CHAPTER III

TEXTUAL STUDY
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So far detailed information is given about the importance of the LS., also an attempt is made to explore the probable date of the LS. and an idea about the authorship and home of the LS. 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 LS. contains not merely the epithets of the Goddess euloging her beauty, valour, deeds etc. but also the fundamental doctrines of TantraSastra 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 LS. 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 Śastras such as Śākhyā, Yoga, Tantra, Mīmāṁsa, 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. **Srīmātā**:

   (1) *Srīyāḥ = Lakṣmyāḥ sarasvatīyāḥ va mātā*

   She is the mother of *Srī*.

   The word *Srī* stands for *Sarśvatī* (Sarasvatī) or expresses Sarasvatī. **Srīmātā** is here described as birth giver of Lakṣmi and Sarasvatī. She could be [Rudrā] who belongs to the same category of triad. Therefore, **Srīmātā** stands for the queen of Parasiva or Parabhāttarīkā who is the mother of all the three viz. *Mahākāli*, *Mahālakṣmi*, and *Mahāsarvasvatī*.

   (2) *Srīyāḥ (=Lakṣmiḥ) māti (=paricchinatti).*

   One who measures the *Srīh*.

   Here the word *Srī* means glory. As the Goddess measures the glory, she must be more extensive than the glory which is measured. Thus **Srīmātā** would mean mokṣa which is the glory par-excellence.
(3) Sriyām (=trayī) mātī (=Brahmane bodhayati or paricche-dena vyavasajjati).

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

(4) Sūriyām (=vīśa) mātī (=kanthe sthāpayati).

The word Sūri means 'poison' and mātī means 'keeps in throat'. Thus the Sūrīmata 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 Sūrīmata is masculine. But as there is identification between Śiva and Śakti there should be no difficulty even if the adjective is masculine.

(5) Sūri yukta mātā.

The word Sūri is honorific and shows respect towards the noun to which it is prefixed. Thus Sūrīmata means the respected mother of everything, i.e. Creator of the Universe.

(6) The word mātā in Tantrasāstra stands for following mantra, called Bālā mantra:

"Hasakalaradaiḥ hasakalaradīḥ hasakalaradauḥ".

Thus, the above mantra is covertly conveyed by the name Sūrīmata.
2. Srimaharajni - Sri yuktā maharajñī.

She is the great ruler. She is considered as the controller and maintainer of the created beings and the universe\(^1\).

The three letters of Śrīvidyā are embedded in the above name. One of them is Šodasī (Sriń) and the remaining two letters i.e. 'a' and 'ha' are called Prakāśa and Vimarśa respectively\(^2\). Again the part of the word rajñī contains the mantra called Māyārajñī.


(1) Srimacca tatsiṁhasanam ca, tasyesvarī.

The great-queen on lion-throne.

(2) Simhabhinnamasanamiti Simhasanam, tasyesvarī.

The word 'sīma' means lion, the vehicle of the Goddess. Thus the name means the Goddess seated on a lion\(^1\).

(3) Sīma = himārthakah.

According to this interpretation, the word 'sīma', according to grammatical rule viz., metathesis, is derived from the √himsā means to destroy. And āsana derived from √asa = to throw = means driving out. Īsvarī means powerful. The connected meaning of the words 'sīma' and 'āsana' will be the total annihilation. Thus the name means She is the powerful Goddess who destroys the universe\(^2\).
(4) Simhāsanānām (=simhāsana mantram) Iśvarī.

The Letter Ma (in name) means five. In Tantrasāstra there are eight mantras like caitanyabhairavī, sampatpradabhairavī etc., which are termed as Simhāsana 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 Simhāsana mantras.

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

4. Cidagnikundasāmabhūtā :

(1) Cidevagnikudam tatra samyak bhūtā.

According to the first interpretation, the 'Cit' stands for pure Brahman and that Brahman is the altar of fire as He dispels the darkness of avidyā i.e. ignorance, 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

(2) Agnikundam eva cit tasya kundāt samabhūtā.

The word Agnikunda means common altar of fire. Such similies are used in Gita.

5. Devakāryasamudyatā :

Devānām kāryāni devakāryāni, tadarthām samudyatā.

Manifested Herself for fulfilling the acts of the Gods.
She manifests herself in order to slay the Asuras like Bhandasura and Mahisasura etc.

6. Udyatbhanusahasrabha :

Udyataḥ bhanunām yatsahasram tena tulyā obha Yasyāḥ sā.
She who is bright as thousands of rising suns.

This indicates that she is very red. Her Vimarsa form is described here.

7. Caturbahuṣamanvita :

Caturbhiḥ bahubhiḥ samanvita.
She is possessed of four arms. The physical form of Goddess is described here.

8. Ragaśarpapasaḍhya :

Raga eva svam rūpaḥ yasya saḥ = ragaśarpaph, sa ca saṃ pāsarāga... Sa, tena ṣaḍhya.
Holding a noose of desire.

The word raga i.e., desire means a peculiar mental modification or wish. There are three forms of Devī viz., the physical (sthūla) the subtle (sūksma) and the supreme (para). The desire is the supreme form and the noose is the gross form. This weapon, called noose, is in Her lower left hand out of four hands mentioned in proceeding name.
9. Krodhākaraṅkusojjvalā :

Krodhaḥ ākaraḥ yasya saṁ = krodhākaraḥ, sa ca sa ankus'asca
= krodhākaraṅkusah, 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 ākara would mean savisayakāṁ jñānaṁ is used in the sense of knowledge e.g. Ghatoyamityākaraṁjñānam.

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

10. Manorūpeksukodandā :

Mana eva rūpaṁ yasya tādṛṣam-īksurūpaṁ kodandaṁ yasyāḥ sa.

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. Pañcatanmatrasāyakā :

Pañca tanmatrāni eva saṅyākā yasyāḥ sa.

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

The five subtle elements are her five arrows, and these are Rūpa, Rūpa, Sabda, Sparśa and Gandha. According to Vāmakēśvara Tantra sabda, sparśa etc. are the arrows and mind is her bow. In the
kadimata these baṇas are three-fold, (1) gross, (2) subtle and
(3) supreme. The gross baṇas are flowers, mantras are of subtle
type, while the supreme are the vaṣanaṇa. The gross arrows are five
flowers viz., the Lotus, the Rakta kairava, the Kalhara, the Indiva-
vara and the Mango-flower². In Kalika-purana they are described
as follows: harsanām (creating joy), rocana (pleasing), mohana
(causing illusion), sōṣanām (to suck), maranām (leading to death).
These five arrows create confusion even in the mind of an ascetic³.
While the Jñanarnava describes them as kṣobaṇaṇa, dravaṇaṇa, ākaraṇaṇa,
vāṣya and unmaḍa in order. According to the Tantrarāja madan-
(exciting) unmaḍa - (causing madness) mohana - (confusing) dīpan -
(stimulating) sōṣaṇa - (to suck) These are the five arrows of the
Goddess.

Names 8 to 11 contain Āyudhamantras. The word rāgasva of the
name Rāgasvarūpapāpaśadhyā 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)⁶. Thereafter 'Sva' stands for ī with bindu. So the subtle
form of the pāsa (noose) is the Bija formed by these three letters
viz., Ra, Ha, ī with bindu. Of course, the Ra would follow Ha as
usual, and it will become 'Hṣim'.

Similarly the word Krodhākāra can be divided as follows:

Kro + dha + ā = Krodhā. The word kāra is connected with
each member of the compound 'Aṅkusa' would mean anusvāra. And
the bijamantra would be kro, dhaḥ, and aḥ.
In Manorūpeku kodanda etc., Manas' means thanm as kośa describes; tha' means the lord of the right nostril and mind, and Kodanda is Anusvara as declared by lexicon. So Thāṁ would be dhanurbīja.

Thus in names Rāgasvā(8), Krodhākara(9), Manorūpeku(10), letters viz. daṁ, raṁ, kaṁ, laṁ, yaṁ, saṁ, vaṁ and aṁ, śīṁ, ūṁ are described. These letters when combined according to the rule, give bīja of the Mantras of weapons. The five Bānabījas are draṁ, drīṁ, klīṁ, blūṁ, sah.


Nījar arunaprabhayāḥ purah taśmin majjanti brahmandanāṁ mandalāni yasyāḥ sa.

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. Campakaśokapunnaga saugandhikalasatkačā.

Campakaśokapunnagādi saugandhikāṇi taṁ lasantāḥ kačāh yasyāḥ sa.

She whose hair are adorned with the fragrant flowers campaka, asoka, punnaga 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 kuṭa viz., Vāgbhava of the Pañcadasī mantra, it is taken first.

Kuruvindamanayaṃ teṣāṃ srenya kanata kotiraṇa mandita.

Her crown is resplendent with the shining raws of Kuruvinda jewels.

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

The authoresses Vasinyādī Vāgdevīs described up to this portion, Śrī Devī’s evolvement 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. Astamācandrarebhrajadaliṣṭhalasobhitā.

Aṣṭamāyaṃ Yasamindraḥ tadvat bibhṛajata alikasthalena sobhitā.

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


Mukham eva candraham tatkalṅkatvena tulya mṛgānabhēḥ vīsesakah yasyāḥ sa.

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

Vadanam eva smarasya mahgalyagrhām tasya torano cillīka yasyāh sa.

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

Here the word cillīka would mean bhru i.e. eye-brow as it is said in Namakalpadruma and also because the word is used in this sense in ancient scriptures.

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

18. Vaktralakṣmīparīvahacalalāminabhalocana.

(1) Vaktralaksmyāh parīvāhe caladbhyām minabhyām tulye locane yasyāh sa.

(1) She whose eyes are like fish moving in the pond of the beauty of Her face.

(2) Minasya iva (locanam) īksanaḥ yasyaḥ sa.

Here the word minabhalocana 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 Goddess is capable to nourish Her devotees.


Navām campakasya puspaṁ tena tulyo yo nāsādandah tena vira- jīta.

She whose nose is as beautiful as a newly blossomed Champaka flower.
20. Tarakāntitiraskarinasabharanabhāsura.

(1) Tara (=maṅgala) devyāh kāntiṁ tiraskaroti
tadrśena nasabharanena bhasura.

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

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


Kadambamanjaryah klruptah karnapurah tena manohara.

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

22. Tātakhayugalibhūtatapanodupa mandalā.

Tatahākayugale saṃpadyamāne tapanasya udupasya ca mandale yasyaṁ sa.

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

Hero ear-rings 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 ear-rings of Goddess.
The two breasts of the Goddess represent two circles of the letter ka (which is a part of क्लिप्या ) which is called क्माप्ल्या.

23. Padmaragaśilaśdarsaparibhāvikapopolabhuh.

Padmaśagaśilaśvādaraśaḥ tasya paribhāvinī kapolbhuh yasyaḥ sa.

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


Navāṃ vidrumabimbayohsriyaḥ nyakkārinau radancchadau yasyaḥ sa.

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

25. Suddhavidyaḥkurakāradvijayaḥktidvyojjvala.

(1) Suddhayah vidyayah aukuranaminyakarah yasya, tena dvijayaktidvyayena ujjvala.

She who is shinjg with her two rows of teeth in the form of sprouts of Suddhavidyā.

(2) According to this interpretation the word Suddhavidyā means Śrīvidyā. In Dattatreya saṁhitā and other works abhedā between Suddhavidyā and Śrīvidyā is expressed. Hence Śrīvidyā here means Suddhavidyā. The word Suddha means pure (i.e. opposite of the ignorance). Vidya means Sodasividyā. Her teeth resemble the buds of the Sodasāksaramanēra.
This mantra sprang from the Muladhara of the Goddess and passing through the different states of Para, Pasyanti etc., emerge from her mouth in the form of Vaikhari and reach the ears of Her pupils. Among these states Para is mere sound, (i.e. Sabda Brāhmaṇa), the potentiality of growth in the seed. Pasyanti is the seed that has begun to sprout. Madhyāma 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 aṅkurās, resembling teeth. They are thirty two in number. Similarly sixteen twofold buds of Sadasaṅkṣara-mantra also are of thirty two each.

(2) Suddha vidyāhkurākāra ca dvijānām brahmanānām

pahktih taddvayena ujjvalā.

The word 'dvija' in name, by Slesa means Brāhmaṇas, as Sruti declares 'Vidyāha vai brahmanam ajagama' etc., i.e. Vidya taught and spread by Brāhmaṇas. Hence, the Brāhmaṇas are the buds of Vidya. Moreover, Brāhmaṇas come forth from the mouth of the Goddess, hence they are compared to Her teeth:

(3) Suddhavidyāyāḥ aṅkurākāra vā dvijapahktih, tasyāḥ dvayenā.
ujjvalā.

The word 'dvijapahkti' stands for thirty two types of initiations, beginning with Suddhavidyā and ending with the Anūttara. The initiation is third birth, since thread ceremony is the second birth.
(4) Suddhavidyā eva āhnurām yasyaḥ sā = Suddhavidyāṅkurā sā ca ākāra ca sā dvija pañktisca iti, tasyaḥ dvayena ujjvalā.

The word Suddhavidyā means the three syllabled, mantra and 'āhnurā' 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.


(1) Karpūravītikāyah āmodāḥ samākarsānti yā disāḥ, tā evāntaram yasyaḥ sā.

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

(2) Karpūravītikāmodena samākarsīnī digantarāni yasyaḥ sā.

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

27. Nijasāñlapamādhuryavinirbhartsitakacchāpi.

Nijasya sañtapasya mādhuryena-visorīsa nihsesena bhartsita kacchāpi (vīnā) yāya sā.

Melody of whose words put to shame the kacchāpi (i.e. Vīnā of Sarasvatī).

The Amarakosa says : The Vīnā of Visvāvasu is named Brāhatī, that of Tumburu, Kalāvati, that of Nārada, Mahatī, and that of Sarasvatī, Kacchāpi.
In the world, the desire for hearing the Vina is due to the sweet melody coming out indistinctly from the Svaras, Shadja etc., though, there is no clear reception of the sound of the letters. Kachapi being the Vina 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.


Mandam yat smitam tasya prabhapure majjat kamesvarasya
manasam yasyah sa.

In the beautiful flow of whose smile the mind of Kāmesvāra 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."

According to the Mīmāṁsakas the mind is omnipresent, and hence when it is said that mind is drowned it shows that the glory of Goddess is unlimited.

Anākalitaḥ sādṛṣyaḥ yasyaḥ, tādṛṣyaḥ cibukasṛiḥ virajitā.

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


Kāmesena baddham yanmāṅgalya-śūtraṁ, tena sōbhita kandhare
yasyaḥ sa.

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

31. Kanakāṅgadakeyurakamaniyabhujānvitā.

Kanakamevāṅgadam yesaḥ taiva kēyūraiḥ kamanīyā bhujāḥ, taiḥ
ānvitā or Kanakamayaiḥ āṅgadaḥ kēyūraiśca kamanīyaiḥ bhujaiḥ
ānvitā.

She whose beautiful arms are covered with the ornaments made of gold or ornaments called āṅgada and kēyūra (bracelets).

Due to the difference in shape of the Āṅgada and Kēyūra, it may also mean different ornaments. Hence in Brahmottarakhanda and Agni-
purāṇa they are expressed simultaneously.

32. Ratnagraiveyacintākalolamuktāphalānvitā.

(1) Ratna khacitena graiveyena cintakeṇa lolaiṣca mukta-
phalaiṣca ānvitā.

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-bedeked pendants and (2) Necklace of the pearl.

(2) Grīvāyameva cintā yesām te graiveya cintakāhālāh muktāśca, tesāṁ yāni ratnabhūtani āphalāni tāih anvita.

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. 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, Kāmesvarapremaratanamanipratipanastanī.

Kāmesvarasya premaiva ratnamanī, tasya pratipanabhūtān
stanau yasyāh sā.

She whose two breasts are exchanged for the precious gem in the form of the love of Kāmesvara.

34, Nabhyalavalaromālīlātāphalakucadvayī.

Nabhih eva ālvalah yasyāḥ sā, tādṛśi romālireva latāh,
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. \( \text{Lakṣyaromatādharatāsamunneyamadhyaṁ} \)

\( \text{Lakṣaya yā romatādharā tayā samunneyam madhyām} \)

\( \text{yasyāh sa} \).

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

36. \( \text{Stanabhāradalanmadhyapattābandhavalitrayā} \)

\( \text{Stanyohrbhārena dalat iva madhyasya pattābandhahalitrayā} \)

\( \text{yasyāḥ sa} \).

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

37. \( \text{Arunārunakausumbhāvastrabhāsvatkatitatī} \)

(1) \( \text{Arunāruna} \) ca \( \text{kausumbha} \) ca \( \text{yadvastram tena bhāsvatī katyaḥ tatī yasyāḥ sa} \).

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

(2) \( \text{Arunavad aruna} = \text{arunāruna} \).

The word arunāruna also means - the cloth which is as red as Aruna (the charioteer of the Sun).
38. Ratnakinkinikāramyarāśanādamabhūsita.

Ratnamayībhīh kikinibhīh rāmyena rasaṇābhinnena dāma bhūsita.

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


Kāmesenaiva jñate saubhāgyamārdave yat yayoh, tādṛṣena urudvayaṇena anvita.

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

40. Manikyamukutaṅkarajānudvayavirājita.

Manikyamukutām vākaro yayoh, tādṛṣena jānudvayena virājita.

She is adorned with two knees which are like crowns of precious jewels.

41. Indragopapariksāptasmaratūnābhañjghīka.

Indragopalī parītaḥ kṣipatau yau smarasya tūnau taṃbhyaḥ tulye jaṅghikē yasyāḥ, sa.

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

42. Gudhagulpha.

Gudhau gulphau yasyāḥ sa.

She is endowed with rounded ankles.
43. Kurmaprsthjayismuprapadanvita.
   Kurmayoh prsthe jayate iti kurmaprsthjayisunī ye prapade tabhyām anvita.
   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 āśāstra.

44. Nakhadidhitisaṁchannanamajjanatamoguna.
   Nakhanāṁ didhitibhiḥ saṁyak chanme namataṁ janānaṁ tamogunah yasyaḥ sa.
   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 Parvati 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. 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.

45. Padadvayaprabhajalaparākrtašaroruḥ.

Padadvayasya prabhajaleṇa parākṛte saroruhe yasyaḥ sa.
The beauty of Her two feet put the lotuses to shame.

46. Sinjanaṇapanaṁjiriramanītisaṁpadāmbuja.

Sinjanaṇah manayo yayoh, tābhyaṁ maṁjirabhyāṁ mundita.
srīḥ yayoh, tādrśe padāmbuje yasyaḥ sa.
Her lotus like feet which are adorned with jewelled anklets producing melodious sounds.

47. Maralimandagamaṇa.

Maralī in a manda gamanam yasyaḥ sa.
She whose gait is lanquid like that of female swan.

48. Mahalavanyasevadhīḥ.

Mahato lavaṇya sevadhīḥ.
She is the treasure of great beauty.

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

49. Sarvārupaḥ: Sarvameṣvarupam yasyaḥ sa.

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

50. Anavadayaṇī.

Anavadayaṇi angāṇi yasyaḥ sa.
Whose all limbs are flawless.
All Her limbs are in perfect shape as per the specifications and descriptions found in Samudrika Sāstra.

51. Sarvabharaṇabhūṣita: Sarvaih abharanaih bhūṣita.

She is decorated with all types of ornaments.

She is adorned with all those ornaments described in Kalika Purana. Kalika Purana describes forty jewels from crest jewel to the ring of the feet. The Kalpa-sūtras of Pārśurāma, khanda IV.5 give details of more ornaments.

52. Sivakāmesvarahkastha.

(i) Sivasaṁsa kāmeścau īśvarsca iti sivakāmesvarah tasya ahke tisthti sa.

She is sitting on the (left) thigh of Lord Sivakāmesvara.

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 (Kama). The Kalika 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”.

(2) Prajñānameva kāmaḥ: Kāma also means knowledge, even śruti says (Ait. up. 5.2), “What is called the heart and the mind, are perception (sañjñāna), 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”. Here, in this
Sruti, the word prajñāna means Śiva only. Śrīkāndāṇi (in Brahmagīta IV.3-19 to 24) also supports the above Sruti. It is said,
"Vijnāna which is Śākara, 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."

(3) The word Kāma denotes the Lord who desires to create
the Universe. (Because Sruti... "In the very beginning there was
Ātman only and He desired.

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

53. Śiva.
The benificier.

(1) Śivasya iyaṁ siva (saktirūpa) : She is the power of
Śiva (the benificier) or the word Śiva is derived from the
vas meaning to desire. Hence she herself is the desire of Śiva. Śrī
Śaṅgāgaṁa 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, Isā, etc. is Śiva."

(2) Śivam ākaroti : Because she does good. She is called Śiva.

(3) Śete asmin sarvam that in which every thing rests.
(4) **Sivah gunah santi asyām**: who possesses excellent qualities.

(5) **Samayati that which make everything calm.** As Bharata 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. Even Śruti (Śvetāsvatara up.4-11) says that the one who is the origin (of all) dwells in every womb, in whom all this is involved."

(6) She is identical with Śiva. As Linga Purāṇa says, "As is Śiva, so is Devī, hence as the notions are the same, Devī is called Śiva." In other place in the same book it is said, "In reality there is no difference between Uma and Sahkara; one has assumed two forms. There is no doubt in this." In Śū.Śaṁ. it is said, "She is Śivā, she is supreme Devī, one with Śiva and the doer of good.

(7) Śivā may mean the wife of Vāyu. Linga Pr. says, "The great God Isana who pervades the whole Universe, the supporter of all beings, is called Vāyu, in his aspect of Wind God. His wife is called Śiva." In Vāyu purāṇa, Vāyu also is the fourth body of Isana, his wife is Śivā and his son is Manojiva.

(8) **Sivā (=mokṣāṁ) dadāti iti.**

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

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

54. Svādhīnavallabha.

(1) Svāsyā adhīnah vallabho yasyāḥ sa.  

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 Parvati, the house of Devī is in the centre and Śiva is subject to it". Even the Āgama says, "To Her, through whom Śiva is enabled to bestow happiness and salvation on the mankind". The Skanda P. also (IV. 13. 24); 0 sages, Śiva became the cause of the universe, Devī is his Sakti, without Her he is powerless. The Saundaryalahārī (I-sloka) "when Śiva is united with Sakti, he is able to create, otherwise he is unable even to move".

(2) Svādhīno vallabho yaya sa.  

She by whom her husband is subjected. In the seventh book of the Devī Bhāgavata-purāṇa the story runs like this; The Āsvins 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 Śiva was able to identify her husband."
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 Sivatrikona) and in the centre of the three peaks there is one more peak and that is the abode of Śrī Devī (Lalita). 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".

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 (S1.5), "I salute the city of ancient Viṣṇa, four hundred Yojanas in circumference, constructed by the celestial architect, beautiful with many walls". The second city is outside and beyond all the worlds in the island of gems (Ratnadvīpa) in the middle of the ocean of Nectar. The Rudrāyāmala 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 Srīvidyā, three lacs of Yojanas in height and adorned with twenty-five walls representing the twenty-five tattvas².

(2) The word Srimannagara (beautiful city) also means Sricakra. Visvakosa says ċakra (wheel) means city, house, hamlet, town and abode³. Also the commentator on the Sūtra (13) of Gaudapāda interprets the word Sripura to mean Sricakra. One should not enter the city without knowing Bsi⁴. "The city (pura) of the Devas is impregnable"; "the city is surrounded by nectar etc."⁵. In these and other Srutis, city (Pura or nāgra) means Sricakra (vide Tai. Ar. I).

57. Cintāmanigrhantasthā.

Cintāmani ganaracitam yad gṛham tasyantah tisthī śa.

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

Cintāmani is that jewel which yields all the objects desired. In st. (Slo. 105) it is said, "May that house, built of Cintāmani stone, which is on the northern side of Srngāravarna (on Meru), where all the Devas go to worship, remove all my mental trouble (cintā)."⁶ In the commentary on the Gaudapāda Sūtra² (no. 7) the Cintāmani house is explained as the place of origin of all those mantras which bestow all desired objects (cintita)⁷ and its construction is elaborately described.

58. Pañcabrahmasanasthita.

Pañcabrahma = pañcabhihbrahmaḥbhūmitaṁ asanāṁ tatra sthitaṁ.
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 Śambhava. On that beautiful coach, the mat is Sadāsiva, the four supports are Brahma, Hari, Rudra and Śambha and the great Indra is spittoon. On that bed reclines the great Śambha, the Supreme Tripura Sundara. The proper places of Brahma should be known from the Purāṇas.

59. Mahapadmatāvīśaṁstha.

Mahānti padmaṇī yasyaṁ atavyaṁ tasyaṁ saṁyak tisthiṁ.

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

The Rudrayamala describing mahapadmatāvī says, "Surrounded by a forest of lotuses, three lacs of Yojanas in extent". Another one is (on the Meru). The Lalitastavaratna says, (Sl.106 to 108) "Let us worship the forest of lotuses which is... etc."

Again the thousand petalled lotus, that is in the Brahma-sandhra is also called padmatāvī. The Svacchandatantra says, "Above that there is the kula lotus, thousand petalled, facing downward... This is known as the great lotus garden and above that is Samāna". For, there is one form both for the body and for the Universe (Pinākanda and Brahmaṇda).

60. Kadambavanavāsinī.

Kadambanām vane vasati sā.
She is living in a forest of Kadamba trees.

The palace of Cintamani is surrounded by a gallery formed of gems (Manimandapa), around which is the grove of Kadamba trees. It is said in Bhairavayamala, "The abode of bindu is the ocean of nectar, the five yonis, the five sakti 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 is the palace of Cintamani and so on."

In the purānas 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."

61. Sudhāsāgaramadhyastā.

Sudhāyāh saṅgaranām madhye tishtti sa.

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. 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, Aparājīta (unconquered) to be attained with devotion by the saguna Brahmana. There are two ocean like lakes of nectar named 'Ara' and 'nyau' respectively. The two dealt within the commentary on Vedanta-sūtra of Vyāsa "anavṛttih sabda" are the other two. All these oceans (in all five) are to be understood here. Sudhāsindhor madhye (Saun. Lāh, 8).
62. Kamaksi

(1) Kame (=kamanīye) aksinī yasyaḥ sa

She who is the lovely-eyed one.

(2) Kama (=kamesvara) eva aksinī yasyaḥ sa.

She whose eyes are Kamesvara (Siva)

Kamaksi is a special name of the presiding deity of Kamakoti-pitha of Kancipura.

63. Kamadayini.

(1) Kaman dadati iti.

She is the fulfiller of desires.

(2) Kamesvaram (bhaktebhyo) dadati.

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

(3) Kamaḥ dyati (=khandayati) iti kamdah, tena ayinī.

The word 'kamada' in name means one who destroys ('do' = to cut) Kama i.e. Siva and 'ayinī' means "endowed with". Thus name means one who is endowed with good fortune (on account) of Siva. Hence she is called Kamadayini.

(4) Kamesvarena dayavatī.

Here the word Kama = Siva and 'daya' = inheritance, i.e. She whose inheritance is Siva, that ownership is hers, inseparably fixed from a long time.
64. Devarsiganasaṅghāta stūyamanatma vaibhava.

1. Devasca rṣayasca = devarsayat tesaṁ ganah
   = devarsiganaḥ tasya saṅghātaḥ = 0, saṅghātaḥ,
   tena stūyamana atma yasya sah = ś-ānātmaḥ,
   etadṛśaṁ vaibhavaṁ yasyah sā.
   
   She who, glory is praised by the assemblies of the Gods
   and Sageś.

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

2. Devarsiganaḥ saṅghātaḥ (=babuprakāreṇa) stūyamana
   atma yasya, tādṛśaṁ vaibhavaṁ yasyah sā.
   
   The word 'saṅghāta' means 'in different ways' i.e. Her glory
   is praised in different ways by assemblies of Gods and sages.

3. Devarsiganaih saṅghataśya (=narakasya) (nirāsarthaṁ)
   stūyamanaḥ atma (=svarupam) yasyah sā.
   
   The word 'saṅghata' (lit. much destruction) means one of
   the names of hell. Hence she is praised by the devotees for
   having saved from this hell.

4. Devarsiganaḥ saṅghatāya (=bhanda-surasya samyak naśaya)
   stūyamanaḥ atma yasyah sā.
   
   According to this interpretation, the word 'sam' means 'entirely'
   and 'ghata' means 'slaying', i.e. complete destruction of Bhandāsura.
   She is praised because of killing of Bhandāsura etc.
(5) Devāḥ (brahmādayah) rsayah (vasisthādayah) = devarsayah,
devaḥsayah (naradādayah) devarsayasca devarsayasca = devarsayah
ganaḥ (=adityādayah) = devarsayasca ganaśca = devarsiganāh, teṣāṁ
samajātāna stūyamānāḥ atmavaibhavaḥ yasyaḥ sā.

Here the Bhaṭṭacarṇāya is of a view that actually the word
'devāḥ' means Brahma etc., rsayah stands for vasista etc., and
Devarsis means Narada etc., while ganaḥ = Aditya etc. Thus Her
greatness is praised by all these gods, sages and ganas like sun etc.

Again, if we explain the deeper meaning of this name, then
it means what is praised by Devas, Rsis and Devarsis is Caitanya
who enters in the everything (akhyātāyata) and who is experienced
by all (akhyāparicīta). Tantrarāja says, 'The universal form
Lalītā is declared to be the very self. As she is inseparable
from the self, Her vaibhava is all-pervading possessed with infinite
powers etc.

65. Bhandāsuravadhyuktāsaktisamānaṇvīta.

(1) Bhāṇḍāsurasya vadhe udyuktānaṁ saktīnaṁ senābhīḥ
samyak anvītā.

She is surrounded by an army of the saktis for the sake of
slaying Bhandāsura.

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 Bhandāsura is fully described
in Lalitopakṣyana (in Brahmāṇḍa purāṇa) while narrating the
story of burning of Manmatha, it is said in the same book, "Ganesa, the skilful worker, seeing the ashes of the God of love made from them a beautifully formed man" and Brahma on seeing this action said, "well done, well done" (i.e. Bhanda Bhanda) hence in this world he is called Bhanda. The fierce quality (asuratva) is explained in the same purana. As the powerful Bhanda sprang from the fire of Rudra's anger, his nature is terrible (Raudra), hence he is the terrible one (i.e. danava).

(2) Bhandaśurasya saṁyak (=abhedena) anūtita.
Anūtita = entirely identified with Bhanda. As Gaudapāda sūtra, "For the sake of destroying Bhandaśura she, though one, became many".

(3) Bhando (=nirlajjah) tasya vadho yasmāt tad udyuktam (udyoga udyam yavat), tasya saktayah, taśaṁ senayā samanvitā.

Bhanda 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 (Bhandima) is affiliated by ignorance, transient pain etc." 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, Bhanda, is also well-known by the word Anavamala (Vide the Sau. bhā comm. on no.354).
The Siva sutras (1, 5, 6) 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 sutras 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 (pūrṇāhābhāvā) 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 vast 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 Svāsāsvit, 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 Kāla begins and Kāla remains in the state of the fire of Svāsāsvit sakti. His sakti as described (in the Śa-śu. I.13) is Jñohā-sakti, Uma is united, is meditated upon. The effect of the meditation gives power to create anybody as he wishes. Bhūtas: Bhūtas are the Body, Buddhi and Prāna 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 (saktis) 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. Śampatkarīśamārudhasindhuravrajasevītā.

(1) Śāmpatkaryana samyag āruḍhānām sindhurānām vrajena sevītā.

Attended by herds of elephants conducted by Śāmpatkarī. Śāmpatkari is the name of a certain deity. This goddess is described in the Lalitopākhyana as the mistress of the elephants belonging to the Goddess.

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

(2) Śāmpatkaryaṁ samārudhāṁ sindhurāvrajaiṁ sevītā.

Here the word sampatkari 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 Kadimata says the objects of the senses are elephants.

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 Sukhasampatkari.

67. Āsvāruḍhādhisthitasyaḥvikotikotibhiravṛtā.

(1) Āsvāruḍhaya adhīsthitānāṁ asvānāṁ kotigunita kotibhiṁ avṛtā.
She is surrounded by many crores of horses conducted by Asvarūḍhā.

Asvarūḍhā 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 Goddess. It is described in Brmd.P. and Trip.Sidh.¹

(2) The senses are called horses². Arūḍha = rider i.e. the controller of the senses. If we take the word arūḍhāh as a plural form the meaning is, she directs endless sense-impressions in many minds simultaneously.

68. Cakrarājaratharūḍhasarvāyudhaparīṣktā.

(1) Cakrarājākhyaṁ rathamarūḍhah sarvāyudhah parīṣktā.

She has mounted on the chariot named cakrarāja armed with all the weapons. Several kinds of chariots are mentioned in the Lalitopākhyana of which Cakrarāja is one. Kiricakra and Geyacakra are other types of chariots².

(2) Cakrarājameva rathah taṁ arūḍhāh yāni sarvāyudhāhī tathā parīṣktā.

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

According to this interpretation the 'cakrarāja' means Srīcakra and Sarvāyudhāhī means all the means of attaining the knowledge of Self. These interpretations are explained in Saiva sutras as Ānavopāya, Sāktopāya, Sāmbhavopāya etc. The Yogasāstras also refer to these means of attaining the knowledge of 'Self'. In all these 'Sāstras', 'Srīcakra' is meant, that which is pointed to as the pathway to knowledge. The same thing
is explained in one of the yoga sutras. 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 (=cakresakhya siddhī) tāmārūdhām yat sarvāyudhām yasmin tat (=suddhavidyā) tayā parīskṛtā.

Here the word Cakraājarāthā may be taken as one word meaning the siddhi called Cakresatva (power of controlling the cakras) Arūdha = capable of conferring; Sarvāyudha = all the rites; bhagavagītā says, "All rites 0 Partha, are included in knowledge", and knowledge means Suddhavidyā as sivasūtra says, "The down of Suddhavidyā implies mastery of the cakras".

69. Geyacakrarathārūdhhamantrini parīsevītā.

(1) Geyacakrakhyām ratham ārūdhaya mantrāyaparitah sevita.

She attended by mantrini who is riding on the chariot called Geyacakra.

Mantrini is another name for Śyāmala Devī.

(2) Geyām cakram yasya tādṛṣo rathah yasya (suryamandalasya) tāmārūdhābhīḥ mantrinībhīḥ (yoginībhīḥ) parīsevītā.

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

(3) Geyacakrakhyo rathah yasyāḥ sā (tripurasundarī), tasyā ārūdhham tena yo mantriniḥ (=mantri nayatīti) tena parīsevītā.
According to this interpretation the word 'Geya' means important cakra i.e. Sricakra, ratha = chariot; Arudha = contemplated upon. Tripurasundari whose chariot is that important cakra i.e. Sricakra, is contemplated upon. The person therefore, obtains the power of mantra i.e. becomes Mantrini. When the realisation comes to him, he obtains the power of using the Mantra, which is described in Tantraja and which is to be learnt from Guru.

It is explained in Sivasutra and its commentary (I,23). Even in his commentary of Sivasutras by Ksemaraja, it is described at length.

70. 

Kiricakrarathārūdhadandanāthapuraskṛta.

(1) Kirivat cakrāni yasya tam rathamarudhaya dandanathaya puraskṛta.

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

The word 'kiri' means a boar. The wheels of chariot are of the swarf of boar; or it may mean that the chariot is drawn by boars. Dandanātha is the other name of Goddess Varahi. She is called Dandanātha because she always carries a staff (danda) in her hand.

(2) Kirinām (=kiranānām) cakrameva rathah tasyārohepi dandanāthana (=yamena) puraskṛta.

Kiri means beams of light (rays) of creation etc. Cakra means cycle (aggregate) of creation, preservation and destruction. Even Yogi has mounted the chariot kiricakra i.e. the cycle of creation, preservation and destruction; he is, therefore, beyond the
scope (apurskṛta) or reach or touch of Dandanātha (Yama or Death). Hence is not subject to death or destruction.

71. Jvalāmālinikāksiptavahniprākāramadhyāga.

(1) Jvalāmālinikāayāksiptasya vahni prākārasya madhyām gacchati sa.

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

Jvalāmālinī is the Nityā deity of the fourteenth day of lunar month. In Brahmanda purāṇa Devī asks Jvalāmālinī to construct a fortress of fire.

(2) Jvalānām mālinikānām āksiptānām vahniprākāranaṁ madhyāga.

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

Here the word Jvalā = fire; Mālā = garland; Āksiptān = produced; Vahniprākāra = sparks of fire; Madhyāga = 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 (Vahniprākāra) 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 Spandaśāstra (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 perishes².

(3) Jvalāmālinikāsū (=saktitrikonesu) kṣiptānām vahni prakāraṁ (=Sivatrikonānāṁ) madhye tisthati.

Jvalāmālinikā means the five angles of sakti (saktitrikonas) and the word vahniprakāra = 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 sakti angles and the four siva angles, equally partaking the essence. The Yoginīḥṛdaya³ says "when Devī had created the five energies and (Śiva) the four fires, the cakra i.e. Śrīcakra came into existence by their union."

72. Bhandasainyavadhodyuktasaktivikramaharsitā.

(1) Bhandasya sainyasya vadhe udyuktānām saktinām vikramena harsitā.

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

(2) Bhandah (=jīvabhavah) tasya sainyām (=tadanugūḍhavaitavism-yinyo vṛttayah) tasya vadhe udyuktānām (=advaita vṛtti-rūpasaktinām) vīsesena kramaḥ (=pādaviksepaḥ) ten harsitā.

Bhanda = the dātttered soul, army = ideas of duality etc.

corresponding to the nature of a fettered soul. Saktis are the
energies or ideas of non-duality, that are prepared to destroy the former i.e. ideas of duality. Devi 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. Saktisutra says, "when a person does not recognise it, he gets bewildered by his own energies, and is involved in Samsara."

73. Nitya-parakramatopanirikshnasamutsuka.

(1) Nityanām (=nityakādevatānām) parakramasyatopasya nirikshane 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. Damānaka, Citragupta etc.

(2) Nityā (=anādisiddhāh svatmaśaktayah) tatparakramatopasya Īkṣane uttarottaramutsukā.

Nityā means the eternal energies of one's soul. Parakramatopa = continual progress. The embryos of knowledge, if once developed in the inner soul, it continues to increase as it is said in the Yoga vasistha.

74. Bhandaputravadhodyuktabalavikramanandita.

Bhandāsurasya putranām vadhe udyuktāyāh bālayāh vikramena nandita.
She is delighted in the valour of Bala (who was) ready to slay the sons of Bhanda.

There were thirty sons of Bhandasura viz., Caturbahu to Upamaya. Bala = nine years old daughter of Goddess slayed all the sons of Bhandasura.

75. Mantrinyambavircitavisangaavadhatosita.

Mantrinyambayaviracitena visangasyavadhena tositā.

She is delighted at the slaying of Visanga effected by mother Mantrini.

Mantrini is the other name of Syamala. Visanga and Visukra are the two brothers of Bhandasura.

76. Visukrapraṇanaharanavarāhivīryanandita.

Visukrasya (visukrakhyasya daityasya) prāṇāṇāṃ haranena varāhī vīryena nandita.

She is delighted in the strength of Varāhi, the destroyer (lit. take) of the life of Visukra.

Varāhi is a goddess viz., Dandini. The Tripurasiddhanta explains the word Varāhi, 'Because the Goddess, the Supreme appeared to Varahanandana (one of the gurus who was devoted to Devī) and because she has the face of a boar, she is called Varāhi.'

The word 'Bhanda putra' sons of Bhanda (referred in name 74) are the stains called Ānava and others, 'mala' (impurities).

Visanga (in 75); Vi = Viruddha = undesirable, sanga (=sanga) = attachments or the craving for worldly objects, or visa = poison.
ga = to go i.e. perceiving sensuous objects with a poisoned view.
Hence Ksemarāja while commenting on the Śivasutra (III.30)^2
beginning with/ Yogāvasistha etc., explains that the word "Avisa"
refers to Mahesvarī and other energies that are opposed to Visa
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. saṁsāra.
Mantrinī (75), Varāhi (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^3.

77. Kāmesvaramukhālokakahalpitasrīganesvara.
Kāmesvaramukhāya alokaḥbhyaḥ (sākūsamāksanaandrikābhyaḥ)
kalpitah (= utpāditah) Śrīmān ganesvaro yasyāḥ sā.
She whose (son) Ganesvara was produced by her glance at
Kāmesvara's face.

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

(2) Kāmesvarah (= kavalanirguṇahsīvah), tamukhālokena
(= tadamabhāvena), kalpitām śrī ganesvaratvām (= puryatādasīvara-
tvāri) yayā sā.
One by whom is brought into existence.

Śrī ganeśvaratva i.e. the overlordship (adhisvaratva) of eight cities or ganas, by looking at Kamesvara who represents the pure Nirguna aspect of Śiva. This means that when one realises the nirguna Śiva his jīvabhāva disappears.

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

78. Mahāganeśanairbhinnavighanayantrapraharsita.  
Mahāganeśena niḥsesena-bhinnaiḥ (=nāṣitaḥ)vijnayatraiḥ  
prakāresena harsita.  
She is delighted at the great Ganeśa's destroying the obstacle formed of the yantra.

The Vighna yantra named Jayavigna (i.e. obstruction to victory), which had eight angles and eight tridents was defended by eight devatās viz. Ālasiṇa and others, was inscribed on a stone slab two krosas (four miles) in extent and thrown by Visukra on the army of Devī. It was broken into many pieces by Great Ganeśa.

79. Bhandasuraśrēndrānimuktaśastrapratyāstravassini.  
Bhandena asūrendra nirmuktānāṁ sastrānāṁ pratikulānya-  
strāni varsati iti tathā.
She who showers missiles to counter-act the weapons thrown by Bhanda, the king of demons.

The difference between sastra and astra is described in the Dhanurveda. Sastra 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 Bhaskarārya as follows: Mahāganesa is the mastery over the city of eight things (i.e. body). It means the realisation of Self. The magic figure (Vighnayantra) of Visukra and the missiles of Bhandāsura refer to the different modifications of nescience (Avidyā) and "Goddess showering missiles means the continuance of the act of realising the supreme reality.

80. Karāṅgulinākhattpannānārayanadasākrtiḥ.

Karāṅgulinām nakhesu uttpannah nārayanasya dasākrtayah yasyāḥ sa.

From the nails of Her fingers (ten fingers) sprang the ten forms of Nārāyana. Dasākrtayah = Ten incarnations of Visnu viz., Matsya, Varāha, Kūrma etc.

The Daityas came into existence from the missile called Sarvasurastra, which was used by Bhandāsura. The daityas produced were Somaka, Rāvana, Bali, Hīranyaka and others, who fought several battles. In order to destroy these daityas the Goddess created from her finger tips the ten incarnations of Visnu (viz., Matsya, Kūrma, Varāha, Nṛsiṁha, Vāmana, Bhārgava, Rāma, Balarāma, Kṛṣṇa, and Kalki) in regular order from her
right thumb to the left small finger.

(2) Oṁ daśākṛtih may also be taken to mean the five states (i.e. Daśa) of jīva (soul) and kṛtih = the five functions of Isvara. The five states of jīva are waking (jāgrat) dreaming (svapna) etc. and five functions of Isvara are creation, preservation etc.

81. Mahāpasaṉuṭastragninirdagdhasaṁsainika.

Mahacca tatpasaṉutheca mahāpasaṉutam, tasya astrasya agnina
nirdagdha asuraśya (=bhandāsuraśya) saṁsainika yaya sa.

She who burnt up the soldiers of the demon (Bhanda) with the fire of astra called Mahāpasaṉuṭa.

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

Asuraśainika = the mental modifications connected with ignorance.

The Mahāpasaṉuṭa mantra referred to her is different from the six syllabled paṉuṭa mantra. The former belongs to Sadaśiva and latter to the Isvara. Hence this mantra (viz. "Mahāpasaṉuṭa") belongs to Sadaśiva.

82. Kamesvarastranirdagdhasabhandāsurasunyaka.

Kamesvarasya yadastraṁ/nirdagdham bhandāsurena sahitam
sunyakam (=sūnyakākhyaṁ nagaram) yaya sa.

She by whom the (city of Bhanda) Sunyaka with Bhandāsura was burnt by the fire of Kamesvarāstra.
The weapon mentioned in this name viz. Kāmesvarastra is more powerful than the astra called Mahāpasupata.

The whole story as to how Goddess burnt up the city Śūnyaka is mentioned in Brahmanda purāṇa.

Or having described up to this name his equality with Śiva who has attained the final stage (sayujya) 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 Kāmesvara (i.e. Kāmesvarastra, nirṛtadga) = the fire of consciousness, because he is the universal object of desire. Bhandaśura = the state of Jīva (individuality) = the cause of the appearance of duality. Śūnyaka (emptiness) = the appearance of duality as seen in a burnt cloth. Or it applies to the emptiness or unreality of the 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. Brahmopendramahendradidevasaṁstutavaibhava.

Whose glory is well-praised by Brahma, Upendra (Visnu)
and Mahendra (Siva) and other deities.

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

84. Haranetragnisahdagdhakamasanujivanausadhih.

Harasya netrasya agninā samyak dagdhasya kamasya sanujivanausadhih 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 Siva.

The word Haranetra = third eye of Siva, Sanujivanī = life giving medicine. This story occurs in Brhma Pur. The story narrates how Devī, who had enchained even Her husband (Siva) though he had renounced (the world) at the prayer of Brahma etc., restored Manmatha to life. This agrees with the Nyāya that "children rebuked by the father are consold by the mother."

(2) Harahalitmasvarūpaharih, tasyametā, sa eva ā (samantāt vyāptah) agnih (mūlajñānām), tena samyag dagdhaḥ yah kamah, tasya samyag jīvane (svasvarūpa-vyāptau)ocadhiḥ (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).
pañkajāṁ yasyāṁ sa.

Her lotus face corresponds to the great (lit. glorious) Vāgbhava kūṭa (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 Bhandāsura 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. Pañcadasī), the second Kāmakalā and the third Kundalini. Among these three forms the first is described under three names (Names of no. 85, 86, 87).

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

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

86. Kanthādhāhkatiparyantamadhyaśakūtasvarūpinī.

Kanthasyāḍhas katiparyanto madhyabhāgah (sa eva madhyastha-kāmā rājākhyasya sadaksara-samūhasya) kūṭāṁ svarūpaṁ asyāṁ.

(The portion) from the throat down to Her waist represents the form of Madhyakūṭa.
Madhyakūta in this name refers to the second part of the subtle form of Goddess. Madhyakūta means a group of six syllables which is otherwise called as 'Kāmarājakūta'. Because Kāma (to create) the universe resides in Her heart (i.e. second part of Her subtle body) it is called Kāmarājakūta.

87. Saktikutaikatāpamakatyadhobhāgadhārini.

Saktinamamkena kūtena ektāmāpannam kateḥ adhobhāgām dhārayatīti tathā.

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

Sakti-kūta is the third part of the Pañcadasī 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 kūtas of Pañcadasī 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. Mūlamantratmika.

Mūla mantra atma (=svārūpaḥ) yasyāḥ sa.

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 purusārthas). The Mūla mantra is nothing but the Pañcadasī mantra. Mantra is explained as 'that which protects on account of repetition!', (√man=to repeat √tṛai = to protect).
89. Mūlakutatryakalevarā.

Mūlasya kūtayameva kalevaram (=sthūlarūpam) yasyāḥ sa.

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

The three kūtas 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 Kāmakala, and the divisions are the parts of Kāmakala. The first part of Kāmakala is called Urdhva bindu, the second part is two crossed bindus and the last is called Sārdhakala. The Nāthacarana-gama explains this name and the name no. 88 to indicate the subtler form of Devī.

90. Kulamrtaikarasikā.

Kulasyamrte ekatayā (mukhyatayā) rasikā.

She has the special taste of the nectar of family.

After describing the form of Goddess in Brahmanda (i.e. Universe) the author proceeds to describe the subtlest form Wiz. Kundalinī in the body1.

The word Kūta means Gīdaganacandrika says2 the triad of the known, the knowing and the knowledge. There are thirty-two 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 kulas3.
(2) Kuh (=prthvītattvam) liyate yatra, tat kulam.

Here, Ku = earth and la = absorption i.e. Muladhara cakra, as in it the earth (Prthvi tattva) is absorbed. The channel (or the way) of Susumna is called Kula as it is connected with Muladhara. Hence nectar flowing from Sahārāra is called Kulāmrta. Kulāmrta is also so called because it is connected with the body. So the Goddess mainly delights in testing Kulāmrta.

91. Kulasāṅketāpalini.

Kulasya (=acarasya) saṅketān (=rahasyāni) pālayati (=pasusu na prakāsayati).

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). Or it may mean right conduct as said in Bhavisyottara-purana.

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.

92. Kulāṅgana.

Kulaṁ (pativrtyadīguṇarāsiśśīlovaṁsaḥ) tat sambandhināṅganaṁ.

She is a woman belonging to (a chaste) family. Kula = the chaste family i.e. observing right conduct. Āṅgana 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 says, this Sambhavi vidya is protected like a respectable lady.

93. Kulāntasthā.

(1) Kulasyāntah (=matr-meayoh 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) 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 asyāḥ iti kaulinī.

She who belongs to Kula.

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

Or the word, may mean Śivasaktī samarasyam = the inseparable connection of Siva and Sakti. The word 'Akula' means the lotus at the sahasrāra. Because union of Siva and Sakti is Kaula, the Devī is called Kaulini.

95. Kulayogini.

Kule yogah asti asyāḥ 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 'kula' means worshipping the cakra imagined in ether. She is also connected with that cakra which is to be worshipped.

96. Akula.

Na vidyate kulaṁ yasyaḥ sa. She has no kula (i.e. she is beyond kula). At the top of susumna there is sahasrara padma called Akula and she resides there in that lotus. So she is called Akula.

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

97. Samayantastha.

(1) Samayah (=daharakaśavakase cakraṁ vibāvyā tatra pūjādikam), tadantah tistthī. 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 pāncaka) viz., of Vasistha, Suka, Sanaka, Sananday, Sanatkumāra. Hence the term samaya is also frequently used for these five books.

(2) Samam (=samyah) yatīti = 'samayah (=sivah), samaya (=siva) tayo ante (=svarūpe) tistthī.
She in every way is similar to Śiva. She is equal to Śiva. This equality with Śiva and Sakti is in five ways. (1) equality of locus (Adhisthāna) i.e. both reside in the same cakra (viz. Śrī-cakra). (2) equality of functions (Anusthāna) like creations etc. (i.e. five functions). (3) equality of Avasthāna i.e. dance etc. (4) equality of name i.e. Śiva and Śiva etc. (5) equality of form (rupa) Bhairava-Bhairavī both have red complexion.1

98. Samayaścāratatparā.

(1) Samayaścāre tatparā (=āsaktā).

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

The word samayaścāra means the conduct described in the ten chapters of Rudr-ya-mala.

(2) Samayaścāra means the complete process of initiation by guru in which kundalinī 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 Muladhāra. The Goddess is devoted to both the above described methods.


Muladhāra evaiko nilayah yasyāḥ sa.

She who has Muladhāra (Muladhāra cakra) as Her chief abode.

She chiefly resides in Muladhāra. Muladhāra is a four-petalled lotus. In its pericarp there is a Madhyabindu viz. Kulakunda.
in which Kundalini dwells covering the end of susumma. Hence being a support to Kundalini and the root of Susumma, it is called Muladhara.

100. Brahmagranthivibhedini.

Brahmagranthim visesena bhinatti sa.

She who opens the Brahmagranthi.

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

101. Manipurantarudita.

Manipurasya antah udita.

She appears in the Manipura cakra.

Manipura = one of the cakras among the six cakras, is situated in the navel. It has a ten-petalled lotus. During the samayopujā She (i.e. Śrī Devī) is adorned with gems. There this cakra is called Manipura. She (i.e. Kundalini) appears in Manipura after breaking the knot, viz. Brahmagranthi, situated below the above mentioned cakra.

102. Visnugranthivibhedini.

Visnugranthim visisya bhinatti sa.

She who breaks through completely the Visnugranthi.

Visnugranthi = a knot situated above Manipura cakra. Vi = completely and Bheda = to break. Kundalini after passing through Manipura breaks completely this knot (i.e. Visnugranthi) and proceeds further. Lord Viṣṇu is the controlling deity here.
just as Brahma is said to be the controller of Brahmagranthi.

103. अज्ञाक्रांतारालस्थाः.

अज्ञाक्राण्यांताराले तिथति सा।

She who dwells in the centre of the अज्ञाक्राः.

अज्ञाक्राः हैं तिनकि वहैं एक लोकस्थिति अग्रील तुलिस्म्ये दोनों डिल्ली एंड इस्तान तीते में। इस स्थिति रहने वाला गुरु (गुरु द्वा र कर्म) रहने वाली, हाँसकिया जो अज्ञाक्राः।

Or 'A' mean - a little according to the Vrtti (Ahsdarthe) and jnā means knowledge i.e. a little knowledge is attained by one who controls that अज्ञाक्राः.

104. Rudragranthivibhedini.

(1) Rudragranthiam vibhinattiti sā.

She who perfectly disbands the Rudragranthi.

There are two knots in the आनहाताःक्राः situated in the heart. This is called Rudragranthi.

In Anustana the order is reverse. Because according to the पाणकम्यक्रया viz., आर्थाक्रा etc., the order of meaning (Artha krama) is stronger than the order of repetition.

(2) There are four divisions (khandas) in the स्रीविद्या mantra viz., belonging to the fire, to the sun, to the moon and to the candra kala, otherwise called Vaghava, Kamarāja, Sakti and Turiya respectively. Among these four there are three knots called Hrillekha (i.e.,Hrīms) which are named respectively as Brahmā, Viṣṇu, and the Rudragranthi. Kundalinī breaks these
knots and enters in these granthis.

The six cakras described in the above name signify the origin of the universe.

105. Sahas̐garambujarud̐hā.
Sahasra (sa̐kkhyakāh) ar̐h (＝dalāni) yasya tadambujarud̐hā.
She has mounted on the lotus having thousand petals.
Sahasrāra is the lower part of the Brahma-randhra.

106. Sudhasarabhivarsinī.
Sudhayāh asāraṇī abhivarsayati sa.
She who showers a continuous shower of nectar.
From the moon of the pericarp of the thousand petalled lotus the ambrosia is continuously flowing and that is called nectar.

107. Tadillatasamarucih.
Tadit (=sa̐udāminī) eva lata tayā sacma rucih (=ka̐ntih) yasyāh sa.
Whose brilliance is equivalent to the brilliance of the creeper-like lightening.

