



SACRED HYMN · SANSKRIT (DEVANAGARI) WITH MEANING

LALITHA SAHASRANAMAM

From the Brahmanda Purana

DHYANAM 1

सिन्दूरारुणविग्रहां त्रिनयनां माणिक्यमौलिस्फुरत्तारानायकशेखरां स्मितमुखीमापीनवक्षोरुहाम् ।

पाणिभ्यामलिपूर्णरत्नचषकं रक्तोत्पलं बिभ्रतीं सौम्यां रत्नघटस्थरक्तचरणां ध्यायेत्परामम्बिकाम् ॥

One should meditate on the supreme Mother: her body is red like vermillion, she has three eyes and a ruby crown on which the crescent moon shines; she is smiling and full-breasted. In her hands she holds a jewelled cup filled with honey-wine and a red lotus, and her gentle feet rest on a jewelled pot.

DHYANAM 2

अरुणां करुणातरङ्गिताक्षीं धृतपाशाङ्कुशपुष्पबाणचापाम् ।

अणिमादिभिरावृतां मयूखैरहमित्येव विभावये भवानीम् ॥

I contemplate Bhavani, red in colour, whose eyes ripple with waves of compassion, who holds the noose, the goad, the flower arrows and the bow, and who is surrounded by the powers beginning with Anima as by rays of light; I contemplate her as 'I am she'.

DHYANAM 3

ध्यायेत्पद्मासनस्थां विकसितवदनां पद्मपत्रायताक्षीं हेमाभां पीतवस्त्रां करकलितलसद्भेमपद्मां वराङ्गीम् ।

सर्वालङ्कारयुक्तां सततमभयदां भक्तनम्रां भवानीं श्रीविद्यां शान्तमूर्तिं सकलसुरनुतां सर्वसम्पत्प्रदात्रीम् ॥

One should meditate on Bhavani seated on a lotus, with a radiant face and eyes long like lotus petals, golden in hue, dressed in yellow, holding a shining golden lotus, beautiful of limb and wearing every ornament. She ever grants freedom from fear, bends towards her devotees, is Sri Vidya itself, peace embodied, praised by all the gods, and the giver of every kind of wealth.

DHYANAM 4

सकुङ्कुमविलेपनामलिकचुम्बिकस्तूरिकां समन्दहसितेक्षणां सशरचापपाशाङ्कुशाम् ।

अशेषजनमोहिनीमरुणमाल्यभूषाम्बरां जपाकुसुमभासुरां जपविधौ स्मरेदम्बिकाम् ॥

At the time of japa one should remember the Mother anointed with kumkuma, with musk touching her forehead, her eyes gently smiling, holding the arrows, bow, noose and goad. She enchants all beings, wears red garlands, ornaments and garments, and glows like the red japa (hibiscus) flower.

VERSE 1

श्रीमाता श्रीमहाराज्ञी श्रीमत्सिंहासनेश्वरी ।

चिदग्निकुण्डसम्भूता देवकार्यसमुद्यता ॥

She is the holy Mother, the great Empress, the queen of the glorious lion-throne. She arose from the fire-pit of pure consciousness, intent on accomplishing the work of the gods.

VERSE 2

उद्यद्भानुसहस्राभा चतुर्बाहुसमन्विता ।
रागस्वरूपपाशाढ्या क्रोधाकाराङ्कुशोज्ज्वला ॥

She shines like a thousand rising suns and has four arms. She holds the noose, which is the form of desire, and blazes with the goad, which is the form of anger.

VERSE 3

मनोरूपेक्षुकोदण्डा पञ्चतन्मात्रसायका ।
निजारुणप्रभापूरमज्जद्ब्रह्माण्डमण्डला ॥

Her sugarcane bow is the mind and her arrows are the five subtle elements. The whole universe is immersed in the flood of her rosy radiance.

VERSE 4

चम्पकाशोकपुन्नागसौगन्धिकलसत्कचा ।
कुरुविन्दमणिश्रेणीकनत्कोटीरमण्डिता ॥

Her hair is fragrant with champaka, ashoka, punnaga and saugandhika flowers. She is adorned with a crown that sparkles with rows of kuruvinda gems.

VERSE 5

अष्टमीचन्द्रविभ्राजदलिकस्थलशोभिता ।
मुखचन्द्रकलङ्काभमृगनाभिविशेषका ॥

Her forehead shines like the moon on the eighth lunar day. The musk mark on her brow looks like the dark spot on the moon of her face.

VERSE 6

वदनस्मरमाङ्गल्यगृहतोरणचिल्लिका ।
वक्त्रलक्ष्मीपरीवाहचलन्मीनाभलोचना ॥

Her eyebrows are like the arched gateway to the house of Kama, the god of love, which is her face. Her eyes are like fish darting in the stream of beauty that flows from her face.

VERSE 7

नवचम्पकपुष्पाभनासादण्डविराजिता ।
ताराकान्तितिरस्कारिनासाभरणभासुरा ॥

Her nose is graceful like a fresh champaka bud. Her nose ornament outshines the brilliance of the stars.

VERSE 8

कदम्बमञ्जरीकृप्तकर्णपूरमनोहरा ।
ताटङ्कयुगलीभूततपनोडुपमण्डला ॥

She is lovely with ear ornaments made of kadamba flower clusters. The sun and the moon are her pair of earrings.

VERSE 9

पद्मरागशिलादर्शपरिभाविकपोलभूः ।
नवविद्रुमबिम्बश्रीन्यक्कारिरदनच्छदा ॥

Her cheeks surpass mirrors of ruby. Her lips put to shame fresh coral and the bimba fruit.

VERSE 10

शुद्धविद्याङ्कुराकारद्विजपङ्क्तिद्वयोज्ज्वला ।
कर्पूरवीटिकामोदसमाकर्षिदिगन्तरा ॥

Her two rows of teeth shine like sprouts of pure knowledge (Shuddha Vidya). The fragrance of the camphor betel she chews draws in all directions.

VERSE 11

निजसल्लापमाधुर्यविनिर्भर्त्सितकच्छपी ।
मन्दस्मितप्रभापूरमज्जत्कामेशमानसा ॥

The sweetness of her speech outdoes the sound of the vina of Sarasvati (the kacchapi). The mind of Kamesha, her Lord, is immersed in the radiance of her gentle smile.

VERSE 12

अनाकलितसादृश्यचिबुकश्रीविराजिता ।
कामेशबद्धमाङ्गल्यसूत्रशोभितकन्धरा ॥

The beauty of her chin is beyond compare. Her neck is adorned with the auspicious thread tied by Kamesha.

VERSE 13

कनकाङ्गदकेयूरकमनीयभुजान्विता ।
रत्नग्रैवेयचिन्ताकलोलमुक्ताफलान्विता ॥

Her arms are lovely with golden armlets and bracelets. She wears a jewelled necklace with a swinging pendant of pearls.

VERSE 14

कामेश्वरप्रेमरत्नमणिप्रतिपणस्तनी ।
नाभ्यालवालरोमालिलताफलकुचद्वयी ॥

She gives her breasts as the price for the jewel of Kameshvara's love. Her breasts are like the fruits of the creeper of fine hair that rises from the basin of her navel.

VERSE 15

लक्ष्यरोमलताधारतासमुन्नेयमध्यमा ।
स्तनभारदलन्मध्यपट्टबन्धवलित्रया ॥

Her slender waist can only be inferred from that creeper of hair. Three folds mark her waist, as if bands to support it under the weight of her breasts.

VERSE 16

अरुणारुणकौसुम्भवस्त्रभास्वत्कटीतटी ।
रत्नकिङ्किणिकारम्यरशनादामभूषिता ॥

Her hips shine in a garment of deep red safflower colour. She is adorned with a girdle hung with lovely little jewelled bells.

VERSE 17

कामेशज्ञातसौभाग्यमार्दवोरुद्वयान्विता ।
माणिक्यमुकुटाकारजानुद्वयविराजिता ॥

Her thighs are soft and graceful, their charm known only to Kamesha. Her knees shine like crowns of ruby.

