**LALITHA SAHASRANAMAM - MEANING**

**Source:** <http://www.manblunder.com/search/label/Lalitha%20Sahasranamam>

We have in the month of April 2009, discussed about the dhyan solka of Lalitha Sahasranamam. This consists of one thousand names of Lalithambigai. Lalithambigai is the maya part of the Brahman. She is the vimarsha form and is the cause for illusion or duality. The prakasha form of the Brahman is called Shiva and the vimarsha form of the Brahman is called Shakthi. Shiva is nirguna (without qualities) Brahman and Shakthi is saguna (with qualities) Brahman. The universe cannot function without the combination of the two. Shiva is not created by anybody and there is nothing above him in hierarchy. Therefore he is called athi or the first. Since he does not have a parentage, he is called anathi (orphan). Shiva created Shakthi to create, sustain and dissolve this universe. Therefore all the activities of this universe are under her control only. Why Shiva has chosen Shakthi? Shiva wanted to create somebody who can nurture this universe with motherly love and affection. Shiva also knows (Brahman is the knower of all) that only a woman can take care of this universe, like her own child. That is how Shakthi came into existence. That is why we call the earth as mother earth; we call the nature as Mother Nature. Every mother has their own role to play in nurturing her children. In the same way the Supreme Mother has her own role in sustaining us, in protecting us. Her administration is based on the law of the Lord which is called karma. She is called by various names such as Lalithambigai, Rajarajeshwari, Shakthi, Mother, etc. We have already discussed about her prakasha vimarsha maha maya swarupini form. Please go through the earlier postings to know more about her prakasha vimarsha maha maya swarupini. You can use the google search engine at the end of this site.  
  
This Lalitha Sahasranamam is said to have been recited by eight vak devis (vak devis – considered as authorities of sound and verses, Knowledgeable) in the presence of Lalithambigai at Her own request. This thousand namas or names were recited in the form of verses. These verses are also called mantras and compared to the verses of the Vedas. Every single nama has powerful meaning. If you look at these meanings, you will certainly understand the concept of vimarsha or shakthi form of the Brahman, which is also called as saguna Brahman. Her kundalini form has been beautifully described. It will be interesting to observe how the kinetic energy of the Brahman functions, as every aspect of the administration of this universe has been discussed in detail in this sahasranamam.   
  
We will shortly take up for discussion each nama or name and understand the meaning. As there are 1000 names, our discussions will continue through several postings. Our discussions on the Brahman will also continue. Kindly go through the Dhyan slokas and also about prakasha and vimarsha forms of the Brahman. This is an effort to understand the saguna Brahman that is easy for manifestation.

**Sri mata**. (1)

We address our mother as mata. Mata means mother. The prefix Sri is important here. Sri represents the highest form of mother hood. The human mothers can take care of their children with love and affection. But they cannot remove the miseries and sufferings of their loved ones, which they are destined to undergo. Since Lalithambigai is much more than the human mother, she has the capacity to remove sorrows and miseries of her children. Children mean all the living beings in this universe, as she is the mother of the entire universe that includes sun, moon, stars, five elements, etc. She is addressed as mata as she is the creator, sustainer and also the dissolver. The universe was created out of her. The universe acts as per her instructions. When the dissolution takes place, the universe merges back with her. The cycle of the samsara (worldly acts) repeats by birth, sustenance and death. Samsara is called an ocean. It is difficult to swim against the current of samsara. The current of samsara is produced by our sense organs. These sense organs in turn influence our mind that causes desires and attachments. Only Sri mata is capable of helping us to cross the hurdles of samsara and reach the destination (realization of Brahman). This is possible only by worshipping her.   
Sri mata is also said to mean the mother of the Goddesses Sri Lakshmi (goddess for wealth) and Sri Saraswathi (goddess for knowledge). Rudrani (the goddess for dissolution) is the wife of Rudra. Rudra is different from Shiva. Therefore Sri means the mother of these three goddesses.

Durvasa is a great saint. He surrenders to Sri mata by saying “Oh mata, the supreme compassionate! I had born to a number of mothers. In future also, I may be born to a number of mothers. My mothers are countless, as I had different mothers for my different births. I am so scared to be born again and to undergo the associated sufferings. Oh! Mata! I am surrendering to you. Please give me relief from my future births.”

When Sri is added as a prefix to any word, it shows the greatness. There are five such words with Sri prefixed in the worship of the devi. These five together are called Sri Panchagam. They are Sri puram (the place where she dwells), Sri Chakram, the palace where she lives with her body guards, Sri Vidya, the ritual worship, Sri Suktham, verses in praise of Her and Sri Guru, the spiritual teacher who initiates his disciple into Shakthi worship. The main aspect of Shakthi worship is tantra sastra.

It is pertinent to note that this Sahasranamam starts by addressing Lalithai as the mother of all, which emphasizes her care and affection for all of us.  
  
**Sri maharajni** (2)

Again this nama also starts with Sri. Maharajni means the queen of queens, the supreme ruler.

Most of the namas of this sahasranamam contain powerful bijaksharas. It is difficult to segregate these bijas from the nama. Bijas or bijakasharas are either single Sanskrit alphabet or the combination of alphabets making it as a compound alphabet. Each of these bijas are considered as highly secretive in nature and are very powerful that can bestow powers on a person who regularly chants these bijas duly understanding its meaning. Further specific rules are prescribed for its pronunciation.

There is one specific mantra, which is considered as the supreme of all the mantras in the worship of devi. This is called Shodasi. Shodasi means 16 kalas or letters. Kala means the sixteen days of waxing or waning moon i.e. full moon to new moon or new moon to full moon. There is one more mantra called panchadasi consisting of 15 letters. If you add the sixteenth letter to panchadasi, it is called Shodasi. If one chants the shodasi mantra for the prescribed number of times, he or she will have no more births. This sixteenth bija of shodasi is hidden in this nama. Normally, this should be learnt only from a Guru. The sixteenth bija consists of the first four letters of this nama s+r+i+m =Srim. The Srim is called Lakshmi bija.  
The first nama talks about her creative power and the second nama talks about her power of sustenance. As a mother she creates and as the supreme queen she administers the universe.

**Srimatsimhaneshwari** (3)

Lalithai as the queen of queens is sitting on a lion. Lion is associated with ferociousness. Lion is also known as the king of animals. The supreme queen is using lion as her vehicle. This description of Lalithai talks about her role as the supreme dissolver. Simha in Sanskrit means lion. The root for the word simha derived from the word himsa. Himsa in Sanskrit means destruction. srimat+simha+asanam+Ishwari . Srimat means the supreme respect given to her in her capacity as the destroyer of the universe, simha means lion, asanam means seat (here it means throne), ishwari means powerful.

The first three namas of this sahasranamam begin with the letter Sri. Sri means prosperity, wealth, etc. This bijam Sri represents the goddess Lakshmi, the goddess of wealth. She is the wife of Sri Mahavishnu. This nama also indicates that the worshipper of Lalithai will get all material prosperity.

According to Jnanarnavam, one of the ancient texts, there are eight mantras called simhasana mantras to be performed on the four sides of the bindu in the Sri Chakra and one in the bindu itself. Twenty four goddesses are worshiped in this simhasana mantra. This nama also means that Lalithai is the ishwari for these 24 devis.   
The first three namas refer to the supreme nature of Lalithai, the creator, the sustainer and the dissolver. As far as her act of dissolution is concerned, she destroys those who commit sinful acts. But she ensures that her true devotees are merged with her. This merger is called ‘layam’.  
  
**Cidagnikundasambhutha** (4)

Cit+agni kunda+sambhutha. Cit means the nirguna Brahman or the Brahman without attributes. Agni kunda means a fire altar, in which fire sacrifices are done by giving oblations. Sambhutha means born. Agni kunda or the fire altar means the dispeller of darkness. Darkness means lack of knowledge or ignorance which is called avidya. This should not be interpreted as the one who was born out of the fire. She is the supreme consciousness that dispels ignorance. She dispels ignorance by being in the form of pure consciousness that burns within dispelling the darkness of maya.

The same explanation is given by Sri Krishan in Gita (Ch.IV.37). Krishna says “Like a fire turning the fire logs into ashes, the fire of knowledge burns to ashes all the karmas (sarva karmani).” Complete knowledge of the pure Brahman residing within destroys all our karmas whether good or bad. We have seen that we should have nil balance in karmic account to avoid further births.  
  
**Devakaryasamudyata** (5)

She has manifested herself to help devas. What is the help she can do for devas. It goes back to a story where devas were engaged in a war with the demons who are called as asuras. She helps devas to win the war with the demons. Devas do not perform evil deeds, therefore She always helps devas. When She is said to be a part of the Brahman, why She should manifest afresh to destroy the demons? When we talk about being a part of the Brahman, we also talk about her prakasha form. Prakasha form represents Shiva and vimarsha form represents Shakthi. Since She is a part of the Supreme Shiva who has created her as His vimarsha form, the prakasha form of Lalithai goes without explicitly saying that. This nama discusses her prakasha form.

There is an important saying in Yogavasishta it is said “I have two forms, ordinary and supreme. The ordinary form of mine is with hands and legs. This form of mine is worshiped by ignorant men. The other one is my supreme form, the formless form without a beginning and an end. This form of mine has no qualities or attributes is called the Brahman, Atman, Paramatman, etc.”  
In this nama demons or asuras means avidya or ignorance. Devas means knowledge or vidya. She helps those who seek knowledge about the Brahman.

**Udyatbhanusahasraabha** (6)

Udyat – rising, bhanu-sun, sahasra – 1000 or countless, abha - light. Lalithai appears as bright as 1000 suns rising at the same time. The color of the rising sun is red. The complexion of Lalithambigai is red as described in the dhyan sloka of this sahasranamam (sakunkuma vilepanam). Almost all the tantra sastras and ancient scriptures talk about Her complexion as red. In the previous nama the prakasha form of Her was discussed and in this nama Her vimarsha form is being described. She has three forms – the prakasha form or the subtle form, the vimarsha form or the physical form and Her para form or the supreme form. The prakasha form of Her is said to be made of various mantras, the supreme one being maha shodasi mantra. Her vimarsha form is her physical form. She is worshiped in thousands of forms. Her supreme form is the mental worship. These forms and the associated red colour is for easier meditation. From the next nama onwards, her physical form is being described. The red colour also indicates care. She takes care of her devotees with great care and affection like a mother.   
Krishna says “If hundreds of thousands of suns were to rise at once into the sky, their radiance might resemble the effulgence of the Supreme Person in that universal form.” (Gita Ch.II.12)  
  
**Chaturbahusamanvita** (7)  
  
The physical appearance of Lalithai begins here. She has four arms. These four arms represent her ministers, through whom she administers. These devis who assist Her are described in the next four namas.   
  
**Ragaswarupapasadya** (8)  
  
Raga means desire or a wish. Pasa is a type of rope used to pull an object. She pulls all the desires of Her devotees using this rope. We have already seen about the three shakthis – icha, jnana and kriya. This nama talks about icha shakthi or the desire. She never allows her devotees to sink with desires. This arm is her left upper arm and is represented by Ashwaruda devi.  
  
**Krodhakarankushojjvala** (9)  
  
She holds an elephant hook in her right upper arm. Krodha means hatred. Akara means knowledge. This nama talks about subtle body. Knowledge is always subtle. She uses this elephant hook to destroy the hatred if developed by Her devotees and gives knowledge. A bija of Kali “krom” is hidden in this nama. Kali is the destroyer of all evils. This right upper arm is represented by Sampathkari devi.  
  
**Manorupekshukodanda** (10)  
  
Mind involves both samkalpa and vikalpa. Samkalpa means resolve, process of thought. Vikalpa means difference of perception. Both are opposite to each other. Mind is also subtle like knowledge. Mind is reflected through the five sensory organs. That is why it has both samkalpa and vikalpa qualities as it acts through the impressions received from sense organs that get fine tuned in the form of thought and finally explodes in the form of our actions. Ikshu means sugar cane and kothandam means a bow. She is holding in her left lower arm a bow of sugar cane. Why sugarcane bow? If you crush sugarcane you get sweet and tasty juice from which sugar is manufactured. It means if you crush your mind (controlling the mind), you get the sweet reality of the Brahman. This arm is represented by Mantrini or Shyamala devi.   
  
**Panchatanmatrasayaka** (11)  
  
The earlier nama spoke about the bow and this nama talks about the arrows. She has five arrows. These five arrows are of flowers. The five represent five subtle elements- sound, touch, taste, smell and form. These five flowers or arrows are described differently in various tantra sastas. These five flowers are lotus flower, raktakairava flower, kalhara flower, indivara flower and flowers of mango tree. These five flowers represent excitement, madness, confusion, stimulation and destruction. The arrows are used in wars targeting the enemies. Lalithai targets Her devotees with these arrows to destroy the illusion or maya as the five subtle elements are associated with maya. This is her right lower hand. Varahi devi is represented by this hand.   
  
The namas 8,9,10 and 11 have secret bija aksharas. For example, 8th nama has “Hrim” bijam which is known as maya bijam. The 8th nama begins with “ragaswa” which is formed of ra+aga+swa. Aga means Shiva. The bija for Shiva is “Haam”. This is to be taken as “ha”. The next is ra and this is to be taken as it is. Swa means the letter “im” with a bindu on the top. The bija Hrim is thus formed by ha+ra+im. When pronounced together it is pronounced as “Hrim”. Like this in other three namas also such bijakasharas are hidden. That is why Lalitha Sahasranamam is considered on par with Vedas. Most importantly, this sahasranamam should not be recited with raga or swara (both used in singing)

**Nijaruna-prabha-poora-majjad-brahmanda-mandala** (12)  
  
Her red-rose like complexion radiates the universe with red colour. From this nama starts the gross description of Lalithai. When physical description of a God is made, it is from foot to head and for Goddesses it is from head to foot. For Lalithai, the descriptions begin from her head. For Shiva the descriptions are both from his head as well as foot as He represents both Shiva and Shakthi (arthanari form-Shiva Shakthi combine in a single form). In panchdasi mantra (a supreme mantra of Devi containing 15 Sanskrit bijas) there are three parts or kootas, which will be discussed later in this series. Out of the three kootas, vakbhava koota is meditated upon Her head, which is in line with the tradition of describing her from head to foot.  
  
**Champak-ashoka-punnaga-saugandhiga-lasat-kacha** (13)  
  
Champakam, ashokam, punnagam, saugandhigam are the four types of fragrant flowers that adorn Her hair. But her hair does not get fragrance because of these flowers, whereas these flowers get their fragrance from Her hair. Her hair is always sweet smelling.

In Soundarya Lahari (SL) verse 43, Shankara (aathi Shankara, the greatest saint of our times who spread the philosophy of non-duality) said that her hair has natural wetness and extremely soft. That wet and soft nature of the hair will drive away our ignorance (ignorance about the Brahman). Wetness indicates he compassion. Softness indicates her motherhood.

Durvasa maharishi (Sage Durvasa) in his ‘Shakthi Mahimna’(SM) meditates on her sweet smelling hair in his heart chakra.

The idea behind these description is when Her hair can drive away ignorance (knowledge is considered as supreme in realising the Brahman), what Her total form can do for her devotees. These four sweet smelling flowers possibly mean the four deceptive components of anthakkaranam viz. mind, intellect, desire and ego.   
  
**Kuruvinda-manishreni-kanat-kotira-mandita** (14)  
  
Kuruvinda is a rare type of ruby, which is red in colour. This particular type of ruby is said to enhance love, wealth and devotion for Vishnu (Vishnu is her borther). These rubies adorn her crown. When She is meditated upon with this red crown, spirituality and prosperity will increase. In SL 42, it is said that all the 12 aadhithyas (dwadasa aadhithyas) adorn Her crown. SM 42 describes of Her crown.   
  
**Ashtami-chandra-vibraja-dhalika-sthala-shobhita** (15)  
  
Her forehead appears like the moon on the eighth day. Eighth day from the full moon or new moon is called ashtami. The moon appears beautiful with even curves on both sides on the eighth day.   
  
**Mukachandra-kalankabha-mruganaabhi-visheshaka** (16)  
  
She is wearing a kasturi (a fragrant paste) tilak and this is compared to the spot which we see in the moon. In SM 39, Her face is meditated upon.  
  
**Vadanasmara-mangalya-gruha-torana-chillika** (17)  
  
Her face is compared to the palace of lord Manmata (the god for love) and her eyebrows are compared to the festoons adorning his house. Chillika means eyebrows. It is said that Manamatan constructed a palace for all auspicious occasions copying the face of Lalithai.   
  
**Vaktra-lakshmi-parivaha-chalan-meenabha-lochana** (18)  
  
Her eyes appear like fishes moving in a pond. Her face is compared to a pond and Her eyes to fishes. Fishes move very quickly. She also moves Her eyes quickly as She has to shower Her grace on the entire universe. The fish eggs become fertile by mere glance of mother fish. In the same manner She by Her mere glance nourishes the universe. (It is appropriate to use the word universe, instead of devotees, as usage of devotee means discrimination. Certainly She cannot have discrimination) Because of the beauty of Her eyes She is also known as ‘Meenakshi’ ‘Meenalochani’ etc.

**Navachamchampaka-pushpabha-nasadhanda-virajita** (19)  
  
Her nose resembles like a newly blossomed champaka flower.  
  
**Tarakannthi-tiraskari-naasabharana-bhasura** (20)  
  
She is wearing a nose stud that outshines the stars. Her nose stud is made up of rubies and pearls. Tara means stars. Tara also means two goddesses mangala and sukra. Possibly these mangala and sukra could mean the two planets mars and venus. Each planet has certain precious stones. Planet mars has ruby that is red in colour and venus has pearl. It can also be said that these two planets adorn her nose. This also indicates that worshipping Her wards off the evil effects of planets.  
  
**Kadhamba-manjari-klpta-karnapoora-manohara** (21)  
  
She is wearing the petals of kadhamba flowers in her ears. These flowers are grown outside her Cintamani graham (The palace where She lives). These flowers have divine fragrance, which is derived from Her ear lobes.  
  
**Tatanka-ugali-bhutha-tapanodupa-mandala** (22)  
  
She is wearing sun and moon as Her ear rings. This means She controls all the activities of the universe as sun and moon are responsible for sustaining life. It is also said that sun and moon represent her eyes, earrings and bosoms. The bija ‘kleem’ is represented by her two bosom, which represent the two semi circles in the ‘kleem’ bija. The kleem bija is also called kama bija. Further details are to be learnt from a Guru. Most of the nams of this Sahasranamam represent various bijas, hence this sahasranamam is considered to be very powerful.

SL 28: Other gods become old in spite of consuming the ‘nectar’ that prevents death and aging. But your husband Shiva, in spite of consuming halakala poison (the deadliest poison that was derived out of churning the ocean (paar-kadal) will continue to exist just because of your ear rings.  
  
**Padmaraga-shiladharsha-paribhavi-kapolabhoohu** (23)  
  
Her cheeks are shining, soft and reflecting. Padmaragam is a type of ruby, red in colour. Her cheeks are reflecting red colour as her complexion itself is red. The other ornaments that have been described above are also red in colour. The sun and the moon in her ear lobes make her cheeks shining red. Everything associated with her is red. As discussed earlier, red indicates compassion.

SL 59: He shining cheeks are compared to the chariot of Manmatan.  
  
**Navavidruma-bimasri-nyakkari-radanachada** (24)  
  
Her lips outshine fresh coral and the bimba fruit. Bimba fruit is normally compared to beautiful lips. Both are red in colour.   
  
**Shuddha-vidhyankurakara-dhvijapankti-dvayojvala** (25)  
  
Her teeth appear like Shuddha-vidhya, which means Sri Vidya. Sri Vidya is considered as the most secret and powerful ritual worship of Lalithambigai. This involves a lot of rituals and each ritual has its own meaning and interpretation. Suddha means pure and here it means pure knowledge. This is considered pure because this upasana marg or the cult of Sri Vidya worship emphasizes the non-duality, ‘I am That’ concept.

The shodasakshari mantra is considered as the seed for Sri Vidya. It has sixteen bijas. When a seed grows into a sprout, it has two leaves. Therefore 16 x 2 gives 32, the number of teeth in human beings. Even though teeth have two rows placed in upper and lower jaws, the jaws are attached to each other internally. In the same way soul (jiva) and (Brahman) God are considered as different out of ignorance but both remain the same. Sri Vidya worship is to be done in seclusion, understanding the significance and meanings of the procedures. Then only the worship yields results.

In the mantra initiation procedures of Devi, there are 32 types of Diksha (types of initiation). Yet another interpretation is also possible. This sahasranamam starts only with 32 letters out of the 51 alphabets in Sanskrit. This 32 are represented by her teeth. This could also mean that the initiation into Sri Vidya cult, particularly Shodasi mantra, is to be done verbally by Guru to his disciple.

**Karpooravitikamodha-samakarshi-digandara** (26)  
  
Karpooravitika is a combination of fragrant ingredients, used to chew along with the betel leaves. The ingredients used are – saffron, cardamom, clove, camphor, kasthuri, nutmeg and mace or myristica fragrans or jaddhi pathiri. The ingredients are finely powdered and mixed with powdered sugar candy. This karpooravitika powder when used with betel leaves for chewing gives immense fragrance and delicious taste). When She chews this, it provides fragrance to the entire universe. Refer nama 559 also. In Lalitha trisadhi ( a verse containing 300 namas based on panchadasi mantra) nama 14 also has the same meaning.

Possibly this could mean that She attracts ignorant men by this fragrance. Knowledgeable men can reach her by devotion whereas ignorant men require some sort of inducement to obtain her grace. This inducement is the fragrance mentioned here.  
  
**Nija-sallapa-madurya-vinirbhartsita-kachabi** (27)  
  
Saraswathi’s veena (veena is musical instrument with strings) is called kachabi. It produces a superb melody, that too in the hands of Saraswathi devi, the goddess for fine arts, the music was very melodious. The voice of Lalithai is more melodious than Saraswathi’s veena.

SL 66: Saraswathi was playing on her veena, the triumphs of Shiva; Lalithai was enjoying the melody coming out of the strings of kachabi, the veena of Saraswathi. Lalithai was so pleased with the melody, she said ‘well done’. Lalithai’s voice was so melodious, Sarawathi closed her veena out of shame.

The same explanation given to the earlier nama is applicable here too. She attracts the ignorant by the melody of her voice.   
  
**Mandasmita-prabhapoora-majjatkamesha-maanasa** (28)  
  
Smita means smile and mandasmita means a special smile. Kamesha is Shiva. When Lalithai is sitting on the left thigh of Shiva, they are known as Kameshwarar and Kameshwari. This form is different from their arthanari form. Shiva is immersed in that beautiful special smile of Lalithai.

Kama also means bindu, a dot. Bindu is a part of kamakala bija (eem). This bija has two bindus, each representing the sun and the moon. The bindu refers to ego. Kama and kala both mean desire. Mind is the cause for desire. When the mind of Shiva himself is influenced by the smile of Kameshwari, it only speaks about Her glory.

She attracts ignorant men by her smile.   
  
**Anakalita-sadhrushya-chibuka-sri-virajita** (29)  
  
She has the most beautiful chin. SL 67 wonders how to describe her chin.  
  
**Kamesha-baddha-maangalya-sutra-shobhita-kandhara** (30)  
  
Her neck is adorned with the mangalya sutra (married women wear this) tied by Kameshawarar. SL 69 says that She has three fine lines in her neck. Mangalya sutra is tied to bride’s neck by the groom at the time of marriage. However, this tying of mangalya sutra is not discussed in Vedas and possibly a custom followed in later days. As per samudrika sastra, (interpretation features of the body) the three fine lines in the forehead, eyes or hip indicate prosperity.   
  
**Kanakangada-keyura-kamaniya-bhujanvita** (31)  
  
Kanaka – golden, angada – bangles or bracelets. Keyura is a type of ornament worn in the upper arms. She is wearing these ornaments. Possibly this could mean the following. Both these ornaments are made out of gold and worn in the arms. Though they differ in form, the ingredient gold is the same in both. The forms of livings beings are different, but the innermost is the same Brahman.

**Indragopa-parikshipta-smaratoonabha-janghika** (41)  
  
Her calf muscles look like the quiver of Manmata, the god of love. SL 83 describes this.  
  
**Gooda-gulpaa** (42)  
  
She has round and well shaped ankles.  
  
**Koorma-prshta-jayishnu-prapadanvita** (43)  
  
The arch of her feet is more beautiful and shapelier than tortoise’s shell. But Shankara expresses his anger for comparing her feet to that of tortoise shell, which is hard. SL 88 says “The toes of your feet is the one that sustains this universe (he is not even comparing the entire feet, he says only about the toes). Lord Shiva knows the softness of your feet that is why he held your feet with great care during your marriage ceremony. How dare they (possibly vak devis) compare such a soft feet to that of tortoise shell?”

41, 42 and 43 are as per the features described in samudrika lakshana (study of body parts).  
  
**Nakadidhiti-sanchanna-namajjana-tamoguna** (44)  
  
The rays of her nails remove the ignorance of those who bow before her. When devas and asuras pay their reverence to her by bowing, the rays of the gems emanating from their crowns are in no comparison to the rays emanating from the nails of her feet. The rays that come out of the nails destroy the tamo guna and ignorance of those who worship her.  
It is also said that She does not bless with her hands, but with Her feet. She does not have abhayam and varadam hands. Normally you can notice that most of the Gods have these two hands one meant for blessings and another for giving boons. Lalithai does not have these two hands as She has four powerful goddesses (8, 9, 10 and 11) in her four hands. These two acts blessings and giving boons are done by her feet.  
  
**Pada-dvaya-prabha-jala-parakrta-saroruha** (45)  
  
The beauty of her feet is much more than a lotus. Generally lotus flower is compared to the eyes and feet of gods and goddesses. In SL 2 it is said the Brahma, Vishnu and Shiva uses the fine dusts of Her lotus feet for their respective activities. These three gods Brahma, Vishnu and Shiva are representations of the three activities of the Brahman’s vimarsha form or saguna Brahman. In Hindu mythology, every act of Nature is represented by a god or goddess. For example, water is represented by lord Varuna, fire is represented as agni, wealth as Kubera, death by yama etc. It is nothing but worshiping the Nature and the cosmos. Since there are so many forces and energies in the universe, each of them represented by a god. That is why we have so many forms of gods and goddesses.  
In the next verse SL 3, Shankara says that Her feet gives knowledge to those who are ignorant (ignorance of Brahman)  
  
**Sinjaana-mani-manjira-mandita-sripadambuja** (46)  
  
She is wearing anklets made out of precious gems that shine.  
It is to be noted that five namas 42 to 46 describe only about her feet. When her feet alone are described so much, it is beyond comprehension to even think about her powerful form. This is made so by vak devis, to impress about her prakasha vimarsha maha maya swarupini form.

**Marali-manda-gamana** (47)  
  
Her walking gait is like a female swan. When she comes out of the kunda (nama 4) walking towards the devas, her gait is compared like this. The fact is that her gait cannot be compared to that of swans, as her gait is incomparable. In order to give some idea about her gait such visual comparisons are made. In SL 91 Shankara says that the swans learn from Her gait.  
With this nama the description of Shakthi kuta of panchadasi ends.  
  
**Maha-lavanya-shveadhi** (48)  
  
She is the treasure house of beauty. SL 12 says “The best of the poets are not able to describe your beauty. Ramba and Oorvasi, the best beauties of the heaven are keen to have a glimpse of your beautiful form. They want to enter the body of Shiva, who alone can see your beauty”   
  
**Sarvaruna** (49)  
  
Sarvam+arunam=everything in red. Everything associated with her is red. This fact has been highlighted in various namas that we have discussed so far. SL 93 says “ kacit aruna karuna” meaning that her compassion which is red in colour is beyond comprehension.

The same nama is there in Lalitha Trisati (138). Yajur Veda 4.5.7 says ‘asau yastamro aruna uta babhruh sumangalah’ (this comes under Sri Rudram 1.7) which says that aruna (the color of sun at the time of dawn) of the dawn is copper red in colour which is auspicious. The colour of red is auspicious as per sruti (Vedas). What other authority do we need to discuss on her complexion?  
  
  
**Anavadyangi** (50)  
  
Every part of her body is flawless and in accordance with samudrika lakshana or sastra. She is nirguna Brahman as well as saguna Brahman. She is Brahman with and without form. When she is known as saguna Brahman she is with form and qualities. Saguna Brahman is discussed here. This is natural as Brahman flawless.  
  
**Sarvabharana-bhushita** (51)  
  
She is adorned with all types of jewels. The Kalika purana mentions 40 types of ornaments. Parasurama Kalpa Sutram one of the authoritative texts on Sri chakra puja (ritual worship) mentions more number of ornaments that adorn her. The same nama is there in Trisati 140.

Though many believe that the description of her physical form ends with this nama, some scholars are of the opinion that physical description ends with nama 55 only. However 48 to 51 describe her form of prakasha and vimarsha combine.   
  
**Shiva-kameshvarangastha** (52)  
  
Her seating posture begins from this nama. She sits on the left thigh of Shiva. This is the form of saguna Brahman. Shiva is the prakasha form and self illuminating and Shakthi is his vimarsha form. It is good to meditate upon this posture of them. Why She is sitting on his left thigh? Heart is on the left side and she is said to be Shiva’s heart (could also mean love).

Kama means handsome, desire, god of love Manmata. Kama also means knowledge. Shiva means auspicious. Ishwara means the supreme ruler. Knowledge is said to be the form of Shiva. Perception of heart and mind is the knowledge. Here all the qualities of the saguna Brahman are covered. This is saguna Brahman because it talks about forms and qualities. Niguna Brahman does not have form and attributes. When maya or illusion is still associated with Brahman it is called saguna Brahman. This saguna Brahman is called Shakthi or prakasha vimarsha maha maya swarupini. Why kama is mentioned here. This kama does not mean manmata, the god of love. It means desire (supreme) here, not the desire with which this word is associated. The desire of the Brahman to create the universe is executed through Shakthi, the auspicious form of the Supreme ruler Shiva. This nama actually talks about static and kinetic form of energies in unison. This also could mean the creation of the universe.

**Shiva** (53)  
  
There is no difference between Shiva and Shakthi; hence she is called as Shiva. Shiva also means auspiciousness. She is the embodiment of auspiciousness. She is the iccha form of Shiva. There are three types of shkathis – iccha (desire), jnana (knowledge) and kriya (action). Since Shiva is the Brahman and as such He does not have any desires. But his iccha form is reflected in the form Lalithai. Here desire means desire to self-realization. “Yata Shiva –tata Devi; Yata Devi- tata Shiva” is the saying. Wherever Shiva is there will be Shakthi and wherever Shakthi is there will be Shiva. That is why it is said there is no difference between Shiva and Shakthi. Elsewhere it is said that Parvathi and Parameshwara cannot separate from each other. This is compared to the in-separation of a word and its meaning. They are considered as father and mother of the universe. Scriptures say that there is no difference between Uma (Shakthi) and Shankara (Shiva). Shankari is the wife of Shiva and is known as Shiva Shankari.

She is the maya shakthi that is connected to one’s consciousness. How does she look like? She is knowledgeable, self-illuminating (remember our discussions on self-illuminating Brahman), without qualities, the cause of destruction of samsara (desires and related issues) and the bliss. She is Shiva the supreme Devi, the ocean of mercy and compassion. Men who have intellect get everything out of her.   
There are two important points mentioned here. One is Lalithai is no way different from Shiva. Both Shiva and shakthi are in a single form only. Only out of ignorance, we worship them as two separate individuals. Secondly, assuming that we continue to worship her individual form that has been described in the above verses, still we get all auspicious things. We will discuss more on this in the subsequent namas also.  
  
**Svadhina-vallabha** (54)  
  
Her husband (Shiva) belongs to her alone. This confirms our discussion in the previous nama. We have been discussing that Shiva alone created Her to take care of His three acts. For this exclusive purpose, Shiva created Shakthi, the kinetic energy as opposed to the static energy of Shiva. As she is the only creation of Shiva, it is said that Shiva belongs to Her alone. Shiva is the cause of this universe and Shakthi is His power. Without this combination, the universe cannot exist. This is confirmed in SL 1 – Without being united with Shakthi, Shiva cannot even make a single move.

Possibly this can also be interpreted as follows: Brahman is omnipresent. Soul is the jiva where karma of living beings is embedded. Neither Brahman nor soul in their individual capacity can create a life. You need Brahman to make the soul function with a gross form and the soul definitely needs the Brahman to get birth. That is why Shankara said in SL 1 that Shiva cannot act alone. In the same way Shakthi also cannot act alone. Since the verses are about Shakthi, generally negative points (not qualities) in such cases are left out. It is poetic way expression.

With this verse, the physical description of Lalithai ends. From 53 to 64 it is going to be the description of Srinagara, the place where Lalithai lives. You could have observed in the verses 13-54, the description of Lalithai and some of them are delicate to discuss. Not only in this Sahasranamam, but also in Soundarya Lahari such descriptions are found. Generally a question arises, whether such descriptions are right, beyond a certain level. There could be two possibilities for making such narrations. One is the possibility of the poetic visualization which is generally allowed in poems. We can apply this to SL, composed by Adhi Shanakara. How a great sage like Shankara can make such descriptions? Sankara is no ordinary person about whom we can discuss. He is said to the incarnation of Lord Shiva himself. If this is true his descriptions can be accepted, subject to the question why he should express such things in public. It is difficult to give the right answer. There should be something extremely subtle in such descriptions, which we are not aware of. Take this Sahasranamam composed by vak devis, who are always with Lalithai. Further, this Sahasranamam was recited in the presence of Lalithai herself. If she found something wrong with the verses, she could have burnt these vak devis. She did not do so. So, it is clear that such descriptions are approved by Lalithai herself. Her panchadasi mantra is meditated upon her parts which are considered to be highly secretive.

Following could be the reasons for such descriptions in this Sahasranamam and elsewhere. The first point is, in any poetic visualization such narrations are permitted. Poetic skills are expressed through such descriptions. Second thing is to test a devotee whether he gets exited on such descriptions. This is a sort of test before proceeding to higher awareness. Thirdly, such descriptions are a part of maya played by Shakthi. Unless maya goes away from a person, realizing the Brahman is not possible and hence such descriptions fall under the gaze of maya. It could also mean the kundalini energy and its path. But beyond such reasoning that we can think of, we have no authority or right to analyze such narrations. One has to understand that the world of illusion is full of desires and one has to cross such desires to reach higher planes of consciousness only after knowing such realities, as realising the reality alone leads to the Brahman. Before we close our discussion on this subject, we should not forget that the nirguna Brahman is formless and to realize the nirguna Brahman, one has to realize the saguna Brahman (with qualities and form) first. Possibly such narrations could help those not-so-intelligent (those who never heard about the Brahman) people to at least visualize the saguna Brahman, possibly a stepping stone to spirituality.

**Sumeru-madhya-srungasta** (55)  
  
From this nama till 63, the narration of Her residence is discussed.  
Sumeru means in the midst of mountains called ‘meru’. She lives in the centre of Meru Mountains. Vak devis in the nama 52 said that Lalithai is seated on the left thigh of Shiva, union of static and kinetic energies. Now they are discussing about her palace. Meru mountain range has three peaks and if a line is drawn connecting them, a triangle is formed. In the midst of this triangle there is a taller peak than the rest three where in Lalithai resides. Sage Durvasa in his master piece “Lalithastavaratna” says “I salute the three peaks (the shorter ones) which are abodes of Brahma, Vishnu and Shiva. In the midst of these peaks, there is another peak much higher than the other three. The golden rays are beautifying this peak and I worship it.”  
Possibly this could be the description of Sri chakra. In the middle of Sri chakra there is a triangle and in the centre of this triangle there is dot called bindu in which Lalithai lives with her husband Maha Kameshwara. Nama 52 is contemplated in this bindu.  
  
**Srimannagara-nayika** (56)  
  
She owns this auspicious and wealthy city called Srinagaram. There are two narrations about this Srinagaram. One is found in Durvasa’s Lalithastavaratna and another in Rudra Yamala (as told to Parvati by Shiva). The former says that Srinagaram was constructed by celestial architect Vishwakarma. Rudra Yamala says that Srinagara is in the midst of ocean of milk as an island called ratnadvipa (island formed out of precious gems). In the midst of Srinagaram there is another city called Srividya that is surrounded by 25 walls, each wall representing a tatwa. We have already discussed about these tatwas in our earlier postings. So, She is the queen of such a place, from where She performs all her three acts of creation etc.  
  
**Cintamani-gruhantasta** (57)  
  
She lives in a palace constructed out of cintamani, one of the most valuable gems. This gem is supposed to give whatever is desired. This palace is on the northern side of Srinagaram, the city. All the gods and goddesses go to this place to worship Her. This is supposed to be the place of origin of all the mantras. Worshipping this place removes all the mind related issues.   
  
**Pancha-brahmasana-stita** (58)  
  
She is seated on a throne made up of five brahmans. The five brahmans are Brahma, Vishnu, Rudra, Ishanan and Sadashivan (Some used to say Brahma, Vishnu, Shiva, Mahadeva and Sadashiva). Shiva, Mahadeva, Sadashiva, Kameshwara are the different forms of Shiva. Each form represents different acts. SL 92 says that “Brahma, Vishnu, Rudra, Ishwara form the support of your throne and Sadashiva is the seat of your throne”. This nama highlights Her highest authority of the universe. But, Surely Vak devis could not have meant to name Brahma, Vishnu etc as support of her throne and Sadashiva as her seat. There is another interpretation for this Panchabrhmam. This could possibly mean the basic elements. We have five chakras in our body (muladhara to vishudi) and each of these chakras represent one element. Muladhara – earth element, Swadishtan – water element, manipuraka – fire element (some are of the opinion that swadishtan is fire element and manipuraka is water), anahat – air element and vishudi – akash or ether element. Lalithai is sitting on these five elements, each element forming four legs of her throne and one forming the seat. This seems to appropriate as She is the creator and creation is made out of the five basic elements only. After crossing these chakras, we have to proceed to ajna chakra where our mind is controlled and proceed to the crown chakra where the union of Shiva and shakthi takes place. This explanation suits the interpretations of certain other namas in this Sahasranamam. Namas 249 and 947 also speak about this concept.

**Mahapadhmatavi-samsta** (59)  
  
She dwells in a great forest full of lotus flowers. Lotus flowers grow only in water. Nature’s bounty has been mentioned here. Big mountains with high peaks were referred earlier. Now indirectly the water bodies are mentioned. Mahapadhmam also refers to a type of elephants.   
This nama talks about the crown chakra or sahasrara, situated above the six chakras of our body. A minute aperture in the centre sahasrara is called brahmarandhra or padmatavi. The divine energy enters our body through this aperture only. Our contact with higher planes is established through this aperture. This aperture is connected to all the six chakras. Lalithai conjoins with her consort Shiva in sahasrara. This nama talks about Her domicile in the middle of a thousand petal lotus or sahasrara.  
  
**Kadambavana-vasini** (60)  
  
She lives in the middle of kadamba trees whose flowers have divine fragrance. Her cintamani graham is surrounded by a forest of kadamba trees. Nature’s greenery is mentioned here. By such narrations, Vak devis describe her pritivi tatwa as earth is nothing but nature. She is also called Mother Earth. We have already discussed about 25 walls around her cintamani graham, each wall representing a tatwa. This kadamba vanam (kadamba forest) is situated between the walls of gold (8th wall) and silver (7th wall).  
It is interesting to note that all the angles of Sri Chakra intersect each other in the place between 7th and 8th walls. There are twelve vedic months corresponding to English calendar. These twelve months are grouped under six rutus, each rutu consisting of two months. Each rutu is ruled by a god. These six gods along with their wives live in their palaces situated between 3rd and 8th walls or forts of Sripuram.  
In between the walls of gold and silver Mantrini Devi who is also called Shyamala Devi has a palace where she resides. She is the authority of 98 bijas of Brahma Vidya. Refer nama 10.  
Vak devis narrate how Lalithai controls even minute things. From the literal angle certain namas may appear insignificant. But each and every nama of this Sahasranamam has inner and secretive meaning and also a bijakahsara. By and large such secretive meanings are not disclosed to everybody. People knowing the secretive nature of this sahasranamam is extremely rare to find.   
  
**Sudha-sagara-madhyasta** (61)  
  
She resides in the middle of the ocean of nectar. Sudha means nectar, sagara means ocean and maddhyasta means centre. Sduha sagaram is a place in sahasrara. Just before sahasrara, there is a place called soma chakra. When kundalini reaches this soma chakra, due to the extreme heat, a liquid flows down through our throat. This liquid is called sudha as its viscosity and taste resembles nectar. This liquid is also called amirtavarshini. Amirtam also means nectar. She being present in the middle of this soma chakra in the midst of ocean of nectar causes this nectar to flow into all the 72,000 nerves of our body. It is said that this nectar, if flows into our body does not cause death to the physical body. However this is possible only during advanced stage of kundalini meditation. This is said to be the reason for long life of great sages.  
Sudha sindu also means the bindu in the centre of Sri Chakra. This is mentioned in SL 8. This nama attains great importance because it talks about amirtavarshini and the bindu.  
  
**Kamakshi** (62)  
  
She has lovely eyes. Her eyes are full of grace, compassion and mercy for the universe. That is why her eyes are so beautiful. She fulfills all the desires of her devotees by her looks alone. Normally, our thoughts are reflected through our eyes. Kama is the combination of two bijas ka+ma. Ka means Saraswathi and ma means Lakshmi. These two goddesses are said to be the eyes of Lalithai. Kama also means Shiva. This can mean that she is the eyes of Shiva.   
  
**Kamadayini** (63)  
  
Fulfills whatever desired. There are several interpretations for this nama. Kama means Kameshwarar, a form of Shiva. Dayini means giver. We have already seen in the initial postings Shakthi alone leads to Shiva and there is no direct approach to Shiva. You can use the google search engine at the end of this page to read those postings. She takes her devotees to Shiva, the supreme prakasha form, the nirguna Brahman (Brahman without qualities and form). She is like a veil around Shiva and unless this veil is removed, Shiva cannot be realized. This veil can be removed only at her will.   
Brahma, the creator gave her two names Kamakshi and Kameshwari. This is because of her all knowing nature. Brahma was so impressed with all her of activities, which she does by mere aspect, these two names were given to her. This interpretation indicates her vimarsha form. Dayini also means inheritance. She inherits Shiva meaning that Shiva belongs to her (possible obsession!).  
The 59th nama secretly refers to Varahi devi, 60th nama refers to Shyamala devi, 61st nama to Kamakshi devi and 62nd nama refers to Mahatiripura sundari (another form of Shakthi). These references are highly subtle in nature.   
With this, her physical description ends. Namas 64 to 84 narrates the slaying of demon Bandasura. Here begins the narration of her Supreme form and these narrations are highly secretive in nature.

**Devarshi-gana-sanghata-stuyamanatma-vaibhava** (64)  
  
From this nama to nama 84, Her slaying of demon Bhanadasua is described. Deva+rishi+gana. Deva means gods and goddesses, rishi means sages and gana means demi gods. Agni purana says that there are seven types of ganas. For example ‘Rudra ganas’ means the assistants or helpers to Shiva. There is a separate stanza (11) in Sri Rudram offering prayers to Rudra ganas. Rishis mean great sages like Vasihtar, Naradar, etc. Naradar is also called Devarishi. She is worshipped by gods, goddesses, sages, demigods and goddesses. Stuyamanatma means worshipping. Vaibhava means all pervading. Only Brahman or Pramatman is all pervading. Devas and rishis will not worship anybody below the grade of the Supreme Brahman. So this indirectly implies her status of nirguna Brahman.  
It is also said that sage Narada (deva rishi) approached Lalithai to slay demon Bhandasura who was causing immense trouble to devas and rishis. The deeper meaning of this nama - demons here mean the ego arising out of ignorance. Lalithai is approached by them to absolve them of their ego, as She alone is capable of absolving them. Sins are committed because of ego.  
  
**Bhandasura-vadhodyukta-shakthi-sena-samanvita** (65)  
  
She is ready with her army to wage a war against Bhandasura. Her army consists of various goddesses mentioned in Sri Chakra. There is a story associated with this nama. Manmata, the god of love was burnt by Shiva to ashes. Ganesha, playfully collected the ashes of manmata and created a man. Brahma, the lord of creation on seeing Ganesha’s act said ‘bhanda, bhanda’ meaning well done. That was why the demon was named as Bhandasura. Since Manmata was burnt by the fierce fire of the third eye of Shiva, Bhandasura was said to be all powerful. He was an embodiment of all evils.   
Bhanda also means bondage. Shiva Sutra 2 says ‘Jnanam bhandaha’. The explanation given to bhandha is limited knowledge. This means ignorance is the cause for bondage. Bondage means attachments, desires etc. Since lack of knowledge is the cause for duality, it is called bondage. If you have knowledge, you will say ‘I am That (Brahman)’. Innate nature or unconditioned state of mind is called anava mala. This state of mind is called innate because, the mind does not realise the Brahman as a result gets bonded. Liberation is needed to get out of this bondage. This liberation is possible only with knowledge. There is another interpretation for such a situation in Shiva Sutra 6 which says that by intense awareness, the various shakthis (various acts of Shakthi) are united causing the disappearance of the universe (maya or illusion and duality), leaving the supreme consciousness (the Brahman) to be realized. This process is nothing but self-realization.   
The secretive meaning of this nama is – Lalithai is ready to give us liberation from the cycles of birth and death, provided we have inclination to know about her. Bhandasura is an embodiment of ignorance and resultant evil acts. She is ready to wage a war against ignorance and its associated acts. Shakthi sena means her different acts, not just creation, sustenance and dissolution. Her different acts are symbolically represented by various goddesses represented in Sri Chakra. We will discuss more about these goddesses later in this series.

**Sampatkari-samaroodha-sindhura-vraja-sevita** (66)  
Worshipped by the herds of elephants headed by Sampatkari. Sampatkari devi has already been discussed in nama 9. There is also a mention about ‘Sampatkari Vidya’ which is considered as very powerful. There is a three syllable bija-akshara hidden in this nama that is used in sampatkari vidya. Though this bija-akshara is considered very secretive in nature, we have already discussed about this in nama 9. The bija ‘krom’ is formed out of three alphabets –ka+ra+ma with a bindu. The alphabet ka stands for joy and fame. The alphabet ra is considered as powerful as it is the bija of agni, the fire. Any mantra with ra bestows supernatural powers. The alphabet ma stands for comforts in the present and future births. The repeated chanting of krom will give all-round prosperity and happiness. We will deal with formation of certain mantras and the methods of recitation separately. No mantra will fructify without atma bija, which should be initiated by one’s Guru.   
The knowledge, the knower and the known together are called a triad. The knowledge of realising that all the three are the same is called sukha-sampatkari. Shiva sutra 19 says ‘shakthisandhane-sarirotpattih’. This means ‘single pointed union (union with intensity and constant awareness) with shakthi’.  
If Lalithai is meditated upon with the bija ‘krom’ the meditator will be endowed with everything that is desired. This could also be interpreted as proceeding to the higher level spiritual realization.  
  
**Ashvarudha-dhisthitashva-kotokotibhi-ravrta** (67)  
  
Lalithai is surrounded my many horses headed by Ashvaruda devi, about whom we have discussed in nama 8. Ashvaruda devi is the chief of the horses used in the war. The face of this devi also looks like a horse. Ashvaruda’s mantra consists of 13 bijas and considered to be very powerful. Out of the thirteen bija-aksharas four are recited in the beginning and in the inverted order at the end. This is called mantra samputam. Samputam means caged. Such types of mantras fructify quickly.   
Senses are compared to horses as they run faster and without control, if let loose. Mind is the jockey of the horse as mind alone can control the senses. Shiva sutra 1.12 says ‘visvamayo yogabhumikah’. The meaning is slightly complicated but we certainly need to understand this. The literal meaning is ‘the stations and stages of yoga constitute, fascinating wonder’. Stations mean chakras. In these stations consciousness arrives and moves to the next station or higher chakras. The consciousness above sahasrara or the consciousness outside the physical body of the yogi is called turiya stage. In this stage yogi’s senses are totally under the control of his inner self which is also called supreme consciousness. In this stage the yogi realises the bliss. In other words realising our own inner self is the ultimate joy that leads to bliss. Station could also mean a well activated ajna chakra, where one could control his senses. Stages mean the level of consciousness. The highest stage of consciousness is called turiya stage. For more details please go through the posting ‘our brain and mind’. The will power with which a yogi establishes his commune with Shiva is called Uma or kumari. A yogi treats everything as the same. He does not distinguish between external and internal, I and his, good and bad, etc.  
This explanation is not out of place here as this nama talks about controlling our senses that wander like horses. We have discussed the rewards for controlling the senses. On several occasions we have learnt that shakthi is responsible for taking us to Shiva, the supreme Brahman. Shakthi is maya. Unless maya is dispensed with, the supreme self cannot be realised. The will power for establishing commune with Shiva is provided only by Shakthi who is called Uma in Shiva sutra.   
Therefore, Lalithai manifested in different forms and names is the cause for sense-impressions and She alone can remove those impressions, to proceed to higher planes of consciousness and to establish commune with Shiva. Once Shiva is realized, bliss is enjoyed.   
Katha Upanishad says senses are horses and the body is the chariot. Objects are the road and self is the enjoyer (owner of the chariot and horses). Knowledge is incapable of discriminating between good and bad and when connected with uncontrollable mind, then it is like a charioteer or the driver who has to deal with the uncontrollable horses (mind out of control causing all types of miseries). We have already dealt with this in the series on Katha Upanishad. Such explanations are found in Devi Mahatmiyam (Durga saptasati) and Bhagavad Gita as well.

**Chakraraja-ratarooda-sarvayudha-parishkrta** (68)  
  
Chakraraja is the chariot of Lalithambigai in which She travels along with all types of weapons. Weapons mean the ways of attaining suddha vidya or pure knowledge which is called the knowledge of the Brahman. This chariot consists of nine tiers. There are other two chariots that accompany this Chakraraja the details of which will be discussed in the next two namas. This chakraraja is said to mean the Sri Chakra, the place of Lalithambigai. Before we discuss on the intricacies of this nama, let us understand the description of Sri chakra.  
Sri Chakra consists of nine partitions or angles broadly divided into five shakthi chakras and four Shiva chakras. The triangles facing upwards are called Shiva chakras, and the triangles facing down are Shakthi chakras. Sri Chakras contains 44 triangles in which 43 goddesses (44th is Lalithai) and 79 yogins (demi-goddesses) live. All the gods and goddesses are said to reside in Sri Chakra and that is why it is said that you can perform pooja to any god/goddess in Sri Chakra. The nama 996 Sri Chakraraja nilaya confirms Her domicile in Sri Chakra.  
Chakraraja also means the six chakras (muladhara to ajna). Rata means base or foundation. Arooda means control and sarvayudha means pure knowledge which is called suddha vidya. The six chakras form the foundation to attain pure knowledge through which mind can be controlled in the sixth chakra. We have already seen that the five chakras represent the five basic elements and the ajna chakra represents mind. Therefore to control the basic elements and the mind pure knowledge becomes essential. When chakras are controlled, siddhis are attained. When we discuss about suddha vidya let us also know what Shiva Sutra I.21 says. It says ‘suddha vidyodayac chakreshatva sidddhih’. This means that only through suddha vidya (pure knowledge) mastery can be attained over shakthis. Shakthis here means the chakras. When one is able to attain mastery over the chakras, through the pure knowledge, he can attain the state of Shiva. State of Shiva means oneness with Shiva. In this stage except Shiva nothing exists. Possibly this could mean that he sees everything and everybody as Shiva. This stage is called oneness with universal consciousness. This is what we have discussed in our previous posting ‘the enlightenment’. Suddha vidya is possible only if maya goes. Krishna says in Gita “all sacrifice of work culminates in transcendental knowledge”. The word transcendental means the knowledge of the Supreme. The ultimate meaning is that when mastery over the chakras and mind is attained, there is nothing one needs to do except to be with the Brahman always.  
We have to really admire the vak devis about their knowledge of expressing the secrets of self-realization in such a subtle way.  
  
**Geyachakra-ratarooda-mantrini-parisevita** (69)  
In the earlier nama we have seen that two chariots always accompany the chakraraja chariot. Out of the two the first one is being discussed here, which is called Geyachakra chariot. This is the chariot of Mantrini devi who is also called Shyamala devi, about whom we have discussed in nama 10. Mantrini devi who owns geychakra worships Her is the literal meaning. Even though Manrini is one of Her ministers, Mantrini devi holds Lalithai in high esteem and chooses to worship her. Worshipping is different from respecting.   
We have seen that there are 79 yogins in Sri Chakra. Yogins are the great worshippers of Lalithambigai. These yogins are also called mantrinis (different from Mantrini or Shyamala devi). They are the masters of Sri Vidya rituals. This nama could possibly mean the Sri Vidya worship by these yogins. Geya also means important. Geya chakra means important chakra, which is Sri Chakra. Those who meditate Her in Sri Chakra attain mantra siddhi easily. Such a person who got this siddhi is called mantrini. She is worshipped by those who attained mantra siddhi of panchadasi or shodasi as these are the two main mantras of Lalithambigai. The importance of worshipping Sri Chakra is emphasized here. Our body is compared to Sri Chakra in many scriptures. The nine partitions of Sri Chakra are compared to nine parts of our body - the orifice in the crown chakra, the head, the forehead, ajna chakra, the neck (vishudi chakra), the heart (anahat chakra), the naval (manipuraka chakra), the hip (possibly includes both swadishtan and muladhara chakras) and thighs and the feet. It is pertinent to note that the divine energy enters our body through the orifice in the sahasrara and excess energy if any is grounded through our feet.   
Shiva sutra II.3 talks about the secret of mantras. The illuminating “I” consciousness existing as an essential constituent of various mantras (like panchadasi and shodasi), whose essence is the knowledge of realizing the Brahman, is the secret of mantra. Therefore mantras are not just the combination of letters, but the Shakthi herself. That is why these letters are called Matrka. In the initial stages of spirituality, chanting of mantras is therefore considered essential.   
In this nama the importance of mantra and considering our own body as one with Sri Chakra are emphasized. Considering our body as the one with Sri Chakra means that She is not different from us, one of the principles of self-realization.

**Kirichakra-ratharoodha-danda-natha-puraskrita** (70)  
  
Krichakra ratham is the chariot of Dhandanatha devi who is also called Varahi Devi. This devi is considered as very powerful. We have discussed about Varahi in nama 11. Kiri means varaham. Varaham means boar (pig). Her face is like a pig. Her chariot is also in the shape of a pig. She is called Dandanatha because she always carries a danda (staff) with her. Kiri means rays of light and light here means creation. Possibly this could mean that light is the beginning of creation. The holy Bible says (Genesis.I.3) “And God said, let there be light: There was light”. Chakra means the cycle of creation, sustenance and dissolution. A yogi sits on kiri chakra chariot, meaning that he undergoes the process of creation, sustenance and dissolution. But he is not subjected to death. How somebody can be beyond death? Death means the destruction of the physical body and not the atman. A yogi is not concerned about his physical body. Why he is not concerned with his physical body? This is answered by Shiva Sutra which says that a yogi considers pleasure and pain is external not affecting his atma or Self. Only if he is associated with anthakkaranam (mind, intellect, desire and ego) he will feel the pain in the body. For him, his physical body is not an object worth considering. As he is free from the bodily afflictions, he feels that he is alone, fully connected to the Supreme Brahman. This was possible to him because he was able to identify his consciousness with the Supreme consciousness, which is called ‘the merger’ or ‘the union’ (union of Shakthi with Shiva). Varahi devi is said to be in our ajna chakra. This nama indicates the importance of our inner Self and our physical body has nothing to do with the atman. Though the physical body suffers on account of our karmas, the atman is eternally pure and the unification of our self consciousness with the universal consciousness leads to the liberation, a stage without birth and death.  
The namas 68, 69 and 70 talk about the chariots of Lalithambigai, Mantrini (Shyamala) and Varahi. Mantrini and Varahi occupy the next secondary position to Lalithambigai, the Supreme. Without worshipping these two and without their permission, nobody can go anywhere near Lalithai. Mantrini devi is the Chief of Her ministers. The entire administration of the universe is under the control of Mantrini, which is confirmed in nama 786 ‘mantrini-nyasta-rajya-dhoohu’. Varahi is the chief of Her army. Varahi has the capacity to drive away the evil forces. If Varahi is worshiped on the 18th day of the month of ashada (July-August), it is believed that those who have difficulties in getting married will get their problems solved. These three chariots are always close to each other. As discussed earlier, the chariots mean our mind, possibly the stages of our mind. We will discuss more on this elsewhere in this series.

**Jvalamalinikakshipta-vahniprakara-madhyaka** (71)  
  
Jvalamalini, one of the thithi nitya devis constructed a fortress of fire and Lalithai resides in the centre of this fortress. Thithi Nitya Devis are the goddesses of each lunar day. From full moon to new moon we have 15 days in between and the 16th day will be either full moon day or new moon day. Each of these 15 days is called a thithi and each such thithi has a goddess. Jvalamalini is the goddess of 14th thithi, called chaturthasi. Lalithambigai is called maha nitya representing both full moon and the new moon (16th day). These goddesses are worshiped in the inner most triangle of Sri Chakra, five on each side of the triangle.   
During the war with Bhandasura, Lalithai asked Jvalamalini to construct a huge fort of fire to protect Her army. Jvala malika means the five shakthi triangles of Sri Chakra, akshipta means mixed, vahni prakara means the four Shiva triangles of Sri Chakra and madhyaka means resides in the middle. Lalithai resides in the middle of the five Shakthi and four Shiva konas or triangles. This point is called bindu or a dot.   
Jnani is a wise man as he is the knower of the Brahman. That is why Krishna said He likes jnanis. They have also to undergo the cycles of birth and death, as they have not yet merged with the Brahman. But in each of their births, these jnanis continue to realize the Brahman. As a jnani, he is in the midst of flames of fire, which destroys ignorance (by its light). Jvalamala means garland of fire. Jnani who is wearing this garland of fire, realised the Brahman. The garland of fire around his neck destroys the darkness of ignorance. When jnani realizes the Brahman this means he is aware of the creator of this universe, as Brahman is the creator. Vahniprakra means in the midst of fire. Here we have two objects. One is the jnani and the other is the flames of fire. The sparks that come out of the fire exist for some time and then turn into ashes. But the fire, from which such sparks originate continue to remain and witness the birth, sustenance and destruction of the sparks that originated from it. The flame of fire is merely witnessing the activities of the sparks, without itself partaking in the activities of the sparks. The fire is compared to the Brahman that remains unaffected by any actions and continues to remain as a mute spectator, witnessing the actions happening around. This concept is more fully described in ‘Spanda karika’. It says that there are two stages – one is doer who is also known as the subject and another is the deed which is also known as the object. Out of the two, deed is perishable as it is an object (sparks of fire), the subject is or the doer is not perishable (the flames of fire). We have already discussed in detail about subject and object. Shiva Sutra also confirms the stage of such jnanis. It says these jnanis are like Shiva, but remain in a body that is perishable, retaining their consciousness with Shiva. His physical body is the only difference from him and Shiva.The jnani who experiences such pure consciousness does not depend upon any objects for his sustenance. This means that a jnani does not depend on anything for his survival as long his consciousness is with Shiva. This consciousness is food for him.  
The deeper meaning of this nama is that Lalithai performs all the three acts, creation, sustenance and dissolution. Though She is the cause for all the three acts, She does not participate in any individual action and remains as a witness to the actions. These are the qualities of Brahman; hence She is portrayed as Brahman itself. More importantly, a jnani does not depend on or concerned with any external factors, nor is he associated with such factors as his awareness is about the Brahman only.

**Bhandasainya-vadhodhyukta-shakthivikrama-harsita** (72)  
  
When her shakthis (army) destroyed the army of the demon Bhandasura, She was delighted.  
Bhanda also means ignorant soul afflicted with duality, sainya also means duality (identifying the self as different from the Brahman) and vada means destruction. Lalithai is delighted when we destroy the duality. When duality is removed, it is an indication of the removal of the veil of maya. The duality can be removed only by internal exploration with the help of our mind.   
  
**Nitya-parakramatopa-nirikshana-samutsuka** (73)  
  
Nitya means thithi nitya devis (refer nama 71). Lalithai was happy on observing the valour of these 15 thithi nitya devis during the war.  
When duality is destroyed and the veil of maya is removed, the knowledge of Brahman continues to increase over a period of time. Once spiritual progress is made, this cannot be reversed. This is the secretive meaning of this nama.  
  
**Bhandaputra-vadhodhyuktha-bala-vikrama-nandhita** (74)  
  
Bala is the daughter of Lalithai and nine years old. Bhandasura had 30 sons. In spite of Lalithai advising her daughter not to go to the battle field, Bala prevailed upon her mother and waged a war against all the 30 sons of Bhandasura and destroyed them.   
In Sri Vidya cult, the first initiation is always the mantra of Bala. If one attains siddhi in Bala mantra, he can attain super natural powers by using certain rare herbs. Certain herbs have divine qualities and will confer certain powers to a person provided one has attained siddhi in Bala mantra.   
Bala is the anga devata of Lalithambigai. Lalithai, Mantrini and Varahi have anga devis, upanga devi sand pratyanga devis. Annapurna devi is the upanga devi and Ashvaruda devi is the pratynaga devi of Lalithambigai.   
The sons of Bhadasura represent the 30 tatwas. Unless we cross these tatwas, realization cannot take place. A small effort (referring to Bala) from us will destroy the evil effects of the tatwas. Bala also refers strength.  
  
**Mantrinyamba-viracita-vishangavadha-toshita** (75)  
  
She was delighted with the destruction of demon Vishangavadha by Mantrini (shyamala) devi. Vishnga and Vishukra are the two brothers of Bhadasura. There were created by Bhandasura from his shoulders.   
There is bija ‘vi’ in this nama. The root of this bija is the alphabet ‘va’. Va indicates two things. It helps in attaining super natural powers. Secondly it eradicates evil influences. Mantrini devi represents the potency of mantras. Vishanga means desires arising out of the evil effects of sensory organs. Mantrini devi destroys such desires of the devotees of Lalithambigai.   
  
**Vishukra-pranaharana-varahi-veerya-nandita** (76)  
  
Vishukra is the brother Bhadasura (refer the previous nama). Varahi devi slayed Vishukara and Lalithai was happy with the bravery of Varahi devi.   
Namas 74, 75 and 76 talk about Bala, Mantrini and Varahi devis. Stain or impurities in Sanskrit is mala. The three devis destroy the mental impurities that accrue through our sensory organs. These impurities or stains are called mala, the worst of which is ego. In the case of Bala it can be interpreted as bala or strength. We have already seen that we need to have sufficient physical strength to receive the divine power, which is infused through our crown chakra. Mantrini possibly could mean the potency of Devi’s mantras like Panchadasi or Shodasi. According to several ancient texts, each mantra is be recited up to a particular number of times, followed by other rituals called purascharana. Varahi is supposed to be the most powerful of the three devis. She cannot tolerate any indiscipline. Possibly Varahi could mean certain austerities to be followed in the worship of Devi. The three qualities viz. the physical strength, control of the mind (controlling the mind happens through the recitation of mantra) and observing certain austerities (sensory organs) make a man realize the Supreme Self within. When such a stage is reached, the devotee uses his body merely as a sheath to get final liberation and merge with Her.

**Kameshwara-mukaloka-kalpita-sriganeshwara** (77)  
  
Ganesha was born out of a mere glance of Lalithai at Kameshwara. Ganesha is the first son of Shiva and Parvathi. Bhandasura during the war was witnessing the destruction of his army. In order to avoid further causalities to his army he ordered a yantra by name ‘jaya vignam’ to be kept in the midst of the army of Lalithai. Yantras are powerful, only if infused with mantras. When this yantra was kept, the army of Lalithai started losing their self-confidence. Mantrini devi, who is an authority of mantras, noticed this and reported to Lalithai. This yantra can be removed by the one who has won over puryashtakam which consists of the following eight- 1) 5 organs of action (karmendriyas),2) 5 organs of senses (jnanaendriyas), 3) anthakkaranam (4 in numbers -manas, buddhi, Chitam and ahankaram), 4) 5 pranas (prana, apana, etc), 5) 5 elements (akash, air, etc) 6) desire, 7) ignorance and 8) karma. The total components of puryashtakam are 27 and with this the attributes of Shiva if added takes the total to 28. The moola mantra of maha Ganapathi is 28. When all the 27 components of puryashtaka are destroyed, it leads to attributes of Shiva. The attributes of Shiva (saguna Brahman) leads to pure Shiva or nirguna Brahman (Shiva without attributes). The bliss of realization is attained followed by emancipation.   
This nama talks about the stages that to lead to emancipation.   
  
**Mahaganesha-nirbhinna-vighnayantra-praharshita** (78)  
  
This is in continuation of the previous nama. Ganesha was created to remove the yantra ‘jaya vignam’planted by Bhandasura. Ganesha removed that yantra and helped the army of Lalithai to regain their self confidence. Lalithai was delighted with Ganesha, when he removed the yantra. We have to observe the beauty of these two namas. All evil activities are represented by this yantra. Maya is the cause of evil acts. This maya is caused by Lalithai and She alone can remove the veil of maya. Once She to removes the veil, pure Shiva is realized. But Lalithai on her own, will not remove the veil. She will remove the veil of maya depending upon our efforts. That is why She is addressed as Guru later in this Sahasranamam.   
  
**Bhandasurendra-nirmukta-sastra-pratyastra-varshini** (79)  
  
She counters the weapons used by Bhandasura, by using her own. Here two types of weapons are mentioned. One is astra that is thrown at the enemies in a battle field. Modern day bombs can be compared to this. Another is sastra, which is always held in hand, like a gun. The weapons of Lalithai means, she aids our efforts in attaining bliss. Weapons coming out of her hands are aimed at us in destroying the illusion of duality. Namas 77, 78 and 79 together convey the steps to be initiated by us in self-realization and how She helps us in reaching our supreme goal.  
  
**Karanguli-nakotpanna-narayana-dashaakrithi** (80)  
  
She created ten incarnations (dasa-avatar) of Sri Narayana from her nails. Bhandasura created 10 demons like Ravana and others from his missile Sarvasurastra. These ten demons were by killed Lord Maha Vishnu during his ten incarnations. Narayana means jiva and Ishwara. Dashaakrithi means five stages of man like awake, asleep, deep sleep, turiam (stinging together the first three. It is a metaphysical consciousness) and turiatiam (level of consciousness above the level of turiam. No duality exists here) and the five functions of Brahman namely creation, sustenance, destruction, absorption (blessings) and merger. The five stages of man and the five functions of God together are called dashaakrithi. Possibly Narayana mentioned here does not mean Sri Maha Vishnu. Vishnu is the brother of Lalithai and hence Vak devis would not have meant to mean this way. The right explanation would be that She creates the five stages of man and five functions of Brahman from her nails. The creation from the nails means the ease with which She creates these ten.   
We have already discussed about her prakasha and vimarsha forms. Every nama in this sahasranamam make a mention to either of these forms.

**Maha-pashupataastagni-nirdagdhasura-sainika** (81)  
  
She burnt the army of the demons with the astra called maha-pashupata. This astra produces fire that causes the destruction of the entire enemy camp.  
Linga purana says that pashupata is a rite that is divine and conducive to liberation from the clutches of bondage. This is a propitiation rite to Shiva. Shiva is worshiped in different forms such as Shiva, Mahadeva, Sadashiva, Pashupathi, Kameshwarar, etc and each form has a different meaning. Shiva is the lord of all the creations of the universe hence called as Pasupathi. Pasu refers to the living beings. Namas 271 and 272 describe the difference between Ishwara and Sadashiva  
As per ‘linga purana’ pashupatastra mantra is a six syllable mantra “Om Nama shivaya”. In general Om is not taken into account in any of the mantras as all the mantras begin with Om. We have already seen that A+U+M constitute Om which indicates creation, sustenance and destruction, the three acts of God. That is why OM is a prefix to all the mantras. Nama Shivaya mantra is called pachaksharam (five syllables). In pashupastastra mantra Om is also taken into account and hence called six syllable mantra. This mantra is for Sadashiva. The five faces of Shiva have been discussed under the posting Sri Rudram in this blog.  
These weapons mean the progress of the mind from duality to non-duality. The progress of the mind depends upon practice. Enemy camp means ignorance arising out of duality. With persistent practice, duality gives way to non-duality.   
  
**Kameshwarastra-nirdhagdha-sabhandasura-shunyaka** (82)  
  
Shunyaka is the capital of Bhandasura. Bhandasura was burnt along with his capital city by the fire from astra of Kameshwara. The last nama mentioned about the astra of Pashupati and in this nama the astra of Kameshwara is discussed. With this nama the war with Bhandasura ends with the killing of Bhandasura and his warriors along with his kingdom.   
Kameshwara form of Shiva is considered as the supreme form than the Pashupati form of Shiva. Kameshwara form is the Brahman. Since we are talking about attributes in this nama, in the present context possibly the form refers to saguna Brahman. When we talk about Brahman, it has to be necessarily a higher level of consciousness. The supreme form of consciousness is not used here because; we are still talking about saguna Brahman. There is a definition for Kameshwarar. He is liked by all and all likes Him. Thus He becomes the subject as well as the object. Object is Shiva and liking is the subject in this context. Generally, Shiva is always referred as the subject. Vak devis end this part of sahasranamam with a slight hint on renunciation. Renunciation is one of the steps to realise the nirguna Brahman. All renunciations are in favour of the Supreme Self (the nirguna Brahman). This is confirmed in ‘Brahadaranyaka Upanishad’ II.4.5 which says that Self should be realized through hearing, reflection and meditation. If Supreme Self realized, there is nothing beyond that.   
Kameshwarar is the Supreme Self or the Brahman. Bhandasura refers to ego. Army refers to our subtle body. When ego and activities of subtle body are removed, what you see is only the Brahman. Since Bhandausra has been destroyed along with his army, what remains is the shunya or vacuum. This means the thought of duality has gone paving the way for realization of the Brahman. The destination can be achieved by meditation and internal exploration.

**Brahamopendra-mahendradi-devasamstuta-vaibhava** (83)  
  
The victorious Lalithai is praised by Brahma, Vishnu (Upendra means Vishnu. Refer Vishnu Sahasranamam-nama 57), Mahendra (a form of Shiva) and other gods like Indra, etc. As she is considered as the Supreme power, Gods like Brahma, Vishnu and Shiva praise Her. Samstuta means praize.   
Samstuta also means internally. Vaibhava means omnipresence. She is worshiped by all as She is known as the Supreme atman. As She is the Brahman Her existence is described both internally and externally. Brahman exists everywhere both internally and out worldly. This aspect is discussed in the next nama also. The power of the kinetic energy is explained here.   
  
**Haranetragni-sandagdha-kamasanjivanowshadha** (84)  
  
Manmata, the god of love was burnt by the third eye of Shiva. She resurrected Manmata. Sanjivana is an herbal medicine that causes resurrection. Therefore she is praised as sanjivana for Manmata. The motherly nature of Lalithai is highlighted here. Manmata is the son of Shiva and Shakthi. When father is angry with his child, only the mother comes to its rescue. When Shiva was angry with Manmata, Lalithai came to his rescue. Shiva is a strict disciplinarian.  
There is a saying that when Shiva is angry, Guru can save a person and if Guru is angry Shiva cannot and will not save that person. Here Lalithai is in the form of a Guru which is substantiated in a later nama 603. Shiva was angry with Manmata and burnt him. But as a Guru, Lalithai saved Manmata. But this explanation contradicts the general statement that Paramashiva is the Supreme Guru or aathi guru (the first Guru). Shiva is worshiped in Sri Chakra in guru mandala as Paramashivanandanadar.   
Hara also means the real nature of the self. Neta means showing the way. Agni, the fire that exists everywhere and also causes destruction (one of the acts of agni is destruction). Shiva sutra ends by saying that that consciousness of a yogi is there both inwardly and out worldly. Agni exists both inwardly and out worldly. Agni is used in the all the three acts of God).Therefore haranetragni means that which shows the path to the supreme self, causing the destruction of desires (kama) etc which acts as blockades to the realisation. The existence of agni everywhere could also mean the existence of ignorance everywhere. Ignorance is compared to darkness and the darkness is removed by the presence of agni.   
The secretive meaning is that liberation means knowing the inner self which is possible by only by eradication ignorance or avidya. When ignorance is removed, what you have is knowledge or vidya. That is why the worship of Lalithai is called Sri Vidya. Burning of Manmata is the removal of avidya and his resurrection is vidya. Manamata before his killing was an embodiment of avidya that mainly comprises of ego and resurrected Manmata is with pure knowledge. His ego was burnt by Shiva and knowledge was given to him by Shakthi.  
This nama possibly could also mean the power of the third eye or ajna chakra where in the Supreme Guru Shiva gives His commands to the devotee towards self-realization. If we attach importance to the usage of ‘netram’ (eye), it could mean the third eye or ajna chakra. In ajna chakra the two nadis ida and pingala meet the sushumna. Sushumna is considered as the Brahma nadi. Ida and pingala could mean jiva or soul. The merger of soul with the Brahman is called self-realization. Self-realization is indicated here.   
Soundarya Lahari begins by saying that Shiva cannot do anything without Shakthi.   
With this nama the verses about war with Bhandasura end. The mantra form of Lalithai begins from the next nama.

**L**[**ALITHAMBIGAI'S PANCHADASI MANTRA**](http://www.manblunder.com/2009/08/lalithambigais-panchadasi-mantra.html)

The next five namas 85-89 discuss the mantra form of Lalithambigai. The main mantra of Lalithambigai is Panchadasi which consists of 15 bijas. A bija need not be a single alphabet in Sanskrit. It could be a combination of alphabets also. For example ‘sa’ is a bija and it is a single alphabet. If you take ‘hrim’ it is also a bija but a combination of many alphabets. Each alphabet in Sanskrit has a meaning. If you take the first letter ‘a’ in Sanskrit alphabet, it means so many things. It is the origin of OM; it also means unification, non-destruction, etc. The interpretation of meaning for such bijas mostly depends on the context in which it is used. Since we are going to discuss about the Panchadasi mantra in the next five verses, instead of discussing it under various namas, it is better for us to discuss and know the secrecy of the Panchadasi mantra as whole.  
  
Panchadasi means 15. Since this mantra has fifteen letters it is called as Panchadasi. The explanation and understanding of this mantra is certainly beyond our capacity. But let us try to have a broader understanding of this mantra. Mantra consists of two phonetics man+tra. Man means repetition and tra means protection. By repeating a mantra, the sadaka is protected. No mantra will fructify, if the meanings of the bijas in the mantra are not known to us. Mantra is the second stage in self realization, the first one being external rituals. Each mantra has dhyan verse. This dhyan sloka or verse gives a description of the deity, making it easier for the sadaka (practitioner) to visualize the form of the deity. When sadaka is able to visulaize the deity, the next step is to infuse power to the concerned deity by chanting the mantra. It is like consecration. After the prescribed number of recitation and after performing purascharana (ritual involving japa, homa, feeding, tarpana and marjana), the sadaka will have the vision of the deity concerned. We will discuss about purascharana and the effects of mantras separately, not in this series.  
  
Panchadasi mantra consists of three lines of bijas and each line is called ‘kuta’ or group. Though there are different meanings for kuta, I would like to go with the meaning intricate in this context, as each bija is involved with the potency of this mantra in its own way. The three kutas are known as vakbhava kuta, kamaraja kuta or madhya kuta and shakthi kuta. Vakbhava kuta represents Lalithai’s face, kamaraja kuta represents the portion between Her neck and hip and the last one shakthi kuta represents the portion below Her hip. The whole form of Lalithambigai is made up of these three kutas. This is one of the reasons why Panchadasi is considered as very powerful. These three kutas are joined in such a way that an inverted triangle is formed around Her yoni. This is why this mantra is considered as highly secretive. Vakbhava kuta is the right side of this triangle, kamaraja kuta, the upper side and Shakthi kuta forms the left side of the triangle. We will discuss more about this later.  
  
Vakbhava kuta consists of five bijas viz. ka-a-e-la-hrim. Madhya kuta consists of six bijas ha-sa-ka-ha-la-hrim. Shakthi kuta consists of four bijas sa-ka-la-hrim. Thus we have 15 bijas of Panchadasi. This mantra is considered as the most secretive mantra of Lalithambigai. As a matter of fact this mantra is not revealed by these bijas, but by the following verse in Sanskrit. “Kaaman yoni: kamala vajrabhanir-guhahasa madharishvabra mintraha. Punar guha sakala maayayaa cha pooshyaesha vishwamaadhaathi vidya”. This is the verse where in the fifteen bijas of Panchadasi are hidden. This is a clear indication about highly secretive nature of this mantra. We will discuss about the importance of each bija in our next posting, though it is not appropriate for us to discuss the nature and meaning of this mantra

[**PANCHADASI MANTRA EXPLAINED**](http://www.manblunder.com/2009/08/panchadasi-mantra-explained.html)

Let us now understand how the verse mentioned in the last posting gives the bijas of Panchadasi. Kaaman (ka) yoni: (a) kamala (e)vajrabhanir(la)-guha (hrim)ha (ha)sa (sa) madharishva (ka)abram (ha) indraha (la). Punar (punar means again) guha (hrim) sakala (sa,ka,la) maayayaa cha (hrim) pooshyaesha vishwamaadhaathi vidya”. With this we get all the 15 bijas of Panchadasi.   
  
Now let us understand the first kuta ‘vakbhava kuta’. This kuta has five bijas ka-a-e-la-hrim. The entire three kutas end with ‘hrim’ and this hrim is called hrilekha. A lot of importance is attached to this hrilekha which is also called as maya bija. Vakbhava kuta is also known as agni kandam and indicates jnana shakthi of Lalithambigai. ‘Ka’ means Brahma, the creator. ‘a’ means Sarawathi the goddess of jnana. ‘e’ means Lakshmi, ‘la’ means Indra and ‘hrim’ means the merger of Shiva and Shakthi. The bija ‘ka’ is the root of kama bija ‘kleem’. ‘ka’ also bestows peace and prosperity to the sadhaka. The next bija ‘a’ prevents all types of evil events to the sadaka. ‘e’ bestows wealth and all good things to sadhaka. The bija ‘la’ gives victory to the sadhaka. Thus the first four bijas give peace, prosperity, prevention of misfortunes, auspiciousness and a status like Indra or also could mean victory to sadaka in the all the steps he puts forward. (Indra is the chief of all devas and devis and is victorious in all the battles against demons).   
  
The last bija of the first kuta is ‘hrim’. This is also known as hrilekha. This bija has a peculiar form. You will be surprised to know that ‘hrim’ is made up of 12 letters. h+r+i+m+and a bindu. Bindu is a dot on the letter m. But this is not just a dot. This dot comprises of ardachandra, rodhini, nada, nadanta, shakthi, vyapika, samana and unmani. Beginning from bindu and including these eight , is nadaha (total 9). This nadaha comprises of two ‘v’s one above the other (each ‘v’ has two lines and two ‘v’s together have four lines) and four dots each at the open ends of ‘v’ and one dot on the top these four dots. This is the combination of the bija ‘hrim’. What we have discussed about the bija ‘hrim’ is not complete. But it is enough to understand this much at this point of time. More than these ‘v’s and dots, the pronunciation is important. As a matter of fact the entire vakbhava kuta consists of 18 alphabets. There is no point in discussing such minute details. There are specifications of length of timing for pronunciations of each bija. The entire kuta should be pronounced in 11 matras (a matra is the time taken for a winking, possibly lesser than a second). There are guidelines for pronouncing the bijas. For example pronunciation should begin from the throat and released to the ether through mouth and nose. The pronunciation of vakbhava kuta should commence from muladhara chakra and end at anahat chakra, contemplating the entire kuta as the fire.

[**PANCHADASI, THE SUPREME MANTRA**](http://www.manblunder.com/2009/08/panchadasi-supreme-mantra.html)

This is the third and concluding part of our discussion on “Panchadasi”, the supreme mantra of Lalithambigai. The second kuta is kamaraja kuta or Madhya kuta is to be meditated upon Lalithambigai’s neck to hip. This kuta has the highest number of bijas viz 6. They are ha-sa-ka-ha-la-hrim. Out of these we have dealt with, ka, la and hrim, in the first kuta and let us assume the same meaning for this kuta. There are very detailed interpretations and analysis for each of these bijas and we are not going into the same at this stage. We have two new bijas in this kuta. Out of the new bijas ‘ha’ has been repeated twice. The first ‘ha’ means Shiva; the second ‘ha’ means akash element (Soundarya Lahari 32 refers this second ‘ha’ as the sun) and ‘sa’ in this place means Vishnu. With reference to the five basic elements, ‘sa’ means air element. The bija ‘ha’ is also known as eunuch bija. Probably this is the reason why the bija ‘hrim’ refers to the union of Shiva and Shakthi. The ‘hrim’ bija is also known as the maya bija. In the first kuta, Brahma was mentioned, as the first kuta refers to creation. In this kuta of sustenance, Vishnu is mentioned as he is the lord of sustenance. It is interesting to note that there are 22 bijas in this kuta. This kuta should be pronounced in a time frame of 11.50 matra. This kuta is to be contemplated from anahat chakra to ajna chakra in the form brightness that is equivalent to millions of suns. This kuta is also called surya kandam and forms the second act of Brahman viz. the sustenance. Since it is associated with sustenance, desire is attached to this kuta.  
  
The third and the last kuta which is called shakthi kuta, have only four bijas. This kuta is to be meditated upon the portion between hip and the feet of Lalithambigai. The four bijas are sa-ka-la-hrim. The first kuta has six bijas, second kuta five bijas and the third has only four bijas. Possibly this could mean that creating is the most difficult act and dissolution is the easiest act. It can be noticed that two ‘ha’ bijas in the madhya kuta is removed in this shakthi kuta. Let us take the meanings of these bijas from the earlier two kutas. This kuta has 18 bijas. If we add the total of all the three kutas we get 58 bijas (varnas) in the whole of Panchadasi. This kuta is to be pronounced in a time frame of 8.50 matras. The entire Panchadasi mantra should be pronounced in 31 matras. In the case of continuous recitation of this mantra, without leaving time gap between the kutas only 29 matras are prescribed. But the time factor does not apply when the mantra is recited mentally. This kuta is to be contemplated from anahat chakra to the middle of the forehead in the forms of brightness comparable to the millions of moons. There are nine stages from anahat to the middle of the forehead. These nine stages are nothing but the nine components of nadaha which we have discussed under ‘hrim’ in the previous posting. This kuta is called Chandra kandam and forms the third act of Brahman, the dissolution. The dissolution is represented by the bija ‘la’ which means the destructive weaponries viz. vajra (thunder bolt), chakra (the wheel. Possibly meaning the sudarsana chakra of Vishnu), trishul or trident of Shiva and the gada of Sri Vishnu. There are three ‘hrim’s in Panchadasi. As we have seen earlier, hrim represents union of Shiva and Shakthi. Each of the three ‘hrim’s represent creation, sustenance and dissolution. The usage of ‘hrim’ three times in this mantra confirms our discussion that Shiva and Shakthi are interdependent. The one without the other will become action less.   
  
Shankara also talks about the bijas of Panchadasi in a secretive manner in Soundarya Lahari verse 32. This is more or less based on the verse which we have discussed in our posting Lalithambigai’s Panchadasi mantra. In the second kuta out of the two ‘ha’ bijas, Shankara means sun instead of akasha element. The interpretations of the bijas differ from scholar to scholar. It is also pertinent to note that chanting of one round of Panchadasi mantra is equivalent to three rounds of recitation of Poorna Gayathri mantra. Poorna Gayathri means an addition of ‘paro rajase savadom’ as the last line in addition to the existing three lines. With this we conclude our discussions on the great mantra “Panchadasi”. The earlier two postings also discussed about this mantra.

**Srimadvagbhava-kootaika-swarupa-mukha-pankaja** (85)  
  
Now, the description of her subtle form begins. Her subtle form comprises of three divisions viz. subtle, subtler and the subtlest. Subtle form is Panchadasi mantra which we have discussed in the last three postings. Her subtler form is ‘kamakala’ which we will discuss under nama 322. ‘kamakala-roopa’. Her subtlest form is kundalini shakthi about which we have analyzed in detail under the label ‘kundalini’ in this blog. In this nama Her face is compared to the first kuta viz. vagbhava kuta of Panchadasi mantra, which gives knowledge and wisdom. The prefix ‘srimad’ is to indicate the power of Panchadasi mantra as a whole. Srimad also indicates the respect given to the mantra. Since this kuta is described first, this prefix is added to this nama. For detailed analysis of this kuta, please refer earlier postings.  
  
**Kantadha:-katiparyantha-madhyakuta-swarupini** (86)  
  
Madhya kuta or the middle group of Panchadasi mantra refers to that portion between her neck and the hip. Previous nama is jnana shakthi, this nama is iccha shakthi and the next nama is kriya shakthi.  
  
**Shakthi-kutaikataapanna-katyadhobhagha-dharini** (87)  
  
Shakthi kuta, the last of the three groups is compared to Her hip downwards.   
  
**Moolamantratmika** (88)  
  
Moola means root. Moolamantra means root of the mantra. Mantra here means Panchadasi. She is the root of the mantra Panchadasi. In fact ‘kamakala’ is the root of Panchadasi mantra, which we will discuss in nama 322.  
The Panchadasi mantra is superimposed on Her physical form.  
  
**Moolakutatraya-kalebara** (89)  
  
Traya means three. The three kutas of Panchadasi mantra is mentioned here. We have seen that ‘kamakala’ is the root of Panchadasi. Therefore, it implies that both her physical and subtle forms represent ‘kamakala’. Out of the three subtle forms, the first subtle form is Panchadasi mantra that we have discussed from nama 85 to 88. The second subtle form (subtler form), kamakala form is discussed here. In a nutshell, kamakala is the union of hamsa and soham (hamsa mantra) having three bindus and a triangle. This is the actual physical diagram of Lalithambigai. The bija involved is ‘eem’. This bija is extremely powerful and will surely bring prosperity if one knows how to use this bija in shoadasi mantra. However this aspect is to be learnt from one’s Guru.  
With this nama, the description of her subtle and subtler forms end. We now proceed to discuss her subtlest form viz. kundalini from nama 90 to 111. As we have discussed about kundalini elaborately, reference will be made to the previous postings whenever need arises, without going into the details all over again.

**Kulamrtaika-rasika** (90)  
  
From this nama onwards till 111, the subtlest form Lalithambigai will be discussed. Her subtle form is mantra form, either Panchadasi or shodasi, her subtler form is kamakala form and her subtlest form is kundalini form. We have discussed about kundalini elaborately in more than 30 postings under the label ‘kundalini’. The details of the labels are in the side bar where you can click on ‘kundalini’ to read the postings. Apart from these 22 namas, detailed descriptions of each chakras are mentioned in the namas from 475 to 534. But these namas are classified under the head yogini nyasa and more to do with physical description of the chakras.   
She likes the taste of kula. Kula means the nectar or the ambrosial essence that flows from the sahasrara. When kundalini reaches the crown chakra and conjoins with Shiva a few drops of nectar like fluid will flow into throat. This is also called amrita varshini. She likes this kula, not because of its taste, but because of her union with Shiva. This kula will flow only if kundalini reaches sahasrara. She would never like to move away from Shiva. That is why is she is also called ‘maha suvasini’ (nama 970) meaning the supreme amongst women of class (supreme sumangali). Kula also means absorption of earth. It indicates muladhara chakra. Muladhara chakra is connected to earth element. The path of kundalini from the muladhara chakra to the sahasrara is also called kula (sushumna or the spinal cord). Soundarya Lahari verse 10 says ‘kulakundae kuharini’ which means, a small hole in the perineum. Through this hole, kundalini ascends to the higher chakras. Sages live only on this ambrosial essence, which never causes death even to the physical body.  
There is yet another interpretation. Kula also means a triad (it is called tripudi, meaning three words that leads to a single goal.) In this case knower, known and knowledge are known as a triad. Knower is the sadaka, knowledge is the path that leads the sadaka to the known and known is Lalithambigai. There should be no difference between these three and this knowledge alone leads to self-realization. At this stage, the duality ceases to exist and non-duality dawns.   
  
**Kulasanketa-palini** (91)  
  
In this nama kulam means race or family. She guards the secrecy of the kula or the family of her worshippers.   
Everything that belongs to her is highly secretive in nature. For example her Panchadasi and shodasi mantras, her kamakala form, her kundalini form, the ritual worship called navavarana pooja etc. Out of all this, her kamakala form and Panchadasi mantra are highly secretive in nature. The secrecy is on account of two factors. One is that such mantras should not be elaborately discussed because, if they fall in the wrong hands, my mastering the mantra they could harm the society. Secondly her physical and kamakala forms are highly intimate in nature and hence cannot and should not be described in detail. But if they are continued to be kept as secrets, those who really want to understand the inherent meanings of such descriptions may not have opportunities to know them. Hence, an attempt is being made in this blog about providing certain details that are very essential to interpret a nama. This nama says that She herself protects these secrets from those who are not worthy of knowing them. To cite an example, the detailed interpretations given in this blog can be read by those who are blessed by Her.

**Kulangana** (92)  
  
She hails from the family of chaste women. Such women protect the honor of the lineage they hail from and protect the lineage of the families of their husband as well. In another interpretation, such women cannot be seen much in public and Lalithambigai is protected by the veil of ‘avidya’ or ignorance. SL 9 says ‘in sahasrara you conjoin with your husband Shiva secretively’. Such is the interpretation of Shankara for the chaste women.   
Sri vidya ritual worship is considered as the most secretive. This ritual is called ‘navavarana pooja’. If this is done is the right way, it will surely bestow everything on earth to the person who does this worship. Most of the navavarana poojas performed today is purely for pomp and vanity. Pomp and vanity have no place in the worship of Lalithambigai. Secondly, there are many deviations from the prescribed rituals. Any ritual done not according to the prescribed methods does not yield results. For the sake of convenience nothing can be compromised in rituals.  
  
**Kulantastha** (93)  
  
Kula also means scriptures. She resides in the midst of these scriptures. This nama could possibly mean devi Saraswathi, the goddess of letters, as she is supposed to be root for all scriptures. This also means the spinal cord as the sushumna is called the path of kula. In the triad we have seen earlier (nama 90), she is in the form of worthy of knowing (known). She is the object of the knowledge of kula. Kula means Shakthi. Shakthi prevails everywhere i.e. omnipresence. This situation is well described in Kena Upanishad as ‘pratibodha-viditam’ which means ‘known at all levels of sadaka’s consciousnesses.  
  
**Kaulini** (94)  
  
She is the core of kaula worship. Kaula worship is a tantric worship under shaktha method (methods of worshipping Shakthi is called shaktha worship). Since she is the centre of this worship she is called kaulini. As she is worshiped in every place (omnipresence), she is called as kaulini (as per triad). Tantra sastras define Shakthi as kula and Shiva as akula. The union of Shiva and Shakthi is called as ‘kaula’ and she is called kaulini. This union takes place in the sahasrara. There is a reference in some tantra texts to one more thousand petal-lotus, just below the thousand petal -lotus, the sahasrara. In the centre of the second sahasrara Kula devi is worshiped and in the petals kulashakthis are worshiped. Kaulini also means this kula devi. One of the vak-devis, the authors of this sahasranamam is known as Kaulini. The external worship of chakras, possibly meaning the Sri Chakra is also called koulini. The result of the union of Shiva and shakthi is called ‘kaula’ hence Shakthi is called kaulini.  
  
**Kulayogini** (95)  
  
Kaula means worship. Here it means offering mental worship to her in the six chakras. Mental worship can be performed only through yoga. Kula means muladhara chakra and akula means sahasrara. The link between these can be established only by yogic methods. That is why she is called as kulayogini.   
  
