CHAPTER IV

CRITICAL AND ANALYTICAL STUDY
CHAPTER IV
CRITICAL AND ANALYTICAL STUDY

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

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

(I) The Goddess Lalitā's Forms:

a) Her five forms.
b) Lalitā as the Kundalini.
c) Lalitā as 'Jīva' and 'Īsvara'.
d) Lalitā's forms of different speeches.
e) Lalitā's various forms similar to the vedantic descriptions.
f) Lalitā's other forms from the tantric point of view.
g) Her different manifestations (Vibhūtis).
h) Lalitā as the Prakṛti.
i) Lalitā as the destroyer of Bhandāsura.
(II) The Goddess Lalita's nature:

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

(III) The Goddess Lalita's dwelling places:

a) On different mountains.
b) In different Pithas.
c) In three Mandalas.
d) In the milky ocean.
e) In the Śrīcakra.
f) Her other dwelling places:
   From the Tantric point of view.
   From the Vedantic point of view.
   From the Bhakti point of view.
   From general point of view.
g) In 'satcakras' and 'sahasrāra'.

(IV) The Goddess Lalita's relations:

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

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

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

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

a) Her extra ordinary qualities: such as:
   - Her qualities in general
   - Her qualities similar to the Vedantic works.
   - Her qualities from the Tantric point of view.
   - Her association with knowledge and the Vedas.

b) Her Supreme deeds:
   - As the creator of the universe.
   - As the protector of the universe.
   - As the destructor of the universe.
   - As the Great queen or Great Ruler.
   - As the destroyer of Samsāra.
   - As the destroyer of demons, calamities, death, sin, vices and miseries.
   - As the fulfiller of desires and the giver of happiness.
   - As the giver of liberation.

Miscellaneous.

(A) **Nirguna aspect**

This aspect represents the nirguna form of the Goddess Lalitā. This goddess is not different from the Nirguna Brahman. According to Śākta philosophy she is both Saguna and Nirguna. In the present work in the following names she is identified with the Nirguna Brahman.
She is without birth (Nirbhavā 174). She is unborn (Aja -866) and she has no origin i.e. cause) (Ayonih-894). Hence she is devoid of death also (niratvyaya-187, nirnasa-180, nirapaya-186). Thus, she neither has beginning nor the end (anadinidhana-296). The Goddess is devoid of advancement in age (vayovasthvivarjita). She is neither having Kṣaya nor Vṛddhi (Kṣayavinirmuktā-867), Kṣayavrddhivinirmuktā-344). She is devoid of all the qualities (nirguna-139) such as dharma and adharma (dharma-dharmavivarjita-255).

Nama and rūpa are absent in Her: (Namaupana). She is above the qualities of Bhāva and Abbāva (680). She is also devoid of vices such as kāma, krodha, mada, moha, lobha and rāga (Niskāma-142), Niskrodha-168, Nirmadā-158, Nirmohā-162 and Nirlobhā-170, Nirāga-156). She does not have self interest i.e. mamatva (nirmama-164), egoism (nirhaṅkara-161), impurity (nirmala-135) and any other type of worries (niścintā-160). Further, she is devoid of sins (niśpadā-166), modifications (nirvikāra-145), divisions (niskala-140), and expansion (niśprapāña-146) and also she is invisible (adṛṣya-649). She transcends that is visible (ṛṣya rahita-650). She is devoid of all the knowable things. She is without duality (nirdvaita-667, dvaitavarjita-668) and of three qualities (nistraigunya-789). She is free from action (miskarmya-900) and hence she is inactive (niskriya-182). She hoards nothing (niśparigraha-183). She is formless (nirakara-137), Stainless (nirājana-133), supportless (niraśraya-147), irreproachable (niskalanka-153), blameless (nirvadaya-150), indestructible (nirupalaya-143). She is without ruler (nirīśvarā-155), without agitation (nirakula-138), without distance (nirantarā-151) She is without false ideas (nirvikalpa-176), or difference
nirbheda-178) and also she is without the impurity resulting from actions (nirlopa-134). She is devoid of faults (dosavarjita-195), comparision (nistula-184), witnesses (saksivarjita-385), doubtedness (nihsamsaya-172) and disturbance (nirabadha-177). She is also without support (niralamba-877) without limitations (nirupadhih-154). She is also devoid of all types of limiting adjuncts (Sarvapadhvinirmukt—708), anything equal to her (nirupam—389), sin or passion (viraja-779), anagha-987), and thus she is timeless (aparicchedya)-642). She is not murta i.e. not having any form (amurt—a-814), she is above space and time (desakalaparicchinn—a-701). Hence she is immeasurable (aparmeya—413) and beyond the reach of mind and speech (manovacamagoeara-415). She is neither having cause nor effect (niskaran—a-152), karyakara—nirmukt—a-862).

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

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

(B) Saguna aspect:

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

(1) The Goddess Lalita’s forms:

a) Her five forms:

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

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

(Physical features):

The Goddess is having limbs which are irreapproachable (Anavadyāṅgī-50) and tender (Komalāṅgī-721) and hence she is of graceful figure (Komalākāra-437) and of exquisite beauty (Carurūpā-241). She is beautiful for ever (Sobhana-462, Asobhana-972). She is resplendent (Kāntimati-465) and Radiant (Tejovatī-452). She is of complexion (Sārvāruṇā-649) and she is having shining like the Padmarāya stone (Padmarāga-samaprabhā-248). Her radiance is like the flower of Dādīmī (Dādīmikusumaprabhā-560) and having appearance that of the Japa flower (Japapuspanibhākrītī-166). She is having colour of coral (Vidrumabhā-891) and she resembles the Bandhuka flower (Bandhukakusumaprakhī-964). She is of rosy complexion like the young sun (Tarunadityapatālā-922). She is bathing the mandalas of the universes in Her rosy effulgence (Nijārunaprabhapūra-majjat-brahmāndamandala-12). She with her delicate limbs and rosy complexion looks like a lotus (Nalini-460) or a garland (of rosy flowers) (Mālinī-455). She is having divine body (Divyavigrabhā-621) and Her limbs are anointed with the sandal paste (candana-drava-digdhangī-434). Hence she is having divine fragrance (Divyagandhādhyā-631). She is decorated with elegant garments (Suvasini-970), Suvesadhya-969) and has put on all the types of ornaments (Sarvabharanabhūsita-51) She bears beautiful crescent moon (Carucandrakaladharā-242) with
all such srngāra her gait is like that of a female swan (Maṛalī-
mandagamana-47).

Her physical description from top to toe.

She is having black (Niṛacikurā-185) and beautiful hair
(Vāmakesi-351)

Her hair are adorned with the fragrant flowers of Campaka,
Asoka and Punnāga. (Campakaśokapunnaṁaugandhiyakāśatācā-13)
She has put on the crown which is resplendent with the shining
rows of Kuruvinda jewels (Kuruvindamāṁsrenikanatktōtāramandita-14)
and her forehead as bright as the moon on the eight lunar
day (Aṣṭamicaṇḍrabhājaṇadalakāsāḥalasthābhiṇhitā-15). She is having
'tilak' of kāsturi. This tilak and her moon like forehead,
resembles the black spot in the moon (Maḥacandraśakābhurga-
bhīvīcesaśakā-16). She is also having 'Sindūra tilaka' (sindūratila-
kañcitā-632). On her face, the eye-brows are the gate arches of
the place of Kāmadeva (Vadanasmaramāṅgalyaghoranacīllika-17)
and eyes are like fishes moving in the pond of the beauty of
Her face. (Vakṭralakaśīparivahacalanmāṅgahalocana-18). She has
beautiful eye brows (Subhrū-461). Moreover she has broad and
beautiful eyes (Visalakṣī-936), Vāmanayanā-332). Her eyes
are like lotuses (Padmanayanā-247). Hence she is called the lotus
-eyed one (Rājīvalocana-308, Puskarekṣaṁ-605). She is having
like dear eyes (Mṛgakṣī) which are long and moving slowly (Daraṇ-
dolitāḍgāṅkṣī-601). She is also having three eyes. (Trinayanā-
453). Her nose is as beautiful as newly blossomed campaka
flower (Navaćampakapuṣpābhāsnāśadandaśūrājīta-19). Her nose-
ornament excels the shining of the Goddess Tārā (Tārakāntiti-
askarinasabharanabhasura-20) she has worn the blossoms of the kadamba flower, on her earlobes and she looks beautiful (Kadamba-
mañjarikārākṣaśubhāmanohara-21). The sun and the moon are her ear-rings (Tatāhakayugalībhūtatapanodupamandalā-22). Also she wears shining golden earrings kamatkanakātāmbi. Her cheeks are that much bright that they surpass the brightness of the mirror coated with the Padmarāga (Padmarāgasālādarsāparibhūvikapo-
labhuh-23).