VERSE 18

इन्द्रगोपपरिक्षिप्तस्मरतूणाभजङ्घिका ।
गूढगुल्फा कूर्मपृष्ठजयिष्णुप्रपदान्विता ॥

Her calves are like the quivers of Kama, flecked with red indragopa insects. Her ankles are rounded and hidden, and the arches of her feet surpass the back of a tortoise.

VERSE 19

नखदीधितिसञ्छन्नमज्जनतमोगुणा ।
पदद्वयप्रभाजालपराकृतसरोरुहा ॥

The radiance of her toenails dispels the darkness in those who bow to her. The splendour of her two feet defeats the lotus.

VERSE 20

सिञ्जानमणिमञ्जीरमण्डितश्रीपदाम्बुजा ।
मरालीमन्दगमना महालावण्यशेवधिः ॥

Her lotus feet are adorned with jingling jewelled anklets. She walks slowly like a swan, and she is a treasure-house of beauty.

VERSE 21

सर्वारुणाऽनवद्याङ्गी सर्वाभरणभूषिता ।
शिवकामेश्वराङ्गस्था शिवा स्वाधीनवल्लभा ॥

She is all red, flawless in every limb and adorned with every ornament. She sits on the lap of Shiva Kameshvara; she is Shiva herself, and her Lord is devoted to her.

VERSE 22

सुमेरुमध्यशृङ्गस्था श्रीमन्नगरनायिका ।
चिन्तामणिगृहान्तस्था पञ्चब्रह्मासनस्थिता ॥

She dwells on the middle peak of Mount Meru and is the queen of the city of Sri Nagara. She lives in the house of chintamani gems and sits on the seat formed by the five Brahmas.

VERSE 23

महापद्माटवीसंस्था कदम्बवनवासिनी ।
सुधासागरमध्यस्था कामाक्षी कामदायिनी ॥

She abides in the great lotus forest and dwells in the kadamba grove. She lives in the middle of the ocean of nectar; she is Kamakshi, the one with loving eyes, who grants desires.

VERSE 24

देवर्षिगणसङ्घातस्तूयमानात्मवैभवा ।
भण्डासुरवधोद्युक्तशक्तिसेनासमन्विता ॥

Her glory is praised by hosts of gods and sages. She is accompanied by an army of Shaktis ready to slay the demon Bhandasura.

VERSE 25

सम्पत्करीसमारूढसिन्धुरव्रजसेविता ।
अश्वारूढाधिष्ठिताश्वकोटिकोटिभिरावृता ॥

She is attended by a herd of elephants ridden by Sampatkari. She is surrounded by countless millions of horses led by Ashvarudha.

VERSE 26

चक्रराजरथारूढसर्वायुधपरिष्कृता ।
गेयचक्ररथारूढमन्त्रिणीपरिसेविता ॥

She is seated in the chariot Chakraraja, equipped with every weapon. She is served by Mantrini seated in the chariot Geyachakra.

VERSE 27

किरिचक्ररथारूढदण्डनाथापुरस्कृता ।
ज्वालामालिनिकाक्षिप्तवह्निप्राकारमध्यगा ॥

Dandanatha, seated in the chariot Kirichakra, goes before her. She stands within the wall of fire raised by Jvalamalini.

VERSE 28

भण्डसैन्यवधोद्युक्तशक्तिविक्रमहर्षिता ।
नित्यापराक्रमाटोपनिरीक्षणसमुत्सुका ॥

She rejoices in the valour of the Shaktis bent on destroying Bhandas's army. She is eager to watch the bold heroism of the Nitya goddesses.

VERSE 29

भण्डपुत्रवधोद्युक्तबालाविक्रमनन्दिता ।
मन्त्रिण्यम्बाविरचितविषङ्गवधतोषिता ॥

She is delighted by the valour of Bala, who set out to slay the sons of Bhandas. She is pleased that Mantrini killed the demon Vishanga.

VERSE 30

विशुक्रप्राणहरणवाराहीवीर्यनन्दिता ।
कामेश्वरमुखालोककल्पितश्रीगणेश्वरा ॥

She is pleased by the prowess of Varahi, who took the life of Vishukra. She brought forth Ganesha by a glance at the face of Kameshvara.

VERSE 31

महागणेशनिर्भिन्नविघ्नयन्त्रप्रहर्षिता ।
भण्डासुरेन्द्रनिर्मुक्तशस्त्रप्रत्यस्त्रवर्षिणी ॥

She rejoices when Mahaganesha shatters the obstacle-device of the demons. She answers each weapon released by Bhandasura with a counter-weapon.

VERSE 32

कराङ्गुलिनखोत्पन्ननारायणदशकृतिः ।
महापाशुपतास्त्राग्निनिर्दग्धासुरसैनिका ॥

From her fingernails she brought forth the ten incarnations of Narayana. She burned up the demon army with the fire of the great Pashupata weapon.

VERSE 33

कामेश्वरास्त्रनिर्दग्धसभण्डासुरशून्यका ।
ब्रह्मोपेन्द्रमहेन्द्रादिदेवसंस्तुतवैभवा ॥

With the Kameshvara weapon she burned Bhandasura together with his city of Shunyaka. Her glory is praised by Brahma, Vishnu, Indra and the other gods.

VERSE 34

हरनेत्राग्निसन्दग्धकामसञ्जीवनौषधिः ।
श्रीमद्वाग्भवकूटैकस्वरूपमुखपङ्कजा ॥

She is the life-giving herb that revived Kama after he was burned by the fire of Shiva's eye. Her lotus face is the sacred Vagbhava-kuta of her mantra.

VERSE 35

कण्ठाधःकटिपर्यन्तमध्यकूटस्वरूपिणी ।
शक्तिकूटैकतापन्नकट्यधोभागधारिणी ॥

From neck to waist she is the middle kuta of the mantra. Below the waist she is the Shakti-kuta.

VERSE 36

मूलमन्त्रात्मिका मूलकूटत्रयकलेवरा ।
कुलामृतैकरसिका कुलसङ्केतपालिनी ॥

She is the root mantra itself, and her body is its three kutas. She delights in the one nectar of Kula and guards the secrets of the Kula path.

VERSE 37

कुलाङ्गना कुलान्तस्था कौलिनी कुलयोगिनी ।
अकुला समयान्तस्था समयाचारतत्परा ॥

She is the noble lady of the Kula tradition, dwelling within it, the Kaulini and the Kula yogini. She is also beyond Kula, dwells within the Samaya path and is devoted to its practice.

VERSE 38

मूलाधारैकनिलया ब्रह्मग्रन्थिविभेदिनी ।
मणिपूरान्तरुदिता विष्णुग्रन्थिविभेदिनी ॥

She dwells in the Muladhara and pierces the knot of Brahma. She rises within the Manipura and pierces the knot of Vishnu.

VERSE 39

आज्ञाचक्रान्तरालस्था रुद्रग्रन्थिविभेदिनी ।
सहस्राराम्बुजारूढा सुधासाराभिवर्षिणी ॥

She abides in the Ajna chakra and pierces the knot of Rudra. She ascends to the thousand-petalled lotus and pours down showers of nectar.

VERSE 40

तडिल्लतासमरुचिः षट्चक्रोपरिसंस्थिता ।
महासक्तिः कुण्डलिनी बिसतन्तुतनीयसी ॥

She shines like a streak of lightning and rests above the six chakras. She is Mahasakti, wholly given to the great festival of the union of Shiva and Shakti; she is Kundalini, finer than the fibre of a lotus stalk.

VERSE 41

भवानी भावनागम्या भवारण्यकुठारिका ।
भद्रप्रिया भद्रमूर्तिर्भक्तसौभाग्यदायिनी ॥

She is Bhavani, reached by contemplation, the axe that clears the forest of worldly existence. She loves what is auspicious, is auspiciousness embodied, and grants good fortune to her devotees.