108. Satcakroparisaṁsthitā.
Satcakranamupari samyak sthitā.
She is well-seated above the six cakras.
These six cakras beginning from the rectum are Muladhāra, Svādhisthāna, Manipūra, Anāhata, Visuddhi and Ajñā. The Goddess
(i.e. Kundalinī) is dwelling above these six cakras in the Sahasrāra.


(1) Mahe (="utsave tatratyā sivā sakti samayogarupe") āsaktih (=tatparatā) yasyāḥ sā.

She is eager for a great festival of Her union with Siva in the Sahasrāra.

(2) Mahe (Vahni tejasī) āsaktih yasyāḥ sā.

She who is devoted to Tejas.

(3) Mahati ā (=samantat) sakti (=samyogo) yasyāḥ sā.

She who has great union on all sides.

110. Kundalinī.

(1) Kundale asyah stah sā.

She who has ear-rings.

(2) Kundalāni santi asyah.

She who has (3\(\frac{1}{2}\)) three and half loops.

Kundalinī - she resides in the Muladhāra 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.

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

111. Bisatuntutanīyasī.

Bisatantu vat tanīyasī (=atisayenaksākrtih).

Who as slender as the fibre of the lotus stalk.
Shri Bhaskararaya remarks here as under: Beginning with the name Kulamrtaikarasikā (no. 90) to Bistantutanīyasi (no. 111) a special tantric method of awakening the Kundalinī power is explained. This is further elucidated by him by giving a quotation from the Vāmaśesvara tantra².

112. Bhavāni.

(1) Bhuvām (=Mahādevam saṁsāram kāmam va) ānayati (=jīva-
yati) iti.

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

Bhava¹ = Mahādeva or it may mean Saṁsāra or Kāma i.e. God of love viz., Cupid, She gives life to all these three.

(2) Bhuvām (=jīvanarūpam jalam) ānayati (=jīvayati) iti.

She is the giver of life to Bhava. As the water form of Śiva is called Bhava².

(3) Bhavāni 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 Bhavāni. Bhavāni is said to be the presiding deity of one of the pīthas viz., Sthānaesvara³.

113. Bhavānagamya.

(1) Bhavānabhyaṃ (=sabdī ārthī bhyaṃ) gamya (=avagamya).

She who can be known by mental efforts (viz. sābdī and ārthī).

Bhavāna is of two types sābdī and ārthī. The sābdī (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 (Acharya). While the Arthi here means that which results in action.

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

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

(3) Bhavana-bhīhi gamyā.

There are three types of Bhavana. She is attained by those Bhavanās.

(4) There are three states of meditation viz. Sakala, Sakala-Niskala and Niskala. The first i.e. Sakala is the meditation from Muladhara to Ajnacakra. The second i.e. Sakala Niskala is from Indu (moon) to unmanī and the third in form of meditation of Mahabindu is Niskala.

114. Bhavaranyakūthārikā.

Bhavah (= saṃsāraḥ) sa eva aranyām, tasya (kuthāreva) kuthārika.

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

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

115. Bhadrapriyā.

(1) Bhadram (= maṅgalam) priyam yasyāḥ sa.
She who delights in auspiciousness.

(2) Bhadraḥ (=gajavisesāh) priyā yasyāḥ sa.

Or She whom the Bhadra elephants are very much liked.


Bhadraḥ (=bhavya) mūrtiḥ (=svarupaḥ) yasyāḥ sa.

She who is of grand appearance.

117. Bhaktasaubhāgyadāyini.

Bhaktēbhyaḥ saubhāgyaḥ (susthuḥbhāgyaḥ tasyabhūvah) dadatīti tathā.

She who showers prosperity on the devotees.

Saubhāgya : The word means lalita hereself is identical with saubhāgya, one of the eight auspicious objects described in Agnipurana.

(2) Or the word saubhāgya may mean the saubhāgya stakas as they are used on auspicious occasions and they confer prosperity.

(3) Susthu bhāgyaḥ 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 sa.

She who is pleased with worship.

Bhakti = Devotion or worship. It is of two kinds i.e. Mukhya= primary and Gauni secondary. Among these the first type i.e.
primary bhakti is a particular mental modification called Anurāga about Isvara. This Bhakti is otherwise called as 'para' (supreme). The secondary devotion is in the form of service (i.e. sevaçupa) to the Lord and by this devotion one can attain the concentration. Moreover, the root Bhaj is declared to mean to serve. There are many kinds of devotions. According to some purāṇas there are nine varieties of Bhakti; according to some, ten kinds. All those types are included here in the word Bhakti.

119. Bhaktigamyā.

(1) Bhaktyā (=saµratāhanena) gamyā (=pratyaksā).

She is attainable by devotion.

In srutis and smṛtis it is said that though Brahmana is unmanifest it becomes perceptible through devotion.

(2) Bhaktih (=laksāna), tayā gamyā (=bodya).

The word Bhakti according to this interpretation means indication and 'gamyā' means to be known as — it is declared in śrī vaśāti.

120. Bhaktivāyā.

Bhaktyā vāyā.

She is controlled by devotional act, or by the 'Indication'. Sruti also says, O Siva, though independent, you become subservient by devotion.

121. Bhayapaha.

Bhayāni (=jalaśtañānaprayuhśraddhāni sarvāni apakṣantīti).

She who dries away all the fears. Sruti also says, by knowing bliss, the fear dispels.
122. *Sambhavi*.

(1) *Saṁbhoh śīyam* (*saṁbhoh strī*)

The wife of Siva.

(2) *Saṁbhavānam iyam* (*saṁbhavānāmiyam maṭā*)

She is the mother of the devotees of Lord Siva. The word *saṁbhavi* is also used as the technical name of particular mudrā in *yogaśāstra*. The word also stands for one kind of Dīkṣā mentioned in *Parasurāma Kalpasūtra*. Or it may mean the girl of eight years.

123. *Sārdrādhyā*.

(1) *Saṁradyaśrādhyā*.

She is worshipped by Goddess *Śarada* i.e. *Sarasvatī*. i.e. Goddess of speech.

(2) *Sarade (=sārdratau) arādhyā*.

She is worshipped in Autumn, or in rainy season. And also it is the general practice that Goddess is worshipped during the nine days in Spring (*Navarātri*).

(3) *Śaradaih (=visāradaih) arādhyā*.

Or She is worshipped by scholars.

124. *Sarvānī*.

*Sarvasya strī*.

Wife of *Śarva* (i.e. *Śiva*). *Śiva* is called *Śarva* in his earthy form and by grammatical law in the sense of his wife, 'maṭā' and 'anukāgama' takes place and it becomes *Śarvānī*. 
125. Sarmadayini.

Sarma (=sukha) datum silamasyah (sarma dadati sa).

She who confers happiness. The word 'sarma' means happiness. She always bestows happiness on her devotees.

126. Sahkarī.

(1) Saḥ karotiti saḥkarah, tasya stri saḥkarī.

The Wife of Sahkara, who brings benevolence. Or Saḥ (Sukhaṣya) karah tasyastrī. (2) Saḥkare yasya va Saḥkaraha, tasya stri Saḥkarī. Wife of that (i.e. of Saḥkara) in whose hand lies happiness.

127. Srikarī.

(1) Karotiti karī sriyah karī (=srikarī).

She who confers prosperity.

(2) Srikarah (=Visnu) tasyeyam srikarī.

Wife of Visnu.

128. Sadhvī (Pativrata).

She is chaste. All the times (i.e. past, present and future). She is attached to Her husband only. Hence She is called chaste.

129. Saraccaḥdranibhananā.

Sarat (=saratkalikena) caḥdrena nibham (=tulyam) ananaṃ yasyah sa.

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

130. Sātodari.

Sātam (=kṛṣam) udaram yasyah sa.
She who has a slander belly.
The word sata means slender according to the grammatical sūtra 'sōtanukarne'.

Or the word may be applied to mean, the daughter of Himalaya who has hundred caves. (i.e. Satodara) Satodarasya apatyām stri, like Haimaviṭṭī from Himavatān. 

131. Santimatī.
Sāntiḥ asya astīti.
She is full of peace. As she never behaves in a rough manner with the devotees, she is called Santimatī. 

132. Nirādhārā.

(1) Nirgatah ādhārāh (=adhisthānāntaraḥ) 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) Cū ādharat niskṛntā.
Who has come out from the support (i.e. base or Milādhāra). The upasargas nirṛte are used in the sense of movement (krānta-dyarthe).

(3) Of the form of the worship called Nirādhārā which is the explained in sūta-sadhīta. Among the external and internal worship Among them the internal worship is of two kinds sādhāra and nirādhāra. the Nirādhārā worship is without form. 

Now, by succeeding certain names, the text puts before us the nature of pure intellect, which is the object of the 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 Vijnanakevala who sees Self in the non-self and therefore he has impurity alone; Second the pralayakala has the impurity of karma which is imperceivable and which gives him new body, the last sakala has the impurity of Maya which creates the idea of duality. In these the second has the impurity of first and in the third that of the second.

133. Nirañjanañ.

(1) Nirgatam añjanañ (≡kalimä) yasyāh 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 Māyā.

(2) Nitarām rañjanañ (≡ragah raktimā sañtosanāh va) yasyām.

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

134. Nirlepañ.

(1) Lepat (≡karma-sambandhena lepah, tasmāt) niskāsita.

Freed from impurity. She is called so because she is free from impurity of the destruction (i.e. prāyakala). Impurity arises from the action.
(2) Nirgataḥ (=jñānena) lepah (=karmasāmbandhah) yasyāḥ sā.
She, by whose knowledge the impurity runs away.

135. Nirmala.
Nirgataḥ malaḥ yasyāḥ sā.
She is without spot.
'Mala' may mean embodied soul. She is without that soul (i.e. Upadhiyuktaatmā) or avidyā is also called 'mala' which is the cause of impurity, darkness and confusion.

136. Nityā.
('The Eternal One'.
She is called so because to Her the temporal stages like past, present and future, are inapplicable. She is beyond the of three dimensions (i.e. time) (though impurities are not eternal, their ruler is not so) i.e. eternal.

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

137. Nirakara.
Na vidyate akaraḥ yasyāḥ sā.
She, who is formless.

The view of Madhyamika (who belong to Saṅkaravijñānava i.e. idealism) is refuted. According to them every thing has form.

Akara means the form to which the qualities are attributed, and which is not real.
138. Nirakula.

(1) Nirgata ākulata yasyāḥ.

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

(2) Ākulatvāḥ may mean void. She is far from void.

139. Nirguna.

Navidyate gunāḥ yasyām sā.

She who is free from qualities.

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

140. Niskala.

Nirgata kalā (=ahsa vaṣṭavīka) 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 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).

141. Santā.

(1) Samavatī yā sā.

She who is tranquil.

(2) Sakāro anto yasya, tadṛṣṭa.

She is of that form at the end of which letter 's' occurs i.e. the Amṛtabīja mantra.
(3) Asanta iti "vä: reaching to the end of the quarters, "she is all-pævading.

142. Niskama.

(1) Nirgatah kamah (=iccha) yasyah sā.
She who is free from all desires.

(2) Niskam amati (=gacchati) sā.
One who puts on golden necklace.

143. Nirupaplavā.

(1) Nirgatah upaplavah (=nasah) yasyah.
Who is without destruction.

(2) Nih3esena (=atisayena) upa (=samipe) eva (pindanda eva) plavā (=amrtasravanaḥ) yaya sā.
According to this interpretation the Nir=much₁, upa=near i.e. in the body, plava = flowing (of the nectar). So the name means by whom the abundant flowing of the neclar flows in the body².

144. Nityamukta.

(1) Nityāḥ yathā tathā muktā.
(As she is eternal) she is ever free.

(2) Nityāḥ muktā yasyah bhaktāḥ sā.
She whose devotees are ever free.

(3) Nityāḥ municati (Mucyate vā) (Nityamuktasya bhāvah) tattā.

\[\text{(1) Nirgatah kamah (=iccha) yasyah sā.}
\text{(2) Niskam amati (=gacchati) sā.}
\text{(1) Nirgatah upaplavah (=nasah) yasyah.}
\text{(2) Nih3esena (=atisayena) upa (=samipe) eva (pindanda eva) plavā (=amrtasravanaḥ) yaya sā.}
\text{(1) Nityāḥ yathā tathā muktā.}
\text{(2) Nityāḥ muktā yasyah bhaktāḥ sā.}
\text{(3) Nityāḥ municati (Mucyate vā) (Nityamuktasya bhāvah) tattā.}\]
She who always makes herself free. Or she who is of the nature of salvation.

145. Nirvikāra.

Nirgataḥ vikāraḥ (=Sāmkhyas prasiddhaḥ) yasyāḥ.

She who is free from changes.

The word vikāra means twenty three categories of Sāmkhyas.

146. Nisprapañca.

Nirgataḥ prapañcaḥ yasyāḥ sa.

She who is without expansion.

Prapañca, the word means expansion, accumulation. She is beyond the manifold, extended phenomena of the world.

147. Nirāsraya.

Nirgataḥ āsrayah yasyāḥ sa.

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


Nityāḥ suddhā.

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

149. Nityabuddhā.

Nityāḥ buddhā.

She is ever wise. To correlate the śruti, she is in the form of city itself. She is eternally wise.
Or Suddhanand and Buddha may apply to the two Tirthankaras of Jainas who have become immortal (i.e. Nirtyas) by the grace of Devi. Their goddess Tara was worshipped by these two.

150. Niravadyā.

(1) Nirgatam avadyām (garhyam) yasyāḥ sa.
Who is blameless.
Avadya means blame produced due to the modification of the nescience.

(2) Nirgatāḥ (bhaktāḥ) avadyāt (=narakāt) yasyāḥ pārsadāt sa.
Avadya means one type of hell. By the grace of the Goddess devotees escape from that hell.

151. Nirantarā.
Antarena rahita.
She is without break (or difference). Antara means end, of difference etc.

152. Nisakaramā.
(1) Na vidyate kāraṇam yasyāḥ sa.
She who is without cause. As she is the cause of all (i.e. everything), she is without cause.

(2) Or Nihesam kāraṇam (prathama) yasyām.
She is one in whom the cause (i.e. karma) rests.

153. Niskalahkā.
Na vidyate kalahkah yasyāḥ sa. She is faultless.
Kalahkah means sin. But she is devoid of sin.

154. Nirupadhih.

Upādhi rahitā.

She is without limiting adjuncts. The word upādhi is explained as follows: Upā = near, adhi = adadhati = gives own characteristics. Just as the red flower transfers its (red) colour to the crystal near it. Similarly the nescience, ignorance are the upādhis which causes the appearance of plurality (cit) (i.e. consciousness).

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

There are two upādhis one whole (sakhandā) and another the fragmentary and (akhanda). The goddess is free from both the adjuncts.

155. Nirisvara.

Na vidyate isvarah yasyah 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., Māmāsā and Sānkhyā, the former is sesvara (with Lord), while the latter is nirisvara (without Lord). But the Goddess belongs to both, hence she is called without ruler.

156. Niraga.

(1) Nirgatah rāgah (=kāmah) yasyah 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), mada (pride), ērsya (envy).

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

(2) Rāga - according the śādilya sutra (I.6) means longing for. But the goddess is free from it, as she has no object to long for.

(3) Nīrām (=jalaś) agāh (=parvatah), tadubbhayarūpā.
Nīrā means water and agā = mountain. She assumes both the forms.

157. Rāgamathani.
Rāgā mathanatiti.
Who extricates and destroys the passion. She destroys the passion in the minds of Her devotees by removing their towards every thing else attachment except Herself.

158. Nirmada.
Na vidyate madah yasyām.
She who has no pride.

159. Madanasini.
Madaḥ nasayatiti. She who destroys the pride.

(2) Madanaḥ asaṇati iti.
Madan = excessive anxiety and ashati = eats. She drives away (lit. eats) excessive anxiety.

160. Niscointa.

Na vidyate cinta yasyah sa.
She who is without worries.

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

The word also means delusion. According to this interpretation the name means she is without delusion.

161. Nirahamkara.

Nirgatah ahamkaraah yasyah sa.
She who is without egoism. Ahamkara is of three kinds according to the qualities sattva, rajas, and tamas respectively called Vaikarika, Taijasa and Bhutadi.

162. Nirmaha.

Nirgatah mohah yasyah sa.
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. Mohanasini.

Mohaah (ekatva jhana-danena) nasayati iti.
She who destroys the delusion. Due to Avidya, the Bhaktas are confused, but by giving the knowledge and idea of unity she destroys the bewilderment of Her devotees.
164. Nirnmama.

Nirgatah mamah yasyah sa.

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

165. Mamatahantri.

Mamatayah (= tadrsya buddhya) hantri.

Destroyer of conceit of others (mamattva).

166. Nispapa.

Nirgatani papani yasyah sa.

She is void of sins.

167. Papanasini.

Papaṁ nasayati iti.

She who destroys sin. Nasini = she destroys, sins of her devotees, completely by the repetition of her holy hymn.

168. Niskrodha.

Nirgatah krodha yasyah sa.

Who is without anger. She is called so because she is also devoid, 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.
170. Nirlobhā.

Nirgataḥ lobhāḥ yasyāḥ sa.

She is completely free from greed.

As she is most liberal and magnanimous by nature.

171. Lobhanasini.

(Bhaktanām) lobhāḥ nasayati sa.

She is the destroyer of the greed. It is said that greed destroys good qualities of devotees. Hence Śrī Devī is the destroyer of greed in the mind of the devotees.

172. Niḥsamyayā.

Nirgataḥ saṃsayayāḥ yasyāḥ sa.

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

173. Saṃsayaghni.

Saṃsayāḥ hanti iti tatha.

She is remover (lit. destroyer) of doubt.

She who destroys the doubt of devotees, 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.


Nirgataḥ bhavah (utpattih) yasyāḥ sa.

She who is without origin.
175. Bhavanasini.

(1) Bhavāḥ (=sāṁsāraḥ), naśayatihi tatha.

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

(2) According to the Brhadādālopanisad the word Bhavanasini means the name of river.

176. Nirvikalpa.

(1) Nirgataḥ vikalpāḥ yasyāḥ sa.

She is without false imaginings. Vikalpa is the notion conveyed by mere words without corresponding objects.

(2) Na vidyate vikalpāḥ (=prakāśo) yasyāṁ (caramvruttaḥ), tadrūpa.

One who is free from any variety of alternative.

(3) Viruddhah kalpāḥ (=pakṣah) vikalpāḥ tadbhāvavatī.

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. Nirabādha.

Ā (=samantāt) bādhaḥ = abādhaḥ, nirgataḥ abādhaḥ yasyāḥ sa.

Whose (reality) is never sublated. When we perceive silver in shell, the knowledge (i.e. reality of object) is abādha. 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 bhedaḥ yasyaḥ sa.

She who is without bheda i.e. difference. She is said to be free from difference¹ (i.e. duality). Siva and Śakti are indifferent².

179. Bhedanāsīnī.

Bhedāḥ (=vyāvahārikaḥ tattvajñānena) naśayati iti tathaḥ.

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. Nirnāsa.

Nirgataḥ naśaḥ yasyaḥ sa.

She who is without end.

Naśa = end. But she is eternal. Hence she has no end¹.

181. Mrtyumathani.

Mrtyuṁ mathnati sa.

She who removes death. She removes the death of Her devotees¹.

182. Niskriya.

Nirgataḥ kriyāḥ yasyaḥ sa.

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 enjoined or prohibited¹.
Or the name may mean one who has become the doer and the cause without being attached to the actions.

183. Nisparigrahā.

Nirgatah parigraho yasyāḥ sā.

Who is not receiving anything.

'Parigraha' means attendants, wife, acceptance and root. 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.

185. Nīlacikura.

Nīlāḥ cikurāḥ (=kutalāḥ)yasyāḥ sā.

Whose locks of hair are blue.

186. Nirapayā.

Nirgatah apayāḥ yasyāḥ sā.

She is without destruction, she, who never departs.

187. Niratyaya.

Nirgatah atyayāḥ yasyāḥ sā.

She who is without transgression. Atyayā may mean obstruction.

188. Durlabha.

Duhkhena labdhuḥ sakyā.

She is difficult to attain.
a

Even yogi has to undergo long process (i.e. effort) to attain Her.

189. Durgama.

(1) Duḥkhena gantuṁ sakhya.  
She is difficult to reach.

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

(3) Durgā matisa.  
One who destroys the (demon called) Durga.

190. Durgā.  
She who killed the demon called Durgā. 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-purāṇa.

Or the word 'Durgā' also means 'nine year old girl'.

191. Duḥkkhahantrī.  
Duḥkhaṇaṁ hāntrī.  
She is the remover of sorrows.

i.e. She who removes the sorrows of empirical, existence.

192. Sukhaprada.  
Sukhaṇi prakarsena dadatiṣa.  
She who showers excessive happiness.
Sukha = happiness i.e. happiness in this world, hereafter, and the bliss of liberation from mundane existence.

193. Dustadura.

Dustanam (=doṣavatam) dūra (=aprāpya).

She is far from sinful persons.

She is far from those who never worship Her.

194. Duracarasamanī.

Duracaram (sāstra viruddham acaram) samayati.

She who destroys the irreligious customs.

Duracara = customs against the scripture and prohibited by smṛti etc.

195. Dosa varijita.

Doṣaih (=ragadvesaṇidibhih) varjita.

She is devoid of blemishes.

Dosa also means attachment and hatred.

196. Sarvajña.

Sarvaṁ janātīti, sarvajña.

She who is omniscient.

197. Sāndrakarunā.

Sāndra (=ghanā)karunā yasyah sā.

Whose loving compassion is deep.
198. Samanadhikavajita.

Samanadhikabhyah varjita.

She is devoid of equality and superiority complex. Being superior to all nothing is equal or superior to Her.

199. Sarvasaktimayi.

(1) Sarva saktayah sati asyah.

She is having all deities in Herself.

The name means she is not separated from the saktis like Balā, Bagā etc.

Upto the above name, i.e. samanadhika varjita Nirguna aspect of Goddess is being described now onwards her saguna form is described.

(2) Sarvadevasaktisamuhārupini.

She possesses powers of all the Gods and deities.

(3) Sarva also means infinite.

200. Sarvamaṅgalā.

Sarvani maṅgalāni yasyāh sa.

Who possesses all that is auspicious.

201. Sadgatiprada.

(1) Sadgatiḥ (svargādīnsatāh) pradadāti sa.

She who leads to the real path. 'Sadgati' according to this interpretation means all states beginning from svarga (heaven) to Moksa.
(2) Satah (=brahmanah) gati\(^*\) pradati sa.

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

(3) Satam gati\(^*\) pradadati sa.

She who leads to the path of wisemen (goal of excellent). sat = satam = of wise, gati = goal. As she is the excellent goal she directs devotees on that path\(^1\).

202. Sarvesvari.

Sarvesam isvari.

She is the ruler of all.

203. Sarvamayi.

Sarvam asti asyat.

She possesses all the forms.

All the tattvas, beginning with earth and ending in Siva are present in Her.\(^1\) Also she is endowed with the powers of all deities (i.e. Sarva\(_{\text{Sakti}}\)_mayi).

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

204. Sarvamantrasvarupini.

Sarve (=saptakotisamkhya\(\_\)) mantram svarupamasyah.

Having the form made up of all the mantras.

'Sarvamantra', the word includes all the seven crores of mantras\(^1\).
205. Sarvayantratmika.

Sarvesaṁ (≡ghatārāgadaṁinaṁ) yantrāṇam iti sarvayantra, tesaṁ atma (sva-rūpaṁ) eva atmika = sarvayantratmika.

She who is the essence of all yantras (i.e. mystic diagrams).

Yantras here stands for ghanta argala etc.

206. Sarvatantararūpā.

(1) Sarvatantantraṁ (= vāmakesvaradī) eva rūpaṁ (= sarīrāṁ) yasyāṁ sa.

She who is the subject of all the Tantras. Tantras¹, the word specially refer to the works such as vāmkesvaram tantra and others like that.

(2) Sarvatantantraṁ nirūpyā ya.

She who is described in all Tantras. Hence she is attained or she is to be search for by means of all the Tantras². Name no. 204, 205, 206 together express the idea of Name no. 203 i.e. Sarvamayī. That is why it is called Sarvamayī.

207. Manonmanī.

Manonmanī rūpa ya sa.

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 Sahasrāra².

(2) Or it means one kind of Mudrā famous in Yogasastra³.
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.

208. Mahesvari.

Mahesvarasyeyam mahesvari.

She is the wife of Mahesvara.

Mahesvara = attributeless Param-siva who is beyond three qualities (i.e. sattva, rajas, tamas) and he is called Brahma, Vishnu and Rudra, when respectively three qualities are attributed. But he is Mahesvara, devoid of all qualities.

209. Mahadevi.

(1) Mahatī ca sa devī ca.

The great goddess.

Mahā = great. She is having body which is immeasurable by any measurement.

(2) Mahadevasya (=candramūrteh sivasya) iyam (=patni).

She is Mahadeva's wife. Mahadeva, is the eighth form of Siva. i.e. that of moon.

(3) Mahadevi means deity at the Cakratīrtha on the bank of river Sandakī.
210. Mahālakṣmī.

Mahatī ca sa laksmlīsca.

The great Lakṣmī.

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

The word Lakṣmī may mean Parvatī and to which honouric 'mahā' is pre-fixed.

Or a thirteen year old girl is also called Mahālakṣmī.

211. Mrdapriyā.

Mrdasya (=sivasya) priyā.

She is the beloved of Mrda i.e. Siva.

The word 'mṛda' according to the Dhatupatha (Mrdasukhane) means happiness and the sattvic form of the Lord Siva is called Mrda as she showers happiness on the devotees.

212. Maharūpā.

Mahat rūpam yasyah sa.

She who is of great form.

Mahat, the word refers to supreme form which is beyond the four forms viz. Pradhāna, Purusa, Vyakta and Kāla.

213. Mahapuja.

Mahatī ca sa pūjya ca.

She is great and worthy of worship. It means that she is
worshipped even by Gods (Lit. great) i.e. Siva and others.

214. Mahapatakanāsinī.

Mahānti patakanī naśayati sā.

She who destroys great sins. Mahapatakas are slaying of Brahmin, etc. She also removes the evil effect created by great sins, committed by persons knowingly or unknowingly.


Mahāti ca sa maya ca.

She who causes great delusion or she who is the great delusion Herself.

She is called so because she causes delusion to Brahman and scholars.

Or it may mean pride and compassion or grace. So she is full of compassion (i.e. krpa).

216. Mahāsattvā.

Mahānti sattvānī yasyāh sā.

Who is possessed of highest existence.

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

217. Mahāsaktih.

Mahāti (=vistṛta) saktih (=śāmartyam) yasyāh sā.

Who is endowed with great valour. She is called so because she manages the whole universe.
The word sakti may mean 'weapon'. As she possesses most potent weapons to kill the demons and evils she is called Mahasakti.

218. Maharatih.

Mahārātih 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 Mahakama.

219. Mahābhaga.

(1) Mahān abhogah (ksitayādīrūpavistārah) yasyāṁ sā.

Whose expanse is very vast.

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

(2) Mahān bhogah (sukham) asti asyāṁ.

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

220. Mahaisvarya.

Mahād aisvaryaḥ (iśvara) yasyāṁ sā.

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

Mahānti vīryāni (=sukrādīni) yasyaḥ sa.

She whose vigour is supreme.

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

222. **Mahābalā.**

Mahānti balānī (=gandhādīni) yasyaḥ sa.

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

223. **Mahābuddhiḥ.**

(1) Mahātī ca asau buddhisca.

She is the great intelligence.

She is called so because when one knows Her, for him, nothing remains to be known.

(2) Mahātī buddhiḥ yasyaḥ (sakāsāt) iti.

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

224. **Mahāsiddhiḥ.**

(1) Mahātī ca sau 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) Mahāti siddhiḥ yasyāḥ (sakāsāt) iti.  
She gives attainment to the devotee. The word siddhi means the siddhis like Anima, Laghima, etc. and others described in Skandapurana.

225. Mahāyogesvaresvari.  
Mahatām yoginām īśvarah = mahāyogesvaram, tasya īśvarī = mahāyogesvaresvari. 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. Mahātantra.  
Mahānti tantrāni yasyāḥ sa.  
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. The 'Svatantra' is called so because it is not dependent on any other Tantra.

227. Mahāmantra.  
(1) Mahantah mantrāḥ yasyāḥ sa.  
She whose mantras are great. The word 'Mantra' stands for the mantras like 'Bāla', 'Bagala', Dhumāvatī and others  
(2) The word 'mantra' also refers to the 'Śrīvidyā' i.e. Pāncadasāksari.  

228. Mahāyantra.  
(1) Mahānti yantrāni yasyāḥ sa.
Whose yantras are great.

The word yantra refers to the cakras viz. pujācakra, Padmacakras, Amṛtaçakra, Merucakra etc.

(2) Mahat (=sarvattama) yantram (=siddhi vajraḥkhyā) yasyaḥ sa.

The word also means siddhi vajra cakra which is considered as the best yantra of the Goddess.¹

229. Mahāśana.

Mahād asanaḥ yasyaḥ sa.

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 earth¹. So all the tattvas constitute Her great seat.

230. Mahāyāgakramarādhya.

(1) Mahāyāgāḥ sa eva kramah = mahāyāgakramah, tena arādhyaḥ.

She who is properly worshipped by the method of Mahāyāga.

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

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

(2) Or the word Mahāyāga would also mean occult meditation as it is explained in the Bhāvanopanisad. The Mahāyāga is the most secret and it is to be accomplished by Sivayogins alone¹.
231. Mahābhāiravapūjītā.

Mahābhāiravana (=parasīvena) pūjītā.

She who is worshipped by Mahā-Bhairava.

The word Mahābhāirava means the Parasīva. He is 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 Mahābhāirava. Mahābhāirava is otherwise called Mahāśambhu, who invoked the Goddess from the altar fire of cidagni.

232. Mahēśvaramahākalpamahātāndavasāksinī.

Mahēśvarasya mahākalpe yat mahātāndavāḥ tasya sāksinī.

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

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

Sāksinī = She is called witness because when the whole universe is being dissolved into its cause, the Self alone remains. Then the cosmic dance (Tāndava) begins and at that there is no other witness except Herself.

233. Mahākāmesamahīsī.

Mahātāh kāmesasya mahīsī (=kṛtabhīsekapatiṇī).

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

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

Mahāti ca sāsau tripurāsundarī 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. Caturṣaṭiyupacāradhyā.

Caturṣaṭyā upacāraṁ ṣadhyā.

Who is adored by sixty four ingredients.

The sixty four ingredients are mentioned in Parasurāmakalpasūtra. Some Tantras describe 72 ingredients.

236. Caturṣaṣṭikālāmayī.

(1) Caturṣaṣṭikālā ṭamayī (=tatpradhānā).

She is endowed with sixty-four kalās (i.e. arts).

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

237. Mahācaturṣaṣṭiyojiniganaśevidā.

(1) Mahādbhīh caturṣaṣṭiyojinisu (āmsabhūtah) ye kōṭisahākhya ka gamah, taṁh sevidā.

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

Caturṣaṣṭikotiyojīnaṁ = the eight divinities beginning with Brahmanī. Among them each has eight saktis (powers) (i.e. Aksobhya
etc.) as the parts of them which makes sixty four (Yoginis). Among these sixty four yoginis each has crores of hosts. Hence they are sixty four crores.

(2) According to the Tantraraja these are the 64 yoginis of the nine cakras of Lalita\(^1\). (Trailokyamohana etc.). Among these are the prakta, gupta, guptatara, kulottarānā, nigarbha, rahasya, atirahasya, parāparātirahasya.

The word 'Mahāl' means nine times multiplied\(^2\).

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, Lopamudrā, Manmatha, Agastya, Agni, Sūrya, Indra, Skanda, Siva and Durvāśā\(^1\).

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

239. Candravidyā.

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

240. Candramandalamadhyasyā.

(C) Candramandalasya madhyām gacchati sa.

She who is resting in the orb of the moon.

She is called so because Kundalinī when rises in the pericarp of the sahārāra, 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.

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

241. Carurūpa.

Cāru (sundarā) rūpaṁ (=lavanyāḥ) yasyaḥ sa.
She who is of exquisite beauty.

242. Caruhāsa.

Cāruḥ hāso yasyaḥ sa.
Whose laughter is also beautiful.
Her laughter causes the illumination that gives highest bliss to śadhaka.

243. Carucandrakalādhara.

Cārvyaḥ candrakalāyāḥ dharā (=dhāryitī).
She is putting on a beautiful crescent (on Her head).

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

'Candrakalā' may mean sādākhyā-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. Thus the name means she who rightly supports Candrakalā.

244. Caracarajagnāṭa.

Caracarasya jagataḥ nātha (=adhiśvarī).
She is the presiding Deity of the universe made up of sentient and insentient.

245. Cakrarájaniketana

Cakrarájameva niketanaṁ yasyāḥ sā.

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

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

246. Parvati

Parvatasya apatyaṁ stri pariParvatī.

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 sama (=tulya) prabhā (=kantih) 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 (=raktimna) sama prabhā yasyāḥ sā.

Whose colour is as red as the lotus.

The name may refer to Amrtakundalinī.1
249. Pañcapretasaṁsāśīna.

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

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

The word 'pañca' means the five viz. Brahma, Visnu, Rudra, Isvara and Sadasiva. 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 seats on the couch prepared by their lifeless bodies.

250. Pañcabrahmasvarūpīni.

(1) Pañcabrahmaṁ svarūpaṁ asyaḥ.

Whose body is constituted of the five Brahmins.

'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 Maya.

(2) Or the five Brahmas are Īsāna, Tatpurusa, Aghora, Vāmadeva and Sadyojāta.

(3) Also as linga-purana says 'Jīva, Prakṛti, Buddhī, Ahaṅkāra and Manas. Even the senses viz. ear, skin, eyes, tongue and nose and subtle elements are the forms of five Brahmā. All these are her forms.

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 (=utkrṣta) ānando svarūpaṁ yasyāṁ sa.

She who is of the form of the highest bliss\(^1\).

253. Vijnānaghanarūpinī.

Vijnānam (=caitanyam) eva ghanam (=sandram) rūpamasyāh.

She whose true nature is pure consciousness.

The word vijnāna means caitanya, ghana = essence\(^1\). i.e. She who is harmonious by pure consciousness.

(2) Vijnānam (jīva) tenaghanam (=samastyatmakām) rūpam asyāh.

The word vijnāna here means jīva (soul)\(^2\). i.e. She who assumes the form of ṇīrṇyagarbha, Brahman conditioned by the totality of the internal organs of all transmigatory souls.

254. Dhyānadhyaṭṛdheyarūpā.

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

The root 'Dhyāi' is used in the three words in above name means to think\(^1\) or to meditate. And it also means measurement (māna) as it is explained in the Yogasūtra\(^2\). 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. Dharma-dharma-vivarjita.

(1) Dharmasca adharmaśca dharmadharmau, tāḥhyāṁ vivarjita.

She who is above the (lit. devoid of) Dharma and Adharma.
The word 'Dharma' means action leading to desirable fruit, while 'Adharma' means the action leading to the undesirable result. The word dharma is derived by the Matsya-purana from root 'dhr + ma, where 'dhr' means to support and 'ma' means great. Thus the word dharma means great support.

(2) Dharmadharmau bandhmoksau tābhyāṁ vivarjita, (=rahita).

Here the word dharma means bondage and the adharma means liberation as explained in the Nityāhṛdaya.

(3) Dharmah (=saktiaksara) ca adharma (=sivaksarah) ca dharma- dharma, tābhyāṁ vivarjita.

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

256. Visvarūpā.

(1) Vīṣve(jīvah; vaisvānaraḥ) rūpāṁ yasyāḥ sa.

The jīvas in the world are Her form.

(2) Vīvameva rūpāṁ yasyāḥ sa.

Who has the whole universe as Her form.

(3) Vīgataḥ svarūpā (=pasubhāvah) yasyāḥ (prasādat) sa.

Here the name is split as vīṣva +rūpa. The name, according to this interpretation means one by whose grace the pasubhāva
disappears.

257. Ṣaṃpraktiḥ

Jāgaraḥ asti asyaḥ.

The wakeful.

Jīva in his waking state is called Jāgara. The Goddess is identical with him. She is, therefore, called Jāgarinī. The definition of jāgarastate is explained in Ṣīvāra pratyabhijñā.

258. Svapantiḥ

Svapiti sa.

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. Taijasatmikā

Taijasā (=uktalaksamajjīvāḥ tat sāmastibhūto hiranyagarbhaḥ) eva atma (=svarūpaḥ) yasyaḥ sa.

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

Suptāḥ asti asyaḥ or suptāḥ (=samadāvastha), tadvān (jīvāḥ) suptāḥ, tadabhinna 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 avastha as experienced by Jīva is described in Śivasūtras (I.10).
As "I slept happily. I know nothing." Hence in deep sleep ignorance egoism and happiness exist. The soul in this state is called prajña.

261. Prajñatmikā.

Prajñāh (=kārandaśarīravyasthyabhīmanījīvah, tattvamastibhūta īśvarah) ātma (=svarūpaḥ) yasyaḥ sa.

Who is of the form of prajña souls. Prajña is Īśvara who is the collective form of jīvas in sound sleep condition.

262. Turyā.

(1) Turyāh (=mahākārandaśarīrabhimāṇī jīvah), tadabhinnā.

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 a great cause. The Goddess has thus become both the individual and the genius. For this purpose she is called Turyā.

(2) Turyā = Turīya devatā.

According to Śakti Rahasya Turīya is devatā. The same thing is described in Man. Up. 1

263. Sarvavasthāvivarjītā.

Sarvabhih (=caitasrbhih) avasthābhih visesena (=punarāvṛtya-bhāvapūrakaḥ) varjītah (jīvah) =sarvavasthāvivarjītah, tadabhinnā sa.

She who is not different from the jīvā who is void 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 Sarvavasthāvivarjita because when it enters the fifth state it has naturally transcended the first four states. viṣa = completely and varjita = crossing i.e. one has not to return. This state puts an end to its rebirth. Siva sutras describe the condition of the three states.

She is called so because she is not different from Jīvas, having the highest Siva realization individually as well as collectively.

264. Srutikartrī.

Srūsteh kartrī.

She whose function is the creation of the world.

Creation is the work of Isvāra predominated by Rajas quality. The Goddess is the doer of that thus she is identified with Isvāra.

265. Brahmārupā.

Brahmā eva rūpaḥ yasyaḥ sa.

Whose form is of (four faced) Brahmā. Brahmā is one of the Saktis of Brahman.

266. Gopīrī.

Gopāyati sa.

She who sustains the world. The second function i.e. sustaining the universe belongs to Isvāra when endowed with predominant of Sattva quality.
267. Govindarūpīni.

(1) Govindah (≡tādṛṣṭa Ṛśvaro viṣṇuh) eva rūpam asyāh.

She who is of the form of Govinda.1

(2) The word Govinda may mean Brhaspati2. So the name would also mean 'of the form of Brhaspati'.

268. Samhārīni.

Samhārah (jagatāh dhvāsah), tatkaroti iti.

She who is the destroyer (of the universe).

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

269. Rudrarūpā.

Rudrah rūpaṁ yasyāh sa.

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

(2) Rujāh drāvayatītī vā rodhayatītī vā.

She who takes away sorrows1 or she who make creatures weep, as the rain which falls at the time of destruction (i.e. dissolution) of the universe, comes out from His (Rudra) solar eye in the form of tears1.

(3) According to the Chandogypnisad the prānas are the rudras, these cause all the body weep2.

(4) Ru (duḥkhaṁ duḥkhaheturva), cādṛāvayati iti rudrāṁ
sa eva rūpam yasyaḥ sa.

Rū= 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.

270. Tirodhnākāri.

(1) Tirodhanam (=acchādanaṁ-niravasese dhvahsah), 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 Isvara endowed only with total aggregate sattva.

(2) Tirodhnākāri, may mean tiraskarini, sakti. i.e. She abhors non-devotees.

271. Isvāri.

Isvāraḥ (=ghantarsuddhasattvapradhānāḥ) tadabhinnatvāt Isvāri.

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

(2) The parāhantā is the quality of the Isvāra. She is possessed of this, supreme individuality, hence called Isvāri.

272. Sadasiva.

Sadasivat abhinna.

She is not different from Sadasiva.
Sadasiva is Isvara of pure sattva (i.e. viralataruddha sattva).

273. Anugrahada.

Anugrahah (=niravaseadhwahsamapannasya jagatah srstyaadau punah paramanvadirupatapattih), tam dadati sa.

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

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

274. Pañcakrtyparāyanā.

(1) Pañcavidhānām kṛtyānām parāyanaṁ (=āśrayah) ya sa.

She who is the abode of fivefold function.

(2) Pañcavidhānām kṛtyesu parāyanaṁ.

She who is devoted to five functions.

The word parāyana here has two meanings viz. devoted to and dependent.

These five functions are creation (uttpatti), preservation (sthiti), destruction (laya), annihilation (tirodhāna) and causing reappearance (Avirbhāva by Anugraha). In the Śaktisūtras these five functions of the Goddess are called Abhāsana, Rakti, Vimarsana, Bijāvasthāpana and Vilāpana respectively.
275. Bhanumandalamadhyasthā.

(1) Bhanumandalasya madhye tisthti sa.

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.¹

(2) Bhanumandala may mean the Anahatalotus, as yogi meditates the Goddess in the middle of the Anāhata lotus.

276. Bhairvī.

(1) Bhairavasya (=parasivasya) iyam (=strī) bhairavī.

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

(2) Bhairavī also means Tripurācakresvarī 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 Bhiru = woman¹.

(4) A girl of twelve years is called Bhairavī².

277. Bhagamālinī.

(1) Bhagaḥ (=sādgunyām) malati (=dharayati)iti.

She who bears all the six qualities¹.

(2) She who wears a garland of Bhağa.

(3) Bhağa = a female emblem.

(4) Bhagamālinī also means one of the fifteen Nityā deities.
278. Padmaśana.

(1) Brahmarūpatvāt.

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

(2) Padmaṁ eva āsanah (≡pīṭham) yasyaḥ sā.

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

(3) Padmaṁ (=lakṣmīṁ) sanati (=bhaktobhyo dadāti) sā.

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

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

(5) Padma also means bindū, so who seats on bindū (in Śrī yantra).

279. Bhagavatī.

(1) Bhagapadartha asyaṁ santi iti.

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

She possesses all the auspicious qualities. She is worshipped by all the devas, hence she is called Bhagavatī.

280. Padmanābhasahodarī.

Padmanābhasyā (≡visnoh) sahodari (≡ekodarabhavā-bhaginī) yā sā.

She is the cognate sister of Visnu. 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 Visnu, the originator of the universe and the second (the feminine) became the wife of Paramasiva. The Brahman is the unity of these three entities.

The names 278 to 280 contain the first kūta of Kadividya viz. Vāghhavakūta. According to this Padmasanā, Bhagavati, Padmanābha (Name 278 to 280) indicate the syllable 'ka', Bhaga, vatī=kamakāla i.e. 'la', sa=ha, Hoda=ma and last syllable ri=rim. Thus it gives letter ka, i, la, hriṃ.

281. Ummesanimisotpannavipannabhuvanāvalī. Ummesaniṃesau (=netravikā sasaṅkocan) tabhyāṃ eva utpannā = ummesanimisatpannah vippanna-sca = (srstā ca nastā ca) bhuvanānam avalyāḥ yasyāḥ.

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

Here the words ummesa and nimesa refer to the wish of the Goddess. i.e. by her mere wish.

282. Sahasrasīrśavadanā.

Sahasram 'īrśāṇī (=vadanāni) yasyāḥ sā.

She is having uncountable heads and faces.

283. Sahasrākṣī.

Sahasram aksīṇī yasyāḥ sā.

She is having uncountable eyes.
284. Sahasrapatā.

Sahasram pādah yasyaḥ sa.

Who has uncountable feet\(^1\). From the name 281 to 284 the second and the third kūtā of Pancadasā† are described. In 281 by the word Bhuvanāvalī two Bhuvanesvarī bijas are indicated. In 'Shasrāksī' (283) 'la' and in 'Sahasrapatā' the syllable 'ha' and 'sa' are indicated.


Brahmakītani abhivyāpya iti abrahmakītaṁ, tasya jānani = abrahamakītajananī.

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

286. Varnāsramavidhāyinī.

Varnanāṁ āsraramanāṁ ca vidhāyinī.

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

She created the social order and stages of life (i.e. āṣramas) for the transmission of vedic knowledge and practices among human beings.\(^1\)

287. Nijānārūpanigamā

(1) Nijāṁ (=svīyaṁ) ājnaṁ (vedavidbhīṣabdabhāvanatvena...
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.¹

(2) The word Nigama may mean here the teachings assisted by the Agamas. 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 Nigama. As they sprang from the mouth of Paramesvara they are said to be the command of the Goddess².

288. Punyāpunyāphalapradā.

Punyāpunyayoh (=punyapapayoh) 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 respectively¹.

289. Srutisīmantasindūrikrtapādabjadhūlikā.

Srūtīnāṁ śīmāntāṁ (=urdhvasāmyādupanisadāṁ bhāgāṁ), tesu sindur-
avat (=antargataraḥasyārthavat) kṛtā pādabjadhūliḥ (=carana-
kamalyoh rajah) yaya sā.

The dust of whose feet form a mark of vermilion on the head of the Vedas (i.e. Upanisads).
The Vedas have two parts viz. Karmakanda and Brahmakanda. In the preceding names having described, Karmakanda and its fruit here onward the explanation of Brahmakanda is given.

The word dhūli (dust) is used here to indicate that the Vedas (i.e. Upanisads) are unable to explain the real nature and form of the Goddess (i.e. highest being). Hence the method of negation to describe the supreme form is accepted.

290. Sakalāgamasahdohasuktisamputamauktikā.

(1) Sakalāsca te āgamaḥ (=vedaḥ) =sakalāgamaḥ, teśaṁ saḥdohah
    (=sakalāgamasahdohah, te eva suktayah, tābhiḥ saṃputaṁ
    (=puṭitaṁ pratipāditaṁ) mauktikaṁ (=nasābharaṇam) yasyāṁ
    sā, tathokta.

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. Arundhatinyaya.

The Vedas describe only her nose-pearl and not the real nature.

(3) Sakalāgamasahdohah eva suktimayah samputah, tatra mauktikā iva.

She who is like a pearl in the 'samputa' of the couch shell, which is the multitude of all the Vedas.
291. Purusārthapradā.

(1) Purusārthān pradādāti sā.
She who gives four purusārthas.
The four purusārthas are Dharma, Artha, Kāma and Mokṣa.¹

(2) Purusah (=rudraḥ) purusārthapradah yaya sā.
Here the word 'purusa' means Rudra² and 'artha' means salvation.
So she is one, by whom Rudra is able to give purusārtha i.e. the
worship of the Brahman and the results thereof depend on sakti
alone.

292. Pūrna.
She who is perfect.
She is free from all the limitations like place, time,
conditions etc.¹

The word pūrna also means the fifth, tenth, fifteenth, nityā
deities, fourteenth brightnight and also the particular river².

293. Bhoginī.

(1) Bhogah (=sukhāsākṣatkarāḥ) asti asayāh iti.
Who has enjoyed the complete bliss.

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

294. Bhuvanesvarī.

(1) Bhuvanaanām (=caturdasāsāmkhyaḥ-lokāṇām) ḫisvarī.
The sh who is the ruler of all worlds¹.
The word 'Bhuvana' means the fourteen worlds, the word also means 'water'.

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

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

She is called Bhuvanesvari, while describing the origin of all worlds and discussing the 'Ha' bija in the chapter Ghatargalayantra of Daksinamurti sahhitā.²

295. Ambika.

(1) Ambā eva ambikā.

The Mother.

She is the creator of the universe. Therefore she is the mother of universe.

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

(3) Ambikā also means either night or sleep¹.

She is of the form of night or sleep².

296. Anadinidhana.

(1) Na adīh = anādiḥ, na vidyate adīh (=jananaṁ), ca nidhanam
ca yasyah sa.

She who has neither beginning nor end.

(2) Or the word 'ādi' or a ānādi means eighty according to the system of vararuchi. i.e. a = 0 and da = 8, it becomes eighty (80). There are eighty types of death. The name Anādi, etc. mean§
she releases the worshipper from these eighty deaths. These eighty causes are divided into two pasa and vadha. Out of these the vadha is of twenty eight types and pasas are of fifty two.

297. Haribrahmendrasevita.

Harisca brahma ca indrasca = haribrahmedrah tahi sevita.

She is worshipped by Hari, Brahma and Indra.

In the Sricakra in the centre between the seventeenth and the eighteenth walls there is a seat of Visnu; between the sixteenth and seventeenth there is a seat of Brahma and between fourteenth and fifteenth there is a seat of Indra and other loka patas. All these are the worshippers of Goddess.

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

298. Narayani.

(1) Narasya apatyam punam narayanaah, taseyam narayani.

She is the consort of Narayana (i.e.of Siva or Visnu).

The word narayana means either Siva or Visnu. The word Narayana is explained in Manusmrti (1.10) as "the water is called Narah, because it emanated from Nara (i.e.Brahman) and that is the first abode (ayana) hence he is named as Narayana. Here the word Narayana stands for Paramasiva.

(2) Also the sister of Visnu is called Narayani or because there is no difference between Gauri and Narayana. She is called Narayani.
(3) According to Padmapurana Narayani is the goddess worshipped in Suparsvaksetra.

299. Nādarūpa.

Nāde rūpaṁ yasyaḥ sā. Or Nāda eva rūpaṁ yasyaḥ sā.

She who has nada as Her form (i.e. of sound form) and she is also the nada stage in the eight distinctions of Bindu (viz. Ardhacandra, Rodhini, Nāda, Nādanta, Sakti, Vyapaka, Samana and Unmana. Among these the third one is nada.

300. Nāmarupavivarjita.

Nāmarupabhyāṁ 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, bhati), (3) joy (priyāṁ) and (4) name and (5) form. Out of these five the first three belong to Brahma and rest two belong to world; hence illusory, so the Goddess is devoid of them.

301. Hṛimkāri.

(1) Hṛim (=lajjaṁ) karotīti hṛimkāri.

She who is the doer of shame.

(2) The word hṛim means syllable Hṛim. The meaning of hṛim is explained in Svatantryaṇātra, according to which "ha" indicates manifestation, "ra" involution, 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) Hṛīḥkāra is Bhuvanesvarī bija.

302. Hṛīmatī.

Hṛīḥ asti asyāḥ iti hṛīmatī.

She who is endowed with them modesty.

303. Hṛdyā.

Hṛdibhavahrūryā.

She who resides in the heart.

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

304. Heyopādeyāvarjīta.

Heyopādeyābhṛyaḥ varjīta.

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. Rājarājarcītā.

Rājarājābhṛyaḥ arcītā (=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, Śūrya, Indra, Skanda, Manmatha, Agni and Durvaśā.

306. Rājūī.

She is the Queen of the Ruler of the King of Kings.
307. Ramya.
   The Most beautiful one.

308. Rajivalocana.
   \( \text{Rājīvah (padmaharinovā), tadvad locane yasyāh sa.} \)
   She whose eyes are like lotus or deer. The word Rājīva also means deer, fish, lotus and a dependent of a king\(^1\). The name also can be interpreted as who looks favourably on those who depends on the king (i.e. Maheśvara).

309. Raṇjanī.
   \( (\text{Bhaktān) rañjayati sa.} \)
   She gives joy to devotees. Or she, by Her mere presence, gives (red colour) pleasure to Paramasiva, just as \( \text{tā} \) red flower gives red colour to the crystal.

310. Ramanī.
   \( (\text{Bhaktān) ramayati (=taiḥ saha krīḍī). sa.} \)
   She plays with Her devotees.

311. Rasyā.
   \( \text{Rasyātum (=āsvadāyitum) yogyā.} \)
   She who is worthy to be tasted\(^1\).

312. Ranatkinkini-mekhala.
   \( \text{Ranantyah kihkanayah yasyām tādṛśī mekhala yasyāh sa.} \)
   She who has waist belt of tinkling bells\(\text{v} \).
313. Rāma.
She is of the form of Lakṣmi<sup>1</sup>.

314. Rākenduvadāna.
Rākenduh iva vadanah yasyāh sā.
Who is having the face like a full moon<sup>1</sup>.

315. Ratirūpā.
Ratireva rūpaṁ yasyāh sā.
She who has the form of Rati (i.e. consort of cupid).

The name Rāma (No.313) indicates - Ikara and Rākenduvadāna indicates Anusvāra. Thus 'īm' i.e. Kamakāla is indicated in the above names. 'īm' is Ratirūpā.

316. Ratipriyā.
Ratiḥ (=kāmapatni rataśvā) priyā yasyāh sā.
She to whom my Rati is dear.

317. Rāksākari.
Rāksā (=rāksānaṁ bhasma vā) tat karoti iti.
Rāksā 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. Rāksasaghnī.
Rāksasān hantīti rāksasaghnī.
She who is the killer of demons.
She observes a vow to appear again and again to destroy the
demons who are born to spoil Her creation from time to time.1

319. Rāma.

(1) Rāmā svarūpā.

Woman.

(2) Ramante asyāṁ yogināḥ 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.1

320. Ramanalampātā.

(Sva) ramanesu (patīsu) ramane (kridāyām)lampātā (=lālasā=
satṛṣaṇā).

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) kāmyamāṇatvāt.

She who is desired by the seekers of liberation.

(2) Kāmyā is the deity of the twelfth night of the dark
fortnight.

322. Kāmakalārupā.

(1) Kāmakalā eva rūpam yasyaḥ sā.

She who is of the form of Kāmakalā. There are three bindus
in Kānakalā, in which the first bindu is called kama and last one is called kala, according to the
Pratyaharanyaya it is called kamakalā. Hence it includes all the four, (dous bindus).

(2) Kāmaścāsau kāla ca (=kalārūpa ca).

Here kāma means desire and kāla means manifestation. She is called so because she manifested herself to fulfill desires.

323. Kadambakusumapiyā.

Kadambakusumāni priyāni yasyāh sa.

She who is fond of Kadamba flowers.

324. Kalyanī.

(1) The auspicious one.

Because she is of auspicious nature. She is called kalyanī.

(2) Subhātmakāvāni kalyāṇa, kalyāṇam eva anati (=sabdāyate) iti kalyanī.

She who speaks the good words. According to the Padma purāṇa Kalyāṇa means the Idol worshipped in Malaya mountain.

325. Jagatikanda.

Jagatyāha kandah (=purāṇa mulaṁ va).

She is the root of the world.

326. Karunārāsasāgarā.

Karuna eva raso yesu = karunārasah, tadhāḥ sahaṁ, yasyāṁ sa.

She in whom the oceans of all compassions rest.
327. Kalavati.
Kalah (catuh-sasti-samkhya-kalah) santi asyam iti.
She who is possessing sixty four kalas.

