देवता प्रोक्ता ललिता विश्वविग्रहा ।  
लौहित्यं तद्विमर्शः स्यादुपास्तिरिति भावना । SVa. Tam.  
and also- स्वयं त्रिपुरा देवी लौहित्यं तद्विमर्शनम् । Vmk. Tam.  
V. 40
- 9 1cf- पूर्ववतुः शक्तिशास्त्रम् ।  
पाशाङ्कुशौ तदीयौ तु रागद्वेषात्मकौ स्मृतौ । Pv. Ch. Shv.  
and also- मनोभवेदिक्षुधनुः पाशोरागउदीरितः । V. 40  
द्वेषः स्यादङ्कुशः पञ्चतन्मात्रापुष्पसायकाः । Tam. Rāj.

- 11 1 Cf- " शब्दस्पर्शादयो बाणामनस्तस्याभवद्भुः ॥ Vmk. Tam. V. 41  
 2 Cf- बाणास्तु त्रिविधाः प्रोक्ताः स्थूलसूक्ष्मपरत्वतः ।  
 स्थूलपुष्पमयाः सूक्ष्मा मन्त्रात्मानः समीरिताः ।  
 पराञ्च वासनायां तु प्रोक्ताः स्थूलाः शृणु प्रिये ।  
 कमलं केरवं रक्तं कह्लारेन्दीवरे तथा ।  
 सहकारपुष्पमित्युक्तं पुष्पपञ्चकमीश्वरि । Kādi. mat. (Tam. Rāj. V. 48)  
 3 Cf- हर्षणं शैचनारव्यं च मोहनं शोषणं तथा  
 मारणं चेत्यमी बाणा मुनीनामपि मोहदाः । Kālikā. P.  
 4 Cf- क्षोभणं द्रावणं देवी तथा कर्षणसंशकम् ।  
 वश्योन्मादो क्रमेणैव नामानि परमेश्वरि । Jñā. 45, 46, 52  
 5 Cf- मदोन्मादनो पश्चात्तथा मोहनदीपनो  
 शोषश्चेति कथिता बाणाः पञ्च पुरोदिताः । Tam. Rāj. VII-13  
 6 Cf- हः शिवो गगनं स्थाणुः । Kōśa.  
 7 Cf- दक्षनासाधिपो मनः । Kōśa.  
 8 Cf- उंकारश्चंचुकोदण्डः । Kōśa.  
 14 1 Cf- कामानुशङ्गाः कुरुविन्दजेषु शनैर्न तादृक् स्फटिकोद्भवेषु ।  
 माङ्गल्ययुक्ता हरिभक्तिदाश्च वृद्धिप्रदास्ते स्मरणाद्भवन्ति ॥ Śrī. P.  
 17 1 Cf- चिल्लिका भूलतायां स्यात् । Nām. Kalpavṛkṣam. 9.  
 27 1 Cf- विश्वावसोः सा बृहती तुम्बुरेस्तु कलावती  
 सा नारदस्य महती सरस्वत्यास्तु कच्छपी । Amṛ. K.  
 2 Cf- विपञ्च्या गायन्त्या विविधमपदानं पशुपतेः  
 त्वयारब्धे वक्तुं चलितशिरसा साधुवचने ।  
 तदीयैमाधुर्यैरपलपिततन्त्री कलरवा  
 निजां वीणां वाणीं निचुलयति चोलेन निभृतम् । Sā. Lāh. 66  
 28 1 Cf- बिन्दुरहंकारात्मा रविरेतन्मिथुनसमरसाकारः ।  
 कामः कमनीयतया कला च दहनेन्दुविग्रहौ बिन्दुः ॥ Km. KL. V.

31 1cf- दधानं नागवलय केयूरमङ्गदमुद्रिकाः। Urañmattāṅgharīkhaṇḍa

२cf- केयूरमङ्गदं दोर्भवे। Ag. K.

32 1cf- लोलप्लवसतृष्णयोः। Ag. K.

44 1cf- न जातोऽस्य पतिर्भद्रै लक्षणैश्च विवर्जिता।

उत्तानहस्ता सततं चरणैर्व्यभिचारिभिः ॥

स्वच्छायया भविष्येयं किमन्यद्बहुभाष्यते ॥ MTSY. P.

२cf- हर्षस्थानेऽपि महति त्वया दुःखं निवेद्यते।

अपरिच्छिन्नवाक्यार्थो मोहं यासि महागिरे। MTSY. P.

3cf- Explaining the meaning of 'न जातो' etc, it is said

यत्तु प्रोक्तं मया यादौ स्वच्छाया व्यभिचारिणो।

अस्याः मृणु ममात्रापि वाचोऽर्थं शैल सत्तम।

चरणौ पद्मसंकाशावस्थाः स्वच्छनखोज्ज्वलौ।

सुरासुराणां नमतां किरीटमणिकान्तिभिः ॥

विचित्रवर्णैर्हस्यन्ति स्वच्छायां प्रतिबिम्बितैः।

प्रविश्य नाशयिष्यन्ति तेषां हृदि तमोगुणम् ॥ MTSY. P.

52 1cf- जगत्सु कामरूपत्वे त्वत्समो नैव विद्यते।

उतस्त्वं कामनाम्नापि रव्यातो भव मनोभव ॥ Kālīkāv. P.

२cf- यदेतद्दृश्यं मनश्चेतत्संज्ञानमज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिः

धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः त्रतुरसुः कामो वश

इति सर्वाण्येतानि प्रज्ञानस्य नामधेयानि भवन्ति। Ait. up. V-2

3cf- शंकराख्यं तु विज्ञानं बहुधा शब्दोते सुधेः।

and at the end, "वश इत्यास्तिकाः केचित्सर्वाण्येतानि

३

संततम्।

प्रज्ञानस्य शिवस्यास्य नामधेयान्यसंशयम् ॥ Urañ. Shāiv.

IV-3-19 to 24

4 cf- आत्मेवेदमग्रे आसीदेक एव सोऽकामयत etc. B. p.

53 1 cf- वृत्तेः साक्षितया वृत्तिप्रागभावस्य च स्थितः।

बुभुत्सायास्तथा इतोऽस्मीत्यापातज्ञानवस्तुनः॥

असत्यात्मबन्धनत्वेन सत्यः सर्वजडस्य तु ।

साधकत्वेन चिद्रूपः सदा प्रेमास्पदत्वतः ॥

आनन्दरूपः स्वार्थसाधकत्वेन हेतुना ।

सर्वसम्बन्धचत्वेन संपूर्णः शिवसंज्ञितः ।

जीवेशत्वादिरहितः केवलः शिव एव सः॥ S'v. Ag.

2 cf- समेधयति यं नित्यं स्वार्थात्तामुपक्रमम् ।

शिवेति यन्मनुष्याणां तस्मादेव शिवः स्मृतः ।

and also समाभवन्ति मे सर्वे दानवाश्चामराश्च ये ।

शिवं करोऽस्मि भूतानां शिवत्वं तेन मे सुराः । Mbh.

3 cf- यो योनिं योनिमधितिष्ठत्येको अस्मिन्निदं संच

विचैति विश्वम् ।

S'v. up. 4. 11

4 cf- यथा शिवस्तथा देवी यथा देवी तथा शिवः ।

तस्माद्भेदबुद्ध्यैव शिवेति कथयन्त्युभाम् ॥ Lg. P.

5 cf- उमाशंकरयोर्भेदो नास्त्येव परमार्थतः ।

द्विधासौ रूपमास्थाय स्थित एको न संशयः॥ Lg. P.

6 cf- सदाकारा परमानन्दा संसारेच्छेदकारिणी ।

सा शिवा परमा देवी शिवाभिन्ना शिवंकरी

7 cf- समस्तभुवनव्यापी भर्ता सर्वशरीरिणाम् ।

पवनात्मा बुधैर्देव ईशान इति कीर्त्यते ।

ईशानस्य जगत्कर्तुर्देवस्य परमात्मनः ।

शिवाभार्या बुधैरुक्ता पुत्रश्चास्य मनोजवः । Lg. P.

8 cf- ईशानस्य चतुर्थी या तनुर्वायुरिति स्मृता ।

तस्य पत्नी शिवानाम पुत्रश्चास्य मनोजवः । B. m. d. P.

1-2-16-79

9 cf- शिवाभुक्तिः समारव्याता योगिनां मोक्षदायिनी।

शिवाय जयते देवी ततो लोके शिवा स्मृता। DV. P.

10 cf- पावकस्योष्णते घेयं भास्करस्यैव दीधितिः।

चन्द्रस्य चन्द्रिकोपेयं शिवस्य सहजा शिवा ॥ Agvama-

54 1 cf- नित्यं वसति तत्रापि पार्वत्या सह नर्मकृत्।

मध्ये देवीगृहं तत्र तदधीनस्तु शंकरः ॥ Kālikā. P.

2 cf- शक्तो यया स शंभुः भुक्तौ मुक्तौ च पशुणस्यास्य।

तामेनां चिद्रूपामाद्यां सर्वात्मनास्मिनतः ॥ Agvama

3 cf- जगत्कारणमापन्नः शिवो यो मुनिसत्तमाः।

तस्यापि साभवच्छक्तिस्तथा हीनो निरर्थकः ॥ SK. P. IV-13-24

4 cf- शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुम्।

नचेदेवं देवो न खलु कुशलः स्पन्दितुमपि ॥ Saru. Lah. I

5 cf- शरणं ते जगन्मातः प्राप्तस्मि भृशदुःखिता।

रक्ष मेऽद्य सतीधर्मे नमामि चरणौ तव। and after that it is

5 said एवं स्तुता तदा देवी तयोत्रिपुरसुन्दरी।

हृदि तस्या ददौ ज्ञानं येनाऽधीनः पतिर्भवत् ॥

55 1 cf- स जयति सुवर्णशैलः सकलजगच्चक्र संघटितमूर्तिः।

काञ्चननिकुञ्जवाटी कन्दलदमरी प्रपञ्चसंगीतः।

हरिहयनैर्हृतमारुतहरितामन्तेष्ववस्थितं तस्य।

विभुमः सानुत्रितयं विधिहरीगौरीशविष्टपाधारम्।

मध्ये पुनर्मनोहररत्न रुचिस्तवकवञ्जितदिगन्तम्।

उपरि चतुः शतयोजन परिष्णाहं देवशिल्पिना रचितम्।

उपरि चतुः शतयोजन मुत्तुङ्गं शृङ्गपुगवमुपासे ॥ L. st. R. m.

56 2 cf- तत्र चतुः शतयोजन परिष्णाहं देवशिल्पिना रचितम्।

नानासालमनोज्ञं नमास्यहं नगरमादि विधायाः ॥ L. st. R. m.



२८६- अनेककोटिब्रह्माण्ड कोटीनां बहिरुर्ध्वतः ।

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सहस्रकोटिविस्तीर्णं सुधा सिन्धोस्तु मध्यमे ।

रत्नदीपे जगदीपे शतकोटिप्रविस्तरे ।

पञ्चविंशति तत्त्वात्मपञ्चविंशतिवप्रकेः ।

त्रिलक्षयोजनोत्तुङ्गेः प्रीविद्यायाः पुरं शुभम् ॥ Rd. yml.

३८६- चक्रं पुरं च सदनमगारं नगरं गुहा । Vis. k.

४८६- नैतमृषिमविदित्वा नगरं प्रविशेत् ।

देवानां पूरयोध्या ।

अमृतैर्नावृतां पुरीम् ।

Śruti.

५७ १८६- शृङ्गारवर्णवर्यस्योत्तरतः सकलविबुधसंसेव्यम् ।

चिन्तामणिमणिरचितं चिन्तां दूरीकरोतु मे सदनम् ॥ La. St. Rtm

२८६- सर्वेषां चिन्तितार्थप्रदमन्त्राणां निर्माणस्थानं तदेवा ॥ ५-५  
Pud. Sū. 135-7

५८ १८६- तत्र चिन्तामणिमयं देव्या मन्दिरमुत्तमम् ।

शिवात्मके महामञ्चे महेशानोपबर्हणे ।

अतिरम्यतले तत्र कशिपुश्च सदाशिवः ।

भूतकाश्च चतुष्पादा महेंद्रश्च पद्मदहः ॥

तत्रास्ते परमेशानी महात्रिपुरसुन्दरी ॥

Bhr. yml.

५९ १८६- त्रिलक्षयोजनायाममहापद्मवनावृतम् ।

Rd. yml.

२८६- मणिसदनसालयोरधिमध्यं दशतालभूमिरुहदीर्घैः ।

पर्णैः पयोदवर्णैर्द्युक्तां काण्डैश्च योजनोत्तुङ्गैः ।

मिलितैस्तालीपञ्चकमानैर्मिलितां च केसरकेसरकदम्बैः ।

संततगलितमरन्दस्रोतो निर्यन्मिलिन्दसंदोहाम् ।

पाटीरपवनबालकघाटीनिर्वत्यरागपिञ्जरिताम् ।

पद्माटवीं भजामः परिमलकल्लोलपद्मलोपान्ताम् ॥ La. Stv.

३८६- तस्मादूर्ध्वं कुलं पद्मं सहस्रारमधोमुखम् । and at the

Rtm. 106-108

end" महापद्मवनं चेदं समानं तस्य चोपरि ।

4 Cf- It is described in detail, in the comm. on the 371  
verse "आण्डीभवजमामुहुः" etc. of <sup>the</sup> Arumpanisad  
evid. Tai. As. I.

60 1 Cf- बिन्दुस्थानं सुधासिन्धुः पञ्चयोन्यः सुरद्रुमाः।  
तत्रैव नीपश्रेणी च तन्मध्ये मणिमण्डपम्।  
तत्र चिन्तामणिमयम्' etc. Rd. yml

2 Cf- कनकरजतप्राकारमध्यभूः सप्तयोजना।  
तस्माद्वियोजनोन्नताः कदम्बवृक्षा etc. DV. Bha. XII

61 1 Cf- अमृततेनावृतां पुरीम्।' Tai. Bha. I-62

2 Cf- पिण्डाण्डे बिन्दुस्थाने सहस्रारकर्णिकाचन्द्रमध्येऽन्यः।  
अपराजितारव्ये सगुणब्रह्मोपसना प्राप्ये नगरे  
अरनामक - प्यनामकौ द्वौ सुधाह्रदौ सागरप्रतिभौ ॥ chv. up.  
VIII-5-4

3 Cf- 'अनावृत्तिः शब्दात्' इति  
सूत्रे कथितौ अन्यौ । Bha. Su. IV-42

62 1 Cf- सर्वज्ञा साक्षिभावेन तत्तत्कामानपूरयत्।  
तदृष्ट्वा चरितं देव्या ब्रह्मालोकपितामहः।  
कामाक्षीति तदा नाम ददौ कामेश्वरीति च ॥ Bha. md. P.

64 1 Cf- यदि वृण्वासि कल्याणि वयं दैत्येन्द्रपीडिताः।  
दुर्लभं जीवितं चापि त्वां गताः शरणार्थिनः। Bha. md. P. 3-4-13-31  
Also in the same book at another place.

ततः कदाचिदागत्य नारदो भगवान्ब्रह्मर्षिः।

प्रणम्यं परमां शक्तिमुवाच विनयान्वितः। 146

अयं भण्डासुरो देवि बाधते जगतां त्रयम्।

त्वयैकैयैव जैतव्यो न शक्यस्त्वपरैः सुरैः ॥ 49 ॥ Bha. md. P. 3, 4-15-  
46-49

2 Cf- आदित्यविष्णवसवस्तुषिता भास्वरानिलाः।

महाराजिकसाध्याश्च रुद्राश्च गणदेवताः ॥ Ag. P.

3 Cf- अनेककौटि दिव्यालैश्चन्द्रार्कवसुकौटिभिः। Rd. yml

- 4 Cf- स्वात्मैव देवता ओत्ता ललिता विश्वविग्रहा । Tam. Rāj.
- 65 1 Cf- अथ तदुक्तं संवीक्ष्य चित्रकर्मा गणेश्वरः ।  
तद्गुणैर्गता तु पुरुषं चित्रकारं चकारसः । Brmd. P. 3, 4, 11-37
- 2 Cf- एतदृष्ट्वा तु चरितधाता भण्डिति भण्डिति ।  
यदुवाच ततो नाम्ना भण्डो लोके च कथ्यते । Brmd. P. 3-4-11-37
- 3 Cf- रुद्र कोपानलो जातो यतो भण्डो महाबलः ।  
तस्माद्गोद्वस्वभावश्च दानवश्चाभवत्ततः । Brmd. P. 3-4-12-1
- 4 Cf- भण्डासुरहननार्थं एकेव अनेका । U. Sū. 8
- 5 Cf- सात्यसुरवात्मापि जडास्थिरत्वदुःखादिभिः क्लिश्यसि  
भण्डिमायम् । Sū. 6 R. v
- 6 Cf- उद्यमो भैरवः शक्तिचक्रानुसंधाने विश्वसंहारः । S'ī, Sū. 1  
शक्तिसंधाने शरीरोत्पत्तिः । S'ī. Sū. 5  
भूतसंधाने भूतपृथक्त्वविश्वसंधा । S'ī. Sū. 6
- 66 1 Cf- संपत्करोति काप्यस्ति विद्या साऽचिन्त्यवैभवा । इत्यारभ्यः  
एवं त्रिवर्णा सा विद्या विधानं चाद्य कथ्यते ॥ Svā. Tam.
- 2 Cf- ललितापरमेशाख्या अङ्कुशास्त्रात्समुद्भवा ।  
सम्पत्करी नामदेवी ' इत्यारभ्य ' शण्कोत्ताहलं  
नाम सारुरोह मतं राजम् । ---  
तामन्वगायेयुः कौटिल्यसंख्याकाः कुन्तरोत्तमाः । See for detail. P. 7-13
- 3 Cf- इन्द्रियार्थान्गजान्पूर्वं तन्नाम्नैव समर्चयेत् । Kā. d. mātā
- 4 Cf- See for detail - See. L.S.N.B. N.S. P. P. 44
- 67 1 Cf- अन्यस्मी ललितैर्देव्याः पाशाद्युधसमुद्भवा ।  
अतित्वरितविक्रान्तिश्चास्त्रा चालतपुरः । इत्यारभ्य  
अपराजितनामातं समारुह्य ह्यं ययौ । } Brmd. P. 3-4-16-1470  
बहवो वातजयना वाजिनस्तां समन्वयुः । } 16-23  
and also तुरङ्गेषु स्थिरत्वाद्य सास्त्रास्त्रेति गीयते । Tā. S. d. R.
- 2 Cf- इन्द्रियाण्यश्वरूपाणि तत्र पश्चिमतो यजेत् । Kā. d. mātā

- 68 1८- आनन्दध्वजसंयुक्तो बर्वाभिः पर्वभिर्द्युतः । L.P. XXX 37373  
 दशयोजनमुन्नम्रश्चतुर्योजनविस्तृतः । L.P. XXX 39  
 महाशङ्खोश्चक्रराजरथेन्द्रः प्रचलन्बभौ । L.P. XXX-40  
 मन्त्रिनाथा महाचक्रे गीतिचक्ररथोत्तमे ।  
 सप्तपर्वाणि चोक्तानि तत्र देव्यश्च ताः स्मृणु । L.P. XII 62  
 किरिचक्र रथेन्द्रस्य पञ्चपर्वसमाश्रयाः । देवताश्च स्मृणु प्राज्ञ नामानि  
 मृण्वतां जयः । L.P. XXX 1 चक्रराजरथो यत्र तत्र गेयरथोत्तमः ।  
 यत्र गेयरथस्तत्र किरिचक्ररथोत्तमः । एतद्वयत्रयं तत्र त्रैलोक्यामिव  
 जंगमम् ॥ L.P. XXX 84
- 2८- सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते । B.H. ११६. IV-33
- 3८- शुद्धविद्योदया चक्रेशत्वसिद्धिः । S.I. S.U. I-22
- 69 1८- विद्याशरीरस्फुरत्ता मन्त्ररहस्यम् । S.I. S.U. I-23
- 70 1८- कोलः पौत्री किरिः किरिः । Agmakh. K.  
 2८- सर्वदा दण्डपाणित्वादण्डनाथेति गीयते । TRI. SIDH  
 3८- तत्प्रवृत्तावप्यनिरासः स्वसंवेत्तुभावात् । S.I. S.U. III 33
- 71 1८- बल्ले त्वम् बह्निस्त्रपासि ज्वालाभालामयाकृतिः ।  
 त्वया विधीयतां रक्षा बालस्यास्य महीयसः ।  
 शतयोजनविस्तारं परिभृत्य महीतलम् ।  
 त्रिंशद्योजनमुन्नम्रज्वालाप्राकारतां व्रजेत् ॥ BRMD. P.  
 3, 4-26-29-30
- 2८- अवस्थायुगलं चात्र कार्यकर्तृत्वं शब्दितम् ।  
 कार्यता क्षयिणी तत्र कर्तृत्वं पुनरक्षयम् ।  
 कार्योन्मुखप्रयत्नो यः केवलं सोऽत्र लुप्यते ।  
 तस्मिंल्लुप्तेऽपि लुप्तोऽस्मीत्यबुधः प्रतिपद्यते ।  
 न तु योऽन्तर्मुखोभावः सर्वज्ञत्वगुणास्पदः ।  
 तस्य लोपः कदाचित्स्यादव्यस्यानुपलम्भनात् । Sponal's १६ 14
- 3८- तच्छक्तिपञ्चकं सृष्ट्या लयेनाग्निचतुष्टयम् ।  
 पञ्चशक्तिचतुर्वह्निसंयोगाच्चक्रसंभवः ॥ Yog. H.

- 72 1 Cf- तदपरिज्ञाने स्वशक्तिव्यामोहिता संसारित्वम् । *S'akti. Sū. LSNB*  
NSP. P. 47.
- 73 1 Cf- सर्वा एव कला जन्तोश्च भ्यासेन नश्यति ।  
इयं ज्ञानकला त्वन्तः सकृज्जातापि वर्धते । *Yogavēdīśā*.
- 74 1 Cf- ताभिर्निर्वैद्यमानानि सा देवी ललिताम्बिका ।  
पुत्र्या भुजापदानानि श्रुत्वा प्रीतिं समावयो ॥ *BRMD. P.*  
3-4-26-116
- 75 1 Cf- पुरा भण्डासुरो नाम सर्वदैत्यशिखामणिः ।  
पूर्वदेवान्बहुविधान्यः स्त्रष्टुं स्वेच्छया यदुः ।  
विशुकं नाम दैतेयवर्गसंरक्षणक्षमम् ।  
शुक्रतुल्यविचारज्ञं दक्षासेन ससर्ज सः ।  
वामासेन विसृष्टं च सृष्टवान्भ्रातराबुभौ । *BRMD. P. 3-4-10-79-80*
- 76 1 Cf- वराहानन्दनाथस्य प्रसन्नत्वान्महेश्वरी ।  
वाराहीति प्रसिद्धेयं वराहवदनेन चेत् । *TRP. P. SIDH*
- 2 Cf- यो विषस्थो ज्ञानशक्तिहेतुश्च । *Śi. Sū. III-30*
- 3 Cf- for detail see. *LSNB. NSP. P. 48*
- 77 1 Cf- ततः सा ललितादेवी कामेश्वरमुखं प्रति ।  
दत्ता पाङ्गु समहसन्नातिव्यक्तारदावलिः ।  
तस्या मन्दस्मितरुचः कुञ्जरकृतिमान्मुखे ।  
कदक्रोडगलार्धिनः काश्चिद्देवो व्यजृम्भते । *BRMD. P. 3-4-27-67-68*
- 78 1 This story as described well in ललितोपाख्याना । *L. P. XXXIII*
- 79 1 धृत्वा ग्रहरणं शस्त्रं मुक्त्वा त्वस्त्रमितीरितम् । *Upanishads.*
- 80 1 दक्षहस्ताङ्गुष्ठनखान्महाशस्याः समुत्थितः ।  
महामत्स्याकृतिः श्रीमानादिनारायणो विभु इत्यारभ्य---  
दशावतारनाथास्ते कृत्वत्यं कर्म दुष्करम् ।  
ललिताम्बां नमस्कृत्य बृहदाञ्जलिपुटः स्थिताः । *L. P. XXXVI-31-76*
- 82 1 Cf- आत्मनः कामाय सर्वं प्रियं भवति । *BR. UP. II-4-5*
- 83 1 Cf- अस्मिन्नवसरे देवा भण्डसंहार लोचिताः ।  
सर्वेऽपि सेवितुं प्राप्ता ब्रह्मविष्णुपुरोगमाः । *BRMD. P. 3-4-30-7*

84 1८- पित्रा निर्भिर्लिखी बालो मात्रैवाश्वास्यते किल । BRMD. P. 375

86 1८ कामस्ते हृदि वसतीति कामराजं  
स्त्रष्टुत्वात्तदनु तवास्व शक्ति कूटम् । LSNB (NSP) P. 52

88 1८- पूर्णहंतानुसंध्यात्मा स्फूर्जन्मननधर्मतः ।  
संसारक्षयकृष्णधर्मतो मन्त्र उच्यते । LSNB (NSP) P. 52

90 1८- That kundalini in three and half coils lies  
in Mūlādhāra when rises pierces through the  
six chakras as well as the three knots (granthis)  
Viz - Brahma, Vishnu and Rudra .

2८- मेयमातृमिति लक्षणं कुलं प्रान्ततो व्रजति यत्र विप्रमम ।  
Chidgaman chandrika

3- In Setubandha the same commentator  
describes 22 lotuses with their names and  
proper places .

4८- शरीरं कुलमित्युक्तम् । SVch. sh.

91 A-1८- कुलपुस्तकानि च गोपायेत । Pwr. K. Sū.

B दर्शनानि तु सर्वाणि कुलमेव विशन्ति हि । Nigama

2८- न कुलं कुलमित्याहुः शचारः कुलमुच्यते । Bhava Visṇuottara. P.

3८- चक्रसंकेतको मन्त्रपूजासंकेतकाविति ।

त्रिविधस्त्रिपुरादेव्याः संकेतः परमेश्वरी । Nigama

92 1८- अन्यास्तु सकला विद्या प्रकटा वाणिका इव ।

इयं तु शोभनी विद्या गुप्ता कुलवधूरिव । Kulār kava

अन्या विद्या वैश्या इवातिप्रकटा । Pwr. KL. Sū. I-30

94 1८- कुलं शक्तिरिति प्रोक्तमकुलं शिव उच्यते ।

कुलं ऽ कुलस्य संबन्धः कौलमित्यभिधीयते । Am. LSNB NSP.

96 1८- अधश्चोर्ध्वं सुषुम्णायाः सहस्रदलसंयुतम् --- इत्यारभ्य ---

पङ्कजद्वयमीशानि कुलाकुलमयं शुभम् । SVch. sh.

(Suachanda Samgrah).

