Chapter IV

The pictures of Little Mothers and Translation of their Dhyana-Shlokas

(Meditation Verses)
CHAPTER IV

THE PICTURES OF LITTLE MOTHERS, AND TRANSLATION OF THEIR DHYANA SLOKAS (Meditation verses)

The meditation verses, describing the Goddesses of the letters of Sanskrit alphabet are found in Siddha Shaabara Tantra. These Goddesses were painted in the Hara Siddhi temple about 75 years ago. They were painted by one Mr. Chavan, under the directions of one Mr. Pundit. Nothing is known about both of them. Mr. Pundit must have had a copy of the manuscript of Siddha Shaabara Tantra. He must have had a great Guru belonging to a great tradition. Unfortunately nothing is known about this great soul.

His Highness Shri Mummadi Krishnaraj Wodeyar, the king of Mysore, (1704-1868 A. D.) had a group of artists in his court. He would describe the goddesses of the letters of the Sanskrit alphabet as described in Siddha Shaabara tantra to the artists. They would then draw the line drawings. Afterwards, Shri Mummadi would ask them to put in various colours. (Shakti Nidhi, (S.N.), published by Oriental Research Institute, Mysore, India, 1997, Page. XIX).


Shakti nidi, Shri Vidyaa Mahaarnava and the paintings at the Harasiddhi temple at Ujjain (H.T.) have been the sources while finalising the meditation verses of the Godesses.

The great Goddess, who created this Universe, is described as ज्योतिर्मयि
वाइम्य्थी which means that she is light and speech. Speech consists of words. Words are built out of letters. Hence every letter is a small portion of the Great Mother. Hence these letters are called Little Mothers.

**Number of meditation verses of the Little Mothers:**

Every letter depicts one Little Mother. She is described in one to three verses. They are in Anustub meter.

(I) The goddesses of the following 37 letters are described in one verse only.

(a) a (अ), aa (आ), i (इ), ee (ई), u (उ), ū (ऊ), ṛ (ऋ),
(b) k (क), kh (ख), ṅ (ङ)
(c) c (च), ch (छ), j (ज), jh (झ), ṅ (ङ)
(d) ṭ (ट), th (ठ), d (ड), dh (ध), n (ण)
(e) t (त), th (ठ), d (ड), dh (ध), n (ण)
(f) p (प), b (ब), bh (भ), m (म)
(g) y (य), l (ल), v (व), ṣ (श), ṡ (श), h (ह), l (ङ), kṣh (कङ)

(II) The goddesses of the following 7 letters are described in one and half verses-

(a) ṭ (ट), am (अं)
(b) g (ग), gh (घ)
(c) ph (फ)
(d) r (र), sh (श)

(III) The goddesses of these 4 letters are described in two verses -

lṛ (लः), ṭṛ (टः), ai (आई), aha (अह)

(IV) The goddesses of these two letters are described in two one half verses -

(ौ), au (आौ)

(V) The goddess of one letter, e (े), is described in three verses.
Meditation verses and the letters:

The following two features of the verses need to be noted:

(a) The verses begin with the letter concerned. See below, Verse 1, ḷ (a) अजामुखी.

(b) The letter is also named in the body of the verse. See Verse 5, Ṽ (u) उकाराख्या.

In the case of the following ten letters, the verses begin with the letter concerned. But they are not named in the verse.

- a (अ), ee (ई), am (अं), Vowels
- ch (छ), J (ज), Jh (झ), c - Group
- d (ड), t - Group
- m (म), p - Group
- ṭ (ठ), kṣh (क्ष), Semi vowels

In the case of the following 11 letters, the verses do not begin with the concerned letters. But the letters are named in the body of the verse.

- gh (घ), K - Group
- c (च), C - Group
- th (ठ), T - Group
- dh (ध), ṃ (म) - Group
- ph (फ), b (ब), P - Group
- ṣ (स), h (ह), Semi vowels

In the case of the following 27 letters, the verses begin with the letter and they are also named in the body of the verses.

- aa (आ), i (इ), u (ऊ), ū (.languagescript.ū), r (ऋ), ṛ (ॠ), ṭ (ऌ), ṭ (ॡ), e (ए), ai (ऐ), o (ॐ), au (ॐ), aha (अः), Vowels
- kh (ख), g (ग), K - Group
- n (न), C - Group
- ṭ (ट), dh (ध), ṇ (ण), ṭ - Group
In the case of the following three letters, the verses do not begin with the letter. They are also not named in the body of the verse - (1) k (क) (2) न (न) and (3) n (न)

In the meditation verses of many letters, there is ambiguity about the placement of the weapons and gestures in the hands. The number of hands and faces is not specified.

Hence, a change and/or addition to the existing verse was felt necessary to clarify the description of the Goddess. The same has been done under the ‘Note’ after the translation of the verse.

**Gestures of Goddesses (Little Mothers)**:

All the Goddesses have the gestures of granting boons and fearlessness, except the Goddess of the letter ch (छ). Also the Goddess of n (न) has only a gesture of ‘fearlessness’ and not of ‘granting boon’.

Regarding the gestures, all through the description of 51 Goddesses, the gesture of fearlessness is in the left hand while the gesture of granting boons is in the right hand. [वर दक्षे धते वामे शरामध्यीं Verse 1 of letter a (अ)]. However, the paintings at the Hara Siddhi temple at Ujjain and the pictures in S.N. and in S.V.M. show the gesture of granting fearlessness in the right hand and the gesture of granting boons in the left hand.

In the case of four letters e (ए), o (ओ), s (स) and h (ह) the Goddesses have three gestures: the gestures of wisdom, granting boons and fearlessness.
Same name:

The name of the goddesses of three letters is the same:

अनंतशक्तिदेवी

(Ananta-Shakti Deveshi)

Letters न (ँ no. 21), न (ण no. 31) and न (न no. 36)

Sources -

1. Shakti Nidhi by Mummadi Krishnaraj,
published by Oriental Research Institute, Mysore, 1997 edition,
Short form of the book is S.N.

2. Sri Vidya Maharnava, Vol III,
compiled by Shri Swami Gnananendra Saraswathi Yethi,
published by Sri Vidya Vimarsha Peetham, Varanasi, 1998 edition,
Short form of the name of the book - S.V.M.

3. Paintings of the Goddesses of the letters at Harasiddhi temple at
Ujjain (MP). Short form for the paintings is H.T.

Note: The pictures of the Little Mothers in the following pages are
from Shakti Nidhi mentioned above.
Verse  अजामुखी रक्तवर्णी हंसगा धवलांशुका।
   शरासंल वर दक्षे धते वामे शरामयो।

Translation  (The letter a (अ) represents) Goddess Ajaamukhee (one who
has the face of a goat). She is red in colour. She rides on a swan. She
wears white clothes. In one of her right hands, she carries a bow. With the
other right hand, she gestures granting boons. In one of her left hands, she
carries an arrow. With the other, she gestures granting fearlessness.

Notes  (a) This goddess has been described in one verse only.
(b) This verse begins with the letter अ (a). But the letter is not named in
the body of the verse.
(c) From the number of weapons and gestures, we can conclude that she
has four hands. However, the number of hands of the goddess is not
mentioned in the verse.
(d) To rectify these short comings one more line (half-a-verse) can be
added. अकाराङ्खा चतुर्भस्ता प्रथमा शुभदा नृणाम्।
(e) If we add this line to the verse above, we will have one and half
verses, describing Goddess Ajaamukhi represented by letter अ (a) as
given below.

अजामुखी रक्तवर्णी हंसगा धवलांशुका।
अकाराङ्खा चतुर्भस्ता प्रथमा शुभदा नृणाम्।
शरासंक वर दक्षे धते वामेशरामयो।

Translation  Goddess Ajaamukhee is red in colour. She rides on a swan.
She wears white clothes. She represents the letter अ (a). She has four
hands. She is the first (amongst the Goddesses of letters). She is benevolent
to the human beings. In her right hands, she carries a bow and a gesture
of granting boons. In her left hands she carries an arrow and a gesture of granting fearlessness.

(f) The word हंसगा (Hamsagaa) means either one who rides on a swan or one who walks like a swan.
(2) आ (aa)

Verse आकाराख्या आयर्वणी तु श्यामा शुक्लांबराश्वगः।
धते खड्डे च खेटे च क्रमेणेव वराभवः॥

Translation The letter aa (आ) represents Goddess Aatharvanee. She is dark in colour. She wears white clothes. Her vehicle is a horse. She holds, in the proper order, a sword, a shield and gestures of granting boons and fearlessness in her hands.