VERSE 42

भक्तिप्रिया भक्तिगम्या भक्तिवश्या भयापहा ।
शाम्भवी शारदाराध्या शर्वाणी शर्मदायिनी ॥

She loves devotion, is reached by devotion and is won over by devotion; she removes fear. She is Shambhavi, worshipped by Sarada, she is Sharvani and the giver of joy.

VERSE 43

शाङ्करी श्रीकरी साध्वी शरच्चन्द्रनिभानना ।
शातोदरी शान्तिमती निराधारा निरञ्जना ॥

She is Shankari, the bringer of prosperity, the virtuous one, with a face like the autumn moon. She is slender-waisted, full of peace, without support and without stain.

VERSE 44

निर्लेपा निर्मला नित्या निराकारा निराकुला ।

निर्गुणा निष्कला शान्ता निष्कामा निरुपप्लवा ॥

She is untouched, pure, eternal, formless and untroubled. She is without attributes, without parts, peaceful, without desire and beyond all calamity.

VERSE 45

नित्यमुक्ता निर्विकारा निष्प्रपञ्चा निराश्रया ।

नित्यशुद्धा नित्यबुद्धा निरवद्या निरन्तरा ॥

She is ever free, changeless, beyond the world of appearances and dependent on nothing. She is ever pure, ever awake, blameless and without any gap.

VERSE 46

निष्कारणा निष्कलङ्का निरुपाधिर्निरीश्वरा ।

नीरागा रागमथनी निर्मदा मदनाशिनी ॥

She is uncaused, spotless, without limiting adjuncts and has no lord over her. She is without passion yet destroys passion, without pride yet destroys pride.

VERSE 47

निश्चिन्ता निरहङ्कारा निर्मोहा मोहनाशिनी ।

निर्ममा ममताहन्त्री निष्पापा पापनाशिनी ॥

She is free of worry, without ego, without delusion and destroys delusion. She is without the sense of mine and ends it; she is sinless and destroys sin.

VERSE 48

निष्क्रोधा क्रोधशमनी निर्लोभा लोभनाशिनी ।

निःसंशया संशयघ्नी निर्भवा भवनाशिनी ॥

She is free of anger and calms anger; free of greed and destroys greed. She is free of doubt and destroys doubt; she is unborn and ends the cycle of birth.

VERSE 49

निर्विकल्पा निराबाधा निर्भेदा भेदनाशिनी ।

निर्नाशा मृत्युमथनी निष्क्रिया निष्परिग्रहा ॥

She is beyond thought-forms, beyond hindrance, beyond division, and ends all division. She is indestructible and overcomes death; she is free of action and owns nothing.

VERSE 50

निस्तुला नीलचिकुरा निरपाया निरत्यया ।

दुर्लभा दुर्गमा दुर्गा दुःखहन्त्री सुखप्रदा ॥

She is incomparable, with dark blue-black hair, imperishable and unfailing. She is hard to attain and hard to approach; she is Durga, who ends sorrow and gives happiness.

VERSE 51

दुष्टदूरा दुराचारशमनी दोषवर्जिता ।

सर्वज्ञा सान्द्रकरुणा समानाधिकवर्जिता ॥

She keeps far from the wicked and ends wrong conduct; she is free of every fault. She knows all, her compassion is deep, and none is her equal or superior.

VERSE 52

सर्वशक्तिमयी सर्वमङ्गला सद्गतिप्रदा ।

सर्वेश्वरी सर्वमयी सर्वमन्त्रस्वरूपिणी ॥

She is full of every power and all auspiciousness, and grants the good destination. She is the ruler of all, present in all, and the form of every mantra.

VERSE 53

सर्वयन्त्रात्मिका सर्वतन्त्ररूपा मनोन्मनी ।

माहेश्वरी महादेवी महालक्ष्मीर्मृडप्रिया ॥

She is the soul of every yantra and the form of every tantra, the state beyond mind. She is Maheshvari, the great Goddess, Mahalakshmi, the beloved of Shiva.

VERSE 54

महारूपा महापूज्या महापातकनाशिनी ।

महामाया महासत्त्वा महाशक्तिर्महारतिः ॥

Her form is vast and she is supremely worthy of worship; she destroys even the gravest sins. She is the great Maya, of great being, great power and great delight.

VERSE 55

महाभोगा महैश्वर्या महावीर्या महाबला ।

महाबुद्धिर्महासिद्धिर्महायोगेश्वरेश्वरी ॥

Great are her enjoyments, her sovereignty, her valour and her strength. Great are her understanding and her attainments; she is the ruler of the great lords of yoga.

VERSE 56

महातन्त्रा महामन्त्रा महायन्त्रा महासना ।
महायागक्रमाराध्या महाभैरवपूजिता ॥

Hers is the great tantra, mantra, yantra and seat. She is worshipped by the order of the great sacrifice and adored by Mahabhairava.

VERSE 57

महेश्वरमहाकल्पमहाताण्डवसाक्षिणी ।
महाकामेशमहिषी महात्रिपुरसुन्दरी ॥

She is the witness of the great dance of Maheshvara at the great dissolution. She is the queen of Mahakamesha, the great Tripurasundari.

VERSE 58

चतुःषष्ट्युपचाराढ्या चतुःषष्टिकलामयी ।
महाचतुःषष्टिकोटियोगिनीगणसेविता ॥

She is honoured with the sixty-four offerings of worship and embodies the sixty-four arts. She is served by the sixty-four crore hosts of yoginis.

VERSE 59

मनुविद्या चन्द्रविद्या चन्द्रमण्डलमध्यगा ।
चारुरूपा चारुहासा चारुचन्द्रकलाधरा ॥

She is the Manu-vidya and the Chandra-vidya and dwells in the middle of the lunar orb. Her form and her smile are lovely, and she bears the beautiful crescent moon.

VERSE 60

चराचरजगन्नाथा चक्रराजनिकेतना ।
पार्वती पद्मनयना पद्मरागसमप्रभा ॥

She is the ruler of the moving and unmoving world and dwells in the Sri Chakra. She is Parvati, lotus-eyed, and shines like a ruby.

VERSE 61

पञ्चप्रेतासनासीना पञ्चब्रह्मस्वरूपिणी ।
चिन्मयी परमानन्दा विज्ञानघनरूपिणी ॥

She sits on the seat of the five Pretas and is the form of the five Brahmas. She is pure consciousness, supreme bliss, and wisdom in solid form.

VERSE 62

ध्यानध्यातृध्येयरूपा धर्माधर्मविवर्जिता ।
विश्वरूपा जागरिणी स्वपन्ती तैजसात्मिका ॥

She is meditation, the meditator and the object of meditation, beyond merit and demerit. She is the universal form, the waking one, the dreaming one, and Taijasa, the soul of dream.

VERSE 63

सुप्ता प्राज्ञात्मिका तुर्या सर्वावस्थाविवर्जिता ।
सृष्टिकर्त्री ब्रह्मरूपा गोप्त्री गोविन्दरूपिणी ॥

She is the sleeping one, Prajna, the soul of deep sleep, the fourth state (Turiya) and beyond all states. She is the creator in the form of Brahma and the protector in the form of Govinda.

VERSE 64

संहारिणी रुद्ररूपा तिरोधानकरीश्वरी ।
सदाशिवाऽनुग्रहदा पञ्चकृत्यपरायणा ॥

She is the destroyer in the form of Rudra and the ruler who brings about concealment. She is Sadashiva who grants grace, devoted to the five cosmic acts.

VERSE 65

भानुमण्डलमध्यस्था भैरवी भगमालिनी ।
पद्मासना भगवती पद्मनाभसहोदरी ॥

She dwells in the middle of the sun's orb; she is Bhairavi and Bhagamalini. She is seated on a lotus, the blessed Goddess, the sister of Vishnu.

VERSE 66

उन्मेषनिमिषोत्पन्नविपन्नभुवनावली ।
सहस्रशीर्षवदना सहस्राक्षी सहस्रपात् ॥

Worlds arise and vanish as she opens and closes her eyes. She has a thousand heads and faces, a thousand eyes and a thousand feet.