- 97 1 This is explained in detail by Iola in his 376  
commentary on the Vāsanāsubhagodaya.
- 104 1 All these four are referred to in names 85 to 90  
2 cf- मूलाधारादिकं चक्रषट्कं कुलमिति स्मृतम् ।  
ग्रन्थित्रयं तन्त्रदेवीचक्रत्रितयगर्भितम् ।  
पुष्ट्याप्यचक्रद्वितयं ब्रह्मग्रन्थिपदेदितम् ।  
वह्निःसूर्यमयं चक्रद्वयं तेजोमयं महत् ।  
त्रिष्णुग्रन्थिपदेनोक्तं तेजसं सर्वसिद्धिदम् ।  
वाय्वाकाशद्वयीरूपं चक्रद्वितयमुत्तमम् ।  
रुद्रग्रन्थिपदेनोक्तं मङ्गलायतनं महत् । ३ Datt. Sam.
- 106 1 cf- अमृतस्य धारा बहुधा दोहमानं,  
चरणं जौ लोके सुधितानन्दधातु । Tā. - Bṛ. III 12-3
- 107 1 cf- विद्युल्लेखेव भास्वरा । Tā. - Aṣ. X 13-2
- 109 1 cf- मह उल्लस तेजसः । Viś. 10.
- 110 1 cf- मूलाधारस्थवह्न्यात्मतेजोमध्ये व्यवस्थिता ।  
जीवशक्तिः कुण्डलारव्या प्राणाकाराद्य तेजसी ।  
प्रसुप्तभुजगाकारा त्रिरावर्ता महाद्युतिः ।  
मायाशीर्षा नदन्तीं तामुच्चरत्यनिशं स्वगे ।  
सुषुम्णामध्यदेशे सा यदा कर्णद्वयस्य तु ।  
पिधाय न बृणोत्येनं दवनिं तस्य तदा मृतिः । Tā. - Rv.
- 111 1 cf- जीवारशूकवत्तन्वी पीता भास्वर्यणूपमा । Tā. - Aṣ. X 13-2  
2 cf- भुजङ्गाकाररूपेण मूलाधारं समाश्रिता ।  
शक्तिः कुण्डलिनीनाम विसतन्तुनिभाशुभा ।  
मूलकन्दं फणागेण दंष्ट्राकमलकन्दवत् etc. Vmk. Tā.
- 112 1 cf- रुद्रो भवो भवः कामो भवः संसारसागरः ।  
तत्प्राणनादियं देवी भवानो परिकीर्तिता । Dv. P. Nibhvacanā-  
dhyāya

- 112 2 cf- भव इत्युच्यते देवैर्भगवान्देवादिभिः ।  
 संजीवनेन लोकानां भवस्य परमात्मनः ।  
 उषा संकीर्तिता भार्या सुतः शुक्रश्च सूरिभिः । Lg. P.  
 120 भवस्य या द्वितीया तु तनुशपः स्मृतेति वै ।  
 तस्योषानामिका यत्नी पुत्रश्चाप्युशना स्मृतः । Vāy. P.  
 3 cf- स्थानेश्वरे भवान्द्यारव्या बिल्वके नामपत्रके । Padm. P.
- 113 1 cf- त्रिविधां भावनां ब्रह्मन्प्रोच्यमानां निबोध मे ।  
 एका मद्विषया तत्र द्वितीयाऽव्यक्तसंश्रया ।  
 अन्त्या तु सुशुणा ब्राह्मी विज्ञेया त्रिगुणा त्रिधा । Kūrma. P.  
 2 cf- आज्ञान्तं सकलं प्रोक्तं ततः सकलनिष्कलम् ।  
 उन्नयन्ते परे स्थाने निष्कलं च त्रिधा स्थितम् । ५०. h. h.
- 114 1 cf- भगः श्रीकाममाहात्म्यवीर्ययत्नार्ककीर्तिषु । Ag. P.  
 i.e. fortune, desire, magnanimity, strength, effort, sun and fame are the meanings of 'Bhagah'.  
 2 cf- इक्षवस्तरुराजश्च निष्पावाजीरधान्यके ।  
 विकारवच्च गौक्षीरं कौसुमं कुसुमं तथा ।  
 लवणं चाष्टमं तद्वत्सौभाग्याष्टकमुच्यते । Padm. P.
- 115 1 cf- सा यशानुरक्तिरीश्वरे । शांडिल्यसूत्रम् I-२ Śān. SŪ. I-२  
 2 cf- गौण्या तु समाधिसिद्धिः । शांडिल्यसूत्रम् I-२० Śān. SŪ. I-२०  
 3 cf- भज इत्येष वै धातुः सेवायां परिकीर्तितः ।  
 तस्मात्सेवा बुधैः प्रोक्ता भक्तिसाधनभूयसी । Bhṛd. P.  
 4 cf- भक्तिर्नवविधा ज्ञेया यामारण्यद्वयोपमा ।  
 भक्तिर्दशविधा ज्ञेया यामारण्यद्वयोपमा । Bṛh. Nṛd. P.
- 116 1 cf- भक्त्या त्वनन्यया शक्य अहमेवं विधोऽर्जुन ।  
 ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप । Bṛh. g. 54  
 2 cf- लक्ष्यार्था लक्षणागम्या । मिश्रती-१३ L.T. १३
- 120 1 cf- स्वतन्त्रापि शिवभक्तिपारतन्त्रयत्वमग्नौषे । श्रुतिः । Śhṛti



- 121 1 cf- आनन्दं ब्रह्मणो विद्वान्न बिभेति कुतश्चन । Tat. UP. II-9-1  
also in Vāyupurāṇa-  
उरण्ये प्रान्तरे वापि जले वापि स्थलेऽपि वा ।  
व्याघ्रकुम्भीरन्वोरेभ्यो भयस्थाने विशेषतः ।  
आधिष्वपि च सर्वेषु देवीनामानि कीर्तयेत् ।
- 122 1 cf- अन्तर्लक्ष्यं बहिर्दृष्टिर्निर्गेषोन्मेषवर्जिता ।  
एषा सा शोभवी मुद्रा सर्वतन्त्रेषु गोविता । *Yoga Sūtra IV-36*  
2 cf- There are three dēkshas viz. *Śākti, Śāmbhavi*  
and Māmātri- for detail see - Pr. KL. Sū. I-32  
3 cf- अष्टवर्मा च शोभवी । DV. Bh.
- 123 1 cf- शरत्काले महापूजा क्रियते या च वार्षिकी । Markd. P.  
and also- वासन्ते नवरात्रे तु पूजयेद्भक्तदन्तिकाम् । Rudra yāmala
- 124 1 cf- शर्वस्य द्यां तृतीया तु नाम भूमितनुः स्मृता ।  
पत्नी तस्य सुकेशीति युवश्चाङ्गुरको मतः । Vāy. P.
- 125 1 cf- शर्मशातासुखानि चेत । Ag. P. K.  
2 cf- सुखं ददाति भक्तेभ्यस्तेनैषा शर्मदायिनी । Dev. Bh.
- 126 1 cf- शोक्नोति स्तुविष्यन्ति रुद्राणीति दिवौकसः । Kālikā P.
- 127 1 cf- श्रीधरः श्रीकरः श्रीमान् । Viśṭhṇuśāhśrāmanya
- 128 1 cf- सती साध्वी पतिव्रता । Anuk. K.  
2 cf- साध्वीत्यनन्यसामान्यपतिव्रत्येन गोचसे । DV. Bh.
- 132 1 cf- पूजाशक्तेः परायास्तु द्विविधा संप्रकीर्तिता । Sū. Sam. I-5-3  
2. This is explained in Setubandha.
- 134 1 cf- न मां कर्माणि लिम्पन्ति । Bh. Gītā. IV-14  
2 cf- कर्मभिः सकलैरपि लिप्यते ब्रह्मवित्प्रवरश्च न सर्वथा ।  
पद्मपत्रमिवाद्भिरहो परब्रह्मवित्प्रवरस्य तु वैभवम् । Sū. Sam. IV-25-25  
and also in भगवद्गीता -  
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा । Bh. Gītā. II-10

- 136 1 cf- अविनाशी वा अरेऽद्यमात्मा । B<sub>2</sub>. UP. IV-5-14
- 139 1 cf- साक्षी चेतो केवलो निर्गुणश्च । S<sub>ve</sub>. UP. 6-11
- 140 1 cf- अंशो नानाव्यपदेशात् । B<sub>2</sub>. S<sub>U</sub> II 3-43  
and also *gita* -  
ममैवांशो जीवलोकं जीवभूतो सनातनः । B<sub>2</sub>. *gita*. XVII-7
- 2 cf- ध्यानं वा निष्कला विज्ञा निराधारा निराश्रया ।  
न तु ध्यानं शरीरस्य सुखहस्तादिकल्पना । Vg. B<sub>2</sub>. B<sub>2</sub> II.
- 141 1 cf- निष्कलं निष्क्रियं शान्तम् । T<sub>2</sub>. UP. (also S<sub>ve</sub>. UP. 6-19)
- 143 1 The affix निर् is used in sense of 'much' in the word  
Nirbandha (निर्वन्ध) etc.  
cf- निर्वन्धादिपदेष्वतिशयाद्यर्थे निरः प्रयोगात् । LSNB. NSP. P. 62
- 2 cf- आप्तवस्य प्राप्तवस्व आप्तीभवज मा मुहुः । T<sub>2</sub>. A<sub>2</sub>. I
- 145 1 cf- मूलप्रकृतिरवि कृतिर्बहदाद्याः प्रकृति विकृतयः सप्त ।  
षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः । S<sub>ve</sub>. *gita*. III
- 146 1 cf- प्रपञ्चः संवये प्रोक्तो विस्तारे च प्रसारणे । V<sub>2</sub>. S<sub>2</sub>. K.  
2 cf- प्रपञ्चोपशमं शिवभूतं चतुर्थं मन्यन्ते । M<sub>2</sub>. UP. 7.
- 148 1 अस्पर्शश्च महाशुचिः । श्रुतिः । LSNB. NSP. P. 63  
cf- and also in *Sm<sub>2</sub>*. etc. -  
अत्यन्तमग्निो देहो देही चात्यन्तनिर्मलः ।
- 149 1 cf- न हि विशालुर्विशालैर्विवरिलोपो विद्यते । B<sub>2</sub>. UP. 4-3-30  
2- करा T<sub>2</sub> & deity of Jainas.
- 150 1 cf- निरवद्यं निरञ्जनम् । S<sub>ve</sub>. UP. 6-19  
2 cf- तस्मादहर्निशं देवीं संस्मरेत्पुरुषो यदि ।  
न चात्यवद्यं नरकं संक्षीणाशेषपातकः । K<sub>2</sub>. P.  
and also in  
मायान्ताश्चैवद्योराद्या अष्टाविंशतिकोटयः ।  
नरकाणां मथयानां पच्यन्ते तान् पापिनः ।  
अनाश्रिता भवानीशं शंकरं नीललोहितम् । L<sub>2</sub>. P.

- 151 1cf अन्तरभवकाशावधिपरिधानान्तर्धिर्भेदतादर्थ्ये ।  
द्विद्वामीत्यविनावहिरवसरमध्येऽन्तरालमनि चेत् । *Nmash. K.*  
152 1cf स कारणं करणाधियाधियो  
न चास्य कश्चिज्जनिता न चाधिपः । *Sve U.P. 6=9*  
153 1cf शुद्धमपायविदुम् । *I'Sv. UP. 8*  
156 1cf द्वेषप्रतिपक्षभावाद्रसबाध्याच्च रागः । *S'v. m. d. S. I-6*  
160 1cf- चित्ता इत्ये तुल्लिकायाम् । *VIS. K.*  
163 1cf- तत्र को मोहः कः शोक एकत्वंभूनुपश्यतः । *I'Sv. UP. 7*  
167 1cf- यथेष्टीकातूलमग्नौ प्रोतं प्रदूयेतैवमेवास्य पाप्मानः प्रदूयन्ते ।  
*even rām* *Chv. UP. II 24-3*  
द्वित्वा भित्वा च भूतानि हत्वा सर्वमिदं जगत् ।  
प्रणम्य शिरसा देवीं न स पापैर्विलिप्यते ।  
सर्ववस्थागतो वापि युक्तो वा सर्वपातकैः ।  
दुर्गां दुष्टान् नरः इतः प्रयाति परमं पदम् । *DV. Bh.*  
168 1cf- न मे द्वेष्योऽस्ति न प्रियः । *Bha. Y. V. 9-29*  
169 1cf- क्रोधयुक्तो यथेजति यष्णुर्होति यदर्चति ।  
स तस्य हस्ते सर्वमामकुम्भो यथोदकम् । *Apastambasamh.*  
171 1cf- लोभः सर्वगुणान्हन्ति । *LSNB N.S.P. p. 65*  
172 1cf- असंशयः संशयद्विनिर्देहो दुरुर्मतः । *Tam. R. V.*  
173 1cf- द्विद्यन्ते सर्वसंशयाः । *LMum. UP. II 2.8*  
174 1cf- अजादिमत्परं ब्रह्म । etc. *Bh. Y. V. 13-12*  
175 1cf- नवम्यां शुक्लपक्षे तु विधिवच्चण्डिकां नृप ।  
धृतेन स्नापयेद्यस्तु तस्य पुण्यफलं शृणु ।  
दशपूर्वाब्दश पराजात्मानं च विशेषतः ।  
भवाण्यवाहसमुद्धृत्य दुर्गालोके महीयते । *Sh. R. h.*  
*also rām* कर्मपुराणम् -

शेषा धात्री विधात्री च परमानन्दमिच्छताम् ।

संसारतापान्निखिलान्निहन्तीश्वरसंज्ञया । and in

देवीभागवत -

अहं वै मत्परान्मक्तानैश्वरं योगमाश्रितान् ।

संसारसागशदस्माद्दुःखशम्यचिरेण तु ।

२ cf- भवनाशिनी तटं नृसिंहमगमत् । Jd. UP. २६

176 1cf- शब्दमात्रानुपाती वस्तुबून्यो विकल्पः । १०. 50. I 9

and also in खण्डनखण्डखाद्य

अत्यन्तासत्यपि ह्यर्थे ज्ञानं शब्दः करोति हि ।

178 1cf- त्वं हि सा परमाशक्तिरनन्ता परमेश्विनी ।

सर्वभेदविनिर्मुक्ता सर्वभेदविशिषिणी । K. P. XII- 208

२cf- वाक्शक्तिमतीर्भेदं वदन्त्यपरमार्थतः ।

अभेदं चानुपश्यन्ति योगिनस्तत्त्वचिन्तकाः । K. P. XII- 28

180 1cf- श्रुतिः- सत्यं ज्ञानमनन्तम् । T. vi- UP. 2-1

181 1cf- अथ कस्मादुच्यते मामृतादित्यमृतत्वं

प्राप्नोतीत्यक्षयत्वं प्राप्नोति स्वयं रुद्रोभ्यति । T. vi- UP. 8-2

182 1cf- अशरीरं वाक् सन्तं व प्रियाप्रिये स्मृशतः । Jd. UP. 8-12-1

183 1cf- परिग्रहः परिजने पत्न्यां स्वीकारमूलयोः । Med. K.

184 1cf- हेतुदृष्टान्तवर्जितम् । T. vi- UP. 8-2

187 1cf- अथ योऽतिक्रमे दण्डे विनाशे दोषकृच्छयोः । Vis. K.

190 1cf- तत्रैव च वदिव्यामि दुर्गमारब्ध महासुरम् ।

दुर्गदेवीति विख्यातं तन्मे नाम भविष्यति । M. K. D. M. K. 50

२cf- सुबलादिभ्यो दुर्गे लारिता रिपुसंकटे ।

देवाः शक्रादयो येन तेन दुर्गा प्रकीर्तिता । D. P.

This Devi solicited King Subāha. Who begged a boon of her, established herself under this name at Benares. This story occurred in D. Bh. Purāṇa

- 190 3५ - नववर्षा भवेद्दुर्गा । ७६. 13h. P.
- 191 1५ - दुःखेनात्यन्त विमुक्तश्चरति । 5५५. P.  
७६० - तदत्यन्त विमोक्तो ऽयवर्गः । ५५५. 5U.I-२२
- 192 1५ - रसं ह्येवायं लब्धवानन्दी भवति । 7५५. UP. II-५
- 194 1५ - नित्यकर्मानुष्ठानान्निषिद्धाकरणादपि ।  
यत्पापं जायते (पुंसां तत्सर्वं) नश्यति क्षुत्तम् । L.S. ५५५. 5U.I-२२
- 196 1५ - यः सर्वज्ञः सर्ववित् । 7५५. UP. I-I-५  
८५ - ७६० - सर्वज्ञा सर्ववैचित्र्यात् । ७५५. P.
- 198 1५ - न तत्समश्चाभ्यधिकश्च दृश्यते । 5५५. UP. 6.४.
- 199 1५ - महालक्ष्मीरहं शक्र पुनः स्वायंभुवे ऽन्तरे ।  
हिताय सर्वदेवानां जाता महिषमर्दिनी ।  
मदीयाः शक्तिर्लेशा ये तत्तद्देवशरीरगाः ।  
संभूय ते ममाभूवन्स्वरूपं परमशोभनम् ।  
आयुधानि च देवानां यानि यानि सुरेश्वर ।  
मच्छक्तयस्तदाकश आयुधानि तदाभवन् । Lakṣmi-Tantra
- 200 1५ - सर्वाणि हृदयस्थानि मङ्गलानि शुभानि च ।  
ईप्सिलानि ददातीति तेन सा सर्वमङ्गला ।  
शोभनानि च प्रेष्ठानि या देवी ददते हरे ।  
भक्तानामार्तिहरीणी तेनेयं सर्वमङ्गला । ७५५. P.
- 201 1५ - त्रिकालं पूजयेद्यस्तु चतुर्दश्यां नराधिप ।  
स गच्छति परं स्थानं यत्र देवी व्यवस्थिते । इत्यारभ्य-  
दुर्गापूजोपकरणं स्वल्पं वा यदि वा बहु ।  
कृत्वा वित्तानुसारेण रुद्रलोके महीयते । P. ७५५. P.
- 203 1५ - चतुर्विंशत्युत्तरं यद्भुवनानां शतद्वयम् ।  
भुवनाद्वा स संचिन्त्यो रोमवृन्दात्मनो विभोः ।  
पञ्चाशद्वर्णरूपेण स्तुवन्धर्माधवकल्पना ।  
असौ त्वगात्मना चिन्त्यो देवदेवस्य ध्यानिनः ।

सप्तकोटि महा मन्त्रैर्भूत विद्यासमुद्भवैः ।

मन्त्राद्या संधिशताम्भौ विचिन्त्यः पार्वतीपतेः।

अनेकमेदसंभिन्ना मन्त्राणां पदसंहतिः ।

पदाद्वैत्यते सौम्या शिरसांस तथा स्थितः।

पृथिव्यादीनि षोडशतत्त्वान्यागमवैदिभिः ।

तत्त्वाद्यैस्तु दितान्येष शुक्लमञ्जुस्थिरपद्मम् । Kāṃkāṃ.ṣ.

२०४ । ५- पूर्वोत्तराभ्यां विद्याया अनेकाः परिवर्तनाः । Sum. Vā. ५५.

cf- विदेशीयाः पूर्वोत्तराभ्यामनेका जाता । अ. द. 50. (उत्तर 9)

२०६ १५- कामिकं पादकमनं यौगजं गुल्फयोरुगम् ।

पादद्वयाङ्गुलीरूपे कारणप्रभृताख्ये ।

आजिता जगुनोर्युग्मं दीप्तभूरुद्धयं विभोः।

पृष्ठभागेऽशुमानस्य नाभिः प्रीत्युपभेदकम् ।

विजयं जठरं प्रहृर्निः ॥ वासं हृदयात्मकम् ।

स्वायंभुवं स्तनद्वन्द्वमननं ततोचनत्रयम् ।

वीरागमः कण्ठदेशोरुल्लवन्त्रं सुतिष्ठयम् ।

सुकुटं सुकुटं तन्त्रं बाह्वो विमलावभाः।

चन्द्रशानभुरः प्रोक्तं विम्बं वदनपङ्कजम् ।

प्रौढवितन्त्रं रसना ललितं गण्डयो युष्मम् ।

सिद्धं ललाटफलकं संतानं कुण्डलद्वयम् ।

किरणं रत्नभूषा ज्ञ्याद्वातुलं वसनात्मकम् ।

अङ्गुली पाङ्गुलि शोभाणि तन्त्राण्यन्यानि कृत्स्नैः।

एवं तत्त्वात्मकं रूपं महोदेव्या विचिन्तयेत् । Karmikāḥ gaurāḥ

२८. बहुधाप्यागमैर्भिन्नाः पन्थानः सिद्धहेतवः ।

त्वय्येव निपतन्त्यैते स्त्रोतस्विन्य इवार्णवे । LSNB.NSP.

207 1 Cf- Mamamamā is otherwise called <sup>P. 68</sup> Rudra Vakra-  
a seat of śakti near below Mahabindu in  
Saharāra.

२८- या शक्तिः कारणत्वेन तदूर्ध्वं चोन्मनी स्मृता ।

नात्रकालकलामानं न तत्त्वं न च देवता ।

सुनिर्वाणं परं शुद्धं रुद्रवृक्षं तदुच्यते ।

शिवशक्तिरिति ख्याता निर्विकल्पा निरञ्जना । SVCH. SH.

3 of the eight places as described in yoginī hṛdaya

are (1) Indu (2) Roodhina (3) Nāda (4) <sup>Nāda</sup> ~~Manomama~~ <sup>Nāda</sup> ~~Manomama~~

(5) Śakti (6) Vyāpina (7) Samāna (8) <sup>Nāda</sup> ~~Manomama~~

(or Manomama) the ninth is called Mahābindu. Each succeeding one is subtler than preceding one.

Its characteristics are described thus -

नेत्रे यथोन्मेष निमेषमुक्ते वायुर्यथा वर्जितरेचपूरः ।

मनश्च संकल्पविकल्पशून्यं मनोन्मनी सा मायै संनिधत्ता ।

५८- ध्यानधातुर्ध्यायभावौ यदा पश्यति निर्भरम् ।

तदोन्मनत्वं भवति ज्ञानामृतनिषेवणात् । BRUH. M. P.

२०८ १८- तमसा कालरुद्राख्यो रजसा कनकाण्डजः ।

सत्त्वेन सर्वत्रो विष्णुर्नैर्गुण्येन महेश्वरः । LG. P.

२०९ १८- अणोरणीयान् महतो महीयान् । MA. M. UP.

and also of बृहदस्य शरीरं यदप्रमेयं प्रमाणतः ।

धातुर्महति पूजायां महादेवी ततः स्मृता । DEV. P.

२८- also नाम्नादेवस्य महतश्चन्द्रमास्तनुरष्टमी ।

पत्नी तु रोहिणी तस्य पुत्राश्चास्य बुधः स्मृतः । Vāy. P.

८- also समस्तसौम्यवस्तूनां प्रकृतित्वेन विष्णुतः ।

सोमात्मको - बुधैर्देवो महादेव इति स्मृतः ।

सोमात्मकस्य देवस्य महादेवस्य सूरिभिः ।

दयिता रोहिणी प्रोक्ता बुधश्चैव शरीरजः । LG. P.

3 chakrati. The is situated on the bank of river Gandaki, The Padma P. says while describing the Devī Hithas. cf- शालग्रामे महादेवी । Padma. P.

210 1 cf- महालक्ष्मीं दैत्यं स्याति क्षपयतीति च । Puskarkhande.

महालक्षा महालक्ष्मीरिति च ख्यातिमागता ।

उपलक्षायां सख्याद्देः पश्चिमोदक्षीरोदासि । Maishal-Tamra.

2 cf- त्रयोदशी महालक्ष्मीः । Dharmya.

211 1 cf- जनसुखकृते सत्त्वोद्विक्तो मूर्खये नमो नमः । Mahimna-30

212 1 cf- It is otherwise named as Havyakta.

परस्य ब्रह्मणो रूपं पुरुषः प्रथमं द्विजः ।

व्यक्ताव्यक्ते तथैवान्ये रूपे कालस्तथा परम् ।

प्रधानपुरुषव्यक्तकालानां परमं हि यत् ।

पश्यान्ति सूरयः शुद्धं तद्विष्णोः परमं पदम् ।

प्रधानपुरुषव्यक्तकालास्तु प्रविभागशः ।

रूपाणि स्थितिसर्गान्त व्यप्ति संज्ञाव हेतवः । Vāṣ. P.

213 1 cf-

214 1 cf- According to Ratnavali Mahāpātaka means slaying of a Bold man.

2 cf- कृतस्यारिषत्ते- यापस्य ज्ञानतोऽज्ञानतोऽपि वा ।

पापश्चितं परं प्रोक्तं पराशक्तेः पदस्मृतिः । Bṛh. P.

215 1 cf- ज्ञानिनामपि चेलांसि देवी भगवती हि सा

बलादकृष्य मोहाय महागाया प्रयच्छति । Māṅd. P.

and-

Dev. Mā. I 55

गर्भान्तज्ञानज्ञानसंपन्न प्रेरितं स्मृतिमारुतेः ।

उत्पन्नं ज्ञानरहितं कुरुते या निरन्तरम् ।

पूर्वोति पूर्वसंधातसंस्कारेण नियोज्य च ।

आहारादौ ततो मोहममत्वा ज्ञानसंशयम् ।



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क्रौञ्चोपरोधलोभेषु क्षिप्त्वा क्षिप्त्वा पुनः पुनः ।

पञ्चात्कामेन योज्याशु चिन्तायुक्तमहर्निशम् ।

आमोदयुक्तं व्यसनासक्तं जन्तुं करोति या ।

महामायेति संप्रोक्ता तेन सा जगदीश्वरी । Kālīkāv. P.

216 - भाया इम्भे कृषायां चेत । Kōśā.

217 । ५ - शक्तिर्बले च सामर्थ्ये तथा प्रहरणान्तरे । ५५. K.

221 । ५ - वीर्यं शुक्ले प्रभावे च तेजः सामर्थ्ययोश्च । ५६. K.

222 । ५ - बलं गन्धे रसे रूपे स्थामानि स्थौल्यसेनयोः ।

बलो हुतायुधे दैत्यभेदे बलिनि वायसः । ५६. K.

223 । ५ - यस्मिन्विज्ञाते सर्वमिदं विज्ञातं स्यात् । ५७. U.P. 6-1

224 । ५ - रसानां स्वत उत्प्लासः प्रथमा सिद्धिरीरिता ।

द्वन्द्वैरनाभिधूमिश्च द्वितीया सिद्धिरुच्यते ।

अधमोत्तमताभावस्तृतीया सिद्धिरुत्तमा ।

चतुर्थी तुल्यता तेषामायुषः सुखदुःखयोः ।

कान्तेर्वनस्थ बाहुल्यं विशोकानाम पञ्चमी ।

परमात्मपरत्वेन तपोध्यानादिनिष्ठता ।

षष्ठी निकामचारित्वं सप्तमी सिद्धिरुच्यते ।

अष्टमी च तथा प्रोक्ता यत्र कुचनशायिता । SK.P.

226 । ५ - चतुः षष्ट्या तन्त्रैः सक्त्नमभिः संधाय भुवनम् ।

स्थितस्तत्तस्मिन्नि प्रसवपरतन्त्रः पशुपतिः ।

पुनस्त्वं निर्वन्धादखिल पुरुषार्थैकधरणा ।

स्वतन्त्रं ते तन्त्रं क्षितितलमवातीतरदिदम् । Sau. Lah. 31

227 । ५ - The S'ri vidya mantra is fifteen syllabled  
mantra viz. ॐ क ह ई ल ह्रीं ह्रस्वक हलह्रीं स्फुल्ल ह्रीं  
इति । This mantra is considered to be the best among  
all the mantras. <sup>the</sup> greatness of this mantra is  
described so many times in Kulāśharava, S'akti-  
rahasya and other Tantrik texts.