328. Kalalapa.
(1) Kala eva alapo (=bhasana) yasya sa.
Whose conversation is sweet.
(2) Kalah (=manjulah) alapah yasya sa.
Whose speech is sweet. The word kala means 'sweet' and 'indistinct'.
(3) Kaha (=brahma), tasya lalavat (=ati sulabhah) apah (=prapti) yasya (sakasat).
The word 'ka' here means Brahman. i.e. from whom the attainment of Brahman becomes very natural just like a flow of saliva.

329. Kantaa.
(1) She who is beautiful.
She is called so due to her beauty.
(2) Kaha (=brahmaiva) antah (=siddhantah) yasya sa.
According to this interpretation 'ka' again means Brahman. (i.e. final form)
The Brahman only is the end of the Goddess.
(3) Kantaa means the deity of the eleventh night of the dark fortnight.

(1) Kadambari (=uttama madira) saiva priyaa yasya sa.

She who is fond of the mead\(^1\).

(2) Kādambarī is a synonym of Sarasvatī in lexicons. The adjective, therefore, means one to whom Sarasvatī is beloved.

331. Varadā.

Varāṇ datte iti.

She who gives boons to Her devotees, i.e. Especially to Brahma, Visnu and other devotees\(^1\).

332. Vamanayanā.

(1) Vamani (=sundarāni) nayanāni (pramanāni va) yasyāḥ sa. She who has beautiful eyes.

Or the word 'nayanāni' means the means of knowledge, i.e. who has fair means of knowledge.

(2) Vamaḥ (=marga viśesam) nayati. The word 'vama' means left path (i.e. vamanārga) and naya :=nayati = leads. Thus, name means she who leads the Vamanārga.

(3) Vamaḥ (=karmajanyaphalāḥ)\(^1\) 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. Varūni madavihalaā.

Varunāpriyatvat vārunī (=kharjurīsamudbhavo rasah), tasyā madena (=pānjanyanandena) vihvalā (=bāhyapadarthavismarana sīlā).
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 (sāsyastiti) = vārunīmān (sahasrāpanah, 'sesa), tadvadavihala.

According to this interpretation vārunī=belonging to the region of varuna\(^3\) i.e. Anantanāga ('sesa). She like him is avihvala i.e. not agitated. Just as vārunīmān ('sesa) perpetually holds the world without agitation. Similarly she is not agitated with Her functions.

(3) Vārunīmantah avihvala yaya sa.

Here the word vārunī means vārunī nādi\(^4\) (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 vārunīnādi and became firm (i.e. avihvala). So the name means by whose grace the person who has conquered vārunīnādi becomes firm.

334. Visvādhika.

Visvasmāt (=ksityādisivantāt) adhika (=utkṛ斯塔).

She, who is above (i.e. transcending) the universe.

The word 'visva' means categories beginning with the earth and ending with siva. Hence she is that principle which is above the categories.

335. Vedavedyā.

Vedaṁ vedyā.
She who can be known through the Vedas. She is known through the four Vedas viz. Rigveda, Yajurveda, Sāmaveda and Atharvaveda.

(2) Or there are four gates to Her dwelling place, i.e. Cintāmanigṛha (as it is said in name 57, L.S., Cintāmanigrhānta-thā), without entering them, She cannot be known. So she is Vedavedya.

(3) Or she can be known through the four deities of four Vedas viz. Suddhavidya and others, Saubhāgya and others, Lopāmudra and others, and Turīyāmba and others, who are the deities of Rg, Yajua, Atharva, and Sāma respectively.

336. Vindhyācalanivasinī.

Vindhyācale nivasati sa.

She who is dwelling on the Vindhya mountain.

337. Vidhātrī.

(1) Vidadhātī (=dhārayati posayati vā jagat) iti vidhātrī. She who is sustaining the world. (or supporting).

(2) Vidhātuḥ (=brahmānaḥ) iyam (=patni). She is the wife of Brahmā.

(3) Visistā (Visesapṛiti visaya) dhātrī (=āmalakī) yasyāḥ sa.

She who is very fond of myrobolams. According to this interpretation 'vi' means much and dhātrī means myrobolams.

338. Vedajananī.

Vedānām jananī (=utpadīka).
She who is the creator of Vedas (lit. mother of Vedas)\(^1\).

339. Visnumaya.

Visnoh (=vyapanaSilasya desakaladibhiranavacchinnasya) api maya (=avaranakartri).

She who is the maya of Visnu i.e. She limits the all pervasive Visnu. Or it may mean illusion belonging to Visnu. (tatsambandhini maya)\(^1\). The word Visnumaya is explained in Kalikapurana, that which differentiates every thing into manifested and unmamifested according to the three gunas, Sattva, Rajas and Tamas\(^2\).

340. Vilasini.

(1) Vilasah (=viksepaSaktih)asti asyah.

She who possesses the projecting power. (hence playful). Or the word vilasa mean PithaSaktih.

(2) Also according to the grammatical rule 'bavayarabhedah' Bile or Vile (=Brahma randhra) aste iti. She who resides in Brahmarandhra\(^1\).

341. Ksetrasvarupa.

Ksetram (=kamarupadikah) svah (=nijah) rupam yasyah sa.

She whose form is the sacred places (i.e. where she is worshipped) i.e. kamarupa\(^1\). The word ksetra also means thirty-six categories from earth to Siva as they form Her body.

342. Kstresi.

Ksetrasya (=sarirasya) isah ksetreSah (Sivah), tasyeyah
She is the wife of sustainer of body (i.e. paramasiva).

343. Ksetrasetrajñapālinī.

Ksetraḥ (sārīraḥ) ksetrajñaḥ (=jīvah) ca, ksetraṃ ksetrajñaḥ, tau pālayati iti.

She who nourishes the body and the knower of body. Ksetra means body and sēthajña means - the soul, or jīva. She is the sustainer of both.

344. Kṣayavṛddhivinirmuktā.

(1) Kṣayavṛddhībhyaṃ 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 kṣetra1.

(2) Or she is free from the action and the result of the action as the decay and growth are the result of the action.

345. Kṣetrapalasamarcita.

(1) Kṣetrapalena (=śivavatāravisesena) samyak arcita.

She who was properly worshipped by special incarnation of Siva viz. Kṣetrapāla1.

(2) Kṣetram (=yāgāyatanaṃ) pālati iti kṣetrapālah, tena samyakarcita.
According to this interpretation 'ksetra' means place of sacrificial ceremony; 'pāla' means the keeper (i.e. protector). Hence she is the protector of the places of sacrificial ceremony.

346. Vijayā.

(1) Visisto jayo yasyāh sā.
She whose victory is extraordinary.

(2) Or the word can be interpreted as knowledge itself.

(3) Or vijayā is the deity of Kashmir and of other sixty eight places.

(4) According to this she is of the form of Siva.

(5) She is also called vijayā after slaying the demon Padma.

(6) According to the Cintāmanī, 'vijaya' is an auspicious muhurta. She is of that form.

347. Vimalā.

Vigato malah (=avidyā) yasyāh sā.
She from whom the impurity (in the form ofnescience) has vanished. According to the Padmapurāṇa vimala is the name of particular deity (viz. Puruṣottama) in the Devī tīrthas.

(2) Or Vimalā means a kind of house. So Goddess is of the form of house called Vimala.

348. Vandyā.

Vandituṇ yogyā.
She who is worthy of salutations.
349. Vandārujanavatsalā.

Vandante te vandāravah, ādprasāh janāh = vandārujanāh,
tān vatsavat lāpayati (anugrhnātī), iti.

She is the nourisher of those who worship Her.

350. Vāgvādinī.

(1) Vācaṁ vadātīti vāgvādinī.

She who is the speaker of the word.

(2) Vācaṁ vādayati iti. She who prompts to speak (she prompts to speak proper word) as she is the origin of the speech.

(3) Vāgvādinī is the name of certain deity.

351. Vāmakesī.

(1) Vāmāḥ (=sundrāh) kesāḥ yasyāḥ sā.

She whose hair is of graceful appearance.

(2) Vāmā eva vāmakāḥ (purusāḥ); tesaṁ isāḥ = Vāmakesāḥ, tasya stri.

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. Vahnimandalāvāsinī.

(1) Vahnēḥ māndale (=mulādhāre paramākase vā) vāsatīti tatha.

She who resides in the sphere of fire. Vahnimandala means the mulādhāra or the highest ether i.e. paramākāsa. These are Her dwelling places.
(2) Or the word vahni which is famous indicates the three. The three can be the sun, moon and fire. Hence she who resides in the spheres of these three.

353. Bhaktimatkalpatīka.

(1) Bhaktimatā kalpatīka.
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). Thus the word Bhaktimatkalpā means 'those who are imperfect for them she is Latā = Vistārinī. Hence she turns into perfect ones the imperfect devotees.'

354. Pasupasavimocini.

Pasūnā (abheda-jñānarūpavidyāvihīnānām) pāse (=pipāsā asamaye) visisya 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. jīvatmā) and highest soul i.e. paramātman).

According to this interpretation pasus are those who have not obtained abhedajñānā. The word pāsa (lit. bondage) is explained thus: pā = thirst, āsa = hunger. The ignorants are called pasus because they possess the desire of eating and drinking only. The Goddess releases them from these bondages.

(2) Or the word pasu (avyaya) means completely and pāsa means the moose of Varuna. She completely frees her devotees.
from the noose of Varuna.

(3) The word pasu = properly; pasa = the dice; vi=much and mocini = the thrower (Samyakpasan patayati). The meaning will be gambling with Siva, by throwing dices properly, she conquers him.

(4) Pasupasya (=parsivasya) asa (=prepsa) yesam te pasupasa, tan visesena mocayati (=prapta sivamstanoti). Here the word Pasupa means pasuh pati iti = He who protects the pasus i.e. ParamSiva; the asa means desire (i.e.desire to attain). So she emancipates entirely those who desire to obtain Siva and leads them to ParamSiva.

(5) Pasavah (=brahmadisthavarantah), tesah pasah (=avidya), tah = pasupasa, tan (sivabhaktya) vimocayati. According to this interpretation, all the things beginning with Brahma down to the tree etc. are pasus as they have desire of eating and drinking. The word pasa means 'avidya' because it is the only means of bondage. She by means of devotion to Siva makes them free.

The word pasa also means the modifications of avidya. She by taking away them makes free to their devotees.

355. Samhrtaseseapakhanda.

Samhrtah (=nasitah) aseahan (samastah) pakhanda yayasa. She by whom all the heretics are destroyed.

The word is explained as 'pā' to mean the meaning of the Vedas and 'khanda' to mean 'cutting off'. Hence in which the
meaning of Vedas are abandoned is called pakṣhaṇā. Here by vedas one should mean the fourteen fold vidya.

356. Sadacārapravartikā.

(1) San (=uttamah) acārah = sadacārah, tasya pravartikā.

She who disseminates the good action (Lit. mode of life).

In proceeding name it is explained that she destroys the heretics. Thus she leads to the right action.

(2) The word *san* (=sattāḥ) also means sīstānām i.e. of gentle. Or of Brahman she guides to observe the percepts enjoined in karmakanda and the Advaita Brahman in the jñānakanda through the means laid down in purāṇas.

357. Tāpatrayagnisantaptasamāhīdandacandrikā.

Tāpanāha (=ādiyātmikādhibhautikādhidaivikākhyāṇaḥ) trayaḥ yasya, tena agnīnā = tāpatrayagnīnā samyak taptānāha (jñānaḥ) samyak āhlīdānena 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. "ādiyātmikā" (i.e. belonging the soul or internal) "ādhibhautika" (i.e. belonging to element or external sense organs and "ādidaivika" belonging to supernatural powers. The 'agni' means 'sāṃsāra' he has to suffer from the triple misery.

358. Tarunī.

Nityatārunyayavatvāt.

She is ever young.
She is anādeśiṇā. i.e. She is free from all modifications. Sruti says she is inexhaustible, immortal.¹

359. Tapārādhya.

(1) Tapāsaiḥ ārādhya.  
She who is worshipped by ascetics.

(2) Tapah (=tajjanakatvāt samsāraḥ), tatra sārabhūtā, ādhyā (=asamantat adhyānām)yasyāḥ sa.

According to this interpretation Tapa means samsāra as it causes (i.e. produce) misery, Sāra=essence, ā = deep and dhya = meditation. Thus the name means she whose deep meditation is essential in the samsāra (world).

360. Tanumadhyā.  

(1) Tanuh (=kṛṣaḥ) madhyāḥ yasyāḥ sa.  
She whose waist is slander.

(2) Or she is the deity famous in region of Kānci² (as the consort of Bīlvesvara Siva).

(3) Or Tanumadhyā is the name of certain metre (i.e. samavṛtta) She is of the form of Tanumadhyā metre.

361. Tamahā.  

Tamah (=avidyāḥ) apahanti sa.  
She who destroys the darkness. Tamah= avidyā= a shantya in the form of darkness.¹
362. Citih.

(Avidya paripanthis jñanasyavupā).

She is an Intelligence.

Citih is explained as the knowledge opposed to nescience. Or She is the independent power that is the cause of sustentation of the universe. She keeps alive all sentient beings.

363. Tatpadalakṣyārtha.

Taditi padena lakṣanīyāh arthah yasyāh sā.

She who is denoted by the word 'Tat'.

The word 'tat', which frequently occurs in the Śrutiś such as 'Tattvamasi' 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 Laksyārtha). The relation between both the Brahman is sameness.

364. Cidekarasarūpini.

(1) Cita saha ekah rasah svarūpām yesām, cideva mukhyah rasah yesām tāni = cidekarasāni, cidekarasāni rūpāni asyā santi iti.śā.

She who has 'cit' only as the essence of Her form.

The name explains that those attributes viz. bliss, ahe, consciousness etc., inseparable from Her.

(2) Cidekarasām (cinmatrabhimā) rūpām asti asyān.
Whose form is ever non-separated from the cit.

In the name 363 it is said that conditioned and unconditioned Brahmā have the relation of sameness. To this doubt may arise that such relation between them is not possible because both are different. 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. Svātmānandalavībhūtā brahmādyānandā sa santatīh.

Svasyah ātmārūpo yah ānandā jasya lavībhūtā brahmadīnām ānandanā sahtatayah (=samyakṣamānāḥ) yasyāḥ sa.

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. Para.

(1) Who is the Highest (from all the three i.e. three speeches viz. Pasyanti, Madhyā, Vaikhṛī)?

(2) Or para means unmanifested form. The word para is explained in different ways in Tripurasiddhanta.

367. Pratyakṣcitirūpa.

Pratikulaṁ (=svātmabhimukhaḥ) aṇcati iti pratīci sa ca iti ca = pratyācitī (avyakta sanjña brahma) sa eva rūpaṁ yasyāḥ.
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 uttirnaś. She is called so because she perceives inside herself without any instrument.

369. Parādevatā.

Parā (=utkrstā) ca sau devatā ca.

She is the Supreme deity.

She is to be worshipped as the chosen ideal (one's own deity).

370. Madhyama.

Madhye sthitā madhyama.

She who resides in the midst. In this condition she is not perceptible in every part as Vaikhari etc.

371. Vaikharirūpa.

<k>Visesena kharah (=kathinah) tasyeyah = vaikhari, saiva rūpam yasyah.</k>

She who is of the form of Vaikhari speech.

According to the this interpretation the word Vaikhari is explained, thus: Vi = much, kha = hard. Because this form
(2) Vai (=niscayena) kham (=karnavivarām) rāti (=gacchati) i.e. vai means definitely, kham = to the ears, rāti = enters. That which certainly enters the ear.  

But according to the Yogasāstra it is called Vaikhari because it raises the Vikharvāyu upward.

372. Bhaktamanasahaṃsika.  

Bhaktanaṃ maṇasa (=citte) haṃsīva.  

She who is like the female swan in the mind of the devotees. swan dwells in the maṇasa. A mythical lake similarly she dwells in the mind of Her devotees.

373. Kāmesvarapraṇanādī.  

Kāmesvarasya (=Śivakāmasya) prāṇa nādi (=jīvanādīva).  

She is the very vital current of lord Kāmesvara.  

374. Kṛtajñā.  

Kṛte (=sukṛte duṣkrte) 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.  

(2) Kṛtasya (upkarasya) jñānena pratupakartrī.  

She who rewards the action done by imparting knowledge.
(3) Kṛtvat jñā (jñānām) yasyāḥ sa (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. Kāmapūjita.

Kāmena (manmathena) pūjita.

She who is worshipped by God of love.

376. Sṛṅgārārasasampūrṇā.

(1) Sṛṅgārārasena samyak pūrṇa.

Who is completely of the sentiment of Sṛṅgāra.

(2) The two centres (pīthas) are referred to in succeeding names viz. Tālandhara and Oḍyāna and the names (375 and 376) represent the pīthas called kāmarūpa (kāmapūjita) and pūrnagiri (by sṛṅgārārasasampūrṇā).

(3) The word sṛṅga indicates two, 'ara' means petal and yasa indicates six. Hence the word when combined (i.e. sṛṅgārārasa), means the Anāhata cakra which has two groups of six petals. 'suṁ' means frequently and pūrṇa = remains i.e. she
frequently remains in Anāhata cakra.

(4) Sṛṅgam (=pradhanabhūtām) arara (kavatām) yasyāḥ sa
= sṛṅgarara, sampūrṇena (=brahmanā) sahitā = sāsampūrṇa
iti sṛṅgarasarasampūrṇa.

Here the word Sṛṅgam = means 'the chief' and 'arara' means
'covering' i.e. that which is covered i.e. Avidyā. And sa = with
sampurna = perfect (i.e. Brahman). Thus if we take karmadhāraya
here then both the Brahman i.e. conditioned (covered by qualities)
and unconditioned Brahman are referred to as Her form.

377. Jaya.

(1) The Victorious Goddess.

The Goddess as victorious represents the triumph of
spirit over its obstacles.

(2) The name also means Jaya deity worshipped on Varāha
mountain.

378. Jālandhara sthita.

Jālandhara (=pītha vīsesē) sthita iti tathā.

She who is dwelling in the Jālandhara. At Jālandhara
pītha she is worshipped under the name of Vīśnumukhi.

379. Odyanāpīthanilaya.

Odyanākhyām pīthameva nilayo (=vāsthana) yasyāḥ sa.

She whose dwelling place is the holy seat of odyāna.

380. Bindumandalavasini.
Bindureva mandalam (=sarvanandmayatmakam okravala) tatra vasati sa.

She who dwells in the Bindu mandala.

Here Bindu is interpreted as sarvanandmayakakra in the Sri yantra. But according to others the word Bindu is interpreted as white (sukla) and mandala as centre which mean Brahma randhra.

381. Rahoyagakramaradhya.

Rahasi vivikte kriyamah yagah cidagnau punyadi homastaka-rupo rahoyaga, tasya kramena (=prayogena) aradhya.

She who is propitiated by the gradual offering into the secret sacrifice. The lord Siva and Parvatī enjoy their company in secret in the thousand petalled lotus in the Brahmarandhra. This union is called 'Rahoyaga' in which eight thing such as punya, papa etc. are offered as oblations.

382. Rahastarpanatarpita.

Rahahrpanena tarpita.

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 Siva 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. Sadyah prasadinī.

Sadyah eva prasidati sa.

She who is conferring immediate grace. She immediately
becomes gracious when gratified by the sacrifice and oblations in the manner stated above.

384. **Visvasākṣini.**

Visvasya sākṣini (sākṣadavyavadhānena svarūpātmakabodhena drṣṭī).

She is the witness of the universe. She witnesses the world directly i.e. without any hindrance, by the knowledge of the Self.

385. **Sāksivarjita.**

Sāksibhyah varjita.

Who is witnessless.

In preceding 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. **Śadaṅgadevatayukta.**

Śād (āvayakani) āngani, tesām devatabhiḥ 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 Jñanarāva one should worship these surrounding deities.

(2) **Śadaṅgānām (adhiṣṭhātrī) devatā (mahēśvara eva) tena yuktā.**

She is accompanied by Mahēśvara the presiding deity of the six limbs. According to Devi Bhag. P. These six limbs are
explained as Sarvajñata (omniscience), Trupti (sense of completeness), Anādi bodha (eternal consciousness), Svatantratā (freedom), Aluptasakti (unfading power) and Anantatā (infinity).

(3) She is accompanied by the presiding deities of auxiliary sciences.

According to this interpretation the word "sādāṅgas" means the six vedāṅgas and hence she is joined by the deities of that Vedāṅgas' means she is of the form of vedas.

387. Sādgunyaparipūritā.

Samām guṇanām (aisvarya-dharma-yaśah-srī-jñāna-vairāgyaṁ) samuhaṁ = sādgunyam, tene paritah pūritā.

She is filled from outside with the six qualities.

These six qualities can be those mentioned by Kāmandaka1 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. Nītyaklinna.

Nītyaṁ (dayaya) klinna (=ārdra).

She is the ever flowing source of compassion.

The name may mean the deity of the third day of the lunar fortnight1.

389. Nirupamā.

Nirgata upamā (=sādṛsayam) yasyaḥ sa.

She who is devoid of (Her) equal1.
390. Nirvanasukhadayini.

Nirgatam bānam (= sarirām) yasmin (tadasarirām) = nirvānām, nirvānām (= iyattā anavasthinnam) sukham -( moksākhyām) dadati sa.

She is the giver of the limitless bliss (of release) in which there is no body consciousness.

The word Nirvāṇa means thus; Nir = freed. Vāna = (By Bavay-rabhbedah) also Bāna = Body\(^1\). In the Śrutti in the word ‘Girvāṇa’ the word is explained as body by the Vedantins and by Māmāsakas. Thus the word ‘Nirvāṇa’ means without body i.e. indescribable bliss and She is the giver of that bliss\(^2\).

391. Nityasodasikarūpā.

Sodasāla sodasikāh, nityāsca tāh sodasikāsca (kāmesvāryāditri-purāntāh), tāsām rūpāni yasyāḥ sa.

She who is of sixteen eternal forms (of deities). The sixteen deities are from Kāmesvārī to Tripurā\(^1\). The Tantramāja says that sixteen deities are the limbs of Lalitā\(^2\).

(2) The word sodasika also means sodāsī.

(3) Nityo (=vikalparaḥitah) a (samantāt) sadasiko (=graha yāga abhyasa viśeṣah) yesu (kratusu), tāh āsmanat rūpyate (=priyate) sa.

She is pleased by those sacrifices in which the graha sacrifice is performed. According to this interpretation, the word sodasika means a house where graha sacrifice is performed.

(4) She is of the form of Sodasmānta.
392. Srikanthārdhāsarīrinī.

(1) Srih (=visām) kanthe yasya sah = Sri kanthah (=sivah),

(2) Srikanthasyārdham sarīram asyah.

She, half of whose body is of Śrī kantha (i.e. Śiva).

(3) Srikanthavād ardhe sarīre asyah.

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. In the case of the Goddess the bright half is gaurī and dark half is kāli.

(3) Srikanthah (=akārah) evārdham sarīram asyah.

Thus 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. Hence 'a' is the half body of the other letters of the speech. The letter 'a' being first, utterance, is the para form which becomes (on) the Vaikhāri.

(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 Saśhita.

(5) The name also denotes that when we write the letter 'A' (i.e. Śrīkantha) half (ardha) of it is like the Kāmakalā.

393. Prabhāvati.

Prabhā (animadāvarana devatāh) tadvatī (=tābhīrāvṛtā).

She who is surrounded by Prabhā and other surrounding deities).
She is surrounded by luminaries like Anima devata etc.  

394. Prabharupa.

Prabhā (animadyā devatāḥ)svarūpam asyāḥ. eva.

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.

395. Prasiddha: (well-known).

She is cognized by everyone as 'I'. Hence she who is completely established.

396. Parmesvari.

Paramā (=utkṛṣṭā) ca sa īśvarī (=svāminī) ca.

She who is the Supreme ruler and the sustainer of the universe.

397. Mūlaprakṛti.

Mūlasya (Śrīvidyāmantrasya) prakṛtiḥ (karaṇabhūtā).

(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 latters viz. Praṣāṇa (i.e. A) and Vīmāna (i.e. Hā).

(2) Mūlaprakṛti (=sāṁkhyaṁata prasiddhā prakṛti).

According to this interpretation the word Mūla prakṛti means the primordial unchanging cause of all modifications posited by Sāṁkhya.
(3) Mulaprakṛti means kundalinī as described in Mrgendra samhitā. Kundalini is called Mula-prakṛti with its seven productions (Mahat etc.). So the name according to this interpretation would mean she, who is of the form of kundalinī 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). Brahman has the prakṛti hence He is the root i.e. the first cause.

(5) Or letter ‘Ma’ denotes five, i.e. five subtle elements and ‘Ha’, three, i.e. Avyakta, Mahat and Ahamkāra. Hence Mūla means eight and Prakṛti means causes. Thus the name would mean eight fold Prakṛti.

398. Avyakta: Na vyakta iti avyakta.

(1) Imperceptible, as the supersensuous reality or the Manifestation of Maya.

(2) The name means the ‘Avyakta’ of sāmkhya school in which it is expressed by the words, pradhāna or prakṛti (i.e. matter).

(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’.

(4) Avyakta also means visnu.

399. Vyaktavyaktaṣaṣṭarūpinī.
1) Vyaktā avyaktā ceti svarūpe asyāh.

She is 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 the forms i.e. that of Mahat and Ahamkāra.

2) Vyakta is manifested and 'avyakta' is unmanifested i.e. She is both the subject and not the subject to the modifications of elements. Vyakta is sat and Avyakta is asat.

3) Vyakta means perishable and avyakta means imperishable.

4) Vyaktavyaktaśvarūpinī = samastivyastirūpā va.

According to this interpretation vyakta means individual and avyakta mean collective forms.

5) Also the word vyakta denotes the twenty three categories and avyakta the Supreme prakṛti.

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 Maya.

400. Vyapini.

Vyāpnoti sa.

The all-pervading, one.

She is called all-pervading because she is the transformation in the form of three prakṛta sargas, or vyapini means one who pervades the whole universe.
401. Vividhākāra.

Vividhā ākārāḥ yasyāḥ sā.

She who has transformed Herself into the various shapes.

These various forms are of vaikṛta, prākṛta, sarga and kaumārasarga creations.

402. Vidyavidyaśvarūpini.

Vidyā (=svatmarūpaḥ jñānam) avidyā (=caramavrttirūpaḥ jñānam) tadubhaya śvarūpaṁ aṣyaḥ.

She who assumes the form of knowledge and ignorance.

The word vidyā means knowledge of Self and Avidyā means the knowledge in the form of last modification (of duality i.e. just before realisation). ¹

(2) Vidyā (=caramvrtti jñānam) avidyā (=bhedabhṛntirūpaḥ jñānam) svāḥ (=parabrahmatmakaḥ jñānam), etat trayam rūpaṁ aṣyaḥ.

The word 'vidya' means pure consciousness or the last psychosis in the jīva'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 Brahmand ². Rūpa = these three are Her forms³.

403. Mahākāmesanayanakumudāhlādakaumudi.

Mahānācāsaṃ kāmesah ca iti mahākāmesah, tasya nayane eva kumude, tayoh ahlāde (=vikāse sukhatiṣayakrt) kaumudī (=candrika iva) sā.
She who is moonlight that blossom the kumud (lotus) of the eyes of Mahakamesa. The word Kaumudī may mean the full moon of the month Kartika.

(2) Kutsita mut yesām te kumudāh (=vaisayikāh), tesāṁ āsamanat hladāh (=mokṣarūpasukhātisayāh) tasya kaumudī (mahākamesāṁ 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 Siva.

The matter ku=inferior, mud = pleasure. Hence according to this interpretation the word kumudā means those who long for worldly pleasures. They are called inferior because their pleasures are mixed with pain.

404. Bhaktahārdatamobhedabhamumadbhanusantatih.

Bhaktanāṁ hṛdi (=bhavaniyani) tamaṁśi (=ajñānani) = bhaktahārdatamāṁ, tesāṁ bhede (=nasane) bhanumataḥ (=sūryasya) bhanusantati eva (=kirana parampara 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. Sivadūti.

Sivah dūtaḥ (=saṁdesaprapakah) yasyāḥ sāṁ.

Whose messenger is Siva.

Siva-dūti is also one of the 16 Nityās. She is also worshipped as Sivadūti in the Puskara shrine. Also there is
a vidyā (Mantra) called Sivadūti. All these things can mean by the name Sivadūti.

406. Sivaradhyā.

(1) Sivena arādhyaā.

She is worshipped by Siva.

(2) She is of the form of mantra of four kuṭas worshipped by Siva.

407. Sivamurtih.

(1) Sivah eva murtih (=svarūpaḥ) yasyāḥ sā.

She who is of the form of Siva. i.e. There is no difference between Siva and Śakti.

(2) Sivah (mahāgalamayī) murtih yasyāḥ.

Whose is the most beneficent form.

(3) Siva (=maksah) eva rūpaḥ yasyāḥ.

Whose form is the salvation itself.

408. Sivākari.

(1)(Bhaktaḥ) Sivāḥ eva karoti.

She who makes (Her devotee) Siva himself.

The Siva-hood being the goal of the seeker of salvation. So she by removing ignorance leads them to the Sivahood.

(2) Sivāḥ (=mahāgalam) karoti sā.

She who causes all that is auspicious.

409. Sivapriya.

(1) Sivasya priyā.
Beloved of Siva.

Or (2) Sivah priyah yasyah sa. Siva is dear to Her.

410. Sivapara.

(1) Sivat para.

She who is beyond Siva. Because Siva depends upon sakti.

(2) Sivah pare yasyah sa.

For Her, Siva is the Highest state. She is fond of revealing Siva to Her devotees.

411. Sistesta.

(1) Sistani (=vihitakarmani) istani (=priyani) yasyah sa.

She to whom the right conduct (laid down) in scriptures is dear.

(2) Sistaih (=vihita karmabhih) ista (=pujita) i.e. worshipped by ordained ceremonies.

(3) Sistah ista yasyah sa.

The sistas¹ (wise) are dear to Her.

(4) Sistaih (=sajjanaih) ista (=pujita).

412. Sistapujita.

Sistaih¹ pujita.

She is worshipped by wise. She is adorned by those who have controlled their senses and are faithful to the vedic tradition.
413. Aprameya.

(1) Pramatuñ yogya prameya, prameya na bhavati iti aprameya.
Who is immeasurable.

(2) Avkaradayaih (=brahmavisnudibhih) prameya.
According to this interpretation letter 'a' means Brahma, 
Visnu or Mahesa and Prameya = to be known. Thus the name means 
one who is to be known by Brahma etc.

(3) Apsu prameya (apprameya).
According to this interpretation 'ap' means water and prameya, 
means abiding. Hence name means she is born in waters.

414. Svapprakasa.

(1) Svah (=atmabhinnah) prakasah yasyah sa.
She is self luminous.

(2) Susu apsu prakasah yasyah (sutaptprakasa)
Who shines in pure (celestial) waters.

415. Manovacamagocara.

(1) Manamai vacasca = manovacah, tesam ca agocara (=avisayah).
She is beyond the reach of mind and speech.

(2) Manasca vacaca = manovace te ca te ame (=apakve) = 
manovacame, na manovacame = a manovacame tayoh agocara.
Who can be grasped by mind and speech which are not unright 
(unripe).
416. Cichaktih.

Cideva saktih.

The power of consciousness.

This power of consciousness is capable of dispelling ignorance.

417. Cetanārūpa.

Cetanā eva rūpam yasyah sa.

She is of the nature of pure consciousness. Holy Śaṅkara rānya explains it in his commentary called Vidyāratna as the Vīmasṛṣa form.

418. Jadasakti.

Jada cāsaṃ saktisca.

Who is the power of inanimate.

Jadasakti is a modification of Maya which is correlative to creating power of animate world hence the name denotes the creative energy.

419. Jadātmikā.

Jadam atma yasyah sa.

She who as Maya sakti 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.1
(2) She is of the form of Gayatri i.e. Cowherd's daughter who is the younger wife of Brahma.

(3) The word Gayatri means the mother of the Vedas. The Goddess is inseparable from Gayatri hence she is called Gayatri.

(4) Gayantam trayate sa. One who protects the singer.

421. Vyāhrtih.

'Vyāhrti' means utterance or invocation or she is of the form of vyāhrti (certain mantra).

422. Sañdhya.

(1) Samyak dhyayanti: asyām.

The period in which they meditate wholly on Her.

(2) The word Sañdhya means the idea of non-separation of ourselves and that of Caitanya which is in the sun.

(3) Sañdhya, according Bhardwaja smrti, means: 'she who is differentiated as Brahmā etc. the witness of action, radiant, the Sakti of Ṣvara is called by the wise Sañdhya.'

(4) According to Mādhava the word Sañdhya means the deity who is to be worshipped at the twilights.

(5) Sañdhya means mind-born daughter of Brahma.

(6) According to Remukā purāna Ida, Piṅgalā and Susumna are called Kāli, Lakṣmi and Ekavīrā respectively. Thus the three twilights are identified with three Goddesses and the nadis.

(7) According to Dhaumya one year old girl is called Sañdhya.
423. Dvijavṛndanisevita.
(1) Dvija vrndaiḥ (=traivarnika samūhaīḥ) nisevita (=upāsyā).
She is worshipped by the community of twice-born.
She is worshipped because she is Saṁdhyā.¹

(2) Dvijaḥ (paksinah iva jīvah), tesām vrndena nitarām
(=abhedena) sevita (=saṁbaddhā).

Therē names viz. Vyāhrti, Saṁdhyā, Dvija vrndagvārā (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 (Svapnāḥ) 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. Tattvasanā.
(1) Tattvāni (=siva dikṣityantāni satātriṣmat) eva āsanaṁ yasyāḥ- 
śa.
Who is seated on the seat of 36 categories.
The categories are thirty-six beginning with Siva to earth. Āsana is a posture called Yogapītha.

(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 'Tvam' signifies the Goddess.

427. Ayī.

(1) Oh (Goddess)

Ayī is the nominative of address to the affectionate mother.

The word is used for sweet and tender invocation.

(2) 'Ayī' means fortunate one.

428. Pancakosāntasthitā.

(1) Pancakosānām antare (madhye) sthitā.

She is residing in the core of the five kosas (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, Niskalasambhavi, Ajapa, and Mātrkā. Among these except Śrīvidyā, the remaining four (Paramjyoti etc.) are worshipped individually and collectively in Srsti-cakra etc.

The Śrīvidyā is in the centre. Thus the Goddess is in the midst
of these kosas.

(2) Pañcanām annamayadīnām kosānāṁ antare (=madhye) (=anandamaya kosa) (abheda) sthita.

She is residing as (the Anandmaya kosa) the innermost kosa among the five kosas. In our body there are five sheaths viz. Annamaya, Prānāmaya, Manomaya, Vijnānāmaya, and Ānandamaya, She is called the fifth kosa viz. Ānandamaya.

But according to Śaṅkarācārya, Ānandmaya-kosa is not Brahman and it is enveloped by Annamaya etc. In that case the Ānandmaya is in the form of Ciṣṇautkī which is the body of Brahman, who is the Prakāsa itself.

In view that Brahman is the support of the Ānandmaya (pucoh-brahmapakṣa) name would mean she is in the centre of these five sheaths.

429. Niḥśīmamahīmā.

Niskṛntah śīmānāṁ (śīmā va) niḥśīmā (niḥśīmovā) mahīmā yaśyaḥ.

Whose greatness knows no boundary.

430. Niṭyayauvanaḥ.

She is ever young.

As she is not devoid of rajas (menstruation) at anytime hence she is ever young.

431. Madasālinī.

Madenā salate (=sobhate) evaṁ śīla.

She is shining with rapture. Made here means the experience
of contaminated bliss which is untainted by worldly things.

432. Madāghūrnitaraktāksī.

Madena ghūrnitani raktāni ca aksīni yasyāh.

Whose eyes are reddened and rolling (turned within) by mada (rapture) has turned Her eyes within to be away from external pleasures.

433. Madapātalagandbhūh.

(1) Madena pātale (=svetaraktau) gandabhuvau yasyāh.

Whose cheeks are reddish due to rapture.

(2) Madapātale (kastūrī puspa visēse (ca), tadavatyaun gandbhuvau yasyāh sā.

According to this interpretation the word 'mada' means musk\(^1\) 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. Candanadravadigdāṅgi.

Candanasya dravena digdāṅ (liptāni) aṅgāni yasyāh.

Whose limbs are anointed by the sandal paste.

435. Campeyakusumapriyā.

Campeya kusumaṁ priyaṁ yasyāh sā.

Who is fond the campaka flower.

436. Kusala.

The (1) Expert one.
As she exhibits skill in her functions like creation, protection etc. She is called expert.

(2) Kusah (=jalaḥ) lāti iti.
She who brings water.

(3) Kutsitah 'Salah (=candramā) yasyah (agre).
Even the moon seems faint if compared to her beauty.
'Sala' means the moon.

437. Komalākāra.

Komalah (sukumarah) ākāro yasyah.
She whose structure is tender.

438. Kurukullā.
The deity kurukullā. The 'kurukullā' is the deity presiding over the reservoir called Vimarsamaya between the walls of cit and Ahamkāra in the Śrīcakra.

439. Kulesvarī.

Kulasya īsvarī.
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. mātr, mana and meya).

440. Kulakundalaya

(1) KuLakundama (=muladharamadhyagato binduh) eva ālayāḥ yasyah.
Whose abode is kulakunda.

Kulakunda is the Bindu in the centre of the pericarp of the Māladhāra. 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 kulakunda is the place where kundalini remains in a state of deep sleep. Hence the name would mean she who rests at kulakunda viz. kundalini.

441. Kaulamargatatparasevita.

Kaulamarge tatparaih (=asaktaih) sevita.

She who is worshipped by the followers of Kaulamarga.

442. Kumāraganānāthāmbā.

(1) Kumāra (=skandah) ganaṇāthah (=gajānanah), tayoh ambā.

The Mother of Kumāra and ganaṇātha (gane). 

(2) Kutsito māraganah (=smaravikāra samūnah) yeṣam, täṇāthām ambate (=badhnati).

According to this interpretation Ku (kutsita) = inferior and māragana means passionless modifications and nātha = Lords, ambae means the binder i.e. destroyer. Thus it would mean she who destroys the Lords of passionless modifications.

(3) The word kumāra may also mean egoism as kumāra (i.e. skanda) is the deity of Ahamkāra. Hence she binds and punishes those who possess the qualities of Ahamkāra (egoism).
443. Tustih.

Who is present as contentment. The Goddess is always praised under such names as Tusti, Pusti, (nourishment) which express wisdom or knowledge (jñāna) or Dhairya (steadfastness). Sama (tranquility) kalyana (benevolence) beauty etc.

(2) Tusti is a deity of the tīrtha called Vastresvara.

444. Pustih, Nourishment.

This is the name of the Goddess worshipped in the Devadaru-vana. Hence the Goddess is identical with that deity.

445. Matih.

Intelligence.

The word 'Mati' is explained in Vayupurana.

According to Sutasamhitā, Mati is the form of Devi.

446. Dhruvih.

She who is steadfastness. Or who is also worshipped under the name 'Dhruti' in the shrine at Pindaraka.

447. Santih.

Tranquility or Santi is certain kāla belonging to vāyu.

According to the Brhatparasara, beyond the fifteen fingers breadth from the end of the nose where Īva is purified is the kāla called Santi.

448. Svastimati.

(1) Susthastih (=sattā) = svastih, tadvati.
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 Faśka means immortal¹. According to Ratnakosa the word means benediction, benevolence etc². She may be identical with that.

449. Kānṭīh.

Luminosity or the power of desire.

450. Nandinī: Nandayati iti.

She is the giver of delight or Nandinī = a cow born in the family of Kamadhenu. Nandinī also means river Gaṅga. She is identical with Gaṅga, the river.


Vighaṇāṁ naśayati iti.

She who is the remover of obstacles.

She removes all obstacles in the path of attaining the highest knowledge.

452. Tejovatī.

Ṭeḻah asti asyāṁ.

She is possessed of effulgence.

As she is the supporter of the sun and the moon¹.

453. Trinayana.
Trīni (=somāsuryāgnirūpāni) nayanāni yasyāḥ sā.
She who has three eyes.
Her three eyes are the sun, moon and the fire. Or the 'trināyana' is also used for 'vausat' by which gods are to be invoked.

(2) Trīni (pratyakṣānumānasabdarūpāni) nayanāni (=pramanānī yasyāḥ.

The word 'Nayana' secondarily may mean, means of knowledge i.e.pramāṇa. Thus the Trināyanā according to this interpretation would mean the three modes of knowledge viz. Holyword (sūti) Perception (pratyakṣa) and Reasoning (Anumāna).

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.

454. Lolaksikamarupni.

(1) Lolaksīnāh yah kāmah, tad rūpini sā.
She is in the form of the kāma of the beautiful women.

(2) She is in the form of yogesvari, the Deity of Desire.

455. Mālinī.
Māla asti asyāḥ.
She who wears garlands. Or Mālinī is also called the Deity representing the garland of fifty one syllables (Mātrakās)
Or Mālinī is the name of the friend of the Goddess.
Or Mālinī is the name of certain metre.
Or Mālinī is the name of river Mandakini.
Or a seven year old girl is also called Malini.

456. Hamsini.
(1) Hamsah (ayati vīsesāh) asyām abhedena santi iti.
Hamsas are a particular kind of saṁnyāsins.
Here the Goddess is identified with them.
(2) Hamsah (ajapamantraḥ) asti asyāh.
Hamsa represents particular mantra inaudible to others.
She is of that form.

457. Mata.
(1) The Mother.
As she is the creator of all. Or She is of the form of Matrka.
(2) Mata is the name of the mantra of the Deity Nityā of the
tenth day of the lunar fortnight.
(3) According to Padmapuraṇa Mata is the deity of Kāyāvarohana
place.
(4) Mata is the name of lakṣmībīja She is of that form.

458. Malayacalavāsinī.
Malayacale vasati iti tathā.
She who is dwelling on the Malayacala. There she is
called Bhagavatī.

459. Sumukhī.
(1) Sobhanaḥ mukhaḥ yasyaḥ sa.
She whose face is beautiful. Divine knowledge has enhanced
the beauty of Her face.

(2) Sumukhī is the name of the deity that is to be worshipped as a subsidiary deity while reciting Sodāsī mantra.

460. Nalini.

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 Nalini because king Nala worshipped Her with unparagoned devotion identifying himself with Her at heart.

461. Subhrūh.

Śobhane bhrūvau yasyāh sa.

She who has fine eye brows.

462. Sobhana (Saundaryasīlātvat).

The beautiful one.

463. Suranāyika.

Suranāmā nāyika.

The Queen of gods.


Kālah kantha yasya = kākanthabh, tasyeyāh kālakanthi.

She is the wife of Kālakantha. (i.e. Śiva).

Kālakantha is the name of Lord Śiva because his kantha is black with poison. According to Devī-purāṇa among the sixty eight sacred places, Kālakanthi is a place where Kālakantha is worshipped.
(2) Kalah (madhuro dhvanih) eva kalah, kalah kantho yasyah sa.

According to this interpretation kāla means soft low sound and kantha means voice. Hence whose voice is slow and sweet.

(3) Kalakanthi here also means the deity created by Lord Siva along with Kāli and kappardinī to kill Darukāsura.


Kantih asyāḥ asti iti.
She is full of effulgence.

466. Kśobhinī.

(Paramesvari srstyaunmūkhyena) kśobhayatītī.
Causing agitation. She who agitates prakṛti and purusa to create.

467. Sūksmarupinī.

(1) Sūksmāḥ rūpam asti asyāḥ.
Who has subtle form.

(2) Sūksma also is the name of particular Homa as it is described in Tantrarāja. She is of that form.

This name directly refers to the second form of the Goddess among the three forms viz. sthūla, sūksma, and para.

468. Vajresvari.

(1) This is the name of sixth nityā deity or Goddess worshipped in the shrine at Jālandhara.
(2) Vajra is the river situated between the twelfth and eleventh wall of Srīcakra.²

(3) The Goddess Herself gave vajra to Indra. Hence She is called Vajresvarī².

469. Vāmadevī.

(1) Vāmo (=vanāniyo) devah tasyeyam vāmadevī.

She is the wife of Vāmadeva.

The word vama according to this interpretation means "to be worshipped"¹.

(2) Vāmena (bhāgena) dīvyati iti vāmadeva tadbhinna.

One who shines by left side. The form ardhanārīśvara is referred here.

(3) Vāmadeva (=sadasiva vyūhantargataḥ mūrtī viśesah) tasyeyam.

She is the wife of Vāmadeva who is one of the forms, Vyūha of Sadasiva as described in Sivapurāṇa².

(4) Vāmā (sundarī) ca sā devī ca.

She who is beautiful Goddess.

(5) Vāmanām (=karmaphalānām) devī(=adhīsthātrī).

She is the main Goddess of fruits of actions.

(6) Vāmanām (=vāmacare rātānām) devī.

She who is the Goddess of followers of Vamacara. Because the Kālikāpurāṇa says that worshipper ever devoted to that path is called vama³.

(7) The Goddess is called vāmadevī because she is pleased with that path (i.e. vāmamārga)⁴.
470. Vayovasthavivarjita.

Vayasām avasthābhīh vivarjita.

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. Siddhesvari.

Siddhānām Isvari.

She is the Queen of the Siddhas.
The siddhas are goraksa etc.

She is famous by this name in Varanasi.

472. Siddhavidya.

Siddha ca sa vidya ca.

She is the eternal knowledge. The word Siddhavidya refers to the Srīvidya viz. Pañcadasa I mantra which itself is eternal. Hence it need no purification.

473. Siddhamata.

The Mother of Siddhas.

As she is the protector of all seekers of the Divine Reality she is called Siddhamata.

474. Yasasvini.

Yasah asyam asti iti.

She who is famous.

She is famous for Her innumerable and incomparable deeds.
475. Visuddhicakranilaya.

Visuddhicakran eva nilayo yasyah sā.

Who is dwelling in the Visuddhicakra.

From here after the Goddess is praised by sixty two names following the order of Yoginīyāsa 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 Dākinīyogini.

476. Araktavarnā.

Araktah varnah yasyah sā.

Whose complexion is reddish. Dākinī is reddish in complexion.

477. Trilocana.

Trinī locanāni yasyah sā.

Three-eyed one. She, as the Dākinī has three eyes.

478. Khatvāṅgadipraharana.

Khatvāṅgam adi yeṣām (caturṇām) madhye, tāni praharanāni yasyah sā.

Who is holding weapons like club etc.

The word Khatvāṅga means a bed port or a rod with a skull top. Sword, trident and shield (cāmara) are Her other weapons.

479. Vadanaikasamanvitā.

Ekena vadanena-samanvitā.
Having one face.

480. \textit{Payaśannapriyā}.

\textit{Payaśasṣca tadannam ca, tat priyam yasyah sa.}

She who likes food prepared with milk.

481. \textit{Tvakṣṭhā}.

\textit{Tvaci (dhatau) tisthati iti.}

She who presides over the organ of touch i.e. skin.

482. \textit{Pasaulyokabhaṇḍhaṅkārī}.

\textit{Pasaṇvah (advaitavidyavīhinah) te eva lokah, tesaṁ bhayaṅkārī}

She who creates fear for those who are ignorant of the true identity of soul and God.

483. \textit{Amṛtaṃdīmahāsaktisāṁvṛtā}.

\textit{Amṛtaḥ językā (saktiḥ ādiḥ yasam, tābhīḥ (udosābhiḥ) mahāsakti-

bhīḥ saṁvṛtā.}

She is surrounded by Mahāsaktis beginning with Amṛta, etc.

In Visuddhi cakra there are sixteen petals, and there are sixteen great saktis from Amṛta to Aksara who are seated on each of these petals.

484. \textit{Dākinīsvari}.

She is the ruler named as Dākinī.

She who is described from nos. 375 upto above name.

485. \textit{Anāhatabījanilaya}.

\textit{Anāhatabjām (tatkārnika) eva nilayaḥ yasyah sa.}
She who abides in the Anahata lotus (centre).

Anahata centre is located in the heart, which has twelve petals, exposing first twelve consonants (A to T). Here resides yogini called Rakini.

486. Syamābhā.
(1) Syamā abhā yasyāh sa.
Who is of dark complexion.
(2) Syamā (=sodasavarsikī), tayā tulyā abhā yasyāh sa.
She who appears like a damsel of sixteen years.

487. Vadanadvayā.
Vadanayoh dvayaṁ yasyāh sa.
She who has two faces.

488. Damstrojjvalā.
Damstrabhin ujjvalā.
Shining with tusks (like that of a boar).

489. Aksamālaśidhara.
Aksamālaśadīh yesāṁ tesaṁ āyudhānaṁ dharā.
She who weilds the weapons like Aksamāla etc.

490. Rudhirasamsthita.
Rudhire samsthita.
Who presides over blood.

491. Kalaratryadisaktayaughavrta.
Kalarațrih adih yasațm tasațm saktinațm oghena vṛtā,
(patresu vestita).

She is surrounded by the group of the saktis beginning
with Kalaratri etc.

Kalaratri is the name of certain sakti which is said to be
causing destruction. There are twelve saktis beginning with
Kalaratri, seated one on each petal of Anāhata cakra.

492. Snighaudanapriyā.

Snigdhah (=dhryukta) odyanah priyo yasyah sā.

Who likes ghee-rice (a food prepared in ghee).

493. Mahāvirendравaradā.

(1) Mahāviraśca (=prahlādah) indraśca = mahāvirendraḥ tābhyaḥ
varam dadāti sā.

i.e. She who granted boons to Mahāvira i.e. Prahlāda and
Indra.

(2) The word vīra when split as viṭīra, means
(=vi) many excited (Īra) or intoxicated (Ira) both together
means the trained orators gifted with eloquence.

(3) Mahāvīra means a kind of vessel used in the soma
sacrifice. By Laksana 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.

(4) The word Vīrendra means those who realise the fourth
state (Turiya) in the other three states.
Or according to the first interpretation Mahāvīra means Prahlāda and Indra refers to Śakra, the lord of Lords. According to the Devī purāṇa, (Book IV) Indra and Prahlāda praised the Goddess after their fight, which lasted for hundred divine years and eventually she granted them boons.

494. Rakinyāmābāsvarūpinī.

Rakinyāḥ ambāyāḥ svarūpaṁ asyāḥ.

Who appears in the form of Mother Rakini, who is seated in the midst of the Anāhata cakra.

495. Manipūrabjanilayaḥ.

Manipūrākyām abjaṁ nilayah yasyāḥ sa.

Whose abode is Manipūrābja (cakra).

496. Vadanānamā trayenā saṁyutaḥ.

Vadānamā trayenā saṁyutaḥ.

She is endowed with three faces. The Goddess residing in manipūra has three faces.

497. Vajrādikāyudhopetaḥ.

Vajrādikāḥ āyudhaiḥ upetā.

She who possesses the weapons like vajra etc. she holds four weapons specified as vajra, sakti, danda and abhaya pose in four hands.

498. Damaryādībhīravṛtā.

Dāmaryādibhiḥ (saktibhiḥ) avṛtā.
She is surrounded by the saktis like Dāmarī etc. There are ten saktis from Dāmarī to Phatkaṇī.

499. Raktavarna.

Raktah varnah yasyah sā.
Whose complexion is of blood red colour.

500. Māṃsanistha.

Māṃsa nitarām tisthti sā.
She who presides over the flesh.

501. Gudānaprītamānasā (Gudenaṁisramannām) = gudānam, tena prītam mānsam yasyah sā.
She who is fond of food mixed with jaggery.

502. Samastabhaktasukhāda.

Samastebhyah bhaktebhyah sukhām dadāti sā.
She confers happiness upon all who are devoted to Her.

503. Lākinyambasvarūpinī.

Lākinyambayāḥ svarūpaṁ asyāḥ.
Who is of the form of mother lākinī (described in the above nine names from 494 to 502).

504. Svādhisthānāmbujagata.

Svādhisthānākhyāṁ amujoṁ gata (=prāpta).
She is residing in the Svādhisthāna lotus.
505. Caturvakramanohara.
Caturbhih vaktraih manohara.
She is appearing attractive with four faces. Kakini is having four faces.

506. Suladyayudhasampanna.
Suladibhiauydhaih sampanna.
She is armed with the weapons like trident.
There are four weapons of Kakini viz. a trident, a noose, a skull and an elephant-hook (Ahkusa).

507. Pitavarna.
Pitah varnah yasya sa.
She who is yellow (i.e. golden) in hue.

508. Atigarvita.
Ati garvo yasya sa.
Who is very proud of Herself. The Goddess is called Manohara in naive 505. She is very proud of Her beauty and other excessive qualities.

509. Medonistha.
Medasini nistha (=sthitih) yasya sa.
She who presides over Medas (i.e. fat).

510. Madhuprita.
Madhunà (=ksaudrena madyena va) prita.
She who is fond of honey. Madhu also means liquor. The Goddess is fond of liquor also.

511. Bandhinyādisamanvitā.
Bandhinyādibhiḥ samanvitā.
She is surrounded by the saktis called Bandhini etc.
There are the six deities from Bandhini to Laṁbosthi (i.e. from 'ba' to 'la').

512. Dadhyannasaktahṛdayā.
Dadhna annam dadhyannam, tasmin āsaktaḥ hṛdayaḥ yasyaḥ sā.
Whose heart delights in the food mixed with curd.

513. Kākinirūpadhārini.
Kākinya rūpaḥ (=svarūpaḥ) dharayati iti tathā.
She who assumes the form of kākini'yoginī.

514. Mūlādharambujārūdhā.
Mūlādharaḥ khye ambuje āruḍhā (=sthita).
She is ascended on the Mūlādhara lotus.

515. Paṁcavaktra.
Paṁca vaktraḥ yasyaḥ sā.
She who has five faces.

516. Asthisāṁsthitā.
Asthiṣu sāṁsthitaḥ.
She who presides over the bones.
517. Ankusādipraharaṇā.

Ankusādini (catvāri) praharāṇi yasyaḥ sā.

Who uses weapons like elephant hook and others.

The four weapons of sākini are elephant hook, lotus, book and the finger sign called jñānamudrā.

518. Varadādinisevita.

Varadādibhiḥ (=catasrībhīḥ) saktibhiḥ nisevita.

She is attended by (the four) saktis like varadā and others.

There are four saktis seated around the yogini sākini. These are varadā, śrī, sandā and sarasvati.

519. Mudgaudanäsaktacitā.

Mudga (misrite) odane āsaktah cittam yasyaḥ sā.

Who is fond of cooked rice mixed with pulses (Mudga).

520. Sākinyambāsvarūpinī.

Sākinyambayāḥ svāraḥ am asyaḥ.

Who is of the form of Mother sākini.

521. Ājñācakrābjanilaya.

Ājñācakrābjaṃeva nilayo yayāḥ sā.