VERSE 67

आब्रह्मकीटजननी वर्णाश्रमविधायिनी ।
निजाज्ञारूपनिगमा पुण्यापुण्यफलप्रदा ॥

She is the mother of all, from Brahma down to the insect, and she ordains the order of classes and stages of life. The Vedas are her command, and she gives the fruits of merit and demerit.

VERSE 68

श्रुतिसीमन्तसिन्दूरीकृतपादाब्जधूलिका ।
सकलागमसन्दोहशुक्तिसम्पुटमौक्तिका ॥

The dust of her lotus feet is the vermillion in the parting of the hair of the Upanishads. She is the pearl in the shell formed by all the scriptures.

VERSE 69

पुरुषार्थप्रदा पूर्णा भोगिनी भुवनेश्वरी ।
अम्बिकाऽनादिनिधना हरिब्रह्मेन्द्रसेविता ॥

She grants the four aims of life and is complete in herself; she is the enjoyer and the ruler of the worlds. She is Ambika, without beginning or end, served by Vishnu, Brahma and Indra.

VERSE 70

नारायणी नादरूपा नामरूपविवर्जिता ।
ह्रीङ्कारी ह्रीमती हृद्या हेयोपादेयवर्जिता ॥

She is Narayani, the form of primal sound, beyond name and form. She is the syllable Hrim, modest, dear to the heart, and beyond what is to be shunned or embraced.

VERSE 71

राजराजार्चिता राज्ञी रम्या राजीवलोचना ।
रञ्जनी रमणी रस्या रणत्किङ्किणिमेखला ॥

She is worshipped by Kubera, the king of kings; she is the Queen, lovely and lotus-eyed. She delights, she charms, she is the essence of joy, and her girdle tinkles with little bells.

VERSE 72

रमा राकेन्दुवदना रतिरूपा रतिप्रिया ।
रक्षाकरी राक्षसघ्नी रामा रमणलम्पटा ॥

She is Rama (Lakshmi), with a face like the full moon, the form of Rati and dear to Rati. She protects, slays demons, is beautiful, and is devoted to her beloved.

VERSE 73

काम्या कामकलारूपा कदम्बकुसुमप्रिया ।
कल्याणी जगतीकन्दा करुणारससागरा ॥

She is desirable and the form of Kamakala, and she loves kadamba blossoms. She is auspicious, the root of the world, and an ocean of compassion.

VERSE 74

कलावती कलालापा कान्ता कादम्बरीप्रिया ।
वरदा वामनयना वारुणीमदविह्वला ॥

She is skilled in the arts, sweet of speech, lovely, and fond of kadambari. She grants boons, has beautiful eyes, and is overwhelmed by the intoxication of Varuni.

VERSE 75

विश्वाधिका वेदवेद्या विन्ध्याचलनिवासिनी ।
विधात्री वेदजननी विष्णुमाया विलासिनी ॥

She transcends the universe, is known through the Vedas, and dwells on the Vindhya mountains. She is the sustainer, the mother of the Vedas, the Maya of Vishnu and the playful one.

VERSE 76

क्षेत्रस्वरूपा क्षेत्रेशी क्षेत्रक्षेत्रज्ञपालिनी ।
क्षयवृद्धिविनिर्मुक्ता क्षेत्रपालसमर्चिता ॥

She is the field (the body) and the ruler of the field, protecting both the field and its knower. She is free from decline and growth and is worshipped by Kshetrapala.

VERSE 77

विजया विमला वन्द्या वन्दारुजनवत्सला ।
वाग्वादिनी वामकेशी वह्निमण्डलवासिनी ॥

She is victorious, spotless, adorable and loving to those who bow to her. She is the source of speech, she is Vamakeshi, and she dwells in the circle of fire.

VERSE 78

भक्तिमत्कल्पलतिका पशुपाशविमोचिनी ।
संहृताशेषपाषण्डा सदाचारप्रवर्तिका ॥

She is the wish-fulfilling creeper for the devout and frees souls from the bonds of bondage. She destroys all heresy and establishes right conduct.

VERSE 79

तापत्रयाग्निसन्तप्तसमाह्लादनचन्द्रिका ।
तरुणी तापसाराध्या तनुमध्या तमोऽपहा ॥

She is the cooling moonlight for those scorched by the fire of the three afflictions. She is ever young, worshipped by ascetics, slender-waisted, and removes darkness.

VERSE 80

चितिस्तत्पदलक्ष्यार्था चिदेकरसरूपिणी ।

स्वात्मानन्दलवीभूतब्रह्माद्यानन्दसन्ततिः ॥

She is pure awareness, the meaning pointed to by the word 'That' (tat), and her nature is consciousness alone. The bliss of Brahma and the other gods is only a drop of her own bliss.

VERSE 81

परा प्रत्यक्चितीरूपा पश्यन्ती परदेवता ।

मध्यमा वैखरीरूपा भक्तमानसहंसिका ॥

She is Para, the supreme, inner consciousness, Pashyanti and the supreme deity. She is Madhyama and Vaikhari, and the swan in the minds of her devotees.

VERSE 82

कामेश्वरप्राणनाडी कृतज्ञा कामपूजिता ।

शृङ्गाररससम्पूर्णा जया जालन्धरस्थिता ॥

She is the life-breath of Kameshvara, she remembers every service, and is worshipped by Kama. She is full of the mood of love, she is Jaya, and she dwells at Jalandhara.

VERSE 83

ओड्याणपीठनिलया बिन्दुमण्डलवासिनी ।

रहोयागक्रमाराध्या रहस्तर्पणतर्पिता ॥

She dwells in the Odyana seat and in the circle of the bindu. She is worshipped through secret rites and is satisfied by secret offerings.

VERSE 84

सद्यःप्रसादिनी विश्वसाक्षिणी साक्षिवर्जिता ।

षडङ्गदेवतायुक्ता षाड्गुण्यपरिपूरिता ॥

She grants grace at once; she is the witness of the universe with no witness of her own. She is attended by the deities of the six limbs and is full of the six divine excellences.

VERSE 85

नित्यक्लिन्ना निरुपमा निर्वाणसुखदायिनी ।

नित्याषोडशिकारूपा श्रीकण्ठार्धशरीरिणी ॥

She is ever compassionate, incomparable, and grants the bliss of liberation. She is in the form of the Nityas and of Shodashi, and she is half the body of Shiva.

VERSE 86

प्रभावती प्रभारूपा प्रसिद्धा परमेश्वरी ।
मूलप्रकृतिरव्यक्ता व्यक्ताव्यक्तस्वरूपिणी ॥

She is radiant, radiance itself, renowned, and the supreme ruler. She is the root of nature, the unmanifest, and the form of both the manifest and the unmanifest.

VERSE 87

व्यापिनी विविधाकारा विद्याविद्यास्वरूपिणी ।
महाकामेशनयनकुमुदाह्लादकौमुदी ॥

She pervades all, takes many forms, and is the form of both knowledge and ignorance. She is the moonlight that gladdens the lily-like eyes of Mahakamesha.

VERSE 88

भक्तहार्दतमोभेदभानुमद्भानुसन्ततिः ।
शिवदूती शिवाराध्या शिवमूर्तिः शिवङ्करी ॥

She is the sun's rays that dispel the darkness in her devotees' hearts. She is Shivaduti, worshipped by Shiva, Shiva's very form, and the giver of good.

VERSE 89

शिवप्रिया शिवपरा शिष्टेष्टा शिष्टपूजिता ।
अप्रमेया स्वप्रकाशा मनोवाचामगोचरा ॥

She is dear to Shiva and devoted to Shiva, loved and worshipped by the good. She is immeasurable, self-luminous, and beyond the reach of mind and speech.

VERSE 90

चिच्छक्तिश्चेतनारूपा जडशक्तिर्जडात्मिका ।
गायत्री व्याहृतिः सन्ध्या द्विजवृन्दनिषेविता ॥

She is the power of consciousness, consciousness itself, and also the inert power and the inert world. She is Gayatri, the Vyahritis and Sandhya, and is worshipped by the twice-born.