**Akula** (96)  
  
She does not have genealogy, hence akula. She was created by Shiva and hence no parentage. Akula also means beyond kula and Kula also means the six chakras. Akula is beyond the six chakras which mean the sahasrara. Sahasrara is not considered as a chakra. It is said that sushumna has two lotuses at both the ends, one at top in the crown which has thousand petals and is called akula sahasraram. Since she resides here, she is called akula. The other is at the bottom and has two petals and this is called kula sahasraram. Kula sahasraram does not mean the muladhara chakra that has four petals.

From nama 90 to 96 we have seen how a single word ‘kula’ has been used in seven contexts. The beauty of this is, nama 95 starts by saying that she likes the taste of the ambrosia and nama 96 ends by saying that she is beyond ‘kula’.   
  
**Samayantastha** (97)  
  
She is centre of samaya doctrine. Samaya means internal or mental worship, while kula means external worship. Mental worship is more powerful than external rituals. The internal worship has been emphasized by five great sages - Vasishtar, Sukar, Shankarar, Sanandanar and Sanathkumarar. They have prescribed procedures for internal worship and their writings are called ‘tantra-panchaka’ meaning five tantras. This nama underlines the equality between Shiva and Shakthi. This equality is classified under five heads. Shiva is called Samayaha and Shakth is called Samayaaha (addition of alphabet ‘a’) as per Sanskrit grammar. The five fold equalities are 1. In terms of equality of place of worship such as worshipping both of them in Sri Chakra. In the bindu (the centre point of Sri Chakra) both of them are worshipped). In the kundalini chakras also they are worshiped – Shakthi uniting with Shiva at sahasrara. Sri Chakra worship is mostly external and kundalini chakra worship is always internal. 2. In terms of functions such as creation, sustenance and dissolution. Since there is equality between the two, their functions remain the same. They are called father and mother of the universe. They cannot be separated under any circumstances. 3. In terms of actions such as dancing. The significance of dancing by them will be dealt with in later namas. When a woman dances, it is called ‘nattiyam’ and when a man dances it is called ‘thandavam’. Shiva thandavam is well known. 4. In terms of names such as Bhairava and Bhairavi; Parameshwaran and Parameshwari; Rajarajeswaran and Rajarajehwari; Shiva and Shiva (Lalithai is called as Shiva in nama 998); Kameshwara and Kameshwari, etc. (When you say ‘Shiva Shiva’ it does not mean Shiva alone. As a matter of fact the second Shiva is pronounced as Shivaa with an extra ‘a’. Shivaa means auspiciousness. When you say ‘Shiva Shivaa’, it means both Shiva and Shakthi. This saying is equivalent to Shakthi Panchakshari (Hrim Namashivaya). 5. In terms of forms such as their complexion, their weaponries, etc. In terms of complexion both appear as red. We have already seen that Lalithai is red in complexion. Shiva is pure white like a ‘spatika’ (crystal). The specialty of spatika is that it gets reflected with the color of the properties nearby. Lalithai is red in colour and Shiva has the colour of the spatika or crystal. When Lalithai sits by the side of Shiva or on the lap of Shiva, his translucent crystal complexion also appears as red. The gods and goddesses who witness this scene compare this to the rising sun. This scene could also be interpreted as Shakthi more potent than Shiva as Shiva only reflects the colour of Shakthi. Both of them hold the same four weaponries.   
It is always ideal to worship both Shiva and Shakthi together. They should never be separated in worship as well as meditation. In worshipping Vishnu, Lakshmi should never be separated from Him. Lalithai sits on the left thigh of Shiva and Lakshmi is in the chest of Vishnu (Srivathsam). There is yet another form of Lakshmi sitting on the lap of Vishnu and this form is called Lakshminarayana.

**Samayachara-tathpara** (98)  
  
Worshipping Lalithai in the chakras of kundalini, beginning from muladhara chakra is called ‘smayachara’. This is explained in Rudrayamala an ancient scripture, as told by Shiva himself to Shakthi. This nama means that She likes ‘samayachara’ worship. This worship can be done only mentally. Initiation from a Guru is the first step in this worship. This initial initiation will culminate in ‘poorna abhishekam’ (mantra bath) that will be performed by guru to the disciple. The initiation by the guru will make the kundalini ascend from the perineum to the six chakras. Guru will guide his disciple at each level and at each chakra. Guru will not perform the mantra bath on the disciple unless he is convinced that the disciple has attained a particular stage from where, the disciple could carryon on his own. Guru also will not perform this ritual unless the disciple realised the Brahman. After this ritual of mantra bath, there is yet another ritual called ‘maha veda’ samskaram, a fire ritual. This maha veda samskaram will be done only on the day of ‘maha navami’ which occurs once in a year (please refer earlier postings for details). After completing all such formalities, the sadaka (practitioner) will have to go to an isolated place and commences his samayachara meditation, i.e. meditation on the six chakras and the sahasrara. There is a prescribed procedure for this worship.  
Kundalini (Lalithambigai) is aroused from the perineum and taken to muladhara chakra. She is in her subtle form viz. ‘mantra form’ in this chakra. From muladhara chakra she is taken to the next higher chakra viz. swadishtan chakra. She has to be mentally worshipped in this chakra. She is in her subtler form viz. ‘kamakala form’ at this stage. After the worship at this chakra She is adorned with rich clothes and ornaments. Remember that everything associated with her is red in colour. She is then taken to manipuraka chakra. At this stage, changes occur in the gross body of the sadaka. People around him start noticing these changes. In this chakra, She is offered argyam, bhadyam, etc (washing her lotus feet and hands) and she accepts offerings made by the sadaka. Then she is made to adorn the throne which we have discussed in nama 3 earlier. In this chakra she is her subtlest form viz. kundalini form. Kundalini energy gets the name of kundalini only from the naval chakra. From this chakra onwards, she becomes very powerful. We have to bear in mind that this is a mental worship that takes place internally.  
Then she is taken to the heart chakra or anahat chakra, where she is offered beetle leaves (karpoora vitika. Please refer nama 26). She is then taken to vishudi chakra where is worshiped with ‘arathi’. Arathi means offering (showing) various types of lamps lit with pure ghee (clarified butter). Each such arathi has its own significance. For example ‘pancha arathi’ means the five elements, ‘poorna kumba arathi’ signifies that everything was created out of totality and all such things merge in totality. From vishudi chakra, she is then taken to ajna chakra, where is offered ‘karpoora arathi’. Karpoora arathi means arathi lit with camphor. Arathi with camphor has a lot of significance, which we will discuss elsewhere. She is adorned with garlands of sweet smelling flowers and perfumes. She is to be visualized as a bride at this stage. She is then taken to sahasrara where Shiva is waiting for her. When she enters sahasrara a veil is placed around them and the sadaka waits for her return. Once she returns from Sahasrara, she is taken back to muladhara chakra.   
This nama means that she likes this type of worship. Kundalini meditation is highlighted here. We have discussed in this blog that Shakthi alone can take us to Shiva, the supreme Brahman. The supreme Brahman is Shiva and Shakthi is maya. There is yet another interpretation possible for this nama. Kundalini represents jiva-atma or soul. Soul is a dynamic energy where our karmas are embedded. When the soul merges with paramatman or the Brahman this is called Shiva-Shakthi union. The merger of jivatma and paramatma is discussed in this nama. Further it is also emphasized that emancipation can take place only if kundalini reaches sahasrara. Repeated practice of this samayachara worship is necessary to stay with the Brahman forever.

**Muladharaika-nilaya** (99)  
She resides in muladhara chakra. Mula means root and adhara means support. That is why muladhara chakra is called base (foundation) chakra. A detailed study of muladhara chakra will be made from nama 514 to 520.  
You can also read the posting in this blog on muladhara chakra by clicking this link. <http://manblunder.com/2009/05/muladhara-chakra.html>  
  
**Brahmagranthi-vibhedini** (100)  
  
She pierces the brahma granthi. There are three knots called granthis in three places in the path of kundalini. These granthis are to be pierced to make the kundalini ascend to the higher chakras. First of such granthis is found above the muladhara chakra and below the swadishtan chakra. Kundalini has to pierce the brahma granthi to reach the swadishtan chakra.  
Please go through the posting in this blog on brahma granthi by clicking this link. [http://www.manblunder.com/2009/06/brahma-granthi.html](http://manblunder.com/2009/06/brahma-granthi.html)  
  
**Manipurantha-rudita** (101)  
  
She appears in the naval chakra. We have seen in nama 98, that She is well decorated and sits on the throne in the naval chakra. SL 40 beautifully describes manipuraka chakra. “Manipuraka chakra is an important location for you. Your presence here is like a lightning that drives away the darkness prevailing in this chakra. The darkness is also banished by the glitter of your ornaments and the bow of Indra (Indra danusu). (Rudra during the great dissolution burns the three worlds viz bhur, bhuva and suva by his sheer heat. This form of Rudra is called ‘kalagni-rudra’. Kala+agni means the terrible heat or fire at the time of the great dissolution. Rudra as we know is the destroyer or dissolver. There are 50 Rudras out of which 11 Rudras are considered as important.) Your presence cools down the three worlds the heat generated by Rudra. (Here Rudra is compared to the sun)”. In deep stage of meditation, you will be able to see bright light in the form of a bow. Possibly this is the reason why Shankara has used the word here. A detailed study of this chakra will be from nama 495 to 503.  
You may also go through the posting in this on manipuraka chakra by clicking this link. <http://manblunder.com/2009/06/naval-chakra.html>  
  
**Vishnugranthi-vibhedini** (102)  
  
She pierces the second knot called Vishnu granthi, which is just above the naval chakra. Lord Vishnu resides in manipuraka chakra and that is why the knot above this chakra is called Vishnu granthi. Lord Vishnu is the authority for the sustenance of this universe. When a sadaka could cross the naval chakra, it means that he exists beyond sustenance. Sustenance is only for ordinary living beings. Beyond sustenance means sages and yogis. They can sustain themselves on the ambrosia, the nectar which we have discussed earlier.  
  
**Ajnachakrantaralastha** (103)  
  
She resides in this chakra which is called third eye chakra. This is the last of the six chakras and this chakra belongs to one’s guru from where he gives his commands to the sadaka. In this chakra, a sadaka gains a little knowledge about the Brahman. In the previous five chakras, all the basic elements were identified. But this chakra is related to mind. Since mind is the reason for acquiring knowledge, it is said so.SL 36 describes this chakra. “I worship the supreme Shiva (‘param sambhuvam’ ) who shines like the brilliance of the light where millions of sun, moon and the fire unite, who is adorned with saguna and nirguna shakthis (meaning He is both formless Brahman and Brahman with form). The one who worships the Supreme Shiva gets your blessings”. This verse is one of masterpieces in the entire Soundarya Lahari. Shankara underlines the importance of worshipping Shiva. This could also be interpreted as Lalithambigai’s importance than Shiva, as Shankara says that unless one worships Shiva, blessings of Shakthi will not be forthcoming.  
Krishna tells Arjuna “You cannot see me with your physical eyes. I now give you divine eyes”. (Gita XI.8) A detailed study of ajna chakra will be taken up in the namas 521 to 528  
You can also go through the posting on ajna chakra by clicking this link. <http://manblunder.com/2009/06/ajna-chakra.html>

**Rudragranthi-vibhedini** (104)  
  
She breaks the Rudra granthi and proceeds to sahasrara. This is the last of the three knots. We have already seen that Panchadasi mantra has three kutas and each kuta ends with ‘hrim’. Therefore, Panchadasi mantra has three ‘hrim’s. Each ‘hrim’ represents one granthi or knot. The bija ‘hrim’ represent the chandrakala, whereas the other bijas in each of the kutas represent agni, sun and moon. Once this granthi is crossed, kundalini reaches sahasrara where she unites with Shiva. However, there are minor chakras in between ajna and sahasrara. The union of Shiva and Shakthi is represented by the bija ‘hrim’. Panchadasi mantra represents only the six chakras and three granthis. It does not mention sahasrara, which is beyond the subtle (mantra form) and subtler (kamakala form) forms of Lalithambigai. Once this last granthi is crossed, all the vasanas (impressions) go away leading to supreme knowledge. All along, till this point kundalini had to cross too many resistances to reach her final destination. In the next nama her destination is explained. When we are in the last leg of our journey to our domicile, (for example the flight is about to land) we always feel the happiness of seeing our kith and kin. This is the sort of happiness She feels at this stage. She is said to grant whatever boons you ask for.  
  
**Shasrarambujarudha** (105)  
  
She has now reached her destination, the sahasrara, where Shiva is waiting for her. Sahasrara is just below the brahmarandra, an orifice in the skull that connects us to cosmos (To my knowledge the existence of this orifice has not been medically proved. Perhaps this is like the pores that exist in our skin through which sweat comes out). The union of Shiva and shakthi takes place in sahasrara. The sadaka, who all along was worshipping only the Shakthi, begins to worship her along with her creator, Shiva. There are 50 alphabets in Sanskrit (in another version it is 51 including one more ‘la’). Based on these alphabets and multiplying this 50 by numeric 20 the numeric 1000 is arrived. This 1000 is said to be the number of imaginary petals of a lotus flower in sahasrara.   
  
**Sudhasarabhi-varshini** (106)  
  
There is one ‘soma chakra’ in the middle of sahasrara. When kundalini reaches this chakra, out of the heat generated by her presence, the ambrosia which is stored there gets melted and drips through the throat and enters the entire nervous system. We will discuss about this soma chakra in nama 240. Tantric interpretation of this ambrosia differs from this interpretation. Shankara in SL 10 says ‘ambrosial essence dripping between your two feet (remember that She blesses everybody by her feet only, about which we have already discussed) bless the universe’.  
  
**Tadillata-samaruchi:** (107)  
  
She shines like a line of lightning. In the advanced stage of kundalini meditation, you can realize your entire spinal cord glowing like a flash of lightning. Till this nama this kind of epithet was not used, but used here for the first time as She is now with her spouse. She shines like a lightning when She is with Shiva. There are instances of comparing the Brahman to lightning. Kena Upanishad IV.4 explains the Brahman beautifully. It says “It is like a flash of lightning…Just as lightning comes in a flash and removes darkness; self realization dawns in a fraction of a second and removes the darkness of ignorance”. Narayana suktam, verse 10 says ‘vidhyullaekeva’ meaning flash of light. Therefore it is apparent that Lalithai is referred to as the Brahman in this nama. But let us look at this nama from the angle of our previous posting ‘maya, the illusion’. In the said article we have seen that Shakthi and Shiva combine is called Brahman. Our argument is strengthened by this nama as She is compared to lightning only after Her union with Shiva.

**Shatchakropari-samsthita** (108)  
  
She is above the six chakras starting from muladhara to ajna chakras. She is now at sahasrara, which is not a chakra. As sahasrara is above the six chakras, hence this nama. There is another interpretation possible. We have seen earlier, that She is the Brahman when united with Shiva. To realise the Brahman in sahasrara, one has to cross the lower chakras, all of which are associated with worldly acts. Sahasrara is above the worldly acts. That is why She is said to be above these six chakras, meaning that the Brahman is above the six chakras.   
  
**Mahasahakthi:** (109)  
  
Maha means festivals and asakthi means great liking. She has a great liking for festivals. Here festival means her union with Shiva. Festivities are of two kinds. One that is done internally and another is external worship. If we interpret this nama based on SL 9 ‘mahim-muladharae’, then it means only internal worship. She likes internal worship. We have already studied explanation for SL 9. Mahat means supreme. Her supreme power is spread across everywhere. In this context this nama means that she is the supreme power.   
  
**Kundalini** (110)  
  
She is in the form three and a half coiled snake in muladhara chakra. Her subtlest form is described in this single nama. Her subtler form ‘kamakala’ (322) is also described in a single nama. But vak devis used namas 13 to 54 to describe her subtle form. This also goes to prove the importance of inner pooja or meditation than the external rituals. The vital energy of prana is called kundalini. This lies in the muladhara chakra in the midst of fire that keeps our body warm. Any modification in this fire causes sickness. The sound of the kundalini can be felt by anybody. If your close both your ears tightly, you can listen to a hissing sound from inside. The base chakra is a triangle where icha, jnana and kriya shakthis (desire, knowledge and action) form the three sides of the triangle. From these three shakthis the sound of OM a,u and m is generated. Yogavasishta in nirvana prakarana talks about kundalini. Sage Vasishta says to Lord Rama “Like the coiled body of a serpent when it sleeps…like a plantain flower it is exceedingly delicate within…hissing like an angry female serpent…causing fluctuations in the mind. All other nadis are connected with this. This becomes purified only by the rays of jnana or knowledge….thus this shakthi rejoices in the name of ‘puryashataka’ (we have discussed about this earlier). Should the upward and downward actions of this kundalini shakthi be arrested by the control of prana and this prana be made to rest in the heart, diseases will never affect those who have such control.” Yogavasishta also talks about siddhis.   
Kanchi Paramacharyal in his magnum opus ‘Deivathin Kural’ observed that kundalini meditation has been commercialized and it has become a fashion to talk about kundalini.  
Vishnu sahasranamam Nama 907 is ‘kundali’.  
  
**Bisatantu-taniyasi** (111)  
  
She is like the minute fiber of a lotus stalk. This is the last of the namas that describe her subtlest form. She is like a young girl in the lower chakras as she makes sound in the muladhara chakra, gets dressed like a bride in the naval chakra and proceeds to meet her spouse Shiva in sahasrara. There are many references for this description. These descriptions ultimately point to the path of kundalini, the inner canal of the spinal cord which is extremely subtle and almost invisible. When kundalini ascends through this middle canal without any blocks or deviations, it shines like a lightning. Since it has such a potential power, it confers on the sadhaka certain siddhis before it reaches the crown chakra. If the sadhaka misuses such powers, he will not be able to realize the Brahman and also gets punished. Though She has the burning desire to conjoin her spouse, She certainly knows how her power has been utilized by the sadhaka during her stay in various chakras of the sadhaka. She never forgets the duties allotted to her by Shiva.   
Possibly, the Vak Devis used two namas to indicate both her minute (this nama), and mahat (nama 109) forms, as otherwise there is not necessity for them to talk about anything else after describing her minutest kundalini form in a single word (nama 110).   
Narayana suktam says ‘it is like a slender bristle-like appendage found on the bracts of grasses of golden colour and brilliant…’. Possibly this nama could also mean the chitrini nadi, which is the central canal of the spinal cord through which kundalini ascends and descends.  
With this nama the description of Her kundalini form ends and from the next nama, the description of Her blessings begin.

**Bhavani** (112)  
  
Beginning from this nama till 131 the aspect of blessing Her devotees is described.  
Bhava means Shiva (particularly his form of Mahadeva) and ana means infusing life. She, the wife of Shiva gives life to all. Always remember that She is Sri mata. Since She gave back life to Manmata (Manmata is also known as Bhava) she is called Bhavani. Shiva is known as Bhava because, the universe was created from Him and He also sustains the universe. Though in terms of grammer Bhava and Bhavani may differ, but the actions of both Bhava and Bhavani remain the same. Please go through the posting ‘the Divine Mother’.  
The famous verse of SL 22 “Bhavani tvam” addresses Her as Bhavani. “When you are addressed as Bhavani, immediately you grant him the status of oneness with you”. That is why this nama is compared to the maha vakya (the great saying) “Tat tvam asi” (you are that) quoted in Chandogya Upanishad. Bhavani is considered as one of the powerful namas of Lalithambigai.   
  
**Bhavanagamya** (113)  
  
She is to be realized through the mind. Inner worship or mental worship is referred here. If this interpretation is correct, then it gives the same meaning as that of nama 870 ‘antarmuka-samradhya’. Possibly this nama refers to ‘Bhavana Upanishad’ which describes Her internal worship. In other words, this Upanishad provides all the details for worshipping Her in Sri chakra and her kundalini form. In the advanced stage of Sri Vidya worship, all the external rituals such as navavarana puja etc are to be stopped and sadhaka should worship Her only through meditation with the help of Bhavana Upanishad. This Upanishad emphasizes the union of knower, knowledge and the known.  
There is another interpretation for this nama. It says that meditation is of two types. One is meditating with the help of mantra and another is meditating with the meaning of mantra. For example one can meditate by reciting Panchadasi manta mentally. The second type is to understand the meaning of mantra and meditating on the meaning of such mantras. The latter is considered as powerful. That is why we have discussed sufficiently about Panchadasi mantra. Sri Vidya cult attaches a lot of importance to Guru and therefore one has to go by what his/her Guru says.   
But the transition from external rituals to internal worship (meditation) is very important, without which She can never be realized. This is the meaning of this nama.  
  
**Bhavaranya-kutarika** (114)  
  
She axes the forest of samsara. Samsara means indulging in worldly activities such as desire, attachment, love and affection causing bondage. Samsara is compared to forest. Forest consists of many trees. If you want to clean a forest you have to axe each and every tree in the forest. It is not just enough to axe the trees. You have to remove the roots too; as otherwise, trees will grow from the roots again. Unless every aspect of samsara is removed at the root level, the bondage is bound to rear its ugly head again causing rebirths and associated sufferings.   
But She does not axe samsara for all. She does it for those who address Her as Bhavani and for those who follow the Bhavana Upanishad. It is to be understood that those who mentally worship Her in terms of Bhavana Upanishad alone, addresses Her by Bhavani and reap the benefits.

**Bhadrapriya** (115)  
  
She likes her act of benevolence. She loves to shower her blessings on her devotees. Devotees are those who try to attain her by any of the means discussed earlier. The act of benevolence is done by her sacred feet.  
  
**Bhadramurti:** (116)  
  
She is an embodiment of auspiciousness. This is because she is also addressed as Shiva which means auspiciousness. The Brahman alone is auspicious. Therefore, She is addressed here as the Brahman. Vishnu Sahasranamam also says ‘mangalanaam cha mangalam’ meaning the best amongst the auspiciousness. Her very form is auspicious.   
  
**Bhakta-sowbhagya-dayini** (117)  
  
She confers prosperity on her devotees. There is a reference to ‘sowbhagya ashtagam’ (eight things that gives prosperity) in Agni purana. They are sugarcane, peepul tree, jeera seeds, coriander, cow’s milk and its modifications curd, butter and ghee, everything that are yellow in colour, flowers and salt. All these indicate auspiciousness and prosperity.   
  
**Bhakti-priya** (118)  
  
She likes devotion. Sivananda lahari verse 61 describes devotion. “The way a needle seeks a magnet, the way in which a creeper seeks a tree, the way in which a river unites with an ocean and in the same way when the mind seeks the lotus feet of Shiva it is called devotion”. ‘Devotion is beyond the three gunas – rajas, tamas and satwa. It is beyond desire. It grows every second. It remains connected with the Brahman. It is subtle and realized out of experience. Once realized, he always remains with That.’ This is what sage Narada has said about devotion. Sri Ramakrishna compares devotion to the flood that flows powerfully to the ocean in spite of the dams built to control the floods. Our mind, he continues, is not flowing but stagnant like a pond. Our mind gets stagnated towards devotion, which has to grow in every second.   
  
Viveka Chudamani verse 31 says that “amongst things conducive to liberation, devotion alone holds the supreme place. The seeking after one’s real nature is designated as devotion”.  
The point driven home in this nama is that nothing prevents a true devotee in realizing Her irrespective of the hurdles. She is delighted with such devotion and such devotees. What type of devotion and devotees? Those who worship internally, those who seek Her within. Devotees do not mean those who perform external rituals for a longer time. We have already seen that there should be a gradual transition to internal exploration from external rituals.  
  
**Bhakthi-gamya** (119)  
  
She can be attained only by devotion. Since She likes pure devotion, She can be attained by such a devotion only. Upanishads explain devotion in detail.   
Brahma Sutra says that the Brahman is realized through act of devotion, contemplation, deep meditation etc.  
Chandogya Upanishad II.23.1 says ‘brahmasmsthah amrtatvam eti’ meaning one devoted to Brahman attains immortality. Attaining immortality means staying with Brahman, without rebirths. This is possible only through devotion.  
Katha Upanishad II.i.1 says “Self-created God (Shiva) has also created sense organs that see outside and cannot see the Self within. But wise men seeking immortality (not willing to leave the Brahman) withdraw their senses from the external objects and see the Self within”. Such a realisation is possible only through devotion.  
Taittiriya Upanishad says ‘satyam, jnanam, anantham Brahma’(this epithet is often used by Satya Sai Baba) meaning truth, knowledge and everything is Brahman. It is apparent that the Brahman cannot be explained at all. At the most the Brahman can be compared to those things which we are aware of. But such comparisons cannot fully describe the Brahman. Such a great thing beyond comprehension can be known only through devotion. That is why Lalitha Trisati (nama 192) says that She can be attained only by devotion. Krishna confirms this by saying (Gita 18.55) “One can understand me by devotional service and when he is in full consciousness of me by such devotion, he can enter my kingdom”. “Only by undivided devotional service I can be understood as I am….and can thus be seen directly…” (Gita 11.54)  
This nama categorically affirms the importance of bhakthi (devotion) in realizing Her. In simple term devotion is nothing put pure love without expecting anything reciprocally.

**Bhayapaha** (121)  
  
She dispels fear. Please visit [fear](http://manblunder.com/2009/08/fear.html) to know more about fear.   
Taittitriya Upanishad II.9 says ‘having known the Brahman, he is not afraid of anything as there is none by his side’. He is with the Brahman who is always a witness; therefore Upanishad says that there is none with him. Brhadaranyaka Upanishad I.iv.2 says ‘If there is nothing else except me, where is the question of fear’. The cause of fear is the existence of a second person. The existence of second person is felt only out of ignorance. In fact there is no second in this universe. It is only the same Supreme Self within you prevails in everybody which is mistaken for the second. This happens out of maya.   
The very recitation of Her name will dispel fear. The same nama is 935th nama in Vishnu Sahasranamam. Soundarya Lahari verse 4 says that Her feet alone can dispel fear. But Shankara says that cycle of birth and death afflicted with samsara (bondage) is known as fear. He does not talk about fear from others. Shankara’s interpretation of fear is also confirmed by Sage Dhurvasa in his ‘Shakthi mahimna’. He says ‘jaramruthi nivaraya’ meaning relief from the fear of birth and death.  
Those who worship Her do not have the fear of birth and death. Mere recitation of Her name will dispel this fear.  
  
**Shambhavi** (122)  
  
Shiva is known as Shambu and His wife is Shambhavi. Vishnu Sahasranamam nama 38 is ‘Shambhavae’ which is interpreted as ‘the one who gives comforts to devotees’. In that way both Shiva and Lalithai give comforts to their devotees.   
There is a mudra called ‘sambavi mudra’ which is used in kundalini meditation. Focusing both the eye balls internally towards ajna chakra and lifting the consciousness upwards, by correspondingly raising the eye balls is called sambavi mudra. There are other interpretations also.   
There are three types of dikshas (initiations) and one among them is sambavi diksha. The other two are shaakthi and maantri.   
Worshippers of Shiva are called Shambavaas. She is the mother of Shambavaas. SL 34 says ‘shariram tvam Shambhoh’ meaning ‘you are the body of Shiva’. The next verse says ‘shiva yuvaati bhavena’ meaning ‘contemplating as the wife of Shiva’. Such narrations are plenty to affirm that She always remains as part of Shiva, both physically and mentally.   
Shambhavi also refers to a young girl of 8 years. There is a ritual explained in ‘Devi Bagavatam’ about worshipping Her in the form of a girl of 8 years. If such a ritual is performed as per the prescribed method, it is said that the devotee will become prosperous and wealthy.   
  
**Sharadaradhya** (123)  
  
Sharada means Sarasvathi, the Goddess of speech. She is worshiped by Sarasvathi. Sharada could also mean the vak devis, the authors of this sahasranamam.   
In India, She is worshipped for nine days in the month of October or November and this is called ‘navaratri’, meaning nine nights. Shakthi worship is always done in the nights as per tantra sastra. It is said that Vishnu is to be worshipped in the morning, Shiva in the evening and Lalithambigai in the night. Apart from the navaratri falling in the month of October/November, there are two other navaratris that are celebrated. They are called vasantha navaratri and sharada navaratri. Possibly this nama could mean sharada navaratri.   
Kalika purana says ‘Once upon a time in spring, in the ninth day you were awakened by devas. Hence you are known to the world by the name Sharada”.   
This nama means that she is worshipped by knowledgeable (knowledge gained from Vedas and sastras) men.

**Sharvani** (124)  
  
Shiva has eight forms that correspond to the five basic elements (akash, air, fire, water and earth), soul, sun and moon. Bhima form is akash, Ugra-wind, Rudra-fire, Bhava-water, Sharva-water, Pashupati-soul, Ishana-sun and Mahadeva-moon. Sharva form of Shiva represents water element and Sharva’s (water form of Shiva) wife is called as Sharvani. Their son is mars, one of the nine planets used in astrology.  
For performing remedies for the afflicted planets, you have to go to the root of the afflicted planet/s and perform propitiation accordingly. The ill effects of the planets will not be totally eradicated by merely performing homa or visiting certain temples of the planets. Likewise, the day and time of the ritual to be performed is to be fixed taking into account the star lord and its sub lord. For example, in a horoscope planet mars is afflicted, performing remedies on a Tuesday is not correct, but it is to performed on a day connected to the start lord or sub lord of planet mars. More importantly, performing rituals alone will not eradicate the evil effects of a planet. Poor feeding (poor does not mean beggars and you have to identify the right person and feed him) is very important in eliminating the evil effects of a planet. They are to be fed by your own hands and not through somebody. Mantra japa is another useful way to ward off the evil effects of planets. If someone is close to self-realization, no planet will affect him/her.  
  
**Sharmadayini** (125)  
  
Sharma means happiness. She confers happiness on Her devotees. Conferring happiness is her habit and quality as She is the Divine Mother.   
  
**Shanakari** (126)  
  
Wife of Shankara, a form of Shiva is known as Shankari. Sham means happiness and kara means doer. Therefore Shankara is known to give happiness and his wife Shankari has the same quality. That is why Shiva and Parvathi are known as father and mother of this universe.   
  
**Srikari** (127)  
  
Sri means all types of prosperity. It also means wealth, happiness, beauty, attraction, auspiciousness, etc. Since She has all these and also gives all these to Her devotees, She is known as Srikari. Vishnu Sahasranamam nama 611 is ‘Srikara:’ which means the giver of wealth to His devotees. In fact there is no difference between Vishnu and Lalithai. Vishnu is known for auspiciousness etc and there is no difference between them. There is brother- sister relationship and Vishnu is elder to Lalithai. Other namas in this Lalitha Sahasranamam confirm this. They are 267. Govonda-rupini, 298. Narayani, 893. Vishnu-rupini, etc. Srikara’s sister is Srikari.   
  
**Saadhvi** (128)  
  
She is chaste. When someone has huge wealth he is called Lakshmi pathi, meaning husband of Lakshmi. Most of the interpretations for this nama are irrelevant. Is it right to call someone who has got wealth as husband of Lakshmi. Lakshmi in this context means the physical wealth and not the goddess of wealth. Lakshmi pathi then means the owner or possessor of physical wealth. Rich men normally consider their wealth on par with their wives.   
Shankara in SL 96 refers to this illustration. It says “Poets woo Goddess Sarasvati (goddess of Speech) and claim to be Her husband and those who have wealth claim that they are husband of Goddess Lakshmi. But you are by your thought and actions always with Shiva”. The interpreters intend to say that nobody can claim Lalithai like other Gods and Goddesses as She is beyond comparison with other Goddesses. The problem in the interpretation arises with the Sanskrit word ‘pathi’ which generally means husband. But there are other meanings for this word such as master, lord, owner, possessor etc. Therefore ‘pathi’ in this context does not mean husband but refers to a person who owns wealth or who owns knowledge and wisdom, or who has mastered the art of speech. Shankara would not have meant to mean husband in his verse.   
Why Lalithai is called as chaste is because, She always remains with Shiva. She considers Shiva as ‘pathi deva’ which means a wife who regards her husband as divine. This is the right explanation for this nama as She was created by Shiva and therefore She considers Shiva as divine husband. ‘Pathi vedanaha’ means Shiva.

**Sharachandranibhanana** (129)  
  
Her face is like the moon in spring. Sharad means second half of October, November and first half of December. In a natural horoscope, each rasi represents a solar month. Two solar months are called a rutu and in a year there are six rutus. During this period the moon appears brighter and without blemishes. Please refer nama 133 also.  
  
**Shatodari** (130)  
  
She has thin waist. These two namas (129 &130) are connected to Her kamakala form, the details of which will be discussed in ’kamakala rupa’.  
  
**Shantimati** (131)  
  
She is never harsh to Her devotees. She tolerates certain acts of Her devotees that are not considered appropriate. Shanti means peace. She appears peaceful and tolerates only certain acts of Her devotees. She too has a tolerance level. Once that level is crossed by her devotees, She does not hesitate to initiate corrective measures. The corrective measures are carried out through her ministers like Ashvaruda or Varahi devis.   
With this nama, Her blessing aspect ends. Namas 132 to 155 discuss Her as Nriguna Brahman or Her formless form. Worshipping Her as Nirguna (without attributes or qualities) form is considered as an important aspect of worship and the result of such worship is described in namas 156 to 195. It is also interesting to note that Vak devis have chosen to discuss her nirguna worship first and saguna worship later (196-248).  
  
**Niradhara** (132)  
  
She is without support. She does not depend upon anybody. Chandogya Upanishad asks “that is finite, that is infinite, that is mortal, that is immortal on what does that rest? On its power or not even on its power?” Finite and infinite, mortal and immortal refers to the Brahman. The Brahman rests not even on its own power. This is ‘niradhara’.  
Shakthi is worshipped both internally and externally and the internal worship is better than the external worship. External worship is further divided into two categories- Vedic and Tantric. Tantric worship will be taken up for discussion separately. Internal worship is also divided into two categories, one is with form and another is without form. This has already been discussed under ‘kinetic kundalini energy’. Worshipping her internally without attributing any form is considered to yield immediate results which leads to self-realization.   
  
**Niranjana** (133)  
  
Anjana means a black paste (eye liner or kajal) that is applied to eyes of women. (Hanuman’s mother’s name is Anjana. “Anjana nandanam veeram” says a verse). When this paste is applied to the eyes, they look beautiful. Her eyes look beautiful without this paste is the textual meaning. But anjana also means ignorance. Ignorance is always compared to the darkness and knowledge to light. Nir means without. She is without ignorance. Vak Devis would not have coined this nama to mean that She is without ignorance. Ignorance and knowledge are associated with us and not with the Divine Mother as She is the embodiment of knowledge. Shveteshvatara Upanishad gives answer to this argument. It Says ‘Nishkalam, Nishkriyam, Shantam, Niravadyam, Niranjanam” (VI.19). The meaning is ‘no form, no action, no attachment, above reproach and without any blemish’. The Upanishad identifies the Brahman with such qualities. It also says ‘niranjanam’ which means without any blemish. Therefore Lalithai is without any blemish as Brahman alone is without any blemishes. The nama means that Her formless form is without any blemishes.   
In kundalini meditation, when you cross ajna chakra, you will be able to see light. In the initial stages, this light may have some blemishes and these blemishes vanish along with the practice. This is called Her blemish less form.

**Nirguna** (139)  
  
She is unconditioned with gunas. Guna means satva, rajo and tamo gunas. These gunas are responsible for the formation of gross body and originate from ‘prakrti’ (the source of objectivity) which is also known as maya. Please recall ‘maha maya svarupini’ that we have discussed earlier. Please use google search in the sidebar to know more about this. Since She does not have a gross body She is called nirguna. The Brahman alone is without gunas, as Brahman does not have a gross form. Svetashvatara Upanishad VI.11 says ‘ekah devah’ God is one without a second. Since ‘devah’ also means luminous, this word means only the Brahman as Brahman alone is self illuminating. After identifying the Brahman, the Upanishad talks about the qualities of the Brahman. It says ‘without attributes and uncondtioned’. All these confirm Her as the Brahman.   
  
**Nishkala** (140)  
  
She is without bodily parts. This nama is an extension of the previous one. Because of being nirguna, She is nishkala. Kala means parts. Brahman has no parts in literal sense. Krishna gives more clarity on these two namas. He says ‘the living entities in this conditioned world are my eternal fragmental parts. Due to conditioned life, they are struggling very hard with six senses that include mind’ (Gita XV.7). This is beautifully explained in Vijnanabhairava verse 146 thus ‘Unswerving buddhi without any image or support constitutes meditation. Concentration on an imaginative representation of the divine with bodily parts is not meditation.’ This is possible only with knowledge (and this knowledge is provided in this web site!).  
Thus it is amply made clear that the Brahman is without form and meditation with form is not a meditation on the Brahman.   
  
**Shanta** (141)  
  
First, notice the absence of negation in this nama. Any prefix with nish or nir means negation of the quality mentioned in that nama. For Example ‘kala’ means parts and ‘nish-kala’ means without parts. This nama means that She is calm and tranquil.   
Svetashvatara Upanishad VI.19 says ‘nishkalam, nishkriyam, shantam, niravadyam, niranjanam’. This means that the Brahman is without form, without action, tranquil, above reproach and without any blemish’. All these qualities of the Brahman are cited by Vak Devis in this Sahasranamam. One more quality of the Brahman tranquil is described here. Please remember that we are now discussing the qualities of nirguna Brahman (the Brahman without form and attributes). To make us understand the nirguna Brahman better, certain qualities are negated in Upanishads as well as this Sahasranamam.  
When you are bound by the clutches of bondage, there cannot be any tranquility. Tranquility is considered as an essential quality for self-realization.  
  
**Nishkama** (142)  
  
She is without desire. This is the reason for the previous nama. When you have desires you cannot be calm. The explanations given in certain texts that She is without desire because all Her desires have been fulfilled is wrong and cannot be accepted. When we are talking about Her nirguna form, there is no question of ‘Her desires’ at all. Brahman cannot have any desires and this has been confirmed in earlier namas. These namas are in line with Brahadarayaka Upanishad II.iii.6 which says ‘neti neti’ meaning not this, not this. The Upanishad is zeroing on the Brahman by negating many known qualities. Finally this verse says ‘satyasya satyam’ meaning Truth of truth. It has identified truth as one of the qualities of the Brahman.   
This nama is in confirmation of Her Brahman status.

**Nirupaplava** (143)  
  
She is indestructible, yet another quality of the Brahman. There is another interpretation given which says that She produces ambrosia that spreads to the 72000 nerves in our body. Though this is true, when we are discussing nirguna Brahman, it is inappropriate to give this explanation here.   
  
**Nitya-mukta** (144)  
  
She is eternally free, another quality of the Brahman. To realise the Brahman, one has to be eternally free and devoid of bondage.  
  
**Nirvikara** (145)  
  
She is devoid of changes. Brahman does not change. There are two aspects of creation viz. Purushan and prakrti. Purushan is the Supreme consciousness that is free of bondage, full of knowledge and creative power. It is pertinent to note that if one has power to create, he has to possess the requisite knowledge for his creation. If creator does not possess sufficient knowledge, his creation goes haywire. This fact assumes importance in the context of kundalini meditation. Purusha is not associated with body, five senses and the mind. It does not undergo modification but constantly witnessing those countless modifications that happens around it. Prakrti is opposite of Purushan. Prakrti is the root cause of creation and undergoes changes continuously. It is associated with three gunas. When Purusha and Prakrti conjoin, universe is created.   
Devoid of changes here mean with regard to 23 tatwas. They are mahat, ego, five tanmatras (sound, taste, smell, light and touch). These seven are called cause. Five organs of perception, five organs of action, five basic elements and mind make the balance 16. These 16 are called action. Therefore Prakrti is made up of cause and action and Purusha is devoid of this. But for creation both Purusha and Prakrti are required. This points out to Shiva-Shakthi union.   
But, in this nama She is addressed as Purusha, the Brahman.   
  
**Nishprapancha** (146)  
  
Prabancha means extension or expansion. She is without extension or expansion. Since the Brahman is athi (first) and anathi (without parentage) it does not have any control and does not require any modifications or changes. This is because the Brahman is complete which is called poornam. Mandukaya Upanishad verse 7 says ‘total cessation of the world as such, the embodiment of peace (here word ‘shantam’ is used. Refer nama 141 ‘shanta’), the total of all that is good (word ‘shivam’ is used here), one without a second (this is because of athi and anathi), the fourth state (turiya state, the other three being, sleep, dream and deep sleep stages which are called jakrat, svapnam, sushupthi). Think this turiya as the Self and this is to be realized’. The Brahman is beyond the three stages and can be realized only in the turiya or the fourth state. This state is the embodiment of peace and all that is good. We will deal with this turiya state in a more detailed manner elsewhere.   
All these interpretations go to indicate the nirguna Brahman. This nama means that She is without any expansion as the Brahman will never undergo changes.

**Nirashraya** (147)  
  
Ashraya means dependence. Taittiriya Upanishad II.7 uses the word ‘anilayane’ meaning not resting on anything and free from modifications. She does not depend on anything. She being the Brahman does not depend upon anything and on the contrary, everything depends upon Her. This nama more or less conveys the same meaning conveyed in nama 132. Possibly, ‘ashraya’ in this context could mean the gross body that supports the soul. Since She is beyond soul (remember that Brahman and soul are different. Soul is called jivan) there is no question of Her gross body. Since there is no gross body for Her, it implies that She is the Brahman.   
  
**Nitya-shuddha** (148)  
  
She is eternally pure. Impurity is associated with the gross body, hence the Brahman is always pure.  
  
**Nitya-buddha** (149)  
  
She is eternally wise. Knowledge is gained by experience whereas being wise (jnanam) is inbuilt. Knowledge is acquired from the wise. Brhadaranyakya Upanishad says IV.iii.30 says ‘the knower’s function of knowing can never be lost, because it is imperishable. But there is not that second thing separate from it which it can know’. The Brahman is self illuminating intelligence.  
  
**Niravadhya** (150)  
  
She is inviolable and without defects. Defects arise out of ignorance or ignorance is the cause of differentiating between defect and perfect. There cannot be any defect in the Brahman as it is eternally pure. Defects arise out desire, ego, etc. We have already seen in the earlier namas that Brahman is formless, action less, without attachments etc.   
  
**Nirantara** (151)  
  
She is without divisions. Brahman will neither divide nor multiply, as it does not change. It is permanent. Taittiriya Upanishad II.7 says ‘The person is frightened, if he makes even a little discrimination (discriminating his Self from the Brahman)’. Here the fear means rebirth. The point driven home is that the Brahman exists everywhere. The Brahman within you and me is the same whether you are in America or India. The time, distance and religion do not modify the Brahman. But it is out of our ignorance, we presume that we are different from the Brahman.  
  
**Nishkarana** (152)  
  
She is without cause. This is because She is the cause for this universe, yet another quality of the Brahman. Shvetashvatara Upanishad VI.9 says ‘There is none in this world who is his master or who governs him, and here is nothing by which he can be identified. He is the cause of all. He is also the lord of the jiva (soul), who is the lord of the sense organs. No one is his creator and no one is his controller’.  
  
**Nishkalanga** (153)  
  
She is without any stains. Stains arise out of sins. That is why those who do not commit sins are considered on par with God as such persons are extremely rare to find. Isha Upanishad 8 uses two words to describe the Brahman without stains. The first one is ‘suddham’ which means pure. The other one is ‘apapaviddham’ meaning unblemished. The Brahman is pure and unblemished. The sense of dualism is the cause for sins. These sins cause blemishes. Blemishes could be of anything viz. anger, hatred, jealousy, etc. These blemishes are responsible for not realising the Brahman within. These are called stains and She is devoid of such stains.

**Nirupadhi:** (154)  
  
She is without limitations. If a hibiscus flower is kept near a crystal, the red colour of the flower is reflected through the crystal. The ‘upadhi’ is made up of ‘upa’ which means near and ‘adhi’ meaning gives own characteristics. Here the hibiscus flower is ‘upadhi’ as it reflects its original colour through the crystal. We have already discussed about Shakthi sitting on the lap of Shiva. Shakthi is red colour and Shiva is colorless or has crystal colour. When Shakthi sits on the lap of Shiva, Her red colour is radiating through the crystal colour of Shiva. Gods and goddesses have mistakenly identified this as the rising sun. Ignorance is called upadhi as the effect of ignorance is reflected in the speech and actions of an ignorant person. She is without such upadhis. In fact, Shiva only reflects Her complexion!  
  
**Nirishvara** (155)  
  
She does not have a superior. She is the Supreme ruler. One may say that Shiva is above Her in hierarchy. Shiva has certain well defined acts that include creation of Shakthi out of His prakasha form, acting as the static partner in creation but himself not partaking in the acts of creation, sustenance and dissolution. Shiva does not interfere with Her administration (vimarsha form of Shakthi) and that is why it is said that She does not have a superior.  
Though there are many other interpretations for these namas, we have taken into account the explanations available to qualify the Brahman. When we discuss about qualities of the Brahman, it is inappropriate to interpret the namas in a way different from what they are intended for.   
With this nama the description of qualities of Her nirguna Brahman form ends. Though the Brahman does not have qualities, one will be wondering why Vak Devis mention about the qualities of the Brahman. As said earlier, for a common man, the Brahman can be qualified by negations, as the Brahman cannot be realized by our sensory organs. That is why the prefix ‘nir’ (negation) is used in all these namas (132-155 except 141). Knowledge of the Brahman starts with ‘not that’ and ends with ‘I am That’. The first that is for negation and second That is used to qualify the Brahman. Nama s 156 to 195 discuss about the fruits of worshipping such formless form of Her.  
  
**Neeraga** (156)  
  
Raga means desire. She is without desire. Though this nama and a few subsequent namas may appear similar to the previous group, in fact they are not so. Anthakkaranam consists of four components mind, intellect, consciousness (in a manifested form in the mind) and ego. These four in no way are connected to the Atman or the Brahman. As a matter of fact the components of anthakkaranam are impediments to self-realization. Apart from anthakkaranam there are six other deterrents viz. desire, anger, jealousy, confusion, pride and envy. These six need no explanation as a mere look at these words will show how dangerous they are. Now these namas explain the ways to disassociate ourselves from these. First, Vak Devis explained to us the concept of the Brahman and now they proceed to explain how to realise the Brahman, a true step-by-step guidance to self-realization.   
  
Ragamathani (157)  
  
She destroys the desires of Her devotees. This is the first of the various benefits of worshipping Her Brahman form. Desire is the prime impediment in spiritual pursuit that keeps the person bonded to worldly attachments.

**Nirmala** (158)  
  
She is without pride. When you have something that others do not have, it gives rise to pride. She has everything and everything comes out of Her (hiranya garbha or the golden womb). There is no necessity for Her to become proud of something.  
  
**Madhanashini** (159)  
  
She destroys pride of her devotees. Destruction of pride is one of the preconditions for realizing the Brahman. What is followed is preached.   
  
**Nishchinta** (160)  
  
She is without worries. Worries arise out of recollecting the past. Since She is beyond time and space, She never thinks about the past. It can also be said that in spite of the responsibility of administering the universe, She is without worries because, She has intelligently delegated work to Her ministers like Varahi, Shyamala etc. This can be known while worshipping Sri Chakra through navavarana pooja. We will discuss about Sri Chakra separately. Various deities are worshipped and each deity has a specific duty allotted. This is in confirmation of nama 155. Nirishvara.  
  
**Nirahankara** (161)  
  
She is without ego. Ego arises out of three gunas viz. satva, rajas and tamo. We have already seen in nama 139. Nirguna, meaning She is without these three gunas. Since She does not have gunas, it implies that She has no ego.  
  
**Nirmoha** (162)  
  
She is without any confusion, a product of mind. Remember that mind is the most important factor in realising the God. Only the attunement of mind to the thoughtless state leads to self-realization. Isha Upanishad says (verse 7) says ‘when a person knows that he himself has become everything and knows oneness of things, how can he hate or love anything’. Love and hate leads to confusion. Krishna says in Gita XIV.22-25 ‘one who is unwavering and undisturbed through all these reactions of the material qualities remaining neutral and transcendental, knowing that the modes alone are active; who is situated in the self and regards alike happiness and distress; who looks upon a lump of earth, a stone and a piece of gold with an equal eye…such a person is said to have transcended the modes of nature’. Such a person does not have confusion (162), ego (161) and worries (160).  
  
**Mohanashini** (163)  
  
She destroys such confusions in the minds of Her devotees. When a devotee is without confusion, he moves towards the Brahman. Isha Upanishad says ‘ekatvam anu pashyatah’ which means seeing everywhere the same thing, the Brahman. We have seen earlier that Shakthi alone is capable of taking somebody to the Brahman. When Shakthi who is also called maya moves away, leaving a person before the Brahman (Shiva) enabling that person to realize the Brahman by himself. Self illuminating Brahman is realized only when illusion (maya) is destroyed.   
  
**Nirmamaya** (164)  
  
She does not have self concern. If there is self concern, you are identifying yourself as different from the Brahman. This is called dualism which should not be pursued. If we look at this nama from the point of view of the first nama ‘Sri Mata’, as the supreme mother she does not care for herself. Her concern is only about Her children, all the living beings in this universe. From the point of view of the Brahman, self-concern is yet another quality that has been negated here.

It is interesting to note that commencing from nama 164 one nama says that She does not have that quality and the next nama says that She destroys such qualities in Her devotees. For example nama 166 is nish-papa (without sins) and the next nama 167 is papa-nashini (destroys sins of Her devotees).  
  
**Mamata-hantri** (165)  
  
She destroys selfishness of Her devotees. Self interest causes ego, one of the impediments to realization.  
  
**Nishpapa** (166)  
  
She is without sins. Sins arise out of desires. We have already seen that She is without desires (156 neeraga). Krishna says in Gita IV.14 ‘There is no work that affects me nor do I aspire for the fruits of action’.  
  
**Papanashini** (167)  
  
She destroys the sins of Her devotees. Devotee is one, who always thinks about Her not only at the time of reciting mantras, not only at the time of performing rituals but in all three stages (sleep, dream and deep sleep) associated with Her continuously. For such a devotee mantras and rituals are not required. It is also presumed that Her devotees will not perform those actions that are termed as sins. If knowingly someone commits a sin, She will not come to his rescue. But why does she want to destroy the sins of Her devotees? Krishna answers this question in Gita IV.14 ‘One who understands this truth (refer the previous nama) about me, does not become entangled in the results of reactions of work (results of reactions mean karmas. The concept of karma is based on Newton’s third law – for every action there is an equivalent and opposite reaction. This equivalent and opposite reaction is karma.)’.She wants Her devotees to pursue the path of liberation for which sins are impediments. How does She consume their sins? Chandogya Upanishad says ‘papmanah praduyante’ meaning all sins are burnt up. The Upanishad further says ‘such sins are burnt like dry grass thrown into a fire’. The point driven home here is that when She is worshipped with all sincerity, the devotee gets rid of all his sins except [prarabdha karmas](http://manblunder.com/2009/02/karmas.html) that have to be experienced.  
  
**Nishkrodha** (168)  
  
She is without anger. Even at the time of total dissolution (maha-pralayam), the Brahman is without anger. Krishna says in Gita IX.29 ‘none is hateful to me, none is dear to me’. This is one of the qualities of the Brahman. Brahman is like a mirror. Unless you stand before a mirror, you can’t see your image. Unless we are devoted to Her we cannot realize Her grace. Whether we are devoted to Her or not, She is without anger.  
  
**Krodha-shamani** (169)  
  
She destroys anger of Her devotees. Anger is one of the six deterrents to self-realization (refer nama 156). It is said that any worship done with anger destroys the effect of such worship. Krishna cites the reasons for anger (Gita II.63,64) ‘while contemplating the objects of the senses, a person develops attachment to them and from such attachment desire develops, and from desire anger develops and from anger total dissolution arises…’. That is why we have repeatedly discussed in this site about the evils of sensory organs. Krishna also says that material mode of passion is responsible for all the sufferings we undergo.

**Nirlobha** (170)  
  
She is without greed. She is extremely liberal with Her devotees.  
  
**Lobhanashini** (171)  
  
She destroys greed of Her devotees. Krishna says ‘There are three gates leading to the hell – desire, anger and greed. These should be given up, as they lead to the degradation of the soul’ (Gita. XVI.21). That is why She destroys greed of Her devotees.   
  
**Nisamshaya** (172)  
  
She is without doubts. Doubts arise while seeking knowledge. When She herself is the knowledge, where is the question of doubts for Her?  
  
**Samshayaghni** (173)  
  
She clears doubts of Her devotees. She is capable of clarifying the doubts of wise men, as she is the embodiment of knowledge. She Herself assumes the form of Guru as per nama 603. Gurumurthi. The one who is called a Guru should be without doubts, should clarify the doubts of his disciples instantaneously and expecting nothing in return. This is what is meant by ‘spirituality cannot be sold’. At the same time, it is to be understood that those who seek knowledge should monetarily compensate the Guru, as he also needs money to sustain himself. But at no point of time the disciple should exceed his capacity in compensating the Guru and a real Guru will gladly accept whatever is offered by his disciples. Mundaka Upanishad says that one should seek a Guru who remains united with the Brahman. Krishna says that only a self-realized soul alone can impart knowledge, as he is considered as the knower of truth (Gita.IV.34). In today’s context Gurus are known under three categories. In the first category are those who initiate mantras. Most of them are exponents of mantras, but they do not proceed beyond mantras. In the second category are those who teach yoga including the most fancied and the most sought after kundalini yoga. Most of the masters under this category would have never experienced bliss. The third category consists of real Gurus who impart knowledge of the Brahman out of their own experience. But this category is extremely rare to find. Shiva has imparted the knowledge about Guru to his consort Parvathi through 274 verses and this teaching is called ‘Guru Gita’. This nama means that there is no difference between Her and the Guru (third category).  
  
**Nirbhava** (174)  
  
She is without origin. She is ‘aadhi’ (first) and ‘anadhi’ (without parentage). It is generally said that Shiva is without origin as nobody has created Him. Here Lalithai is said to be without origin because there is no difference between Her and Shiva. Their unified form is called as the Brahman. Krishna says that Brahman is beginning-less and this statement of Krishna is confirmed by almost all the Upanishads.  
  
**Bhavanashini** (175)  
  
She destroys the cycles of birth and death of Her devotees. This cycle of birth and death is called samsara. This nama means that when She is worshipped in Her formless form, one becomes free of bondages. Bondage is the cause for samsara or bondage itself is samsara. ‘Those who worship me giving up all their activities unto me and being devoted to me without deviation, engaged in devotional service and always meditating upon me, having fixed their mind upon me, for them I am the swift deliverer from the ocean of birth and death’ says Krishna in Gita XII.7. This is the apt definition for ‘devotee’.

**Nirvikalpa** (176)  
  
Vikalpa means odd or fanciful ideas. The idea of ‘horse having horns’ is called vikalpa. She is without such ideas. Nirvikalpa is an advanced stage of samadhi, which is attained by meditation. In this stage there will be no mental modifications. As long as mind continues to function, nirivikalpa samadhi cannot be attained. There is also another explanation for this nama. Vi + kalpa is vikalpa. Vi means opposition and kalpa means theory and vikalpa as a whole means opposition to the theory. Here, theory means the Brahman. Therefore the nama says that She is the Brahman and there is no opposition to this theory of addressing Her as the Brahman. The nama also means that anything, be it a subject or an object is inseparable from Her. Our earlier description of addressing Her as ‘prakasha vimarsha maha maya swarupini’ perfectly fits here.  
  
**Nirabadha** (177)  
  
She remains undisturbed. She is not disturbed by illusions. Illusion arises out of wrongly identifying an object. For example, identifying in darkness a piece of rope as snake is illusion. This illusion causes fear, desire, etc. Since She Herself is the cause of such illusions (maya), there is no question of any illusion for Her. Moreover, the Brahman does not have qualities such as illusions.  
  
**Nirbheda** (178)  
  
She is without differences. Possibly this difference could mean the difference between Her and Shiva. That is why, it is said that wise men do not find any difference between Shiva and Shakthi. Their unified form is known as the Brahman, and there is no difference between them. The qualities of this unified form are being described in this sahasranamam. Though all the namas in this Sahasranamam addresses Lalithambigai, it should not construed that they are addressed to Her in Her individual capacity. They are addressed to the Shiva-Shakthi combine. Soundaya Lahari says that neither Shiva nor Shakthi can act, without depending on the other. Kurma Purana says that the Supreme Shakthi is infinite, devoid of all differences and destroyer of all differences (described in the next nama).   
  
**Bhedanashini** (179)  
  
She is the destroyer of differences, in the minds of Her devotees. Difference means duality. When difference is destroyed, there is no second. The difference can be destroyed by acquiring knowledge and She provides this knowledge to Her devotees. The ‘balasruti’ (the concluding verses) of this sahasranamam says that there is no difference between Her and Her devotees. Authors of this Sahasranamam or any other important verses like this sahasranamam always add a few verses after the conclusion of the main body of sahasranamam and these verses are called ‘balasruti’ or the concluding part. The verses in the concluding part normally prescribes how this sahasranamam is to be recited, on which days to be recited and also indicates the benefits arising out of such recitations.   
  
**Nirnasha** (180)  
  
She is indestructible. Brahman has no destruction. Infinity, thy name is Brahman!  
  
**Mrtyu-mathani** (181)  
  
She destroys the death of Her devotees. Only somebody without death alone can give the boon of deathlessness. Here death means rebirth. She does not allow Her devotees to be reborn. This means that She destroys the karmas of Her devotees. Devotee does not mean a person who performs external rituals. One who is able to identify himself with Her is called a devotee and this stage can be attained only by perpetual meditation.

**Dushtadura** (193)  
  
She is far away from sinners. Sinners are those who do not even think about Her.  
  
**Durachara-shamani** (194)  
  
Performing those actions that are prohibited by scriptures is called ‘dur-achara’. Achara is also known as customs or traditions. These customs are of two types. The customs that are prescribed by Vedas belong to the first type. Certain customs are introduced recently, that are not prescribed by Vedas. Unfortunately, the customs that were introduced in recent times (may be within a century or two) are purely commercial in nature and they do not have any value. Secondly one must understand that one cannot appoint a proxy while offering prayers to God. A prayer done for a minute with deep devotion is much more powerful than performing an expensive ritual through a third person. Vedas never said that one should spend beyond his means to perform rituals, most of which are unnecessary.  
  
**Dosha-varjita** (195)  
  
She is devoid of blemishes, yet another quality of the Brahman. Blemish arises out of hatred, desire, etc. Here blemish refers to the mind and not the physical body. She cannot have any blemish in Her gross form about which we have seen earlier in this sahasranamam.  
With this nama the effects of worshipping Her in formless form (nirguna Brahman) ends. Namas 196 to 248 discuss about Her various forms known as Saguna Brahman. Worshipping God without form is called nirguna worship and considered as superior. Worshipping God in various forms is called saguna worship. Unfortunately, religious faiths are based on saguna worship.  
  
**Sarvajna** (196)  
  
She is omniscient. Only the Brahman alone can be omniscient. Mundaka Upanishad I.1.9 says that ‘sarvanja’ is one who knows everything, who knows everybody and from whose Supreme Intellect was born names, forms, food, etc. The Upanishad specifically uses the word ‘tapas’, meaning the highest form of meditation.  
  
**Sandrakaruna** (197)  
  
She is compassionate. This is mainly because of being ‘the divine Mother’. “She has more than any other, the heart of the universal Mother. For her compassion is endless and inexhaustible; all are to her eyes Her children and portions of the One (meaning the universal Brahman). Her rejections are only postponement; even her punishments are a grace. But Her compassion does not blind her wisdom or turn her action from the course decreed (law of karma)”. These beautiful words are of Sri Aurobindo in his book ‘The Mother’.  
  
**Samanadhika-varjita** (198)  
  
She has no equals. Shvetasvatara Upnishad VI. 8 says “He has no body and no organs. No one is like him or superior to him’. The Upanishad talks about the quality of the Brahman.  
Arjuna addresses Krishna like this in Gita XI.43 ‘You are the father of this complete cosmic manifestation, of the moving and the non-moving. You are its worshipful chief, the supreme master. No one is equal to You, nor can anyone be one with You. How then could there be anyone greater than You within the three worlds, Oh Lord of immeasurable power?’  
She has all these qualities.  
  
**Sarvashakthi-mayi** (199)  
  
She is the power of all Shakthis. There are two types of meaning for the word shakthi. Shakthi means power. As for as She is concerned, this power is the divine power. She uses this divine power for Her acts of creation, sustenance and dissolution. Since, we are now discussing Her saguna (form) worship, we can also say that She has ministers such as Varahi, Shyamala, Bala or even Her ten forms which is popularly known as ‘Dasa Maha Vidhya’. In this context shakthis mean these goddesses who function under Her control. In literal sense, she is in the form of all such goddesses (Lakshmi, Sarawathi, Kali, etc). Krishna says in Gita that whichever gods or goddesses are worshipped; the effects of such worships ultimately reach Him.  
  
**Sarva-mangala** (200)  
  
She is the embodiment of all auspiciousness. She is called as Shiva in nama 998 Since She is the source of auspiciousness, She is capable of giving the desired auspiciousness to Her devotees. The same nama is there in ‘Lalitha trisati’ as nama 124. Remember the famous verse ‘Sarva mangala mangalyae shivae sarvartha-satikae, Sharanyae triyambigae Gowri narayani namostutae’. (Durga saptasati 11.10, Markandeya Purana Chapter 88, verse 9) The meaning for this famous verse is ‘Oh! Narayani! The cause of creation, sustenance and dissolution; ever existing; the source of all virtues; thy form itself is made up of these virtues (excellent qualities); I worship you’.

**Sadgati-pradaa** (201)  
  
She guides us in the right path to reach the right target (salvation). The target is realizing the Brahman. To realize the Brahman one need to have good knowledge. This knowledge is provided by Her. She can only provide the knowledge, but receiving the knowledge and act as per the knowledge gained is in our hands. Sadgathi means a stage where ignorance is destroyed and knowledge alone prevails. Vishnu Sahasranamam nama 699. Sadgatihi.   
  
**Sarveshvari** (202)  
  
She is the supreme ruler of the universe and leads us to the Brahman as discussed in the previous nama. She has no superior or equal as discussed in nama 198. Samanadhika-varjita, hence She is the Supreme ruler.   
  
**Sarva-mayi** (203)  
  
  
She exists in all forms, a quality of the Brahman. It would be appropriate to say that she exists in all souls. Without soul, life cannot exist. AS we have discussed earlier, soul is different from the Brahman. Coming together of soul and the Brahman is creation. We have also discussed about Prakriti and Purusha. Sarva could also mean the 36 tatwas that we have discussed. You can use the google search in the side bar to know more about these tatwas, purusha and prakriti.   
  
**Sarva-mantra-swarupini** (204)  
  
She is the embodiment of all the mantras. This is one of the reasons why tantra sastra is based on her various forms as mantras have vital role in tantric rituals. It is said that all the mantras are placed around the Panchadasi mantra, which is the centre of all mantras.   
This nama could also be interpreted this way. There are 51 letters in Sanskrit. All these 51 letters are twined together in the form of a garland and worn by Her. So any mantra has to originate from these 51 alphabets. This is the reason for addressing Her as sarva mantra swarupini. This nama and the next one are extensions of the previous nama.   
  
**Sarva-yantratmika** (205)  
  
She is in all the yantras. Different gods and goddesses have different yantras. Yantra is normally a metallic plate made out of gold, silver or copper or a combination of these, wherein several lines are drawn to crisscross each other. The potency of a mantra is infused into a yantra by means of rituals. These yantras represent the respective gods. A properly consecrated yantra becomes powerful and its power increases along with the increase in the counts of mantras. Since She is sarva-mayi, She is said to be in all the yantras.   
  
**Sarva-tantra-rupa** (206)  
  
She is in the form of all tantras. There are various types of tantras and She is the focal point of all these tantras. For more details, please read the previous title ‘Introduction to tantra sastra’. Tantra is a way of worship.   
  
**Manonmani** (207)  
  
She is in the form of manonmani. There are 8 smaller chakras between ajna chakra and sahasrara and the one just below the sahasrara is called manonmani. It is also known as unmani. As this chakra is closer to the sahasrara where She is going to unite with Shiva, no activity takes place in manonmani which is beyond time and space. This is the last point where She is known as Shakthi. In the next stage at Sahasrara She becomes Shiva-Shakthi. This point is also known as the mouth of Rudra. In Sri Rudram, one of the forms of Shiva is called ‘Manonmana’ and His wife is Manonmani. There is a mudra called manonmani, which is used in advanced stages of meditation. When this mudra is used, you lose your consciousness, ready to merge with the Supreme. At this state the triad of meditation, meditator and the object of meditation is dissolved to form the Supreme oneness and the flow of ambrosia is felt.

**Maaheswari** (208)  
  
Wife of Maheswara, a form of Shiva. Maheswara is the supreme lord who transcends the syllable Om which is uttered at the commencement of the recital of the Vedas and which is dissolved in the primal cause during contemplation (Mahanarayana Upanishad XII.17). His wife is Maaheswari. Maheswara form of Shiva is the supreme form. He is beyond the three gunas- satva, rajo and tamo. Linga form of Shiva is Maheswara form. Linga purana says that all the deities are there in the linga form of Shiva, a close resemblance to Sri Chakra.   
  
**Mahadevi** (209)  
  
Shiva is also known as Mahadeva, his moon form and his wife is Mahadevi. Maha also means the supreme. She is the Supreme and hence called Mahadevi.   
Shiva has eight forms and they are – 1. Sarva – earth form, 2. Bhava-water form, 3. Rudra – fire form, 4. Ugra – wind form, 5. Bhima- water form, 6. Pasupati – soul form, 7. Ishana – sun form and 8. Mahadeva –moon form. These eight forms of Shiva are His cosmic forms (linga purana).  
It is pertinent to note that both Shiva and Shakthi have moon in their crowns. Moon indicates two qualities, one is its coolness and another is intelligence.  
  
**Mahalakshmi** (210)  
  
The great (maha) wife of Vishnu. Shiva manifests in the form of Vishnu for sustenance and his wife is Mahalakshmi. Linga purana says that Mahalakshmi is the mother of the universe. ‘May Lakshmi who is endowed with all attributes who has all three characteristics, who is the goodness that bestows all and who is omnipresent, dispel my sin’. This is a hymn in Linga purana. Mahalakshmi also means a girl of 13 years. If Mhalakshmi is worshipped on every 13th lunar day (trayodasi) with her bija (Shrim), there will no dearth of prosperity and auspiciousness.   
  
**Mrudapriya** (211)  
  
Shiva is also known as Mrudan, his Satvic form. Since She likes Shiva, She is called Mrudapriya. Mruda means happiness, a quality of satva guna and Priya means love. The nama means that Shiva caresses this universe and as His wife, She loves this act of Shiva. After all She is the Supreme Mother.  
  
**Maha-roopa** (212)  
  
She has a great form. Please note that all these namas begin with ‘maha’ indicating Her Supreme nature. Krishna explains this Supreme form thus: ‘The total material substance called Brahman is the source of birth and it is that Brahman that I impregnate, making possible the births of all living beings’ (Gita. XIV.3). Krishna spoke about the ‘’mahat tatwa’ of this universe. ‘Tasmat eatat Brahma, nama, rupa, annam cha jayathe’ (Mundaka Upanishad I.1.9). This means ‘Brhama (Brahma is the lord of creation and should not be confused with the Brahman), various names, various forms, food all originated from Him (the Brahman). She has this kind of ‘mahat’ form. This supreme ‘mahat’ form is the cause for creation.   
  
**Mahapujya** (213)  
  
She is worshipped by great souls like saints and sages. Saints and sages have more knowledge than most of the demigods and goddesses. They will not worship anybody unless they are worthy of worship. There are certain other interpretations saying that Brahma, Vishnu, Shiva worship Her seems to be incorrect. Possibly what they mean is that Gods who have been assigned various duties, worship Her.

**Mahapataka-nashini** (214)  
  
She destroys great sins. There are certain rules for expiations of sins. Sins are committed knowingly and unknowingly. There is no remedy for committing a sin knowingly. For such sins, karmic account swells and accordingly one has to undergo sufferings either in this birth itself or in subsequent births. An experienced astrologer can find out from a birth chart whether a person has such karmic afflictions based on 5th and 9th houses. Though various remedies are prescribed to eradicate such afflictions, the best remedy is to feed the deserving poor and starving animals. One has to surely undergo the sufferings for such sins committed either in this birth or in the previous births and such sufferings cannot be mitigated by performing remedies. The nama means that the effects of sins committed out of necessity or out of force will be eradicated by Her and of course this is subject to the intensity of faith you have in Her. To cite an example, a soldier kills an opponent which tantamount to killing. Though the action is called murder, it does not affect the soldier’s karma because he only performs his duties.   
  
**Maha-maya** (215)  
  
Maya means illusion. We already know Her as ‘maha maya swarupini’. The entire universe functions on the basis of maya or illusion. If She does not cast Her effect of maya on this world, there will no activity at all. Her action of maya alone makes us to seek the Brahman, her another form (prakasha vimarsha maha maya swarupini). Even the sages and saints are no exception to Her spell of maya. The intensity of maya depends upon one’s karma. The ‘hrim’ bija is called ‘maya bijam’ (please refer to our discussions on Panchadasi mantra). We have at length discussed about the concept of maya in several postings and by using the google search tool in the side bar, you can know more about maya.  
  
**Maha-sattwa** (216)  
  
Satwa is one of the three gunas, the other two being rajo and tamo. Out of the three, satwa guna is supreme. When this guna is dominant in a person, he cannot commit any sins either knowingly or unknowingly. She chooses these persons to shower on them Her special grace. Here She is referred to as an embodiment of the qualities of satwa guna such as understanding the reality, emitting positive energy from one’s own self, the mental and physical strength due to the positive vibrations etc.   
  
**Maha-shakthihi** (217)  
  
Shakthi means energy. Because of her satwic guna She has supreme energy with which she controls the universe. The universe functions only with the energy of the Brahman. For example take the gravitational force that keeps the planets in a place, thereby avoiding collision and resultant great dissolution (prelayam). Therefore, She by Her supreme energy keeps this universe afloat.   
  
**Maha-ratihi** (218)  
  
She gives immense happiness and delight to her devotees. This is possible because she has that kind of immense energy that is full of happiness and delight. After all She is the incarnation of auspiciousness. Her form, Her radiance, Her qualities, Her supreme care (being Sri Mata or the divine mother) all these lead to happiness when one thinks about Her. There is also another reason for this. Shiva is known for His auspiciousness. His wife is also full of auspiciousness as She is always with Him. 999th nama of this Sahasranamam is ‘Shiva’ meaning auspiciousness.

Maha-bhoga (219)  
  
The mere thought of Her gives immeasurable happiness. It is wrong to say that She is full of happiness or wealth or comforts. All such things originate from her only.  
  
Mahaishvarya (220)  
  
She depicts the all pervading attribute of the Brahman, the manifestation of this universe. This is what is called vibuthi or the super-normal splendor of the Brahman. Isvarya means wealth, the wealth in the form of Her blessings.  
  
Maha-virya (221)  
  
There are several meanings for the word ‘vira’. Generally it means courage and interpretation given for this nama is that She is courageous. But ‘vira’ also means ‘keeping watch’. She keeps a watch on the universe created by Her, the act of sustenance. God always watches our acttions.  
  
Maha-bala (222)  
  
Bala means strength. She is mighty, the quality of the Brahman. But based on the explanation given in nama 219, her thought alone gives comforts, wealth, courage etc. We can also say that Vak devis describe the qualities of the Brahman in these namas. The Brahman is explained to us in two ways. One is by negation, saying this is not Brahman or that is not Brahman. Another method is identifying the qualities of the Brahman by saying that Brahman is courageous, auspicious etc. This is because the Brahman is to be realized out of nothing.   
  
Maha-buddhi: (223)  
  
She is intelligence personified. Intelligence is another quality of the Brahman. Intelligence can be explained as knowing That which explains everything else. ‘That teaching by which what is never heard of becomes heard, what is never thought of becomes thought, what is never known becomes known’ (Chandogya Upanishad VI.1.3). Such intelligence can be given only by Her and that is why She is called as maha-buddhi.   
  
Maha-siddhi (224)  
  
She is the ultimate form of attainment. Siddhis are known as super-human powers or ashtama siddhi. But these super human powers are trivial to a true devotee. Undoubtedly She confers on Her devotees who pursue the path of meditation, these ashtama siddhis. But a true devotee does not bother about these super human powers and dumps these illusions with the sole aim of realizing Her.   
  
Maha-yogeshvareshvari (225)  
  
She is sought after by great yogis. Yoga is the practice by which an individual soul is merged with the Brahman. Those who have attained this state are called yogis. Such yogis seek Her blessings to stay united with Her.  
  
Maha-tantra (226)  
  
Tantra is a way of worship. Presently we are also discussing on tantra sastra concurrently with this sahasranamam. Please go through these postings to know more on tantras. She herself is the great tantra or all tantras lead to Her.   
  
Maha-mantra (227)  
  
She is the embodiment of all mantras. All mantras originate from the 51 alphabets of Sanskrit. These 51 letters are worn around her neck in the form of a garland and all the mantras originate from this garland.   
  
Maha-yantra (228)  
  
Two interpretations are possible for this nama. Maha yantra could mean Sri Chakra in the midst of which she lives. Sri Chakra is considered as the Supreme of all yantras, hence maha-yantra. Secondly, Her form itself represents Sri Chakra. Bhavanopanishad 27 says ‘sadananda poorna svatmyva paradevata Lalitha’ which means that the Self enjoying the bliss is Lalithai. This Upanishad correlates our various actions with the ritual worship of Sri Chakra. She is in the form such maha yantra.

Mahasana (229)  
  
Asana means seat. She has a great seat is the literal meaning. Her asana or the seat is the 36 tatvas about which we have already discussed. The 3rd nama already discussed about her physical seat.  
  
Maha-yaga-kramaradhya (230)  
  
Worshipping 64 Yoginis (demi goddesses who are assistants to Her) is called maha yaga and if performed, gives immediate results. This worship falls under the category of tantra sastra in the name of ‘navavarana puja’. The Bhavanopanishad prescribes Her mental worship. This is also called maha yaga. Yaga generally means fire rituals and navavarana puja though not a fire ritual is still called yaga. ‘Krama’ means energy. The nama means that She is worshipped through navavarana puja. The secretive meaning is that She is worshipped mentally as prescribed by Bhavanopanishad.   
  
Maha-bhairava-pujita (231)  
  
She is worshipped by the great Bhairava. Bhairava means the highest reality. The word ‘Bhairava’ is made up of three syllables-bha+ra+va. Bha means ‘bharana’, the act of sustenance; ‘ra’ means ravana, the act of withdrawal or dissolution and ‘va’ means varana, the act of creation. These three are the acts of the Brahman. Bhairava form of Shiva is considered as the Supreme form as it is the combination of His prakasha and vimarsha forms. In other words, the Bhairava form is the united form of Shiva and Shakthi or Bhairava and Bhairavi. The entire cosmic manifestation of subjects and objects arise only from the union of Bhairava and Bhairavi. You can also go through these two postings pervasive Bhairava and forms of Bhairava .  
  
Maheswara-mahakalpa-mahathandava-sakshini (232)  
  
Shiva dances fiercely at the time of great dissolution and none was around except Lalithambigai who just witnesses this terrible act of Shiva. The great dissolution means the universe ceases to exist and nothing remains except Shiva and Shakthi. The dissolution is called the fourth act of the Brahman, the other three being creation, sustenance and destruction. The difference between destruction and dissolution is note worthy. Destruction is called death. The soul leaves the body to be born again. Death is only for the physical body. Dissolution means the death of physical body as well as the soul. When dissolution happens, nothing exists. Everything dissolves into Shiva in the presence of Shakthi, who witnesses the great dissolution.   
In some of the texts ‘kalaratri’ is referred to as the wife of Bhairava. Kalaratri Devi is both a destructor and a protector. Her mantra is considered as extremely powerful and said to give immediate results.   
  
Maha-kamesha-mahishi (233)  
  
The wife of Maha Kameshwara is known as Maha Kameshwari. Mahishi means queen, the queen of Shiva. Vak devis after describing the great and terrible dissolution immediately mention about an auspicious scene, the Kameshwari form of Her. But who is that Kameshwari? The next nama answers this.   
  
Maha-tripura-sundari (234)  
  
She is described as the most beautiful woman of the three worlds. The three worlds are vyakritis of Gayatri mantra. The significance of the Tripurasundari form is the stage of the sadhaka where the knowledge, the knower and known are merged together to form one single entity, the Brahman. This is called self-realization.

**Chatush-shastyupacharadhya** (235)  
  
She is worshipped with 64 (chatush-shasti) types of rites, which are called ‘upacharas’. For example offering her scents, flowers, bangles, fanning her, etc. 64 such ceremonies have been prescribed for Her. This nama talks only about the puja ritual.  
  
**Chatuhshashti-kalamayi** (236)  
  
She is 64 types of arts. Kala means art. There are 64 types of arts in tantra sastras. No concrete evidence is available to confirm or dispute these 64 types. But these 64 types of arts originate from ashtama siddhis (the eight super human powers). Shiva himself tells Parvathi about these 64 arts. Soundarya Lahari verse 31 says ‘chatuh sashtya tantraih sakalam’ meaning that the 64 tantras constitute everything. These 64 tantras originate from the Panchadasi mantra and culminate in the Panchadasi mantra. This is evident from the fact the same SL verse says ‘idam te tantram’ possibly meaning the Panchadasi mantra that is declared in the next verse of SL. Since there is no differentiation between Her and the Panchadasi mantra, She is said to be in the form of all the 64 types of tantric arts. These 64 types of tantric arts are declared to the world by Shiva at the instance His consort.   
  
**Maha-chatuh-shasti-koti-yogini-gana-sevitha** (237)  
  
Maha-chatuh-shasti-koti means 64 crores or 640 million. Yogini- gana are demi-goddesses. She is worshipped by these 640 million demi-goddesses. In Sri Chakra, there are eight yoginis like, Brahmi, Varahi, etc. These eight yoginis have another eight yoginis which is 64. Each of these 64 yoginis has one crore or ten million yoginis. Thus the calculation of 640 million yoginis is arrived. These yoginis attend to different aspects of administration of the universe.   
Maha means the numeric 9. In Sri Chakra there are nine ‘avaranas’. Avarana can be referred to as a compartment or an angle. Each such angle is controlled by one yogini. It is said that each such angle or compartment of Sri Chakra has 640 million yoginis making a total of 640 million multiplied by 9.  
The number 64 should have some significance. This numeric is used in three consecutive namas 235, 236 and this nama. It is possible that the numeric 64 refers to 64 tatwas. The products of five basic elements like akash, etc combined with anthakkaranam (mind, intellect, will and ego) making a total of sixty four. In fact, our activities are controlled by these 64 tatwas and instead if we are able to control these 64 tatwas, we can realize Her   
  
**Manuvidya** (238)  
  
Vidya means Sri Vidya, the ritual worship of Sri Chakra. The base of Sri Vidya worship is Panchadasi mantra. There are twelve types of Panchadasi mantra introduced by Manu, Kubera (the god of wealth), Chandra (moon), Lopamudra (wife of sage Agastya), Agastya, Manmata (the god of love), Agni (the fire god), Surya (sun), Indra (chief of gods), Skanda (Lord Muruga, son of Shiva and Parvathi), Shiva (Her consort) and Durvasa. The basic mantra in all the twelve remains the same. In this Sahasranamam all these names are referred and the first of such reference is this nama. This nama refers to the worship done by Manu.

**Chandra-vidya** (239)  
  
After Manu, the worship by Chandra is referred.  
  
**Chandra-mandala-madyaga** (240)  
  
Chandra mandala means the sahasrara. She is in the middle of the sahasrara. In the middle of the crown chakra there is an orifice called bindu. She is in the form of this bindu. In fact, in ritual worship of Sri Chakra, this bindu is to be contemplated. The Chandra mandala itself is Sri Chakra. The moon has 16 kalas and on the full moon day, She is said to be in the form of moon with all the 16 kalas. Reciting this Sahasranamam on full moon days will bring in all auspiciousness.   
Shiva is said to be in the head of agni (fire) and Shakthi is said to be in the moon and together they sustain this universe.   
  
**Charu-rupa** (241)  
  
She is the beauty incarnate.   
  
**Charu-hasa** (242)  
  
Her smile is in line with her appearance. Her smile is compared to the moon. Her smile is the cause of bliss experienced by her devotees.   
  
**Charu-chandra-kaladhara** (243)  
  
She is wearing the crescent moon in her crown. Charu means without waxing or waning. Sadashiva is also known as ‘pancha-vimsathi’ tatwa rupa and when She joins Sadhashiva as the 26th tatwa, their unified form is known as ‘sadhaakya tatwa’ (26 tatwas).  
  
All the above namas deal with the moon. The full moon represents supreme consciousness. If She is meditated upon on the full moon night, one will attain mantra siddhi at the earliest.   
  
**Charachara-jagannatha** (244)  
  
She controls both sentient and insentient things of the world. She is referred to as the static and kinetic energy. We know that static energy is Shiva and kinetic energy is Shakthi and their union is the cause for creation. Sentient and insentient means these two energies. She administers this universe as Shiva-Shakthi.  
  
**Chakra-raja-niketana** (245)  
  
Sri Chakra is known as Chakra rajam, the supreme of all chakras. She resides in this Sri Chakra along with all Her ministers, etc.  
The sahasrara is to be treated as Sri Chakra. By activating the sahasrara, one will be able to control everything (sentient and insentient). The ministers and assistants that are referred to here and earlier as yoginis etc mean the mental modifications and the impact of such modifications on the human brain. The point driven home in these namas is that one has to bring the mind under his control to realize Her. This mind control automatically happens when kundalini reaches sahasrara. Practicing meditation on full moon days will enable the kundalini to reach the sahasrara with ease. Not even a single nama in this sahasranamam is without secretive interpretation. Such meanings are not discussed elaborately due to various reasons.   
  
**Parvathi** (246)  
  
She is the daughter of Himavan, the king of mountains.   
  
**Padma-nayana** (247)  
  
Her eyes are compared to lotus flower. Lotus blossoms at the time of moon rise. This nama further confirms the effect of meditating on full moon day. When Her eyes are compared to lotus flower, it also implies that her eyes are wide open at the time of full moon. Please read this along with the notes at the end of nama 245. Vishnu’s eyes are also compared to lotus flower.   
  
**Padmaraga-sama-prabha** (248)  
  
She is compared to a special type of ruby called ‘padmaraga’ which is deep red in colour. Or this could also mean that She is like a red lotus. Padma means lotus, raga means red and prabha means colour. The deeper meaning of this nama is the description of her kundalini form (the subtlest form). Kundalini is deep red in colour at the base of the spine. When She ascends, the brightness of the red gradually decreases and at sahasrara when she unites with Shiva, She almost becomes colourless. In sahasrara, the stage of sadhaka will be beyond everything.

With nama 248 the discussion on Her saguna Brahman form ended and the discussion on Her five great acts begin from nama 249. The Brahmam has five acts to do. One is the creation of the universe, second is its sustenance, the third is dissolution or death of the individual lives, the fourth is called ‘thirodhanam’ known as total dissolution and the fifth is called ‘anugraham’ the act of re-creation. The namas from 249 to 340 discuss on the ‘pancha-Brahma swarupa’ known as the five actions of the Brahman.   
  
**Pancha-pretasanasina** (249)  
  
She is sitting on a throne held by five corpses. These five corpses are Brahma, Vishnu, Rudra, Mahadeva and Sadashiva. Brahma looks after creation, Vishnu looks after sustenance, Rudra is the destroyer (causing death), Mahadeva holds the dissolved universe (thirodhanam) and Sadashiva again re-creates the universe (aungraham). It is said that these five cannot function without their Shakthis or consorts. Commentators refer to the consorts of these five Gods and without them it is said that these Gods cannot perform their duties. Shakthi here should mean Lalithambigai and other deities. Vak Devis surely would not have meant to mean other gods and goddesses in this Sahasranama. Soundarya Lahari verse 1 speaks about this. The nama means that acts of these Gods cannot be carried out without Her authority. Please also read the note at the end of the next nama.  
  
**Pancha-brahma-swarupini** (250)  
  
This nama is an extension of the previous one. The previous nama underlined the importance of Lalithambigai in all acts of the Brahman and this nama asserts that She is the Brahman. If the earlier nama is not read along with this nama, its significance will be lost.   
  
These two namas explain the cosmic creation. The Brahman has five functions to perform. They are creation, sustenance, destruction, dissolution and salvation. Each of these activities is known by different gods. Brahma for creation etc has been explained in nama 249. These different gods are only extensions of the Brahman. Though we talk about various forms, gods, ministers, etc all these refer only to the Brahman, who does not have any form and is omnipresent. In fact these gods and goddesses or ministers mean different natural activities that take place in the universe. That is why nature is called as Mother Nature and worshipped as a God.   
  
The five acts of the Brahman is a cyclic process. Creation here means the creation of the universe in the border perspective. Creation should not be taken as birth of an individual. Sustenance also means the sustenance of the universe as a whole. The birth and death of human beings as well as billions of other species is just a trivial part of the activities of the universe. The first amongst the creations are the five basic elements viz. akash, air, fire, water and earth. Then the modifications of these elements take place gradually, which is called evolution. Such evolution happens both in physical and subtle planes. The highest known gross form of evolution is man and the highest form of subtle evolution is the mind.   
  
The universe thus created is being administered by the Brahman himself. In order to maintain a proper balance, creatures are allowed to shed their physical bodies. The soul made the physical bodies to function and that is why soul is called the kinetic energy. The souls were created from the ‘hiranya garbha’ or the golden egg which was held as the fourth act of the Brahman, ‘thirodhanam, or the great dissolution. The difference between destruction and dissolution is significant. Destruction is the death of a single organism and dissolution is the Supreme process of the Brahman, wherein He makes the entire universe to dissolve and merge unto Himself. At this stage the universe becomes non-existent. There will be no continents, no mountains, no oceans, none of the pancha bhuthas exist. Such an act of the Brahman is called ‘maha-pralayam’. This happens when Shiva begins his ‘maha pralaya thandavam’ or the cosmic dance. He becomes terribly ferocious. While He continues His dance, the universe gets dissolved. The reverse modifications take place and penultimately there exists only the five basic elements. Finally these five elements too, dissolve into Shiva. Except Shiva and Shakthi nobody is alive at this state. Shakthi is the lone witness to Shiva’s cosmic dance.  
  
Shakthi, as we know is very compassionate. After all She is the divine Mother. She has the intent to re-create the universe. Since Shiva continued to be terribly aggressive, She could not even look at Him. Now Shiva and Shakthi are not united. The great dissolution takes place only if Shiva and Shakthi are separate. When they are together, shakthi never allows Shiva to carry out such an act. When the great dissolution commenced Shakthi could only witness such an act and this was discussed in nama 232. There is another nama 571 ‘maha-prayala-sakshini’ to confirm this. Somehow or other She wanted Her children to exist. She started dancing along with Shiva. But there was no ferocity in Her dance. On seeing Her dancing, the aggressive Shiva started returning to his auspicious form. Shiva was holding the ‘hiranya-garbha’ or the golden egg where the dissolved universe was kept. At the request of Shakthi, the golden egg was given back to Her by Shiva and this is called anugraha or salvation. Salvation is a stage before the commencement of the next cycle of creation. Now Shakthi takes over the five acts of the Brahman.   
  
Now, it should be clear that any act of the Brahman cannot happen without Shakthi. That is why it is said that without Her involvement no body including Brahma, Vishnu, Rudra, Mahadeva and Sadashiva can function. They are called ‘pancha-Brahmans’ meaning the five acts of the Brahman. Since She becomes the cause of these five acts She is called ‘Pancha-Brahma-swarupini’.

**Chinmayi** (251)  
  
She is in the form pure consciousness. Pure consciousness is the one wherein there in no distinction between the known, the knower and the knowledge. The absence of this triad while seeing the Brahman is pure cit or consciousness. Please refer nama 254 also.  
  
**Paramananda** (252)  
  
She is the embodiment of happiness. This nama is an extension of the previous nama. When consciousness is pure, it leads to bliss, which is called the supreme happiness.  
The stage of pure consciousness can be reached only if maya is discarded. To discard the maya or illusion, one needs to think about Her all the time. This does not mean that one should stop the routine, sit in a secluded place and think about Her. The normal actions should continue with the clear understanding that such acts are being done on Her behalf. This is the concept of self-realization. When all the acts are done on Her behalf where is the question of happiness or sorrow, as the results arising out of such actions go to Her. Because you are not the doer and the karmas arising out of such actions do not accrue to you. Your body may suffer, but not your mind. Your mind treats both happiness and sorrow on the same footing. To attain this stage illusion should not be there. This stage is where you feel ‘I am That’. Chandogya Upanishad VII.23 says ‘That which is Infinite is the source of happiness, which is to be sought after’.  
  
**Vijnanaghana-rupini** (253)  
  
She is the essence of pure consciousness. Essence means the subtle form of consciousness. Ananda or supreme happiness is the gross form of consciousness. This is beautifully explained in Brahadaranyaka Upanishad II.iv.12 thus: The subtle form of consciousness is like dropping a pinch of salt in water. It gets dissolved and cannot be removed from the water. A pinch of salt (subtle) makes the whole pot of water (gross) taste salty. In the same way, the Self comes out as a separate entity (separate entity means ‘I am’ or ego) is destroyed. Then what remains is the Supreme Self alone. Once this state of oneness is attained, there is no question of even the consciousness. But how is this pure consciousness? ‘This is your Self that is within all. Everything else (the gross body) is perishable’, says Brahadaranyaka Upanishad III.iv.2  
There is another interpretation. Vijna means soul or jiva and vijnanagana means the total sum of souls. Such sum of souls is called the ‘hiranya garbha’ or the golden egg which we have seen in nama 232. ‘Vijnana’ can be defined as ‘the absolute freedom revealing itself in the three actions of the Brahman – creation, sustenance and dissolution. The entire manifestation consisting of subject and object is a reflection of vijnana.  
  
**Dhyana-dhatru-dhyeya rupa** (254)  
  
She is the form of a triad – the meditation, the meditator and the object of meditation. This triad leads to another triad – the knower, the known and the knowledge. Unless there is meditation, knowledge cannot be obtained. Reading books and listening to sermons is not knowledge. Knowledge is obtained by internal quest and exploration. The store house of knowledge is not outside, but within. The store house is nothing but the Supreme Self. Please refer nama 251 also.

**Dharmadharma-vivarjita** (255)  
  
She is above dharma and adharma. Dharma is the result of good acts and adharma arises out of evil acts. Accrual of sins is the result of adharma. It is argued whether an action is dharma or adharma depends upon the type of job one undertakes. For example for a hangman executing a convict is not adharma and on the other hand an ordinary citizen commits a murder, it amount to adharma. Generally, dharma is what is preached by scriptures. It may also be argued that dharma and adharma is the cause arising out of the three gunas. She is beyond gunas; hence these do not apply to Her.   
There is another meaning for dharma, which is bondage. Opposite to that is liberation. Bondage and liberation are only for souls and not for the Brahman. Here Her brahman form is referred. The ultimate Truth lies where there is no bondage that arises out of desire even to have liberation. Desire to attain liberation itself is bondage. If you firmly believe in Her, you should not aspire for anything including liberation. She knows what to give and when.   
There is a difference between liberation and moksha. Liberation means that your soul will have no more re-births. Moksha means your soul goes to the Heaven for a specific period of time to be reborn again.   
  
**Vishvarupa** (256)  
  
Beginning from this nama another 19 namas till 274 talk about the difference between the soul and the Brahman.  
  