Whose abode is Ājñā cakra. Here Goddess is called Hākinī.

522. Suklavarna.

Suklah varnah yasyaḥ sā.

Whose complexion is white.
523. Sadanana.
• Sat ananani yasyah sa.
Who has six faces.

524. Majjasamsthā.
Majjayām samyak tisthati sa.
Who presides well over the marrow.

525. Hamsavatī mukhya-śakti-samanvīta.
Hamsavatyeva mukhyā (mukhe bhava mukhyā = ādiḥ) yayoh
tābhyaṁ śaktibhyāṁ samanvītā.
She is endowed with the saktis among which Hamsavatī is the
major. These are two saktis Hamsavatī and Ksamāvatī.

526. Haridrannakarasikā.
Haridrā (misre) anne ekas (=mukhyo) raso (rasavattābuddhih)
yasyāḥ sa.
Who has much liking for the food prepared with (the flavour-
of) turmeric.

527. Hakinirupadharini.
Hakinīḥ rūpam dhāryatum śilam asti asayāḥ.
She who appears in the form of Hakinī.

528. Sahasradalapadmasthā.
Sahasradalapadme tisthati 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 Yakini.

529. Sarvavarnopasobhita.

1) Sarvaih varnaih upasobhita.

She is shining with all colours.

The Goddess has all colours like, rosy, black, red, yellow etc. hence she is brilliant with all colours as a variegated Deity.

2) Sarvani (=akaradiksakarantani)varnani (=aksarani) yasam, tabhih (amrta diksamavatyantabhih saktibhih) up (=samipe) sobhita (=avrti).

She is surrounded by the fifty deities, representing the fifty mystic syllables (from 'a' to 'ksa') on the petals (around Her).

530. Sarvayudhadharā.

Sarvesam ayudhanām dharā (=dhāryitī).

She is the holder of every kind of weapons.

531. Suklasaṃsthitā.

Sukle (=vīrye) samyak sthitā.

Who presides over the semen. According to the Bhavisyottara purāṇa 'Shukla' is the name of a kind of meditation at the time of sexual enjoyment.

532. Sarvatomukhī.

Sarvatah (=sarvasu diksu) mukhani yasyāh sa.
She whose faces are in every direction i.e. There is no place where Her faces are not present.

533. Sarvaudanapriitäcittā.

Sarvairapi odanaiḥ prītām (=tустаm) cittaṁ yasyaḥ sa.  
Whose mind is pleased with all kinds of food.

534. Yakinyambasvarūpinī.

Yākinyākhyayāḥ ambāyāḥ svarūpaṁ asyaḥ.  
Whose form is that of Mother Yakini1.

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.1  

(2) Su aheti or svām aheti iti. The name also means surāh = svāhā i.e. addressing in a good manner or svatāh = svāhā i.e. addressing one's own self.

(3) Susthu ahūyate anaya iti.  
The formula by which oblation is offered nicely.

(4) Svān (=svākiyān) ajīhīte (=gacchati) svīyaṁvena samyak ānāti iti.  
She who appears before her devotees and accepts them as Her own.

(5) Svāhā is the sakti of fire and the mother of Kar tikeya.  
(or the wife of Śiva in the form of fire).
536. **Svadha.**

(1) **Susthu adhīyate anayā.**

The formula by which the libation is well placed.

(2) **Susthu aḥ (visnuḥ) svān vā dadhāti (=posayati) iti.**

The name in the above compound is splitted as su+tā * dhā and sva+dhā which means (1) She who nourishes (i.e. protects) well the visnu 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 amatih.

She is devoid of intelligence.

Here the word Amati means ‘Nescience. Or according to the commentator Durgabhatta, 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'.

(3) Or She preserved the vedas and other teachings, hence she is Medhā'.
(4) According to the Padma-purāṇa the deity called Medha is worshipped in the country of Kāśmīra.

539. Srutih.

(1) She who is of the form of scriptures i.e. four vedas viz. Rgveda, Yajurveda, Sāmaveda and Atharva veda.

(2) She who is the knowledge in the form of hearing (Sravaṇa-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.

541. Anuttama.

(1) Na vidyate uttama yasyah sa.

She is so called because no one else could be thought superior to Her.

(2) Na nutta (paraprerita) mā (=buddhihaisvaryaḥ va) yasyah

According to this interpretation, the word 'anuttata' 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. Punyatīrīḥ.

Punya (=punyapradā) kīrṭīḥ yasyah sa.

She whose glory is the purifier. Her glory purifies Her devotees.
543. Punyalabhya.

(Praktanaih) punaih labhya.

She who is attained through righteousness. The word 'punaya' means the merit earned by austerities in the previous birth.

544. Punyasravanakārtana.

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.

Pulomjaya (=indraya) arcitā.

She who is worshipped by Indrāni.

546. Bandhamacani.

Bandhaṁ mocayati sā.

She who removes the bondages. Here the word 'bandha' means the bond of ignorance or prison.

547. Bandhuralaka.

Bandhurā (unnatānata) alakā (=cūrnakuntalāh) yasyāḥ sā.

Who is having curly hair.

The name 'Bābarā-lakā' is accepted by tradition (i.e. by sampradāya).

548. Vimarsarūpinī.

Vimarsah eva rūpam (saktiḥ) yasyāḥ sā.
She who is in the Vimarśa form. According to this interpretation Vimarśa means the first vibration of Prarabrahman who is in the śrakṣa aspect.

(2) Vimarśaḥ (vācaḥ sabdovā) sa eva rūpam (nirūpakaṁ nirūpam va asyaḥ).

According to this interpretation the word Vimarśa means significant words or speech by which she is described.

549. Vidyā.

She is called so because she is the vidyā which confers salvation.

Or vidyā also means a certain kind of kalā which is in the light i.e. Tejas.

550. Viyadādijagatprasūḥ.

Viyad ādih yasya, tat etādṛṣṭaḥ jagataḥ prasūte sa.

She who gave birth to the entire universe beginning with the ether etc.

551. Sarvavyadhiprasamanī.

Sarvesāṁ vyādhīnāṁ prāsamanī.

She who cures each and every disease.

'Vyādhī' includes oldage too.

552. Sarvamṛtyunivārṇī,

Sarvamṛtyun nirārayati iti tathā.
She who wards off all the (types of) death, i.e. accidental death, natural death and untimely death.

553. Agraganyā.

(1) Agre (=prathamatah) ganyā (=ganayitum/arihā).

She who is fit to be counted first as she is the eternal cause of all the worlds.

(2) Agre ca sa ganyā ca (=ganaṁ labdhī).

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 as'akyāṁ rūpaṁ yasyāṁsa.

She whose form is unthinkable.

The Goddess is nirgun, i.e. free from connections with the qualities hence she is of unthinkable form.

555. Kalikamasanasini.

Kalau kalmasasya nasini.

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.

556. Kātyāyanī.

Kāsya (rseṁ) 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. And also Katayani is the name of the Goddess who presides over the Odyanapitha. The Devi Purana states that ka means Brahma, head and philosopher's stone. As she supports, or rests upon them, she is called Katayani.

557. Kalahantri.
Kalasya (=mrtiyoh) hantri.
She is the destroyer of Time (i.e. death).
Kalā is the killer of all. But she destroys kāla itself.

558. Kamalaksaneśevita.
Kamalakṣena (=visnuna) nitarām sevita (=upasita).
She is worshipped by the Lotus Eyed i.e. Visnu.

559. Tambulapuritamukhi.
Tambulena puritaḥ mukham yasyāḥ sa.
She whose mouth is filled with betel.

560. Dadimikusumaprabhā.
Dādīmikusumasyevā prabhā yasyāḥ sa.
Who is of the hue of a pomegranate flower.

561. Mrgaksī.
Mrgasya iva aksini yasyāḥ sa.
She whose eyes are like those of a fawn.

562. Mohini.
(1) She who is of enchanting beauty.
(2) The deity, at the time of churning of the milky ocean, took the fascinating form of Mohini and that deity resides on the bank of the river Pratara.

563. Mukhya.

Mukhe (=sarvadau) bhava mukhya.

The first born.

564. Mrdani.

Mrdasya iyam.

The wife of Mrda. Mrda is the name of Lord Siva as the giver of happiness.

565. Mitrarupini.

(1) Mitranam (=suryanam) iva rupam asyah.

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. Nityatrpta.

(i) Nityah (=sarvakalam) trpt.

She is eternally contented.

(2) Or Nityena (=svarupanandena) trpt.

She is immersed in Her own true nature of bliss.

567. Bhaktanidhih.

Bhaktanam nidhiriva nidhih.

She is treasure to Her devotees. As she fulfills the desires of the devotees in time, she is called Bhaktanidhi.
568. Niyantrī.
She who controls the universe.

569. Nikhilesvarī.
Nikhilasya (kṛṣṇaprapaṇcasya) īśvarī.
Who is the Supreme ruler of all the worldly existence.

570. Maitreyādīvasanālabhyaā.
Maitreyādibhih vāsanābhīh labhyaā.
She is attained by idea like friendship etc.
There are four vāsanās viz. friendship, compassion, complacency and indifference (i.e. Maitri, Karunā, Muditā, and Upeksā).

571. Mahāpralayasāksinī.
Mahāpralayasya sāksinī.
She is the witness of the great dissolution.
When Mahēśvara performs his violent dance (i.e. Taṇḍava) Brahmā, Visnu etc., perish and she alone remains as the witness of that.

572. Paraśaktī.
(1) Para (≡utkṛṣṭa) ca sa 'saktisca.
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 paraśakti.
(3) 'Paramantra' is also called 'Parasakti'. She is of the form of sakti of Paramantra.

573. Paranistha.

Para ca sau nistha ca.

The Supreme End.

Paranistha also means a certain kind of knowledge. And this alone is the goal of all desires and all worlds. This type of knowledge called Paranistha is described in the Sutagita.

574. Prajñānaghanarūpinī.

Praκṛṣtena jñānena ghanaḥ rūpam 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.

575. Madhvipanālasā.

Madhvyāḥ pānena alasā.

She who is calm by drinking wine (grape wine).

The word 'Madhvī' means the wine made up of grape juice.

576. Matta.

Mataḥtena mattā.

(1) Intoxicated.
She is calm and cool being perfectly introvert. She is like intoxicated one.

(2) Matta means 'I' i.e. state of egoism. She is ego-consciousness of Parameswara.

577. Mātrakāvānārūpini.

(1) Mātrakānām varṇāh eva rūpāṁ āsyāḥ.

She is having the form that of colours of Mātrakās (letters of alphabet).

Different colours of different letters are described in the Sanatkumāra Sāmhitā, and the Goddess is in the form of these different colours.

(2) (ekapancasat) mātrakāvārṇa eva rūpamasyāḥ.

According to this interpretation the fifty one syllables from 'A' to 'ksa' are Her forms.

(3) Mātrakāvārṇa eva rūpā (=nirūpakā=vaścakā) āsyāḥ.

All the letters of Mātrakās indicate Her form.

(4) She is of the form of Aksamāla.

(5) Mātrakāvārṇān rūpayati (=janayati) iti.

She creates the letters. As the letters are originated from the Icchā sakti belonging to Śiva in His Anuttara aspect, she is called the creator of the letters.

578. Mahākailāsanilaya.

(1) Mahākailāśeva nilaya yasyāḥ śa.
Whose abode is the great Kailasa. Mahakailasa is the place which is far beyond from what is ordinarily known as Kailasa. It is described in Śiva P. and other Purāṇas as the abiding place of Paramasiva.

(2) Also Mahakailasa means the Kailasa prastāra\(^1\) of 'Srī cakra'.

This is called Mahakailasa because Vasiṇī etc. and other Nityā deities which belong to other prastāras, have no place in this one.

(3) The word also means the sahasrāra which is in the Brahmaśandhra\(^2\).

579. Mṛnalamṛdudorlata.

Mṛnalavat mṛdvaṭah dorlata yasyah sa.

Whose arms are as delicate as the fibre of lotus stalk.

580. Mahaniyā.

She is worthy to be honoured.

581. Dayāmūrtih.

Dayaiva mūrtih (=svarūpaṁ) yasyah.

Who is the personification of compassion. Moreover she is the Goddess of mercy.

582. Mahāsāmrājyasalinī.

Mahatām sāmrājyena sālinī.

She is resplendent being the possessor of the wide empire of Mahakailasa'.
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) Mahātī ca sau 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 Pañcadasīmantra.

586. Kāmasevita.

(1) Kāmaḥ (=mahākāmesah), tena sevita (=upāsita).
She is worshipped by Kāma. Kāma means Mahākāmesa.

(2) Kāmaḥ (anaṅgah), tena sevita.
Who is attāinded by Manmatha (i.e. God of love)1.

587. Śrīsodasaksarīvidyā.

(1) Sodasānām aksarānām samāhāraḥ = sodasākṣarī.
Sriyukta ca sodas'aksari ca sa vidya ca iti tathā.

She who is in the form of holy-formula of sixteen syllables. Though Gaudapāda sutra (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 sodasa'ṁ aksaraṁ yasyaṁ tadārsī ca sa vidya ca.

The name according to this interpretation means is as the sixteenth syllable.

588. Trikūṭa.

Trayanām kutām (=samūhah) yasyaṁ sā.

She who has three peaks.

This triad may be of Brahmā, Viṣṇu, and Iśvara or of three avasthas, viz. Jagrat, Svapna and Susupti or the three seats (i.e. pithas) of important places, or three worlds, or three qualities.

Trikūṭa also means the three kūtās viz. Vāgbhava, sakti and Madhyakūṭa.

589. Kāmakotikā.

Kāmaḥ (=paraśivah) eva kotih (ekadesah) yasyaṁ sā.

She whose 'Parasiva' is a mode.

She who is not different from Parasiva. Because the qualities of Paramasiva with Deī is Brahman itself.
590. Katāksakihkaribhūtabhurākālakotīṣevītā.

Katāksasya kihkarībhūtābhīh kamalānam kōtibhih sevītā.

She is attended by millions of Goddesses of wealth (and beauty) subdued by Her mere glances.

591. Sirābhisthītā.

Sirasi (=brahmaundhre) sthitā.

She resides in the head.

She resides in the Brahmāndra, assuming the form of the guru of a devotee.

592. Candranibhadā.

Who is as brilliant as the moon.

There is a moon beneath the Brahmāndra and that is the third division of the vidyā called pañcadasī.

593. Bhālāsthā.

Bhāle (bindurūpena) tisthītī sā.

She who resides on the forehead.

As the bindu of the Mantra Brlekha is to be meditated in the centre of the forehead.

594. Indraḍhanuḥprabhā.

Indrasya dhanusah prabhā iva prabhā yasyaḥ sā.

She shines in the colours of the rainbow.

That is to say she appears as the lunardigit (ardheandrakārā)
above which there is a bindu

595. Hṛdayasthā.

(1) Hṛdaye tisthti sā.

She who abides in the heart.

She resides in the heart of Her devotee as the object of meditation.

(2) Parābija is called Hṛdaya and She dwells in it.

(3) Hṛdaya also means anupanisad called 'Paramesvarahrdaya'.

(4) Hṛdaya also means the seed of universe because it is the seed of all. She is there in that seed.

596. Raviprakhyā.

Ravisārṣā.

She resembles the Sun.

In the heart there is a solar disc which is the second division of vidyā (Pancadasī mantra), she resembles it.

597. Trikonātaradīpikā.

Trikonasyaṁtare (=madhye) (dīpavat) dīpikā.

She is the light within the triangle (in the Muladhāra).

In the pericarp of the Muladhāra there is a triangle where there is a sphere of fire which is the first division of pancadasī.

(2) Trikonāṁ tadantare ca (=tanmadhyasthite) svadaksina-
avamarekhe 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. Daksāyāni.

(1) Daksāsya apatyāṃ stri.  
The daughter of Daksā.  
This name indicates Her incarnation as 'sati'.  
Or She is the form of constellations.

(2) Daksāyana is a sacrificial rite in which the performance of Darsa and Purnamāsa is repeated so the Goddess is of that form.

599. Daityahantrī.

Daityānāṃ hantrī.  
The Killer of Demons.

She is in the habit of destroying demons like Bhanda etc. The Goddess is here praised as the destroyer of evil forces in the world.

600. Daksayājñavināsini.

Daksāsya yajñāṃ vinasayitum sīlam asyāḥ.  
She is the destroyer of the sacrificial rite of Daksā.

Daksā is the name of Prajāpāti and Daksā also was a human king, who was said to be the incarnation of Prajāpāti.
Though Siva destroyed the sacrificial rite, the Goddess was instrument of it (i.e. nimitta) hence she is called the destroyer of sacrificial rite of Dakṣa.

601. Darāndolitādirghākṣī.

(1) Dhāram (īsad) yathā syat tathā āndolitāni (caṅcalāni) dīrghāni aksīni yasyāḥ sā.

Who has slowly rolling elongated eyes.

(2) Dāram (bhayaṁ) āndolitāṁ (sthirikṛtaṁ = nāsitām) yaiḥ tādṛṣāni aksīni yasyāḥ sā.

According to this interpretation the word 'dāra' means fear and āndolīta' means 'driving out'. Thus the name would mean whose mere glance drives out all fears.

602. Darahāsojjvalāmmukhī.

Darahāsena ujjvalat mukham yasyāḥ sā.

Whose face shines with gentle smile.

603. Gurumūrtīḥ.

Gurūḥ eva mūrtīḥ (= sarīraṁ) 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. Hence she is called Guru.

The guru is defined thus: 'Gu' means darkness and 'ru' means its remover. Also in another place 'Gu' means existence (i.e. Brahman) and 'ru' means knowledge. Hence the goddess has oneness with Brahman. The Goddess just like Guru assumes
all forms at Her will. 

604. Gunanidhih.

(1) Gunanāṃ nidhiḥ.

She is the treasure of all virtues.

Though qualities like sattva etc. are only three, they have many modifications. The sattva are substances but as they for the sake of purusa they are called qualities. The Goddess is the treasure of such qualities.

(2) Gunaḥ (vyūharūpa) nidhiḥ (saṃkhya) yasyāḥ.

'Guna' according to this interpretation means 'aggregates' and 'nidhi' means 'nine'. Thus she possesses nine aggregates of qualities.

(3) Guṇah (=rajjuh) nitaraṃ dhīyate asyāṃ.

According to this interpretation 'guna' means a 'rope' (i.e. rope called vatirika) which was tied to the boat at the time of pralaya, and 'nidhi' means the Goddess who by presiding over it made it firm.

605. Gomātā.

(1) Gavaḥ mātā.

The Mother of cows.

The word 'gauḥ' means radiance, thunderbolt, bull, heaven, moon, earth, water, quarters, fire, truth and speech. The Goddess is also the mother of all the things mentioned above.
(2) Of the form of divine cow viz. Surabhi.

606. Guhajamabhuh.

Guhasya (=skandasya) janmabhuh (=utpattisthanam).

She is the mother of Kartikeya (Guhah).

(2) Guha'also means jivas. The Goddess is the mother of jivas¹. The Guha also means what is covered and refers to the soul as it is covered by Avidya (ignorance).

607. Devesi.

Devanam isi.

She is the Ruler of gods like Brahma, Visnu etc.

608. Dandanitistha.

Dandanitau tisthti sa.

Who resides in the moral principles.¹

609. Daharakasarupini.

Dahara (=alpa) akasa eva rupa asyaha.

Who is of the form of subtle ether (in the heart of man).¹

610. Pratipanmukhyarakantatithimandalapujita.

(1) Pratipat mukhya (=adya) yasmin rakante tasmin tithimandale pujita ya sa.

She who is to be worshipped in the cycle of fifteen tithis beginning with Pratipada and ending in full moon.

She is to be worshipped by different methods on different days as described in Tantrasastra.
She is worshipped by the group of the deities presiding over different tithis beginning with pratipada to Raka\(^1\) (i.e. Purnima).

611. Kalatmika.

Kala eva atma (=svarupam) asyaḥ.

Who is of the form of Kala.

Kala, the word means ten kalas of fire, twelve kalas of Sun and sixteen kalas of Moon and also sixty four kalas (i.e. well known arts). Further kala means the various kalas in four states. In the working state there are four kalas viz. rising, waking, thinking and maintaining continuity of mental action. The waking state is said to be the function of sakti. In the sleeping state the four kalas are death, oblivion, insensibility and sleep enveloped in Tamas and these are belong to Siva. In the dreaming state there are craving, delusion, anxiety and remembrance of their objects, this is the state of Siva and sakti together. While the kalas of Turya state are detachment, longing for release, concentration with purity of mind and determination of what is real and what is unreal. Thus the Goddess is of the form of all these kalas and others described in other Tantras.

612. Kalanathā.

Kalanāthā nāthā (=svāminī).
She is the ruler (or Master) of arts.

*Kalā* = the kalas which are mentioned in preceding name.

The word also means the Moon as the moon’s disc is of the form of Śrīcakra.

613. **Kāvyālāpavinodīni.**

*Kāvyanām alāpena vinodah asti asyāh.*

She who finds amusement in (listening to) the recital of poetic compositions.

*Kāvyā = the kāvyas of Vālmīki and others.*

614. **Sācāmararamāvaṇisavvyadaksinasevitā.**

*Camarabhyām sahite = sacāmarē, tādṛśībhyaṁ rāmāvāṇībhyaṁ savye daksīne kramena sevitā.* She attended, on left and right sides by Laksni and Sarasvatī bearing the chāmara (i.e. chocories) respectively.

615. **Ādisaktī.**

*Ādi ca sa saktiśca.*

She is the primordial energy.

As the Goddess is the cause of the universe she is called primordial energy.

616. **Āmeya.**

(1) *Mātuṁ sākyā meyā. Na meyā iti ameyā.*

Who cannot be measured.

Everything about Her is immeasurable.
(2) Na vi dyate meyaḥ yasyaḥ sa.  
Who has no object other than Herself to measure\(^1\). So the name would mean other than whom there is nothing forming the subject of anyone's knowledge.

617. Ātma.  
Soul.

(1) Ātman means the jīva (i.e. embodied soul).

(2) Or the eighth body of Śiva is also called Ātman.\(^1\)

(3) The word Ātma means Brahman who obtains, receives, and enjoys the objects and exists perpetually.\(^2\)

(4) Ātma also means body as all bodies of embodied souls are the forms of the Goddess\(^3\).

(5) Or Ātman means intelligence\(^4\).

618. Paramā.  
(1) The Supreme.

(2) Param (=brahma) mātī (=paricchinattī).  
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 parma (utkṛṣṭā).  
One who is higher than the four forms of Parabrahman\(^1\).

619. Pavanākṛtīḥ.  
Pavanā ākṛtīḥ (sarīrah jñānām caritraṁ vā) yasyaḥ sa.
She is of purifying form (knowledge of nature).
She whose knowledge, or whose divine nature and actions, purifies the devotee.

620. Anekakotibrahmanadajanani.

(1) Anekakotayah brahmandah tesam jananii.

Who is the creator of the millions of worlds.

(2) Anekakotayah brahmandah yesam, tesam (virodadinam) jananii.

She is the mother of Virat, Svarat and Samrat 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 Brahmanda. The second svarat, presides over the totality of transmigratory souls in the world, and the third one (i.e. samrat) presides over the avyakta that is the cause of the earlier two.

621. Divyavigrahā.

(1) Divyah (=ramaniyam) vigrahah (=dehah) yasyah sa.

Whose body1 is divine.

(2) Divibhavah = divyah vigrahah (=ranah) yasyah sa.

Who fought a battle in the sky. She fought the battle in the sky without any support against Sumbha.

622. Klīmākāri.

(1) Klīmākāra svarupā.

She is of the form of the bija klīm.
(2) Klim (＝kamabijam) karoti iti.
She who is the composer of the Klim.

(3) Klimkarasya (=sivasya) iyam (=patnī).
The wife of the klīmkara (i.e. Siva)

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 Sivasūtra¹. The Goddess is of that form.

(3) Kevala also means completeness or the definite meaning³.

(4) Kevala with reference to the klīm means as follows: When 'ka' and 'la' are excluded from the klīm, the remaining (kevalā) Īm Kāmakāla which is the Turīya state and this Īm leads one to salvation³.

624. Guhya.

Guhā pravista.

She is the secret one.

Guhya lit. means who has entered the cave i.e. She is to be worshipped secretly away from the ignorant.

625. Kaivalyapadadayini.

(1) Kevalasyabhavaḥ kaivalyaḥ (＝muktiḥ), tadeva padaḥ,
taddādātī sa.

She who bestows the state of isolation.

Kaivalya means state of isolation without attributes (i.e. Muktī).

(2) Kaivalyam ca padaṇi dca (=sthānani ca) daṁ tuṁ śīlāṁ asyāṁ.

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 yoga-sūtra. 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. sālokya sārupya, sāmīpya and sayujya as they are of the nature of fixed places.

626. Tripūrā.

Tisrbhyah (=mūrtibhyah) purā.

She is older than the trinity.

The Goddess is older than three entities viz. Brahma, Visnu and Rudra.

Tripūrā also means the three nādis viz. Ida, Piṅgalā and Susumā and manas, buddhiḥ and citta as the Goddess dwells in them she is called Tripūrā. 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.
627. Trijagadvandyā.

(1) Tribhijagādbhīh vandyā.
She is adored by the three worlds.

(2) Trayāh jagat vandyā yasyaḥ sa.
One from whom are produced the three gods who are worthy to be worshipped by the three worlds.

628. Trimūrtih.
Who has three forms.

Trimūrti means the three forms of Brahmā, Visnu and Śiva, or the three saktis viz. Vāmā, Jyesthā, Raudrī or Icchā, Jnāna 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.

(3) Her form is represented by a girl of three years.

629. Trīdāsesvārī.

(1) Trīsnām daśānam (="avasthānām") Īśvarī.
She is the ruler of three states (viz. Jagrat, Svapna and Susupti).

Trīdāsnām (="devanām") Īśvarī.
The ruler of Gods.

(3) Trīyuktadasānam (="trayodasaśānam") Īśvarī.
The ruler of thirteen Visvedevas.
630. Tryaksarī.

(1) Trayanam aksaranam samaharah.

Who is the combination of three syllables.

The three syllables are seed (bijas) of the three divisions of Pancadasi viz. Vagbhava, Kama and Sakti. These are the syllables of Vagisvari, Kamesi and Sivarupini representing JnanaSakti KriyaSakti and Ichasakti, the three aspects of the Goddess.

(2) Tryakstrī also means 'suddhavidya and kumārī mantras as they are three syllabled.

(3) Tryakṣarī means of the form of Hṛdaya or satya as they are three syllabled words.

(4) The words means the three divisions called Yugaksara Maśaksara and Nityaksara to which the word AI is added at the end.

631. Divyagandhadhyā.

(1) Divyena gandhena ādhyā (=yuktā).

She is endowed with the divine fragrance.

(2) Divibhava divyā, divyānām gandhain (=sambandhain ādhyā()=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 ancita (=yukta).
She is adored with vermilion mark.

(2) The word 'Sindūratilaka' means an elephant or a woman¹. i.e. She who is surrounded by elephants or women.

(3) Or the root ancu 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 females².

633. Uma.

(1) The word 'u' means Śiva and 'Mah' means Laksmī.

(2) Or U = Śiva and Mah means that which limits.

(3) Uma also means saffron colour¹ and the Goddess is of that colour. Hence she is called 'Uma'. Or Uma means brightness (i.e. the Goddess) is of shining form².

(4) U is the note of interrogation (U ityamantrane) and Mah means negation. Thus the name means she who was addressed and forbidden. The name has mythological importance. According to the mythology Parvatī is called Uma because when Uma'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 = Mah) the Goddess is called Uma³.
(5) Uh (=uttama) ca sa ma (cittavrttih) ca.

According to this interpretation the name means she is the supreme (i.e., U=best) mental experience (i.e., Ma=mental modification).

(6) Or Uma 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 Brahma (A) Visnu (U) and Siva (Ma). The Goddess is of the from of the Trimurtis and also of the essence of Aum.

(7) According to the Siva sutra Uma means Icchasakti of Yogins. The Goddess is of that form.

(8) Padmapurana states that Uma is the deity worshipped at the holy shrine at the Vinayaka and the Sindhuvana.

(9) A girl of six years is also called Uma.

634. Sailendratanaya.

Sailenderasya (=himavatah) tanayā.

She is the daughter of the king of the Mountain (i.e., Himalaya).

635. Gaurī.

(1) She is of fair complexion.

(2) Gaurī according to the padma purana is beloved of Varuna.

(3) Gaurī also means certain river of girl of ten years.

She is of that form.

(4) The Goddess is having colour of conch Jasmin or the Moon.
Hence she is called gaurī⁴.

(5) The deity worshipped at Kanyakubja⁵, is called gaurī.

636. Gandharva-sevītā.

(1) Gandharvaih (=visvāvasu prabhrtibhih) sevītā.
She is attended by Gandharvas (i.e.Visvavasu etc.)

(2) Gandharvah (divyaganāh), tāh sevītā.
She is attended (upon by the celestial minstrels) with
divine songs.

Gandharva means horses. i.e. the Goddess is attended by
horses.

(4) The Goddess named Asvarudhā is called Gandharva-sevītā.

637. Visvagarbha.

Visvām garbhe yasyāh sa.

Who has the universe in Her womb:

As the universe is Her production and the Goddess is Visva-
-mātā.

638. Svarnagarbha.

(1) Svarnām (=hiranyām) garbhe yasyāh sa.
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 egg¹.
(3) Sobhanah arnānāḥ (=varnāṁ mātrkanaṁ) garbhāḥ yasyāḥ sa.

One by whom the essence of syllables (mātrkās) is beautified (sanctified).

(4) Svarnāḥ (sobhanarnā mantrāḥ) garbhē yasyāḥ sa.
Who has superior mantras in Her womb.

639. Avaradā.
(1) Avaran (=asuran) dyati (=khandayati) sa.
She who destroys evil persons (demons).

(2) Avantīti avāh, avāh (=kantimantāḥ) radaḥ (=dantaḥ) yasyāḥ sa.
Whose teeth are shining. The av means to shine that which is shining is called Ava.

640. Vagadhisvari.
Vācāṁ adhisvari.
The supreme ruler of all speeches. The speeches are paraś, pasyanti, madhyama and vaikhani.

641. Dhyānagamyā.
Dhyānena gamyā.
Who can be reached by meditation. (i.e. Perceivable by meditation).

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. Jñanada.

(1) Jñanam dadati iti.
She is the giver of knowledge.
She gives that knowledge which confers the highest bliss.¹

(2) Jñanam dadati (="dyati khandayati") iti.
She is the remover of the knowledge which leads to bondage.²

644. Jñanavigrahā.

(1) Jñanameva vigrah (="sarīrah") yasyaḥ sa.
Who is the embodiment of knowledge.
She is so called because the whole universe is the form of
knowledge.¹

(2) Jñanasya vigraho (=vistarāh) yasyaḥ saksaḥ sat sa.
She by whom one's knowledge expands.

645. Sarvavedantsamvedyā.

Sarvaih vedāntaih (=upanisatsamūhāh) samyakvedyā.
Who is known properly through all the vedāntas (i.e. Upanisads).

646. Satyanandasvarūpini.

Satyam anandasca svarūpam yasyaḥ sa.
Satya (truth or existence) and bliss are whose forms.
Satya according to this interpretation is splitted as satya.
'Sat' means prāna, food and ya = the sun. The Goddess is off the
form of prāna, food etc. and the sun also.¹
647. Lopamudrarcita.

(1) Lopamudraya arcita.
She is worshipped by Lopamudra (the wife of Agastya).¹

(2) Lopamudra ca sau arcita ca.
She who is worshipped as Lopamudra. She is called Lopamudra² because she was pleased when worshipped by the Lopamudra.

(3) Lopamudrakhya vidyaya arcita.
She who is worshipped with the pancadasī mantra of Lopamudra³ vidyā.

648. Līlākṛptabrahmandamandala.

Līlāyā kṛptāni brahmandamandalāni yāyā sa.
She who created the Universe by mere sport¹ (without any effort).

649. Adṛṣya.

Invisible.
She is not within the sphere of sensual perception¹.

650. Drṣyarahita.

Drṣyena rahitā.
She is devoid of drṣya (i.e. visible world).

651. Vijnātrī.

Vīsesena ānāti.iti.
The knower¹. She knows every thing well.
652. Vedyavarjita.

Vedyena varjita.

She transcends all the knowable objects.

The Goddess is eternal while other objects are not eternal.

653. Yogini.

(1) Sivena yogah asti asyāh.

She who is the enjoyer of union i.e. who experiences perpetual unity with Siva.

(2) Yogini means the eight yoginis, from mangala to sahkhata. These yoginis are called yoginīdāsa's in Jyotissāstra, coming one by one after twenty six years.

(3) Yogini means 'Dāksinī Lākinī etc. famous in Mantrasāstra. The Goddess is of that form.

654. Yogadā.

Yogadādadatī sā.

She who is the giver of yoga (i.e. meditation), who gives union of God soul.

655. Yogāy.

(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.
(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.

The supreme reality has become the experience, experiencer and the object of experience. The energy behind this trinity is Maya or Pradhana according to Samkhya and Sakti according to Saktas. This is constituted of three gunas each predominating the other two in turn. Hence when sattva completely overpowers the rajas and tamas, that sakti is called Isvara i.e. Yogada. When greater portion of Rajas is there, the goddess is called Yogini is called Jīva. When sattva and rajas are almost suppressed and Tamas predominates, this aspect of sakti is Jada and is called Yogī i.e. Material universe.

656. Yogānandā.

(1) Yogah (or Yoge) (=sivaśaktisamārasayam) eva ānado yasyaḥ sā.

One who delights in union (with Śiva).

She for whom the bliss is the complete merging of Śiva and Sakti.

(2) The name Yogānandā means the deep sleep state in which all sense of duality is lost and feeling of bliss predominates (i.e. who is otherwise called Yoganidrā).

(3) Yogānandā is the name of Nṛsiṁha.

(4) According some this name should be divided into two, ayoga and nanda. The word ayoga means Yogah (=sango) na vidyate
yasyāḥ. i.e. She who is without attachment. Or aya means mountain. She is like a mountain, i.e. Ayodhya — difficult to pierce through. Or ayena uṁ gacchati iti. She who by good actions (ayena) goes to Siva (uṁ). The word Nandā is the name of gaṅgā. Nandā is the tithi of pratipat, sasthī and ekādaśī. Or Nandā means certain deity (i.e. incarnation of the Goddess). Or river Sarasvatī at the foot of the mountain Himavat called Nandā. Or the certain river flowing near Puskara lake is called Nandā.

657. Yugandhara.

(1) Yugam dhārayati sā.

She who bears the yoke.

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 Siva and Sakti. She bears the pair of Siva and Sakti or she directs the cycle of kṛta etc. (yugas).

658. Icchasaktijnanasaktikriyasaktisvarūpini.

Icchā jñānakriyasaktitrayaṁ svarūpaṁ yasyāḥ.

The threefold power of desire, cognition (i.e. wisdom) and action is Her form.

These three energies correspond to trinity viz. Brahmā, Visnu and Isā. The Maññivijaya Tantra states that Supreme divine energy becomes the energy of desire when Brahman, the supporter of the universe, wishes to create 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.

659. Sarvadharā.

(1) Sarvesāṁ adhārā.

Who is the Supporter of all (everything).

(2) Or sarvāsām (=jagatānām) dhārā (=paramāpara).

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 adhāro yasyāṁ sa.

The created thing or the whole universe is whose support i.e. She resides in all1.

660. Supratisthā.

(1) Sobhanā casau pratiṣṭhā 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 (sadbhinnam jagat), tayoh, rūpe dhārayati sa.
Who assumes the forms of existent and not-existent (i.e. of Brahman and World).

(2) Sad (=vyavaharikaṁ satyaṁ) asat (=tucchaṁ) te eva rūpe (=visyau) dhārayati (bhāsayati) sa.

According to this interpretation 'sat' means the last mental modification before the realisation of unity. (i.e. Vyavaharika 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 avacayatva, i.e. who possesses two-fold forms viz. satyatva (reality) and avacyatva (indescribability).

(3) Bhavabhava mātrasa dhistrānanam iti.

Who is the support of bhāva (reality) and abhāva (unreality).

662. Astamūrtiḥ.

(1) Aṣṭau mūrtayah yasyāḥ sa.

Who has eight forms.

These eight forms are Lakṣmī, Medhā, Dharā (i.e. earth), Pustiḥ (nourishment), Gaurī, Tustiḥ (contentment) Prabhā Lustre and Durtiḥ (stability).

(2) The astamūrtiḥ means the eight varieties of self, described in Yoga śāstra. According to the difference of qualities, Self is given different names viz. Jīvatman (embodied soul) Antarātman (inner self) Paramātman (supreme soul),
Nirmalațman (unstained self), Suddhatman (pureself), Jnanatman (wise soul) Mahatman (great self and Bhutatman (elemental self)².

(3) Astamurtih may mean the five elements and the sun, the moon and heaven³.

(4) Astamurtih is described in the Visnupurana as the sun, water, earth, fire, air, ether, the Brahma sacrificer and the moon, these are eight bodies⁴.

(5) The eight prakrtis, are the astamurtih. These eight prakrtis are described in Gita. These are earth, water, fire, air, ether, mind, intellect and egoism⁵. The Goddess is having these eight forms.

(6) Astamurtih means kulastaka (i.e. eight kinds of women). They are Ganikā, Saundikā, Kaivarti, Rajakī, Tantrakāri, Gharmakārī, Matangī and Puṣcāti⁶.

(7) Astamurtih also means the eight Goddesses Vasīṇīs etc. The Goddess is of those forms.

663. Ajājetri.

Ajayāh jetri.
She who is the conqueror of the Ajā (unborn).

The Goddess as pure Intelligence, is always victorious over Avidyā, described in the Vedas as Unborn¹ (i.e. Ajā).

664. Lokayatrāvidhāyini.

Lokanām yātrām (pralayām sahraksanām vā) vidhātum īlamasyāṁ.
She commands the procession of the worlds.
Here the word 'Lokas' means the fourteen worlds and 'Yatra' 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. She is called Ekākinī because she alone performs the work of creation, protection and destruction.

666. Bhuma-rupaḥ.

(1) Bhuma rupaḥ yasyāḥ sā.

She who is of the form of Brahman. 'Bhuma' means Brahman.

(2) 'Bhuma' means many. In the previous name she is called only one. This name states she is many.

667. Nirdvaitā.

Nirgataḥ dvaitāḥ 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.

668. Dvaitavarjita.

Dvaitena varjita.

She is devoid of duality.

The name refutes the idea that duality was there.
669. Annadā.

Annadā dadāti sa.

She who gives food. The traditionals interpret name as giver of food from all sides.

670. Vasudā.

Vasu (dtanaḥ ratnaḥ ca) dadāti sa.

Who gives precious things.

671. Vṛddhā.

(1) The eldest 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. Brahmātāyākṣavārūpinī.

(1) Brahmaḥ (=caitanyena) saha ātmānaḥ (jīvanām) aikyameva svāṁ (nijām) rupāṁ asyāṁ.

Whose form is the identity of Brahman and Ātman.

(2) Brahmātmānaḥ (sivājīvayoh) aikyameva svāṁ (=sarvasvām) pratipādyām yasyā saḥ haṃsa mantrāḥ rupāḥ asyāḥ.

According to this interpretation Brahman means Śiva and Ātma means jīva. 'Sva' means Haṃsa mantra (Soham) which unites the soul with Śiva and rūpa means Her form.

Hence the name would mean whose form is the Haṃsa mantra
which unites the jiva with Siva.

In Trisati the name (No. 173) Hamsamantrarthupini means the same thing.

673. Brhati.

The great.

Brahman is described in Srutis as immensely greater than the greatest.

Or Brhati is a certain vedic metre of thirty-six syllables. She is of that form.

674. Brahmāni.

(1) The word Brahmāni means the wife of Brahmin.

(2) According to the Samayacāra Paddhati the word Brahmāni means divine wisdom.

(3) Or the wife of Siva because Siva is described as Brahmana in Vedas and Purāṇas.

675. Brahmī.

(1) The consort of Brahma or the female counterpart of Brahman.

(2) Brahmī means the form of speech, a power of Brahmā. She is of that form.

676. Brahmananda.

(1) Brahmaiva ānandah yasyah sa.
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 unconstrained; 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 matvarthiya, 'a' is a suffixed to the word. It means 'possessed of'.

677. Balipriya.

Balinaḥ (=avidyanirṣasamarthāḥ) priyaḥ (=dayāpātraḥ) yasyaḥ sa.

She to whom the mighty people are dear.

Here the word 'bali' means those who are strong in dispelling Avidya and firm in conquering desire, anger etc. And the word priya means objects of Her compassion. Hence the name means that strong people are objects of Her compassion.

(2) Baliḥ (rājavīsesaḥ) priyah yasyaḥ (=vāmanasya) tada bhinnā.

She is identical with the Vāmanā incarnation to whom Bali, the king is dear.

(3) Or Balayah (=pujopaharāḥ) priya yasyaḥ sa.

She who likes the oblations offered in worship.
678. Bhasarūpā.

(1) (Saṃskṛtādi) bhasāh rūpāh yasyāh sā.
Who is of the form of the languages.

(2) Bhasābhīh nīrupyate sā.
She is described by the languages such as saṃskṛta, prākrit etc.¹

679. Brhatśena.

(1) Brhatī senā caturahgabalaṁ yasyāh sā.
Who possesses limitless army. Her army is consisting of elephants, chariots, cavalry and infantry.

(2) Or who is identical with Brhatśena, the king.


Bhavāh (=dravyagunādayah) abhavāh (=prāgabhavādayah) tāh vivarjita.
She is devoid of existing and non-existing entities.

The word Bhava means nine substances and qualities etc. while Abhava means antecedent non-existence and other non-existences.

681. Sukhāradhyā.

Sukhenā āradhyā.
She who is easily worshipped 'sukha'-Here means easily i.e. without hard and fast regulations about food or mode of meditation and worship¹.
682. Subhakari.

Subham (=punyameva) karoti.

She is doing good.

She is always beneficent even to one who imperfectly worships Her.

683. Sobhanasulabhagatih.

Sobhana casau a sulabha ca = sobhanasulabha (=sudurlabha) etadrsi agatih yayā sa.

Here three words are combined into one name. The compound is explained as follows:

Bhaskararāya seems to be in favour of taking this word as consisting of two names viz. (1) Sobhanagatih and (2) Sulabhagatih. However he says that if one insists that the name consists of only one word the compound should be dissolved as - Sobhana ca asau asulabha ca = sudurlabha i.e. extremely difficult to get. It is further explained as sudurlabha agatih (Punaravṛttih) yayā sa 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 Moksadalātrī (the giver of salvation).

684. Bajarajesvarī.

(1) Rajnām (=devarajādinām) ye rajānāh (=brahmavishnurudrāh) tesampī īsvari.

She is the ruler of the king of kings.

Rāja means the Gods and Rājarāja means the king of the
Gods viz. Brahma, Visnu, and Rudra. The Goddess is the ruler of them.

(2) Rajarajasya (=kuberasya) Isvarī.

Rajarāja means kubera (the God of wealth) i.e. she is worshipped by the kubera.

685. Rājayadāyini.

Rājayām (=svarājyavaikuntha kailadhipatyādikām) dātum sīlām asyāh.

She who bestows dominion.
She bestows dominion of Vaikuntha, Kailāsa etc.

686. Rājayavallabhā.

Rājayānī (vaikunthādī) vallabhānī (=priyānī) yasyah 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 of Śrī-Cakra.

687. Rājatkrpā.

Rājanti (=sobhamānā) krpā yasyāh sā.

She whose compassion is shining.

688. Rājapithanivesitanijāśrita.

Rajnām pithesu (=simhāsanesu) nivesita nījā āśrita yayā sā.

She by whom Her refuges (devotees) are established in the thrones of kings.
689. Rajyalakṣmī.

(1) Rājyasya lākṣmī
The wealth which is royal.

(2) Rājyalakṣmī is the deity whose mantra is described in Tantrarāja. The Goddess is of that form.

690. Kosānāṭhā.

(1) Kosāsya nāṭhā.
She is the mistress of the royal treasury.

(2) Kosānānāṭhā.
The word Kosa means the kosas viz. annamaya, prānaṃaya etc. The Goddess is the mistress of them.

691. Caturāṅgabalesvarī.

(1) Catvāri (=hastyaśvarathapāda-trupani) aṅgani yesaṁ tesāṁ balanāmīsvarī.
She is the commander of the army with its four divisions. Caturāṅga means four divisions of army viz. elephants, chariots, cavalry and infantry.

(2) Caturāṅgabala also means the four vyūhas. The Goddess is the ruler of those.

According to Bahvrcopanisad they are Sarīra-purusa, Chanda-purusa, Vedapurusa and Mahāpurusa.

692. Sāmrājya-dayini.

Sāmrājah bhavah = sāmrājyam tad daṭam sīlam asyāḥ.
She who gives samrajya.

The word samrajya = a state of ar ruler who has performed the Rajasuya sacrifice or who is the king of the kings\(^1\).

693. Satyasandhā.

Satye (anullanghye) sandhe (pratinjñāmaryādā vā) yasyāh sa.

She whose vow and limit (decoram) are true (which cannot be crossed).

694. Sāgaramekhala.

Sāgarah evemekhalā (=kancī) yasyāḥ (=bhūmeḥ) sā.

She who is girdled by the ocean.

Here the Goddess is identified with the earth surrounded by oceans.

695. Diksita.

(1) The initiated one\(^1\).

The word Dikṣā is explained thus Di (Dhīyaḥ) = knowledge and kṣa (kṣī = ksīnoti) gives i.e. That which gives knowledge is called Dikṣā. Here dhikṣita is turned into dikṣita.

(2) The name also means she initiates disciples into appropriate mantras i.e. dīyate, and destroys (ksīyate) their sin or ignorance\(^2\). Such person is called Dikṣita and the Goddess becomes one with them. Hence she is . called Diksita.

696. Daityasamani.

Daityānām (bhandadīnām) saṃanī (=nasīkā).
She who is the destroyer of the demons (like Bhanda and others).

697. Sarvalokavasaṃkarī.
Sarvan lokan vasaṃ kartuḥ sīlah asyāḥ.
She who has nature of subjugating all the worlds.

698. Sarvarthadātṛī.
Sarvesam arthanām (=purusārthanām) dātṛī.
She who is the bestower of all objects of desire (i.e. the four purusārthas).

699. Sāvitrī.
(1) Savituh iyam.
She who is the wife of Savitr i.e. the progenitor of the world.
(2) (Jagataḥ)prasāvitrī.
i.e. One who creates the universe.
The Devī Bhagavata derives the word sāvitrī from su which means 'to unze out'. Thus the word sāvitrī would mean one who unzes out lustre.
(3) Sāvitrī is the name of the deity presiding over the puskara tīrtha.

700. Saccidanandarūpini.
Sattvam citvām ānandāsca rupam (=svarūpam) asyāḥ.
She whose nature is existence, consciousness and bliss.
701. Desakālāparicchinā.

Desakālābhyām aparicchinā.

She who is not limited by space and time.¹

702. Sarvaga.  

(1) Sarvam (=vastumātraḥ), gacchati (=abhedenā, prāpanoti) sa.

She, who is present in all objects and in all places.  
(i.e. Omnipresent)² (i.e. she is present inseparably in all).

(2) She is present in all as the inner soul² (i.e. Sarvāntar- 

ryāmini).

703. Sarvamohini.  

(1) Sarvān mohayati iti tathā.

She who bewilders all.

She bewilders those who believe in duality and gives know-

ledge of non-duality.³ She gives the knowledge that the apparent 
difference between Brahman and the Universe is not real.

(2) Sarvam (=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, Sarasvati is a girl of two years. The Goddess is of that form. According to Bhardwaja Sarasvati is one, who ever resides in the tongue of all beings and who causes speech.

705. Šastramayī.

(1) She who rests in the scriptures alone. Everything about Her can be known through the scriptures. As Brahman is laid down in different āstras and she is identical with it.

(2) The name also means that scriptures are Her body and limbs. The Brahmanda Purāṇa describes how she created scriptures from Her body.

The name suggests that Brahman is revealed by scriptures and not independently inferred from reasoning.

706. Guhambā.

She Guhayām (sthitā) amba, 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".

(2) Guhasya (=skandasya) amba (=mata).

The mother of Kārtikeya. Guha means Kārtikeya (skanda).

707. Guhyārūpinī.

(1) Guhayām sthitam guhyam (=paramarahasyam jnānam), tadeva ṭūpam asyaḥ.
She whose form is the supreme secret.

The secret knowledge of non-duality is Her form.  

(2) Guhyam (=Guhyopanisadam) eva rupam asyāh.

Guhyam is the name of Upanisad and that is called Her form.  

708. Sarvopadhivinmukta.

(1) Sarvaih upadhibhiḥ visisya nihsesena mukta (=tyakta).  

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 upahas which are well-known to the Naiyāyikas.

(3) One who can be understood by a true syllogism which indicates identity.

709. Sadasivapativrata.

(1) Sadasivasya pativrata.  

She who is the devoted wife of Sadasiva.

(2) Sivah eva patih iti vratam (=niyamah) sadā (=sārvakāliko) yasyāh sā.  

She who has vowed that Siva alone is Her husband for all times.

710. Sampradayesvari.

(1) Samyak (sīgyebhyah) pradiyate iti sampradayah, tatresva- 

Sampradayesvari.
She who is the promulgator of sacred knowledge.

Sampradaya mean in which the sacred knowledge is imparted properly to the taught.

(2) Sampradāyasya (=sampradāyasanjñamantrārthavisesāsya) iśvarī.

According to this interpretation the word Sampradāya means the sampradāya meaning of Pancadāśī, 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 Parāhantasakti i.e. the power of highest egoism.

712. I.

Fourth vowel=kāmakāla.

This name represents the Turiya state. Here the name indicates that the quality of supreme egoism has two forms. The derivation of the I is from A by adding I i.e. A is Viṣṇu and I is his sister. Narāyana and Narāyani are the attributes of Paramasiva. Here the female attribute became the Queen consort of Paramasiva and male attribute Viṣṇu became the material cause of the Universe. These three forms the partless Brahmān.

The form or nature of Kāmakāla is described in the Vāmakesvara tantra1, the jñānānava2 and the Saundarya-lahārī3.

713. Gurumandalaraupīni.

Gurūnāṁ mandalam (=paramparā) saiva rūpaṁ (=nirūpanām)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 and this is not given in books.

This name also indicates that the nature of that Ṭa (i.e. Kāmekalā) should be ascertained from the spiritual teacher only as it is the most secret.

714. Kulottirna.

Kulam (=indriyasamāham) uttirnā (atikranta).

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 (=upāsyā) 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 (=Ekāraṇa) ārādhyā.

She is to be worshipped by the syllable 'e' because this syllable 'e' is the support and the seed. Again the syllable itself is in the triangle form, i.e. 'e'.

716. **Mayā.**

The Illusion.

She is called *māyā* because she makes hidden even what is overlaid and explicit; and exhibits what is undeterminable and amazing.

717. **Madhumatī.**

(1) Madhu (=madyam pusparasah kṣaudram vā) (pujanādi 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.

(2) Madhumatīkhyā vidyā vīseṣa rūpā. i.e. of the form of Madhumatī vidyā viz. described in the Chandogya Upanisad.

(3) In the Yogasastra 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 saṃsāra. Hence she is also identical with that.

(4) Madhumatī is a name of certain river. The Goddess is of that form.

718. **Mahī.**
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. Ganamba.

Ganasya (=pramathädergajänanasya va) ambä.

She is the mother of hosts (of pramatha etc. or of Gajanana)

720. Guhyakarudhya.

Guhyakaṁ ārādhyā.

She is worshipped by the guhyakas. The word 'guhyaka' 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. Kamalāngī.

Komalānī aṅgāni yasyāh sā.

Whose limbs are delicate.

722. Gurupriyā.

(1) Guruh priyo yasyāh sā.

She is to whom the guru is very dear.

(2) She is identical with the wife of guru.

(3) Guroh (=jagatguroh=sivasya) priya (=patni).

The consort of Śiva, who is the guru father of whole world.
723. Svatantra.

(1) The independent one.
Because the Goddess does everything without depending on any instrument she is called svatantra.

(2) Svatantrākhyā nityatandra rūpā va.

i.e. of the form of the Tantra book called svatantra tantra or the Nityatandra.

(3) Svāni (=atmiyāni) tantrāni yasyāh sa.

i.e. She, to whom all the tantras belong as the Tantras viz. Saiva, Vaisnava, Ganapata etc. describe. Her nature.

(4) Svah (=svādhināḥ parasivah) tattantra (=tadadīnā).

One who depends upon Siva. This also means that both Siva and Sakti are dependent on each other.

724. Sarvatantrāresi.

Sarvāni tantrāni iste (=samarthayati) sa.

She who rules ever all the Tantras.

Tantras are sixty four in number. She demonstrates their truth.

735. Daksināmūrtirūpinī.

Daksinābhimukhāmūrtiḥ = daksināmūrtiḥ, saiva rūpāḥ asyāh.

She is in the form of Daksināmūrti.

When Śiva facing southern direction taught Brahmā, Viṣṇu, etc. he is called Daksināmūrti. The mantras of Daksināmūrti are mentioned there in tantras. The Goddess is of that form.
726. Sanakādisamārādhyā.

Sanakādibhiḥ samyag ārādhyā (=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.

727. Siva jñanaprādāyini.

(1) Śiva (visayakām) jñānam prakārsena datuḥ sīlāṁ asyāḥ.
She imparts in the best manner the knowledge of Śiva.

(2) Śivo jñānapradāyī yasyāḥ.
She to whom the Paramasiva himself is the giver of knowledge.

728. Citkāla.

(1) Citah (saccidanandatmano brahmanah) kāla (ekadesaḥ) iva yasyāḥ sā.
She in whom the 'cit' is partly present.

(2) Citkāla means Pure (Consciousness conditioned by the internal organs). It is so called because it is a small part of Unconditioned Consciousness.

729. Ānandakalikā.

(1) Ānanda eva kāla ekadesa iva yasyāḥ sā.
Who has Ananda (bliss) as one part.
She is one portion of the bliss enjoyed by jīvas.
(2) Anandasya (anandamayakosasya) kalika.
She is the bud of Anandamaya kosa.

730. Premarūpa.

Prema (=snehbhaktih vā) eva śvarūpaṁ yasyāḥ sa.
She who is of the nature of devotion. The word prema means affection or devotion.

731. Priyāṅkari.

Priyāṁ karoti iti.
One who accomplishes agreeable things.

732. Namaparayanābhyaḥ prītā or Namapāra, yanena prītā.

She is pleased by the holy recitation of Her divine names.
Nama = from A to ksa1. 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 those in the second place of each letter, one gets total 20,736 names. This is given in Laghustuti2.