- 228 1 cf- ललिता विद्या विद्यामन्यां यन्त्रेण वासुना ।  
यन्त्रमन्यत्समं वैशि यो रौ स्यान्मूढचेतनः । NTP. Tam.
- 229 1 cf- एषा भगवती सर्वतत्त्वान्यामित्य तिष्ठति । DV. Bh.
- 230 1 cf- The detail of this method is given in the  
Commentary on भावलोपनिषद्भाष्य and प्रयोगविधि  
written by Bhāskara Rāya.
- 231 1 cf- शंभुः पूजयते देवीं सज्जशक्तिमयीं शुभाम् ।  
अक्षमालां केशं कृत्वा न्यासेनैव भक्तो द्वयः । Pd. m. P.
- 232 1 cf- कल्पोपसंहरणकल्पितताण्डवस्य  
देवस्य स्वण्डपरबाः परमेश्वरस्य ।  
पाशाङ्गुः शैलवशरासनपुष्पबाणैः ।  
सा साक्षिणी विजयते तव मूर्तिरेका । Pañcadaśīstava  
and  
2 cf- एषा संहृत्य सकलं विश्वं क्रीडति संक्षये  
लिङ्गानि सर्वजीवानां स्वशरीरे निवेश्य चेतु । DV. Bh.
- 235 1 cf- The 64 Upacharas are described by Parasurama.  
Vide. Pr. K1 - Str - 4-5  
2 cf- The Varivasya Rahasya describes 72 Upacharas  
in Puja Prakarama.
- 236 1 cf- Some of the texts viz. Sāraṅgadhārīya  
S'ridhara's ~~them~~ Katha Kośa Lakṣanūpīthikā.  
enumerate them differently. The sixty four kalās  
as enumerated by Bhāskara Rāya are -  
(1) The knowledge of the eighteen Lipis (2) Power of  
writing them quickly. (3) Power of reading them  
quickly (4) Composing verses in all those languages  
(5) The knowledge of diff. Languages (6) gambling  
(7) to (14) four Vedas and four Up Vedas (15) to (26)

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Two groups of six auxilliary sciences. (27) Tantra  
 (28) Purāṇa (29) Smṛiti (30) Poetry (31) Rhetoric  
 (32) drama (33) to (38) the six sādāṅga, Vās'yā,  
 Ākarsana, vidvesana (annihilation) uccatana  
 (ruining) and Māhana (killing) (39) to (45) The  
 art of controlling (i.e. opposing) the effect of  
 motion (गति) water (जलस्तम्भन) sight (दृष्टिस्तम्भन)  
 fire (अग्निस्तम्भन), weapons (आयुधस्तम्भन), speech  
 (वाकस्तम्भन) and semen (वैतस्तम्भन) (46) to (49) The  
 art of training elephants (गजशिक्षा), horses (हयशिक्षा)  
 chariots and men, (50) to (53) The knowledge of  
 divination by bodily marks (Sāmuḍrika)  
 gymnastics, cooking and the power over snakes  
 (gāruḍavidyā) (54) art of playing sushira (55)  
 art of playing ānaddha instruments (56) art  
 of ghana (57) knowledge of illusion (i.e. Indra-  
 jāla) (58) dancing (59) singing (60) alchemy  
 (61) knowledge of Testing Jewel (62) Thieving  
 (63) knowledge of The pulse (64) art of dis-  
 appearance.

२३१ १८- ललिताचक्रनवके प्रत्येकं शक्तयः प्रिये ।

चतुःषष्टि मिताः कोटयः । Tan. Rāj.

२८- According to Bhāskaraṣya - Amongst nine  
 cakras from Trailokyā Mahanā, in each cakra  
 separately There are sixty four crores of yoginis  
 And thus The total number comes to 5 46,4  
 7 arbuda, 6 crores of śaktis, 5,7,6 80,00000

- 238 1cf- मनुश्चन्द्रः कुबेरश्च लौपामुद्राश्च मन्मथः ।  
अगस्तिरग्निः सूर्यश्च इन्द्रः स्कन्दः शिवस्तथा ।  
क्रोधमहारको देव्या द्वादशभि उपासकाः । for detail see Jñā.
- 240 1cf- The फलश्रुति of L.S.Says चन्द्रबिम्बेध्यात्वा etc.  
and- अहमाग्निशिरो निष्ठस्त्वं सोमशिरसि स्थिता ।  
उग्नीषोमात्मकं विश्वमावाभ्यां समधिष्ठितम् । S.P. P.
- 243 1cf- The story of Chandrakala is in Devī. Bh.  
स्वप्ने तस्याः समागत्य जगदम्बा निशान्तरे ।  
उवाच वचनं चेदं समाप्ताङ्गस्य सुखं स्थिता ।  
वरं वरय सुप्रेणि मम भक्तं सुदर्शनम् ।  
सर्वकामप्रदं तेऽस्तु वचनान्मम भामिनि । Dev. Bh. P.
- 248 1cf- त्रायस्व कुण्डलिनीं कुङ्कुमपङ्कजाम् । Kalyāṇa-vārṇya
- 249 1cf- पञ्च प्रेतान्महेशान ब्रूहि तेषां तु कारणम् ।  
निर्जीवा अविनाशास्ते नित्यरूपाः कथं वदेत् । Jñā. IV-12
- 250 1cf- निर्विशेषमपि ब्रह्मस्वस्मिन्मायाविलासतः ।  
ब्रह्मा विष्णुश्च रुद्रश्च इश्वरश्च सदाशिवः ।  
इत्याख्यावशतः पञ्च ब्रह्मरूपेण संस्थितम् । Trip. Siddh.
- 251 1cf- क्षेत्रज्ञप्रकृतिं बुद्धेर्हंकारमनांसि  
श्रोत्रत्वक्चक्षुर्जिह्वोपस्थानि शब्दादिपञ्चतन्मात्राणि  
च पञ्च ब्रह्मरूपाणि । Lg. P.
- 1cf. and एक एव शिवः साक्षात्सत्यज्ञानादिलक्षणः ।  
विकाररहितः शुद्धः स्वशक्त्या पञ्चधास्थितः । SŪ. Sam. IV 14-2
- 252 1cf. यो वै भूमा तत्सुरवम् । Chhā. UP. VII-23
- 253 1cf- विज्ञानधन एवेतेभ्यो भूतेभ्यः समुत्थाय । Bṛ. UP. II 4-12  
2cf- यो विज्ञाने विष्ठन्विज्ञानमन्तरो यमयति । Bṛ. UP. III 4.2
- 254 1cf- ध्यै चिन्तायाम् ।  
2cf- प्रत्ययैकतानता ध्यान । 70. SŪ. III-2

- 255 1cf- धर्मेति धारणे धातुर्महत्वे वै प्रपद्यते ।  
 धारणेन महत्वेन धर्म एव निरुच्यते ।  
 तेनेष्टप्रापको धर्म आचार्यैरुपदिश्यते ।  
 इतरोऽनिष्टफलदस्त्वाचार्यैरुपदिश्यते । M+SY. P.  
 cf. and चोदनालक्षणौऽर्थे धर्मः । Tāi-50. I I-2
- 255 2cf- she is said to be free from These  
 cf- न निरोधो न चोत्पत्तिर्न बन्धो न च साधकः ।  
 न मुकुसुर्न वै सुक्तेरित्येषा परमार्थता । Tāi-UP.
- 260 1cf- अविवेको माया शेषुष्टम् । Śi-50. I-10
- 262 1cf- शिवमद्वैतं चतुर्थं मन्यते । Mān-UP.  
 and- तुशेया कापि त्वं दुरधिष्ठामनिःसोम महिगा । ŚaU-Lah.  
 cf- १७
- 263 1cf- (i) शरीरवृत्तिव्रतम् । II कथाञ्जपः (iii) दानभालक्षणम् ।
- 265 1cf- ब्रह्मविष्णुशिवा ब्रह्मन्प्रधाना ब्रह्मशक्तयः । Śi-50. III 27-28-29  
 1cf- P.
- 267 1cf- प्रकृत्याः प्रथमो भाग उमा देवी यशस्विनी ।  
 व्यक्तः सर्वमयो विष्णुः स्त्रीसंज्ञो लोकभावन । Mān. P. (जसद 1893)
- 2cf- गोविन्दो वासुदेवो स्याद्भवाध्यक्षे बृहस्पतो । Uis, K.
- 269 1cf- रुजं द्रावयेत तस्माद्भुद्रः पशुपतिः स्मृतः । ŚiV, Rah.  
 2cf- सोऽरोधादरोदीतद्भुद्रस्य रुद्रत्वम् । Tāi- (Sān.)  
 3cf- प्राणा वाव रुद्र एते हीदं सर्वं रोदयन्ति । Chd. UP. 3-16-3
- 270 1cf- अभैक्तानां च सर्वेषां निरोधानकरी यतः ।  
 श्रीस्तिरस्कम्पिणी तस्मात्प्रोक्ता सत्यं वरानने । Tāi-ŚiCh.
- 271 1cf- ईश्वरता कर्तृत्वं स्वतन्त्रता चित्स्वरूपता चैति ।  
 एते चाहन्तायाः पर्यायाः सन्निरुच्यन्ते ।  
 विष्णुशरीरस्कन्धं न विरूपाक्षपञ्चाशिका ।
- 274 1cf- तथापि तद्वत्पञ्चविधकृत्यानि करोति । Ś'v-50.  
 2cf- परायणमभीष्टं स्यात्तत्पराप्रययोरपि । Uis, K.
- 275 1cf- य एषोऽन्तरादित्ये हिरण्यः पुरुषो दृश्यते । Chd. UP. I-6-6.  
 and

- ८- अशेषवेदात्मकमेकवेद्यं रत्नतेजसा पूरितलोकभेदम् ।  
त्रिलोकहेतुः परमोष्ठिसंज्ञं नमामि रूपं रविमण्डलस्थम् । Kṛm.P.
- २७६ । ८- स्त्रीलिङ्ग-शब्दवाच्या याः सर्वा गौर्या विभूतयः । Lg.P.  
२८- द्वादशाब्दा तु भैरवी । (धौम्यः)
- २७७ । ८- ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः प्रियः ।  
ज्ञानविज्ञानयोश्चैव षण्णां भग इतीरणे । Kālikā.P.
- २७८ । ८- पद्मं स्यादम्बुजव्यूहनिधिसंख्याहिबिन्दुषु । Rābhāsā.K.LSNB  
N.S. P. ४२
- २७९ । ८- See footnote - २७७-1  
and भगमैश्वर्यमाहात्म्यज्ञानवैराग्ययोनिषु ।  
८- यशोवीर्यप्रयत्नेच्छा धर्मश्री रविभुक्तिषु । Kālikā.P.
- २८०- पूज्यते या सुरैः सर्वैस्तांश्चैव भजते यतः ।  
सेवायां भजतिर्धातुर्भगवत्येव सा स्मृता । ŚK.Rh.
- २८० । ८- कान्ची क्षेत्रे पुरा धाता सर्वलोकपितामहः ।  
श्रीदेवी दर्शनार्थाय तपस्तेषु सुदारुणम् ।  
आत्मैक्य ध्यानशुक्तस्य तस्य प्रतपतो मुनेः ।  
प्रादुर्भूव त्रिपुरा पद्महस्ता ससौदरा ।  
पद्मासने च तिष्ठन्ती विष्णुना जिष्णुना सह । LSNB.NSP.  
P. ४२
- २८१ । ८- इच्छयेव जगत्सर्वं निगिरत्युद्गिरत्यपि ।  
इच्छामात्र प्रभोः स्तुष्टिः । LSNB.NSP. P. ४२
- २८२ । ८- सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपाद् । श्रुतिः
- २८४ । ८- सहस्रानयनाशमा सहस्रकरसंयुता ।  
सहस्रशीर्षचरणा भालि द्वादशंशयम् । DV. 134. VII
- २८६ । ८- श्रुतिस्मृतिभ्यामुदितो धर्मो यज्ञादिको मतः ।  
नान्यतो ज्ञायते धर्मो वेदादुर्मो हि निर्धर्मो । XII-२५। B  
तस्मादमुमुक्षुर्धर्माय मद्रूपं वेदमाश्रयेत् ।  
मदाज्ञयेव मुत्स्यर्धः वेदानां भगवानजः । २५३  
XII - २५४  
ब्राह्मणादीन्ससर्जाथ स्वे स्वे कर्मण्ययोजयेत् । Kṛm.P.

287 1cf- ममैवैषा परा शक्तिर्वैद संज्ञा पुरातनी ।

अथर्वणुः सामरूपेण सर्गादौ संप्रवर्तते। Krm.P. ४५ २५३

The word निगम is explained

निर्गतं गिरीजावक्त्राद् --- etc.

2cf- सद्योजात सुरवाज्जाताः पञ्चाद्याः कामिकादयः ।

वामदेवसुरवाज्जाता दीप्ताद्याः पञ्च संहिताः ।

अथोरवक्त्रादुद्भूताः पञ्चाप्तिविजयादयः ।

पुंयक्रादपि संभूताः पञ्च वैशैचनादयः ।

ईशानवदनाज्जाताः प्रोद्गीताद्यष्टसंहिताः ।

ऊर्ध्वस्त्रोतोभवा एते नाभ्यधः स्त्रोतसः परे । DV. Dh.

288 1cf- ये न कुर्वन्ति तद्धर्मं तदर्थं ब्रह्मणा कृताः ।

निरयास्तेषु शमनः पातयेत्तान्मदाज्ञया ।

धर्मं कुर्वन्ति वैदोक्तं ये मद्भक्तिपरायणाः ।

स्वर्गादिषु शचीशधिरस्तान्नयान्ति मदाज्ञया । Krm.P.

cf- and कृतौ सुप्ते जाग्रच्चमसि फलयोगे कृतुमतां । Mahimna.

cf- एष ख्व साधु कर्म कारयति । यमैभ्यो लोकेभ्य -

उन्निनीषयत्येष एवासाधु कर्म कारयति यमघोनिनीषति । SN-R.

289 1cf- सर्वज्ञाः प्रुतयोऽपि याः परशिव त्वत्पाणरूपाः ।

प्रियाः शृङ्गग्राहिकया त्रयाभूत इव त्वां न प्रजल्पन्ति ताः ।

मन्यानेव तु नैतिनैते बहुशो वाचा निषेधान्ति

चेत्कोऽन्यस्त्वाभिदमित्यमित्यनुपदेत्तत्रापि -

माहृज्जनः । LSNB. NSP. P ४५

290 1cf- Arundhati is a very small star and by locating the surrounding big stars, one at last perceives it.

2cf- यतो वाचो निवर्तन्ते अप्राप्यमनसा सह । Tvi. UP. II 9

२९१ । ५- ये ऽर्चयन्ति पराशक्तिं विधिना ऽविधिनापि वा ।

न ते संसारिणो बूनं मुक्ता एव न संशयः ।

तस्मादशेषवर्णानां त्रिपुशाराधनं विना ।

न स्तो भोगापवर्गौ तु योगपद्मेन कुत्रचित् । ORmd. P. 3-4-5  
29-31

२५- पुरुषो वै रुद्रः । S&U. B&V. (N.S.P.) P. 85

२९२ । ५- पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । B&V. UP. II-11

२५- पञ्चमो दशमो पञ्चदशीतिथिस्वरूपा वा ।

शुक्लपक्षचतुर्दशीरात्रिस्वरूपा वा ।

नदीविशेषरूपा वा । LSNB. NSP. P. 85

२९४ । ५- भुवनानन्दनाथस्य प्रसन्नत्वान्महेश्वरी

भुवनेष्वातिविरव्याता शोभती भुवनेश्वरी । T&P. Siddh.

२५- एकाक्षरे ऽपि देवेशि सत्यत्र भुवनानि तु । ETC. दाक्षिणात्यसिद्धिः ।

२९५ । ५- अम्बिका कैतवे सिद्धे निद्राया निशि कीर्त्यते । V&S. K.

२५- निश्वेश्वरीं जगद्धात्रीं स्थितिः संहारकारिणीम् ।

निद्रां भगवतीं विष्णोरनुतां तेजसः प्रभुः । M&K. P. (Dev. Mh.)  
I 71

२९६ । ५- अहंकृता अहंमना अष्टाविंशद्व्यात्मिका । V&S. P.

२५- द्वापञ्चाशदमी पाशा अविद्यापर्वसंभवा । Lg. P.

२९७ । ५- ब्रह्मा विष्णुस्तथा शंभुर्वासवो वरुणो यमः ।

वायुरग्निः कुबेरश्च त्वष्टा प्रवाऽप्तिनो भगवः ।

आदित्या वसवो रुद्रा विष्णवे देवा मरुद्गणाः ।

सर्वे ध्यायन्ति त्वां देवोः सृष्टिस्थित्यन्तकारिणीम् । DV. Bk.

२९८ । ५- नाराणामयनं यस्मात्तस्मान्नारायणः स्मृतः । B&V. V. V.

२५- ॐ नमः ऽर्चः ऽर्चः ऽर्चः, नारायणी सहचराय नमः शिवाय । NB.

३५- अहं नारायणो जौरी जगन्माता सनातनी ।

विभज्य संस्थितो देवः स्वात्मानं परमेश्वरः ।

न मे विदुः परं तत्त्वं देवाद्या न महर्षयः ।

एको ऽहं वेद विष्वात्मा भवान्नी विष्णुरेव च । K&V. P.



- 298 4५- नाशयणो सुपाश्वे तु त्रिकूटे भद्रसुन्दरी । P.d.m.p.
- 300 1५- आकाशो ह वै नाम नामरूपयोर्निर्बहिता ।  
ते यदन्तरा तद्ब्रह्म । (Chd - UP. VIII - 14.)
- 301 1५- त्वंकामाग्निप्रशव्यो नानमसग्निमात्वग्राशे -  
-भईयोकार्विशीतानन्तफादुलन्नाग्निविम् । LSNB. NSP. P. 88
- 302 1५- लज्जामती तुष्टिरिष्टा च पुष्टा । श्रुतिः । LSNB. NSP. P. 86
- 308 1५- राजीवाख्या मृगे मत्स्ये पद्मे राजोपजीविनी । Vis. K.
- 311 1५- रसो वै सः । Tā. UP. II. 61
- 313 1५- लक्ष्मीर्वागादिरूपेण नर्तकीव विभाति । S. Lt. Sam. IV-66
- 314 1५- कलाहीने सानुमतिः पूर्णे रक्ता निशाकरे । Ag. P.
- 318 1५- she in the present context has took birth to kill  
the demon called Bhandāsura.  
देवकार्यसमुपैता ।
- 319 1५- स्त्रीलिङ्गमारवेत्तं गौरी । Lg. P.  
and स्त्रीलिङ्गशब्दव्या याः सर्वा गौर्या विभूतयः ।
- 321 1५- कृष्णपद्मादशीरात्रिरूपा वा । LSNB. NSP. P. 90
- 322 1५- The real nature of Kāmakalā is described  
in Kāmakalāvilāsa  
स्फुटशिवशक्ति समागमबीजाङ्कुरस्थपिणी पराशक्ति  
--- कामः कमनीयतया कला च दहनेन्दु विग्रहौ बिन्दु ।
- 322 1५- कामार्थमागता यस्यान्मया सार्धं महागिरौ ।  
कामारव्या प्रीच्यते देवी नीलकूटे रहोगता ।  
कामदा कामिनी काम्या कान्ता कामाङ्गदायिनी ।  
कामाङ्गनाशिनी यस्मात्कामारव्या तेन कथ्यते । K. Li. K. P.
- 328 1५- द्रव्यै तु मधुरास्फुटे कलः । M. M. K.
- 330 1५- परिश्रुतं क्षममाधे पलं च भक्तानि योनीः सुपरिष्कृतानि ।  
निवेदयन्देवतायै मह्यै स्वामीकृत्य सुकृती सिद्धिमेति । Tā. UP.

331 1cf यच्चाहुमुक्तवानस्या उच्चानकरतां सदा ।

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उत्तानो वरदः पाणिरैष देव्याः सदैव तु ।

सुरासुरमुनिव्रातकरदेयं भविष्यति । MA 54. P.

332 1cf वरार्थिभ्यः सुरादिभ्यः कामान्पूरयतीश्वरी

धातुर्बुध वरणे प्रोक्तस्तेन सा वरदा स्मृता । DV. Bh.

332 1cf Because the word is thus expressed in Chd. UP.

IV-15-2-3

एष उ एव वामनी-

333 1cf Varuna is said to be very fond of date wine hence it is called Vāsurañ.

2cf Śeṣa is called Vāsurañmān because he belongs to Varuna Loka. (Watery world)

3cf- उपास्यते स्वयं कान्त्या यो वारुण्या च मूर्तये । Vis. P.

4cf- अधश्चोर्ध्वं स्थिता नाडी वारुणी सर्वगामिनी ।

पूषा दिग्देवता प्रोक्ता वारुणी वायुदेवता । Yagv. 15.15.

334 1cf- विश्वाधिको रुद्रो महर्षिः । LSNB. NSP. P. 91

335 1cf- वेदैश्च सर्वैरहमेव वेद्यः । Kā. UP. II 3 Bh. 15.15.

मृति and स्मृति

2cf- ऋचा प्राची महती दिगुच्यते ।

दक्षिणामाहु र्यजुषामपाराम् ।

उत्पर्वणामङ्गिः २सां प्रतीची

साम्नामुदीची महती दिगुच्यते । Tā. Br. 1.1.5.

3cf- ह्युदुविधादिभिः etc. Śa. Bh. P. 91

while enumerating dev. kṣetras.

336 1cf- त्रिकूटे च तथा सीता विन्ध्ये विन्ध्याधिवासिनी । Pd. m. P.

337 1cf- धात्री माता समारव्याता धारणाद्योपजीयत । DV. P.

338 1cf- अस्य महती भूतस्य निःस्वसितमेतद्यद्वेदो-

यजुर्वेदः । Mān. UP. 1.1.5.

५ ऋचः सामानि जज्ञिरे ।

339 1. ५ दैवी ह्येषा गुणमयी मम माया दुरत्यया । Bh. Gt. 7.14

2. ५ अव्यक्तव्यक्तरूपेण रजःसत्त्वतमोगुणैः ।

विभज्य यार्थं कुरुते विष्णुमायैति सोच्यते । Kālīkāv. P.

340 1. ५ - तत्र ब्रह्मविलं ज्ञेयं रुद्रकोट्यर्बुदैवतम् ।

and ब्रह्माणीत्यपरा शक्तिर्ब्रह्मणोत्सङ्गगामिनी ।

द्वारं सा मौसमार्गस्य शोधयित्वा व्यवस्थिता । Such. Tam.

341 1. ५ - At present Assam

343 1. ५ - इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्धिदः । Bh. Gt. VIII-12

and चतुर्विंशतितत्त्वानि क्षेत्रशब्देन सूचयः ।

आहुः क्षेत्रज्ञशब्देन भोक्तारं पुरुषं तथा । Lg. P.

and योऽस्यात्मनः कारयिता तं क्षेत्रज्ञं प्रचक्षते ।

यः करोति तु कर्माणि भूतात्मोच्यते मुधैः ।

जीवसंज्ञोऽन्तरात्मान्यः सहजः सर्वदेहिनाम् ।

येन वेद्यते सर्वं सुखं दुःखं च जन्मसु ।

तानुभौ भूतसंपृक्तौ महान् क्षेत्रज्ञ एव च । Manu. 12.12.15

344 1. ५ - नैनं हिन्दन्ति शस्त्राणि । Bh. Gt. II 23

2. ५ - एष नित्यो महिमा ब्राह्मणस्य

न कर्मणा वर्धते न कनीयान् । Bṛ. UP. IV 4-22

and स न साधुना कर्मणा भूयान्नो एवासाधुना - कनीयान् ।

345 1. ५ - The story of this incarnation occurs in Linga and other Purāṇas. The story runs like this (given in Saubhā. P. 92 (N.S.P. edition))

Kālī was created by Śiva to slay daitya Dāruka. Even after killing him the fire of her wrath was not calmed. Seeing this harassment of the world, Śiva in order to dispel her anger, assumed the form of a

397  
small child and started crying. Looking this scene  
she sucked the child from her bosom. That child  
from drunk up the fire of her wrath with milk.  
This incarnation of lord S'iva in the form of child  
is well known as Ks'hetrāpā

346 1 cf- विजयं चैव काश्मीर । Dv. P.

2 cf- विजित्य पद्मनाभानं दैत्यराजं महाबलम् ।

त्रिषु लोकेषु विश्वया विजया चापराजिता । Dv. P.

346 3 cf- आप्तिनस्य सिते पक्षे दशभ्यां तारकोदये ।

स कालो विजयो ज्ञेयः सर्वकार्यार्थ सिद्धिदः । Muhūrta Chintā-  
mani

347 1 cf- विमला पुरुषोत्तमे

2 cf- विश्वकर्मशास्त्र mentions various houses as follow:-

ध्रुवं धान्यं जयं कर्त्तुं विपुलं विजयं तथा ।

सुमुखं विमलं नन्दं निधनं च मनोरमा ।

349 1 According to The grammatical rule

'शृन्वधोशरुः' The आरु is affixed to The root वन्द्, Hence  
वन्दारुः

350 1 cf- सर्वेषां च स्वभक्तानां वादरूपेण सर्वदा ।

स्थिरत्वाद्वाचो विश्वया लोके वाग्वादिनीति सा । T. & P. Siddh.

and शब्दानां जननी त्वमेव भुवने वाग्वादिनीत्युच्यते । Lgh. St. 510-15

352 1 As There are Three kinds of Agni viz

Āhavanīya, Dakṣiṇāgṇī and garhapatya.

353 1 Kalpa is used to denote little and imperfect.

इष्टदुःसमाप्तौ कल्पप्रत्ययः ।

2 अक्रमेणार्धभक्त्या वा भवोन्याः कृतमर्चनम् ।

जन्मान्तरे क्रमप्राप्त्यै पूर्णभक्त्यै च कल्पत । Sh. Rh.

354 1 cf- योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुः ।

Br. Up. I-4-10

- 354 ३५- अथैतरेषां पशूनामशनापि पासे एवाभिज्ञानं न विज्ञातं वदन्ति<sup>398</sup>  
न विज्ञातं पश्यन्ति न विदुः श्वस्तनं न लोका लोको । LSNB.NSP.  
३५- 'लोधं नश्यन्ति पशुमन्यमानाः' इत्युक्ते LSNB.NSP. P. 94  
Here the word पशु means सम्यक् (complete)  
५५- सर्वाधारतयाधारः पाशो बन्धस्य हेतुत । Sutr. Sam.  
५५- ब्रह्माद्योः स्यावशान्ताश्च देवदेवस्य शूलिनः ।  
पशवः परिकीर्तन्त्ये समस्ताः पशुवर्तिनः ।  
चतुर्विंशति तत्त्वानि मायाकर्मशुणा' इति ।  
विषया अपि कीर्त्यन्ते पाशजीवनिबन्धनात् ।  
तेर्बद्धाः शिवभक्त्यैव मुच्यन्ते सर्वदेहिनः । Lg. P.  
355 १५- वेदबाह्यव्रताचाराः त्रैतस्मार्तबहिष्कृताः ।  
पारवण्डिन इति ख्याता न संभाव्या द्विजातिभिः । Lg. P.  
३५- पुराणन्यायमीमांसा धर्मशास्त्राङ्गमिश्रिताः ।  
वेदाः स्यान्नानि विधानां धर्मस्य च चतुर्दशे । Bṛh. V. V.  
356 १५- अष्टादश पुराणानि व्यासेन कथितानि तु ।  
नियोगाद्ब्रह्मणो राजंस्तेषु धर्मः प्रतिष्ठितः ।  
अन्यान्युपपुराणानि तद्धिष्यैर्व्याकृतानि तु ।  
युगे युगे तु सर्वेषां कर्ता वै धर्मशास्त्रवित् ।  
शिक्षाकल्पो व्याकरणं निरुक्तं ह्येव च ।  
ज्योतिः शास्त्रं न्यायविद्या सर्वेषामुपबृंहणम् ।  
एवं चतुर्दशैतानि विधास्यानानि सत्तम ।  
चतुर्वेदैः सहोक्तानि धर्मो नान्यत्र विद्यते । २६५-२६८  
एवं पैतामहं धर्मं मनुव्यासादयः परम् ।  
स्थापयन्ति ममदेशाद्यवदाभूतसम्प्लवम् । Kṛm. P.  
358 अजरोऽमृतः Bṛ. UP. VI- 4. २५  
360 १५- मां पातु निवायास्तोरे निवसन्तो ।  
बिल्वेश्वरकान्ता देवी तनुमध्यमा । LSNB.NSP. P. 97

360 2 It is defined as If There is 'Ta' guna and 'ya' guna in each foot. It is called Tanumadhyā Pīṅgala sūtra.