Notes (a) The Goddess has been described in one verse.
(b) This verse begins with the letter आ (aa). It is also named.
(c) From the number of weapons and gestures, we can conclude that she has four hands.
(d) The placement of weapons and gestures is not specified. However, the word kramena (क्रमेण) indicates that we begin with the right hand.
(e) The word ashwagaa (अष्वगा) at the end of the first line, can mean (1) one who rides on a horse or (2) one who walks like a horse. S.N. (page 237), translation in Kannad, accepts the second meaning. S.N. (page 369), translation in English, translates it as ‘one who moves quickly’. This translation would be correct if the word was आशुगा (aashugaa).
(f) A slight change in the 2nd line of the verse, can specify the weapons and gestures in the right and left hands.
धते खड्डे वरं दक्षे वामेष्यं तथा खेटम्॥
(g) With this alteration, the meditation verse will be
आकाराख्या आयर्वणी तु श्यामा शुक्लांबराश्वगः।
धते खड्डे वरं दक्षे वामेष्यं तथा खेटम्॥
Translation  The letter known as आ (aa) represents Goddess Aatharvanee: She is dark in colour. She wears white clothes. Her vehicle is a horse. In her right hands, she has a sword and a gesture of granting boons. In her left hands, she has a shield and a gesture of granting fearlessness.
(3) इ (i)

Verse इकाराख्या त्विलादेवी श्वेता मतेभगा शुभा।
चंद्रहासवरी दक्षे वामे धते गदाभयी॥

Translation The letter i (इ) represents Goddess Ilä. Her colour is white. She rides on an intoxicated elephant. She is auspicious. In one of her right hands she holds a glittering sword. With the other she gestures granting boons. In one of her left hands, she carries a mace. With the other she gestures granting fearlessness.

Notes (a) The Goddess has been described in one verse only.
(b) This verse begins with the letter इ (i) and is also named.
(c) From the number of weapons and gestures, we can conclude that she has four hands. However, this is not mentioned in the verse. The placement of the weapons and gestures is clearly stated.
(d) The word mattebhagaa (मतेभगा) means (1) one who rides on an intoxicated elephant or (2) one who walks like an intoxicated elephant. S.N. (page 237), Kannad translation and (page 369), English translation accept the second meaning.
(4) \( \text{ई (ee)} \)

Verse  
ईश्वरी स्वर्णवर्णभा वृषभुः सितांशुका।
शारिकों च वरं दक्षे वामें धर्मेशकुशाभयो॥

Translation  
Ishwaree is of golden colour. She rides on a bull. Her
clothes are white. She carries a female parrot in one of the right hands.
She gestures granting of boons with the other. In one of her left hands, she
carries a book. She gestures granting of fearlessness with the other.

Notes  
(a) This verse begins with the letter ee (ई). But the letter ee (ई) is
not named in the verse.

(b) A third line can be added to mention the name of ee (ई) as follows -
ईकाराख्या महादेवी सुभगा सुंदरानना॥

(c) With this addition, there will be one and half verses describing the
Goddess as follows -
ईश्वरी स्वर्णवर्णभा वृषभुः सितांशुका।
ईकाराख्या महादेवी सुभगा सुंदरानना॥
शारिकों च वरं दक्षे वामें धर्मेशकुशाभयो॥

Translation  
The letter ee (ई) represents Goddess Ishwaree who is of golden
colour. She rides on a bull. Her clothes are white. She is great. She is
pretty. She has a beautiful face. She carries a female parrot in one of her
right hands. She gestures granting of boons with the other. In one of her
left hands, she carries a hook. She gestures granting of fearlessness with
the other.
Verse  
उग्रादेवी उकाराख्या पद्मभुजा सिंहगा सिता।
दक्षे शूलांकुशवरान् वामे पाशगदाभवान्।

Translation  The letter u (उ) represents Goddess Ugraa (उग्रा). She has six arms. Her vehicle is a lion. She is white in colour. In her right hands, she has a spear, a hook and a gesture of granting boons. In her left hands, she carries a noose, a mace and a gesture of granting fearlessness.

Notes  (a) The Goddess has been described in one verse only.

(b) The verse begins with the letter u (उ). The letter is also named (उकाराख्या) in the verse.

(c) S. N. (page 237 and page 370) translates Simhagaa (सिंहगा) as one who walks like a lion.
Verse ॐकरोजस्वला देवी शाहूलवर्वाहना।
     रक्ता चतुरुम्जा धर्मे खज्जेत्वरवर्मवान्॥

Translation The letter ॐ (ॐ) represents Goddess Urjaswalaa. An excellent tiger is her vehicle. She is red in colour. She has four hands. (In her hands) she holds a sword, a shield and gestures of granting boons and fearlessness.

Notes (a) The Goddess is described in one verse only.
(b) The verse begins with the letter ॐ (ॐ) which is also named.
(c) Obviously, the two weapons and the two gestures are in her four hands. But their placement in right or left hands is not specified.
(d) A slight alteration in the fourth part of the verse and addition of one more line can clarify.

Alteration - दक्षे खड़े वरे तथा ॥

Addition of one more line - वामे खेंट च सा देवी हभवं शुभकारकम् ॥

(e) With these alterations and additions the meditation verse will be as follows

ॐकरोजस्वला देवी शाहूलवर्वाहना।
     रक्ता चतुरुम्जा धर्मे दक्षे खड़े वरे तथा॥
     वामे खेंट च सा देवी हभवं शुभकारकम्॥

Translation The letter ॐ (ॐ) represents Goddess Urjaswalaa. An excellent tiger is her vehicle. She is red in colour. She has four hands. In the right hands, she has a sword and a gesture of granting boons. In the left hands, she has a sword and a gesture of granting fearlessness which is very auspicious.
Verse

Transcription

Translation

Notes
Verse  

\[ \text{Verse} \quad \text{krunakarakhya rengkevan vadasya vasubhujaa sita} \].  
\[ \text{shuule pasham varo dkshe vamme kruugadadhyau} \].  
\[ \text{dhaana raktsinhya kura lokbhaykari} \].

Translation  The letter \( f \) (रू) represents Goddess Reṇuka. She has six faces and six hands. She is white in colour. She has a spear, a noose and the gesture of granting boons in her right hands. She holds a sword, a mace and the gesture of granting fearlessness in her left hands. She rides a playful lion. She is cruel (to the demons). She threatens the whole world.

Notes  (a) The Goddess is described in one and half verses.
(b) The verse begins with the letter \( f \) (रू) and the letter is also named in the verse.
(c) The Goddess has six faces and only six hands. She should have had twelve hands, two for each face.
(9) ल्र (lr)

Verse
ल्रतम्भरा लक्ष्मराज्या श्यामा व्याप्तवर्तिता।
चलमुखा अष्टदशमं धनेस्त्राणि परं करेः॥
त्रिशूलं पाषाणसत्वरान् वामकरैर् तथा॥
खडळे कपालसुलभभान् पीतांबरा शुभा॥

Translation The letter lr (ळ) represents Goddess Lratambharaa. She is blue black in colour. She sits on an excellent tiger. She has four faces and eight hands. A trident, a noose, a drum and the gesture of granting boons are in her right hands. A sword, a skull, a pestle and the gesture of granting fearlessness are in her left hands. She wears a yellow silk garment. She is very auspicious.

Notes (a) The Goddess is described in two verses.

(b) The fourth paada of the first verse in S.N. (page 104) is

धनेस्त्रान् दशिणेः करेः॥

(c) The fourth paada mentioned in the first verse above is the same as in S.V.M. (page 1420) and in H. T.

(d) परं करेः means ‘Superior hand’. Traditionally ‘right hand’ is supposed to be superior to the left hand. Hence परं करेः means ‘with right hands.’

Also अस्म is neuter gender. Hence, अस्मान् is not acceptable.

(e) A slight alteration in the fourth paada of the first verse can solve this difficulty

धनेस्त दशिणेः परेः करेः॥
With the above alteration, the meditation verse will be as follows:

लक्ष्मीराय लक्षार्थवा श्यामा व्याप्तवर्लिता ।
चतुर्भुजः अष्टदलः धते दक्षे हरे करें ॥
त्रिशूलों पाण्डङ्गक्षरान् दानारे तथा ।
खड़े कपालमुसलमायान् पीरावता शुभा ॥

**Translation**  Since there is no substantial change in the verse, the translation of the verse is the same as given above.
Verse - ल्रकारा ल्रजिका ज्येष्ठा पुष्पदंतवरस्थिता।
रक्ता दशभुजा धर्यस् पश्चादिक्रमशं करै॥
त्रिगूलं पाशमुसलंचंद्रहासवरान् शुभानु।
वामेशं करै॥ ब्रह्मबेन्द्रदाशक्तयशङ् तथा॥

Translation - The letter lr (छ) represents Goddess Lrnjika. She is the best. She is seated on an elephant called Pushpadanta. She is red in colour. She has ten hands. She holds in the right hands, in the following order, a trident, a noose, a pestle, a glittering sword and the gesture of granting boons. In her left hands, she has a sword, a shield, a mace, a missile (shakti) and the gesture of granting fearlessness.

Notes (a) The Goddess is described in two verses.

(b) The first letter of the first verse is lr (छ). It is also named in the verse.

(c) In S.V.M. (page 1421) and in H.T., in the second line of the first verse, the word अर्जन is found in place of घर्षे.

(d) The word ‘Chandrahaasa’ is treated as the name of a sword (S.N. page 371). ‘Chandrahaasa’ also means ‘glittering’.