Vishvarupa means omnipresent. The omnipresence is the nature of the Brahman alone. We have already seen how the universe was created in nama 250. The Brahman has different forms and shapes as the Brahman exists in every living and non-living being in this universe. In the case of non-living beings, they do not have souls and hence no action takes place on their own. There is no place in the universe, where the Brahman does not exist. The creation takes place first in the form of total darkness. From this darkness intellect arises. From intellect the ego and this ego gives rise to the modifications of the five elements which ultimately creates lives in this universe. This universe is manifested through three different factors viz. gross, subtle and casual which give rise to vaishvanara, hiranyagarbha and Iswara. These three exist in three stages of a human life awake, dream and deep sleep. Scriptures accept only creation, sustenance, and destruction. But tantra sastras talk about additional two acts of the Brahman thirodhanam and anugranham (details of these two acts will be discussed in 270 and 273. For basic information please refer namas 249 and 250) corresponding to additional two stages viz, turyam and turyatitam. Turyam is the transcendental stage. The consciousness transcending the turya stage wherein the duality dissolves in the Supreme Self is called turyatitam. The union of soul with the Brahman takes place here. We have to take efforts to have such a union and it does not happen automatically like the first three stages of sleep, dream and deep sleep. The Vaishvanara, hiranyagarbha, and Iswara are the three Gods, Brahma, Vishnu and Rudra. They are popularly known as the lords of creation, sustenance and destruction. We are aware of only the first two stages viz. awake and dream stages. In the third stage, the stage of deep sleep we are not aware of what is happening around, the stage of unconsciousness. A yogi can reach the other two stages, as he knows consciously that he is Shiva himself. No importance is given to the gross body. When the consciousness realizes the Brahman, the effects of karmas wither from him and he reaches a stage where there is no happiness and sorrow. When the mind ceases to think or when the mind disassociates from the sensory organs such a stage is attained. Only in this stage, Vishvarupa is realized. She is the Vishvarupa, the omnipresent.

**Jagarini** (257)  
  
The three stages viz. awake, dream and deep sleep are now being discussed from this nama till 263.  
She is in the form of waking state in the living beings. In Shiva sutra the stage of jagrat (the stage of awake) is explained thus: ‘The knowledge obtained by consciousness by direct contact with the external objects’. Here the subject is in direct contact with the objects and knowledge is derived with the help of sensory organs. In the last nama we have seen Her as ‘Vishvarupa’. Her vishvarupa form exists in the form of jagrat in all living beings. This and subsequent namas emphasize the fact that the Brahman is omnipresent.   
  
**Svapanti** (258)  
  
She exists in dream states too. The knowledge gained through external objects is transmitted to the mind. But in the stage of dream, the knowledge is obtained by independent activity of the mind. Mind in this stage does not use sensory organs to gain knowledge. Here the subject is not in direct contact with any objects as sensory organs are not involved. The modification of consciousness in this stage is assumed by intellect gained in the waking stage. That is why most of the dreams are around the objects that are already known to us. The transformation from gross to subtle begins at this stage.   
  
**Taijasatmika** (259)  
  
The state of walking is called Vishvarupa and the state of dream is called Hiranyagarbha (taijasa) which is identified with the cosmic mind or the sum total of all the minds of the universe. We have seen earlier in nama 250 about ‘hiranyagarbha’ or the golden egg. This golden egg suddenly manifests in the form of light and creation is made.   
  
**Supta** (260)  
  
The third of the three known stages called ‘sushupti’, the state of deep sleep. In the stage of deep sleep we are not aware of anything. It is the stage of unconsciousness. In this state mind also rests. No traces of the previous two stages felt here. Though we do not have awareness, She continues to remain with us.   
  
**Prajnatmika** (261)  
  
She is called Prajnatmika in the sushupti stage. This is an extension of the previous nama.  
Vak Devis after having described the three known stages, now proceed to explain the fourth state of consciousness called ‘turiya’.  
  
**Turiya** (262)  
  
This is the fourth stage of consciousness. It cannot be experienced automatically. This stage can be attained only be meditation. This stage is not related to any of the three earlier stages. In the waking stage we are associated with consciousness. In the dream stage our mind is associated with our consciousness. In the third stage of dream-less sleep, consciousness has no part to play as the mind at this stage is at rest. But in turiya stage, we have to make our mind to become unaware of consciousness. This can be attained only by practice. In this stage you are neither the Brahman nor your own self. If you are able to reach the next stage of turyatita, you merge with the Brahman. If you fall from turiya stage, you are again bound by worldly actions and the associated miseries. She exists in the form of turiya stage.   
There are five important aspects of this fourth state described in Shiva Sutra (I.7)  
1. This state of consciousness is witnessing the consciousness of the other three stages (in the deep sleep consciousness is inactive).  
2. The consciousnesses in the other three stages are subjected to modifications. In this stage, the consciousness alone remains looking up for something Superior that has not been experienced by it so far.   
3. Therefore the normal consciousness ceases to exist in this stage. Only when we talk about consciousness, we talk about subject and object. There is no subject and object and in fact nothing exists.   
4. This stage of ‘nothing exists’ leads to the transformation of awareness. This can possibly be interpreted as a seed ready to sprout.   
5. The transformed consciousness leads to the single pointed or focused consciousness to know about the Brahman or even ready to merge with it. The final stage is yet to be reached in this state.   
  
  
**Sarvavastha-vivarjita** (263)  
  
In the previous namas we have seen that She exists in all the four stages. Now it is said that She is beyond these stages, again the quality of the Brahman. Since, She being the Brahman is merely witnessing these four stages by residing within us and She does not associate Herself with these stages. This is because the Brahman has no attributes and forms. In the earlier four stages, there existed consciousness. There is a stage called turiyatita, the fifth stage wherein there is no consciousness at all. This stage is beyond consciousness. When this stage is reached there is no question of return to the lower four stages. Unless one experiences turiya stage for some time, this fifth stage cannot be attained. Practice alone makes a man perfect perfectly fits here. Here there is no duality. ‘Sarvam Ishwara mayam jagat’ meaning everything is Ishwara or the Brahman. He becomes Shiva Himself. He will not make prayers, he will not perform japa, he will not go to places of worship, and he will not perform rituals. Whatever he does, he knows it is done for Shiva only. When he eats, Shiva eats. When he bathes, Shiva also takes bath. No duality, no maya, no discrimination. He will not wear a red or white robe. He will dress like you and me. He walks and talks like us. It is extremely difficult to recognize him as Shiva. Like Shiva exists everywhere and this man also exists as one amongst us. This stage is beyond all the other four stages and She exists in this stage too. Here Shiva also means Shakthi.

**Srshti-kartri** (264)  
  
From this nama till 274 the five actions of the Brahman are being discussed. Earlier the five stages of consciousness were discussed. Now the five acts of the Brahman are being described. Vak Devis have formulated this Sahasranamam in such a way that it talks about every aspect the Supreme Brahman (saguna form of the Brahman). If one could understand the meaning all the namas in this Sahasranamam, it is equivalent to knowing all the Upanishads. Bagavad Gita is yet another treasure in Self-realization and we will discuss about Gita, verse by verse once our discussion on this Sahasranamam is over.   
In this nama, the creative aspect (srshti) of the Brahman is referred. The creation happens out of Her tamo guna. (Every interpretation of this nama says that the creation happens out of rajo guna. Raja guna means action and disharmony. Tamo guna means inertia and delusion. The first point is that a creation cannot happen in disharmony. The condition for creation should be harmonious. Such a situation prevails only in tamo guna and not in rajo guna. The second point is that the God of creation Brahma is always associated with tamo guna. He is inactive and goes on creating living beings and writing Vedas. The third point is that the creation takes place from the golden egg known as ‘hiranyagarbha’ and an egg cannot be kinetic. Therefore, I am of the view that tamo guna is the cause for creation and not rajo guna.) We have already seen that the three main acts of the Brahman viz. creation, sustenance and destruction are represented by three forms of God viz. Brahma, Vishnu and Rudra. Though in reality these forms do not exist, lay man can understand the concept of the Brahman only through forms and attributes. But who is called a lay man? A man without the knowledge of the Brahman is a lay man. The knowledge of the Brahman becomes absolute only when one sheds the illusion of duality. Of course this happens over a period of time and in the initial stages of spirituality, one has to be associated with rituals, japa recitations, meditation, etc. The progress in spirituality has to be gradual, firm and steady.   
Soundarya Lahari verse 24 talks about the three actions of the Brahman. “Brahma creates this universe. Vishnu sustains it and Rudra destroys it. But Shiva holds these three Gods within and fades out. The Supreme Sadashiva absorbs Shiva into him and waits for the movement of eye brows (literally it means that She gives orders to Sadashiva by simply making movements of Her eye brows) to re-create, sustain etc.” Since all the forms of Gods merge into Her, it is said any God can be worshipped in Sri Chakra.  
  
**Brahma-rupa** (265)   
  
She is in the form of the God of creation Brahma. Brahma has four heads. The four heads could mean the components of anthakkaranam mind, intellect, will and ego. Without these four creation is not possible. There are many stories about Brahma’s four heads. He had five heads, possibly meaning the five elements or five pranas that are needed for creation. The fifth head was cut off by Shiva for having shown disrespect to him. There is yet another story which says that Brahma had split his body horizontally into two, a male and a female form (different from Arthanarishvara form of Shiva where Shiva’s body is split vertically). Brahma is said to be the great-grandfather, Vishnu the grandfather and Shiva the father of this universe.

**Goptri** (266)  
  
She is the protector, sustaining this universe. Protection is the second act of the Brahman. Protection is Her satvic guna. Light and harmony are the qualities of satva guna. She not only protects but also nurtures this universe. After all She is the Divine Mother. Protecting and nurturing are the holy duties of a mother.   
  
**Govinda-rupini** (267)  
  
Govinda is Vishnu. Vishnu is the protector of this universe. When you need health, wealth and prosperity you have to worship Vishnu. Vishnu should not be worshipped alone to get material prosperity and should be worshipped along with His consort Lakshmi and this form is known as Lakshmi Narayana. This form is considered as the most auspicious form. If one needs to get rid of some difficulties, one has to pray Lakshmi Narasimha form of Vishnu. Narasimaha form of Vishnu is considered as the terrible form, otherwise Vishnu is considered as the most auspicious God.   
Vishnu is known through Vedas and Upanishads. ‘Go’ means ‘vak’ or words. Since the qualities of Vishnu cannot be described by words He is called Govinda. ‘Go’ also means earth. Since He sustains the earth, He is called Govinda. When the great dissolution took place (refer nama 232), Vishnu lifted and saved the earth (earth is only a part of the universe) from water that prevailed everywhere. Because He saved the earth, He is called Govinda.   
In Vishnu Sahasranamam the nama ‘Govinda’ appears twice viz. namas 187 and 539.  
Since Vishnu sustains the universe, let us know more about Him. Vishnu administers the universe, which has seven worlds. These seven worlds are the seven vyahritis of Gayatri mantra. In fact these worlds represent the seven mental planes of human consciousness, from macro level to micro levels. The lower level of consciousness is the lowest world and the highest micro level of consciousness is called the upper world. Unless the level of consciousness undergoes modifications and refinement, Self-realization is not possible. Vishnu administers this universe based on the “Law of Karma”. He cannot and will not bypass this law even by a fraction of an inch. The worlds that He administers have different predominant aspects. For example, in earth matter is predominant. The higher planes have life energies, emotional energies, and mental energies. The level of energies that prevails in these seven worlds becomes subtle and refined from the gross level (association with matter) as you traverse these worlds towards the highest. Vishnu is known for his ‘sayanam’ or the yogic sleep. This famous posture means that all pervading Vishnu rests on the blissful ocean of eternal existence. Vishnu means all pervading. Sri Aurobindo says “Vishnu paces out the vast framework of the inner worlds in which our soul-action takes place. It is by Him and with Him that we rise into His highest seats where we find waiting for us the Friend, the Beloved and Beatific (bestowing celestial Joy) Godhead’. This celestial joy is known as bliss.  
She is in the form of Govinda (Vishnu).

**Samharini** (268)  
  
She causes destruction. Destruction is different from dissolution. The difference between destruction and dissolution is significant. Destruction is the death of a single organism and dissolution is the Supreme process of the Brahman, wherein He makes the entire universe to dissolve and merge unto Himself (nama 270). This nama describes the death of gross bodies and She as the administrator of the universe causes death.   
  
**Rudra-rupa** (269)  
  
She is in the form of Rudra. Her form is known as Rudra when She causes the death of individual lives. Rudra does not mean the lord of death.   
Let us understand Rudra. The subtle form Rudra is the cosmic energy that is capable of destroying evil energies. In the gross form, Rudra is a form of Shiva. He is known for perfect discipline. He destroys anything that obstructs the path of perfection. But for sure he is compassionate and merciful. The literal meaning of Rudra is moving around crying. As a matter of fact the cry of Rudra is the creation. Rudra also means the prana or the life force (Chandogya Upanishad III.16.3). When a child is born, it starts crying, only when it inhales prana or the first breath. This is the exact time of birth of a child and should be noted for casting birth charts. Often, reference is made to eleven Rudras and they are called ‘ekadasa Rudras’. They are in fact created from the Ardhanarishwara form of Shiva and Shakthi (male-female combine form divided vertically). It is also said that Rudra was born out the third eye of Brahma, the lord of creation. More details are available in [Sri Rudram](http://manblunder.com/2009/05/sri-rudram.html). It is also said that that Rudra is responsible for the union of individual soul with the Supreme soul by means of OM. Probably this is the reason why Rudra is called as the lord of death. The famous ‘Tryambaka mantra’ of Sri Rudram in Yajur Veda and Rik Veda has the following meaning. “Oh! The Lord of three worlds, bestower of grace, provider of fullness and strength, may I be detached from the bondage of death like a ripe cucumber (A ripe cucumber bursts and comes off from the plant automatically. There is no need for plucking) from shell, but not from immortality”. Shell means the physical body and seeds and pulp of the cucumber is compared to the soul. The verse seeks Rudra’s grace to prevent a pre-mature death. Immortality is not sought and cannot be sought also. This goes to prove that Rudra is not the lord of death.   
  
**Thirodhanakari** (270)  
  
She causes dissolution. She makes the universe disappear. Thirodhanam is the fourth act of the Brahman, which is called the great dissolution or ‘the pralaya’. Why this dissolution is necessary when every living being is subjected to death? The presence of ego makes a man live, as ego is a part of anthakkaranam. Without ego the man cannot exist. The ego is present in the soul and not in the physical body. The presence of ego in the soul hides the Brahman from realization. The souls never get destroyed and subject to their karmic account either they are re-born or merge with the Brahman. The law of karmas says that a soul can have only three solutions. One is to merge with the Brahman, second is to reborn and the third is to get dissolved during the great dissolution. A majority of the souls are re-reborn. To remove the evil effects of ego in the souls, the great dissolution takes place. Such great dissolutions take place after billions of years. The soul can be destroyed only by the Supreme Brahman. The Supreme Brahman simply acts as a witness and does not get involved in the actions associated with the souls. At one point of time, He wakes up and causes the great dissolution by taking back all the atoms of the universe. The great dissolution happens when lesser number of souls merges with the Brahman and more souls are reborn. Such a situation arises only when more sins are committed. In fact the great dissolution means the total destruction of ego from the universe. Not even a single life exists after the great dissolution. The Brahman draws the entire universe unto him and at the time recreation, this takes the shape of the golden egg or ‘hiranyagarbha’.

**Iswari** (271)  
  
The one who does the act of thirodana explained in the previous nama. Ishwara tatwa is the 26th tatwa (principle) out of the 36 tatwas that we have discussed earlier. Ishwara controls everything. Vishnu Sahasranamam nama 36 is also Ishwara. When these are the qualities of Ishwara, why She is referred here as Ishwari? SL verse 7 offers explanation for this. It says ‘pura mathituh aho purushaka’ which means the ‘the proud consort of Shiva’. From another angle of Her administrative duties, all the five actions are carried out by Her.   
  
**Sadashiva** (272)  
  
Look at the beauty of placement of namas. As deliberated earlier, the Brahman has got five actions to perform. We have already discussed about the first four. In these namas first the action was referred followed by the form of the Brahman who looks after that particular action. For example take namas 264 and 265. Nama 264 is ‘srshti-kartri, the act of creation and 265 is ‘Brahma-rupa’ the form of god who performs the act of creation. Same is the case with other three. While talking about the blessing gracious aspect of the Brahman, the form of God is referred first, then the action. Possibly they could have thought that merely uttering this nama would give salvation.   
She is in the form of Sadashiva. Sada means ever and Shiva means auspicious. The Sadashiva form of the Brahman is the most auspicious form and She is said to be in that form. In the stage of Sadashiva tatwa, Iccha shakthi or the will (to create) is predominant. The concept of “I am this” begins to dawn (please note, this stage is not “I am That”). In this stage universal consciousness is discovered. The individual consciousness has not yet merged with the universal consciousness. Shakthi is the intent of the Brahman to recreate. The power of will of the Brahman at this stage is to bless the universe for recreation and this act is being described in the next nama.  
  
**Anugrahada** (273)  
  
The action of the gracious Sadashiva, the blessing is being referred. Anugraha means grace. When the universe got dissolved, there exists nothing. The atoms of all the souls got compressed and embedded in the hiranyagarbha or the golden egg. The blessing aspect of the Brahman is recreation after the dissolution. This act of recreation is done by Shakthi, the Supreme Mother. Sadashiva form of the Brahman is endowed with compassion.  
The importance of Guru is stressed in ancient scriptures. While worshipping Sri Chakra, Guru Lineage is worshipped first. Guru is worshipped in the form of pranava (OM) first, then in the forms of Brahma, Vishnu, Rudra, Mahadeva and Sadashiva. The Five forms of the Brahman are worshipped in the form of Guru.   
  
**Panchakrtya-parayana** (274)  
  
She is the abode of all the five functions discussed above. SL 24 describes these acts and the details of which we have already seen. We have discussed in nama 250 ‘pancha-brahma-swarupini’ that She is in the cause of all these five acts. All these five acts are carried out by Her as “prakasha (cit) vimarsha (shakthi) maha maya swarupini”. She is also known as Cit Shakthi. Cit means the consciousness that is absolute and unchanging.

**Bhanu-mandala-madhyasta** (275)  
  
She is in the middle of solar orbit. ‘Obeisance to that form in the sun’s orbit, the one who is the embodiment of all the Vedas, who showers his brilliance all over the different worlds (meaning the 14 types of worlds; These worlds are the 7 vyakrtis of poorna Gayatri mantra. Seven worlds above and seven worlds beneath us totaling to 14; these imaginary worlds are the modifications of our consciousness), the cause of the three worlds (bhrur, bhuva and suvah-the vyakrits of Gayatri mantra) and known as the Supreme Lord’ says Kurma Purana. This is also confirmed in Chandogya Upanishad I.vi.6 which says ‘There is a deity in the orbit of the sun who is seen by the yogis. His whole body glitters like gold’. In fact such references are not made to mean the sun. It means the Purusha, the prakasha form of the Brahman. Lalithambigai is said to be in the form of Purusha and that is why She is said to be in midst of the solar orbit. Often, a comparison is made to the heart chakra with the orbit of the sun. The word ‘yogi’ attains importance here as this means that such a state can be attained only by yoga, not the physical yoga, but the mental yoga. Possibly this yoga could mean the ‘kundalini yoga’.  
  
**Bhiaravi** (276)  
  
Wife of Bhairava (Shiva) is Bhairavi. They are inseparable.   
It is interesting to know about the Bhairava form of Shiva. ‘Bha’ means sustenance of the universe, ‘ra’ means the great dissolution and ‘va’ means recreation. This form of Shiva is considered as one of His subtle forms. This form of Shiva is said to be beyond the essence of energy of Shakthi (not beyond Shakthi Herself) and is the manifestation of the Supreme Brahman. This is a stage beyond all the stages of consciousness. No tatwas, no mantras, beyond OM, in fact Bhairava is beyond everything. There is a yogic practice referred in Vijnanabhairava verse 24, a famous text on Kashmiri yogic practice. ‘There are two points in our respiration. One is the outer space where exhalation ends and the other is the point within our respiratory system where the inhalation ends. In both these points, the breath takes rest for a split second. The rest does not mean that it stops for the split second, but remains in the form of Shakthi in a stage of suspended animation. One should concentrate on this Shakthi to realize the Brahman. This Shakthi is called ‘Bhairavi’. This masterly interpretation also confirms the prakasha and vimarsha aspect of the Brahman. Shakthi is moving up and down as prana and therefore vimarsha form. Prakasha is the static self-illuminating atman within (not soul). This is the reason why yoga teaches on the concentration of breath.   
The forms of Bhairava that we see in temples are not the Bhairava that we discussed here. These forms of Bhairava are the protectors of the temples and the community living around the temples. We have already discussed on these forms in our postings [pervasive Bhairava](http://manblunder.com/2009/05/pervasive-bhairava.html) and [forms of Bhairava](http://manblunder.com/2009/05/forms-of-bhairava.html).  
In general it should be understood that the union of Shiva and Shakthi is known as vak. Shiva is the meaning of a word and Shakthi is root of the word. It is also said that Shiva and Shakthi cannot be separated. They are united firmly like a word and its meaning. We cannot separate the meaning from the word. Same is the concept with Bhairava and Bhairavi.

**Bhagamalini** (277)  
  
She is in the form of Bhagamalini, one of the titi nitya devis. There are fifteen titi nitya devis, one nitya devi for each lunar day. In her mantra ‘bhaga’ appear a number of times. Hence this titi nitya devi is called Bhagamaliini. They are worshipped during Sri Chakra navavarana puja.   
In Linga purana there is a reference to a goddess called Bhaga. “She is the mother of the universe. Her name is Bhaga. She is the threefold pedestal (the bottom portion of Linga) of the deity in the form of Linga”. This description perfectly fits Uma and Maheswara (Shakthi and Shiva).  
Bhaga also means the six qualities of Shakthi which is explained in nama 279. She is wearing a garland twined with these six qualities of prosperity.  
  
**Padmasana** (278)  
  
She is seated on a lotus or She is sitting in the posture of padmasana (a yogic way of sitting, cross legged). Padmam means lotus. When one is seated in padmasana, the posture will appear like a lotus. The leaves of lotus creeper are compared to ‘prakrti’ (the source of objectivity), its filaments to vikrtis (categories) and its stalk to knowledge. Padma also means the Goddess of wealth Lakshmi. In this context it indicates that She distributes wealth to Her devotees. Here wealth does not mean material wealth, but the intellectual wealth needed to realise the Brahman which is called the bliss. It could also mean the Brahma, the lord of creation  
  
**Bhagavati** (279)  
  
This nama is an extension of nama 277. Bhaga means the six qualities of Shakthi viz. supremacy, righteousness, fame, prosperity, wisdom, discrimination. The nama means to highlight certain important qualities of the Brahman. She is endowed with these qualities. It is also said that She is worshipped by all gods and goddesses, therefore She is known as Bhagavati. In Vishnu Sahasranamam nama 558 is Bhagavate which carries the same meaning. The masculine gender of Bhagavati is used in Vishnu Sahasranamam.   
  
**Padmanabha-sahodari** (280)  
  
She is the younger sister of Lord Vishnu. Brahma and Lakshmi, Vishnu and Uma and Shiva and Saraswathi are twins. They represent creation, sustenance and destruction. Saraswathi got married to Brahma, Laskshmi to Vishnu and Uma to Shiva.   
The Brahman is divided into two aspects. One is the form of righteousness (dharma) and another is the possessor of righteousness. The dharma portion of the Brahman is divided into two, male and female. Vishnu, the male form of dharma portion of the Brahman is sustainer of this universe. Shakthi, the female portion of the righteousness became the wife of Shiva. She is called Uma. Shiva, his wife Uma (another form of Shakthi) and Vishnu combine is called the Brahman. This is what is explained in this nama.   
The three namas 278, 279 and 280 are the origin of Panchadasi mantra. That is why these namas do not convey any serious meaning as seen in all other namas. In fact, these namas convey the secretive mantra form.

**Unmesha-nimishotpanna-vipanna-bhuvanavali** (281)  
  
The creation and dissolution of the universe happens at the wink of Her eyes. When She opens Her eyes universe is created and when She closes Her eyes universe is dissolved. She does these crucial acts with such an ease. This nama actually highlights the ease with which the Brahman creates and dissolves this universe. But SL 55 gives a different version. It says that She always keeps Her eyes wide open in order to prevent the dissolution of the universe’. Shankara, the author of SL could have realized Her as the Supreme Mother and it becomes imperative that the Mother always protects Her children. Possibly this nama talks about subtle nature of the cosmic creation.  
  
**Sahasra-sirsha-vadana** (282)  
  
She has countless heads and faces. The next two namas also have the same meaning. Unable to describe Her supremacy by words, Vak Devis have used a manifested form. In fact it can be considered as true in literal sense. Since the Brahman has so many acts to do in different places at the same time, the Brahman needed countless number heads. Again this also could be a possible explanation of the Brahman. The countless number of heads for the Brahman is described in Vedas and Upanishads. Gita XIII.13 says ‘He dwells in the world, enveloping all – everywhere, His hands and feet; present on all sides, His eyes and ears, His mouth and heads’. The Brahman has no form and therefore has no sensory organs. The Brahman can be explained in two ways; one is by negation and the other by affirmation. These namas try to explain the Brahman by affirmations. These descriptions are called cosmic intelligence, hence beyond our comprehension. Maha Narayana Upanishad I.13 says ‘He (the Brahman) became the possessor of the eyes, faces, hands and feet of all creatures in every part of the universe’. Thus, the Upanishad confirms that the Brahman exists in every living being of this universe. Purusha suktham also says ‘The Purusha (the Brahman) has thousands of heads, thousands of eyes, thousands of feet’. Each component of universal creation is individualized Cosmic Consciousness.  
  
**Sahasrakshi** (283)  
  
She has thousands of eyes.  
  
**Sahasrapad** (284)  
  
She has thousands of feet.  
The first kuta of Panchadasi mantra is discreetly explained in namas 278 to 280. The second kuta of the mantra is explained in namas 281 to 284.  
  
**Abrahhma-kita-janani** (285)  
  
The Supreme creator. She creates from Brahma to the smallest insect. Brahma here means humans. Human form is said to be supreme creation of God. Look at the placement of these namas. After having described the Brahman from nama 281 to 284, Vak Devis in this nama have consolidated their description, by mentioning the creative aspect of the Brahman. The Brahman was descried with countless heads, ears and feet only to highlight the ease with which creation is being made by the Brahman.  
  
**Varnashrama-vidhayini** (286)  
  
Varnashrama means the order of life as expounded in Vedas. Vedas classify people based upon their knowledge and capabilities. For example, soldiers are needed to protect our border, agriculturists are needed to grow grains for us to make a living, traders are needed to buy our requirements and priests are needed to perform rituals. Vedas say that the classification is not based upon their birth, but on the ability of a person to perform certain duties. We cannot expect a trader to protect our borders effectively. Therefore the inclination, capacity, knowledge and experience are the parameters by which a person is classified. Such classifications are applicable only to the human race. Since She is not different from Vedas and all the Vedas originated from Her, it is said that She has made these classifications.  
Having created the universe, She also created the Vedas to effectively administer the universe. Vedas lay down rules and regulations to be followed in a human life.

**Nijajna-rupa-nigama** (287)  
  
She conveys Her commands through Vedas. Derivatives of Vedas prescribe the actions to be done and not to be done. Such actions depend upon the classifications based on the earlier nama. If all the persons perform all the actions prescribed Vedas, there can be no perfection. For example a person cannot be an expert in medical, legal and financial fields. To attain proficiency in one’s field, more experience is required. This is the reason behind nama 286. Though Vedas themselves do not discuss much on such acts, (karma kandas of Vedas discuss certain gross actions) the derivatives of Vedas like sastras and Puranas clearly spell out the kriyas or karmas or actions to be done and not to be done. But it is widely believed that sastras are of later origin and do not derive significantly from the teachings of Vedas and Upanishads. By and large this argument is to be accepted. Therefore it is to be understood that there is a huge difference between Her commands through Vedas directly, and through sastras indirectly. Here it means Her commands only through Vedas. Following sastras depends upon one’s outlook, tradition and lineage. Possibly Her commands through Vedas are conveyed to those who are exponents of Vedas. Such persons are self-realized persons.   
  
**Punyapunya-palapradha** (288)  
  
Punyapunya consist of two words punya+apunya. Punya means good actions and apunya means bad actions. Such discriminations are made based upon the teachings of Vedas. What is sown is reaped. Results arising out of such actions are transferred to one’s karmic account. The end result of karmic account is rebirths and its associated sufferings and miseries. Such results accrue at Her command.   
  
**Sruti-simanta-sinduri-krta-padabja-dhulika** (289)  
  
This nama describes Her as the Supreme Brahman, beyond everything. Vedas are considered as the most sacred texts of all. In this nama the four Vedas are personified as goddesses. When these goddesses pay respects to Her by bending and placing their heads at Her feet, the reflection of red colour radiating from the ‘dust’ of Her feet make marks on the parting hair on the heads of these goddesses and appear like vermilion placed on the forehead of married women. The word ‘dust’ is symbolically mentioned here. The meaning of dust in this context is as follows: Upanishads are considered as the head of all Vedas as they teach ways and means to realize the Brahman. Even these Upanishads are not able to describe the Brahman in His original form. Such descriptions are made only by negations and affirmations. Same is the case with Vedas. Vedas never make a perfect description of the Brahman. This is because the real form of Brahman is beyond comprehension. Since the Vedas are represented by these goddesses, they feel ashamed in their inability to describe Her in words. They are satisfied by wearing the dust in Her feet in their parting hair and get satisfied that they are at least able to wear the dust that gives them some knowledge (the knowledge of the Brahman) about Her.   
Namas 287 and 288 dealt with the karma kanda of the Vedas and this nama about jnana kanda.

**Sakalagama-sandoha-shukti-samputa-mauktika** (290)  
  
We have discussed in nama 20 about her nose ring. The ring made of pearl encompasses the agamas prescribed Vedas. Agamas originated from Vedas. Agamas are sastras that lay down guidelines for various rituals, mostly the rituals performed in temples. It is a huge subject and is the combination vastu sastra, astrology, astronomy etc. We have seen in the earlier namas that even Vedas could not describe the Brahman. In the same way agamas also could not describe the Brahman. Taittiriya Upanishad says “Words together with thoughts return from Brahman unable to reach it”. Therefore, the Brahman could not be reached by Vedas, formed out of words. The Brahman is beyond words. The words or thoughts can make us realize something to which we have familiarity or experience. But the Brahman cannot be realized this way. The only way to realize the Brahman is by internal search and exploration. When compared to the Brahman, the Vedas or sastras are insignificant. It is like a small pond when compared to a huge ocean.   
That is why this nama says such Vedas or sastras etc are within the tiny piece of Her nose ring. This is one of the excellent namas that a gives a deeper meaning.   
  
**Purushartha-Prada** (291)  
  
Purushartha is the fourfold values of human life. They are dharma (righteousness or virtues), artha (wish or purpose), kama (desires and pleasures) and moksha (the final liberation). It is clear that the ancient scriptures do not prohibit these great human values. What they say is not to get attached to them. On many occasions this concept is misquoted. She is the giver of these purusharthas.   
There is another interpretation. Purusha means Shiva (Shakthi is prakriti), artha means salvation and prada means giver. Shiva gives salvation through Shakthi. The importance of Shakthi is emphasized or probably the interdependence of Shiva and Shakthi is cited through this nama.   
  
**Purna** (292)  
  
She is the perfect (without blemishes) totality of everything. Brhadarnyaka Upanishad V.i.1 says ‘That (the Brahman) is infinite and this (universe) is infinite. One infinite, proceeds to the other infinite. Then taking the infinitude of the infinite (universe), it remains as the infinite (the Brahman) alone’. There is no better verse than this to explain the all-pervading Brahman. She is “That” (the Brahman, as Brahman alone is perfect and complete).  
  
**Bhogini** (293)  
  
Bhoga means luxuries. She is the enjoyer of all luxuries. The embodiment of luxuries (She), enjoying the luxuries (of Her creations). Possibly this nama is derived from the previous nama saying that the Brahman proceeds to the Brahman itself. Here the term luxury could mean Her creations and She enjoys the acts of Her creation. There is a saying that God watches all our actions.   
Bhogini is the name of a female serpent, indicating Her Kundalini form. But this explanation at this point seems to be inappropriate.  
  
**Bhuvaneshwari** (294)  
  
Bhuvanam means the universe. She is the ruler (Ishwari) of this universe. Seven worlds below the planet earth including earth and seven worlds above the earth are together called universe. These fourteen represent the products of the five tatwas and anthakkaranam. “Hreem’ is called Bhuvaneshwari bija. This is also known as maya bija. This bija has the potency of creation and is considered as one of the powerful bijas, as it is the combination of Shiva bija, Agni bija and kamakala. When She is enjoying all the luxuries, She ought to be a great ruler and this is what is stressed here. Buvaneshwaran is Shiva and His wife is Bhuvaneshwari.

**Ambika** (295)  
  
The mother of the universe. This is different from the first nama Sri Mata. There She was referred to as the mother of all living beings of the universe. Here She is called as the mother of the universe itself comprising of both living and non-living beings. This nama mentions about Her creative action that comprises of iccha, jnana and kriya shakthis (desire or will, knowledge and action). There is also a saying that Shiva represents day and Shakthi represents night.  
  
**Anadi-nidhana** (296)  
  
She has no beginning and no end. The nature of the Brahman is described, who alone is beyond birth and death.   
Elation is said to be two kinds. The first kind is having a feeling of self-realisation, though one is miles away from realising the Brahman. This illusion is considered as an impediment to God-realization (self-realization). Since this is the cause of maya, She will remove this kind of maya for those, who are worthy of making spiritual progress. The second type is that certain siddhis that are derived during spiritual progression. For example the intuitive power, sudden realization of the Brahman like a flash possibly from the words of one’s guru or somebody, an unexpected meeting with a sage who could transfer the divine energy by a mere look, etc. Sudden luck, which makes a person to reach new heights both materially and spiritually also, happens at Her discretion. Since She is the cause for such elations and there is no beginning or end for such of Her activities, She is called anadi-nidhana.   
  
**Haribrahamendra-sevita** (297)  
  
Hari (Vishnu), Brahma and Indra worship Her. In Sri Chakra puja, Hari, Brahma and Indra are all worshipped. The importance shakthi worship is underlined in this nama. The gods mentioned here are no demigods and include the creator and sustainer. Indra is the lord of all devas. He is also powerful. Shiva is not mentioned here possibly due to two reasons. He being Her husband, is not worshipped by Her or there is no difference between Shiva and Shakthi. The second interpretation seems to be appropriate. We have seen earlier that the Brahman is the combination of static and kinetic energy. Though kinetic energy originates from the static energy, the later cannot function without the aid of the former. This concept is explained here. Hari, Brahma and Indra should not be taken in literal sense. In fact, Vedas talk about these three more frequently than Shakthi. It is also to be understood that mastery of Vedas alone does not help to realize the Brahman. One has to go beyond Vedas to understand the creation and the creator. Both the creation and the creator is the Supreme Mother or “my Ma” as She is affectionately called.   
  
**Narayani** (298)  
  
This nama can be explained in several ways. Sivananda Lahari (Sivananda Lahari consists of 100 verses on Shiva. Soundarya Lahari consists of 100 verses on Shakthi) verse 82 says that Hari (Vishnu) and Haran (Shiva) are conjoined in several ways. It says “ardhavapusha bharyatvam” which means Vishnu holds the position of Shiva’s wife as Shiva holds Vishnu in His left vertical half. This is the place of Shakthi in Arthanadishwara form of Shiva. The Form of Shiva and Vishnu combine is called Shankara Narayanan. This clearly indicates that there is no difference between Vishnu (also known as Narayana) and Lalithai. This conception is further confirmed in this Sahasranamam itself in namas like ‘Govinda-rupini (in the form of Govinda, one of the names of Vishnu), Vishnu-rupini (in the form of Vishnu), Mukunda (another name of Vishnu)’ etc.   
Narayana is the combination of two words Nara+ayana. Nara means the Brahman. Since water first originated from the Brahman, water is also called ‘nara’. Water is said to be first abode of the Brahman, hence the Brahman having the abode of water is called ‘Narayana’. Since there is no difference between Lalithai and the Brahman, She is addressed as Narayani (the feminine gender of Narayanan).   
Vishnu Sahasranamam nama 245 is Narayana. The following is the explanation given to that nama by Shankara. “The creation is made out of that Atman (the Brahman). Such creations are known as ‘Narani’. The abode of “Narani” is called Narayana”. The feminine gender of Narayana is Narayani. This nama also refers Her as the Brahman.

**Nada-rupa** (299)  
  
She is in the form of sound (nada). We have elaborately discussed about sound in [origin of sound](http://manblunder.com/2009/05/origin-of-sound.html) and [evolution of sound](http://manblunder.com/2009/05/evolution-of-sound.html). Further study on sound: The supreme divine energy is called ‘para-shakthi’. Para-shakthi is the divine Mother and naturally has concern for the universe. In the state of ‘para’ (nama 366), Shakthi is in the initial stage of manifestation. The next higher stage of para is ‘pashyanti’ (nama 368) where there are questions and answers. Questions and answers leads to knowledge. In stage of pashyanti, there exists no difference between the word and the object of reference. The next stage is ‘madhyama’ (370) the difference begins to arise between the word and the object of reference, but only in the levels of anthakkaranam. In other words, the difference between the pashyanti and madhyama is only subtle and not reflected at the gross level (meaning delivery of speech). In the last and final stage called vaikari (nama 371), the difference becomes gross and the sound is deciphered. But it should be understood that Para-Shakthi Herself does not undergo these changes, but such changes happen at Her command in the inward psychic apparatus of an individual. She is known by these names during the different stages of evolution of speech. These stages are referred to in the subsequent namas. The transition between madhyama and vaikari contains eight stages and the third stage is called ‘nada’. In general this nama says that She is in the form of sound.   
  
**Namarupa-vivarjita** (300)  
  
She is without name (nama) and form (rupa). She is beyond names and forms, an exclusive quality of the Brahman. Every creation has two aspects. One is cit and another acit. Cit means the universal consciousness and acit means individual consciousness (possibly unconsciousness also). Both cit and acit are derived from the Supreme Consciousness or the divine consciousness. Cit is again sub-divided into existence, knowledge and bliss. The Brahman is responsible for these three. Acit consists of nama and rupa (name and form) and this is opposed to cit in the sense, it does not represent the Brahman. When the union of empirical “I” with the “I” consciousness of Shiva takes place, creation happens. The derivatives of “I” consciousness of Shiva are existence, knowledge and bliss. Name and form are the products of empirical consciousness. Since the nama says She is beyond nama and rupa (name and form), it is implied that She belongs to Cit, the Supreme Consciousness which is also known as the Brahman. Chandogya Upanishad VIII.14.1. says “that which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal. It is the Self”. Vak devis utilize every opportunity to mention Her as the Supreme Brahman. The Brahman can be either described through negations or affirmations. Here the quality of the Brahman is described by negation.

**Hrimkari** (301)  
  
She is in the form of maya bija “hrim”. Hrim is also called shakta pranava or shakthi pranava, which means that the worshippers of Shakthi, call ‘hrim’ as pranava bija of Shakthi. This is also known as ‘Bhuvaneshwari bija’. Pranava is the supreme ‘om’. The power of this bija is as powerful as ‘om’. That is why in the supreme mantra of Panchadasi, every kuta or group ends with the bija ‘hrim’. Hrim is the combination of ha+ra+e+bindu. ‘Ha’ refers to manifestation, ‘ra’ indicates involution (action of enfolding, the action of maya), ‘e’ indicates perfection and the bindu (a dot) controls all these three. Therefore ‘hrim’ means manifestation, involution and perfection. The appearance of the bodily form enfolded by perfection is the literal meaning of the bija ‘hrim’. This means that maya or illusion causing a veil around the Brahman and this veil can be removed only if one realizes the Supreme Consciousness of Shakthi. Unless the kinetic energy is fully realized it is not possible to feel the pulsation of Shiva, the static energy. In fact this bija can also be called as ‘Shiva-Shakthi’ bija as ‘ha’ stands for Shiva bija and ‘im’ stands for Shakthi bija. The bija ‘ra’ conjoins these two bijas to form a single ‘Shiva-Shakthi’ bija. The role of ‘ra’ in any bija is significant. The sound of ‘ra’ is the chief of all the sounds. Whenever ‘hrim’ is chanted, it gives peace and auspiciousness.   
In any bija the bindu is important and most of the bijas have bindu. For example take the letter ‘ha’. When a dot is placed at the top of this ha it becomes ‘ham’. Without bindu an alphabet remains as an alphabet and becomes a bija only if a ‘dot’ is placed above the alphabet. The bindu though small, is very powerful. There are three major sub divisions in a bindu leading to the union of Shiva and Shakthi, from where the three exclusive actions of the Brahman viz. creation, sustenance and destruction take place. The three major sub divisions are ‘bindu’ representing Shiva, ‘bija’ representing Shakthi and ‘nada’ representing their union. A bindu above ‘ha’, one of the alphabets of ‘hrim’ spells like ‘ham’. This bija ‘ham’ a component of ‘hrim’ represents creation (h), sustenance (a) and destruction (m) the three functions of the Brahman.   
The bindu undergoes subtle changes from its origin to delivery. It originates as para Shakthi and gets modified at pashyanti, madhyama and delivered at vaikari. At the time of delivery it goes through eight stages deriving power from five basic elements and gets blessed by Brahma, Vishnu and Rudra. It begins its journey from the heart chakra with the letter ‘A’, moves to the throat chakra and conjoins with ‘U’ and further goes up to palate where it conjoins with ‘U’ the three components of OM (a+u+m). From the palate it moves to forehead where it derives its cosmic energy received through the crown chakra, enters the world of sunya (vacuum) where no energy operates, moves further up in the forehead to mahasunya (the great vacuum) , where the creation takes place. When it moves further, the creation becomes transcendental energy and the life begins to exist out of the pure light. That is why bindu is said to be in the form of a luminous dot like the sun, born out of the union of Shiva and Shakthi.   
There is no differentiation between the bija ‘hrim’ and Shiva-Shakthi combine, the starting point and the end point of this universe.

**Hrimati** (302)  
  
Hri means modesty. Vedas describe Her with modesty, mind, satisfaction, desire and nourishment. All these indicate maya. Her maya or illusory form is described in this nama. It is also said that Her modesty prevents Her in participating in the rituals performed with pomp and vanity. She is ashamed of participating in such rituals. The worship of Shakthi should always be of secretive in nature. She has a liking for such secretive worships and these worships are performed only internally. By worshipping Her internally, one realize Her subtle forms viz. kamakala and kundalini forms. Realization through internal worship is much faster than by performing external rituals.   
  
**Hrdya** (303)  
  
She resides in the heart. The heart here means not the biological heart. It means the centre of the heart chakra where the soul resides. Soul is the kinetic energy or vimarsha form of the Brahman. Heart also stands for compassion and love. Since She is the Divine Mother, these qualities are in built in Her. Or it could also mean that She is loved by everybody. If Her presence in the heart chakra is realized, the stage of bliss is not far off.   
  
**Heyopadeya-varjita** (304)  
  
She has nothing to reject and nothing to accept. Rejection and acceptance (do this and do not do this) are laid down by scriptures. The source of these scriptures is the Vedas and based on certain procedures followed by our ancestors. These are the rules and regulations that permit certain actions and prohibit certain other actions. These are also known as sastras. Most of the sastras are based on the procedures followed by our ancestors. The guideline that was applicable centuries ago may not be applicable in today’s situation. Therefore, there is no point in following sastras without understanding it deeper meaning. Adjusting to present day living is not a crime. The only point that should be borne in mind is the omnipresent nature of God. So such rejections and acceptances are applicable only to human beings and not to the Brahman.   
  
**Rajarajarcita** (305)  
  
Worshipped by king of kings or emperor. This nama is to be read with the next nama. Rajaraja means king of kings, Shiva. Since She is the dear wife of Shiva, Shiva worships Her seems to be an appropriate interpretation. Women are worshipped for their mother hood and Shiva who is the universal teacher follows what He preaches. There is another interpretation for this nama. Rajaraja means Kubera, Manu and ten others making it to 12 Rajarajas. . They are Manu, Kubera (the god of wealth), Chandra (moon), Lopamudra (wife of sage Agastya), Agastya, Manmata (the god of love), Agni (the fire god), Surya (sun), Indra (chief of gods), Skanda (Lord Muruga, son of Shiva and Parvathi), Shiva (Her consort) and Durvasa. Each of them worships Her in their own way and accordingly their Panchadasi mantra also gets modified without changing the basics of the mantra. All these 12 names find a place in this Sahasranamam. She is said to have been worshipped by these 12 Rajarajas.   
  
**Rajni** (306)  
  
The queen. This is in line with the previous nama. Being Shiva’s (Rajaraja or king of kings) wife, She becomes the queen for the kingdom of this universe. The universe is ruled by Shiva and Shakthi. Possibly this could also be a reason for calling Her as the universal Mother or in the shortened form as Ma. When you call Her as Ma you will have a feeling that She belongs to you and closer to you.

**Ramya** (307)  
  
The most beautiful of all.  
  
**Rajivalochana** (308)  
  
The choice of words by Vak Devis is amazing. Rajiva means deer, fish or lotus, depending upon the context. Lochana means eyes. Eyes of Ma look like the eyes of deer or appear like a fish or look like a lotus flower. They could have called as ‘Meenakshi’ (refer nama 18) eyes look like a fish or could have used ‘kamala-nayana’ eyes look like a lotus (refer nama 62) or ‘mrikakshi’ (nama 561)meaning eyes look like the eyes of deer. The intended meaning of this nama is that Her eyes are not comparable to anything. Her eyes are full of grace. By mere winking of eyes, She performs three actions of creation, sustenance and destruction (nama 281). Rajiva also means a king and rajivalochana means a eyes of one who is dependent on the king. We have already seen Shiva is known as Rajaraja and dependent means His devotees. She blesses His devotees by the grace of Her eyes. There is nothing called His or Her devotees.   
  
**Ranjani** (309)  
  
She gives happiness to Her devotees during this birth and also in the Heavens, possibly meaning no-rebirth. The appropriate interpretation of this nama would be: Everything associated with Her is red. Shiva is beyond colour and is transparent like a crystal. When She sits near Him, Shiva’s complexion turns into red. The crystal colour becomes radiant with the red complexion of the Supreme Ma. Soundarya Lahari verse 92 conveys the same meaning. The only difference is, in SL Shiva is said to enjoy such a scenario.   
  
**Ramani** (310)  
  
She plays around. She plays with Her devotees. Devotees are everything to Her. She gives happiness to them and she plays with them too. Providing happiness to one’s children and playing with them is one of the motherly qualities. Her motherly attribute is highlighted here. But devotees always keep a distance from Her out of fear and respect. This is the biggest drawback in God realization. Fear and respect should pave way for love and affection. Unfortunately we consider Her as a different entity from our own Self. When we say that She is omnipresent, why should we consider Her as a different person. This is what Chandogya Upanishad VIII.12.3 says “In the same way, the joyful self arises from the body and attaining the light of the Cosmic Self, appears in his own form. This is the Paramatman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages or relatives not remembering at all, the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly life remains harnessed to the body due to karma”. This clearly shows that Self is not different from the Brahman. If one feels the difference, it is due to maya or illusion. When we eat meat, She also eats meat with us. When we relish onion, She also relishes onion with us. When we are poor, She is also poor and when we are rich She is also rich. This is the uniqueness of omnipresence. Arjuna says to Krishna after seeing his universal form (vishva-rupa-darshan) “Overjoyed I am, that gazed upon a vision never seen before, yet my mind is afflicted with fear. Be merciful to me and show only your God form (the original form of Krishna)” Gita XI.45. We should never feel that God is different from our Self. The God within you and within me is one and the same. The only difference is the soul. Certain souls realize God and certain other do not realize God and this purely depends upon one’s karma.

**Rasya** (311)  
  
She is in the form of essence of atman. The meaning of rasa (essence) can be understood from Taittiriya Upanishad (II.vii) which says ‘raso vai saha (sa:)’. The meaning is ‘That is to be identified with sweetness’. It further says that ‘anyone who has this sweetness is happy’ and the source of sweetness comes from the Self. Happiness is bliss and it says that bliss can be attained only if individual Self is realized. ‘That’ means the Supreme Self. The nama says that She is in the form of That Supreme Self. The Supreme Self is the condensed form of the universe realized as the individual Self.   
  
**Ranat-kinkini-mekala** (312)  
  
She is wearing a waist-belt with small bells hanging from it. The same description also finds a place in SL 7. Therefore the meaning given here cannot be the intended interpretation. Possibly this could indicate the origin sound. When She walks, these tiny bells make tinkling sound from where the sound originates. The sound originates from the naval chakra, where the waist belt is worn. It is also said that the sound originates from the drum of Shiva. In the same way it can be said that sound originates from Her waist belt.   
  
**Rama** (313)  
  
Rama means Lakshmi, the goddess of wealth. She is in the form of Lakshmi and bestows wealth on Her devotees. The wealth indicates both materialistic wealth and spiritual wealth. Namas 313, 314 and 315 together form ‘kamakala’ bija ‘eem’. This nama gives the alphabet ‘e’.   
  
**Rakenduvadana** (314)  
  
Her face is compared to the full moon. Full moon is without blemishes. The full moon represents the dot (bindu) above the letter ‘e’ which gives rise to the bija ‘eem’.   
  
**Ratirupa** (315)  
  
She is in the form of Rati, the wife of love god Manmata who is also known as Kama (lust). In the earlier two namas, the bija ‘eem’ originated and delivered as a bija in this nama. Rati and her spouse Kama or Manmata are known for their lust. The ‘kamakala’ indicates auspiciousness and also subtly indicates the creation.   
  
**Ratipriya** (316)  
  
She is fond of Rati, the wife of Kama. There is a yakshini (lower form of demigoddess) called ‘Ratipriya’ who gives wealth. Her mantra is short and one should chant this mantra in the night sitting on the top of a banyan tree. It is said that the yakshini will appear in person and gives wealth. Her mantra is ‘Om-ram-srim-hrim-dam-danadae-ratipriyae-svaha’. It is to be chanted 100,000 times followed by other rituals.

**Rakashakari** (317)  
  
The one who protects. She is the sustainer of this universe, hence this nama. There is another interpretation. In fire rituals, normally the oblations also consist of herbs. When they are burnt into ashes by the tongs of fire, the ashes are filled in an amulet and worn on the self of a person for the purpose of protection from evils. The ashes are used for protection and in that sense She is the protector. Secondly, ashes mean the mortal remains of one that existed earlier. In this sense She is the destroyer. Out of the three actions of the Brahman, two are mentioned here. She is in the form of such oblations that will be discussed in later namas (535 and 536).   
  
**Rakshasaghni** (318)  
  
The destroyer of demons. In Gita IV.8 Krishna says “In visible form, I appear from age to age to protect the virtuous and to destroy the evil doers in order to re-establish righteousness”. This is the famous saying of Gita ‘Paritranaya sadunam….yugae yugae’. Demons mean the evils. It is believed that when evil prevails everywhere, the great dissolution of the universe takes place and the creation happens again.  
  
**Rama** (319)  
  
She is the embodiment of women. Linga Purana says that all men are Shankara (Shiva) and all women are Shakthi. Ancient scriptures say that women should be respected. If they are ill-treated, their lineage would be destroyed. “Ram” means to delight. It is agni bija. Agni bija is considered as a potent bija and when combined with other bijas, it increases their potency. The bijas in right combination with agni bija gives delight or the bliss to the devotee. Yogis enjoy the bliss when Shakthi and Shiva unite at Sahasrara. They are delighted in the stage of bliss, hence she is known as Rama.   
  
**Ramana-lampata** (320)  
  
She enjoys Her moments with Her consort Shiva at sahasrara. She enjoys the marital bliss. She loves to play around with Shiva. She makes women to be devoted to their husbands, since She is the embodiment of women (previous nama).  
  
**Kamya** (321)  
  
She is desired by the seekers of liberation. Liberation is possible only through knowledge and She is that knowledge (nama 980). The 12thnight of dark lunar fortnight is known as kamya.

**Kamakala-rupa** (322)  
  
She is in the form of ‘kamakala’. This is her subtler form which is known only to Her spouse Shiva. The subtlest form is Her kundalini form in sahasrara, where She conjoins Her spouse. Kundalini is lower chakras and is not called as the subtlest and it attains the subtlest form only in sahasrara.  
Kamakala consists of three bindus (dots) forming a triangle and below this triangle there is an inverted triangle (hardakala) where the three kutas of Panchadasi mantra are placed. From this lower inverted triangle all triads are born which ultimately leads to the birth of this universe. The two parallel dots are Her bosoms by which this universe is nurtured and a single dot above these two dots is Her third eye. Kama means intent to create and kala means the manifestation of Kameshwari and Kameshwara forms. Shiva and shakthi unite only in their kama forms i.e. kama+Ishwari and kama+Ishwara. This is their highest form which causes the creation. She is known as ‘maha-tiripura-sundari’ in the kamakala form. Maha means supreme, tiripura means three cities. The deeper meaning of ‘tiripura’ is Her three actions viz, creation, sustenance and destruction. Sundari means beauty. So ‘maha-tiripura-sundari’ means the beautiful and Supreme Mother, who creates, sustains and destructs. These three acts are subtly mentioned in kamakala.   
The three bindus are extremely powerful. Bindu is called the highest light. The highest form of light naturally should be self illumination from which all others should have emerged. Self illuminating light is Shiva and that is why He is called as prakasha form. Shakthi reflects the light received from prakasha form and that is why She is called as vimarsha form. The light of Shiva will not be reflected unless Shakthi is by His side. These three bindus are therefore the three different forms of Shakthi and each of which represent three divine energies viz. Vama, Jyeshta and Raudri. These goddesses represent Her three acts of creation, sustenance and destruction. This is as far as the upper triangle is concerned. It must be remembered that there is no triangle here and only three bindus. It is called as a triangle because if these dots are joined by straight lines, a triangle is formed. This upper conceived triangle is coupled with the lower hardakala or the lower inverted triangle. Each of the three lines of the triangle represents the three kutas of Panchadasi mantra. From this lower triangle which is formed out of the three kutas of the supreme Panchadasi mantra all other mantras are born leading to the creation of the universe. Thus the lower triangle is known as the organ of creation from which the universe was created. In the upper triangle the two lower bindus mean the sustenance and the upper most triangle is the bindu for destruction. These bindus are also known as sun, moon and fire possibly indicating sustenance (sun-without which the universe cannot function), sustenance (moon – moon is the symbolic representation of love) and fire (one of the qualities of fire is destruction). This can be in fact compared to the three kutas of Panchadasi where the kutas are also known as agni (fire) kuta, surya (sun) kuta and Chandra (moon) kuta.   
The same interpretation is given in Soundarya Lahari verse 19. This verse says that two parallel bindus at the upper triangle are known as sun and moon and the lower triangle refers to the erotic aspect.   
It is not appropriate to provide this kind of detailed interpretation, which should be known only through a learned guru of Sri Vidya cult. But those who do not have a guru but are deeply attached to this Divine Mother MA should not be deprived of the opportunity to know the significance of the kamakala bija (eem), a moderate interpretation is given here. In fact pages can be written about kamakala. The usage of this bija in shodasi mantra in an appropriate place will provide early siddhi of the mantra.

**Kadamba-kusuma-priya** (323)  
  
She is fond of kadamba flowers amidst the tress of which She lives (nama 60). The same nama appears in Lalitha trisati as nama 11. Lalitha trisati consists of 300 namas. This 300 is arrived at by multiplying 15 bijas of Panchadasi by 20. The first bija in Panchadasi is ‘ka’. The first 20 namas begin with this bija and the next 20 namas begin with next alphabet of Panchadasi ‘e’. Trisati is considered very powerful as it originates from the Panchadasi mantra.   
There are said to be five types of sacred trees and kadamba tree is one among them. These five sacred trees said to represent the four components of anthakkaranam viz. mind, intellect, will and ego and the fifth being the heart where the soul is said to reside (According to me the soul resides in the third-eye chakra within the pineal gland). The smell of these flowers is compared to the modifications of the mind.   
  
**Kalyani** (324)  
  
She is the embodiment of auspiciousness. The same nama appears in Lalitha trisati as nama 2. The auspiciousness is one thing that can be felt by us. When we are near a person endowed with auspiciousness, we can feel the positive vibration emanating from him/her.  
  
**Jagati -kanda** (325)  
  
She is the cause of the universe. The cause for the origin of the universe is attributed to the Brahman. Her Brahman form is repeatedly emphasized in this sahasranamam. She is ‘prakasha vimarsha maha maya swarupini’.   
  
**Karunarasa-sagara** (326)  
  
The ocean of compassion. Compassion is Her natural quality, because She is the universal mother. Lalitha trisati nama 9 is ‘karunamruta-sagara’ which conveys the same meaning. Shankara the great sage has given the following interpretation: Ocean, without making a move is the cause for rain and the entire universe sustains on this water. A drop of water gets itself detached from the clouds and enters a different plane (leaving akasha and reaching earth) merely to sustain this universe. The water itself does not get any benefit out of its own action. Such is Her compassion. This compassion is called supreme because, She does not differentiate. As for as She is concerned, all are equal before Her and that is why She is called the universal Mother.   
  
**Kalavati** (327)  
  
She has 64 types of arts or She is the possessor of these 64 types of arts. This we have already discussed in nama 236 and the interpretation is reproduced here. (She is 64 types of arts. Kala means art. There are 64 types of arts in tantra sastras. No concrete evidence is available to confirm or dispute these 64 types. But these 64 types of arts originate from ashtama siddhis (the eight super human powers). Shiva himself tells Parvathi about these 64 arts. Soundarya Lahari verse 31 says ‘chatuh sashtya tantraih sakalam’ meaning that the 64 tantras constitute everything. These 64 tantras originate from the Panchadasi mantra and culminate in the Panchadasi mantra. This is evident from the fact the same SL verse says ‘idam te tantram’ possibly meaning the Panchadasi mantra that is declared in the next verse of SL. Since there is no differentiation between Her and the Panchadasi mantra, She is said to be in the form of all the 64 types of tantric arts. These 64 types of tantric arts are declared to the world by Shiva at the instance His consort.) The difference between namas 236 and 327 is very subtle. The former says that She is in the form these 64 fine arts and this nama says that She has these 64 types of arts. The difference is between possession and reflection or the subtle difference being prakasha (self illuminating) and vimarsha (reflecting).  
  
**Kalalapa** (328)  
  
Her speech itself is an art. Lalitha trisati nama 156 is also ‘kalalapa’. Kala generally means the 64 types of fine arts. But Soundarya Lahari verse 38 mentions only 18 types of arts “as result of whose conversation the maturation of the 18 arts takes place”. These 18 arts are called rasas and classified into two groups of nine each. The first nine consists of visual side and the next nine consists of audio side (seeing and hearing). Thus these 18 kalas mean the audio visual communication.   
  
**Kanta** (329)  
  
She is beautiful. We have seen in nama 324 about vibrations. Her beauty is vibrating and radiating. This is with regard to Her gross form. This nama also talks about Her Brahman form (subtle form). ‘Ka’ means the Brahman and ‘anta’ means the ultimate. Therefore kanta also means the Supreme Brahman (refer nama 325).

**Kadambari-priya** (330)  
  
Kadambari is mead made up of honey and water that is allowed to ferment. It is a type of intoxicating drink. It is one of the five ‘M’s that we have discussed under tantra sastra. In navavarana puja (ritual worship of Sri Chakra) a special drink is prepared and offered to the Goddess. This special drink consists of components of these five Ms. This sort of worship is called left hand worship. To practice this, one needs to have a masterly guru. In general this practice is not ideal for regular worship. The Supreme Goddesses is known for Her liking for such intoxicating drinks. In reality, it is not wine or any other intoxicating drink but it refers to the ambrosia that is generated when kundalini reaches the sahasrara. Or it could also mean the devotion expressed by Her devotees and She gets intoxicated by such true devotion (refer nama 118 bakti-priya). It is also interesting to note that there are other namas in this sahasranamam about Her liking for intoxication, that convey different interpretations depending upon the context.   
  
**Varada** (331)  
  
The one who grants boons. In Vishnu Sahasranamam nama 330 is also Varada. Granting boons is the general quality of all Gods and Goddesses. In certain forms of Gods and Goddesses the right palm is used as a gesture of granting boons. Then what is the special significance of this nama? She does not grant boons through Her palms. Her sacred feet give boons. She is ‘kamadayini’ (nama 63). Otherwise nama 83 will not have any meaning. The significance of this nama is further strengthened by nama 117. Soundarya Lahari verse 4 also confirms this interpretation. It says that She gives more boon than sought for and these boon are given through Her sacred feet. Such niceties describe the ease with which She grants boon.   
  
**Vama-nayana** (332)   
  
Literally it means ‘beautiful eyes’. Vama also means fruits of action and nay means leading to. Vamanayana therefore means ‘the fruits of our actions lead to Her’, meaning the final liberation. This is substantiated in Chandogya Upanishad in IV.15.2. It says ‘samyad-vama’ (concentration of all good things) which means that one who knows the Self (Her Brahman form as the Supreme Self) becomes a container of all good things. He carries the fruits of good things according to what they deserve (as per their karmic account). The positive vibration of a place or a yogi can be felt only by a few. Ultimately such things depend upon one’s karmic account.   
  
**Varuni-mada-vihvala** (333)  
  
Varuni is the extract of dates that is allowed to brew and when consumed causes inebriation. By consuming this, She forgets the surroundings and concentrates on Her inner Self (possibly meaning Shiva) is the literal meaning of this nama. This will be further explained in nama 878. There is a nadi (nerve) called varuni which can be controlled by our breath. If this nadi is brought under our control by proper breathing exercises, one will never feel the tiredness in the body. Sages keep this nadi under their control to cope with longer duration of meditation. She is said to be in form of this nadi. This nama could not have been conceived by any human brain.  
  
**Vishvadhika** (334)  
  
She is beyond all tatwas. There are 36 important tatwas commencing from Shiva tatwa and ending with pritvi (earth) tatwa. She transcends all these tatwas. All the living beings exist because of these tatwas only. These 36 tatwas comprise of basic five elements and the four components of anthakkaranam.

**Veda-vedya** (335)  
  
She can be known through Vedas. There are three postings on Vedas [Part I](http://manblunder.com/2009/02/vedas.html) [Part II](http://manblunder.com/2009/02/vedas-part-ii.html) [and Part III](http://www.manblunder.com/2009/02/vedas-part-iii.html) . If you need more information on Vedas you can go through these postings. All the Vedas lead to the Supreme reality, the Brahman. Brahman is the embodiment of Vedas. Krishna says in Gita XV.15 “By all the Vedas, I am to be known. …I am the knower of all Vedas”. Vedas can be known only through knowledge. In other words, we can also say that unless one has knowledge, the self-realization is not possible. Brahman is the essence of that knowledge. There is a difference between Vedas and Vedanta. Vedanta refers to the teachings of Upanishads. Study of Upanishads gives the necessary impetus to the knowledge.   
It is also said that the Sri Chakra has four gates on the four sides and each gate represents one Veda. Knowing Her through Vedas is called Suddha Vidya (the perfect knowledge) in contrast to Sri Vidya that deals predominantly with the rituals.   
No doubt, some good interpretations on Vedas are available, but generally Vedas are beyond human interpretation. If one looks at the Vedas, one may tend to believe that they talk about external fire rituals. In fact they do not. They convey several subtle interpretations and out of such interpretations, Upanishads originated. Upanishads do plain speak and to the point. They say this is not Brahman, that is not Brahman, Brahman will be like this and like that. In other words, they try to identify the Brahman by negations and affirmations.   
She is in the form of essence of Vedas.  
  
**Vindhyachala-nivasini** (336)  
  
She lives in Vindya Mountains. In Durga Saptasati (700 verses like Bhagavad Gita and a part of Markendeya purana) XI.41 She says “I will be born in the house of Nandagopar (father of Krishna) and will live in Vindya mountains, during which time I will kill these two demons (two demons called Sumban and Nisumban)”. This verse is a definite clue identifying Krishna as Lalithai. This could be the reason for various namas in this sahasranamam identifying Her with Vishnu. There are certain instances where She is said be the sister of Vishnu. In this Sahasranamam, nama 280 says that She is the sister of Padmanabhan, a form of Vishnu.  
  
**Vidhatri** (337)  
  
Dhatri means the motherhood. She being (Sri Mata) the Supreme Mother, She nourishes this universe. Dhatri also means gooseberry and in this context it is said that She likes gooseberries. The lord of creation Brahma is known as Vidharta and his wife is Vidhatri. The Supreme Shiva in the form of Brahman creates this universe, as Vishnu maintains it and as Rudra destroys it. His consorts in these three stages are known as Sarawathi, Lakshmi and Roudrani. There are other namas (457, 823, 826, 985) with the same meaning, come up later in this Sahasranamam. In Lalitha Sahasranamam no nama is repeated for the second. But there are certain namas that could convey the same meaning. If we go deep into each nama, we can realize that such namas also convey different meanings only.

**Veda-janani** (338)  
  
Creator of Vedas. Literally this can be explained as ‘She gave birth to Vedas’. Vedas originated from the Brahman in the form of sound. This sound was realized by the ancient sages and taught to their disciples only orally. Only in the recent past, Vedas are made available in readable forms. More than the text, the pronunciation is important in Vedas and any wrong pronunciation leads to undesired results. This was the reason for teaching Vedas orally. Vedas originate from Shabda Brahman (Shabda means sound).   
Manduka Upanishad gives a different interpretation. It says Vedas are not the Brahman (I.1.5). They are only the source of knowledge. The knowledge that leads to the Brahman is considered as the Supreme, which is the ultimate reality in the form of cit vibration (vibration of foundational consciousness), in which state thought and word are identical. But, Brhadaranyaka Upanishad puts this in a different perspective. It says that ‘the Vedas are the breadth of this infinite Reality. They are like the breath of this Supreme Self’ (II.iv.10).  
Purusha suktam gives yet another interpretation. It says that ‘the Vedas originated from a yagjna called ‘sarvahuthaha’ that was conducted by gods and great sages, invoking the ‘purusha’ as the lord of this fire ritual. This Purusha (prakasha form of the Brahman) is called the Brahman from whom the Vedas originated.   
Even though the interpretations are different, all of them concur that the Vedas or its subtle form sound, originated from the Supreme.   
  
**Vishnu-maya** (339)  
  
She is the maya of Vishnu. Vishnu is all-pervading and the sustainer of the universe. Brahman’s sustaining act is known as Vishnu. Narayana suktam says ‘Vishnu exists both internally and externally (of our physical body)’. We have seen earlier that Shakthi is in the form of maya or illusion that forms a sort of veil around the Brahman. Unless the veil is removed, one cannot realize the Brahman and this is the reason why so much importance is attached to Shakthi worship.   
Krishna says (Gita.VII.14) “It is difficult to transcend my maya consisting of three qualities. Only those who surrender unto me can become free from the clutches of maya”. This verse of Gita should be considered as very significant. In a single verse Krishna explains the concept of maya and way to overcome it. Maya is the combination of three gunas viz. satvic, rajas and tamas. Manipulating these gunas cause manifestation. If one is able to transcend these three gunas, the first step of removing the veil of maya is achieved. The next step is to surrender to Him. Krishna says ‘mam eva ye prapadyante mayam etam taranti te’. This means ‘those who surrender unto me certainly overcome this illusion’.   
  
**Vilasini** (340)  
  
Vilasa means playful. One interpretation is that She is interested in fun associated with lusty acts with Shiva. Possibly this could mean that such acts are not considered as sins as projected. If such acts do not exist, where is the question of procreation? If no procreation is happening, one of the God’s acts, the creation itself will be in jeopardy. Even the ancient scriptures do not advocate desisting from such acts. But, at the same time they do prescribe certain rigorous rules and regulations that are to be strictly adhered to.   
Vilasa also means the power of projection which is called ‘vikeshapa-shakthi’. This is the true act of maya, veiling the ultimate truth and projection is as something else, thereby causing illusion. This interpretation seems to appropriate as this nama follows the earlier nama ‘Vishnu-maya’. When She is in the form Vishnu’s maya, naturally She causes illusion.

**Kshetra-swarupa** (341)  
  
Since the next few namas deal with Her ‘Kshetra’ form, it is better to know about ‘Kshetra’ first. Kshetra is the physical body and Kshetrajna is the soul. Kshetra is made up of 36 tatwas (some take only 24) or principles. There is an exclusive chapter (XIII) in Gita on this subject. Krishna opens this chapter by saying that “the body is called kshetra (where karmas are created and its effect executed) and which cognizes this is called kshetrajna”. Linga Purana also says ‘the Goddess (Shakthi), the beloved of the slayer of the three cities (Shiva) is kshetra while the Lord (Shiva) is Kshetrajna’. In fact Kshetra is matter and Kshetrajna is the mind. Kshetra is gross and Kshetrajna is subtle.   
She is said to be in the form of such Kshetra. This nama means that She is the embodiment of all gross forms of this universe.   
  
**Kshtreshi** (342)  
  
Wife of Kshetrajna (Shiva) is Kshetrshi (Shakthi). It is like Bhairava and Bhairavi. It must always be remembered that there is no difference between Shiva and Shakthi. Or it may also be said that She is the head of all kshetras (possible extension of the previous nama).  
  
**Kshetra-kshetrajna-palini** (343)  
  
The protector of both Kshetra and Kshetrajna. She protects both viz. the gross body and the soul. Kshetrajna-palini could mean the protector of the soul or the protector of Shiva. Being Shiva’s wife She has to necessarily protect Him. Being Sri Mata or the divine Mother She has to protect Her children. That is why Shiva is called as the universal father and Shakthi as the universal mother.  
  
**Kshaya-vrddhi-vinirmukta** (344)  
  
She is beyond growth and decay. These are associated with all the living beings. We have to look at the beauty of this nama. In nama 341 She was called as the gross body Kshetra. In 342 She was called as Kshtreshi, wife of Kshetrajna (Shiva). In the next nama 343 She was called as the protector of both the Kshetra and Kshentajna (body and soul) and in this nama Vak Devis call Her as the One without growth or decay, the qualities of the Brahman. Without calling Her as the Brahman She is being addressed by Her various actions. Krishna says in Gita II.23 that the soul cannot be pierced, destroyed by fire and water etc. More details are available in [impermanency of existence](http://manblunder.com/2009/10/impermanency-of-existence.html) . Brhadaranyaka Upanishad (IV.iv.22) says ‘It is the controller of all…It does not grow better through good work nor worse through bad work’.   
  
**Ksehtra-pala-samrchita** (345)  
  
She is worshipped by Kshetra-pala. Kshetra as we know is the body. Pala means the protector. This body is protected by pancha bhutas (the five elements viz. akash, air, fire, water and earth). Each of these elements is represented by a demigod. She is worshipped by them. This appears to be the appropriate interpretation.   
There is an interesting story associated with this nama. Goddess Kali was created by Shiva to slain a demon called Daruka. Even after killing him, the ferocity of Her anger could not be controlled. The entire universe was rattled by Her anger. To appease Her anger Shiva Himself assumed the form of an infant. After all She is the Supreme Mother. She started feeding the child (Shiva). While suckling, Shiva also sucked Her anger. This child is called Kshetrapala, because He protected this universe from a catastrophe. She was worshipped by this Kshetrapala.   
The place where major fire rituals take place is also called Kshetra and the god who protects it is called kshetrapala and She is worshipped by him.

**Vijaya** (346)  
  
She is always victorious. She wins all Her battles against evil doers who are known as demons. We can also say that She had conquered Shiva’s love, hence victorious. During dasara festival, 10th day evening (known as vijaya dasami, meaning victorious 10th day of dasara festival) twilight time is considered as the most auspicious time to commence any event. There is a titi nitya devi (worshipped in Sri Chakra) by name Vijaya.   
  
**Vimala** (347)  
  
She is devoid of impurities. ‘Mala’ means impurities arising out of ignorance. When She is the embodiment of knowledge, there is no question of impurities arising out of ignorance. The same meaning is also conveyed in nama 135.  
Interpretation for nama 135 ‘nirmala’ is repeated here. Mala means dirt arising out of impure matter. She is without such dirt. In the last nama (134) impurity arising out of mind was discussed and in this nama (135) impurities arising out of matter is being discussed. It is to be recalled that mind and matter is Shakthi. Mala is a sense of imperfection that leads to ignorance about the soul and hampers the free expression of the Supreme Self. This ignorance is caused by ego which is called mala or anava-mala.   
This nama says that if you get rid of attachments towards matter and dissolving ego, knowledge is attained. Presence of mala causes avidya (lack of knowledge) which leads to confusion, dirt and darkness. This darkness etc can be dispelled by meditating on Her, thereby acquiring knowledge.   
  
**Vandya** (348)  
  
She is adorable. We adore somebody by merely seeing them and without even knowing them. This happens because they draw the divine vibrations from the cosmos and this gets reflected through their body. Such vibrations are normally drawn through an orifice in the crown chakra and also through medulla oblongata which is situated beneath the back of our head. The third eye, the pineal gland and the back head chakra are placed in a straight line. When you are able to look within through the ajna chakra, the energy generated passes through the pineal gland and gets released through the back head chakra and in the process the cleanses your bio-plasmic body. This process not only accelerates your spiritual progress but rarely confers some super human powers (siddhis).   
She is the embodiment of all the energies of the universe. She draws Her energy from the Supreme Shiva and transmits to the universe for its sustenance.   
  
**Vandaru-jana-vatsala** (349)  
  
This can be considered as an extension of the previous nama. She loves Her devotees like a mother who loves her children. The vibration of love is emanated through one’s body like fragrance of a flower. Because of caring and loving nature also She is known as Vimala (the previous nama). We can notice this in our daily life. When you serve food to your dog, by impulse you develop love for your dog and this is radiated through your body. The dog reads your vibration and feels your love and wags its tail as a token of reciprocating your love.   
  
**Vagvadini** (350)  
  
She prompts speech or She is in the form of speech itself. Goddess Saraswati is referred to as the goddess of speech. This nama could mean that Saraswati got the control of speech from Her (like allocation of portfolios in a government). Since She is the origin of speech, hence She is vagvadini.   
  
**Vamakeshi** (351)  
  
Wife of Vamakeshwara is Vamakeshi. Shiva introduced 28 tantras to the universe and one among them is called Vamakesha tantra. This deals only with Her worship, hence She is called Vamakeshi. ‘Vamaka’ means a man. Shiva is considered as the chief among men (Ishwara), hence She is known as Vamakeshwara (vamaka+ishwara). His wife is Vamakeshi. It is like Bhairava and Bhairavi.

**Vahni-mandala-vasini** (352)  
  
She lives in the sphere of fire. Vahni means fire. The sphere of fire is said to be in muladhara chakra and in akash or ether. Already nama 99 ‘muladharaka nilaya’ explained that She resides in the base chakra. The other interpretation that She resides in akash or ether does not appear to be convincing. Vahni also means numeric 3. This numeric 3 could mean the moon, the sun and the fire one below the other in the spine. The moon is in sahasrara, the sun in anahat and the fire in muladhara. She is in the form all these three. The Panchadasi mantra consists of three kutas and this nama could mean that She resides in this mantra. Possibly this is the reason why Panchadasi mantra is considered as the supreme mantra.   
  
**Bhaktimat-kalpa-latika** (353)  
  
Kalpa is a divine creeper that grants boon to those who sit under it. In the same way She gives boon to Her devotees. ‘Latika’ means spread over. This indicates that Her devotees spread are over across the earth (devotees is a general term representing the whole humanity) . ‘Kalpa’ also means imperfection. Those who worship Her with imperfect devotion, She makes them to acquire perfect devotion over several births and gives them final liberation. There is difference between final liberation and reaching the Heavens which is called moksha. The final liberation means no re-birth and moksha means after exhausting all good karmas in the Heavens (the heaven can be explained as a place where certain souls are rested for some period of time. Other souls are reborn immediately after leaving a body) the soul has to be reborn. The soul reaching the Heavens does not attain perfection to become eligible to get liberated. Such final salvation is possible only with Her grace. This is the inherent meaning of this nama. We will discuss more on this concept in Bhagavad Gita.  
  
**Pashu-pasha-vimochini** (354)  
  
The concept of self-realization is best explained in Brahadaranyaka Upanishad I.iv.10. It says “Through the knowledge of Brahman, we shall become all”. When we realize the Brahman, we realize everything. Those who do not have the requisite knowledge to know the Brahman are called ‘pashus’. Pashu means cattle; pasha means bondage arising out of ignorance. The cattle need just food and beyond food they do not think about anything, because they are incapable thinking. That is why those who do not possess wisdom for knowing the Brahman are called ‘pashus’.   
Linga Purana says Pashus are the individual souls and pasha is the bondage and such bondage of pashus are destroyed by Pashupati , the lord of all the pashus (Shiva). It is better to know a little more on ‘pashu’ as this has been more frequently used in many Upanishads. Shiva Sutra 2 says ‘jnanam bandhaha’. Jnanam means vitiated knowledge and bandhaha means bondage. Limited knowledge is ignorance. Ignorance is the cause for bondage that veils the true Brahman. This phenomenon is called ‘anava mala’. ‘Mala’ has been explained as ignorance that hampers the free expression of the Brahman. ‘Anava mala’ means innate ignorance of the soul. Anava is the word derived from the root ‘anu’ which means the empirical individual. This ‘anava mala’ is subdivided into two. The first one is the ignorance innate in the very being of the individual Self and other is ignorance inherent in the intellect or buddhi. The anava mala is the cause of bondage. Those who are afflicted by such anava mala undergo birth and death. This nama says that She removes this anava mala for Her devotees, which is a precondition for final liberation.

**Samhrtasesha-pashanda** (355)  
  
She is referred in this nama as the destroyer of heretics. Heretics are those who do not follow the principles laid down by Vedas. 14 places (which include the four Vedas and their extensions) are referred to as the principle domains of dharma. Those men who cross the boundaries of the principles of dharma are called ‘pashanda’ or heresy. She destroys all those who act against the principles of Vedas.  
  
**Sadachara-pravartika** (356)  
  
She removes the innate ignorance of the soul to realize the Brahman. In this nama She is said to induce the ignorant men to perform noble acts. ‘Sat’ refers those who perform noble deeds and ‘achara’ means the righteous acts performed by them. She makes the ignorant people (ignorant means lack of knowledge of the Brahman. It could also mean the concept of duality) to pursue the righteous path to realize the Brahman. The principles of righteousness are expounded in the epics. These principles form the basis of dharma sastra (refer previous nama).   
  
**Tapatrayagni-santapta-samahladana-chandrika** (357)  
  
Ancient scriptures talk about three types of afflictions, pertaining to body, elements and deities. These three are compared to three types of fires. These three types of fires cause serious damage to the one who undergoes the sufferings of bondage called ‘samsara’. She is like the moon light (grace) that gives happiness to those affected by the said three afflictions. The meaning of the nama is that by Her sheer grace She destroys the miseries caused by these three afflictions and showers happiness to Her devotees.   
The three types of miseries are: 1. Adhyatmika – this comprises of the four components of anthakkaranam, five karmendriyas and five jnanaendriyas. 2. Adhibhautika – comprises of five basic elements and sense organs. 3. Adhidaivika – influence of super human powers. All the three are called afflictions because they function on the basis of data provided by the sense organs.   
  
**Taruni** (358)  
  
She is eternally youthful. Eternal youth is possible only in the absence of modifications, a quality of the Brahman. The Brahman is non-decaying and immortal says Brhadarnayaka Upanishad. We have already discussed about the eternal Brahman in namas 136, 292, 286 and 344.  
  
**Tapasaradhya** (359)  
  
She is worshipped by ascetics. The ascetics are highly respectable as they abstain from all pleasurable objects in order to seek the Supreme Brahman. They do not worship demigods or goddesses as their only aim is to realize the Supreme Brahman. Such ascetics worship Her which goes to confirm that She is the Brahman.   
There is yet another interpretation. Tapa means bondage which is the root of all miseries. Saradhya is split into ‘sara’ (essence) + ‘a’ (deep) + ‘dhya’ (dhyan or meditation). The bondage arising out of samsara can only be removed by meditating on Her.  
  
**Tanumadhya** (360)  
  
She has slender waist. There is meter by name ‘tanumadhya’. Meter refers to the number alphabets or words in a verse as per Sanskrit literature. She is said to be in the form of this meter. Krishna says in Bhagavad Gita that He is in the form Gayatri meter.   
  
**Tamopaha** (361)  
  
Tamas means ignorance. Tamo guna is one the three gunas. An ignorant person is said to have tamo guna. There is a beautiful explanation for ignorance or darkness in Isha Upanishad. ‘Those who mechanically perform rituals go into darkness which is like being blind. But, those who merely worship God go into deeper darkness’. Mundane worship never gives result. Any worship for material prosperity or personal uplift will never be rewarded. Such men are called ignorant. She is said to remove this darkness.

**Citihi** (362)  
  
She is in the form of eternal knowledge. Cit can be explained as pure knowledge that helps in realizing the Brahman. The opposite of cit (vidya) is nescience (avidya or ignorance about the Brahman). Her vimarsha form is discussed here. Brahman has two forms prakasha or the static and self illuminating energy and vimarsha or the kinetic and reflecting energy. The one without the other is not capable of sustaining this universe and this interdependency is called as the union of Shiva and Shakthi.  
  
**Tatpada-lakshyartha** (363)  
  
She, who is denoted by the word “That”. ‘Tat-twam-asi ‘or ‘you are That’ is said to indicate that you are the Brahman where ‘That’ refers to the Brahman. This goes to prove the omnipresence nature of the Brahman and His non-dualistic nature. The previous nama discussed about the two forms of the Brahman. Prakasha form is without attributes and is eternally pure and vimarsha form is with attributes and though pure is subjected to modifications exclusively for the purpose of administering the universe. Though they are interdependent, in literal sense there appears to be no difference between these two as they are embodiments of pure knowledge or Cit. In fact this undifferentiated form of the Brahman is known as That or Cit. In order to avert any confusion arising out of the previous nama, this nama confirms Her nirguna (unconditioned) Brahman status.  
  
**Cideka-rasa-rupini** (364)  
  
She is the essence of knowledge. The difference between knowledge and the essence of knowledge is to be understood. The knowledge of the unconditioned Brahman or the prakasha form of the Brahman is different from the conditioned Brahman or the vimarsha form of the Brahman. The Brahman with attributes and without attributes remains the same so also their purity of the knowledge. This is the reason for establishing the identity of the both as one. This nama says that She is not different from Cit (nama 362) or That (nama 363), the qualities of the Brahman. There is no difference between conditioned and unconditioned Brahman as any modifications take place purely at the will of Brahman for the purpose of creation, sustenance and dissolution. When knowledge is extracted, we get the essence of knowledge, possibly from its gross form to its subtle form. But, the nature of the gross form of knowledge and subtle form of knowledge is not different.  
  
**Swatmananda-lavi-bhuta-brahmadyananda-santatih** (365)  
  
The sum total of bliss of Gods like Brahma and others is only a droplet of Her bliss. All gods and goddesses enjoy the ananda or bliss. Brahma and other gods indicate the three actions of the Brahman viz. creation, sustenance and dissolution. Every action of the universe is said to be controlled by one form of god or goddesses. For example Brahma is said to be in charge of creation, Vishnu for sustenance and Rudra for destruction, Varuna for waters, Agni for fire, etc. But what is bliss? Our real nature is always in the state of bliss or happiness or ananda whatever you call it. But this perennial nature of the bliss is disturbed by the powerful tools of desire and associated losses. Desire is for the one that you do not possess and loss is a situation where, what you had earlier is not with you now.  
Taittiriya Upanishad II.8 beautifully described the bliss. “To give the idea of bliss that Brahman represents, take a young and honest man with a commanding personality, well versed in the scriptures, well built and strong. Suppose he owns the wealth of the entire world, then take his maximum stage of happiness as one unit and multiply it with infinity is the bliss of the Brahman” (this is not verbatim translation). In the next verse this Upanishad says “…being free from desires, he first attains the self represented by the vital breath, then the self represented by the mind, then the self represented by the intellect and the self represented by bliss and finally merges into the cosmic self or the Brahman”. The bliss is the penultimate stage of the final salvation. Such a sort of bliss can be enjoyed only at the time of merging into the Brahman, the final stage of liberation.  
This nama is in confirmation of nama 363 which says that she is in fact the Supreme Brahman or the Brahman without out attributes.

**Para** (366)  
  
In the next few namas Her Sabda (sound) Brahman form is going to be discussed. The literal meaning of ‘Brahman’ is growing, developing, swelling, expanding, evolving etc. This nama refers Her un-manifested form (of the Brahman). We have already discussed about the [origin of sound](http://manblunder.com/2009/05/origin-of-sound.html) and [evolution of sound](http://manblunder.com/2009/05/evolution-of-sound.html) and whatever we are going to discuss now will be only by way of additional information.   
To understand this better, we have go back to the creation. In terms of Sankhya philosophy, the creation is based on 25 tatwas or principles (against 24 tatwas about which we have discussed in the article ‘bondage of karma’ under Gita series 19. The addition here is the principle or tatwa of Ishwara). These 25 principles are 1. Purusha (the individual soul), 2. Prakriti (nature), 3. Buddhi (intellect), 4. Ego, 5-9. Jnaneddriyas (cognitive senses, like ear, nose, etc), 10-14. Karmendriyas (action senses like legs, hands, etc), 15-19. Tanmatras (subtle primary elements like taste, smell, etc), 20-24. Mahabhutas (five basic elements like akash, air, etc) and finally as 25th tatwa Ishwara. Here Ishwara means the Brahman and purusha means the individual soul that gets various shapes and forms. The concept of Brahman is beyond all the other 24 tatwas. Purusha and prakrirti both are aboriginal principles, but there exist certain differences between them. Purusha is known as jiva-atma or the individual soul which is a conscious spirit with positive principle. Prakiriti is unconscious matter with negative principle. When purusha interacts and conjoins with prakriti (opposite energies are attracted to each other), the prakriti manifests into other 21 tatwas and binds the purusha or soul into subtle and then to gross matter. The gross matter is the physical form of man and subtle matter is anthakkaranam (mind, intellect, consciousness and ego). The stage before this union is called avyakta (nama 399) or un-manifested form. In the stage of avyakta, when modifications in the form of manifestation is about to happen, maya spread its veil depending on the karmic density of the soul. This is how the creation is explained in the scriptures.  
  
This un-manifested form or ‘avyakta’ is called ‘karana bindu’ because it is smaller than an atom. Bindu means a dot and karana bindu means cause- dot. When the time is ripe for karana bindu to manifest, it pulsates and vibrates getting ready to manifest and this gives rise to another dot called ‘karana bindu’ or effect-dot. From this effect-dot or karana bindu arises another dot called nada bindu or sound-dot. The sound is ultimately delivered through nada bindu after undergoing further refinement. The karana bindu resides in muladhara chakra and during it’s ascend undergoes these modifications and delivered in the form of audible sound.   
  
Para has three stages. Its original ‘para’ form is considered as supreme and is full of energy. In order to manifest it loses its supremacy and energy level gradually and becomes ‘parapara’ the mediocre level of supremacy. It further loses its strength at the exact time of manifestation and becomes ‘apara’ where it loses its supremacy and become manifested. These three stages are known as Shiva, Shakthi and nara (man). This way also She is known as para. As the subsequent namas discuss further about the evolution of sound from its para or supreme form, therefore contextually this nama is to be considered from the angle of Sabda Brahman only.

**Pratyak-citi-rupa** (367)  
  
She is in the form of inner consciousness. Inner consciousness is considered as the supreme level of consciousness. Life energy interacts with consciousness internally, paving way for higher level of consciousness. The lower or higher level of consciousness purely depends upon the purity of the intellect. Higher plane does not mean higher altitudes and it means only the purity level of consciousness. Looking within means, the process of interaction between life energy or prana with consciousness or cit. This is called the Supreme self or the Brahman in its un-manifested form. When She is referred to as the inner consciousness, it means Her un-manifested Brahman form, the original Creator   
This is beautifully explained in Katha Upanishad (II.i.1) which says “The Self-created Lord has created the sense organs with the inherent defect that they are by nature outgoing. This is why beings see things outside and cannot see the Self within. Rarely is there found a wise person seeking immortality, who can withdraw his sense organs from external objects to the Self within.”  
  
**Pashyanti** (368)  
  
In nama 366 we have seen that pashyanti is the second stage in the evolution of sound. The union of Shiva and Shakthi is the primary stage of sound which is called ‘para’. This primary stage leads to the next stage called ‘pashyanti’ where the first differentiation begins to appear in the process of evolution of speech. In this level, the sound becomes more perceptible but continues to be inaudible, though not yet isolated. The previous nama suggested that one should look within to explore the inner consciousness. But what happens if inner consciousness is explored? It leads to the beginning of differentiation in the form of visionary wherein the Self begins to realize all others as its own. This nama says that She is in this form of speech. The concept is that She is the beginning of speech and She is the end of speech too. It can also be said that speech originates and dissolves in Her.  
  
**Paradevata** (369)  
  
She transports power to other gods and goddesses, meaning that She is the supreme amongst gods and goddesses.   
  
**Madhyama** (370)  
  
The next higher level of pashyanti is madhyama. This stage is called intermediary stage between the origin and the end of speech. Here the duality begins to appear. This is the stage where the individual consciousness, the psychological result of perception, learning and reasoning where the mind develops capacity to analyze and differentiate but surely has not reached the empirical level. At this level, intellect, one of the components of anthakkaranam begins to influence the consciousness which is in the impersonal stage of development. This is a stage where one can talk to himself. Mantras are chanted and recited in this stage only. This is because, while reciting mantra japas, only the inner Self alone should listen to the mantras and not anybody else, not even one’s etheric body. In this stage only the uttering self alone can listen to the sound and whisper has to develop from this stage. Step by step of Her manifestation in the form of sound is discussed in these namas  
  
**Vaikhari-rupa** (371)  
  
Vaikhari is the fourth and final form of sound in its evolution. This is the state wherein the sound is heard. This is called vaikari because the sound is produced by a modified form of prana called vakihari. This is the stage which is called ‘apara’ or non-supreme stage in the evolution of sound where there exists fully developed materialization, combined with time and space, the components of maya. In fact the theory of evolution of speech purely depends upon the materialistic medication of prana or life energy. The whispering sound in the stage of madhyama fully transforms into speech and delivered in the form of vaihari. It is said that will forms the basis of speech to finally merge with consciousness. Time and again the importance of consciousness is underlined in all the scriptures.

**Bhakta-manasa-hamsika** (372)  
  
There is a small story about this. Brahma the god of creation created a lake called ‘Manasrovar’ in the top of mount Kailash. The water in this lake is known for its highest level of purity. The lake exists even today. Swans always prefer purity and hence flock around this lake. The lake is compared to the mind (which has to be pure) and the swans {normally a pair of swan is compared to jivatma (soul) and Paramatma (the Brahman)} are compared to Lalithai.   
Soundarya Lahari verse 38 provides further information on this nama. In Hinduism, the highly evolved souls are called ‘paramahamsas’ which refers to the qualities of swans. The swans have a few exceptional qualities. If water and milk is mixed, swans consume only the milk leaving water alone. This is interpreted as that one should take cognizance of only good things, leaving bad things alone, though the world exists as the mixture of the two. Whenever swans are mentioned, they are always referred to in pairs, out of which one represents sense of hearing and another sense of seeing. Out of all the senses, only these two cause serious erosion of moral values. Like swans one should take notice of good things in life. That is why She is referred as swan.  
  
