



SACRED HYMN · SANSKRIT (DEVANAGARI) WITH MEANING

# LALITHA TRISHATI

— ❖ —  
Brahmanda Purana, Hayagriva to Agastya

The meditation verse and the 59 verses of the 300 names, as usually recited, without the introductory and closing chapters of the Purana.

DHYANAM 1

अतिमधुरचापहस्तामपरिमितामोदबाणसौभाग्याम् ।  
अरुणामतिशयकरुणामभिनवकुलसुन्दरीं वन्दे ॥

I bow to the Goddess who holds a very sweet bow of sugarcane and arrows of flowers whose fragrance and grace are beyond measure. She is rosy red in colour, overflowing with compassion, ever-young, the beauty of the Kula tradition.

VERSE 1

ककाररूपा कल्याणी कल्याणगुणशालिनी ।  
कल्याणशैलनिलया कमनीया कलावती ॥

She is the form of the syllable Ka, the auspicious one, rich in auspicious qualities. She dwells on the auspicious mountain (Meru), is lovely to behold, and is full of the arts.

VERSE 2

कमलाक्षी कल्मषघ्नी करुणामृतसागरा ।  
कदम्बकाननावासा कदम्बकुसुमप्रिया ॥

She is lotus-eyed and destroys impurity; she is an ocean of the nectar of compassion. She lives in a forest of kadamba trees and loves the kadamba flower.

VERSE 3

कन्दर्पविद्या कन्दर्पजनकापाङ्गवीक्षणा ।  
कर्पूरवीटीसौरभ्यकल्लोलितककुप्ता ॥

She is the secret knowledge of Kama, and her side glance gave birth to Kama again. The fragrance of the camphor betel she chews spreads in waves to the ends of the directions.

VERSE 4

कलिदोषहरा कञ्जलोचना कम्पविग्रहा ।  
कर्मादिसाक्षिणी कारयित्री कर्मफलप्रदा ॥

She removes the faults of the Kali age; her eyes are like lotuses and her form is graceful. She witnesses every action from its start, prompts beings to act, and gives the fruit of actions.

**VERSE 5**

एकाररूपा चैकाक्षर्येकानेकाक्षराकृतिः ।  
एतत्तदित्यनिर्देश्या चैकानन्दचिदाकृतिः ॥

She is the form of the syllable E; she is the one-syllabled mantra and also takes the form of mantras of one and of many syllables. She cannot be pointed out as 'this' or 'that', and her form is the one bliss of consciousness.

**VERSE 6**

एवमित्यागमाबोध्या चैकभक्तिमदर्चिता ।  
एकाग्रचित्तनिर्ध्याता चैषणारहितादृता ॥

Scripture cannot fully convey her even by saying 'thus'; she is worshipped by those whose devotion is single-pointed. She is meditated on by the one-pointed mind and honoured by those free from cravings.

**VERSE 7**

एलासुगन्धिचिकुरा चैनःकूटविनाशिनी ।  
एकभोगा चैकरसा चैकैश्वर्यप्रदायिनी ॥

Her hair has the scent of cardamom and she destroys heaps of sin. She is the one enjoyer and the one essence, and she grants sole sovereignty.

**VERSE 8**

एकातपत्रसाम्राज्यप्रदा चैकान्तपूजिता ।  
एधमानप्रभा चैजदनेकजगदीश्वरी ॥

She grants an empire under a single royal umbrella and is worshipped in solitude. Her radiance keeps growing, and she rules the many moving worlds.

**VERSE 9**

एकवीरादिसंसेव्या चैकप्राभवशालिनी ।  
ईकाररूपा चेशित्री चेप्सितार्थप्रदायिनी ॥

She is served by Ekavira and other deities and has unrivalled power. She is the form of the syllable I, the ruler, who grants what is desired.

**VERSE 10**

ईदृगित्यविनिर्देश्या चेश्वरत्वविधायिनी ।  
ईशानादिब्रह्ममयी चेशित्वाद्यष्टसिद्धिदा ॥

She cannot be described as 'such and such', and she confers lordship. She is made of the five Brahmas beginning with Ishana, and grants the eight powers beginning with mastery.