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

While describing Her physical beauty the sweetness of her voice is described. Melody of Her words, put to shame the vīṇā of Sarasvatī (Nījasanllapamadhuryavinirbhārtsitakacchāpī-27). Even Her smile is beautiful (Caruhasā-242). Hence in the flow of Her wsmile the mind of Kāmesvarā is being drowned (Mandasmita-
prabhā puramajjatūkāmesamānasa-28). She is looking beautiful being adorned with the beauty of her matchless chin. (Añkalisa-
ādrṣyaśucubāśrī virajitā-29). Thus Her face is resplendent with slight smile (arabhāsojjvalanmukhī-602) and hence Her face looks like a slightly blossomed lotus (Darasaṃkāmbujā-924). Her face like the moon of full-Moon day (Rākeṇduvadana-314) or of the autumnal moon.
Further she is having her neck bejdecked with 'Mangalyasûtra' tied by Lord Kâmesvara (Kâmesabaddhamangalyasûtrasobhitakandharâ-30). Her creeper like hands are as slender as a lotus stalk (Mrñalamrduḍorlata-579) she is having noose in Her hand (Paśahastâ-810). Her beautiful arms are decorated with the golden ornaments like Angada and Keyûra (Kanakâṅgadakeyûrakamanîyabhujânvita-31). She is also encircled with the gem-bedecked golden necklace and the pearl necklace (Ratnagraiveyacintâkalolamuktâphalânvita-32).

She is having bosoms which are exchanged for the precious gem in the form of the love of Kâmesvara (Kâmesvarapremaratnamani-pratipanastanî-33) and the breasts looking as if the two fruits on the creeper like hair line which comes out from Her navel, which forms its basin (Nâbhylavalaromâlilatâphalakuchadvayî-34). She has extremely slim waist which can be judged only through the line of creeper-like hair (Laksyaromalatâdharatâsamunneyamadhâyamâ-35). Hence Her waist is very slim (Tanumadyâ). She is having flat and slim belly (Talodari-847, Sâtodari-130). The three folds on Her belly are as if the belt which supports her slim, waist bending due to the burden of Her breasts (Stanabhâradala-nmadyapattabandhavâlitrya-36). Her waist is resplendent with an extremely red sârî (Arunârunakausumbhabastrabhâsvatkaṭîtât-37). She adorned with a golden belt, at Her waist beautified with jewelled bells (Ratnakinkînîkâmyarasânanâdâmabhusîtâ-38) and these bells in Her waist-bell, are tinckling (Ranatkinîkînimekhalâ-312). The beauty and smoothness of Her tighs are known only to Kâmesa (Kâmesajñâtasaubhâgyamârdavorudvânvita-39). She is having beautiful keens which look like crowns of precious jewels
She is having legs appearing like quivers of love-god decorated with the snail (Indragopapariksiptasmaratunabhajañghika-41). Her shapely ankles are deep (Gudhagulpha-42) she has arches of her feet more shapely and convex than the back of the tortoise (Kūrmaprsthajayisnuşpadanvita-43). Her lotus like feet are adorned with jewelled anklets (Siñjānamanimañjīramanditaśri-padambuja-46) and hence the beauty of Her feet surpasses the beauty of:lotus (Padadvayaprabhājālaparakrtasaroruhā-45) Her nails are shining and the radiance coming out of them veils the ignorance of those who reverently bow down to Her feet (Nakhadīdhitisanchannanamajjanatamoguna-44).

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

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

**Her Sūksma (subtle) form:**

Her subtle form is sub-divided into three. viz. the subtle
(sūksma) the subtler (sūksmatara) and the subtlest (sūksamatama).

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

Her body consist of the three kūtas of the root mantra (kūṭatrayakalevara-89).

She has Her lotus like face as the Vāgbhavakūta (first division of the Pañcadasī (Śrīmadvāgbhavakūtaikasvarūpamukhpankajā-85). The Manḍhyakūta is the portion from Her throat to the waist (Kanṭhādhaṁkatīparyantamadhyakūtaśvarūpinī-86). The portion from the waist, to Her feet represents the saktikūta (saktikūtaikatāpannkatadadhagadharinī-87). She has the form of the root mantra (Mūlamantratāmikā-88). Moreover she is the ruler of the three divisions of root mantra (Trīkhandesī-983).

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

Further, she, as the first division of the Pañcadasī, dwells in the head (Śirahsthita-591) She is moon-like (candrani-bhā-592). Again she, in the form of the Bindu of Hṛṣī, abides in the forehead (Bhaḷasthā-593) and here she is of rainbow colour (Indradhamuṇhprabhā-594). She in heart resides as the second division (Hṛdayasthā-595) and resembles the sun (Ravi-prakhyā-596). Finally as the third division She is there in triangle in the fire form (Trīkonantaradīpikā-597).

All the above given names describe the subtle form of the Goddess.
Her Śūkṣmatara (subtler) form:

This form of the Goddess is that of Kāmakalā i.e. syllable 'I'. She is the syllable 'I' ('I'-712) hence she is of the form the Kāmakalā (Kāmakalārūpa-322). She is having the half body of 'Śrīkantha' i.e. 'A' = 'I' (Śrīkanthārdhasarūrinī-392) She is of the form of klīm (Klimkarī-622) as well as Hrīm (Hrīm-kārī-301).

Her Śūkṣmatama (subtlest) form:

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

Her Para (Highest) form:

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

b) The Goddess Lalitā as the Kundalinī.

The Kundalinī is the subtlest form of the Goddess.

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

The Kundalinī (110) is the great power (Mahāsaktī-109) She is as smooth as the fibre of the lotus-stalk (Bisatantūtanīyasyā-111). The Goddess as the Kundalinī dwells in the Kula (i.e. at the end of the Susumna-mārga, Kulāntasthā-93). Hence she is called Kaulinī (Kaulinī-94) and also Kulayoginī (95) as she is connected with 'kula'. She abides in the Mūladhāra
cakra (Mūlādhāraikānīlayā-440). She as the Kundalini dwells in the communion of Siva and Sakti (i.e. as Sakti, Samayāntasthā-97). The Kulakunda at the pericarp of the Mūlādhāra, is the dwelling place of Her (Kulakundālayā-440). She is Akulā (96), anxious to have union with Siva in sahasrāra (Samayācāratatparā-98). She is the ruler of various kulas (upward lotuses in six cakras) and hence she is called Kulēsvārī (439) She breaks through the Brahmagranthi (Brahmagranthīvibhedini-100) and appears in the Manipūracakra(101). She also pierces the Viṣṇugranthi (Viṣṇugranthi-vibhedini-102) and enters the Ājñacakra (Ājñacakra-

ntarālasthā-103). Atlast she opening the Rudragranthi (Rudragranthīvibhedini-104) arrives at the Sahāsrāra (Sahāsrārāmbujārūdhā-105) and allows the nectar to flow (Sudhāsārabhīvārśini-106) of which she has a special taste (Kulāmṛtaikarasilā-90). Thus having mounted the six cakras (Ṣatacakrāparisambhisthī-108). She shines like a lightening (Tadillatasamarucih-108). She inspite of resting at secret places (Kulāṅgcha-92) does not reveal the secrecy of the secret places (kula saṁketa-pālinī-91).

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

The kundalinī dwells in the Viśuddhicakra (Viśuddhicakrani-
layā-475). She is called assumes the form of the Yogini Dākini (Dākinīśvarī-484). She has one face (Vadanaikāsamāṅṣī-479), three eyes (Trilocana-477) and rosy-complexion (Āraktavar-ṇā-476) she governs the skin (Tvakṣṭhā-481) and prefers the food prepared in milk (pāyasannapriyā-480). She is endowed with the
weapons like Khatvanga, Khaṅga, Trisikha and Mahācarma (Khatvanga-
dipraharana-478). She in this form bewilders the ignorant
(Pasulokabhayaṅkari-482) she is surrounded by the great saktis
called Amṛta etc. (Amṛtādimaḥāsaktisāvrta-483).