(e) The Goddess has only one face but ten hands.
(11) ए (e)

Verse - एकाराख्या रेवती स्यात् दशाया इंडमालिनी।
रक्ति विंशद्भुजा सिक्वाहाना भाललोज्चना॥
दक्षे धरते चक्रशुलपाष्णद्वंकमंडलूर्॥
अक्षुत्रेण च चिन्नुद्रं भूषुडूर्गुदारं वरम॥
वामेन धरते केरः शंखभिंदि-इंंदु-मृगखेत्तकान्॥
कपालं ददनं शोणं चंदं चैव गदामवियः॥

Translation - The letter e (ए) represents Goddess Revati. She has ten faces. She wears a garland of skulls. She is red in colour. She has twenty hands. Her vehicle is a lion. She has one eye on the forehead.

In her right hands, she holds a discus (a sharp circular missile), a spear, a noose, a sword, a water pot (kamandalu), a rosary, a gesture of wisdom, a missile (bhushundee), a hammer and a gesture of granting boons.

In her left hands, she has a conch, a small javelin (भिंदि), one (इंंदु) deer (मृग), a shield, a skull, a pot with burning coals, red sugar cane, a club, a mace and a gesture of granting fearlessness.

Note - (a) The Goddess is described in three verses. This is the only letter where three verses are used to describe the goddess.

(b) In S. N. (page 104), the word अर्क is used in place of दक्षे. In S.V.M. (page 1422), the word केरें is used in place of दक्षे.

(c) In the first sentence of the third verse, S.N. (page 104) mentions भिंदीकुं. S.V.M. (page 1422) mentions भिंदीङ्कु. As per Amarakosha भिंदि and भिंदि mean a contrivance to throw a stone or a small javelin. If भिंदीङ्कु is a compound word formed by भिंदि and इंंदु, then there will be 11 objects to be held by ten left arms. If इंंदु means ‘one’ (mathematically), then it can qualify the word मृग to mean ‘one deer’. Thus the goddess will have ten objects in her ten left hands.
If सिंद्रीड is accepted as found in S. N. (page 104), then it should be treated as a weapon. Its exact meaning is not known.

If सिंद्रीडङ्ग is to be accepted and हंडङ्ग is also an object in the left hands, then हंडङ्ग and मृग should be placed in one hand only. However, placing two items in one hand is not found in the case of any goddess.

(d) This goddess has three gestures (i) चित्मुग्र (gesture of spiritual wisdom), (ii) वर (gesture of granting boons) and (iii) अभय (gesture of granting fearlessness).

(e) In the last sentence of the third verse, the word शोष is found in S.N. (page 104) and in S.V.M. (1422). In H.T., the word शोष is used in place of शोष. The meaning of the word शोष used here is ‘red sugar cane’.
Verse  ऐकाराब्या शुष्कपूर्वा रेवती त्रिशिरा सिता ।
मेघरागा गढ़भुजेयं रक्तकेश्वर संवृत्ता ॥
वशीच धतें करीं चक्र निष्पूलं च वरं तथा ॥
वामीं शंखं गदां गुर्वीं करीं धलेंद्रवं तथा ॥

Translation The letter ai (ऐ) represents Goddess Shuskha Revati. She has three faces. She is white in colour. She rides on a peacock. She has six hands. Her hair is red.

She carries a discus (a circular sharp weapon), a trident and a gesture of granting boons in her right hands. In her left hands, she carries a conch, a heavy mace and a gesture of granting fearlessness.

Note - (a) The Goddess is described in two verses.

(b) The first word of the second verse is अर्च्छ in S.N. (page 105). It is अर्च्छ in S.V.M. (page 1423).
Verse  

ओंकाराघ्यं अश्विनीदेवी रक्तवर्णं धान्यं।
मयूरगं अर्जुवास्यात् धर्मे द्वेषकुलं शरसम्॥
ख्रं च पाणं च चिन्मुद्रां वरं च के करे कणा।
वामेन्द्र शूलं च कार्वतं च बंधुं मुलमेव च॥
पुस्तकं चाभं च वेच सर्वशतुभवंकरी॥

Translation  
The letter  (ओं) represents Goddess Ashwinee. Her colour is red. She has six faces. She rides on a peacock. She has twelve hands. In her right hands, she has a goad, an arrow, a sword, a noose, a gesture of wisdom (चिन्मुद्रा) and a gesture of granting boons. In her left arms she carries a spear, a bow, a shield, a pestle, a book and a gesture of granting fearlessness. She is a terror to her enemies. She is squint-eyed.

Note  
(a) The Goddess is described in two and half verses.
(b) The verse begins with the letter  (ओं). The letter is also named in the verse.
(c) In S. N. (page 105), in the first quarter of the first verse, the Goddess is named as Ojaswinee Devi (ओजस्विनी देवी).
(d) This Goddess has three gestures -
   i) gesture of wisdom
   ii) gesture of granting boons and
   iii) gesture of granting fearlessness
(e) The goddess of letter e (ए), no 11, also has three gestures.
Verse  औकाराष्या हि अहोरे यं कराला दीर्घजियिका।
एकवक्ता वकलेत्रा भूरुटुकुटिलिकेश्णा।
नीलमेषनिभा रीडी भेंडवरवाहना।
बड्धुपार्करेः धर्ते शूले खझे बरे तथा।
गदाबेटाभारू वामे दधाना च महोदरी।

Translation  The letter au (औ) represents Goddess Aghoraa. She is fierce. She has a long tongue. She has one face. Her eyes are slant. Her eyebrows make her eyes look curved. Her colour is blue-black like a cloud. She is fierce. Her vehicle is a fine bird called Bherunda. She has six hands. In her right hands, she carries a spear, a sword and a gesture of granting boons. In the left hands, she carries a mace, a shield and a gesture of granting fearlessness. She has a big belly.

Notes  (a) The Goddess is described in two and a half verses.

(b) In the 2nd line of the first verse, in S. N. (page 105), the word चक्रलेखा is used in place of वकलेत्रा.

(c) In the 2nd line of the 2nd verse, अर्धकरेः is used to mean ‘with right hands.’
In S.V.M. (page 1425), the word is अर्धकरेः, means ‘with half the hands’.

(d) In H.T. and in S.V.M. (picture opposite page 1425), the vehicle of the Goddess appears like a wild boar. Obviously, the authors did not know that Bherunda is a mythical bird with two heads. It was on the seal of the kings of Mysore.
Verse  
अंजनाभा अंजनादेवी पंचाय्य जटिला कृषा ।
महोदरी महायाप्रवरवाहनामस्थिता ॥
चतुर्भुजा शूलपाशवराभयकरा मता ॥

Translation  
The letter am (अं) represents Goddess Anjanaa, whose colour is like collyrium (a black pigment used for the eye lashes). She has five faces. She has curly hair. She is slim but her belly is big. A huge tiger, which is in excellent shape, is her vehicle on which she is seated. She has four hands. In her hands, she holds a spear, a noose and gestures of granting boons and fearlessness.

Notes  
(a) The Goddess is described in one and a half verses.
(b) The meditation verse begins with the letter am (अं). The letter is not named in the verse.
(c) The name of the letter can be included and the placement of the weapons can be specified by altering the existing half verse and adding one more line, thus completing the second verse.

Translation  
The letter am (अं) represents Goddess Anjanaa whose colour is like collyrium (a black pigment used for the eye lashes). She has five faces. She has curly hair. She is slim but her belly is big. A huge tiger, which is in excellent shape, is her vehicle on which she is seated. She has four hands. In her left hands, she has a spear and a gesture of granting fearlessness. In her right hands, she has a noose and a gesture of granting boons.
Verse

अः इत्याख्या तु अजा देवी त्रिशिरा च त्रिलोचना ।
रक्ता पीतांबरा कुरतरशुवरवाहना ॥
पद्मणुजा शूलपट्टसिन्वरदानकरान्तिता ।
वामेन्द्रुशमहाजेटाभ्यान् धसे करीक्रमात् ॥

Translation  The letter aha (अः) represents Goddess Ajaa. She has three faces and three eyes (in each face). She is red in colour. She wears a yellow silk garment. Her vehicle is a fierce tiger which is one of the best.

She has six hands. In her (right) hands, she carries a spear, a heavy sword and a gesture of granting boons. In her left hands, she carries a goad, a large shield and a gesture of granting fearlessness, in that order.

Notes  (a) Two verses are used to describe the goddess.

(b) The letter अः (aha) is the first letter of the verse. It is also named in the verse.

(c) In S.N. (page 106), the last word of the 1st line of the 2nd verse is करान्तिता.

(d) The word त्रिशिरा is a compound word (समास) which is resolved as under -

Here शिरं stands for head.
Verse 
भूतविन्यासिनी शुभ्रा गजारुल्ला चतुर्भुजा।
त्रिशूलं च वरं दक्षे वामेन्द्रकुशमधामयम्॥

Translation  
The letter ka (क) represents Goddess Bhuta Vinyaasini. She is white in colour. She rides on an elephant. She has four hands. In her right hands, she holds a trident and a gesture of granting boons. In her left hands, she carries a goad and a gesture of granting fearlessness.

Notes  
(a) The goddess is described in one verse only.

(b) There are three letters, ka (क), न (न) and न (न), whose meditation verses do not begin with these letters. Also they are not named in the body of the verse.