VERSE 91

तत्त्वासना तत्त्वमयी पञ्चकोशान्तरस्थिता ।
निःसीममहिमा नित्ययौवना मदशालिनी ॥

Her seat is the tattvas, she is made of them, and she dwells within the five sheaths. Her glory is boundless; she is ever youthful and radiant with joy.

VERSE 92

मदघूर्णितरक्ताक्षी मदपाटलगण्डभूः ।
चन्दनद्रवदिग्धाङ्गी चाम्पेयकुसुमप्रिया ॥

Her eyes are reddened and rolling with divine rapture, and her cheeks are flushed rose with it. Her limbs are smeared with liquid sandal paste, and she loves the champaka flower.

VERSE 93

कुशला कोमलाकारा कुरुकुल्ला कुलेश्वरी ।
कुलकुण्डालया कौलमार्गतत्परसेविता ॥

She is skilful, tender in form, the goddess Kurukulla and the ruler of the Kula path. She dwells in the Kulakunda at the base of the spine and is served by those devoted to the Kaula way.

VERSE 94

कुमारगणनाथाम्बा तुष्टिः पुष्टिर्मतिर्धृतिः ।
शान्तिः स्वस्तिमती कान्तिर्नन्दिनी विघ्ननाशिनी ॥

She is the mother of Kumara and of Ganesha; she is contentment, nourishment, intellect and steadiness. She is peace, full of well-being, radiance and delight, and the destroyer of obstacles.

VERSE 95

तेजोवती त्रिनयना लोलाक्षीकामरूपिणी ।
मालिनी हंसिनी माता मलयाचलवासिनी ॥

She is full of splendour and three-eyed, with restless eyes, taking any form she wills. She wears garlands, she is the swan of the spirit, the Mother, dwelling on the Malaya mountain.

VERSE 96

सुमुखी नलिनी सुभ्रूः शोभना सुरनायिका ।
कालकण्ठी कान्तिमती क्षोभिणी सूक्ष्मरूपिणी ॥

She has a lovely face, is lotus-like, with fine brows, beautiful and leader of the gods. She has a dark throat, is lustrous, stirs creation into motion and has a subtle form.

VERSE 97

वज्रेश्वरी वामदेवी वयोऽवस्थाविवर्जिता ।
सिद्धेश्वरी सिद्धविद्या सिद्धमाता यशस्विनी ॥

She is Vajreshvari and Vamadevi, untouched by the stages of age. She is queen of the perfected, the knowledge that perfects, mother of the perfected, and glorious.

VERSE 98

विशुद्धिचक्रनिलयाऽऽरक्तवर्णा त्रिलोचना ।

खट्वाङ्गादिप्रहरणा वदनैकसमन्विता ॥

She dwells in the Vishuddhi chakra at the throat, rose-red in colour and three-eyed. She bears the khatvanga staff and other weapons and has a single face.

VERSE 99

पायसान्नप्रिया त्वक्स्था पशुलोकभयङ्करी ।

अमृतादिमहाशक्तिसंवृता डाकिनीश्वरी ॥

She loves rice cooked in milk and presides over the skin, striking fear into worldly-minded beings. Surrounded by Amrita and the other great powers, she is Dakini, the queen.

VERSE 100

अनाहताब्जनिलया श्यामाभा वदनद्वया ।

दंष्ट्रोज्ज्वलाऽक्षमालादिधरा रुधिरसंस्थिता ॥

She dwells in the lotus of the Anahata chakra at the heart, dark in hue and two-faced. She shines with tusks, holds a rosary and other emblems, and presides over the blood.

VERSE 101

कालरात्र्यादिशक्त्यौघवृता स्निग्धौदनप्रिया ।

महावीरेन्द्रवरदा राकिण्यम्बास्वरूपिणी ॥

She is surrounded by Kalaratri and a host of other powers and loves rice cooked with ghee. She grants boons to great heroes and takes the form of Rakini.

VERSE 102

मणिपूराब्जनिलया वदनत्रयसंयुता ।

वज्रादिकायुधोपेता डामर्यादिभिरावृता ॥

She dwells in the lotus of the Manipura chakra, possessed of three faces. She holds the thunderbolt and other weapons and is attended by Damari and other powers.

VERSE 103

रक्तवर्णा मांसनिष्ठा गुडान्नप्रीतमानसा ।

समस्तभक्तसुखदा लाकिन्यम्बास्वरूपिणी ॥

She is red in colour, presides over the flesh and is pleased with rice sweetened with jaggery. She gives happiness to all devotees and takes the form of Lakini.

VERSE 104

स्वाधिष्ठानाम्बुजगता चतुर्वक्त्रमनोहरा ।
शूलाद्यायुधसम्पन्ना पीतवर्णाऽतिगर्विता ॥

She dwells in the Svadhishthana lotus, charming with four faces. She holds the trident and other weapons, is yellow in colour and supremely proud.

VERSE 105

मेदोनिष्ठा मधुप्रीता बन्धिन्यादिसमन्विता ।
दध्यन्नासक्तहृदया काकिनीरूपधारिणी ॥

She presides over the fat of the body, loves honey and is attended by Bandhini and other powers. Her heart delights in rice with curd, and she takes the form of Kakini.

VERSE 106

मूलाधाराम्बुजारूढा पञ्चवक्त्राऽस्थिसंस्थिता ।
अङ्कुशादिप्रहरणा वरदादिनिषेविता ॥

She is seated on the Muladhara lotus, five-faced, presiding over the bones. She holds the goad and other weapons and is attended by Varada and other powers.

VERSE 107

मुद्गैदनासक्तचित्ता साकिन्यम्बास्वरूपिणी ।
आज्ञाचक्राब्जनिलया शुक्लवर्णा षडानना ॥

Her mind delights in rice cooked with green gram, and she takes the form of Sakini. She dwells in the lotus of the Ajna chakra, white in colour and six-faced.

VERSE 108

मज्जासंस्था हंसवतीमुख्यशक्तिसमन्विता ।
हरिद्रान्नैकरसिका हाकिनीरूपधारिणी ॥

She presides over the marrow and is attended by Hamsavati and other chief powers. She delights in rice flavoured with turmeric and takes the form of Hakini.

VERSE 109

सहस्रदलपद्मस्था सर्ववर्णोपशोभिता ।
सर्वायुधधरा शुक्लसंस्थिता सर्वतोमुखी ॥

She dwells in the thousand-petalled lotus, adorned with all colours. She holds all weapons, presides over the vital seed and faces every direction.

VERSE 110

सर्वोदनप्रीतचित्ता याकिन्यम्बास्वरूपिणी ।
स्वाहा स्वधाऽमतिर्मेधा श्रुतिः स्मृतिरनुत्तमा ॥

She is pleased with every kind of food and takes the form of Yakini. She is Svaha and Svadha, she is beyond thought and is wisdom itself; she is the Veda, the tradition and the unsurpassed.

VERSE 111

पुण्यकीर्तिः पुण्यलभ्या पुण्यश्रवणकीर्तना ।
पुलोमजार्चिता बन्धमोचनी बर्बरालका ॥

Her fame is holy and she is reached through merit; to hear of her and sing of her is itself holy. She is worshipped by Indrani, she releases from bondage, and her locks are thick and curling.

VERSE 112

विमर्शरूपिणी विद्या वियदादिजगत्प्रसूः ।
सर्वव्याधिप्रशमनी सर्वमृत्युनिवारिणी ॥

She is reflective awareness, she is knowledge, and she gives birth to the universe beginning with space. She calms all diseases and wards off every kind of death.

VERSE 113

अग्रगण्याऽचिन्त्यरूपा कलिकल्मषनाशिनी ।
कात्यायनी कालहन्त्री कमलाक्षनिषेविता ॥

She is foremost, of unthinkable form, the destroyer of the taint of the Kali age. She is Katyayani, the destroyer of time, and is worshipped by the lotus-eyed Vishnu.