**Kameshvara-prana-nadi** (373)  
  
She is the vital force of Kameshwara, the Supreme form of Shiva. This nama is taken from Vedas. Sri Rudram says (Yajur Veda IV.v.10) “Oh! Rudra! We invoke the auspicious form of yours, that is auspicious and ever healing along with the great auspicious form of Shakthi”. Soundarya Lahari verse 28 also speaks about the importance of shakthi in sustaining Shiva. Shiva swallowed the terrible poison that was formed while churning the ocean of milk. It was due to the auspiciousness of Her ear ornaments, Shiva was saved from the terrible effects of that poison. The point driven home here is that the eternal Shiva cannot function without Shakthi and by the effect of Her maya the universe exists today. That is why She is called the life energy of Shiva.   
  
**Krtajna** (374)  
  
She is aware of all the actions of the universe. She is capable of transcending the secrecy or privacy, which ignorant men think that nobody is capable of hearing or seeing (recollect those two swans). Chandogya Upanishad IV.iii.8 says that there are ‘nine witnesses’ to all our actions. They are Sun, moon, the lord of death, time and five basic elements akash, air, fire, water and earth. All the nine are under the control of Shakthi and that is why it is said that She is the witness to all the actions of the universe. This can also be interpreted as ‘she is the one who imparts knowledge’. In other words when one performs his karmas without expecting anything in return, pleased with his selfless nature, She imparts the Supreme knowledge (knowledge of the Brahman). In Vishnu Sahasranamam nama 82 is ‘krtajna’.  
  
**Kama-pujita** (375)  
  
She is worshipped by the lord of love Manmata. We have seen earlier that She is worshipped by 12 gods, godlessness, sages and saints through Her supreme mantra called Panchadasi and Manmata is one among this 12. Manmata is also known as Kama and the worship by Kama is called Kama pujita. 586th nama is ‘kamasevita’.   
There is yet another interpretation. In Shakthi worship there is a reference to 51 holy places that are considered as very auspicious. But internally, there is a reference to four places called kamgiri peeta, purnagiri peeta, jalandra peeta and odyana peeta corresponding to muladhara chakra, naval chakra, heart chakra and throat chakra. Sound evolves from the base chakra undergoes refinement and delivered as speech through the throat chakra. The four peetas referred above represent para, pashyanti, madhyama and vaikhari. This has already been discussed in namas 366 to 371.

**Shringara-rasa-sampurna** (376)  
  
She is in the form of essence of love. In the previous nama we have discussed about four peetas and in particular the previous nama referred to kamagiri peeta or muladhara chakra. In this nama a reference is being made to the purnagiri peeta at the naval chakra. The previous nama made a reference to kamagiri peeta. Para vak that originated from the manipuraka chakra or kamagiri peeta, enters the next phase of evolution at the naval chakra or this purnagiri peeta. The dot which was known as karana bindu at the naval chakras becomes karya bindu in this chakra. More details on these bindus have been detailed under nama 366.  
Lalithambigai is said to be the embodiment of extracts (rasa) of finer things in life. There are said to be eight to ten types of rasas, though only nine types of rasas are generally mentioned. These ten rasas are love (sringara), heroism, disgust, anger, mirth, fear, pity, amazement, tranquility and warmth. Soundarya Lahari verse 51 talks about eight types of rasas that She exhibits at different times. She exhibits the essence of love with Shiva, heroism while destroying evils, disgust while dealing with ignorant, fear on seeing the snakes on the person of Shiva, anger with goddess Ganga (as Shiva holds her in His hair), amazement on seeing Shiva’s third eye, warmth while being with Her true devotees, etc. This nama talks about the essence of love that She exhibits while being with Shiva, all alone. The love between Shiva and Shakthi is beautifully described in various scriptures. The essence of love or ‘shringara rasa’ is the cause for other rasas. Though these narrations go well while visualizing Her form, Her Absolute form is beyond all these qualities and attributes. But Her absolute form cannot be reached unless our consciousness transcends the lower levels that is associated with these narrations.  
There is one more interpretation for this nama. Shringa means primary, arara means veil, sampurna means the Brahman. If we try to interpret this nama based on this meaning then it means that She is in the form of pure Brahman and also in the form of the Brahman with attributes (maya form).   
  
**Jaya** (377)  
  
She remains victorious. She is the embodiment of victory. Possibly this could also indicate that Her victorious form can be realized only if one wins over his senses. Senses are considered as the worst enemies to self realization as the mind gets corrupted due to their evil influence. But if the mind is conditioned, such evil influences will not cause any affliction to its serenity. Vishnu Sahasranamam nama 509 is ‘jaya’ and the interpretation given is ‘the one who wins over all lives’.   
  
**Jalandhra-sthita** (378)  
  
A reference to jalandra peeta or the heart chakra, where the sound is further refined, to become madyama, the penultimate stage of sound before its actual delivery. This is one of Her Shabda Brahman forms.   
  
**Odyana-peeta-nilaya** (379)  
  
She abides in the odyana peeta, the fourth peeta of the gross body. The fully developed sound at this stage is delivered in the form of vaikari. The odyana peeta corresponds to the ajna chakra or the third eye.   
  
**Bindumandala-vasini** (380)  
  
She dwells in the bindu mandala. The bindu is the central dot of Sri Chakra where She resides along with Her consort Kameshwara. This point of Sri Chakra is considered as the most powerful point because it is the abode of both Kameshwara and Kameshwari.   
The bindu is also referred to the orifice in the sahasrara through which commune with God is established. The cosmic energy enters the human body only through this orifice in the crown chakra and medulla in the back head chakra. When these two places are exposed to the mother Nature and early morning sun, sufficient cosmic energy can be drawn by the gross body to have a disease free life.

**Rahoyaga-kramaradhya** (381)  
  
This nama and the next one discuss about worshipping Her secretively. Secretive worship means worshipping Her internally without resorting to external rituals. Worshipping Her within is considered as a powerful tool to realize Her, as only Her subtlest forms can be worshipped within. Her subtlest form as we know is Her kundalini form. In the sahasrara or the crown chakra, She conjoins with Shiva and worshipping this Shiva-Shakthi union is considered as the secretive worship. Obviously, others cannot partake in this internal worship.   
The internal worship, be it Her gross form, or Her subtler kamakala form or Her subtlest kundalini form attains great importance. In the external rituals, the sadaka or the practitioner is associated with actions. The concentration gets diverted and diffused from the focal point of the worship to the mundane form of the ritual. In the internal worship, the entire focus is fixed on Her and there are no distractions. Though distractions cannot be avoided in the beginning stages of internal worship, when the practice is intensified leading to the stage of bliss, a sort of addiction is developed by the practitioner to be with that bliss. The stage of bliss cannot be described in quotidian language and to understand it one has to really make sincere attempts while pursuing the path of spirituality. Secondly, the stage of bliss does not vary depending upon the forms of God. Bliss is a unique phenomenon, applicable to all forms of worship.  
In Sri Vidya cult, there are two types of worship. One is called ‘samayachara’ worship, the internal worship. The other is ‘kulachara’ worship or the external rituals. Soundarya Lahari verse 8 makes a reference to this ‘samayachara’ or internal worship. ‘You are seated in the middle of ocean of nectar (sahasrara), with Shiva tatwa as the base and Sadashiva tatwa as the cushion, offering bliss. Only the blessed ones meditate on this form of yours’ says this verse.   
A question may arise, being Shiva’s wife how She can sit on a couch with Shiva as its base and Sadashiva (the higher form of Shiva) as the cushion. In scientific parlance, two objects cannot occupy the same space at the same time. Therefore it becomes possible to interpret that Shiva and Shakthi are no way different from each other. That is why Shiva-Shakthi union assumes great importance. Scriptures also point out that the state of bliss can be attained only by those who always remain with Her thought and not by those who get involved in material prosperity.   
  
**Rahastarpana-tarpita** (382)  
  
In the initial stage of pursuing spiritual path and in order to control the mind, recitation or repetition of mantras is practiced, so that the mind does not get diverted to extraneous thoughts. Such mantras should be recited after understanding the meaning of the mantra. For example let us take the Panchadasi mantra. There are fifteen bijas in that mantra and we have elaborately discussed the meaning for each bija. When a mantra is recited there are two things that are important. The first one is dhyan sloka or the meditative verse that describes the form of the god or goddess. This helps in visualizing the form of the deity. Second is the mantra that infuses life to the visualized form. This situation is applicable only in the initial stages and as one progresses, further guidance is received from the concerned deity itself by way of communion. This nama says that such mantras should be recited only mentally.   
There is another interpretation for this nama. This nama could also be interpreted as ‘secretive oblations’ offered at the internal fire (fire generated and persists at the muladhara chakra to keep the body alive). The oblations consist of the 36 tatwas or the principles that are responsible for our karmas, either good or bad. In Sri Vidya navavarana puja there is one separate ritual called ‘internal oblation’ wherein all the dualities are sacrificed in the as oblations in the internal fire.

**Sadyaḥ-prasāidinī** सद्यः-प्रसादिनी (383)

She bestows Her grace immediately for those who seek Her within.  This has been discussed in the two previous nāma-s.   By such internal worship, Her immediate grace is imminent.

**Viśva-sākṣinī**  विश्व-साक्षिनी (384)

She is the witness of the universe.  This is the unique quality of the Brahman without attributes, the supreme form of the Brahman.  Only the Supreme Brahman stands as a witness to the happenings of the universe, without himself partaking in any of the activities.

**Sākṣivarjitā** साक्षिवर्जिता (385)

But She is without witness.  The existence of the Supreme form of the Brahman cannot be witnessed by anyone, as this form of the Brahman has no known source of origin.  Another quality of the pure Brahman is referred here.

**ṣaḍaṅaga-devādāyuktā** षडङग-देवादायुक्ता (386)

*ṣaḍ* (six) + *aṅaga* (parts) means six parts.  For every *mantra* there are six parts and each such part is under the control of a god/goddess called *aṅaga* *devatā-s* of the presiding deity.  These six parts are heart, head, tuft of hair, arms, eyes and weapons.  Before and after the recitation of a *mantra*, the deities of these parts are worshipped in our bodies by touching the respective body parts with fingers.  This is with regard to the external worship.  *Śiva* has six types of known qualities and they are omniscience, completeness, supreme level of consciousness, freedom, everlasting power and infinity.  These six are the qualities of the Brahman without attributes or *prakāśa* form of the Brahman.  This nāma says that She is surrounded by these six *aṅaga* *devatā-s*.

It is important to remember that She is described both as Brahman without attributes or the *prakāśa* form and as Brahman with attributes or the *vimarśa* form.

**ṣāḍguṇya-paripūritā** षाड्गुण्य-परिपूरिता (387)

She is endowed with six qualities that are considered auspicious.  They are prosperity, righteousness, fame, material wealth, wisdom and dispassion.  Dispassion because, She will not show any special favours to a select few, transcending the law of karma.  She does not encourage favouritism.

**Nitya-klinnā** नित्य-क्लिन्ना (388)

Her ever compassionate nature is referred here.  This is an extension of nāma 326. *karuṇā-rasa-sāgarā*.  *Nitya-klinnā* is the name of a *tithi nityā devi* (third day of the lunar fortnight).

**Nirupamā** निरुपमा (389)

She is without comparison.  Brahman is infinite and a person with finite (limited) cannot describe Him.  *Śvetāśvatara Upaniṣad* (IV.19) says, “There is no way of describing Him.  All you can say about Him is that He is what He is”.

*Śaṃkara* says “There is nothing like Him and nothing to which He can be compared.  He is one without a second.  He is limitless.  The only way you can describe Him is to refer to His uniqueness, which is really saying nothing.”

There is a story about this concept.  Two brothers were sent by their father to a guru to pursue the spiritual path.  When they returned, father asked both of them to describe God.  The elder brother gave an extensive lecture about God.  When the younger one was asked, he kept quiet.  Their father said ‘You are not saying anything because, you realized that God is a subject about which nothing can be said without making a mistake’.  This is the concept of God.  Nobody can describe the Brahman in totality.  At the most one can discuss about Him only by affirmations and negations.

**Nirvāṇa-sukha-dāyinī** निर्वाण-सुख-दायिनी (390)

*Nir* (freed) + *vāṇa* (derived from *bāṇa*, meaning body).  When mind is freed from body, it leads to bliss.  When higher level of consciousness is reached, physical body is forgotten.  When bodily afflictions are dissolved, what is derived is eternal bliss.  She confers this bliss to those who worship Her as per nāma-s 381 and 382.

This stage is described by *Kṛṣṇa* “He who is happy within, who rejoices within, he obtains Absolute Freedom or *mokṣa*. Only that yogi who possesses the inner bliss, who rests on the inner foundation, who is one with inner light, becomes one with Spirit.  With sins obliterated, doubts removed, senses subjugated, the sages contributing to the welfare of the mankind, attain emancipation in the Brahman”. (*Bhagavad Gīta* V.24 and 25)

**Nityā-ṣoḍaśikā-rūpā** नित्या-षोडशिका-रूपा (391)

This is a reference to the sixteen deities representing sixteen lunar days and they are worshipped in *Śrī Cakra*.  The sixteenth deity is *Lalitāmbikā* Herself.  These fifteen deities are said to represent fifteen *bīja-s* of *Pañcadaśī mantra* and *Lalitāmbikā* as the sixteenth deity representing *ṣodaśī mantra*.  *ṣodaśī mantra* has sixteen *bīja-s*, the additional *bīja* being श्रीं (*śrīṁ), the*  *Lakṣmī bīja*. *ṣodaśī mantra* is considered as the most powerful *mantra* of all.  This is the *mantra* meant only for the final liberation.

*ṣodaśī* also refers to a type of sacrifice called  *agniṣṭoma,* a fire ritual where the performer  maintains the sacred fire, the offering is the *Soma*, the deities to whom, the offering is made are Indra and other gods. The number of priests required is sixteen, the ceremonies continue for five days. This is based on strange *mantra*-s, full of interpolations, which are not found in *Rig Veda*, though they are referred in *Śrautra Sūtra*-s and *Brāhmaṇa*-s of *Rig Veda* and also occur in *Sāma Veda* and *Atharva Veda*.  Both chants and recitations are complex and are considered particularly sacred and powerful.

This nāma says that She is pleased with those who recite Her *ṣodaśī mantra* than performing thousands of fire rituals discussed earlier. During the dark fortnight (waning) of the moon, *Lalitāmbikā* i is said to be in the sun (*Sūrya maṇḍala*) and during bright fortnight (waxing) She is said to be in the moon (*Candra maṇḍala*).  It has also been said that those who got initiated in *Pañcadaśī mantra* should use bright fortnight for perfecting this *mantra* and those who got initiated in *ṣodaśī* *mantra* should use dark fortnight for perfecting this *mantra* (attaining *mantra* *siddhi*).  Those who recite *Pañcadaśī mantra* should practice it in day corresponding to the sun and those who practice *ṣodaśī* *mantra* should recite it in the night, corresponding to the moon.

**Śrīkaṇṭhārdha-śarīriṇī** श्रिकण्ठार्ध-शरीरिणी (392)

She has half the body of *Śiva*. *Śrīkaṇṭha* is another name of *Śiva*.  *Śrī* also means poison and *kaṇṭha* means throat.  Since *Śiva* holds poison in His throat, He is known as *Śrīkaṇṭha*. *Śrīkaṇṭha* also means beautiful neck.  She has half the body of *Śiva*.  *Bṛhadāraṇyaka Upaniṣad* (I.iv.3) describes this condition thus:  “He (*puruṣa* or soul) desired a mate (*prakṛti*).  He became as big as, man and wife embracing each other.  He parted this very body into two.  From that came husband and wife.  This is one- half of oneself, like one of the two halves of split pea.  Therefore this pea is indeed filled by the wife.  He was united with her.  From that men were born.”

There is another interpretation for this nāma.  The first alphabet of Sanskrit is अ (*a*) which is also known *Śrīkaṇṭha*.  The first alphabet is said to be in the form of *para* (nāma 366) form of sound which gets modified into *vaikharī* (nāma 371) at the time of delivery of speech.  Since the first alphabet is considered as half of other alphabets put together, She is known as *Śrīkaṇṭhārdha-śarīriṇī*.  The first letter is also known as *śrīkaṇṭhārdha*.

**Prabhāvatī** प्रभावती (393)

She is endowed with the power of effulgence.  She is surrounded by eight *devi*-s each representing one of the *aṣṭama siddhi-s*.  They are very powerful and illuminant and known as *aṇimā, laghimā*, *mahimā, īśitva, vaśitva, prākāmya, prāpti* and *sarvakāma*.  These eight *devi*-s are called *prabha*.   *Prabhāvatī* is the One who is surrounded by *prabha*-s.

*Saundarya Laharī* (verse 30) says, “What wonder is there in *ārati* to the one who constantly meditates on you, surrounded by rays emanating from your feet as *aṇimā* and others...”

**Prabhārūpā** प्रभारूपा (394)

The luminous light emanating from Her and was referred to in the last nāma, is said to be powerful in this nāma.  These *devi-s* derived their illumination from this brightness.  She is said to be in the form of Supreme light.

*Chāndogya Upaniṣad* (III.14.2) describes this light “He is controlled by the mind.  He has a subtle body and He is luminous (*bhārūpaḥ*).”

**Prasiddhā** प्रसिद्धा (395)

She is well known to everybody as She is highly celebrated.  She is in the form of inner Self of all living beings.  When someone says ‘I’, it actually means Her, as She is the Self.

**Parameshvari** (396)  
  
She is the supreme ruler. She is Supreme on two counts, one on Her own and second because of being the wife of Supreme Shiva. Shiva is Parameshvara and His wife is Parameshvari. Vishnu Sahasranamam 377 is Parameshvara. It is interpreted as the able administrator. Gita XIII.27 says “He sees truly who perceives the Supreme Lord (Parameshvara) present equally in all creatures the Imperishable (Parameshvara) amidst the perishing”.  
  
**Mulaprakriti** (397)  
  
This nama provides the reasoning for the previous nama. She is the Supreme ruler (Parameshvari) because She is the root of origin. Prakriti at best can be explained as the nature. It can also be called as maya. Prakriti in combination with the individual soul and mind, intellect and ego form the creation. In fact soul has to depend on prakriti to manifest. Prakriti holds the three gunas or qualities satvic, rajasic and tamasic and three types of creative actions icha, jnana and kriya (desire, wisdom and action) shakthi. At the time of manifestation of origin of life, the prakriti beholds the individual soul by its sheer enticing powers of the gunas and creative actions (the powers of maya or illusion), makes the soul to manifest. The soul on its own is passive in nature and has to purely depend upon the prakriti to get the karmas embedded in it to unfold. More details are provided in [soul](http://www.manblunder.com/2009/11/supreme-creation-part-ii.html) and [prakriti](http://www.manblunder.com/2009/11/supreme-creation-part-iii.html).  
Prakriti is said to be the kinetic form of energy. This is also known as maya or the Brahman with attributes or Shakthi or vimarsha form of the Supreme. Without this kinetic form of Shakthi the creation can never take place. Apart from playing a significant role in creation, the prakriti plays a vital role in sustaining the creation. At the time of origin of the universe, the Supreme Self alone prevailed. When the origin manifests into creation, it first becomes space then air, fire, water and earth. From earth plants, animals, man etc unfolded. This is the teaching of Taittiriya Upanishad (II.1).  
Prakriti in its un-manifested form is called ‘avyakta’. This is the state of prakriti where all the three gunas are found in equilibrium. Any change in this equilibrium of gunas in prakriti leads to desire, wisdom and action. This in combination with ego and intellect give rise to further creation. Therefore, prakriti is the root of all creations. This is also known as the Brahman with attributes or saguna Brahman. This is also known as prakasha-vimarsha maha maya swarupini or Shakthi. Since Shiva has to totally depend upon this Shakthi for His creative aspect, She is known as the consort of Shiva. Beyond the state of ‘avyakta’ there is the Brahman without attributes. Katha Upanishad says (III.10) “The Self is beyond thought and speech; the eyes cannot perceive it”. The Brahman is the root of all creations as there in nothing beyond that. Shakthi is called mulaprakriti because She is the part of the Brahman or the vimarsha form of the Brahman, without which creation is never possible.  
Chandogya Upanishad VI.ii.3 says ‘The Existence (the Brahman) decided, I shall be many’ which means the prakriti. Mundaka Upanishad I.i.8 also confirms the above statements Katha Upanishad and Chandogya Upanishad. It says ‘The Brahman grows by penance’. Whatever be the sayings of the scriptures, the root of creation is prakriti on whom the Brahman depends extensively to create and sustain the universe. This the meaning of this nama.

**Avyaktha** (398)  
  
This could be considered as further extension of the previous nama. Avyakta is the state of prakriti in its un-manifested form, with the three gunas in equal proportions. Avyakta is the first stage of the Brahman that cannot be explained, as this is the purest form of the Brahman, without parentage. This stage is also known as turiya or the fourth state of consciousness, the other three being sleep, dream and deep sleep. It is the non-dualistic state, where the Brahman without a second is realized.   
This stage is explained by Brahma Sutra III.ii.23 which says “Tat avyaktam hi aha”. This means “That Brahman is un-manifest”. This is further explained as ‘It is not comprehended through the eye, or through speech, or through other senses. Nor it is attained through austerity or karma. It is imperceptible, for It is never perceived’.   
When the nirguna Brahman (the Brahman without attributes) desires to create, the maya undergoes modifications and this modified stage of maya is called ‘avyakta’. Further details are available under Supreme Creation Part I and II in this blog.  
  
**Vyaktavyakta-svarupini** (399)  
  
It is vyakta (manifested) + avyakta (un-manifested) svarupini. She is both manifested and un-manifested form. Since this form is the first of manifested form, it is called ‘mahat’ which means great. It is the fundamental tool of the phenomenal universe. This mahat is endowed with supreme knowledge. The undifferentiated prakriti is mahat. From this mahat, further evolution takes place. Vyakta means perishable and avyakta means imperishable. The soul-Brahman relationship is cited here. In general, this stage provides happiness and the final salvation. This nama means the first signs of creation and such a creation and final liberation both caused by Lalithambigai.   
  
**Vyapini** (400)  
  
She is all pervading. Because She is mula-prakriti and avykata, She is all pervading. She is also called ‘eka’ elsewhere, because She is the one who is all pervading, the nature of the Brahman   
  
**Vividhakara** (401)  
  
She has many forms. All these forms arise out of mula-prakriti. She takes different forms while performing different functions. As the creator, She is the Supreme mother or Brahma rupa. As the sustainer, She is Vishnu rupini. As the destroyer, She is Rudra rupa. As a witness to the total dissolution, She is maha pralaya sakshini.  
  
**Vidya-avidya-svarupini** (402)  
  
She is the form of knowledge and ignorance. Vidya is not just knowledge. It is the supreme knowledge leading to self-realization. Avidya is the opposite of vidya. Isha Upanishad XI.11 explains vidya and avidya thus; ‘He who worships gods and goddesses (vidya) and also performs sacrifices (avidya) attains immortality by sacrifices (avidya) and attains bliss by worshipping gods and goddesses (vidya).’ Vidya is pure knowledge leading to the Brahman or the supreme Self. Avidya means ignorance of the Brahman. In the stage of avidya, one continues to be associated with performing rituals like fire rituals, external worship etc. But when these two are combined, that is performing rituals etc, without any selfish motive and without any attachments to the end result of an action, along with internal search and exploration through meditation, one is said to benefit from the both leading to bliss. But only when avidya dissolves into vidya, the final liberation is attained. She is in the form of both knowledge and ignorance. She is the giver of knowledge (path to spirituality) as well as ignorance (maya).

**Maha-kamesha-nayana-kumudahlada-kaumudi** (403)  
  
Maha Kamesha is Shiva, nayana – eyes, kaumada – the moon of second half November and first half of December (the month of karttika), kumuda – lotus flower. On seeing Lalithambigai, Shiva’s eyes become wide open like lotus flower blossoming when the moon shines. Shiva’s happiness is reflected through his eyes on seeing Her. The moon in the month of Karttika is said to be bright.  
There is another interpretation. Kumuda is made up of ku + mud. ‘Ku’ means inferior and ‘mud’ means pleasure. Therefore, ‘ kumuda’ means worldly pleasures. Worldly pleasures are always considered as inferior because it ultimately leads to miseries and pains. Lalithambigai, being the Supreme Mother, takes pity on those who indulge in worldly pleasures and take them to Shiva for final liberation.   
If the motherly care of Her is properly understood, all of us can get rid of our difficulties. The only thing that is required from our side is to realize Her.  
  
**Bhakta-harda-tamo-bheda-bhanumad-bhanu-santati** (404)  
  
She dispels the darkness of ignorance of Her devotees. This is compared to the sun dispelling the darkness when it rises. She being the supreme mother does this out of compassion. The very thought of Her dispels ignorance.   
Krishna describes this compassion in Bhagavad Gita (X.11) “From sheer compassion I, the divine Indweller set alight in them the radiant lamp of wisdom which banishes the darkness that is born of ignorance”.  
  
**Shivaduti** (405)  
  
She requested Shiva to be Her messenger to two demons. Since Shiva Himself acted as Her messenger She is known as Shivaduti. Shiva duti is one of the 15 thithi nitya devis in Sri Chakra.  
  
**Shivaradhya** (406)  
  
She is worshipped by Shiva Himself. Shiva by meditating on Her, obtained his ‘ardanareeswarar’ (half Shiva and half Shakthi) form. As a result of meditating on Her, Shiva became the lord of all siddhis. These siddhis or superhuman powers originate from Her, through Her subtlest kundalini form. This nama conveys this subtle message.   
Soundarya Lahari verse 1 says “Shiva united with Shakthi is able to manifest. Otherwise, Shiva does not even know how to pulsate”.  
  
  
**Shivamurthi** (407)  
  
Her form itself is Shiva. In fact, there is no difference between Shiva and shakthi. Shiva means auspiciousness. Because She is the embodiment of auspiciousness, She is called Shivamurthi. Rik veda says (X.92.9) ‘With reverence, we present your hymn today to the mighty Rudra, the ruler of heroes, the rapid and ardent deities with whom the gracious (Sivah) and opulent (Rudra) who derives his renown himself, protects us from the sky’. Shiva is full of grace and happiness and considered as the Supreme protector. When She is said to be in the form Shiva himself, it is considered as a great honour for Her. This could also mean nirguna Brahman or Brahman without any attributes. This Sahasranamam ends by saying Shiva (998), Shiva-Shakthi ikya rupini (999) and Lalithambiga (1000).  
Shiva also means the liberation and murthi means form. The final liberation is attained only by self-realisation which is possible only through knowledge or vidya. That is why Her worship is known as Sri Vidya or the supreme knowledge.   
  
**Shivankari** (408)  
  
She dispenses happiness. Shiva means auspiciousness and ‘kari’ means giver. She does this to Her devotees by dispelling their ignorance called avidya. When avidya is dispelled, knowledge is attained paving the way for self-realization. She is ‘sarva mangala mangalyae’ (the provider of happiness) says Durga Saptasati.   
 **Shivapriya** (409)  
  
She is the beloved of Shiva. Shiva is loved by her. Shiva is dear to Her.   
  
**Shivapara** (410)  
  
Having compared Her to Shiva, now vak devis proceed to say that She transcends Shiva Himself. Para can be explained as follows: Pertaining to the ultimate or supreme as opposed to the immanent here and now aspect of reality which is ‘apara’. Brahman can be conceived from two angles. One is Para Brahman, the supreme of the two and other is apara-Brahman, the lower of the two. The former is attribute less and hence is inconceivable. Since She transcends the stage of Shiva, She is considered as the Supreme Brahman. That is why She is known as Para. Knowing Her is ‘Para Vidya’ or the supreme knowledge. The appropriate interpretation of this nama is that She reveals the Supreme or Para Shiva or Paramashiva to Her devotees. Paramashiva can be explained as ‘the Absolute, understood as the casual substance for everything apparent’. This explanation is also in agreement with Her prakasha-vimarsha-maha-maya-swarupini form.   
  
Namas 405 to 410 explain Her attributes with particular reference to Shiva.

**Shishshesta** (411)  
  
Shishtas are those who follow the righteousness prescribed by sastras. Shishtas is also explained to mean those who control their senses and knower of Vedas. Their actions are based on the sastras that are derived from Vedas. She likes these shishtas. Vishnu is known for His righteousness. It is also said that one should worship God, as prescribed by their respective orders and not simply by flowers, etc. Vishnu Sahasranamam nama 310 is also shishshesta and the interpretation given there to, is that He (Vishnu) likes men of knowledge (jnani). Krishna himself says this in Bhagavad Gita (VII.17) “Chief among them is jnani, ever constant and one pointed in devotion. I am exceedingly dear to him and he is exceedingly dear to me”. Krishna did not stop with this. He proceeds to say “A man so illuminated is hard to find and such a stage is reached after many incarnations” (VII.19).  
  
**Shishtapujita** (412)  
  
She is worshipped by such shistas referred to in the previous nama. Jnani does not worship somebody who is not worthy of his worship. He will worship only the Supreme Self, the Brahman. This nama is an extension of the previous nama which confirms Her Supreme state.   
  
**Aprameya** (413)  
  
She cannot be measured. Only the Brahman alone cannot be measured. Because She is aprameya, She is worshipped by jnanis (shishtapujita).  
Vishnu Sahasranamam nama 46 is also aprameya. He cannot be known through senses as he is devoid of qualities such as sound etc. He cannot be visualized because we have not seen Him. He cannot be known through examples because there is nothing to make a comparison (this is based on the simple logic that a rat cannot be compared to a lion though both have four legs, a tail etc.). He cannot be known either by affirmations or by negations as we do not have any basis for such affirmations and negations. But Vedas and Upanishads try to explore (though by affirmations and negations, as the perceptive knowledge can be inferred only by such affirmations and negations only) Him as “That” and says that He exists as self-illuminating light witnessing the activities of His creation. Kena Upanishad explains this point a little more elaborately. “Know that alone to be Brahman which the mind cannot comprehend and which shistas say makes the mind function. Brahman is not this sense world, which people worship”. The Upanishad continues to say “If you think (guru addressing his disciple) ‘I know the Brahman well’ then it is for certain that you know little about the nature of the Brahman. You know only its manifestation in the individual self, the gods, and the phenomenal world. Therefore, Brahman should still be thoroughly investigated”. But we need some basic inputs to know Him. This is explained in the next nama.   
  
**Svaprakasha** (414)  
  
She is self-illuminating. Brahman alone is self-illuminating and all other illuminating objects like sun, moon, stars etc derive their light only from the Brahman. Only because of this self-illuminating light, we are able to see this materialistic world. This concept is explained in Brhadaranyaka Upanishad IV.iv.9 which says “revealing his own luster by his own light”. This is the state where the light is free from everything else, let it be even the five basic elements. He is not afraid of any one, because, there is no one besides Him. Katha Upanishad says (II.ii.15) “In the presence of Brahman the sun does not shine, nor the moon and stars, nor does the lightning, let alone this fire. When Brahman shines, everything else follows. By its light all these are lighted”. This nama also reaffirms Her as the Brahman.   
 **Mano-vachamagochara** (415)  
  
The qualities of aprameya (413) are now being explained. She is beyond mind and speech. This stage has been explained by Kena Upanishad which we have seen earlier. If She is known as the One beyond the perception of mind, everything else is struck down as they are only intersections of mind. Taittiriya Upanishad (II.ix) also explains this situation. “That from which, words come back, they turn away. How can words express the Self? Can that which is finite express the Infinite? No. It is beyond words, beyond thought. The mind also cannot grasp this Brahman. You can think of something that is familiar, that is known to you, but how can you think of something about which you have had no experience at all? Our thoughts are always limited by experience”. This nama says that She can be realized only through pure knowledge, the knowledge to which we are never exposed to.

**Chitchaktihi** (416)  
  
Chit means pure consciousness and the pure knowledge. The Brahman (without attributes or nirguna Brahman) is made up of three important aspects. They are sat (perpetual existence), chit (the present nama – pure form of consciousness) and ananda (the bliss). These three attributes together is called ‘satchidananda’ and the Brahman is also known by this name. The pure consciousness here means the spiritual consciousness. Only the pure and un-afflicted knowledge is capable of producing spiritual consciousness.   
Let us now understand Chit. It is also known as chidatma. When this is reflected in universal nescience, it is known as the Ishwara and when reflected in individual nescience it is known as soul. Ishwara is not the Brahman as it is the reflection of universal nescience. There are two aspects to this interpretation. Here, Ishwara is said to be reflective in nature and not self-illuminating. Self-illumination is the exclusive quality of the Brahman. Secondly, the Brahman can never be associated with nescience. This Ishwara is said to be the Lord of prakriti or the nature. The soul or individual nescience comes into contact with prakriti, the soul induces evolution of a new physical body for the karmas embedded in it to manifest. However, Ishwara remains in an unconditioned form, but the soul continues its conditioned form afflicted by the lower levels of consciousness, which is also known as individual conscience. Ishwara remains un-afflicted by the influence of three gunas and the soul gets influenced by three gunas, leading to creation. Ishwara can be interpreted as the cosmic counter part of soul. Ishwara and prakriti in combination with other 24 principles or tatwas cause the creation. Therefore, we get introduced to a new principle in this nama that is known ‘Ishwara tatwa’ or the principle of Ishwara in this sahasranamam.   
Since Ishwara is said to be the Lord of Prakriti, it can also be called as the aggregate aspect of maya and the individual souls are aggregative. This principle or tatwa of Ishwara is one among the four distinctive states of the Brahman, the other three being avyakta (nama 398), hiranyagarbha (it is within the subtle body. It binds all the constituents of the universe together) and virat (nama 778. the universal cosmic form).   
Svetasvatara Upanishad (V.1) also refers to this phenomenon. ‘Para Brahman is higher than hiranyagarbha. Knowledge and ignorance are both hidden in Para Brahman. Ignorance is the cause of birth and death, but knowledge leads to immortality. He who controls ignorance and knowledge is separate from both. That is Brahman (pure and without attributes) the supreme’.   
This nama says that She is in this form of chitchakthi.  
  
**Chetana rupa** (417)  
  
It is called chaitanya, the pure and unconditioned form of consciousness, in its functional state. It can also be explained as the purer form of the preceding nama. The entire universe emerges from this chaitanya that has two sides. The first one is gross and the other one is subtle. The gross form is made up of name and form and the subtle form is made up of mind and its modifications called anthakkaranam (mind, intellect, consciousness and ego). The gross form gives direct experience and the subtle form gives internal experience. In the stage of Chaitanya, both objective and subjective worlds get formulated as experiences. Her chetana form or chaitanya form is also known as Her vimarsha form.

**Jadashakthi** (418)  
  
She is the power of inanimate energy. Generally, two types of energies are referred to in the process of creation. One is the non-pulsating (inanimate) energy and the other is pulsating energy. Both are creative energies. The latter is also known as dynamic aspect of the Brahman. This nama discusses on the non-pulsating nature of creation. Inanimate energy or apara-[prakriti](http://www.manblunder.com/2009/11/supreme-creation-part-iii.html) is considered to be of the lower grade when compared to para-prakriti or pure energy (nama 366 is para). There two forms of prakriti are the different modifications of maya or illusion, which forms part of the Brahman. Without maya, the Brahman on its own cannot function. In nama 416 She was referred to as chitchakthi. This nama refers exactly the opposite of Chitchakthi. But the creation is not possible without the combination of chitchakthi and jadashakthi.  
Krishna says in Bhagavad Gita (VII.4 and 5) “My manifested nature has eight fold differentiations: earth, water, fire, air and akash (ether) in combination with mind, intellect and ego (three of the four [internal tools](http://www.manblunder.com/2009/11/supreme-creation.html)). This is my lower nature (apara-prakriti). But understand that my different and higher nature (para-prakriti) is the jiva, the self-consciousness and life-principle that sustains the cosmos”.  
Jadashakthi forms part of the saguna Brahman (the Brahman with attributes). This saguna Brahman uses both inanimate and animate energies for creation. This is based on the principle that two factors are needed to create a third. Jadashakthi is responsible for creating the objective world (conscious mind is objective in nature) that is described in the next nama.  
  
**Jadatmika** (419)  
  
She exists as the objective world of maya that has been discussed in the previous nama. Except the Brahman, everything else is called maya. When the universe is called as object, then realizing the Brahman can be called as the subject. Please click here to understand [subject and object](http://www.manblunder.com/2009/06/subject-and-object.html).  
  
**Gayatri** (420)  
  
She is in the form of goddess Gayatri or Gayatri mantra. We have already discussed about Gayatri mantra in [Part I](http://www.manblunder.com/2009/09/gayatri-mantra-explained.html) and [Part II](http://www.manblunder.com/2009/09/supreme-gayatri-mantra.html). Chanodogya Upanishad III.12.1 says ‘All that exists in this world, whatever there is, is Gayatri. It is the word that is Gayatri, for the word gives names to all things and it also tells them not to fear’. The Upanishad also says that the Gayatri mantra protects and saves a person who repeats this mantra. She is considered as mother of all the Vedas.  
There is a story in padma purana about Gayatri which goes like this: When Lord Brahma was performing a fire ritual, he called his wife Savitri. She said that she would come with Lakshmi and other goddesses. Brahma became wild and substituted a cowherd’s daughter (Krishna’s dynasty) for his wife. He named her as Gayatri. Accompanied by her, Brahma decided to hasten the fire ritual. At that time, Vishnu told Brahma to marry her in the gandharva form of marriage (mental union of a man and a woman) and Brahma thus married Gayatri.  
Krishna says in Bhagavad Gita X.35 ‘among poetic meters I am Gayatri’. Krishna elaborates in chapter X, verses 21 to 41 ‘His prominent manifestations among the beings, forces and objects that are the causes and the results of His creative, preservative and terminative activities of the cosmos’. Therefore, Gayatri is considered as the powerful of all the poetic meters. Lalithambigai is said to be in the form of Gayatri. The appropriate way of interpretation is that Gayatri is a form of Lalithambigai.  
  
**Vyahriti** (421)  
  
Next to pranava are three vyahritis Bhuhu, Bhuvaha, Suvaha. These vyahritis represent further manifestation of OM and this manifestation is called origin of speech and said to represent the three worlds of this universe. These three worlds originated from the three letters A, U, M of OM. From these vyahritis, was derived the Gayatri mantra. Gayatri mantra is the origin of three Vedas (Rig, yajur and Sama Vedas). But what do these three lokas or worlds mean? They mean the three stages of consciousness. Bhuh means the lower level of consciousness and means the lower planes. Bhuvah means the ordinary or normal level of consciousness that is associated with our day to day activities. This vyahriti refers to the earth. Suvaha means higher level of consciousness. The higher level of consciousness is used to realize the Brahman. Thus, the three vyahritis in fact mean the modifications in the level of consciousness. (reproduced from the posting ‘gayatri mantra explained’ marked as Part I in the previous nama).

**Sandhya** (422)  
  
Sandhya means non-separation. It means non-separation of our mind with caitanya which is said to be in the sun. Caitanya is nothing but cit (pure consciousness) in its operational state. We have already discussed about chit (it is also mentioned as cit) in nama 416. Both the external experience caused by the senses and the internal experience caused by mind happen only in cit or consciousness. It is here that both subjective and objective worlds develop as experience. So consciousness can also be called as the place of all experiences. Vedanta calls this as the Brahman and science terms this as consciousness. Non-duality is referred to by different names and forms and the word Sandhya is one among them. Everything that exists in this universe is only the manifestation of this cit or the Brahman. We have dealt elaborately about consciousness and a reference can be made to the various articles using Google search of this site available in the side bar. When sun itself gets its light only from the self-illuminating Brahman, why caitanya is said to be in the sun. The answer is obvious. We all know that earth cannot survive without sun. Secondly, sun is visible to our eyes. Since it is difficult for most of us to manifest the Brahman without form, for easy visualization, Brahman’s domicile is referred to as the sun and its rays are referred to the various creations of the Brahman. The time of dawn and dusk is also known as Sandhya. Meditating during these times is said to provide the necessary impetus to the process of non-separation.   
Therefore, this non-separation means that our mind should stand united with the Brahman, destroying the evil effects of maya or illusion. Destruction of duality is advocated in this nama. Sandhya is also known as the kinetic power of Shiva or the vimarsha form of the Brahman. The prakasha form of the Brahman is Shiva.   
There is a story which says that Sandhya is the daughter of Brahma, the Lord of creation. She was born to Brahma during his meditation. She performed supreme penance and left her mortal body to be reborn as Arundhati, wife of sage Vasishita.   
The three important nadis in kundalini meditation Ida, pingala and sushumna meet at ajna chakra. This place is called sandhya as sandhya also means joining.  
  
**Dvijavrinda-nishevita** (423)  
  
She is worshipped by those who recite Gayatri mantra. Those who recite Gayatri mantra are called dvijas or twice born. Twice born because, first birth through the mother and second birth is the initiation of Gayatri mantra. It is generally said that without initiation, Gayatri mantra should not be recited. Generally, father initiates Gayatri mantra to his sons.   
Namas 421, 422 and 423 said to mean the three stages of consciousness viz. sleep, dream and deep sleep. Brahadaranyaka Upanishad IV.iii.18 compares the first two stages of sleep and dream to that of a fish. It says “As a fish swims alternatively to both the banks of a river, so does this infinite being moves to both these states. In the first stage, awareness (with reference to mind) is total. In the second stage, awareness is partial. We are not aware of the happenings in the stage of deep sleep. This stage is described in Brahadaranyaka Upanishad IV.iii.19. “As a hawk flying in the sky becomes tired, and stretching its wings, is bound for its nest, so does this infinite being run for this state, where falling asleep, he craves no desire and sees no dream”.  
But Chandogya Upanishad (VI.viii.1) explains these three stages. ‘When we are awake, both body and mind are functioning. When we are dreaming, body is not functioning and the mind is still functioning (partially). In the deep sleep stage, the mind also ceases to function. When a person is said to be sleeping, he becomes one with the Self and he attains his real Self (this is not a literal translation)’. In the stage of deep sleep, we become unconscious. This is the stage where the individual consciousness stands merged with cosmic energy and in the process derives the necessary energy for sustenance of the body. This is the stage where one realizes the Brahman. For the world, he is said to be in the stage of unconsciousness, but he knows that his consciousness stands united with the Brahman. This process is called transcending consciousness.

**Tattvasana** (424)  
  
Tatwas mean the principles, either 24 or 36. She is seated on these tatwas or these tatwas form her throne. Tatwas function both internally and externally. Mind, intellect, consciousness and ego together called anthakkaranam or internal tools, work internally. Senses work externally. Senses are the extensions of the five basic elements.   
Five basic elements are akash, air, fire, water and earth. Five karmaenthriams are Mouth, Legs, Hands, organ of excretion and organ of procreation. Five jnanaethriams are Ears, Eyes, Nose, Mouth and Skin. Five thanmatras are Sound, Taste, Smell, Light, and Touch. All these make 20 and with anthakkaranam, they become 24. The principles or tatwas become 36 if we add 5 tatwas of Shiva and 7 tatwas of Vidya (1.Prakasha 2.Vimarsha 3.Saadaakhya, 4. Aishwarya, 5. Suddhavidya, 6. Kala, 7. Vidhya, 8. Raaga, 9. Kaala, 10. Niyathi, 11. Purusha and 12. Prakathi).   
It can also be said that She is beyond these tatwas. A reference can be made to namas 906 and 907 later.  
  
**Tat** (425)  
  
The Brahman is referred to by three qualities. They are ‘om’ ‘tat’ ‘sat’ (Om tat sat). Tat means “That”. She is That and this That indicates the Brahman. Vishnu Sahasranamam nama 731 is also Tat.   
Bhagavad Gita XVII.25 says “The seekers of liberation then perform various rites of sacrifice and austerities while concentrating on “Tat” without desiring results”. The highest level of God consciousness is called Tat. She is said to be in the form of the highest level of consciousness. We have already seen that the highest level of consciousness is the Brahman.  
  
**Tvam** (426)  
  
Tvam means you, indicating Her. Here tvam means the Brahman and is aptly described in Kena Upanishad I.4 which says ‘That Brahman is different from all known and familiar objects. It is beyond even unknown objects’. Self realisation is nothing but union of this “That” and “I”. This reality will dawn one day like a sudden flash.   
There is a great saying “Tat twam asi” (Tat means That, twam means you and asi means are) which means ‘you are That’. That means the Brahman. You are That Brahman.   
  
**Ayi** (427)  
  
Ayi is a way of addressing mother or sister. Since She is the supreme mother of the universe, she is addressed as ayi. When someone is addressed as ayi, it expresses more love than respect. This also means auspiciousness.   
It is pertinent to note that namas 425, 426 and 427 together form ‘tattwamayi’ and this is nama 907 of this sahasranamam.   
  
**Pancha-koshantra-sthita** (428)  
  
She resides in the five sheaths. We have exhaustively discussed on the five sheathes of our body in our e-book [understanding our gross body](http://books.google.com/books?id=Aq6_5nA6MGgC&lpg=PP1&pg=PP1#v=onepage&q=&f=false).  
Apart from the gross body, there is another interpretation. While performing navavarana puja, after the ninth avarana there is a ritual called pancha panchika puja. Here five devis are worshiped one above the other, above the bindu (the central point of Sri Chakra). The details may not be necessary for the interpretation of the nama, as the main interpretation should be based on the five sheaths of the gross body. However, these coverings could also mean five different stages of samadhi. To reach the final stage of nirvikalpa samadhi, we have to transcend the other stages of samadhi.

**Nihsima-mahimna** (429)  
  
Her greatness has no boundaries, as the Brahman is omnipresent.  
  
**Nitya-yauvana** (430)  
  
She is eternally youthful, as she is beyond space and time.  
  
**Mada-shalini** (431)  
  
She is in the stage of ananda, the stage of bliss. Normally, bliss is a stage where one’s thoughts are totally unified with the Brahman. But being the Brahman Herself, possibly she is in the stage of bliss by associating Her thoughts with Her spouse and creator Shiva. Though She is in the stage of bliss, She continues to perform Her duties of creation, sustenance and dissolution. This is a typical example of karma yoga that Krishna talks about in Bhagavad Gita.  
The effects of this bliss on Her person is described in the next two namas.  
 **Mada-ghurnita-raktakshi** (432)  
  
Her eyes have natural red tinge. This tinge is due to the reflection of redness associated with Her. This nama says that Her eyes are red due to the bliss. Our eyes will also turn red after a deep meditation. This naturally happens due to the heat generated in the body during meditation. Drinking plenty of water and consuming fresh fruits always help in controlling this heat. By transforming this heat into energy, one can develop healing abilities.  
  
**Mada-patala-kanda-bhuh** (433)  
  
Because of Her blissful state, Her cheeks blush with red colour. If a person regularly meditates, his body turns into golden sheen. This is because, during a good meditation, the consciousness detaches from external objects and focuses internally, with intense power (beginning of the process of knowing self-illumination) making the skin glow.  
  
**Chandana-drava-digdhangi** (434)  
  
Her body is smeared with sandal paste. Sandal paste is said to cool down the internal body heat.  
  
**Chameya-kusuma-priya** (435)  
  
She is fond of champaka flower. Her liking for this flower is already mentioned in nama 13.  
  
**Kushala** (436)  
  
She is skillful. Because She handles all the three acts of divinity with such an ease.  
  
**Komalakara** (437)  
  
She has beautiful and tender body. She has a graceful form.  
  
**Kurukulla** (438)  
  
Kurukulla is a goddess who dwells in Sri Chakra between the boundaries of ego and consciousness. The Bhavano Upanishad considers goddess Varahi as father and Kurukulla as mother. This is based on the principle that our body consists of sensory organs along with flesh and blood that cause the feeling of bodily lust. The physical description of Kurukulla is terrifying, probably indicating that lust is one of factors that form a stumbling block to the ultimate spirituality.  
  
**Kuleshvari** (439)  
  
She is the ruler of the triad ‘kula’. The triad consists of cognizer, cognized and cognition (the psychological level of perception). She controls this triad.  
  
**Kulakundalaya** (440)  
  
Kulakunda is a small orifice in muladhara chakra, where She takes rest. Soundarya Lahari verse 10 also says ‘You sleep in the hollow of the kulakunda’. A practitionner’s spiritual pursuit begins from kula kunda that transcends upwards to turiya and turiyatita stages where bliss and salvation take place.  
  
**Kaula-marga-tatpara-sevita** (441)  
  
She is worshipped by those who follow the ‘kaula’ tradition. This nama means that She is worshipped through the methods followed by one’s lineage. The worship differs based on the rituals followed. In Her worship there are three main paths called samaya, kaula and mishra. Samaya path follows the teachings of Vedas. Kaula way of worship is purely based on tantric rituals. This is considered as the lower level of worship as it advocates the five Ms that we have discussed earlier. However, this worship has its own tough rituals. The third is mishra or the mixed way of worship, consisting of both vedic and tantric rituals.

**Kumara-gananathamba** (442)  
  
Mother of Skanda (Subramanya or Muruga) and Ganesha.  
There is a deeper meaning to this nama. The nama is split into ku (inferior) + maragana (modification of intense passion or emotion) + natha (lords of the above) + amba (the one who binds). This gets translated as ‘the lord of the inferior and intense passion or emotion, who causes binding to the materialistic world, known as ego. Kumara is said to be the lord of ego. Vishnu or Shiva is known as purusha. Lakshmi or Parvati their consorts is known as avyakta (avyakta is the un-manifested form of prakriti). Ego arises during the union of purusha and avyakta. Purusha is the king, avyakta is the queen and ego is the chief of army. Krishna says in Gita that He likes Skanda, the best among the chiefs of army. It is also said that by worshipping Skanda, one can destroy one’s ego.  
  
**Tushtih** (443)  
  
Beginning with this nama, next seven namas describe Her seven specific qualities.  
She is in the form of happiness. This happiness is due to contentment. She is only a giver. She derives happiness in giving.  
  
**Pushtih** (444)  
  
She is in the form fullness. Fullness of the body and mind.  
  
**Matih** (445)  
  
She is in the form of intellect. Intelligence is gained by experience by the purusha or the soul. She is in the form such intelligence. It is also said that Shiva is called ‘mati’ because of his knowledge on Vedas.  
  
**Dhrtih** (446)  
  
She is in the form of courageousness and steadfastness. These qualities are required to administer the universe.  
  
**Shantih** (447)  
  
She is known for her quietude. Shanti means the eternal peace of mind derived from controlling senses. Fifteen inches from the tip of the nose is where the soul gets purified (this could also mean the exhalation of carbon dioxide and inhalation of air containing more oxygen). This is called sixteenth kala and this kala is known as shanti. She is in the form of shanti here purifying the souls, subject to their karmas.  
  
**Svastimati** (448)  
  
The Absolute Reality. The absolute reality is beyond empirical reality and manifestations. Brhadaranyaka Upanishad (II.i.20) refers this situation as “Truth of truth (the absolute reality), has a transcendental import and it is difficult to understand”.  
  
**Kantih** (449)  
  
This nama refers to the self-illuminating nature of the Brahman. This is the will of the Brahman to sustain. Because of this illumination, sun shines and sustains the universe.  
With this, the seven namas describing Her seven qualities end.  
  
**Nandini** (450)  
  
A type of holy cow that is capable giving whatever is asked for. This also means the river Ganga. She is in the form of river Ganga who is known for her purifying qualities.  
  
**Vighnanashini** (451)  
  
The one who destroys all obstacles. She destroys the obstacles while acquiring knowledge of the Brahman.  
  
**Tejovati** (452)  
  
She is radiating. This nama is more or less in line with nama ‘kantih’ discussed earlier. But there is subtle difference between these two. The earlier nama is the will of the Brahman and this nama talks about the creative aspect of the Brahman. Both for creation and sustenance, light is required. This nama more explicitly explains Her luminous nature, from which other luminaries derive light.

**Trinayana** (453)  
  
Three eyed. The three eyes are sun, moon and fire. In the subtler sense, this can also mean Her ‘kamakala’ form (nama 322). Shiva has three eyes representing speech, inference and observation. Since She is not different from Shiva, She too has three eyes. This has been more fully described by saint Patanjali in his master piece yoga sutras I.7. To know that something is right, one has to depend upon three factors viz. ‘pratyakara’ or direct perception, ‘anumana’ or inference and ‘agamah’ or spiritual knowledge (spiritual knowledge is also known as wisdom). Brhadaranyaka Upanishad (II.iv.5) expounds it further by saying ‘by the realisation of the Self through hearing, reflection and meditation all this is known. These three are said to be the three eyes of spiritually awakened persons. Trinayana could also mean ajna chakra or the third eye that is capable of developing ones clairvoyance.   
There are three types of Her worship, northern (left), southern (right) and Brahman (vedic). They are left hand worship, right hand worship and vedic type of worship. She leads these worshippers in the proper way in any of the paths chosen by them.   
  
**Lolakshi-kama-rupini** (454)  
  
She is in the form of desire of women. This desire is explained by Krishna in Gita (VII.11)”I am that desire in men which is in keeping with dharma (righteousness)”. The desire that Krishna refers to is the liberation. Probably Her desire is for Shiva (nama 320), as otherwise She has everything and there is no need for any desires for Her. It is also interpreted that Her desire is not for Shiva alone, but for everyone. As an indicative nature for the all the living beings, the word women is used. This could be based on the principle that without desires of women, procreation is not possible, indicating the motherhood.   
She is also said to be in the form of a deity called “yogeshwari”, the goddess of desire. There are eight mothers (ashta matas), representing eight different human qualities. They are 1. Yogeshwari representing desire, 2. Maheswari for anger, 3. Vaishnavi for greed, 4. Brahmani for passion, 5. Kalyani for bewilderment, 6. Indraja for envy, 7. Varahi for disdain and 8. Yamadandara for death. Some of these eight mothers vary from the eight mothers referred to Sri Chakra worship such as Brahmi, Maaheswari, Koumari, Vaishnavi, Varahi, Maahendri, Chamunda, Mahalakshmi. These goddesses are worshiped in the first avarana in Sri Chakra worship.   
  
**Malini** (455)  
  
She is wearing garland. This garland is made up 51 alphabets of Sanskrit. Since She is Shabda Brahman, all the alphabets originate from Her and it is logical to say that She wears these alphabets in the form of a garland (refer namas 366 – 371). Malini is the goddess of 51 alphabets of Sanskrit.   
There is a story in Varaha purana. Malini is a close friend of Lalithai. At the time of Lalithai’s marriage with Shiva, Malini held the foot of Shiva firmly and refused release it. Shiva asked Malini to release his foot for which He was willing to grant any boons. Malini asked Shiva to shower on her friend Lalithai, all His prosperities in exchange for releasing His foot. Shiva told Malini that He had already conferred His fortunes on Her and that she can now release His foot.

**Hamsini** (456)  
  
In the form of hamsa mantra, also known as ajapa mantra, a method of mantra recitation from dawn to dawn concentrating on the chakras (kundalini meditation).  
Swans are known for their agility of walking. Poetic parlance of Soundarya Lahari verse 91 describes this situation as ‘the swans that are nurtured in the house of Paramashiva (Her house as well) practice your walking agility’.  
  
**Mata** (457)  
  
The first nama of this Sahasranamam is Sri mata meaning universal mother. Lalitha sahasranamam is the only sahasranamam where a nama is not repeated twice. In this nama, ‘Sri’ that was a prefix in the first nama is not used. In view of the contextual reference of this nama i.e. while dealing with mantras (namas 453, 455, 456), this nama can be interpreted as ‘She is the mother of mantras’. She is also known as ‘matrka’ meaning the mother or letters.   
  
**Malayachala vasini** (458)  
  
In Kerala, a state of India, She is worshipped as Bhagavati. The state of Kerala is known as ‘malayachalam’. Malayalam is the language spoken in Kerala. Malayachala Mountain has rich growth of sandalwood trees and therefore, has natural fragrance. This place is also known as the garden of Indra, the chief of demigods and goddesses. The subtle meaning conveyed by this nama is that She has natural fragrance emanating because of mantras. By drawing a comparison to natural fragrance, the power of mantras is portrayed.  
  
**Sumukhi** (459)  
  
She has a beautiful face. Face is the reflective part of wisdom. Chandogya Upanishad (IV.14.2) says “your face is shining like that of a knower of Brahman. Who has taught you?” (This Upanishad proceeds to say that a person who has known the Brahman remains pure and nothing could taint him. He is incompetent of doing anything wrong). If one advances spiritually, his face becomes radiant and glows. Svetasvatara Upanishad VI.15 also says “I, a seeker of liberation, take refuge in that luminous Lord, who reveals Self-knowledge in the mind”. Self can be identified only with luminosity. Vishnu Sahasranamam nama 456 ‘sumukha’ which gives the same meaning.   
Mantra initiation should be taken only from these types of gurus, not from the one who is associated only with rituals. Only then, the purpose of initiation is attained.   
  
**Nalini** (460)  
  
Her limbs are compared to a lotus flower. Nama 278 said that Her seat is lotus. This nama says that She Herself looks like a lotus flower. The beauty of Her sculptured figure is described by making a subtle comparison to a lotus flower.   
River Ganga is also known as Nalini.   
  
**Subhruh** (461)  
  
She has beautiful eyebrows. Nama 17 already described about Her eyebrows by drawing a comparison to festoons. Soundarya Lahari verse 47 beautifully describes Her eyes. The verse says that Her eyebrows are arched like a bow and the two eyes appearing like bees down below and Shankara superimposes a bowstring connecting the two eyes. The bow thus formed is ready to destroy fear of Her devotees. Like anger, fear is also one of the worst enemies of mankind.   
  
**Shobana** (462)  
  
Her exceptional beauty is portrayed. Vak devis failed in their attempts to describe Her beauty by drawing comparisons to the objects to manking . Since they could not amply describe Her beauty, they ended up with this nama while delineating Her beauty. Shobana means the beauty embodied and endowed with auspiciousness. This is called the divine beauty. The word ‘shoba’ also means divine.   
  
**Suranayika** (463)  
  
She is the head of Devas. Devas mean all types of gods and goddesses that include Brahma, Vishnu, Rudra, Sarasvati, Lakshmi, etc.

**Kalakanti** (464)  
  
Shiva is also known as Kalakanta because of blue colour of the poison in his throat. This poison is called ‘kalakuta’ or ‘kalahala’ the deadliest poison got out of churning ocean, which was swallowed by Shiva. She being the wife of Shiva is known as Kalakanti. It is also said that when Shiva was consuming the poison, She held His throat, preventing Him to swallow the poison. Kalakanti, a deity, is said to be the creation of Shiva along with Kali for destroying demons.  
Kala also means soft sound and kanti means throat. This could mean Her sweet and soft voice (refer nama 27).  
  
**Kantimati** (465)  
  
She is resplendent and radiating. Refer nama 449 ‘kanti’  
  
**Kshobhini** (466)  
  
She causes creative pulsation or throbbing in Shiva for creation. As a result of this throbbing Shiva makes the souls or purushas to merge with prakriti to commence the process of creation. The soul or purusha can manifest only if it interacts with prakriti, which is also known as the nature. This process is known as the creative Self-unfolding act. It is only the prakriti that unfolds the act of creation. When the soul is associated with prakriti, the latter unfolds first into the subtle non-materialistic form and later into the gross form. Once the gross forms emerge, the karmas of souls begin to manifest, thereby initiating the activities of creation. This process is known as ‘spanda’, the dynamic aspect of Shiva. More details of creation are available in our series ‘the supreme creation’.  
  
**Sukshmarupini** (467)  
  
This nama refers to Her subtle form. As already discussed, She is known through three forms. The first one is Her gross (sthula rupa) form that is described in the dhyan verse of this Sahasranamam. Her subtle form is kamakala (nama 322 and sukshma rupa, the present nama) form. Her subtlest form is Her kundalini (‘para rupa’ – nama 366 and ‘kundalini’ - nama 110). All these three forms are amply discussed throughout this Sahasranamam.   
Katha Upanishad explains this subtle form (I.ii.20). It says ‘anoh aniyan’ meaning smaller than the smallest. The Self is smaller than the smallest and bigger than the biggest and from this arises all existence and the one who knows this process is called self-realised person. Mundaka Upanishad (I.i.6) says ‘su sukshmam’ which again means smaller than the smallest. It is eternal, the cause for creation and He is realised by those who long for Him.   
Vishnu Sahasranamam 457 is ‘sukshma’ conveying the same meaning. Arjuna says in Bhagavad Gita XI.18, “Your form is difficult to see because of its glaring effulgence, spreading on all sides, like blazing fire on the immeasurable radiance of the sun. Yet I see this glowing form everywhere”.  
Sukshma is also known as a type of internal fire oblations in the ever existing fire of kundalini in the muladhara chakra. As this is performed mentally, it is called sukshma homa.   
  
**Vajreshwari** (468)  
  
She is the sixth nitya devi worshipped in Sri Chakra in jalandra pitha situated in vishudi chakra also known as throat chakra. Again, in the Sri Chakra worship, in the eighth avarana, there is a deity by name ‘Maha-vajreshwari’ who is worshipped in the innermost triangle of Sri Chakra. The detailed study of Sri Chakra will be taken for discussion separately. This devi represents vidya tatwa, sustenance of the universe, dream state, jnana shakthi, Her kamakala form, etc. Sri Chakra worship is to be looked into from an entirely different angle. There are so many deities representing various acts of the Brahman. Each such activity is realised by way of worshipping in the form of deities. Without understanding such acts of the Brahman, mere ritualistic worship does not lead to realization. After worshipping the attributes of the Brahman, in the centre of Sri Chakra, at the bindu point Shiva and Shakthi are worshipped, the focal point of Creation in the form of Prakasha and Vimarsha.   
There is an invisible river called ‘Vajra’ where the pleasant musical notes of swans are flowing. On the banks of this river, there is a deity called ‘Vajreshi’ adorned with diamond ornaments. She is worshipped by lord Indra, the chief of demigods and goddesses.   
It is also said that Indra obtained his famous and the deadliest of his armories called ‘vajrayutha’ after performing penance on Her. She was pleased with Indra’s penance and gave him this armor and then only Indra could return to his world

**Vamadevi** (469)  
  
Wife of Vamadeva, yet another form of Shiva. In Hindu mythology, Shiva has five faces namely Ishana, Tatpurusha, Aghora, Vamadeva and Sadyojata. Each of these faces represents five elements like akash, etc. Ancient scriptures say that only three faces of Shiva are visible. The fourth one is on his back and the fifth face called Vamadeva is on the top of His head. This head represents the element of ether or akash. Linga purana describes Shiva’s Vamadeva form like this. ‘He was adorned in red ornaments. He wore red garlands and clothes. His eyes were red. He was valorous.’ Vamadeva mantra of Shiva is “Om namo brahmane Vamadevaya.” It is said that if one regularly chants this mantra, he is absolved of his sins and is not born again.   
The combined form of Shiva and Shakthi is known as Ardhanaishwara form. This form is also known as Vamadeva form. She occupies His left portion. We can also say that Shiva’s Vamadeva form isred because, She is occupying His left side and Her red colour gets reflected in His crystal white colour. Left is also known as vama and hence Vamadevi. She is also worshipped through ‘vamachara’, the rituals performed with left hand. Even today, this type of worship is being followed widely, though it is against the teachings of Vedas.   
  
**Vayovastha-vivarjita** (470)  
  
She is beyond the effects of aging. This is the quality of the Brahman, who does not undergo changes.   
  
**Siddheshvari** (471)  
  
She is the Ishvari for Siddhas. Siddhas worship Her. Siddhas are those who have attained the powers of ashtama siddhi or eight types of super human powers. Such powers are attained only through kundalini meditation. As per the concept of Siddhas, Shiva stays in the crown chakra or sahasrara without any movement. It is only Shakthi, in the form of kundalini is to move towards Shiva. She is worshipped in the form of kundalini by such yogis. Hence, She is called Siddheshvari.  
  
**Siddha-vidya** (472)  
  
The eternal mantra of Panchadasi is called siddhi-vidya. All mantras have the potency of facilitating auspiciousness to a person who recites mantras with dedication and devotion. Mantra of god (he) is known as mantra itself and mantra of goddesses (she) is known as vidya. When someone is to get an initiation of mantra, his guru will test the suitability of a mantra to that person. If a mantra does not suit a person, it causes more harm than good. That is why, knowledgeable gurus initiates his disciples with an atma bija (the letter of the soul), and prefixing this atma bija to any mantra will only rains in auspiciousness. For quicker results, the atma bija can also be prefixed and suffixed to a mantra. However, such things are to be decided by one’s guru.  
But, Panchadasi mantra is exempted from testing its suitability. This mantra will not cause any harm under any circumstances. Panchadasi mantra has been described in detail in three articles published in this site during the month of August 2009. Normally mantras are initiated during an auspicious time. For Panchadasi mantra, such astrological calculations are not necessary. This is based on the principle that all the planets function under Her control.   
  
**Siddha-mata** (473)  
  
She is worshipped as their mother by Siddhas or yogis. Even for a sanyasin, mother remains as an exception. The supremacy of motherhood is well known. Siddhas renounce everything and always stay connected with Shiva and Shakthi. There are certain yogis who get into deep meditation, without even taking food for years. They are able to survive because of the power of kundalini, through which they stand connected to the cosmos. Such yogis address Her as “Ma” and hence She is known as mother of such yogis. Already we know Her supreme motherhood through namas 1 (Sri mata) and 457 (mata). She protects such yogis as their mother.   
  
**Yashasvini** (474)  
  
The most renowned. She is famous because of Her multitude of capabilities. Shiva, after creating Her, does not get involved with any of the activities of the universe. She administers the entire universe single handedly. Mahanarayana Upanishad I.10 beautifully explains this situation. It says “No person ever grasped by his understanding the upward limit of this Paramatma, nor his limit across, nor his middle portion. His name is ‘great glory’.” Such is the type of Her greatness.

**Vishudi-chakra-nilaya** (475)  
  
Before we proceed with the next 60 namas, it is to be understood that these namas do not refer Lalithambigai, but Her important assistants known as yoginis. They refer only to the presiding yoginis of kundalini chakras, through which Shakthi passes through, to reach Shiva at the crown chakra. There are six chakras that are subtle in nature in the spinal cord, beginning with the base chakra or muladhara and ending with ajna chakra or third eye. The crown or the sahasrara is not called as chakra. Vak devis commence their description of these chakras in detail.  
  
Vishudi chakra is also known as throat chakra. Vishudi chakra is smoky purple in colour. It appears like a sixteen petal lotus with sixteen vowels of Sanskrit with bindus (dot) inscribed on each of the petals. Each of these chakras has one predominant bija and bija for vishudi chakra is ‘ham’. This bija is white in colour and covered by akash tatwa and seated on a white elephant. Vak Devis begin with vishudi chakra, through which speech is delivered in the form of vaikhari (nama 371). The descriptions of these chakras begin with the name of the chakra and ends with the name of the yogini who is the presiding deity of that chakra. For example, this nama says ‘vishudi-chakra-nilaya’ which means ‘she resides in vishudi chakra’. But who resides in this chakra is mentioned only in nama 484, which says ‘Dakinishvari’, the name of the yogini who controls this chakra. Unless all the namas (normally 7 to 10 namas for a chakra) pertaining to a particular chakra are studied, understanding of a particular chakra will remain incomplete.   
  
**Arakthavarna** (476)  
  
The yogini’s (Dakini) complexion is mild red.   
  
**Trilochana** (477)  
  
Dakini has three eyes.  
  
**Khatvangadi-praharana** (478)  
  
‘Katvangam’ is a club fitted with human skull.   
  
**Vadanaika-samanvita** (479)  
  
She has a single face. The order of priority of the chakras is based upon the number of faces each yogini has. Dakini is single faced and she represents akash tatwa.  
  
**Payasanna-priya** (480)  
  
Payasam is a kind of semi solid sweet normally offered to gods and goddesses on festive occasions. This is made out of rice or cereal cooked with sugar and milk. This nama says that yogini of vishudi chakra Dakini is fond of this sweet.   
  
**Tvakstha** (481)  
  
She (Dakini) presides over skin and sensation of touch. Skin being the outermost covering of a living being is another reason for Vak Devis to commence the narration of the chakras commencing from Vishudi chakra.   
  
**Pashuloka-bhanyankari** (482)  
  
Pashu means those who are ignorant. Here ignorance means lack of knowledge about the Brahman or those who are afflicted with duality. Dakinishwari is frightful to those who are ignorant. This type of ignorance is explained in Brahadranyaka Upanishad (I.iv.10) thus.”Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, ‘He is one, and I am another’ does not know. He is like an animal to the gods.”   
  
The same Upanishad further explains about the fear arising out of ignorance. “He was afraid. Therefore, people are afraid to be alone. He though ‘If there is nothing else but me, what am I afraid of?’ From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes” (I.iv.2).  
  
Taittiriya Upanishad also explains this fear (II.7). “When a person rests fearlessly in that Self, he is no longer afraid of anything. So long as he sees the least difference between himself and the Cosmic Self, he is not altogether free from fear. A person may be learned, but if he still thinks he is separate from Brahman, Brahman itself becomes a source of terror.”  
  
The presiding deity of vishudi chakra Dakinishvari causes this fear arising out of ignorance. If proper steps are initiated to realise the Brahman within, such sort of fear can be overpowered which otherwise will remain as a huge hindrance while pursuing the path of spirituality. Nama 354 is ‘pashu pasha vimochini’ referred to Lalithambigai and this nama refers to Dakinishvari. There is difference between these two namas. In 354 Lalithambigai’s ability to remove the ignorance is mentioned, whereas in this nama Dakishivari is simply mentioned as the goddess who induces a sense of fear amongst the ignorant. This difference indicates the quality of the Supreme Brahman and an ordinary yogini.   
  
**Amrtadi-maha-shakthi-samvrta** (483)  
  
Dakinishvari is surrounded by sixteen shakthis. Each of these sixteen shakthis presides over each of the sixteen petals. Each vowel is represented by a shakthi. Names of these shakthis begin with all the sixteen vowels. For example, alphabet ‘a’ is presided over by shakthi Amrutha, the next vowel ‘aa’ is presided over by ‘Aakarshani’, etc. Shakthis in this context refer to the lower level of goddesses controlled by Dakinishvari. This nama specifically says that these shakthis are powerful by using the word ‘maha’ which means great.   
  
**Dakinishvari** (484)  
  
The name of yogini who has been described from nama 475 to 484 (10 namas) is Dakinishvari, the presiding deity of vishudi chakra

**Anahatabja-nilaya** (485)  
  
Anahata chakra is known as heart chakra, which is below the throat charka or vishudi chakra in the heart area (nama 475) in the spinal cord. There is an imaginary lotus with twelve petals that is dull red in colour. This is the chakra where sound is produced without any friction. This sound is called ‘shabda Brahman’. Vedas says that the soul which is also known as purusha resides here. “The thumb sized purusha is seen as a smokeless flame in their hearts” says katha Upanishad II.1.13. Below this anahat chakra, there is a small eight petal lotus where one’s Ishta Devata is meditated upon. The difference between soul and Ishta Devata is clearly distinguished here and should not be confused with the Brahman. The first 12 consonants with bindus are conceived in each of the petals. The pericarp of the lotus is a hexagonal structure. This chakra represents air element and ‘yam’ is the bija for this chakra. ‘Yam’ bija is the bija meant for protection and is capable of fulfilling desires. Atma bija for an individual is elicited by into account various such factors. Yogini who presides over this chakra is Rakini (nama 494). It is to be noted that the names of the yogins who preside over all these chakras differ from the texts that deal exclusively with kundalini. For example, in this sahasranamam the yogini of this chakra is referred as Rakini, whereas in other texts her name is mentioned as ‘Kakini’. Kakini is the presiding yogini of swadishtan chakra in this sahasranamam.   
This nama says that yogini Rakini, who is depicted in the next namas resides in the heart chakra is ever alert to pave way for Lalithambigai to reach the sahasrara. Every time when She passes through this chakra, the soul which is embedded here gets blessed by Her. When this happens, the intensity of the karmic manifestation gets reduced, thereby making a man devout.   
  
**Shyamabha** (486)  
  
The description of Rakini now begins. She has greenish dark complexion and of 16 years of age.   
  
**Vadana-dvaya** (487)  
  
Rakini has two faces. Yogini Dakini of vishudi chakra has one face (nama 479) and as per the ascending order of faces on which the chakras are denoted in this sahasranamam, Rakini has two faces.  
  
**Damshtrojjvala** (488) Damshtra = Large tooth, tusk  
  
Rakini has terrifying teeth (also referred as tusk) like that of a wild boar.  
  
**Akshamaladi-dhara** (489)  
  
Rakini is wearing a garland made of 51 beads, representing all the 51 alphabets of Sanskrit. Since sound is heard in this chakra without arising from any cause of friction (normally sound can be produced with the aid any two objects, for example clapping wherein we need to use both the palms). Since this chakra is capable of producing sound on its own (during deep meditation, the sound of OM is heard from this chakra) and sound is carried by air, the Vak Devis have fittingly chosen Rakini for wearing this garland of letters.   
There is an Upanishad called ‘Akshamalika Upanishad’ that discusses about 51 alphabets of Sanskrit. It says that one should take a garland (mala) of 51 beads made up of different gems and metals strung with gold or silver string. This should be consecrated by the procedures laid down therein. Any japa done with this mala would make any mantra fructify early. In general, all japa malas should be consecrated before using it for counting. Such malas should be treated as sacred as mantras.  
  
**Rudhira-samsthita** (490)  
  
Rakini presides over blood, the element next to the skin. This is another reason for Vak Devis to formulate anahat chakra next to vishudi.  
  
**Kalaratryadi-shakthyauga-vrta** (491)  
  
She (Rakini) is surrounded by 12 of her assistants like Kalaratri devi, each presiding over a petal. It is said that Kalaratri devi was born out of tamo guna of Rudra who is described like this. “She is three eyed, whose luster is like that of rising sun, whose plaits are loose and disheveled, who is in black garments, who holds in her four hands Linga, Bhuvana, truncheon and boon, who is brilliant with the luster of different kinds of ornaments, who is cheerful and is served by the group of devas and whose body is torn and bruised by the arrows of the mind-born lord of love.” Recitation of her mantra causes destruction of one’s enemies. She is also said to be a form of Durga.  
It is also said that on the eve of one’s death, this devi appears in dream bespeaking the death.   
  
**Snigdhaudana-priya** (492)  
  
Rakini is fond of rice mixed with ghee. This food item is capable of producing quality blood.   
  
**Mahaveerendra-varada** (493)  
  
She (Rakini) grants boons to warriors. Here warriors mean eloquent orators and such eloquence is the boon given by Rakini. This epithet augurs well with mala made of 51 alphabets, the element of air and the manifestation of anahat sound.   
Shiva sutra I.11 says “Being an enjoyer of the rapture of ‘I’ consciousness in waking, dreaming and deep sleep stages becomes the warrior of his senses.” Veeras mean the senses and one who wins over these veeras is called veerendra. In this context, ‘veerendra’ means all those who are able to reach the fourth state of turiya where bliss is enjoyed. The next higher stage of turiya is known as ‘turiyatita’ where self-realisation takes place. These are the stages of one’s own consciousness.   
It is also said that one who has transcended the concepts of “I” and “this” is called veera and she derives pleasure in granting them boons (she holds boon in her hand – nama 491).  
  
**Rakinyamba-svarupini** (494)  
  
She assumes the form of Rakini, who has been described from nama 485 to 494 (10 namas).

**Manipurbja-nilaya** (495)  
  
Manipuraka chakra is the naval chakra and the yogini who presides over this chakra is ‘Lakini’. From this nama till nama 503 (nine namas) describe this yogini. This chakra has 10 lotus petals and each petal is inscribed with another 10 consonants with bindus (dots). The pericarp of this chakra is in the form of an inverted triangle, which is red in colour. Each of the three sides of this triangle has swastika symbol. This chakra represents the element of fire and the bija of fire ‘ram’ is placed in the centre of the triangle. The bija ‘ram’ is extraordinarily powerful and aids in acquiring supernatural powers. This bija is capable of providing powers of creation and destruction, depending upon its combination with other bijas. Most of the important bijas like ‘hrim’, ‘shrim’, etc contain ‘ram’ bija. This bija is said to have the power of 12 suns. This bija can play a vital role while formulating atma bija. Scriptures on kundalini also refer this yogini as ‘Lakini’. Meditating on this chakra gives powers for creation as well as destruction. Jataragni, the internal fire that enables digestion in our body functions from this chakra. The fire that generates lust is also situated here. Normally, a fully awakened kundalini does not descend below this chakra.   
  
**Vadanatraya-samuta** (496)  
  
Lakini has three faces; hence, this chakra is discussed as the third chakra in this sahasranamam.   
  
**Vajradikayudhoepeta** (497)  
  
Lakini has thunderbolt and other weapons. She has four arms, two of them holding a thunderbolt and a shakthi weapon. The other two hands have vara mudra (a mudra that grants boon. Almost all the gods and goddesses have this mudra) and abhaya mudra (a mudra that protects by dispelling fear).  
  
**Damaryadibhi-ravrta** (498)  
  
Lakini is surrounded by 10 of her assistants like Damari.   
  
**Rakthavarna** (499)  
  
Her complexion is blood red in colour.  
  
**Mamsa-nishta** (500)  
  
Lakini presides over flesh. Flesh is found beneath skin and blood. This is yet another reason for Vak devis to discuss manipuraka chakra as the third chakra in this sahasranamam.   
  
**Gudannaprita-manasa** (501)  
  
Gudanna refers to rice cooked with jaggery (jaggery is unprocessed sugar made out of sugarcane). Lakini has a liking for this preparation.   
  
**Samasta-bhakta-sukhada** (502)  
  
Lakini confers happiness to all the devotees of Lalithambigai.   
  
**Lakinyamba-swarupini** (503)  
  
She (the yogini) is in the form of Lakini or her name is Lakini. (Lakini + amba = mother Lakini.)

**Swadishtanambuja-gatha** (504) Yogini of swadishtan chakra is known as Kakini. From this nama till nama 513 (10 namas) describes this yogini. This chakra is in coccyx area just above muladhara chakra and has six lotus petals. Each of these petals is inscribed with the next six consonants with bindus above them. The pericarp of this chakra appears like an eight petal lotus with half moon in the centre. Inside this half moon, the bija of Varuna (lord of water) ‘vam’ is placed. Varuna Bija ‘vam’ in proper combination with agni bija ‘ram’ gives certain supernatural powers. Varuna bija also indicates prosperity.

**Chaturvaktra-manohara** (505) Kakini has four beautiful faces, hence described by Vak devis as the fourth chakra. Soundarya Lahari verse 14 mentions about certain rays that radiate from the chakras of kundalini. From muladhara to ajna chakra the verse mentions 360 rays corresponding to 360 degrees of a circle or 360 days of a calendar year (for certain calculations the number of days per year is taken as 360 only).

**Shuladyayudha-sampanna** (506) Kakini has four hands that hold trident, noose, skull and elephant hook (angusa) as her weaponries. Some other scriptures mention conch shell, discuss, mace (gada), and lotus as her weaponries. There are certain variations between Lalitha Sahasranamam and other scriptures on kundalini about the description of the presiding deities of the chakras.

**Pitavarna** (507) Kakini has golden complexion.

**Ati-garvita** (508) Kakini is extremely proud. She is proud of her beauty. But Lalithambigai is not proud (nama 158. Nirmada, which is interpreted like this: She is without pride. When you have something that others do not have, it gives rise to pride. She has everything and everything comes out of Her.)

**Medo-nishta** (509) Kakini presides over fat. Fat is fourth layer beneath our skin hence this chakra is mentioned as the fourth chakra by Vak devis.

**Madhu-prita** (510) Madhu means honey. Kakini is fond of honey. Madhu also means liquor, obviously indicating that Kakini is fond of liquor. In fire rituals to appease certain goddesses, along with ghee (clarified butter), honey and milk are also mixed in small quantities. Offering honey to goddesses is also referred in the Vedas.

**Bandhinyadi-samanvita** (511) Kakini is surrounded by six assistants like Bandhini. Each of her assistants presides over each of the petals. Important among them are Badrakali and Mahamaya.

**Dadhyannasakta-hrdaya** (512) Kakini is fond of curd rice.

**Kakini-rupa-dharini** (513) The presiding devi of swadishtan chakra is in the form of Kakini who has been described in these 10 namas.

**Muladharambuja-ruda** (514) Yogini who presides over this chakra is Sakini, who is described in the next seven namas till nama 520. This chakra is situated at the perineum area and has four lotus petals that are red in colour. Each petal is inscribed with four consonants with bindus. The pericarp of this chakra is square in shape with eight spears protruding outwardly. Inside this pericarp, the bija of this chakra ‘lam’ is placed. There is a red inverted triangle within the pericarp that flashes like lightning. Inside this triangle, the powerful ‘kama-bija’ (kleem) is also placed. The bija for earth is ‘lam’ and this is appropriate because muladhara chakra is the lowest chakra which is also known as the base chakra. Inside this triangle, there is a linga (one of the prominent forms of Shiva). Kundalini energy in the form of a snake coiled around this linga three and half times. There is a hole which is called ‘dwara’ in Sanskrit in this chakra, through which kundalini ascends and descends. Under normal circumstances, the mouth of this hole is blocked by the head of this snake. This is the most important chakra as it holds the life energy in the form of kundalini here. Lalithambigai dwells in this chakra in the form of kundalini, Her subtlest form. Ancient scriptures refer the presiding deity of this chakra as Dakini who is the presiding deity of Vishudi chakra as per this sahasranamam. The bija ‘lam’ is used for acquiring material prosperity. The other bija ‘kleem’ which is placed inside the triangle also gives prosperity. It is to be noted that kama kala (nama 322), the subtler form of Lalithambigai is different from kama bija referred here.

**Pancha-vaktra** (515) Sakini is five faced, hence described in this sahasranamam as the fifth chakra. Each of these faces represents five elements like akash, air, etc. There is a yantra called ‘pancha-vaktra’ (mentioned in the epic Ramayana), the details of which is not fully available. This was supposed to have been given by Shiva to Ravana in appreciation of his penance.

**Asti-samstita** (516) Sakini presides over bones, the fifth layer from the skin. This is also one of the reasons for taking up this chakra as the fifth in this sahasranamam.

**Ankushadi-praharana** (517) Sakini has weapons like elephant-hook. She is said to have four arms and apart from elephant-hook, she also carries lotus, book and chin mudra (mudra of knowledge or jnana mudra). But scriptures disagree with these armories. Scriptures talk about sula (trident), staff (a long stick with a flag tied at the top. Generally it is carried by sanyasins), gourd (kamandal , a copper or brass vessel with a nostril like opening containing water) and rudraksha mala. These are the symbols of a sanyasin.

**Varadadi-nishevita** (518) Sakini is surrounded by her assistants like Varada and three others. The three others are Sri (possibly indicating goddess Lakshmi), Shanda and Sarasvathi (goddess of knowledge).

**Mudgaudanasakta-citta** (519) Sakini is fond of food of made of moong dhal. The combination of ‘mudgannam’ is rice mixed with moong dhal, jaggery, coconut, jira, ghee and milk. For offering this to goddess, there is a specific method by which this is to be prepared.

**Sakinyamba-swarupini** (520) The presiding deity of the muladhara chakra is in the form of Sakini who has been described in these seven namas.

**Ajna-chakrabja nilaya** (521) The next seven Namas discuss about the presiding deity of ajna chakra, Hakini. Ajna chakra is considered as the most important chakra and is located between the two eye brows. This chakra has two lotus petals and bijas ‘ham’ and ‘ksham’ are inscribed in those white petals. The yogini’s complexion is white and she has six faces, all red in colour. She has six three eyes, six arms and is majestically seated on a white lotus. Each of her six hands holds varada mudra (granting boons), abhaya mudra (dispelling fear), a rudraksha rosary, a human skull, a small drum and a book. The mind in its subtlest forms dwells here. The most important bija of all, ‘OM’ is placed here and when kundalini reaches this chakra, superhuman powers are granted to the practitioner. The pericarp is in the form of inverted triangle. Above this triangle, a half moon is located. During proper meditation on ajna chakra, the first illumination would be only a half moon, above a triangle. This moon transforms into an illuminating flame during further progress in meditation, indicating the progress of self-realization happening. The illumination of the flame is extraordinarily bright because sun, moon and fire unite in this chakra (Ida, pingala and sushumna). Both Shakthi and Shiva begin to manifest here. One’s guru lineage is worshipped in this chakra. Guru, irrespective of the place of his existence, gives command to his disciples through this chakra. These are the words of Krishna in Bhagavad Gita (VIII.9, 10): “One should know the Brahman as the knower of all in inconceivable form, shining like the sun, beyond all materialistic attributes. One who at the time of death by his yogic powers fixes his consciousness between his two eye brows (ajna chakra), with mind fixed on the Brahman attains Him.”

**Shukla-varna** (522) Hakini has fair complexion. This could be due to the purity of ajna chakra.

**Shadanana** (523) Hakini has six faces and hence described as the sixth chakra in this sahasranamam. Ajna Chakra is the controlling centre for the five lower chakras, each of which representing five bhutas or elements. Ajna chakra, the sixth chakra controls the mind. Hence, Hakini is described with six faces, one representing mind and other five representing five elements.

**Majja-samstha** (524) Hakini presides over bone marrow, the sixth layer from the skin hence ajna chakra is discussed as the sixth chakra in this sahasranamam.

**Hamsavati-mukya shakthi-samanvita** (525) Hakini is attended by two of her assistants. They are Hamsavati and Kshamavati, representing the two bijas ‘ham’ and ‘ksham’. In all these chakras, the names of the assistants to the yoginis begin with the respective alphabets inscribed in the lotus petals of the concerned chakras. Alphabets, complexion of the yoginis, faces and hands of the yoginis, the shape of the pericarp of the chakras have great relevance to the attributes assigned to these chakras.

**Haridrannaika-rasika** (526) Hakini is fond of rice cooked with saffron.

**Hakini rupa-dharini** (527) The yogini who has been described in the preceding six namas is known as ‘Hakini’. For further reading about ajna chakra in this site: [ajna chakra](http://www.manblunder.com/2009/06/ajna-chakra.html) and [developing third eye](http://www.manblunder.com/2009/07/developing-third-eye.html)

**Sahasradala-padmastha** (528) The next seven namas discuss about yogini Yakini, the last among the yoginis we are discussing about. Sahasrara or the crown chakra is presided by yogini Yakini. Sahasrara is in the form of a thousand petal lotus. This is not categorized under chakras and sahasrara is difficult to explain. The commune (the divine energy) between the soul and the cosmos happens through an extremely small aperture at the top of the head. This pericarp of the sahasrara is said to be more lustrous than a full moon. The rays of this moon is multi coloured, predominantly VIBGYOR, the seven colours of the rain bow. The colour of these chakras begin with red at muladhara, orange at swadishtan, yellow at manipuraka, green at anahat, blue at vishudi, indigo at ajna and violet at sahasrara. Though violet is said to be the overriding colour of sahasrara, multi colour is visible during its activation. Shakthi’s union with Shiva takes place here. There is a bindu in the midst of sahasrara and is called ‘sunya’, or emptiness which is the root of liberation and is in the size of a ten millionth of the width of human hair. Shiva is manifested here as the pure Brahman, and Shakthi conjoins Him unfolding eternal bliss leading to final liberation. The mind that was purified at ajna chakra begins to realise the oneness of the self (atma)and the Brahman (Paramatma). The practitioner who realizes this place is not born again. He is freed from all his karmas. Krishna says in Bhagavad Gita (XVIII.49), “A person can attain liberation by freeing himself from karmas by practicing renunciation (not a verbatim translation).” At this stage, the practitioner does not use his free will (surrenders his free will to God) and functions only at the will of God. Such a situation is possible only if sahasrara is well activated. Shakthi who has ascended from muladhara unites with Shiva at sahasrara and the blissful ambrosia is released and is felt at the throat, providing the divine nourishment which makes the practitioner to realise “I am That”, indicating the end of one’s spiritual quest. The union of Shakthi (I) and Shiva (That) takes place here in their subtlest bindu forms. All the alphabets are placed continuously in all the 1000 petals of the lotus. It is also said that the alphabet ‘ksha’ is excluded from the 51 alphabets of Sanskrit, thereby making it only 50 letters. These 50 alphabets are placed 20 times in succession to make it as 1000. The feet of the Brahman (some refer this as the feet of one’s Guru and either way there is no differentiation in the subject conveyed as Guru and the Brahman are not different) is worshipped here causing removal of sanchita karma (the total sum of karma of all previous births that have not yet fructified). In the pericarp of sahasrara there is a moon and inside this moon there is a triangle and inside this triangle, there is unmani, a tatwa that nullifies all the adversities of mind. This is one of the foremost reasons for attaining bliss, as the influences of mind is overruled here.

**Sarva-varnoba-shobhita** (529) Yakini shines in all colours. ‘Varna’ also indicates letters that are inscribed in the 1000 petals. There is also an interpretation that letters are placed first from ‘a’ to ‘ksha’ and then ‘ksha’ to ‘a’ and again from ‘a’ to ‘ksha’ and so on.

**Sarvayudha-dhara** (530) Yakini has all types of weaponries. In sahasrara, everything is infinite because sahasrara is beyond any explanation. Sri Rudram (Yajur Veda IV.v.10.verse 12) says ‘a thousand fold in thousands are the missiles in your arms.’ Such references are available in plenty in Vedas and Upanishads.

**Shukla-samstita** (531) Yakini is in the form of subtlest product of the human body – semen or ova. Yakini represents the creation of human body and destruction of the human mind.

**Sarvatomuki** (532) Yakini has infinite faces. ‘Infinite faces facing all directions’ is the concept of the Brahman. Mahanarayana Upanishad I.13 says ‘having eyes everywhere, having hands everywhere, having feet everywhere..’ Bhagavad Gita XIII.13 says ‘He dwells in the world, enveloping all, His hands and feet present everywhere. His eyes and ears, His mouth and heads present on all sides.’ Purusha suktm opens by saying ‘Purusha (the Brahman) has thousands of heads, thousands of eyes, thousands of feet..’ How does that Purusha appear, answers Bhagavad Gita XI.12 by saying ‘if a thousand suns appeared simultaneously in the sky, their might dimly resemble Him.’

**Sarvaudana-prita-citta** (533) Yakini likes all types of food. The important point to be noted with sahasrara is the nature unboundedness. The yogini presiding over sahasrara is beyond everything.

**Yakinyamba-swarupini** (534) Yogini presiding over sahasrara is known as mother Yakini, who has been described from nama 528 till 534 (7 namas). With this, the description of yoginis is concluded. For practical guidance to kundalini meditation please refer to e-book titled [kundalini unraveled](http://books.google.com/books?id=njXNQssEBpIC&lpg=PA1&pg=PA1#v=onepage&q=&f=false)

**Svaha** (535) After describing yoginis, Vak Devis continue with their description of Lalithambigai. Lalithambigai is in the form of oblations offered to gods and goddesses. The mantras for such oblations end with svaha. More details are provided in the next nama. Linga purana 13.9 says wife of Pashupati (the fiery form of Shiva) in the form of fire is Svaha and the mother of Lord Skanda (Subramanya or Muruga).

**Svadha** (536) She is in the form of oblations offered to the departed souls (pitrs) and such mantras end with svadha. Markendeya Purana (26.6-9) personifies a grhastha (a married man leading family life) as a holy cow. Cow’s back is Rk Veda, her loins is Yajur Veda, her face and neck is Sama Veda, her horns are pious acts, her hair is the words of wise men, her ordure and urine are tranquility and prosperity, her four feet are the four classes of humanity, svaha, svadha, vashat and hanta are her teats. The epic proceeds to say that such a man should nourish gods, rishis, pitrs, all men and other living beings as his own body (This act of a grahasta is called pancha yajna. refer nama 946). It is also said that Svaha and Svadha are the two wives of Lord Agni.