361 1-4- अन्धतमः प्रविशन्ति येऽविद्यामुपासते । I S'v. UP. 9

362 1-4- चित्तिः स्वतन्त्रा विश्वसिद्धिहेतुः । SKT. Sū.

2-4- सैषा चित्तिरिति प्रोक्ता जीवनाऽजीवितैषिणाम् । Maha Vāsīṣṭī-

364 1-4- आनन्दो विषयानुभवो नित्यत्वं चेति सन्ति

धर्मा अपृथक्त्वेऽपि चैतन्योत्पद्यगिवाचभासन्ते । Pañcapādikā-

366 1-4- श्रीपरानन्दनाथस्य प्रसन्नत्वात्परैति सा ।

परानन्दान्निधौ तन्त्रे प्रसिद्धत्वाच्च सा परा ।

प्रासादरूपिणी चेति परा सा शंभ्वी परा । Trīp. Siddh.

368 1-4- पश्याते सर्वं स्वात्मनि करणानां सरणिमपि यदुत्तीर्णा ।

तेनैयं पश्यन्तीत्युत्तीर्णेत्युद्देयते माता । Saubhagya Sudho-

370 1-4- It is said पश्यन्तीव न केवलमुत्तीर्णा जापे-

वैश्वर्ये बोधः । स्फुटतरनिरिवलावयना वाशूपा मध्यमा

तयोश्स्मात् । LSNB. NSP. P. 100

371 1 This interpretation is given in. Saubhagya Sudhodaya I. 9

2-4- प्राणेन विश्वशख्येन प्रेरिता वैश्वरी पुनः । ५७९५

373 1-4- करालं यत्स्वेलं कवलितवतः कालकलना

न शंभोस्तन्मूलं तव जननि ताटङ्गमहिमा ॥

374 1 It is said सूर्यः सोमो यमः कालो महाभूतानि पञ्च च ।

एते शुभाशुभस्येह कर्मणो नव साक्षिणः । LSNB. NSP. P. 100

2 According to The science of dice There are four which are called Kṛtā, Trētā, Dvāpārā and Kali and numbered respectively four, Three, Two and one because in the higher number the lower ones are included. So Those who win Kṛtā know or win

all of them.

ते वा एते पञ्चान्ये पञ्चान्ये दश संतस्तत्कृतम् ।

As Arjunopaniṣhad says: *Āh. UP. IV 3.8*

375 1 पुत्रो निर्मृत्वा वेदहे उच्येता यश्च चेतनः ।

स तं मणिमविन्दत् । *Jai. Aṅ. I-11*

376 1 As there are two horns.

2 As there are six famous taster कडुतीक्ष्ण-etc.

3 According to the Tantras the well known four centers in the elements.

377 1 cf जया वराह शैलेतु । *Pdm. P.*

378 2 जालन्धरे विष्णुमुखी । *Pdm. P.*

381 1 For detail- Vide *Sau. Lah. 51-9.*

386 1 cf अथाङ्गवरणं कुर्याच्छ्रीविद्यामनु संभवम् ।

षडङ्गवरणाद्वाह्यं स्मर्यते क्रमतो ऽर्चयेत् ।

परिवारार्चनं पश्चादावाङ्गावृत्तिः प्रिये । *Āh.*

2 These angas are explained in *D. Bh. P.*

cf- सर्वज्ञता तृप्तिरनादिबोधः स्वतन्त्रता नित्यमलुप्तशक्तिः

अनन्तता चेति विधेर्विधिज्ञाः षडाहुरङ्गानि महेश्वरस्य ।

387 1 cf- संधिविश्रहयानासन द्वेधीभावसमाश्रयाणां

काम्बुन्दकोत्तानाम् । *LSNB. NSP. P. 102*

388 1 The same deity is mentioned in *Garudā Purāṇa*

नित्यक्लिन्नामथो वक्ष्ये त्रिपुरां भुक्तिभुक्तिदाम् ।

389 1 cf न तस्य प्रतिमा अस्ति । *S'we. UP. 4-19*

390 1 cf शरीरं बाणमुद्धतौ । *Amr. K.*

2 cf. मामनादृत्य परमं निर्वाणममलं पदम् ।

प्राप्यते न हि शैलेन्द्र ततो मां शरणं व्रज ।

एकत्वेन पुण्यत्वेन तथा चोभयतो ऽपि वा ।

मामुपास्य महाराज ततो यास्यसि तत्पदम् । *Krm. P. XIII 282-283*

391 1 These are the sixteen deities of the Tithis of the Lunar half month. They are Kāmes'varā, Bhayamālīnī, Nityakālīmmā, Bherundā, Vahni'vāsīnī, Mahavaj-  
śśvāśī, S'ivādāt, Tvaritā, Kulasundarī, Nityā,  
Nilapatākīnī, Vijayā, Sāvāmaṅgalā, IVālmā-  
līnī, Chitrā and Tripurāsudarśī. The companions  
of Acl'ya Lalitā. These are mentioned by Bh. in  
प्रयोगविधिः.

२५- आद्याया ललितायाः स्युरन्याः पञ्चदशाङ्गाः ।  
ललिताङ्गित्वरूपेण सर्वास्मात्मविग्रहा । Tam. Rm.

392 1५- आर्त्तवेदमग्न आसीत् इत्यारभ्य 'स -

इममेवात्मानं वेधाऽपातयत्ततः पतिश्च पत्नी च भवताम् । B. 8.

२५- तत्र या सा महाभागा शंकरस्यार्धाकायिनी ।

UP. I 4-163

कार्ध' दक्षिणं तस्याः शुक्लं वामं तथा सितम् ।

आत्मानं विभजस्वेति प्रोक्ता देवी स्वयं भुवा ।

तदैव द्विविधा भूता गौरी कालीति सा द्विजा । Vāy. P.

3५- अः श्रीकण्ठः सुरेशश्च ललाटं केशवोऽमृतम् । M. K.

4५- अकारो वै सर्वा वाक्सैषा स्पर्शोष्ममिर्व्यज्यमाना

ध्रुवली नानारूपा भवति । S. 1. LSNB. NSP. P. 163

5५- वागुद्धृता पराशक्तिर्या चिद्रूपा पराभिधा ।

वन्देतामनेशं भक्त्या श्रीकण्ठार्धशरीरिणीम् ।

6५- इच्छासंज्ञा च या शक्तिः परेपूर्णा शिवोदरा । Sū. Sm.

IV 47-60

393 1५- आणिमादिभिरावृता मयूरैः । LSNB. NSP. P. 103

These eight āvarāṇa devatās are Anīmā,  
Mahīmā, Laghīmā, Vyādhīmā, Prāptī, IS'itā,  
Vas'itā, Kāmaras'ayitā.

394 1५- मनोमयोभारूपः । Ch. UP. 3. 14. 2

395 1५- तामहं प्रत्यय व्याजात्सर्वे जानन्ति जन्तवः । DV. Bh.

and सर्वे प्रचवेद्ये रहमेव वेद्यः । Bh. 6. 1.



397 1८- मूलप्रकृतिविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्तः ।

षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः । *IS'varakavyak* <sup>III</sup>

2८- महदादिसप्तकरूपसुषुम्णावेष्टिता कण्डलिन्येवाष्ट -

प्रकृतिरूपाभूलप्रकृतिरुच्यते । *Māy. Sam.*

3८- आत्मन आकाशः संभूतः । *Tva. UP. II 1*

4८- प्रादुरासीज्जगन्माता वेदमाता सरस्वती ।

यस्या न प्रकृतिः सैयं मूलप्रकृतिसंज्ञिता ।

तस्यामहं समुत्पन्नस्तत्त्वैस्तेर्महदादिभिः । *पञ्चरात्रागमः*

*Pañcārātrāgama.*

398 1८- सूक्ष्ममलिङ्गमचेतनमनादिनिधनं तथा प्रसवधर्मि ।

निरवयवमेकमेव हि साधारणमेतदव्यक्तम् । *सांख्यसप्ताति*

*and* अनादिमध्यं महतः परं ध्रुवं प्रधानमव्यक्तमुशान्तिं सूरयः । *Sāṅkhya saptati*

पञ्चाशिरवाचार्य *Pāncśākhācārya*

2८- तदव्यक्तमाह हि । *Br. Su. III 2. 23*

*and* न चक्षुषा गृह्यते नापि वाचा नान्येर्देवैस्तपसा कर्मणा वा ।

*Mam. UP. 8*

3८- भूतभावविकारेण द्वितीयेन सदुच्यते ।

प्रधानमव्ययं योनिरव्यक्तं प्रकृतिस्तमः ।

विष्णोरेतानि जामानि नित्यं प्रभवधर्मिण । *Lg. P.*

399 1८- भूताभावविकारेण द्वितीयेन सदुच्यते ।

व्यक्तं तेन विहीनत्वादव्यक्तमसदित्यापि । *Lg. P.*

2८- उक्तमक्षरमव्यक्तं व्यक्तं क्षरमुदाहृतम् । *Māsy. P.*

3८- समष्टिं विदुरव्यक्तं व्यक्तं व्याप्तिं मुनीश्वरा । *Nr. sh. P*

4८- त्रयोविंशतितत्त्वानि व्यक्त शब्देन सूरयः ।

वदन्त्यव्यक्त शब्देन प्रकृतिं च परं तथा । *Br. md. P.*

5८- व्यापिनी परमाशक्तिः पातितेच्युच्यते कथम् ।

उर्ध्वादधो गतिः पातो मूर्तस्यासर्वगत्य च ।

सत्यं सा व्यापिनी नित्या सहजा शिववत्स्थिता ।

किंन्यैर्मलकभीदिपाशबद्धेषु संवृता ।

पङ्कादौषेषु सुव्यक्ता यतितेत्युपचर्यते । Sh. Rh.

402 1cf- तस्य शक्तिः परा विष्णोर्जगत्कार्यपरिदमा ।

भावाभावस्वरूपा सा विद्याविद्येति गीयते । Brh. nād. P.

and ब्रह्मेव सति दुष्प्रापा विद्याविद्यास्वरूपिणी । Dv. Bh.

In another place it is said

विद्या विद्येति देव्या द्वे रूपे जानीहि यार्थिव ।

एकया मुच्यते जन्तुरन्यया बध्यते पुनः । Dv. Bh.

2cf- स्वो ज्ञातावात्मनि । Kos'v

3cf- भ्रान्तिर्विद्या परं चेति शिवरूपमिदं त्रयम् ।

अर्थेषु भिन्नरूपेषु विज्ञानं भ्रान्तिरुच्यते ।

आत्माकारेण संवित्तिर्बुद्धौ विद्येति कथ्यते ।

विकल्पशहितं तत्त्वं परमित्यभिधीयते । Lg. P.

403 1cf- कुमुदं कैरवे रक्तपङ्कजे कुमुदः कपो ।

कौमुदः कार्तिके मासि चन्द्रिकायां च कौमुदी । Yv. K.

2cf- कृपणे कुमुदे कुमुद । शाश्वतकोष and

स्यात्कुमुत्कृपणेऽन्यवद् । Vis. K.

and हृदयस्य हृत्स्मैरवयवदण्डासे पुष्पिति हृदादेशः ।

तत्र भवः इत्यण् ।

405 1cf- यतो नियुक्तो दैत्येन तथा देव्या शिवः स्वयम् ।

शिवइतीति लोकेऽस्मिंस्ततः सा ख्यातिमागता । Markv. P.

Siva became a messenger when he was sent to the demons S'umbha and Nis'umbha before her battle with them.

2cf- अथ तैडन्याः प्रवक्ष्यामि सुष्करे या व्यवस्थिता । इत्यारभ्य

शिवइतीति तया वेदी क्षेमा क्षेमंक्षरी सदेत् । Polm. P.

406 1cf- शिवोऽपि यां समाश्रय दधानयोगबलैर्न च ।

इश्वरः सर्वसिद्धीनामर्धनारीश्वरोऽभवत् । Puskarakhamola

Brind. P.

- 406 २५ शंकरोपासितचतुष्कटविधास्वरूपा वा।LSNB.NSP. P. 104<sup>401</sup>
- 407 1५ एको रुद्रः सर्वभूतेषु गूढो माया रुद्रः सकलो निष्कलश्च।  
स एव देवी न च तद्विभिन्ना ल्येतज्ज्ञात्वैवामृतत्वं व्रजन्ति।S've. UP. 4
- 411 1५ न पाणिपादचपलो न नेत्रचपलो भवेत्।  
न च वागङ्गुचपल इति शिष्टस्य गोचरः।  
पारंपर्यागतो येषां वेदः सपरिबृंहणः।  
ते शिष्टा ब्राह्मणा ज्ञेया श्रुतिप्रत्यक्षहेववः। Va. SÜ.  
See the foot note No 411.1 for The word S'istā.
- 412 1५ मम योनिरप्स्वन्तः समुद्रश्रुति। Bhv. Com. P. 108
- 413 1५ अत्रायं पुरुषः स्वयं ज्योतिः। Bṛ. UP. 4. 3. 9.
- 414 1५ यतो वाचो निर्वर्तन्ते अप्राप्य मनसा सह। Tā. UP. II 9.1  
and यातीतगोचरा वाचां मनसां चाविशेषणा।  
ज्ञातिज्ञानपरिच्छेदा वन्दे तामीश्वरीं पराम्। Vi's. P.
- 415 1५ - वर्तते सर्वभूतेषु शक्तिः सर्वात्मना नृपः।  
शिववच्छक्तिर्हीनस्तु प्राणी भवति सर्वथा।  
चिच्छक्तिः सर्वभूतेषु रूपं तस्यास्तदेव हि। DV. Bh.
- 416 1५ - चिच्छक्तिः परमेश्वरस्य विमला चैतन्यमेवोच्यते।  
संज्ञेयशारीरिकाचार्य  
and चैतन्यस्वरूपा शक्तिः। Ud. SU. III  
and सर्वचैतन्यरूपं तामाद्यां विद्यां च धीमहि।  
बुद्धिं या नः प्रचोदयात्। DV. Bh.
- 417 1५ गायत्री छन्दसामहम्। Bh. 4. 1. 10-35  
and गायत्री छन्दसामसि। Kṛm. P.
- 2 This story occurs in The Padma Purāṇa.
- 3 विशेषात्पुष्करे स्नात्वा जपेन्मां वेदमातरम्। Pd. m. P.  
Dyāvātri is called so because she protects (Fṛg),  
the singer (गा) गायन्तं त्रायते यस्माद्गायत्री तेन कथ्यते।  
Bhṛd. Smṛ.

421 1५- मयाभिव्याहृतं यस्मात्त्वं त्रैव समुपस्थिता ।

तैन व्याहृतिरित्येवं नाम ते सिद्धिमेष्यति । Vāy. P.

and also she is invoked by seven व्याहृति Bhūr, Bhuvah, suah, Mahah, Janah, Jabah and satyam.

422 1५- संध्येति सूर्यगं ब्रह्म संध्यानादविभागतः ।

ब्रह्माद्यैः सकलैर्धृतैस्तदंशैः साच्चिदात्मनः ।

तस्य दासोऽहमस्मीति सोऽहमस्मीति या मतिः ।

भवेदुपासकस्येति ह्येवं वेदविदो विदुः । Mbh.

2५- ब्रह्माद्याकारभेदेन या भिन्ना कर्मसाक्षिणी ।

भास्वतीश्वरशक्तिः सा संध्येत्यभिहिता बुधैः । Bhṛd. Smṛ.

3५- तदा तन्मसो जाता चारुरूपा वराङ्गना ।

नाम्ना संध्येति विख्याता सायं संध्या जयन्तिका ।

ब्रह्मणो ध्यायतो यस्मात्सम्यग्जाता वराङ्गना ।

अतः संध्येति लोकेऽस्मिन्नस्याः ख्यातिर्भविष्यति । Kālikā. P.

4५- इडैकास्य महाकाली महालक्ष्मीस्तु पिङ्गला ।

एकवीरा सुषुम्णोयमेवं संध्या प्रयात्मिका । Rmk. P.

5५- एकवर्षा भवेत्सन्ध्या । धौम्य

423 1५- संध्यैका सर्वदा देवैर्द्विजैर्वन्द्या महात्माभिः ।

आसने शयने याने भोजने रेणुकेव हि । Rmk. P.

2५- तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य

श्रान्तः संहत्य पक्षौ संल्लयायैव ध्रियत एवमेवायं

पुरुष एतस्मा अन्ताय धावति यत्र सुप्तो न कंचन

कामं कामयते न कंचन स्वप्नं पश्यति । Bh. UP. 4.3.19

428 1५- श्री विद्या च परं ज्योतिः परानिष्कल शोभनी ।

अजया मातृका चेति पञ्चकोशाः प्रकीर्तिताः । Jñā.

2५- अन्योऽन्तर आत्मानन्दमय etc. by The Vāṇīkāṣya it is explained that Anandamayā is Brahman. Br. Sū.

1.1.12 to 19

- 428 34 As we see Tai. UP. II 7.1 यदयमाकाश आनन्दो न स्यात् ।  
This ether is Ananda - ( Brahman )
- 440 1 cf Same thing is described :- Brahmagita 3.45 and 46  
तथानन्दमयश्चापि ब्रह्मणान्येन साक्षिणा ।  
सर्वोत्तरेण संपूर्णो ब्रह्म नान्येन केनचित् ।  
अदिदं ब्रह्मपुच्छारव्यं सत्यज्ञानाद्व्यात्मकम् ।  
स्मरसः सर्वदा साक्षान्नान्यथा स्मरपुंगवाः । Sū. Sū. III 45-46
- 433 1 cf मदोरेतसि कस्तूयां गर्वे हर्षे भदानयोः ।  
मद्यैऽपि मद उवाच । Viś'. K.
- 436 1 cf शलं तु शल्लकीलोऽग्निः शलो भृङ्गिगणे विधौ । Viś'. K.
- 438 1 cf कुरुविन्दतराणि निलयां कुलाचलस्यार्धकुचनमन्मथयाम् ।  
कुङ्कुमविलिप्तगान्त्रीं कुरुकुल्लां मनसि कुर्महे स्ततम् । Lā. St. Rtn. 97
- 440 1 cf अवाप्य स्वां भूमिं भुजगनिभमधुष्य वलयं  
स्वमात्मानं कृत्वा स्वपिषि क्लृप्तकुण्डे कुहरिणी । Sam. 14. 10
- 442 1 cf - पुरुषो विष्णुरित्युक्तः शिवो वा नाम नामतः ।  
अव्यक्तं तु उमा देवी श्रीर्वा पञ्चनिभेक्षणा ।  
तत्संयोगादहंकारः स च सेनापतिर्गुहः । V. 4. P.
- 443 1 cf या देवी सर्वभूतेषु तुष्टिरूपेण संस्थिता । Mākd. P. (Devīmāh.)  
and also यो देवः सर्वभूतेषु लोषरूपेण संस्थितः । Mallār. Māh. II
- 2 cf - बुद्धिः कीर्तिर्धृतिर्लक्ष्मीः शक्तिः प्रदामतिः स्मृतिः ।  
सर्वेषां प्राणिनां साम्बा प्रत्यक्षं तान्निदर्शनम् । DV. Bk. III
- 3 cf - तुष्टिः वस्त्रेश्वरे तथा । Pdm. P.
- 444 1 cf देवदारुवने पुष्टिः । Pdm. P.
- 445 1 cf - विभर्तिमानं मनुते विभागं मन्यतेऽपि च ।  
पुरुषो भोगसंबद्धस्तेन चासौ मतिः स्मृता । Vāy. P.
- 2 cf - यानुभूतिरुदिता मतिः यरा वैदमाननिरता शुभावहा ।  
तामतीव सुखदां वयं शिवां केशवादेन नैवेदितां नुमः । Śū. VIII. 8A

- 446 1. ५- धृतिः पिण्डारकक्षेत्रे । Pd.m. P
- 447 1. ५- मलमाया विकारौघशान्तिः पुंस पुनर्यथा ।  
सा कलाशान्तिरित्युक्ता साधिकास्पदं पदम् । SV. Ag.
- 448 1. ५- स्वस्त्याशीः क्षेमनिष्पापपुण्यमङ्गलवाचकः । Rat. K.  
२. ५- स्वस्तीत्यविनाशिनाम् । Yaska.
- 452 1. ५- एतस्मिन् खल्वक्षरे गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठेते । Br. UP. II 8-11.
- 453 1. ५- त्रीणि त्र्यं नैत्राणि शब्दलिङ्गसंभेदाद्बुद्धवत् । S'k. Sv. 99  
२. ५- दक्षिणं चैत्तरं लोक तथा ब्रह्मायनं परम् ।  
नयं सन्मार्गवर्गं च नैत्रो त्रिनयना मता । DV. P.
- 454 1. ५- The Varaha Purana describes the various deities of Kāma etc.  
५- कामः क्रोधस्तथा लोभो --- कामं योगेश्वरीं विहिं क्रोधं माहेश्वरीं तथा । etc. Vrh. P.
- 455 1. ५- मालिनी शंकरं प्राह मत्सरव्ये देहि शंकर । Parvati Vivaha Rah. Kāma. Vam. P. 27-52  
२. ५- मालिनी वृत्तभेदे स्यान्मालाकारस्त्रियामपि ।  
चम्पानगर्यां गौर्यां च मन्दाकिन्यां च मालिनी । Vis'. K.  
३. ५- सप्तर्भिमालिनी सा स्यात् । Dharmya
- 456 1. Soham Hamza is the Ajapa and it reverberates in the inhalation and exhalation.
- 457 1. ५- मन्त्राणां मातृभूता च मातृका परमेश्वरी । Sk. P.  
२. ५- माताकायावरोहणे । Pd.m. P.  
३. ५- श्रीर्मा श्वा च कमला माता तदमोच्च मङ्गला । Vis'. K.
- 459 1. ५- ब्रह्मविदः इव ते सौम्य सुरवमाभाति । Chv. UP. 4. 14. 2.
- 463 1. ५- महत्तरा महिमा देवतानाम् । S'k. Sv. 52.
- 464 1. ५- पश्यतां दैवसंधानाम् पिशाचोरगक्षसाम् ।  
धृतं कण्ठे विषं घोरं कालकण्ठः ततोऽहम् । Vāy. P.

464 206- स्मर्त्तुं कालीं कामारिः कालकण्ठीं कपदिनीम् । 49. P. 408  
This story is narrated in detail in Linga Purana.

467 106- अणोरणियान् महतो महीयान् । Kem. UP. 16  
also सूक्ष्मात्सूक्ष्मतरम् । Katha. UP. 2-20

468 106. La. St. Rtm. 44. 45

206- तज्जगद्भादुल्लिता देवी वज्रं दत्त्वा बलद्विषे ।

पुनरन्तर्दधौ सोऽपि कृतार्थः स्वर्गमेयिवान् । Bṛm. P.

468 106. तं देवा अब्रुवन्नयं वै नः सर्वेषां वाम इति तस्माद्दामदेव । Ait. UP.

206- कुङ्कुमसौदरांकाशं वामाख्यं वनवेषधृतम् ।

वक्रमुत्तरमीशस्य प्रतिष्ठायां प्रतिष्ठितम् । Siv. P.

306- पूजकोऽपि भवेद्दामः तन्मार्गे सततं रतः । Kādikā. P.

406- वामं विकृष्टरूपं तु विपरीतं च गीयते ।

वामेन सुरवदा देवी वामदेवी ततः स्मृता । 4 DW. P.

472 106- नित्यानां सिद्धमन्त्रत्वान्नावैद्यास्त्विंशकादयः । Kādikā. P.

474 106- तस्य नाम महद्यशः । Mh. Nā. UP.

475 1 Names are sixty Only and not sixty two.

475 2 The meditation of Dākinī.

गीवाकूपे विशुद्धौ नृपदलकमले श्वेतरक्तां त्रिनेत्रम्

हस्तेः खड्गद्वयं खड्गे त्रिशिरसमपि महान्वर्तं संधारयन्तीम् ।

वक्त्रेणैकेन युक्तां पशुजनभयदां पायसान्नेकसक्तां

त्वक्स्थं वन्देऽमृताद्यैः परिवृतवपुषं डाकिनीं वीरवन्द्याम् ।

Vissuddhi cakṣa is located in the Religion at The base of The Throat, it is a luminous Lotus. Perceptible to The Yogis, it has sixteen Petals. exposing vowels with Their Bindus, one in each petal.

478 106- योऽन्यां देवतामुपास्तेऽन्यो साकन्योऽहमस्मीति न स वेद यथा ऋषिः ।

also- द्वितीयोद्धे अयं भवति । Bṛ. UP. I 4.10

द्वितीयोद्धे अयं भवति । Bṛ. UP. I 4.2

483 1 क- तस्मादेकादुल्लादूर्ध्वं विशुद्धं षोडशाक्षरम् ।

मध्यगा डाकिनी बाल्यपत्रेषु परमेश्वरी ।

अमृताद्यक्षरान्ताः स्थुष्वन्द्र्विम्बं तदूर्ध्वतः । SVa. Tam.

2 These sixteen great Saktis are

(1) Amṛta (2) Akarṣ'ant (3) Indrānī (4) Iśānī

(5) Uma (6) Urdh'vakesī (7) Rudra (8) Rinkāśv

(9) Linkāśv (10) Lukāśv (11) Ekapadā (12)

Aiś'varyāt mikā (13) Om'kāśv (14) Auśadhī (15)

Ambikā and (16) Akṣarā.

491 1 क- या सा निलगिरिं याता तपसे धृत मानसा ।

शैली तपोरतादेवी तामसी शक्तिरुत्तमा ।

संहारकारिणी नाम्ना कालरात्रीति तां विदुः । Varāha P.

2 क- These deities are Kālārātrī, Khanditā, Chāyātī,  
Khandākarṣ'ini, Candā, Chāyā, Jayā,  
Tānkārīnī, Thamarūpā, Tānkāśv,  
Thānkāśmī.