In the Anāhatacakra she dwells (Anahatābjanilaya-485) in the
form of mother Rakini (Rakinyambāsvarūpinī-494). She is black
in colour (Syāmabhā-486) with shining tusks (Damaśtrojvalā-488)
she holds the Aksamālā, Sūla, Kapāla and Damaru in her four
respective hands (Aksamālādīdhara-489). She controls blood
(Rudhirasamstha-490). She is accompanied by the group of saktis
headed by Kalaratri (Kalaratrīyādisaktasāvrta-491). She is
fond of the food mixed with ghee (Snigdhodanapriya-492). She is
the boon-giver to the great orators (Mahāvīrendra varada-493).

The Goddess as the mother Lākinī (Lākinīyambāsvarūpinī-503)
dwells in the Manipūra lotus. (Manipūrabjanilaya-495). She is
three faced. (Vadanatrayasāmyuta-496) having vajra, as staff
and abhaya pose (vajraṇīkāyudhopeta-497). Here she is attended
upon by the Damarī and other saktis (Dāmaryādibhirāvrta-498)
She is of red complexion (Raktavarna-499) and sits on the
flesh (Māṃsanistha-500). She is pleased more with the food
mixed with the jaggery (Gudānapritamānasā-501). She is the
bestower of happiness upon all the devotees (samastabhaktasukha
da-502).

In Svādhisthāna lotus (svādhisthānamambujagata-504) the Goddess
assumes the form of Kākinī (Kākinīrūpadhārinī-513). She
looks beautiful with her four faces (Caturvakramanohara-505).
She possesses the four weapons viz. Śūla, Guna, Kapāla and the Abhaya pose of the hand (Śūladhyāyudhasāmpāna-506). She with her yellow hue (Pitavarna-507) is very proud (Atigarvita-508). She presides over fat (Medonistha-510) and she is fond of mead (Madhuprīta-510). She is endowed with the Saktis headed by Bandhinī etc. (Bandhinyadisamanvita-511). She is heartily devoted to the food prepared with curd (Dadhyamāsaktahṛdaya-512).

She when enters into the Muladhara lotus (Muladhārambujārūdhā-514) assume the form of mother Śākīnī (Śākinyambāśvarūpinī-520). She with five faces (Pancavakrā-515) presides over bones (Aṣṭhisāṃsthita-516). Her weapons are Ankuśa, a lotus, a book and the Jñānamudrā (Ankuśādipraharamā-617). She is served by four saktis from varadā to Sarasvatī (Varadādinisevita-618). She is pleasede with the food mixed with pulses and rice (Mudgauḍamāsaktacitta-619).

In the Ajñācakra the Goddess dwells (Ajñācakraśajñilaya-521) in the form of 'Hākinī' (Hākinyambāśvarūpinī-527). She is of white complexion (Suklavarna-522) and six-faced (Ṣaṣanāna-523). She governs the marrow (Majjasāṃsthà-524). She is with the Saktis 'Haṃsavatī' and 'Kṣamavatī' (Haṃsavatīmukhyasaktisamanvita-525). She is delighted only in the food flavoured with saffron (Haridrāṇnaikarasika-526).

She in the Sahasrāra (Sahasradalapadmasthā-528) resides as the mother Yākinī (Yākinīyambāśvarūpinī-534). She shines with all the colours (Sarvevarṇopasobhita-529) and bears all the weapons (Sarvayudhadhāra-530). She presides over semen.
(Suklasasmāsthita-531). She has faces at all the sides (Sarvatomukhi-532) and she is fond of all kinds of food (Sarvadananaprītacitta-533).

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

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

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

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

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

Moreover, the seven cakras (including the Sahasrāra) are presided over by the seven yoginis viz. Ṛkini, Rākini, Lākini, Kākini, Sākini, Hākini and Yākini, which preside over the seven elements of the human body viz. Tvak, Rudhira, Maṁsa, Medas,
### Description of the Kundalini Yoga

(The table describing Kundalini in various cakras, the Yoginis, her colours, food etc.)

<table>
<thead>
<tr>
<th>Colour</th>
<th>Eyes</th>
<th>Weapons</th>
<th>Faces</th>
<th>Dear Food</th>
<th>Dhatus (Elements)</th>
<th>Saktis</th>
<th>Yogini</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aryaka (Rosy)</td>
<td>Three</td>
<td>Khatvanga, Khańga, Trisikha, Mahacarma.</td>
<td>One</td>
<td>Payasa (prepared in milk)</td>
<td>Tvak (Skin)</td>
<td>Amṛta etc.</td>
<td>Dakini Pasuloka-bhayaṅkārt etc.</td>
<td>(Bewilders the ignorant)</td>
</tr>
<tr>
<td>Syāma (Black)</td>
<td>Two</td>
<td>Aksamalā, Sūla, Kapāla, Damaru.</td>
<td>Snigdhodana (mixed with ghee)</td>
<td>Rudhira (Blood)</td>
<td>Kālarātri etc.</td>
<td>Rakini Damstrojja-Wālā (shimming with tusks)</td>
<td>Mahāvīrendravardā (boon-giver to great orators)</td>
<td></td>
</tr>
<tr>
<td>Rakta (Red)</td>
<td>Three</td>
<td>Vajra, A staff, Abhaya pose.</td>
<td>Gudānna (mixed with Jaggery)</td>
<td>Maṃsa (Flash)</td>
<td>Dāmarī etc.</td>
<td>Lakini Samastabhaktasukhada (Bestower of happiness upon all her devotees)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Asthi, Majjā and Sukra. This shows that in the description of the cakras the author of the IS. follows the order of the production of the seven elements.

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

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

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

She is of the form the waking state (Jāgārini-257) and also in the form of (Visvarūpa-256). She is the dreaming state (Svayāni-258) and also in the form of Taijasa (Taijasātmikā-259). Again she is the sleeping state (Suptā-260) and also in the form of Jīva in that state viz. Prājña (Prājnātmikā-261). She is the Turya state itself (Turyā-262) and also the highest state transcending all the four (Sarvavasthāvivarjita-263).

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

She is the Brahma (Brahmarūpa-265) who as the power of Īśvara creates the universe. (Srātikartri-264). She in the form of Govinda (Govinda-rūpinī-267) protects the world (Goptri-266). Again she in the form of Rudra (Rudrarūpa-269) destroys the universe, (Saṃhārinī-268). She in the form of Īśvari (271) causes disappearance (Tirodhanakarī-270) and also she in the form of Sadasiva (272) by Her grace confers blessings (Anugrahadā-273) upon all. Thus the Goddess Lalitā is of various forms of both Jīva and Īśvara in their various states according to their
respective functions. She as the Isvāra i.e. power of Isvāra is devoted to five function (Pañcakṛtyaparāyanā-274).

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

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

d) Lalitā's forms of different speeches:

She is the Parā, the original form of speech (Parā-366). She is also in the form of Paśyanti (368), Madhyama (370) and the Vaikṣaṭi (371). She is the ruler of speech (Vṛddhīśvarī-640). Again she assumes the form of the speaker, uttering the speech (Vṛddhīsinī-350). Also she also is the form of Nāda (Nādarūpini-901).

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

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

According to Śākta philosophy the Goddess is not different from Brahman. Lalitā Herself is Brahman (Brahma-822), the Absolute one (Kevala-623) and the Highest being (Parama-618). She is the Supreme ether (Pařakṣā-782) and also in the form of Daharākāśa in the heart (Daharākāśarūpini-609). She is of the form of Bhūna i.e. Brahman (Bhūnarūpī-666). Hence she is of the form of Sat, Cit and Ānanda (Saccidanārūpini-700). Also she is the embodiment of Satya, Ānanda and Jñāna (Satyajñānānandarūpa-791),
Satyananda Sarasvarupini-646, Satyarupa-818. She is the intelligence (citih-362) and also the essence of intelligence (cidekarasarupini-364). She is the bliss of Brahman (Brahmananda-676). She is one denoted by the word 'Tat' (Tatpadalaksyarththa-363). She is also the meaning of the word 'Tat' and 'Tvam' (Tattmarthasvarupini-908). She is also of the form of Prana (Pranarupini-784). Her body is the knowledge (Jnanavigraha-644). She is of the form of the knowledge and the object to be known (Jnanajneyasvarupini-981). She is both the Superior and the inferior (Parapara-790) and the Ksara and the Aksara (Ksaraksaratmika-757). She assumes the form of Sat and Asat (Sadasadrupadhariini-661). She is of subtle form (Suksmarupini-467). She is of the form of union of both the Brahman and Atman (Brahmatmaikyasvarupini-672).