The repetition of these names in five ways is described in the Kādimata3. This is what is called Namapāryayana.

Namapāryayana also means the repetition of Lalitāsahasranāma4.

733. Nandivedyā.

Nandinah (nandikesvarasya) vidyā.
She who is the vidyā of Nandi-kesvāra.
i.e. the vidyā worshipped by Nandikesvara.

734. Natesvarī.

Natesvarsya iyam.

She is the wife of Natesvara. Natesvara means dancer, the Natarāja of cīdambara. Hence the Goddess accompanies the dance of Cidambara Natesvara as his counter-part.

735. Mithyājagadadhisthānā.

(1) Mithyā (rupasya) jagatah adhisthānam (=bhanadhikaranaḥ) who is the base of the illusory world.

Just as the sukti is the basis of illusory world. For it is said that this duality is mere māyā; non-duality is the reality.

(2) Jagadadhistha (brahma)eva anah (=prānah) yasyāḥ. One whose essence is Brahman which is the support of the universe.

(3) Mithyājagat adhisthānam = adhisthitam yasyāḥ sā. i.e. one who forms substratum to the illusory world.

736. Muktida.

Muktih (moksāḥ) dadati sā. She who gives salvation.

737. Muktirūpini.

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.

Lāsyām (≡nartanaṁ) priyām yasyaḥ sa.

One who is fond of delicate dance.

'Lāsyā' means the rhythmic dance of woman, it should be distinguished from Tāndava.

739. Layakarī.

(1) Layasya (Cittāvasthāvseṣasya) karī.

She who causes absorption. 'Laya' according to this interpretation means peculiar state of mind, which is equal to meditation.

(2) (Tālaiḥ nṛtyagītayoh samakālaḥ pariccheda va) = layaḥ 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).

(2) S'Lajjā' also stands for the seed word Hṛīm. The Goddess is of that form.

741. Rambhādīvanditā.

Rambhādibhiḥ (≡rambhorvasyādibhīḥ) vanditā.
She is worshipped by Rambha and Urvasi etc.

742. Bhavadāvasudāḥ vrstih.

(1) Bhavah (saṁsārah) eva davo (vanavahnih) tasya sudhāvrstih

She who is the rain of nectar to the foresfire of worldly existence.

(2) Bhavāḥ (parasivam) datte, vasu (=dhanaṁ ratnaṁ ca) dhattēr, etādṛśi vrstih.

i.e. She is the rain which gifts one with both Parasiva and Wealth. Here the name is splitted as Bhavadā tvasudhā vrstih and thus it means she is the giver of both worldly enjoyment and salvation (i.e. paramasiva).

743. Pāparānayadavānalā.

(1) Pāpāni eva aranyāni, tesāṁ dāvanalā iva ya sa.

She is the forest-fire which burns down the forest of sin.

(2) Pāparānayānāṁ dāvanalo yasyā nāma sa.

i.e. Whose name is the forest-fire of the forest sin. 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) Pāparānayānāṁ ye davāḥ (=dāvagnayah naśanopayabhūtā upāstiādayah), tesāṁ ańha (=prānāṁ) lāti (=ādatte) sa.

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.
devotion) etc. 'ana' means prāna (i.e. life) and lā (=lāti) means receiver.

Thus the Goddess propagate the means of destroying sin.

744. Daurbhāgyatūlavātulā.

(1) Daurbhāgyam eva tūlaṁ (=kārpaśah) tasya vātula iva yā sā.

She is (like) the gale (which blows away) the misfortune like thistle.

(2) Daurbhāgyam tūlaṁ yesaṁ te = daurbhāgyatulāṁ, te eva vātula yasyāḥ (sākāsāt) 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.

Jaraiva dhvāntam (=andhakarah), tasya raviprabhā iva yā sā.

She who is the sun-beam for the darkness of the oldage.

746. Bhagyaḍdhicandrika.

Bhāgya (laksanasya) abdheḥ candrika (=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) Bhaktanāṁ cittāṁ eva kekināḥ (=mayūrāḥ), tesāṁ ghanā ghanā yā sā.
She is (like) dark cloud to the peacocks in the form of
the mind of (Her) devotees.

(2) Bhakta citta kekighaṁ ā (=samantāḥ) ghaṁā (=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. Rogaparvatadaṁbholiṁ.
Rogac eva parvataṁ, tesaṁ daṁbholiṁ (=vajraḥ) īva yaṁ sa.
She is the thunderbolt to the disease heaped mountain
(high).

749. Mrtyudārakaṁthaṁkā.
Mrtyudāra (=astāvimsatadvahāḥ) tesaṁ kuthārikaṁ yaṁ sa.
She, who is an axe to the tree of death¹.

750. Mahēsvarī.
Mahatī ca asau Īśvarī ca.
The supreme ruler. Though this name occurs twice there is no
fault of repetition as there is a difference of short and long
(hraśva and dīrgha)svara. i.e.Mahēsvarī and Mahēsvarī.

751. Mahākālī.
(1) Kalayatīti Kāli, Mahatī ca sak Kāli ca.
She, who is the great destroyer of kāla (death) . The word
Kāli means the she who puts an end to time (kāla) itself
i.e.She rules over death¹.
(2) Mahākālasya iyam.
She is the consort of Mahākāla worshipped at Ujjayinī.

752. Mahāgrāsā.
Mahan (=aparimito) grāsah (=kavalo) yasyāh sā.
She for whom the normous (world) is only one moral¹ (at the time of universal dissolution).

753. Mahāśaṇā.
Mahat (=carācarakarmakatyad) aśanaṁ yasyāh sā.
She whose food is abundant. The Goddess is called so because she consumes both animate and inanimate universe.

754. Aparṇā.
(1) Apagatam rnam yasyāh sā.
She whose debt is removed for ever¹.
(2) Na parnaṁ (=patanam) asti asyāh.
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 'Aparṇā'.
(3) Na vidyate (parnam) api adanīyatvena yasyāh sā.
She who has not even leaf (to eat). This refers to the story of Parvatī. When she was practising penance she renounced even leaves as food².

755. Candikā.
The angry one.
She becomes angry with those who are not Her devotees.
Or according to the Devi Bhāgavata candrika means a girl seven years.

756. Candamundāsuranisūdanī.
Candesa mundasca = candamundau tau asurau nisūdayati sā.
She who destroys the demons, canda and Munda. Hence she is called Candunda².

(2) Candani (=pracandani atyantkopacihnaḥūtanetrasonitamadivanti vā)mundani yesām asuranānām, tesāṁ nisūdanī.

She is the destroyer of the demons whose faces (heads) are horrible.

757. Ksarāksaratmikā.
(1) Ksarani (=anīyatasaṁkhyāni) aksarāni (=varnā) ātma.
svarupāṁ yasyāṁ sā.
The uncountable syllables form Her body.
That is she is one syllabled and also many syllabled¹.

(2) Ksarasc aksarasc taḍubhyām ātma (=svarūpaṁ) yasyāṁ sā.
She who is of the form of both Ksara and Aksara, means the Lord².

758. Sarvalokesī.
Sarvesāṁ lākānāṁ Īśi (=Īśvarī).
Who is the ruler of all worlds.
759. Visvadhārini

Visvam dhārayati sa.
She who holds the universe.

760. Trivargadātri

Trayanām varganaṁ samuḥah trivargaṁ, tasya dātri.
She is the giver of the triad (of human values).

Trivarga means the three purusārthas viz. Dharma, Artha and Kāma1. She gives these three to Her devotees.

761. Subhāga

(1) She who is identical with the girl of five years.
Subhāga means five year old girl1.

(2) Sobhanah bhagaḥ (=Śrikamāmāhātmyavīryayatnākītryā dayāḥ) yasyāṁ sa.

i.e. She whose wealth, desire, dominion etc. are excellently good.

The word 'bhaga' means, dominion, wisdom, dispassion, womb, fame, strength, effort, desire, wealth, virtu, sun and salvation. Her dominion fame etc. are excellently good.

(3) Sobhanaḥ bhagaḥ (sūryo) yayā.

She by whom the Sun is luminous. It is said so because she is the power operating through Brahma, Visnu and Siva residing in the Sun.

(4) Sobhanaṁ bhagaṁ (lokatrayāntargataṁ saubhāgyaṁ) yasyaṁ sa.
One who has got the good fortune of the three world.

(5) Šobhanaṁ bhagam (caragatamcaragataṁ) yasyaṁ sā.

i.e. one who has good fortune found in the animate and inanimate things.

762. Tryambakā.

(1) Trīṇī ambakāni (=netrāni) yasyaṁ sā.

She who has three eyes.

These three eyes are the sun, the moon and fire.

(2) Trayānāṁ ambikā.

The mother of three, i.e. Brahmā, Visnu and Rudra.

763. Trigunatmikā.

Trayo guṇāṁ eva ātmā (=svarupaṁ) yasyaṁ sā.

She whose nature is the harmony of the three qualities (viz. Sattva, Rajas and Tamas).

764. Svargāpavargadā.

(Kṣayisnu sukhaṁ) svarāṁ (nityaṁ sukhaṁ) apavargāṁ,

tadabhayaṁ datte sā.

She who bestows both heaven and salvation upon Her devotees.

The word 'svarga' here means the enjoyment (sukha) which comes to an end when merits terminate, while the word 'apavarga' indicates eternal happiness.

765. Suddhā.

The pure one.

She is free from the stains of nescience.
766. Japapuspanibhakrtī
tī.

Japapuspanibhā (=tulyā) akṛtiḥ (svaṁpibhā) yasyāḥ sa.
She whose body (or complexion) is similar to the Japa
flower.

If the syllable 'a' is read before the name, then it can
be splitted into two names. Then the names would be 'Ajapa'
and 'Puspanibhakṛtiḥ'. According to this the name Ajapa would
mean the Ajapa mantra and the Goddess is identical with that.

The second name Puspanibhakṛtiḥ 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.
It also means light, the vitality, splendour, strength and
radiance. The Goddess possesses all these things hence she is
called Ojovatī.

768. Dyutidhara.

Dharati iti dhara, dyutēḥ (=kāntēḥ) dharā.
She who is the bearer of brilliance.

769. Yajnarūpā.

(1) Yajna eva rūpam asyaḥ.
The sacrifices are whose form or she is the sacrifice
itself.
(2) Yajnarūpa also means 'not different from the yajna described in the Māṇḍayamnayārahāsya. There it is said that the great sacrifice is worshipping one's ownself.'

770. Priyavrata.

(1) Priyāni vratāni (=āvīṣeṣātsārvadevātā visayakāni) yasyāh sa.

She to whom the vows (of religious performance) are very dear.

'Vrata' here means vows undertaken for the worship of any deity.

(2) Priyavrataḥ khyārājasvarūpa.

She who is of the form of the king called Priyavrata.

771. Durārādhyā.

Dūhkṣhena ārādhyā (=ārādhitum aṣākyā).

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.

772. Durādharṣa.

Dūkhkharūpa ādharṣaḥ (=svāyattīkaranaṃ) yasyāh sa.

One who is difficult to control.

773. Pāṭalīkusumapriyā.

Pāṭalī (nāmakaṃ) kusumaṃ priyaṃ yasyāḥ sa.

She who is fond of 'Pāṭalī flower.'
Patall is a flower of pink colour (i.e. whitish red colour) and the Goddess is very fond of that.

774. Mahatī.

(1) The great one.
She is called so because she exceeds all the rest in measure.
Sākapūrṇī explains that she is Mahatī because she measures all the other things.

(2) Mahatī (=nāradamunervināvīsesopī) tat svārupā.
She is of the form of Mahatī, the vina of Nārada.

775. Merunilaya.

(1) Meruḥ eva nilaya yasyāḥ sā.
She whose dwelling place is Meru, the mountain.

(2) Meruḥ (=nityatādātmyabhāvanā) eva nilaya yasyāḥ sā.
According to this interpretation the word Meru means 'Meru prastāra' of Śrīcakra. The Śrīcakra has three prastāras viz. Bhumi kailāsa Meru. Bhūmiprastara = identifying oneself with the eight goddesses. Vasini etc. the Kailāsa prastara = identifying oneself with the deities presiding over mātrkā letters. Meruprasthāra is identifying oneself with the sixteen nityā Goddesses.

(3) Or Meruḥ (navārnamandrah) eva nitayah (=sorva mantrodhavah bhavasthānam) yasyāḥ sā.
According to this interpretation the word 'Meru' means Navarṇa i.e. nine syllabled mantra, which is a consolidated form of Pancadasī reduced to seven syllables to which nada and bindu are added as described in the Jñānārṇava. The word
'nilaya' means the source of all the mantras. Thus the Goddess is identical with navarna, the source of all the mantras.

776. Mandarakusumpriyā.

Mandārah (=devatāruh svetārko vā) tasya kusumah priyāṁ yasyaḥ sa.

She to whom the flower of Mandāra is very dear.

The word 'Mandāra' means the divine tree (Devatāru) or svetārka tree.

777. Virarādhyaā.

Virajaḥ ārādhyaā.

She is worshipped by Virās.

Virās means those who dissolve the egoism by the power of their concentrated meditation and enjoys the self.

778. Viradrūpaā.

Virajah rūpā who is the virat form.

Virat means governing the entire material universe.

779. Virajaā.

Vigataṁ rajah (=papaṁ) yasyaḥ sa.

She who is devoid of sin (or passion).

Viraja is the presiding deity worshipped on the holy shrine of viraja (ksetra) in the region of utklala (Orissa).

780. Viśvatomukhiā.

Viśvataḥ mukhaṁ yasyaḥ sa.
She whose face is everywhere.

Wherever devotee imagines Her form to concentrate there she manifests.

781. Pratyangible.

Pratikulamancatiti pratyak; tadsam rupam yasyah sa.

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.

782. Farakasa.

(1) Parah (utkrsah) ca asau aksasca tadrup.

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 chandogyopanisad, "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 and not the Bhutakasa (i.e. elemental ether.)

(2) Farakasa also means the place of the manifestation of Brahman. According to sruti 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) Farakasa (Saptabhya samudrebyah paratarah aksah) tadrupa.
According to this interpretation the parakasa means the ether beyond the seven oceans where Lalita dwells in Her sixteenth years. Hence she is of that form.

(4) Parak (=kroochravisesah) tasya asa (dik).

The word 'parak' means kind of penance and asa means direction, or the path. i.e. She is the path which can be attained by penance only.

(5) Parakam aśnati iti.

i.e. She who enjoys the fruit of penance (=asa = to eat i.e. to enjoy).

(6) Pare (=utkṛste) ake (=padudhkhe) aśnati (=nasayati).

According to this interpretation the word 'para' means the highest the word 'aka' means sin or pain (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-parakasa. The word parakasa is upamavacaka like the word pratikasa, Saṃkasa etc. Thus the word would mean one who is without Upama i.e. unparalleled one.

783. Pranaśā

(1) Prānān dadāti.

She who is the giver of life (lit. vital breadth.).

Prānas = the five vital breaths (viz. Prāna, apana, Vyāna, udāna and samāna) or the eleven senses.
(2) Prāṇān dyāti (=khāḍayati) iti.

i.e. she who cuts (i.e. destroys) the vital breaths or the eleven senses.

784. Prānarupini.

Prāṇa eva rupam asti asyāḥ.

She who is of the form of prāṇa (i.e. Brahman). Here the word prāṇa stands for Brahman. Because śrutī says prāṇa is Brahman.

According to Nityātantra the Goddess is identified with the Prānas. Hence she is called Prānarūpinī.

785. Martandabhairvārādhyā.

(1) Martandabhairavena ārādhyā.

She who is worshipped by Martanda bhairava.

Martanda bhairava is a god who is the worshipper of the Goddess and abides between the 22nd and 23rd walls of Śrīcakra.

(2) Or Martandabhairava means Siva.

The Lord Siva, in order to kill the demon Manimalla mounted on a horse and came down to the earth. Hence he is called Mallārī in Maharāstra and also 'MartandaBhairava'. The Goddess is worshipped by him.

(3) Or 'Martanda' means the Sun and 'Bhairava' means 'Bātuka' and others. i.e. She who is worshipped by the Sun and the Bhairavas.

Or Bhairava means the group of cawards. The Goddess is worshipped by them to get rid of fear.
According to the Sivasūtra Bhairava means effort and that effort destroys darkness of nescience. Hence it is like the Sun, because the Vartikkāra during the discussion on the Sivasūtra III-7 says, 'confusion means darkness and by overcoming this, the sun of effort is produced.' Hence the name according to this interpretation would mean she is to be attained by the sun-like effort. Otherwise called the Bhairava.

786. Mantrinīnyastarājyadhuh.

(1) Mantrinīyām nyasta (niksāptā) rājyadhuh (=rājyabhāraḥ) yaya sa.

She who has completely committed Her administration to Mantrinī (i.e. Śyāmalambā).

(2) Mantropasakah mantrinah, mantravanto vā mantrinah, tān nayatīti mantrinī (=prayatnāvisesah), tasyāḥ mantrinīyām nyastā (=nivesitā) rājyaṣya (=svaśmrājayarūpasyaikyarahasyasya) dhuh (Tajjanakatāvacchedako dharmo)yaya sa.

The word Mantrinah 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. Tripuresi.
She is the ruler of three puras.

(2) Tripuresī is the name of the deity who rules over the Sarvasaparipūra, cakra having sixteen petals and it is the ninth in the Śrīcakra. The Goddess is of that form.

788. Jayatsena.

(1) Jayantī (=bhandāsurādijayini) senā (=saktisamūho)
yasyaḥ sa.

She whose army is always victorious (in Her battle with Bhanda and other demons).

Senā here means Her saktis.

(2) Or she is of the form of the king Jayatsena.

789. Nirgataṁ traigunyāṁ (=guṇotrayavattvaṁ) yasyaḥ sa.

She who is devoid of the three gunas.

790. Parāpara.

(1) Para cāsau aparā ca.

She who is of the superior form (para) and of the inferior form (apara)\(^1\).

The name means the different meanings which are meant by para and aparā words. She is of those forms.

(2) Parāpara can be splitted in para, aparā and parāpara. According to this interpretation 'para' means others; aparā means of the self. Or 'para' means foe and 'aparā' means friend\(^2\). Or 'para' means who is far and 'aparā' means who is near\(^3\).
(3) According to Nyāyaśāstra sāmānyā 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).

(5) 'Para' (lit. means posterior) = quality, the sakti and 'apara' means the anterior thing which is qualified i.e. Saiva. Hence the word parāpara means Siva who is qualified by the relation of Samarasya.

(6) Para and apara means two fold ether, or twofold knowledge described in the Mundakopanisad.

(7) The pranava is also twofold para and apara.

(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.

(9) In 'Yogaśāstra' 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 (Vilaksana).

(10) The worship according to Nityāhrdaya is of three kinds viz. para, apara, and parāpara. 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 para and aparā. Apara is given again threefold. Pasyanti, Vaikharī and Madhyama.

(12) The para and aparā are two states of consciousness. The para is the Two-yāvastha while aparā is three-fold viz. Jagrat, Svapna and Susupti.

(13) The homa (sacrifice) is two-fold viz. Parah and Aparah. Among them Apara is again twofold i.e. sthūla and sūksma.

(14) Parāparā is a certain mantra which is included in Mantraparāyana.

(15) The Goddess is threefold Parā, Apara, and Parāparā. One who creates the universe is called Parā; one who protects it is called Apara; and one who destroys is called Parāparā.

The Parā, Apara and Parāparā can be identified with the Mahāsarasvati, Mahālakṣmī and Mahākālī respectively, otherwise called as Vāma, Jyesthā and Raudri.

All these meanings can be accepted by Parāparā and the Goddess is of all these forms.

791. Satya-jñānanaṁndarūpā.

(1) Satyaṁ jñānam anandaśca rūpaṁ yasyāḥ sa.
Who is of the form of truth, knowledge and bliss.

(2) Satyaṁ (=sadvidyāyāṁ) ajñānam anānandaṁ (=duhkhaṁ) rupayati (=dadāti) sa.
i.e. She who gives pain to those who are unknown (ignorant) about true knowledge.
(3) Satyāh (=vidyādevyāh) ajñānaḥ yesaṁ te satyajñānaḥ
tesāmānandākhyān (lokan) rupayati sa.

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. Sāmarasyaparāyana.

(1) Samo (=anyunānadhiko) rasa yāyoḥ, tayoḥ (sivaṁaktayoh)
bhāvaḥ sāmarasyam, sa eva paramayananā (=sthānam) yasyāḥ sa.

She whose highest abode is the state of Sāmarasya in which Siva and Sakti are having equal status.

(2) Amaraṁ sahitasya = sāmarasya (=lokasya) parāyanaṁ
(=asrayo) ya sa.

i.e. She who is the abode of the worlds consist of Devas in them.

(3) Rasyante (=gīyante) iti rasyāni sāmāni ca tāni
rasyāni ca tāni parāyanaṁ (=abhīstāni) yasyāḥ sa.

According to this interpretation the word rasya means that which can be sung, sama means the rvas of Sāmaveda and parāyana means fond of. Thus the name would mean she who is fond of Sāmaveda songs.

793. Kapardinī.

Kapardinaṁ iyām.

The consort of Kapardin.

(1) Kapordi1 is the name of Siva. Thus the name means she is the wife of Siva.
(2) According to the commentator of the Sūtasamhitā kaparda means the earth senseure praised etc. i.e. She who is highly praised.

(3) Ka means water (i.e. water of ganges) = the flow and da = dāpayati i.e. purifier. It means that which purifies the flow of the water of ganges is called kaparda 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 kapardini therefore means the goddess Mahālāsa (the wife of Mairāla - an incarnation of Śiva) who is fond of putting on a garland of cowries.

794. Kālāmālā.

(1) Kālānām (= catusasthādirūpānām) mālā (=param parā). She who is the tradition of the kalās (sixty four kalās).

(2) Kālām (=lavanyam) mām (=sobham) ca lāti iti.

According to this interpretation the word kāla 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.

796. Kāmarupini.

(1) Kāmah (=parasivah) eva rūpamasyāh.

She who is of the form of kāma (i.e. parasiva). Paramasiva
is called kāma because he desires to create the universe\(^1\). Hence He is also called Kāmesvara.

(2) Kāmaṁ (=yathecchaṁ) rūpāṁ asyaṁ i.e. she who assumes the form at Her will.

797. Kalānidhilḥ.

(1) Kalārāṁ nidhilḥ.

She who is the treasure of arts. She is called so because there are sixty four kālas and these kālas proceed from Her.

(2) Kalārāṁ (=jīvanāṁ) nidhilḥ.

According Brhadāranyakopaniṣad kāla means ātma\(^1\) - 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) Kalaṁ (=karmāṁ) nidhilāyante asyāṁ iti.

In the Śivasūtra kāla is explained as body\(^2\) and commentator on it explains word kāla as actions i.e. karma. Hence the name according to this interpretation means she in whom all actions end\(^3\).

798. Kāvyakalā.

{ 
  \[ \text{Kāvyam kala} (=rūpaṁ) yasyāṁ sa. } 
\]

She who is the form of kāvyā (literature).

Kāvyā means that which has many branches as Nāṭaka, Saṭṭaka, Bhāna Prahasana etc. Such kāla is also the form of the Goddess\(^1\).
(2) **Kāvyotpādikā pratibhā eva kāvyakalā.**

i.e. She is of the form of Pratibhā which produces kāvya. In the Tantras it is described that certain kind of meditation confers the power of poetical composition. The Goddess is of that form.

798a. **Kāvyakalā.**

(1) **Kāvyam eva kāla (rupam) yasyāḥ sā.**

She who is of the form of kāvya (literature). Kāvya means that which has many branches such as Natāka, Sattaka, etc. and also Kathā, Akhyayikā etc. These also are the forms of the Goddess.

(2) **Kāvyotpādikā pratibhā eva kāvyakalā.**

i.e. She is of the form of Pratibhā which produces kāvya. The Tantras state that a certain kind of meditation confers the power of poetical composition. The Goddess is of that form.

(3) **Kāvyasya (sukrasya) kala (amṛtasāṃjīvanyakhyākalā)**

According to this interpretation the word Kāvya means 'Sukrācārya' and Kāla means 'his power' of conferring immortality (Amṛtasāṃjīvanī). The Goddess is of that form.

799. **Rasajña.**

(1) **Rasan janāti sā.**

She who is the knower (i.e. experiencer) of sentiments (Sṛṅgāra, Vīra, Karūṇa etc.).

(2) **Rasanendriya svārūpa vā.**

i.e. She who is of the form of sense of perceiving taste.
800. Rasāśevadhih.

Rasasya (=brahmaṃrtasya) sevadhih (=niddhih).

She who is the treasure of Rasa (i.e. Brahman). In Upanisads Brahman is described as Rasa.

801. Pusta.

(Bahubhihgunaih vā brahma rasena vā brahmanaih vā sattriṃśa-
tatttvavigrahāsīlatvat) Pusta.

She who is nourished i.e. nourished by innumerable qualities Or she is nourished by Brahmarastra or by Brahmanas. She is called so because she possesses the body consisting of thirty-six tattvas.

802. Puratana.

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. Pujya.

She is worthy to be worshipped (as she is the most ancient one).

804. Puskara.

(1) Puskā ( =posanaḥ) rāti (=ādatte) sā.

She who receives the nourishment.

(2) Puskara is the holy place and the Goddess is of that form i.e. of the form of deity worshipped at Puskara tīrtha.
(3) By the inter-change of 'ra' and 'la' the name can also be read as 'puskaia'. It would then mean 'one who is all-pervading'.

805. Puskareksana.

(1) Puskaranī (=kamalāni) īkṣānāni (=nayanāni)yasyāḥ sā.
She whose eyes are lotus-like.

(2) Puskare (yogavīsēc) kṣanah (=utsavah nirvāyaparasthitir vā)yasyāḥ sā.
She who rejoices in the Puskara yoga.

(3) Puskare (=prthivīkama) kṣanah (=utsavah) yasyāḥ sā.
She who rejoices in the lotus in the form of the earth.

(4) Puskare (nyagrodhavīrkap) kṣanah (=utsavah) yahāḥ sā.
She who rejoices in the banyan tree situated in the Puskardvīpa.

(5) Puskare (Puskarpatraśayini visnau) īkṣānām (=krpa nirikṣānām) yasyāḥ sā.
She who looks gracefully at Visnu lying on a leaf of Puskara.

(6) Puskaresu (=ambhassu) īkṣānām yasyaḥ sā.
She who looks at waters (i.e. gods, human beings, manes (pitr) and demons).

806. Paramjyotih.

(1) Param (=utkrṣṭaṁ, brahmatmakaṁ) jyotih.
She is the supreme brilliance.
Jyoti here means the illuminator\(^2\).

(2) Param\(j\)yoti is a certain mantra described in the Dakṣiṇāmūrti saṃhītā. This mantra has eight syllables. The Goddess also is of that form.

807. Paramādhamā.

(1) Parṇca taddhāma ca.

She is the highest light\(^1\) or the highest abode\(^2\).

(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. Paramānuḥ.

(1) Paramā ca saṃvī ca = paramānuḥ.\(^1\)

She who is the subtlest atom.

The śruti says, 'that is subtler than the atom'\(^2\) i.e. She is difficult to be known. The atoms of Tārākīs are Her forms.

(2) Parama (=utkṛsto) anuh (=mantrah).

She who is of the form of the Supreme mantra (i.e. Paṃcadasī).

809. Paratpara.

(1) Parat (utkṛṭadbrahmaśnurudrā) api parā (=sresthatara).

She who is superior to the supreme i.e. she is superior to Brahmā, Visnu and Rudra the most exalted deities.
(2) Param (=brahmāyuh parimānam) tasmāt para.

Param means the age of Brahmā. She is beyond that i.e. ageless.

810. Pasahasta.

(1) Pāśo haste (=vāmādhah kare) yasyāḥ sā.

She who has the noose in Her (left lower) hand.

(2) Pāśan hastayate (hastena nirasyati).

i.e. She who removes the bondages by Her hand.

811. Pasahantrī.

Pāśanaṁ hantrī (=nāśika).

She who is the destroyer of noose.

812. Paramantravibhedini.

(1) Parāsāṁ (=svopasākadvāśaṁ rājuṁ) mantrān (prabhumantro-
tsahantaragatān) (sakti visesaṁ āt) visesaṁ bhinnati.

She who completely destroys the mantras (powers) of Her devotee's enemy.

Para here means those who are jealous of devotees of the Goddess.

(2) Paraiḥ abhīcārādyartham proyukto manuḥ paramantrah.

i.e. Paramantra is that which is used by others will the devotee. She destroys such mantras.

(3) Parah (=utkṛṣṭo) mantrā (=pañcadasirūpah) tāṁ vibhedā-
yati (=dvādasavidhāṁ karoti).
She who divides the highest mantra (i.e. Pan̄cadasaśī). This Pan̄cadasaśī is divided into twelve vidyas according to the great worshipers viz. Manu, Candra, Kubera, Lopāmuḍra, Manmatha, Agastya, Agni, Sūrya, Nandī, Skanda, Śiva and Krodhabhāttāraka (Durvasa)².

(4) Paṛa (=utkrṣa) ye mantāraḥ (=mananakaraṭaṇaḥ), tesāmaṁvin (=pāṇani) bheda-yati (=naṣayati).

She who destroys the sins of those who are best meditators of the Goddess. The name is splitted here as para + mantr + avi + bhedini.

The word 'avi' means sin³.

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. Paṇcikrutāni).

814. Amūrtā.

(1) She who is without form i.e. incorporeal. The two mahābhūtas viz. Ether and Vāyu have no form. They are amūrtās. 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 mūrtā² (explained above) and amūrtā¹.
Or mūrta means the universe (jagat) and amūrta means the Brahman. She is identified with both.

815. Anityatrpta.

(1) Anityaih (eva upacāraih) trpta.

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 (=vasiṭi iti jīvah) tena atrpta sa.

The name is splitted into two aniti and atrpta. The word aniti would mean which breathes i.e. jīvas and atrpta would mean not satisfied i.e. She who is not satisfied with the jīvas as jīvas are Her food.

(3) Na 'iti' atrpta.

Not satisfied in the way. When the name is splitted like this, it would mean she who is not atrpta trpta i.e. She is satisfied with everything that is offered to Her with devotion.

816. Muniṃnasahāṃsikā.

1. Muniṃm manasaṃ (=mana) eva munimahasaṃ (=manasākhyāṃ sarah) tatra haṃsika 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 + mana + sa + haṃsa. Here the word haṃsa means anklets i.e. she dances before them in order to please them.
817. Satyavrata.

(1) Satyam (=brahma) eva vratam (bhaksyamuparanarat priyah) yasyah sa.

She to whom only truth (Brahma) is dear.

According to this interpretation the word satya means Brahman and vratam means the food which secondarily means dear.

(2) Satyameva vratam yasyah sa. Satya = truth and vratam = vow.

The truth alone is Her vow i.e. she is attained by the vow of speaking truth only.

(3) Satyani (=sighrapadapi pradani) vratani yasyah sa.

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.

(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. The Goddess is identical with that Satyavrata.

(5) Satyam (=amogham) vratam yasah sa.

She whose promise is confailing.

(6) Satyam (avasyaka) vratam yayam (yadbhaktya) sa.

i.e. She by whose devotion the vratam i.e. sustenance of the body is satya (i.e. essential).

818. Satyarupa.

(1) Satyam (=kalatrayabadhyam) rupam yasyah sa.
She who assumes the form of truth (which is not nullified by three times viz. past, present and future, i.e. eternal truth.

(2) Satyaṁ rūpavar yayaśa.  
She by whom satya is protected.

819. Sarvāntaryāminī.
(1) Sarvesam antah yāmīni.  
She who controls all from within i.e. She who is the inner ruler of all souls.

(2) Sarva ca sa antaryāminī ca.  
She who is of all forms and who has entered in the hearts of all2. She is called sarvā because she always knows the beginning and the end of everything.

820. Satī.
She who is the 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 acts1.

821. Brahmanī.
(1) Anandamayakosasthapuchchabhrahmarūpā.  
She who is of the form of Brahman which forms the tail of Anandamayakosa.

(2) Brahmanām ānayati (=Jīvayati).  
She who makes Brahma breath.
(3) Brahmanasya (=pitamahasya) iyam (=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.

823. Janani.

The mother.

She is called mother because she brings all to existence.

824. Bahurupa.

(1) Bahuni rupani yasyah sa.

She who has many forms.

Though the Goddess is of the form of Parabrahman, She assumes many forms for various acts such as slaying of demons like Bhanda, etc.

She is many formed because She assumes the form of movable and immovable and also because She is of the forms of mātrkas. According to Vāmana purāṇa, the universe is manifold and She is everywhere hence She is said to be many formed.

(2) She is many-formed as She is the wife of thousands of Rudras described in the śrutī.

(3) Or according to Tripurasiddhānta also many energies are Her forms such as Lopāmadra, Mahavidyā, Bālā, Syāmalā etc.
825. Budharciita.

Budhah (=jnanibhih) arcita (=pujita) sa.

She who is adored by scholars.

826. Prasavitra.

Prakarsena (vihadaprapamc tam praja va) sute iti.

She who gives birth to this manifold universe consisting of ether people etc.

827. Pracanda.

(1) Prakrastacandah (kapanah) dutah yasyah sa.

She who is wrathful.

i.e. She under whose authority persons commanded for duty are fiercely vigorous in their works. She is wrathful because authority without power cannot enforce right conduct.

(2) Prakrta (prativisayatvena) candah (=sak espacio) yasyah sa.

According to this interpretation 'pra' means 'fond of' and 'candah' means certain kind of flowers viz. Sakhapsiap. Hence name would mean she to whom Sakhapsiap is dear.

(3) She who is vigorous.

828. Ajna.

She is the command.

She has assumed the form of vedic commands. i.e. She is of the form of desire of Lord.
(2) The name can be taken as Śrī, which means of the form of
the person who is the enjoyer of gunas.

(3) She is the form of Brahma or wiseman.

829. Pratistha.

(1) Pratisthati (visvam) asyaṃ.

She who is the support. She is the support of the whole
universe 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 kāla which resides in water Tattva is also
called Pratistha. Its characteristics are given in the Śaivagama.

830. Praktakrtih.

(1) Prakara (=sarvairāhuyaman) akṛtiḥ (=rupaḥ) yasyaḥ sa.

She whose form (nature) is experienced by all.

(2) Praktakhyā (yoginyaḥ) tadrūpa vā.

She is of the form of the yoginis worshipped in the first
circle of Śrīcakra.

(3) Aprakta = suprakta, when taken like this the interpre-
tation would mean 'she is manifested in water.'

(4) Na Prakata = aprakata i.e. she who is of secret form.

831. Pranesvari.

(1) Pranānam Isvari.

She who is the governor of vital breath. Sruti says "He is
the breath of breath."
(2) Pranam (indriyanam) Isvari.
She who is the ruler of senses. The Goddess is called so because she is the adhisthatri of senses.

(3) Prana can be splitted as pratana i.e. prakrto anah (=sadbha) vedarupah, tasyesvari. i.e. she is proclaimed in the vedas.

832. Pranadatri.

(1) Pranam datri.
She who is the giver of life. i.e. she who gives life to all creatures.

(2) Pranamam (=ekadasendriyanam) datri.
She who gives (life to) eleven senses.

Prana according to this interpretation means senses because in sruti the word prana is taken to mean the senses. The eleventh sense is the mind.

833. Pancasatpitharupini.

Pancasatpithani rupaḥ yasyāḥ sa.
Fifty (i.e. fifty-one) pithas are Her form.

'Pancasat' is taken to mean ekapancasat in most of the Tantras. Hence the name means the fifty-one pithas i.e. from kāmarūpa to Chāyā-chatra are whose forms. The fifty-one pithas are mentioned in the Pithanyasa which is included in the Sodhanyasa. And these pithas should be established, in the respective places of letters. And these pithas are said to be the
form of letters. Hence they are fifty one.

834. Visnrkhala.

(1) Vigata srnkhal (=karmadi nirbandhah) yasyah sa.
She who is free from fetters.
Srnikhal 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 Visnrkhala 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.

835. Vivikaastha.

(1) Vivikte (=vijanadesa)tisthati sa.
She who abides in lonely place. The word vivikta means lonely and holy places. Also the Haritasmrta says 'that place is holy where there are no people'.

(2) Viviktesu (atmanam atma-vivekaslesu) tisthti sa.
Vivikta means those persons who are able to discriminate between the Atman and not Atman.

836. Viramata.

(1) Viranam mata (=janani)
She who is the mother of Viras (i.e. ardent devotees)
The word Vira means the chief among devotees or the warriors died in battle. She is called their mother as she is beneficent
to them.

(2) **Viram (.=punaapatram) mati sa.**

According to Visvakosa the word vira means the vessel of liquor and mata means the measure; hence the name would mean the measurer of the vessel of liquor.

(3) Vīra is the name of Ganesvara who is accepted as a son by Parvati; hence Viramātā means Parvati.

837. Viyatprasūh.

Viyataḥ (=a+kasasya) prasūḥ (=janika).
She who is the birth-giver of ether.

838. Mukunda.

(1) Mukum (=muktirm) dadati sa.
She who gives salvation.

(2) She is identical with Visnu as Visnu is also called Mukunda.

(3) Mukunda also means a certain kind of jewel. She is of that form.

839. Muktinilaya.

Muktinām (=pa+cavidhmoksānām) nilayo (=ākaro) yasyām sa.
She who is the abode of salvations.

The word mukti here indicates the five kinds of salvations viz. salokya, samipya, sarsti, sarupya and sayujya.

840. Mūlavigrharūpinī.
(Balabagaladisaktīnāḥ) mulabhuto yo (rajesvarī) vigrahāḥ sa eva. vūpam asyaḥ.

She who is of the form of Rajarajāsvārī which is the original form of other mahāvidyās such as Bāta, Bagala etc.

841. Bhavajñā.

(1) Bhavan janati 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.1 Bhāva also means dharma according to smṛti; according to Yāska, Bhāva means six modifications2 viz. Jāyate, Vardhate etc. The six categories are also called. Bhāva according to Nyāyaśāstra.

(2) Bhavah (=samsāraḥ) sa eva bhavah, tatsambandhinah sāmsārikāḥ api bhavāḥ. Or Bhavah (=Sivah)tasya ime (=Saivah) = bhavāḥ.

i.e. Those who are involved in sāmsāra, or those who are the followers of Siva. Also bhāva means the first type of interpretation among the six types of interpretations of the mantras as given in the Yogini hrdaya. She knows all the bhāvas. Hence she is called Bhavajñā.

842. Bhavarogaghnī.

Bhavah (=sāmsārah) eva rogah tam hanti sā.

She who destroys the disease in form of worldly existence4.

843. Bhavacakrampravartini.
(1) Bhavacakram (=samsaramandalaṁ) pravartayati sa.
She who keeps the wheel of Saṁsāra in motion.
i.e. She incites saṁsāra by converting Śiva into Īśva
and vice versa.

(2) Bhavacakravat pravartayati.
She who makes all wanders like the wheel of mandane 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) Bhavacakrāni (=binducakrāstadalasodasadalavrttatraya bhūgrhatrayani 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, Trikonā, Vāsukona, dasāra etc.

(5) Bhavasya (=śivasya) cakram (=mahāḥ) pravartayati.
Here the word bhava means Śiva hence bhavacakra means the cakra of Śiva i.e. mind. Because according to the Viśnupurāṇa cakra means mind. Hence she is the guide of Śiva's mind.

844. Chandahsāra.

(1) Chandahsu sāro (=nīskarṣo) yasyāḥ sa.
She whose essence is (described) in the Vedas.
Here the word chandas is taken to mean veda i.e. whose nature is described (established) in scriptures.
(2) Candah (svairācaranām) sāraṁ (nyayyam) yasyah sā.

She according to whom the Svairācara is justified. Here the word svairācara means making according to one's own will after identifying ahanta with idanta i.e. Brahmabhava or seeing everything as Brahman.

(3) Candah (abhilāsah) sāraṁ (nikrstarūpaṁ) yasyah sā.

She whose form is 'desire'. i.e. she is of the form of Icchā-Icchāsakti.

845. Sāstrasāra.

Sāstrasya sāraḥ (sārārūpa).  
She who is the essence of scriptures. The word sāstra means Vedas and also the Mīmāṃsāsāstra.

846. Mantrasāra.

Mantranām sāraḥ (sārārūpa).  
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.

Talām (karatalādi), tadvat (krṣaṁ samaṁ ca) udaraṁ yasyah 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 Virat form.
(1) Udāra (mahattāra) kīrtiḥ yasyāḥ sa.
She who is of exalted fame.

(2) Utkrsta' asamantāt (vyāpta) ca ara (sighrasādhyā) ca kīrtiḥ yasyāḥ sa.
According to this interpretation the name be splitted in following way. Ud + a + ara (=udāra) kīrtiḥ. Then, the word ud (=utkrusta) means 'exalted'; a (asamantat = vyāpta) means 'all-pervading' and ara (=ara) means 'obtained' without delay. Kirti = fame i.e. by worshipping Her one can attain the all-pervading fame without delay.

(3) Arāḥ (=devāḥ) tānutkṛntā kīrtiḥ.
According to this interpretation the word ud (=udkṛnta) = to excels, ara (=aranam) of Gods kīrti = fame. i.e. She who excels God's in fame.

(4) Arāḥ (=maṅgalaḥ) utkṛntā kīrtiḥ yasyāḥ sa.
The utterance of whose name removes the trouble created by wicked plannets like Mangala, Sani etc.

(5) Ut (=adityamandalāntargataḥ saṅgunam caitanyaḥ) tasmin ara (=syudhaviseso) yasyāḥ īdrśi kīrtiḥ yasyāḥ sa.
Ut. here means saṅguna cit which resides in the disc of the sun. i.e. She whose fame is the weapon against the 'ut' purusa.
The meaning thus would be, by worshipping Her one can attain the fame which can surpass the fame of that purusa.
(6) Or (Āsamantatvyapto) arah (=sudhahrdayah) tadvat autkrsta kirtih yasyah sa.

The word 'ara' here means the reservoir of nectar, i.e. she whose fame is exalted like that of the 'ara' (i.e. the lake of nectar).

849. Uddamavaibhava.

Uddama (iyattanavacchinma) vaibhavam yasyah sa.

She whose affluence is immeasurable.

850. Varnarūpinī.

Varnā (catuhśatisamkhyākāh) rūpamasyah.

She who assumes the form of letters.

There are sixty-four letters all are Her forms.

851. Janmamṛtyujarāśpatajanavisrāntadāyinī.

Janmamṛtyujarābhīh taptebhyo janebhyo visrāntiṁ (duśkhapahāribhīh vyaktah svatmasukham)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. Sarvopanisadudghusta.

Sarvāsva (aitareyādi) upanisatsu utkarsena ghausta (=pratipādyā).

She who is highly sung of in all the Upanisads.

The word Upanisad means secret doctrine as it describes Brahma. Upanisad is derived as follows "Bringing the self near (upa) to Brahma (satah)".
Here the upsarga 'ut' in the word 'udghusta' shows the identity of all the different upāsanās relating to Saguna Brahman.

853. Santyatītakalātmika.

Santyatītakalā (=ākāśanisthākalā) tadātmika.

She who is of the nature of Santyatītakalā (i.e. the kāla in the sky). The Goddess is identical with the kāla present in the sky which after annihilating duality leads to self-realization.

854. Gambhirā.

(1) She is the unfathomable.

Gambhirā means the great lake. Hence she is of the form of great reservoir (i.e. Mahāhrada) in which when one meditates (merges; cognizes the pūrṇahantā (complete egoism).

(2) Or Gaṁ (=ganapatibija = ganapatireva), tasya bhiyaṁ rāti (=ādatte niraśyati vā).

The name be splitted. Thus gaṁ = bhī + rā. Then the letter 'gaṁ' is the Ganapatibija, i.e. Ganapati; bhī = bhiyāṁ = fear and rā (=rāti) 'drives away'. Hence the name, according to this interpretation would mean She who drives and fear of Ganapati.

855. Gaganantahstā.

Gaganasya (=daharakasasya parakasasya bhutakasasya vā) antar (=madye) tisthti 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).
(2) *Gaganasya ante (=nasakāle api tisthi sā.)*

She who remains present at the time of destruction of the ether i.e. even after the ether is destroyed she remains present.

(3) *Gaganām (=hakaraḥ) antasthā (=yaralava) who is of the form of 5 bijas of the bhūtas.*

The word 'gaganā' indicates syllable 'ha' while the antasthās are ya, ra, la, and va. They are the bijas of the five elements (Pancamahābhūtas). 'La' is the bija of earth, 'Ha' that of sky, 'Ya' of Vāyu and 'Ra' of Tejas and 'Va' is of water.

856. Garvita.

Garvā (=Visvanirmāṇa visayīnī parāhanta) asyaḥ iti.

She in whom the pride is born. 'Garva' here means the highest conceit of I concerning the creation of the universe.

857. Ganalolupa.

Gane loloṣpa.

She who delights in songs. The word gana here can mean many things. Gana consists of four instruments tala, naddha, susira and ghana. Gana also means a musical instrument, or one of the two kinds of sāma (i.e. sāmaveda), Sarīra or Gandhara. Hence she who delights in all of these ganas is called 'Ganalolupa'.

858. Kalpanārahita.

(1) *Kalpanābhih (=vāsanāmayībhīḥ drṣayāvīcībhīḥ) rahitaḥ.*

She who is devoid of waves of different types of vāsanās.

(2) *Kalpe api nāraṇām hitā.*
Here the name best splitted like thus: Kalpa + nara + hita.
The word kalpa means the time of dissolution (pralaya); nara = relating to nara i.e. jivas. Nara means Brahman and souls are naras because they belong to Brahman. And hita means friend. i.e. She who is friendly to the souls at the time of dissolution. She keeps all the jivas in Her belly at the time of dissolution.

859. Kaśṭhā.

She who is of the form of Kaśṭhā.

(1) Kaśṭhā is the measure of certain time, consisting of eighteen minutes. Kaśṭhā also means the wood of Haridra.

(2) Kaśṭhā means the essence of the Vedānta i.e. the final principle established by the Vedānta. In the Katha. Up. it is said she is the goal (kaśṭhā), she is the Highest way.

(3) Kaśṭhā 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 Kaśṭhā also because she is of the form of directions.

(5) According to the Nirukta the word kaśṭhā means that which stands after crossing everything. The Goddess stands after crossing everything hence she is called Kaśṭhā.

860. Akānta.

Akaṁ (=pāpaṁ, duḥkhaṁ) akayah (=pāpaduhkhayoh) antah (=nāsah) yayā sa.

She by whom sin and miseries are destroyed.

861. Kantārdhavigraha.
Kantāḥ (=Parasivah) eva ardha-vigraho (sarīrasya ardham)
yasyaḥ sā.

She who has the half-body of (Her) husband (i.e. Parasiva).

(2) Kāntasyārdham kāntārdham, kāntārdham vigraho yasyaṁ sā.

Whose body is formed of the half body of Her husband.

(3) Kantāḥ (=kakārasya antaḥ = khakārah =(kaṁaḥ) = dyuh
ardham (=eka)dēśah) vigrahasya yasyaṁ sā.

The word kānta 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.

862. Kāryakārana-nirmuktā.

Karyāni (=mahadādini) karanaṁ (=mūlaprakṛtih) taṁ viṁ-
rmutā.

She who is devoid of effect and cause. The word kārya means the categories like Mahat, Ahaṅkāra, Karana means the Mūla prakṛti. The Goddess is of the form of pure consciousness hence cause and effect do not exist.

863. Camakelitarangita.

Kāmaśya (=kāmesvarasya) keliṅāṁ (=kṛiḍāvilāsaṇāṁ) taraṅgāṁ
(=paramparaḥ) sanjātā asyaḥ.

She in whom are born the waver of the love-sports of Kāmeśvara.

864. Kanatkanakatataṅka.

Kanati (=dīpyamāne) kanakasya (=suvarṇa-mayasya) tataṅke

yasyaṁ sā.
She whose golden ear-rings are shining.

865. Lālāvigrāhdhārini.

Lālayā (=anāyāsena) vigrāhan (=avatārvisesān) dhārayati.
She who assumes different incarnations by mere sport.

(2) Lālādevyāḥ (=Padmarājayasya mahisyāḥ) vigrāhdhārini.
She who assumes the body of Lālādevī, the wife of Padmarāja.

866. Ajā.

Na jā (=jāta) iti ajā.
She who is unborn.

She is called Ajā because the Śrutī says 'the one unborn, he was not born and will not be born.' Hence she was never born. The birth is always followed by death, but is without birth hence also without death.

867. Kṣayavinirmuktā.

(1) Kṣayena (maranena) vinirmuktā.
She is free from decay.

(2) Kṣaye (grha eva) visīṣya nirmuktāh (bhaktāh) yaya 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's and desire salvation they have not
to abandon their house from fear of the worldly objects\(^1\).  

868. Mūgdhā.

(1) She is the innocent one (or beautiful one).

(2) When letter 'a' is read while splitting the name from the preceding name then it will be 'amugdā'. In that case the interpretation would be 'na sānti mūgdhāḥ (mūdhāḥ) yasyāḥ sā i.e. she whose devotees not simpleton Mūgdhā means simpleton\(^1\).

869. Kṣipraprāśadīṇī.

Kṣipram (=svalpadinaireva) prasīdati sā.

She who is pleased in short time (i.e. in few days)\(^1\).

870. Antārmukhasamaśrāadhāyā.

Antāḥ (=svatmapravanām) mukham (=cittavṛttiḥ) yesāṁ taṁ.

Samyagārāadhāyā.

She who is worshipped properly by those whose minds are turned within. i.e. who is worshipped by the method of introspection.

871. Bāhirmukhasudurlabhā.

Bāhiḥ (visayaikaprayanām) mukham yesāṁ tesāṁ susthu durlabhā.

She who is extremely difficult to be known by those whose minds are devoted to outward objects\(^1\).

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 Rgveda begins with 'a'. The Yajurveda begins with 'i' and the Samaveda 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-Tantra².

873. Trivarganilayā.

Trivargasya nilayah (+sthānam) yasyām.

Who is the dwelling place of Trivargas (viz. Dharma, Artha and Kāma).

874. Tristhā.

(1) Trisu (bhūtadikālesu) tisthati sā.

She who is present in all the three times i.e. past, present and future.

(2) Trisu (=akarokāramakāresu) sthā (=sthitih) yasyāḥ sā.

i.e. She who resides in the letters a, u and m (i.e. Pranava.

(3) Trisu (lokādibhedena) tisthati 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 (Ṛg, yajus and sāman), the three fires (viz. the sun, the moon and fire or garhapatya, āhavanīya and daksinā) 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 mātras (hrasva, dīrgha and pluta) etc.¹
875. Tripurāmālinī.
She who is the deity called Tripurāmālinī. Tripurāmālinī is a ruling deity in the antardāsara of Śrīcakra.

876. Nīramaya.
Nirgata āmaiyah (=rogah) yayā sā.
She by whom the diseases are driven off.

877. Nīrālamba.
Na vidyate ālambah yasyāh sā.
She who is without support. She is the support of all (sarvadhārā); hence there is no support for Her.

878. Svātmārāma.
(1) Svātmanyevā ārāmah (=kṛdananām) yasyāh sā.
She who rejoices in Her ownself. i.e. She divides Herself into two and sports with each other.

(2) Svātmaiva ārāmah (=kṛtrimavanarūpaṁ vicitraṁ jagat) yasyāh 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.

(3) Svāṁ (=atmiyam = jagat) ca ātma (=brahma) ca anayoh ārāmah (=kṛdananām vṛttarāmah vṛttitvām vā) yasyāh 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.
879. Sudhāsrutih.

Sudhāyāh (sahasrārakarmakaṇḍagatāyāh) srutih (=sravanam) yaya (kundalinyā) sa.

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 kundalini pierces them.

(2) Sudhāyāh srutih.

She who is of the form of the stream of nectar.

(3) Sudhāsrutih also means the stream of nectar which flows from the moon's disc and imparts energy to the sun, fire etc.¹

(4) Sudhāsrutih, according to the Jnanânava means a kind of meditation on the Goddess causing the flow of nectar and removing the poison.²

880. Sāṃsārāpanīkanirmagnasamuddhāranapandita.

Sāṃsāra (laksane) paṅke niḥsesenā magnānām (janānām) samyaguddharane pandita (kusalā).

She who is expert in pulling out property those who are lost in the morass of the worldly life.¹

881. Yajnapriyā.

(1) Yajnāḥ priyāḥ yasyāḥ sa.

She who is fond of sacrifices.

(2) Yajnasya (visnoh) priyā.

She who is the consort of Visnu. According to sruti yajna is identified with Visnu.²
882. Yajnakartī.

The wife of Yajnakartā (i.e. Siva)

One of the eight forms of Siva is yajnakartā i.e. the performers of Somayāga. The Goddess is Siva's consort therefore she is called Yajnakartrī. Her name is Dīkṣā and Her son is called Santāna.

883. Yajmanasvarūpīni.

Yajmanasca svah ca = yajmanasvau, tau atma asyāḥ.

She who is of the form of Yajmana i.e. Yajnakartā, form of Siva and also the atma.

884. Dharmadhārā.

(1) Dharmasya (=vedāviruddhasya karmanah) āsamanat (=sarvadeśeṣu) dhārā (=nirargalaprayañ).

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.

(2) Dharma ādharo yasyaḥ sā.

She whose support is Dharma. Because the śruti (Mahānāra Up.22.1) says, 'everything is established in Dharma'.

(3) Dharma becomes the supporter of all things by Her.

885. Dhanādhyakṣā.

Dhanasya adhyakṣaḥ.

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 dhānāni ca vīsesya vardhayati sā.

She who increases wealth and granary (of Her true worshippers)

887. Viprapriyā.

Viprāh (=vedāstraṇādivyāvantah) brahmānāh) priyāh (=abhīṣṭa) yasyāh sā.

She to whom brahmānas are dear 'Viprah' means brahmānas well versed in the vedas and other vidyas.

888. Viprarūpa.

(1) Viprāh rūpaḥ (swarūpaḥ) yasyāh sā.

She who has assumed the form of Brahmānas.

(2) Viprān rūpayati (=purvarūpayatāh karoti āpyāyañātī vā)sā.

She who nourishes Brahmānas. By the repetition of mantras (of the Goddess) and homa (i.e. oblations) etc. Brahmānas are nourished.

889. Visvabhrāmanakārini.

(1) Visvesām (=brahmānandānām) bhūramanām (=srūṣṭiṣṭhītinasarūpaḥ yatāyatam), karayati sā.

She who causes the worlds to move (to go round in its cyclic motion). The word Visva stands for all Brahmāndas and 'bhūramanā' means the cycle of creation, preservation and destruction.
(2) Visvasya (=Visnoh) bhramanakarini.