VERSE 114

ताम्बूलपूरितमुखी दाडिमीकुसुमप्रभा ।
मृगाक्षी मोहिनी मुख्या मृडानी मित्ररूपिणी ॥

Her mouth is filled with betel, and she glows like the pomegranate flower. She is doe-eyed, enchanting, the chief one, Mridani the consort of Shiva, and a friend to all.

VERSE 115

नित्यतृप्ता भक्तनिधिर्नियन्त्री निखिलेश्वरी ।
मैत्र्यादिवासनालभ्या महाप्रलयसाक्षिणी ॥

She is ever content, the treasure of devotees, the controller and ruler of all. She is attained through friendliness and similar virtues, and is the witness of the great dissolution.

VERSE 116

पराशक्तिः परानिष्ठा प्रज्ञानघनरूपिणी ।
माध्वीपानालसा मत्ता मातृकावर्णरूपिणी ॥

She is the supreme power and the supreme goal, of the form of pure dense consciousness. She is languid and joyous with the drink of divine bliss, and her form is the letters of the alphabet.

VERSE 117

महाकैलासनिलया मृणालमृदुदोर्लता ।
महनीया दयामूर्तिर्महासाम्राज्यशालिनी ॥

She dwells on great Kailasa, and her arms are as soft as lotus stalks. She is worthy of reverence, compassion in form, and rules a great empire.

VERSE 118

आत्मविद्या महाविद्या श्रीविद्या कामसेविता ।
श्रीषोडशाक्षरीविद्या त्रिकूटा कामकोटिका ॥

She is the knowledge of the Self, the great knowledge, Srividya, worshipped by Kama. She is the sixteen-syllable Sri mantra, threefold in its divisions, and the abode of Kama's fulfilment.

VERSE 119

कटाक्षकिङ्करीभूतकमलाकोटिसेविता ।
शिरःस्थिता चन्द्रनिभा भालस्थेन्द्रधनुःप्रभा ॥

She is served by millions of Lakshmis who have become her handmaids at a glance of her eye. She shines like the moon on the crown of the head and like a rainbow at the forehead.

VERSE 120

हृदयस्था रविप्रख्या त्रिकोणान्तरदीपिका ।
दाक्षायणी दैत्यहन्त्री दक्षयज्ञविनाशिनी ॥

She dwells in the heart, radiant as the sun, a light within the triangle. She is Dakshayani, slayer of demons and destroyer of Daksha's sacrifice.

VERSE 121

दरान्दोलितदीर्घाक्षी दरहासोज्ज्वलन्मुखी ।
गुरुमूर्तिर्गुणनिधिर्गोमाता गुहजन्मभूः ॥

Her long eyes move gently, and her face glows with a soft smile. She is the Guru in form, a treasury of virtues, mother of the cows and birthplace of Guha.

VERSE 122

देवेशी दण्डनीतिस्था दहराकाशरूपिणी ।
प्रतिपन्मुख्यराकान्ततिथिमण्डलपूजिता ॥

She is the queen of the gods, upholder of just rule, the subtle space within the heart. She is worshipped through the cycle of lunar days from the first to the full moon.

VERSE 123

कलात्मिका कलानाथा काव्यालापविनोदिनी ।
सचामररमावाणीसव्यदक्षिणसेविता ॥

She is the essence of the arts, the lord of the arts, delighting in poetic discourse. She is attended on her left and right by Lakshmi and Sarasvati bearing whisks.

VERSE 124

आदिशक्तिरमेयात्मा परमा पावनाकृतिः ।
अनेककोटिब्रह्माण्डजननी दिव्यविग्रहा ॥

She is the primal power, immeasurable, the Self, the supreme one of purifying form. She is the mother of countless millions of universes, with a divine body.

VERSE 125

क्लीङ्कारी केवला गुह्या कैवल्यपददायिनी ।
त्रिपुरा त्रिजगद्वन्द्या त्रिमूर्तिस्त्रिदशेश्वरी ॥

She is the syllable klim, the absolute, the hidden, and she grants the state of liberation. She is Tripura, adored in the three worlds, the Trinity itself and the ruler of the gods.

VERSE 126

त्र्यक्षरी दिव्यगन्धाढ्या सिन्दूरतिलकाञ्चिता ।
उमा शैलेन्द्रतनया गौरी गन्धर्वसेविता ॥

She is the three-syllabled one, rich in divine fragrance, marked with a vermilion tilaka. She is Uma, daughter of the king of mountains, Gauri, and is served by the gandharvas.

VERSE 127

विश्वगर्भा स्वर्णगर्भाऽवरदा वागधीश्वरी ।
ध्यानगम्याऽपरिच्छेद्या ज्ञानदा ज्ञानविग्रहा ॥

The universe is in her womb, as is the golden egg; she is beyond all boon-givers and the queen of speech. She is reached by meditation, boundless, the giver of knowledge and knowledge embodied.

VERSE 128

सर्ववेदान्तसंवेद्या सत्यानन्दस्वरूपिणी ।
लोपामुद्रार्चिता लीलाकृप्तब्रह्माण्डमण्डला ॥

She is known through all the Upanishads and is of the nature of truth and bliss. She is worshipped by Lopamudra, and the spheres of the universes are her play.

VERSE 129

अदृश्या दृश्यरहिता विज्ञात्री वेद्यवर्जिता ।
योगिनी योगदा योग्या योगानन्दा युगन्धरा ॥

She is invisible and beyond the visible, the knower with nothing to be known. She is the yogini, giver of yoga, attained through yoga, the bliss of yoga and the bearer of the ages.

VERSE 130

इच्छाशक्तिज्ञानशक्तिक्रियाशक्तिस्वरूपिणी ।
सर्वाधारा सुप्रतिष्ठा सदसद्रूपधारिणी ॥

She is the power of will, the power of knowledge and the power of action. She is the support of all, firmly established, holding the forms of both being and non-being.

VERSE 131

अष्टमूर्तिरजाजैत्री लोकयात्राविधायिनी ।
एकाकिनी भूमरूपा निर्वृता द्वैतवर्जिता ॥

She has eight forms, conquers ignorance and directs the course of the world. She is the one alone, the whole in form, non-dual and beyond duality.

VERSE 132

अन्नदा वसुदा वृद्धा ब्रह्मात्मैक्यस्वरूपिणी ।
बृहती ब्राह्मणी ब्राह्मी ब्रह्मानन्दा बलिप्रिया ॥

She gives food and wealth, she is ancient, and she is the oneness of Brahman and the Self. She is vast, the Brahmani, Brahmi, the bliss of Brahman, and she loves offerings.

VERSE 133

भाषारूपा बृहत्सेना भावाभावविवर्जिता ।
सुखाराध्या शुभकरी शोभना सुलभा गतिः ॥

She is the form of language, with a vast army, beyond being and non-being. She is easily worshipped, a doer of good, beautiful, easy to reach, and the final refuge.

VERSE 134

राजराजेश्वरी राज्यदायिनी राज्यवल्लभा ।
राजत्कृपा राजपीठनिवेशितनिजाश्रिता ॥

She is queen of the king of kings, giver of kingdoms and beloved of them. Her grace shines, and she seats those who take refuge in her on royal thrones.

VERSE 135

राज्यलक्ष्मीः कोशनाथा चतुरङ्गबलेश्वरी ।
साम्राज्यदायिनी सत्यसन्धा सागरमेखला ॥

She is the Lakshmi of the kingdom, lord of the treasury, ruler of the fourfold army. She grants empire, keeps her word, and wears the ocean as her girdle.

VERSE 136

दीक्षिता दैत्यशमनी सर्वलोकवशङ्करी ।
सर्वार्थदात्री सावित्री सच्चिदानन्दरूपिणी ॥

She is consecrated, the queller of demons, who brings all worlds under her sway. She grants all aims, she is Savitri, and she is existence, consciousness and bliss.