(c) The name of the letter ka (क) can be introduced in the verse in place of शुभ्रा as काख्या. The modified verse can be as follows -

भूतविन्यासिनी काख्या गजारुल्ला चतुर्भुजा।
त्रिशूलं च वरं दक्षे वामेन्द्रकुशमधामयम् सिता॥

शुभ्रा has been replaced by काख्या. The word अष्ट has been replaced by सिता which means शुभ्रा.

Translation - Goddess Bhuta Vinyaasinee is represented by the letter ka (क). She rides on an elephant. She has four hands. In her right hands she holds a trident and a gesture of granting boons. In her left hands, she holds a goad and a gesture of granting fearlessness. She is white in colour.
(18) ख (kha)

Verse  खंजरीदस्थिता पीता त्रिशिरा च त्रिशूलिनी।
      खाख्या खण्डोतिनी खड्डवराभवयक्षर मता॥

Translation The letter kha (ख) represents Goddess Khadyotinée. She is yellow in colour. She is seated on a wagtail. She has three faces. She has in her hands a trident, a sword and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one verse only.
(b) The verse begins with the letter kha (ख). It is also named in the body of the verse.
(c) In S.N. (page 106), the word त्रिशिरा is used in place of त्रिशिरा.
(d) In S.N. (page 246), the Kannad translation, खंजरीट is translated as Minuku Hula (fire fly).
(e) The order of placement of the weapons and gestures, in the right or left hands is not specified. A slight change in the second and the 4th part of the verse and addition of one more line will be helpful. The second part of the verse त्रिशिरा शालुंबंजनी।
Fourth part of the verse दशं खड्डं वरं तथा।
One more line to be added वामे त्रिशूलं च सा देवी ख्रामयं शुभकारकम्॥
(f) The final meditation verse thus will be -
      खंजरीदस्थिता पीता त्रिशिरा शालुंबंजनी।
      खाख्या खण्डोतिनी दशं धज्जे खड्डं वरं तथा॥
      वामे त्रिशूलं च सा देवी ख्रामयं शुभकारकम्॥

Translation The letter kha (ख) represents Goddess Khadyotinée. She is yellow in colour. She is seated on a wagtail. She has three faces. She is a destroyer of the enemies. In her right hands, she holds a sword and a gesture of granting boons. In her left hands, she has a trident and an auspicious gesture of granting fearlessness.
(19) ग (ga)

Verse गाखा धूम्रा चतुर्वेक्षा सिंहस्या अष्टभुजा तथा ।
धूम्राभा दक्षिणे धरते शूलं चार्यं सुवं वरम् ॥
वामे तु पुस्तकं कुंडी कपालमभं क्रमात् ॥

Translation The letter ga (ग) represents Goddess Dhoomraa. She has four faces and eight hands. She sits on a lion. Her colour resembles that of smoke. In her right hands she carries a spear, a dice, a wooden ladle (used in fire-sacrifice) and a gesture of granting boons. In her left hands, she has a book, a pitcher, a skull and a gesture of granting fearlessness.

Notes (a) The goddess is described in one and half verses.
(b) The last word in the first line of the verse in S.N. (page 106) is शुभा and not तथा.
(20) घ (gha)

Verse कृष्णवर्ण घरूप च सूकरास्या कुशोदरी ।।
पद्मिन्य शूलहद्वांगतानू दक्षसुमित क्रमात् ॥
नामे खड़ा तथा खेट अभ्यं शत्रुभंजनी ॥

Translation The letter gha (घ) represents Goddess Ghantaakarshinee. She is dark in colour. She has the face of a pig. Her belly is slim. She has six hands. In her right hands, she carries a spear, a khatwaanga (a club with a skull at the top) and a gesture of granting boons. In her left hands, she has a sword, a shield and a gesture of granting fearlessness. She is described as Shatrubhanjanee (one who kills the enemies).

Notes (a) The goddess is described in one and half verses.
(b) The verse does not begin with the letter gha (घ). However, it is mentioned as Gharoopa (घरूप). In S.N. (page 106) the word used is Gharoopee (घरूपी).
(c) Her seat or vehicle is not mentioned in the verse above. However, S.V.M. (page 1431), S.N. (page 496) and the painting at H.T. show her as seated on a flat, firm, raised seat.
(d) Below the picture of the Goddess of gha (opposite page 1431, S.V.M), there is a remark that the name of the Goddess is not given in the original text.
(e) S.V.M. (page 1431) mentions her name as Goddess Ghantaakarshinee (घंटाकरशीनी). S.N. (page 374) mentions her name as Shatrubhanjanee (शत्रुभंजनी). S.N. (page 241, Kannad translation) does not specify her name.
(f) In Yoginee-nyaasa, a ritual of placement of various goddesses of the letters in different parts of the body, Ghum is associated with Goddess
Gnantaakarshinee. (Shri Vidya Varivasya edited by Dattatreyaananda Naath, published by Sri Vidya Sadhana Peetha, Vaaranaasee - 221004, page 49). That justifies the use of the name of the goddess of Gha as Ghantaakarshinee.

The statement of S.N. (page 374) that the name of the goddess is Shatrubhanjane, can not be accepted.

(g) One more line can be added to the three lines above. The second verse will thus be complete and the name of the Goddess and her seat can be specified

सा चंद्राकर्षिणी देवी सुभ्रासनस्थिता ।

(h) The final form of the two verses will be as follows -

हंस्मुन्या शूलखट्टंगवरानु दक्ष्मुनिः क्रमात् ॥

वामे खंडां तथा खेरं अभवं शत्रुभंजनी ।

सा चंद्राकर्षिणी देवी सुभ्रासनस्थिता ॥

Translation - The letter gha (घ) represents Goddess Ghantaakarshinee. She is dark in colour. She has the face of a pig. Her belly is slim. She has six hands. In her right hands, she carries a spear, a khatwaang and a gesture of granting boons. In her left hands, she carries a sword, a shield and a gesture of granting fearlessness. She destroys the enemies. She is seated on a firm seat.
(21) न (n)

Verse  अनंतशक्तिः देवेशी रक्ता बर्षिणवाहना ।
       पदाननां दुधारासिंहेश्वताभयाविनिता ॥

Translation  (The letter n (न) represents) the great Goddess Ananta Shakti. She is red in colour. Her vehicle is a peacock. She has six faces. (In her hands, she carries) an arrow, a bow, a sword, a shield and gestures of granting boons and fearlessness.

Notes  (a) The goddess is described in one verse only.

(b) As mentioned in ka (क), no. 17, न (न) is one of the three letters whose verses do not start with these letters nor are they named in the body of the verse.

(c) In S.N. (page 107), the first line of the verse is slightly different

अनंतशक्तिनामान्ध्या रक्तवर्षिणवाहना ।

Translation  She is adorned by the name Anantashakti. A playful peacock is her vehicle. (Here रक्त is a word qualifying the noun वर्षिण).

(d) There is no mention of the number of hands. The position of the weapons and gestures in the right and left hands needs clarification.

(e) A slight change in the second line of the verse and addition of one more line to the existing verse, clarifies these points.

The final form of the verse with an alteration and addition will be

अनंतशक्तिः डाढ़ां सा रक्ता बर्षिणवाहना ।
       पदानां दुधुम्भा सा दक्षं चापमिषुं वरम् ॥
      बाममें धंते करं देवी ध्रुतिवेदाभ्यान् शुभा ॥

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**Translation**  The letter ṇ (ॐ) represents Goddess Anantashakti. She is red in colour. Her vehicle is a peacock. She has six faces and six hands. In her right hands, she holds a bow, an arrow and a gesture of granting boons. In her left hands, the Goddess holds a sword, a shield and a gesture of granting fearlessness. She is very auspicious.

(f) The pictures in H.T. and S.V.M. (page opp. 1432) depict this goddess as having three faces only. Whereas her meditation verse describes her as षडाङ्गना (having six faces).
(22) च (c)

Verse सुषमा चैकवकुश्वेशा हयाल्ला चतुपुरुषा।
खड़गेतर्का चाह्या वराभयकरा शुभा॥

Translation The letter c (च) represents Goddess Sushamaa. She has one face and four hands. She rides on a horse. In her hands, she carries a sword, a shield and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one verse.
(b) The first letter of the verse is not c (च). However the letter is named in the body of the verse.
(c) The placement of the weapons and gestures is not specifically stated.
(d) A slight change in the second line will clarify this point.

With these alterations, the final verse will be

सुषमा चैकवकुश्वेशा हयाल्ला चतुपुरुषा।
दक्षे खड़गं वरं चाह्या वामे खेटाभयो शुभा॥

Translation The letter c (च) represents Goddess Sushamaa. She has one face and four hands. She rides on a horse. In the right hands, she holds a sword and a gesture of granting boons. In her left hands, she has a shield and a gesture of granting fearlessness.
Verse

Verse

Translation

The letter ch (छ) represents Goddess Nirjharaarundhatee. She is yellow in colour. Her vehicle is a monkey. She holds in her hands a trident, a dagger, a noose and a shield. She is auspicious.

Note - (a) The goddess is described in one verse.

(b) The verse begins with the letter cha (छ). But it is not named in the verse.

(c) There is no mention of the number of faces or hands. Since she has only four hands, it can be assumed that she has one face and four hands.