She who causes confusion to Visnu. Here the word 'Visva' is taken to mean Visnu. The story of the confusion caused by the Goddess to Visnu is given in the Kalika-purana.²

890. Visvagrāsā.

Visvām (=caracaram) 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 ¹.

891. Vidrumabha.

(1) Vidrumah (=pravālāh) tadvat ābhā yasyāh 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 (=jnānaṁ) ēva drumah = vidrumah (=puṅkhaṅu-puṅkhaprasatavasāmyāt, ten tattulyā.

She who is like the tree of knowledge.

892. Vaisnavī.

Visnoh iyaṁ.

She is the wife of Visnu.

The Devīpurāṇa says that she is called Vaisnavī because (1) she bears the crouching disc and club, (2) she is the mother of Visnu, (3) She is the destroyer of foes (like Hari) and (4) she is Visnu himself.¹
893. **Visnurupini.**

Visnureva rūpāṁ asyaḥ.  
She who assumes the form of Visnū.

894. **Ayonih.**

(1) Na Vidyate yonih (=kāraṇāṁ) yasyāḥ sa.  
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 (=visnoh) nilayā.  
'Ā' means Visnū and Yoni means origin(i.e.mother). Thus name also means the mother of Visnū.

895. **Yoninilayā.**

(1) Nilīyate jagat asyaṁ (sā nilaya) yoniscaśaun nilayā ca.  
She is the prakṛti (=yoni) in which everything is merged (nilayah).

(2) Yonih (=māyā) nilayah (=paricchedikā) yasyāḥ sa.  
The word 'yoni' also means māyā.  
i.e. She who is characterised by māyā.

(3) Yonināṁ (=jagatkāraṇānāṁ brahmādināṁ) nitaram layaḥ yasyāḥ sa.  
She in whom the Gods like Brahmā Visnū etc. who are the cause of world are merged.

(4) Yonih (=tryasracakram ) nilayah yasyāḥ sa.  
Whose dwelling place is the yoni i.e. the main tricycle.
896. Kutasthā.

(1) Kute (=ajñāne) tisthati sa.

She who dwells in ignorance.
The word 'kuta' means 'ajñāna'.

(2) It can also dissolved as 'kutayati (=chalayati) ātmānaṁ, anandadikam āvṛtā saṁśāre pātayati iti kuṭāṁ'. i.e. That which deceives the Ātmā by throwing him in the saṁśāra by veiling his bliss etc.

(3) Kutasya (=ajñānasya) sthā (sthitih) yasyām sā.

She in whom dwells the ajñāna (ignorance).

(4) Kūṭaḥ (=girīraṅgaḥ), tadvat niskriyatayā tisthati sā.

She who is steady like the peak of a mountain.

(5) Kūtavat tisthati sā.

One who does not undergo any change like the kuta i.e. an anvil.

(6) Kūtānām (=visvasamuhānām) sthā (=sthitih) yasyām sā.

(7) Kute (=kutatraye) tisthati sā.

She who abides in the three kutas viz. Vāgbhava etc.

(8) Kute (=puradvare, śrīcakrāntaratragatrikone) tisthati sā.

She who resides in the kuta, the gate of the city, i.e. the main triangled of Śrīcakra.

897. Kularupini.

Kulaḥ (kaulamargah) bhāyapūja vaṁśaḥ ācārao vā), tadeva rūpaṁ yasyāḥ sā.
She who assumes the form of kula.

Kula means either (1) the Kaulamarga, 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. Vīragosthipriyā.

Vīraṁ gosthī (=sabha, sallāpo vā) priyā yasyāh sā.

She who is fond of the assembly (or conversations) of heroic persons.

899. Vīra.

She who is supremely heroic. She is called so because she possesses the supreme valour. Vīra also means a woman having husband and children1.


Nirgatāni karmāṇi yasmāt sā niskarmā, tasya bhāvo naïskarmāmaṁtadvatī.

She who has transcended the obligation to perform actions.

901. Naïdarūpinī.

(1) Nādaḥ (pranavasirasthitah) tadeva s rūpam yasyāḥ.

She who is in the form of Nāda1. Nāda is situated above the Pranava.

(2) Nāde rūpansyāḥ.

She whose form is in Nāda2.

902. Vijnānakalana.

Vijnānasya (=brahmāsaktārasya) kalanāsvatmāsaktāraḥ.
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 (=usahākālarūpā).
She who is worthy of being noticed, i.e. of the form of day break.

(3) She is of the form of liquor¹ (kalā = wine).

904. Vidagdha.
She is the dextrous one.

905. Baindavāsanā.

(1) Baindavaḥ (=Bhruparibhage vruttasaṁnivesah) eva āsanaṁ yasyāḥ sā.
She who sits on Baindava.

'Baindava's is the circle above. The two eyebrows the Goddess sits on it¹.

(2) Binduasaṁbandhicakram = baṁdavaḥ (=sarvānāhdamayākhyaṁ) tadevaśasanaṁ yasyāḥ sā.
She whose seat is the sarvānāhdamaya cakra.

(3) Bindunām samuho baindavaḥ ,tadeva āsanaṁ yasyāḥ sā.

'Bainava' (=the collection of bindus) is Her support i.e. that which indicates the meaning of Bindus².

(4) When letter 'a' is prefixed to the name it would be 'abaindavasana' and when splitted as Ab + aindava + āsana, then
the compound will be as follows.'Apsu yat aindava (=bindusamihah) tasmin (=jivakadambabe) aste saa.

Aindava means the multitude of moons i.e. jivas, aste means she who remains alone by non-difference in the jivas which are Her different reflections just as various reflections of one moon in different waters.

906. Tattvadhika.

Tattebhyo adhika.

She who transcends the tattvas.

The word 'tattva' means the categories constituting the world. These tattvas exist until the pralaya. 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. Tattvamayi.

(1) She comprehends all the tattvas.

(2) In the name 906 viz. Tattvadhika the word tattva means Śiva, thus that which transcends Śiva is referred to in that name. The name Tattvamayi means that who is with the Śiva-tattva. So these two names mean Saṃprajnātā and Asaṃprajnātā samādhis respectively. Among these the former arises by transcending Śiva and later arises with the Śiva-tattva.

(3) Tattvamayi means collectively in the form of three tattvas viz. Ātmātattva, Vidyātattva, Sivatattva.

(4) Also means collectively in the form of three tattvas.
are as the limbs.

908. Tattvamārthasaṃvarūpīni.

Tatpada-tvaṁpadayoh arthau (Śivajīvau) svarūpamasyaḥ.

She who assumes the form of the meanings of the word 'tat' (Śiva) and tvam (jīvā). Thus she is both the forms - the Brahma and that of the soul.

909. Sāmaganāpriyā.

(1) Sāmaganam priyam yasyaḥ sa.

She to whom the sāma songs are very dear.

(2) Sāmagaḥ (=chadogāḥ) anavat (=prānavat) priyā yasyaḥ sa.

She to whom the singers of the Sāmaveda are as dear as prāṇa (life).

910. Saumyā.

(1) Soma yāgarhaḥ.

She who is worthy to be pleased with Soma sacrifice.

(2) Umayā sahitāḥ = 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 ahādiikā.

She is pleasant like the moon or camphor.

911. Sadasīvakulumbini.

Sadasīvasya kruṭānī (=bhāryā). She who is the wife of Sadasīva.

i.e. She is of the form of Śyāmā, Suddhavidyā, Āsvarudhā etc.
Savyapaśavyamargasthā.

(1) Savyapsavyasca mārgasca = savyāpasyamārgaḥ,
tesu sthitā (= adhikṛtā).

She is standing in the right and the left and the middle paths.

(2) Savyapsavyamārgaṁ stū (=sthitāḥ) yasyām.

She in whom the three paths viz. savya, apasavya and madhyamārga, reside. There are three paths of the solar-disc distinguished as Uttara, Daksīna and Madhyama. The three Naksatras beginning with Asvini make one Vithi (i.e. line) and three Vithis make a marga. The Vāyaviya purāṇa describes that "Asvini, kṛttikā and Bharani (yāmya) form Nagavīthi, Rohini Ardā and Mrgaśīra, form Nthe Gajavīthi, Puṣya, Āślesā and Punarvasu (Aditya) form the Airavatīvīthī. These three Vithis form Uttarapath. The two Phalgunis (Purva and Uttara) and Magha form Raśativīthi, Hasta, Citrā and Svāti form Govīthi, Jyeṣṭhā, Viśākhā, and Anurādhā form Jaradgavīvīthī. These three Vithis viz. Raśa, Govīthi, and Jaradgavī form Madhyama path Mula, Purvāśādha and Uttarāśādha, form Ajavīthi, Sravana, Dhanisthā and Satabhisā form Mrgavīthi. The two Bhādrapadas (pūrva and uttara) and Revati form Vaisvānaravīthī. These three viz. Aja, Mrga and Vaisvānaravīthis form the Daksīna path.

Thus there the word 'savya' means the north path formed by three Vithis viz. Naga, Gaja and Airavatī. The Apasavya means the south path consisting of the Vithis viz. Aja, Mrga and Vaisvānara. The word Marga means the middle path formed by three Vithis viz. Raśa, Govīthi and Jaradgavī. The Goddess resides in all
these three paths.

(2) The word 'savya' means the way of Gods (Devayana), which is called the path of light and which is attained by those who are renounced. 'Apasavya' means the way of Pitors called as the path of smoke (Dhumayana) and which is attained by worldly men. The word Margasthā means that who resides in the path.

(3) Or Savya means Devayana or arciradi, Apasavya = Pitryana or Dhumradipath, and Marga means natural position i.e. Visnuloka.

The Goddess resides in these three paths.

(4) Savya = Vamamarga, Daksina = daksinamarga. The Goddess is to be propitiated by these two paths.

913. Sarvapadvinivarini - Sarvā āpado visiṣya nitarām varayati sa.

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 Chandogyopanisad says 'Those who do not know these two paths, they become worms, birds etc.,'1. But those who fix their mind on the Goddess, she destroys their misfortunes etc.2

914. Svāsthā.

(1) Svāsminneva sthitā.

She who abides in Her own self.

She is devoid of agitation produced by miseries hence she is self dependent1.

(2) Sva (=svarga), tatra tisthati sa.
She who resides in the heaven (as the ruler).

(3) **Su (=sobhana) astha (=sthityabhāve = gatih) yayā sa.**

The name when splitted as su + astha. It means that by whom one gets good sthiti (establishment in Moksa).

915. **Svabhavadeva (=upadhi samparkamantrena eva) madhura (=sarvabhilasaniyā).**

She who is sweet (i.e. desirable by all) by Her very true nature (which is free from any Upādhi).

Here the word 'Svabhavād' means without contact with limiting adjuncts such as body etc., and 'madhura' means desired by all. In the Visvakośa the word 'madhura' is explained to mean liked by all.

(2) **Sva (=atmiyo) bhavah (=avasthānaṁ) yasyāṁ sa; ca sa asare madhura (purī) ca.**

According to this interpretation the word sva = her own bhāva = residence and Madhura refers to the city of madhura. (i.e. Madura) in which she dwells. Thus the name means she whose residence is at the Madhura city. i.e. the Goddess Mānakṣī in the Hālāsyaksetra.

(3) **Sva (=at-manah) bhāyāṁ (=pratibhāyāṁ ye avamāḥ (=prathama-gananīyāḥ, tesāṁ 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 (ātmajnāḥ)
(4) Svabhāvāt (prajñānaṁ) ye vamanti (ṣṛjantī), tesa
dhurā (=uttāmā).

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) Sobhana abhavāḥ = svabhāvāḥ, taiḥ madhuraṁ.

She who is sweet on account of good abhāvas i.e.absence
of bad qualities such as rāga, dveśa etc.

(6) Svesu (=ātmiyesubhaktesu) bhāvena (=avasthanena) madhuraṁ.

She who is sweet by dwelling in Her devotees.

(7) Svesāṁ bhāvena (=bhaktyā) madhu (= satphalāḥ) 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
(i.e. knowledge).

916. Dhiraṁ.

(1) She is the wise one.

(2) She is possessed of patience.

(3) Dhiyaṁ (=advaitabuddhim) rāti (=dadāti) saṁ.

She who gives the intellect(i.e. knowledge of the non-duali-
ty)başı.

(4) Dhiprada Īrā (=daśamītithiḥ) yasyāṁ saṁ.

In whom Īrā i.e. the tenth tithi which gives intelligence,
resides.

917. Dhirasamarciṭā.

(1) Dhiraṁ (=panditaṁ) samarcītā.
She who is worshipped by the scholars.

(2) Dhisanjnam (=jñānabhinnam) rasa (=ānaḥdham uddisya) arcitā.

Here the name is splitted thus: Dhī + rasa + arcitā. It means, she who is worshipped in order to get the Rasa i.e. bliss which is identical with jnāna which is designated as 'dhi'.

918. Caitanyārghyasamarādhyā.

(1) Caitanya (cidrupa), tadeva arghya (=pujāyogga jaladi), tena samyagāradyā.

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.

(2) Caitanyasya (=atmanah) arghyena (=jñānena) samāradyā.

She is to be worshipped by the self knowledge i.e. in one's own spiritual experience.

(3) Caitanyārgya means vidyā 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 'vidyā'. 'Vidyā' means the mantra belonging to female deity. The caitanya mantra according to the commentator of Su.Saṁ. means 'Bhuvanesvarī mantra'.
She who is properly worshipped by the arghya which is in the form of cetana, i.e. the real knowledge.

919. Caitanyakusumapriya.

Caitanya (=cit) eva kusuma (mahāphala)prasūtitvāt), tat priyaṁ yasyaḥ sa.

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. The word 'kusuma' here stands for eight other flowers which represent certain spiritual qualities such as (1) ahiṃsā (2) Indriyanigrāh (3) kṣanī (4) Dayā (5) Jñāna (6) Tapās (7) Satya and (8) Bhāva.

920. Sadodita.

(1) Sada (=nityaṁ) uditā (svaprakāśatvāt). She who is risen at all the times. She is called so because she is self-luminous.

(2) Satsu (=sajjanesu) ā (samantāt = atisayena) uditā.

The name when splitted as 'sat + ā + uditā means she shines fully (dwells for ever) in good men.

921. Sadatustā.

(1) Sada (=nityaṁ) tustā.

She is satisfied for ever.
(2) Sadbhīh (=sajjana) ā (samantāt) tūṣtā.
She is contented by goodmen from all sides.

922. Tarunādityapātalā.

Tarunāḥ (=madhyānāhkuṭikāh) ādityāḥ tadvat pātalā (=svetarakta).
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. Daksinādaksinārādhyaā.

(1) Daksināyā daksinaih ārādhyaā.
She who is worshipped by offering daksīṇa by the followers of right path.

(2) Daksināyā daksinaih (=kusalaih) ārādhyaā.
She is adored by offerings (daksīṇa) given by wise men.

(3) Daksinaih (=panditaih) adaksinaihāṣca (=murkhaih) ārādhyaā.
She who is worshipped by both the scholars and the simpleton as well.

(4) Daksinena (=daksinamargopasakena) adakṣiṇena (=vāmamārgopasakena) ārādhyaā.
She who is worshipped by the Daksīṇa margins and VāmaMargins

(5) Daksināh (=kevalakarmajñāsvah) adaksināh (=Brahmavidāh) tābhyaām ārādhyaā.
The word 'daksinah' means persons desirous of knowing karmas\(^1\); and 'adaksinah' means persons who realise Brahman. She is worshipped by both these types of persons\(^2\).

924. Darasmeramukhambuja.

1. Daram (=isad) yathā tathā smeraṁ (=smitavat) mukhambujāṁ yasyāṁ sa.

   She has a lotus like face is (always) with chuckle.

2. Daravat (=sañkhavat) smeraṁ (=sobhamanaṁ) mukhambujāṁ yasyāṁ sa.

   She whose lotus face is shining like conch shell. i.e. Her neck resembles, a conchshell, information.

3. Dare (=bhayakāle) api smerameva mukhambujāṁ yasyāṁ sa.

   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 (=bhaktanām ādaravisaya) smeraṁ (=prasannam) mukhambujāṁ yasyāṁ sa.

   She whose face is gladdened to protect Her devotees.

925. Kaulinīkevalā.

Kaulinī ca sa kevalā ca.

She is 'kaulini' 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 'sakaladharmavimukta' or 'sukhdulskha vimukta' i.e. devoid of all attributes or devoid
of pleasure and pain.

(2) Kaulinibhih kevalā (=nirnita).
She who is decided as kevalā by the kaulinis.

926. Anarghyakaivalyapadādayinī.
Anarghyām (=amulyām aparicchinnaṁ) yat kaivalyākhyāṁ padaṁ
śilāṁ 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 slate
upon Her worthy devotees.

927. Stotrapriyā.

(1) Stotraṁ priyaṁ yasyāḥ sā.
She who is fond of praise. Bhaskararāya explains the word
stotra to mean worldly praise. (laukika guṇanuvādaḥ). There are
six characteristics of a stotra, viz. (1) Obeisance (2) Blessings
(3) Formulation of scriptural conclusions (4) Praising
exploits (5) Expounding God's glory and power and (6) Prayer\(^1\).

The word stotra is also taken to mean 'Vaidika stotra'.

(2) Stotryaṁca tā āpaṁca stotrapaṁ, tāḥ priyā yasyāḥ
sā.
She to whom the 'stotrapaṁ' are dear. Here the name is
split as stotr + ap + Priyā. 'Stotrap' means the waters
which are worthy to be praised. The water here means gods, manes,
human beings and demons\(^2\).
928. Stutimati.

(1) Stutih asyāṃ astīti.

She who possesses the hymn of praise. She is called so because she is related with 'stuti' as an object.

(2) Stutya matisca īśca yasyāḥ iti.

i.e. By exalting Her, the knowledge (māti) and property (Ī) are to be obtained.

929. Srutisāṁstutavaibhava.

(1) Srutibhiḥ samyak stutam (paricitam vā), vaibhavaḥ (vibhutvā) yasyāḥ sa.

She whose greatness (also the all pervadingness) is praised well (or experienced) by the scriptures.

(2) The word śruti indicates four. 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. 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. Manavatī.

Mānāḥ asyāṃ astiti.

She who is conscious of her dignity.
'Māna' also means 'pramāna' or measure or regard. She has all these things in Herself.

932. Mahesī.
Mahesasya strī.
She is the wife of Mahesā.

933. Mahgalakṛtiḥ.
Mahgalākṛtiḥ yasyāḥ sā.
She who is of the form of auspiciousness.

934. Visvamātā.
(1) Visvasya (Visnorvā) mātā.
She is the mother of the Universe.
(2) She is the mother of Visnu.

935. Jagaddhātrī.
(1) Jagaddhatte sā
She who supports the world. She in the form of the earth supports the world.

(2) Dhaṭrī also means upamātā. She is called so because she keeps the world in right condition by protecting and nursing it.

936. Visālākṣī.
(1) Visāle (vistīrṇe) aksinī yasyāḥ sā.
She whose eyes are broad.
(2) 'Visālakṣī' is the deity presiding over the holy shrine at Varanasi.

(3) Visālapīthām eva aksisthānām yasyāḥ sa.
She whose eyes are the Visālapītha.

The word Visālapīthā means the Nepalapītha which is considered to be the eyes of the Goddess in Her universal form. In the Brahmanāda purāṇa in the pīthānyāsa chapter it is said that a the Nepalapītha should be meditated upon as situated in the eyes of the Goddess.

938. Pragalbhā. She who is dispassionate.

Sṛṣṭyādikarmasu pravdhavat pragalbha.

She is bold because she is the dexterous in the functions of creating protecting etc.

939. Paramodārā.

(1) Paramā ca sa udārā ca.
She is the most generous one.

(2) According to the Amarakosa the word Udāra means the great. Hence the name means she who is supremely great i.e. great in space and time.

(3) Param (=prakṛṣṭaṁ) modāḥ āśamantāt rātīti.
She who gives the highest bliss from all the sides.

(4) Parmāni udāni (=jālāni) yasmin sāḥ = paramodāḥ (=samudraḥ) (i.e. bhavasamudra/rupah), tasya āra (=aṣṭudhavīsesāḥ) sā.
She who is the weapon (to destroy) the ocean (of worldly existence i.e. saṁsāra).

The name be splitted as 'param + uda + ara'. The word 'param' means much, uda means water, and 'ara' 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' rama yesa te aparamah (=daridrāh) tebhyaḥ udāra (=aisvaryaprada) sa.

She is the giver of wealth to the daridras (poor people).

940. Paramodā.

(1) Parah (=utkrstah) āmodah (=parimalah) yasyaḥ sa.

She who is the most excellent fragrance. This suggests that the Goddess is the most glorious.

(2) Parah (=utkrstah), ā (=samanthā)modah (=santisah)yasyaḥ sa.

Here the word āmodah is spitted as ā + modah. The word modah means contentment. Thus the name means she who is supremely satisfied on all sides.

941. Manomayī = Manahsthāniyā.

(1) She who is the mind.

The name indicates that she is the 'Spandasakti' which is one with 'suddha brahmana', 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\(^2\) (i.e. by purified mind) and only by that mind which has become one with Her.

942. *Vyomakesī*.  

(1) *Vyomaiva kesāh yasyāh sā (=viradrūpayaḥ) sā.*  
She who has ether as Her hair (i.e. in Her universal form).

(2) *Vyomakesasya (=śivasya) strī.*  
She is the wife of Śiva.

(3) *Vyomakasya īsī.*  
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 īsvarā strī (=digrūpa).*  
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) *Vimane tisthati 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) *Visesena māne (=ādārane) sthā (=sthitih)yasyāh sā.*  
Here vi = very much i.e. one who is commanding special respect.

(3) *Visistā mā (=kāntih) yasya tad vimām, tadṛṣṭam anah (=sakataḥ = rathah) tatra tisthti sā.*
The name is splitted as vi + ma + ana + sthā. Here the letter
vi = much, ma = 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), tannistha.

She who resides in the Brahman which is boundless i.e.
she dwells in the unconditioned Brahman.

(5) Vigata sthā (=sthitih) māne (=parimāne) yasyāṁ sā.

She who has no limitations i.e. she is not limited by
measures.

(6) Visisya māti (niskṛṣya pramāṇam janayati) iti vimāno
vedāḥ, tatra (pratipadyatayā) tisthati sā.

Here the letter vi= much, mā = measures i.e.establishes
decision = vimāṇa i.e. scriptures, sthā = remains i.e. She is
well established and described by the vedas.

(7) Visistēsu (=vedāviruddhesu) mānesu (=pramanesu)
(dharmabrahmarupena) tisthati 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) Visisyāṁ mānaṁ yesāṁ tesu tisthti iti.

Here the word 'vimāṇa' is explained as 'visisyāṁ mānaṁ yesāṁ
which means the fourteen vidyas. viz. purāṇa, Nyāya etc.

The Goddess resides in all these fourteen vidyās.
944. Vajrini.

(1) Vajrinah (indrasya) stri.

She who is the wife of Indra, she assumes the form of saci.

(2) One who bears the vajra as also called vajrini.

(3) She who is adorned by the diamonds (vajra).

(4) As the Goddess is one with Brahman she is called Vajrini, because in the sruti Brahman is described as terrible vajra. Thus vajra means Brahman.

945. Vamakesvari.

(1) She who assumes the form of the Vamakesvara Tantra.

(2) Vamamarga ratah vama, te eva pancayajnavilopakatvat kutsitah iti vamakah tesam (=vamakanam) isvari.

She is the ruler of Vamakas.

Those devoted to Vamacara or Vamamarga are called Vamah and because they do not observe the rules regarding pancayajnas. They are called vamakas. They consider Vamakesvara Tantra as authoritative.

(3) Vamanti (=jagatsrjanti iti vamaka (=daksadyah), tesam isvari.

She is the ruler of those who emit (create) the world.

Here Vamakas means Daks and others who create the world.

946. Pancayajnapriya.

(1) Pancasamkhyaka yajnah = pancayajnah, te priya yasyah sa.
She who is fond of five sacrifices. These, Pancajaynas are Agnihotra, Darsapūrṇamasā, Caturmasya, Pasuyaga and Somayaga. Or the five sacrifices are Deva, Brahma, Pitr, Bhūta and Manusayajnas as described in Smṛtis. Or the word 'Pancayajñah' means the five fold worship, viz. Abhigamana, Upadana, Ijya, Svadhyāya and Yoga. Or the word Pancajayña means the five kinds of worship laid down by the Kaulagama viz. Kevala, Yāmala, Misra, Cakrayuk and Vīrasaṅkara.

Also in the Nityātantra the fivefold adoration (worship) is described that can be the meaning of the word Pancajayña.

(2) The five types of worship mentioned in the Mantromahodadhi are (1) Āturi (2) Sautaki (3) Daurbodhi (4) Trāṣī and the (5) Sadhanābhāvanī.

(3) The word Pancajayña 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 kūṇḍas of the form of Somaloka, Dyauh (sky) Earth, Man and Woman. These water oblations assume the form of the body.

947. Pañcapretamaṁcaḥadhisayinī.

Pañca pretanaṁ maṁcaḥ taṁ adhisete sa.

She who reclines upon a couch (made up) of five corpses.

She rests on the couch of which the four legs are Brahmā, Visnu, Rudra and Isvara and Sadāśiva is the mattress.

948. Pañcamī.

(1) Pañcamasya (=brahmadisu pañcasupancamasya =sadasīvasya)

strī.
She is the wife of the fifth i.e. of Sadasiva. The word Pancama means Sadasiva, as he is the fifth among Brahma and others. The Suta-gītā mentions that even Sadasiva the fifth, requires the help of the Mother.

(2) The word Pancamic means Varahi. As the word Pancami is used in this sense so many times in Sastras. Even in Dakṣinaṃurti saṃhitā we get "one should adore the son of the fifth. One should meditate in his heart the Pancami. Pancami yantra is very difficult to obtain in the three worlds".

(3) The word Pancami may also mean of the form of Maithuna (copulation) because this is the fifth Makara, and because it also is Anandamaya. The Goddess is identified with it.

(4) Pancanām manām (=makaranām) samahāra iti.
She is the aggregate of the five Makaras.

(5) Pancami means the fifth oblation of semen in the (altar of) woman. The Pancahutis are described in the Upanisads. Thus the Goddess is of the form of the fifth oblation.

(6) The word Pancami also means fifth salvation viz. Kaivalyā mukti. The Goddess is not different from it.

949. Pancabhūtesī.

(1) Pancasamkhyanām bhūtānām (=prthivyādinām) śīśī.
She is the ruler of the five elements viz. earth, water etc.

(2) Pancabhūtā = Pancadhabhūtā (=Pancaprakārā jātā), Pancabhūtātmika Pancaratanāmikā va (Vaijayantīmalā) tadīśī.
The word pančabhūta 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. These five gems are pearls Manikya, Marakata, Indranīla and Vajra (diamond). The Vīṣṇurāhasya states, 'From earth comes dark blue gem, from water pearl, from fire (born), the kaustubha, from air Vaiḍūryamani and from ether Pusparāga, thus is formed the Vaijayantī garland of Hari'.

950. Pañcasamkhyaopacarini.

Pañcasamkhya upacāraḥsantiasyāḥ.

She who has five upacāras, i.e. she is to be worshipped by five offerings. There are gandha, puspa, Dhūpa, Dīpa and Naivedya.

951. Saśvatī.

(1) Saśvat (=paunah punyam), tat sambandiniḥ.

She who is frequently worshipped.

The word saśvat means frequently. As she is worshipped again and again daily by Her devotees she is called saśvatī.

(2) The name also means eternal. The Amarakosa says that the word Saśvat means eternal and infinite.

952. Saśvataisvarya.

(1) Saśvataḥ (=nityaḥ) aisvaryaṃ yasyāḥ sa.

She whose dominion is eternal.

(2) Isūḥ (Jagodisah = panchapretah) tesuasvataḥ (=saśvatvam = vāhanataḥ) yena, tādṛśam aisvaryaṃ yasyāḥ sa.
She who rides on the (five) lords.

According to this interpretation the letter 'I' when affixed to the name it means she who rides on the five Isas viz., Brahma, Visnu etc. Hence she is having five pretas as her vehicle, such is Her aisvarya.

953. Sāmaṁdā̄. Šaāmaṁ (su khāṁ) datte sā.
She who gives happiness.

954. Sambhumohini̊.

Saṁ bhāvayati bhajate vā = Saṁbhu tasya mohini̊.
She who bewilders the lord saṁbhu (i.e. the consort of saṁbhu).

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.

956. Dharasuta.

Dharasya (= himavat parvatasya) suta.
She who is the daughter of the mountain Himalaya.

957. Dhanya.

(1) She who has accomplished all (kṛtarthā).
(2) Dhanāya hitā.
She who is worshipped for wealth.
(3) She who possesses all the wealth.

(4) Dhanyā means one of the dasas viz. Maṅgalā Pīṅgalā 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 Sukla. These are described in the Bhavisyottara Purāṇa.¹

958. Dharminī.

(1) Dharmasālatvat, dharminī.  
She is Dharminī (i.e. righteous).

(2) Dharmāh santi asyāḥ.  
She possesses the attributes as the experience of bliss, eternity etc. Hence she is called Dharminī.

959. Dharmavardhiniī.

(1) Dharmām vardhayati sā.  
She who increases the righteousness¹.

(2) Dharmām (dṛṣyajataṁ) vardhayati (chedayati)sā.  
The word vardhiniī means the destroyer when taken from the root vṛdh² which means 'to cut'. As she destroys the objective world, she is called Dharmavardhiniī.

960. Lakātītā.

(1) Lakaṁ atītya sthitā.  
She who transcends all the worlds.
Here the word 'Loka' means lokas beginning with the Indraloka down to the Visnuloka. She transcending these worlds, dwells in the Mahakailasa, the city of Parasiva.

(2) Lokan (=jivan) atita.
She who has transcended the jivas.

961. Gunatita.
   Gunan atita.
   She transcends all the attributes.

962. Sarvataita.
   (1) Sarvaah atita.
   She who transcends all.
   (2) Sarvan (sabdhan) atita.
   She who transcends all the words.

963. Samatmika.
   (1) Samah (=prapancopasama) eva atma (=svarupa) asyah.
   The annihilation of the sahsara is Her form.
   (2) Sam (=sukham) atma yasyah sa.
   She who has bliss as Her essence (or nature).

964. Bandhukakusumaprakya.
   Bandhukah (Mahavrksah), tasya kusumah, tasya iva prakya
   (=kantih) yasyah sa.
   She who is having lusture like that of the Bandhuka flower.
   'Bandhuka' 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. Bhālā.

She is of the form of the Goddess Bhālā.

Or Bhālā means a girl as the sruti mentions thou art boy or girl. The Tripurasiddhānta explains the word as "you play like a child hence you are called Bala".

966. Līlāvinodīni.

(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) Līlāḥ (=padmarajasya bharyam) visisyā (satkarmanā) nodayati.

She who takes the queen Līlā to the path of right actions,

Here the word 'Līlā' means the wife of Padaṛaja king mentioned in the Yogavāsistha.

(3) If 'Līlā' is taken as a separate name it means Lākṣmī.

968. Sukhakarī.

Sukhāḥ karoti iti.

She who gives happiness.

969. Suvesādhyā.

Sobhanena vasena ādhyā (=yuktā).
She who is adorned in decorative garments.

970. Suvāsiniṃ.

(1) She whose husband is ever alive (immortal). Or she is not different from the women who have their husbands alive.

(2) Sobhanāni vāsāṃsi santiḥ assyaḥ.

She who is having good garments.

971. Suvāsinyarcanapritā.

Suvāsiniṃ arcanena prītā.

She is pleased by the worship of 'Suvāsiniṃ'.

972. Āsobhanaṃ.

A (=samantataḥ) sobhanā (=saundaryavatī).

She is beautiful from all sides.

973. Suddhamanasaṃ.

Suddhaṃ manasaṃ yasyāḥ sā.

She whose mind is pure.

974. Bindutarpasantustā.

Bindau tarpasena saṃyak tustā.

She is pleased by the offerings in the Bindu (i.e. in the Sarvanandamaya (akra).

In Śrīyāntra the Bindu is called 'Sarvanandamaya cakra' and the offerings to the Goddess should be placed there. The word 'tarpas' means offering milk, ghee, honey, and mead respectively by Brāhmaṇa, Kṣatriya, Vaiṣya and Śūdra.
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 jātaṁ.

She is the first born.

(2) 'Pūrvajā' means the first creation which was without intelligence. The Goddess is of that form.

976. Tripurāṃbikā.

She is the mother 'Tripura'.

(1) The Goddess is not different from the 'Tripura' worshipped in the eighth cakra of the Śrīcakra.

(2) Trayāṇañā purāṇam (avasthārūpāṇaṁ) āṃbikā.

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) Trīnī purāṇī yasya saḥ tripurāḥ (=jīvāḥ) tasya āṃbikā (=janāṇī).

She is the mother of Jīva (having three states).

977. Dasaṃudrāsamarādhyā.

Dasaṃudrāḥ (saṃkhṣobhīnyāditrikhandaritā) tābhīḥ saṃyak ārādhyā.

She is worshipped properly with ten mudrās (i.e. ten mudrās beginning with saṃkhṣobhīni and ending with trikhandā).

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 Mudras are: Sarvamukhoprhini,
Dravini, Akarsini, Vasyya, Umadhini, Mahahusaa, KhecarI, Bijaa
Yoni and the last is Trikhandaa.

978. TripurasrivasamkarI.

(1) Tripurasrivedi (Pañcamacakrañhisthatri) tam vasam
kurute saa.

She who subjugates (controls) Tripurasri deity.

Tripurasri is the name of the deity presiding over the fifth
circle of the Sriakra viz. Sarvarthasadhaka-cakra.

979. Jnanamudra.

(1) She is the Jnanamudra.

Jnanamudra is formed by joining the tip of the first finger
with the thumb.

(2) Jnanena mudam rati iti.

She who gives bliss (mudam) by knowledge.

(3) Jnanam (=cidadama) mudam (=anandamsam) dvrayati
(=avrnoti).

Here the word 'jana' means cit and 'mud' means bliss and
'dray' means dvrayati i.e.veils. Thus the name means she veils
the cit part and anandapart.

980. Jnanagamy.

(1) Jnanena gamy.

She is attained by knowledge.
She is the object which is to be reached by knowledge only.  

981. Jñanajñeyasvarupini.

Jñanam ca jñeyaḥ ca = jñanajñeya (=drgdṛsye) 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 abhinna.

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 (=acchādikā) 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. Trikhandesi.

(1) Trikhandāyāḥ (mudrāyāḥ) īśī (=swāmini).

She is the ruling deity of the Trikhandā mudrā.

(2) Trayānaṁ (somasūryanālākhyā-mantranāma) khandānāṁ īśī.

She is the ruler of three divisions of the mantra called Soma, Śūrya and Anala.
984. Triguna.

Taryo gunaḥ santi asyaḥ.

She who has three qualities (gunas).

The Goddess is here described as Prakṛti of Sāmkhya which is endowed with three qualities viz. Sattva, Rajas and Tamas. She is threefold by these three qualities.

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.

Trikonām (=yonicakraḥ) gacchati sā.

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 yasyāḥ sā.

She who is devoid of distress etc.

'Agha' generally meaning sin, here means the miseries, distress etc. The Goddess is devoid of them.

988. Adbhutacāritrā.

(1) Adbhutāni cāritāni yasyāḥ sā.
She whose deeds create wonders.

Her deeds such as slaying of demons like Bhandāsura 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 (=dustaphalāni), tebhyaḥ trāyate sa.

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. Vānchitārthanapradāyini.

Vānchitārthan pradātum silam asyāḥ.

She who bestows the desired objects.

990. Abhayāsatisayajñātā.

Abhyāsasya atisayena jñānaḥ.

She who is known by the continuous thinking. i.e. thinking of one's identity with Brahman.

991. Śadādvatītarūpinī.

(1) Śadādvānaṁ atītam rūpaṁ 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
Sadadhavanah* here. They are padadhva, Bhuvanadhva, Varnadhva,
Tattvadhva, Kaladhva, and Mantradhva. Three out of them are the
part of Vimarsa and the rests are the part of Prakasa

(2) (Saivavaisnavadayah) sadupasanamargah tan atitaah,
rupam asyah.

She is of the form which transcends the six ways of
devotion (like saiva, vaisnava, etc.).

They are the means to attain the Goddess 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. Avyajakarunamurtih.

Avyaja (=anaupadhikii) yaa karuna saiva murtih svarupam
yasyah sa.

She who assumes the form of compassion without art.

993. Ajnanadhvantadipika.

Ajnaanaah eva dhvantaah (=andhakarah), tasya dipikeva.

She who is the lamp to the darkness in the form of
ignorance. The Bh. Gita says 'out of compassion I, residing
in their heart, dispel the darkness of ignorance by the lamp
of knowledge'.

994. Abalgopavidita.

Balaa (=brahmadid ka gopayatiti balagopaah, balascasau gopasca
balagopah. Balagopasca balagopasca, balagopau, tauabhivapya abala-
gopam, tādrśena viditaṁ jñānaṁ yasyaṁ sā.

Whose knowledge is obtained by Balagopa i.e. Śiva.

Here the word 'Balagopa' is used in two different senses i.e. Sadāsiva and Kṛṣṇa. The other meaning is ignorant should also be understood by bala. Thus the name means Balagopas beginning with Viśnu, Śiva and others and down to the ignorant know about Her.

995. Saryanullāṅghyasāsanā.

Śarvaḥ (=brahmaviśnuvidibhīḥ) api ullanghitum (=ativartitum) ayogyam (=asakyaṁ) sāsanaṁ yasyaṁ sā.

She whose commands are never transgressed by all (i.e. by Brahmā, Viśnu and others).

She is above all. She is the protector of all (of Brahmā etc.) hence Brahmā and others obey Her commands.

996. Śrīcakrarājanilaya.

Śrīcakrarājaṁ nilayo (=vāsatsthānam) yasyaṁ sā.

She whose abode is Śrīcakrarāja (i.e. Śrīyantra). The Śrīcakra consisting of bindu, triangle etc. is Her abode; there resides Śiva and Śakti. Just as jīva resides in the body so they reside in the Śrīyantra.

997. Śrīmattripurasundarī.

Tripurasya (=parasiṣṭasya) sundarī (=bhārya) =tripurasundarī.
Śrīmatī ca sā tripurasundarī ca.

She is the honourable 'Tripurasundarī'. Here the word
'Tripura' means 'Parasiva' and 'Sundari' means 'his wife' i.e. She is the wife of Parasiva. 'Tripura' is so called as his body is consisted of the three viz. Brahma, Visnu and Rudra.

998. Srisiva.

Sriyuktā siva.
The wife of Siva endowed with glory.

999. Sivasaktaihyarūpinī.

(1) Sivasaktyoh aikyaḥ (=samarasyaḥ) eva rūpaḥ asyaḥ.

Her form is that of the union of Siva and Sakti.

The word 'aikya' means 'samarasya' i.e. union of Siva and Sakti. Thus Samarasya means the total equality and identity of Siva and Sakti.

(2) Sivacakrānām sakticakraṇām caikyaṁ rūpaṁ yasyāḥ sa.

The unity of the Sivacakras and the Sakticakras is Her form.

(3) Sivasaktyo aikyaṁ yasmin pratipādaṁ, sa (=haṁsmamantro) eva rūpaṁ asyaḥ.

According to this interpretation the name means 'the Haṁsa mantra which establishes the identity of Siva and Sakti is Her form.'

(4) Sivasya saktayah (dhūmāvatyādaya paṁca), tasāṁ aikyaṁ (=saṁastih) eva rūpaṁ asyaḥ.

Here the word 'Siva-sakti' means the five saktis of Siva viz. Dhūmavati etc. and 'aikya' means the collective form.

Thus the name means she is the collective form of the Saktis of...
The mother Lalita.

The Devi is called Lalita because She shines beyond the worlds.

(2) Lalitām asti asyāḥ.

The word lalitā also means one who possess fine qualities such as beauty, delicacy etc.

Here at the finale Bhāskarāyā notes that at the end of the last name, Omkāra should be uttered just as it was uttered in the beginning, because the uttering of Omkāra at both the ends is believed to be the most auspicious.
REFERENCES

1. 1cf. दत्त ो दिनांकी भूलानि जानते । Tai-up. III. 2
2. 1cf. ओन जातानि जीवलि । Tai-up. III. 2
2cf. "संकार: सर्वमुनालेन्द्रसाह: परम: शिवः। 
हंकारः कलायेव विमोक्षितः वाक्यमेतः। बालाकेशबाप्पूल। 
3. 1cf. "सिंहासनमुखे कन्याः सिंहिकाः नामी नामी नामी। 
महिषासुणा तले देवी तता सिंहासनेवरसी ॥" D.V.P.

2. "कल्पनान्यतयमिनिश्चिंद्रानि।" Tai-up III. 2

4. 1cf. आन्त्यनिरूपिनां निरिक्ष्णनेवायामां मोहः धन्यकर- -- संकीर्णानि। 
also खक्सु श्रव्य- चिंद्रिस्तन्त्ररौंचाण्डे- -- सुपत्राणैः। बहु. Comm.
2cf. उन्म संहजोपघाशीरः विवेके। 
"विचित्रेऽः परमेश्वरस्य विगलना चेतन्यमेवायै। 
3cf. द्वाणिवन: सर्वकामायि अरससालन्तुलेकस्तुलुः। 130-कृष्ण-5.37

5. 1cf. दैवनां कार्यसिद्धान्तमोऽसिद्धान्तम्। सा यदाः। 
उत्त्सनेति लोकानि सा राधामोदिते। D.E.V. Mh.II-6b

6. 1cf. "स्वात्मे देवता श्रीका तलिता विशवविद्वार। 
लोकेऽलं तद्विद्वारा स्थायुः पारिपृगारिते भावः। S.V. Tam.
and also. स्वयं श्रीपुरा चेने तापितं तापित्यं तापितसेनम्। Vmk. Tam. 
V. 40

9. 1cf. "पुरुषतः शरीरस्माः। 
पाशुनेति तद्विद्वारा तृ राध्यः तामको स्थवरो। P.V. ch. 5.16
and also. - मनोवेदश्रयुधुः: याशोराभेशितः। V. 40

11 1cf- "शब्दस्यायि दयो बाणामनस्तस्यभिभवेण्युः। विन्क्षितम
2 cf- बाणास्तु त्रिविधाः प्रौढः: स्त्र्यलसुभुपरस्ततः।
3 cf- स्त्र्यलसुभुपरस्ताः सः व्यक्तमानः सम्पूर्णः।
4 cf- पराप्रमुख कार्यान्य तु इत्यस्तु: स्त्र्यलसुभुपयोऽसः।
5 cf- कमलं केवलं रसं कहुङ्कारंक्रियेऽतः।
6 cf- सहनकारसुभ्यारुपतः सुभुपरस्तकभिमतः।
7 cf- कादमलताः (तम. राज. 5।)
8 cf- हर्षानं रौढकारयो न मोहनं शोषणं तथा
9 cf- मार्गं नेत्यं बाणं सुतिनामाकु पोहः।
10 cf- कल्की।
11 cf- श्रृवणं द्राघणं तैकः तथा कर्मणां विसंकथम।
12 cf- वश्योऽन्नतः क्रमेन्व नामानी परमेश्वरः।
13 cf- मदनीलादीनं पशुपालिता भो हनुमंताः
14 1 cf- चौहोऽन्ति सन्ताणं गव्याः। निर्मात्राः।
15 1 cf- कामाश्च उतस्वदेशौ शोभी लारकुल्लकेष्टाः कल्याणः।
16 1 cf- भित्तिनां शुमलताः स्वातः। नंक निपुदंसुमोहः।
17 1 cf- विभवाकोः सा भृह्ती तुम्हीरस्तु कलावती
18 1 cf- सा नारद्यसं महतिः सरसवकाष्टु कर्मथिः। अमृतकोः
19 2 cf- विधवार्यां भावगत्या विधवार्यार्द्वारं पक्षादेतः
20 2 cf- त्याजोऽवर्तु चलितशिरसा साधुभन्न्दे /
21 2 cf- तद्दीयमाधुर्येऽऽपलिन्यतं तत्तीव कदनवियेः
22 2 cf- निनां वीणां वायीं भिदुःऽपलिती चोलेन निधित्वम्।
23 2 cf- भिदुहं कारात्मा रविवेदनमिमुनसमर्दसमानाः।
24 2 cf- कामं कमायातया कलनं च दहेन्दुस्विषुःऽकितुः।
25 2 cf- सुदूरः। कल्लुः।
31 14. Drāṇā gamakatraya keśurajujyāmsudhikā! / Brahmātrayokhandā

24 B. keśuramadhyāsī dūshākheī. / Ag. K.

32 14. līlātānāsantūṣhitāh! / Ag. K.

44 14. Na ātiśākya patibhūtvā lasyopadhyāya vibhājanā /

aścānḥ stutā stutāḥ caryān śivānām bhūtānām / // Mīśyā P.

24. hariścāntādehi mahānī tatha dūrānāh vibhājanā /

āstikam śucānāsākṣāntām mohānā prabhākāreī! / Mīśyā P.

34 Explaining the meaning of "Na ātiśākya..." It is said

yathā yūtē śvētya dūrānāh vibhājanāḥ

āstikā śucānāsākṣāntām mohānā prabhākāreī! / // Mīśyā P.

52 14. Āgāthu kāmākiṣē ṭvātasīprabhākāreī! /

aścānḥ kāmāṇaṁvā organizē bhāv manānāyā / // Kālikeśa P.

24. vedeśvatādāṁ saṅghadhipatītasāṃśānānāṁ vibhājanāṁ mahānām mābhāṣā hūtāṁ: 

dhārāmāntāvīpaśī: jñātiḥ; sthāntāṁ śakalāṁ ṣaṁkalyaṁ āhātusam: kāmāṇaḥ kāla

dhāti śarkāraṭélaṁ mahānāṁ sāmkhyāyāṁ darākā! / Aml. Pā-2

34. śāntastā vah vibhājanā būdaḥ śabādātē hūtē! /

and at the end:" vah śrūṣāamitāṁ kāmāśāntāvīpaśīlaṁ

prāśāntaḥ śivadīkṣāvāḥ nāmākhyā layasākatām // 13vah.śūjā- 

प्रासाद ।

Mahānām śivadīkṣāvāḥ nāmākhyā layasākatām // 13vah.śūjā- 

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4 cf- अल्मेरेदभेवोशादिक एक श्रेष्ठ कामकाज़ ३० प. ५९-६०।
3 cf- ज्ञान दिया तथा कभी शान्तिशाली युधिष्ठिरस्वरूप स्मरणित न हो।
सन्यासमिक्षण भेषज रमण सबूताद्वार युद्धमय तत्परतानि।
एव।
2 cf- समर्थानि शुभं निर्विद्यम वर्णविद्यामुपकामम्।
शिवैरिष्टि वर्णमुनियानि तरस्मात् शिवः स्मृतः।
And also समाभक्ति से सर्व दुनियाव्यापरात् चे।
शिवायक अमर तथा शिवरात्रि देव में सुरा।। Mbh-
1 cf- ते व्रीमिन श्रीमयाधित्यादिको अभिमिलिते संपर्
चित्रिति गुप्तम्। ॥ लगु ॥ प। ॥
4 cf- यथा शिवरथादेवी यथा देवी तथा शिवः।
नस्मादव्रजस्तु कथा शिवैरिष्टि कथवन्युक्ताम्।। Lg. P.
5 cf- श्रीवाणिवीर्येऽहि नास्त्येव नरमार्गं जयमान्।
दिनहोरो रूपस्वरूप शिक्षित नकू मस्तिष्कान्।। Lg. P.
6 cf- सदा कारणो यज्ञालंकारां सांसारिक परमधर्मी।
या शिवा परमा देवी स्वाभिक्षण सिद्धांतसी।
7 cf- समस्तस्मावृत्तियुक्ति भवो संज्ञायिनी श्रीरियाम्।
पवनाः भुदोहिरं इशान इति कीर्तिते।
इशानस्य जगत्कुं र्विशिष्टयम् परमानं। नगरांकृतत:。
शिवाभवं भुदोहिरं गुप्तचवास्य मनोजव।। Lg. P.
8 cf- इशानस्य वाच्येऽय तत्वाक्षरित स्मृता।
तस्य चतुर्म्मण्डलादेवमुद्युष्मायस्य मनोजव। ॥ श्रीमद् P.
1-2-10-79

kalpam's
187- शिवाचारू: समारंभाता यीषिना मोळ्डाचिनोः।
शिवाय जगते दैवी लतों होके शिवा समुता। Dv.P.
188- पाणक्षीतान्त यें भास्करबधीव दीपिष्टी।
कल्या नमुनेनाथ शिवरथ सहजा शिवा || अग्रामा-
189- जित्यच वसस्य ततार्थ यायेता रस सह लर्मकृत।
मध्ये देवीश्रृङ्खला तत्र तर्द्धिनस्तुत संकरः || का.क्षि.-P.
190- शाश्वता यथा स श्रम्भोऽदृश्ये मुक्तोऽद प्रकरणस्यायस्य।
तामेनां निकृष्टामाधि सार्वस्माप्नाभिनितम् || अग्रामा
191- जगाकान्तामानवेषः शिवो थो गुणित्सत्सा।
तस्तापि हमाकान्तच्छिस्याय हों निर्वर्धकः || उस्क. IV-13-24
192- शिवः शाश्वता सुकृि छठि भस्वति श्राचः प्रभावितम्।
नामाच्छेदां देवो न देवानि दुःि्सानि ज्ञापितमाणि || सान.लह. I
193- श्राणं ते जगानाथः नामस्थि खृष्णामुःकिता।
रक्षामेधेन सतीदेवी नमस्कृति चरनो तत्र...and after that it is
591 सहं स्वृता त्वा दैवी तथोऽत्यत्र वुरुसुर्यः।
हुँदि तस्तः देवो ज्ञानं वेनात्स्थेनः परिभक्तात् ||
194- या जगते सुथिताषिकोः वस्मल्लकोऽचकः संहितंस्तुतिः।
कालाचारनिकुटवारीं कन्तूलदेषी युपास्वं गंगोः।
हरिहरेनैव तमास्तः तर्तासात्मयुपास्नित्वं तस्य।
विलमः सामुक्तियं विद्यकितिवृषि साविक्षापाधरं।
मध्येपुर्वालिकोः हि रसिनसिरसस्य संतिबन्धितमानम्।
सुधरं कुलः अवधानकोऽपिनां देवस्यालिका दचित्सः।
उपरि बृहोः नातीये तुसूरः सुशुध्यावस्याः || ला.सू.र्तमो.
296- तत्र शुद्धं तात्त्वाघोऽत्यत्र रसित्तिविजया शचित्सः।
नामोऽमालामादेशलं जन्मस्यं भागामादिविद्याः || ला.सू.र्तमो.
२८५ - अनेक कविदेव पुजारु ओढ़ोणा अविनाश्यत्।
सहस्रालीकारिणी सुधा सिंहेकुसु मध्ये।
रलन्द्री लागड्डी शालक्षी प्रागृस्त्रे।
परमालिखालिका तत्तत्त्वपूण्यं विशेषतिचुन्द्रे।
झिलझोलोंनेहि: कृतविहाय: पुरुषसुभम्।

३ २१ - चक्रे सुरं च सदनमाणे नागार सुहा।

४ ३८ - 'वेलसूत्रिकविलिला नागारं प्रकटिष्ठः'

देवानां पुराणवहा ।

अग्नीगाृहानं पुरोहित ।

57-१ ९ - शूक्षरायलर्वय विश्वाणवं शाक्तविवुधत्सिद्धः।
ञिस्तासिमिनिमणिभिः चिन्तां द्रोहिलोक में सदनम्।

२ ९ - सर्वोत्तर चिन्तिति दृश्यात्रु माणाणि भणिणोऽविनाश्यत्।

५८-१ ९ - तस्मां चिन्तासिमिमणिभिः दृष्टां माणाणिक्षमम्।

५६-१ ९ - अधिकारमिति तत्र आशिपुष्प सदाशिवः।

७५-१ ९ - महात्मानं न्युनतादा महनप्रथं वनलु हं।

७६-१ ९ - तत्साले पुराणवहीं महात्माप्रियं दुःखदीर।

९ ९ - स्थितकेतज्ञानास्रः महापौर्णमावुत्तम्।

१ २६ - स्थितकेतज्ञानास्रः महापौर्णमावुत्तम्।

२ २६ - मणिस्वर दानाध्यायां। मध्यः स्थापूण्यं चक्रमेघामिर्द्धिकोहि:।

३ २६ - तस्माद्वैतक्षेत्रस्तु पद्मश्रृङ्खलासंग्रहकुपक।

"महाकाव्य" भाज्यः: परिमलकाल्यंप्रकृतमण्डलस्माहणम्।

"कथा" महानामान चें शासनसंग्रहयुर्वकः।

"महाकाव्य" भाज्यः: परिमलकाल्यंप्रकृतमण्डलस्माहणम्।

"कथा" महानामान चें शासनसंग्रहयुर्वकः।
It is described in detail, in the comm. on the 371 verse "आर्यभवजामाधुरुः etc. of the Aruna-panisad evide. Tai. As. I.

1 cf.- बिन्दुराजां सुधासिन्हुः पञ्चचयोः सुरदुमाः।
तत्रेतां नीपर्षणैं च तन्मद्वे सामधर्मतः।
तत्र चिन्तामणिमयम् etc., etc.  

2 cf.- कनकरनाताकारं सद्याष्ट्रं सप्तचोणिना।

taspadhiyakakunjhayat: karubrudra etc.  

3 cf.- अनान्तशां श्वेताः इति

tourā kārītāḥ anayeta i.  

4 cf.- नम्बरा सातिमित्रेऽ तस्तन्त्यामानपुरस्वत्।

tukṣvā-यत्रेऽ देवसं हस्तानोकपिलामहृ।

dhātīsītād tadà nāma देवाय कामेश्वरायि ।  

5 cf.- यदै सुधासिः कलमाणि वर्य देवेन्द्रविहिता।

dhumāhītā jyotirāh vā यतास साराणविनः ।  

Also I'm the same book at another place.  