**Amatih** (537) She is in the form of avidya or ignorance. The creation in the beginning was devoid of consciousness, known as avyakta form (nama 398). From mulaprakriti (nama 397) avyakta, mahat (nama 774) (intellect), ego, etc were created. The intellect in such an un-manifested stage is known as amati. This is the stage of prakriti where all the three gunas are found in equilibrium. Any change in this equilibrium of gunas in prakriti leads to desire, wisdom and action.

**Medha** (538) She in the form of amati transforms into medha or intelligence along with evolution. This is also to confirm Her existence from the beginning of creation. These two namas explain the development of intellect from its un-manifested form to manifested form. She is in the form of both, which go to prove Her Brahman form or the omnipresence nature. Medha particularly refers to individual intelligence. Mahanarayana Upanishad (49.1) says “May the all-penetrating goddess of intellect who is beneficial, favorably disposed to and delighting in us, visit us” (Meda suktam 1). Atharva Veda VI.108 says “Oh! Wisdom (medha)! Come first to us with cows, with horses, you with the sun’s rays, you are reverent to us. The next verse proceeds to say “I call first, unto the aid of gods, wisdom filled with Brahman, quickened by Brahman, praised by seers………” Intellect is considered as one of the important aids to realise the Brahman. She is said to be in the form of such an intellect.

**Shrutih** (539) Srrutih menas Vedas. She is in the form of all the four Vedas or all the Vedas represent Her form.

**Smrtih** (540) Vedas are difficult to understand and the message of the Brahman is conveyed through them in secretive manner. Vedas need proper interpretation to understand properly. Smrtihs, derived from Vedas deliver the message of the Brahman in understandable terms. She is in the form of such Smrtis. Smriti also refers to the power of recollection and memory. Krishna says (Gita X.34) “I am the power of speech, memory, intelligence, grasping faculty……..”

**Anuttama** (541) No one is superior to Her, an exclusive of the qualities of the Brahman. This situation is best explained in Shveashvatara Upanishad (VI.8) which says “No one is His equal; no one is superior either. He possesses many gifts of a high order.” The same situation finds a place in Bhagavad Gita (XI.43). “Unparalleled by any other in the three worlds, who may surpass Him, the Lord of power incomparable.” Anuttama also means intellect not derived from others. She is the embodiment of intellect.

**Punyakirtih** (542) She is known for virtues. She gives fame to Her devotees. The very thought of Her sanctifies a person. Vishnu Sahasranamam nama 688 is ‘punyakirti’ which means He is capable of eradicating sins of His devotees.

**Punyalabhya** (543) She is attainable through virtues. Punya means virtues. It is said that ‘She is attained by those who are virtuous and have knowledge of Vedas. Those who are desirous do not see Her.’ Soundarya Lahari verse 1 explains this. ‘You are worshiped even by Brahma, Vishnu and Rudra. Unless one has accumulated virtues of previous births (good karmas), how can anyone be capable of singing Your praise or prostrate before You.’

**Punya-shravana-kirtana** (544) Recitation of verses in praise of Her (like this Lalitha Sahasranamam), or listening to such praises are virtuous acts. Vishnu Sahasranamam 922 conveys the same meaning. The uttara-bhaga (the concluding part) of Vishnu Sahasranamam verse 2 and the concluding part of this Lalitha Sahasranamam also conveys the same meaning.

**Pulomajarchita** (545) Indrani is the wife of Lord Indra. She is an ardent devotee of Lalithambigai. This nama is included in this sahasranamam to highlight the importance of morality and the benefits attained on worshipping Lalithambigai. This nama means that She is worshipped by the daughter of Puloman (Indrani). There is a story in Devi Bhagavatham chapter VI which goes like this: ‘There was demon by name Puloman. He had a daughter known as Sasi. Indra killed Puloman and married his daughter Sasi. Thus, Sasi became Indrani. Indra befriended with another demon by name Vridasuran. Vridausran’s father Dvashta forewarned his son not to entertain friendship with Indra. As the fate would have it, Vridasuran did not listen to his father’s advice. At an appropriate time, Indra killed the demon with the help of Lalithai, Vishnu and others. Since Indra killed his friend through foul means, he was afflicted with Brahmahati dosha as cursed by Dvashta. Nobody came to his rescue. When Vishnu and Lalithai helped Indra, everyone helped him. But when Vishnu and Lalithai no longer willing to help him, none came forward to help him. As result, Indra left his empire, came to the earth and started living in a lotus stem. Nobody could find him. The absence of Indra was felt in the universe. There was no rain which resulted in acute famine all over. Demigods, goddesses and sages appointed a demon by name Nagushan for the post of Indra, to overcome the famine. Nagushan, impressed by the beauty of Indrani wanted to flirt with her. Knowing this Indrani went to Brahma. He could not offer a lasting solution. Then along with demigods, etc Indrani went to Vishnu for a solution. Vishnu advised all of them to worship Parashakthi. With Her grace, Indra was found by Indrani. Indrani told Indra that her chastity is in jeopardy with Nagushan occupying Indra’s throne. Indra told her that their time is not auspicious and that she should go back to Indralog. He also told her that to protect a woman’s chastity nobody can be of help except her own will power and determination. She went back to indralog and told Nagushan that she would oblige him if he comes to her place in a palanquin carried by the seven great sages (sapta rishis). Accordingly, Nagushan summoned sapta rishis. Sapta rishis obliged Nagushan as they were aware of what is in store for Nagushan. Out of the seven rishis, Agastyar was very short and when he walked with the palanquin, it tilted towards his side. Angered by this, Nagushan beat Agastya and kept his foot on his head. Agastya is a very powerful sage who had once consumed the entire water of all the oceans. Agastya cursed Nagushan to become a python and immediately he fell down in a forest with the body of a python. Knowing this, Indra returned to his kingdom. Indra was restored to his throne with the grace of Lalihai.

**Bandha-mochani** (546) She liberates from bondage. Bondage is caused by ignorance or avidya. Bondage means a soul remaining afflicted by desires and attachments. She removes such bondage for those who surrender to Her, beginning of the process of liberation.

**Barbaralaka** (547) In some texts, this nama is mentioned as ‘banduralaka’. She has curly hair that appears like waves and flowing into Her forehead.

**Vimarsha-rupini** (548) Brahman is the combination of prakasha and vimarsha forms. Prakasha is the self-illuminating light without parentage. It is the beginning of creation or creation begins from prakasha. Without this self illuminating eternal light, nothing can exist. It is Shiva. The reflection of Shiva is known as vimarsha, which is known as Shakthi. Without the presence of vimarsha or Shakthi, Shiva cannot act. Shiva is the creator and Shakthi is the doer. It is said that ‘if ultimate Reality were merely prakasha without vimarsha, it would be hibernating.’ Without Shiva or prakasha form of the Brahman, the presence of Shakthi or vimarsha of the Brahman is not possible. Without Shakthi or vimarsha of the Brahman, the creation is not possible as without Shakthi, Shiva becomes inert. Shiva is devoid of activity with singular exception of Shakthi got abstracted from Shiva. That is why soul is said to the representative of Shiva, as soul on its own cannot act unless combined with prakriti or nature. If Shiva can be called as the Brahman, then Shakthi is to be called maya. Without the presence of maya, activities in the universe cannot happen, as maya is the expressive nature of the Brahman. This appears logical as the Creator status of the Brahman is not divested. Though Shiva has desired to create, He executes His acts of creation only through Shakthi which makes Shakthi the most sought after form of the Brahman. Shakthi in Her capacity as the administrator of the universe has multifarious activities such as creation, sustenance, fusion, total dissolution and finally recreation (nama 274). Shiva therefore is the static energy and Shakthi becomes the kinetic energy. When these two energies join together it known as ‘Shiva-Shakthi’ (nama 999) or ardhanariswara form (half male and half female) This nama mentions Her creative aspect.

**Vidya** (549) Vidya means ‘to deliberate’. She is in the giver of knowledge that is capable of providing final liberation. This is an extension of the previous nama. After having spoken about Her vast powers in the previous nama, Vak Devis talk about the final liberation in this nama, which can be granted only by Her. Final liberation cannot be attained without understanding the Brahman for which the highest form of pure knowledge or suddha-vidya (Shiva sutra) is required. This nama says either She is in the form of that supreme knowledge or She gives that supreme knowledge for those who seek it. Shiva Sutra 21 says “Suddha-vidyodaya-chakreshatva-siddhih”. “Full acquisition of mastery over the collective whole of the shakthis through the appearance of suddha-vidya or pure knowledge.” It is said that She is the highest of vidyas and on the the appearance of this vidya, a practitioner acquires infinite knowledge and siddhis. This becomes possible because, by providing this pure knowledge She makes a person to think about Shiva in the form of primordial light, thereby becoming Shiva himself. Mundaka Upanishad talks about two types of knowledge, one is ‘apara’ the lowest and another is ‘para’ the highest. She is in the form this ‘para’ knowledge.

**Viyadadi-jagat-prasuh** (550) She is the Creator of the five principles of akash (ether) air, etc. According to Taittiriya Upanishad (II.1) “From that Self (the Brahman) sprang up akash, from akash air, from air fire, from fire water and from water earth.” During great dissolution, the reverse process unfolds.” She is referred as that Self or the Brahman. This nama augurs well with nama 397 ‘mulaprakriti’.

**Sarva-vyadhi-prashamani** (551) She cures all diseases. Nama 876 ‘niramaya’ also conveys the same meaning.

**Sarva-mrtyu-nivarini** (552) Mrtyu means death. There are different types of deaths such as death arising out our accidents, disease or untimely deaths. Svetashvatara Upanishad IV.15 explains about death thus: “If you know your oneness with Him, you become free from shackles of death.” Katha Upanishad I.iii.15 also endorses this view. “Having known that Self, one can be free from death.” The concept of self-realisation is conveyed in this nama. If one becomes immortal, it is against the laws of the Divine. Mrtyu means averting rebirths. Birth and death is only for gross bodies. When immortality (eternal) is referred, it always means the Supreme Self. A soul manifests in the form of gross body to undergo pleasure or pain according to its karmic account. At the time of death, soul leaves the body and enters another body till its entire karmic account is exhausted. The death here indicates the final liberation of the soul to merge with the Brahman. The nama means that She is liberator of such souls.

**Agra-ganya** (553) She is the First, first among the entire creation. Shiva has no parentage. Shiva created Her in the form of kinetic power to create and sustain this universe. This nama refers to Her own creation. At the time of first creation, none was there except Shiva and Shakthi. At the time of annihilation only Shiva and Shakthi alone remains. Shiva and Shakthi continue to remain during the end of one yug and the commencement of next yug (discussed in nama 555.) Shivananda Lahari verse 100 conveys the same meaning. “Gods like Brahma know You as the first amongst the most worshipful ones. You are known as the best among the best of grains.”

**Acintya-rupa** (554) She is in inconceivable form, a quality of the Brahman. Reference can also be made to namas 139 and 415 which say that She is beyond comprehension by mind. This is one of the unique qualities of the Brahman and confirms that the Brahman is amorphous and omnipresent. She is beyond all qualities and gunas. Forms appear only if the soul interacts with prakriti along with elements. She is the embodiment of all souls and She herself is the prakriti.

**Kali-kalmasha-nashini** (555) She destroys the sins committed during kali yug (kali age) The following reding from Markandeya Purana Chapter 43. Verses 26-30 is about the duration of each yug. At the end of each yug the total dissolution takes place and the next re-creation is known by the succeeding yug. Currently we are going through 5111th year of kali yug out of 360,000 human years. “360 human years is equal to one divine year. 12,000 divine years (4,320,000 human years) consists the four ages called Krta yug (4000 years), treata yug (3000 years), dvapara yug (2000 years) and kali yug (1000 years). The balance of 2000 years has been calculated for twilight period of each yug.” Out of the four, kali yug is supposed to have more sinners and She in the form of Goddess Kali destroys sins committed during kali yug.

**Katyayani** (556) She is the sum total of the effulgence (tejas) of all gods and goddesses. Vama Purana says that brightness which is the best is known by the name Katyayani. Katyayani is the presiding deity of odyana peeta, situated at ajna chakra. Other peetas are Kama giri peeta at muladhara chakra, purna giri at anahat, jalandra peeta at vishudi. There is another interpretation. ‘ka’ means Brahma, the Creator or head or a stone. She rests on this ‘ka’; (with particular reference to stone meaning the universe) therefore She is known as ‘Katyayani’.

**Kalahantri** (557) ‘kala’ means death. She is the destroyer of death. She destroys death for those who are self-realized. Shvetasvatara Upanishad says ‘kalakaraah’, which means that the Brahman is the creator of time. Death occurs only when the soul transcends its prescribed time fixed by the law or karma also known as the law of the Lord. Please refer nama 552 ‘sarva-mrtyu-nivarini’ for additional details. The unique nature of this sahasranamam is no nama has been repeated. But there are instances where the same meaning has been conveyed through more than one nama. This is to emphasize the importance of certain activities that are considered as more important. For example through namas 552 and 557 it is said that She destroys death. The secretive meaning of these namas is self-realisation. Those who have realized Her within transcends death, which means that they are not reborn. Every living being born in this universe has to necessarily undergo the process of death, the dissolution of the respective physical bodies. Self-realization can be attained by removing ‘a-vidya’ or ignorance.

**Kamalaksha-nishevita** (558) She is worshiped by Vishnu, the lotus eyed. Soundarya Lahari verse 5 confirms this by saying ‘Haris-twam-aradhya’ meaning ‘Vishnu worshiped you’. It is said that Vishnu by worshipping Her, got His ‘mohini’ (nama 562) form (form of a woman) to destroy the demons. Possibly sanctity of the woman hood is highlighted by Vak Devis in this nama. Women are always treated as sacred attributes by Indian scriptures.

**Tambula-purita-muki** (559) She is fond of chewing betel leaves with karpura vitika (nama 26). The betel leaves turn the lips into red colour. This nama says that Her face shines with betel leaves In Her mouth. The fragrance of betel leaves with karupura vitika gives a pleasing fragrance.

**Dadimi-kusuma-prabha** (560) She radiates like a pomegranate flower. They are dark red in colour. The flowers of pomegranate are considered as the most auspicious amongst the flowers for worshipping Her. Next is hibiscus flower, which too has deep red petals and is widely used for worshipping Her. The last verse of ‘Abhirami Andhadi’ (A poetize consisting of 100 Tamil verses in praise of Her. This is more or less like Soundarya Lahari) also compares pomegranate flower to Her complexion. Everything associated with Her is red. Her red complexion has been repeatedly emphasized in this sahasranamam. The reason for such repetitions is provided in nama 557.

**Mrigakshi** (561) Her eyes appear like that of a deer. Since the description of the Brahman is not possible, a reference is always made to the best known object. A deer’s eyes look gorgeous and will always be revolving, glancing at all the sides at the same time. Lalithambigai being the administrator of the entire universe looks all-round for two reasons. First, She administers the universe by personally overseeing all the activities. Secondly, while doing so, She liberates Her true devotees by glancing at them. She do not want them to wait even for a second to attain liberation. She grants them liberation by a mere glance. Lalitha trisati nama 103 ‘harinekshana’ conveys the same meaning.

**Mohini** (562) She Bewitches. Unable to find proper words to describe Her beauty, Vak Devis used this word. Bewitchment is not possible without being splendiferous. She is the beauty incarnate, because Her beauty is made up of knowledge, efficiency and compassion. When Vishnu got His Mohini form by worshipping Her, He bewitched the demons (refer nama 558).

**Mukhya** (563) She is the first in the universe. Mukhya also means important. She is authoritative amongst all gods and goddesses. Taittiriya Upanishad (III.x.6) says “I am That which was born before anything. I was born before the gods and goddesses”. This nama says that She is not only first among the creations, but also part of creation itself and assumes importance amongst all gods and goddesses.

**Mrudani** (564) Mruda means Shiva. Consort of Mruda is Mrudani. It also means giver of happiness that is provided by the vimarsha form of Shiva, Shakthi.

**Mitra-rupini** (565) Mitran means a friend. Sun is considered as a friend of the universe, as it sustains existence. She is in the form of sun. In Sri Vidya worship, Shiva is represented by agni, Shakthi is represented by moon and the union of Shiva-shakthi is represented by sun. This nama indicates Her closeness and easy accessibility to those who seek Her.

**Nitya-trpta** (566) She remains eternally contended, because She has no requirements. Non-requirement is one of the qualities of the Brahman. It is said “That is infinite and this is infinite. The infinite proceeds from the infinite, taking the infinite of the infinite, it remains as the infinite alone.” Because She being infinite, She remains eternally contended. Nama 815 is ‘a-nitya-trpta’, which means She is contended even with perishable offerings. Based on this interpretation, the present nama can be explained as ‘She remains contended with eternal non-perishable offering, which is atman.’

**Bhakta-nidih** (567) She is the treasure house for Her devotees. She shares this treasure with Her devotees whenever sought for vide nama 989.

**Niyantri** (568) She is the guide to the universe. Since She administers the universe, She is addressed in this nama as its guide.

**Nikhileshvari** (569) This is an extension of the previous nama. Because of being the only guide to the universe, a quality of the Brahman, She assumes the position of Supreme Ruler, which is conveyed in this nama.

**Maitryadi-vasana-labhya** (570) She can be attained through qualities like kindness, etc. Patanjali yoga sutra I.33 says “Friendship, mercy, gladness and indifference being thought of in regard to subjects, happy, unhappy and good and evil respectively, pacify the mind stuff.” For attaining perfection, one has to remove evil thoughts. One should not become felicitous on knowing the sufferings of another. One should not become jealous on knowing the wealth of another. When someone is suffering, one has to help him to come out of his sufferings. Converting hatred into love, converting sadness into happiness etc are some of the ways to attain perfection. If countervailing negativities by positivism is practiced, mind attains perfection which leads to the stage of samadhi. Such devotees can easily reach the stage of bliss and ultimate merger with the Brahman. This nama says that She can be attained by practicing to countervail negativities by positive thoughts. She can be attained by positive vasanas or impressions.

**Maha-pralaya-sakshini** (571) Maha-pralaya is the total dissolution that has been discussed in nama 232 ‘maheswara-mahakalpa-mahathandava-sakshini’. When annihilation unfolds, the entire universe gets dissolved into Shiva. This happens exactly in the reverse process of creation. At the time of creation akash was born out of the Brahman, air was born out of akash, etc. At the time of annihilation, air gets dissolved into akash and akash gets dissolved into Shiva. This process is known as involution as opposed to evolution, a process that happens during creation. This nama says that She is the only witness to the great dissolution. Such a great dissolution unfolds at the command of Shiva. He begins His famous cosmic dance during annihilation. Macrocosm gets dissolved into Shiva and She is the only witness to such a mind boggling event. Soundarya Lahari verse 26 describes this event. “Brahma, Vishnu, Yama, Kubera, Indra all gets annihilated. But your consort Shiva plays around with you.”

**Parashakthi** (572) She is Parashakthi. Consort of Paramashiva is Parashkathi. She is the supreme Shakthi. Reference to nama 366 ‘para’ can be made. In a human body there are ten substances called ‘dhatus’. Skin, blood, flesh, fat and bone originated from Shakthi. Marrow, semen/ova, prana and jiva (soul) originated from Shiva. The tenth dhatu is Parashakthi. Shiva can manifest only if He is conjoined with Shakthi. This is explained in Soundarya Lahari verse 1 which says ‘Shiva united with Shakthi, becomes able to manifest. Otherwise, Shiva cannot even pulsate.’ Shveteshvatara Upanishad VI.8 says ‘He possesses powers of knowledge and powers of action, all of which are natural to Him’. This is not possible for Him without His Shakthi. Para-trishika-vivarana says the following. “The revered goddess and the supreme divine consciousness that at once transcends three divisions of creation, sustenance and destruction is ‘Parashakthi.’. She moves freely in all fields of knowledge. Entire universal existence has two aspects. One is the original universe and another is its reflection. The original universe is ‘Parashakthi’ and the entire manifestation is said to be Her expression. In the womb of Parashakthi lies para vak, from where the speech originates. The reduced consciousness, because of its retention within itself of all objectivity, is like the udder of celestial cow ‘Kamadhenu’. It upholds the multitude of entire objectivity, becomes manifest, wide spreading ‘jnana shakthi’. Without bringing about the limited experience of the knower and known, reside in the pure state of awareness, it is the perfect Parashakthi of 17 kalas. “ Parashakthi is the Supreme Divine kinetic energy and His mirror image which becomes responsible for all the acts of Divine. It is said in Linga purana that powers of all objects of existence in the universe is Shakthi and the objects themselves are Shiva.

**Para-nishta** (573) Nishta means steadfast position. The mind of a self realized person becomes steadfast, perpetually united with the Brahman. For reaching this stage, the highest level of knowledge is required. Krishna explains this in Bhagavad Gita (IV.33). “Sacrifice performed with knowledge is superior to material sacrifices. All actions (cause, effect and karma) consummated in entirety in knowledge.” For changing over from external rituals to internal search, knowledge is important. Without acquiring such supreme knowledge, one continues to be associated with materialistic rituals failing to realize the Brahman within. The latter is capable of giving salvation at a faster pace than the former, which is an extremely slow process. Internal search requires nothing except a steadfast mind whereas for the materialistic rituals time, space and wealth become essential requirements. The kind of knowledge can be obtained only from ancient scriptures. Particularly, Upanishads provide extraordinary inputs to understand the Brahman and the procedures to seek Him within. The acquiring of knowledge leads to experience. When this knowledge and experience turns steadfast, it is called ‘para-nishta’. She is in the form of ‘para-nishta’. Without her help, reaching this stage is not possible. She is the embodiment of power (para-shakthi) and knowledge (para-nishta).

**Prajnana-ghana-rupini** (574) An extension of the previous nama, which said that knowledge and experience are the essential components for self-realisation. This nama goes to explain the kind of knowledge discussed in the previous nama. ‘pra-jnana-ghana’ means superior-knowledge-concentrated. Superior concentrated knowledge means the knowledge that remains unpolluted by ignorance. Knowledge becomes polluted by senses. Brhadaranyaka Upanishad (V.v.15) says ‘the Self without interior or exterior. It is entire and pure intelligence alone.” When everything dissolves into this pure knowledge, self-realisation begins to happen. She is in the form of such pure and concentrated knowledge.

**Madhvipanalasa** (575) She is in languorous stage, because of consuming an intoxicated drink made out of honey (some texts quote that it is mixture of grape extract and honey). The secretive meaning of this nama is that She is in a state of samadhi and enjoying the ultimate bliss. She always meditates on Her creator Shiva. During the higher levels of kundalini meditation, a honey like fluid drips into throat, known as ‘madhu’ (madhu means honey) because of its taste and viscosity that resemble honey. This normally happens in the stage of bliss where a person remains lackadaisical as his consciousness remains fixed with the Brahman. She is said to be in this stage of bliss, the eternal happiness.

**Matta** (576) Because of consuming the drink referred in the previous nama, She is in the stage of intoxication. This intoxication is because of the reasons given in the previous nama. It is also said that She represents ego of Shiva. Since She is in the stage of introversion, She appears inebriated. These two namas possibly elucidate the stage of bliss and its importance. Bliss can be attained either by progressing in kundalini meditation or remaining as an introvert and exploring the Self within.

**Matrka-varna-rupini** (577) She is in the form of 51 alphabets of Sanskrit called matrka. These 51 alphabets are split into six groups and worshipped in the six chakras from muladhara to ajna. These alphabets have different colours and is said to be closely related to cosmological studies. A comparative narration is drawn between Shiva and shakthi and vowels and consonants. Vowels are always active and dynamic in nature and therefore vowels are compared to shakthi; consonants are compared to Shiva. Without Shiva-Shakthi combine, the universe cannot exist, as they are two different aspects of the Brahman. In the same way, sound cannot exist without vowels-consonants combine. The sound originates from Shabda Brahman where as the universe originates from the Brahman. She is the Shabda Brahman. She wears a garland made up of 51 alphabets, which has discussed in nama 489 ‘aksha-maladi-dhara’. Another interpretation says that She is the Mother (matrka) of all letters (varna-rupini). This theory goes to prove that She is the creator of all the alphabets. These alphabets are the foundation of Sri Chakra. Based upon the theory that Sri Chakra is a human body, these alphabets form the foundation of human existence. The difference between animals and man is the decoding and understanding of sound, which becomes possible because of Shabda Brahman. Meditating matrkas and Shiva as one is a way of worshipping Sri Chakra. This is called ‘kailasa-prastara’. There are two more prastaras. They are ‘meru-prastara’ where titi nitya devis and Sri Chakra are meditated upon as one and meditating vak devis (authors of this Sahasranamam) and Sri Chakra as one is called ‘bhu-prastara’.

**Maha-kailasa-nilaya** (578) Maha-Kailasa is the abode of Shiva. This is far away from the existing Kailasa Mountains. In fact, Maha-Kailasa is beyond human comprehension. Shiva has various forms and Maha-Kailasa is the abode of Paramashiva. Since Lalithambigai is always present with Shiva, Maha-Kailasa is referred to as the abode of Lalithai as well. This interpretation is given in epics. The orifice in sahasrara (bindu) is known as maha-kailasa. Sahasrara is beyond the shad-chakras (muladhara to sahasrara) in the human body. Shiva is visualised here in the form of bindu (dot). Since She conjoins Shiva here in Her subtlest form, it is also referred as Her abode. In the previous nama three prastaras were discussed and one among them was kailasa prastara, which is beyond the reach of Vak Devis, the authors of this sahasranamam. They have used prefix ‘maha’ to mean Her best qualities and there are 37 such namas.

**Mrunala-mrdu-dorlata** (579) Her arms are tender like lotus stalks. Her subtlest form is kundalini. This form is compared to that of a lotus stem in nama 111.

**Mahaniya** (580) She is adorable. Whatever praise one showers on Her, She becomes worthy of it. Possibly this could be the reason for using prefix ‘maha’ (great) in a number of namas.

**Dayamurti** (581) She is the embodiment of compassion, which is one of Her predominant qualities. This is the reason for commencing this Sahasranamam with ‘Sri Mata’, the compassionate mother of the universe. To emphasize Her compassion, this quality has been repeated in namas 197, 326 and 992. Compassion becomes Her predominant quality because She sustains all those who do not think about Her even for a moment.

**Maha-samrajya-salini** (582) She magnificently controls all the planets forming part of this universe. Normally ‘samrajya’ refers to cluster of kingdoms. For Her, kingdoms mean planets and earth forming only a tiny part of the universe controlled by Her. Even the ‘maha-kailasa’ is ruled by Her in Her capacity as the consort of Shiva.

**Atma-vidya** (583) This nama and the next two namas talk about three types of vidyas (knowledge). Atma vidya means the knowledge about the Brahman, Brahma vidya. Brahman is also known as Atman. Nama 727 is ‘shiva-jnana-pradyini’, which means that She imparts knowledge on Shiva who is known as the Brahman without attributes. Since She imparts knowledge of the Supreme Ataman, she is addressed as ‘atma-vidya’. Turiya gayatri is also said be atma vidya. Turiya gayatri is ‘Ka-e-la-hrim-vakbaveshvari-vidmahae; ha-sa-ka-ha-la-hrim-kameshwari-cha-dhimahi; sa-ha-la-hrim-thanaaha-shakthihi-prachothayat. There is a mantra called ‘atma-ashtakshara mantra’. This mantra is ‘om-hrim-hamsaha-soham-svaha’ (this mantra is a part of Sri Vidya cult). She is said to be in the forms of turiya gayatri and ‘atma-ashtakshara-vidya’.

**Maha-vidya** (584) Knowing Atman within is the process of self-realization and such knowledge is known as maha-vidya as per the previous nama. This nama says that atma vidya is the best of all vidyas (knowledge). Knowing the Atman within makes a person not to distinguish between pleasures and pains. Such a person always stays connected with Her and enjoys perpetual bliss, leading to no more births. Pleasure and pain are felt only if one is born. There is another interpretation which says that Vanadurga vidya is maha-vidya. Another scripture by name ‘Vanadurga saptasathi’ consists of a number of mantras. This is extremely powerful and its recitation drives away all evil forces. . Moola mantra of Vanadurga consists of 37 bijas.

**Sri-vidya** (585) Sri vidya is panchadasi mantra. Vishnu purana refers to four types of vidyas. They are yajna vidya (deals with karmas), maha-vidya (rituals), guhya vidya (secretive worship), atma vidya (knowledge of self-realisation). Panchadasi and shodasi mantras are considered as most secretive. These mantras, if properly initiated and recited as per the prescribed rules, one is bound to attain liberation.

**Kamasevita (586)** Kama means the lord of love Manmata. She is worshipped by Manmata. Panchadasi mantra was formulated by 12 of Her great devotees and Manmata is one among them. Names of all the worshippers have been mentioned in nama 228. Kamaha also means Maha Kameshwarar (the highest form of Shiva) who is also Her devotee. Possibly this nama could also refer to His worship (this is based on the fact that Shiva cannot function without Shakthi). Shiva and Shakthi alternatively assumed the roles of guru and disciple. On many occasions Shiva initiated Shakthi and on certain occasions Shakthi initiated Shiva on various aspects of mantra sastras. In purvabhag of Lalitha Trisati (verse 13), it is said that Lalitha Trisati was told to Hayagrivar jointly by Kameshvara and Kameshvari. Lalitha Trisati is extremely auspicious and contains 300 namas. Kamaha signifies Manmata without bodily form. There is a story in Lingapurana, chapter 101 regarding the bodiless form of Manmata. Shiva was doing penance forgetting his wife Uma. Brahma and Indra summoned Manamata and his wife Rati to break Shiva’s penance and to unite Uma with Shiva. Manmata and his wife Rati reached the cave where Shiva was doing His penance. Shiva knew the purpose of Manmata’s visit. The fire blazed from Shiva’s third eye and burnt Manmata. Rati who stood by Manmata’s side inconsolably cried. Shiva took pity on her and gave Manmata a bodiless form for the purpose of dalliance. This nama says that body is not necessary to mental worship. Bodily form is required only to perform rituals that are only secondary in nature when compared to mental worship (meditation). This nama also implies that without understanding the essential natures of Shiva and Shakthi (prakasha and vimarsha form), worship may not fructify. For further reading on Manmata please refer namas 84 and 375. Soundarya Lahari verse 5 says that Manamata got his power to induce coquetry by worshipping Shakthi. Panchadasi mantra has 15 bijas. If the repetitive bijas are removed, the balance would be 9 bijas. Mahalakhmi (consort of Vishnu) taught 108 namas of Lalithambigai (9 bijas multiplied by numeric 12 making 108) to Manamata beginning with these nine bijas of Panchadasi.

**Sri-shodasahkshari-vidya** (587) Shodashi mantra is superior to panchadasi. Shodashan means 16 and shodash means 16th. Shodashi mantra is derived by adding one more bija to panchadasi mantra. In fact, shodashi mantra consists of 27 bijas and formed like this. Om is excluded for computation, as all the mantras begin with OM. 1. Om (1 bija) 2. Shreem-hrim-kleem-im-sow: (5 bijas) 3. Om-hrim-shreem (3 bijas) 4. Ka-a-e-la-hrim (4 bijas) 5. Ha-sa-ka-ha-la-hrim (6 bijas) 6. Sa-ka-la-hrim (4 bijas) 7. Sow:-im-kleem-hrim-shreem (5 bijas) If this mantra is observed, one can find lines 4, 5 and 6 are the panchadasi mantra and each line representing one kuta of panchadasi. If lines 2 and 7 are observed, the bijas contained in the 2nd line are placed in the 7th line in reversed order. For example the last bija in line two is ‘sow:’ and this is placed as the first bija of the 7th line. This mantra is known as shodashi because of 16 bijas, each kala representing a kala of moon. This is arrived at by adding Lakshmi bija ‘shreem’ at the end of panchadasi mantra. These sixteen bijas are arrived at by considering each kuta of panchadasi mantra as one bija. This way, lines 4, 5 and 6 are considered as one bija each, thus forming three bijas. The sixteen bijas are arrived by adding 5+3+1+1+1+5 (from line 2 to 7). There are two ‘om’s in this mantra. The first om is not considered for calculation. The second om in line 3 is replaced by atma bija of the practitioner and this is decided by one’s guru. Such a decision can be made by a guru if he is conversant with mantras and bijas. Any wrong bija is capable of destroying the practitioner. Shodashi mantra is to be used exclusively for liberation and those who seek liberation alone should be initiated in this mantra. Shodashi mantra is the ultimate of all mantras and there is no other mantra superior to this. It is said that Shodashi mantra yields fruits after reciting 900,000 times. Those who are initiated into this mantra are not supposed to prostrate before anyone except one’s guru. Shakthi is worshipped in ten different forms and this is known as ‘dasa-maha-vidya’ and shodashi is one among them. Shodashi vidya has too many prescribed rituals

**Trikuta** (588) She is in the form of triads. In spirituality there are a number of triads. OM consists of three letters a+u+m. In Gayatri mantra three worlds are mentioned bhu, bhuva, suva. Gods of creation, sustenance and death are known as Brahma, Vishnu and Rudra. Three stages of consciousness awake, dream and deep sleep. Three guans satva, rajas and tamas. Three stages of time past, present and future. Pancchadasi mantra consists of three kutas Agani, surya and chandra. Iccha shakthi, jnana shakthi and kriya shakthies. Triads are associated only with Her. In this nama She is said to be the Lord of creation, sustenance and dissolution. This nama endorses nama 249 ‘Pancha-pretasanasina’. A reference can be made to nama 626 also.

**Kamakotika** (589) The Brahman has two forms. One is Shiva (nirguna Brahman or Brahman without attributes and another is Shakthi (saguna Brahman or Brahman with attributes). The Shivashakthi ikyam form is known as Brahman. Shiva-Shakthi ikyam happens in two forms. One is Shakthi sitting on the lap of Shiva and another is Ardanarishvara form, where one vertical form is Shiva and another is Shakthi. This is referred to in this nama. Lalitha Trisati nama 259 is ‘kamakoti-nilaya’. Here it is meant to mean that She dwells in Sri Chakra.

**Kataksha-kinkaribhuta-kamala-koti-sevita** (590) By Her mere glance She is attended by millions of Lakshmis, the Goddess of wealth. If Lakshmi glances at a person his richness grows. This nama says that Lalithambigai is attended to by countless Lakshmis, signifying Her incomprehensible nature of wealth and prosperity.

**Shirah-stita** (591) She is in the head. Head means the sahasrara at the top of the head. Apart from Shiva and Shakthi, one’s Guru is also worshipped in sahasrara. This nama could also mean that She is the supreme Guru who is worthy of worship in sahasrara. Guru is the one who not only initiates into mantras but also imparts knowledge about the Brahman. A learned guru always makes his disciple to progress in both. Based upon disciple’s progress, guru advises his disciple to gradually move away from rituals to internal exploration, paving way for the ultimate self-realization. No progress in self- realization can be achieved if one continues to be associated with ritualistic worship alone. Only those gurus who are capable of imparting such supreme knowledge about the Brahman are to be worshipped in sahasrara, as sahasrara is the sanctum sanctorum of human body.

**Chandra-nibha** (592) The shine of the moon is visualized just below sahasrara. The visibility of moon is a strong indication to know the progress achieved in kundalini meditation. The third kuta of pancahdasi mantra is chandra kuta. She is like this moon. A reference can also be made to nama 240.

**Bhalstha** (593) She is in the form of the bindu of bija ‘hrim’ in ajna chakra. Hrim bija is formed out of 12 components, out of which three are letters and the rest are subtle modifications of sound. The bindu of bija ‘hrim’ is placed above the alphabet ‘e’. In Sri Chakra, Shiva is in the form of bindu and Shakthi is in the form of innermost triangle.

**Indra-dhanuh-prabha** (594) Indra dhanu in literal sense is Indra’s bow. But, in this context it indicates rainbow. In fact, this nama is an extension of the previous nama. There is a rainbow just above the bindu of ‘hrim’ that has been discussed in the previous nama. The bindu itself shines. Apart from bindu, this rainbow like structure that is quarter of the size of the bindu also shines. The bindu and rainbow like formation which is also known as ‘ardhachandra’ (half the shape of the moon thereby forming a rainbow), are visualised while worshipping ‘kamakala’ form of Lalithambigai. Reference to rainbow is used as it consists of seven colours (VIBGYOR) that get exploded at sahasrara. These colours originate here.

**Hrdayastha** (595) She resides in the heart. Katha Upanishad II.2.12 says ‘residing in heart’. The same Upanishad says again in II.1.12 says ‘Brahman resides in the centre of the body in the size of a thumb.’ This nama reaffirms Her stature as the Brahman. This nama could mean that she is to be meditated in heart chakra. One of the ancient scriptures says that one who knows the heart of Brahman enjoys eternal happiness. The heart of the Brahman is the store house of universal love.

**Raviprakya** (596) The second kuta of panchadasi mantra is situated in anahat chakra. This is called surya kuta. This nama says that She shines like the sun, residing in one’s heart. She shines in every kuta, but the nature of illumination differs.

**Tri-konantara-dipika** (597) She shines like a flame in the triangle of muladhara chakra. The first kuta of panchadasi mantra, the agni kuta is mentioned here. Notes on nama 591 to 597. In these namas the subtle nature of the three kutas of panchadasi mantra are explained. The first kuta is manifested in the centre of muladhara chakra as a flame of fire. The second kuta is manifested in the form of a rainbow in anahat chakra. The third kuta is manifested at a place just below the sahasrara. The panchadasi mantra originates as the first kuta in the muladhara chakra develops further by adding the second kuta in the anaht chakra and blossoms fully just below sahasrara, where the third kuta is added. This is beautifully explained in ‘muka-panchasadi’ (I.50) which says ‘In the centre of the heart, in the middle of the forehead and in the centre of the head, She shines like sun, Indra’s dhanu and moon.’

trikonAntaradipikA : The light within the triangle

BhAskararAya's Commentary

Thre is a triangle in the pericarp of the MUlAdhAra, in that there is  
a disc of fire, that is the first division [of the PaNcadasi]. The  
TantrarAja says, "In the centre of the eternally manifested MUlAdhAra  
of all beings, there is a fire; similarly in the heart, there is the  
sun. In the head below the Brahmarandhra, there is the moon. Thus, the  
first, the ancient [mantra] is threefold."  
  
Or when the sun circumambulates the eight-angled Meru mountain, he  
illuminates only three angles [at a time], for when the sun is at  
zenith in the city of Indra, it is sunset and sunrise in the cities of  
Soma and of Yama respectively. The Visnu Pr. says, "When the sun [ at  
midday ] passes over either of the cities of the gods, his light  
extends to three cities and two intermediate points : when situated in  
an intermediate point, he illuminates two fo the cities and three  
intermediate points" The meaning is that she illuminates at a ttime  
the three cities which are in the triangular form.

**Dakashayani** (598) She was born to Daksha and got married to Shiva. This nama talks about Her lineage. Certain fire rituals are performed on full moon and new moon days continuously. These are known as ‘darsha-purna-masa yajna’ and the oblations offered during these rituals are known as Dakshayana yajna. These yajnas are considered as powerful and She is said to be in the form of those yajnas.

**Daitya-hantri** (599) Daitya means evil and represented as demons in epics. She is the slayer of all evil acts (demonic qualities). Reference can be made to nama 318.

**Daksha-yajna-vinashini** (600) She destroyed the sacrificial rites of two Dakshas. There existed two Dakshas. One is known as Daksha Prajapati, a superhuman character and another is the human incarnation of the former. They did not respect Shiva. In all the yajnas, a portion of the oblations are offered to all gods and goddesses. Due to their egoistic nature they did not give such oblations to Shiva. Shiva got wild and their yajnas were destroyed by Shiva’s army. She is said to be the cause behind such destruction. This nama signifies this act. Two Dakshas existed at different times. Shiva cursed superhuman Daksha to be born as a human.

**Darandolita-dirghakshi** (601) She has shapely eyes that almost touch Her ears. Her eyes rotate all-round to dispel the fear of Her devotees. In ‘mukapanchashati’ there are 101 verses praising Her eyes. In Soundarya Lahari also there are verses praising Her eyes. Her eyes express Her compassion and concern for Her devotees and that is why She is glancing all round to shower Her grace on those who surrender to Her. Her compassion is predominant in Her capacity as the Universal Mother or Ma. When someone calls Her as ‘Ma’ Her eyes move towards the direction of the sound. This is the reason for frequent rotation of Her eyes on all directions.

**Darahasojjvalan-muki** (602) This nama describes Her smile. This smile attracts everyone to become Her devotee. Ones compassion and mercy are expressed through eyes and smile.

**Gurumurtih** (603) She is in the form of Guru. In Sri Vidya cult, Guru, mantra and the deity should not be differentiated. ‘Varivasya Rahasya’ (which explains Pnachadasi mantra in detail) verse 102 says ‘The identity of the Mother, the Vidya, the Chakra (Sri Chakra), the Guru and the disciple himself should be practiced.’ The earlier verse (101) says that ‘one’s Guru is identical with Devata, Vidya and Sri Chakra....with the grace of Guru, the practitioner attains identity therewith.’ Guru means dispeller of darkness. Guru also means a person who possesses the Supreme knowledge about the Brahman. In this context, She is said to be the Supreme Guru. Vishnu Sahasranamam nama 209 addresses Vishnu as Guru.

**Gunanidhi** (604) She is the storehouse of gunas. Gunas are of three types: satvic, rajas and tamas. When these gunas or qualities vary in proportions, countless gunas arise. All the combinations of gunas arise from Her. Gunas also mean conglomeration of nine qualities. Shiva, the Supreme is said to be in the form of these nine qualities. These nine qualities are time (kala), lineage (kula), names (nama), Knowledge (jnana), consciousness or mind (cit), nada (subtle sounds arising within the body while practicing pranayama), bindu (consisting of 16 kalas that include prana, sincerity, five elements, indriyas (kamendriays and jnanaendrias), mind, food, vitality, penance, mantras, karmas, worlds and names. These are described in Prashna Upanishad. Chapter VI)), kalpa and jiva. These nine qualities are different from their common usage. There is a story associated with this nama. Guna also means rope. During great annihilation, Vishnu attained the form of a fish (matsya avatar), bundled the entire seeds of jivas, placed them in a boat and pulled them with a rope that was tied to the nose of the fish. Devi took the form of the rope making the rope strong.

**Gomata** (605) She is the Mother of all cows. Cows are considered sacred. This nama also could mean the holy cow ‘Kamadhenu’ capable of yielding any quantity of food at anytime. The word ‘go’ is frequently used in Vedas, meaning knowledge while practicing inner yajna and in outer yajna it means four legged animals. The word ‘gauh’ also means speech, rays, heaven, etc indicating that they have originated from Her.

**Guhajanma-bhuh** (606) Guha means hide, conceal or secret. Janmabhuh means the birth place. A soul is born, covered or concealed by avidya or ignorance. These souls are born from Her, the Brahman. This is explained in Brhadaranyaka Upanishad II.i.20 which says ‘from a fire tiny sparks fly in all directions, so from this Self emanate ........all beings.’ Souls are the tiny sparks and the Self is the Brahman, our own Lalithambigai. This particular angle of creation is elaborated in almost all the Upanishads. If this nama is viewed through the interpretation of the first nama ‘Sri Mata’, the universal mother giving birth to all beings perfectly fits into the teachings of the Upanishads. Guha also means ‘Lord Subrahmanya’ (Skanda, Muruga, Karttikeya). This nama also could mean that She had given birth to Subrahmanya. Krishna says in Bhagavad Gita that He likes Skanda as the best amongst army leaders.

**Deveshi** (607) She is the Iswari for Devas, which means that She is the Supreme among all Gods and Goddesses. She is the source for all divinities.

**Dhanda-nitistha** (608) ‘Dhanda-niti’ means encumbering those who resort to evil ways and making them to pursue the path of goodness. She punishes those ignorant men who are unwilling to pursue the virtuous path. Krishna says in Bhagavad Gita X.38 ‘I am the rod of punishment’. According to The Bible ‘rod’ means the law of karma. The Bible says “I will fear no evil: thou art with me; thy rod and thy staff they comfort me (Old Testament. Psalms 23:4).” God administers the universe through the law of karma and those who follow the virtuous path need not worry about the divine punishment. “Their houses are safe from fear, neither is the rod of God upon them (The Bible. OT. Job 21:9)” and “how oft cometh their destruction upon them! God distributeth sorrows in his anger” (Job 21:17). This is the reason for carrying a rod when Judge enters a court hall. This is practiced by several parliaments when a presiding officer enters the parliament. They are the sustainers of justice. In the same way She administers the universe with Her justness (law of karma).

**Dhaharakasha-rupini** (609) In the hearts of all beings is Her subtle form. Better interpretations are available in various scriptures. Katha Upanishad mentions this place as “In this superior space of the heart, present in the cave of the intellect (I.iii.1)”. It further says “Of the size of a thumb, the Brahman resides in the centre of the body (II.i.12)”. Chandogya Upanishad says “This body is the city of the Brahman. Within it is an abode in the shape of a lotus (meaning heart) and within that there is a small space (Please note the word. It is ‘space’ and not ‘place’. Space is infinite and place is definite). One must search within this space and earnestly desire to know what is there? (Self-realization)” Brahma Sutra I.iii.14 says ‘daharah’ meaning the small space in the heart. It proceeds to says “That is which is inside, that is sought for, that is surely to be inquired into”, indicating the process for self-realisation. This nama says that She is in That form (the Brahman), that can only be realized. This nama also reiterates Her status as the Brahman.

**Pratipan-mukya-rakantha-tithi-mandala-pujita** (610) ‘Pratipad’ means the first lunar day and ‘raka’ means the full moon. In Sri Chakra, She is surrounded by 15 tithi nitya devis, five on each side of the inner most triangle. The bindu, the central point of Sri Chakra, where Shakthi is sitting on the lap of Shiva is covered by this inner most triangle. Each of the lunar day is represented by one tithi nitya devi. In Sri Vidya cult, all these deities are worshipped during ritual worship of Sri Chakra. Lalithambigai is worshipped as ‘maha-nitya’. This interpretation is as per tantra sastras. Tithi mandala is also referred to in Vedas, which mentions 15 names representing 15 days or tithis of waxing moon. In addition to the names of the fifteen deities, Vedas also refer to one more deity by name ‘sada’ which is known as the 16th kala of moon. Moon has sixteen kalas. A reference can be made to nama 391.

**Kalatmika** (611)

She is in the form of ‘kalas’. Kala means digit or minute parts of an entity. The moon has 16 such kalas, the sun has 12 kalas and agni (fire) has 10 kalas. When it is said that the moon has 16 kalas, it means moon is made up of 16 parts. During waning period of moon one kala is reduced on each day leading to no moon (new moon day or amavasya) on the 15th day. Similarly one kala is added each day during waxing period of moon leading to the full moon comprising of all the 15 kalas. The 16th kala of the moon is Lalithambigai who is present in the moon without waxing and waning. This is yet another example to confirm that the Brahman is without any modification. This nama says that She is present even in the subtlest part of an object confirming the omnipresence nature of the Brahman. Examples of the moon, sun and fire are taken because of their illuminating nature. They are not self-illuminating in nature but simply reflect the illumination of the Brahman.  
  
There are four stages of consciousness. They are awake, dream, deep sleep and turiya stages. Each of these stages has four kalas making a total of 16 kalas. The awake stage is said to be in the form Lalithai. The four kalas of awake stages are rising, waking, consciousness and mental action.   
  
In nama 236, 64 kalas have been referred. In that context, kala means art. There are many such kalas referred to in the scriptures.   
  
  
**Kalanatha** (612)

She is ruler of kalas discussed above. All subtle matters that make a gross matter are administered by Her. Hence, She is known as the ruler of kalas.   
  
The chief of kalas of the moon is known as ‘kala-nathan’, which also means the moon. The disc of the moon is compared to Sri Chakra. Since She resides in Sri Chakra, She is also known as ‘kala-natha’.   
  
  
**Kavyalapa-vinodhini** (613)

Kavyas mean the great epics. Epics have 18 types of qualities. ‘The Ramayana’ of the great sage Valmiki has all the 18 qualities and is said to be the first among the epics. She is delighted when She listens to such great epics that fulfil all the 18 qualities.   
  
It is said that by properly worshipping Her, one attains poetization capabilities. There two known examples are in the form of poet Kalidasa and dumb turned poet Mooka-kavi (mooka means dumb and kavi means poet).  
  
Soundarya Lahari verse 17 conveys the same meaning. It says when She is contemplated along with eight Vak Devis, the authors of this Sahasranamam, one gets poetic capabilities.   
  
Nama 798 says that She is in the form of those great poetic epics.   
  
  
**Sachamara-rama-vani-savyadakshina-sevita** (614)

Goddess Lakshmi (Rama) and Goddess Sarasvati (Vani) stand by Her side and fan Her. This nama means that those who contemplate Her get wealth and intelligence without even asking for them. Soundarya Lahari also endorses this narration. This concept is discussed in Soundarya Lahari verse 99, Lalitha trishati namas 63 and 194.

**Adishakthi** (615)  
  
She is the primordial energy of creation. Shiva has no creator. Shiva’s only creation is Shakthi who in turn created the universe. Hence She is called as Adi (first) Shakthi (energy). In fact, Shakthi is the creative pulsation of Shiva. It is only because of Shakthi, empiric individual realises his essential divine nature.   
  
Further reading: Shakthi asks many questions to Shiva. The questions of Shakthi and answers of Shiva are in the form of various tantra sastras. There are three positions from which Shakthi seeks answers from Shiva. The first position is Shakthi sitting by the side of Shiva. The questions asked from this position are only preliminaries. The next position is Shakthi sitting on the lap of Shiva. Questions asked from this position are towards attaining Shiva. When She gets clarifications from   
  
Shiva and through the knowledge gained during the question answer sessions, She merges with Shiva and becomes a part of Shiva – the ardhanarishvara form. This form leads to ‘linga’ form where there are no manifested forms. This is a typical example of realisation. When one is at the beginning stage of spirituality there is a gap between the Brahman and the seeker. When he acquires knowledge of advaita, he moves closer to Him. When He realizes the Brahman, he merges with Him and his consciousness loses duality. Finally he transforms into “I am That”.   
  
  
**Ameya** (616)  
  
She is immeasurable. Mortals are measureable and eternal is not measureable. Katha Upanishad explains this phenomenon. It says “smaller than the smallest and bigger than the biggest” (I.ii.20). This is a popular verse among all the Upanishads. The original Sanskrit version goes like this “anoraniyan mahato mahiyan atma asya......” This is the unique nature of the Brahman.   
  
  
**Atma** (617)  
  
  
Like Self and self atman is also known by Atman and atman. self or atman indicates the soul and Self or Atman indicates the Brahman. When one realizes self as the Self, it is known as Self-realization. This nama means soul as the next nama makes a reference to the Brahman. atman is also known as jiva. When jiva is covered by body, it is known as jivan.   
  
Soul is also known as purusha. Soul worships Atman by means of meditation. The soul within a shape and form is known as yajamana or the master. The object of meditation is Atman and meditation is a process by which atman seeks the Atman by modification of his mind. The fruit of mediation is the bliss leading to the merger of atman with Atman. Atman indicates Shiva and atman indicates Shakthi and the merger between the two is known as Shiva-Shakthi ikyam. (ikyam – union). This process happens at sahasrara.   
  
  
**Parama** (618)  
  
The previous nama addresses Her as atman and this nama addresses Her as Atman also known as the Brahman. From these two namas one can understand that She is both saguna Brahman (Brahman with attributes) and niruguna Brahman (Brahman without attributes), confirming Her Superior status.   
  
‘Para+asya+ ma’ indicating that She is the wife of Shiva. Being the wife of Shiva, She helps spiritual seekers in realising Shiva.   
  
Lingapurana (Chapter 86. Verses 97 – 99) says “Atman is neither having intellectual awareness within nor having intellectual awareness without, nor is He in both ways. He is not perfect knowledge nor wise nor having ignorance. Brahman is not the one that is known, nor one to be known. In fact He is extinction, devoid of ailments, immortal, imperishable, Parama-Atman, Brahman, Paratpara (greater than the greatest), devoid of doubtful alternatives, devoid of fallacious appearances, knowledge. All these are synonyms.” She is in this form   
  
Para-Brahman (the Supreme Brahman, Shiva and Shakthi combine) has four forms. They are the purusha (soul), un-manifested, manifested and time. She has transcended all these four forms to remain as the Supreme.

**Pavaranakritih** (619)

She is the embodiment of purity. It also means that She performs all auspicious acts such as creation, sustenance and liberation. She is the cause for Self-realization as She alone can lead to Shiva. A soul gets purified by means of penance and knowledge. Realising the Brahman is possible, only by acquiring the highest form of intellect. This purification process is possible only with Her grace. It is also said that one gets purified by simply cogitating Her. Perpetual cerebration about Her is the highest of all spiritual acts. All other acts such as meditation and rituals are considered inferior and ineffective. These processes are merely tools to access the ceaseless cognitive process which ultimately leads to Divine commune, bliss and liberation.

Reference can also be made to nama 542.

**Aneka-koti-brahmanda-janani** (620)

She has given birth to billions of worlds is the literal meaning. This is based on Her attributes of causing creation, sustenance and death. The universe is said to contain millions of planets like earth with their own galaxies. Man has four predominant level of consciousness – sleep, dream, deep sleep and turiya stages. These four stages of consciousness are related to souls or microcosms. In the same way, the Brahman or the macrocosm has four different stages. They are avyakta, Ishvara, hiranyagarbha and virat.

Avyakta is the state of prakriti in its un-manifested form, with the three gunas in equal proportions. Avyakta is the first stage of the Brahman that cannot be explained, as this is the purest form of the Brahman, without parentage. This stage is also known as turiya or the fourth state of consciousness, the other three being sleep, dream and deep sleep. It is the non-dualistic state, where the Brahman without a second is realized. It is highly subtle in nature endowed with tranquillity and bliss (cloud ninestage).

The second stage is ‘Ishvara’. The concept of God begins here. This stage is the cause of creation, sustenance and death and the stage of ‘all-knowing’. Maya which is known as illusion is associated with this stage. This forms the casual body or karana sarira.

The third stage is ‘hiranyagarbha’. This is the binding factor of the universe. It holds all the creations together. This forms the subtle body or linga sarira or karana sarira.

The fourth stage is ‘virat’. This is also known as ‘vaishvanara’. This is where manifestation of forms takes place and the gross form of the world is realized and is seen with biological eyes. But this is not everything. It is only a miniscule of the Brahman. Gross forms become perceivable when vaishvanara or virat gets associated with maya. This forms the gross body or sthula sarira.

When soul or purusha gets associated with prakriti, the birth of a living being happens. When virat gets associated with maya, the birth of the universe happens. The former is microcosm and the latter is macrocosm. All these four stages are referred in this sahasranamam. Avyakta in nama 398, Ishvara (Ishvari) in nama 271, hiranyagarbha (svarna-garbha) in nama 638 and virat (virat-rupa) in nama 778. This nama refers to the combination of these four stages.

Aitareya Upanishad opens by saying “In the beginning this was but the absolute Self alone. There was nothing else whatsoever that winked. It thought ‘let Me create the worlds’”. This talks about the will of the Brahman to create and the process of creation unfolds.

**Divya-vigraha** (621)

She has a divinely shaped body the beauty of which is possible only for the Divine. This nama has another interpretation. Divya also means ‘akash’ and ‘vigraha’ means war. In “Devi Mahatmiyam’ (Durga Saptasati) it is said that She had climbed to akash without support and fought the battle against the demon Sumbha.

**Klimkari** (622)

She is in the form of ‘kama bija’ klim (pronounced as ‘kleem’). It is also known as Manmata (Kamadeva) bija, the bija of the love god. ‘Ka’ refers to Kamadeva, ‘l’ refers to Lord Indra, ‘i’ refers to contentment and ‘am’ is the cause of pleasure or pain depending upon one’s karmic account. This interpretation is given by Shiva to Shakthi out of His love for Her. ‘Klim’ bija is used to please the Goddess of wealth Lakshmi.

Klimkara is Shiva and His wife is Klmkari. ‘Ka’ means Shiva and ‘la’ means Shakthi and ‘im’ (eem) is ‘kamakala’ (nama 322). Therefore ‘klim’ also means Shiva-Shakthi iykam (union).

**Kevala** (623)

She is The Absolute. Absolute because She is devoid of qualities and modifications, the unique feature of the nirguna Brahman. Shiva sutra (III.34) explains thus “Completely free from the influence of pleasure and pain, he is rather alone – fully established in his real Self as sheer consciousness.” This sutra uses a word ‘kevali’ meaning ‘one whose knowership consists in sheer consciousness.’

The bija ‘klim’ discussed in the previous nama is made up of ka+la+im. Kevala in this nama means the ‘im’, the kamakala (refer nama 322). When the other two bijas are removed from ‘klim’ the bija that remains is kamakala that is capable of giving liberation. The word ‘purushartha’ means the end of human life. Purushartha consists of dharma (righteousness), artha (wealth), kama (desires) and moksha (the final liberation). Kamakala, which forms part of ‘klim’ is capable of liberating a soul.

Kama bija is ‘klim’ and kamakala is ‘eem’. Kamakala forms part of kamabija. Both these bijas are auspicious and powerful.

**Guhya** (624)

She is secretive both in form and nature. It is repeatedly said that Her worship should be of secretive in nature. She cannot be worshipped in the presence of those who do not have fundamental knowledge about Her. Navavarana puja should not be performed in the presence of those who are not initiated into Her mantras. The secrecy in Her worship is advocated because She provides certain superhuman powers to the worshipper, provided the ritual is performed without any deviations. But Self-realisation happens beyond all religious rites and rituals (Katha Upanishad I.ii.14)

This nama also confirms Her status as the Supreme as the Supreme resides in a secretive cave in the heart. Katha Upanishad II.1.12 says ‘In the size of the thumb the Brahman rests in the body’. This resting place of the Brahman appears like a lotus (the biological heart) and inside this lotus there is a small empty space. This empty space is filled by the Brahman in the form of self illuminating smoke. The Upanishad proceeds to say “She manifests Herself as prana (cosmic energy). She is also the five elements. She is present in the heart of every being (II.i.7)”.

Taittiriya Upanishad (II.1) also says “It is in the space within the heart which is like a cave”. (For further reading: It continues to say “He who realizes the Self there not only realizes the all-knowing Brahman, but also attains everything he wants.”). From the Supreme Self comes space and from space the five elements come into existence. This cave in the heart is known as ‘parama vyoma’.

**Kaivalyapada-dayini** (625)

Kaivalya is the final stage of life of a living being. Nobody is there with that being during that time. He is all alone without any help around and he has to achieve on his own. This is the final stage of one’s evolution. The soul is about to leave its present body and getting ready to take another form. Kaivalya is liberation or salvation and hence it is called the final stage. This final stage can be reached in two ways. One is the mundane stage associated with desires and attachments and the soul is getting ready for rebirth. The other stage is the stage of Samadhi, where the soul is getting ready for its union with the Brahman not to be born again. This is kaivalya. Lalithai is the giver of this stage.

There is another word in this nama ‘pada’. Pada means four types of consciousness. They are salokyam, sarupam, samipyam and sayujyam. Beyond this is kaivalya. Salokyam is the stage where one performs ritual worship, worshipping idols or portraits of gods. In sarupam he leaves idol worship and does not differentiate himself from god. In samipyam he goes near the god and in sayujam stage he merges with god. These are the stages of one’s consciousness that finally lead to kaivalyam. One has to progress from one stage to another and this progression happens depending upon the level of spirituality. By being spiritual does not mean one has to be religious. Spirituality transcends religious affinities.

To attain kaivalya stage one has to progress from ritual worship to mental worship (meditation). By making sufficient progress in meditation, one has to search for the Brahman within. Once the Brahman is located and realized within, the practitioner moves to the stage of kaivalya, by detaching himself from worldly affinities by staying connected with his Creator. His soul is now under preparation to merge with Him, thereby finally getting liberated.

**Tripura** (626)  
  
  
There is an ancient scripture titled ‘Tripura Rahasya’ in the form of dialogue between sage Bhargava and sage Dattatreya. The original text consists of three parts – The glory of Devi, Her rituals and knowledge about Her.   
  
This nama could also mean that She is in the form of all triads. For example, She is in the form of Brahma, Vishnu and Rudra. Iccha, jnana and kriya shakthis. The three kutas of Panchadasi. Creation, sustenance and destruction. The three nadis, ida, pingala and sushumna. Three worlds, bhur, bhuvah, suvah. Three gunas satvic, rajasic and tamsic. She is in the form of all such triads and once these triads are transcended, the Brahman is attained.   
  
Brahman is pure consciousness and can be visualized in three ways. The first one is pramatr-chaitanya (consciousness limited by intellect). The second one is pramana-chaitanya (consciousness limited by knowledge). The third one is jiva-chaitanya (consciousness limited by individual soul). These three types of consciousness are also known as triad.   
  
**Trijagad vandya** (627)  
  
She is worshipped in all the three worlds viz. bhur, bhuvah, suvah. The three worlds are represented by three vyahritis of Gayathri mantra. These three worlds are nothing but the three stages of consciousness. The lowest level of consciousness is materialistic in nature and the highest-level consciousness is pure in nature. The purest form of consciousness is the Brahman.   
  
**Trimurtih** (628)  
  
Trimurtihs are Brahma, Vishnu and Rudra. She is the combined form of these three Gods.   
  
There is a story associated with this nama. Brahma, Vishnu and Shiva looked at each other and in the process there appeared a young girl. On seeing the girl, these Lords asked her who she is. She replied saying that She is the Shakthi, the combined form of all the three of them. They named the girl as Tripura. Tripura form of Devi was born out of subtle looks of Gods of creation, sustenance and dissolution. She is made of three colours, white, black and red. White colour is Brahma. He is satvic in nature and hence described as white. The second colour is black representing Vishnu’s rajo guna. The third colour is red, representing the red colour of Rudra Shiva, tamo guna. It is said that the Brahman has divided into three, Brahma, Vishnu and Rudra. The same three combined to form Shakthi. One into many and many into One. That one is the Brahman. Brahman is the cause and Shakthi is the effect. For every cause there has to be effect/s.   
  
This nama says that She is in the form of the three gunas and thus represents the three aspects of the Brahman - creation, sustenance and dissolution.   
  
**Tridashesvari** (629)  
  
She is Iswari to all gods and goddesses. She is the Isvari of tri-dashas. In human, there are four stages – child, youth, middle age and old age. However, devas have only one stage of eternal youthfulness. . Hence devas and devis are known as ‘tri-dashas’. She is the chief of all tri-dashas (gods and goddesses).   
  
‘Tri’ means three and ‘dasa’ means 10. 3 x 10 + 3 gives numeric 33. There are 33 devas. 8 Vasus, 12 Adityas, 11 Rudras, 2 Vishve devas thus making 33. She is the chief of all these 33 devas. Each of these 33 devas has 10,000,000 (ten million or one crore) assistant devas. This explains 33 crore devas (330 million).  
  
She is also the Ishvari for three stages of human consciousness – sleep, dream and deep sleep stages.   
  
**Tryakshari** (630)  
  
She is in the form three bijas. For example, Bala mantra has three bijas – im-klim-sowhu. In Shodasi mantra, the three kutas of Panchadasi are treated as three bijas.   
  
Brhadaranyaka Upanishad V.iii.1 says that ‘hrdaya’ has three syllables (hr+da+ya). In the same Upanishad it is also said (V.v.1) that ‘satya’ has three syllables (sa+ti+ya). Both heart and satya (truth) means the Brahman. All those that have three syllables lead to Her. For example, Brahman is said to be residing in the heart. Satyam, jnanam, anantham is the Brahman.

**Divya-gandhadhya** (631)  
  
She is endowed with divine fragrance. This fragrance is possible from three sources. Her form itself is full of fragrance. She is surrounded by demigods and goddesses who have natural fragrance. Their natural fragrance in combination with Her divine fragrance diffuses across the worlds. Men worship Her with sandal and other fragrant materials. The fragrance thus offered by Her devotees imbues to all the worlds.   
  
When someone mediates on Her with great devotion, at the peak of meditation a pleasant fragrance emanates from him making his surrounding fragrant. For this one needs to transcend his thought level. Patanjali yoga sutra talks about transcending sensory perceptions (III.42). Every sensory perception has its own process and limitations. If one is able to transcend that limit, that particular sensory perception linked with mind and consciousness takes him beyond his perceptions.   
  
**Sindura-tilakanchita** (632)  
  
She is adorned with vermillion mark on Her forehead. This nama also means that She is surrounded by she elephants. Vermillion mark is a sign of auspiciousness.   
  
**Uma** (633)  
  
Her name is Uma. She is the wife of Maheswara and is known as Uma Maheswara. She was born to Himavan, the king of mountains and his wife Mena. She started Her penance at the age of five to attain Maheshwara (Shiva) as Her husband.   
  
Shiva Sutra I.13 says ‘Iccha shakthir uma kumari’. Here Uma means splendour of Shiva. One’s will power in constant commune with Shiva is also known as Uma. The ever present “I” consciousness of Shiva which is free in knowing and doing all acts is known as Uma.   
  
Uma is the combination of three letters of OM – U + M + A, the pranava. U refers to creation, M refers to destruction and A refers to sustenance. Therefore Uma also means the three acts of the Brahman. Lingapurana (133.44) says ‘the goddess is the mother of worlds’. Lingapurana further says “The goddess born of Rudra’s body rebuked Daksha and was born as Uma, the daughter of Himavan. She is bowed to by all the worlds. Let her try to captivate the mind of Rudra by means of her beauty. Through their union Lord Skanda will be born.”  
  
The anahat sound of heart chakra is also known as Uma.   
  
Uma is also known as Shakthi pranava (‘eem’ is also known as Shakthi pranava).  
  
Six year old girl is known as Uma.   
  
Kena Upanishad III.11 says ‘bahushobhamanam umam haimavatim’ which means a woman wearing many ornaments. She is the combination of self-knowledge, splendour and grandeur.   
  
**Shailendra-tanaya** (634)  
  
Daughter of king of mountains, Himavan. Mountain is immovable. She is pure ‘chaitanya’. Chaitanya means pure consciousness. Pure consciousness arises out of pure knowledge. This is called fourth state of ‘turiya’ state. This nama indirectly says that even in immovable, the Brahman dwells.   
  
**Gauri** (635)  
  
She is in golden colour, a combination of white and yellow. It is said that when She was born Her complexion looked like combined colour of conch, jasmine flower and moon. Not only they are whitish yellow in colour, but they are considered highly auspicious objects.   
  
Varuna’s (god of waters) wife is also known as Gauri.   
  
A ten year old girl is known as Gauri.   
  
**Gandharva-sevita** (636)  
  
Lingapurana refers to twelve excellent gandharvas. Their names are 1. Tumburu, 2. Narada, 3. Haha, 4. Huhu, 5. Vishvavasu, 6. Ugrasena, 7. Surugi, 8. Paravasu, 9. Citrasena, 10. Urnayu, 11. Dhrtarastra and 12. Suryavarcas. They are celestial songsters. Lalitha Trisati nama 177. ‘Haha huhu kuka studaya’ says that She is worshipped by gandharvas Haha and Huhu. They worship the sun by means of their songs. Out of the twelve ghandarvas, two of them are active in each month. They are also subjected to miseries. They worship Her.

**Vishva-garbha** (637)  
  
  
She has the universe in her womb. She delivers the universe and this is referred to in nama 934 ‘vishva-mata’. Vishva means all that is visible.   
  
**Svarna-garbha** (638)  
  
She has the golden egg in her womb or She was born from a golden egg. Svarna means gold and ‘hiranyam’ also means gold. ‘Vedanta-paribhasha’ a 17th century scripture explains ‘hiranyagarbha’. It says “Hiranyagarbha is the first soul to be born and is different from Brahma, Vishnu and Shiva.” The subtle body consisting of the five vital forces, the mind, the intellect and the ten organs is produced from the five basic elements. This paves the way for the soul to experience the result of actions or in other words it causes karmas. The subtle body is of two kinds, superior and inferior. The superior one is the subtle body of hiranyagarbha and the inferior is the subtle body of living beings. The subtle body of hiranyagarbha is called as ‘mahat’ or the cosmic intellect and the subtle body of living beings is called ego.   
  
‘su’ means splendid, ‘arna’ means letters or mantras and ‘gharbha’ shining or conceiving. This way the nama also means that She holds the sacred mantras in her womb. This means that She is the cause of all mantras. Hence She is said to be in the form of ‘matrkas’ (aksharas or alphabets). This has already been discussed in nama 577 ‘matrka-varna-rupini’. The alphabets lie shining in Her womb.   
  
**Avarada** (639)  
  
She is the destroyer of evil doers, known as demons. Evil doer does not merely mean the one who indulges in evil acts. It also means those who have evil thoughts. Evil thoughts culminate in evil actions.   
  
**Vagadhisvari** (640)  
  
She is the ruler of speech. Soundarya Lahari ends (100th verse) by saying ‘this was composed with your own words’. Nama 577 can also be referred here. Origin of sound has already been discussed in detail under various heads.  
  
**Dhyana-gamya** (641)  
  
She can be attained by meditation. Meditation is a process that enables us to explore the entire human potential within. Meditation is not simply thinking about some super human forms. It is a complex task of researching within. It is a process of spiritual transformation. It is the progressive level of consciousness accelerated by the combined factors of intention and attention.   
  
Shvetashvatara Upanishad I.ii.3 says “The sages went into deep meditation and saw the power of the luminous Cosmic Self as the cause of the universe. Maya hides the Self behind the universe. The Self controls everything including the individual self and time.” She is that Cosmic Self.   
  
**Aparichedya** (642)   
  
She is incomprehensible hence, infinite. She is ubiquitous, the unique quality of the Brahman. Yet Her devotees can attain Her through meditation (previous nama).   
  
**Jnanada** (643)  
  
She is the giver of knowledge, the kind of knowledge that is needed to realize Her absolute form. For realizing the Brahman one needs to have pure knowledge un afflicted by senses. She alone is capable of providing that knowledge. Through the process of meditation, mundane knowledge is transformed into consummate knowledge. First She provides the requisite knowledge then She reveals Herself and finally She makes him merge with Her. Knowledge is the primary step in Self-realisation and She provides that knowledge.   
  
Shiva Sutra I.2 says “ jnanam bandhah”. This means limited knowledge is bondage. Therefore, it implies that un-vitiated knowledge gives liberation.   
  
**Jnana-vigraha** (644)  
  
Her body itself is knowledge. The previous nama said that She gives knowledge and the source of such knowledge is Her entire body.   
  
Ramana maharishi (sage Ramana) did not initiate any one through mantras. He used to initiate his disciples by a simple glance. That glance used to transform a person. What is the result of such transformation? Recent scientific study explains thus. “Conscious experience is much more than physics plus biology. What sets human consciousness apart from other biologically evolved phenomena is that it makes the reality appear within itself.”

**Sarva-vedanta-samvedya** (645)  
  
  
She is known through Vedanta. Vedanta literally means ‘the highest knowledge’. Vedas are the source of highest knowledge. Vedas are classified into four categories. They are mantras, brahmana, aranyaka and Upanishads. Mantras are collection of Vedic hymns. Brahmana deals with Vedic rituals or sacrifices. Aranyaka is the combination of rituals and study of atman or Brahman. Finally, the Upanishads. They are the monument of spirituality. Vedas lead to spirituality from gross level to subtle level. Since Upanishads provide the highest knowledge, the knowledge about the Brahman, they are known as Vedanta. There are several Upanishads and studying all of them is a time consuming process. This led sage Vyasa to write Brahma Sutras, which is the condensed form of Upanishads, without diluting their teachings.   
  
Krishna says in Bhagavad Gita XV.15 “I am the only object worth knowing through Vedas. I alone am the father of Vedanta and knower of the Vedas too.”  
  
This nama says that She can be realised through Vedanta (Upanishads). In other words, Her true form can be realized only through Vedanta that provides the subtle knowledge required to realise the Brahman.   
  
**Satya-ananda-svarupini** (646)  
  
She is in the form of truth (satya) and eternal happiness (ananda). The eternal happiness cannot be attained without knowing the truth. Truth leads to eternal happiness. To attain bliss, truth cannot be overlooked. Here truth means the philosophy of advaita or non-dualism which leads to the Brahman. Taittiriya Upanishad says (II.vi) “Brahman manifested itself as all things around us, those who know Brahman call it “Truth”. Therefore Truth means the Brahman, the one and the only one that exists all across the universe in the form of different objects. If this truth is realized, it leads to ‘ananda’, the happiness.   
  
This nama also refers to Her eternity, the unequalled nature of the Brahman, ‘sat-cit-ananda’. When one progresses spiritually, first he realizes bliss (ananda), before realising the Brahman.   
  
**Lopamudrarchita** (647)  
  
Lopamudra is the wife of sage Agastya. This nama says that She is worshipped by Lopamudra.   
  
The following scene is narrated in Lalitha Trisati purvabag. When Hayagriva was reluctant to share Trisati with sage Agastya due to the restrictions imposed by Lalithamigai, She appeared along with Shiva before Hayagriva and asked him to initiate sage Agastya into Trisati. She said “Trisati recited by both of us (Shakthi and Shiva) is known as ‘sarva-purtikari’ (completion of everything). By reciting this, all unfinished karmas are fulfilled (leading to liberation). You can initiate this to Agastya, whose wife worships me with great devotion.” Such was the devotion of Lopamudra to Lalithambigai. Lopamudra worshipped Her with Her panchadasi mantra. A reference can be made to nama 238.  
  
**Lila-klpta-brahmanda-mandala** (648)  
  
She handles creation of the universe with ease, as if it is a sport. She framed rules and regulations for the three acts, creation, sustenance and death. The divine law is the ‘law of karma’. Since She is not transgressing the law framed by Her, She finds Her job easy. A reference can be made to nama 281.   
  
**Adrshya** (649)  
  
She is invisible. She cannot be seen through biological eyes or any other senses. She can only be realized in consciousness, as She is so subtle (kamakala and kundalini) and is beyond visual perception. Brhadaranyaka Upanishad (III.iv.2) explains this situation. ‘You cannot see that is the witness of vision.’ Vision is an act involving objects. But it does not reveal the inner Self that pervades it. Her form can only be realized through meditation.   
  
**Drshyarahita** (650)  
  
She transcends visibility. This is an extension of the previous nama. It can also be said that the previous nama refers to Her kamakala form and this nama refers to Her kundalini form. She is in the form of supreme knowledge that is beyond comprehension.

**Vijnatri** (651)

She is the knower. She knows all. Knowing it all is an exclusive quality of the Brahman. Brhadaranyaka Upanishad (II.iv.14) explains this. “Through what should one know That, owing to which all this is known. Through what, should one know the Knower?” Here That and Knower mean the Brahman. A Self-realised person could discriminate between Real from unreal’. There remains only the subject, which is Absolute and without a second. She is that Absolute form, an embodiment of knowledge.

**Vedyavarjita** (652)

She has nothing to know, again a quality of the Brahman. She is omniscient. This is an affirmation to the previous nama.

**Yogini** (653)

She is the in the form of yoga. Yoga means the union of Self and self. She stands united with Shiva. Yoga is the process of harmonising body, mind and soul with an intent to free the soul from bondage that leads to its final liberation. Final liberation of the soul is also known as emancipation, salvation, etc.

This nama could also be referring to the yoginis who preside over the nine ‘avaranas’ (roundabouts) of Sri Chakra.

Yogini also refers to a particular time-effect in Indian astrology.

Yoginis like Dakini control seven chakras of the cerebro-spinal system that has already been discussed in this sahasranamam (‘introduction to yoginis’ and in namas 475 to 534)

**Yogada** (654)

She bestows yoga on Her devotees. The desire for yoga (union of soul with God) arises because of Her grace.

**Yogya** (655)

She can be attained by yoga. She is yoga Herself, She is the giver of yoga and can be attained by yoga. Shvetashvatara Upanishad (I.12) says that one has to know the Brahman residing within and affirms that there is nothing higher than the knowledge that is required to know the Brahman. The enjoyer (653), the object of enjoinment (655) and the provider of enjoyment (654) are all Brahman.

Krishna says (Bhagavad Gita VI.23) “That state called yoga, which is free from the contract of sorrow, should be known and should be resolutely practiced with an unwearied mind.”

Sage Patanjali says in his yoga sutra (I.2) “Yoga is the control of the urges, modifications or tendencies that arise out of the mind stuff.”

Krishna explains yoga in Bhagavad Gita in an elaborate manner.

**Yogananda** (656)

She is in the form of bliss that is attained through yoga. She attains bliss when She attains Shiva. We derive bliss when we attain Her. Till the stage of bliss two different objects are required and if one transcends bliss, there exists only One, no second. It is said that the stage of deep sleep is the typical example of bliss, where one is totally disconnected from the external world. Internally the mind alone ceases to function and all other biological organs continue to function. This stage is known as ‘yoga+ananda’ or yogananda. Nrisimha avatar of Vishnu is also known as ‘yoganandar’.

Yogananda is the combination of ‘ayoga+nanda’. Ayoga means without attachment. Brhadaranyaka Upanishad III.ix.26 says ‘It is imperceptible, for It is never perceived. It is imperishable, because It never decays. It is unattached, because It is never attached.’ Nanda refers to the river Ganges. Nanda also refers to Her birth to Nandagopan (Srimad Bhagavatam). River Sarasvati at the foot of Himalayas is also known as Nanda. Nanda also refers to certain lunar days. Nanda also means happiness. Then the nama means that She remains in the state of bliss without any attachment. This could also mean that one can attain the state of bliss if one remains unattached to the materialistic world.

**Yugandhara** (657)

‘yuga’ means a time period. The existence of the universe is divided into four time periods. Several years form a yuga. The four yugas are satya yuga (also known as krta yuga), treta yuga, dvapara yuga and kali yuga. Each yuga said to consist of millions of years forming a cycle and the total period of all yugas is 4.32 million years. At the end of this cycle, maha-pralaya or the great dissolution (annihilation) takes place and the next cycle of creation begins. She is the controller of this cycle of time.

The word ‘yugam’ also means yoke or a connection between two objects of the same group or a pair. In this context it can be said that She connects Shiva and Herself. This goes to prove the fact either Shiva or Shakthi as an independent entity cannot function without this yoke.

**Icchashakthi-jnanashakthi-kriyashakthi-svarupini** (658)

She is in the form of three energies – the energy of will, the energy of wisdom and the energy of action. These energies form a part of “Trishika”. Trishika (tri + ishika) means analysis of three. Tri means three and ishika means ‘Ishvari’, the power, abiding in divine consciousness. She is the controller of all triads in the process of creation. For example, the three acts of the Brahman, creation, sustenance and dissolution. Though She is said to be Ishvari of creation, etc, She is not different from Shiva. The supreme divine consciousness on the point of expansion according to Her inherent nature is iccha Shakthi. The actual process of expansion is jnana Shakthi and the process of diversity leading to creation of the universe is kriya Shakthi. The One who is the possessor of all three shakthis or energies is known as ‘para-shakthi’ or the Supreme energy.

Tantraloka (III.111) says that when kriya Shakthi is accomplished in the phases represented by iccha Shakthi and jnana Shakthi, in the inner manifestation, the Supreme Reality of Shiva is realized.

**Sarvadhara** (659)

She supports everything in this universe or everything rests on Her. She supports the universe with the aid of three energies discussed in the previous nama. She is in the form of both gross matters and subtle matters (Her subtlest form is kundalini). All that exists between these two extremes are supported by Her. She has the will to support, She has the knowledge to support and She supports with Her actions (creation, sustenance and dissolution).

**Supratishta** (660)

She is the foundation of all existence. This nama signifies that without Her will, knowledge and action none can exist. Foundation is deeper than support. Krishna says (Gita VIII.20, 21) “Beyond this Unmanifest, there is yet another unmanifest Existence, that Supreme Divine Person, who does not perish even though all beings perish. The same Unmanifest which has been spoken of as the Indestructible is also called the supreme goal; that again is My supreme abode, attaining which, they return not to this mortal world.”

**Sadasad-rupa-dharini** (661)

She is in the form of sat and a-sat. Sat means permanent and a-sat means not permanent. There is nothing permanent except the Brahman, therefore Brahman is sat. All are impermanent except the Brahman and therefore the universe with all its existence is a-sat. She is in the form of both permanent and impermanent or existent and non-existent. Impermanency is the product of permanency.

Taittiriya Upanishad (II.vii) says “At first there was no world. There was only Brahman. The world was then in Brahman, who was unmanifested. The world, with all its names and forms then manifested itself.” The exact wording of the Upanishad is ‘Idam agre asat vai asit’.

Chanddogya Upanishad (VI.ii.2) asks “What proof is there for this that from nothing something has emerged? Before this universe came into existence, there was only one existence without a second.”

Sage Patanjali also says (I.9) “Verbal delusion follows from words having no corresponding reality.”

This nama says that ‘a-sat’ came into being from ‘sat’ or the universe came into existence from the Brahman. If the Brahman is known as Shiva, then the universe is known as Shakthi. There is no difference between Shiva and Shakthi (refer nama 999). Impermanency follows permanency or ‘a-sat’ follows ‘sat’. Sat and a-sat coexist. If they do not co-exist, then there is neither Brahman nor universe. Sat and asat are human perception but in reality they are not different. Asat is the mirror image of sat.

**Ashtamurthi** (662)

She is eight fold. Both Shiva and Shakthi are eight fold. Eight forms of Shiva are Bhavan, Sharvan, Ishanan, Pashupathi, Rudran, Ugran, Bhiman and Mahaan. Shakthi’s eight forms are known through Brahmi, Maheshvari, Kowmari, Vaishnavai, Varahi, Mahendri, Chamunda and Mahalakshmi. It is said that a soul is divided into eight categories based on the quality of the soul. If soul is embedded with more karmas it is not considered as pure and the soul with least karmic account is considered as the purest. The purest form of the soul is not born in the earth, but born as angels or super human forms. Taking these as the two extremes, the eight forms of the soul are classified as follows. 1. Soul or jiva, 2. inner self or antaratman, 3. Supreme Self or Paramatman, 4. untainted-atman or nirmaltman, 5. pure self or shuddhatman, 6. knowledgeable self or jnanatman, 7. great self or mahatman,8. basic self or bhutatman.

The five basic elements and sun, moon and soul are considered as the eight types of bodies. The authors of this Sahasranamam are eight Vak Devis.

Krishna says in Bhagavad Gita (VII.4 and 5) “Earth, water, fire, air, ether, mind, reason and ego constitute my eightfold. This indeed is My lower nature.” When Krishna says lower nature, naturally there has to be a higher nature which is known as the Supreme Consciousness or the Brahman.

Based on the principle of omnipresent nature of the Brahman, whatever form of existence is the beingness of the Brahman only. These eight dimensional forms or attributes merge together to form the Brahman. It would be wise to say that these eight dimensional forms originated from the Brahman and each of the eight forms of Shiva or Shakthi represents an aspect of the Brahman. Be it multidimensional or non-dimensional, every part of existence is Her form only, which is conformity of Her omnipresence nature.

**Aja-jetri** (663)

‘Aja’ means ignorance and ‘jetri’ means victory. She has overcome ignorance. After all, She is the embodiment of knowledge and where is the question of ignorance in Her?

Shvetashvatara Upanishad (IV.5) uses the word ‘aja’ frequently. It says “Nature creates creatures like Her (which means all the living beings are represented by Her). They are made up of fire, water and earth. An ignorant man is drawn towards the sense world and happily remains there. But a knowledgeable man from his earlier experience rejects the world of senses.” Therefore, knowledge means the ability to discriminate between good and bad. This capacity to discriminate is known as knowledge. This nama says that She helps Her devotees to gain this knowledge.

The above Upanishad also says that aja is a state without manifestation, possibly indicating the stage of ‘avyakta’ (nama 398).

**Loga-yatra-vidhayini** (664)

Vidhayin = performing, delivering, regulating etc.

The three acts of God are referred as ‘loga-yatra’ which means the journey of the world. A physical body begins its journey into this world by birth, nourished by the act of sustenance and destroyed by death. This happens continuously. A sole born in a form today enters another form after the death of the physical body. This process continues. There are exceptional souls that are not reborn. This nama says that She is responsible for this cycle of birth-death-rebirth.

**Ekakini** (665)

She is alone. All the three acts of Divine creation, sustenance and dissolution are done by Her all alone. Brhadaranyaka Upanishad says (I.iv.2) ‘If there is nothing else except me, what I am afraid of.’ This is the advantage of being alone. Fear is a major impediment in spiritual progress.

Chandogya Upanishad (VI.ii.1) says “ekam eva advitiyam” which means ‘the one without a second’. Before the manifestation of the universe, creation was in the form of ‘avyakta’ without a second. She exists without anyone else co-existing with Her. This can be viewed from another angle as well. All the living beings in this universe are nothing but the reflections of the Brahman, who is all alone. The fact of Brahman being all alone is discussed in all Upanishads.

Katha Upanishad says (II.ii.9) ‘The same Self is in every living being that are different in forms. Due to our ignorance we consider every living being as different’.

Rik Veda (I.164.46) says ‘ekam sad vipra bahudha vadanty’ which means ‘learned call One by many names’.

Vishnu Sahasranamam nama 725 is ‘ekaha’ which conveys the same meaning.

This nama says that the entire administration of the universe is being carried out exclusively by Her. She need not consult another person for any of Her acts. The question may now arise about other deities that are spoken of in this Sahasranamam. They merely follow up the work initiated by Her. There is difference between decision and implementation. She decides and others implement.

**Bhumarupa** (666)

Bhuma means the Brahman. She is in the form of Brahman. Having discussed the qualities of the Brahman in the previous namas, once again Vak Devis confirm Her as the Brahman.

Brahman Sutra I.iii.8 says “Bhuman” which means infinite. There is no difference between Brahman and Bhuma.

Chandogya Upanishad (VII.23) says “Yah vai bhuma, tat sukham” which means that which is infinite that is happiness. The Upanishad further says “there is no happiness in the finite and happiness is only in the infinite. But one must try to understand the nature of That infinite.” For understanding the infinite only meditation coupled with self enquiry alone helps.

Kurma purana says that one energy, the wife of Shiva becomes many through limitation and She does the entire acts in His presence like a play. Limitation means limiting factors of size, shape, form, qualities that are applicable to all living beings. No living species can ever cross the prescribed limitations. Limitlessness or infinity is the quality of the Brahman.

**Nirdvaita** (667)

She is without duality. Dvaitam means two, which means dualism. There are three types of vedantic schools. The first one is ‘dvaita’, the second one is ‘vishistadvaita’ or qualified non-dualism and the third one is ‘advaita’ or non-dualism. Broadly there are three ways of realising the Supreme Self. In duality or dvaita God, soul and cosmos are considered as different. In non-dualism (nir-dvaita) or a-dvaita God, soul and cosmos are the same and soul is not different from God. Souls appear as different because of maya. In vishistadvaita or qualified non-dualism accepts God, soul and cosmos and the latter two depend upon God for existence. If God is not there, soul and cosmos are not there.

This nama says that She is the Brahman without duality, which was earlier confirmed in nama 665. Brahman is the single important factor in advaita.

**Dvaita-varjita** (668)

Varjitha = devoiud of, without

She is devoid of duality. The philosophy of ‘dvaita’ considers the Brahman and soul as different. This nama is an extension of the previous nama and confirms Her status as the Brahman. Brahman is devoid of duality, as all beings are only Her reflections. Duality or ‘dvaita’ will not lead to Self-realisation.

**Annada** (669)

‘Annam’ means food. She is the provider of food to the universe for its sustenance. Annam originates from its root word ‘ad’ meaning ‘to eat’. ‘Whatever beings exist in this world are products of food. They are sustained by food and in the end they dissolve into food. Food is called the remedy of all ills of living beings’, says Taittiriya Upanishad (II.2). Her act of sustenance is affirmed through this nama.

**Vasuda** (670)

She is the giver of wealth. ‘Vasu’ means precious metals and stones. Brhadaranyaka Upanishad (IV.iv.24) says “that great, birth-less Self is the eater of food and the giver of wealth. He who knows this as such receives wealth”. The Upanishad further says that the ‘birth-less Self’ is to be meditated upon to derive the result (wealth).

**Vrdddha** (671)

Shvetashvatara Upanishad (IV.3) says “You are a woman, you are a man, you are a boy and you are also a girl. You are an old person walking with the support of a stick. You are born in all possible forms”. This is one of the finest interpretations of “I am That”.

This nama says that She is the oldest, because She is ‘mulaprakriti’ (nama 397), ‘adi-shakthi’ (nama 615). Being born as the first, She is said to be oldest. Shiva created Her and She created others. But She is beyond aging, a process applicable to all mortals. She is beyond modifications. This nama means Her primordial nature.

**Brahmatmaikya-svarupini** (672)

We have to look at the beauty of this Sahasranamam. Vak Devis after having discussed about the qualities of the Brahman now say that She is in the form of ‘Brahman-soul’ ikya (merger) form. Realising “Aham Brahmam asmi” which means “I am the Brahman” is the end of spiritual pursuits.

The nama can be arranged as follows. Brahman + atman + ikya +sva +rupini. Brahman means Shiva, atman means jiva or the soul, ikya means combined, sva means hamsa mantra and rupini means Her form. This means that She is in the form of hamsa mantra, which unites the self with the Self (soul with the Brahman). This concept is referred to in Lalitha Trisati nama 173 ‘hamsa-mantra-artha-ruupini’ which means that She is the import of hamsa mantra, where ‘ha’ means Shakthi and ‘sa’ means Shiva. The mental recitation of this mantra is related to inhalation and exhalation. When one could sync this mantra with his inhalation and exhalation of 21600 times a day, he realizes the Self. It is calculated that one inhalation and exhalation under normal circumstances takes about 4 seconds. In a minute there are 15 such inhalations/exhalations. In one hour (15 x 60) there are 900 inhalations/exhalations. In day (900 x 24) we breathe 21600 times. When hamsa mantra is synchronised with our breath, we recite this mantra 21600 times daily. This is also known as ajapa japa. Ajapa means automatically. More on this mantra will be dealt with in Shiva Sutra and Vijnana Bhairava.

This nama says that She is ‘That’ representing Brahman in the form of Brahman and representing atman also in the form of Brahman thereby proving that everything that exists in this universe is the Brahman. This advaita philosophy.

**Brhati** (673)

She is the great. Katha Upanishad (I.ii.20) says “mahato mahiyan” which means bigger than the biggest.

Brhati also refers to 36 syllable metre.

**Brahmani** (674)

Shiva belongs to Brahmin caste! Hence He is called Brahmana and his wife is Brahmani. It is like Bhairava and Bhairavi. “May I attain the fame of a Brahmin” asks Chandogya Upanishad (VIII.14). Brahmins are those who are well versed in brahmanas (vedic rituals) or one who has knowledge about the Brahman is known as brahmana. Caste as religious doctrine of Hindu philosophy is often misinterpreted. Bhagavad Gita explains more on this.

**Brahmi** (675)

Brahmi is the Goddess of speech and also known as Sarasvati. Brahmi is said to be the feminine gender of Brahman. Brahman – Brahmi. This is like Bhairava and Bhairavi.

**Brahmananda** (676)

She is in the form of eternal bliss. Taittiriya Upanishad (III.6) says “He came to know that bliss is Brahman, for it is from bliss that all these beings are born. Having been born, these are supported by bliss and when they perish they go back to bliss and disappear into it”. This is the bliss that is realized in the sheath of knowledge says this Upanishad.