VERSE 11

ईक्षित्रीक्षणसृष्टाण्डकोटिरीश्वरवल्लभा ।

ईडिता चेश्वरार्धाङ्गशरीरेशाधिदेवता ॥

By her mere glance she creates millions of universes, and she is the beloved of the Lord (Shiva). She is praised, and is the presiding deity of the body that is half Shiva.

VERSE 12

ईश्वरप्रेरणकरी चेशताण्डवसाक्षिणी ।

ईश्वरोत्सङ्गनिलया चेतिबाधाविनाशिनी ॥

She moves Shiva to act and witnesses his cosmic dance. She sits on Shiva's lap and removes calamities.

VERSE 13

ईहाविरहिता चेशशक्तिरीषत्स्मितानना ।

लकाररूपा ललिता लक्ष्मीवाणीनिषेविता ॥

She is free of desire, the power of the Lord, with a gently smiling face. She is the form of the syllable La; she is Lalita, attended by Lakshmi and Saraswati.

VERSE 14

लाकिनी ललनारूपा लसद्वाडिमपाटला ।

ललन्तिकालसत्फाला ललाटनयनार्चिता ॥

She is Lakini, a woman in form, rosy as a bright pomegranate flower. Her forehead shines with an ornament, and she is worshipped by Shiva with an eye on his forehead.

VERSE 15

लक्षणोज्ज्वलदिव्याङ्गी लक्षकोट्यण्डनायिका ।

लक्ष्यार्था लक्षणागम्या लब्धकामा लतातनुः ॥

Her divine limbs glow with every auspicious mark; she rules over countless universes. She is the meaning to be indicated, reached only by indication, one whose desires are fulfilled, slender as a creeper.

VERSE 16

ललामराजदलिका लम्बिमुक्तालताञ्जिता ।

लम्बोदरप्रसूर्लभ्या लज्जाढ्या लयवर्जिता ॥

Her forehead is adorned with a fine mark and she wears long strings of pearls. She is the mother of Ganesha, attainable by devotion, full of modesty, and beyond dissolution.

VERSE 17

ह्रींकाररूपा ह्रींकारनिलया ह्रींपदप्रिया ।  
ह्रींकारबीजा ह्रींकारमन्त्रा ह्रींकारलक्षणा ॥

She is the form of the syllable Hrim, dwells in Hrim and loves the word Hrim. Hrim is her seed, her mantra and her sign.

VERSE 18

ह्रींकारजपसुप्रीता ह्रींमती ह्रींविभूषणा ।  
ह्रींशीला ह्रींपदाराध्या ह्रींगर्भा ह्रींपदाभिधा ॥

She is pleased by the japa of Hrim, possesses Hrim and is adorned by Hrim. Hrim is her nature; she is worshipped through Hrim, holds Hrim within her and is named by Hrim.

VERSE 19

ह्रींकारवाच्या ह्रींकारपूज्या ह्रींकारपीठिका ।  
ह्रींकारवेद्या ह्रींकारचिन्त्या ह्रीं ह्रींशरीरिणी ॥

She is expressed, worshipped and seated in Hrim. She is known and meditated upon through Hrim; she is Hrim itself and has Hrim for her body.

VERSE 20

हकाररूपा हलधृतपूजिता हरिणक्षणा ।  
हरप्रिया हरायाध्या हरिब्रह्मेन्द्रवन्दिता ॥

She is the form of the syllable Ha, worshipped by the plough-bearer (Balarama), with eyes like a doe. She is dear to Shiva, worshipped by him, and saluted by Vishnu, Brahma and Indra.

VERSE 21

हयारूढासेविताङ्घ्रिर्हयमेधसमर्चिता ।  
हर्यक्षवाहना हंसवाहना हतदानवा ॥

Her feet are served by those who ride horses, and she is worshipped with the horse sacrifice. She rides the lion and the swan, and she has slain the demons.

VERSE 22

हत्यादिपापशमनी हरिदश्वादिसेविता ।  
हस्तिकुम्भोत्तुङ्गकुचा हस्तिकृत्तिप्रियाङ्गना ॥

She removes sins such as killing, and is served by the Sun and others. She is the consort of Shiva, who wears the elephant hide.