6 cf.- जातिरिविधो सवसुपुष्टिता भोज्यसनिधि।  

7 cf.- नामालं सायाध्यायं सहेजाच मण्डिरवतः।  

8 cf.- अनेकं कृतिः हिमवालोल्लंकारकृ कृतिः।  

9 cf.- तवयो कृतेऽ विनायकसु भोज्यसनिधि।  

10 cf.- नामालं सायाध्यायं सहेजाच मण्डिरवतः।  

11 cf.- अनेकं कृतिः हिमवालोल्लंकारकृ कृतिः।
65 ४चौ- स्वाल्मेव तैलयं जैत्या लनिते विलिविश्वागः। तम: राजः

66 ५चौ- अनि तमुक्तम वांछितयथ विशिष्टः कल्पितः

67 ६चौ- हृद्धृश्या हुई नारिताता भैयसिद्धास्ति भैयसिद्धास्ति

68 ७चौ- नारिताता तलं रीत्वम् भाद्रो लोकं स कह्ते (३५)।

72 ६चौ- दुर्धानि वै भैयसिद्धास्ति भैयसिद्धास्ति

73 ७चौ- यहुदारम्भी तलं रीत्वम् भाद्रो लोकं स कह्ते (३५)।

74 ७चौ- शाल्मिकायुसमाधयान्याचित्रितसमाधयान्याः

75 ४चौ- सादि शृङ्खलादिपी अदायिनोलाहुनकार्यसंगिनि

76 ४चौ- उद्धोभी भैरवः दारिदर्णेऽवती विशिष्टसहः।

77 ५चौ- संपत्तिकौतीधारीसिद्धतिकौतीधारीसिद्धतिकौती�िकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौतीधिकौ...
1. आनन्दशब्दज्ञाति कविं: पद्धिताः।

2. दशाविज्ञान मुख्यपुराण महोज्जत्वः।

3. महाजैत्रियां महाराज्यवेशः प्रचरणम्।

4. स्मरणार्थ महाभाषा, भूतविज्ञानम्।

5. रघुविनोकविनां कर्तवयां भवन्तरंसमाधियाः।

6. रघुवंश श्री नागनामी स्वाक्षरां ज्ञान।

7. चरुराज्यां वश तत्र गैयर्षोत्तमः।

8. जयंतं जयशस्त्रं विकिरिताः।

9. श्रवणार्थ तत्र जैलोकायित: ज्ञानमयम्।

10. शरी कर्मरिशः पर्यं आलो परिलक्ष्यते।

11. मुदुविशेषः जंकारालसिद्धिः।

12. विधासरीस्वरुपः महावर्षसमुस्य।

13. सर्वकार रसिकवर्गलकाराद्विपरमार्थैः।

14. सत्कृत्वा धनकृत्वा वर्षेन श्रवणार्थ प्रजः।

15. स्वरूपनिर्मः: रूपस्वित्नै वेल्ल।

16. बस्य स्वम् बहिस्पस्य अन्यनामालात्माकुलिः।

17. अयो निधीयताः रसाय बालस्माय: महीयस।

18. अस्वदीर्घाशिरसाः परिष्कारा पहुँचलम्।

19. महेन्द्रकृत्वा मुनि-मुनि उपासनाप्राकृताः क्रेण।

20. सर्वभुजायुगान्तः गाम्बर्षनं नन्दिता।

21. कर्मस्य ऋषीपदोः जन कल्याणं उपनीतस्य।

22. कर्मिन्नुकृष्णयुधः वे केलकनं श्रीरं सुषुमने।

23. तस्मिन्नुपि ८ सिंहः चुंद्रो ८ स्मृतियुपेक्षा।

24. अभि तस्मात् कर्मोऽपि मानवं सर्वकार्म सुप्रसिद्धम्।

25. तद्ध्यक्त्य महाभाषामुखः सृष्टः तथेऽस्मिने च सुप्रसिद्धम्।

26. प्राणशिलाशुद्धिपुरविशिष्योऽधीत: संयमः।

कल्पनाः
72 1 cf - तदृश भूमिका केशवामोहिनी दर्शिताम्। आक्ति सु। लीन । NSP. P. 47.
73 1 cf - सर्वसत्त्व कला जल्लोचन रूपान्तर्नायते।
   इथे स्थानकला लग्नः सकुंजङ्गलाभिध करते । यहूदवासि ।
74 1 cf - लक्षणिनि धूमधामापि नर देवी लक्षिनामिका।
   दुर्गा भुजापदादानी नरेण श्रीरि समायो । BRMD. P.
   3-4-26-116
75 1 cf - युध भागदास्यो नाम सर्वदेवशिष्यकाणि ।
   नववेदनवाहद्विधार्यं स्रव्येन स्वेद्य यदुः।
   विशुद्धः नाम तेषात्मशर्मा सदारुणाम्।
   सुखात्मकविनारसि दृश्यारोप सस्ररो यह।
   वायार्येन विजन्ये ये लघुकालाकारण्य । BRMD. P.
   3-4-10-79-80
76 1 cf - बरहरान्दनाधयासि प्रसन्न बलामहेश्वरी ।
   बरहरीलिंगवेदे बरहरान्दनेन चेतु । TRH. P. SīDH
77 1 cf - भो विलय्यो श्रीलक्षणकेतिहरुपूर्वः। स। सु। ली। III-30
78 1 cf - for detail see, LSNB. NSP. P. 48
79 1 cf - ततः सा लक्षिनामिकाय भारामुखयां जाति।
    दर्शा पाना समहसनातिविज्ञानोर्दालिः।
    तत्स्या मनंसि संस्तं वेन्दुजाराम्नातिमायुक्ते।
    करत्कोड़कालिणी: काचिथेवो अंटोमायें। BRMD. P.
    3-4-27-67-68
80 1 cf - तस्य होत्रं जुवेणरवान्महाराजाः समुविहित:।
    नमस्तः स्वरूपीः क्रीमान्दिनारायणस्वरूपो "इश्वरः"।
    दशावतारानागाध्येति 'हृदय' कष्टो दुष्कृतस्य।
    हृदयिति नमस्तत्क्षणा वृद्धैर्जलिपुस्तकः क्षिप्रीति। L.P. XXVI-31-76
82 1 cf - उत्तमः नाकामय सर्वे प्रग्नः भवति। BR. UP. II-4-5
83 1 cf - उपिनववर्तेऽदेवा भवकर्मं चाराविश्रृंखलिता ।
    सर्वज्ञानी सैकिमुः प्रात्त ज्ञानविश्रृंखल चाराज्ञानः। BRMD. P.
    3-4-30-7
94 1cf - मूल सार शक्ति देवी कृपालु शिवललिति । स्वच्छांश संबंधित शैली ज्ञाति ।
   स्व. ल. शंकरांश संबंधित शैली ज्ञाति। स्व. ल. शंकरांश संबंधित शैली ज्ञाति।
   ल. भ. शंकरांश संबंधित शैली ज्ञाति। न. ल. शंकरांश संबंधित शैली ज्ञाति।
   न. ल. शंकरांश संबंधित शैली ज्ञाति। न. ल. शंकरांश संबंधित शैली ज्ञाति।
   न. ल. शंकरांश संबंधित शैली ज्ञाति। न. ल. शंकरांश संबंधित शैली ज्ञाति।
   न. ल. शंकरांश संबंधित शैली ज्ञाति। न. ल. शंकरांश संबंधित शैली ज्ञाति।
   न. ल. शंकरांश संबंधित शैली ज्ञाति। न. ल. शंकरांश संबंधित शैली ज्ञाति।
   न. ल. शंकरांश संबंधित शैली ज्ञाति। न. ल. शंकरांश संबंधित शैली ज्ञाति।
   न. ल. शंकरांश संबंधित शैली ज्ञाति। न. ल. शंकरांश संबंधित शैली ज्ञाति।
This is explained in detail by lolla in his commentary on the Vasanāsaubhagodaya.

All these four are referred in names 25 to 90

2 cf- मूलाधारार्द्धः च त्रयवे वास्मिद् तत्स्थायत ।

praśnātāsī kṣetram udgātā vāsatānāt vāsatānāt ।

प्राप्तायणेचक्रात्मितयो वास्मिद् तत्स्थायत ।

vāsatānāt vāsatānāt vāsatānāt vāsatānāt vāsatānāt ।

क्रिया क्रियात्मितयो वास्मिद् तत्स्थायत ।

वास्मिद् तत्स्थायत ।

sūtra sūtra sūtra sūtra sūtra sūtra ।

8 Datt. Sākṣen

106 1 cf- अवस्थाय धारा बहुधा दीर्घमानी ।

सर्वोद नै नै नै नै सुधिलाल्पगात्म । Tai – Bhā. III 12-3

107 1 cf- बिधित्रुपरेक्षा भास्वर | Tai – Bhā. X 13-2

109 1 cf- मह उल्लव देवस | Vīś. Ko.

110 1 cf- सूलाधारस्थवाहनात्मोत्स्वत्वं विबधित ।

अविश्वासिताः कुंडलाभाय राणाकारत्व तैखरसी।

प्रमुखज्ञानार्थता त्रिचक्ति महाध्वंसित ।

भावार्थाः नदन्ती तथ्यद्रव्यचक्तत्विनाहसी।

सुमोहास्त्रहलोक रा वायु कर्मक्षयं लु।

पिधाय न भूधारो त्यगति तत्तत सत्ता सुमित। Tan. Rṣyā।

111 1 cf- जीवार्धककलंकधिती मीता भास्वरांप्राप्तम् | Tai – Bhā. X 13-2

2 cf- वजयावरंग्रणमुलाधारः समायसित ।

शाक्तिः कुंडलिनीर्गृहे रिजल्लुनि भास्वर ।

मूलनवः प्रथाणे रंभ्रामलशत्स्वत । etc. VmK. Tan.

112 1 cf- रूस्त्री अभ्यो भवः मामो भवः सांक्षारसागरः।

तत्प्रायाणादिभीं इत्यतः भास्वरां परिवर्तिताः। Dv. P. Niśanacarī
dhi dhāya
112 2 सा - भगवान् इमुच्योऽ देवोऽ गुणोऽ वाक्योऽ वार्त्तोऽ वादित्वोऽ
संजीविते निःकालाः भवस्य धर्मसाधनः
उमा अंकुशीतिः भारी सुलाः सुचारुः सुरसिः । Lg. प।
भवस्य बाहुं द्विशीले हुः लगुष्पः स्वस्तति व वे।
तद्विधि मान्यामिका वहली सुरुचि स्वस्ताः । Veda प।

3 सा - स्थानवते भवविक्ययावसय विश्वेष नामप्रकाशः । Padma प।

113 1 सा - सिद्धां भवान् ब्रह्मानीवामाना निवेदयोऽ मे।
षुष्माह मद्विधया लाभः द्वितीयाः व्यक्ततसः मया।
अन्याय हुः सुनुण्याः अतः विवेकाः निदुरुणा निधा। Kurma प।
2 सा - अश्यात सकलं प्रेक्षः ततः स्वकलनिश्चयसमुः।
उस्मात् परे स्थानं निवेदयोऽ म विधा स्थितसमुः। यो हो प।

117 1 सा - भवं श्रीकामसाहास्त्री० मिनवालक वार्तिसुः । Ag प।
i.e. fortune, desire, magnanimity, strength, effort, sun and fame are the meanings of 'Bhagah'.
2 सा - इश्कास्तततानः निध्यावासीः वाचवाकः।
विकासत्तव जीवार्थः कौसमम् अनुसम व वः।
नवन्तर्वन्तां लहरतः भावास्तकमुः सुवृत्तोः । Padma प।

118 1 सा - स्यं यशूमुखिकरिवश्वः मांडळित्त्वूः I-२ । दामंडा।२। I-२
2 सा - भूमायो हुः समाधिसिद्धः। मांडळित्त्वूः I-२ । दामंडा।२। I-२
3 सा - भवं इमें सोऽ धालूः सेवायाः विपक्षीतिः।
तस्मात्स्वामृत्युः मुदहः प्राक्ष्य अवित्स्वादन महुः । Gtyd प।
4 सा - भविजितविवेच्याः रा० अभिश्चितवन्स्करणम्।
अक्ष्यस्य विवेच्याः सेवा यामाध्यस्त्रोपमा। Bṛh Nād प।

119 1 सा - भवस्य लक्षणाय वास्य अहमेव्यं निदृष्टसमुः।
शालुः फूँक्क्कुः न लक्ष्येन प्रक्ष्युः। चरंतय। Brāh. Śi ५४
2 सा - नामाया लक्षणाय व । निश्चिति।। I-३। L.T।। I-३

120 1 सा - स्वतंत्रायें श्रीशिवाक्षिप्ताय तन्मस्तत्तमात्मपुः। जुलिं।। Sūtr
121 14। आनंद श्रद्धाणि विस्माणि विविखि सत्तफ़च्छि ।
   तेज वर्दः ॥ २८ ॥
   Also in वर्णपुराणम् ।

122। अवशेष ग्रामी गांधि जले गांधि सप्तदेशं वा ।
   ग्रामीकृत्वा तीखरीति भगवद्वान् विभिन्नत ।
   आधिकारिक स्वरूप स्थायिनामाणि कृतिविभस् ।

123। आकाली सहजया निन्त्य । ते वालिका ।
   Markdt. P. ।
   And also - नायकों की मूर्तियों देखें। तृणाप्रत्यक्षदानिकायः रुद्रा ।

124। सर्वः यथा दृष्टिभा सुनया भ्रमितः सम्बूलाः ।
   पतनो तत्सञ्च सुकृतमति तुमच्चचतुर्वर्तका सतया ॥ ११ ॥

125। वर्धमानसुकलित । श्री । P. K. ।
   ॥ ुपेशं श्वायां भूतंमनवते विवर्ते शामशिविषि ।
   Dev. Bh. ॥

126। शक्तिर्देवी द्विगृहिणि द्वैदेविणि देवीं ।
   कलकेश. P. ।

127। श्रीभगवान् श्रीकर्तवेश्वरे । श्रीमान् ।
   विकृतसहस्रब्रम्बमावलम् ।

128। सर्वो यात्री पा तु ति ।
   Amr. K. ।
   ॥ शाश्वतिगत्य सामान्यतैः परि पार्थिवः जीविनयोऽविभलोऽविभलोऽविभलोऽविभलाः ।
   Dev. Bh. ॥

129। प्रजाधिकरणः पराशरसु द्वितिध्वा राम्यकृतिति। । ु. । । । ॥ ५ ॥
   ॥ This is explained in सतबंधक ।

130। १४। ज गांधि निम्नमाणि । भव. वते। ॥ ४ ॥
   ॥ ।

131। अर्धिते। सकलोऽस्थिती लिथिणि ज्योतिरित्वत्थर न सतिश्या ।
   पद्मावतिद्वारकीहि परशुरामिद्वारके ज्योतिः । ु. ।  Trường ॥
   and also in भगवद्विषि ।
   जीविते त । व क परमेष्ट सर्वभगवतिधिवाहसा । भव. गते ॥ १० ॥
136 1cf. अविनाशी का अविच्छेदित / ग्रृ. UP. IV- 5-14
139 1cf. साधी गैतिक दिक्कतीश्चन / इव. UP. 6-11
140 1cf. दाङ्गी सामाजिकपरिप्रेक्षाः / र.स. II 3-43

and also

समाचारं अविनाशी की वृद्धिति स्नातकः। ब्ल. भू. ज्ञ. भू.

2cf. ध्यानं ता विच्छेदित विनिर्द्वाटाः विनिर्द्वाटाः।

ज हैं ध्यानं शरीरस्य सुरुवातोत्सर्जनः। इव। भू। भू।

141 1cf. निकलं निलिंगकं शालयम् (संभ: - UP. (also इव. UP. 6-19)

143 1 The affix निर is used in sense of `much' in the word निर्वाचनासत्र (निर्वचन) etc.

2cf. निर्वाचनासत्रदृष्टीनितिनिकायोः निर: प्रशोधानां। लन्झ. नस. प. 62

2cf. आपत्तीस्य अथवा सन्तानम् अण्डशेषेन न गुहुः। ताक। आश. 11

145 1 cf. सूलकुलार्थिविभूतिहिताधारः अक्षरि विभूतिय: सपा।

300 दशरथस्य विनिवर्तरात एव अमृतिग्री विनितिनिर्मला सुरस्य। अर्जुनार्जुनार्जुनी अयुक्ते।

146 1cf. अपि राजः संज्ञो शाक्तिकों सिंहतो या सतायो करः। विस। क।

2cf. अपि राजः संज्ञो शाक्तिकों सिंहतो या सतायो। मैम. उ. प। भु.

148 1 अस्ति भास्यां। सूक्तिः। लन्झ. नस. प. 63

1cf. अनुमोदितुर्मेयं अनुमोदितुर्मेयं। अनुमोदितुर्मेयं।

149 1cf. न हि विधायुर्विधिलिंगोऽसर्वं विधिः। रा. उ. 4-3-30

2- करा तात्त्व क सतीया ते जोया।

150 1cf. निर्वचनं निर्वचनम्। इव। उ. प। 6-19

2cf. तस्मादहृदिः सर्वं संक्षेपच्चसुधि ।

न यथावच तस्मादहृदिः संक्षेपच्चसुधि । कुर्म। प।

and also in

साधारणतः अनूपादाय। अपत्तिविविधोत्तरः।

नरैयेन्द्राचार्योऽं विद्यामण्डलम् ।

अवश्यते भवानिः खाक्करे कीलकील्लिप्तः। लिङ। प।
151 अन्तरमध्यालयिक परिधानान्तरिक्षण शिक्षितदर्शारीः

152 एक कारण करणाधिकाधिकरीः

153 सूचक सूचनाविद्युसः

156 न्यूनत्रित्री न्यायाध्यायिक नागरीः

160 युज्या बलात सुलतानान्तरीः

163 प्रसंग की संभव के शीर्ष एकलपालवन्यतः

164 तद्भवन प्रत्येक संकेत एकलपालमान्यतः

166 व्यक्तिकृत उत्तमस्मारी आत्म अदृश्यत्वादेशसेवनाय यथादीर्घः अदृश्ये ।

166 नेत्रमालिक िहलोल भूयर्थो यह शैलभवइत्िः

168 अन वेशाभिस्मि न प्रियः

169 योधुस्त्रो यक्षाति यथानुस्सीति यद्यपि

171 अभम तयमुखान्तरिति लास्वम्ब N.S.P. P. 65-

172 अक्षमः अस्यामदित्रित्रीः स्नातकोऽपि सहिष्ठैः

173 खिड़कि सर्वसंबंधः

174 अनुदितमवः क्षेत्रैः

175 नमग्न नुष्टिणिही नु विशिष्टत्वेणि कूपः
This Devi Solicited King Subha. Who begged a boon of her, established herself under this name at Benares. This story occurred in D. Bho Purana.
190. 3 द - नववर्ती अग्नि । डे. 13ही. P.
191. 1 द - दुरवैभवक विजयलक्ष्यवर्ति । श्रीलो।
   अलो - तद्ध्वादिनन्दनी सप्तमी। डे. S.U.I - 22
192. 1 द - सन्तोषवाय लक्ष्मणजी भक्ति। Tai - UP. II - 7
194. 1 द - नित्यकर्मेन्तुलाक्षणानिन्हु करणादिनि।
   गात्राय जायसि पुष्पां तपस्वी। नक्षत्री दुल्लभन। L.S. प्रदेशसत्वा।
196. 1 द - यह स्थान: सर्वरित्व । Mnm. UP. III - 9
   आलो - स्वरूप स्वरूपनिलयाँ। DV. P.
198. 1 द - ज तत्त्वसम्पवर्तिकरण नुस्त्रे। Sve-UP. 6.8.
199. 1 द - महानमिसीं राज चुन। स्वामियोहो सन्न्तरे।
   पत्ताय सर्वदेवानां जाता माहिमाधृदिन।
   अदीशा: आक्षिल्लो ते तत्त्वदेवदर्शिन।
   संध्याय ते समाप्रूपकं पविमोभिगमन।
   आद्यशानि च दैवानि वाचि आचि सुसेस्वर।
   सन्त्रक्ततथ्यस्ताद्वै आधुनिक तद्भिक्षु। लामै. Tari.
200. 1 द - सर्वकाल हर्षयोधा महुं लानि। सुभाषि नय।
   दुरिलालिनि ददलीति तेन सा स्वयंमुक्ता।
   श्रीमंगालं श्रीरामानि या देवी देखि हैं।
   भक्तानां गलिस्तनि तेनें श्वेतं मुक्तसु। DV. P.
201. 1 द - चित्रालं पुजयेप्रजुधु - दत्तदेवां नराधिप।
   स गक्तति परं वसानं यत देवी अस्वाप्सिन। इत्यादियं
   हर्षस्तु जोपकरणे स्वल्पं ता बादं ता बुझ।
   श्रीस्री बिन्तालुसरिणा रुद्रलोकिच्च अहीवे। P'dm. 9.
203. 1 द - चंदुविश्वेनुतर यं देवाः नामनाम।
   भुक्तानार्या स नामनयी रोम्युद्वालामही।
   भम्मांश्च हिंस्तिरं प्रबुद्धस्य रतुस्यविषितवन्धुप।
   उसने तमालनां निःन्त्यो देवोहनि ब्रह्मलिखि।
3 of the eight Places as described in yogini hidaya are (1) Indra (2) Rudhira (3) Nada (4) Mamamini (5) Sakti (6) Vyapini (7) Saman (8) Ummamini (or Manomamani) the ninth is called Mahabindu. Each succeeding one is subtler than preceding one.

Its characteristics are described thus-

Tasva vyayamah bhasma kalpitvabhasma sayukthah vinashanah.

Shaktinabhidhikapurnam samanamah samanaya labhita.

4th - Vyamahayat pramanah pramanah sabha may aheriti vishecchana.

Todasmano bhavati shramamah kshetrajjanamah jyotih pratisthat

108  

1st - Tamasa vyanatrishyatra rajasas viktrakriyakal

Shaktinabhidhikapurnam samanamah labhita.

109  

1st - Apanashayamah mohinoh mahaojanamah.

Mum. UP. and also of kshetrajya shariro maha bhumay mahagunamah.

1st - Mahabindur mohinoh tasma mahatvyamah.

2nd - Aharah kshetrajya maha bhumayatmamadurstatanah.

Vayu p.

2nd - Aharah kshetrajya maha bhumayatmamadurstatanah.

Vayu p.

2nd - Aharah kshetrajya maha bhumayatmamadurstatanah.

Vayu p.
chakrati\'tha is situated on the bank of river gandak. the padmini p. says while describing the devi har\'thas. cf. \'शालमणि\' महादेविनी. padmini p. pus\'kalkhanda.

1 cf. महालसमतः देवं स्थानं स्त्रापरिकीलि न। महालसा महालसभीरिति च रविवरीभरता। उपत्यकाम् सहवान्: परा\'गिद्धरनीधि \'धाती्। māt\'rāl-\'amān.v.

cf. प्रयोजनते महालमणी। dhāmīya

cf. अज्ञातकृति सतीरिकले सुभाषते नमो भक्ते। māhīmān-3o

cf. it is otherwise named as huyakta.

2111 cf. परस्य जडाणघ स्तुति दुर्मवः प्रमाणं हि ज्ञाता। भक्तिरः तदेववित्ते पुनः कालसत्वं पशु। प्रधानपुरुभक्तिकरोमाणां परम् हि मल। प्रभान्त तमसं शुद्धं तत्तद्धरणोऽऽ परमं पशु। प्रधानपुरुभक्तिकरोमाणां पभिभवाय । ऋ\'पाणि स्थिरतिसमग्रंति याबिंदि संज्ञान हेतवः। viṭk. p.

213 cf.

214 cf. according to rāma\'vālī mahaprākāra means: slaying of a \'bol\'dmen.

cf. कृतस्वाभिध- सत्यस्य सानोर्वः \'ग्रामोऽऽ। प्रयासवित् परे जोकतः परात्मसतः \'पदस्तृति। bh. p.

215 cf. उत्तानिनामति ने ताकिस देवी भगवति हिं शा। बलाध्रेष्ठ महाशरण \'धातीं \'षय-कह। māk. p. and-

कामोऽत्तालसमंपन्नः स्वरूपीः च शून्यस्ततः। उपकारे जुलरोहिते (रुक्तेः शा) निरंगुः। पूर्वसेवकरूप: \'रुपरे: नियोजन:। आहरणे ततो मोहमः घोषः प्रसरे।
The Sūridyāmantra is a fifteen syllabled mantra viz. ॐ के प्र्दे है ॥ सक्तहृदये रहित ॥

This mantra is considered to be the best among all the mantras. It is described in numerous times in Kularānga, Śakti-rāhasya, and other Tantrik texts.
14- विद्या विद्यामयी विद्याश्रयी यल्ल्याने आयुष्यः

चन्द्रमहस्थसुन्ताः केसी तो ये स्वाभविकंत: 14.1-787.

14- वनस्पतिभवती वनध्वनिन्या सिद्धिः विख्यातः 14.1-787.

14- The detail of this method is given in the

Commentary on भावकोपलिणिद्धेश्युः and प्रवेशविधि

written by बश्करार्याय।

14- शेषु दृष्टांगिनी देवीः साधारणिः स्वभावः।

उत्पन्नारूपं अर्थम् ध्वनिस्वनेन भविष्यवेदः। पदम्।

14- अन्तःपरङ्गारकितं तांत्रकविः

देवस्य द्वारसः परमेश्वरः।

पाकाद्वारसः शास्त्रारसारस्यः युगान्तः।

का स्वाधिकारिः विज्ञविलयः तत् भृतिरकाण। पाकाद्वारसः

विज्ञविलयः से भृतिरकाण। पाकाद्वारसः युगान्तः।

14- The 64 Upacharas are described by पराकारणम्


14- The variousa rahasya describes 72 Upacharas

in शुक्ल प्रकारणम्

14- Some of the texts Viz. सारस्वतदार्थिः

स्वाधिकारिः कथा कोशा लाक्षणिः पिंछ ते

कमलेरते दिव्योपकारणम्। ते अपकरणम्।

The knowledge of the eighteen Lifes 2) Power of

writing them quickly. 3) Power of reading them

quickly. (4) Composing verses in all these languages

(5) The knowledge of different languages (6) gambling

(7) to (14) four Vedas and four Up Vedas (15) lokah
Two groups of six auxiliary sciences (28) Tamilia
(28) Purana (29) Smriti (30) Poetry (31) Rhetoric
(32) Drama (33) The six Smritis, Vaisy, 
ArKrama, Vidvesana curnity) Uccatana
(41) Marana (Killing) (49) To (45) The
art of controlling (i.e. opposing) the effect of
motion (Achā) water (Aptetan) sight (Aptetan)
fire (Aptetan) weapons (Apāyāstāni), speech
(Aptetan) and semen (Aptetan) (46) To (49) The
art of training elephants (Aptetan), horses (Aptetan)
chariots and men. (50) To (53) The knowledge of
divination by bodily marks (Samudrika)
symnastics, cooking and the power over snakes
(Gāruda alidyā) (54) Art of playing sushika (55)
art of playing ānaddha instruments (56) art
of ghana (57) knowledge of illusion (i.e. India-
fala) (58) dancing (59) Singing (60) alchemy
(61) Knowledge of testing jewel (62) Thieving
(63) Knowledge of the pulse (64) Art of dis-
appearance.

237. 14. तालिकाचकृताचे प्रत्येक संस्करणः प्रिये।
चन्द्र. शर्मिति: अनेतरः ! Tam, Rāj.
24f. According to Bhāskarāya - Amongst mine
cakras from Trailokyā Mahāra, in each cakra
separately There are sixty four crores of yoginis
And thus the total number comes to 5 alaja,
7 arbuda, 6 crores of Saktis, 5,7,6 80,00,000
238 1/8- मलूमच्छ: छुपरच्छ लोपासुदा: मनचाच।
उल्लोकित्सि: सूर्यध्वक इन्द्र: स्वारं: तिष्कत्सि।
कीच्छुमारको देवश्रुम माधामी उपासको।।।।।।।।।।
240 1/8- The पल्लुति बे L.S. Song चन्द्रभग्नेवडता इत्यदा।
and- उधरानिलिङ्गो निवधनम: सयसयसी स्थितः।
उत्तरीयोतस्तु निर्विशेषायाय समस्यान्तः।।।।।।।।।।
243 1/8- The Story of chandraga: कली हो।
स्यान्यतयाः समानचत्य जगद्मक्ष निशात्रीतः।
उवाच जननः चेर्व समाभवत्तेषु सुरवं स्थितः।
वरः वायु सुमोगिनः सम भवति सुहर्षन्यः।
सर्वामतः ते 5 स्तु अवनमस: भाविनः ऐतिहाः।।।।।।।।।।
248 1/8- श्रीसां विनुसिद्धेता श्रीपुष्पले भगवानः।
249 1/8- नामः प्रिन्तेहरेशान ब्रह्म तांत्रको वृह नारायणः।
निर्घोच आदिनाथस्त्र लेखसपथावगः घडः।।।।।।।।।।
250 1/8- निर्घोचनमध महस्वतमानमाहिलासनतः।
श्रीम निधिप्रयोगः रहस्यव द्विवर्णां रसस्वर्णः।
उदाहरक्षणः पन्नः झलकपेयः संपिल्मः।।।।।।।।।।
26- दीपमाहाति दुहास्तहारमनासः।
श्रीमकातेन ब्रह्मवर्णाद्यधारणः।
चन्द्रभग्नेव तिष्कत्येति शाबाशिः।।।।।।।।।।
27- १०. २०. 
1/8- इद्ध त्व श्री विनीतासनागद्रहसनः।
विकाराशिः हुः सन्धाकस्य पन्नः।।।।।।।।।।
28- यो में भूमा नवमुकः।।।।।।।।।।
252 1/8- चालकों १ ५ ० ० ० ।।।।।।।।।।
253 1/8- विनाशकाल हृद्वेदको श्रूतिः।।।।।।।।।।
254 1/8- श्री भक्तिविनोदितस्य भक्तिः।।।।।।।।।।
255 1/8- यो विश्वम्बर।।।।।।।।।।
36- इव धर्मकालम्।।।।।।।।।।
26- प्रमूख मानताः थ्यानः १ ५ ।।।।।।।।.
255 act. she is said to be free from These

260 act. अच्छे को भावा लेक्सुनम । सि. सु. I-10

262 act. शिकारौं तच्छुर्यं संप्रति । मवन. उ.प.

263 १५-उ चारनमहेश्वरस्थम् । II अभ्यासविकृतम् । दानमानसाभाषम् ।

265 १५- प्रभासिल्लिभिषिवा अहंप्रणधवा अहंमकमायाय । सि. सु. III 27-28-29

267 १५- साक्षात् गुह्यं भोग कर्मदेवी महाशिवरीं ।

अन्तः सर्वमया निषुद्ध स्त्रीसंही लोकमूर्त्वन । हरे. p. (कार कहे)

269 १५- रुज्जर अभ्येष्यो तत्रसाधु मन्वतीं स्वयं । सि. राह।

271 १५- इत्यज्ञना मन्त्रवेदी प्रत्यज्ञकाय मन्त्रसङ्के नेति ।

274 १५- नित्यवती तद्भवत्वाच्छन्न भूर्णामि संयोग्यं । सि. सु।

275 १५- आपयामभवित स्याहस्त्राध्याय योगश्रीं । सि. को।
48 - उपाधिवाच संस्कृतमांना स्नेहसा विद्वतीलकर्मम्।

576 - स्नेहसंसूचना या खजू शहीदी विश्वयम्।/LS.NP.

124 - झोड़े सागरात् ज्वरसिङ्ग भाषी/8.8.8.

277 - ऐस्वर्गमयी समर्थता समुक्तक रसम्।

278 - पहिले स्मारकात्यूक्तकविविधोपाधिकिंचुदु। Rābhasa-K.LSNB

279 - cf. see formulae 277-1

and भगवंश्यमाहिष्ठानवेलाहरणोऽपेनसु।

280 - गानिसंसूचना पुरा चला सर्वलोकस्थातः।

281 - इत्यवेद अत्यत्वी विनिष्ठुकत्रिपाय।

282 - सरस्वतीशी उरसव सहस्रासं: सहक्षेपातः।

284 - सहस्रासंसूचना अर्जनस्वयंसंहृतः।

286 - खलिस्मृतिवस्तुसन्धातो शरस्मेण श्रावदिनको महुः।

कप्पले के एक विलोकन, योजकने। K.P.
287 1 cf: सन्तपता परा शरीरबादः संकाुः पुरातनः।
सुकृत्यः सामस्तेण सर्वाग्नि संयमर्क्तः। क्रमः प। रव ३५३
The word शिराश निगम is explained
- etc.

288 1 cf: यदी घिरात सुरेजानागः प्रज्ज्वलयः: काञ्चिकादयः।
कामदेवदुरकोषाणानाः सद्याधः पञ्च प्रमहिलः।
उग्रार्धः जुड़ुः पञ्चाविजयः।
शुन्तारामपि संयमः पञ्च श्रेष्ठमनाधः।
ईशानवधनानादाः। प्रोपीतःक्षेत्रसतिः।
उद्धवस्क्रोतोभवा। ते नाथान्य: स्नोहसः फरे। दु: भ।

289 1 cf: सर्वज्ञाः भूतोऽधिष्ठात दर्शणं व्यस्ताणां श्रेयः?
प्रायः स्त्रियाः सार्वनाशिकाः अपाध्यातं उक्तमायैं प्रज्ज्वपिनः।
उपमात्रेतु सृष्टिना सृष्टिना अदृश्या वचना निजेक्षिणी
नेतीनावश्यकिष्मित्यमितं नुस्तं तस्त्याः।
माहृतमः! लेंब। नसः प। ८५

290 1 cf: Arundhati is a very small star and by locating the surrounding big stars, one at last perceives it.

291 1 cf: यदी बानो निवयनमें अनुप्रयोगससा सह। तै० उप। II 9
291 1ए- केवल कितने पत्रांकिते निधिनां निधिनां न।
न तें वसनानविको शुभे सुकृत्या ट्यून न संशोधन।
सामाजिकविवाहनं विनियमाराधनं विनाकिन।
न स्तो भूमिप्रत्येको तु शोषणफैल सुनिश्चित।
बर्मादु. प-३-३ पृ. 29-31
292 1ए- सुरक्षित: पूर्वेष्ठि िूर्वितन्तर सर्वथि।
पूर्वस्तु पूर्वाचार्य च। नीविेमालसिध्यते।
बर्मादु. U.P. प. ११
293 1ए- प्रजापति दशामी प्रजापती विभिन्नरुप्या।
द्रुतद्रुतमिर्दङ्गेश्वरिकन्तस्य तथा।
नस्तो ऋषिनिरुप्या या। ल. स्न. न. प. पृ. ८५ न
294 1ए- भुजनन्दनाचार्य सांस्कृतिक हैदराबादी
भुजानन्दतिष्ठत्वं सांस्कृतिक हैदराबादी।
विश्वासः सिद्ध।
295 1ए- अमृतका कै दिइ सिंही निदराना निश्चि नीर्दिष्टे।
6. ५. क।
296 1ए- विद्वेश्वरों अभ्यासी अश्विष्टिष्ठिति संहारकारिणी।
निःस्त्र भक्ति विद्वेश्वरावलि तेजसः श्रद्धा:।
1898. ४. (दक्षिण)। २. ७।
297 1ए- भुजनाभासका अभ्यासी शास्त्रीयों मध्ये।
माध्यमिक: वायजिक। लक्ष्या प्राप्तविद्या भर्गमः।
आश्रय स्वरुपे दु:खा विश्वेषाद्वा नसदुरुणः।
संवेद कथान्त्र दो: हे: व्यक्तिविश्वेष्ठाद्वा कर्मवनेश्य।
1894. बक। 298 1ए- विद्वेश्वरों अभ्यासी अश्विष्टिष्ठिति संहारकारिणी।
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Kalpika's

14f. Varuna is said to be very fond of date wine; hence it is called "Vesuuliens".

24f. Sesa is called Varamunma because he belongs to Varuna Loka (water world).

34f. - It is also said that Varuna is the one who will destroy all beings. 

44f. - It is said that the inhabitants of the Varuna Loka are very knowledgeable.

25f. - Sesa is also the one who destroys all beings.

35f. - Here is the description of Sesa. 

36f. - While enumerating Devi Ksetras.

37f. - This is a description of the Varuna Loka.

38f. - Also, the positions of the Varuna Loka are described here.
1 cf. The story of this incarnation occurs in Linga and other Puranas. The story runs like this, as given in Saunaka. P. 92 (in N.S. P. edition).

Kāli was created by Śiva to slay Dāruka. Even after killing him the fire of her wrath was not quenched. Seeing this harrassment of the world, Śiva in order to dispel her anger, assumed the form of a
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 Siva in the form of child
is well known as Kshetrapal

356 1 cf- विजयेन वेंक आकाशी 
2 cf- बिजिल्क पदनामाने देवनाराजे महाभाषे
3 cf- सिद्धेन लोकेशु विश्वामिता विजया- भापाणिता 
346 4 cf- सिद्धिनिश्चिते पल्पे दर्शनाची लारकोपये।
347 1 cf- विभिन्न विषयाने विषयांच्या रसवाची रसिकीते।
347 2 cf- वि. मुरीला गुप्तेश्वराते

According to the grammatical rule 
'शून्यधिशास्त्रां' the आस is affixed to the root वाण, hence 
कन्दाते।

350 1 cf- सर्वेश्वरकाचो याश्विन्द्रोऽविभेदः।
351 1 cf- स्विलकालातील विश्वामिते लोके काकगार्यती रसां
351 2 cf- लोके कास्वार्यती रसां श्रीरसंस्कृति
352 1 As There are Three Kinds of Agni viz
353 1 Kalpa is used to denote little and imperfect.
354 1 cf- गोस्यं देवलामुपासस्त समवो समार्यो हस्माहीति न ता केदर यथास्वयमः।

B. V. P. I-4-10
354 १६ - अद्वितीय पशुनामकरण किया है। एवं राजनीतिक न विश्वास वर्गीकृत 
न विश्वास पशुण  न विद्वद्वार जन न लोगों के। LSNB. NSP. 
P. 94
36 - लोगों ने कहा कि पशुपतिगण न "अ"लैले LSNB. NSP. P. 94
हेन 72 माह में पशु नाम दिया। (Complete)
46. सचिवालय तथाकथा; भागी कल्पक संकलन । SUA. 5970.
58 - बंजारे का त्याग कर जाने, देवदारस्य शूलिन ।
पालन: परिवर्तन्ते समस्ता: पुरुषोत्तम।
त्युरिविशेषत तत्त्वों में भयानक ज्ञान। इति।
विषया आप भी लीकले पाराजीविविधतन ।
"आज्ञा": श्रीरामबाबू मुरलीमल वर्तमान (Complete)।
1.9. P.
355 १६ - वेदाहिततात्त्वप्राप्ता: ग्रीतस्मार्कवैक्रियक ।
परवर्तदेद इति रस्माना न जीभाषा द्वारालिभिः। 1.9. P.
२४ सुराण्याय संभांसा धर्मराष्ट्रविभागत ।
वेदा: ध्यानानि मिश्रनाँ धर्मस्य च नतुरसोऽ/46. V. V.
356 १६ - उद्भास्य अवराजनि अत्यें वैधेतानि तु (१) 
निधों गुस्साणि राजस्तु छमप्रतिकित।
स्थान्याय पुरुषाणि तत्कथावैवैभौक्तानि तु।
अवसा अवसा तु सर्वोऽस्तृतै ते भलास्तास्त्रित! 
हिसाक्तावैभौक्तानि निरक्तस्ते येव येव च।
उपालोऽस्तृततां नामय विधा सर्वत्राद्यूसत्रास। 
द्वारे चुनौधैलानि विधास्यानानि सत्ताम।
अवसा अवसा सहोकानि धर्मो नान्यन विकृते। २६४-२६८ 
द्वारे भेलामध्ये ध्वनि मुग्धास्तरात्म्यः परम।
स्थाप्तित्व समस्तेद्यः धर्मसद्याग्रहत्त्वात्म्यम्। KNP.
358 उस्मीले रुद्र: ३३. UP. VI - ४. २५
360 १४ भाभ यात्र निकायास्तो निवासन। 
बिल्कुलवर काला देवी तनुभय्यमा। LSNB. NSP. P. 97
2. It is defined as if there is 'Ta' guna and 'Ya' guna in each foot. It is called Tanumadhyam Pinjala.

1-6. अनदातम: स्विनिन्ति ये सिद्धाग्रुपसहितं। इस्कुपलपुरूषुः। 
2-6. विभिन्न विचित्रं विचित्रितं हेतु तत्। स्कु पलसु। 
2-6. जन्यतद्विनिरूपितो व्रतं जीवनाज्ञातिः शिष्याम्। महावासिद्वः। 
3-6. रामदनामावयशस्य सन्नियन्तेऽपि स। 
3-6. परारितिः तन्त्रेऽपि अविद्वजन्य आयत्या। 
3-6. मानसाद्विनिरूपितो व्रतं च तस्माद। श्रीभक्तः। धर्मसिद्धिः। 
3-6. च यथाविद्यते सर्वेऽस्य करणां सरणिमतः 
3-6. तत्वेऽस्य परमलक्षलेखलेखिते महेश्वरः। सान्हुयाग्य। सुद्या। 
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3-6. तत्वेऽस्य परमलक्षलेखलेखिते महेश्वरः। सान्हुयाग्य। सुद्या।
all of them.

As Arunagirinathasayam says: "As the up. IV 3.8

As there are two hours:

2. As there are six famous tasers: etc.

3. According to the Tantras the well known four centers in the elements.

1 cf. Jayavallabha Dhelela 1 Dlom. P.

2 Jala-nthre Vidhnyali 1 Dlom. P.


2 cf. Buhinana prakatah: Swatavat: Vidhnyali sarvatah.

2 There angas are explained in D. Bh. P.

4. Sunya sastra vijnanadhanadha: Swatavata Vidhnyali sarvatah.

1 cf. Sayyeda Dhelela sarvatah.

1 The same deity is mentioned in Garuda Purana. Atingahy bho tattva karitrai.

1 cf. N tusau prateemam utstri 1 Sve. UP. 4-19

1 cf. Sarrire keeyamukuri 1 Amr. K.

2 cf. Namakara prama jnana smaranam tadstha.

1 cf. Mahasavardhanam paryantam nirvishayamah tadstha.

1 cf. Namamukhyam maharajam tatah karanyat sati.

These are the sixteen deities of the Tithis of the Lunar half month. They are Kamesvarā, Bhayamālinī, Nityakaleṇṇa, Bherunda, Vahnovasinī, Mahāvijā, Gīvātī, Śivaśādī, Trisūra, Kulasundarī, Nīkā, Nilapatākīni, Vīyā, Śarvamāngala, Ivalamālīni, Chitrā and Triparṇasudā. The companions of Śeṣya Lalita. These are mentioned by Bh. in 401

pravṛtatrādhya.

246 - आधारभूत तत्त्वातः स्थिरताः पदन्त दशारुपवः।
ललिताकिंत्रिकर्षणा रक्तसागरस्वर्णविज्ञाहा \( \text{Bh.} \)

248 - तन त्या सा महाभागा शांतर्वस्माः कालिनी।
आयादाः देशिदेशा तस्माः शुक्लाः जानमेव तथा सिद्धम्।
आयादाः विभरस्तबैः दौक्ता नैव स्वयं अन्यः।
सैव विधायता श्रुता जोगी कालिनी सा क्रिः। \( \text{B.} \)

346 - उसः श्रीप्राच्छ शुरुवश्वः नवमृतमेव के शब्दाः ।

446 - अक्षरः से स्वयं वाक्येष्बरा स्द्वरूपाः।

546 - का का का वार्तकतरः विदुर्या पराक्रिति।

646 - इच्छानेन च या साधते परीक्षणशिवोदर। \( \text{Sm.} \)

746 - उसीपदमीश्रिताः मद्रस्ये। \( \text{LSNB.} \)

These eight āvarama devatas are Aṃśa, Mahima, Laghima, Ljamū, Prapta, Isīva, Vasiṣṭha, Kamavāsāyītā.

3941 16. मनोरथायाः रूपः । \( \text{Ch.} \)

3951 16. तामहेचिहण्य वाणास्त्यि जाणनि अन्तवः। \( \text{Bh.} \)
397 16 मूलप्रकृतिचिन्हात भ्रम दाया: प्रकृतिचिन्हयात स्वरूपम्।
॥ चौहंशास्त्रु विक्रमो न प्रकृतिनीविचारो ॥ सुरूपः। Isvarakarika
महदिविद्वातः सूक्ष्मप्रायोगिको। कुटिलविद्वातः प्रकृतिमयोऽस्मल्परी। महाभुः। साम।
398 आतम आकाशं सम्भृतम्। Taां UP. ॥
498 प्रादुर्भाचित्तयामाला वेकमाला सस्तखति।
यस्या न प्रकृति: नैयो सूलप्रकृतिसंकेतता।
तस्यां ह सामुपन्नस्तः तैस्तः महहारीमिति। पञ्चार्याधमः।
Pa. चक्राशा।
398 16 सुसमहिरीरीक्षा भनेतन मनाकीर्तिधर्मं तथा प्रत्ययारी।
निर्वाचनाक्रिया हि साधनार्थेवध्यात्मम्। सांख्यसम्प्रदायः
कन्त्रिसमाधित्रयं महत् "परं ध्रुवं प्रधानमयमः सुमार्थति सूरसः
पञ्चशिरावाच ग्रं पांकेष्ठिकावर्षः।
26 तरजयमालं हि। Br. Su. III. 2.23
498 न च सार्वं स्मृतिः नाथि तां जान नावेरेत्वा बेस्तपसा कर्मिनि। भाषा।
398 भृगुभावत्वीकरण द्रितीयेन सारुच्यते।
कस्यात् तेन विखीनल्वाद्यात्मकम् दियकपचः। Lg. P.
398 भृगुभाववीकरण द्रितीयेन सारुच्यते।
कस्यात् तेन विखीनल्वाद्यात्मकम् दियकपचः। Lg. P.
26 उक्तमसाम्यायनं व्यक्तं "सर्मुराहतम्। महा। P.
398 समयं विद्यन्तिव्यक्तं व्यक्तं यतिं मुनीरथम्। Nàsh. P.
498 अनौपेन विशेषतिलव्यं व्यक्तं राज्येन सूरयम्।
वद्वृत्त्यात्मकं राज्येन महाति च परं तथा। Bram. P.
59 व्याप्ती युक्तमहावाचः परितैत्यमुद्यते कथम्।
उद्धीत च भूताऽः पाठि सत्त्वोऽस्विजग्रहः। भाषा।
59 व्याप्ती युक्तमहावाचः परितैत्यमुद्यते कथम्।
उद्धीत च भूताऽः पाठि सत्त्वोऽस्विजग्रहः। भाषा।
विचारणमबन्धमवित्तमाला खड्ढ: श्रेष्ठता।
402 16f- तत्स्म शाखीः पदा विषीर्नर्गहकारी परीक्षिता ।
अवामालस्क्रिप्तं सा विधानिष्ठाती जीयते (Bṛhadādīp. P.
इत्यादि तत्स्म दृष्ट्याश्रितावर्गाभिषिष्ठिणा सु (Dv. Bh).
Im another place it is said
किय विद्येदीते देघ्यं दै रूपे जानिष्ठि चार्चित ।
एकम्या सुचि जनार्दनया वा गत्ते मुनः (Dv. Bh).

36f- कोशिणे।
36f- भावितिन्द्र यरं वेती विद्वंसन्मिदं सर्ध।
अर्थात् भिन्नार्थेषु विद्वानं भाविज्ञाप्ते ।
उत्तमाकाशि वैविद्वार्थेषु विद्वानं कथिते ।
विनयर्षिते तत्रै परमिक्यानिधिक्षिते। Lg. P.

403 16f- कृषुं जैं रक्षकपूजो जैं कृषुं जै।
कृषुं सामकः भासि चाणिष्काया ज कृषुं। (Ydb. K.
26f- कृषुं हृदि वृद्धि। शणककोणों and
रायलकुल्लपूर्णि न्यवदो। Viś. K.
and हृदयस्य दृष्टे क्षुद्रस्य रुपमाकाशम ।
तत्र भवं इःश्य।

405 16f- यतो नियुक्तों शैलैन यत्स्या देघ्यं शिवं उत्स्मय।
शिवदृष्टिः सर्वकेषा जस्मं सर्वां लक्ष्यमार्गात। Mark. P.
Siva became a messenger when he was sent to
the demons Śumbha and Nisumbha before her
battle with them.

406 16f- अथ तेक्षुः इत्यक्ष्यिः शुभकों यथा् व्यवस्थिता। इत्यर्थ
शिवदृष्टिः तथा येवी शुभा निर्रूपिती सदित। Polm. P.

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शिवास्य। शुभकों भासि उपार्धश्चावलीन ॥
\n\nश्रिसं सर्वसतीमश्च भजनार्जिनीः ज्वलित। Puṣkaraṇkhanda
\nBhānd. P.
406 2 cf. शान्तोस्यासिताचुतुकुटविधास्वस्त्यो वा /LSNB:NSP. P.167
407 1 cf. एको सुधा सर्वपरमेय गुरुदय मागा रुङ्गः सबली निक्षेपणः
411 1 cf. न यात्रियादिपापो ने अतःचलयो भक्तः
412 1 cf. न-ए वासिष्ठचन्द्रल इती शिष्यव नेनः
413 1 cf. अन्याय-पुकार स्वयं अश्लौः। Bha. Com. P.168
414 1 cf. अन्याय-पुकार स्वयं अश्लौः। Bha. UP. 4-3-9.
415 1 cf. यद्य ब्राह्मण निवर्तनार्थो उपाध्या-रुक्मा सुः। Teka. UP. III 9.1
416 1 cf. वर्तनः सर्वश्रुतेशु शास्त्रिः सर्वत्मना कृपः
417 1 cf. -चिकित्सिः परमेश्वरस्य विमला बैन्यये-मेथिष्टः।
419 1 cf. -चिकित्सिः परमेश्वरस्य विमला बैन्यये-मेथिष्टः।
420 1 cf. अयाति इन्द्रसामसम्ह। Bho. 41. 10-35
2 This story occurs in the Padma Purāṇa.
3 विशिष्टावचलुर्चरे सनात्वा जनेनां वेदसामायः। Pdn. P.
401 S. cfc xt \( \Rightarrow \) »?/Lii$?<rT'-rH^d^>,<2 /O' ^7<?T/ 1-&NtZ«NZP* P»/^^p
0^- / &&7/ p t ^>> ? ... So bec-CLUA~&- $ke. p-rcytjLcMZ CFj&i^ 
^0 Sfsng&h~ (L5JJJ ST&FrT.'&TWfr' V%+*> (fety'rei. S^J_a
S. 3
:!uasa's
421 16 - मयाभिन्नादत यस्मात्वेव और समुपालिता।
तेन मयायूनीतिमेव नाम ते सिद्धकेशिता। वा यो पो.
and also she is invoked by seven मयायूनीतियोऽ भुर, भुवन, सूह, महाह, जन, जबोह और सार्यम।

422 16 - संधृतेरी सुर्योऽ व्रह सङ्कृतान्द्रविभागत।
श्रेयां केवलसुः सकले सूः स्त्रिजुः साधिताम।
तस्य दस्य सङ्कृतान्द्रिति स्निग्धः समुपालिति या मिति।
अबेदु पासकेति खेलं बैस्विकें विदुः। मभो।

26 - ब्रजाकारिकम्भिन्दा वा भिन्ना कर्मसागरिणी।
आस्वतिकवर्णिता सा संधरंखलिता हुंध। /भक्तुं। Sm. 3।

36 - तस्य तन्मसो आता चारणम् कराभुत।
नाम्ना संधृती निर्धारिताः सायं संध्या ज्ञातिका।
श्रीयो ध्याति यस्मात्स्मयुज्जाता वराभुत।
अतः संधृती लोकं दशमिनस्याः रासायतीविघ्निः। काळक्वप।

46 - इंद्रकार्य महाकाली महात्मसेरुपुरुषु निदर्शता।
क्षिप्री लुष्म्योऽयौ महाया ज्ञातिका। रस्कों।

56 - शक्तिकर्मकयौ। (धक्य)

423 16 - संधृतीका सर्वदा देशे दिव्यैवंतो महात्मशु।
असिसे शाये याईः भेष्यो भेष्येण रेष्यैव है। रस्को।

26 - तथापिनिन्दकारिका शेषनीया च सुपरा न विपरितयत
अन्तः संहस्य पक्षी संलस्याद्विध उपमाययैः
पुष्प उत्तमं अनुदायाय वर्तित यत सुन्ता न बन्धन
कामं कामोऽसंतं म बन्धन स्वरूपं पर्यतिः। बृ. यू। 4.3.19

428 16 - श्री चिताचं परे अल्पः विंतैः परानिकाल शेषायिनी।
अजुपा आचूः चैव च चम्किष्यः प्रकटितसः तिमी।

26 - अन्योन्न अल्मानन्दमये इत्या The Uṣṇi Kāra it is
explained that Aṇmadan̄ya is Bāhū nan. B।. S।. 1\textsuperscript{st} 12 to 19
As we see Tai.UP. II 7, 1 यस्मानाकाश्च अनन्तो न स्थितः
This ether is Amanda - (Brahman).

Some Thing is described in ब्रह्मागिता. 3. 45 and 46.

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This ether is Amanda - (Brahman).

Some Thing is described in ब्रह्मागिता. 3. 45 and 46.

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This ether is Amanda - (Brahman).

This ether is Amanda - (Brahman).
446 146. धृति: विन्दुशानलेखने | Pdm-P
447 148. मन्नमृग विकाराधालनि: तुंडः सुनवथा।
शा कलाखलितालेखन स्वर्गिकाश्रये यदमृ | SV. Ag.
448 146. स्नात्स्यानि: देवविधाययुगमधुलवाचकः | Rat. K.
24. स्वस्तित्विन्यासिनिः | Yāska.
452 148. छत्रिमिनु स्वक्षणी गार्ती स्वर्गिकाश्रये विनियते नित्यं दुः.
453 148. ओपण शर्म स्थापिति वधु विद्यामुखादायुः कच्छ्। | Sv. 99
248. देवदिन सोन तथा ब्रह्माण्यं परमः।
नन्द समार्थकोऽसि नं नेत्रि विनियययात्।DV.P.
454 14f. The Vāsāṇa Purāṇa describes the Various deities
of Kāma etc.
24f. काम कौच्चन्तले लीलात् -- -- काम यागेशाकां सुरिकां कोषः
महाबली तथा। etc. Vi.6. P.
455 14f. मातलिकौ शंकरे यद शालार्ये जेहि शंकर। Parvati Vīvaha Pāną-।
Kṣan. Vmm.P. 27. 52
24f. मातलिकौ शंकरे शालार्याकरासियामि।
-कुपालावर्गी जीविकां संस्कारकां ज मातलिकौ। Vi.5. K.
34f. सप्तभूमिमातलिकौ तस्य स्मान्। Dhaunya
456 1. Soham Hamsa is the अजपा and it reverberates
in the inhalation and exhalation.
457 14f. मन्नमाव मातुकान्ता का मातुका परमेश्वरे। Sk.P.
24f. मातुकाब्रह्मम्। Pdm-P.
34f. मार्गः सम्माना गाॅणा मातुका तस्य कार्यम्। Vi.5. K.
463 14f. महात्मा महिमा देवरात्माः। Amrak. Sātā.
464 14f. प्रवत्यात् देवहासायम् सिद्ध्वाचोरिका सुरसाम।
धृति कषिप विस्तर चारें कालांकारः ततो श्रमृ। Veṣa. P.
These sixteen great Saktis are
1. Amrita (a) Akars'int (3) Indrānt (w) Isamī
t (5) Ums (6) Urthvakési (7) Rudra (8) Rmārvīra
(9) Linkā (10) Lukā (11) Ekapā (12)
Ais'Vinyāt mika (13) Om Karā (14) Rasādhi (15)
Ambikā and (16) Aksara.