She is tranquil (Santad-141), the eternal one (Kustastha-896) and also the embodiment of transquality (Samatmika-963). Also she is pure one (Suddha-965). She is pure forever (Nityasuddha-148), wise forever (Nityabuddha-149) and free forever (Nityabuddha-149) and free forever (Nityamukta-144). Hence she is everlasting (Nitya-136) and exists forever (Sasvat-951).

She transcends the worlds (Lokaita-960) and the attributes (Gunaita-961) and thus she transcends all the things (Sarvaita-962). She is present in the hearts of all (Sarvantaryamini-819) and also she is all pervading (Vypini-400). She is above the universe (Visvadhika-334) and also she witnesses the universe (Visvasaksini-334). She is the Highest light (Paramjyothi-806) as well as the Highest state (Paramdhama-807). She is the Highest than the highest (Paratpara-809).
Moreover she has thousand faces (Sahasrārsāvadāna-282), multitudes of eyes (Sahasrākṣi-282) and numerous feet (Sahasrapāt-284). She has faces on all sides i.e. everywhere (Viṣvatomukhī-780) and she has the sky as her hair (Vyomakesī-942). Thus she is of omnipresent form (Virādrūpā-778). She is the great delusion (Māhamāyā-215) and also Māyā (716). Further she is the basis of the jagat (Mithyājagadhisthāna-735). She is the knower (Viśnāтри-651). She rejoices in her ownself (Svātāmārāmā-879). She is of the form of the salvation (Muktirūpini-737) as well as the abode of the salvation (Muktinilaya-839).

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

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

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

The Goddess is the creator of the Klimbīja (Klimkārī-622) She is the vidyā worshipped by Lord Nandikesvara (Nandīvididīya-733) She is the eternal vidyā (Siddhavidyā-472). She is of the form of all the mantras (Sarvanantrasvarūpini-204). She assumes the form of all the Yantras (Sarvayantramātikā-205). Again She is the essence of all the Tantras (Sarvatantramūpara-206). She is of the form of Śaṅyatītakalā (Śaṅyatītakalātikā-853). She is the three-fold energy viz. Icchā, Jñāna and Kriya. (Icchāsakti- jñānasaktikriyasaktisvarūpini-658). She also comprehends all the Tattvas (Tattvamāyī-907). She is the Jñānamudrā (970) as well as the Yonimudrā (982). She is the ruler of the Trikhandamudrā (Trikhandesi-988). She is in the form transcending all the
six paths (Sadadhvātītarūpinī-991). Also she is in the form of the sixteen Nityādeities (Nityāsodasikarūpā-391). She is one who has transcended the group of six senses (Kalottirna-714). She is identical with the deity Kurukullā (438) she is in the form of Dīksitā-695). She is the embodiment of Guru (Gurumūrtī-603) and also of the form of the succession of Gurus (Gurumandalarūpinī-713). She is in the form of deity Bhagamālī (277), and Sumukhī (Sumukhi-459). She is the secret deity (Guhyā-624) and of secret form (Guhyarūpinī-707). Also she is in the eight forms (Aṣṭamūrtī-662). She is of the form of Vāmadevī (469), and the vital power of Kāmesvara (Kāmesvarapraṇāmanādī-373). She is also in the form of half body of Śrīkantha (Śrīkanthārdhasarīrinī-392). Also she is of the form of Yajamāna (Yajamānasvarūpinī-883). She is in the form of unity of Śiva and Śakti (Śivasaktyaikyarūpinī-999). She is the Vimarśa form (Vimarśarūpinī-4548).

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

g) Her Other forms (Vibhūtis):

The following names describe the Goddess as everything.

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

She is the highest deity (Paradevā-367) as well as in the
form of Inner consciousness (Pratyakcitirupa-367). She is the mother (Janani-823). Also she is the mother of sky etc. (Viyatprasuh-837). She is the supporter of all (Sarvadharani-659). She is the protector of the world (Jagaddhatri-935). She assumes the form of Gayatri (420). She is the utterance (Vyahrty-421). She is the earth (Dhara-955, Mahi-718). She is the well-established one (Supratistha-660). She also dwells in justice (Dandanitisthah-608). She is in the form of syllables (Varnamupinhi-850). She is the science (Sastramayi-705). She is the language (Bhasarupa-678) and the poetic art (Kavyakala-798). She is the doer of sacrifice (Yajnakartri-882) and also the sacrifice itself (Yajnarupa-883) and also the sacrifice itself (Yajnarupan-769). She is the sense of taste (Rasajna-799) and also the treasure of taste (Rasasesadhih-800). She is the garland of Kalaas (Kalamaal-794) and also the ruler of arts (Kalantartha-612). She is the royal wealth as well as the mistress of the treasure (Rajyalaksmin-689, Kosantara-690). She is Rightous (Dharmin-958) and hence very true (Svastimati-448). She known even to children and cowherds (Abalagopavidita-994) hence she is fortunate one (Dhanay-957). She is alone (Ekakini-665).

Moreover she is victorious (Vijaya-346). She is Svaha, Svadha (535, 536). She is devoid of intelligence (Amatih-537). She is the intelligence (Medha-538). She is both Sruti and Smrty (539, 540). She is effulgent (Kantih-449), tranquility (Santih-449) Fortitude (Dhrtih-446), intelligence (Matih-445), nourishment (Pustih-444), Contentment (Tustih-443) and command (Ajna-828). Further she is shame (Lajja-740). She is the meditation (Sandhya-422). She is victorious (Jay-377). She the young haiden
(Tarunī), an innocent (Magdhā-868) beautiful (Kānta-329) and a woman (Rāma-319). She assumes the form of love (Premarūpā-730). She is also the form of Rāma(313) and Rati (Ratrūpā-315). She is clever (Kalyā-903). She assumes the form of three vedas (Trayī).

Again she is the Kāstha (859) she is the ruler of vital breath (Prāneśvarī-831) and she is the independent (Svatantrā-723). She has a form (Mūrtā-813). She is of the form of Brhatī metre (Brhatī-673). She is of form which is expressed (Praktākratiḥ).

She is the mother cow (Gomātā-605).

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

She is the Brāhmī (675), the primordial energy (Ādisaktih-615) and the power of Lord Visnu (Visnumaya-339). She is not different from the Kamāśī (62), Katyāyanī (556), Vaisnavī (892), Vajrī (944), Śrīśivā (998), Śāvitrī (699), Sarasvatī (704), Aparṇā (754), Śāvitrī (899), Sarasvatī (704), Aparṇā (754), Mahākālī (751), Candikā (755) and Mahesvarī (750).

She is in the form of Brahmin (Viprārupā-888) and also the wife of a Brahmin (Brāhmanī-674). She is three-eyed (Tryambakā-762) and having three qualities (984). She is of the form of Visnu (Visnu-rūpinī-893). She is the mistress of wealth (Kosanāthā-670). She is also the smallest atom (Parmanuḥ-808).

h) The Goddess Lalitā as identical with Prakṛti.

She is having three qualities (Trigunā-984) and also embodiment of three qualities (Trigunatmikā-763). She is of
both the forms manifested and unmanifested (Vyaktavyaktasvarūpinī—399). She is unmanifested one (Avyaktā-398) from a small insect to the great Brahman are the outcome of Her. She is the real Prakṛti (Mūlaprakṛti-397).