(d) This is one goddess who does not have the gestures of granting boons and fearlessness. There can be no goddess who does not grant boons and fearlessness.

(e) One more line or half a verse can be added to accommodate the two gestures. A slight change in the existing first and second lines also is required. Thus, the meditation verse will be

Translation - The letter cha (छ) represents Goddess Nirjharaarundhatee. She is yellow in colour. Her vehicle is a monkey. She has one face and six hands. She grants fearlessness and boons. With her right hands, she carries a trident and a dagger. With the other hands, she carries a noose and a shield.
Verse  

Verse  

Translation  The letter ja (ja) represents Goddess Bhogadaa. Her face is red in colour. She has three eyes. She rides on a lion. She has four hands in which she carries a sword, a shield and gestures of granting boons and fearlessness.

Notes  

(a) The goddess is described in one verse.

(b) The first part of the verse in S.N. (page 107) is

The Goddess is named as भोगदायी.

(c) The verse begins with the letter ja (ज) but it is not named in the body of the verse.

(d) The placement of the weapons and gestures is not specified.

(e) A slight alteration in the second line and addition of one more line clarifies these points. The final form of the verse will be

Translation  The letter ja (ज) represents Goddess Bhogadaa. Her face is red in colour. She has three eyes. Her vehicle is a lion. She has four hands. In her right hands, she carries a gesture of granting boons and a sword. In the other hands, she carries a shield and a gesture of granting fearlessness. She grants all sorts of enjoyments.
(25) झ (jha)

Verse झो निज्ञरतंदी देवी शरन्संघनिविंचुज्।
पाञ्च वराभृं मध्य तत्त्वस्य शुभदा नृणाम्॥

Translation The letter jha (झ) represents Goddess of the celestial river Gangaa. Her colour is like that of the autumn cloud. She sits on a (white) crocodile. She is very benevolent to the human beings. She carries in her hands, a lotus, a noose and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one verse only.
(b) The verse begins with the letter jha (झ). But it is not named in the verse.
(c) The number of faces and hands is not mentioned.
(d) The placement of the lotus, the noose and the gestures, whether in right or left hands is not specified.
(e) The hymns on Gangaa (Dashahara Ganga stuti as quoted in Dharma Sindhu and Ganga Lahari by Pandit Jagannath, verse 49), state that she is seated on a white crocodile.

The colour of her vehicle, crocodile, needs to be stated in the meditation verse.

(f) A slight alteration in the second line and the addition of one more line, clarifies these points. The final form of the meditation verse will be

झो निज्ञरतंदी देवी शरन्संघनिविंचुज्।
दशं वरं तथा वामं पाञ्च चाभियमेव च॥
सितानक्षरस्थिता गंगा पाक्रनी शुभदा नृणाम्॥

Translation - The letter jha (झ) represents the Goddess of the celestial river Ganga. Her colour is like that of the autumn cloud. In her right hands, she holds a lotus and a gesture of granting boons. In her left hands, she carries a noose and a gesture of granting fearlessness. (That Goddess) Ganga is seated on a white crocodile. She removes all the sins and is very benevolent to the human beings.
Verse  
अाख्या प्रबोधिनी शुभ्रा सिंहस्या चित्रस्वलिपिणी ।  
विश्वान-अंबुज-विनुद्र-अभयावितकरा शुभ्रा ॥

Translation  The letter न (न) represents Goddess Prabodhinee. She is white in colour. She is seated on a lion. She is the embodiment of Divine Power. She holds in her hands a trident, a lotus, a gesture of spiritual wisdom and a gesture of granting fearlessness.

Notes  
(a) The goddess is described in one verse.
(b) The verse begins with the letter न (न) and it is also named.
(c) The number of faces and hands is not mentioned. From the items in her hands, we can infer that she has four hands and one face. The placement of the items in the hands is not specified.
(d) The two gestures of this Goddess are Chinmudra (gesture of spiritual wisdom) and gesture of granting fearlessness.
   However, there is no gesture of granting boons.
   This is the only Goddess that does not have the gesture of granting boons.
(e) A slight alteration in the last line and the addition of one line will clarify the points above. The final verse will be

आाख्या प्रबोधिनी शुभ्रा सिंहस्या चित्रस्वलिपिणी ।  
चानुरुभ्वात्रिशूल्यं च विनीद्रं दक्षिणे तथा ।  
अभयं चानुभुं प्रीत्या वामे धते शुभंकरी ॥

Translation - The letter न (न) represents Goddess Prabodhinee. She is white in colour. She is seated on a lion. She is the embodiment of Divine Power. She has four hands. She holds in her right hands a trident and a gesture of spiritual wisdom. In the left hands, she holds a lotus and a gesture of granting fearlessness. She grants good fortune.
Verse टाख्या च धारणी देवी शुल्कवराभ्यान्।
ध्ये मत्तमालंगस्था पाठलाभा सिंताशुका॥

Translation The letter ता (ตาร) represents Goddess Dhaarinee. She is seated on an intoxicated elephant. She is pale red in colour. She wears white clothes. She has in her hands a spear, an axe and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one verse.
(b) The verse begins with the letter ता ( taraf). It is also named.
(c) The number of faces and hands is not specified.
(d) The order of placement of the weapons and gestures is not clear.
(e) The word टंक is translated as a ‘chisel’ in S.N. (page 376 and 377). This word ‘टंक’ is described as a weapon in the hands of goddesses of त (tar), ठ (tar), ढा (tar) and ध (har). The translation of टंक as ‘an axe’ seems to be appropriate here as it is a good weapon compared to a chisel.
(f) A slight alteration in the last line and the addition of one more line will clarify the points raised above.

Translation The letter ता (tar) represents Goddess Dhaarinee. She is seated on an intoxicated elephant. She has four hands. In her right hands, she holds a spear and a gesture of granting boons. In her left hands, she has an axe and a gesture of granting fearlessness. She is pale red in colour. She wears white clothes.
Verse
क्रियासर्स्त्ति ठाख्या टंकांकुशराभयान् ।
घंते सिंहवराण्णा चैवकवृत्ता अरुणा मता ॥

Translation The letter tha (ठ) represents Goddess Kriyaa Saraswati. She has one face. She is pinkish in colour. She rides on a beautiful lion. In her hands she has an axe, a goad and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one verse.
(b) The verse does not begin with the letter. However, it is named in the body of the verse.
(c) The number of hands and the placement of weapons and gestures is not specified.
(d) A slight modification and addition of one line is advisable

क्रिया सर्स्त्ति ठाख्या चैवकवृत्ता चतुर्मुखः ।
घंते तंकाकुशी दशे वामेनकुशाभयम् ॥
देवी सिंहवराण्णा सुप्रसन्ना सदारुणा ॥

Translation The letter tha (ठ) represents Kriyaa Saraswati. She has one face and four hands. She carries an axe and a gesture of granting boons in the right hands. In her left hands, she carries a goad and a gesture of granting fearlessness. The Goddess sits on a beautiful lion. She is always happy and reddish in colour.
(29) द (da)

Verse दकारिणीं पंचवक्रा सिला टंकनामारा ।
चतुर्वाहुः कुकट्स्या वराभवकरा च सा ॥

Translation The letter da (द) represents Goddess Dakaarinee. She has five faces and four hands. She is white in colour. She sits on a rooster. She holds in her hands an axe, a mace and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one verse.

(b) The verse begins with the letter da (द). But it is not named in the body of the verse.

(c) With a slight modification in the meditation verse, the letter can be named.

दकारिणीं पंचवक्रा दाख्या कुकटवाहाना ।
चतुर्वाहुः टंकवारी वामे दक्षे गदाभयी ॥

This modification includes the name of the letter da (द). It also specifies the position of the weapons and gestures.

(d) In S.N. (page 108), the word ततकारिणी is used in place of दकारिणी. The name of the Goddess of the letter da (द) is mentioned as Goddess Tatkarinee (S.N. page 376).

In that case the letter da (द) does not appear anywhere in the verse. Hence, दकारिणी seems to be acceptable.

(e) In Yogini nyaasa (refered to under letter gha (घ) no. 20), the letter da (द) is associated with Goddess Daamaree (ढामरी). The name Daamaree can be introduced in the meditation verse by a slight change in the first quarter of the meditation verse.
If the three names assigned to the Goddess of \( \text{da} (\text{ड}) \) are analysed, we come to the following conclusion.

(i) तत्कारिणी (as per S.N. pages 108 and 376) does not fit in at all.

(ii) डाकारिणी (as per S.V.M. page 1440) only means that she is ड स्वरूपिणी. It is not a name of a goddess. There is no goddess by the name डाकारिणी.

(iii) डामरी is the name of a goddess which appears in Yogininyaasa (refer under letter ख, no 20) ड डामरी नमः। The name also appears in Lalitaasahasranaama डामरीसिद्धिरावरुपता (verse 153, 498th name).

Hence the name डामरी is the proper word. Hence the verse should have its first quarter as mentioned above. Thus the meditation verse will be

डामरी सा पंचवकृता डान्या कुकुटवाहना।
चतुर्भाँहु टंकरी दक्षे वामे वराभवी॥

**Translation** The letter ड (\( \text{da} \)) represents Goddess Daamaree. She has five faces and four hands. She sits on a rooster. In her right hands, she has an axe and a gesture of granting boons. In her left hands, she has a mace and a gesture of granting fearlessness.
Verse

Translation

Note -

(d) A slight change in the last line and the addition of one line is desirable.