493 1 क- महावीरं तु विबाधसुजीषम् । etc. Śruti

2 क- इदमदर्शमिदमदर्शमिति तस्मादिन्द्रो नाम । Śruti

3 क- त्रितया भोक्ता बीरेषः । Si. Su. I. 11

4 This is described in IV<sup>th</sup> Skandha of Devi  
Bhagavat Purana

494 1 क- हृत्पद्मे भानुपत्रे ह्रिवद्वज्रलसितां द्रंष्टिणीं श्यामवर्णां क्षं  
शूलं कपालं उमरुमापि भुजैर्धोरिवन्तीं त्रिनेत्राम् ।

रक्तस्थां कालरात्रिप्रभृतिपरिवृतां स्निग्धभवत्तैकसक्तां

श्रीमद्वीरेन्द्रवन्धा मभिमतफलदां शक्तिं भावयाम् ।

LSNB. NSP. P. 117



- 495 1 Manipūra Centre is located at the navel, which is having Ten Petals, where Yoginī called Lākṣmī resides.
- 498 1 These Ten śaktis are 4) Dāmaṣṭī, Dhankarīnī, Nārṇa, Tāmasī, Sthānvi, Dākṣyaṇī, Dhātī, Nāṣṭī, Pārvaṭī, Phatkāṣṭī.
- 503 1 cf- दिक्पत्रे नाभिपद्मे त्रिवदनविलसदंष्ट्रिणी रक्तवर्णा शक्तिं दंभोलिदण्डावभयमापे भुजैर्धारयन्ती महोत्तमं दामर्यायैः परीतां पशुजनभयदां मांसधात्वेकनिष्ठां गौडासन्नासक्तिचित्तां सकल सुरवक्त्रां - लाकिनीं भावयाम् ।
- 504 1 This centre called Svādhisthāna is located at the base of the sexual-organ above Mūlādhāra and below the navel, with six petalled lotus with six syllables from bōtō'da' with bindu on each Petal.
- 510 1 cf- यन्मधुना जुहोति महतीमेव तद्वैतां प्रीणाति । LSNB.NSP. P.119
- 511 1 These six śaktis are Bandhīnī, Bhadrakālī, Mahāmāyā, Yaśasvī, Rākā and Lambodhī.
- 513 1 The Dhyaṇa of Kālīnī is as follows -  
cf- स्वाधिष्ठानारव्यपद्मे रसदललसिते वेदवक्त्रां त्रिनेत्रां हस्ताभ्यां धारयन्तीं त्रिशिरश्चतुष्पदपात्नाभयान्यान्तर्गताम् । मेदोधातुप्रतिष्ठामलिमदमुदितां बन्धिनीमुख्ययुक्तां यीतां दृष्ट्योर्दनेष्टाभिभूतफलदां काकिनीं भावयाम् । LSNB.NSP. P.119
- 514 1 Mūlādhāra Lotus of four petals is situated in the region between the sexual organ and the anus, the four petals of which expose four syllables from Va to Sa with Bindu -

520 1 Dhyāna of Sākinī is as follows: 411

cf- मूलाधारस्थपद्मे श्रुतिदललसिते पञ्चवर्णां त्रिनेत्रां  
धूम्राभामस्थिसंस्थां सृणिमपि कमलं पुस्तकं ज्ञानमुद्राम् ।  
विभ्राणां बाहुदण्डैः सुललितवस्त्रा पूर्वशक्त्या वृतां तां  
मुद्रान्नासक्तचित्तां मधुमदमुदितां साकिनीं भावयाम् ।  
LSNB. NSP. P. 119

521 1 'Ajñā cakra' is located between two eyebrows. It has two petals exposing two syllables 'Hā' and 'kṣa'.

527 1 Dhyāna of Hākinī is as follows:

cf- भूमध्ये बिन्दुपद्मे दलयुगललिते शुक्लवर्णां कराब्जे  
विभ्राणां ज्ञानमुद्रां उभरुकममलामक्षमालां कंपालम् ।  
षट्चक्राधारमध्यां त्रिनयनलसितां हंसवत्यादियुक्तां  
हारिद्राज्जेकसक्तां सकलशुभवक्तीं हाकिनीं भावयाम् ।  
LSNB. NSP. P. 119-120

530 1 cf- सहस्राणि सहस्रधा बाह्वोस्तव हेतयः । Śrī. LSNB. NSP. P. 120

532 1 cf- सर्वतोक्षि शिरोमुखम् । Bh. P. 13-13

534 1 Dhyāna of Prakīnī is as follows:

cf- मुण्डव्योमस्थपद्मे दशशतदलके कर्णिकाचन्द्रसंस्थां  
रेतोनिष्ठां समस्तायुधकलितकरां सर्वतोवक्रपद्मां ।  
आदिक्षान्तार्णशक्तिप्रकटपरिवृतां सर्ववर्णां भवानीं  
सर्वान्नासक्तचित्तां परशिवरसिकां प्राकिनीं भावयाम् ।  
LSNB. NSP. P. 120

535 1 cf- स्वाहा दवेह विर्दाने श्रौषट्वौषड्वषट्स्वधा । Kōśa

538 1 cf- मेधासि देवि विदितारि वल्लभास्त्रसाश । Devī. Mh. IV-11

539 1 cf- ब्रह्मो यजूंषि सामानि तथैवाथर्वणानि च ।

ब्रह्मणः सहजं रूपं नित्यैषा शक्तिरव्यया ॥ Kṛm. P. II-27

540 1 cf- वर्तमानान्यतीतानि तथैषानागतान्यापि ।  
स्मरते सर्वकार्याणि तेनासौ स्मृतिरुच्यते ॥ Vāy. P.

and also- स्मृतिः संस्मरणा देवी । DV. P.

540 1 cf- न तत्समश्चाभ्याधिकश्च दृश्यते । S. Pr.  
and also न तत्समोऽस्त्यभ्याधिकश्च कुतोऽन्यः । Bh. S. i. 11-83

545 1 This story is narrated in DV. Bh. (VI - खण्ड)

cf- इत्युक्ता सा तदा तेन बाक्रपत्नी सुमानसा ।

जग्राह मन्त्रं विधिवद्गुरोर्देव्याः सुसाधनम् ।

विद्यां प्राप्य गुरोर्देवीं देवीं विपुसुन्दरीम् ।

सम्भगाराधयामास बलिपुष्पार्चनैः शुभैः । Dev. Bh.

546 1 In Harivamsha Purana Aniruddha says.

हभिर्नामभिरन्यैश्च कीर्तिता ह्यसि शंकरि । इत्यारभ्य -

एवं स्तुता तदा देवी दुर्गा दुर्गपराक्रमा ।

बहुं बाणपुरे वीरमनिरुद्धं व्यमोचयत् ॥

548 1 cf. स्वाभाविकी स्फुरन्ता विमर्शरूपास्य विद्यते शक्तिः । Saubhāgya

2 cf- वाचकेन विमर्शेन विना किंवा प्रकाशयते । Sudhodhaya I-2

वाच्येनापि प्रकाशेन विना किंवा विमुच्यते ।

तस्माद्विमर्शो विस्फूर्तो प्रकाशं समपेक्षते ।

प्रकाशाश्चात्मनो ज्ञाने विमर्शं समपेक्षते । Nāṭikā Vivēka.

549 1 cf. विद्यासि सा भगवती परमा हि देवी । Dev. Bhg.

and also- सैव विद्या । U. S. U.

549 2 माया कार्यं विवेकेन वेत्ति विद्या पदं यथा ।

सा कला परमा ज्ञेया विद्या ज्ञानक्रियात्मका । Śaṅkara.

550 1 cf. आत्मन आकाशः संभूतः । Tā. U. P. II 2

552 1 cf. ज्ञात्वा देवं मृत्युमुरवात्प्रभुच्यते । S. U. P. 4-15

555 1 cf. शमायात् जलं वह्नेस्तमसो भास्करोदयः ।

शान्त्यै कलेरद्यौघस्य देवी नामानुकीर्तनम् ॥ Kṣm. P.

and also- कृतस्थारिविलपापस्य ज्ञानतोऽज्ञानतोऽपि वा ।

प्रायश्चितं परं प्रोक्तं पराशक्तेः पदस्मृतिः । Bṛhad. P. 3, 4-7-75

556 1 cf. तच्चापि तेजो वरमुत्तमं महन्नाम्ना पृथिव्यामभवत्पृथिव्यम् ।

काल्यायनीत्येव तदा बभौ सा नाम्ना च तेनैव जगत्पृथिव्या । V. m. P.

- 556 2५ कात्यायनी चौडियाने कामाख्या कामरूपके  
पूर्णेश्वरी पूर्णगिरी चण्डी जालन्धरे स्मृता । *Kalikā-Pu.*
- 3५ कं ब्रह्म कं शिरः प्रोक्तमश्मभारं च कं मतम् ।  
धारणाद्वासनाद्वापि तेन कात्यायनी मता । *Dv. P.*
- 557 1५ ज्ञः कालकालो गुणो सर्वविदः । *Ś'ṅg.*
- 558 1५ इन्द्रनीलमयीं देवीं विष्णुश्चर्यते सदा ।  
विष्णुत्वं प्राप्तवांस्तेन । *Pd. m. P.*
- 562 1५ यस्मादिदं जगत्सर्वं त्वया सुन्दरिभो हितम् ।  
मोहिनीत्येव ते नाम स्वगुणोत्थं भविष्यति । *Laghu. Nār. Pu.*
- 2५- आदौ प्रादुरभूच्छक्तिर्ब्रह्मणो ध्यानयोगतः ।  
प्रकृतिर्नाम सा ख्याता देवानामिष्टसिद्धिदा ।  
द्वितीयमुदभूद्रूपं प्रवृत्तेऽमृतमन्थने ।  
सर्वसंमोहजनकमवाऽन्मनसगोचरम् ।  
यदर्शनादभूद्दीशः सर्वज्ञोऽपि विमोहितः । *Bṛ. m. P. 3-4-6-6-7*
- 563 1५ अहमस्मि प्रथमजा ब्रह्मतस्य । *Ṭi. UP. 3-10-6*
- 564 1५ जनसुखकृते सत्त्वोद्विक्तौ मृडाय नमोनमः । *Mahimna-30*
- 570 1 *The Bhāg. Purāṇa explains: one who desires to purify  
The mind should have friendship with happy,  
Compassion to <sup>the</sup> miserable, Complacency with  
the virtuous and indifference to the sinful.  
and also - मैत्रीकरुणा मुदितौपेक्षाणौ सुखदुःख पुण्यापुण्य -  
विषयिणौ भावना तच्छित्त प्रसादनम् । ५०. 50. I 33*
- 571 1५ सुरेन्द्र रुद्र पद्मजाच्युतादयोऽपि ये मृतेव शंखदा न तस्त्रियः  
सुवासिनीपदस्पृशः ।  
महेश्वरस्य सत्यधस्मरस्य साक्षिणी तु या सुमङ्गलीरियं  
वधूरिमां समेत पश्यते । *Uv. k. atā*
- 572 1 These nine ingredients are skin, blood, flesh,  
fat, bones, marrow, Semen, breath, and life. Among  
these first five are derived from S'akti and rest.

572 (Contd) four from Shiva and the tenth substance alone is called Parāśakti.

This is explained in Kāmikāgama.

त्वगसृग्भांसमेदोस्थिधातवः शक्तिमूलकाः ।

मज्जशुक्रप्राणजीवधातवः शिवमूलकाः ।

नवधातुरयं देहो नवयोनिसमुद्भवः ।

दशमी धातुरेकैव पराशक्तिरितीरिता Kā. Kāgama.

and also- परास्य शक्तिर्विविधैव श्रूयते । Śre. UP.

and also- यस्य यस्य पदार्थस्य या या शक्तिरुद्दिष्टा ।

सा सा विश्वेश्वरी देवी शक्तः सर्वो महेश्वरः ।

शक्तिमन्तः पदार्था ये ते वै सर्वविभूतयः ।

पदार्थशक्तयो यायास्तास्ता गौरी विदुर्बुधाः । Lg. P.

573. 1. क- सर्वे कर्माखिलं पार्थ ज्ञाने परिसमाप्यते । B. P. -

2. क- शास्त्राचार्योपदेशेन तैर्कैः शास्त्रानुसारिभिः ।

सर्वसाक्षीतयात्मानं सम्यङ्निश्चित्य सुस्थिरः ।

स्वात्मनोऽन्यतया भातं समस्तमविशेषतः ।

स्वात्ममात्रतया बुद्ध्वा पुनः स्वात्मात्मद्वयम् ।

शुद्धं ब्रह्मेति निश्चित्य स्वयं स्वानुभवेन च ।

निश्चयं च स्वचिन्मात्रे विलाप्य विविधेऽव्यये ।

विलापनं च चिद्रूपं बुद्ध्वा केवल रूपतः ।

स्वयं तिष्ठेदयं साक्षाद्ब्रह्मवित्प्रवरो मुनिः ।

ईदृशीयं परा निष्ठा श्रौती स्वानुभवान्तिका ॥ ŚU. P. IV. 50-54

574. 1. क- स यथा सैन्धवधनोऽनन्तरोऽबाह्यः कृत्स्नो रसधन एवैव

वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानधन एव । B. P. -

575. 1. क- अकाराद्याः स्वराधूमाः सिन्दुराभास्तु कादयः ।

डादिकान्ता गौरवर्णा अरुणाः पञ्च वादयः ।

लकाराद्याः काञ्चनाभा हकारान्त्यो तटिन्निभौ ॥ Samat Kumar

575.

577 Other Tantras describe in different ways. Some say<sup>415</sup> all the letters are white coloured. Some describes independent colours of each letter.

2cf- यथा परतरः शंभुर्द्विधा शक्तिश्चिवात्मना ।  
तथैव मातृकादेवी द्विधाभूता सती स्वयम् ।  
एकाकारेण शक्तिस्तु वाचिका चेतरेण तु ।  
शिवस्य वाचिका साक्षाद्विद्येयं पदगामिनी । ST. Sm. 4-21 122

3cf- अकारः प्रथमो देवी क्षकारोऽन्त्यस्ततः परम् ।  
अक्षमालेति विख्याता मातृकावर्णरूपिणी ।  
शब्दब्रह्मस्वरूपेयं शब्दातीतं तु जप्यते । Jñ. I 8

578 1 There are three Proastaras viz, Meru, Kailasa and  
Bhu Proastaras. The 1<sup>st</sup> is to identify<sup>with</sup> the sixteen  
Nitya deities, the 2<sup>nd</sup> with the Matrkas (letters)  
and 3<sup>rd</sup> is with the eight Vasinis.

2cf- एतत्कैलाससंज्ञं पदमकलपदं बिन्दुरूपी स्वरूपी यत्रास्ते  
देवदेवः । Trip. 12. 12.

586 1cf- पुत्रो निवृत्त्या वैदेहः । अचेता यश्च चेतनः । सतं मणिमविन्दत् ।  
सोऽनङ्गुलिरावयत् । सोऽशीवः प्रत्यमुञ्चत् । सोऽजिह्वोऽस्यञ्चत् ।  
नैनमृषिं मविदित्वा नगरं प्रविशेत् । यदि प्रविशेत् मिथो चरित्वा  
प्रविशेत् । तत्संभवस्य व्रत । T. 12. I-11

594 1cf- दीपाकारोऽर्धमात्रश्च ललाटे वृत्त इष्यते ।  
अर्धचन्द्रस्तथाकारः पादमात्रस्तदूर्ध्वत । 40. 12. I 28

595 1cf- यथा न्यग्रोधबीजस्थः शक्तिरूपो महाद्रुमः ।  
तथा हृदयबीजस्थं जगदेतच्चराचरम् । Anant. 12. 12. 12

596 1cf- नित्यानित्योदिते भूलाधारमध्येऽस्ति पावकः ।  
सर्वेषां प्राणिनां तद्बद्धुदये च प्रभाकरः ।  
मूर्धनि ब्रह्मरन्धाधश्चन्द्रमाश्च व्यवस्थितः ।

तत्रमात्मकमेवस्यादाधानित्यात्रिखण्डकम् । Tam. Raj.

598 1cf- दाक्षायणी त्वर्णीयां रोहिण्यां तारकासु चेतु । Vis. K.

600 1cf- अभिव्याहृत्य सप्तर्षीन् दक्षं सोऽभ्यशपत्युनः ।  
भविता मानुषो राजा चाक्षुषस्य त्वमन्वये ।

600 1 cf (cont.)

प्राचीनबर्हिषः यौत्रः पुत्रश्चैव प्रचेतसः ।  
 दक्ष इत्येव नाम्ना त्वं मारिषायां जनिष्यसि ।  
 कन्यायां शारिणिनांश्चैव प्राप्ते वै चाक्षुषान्तरे ।  
 अहं तत्रापि ते यज्ञं हन्मि देव्याः प्रियेप्सये । Brh .P. and Vāy.P.

600 2 Story of Dakṣ.

603 1 cf - यथा घटश्च कलशः कुम्भश्चैकार्यवाचकाः ।  
 तथा मन्त्रो देवता च गुरुश्चैकार्यवाचकाः ॥ Sum.Taf. UR

2 cf - गुकारस्त्वन्धकारः स्याद्गुकारस्तन्निवर्तकः । Sh.Rh.

3 cf - शुकारः सदिति प्रोक्तो रुकारो ज्ञानवाचकः ।

ब्रह्मज्ञानैकरूपत्वादुत्तरित्यभिधीयते । LSNB.NSP. P.129

4 cf - तामिच्छाविग्रहां देवीं गुरुरूपां विभावयेत् । Nāṭyadharmasūtra

604 1 cf - लघुत्वादिधर्मैरन्योन्यं साधर्म्यं वैधर्म्यं च गुणानाम् । SāṃkhyaSūtra 1.28

2 cf - नवव्यूहात्मको देवः परमानन्दः परात्मकः ।

कालव्यूहः कुलव्यूहो नामव्यूहस्तथैवैव ।

ज्ञानव्यूहस्तथा चित्तव्यूहः स्यात्तदनन्तरम् ।

नादव्यूहस्तथा बिन्दुव्यूहः स्यात्तदनन्तरम् ।

कल्पव्यूहस्तथा जीवव्यूहः स्यात् । LSNB.NSP. P.129

The Commentator Lolla gives characteristics in  
 The Commentary on Sāṃkhya 10-34

3 The story occurs in the Matsya and <sup>the</sup> Kālī Kāvya Purāṇa  
 At that time of dissolution all seeds and R̥sis,  
 entered the boat at the command of Manu, who  
 was directed by Lord and the boat was tied to  
 the horn of the fish incarnation that rope  
 became firm when Devī held it.

cf. नवयोजनदीर्घां तु यामत्रयसुविस्तृताम् ।

कुरुष्व चर्मणा तूर्णं बृहतीं तु वटीरिकाम् ।

जगद्गन्त्री महामाया लोकमाता जगन्मयी ।

दृढयिष्यति तां रज्जुं न त्रुटयति यथा तथा ॥

- 605 1 cf. गौः स्वर्गे वृषभे रश्मौ वज्रे चन्द्रमसि स्मृतः ।  
मञ्जनीनेत्रदिग्बाणभूवागवारिषु गौर्मतो । Vts' K.
- 606 1 cf. यथाग्नेः क्षुद्रा विष्णुलिङ्गान् व्युत्तरन्ति । B. & UP. 21-20
- 608 1 cf. नयानयगतांल्लोकानविकल्पे नियोजनात् ।  
दण्डनादमनाद्वापि दण्डनीतिरिति स्मृता । DV. P.
- 609 1 cf. अध यदस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वैश्मदहरोऽस्मिन्नन्तराकाश-  
स्तस्मिन्त्यदन्तस्तदन्वेष्टव्यम् । Chv. UP. VIII 1-1
- 610 1 Agni, As'vins, Gauri, & Ames'a, Sesa, Kartikeya, Sura, Mar'as, Durgā, Dik-devatās, Dharmadeva, Ekubera, Viṣṇu, Yama, Śiva, and Pitṛs, respectively preside over the fifteen tilis.
- cf. कथमग्नेः समुत्पत्तिरष्टिनोर्वा महामुने ।  
गौर्या गणपतेर्वापि नागानां वा गुह्यस्य च ।  
आदित्यस्य च मातृणां दुर्गाया वा दिशां तथा ।  
धनदस्य च विष्णोर्वा धर्मस्य परमेश्विनः ।  
शंभोर्वापि पितॄणां वा तथा चन्द्रमसो मुने ।  
शरीरे देवताश्चैताः कथं मूर्तित्वमागताः ।  
किंच तासां मुने भोज्यं काश्च संज्ञा तिथिश्च का । Vch. P.
- 611 1 cf. उत्पत्तिर्जागरो बोधो व्यावृत्तिर्मनसः सदा ।  
कलाचक्षुष्यं जाग्रदवस्थायां व्यवस्थितम् ।  
जाग्रत्सर्वगुणैः प्रोक्ता केवलं शक्तिरपि णि ।  
मरणं विस्मृतिर्भूच्छा निद्रा च तमसा वृता ।  
सुषुप्तेषु ज्ञेयास्ताः सर्वाः श्रीकलात्मिकाः । LSNB. NSP. P. 130
- 2 cf. द्वितीयागप्रकरणे षोडश कामकला उक्ताः ।  
अन्तरद्वितीयागप्रकरणे श्रीविद्यायाः षोडशकला उक्ताः ।  
एवं बिन्दुर्ध्वचन्द्रशैधिन्यादीनां पार्थक्येन काश्चन कलाः ।  
SVac. Bh.
- 616 1 cf. स्वर्गपाताललोकान्तब्रह्माण्डावरणाष्टकै ।  
मेयं सर्वमुमारूपं माता देवो महेश्वरः । Lg. P.
- 617 1 cf. आत्मा तस्याष्टमो मूर्तिः शिवस्य परमा तनुः ।  
व्यापिकैतरमूर्तेनां विश्वं तस्माच्छिवात्मकम् । Śiv. P.
- 2 cf. यच्चाप्नोति यदादत्ते यच्चाप्ति विषयानिह ।  
यच्चास्य सततो भावस्तस्मादात्मेति कीर्त्यते । LSNB. NSP. P. 131



617 3cf- शरीररूपाणि सर्वाणि शरीराणि शरीरिणाम् ।

शरीरिणस्तथा सर्वे शंकरांशा व्यवस्थिताः । Lg. P.

4cf- आत्मादेहमनो ब्रह्मस्वभावधृतिबुद्धिषु । Vis'-K.

Hence it is said-

या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता ।

618 The four forms of परब्रह्म are

(1) पुरुष (2) व्यक्त (3) अव्यक्त (4) काल

cf- परस्य ब्रह्मणो रूपं पुरुषः प्रथमं द्विजाः ।

व्यक्ताव्यक्ते तथैवान्ये रूपे कालस्तथा परम् । Vis'. P.

619 1cf- भूतात्मनस्तपोविद्ये बुद्धेर्ज्ञानं विशोधनम् ।

क्षेत्रज्ञस्येश्वरज्ञानाद्विबुद्धिः परमा मता । Vis'. P. 34

620 1cf- प्राधान्येन विराडात्मा ब्रह्माण्डमभिमन्यते ।

स्वराट्स्वरूपमुभयं सम्राडित्यब्रवीत् । LSNB. NSP. P. 131

621 1cf- विशदः समरे देहे विस्तारप्रविभागयोः । Med. K.

621 2cf- तत्रापि सा निराधारा युयुधे तेन चण्डिका । Med. P.

623 1cf- तद्विमुक्तस्तु केवली । S'P. S'P. 35

2cf- केवलं ज्ञानमेदेस्यात् केवलश्चैककृत्स्नयोः ।

निर्णीते केवलं प्रोक्तं केवलः कुडने क्वचित् । Vis'. K.

3cf- यदीं शृणोत्यलकं शृणोति नहि प्रवेद सुकृतस्य पन्थाम् । S'P.

625 1cf- प्रतिष्ठा चितिशक्तेः । 10. S'P. IV 33

626 1cf- त्रितयस्यापि पुरातनत्वात्तदम्बिकायास्त्रिपुरेति नाम । LSNB. NSP. P. 133

2cf- नाडीत्रयं तु त्रिपुरा सप्तम्बा पिङ्गला इडा ।

मनो बुद्धिस्तथा चित्तं पुरत्रयमुदाहृतम् ।

तत्र तत्र वसत्येषा तस्मात् त्रिपुरा मता । Tri. P. 34

3 As it is said-

सर्वं त्रयं त्रयं यस्मात्तस्मात् त्रिपुरा मता । K. P.

and also-

देवानां त्रितयं त्रयो हुतभुजां शक्तित्रयं त्रिस्वरास्तैलोक्यं

त्रिपुरी त्रिपुष्करमथ त्रिब्रह्मवर्णारुत्रयः ।

यद्विचिज्जगति त्रिधा नियमितं वस्तु त्रिवर्गात्मकम् ।

तत्सर्वं त्रिपुरेति नाम भगवत्यन्वेति ते तत्त्वतः । LSNB. NSP. P. 133

and also - Lg. St. 510. 16

- 628 1५- एवमुक्त्वा स्वयं ब्रह्मा वीक्षांचक्रे पिनाकिनम् ।  
 नारायणं च मनसा स्मरन् परमेश्वरः ।  
 ततो नारायणो देवो द्वाभ्यां मध्ये व्यवस्थितः ।  
 एकीभूय ततस्ते तु ब्रह्मविष्णु महेश्वराः ।  
 परस्परं सूक्ष्मदृष्ट्या वीक्षांचकुरु दान्विताः ।  
 ततस्तेषां त्रिधा दृष्टिर्भूता वै समजायत ।  
 लक्ष्यां दृष्ट्यां समुत्पन्ना कुमारी दिव्यरूपिणी ।  
 त्रिवर्णा च कुमारी सा शुक्ला कृष्णा च पीतिका । Vdh. P.
- २५- एषा त्रिमूर्तिरुद्दिष्टा नयसिद्धान्तशामिनी ।  
 एषा श्वेता परा शक्तिः सात्विकी ब्रह्मसंस्थितिः ।  
 एषैव शक्ता रजसि वैष्णवी परिकीर्तिता ।  
 एषैव कृष्णा तमसि शैत्री देवी प्रकीर्तिता ।  
 परमात्मा यथा देव एकएव त्रिधा स्थितिः ।  
 प्रयोजनवशाच्छक्तिरैकैव त्रिविधा भवेत् । LSNB. NSP. P. 133
- ३५- त्रिमूर्तिस्तु त्रिवर्णा स्यात् । Dh. up. m. १.
- 630 1५- नागेश्वरी ज्ञानशक्तिर्वीर्यभवे मौक्षरूपिणी ।  
 कामराजे क्रियाशक्तिः कामेशी कामरूपिणी ।  
 शक्तिबीजे पराशक्तिरिच्छैव शिवरूपिणी ।  
 एवं देवी त्र्यक्षरी तु महात्रिपुरसुन्दरी ॥ Vmk. Tan. IV 17-18
- २५- त्र्यक्षरी शुद्धविद्या कुमारी चेत् । and p. १५
- ३५- तदेतत्त्र्यक्षरं हृदयम् । B. UP. 5. 3. 1
- ५५- तदेतत्त्र्यक्षरं सत्यम् । B. UP. 5. 5. 1
- 4५- आर्द्रपल्लवितैः परस्परयुते द्वित्रिक्रमाद्यक्षरैः ।  
 काद्यैः शान्तगैः स्वराधिभिरप्य शान्तश्च तैः सस्वरैः ।  
 नामानि त्रिपुरे भवन्ति श्वलु यान्यत्यन्त शुभ्यानि ते  
 तेभ्यो भैरवपत्नी विशांतिसहस्रैभ्यः परेभ्यो नमः । Lgh. St. 20
- 632 1५- तिलकं चित्रकं प्राहुर्ललाभे तिलकालके ।  
 सिन्दूरतिलके नागौ सिन्दूरतिलकास्त्रियाम् । Vi. S. K.  
 and also- सिन्दूरतिलको हस्ती सिन्दूरतिलकाङ्गना । Hemacand-  
 d. ३५.
- २५- दुःसहप्रेषविहतीव्रतापधुताशुभाः । इत्यारभ्य  
 कात्यायनि महामाये महायोगिन्यधीश्वर्यै ।

632	24-	Conti. नन्दगोप सुतं दैवि पति मे कुरु ते नमः । इति मन्त्रं जपन्त्यस्ताः पूजां चकुरः कुमारिकाः । Vis'mu, Bh.
633	14-	उमा तस्मै हे भवती हरिद्रा कीर्ति कान्तिषु । Vis'. K.
	24-	या देवी सर्वभूतेषु कान्तिरूपेण । Mahāv. P. (Devī Mh) V 53
	34-	यतो निरस्ता तपसे वनं गन्तुं तु मेनया । उमेति तेन सोमेति नाम प्राप तदा सति । Kālīk. P. also- अर्पणा तु निराहारा तां माता प्रत्यभाषत । उमा इति निषेधन्ती उमेत्येव तदा भवतु । इति तद्योक्त्वा तथा मात्रा देवी दुश्चरचारिणी । तमेव नाम्ना लोकैषु विख्याता सूरपूजिता । Bh. P. also- ततोऽन्तरिक्षा दिव्या वागब्रवीद्भुवनत्रये । उमेति तु त्वया मेने यदुक्तं तनयां प्रति । उमेति नाम तेनास्था भुवनेषु भविष्यति । Pd. m. P.
	44-	परानुभूतिं भवपाशा नाशिनीं रुद्राशिवस्याप्यतिशोभना दयम् । उमाभिधाभुत्तमचिन्तवृत्तिं जमाभि नानाविधलोकवैभवाम् । Sū. S. m.
	54-	ओंकारसारशक्तित्वादुमेति परिकीर्तिता । Mahāv. V. 51. 51h and also- अकारोकारमकारा मदीये प्रणवे स्थिताः । उकारं च मकारं च अकारं च कमेरितम् । त्वदीयं प्रणवं विद्धि त्रिमात्रं प्लुतभुत्तमम् । Lg. P.
	64-	इच्छाशक्तिरुमा कुमारी । Si. Sū. I 13
	74-	उमा देवी विनायके । उमा सिन्धुवने नाम्ना । Pd. m. P.
	84-	उमा सङ्कर्षिणी मता । Dharm. P.
634	614	जाता शैलेन्द्रगेहे सा शैलराजसुता ततः । DV. P.
635	14-	गौरी गौराङ्गदेहत्वात् । Mahāv. V. 51. 51h 24- वरुणस्य प्रिया गौरी । Pd. m. P. 34- नदीभेदेऽपि गौरी स्याद्दशाब्दाया च यौविति । Kos'. v 44- योगाग्निना तु या दग्धा पुनर्जाता हिमालयात् । शङ्खकुन्देन्दुवर्णा चेत्यतो गौरीति सा स्मृता । DV. P.