This is described in IV 76 Skanda of Devī
Bhagvat Purana.
495 1  Manipūra Centre is located at the navel, which is having ten petals, where Yogini caused Lakṣmī besides.

498 1  These ten sāktis are 1. Dāmātri, Dhankavāini, Nārāya, Tāmasi, Sthāṇī, Daksāyanī, Dhati, Nashi, Pārvati, Phatkārīni.

503 1  देवते भाग्यभरे जिभनवमिलसाहित्यार सत्तवणां रहिते यमी देवतानामां सहोदरां हरितायमे पहितां फलुङ गणवताय मस्तीतनवकानि कर्मनः नाराष्टामासिग्रिनालि सकल सुरुवालि- लालिकोल भावायम्।

504 1  This centre called Svaēthīsthāna is located at the base of the sexual—organ above Muladhāra and below the navel, with six petalled lotus with six syllables from bhū to da with bindu on each petal.

510 1  अन्षुधाना युक्तिकां स्तम्भिणि तद्वेदी ग्रीवानि। /LSNB.NSP. p-119

511 1  तेसाह साक्तिः सि बांधविन्न, भद्रकालिः, महाकाली, यासविस्त, राक्षि एवं लामास्ति।

513 1  भृ ध्याना त्रिति कालिः आसिः कालिः।

514 1  Muladhāra 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. Dhyāna of Śākini is as follows:

521. 'Ājñā cakra' is located between two eyebrows. It has two petals exposing two syllables: ḍh and ḍs.

524. Dhyāna of Hākinī is as follows:

530. Sahaja sahasrāṇi sahasrādhā baḥkārātvaḥ hātaḥ. Śrī. LSNB. NSP. P. 119-120

532. Śrīvatsāśirōmaśūrakaḥ 1 Bh. Gītā 13-13

534. Dhyāna of Vakṣini is as follows:

535. Śrīvatsa dvehi dvede śūrakṣapriyakṣeya kṣetraṇaḥ. Kṣapūr

538. Mahātmyaśāhaviścaraṇaśāstra-sāraḥ 1 Debi. Mīh. IV-11

539. Śrīvatsa saṅgyākṣaṁ sāmāṇyair tāṣṭāvārtārṇaṇaṁ kṛ 1

540. Vartamaṇe gataśāhavi śāstraśāstra-prakāśanaḥ. 1 Vāy. P.
This story is narrated in DU. Bh. (VI - 38)

In Harivamba Purana Amiruddha says.

Sudhodana says:

1. Sudhodana

2. Vedic recitation

3. Daya

4. Unnao

5. 332-14

6. 34-7
These nine ingredients are skin, blood, flesh, fat, bones, marrow, semen, breath, and life. Among these first five are derived from Sakti and sakte.
called Parasiakti. This is explained in Kamika-gama.
Other Tantras describe in different ways. Some describe
indolent columns of each letter.

...
600 1. Story of Dakṣa.

603 1. The story occurs in the Matsya and Kālīkā Purāṇas.

At that time of dissolution all seeds and roots entered the boat at the command of Mānu, who was directed by Lord and the boat was tied to the horn of the fish incarnation that became firm when Devī held it.

1. The Commentator Lolla gives characteristics in the Commentary on Sūrya Lah. 10.34

2. The story occurs in the Matsya and Kālīkā Purāṇas.

3. The story occurs in the Matsya and Kālīkā Purāṇas.

4. The story occurs in the Matsya and Kālīkā Purāṇas.
605 14 Agni, Aśvins, Gaurī, Ganesa, Siva, Kārtikeya, Sūrya, Mātṛ, Durgā, Dīkṣā, Dhamadc, Pūrba, Vīśrūṇa, Yama, Siva, and Pītas, respectivley preside over the fifteen tīthi's.

610 1 Agni, Aśvins, Gaurī, Ganesa, Siva, Kārtikeya, Sūrya, Mātṛ, Durgā, Dīkṣā, Dhamadc, Pūrba, Vīśrūṇa, Yama, Siva, and Pītas, respectivley preside over the fifteen tīthi's.

611 14- Upanishiṣādy arogyā vyāṣātīmānaśa satā 

616 14- Kāla-nūṣthu udravātīmāna vyāṣātīm 

617 14- Mahātmano udravātīmāna vyāṣātīm 

618 14- Dūstōmāgakṣān kṣetaṇa kāmakkāla ukhaṇā. 

619 14- Maṇḍādānottan-kāntākṣartāhārā. 

620 14- Mahīvātī mārgavān, maṇḍādānottan-kāntākṣartāhārā.
The four forms of Prabhā are

u) Purusārtha (1) Vyakti (2) Abhyut (3) Paryaya (4) Kāla

Purāṇa Prabhā some Purusā Pradosha Prīcāna

Pratimā Prabhā some Prayā Pradhipa Prīcāna

Prabhā Prabhā some Prātyut Prayā Prīcāna

VIma Prabhā some Prātyut Prayā Prīcāna

As it is said

and also

and also - Lgh. St. 510. 16
<table>
<thead>
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<th>सूत्र</th>
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<th>अर्थ</th>
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<td>185</td>
<td>सन्तुक्ता स्वयं ब्रह्मा वीरांने विनामिन्।</td>
<td>नारायणो ज मनसा दासमायर परमेश्वर ॥</td>
</tr>
<tr>
<td></td>
<td>ततो नारायणी देवी क्षणो मध्ये व्यवस्थितः।</td>
<td>स्वकीर्षात् तत्स्तस्ते दुःशक्तिविराहमेवः।</td>
</tr>
<tr>
<td></td>
<td>फरस्ये सुभधाय ब्रह्मचुकुंदाविनिता ॥</td>
<td>तत्तस्तेव विष्ठा हृदिशुल्क्ये ये समाजयतः।</td>
</tr>
<tr>
<td></td>
<td>तदायां दुःशक्ती स्वदुःशक्ती कुमारी दर्शनिष्ठी।</td>
<td>तिष्ठन्तानि कुमारी सा शुकला कृष्णा ज्ञानिका।</td>
</tr>
</tbody>
</table>
|      | जीवनिन्द्रा वन जीवनिन्द्रा अवशेषानिका। | \(V.\) ॥ \(R.\) ॥

284 - श्रवणात्मक विवेचनम् \(LSNB.\) \(NSP.\) \(P.133\)

331 - निरूपितकु म विक्रम मेक्र। \(Dharmapāda\) ॥

630 - अग्रगंगा ज्ञानाभिविद्यासहि भूमिकोपिष्ठी।
कामशालो विमाधाः कामेशी कामस्किषप्ती।
शास्त्रीयो फरायितिरदेखि विविधपतिी।

de देवी सहुरी हु महाप्रसंसुद्र्दी। \(Umk.\) \(Tan.\) IV 17-18

285 - अय्यारी सुदुरविष्टे कुमारी ज्वति। \(B.\) \(R.\) \(P.523\)

334 - वैदिक स्तुतिः \(B.\) \(R.\) \(P.525\)

438 - अवसेषायते वरसपुरुषे द्विषारुकमाध्याये।
कामशालो ज्ञानशालो विहिष्ठियात् ज्ञानस्तु सर्वोऽवरुर्ते।
तामातन्त्रिके भवसति शवद्वे यान्त्यसम प्रविष्टामि।
लौकिके भूर्वरत्निनिर्धारिन्ते हृदिशुलकामिनः। \(LSK.\) \(St.\) \(20\)

632 - शिलाको चिन्तिपुर आदिलामि विलकान्ते।
सिन्धुरलिखनक्रृती सिन्धुर्लिखनस्तितिहम्। \(V.\) \(K.\)

261 - 

उत्तरायणिकृतम् महामाय महायोगिन्यं धीरज्ञो।
उत्तर- यदि निरस्ता तथा वर्ण जनता हु घरेलू.

हेमिर तेन सौमित्र नाम प्राप्त तदा सनि। कालके प।

0850- अर्धशा तु निसर्गहरा तां माता अत्यभाषत।

उमा इति निवृद्धति उनेत्येक तदा भक्त।

का भ्रात्रक्षता तथा माता देवी दुस्चर-चारिणी।

तत्केव नामना लोकेसु विश्वाता सुप्रुक्षित। बहुकर्त।

0850 तत्सद्विरद्धम् वागाक्रीसु सत्र जनाय।

उमेति के तथा जने यदुमाने तन्या अर्थ।

उमेति नाम देवात्सा अकेलसु अविवक्त। पद्म प।

मधु- परलोक्तीं भवपाया जाशिणी।

सक्षात्काशपारतीशिवाय समाय।

उमाभिभागुतम निन्दितृतिः

समाधिम् नामातिधीलोकेवैहामु। Sū. Srm।

56 - ओमकारसाराशाशिणीत्रुपरीति परिवर्तिता। Mahāvāsīṣṭhā

and also-

अन्यायार्थसमारा मदहरे धारब विधिता।

उकारेः स महाकाष्ठा अन्तःऽ स त्वस्मादिन्यः

व्यतरेऽवणों निपुंस निमात्रा पल्लनमुत्समसु। L7।

66 - रथाशोकिस्तेमा सुमारी। Sī. Sū. I. 13

48 - उमादेवी विनामके।

उमा सिन्धुके नामाः। पदम प।

88 - उमा सादीकी मला। Dhauny ।

634 614 स्मार्तै वैलेन्द्रसेत्र न वैलेन्द्रसुक्ता सत। DV।

635 16 - गौरी गौरेश्वर-देश्वताः। Mahāvāsīṣṭhā

26 - बहुरेण्या वियदा गौरी। पदम प।

86 - नीर्जने दीपस्य गौरी स्पष्टाशाशिणये न मोक्षिति। Kōś।

46 - गौराक्षण न या रुपिया उनआता हिमालयः।

श्रीमद्बुद्धेश्वरे सन्मन्त्रो गौरी। स्मृति। DV।
546 कानून तथा शिक्षा | Pdm. P.

638 16 प्रेम बिजली वाणी की जियांकी बनायें। ।

638 14 अंसार मदर से का अंदर से समान रूप से निकलने | Vāy. P.

641 14 भेंगक बोगातुगला अग्रणि

641 14 नैसारिक भविष्य के साधनों के लिए स्वयं सीमांत। Sve. Up. 1-2

643 14 तत्कालिन जीवन अनुभव में ही हुआ। Sū. Sm. 4-49.58

643 24. शरीर बना । S'1. Su. I.2

644 14. तनामुक्त पर ब्रह्म अनुभव केदरी।

645 14. एक विशेषता हृदिया नये सुन्दरतामालिका।

645 14. एक अनुभव का शास्त्र शास्त्र वेदकरणामालिका। Vah. P.

646 14. मानिस प्रान्तीयक ग्रन्थानालीकरणाद्वारा | Srm. 14.

646 14. सभी सत्यमुखावली | Tā. Up. 2.6.1

647 14. पत्रमय लोपायुक्तामा भागुपास्तिति अक्षतः | Brh. P.

24. अंगलोत्स्रवा लोपायुक्ताः । परमेश्वरी।

3. श्री विद्या of Twelve kinds is differentiated according
to the Twelve devotees. Lopamudrā is one of them.

648 14. विधिनिष्ठु सुखावलोकन विषयते नाधरु गिताकथित अवतरण:।

648 14. जगदम्भ तत्व अथ अभिः द्वारामुद्र्दयुक्त गिताकथितका | Deutsav.

649 14. और एक संस्कार यशस्वः | Brh. Up. 3.4.2.

650 14. और एक–

651 14 चैत्यमात्रेण केन विज्ञानीयताः | Br. Up. 2.4.14

654 16 चैत्य निर्माण सृष्टि नियुक्त मनसा साह! ।

655 16 एक उपाधिका गोमः छुटाकार शरमालोन्लो। | Vāy. P.
| 655 | 14 | योगाचार्यर्चिततिरिमित्वः । योगपण्याः । 
|:---|---|---
| | 28 | त्वा भक्त को गौर श्रीनाथराम क सत्ता । 
| | 28 | संस्कृतैकारिकम् धार्मिकः । ज्ञेयृपूणाम् । 
| | 38 | रजस्त्राण्वक्षाप्तिभ्यां सत्येभव्यति भवति । 
| | 44 | जो तत् तथा तमांवेव तत्संस्कृतय सत्यम् ज्ञातः । 
| | 656 | 18 | धार्मिकर्विचारार्थात् त्वा ज्ञातिः । भवति । 
| | 28 | क्रियानिति यत्र स्त्रियाः नाम यथार्थिभवति सातनः । 
| | 38 | तद्यथा तत्संस्कृतां नाम भविष्यति नन्दनः । शाक्तोमः । 
| | 44 | तदा हिंदुकः पुष्कर । 
| | 54 | युद्धमयूषमधयोधनाः नदींत्र वहनः । 
| | 657 | 18 | नन्दनाद्वितीयं विष्णुला श्रेयस दस्यामुर्जी । 
| | 28 | अन्त्यन्तन्यं सातका नाथं सातः । भागवदूपं भर्ति । 
| | 38 | नन्दा भगवतीनाम स भविष्यति नन्दजा । मार्कोमः । 
| | 44 | तदा हिंदुकः पुष्कर । 
| | 658 | 18 | युद्धमयूषमधयोधनाः नदींत्र वहनः । 
| | 28 | नन्दनाद्वितीयं विष्णुला श्रेयस दस्यामुर्जी । 
| | 38 | अन्त्यन्तन्यं सातका नाथं सातः । भागवदूपं भर्ति । 
| | 44 | तदा हिंदुकः पुष्कर । 
| | 659 | 18 | युद्धमयूषमधयोधनाः नदींत्र वहनः । 
| | 28 | नन्दनाद्वितीयं विष्णुला श्रेयस दस्यामुर्जी । 
| | 38 | अन्त्यन्तन्यं सातका नाथं सातः । भागवदूपं भर्ति । 
| | 44 | तदा हिंदुकः पुष्कर ।
लघुमौर्य वर्णाश्रमी लूटिय अभावितः
कालिग्राम पाठी लघुमौर्याश्रमी सम्पूर्णतः। 

शृणुभद्रादातां सहिष्ठेन विचित्र्यः। 
लघुमौर्य बाणतात्सर्वत्र श्रमश्च निमित्तः। 

युद्धमन्य सुविधाय ज्ञानसस्य यथा साधनः स्वयमः। 
भक्तिमया च ज्ञानस्य अस्ति एवं निमित्तः। 

662. 14- लघुमौर्य धर्मा सुविठियोरी लूटिय् अभावितः।
14- कालिग्राम पाठी लघुमौर्याश्रमी सम्पूर्णतः। 

663. 14- अनुमाक्षा लोहिता सुविद्या राशिनी। सुविद्या राशिनी। सुविद्या राशिनी। सुविद्या राशिनी।
14- उपेक्षा विजय्यो राशिनी। सुविद्या राशिनी। सुविद्या राशिनी। सुविद्या राशिनी।

664. 14- यात्र नान्यप्रथमो इत्यादिने यथाशयः तन्मय्यम्। 14- उपेक्षा विजय्यो राशिनी। सुविद्या राशिनी। सुविद्या राशिनी। सुविद्या राशिनी।
<p>| पन्ना 16 | सं पुरूषार्थी वार्षिक कालानुयाय वर्केश्त | यहाँ-सुरी-16 |
| पन्ना 16 | औषधियुक्त वार्षिक कालानुयायक कृतियाँ | सुरी-समस्यां |
| पन्ना 16 | अग्राखान निर्देशात्र निभाएँ स्थायीमुक्त-जरा। |
| पन्ना 16 | उच्चाध्यायी ग्रहणी अवस्था वर्जनर स्वृप्त | सुरी-समस्यां |
| पन्ना 16 | एक विविधता परस्परिक जागरूकता विकास। |
| पन्ना 16 | इस्तेमाल जेल है। इसका उपयोग अवस्था विकास। |
| पन्ना 16 | मजहीरी वेद जागरूकता के लक्ष्य लीजिए। |
| पन्ना 16 | यह सा परमार्थिक विज्ञानी विभागविभागन। |
| पन्ना 16 | मायामग्नि किराक्कि वले। मानिस जागहू। |
| पन्ना 16 | अत्यस्वत्त्वाध्यात्मक अदेवथुरथुरवस्य। |
| पन्ना 16 | मोहरामगिता विस्थापन किस्सो जिनकर विकाश। |
| पन्ना 16 | मोहरामगिता विस्थापन किस्सो विकाश। |
| पन्ना 16 | यह लोकसाधारण अवस्था विकास। |
| पन्ना 16 | यह लोकसाधारण अवस्था विकास। |
| पन्ना 16 | मया सूखो दा साधारण महोध्यें। भ्रष्टकार। |
| पन्ना 16 | मया सूखो दा साधारण महोध्यें। भ्रष्टकार। |
| पन्ना 16 | जै जै-साधारण वालोक वर्षानु अनुचाल। |
| पन्ना 16 | जै जै-साधारण वालोक वर्षानु अनुचाल। |
| पन्ना 16 | स्थायी मोहारामगिता विकाश। |
| पन्ना 16 | स्थायी मोहारामगिता विकाश। |
| पन्ना 16 | यही ज्ञानी देवकी ज्ञानाध्यात्मिक देवकी। |
| पन्ना 16 | यही ज्ञानी देवकी ज्ञानाध्यात्मिक देवकी। |
| पन्ना 16 | उज्जवली तु सरस्वती। शाखुम्यः। |</p>
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<td>या कश्यपादेवोऽहुँ सदा बाहुपर्वतर्वतनात्। सरस्वतीवर्तिता मामिचे समारोह्याता। महावर्षक!। Bhāratīṇ Smuk.</td>
</tr>
<tr>
<td>105</td>
<td>सब्रं राक्षसीं छः। Chch. Up. 3-14-1</td>
</tr>
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<td></td>
<td>आर्य्यानम हम्मनानान्मेय नास्तात्। काळानात्यायित्वालकारन्यूत्सदुरोक्तिः।</td>
</tr>
<tr>
<td></td>
<td>सर्वस्थिन जिद्वाया सङ्कर सचकलपुस्तक्तः। सुलुकेन बालोशास्त्री बेदायुगनिः समाजसंथ।</td>
</tr>
<tr>
<td></td>
<td>भीमशास्त्र भ्यायाशास्त्रोऽयुग मुनोद्धराणित्वम्। काठार्याक्षरातः सामजस्यात्मिक।</td>
</tr>
<tr>
<td></td>
<td>आशुरेवेद भुजुर्वेद गान्तमध्यस्त्रेख्यः। सूतः सांस्कृतिक गानित्यमुस्तुज्जनः।</td>
</tr>
<tr>
<td>106</td>
<td>तन्त्रादि निनित्तिप्रेमी दैर्घ्यातानानामात्। Brh. p.</td>
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<tr>
<td></td>
<td>2 इत्यादिभिदः पशुपरमाण्यो यहिष्ठिताः। कथा। Up. III-1</td>
</tr>
<tr>
<td></td>
<td>फ़र् इति तथा यथासाक्षरः देवो युधिष्ठिरामणित्वतः। Kāma. p.</td>
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<tr>
<td>114</td>
<td>वैदिकाकाराः हिंदौऽन्तम हिंदौऽन्तामान्तिन्वितः। यज्ञोऽह।</td>
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<td>3 एकाः हिंदौऽन्तम हिंदौऽन्तामान्तिन्वितः। Saum. Lah. -19</td>
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<tr>
<td>116</td>
<td>एकाः हिंदौऽन्तम हिंदौऽन्तामान्तिन्वितः।</td>
</tr>
</tbody>
</table>
The Vowel 'e' is a Combination of 'o' 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'.

For the sake of clarity, a brief explanation is provided:

- 'Ovta' refers to the goddess Sakti, signifying power and energy.
- 'Kow' is a term for Siva, the god of creation and destruction.
- 'Vow' represents the combined aspects of Siva and Sakti, indicating their unity in the cosmic dance of creation and destruction.

These divine figures are described through their actions, which are detailed in the text. The actions are represented through verses and references to other texts, such as the Veda and other scriptures.

The text also includes references to specific verses and pages in the Vedic literature, indicating the context and sources of these descriptions.
727 14 - स्मरित लाभों आदुधारिक रेखाँको लाभे हो ।

727 24 - निमान्त्रकस्मलाए यात्रात शिव इत्युतिंतु यत ।

728 24 - तर्पनदुरमोहरक्षक लाभों नान्या किल। Vasiṣṭhaḥ Moḥa

728 16 - मैकियोको ड्राइविको जीत्तुः सनातनः Bh. Gī. 15-४ and also - निमान्त्रकस्मलाए यात्रात शिव इत्युतिंतु यत। Vasiṣṭhaḥ Moḥa.

729 14 - एकहेरलन्दासांल्यानि दूरति - मात्रामुणोजीवनि। लाखू ५२-१०।

732 16 - उकारादिकारानि: स्वर्ग्रिणांस्तु अभिभूति॥

Because it is said -

733 14 - नीतिनानामात्माहें नाहासतिवृद्धे भ्रमरात्मे सदा।

The celestial dance is described as follows -

734 14 - The celstrial dance is described as follows -

735 14 - The neter word turned into feminine ग्रहणां to indicate the decrease of the three गुनाः

736 14 - तस्माद्यवत्सिनिमोक्षङ्गि वि भ्रमरात्मे। अभयग्रहणां शून्यानामात्मेः शून्यं जीवास्तिकाम् || Kālām. १०।
and also...

I. संबंधित

० वहा शक्ति लिखिता ।

ले संसारिणी ज्ञान सुप्रसिद्ध । जो संज्ञायां । ब्रम्हपुर । ३-४५

४०८ ॥ फूँ त्यसे साहित्यका संसारसमसामालय । भो कौमना।

४०१४ ॥ या देवी सर्वजीवं समर्पिता । मेकोलो । इव-४४

४०२१ ॥ फूँ त्यसे साहित्यका रुद्रायदर्मला

या भोगे न भोगे भोगे।

श्री सुझावदातानां भोगयो भोगयो करस्य हव।

४०३१ ॥ जादूणाम् । परमै नाम पापार्थस्थानन्तः।

अच्छा धिहिरी शाना तस्मातेवा अवच्छन्ति । बस्का न्योलो।

४०४१ ॥ कृत्याक्षरल हस्यस्य स्ततीं स्ततीं स्ततीं या।

प्रामाणिकं ये प्रेक्षा परासकें । पद्मस्निति । ब्रम्हपुर । ३-४५

मेकोलो । । श्वेताराध्य पापानी गोपाध्याय नाशिन।

अहिष्ठ मुद्रासमायुक्तः रसावन्ताजालसापित।

स्तुत्यन्त्यसहस्तं अर्न्यं न देहास्यर्म।

आदर्श्य ग्राम्य श्रविं अनुभैं अर्न्यं जीवितेण।

४०५१ ॥ गृहुकेसोपवेंकम । कौन ऊँ हो । २-३५

४०६१ ॥ तत्तद्वक्तु तदल्लु । नेतिः शाल्यां शूद्वर बिलमलसामाय।

यो यम । तव विना काल्यणं त्वघ्या । भूतमुसमने मन्दिनाविकिकितः। कारदेव।

४०७१ ॥ फूँ त्यसे साहित्यका वास्तुक्रम व च तिं भक्ते भक्तदेवो । कौन ऊँ हो। २-३५

४०६१ ॥ अवश्याक वर्षेत्वाच स्वनाम अपति हम।

शिवे क्रमावधारिती स्वभक्तिश्रायये न है । देवी-सावना।

२५ ॥ अवश्याक वर्षेत्वाच स्वनाम अपति हम।

तव इत्याधिकारित्वाच स्वभक्तिश्रायये। कौन ऊँ हो। ।

४०७१ ॥ चारुकास्मत्वाच स्वनाम । । कौन ऊँ हो। ।

४०८१ ॥ अस्माक्ष्य न सुन्दरं न सुमोहतं त्वमिवपागता।

असुन्दरति ततो लोके रस्माया देवी भविष्यसि। ब्रम्हपुर । (कौन ऊँ हो। ।)
Hence it is said:

एकादशैति विश्वाता स्वर्गस्थितयो शुभा।
सेव निविदकरी देवी सेव खण्डत्सिलादारा || V. p. 1.

2

हृद स्नाती शृङ्गारी कुटस्थोऽद्र उच्चते।

1. निवृत्ती धर्माचार्यं एवं चतुर्वेदिः समाधिकैः। अम्रेकः

2. सुभाष पन्चलवह समात्। धारुम्यः

यासरुचियुधस्वलया ग्रीहेश्वरिनविपूजति। V. s. K.

3. सबी शास्त्रं सो विश्वात्ते वर्तुहुःसनसंहिता।

Hearing described So it is said:

शुद्धां चुम्बो। उद्विश्वेत तत्त्वस्य मम।

मार्गालमार् भार्त्यामप्रथास्त्तले तत संपित्यम्। V. s. K.

4. For it is said:

सोमशुरुचिनाट्रकीणी यन्त्राय गाम्ब्यकानि भस्मः।
सेव देवी यमक्षकति सुनिष्ठति धर्मशब्दिता। Dv. p.

5. यन्त्र हुरङ्गां संधिकन्त न पञ्चात्मन्तरः।

आभिधार्यग्निति अतुर्युः स्वः पदामप्दम। S'ruti.

6. This flower is sometimes called chiva rose.

2. Nature of this is given in Dakṣiṇa-Mūrti

Sādhāraṇa as follows:

विस अंक्षेप दैविका अयो भवति सन्मिश्रः।

अन्त्यं ततः दृष्टा भवत्य विदेण्यति।


8. अङ्क्षेपसिंधुद्रग्नि धातुनामवर्षभापुर्णाः।

9. जो नीच डीपि सैल । V. s. K.

8. यद्य त्रिश्रुतिः। Tā. Sādh.

2. देवश्रावस्य गृहोत्सवः रात्रि देवलाल्। Mukhyam maṅgala-

स्वभविन मायायुः सावित्रय दातयुः सोभय महामर्यादयाः। Hṛdaya K. p. 158 (N. B.)
It is said that the name of the Sun is Sambhā, P.156

It is said in the 28th chapter that it is said:

Medhodharmagāna lahitva sādavātsa mahātātā.


Nābhīti! Nāme yāminā yānta chitra tu saṁśiṭātā.

Vīśeṣdhyā nāma rājārāma rājāvatsa rājāvatsa rājāvatsa rājāvatsa. Umpāe. P.20

34. Mahābhīṣaṇa śuddho bhava vijñāna samādhi bhava.

44. Vairājena vairāja matā ekamā saṁśiṭātā.


2 Hence it is said:

Saṁśiṭātā pārājantā tattvāntā tattvāntā tattvāntā tattvāntā.

81. Because it is said:

Vairājena vairāja matā ekamā saṁśiṭātā.

82. Because it is said:

The ether is Brahmam on account of characteristic marks.

3cf. Pārājante yaśan pratiśhītā. Tāvī. U. 3.6.1

44. Ekam yātā yātā duryātā. Vī. K.

84. Therefore, the ether is that which is, indeed, white. Chā. U. 4.10.5
also

2 Workship done by him is also described in Malla et al., p. 432.

3 It is said in Bh. Gita 13-15 and also

4 As said in Sthvayam Par asvamsa and also

5 If you want to know more about this, see LSN13, NSP, p. 160

6 Also in another work, see Mun. Up. p. 1.1.4 and also in another work, see Mun. Up. p. 1.1.4 and also in another work, see Mun. Up. p. 1.1.4 and also in another work, see Mun. Up. p. 1.1.4
It is described in—

कृपयार्थिनामेकोषेः बैठें बैठें निरदेशनाम्।

यथिति रागिना भैरवोः स्वरूपस्य विलापनात्।

मनस्लुप्तमाहिषिकविभागलारुपेषु सर्वदा।

निरूपस्य सर्वस्य परमार्थोऽभिषेर।

निर्युक्त्यां विलापस्य परमेश्वर: समगीतिः।

सूवं तनं सृष्टि परा ज्ञातो विवेकविवर्णनिम्नोः।

यथा लेखाविशालाक्षकोऽस्तवविविवर्णनिम्नोः।

अध्यात्मसा समारम्भः देवि: देव वरापराः।

एवं स्वस्तिके विशेषति चो रूपं चावति तत्त्वः।

12. Vide Prof. A. N. Jami "The concept of trinity in the Śaṅkara philosophy," JNSUB, Vol. XXV (1). XXVI (1)


हाँ। राज्य चलानकर्ता ब्रह्म / Tui. UP. 111

and also— विज्ञानमानन्द ब्रह्म / B. U. P. 3. 9. 28

अतः तस: सत्यिन्द्रमेष्य 5 विगुणप्रमर्ये / B. U. P. 4. 4. 10

हाँ। नवागामिन्द्रोऽस्य तत्त्वपराप्रमर्ये / Vis'. K.
Kaparda is a deity worshipped at Chāgālānā, one of the sixty-eight places.

793. Kaparda... embodied in Dv.P.

795. Kaparda is an admixture of Chāgālānā...  Śrīvat.

796. Sūri Jayant... the first limb of the Śrīlī. And also... in Dv.P.II.5

797. The Īkṣvāku...  Bṛ.ś-UP.1-5.15

798. Śraddha... Dv.P.4-IV.33

800. Also... Śrīlī. And also...

801. Also... Śrīlī. And also...

805. Purkara yoga takes place when the Sun in the Vishākha and Moon in the Kṛttikā. It is very rare.

2. Here the word Purkara is to be understood to mean Viṣṇu by laksanā (i.e. metaphorically).

3. Here the word hambhas is interpreted to mean four spacious godas etc. on the authority of following...
Here the feminine termination जी is not added as it is enjoined optionally by the Sūtra, तदा ते युगवरजनाति।
812 14. तद्वन्तिप्रकाशतन् देवीं स्बरुतिमिहासि । 

813 14. गमुतकं तु क्रेष्ठ लोपायेऽव नन्दमः ।

814 14. अजातिपालिका सूचीन्त वन्दे स्वरं । गिरिन्तः

815 14. हैल बालचां रूपे मूर्ति नामधे । Bṛ. Up. II 3.1

816 14. Hence it is said—

817 14. सर्वायेप्रज्ञनां तत्कलोकायति के यथा ।

818 14. Hence it is said—

819 14. हस त आभायान्त्यसम्मुद्घः । Bṛ. Up. III 7.3

820 14. स्त्रीतिब्धिज्ञो द्रोणिः सर्वस्यः नाचं करस्यः।
3 Bhaskararaya seems to be in favour of accepting
Bhadrajana as one name, on the ground that this is
a series beginning with letter श (sha). In this case,
the name 'सचिवालयायिनी' should be split into
two, सचिव ाय य and आयिनी , to make up the number.

825 14 अध्यायमें उपास बहुविधिः फळकाः

and also -
There are five vital breaths functioning in the body: Viz. Prāṇa, apāna, Vyāna, Uḍāna and Samāna.
After a critical examination of the work viz.

- Teis (2)
- Madivala (32)
- Shri (21) Narayani (28) Kamleshwar
- Naik (26)
- Maniwa (25)
- Sai (26)
- Ramakrishna (28)
- Keshav (27)
- Sai (26)
- Amartya (26)
- Madhavan (26)
- Narain (28)

Following forty-one names

Hingula (27)
Keshav (28)
Jalamohan (27)
Vaidyamula (27)
Ganapati (27)
Ganesh (27)
Kakasani (27)
Vishwanath (28)

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The existence of holding daily as

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and that the existence of holding daily as

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The work (Eka Prabandha) is explained

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(35) Prabhasa (39) Bhaire Vapaśvata (40) Janasthana-
ma (44) Godaavariśatā (45) Ratnamāvatī (43) Mathila-
Nālatī (45) Kolighat (46) Vakṣēśvarā (47) 
Yāsoya (48) Attahasa (49) Nandipura (50) Lanka
(51) Vīrata)

345 18 सर्नवशैल मनुष्य करन नहीं न देखये। Harita. Smṛti.
336 16 दीर्घ समयस्व भाजने। Viś. K.
2 शेख देश धर्म को शाश्वत। No. 51 - LSNB: NSP.
344 स स्व पीली देखि समा के हरम निग्रह।

अनानाय दुर्कोट को गीतकर नापीतमः।
इतिहास्य सुनस्याति समेकक्षा पुरातक।
कदाहुस्वेती हुन इद्वारायणन्द्र दायकमः।
क्षेत्य स्व सुतस्तेऽस्तु सत्यादिएतुकः।
क्षेत्य सुमः कार्यः स्यात्सकोशार्य सुमतमः।
इत्युक्तजा मैथियास्य विजयां हरिणोदयः।
वीरकान्तयणार्यशु दुहिता स्मृतः सारमः। Palm. P.

837 18 आतम आकाश संभृतः। Tan. UP. 2.1
838 16 कर्म-चित्रया तालितां पुंश्या कृष्णविग्रहः।
स्वदशावदनास्मात् इसरोकोक्तिः अखो।
ततो यो जीवांस्को भिसरोत्तरिः महत्वदार्यतिः भिः।
तदा तेन विनोदाय उसं बोधं कल्पवहलु॥ Tantāraḥकृः।
24 मुखुदं सुपरीकाशे रत्नवैद्वेदी सार्दे। Viś. K.
341 16 वत्रं संतास्वशाहिष्ठियां नेत्रामण्डलस्तु । Amarsa. 446
24: Nirukta 1.2.3
3 वे हाई भवधर्न, सम्ब्रदायोर्मा, निरभर्ध, 
कौलिक, सार्वतासंधा एम नातिनविधिः। See II.8, 11, 15.
848 1 cf. लक्षणिग्रहिणी दूलम्। अग्रुपको

2 cf. म हेिोलन्त्याति विशुमयं सुमृतम्।

3 cf. अभूत यभावं ते सुधाहाराणी तुलने करते।

850 1 cf. मितिन्द्रम् हृदक्षं कर्म: श्रवणं मना।

852 1 cf. उपयोगमधुमणे अर्थार्यामध्ये स्तन।

853 1 The nature of संत्यतिता is described.

854 1 cf. महाहर्ष नुसेधानमाण्यविवेयी नुभवः।

The Commentary on it says.

855 1 cf. इनकमं इति स्त्रियामुखयां श्रवणं स्त्रियां स्तुतम्।

858 1 cf. सम्बन्धात्म विद्वाच्यामणि अविवाच्यां।

उदात्ति द्वादशि बलिति प्रभुशाणि सम्प्रज्ञाति।

हैपनेस
359 14. कान्तारक्षित्रायं काल्मानुर्धवेदी:। Rabhasa R. K. 44:2
246. महत्त्वप्रमाणी न्याय स्वदेश परि शिवाय।
कान्तिके रूपस्तवाय: निष्ठा प्राधेति कर्मणि।। 5. 5.
346. ता कान्तिका सा परात्माः। Kātha, UP. III. 11
446. चरचरानु भूतानि सर्वेषामकामकामादः।
व्यङ्ग्यात्मा भगवादे भीम इत्युत्कर्तेये कुद्धे।।
सहानुभिन्नो देवकम भीमस्य परमाङ्गन।
देशमहाविद्यायनी सुतं सर्गसौरसूरिमस्य लोप: प।
and also- नाना गण्धर्षय न भीम नासुकाभाषा उच्यते।
दिवशः फलस्य: स्वतःतस्तस्य स्वविद्यस्य सूतः स्मृतः।। 5. 2।
5. अविष्कृतेनि निरुचि । Sve. UP. III. 14
461 14. यादो दशस्य सर्वो नृत्तानि निरंग्रामसृंगुनृपिते विषयः। Chāda, UP. 3. 12:6
462 14. न तथा कार्यकथा अयो विधिते। Sū. 15. 3.
465 14. आशीर्विशिष्ठिशीपतिः कुलेऽ यहो विकासवाच्यः। सङ्कुचकम्- तस्मादिकुञ्जभागा भायो तीलानाम विविधवाच्यः। 466 Vāsiṣṭha.
466 14. अजामोकः and
न आति न आलिङ्ग:। Sve. UP. 4. 5
and also- नहि आति न आयय: हे न अनेको उदाहरणः।
शैलः सर्वभूतानि तस्माद हुमजः स्मृतः। M. 6. 8.
24 नासुकाभाषा हि युक्तीलोकसय: अङ्गे मृत्यु च। Bh. 6. 4. 27
467 14. अन्ति परमर्चिदृष्टि धामस्य भा अम नसके धाम।
परावेदिनिकं नाम स्मार तु द्वादेशीयो नाम। Sve. Stuti.
868 14. सुखम दुल्लभमूनि । Vās. K.
869 14. अनेक लघ्याः संबुद्धि शिफुराधनाधिकाः।
आराध्यतु महं श्राब्धव तस्मिनकामयी मुद्यते। Sve. Saṁ.
871 14. तात्तत्त्ववेदनामसुलभे। Saum. Lah. 95
872 14 प्रमेयालय प्ले आदित्यादिसेन सुवाली।

अहं अहं आसुमाण समीरे संप्रभुरत। कृम। प॰

and also अहं अहं आसुमाण समीरे संप्रभुरत। यात।

अमीरति पुनः लोके दस्ताहुद्युहसाधनी। दे। प॰

873 14 अग्नि लोकांमय देवानैविर विधेय पानकपृष्ट।

श्रीगणेश लहोलिणि कीर्तिपुत्र अंको धमादयस्य संहा।

अमो गुणापन: श्राचार्यो देशात्सः दर्शनमोक्तवाः।

तमः कालात्मक नस्तः विद्यय निष्णा दशः।

माइमयं न ते सौर चरित्रे देवी सरस्वती। फळक। प॰

874 14 सँगों न संगों तस्मादेकांति न संगों त दितितमुः ईश्वरे से

चितावनास अन्ना सुपुरुषों कों संपरिश्वर्ताः तस्मातवान्मेण

कृष्ण वाहनत्तत विद्वक्षण वल्लि नाशश्रिताः। देव॰ प॰ ४.३

288 एकत्र शुभ्रभुक्तुम् ने भुज्या भवलीश्वरः।

शुल्का मृतमाच्छ भुज्या अवशेष उनस्तु सः। वत॰ प॰

34 तमायः परं प्रेम वच्च सर्वे प्रतिक्षितम्।

अंगरं ब्रह्म परं जगन्न्योत्तर। रालकरः।

व्याक्यविशिष्ठि च विशेषोऽभावं परमाणुः।

तथा नाही स्थित ईश्वर अजन्तियदमोक्ताः। महक॰ प॰

-679 16 दशमध्ये पुज्यानुष्ठिते शुभामृतपरित्यागे।

कृष्ण परं भक्ते सदा शीताज्ञाते जेनवा:। नुसरा। लस्यशांभु माया।

Vat॰ प॰
877 26 - स्नातकृत यूनिवर्सिटी अभ्यर्थीं के विषयार्थिक जनवरी 1979 - 29
878 14 - ये मनोरंजन श्रीमणि विशिष्टि ज्ञाताचिनि
880 16 - दुर्घटनासंसारसाहित्य मंत्रका ते । कविता ।
881 16 - मशीन दे बिंडु । सर ।
882 16 - यज्ञानांतरो देवो महदेवो खुबें प्रसन्नः।
883 16 - उग्र इत्यादै शाऊदियाँशान्ति नवेरः।
884 16 - उर्णाद्वस्य डैसय यज्ञानांतरो मोहः।
884 16 - उर्णाद्वस्य डैसय यज्ञानांतरो मोहः।
885 16 - दीपावली बुध्यो शुभंकर संतानार्थस्वरुपसमुज्जः।
886 16 - and also -
887 16 - उग्र तनुः सच्चिदी या श्रीदिनेश्वरीसमृवः सहितः।
888 16 - दीपावली अमृता तस्य संतानः तु च उच्चः।
889 16 - अमेरिन्दी व आंचलः वार्षिकः कमागतः।
890 16 - अमेरिन्दी व आंचलः वार्षिकः कमागतः।
891 16 - धर्मेन्न वाप्री अतिरिक्तः। महोदय ।
892 16 - Because it is said -
893 16 - अनपनः श्रद्धांशा श्रेयः संसारेणिनां उच्चः।
894 16 - अनपनः श्रद्धांशा श्रेयः संसारेणिनां उच्चः।
895 16 - श्रीराम उच्चः। बशह ।
896 16 - This also said -
897 16 - अधिभीच व श्रीदीच खा श्रद्धाम सम्मनी सनुः।
898 16 - अधिभीच व श्रीदीच खा श्रद्धाम सम्मनी सनुः।
899 16 - समाधानस्वरूपः समाधानस्वरूपः।
900 16 - समाधानस्वरूपः समाधानस्वरूपः।
901 16 - समाधानस्वरूपः समाधानस्वरूपः।
902 16 - प्रतिपादिको उत्तरों कोरिय शीलितः।
903 16 - प्रतिपादिको उत्तरों कोरिय शीलितः।
904 16 - प्रतिपादिको उत्तरों कोरिय शीलितः।
905 16 - प्रतिपादिको उत्तरों कोरिय शीलितः।
906 16 - प्रतिपादिको उत्तरों कोरिय शीलितः।
This story occurs in Kālika Purāṇa.

1681. Kālika Purāṇa 13:5

1682. Shudhā Chhanda 48 lines, viṣṇumāla tasyārthśa

1683. Mandavān Cakrāndra Upaniṣad, 10th chapter

1684. Again there Viśṇu says

1685. Āhāryaśākunī Śāstra, 14th chapter, ātita viṣṇuśeṣa 31

1686. Patañjalaśvini 70.50.2-4

1687. Also in Kādi P. 22

1688. Also, śāstra, 15th chapter, 10th

1689. Also, Kāmaśīrāma, 2nd chapter, 3rd verse, 3rd verse

1690. Also, Kāmaśīrāma, 2nd chapter, 3rd verse, 3rd verse

1691. Also, Kāmaśīrāma, 2nd chapter, 3rd verse, 3rd verse

1692. Also, Kāmaśīrāma, 2nd chapter, 3rd verse, 3rd verse
905 26. - सकारे किणुसरोज्री वरिष्ठाहै युहेकरी 1
अन्नमाधवसंवद्यां लोके तरिणी इति। जने २०.१२ and also ३०।
वे किणुसरोज्री ग्याराप्रियाकामलाकुपलिणी।

३४। हिराबुद्धालावै विशेष अल्मचद वृद्धुः। ब्रह्मवृद्धुः।

९०६। १५। अपौलम्य अविष्टति परम्पर्ज्ञानौ भौज्जार्थि भृजानाम।
तत्त्ववेदान्तिः प्रकटं न ह वाचित्रयतारि तत्त्वमसः।

९०७। १५। स्वयमप्रतापं तद्यथां विद्याविषेण जाते।
उसम्प्रज्ञाननाभु दु:सिवललेन ये भ्रवेत।
स्वयमप्रज्ञानोऽहस्तु दीक्षितीज्ञते भ्रवेत।
उसम्प्रज्ञानोऽहस्तु मन्दभवसरस्या। जनेऽ२४। ७५।

२५। व्याकरणाय वर्त मिन्षात्मस्यायानववेदेहिष्ठिः।
उद्भावनमुखौ तत्वायः वर्धज्ञायाविषेण धृतो। कृमिकागोः न कृमिकागोः।

९०८। १५। - The Sentence is `तत्त्वमसि।'

९१०। Here according to The सूत्र 'सौमस्यति यथः।' the 'ि' is suffixed, which means `worthy to be
worshipped with some sacrifice.'

९१२। १५। अधिक तुलिता याम्या नागार्थार्थि साधिता।
श्रींतान्त्रिक पूजार्थिः श्रीवर्धायुधिणी।
सुम्बालेश्वर तथादिव कृषि। जैरानी स्वस्ता।
तरास्तु वीरवियस्तिदस्त्र उत्ते माधी उच्चे।
तथा तृं तीर्थे। जलहुवेशोऽश्वाय मयादे नैकाशिनी मभ्या।
हस्तप्रिणिः तथा स्वस्ती कृपायोधित्याभिनाभिष्किता।
उपेश्वरविश्राववशुरुः वर्षी आरद्दोत्सा मभ्या।
हस्तमुः वीरवियस्तिः अध्याये माधी उच्चे।
नृवानाेष्ठीकृताधारा अजविभाषिणी शायदीता।
912: त्रपणं च धनिष्ठा च मार्गीरतानि भिषे स्थया।
वैश्वनारी अत्रपदेः रूपार्थ चैव श्रीरतिः।
हलास्तु वीणयस्तिको दह्विनां मार्गे उच्चत। भव। ० ०

913 १४: अय या हतो पनन्यनो न चिदुर्ल मन्तरः।
पत्रवा खरिदें द्वन्द्वधुलम्। चैव विश्वकृत ६। २। १६
२८: न इतु सादारागिङ्गः अमेकसं श्रापो तात।
उपासने सदार्थका धीणामेंश्चर मार्गीरताः।
सूर्यश्यत्राधायतः शांता शान्ता विस्तरताः।
उमानिनी श्रुतिमन्थस्तापसः स्मृतताः।

914 १५: सभायाः कस्मिन्त्वातिशिष्ट इति स्वेच्छरिता होतान।

915 १५: मधुरे रसवल्लकुः मधुरोऽज्जत।
मधुरं शालद्वायुः मधुली सवर्युष्टः। विश् ० ०।
२६: The word Madhu is explained to mean best fruit in following stanza.

चर्ये मधु विनिदति।

916 १६: इश्वरानु उपसंहेतः उपसामहेत्वासना। आभाद्वत । गीता ५। १।
917 १६: ते धर्मयः कन्या: उन्नयति। ५३३६।
918 १६: The Sûtra Samhita describes the Nîrîd岁a worship, as follows.

इश्वरुश्रुतो यथाव सक्षात्स्वधर्मः महेश्वरीम्।
युथेर्द्वेद्योऽव्रुणा सा उपवर्त्तिता । सूत्र सम्ब । ५। १९।
918  

and also:

919  

16.  O the word "Dakṣājī" in it is explained in

920  

For the word Dakṣājī in it is explained in

921  

Thus:

922  

Thus:

923  

Thus:

924  

Thus:

925  

Thus:

926  

Thus:
and also

বন-চম্পাবালা হুলাবাম″ কুমারবচনী ভবন।/চৌদ ২০। ৫।৩।৩

১৩২ ।১৪। সরস্টবঃ সমাপ্তিগ্রহণঃ। একুশীল। কৃ। ৫।০।১

২৪। মূগাদ্ধীয়কথার মূলস্থতা।/চৌদন্দা সুদীকার.

৩০। শ্রেষ্ঠপুরুষ শুং পুলী ও পুরুষের মহাপুরুষ।/বাহুল শুক

৩১। ১৪। মহাদেবাস্তুতন্ত্র মহাদীর্ঘ আলাতী।

মহেরাস্য ও মহাবাস্তু সিদ্ধান্তে তৈন রঙ। সমূল।/ইং. প।

৩৪। ১৪। অন্যতম বিশিষ্ট। সুনাম।

৩৫। ১৪। ঐশ্বুর্ণাবাল ৰহ সেনুবিধারণ এই লোকানামশোঁবাদী।

and also—

অসাধারণে লোকানন্দাওন্ন দুঃখি।

ইরুগানমূলক ধারনারী মলা মুখী।/ইং. প।

৩৬। ১৪। আশাস্থায় ভিনাণ্ডী। পদম। প।

৩৭। ১৪। উদার দৃষ্টি মহলী। একুশীল। কৃ। ৫।৪।০।

৩৮। ১৪। স ভৈরবার প্রকাশকার ফিজিকাল ইন্দিয়ানী।

প্রতি তরঙ্গ তাঁ দিয়ে অন্ত্যেশ্বরকর্মী নন্দি।

নসলে পাঠালু মানুষ। চৌদ। ২০। ৪।৪।০।

৩৯। ১৪। মাটুলই বৃহ্মাণ্ডঘটত। । একুশীল। প। ২০। ৬।২।

৪০। ১৪। এই নিশ্চিত পুক্তচিহ্নিত সিদ্ধান্ত এই হোতানায়ালাভ।

বালুমূর্তির পুলু। ওম।। ৫।৪।০।

৪১। অভিজ্ঞানে পুক্তচিহ্নিত সিদ্ধান্ত পুক্তচিহ্ন।

দুঃখাজগুলো কিশোরায় যবুর সঙ্গক।

ত্রিত ঘটনাবিরাজ। কুলাগাম।

৪২। উল্লিখিত হুমানা হুমানাদির আপুঃ সিদ্ধে মূর্তিব্যয়।

পুরুষের সিদ্ধস্থাপনকৃত পশ্চিমের তৃতীয়বিশ্বস্তত।

শান্তিতার ভক্তিতে। চৌদ। ২০। ৫।৩।৩।

৪৩। ১৪। বৈরাগ্যায় ত্বরাবর্তনে। বহুপুষ্ট। পৃষ্ঠতর।

স্বাস প্রাপ্ততা। । চৌদ। ২০। ৫।৩।৩।
शिवालिकी महामायी महेशानीपर्वस्थिति।
भूतकाश्य नवमायीं नमस्कृत्त सरस्वतिकर्मः
तम श्रीते महेशानी महामिश्रारुजविशेषः।

and also-
अपरमेये योगदर्शनी नमस्कृत्त सरस्वतिकर्मः
सन्नानिक्षेपो धारितकर्मः यत् । सन्। लहो । ॥

748 16- निविष्कृत्री अरिष्ट त्वस्तितुष मानी परमेभिनीः।
मातानिखिलसर्वार्थासत्तमी शंकौद्विकसिणः।
सदाश्रीणी अरिष्ट त्वस्तितुष मानी विचारणः।
वुष्म।
28- अत्येको लघुमायी व्यवस्था धरितकर्मः । धार्मिक स्वरूप उदित राज्य योग्यसुविद्याप्रणीतमः।
पार्थद्वीरविशेषः। योगान् शक्तं यकं तिष्ठु लोकोन्द्रु दुर्लाभमः।
दाक्षिन्य लीला सन्नानी कदा ॥

3 योगदासामहेशानीपर्वस्थिति।

749 16- पुजाकर्मभु तथा माला गैजियकी गदाश्रूति।
श्या भूतकाश्य नवमायीं श्रीमाताभविष्यता।
विना: ।
28- गुणितमार्गा नीलसंकाशास्त्रो सुरुवत्तलानी आः।
अन्तः कोणीती जीते यामात् विद्यासंज्ञनकः।
पुण्यरार्तुं भागागासु भूजयन्त्या हरेरिमे।
विना: ।

751 8- श्रावशतस्यु भूमी निभवति। लिंग। ॥
755 16- लकारेण धृतशर्येशी संशोधनकमना ।
गणनार्थतिर्द्वस्त्रवणा सत्विचरिणीमय सरा। जलेने ज-32
754 16- The Bhaviṣyottara Purāṇa describes four types
of Dhyānas among which the Dhyāna called
Dhārana is described as follows:-

(सृष्टिकृतम् महामहेशानीपर्वस्थिति)

759 16- निःक्रिष्किलों सौन्दर्य मात्रेष्यं भलिलेव बुध।
शोके भाष्के देभिस धर्मस्वर आशुहु स्मरतः।
960 14. The story of Lila, who by the grace of Saraswati,
got her husband back is given in Yogavasistha.
24. For detail see Tag I. 3. 10. 6
975 14. For detail see 406. P. 2. 11
976 14. The pictures of these mudras see page 67. 15. 4.
24. For detail see Laghusata 14
977 14. Purvapacatuva 6. 6. 3. 11
For the pictures of these mudras see P. 67. 15. 2. 14.
980 14. For the pictures of these mudras see page 67. 15. 4. 24. for detail see Tag I. 3. 10. 6
981 14. For the pictures of these mudras see page 67. 15. 4. 24. for detail see Tag I. 3. 10. 6
This is described in Virupa's Kaśyapa Cāsika. Jyāmāna also describes them—

having begun

by saying—

Dakshina—

... 

These six paths are

Saiva, Vaiṣṇava, Daurga, arka, gāma

patya, and Indu-śambhava (Jaimā).
107 16- प्रधानोत्तक वर्ग दहीं: शरीरमभवन्तिपय।

tतैयहेन्यतां सौजन्यं धर्मस्वप्नं भवेच्युतं दशीं।
पशुकेसरं जी राजे: कायम बालो मेघाते ।
समाधिभासी कीर्तिम् वन नकुञ्जचुनुमुखी।
राक्षसी अधिक दुसरं स भागापाण्डशिरवृंश।

tवर्तिनिधिः उदक कयक्षितुः परमं शिवं। काळे ।

109 18- शिवेन्द्रश्च यह शायसं शिवतले कहता गया।

ततं परोक्षसृपाः वरी सैनी तिलारिव। वृश्चिकः वान्यः

and also-

एमणौ भलुन शालिकस्तु भ्रमौर रक्तु नामाः।
तथा सति दुर्यो हॖक खर शालिकस्तु माक्षिकिः।
शाविति शालिकै वरी किञ्चे दानस्तु हृदायत \ सुरो सं।

28- निखर्ष अनपुरा र्विश्वस्तके महामहोऽद्वैमुः इत्यतः

ह्येवानामां जीवाने अक्षाणं अवस्यस्त्।

अविवासववत्वहृतम् की जानाये स ववविवरु। ब्रह्महृ

38- शालिकाः शालिकरुपः कता तदस्तः सीवस्वितैत।

विचारामि प्रवाहिनां शिव हन महानम्याः।

लेखायं परमो मन्त्रै शिवशाखात्मकः स्मृतः।

40- सक्तिः असे धुमावतेः। भास्वति, सृणामुष्नाति शिवहृती।

46- These Saktis are Dhūma vati, Bhāṣvati, spanda, vibhūt and Hīdamā Sakti-

5 धुभावतो निरिक्षो भास्वतवप्वस्मिः सक्तिः।

स्कंड स्पन्दा व्याप्ति विवेदी हनादा नु दुखो मे।

धुभावती प्राच्याः हनादाः दुःखो हु भास्वती प्रत्ये।

नायो स्पन्दा विवेदी नामसि व्याप्त प्राच्याः।

Vīru pākṣaṁ kā pānīe ashiśika