VERSE 23

हरिद्राकुङ्कुमादिग्धा हर्यश्वाद्यमराचिता ।  
हरिकेशसखी हादिविद्या हालामदालसा ॥

She is anointed with turmeric and kumkum and worshipped by Indra and the other gods. She is the friend of Vishnu, the Hadi Vidya (the mantra beginning with Ha), and languid with divine bliss.

VERSE 24

सकाररूपा सर्वज्ञा सर्वेशी सर्वमङ्गला ।  
सर्वकर्त्री सर्वभर्त्री सर्वहन्त्री सनातना ॥

She is the form of the syllable Sa; she knows all, rules all and is wholly auspicious. She creates, sustains and withdraws all, and is eternal.

VERSE 25

सर्वानवद्या सर्वाङ्गसुन्दरी सर्वसाक्षिणी ।  
सर्वात्मिका सर्वसौख्यदात्री सर्वविमोहिनी ॥

She is wholly faultless, beautiful in every limb, and the witness of all. She is the self of all, gives every happiness and enchants all.

VERSE 26

सर्वाधारा सर्वगता सर्वावगुणवर्जिता ।  
सर्वारुणा सर्वमाता सर्वभूषणभूषिता ॥

She is the support of all, present everywhere and free of every flaw. She is entirely red in hue, the mother of all, adorned with every ornament.

VERSE 27

ककारार्था कालहन्त्री कामेशी कामितार्थदा ।  
कामसञ्जीविनी कल्या कठिनस्तनमण्डला ॥

She is the meaning of the syllable Ka, destroyer of time (death), the consort of Kameshvara, granting what is wished for. She revived Kama, she is fit to be worshipped, and her bosom is firm.

VERSE 28

करभोरुः कलानाथमुखी कचजिताम्बुदा ।  
कटाक्षस्यन्दिकरुणा कपालिप्राणनायिका ॥

Her thighs are shapely, her face is like the moon, and her hair outshines the rain clouds. Compassion flows from her side glance, and she is the life-partner of Shiva who holds the skull.

VERSE 29

कारुण्यविग्रहा कान्ता कान्तिधूतजपावलिः ।

कलालापा कम्बुकण्ठी करनिर्जितपल्लवा ॥

She is compassion in bodily form, beloved and lovely, her radiance surpassing hibiscus flowers. Her speech is sweet, her neck is shaped like a conch, and her hands put fresh leaves to shame.

VERSE 30

कल्पवल्लीसमभुजा कस्तूरीतिलकाञ्चिता ।

हकारार्था हंसगतिर्हाटकाभरणोज्ज्वला ॥

Her arms are like wish-fulfilling creepers and she bears a musk mark on her brow. She is the meaning of the syllable Ha, with the gait of a swan, shining with golden ornaments.

VERSE 31

हारहारिकुचाभोगा हाकिनी हल्यवर्जिता ।

हरित्पतिसमाराध्या हठात्कारहतासुरा ॥

Her bosom is lovely with necklaces; she is Hakini and is free of every blemish. She is worshipped by the guardians of the directions and slew demons by force.

VERSE 32

हर्षप्रदा हविर्भोक्त्री हार्दसन्तमसापहा ।

हल्लीसलास्यसन्तुष्टा हंसमन्त्रार्थरूपिणी ॥

She grants joy, receives the sacrificial offerings, and removes the darkness of the heart. She delights in the circular dance and is the meaning of the Hamsa mantra.

VERSE 33

हानोपादाननिर्मुक्ता हर्षिणी हरिसोदरी ।

हाहाहूमुखस्तुत्या हानिवृद्धिविवर्जिता ॥

She is free of rejecting and accepting, joyful, and the sister of Vishnu. She is praised by the celestial singers Haha and Huhu, and she is beyond decrease and increase.

VERSE 34

हयङ्गवीनहृदया हरिगोपारुणांशुका ।

लकाराख्या लतापूज्या लयस्थित्युद्भवेश्वरी ॥

Her heart is soft like fresh butter, and her garment is red as the indragopa (cochineal) insect. She is the meaning of the syllable La, worshipped with creepers, the ruler of dissolution, preservation and creation.

VERSE 35

लास्यदर्शनसन्तुष्टा लाभालाभविवर्जिता ।  
लङ्घ्येतराज्ञा लावण्यशालिनी लघुसिद्धिदा ॥

She delights in watching dance and is beyond gain and loss. Her command cannot be crossed; she is full of loveliness and grants success easily.