- 50 कान्यकुब्जे तथा गौरी । Pd.m. P.
- 638 10 हिरण्यमस्या गर्भोऽभृद्विरण्यस्यापि गर्भजः ।  
यस्माद्विरण्यगर्भः स पुराणोऽस्मिन्निरुच्यते । Vāy. P.
- 641 10 तैद्य्यानयोगानुगता अपश्यन्  
देवात्मशक्तिं स्वगुणैर्निबूढम् । S'Ve. UP. 1-3
- 643 10 तस्मिन्नाकाशे स्त्रियमाजमिव बहुशोभमानामुभां  
हैमवतीं तां होवाच किमेतदक्षमिति ब्रूतेति होवाच । Kem. UP. 25  
08 इदृशी परमाविद्या शांकरि भवनाशिनी ।  
प्रसादादेव जन्तूनां शक्तेरेव हि जायते । Sū. Sm. 4-47-58
- 643 20 ज्ञानं बन्ध । S'i. Sū. I-2
- 644 10 ज्ञानमेव परं ब्रह्म ज्ञानं बन्धाय नैष्यते ।  
ज्ञानात्मकमिदं विश्वं न ज्ञानाद्धियते परम् ।  
विद्याविद्येति भेदेन ज्ञानमेवोपरयेत् । Viṣṇ. P.
- 645 10 एवा त्रिशक्तिरुद्दिष्टा नयसिद्धान्तगामिनी ।  
एवा ज्ञानात्मिका शक्तिः सर्ववैदान्तगामिनी । Vāh. P.
- 646 10 सदिति प्राणस्तीत्यन्नमयमित्यसावादित्यः । S'Kh. P.  
08 सच्चत्यच्चाभवत् । Tā. UP. 2-6-1
- 647 10 पल्लवस्य लोपामुद्रारव्या माभुपास्तेति भक्तितः । Bṛh. P.  
20 अगस्त्यपत्न्या लोपारव्यमुद्रायाः परमेश्वरी ।  
प्रसन्नत्वादियं देवी लोपामुद्रैति गीयते । Tā. P. Sidh.  
3. So Vidya of Twelve kinds is differentiated according  
to the twelve devotees Lopāmedrā is one of them.
- 648 10 विधिविष्णुसुखामरोदयस्थिति नाशेषु शिवोऽप्यनीश्वरः ।  
जगदम्ब तव त्वयं क्रमः क्षणमुद्दालकपुष्पभञ्जिका । Devatāv.  
and also-  
स्वेच्छया स्वभित्तौ विश्वमुन्मीलयति । S'i. Sū.
- 649 10 न दृष्टेर्दृष्टारं पश्येः । Bṛ. UP. 3-4-2.  
and also-  
08 निर्गुणस्य मुनेरूपं न भवेददृष्टिगोचरम् । De. Bṛ. P. III Skā-  
malhar.
- 651 10 विज्ञातारमरे केन विजानीयात् । Bṛ. UP. 2-4-14.
- 654 10 ज्ञानैर्द्धियाणि सर्वाणि निवृत्त्य मनसा सह ।  
एकत्वभावनायोगः क्षेत्रज्ञपरमात्मनो ॥ Viṣṇ. P.

655 1 क. योगश्चित्तवृत्तिनिरोधः। १०. ५८.

yoga is of four types - Mantra yoga, Laya  
yoga, Hatha yoga & Raja yoga.

2 क. भोक्ता भोग्यं प्रेरितारं च मत्वा ।  
सर्वं प्रोक्तं त्रिविधं ब्रह्मचेतद् । 5ve. UP. 1-12

3 क. रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा । Bh. G.

656 1 क. व्याप्यानन्दधाना योगनिद्रेति जगति स्थिता । Hār. P.

2 क. असङ्गो नहि सज्जेते । Bh. UP. 3-9-26

3 क. नन्दा भगवतेनाम या भविष्यति नन्दजा । Markd. P.

4 क. नन्दा हिमवतः पृष्ठे । Pd. m. P.

5 क. पुण्यापुण्यजलोपेता नदीयं ब्रह्मणः सुता ।

नन्दानाभ्नीति विपुला प्रवृत्ता दक्षिणामुखी ।

अगच्छन्नापि यस्तस्या नाम शृङ्गाति मानवः ।

स जीवन्मुखमाप्नोति मृतो भवति श्वेचरः । Pd. m. P.

657 1 क. युगं हस्ते चतुष्पदेऽपि रचसीराङ्गयोर्युगः ।

युगं कृतादौ युगले वृद्धिनामौषधेऽपि चेत् । Vis'vaparakṣa bhāṭī

658 1 क. इच्छा शिरः प्रदेशश्च ज्ञाना च तदधोगता ।

क्रियापदगता ह्यस्या एवं शक्तित्रयं यपुः । Saṅketa paddhati

2 क. त्रिपुरा त्रिविधा देवी ब्रह्मस्त्रिणवीशरूपिणी ।

ज्ञानशक्तिः क्रियाशक्तिरिच्छाशक्त्यात्मिका प्रिया । Vam. Tam. IV-11

3 क. या सा शक्तिर्जगद्भूतः कथिता ब्रह्मणः परा ।

इच्छात्वं तस्य सा देवी सिसृक्षोः प्रतिपद्यते ।

एवमेतदिति ज्ञेयं नान्यथेति सुनिश्चितम् ।

ज्ञापयन्ती झडित्यन्तर्ज्ञानशक्तिर्निगद्यते ।

एवमेतमिदं वस्तु भवत्विति यदा पुनः ।

ज्ञात्वा तदैव तद्वस्तु कुर्वन्त्यत्र क्रियोच्यते । Mātīnāvijayā Tam.

659 1 क. येऽर्था नित्या ये विनश्यन्ति चान्ये येऽर्थाः स्थूला ये च III 5/8

सूक्ष्माश्च सूक्ष्माः । यच्चासूतं यच्च सूतं समस्तं यदद्भूतेष्वेकमेकं च

किञ्चित् । येऽर्था भूमौ येऽन्तरिक्षेऽन्यतो वा तेषां देवि त्वत्त एवोपलब्धिः ।

Markd. P.

- 662 1 cf. लक्ष्मीर्मैधा धरा तृष्टिगौरी तृष्टिः प्रभाधृतिः ।  
 एताभिः चाहि तनुभिरष्टाभिर्मै सरस्वति । Matsy. P.
- 2 cf. गुणभेदादात्मसूतिरष्टधा परिकीर्तिता ।  
 जीवात्मा चान्तरात्मा च परमात्मा च निर्मलः ।  
 शुद्धात्मा ज्ञानरूपात्मा महात्मा सप्तमः स्मृतः ।  
 अष्टमस्तेषु भूतात्मैत्यष्टात्मानः प्रकीर्तिताः । Yōgva S'āstra.
- 3 Because of 'akTi-Rahasya Says-  
 भूतानि पुष्पवन्तौ स्वर्येति देव्यष्टसूतयः ।
- 4 cf. सूर्यो जलं मही वह्निर्वायुराकाश एव च  
 दीक्षितो ब्राह्मणः सोम इत्यष्टौ सूर्यो मताः । Viṣṇu. P.
- 5 cf. भूमिरपोऽनलो वायुः खं मनो बुद्धिरैव च ।  
 अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा । Bh. Vi. 7.4
- 6 cf. घाणिका शौण्डिकी चैव कैवली रजकी तथा ।  
 तन्त्रकारी चर्मकारी मातङ्गी पुंश्चली तथा । Samayabādhya.
- 663 1 cf. अजामेका लोहित शुक्लसुष्णाम्नी S'Ve. UP. 4.5
- 665 1 cf. सोऽबिभेत्तस्मा देकाकी बिभेति सहायमीक्षांचक्रे यन्मदन्यन्नास्ति  
 कस्मान्नु बिभेमीति तत एवास्य भयंवीयाय । Bṛ. UP. I 4.2
- 2 cf. एकैव लोकान् ग्रसति एकैव स्थापयत्यापि ।  
 एकैव सृजते विश्वं तस्मादेकाकिनी मता । DV. P.
- 666 1 cf. Vedānta Sūtriv I. 3.8 establish that Brahmanam  
 Brahmanam.  
 or. यत्र नान्यत्पश्यति नान्यच्छृणोति । इत्यादिना यो वै भूमा तत्सुरम् ।  
 Chv. UP. VII 23
- 2 cf. एकाप्युपाधितौ भूमा शिवा सर्वत्र विष्णुता ।-- भूमानामेति वर्ण्यते ।  
 एकत्वेन च भूम्ना च प्रोक्ता देवी निदर्शनैः । DV. P.
- 667 1 cf. 'यत्र नान्यत्पश्यति' इत्यादिना यदल्पं तन्मर्त्यम् । Chv. UP. VII-23
- 668 1 cf. सवाह्व महानज आत्मान्जोहो वसुदानो विन्दते वसु य एवं वदेत् ।  
 Bṛ. UP. 4.4.24.
- 669 1 cf. त्वं जीणी दण्डेन वञ्चसि S'Ve. UP. 4.3
- अथवा = जीवमन्त्रोऽयं जीवात्मप्रतिपादकः ।  
 अहं शब्दस्य रहितत्वात्तल्लोके जीवात्मवस्तुनि ।  
 शक्तिमन्तः सकारारम्यः परमेश्वरवाचकः ।  
 प्रकृतार्थे प्रसिद्धत्वात्प्रसिद्धिः परमेश्वरः ।

Conti.

- 692 1cf- महदाद्यणुपर्यन्तं जगत्सर्वं चराचराचरम्  
जायते वर्तते चैव लीयते परमेश्वरे ।  
संसारित्वेन भातोऽहं स एव परमेश्वरः ।  
सोऽहमेव न संदेहः स्वानुभूति प्रमाणतः । *Sū. Sm. IV-7-9 to 12*
- 694 1cf- ब्राह्मणोऽप्येतदुष्पादया संवित्सादेवतात्मिका । *Sāmnyatvā Sm.*  
2cf- त्वं देवेषु ब्राह्मणोऽस्यहं मनुष्येषु  
ब्राह्मणमुपधावत्सुप त्वा धावामि । *Chv. UP. 8-14-1*  
also- *Kūrma, Ling etc. Purāṇas describe*  
ब्राह्मणो भगवान्सांको ब्राह्मणानां हि देवतम् ।  
विशेषाद्ब्राह्मणो रुद्रमीशानं शरणं व्रजेत् ।
- 698 1cf- संस्कृतेनैव केऽप्याहुः केऽचिन्मलेच्छादिभाषया ।  
साधारण्येन केऽपित्वां प्राकृतेनैव केचन । *LSNB. NSP. P. 142*
- 691 1cf- अत्राक्तो यदि मां ध्यातुमैश्वरं रूपमव्ययम् । *Kṣm. P.*  
and after that easy way is described
- 686 1cf- मध्यक्षोण्यामनुयौर्महैन्द्रनीलात्मकानि च सरांसि ।  
शातोदरी सहायान्भूपालानपि पुनः पुनः प्रणमः । *La. St. Rtm. 510-49*
- 692 1cf- येनेष्टं राजसूयेन मण्डनस्येश्वरश्चयः ।  
शास्ति यश्चाज्ञया राज्ञः स सम्राट् । *Ag. P. K.*
- 695 1cf- अथातो दीक्षा कस्य सिद्धेतो दीक्षित इत्याचक्षत इत्यारभ्य -  
तं का एतं दीक्षितं सन्तं दीक्षित इत्याचक्षते । *Atth. Bṛh.*  
2cf- दीयते कृपया शिष्ये क्षीयते पापसंचयः ।  
तेन दीक्षेति कथिता । *Purāṇamanda Tm.*
- 698 1cf- धर्मदीप्तिवन्तितानर्थान्सर्वलोकेषु यच्छति ।  
अतो देवी समारव्याता सर्वैः सर्वार्थसाधिनी । *DV. P.*
- 699 1cf- प्रजानां च प्रसवनात्सवितेति निगद्यते । *Vi. St. Dh. P.*  
2cf- सावित्री प्रसवस्थिता । *Vā. St. Dh. P. R. V. m. v. p. 100*  
and also- सवितृ प्रकाशकरणात्सा वित्रीत्यभिधा भवेत् ।  
जगतः प्रसवित्रीति हेतुनानेन बापिचेत् । *Bṛh. Sm. 3.*

याः

नं० १ १८- स पूर्वेषामपि गुरुः कालेनानवच्छेदात् । ५७९. सु. I-26

and also- पुमानाकाशवधापी स्वातिरिक्तं मृषायतः ।

देशतः कालतश्चापि ह्यनन्तो वस्तुतः स्मृतः । Suk. Sam.

नं० २ १८- भगवन्नेकदेशेऽहं नोत्सहे स्थातुमञ्जसा ।

अतोऽर्थं त्वां वरं याचि सर्वमत्वमभीप्सती ।

एवमुक्तस्तदा ब्रह्मा सृष्ट्यै देव्यै प्रजापतिः ।

उवाच सर्वरूपे त्वं सर्वगासि भविष्यसि । Vrk. P.

२८- देव्या वा एव सिद्धान्तः परमार्थो महामते ।

एषा वेदाश्च यज्ञाश्च स्वर्गश्चैव न संशयः ।

देव्या व्याप्तमिदं सर्वं जगत्स्थावरजंगमम् ।

ईड्यते पूज्यते देवो अन्नधानात्मिका च सा ।

सर्वत्र शान्तरी देवी तनुभिर्नामभिश्च सा ।

वृक्षेऽप्यर्वा तद्या वायौ व्योमन्यप्स्वर्गनौ च सर्वगा ।

एवंविधा ह्यसौ देवी सदा पूज्या विधानतः ।

ईदृशीं वेत्ति यस्त्वेनां स तस्यामेव लीयते । DV. P.

नं० ३ १८- इयं सा परमाशक्तिर्मन्मथी ब्रह्मरूपिणी ।

मायामम प्रियानन्ता ययेदं मोहितं जगत् ।

अन्यैतज्जगत्सर्वं सदेवासुरमानुषम् ।

मोहयामि द्विजश्रेष्ठाः सृजामि विस्तृजामि च । Krm. P.

and also These -

यानि शास्त्राणि दृश्यन्ते लोकेऽस्मिन्विधानि तु

सृति स्मृति विरुद्धानि द्वैतवाद्दत्तानि च ।

कापालं भैरवं चैव शाकलं गौतमं मतम् ।

एवंविधानि चान्यानि मोहनार्थानि तानि तु ।

ये लुब्धास्त्राभियोगेन मोहयन्तीव मानवान् ।

मया सृष्टानि शास्त्राणि मोहायैषां भवान्तरः ।

and also- प्रसादहीनाः पापिष्ठाः मोहिता मायया जनाः ।

नैव जानन्ति देवेशं जन्मनाशादिपीडिताः । Su. Sm.

नं० ४ १८- द्विवर्षी तु सरस्वती । Dharmya.



- १०५ २५ या वसेत्प्राणिर्जिह्वासु सदा वागुपवर्तनात् ।  
सरस्वतीति नाम्नेयं समारव्याता महर्षिभिः । Bhv. Sm.
- १०५ १५ सर्वं रवत्विदं ब्रह्म । Chv. UP. ३-१५० ।  
२५ निश्वासमारुतेर्षेणानृचं साम अनुस्तथा ।  
आचर्वणमहामन्त्रानभिमानैव चासृजत् ।  
काव्यनाट्याद्यलंकारानसृजन्मधुरौक्तिभिः ।  
सरस्वती च जिह्वायाः ससर्ज सकलप्रसूः ।  
चुलुकेन चकोराक्षी वैदाङ्गानि ससर्ज षट् ।  
मीमांसा न्यायशास्त्रं च पुराणं धर्मसंहिताम् ।  
कण्ठोर्ध्वरेखातन्त्रेण ससर्ज सफलाम्बिका ।  
आयुर्वेदं धनुर्वेदं कण्ठमध्यस्थरेखया ।  
चतुःषष्टिं च विद्यानां कण्ठकूपमुवासृजत् ।  
तन्त्राणि निखिलाङ्गेभ्यो दौर्मूलान्मदनागमम् । Bh. P.
- १०६ १५ त्रुतं पिबन्तो सुकृतस्य लोके गृहां प्रविष्टो परमे परार्धे ।  
झायातपो ब्रह्मविदो बहन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः । Katha  
UP. III-1  
२ The story of the birth of 'Skanda' occurs at so many  
places. According to which 'to destroy demon Tarkā-  
sura' at the request of Devas, the Conjunction of Siva and  
Sakti, <sup>took place</sup> Experiencing obstruction, seed fell into  
river and into seeds then skanda was born.
- १०७ १५ गुरुमूर्तिधरां गुह्यां गुह्यविज्ञानरूपिणीम् ।  
गुह्यभवतजनप्रीतां गुहायां निहितां नुमः । Sū. Sm.  
२ For it is said - सर्वोपनिषदां देवे गुह्योपनिषदुच्यते । Kām. P.
- १११ १५ शून्याकारा द्विसर्गान्ता द्विन्दुप्रस्यन्दसंविदः । १०. hr.  
२५ ईकाराद्विष्वकर्त्रीयं माया तुर्यात्मिका म्रिया । उ. नै. ३५  
३५ मुखं बिन्दुं कृत्वा । Sū. Lah. - १९.
- ११३ १५ कर्णात्कणोपिदेशेन संप्राप्तमवनीतले । १०. hr. I ३

715 1. Or The Vowel 'e' is a Combination of 'a' and 'i', The 'a' denoting siva and 'i' sakti. Therefore 'e' stands for siva and sakti Combined. Hence she is to be worshipped by syllable 'e'

२५ यदेकादशमाधारं बीजं कोणत्रयात्मकम् । Set. ban. I, 6

716 1 Here marvellous actions are described

५- विचित्रकार्यकरणा अचिन्तितफलप्रदा ।

स्वप्नेन्द्रजालवल्बलोके माया तेन प्रकीर्तिता । DV. P. and also -

५- पर्जन्यो वर्धते तत्र जलपूरश्च जायते ।

दिशो निर्जनतां यान्ति सैषा माया मम प्रिये ।

सोमोऽपक्षीयते पक्षे पक्षे चापि विवर्धते ।

अमायां दृश्यते नैव मामेयं मम सुन्दरि । इत्यारभ्य-  
मम मायाबलं ह्येतद्येन तिष्ठाम्यहं जले ।

प्रजापतिं च रुद्रं च सृजामि च हरामि च । Vrk. P.

717 1५- महत्यै वा एवदेवतायै रूपं यन्मधु । Bh. Comm. P. 149 (L.S)

२५- आदित्यो वै देवमधु । Chv. UP. 3.1.1

3५- तारकं सर्वविषयं सर्वथा विषयक्रमं-

चैति विवेकजं ज्ञानम् । Yu. Sū. III, 54

718 1५- महद्भ्याप्य स्थिता सर्वं महीति प्रकृतिर्भता । DV. P.

2. Kūhyaka means The attendants of Kubera.

1५- नित्यं वसति तत्रापि पार्वत्या सहनर्मभिः ।

मध्ये देवीगृहं तत्र तदधीनस्तु शंकरः ।

इशान्यां नाटके शैले शंकरस्य सदाश्रयम् ।

नित्यं वसति तत्रेशस्तदधीना तु पार्वती । Kālikā P.

726 1५- त्वमेवानादिरविला कार्यकाशरूपिणी ।

त्वामेव हि विचिन्वन्ति योगिनः सनकादयः । Brm. P.

3-4-15-8

१२७। ८- स्पन्देन लभ्यते वायुर्वह्नि रौषणेन लभ्यते ।

चिन्मात्रममलं शान्तं शिव इत्युदितं तु यत् ।

यत्स्पन्दमयशक्त्यैव लक्ष्यते नान्यथा किल । *Vāsisth Mahā*

२८- एतास्तिष्ठोऽपि सिद्ध्यन्ति यो दुष्टं वैति तत्त्वतः । *Rāmāyaṇa*

१२८। ८- ममैवांशो जीवलोकै जीवभूतः सनातनः । *Bh. Gī. 15-7*

and also- चित्तेषु चित्कला नाम शक्तिः सर्वशरीरिणाम् । *Padm. P.*

१२९। ८- एतस्यैवानन्दस्यान्यानि भूतानि - मात्रामुपजीवन्ति । *Tai. UP. 2-7.1*

१३२। ८- अकारादिषु कारानैः स्वरैर्वर्णैस्तु योजितैः ।

असंख्यैवानि नामानि भवन्ति रघुनन्दन । *DV. Bh.*

२८- आईपल्लवितैः परस्परयुतेदि त्रिक्रमाद्यैः -

कादिक्षान्तगतैः स्वरादिभिरथ क्षान्तेष्वेतैः अस्वरः ।

नामानि त्रिपुरे भवन्ति खलु यान्यत्यन्त गोप्यानि ते ।

तेभ्यो भैरवपालि विंशतिसहस्रेभ्यः परेभ्यः नमः । *Lgh. St. 5-10.19*

३८- दिनतो वारतः पक्षान्मासात्पटुत्रिंशता दिनैः । *Kādemato*

५ Because it is said-

८- मामर्चयतु वा मा वा विद्यां अपतु वा न वा

कीर्तयेन्नामसाहस्रमिदं मत्प्रीतये सदा ।

१३५। ८- The celestial dance is described as follows...

जङ्घकाण्डोरुनालो नरवकिरणसत्केसरालीकरालः

प्रत्यशालक्तकाभा यस्यरकिसलयो मञ्जुमञ्जीरभृङ्गः ।

भर्तुर्नृत्तानुकरै जयति निजतनुस्वच्छलावण्यवापी -

संभूताम्भोजशोभां विदधद्भिनवोदूणपादो भवत्या । *Bh. Comm.*

१३५। The neuter word turned into feminine अधिकाना  
to indicate the decrease of the Three Gunas

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः । *Gaud. Kā. I. 17*

२८- and also- नेह नानास्ति किञ्चन । *Bh. UP. 4.4.19*

१३६। ८- तस्माद्विस्तृप्तिमक्षिच्छन्पार्वती परमेश्वरीम् ।

आश्रयैत्सर्वभूतानामात्मभूतां शिवात्मिकाम् ॥ *Kṛm. P.*

and also ४२१  
यै ऽर्चयन्ति परां शक्तिं विधिना ऽविधिनापि वा ।

न ते संसारिणो ब्रून् सुक्ता एव न संशयः । Bh. md. P. 3-4  
5-29

३३९ १ For it is said  
दशद्वयानसमौलयः । Bh. Comm.

३४० १८ या देवी सर्वभूतेषु लज्जारूपेण संस्थिता । Mk. d. P. V. 44  
CDV. Mh. 3

३४२ १ For it is said in Rudrayāmala

यत्रास्ति भोगो न तु तत्र मोक्षो

यत्रास्ति मोक्षो न तु तत्र भोगः ।

श्री सुन्दरीसाधकपुंगवानां भोगश्च मोक्षश्च करस्य एव ।

३४३ १८- गङ्गायाः परमं नाम पापारण्यदवानलः ।

भवव्याधिहरी गङ्गा तस्मौ त्सेव्या प्रयत्नतः । Bh. N. d. P.

२८- कृतस्थाखिलपापस्य ज्ञानतो ऽज्ञानतो ऽपि वा ।

प्रायश्चित्तं परं प्रोक्तं पराशक्तेः पदस्मृतिः । Bh. md. P. 3-4 7-75

and also- सर्वेषामेव पापानां यौगपद्येन नाशनम् ।

भक्तिप्रदासमायुक्तः स्नात्वान्तर्जलसंस्थितः ।

अष्टोत्तरसहस्रांतु जपेत्पञ्चदशाक्षरीम् ।

आराध्य परमां शक्तिं मुच्यते सर्वकिल्बिषैः ॥

३४९ १८- मृत्युर्यस्योपसेवनम् । Kvā. h. UP. 2. 25

३५० १८- एतदम्बु सदिदं तु नेतिनः शङ्कया हृदि विकल्पलक्षणः ।

यौ यमः स खलु काल्यते त्वया भूतसंयमनकैलिकौकिक्ष । Kāl. d. v. 34

३५२ १ For it is said- यस्य ब्रह्म च शत्रं चोभे भवत ओदनः । Kvā. h. UP. 2. 25

३५४ १८- ब्रह्ममिष्टमदत्तैव त्वन्नाम जपतो मम ।

शिवे कथमपर्णेति रुदिर्भारयते न ते । Devā- stava.

२८- आहारे त्यक्तपर्णाभूधस्माद्भिभवतः सुता ।

तेन देवैश्पर्णेति कथिता पृथिवीतले । Kāl. k. P.

३५५ १८- चाण्डिकाशप्तवर्षास्यात् । CDV. Bh.

३५६ १८- यस्माच्चण्डं च मुण्डं च गृहीत्वा त्वमुपागता ।

चामुण्डेति ततो लोके ख्याता देवी भविष्यासि । Mk. d. P. (CDV. Mh. 3)

३५६-१४)

757 1 Hence it is said -

८६- एकाक्षरैति विख्याता सर्वाक्षरमयी शुभा ।  
सैव विश्वेश्वरी देवी सैव कृपामिताक्षरा ॥ Vsh. P.

2८- क्षरः सर्वाणि क्षतानि कूटस्थोऽक्षर उच्यते ।

760 1८- त्रिवर्गो धर्मकामार्थैः चतुर्वर्गः समोक्षकैः । Amr. K.

761 1८- सुभगा पञ्चवर्धा स्यात् । Dharmya.

762 2८- भगमैश्वर्यमाहात्म्यज्ञानवैराग्ययौनिषु ।

यशोवीर्यप्रयत्नेच्छास्त्रीधर्मरविमुखिषु । Vi's. K.

3८- सर्वा शक्तिः परा विष्णोर्त्रिगुण्यनुःसामसंज्ञिता ।

सैषात्रयी तपत्यहो जगत्तच्च हिनस्ति या ।

Having described so, it is said -

ब्रह्माय पुरुषो रुद्रस्तयमेतत्रयीमयम् ।

मासानुभासं भास्वन्नामध्यास्ते तत्र संस्थितम् । Vi's. P.