**Bali-priya** (677)

Bali means offering daily, a portion of a meal to all creatures. This is also known as boodha yajna. She is fond of those who make such offerings to creatures daily (refer nama 946. Pancha yajna priya). Boodha yajna is one of the five yajnas.

Bali also means mighty warriors who are able to win over internal and external enemies. Internal enemies are senses and mind. For enlightenment, one needs strong physical body and mind. Mundaka Upanishad (III.ii.4) says “Atman is not attained by those who do not have strength”. Taittiriya Upanishad (II.viii) also uses words such as ‘drdhisthah’ meaning well built and’ balisthah’ meaning very strong, the two among many requirements to have an idea of happiness that the Brahman represents. She is fond of such people who have physical as well as mental strength to realise Her.

Bali also means offerings made to other gods and goddesses. She is fond of such offerings made to Her assistants as all gods and goddesses are ruled by Her.

**Bhasha-rupa** (678)

She is in the form of languages. Languages are the source of learning and understanding through sound. This nama implies that She is the cause for leaning and understanding. She is the Shabda Brahman. It is said that Shakthi represents sound and Shiva represents meaning. Shiva and Shakthi are united like word and its meaning. When word and its meaning are separated, the word or the sound becomes meaningless. They are interdependent. So are Shiva and Shakthi.

**Brhat-sena** (679)

She has the mighty army. She administers the universe with the help of this army. Read this nama with 677 to understand the meaning of the latter.

**Bhavabhava-vivarjita** (680)

She is free from existence as well as non-existence. Bhava and abhava are the terms of Vedanta. ‘Bhava’ means existence and ‘abhava’ means non-existence. Experimental and observatory, rather than theory of existence is bhava. Maya or illusion is the material cause for abhava or non-existence. Abhava is of four types. 1. Praga-bhava: Non-existence of a thing prior to its production. Cloth is made out of yarn. When yarn existed, cloth did not exist. Yarn was transformed into cloth. 2. Dhavamsa-bhava: Non-existence after destruction. Yarn in its original form did not exist after cloth was produced. 3. Atyanta-bhava: Absolute non-existence. According to advaita philosophy, only the Brahman is the absolute non-existence. 4. Anyonya-bhava: Mutual non-existence. For example a pot is not cloth, nor is a piece of cloth a pot. This is known as ‘this is not that’. Upanishads elucidate Brahman by saying ‘not this, not this’ (neti, neti). An ignorant man considers soul as different from the Brahman. But according to advaita, soul and the Brahman are the same. They are considered as different because of ignorance or avidya.

Abhava or non-existence of an object or an attribute is cognized neither by sense perception nor by inference, but is known directly by its non-apprehension or non-perception. Brahma Sutra (II.ii.28) says “Na abhava uplabdhe” which means that external objects are non-existent, for they are perceived. This talks about internal awareness through which alone the Existent can be realized.

This nama says that She is both existent, eternal and non-perishable (the Brahman) and non-existent limited and perishable (maya).

**Sukharadhya** (681)

She can be worshipped without undergoing any difficulties. For example, fasting, walking on fire, etc. When someone is harming his body during worship, he harms Her (in literal sense) within. Body should not be made to suffer while seeking Her within. A healthy body is pre-requisite for Self-realisation. Only ignorant people choose to afflict their bodies in the name of asceticism. Body is like a temple, heart chakra is sanctum-sanctorum and the Brahman within is the idol.

Krishna says in Bhagavad Gita (XVII.6) “Those men who perform stern austerities, not enjoined by the scripture, due to hypocrisy and egoism, impelled by desire and attachment, who torment the elements (pancha budhas or five elements), in the body, know these ignorant people, to be demoniacal resolves.”

While worshipping Her, none should cause harm to his body, as this amounts causing injury to Her within (though She is incapable of being injured. If one develops such feelings of oneness with the Divine, realisation automatically happens). Nothing is achieved by fasting or other austerities. But this does not mean that one can overindulge. Ultimately, it is only the meditation coupled with moderation lead to Self-realization.

**Subhakari** (682)

One may nurse doubts that by not following austerities, She may do harm. In order to avert this confusion, Vak Devis have placed this nama here. She always does well for Her devotees. This nama says that even if She is imperfectly worshipped, She does only auspicious things for Her worshippers. After all She is Sri Mata. What is required in Her worship is True Love for Her. Mere thought about Her brings auspiciousness.

Shiva means auspiciousness. She is Shiva’s consort and hence She provides auspiciousness.

**Shobhana-sulaba-gatih** (683)

This nama is an extension of the previous nama. What type auspiciousness does She give? This nama answers this question. Shobhana means salvation, sulaba means easy and gati means path. Her path of worship easily provides salvation or liberation. Technically ‘moksha’ is different from salvation. In the case of moksha, the soul is reborn after remaining dormant for some time in the Heavens. This period of its sojourn depends upon its positive karmic account. If this is exhausted, the soul is born again to undergo the negative karmic account. But in the case of liberation, the soul is eternally freed from births and deaths by merging with the Brahman. This concept will be discussed in detail in the series ‘karma and soul’.

Nama 462 ‘shobhana’ meaning the beauty embodied and endowed with auspiciousness. Nama 972 is ‘a-shobohana’ also meaning beautiful. “Shobhan” in Sanskrit means shining, splendid, beautiful, lovely, good, auspiciousness, fortunate, lustre, brilliant, etc. Vak Devis have used this nama three times in this Sahasranamam and each of them conveys different meanings.

Some divide this nama into two namas: ‘shobhana’ and ‘sulabha-gatih’. Some others divide this into three namas: ‘shobhana’, asulaba’ and ‘agatih’. In whatever manner this nama is divided, there is no significant change in the meaning.

It is also said that one who got initiated into Panchadasi mantra by the right Guru is not reborn.

\**Raja-rajehsvari** (684)

She is Ishvari for Brahma, Vishnu and Rudra who are known as Rajas or kings. Kubhera, the god of wealth is also known as Raja-raja. Since She is worshipped by him, She is known as Rajarajeshvari. Shiva is known as Rajarajeshvara and His consort is Rajarajeshsvari.

Adi Shankara describes Rajarajeshvari in his ‘mantra matrka stavam’ as follows. “The one who has akshara ‘hrim’ as the last bija of each of three three kutas of Panchadasi mantra, the one who is fond of ‘samya’, a type of mental worship, the one who considers all beings as Her family and being worshiped through ‘hamsa’ (ajapa mantra) mantra in tantric way, the one who is in the form of compassion known as Kamakshi, the one who is known through the bija ‘shreem’ of Shodasi mantra (If shreem is added to Panchadasi mantra, this fifteen lettered mantra becomes sixteen lettered Shodasi mantra. But in application Shodasi mantra is recited in a different way. Please refer nama 587), the one who is in the form of three Gods, Brahma, Vishnu and Rudra and the one who derives immense happiness in Sri Chakra worship, I bow to this Rajarajeshvari.”

**Rajya-dayini** (685)

Namas 684 to 689 begin with ‘Raja’. Rajyadayini means the one who is the giver of right to live in territories like Vaikuntha (the abode of Vishnu) or Kailasa (the abode of Shiva). Since She is the administrator of the universe, the destinations of the souls are decided by Her. The souls with good karmic account rest in dominions like Vaikuntha and Kailasa. This does not mean that these souls will not be incarnated. They will be born again after the expiry of their good karmic account. This process is called ‘moksha’. Liberation of the soul is different, where the soul merges with the Brahman not to be reborn again. Liberation can be attained only if there is no balance in karmic account, either good or bad. If one has the worst karmic account, his soul reaches the hell and undergoes sufferings and born again. Please refer to our discussions on ‘karma and soul’ for further details.

**Rajya-vallabha** (686)

She is Rajarajesvari, the queen of queens and capable of administering the universe. Brahma, Vishnu, Rudra, Indra and other gods and goddesses live in Sri Chakra, the abode of Lalithambigai. It can be said that Rajya in these namas refer to Sri Chakra, where the entire gods and goddesses live. She is the ruler of Sri Chakra, the abode of all gods and goddesses. This nama is in confirmation of nama 684.

**Rajat-krpa** (687)

She is embodiment of radiating compassion, the primary quality of Sri Mata. Krpa means compassion.

**Rajapeeta-niveshita-nijashrita** (688)

Niveshita = placed in or upon,

She establishes Her devotees in thrones. It is said in Devi Mahatmiyam (XV.19-21) that She had offered thrones to those who had surrendered unto Her. By offering corporeal prosperities like thrones, She tests one’s will power to resist materialistic temptations. If one chooses to ignore such material gains, She gives them a place in Her domain. This is how gods and goddesses were offered places in Sri Chakra. Please refer to the quotation from Chandogya Upanishad in nama 693.

**Rajayalakshmih** (689)

Entire universe is Her Rajya or kingdom. Her kingdom has no territories, as the boundary of this universe is beyond human comprehension and infinite. She holds the entire wealth of this universe. This nama originates from Rajarajaeshvari (684) as only the Supreme authority can control the wealth of the universe.

**Koshanatha** (690)

‘Kosha’ means the wealth of a government. Since She is in total control of various ‘rajyas’ or governments, She is known as ‘koshanatha’.

Kosha also means sheaths of physical body. As per Vedanta philosophy, there are five superimposed layers covering the human soul. Nama 428 discussed about five koshas which means sheaths or layers or coverings. They are pranamaya kosha, manomaya kosha, vijnamaya kosha and anandamaya kosha. The self illuminating Atman inside our self is covered by these layers or coverings. She is in the form of That Atman. Further details of these koshas are available in the e-book ‘understanding our gross body’.

**Chaturanga-baleshvari** (691)

Chaturanga means four. She has the mighty army of cavalry, elephants, chariots and infantry. Internally, it means anthakkaranam (internal tools) consisting of mind, intellect, conscience (lower level of consciousness) and ego. Either way, She rules army (external) as well as anthakkaranam (internal). Anthakkaranam of a person is very powerful like an army and can wreck mayhem. Please use the search engine at the top of this site to know more about ‘anthakkaranam’.

**Samrajya-dayini** (692)

Nama 685 is Rajya-dayini and this nama is samrajya-dayini. Samrajya is higher than rajya. Rajya is rule by a king or queen and Samrajya is the combination of many rajyas or kingdoms, known as empire.

Assuming that kingdoms of Brahma, Vishnu and Shiva as Rajyas, Her domain, encompassing these three worlds Brahma loka, Vaikuntha and Kailasa is Sri Chakra. She offers a place in Sri Chakra to those who worship Her with dedication. In Sri Chakra, between 9th and 10th forts, there are Siddhas (sages and saints) reside reciting verses in Her praise. Therefore Samrajya means Sri Chakra.

There is a yajna called ‘Rajasuya yajna’. This yajna is performed only be emperors and great rulers. The one who performed this yajna is called ‘samrat’. She is the bestower of samrat as without Her grace Rajasuya yajna is not possible.

Taittiriya Upanishad (I.vi.2) says ‘apnoti svarjyam’ which means ‘realising his identity with the Brahman’. Samrajya is possible for those who have established their identities with the Brahman. They are known as Self-realized persons.

**Sathyasandha** (693)

She has determination towards truth therefore She determines everything based on truth only. This nama talks about the importance of Truth in Her administration. The vows made by Her cannot be defeated by any other force in this universe. She makes vow to sustain this universe as Sri Mata.

Chandogya Upanishad (VIII.i.5) says “satyakamah” meaning love of Truth and “satysankalpah” which means committed to Truth. The Upanishad says ‘It is the cause of love of Truth and the cause of dedication to Truth. If a person strictly follows whatever the ruler of a country commands, he may then get as a reward some land, or even an estate.’

Srimad Bhagavata (X.iii.25) says ‘We seek shelter in you....prompter of truthful speech as well as undifferentiating vision consisting of Truth, which is the highest means of attaining you.’

Vishnu Sahasranamam 510 is also ‘sathya-sandha’. This nama gives extreme importance to Truth.

**Sāgara-mekhāla** (694)

Mekhala = Girdle, Belt

She wears the girdle made of oceans. The famous saying of Kaṭha Upaniśad (I.ii.20) “aṇoḥ aṇīyān mahataḥ mahīyān” which means that the Brahman is smaller than the smallest and bigger than the biggest. Irrespective of the size of beings, they all come from the Supreme Self. In this context, this nama describes Her as bigger than the biggest. That is why Vak Devis talk about oceans, the huge water bodies forming Her girdle. Being the controller of the universe, this nama says that She is in the form of earth, one of the planets of this universe and the entire water bodies of the planet earth forming Her girdle.

From nama 684 Rājarājeśvari till this nama described the qualities of Rājarājeśvari.

**Dīkṣitā** (695)

A guru can give dīkṣā to his disciples. Dīkṣā is also known as initiation. In Sri Vidya cult, first a mantra is initiated and depending upon the progress of the disciple dīkṣā is given purely at the discretion of guru. At that time a dīkṣā name is also conferred on the disciple like ‘Anandananda’, ‘Krishnananda’, etc. Generally, dīkṣā is given based upon one’s knowledge that is required to realise the Brahman. This nama says that She gives dīkṣā to Her disciples, in Her capacity as guru. Her status of guru was already discussed in nama 603 gurumūrti. During initiation of mantra, sins of the disciple are destroyed. As She is an embodiment of compassion, She gives dīkṣā to Her devotees in order to absolve them of their sins. (This interpretation contradicts the Law of Karma which is also known as the Law of the Lord, wherein we have discussed, that the Brahman does not overrule His own laws. Sometimes, poetization permits these types of descriptions.) This nama probably says that the guru who initiates is in Her form as Sri Vidya cult does not differentiate between guru, mantra and devata. These three are considered as a single entity.

**Daitya-śamani** (696)

She is the destroyer of demons. Demons mean evil forces (anger, lust, etc) operating within, thereby preventing Self-realisation. She destroys such evil forces. The very thought of Her is capable of destroying mental adversities.

**Sarva-loka-vaśankari** (697)

She subjugates all the worlds. Gayatri mantra talks about three worlds, bhur, bhuvah and suvah. But the Brahhma Gayatri mantra refers to seven worlds. They are bhūh, bhuvah, suvah, mahah, janah, tapah and satyam. Satya (Truth) loka (world) is the abode of the Brahman and bhūh is the earth. One has to move from the lowest world of bhūh to the highest world of Satya. These worlds mean the different levels of consciousness. Since She is the Supreme administrator of the universe, Her authority of subjugation is implied.

**Sarvārtha-dātri** (698)

She is the bestower of all human desires. There is a specific way of leading human life through puruśārthas which means the end of human life. The end becomes complete only if one lives as per puruśārthas which comprises of dharma (righteousness), artha (wealth), kāma (desire) and mokṣa (the liberation). These are known as caturvidha puruśārthas. Literally speaking puruśārthas mean ‘what is sought by men’. Out of these four, dharma and mokṣa are the purpose of Vedas as they explain their true nature and guide one to properly understand these two. These two are therefore considered as supreme among the four puruśārthas and considered as spiritual in nature. The other two puruśārthas, artha and kāma do not necessarily mean lower values. But the path of pursuing these two makes all the difference. If they are pursued with passion and desire, they become dangerous and if they are pursued for the purpose of simpatico existence, they are considered as benevolent.

This nama says that She is the provider of all such puruśārthas. She provides this as the Supreme empress or Rājarājeśvari (nama 684) and Sri Matā (nama 1).

**Sāvtitri** (699)

She is in the form of Devi Sāvtitri. Gāyatri mantra consists of vyahrti of bhur, bhuvah and suvah and 24 lettered Gāyatri mantra. This 24 lettered Gāyatri mantra is known as Sāvtitri.

Shiva is known as ‘Savitā ’ meaning the Creator and His wife is Sāvtitri. Sun is also known as Savitā and Sāvtitri. There is an Upanishad called ‘Sāvtitri Upanishad’. It says Agni is Savitā and air is Sāvtitri. God of water Varuna is Savitā and water is Sāvtitri. Air is Savitā and akāś is Sāvtitri. Therefore, it can be understood that Savitā and Sāvtitri are the combined factors of Creation and mean Shiva and Shakthi. She is addressed in this nama as the Creator. This nama also means Her purity and hence She is worshipped by all gods and goddesses. Purity of thought and action is reflected in the body of a person, particularly his face making him worthy of worship.

**Saccid-ānandā-rūpini** (700)

She is in the form of sat-chit- ānandā. These three qualities constitute the Brahman. Sat means the existence, Chit means pure consciousness and ānandā means infinite bliss. In reality, these are not the constituents of the Brahman, as Brahman is without any attributes. They are the three fold aspects of the Brahman. But at the human level, they appear as separate attributes due to illusion or maya. They succeed one after another during spiritual quest. First, the existence is realised, second the level of consciousness is improved to higher planes by purifying it and finally bliss is realised. This is the reason for realising them as individual attributes in a human being. In the Brahman they remain united as a single aspect.

This nama reaffirms Her status as the Brahman.

**Deśa-kālā-paricinnā** (701)

She is not limited by space (deśa) and time (kālā). Sage Patanjali in his yoga sutra (aphorisms on yoga) says “He (the Brahman) is the teacher of teachers, not limited by time (I.26)”. This is the unique quality of the Brahman. All the beings are bound by space and time.

In this Sahasranamam, there are many namas that confirm the status of Brahman on Lalithambigai. But each of these namas convey different qualities of the Brahman. It is also pertinent to note that Brahman is beyond qualities and attributes. For easier understanding Brahman is classified into two categories – Saguna Brahman (with attributes) and Nirguna Brahman (without attributes). Saguna Brahman is Shakthi and Nirguna Brahman is Shiva. One without the other becomes non-functional.

**Sarvagā** (702)

She is omnipresent. This is the result of the previous nama. When time and space are transcended, the resultant factor is omnipresence, yet another quality of the Brahman. There is a story about Her omnipresent nature. When She was doing penance, Brahma appeared before Her and offered a boon and She asked for the boon of being omnipresent. But this cannot be correlated with this Sahasranamam particularly in view of namas 58 ‘panca-brahmāsana-sthitā’ and 249 ‘paṇca-pretāsanāsīnā’.

Because of being ‘Sarvagā’, She is also ‘Sarvajṇā’ (nama 196), knower of everything (omniscient). The omnipresent nature also indicates that She is the soul of living beings. Isha Upanishad says (5) “asya sarvasya antaḥ, asya sarvasya bāhyataḥ” which means the inner most being of all constitutes its outside also’. Narayana Sūktam says (Māhā Nārāyana Upanishad 13.5) says “antar bhahisca tat sarvam vyāypya nārāyana stitaḥ” which means ‘all that pervade both inside and outside is Narayana. Devi Mahatmiyam 566 says “sarva svarupae sarveśae sarva śakthi samanvithae” which means “embodiment of all beings, the supreme ruler and embodiment of all the powers”. This is the nature of ‘Sarvagā’.

**Sarva-mohini** (703)

She casts Her spell on everybody. She casts Her spell through the effect of maya. Omnipresent means that She is present in all the objects, whether perishable or non-perishable, present as contradictory attributes, present as opposites. This leads to bewilderment of Her nature. This nama solves this bewilderment.

This is explained in Devi Mahatmiyam (I.55) “mahāmāyā ....... jnānināmāpi cetamsi devi bhagavathi hi sā” meaning that ‘the great maya form of Devi Bhagavathi attracts even the minds of jnanis by casting Her spell.’ Shiva says “this supreme Shakthi is in me and is Brahman. This māyā is dear to me, it is infinite and the universe is bewildered by this.”

Bhagavad Gita V.16 explains how She casts Her spell. “The omnipresent God (refer nama 702 above) does not receive the virtue or sin of anyone. Knowledge is enveloped in ignorance. Hence it is that beings which are constantly falling prey to delusion (maya).” Maya means that power by which experience can be measured, as opposed to the Brahman which is immeasurable, as Brahman is omnipresent. That is why She is known as [prakasha vimarsha maha maya svarupini](http://www.manblunder.com/2009/02/finding-god-viii.html)

Maya is a deterrent factor in realising the Brahman. She will withdraw Her spell of maya only for those who are spiritually advancing.

**Sarasvati** (704)

She is in the form of Sarasvati, the Goddess for knowledge. Brahman is the embodiment of knowledge. Due to the effect of maya people are bound by dyads. Sarasvati is the form that is capable of dispelling the ignorance, the impediment in realizing the Brahman. Bhagavad Gita (V.15) explains this reality by saying “Knowledge is enveloped in ignorance”. The entire universe is Her manifestation. To understand this knowledge is required. She is the store house of knowledge (nama 644 jṇāna vigrahā) and She gives knowledge to those who seek this supreme knowledge (nama 643 jṇanadhā). She gives knowledge to those who are worthy of it. From the sinners, the highest form of knowledge is concealed by ignorance. Real knowledge is of no use for those who do not seek it. Sarasvati is the wife of Brahma, the Creator. Brahma is different from the Brahman.

Nama 614 is ‘sacāmara-ramā vāṇī-savya-dakṣiṇa-sevitā’ which says that’ Goddess Lakshmi (Rama) and Goddess Sarasvati (Vani) stand by Her side and fan Her’. In the present nama it is said that She is Sarasvati Herself. Sarasvati is considered here as an attribute of the Brahman. Nama 614 refers to the Brahman without attributes. Sarasvati is one of the functional natures of Lalithambigai. Other functional natures are discussed in the next nama. Vedas describe different functions of the Brahman in the form gods and goddesses.

Two year old girl is known as Sarasvati. According to ancient scriptures, Sarasvati resides in the tongue of all human beings causing speech.

In Devi Mahatmiyam there are three main chapters – pūrva caritra, madhyama caritra and uttama caritra. Each of these caritras is represented by Goddesses Durga (nama 190), Maha Lakshmi (nama 210) and Sarasvati (the present nama). The combined form (samaśti) of all these three Goddesses is Chandiga (nama 755).

**Shāstramayi** (705)

She is in the form of śāstrās (rules of righteousness). The bewilderment arises due to the influence of maya. She is maha-maya-svarupini , which means that She is in the form of great delusion. Maya is the confusion resulting from failure to understand. Chandogya Upanishad (III.14.1) says “sarvam khalvidam brahma’ which means ‘all this no doubt is Brahman.’ The Upanishad says this with authority. If Upanishads do not affirm this, we have to understand the Brahman only through our inference. Hence Upanishads are considered as the source of knowledge. They make only affirmations and they do not draw inferences. That is why Brahma Sutra (I.i.3) says ‘śāstra-yonitvat’ which means ‘śāstrās are the source of knowledge’ to realize the Brahman. Upanishads and śāstrās provide valuable inputs to enable us to understand and realize the Brahman. These inputs are in the form of both affirmations and negations. For example Brhadaranyaka Upanishad (III.ix.9) says with authority “The vital force is Brahman, which is called That”. This is emphasised by the last kūta of Panchadasi mantra ‘sa+ka+la (= sakala (sakala means all) + hrīm (refers to Shiva + Shakthi) which says that everything in this universe (sakala) is Shiva and Shakthi (hrīm) ((nriguna Brahman and saguna Brahman or Brahman without attributes and Brahman with attributes).

This nama means that entire parts of Her body is made up of śāstrās only. Her breath is Vedas (nama 338), Her ego is mantras (nama 204), Her words created epics (nama 798), Her tongue created goddess Sarasvati (nama 704), Her chin created vedāngās (six classical systems of Indian philosophy). They are samkhya, yoga, mimamsa, Vedanta, vaisheshika and nyaya. From upper portion of Her throat all the sastras (this nama), from the middle of Her throat medicine and archery, from the bottom of Her throat sixty four tantras (nama 236) and from Her shoulders love (Brahmanda Purana).

**Guhāmbā** (706)

There are two interpretations possible for this nama. 1. Guha means Lord Subrahmanya and amba means Mother. She is Subrahmanya’s mother. Sbrahmanya or Skanda or Muruga is the son of Shiva and Parvati. There are many stories regarding the birth of Guha. But He was created for the purpose of destroying demons (demons mean evil acts or persons indulging in evil acts).

2. Guha also means concealed and ambha means Mother. Katha Upanishad (I.iii.1) says “guhām praviṣṭau” which means ‘present in the cave of the intellect’. The Upanishad further explains that the two (Self and self) enjoy the fruits of actions, residing in the cave of the intellect, which is the best place for realization. It is said that self and Self are related to each other like light and shade. When self and Self are referred, it appears as if scriptures endorse duality, because self is not different from Self. But reasoning for this type of interpretation is provided in subsequent namas. This nama says that She is in a secret place.

**Guhya rūpini** (707)

This is an extension of the previous nama. The previous nama said that She is in a secret place and this nama goes further and says that Her form itself is secretive. Duality is gross and non-duality is subtle. Guhamba (mother of Guha) is gross and guhya rupini is subtle. Her kamakala form is subtle and Her kundalini form is the subtlest. Further, duality is perishable and it does not transcend time and space. Non-duality is imperishable and transcends time and space. Everything associated with Her is secretive in nature. For example, Her Panchadasi or Shodasi mantras, Her rituals such as navavarana puja, kundalini, etc. Katha Upanishad (II.i.12) says that when one knows the Brahman hidden in the secretive place, Brahman does not want to conceal Himself for him alone. After Self-realisation, the duality goes for ever and non-duality alone prevails. But Self-realisation is very rare says Krishna. “Hardly one among thousands strives to realise me and only rare among them knows me in reality” (Bhagavad Gita VII.3).

There is an Upanishad called “Guhya Upanishad” and Kurma Purana says that She is Guhya Upanishad. Vishnu Sahasranamam nama 542 Guhyaya.

**Sarvopādhi-vinirmuktā** (708)

She is free from all limitations. This is also known as upādhi, which means condition. Due to upādhi unlimited thing appears as limited. Another interpretation for upādhi is acquiring the character of an object in the vicinity. For example, Shiva is in crystal complexion and Shakthi is red complexioned (Recall dhyan verse). When Shakthi sits by the side of Shiva, He also turns red. This is upādhi. Upādhi is of four types: Consciousness limited by - intellect, knowledge, individual and maya. The true form of the Brahman is concealed by these upādhis. Sarva = entire, upādhi = conditions, vinirmukta = free. This nama means She is beyond all these upādhis. Brahman is beyond all upādhis.

The previous namas limited Her attributes by saying that She is the mother of Subrahmanya, She resides in a secretive place, limitations by forms such as Sarasvati, Mahalakshmi, etc. Brahman is omnipresent. Brahman is interpreted in two ways. One is non-duality and another is duality. The explanation of the Brahman in dualistic way is for those who are still associated with worshipping forms by involving in rituals. Interpretation of Brahman in non-dualistic way is for the knowledgeable. But this dual interpretation does not mean that scriptures contradict each other. All of them convey the same Brahman, but the quality of the path is different.

**Sadāśiva-pativratā** (709)

Shiva has many forms and ‘Sadāśiva’ is one among them. Following are the few interpretations of Sadāśiva. Brahma, Vishnu, Rudra, Mahadeva and Sadāśiva are the five elements viz. earth, water, fire, air and akash. Out of all the forms of Shiva, Sadāśiva form is considered as supreme, as He is the cause for re-creation that happens after deluge (mahā pralayā). Sadāśiva is the 34th principle or tatva and the next two principles are Shakthi and finally Shiva, thus making 36 principles. Principles are nothing but states of consciousness. Sadāśiva principle is the stage where the practitioner feels that ‘aham idam’. ‘aham’ means ‘I am’ and ‘idam’ means ‘here’. ‘idam’ also refers to ‘something that is immediately following’. In this context ‘aham idam’ means that ‘I am here awaiting Shakthi and Shiva’ (refer nama 999). This is the penultimate stage to Self-realisation. In the stage of Sadāśiva ‘I consciousness’ is still predominant and associated with iccha or will. Sadāśiva tatva leads to Shakthi which ultimately culminates in Shiva. There is nothing beyond Shiva.

This nama means She is the wife of Sadāśiva. Shiva is nirguna Brahman or the Brahman without attributes and Sadāśiva’s wife is saguna Brahman, as She is endowed with all the energies for creation, sustenance and dissolution.

**Saṃpradāyeśvari** (710)

Saṃpradāya means the knowledge imparted through traditions. This knowledge is mostly associated with rituals and generally taught through guru-disciple relationship. It can also be said that Saṃpradāya is sacred traditions. This nama says that She is the Ishvari (chief) traditions.

This nama also means that Her mantras such as Panchadasi and Shodasi should be recited only after a proper initiation by a Guru. Here Guru means a Self-realized person. In Sri Vidya worship, too much of importance is given to the rituals and devotees are made to spend more time in rituals rather than being with Her. Devotion is the one and the only factor that leads to realization. Rituals become a necessity only in the initial stages of knowing Her. Worshipping Lalithambigai should be done in privacy as everything associated with Her is secretive in nature (refer nama 707). Samashti (group) puja is not a good idea to realize Her. Such pūjas are associated with pomp and vanity and do not serve any purpose in realisation.

Sometimes it becomes difficult to find a proper guru. In such a situation one can have self-initiation, provided one understands the meaning of the mantra and the associated procedures (like nyasa, etc). Guru is a must in Sri Vidya cult and in the case of self-initiation either Shiva or Vishnu can be contemplated as one’s Guru. But this procedure is applicable only for rare cases. It is always better to get initiation through a guru in person as there are procedural formalities involved.

There is a higher level of interpretation for this nama. In reality, the Brahman is One. Brahman is contemplated as Shiva and Shakthi as two different entities. Differentiating between Shiva and Shakthi is traditionally accepted followed. The same tradition also says that the one without the other cannot independently act, implying that they are same. Tradition does not say anything that is different from Vedas, but they have their own style of interpretation. Basically, tradition is meant for the beginners. Tradition should pave way to reality of ‘*satyam , jnanam anantham Brahma'* (Taittiriya Upanishad II.i.1) .

She is said to be the ruler of traditional knowledge.

**Sādhu** (711)

In the verse version of this Sahasranamam, verse 138 says ‘sādhvi’. This word has been split into two namas – sādhu (711) + I (712). This is because nama 128 is ‘sādhvi’. Lalitha Sahasranamam is unique because no nama is repeated. Such repetition is known as ‘punarukta dosha’ (offence of repetition) which is totally avoided in this Sahasranamam.

Sādhu has number of interpretations such as to complete, to accomplish, to over power, to understand, etc. Shakthi is known as ‘parāhaṃta’, the highest form of egoism. Her parāhaṃta quality is the cause for sustaining this universe. Both intellect and ego evolve from three gunas (satvic, rajas and tamas). The Brahman stands covered by the sheath of ego. Ego is a functional quality and hence Shakthi is called parāhaṃta. Shiva is static in nature and Shakthi is functional in nature. Functionality is the inherent quality of Shakthi. She is the cause for accomplishments and dispelling ignorance. Hence She is called Sādhu.

Sādhu also means a person who does not cause any harm to others and has intent to do good things for others. This interpretation also suits Her quality.

**Ī** (712)

Ī stand for kāmakalā. Kāmakalā has been elaborately dealt with in nama 322. kāmakalā rūpā. Please use the search engine at the top of this site to know more about kāmakalā from this site. Kāmakalā is Her subtle form and Her subtlest form is kundalini.

The first vowel of Sanskrit is A (अ) and fourth vowel is Ī (ई). A means Vishnu and Ī means Shakthi, Vishnu’s sister. A+ Ī = Ī. Vishnu and his sister Shakthi is known by this bija. There is another interpretation for this that is dealt with in nama 715. Brahman is becomes two, one is lineament and another is conditioned. Lineament is again divided into two masculine and feminine. Masculine is Vishnu and feminine is Shakthi, the consort of Shiva. Ī is a very powerful bija as this is related to creation. Īṃ bija if properly used in Shodasi mantra gives mantra siddhi faster. This bija gives the essence of amrita bijas. Amrita bijas are ri, rī, li and lī. Kāmakalā in combination with agni bija and atma bija gives innumerable benefits. Kamakala is complete only when three dots are placed on the top of Ī and when these three dots are connected a triangle is formed and resultant bija is pronounced as Īṃ. These three dots are referred to in various Upanishads in the form of various triads. For example Chandogya Upanishad (VI.3.3) says ‘of those three elements, he made each one of them three fold.’ Numeric three has great significance in creation and this is represented by the three dots in bija Īṃ. (Please recall three shakthis icca, jṇāna and kriyā. Nama 658))

This nama is pronounced as ‘yai’ while performing archana. Lalitha Trisati nama 41 is ‘Īkāra rūpā’ meaning that She is in the form of kamakala.

**Guru-maṇḍala-rūpini** (713)

This nama subtly conveys that the meaning and interpretation of kāmakalā should be learnt only from a guru as this has intrinsic and subtle meaning. Most of these interpretations have already been dealt with elaborately. ‘Guru mandala’ means lineages of gurus. Sri Vidya attaches great importance to guru and his lineage. Whatever guru says should be final. Lineage of guru is stressed because, rituals and certain procedures differ from mandala to mandala (mandala also means group) and each mandala follows different customs and practices. Each Sri Vidya student will have three categories of gurus - Guru, parama guru (guru’s guru) and parameśti guru (parama guru’s guru). During navavarana puja, all these gurus are worshipped along with many other gurus. This nama says that She is in the form of guru mandala. There is no difference between guru and Lalithai, hence this nama. The first guru or ādi guru is Shiva. Guru is also worshipped in sahasrara, where She conjoins Shiva.

**Kulottīrṇā** (714)

There are nine namas beginning with ‘kula’ and different interpretations were provided for them. In this nama ‘kula’ means the the sum total of senses, both internal and external (to know more on this, please use the search engine at the top and search for ‘internal tools’ ‘external tools’). This nama says that She has transcended all the senses (saguna Brahman or Brahman with attributes, as nirguna Brahman or Brahman with attributes does not act and merely remains as a witness). This attribute of the Brahman is known as ‘vimarsha’ form. Prakasha is Shiva and Vimarsha is Shakhti .

**Bhagārādhyā** (715)

‘Bhaga’ means solar disc (surya mandala). She is worshipped in solar disc. It is not possible for humans to enter solar disc. This nama indirectly says that She should be worshipped secretively. Nama 275 already said that She is in the centre of solar disc. Brahman alone is contemplated in the centre of solar disc. This Sahasranamam repeatedly emphasizes that She is the Brahman and this nama is one among such affirmations. From the point of view of kamakala, sun represents one dot and the other two dots are represented by moon and fire. Chandogya Upanishad (I.vi.6) says “There is a deity within the orbit of the sun who is seen by yogis. His whole body glitters like gold.”

The first alphabet of Sanskrit ‘A’ in conjunction with ‘Ī’ gives rise to alphabet (ए) AE. A represents Shiva and ‘Ī’ represents Shakthi (in contrast to nama 712) and AE represents Shiva-Shakthi union and they are worshipped in Sahasrara secretively. The resultant letter AE almost looks like a triangle. Sri Chakra is made up of triangles only and in the centre triangle, She is worshipped. Shiva is in the form of bindu and Shakthi is in the form of triangle. Namas 713, 714 and 715 are extensions of nama 712.

**Māyā** माया(716)

She is *māyā*.  *Māyā* is illusion. The root of *māyā* is *ma*.  *Ma* means ‘to measure’. It also means ‘leading to the idea of illusion’.  Brahman is immeasurable but due to the influence of *māyā,* Brahman appears to be measurable.  In other words, Brahman is beyond time and space but due to the influence of *māyā* Brahman appears as if bound by time and space.  For easier understanding, Brahman is said to have two aspects – *saguṇa* (with attributes) and *nirguṇa* (without attributes).  *Nirguṇa* Brahman in conjunction with *māyā* becomes *saguṇa* Brahman.  The appearance of the universe is due to the projection by *māyā*.

From the point of view of *Vedānta* consciousness is the subtlest of all existents.  Pure consciousness is the basis of varied existence of the universe.  All these variations are due to the superimposition of names and forms by *māyā* which is the principle of appearance that is neither real nor unreal.  The Self-illuminating Brahman which is pure and limitless consciousness manifests as manifold souls in living organisms.  The manifestation of the Brahman is noticeable only in the living beings, whereas it stands hidden in non-livings.  In the case of human beings, the pure and limitless consciousness manifest as self with independent mind.  *Māyā* is a mystery of omnipresent power that works like a supreme faculty of self- transformation.   It appears in the form of deceptive masks producing only illusionary effects.  *Māyā* covers the Brahman that exists in all beings in this universe.  This covering is like a sheath or a veil.  Unless this veil is removed, the Brahman cannot be realized.  For removing this veil, knowledge is required.  As long as the veil continues to remain, one continues to remain ignorant (*avidyā*). Macro-cosmic reflection of the Brahman is *māyā*.

*Śiva* is the Brahman and *Śaktī* is *māyā*.  Unless, *Śaktī* clears the path, *Śiva* cannot be realized and it is only *Śaktī,* who is capable of revealing *Śiva*.  She reveals *Śiva* only if impurities of physical bodies, subtle bodies and casual bodies are totally removed.  Hence, *Śaktī* worship is considered as important.

*Kṛṣṇa* says in *Bhagavad Gīta* (VII.14) “For this most wonderful *māyā* of Mine, consisting of three *guṇa-s* (*sattva, rajas* and *tamas*), is extremely difficult to break through.  Those who constantly adore me are able to cross it.”  *Lalitāmbikā* - *Viṣṇu* relationship has been personified in several nāma-s of this *Sahasranāma* (nāma-s 280, 339, 893)

**Madhumatī** मधुमती (717)

*Madhu* means honey and *mati* means intellect, knowledge, judgement, etc.  *Chāndogya Upaniṣad* (III.i.1) says *asau vā ādityo devamadhu* which means ‘sun over there is honey to the gods.’  This Chapter of *Chāndogya Upaniṣad* is known as *madhu vidyā*.  By drawing a comparison between honey and sun, the *Upaniṣad* proceeds to teach about self-realization.  The *Upaniṣad* says that the sun represents the sum total of all auspicious work done by humans.  That is why sun is liked by gods.  Honey is the essence extracted from beehives. Honey is compared here to the essence of supreme knowledge, extracted from various sources.  The source of honey to the beehives is innumerable bees and flowers. They are considered as gross knowledge and the extracted honey is compared to the refined knowledge.

*Patañjali* says in his *yoga sūtra*-s (II.27) “his knowledge is of seven fold.”  (*Patañjali*’s *yoga sūtra*-s mention eight limbs of yoga (*aṣṭāṅga yoga*).  The eighth limb is emancipation. These seven steps are different from eight limbs of yoga.)  Seventh fold is *madhumati* and this stage is where one acquires complete knowledge and the resultant mental satisfaction.  These seven steps are known as *bhūmikā* in *Yoga Vāsiṣṭha*.

**Mahī** मही (718)

Mahī means earth.  This nāma means Her visibility. All along, *Vāc Devi-s* have been talking about Her subtle form.  Earth is visible to our eyes, hence She is praised here as Mother Earth.  *Prakṛti* is one of the two important *tattva*-s (principles), the other being *Puruṣa*.  *Prakṛti* is unconscious and primordial matter which can be interpreted as planet earth.  She manifests as planet earth.  This nāma implies that those who cannot realize Her in subtle forms, can see Her in Her gross form.  Contemplating Her subtle form requires the highest level of consciousness, for which mind is the sole factor.

**Gaṇāmbā** गणाम्बा (719)

Warriors of *Śiva* are known as *gaṇa*-s.  *Gaṇa* is explained as certain troops of demigods considered as *Śiva's* attendants and under the special superintendence of the god *Gaṇeśa*.  She is said to be the mother of such warriors.  *Gaṇa* also means Lord *Gaṇeśa*.  She is mother of Gaṇeśa who is the chief of *Śiva*’s *gaṇa*-s.  Because of being chief of *gaṇa*-s, Lord *Gaṇeśa* is known as *Gaṇapati.*

**Guhyakārādhyā** गुह्यकाराध्या (720)

*Guhyakā-s* are the warriors of *Kubera,* the lord of wealth, who is one of greatest devotees of *Lalitāmbikā*.  There is a *Pañcadaśī* *mantra* in his name (*Kubera* is one of the *riṣi-s* of *Pañcadaśī* *mantra*. There are twelve *riṣi-s* for *Pañcadaśī* *mantra* (refer nāma 238).

There is another interpretation.  *Guhya* means secret and *ārādhya* means worship.  In this context, this nāma means that She is worshipped in a secret place known as *mūlādhāra*, in Her subtlest form *kuṇḍalinī*.

**Komalāṅgi** (721)

She has soft and tender body (recall nama 460 nalinī). She takes care of three primary acts of the saguna Brahman, creation, sustenance and destruction. She has won over innumerable demons. In spite of these tough assignments (assignments because, Shiva the Supreme has assigned Her these jobs) Her body is said to be soft and tender. Possibly this nama could mean two of Her aspects. Because of being tender and soft She is flexible to Her devotees. This nama could possibly mean Her subtlest form Kundalini.

**Guru-priyā** (722)

Guru means Shiva. She is fond of Shiva. If Shiva is Guru, then She is known as Guru patnī (patnī means wife). Guru patnī (Guru’s wife is worshipful and should be given the same status, if not more, as that of Guru. Shiva is known as Guru, as He has taught entire tantra sastras to Her.

This nama also means that She is fond of those gurus who disseminate Sri Vidya cult, by initiating Her well known mantras like Panchadasi or Shodasi.

Planet Jupiter is also known as Guru. He is the guru for gods and goddesses as opposed to Venus who is the guru for demons. She is fond of these gurus. Nama 603 ‘guru-mūrtiḥ’ said that She is the Guru. Nama 713 is Guru-mandala-rupini.

**Svatantrā** (723)

‘Sva’ apart from meaning ‘self’ it also means ‘the highest authority, Shiva. Therefore, this nama means that She is the embodiment of sixty four tantras, that have been described in nama 236 ‘catuḥ-saśti-kalā-mayī’. Tantra sastras do not fructify without invoking Her. ‘Tantra’ also means dependence. Sva (Shiva) + tantra (dependence) = dependent on Shiva. This could mean the interdependence of Shiva and Shakthi. Kalika Purana says that “Shiva ever lives in that place sporting with His Shakthi.” This nama can also be considered as a reaffirmation of nama 236.

**Sarva-tantreśi** (724)

Sarva + tantra + ishavari = She is the presiding deity of all tantras. This is an extension of the previous nama. This nama says that She is sarva (all) tantra svarupini (form). As said in the previous nama, tantra practice does not fructify without invoking Her, as She forms the foundation of all tantras. Sri Vidya rituals can be classified under ‘vaidīga’ (as per Vedic principles) as well as ‘tantric’ methods.

**Dakśināmūrti-rūpini** (725)

She is in the form of Dakśināmūrti, the Guru form of Shiva. In this form Shiva sits facing South, hence He is known as Dakshina (South) + murthy (form) . This form of Shiva is considered as Guru for Lord Brahma and Lord Vishnu. The great “Ramana Maharishi” explained Dakshinamurthy as Dakshina+a+murthy. Dakshina (capable) a+murthy (formless) which means formless teacher of knowledge, the Brahman. Dakshinamurthi’s mantras are widely available in tantra sastras. For maha shoadsi mantra Dakshinamurthy is the rishi. The next two namas are continuation of this nama.

Dakshinamurthi is the only form of Shiva, who taught ‘Self-realisation’. Dakshinamurthy form was taken by Shiva, after His consort burnt Herself with the fire of Self (atma agni). After having lost His wife, He started meditating on His own Self (the Brahman) facing South. At that time Sanaka and others approached Him with a request to teach them about Self-realization. Dakshinamurthy at that time was observing silence. After knowing the quest of Sanaka and others to know the Brahman, He taught them without breaking his silence. The teaching was done through ‘chin mudra’. Connecting thumb with index finger is chin mudra. These two fingers indicate Brahman and jivan. When these fingers unite, it means the union of jiva (soul) with the Brahman. Dakshinamurthy Ashtagam consists of ten verses authored by Adi Shankara. This is not a mere poetic composition but also conveys the principles of Self-realisation.

**Sanakādhi-samārādhya** (726)

Sanagar, Sanandhanar, Sanaadhanar, Sanathkumarar are the four great sages who were initiated by Dakshinakurthy. There was a huge banyan tree under which was seated young Dakshinamurthy with his aged disciples mentioned above. Initiation takes place without any words being exchanged. This kind of spiritual initiation was adopted by Ramana Maharishi. These four are the sons of Brahma and were created out of Brahma’s mental power. They are great devotees of Lalithambigai.

There is a reference to Sanatkumara in Chandogya Upanishad (VII.26.2) which says ‘The revered Sanatkumara freed Nadara from all his shortcomings and led him beyond darkness. The wise say that Sanatkumara is a man of perfect knowledge.’

**Shiva-jñāna-pradāyini** (727)

She imparts the knowledge of Shiva, the Ultimate. Shiva jnana (knowledge) means the knowledge of the Brahman, which is also known as the supreme knowledge. To know Shiva, one should first know His Shakthi, who alone is capable of leading a person to the Brahman or Shiva. Ramayana says ‘wind can be realized through movements, fire can be realised through heat and Shiva can be realized only through Shakthi.’ It can also be said that Shiva is the source of knowledge for Her.

It is said ‘śaṁkaraṁ caitanyam’ which means that Shiva is both jnana and kriya. He is the sovereign, pure free will in knowledge and action. Based upon this principle, Shiva Sutra opens by saying ‘caitanyamātmā’. Caitanyam means consciousness of the highest purity and knowledge. There is no difference between Brahman and the highest form of consciousness. But how Shakthi alone is capable of unravelling Shiva? This is answered by Shiva Sutra (I.6) again which says that by meditating on Shakthi, the universe disappears as a separate entity thereby unveiling self illuminating Shiva. The process of such happening is described in Spanda Kārikā (I.8) (another treatise of Kashmiri Saivism) which says ‘the empirical individual cannot ward off the urge of desires. But entering the energetic circle of the Self (Shiva), he becomes equal to that Self.’ The seeker of Shiva becomes Shiva himself. This is known as Shiva jnana and She imparts this kind of supreme knowledge.

**Cit-kalā** (728)

Cit is foundational consciousness, the Brahman and kala means the power of consciousness that causes limitation in respect of activities (existence). If Cit is the Brahman, kalā (कला) is the power of divine. kāla (काल) is different from kalā. Kāla means time. Shakthi is known as kalā as She is the power of the Cit or the Brahman endowed with total freedom. Kalā power of Shakthi is slightly lower than the power of Her maya. Kala forms one of the five coverings of maya. Spanda Karika (III.13) says “Being deprived of his glory by kalā, the individual becomes a victim of the group of powers arising from the multitude of words, and thus he is known as the bound one.” Kalā plays a major role in reducing the omnipotence of Shiva in an individual.

Brahman has got five important powers. They are cit (consciousness), ānandā (bliss), iccā (will), jñāna (knowledge) and kriyā (action). This Cit or Shiva (first person) betakes Himself into human (third person) and Shakthi (second person). Because cit is covered by many minute barricades and sheaths, we are unable to realize Him with ease. Knowledge makes us to understand these blockades and coverings, so that it becomes easier for us to remove them and move towards Him. Brahman is safely hidden amidst these covers. Krishna says (BG XV.7) “The eternal jivatma (soul) in this body is a particle of my own being.”

This nama refers to the power of the Divine in a human being. Her presence in our body is known as ‘cit-kalā’.

**Ananda-kalikā** (728)

She is in the form of bliss basked by humans. This bliss is attained when the sheaths and barricades mentioned in the previous nama are removed with the aid of knowledge. Ananda means bliss and kalika refers to a bud. This is a stage where bliss is about to be enjoyed. The bliss in this stage is in the form of a bud that is about to blossom. The previous nama discussed about kala, the first among the five important powers of the divine. The next power is bliss. Brahman alone shines as ananda and cit (bliss and consciousness) in conjunction with iccha, jnana and kriya shakthis and prevails in man.

Bliss is not a mere happiness. Taittiriya Upanishad (II.8) explains bliss in an elaborate manner. It multiplies several types of happiness by 100 and finally says that happiness of Prajapati (divinity presiding over procreation, protector of life) multiplied by 100 times gives the happiness of (Lord of creatures, the Brahman, the Ultimate). Brhadaranyaka Upanishad also explains bliss (IV.iii.32) thus: “This is the supreme attainment, this is its supreme glory, this is its highest world and this is its supreme bliss. On a particle of this very bliss, other beings live.”

This nama implies, that by establishing a divine link (devotion) with Her, She makes one realize the bliss at the right time to ultimately merge with Shiva.

**Prema-rūpā** (729)

Prema means love. She is the embodiment of love, the quality of being the Supreme Mother (Sri Mata). She emanates love.

**Priyaṃkari** (730)

Because of being an embodiment of love, She causes love in humans. The cause of love is emanation, discussed in the previous nama. Emanation is not possible if the source of emanation is not embodied with what is emanated. Sun cannot give light unless it is full of light.

It can also be said that She gives what is loved by humans. There are only two things that humans can love. One is salvation and another is material prosperity. She gives either one of them depending upon what is sought for. A man with knowledge asks for liberation and an ignorant man asks for material gains.

**Nāma-pārāyana-prītā** (732)

Pārāyana means repetition. This nama could mean that She is fond of repeated recitation of Lalitha Sahasranamam. This can be inferred from the words of Lalithambigai when She asks Vak Devis to compose and recite a verse in Her praise to Her liking. When Vak devis completed the recitation of this Sahasranamam, Lalithambigai was immensely pleased and extolled them. The benefits of such recitations are given ‘uttara bhag’ or the concluding chapter of this Sahasranamam.

From A (अ) to kṣa are Her names. They are known as ‘mātṛkā’ that are infused with tatvas or principles. Please refer nama 577 ‘matrka varna rupini’. From ‘ka’ to ‘kṣa’ there are 35 (consonants) letters and the first letter A (first vowel) is the 36th. Multiply this 36 with 16 vowels, we get 576 and again this 576 is multiplied by 36, we get 20,736. Add with this the first letter A, 20737 is arrived at. There are 20,737 combinations of letters that should be recited either in a day, a week, a month, in six months (paksha) or in a year. This recitation is also called parayana. She is fond of this parayana as well. This is known as ‘khadika parayana’.

**Nandi-vidyā** (733)

She is worshipped by Nandi. There are twelve main rishis for Sri Vidya (refer nama 238). Apart from them, there are few more rishis and Nandi is one among them. There is no specific information available whether this Nandi is the vehicle of Shiva or a sage. The great Tamil sage Thritumular addresses Shiva as Nandi. Shiva is also one of the rishis of Panchadasi mantra. Generally Panchadasi mantras are initiated with Ananda Bhairava as rishi.

**Nateśvari** (734)

Shiva is a great dancer and known as Natarājā. His wife is Nateśvari.

Soundarya Lahari 41 describes this dance as ‘nava rasa mahā tāṇḍava naṭam’ which means the great dance with nine types of rasas (nine types of expressions). This probably means Shiva, as the dance by a man is known a thandava and dance by a woman is known as natya. In this context, She is referred to as the consort of Shiva.

**Mithyā-jagad-adhistānā** (735)

She is the cause for the illusionary universe, the effect of maya. Srimad Bhagavata opens by saying “We meditate on the transcendental reality from whom the universe springs up ......in whom this threefold creation (three gunas – sattva, rajas and tamas) though unreal, appears as real.”

The cause for the illusionary universe is explained in Brhadaranyaka Upanishad (IV.iv.19) which says “Through the mind alone It (the Brahman) is to be realized. There is no diversity, whatsoever in It. He goes from death to death, who sees difference as it were in It.”

The illusion or duality is the superimposition of ignorance. ‘mithya’ means false or incorrect, ‘jagad’ means universe and ‘adhistana’ means support or basis. This nama means that She is the basis for false appearance of the universe or She supports this delusive (illusionary) universe with the power of Her maya.

There is another theory for this nama. Universe is the manifestation of the Brahman. When Brahman is real, the universe also bound to be real. A pot is made of clay hence clay and pot are not different. In the same way, the Brahman and universe are not different. They are one. Though they are the same, because of illusion they appear as different. The illusion becomes a reality here. This is the argument of Vedanta. Suppose the illusion itself is considered as illusory then the universe and the Brahman become different. This argument countermines the theory of Vedanta. In this case, the illusion itself becomes illusionary. Pot and clay are considered as different and the cause for the pot, the clay is ignored. The cause for the universe, the Brahman is ignored as illusion binds a person with visible objects.

**Muktidā** (736)

Mukti means salvation. She offers liberation to those who are worthy of it. Liberation is subject to law of karma. She will not offer liberation by overruling the law of karma. But salvation can be offered only by Her, as She alone is capable of taking a person to Shiva (refer nama 727). The next nama explains further.

**Mukti-rūpini** (737)

She is in the form of liberation. Acquiring knowledge alone does not give salvation, though it is a perquisite. The happiness (bliss) attained with knowledge gives liberation. This is known as ‘kaivalya’, the fifth stage (refer nama 625. Kaivalya-pada-dayini). Kaivalya is the term used by Samkhya yoga and moksha or mukti is the term used by advaitins. When ignorance is removed by acquiring knowledge, one is getting rid of bondage. This does not mean liberation. Liberation happens during eternal bliss, the perpetual happiness, provided one’s karmic account is favourable. She provides liberation (the previous nama) because, She is the embodiment of liberation. Salvation is the culmination of the process of realising the Self. Mukti or moksha is different from salvation or liberation. Former is a temporary shelter in higher planes and the latter is merger with the Brahman Himself with no more births. These two namas can be compared to namas 730 and 731.

**Lāsya-priyā** (738)

Lāsya means dancing by women accompanied with instrumental music and singing. She is fond of such entertainments. Namas 172 and 184 of Lalitha Trisati talks about Her interest in ‘lāsya’.

**Laya-kari** (739)

It is said that svara (musical note) is father and laya (is mother). Laya is the balancing act between the primary music and the supporting music. In this context this nama means that She does this balancing act in sustaining this universe by making the living a pleasurable one.

Laya is a stage beyond meditation. It is known as interiorization of consciousness where dissolution of consciousness takes place. It is said “We bow to Shankara from whose expansion and contraction of Shakthi, the world arises and dissolves.”

Shiva Sutra (III.31) says “sthiti-layau” which means ‘The universe is the expansion of his energy in objective impressions and in the dissolution of those impressions.’ Therefore, laya also means mental absorption. Only in total mental absorption, the Brahman is realized. This nama also says that She is the cause for such absorption (kari means causing).

**Lajjā** (740)

Lajja means bashfulness. This is considered as one of the basic qualities of women. The bija ‘hrīm’ is known as lajja bijam (hrīm is also known as maya bija). It is also said that She is bashful fearing conceited rituals. Lajja is used in namas 79 and 195 in Triśati. Her true devotee is compared to a tortoise, which shrinks all its body parts within its shell. She should always be worshipped in solitude. There is difference between joint prayers and conceited rituals. For example, guru’s birthdays are celebrated jointly by all his disciples. Conceited rituals mean, invoking Her amidst pomp and vanity. She does not look into material offerings. She is concerned about what is being offered from within.

**Rambhādi-vanditā** (741)

She is worshipped by Rambha, Urvasi and other beautiful celestial damsels. Ramba is the wife of Nala Kubara, who was carried away by Ravana. Some scriptures say that Ramba also means Gouri, the wife of Shiva. Possibly this nama means Her unparallel beauty.

The next eight namas discuss about Her intentions of destroying evil acts to make one realize Shiva, the Brahman. Please recall nama 727.

**Bhava-dhāva-sudhā-vrṣṭiḥ** (742)

She puts out the fire of materialistic life (saṃsarā) by raining nectar. While in the path of spirituality, there is no room for pleasures associated with material life. ‘bhava’ means saṃsarā, dhāva means forest fire. Material life is compared to forest fire and She extinguishes it by rain of nectar. Forest fire is ignorance and nectar is knowledge. Ignorance is the cause for indulging in material life. Ignorance is eradicated by acquiring knowledge.

This nama could also means that by showering on the forest, She makes the forest to grow. This means that She makes the ignorant to continue to suffer from the influence of maya. A knowledgeable man alone is able to transcend the illusionary effects of maya.

This nama can be split into three words as bhavadā + vasudhā + vrṣtiḥ. Bhava also means Shiva therefore bhavadā means She is the giver of Shiva. Attaining Shiva means liberation. Vasudhā means wealth. She is the giver of wealth. Vrṣtiḥ means giver. In this context this nama means that She is the giver of both liberation and material life. It is said that dedicated and sincere devotees of Lalithambigai get both salvation and material pleasure.

**Pāparaṇya-davānalā** (743)

Pāpa means sins. She is the forest fire who blows away sins that cause miseries (refer nama 167 pāpa-naśini).

Rudra Yamala says “Oh Indra! This supreme secret which destroys all sins immediately is to repeat Panchadasi mantra 1008 times by standing in water after taking bath with total devotion and faith.”

Lalitha Trishati namas 31 and 112 convey the same meaning. Krishna says in Bhagavad Gita (XVIII.66) “Resigning all your duties to Me, the all powerful and all supporting Lord, take refuge in Me alone, I shall absolve you of all sins, worry not.”

**Daurbāgya-tūla-vātūlā** (744)

Karmas accrued in various births appear like a big bundle of cotton. She blows away the contents of the bundle like whirlwind. Karmas are the cause for miseries and this nama says that She removes these miseries like whirlwind blowing away thistledown.

This nama does not mean that She will remove the sins that easily. She makes such sinners to perform good karmas as a result of which the intensity of the karmas is reduced. She is the cause for making a person to perform good karmas to offset evil karmas. By not transcending the law of karma, She still shows ways to come out of committing sins and offsetting the karmic account.

**Jarā-dhvānta-ravi-prabhā** (745)

**Jara = old age, dhvanta – darkness, veiled, ravi = sun, prabha = rays of light**

‘Jara’ means old age ‘ravi’ means sun ‘vanta’ means to diffuse and ‘prabha’ means beginning to light. She dispels ignorance like the sun dispelling darkness. The ignorance that is referred here is about the body. Body is different from ‘atman’ or soul. Body is subjected to decay whereas atman is eternal. (Atman here can refer both to soul and the Brahman. Soul may have an end whereas the Brahman does not have a beginning and an end. In terms of Self-realisation first one has to understand his soul and then the Brahman. For easier understanding, soul and the Brahman are referred to as two separate concepts.) If one gives importance to his body, then he is said to be ignorant. Attachment towards perishables is ignorance. Like sun dispelling darkness by his rays, She dispels ignorance of attaching importance to body by dispelling fear about old age. One develops fear of death at the old age.

Krishna explains this in Bhagavad Gita (II.22) “As a man shedding worn out garments, takes other new ones, likewise the embodied soul, casting off worn-out bodies enters into others which are new.”

This nama means that one should not attach importance to aging of the body, which is a natural phenomena. By being devout to Her, one may not get the fear of old age and the ultimate death. Please refer nama 851 also.

**Bhāgyabdhi-candrikā** (746)

Previous nama referred to sun and this nama refers to moon. Sun and moon are said to be Her two eyes. She is like moon light to the ocean of fortune. Sea water raises (high tide) with waxing moon and on the full moon day tides of oceans are high. This is a poetic comparison. On seeing Her, one’s fortunes rise high.

**Bhaktha-citta-keki-ghanāghanā** (747)

The minds of Her devotees are compared to peacocks. Ghanaghana means rain bearing clouds (dark clouds). Peacocks dance on seeing dark rain bearing clouds. Lalithambigai is compared to dark clouds. On seeing Lalithambigai, the minds of Her devotees reach the stage of bliss.

Both in the previous nama and this nama the context of ‘seeing’ means staying connected with Her eternally through the higher level of consciousness fixed on Her perpetually. The term ‘seeing’ is not to be interpreted literally. It is visualising Her through mind. After having denounced the importance of body, Vak Devis highlight the importance of mind by these two namas. The usage of ghana-ghana means continuity of Her grace.

There is a verse (53) in Shivananda Lahari more or less on these lines. In this verse, Goddess Parvathi is compared to clouds, Shiva’s hair to akash. On seeing the clouds the peacocks cry with the sound ‘keki’. ‘keka’ means the sound that peacocks make.

**Roga-parvata-dhambolih** (748)

Roga means disease, parvata means mountain and dhamboli means thunderbolt. She is like a thunderbolt to diseases. Thunderbolt is very powerful and capable of even breaking the mountains. Thunderbolt also refers to the vajrayudha of Lord Indra, a potent weapon that is capable of annihilating the opponents. This nama says that She cures all the diseases of Her devotees.

**Mrtyu-dāru-kuṭārikā** (749)

She is like an axe to the tree of death. Katha Upanishad (I.ii.25) says ‘death overcomes everyone, yet even death is mere condiment for the Self.’ This means the fear of death that overcomes humanity is a mere condiment for the Brahman. The fear of death is the worst fear for a man. But if he has faith in Her, he does not get the fear of death. It is said that there are 28 types of pains in one’s life. They arise due to nescience, ego, desire, anger, attachment, etc.

**Maheśvari** (750)

Nama 208 is ‘Māheśvari’. Mahesvara’s (Shiva) wife is Maheshvari. This indicates Her greatness or Supreme status.

**Mahā-kāli** (751)

She is mahati (nama 774). Mahat is used to indicate anything that is supreme. This word originates from the word mahā. Both the words give the same meaning. Mahati can be used as an independent word whereas mahā is to be used with another word. This is the origin of the nama.

Mahat also means intellect or buddhi. This is the third principle in Samkhya yoga, the first two being Purusha and Prakrti. Kali has several meanings such as blackness, Shiva’s wife, black clouds, a woman with a dark complexion, mother of sage Vyasa, Satyavati is also known as Kali, a form of Durga, etc. Maha Kala means Shiva and Maha Kali is His Shakthi. Lingapurana (Chapter 106) says about the origin of Kali. “Having entered the body of the lord of Devas, Parvati made her own body out of poison in the neck of Shiva.........Shiva created Kali, the blue necked Goddess with matted hair from His third eye.........On seeing Kali who resembled fire and whose black neck was embellished with poison.......”

This nama also says that Lalithambigai is the ruler of death in the form of Maha-Kali. God of death Yama is also black in colour. Lalithambigai takes black complexion when She destroys evil doers. Please refer nama 756.

**Mahā-grāsā** (752)

She is a devourer (one who eats voraciously). This nama says that everything merges into the Brahman. Katha Upanishad (I.ii.25) says “the best among all people are like food to the Self. Death overcomes everyone, yet even death is a mere condiment for the Self.”

Brahma Sutra (I.ii.9) also says “The eater (the Brahman) on account of the appropriation of all that moves and does not move.”

This nama refers to the act of annihilation or the great dissolution (maha pralaya) of the Brahman.

**Mahā-śanā** (753)

The great eater. There is no significant difference between the previous nama and this nama. Possibly the earlier nama refers to the great dissolution (the deluge) and this nama refers to destruction. In the process of annihilation, the entire universe ceases to exist and in the case of destruction a part of the universe (evil doers) is destroyed.

This nama is different from nama 229 ‘mahā-sanā (महासना). This nama is mahā-śanā (महाशना).

**Aparṇā** (754)

She is without debts. When ‘apa’ (negation) is prefixed to ‘rṇā’ (debts) it means She is without debts. She repays the devotion of Her devotees by granting boons to them, thereby not indebted to Her devotees. She is not even indebted to Shiva because She takes care of His acts of creation, sustenance and dissolution. She is not indebted to Devas (gods and goddesses) because, She is saving them from the demons. She is not indebted to anyone in this universe.

Bhaskararayer was a great devotee of Lalithambigai. He did not have enough money to perform even small rituals to Her. He borrowed money and performed daily rituals to Her. His creditors pressurised him to return the money. He did not have any money as his only job was to worship Her. He did not have any source of income. Suddenly, the pressure from his creditors stopped. Later he found out that Lalithambigai personally repaid all his debts in the form of his wife. Wealth and unfeigned devotion do not go together.

Aparna also means without leaves. It is said that She did penance for attaining Shiva without even taking leaves. Aparna as such means Durga or Parvati.

According to another interpretation ‘parna’ means falling and a-parna means She is devoid of fall. There is no fall for the Brahman.

**Caṇḍikā** (755)

She is Durga. She is said to be inaccessible because of Her anger. She is the combined form of Durga, Lakshmi and Sarasvati. Please refer nama 704. Chandi does not like evil doers and becomes terribly angry on seeing them. She slays these evil doers without mercy. Her anger is expressed in Durga Saptasati (Devi Mahatmiyam).

Taittiriya Upanishad (III.viii.1) says “The wind blows out of fear for Him (the Brahman). The sun also shines out of fear. Out of fear, fire, Indra, death all rush to do their respective duties.” This clearly explains that making others fear for Him is the quality of the Brahman. Sri Rudram (I.1) opens by paying reverence to His anger. Sri Rudram says ‘namasthae rudra manyava .... namah.’

Caṇḍikā form of Her is said to be ferocious. She cannot tolerate evil acts. Because of Her anger, activities of universe take place in a disciplined manner.

A seven year old girl is known as Caṇḍikā

**Canda-muṇḍāsura-niśudini** (756)

Chandan and Mundan are the two demons who were killed by Her and hence She is known as Chamunda (the first letters of the two demons). In Markendaya Purana (Devi Bhagavata) (84.25) Devi Caṇḍikā addresses Kali thus “Because you have killed Chanda and Munda, you shall be known as Chamunda and be famed in the world.” Chandi is different from Chamunda. Chandi is the combined form of Durga, Lakshmi and Sarasvati. Chamunda is the form of Kali. All these forms are only manifestations of Lalithambigai.

Chamunda is one of the ‘*sapta matas’* (seven mothers). In the previous nama it is said that She is angered on seeing evil doers. To prove this point, She destroyed two demons, who were the great evil doers.

**Kṣrākṣarātmikā** (757)  
  
  
There are two interpretations to this nama.   
  
Kshara means syllables and akshara means alphabets. Syllable is formed by the combination of alphabets. This nama means She is mono-syllable and multi-syllable. In other words, She is one as well as many. Nama 677 is ‘māṛrka-varṇa-rūpiṇi’. She is in the form all alphabets and words. She is śabdha Brahman. (Please use the search engine at the top of this site to know more on Shabdha Brahman). Divine consciousness is identical with the Supreme word which is known as parā-vāk. All the alphabets and words are derived from this. Nama 366 ‘parā’ explains more on para. Devi Upanishad (9.6) says ‘mantranāṃ matrkā devi śabdānam jnāna rūpini’ (She is in the form matrkas in mantras and in the form of jnana in sound. Matrka means source or origin. In this context it means the alphabets. The realisation of matrka by the soul means liberation to the soul. Soul realizes matrka by means of mantra, the origin of which is matrka or Sanskrit letters from a to ksha). Mono-syllable means single alphabet which represents maya or illusion and multi-syllable means jivas or souls. Lalitha Trishati namas 22 and 23 explain this concept. Bhagavad Gita (VIII.13) says ‘OM (ॐ )is the mono syllable’ that we are discussing here. Katha Upanishad (I.ii.16) also says “this aksharam (OM) is Brahman with attributes and this aksharam is Brahman without attributes. Either way this nama means that She is the Brahman.   
  
Vishnu Sahasranamam nama 480 is ‘kshara’ and 481 is a-kshara’. ‘Kshara’ also means perishables and ‘a-kshara’ means non-perishables. Bhagavad Gita (VIII.4) says ‘Kshara bhavah’ which means all perishable objects. Krishna further says (Bhagavad Gita (XV.16) that perishables mean the body and non-perishable means soul. In this way, this nama means that She is the cause for both body and soul (the Supreme Creator. Both body and soul is necessary to unfold the karmic effects).  
  
**Sarva-lokeśi** (758)  
  
She is Ishvari for all the worlds. She rules all the worlds. Gayatri mantra refers to seven worlds and each world is represented by one vyahrti (bhūh, bhuvah, suvah, mahah, janah, tapah, satyam). These worlds represent the level of consciousness and She rules over all these mental planes. In other words, she rules over the universe. Satyam is the highest level of consciousness.   
  
**Viśva-dhārini** (759)  
  
She holds the universe. Vishvah means the universe and dharini means holding.   
  
**Tri-varga-dhātri** (760)   
  
Tri-varga means purusharthas. She is the giver of pursharthas. Purusharthas are dharma (righteousness), artha (wealth or purpose), kama (desire) and moksha (liberation). The last one, moksha is not included here, hence instead of purushartha, the nama only says tri-varga. Her act of liberating a soul was discussed in nama 736. All the four purusharthas are discussed in nama 291. Purushartha-pradayini.   
  
**Subhagā** (761)  
  
Five year old girl is known subhaga.  
  
Among others, bhaga also means sun, Goddess Savitri, good fortune, welfare, prosperity, dignity etc. ‘Su’ is used an adjective to the word ‘bhaga’. It means She is the incarnation of good fortunes of the highest order. She has dignity of the highest order.  
  
If bhaga is interpreted as sun, then it means that sun shines due to Her. Sun derives energy from Her to shine and sustain the world (the galaxy known to us). Please refer namas 275 and 715 which further explain on this. Subhaha (सुभग) means possessing good fortune, very fortunate or prosperous, lucky, happy, blessed, highly favoured, beautiful, lovely, charming, pleasing, etc. In this context it means that She is the possessor of all such auspicious qualities.   
  
(The very thought of Her is capable of conveying all auspiciousness.)   
  
**Tryambakā** (762)  
  
She has three eyes. Sun, moon and fire are Her three eyes (Please recall ida, pingala and sushumna of kundalini). . This nama also means that She is the mother of Brahma, Vishnu and Rudra. Please refer namas 453 and 477 also.   
  
**Trigunātmikā** (763)  
  
Gunas or qualities are of three types, satvic, rajas and tamas. (Please refer nama 984. ‘triguna’. Gunas belong to prakriti (nature) and is the cause of opposites. Purusha (soul) in association with prakriti endowed with three gunas cause creation. Gunas belong to Her when She acts as Brahman without attributes. When she is the Brahman without attributes (nirguna Brahman) She is ‘nirguna’ (nama 139) and ‘gunātītā’ (nama 931). More discussion are available in ‘karma and soul’.

**Svargāpavargadā** (764)

She gives ‘svarga’ or heaven and liberation. Svarga or heaven is a respite for the soul, if the soul is embedded with good karmic account. Apart from pains or pleasures through the gross forms that souls manifest, they have to undergo pains and pleasures in hell or heaven. Krishna says in Bhagavad Gita (IX.21) “Having enjoyed the extensive heaven world, they return to this world of mortals on the stock of their merits being exhausted.”

Svarga is heaven and ‘apavaga’ means liberation, also known as moksha. Liberation is of two types. One is ‘jivanmukthi’ which means he attains liberation when he is alive. Another is ‘videhamukthi’ which means liberation after death. Both these liberations can be attained only through knowledge. A jivanmukta, however may still posses subtle hidden seeds of past actions that have not been totally destroyed by the fires of the wisdom. Some of them destroy these remnants of past material karma by certain work in the astral cosmos.

[For further reading: It is said that souls take strange forms in heaven or hell. It is also explained that such forms do not have mouths to eat and drink. They feed themselves through their nose. It is also said that they are fond of smell arising from roasting sesame seeds (It is known as thil seeds or sesamum indicum). Annual ceremonial rites for ancestors are performed to appease the souls of the ancestors. During such rituals, sesame seeds are used to invoke the souls. But, the person performing such rites is not aware that the soul still exists in the spirit world or reborn. Such rites are performed as a mark of their remembrance. Unfortunately, these rituals are highly commercialised thereby eroding the sanctity of the rituals. It would be more appropriate to feed the poor on such days, whenever and wherever excessive commercialisation prevails.]

**Śuddhā** (765)

She is pure. She is the embodiment of purity. Purity gives knowledge, that is required to attain liberation, discussed in the previous nama. Stains are called as ignorance. She is devoid of any stains.

**Japā-puṣpa-nibhākṛtih** (766)

Japā-puṣpa means hibiscus flower. She has the complexion of hibiscus flower (deep red or crimson) is mentioned in dhyan verse.

**Ojovatī** (767)

Ojas means body vitality, the principle of vital warmth and action throughout the body. Ojas is said to be the eighth substance of a body. This is a sentient life energy prevailing in the spinal cord. This is the combination of five cognitive senses known as jnanendriyas. Whatever is consumed, food or perceptions first get transformed into ojas in the spinal cord.

Ayurveda says that there are seven dhatus (ingredients) in the body. They are chyle (lymphatic fluid), blood, flesh, fat, bone, marrow and fluids of procreation (Some say ten by adding hair and skin). Ojas is said to be the eighth dhatu. Ayurveda classifies ojas as para-ojas and a-para-ojas. Again there are two different interpretations as to its location and quantity. Apart from what is detailed above, it is said that quantity of ojas is equal to half of the volume when both the palms are joined together in the little finger areas. The other theory says that ‘ojas which is the substratum of life is of eight drops only in quantity and is located in the heart.’ But it is accepted that there is no life possible without ojas. It marks the beginning of the formation of the embryo. It is also said that ‘it is this ojas where the soul is lodged after the union of sperm and ovum’ (Charaka Samhita XXX.9). This clearly explains the importance of Shakthi in human life. She is in the form of ojas.

**Dyuti-dharā** (768)

She radiates brilliantly. This illumination is due to initial and final stages of “I” consciousness. This I consciousness is known as ‘aham’ in Sanskrit. ‘Aham’ is the comprehension of the entire cosmos, which is the expression of the creative brilliance of Shakthi.

**Yajña rūpā** (769)

Vishnu is the Supreme authority for Yajñas. Yajña means fire ritual where oblations offered with mantra recitations. Agni, the lord of fire is the carrier of oblations to the concerned deities. Yajur Veda says ‘Yajño vai Vishnuh’ which means yajna is Vishnu (‘vai’ means certainly, the stressing factor. This is rarely used in Rik Veda and often used in Atharva Veda). The purpose of yajna is sacrifice. Krishna says in Bhagavad Gita (X.25) “among yajnas I am japa yajna” (super conscious chanting of mantras is japa). Vishnu Sahasranamam nama 445 is yajnaha. Based on the above information, it is said that She is in the form of Vishnu.

Going by the Vedic interpretations, yajna means devotion. Vedic literature says that yajna means oblations or offerings. She is the most devoted or She is made up of sacrifices, because most sacrifices are done in Her favour (Shakthi worship and tantric rituals). It is said that the greatest form sacrifice is worshipping one’s own self.

**Priya-vratā** (770)

She is fond of vows. Vows mean refraining from certain acts through samkalpa or determination. Mostly such vows are done for appeasing gods and goddesses. She is also pleased with vows made to other gods and goddesses. She is pleased on account of two reasons. The first point is that She is the Brahman (both nirguna and saguna). Second aspect is that the entire universe is the manifested form of Shiva and Shakthi (Purusha and Prakriti).

Krishna also says in Bhagavad Gita (VII.21) “Whatever divine form a devotee chooses to worship with reverence, I stabilise the faith of that particular devotee in that very form.”

**Durārādhyā** (771)

She is difficult to attain. The process of attaining Her is difficult, as mind control is paramount in Her worship. Worshipping Her without controlling mind and senses, does not yield any result. Soundarya Lahari verse 95 says “It is difficult for those who cannot control their senses, to come near your sacred feet and worship you.” Refer nama 871 which endorses this point.

**Durādarśā** (772)

She cannot be controlled. She can be controlled only by unstained devotion. Pretentious worship is not liked by Her. Krishna says in Bhagavad Gita (IX.26) “Whosoever offers to me with love a leaf, a flower, a fruit or water, (*patram, pushpam, palam, toyam*) I appear in person before that disinterested devotee of sinless mind and delightfully partake of that article offered by him with love.”

She should be worshipped in seclusion. This aspect has been repeatedly stressed through various namas in this Sahasranamam and elsewhere. ‘The bliss of atman is Lalithai’ says Bhavanoupanishad (29). Sage Durvasa in his ‘Shakthi Mahimna stotram’ (verse 53) says that one who worships Her through pranayama and meditation becomes one with Lalithambigai.

**Pāṭalī-kusuma-priyā** (773)

Pāṭalī is red and white flower. Red represents Shakthi and white represents Shiva and hence this flower is said to represent both Shiva and Shakthi.

Shiva is fond of bilva tree and Shakthi is fond of pāṭalī tree.

**Mahatī** (774)

This nama declares one of the important attributes of Brahman. Mahat arises from the union of purusha (soul) prakriti (nature). Mahat is the second principle from prakriti as per Samkhya yoga. Purusha is the self-intelligent subject and prakriti is the non-intelligent potential cause of the objective universe. Purushas are innumerable in number, whereas prakriti is one. The primal constituents of prakriti are the three gunas (satva, rajas and tamas). As per Samkhya yoga principle all objects both physical and psychical are transformation of prakriti, the first of which is ‘mahat’. She is addressed as ‘mahat’ by Vak Devis because She manifests in all living beings as She is also known as prakriti. Mahat is also known as ‘buddhi’ or intellect, the great and exclusive principle of humanity. Intellect is an essential component for attaining knowledge.

Maha Narayana Upanishad (I.i.1) says ‘*mahato mahiyan’* which means greater than the greatest. This nama says She is that ‘Mahat’. Without mahat (intellect or the principle factor of underlying self-consciousness) Shiva cannot be realized, hence it is said that Shiva can be realized only with the blessings of Shakthi.

**Meru-nilayā** (775)

She lives atop Meru. Meru is a fabulous mountain regarded as the Olympus of Hindū mythology and said to form the central point of Jambu-dvīpa. Meru has already been discussed in nama 55 ‘Sumeru-madhya-srungasta’. Three dimensional form of Sri Chakra is known as Meru or Maha Meru. Meru also means the condensed form of Panchadasi mantra. There are only nine bijas, if repeated bijas are removed (The nine bijas are: ka,a, e, la, ha, ra, ma, sa and bindu).

Meru also means the spinal cord. She traverses up and down the spinal cord in Her subtlest form kundalini. This nama could also mean Her movements through ‘meru’ (spinal cord).

**Mandāra-kusuma-priya** (776)

She is fond of mandara flowers. Mandara tree is one of the five trees in Svarga (heaven).

There is a hermitage on the banks of river Ganges where there are eleven sacred pools. She is fond of this hermitage.

‘Mandara flowers are also referred in Buddhism. When Buddha was preaching, it is said that mandara flowers used to shower from heaven.

**Vīrārādhya** (777)

Viras mean warriors. Characteristics of vira are defined. He should have realized the Self, devoid of ego, opposed to dyads and should be brave as well. In this context vira means courageous devotee. When one realizes Self, he need not be afraid of anyone. She is worshipped by such warriors.

**Virāḍ-rūpa** (778)

The concept has been already discussed in nama 256. viśva-rūpa. In addition to what has been discussed there, virad can also be explained as follows. Virad is the consciousness which identifies itself with the individual gross body in the waking state. Consciousness can be broadly classified into microcosm and macrocosm. Microcosm is the individual consciousness and macrocosm is the universal consciousness. These can also be interpreted as the individual self and the cosmic Self. Microcosm or the individual cosmology is a miniscule of macrocosm or the sum total of all microcosms.

The individual self has four states of consciousness. 1. Turiya or avyakta (for avyakta refer nama 398), 2. Ishvara (nama 271 Ishvari), 3. Hiranya garbha (this has been discussed in various namas in this Sahasranamam and please use the search engine at the top of this site to know more on this) and 4. Virad. Virad is also known as viraj. It is also known as vaishvanara. The last of the above mentioned four states of consciousness is the all pervading metamorphosis of the divine being. It is the omnipresent universal form encompassing the entire visible and tangible phenomenal world. This is the fully manifested macrocosm that appear to the human eyes as the universe. What we perceive is not the complete macrocosm, but only a minuscule deluded by maya or illusion.

Virad is the end product of the macrocosm within a fully developed universe that is realized from experiment and observation rather than theory. *‘Pañcikaraṇam’*, a small treatise on advaita philosophy by Shankaracharya says “The virad is said to be the aggregate of all the quintuplicate elements and their effets” (verse 1). Those subtle elements produced the gross ones, from which again the Virat (the macrocosm) or the objective totality come into existence. Again verse 11 says “The gross elements are compounded. These produce virat, the sum total of all the gross bodies. This is the gross body of the disembodied Atman.” Virat and Virad are the same.

**Virajā** (779)

‘vi’ means without and ‘rajas’ means impurity. She is without impurity. Maha Narayana Upanishad (65.1) says “aham viraja vipapma” which means ‘I am freed from sins and passions’. The devotee offers fire oblations seeking purity in his breath, gross body, etc. There is a fire ritual by name ‘viraja’ to be performed before becoming a sanyasin. When one becomes devoid of impurity, he becomes one with the Brahman. She, the Brahman, is devoid of impurity. She is pure (refer nama 765). When one wants to merge with the Brahman, one should posses the qualities of the Brahman.

**Viśvatao-mukhī** (780)

She has faces in all directions. Shvetashvatara Upanishad (III.3) says “*vishvato mukhah*’ which means ‘all faces are His’. Faces of entire living beings are His. This nama affirms the omnipresence nature of the Brahman.

Krishna also says in Bhagavad Gita (IX.15) “others worship me in my universal form in many ways taking me as manifested in diverse celestial forms (*vishvatao mukham*).”

Purushasooktham (puruśasūktam) opens by saying ‘*sahasra-sīrśa-puruśah’* meaning that He has thousands of heads. Heads of the entire living beings are His own.

This nama means that She resides in the entire living beings of this universe, an affirmation of Her omnipresence.

**Pratyag-rūpā** (781)

She is visible to those who see inwardly. She can be realized only within and this is known as Self-realization. By disconnecting mind from sensory afflictions and looking within, She is realized.

Katha Upanishad (II.i.1) explains this. “The Self-created Lord has created the sense organs with the inherent defect that are by nature outgoing. Which is why, beings see things outside and cannot see the Self within.” It says ‘pratyag-atmanam aiksat’.

Narayana Suktam (5) says ‘*anthar-bahisca tat sarvam vyāpya narāyano stitah’* meaning Narayana pervades internally and externally.

Why one should look within when the Brahman is omnipresent. After all Narayana pervades internally and externally. Katha Upanishad (II.iii.9) answers this. “The Brahman is not an object of our vision. No one see Him by his eyes. He reveals Himself in the only when the mind is pure and constantly thinks of Him.”

**Parākāśā** (782)

She is the supreme akash or ether or space. Parākāśā is often used to mean the Brahman. This is due to three factors. First the vast stretch of ether and secondly its purity, thirdly its imperceptibleness and lastly it is subtle in nature. Both shine and rain come from akash. These are the reasons for comparing akash to the Brahman. Since She is the Brahman, She is compared to akash. When one is not able to comprehend subtle matters, normally a comparison is made to known things. Since the Brahman is the subtlest of all, a comparison is made to ether or akash.

Brahma Sutra (I.i.22) says “ākāś tat lingāt”. This means that akash is the Brahman owing to the indicatory mark of that. The indicatory mark is explained in Chandogya Upanishad (I.ix.1). It says ‘End of this earth is space, as everything that arises from space and also goes back into space. Space is superior to everything. Space is the highest goal.” This Upanishad again says (VIII.xiv) ‘That which is described as space manifests names and forms. These names and forms are within Brahman.”

Taittiriya Upanishad says that Brahman is bliss (III.vi) “Bhrigu (a great sage) came to know that bliss is Brahman, for it is from bliss that these beings are born. Having been born, they are supported by bliss and when they perish, they go back to bliss. It is Varuna who taught this Truth. This Truth is in the empty space of the heart.”

The point driven home by the Upanishads is that Brahman is vast empty space. Katha Upanishad also confirms this by saying (II.ii.2) “The Self is everywhere......It supports everything and is the air in the space between the earth and heaven.”

This nama says in a single word the teachings of these Upanishads. Lalitha Sahasranamam is in mantra form. Hence it is said that this should not be recited like musical notes (raga and svara) or with any musical instruments. Vedas should never be recited in notes form or accompanied by musical instruments.

**Prāṇadhā** (783)

She is the giver of vital breath or prana. Her subtle form continues to be discussed. Like akash prana also is subtle. Like akash, prana is also life giving. Sun and rain come from akash that are under Her control. Prana also is controlled by Her. The omnipresence nature of the Brahman is being explained by Vak Devis. The next Brahma Sutra (I.i.23) says “On that very ground, Prana is Brahman”. Chandogya Upanishad also says (I.xi.5) says “In prana all things that we see around us disappear. And at the time of appearance they appear from prana.”

Brhadaranyaka Upanishad (IV.iv.18) says “those who have known the prana of prana” which means subtle of the subtlest, the Brahman, because ‘Self is taintless and beyond the subtle ether.’ (IV.iv.20 of Br.U)

**Prāṇa-rūpiṇī** (784)

This is in confirmation of the previous nama. The previous nama said that She is the giver of prana and this nama says that She is the embodiment of prana. Unless something is overflowing, it cannot be shared. She cannot be the giver of prana unless She is full of prana and prana overflows from Her. These types of namas are available in plenty in this Sahasranamam. For example namas 736 and 737.

Chandogya Upanishad explains these namas (782-784). “‘I know that prana is Brahman. But I do not know that ‘ka’ and ‘kha’ are Brahman.’ The fire replies ‘ka is kha and kha is ka’ (meaning both are same) and taught him that Brahman is both prana and akash.’” This teaching of Agni goes to prove that Brahman is everything. ‘ka and ‘kha’ are only taken as examples. For example Mr. A and Mr. B are the same. Both of them are Brahman. If Mr. A realises this fact, he is known as knowledgeable and Self-realized. If B does not understand this, then he is called ignorant.

**Mārthaṇda-bhairavārādhya** (785)

She is worshipped by Mārthaṇda-bhairavā. He is posited in the 24th prahara (wall) of Sri Puram. Sri Chakra is in the centre of this Sri Puram. Anything associated with Her is prefixed with Sri, a sign of auspiciousness. Some are of the opinion that Mārthaṇda-bhairavā is the sun. Sage Durvasa says that he worships him with his wife Chaya Devi. Sun’s wife is Chaya Devi. Then this nama means that She is worshipped by sun.

Others are of the opinion that Bhairava here means vatuka bhairavas who are also great devotees of Her. They are also posited in Sri Puram and constantly meditate on Her.

There are 64 Bhairavas and Marthanda Bhairava is one among them. These 64 Bhairavas are grouped under eight categories and each category is headed by one Bhairava and these eight Bhairavas are called Ashtanga Bhairavas. Marthanda Bhairava comes under the first group headed by Asitanga Bhairava. (Bhairavas have been extensively dealt with in this site and please use the search engine at the top of this site to know more on this subject. Vijnana Bhairava is different from this.)

Bhairava means Shiva. Shiva Sutra (I.5) says “*udyamao Bahiravah*” which means ‘sudden realization like a flash is Shiva’. Realisation always happens suddenly. It is like a light. When the light is not switched on, the place remains in darkness. Once the light is switched on, the room is flooded with light. Realisation also happens this way. We go on acquiring knowledge and we know that Brahman is present everywhere. This is only assumption and presumption. But, realisation is different. Realisation is understanding and personally experiencing the Truth. Truth means everything is Brahman. In this nama ‘marthanda’ refers to the flash of light. Therefore, in this context ‘marthanda bahirava’ means Shiva. The one who has realized Shiva and merges with Him is also known as Shiva. She is worshipped by such devotees.

**Mantriṇī-nyasta-rājyadhūh** (786)

She has entrusted the ministerial responsibilities of the universe to Mantrini. Mantrini is feminine gender for minister. Her minister is Shyamala. There is already a reference to Mantrini in namas 69 and 75. Shyamala is also known as Raja-Matangi and Raja-Shyamala.

It is also said that one who worships Her through mantras is known as mantrini. Here mantras do not mean Panchadasi and Shodasi alone. They are mantras of the highest order. Since She is ‘matrka varna rupini’ (nama 577), all the alphabets belong to Her. All the letters originate from Her. Therefore, there is no distinction between Her and mantras. This is confirmed by nama 204. ‘sarva mantra svarupini’. Mantra is defined as ‘power in the form of formulated and expressed thought.’ This power is known as Shakthi. Mantras are useful only if the deeper meaning of the mantras is understood. Mantras in combination with meditation give immediate results. Japa mantras do not fructify unless one understands the significance of mantras. Mantras are nothing but bija-aksharas (combination of alphabets). A bija is a monosyllabic sound that contains one or more consonants with a vowel and ends with a bindu. Vamakeshvara Tantra (refer namas 351 and 945) elaborates on mantras.

Shiva Sutra (II.1) says ‘*cittam mantrah’*. Cittam means limitation of the highest consciousness in the individual self. This can also be interpreted as the limitation of the Supreme Consciousness (the Brahman) in self (an individual). After having said that mind is mantra the next sutra (II.2) says that continuous effort leads to attainment (mantra siddhi or fructification mantra). The third sutra (II.3) says the fructification mantras mean non-dualism or Oneness with the Brahman (Realisation). Mantra is nothing but a secret tool in the hands of a practitioner that first enables him to establish a link with the Brahman and ultimately making him to dissolve into the Brahman. When mind and mantra are well connected, one realises the Brahman.

This nama also means that She is in the form such intricate and potent mantras. She is the sum total of all mantras.

**Tripureśi** (787)

Shiva had burnt Tripura, a place of asuras (demons) fortified with gold, silver and iron forts. These are nothing but stages of ignorance. Shiva who burnt this place is known as Tripura and His wife is Tripureshi. This also means Bhairavi, the Goddess of Tantra sastras (Tripura adipathi (adipathi means chief). She is adored by all tantra sasatras.

Or this could mean that She is the chief of three lokas of Brahma, Vishnu and Shiva. These lokas (worlds) are situated around Meru, where She resides (refer nama 775. Meru-nilaya)

**Jayatsenā** (788)

She has a victorious army. She is capable of winning over demons (evil acts). In Hindu scriptures, often references are made to demons. These demons are embodiment wickedness and gods who win over them represent virtues. Virtues always prevail.

**Nistraiguṇyā** (789)

She is devoid of three gunas. Three gunas are satva, rajo and tamo. These gunas in association with prakriti is responsible for creation. Please refer namas 139, 397, 398 and 399 for further details.

**Parāparā** (790)

There are three forms of the Brahman, para, a-para and para-para. This nama discusses about the third form. All the three forms of the Brahman has already been discussed in nama 366. Para.

A brief portion of discussion on nama 366 is reproduced here. “Para has three stages. Its original ‘para’ form is considered as supreme and is full of energy. In order to manifest it loses its supremacy and energy level gradually and becomes ‘parapara’ the mediocre level of supremacy. It further loses its strength at the exact time of manifestation and becomes ‘apara’ where it loses its supremacy and become manifested.”

When Brahman is omnipresent, He has to have both superior and inferior qualities. Sri Rudram beautifully explains this concept (Please use the search engine at the top of this site to know more on ‘Sri Rudram’). Brahman is not only a master, but also a servant. He is not only the giver, but also the taker. He is not only the creator but also the destroyer. All the qualities that exist in this universe are placed between the two aspects of the Brahman para and apara. This is the unique quality of the Brahman. Unless this quality of the Brahman is fully understood, Brahman can never be realised. To put it more simply, both a deadly snake and a sage of the highest order are Brahman. We are deluded by the respective forms and fail to realise the Brahman ‘within’ (universality of the soul) due to the influence of maya. Ramana Maharishi says “the ignorant perceive only name and form” (Ramana Gita. Verse 33). Krishna says In Bhagavad Gita (IX.29) “I am equally present in all beings; there is none hateful or dear to me.”