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

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

i) Lalitā as the destroyer of Bhandāsura:

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

When the Goddess praised by the Gods and Rṣis, readied herself to slay Bhandāsura (Devarṣiganasamghatāstūyamānātmavai-bhava-64). She was endowed with an army of various saktis (Bhandāsuravadhodhyuktasaktīnāsamāntamānita-65) such as Mantrinī, Dāndinī and others. Her army consisted of many herds of elephants, crores of horses, different types of chariots. Among, these the elephants were commanded by Sampatkarī (Sampatkarīsamarūḍhāsindhuravrajāsevita-66) and the horses by the saktī Asvārūḍhā (Asvārūḍhādhisthitaśvākotikotibhiravarta-67). The Goddess Lalitā saddled on the 'Cakraraṇa' chariot and was endowed with all
the weapons (Cakrarajaratharudhasarvarvayudhapariskrta-68). She was attended by the deity Mantrini and Dandanatha, riding their respective chariots 'Geyacakra' and 'Kirieakra' (Geyacakraratharuudhamantriniparisevita-69), Kirieckarakratharudhadandanathapuras-krta-70). Moreover, the fortress of the fire was constructed by the deity Jvalamalini, around the Goddess (Jvalamalinikaksiptavahniprakaramadhyaga-71). The Goddess looking at the activity of all the saktis was highly pleased with them (Bhandasainyavadhodhukta-saktivikramaharsita-72). All the Nitya deities were also present in the army and the Goddess was eager to see their heroic activity. (Nityaparakramatopaniriksanasamutsuka-73).

When the war commenced the Goddess Bala became ready to slay the sons of Bhanda and looking Bala the Goddess was highly pleased. (Bhandaputrunyavadhodhuktabalaviksamanandita-74). 'Bala' slew the sons of Bhanda. The two brothers of Bhanda viz.Visaktra were killed by the Goddesses Mantrini and VarahI, the boar-faced one. The Goddess Lalita was satisfied and delighted by the slaying of them. (Mantrinyambaviracitavisagavadhatosita-75, Visukrpanarayanamaharanavarhiviryanandita-76). The Goddess Lalita created Ganesa by a mere glance at Kamesvara (Kamesvaramukhalokakalpitaasriganesvara-77) and Ganesa latter on broke into pieces the 'Vighnayantra' employed by Visukra on the army of the Goddess (Mahagonesanirbhinnavighnayantrapraharsita-78). Then Bhandasura came against the Goddess. The Goddess showered many missiles in response to the weapons employed by Bhanda (Bhandasurendranirnukta-sastrapratyastravarsini-79). But all was in vain. Then Lalita created the ten forms of NaraYana, from Her nails of
feet, to fight against the daityas (such as Somaka Ravana, Bali, Hira
nyāka and others) sprung into existence from the missile called 'Sarvasurastra' (Karāṅgulinakhottpannarāyanadasākṛtih-80).

At last the Goddess burnt up the whole army of demons with the fire of missile called Mahāpasupata (Mahāpasupatastragninirdagdhāsurasainika-81) and Bhanda along with his city was burnt up by the fire of missile called 'Kāmesvara' (Kāmesvarāstranirdagdhādhasabbandāsurasūnyaka-82).

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

(II) The Goddess Lalita's nature:

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

a) As the kind and the benevolent mother;

In the IS. we find the benign aspect of the Goddess (Saumyā-910). She is kind and the most benevolent mother. She is the embodiment of benevolence (Bhadramūrtih-116). She is the beneficent form (Sivamūrtih-4c7) as well as the benefic form (Kalyānī-321). She is very auspicious (Sumaṅgalī-967) and also of the form of auspiciousness (Maṅgalakṛtih-933). She is sweet by nature (Svabhāvamadhura-915). Hence she is the personification
of mercy (Dayamurtih-581). She is always ready to forgive and bestow happiness upon her devotees (Vandarujanavatsala-349). Hence she is the most generous one (Paramodara-939). She is the giver of all good-fortunes (Sarvamangala-200). She is compassionate for ever (Nityalklinna-388). Thus she is the ocean of compassion (Karunarasaasagarā-326) and the concentrated compassion (Sāndrakarunā-197). She is having pure mind (Suddhamānasā-973) without impurities (Vimala-347). Hence Her compassion (grace) is without partially (Avyajakarunamurtih). She is friendly to her devotees (Mitrarupini'-s). She judges the actions and gives quick rewards (Kṛta-jnā-374), Sadyahprasadini-383). She is treasure of all the good qualities (Gunanidih-604). She is the treasure that bestows happiness upon her devotees (Bhaktanidih-567). She herself is the great delight (Parāmoda-940) and hence give delight to other (Nandinī-450). She herself is the good-fortune (Subhaga-761).

b) Her nature similar to the Vedantic works.

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

The Goddess is dispassionate or indifferent (Virāginī-937). She is has neither beginning nor the end (Anānandinidhana-296). She is devoid of all the modifications due to age etc. (Vayovastha-vivarjita-470), because she is the Absolute one (Pūrna-292).

She is the Highest Bliss (Paramananda-252) and the Great Delight (Maharati-218). She is composed of Pure-intelligence (Cinmayī-251). She is the Consciousness itself (Cetanārupa) or she is the power called 'cit' (Cicchaktih-416). Moreover she is the
concentrated knowledge (Vijnānāghanarūpini-253), or concentrated intelligence (Prajñānāghanarūpini-574).

She is the Highest Reality (Mahavidya-574) and the knowledge of the self (Atmavidya-583). She is of the nature of concentrated compassion (Sāndrakarunā-197). She is peaceful (Sāntimati-131).

She is the soul as well as the Highest Brahman (Tvam-425, Tvam-426). She gets delight in mere play (Lilāvinodini-966). She is both, the knowledge and nescience (Vidyāvidyāsvarūpini-402). She inanimate power (Jaḍasakti-418) and she is of the form of inanimate jagat (Jaḍātmika-419).

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

c) Her erotic nature:

The Goddess Lalita is full of Srngararasa (Srngararasasampurnā-376). She is the enjoyer of happiness (Bohigini-293). Also she is playful (Vilasini-340). She is of the form of Kāma (Love God or passion or desire, Kāmarūpini-796) and hence she is fond of copulation (with lord Śiva, Ratpriya-316). She is of the form of Rati (Ratirūpā-315). She is always united with her husband Kāmesa (Kāmakoti-589). Hence in Her arises the feeling of lovesports with Kāmesvara (Kāmakelitarāgitā-863). She is lovely young maiden (Ramanī-310) devoted to sexual pleasure (Ramanalampata-320). She is the most beautiful (Ramyā-307) and she gives delight to Her devotees (Ranjanī-309). Hence she is worthy to be tasted (Rasyā-311). She is intoxicated (Matta-576) with date-wine (Varunīmadavihvala-333). She is
lanquid by drinking the grape-wine (Mādhvīpānālāsā-575). Her reddened eyes are rolling (Mādaṅghūrṇitaraṅktāsī-432) and Her cheeks are red with rapture (Mādapāṭalagandabhūh-433). Thus she is always shining with a rapture (Mādasālinī-431).

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

d) **Hex different tastes:**

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

The Goddess is very fond of mead (Kādambarīpriyā-330) especially the grape-wine (Mādhvīpānālāsā-575) and datewine (Vārunimadavīhvalā-333). She is also fond of betel leaves, hence Her mouth remains filled with it for ever (Tāmbūlapurtamukhī-559)

She is also fond of different flowers such as Campaka, Pāṭala, Kadamba and Mandara (Cāmpēyakusumapriya-435, Pāṭalīkusumapriya-773, Kadambakusumapriya-323, Mandarakuṣumapriya-776). As Parābrahma she is fond of Caitanya (consciousness) flower (Caitanyakusumapriya-919). She is fond of songs (Gānalolupā-857) and especially the sāman songs (Sāmagānapriyā-909). She is also delighted with the recital of Kāvyas (Kāvyālāpavīninī-613).

She is also fond of delicate dance (Lasyapriyā-738).