Translation
Verse  णोप्रतशाक्तिः देवेशी रक्ता वर्षिणवाहना ।
प्रक्सस्तुश्चूण्यक्षितविरामयकरा शुभा ॥

Translation  The letter ण (ण) represents Goddess Deveshee, who has unlimited powers. She is red in colour. Her vehicle is a peacock. She has one face. She has in her hands a spear, a missile (Shakti) and the gestures of granting boons and fearlessness. She is auspicious.

Notes  (a) The goddess is described in one verse.

(b) The verse begins with the letter ण (ण), but it is not named in the verse.

(c) In S.N. (page 109), the first part of the verse is णकाराख्या तु देवेशी ।

(d) In S.V.M. (page 1442) the goddess is named as Naarṇaa Devi - Ananta Shakti Devi. Yogini Nyaasa associates ण with (णार्णा देवी ) Naarṇaa Devi.

(e) The number of arms and the order of the weapons is not mentioned.

(d) A slight change in the second line and the addition of one line, clarifies these points.

णोप्रतशाक्तिः देवेशी रक्ता वर्षिणवाहना ।
एकवक्त्र चतुर्हितता दक्षे शक्ति तथा वरम् ॥
वाचे त्रिशूलमभवं भक्तानां शुभकारिणी ॥

Translation  The letter ण (ण) represents Goddess Deveshee, who has unlimited powers. She is red in colour. Her vehicle is a peacock. She has one face and four hands. In the left hands she carries a missile (Shakti)
and a gesture of granting fearlessness. In her right hands, she carries a spear and a gesture of granting boons. She is very benevolent to her devotees.

(e) If Naarna (नार्ना) were accepted as the name of the goddess of न (न), then the word Deveshee (देवसी) should be replaced by Naarna (नार्ना) in the first line of the verse.

पोनान्तस्थापितं पनार्ना सा।
Verse 
ताख्या सरस्वती शुभ्रा सितपश्चासनांशुका।
अेकवक्ष्त्रा करेंध धते वीणातंत्रीवराभयान्॥

Translation - The letter ta (त) represents Goddess Saraswati. She is white in colour. She sits on a white lotus. She wears white garments. She has one face. In her hands she carries a lute (veenaa), its strings, a gesture of granting boons and a gesture granting fearlessness.

Notes - (a) The goddess is described in one verse only.
(b) The verse begins with the letter ta (त) and is also named.
(c) The number of arms and the order of the items in them is not specified.
(d) The colours of the lotus and the garments in the S.V. picture are not painted as per the description in the meditation verse.
(e) A change in the second line of the verse and the addition of one line clarifies the situation.

ताख्या सरस्वती शुभ्रा सितपश्चासनांशुका।
अेकवक्ष्त्रा वामभागे वीणां धते तथा भयम्॥
दक्षे तेजी दधानां सा चतौहस्त वरं तथा॥

Translation - The letter ta (त) represents Goddess Saraswati. She is white in colour. She sits on a white lotus. Her clothes are white. She has one face. In her left hands, she holds a lute (veenaa) and the gesture of granting fearlessness. In her right hands, she has the strings (of the lute) and the gesture of granting boons.
Verse पंचकृत्रा सिता थाक्ष्या नीलकंठा सरस्वती।
शारिका दमरु धाते वृश्चिका वराभव।

Translation The letter tha (tha) represents Goddess Neelakanthaa Saraswati. She is white in colour. She has five faces. She rides on a bull. In her hands, she holds a female parrot, a drum (दमरु) and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one verse only.
(b) The verse does not begin with the letter. But it is named in the body of the verse.
(c) Though she has five faces, she seems to have only four hands.
(d) The number of hands and the placement of weapons and gestures is not specified.
(e) A slight alteration in the last line and the addition of one line specifies these things

पंचकृत्रा सिता थाक्ष्या नीलकंठा सरस्वती।
चतुर्पुर्जा वर्णे दक्षे शारिका च वृश्चिका।
वामे धाते भर्माय शैव दमरु फुल्लोजचा।

Translation The letter tha (tha) represents Goddess Neelakanthaa Saraswati. She is white in colour. She has five faces. She has four hands. In her right hands, she holds a female parrot and a gesture of granting boons. In her left hands, she holds a drum (दमरु) and a gesture of granting fearlessness. She rides on a bull. She has beautiful eyes.
Verse अबकुक्त्रा अरणा दाख्या अस्तुना भोगदायिनी।
धार्मेव शारिकां वीणा-डमरु-एण-वराभयान्॥

Translation  The letter da (द) represents Goddess Bhogadaayinee. She is pinkish in colour. She has one face and eight hands. (In the hands) she holds a lotus, a female parrot, a lute, a drum, a deer and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one verse only.
(b) The verse does not begin with the letter da (द). But it is named in the verse.
(c) In S.N. (page 378) the Goddess is named as Arunaa.
(d) The order of the items in the hands, left or right, is not clarified.
(e) An alteration in the last line and addition of one line will make it more clear.

Translation - The letter da (द) represents Goddess Bhogadaayinee. She is pinkish in colour. She has one face and eight hands. In the left hands, she holds a lotus, a female parrot, strings (of veenaa) and a gesture of granting fearlessness. In her right hands, she holds a veenaa (lute), a deer, a gesture of granting boons and a drum (डमरु). She is seated on a firm seat.
(35) ध (dha)

Verse श्यामला चामला धार्म्य हि अक्षकृत्रा चतुर्वृज्जा।
वृपश्या शारिकामवनं करेण धत्ते वराभयो॥

Translation The letter dha (ध) represents Goddess Shyaamalaa. She is free from all sins. She has one face and four hands. She rides on a bull. In her hands, she holds a female parrot, a lotus and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one verse only.
(b) In S.N. (page 109) the second word of the first line of the verse is also Shyaamalaa.
(c) In S.V.M. (page 1446), the name of the goddess is stated as Amalaa.
(d) The order of the placement of the weapons is not clear.
(e) An alteration in the last line and the addition of one more line will be helpful.

श्यामला चामला धार्म्य हि अक्षकृत्रा चतुर्वृज्जा॥
वामेभवं चामलं धर्म्मे शारिकों च वरं तथा॥
दक्षे पीनवृश्चकः सर्वदेशपनिविरिणी॥

Translation - The letter dha (ध) represents Goddess Shyaamalaa. She is free from all sins. She has one face and four hands. In her left hands, she holds a lotus and a gesture of granting fearlessness. In her right hands, she holds a female parrot and a gesture of granting boons. She rides on a stout bull. She eliminates all impurities.
Verse अनंतशक्तिदेवी मतमातंगसंस्थिता।
ोकवकुः तद्दृशी धरते पथ्वराभ्यान्॥

Translation (The letter na (न) represents) Goddess Anantashakti Deveshee. She sits on an elephant in rut. She has only one face. Her colour is yellowish white like that of lightning. In her hands, she holds (two) lotuses and gestures granting boons and fearlessness.

Notes (a) The goddess is described in one verse.
(b) The letter na (न) does not form the first letter of the verse. It is not named in the body of the verse. Two other letters, no. 17 ka (क) and 21 न (ङ) are similar.
(c) Obviously, she has four hands. She holds the lotuses in her upper hands. The number of hands and the placement of the lotuses needs clarification.
(d) The pictures in H.T. and S.V.M. (opp. page 1447) show one lotus in the top right hand and a spear in the top left hand. There is no mention of a spear in the meditation verse.
(e) These shortcomings can be corrected to some extent

Translation The letter na (न) represents Goddess Anantashakti Deveshee. She is seated on an elephant. She has one face. In her hands, she carries two lotuses and gestures of granting boons and fearlessness.
Verse पाष्ण्याणातिरङ्गेयं शूलशक्तिवराभयानं।
धते कर्त्ते पच्चक्रत्र फुलपथासनस्थिता॥

Translation The letter pa (प) represents Goddess Icchaashakti. She is seated in a lotus in full bloom. She has five faces. In her hands, she carries a spear, a missile (shakti) and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one verse.

(b) The verse begins with the letter pa (प) and it is also named.

(c) The number of faces is mentioned as five. But the number of hands is not stated. From the weapons and gestures of the goddess, it can be inferred that she has only four hands. With five faces, the number of hands should have been ten.

(d) In S.N. (page 110), the last part of the verse is

फुलपथासनारुणं॥

(e) A modification of the last line and addition of one more line clarifies the placement of weapons and gestures.