Prashna Upanishad (V.2) says “*paraṃ cā paraṃ ca brahmā*” which means Brahman without attributes (para) and Brahman with attributes (a-para). Brahman remains the same and for the purpose of our convenience and easier understanding, we have categorised Him as saguna Brahman and nirguna Brahman. This can be explained this way to avoid confusion. Shiva is nirguna Brahman, Shakthi is saguna Brahman, and Shiva-Shakthi is Para-Brahman. This is further explained in nama 792.

Manduka Upanishad (II.i.4) says “there are two kinds of knowledge, Para, the Superior cosmic knowledge, and apara inferior knowledge relating to the phenomenal world.” The next verse explains still further. It says “Apara knowledge comprises of the four Vedas, rituals, grammar, phonetics, etymology, etc and para is that by which one knows the Brahman which always remains the same and never decays.” It is made very clear that realising the Brahman is important than knowing Vedas and other rituals.

Shakthi is known as Para-Shakthi based upon these factors. Parapara is the intermediate stage between the highest and lowest, a sort of mediocre stage. This is based on the fact that the Brahman is omnipresent. This nama refers to Her mediocre stage.

{Further reading: Namas commencing from 156 explain nirguna Brahman and saguna Brahman. For example nama 162 is ‘nir-mohā’ which means ‘She is without confusion and the next nama 163 ‘moha-nāśini’ which means She destroys confusion in the minds of Her devotees. Nama 163 refers to nirguna Brahman or para and the next nama refers to saguna Brahman or parapara and apara.}

**Satyajñānānanda rupā** (791)

Satyam is truth, jnanam is knowledge and ananda is bliss. She is the combination of truth, knowledge and bliss.

Taittiriya Upanishad (II.1) “*satyaṃ jñānaṃ ananthaṃ brahma*”. This refers to the Brahman. Truth, knowledge and infinity is the Brahman. Attributes of the Brahman is being described by the Upanishad. There is a difference between the saying of this Upanishad and this nama. Upanishad says ‘anantham’ (everything or infinity) and the nama says ‘anandam’ (bliss). The compassionate form of the Divine Mother makes this difference. Bliss is one of the important qualities of Lalithambigai. Since we reach the stage of ‘anandam’ (bliss), we tend to forget ‘anantam’ (all other extraneous matters).

Brhadaranyaka Upanishad (III.ix.28.2) says that knowledge, bliss and Brahman are the same. Chandogya Upanishad (VII. xxiii) says “that which is infinite that is happiness.”

This nama says the nature of the nirguna Brahman. While the previous nama discussed about the saguna Brahman, this nama confirms Her as nirguna Brahman once again.

**Sāmarasya-parāyanā** (792)

Parayana means devoted to or engaged in. She is devoted to the principle of equality. With whom She is equal? Of course with Shiva. Without each other, they cannot function. They have attained each other after performing rigorous penance.

Shiva is Self-illuminating Brahman and Shakthi is His svabhāva. Svabhāva means nature. The nature of Shiva is reflected through Shakthi. Shiva can realise His Self only in Shakthi, who acts a mirror to Him. Shakthi is the power of doership of Shiva. It is said that the ultimate reality were to be merely Shiva, He would become inert. Brahman cannot become inert. Though Shiva continues to be inert, Shakthi, the power holder of Shiva acts as the energetic force in creation, sustenance and dissolution of the universe. Therefore Shiva without Shakthi or Shakthi without Shiva becomes torpid. They are known as the parent of the universe.

This nama says that She is equal to Shiva. If Cit is Shiva, ananda (bliss) is Shakthi. Cit-ananda is Shivashakthi.

**Kapardini** (793)

Hair of Shiva is known as Kapardam. Kapardam means braided and knotted hair (Sri Rudram V.4). His wife is Kapardini.

In Lagustavam of Kalidasa (verse 11) there is a reference to Her with braided and knotted hair.

**Kalāmalā** (794)

She wears a garland made out of 64 kalas (arts or tantras) that are referred in nama 236. Kala is different from tantras. Kala means art and tantra means tantra sastras involving rituals.

Kala also means arts. There are 64 types of arts or kalas. They are gītam, vādyam, nṛtyam, nātyam, ālekhyam, viśeṣaka-cchedyam, taṇḍula-kusuma-balivikārāḥ, puṣpāstaranam, daśana-vasanāṅgarāgāḥ, maṇi-bhūmikā-karma, śayana-racanam, udaka-vādyam, udaka-ghātaḥ, citrā\_yogāḥ, mālya-granthana-vikalpāḥ, keśa-śekharāpīḍayojanam, nepathya-yogāḥ, karṇa-pattra-bhaṅgāḥ, gandha-yuktiḥ, bhūṣaṇa-yojanam, indrajālam, kaucumāra-yogāḥ, hasta-lāghavam, citraśākāpūpa-bhakṣya-vikāra-kriyā, pānaka-rasarāgāsava-yojanam, sūcīvāpa-karma, vīṇā-ḍama-ruka-sūtra-krīḍā, prahelikā, pratimā, durvacakayogāḥ, pustaka-vācanam, nāṭakākhyāyikā-darśanam, kāvya-samasyā-pūraṇam, paṭṭikā-vetrabāṇa-vikalpāḥ, tarkū-karmāṇi, takṣaṇam, vāstu-vidyā, rūpya-ratna-parīkṣā, dhātu-vādaḥ, maṇi-rāga-jñānam, ākara-jñānam, vṛkṣāyur-veda-yogāḥ, meṣa-kukkuṭa-lāvaka-yuddha-vidhiḥ, śuka-sārikā-pralāpanam, utsādanam, keśa-mārjana-kauśalam, akṣara-muṣṭikā-kathanam, mlechitaka-vikalpāḥ, deśa-bhāṣā-jñānam, puṣpa-śakaṭikā-nimitta-jñānam, yantra-mātṛkā, dhāraṇa-mātṛkā, saṃpāṭyam, mānasī\_kāvya-kriyā, kriyā-vikalpāḥ, chalitakayogāḥ, abhidhāna-koṣa-cchando-jñānam, vastra-gopanāni, dyūta-viśeṣaḥ, ākarṣaṇa-krīḍā, bālaka-krīḍanakāni, vaināyikīnāṃ\_vidyāṇāṃ\_jñānam, vaijayikīnāṃ\_vidyānāṃ\_jñānam.

‘*Kala*’ also means beauty, ‘*ma*’ means limitless, and ‘*la*’ means to bring. Based on this, it can be interpreted that She is of limitless beauty. In fact, anything associated with Her is limitless.

**Kāmadhuk** (795)

She gives whatever is desired by Her devotees. The same meaning is conveyed in nama 63. Lalitha Trisati namas 43 and 240 also convey the same meaning.

However this is subject to the condition laid down in Manduka Upansihad (III.i.10) which says “A person with pure mind can obtain whatever worlds or whatever things he wishes for.”

Soundarya Lahari verse 4 says that ‘She is an expert in granting more than what is asked for. That too She does not give through Her hands, as with other gods and goddesses. She gives through Her lotus feet.’

**Kāmarūpiṇi** (796)

Kaman means Shiva. She is in the form of Shiva. They are not different. They have everything in common, except the complexion. Shiva is crystal white and She is dark red. Both of them sitting together appear like rising sun (Her red complexion is transfused with the colourless and translucent complexion of Shiva appearing like the rising sun. The dark red colour gets diffused making it appear as orange colour).

Brahman has the desire (kama) to create the universe. Taittiriya Upanishad (II.vi.3) says “He (the Brahman) wished (thought within Himself) ‘I will be born as many’.” She becomes the source of desire for creation.

This nama could also mean that She is capable of assuming various forms at Her will. Kama means desire and rupini means form.

**Kalānidhi** (797)

She is the source of kalas that have been discussed in nama 794. Shiva Sutra (I.3) says ‘*kalāśarīram*’ which means ‘whose form is activity’. Only through Her activity, the universe is administered. In this context, this nama means that She is the source of all activities, the Brahman.

Krishna says in Bhagavad Gita (IV.33) “all actions without exception culminate in Knowledge (Brahman).”

**Kāvyakalā** (798)

Kavya is one of the arts. Kavya means endowed with the qualities of a sage or poet, descended or coming from a sage, prophetic, inspired, or poetical. This nama means She is the inspiration or the source for kavya. All kavyas are composed by giving Her (feminism in general like Sita of Ramayana) an eminent place.

**Rasajñā** (799)

Rasa means essence or flavour. Rasa also means disposition of the heart or mind, religious sentiment (there are 5 Rasas or Ratis forming the 5 degrees of bhakti, viz. śānti, dāsya, sākhya, vātsalya, and mādhurya. She is in the form of these five rasas.

Soundarya Lahari (verse 51) refers to eight types of rasas. They are love, resentment, anger, wonder, fear, grace, smile and kindness. In addition to the above eight two more rasas contentment and fondness are also referred.

This nama means She is the finest of these rasas.

**Rasa-śevadiḥ** (800)

She is the treasure receptacle of rasa. Taittiriya Upanishad (II.vii.2) says ‘*raso vi rasah’*. This translates into ‘that which is, that is to be identified as the sweetness (rasa) in everything.’ Anyone who has this sweetness knows the Self (the Brahman or bliss). The source of joy is the Brahman. When the source is realised, the joy transforms into bliss.

**Puśṭā** (801)  
  
  
Puśṭi means nourishment. Her form is made up of 36 tatvas and beyond. She does not need any nourishment. The entire nourishment emanates from Her or the universe is nourished by Her through these 36 principles. It can also be said that She is nurtured by the love of Her devotees. Or it can also be explained that She is nourished by the essence (rasa) discussed in the previous nama.   
  
**Purātanā** (802)  
  
Purātanā means ancient (the oldest). She is so addressed because She is the first amongst creation. Shiva created Her and the entire creation originated from Her.   
  
**Pūjyā** (803)  
  
Pūjyā means worshipful. She is worshipful because She is complete in everything. Generally, the form and inherent qualities make a person worshipful. This is because such a person is full of positive energies (due to positive thoughts and virtuous actions), which radiates through the bodily form. After all She is the embodiment of universal energy. Nama 213 is ‘maha pūjyā’  
  
(For further reading: A good meditation results in positive vibes. Apart from meditation, love for fellow living beings is the biggest source of positive energies. True love makes a person to communicate with plants and animals. Suppose, someone plucks a flower from a plant, he has to learn to express his apologies to the plant for plucking the flower. The flower belongs to the plant. Flowers and fruits are the children of plant kingdom. Such trivial things show the right path to reach the higher levels of spirituality.)  
  
**Puśkarā** (804)  
  
She gives pushti (nama 801) to all Her devotees. Nama 801 said that She is nourished and this nama says She nourishes (compare this with series of namas like 158 and 159, 162 and 163, etc).  
  
It is said that there is no difference between ‘ra’ and ‘la’. If the last two alphabets ‘ra’ is replaced with ‘la’ then ‘pushkara’ becomes ‘pushkala’. Pushkal means copious, abundant, full, complete, etc. Generally ‘pushkal is an epithet used for Shiva. Pushkalam means Mount Meru, where She resides. In these contexts, this nama could also refer to Her nature such as full, complete etc. Shiva is omnipresent and Shiva’s wife Shakthi is also omnipresent. Or it could also refer to Her domicile, Maha Meru (Sri Chakra).   
  
**Puṣkarekṣaṇā** (805)  
  
Pushkar means several things such as lotus-eyed, blue coloured lotus flower, heaven, sky, earth, tip of the trunk of an elephant, etc. If a full moon falls on the nights of Monday, Tuesdays or Saturdays, that night is known as pushkar. The art of dancing, intoxication, etc are also known as pushkar. Shiva is also known as pushkar. It is difficult to say under what context this nama is placed here by Vak Devis. If this nama is taken as description of Her eyes there are other namas such ‘kamakshi’ (nama 62), ‘mrigakshi’ (nama 561) describe the eternal beauty of Her eyes.   
  
Pushkara also means water that made the earth deluged. At the time of annihilation water surrounded the earth leading to annihilation. ‘īkṣaṇā’ means eye sight. In this context Puṣkarekṣaṇā could mean Her motherly look during this deluge for recreation. Contextually also, this interpretation seems to be appropriate.   
  
**Paraṃjyotiḥ** (806)  
  
Para means supreme, Jyoti means light and paraṃjyotiḥ means ‘Supreme Light’. Supreme Light means the Brahman. Supreme light is self-illuminating or the prakasha aspect of the Brahman. From this Supreme light alone, sun get his light and illuminates the galaxy known to us.   
  
A number of Upanishads talk about this Light.   
  
Brhadaranyaka Upanishad (IV.iv.6) says “upon that immortal Light of all lights the gods meditate as longevity.” This means that gods meditate on this Supreme Light for their immortality.   
  
Katha Upanishad (II.ii.15) explains this further. “In the presence of Brahman, the sun does not shine, nor do the moon and stars, nor does lightning, let alone this fire. When Brahman shines, everything follows. By Its light, all these are lighted.” This is the famous harati (deepa aradhana) mantra:

*"na tatra sūryo bhāati na candratārakaṃ*

*nemā viduyto bhānti kutoyamagniḥ*

*tameva bhāntamanubhāti sarvaṃ*

*tasya bhāsā sarvamidaṃ vibhāti"*

Chandogya Upanishad (VIII.iii.4) says, “*paramjoytih upasampadyate*” which means attaining the highest light. The Upanishad says “Then, this person, who is the embodiment of happiness, emerging from the body and attaining the highest light, assumes his real nature. This is the Self.”  
  
Realisation happens in a fraction of a second when a person is immersed in the highest level of spiritual consciousness with flashes of Light appearing within him. She is in the form of that self-illuminating light (the Brahman). To attain this stage no japa or meditation is required. It is only the thought construct that matters. This why Brhadaranyaka Upanishad (III.ix.10) says “light is the mind”.   
  
**Paraṃdhāma** (807)  
  
Para + dhama = paraṃdhāma. Para means the supreme and dhama means brilliance (tejas) or a class of super human beings or abode. Bhagavad Gita (XV.6) says “Neither the sun nor the moon nor the fire can illuminate that supreme self-effulgent state, attaining to which they never return to this world. That is My Supreme Abode.” Krishna uses the word ‘paramam dhama’ for Supreme Abode.  
  
In the previous nama it was said that She is self-illuminating. This nama talks about the nature of the Light. From the Supreme Light emanates the Supreme brilliance. This Supreme Light and its tejas (Supreme brilliance or radiance) go together.   
  
In the highest level of consciousness, the empirical individual through the process of thought constructs first moves towards paraṃdhāma and after transcending paraṃdhāma, he reaches Paraṃjyotiḥ. This is the process of merging with the Brahman. When he enters the brilliance of light (paraṃdhāma) he is showered with bliss and when he moves forward, he merges with the Self-illuminating Brahman (Paraṃjyotiḥ).  
  
This is an appropriate context where one recall the famous saying of Katha Upanishad (I.iii.9) *‘tad Viśṇoḥ paramaṃ padam*’ (that state which is the highest, where the individual self merges with the Cosmic Self).  
  
Vishnu is known as Paraṃdhāman.  
  
**Paramāṇuḥ** (808)  
  
She is the Supreme atom (the aboriginal matter). Supreme atom means smaller than an atom (smaller than the smallest). In today’s context this can be compared to neutron (a sub-atomic particle). This is explained in Katha Upanishad (I.ii.20) which says, “*aṇoḥ aṇiyān’* meaning smaller than the smallest. Smaller than the smallest, gives bigger than the biggest. The entire creation originates from paramāṇuḥ or aṇoḥ aṇiyān (neutron).   
  
Anu also means mantra. Then, the nama means Her Panchadasi mantra. Para means Supreme and anu means mantra. The Supreme mantra is always Her Panchadasi mantra.

**Parātparā** (809)

Para means supreme. Paratpara means the highest level of Supremacy. There is nothing superior to parātparā. During navavarana puja, in 9th avarana (ninth avarana puja can be performed only by those who got initiated into Shodasi mantra. Those who are initiated into Panchadasi mantra can perform puja upto 8th avarana only) mantra says “*parayā* (nama 366), *aparayā , parāparayā* (nama 790)”. These three stages have been discussed in nama 790. This nama is ‘parātparā’, the higher stage than para. This stage is beyond the reach of verbal description as this is beyond human comprehension. This is subtler than the subtlest. Her subtlest form is Kundalini and Parātparā is subtler than kundalini. Lalitha Trisati nama 236 is ‘sāmānādhika varjitā’ which means ‘She is beyond comaprison’. Bhagavad Gita (XI.43) says “Lord of incomparable might, in all the three worlds there is none else even equal to you. How then, any better?” Nama 198 of this sahasranamam also conveys the same meaning.

There is also an interpretation that She is superior to Brahma, Vishnu and Shiva.

**Pāśa hastā** (810)

She has a noose in Her hand. This has been already discussed in nama 6.

Pāśa also means anything that binds a soul. This nama could also mean that She helps in unbinding a soul from karmic afflictions for realisation. As long as karmas remain, realisation is not possible.

**Pāśa hantri** (811)

She is the destroyer of pāśa. Pāśa here means bondage, attachment, etc. These are the negative factors in realizing Shiva. She destroys bondage and attachments for those who deserve to know Shiva. Please recall nama 727 Shiva jnana pradayini.

**Paramantra-vibhedini** (812)

Para means alien or hostile. Para is different from parā. Para mantra means mantras that cause enmity. These types of mantras are known as ‘ari mantras’. These mantras are used in witchcraft and black magic. Vibhedini means breaks apart. By destroying such evil mantras, She protects Her devotees.

This nama is also split as para + mantra + avi + bhedini. Para also means chief matter or paramount object, mantra means those who chant mantras, avi means sins (this meaning is as per Linga Purana – Chapter 92 – verse 143. Dictionaries do not convey this meaning. Linga purana refers to a place called Avimukta, an extinct place equivalent to Varanasi (Kasi) that was free of all sins) and bhedini means destroyer. This means that She destroys sins of those who recite supreme mantras like Panchadasi and Shodasi.

**Mūrtā** (813)

She is with forms. Brhadaranyaka Upanishad (II.iii.1) says “Brahman has two forms – gross and subtle”. Formless Brahman is made as ‘mūrtā’ due to ignorance or maya.

**A-mūrtā** (814)

She is without forms. Subtle is not the right word to interpret this nama. She is beyond Her subtlest form kundalini. Brhadaranyaka Upanishad (II.iii.3) describes this formless as “it is immortal, unlimited and undefined.”

Brahman has two distinct characters – without form and with form. Without form is realised as self-illuminating light (nama 806) and with form is seen in places of worship such as idols, Sri Chakra, etc. A devotee is said to be advancing spiritually only if he is able to migrate from the latter stage to the former stage.

These two namas can also be interpreted as follows. Out of the five elements, akash and air are invisible (Murtha). Earth, fire and water are visible (a-murtha). She is in the form of these elements.

Vishnu Sahasranamam nama 720 is a-mūrtiman. Krishna says In Bhagavad Gita (IV.6) “Though birthless and deathless, and the Lord of all beings, I manifest myself through my own Yogamaya (divine potency known as maya), keeping my Nature (Prakriti) under control.” This explains Divine incarnations. Forms are the result of karmas. Since Brahman is devoid of karmas, He is formless.

**Anitya-tṛptā** (815)

Nama 556 is ‘nitya-tṛptā’. A-nitya means things that are perishable. She is happy with the offerings of perishables. In fact She does not need either perishable or imperishable as everything originate from Her. What She needs is only the unstinted and untainted devotion. Krishna says in Bhagavad Gita (IX.26) “Whoever offers to me with love, a leaf, a flower, a fruits and water I appear in person to them”.

(Further reading: This nama should be interpreted as ‘EVEN by perishable offerings’. She is too fond of blemishless or pure devotion in terms of nama 118 than perishable offerings. One has to spend more time in realising Her than worshipping Her. In other words, one has to spend more time on meditating Her, rather than associating with rituals. However, rituals form the strong foundation to higher level of spirituality. But the transition from rituals to meditation should be at the earliest, as otherwise, one could be wasting his precious time.)

**Muni-mānasa-hamsikā** (816)

She appears as swans in the minds of sages. Muni means sages, manasa means mind and hamsika means swans. Please refer nama 372. bhakta-mānasa-hamsikā that conveys the same meaning. The difference is between muni and bhakta. Munis (sages) are referred here specifically as they are realised souls. Bhakta means everyone who is devoted to Her. All devotees are not realized souls.

**Satya-vratā** (817)

She can be attained by the vow of speaking truth always. She Herself is the embodiment of Truth (nama 693). Satyam means the Brahman (*Satyan, jnanam anantham Brahma*).

Shiva Sutra (III.26) says “*śarīravṛttir vratam*” which means ‘remaining in the body is a vow of pious act.’ According to Shiva Sutra, re result of such vows is Shiva realisation. Vow is mental determination. The one who is spiritually bankrupt (mind) by exhibiting religious piety (body) never attains Her. The importance of speaking truth is emphasized in this nama.

In Valmiki Ramayana (VI.xviii.33) Sri Rama says “I vouchsafe security against all living beings to him who comes to me only one and seeks protection (from me), saying ‘I am yours’: such is my vow.”

**Satya rūpā** (818)

She is the embodiment of truth. Truth prevails during past, present and future. Rig-Veda (VII.104.12) says “A prudent person easily discriminates between truth and falsehood, since the two words are mutually at Variance. Of these two, the love-divine, cherishes truth and virtue. He, verily, destroys the falsehood.” The next verse says “All such persons lie entangled in the chair of Lord of resplendence.”

Truth is considered as one of the important aspects of spirituality. That is why She likes those who speak truth. Brahman has two aspects ‘sat’ and ‘a-sat’. Shiva along with Shakthi sustains this universe by nurturing ‘sat’ (truth) by destroying ‘a-sat’ (lie).

**Sarvāntaryāmini** (819)

She exists in the soul within. She is realised only by internal search. She is searched in all the places except the place where She resides actually. Ignorance is the cause for searching Her elsewhere in vain. All the Upanishads affirm uniformly that the Brahman is within.

Manduka Upanishad (Agama prakarana – verse 6) uses the word ‘*antaryami*’. The Upanishad says “He (Brahman) knows everything. He is the indwelling controller (antaryami) of all. All things arise from Him and also merge into Him.”

Brhadaranyaka Upanishad (III.vii.3) says “...who controls the earth from within, is the Internal Ruler, your own immortal self.”

Taittiriya Upanishad (II.6) says “He created them and then entered into them. Having entered into them, he in some cases assumed forms and in other cases remained formless.”

All the Upanishads advise to look within for Self-realisation. She is already there in our body, well before our birth\*.

(\*For further reading: More details are available in the series “Karma and soul”.)

**Sati** (820)

She was born to Daksha as Sati. Linga Purana (V.27) says “Sati, the mental creation of the Lord was adopted as his daughter by Daksha.”

Sati reproached her father for not inviting Shiva to the sacrifice and then as expiation of her father’s sin, She immolated Herself. The scene appears in Srimad Bhagavata (IV.4.15-18). Sati addresses Her father thus: “You hate Lord Shiva of sacred renown, whose command is inviolable, nay, whose celebrated name of two syllables (Shiva), uttered with the tongue even once and that too casually, immediately wipes out the sins of men who utter them. You are a coursed indeed. You bear enmity to that befriender of the universe, whose lotus feet are not only resorted to by the bee-like mind of exalted souls, thirsting for honey in the shape of the joy of absorption in Brahman, but also shower the blessings sought after by interested people. So not people other than you, such as Brahma (the Creator) and others, who place on their heads flowers, etc dropped from His feet, know Him to be inauspicious, though bearing the appellation of Shiva (all auspiciousness) – Him who lived in the company of friends in crematories throwing about His matted locks and wearing on His person the wreaths lying there as well as the ashes (of funeral piles) and human skulls? A man should shut his ears and leave the place where his master – a defender of righteousness – is being vituperated by unbridled man, in case he is powerless (to take the life of reviler of to lay down his own life); or, if he has the power, he should forcibly cut off the vile tongue that indulges in such blasphemy, and then give up his own life as well, if need be. Such is the course of duty. Therefore, I shall no longer retain this body, begotten of you, a villifier of Lord Shiva. For the wise declare that one gets purified only by vomiting the impure food consumed through ignorance.”

She destroyed the yajna of Daksha (nama 600) and then immolated Herself and was reborn as Uma to Himavan (nama 633).

In Soundarya Lahari (verse 96), Adi Shankara addresses Her as ‘Sati’. In this context, Sati means virtuous wife. He calls Her as ‘*satīnammacarame*’ which means first among the virtuous women.

**Brahmāṇi** (821)

She is the energy of the Brahman (Shiva). Shiva is prakasha and Shakthi is vimarsha. The ultimate Reality is Shiva and the universal process is Shakthi. The one without the other cannot function.

Ani means the pin of the axle of a cart. Without this āṇi the cart cannot run. In this context, the nama means that Brahman (Shiva) cannot function without Shakthi (āṇi).

Brahman is Shiva and Brahmani, the wife of Brahman is Shakthi. This is like Bhairava and Bhairavi.

**Brahmā** (822)

She is the Brahman. Since there is no difference between Shiva and Shakthi, she is addressed here as Brahman. There are many namas in this Sahasranamam which affirmed Her Brahman status. One merges with the Brahman at the time of liberation, not to be born again.

This Sahasranamam, Upanishads, Bhagavad Gita all try to explain the Brahman in their own way. Brahman can only be explained and cannot be revealed. Since the Brahman does not have a form, the experiences of realised persons differ (Brahma Sutra III.ii.25).

Advita philosophy of Adi Shankara says that the Self is the only Reality and others are false. The Self is made up of pure knowledge that ultimately leads to pure consciousness (cit). Since the Reality cannot undergo changes, It becomes eternal. The qualities of the Self (Brahman) are – ‘*nirviśeṣā*’ (non-characterisation), ‘*nirguna*’ (devoid of qualities), ‘*nirvikārā*’ (without any modifications), ‘*śuddhā*’ (purity absolute) and *sat-cit-ananda* (existence, consciousness and bliss). In the ultimate stage, during bliss the practitioner remains all alone with the highest level of consciousness. At this level, even Shakthi does not exist. Here Shakthi merges into Shiva who alone remains as that level consciousness. This is known as the Brahman.

This nama says She is That. Spiritual consciousness, in the most concentrated form germinates and grows when sown in the right soil duly nurtured by mediation. She, the Brahman is attained at the end. When She becomes nirguna Brahman (without qualities) She merges into Shiva (union of Shiva and Shakthi) and the merged Shiva alone exists. When She becomes saguna Brahman (with qualities and attributes), She alone exists without Shiva.

**Janani** (823)

The Mother or Sri Mata (nama 1). It also means the Creator of the universe. Nama 264 is ‘*srṣṭi-kartri’*. Namas 295, 337, 457, 826 and 934 talk about Her universal Motherhood.

This nama in conjunction with the previous nama is recited as ‘*brahma-janani’*.

**Bahu-rūpā** (824)

She has multi fold forms. This aspect has been dealt with in various namas. All that exist in the universe is Brahman. Due to the effect of maya, Brahman is recognised in various shapes and forms through senses. When the thought process becomes devoid of experience of multiform existence, it is known as Self-realisation.

Bahu-rūpā because, She not only exists in living beings, but also prevails as sound (Shabda Brahman). Devi Mahatmiyam refers to Her various forms while slaying demon Bhandasura.

In Suta Samhita it said, ‘She is the super most of the Supreme, who is one and two and sixteen and thirty two.’ One means the Brahman. Two means vowels and consonants. Sixteen means the sixteen vowels. Thirty two means 32 consonants. Consonants are 35. In terms of nama 804 ra and la are the same. Now it becomes 34. Generally the last alphabet ‘ksha’ (as it is a compound alphabet made up of ka + sha) is not reckoned with. Therefore it becomes 33. The letter ‘ha’ is also not considered as it is the origin of letters. Now the consonants become 32. The numeric 32 has relevance to this Sahasranamam as only 32 alphabets are used at the beginning of each of the 1000 namas.

Sri Rudram (11.1) says ‘sahsr*āni sahasraśaḥ’* which means thousands of Rudras in thousands of forms. Their wives are known as Rudranis. She is in the form all these Rudranis and Shiva is in the form of all the Rudras.

{For further reading: The vowels are considered as bija (Shiva) and consonants are considered as yoni (Shakthi). All the vowels and consonants are classified into eight divisions and each of the divisions give rise to one of eight mātās (aśta mātās). These eight mātās along with Her original form make nine, which represent nine ‘*nava rasa’* (nine types of expressions: love, heroism, disgust, fury, mirth, terror, pity, wonder and tranquillity). If all the alphabets (50) are taken into account, then each letter shines as one Rudra, making the number of Rudras to 50. Number of Rudras vary in different texts.}

Vishnu Sahasranamam nama 721 is ‘*aneka murti’*.

She is worshipped in different forms and each form has certain specific qualities. For example, Sarasvati is worshipped for knowledge, Lakshmi worshipped for wealth, etc. She becomes many (creation) and many become One (annihilation).

**Budhārcitā** (825)

She is worshipped by the knowledgeable. Knowledgeable are Self-realised persons. Still they perform actions to nullify their karmas.

Krishna says in Bhagavad Gita (VII.16) “Four types of devotees worship me, the seeker of worldly possessions, the afflicted, the seeker for knowledge and man of wisdom.”

**Prasavitri** (826)

She gives birth to universe. Literally it means that She has delivered the universe. The universe is born out of the conjugal bliss of Shiva and Shakthi.

This nama can be attributed to Her ‘para-devi’ form. It is said “One should concentrate on the delightful mind, whether by itself or permeated by pranic breath leading to blissful state. It is the association of blessedness which is the worship of the heart, the essential nature of Para-Devi.” The creation takes place when kriya Shakthi of Lalithai unites with jnana shakthi of Shiva. Netra Tantra (VII.40) says “Para Shakthi is the source of all the gods and all the shakthis (energies). Everything proceeds from Her.”

**Pracaṇḍā** (827)

She is wrathful. Brahman is also wrathful to enforce discipline.

Taittiriya Upanishad (II.viii.1) and Katha Upanishad (II.iii.3) both say, “The wind blows out of fear of Him (Brahman). The sun also shines out of fear. Out of fear of Him Fire, Indra and Death, all rush to do their respective duties.”

Brahma Sutra (I.iii.39) says ‘universe emerges and vibrates because there is prana that is a great terror, like an uplifted thunder.”

Vishnu Sahasranamam 315 is ‘*krodakrit*’ convey the same meaning.

Arjuna addresses Krishna in Bhagavad Gita (XI.20) “Seeing this transcendent, dreadful form of Yours, O Soul of the universe, all the three worlds feel greatly alarmed.”

Chandi (the combined form of Durga, Lakshmi and Sarasvati) is originated from the root word ‘*chandik*’ which means to charge, make angry or violent.

Sri Rudram begins by offering obeisance to Rudra’s anger *(namaste Rudra-manyava udhota iśvae namaḥ)*

This nama discusses one of the qualities of the Brahman with attributes. Anger is a quality of the nirguna Brahman to enforce discipline for sustaining the universe.

**Ājñā** (828)   
  
Ājñā means orders. She commands. If Her orders are not obeyed She is enraged as per previous nama.   
  
Shiva says in Linga Purana (I.87.9-11) “She is Sruti and Smrti. She is fortitude, stabilised by me. She is the power of knowledge, kriya (rite) and iccha (will). She is Ājñā. Undoubtedly, we are the Vidyas. The prakriti (cause) does not belong to the Jiva (embodied soul). Nor is she a Vikrti (effect) on consideration. She is maya. She is not a vikara (effect only). Formerly She originated from my mouth at my behest. She is the eternal deity of five faces (possibly referring to Gayatri). She is the highly blessed and bestows fearlessness of the worlds. At Her ajna, I think about the welfare of the worlds. I am Shiva.”   
  
Instead of Ājñā, this nama is alternatively referred to as ‘jñā’. Shvetashvatara Upanishad (VI.2) says *“yenāvrtaṃ nityamidaṃ hi sarvaṃ jñaḥ kālakāro guṇī sarvavidyah।*". This means “The universe is enveloped by Him. He alone knows that He is all knowing. He creates time. He is pure.” Knowledge is considered as the prime quality of the Brahman. Hence, importance is given the highest quality of knowledge to know Him. In this context, this nama addresses Her as the source of knowledge or the embodiment of knowledge.   
  
**Pratiśṭā** (829)  
  
She is the foundation. Mahanarayana Upanishad (79.7) says “Dharma, religious righteousness is the support of the whole universe. All are supported by dharma.”  
  
Sixteen syllable meter is also known as ‘pratishta’.  
  
Linga Purana (II.21.66) says “Combination of kalas in the order of destruction is sāntyatītā, śānti, vidyā, amalā, pratiṣṭā and nivrtti.”  
  
Tatva of water (jala tatva) is known as ‘*pratiśṭā kala’*.   
  
This nama means that She forms the foundation of the universe. This foundation is made up of dharma and righteousness. (Dharma can be compared to cement and righteousness can be compared to sand. The one without the other cannot form a good foundation. The universe is created and sustained only on the principle of interdependence. The Supreme authorities, Shiva and Shakthi are also interdependent. Individual soul and body are interdependent for karmic unfolding.)  
  
**Prakaṭākrtiḥ** (830)  
  
Prakata means evident, manifest, clear, public and akrith means form, figure shape. This nama means that Her form or nature is made known to all. Brahman is present in all the living beings. But due to the influence of maya, a man considers himself as body, different from the Brahman. He recognises him only through his body and others also recognise him through his gross body. Here “I” consciousness prevails. But what one fails to understand is, that ‘I’ is Shiva.   
  
Mahanarayana Upanishad (29.1) says “Certainly all this is water. All created beings are water. The vital breaths in the body are water.” Thus the Upanishad proceeds to say that everything is water. If interpretation is made this way, then She is in the form of holy waters (rivers). In this context, the nama says that She is revealed to the universe in the form of water.   
  
In Sri Chakra worship, devis of first avarana are known as ‘prakta yoginis’. Possibly it can be said that these prakata yoginis are Her form or these yoginis reveal Her true nature.   
  
**Prāṇeśvari** (831)  
  
She is Prana or the chief of pranas. Brahma Sutra (I.i.28) says “*prāna thatā anugamāth*” which means ‘Brahman is prana, because it is comprehended thus’. It is also said that prana is identified with consciousness and the purest form of consciousness is the Brahman. Chandogya Upanishad ((I.xi.5) also says “In prana all things appear and disappear”. Creation and dissolution are the exclusive qualities of the Brahman. Hence prana is called as Brahman.   
  
Katha Upanishad (I.ii.14) says “*sarve Vedā yat padam āmananti*”. All the Vedas praise the goal (the highest, the Brahman). This interpretation is based on ‘pra’ means exalted and ‘ana’ means Vedas.   
  
Individual consciousness bound by ego in association with prana and senses manifest in a bodily form. Thus prana being one of the vital forces of creation, She is addressed here as the chief of prana.   
  
**Prāṇadātri** (832)  
  
Prana nourishes senses. Without prana, senses and mind cannot function. The previous nama said that She is the chief of prana (possibly embodiment of prana) and this nama says that She is the giver of prana. Brahma Sutra (II.iv5) says “Pranas must have originated from the Brahman, since speech is preceded by them.”  
  
Mundaka Upanishad (II.i.8) says “*Tasmat sapta prana*” which means ‘from That (Brahman) seven pranas have come. But in this context the Upanishad refers seven senses – two eyes, two nostrils, two ears and mouth. This Upanishad confirms the statement of Katha Upanishad referred in the previous nama.   
  
Taittiriya Upanishad (I.vii) discusses further on this. It refers to prana, vyana, apana, udana and samana the five types of pranas. The Upanishad calls these five as ‘prāna pāṇkta’ meaning group of pranas. This ‘*prāna pāṇkta’* make ‘ind*riya pāṇkta’* to function (functioning of senses).   
  
Therefore, it is apparent that without prana, senses cannot function. She gives that ‘vital force’ called prana, without which life is not sustainable.   
  
When She provides prana to the universe, She becomes ‘*Para-Shakthi’* or ‘*Para-Prakriti’*. Prana is subjective energy or vital force which is derived from the Brahman. This nama again reaffirms Her as the Brahman that permeates and sustains.

**Pancāśat-pīta-rūpini** (833)

Pancāśa means fifty, pīta means (lit) seat and rūpini means form. Sāradā Tilakam (an ancient treatise on tantra) opens by saying ‘Let the Supreme being embodied by ever-enduring bliss, pervaded the universe of movable and immovable objects, formed into words and their meaning by fifty alphabetical letters (‘a’ to ‘ksha’) perennially emanating which is known as ‘Shabdha Brahman’. In other words, this great tantric treatise opens by paying obeisance to Her. Only the next verse pays respects to Shiva. Sanskrit alphabets are 50 or 51 depending upon the number of vowels or consonants (inclusion of ॡ (lū). Elsewhere, it is said that ‘ksha’ (consonant) is not to be included. There are a few who does not include ‘la’ in consonants). Varivasya rahasyam (II.35) says that each of the three kūtās of Panchadasi mantra gives rise to 16 alphabets, totalling to 48 (‘ksha’ and ‘ha’ excluded). Therefore, this nama means that She is in the form of 50 alphabets of Sanskrit. Her manifestation in alphabets is known as Shabda Brahman.

(It is appropriate to say that Sanskrit consists of 51 letters and not fifty. This is based on the fact that in ‘bahir matrka nyasa’ of navavarana puja uses 51 letteres. But in ‘antar matrka nyasa’ 50 letters are used based upon 50 lotus petals of chakras of kundalini. But authoritative interpretations on the first verse of Sarada Tialakm confirm that the total alphabets are 51. This information is only for academic interest.)

There are some interpretations that 50 (or 51) means the 51 shkthi pitas. When Shiva was not invited by Daksha to participate in a yajna organised by demon Daksha, father of ‘Sati’ (nama 820), an incarnation of Shakthi, She immolated Herself. Shiva carrying Her corpse was milling around. Vishnu cut the corpse into 51 pieces that fell in 51 different places. These places are known as 51 Shakthi Pitas. Again, this is only for academic interest and this nama has nothing to do with the Shakthi Pitas. Shakthi Pitas are only latest developments.

**Viśṛuṇkalā** (834)

‘vi’ means without and śṛuṇkalā means bondage. She is without bondage. Bondage is the quality of man. Brahman is beyond bondage. Any action, be it good or bad, causes bondage. Bondage is caused by performing actions prescribed by scriptures with ego or not performing prescribed actions. Both have the same effect and cause karmic afflictions. This nama says that She is beyond such karmic afflictions, while performing Her duties. This nama says that She remains unfettered.

**Viviktastā** (835)

She abides in reclusive places. Reclusive places mean the hearts of learned men. Learned men are those who can differentiate between the Self and self. Worshipping Shakthi should be done only in privacy. She will not manifest in crowd. Generally, crowd cause distorted vibes as different persons have different thoughts. But, in places where bhajans or spiritual discourses are performed, positive vibrations increase manifold due to unified focusing of thoughts, leading to ecstasy. She manifests only in places of purity (nama 765 Shuddha). Places of purity mean mental purity of Self-realized persons.

This nama says that She manifests in the minds of Self-realized persons.

{For further reading: Mental purity is more important than physical purity. When mind is crowded with thoughts, it cannot be focused. Unless mind is focused on Her, it is not possible to attain Her. Mind is the only tool available to attain Her. The mind can be controlled by three means. One is through pranayama. The second is the focused consciousness using the internal tools or anthakkaranam. The third is Samadhi. This is realisation by personal experience. Sage Patanjali says in his Yoga Sutra (I.4) “when the mind is not resolved, silenced and purified, the seer is indentified with modifications.” Yoga Sutra says that everything arises from the mind. Mind can be purified only if one becomes devoid of attachments, desires and ego. Spiritual progression can be measured only by the presence of three elements in one’s thoughts. One’s spiritual progression should not be ascertained from others. One has to be his own judge in measuring his spiritual progression.)

**Vīra-mātā** (836)

Vīra means Lord Ganesha and His mother is Vīra-mātā. Vīra also means warriors. Since, She Herself is a warrior, She is addressed here as mother of warriors. Warriors are those who fight against evil. Nama 777 says that She is worshipped by warriors. Nama 899 says Vīra which means She Herself is a warrior. Her actions as warrior have been described in Devi Mahatmiyam.

The best of devotees are also known as warriors. The one who conquers ego is known as warrior. She is the mother of such devotees. They call Her by different names such as ‘Ma’, ‘Divine Mother’, ‘Mother’, ‘Mata’ etc.

**Viatprasūḥ** (837)

The creator of akash or ether element. The element of akash originated from the Brahman and from akash other elements originated. Taittiriya Upanishad (II.1) says ‘*tasmāt vai etasmāt ātmanaḥ, ākāsaḥ* *saṃbhūtaḥ’*. This means From the Self (the Brahman) originated space. The Upanishad continues to say that from space air, from air fire, from fire water, from water earth, from earth plants, from plants food and from food human beings originated. This Upanishad also compares a human being to that of a bird. A reference can be made to nama 550 that convey the same meaning.

**Mukundā** (838)

She gives salvation to jivas. Maha Vishnu is known as Mukundā. The one who gives mukti is known as Mukunda. Mukti means final salvation, after which an individual soul ceases to exist. It merges with the Brahman.

Mukti is of three types, Krama mukti (gradual liberation), videha mukti (final liberation), and sadya mukti (immediate liberation). Mukti or liberation can be explained as the cessation of all miseries and attainment of the absolute bliss of the Brahman.

**Mukti-nilayā** (839)

She is the embodiment of mukti. What She has, She shares with Her devotees (like namas 172 and 173). Mukti is the stage where the self is completely disconnected from intellect causing liberation. It is the complete isolation of ‘self’ from the objective universe called ‘prakriti’. Released from all physical and psychical limitations, the self becomes aloof from the realm of mind and matter and shines as omnipresent spirit ever pure and free. Please refer nama 625.

Vedanta and Samkhya yoga provide different routes to liberation. Vedanta says that one should not dissociate the self from the mind and Samkhya yoga says that should dissociate the self from the mind.

There is an Upanishad by name ‘*Muktikopanishad*’, the last of 108 Upanishads.

**Mūla-vigraha-rūpini** (840)

She (Lalithambigai or Rajarajeshvari) is the root of all Shakthis. Vigraha means to assume form and mula means origin, original, foundation, etc. Mula vigraha means the original form. This is Her Sri Mata form.

There is an Upanishad called ‘*Bḥvrucopaniśad*’. It is says that in the beginning She alone existed. From Her originated Brahma, Vishnu and Rudra. She is known as Maha Tripurasundari. The Upanishad proceeds to mention Her different forms such as Shodasi, Panchadasi, Bala, Chandi, etc.

This nama says that She is the root of all energies. The root energy sourced from Shiva and known as Shakthi, manifest as different energies during creation, sustenance and dissolution.

**Bhāvajñā** (841)

Bhāva has too many meanings: becoming, transition into, continuance, condition, character, intention, to make a firm resolution, learned man, universe, womb, superhuman power, meditation, etc.

This nama can fit into any of the above meanings. Different scriptures have attributed different contextual interpretations to Bhāva. In the present context this nama means that She is the knower of Bhāva all beings. She knows mental modifications of men. Some will have dual characteristics. What they think will be different from what they speak. She knows the thoughts of such men. If She happens to know that one’s thoughts and actions differ, She punishes them in terms of nama 827 ‘pracaṇḍā’.

The root of bhava is bhu, the unconditioned. Namas like 397, 398 and 399 have already discussed Her unconditioned state.

In an ancient treatise known as ‘Yogini hṛdaya’ six types of interpretations are given to Panchadsi mantra and one among them is ‘bhavartham’.

It can be said that this nama refers to Her different lineaments and attributes.

**Bhava-rogaghni** (842)

Bhava is used here to mean samsara or worldly life. Samsara is referred to as a disease and She relieves the pains of samsara. Shiva is said to be the alleviator of miseries of samsara. Bhava (bhavau) also means Shiva and his consort Shakthi. Both of them alleviate the pains of worldly life. Rogam means disease.

Sri Vishnu Sahasranamam namas 578 and 579 refer to this attribute of the Brahman. Rig Veda (II.33.4) says “*bhiśaktamaṃ ava bhiśajāṃ sriṇomi*” which means ‘I hear You to be the most competent one among physicians.’ Physician because She cures the disease of samsara.

Krishna says in Bhagavad Gita (IX.1) “I shall now unfold the most secret knowledge of nirguna Brahman along with the knowledge of divinity, knowing which you shall be free from the evil of samsara.”

{For further reading: Samsara (transmigration of existence) can be explained as the continuous process of birth and death. This is due to ignorance or a-vidya. Due to the prevailing ignorance, samsara is embroiled in full of pairs and opposites. It is unreal and full of unbearable sufferings and inconsequential pleasures. It is under the sway of a-vidya or nescience, a soul undergoes endless births, bound by passions, fears, desires and pains. The psychophysical view of human existence is closely related to the doctrine of karma or the law of karma. As long as one is bound by samsara, realisation and ultimate liberation is not possible. Krishna gives solution to get away from the clutches of samsara. He says “Desire, anger and greed, the triple gates of hell brings about the ruination of a soul. Therefore, one should avoid all these three.” (Bhagavad Gita XVI.21)}

This nama says that She frees Her devotees from the adversities of samsara.

**Bhava-chakra-pravartini** (843)

Samsara is compared to a wheel which is rotated by Her. Rotation of a wheel is compared to births and consequential deaths. A point in a wheel goes up and comes down and in the same way births and deaths happen like the rotation of a wheel, to those who indulge in samsara. Remedial measure to get away from the hardships of samsara is discussed in the previous nama. It is said, ‘Wise men worship Hari (Vishnu), the remover of pain of those who seek refuge in Him.’

Bhava means Shiva, chakra means mind (as per Vishnu Purana) and pravartini means guide. This means that She is the guiding factor of Shiva, the Supreme. This nama once again confirms Her Brahmanic status.

**Chandaḥ-sārā** (844)

Chandas means meter, the study of poetic meter and the art of versification known as metrical science. Mundaka Upanishad (I.i.5) says that chandas is secular knowledge (apara). Para knowledge is spiritual. Sārā means the substance or essence or marrow or heart or essential part of anything, best part, etc.

Rig Veda (X.xiv.16) says “All the sacred meters, the tristubh (heaven), the Gayatri (earth) and the remaining ones converge in the Lord of Cosmic Order.”

Chandas depends upon the number of letters in a word of a verse. Chandas also mean the Vedic hymns. The essence or the essential parts of Vedas are Upanishads. This nama says that She is well established in Upanishads.

Gayatri chandas is considered as the most important of all chandas. ‘Varivasya Rahasa’ (I. 6, 7) says “Fourteen vidyas have been declared to be expedients in this world to understand Her. Even among them the most essential are the Vedas and therein Gayatri. She (Gayatri) has two forms. One is recited in four Vedas and other (Sri Vidya) is not clear, being esoteric.” Therefore, it is apparent that Panchadasi mantra is superior than Gayatri (one recitation of Panchadasi mantra is equivalent to three recitations of Gayatri mantra), which is the form of all the four Vedas. Since, there is no differentiation between Her and Sri Vidya (Panchadasi), this nama originated. This interpretation is further confirmed by another ancient tantric treatise ‘Pingala Tantra’, which discusses Sri Chakra.

**Shāstra-sārā** (845)

She is the essence of all śāstras. Brahma Sutra (I.i.3) says “śāstrayonitvāt”. It says that Brahman is the source of scriptures. In other words, Vedas originated from the Brahman. This is because Vedas have all good qualities and cannot possibly originate from any other source, other than all-knowing Brahman. Yet another nama that reconfirms Her Brahmanic status.

**Mantra-sārā** (846)

Mantra is the combination of alphabets. Since She is Shabda Brahman and all the alphabets originate from Her. This nama therefore says that She is the essence of all mantras. Please refer to nama 204 ‘sarva mantra svarupini’.

**Talodari** (847)

She has slender waist. Nama 35 also describes Her waist.

There is another interpretation. If ‘a’ is added to this nama, it becomes ‘atalodari’. When She assumes ‘virat’ form (nama 778 virat rupa), Her waist becomes ‘atala loka’ (one of the fourteen lokas of cosmography. Atala loka is eighth from the highest (purest)).

**Udāra-kīrtiḥ** (848)

Her invigorated fame prevails everywhere. She also gives fame to Her devotees. She grants fame quickly if properly worshipped, devoid of ego.

‘ud’ is a prefix to indicate superiority, ‘ā’ means all pervading, ‘ara’ means swift and ‘kirti’ means fame. Chandogya Upanishad (I.vi.7) says “He is called ‘ud’ because he is above all weakness”.

Her fame is compared to two famous lakes ‘Ara’ and ‘Nya’ in Brahma loka. This is described in Chandogya Upanishad (VIII.v.4) “When they attain the Brahmaloka (the abode of Brahman. This should not be construed as material plane. This is the place of no return for the soul as defined by Brahma Sutra (IV.iv.2) which says ‘The soul attains liberation’) through silence (referred as brahmacharya in the Upanishad), they can freely move in all the worlds (omnipresence).

**Uddāma-vaibhavā** (849)

Her glorification is not bound by limits. Dama means rope, which is used to bind materials. Her glory is beyond such bindings.

**Varna-rūpini** (850)

She is in the form of letters. Please refer nama 577 ‘matrka varna rupini’.

According to Sambhava School (Pāṇiniśikṣhā, a treatise on correct pronunciation of words in Vedas, particularly Rig Veda), the number of alphabets is 64. She is said to be in the form of the 64 letters referred here.

**Janma-mṛtyu-jarā-tapta-jana-viśrānti-dāyini** (851)

Living beings are afflicted by birth, old age and ultimate death. She provides solace to such beings. Solace is in the form of salvation. Salvation or liberations is different from ‘moksha’ or the heaven. Heaven is only a temporary sojourn for the soul, which has to re-enter earth for further births. A liberated soul is not born again as it merges with the Brahman. It loses its individual identity.

**Sarvopaniṣad-udguṣṭā** (852)

She is glorified in all the Upanishads. ‘ud’ is used for implying superiority in place, rank or power and ‘guṣṭā’ means announcing. This nama says that all the Upanishads announce Her glory. Upanishads are the tools that impart knowledge. By attaining such knowledge one is able to realise the Brahman. Shakthi alone is capable of revealing the Brahman. Without Her aid, Shiva can never be realised. She takes Her devotes in front of Shiva for ultimately revealing Him to them. The blinding light and conflagration of the Brahman cannot be endured without our Her grace. As Sri Mata, she knows the extent to which Shiva can be revealed.

Upanishads are the latter part of Vedas and deals with the Supreme knowledge. Upanishads are also known as jnana kanda that imparts Supreme knowledge and is capable of revealing the Brahman. Chandogya Upanishad (I.i.10) says “Knowledge and ignorance produce different results. Anything done with knowledge, with faith in teachers and in scriptures and according to the principles of the Upanishads is more fruitful.”

The statement of Chandogya Upanishad is endorsed by Brahma Sutra (III.iii.1), which says ‘Any excogitation imparted in all the Upanishads on account of the sameness of injunction, etc.” The aphorism says that the main purport of Upanishads is to establish a connection with the Brahman. This nama says that such vital connection between the Brahman and souls are established and maintained by Her.

**Śantyatīta-kalātmikā** (853)

Śantyatīta is a kala or time factor. Śantyatīta means transcending peace (Śanti). This is referred in navavarana puja in the ninth avarana, applicable to those who are initiated into Shodasi mantra. This is the stage of jivan mukti, the stage where avidya has been totally destroyed by acquiring Supreme knowledge, referred to in the previous nama. However, a trace of ignorance still prevails in this stage to undergo pains or pleasures of the balance in karmic account. But he continues to enjoy bliss, as he has already transcended duality. The next stage is liberation. Transcending the jivan mukti stage is known as Śantyatita kala. She is said to be in that form.

**Gambhīrā** (854)

She is abysmal. Gambira also means reservoir. Shiva Sutra (I.22) says “By uniting with the infinite reservoir of divine power (the pure consciousness), the power of Supreme I (the Brahman) is attained.” Her svatantra (independent energy derived from Shiva) form merges with Shiva or in other words, the Supreme consciousness merges with the Brahman. Therefore, what is to be explored is the divine reservoir. She is said to be that divine reservoir. This augurs well with the previous namas as well.

There is another interpretation for this nama. ‘Gam’ (गं) is Ganapati bija, ‘bhi’ (भी) means fear and ‘ra’ means drives away. The fear of Her devotees are driven away by making them worship Lord Ganesha whose bija is ‘gam’.

**Gaganāntasthā** (855)

The One who permeates the space. Shvetashvatara Upanishad (III.9) says “The same Self fills the whole universe”. It also means the One (the Brahman) who prevails even after the dissolution of akash during the great deluge, also known as annihilation. Please refer nama 571 ‘maha-pralaya-sakshni’.

Gagana means the akash. From akash, other elements originated (Taittiriya Upanishad (II.1). The bija for akash is ‘ha’. The bijas for other elements (air, fire, water and earth) ya, ra, va, la also originated from akash. Therefore, it is said that She represents the five elements. The same Upanishad says “from the Brahman came space” which again confirms Her as the Brahman.

**Garvitā** (856)

She is proud. She has so many reasons to be proud. The correct explanation would be that She is the embodiment of “I” consciousness or ‘aham Brahmasmi’ or ‘I am That’ or such maha vakyas. In various namas, it was found that She gives whatever She is endowed with. This nama should interpreted in the same manner. This should not be confused with ego that is associated with human mind, a deterrent factor to realisation. Nama 508 is ‘adhi garvita’ (extremely proud) and 158 is ‘nirmada’ (devoid of proud).

Gāna-lolupā (857)  
  
  
She is fond of songs. Shyamala Dhandagam (4) says “*jaya sangita priyae*”. Jaya means victory and this means She is fond of songs that praise Her victories (like Devi Mahatmiyam). She has a melodious voice as said in Soundarya Lahari (verse 66). What one has, is most liked by him.   
  
**Kalpanā-rahitā** (858)  
  
‘Kalapana’ means formation of ideas and ‘rahita’ means absent. She is devoid of approximations, as She is the endowment of Reality. When the ultimate Reality is known, there is no necessity for formation of ideas.   
  
There is another interpretation. This nama is split into kalpa + nara + hita. Kalpa means pralaya or the deluge, nara means human beings and hita means friend. Even during annihilation of the universe, She holds in Her womb (possibly hiranya garbha or the golden egg), pious souls for recreation. Ashtavakra Gita (II.25) says “Amazingly, in the infinite ocean of Myself, the waves of life arise, meet, play and disappear naturally.”  
  
[For further reading: *hiranyagarbha* – The Brahman imparted Vedas to the first created being known as Hiranyagarbha or the cosmic soul, whose limiting adjunct is the universal mind. In case a person is not able to realise the nirguna Brahman (Brahman without attributes) and realises only saguna Brahman (with attributes), after death he reaches Brahmaloka, the highest level of cosmic order. From there he is not reborn into the mortal world, but lives in Brahmaloka for an infinite period of time and attains liberation with Hiranyagarbha, the presiding deity of Brahmaloka. This process is explained in detail in Bhagavad Gita VI.40-44.]  
  
**Kāṣṭā** (859)  
  
Katha Upanishad (I.iii.11) says “*sā kāsṭhā sā parā gatiḥ*” which means ‘That which is the limit of growth is also the highest goal attainable by anybody.’ (There is nothing higher than the Brahman, and that is the highest goal anybody can attain.) One’s goal should be from the gross to subtle. In this context this nama means goal.   
  
Kāṣṭā is time period consisting of 1.60 seconds. (One nimesha is equal to 0.088 seconds. One nimesha is equal to one blink. 18 nimeshas is equal to one Kāṣṭā or 1.60 seconds.)  
  
One of the forms of Shiva is Bhima, representing ether (element akash) and His wife is known as Kāṣṭā.  
  
Krishna explains to Arjuna (Bhagavad Gita X.42) the ultimate goal “Suffice it to say that I stand bold this entire universe by a fraction of my yogic power.” That yogic power is Kāṣṭā. The one, who realises this Kāṣṭā is known as Self-realized person.   
  
But the path to the goal is full of thorns and hard to tread. It is like walking on razor’s edge, says Katha Upanishad (I.iii.14).  
  
**Akāntā** (860)  
  
She is the destroyer of sins. Sins are destroyed by making one perform good karmas. Nama 167 ‘papa-nashini’ and 743 ‘*paparanya-davanala’* convey the same meaning. Trishati namas 31 and 112 also convey the same meaning.   
  
Krishna says in Bhagavad Gita (XVIII.66) “Resigning all your duties to me, the all-powerful and all-supporting Lord, take refuge in Me alone. I shall absolve you of all sins, worry not.”  
  
Jesus Christ said “There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and gospel’s. But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” (Mark 10:29, 30)  
  
Nama 329 is ‘kāntā’ which said about Her vibrating and radiating beauty. Generally if ‘a’ is prefixed to a word, it means the opposite meaning of that word. But, this nama is an exception like ‘varada’ (331) and ‘a-varada’ (639).  
  
**Kāntārdha-vigrahā** (861)  
  
She has half the body of Her husband Shiva. Kāntā means Shiva. This form is known as Ardhanarishvara form, half-male and half-female. This form was very popular in ancient sculptures. This form means the creation. Male form is known as ‘purusha’ and the female form is known as ‘prakriti’. Creation is caused by the union of purusha and prakriti.   
  
Linga purana (I.iv.28) says “At the beginning of creation, Brahma had created a Being (Rudra) possessed of a body half man’s and half woman’s and then the Creator said “Divide thyself”. And He being accosted thus divided Himself into two. It was then that She was born.”  
  
Soundarya Lahari (verse 23) also refers to this form. The verse says that after having obtained the left half of Shiva’s body, She still remains unsatisfied.  
  
Nama 392 ‘*śrikanṭhārdha-śarīriṇi’* also refers to this form.  
  
Chandogya Upanishad (III.xii.6) says “The glory of purusha (Shiva) is still greater. All creatures constitute one quarter of Him. The remaining three quarters are nectar in heaven.”

**Karya- kārana-nirmuktā** (862)

She is not subjected to cause and effect. Only the Brahman is devoid of cause and effect. Krishna explains this in Bhagavad Gita (III.22), “There is nothing in the three worlds for me to do, nor is there anything worth attaining unattained by me, yet I continue to work.”

(Some texts make a reference to Shvetashvatara Upanishad (VI.8) saying “*na tasya kāryaṃ karaṇaṃ ca* *vidyate*”. What this Upanishad says is ‘*karaṇaṃ*’ and not ‘*kāranam*’. The Upanishad means ‘He has no body and no organs’. Some other texts interpret that karaṇaṃ and kāranam are the same, meaning cause.)

{Further reading on ‘cause and effect’: The 25 tatvas are broadly categorized into four groups based on their cause and effect on creation. The most important factor is ‘mulaprakriti’ which is the primeval form of ‘prakriti’ which is ‘not an effect’. Mulaprakriti is the primitive matter. Samkhya sutra (I.61) says “Primitive matter is the state of equipoise of three gunas; from the primitive matter proceeds the ‘great one’ (the capacity of judging); from the great one the ‘egotistical organ’ (delusion); from the egotistical organ the five rudiments (five tanmatras) and the two kinds of senses (faculties of action and faculties of perception); then follow the gross elements (akash, air, fire, water and earth). These together with soul form the series of twenty five (tatvas).”

The next is ‘cause and effect’ which includes intellect and ego out of anthakkaranam and five tanmatras or cognitive faculties viz. sound, touch, sight, taste and smell (totalling seven). These are classified as cause and effect because they originated from other causes and they in turn cause other effects. Thus, they become both cause and effect. For example, intellect is the product of prakriti. Intellect in turn produces ego and ego produces the five cognitive faculties. Thus, they become both cause and effect. The next category comprises only of ‘effects’ (totalling 16). They do not produce anything and they are jnanendriyas or cognitive senses viz. ear, skin, eye, tongue and nose (5), karmendriyas or organs of actions viz. mouth, feet, hands, organs of excretion and organ of procreation (5), five basic elements viz. akash, air, fire, water and earth (5) and the mind (1) (out of anthakkaranam) thus making a total of 16. The third category is ‘no cause and no effect’. Purusha or soul alone comes under this category. Soul cannot manifest on its own. Soul can manifest only if it is associated with prakriti. Thus from ‘mulaprakriti’ the rest 24 tatwas originate, thereby unfolding creation. Some are of the view that anthakkaranam includes only mind, intellect and ego thereby excluding consciousness. In that case 25 tatwas are calculated as 20 (five elements, etc) + anthakkaranam 3 + purusha or soul +prakriti.}

**Kāma-keli-tarangitā** (863)

She overflows with joy in the presence of Shiva. Kāma means Shiva. She is full of such joy as narrated in nama 376 ‘śringāra-rasa-sampūrṇā’ meaning essence of love. Love is one of the important attributes of Lalithambigai. This nama means Her love play with Shiva that flows like waves (waves are known for their quick succession).

**Kanat-kanaka-tāṭaṅkā** (864)

She is wearing glittering ear studs made of shining gold. Soundarya Lahari verse 28 says that it is due to the power of Her tāṭaṅkā, Shiva becomes deathless, even after swallowing the terrible poison. It is also said that sun and moon are Her ear studs.

**Līlā-vigraha-dhārini** (865)

She takes different forms, just like child's play. This nama talks about the ease with which She takes different incarnations. Namas 401 and 824 discuss the same subject.

Krishna dwells at length, the reason for attaining various forms. “Though birthless and deathless, and the Lord of all beings, I manifest myself through my own yogamaya” (Gita IV.6). “Whenever righteousness is on the decline, and unrighteousness is in the ascensive, then I body myself forth.” (Gita IV.6). “For the protection of the virtuous, for the extirpation of evil doers, and for establishing Dharma on a firm footing, I am born from age to age.” (Gita IV.8, the famous Sanskrit verse is produced below.)

*“paritranaya sadhunam vinasaya ca duskrtam*

*dharma-samsthapanarthaya sambhavami yuge yuge”*

Lila also refers to a Character in Yoga Vasihta (second story in Utpatti Prakarana). By Her penance Goddess Sarasvati appeared before Her and answers Lila’s questions on Realisation.

**Ajā** (866)

She is unborn. Shvetashvatara Upanishad (IV.5) explains this state. Prakriti is described in the Upanishad as ‘aja’. Though it (prakriti) changes its form, It is without birth and without beginning.

**Kṣaya-vinirmuktā** (867)

She is free from decay. Decay here means death. When there is no birth, there is no death. Brahman is beyond birth and death as everything originates from Him. Krishna says in Bhagavad Gita (II.27) “death is certain for the born and rebirth is inevitable for the dead.” Since She is the Brahman, She is devoid of birth and death.

This nama also means that one need not go to isolated places to perform penance to realise Her. (This contradicts Bhagavad Gita VI.9) True devotion is the only requirement to attain Her. It is also said that only Her devotees attain both material prosperity and total liberation (as narrated in uttara bhag of this Sahasranamam).

**Mugdhā** (868)

She is beautiful. Mugdhā also means innocent. Innocence is a quality that lacks intent to injure others. She being Sri Mata, She cannot injure Her children. Quality of innocence makes Her beautiful.

She is beautiful because “she is the creator of appearance of self-power, the amazing *svātantrya Shakthi* of Shiva.” (Tantralokah I.71)

There are other namas that narrate Her beauty are 48 and 462.

**Kṣipra-prasādini** (869)

Kṣipra means quickly. It is said that salvation is delayed if other gods are worshipped. But if She is worshipped, salvation is attained in this birth itself. To prove this point, Her mantras like ‘Maha Shodasi” said to give salvation in this birth itself. It is called ‘moksha sadhana’, practicing to liberation. This is because, She is not different from Shiva, the Brahman and She alone is capable of taking a true devotee to Shiva.

It is also said that prayers, japa and oblations performed without continuity makes one eligible for salvation in the next birth (because of lack of continuity, salvation gets postponed to the next birth).

Krishna says in Bhagavad Gita (XVI.6) “The divine gift is conducive to liberation.” The divine gift is attained through pure devotion.

{Further reading on moksha: The bija ‘sauh’ (सैः) is known as amrtabija. The one, who fixes his constant attention on this bija for 48 minutes, brings under his control the entire multitude of mantras and mudras. If he continues this practice for nine hours, all gods and goddesses come to him and offer him moksha. (Para-Trisika-Vivarana 9-18)}

**Antarmuka-samārādhyā** (870)

She is worshipped by those who look within. She has to be realized by internal search and exploration. This is based on the theory that Atman resides within.

**Bahirmukha-sudurlabhā** (871)

She is very difficult to attain for those who are not able to look within. Mind is the prime factor to look within. Unless senses are controlled, it is difficult to control the mind.

Soundarya Lahari (verse 95) says “It is difficult for those who have not controlled their senses to attain you.”

Katha Upanishad (II.i.2) also explains this. “Immature people run after external objects and they invariably get caught in the widespread net of death. Wise people, however, know where true immortality is. That is why they reject everything in this world, knowing that these things are short lived.”

This nama says that She cannot be attained by those who continue to be addicted to sensory pleasures. Addiction is different from necessity.

Nama 188 is ‘durlabha’. Durlabha means difficult and su-durlabha means very difficult.

**Trayī** (872)

Trayī means three and here it refers to three Vedas, Rig, Yajur and Sama. In fact, She is revered as the mother of Vedas (nama 338 Veda janani). This nama says that She is in the form of three Vedas.

Shakthi Mahimna Stotram of sage Durvasa (verses 5, 6 and 7) offer an explanation for this nama. Vakbhava bija ‘iym’ (ऐं) is the seed of Vedas. Rig Veda starts with the letter ‘A’, Yajur Veda starts with the letter ‘E’ and Sama Vedas also starts with the letter ‘A’. A + E + A = ऐ. If a bindu is added to ऐ (I) it becomes ऐं (iym). It is the light ऐं that illuminates all the mantras and tantras. This vakbhava bija in turn gives rise to 51 letters, distributed amongst eight Vak Devis, the authors of this Sahasranamam giving rise to words. Hence, Vakbhava bija is called the seed of Vedas. This can also be considered as the Vakbhava kuta, the first kuta of Panchadasi.

**Trivarga-nilayā** (873)

Trivarga means past, present and future or dharma, artha and kama (three of the four purusharthas, moksha is the other one).

Nama 760 ‘trivarga-datri' conveys the same maning.

**Tristhā** (874)

This is a recapitulation of the previous nama. This nama says that She is present in all the triads. There are many triads. Past, present and future; Brahma, Vishnu and Rudra; Creation, sustenance and dissolution; the three letters of OM a, u and m; the three types of karmas, prarabdham, sanchitam and agamyam; three gunas – satva, rajas and tamo; iccha, jnana and kriya shakthis, etc.

Markandeya Purana (21.36 – 38) says “In you reside the three matras of time (short, long and medium), O Goddess, all that exists and does not exist, the three worlds, the three Vedas, the three sciences, the three fires, the three lights, three colours, the three qualities, the three sounds, the three Vedas, and the three ashramas, the three times and the three states of life, the pitrs, day night and the rest. This trinity of standards in your form Oh! Goddess Sarasvati.”

{For further reading: When the third person (nara or a human being), the second person (Shakthi) and the first person (Shiva) are used together, simultaneously there is the absorption of the lower in the higher and higher because it is the higher that contains the truth of the lower. This means that Shiva aspect prevails in Shakthi aspect and Shakthi aspect prevails in nara aspect. Thus Shiva aspect prevails all over. Nara-rupa (rupa means form) first rises to Shakthi rupa and then to Shiva rupa. Nara rupa cannot rise to Shiva rupa, leaving aside the intervening Shakthi rupa. This is the reason that Shiva always addresses Devi in the second person. This is known as Trika philosophy. Shiva is known as prakasha, Shakthi is known as vimarsha and their samarasya (equipoise) is known as identity in difference, the living beings.)

**Tripuramālini** (875)

Tripuramālini is the presiding deity of sixth avarana of Sri Chakra, known as ‘*sarva-rakshakara’* (the Supreme Protector). She is assisted by other yogins known as ‘nirgarbha-yoginis’ (not born from wombs). This avarana represents ‘srshti’ (creation).

Malini is also known as wife of Kāmā (Shiva). Tripura could also mean three primary stages of consciousness (awake, dream and deep sleep). In this context this nama means that She rules over the initial three stages of consciousness. The ultimate level of consciousness is Shiva.

**Nirāmayā** (876)

She is devoid of diseases. Diseases are of two types; one pertains to the body and the other affecting the mind. She is beyond body and mind. She is the remedy to all diseases as indicated in nama 551 ‘sarva-vyādhi-praśamani’ which means She cures all diseases.

**Nirālambā** (877)

She is without support and everything is supported by Her. This nama says that She is not dependent on anybody for actions of creation, sustenance and dissolution. She does not depend upon Shiva, as there is no difference between Her and Shiva.

**Svātmārāmā** (878)

She rejoices in Her own Self.

Brhadaranyaka Upanishad (I.iv.3) says “He was not at all happy. People are not happy when alone. He desired a mate. He became as big as man and wife, embracing each other. He parted this very body into two. From that came husband and wife. Therefore, this (body) is one-half of oneself, like one of the two halves of a split pea. Therefore, this space is indeed filled by the wife. He was united with her. From that men were born.” Brahman divides Himself into two Shiva and Shakthi or static and kinetic energies. The Upanishad confirms that Shakthi was created by Shiva. This goes to prove that Shiva and Shakthi are not different from each other (nama 53. Shiva). They are only a unified entity with multiple functions. Shiva does not partake in any of these functions and simply watches the ongoing activities duly administered by Shakthi. Shakthi functions independently. Her independent nature is discussed in the previous nama.

Shiva is the sole possessor of Shakthi. The entire phenomenal manifestation is the varied form of His ‘*svātantrya śakthi’* (nama 723), the sovereign autonomy. This is also known as freedom of will, held by Vimarsha form of the Brahman.

It is also said that the creation was made from Her mind and at the time of annihilation, the universe is dissolved into Her mind. The universe is said to be Her playground. Since the universe was created from Her mind, Her own Self (Her own mind) has become Her playground. Please refer nama 665 ‘ekakini’.

**Sudhāsrutiḥ** (879)

She is the cause for the flow of nectar that was discussed in nama 106 ‘*sudha-sarabhi-varshini’* and 240 ‘*chandra-mandala-madyaga’*.

The details have been provided in the above namas. When kundalini reaches ajna chakra, it is endowed rattling energy that normally radiates and gets diffused through either ajna chakra itself, or back head chakra or sahasrara. The diffusion of energy is a normal phenomenon. Alternatively, one can concentrate on the pineal gland just behind the ajna chakra. However, this practice could cause nerve related problems, if done without guidance. When this gland is energised, it causes illumination. At the time of this illumination, one can feel the flow of nectar in the region of upper palate and throat. This region is called soft palate (inner tongue). Normally, this is felt when one enters blissful state. Since Kundalini is Her subtlest form, this nama says that She is responsible for the flow of this divine nectar.

**Samsāra-paṅka-nirmagna-samuddharaṇa-paṇḍitā** (880)

She is capable of rescuing men who are entangled in samsara. Samsara means materialistic life. It is said that those who always think about Her, do not get entangled in materialistic life; instead they lead spiritual life. Samsara originates from the word samsarin which can be explained as the transmigratory soul passing through various mundane states in the form of various sentient beings. Samsara should not be confused with the life of householder (grahasthya). A man cannot perform fire rituals without his wife and this is prohibited in sastras.

Krishna says “Arjuna! I speedily deliver from the ocean of birth and death, their mind being fixed on me.” (Bhagavad Gita XII.7)

**Yajña-priyā** (881)

She is fond of sacrifices. In yajna, oblations are offered to different gods and goddesses to appease them. The navavarana puja itself is considered as a sacrificial ritual. Yajna also means Vishnu. It is said that ‘*yajnovi Vishnu’* which means yajna is Vishnu. In this context it can explained that She is fond of Vishnu, Her brother.

Krishna says (Bhagavad Gita IV.24 and 25) “The process of offering and oblation itself, both are Brahman. The fire and the one who makes oblation into it are other forms of Spirit. By realising this, being absorbed in Brahman during all activities, verily such a one goes to Spirit alone. Yogis duly offer sacrifice only in the shape of worship to gods. Others pour into the fire of Brahman the very sacrifice in the shape of the self (individual endowed with ego) through the sacrifice known as the perception of identity.”

Yajur Veda (III.v.11) and Rig Veda (I.164.50) say “*yajñena yajñamayajanta devāḥ*” which means ‘by the sacrifice the gods worshipfully performed the sacrifice.” (This forms the beginning of the last mantra of Purushasukta.)

{Further reading on yajna: (in the words of Dayananda Sarasvati as appearing in Rig Veda Samhita) Yajna is not merely a sacrificial ritual. It embraces all the achievements on a social plane to amend the conditions of our worldly living against poverty, miseries, sickness and disease and in the subsequent stage to assure a better future even beyond death. It is not the ritual that would lead to that goal, it is the hard, honest and sincere devotion in all department of knowledge – science, technology, philosophy and spirituality, that would assure the fruits of yajna.}

**Yajña-kartrī** (882)

Yajña means sacrifice. She is in the form yajamana’s wife. Yajamana is the one who performs the yajna or for whom the yajna is performed, or who funds the yajna. Wife of yajamana holds an important place in a yajna. She is known as *yajamana-patni*. In the house of yajamana three kinds of fires are kept. They are *garahapatya*, also known as the domestic fire; the second is *ahavaniya* where oblations are offered; and the third one is *dakshinagni* or the southern fire. All three fires are installed in altars made of clay. A person who keeps all three kinds of fires is known as agnihotri. Wife of yajamana is also empowered to maintain garahapatya fire during short absence of yajamana.

In a yajna, the performer is considered as Shiva Himself. His wife is Shakthi.

**Yajamāna-svarūpiṅi** (883)

She is in the form of yajamana himself. In the eight forms of Shiva, His Rudra form is the form of fire. Nama 769 ‘yajna-rupa’ said that She is the yajna itself. Krishna says (Bhagavad Gita IX.24) “I am the enjoyer and also the Lord of all sacrifices.” In Vishnu Sahasranamam there are many namas about yajna.

{Further reading: The eight forms of Shiva are Sarva – earth; Bhava – water; Rudra – fire; Ugra – mind; Bhima – akash; Pashupati – soul; Ishana – sun; and Mahadeva – moon.}

**Dharmā-dhārā** (884)

Dharma is the way of life prescribed by scriptures. Dharma of one place may not suit the dharma of another place. The origin of the dharma is based on the cultural heritage and living conditions in a particular place. Dharma is explained as the way of life lived by those who were devoid of evil qualities and the way of lived by sages and saints. Sages like Manu, Abastambar, Parasharar, Naradar have explained dharma more or less in an unified voice. It is said that dharma without following the prescribed guidelines do not yield desired results.

Vishnu Sahasranamam uttara bhag verse 17 says “*achara prabhavo dharmo dharmasya prabhu* *Achutaha*” which means that dharma is primary in all sastras. Achara means custom, practice, usage, traditional or immemorial usage as the foundation of law. Dharma arises out of customs and practice only. Dharma originates from achara and Lord of dharma is Vishnu or Achutan.

Mahanarayana Upanishad says that everything is established in dharma.

This nama says that She is in the form of Dharma.

**Dhanādhyakṣā** (885)

Dhanādhyakṣā is Kubera, the lord of wealth. He is one of Her twelve great worshippers. Since there is no difference between the worshipper and the worshipped, She is said to be the Lord of wealth.

**Dhana-dhānya-vivardhini** (886)

She is the increaser of wealth and granary. This happens automatically for Her true devotees.

**Vipra-priyā** (887)

‘Vipra’ means learned. She is fond of learned and wise. Knowledge alone is needed for Self realisation.

**Vipra-rūpā** (888)

This is an extension of the previous nama. After having said that She is fond of learned men, this nama goes a step further and says that She is the embodiment of knowledge itself. A quality existing in the self is always liked.

The one who is purified by certain rituals, knower of Vedas, knower of scriptures, follower of dharma and sastras and the one who has controlled his mind and senses is known as brāhmanā. She makes such brāhmanās become more learned. A comparison is drawn between a cow and a brāhmanā. The cow is nourished by fodder and a brāhmanā is nourished by japas and homas (fire rituals). One of the primary duties of brāhmanās is to help others by performing rituals for their upliftment. They should, by way of discourses should impart knowledge to others. Krishna says in Bhagavad Gita (IV.13) “The four orders of the society were created by me classifying them according to the mode of their prakriti predominance.” Krishna uses the order based classification in a number of places in Bhagavad Gita. This order system is based on the predominance of gunas, satvic, rajas and tamas. If a person is highly satvic in nature, it becomes one of the qualifications to become a brāhmanā.

The words of true brāhmanās are said to purify the sinners (possibly referring to the blessings of the learned, who are close to attaining the Brahman). They should not subject themselves to extolment, which could lead to egotism. If a brāhmanā is worshipped he turns out to be a milked cow. Brāhmanās do not mean a community, caste or creed. Brāhmanā is a qualification based on the knowledge acquired and its quality.

**Viśva-bhramaṇa-kāriṇī** (889)

Viśva means entirely and in this context all the universes or brahmāṇḍas (brahmāṇḍas mean more than one universe). There are many universes existing that are beyond human comprehension. Though universes are many, Brahman is One. She is always referred as ‘akilanda kodi brahmanda nayaki’ which means that She is the creator of number of universes. She manifests as (prakriti) and in (purusha or soul) different universes.

Shvetashvatara Upanishad (I.i.1) opens by asking, “Is Brahman the cause of this universe? Where have we come from?” The same Upanishad answers this question at the end by saying (VI.1) “Some scholars think this world came into existence naturally. They are wrong. Some again think time created it. This too is wrong. The power of Brahman is manifested as this cycle.”

Krishna says (Bhagavad Gita XVIII.61) “Brahman abides in the heart of all creatures, causing them to revolve according to their karma by His illusive power, seated as those beings are in the vehicle of the body.”

Vishnu Sahasranamam 1st nama is ‘Viśva’, conveying the same meaning as discussed above.

This nama means that She creates, sustains and dissolves the universes like cyclic motion. When a universe is created it has to be sustained to ultimately dissolve into Her.

**Viśvagrāsā** (890)

She devours universes. This refers to Her act of dissolution. This has been discussed in nama 752 ‘māhāgrāsā’ and repeated here.

Katha Upanishad (I.ii.25) says “the best among all people are like food to the Self. Death overcomes everyone, yet even death is a mere condiment for the Self.”

Brahma Sutra (I.ii.9) also says “The eater (the Brahman) on account of the appropriation of all that moves and does not move.”

She annihilates universes, as said in the previous nama.

**Vidrumābhā** (891)

Vidrumā means coral coloured. Coral is red in colour, which is Her complexion. Vidrumā also means tree of knowledge. Tree is compared to knowledge, as several trees originate from a single tree. In the same way a guru produces several disciples. She is addressed as Guru in namas 603, 713 and 722. She passes on the knowledge and wisdom to Her devotees like a tree producing many other trees.

**Vaiṣṇavi** (892)

She is in the power of Vishnu. Vishnu and Lalithambigai are said to be brother and sister. They both destroy demons who cause trouble to virtuous men, they have the same types of weapons, etc. There are a lot of similarities between them. The next nama explains further.

**Viśnurūpini** (893)

She is the form of Vishnu. There are other namas in this Sahasranamam that confirm that She is Vishun’s form. Namas 267, 298 and 838 convey the same meaning.

Shakthi is the Divine potency. Krishna calls this as ‘*yogamaya*’. Krishna says “Though birthless and deathless and the Lord of all beings, I manifest myself through my own Yogamaya keeping my nature (Prakriti) under control.” Nama 339 is ‘*Vishnu maya’* which says that She is the divine potency of Vishnu, the sustainer of the universe. The present nama goes further and says that

She is Vishnu. Shakthi (maya) is the mirror in which the Brahman realises His own splendour. But this nama does not say that She is maya, as this has already been said in nama 339. This nama says that She is the sustainer of the universe, as Vishnu is known for sustainment.

A number of epics draw comparisons between Vishnu and Devi.

**Ayoniḥ** (894)

Yoni is generally used to indicate the divine procreative energy, also known as the source of origin. A-yoni means She is without origin. Yoni also means abode and a-yoni means She is without abode, which refers to Her omnipresence. The next nama gives opposite interpretation.

**Yoni-nilayā** (895)

Mundaka Upanishad (III.i.3) says “*rukmacarṇaṁ kartāramīsaṁ puruṣaṁ brahmayonim*”. This means ‘the Brahman, the luminous Creator is the cause of Brahma (hiranyagarbha) , the Supreme Being.’ Therefore, ‘*brahmayonim*’ means the Nature or Prakriti. Prakriti is the cause for creation, when it is associated with the soul.

Shvetashvatara Upanishad (IV.11) also conveys the same message. It says Brahman presides over the source of everything. He sustains the world when it comes into being, and again when it perishes, it goes back into him. He controls everything.

Brahma Sutra (I.iv.27) also says “Brahman is declared to be the yoni (source)”.

All these scriptures point out that the Creator is the source of origin, which is known as yoni, the material cause. This nama says that She is the Creator.

Soundarya Lahari Verse 11 while discussing about Sri Chakra, subtly conveys the origin of the universe.

**Kūṭasthā** (896)

Kūṭ means unintelligible which means ignorance, an influence of maya. Ignorance is the outcome of indulging in samsara (worldly affairs) and stha means occupied with or engaged in. Therefore, kūṭasthā means engaging in ignorance. This nama says that She abides in ignorance!

{Further reading on kūṭasthā: Brahman is reflected in countless facets of maya or the innumerable individual ajnana (unintelligible) also known as soul. Ignorance is the casual body of an individual. Under its spell the finite soul gets identified with mind and appears as the ego. Ego further identifies with sensory organs and becomes an individual being. The ego is always subjected to change. Behind this ever changing ego, the changeless Brahman shines as the immutable Self and this is known as kūṭasthā. When the individual soul functions as the experiencer (known as ‘bhoktā’) and the doer (karta), the immutable Self (kūṭasthā) stays behind as a witness (sakshi) for all actions. The unchangeable Self is not affected by ignorance as it is only a witness and does not partake in both mental and physical actions. She is called as Kūṭasthā because She is not subjected to change. Changes occur only if associated with thoughts and actions. This is also known Kūṭasthā chaitanya or Krishna consciousness or Christ consciousness.}

Krishna also refers to Kūṭasthā in Bhagavad Gita (XII.3). He says “*Kūṭastha macalam dhruvam*” which means changeless, constant and immovable (the Brahman).

**Kula-rūpini** (897)

Kula means noble, eminent or race or chief, etc. For Sakthas (worshippers of Shatkhi are known as śākthās), rights observed in Her worship is known as kula. It is also known as ‘kaula’, the philosophy and practice of left hand śākthās.

Kula also means muladhara chakra. There are many namas in this Sahasranamam beginning with kula such as 90 to 96 and 439 to 441 that discuss Her various kula forms.

{Further reading on ‘kaula’: There are three divisions of kaulas. The first category is supposed to be inferior who is always engaged in rituals such japa, puja and homa. The mediocre one spends more time on meditation and reaches Samadhi stage. The superior kaula is a Self-realised person. He establishes a firm connection between Self and self. He is full of contentment, forgiveness and compassion.}

This nama says She is in various forms discussed above.

**Vīragoṣṭi-priyā** (898)

Because of being ‘*vīra-mātā’* (nama 836), She is fond of assembly of men with knowledge. Vira also means overpower or subdue. Those who have overpowered their senses are known as warriors or vira. Conquering senses is like fighting in a battle field. The victorious ones are called vīragoṣṭi (group of warriors). She is fond of these warriors.

**Vīrā** (899)

She is valorous. Her family is full of warriors. Her spouse Shiva, and Her sons Ganesha and Skanda are warriors. They have proved their valiance while destroying demons (evil forces).

Krishna explains the qualities of a demonic person thus (Bhagavad Gita XVI.4): “Hypocrisy, arrogance, pride, anger, sternness and ignorance are the marks of him who is born with demonic nature.” (Krishna says in the next verse “The divine qualities bestow liberation and the demonic qualities lead to bondage.”)

Vishnu Sahasranamam nama 658 is ‘vīraḥ’.

**Naiṣkarmyā** (900)

She transcends karma. Law of karma applies to those who are prone to demise. She is the Lord who has implemented the theory of karma. Since She is the Brahman as deliberated in this Sahasranamam, She is not afflicted by karmas. Karma does not affect a Self-realised person, as he knows that his self is not responsible for his acts. Krishna confirms this in Bhagavad Gita (V.10) by saying “He who acts, offering all actions to the Brahman and shaking off attachment, remains untouched by sin.”

Kaivalya Upanishad (II.3) says “I am devoid of both virtues and sins”. This is the unique quality of the Brahman.

Sage Patanjali in his Yoga Sutra (I.24) says “Ishvara (the Brahman) is a special purusha untouched by misery, actions, their results and desires.” (The previous aphorism says how to realise this: “by devotion to Ishvara.”)

**Nāda-rūpinī** (901)

Apart from what is explained in nama 299 ‘nāda-rūpā’, nāda also refers to the first movement of Shiva-Shakthi towards manifestation. The subtle sound is experienced in the spinal cord (sushumna), when the Shakthi fills the universe with nādanta. Here She is known as Nāda, the unmanifest from of sound. At the highest level of nada, vac (speech) does not carry any denotation. At this stage, there is no difference between the designator and the designated. OM represents this nada form of Shabda Brahman. The practitioner should learn to visualise nada as luminous entity existing in his heart. This luminosity symbolises the nature of the Supreme knowledge that is required to realise the Brahman. This is the primary reason for avouching that Shakthi alone can reveal Shiva (nama 727 ‘śiva-jnāna-prādinī’).

In one of the best treatises of Shakthi, the ‘kāmakalāvilāsā’ (verse 10) it is said ‘from nada-bindu originates the entire world’. This is confirmed in Mundaka Upanishad (I.i.7) which says “akṣarāt sambhavatīha viśvam” which means ‘from akṣarā (Shabda Brahman) the universe originates.’ This nama affirms that She is the Shabda Brahman, the creator of the universe. Shabda Brahman means primeval orphic sound.

{Further reading: Shiva purana says that OM has several components. Apart from others, OM has several types of Lingas (a form of Shiva). Lingapurana explains the origin of Linga (I.16). ‘It was for both Brahma and Vishnu a brilliant Linga manifested Itself in the ocean. It had thousands of clusters of flames. It had neither beginning, nor an end and nor a middle. It was incomparable, inexplicable and indistinct. It was the source of the universe. There is a story that both Brahma and Vishnu wanted to find out the beginning and end of this Linga. There are several types of Lingas and the subtle Linga is known as ‘*sūkṣma-pranavā’* (sūkṣma means subtle). In addition to the subtle Linga, there are many types of gross Lingas. Svayambhu linga is identified with bindu. Svayambhu means ‘on its own’. Shiva purana (I.16.113) says ‘*nādalingam svayambhuvaḥ’*.}

**Vijñāna-kalanā** (902)

Vijñāna means knowledge that is required to realise the Brahman and ‘kalanā’ means causing or effecting. This nama is an extension of nama 727 ‘*śiva-jnāna-prādinī’*. She is endowed with knowledge as per nama 643 ‘*Jnānadā’*.

This nama says that She provides the highest knowledge to realise the Brahman. There are fourteen types of vidyas. They are, the four Vedas, the six limbs of Vedas (Siksa- the science of pronunciation;

Kalpa- the process of performing sacrifice; Vyakarana- the rules of grammar; Nirukta- the meanings and derivations of difficult words used in the Vedas; Jyotisha- astronomy and astrology; and Chhandas- Vedic meters), mimamsa, nyaya, dharma shastra and puranas or epics are the fourteen Vidyas. It is said that knowing all these fourteen vidyas is known as vijñāna.

**Kalyā** (903)

Kalya has many meanings such as auspicious, healthy, perfect, ready or prepared, instructive, dawn, good tidings, etc. It can be said that She is in the form of above qualities.

Trishati nama 146 is also Kalyā. It is said that She is well versed in arts. She is the embodiment of Kalas as per nama 797.

**Vidagdhā** (904)

She is clever, shrewd, knowing, sharp, crafty, sly, artful, intriguing, etc. These qualities are required to create, sustain and dissolve the universe. These are the qualities of the Brahman and this nama again reaffirms Her Brahmanic qualities.

**Baindavāsanā** (905)

Baindava means a bindu or dot and asana means seat. This nama says that She is seated on a bindu. There are two types of explanations for bindu.

The central point of Sri Chakra is called bindu. It is placed in the midst of the inner most (top most in the case of Meru) triangle. This bindu is called ‘*sarvananda maya chakra’*, also known as ‘baindava sthana’. The presiding deity of this ‘ninth avarana’ or covering is Maha Tripursundari. She is worshipped here with yoni mudra. Lalithambigai is worshipped here in Her highest form. She is adored as ‘*parā-bhaṭṭārika’* and ‘*mahā-kāmeśvarī’*.

In kamakala (please refer nama 322) there are three bindus. They are white, red and multi coloured. The white bindu represents Shiva and the red bindu represents Shakthi. They expand and contract thereby causing the creation of the universe. The multicoloured bindu represents the sun. Kama refers to the sun and kala refers to the red and white bindus. All the three put together is called kamakala (nama 322). The red and white bindus are the Divine couple. Their union happens in equal degree. As already discussed in various namas, Shiva is prakasha form and Shakthi is vimarsha form. When prakasha and vimarsha unite, the union is known as ahamkara or ego. The ahamkara consists of many alphabets which subsequently produce sound and its meaning. Since She is seated on the bindu (red coloured), this nama calls Her Baindavāsanā, the Creative aspect of the Brahman.

The three bindus can be compared to the three nadis, ida, pingala and sushumna. When the energies transported through these nadis merge in the bindu in the ajna chakra, the practitioner transcends individual consciousness and enters universal consciousness. The meeting point of the three nadis is known as bindu and She is said to be seated here. A practitioner enters the universal consciousness, when his soul, individual consciousness and mind unite at this bindu point.

**attvadikā** (906)

She is beyond tatvas or principles (generally tatvas are 24 or 36).

**Tattvamayī** (907)

This is the continuation of the previous nama. This nama says that She is the embodiment of tatvas. Tatvas can be explained as the real essence or the ultimate principle underlying the phenomenal creation. A self realised person is called ‘tatvadarshin’ which means the truth has been revealed. Knowledge about tatvas is known as ‘darshana’ meaning spiritual revelation. Tatvas are also known as ‘bahyakarana’ (eternal tools or the breakdown of five basic elements akash, air, fire, water and earth) as opposed to ‘anthakkarana’ (internal tools comprising of mind, intellect, consciousness and ego). The five basic elements break down into tatvas comprising of organs of perception, cognitive faculties, organs of action and action faculties. These are the twenty tatvas. Anthakkarana, which consists of four tatvas make the total of 24 tatvas, known as atma tatvas. Vidya tatva (consisting of another six tatvas) and Suddha Vidya tatva (consisting of four tatvas) make another ten tatvas. The most superior tatvas are Shakthi tatva and Shiva tatva. All these make 36 tatvas.

This nama says that She is the embodiment of these tatvas. She is asserted as the Brahman through various namas of this Sahasranamam. The primary quality of the Brahman is omnipresence. Tatvas relate to prakriti. Since She is Brahman as well as prakriti, this nama says that She is the personification of tatvas.

The previous nama said that She is beyond tatvas. Brahman does not get Himself associated with any actions. The previous nama, considering Her as the Brahman says that She is beyond tatvas and this nama treating Her as prakriti says that She is the embodiment of tatvas.

Please refer nama 991 for further details.