Again the Brahmins (Viprapriyā-887) and devotees are dear to Her (Bhaktapriyā-118). She is fond of offerings (Balipriyā-677), sacrificed rites (Yajñapriyā-883) and especially the
The Goddess Lalita's dwelling places:

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

The Goddess Lalita dwells:

a) On different mountains:

On the Sumeru mountain, She dwells on the middle peak. (Sumerusramsadhyastha-55, Merunilaya-775). Also she rests on the Mahakailasa, the Vindhyacala and on the Malayacala (Mahakailasanilaya-578, Vindhyacalanivasini-336, Malayacalavasini-458).

b) In different Pithas

She is the presiding deity over the Jalandharapitha and the Odyanapitha. Hence she dwells on these two Pithas. (Jalandhastha-378, Odyanapithanilaya-379).

c) In three Mandalas:

The Goddess with an excellent brilliance abides in the three mandalas viz. the orb of the sun, the disc of the moon and the fire as these are Her forms (Bhanumandalamadhyastha-275, Candramandalamadhyag-240, Vahnimandalavasini-352).

d) In the milky Ocean (Sukhhasagara):
The Goddess abides in the midst of the milky ocean of nectar (Suddhasagaramadhyastha-61). In that ocean there is a Kadambavana (Kadambavanavasini-60) in which there is a forest of lotuses (Mahapadmatavisamstha-59). In that forest there is a house called Cintamanigrha (Cintamanigrhantastha-57) wherein on the couch of the five corpses or on the mat of five corpses (Pancapretamaanca dhisayini-947), Pancapretasanasiina-249). She sits in the lap of the Lord Sivakamesvara (Sivakamesvarafckastha-52). There she rests as the Queen of the Srinagara (Srimannagaraayika-56).

e) In the Sriacakra:

She has Sriacakra as her abode (Sriackarajanilaya-996). This Cakraraja is Her palace (Cakraranikanetana-245). In Sriacakra she resides in the principal triangle (Trikonaga-986). The bindu at the centre of the Sriacakra is Her seat (Bindumandala-vasini-380). Hence she sits on the mat of Bindu (Baindavasan-905).

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

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

From the Vedantic point of view:

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

From the Bhakti point of view:

She dwells as the female swan in the mind of Her devotees (Bhaktamanasahasrika-372). She also rests in their hearts (Hrdya-303).
From the general point of view:

She also sits in the Vimana (Vimana-943). She is there in the sky (Gagananta-835). She also dwells in the lonely places (Viviktastha-835). Moreover the three objects of desire are Her abode (Trivarganilaya-873) and also She abides in all the triple things (Tristha-874) such as three vedas, three worlds, three fires, three qualities and so on.

h) In the Satcakras and Sahasrarā:

Here she dwells in the form of seven Yoginis.

(IV) The Goddess Lalita's relations:

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

a) As a daughter:

She is the daughter of Himavān, the king of mountains (Sailendra-tanaya-634). She is the daughter of Parvata hence called Parvatī (246). As the daughter of Himavān she is also Umā (633) Gaurī (635) and Dhara-vatā (956).

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

b) As a Sister:

She is the sister of Padmanābha i.e. Viṣṇu (Padmanābhahodarī -280).
c) As the Consort:

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

She is the consort of Brahma (Brāhma-675, Brahmā-821). She is the spouse of Visnu in the form of Mahālakṣmi (210). Also she is the wife of Nārāyana i.e. Visnu (Nārāyanī-298).

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

The Goddess in the LS. is mainly described as the devoted spouse of Lord Kāmesvara and his other forms such as Śrīkantha, Mahādeva, Vāmadeva, Rudra, Mṛda, Bhairava, Kāmeśa, Bhava, Mahesa, Mahēsvara, Natarāja, Sambhu and so on.

She as a devoted wife always accompanies her husband (Sādvī). She is the beloved of Siva (Sīvā-53, Śrīsīvā-998), Sivapriya-409). She is also the house-wife of Sadāsiva (Sadāsivakutumbini-911). She is the wife of the fifth i.e. Sadāsiva (Paṅcamī-948). Moreover she is the beloved of Guru i.e. Paramasiva (Gurupriya-722) and the wife of Śaṅkara (Śaṅkarī-126), Mahādeva (Mahādevī-209), Mahesa (Mahēsī-932) and the great Īsvara (Mahēsvāri-208). Further she is the spouse of Sambhu (Sambhāvī-122). She is the great queen of Mahākāmesa (Mahākāmesamahīsī-233). Hence she like moon light gives delight to the white lotus in the form of the eyes of Mahākāmesa (Mahākāmesanayanakumudāhlādakaumudī-403). She also accompanies as the wife, Lord Siva in his waterform viz. Bhava (Bhavānī-112) and the earth, form viz. Sarva (Sarvānī-124). She is also the wife of Mṛda (Mṛdānī-564) and hence she is the beloved of Mṛda (Mṛdapriya-211). Also
She is related to Natraja, the dancer (Natesvari-734). She is the consort of Vamadeva (Vamadevi-469). She forms the half body of Srikantha (Srikantherdharsaririni-392). She is the spouse of Kaparda (Kapardinii-793), Bhairava (Bhairavi-276). She also as the wife accompanies lord Siva with the poison in his throat (Kalakanthi-464).

Thus the Goddess is faithful and devoted spouse, the accompanier of Lord Kamesvara, every time.

d) As the mother of Skanda and Ganesa:

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

The Goddess Lalita is the mother of Kumara and Ganamatha (Kumragananamathamba-442). She is the birth giver of Guha i.e. Kartikeya (Guhajanmabhuh-606) hence she is the mother of Guha (Guhamba-706). She is also the mother of Ganesa (Ganamba-714).

Here even though the Goddess is described as the consort of trinity of Gods and Indra, the detailed description of Her as the consort of Siva, shows that She is here described mainly as the power of Siva (Kamesvara) i.e. the Lalita form.

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

a) From the Yogic point of view:

The Goddess is worthy to be meditated (Yogyā-655) upon
and can be attained by meditation (Dhyānagamyā-641). She can be realised through continued practice of devotion or meditation (Abhyāṣatisayajñātā-990). Again Her state can be attained by cultivating proper dispositions like Maitrī, Muditā, Karunā and Upeksā (Maitrīyādīvasa-anālabhyā-570). Thus the above names show how the Goddess is to be worshipped by yogic practice.

b) From the Bhakti point of view:

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

c) From the Vedantic point of view:

The IS. also describe the Goddess Lalitā as the Parabrahman hence the means of attaining Her are also similar to the vedantic tenets. She is to be worshipped by offering one's own consciousness as an oblation (Caitanyārghyasamārādhyā-918) i.e. identifying one's ownself with the Highest Being. She is to be worshipped by contemplating upon the Self within (Antarmukhasamārādhyā-870) as Her attainment is extremely difficult for minds that pursue external objects (Bahirmukhasudurlabhā-871). As she is not
different from Brahman she is known through all the Vedantas (Sarvavedantasamvedya-645).

d) From the Tantric point of view:

The following names describe the Tantric modes of worshipping the Goddess. To worship the Goddess properly one should resort to the method of the Mahayaga and the Rahoyaga (Mahayagakramaradhyā-230, Rahoyagakramaradhyā-381). She is to be adored by means of sixty-four ceremonies (Catuhaṣṭyupacarādhyā-235). She is worshipped in the female organ or in the orb of the sun or by the syllable 'e' (Bhagārādhyā-715). She is to be propitiated well by means of the ten mudras (Dasamudrāsamārādhyā-977). She is worshipped by the followers of both the right and the left path. Hence she can be attained by following either of the above paths (Daksinadaksinaradhyā-977). The Vamaśāra or the Daksinācāra is the way to reach the Goddess (Savyāpasavyāmargasthā- ). Again she is pleased more by the adoration of a married woman (Suvasinyaracanapritā-971). Further the 'bindu' is the place where she dwells for ever hence one should adore the Bindu with offerings then she is greatly satisfied (Bindutarpanasantusta-971).

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

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

The detail scrutiny of the thousand names of Lalitā affirm her greatness, prowess and superiority by describing her Supreme form, various other forms, different functions, adorableness and so on. But there are certain names which directly express her
greatness and superiority. Hence they are grouped herebelow.
These names establish Her greatness and superiority mainly
by describing (1) Her extra-ordinary qualities (2) Her supreme
deeds and (3) Her adorableness. Thus they are divided into above
three heads as follows:

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

Her qualities in General:

She is the Highest energy (Parāsaktih-572) as well as
the greatest energy (Mahāsaktih-217). Thus she is identical
with Brahman (Brahmanī-821). She has great dominion (Mahāsāmrājya
-śālinī-582) and has thorough rule over it as the great queen
(Mahādevī-209). She is of great form (Maharupa-212) as well as
many forms (Bahurūpā-824). She is the great reality (Mahāsattvā-
216) and Her influence is also greatly spread (Mahābhoga-219).
Hence Her strength, rulership, might and intelligence are great
(Mahāvīrya-221, Mahāśivārya-220, Mahābāla-222, Mahābuddhi-223).
She is the great attainment (Mahāsiddhi-224).