पाष्ण्याणातिरङ्गेयं फुलपथासनस्थिता।
पच्चक्रत्रमयं शूलं वामे धते तथा वरम्॥
दक्षे शक्तिः तथा दिव्यं अरुणं सा चतुर्थुमज॥

Translation The letter pa (प) represents Goddess Icchaashakti. She is seated in a lotus in full bloom. She has five faces and four hands. She is pinkish in colour. In her left hands, she holds a spear and a gesture of granting fearlessness. In her right hands, she holds a missile (Shakti) and a gesture of granting boons.
Verse  
पंचचक्रा उपरसिद्धा पाटला जयश्यामला।
फळ्या शुक्र-एण-असि-बेटा-वराभय-धनुशशारान्॥
पाणि च दमस्र्वं धार्यं क्रमेण दशमिहिः करेऽ॥

Translation  
The letter pha (फ) represents Goddess Jaya Shyaamalaa. She has five faces. She sits on a ferocious lion. Her colour is reddish pink. With her ten hands, she carries a parrot, a deer, a sword, a shield, gestures of granting boons and fearlessness, a bow, arrows, a noose and a drum in the proper order.

Notes  
(a) The goddess is described in one and a half verses only.
(b) The letter pha (फ) is named in the body of the verse. However, the first letter is not pha (फ).
(c) The goddesses of the letters pa (प) and pha (फ), both have five faces. But Goddess Icchaashakti of pa (प) has only four hands while the goddess of pha (फ) has ten hands.
(d) The placement of the weapons and gestures in the hands is not specified. The same can be clarified by modifying the second and third lines of the verse above and adding one more line

Translation  
The letter pha (फ) represents Goddess Jaya Shyaamalaa. She has five faces. She sits on a ferocious lion. Her colour is reddish pink. She has ten hands. In her left hands, she has a shield, a noose, an arrow, a gesture of fearlessness and a bow. In her right hands, she has a female parrot, a deer, a drum (डमस्र्व), a sword and a gesture of granting boons.
(39) ब (ba)

Verse  चित्रयामला बंधुवर्णा सिहालुधा बरुपिणी।
       ध्वने क्रमेन दशभिंकरैं पूर्ववदायुधान्॥

Translation  The letter ba (ब) represents Goddess Chit Shyaamalaa. Her colour is reddish brown. She sits on a lion. She carries in her ten hands the same weapons as carried by the previous Goddess.

Notes  (a) The goddess is described in one verse only.

(b) The verse does not begin with the letter ba (ब). But it is named in the body of the verse.

(c) In the first quarter of the verse, the word बंधुवर्णा could be placed first and चित्रयामला next. Thus the verse would have had the letter ba (ब) in the beginning.

(d) The number of faces is not specified. In S.V.M. (page 1450) and the painting at H.T. show only one face for the goddess. However in S.N. (page 51b), the goddess of ba (ब) has five faces.

(e) With the alteration suggested the meditation verse will be -

    बंधुवर्णा चित्रयामला सिहालुधा बरुपिणी।
    ध्वने क्रमेन दशभिंकरैं पूर्ववदायुधान्॥

Translation  Same as above because there is no substantial change.
Verse    भाष्या अनुष्यामला चैकवक्त्रा भद्रास्यने स्थिता ।
         उद्दृविनिम्भा धते शर्चापवराभवान् ॥

Translation  The letter bha (भ) represents Goddess Anushyaamala. She
has one face. She is seated on a firm holy seat. Her brilliance is like that
of a rising sun. She holds in her hands an arrow, a bow and gestures of
granting boons and fearlessness.

Notes  (a) The goddess is described in one verse.
(b) The verse begins with the letter bha (भ). It is also named.
(c) The goddess of bha (भ) has one face which is mentioned in the verse.
The number of hands is not specified.
(d) As per the painting at H.T. and S.V.M. (1451) the first part of the
verse is
   भाष्या तु श्यामला ।

   The Goddess is named as Shyamala Devi (श्यामला देवी) in S.V.M.
   (page 1451). The letter ध (no. 35) already has Shyaamala as its
   Goddess. Hence Anushyaamala is the goddess of bha (भ).
(e) Alteration in the last line and the addition of one more line helps to
specify the number of hands and the order of weapons and gestures
in them.
   भाष्या अनुष्यामला चैकवक्त्रा भद्रास्यने स्थिता ।
   उद्दृविनिम्भा धते वामे चापं तथाभयम् ॥
   दलै वरं शरं चैव सा चतुर्भस्तसनुता ॥

Translation  - The letter bha (भ) represents Goddess Anushyaamala. She
has one face. She is seated on a firm holy seat. Her brilliance is like that
of a rising sun. She holds in her left hands a bow and a gesture of granting fearlessness. In her right hands, she has an arrow and a gesture of granting boons. She has four hands.
Verse

मो विद्यायामला देवी ह्यास्या स्फटिकलभा।
वीणवादनत्वर्ग वराभयकरा शुभा॥

Translation

The letter ma (म) represents Goddess Vidyaa Shyaamalaa. She has the face of a horse. Her brilliance is like that of a pure crystal. She knows the secret of playing on a lute. She gestures granting boons and fearlessness with her hands.

Notes

(a) The goddess is described in one verse.

(b) The verse begins with the letter ma (म). It is not named in the verse.

(c) The goddesses of letters pha (फ), ba (ब), bha (भ) and ma (म) have ‘Shyaamalaa’ as the suffix, which indicates prosperity.

(d) Lord Vishnu is supposed to have appeared as a horse to protect his devotees. Hence, the horse face of the goddess stands for her unlimited power.

(e) The placement of the hands is fairly clear. One left hand will be at the top of the lute and one right hand will be on the strings. The other right hand has a gesture of granting boons. The other left hand has a gesture of granting fearlessness.
Verse याक्षेेय दीपिनी देवी सिंहस्या अष्टभुजा सिता ।
शूल-चाप-दंडु-पाण-असि-खेट-दानाभयान्विता ॥

Translation The letter ya (य) represents Goddess Deepinee. She is seated on a lion. She has eight arms. She is white in colour. She holds in her hands a spear, a bow, an arrow, a noose, a sword, a shield and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one verse.
(b) The first letter of the verse is ya (य). The letter is also named in the verse.
(c) The number of hands is mentioned. But the order of placement of the weapons and gestures is not clear.
(d) A slight change in the last line and the addition of one line helps.

वाक्षेेय दीपिनी देवी सिंहस्या अष्टभुजा सिता ।
वामभागे शूलवणजहझाभयान्विता ॥
दक्षे पाणखेटचापवरान्वितकरा शुभा ॥

Translation The letter ya (य) represents Goddess Deepinee. She is seated on a lion. She has eight arms. She is white in colour. In her hands on the left side she has a spear, an arrow, a sword and a gesture of granting fearlessness. In the hands on the right side she holds a noose, a shield, a bow and a gesture of granting boons. She is very auspicious.
(43) रा (ra)

Verse रेफाख्या रेखिका श्यामा सिंहस्या लोहितांकुका।
पंचास्या अष्टकर्षणं धते दक्षामकृष्णेण सा॥
खंड्खेत-अंकुण-गदा-पार-शूल-वराभवान्॥

Translation The letter ra (रा) represents Goddess Recikaa. Her colour is blue. She is seated on a lion. Her clothes are red. She has five faces and eight hands. In her hands, in the order of left and right, she holds a sword, a shield, a goad, a mace, a noose, a spear and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one and a half verses.
(b) The verse begins with the letter ra (रा) and is also named.
(c) The goddess has five faces and eight hands, whereas the number of hands should be ten.
(d) The word पंचास्या also means one whose mouth is open. In that case she will have only one mouth and eight hands.
(e) It is stated that the weapons and gestures are in the right and left hands, in that order. However, the gestures are not placed in the proper order. One should be on the left and the other on the right. A slight alteration in the last line will rectify this ambiguity.

खंड्खेत-अंकुण-गदा-पार-शूल-अभय-वराभवान्॥
(44) ल (ला)

Verse लातिका लोचनी देवी स्वरुपा गजस्थिता।
पद्मुञ्जा अंकुष-शूल-असि-केट-चनाभयानिता॥

Translation The letter la (ला) represents Goddess Locanee. She has the brilliance of gold. She is seated on an elephant. She has six hands. She carries (in her hands) a goad, a spear, a sword, a shield and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one verse.
(b) The verse begins with the letter la (ला). It is not named in the verse.
(c) In S.V.M. (page 1455) the goddess is named as Mohinee Devi (मोहिनी देवी).
(d) The number of hands is clearly mentioned. The order of placement of weapons and gestures is not clear.
(e) This ambiguity can be rectified by an alteration in the last line and addition of one more line

लातिका लोचनी देवी स्वरुपा गजस्थिता।
पद्मुञ्जा अंकुष शूल धसे बामेवभयं तथा॥
क्षो खड्गं तथा केटं वरं शलुचिनाशिनी॥

Translation - The letter la (ला) represents Goddess Locanee. She has the brilliance of gold. She is seated on an elephant. She has six hands. She carries in her left hands a goad, a spear, and a gesture of granting fearlessness. In her right hands she holds a sword, a shield and a gesture of granting boons. She destroys all enemies.
(45) व (va)

Verse  वाष्णा तारावणी देवी स्फ़टिकाभा अरुणाष्णुका ।
       स्कुटपशासना धले पश्चात्यवराभयानु ॥

Translation  The letter va (व) represents Goddess Naaraayane. She is brilliant like a crystal. Her clothes are reddish in colour. She is seated in a lotus which is in full bloom. In her hands, she carries two lotuses and gestures of granting boons and fearlessness.