VERSE 36

लाक्षारससवर्णाभा लक्ष्मणाग्रजपूजिता ।  
लभ्येतरा लब्धभक्तिसुलभा लाङ्गलायुधा ॥

Her complexion is the colour of lac dye and she was worshipped by Rama, the elder brother of Lakshmana. She cannot be obtained otherwise, is easily reached by those with devotion, and holds the plough as a weapon.

VERSE 37

लग्नचामरहस्तश्रीशारदापरिवीजिता ।  
लज्जापदसमाराध्या लम्पटा लकुलेश्वरी ॥

She is fanned by Lakshmi and Saraswati holding chowries in their hands. She is worshipped with the syllable of modesty (Hrim), she is ardent, and she is the ruler of Lakula.

VERSE 38

लब्धमाना लब्धरसा लब्धसम्पत्समुन्नतिः ।  
ह्रींकारिणी ह्रींकाराद्या ह्रींमध्या ह्रींशिखामणिः ॥

She is honoured, has tasted bliss, and has gained abundance and elevation. She is the maker of Hrim, begins with Hrim, has Hrim at her centre and is the crest jewel of Hrim.

VERSE 39

ह्रींकारकुण्डाग्निशिखा ह्रींकारशशिचन्द्रिका ।  
ह्रींकारभास्कररुचिर्ह्रींकाराम्भोदचञ्चला ॥

She is the flame in the fire-pit of Hrim and the moonlight of the moon of Hrim. She is the radiance of the sun of Hrim and the lightning in the cloud of Hrim.

VERSE 40

ह्रींकारकन्दाङ्कुरिका ह्रींकारैकपरायणा ।  
ह्रींकारदीर्घिकाहंसी ह्रींकारोद्यानकेकिनी ॥

She is the sprout of the bulb of Hrim and is devoted to Hrim alone. She is the swan in the lake of Hrim and the peacock in the garden of Hrim.

VERSE 41

ह्रींकारारण्यहरिणी ह्रींकारावालवल्लरी ।  
ह्रींकारपञ्जरशुकी ह्रींकाराङ्गणदीपिका ॥

She is the deer in the forest of Hrim and the creeper in the basin of Hrim. She is the parrot in the cage of Hrim and the lamp in the courtyard of Hrim.

VERSE 42

ह्रींकारकन्दरासिंही ह्रींकाराम्भोजभृङ्गिका ।  
ह्रींकारसुमनोमाध्वी ह्रींकारतरुमञ्जरी ॥

She is the lioness in the cave of Hrim and the bee on the lotus of Hrim. She is the honey of the flower of Hrim and the blossom of the tree of Hrim.

VERSE 43

सकाराख्या समरसा सकलागमसंस्तुता ।  
सर्ववेदान्ततात्पर्यभूमिः सदसदाश्रया ॥

She is named by the syllable Sa, of one even essence, praised by all the scriptures. She is the true import of all the Vedanta, and the support of both the real and the unreal.

VERSE 44

सकला सच्चिदानन्दा साध्या सद्गतिदायिनी ।  
सनकादिमुनिध्येया सदाशिवकुटुम्बिनी ॥

She is the whole, existence-consciousness-bliss, the goal to be attained, the giver of the good destination. She is meditated on by Sanaka and the other sages and is the wife of Sadashiva.

VERSE 45

सकलाधिष्ठानरूपा सत्यरूपा समाकृतिः ।  
सर्वप्रपञ्चनिर्मात्री समानाधिकवर्जिता ॥

She is the ground on which everything rests, truth itself, of even form. She creates the whole universe and has neither equal nor superior.

VERSE 46

सर्वोत्तुङ्गा सङ्गहीना सगुणा सकलेष्टदा ।  
ककारिणी काव्यलोला कामेश्वरमनोहरा ॥

She is the highest of all, free of attachment, possessed of qualities, granting every wish. She is the maker of the syllable Ka, delights in poetry, and captivates the heart of Kameshvara.

VERSE 47

कामेश्वरप्राणनाडी कामेशोत्सङ्गवासिनी ।  
कामेश्वरालिङ्गिताङ्गी कामेश्वरसुखप्रदा ॥

She is the life-breath of Kameshvara and dwells on his lap. Kameshvara embraces her, and she gives him joy.