VERSE 137

देशकालापरिच्छिन्ना सर्वगा सर्वमोहिनी ।
सरस्वती शास्त्रमयी गुहाम्बा गुह्यरूपिणी ॥

She is not limited by place or time, all-pervading and enchanting all. She is Sarasvati, full of the scriptures, mother of Guha, and of hidden form.

VERSE 138

सर्वोपाधिविनिर्मुक्ता सदाशिवपतिव्रता ।
सम्प्रदायेश्वरी साध्वी गुरुमण्डलरूपिणी ॥

She is free of all limiting conditions, the devoted wife of Sadashiva. She rules the sacred traditions, is virtuous, and is embodied in the line of Gurus.

VERSE 139

कुलोत्तीर्णा भगाराध्या माया मधुमती मही ।
गणाम्बा गुह्यकाराध्या कोमलाङ्गी गुरुप्रिया ॥

She transcends the senses, is worshipped in the yoni form, is Maya, Madhumati and the earth. She is mother of the ganas, worshipped by the guhyakas, soft of limb and fond of the Guru.

VERSE 140

स्वतन्त्रा सर्वतन्त्रेशी दक्षिणामूर्तिरूपिणी ।
सनकादिसमाराध्या शिवज्ञानप्रदायिनी ॥

She is independent, ruler of all tantras, in the form of Dakshinamurti. She is worshipped by Sanaka and the other sages and grants the knowledge of Shiva.

VERSE 141

चित्कलाऽऽनन्दकलिका प्रेमरूपा प्रियङ्करी ।
नामपारायणप्रीता नन्दिविद्या नटेश्वरी ॥

She is the spark of consciousness and the bud of bliss, love itself, the doer of what is dear. She is pleased by the recitation of her names, is the Nandi-vidya and the queen of dancers.

VERSE 142

मिथ्याजगदधिष्ठाना मुक्तिदा मुक्तिरूपिणी ।
लास्यप्रिया लयकरी लज्जा रम्भादिवन्दिता ॥

She is the ground of the illusory world, the giver of liberation and liberation itself. She loves the lasya dance, brings about dissolution, is modesty itself and is adored by Rambha and other nymphs.

VERSE 143

भवदावसुधावृष्टिः पापारण्यदवानला ।
दौर्भाग्यतूलवातूला जराध्वान्तरविप्रभा ॥

She is a rain of nectar on the forest-fire of worldly existence and a wildfire to the forest of sin. She is a whirlwind to the cotton-wool of misfortune and sunlight to the darkness of old age.

VERSE 144

भाग्याब्धिचन्द्रिका भक्तचित्तकेकिघनाघना ।
रोगपर्वतदम्भोलिर्मृत्युदारुकुठारिका ॥

She is moonlight to the ocean of good fortune and a rain-cloud to the peacock of the devotee's heart. She is a thunderbolt to the mountain of disease and an axe to the tree of death.

VERSE 145

महेश्वरी महाकाली महाग्रासा महाशना ।
अपर्णा चण्डिका चण्डमुण्डासुरनिषूदिनी ॥

She is the great goddess, Mahakali, the great devourer and great eater of all. She is Aparna, Chandika, the slayer of the demons Chanda and Munda.

VERSE 146

क्षराक्षरात्मिका सर्वलोकेशी विश्वधारिणी ।
त्रिवर्गदात्री सुभगा त्र्यम्बका त्रिगुणात्मिका ॥

She is both the perishable and the imperishable, ruler of all worlds, sustainer of the universe. She grants the three aims of life, is auspicious, three-eyed, and the soul of the three gunas.

VERSE 147

स्वर्गापवर्गदा शुद्धा जपापुष्पनिभाकृतिः ।
ओजोवती द्युतिधरा यज्ञरूपा प्रियव्रता ॥

She grants heaven and liberation, is pure, and glows like the hibiscus flower. She is full of vigour, radiant, the very form of sacrifice, and fond of vows.

VERSE 148

दुराराध्या दुराधर्षा पाटलीकुसुमप्रिया ।
महती मेरुनिलया मन्दारकुसुमप्रिया ॥

She is hard to worship for the undisciplined and invincible, fond of the patali flower. She is great, dwells on Mount Meru and loves the mandara flower.

VERSE 149

वीराराध्या विराड्रूपा विरजा विश्वतोमुखी ।
प्रत्यग्रूपा पराकाशा प्राणदा प्राणरूपिणी ॥

She is worshipped by heroes, is the cosmic form, free of passion, facing all directions. She is the inner Self, the supreme space, giver of life and life itself.

VERSE 150

मार्ताण्डभैरवाराध्या मन्त्रिणीन्यस्तराज्यधूः ।
त्रिपुरेशी जयत्सेना निस्त्रैगुण्या परापरा ॥

She is worshipped by Martanda Bhairava and has entrusted the burden of rule to her minister. She is Tripureshi, whose army is victorious, beyond the three gunas, both higher and lower.

VERSE 151

सत्यज्ञानानन्दरूपा सामरस्यपरायणा ।
कपर्दिनी कलामाला कामधुक्कामरूपिणी ॥

She is truth, knowledge and bliss, intent on the perfect union of Shiva and Shakti. She is Kapardini, garlanded with the arts, the wish-yielding cow, taking any form she wills.

VERSE 152

कलानिधिः काव्यकला रसज्ञा रसशेवधिः ।

पुष्टा पुरातना पूज्या पुष्करा पुष्करेक्षणा ॥

She is the treasury of the arts, the art of poetry, knower and storehouse of rasa. She is nourished, ancient, worthy of worship, the lotus and the lotus-eyed.

VERSE 153

परञ्ज्योतिः परन्धाम परमाणुः परात्परा ।

पाशहस्ता पाशहन्त्री परमन्त्रविभेदिनी ॥

She is the supreme light, the supreme abode, the subtlest atom, higher than the highest. She holds the noose, destroys the bonds, and breaks the spells of others.

VERSE 154

मूर्ताऽमूर्ताऽनित्यतृप्ता मुनिमानसहंसिका ।

सत्यव्रता सत्यरूपा सर्वान्तर्यामिणी सती ॥

She is with form and without form, content with the ephemeral, the swan in the minds of sages. She is true to her vows, truth itself, the indweller of all, and Sati.

VERSE 155

ब्रह्माणी ब्रह्मजननी बहुरूपा बुधार्चिता ।

प्रसवित्री प्रचण्डाऽऽज्ञा प्रतिष्ठा प्रकटाकृतिः ॥

She is Brahmani, mother of Brahma, many-formed and worshipped by the wise. She gives birth to all, her command is fierce, she is the foundation and manifest in form.

VERSE 156

प्राणेश्वरी प्राणदात्री पञ्चाशत्पीठरूपिणी ।

विशृङ्खला विविक्तस्था वीरमाता वियत्प्रसूः ॥

She is queen and giver of life breath, embodied in the fifty sacred seats. She is unfettered, dwells in solitude, mother of heroes and source of the sky.

VERSE 157

मुकुन्दा मुक्तिनिलया मूलविग्रहरूपिणी ।

भावज्ञा भवरोगघ्नी भवचक्रप्रवर्तिनी ॥

She gives liberation, is its abode, and is the root form of all. She knows every thought, cures the disease of worldly life, and turns the wheel of existence.

VERSE 158

छन्दःसारा शास्त्रसारा मन्त्रसारा तलोदरी ।

उदारकीर्तिरुद्दामवैभवा वर्णरूपिणी ॥

She is the essence of the metres, the scriptures and the mantras, slender-waisted. Her fame is noble, her glory unbounded, and her form is the letters of speech.

VERSE 159

जन्ममृत्युजरातप्तजनविश्रान्तिदायिनी ।

सर्वोपनिषदुद्गुष्टा शान्त्यतीतकलात्मिका ॥

She gives rest to people burnt by birth, death and old age. She is proclaimed by all the Upanishads and is the state beyond peace.