762 1८- For it is said -

सोमसूर्यानलास्त्रीणि चन्नेत्रायम्बकानि सा ।

तेन देवी त्र्यम्बकैति मुनिभिः परिकीर्तिता । DV. P.

764 1८- यन्न दुःखेन संभिन्न न च त्रस्तमनन्तरम् ।

अभिलाषोपनीतं यत्तत्सुखं स्वः पदास्पदम् । S'anti.

766 1 This flower is sometimes called chiva rose.

2 Nature of this is given in Dakṣiṇya - Mārti  
Sāhita as follows:

विना जपेन देवेशि जपो भवति मन्त्रिणः ।

अजपेयं ततः प्रोक्ता भवपाश निकृन्तनि ।

767 1८- ओजोऽष्टमो धातुः । Ved. Bhāṣya.

2८- ओजस्तेजसि धातूनामवष्टम्भप्रकाशयोः ।

ओजो बले च दीप्तौ चेत् । Vi's. K.

769 1८- यज्ञौ वै विष्णुः । Tai. Sānti.

2८- इन्द्रियद्वारसंगृह्यैर्गन्धाद्यैरात्मदेवताम् । Mukhyaṃ māmāyārā-  
स्वभावेन समाराध्य ज्ञातुः सोऽयं महामखः ॥ Kavya: S. P. 156 (NSP)

३३१। १ IT is said तत्त्वकरणानामसुलभा Samkhya. P. 156

३३३। १ श्रीवृक्षे शंकरो देवः पाटलायां तु पार्वती। Pd.m. P.

३३४। १ महती महान्कश्मान्मानेनान्याञ्जहति। S'akap. U. १५  
while yveska says महनीया भवति इति वा।

३३५। १ In Tantravajra २४th chapter it is said:-

मध्यस्थमेशै ललिता सदैवास्ते महाद्युतिः।

तस्यामिती जलाब्धन्तः शेषास्ताः स्युश्चतुर्दश।

तद्वहिः परमे व्योम्नि त्वेते चित्रा तु संस्थिता।

२६. भूमिश्चन्द्रः शिवोमाया शक्तिः कृष्णध्वमादनौ।

अर्धचन्द्रश्च बिन्दुश्च नवाणो मेरुरुच्यते। U. V. ४, ३०

३६. महात्रिपुर सुन्दर्या मन्त्रा मेरुसमुद्भवा।

३३६। १ पराक्रमं परो भुङ्क्ते स्वात्मानमशिवापहम्।

३३७। १ विरजे विरजा माता ब्रह्मणा संप्रतिष्ठिता।

यस्याः संदर्शनान्मर्त्यः पुनात्यासप्तमं कुलम्। Br. and. P.

३४०। १ विश्वतश्चक्षुरुत विश्वतोमुखः। S'Ve. UP. ३.३

२ Hence it is said-

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।

३४१। १ Because it is said-

पराञ्चि खानिव्यतृण त्वयं भूस्तस्मात्पराऽपश्यति नान्तरात्मन्।

३४२। १ आकाश इति होवाचाकाशो ह्येवैष्यो- Katha. UP. ४.१

ज्यायानाकाशः परायणम्। Ch. V. UP. I १.१

२ Because आकाशस्तलिङ्गत् Ved. SU.

The ether is Brahman on account of characteristic marks.

३६. परमे व्योमन् प्रतिष्ठितः। T. V. UP. ३.६.१

४६. अकं पापे च दुःखे चैत। Vis'. K.

३४४। १ प्राणो ब्रह्म कं ब्रह्म खं ब्रह्म। Ch. V. UP. ४.१०.५

३४५

एतमेकै वक्ष्यन्ति मनुमन्ये प्रजापतिम् ।

इन्द्रमेकै परं प्राणमपरे च महेश्वरीम् । Manu III 123

३४५ ।

Dharmavēśvaṁ Lalitavēśva. Rāmā. 100 (SKO) says.

चक्षुष्मती प्रकाशनशक्तिच्छायासमारचितकैलिम् ।

माणिक्यसुकुटरम्यं मन्ये मार्तण्डभैरव हृदयम् ।

2 The worship done by him is also described in Mallavāśmavēśva.

3 cf- मृतेऽण्डे येन संजातो मार्तण्डस्तैन भास्करः । SK. P.

4 cf- दुर्गे स्मृता हरसि भीतिमशेषजन्तोः । Mkd. P.

5 cf- उद्यमो भैरवः । Śi. Sū. I 5 Devī Mh. IV 14

2 cf- मोहस्तमो निजारव्यालिस्तज्जात्तत्पराभवात् ।

उद्यमार्कोत्थितोऽनन्तः संस्कारप्रशमावधिः ।

अभोगो यस्य विस्तार ईदृशादर्शितात्मनः ।

भवेत्सहजविधाया जयो लाभोऽस्य यौगिनः । Vārtikavāra

३४६ । cf- ललितापरमेशान्या राज्यचर्चा तु यावती ।

शक्तीनामपि या चर्चा सर्वा तस्यां वशंवद् । Bṛhmd. P. 3. 4. 17. 3.

३५० । cf- ब्रह्मदासा ब्रह्मदाशा ब्रह्मेमे कितवा उत । Śi. P.

2 cf- न मे द्वेष्योऽस्ति न प्रियः । Bh. P. 13-15

3 It is said in Bh. P. 13-15. दूरस्थं चान्तिके च तद् । and also-

परः स्यादुत्तमानात्मवैरिदूरेषु केवले । Viś. ko

4 cf- एतद्वै सत्यकाम परं चापरं चैव । Pṛa. UP. 5. 2

and also-

द्वे ब्रह्मणी वेदितव्ये परं चैवापरं तथा । Smṛti.

5 cf- युजे कां ब्रह्म पूर्य नमोभिः । Śi. P. LSNB. NSP. P. 160

6 cf- विद्या द्विधा परा चैवापरा च । Man. UP. 1. 1. 4

and also- द्वे ब्रह्मणी वेदितव्ये परं चापरं चैवापरं तथा ।

अपरा तत्र ऋग्वेदो यजुर्वेदो द्विजोत्तमाः ।

सामवेदस्तथाथर्ववेदः सर्वार्थ साधकः ।

शिक्षाकल्पो व्याकरणं निरुक्तं ह्यन्द् एव च ।

ज्योतिषं चा परा विद्या पराक्षरमिति स्थितम् ।

तददृश्यं तदशाख्यमगौत्रं तदवर्णकम् । Lg. P.

५८ परापरविभागेन प्रणवो द्विविधो मतः । Sk. P.

8 It is said-

परापरविभागेन वेदार्थो द्विविधः स्मृतः ।

वेदार्थस्तु परः साक्षात्परात्परतरं परम् ।

अपरो धर्मसंज्ञः स्यात्पराप्राप्ति साधनम् ।

9 यत्र यत्र मनो याति बाह्ये बाध्यन्तरे प्रिये ।

तत्र तत्र परावस्था व्यापकत्वात् प्रसिध्यति । Vj. Bh. Bhatt.

10 This is described in-

वाच्यार्थनामशेषेण वेद्यवेत्तृविदात्मनाम् ।

स्थिति परो भवेद्धोमः सर्वभेदविलापनात् ।

स्वात्मरूपमहावह्निज्वालारूपेषु सर्वदा ।

निरुद्धेन्धनरूपेषु परमार्थात्मनि स्थिरे ।

निष्पुल्यानविलापस्तु परहोमः समीरितः । Sv. Nam.

11८ तत्र सृष्टिः परा प्रोक्ता श्वेतवर्णस्वरूपिणी ।

या वैष्णवी विशालाक्षि रक्तवर्णस्वरूपिणी ।

अपरा सा समारव्याता रौद्री चैव परापरा ।

एतास्तिक्तोऽपि सिद्ध्यन्ति यो रुद्रं वेत्ति तत्त्वतः ।

12. Vide. Prof. A. N. Jani "The concept of trinity in the Śāktā philosophy", JMSUB, VOL. XXV (1), XXXI (1), 1976-77, P. 43-51.

१११. १८ सत्यं ज्ञानमनन्तं ब्रह्म । T. vi. UP. II ।

and also- विज्ञानमानन्दं ब्रह्म । Bk. UP. B. १. २८

११२. २८ अन्धं तमः प्रविशन्ति ये ऽविद्यामुपासते । Bk. UP. 4. 4. 10

११२. १८ परायणमभीष्टं स्यात्तत्पराप्रययोरपि । V. S. K.



793 2 Kaparda is a deity worshipped at chāgalāṇḍa  
one of the sixty eight places.

८६- इगलाण्डे कपर्दिनम् । DV. P.

795 ८६- सा नो मन्द्रैषमूर्जं दुहाना धेनुर्वागस्मानुपसृष्टुतेनु । S'hruti.

796 ८६- सौऽकामयत बहुस्यां प्रजायेय । Tā. UP. II 5

and also य एवायं काममयः पुरुषः स एव दैवशा —

कल्यस्तस्य का देवतेति स्त्रिय इति होवाच । Bṛ. UP. 3. 9. 11

797 ८६- आलेवास्य षोडशीकला । Bṛ. UP. 1. 5. 15

२८- योनिवर्गः कलाशरीरम् । S'hr. Sū. I 3

३८- सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते । Bṛ. Y. IV-33

798 ८६- काव्यालापाश्च ये कैचिद्भूतकान्यखिलानि च ।

शब्दमूर्तिधरस्यै तद्वपुर्विष्णोर्महात्मनः । Ag. P.

800 ८६- रसो वै सः । रसं ह्येवायं लब्ध्वा नन्दीभवति । Tā. UP. II 61  
and also .

रस एव परं ब्रह्म रस एव परा गतिः ।

रसो हि कान्तिदः पुंसां रसो रेत इति स्मृतः ।

रसो वै रससंलब्ध्या ह्यानन्दी भवत्यापि ।

वैदप्रामाण्यसंसिद्धा रसः प्राणतया स्थितः ।

को ह्येवान्याच्च कः प्राण्यादित्यपि मृतिभाषितः ।

प्राणात्मको रसः प्रोक्तः प्राणदः ह्युम्भसंभव । Bṛ. and P.

801 ८६- ब्राह्मणैः पोषितं ब्रह्म । Sm. S'rti.

and also ब्रह्मायुष्मन्तु ब्राह्मणैरायुष्मन् S'hruti.

805 1. Puskara yoga takes place when the sun in the  
Viś'vakhā and moon in the Kettikā. It is very  
rare.

2 Here the word Puskara is to be understood to  
mean Viṣṇu by Lakṣanā (i.e. metaphorically)

(3) Here the word Ambhas is interpreted to mean four  
spacious gods etc on the authority of following  
S'hruti.

- 435
- 806 1 cf तानि वा एतानि चत्वार्यम्भांसि देवा मनुष्याः पितरो शुराः ।  
 1 cf तदेवा ज्योतिषां ज्योतिरायुर्होपासते ऽमृतम् । Bṛh. UP. 4.4.16  
 and also -  
 न तत्र सूर्यो भाति न चन्द्रतारकं नेभा  
 विद्युतो भान्ति कुतोऽयमग्निः । Katha UP. 5.15  
 and also S'ruti shows supremacy.  
 येन सूर्यस्तपति तेजसेन्दुः ।  
 2 cf परं ज्योतिरूपसंपदे । Chv. UP. 8.3.4  
 2 cf मनो ज्योतिर्जुषताम् । Bṛh. UP. 3.9.10
- 807 1 cf न तद्दासयते सूर्यो न शशाङ्को न पावकः ।  
 यद्गत्वा न निवर्तन्ते तद्दाम परमं मम । Bṛh. UP. 15.6  
 and also -  
 1 cf त्रिषु धामसु यद्गोचरं भोक्ता यच्च प्रकीर्तितः ।  
 वैदेतदुभयं यस्तु स भुञ्जानो न लिप्यते । Gov. P. 1.1.1
- 808 1 Here the feminine termination ईप् is not added as it is enjoined optionally by the Sūtra 'वो लो गुणवचनात्' ।  
 2 cf अणोरणीयान् । Katha UP. II 20
- 809 1 cf तस्य ब्रह्मस्वरूपस्य दिवारात्रं च यद्भवेत् ।  
 तत्परं नाम तस्यार्धं परार्धमभिधीयते ।  
 स ईश्वरस्य दिवसस्तावती रात्रिर्दुच्यते ।  
 स्थूलात्स्थूलतमः सूक्ष्माद्यस्तु सूक्ष्मतमो मतः ।  
 न तस्यास्ति दिवारात्रि व्यवहारो न वत्सरः । Kva. P.
- 811 1 cf नागपाशेन बद्धस्य तस्योपहतचेतसः ।  
 त्रोटयित्वा करैर्नागपञ्जरं ब्रह्मसंनिभम् ।  
 बद्धं बाणपुरे वीरमानिरुद्धमभाषत ।  
 स्नान्त्वयन्ती च सा देवी प्रसादाभिमुखी तदा । Har. P.

812 1 क- तदस्त्रपरिधाताय देवीं स्मर्तुमिहार्हसि । Hwp. P.

436

2 क- मनुश्चन्द्रः कुबेरश्च लोपामुद्रा च मन्मथः ।

अगास्तिरभिः सूर्यश्च नन्दी स्कन्दः शिवस्तथा ।

क्रोधभट्टारको देव्या द्वादशामी उपासकाः ।

3 क- अविशब्देन पापानि कथ्यन्ते श्रुतिषु द्विजैः ।

तेर्मुक्तं न मया त्यक्तमविमुक्तमतः स्मृतम् । Lg. P.

814 1 क- द्वे वाच ब्रह्मणो रूपे मूर्तं चामूर्तं च । Bk. UP. II 3.1

2 For it is said-

द्वे रूपे ब्रह्मणस्तस्य मूर्तं चामूर्तमेव च

क्षराक्षरस्वरूपे ते सर्वभूतेष्ववस्थिते ।

अक्षरब्रह्म कूटस्थं क्षरं सर्वमिदं जगत् । Vi. P.

815 1 क- यस्य ब्रह्म च क्षत्रं चोभे भक्त ओदनः । Kva. UP. II 25

2 Hence it is said-

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः । Bk. UP. IX 25

816 1 क- हंसः पादकटकः । Kos.

817 1 क- सकृदेव प्रपन्नाय तवास्मीति च याचते ।

अभयं सर्वथा तस्मै ददाम्येतद्गतं मम । Vi. P.

2 क- अनक्षरो महामूर्खो नाम्ना सत्यव्रतो द्विजः ।

श्रुत्वाक्षरं कौलमुरवात्समुच्चार्य स्वयं ततः ।

बिन्दुहीनं पसङ्गेन आतोऽसौ विबुधोत्तमः ।

ऐकारोच्चारणादेव तुष्टा भगवती तदा ।

चकार कविशजं तं दयाद्रीं परमेश्वरी । DV. Bk.

818 1 क- Hence it is said-

अच्चास्च्च वचसी पस्पृधाति । तयोर्वात्सत्यं यतरद्गुजियस्तदित्सौ-

मोऽवति हन्त्यासत् । Bk. V. 2. Copan. S. ad.

819 1 क- एष त आत्मान्तर्धाम्यमूर्तः । Bk. UP. III 7.3

क- एषोऽन्तर्धाम्येष योनिः सर्वस्य । Mv. ad. UP.

- 2 तत्सृष्ट्या तदेवानुप्राविशत्तदनुप्राविश्य सच्च त्यच्चाभवत् । Tai. UP. II-6.1
- 3 सर्वस्य सर्वदा ज्ञानात्सर्वस्य प्रभवाप्ययौ ।  
सतोऽसतश्च कुरुते तेन सर्वेति कथ्यते । Sm. 3.1.
- 820 1. सा तु देवी सतो पूर्वमासीत्यच्चादुभाभवत् ।  
सहव्रता भवस्यैव नैतथा मुच्यते भव । B. 3. h. P.
- 822 1. प्रत्यस्तमितभेदं यत्सत्तामात्रमगोचरम् ।  
वचसामात्मसर्वैर्देवं तज्ज्ञानं ब्रह्मसंज्ञितम् । Vi. 5. P.
- 823 1 Bhāskara's *vyākhyāna* seems to be in favour of accepting ब्रह्मजननी as one name on the ground that this is a series beginning with letter व (ba) In this case the name 'सर्वान्तर्यामिणी' should be splitted into, two सर्वा and अन्तर्यामिणी, to make up the number.
- 824 1. अरुपापरभावत्वाद्बहुरूपा क्रियात्मिका ।  
2. भेदासुरहन्नाथं भैरवं चानेक । G. d. S. U. 8  
and also बहुनि यस्या रूपाणि स्थिराणि च चराणि च ।  
देवमानुषलिर्यच्चि बहुरूपा ततः शिव । G. V. P.
3. एकाधा च द्विधा चैव तथा षोडशधा स्थिता ।  
द्वात्रिंशद्भेदभिन्ना वा या तां वन्दे परात्पराम् । S. U. S. m.
4. विश्वं बहुविधं ज्ञेयं सा च सर्वत्र वर्तते ।  
तस्मात्सा बहुरूपत्वाद्बहुरूपा शिवामता । V. m. 2. n. P.
5. अस्मिन्ख्याताः सहस्राणि ये रुद्राः अधिष्मत्याम् । S. 3. 1. 1.
6. लोयामुद्रा च सौभाग्या महाविद्या च षोडशी । इत्यारभ्य -  
इमा अन्याश्च रूपाणि बहूनि वक् सुन्दरि । इति । T. n. p. 1. S. d. h.
- 825 1. चतुर्विधा भजन्ते मां जनाः सकृदिहोर्गुन ।  
आर्त्ता जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ । B. h. 3. 1. 1. 16
- 826 1. प्रजानां च प्रसवनात्सवितेति निगद्यते । Vi. 5. Dh. P.  
and also -

४२६

ब्रह्माद्याः स्थावरान्ताश्च यस्या एव समुद्रताः ।

महदादिविशेषान्तं जगदस्याः समुद्रतम् ।

तामेव सकलार्थानां प्रसवित्रीं परां नुमः । DV. P.

२५. भीषास्माद्वातः पवते । T. Ch. UP. II ४. 1

3 न यस्य कोपोऽयुरपि प्रजास्तस्य न बिभ्यति ।

सैतां नीतिं कथं रसेत्प्रजा यस्य न बिभ्यति । Kāṇvaṇḍaka

and also - महद्दयं वज्रमुद्यतम् । Kāṇva UP. 6. 2

४२७ । ५. चण्डा घनहरी शङ्खपुष्पी चण्डोऽतिकोपनै ।

प्रचण्डो दुर्वहे श्वेतकरवीरे प्रतापिनी । Viś. K.

४२८ । ५. नष्टेषा प्रकृतिर्जीवो विकृतिर्वा विचारतः ।

पुरा ममाज्ञा मदुक्तास्समुत्पन्ना सनातनी ।

पञ्चवक्त्रा महाभागा जगतामभयप्रदा । Lg. P.

and also -

५. रुद्राज्ञैवा स्थिता देवी ह्यनया मुक्तिरम्बया । Śiv. P.

२५. कथयन्ति शब्देन पुरुषं गुणभोगिनम् । Lg. P.

3 Because the name means

ज्ञौ विरिञ्चौ बुधे सौम्ये । Kōśa

४२९ । ५. प्रतिष्ठा सर्ववस्तूनां प्रज्ञैषा परमेश्वरी । Bṛh. n. ५. 1  
and also -

विश्वस्य जगतः प्रतिष्ठा । Ś. Ch. 1.

२५. शिवाशानुब्रुवतात्मा स्थाप्यते पौरुषे यथा ।

सा प्रतिष्ठा कला ज्ञेया । Ś. V. Ag.

४३० । ५. तमहं प्रत्ययव्याजात्सर्वे जानन्ति जन्तवः ।

तथापि शिवरूपेण न विजानन्ति मायया । Sū. Sm.

२५. आपो वा इदं सर्वम् । Mān. UP. 14. 1

४३१ । There are five vital breaths functioning in the body. Viz. Prāṇa, apāṇa, Vyāṇa, Udāna and Sāmāna.

२५- ज्योतिराद्यधिष्ठानं तु तदामननात् । Ved. Sū. २.५.१४  
and there the existence of ruling deity is established.

३५- सर्वे वेदा मत्वदमामनन्ति । Kāthā UP. २.१५

४३२ । ५- प्राणमनूष्कामन्तं सर्वे प्राणा अनुष्कामन्ति । Śrīti.

४३३ । नित्यानन्दवपुर्निरन्तरगतपञ्चाशदणैः क्रमात् ।

Śrīrādvatīlaka

Here the word पञ्चाशत् (Pañcāśat) is explained as एकपञ्चाशत् (Ekpañcāśat) by Harṣa Dikṣita.

२ see Yoginīhṛdaya. ३.४० to ४६

३५- ततः पीठानि पञ्चाशदेकं चक्रमनो न्यसेत् । इत्यारभ्य -

लिपिक्रमसमायुक्तान् लिपिरूपानेषु विन्यसेत् इति अन्तम् ।

Bṛhad. P. ३-४, ४४, १३ to १८

४५- एते पीठाः समुद्दिष्टा मातृकारूपकास्थिताः । Yō. hṛ. III ३९ to ४६

5 After a critical examination of the work viz Pīṭhanirṇaya, Dr. D. C. Sircar gives the following fifty-one names.

- (1) Hingula (2) Karavīra (3) Sugandha (4) Kaṣmīra
- (5) Jvalamukhi (6) Jalandhara (7) Vaidyamātha
- (8) Malava (9) Nepala (10) Virajakṣhetra (11) Gandakī
- (12) Bahula (13) Ujjainī (14) Chātala (15) Tālpura (16)
- Tāṁśrōta (17) Karmagiri (18) Yugada (19) Kālīpīṭh
- (20) Prayāga (21) Jayantī (22) Kīrtikona (23) Ma-
- nikarṇika (24) Kanyāśrama (25) Kurukṣetra,
- (26) Mānīvedika (27) Śrīśaila (28) Kānchi (29)
- Kālamadhava (30) Narmada (31) Rāmāgiri (32)
- Vṛndāvana (33) Sūchi (34) Pañcha-sagara (35)
- Karatōyātātā (36) Śrīparvata (37) Vibhava

(38) Prabhasa (39) Bhairavaparvata (40) Janasthana  
 (41) Godavaritata (42) Ratnavatara (43) Mathila  
 (44) Nakatiti (45) Kolighat (46) Vaksavara (47)  
 yasora (48) Attahasa (49) Nandipura (50) Lanka  
 (51) Vihavata.

834. 1. स्वयौनिदर्शनान्मुह्यन्त्यशुवर्गिभिरुस्मरेत् । LSNB. NSP. P. 169

835. 1. सर्वत्रमेध्या वसुधा यत्र लोकौ न दृश्यते । Hārīta. Smṛti.

836. 1. वीरं मयस्य भाजने । Vis'. K.

2. See the Dhṛuṇa-stōka. No. 51. LSNB. NSP.

3. स एव वीरको देवि सदा मे हृदय प्रियः ।

नानाप्रचर्य गुरुक्षरि षणेश्वर गणोर्वितः ।

इदृशस्य सुतस्याति ममोत्कण्ठा पुरान्तक ।

कदाहमीदृशं पुत्रं दृक्ष्याम्या नन्ददायकम् ।

एष एव सुतस्तेऽस्तु नयनानन्दहेतुकः ।

त्वं या पुत्रः कृतार्थः स्याद्दीरकोऽपि सुमध्यमे ।

इत्युक्त्वा प्रेषयामास विजयां हर्षणोत्सुका ।

वीरकानयनायासु दुहिता भूभृतः शरणीम् । Pāṇ. P.

837. 1. आत्मन आकाशः संभूतः । Tār. UP. 2.1

838. 1. कदाचिदाद्या ललिता पुंरूपा कृष्णविग्रहा ।

स्ववंशवादनाश्मभा दकरो द्विवशं जगत् ।

ततः स शोयी संज्ञा भिरावृतोऽभूत्स्वशक्तिभिः ।

तदा तेन विनीदाय स्वं षोढाऽकल्पयद्गुः । Tār. UP. 2.1

2. मुकुन्दः पुण्डरीकाक्षे रत्नभेदेऽपि पारदे । Vis'. K.

841. 1. भावः सत्तास्वभावाभिप्राय नैष्टात्मजन्मसु । Amarses. 4.46

2. Nishukata 1.2.3

3. They are Bhavaratha, Sambhadvayatha, Nigarbha, Kaulika, Sarvara hasya and Mahatīvartha. See yō. h. II. 15

842 । ८- व्याधीनां भैषजं यद्वत्प्रतिपक्षस्वभावतः ।

तद्वत्संसारशोभाणां प्रतिपक्षः शिवाद्यवः । Si.P. P.

843 । ८- एष सर्वाणि भूतानि पञ्चभिर्योष्य भूर्तिभिः ।

जन्मवृद्धिश्चैर्नित्यं संसारयति चक्रवत् । Manu. XII, 124.

2८- चक्रं हि मन एव ।

चलेत्स्वरूपमत्यन्तं जवेनान्तरितानिलम् ।

चक्रस्वरूपं च मनो धत्ते विष्णुः करेस्थितम् । Vi.S. P.

844 । ८- इन्द्रः पृथे च वैदे च स्वैराचाराभिलाषयोः । Vi.S. K.

845 । ८- शास्त्रयोर्नित्यात् । Ved. SU. II.3.

848 । ८- लघुक्षिप्रमरं द्रुतम् । Ag. P. K.

2८- य एषोऽन्तरादित्ये हिरण्यमयः पुरुषः

and तस्योदिति नाम । Chd. UP. I 66

3८- उरश्च पृथ्वेति द्वौ सुधाहदावर्णतुल्यौ वर्तते । Chd. UP. 8.5-4

850 । ८- त्रिषष्टिश्चतुःषष्टिर्वा वर्णाः शंभुर्मते मताः ।

प्राकृते संस्कृते चापि स्वयं प्रोक्ताः स्वयंभुवा । Viṇṇāṇi's iKṣv

852 । ८- उपनीयेममात्मानं ब्रह्मायास्तद्वयं सतः ।

निहन्त्यविद्यां तज्जां च तस्मादुपनिषन्मता । Āc'ārya.

853 । The nature of śāntyatīta is described.

८- शान्त्यतीतकला द्वैतनिर्वाणानन्दबोधदा । Sv. Ag.

854 । ८- महाहदानुसंधानान्मन्त्रवीर्यानुभवः । Si. SU. I-23

The  
Commentary on it says-

महाहद इति प्रोक्ता शक्तिर्भगवती परा ।

अनुसंधानमित्युक्तं तत्तादात्म्यविमर्शनम् ।

मन्त्रवीर्यमिति प्रोक्तं पूर्णाहन्ताविमर्शनम् ।

तदीयोऽनुभवस्तस्य स्फुरणं स्वात्मनः स्फुटम् । Si. SU. I-23

855 । ८- वृक्ष इव स्तब्धो दिवि तिष्ठत्येकः । Si. UP. III. 9

858 । ८- नयतीति नरः प्रोक्तः परमात्मा सनातनः । S. Ag.

2८- मय्यनन्ते चिदम्भोधावाश्चर्यं जीववीचयः ।

उद्यन्ति द्यन्ति रबेलन्ति प्रविशन्ति स्वभावतः । Astāvakra-gītā



859 1५ काष्ठादारुहरिद्रायां कालमानप्रभेदयोः। Rabhasa. k. 442

2५- प्रतीतमप्रतीतं वा सदसच्च परः शिवः।

- इति वैदान्तवाक्यानां निष्ठा काष्ठेति कथ्यते। Sū. Sam.