VERSE 48

कामेश्वरप्रणयिनी कामेश्वरविलासिनी ।  
कामेश्वरतपःसिद्धिः कामेश्वरमनःप्रिया ॥

She is the beloved of Kameshvara and his playful companion. She is the fruit of Kameshvara's austerity and dear to his heart.

VERSE 49

कामेश्वरप्राणनाथा कामेश्वरविमोहिनी ।  
कामेश्वरब्रह्मविद्या कामेश्वरगृहेश्वरी ॥

She is the lord of Kameshvara's life and enchants him. She is Kameshvara's knowledge of Brahman and the mistress of his home.

VERSE 50

कामेश्वराह्लादकरी कामेश्वरमहेश्वरी ।  
कामेश्वरी कामकोटिनिलया काङ्क्षितार्थदा ॥

She delights Kameshvara and is his great sovereign. She is Kameshvari, who dwells in Kamakoti (Kanchi) and grants what is longed for.

VERSE 51

लकारिणी लब्धरूपा लब्धधीर्लब्धवाञ्छिता ।  
लब्धपापमनोदूरा लब्धाहङ्कारदुर्गमा ॥

She is the maker of the syllable La; she has taken form, gained wisdom and attained her wishes. She is far from minds that have gained sin, and hard to reach for those who have gained pride.

VERSE 52

लब्धशक्तिर्लब्धदेहा लब्धैश्वर्यसमुन्नतिः ।  
लब्धवृद्धिर्लब्धलीला लब्धयौवनशालिनी ॥

She has gained power and a body, and has risen in sovereignty. She has gained growth, play and youthful beauty.

VERSE 53

लब्धातिशयसर्वाङ्गसौन्दर्या लब्धविभ्रमा ।  
लब्धरागा लब्धपतिर्लब्धनानागमस्थितिः ॥

She has gained surpassing beauty in every limb and graceful charm. She has gained love, has gained her Lord, and abides in the many scriptures.

VERSE 54

लब्धभोगा लब्धसुखा लब्धहर्षाभिपूरिता ।  
ह्रींकारमूर्तिर्ह्रींकारसौधशृङ्गकपोतिका ॥

She has gained enjoyment and happiness and is filled with joy. She is the form of Hrim, the dove on the rooftop of the mansion of Hrim.

VERSE 55

ह्रींकारदुग्धाब्धिसुधा ह्रींकारकमलेन्दिरा ।  
ह्रींकारमणिदीपार्चिर्ह्रींकारतरुशारिका ॥

She is the nectar of the milk-ocean of Hrim and Lakshmi in the lotus of Hrim. She is the flame of the jewel-lamp of Hrim and the myna bird on the tree of Hrim.

VERSE 56

ह्रींकारपेटकमणिर्ह्रींकारदर्शबिम्बिता ।  
ह्रींकारकोशासिलता ह्रींकारास्थाननर्तकी ॥

She is the gem in the casket of Hrim and the image reflected in the mirror of Hrim. She is the sword in the sheath of Hrim and the dancer in the hall of Hrim.

VERSE 57

ह्रींकारशुक्तिकामुक्तामणिर्ह्रींकारबोधिता ।  
ह्रींकारमयसौवर्णस्तम्भविद्रुमपुत्रिका ॥

She is the pearl in the oyster of Hrim and is awakened by Hrim. She is the coral figure on the golden pillar made of Hrim.

VERSE 58

ह्रींकारवेदोपनिषद् ह्रींकाराध्वरदक्षिणा ।  
ह्रींकारनन्दनारामनवकल्पकवल्लरी ॥

She is the Vedas and Upanishads of Hrim and the sacrificial fee of the rite of Hrim. She is the new wish-granting creeper in the Nandana garden of Hrim.

VERSE 59

ह्रींकारहिमवद्गङ्गा ह्रींकाराणवकौस्तुभा ।

ह्रींकारमन्त्रसर्वस्वा ह्रींकारपरसौख्यदा ॥

She is the Ganga flowing from the Himalaya of Hrim and the Kaustubha gem from the ocean of Hrim. She is the whole wealth of the Hrim mantra and grants the supreme happiness of Hrim.

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