VERSE 160

गम्भीरा गगनान्तस्था गर्विता गानलोलुपा ।

कल्पनारहिता काष्ठाऽकान्ता कान्तार्धविग्रहा ॥

She is profound, dwells in the sky, is proud and delights in music. She is free of imagining, the final goal, beyond desire, and has her beloved Shiva as half her body.

VERSE 161

कार्यकारणनिर्मुक्ता कामकेलितरङ्गिता ।

कनकनकताटङ्का लीलाविग्रहधारिणी ॥

She is free of cause and effect, rippling with the play of love. Her golden ear-ornaments glitter, and she takes on bodies in play.

VERSE 162

अजा क्षयविनिर्मुक्ता मुग्धा क्षिप्रप्रसादिनी ।

अन्तर्मुखसमाराध्या बहिर्मुखसुदुर्लभा ॥

She is unborn, free of decay, innocent, and quick to grant grace. She is worshipped by those who turn inward and very hard to reach for those who look outward.

VERSE 163

त्रयी त्रिवर्गनिलया त्रिस्था त्रिपुरमालिनी ।

निरामया निरालम्बा स्वात्मारामा सुधासृतिः ॥

She is the three Vedas, home of the three aims of life, dwelling in the three worlds, garlanded with the three cities. She is free of illness, without support, delighting in her own Self, and a stream of nectar.

VERSE 164

संसारपङ्कनिर्मग्नसमुद्धरणपण्डिता ।
यज्ञप्रिया यज्ञकर्त्री यजमानस्वरूपिणी ॥

She is skilled in lifting out those sunk in the mire of worldly life. She loves sacrifice, performs it, and is herself the one who offers it.

VERSE 165

धर्माधारा धनाध्यक्षा धनधान्यविवर्धिनी ।
विप्रप्रिया विप्ररूपा विश्वभ्रमणकारिणी ॥

She is the support of dharma, lord of wealth, who increases riches and grain. She loves the learned, takes their form, and makes the universe revolve.

VERSE 166

विश्वग्रासा विद्रुमाभा वैष्णवी विष्णुरूपिणी ।
अयोनिर्योनिनिलया कूटस्था कुलरूपिणी ॥

She swallows the universe, glows like coral, is Vaishnavi and the form of Vishnu. She is without origin yet the origin of all, unchanging, and the form of the Kula.

VERSE 167

वीरगोष्ठीप्रिया वीरा नैष्कर्म्या नादरूपिणी ।
विज्ञानकलना कल्या विदग्धा बैन्दवासना ॥

She loves the company of heroes, is heroic herself, beyond action, the form of primal sound. She is the reach of true knowledge, capable, wise, and seated in the Bindu.

VERSE 168

तत्त्वाधिका तत्त्वमयी तत्त्वमर्थस्वरूपिणी ।
सामगानप्रिया सौम्या सदाशिवकुटुम्बिनी ॥

She is beyond all principles, made of them, and the meaning of 'that thou art'. She loves Sama chants, is gentle, and is the consort of Sadashiva.

VERSE 169

सव्यापसव्यमार्गस्था सर्वापद्धिनिवारिणी ।
स्वस्था स्वभावमधुरा धीरा धीरसमर्चिता ॥

She stands on both the right-hand and left-hand paths and wards off all dangers. She is self-abiding, sweet by nature, steadfast and worshipped by the steadfast.

VERSE 170

चैतन्यार्घ्यसमाराध्या चैतन्यकुसुमप्रिया ।
सदोदिता सदातुष्टा तरुणादित्यपाटला ॥

She is worshipped with consciousness as the offering and loves the flower of awareness. She is ever risen, ever content, rosy like the rising sun.

VERSE 171

दक्षिणादक्षिणाराध्या दरस्मेरमुखाम्बुजा ।
कौलिनीकेवलाऽनर्घ्यकैवल्यपददायिनी ॥

She is worshipped by the learned and the unlearned alike, her lotus face lit with a gentle smile. She is the Kaulini and the absolute, granting the priceless state of liberation.

VERSE 172

स्तोत्रप्रिया स्तुतिमती श्रुतिसंस्तुतवैभवा ।
मनस्विनी मानवती महेशी मङ्गलाकृतिः ॥

She loves hymns of praise, is the object of praise, her glory praised by the Vedas. She is high-minded, honoured, the great queen, and auspicious in form.

VERSE 173

विश्वमाता जगद्धात्री विशालाक्षी विरागिणी ।
प्रगल्भा परमोदारा परामोदा मनोमयी ॥

She is mother of the universe, its sustainer, large-eyed and free of passion. She is bold, supremely generous, supreme delight, and made of mind.

VERSE 174

व्योमकेशी विमानस्था वज्रिणी वामकेश्वरी ।
पञ्चयज्ञप्रिया पञ्चप्रेतमञ्चाधिशायिनी ॥

She has the sky as her hair, dwells in a celestial car, holds the thunderbolt and is Vamakeshvari. She loves the five sacrifices and reclines on a couch formed of five lifeless deities.

VERSE 175

पञ्चमी पञ्चभूतेशी पञ्चसङ्ख्योपचारिणी ।
शाश्वती शाश्वतैश्वर्या शर्मदा शम्भुमोहिनी ॥

She is the fifth, ruler of the five elements, worshipped with five offerings. She is eternal, of eternal sovereignty, giver of happiness and enchantress of Shambhu.

VERSE 176

धराधरसुता धन्या धर्मिणी धर्मवर्धिनी ।
लोकातीता गुणातीता सर्वातीता शमात्मिका ॥

She is the earth and the daughter of the mountain, blessed, righteous, the increaser of dharma. She is beyond the worlds, beyond the gunas, beyond everything, and peace itself.

VERSE 177

बन्धूककुसुमप्रख्या बाला लीलाविनोदिनी ।
सुमङ्गली सुखकरी सुवेषाढ्या सुवासिनी ॥

She shines like the bandhuka flower, she is the young girl, delighting in play. She is auspicious, gives happiness, is beautifully dressed and a married woman of blessed estate.

VERSE 178

सुवासिन्यर्चनप्रीताऽऽशोभना शुद्धमानसा ।
बिन्दुतर्पणसन्तुष्टा पूर्वजा त्रिपुराम्बिका ॥

She is pleased by worship offered to married women, ever radiant and pure of mind. She is pleased by offerings to the Bindu, the first-born, mother of the three cities.

VERSE 179

दशमुद्रासमाराध्या त्रिपुराश्रीवशङ्करी ।
ज्ञानमुद्रा ज्ञानगम्या ज्ञानज्ञेयस्वरूपिणी ॥

She is worshipped with the ten mudras and holds the goddess Tripurashri under her sway. She is the gesture of knowledge, reached through knowledge, both knowledge and the known.

VERSE 180

योनिमुद्रा त्रिखण्डेशी त्रिगुणाम्बा त्रिकोणगा ।
अनघाऽद्भुतचारित्रा वाञ्छितार्थप्रदायिनी ॥

She is the yoni mudra, ruler of the three divisions, mother of the three gunas, dwelling in the triangle. She is sinless, of wondrous deeds, and grants what is desired.

VERSE 181

अभ्यासातिशयज्ञाता षडध्वातीतरूपिणी ।
अव्याजकरुणामूर्तिरज्ञानध्वान्तदीपिका ॥

She is known through intense practice and is beyond the six paths. She is compassion without motive and a lamp in the darkness of ignorance.

VERSE 182

आबालगोपविदिता सर्वानुल्लङ्घ्यशासना ।

श्रीचक्रराजनिलया श्रीमत्त्रिपुरसुन्दरी ॥

She is known to all, from children to cowherds, and her command none can transgress. She dwells in the Sri Chakra and is the glorious Tripurasundari.

VERSE 183

श्रीशिवा शिवशक्त्यैक्यरूपिणी ललिताम्बिका ॥

She is the auspicious one, the very form of the union of Shiva and Shakti, Lalitambika, the Mother Lalita.

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The Lalitha Sahasranamam with its meaning, how and when it is recited, and the same text in five more scripts:
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