3५- सा काष्ठा सा परागतिः। Katha. UP. III. 11

4५- चराचराणां भूतानां सर्वेषामवकाशदः।

व्योमात्मा भगवान्देवो भीम इत्युच्यते बुधेः।

महामहिम्नो देवस्य भीमस्य परमात्मनः।

दशस्वरूपादिव्यल्नी सुतः स्वर्गाच्च सूरिभिः। Lg. P.

and also- नाम्ना षष्ठस्य या भीमा तनुराकाश उच्यते।

दिशः पन्त्यः स्मृतास्तस्य स्वर्गरत्तस्य सुतः स्मृतः। Vāy. P.

5 अत्यतिष्ठदशाङ्गुलम्। S'Ve. UP. III. 14

861 1५- पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि। Chv. UP. 3. 12. 6

862 1५- न तस्य कार्यं करणं च विद्यते। S'nti.

865 1५- आसीदस्मिन्महीपाल कुले पद्मो विकासवान्। इत्युपक्रम्य -  
तस्यासीत्सुभगा भार्या लीलानाम पतिव्रता। Yugavāsi. S'nti.

866 1५- मजामेकाम् and

न जातो न जानिष्यते। S'Ve. UP. 4. 5

and also- नहि जातो न जायेऽहं न जानिष्ये कदाचनः।

क्षेत्रज्ञः सर्वभूतानां तस्मादहमजः स्मृतः। M. bh.

2५ जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च। Bh. P. II. 27

867 1५- यदि परमिच्छसि धामत्यज मा नाम स्वकं धाम।

परपदनियमनदाम स्मर हृदि कामद्विषो नाम। S'iv. S'tuti.

868 1५- मुग्धः सुन्दरसूटयोः। Viś. k.

869 1५- क्रमेण लभ्यतेऽन्येषां मुक्तिराराधनाद्विजाः।

आराधनादुमेशस्य तस्मिन्जन्मनि मुच्यते। Swr. Sam.

871 1५- तरलकरणानामसुलभे। Sam. Loh. 95

४७२ । ५० ममैवान्या परा शक्तिर्वैसंज्ञा पुरातनी ।

ऋग्यजुः सामरूपेण सगीदो संप्रवर्तत । Kām. P.

and also ऋग्यजुः सामभागेन साङ्गं वेदगता यतः ।

त्रयीति पठ्यते लोके दृष्टादृष्टप्रसाधनी । De. P.

२५० अकारादिः सामवेदो ऋग्वैश्च तदादिकः ।

यजुर्वेद इकारादिस्तेषां संयोगतः शुचिः ।

तन्निष्पत्तिं ऋणु प्राप्ते प्रोक्ताः पूर्वधरक्रमात् ।

विलिख्य योजयेत्पूर्वं शब्दशास्त्रानुसारतः ।

गुणसंध्या ऋग्यजुषं ततस्तेनापरं तथा ।

वृद्धिसन्ध्या समार्युज्यादित्युत्पन्नं शुचैर्वयुः ।

तेन त्रयीमयी विद्या कार्यकारणयोगतः । Nt. y. Tam.

४७३ । ५० त्रयो लोकास्त्रयो देवास्त्रैविधेयं यावकत्रयम् ।

त्रीणि ज्योतींषि वर्गाश्च त्रयो धर्मादयस्तथा ।

त्रयो गुणास्तयः शब्दास्त्रयो दोषास्तथाश्रमाः ।

त्रयः कालास्तथावस्थाः पितरो ऽहर्निशादयः ।

मात्रात्रयं च ते रूपं त्रिस्थे देवी सरस्वती । M. Ak. d. P.

४७४ । ५० सर्वे न रेमे तस्मादेकाकी न शमते स द्वितीयम् - ऐच्छत् स

ह्येतावानास यथा स्त्रीपुमांसौ संपरिष्वक्तौ स इममेवात्मानं

द्वेधा पातयत्ततः पतिश्च पत्नी चाभवताम् । B. & U. P. I 4. 3

२५० एकस्तु प्रभुशक्त्या वै बहुधा भवतीश्वरः ।

भूत्वा यस्माच्च बहुधा भवत्येक तु नस्तु सः । V. y. P.

३५० त्वमक्षरं परं देवि यच्च सर्वं प्रतिष्ठितम् ।

अक्षरं ब्रह्म परमं जगच्चेतत्क्षरात्मकम् ।

दारुण्यवस्थितो वह्निर्भोमाश्च परमाणवः ।

तथा त्वयि स्थितं ब्रह्म जगच्चेदमशेषतः । M. Ak. d. P.

४७५ । ५० दशभिः पञ्चभिश्चैव सुधामृतपरिस्त्रवैः ।

कृष्णपक्षे सदा पीत्वा जायन्ते पीवराः सुराः । तत्सर्वं शांभवी माया । V. y. P.

४४१ २६- स्त्रावत्पीड्यधाराभिर्वर्षन्तीं विषहारिणीम् । Jm. XIX - 29

४४२ १८- ये मन्नागपि शर्वाणीं स्मरन्ति शरणार्थिनः ।

दुस्तशयारसंसारसागरे न पतन्ति ते । Ksm. P.

४४१ १८- यज्ञो वे विष्णुः । S. T.

४४२ १८- यजमानात्मको देवो महादेवो बुधैः प्रभुः ।

उग्र इत्युच्यते सद्भिरीशानश्चेति चापरेः ।

उग्राह्यस्य देवस्य यजमानात्मनः प्रभोः ।

दीक्षापत्नी बुधैरुक्ता संतानाख्यस्तदात्मजः । Lg. P.

and also- उग्र तनुः सप्तमी था दीक्षितैर्ब्राह्मणैः सह ।

दीक्षापत्नी स्मृता तस्य संतानः पुत्र उच्यते । Vāy. P.

४४४ १८- यस्मिन्देशे य आचारः पारम्पर्यं क्रमागतः ।

आम्नायैरविरुद्धश्च स धर्मः परिकीर्तितः ।

२८- धर्मं सर्वं प्रतिष्ठितम् । Mh. Nv. UP. २२. I

४४७ १ Because it is said-

जन्मना ब्रह्मणो ज्ञेयः संस्कारैर्दिज उच्यते ।

विद्ययायाति विप्रत्वं त्रिभिः श्रोत्रिय उच्यते । Bbh. V. V.

४४८ १ If it is also said-

अविद्यो वा सविद्यो वा ब्राह्मणो मामकी तनुः ।

and also- यावतीर्वै देवतास्ताः सर्वा वैदविदि ब्राह्मणैः स्मरन्ति । S. T.

२५- अपमानान्तपोष्टादिः सन्मानान्तपसः क्षयः ।

अर्चितः पूजितो विप्रो दुग्धो गौरिव क्षीदति ।

आप्यायते यथाहस्सु तृणैरमृतसंभवैः ।

एवं जपेच्च होमेष्वप्युनराप्यायते द्विजः । Apastamba. Sm. १. १. १८. ६

४४९ १८- स्वभावमेके कवयो वदन्ति कालं तथाऽन्ये परिमुह्यमानाः ।

देवस्यैव महिमा तु लोके येनेदं श्राम्यते ब्रह्मचक्रम् । S. Ve. UP. ६. १

श्रामयन्सर्वभूतानि यन्त्रारूढानि मायया । Sm. १. १. १८. ६

889 2 This story occurs in Kālikā Purāṇa.

890 1cf. उत्ताचराचरग्रहणात् <sup>Bh. Sū. I 2.9</sup>

892 1cf. शङ्खचक्रगदा धत्ते विष्णुमाता तथारिहा ।

विष्णुरूपया देवी वैष्णवी तेन गीयते । DV. P.

893 1cf. ममैवं पौरुषं रूपं गोपिकाजन मोहनम् । L. P.  
again there Viṣṇu says -

आद्याशक्तिर्महेशस्य चतुर्धा भिन्नविग्रहः ।

भोगे भवानीरूपा सा दुर्गारूपा च संगरे ।

कोपे च कालिकारूपा पुरं पा च पदालिका ।

899 1cf. पतिपुत्रवती वीरा । Nāṇamāla.

900 1cf. न पुण्यपापे मम । Kāv. UP. 22

and also लिप्यते न स पापेन । Bh. Sū. II. 10

and also -

वत्तेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष इति ।

70. Sū. I-24

901 1cf. आनन्दलक्षणमनाहत नाग्नि देशे ।

नादात्मना परिणतं तवरूपमीशे ।

प्रत्यङ्मुखेन मनसा परिचीयमानं

शंसन्ति नेत्रसलिलैः पुलकैश्च धन्या । Bh. Comm. P. 180

2cf. शौचिन्यारव्यं तदुक्तं ते नादस्तस्योर्ध्वसंस्थितः इत्यादिना

तस्योत्सङ्गतामूर्ध्वगामिनीं यस्मां शिवाम् ध्यायेत् । Svch. Tam.

903 1cf. कल्यं सर्गे प्रभाते च कल्यो नीशे गदक्षयोः ।

कल्या कल्याणवाची स्यात्कादम्बर्यामपि स्मृता । Viś. K.

905 1cf. हाकिनी मण्डला दूर्ध्वं बिन्दुरूपं तु कर्तुलम् । इत्यादिना

वामभागे समासीना शान्त्यतीता मनोन्मनी । Svch. Tam.

2cf. किमुल्लहं प्रवक्ष्यामि बीजरूपं वरानने ।

हकारं बिन्दुरूपेण ब्रह्माणं विद्धि पार्वति ।

१०५ २५- सकारं बिन्दुसर्गाभ्यां हरिश्चाहं सुरेश्वरैः ।

अविनाभावसंबन्धौ लोके हरिहरी इति । जलव. I. १२

and also- एवं बिन्दुत्रये र्योगा त्रिपुरानामरूपिणी ।

३५- एकधा बहुधा चैव दृश्यते जलचन्द्रवत् । अ. B. ind. V. P. १२

१०६ १५- आप्रलयं यत्तिष्ठति सर्वेषां भोगदायि भूतानाम् ।

तत्त्वत्वमिति प्रोक्तं न शरीरघटादि तत्त्वमतः ।

१०७ १५- स्वयंप्रज्ञातस्संस्तु शिवाधिक्येन जायते ।

असंप्रज्ञातनामा तु शिवतत्त्वेन वै भवेत् ।

स्वयंप्रज्ञातभेदस्तु तीव्रतीव्रतरो भवेत् ।

असंप्रज्ञातभेदस्तु मन्दमन्दतरस्तथा । जलव. VII-१४

२५- पृथिव्यादीनि षट्त्रिंशत्तत्त्वान्यागमवेदिभिः ।

उक्तान्यमुष्य तत्त्वाध्वा शुक्रमज्जास्थिरूपधृज् । Kāmmikāgama

१०८ १५- The sentence is 'तत्त्वमसि' ।

११० १ Here according to The सूत्र 'सोममर्हति यः' the 'य' is suffixed, which means 'worthy to be worshipped with <sup>the</sup> Soma sacrifice'.

११२ १५- अश्विनो कुत्तिका याम्या नागवीधीति शब्दिता ।

शोहिण्यार्द्रा मृगशिरौ गजवीध्यभिधीयते ।

पुष्याश्लेषा तथादित्या वीधी वैरावती स्मृता ।

एतास्तु वीध्ययस्तिस्त्र उत्तरो मार्ग उच्यते ।

तथा द्वे चापि फल्गुन्यो मघा चैवार्षती मता ।

हस्तश्चित्रा तथा स्वाती शोवीचीत्यभि शब्दिता ।

ज्येष्ठा विशाखानुराधा वीधी जारद्वी मता ।

एतास्तु वीध्ययस्तिस्त्रो मध्यमो मार्ग उच्यते ।

मूलानाषाढोत्तराषाढा अजवीध्यभि शब्दिता ।

Gentle:

912. 1क. अवनं च धनिष्ठा च मार्गोराताभिषस्तद्या ।

वैश्वानरी भाद्रपदे रेवती चैव कीर्तिता ।

एतास्तु वीथयस्तिस्त्रो दक्षिणो मार्ग उच्यते । Vāy. P.

913 1क. अथ य एतो पन्थानौ न विदुस्ते कीटाः ।

पतङ्गं यदिदं दन्दशूकम् । Chv. UP. 6.2.16

2क. ये तु सङ्गान्मरित्यज्य मामेकं शरणं गताः ।

उपासन्ते सदाभक्त्या द्यौर्गमैश्वरमाश्रिताः ।

सूर्यभूतदयावन्तः शान्ता दान्ता विमत्सराः ।

अमानिनो ह्युद्धिमन्तस्तापसाः संयतव्रताः ।

सान्निता मुहुतप्राणा मञ्जानकथने रताः ।

संन्यासिनो बृहस्पत्याश्च वनस्था ब्रह्मचारिणः ।

येचौर्वर्तेर्लक्षणेर्हीना अपि मन्नाभजापकाः ।

तेषां नित्याभियुक्तानामपदां पर्वतानपि ।

नाशयामितरां ज्ञानदीपेन नचिरादिह । Kṛm. P.

914 1क. सभगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नीति होवाच ।

Chv. UP. 7.24.1

915 1क. मधुरं रसवत्स्वादुप्रियेषु मधुरोऽन्यवत् ।

मधुरा शतपुष्पायां मधूलीनगरीभिदः । Viś. K.

2क. The word Madhu is explained to mean <sup>the</sup> best fruit in following śruti.

चरन्वैमधु विन्दति ।

916 1क. ईश्वरानुग्रहादेव पुंसामद्वैतवासना । Avadhātā. Pūrv. S. 1.

917 1क. तं धीरासः कवयः उन्नयन्ति । Śhruti.

918 1क. <sup>The</sup> Śruti Sāṃhitā describes The Nivāḍvāra worship as follows.

स्वानुभूत्या स्वयं साक्षात्स्वात्मभूतां महेश्वरीम् ।

पूजयेदादरेणैव पूजा सा पुरुषार्थदा । Su. Sm. 1.5.19

and also -

ज्ञानमर्ह्यम् । Bhāṣya op niśhad - 10

२५- अर्ह्यः पूजाविधौ मूल्येऽप्यर्थो विद्यादुष्कूलयोः । Viś. K.

३५- स्त्रीदेवतास्तु विद्याः स्युर्मन्त्रा पुं देवता मता ।

919 1५- जडानां चैतन्यस्तत्र कमकन्दस्तुतिशरी । SU. Loh. 3

२५- अहिंसा प्रथमं पुष्पमिन्द्रियाणां च निग्रहः ।

ज्ञान्तिः पुष्पं दयापुष्पं ज्ञानपुष्पं परममम् ।

तपः पुष्पं सत्यपुष्पं भावपुष्पमथाष्टमम् ।

922 1५- शान्ता धवलवर्णाभा मौक्तधर्मप्रकल्पने ।

रत्नीवश्ये राजवश्ये च जनवश्ये च पाटला ।

पीता धनस्य संपत्तौ कृष्णा मारणकर्मणि ।

अशुर्विद्वेषणे प्रोक्ता शूङ्गोरे पाटलाकृतिः ।

सर्ववर्णा सर्वलाभे द्येया ज्योतिर्मयी परम् ।

923 1५- For the word Dakṣiṇā is explained in  
S'ānti: Thus -

विद्यया तदारोहन्ति यत्र कामाः परागताः ।

न तत्र दक्षिणा यन्ति नाविद्धांसस्तपस्विनः । S'ānti.

२५- चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थायी ज्ञानी च भरतर्षभ । Bh. Gī. VII. 16

924 1५- नमस्कारस्तथाशीघ्रं सिद्धान्तोक्तिः पराक्रमः ।

विभूतिः प्रार्थना चेति षड्विधंस्तोत्रलक्षणम् ।

Name त्रिजगद्धन्धा (624)

स्वतिमती (928) मिथ्याजगदधिष्ठाना (435) भण्डासुरेन्द्र-

निर्मुक्तशस्त्रप्रत्यस्त्रवर्धिणी (658) इच्छाशक्तिः etc (692)

साम्राज्यदायिनी etc.

are respectively taken to be <sup>the</sup> examples of

नमस्कार etc.

२५- तानि वा एतानि चत्वार्यम्भासि । S'ānti.

and also

449

पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति। Chv UP. 5.3.3

929 1५- संस्तवः स्यात्परिचयः। A m h. K. 501

2५- युगाब्धयोऽर्धाः श्रुतयश्च तस्मै। Cha mda Sudhāvakarā

3५- शरीरपुरुषश्चन्द्रः पुरुषो वैदपुरुषो महापुरुषः। Bah V १८८८  
UP.

932 1५- महादेवात्समुत्पन्ना महद्भिर्द्यत आहताः।

महेशस्य बधूर्यस्मान्महेशी तेन सा स्मृता। DV. P.

934 1५- जनितोत विष्णोः। S'karti.

935 1५- एष भूतपाल एष सैतुर्विधरण एषां लोकानामसंभेदाय।

and also-

Bh. UP. 4-4. 22

यस्माद्धारयते लोकान्वृत्तिमेषां ददाति च।

दुग्धाब्धारणे धातुर्जगद्धात्री भता बुधैः। DV. P.

936 1५- वाशणस्यां विशालाक्षी। Pd m. P.

939 1५- उदारो दातृ महतोः। A m h. K. 470

941 1५- स भैरवाश्चिदाकाशः शिव इत्यभिधीयते।

अनन्यां तस्य तां विद्धि स्पन्दशक्तिर्मनोभयी।

M v h v P d s. S'karti Rām v p d s.

2५- मनसैवानु द्रष्टव्यम्। Bh. UP. 4.4.19

944 1५- महद्भयं व्रजमुद्यतम्। K v h v UP. 6.2.

945 1५- स एष यज्ञः पञ्चविधोऽग्निहोत्रं दर्शपूर्णमासौ -

चातुर्मास्यानि पशुः सोमः। S'karti.

2५- अभिगमनमुपादानमिज्या स्वाध्याययोगः। P m c a v t d v g v -  
m a v.

3५- केवलो यामलो मिश्रश्चक्रयुवीरसंकरः।

इति पञ्चविधा पूजा। Kul v g a m v.

946 अग्निहोत्रे हूयमाना दुग्धादिरूपा आपः सोमघ्ने पृथिवी -

पुरुषयोषिद्रूपकुण्डपञ्चके पुनः पुनर्हूयन्ते तदा ता एवापः

शरीरभावं भजन्ति। Chv. UP. 5.3.3

947 1<sup>th</sup> Bhavāra v a p d m a l a in Bah v h v p d s t a k a P r a s t ā r a  
says -



शिवात्मके महामञ्चे महेशानौपबर्हणे ।

मृतकाश्च चतुष्पादाः कशिपुश्च सदाशिवः ।

तत्र शैते महेशानी महात्रिपुरसुन्दरी ।

and also -

गतास्ते मञ्चत्वं हृदिणहरिरुद्वेश्वरभूतः शिवः ।

स्वच्छच्छायाघटितकपटप्रच्छदपटः । Sam. Lah. 91

948 1. ॐ- त्रिषुरुद्रो वरिष्ठः स्यान्नेषु मायी परः शिवः ।

मायाविशिष्टात्सर्वज्ञात्साम्बः सत्यादिलक्षणः ।

सदाशिवो वरिष्ठः स्यान्नाम कार्या विचारणा । Su. Sm.

२०- पूजयैत्पञ्चमीसुतम् । घटं स्पृष्ट्वा हृदि दद्यात्वा पञ्चमीं  
परमेश्वरीम् । पञ्चमी शकटं यन्त्रं त्रिषु लोकेषु दुर्लभम् ।

Dakṣiṇām Mūrti: Samhita.

3 पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति । Ch. UP. II 3.3

949 1. ॐ- पञ्चरूपा तु या माला वैजयन्ती गदाभूतः ।

शा भूतहेतुसंघाता भूतमाला भवेद्विजा । Viṣ. P.

२०- प्राचिव्या नीलसंज्ञानमस्यो मुक्ताफलानि च ।

तेजसः कौस्तुभो जातो वायो वैश्यसंज्ञकम् ।

पुष्करात्पुष्परागस्तु वैजयन्त्या हरेरिमे । Viṣ. Rah.

951 1. ॐ- शाश्वतस्तु ध्रुवो नित्यः । Amr. K.

955 1. ॐ- लकारः प्राचिवीदेवी संशैलवनकानना ।

पञ्चाशत्पीठसंपन्ना सर्वतीर्थमयी परा । Jñ. X-32

957 1. ॐ- The Bhavishya Purana describes four types of Dhyanas among which the Dhyanā called Dhānyā is described as follows:-

सुत्रार्थमार्गमहाव्रतभावनानि

निर्वन्धमौक्षगमनागतिहेतुचिन्ता ।

पञ्चैन्द्रियाद्युपशमश्च दया च भूते

ध्यानं तु धन्यमिति तत्प्रवदन्ति सन्तः ।

959 1. ॐ- जितेन्द्रियत्वं शौचं च माङ्गल्यं भक्तिरेव च ।

शंकरे भास्करे देव्यां धर्मोऽयं मानुषः स्मृतः ।

959. Conti.

दधातः साम्ब इमान्धर्मान्वादिं नयति देहिनाम् । Vmm. P. 11-24

206- वृधु द्देने ।

960 1. श्रेयं विष्णुपदादूर्ध्वं दिव्यं शिवपुरं महत् इत्यारभ्य

इत्येकदपरं तुभ्यं प्रोक्तं शिवपुरं महत् ।

देहिनां कर्मभिष्ठानां पुनरावर्तनं स्मृतम् । S'V. Dharm. P.

962 1. शब्दातीतं परं ब्रह्म गणनारहितं सदा । Jna. I. 10

965 1. लं कुमार उतवा कुमारी । S'Ve UP. 4.3

2. बाललीला विशिष्टत्वाद्वालेति कथिता प्रिया । Tāp. Sidh.

966 1. The story of Līlā, who by the grace of sarasvatī, got her husband back is given in yogavāsistha

2. लक्ष्मी लाननतो लीला । DV. P.

967 1. अशुभानि निराचष्टे तनोति शुभसंततिम् ।

सुतिमात्रेण यत्पुंसां ब्रह्म तन्मङ्गलं विभुः । Vis. P.

and also - प्रशस्तान्चरणं नित्यमप्रशस्त विवर्जितम् ।

एतद्दि मङ्गलं प्रोक्तमृषिभिर्ब्रह्मवादिभिः । Atch. Sm. 3. 1.

974 1. अहमस्मि प्रथमजा ब्रह्मस्य । Tvā. UP. 3. 10. 6

975 1. For detail see 40. hr. 2. 11

976 1. परत्रये क्रीडति यच्च जीवः Kā. UP. 14.

2. For detail see Laghustava 14

977 1. Pūrvacatuh'satī III.

For The pictures of These mudrās see par. k. Sū. 6. 0. 5. Revised edition Page -

980 1. यच्च मे निष्कलं रूपं चिन्मात्रं कैवलं शिवम् ।

सर्वोपाधि विनिर्मुक्तमनन्तममृतं परम् ।

ज्ञानैर्नैकेन तल्लभ्यं क्लेशेन परमं षडम् ।

ज्ञानमैवोपपश्यन्तो मामैव प्रविशन्ति ते । Kṛm. P.

१४५ । कं योगैश्चरी शरीराणि करोति विकरोति च ।

नानाकृति क्रियारूपनामवृत्तिः स्वलीलया ।

त्रिधा यद्वर्तते लोके तस्मात्सा त्रिगुणोच्यते । Vā. P.

and also -

यदैस्त्रिभिर्बलिर्बहुः स्वर्गादित्रिपथान्गता ।

उत्पत्तिस्थितिनाशे च सत्त्वाद्यैस्त्रिगुणोच्यते । Dv. P.

१११ । This is described in Viṣṇu pā kṣāpāñācāśikā

अस्य विमर्शस्येकार्णः पदमन्त्रार्णात्मकस्त्रिधा भवति ।

पुरतत्त्वकलात्मार्थो धर्मिण इत्यं प्रकारस्य ।

Jyōtīrṇavā also describes them -

अस्मिंश्चक्रे षडध्वानो वर्तन्ते वीरवान्दिते having begun  
this it ends by saying -

एवं षडध्वभरितं श्रीचक्रं परिचिन्तये ।

षडध्वरूपमधुना शृणु योगेशि सांप्रतम् । --

एवं षडध्वभरितं श्रीचक्रं परिचिन्तये । Dakṣiṇa-  
murti .

२ शैववैष्णवदोर्गाकगाणपत्येन्दुसंभवैः ।

मन्त्रैर्विशुद्ध चित्तस्य क्लृप्तज्ञानं प्रकाशते । Kṣārṇavā.

११३ । कं तेषामैवानुक्रमार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्यो ज्ञानदीपेन भास्वता । Bh. Śrī. II

These six paths are

Śaiva, Vaiṣṇava, Dāśgṛha, Arka, Jyōtīrṇa  
patya, and Indu sambhava (Jyōtīrṇa)

११४ । कं तमहं प्रत्ययव्याजात्मैव जानन्ति जन्तवः । SK. P.

२८- जगत्सूते धाता हरिश्चरति रुद्रः क्षपयति ।

तिरस्कुर्वन्नेतत्स्वमापि वपुरीशस्तिरयति ।

सदा पूर्णः सर्वं तादिदमनुगृह्णाति च

शिवस्तवाज्ञा मालम्ब्य क्षणचलितयोर्भूलोकयोः । Śaṅ.

११६ । कं श्रीचक्रं शिवयौर्वपुः । LSN SP. P. 195

Lah. (24)

११७ १५ प्रधानेच्छावशाच्छंभोः शरीरमभवत्त्रिधा ।

तत्रोर्ध्वभागः संजातः पञ्चवक्त्रश्चतुर्भुजः ।

पद्मकैसरगौराङ्गः कायो बालो महेश्वरे ।

तन्मध्यभागो नीलाङ्गः एकवक्त्रश्चतुर्भुजः ।

स्फटिकाभ्रमयः शुक्लः स कायश्चान्द्रशैरवरः ।

एवं त्रिभिः पुंशैर्योगात्त्रिपुरः परमः शिवः । Kālī. P.

११९ १५- शिवेच्छया पराशक्तिः शिवतत्त्वैकतां गता ।

ततः परिरूपरत्यादौ सर्गे तैलं तिलादिषु । Vāy. Sam. and also -

ब्रह्मणोऽभिन्नशक्तिस्तु ब्रह्मैव शक्तुं नापरा ।

तथा सति वृथा प्रोक्तं शक्तिरित्यविवेकिभिः ।

शक्तिः शक्तिमता किञ्चिद्भाभेदस्तु दुर्घटः । Sū. Sam.

२५- त्रिकौणो बैन्दवं श्लिष्टमष्टारैः षट्दलाम्बुजम् । इत्यारभ्य-

शैवानां चैव शक्तानां चक्राणां च परस्परम् ।

अविनाभावसंबन्धम् यो जानाति स चक्रविद् । Bṛ. and P.

३५- शान्तान्तं शक्तिरस्योक्ता तदन्तं बीजमुच्यते ।

विधाशक्तिर्भवैद्वीजं शिव एव नान्यथा ।

तेनायं परमो मन्त्रः शिवशक्त्यात्मकः स्मृतः ।

Sū. Sam. ५.५.२

४५- These Saktis are Dhūmavātī, Bhāsvātī, Spandā, vibhūtī and Hādvāsakti.

५ धूमावती तिरोधौ भास्वत्यवभासनेऽङ्कनां शक्तिः ।

क्षोभस्पन्दा व्याप्तौ विभ्वी ह्लादा तु पुष्टौ मे ।

धूमावती प्रधिव्यां ह्लादाप्सु शुचौ तु भास्वती प्रचैत ।

वायौ स्पन्दा विभ्वी नभसि व्याप्तं जगत्तामिः ।

Viśvāpakṣaśāpāṇīśāhika

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