Again, She is endowed with all the saktis (Sarvāsaktisama-
yī-199) and having huge army (Brhatsena-679) which is always
victorious (Jayatsena-788). She is valorous and wrathful (Vīrā-
899, Pracanda-827). Hence Her commands are never disobeyed
(Sarvānullanghyasāsanā-995). Further She is of resplendent form
(Prabhāvatī-393) and also of the form of the Sun (Mitrarūpini-
565). Hence She is in the form of radiance (Prabhārupā-394).
Thus she possessing light (Ojovati-767) dwells in the sun’s
disc (Bhānumandalamadhyastā-275). She has her faces in every
direction (Visvatomukhi-780). She has the auspicious qualities
(Bhagavatī-279). She is good fortune (Subhaga-761). She is having sciences or arts (Kalavatī-327). Hence she is the treasure of arts (Kalānidhī-797). She is strong (Pragalbha-938). She is the famous one (Prasiddhā-395) and of exalted fame (Udārkīrtī-843). She is having glorious compassion (Rājatkrpa-687) and pride of her beauty (Garvita-856). She is Independent one (Manasvinī-930) having high mind (Mānavatī-931). Again Her prosperity is great and exalted (Uddāma vaibhava-849). She is unfettered (Visruṅkhala-834) and difficult to be controlled, attained, reached, and also difficult to be worshipped (Durādharsa-772). Durlabha-188, Durgamā-189, Durgā-190 and Durārādhyā-771). Also She is chaste form (Pavanakrtī-619) and considered as the prominent (Araganyā-553). Nothing is superior to Her (Anuttama-541) as name is either equal or superior to Her (Samānadhikavajitā-198). Hence She is an illustrious one (Mahanīyā-580) worthy to be worshipped (Pujyā-803). She is a great object of worship (Mahāpujyā-213) hence She is adorable (Vandya-348) and adored by three worlds (Trijagadvandya-627). Her deeds are over praised (Sadhu-711). She is always satiated (Sadatusta-921, Nityatrptā-566) and desired and worshipped by gentle men (Sistesta-411, Sistapujita-412). Thus Her greatness is boundless (Niḥsimamahima-429).

Her qualities similar to the Vedantic description:

She is the great delusion (Mahāmayā-215). She is Omiscient (Sarvjnā-196) and Omnipresent (Sarvagā-702). She has neither beginning nor the end (Anandinidhanā-296) and also She is of unthinkable form (Acintyarūpā-554) and other qualities described in
the nirguna and aspect of the Goddess.

**Her qualities from the Tantric point of view:**

She rests on the coach made up of five corpses (Pañcapretamancādhisayini-947). She transcends all the tattvas (Tattvādhikā-906) and sits on all these tattvas (Tattvāsanā-424). Hence She is having great seat (Mahāsana-229). She is the essence of all the mantras (Mantrasāra-846). She is the deity of Sarvāpāripurakacakra viz. Tripuresī (787). She is the ruler of great yogis (Mahāyogesvaresvari-225). She has owed her kingdom to Mantriṇī (Mantriṇīnyastarājayadhūḥ-786). She is the ruler of those who follows Vāmačāra (Vāmakeśvarī-945) and also She rules over 'Sampradāya' (Sampradāyesvari-710). She governs all the Tantras (Sarvatantresī-724). She is the witness of the great cosmic dance of Śiva at the time of total annihilation (Mahēsvaramahākalpamahātandāvasākṣinī-232, Mahāpralayasākṣinī-571). Also She is endowed with the six deities presiding over six limbs (Ṣaḍāṅgadevatāyukta-386). She dwells in the cakra which is the king of the cakras (Cakrarājaniketana-245).

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

She is attained by knowledge (Jñānagamyā-980) or known by the Vedas (Vedavedyā-335). Her glory is sung well in the Vedas (Śrutisaṁstutavaibhava-929). She is also proclaimed by all the Vedas and Śāstras (Chandahsārā-844, Śāstrasārā-845). She is having the pearl which is composed of all the Āgamas (Sakalā-gamasandōhasukti samputamauktika-290) and the dust from Her feet.
form 'tilaka' on the forehead of the Vedas (Śrutisīmantaśindurikṛtapadābjaśāhūlikā-289). Hence the Vedas explain Her commands (Nījajñārupanigama-287).

b) Her supreme deeds:

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

As the creator of the Universe:

She is the creator of the Universe (Srṣṭikartrī-264, Janani-823). She is the highest power (Parāśaktih-572), and the great mother (Śrīmātā) of universe (Visvamātā-934) and hence She is the mother of all (Ambikā-295, Nātā-457). She is the origin (root) of the world (Jagatīkandā-325). Thus she is identical with Brahmā, the creator (Padmasanā-278, Vidyātrī-337) Sāvitrī-699). She is the prime cause of the universe and is identical with the Hirnagārīḥā (Śvarṇagarbha-638). The whole universe is in Her womb (Visvagārbhā-637). She creates many brahmāndas by mere sport (Līlākīrtabhramāṇḍamandalā), hence She is the mother of orbs of Brahmāndas (Anekakotibrahmāndajanani-620). The first creation i.e. ether, comes out of Her (Viyadādijagatprasūh-550) and then the whole universe.

As the protector of the universe:

She controls as well as protects by sustaining the universe (Niyantarī-568; Jagadhātrī-935). She is the great Queen controlling the universe (Śrīmahārajaṁī-2). She revolves the universe (Visvabrahmanakāriṇī-889) and the cycle of the saṃsāra
(Bhavacakrapravartini-543). She supports the universe (Visvadharihini-759) by bearing the yoke that manages it (Yugandhara-657). Hence She is the supporter of all (Sarvadhara-659). She also directs the different world to function (Lokayatravidhayanini-664). Thus the Goddess is the protector (Goptri-266) and the preserver of the universe (Raksakari-317).

As the destructor of the universe:

She causes annihilation of the universe (Layakari-739). She swallows the universe in one morsel (Visvagraśa-890). Also She destroys the universe which was created and being protected by Herself only (Srimatishesanesvari-3). She consumes the whole universe (Mahasana-753) and She swallows it in a big morsel (Mahagraśa-752). Thus She is the destroyer of the universe (Samharini-268).

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

As the great Queen or Ruler:

She rules over the whole universe (Nikhilesvari-569) and all the worlds (Bhuvanesvari-294), hence She is the ruler of all (Sarvesvari-202) and all the worlds (Sarvalokesi-758). Thus the Goddess Lalita is the Great Queen (Srimahārajini-2). She is the Queen of Mahakamesa (Rajni-306). Again, She is the Queen
who reigns over the gods (Suranāyikā-463). She is the ruler of the gods (Tridāsesvārī-629). Moreover She is the ruler of the rulers (Rājarājesvārī-648) and hence called the great ruler (Mahesā-932).

She also governs the five elements (Pāṇcabhūtesā-949) and rules over animate and inanimate things (Carācarajagannātha-244).

As the destroyer of saṃsāra and ignorance:

She puts an end to the cycle of births and deaths (Bhavānasī-175). She is an axe to the forest of the saṃsāra (Bhavāranyakūthārikā-114). She is the remedy (lit. destroyer) to the disease of transmigratory existence (Bhavarogaghni-842). She is expert in raising those merged in the morass of saṃsāra (Saṃsārapaṅkanirmagnasamuddharanapandita-880). She is shower of nectar on the forest-fire of worldly existence (Bhavadāvasudhāvṛstih-742). Also she is the giver of rest to those harrassed by birth, death, and oldage (Janmamṛtyujārataptajanavisraṃtadāyinī-851). She is the remover of noose (Pāsahantrā-811).