Notes  (a) The goddess is described in one verse.

(b) The first letter of the verse is va (व). It is also named.

(c) S.N. (page 52a, 111 and 381) mentions the name of the Goddess as Paaraayane. The paintings at H.T. also mention the name of the Goddess as Paaraayane. However, S.V.M. (page 1456) mentions it as Naaraayane.

In Vishnu-sahasra-naama, Naaraayana and Paraayana appear as synonyms of Lord Vishnu. Their numbers, in the thousand names, are 245 and 585 respectively. The words Naaraayane (नारायणस्य इव) and Paaraayane (परायणस्य इव) stand for their consorts. Thus these are two names for one and the same Goddess. Hence both the names Naaraayane (of S.V.M.) and Paaraayane (of S.N. and H.T.) are acceptable.

(d) S.N. (page 381) translates स्कुटपशासना, as ‘seated in padmaasana’(lotus pose) (a particular yogic posture).
Verse
शाख्या मंगलगीरी तु तक्षजंहुनदभा ।
सहलपचपीठस्य विभाभरणभूषिता ॥
चतुर्मुखा करैं धर्म पद्मच्यवराभयानु ॥

Translation The letter sha (श) represents Goddess Mangala Gauree. Her brilliance is like that of a heated (piece of) gold. She sits in a lotus with a thousand petals. She is adorned with celestial ornaments. She has four hands. She holds two lotuses and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one and a half verses.
(b) The verse begins with the letter sha (श) and it is also named.
(c) Obviously, the upper right and left hands carry one lotus each. The lower ones exhibit gestures.
(d) The thousand petalled lotus, her seat, brings to mind the thousand-petalled lotus at the top of the head.
(e) She is purity incarnate.
Verse  
रक्ता शानुष्किा देवी राजहस्वरस्थिता।
पीताभरा करेः धर्मे पश्चिमवरामयान्त॥

Translation  The letter $s$ ($ṣ$) represents Goddess Anukriyaa. She is seated on a royal swan. She wears a yellow coloured garment. In her hands, she holds two lotuses and gestures of granting boons and fearlessness.

Notes  (a) The goddess is described in one verse.
(b) The verse does not begin with $s$ ($ṣ$), but the letter is mentioned in the verse.
(c) The number of hands and faces is not specified. Replacing the word पीताभरा (in the second line) with चतुर्भुजा helps.
(d) The seat of the goddess is Raajahamsa (राजहंस), a royal swan. The seat of the previous goddess of letter sha (ś) is a thousand-petalled lotus. Both these goddesses indicate the highest state of spiritual development.

The vehicle of the goddess of $a$ (अ) is a swan. That swan, which indicates Hamsa-mantra (हंसमंत्र), is a vehicle to move ahead in the spiritual field. The states indicated by the goddesses of sha (ś) and $s$ ($ṣ$) depict the state of fulfillment of spiritual practices.
Verse सिद्धिक्रिया सकारात्मा सितांबुजनिवासिनी ।
पाटलभों करेः धते विद्वंजनरामयन् ॥

Translation The letter sa (स) represents Goddess Siddhikriyaa. Her abode is a white lotus. She is reddish brown in colour. She holds in her hands a lotus and gestures of spiritual wisdom (चिन्मुद्रा), granting boons and fearlessness.

Notes (a) The goddess is described in one verse.
(b) The verse begins with the letter sa (स) and is also named in the verse.
(c) The number of hands and faces is not specified.
(d) This goddess has three gestures. Goddesses of (ॐ) no. 13 and ह no. 49 also have three मुद्रास (gestures). The gesture of spiritual wisdom indicates the highest state of spiritual evolution attained by the aspirant.
(e) According to Kashmir Shaiva philosophy, Sa (स) is called परिपूर्ण अमृतवर्ण (perfect nectar letter). It also represents the state of Sadaashiva. In Vedaanta, Sa (स) stands for ‘That’ Supreme Being. The state of Sadaashiva also refers to the same state.
Verse आप्यायनी हकाराया मसमातंगवाहना।
पाटलाभा करेः धते चिन्दुजवराभवानु॥

Translation The letter ha (ह) represents Goddess Appyaayanee. She rides on an elephant which is intoxicated. She is pinkish in colour. In her hands she holds a lotus and gestures of spiritual wisdom (चिन्तुज्ज्वार), granting boons and fearlessness.

Notes (a) The goddess is described in one verse only.
(b) The verse does not begin with ha (ह) but the letter is named in the verse.
(c) The number of hands and faces is not specified.
(d) This goddess has three gestures. Goddesses of ओ no. 13 and स (s) no. 48 also have three गुंजे (gestures).
(e) The gesture of spiritual wisdom indicates the highest state of spiritual evolution attained by the aspirant.
(f) As per Kashmir Shaivism, at the end of Amrita Bija (स, sa), Praana Bija (seed letter of Praana, Shakti, life) of Shiva is created and that is represented by letter ha (ह).
(g) Since ha (ह) represents the Shakti, it is proper that the goddess Appyaayani has a gesture of wisdom and the vehicle as an elephant, which is a symbol of power. आप्यायन means satisfaction. Hence ha (ह) indicates a state of spiritual contentment attained by the aspirant.
(50) ला (ला)

Verse लों बंधमोचनी देवी स्वर्णाभा गणस्थिता ।
           पर्वतजा अंकुश-गूल-असि-खेट-दानाभयान्विता ॥

Translation The letter lā (ला) represents Goddess Bandhamocanee. Her brilliance is like that of gold. She is seated on an elephant. She has six arms. In them she holds a goad, a spear, a sword, a shield and gestures of granting boons and fearlessness.

Notes (a) The goddess is described in one verse.
(b) The number of hands is specified. But the number of faces is not clear.
(c) The order of placement of the weapons and gestures is not clear.
(d) A slight modification of the second line and the addition of one more line clarifies the ambiguity. The final form of the verse

Verse - लों बंधमोचनी देवी स्वर्णाभा गणस्थिता ।
           पर्वतजाकुशखंडौ च वरं दक्षे सुमंगला ॥
           वामे शूलं तथा खेंट अभयं शुभकारिणी ॥

Translation - The letter lā (ला) represents Goddess Bhandhamocanee. Her brilliance is like that of gold. She is seated on an elephant. She has six hands. In her right hands, she holds a goad, a sword and a gesture of granting boons. In her left hands, she holds a spear, a shield and a gesture of granting fearlessness. She is auspicious. She is benevolent.
(51) खा (kṣa)

Verse  क्षं मायामालिनी देवी पंचाननवरस्थिता।
         पंचास्या पाटला धरते खड़ूग्नुलवराभवान् ॥

Translation  The letter kṣa (क्ष) represents Goddess Maayaamalinee. She is seated on a beautiful lion. She has five faces. She is pinkish in colour. She holds in her hands a sword, a spear and gestures of granting boons and fearlessness.

Notes  (a) The goddess is described in one verse only.

(b) The verse begins with the letter kṣa (क्ष). It is not named.

(c) From the number of weapons and gestures, it seems she has four hands. It is logical that she has only one face.

But the word पंचास्या has been translated as ‘one who has five faces’. If it is translated as ‘one who has an open mouth’, it fits in as the number of hands is only four.

(d) पंचास्या Goddess with five faces -

The following eight goddesses of eight letters have five faces.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Name</th>
<th>No. of faces</th>
<th>No. of hands</th>
</tr>
</thead>
<tbody>
<tr>
<td>१. अम</td>
<td>अंजना</td>
<td>पंचास्या</td>
<td>Four</td>
</tr>
<tr>
<td></td>
<td>Anjanaa</td>
<td>Five faces</td>
<td></td>
</tr>
<tr>
<td>२. द दा</td>
<td>डकारिणी</td>
<td>पंचवक्त्रा</td>
<td>Four</td>
</tr>
<tr>
<td></td>
<td>Daamari</td>
<td>Five faces</td>
<td></td>
</tr>
<tr>
<td>३. द धा</td>
<td>श्रीघनाना</td>
<td>पंचवक्त्रा</td>
<td>Four</td>
</tr>
<tr>
<td></td>
<td>Shrighanaa</td>
<td>Five faces</td>
<td></td>
</tr>
</tbody>
</table>
The goddess of letter फ (pha) has 10 hands which is reasonable if we accept the concept of two hands per face. The goddess of letter र (ra) has only eight hands. The remaining six goddesses have only four hands.

रच्चास्या, पंचव्युत्त्रा, पंचानाना are compound words formed by the combination of पंच्यत्र and आस्य etc. This word has two meanings (1) one whose mouth is open and (2) one who has five faces.

The pictures of the Goddess of अं (am) at H.T. and S.V.M. depict her as having only one face. The picture in S.N. depicts the goddess as having five faces. The goddesses of letters अं (am), छ (da), छ (dh), थ (tha), फ (pa) and क्ष (ksha) have only four hands. It is reasonable to assume that these six goddesses have only one face, with the mouth open.
(e) In Kashmir Shaivism the letter क्ष (kṣ) is regarded as a Kutabija, the highest, most mysterious seed letter. It is formed by the combination of क (ka) and श (sa).

* * *
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