Moreover She releases the persons from the bondage who are ignorant about the Reality (Pāṣupāsavimoccinī-354). Further She removes the bondages of ignorant (Bandhamocani-546). She is the destroyer of the idea of difference (Bhedanāsinī-179) and the doubts about the True Knowledge (Saṃsārayognī-173). She is the conqueror of the ignorance (Ajājetri-663). She, in the form of sunrays, drives away the darkness of the idea of difference from the heart of the devotees (Bhaktahārdatamobhedaḥkārṇumadbhā-
nusantatiḥ-404). She is the destroyer of the darkness in the form of nescience (Tamopāhā-361). Thus She is a lamp in the deep-darkness (Ājñānadhvantadīpika-993).

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

She has manifests herself to accomplish the work of the gods i.e. to destroy the evils (Devakāryasamudyatā-5). Hence She controls the demons by slaying them (Daityasamanī-696; Daityahāntrī-599). She also slays the demons like Canda and Munda. (Nākasasaghnī-318; Candaśasurasuranisūdanī-756). She also destroys the evil forces (Avaradā-639). Further, She drives away all the calamities (Sarvaśpadvinivarīṇī-913) and puts aside the obstacles (Vighnānāsini-451). She is the powerful wind to the thistle in the form of misfortune (Daurbhāgyatulavatulā-744). She is killer of time and death (Kalahantrī-557). Hence She wards off all the untimely deaths (Sarvamṛtyunivarīṇī-552). Thus She is the destroyer of death (Mṛtyumathanī-181). Again She is an axe to the tree of various deaths (Mṛtyudārakathārika-749).

Moreover, She releases one, from diseases (Nirūmayā), who worships Her. Hence She is the controller of all the diseases (Sarvavyādhiprasamanī-551). She is the thunderbolt on the mountain of diseases (Rogaparvatadambholī-748). She is the sunlight to the darkness of the oldage (Jarādhvāntaraviprabhā-745). Also She is the destroyer of sin (Pāpanāsini-167) especially in the kali age (Kalikalmaśasanāsini-555). She drives away even
the great sin. (Mahāpatakanāsinī-214). She is the forest fire to the forest of sins (Papārānyadavanāla-743). She controls the bad customs and puts an end to them (Durācarāsamanī-194).

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

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

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

She bestow upon every thing desired by her devotees (Vānchitārthapradāyinī-989). She is the born-giver (Varadā-331). She brings all the means of objects (Sarvarthadātrī-698). Also She gives three Purusārthas (Trivargadātrī-760) and also She is the life-giver (Prānadātrī-632, Prānadā-783). She is the fulfiller of desires (Kāmadāyinī-63, Kāmadhuk-795). She also gives happiness (Śivamārī-408). She always wishes good of her devotees (Subhakarī-682). She brings all the dear objects as happiness, wealth, prosperity and gold (Sukhakarī-968, Śrīkarī-127, Vāsudā-670, Puskara-804). She also gives dominion (Rajyadayinī-685). Moreover She bestows good fortune upon her devotees (Bhaktasaubhāgyadāyinī-117). She increases righteousness (Dharmavardhini-959). She also gives food (Annada-669). Thus she increases both the wealth and the food (Dhamadhānayavivardhini-886). She showers happiness and peace upon her devotees (Sukhaprada-192; Sarmada-953), and makes Her
devotee happy (Sarmadayini-125). She gives all the means of objects (Puruṣārthapradā-291). Thus She like cloud-nourishes the peacocks in the form of mind of the devotees (Bhaktacittakekighanāgahanā-747). She is the moonlight illuminating the ocean of good-fortunes (Bhagyādbhicandrīka-746). She establish her devotees in the thrones of big kingdom (Rājapīthanivesitanijāsritā-688).

As the giver of liberations:

She leads her devotees to heaven (Sadagatipradā-201). She bestows upon the bliss salvation (Nirvāṇasukhādāyini-390). She also leads to the Kaivalya state (Kaivalyapadādāyini-625). She gives knowledge of Reality (Jñānāda-643). She also leads to the union with Brahma (Yogāda-654). She showers the sāmārya mukti upon her devotee (Sāmarājyadāyini-692). She also gives knowledge of Śiva (Śivajñānapradāyini-727). Thus She leads to the liberation (Muktida-736). Moreover She gives heaven and salvation (Svargapavargada-764, Mukunda-838). She leads to the unlimited salvation (Anarghyakaivalyapadādāyini-926).

Miscellaneous:

She by her wonderful deeds puts all in puzzle (Sarvamohini-703). She creates delusion even to Śiva. (Śambhumohini-954). She subjugates the Goddess Tripura (TripurāŚrīvaśṣāmkari-978) and she also subjugates all the worlds (Sarvalokavasāmkari-697). She assumes forms by mere sport (Lalavigrahadārīnī-865). Though she is the great eater (Mahāsana-753). She is never satisfied (Anityatṛptā-815). She governs the army with its four divisions.
S 01

(Caturāṅgabālēśvarī-691) and destroys the heretics (Sahūrtāṣesapākhandā-355). She also destroys Dakṣa's sacrificial rite (Dakṣayājñavīnasini-600). She is the life giving medicine to Manmatha brunt up by Lord Śiva (Harānetrāṅgisaṅgadhakāmasanījīvanauṣadhin-85). She delights those who suffer from the triple fire of misery (Tāpatrayāṅgisaṅtāsamaḥlaṇadanaśrāndrikā-357).

Further, she establishes the order of castes and āśramas (Vānāśramavidhāyanī-286). Also the incites all to right action (Sādācarapravartikā-356).

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

c) Her adorableness:

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

She is worshipped by Manu and Kubera who are considered to be the king of kings (Rājarājācitra-305). She is also worshipped by the Trinity and Indra (Śivarādhya-406, Haribrahmaṇḍrasevita-297). Her glory is praised and sung by Brahmā, Viṣṇu and Indra and other gods (Brahmopendramahendrāndidevasahstutavaiḥavā-83). Even Viṣṇu serves and worship Her delightful for ever (Kamalāksanāsevita-558). The Goddess Lakṣmī and Sarasvatī attend Her 2 with chowries on her left and right respectively (Sacamararāmavānīsavyadaksināsevita-614). Sarada the Goddess of learning, worships Her (Śāradarādhya-123). She is also propitiated by Indraṇī, the daughter of Puloma (Pulomajārcita-545). Also the Kāma and Gandharvas serve and adore her.
Rambha, the beautiful maiden of the heaven and other apsaras also bow down to Her.

Moreover, the sages, scholars, Sanaka and others meditate over and worship Her. The groups of Brähmanas worship Her. Thus all the Gods and divine sages sing Her glory.

Her adorableness from the Tantric point of view:

She is surrounded and worshipped by the sixty-four crores of Yoginis. She is also propitiated by her husband, Mahābhairava. Again, Her ganas like Martandabhairava and Ksetrapala, also praise and propitiate Her all the times. All the fifteen Nityadevatas of tithis beginning from the Pratipada to the Purnima worship Her. She is also adored by Lopamudra, one of the ardent devotees of the Goddess. The Vīras, Guhyakas and the followers of the Kaulamarga meditate upon and adore Her forever.

Thus the above names show how the Goddess Lalita is worshipped by all the Gods, sages and Her devotees. Hence all the names expressing Her qualities, functions or adorableness show the greatness and superiority of Lalita over all the Gods.
Thus the foregoing scrutiny of the thousand names of the Goddess Lalītā clearly indicates that these thousand epithets pertain to the different aspects of the Goddess Lalītā. In short the IS. reveals the Goddess Lalītā as the ultimate reality and identify Her with all other Goddesses. She is the Absolute reality which causes, sustains and destroys the universe. Without Her with nothing moves even the divine trinity, Brahmā, Visnu and Mahesa. There are innumerable partial manifestations of the Goddess such as Svāhā, Svadha, Śānti, Tusi, Pushti, Buddhī, Mati and others. Though she assumes all such forms she is formless (Nirākāra). She is the individual self as well as the Highest Self. She is the Ītisakti representing the essence of the individual self and also known as the Kundalinī. She is the unmanifested (Avyakrtā) prakṛti as well as the manifested prakṛti.

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


2. Similar description we find in the Sau.Lah. V.8, cf. "Sudhasindhormadhye.....".

3. This also corresponds to the description of five Kosas described in the Upanisads.

4. Here Srinagar may mean the Srīcakra which is the permanent abode of the Goddess Lalitā.

5. Her act of slaying of Bhandāsura also falls under this group, but to avoid repetition it is not included here.