**Tattvamartha-svarūpinī** (908)

‘tat’ means the Brahman and ‘tvam’ means the soul. The union of the two is called realisation or Self-realisation. This nama says She is in the form of Maha vakyas (the great sayings or the great pronouncements) “Tat tvam asi” or “You are That”. Her tat-tvam form is the cause for Self-realisation. Without Her grace the explanation for “Tat-tvam’ (Tat-tvam-asi) is not possible to comprehend.

“*Tat tvam asi*” is the articulation of Chandogya Upanishad (VI.viii.7). The Upanishad says “That which the subtlest of all is the Self. ‘*tat satyam’* That is the truth, ‘*sah atma’* that is the Self, *tat tvam asi’* that is you.” The Upanishad affirms that Self, the essence of pure spirit is the real identity of the self.

**Sāmagāna-priyā** (909)

Sāma means the Sama Veda, gāna means songs and priyā means fond of. This nama says that She is fond of songs of Sama Veda or She is fond of those who render Sama Veda. The verses of Sama Veda are rendered in musical notes. It is said that Shiva is fond of Sama Veda. Ravana of Ramayana got boons from Shiva by praising Him in Sama Veda. This is said in Valmiki Ramayana (Uttarakanda.XVI.34): “Dasanana glorified Mahadeva (Shiva) by singing psalms from Sama Veda.” Krishna says in Bhagavad Gita (X.22) “Among Vedas, I am the Sama Veda.”

Chandogya Upanishad (I.vi.1) establishes firm connection between Rig Veda and Sama Veda. “The earth is like Rig Veda and fire is lime Sama Veda. The Sama is based on the Rig Veda and this why the Sama is sung based on the Rig Veda. The earth is ‘sa’ and fire is ‘ama’ which together make ‘sama’.”

Chandogya Upanishad and Kena Upanishad are the important Upanishads that belong to Sama Veda.

**Soumyā** (910)

This nama is also pronounced as ‘somyā’. The word ‘soma’ refers to Shiva with His consort Uma, who forms a part of Shiva. This has been already discussed in nama 392.

Somyā also means ‘resembling the moon’, auspicious, happy, pleasant, cheerful, etc. All these characteristics apply to Her.

The nama also means that She is worthy of adoration through soma sacrifice (soma yāga).

{Further reading on Soma yāga: The Srauta Sutras of the late Vedic period offer several definitions of ritual known as Srauta Sutras. The main components of the rituals are oblations (different substances offered into the fire), the deity (oblations are offered to the deity who is invoked in the fire) and the renunciation (renouncing the benefits accruing on account of the ritual). The Srauta rituals consist of three main categories. They are ‘haviryajna’ also known as ‘ishti’, the purported animal sacrifices and soma rituals. There are many restrictions for performing soma yaga. One has to be married and the soma yaga should come through lineage. Soma is a sacred plant that is grown in high mountains and juice is extracted from the plants and offered as oblations. The principle characteristic of soma yaga is the sequence of chants from Sama Veda, sung in chorus by three priests.}

**Sadāśiva-kuṭumbini** (911)

The consort of Sadāśiva or belonging to the family of Sadāśiva (Shiva). Lalitha Trishati nama 231 is also ‘Sadāśiva’.

Sadāśiva is a principle or tatva, the pure element of Shiva, where one experiences the universe in an undifferentiated way, as the limbs of his own body of ‘I’ consciousness. In other words when one feels ‘*aham idam’* or ‘I am this universe’ that stage is called Sadāśiva. There are five final elements in the path of Self realisation. They are (in the ascending order) Suddha Vidya, Isvara, Sadāśiva, Shakthi and finally Shiva, the Supreme.

**Savyāpasavya-mārgasthā** (912)

This nama is composed with three words, savya + apa-savya + marga. Savya means left hand, apa-savya means the right hand and marga means path (possibly referring to middle path between savya and apasavya).

Savya is worshipping through Vedic methods, where only right hand is used to perform rituals. Apasavya is worshipping through tantric methods, where only left hand is used. This nama says that She is worshipped by Her devotees by either of these paths. These are also known as ‘dakshina marga’ and ‘vama marga’. The important difference between the worshippers following dakshina or vama marga is the object of worship. Dakshina marga followers worship all gods and goddesses. In Hindu philosophy, all energy generating objects are worshipped. For example, water, fire, earth, sun, moon, planets, rivers, oceans are worshipped as demigods. Such demigods and goddesses are important factors in sustaining the universe. However trivial the nature of these gods and goddesses is, they have their own role to play is sustaining the universe. In dakshina marga, all these demigods and goddesses are worshipped and they are easily pleased when puja and homa (fire rituals) are performed to assuage them. Though the followers of dakshina marga have their own ishta devata (favourite deity), they also worship other gods and demigods. Ishta devata is different from kula devata. Kula devata is the deity worshiped through one’s lineage. Sastras say that one’s kula devata should be worshipped as frequently as possible, at least once in a year. Ishta devata is one’s preferred form God. Since they invoke all demigods and goddesses, who have their own powers, they bless the invoker and make him prosper.

On the other hand, vama marga worshippers do not worship other gods and goddesses. They always worship his own devata, in whose worship he should have been initiated by a guru. These worshippers ignore other devatas totally. Though the particular devata (mostly feminine deities), who is invoked by them endows her worshippers with all her qualities, she does not confer final liberation. Though they also occasionally worship other deities, they invariably sacrifice the benefits of such worships to their own devata, as they feel that their own devata will confer on them the blessings of all other devatas. (It is said elsewhere “s*arva deva namaskara Keshavam prati ghachchati*” which means that the propitiation done to other devatas reach only Vishnu (Kesavan).’) They are deluded to recognise the individual powers of other gods and goddesses. They firmly believe that their own deity can bestow on them the energy of sun, fire, water, etc. They do not make any progress from their ishta devata to realise the Brahman, the Ultimate. Their ultimate liberation gets postponed on account their inability to realise the Brahman. In their affinity to their own deity, they fail to perform rituals for their ancestors, rishis and sages, etc. There are five types of yajna as referred in nama 946. If one fails to perform these pancha yajna, path to salvation is blocked. This means, he has to be reborn again to cross this blockade. The final liberation gets postponed for them.

In this context this nama says that She is worshipped by both dakshina marga and vama marga.

There is another interpretation. A soul, after leaving its gross body can go to the deva loga (where gods like Indra, etc live) or pitru loga (where ancestors live) depending upon the karma embedded in the soul. Savya is the name of the path that a soul takes in reaching deva loga. This path is full of illumination. The soul transcends the five basic elements and reaches higher planes without any difficulty. This path can be taken only by those who have acquired supreme knowledge. These souls are not generally reborn and enjoy the comforts of deval loga. Apasavya is the path taken by those souls whose karmic account is not so good. This path is dark and difficult to cross. They also reach the deva loga to be born again. Trampling this path is difficult and the soul undergoes pain while proceeding in this path. Those who have controlled their senses and mind, devoid of desire, attachments, lust etc continue to stay in the deva loga till pralaya or the annihilation. These Self realised persons transcend even the deva loga and reach the Vishnu loga, where all sages and saints inhabit. They always think about Vishnu and eternally dwell at his feet. Rig Veda (I.22.20) says ‘*tad viśṇoḥ paramaṃ padaṃ sadā paṣyanti sūrayaḥ*’ meaning ‘they see Him vividly in meditation’. This nama says that She is in the form both these paths.

To reach the solar disc there are three paths, uttara (north), dakshina (south) and madhyama (centre). Each of these three paths has three roads (3 x 3 = 9) making a total of nine. Each of these has three stars beginning from Ashvini and ending with Ravathi thereby making a total 27 stars of the galaxy. She is said to be in these three major paths and control the universe.

{About sādanā: Sādanā is practice. Talking about religion does not give anything spiritually. To progress in spirituality, one must do ‘sādanā’ (kriya or action). Progression in spirituality is purely based on one’s experience that can be attained only through sādanā. Both Vedas and Tantras prescribe guidelines to attain liberation. It is the question of individual’s degree of quest to understand and follow these guidelines. Faith is the single important aspect of spirituality. In order to develop one’s faith, rituals have been prescribed. But if one continue only with rituals, he does not have time to search for the Brahman. One has to believe in “what is here is there and what is not here is nowhere.” Spirituality says that one must act to know the Brahman. The action begins with rituals and culminates in meditation. Meditation is the most effective sadana in Self-realisation. Religious ritual is either through karma (action) such as homa etc, or upasana (engaging mentally). Perfection in these two lead to jnana or knowledge. Karma, upasana and jnana form three fold division of Vedas. Ritual karma is effective only if it is done in total accuracy. The progress in psychological worship (upasana) depends on the depth of devotion. Again, upasana is of two types, gross and subtle. When one advances spiritually, his level of sadana transforms from gross to subtle. Krishna says in Bhagavad Gita (IX.14 and 15) “Constantly chanting my names and glories and striving for my realisation and bowing again and again to me, those devotees of firm resolve, ever united with me through meditation , worship me with single minded devotion. Others, who follow the path of knowledge betake themselves to me through their offering of knowledge, worshipping me in my Absolute formless aspect as one with themselves. While still others worship me in my universal form in ways taking me as manifested in diverse celestial forms.”

**Sarvāpad-vinivāriṇi** (913)

She is the eliminator of all kinds of misfortunes. Misfortunes arise because of not following either of the two paths (*savya and apa-savya*) discussed in the previous nama. Irrespective of the path pursued, She is remembered by repeating Her mantras (like Panchadasi) or names\* (like this Sahasranamam) depending upon ones cerebration. This is explained in Brhadaranyaka Upanishad (VI.ii.16), “Those who do not know these two ways become insects and moths and these frequently biting things.” The same averring is also available in Chandogya Upanishad (V.x.7) “Those who do not follow either of these paths are born as small animals and insects again and again.” The Upanishads warn that if one does not follow either of these paths, he has to repeatedly undergo the pains of birth and death as life span of small insects and small animals is very short.

Devi Herself says “Those who forsaking attachment take refuge in me, and ever worship me with devotion, by the method of divine yoga, having compassion on all beings, tranquil, self-controlled, free from envy, humble, ascetic, of vows performed with their minds fixed on me, whose lives are in me, delighting in narrating my wisdom……and even those who are devoid of these characteristics, if they repeat my name ever devoted to me, I quickly destroy in the same birth, even mountains of misfortunes by the lamp of wisdom.” Apart from pursuing any one of these paths mentioned in the previous nama, their mental condition is also equally important. She says that it is not enough to merely pursue the ritualistic path. One has to attain knowledge to connect the individual self with the Supreme Self. Without attaining knowledge this connection is not possible. It is also said that one should always remember Her lotus feet in times of misfortune.

The one, who follows the above steps, never gets misfortunes and the one who does not follow these steps has to remember Her lotus feet in times of misfortune. But, liberation is possible only for those who meditate on Her.

This nama says that irrespective of the depth of devotion, one does not face misfortune if she is properly worshipped.

{\*Someone told Ramana Maharishi the she had done puja with hundred thousand leaves. Maharishi retorted by saying “Instead of pinching the plant, could you not pinch your own skin hundred thousand times and perform your puja?”}

**Svasthā** (914)

*Svasthā* means being in one’s natural state and as own natural self with a healthy body and mind without *upādhis* (*upādhi* means condition. Due to upādhi unlimited thing appears as limited). Sage Narada asks Sanatkumara in Chandogya Upanishad (VII.24.1) “Where does the Infinite reside?” Sanatkumara replies “He rests on His own power, or not even on that power.”

The pleasure and pain arise only if one thinks of a second object, as the mind now has the chance of choosing. Duality is one of the toughest enemies to tackle with in spiritual pursuit.

(There is a story about Lord Ganesha and His mother Parvati. Ganesha was playing with a cat and caused injuries in the body of the cat. Then He went to His mother Parvati. He saw bruises in Her body asked Her who had hurt Her. Parvati replied “You have caused these bruises. You beat the cat, but I am also in the cat. If you hurt the cat, you only hurt me.”)

Her independent nature is also described in Katha Upanishad (I.iii.11) which says, “There is nothing higher than the Cosmic Self. That marks the end of all growth. This is the highest goal anyone can attain.” Because of being the highest, She is Svasthā.

**Svabhāva-madhurā** (915)

She is sweet, pleasant, charming and delightful in nature. Because of these qualities everyone is attracted to Her.

This nama can be split as follows:

*sva + bha + avama + dhura*. Sva means Her, bha means to shine, avama means the best among the wise, and dhurā means yoke. In this context this nama means that She carries the yoke of the wise. She illuminates the path of the wise or by Her presence the path of the wise is illuminated. They can tread their spiritual path with Her illuminating light. Brahman is Self- illuminating.

*svabhā + vama + dhurā*. Svabhā means the knowledge required for realising the Self, vama means imparting knowledge of the Self and dhura means the Chief. She is the Chief among those who impart knowledge of the Brahman (Shiva).

*sva + bhava + madhura*. She pleasantly remains in Her devotees.

*sva + bhava + madhu + ra*. By their own devotion, Her devotees get the best of knowledge.

It can be said that one can realise Her within, by knowledge (jnana) and devotion (bhakthi).

**Dhīrā** (916)

She is the embodiment of strength. Strength here means the strength of knowledge. The non-duality is the knowledge. The knowledge of non-duality is attained through Her.

**Dhīra-samarcitā** (917)

She is adored by scholars. Scholars and poets praise Her. *Dhī* means the one who is not different from the essence of knowledge, *rasa* means happiness in plenitude and *arcitā* means worshipped. This nama means that the one who is in need of supreme knowledge worships Her. The supreme knowledge leads to bliss.

**Caitanyārghya-samārādhyā** (918)

Caitanya is the foundational consciousness that has absolute freedom of knowing and doing. Shiva Sutra (I.1) says “caitanyam-atma”. Caitanya is totally independent. Only Shiva alone possesses this totally independent Supreme Consciousness. All other living beings depend upon this Supreme Consciousness. Arghya means the water offered to respectable guests. Bhavanopanishad (10) says ‘jnanam argyam’ which means knowledge is the best argyam. When devotion is offered with knowledge, liberation is attained.

Bhuvaneshvari mantra is also known as Caitanya mantra. The repetition of this mantra ten thousand times is said to absolve sins. There are two Bhuvanehsvari mantras. One is single bija (*hrīṁ*) and another has three bijas (*aiṃ-hrīṁ-śrīṁ*).

{Further reading: Caitanya is the pure consciousness, which is the essence of the Brahman, who manifests in three forms. They are *Īśvarā, Hiranyagarbha*, and *Virāt*. The fourth manifestation of the Brahman is ‘*tūriyā*’. This is the non-dualistic consciousness that appears in different forms due to different preconditioned souls, based on their karmic afflictions. Consciousness limited by ignorance is Īśvarā and consciousness conditioned by anthakkaranam (mind, intellect, consciousness and ego) is soul. Both Īśvarā and soul (also known as *jīvā*) act merely as witnesses (*sākṣhī*). Consciousness is generally classified as four types: consciousness related to object, consciousness related to knower, consciousness related to means of knowledge and consciousness related to pure knowledge.}

This nama says that She is worshipped with consciousness as offerings.

**Caitanya-kusuma-priyā** (919)

She is very fond of kusum flower. Here consciousness is compared to flower by poets. This is because flower is primarily responsible for the ultimate fruit (liberation). The kusum flower mentioned here represents eight qualities that are the basic requirements for spiritual progress. Each such quality is referred as a flower in the following verse.

*ahimsā prathamam puśpam puśpam indriya-nigraha:*

*sarva-bhūta-dayā puśpam kśamā puśpam viseśata:*

*jnānam puśpam tapa: puśpam dhyānam puśpam tathaiva ca*

*satyam aśtavidham puśpam viśno: prītikaram bhavet*

This verse says non-violence is the first flower, conquering the senses is the second flower, pity on living beings is the third, compassion is the fourth, wisdom is the fifth, penance is the sixth, truth is the seventh and meditation is the eighth flower.

Caitanya is said to be the combination of eight flowers mentioned in the verse and these flowers together is referred as kusuma flower.

This nama means that She does not need flowers picked from plants. Gross flowers are extraneous to one’s consciousness. What She needs is subtle flowers comprising of the above qualities. Krishna explicitly explains this in Bhagavad Gita (IX.26). “Whosoever offers to me with love, a leaf, a flower, a fruit, or even water, I appear in person before him.”

Soundarya Lahari verse 3 says “*caitanya stabaka makaranda srutijhari*” which means ‘the sweetness of knowledge of the Self overflows from the blossomed flowers of caitanya’. The overflowing knowledge manifests as bliss.

Sudama (also known as Kuchela) and Krishna studied together during their young age and were very good friends. Sudama could not make a decent living. His wife compelled him to meet Krishna. Sudama carried with him parched rice in a worn out cloth. When they met, Krishna forcibly pulled the pack of worn out cloth and the parched rice grains fell on the floor. Krishna addressed Sudama “Oh! Friend, this loving present brought by you affords me supreme delight. The parched rice will satisfy me and the entire universe.” By saying so, Krishna picked up the grains from the floor and consumed. Sudama did not ask Krishna any favours and returned to his place. On reaching his place he saw his small house had become a huge bungalow. The parched grains that Sudama offered to Krishna was filled with love for Him and Krishna reciprocated his deep and true love by offering him material prosperity. This story appears in Srimad Bhagavata and highlights the value of true devotion.

**Sadoditā** (920)

She is eternally shining (reference can be made to namas 6, 275 and 596 where She is compared to sun). She shines in the mind of virtuous men.

Chandogya Upanishad (III.xi.2) says “In Brahmaloka, the sun never rose, nor did it ever set.”

**Sadā-tuṣṭā** (921)

Sadā means always and tuṣṭā means pleased or satisfied. She always remains satisfied, because of the attributes mentioned in namas 252 and 656. She always remains contended because of true devotion.

The quality of the Brahman is eternal contentment, as the Brahman does not partake in any actions and always remain as a witness. Actions alone cause discontentment, a quality of souls. When one realises the ever content Brahman, he also becomes contended.

**Taruṇāditya-pāṭalā** (922)

Pāṭalā means pale red, the colour of rising sun. This colour has more of red (Her complexion) and less of white (complexion of Shiva). This means that Her qualities are more predominant than that of Shiva while sustaining the universe.

She assumes different complexions depending upon the form in which She is contemplated. Brhadaranyaka Upanishad (II.iii.6) describes the Brahman with limiting adjuncts. It describes the Brahman in various forms, “Like a cloth dyed with turmeric, or like grey sheep’s wool, or like the insect called indigo, or like a white lotus, or like a flash of lightning.”

The same Upanishad (III.ix.21) again says “Faith rests on the heart, for one knows faith through the heart”. The one who needs salvation meditates Her in white complexion, the one who needs bravery meditates Her in red complexion. Yama, the Lord of death is dark complexioned. Goddess Saravasvati is visualised sitting on a white lotus. White means knowledge. Every colour has got qualities. Each devotee visualises Her in different complexion based upon his needs.

Each chakra shines in different colours in kundalini meditation. Such colours have different qualities and when kundalini is predominant in a particular chakra, the qualities of that colour become predominant in the practitioner.

This nama does not overrule Her red complexion as discussed in dhyan verses. This nama says that Her complexion changes depending upon what is prayed for.

**Dakśinā-dakśinārādhyā** (923)

She is adored by right hand worshippers known as *dakśinācarā*. Left hand worshippers are called *vāmācarā*. She is adored both by *dakśinācarā* and *vāmācarā* methods as explained in nama 912.

Dakśina also means knowledgeable men a-dakśinā means ignorant men. She is worshipped both by wise and ignorant. Anybody who worships Her is a devotee. A devotee could be knowledgeable or ignorant. Knowledgeable means the one who pursues the Brahman mentally, expecting nothing in return from Her, except salvation. Ignorant means the one who continues to be associated with rituals expecting something in return from Her.

Dakśinā also means offerings made to one’s Guru. It can also be interpreted that She is pleased when offerings are made to a Guru who initiates disciples into Sri Vidya cult.

Krishna says in Bhagavad Gita (VII.15, 16 and 17) “foolish and vile men of evil deeds do not adore me. Four types of devotees of noble deeds worship me: the seeker after worldly possessions, the afflicted, the seeker for knowledge and man of wisdom. Of these best is the man of wisdom, ever established in me and possessed of exclusive devotion. I am extremely dear to that man and he is extremely dear to me.”

**Darasmera-mukhāmbujā** (924)

Her face is adorned with smile, comparable to fully blossomed lotus flower. Her entire form is described as a lotus flower in nama 460 ‘*nalini*’. Even Shiva was attracted by Her smile as said in nama 28 ‘*mandasmita-prabhāpūra-majjatkāmeśa-mānasā’*. Nama 602 also describes Her smile. The cause of the smile is described in nama 878 ‘*svātmārāmā*’ meaning ‘She rejoices in Her own Self’. Rejoicing in one’s own self gives eternal happiness that gets beamed as smile.

Darasmera also means a shining conch shell. Here, Her teeth are compared to shining white conch shell. It also refers to Her neck where there are three lines. These three lines are said to be the three alphabets of OM (a, u, m). Trishati nama 157 compares Her neck to a conch shell. Soundarya Lahari verse 69 refers to three lines in Her neck. The verse says ‘*te gale tisraḥ rekhāḥ’* meaning ‘three lines on Your neck’.

Even during the times of fear (the great deluge also known as annihilation) Her face remains shining. When Shiva performs the cosmic dance causing annihilation, She remains as a witness without showing any signs of fear. Even during the terrible annihilation, She continues to smile. This means that She is not afraid of anything. One does not fear for anything as long as he is ‘*svātmārāmā*’ (nama 878).

{Further reading on the cosmic dance of Shiva: At the time of annihilation, signalling the end of a cosmic cycle Kalgni Rudra embraces the universe in dance of death and destruction. This is called tandava (refer nama 232). Shiva dances to the drum beats causing every single object in all the universes merge into a divine unity. The fire that burns the universes dissolves into water, water into wind, wind into akash, akash into multitude of devas and devas into the Brahman. At this stage purusha and prakriti are separated and merges into Shiva. Shiva alone exists witnessed by Shakthi. This dance of Shiva is called pulsating process of creation and annihilation.}

**Kaulinī-kevalā** (925)

Kaulinī has already been discussed in nama 94 and kevalā has been discussed in nama 623.

The knowledge of Shiva is known as ‘kevalā’ or pure. Shiva Sutra (III.34) says “*tadvimumtastu kevalī*” which means “established in his real self, freed from pleasure and pain” (refer nama 878 ‘*svātmārāmā*’). Kevalā and svātmārāmā are the terms that are used to refer a person whose consciousness is always established in the Brahman. In this stage, dualities do not exist. When the mind becomes devoid of dualities, it has the inherent capacity to stay connected with the Brahman perpetually. Opposites are the perceptions of the mind, when it gets associated with senses. Therefore Kevalā means the doctrine of the unity of the Spirit.

Kaulinī is the one who follows kaula marga (nama 441). Kaula is the doctrine and practices of the left-hand Śāktas, Kulārṇ.

This nama can be explained on the basis of Spanda-Kariaka (I.8) which says “The empirical individual (here referring to Kaulinī) cannot derive the urge of desire. But by coming into contact with the power of the Self (kevalā – meaning Shakthi here), he becomes equal to that principle.” In śāktā worship, Shakthi is called kevalā.

This nama means that Kaulinīs transform into kevalā because of worshipping Her. She helps this transformation.

**Anarghya-kaivalya-pada-dāyinī** (926)

Anarghya means invaluable, kaivalya means the stage of beatitude leading to emancipation and dāyinī means giver. Nama 625 is ‘*kaivalya-pada-dāyinī’*. This nama is the reconfirmation of nama 625. The only difference between these two namas is the prefix ‘anarghya’ in this nama. This prefix stresses the importance of kaivalya or liberation. In addition to what has been explained in nama 625, kaivalya also means the existence of soul in essence. The knowledge of understanding that soul and prakriti are different from each other, leads to kaivalya or emancipation. Kaivalya is also known as moksha or mukti.

Kaivalya, a term used in Samkhya yoga, is the perfect isolation not only in human existence but also in angelic existence. It is an unfettered, omniscient and perfect state of existence of soul or jiva. The isolated and pure spirit does not succumb to bondages of samsara and hence released from transmigration. The final stage of discriminative knowledge is called kaivalya jnana and this is achieved in nirvikalpa Samadhi, the highest state of consciousness. Kaivalya jnana is also known as illumination, Self-realisation, enlightenment, emancipations, liberation, etc.

Sage Patanjali in his yoga sutra (IV.36) says “kaiva*lyam dharma dharmiṇah puruśasya*”. The interpretation of this sutra is ‘The freedom of liberation is the very state of this substance or the being. It is not to be attained, not that you experience something new, that liberation is the very nature of the being.” Kaivalya stage is already embedded in the soul, but efforts are not initiated to realise it. Yoga teaches the path of realising it.

This nama says that without Her help kaivalya stage cannot be attained.

**Stotra-priyā** (927)

Stotra means praise, eulogium, a hymn of praise. Texts or verses, which are sung is stotra as opposed to the Śastras, which are recited. Stotra is classified into six types – salutation, benedictions, extolling the accomplishments, praising feats, rehearsing glory and prayer for prosperity. The entire one thousand namas of this Sahasranamam are based on these six types. Namas 627, 928, 735, 79, 658 and 692 are quoted as examples.

This nama says that She is fond of praise by verses like Devi Mahatmiyam, or Vedic verses like Sri suktam, Durga suktam, etc.

{There is a treatise called Vanadurgā Vidhānam also known as Vanadurgā saptasati consisting of seven hundred verses. The recitation of this treatise is said to eliminate all misfortunes and miseries. Unfortunately, this is not widely prevalent now, though a few printed editions are available. The recitation will be difficult as it contains more bijas and mūla mantrās than verses.}

**Stuti matī** (928)

Stuti means praise, mati means knowledge. If She is praised through stotras as mentioned in the previous nama, he gets knowledge that is required to realise the Brahman.

Matī can be split into mati + i. Mati means knowledge and i refers to wealth. If She is praised, one gets both knowledge and wealth.

**Śruti-saṃstuta-vaibhavā** (929)

*Śruti* means Vedas and *saṃstuta* means experience. This nama says that She is celebrated through Vedas. The source of this nama is Bahvṛcā Upanishad (107th of 108 commonly known Upanishads) which says that Devi (She is referred as *Mahā Tripurasundari* and *Lalithambigai*) is the Creator and from Her alone everything was created. The Upanishad reaffirms Her Brahmanic status. Brahman is praised in all the Vedas and Upanishads.

It is also said that Devi has four types of powers, peace, knowledge, immutableness and restraint that are Her own. It is also said that Shiva enjoys His bliss through Her four independent powers. All other powers of Devi are given by Shiva.

Kena Upanishad (IV.8) says “Austerity, self-restraint and spiritual practice form the foundation of Self-knowledge. The Vedas are its limbs and truth is its abode.”

{Further reading: The following well known verse says that Shiva is the source of knowledge of Vedas, Upanishads and epics.

*“śruti smriti purānām ālayam karunālayam*

*namāmi bhagavadpādam śankaraṃ lokaśankaraṃ”*

Meaning of the above verse: I prostrate to Lord Shiva, who causes welfare to the universe, who is the repository of the divine Knowledge of Vedas, Upanishads and texts of mythology and who is the embodiment of mercy.

Difference between śruti and smṛti: Śruti is sacred eternal sounds or words as eternally heard by certain holy sages called Ṛṣis, and so differing from smṛti or what is only remembered and handed down in writing by human authors.}

**Mansvini** (930)

Her mind is svatantra or self-dependence, self-will or freedom. This is known as svatantrya Shakthi or the power of autonomy. This is the stage where the manifestation of existence has not yet started. It abides in transcendence as designated will in which that which is to be willed has not yet become prominent. This will is only a state of consciousness of the transcendental being. The Brahman is always conscious of His own nature. This nama says that She has equanimous mind.

She has *svantra svabhava* which means independence is Her essential nature.

Brhadaranyaka Upanishad (IV.iv.20) says, “Through the mind alone the Brahman is to be realised.”

**Mānavatī** (931)

She has a mind of high moral or intellectual value, elevated in nature and style. Because of this quality of the mind, She is adored as *Sri Mata* or the Divine Mother. This nama says that She has high-mind that comprises of forgiveness and compassion.

**Maheśi** (932)

Wife of *Maheśvarā* (Shiva). She is also addressed as *M****ā****heśvarī* in nama 208 and *M****a****heśvarī* in nama 750. This nama also says that She originated from *Maheśvarā*.

**Maṅgalākṭtiḥ** (933)

*Mangal* (मङ्गल) means auspiciousness, happiness, felicity, welfare, bliss, etc. This nama says that She is the embodiment of these qualities. This nama reaffirms the qualities discussed in namas 116 and 200.

**Viśvamātā** (934)

She has all forms or one whose body is the universe and applied only to the Supreme Spirit. These are the qualities of *Viśvamūrti*. Krishna says in Bhagavad Gita (XIII.13) “Brahman stands pervading in the universe.” This nama confirms Her omnipresent nature, the exclusive quality of the Brahman. Because of being *Viśvamātā*, She is *Sri Mātā* (nama 1).

The first nama of Vishnu Sahasranamam is *Viśvā* as He is *Viśvamūrti*. It is also said that She is the mother of Vishnu. *Viśva* means Vishnu and mātā means mother.

**Jagaddhātrī** (935)

She is the supporter of the universe as discussed in nama 337 *Vidhātri*.

Brhadaranyaka Upanishad (IV.iv.22) says “It is the lord of all, It is the ruler of all beings, It is the protector of all beings” (It means the Brahman). She supports and sustains the universe.

**Viśālākṣ**ī (936)

She has large eyes. Soundarya Lahari (49) describes Her eyes. “Your eyes are expansive, auspicious, glittering with brilliance, full of compassion, etc”.

The form of Lalithambigai does not have ‘abhayam’ and ‘varadam’ hands. Generally, forms of gods and goddesses are described with more than two hands. One hand which is known as varada hasta (hasta means hand) is said to confer boons and another hand known as abhaya hasta removes fear, and offers peace, safety and security. But Lalithambigai offers these through Her eyes. Hence Her eyes are praised in many scriptures. In Soundarya Lahari verses 52 to 57 extol Her eyes. In this Sahasranamam namas 18, 362, 561 and 601 praise Her eyes.

Her eyes are large because She offers Her grace to the entire universe. Her eyes embellish Her whole form.

**Virāgiṇī** (937)

She is devoid of passion. Virāgya means freedom from all worldly desires. This quality has been already discussed in nama 156 *nīrāgā*.

In this Sahasranamam there are certain namas that convey the same meaning already described in some other nama. Such usages are mainly to reaffirm certain qualities. For example, there are several namas that affirm Her status as the Brahman.

**Pragalbhā** (938)

She is bold and confident and behaves resolutely. She is resolute because She governs the universe with the Law of Karma known as the law of the Lord. She does not transgress Her own laws.

**Paramodārā** (939)

She is extremely generous. She gives without asking or She gives more than what is asked for. Udārā means great and parā means supreme. She is addressed as the Supreme greatness as She is beyond time and space.

This nama can be split into *parā* (Supreme) + *moda* (bliss) + *ā* (all-round) + *ra* means gives. Then it means that She gives perpetual eternal happiness known as bliss. Bliss is the penultimate stage to final liberation.

{Interesting reading: Astrologically it is said that liberation is possible only if planet Ketu or planet Jupiter is associated with ninth house in the natal chart. Twelfth house is moksha giving house. Placement of Ketu in the twelfth house is said to give liberation. Ketu in twelfth house from atma karaka planet in navamsa is said to give liberation.}

**Parā-modā** (940)

Parā means supreme and modā means joy, delight, gladness, pleasure. This nama says that She is the embodiment of supreme joy (bliss). The previous nama said that She gives Supreme happiness (bliss) and this nama says She is the embodiment of bliss.

Her gross form is described so beautifully in this Sahasranamam that enables one to visualise Her that leads to bliss. Therefore, it becomes important that one should understand the meaning of each nama. Since She is the embodiment auspiciousness, grace and compassion She is said to be the embodiment of bliss.

**Manomayī** (941)

She is the embodiment of mind. Patanjali yoga sutra (IV.24) says “The mind, though variegated by innumerable desires, acts for another, because it acts in combination.” In his next verse he says “For the discriminating, the perceptions of the mind as Atman ceases.” That is why Krishna said in Bhagavad Gita (VI.35) “The mind is restless no doubt and difficult to curb. But it can be brought under control by repeated practice (meditation) and by the exercise of dispassion.” Krishna further says (Bhagavad Gita VI.26) “Drawing back the restless and fidgety mind from all those objects after which it runs, he should repeatedly fix it on God.”

The unobstructed consciousness (khecari śakti\*) is liberation. The unobstructed consciousness is due to the awareness of the essential nature of Reality (anuttara) that is constantly present and which arises from the bliss of recognition of the completion of the union of Shakthi with Shiva. It is not simply the knowledge of Shakthi or Shiva that brings about liberation. But the constant awareness in close embrace with them that brings in the real transformation. Liberation happens only if the mind is transformed. Liberation is not attained through meditation alone. The presence of the Brahman should be felt in all the actions that one does. This is known as perpetual meditation or khecari samyā and is responsible for transmuting the mundane mind into Divine Consciousness, where Shiva is revealed.

Brhadaranyaka Upanishad (IV.iv.20) says that Brahman can be realised only through the mind.

This nama says that She is the One who is capable of causing the transmutation discussed above.

\* khecari śakti is said to a part of Vāmeśvarī Shakthi connected with the empirical self. Khecari is one that moves in Kha or the vast expanse of consciousness. Please refer nama 945.

**Vyoma-keśi** (942)

Vyoman means heaven, sky, atmosphere, air, ether, wind, etc and keśā means hair. Her hair is said to be akash element. This is said to be Her virāt form. Virāt refers to the first state of the Brahman in the form of the empirical universe. There are four states, waking, dream, deep sleep and turiya. The first stage is the waking stage also known as virāt (nama 778). Virāt is also known as viśvā (nama 934). The nama says that Her hair represents ether or atmosphere.

Shiva is known as Vyomakeśā (sky-haired) and His consort is Vyomakeśi.

**Vimānasthā** (943)

She is not different from other gods and goddesses who fly in the sky through celestial chariots. All the gods and goddesses have their own celestial vehicles known as vāhanā.

Vi (accord) + māna (protect) + sthā (occupied with). This way, the nama means that She is occupied with protection of Her devotees.

If Vimān is taken in literal sense, it could mean that She resides in Chakra- rājam chariot (nama 68) and Geya cakrā chariot (nama 69).

Vimā means the unconditioned Brahman and sthā means reside. She limits the Brahman into different manifestations. (The nirguna Brahman is beyond manifestation).

This nama also means That She is immeasurable (Brahman is immeasurable).

She is adored by Vedas and scriptures originated from Vedas such as Upanishads.

**Vajriṇī** (944)

She is said to be Indrani, wife of Lord Indra. Indra is the chief of gods and goddesses. God is different from Brahman. Brahman is the ultimate. Gods and goddesses are the functional heads. For example Agni is the Lord of fire; Varuna is the lord of water, etc. Indra is the chief of such gods and goddesses. Indra has a powerful weapon called Vajrayudha, the thunder bolt. This nama says that Lalithambigai holds Vajrayudha in Her hand to destroy the sinners. The nama could also mean that She is bedecked with diamonds and gems.

Katha Upanishad (II.iii.2) says “The Brahman is like a thunderbolt (vajram) is like a thunderbolt about to strike.” Brahman strikes those who are delinquent in performing the prescribed duties. The sun shines fearing the Brahman, the air blows fearing Brahman. Katha Upanishad (II.iii.3) explains this; “From fear of Brahman, fire gives heat. Out of terror, the sun shines. Afraid of it, Indra, Vayu and the fifth, Death (Lord of death is fifth in order. The order is fire, sun, Indra, air and Yama) rush to perform their respective duties.” Every action that happens in this universe is headed by a god or goddesses and when they do not perform their duties, as prescribed, She wields Her thunderbolt. This nama also means that ensures discipline in the universe for its sustenance.

(Vajrayoginī and Vajreśvarī are the two Buddhist goddesses.)

**Vāmakeśvari** (945)

There are two namas in Lalitha Sahasranamam beginning with vāmakeśā. The other is 351. Vāmakeśi Apart from what was discussed in nama 351, following is the additional information.

Vāma has innumerable meanings such as beautiful, splendid, Shiva, Durga, Lakshmi, Sarasvati, a beautiful woman, wife, left side, etc. Keśi means hair. Then nama 351 said that She is the wife of Vāmakeśvara. But this interpretation does not go with the preceding and succeeding namas. Nama 350 refers to Goddess Sarasvati and nama 352 could mean Durga. If these interpretations are correct, nama 351 should refer to Goddess Lakshmi, which seems to be appropriate.

Vāmakeśvari here refers to Vāmakeśvara Tantra. This tantra is said to be the 65th tantra apart from the 64 discussed in Soundarya Lahari verse 31 and nama 236 of this Sahasranamam. Vāmakeśvara Tantra is said to be the most important tantra for Sri Vidya worship. This tantra discusses on internal worship of Shakthi. Vāmakeśvari is said to be the source of this Universe.

Shakthi asks Shiva in Vāmakeśvara Tantra “Lord, you had revealed to me all the 64 tantras. But you have not told me about 16 Vidyas.” Shiva answers by saying that this has not been declared. Then Shiva begins declaring this tantra to Devi. Everything in this tantra has been revealed in a very subtle manner.

For example the bija ‘hrīm’ is declared as ‘the form of vidya protecting the self is Shiva, Agni, Maya and bindu.’ Unless one knows the bijas of these gods/goddesses, it is difficult to make out the hidden bijas. Shiva bija is ‘ha’, Agni bija is ‘ra’, maya bija (root of ‘īṃ’ or kamakala) is ‘ī’ and bindu is the dot. By joining all this, the bija ‘hrīm’ is arrived. Shiva declares a number of uncommon yet powerful bijas in this tantra.

Vāmās mean those who worship Her through left hands. They do not follow the five principle yajnas that will be discussed the next nama. She is the Goddess for these left hand worshippers. She is also known as Vāmeśvarī, which refers to Her divine power which projects the universe out of Shiva (the Brahman without attributes) and produces the reverse (vāmā) consciousness of difference.

Vāmadevā is the back face of Shiva.

**Pañca-yajña-priyā** (946)

Pañca means five and yajña means act of worship and devotion that prevailed during Vedic period and offerings, oblations and sacrifice prevailing in post-Vedic literature. Yajna actually means sacrifice personified.

There are two types of yajna, the one referred in Vedas that has been heard or communicated from the beginning. It is the sacred knowledge orally transmitted from generation to generation. Rig Veda contains numerous references to rituals. Yajur Veda samhita on the other hand contains mantras that are to be recited at the rituals and prose passages explaining them, known as brāhmaṇās. Brāhmaṇā passages guide to execute and preserve the intricacies of Vedic rituals. The other type of yajna is referred in smṛti, the whole body of sacred tradition or what is remembered by human teachers in contradistinction to śruti. Smṛiti includes the six Vedāṅgas, the Sūtras (both śrauta and gṛhya), the law-books of Manu, etc.

The five yajnas referred in Vedas are *agntihotra, darśapūrṇamāsa, cāturmāsya, paśubandha and soma*. Soma ritual includes all the other four rituals and considered as the supreme among the five.

The five yajnas referred in smṛtis are known as pancha maha yajnas. They are Deva yajna (appeasing gods and goddesses), brahma yajna (the knower of Vedas), pitri (ancestors) yajna, bhuta (animals, etc) yajna and nara (humans) yajna. Deva yajna is the worship to one’s kula Devata (the deity worshipped through lineage). The study of Vedas is the next. Remembering our ancestors is the third. This is performed on the death days of ancestors. The idea behind this yajna is not only to remember them, but also to remember and follow the family’s culture and values. Bhuta yajna means sharing with other living beings. Feeding the hungry animals develops universal love. The last one also known as manushya yajna, traditional hospitality extended to fellow beings.

Pāncaratra āgamās prescribe five rituals for worshipping Vishnu. Abhigamana (approaching Vishnu), upadana (collecting puja materials), Ijya (the puja worship) and svadhaya (repetition of Vedas, slokas, etc). Vishnu is often praised with gadyam and gadyatrayam.

Chandogya Upanishad (V.4 to 9) talks about five types of oblations that cause the birth of man. They are offered by gods as oblations. First gods offered water as oblation from which appeared Soma (moon). They offered Soma as the second oblation from which appeared rain. They offered water as third oblation and there appeared food. They offered food as the fourth oblation and there appeared fluids of procreation. They offered fluids of procreation as the fifth oblation and there appeared foetus.

This nama says that She is fond of above yajnas.

**Pañca-preta-mañcādhi-śāyinī** (947)

Preta means cadaver. When prana leaves the body, the once existed physical body becomes preta or corpse and the soul immediately comes under the control of *Pretādhipati*, Lord Yama.

The intricacies of this nama are discussed in Soundarya Lahari verse 92. Pañca-preta means Brahma, Vishnu, Rudra, Mahadeva and Sadashiva. This is a correlation between the conception, where mind is involved and perception where senses are involved. She is seated on a throne whose legs are Brahma, Vishnu, Rudra and Mahadeva and whose seat is Sadashiva.

There are two ways of looking at this nama. The first way is look at the scene from philosophical doctrine. The omnipresence nature of the Brahman is the focal point of this nama. Macrocosmic existence of the Brahman has been repeatedly stressed in all the Upanishads. Brahma, Vishnu and other gods mentioned in this nama are only the manifestation of the Brahman. To enable us to understand the philosophy of creation, Vedas have created distinct gods and goddesses to take care of each of the phenomenon in the process of creation. Considering Lalithambigai as the kinetic force in the process of creation, sustenance, dissolution, annihilation and recreation, the nama aptly refers Brahma, Vishnu, Rudra, Mahadeva and Sadashiva as parts of the throne where She is seated. It is not the name that matters, but the assignment given to them by the Brahman for effective equilibration of this universe is important.

The other way of looking at this nama is to conclude on the basis that without kinetic energy, the predominant static energy does not become functional. In other words, Shiva cannot be said to be the functional head of the universe, unless ably aided by His consort Lalithambigai, the able dynamic energy, the energy created by Shiva Himself. Tantra loka (IV.6) says, “only by the union with Shakthi, subtle Shiva is known. She is the ultimate unified Shakthi, the Parameśvarī, the very Self of Brahma, Vishnu, and Isha.” This nama says that the functional heads become ineffective (dead) without the presence of divine energy infused into them by Her. The five cadavers refer to a stage where the superior functional heads turn into corpses in the absence of energy infused by Her. This nama decisively and authoritatively confirms Her Bramanic status.

Please refer nama 249 and 250 for further details.

**Pañcamī** (948)

Pañcamī means the fifth. Out of give gods discussed in the above nama, Sadāśiva is considered as the supreme, as He recreates the universe after great dissolutions (pralaya). He is also known as Pañcama and His wife is Pañcamī. In Sadāśiva tatva, the experience of ‘I’ is more predominant than the experience of ‘this’.

Vārāhi Devi is also known as Pañcamī. Pañcamī forms a part of one of Vārāhi mantras. Vārāhi has already been discussed in nama 67. She is one among the seven mātās known as sapta (seven) mātās and fifth in that order. Hence Pañcamī.

The fifth oblation discussed in nama 946 is also known as Pañcamī.

Kaivalya is the fifth and the last stage in liberation. The other four are salokyam, sarupam, samipyam and sayujyam. Kaivalya, the fifth stage is where the soul is completely disconnected from the mind-stuff and the liberation is attained. Kaivalya means the complete isolation of the self. Please also refer namas 625 and 926.

This nama could mean all these interpretations.

**Panca-bhuteśi** (949)

She is the ruler of five elements. Taittiriya Upanishad (II.i.1) says, “*satyaṁ jñānam anantaṁ brahma*” which means truth, knowledge and infinite is the Brahman. After having declared the Brahman thus, the Upanishad proceeds to say “From the Brahman comes space, from space air, from air fire, from fire water, from water earth...” The Upanishad says that the five elements originated from the Brahman. Based on the fact that She is the Brahman, this nama says that She is the embodiment of the five elements.

There is an ancient treatise known as *“Pañcadaśī*” by Sri Vidyanarayana Swami (the Head of Sri Sringeri Math from 1377 – 1386). This treatise says, (II.1) “Brahman according to śruti, the non-dual reality, can be known by the process of differentiation from the five elements.”

Vishnu wears a garland known as *Vaijayanta*, made of five gems pearl, ruby, yellow sapphire, emerald and diamond. These gems said to represent the five elements. Vaijayanta is the garland prognosticating victory. Since She is not different from Vishnu, She is called *Vaijayanti*.

**Pañca-saṃkhyopacāriṇī** (950)

She is worshipped by five types of reverent offerings. Saṃkhy means to appear along with or connected with and upacārā means reverence. She is worshipped through five types of offerings such as *gandha* (sandal paste), *pushpa* (flowers), *dhupa* (incense), *dipa* (lamp) and *nivedya* (food). Each of them represents one element. They are earth, akash, air, fire and water. Through these five offerings, communication is established between the worshipper and the worshipped.

Chandogya Upanishad (VI.ii.1) says “Out of that non-existence (Brahman), existence emerged (through the five elements).” Hence, the Brahman is worshipped through these five upacārās, the reverence paid to the Brahman for His act of Creation (through five elements). It is an act of thanks giving to the Brahman for having created the universe of which the individual soul of the worshipper forms a miniscule part of creation.

**Śāśvatī** (951)

She is incessantly eternal (*śāśvatībhyaḥ samābhyaḥ, śāśvatīḥ samāḥ*). It also means frequently. In this context this nama means She is worshipped again and again.

Katha Upanishad (II.ii.12) says, “The cosmic Self (the Brahman) is one, yet It controls all. It is the inmost Self of all beings, and it manifests itself as many. Those wise people who see that Self within themselves are eternally happy and not others.”

**Śāśvataiśvaryā**(952)

*śāśvatīḥam* (permanent) + *iśvaryam* (wealth) is śāśvataiśvaryam (permanent wealth). She is the embodiment of eternal wealth, the wealth of knowledge and prosperity.

**Śarmadā** (953)

Śarman means Joy, bliss, comfort, delight, happiness, etc. Nama 125 is ‘ś*armadāyini*’ which means giver of comforts. . The joy or comfort that She gives is different from what is attained by the self. The happiness is gained by the self from material comforts is impermanent. The bliss that She gives is eternal. The same meaning is conveyed through these two namas. It can also be said that one nama refers to physical comforts and another refers to mental faculty (bliss).

The true joy is attaining liberation.

**Śambhu-mohinī** (954)

She entices Lord Śambhu. (Lord Shiva, Her consort). Shiva is the One who has controlled His senses. But, in terms of nama 863 ‘*Kāma-keli-tarangitā’*, She infatuates Shiva.

**Dharā** (955)

She is in the form earth. She is the Goddess Earth, the prakriti.

Dhara means bearing, supporting, holding, carrying, wearing, possessing, having, keeping, sustaining, preserving, observing, etc. All these attributes pertain to Her act of sustenance.

(The bija akśarā of earth is *‘la’* and usage of ‘la’ refers to prakriti.)

**Dhara-sutā** (956)

Sutā means daughter. She is the daughter of Himavan (the king of mountains). This has been already discussed in nama 246 ‘*Pārvati*’. Dhara also includes mountains, forests, etc.

**Dhanyā** (957)

Dhanyā means bringing or bestowing wealth, opulent, riches, or fortunate, happy, auspicious etc. In this context this nama means that She is the possessor of wealth and auspiciousness.

Dhanyā also means an expression of thanks.

The last moments of human life, the hour of death is known as ‘*caramakāla*’. It is said that one will have four kinds of thoughts during this period. They are 1. *Ārta*, where one will have concupiscent thoughts as a result of which he is born as plants, animals or birds in the next birth. 2. *Raudra*, where even when he is seriously hurt and undergoing painful moments, he will not disassociate himself from the above thoughts and as a result of which he is born as smallest insects. (The process of birth and death is highly painful.) His soul will never have liberation. 3. *Dhanya* (the present nama), where one fixes his consciousness on the teachings of Vedas, Upanishads and compassionate thoughts. 4. *Śukla*, where he fixes his consciousness in mahā vākyās such as “I am That” or “*aham Brahmasmi*”. He enters the death hour with his consciousness fixed on the Brahman. He continues his perpetual meditative stage even at ‘*caramakāla*’. He is never born again and his soul attains liberation. In this context, this nama means that She is in the form ‘*dhanya’* stage.

This is best explained by Krishna in Bhagavad Gita (VIII.5 and 6). “He, who departs from the body, thinking of me alone even at the time of death, attains my state; there is no doubt about it. Thinking of whatever entity one leaves the body at the time death, that and that alone one attains, being ever absorbed in its thoughts.”

**Dharmiṇī** (958)

Dharma means that which is established, steadfast decree, statute, ordinance, law and usage and its customary observance.

She is said to be in the form of dharma described here.

**Dharma-vardhinī** (959)

She causes increase of righteousness in the minds of Her devotees. Shiva is known for control of senses, Sun is known for its purity and She is known for Her devotion to Her spouse, Shiva. The one who meditates on them is said to gain those qualities.

Vardha means cutting or dividing and in this sense She cuts (removes) the deceptive nature of materialistic world for Her devotees. Only through Her, Shiva can be attained.

**Lokādītā** (960)

She transcends all the worlds. Lokās mean Indra loka, Brahma loka, Vishnu loka, etc. The Lokās are different level of one’s consciousness. She lives along with Shiva in *Mahā Kailāśā* also known as *Parā Kailāśā*. She transcends all the other worlds (lower level of consciousness) and dwells at Mahā Kailāśā (the highest level of pure consciousness where Self- realisation takes place).

It is also said that the place of Shiva is known as *Apada* which means no abode, meaning void. In the various techniques discussed in Vijnana Bhairava, there are many techniques that discuss about meditation on the void. Apada also means fivefold state, an aggregate of five elements, viz. earth, air, fire, water and akāśh, and dissolution into them i.e. death. This place is filled with souls that were associated with rituals. Souls reaching this place return back to earth. Above Apada, there are three sovereign eternal pure seats resorted by Skandā, Umā and Shiva. These seats are maintained by those who are devoted to the Brahman through meditation. They do not return to earth. They merge into Shiva not to be born again.

**Guṇātītā** (961)

She transcends attributes or gunas. She is the Brahman without attributes also known as nirguna Brahman. Gunas are three, *satva, rajo* and *tamo*. The whole universe remains in a potential state within prakriti so long as the three gunas (attributes) remain motionless and undisturbed as discussed in nāmā 397 ‘*mūlapṛakrti*’. This nāmā says that She is beyond mūlapṛakrti.

**Sarvātītā** (962)

She transcends all. Nama 960 said that She transcends all the worlds and nama 961 said that She transcends attributes. This nama says that She transcends entirety which means that She is the Supreme. She knows the universe and the universe knows Her. Shiva does not interfere in the affairs of the universe. Shiva is the ultimate and beyond human comprehension. It is only through Her, Shiva is to be attained.

The specific reference to worlds and attributes is based on the fact that realisation can be attained in the midst of pure consciousness (referred as worlds in nama 960) and beyond the progression of gunas from tams to satvic, and beyond. Consciousness and attributes are the most important tools in Self-realisation.

**Śamātmikā** (963)

Śama means tranquillity that is attained through intense meditation or emancipation from all the illusions of existence. Tranquillity is Her nature.

This is best explained in Mandukya Upanishad (7). “It is not conscious of all objects simultaneously. It is not unconscious either. It is invisible, not susceptible to any kind of usage, not within the reach of any organ of action. It is beyond perception by any organ, beyond thought, and not to be indicated by any sound. In it there is only consciousness of the Self and there is a cessation of the world as such. It is the embodiment of peace and of all that is good. It is one without a second.”

The word Śam was frequently used in Vedic period to mean auspiciousness, happiness and fortunateness. But in post Vedic period its usage to mean the above qualities is almost negligible.

This nama says that She is the incarnation of all these qualities.

**Bandhūka-kusuma-prakkhyā** (964)

Bandhūka is a tree (Pentapetes Phoenicea) whose flower is yellowish red in colour. This flower is said to be very bright and tender. She is compared to this flower.

**Bālā** (965)

She is known as Bālā in Her manifestation as a young girl of nine years. In nama 74 Bālā is referred as the child of Lalithambigai.

Generally Bālā mantra is the first mantra that is initiated in Sri Vidya worship. Bālā mantra is “*aiṁ*-*klīm-sauḥ*”. Bālā is described as the one clad in red garments, whose forehead is decorated with a crescent moon, who has three eyes, whose brilliance is like that of the rising sun, who is seated on a red lotus and who holds in Her four hands a book, a rosay, abhaya and varada mudras. Bālā mantra will not fructify unless the curse on the mantra is removed by reciting Tripura Bhairavi mantra one hundred times.

(Generally mantras have curses from rishis and gods. One has to remove the curses by reciting the appropriate curse removing mantras to attain fructification.)

Shvetashvatara Upanishad (IV.3) describes the Brahman, “You are a woman, you are a man, you are a boy and you are also a girl (Bala).”

**Līlā-vinodinī** (966)

Līlā means facility in doing anything. In the present context, Līlā means Her three primary actions of creation, sustenance and dissolution. Manu Smrti (I.80) says “Brahman creates and dissolves the different periods of Manus playfully.”

Brahma Sutra (II.i.33) says, “Creation is a mere pastime for the Brahman.” The act of Creation, as if it is a play for the Brahman is based on logical reasoning. The Brahman acts in spontaneity without extraneous influence or motive. Activities concerned with names and forms arise out of ignorance and meant to propound the fact that everything is Brahman. Brahman plays hide and seek game with humans, using His potent tool known as maya or illusion.

Līlā also refers to Goddess Lakshmi.

**Sumaṅgalī** (967)

Maṅgala means anything auspicious. A faithful wife is also known as maṅgala. Umā, the consort of Shiva is also known as maṅgala. Su means possession of supremacy. It also means good, excellent, right, virtuous, beautiful, etc. Therefore, this nama says that She is the embodiment of supreme auspiciousness.

The one that drives away evilness is also known as mangala. Brahman is the everlasting auspiciousness.

Vishnu Sahasranamam verse 15 ends with ‘*mangalānām ca mangalam’*. It is said that mangala not only means auspiciousness, but also causes auspiciousness.

**Sukhakari** (968)

She gives happiness. Her lineament of giving happiness to Her devotees is discussed in nama 125, 192 and 953.

**Suveṣāḍhyā** (969)

Suveṣā means beautifully adorned. This is the symbol of Her auspiciousness in terms of namas 51 and 967. The one who is thus adorned is described in the next nama.

**Suvāsinī** (970)

A woman who is auspiciously dressed and lives with her spouse is called *suvāsinī*.

The qualities of a suvāsinī are described by Anasuya in Valmiki Ramayana (Ayodhyakanda, Canto 117, verses 22 to 24). “Oh! Proud Sita! Worlds that are attended with great prosperity await those women to whom their husband is dear, no matter whether he lives in a city or a forest, whether he is propitious or adverse. In the eyes of women who are blessed with a noble disposition, the husband is the highest deity, no matter whether he is ill-mannered or licentious or entirely devoid of riches. Though deeply pondering, I do not see for a woman, a friend greater than her husband and more capable of yielding one’s desired object at all places like the imperishable fruit of one’s austerities.”

Again in Canto 39 verse 22 says (Rama’s mother Kousalya speaks to Sita thus) “Neither noble birth nor good turn, nor learning, nor gift nor even marriage ties capture the heart of such women, who are in fact devoted to good conduct, truthfulness and the percepts of their elders and keep within the bounds of decorum laid down for their family, their husband is the most sacred object and he alone excels all.”

Based on the above references in Ramayana, *suvāsinī* not merely means the one who is well dressed, but also endowed with good qualities.

Since Lalithambigai is not only auspiciously and graciously dressed but also is the embodiment of all good qualities, She is addressed as *suvāsinī* by Vak Devis.

**Suvāsinyarcana-prītā** (971)

She is pleased when She is worshipped by suvāsinīs discussed in the previous nama. Such *suvāsinīs* are highly revered and worshipped at the end of *navā-varana pūjā*.

**Āśobhanā** (972)

The alphabet Ā strengthens the word śobhanā. *Śobhanā* means beautiful and *āśobhanā* means extremely beautiful.

Soundarya Lahari consists of two parts, Ananda Lahari (1 to 41) and Soundarya Lahari (42 to 100). The first forty one verses talk about bliss and the next 58 verses talk about Her beauty.

**Śuddhamānasā** (973)

She is pure minded. If the mind is associated with senses, it becomes impure. She can be realised only in the purest form of consciousness, a product of mind, where the mind becomes focused on Her alone, devoid of other thoughts. This is achieved through meditation.

She is not affected by karmas and impressions (*vasana*), hence She is pure minded.

Such descriptions are based on the fact that the Brahman is omnipresence and the great saying “I am That”. When one considers himself as That (the Brahman), he should be aware of the qualities of the Brahman. This nama says that purity of mind is one of the essential qualities of the Brahman. Such descriptions make a practitioner to understand the qualities of the Brahman, so that he can practice and implement them in order to become Brahman himself (realising the Brahman).

**Bindu-trarpaṇa-santuṣṭā** (974)

She is happy if offerings are made in the bindu. Bindu has already been discussed in nama 905 baindavāsanā. The central point of Sri Chakra is called bindu. It is placed in the midst of the inner most (top most in the case of Meru) triangle, that is discussed in nama 976. Bindu is called ‘*sarvānanda maya* *chakra*’, also known as ‘*baindava sthana’*. She is worshipped here with *viśeṣa argya* and flowers. Preparation and offering of *viśeṣa argya* is one of the important rituals of Sri Chakra *navāvarana pūjā*. Offering *viśeṣa argya* on the bindu is called *trarpaṇa*. Sudha Devi is invoked in the vessel containing viśeṣa argya. This is an elaborate procedure involving a lot of rituals and mantras. *Viśeṣa argya* should be prepared purely according to the instructions of one’s guru. Left hand worshippers add wine and other intoxicating materials to viśeṣa argya.

**Pūrvajā** (975)

She exists even before creation. It is said that Shiva created Her and She created the universe. Brahman is the eternal reality. Maya or illusion may be described as something that has the appearance of a transient reality. Brahman has no name and form, bur maya is full of names and forms and projected as the blunder of illusory phenomenal existence. Maya is the creation of the Brahman. This reasons out this nama. This nama can also be explained in terms of nama 397.

**Tripurāmbikā** (976)

Tripurāmbikā is the presiding deity of eighth *āvaranā* or covering of Sri Chakra. This *āvaranā* is the innermost triangle of Sri Chakra in the midst of which is the bindu, the central point of Sri Chakra, is placed. It can also be construed that towards the end of this Sahasranamam, the goddess of the eighth āvaranā is worshipped by Vak Devis. This triangle forms Her subtler form *kāma kalā*. Tripurāmbikā means ‘mother of triads’. Triad refers to creation, sustenance and mahat ('the great principle' the buddhi, 'Intellect', or the intellectual principle (according to the Sāṃkhya philosophy the second of the 23 principles produced from *prakṛiti* and so called as the great source of *ahaṃkāra* (ego), 'self-consciousness', and *manas*, 'the mind'). The three lines of this triangle represent all that is in the form of triads (for example creation, sustenance and dissolution; sleep, dream and deep sleep stages, etc).

Each corner of this triangle is guarded by *Vāmā, Vajreśvarī and Bhagamālinī*, the three important Devis of Sri Chakra. Vāmākeśvara tantrā (IV.9, 10) says “She is *vāma, śikhā, jyeṣṭā*, the maker of triangles. As *Raudri* She swallows the universe. She is the ultimate unified Shakthi, the Parameshvari, Tripura, the very self of Brahma, Vishnu and Isha.”

In the ninth *āvaranā*, She is worshipped as the sum total of all the triads as Lalithambigai. All the triads unite into a single bindu in the ninth āvaranā. Sat, cit and ananda, all the three unite at the bindu to become the Supreme Brahman where She shines eternally as the nirguna Brahman.

**Daśamudrā-samārādhyā** (977)  
  
  
She is worshipped through ten types of finger gestures known as mudras. Samārādh means worship.   
  
Mudras are the configuration of fingers that represent the energy of the deity concerned. They are the secret signs of exchange between the practitioner and the deity and should never be used in public. Mudras are highly powerful. It is said that if one meditates on the radiance of the sun and of the moon, chants the mantras, is empowered by the triple mystery, then the rays of the universal will shine forth and all obstacles of ignorance will instantly dissolve in the ocean of mind.   
  
Agama sastra can be broadly classified under three paths, vama marga, tantra marga and kaula marga. They advocate three types of sacrifices, rites, worship and knowledge. There is another way of worship known as pañcaṅga, which consists of nyasa (attribution of mantras in different parts of the body with fingers in order to sanctify the body), mudra, japa, puja and worship of other gods and goddesses (such as Varuna for sanctifying the vessels, etc used in the rites). Mudras are also used to accomplish the mystical powers of various bijas. Mudras represent the union of Shiva and Shakthi (left hand is Shakthi and right hand is Shiva) and the potential auspicious energy arising out their union.   
  
Daśamudrās or ten mudras are used in Sri Vidya, the worship of the Divine Mother. Sri Chakra has nine coverings or āvaranās and each of them is ruled by a Shakthi. Each of these Shakthis has a mudra and this accounts for nine mudras. In the ninth āvaranā Lalithambigai is worshipped with yoni mudra. Apart from worshipping the presiding deities of each āvaranā` with the respective mudras, Lalithambigai is also worshipped with yoni mudra in all the āvaranās . Those who are initated into Shodasi mantra worship Her with trikanda mudra (nama 983). Trikanda mudra means the union of various triads into single entity. For example, practitioner, his Guru and Devi or the knower, the known and the path of knowing, etc. This fact is highlighted in nama 254. Trikanda mudra is used to invoke the Goddess during rituals.   
  
At the time of offering these mudras, the respective mantras along with the respective bijas should also be recited mentally.   
  
**Tripurā-śrivaśaṇkarī** (978)  
  
Tripurāśri is the name of the presiding deity of the fifth āvaranā of Sri Chakra. This āvaranā is known as the accomplisher of all objects (sarvārtha-sādhakā). This āvaranā further strengthens the bondage between the guru and his disciple. While worshipping this chakra, the names and forms of various objects merge into atma (soul), an important stage in the path of Self-realisation. Ten shakthis are worshipped in the āvaranās indicating the ten incarnations of Lord Vishnu, who is the authority for sustaining the universe in the best possible auspicious way.   
  
Sri Chakra has nine āvaranās and each āvaranā is presided by a deity. All their names have been mentioned in this Sahasranamam in various namas, either directly or indirectly. In the ascending order they are namas 626, 787, 997, 970, 978, 455, 471, 976 and 234.   
  
This nama means that Tripurāśri is a part of Lalithambigai. Alternatively, it can also be said that Vak Devis pay obeisance to Tripurāśri, the deity known for supreme knowledge before revealing Lalithambigai in the last nama. The unique feature of this Sahasranamam is that it makes the devotee exited when he progresses towards the last nama, where Lalithambigai is fully revealed. The revelation comes about only when one understands the meaning of each nama.  
  
**Jñāñamudrā** (979)  
  
This is also known as cin mudra. This mudra is made by connecting the tip of the index finger with the tip of the thumb, by keeping other fingers stretched. This gesture indicates the union of Paramatma with jivatma (union of Brahman with the soul). This mudra is called jñāñamudrā, as knowledge means the realisation of oneness of jivatma and Paramatma. Lord Dakshinamurthy (incarnation of Shiva. Also refer nama 725) used cin mudra to initiate His young disciples Sanaka (refer nama 726) and others (the psychical sons of Brahma).   
  
This nama calls Her as jñāñamudrā as She is the symbol of knowledge. It can also be said that She is the passport (mudra also means passport) to knowledge (jñāña). Mud means bliss and ra means gives and in this context, the nama means that through knowledge She offers bliss to Her devotees.   
  
**Jñāna-gamyā** (980)  
  
Gamyā means approachable. She is approachable only through knowledge or She is perceived only through knowledge.   
  
She can be attained through three means, either through bhavana or meditation (nama 113), second through bhakti or devotion (nama 119) or though jnana (the present nama). Ultimately, meditation and devotion merge into knowledge where Self-realisation takes place.   
  
Following quotes of Krishna confirm the above interpretation.   
  
“Sacrifice through knowledge is superior to sacrifice performed with material things. For all actions without exception culminate in knowledge” (Bhagavad Gita IV.33).  
  
“On those ever united through devotion, with me and worship me with love, I confer that yoga of wisdom through which they come to me. In order to shower my grace on them I dwell in their heart and dispel the darkness born out of ignorance by shining the light of wisdom” (Bhagavad Gita X.10, 11).  
  
{What is wisdom?: Is it all knowingness? Patanjali in his yoga sutra (I.25) says “In Him becomes infinite that all-knowingness which in others is only a germ”. Let us assume that someone steals money from somebody, thinking that his action of theft is not known to anybody. But it will be known to a Self-realised person, because his knowledge is not individualised but connected to cosmos. The sum total of individual knowledge is known as universal knowledge. All-knowingness is the very element of consciousness; where there is consciousness, there exists knowing. If consciousness is pervasive, then it is all-knowing. Knowledge is nothing but manifestation of consciousness through an appropriate mental mode.   
  
Vivekachudamani (408 - 410) says “The wise one realises in his heart the infinite Brahman, which is an ineffable something, of the nature of eternal knowledge and absolute bliss, who has no exemplar, which transcends all limitation, is ever free and without activity, which is like the limitless sky, indivisible and absolute. The wise one realises in his heart in Samadhi, the infinite Brahman, which is devoid of the touch of cause and effect, which is the Reality beyond all imagination, which is homogeneous, matchless, beyond the reach of logical proofs, but proved by the experience of the wise and ever familiar to man as the basis of his Self-awareness. The wise one realises in his heart, in Samadhi, the infinite Brahman, which is imperishable and immortal, the Reality which is the negation of all negations, which resembles the ocean when the waves have subsided, which is without a name, in which have subsided all the modification of the gunas and which is eternal, pacified and ONE.”}  
  
**Jñana-jñeya-svarūpiṇī** (981)  
  
The importance of knowledge is being repeatedly stressed by Vak Devis towards the end of this Sahasranamam. This nama says She is the knowledge and the knowing. The previous nama said that She can be approached only through knowledge. Nama 979 said that She is the symbol of knowledge.   
  
Krishna explains this on Bhagavad Gita (XIII.17) “The Supreme Brahman is said to be the light of all lights, and entirely beyond maya and is knowledge itself, worth attaining through real wisdom and is particularly seated in the heat of all.”  
  
Jñana means knowledge, the essential nature of the Brahman. Jñeya is a qualifying word here, with intent to reveal that the primary duty of a man is to know Her. It means ‘to be learnt or understood or ascertained or investigated or perceived or inquired about’. She can be known only through knowledge as said in nama 980.   
  
Shvetashvatara Upanishad (I.12) says, “You have to know that Brahman is always residing within. There is nothing higher than this knowledge. The jiva (the enjoyer), the jagat (that which the enjoyer enjoys) and the Brahman within, who directs – know these three as the Brahman.”

**Yoni-mudrā** (982)

Yoni-mudrā is the ninth mudra of ten mudras discussed in nama 977. Yoni is the typical symbol of the divine procreative energy. Worshipping Her through yoni mudra means seeking Her authorisation to the divine procreative energy. Procreation here means the transformation of the practitioner after understanding the meanings of the namas so far discussed, and in particular, namas 978 onwards (attaining knowledge).

Krishna says in Bhagavad Gita (XIV.3) “*mama yoni mahad brahma*” which means ‘my primordial nature known as the great Brahma is the yoni of all creatures. Yoni is the name attributed to prakriti, as prakriti is the material cause of creation.

Shiva says to Parvati (Todala tantra II.25) “My dear, this yoni mudra removes all illness. O Goddess, without elaborating I can just say that it destroys great diseases and O Goddess, without exaggerating I can say that this mudra causes the realisation of the mantra, brings about direct perception of one’s self and bestows on the practitioner the great liberation.”

Yoni mudra is the secret communication between the practitioner and the Divine Mother where the former seeks to access knowledge and consequent liberation. Yoni mudra should never be used publicly.

There are three types of yoni mudras. The first one is used during navavarana puja. The second one is used during preliminary meditative practices. Five fingers of both the hands are used to plug the sensory organs in the head to listen to the subtle sound within. The third is a tougher one with the combination of breath control, posture and mantra and more to do with the movement of kundalini.

This nama says that She is in the form of yoni mudra.

**Trikhanḍeśi** (983)

Trikhanṇḍa is the tenth mudra. This mudra is used to invoke Her during rituals. Trikanda mudra also means the union of various triads into single entity. For example, practitioner, his Guru and Devi or the knower, the known and the path of knowing are triads. Merger of triads into a single entity is the supreme knowledge that the practitioner has asked for in the previous nama using yoni mudra.

It is also said that this mudra refers to the three kutas of Panchadasi mantra. From the broader perspective, this mudra can be termed as the Brahma mudra. The extended pair of fingers point out to creation, sustenance and dissolution.

**Tri-guṇā** (984)

She is in the form of three gunas or qualities. The gunas are *satvic, rajas* and *tamas*. Satva guna means the quality of purity and knowledge. The presence of other two gunas is not very prominent in satva guna as this guna is endowed with the highest purity. Rajo guna is the activity of passion. Tamo guna is inertia or ignorance. These two gunas have higher trace of other gunas. Gunas are the inherent qualities of prakriti. Ego and intellect originate from gunas that are present in all the evolutes of prakriti at once, but distributed in unequal proportions in each individual. The predominant guna that prevails in an individual is reflected through his thoughts and actions.

Krishna explains gunas in Bhagavad Gita (IV.6 - 9) “Satva, rajas and tamas - these three qualities born of prakriti (Nature) tie down the imperishable soul to the body. Of these, satva being immaculate, is illuminating and flawless; it binds through identification with joy and wisdom. The quality of rajas, with is of the nature of passion, as born of avariciousness and attachment. It binds the soul through attachment to actions and their fruits. Tamas, the deluder of all those who look upon the body as their own self, are born of ignorance. It binds the soul through error, sloth and sleep. Sattva drives one to joy, and rajas to action, while tamas clouding the wisdom incites one to err as well as sleep and sloth.” Chapter of Bhagavad Gita XIV extensively deals with gunas. Krishna again says (XIV.20) “Having transcended the aforesaid gunas, which have caused the body, and freed from birth, death, old age and all kinds of sorrow, this soul attains the supreme bliss.”

Nama 139 ‘nir-guna’ said that She is devoid of gunas and this nama says that She is the embodiment of gunas. This is not a contradiction. Nama 139 refers to Her nirguna Brahman (without attributes) status and this nama refers to Her saguna Brahman (with attributes) status. Please also refer nama 397 ‘*mūla-prakṛti’*.

This nama says that the three gunas arise from Her. Creation cannot happen without gunas. From this point of view, this nama confirms Her 'Sri Mata' status.

**Ambā** (985)

This is an interjectory statement. The practitioner gets excited here and reaches a stage that is very close to ecstasy. Ambā means mother. It can be said that Vak Devis while narrating Her various forms and qualities overwhelmed with emotions and called Her as Ambā. This can be experienced, while reciting this Sahasranamam with intent devotion.

There is a very rarely used term called *guna-dharma*, the linguistic representation of the Brahman. Guna-dharma means the mental and linguistic attribution, whose ontological content, however is nothing but the one undivided reality of the Brahman expressible by various attributions. Since She is the cause of such attributions in terms of the previous nama, She is addressed as Ambā.

**Trikoṇagā** (986)

Trikoṇā means triangle and this nama means that She resides in a triangle. Triangle here means the innermost triangle of Sri Chakra, known as ‘*sarva-siddhi-pradā’* chakra. While performing Sri Chakra puja, this triangle should be facing the performer. This is the eight avarana or covering of Sri Chakra.

This triangle and the bindu within, indicate creation. The triangle represents Shakthi and the bindu represents Shiva. This triangle is the creation of Shiva. This confirms the theory that Shiva is the creator of Shakthi. The central dot of Sri Chakra is known as bindu. This bindu is also known as parā, the bindu tatva. The bindu exhibits a series of throbs known as spanda or divine pulsation, also known as the creative pulsation of Shiva. These divine pulsations manifest as a triangle. The triangle represents all the triads like *iccha*, *jnana* and *kriya shakthis* or three gunas, or pashyanti, madhyama and vaoikahari, or creation, sustenance and dissolution, etc. It is said that the ‘three purās of bindu (representing the three lines of the triangle) wherein abides the impenetrable transcendent greatness of all devatas.’ Devatas mean the different energies that are required to keep the universe afloat. The inner most triangle gives rise to other triangles of Sri Chakra. It is to be observed that the bindu is the cause of only the innermost triangle and other triangles emerge from the inner most triangle. Sri Chakra is nothing but a graphical expression of the theory of creation. Pure knowledge is also known as ‘trikona’. The three corners of the triangle refer to three types of manifestations, the experiment, the experience and the object of experience (nama 254).

The triangle and the bindu represent ‘Linga’ form of Shiva. Linga purana (II.47.9) says ‘The pedestal of Linga is Goddess Uma and the Linga is Mahesvara Himself. By worshipping these two, the Lord and Goddess are worshipped.’ When She embraces Shiva in Her subtlest form kundalini, She is impregnated to manifest in the form of *iccha* (will), *jnana* (cognition) and *kriya* (action) skathis disturbing the equal proportion of gunas, thereby causing the creation. The entire universe arises from this triangle, the cause of which is the bindu within. She is extremely happy when Her consort is worshipped (nama 974 ‘*bindu-trarpaṇa-santuṣṭā*). After all, She is ‘*Shiva-priya’* (nama 409) and *Shiva-para* (nama 410).

Based on the above reasons, it has been repeatedly said that Sri Chakra worship should be done in strict privacy. Bhavana-upanishad describes procedures that are to be performed through mentation (the root word of meditation). Krishna also advocates mental worship. He says in Bhagavad Gita (VI.25) “He should through gradual practice attain tranquillity and fixing on the Brahman through reason controlled by steadfastness, he should not think of anything else.

This triangle is called Brahma Yoni by Krishna. He says (Bhagavad Gita XIV.3) “*mama yonirmahad* *brahma*” which means that the Brahman, the total material substance is the source of birth, making possible the birth of all other creatures. In the next verse He says “Prakrti or Nature is the conceiving mother, while I am the seed-giving father.” This is a typical example of the inner most triangle and bindu of Sri Chakra.

**Anaghā** (987)

Agha means sin, impurity, suffering etc. This nama says that She is devoid of these qualities. This nama says that in spite of looking after the three exclusive qualities of the Brahman, She continues to be pure. She is an extension of Shiva, who remains eternally pure.

**Adbhuta-cāritrā** (988)

*Adbhuta* means extraordinary supernatural, wonderful, marvellous and *cāritrā* means conduct, behaviour, manner of acting, etc. The previous nama negated certain qualities and this nama affirms certain qualities. Both these namas describe Her saguna Brahman form. This nama says that Her behaviour is supernatural and wonderful. *Cāritrā* also means chastity or purity of life of a woman. In this context, this means that She has a stupendous purity. This interpretation aligns well with regard to the placement of this nama.

**Vāñchitārtha-pradāyini** (989)

She gives, whatever is prayed for by Her devotees. This quality has been already discussed in namas 63 and 567. In *Lalitha Triśatī* there are three namas, 43, 144 and 260 conveying the same meaning.

Soundarya Lahari (verse 4) explains this quality. It says. “You are the refuge of all the worlds. All gods except you protect their devotees and grant their desires by gestures of their hands. You do not offer them by hands as your feet are powerful to protect those in the grip of fear and grant more than what is desired for by the devotees. {This verse subtly conveys Bala mantra (*aim – klim – sauh*)}.

**Abhyāsātiśaya-jnātā** (990)

Abhyās means to concentrate one’s attention upon, to cause, to practice, etc. Atiśaya means pre-eminent, superior, abundant, etc and jnātā means to know or to comprehend. This nama says that one should practice continuously to focus his entire attention to know Her supreme qualities. The importance of the mind is emphasised here to know Her. Vak Devis subtly convey the supremacy of mental worship known as meditation.

Brahma Sutra (IV.i.1) says, “Repetition is necessary, since Upanishads instruct repeatedly.” It is explained that ‘such repeated instructions as should be heard of, reflected on, and meditated upon.’ The repeated instructions of the Upanishads is “I am the Brahman” or “I am That” or such maha vakyas or the great sayings.

Krishna also highlights the importance of mediation In Bhagavad Gita (IX.22). He says “Those who meditate on me as their very own (I am the Brahman), ever united to me by incessant worship, I bring full security and personally attend to their needs.”

It is said that She is to be ‘seen’ by perpetual meditation. By constant practice of mediation, She becomes manifested through the union of self with the Self.

Having discussed Her gross, subtler and subtlest forms, Vak Devis now directly advise Her devotees to practice meditation to be with Her always.

**ṣaḍadhvātīta-rūpiṇi** (991)

ṣaḍadhv means six types of worships and ātīta means transcending. She transcends six methods of worship.

Six types of worship are pada, bhuvana, varṇa, tatva, kalā and mantra. Varṇa means 51 letters of Sanskrit and the combination of letters is known as pada (formation of words). Mantra is the combination of either the combination of alphabets (varṇa) or words (pada). Kalā means parts (especially 1/16 part, 1/900 of a day, a term for the seven substrata of the elements or dhātus of the human body, three constituents of a sacrificial rite (mantra, dravya, and śraddhā), 64 types of arts, etc). Tatva means the principles (24 or 36 principles). Bhuvana means the worlds (Bhu, bhuvar and suvah, the three worlds, (or seven worlds) referred as vyākṛtis in Gayatri mantra. Out of the six, pada, varna and mantra are the manifestations of sound or in the form of vāk. This is known as vimarśa form. The other three, bhavana, tatva and kalā are the manifestations of artha which means cause or reasoning. This is also known as prakāśa form. The universe is created when prakāśa form of Shiva, the eternal self-illumination, without which no object can be seen, unites with vimarsha form of Shakthi (the power of autonomy given by Shiva to Shakthi, also known as the ‘svabhāva’ (natural disposition) of Shiva). This way, the nama says that She is beyond all these and in order to attain Her, one has to meditate on Sri Chakra using these six methods. The practitioner first attains siddhi in mantrās and he gradually learns to transcend worlds, principles and time (bhuvana, tatva and kalā) to finally realise Her. Please refer nama 907 for additional information.

This nama begins the narration of Shiva-Shakthi union that culminates in nama 999.

**Avyāja-karuṇā-murtiḥ** (992)

She is compassionate without partiality. *Avyāja* means not pretending. The prime quality of Lalithāmbigai is compassion and this has been discussed in nāmās 197, 326 and 581. Compassion is the quality of a mother and She being the Supreme Mother, She is said to be the embodiment of compassion in these three nāmās. Shiva is a disciplinarian (Yajur Veda IV.v.3.1 – Sri Rudram says "*nivyādhina āvyādhinīnām patayae namaḥ*", which means one who causes pains repeatedly to foes) and Shakthi is compassionate.

Soundarya Lahari verse 6 says that Her eyes are compassionate.

**Ajñāna-dhvānta-dīpikā** (993)

She is the lamp that dispels the darkness of ignorance. The lamp here means the source of knowledge. She radiates the self illumination of Shiva as She is the svatantraya shakthi (the absolute autonomy) of Shiva and brings about the world process. As a matter of fact, the light of wisdom dispels the darkness of ignorance and brings about Self-realisation at the same time. If however, some sequence is maintained between the two processes, it should be understood that the removal of ignorance takes place earlier and is immediately followed by Realisation.

Krishna explains this lamp in Bhagavad Gita (X.11), “In order to shower my grace on them, I, dwelling in their heart, dispel the darkness born of ignorance by the shining light freedom.”

{Further reading on ajñānā: ajñānā means ignorance which is illusory, beginningless and removed by knowledge, neither real nor unreal. It is something positive. If it is not positive, it cannot be the material cause of the world. It is composed of three gunas satva, rajo and tamo. Being positive, it is the cause of illusion. Ignorance is considered as not real, since it disappears at the dawn of knowledge. It is not unreal, since it is an object of experience. As it is neither real nor unreal, it is called indescribable. Super imposition is the effect of ajñānā. The world is superimposed on the Brahman and this is due to ignorance. It disappears with the knowledge of ultimate Reality.

Bondage also is illusory and removed by knowledge but not removed immediately by knowledge, i.e. bondage is due to ignorance and ignorance is immediately dispelled by knowledge, so bondage is ultimately removed by knowledge. Although the desire of knowledge and prior non-existence of knowledge are immediately removed with the attainment of knowledge but they are not illusory. Hence it is sure that the definition of ignorance is not too wide, since it is not applicable to the bondage, desire and prior non-existence. Consciousness can never be illusory, as illusion is always negated.}

**Ābāla-gopa-viditā** (994)

*Ābālam* means including children, gopa means cowherds (gopa also means a protector or a female guardian) and vidita means known, understood, perceived, etc. She is perceived or understood even by children and cowherds, who do not have spiritual knowledge. The word ‘cowherd’ is used in a broader sense to refer those who totally concentrate in the jobs they do, without trying to know the Brahman or do not have time to know the Brahman. In a way they are karma-yogis and are highly appreciated by Krishna. Karma yogi can also attain Her, but the pursuing Brahman through the path of karma takes more time than pursuing the Brahman through knowledge.

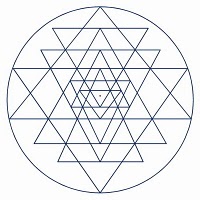
It is also said by using ‘*bāla-gopa’*, it could mean to refer either Sadashiva or Krishna. Then the nama means that She is perceived by the highest level of divinity to the lowest level of human existence, children. Sri Rudram (i.8) says “*utainam gopā adṛśan adṛśan udahāryaḥ*” which means ‘keepers of cows and bearers of water have seen Him.’

**Sarvānullaṅghya-śāsanā** (995)

Her commands are never disobeyed. Even if one realises Her, he too cannot disobey Her commands. Even Brahma, Vishnu and Rudra do not disobey Her. This nama can be read along with nama 274 *pañca-kṛtya-parāyaṇā*.

Soundarya Lahari (verse 24) says, “Brahma creates the universe. Vishnu sustains it and Rudra dissolves it. Annihilating them, Iśvarā conceals Himself as well. Sadashiva approves them, pursuant to your command conveyed through thy creeper (beautifully curved) like eye brows moved but for a moment.”

{Further reading on the above verse: Brahma is the creator, Vishnu is the sustainer, Rudra is the dissolver, Iśvarā is the cause for tirodhanā (concealment), and Sadhāśivā is the ultimate in whom all the other four commingle. This happens during annihilation or the great deluge Shakthi is eternal with Sadhāśivā, who is also known as Shiva. Apart from the four stages, there is yet another stage called as re-creation. During the process of recreation, Iśvarā originates from Sadhāśivā and from Iśvarā originates Rudra, from Rudra originates Vishnu, from Vishnu originates Brahma and Brahma starts creation to get annihilated again.}

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**Śrī Cakra-rāja-nilayā** (996)

She abides in Śrī Cakrā. This is also known as Sri Yantra and Chakra-rājā. This is the supreme amongst all the yantras. Uttar bhag (the chapter containing the benefits of recitation, also known as palashruthi ) of Lalithā Triśatī elucidates Śrī Cakrā in a comprehensive manner. Śrī Cakrā is the body of Shiva and Shakthi. Śrī Cakrā is compared to a human body and Shiva and Shakthi are compared to the soul within. Śrī Cakrā is full of life and energy and should be worshipped with great reverence. Any god or goddess can be worshipped in Śrī Cakrā as all of them have a place in it.

Soundarya Lahari (verse 11) describes Śrī Cakrā. “Your abode (Śrī Cakrā) is made up of nine mūlaprakṛtis, the primary causative force of the universe, represented by the triangles in Śrī Cakrā. There are four Shiva triangles, the apex of which facing upwards and five Shakthi triangles the apex of which facing downwards, the bindu, eight petal lotus, the sixteen petal lotus and three circles with four entries thus counting forty four.”

In all Śrī Cakrā has forty three triangles and the bindu. Apart from the triangles, there is an eight petal lotus and a sixteen petal lotus. All the forty three triangles and the bindu are within the two lotuses. Outside these two lotuses, there are three circular lines. Outside these circular lines there are three squares with four entries from each side. This is the formation of Śrī Cakrā.

One has to enter the Śrī Cakrā from the outer most square. All the three squares put together is known as ‘trailokaya-mohana’ that deludes the three stages of consciousness. This is the first enclosure of Śrī Cakrā. This enclosure is ruled by ‘Tripura Devi’. Each āvaranā, known as enclosure is ruled by a presiding deity and has an independent yogini. Yogini of the first āvaranā is known as Prakada yogini. In the outer most wall there are ten goddesses representing ten siddhis (super human powers), in the middle wall, there are ‘aśta mātās’ (eight devis like Brahmi, Varahi, etc). Their spouses are the ashta Bhairavas (Asitanga, Ruru, etc). In the inner wall there are ten goddesses representing the ten mudras (hand gestures) like, yoni mudra (nama 982), trikanda (nama 983), etc. Therefore, in the first enclosure there are 10 + 8 + 10 = 28 goddesses. Entry into Śrī Cakrā is to be made from the opening just below the apex of the innermost triangle, facing the worshipper. After worshipping all the twenty eight goddesses and after obtaining permission from them, one has to move to the next enclosure.

The second enclosure is known as ‘sarvāśa-pari-pūraka’ that enlivens the spiritual hopes of the practitioner. This enclosure is ruled by ‘Tripureśī’ and the yogini for this enclosure is Gupta yogini. The second enclosure is the sixteen petal lotus inside the three circles and no worship takes place in the three circles. Each of the sixteen petals is ruled by a goddess and each petal has one vowel of Sanskrit (Sanskrit has sixteen vowels). After worshipping these sixteen goddesses and after obtaining permission from them, one has to proceed to the next enclosure.

The third enclosure is known as ‘sarva-saṅkśobhaṇa’ that crusades for spiritual aspirations. This is the eight petal lotus. The presiding deity of this enclosure is Tripurasundari and the yogini is ‘Guptatara yogini’. There are eight goddesses in each of the petals. After worshipping them and after obtaining permission from them, one has to enter the first set of triangles of Śrī Cakrā.

The fourth enclosure is known as ‘sarva-saubhāgya-dāyakā’, that provides all spiritual and material comforts. It has fourteen triangles and presided over by ‘Tripuravāsini’. The concerned yogini is ‘Sampradāya yogini’. Each petal is ruled by a goddess. After worshipping them and after obtaining permission from them, one has to proceed to the next enclosure.

The fifth enclosure is known as ‘sarvārta-sādhakā’, which makes the worshipper spiritually prosper and has ten triangles. The presiding deity is ‘Tripurāśri’ and the concerned yogini is ‘kulottīrṇa-yogini’. Each triangle is presided over by a goddess. After worshipping them and after obtaining permission from them one has to proceed to the next covering.

The sixth āvaranā has again ten triangles and is known as ‘sarva-rakśākara’ chakra, which protects the worshipper from the inflictions of saṃsārā. This enclosure is known as inner ten triangles and the previous triangle is known as exterior ten triangles. This āvaranā is presided over by ‘Tripuramālinī’ and the yogini is ‘Nigarbha Yogini’. Each of the triangles is presided over by a goddess. After worshipping them and after their permission, one has to proceed to the next enclosure.

The seventh āvaranā is ‘sarva-roga-hara’ chakra the remover of all mental afflictions. It has eight triangles also known as ‘vasu kona’ representing the eight vasus (according to Brhadaranyaka Upanishad (III.ix.4) ashta vasus or eight vasus are fire, earth, air, the sky, the sun, the moon and the stars). The presiding deity is ‘Tripurasiddhā’ and the yogini is ‘rahasya yogini’. Each of the triangles is presided over by a Vak Devi, the authors of this Sahasranamam. Vāmakeśvarīmatam (verses 60-63) says that all the Sanskrit alphabets are ruled by these eight Vak Devis. Apart from what is said in the above scripture, all the triangles and lotus petals are inscribed with Sanskrit alphabets. This triangle is just outside the inner most triangle (nama 986). After worshipping these eight goddesses, one proceeds to worship the armouries of Lalithambigai.

The eighth enclosure is just outside the central bindu which is the innermost triangle. This is where the spiritual attainments begin and culminate at the bindu within. Outside this triangle, the weaponries of Lalithambigai are placed. The weapons are described in namas 8, 9, 10 and 11. After worshipping Her weaponries, one enters the eighth enclosure, known as ‘sarva siddhi pradhā’ and is ruled by Tripurāmbā and the concerned yogini is ‘athirahasya yogini’. There are three goddesses who are worshipped at the three corners of the triangle and Lalithambigai is worshipped at the central point, the bindu.

Outside this inner most triangle the fifteen tithi nitya devis are worshipped. Each tithi represents one lunar day. One’s guru lineage is also worshipped in three parallel lines drawn outside the upper portion of the inner most triangle. In this place, one’s guru, guru’s guru and guru’s guru’s guru is worshipped. Along with them several celebrated gurus are also worshipped. Worshipping guru is an important aspect of Sri Vidya cult.

The ninth enclosure is the bindu. This is known as ‘sarvānanda-maya cakrā’, the ultimate bliss, where self unites with ever existing and omnipresent Self (the Brahman) here. This is presided by ‘śri Mahā Tripurasundari’ also known through various other names such as Lalithambigai, Rajarajeshvari, Maha Kameshvari, etc who is the ultimate Goddess of this universe, the Supreme Mother. The concerned yogini is ‘Parāparāthi rahasya yogini’ (Parāparāthi rahasya means the supreme secret). Beyond this point, those who are not initiated into ṣodaśi cannot proceed. Those who are initiated into ṣodaśi are blessed to worship Her again at the bindu with Her ultimate mantra and trikanda mudra. This chakra or the enclosure or āvaranā is the highly secretive in nature, where the conjugation of prakasha and vimarsha (Shiva and Shakthi) form of creation takes place. Here Shakthi sits on the left lap of Shiva and They together shower their grace on those who seek Them.

When a practitioner is afflicted with worldly ties, known as saṃsārā, enters Śrī Cakrā, he is gradually endowed with knowledge and by the time he reaches the supreme bindu, he is totally transformed. The bindu stands for both creation and absorption. A practitioner stands totally absorbed when he enters the bindu from the first chakra. If an absorbed practitioner again indulges in saṃsārā, he is re-created making his exit from the bindu to the outermost chakra.

Totally, one hundred and thirteen goddesses are worshipped in Śrī Cakrā. Śrī Cakrā is enclosed by Sri Nagara, where exist twenty five forts. In between the forts there are huge places where all the other gods and goddesses reside. The nine coverings of Śrī Cakrā are compared to six chakras beginning from muladhara to ajna, sahasrara, kula sahasrara and akula sahasrara. Śrī Cakrā is not a mere geometrical representation of creation, sustenance, dissolution, concealing and re-creation. It is the known expression of evolutionary cosmology which is superimposed on a miniscule existence of a human being. Scriptures point out that human body is just a replica of Śrī Cakrā.

This nama says that She resides in this most perplexing Śrī Cakrā.

**Śrī Cakra-rāja-nilayā** (996)

She abides in Śrī Cakrā. This is also known as Sri Yantra and Chakra-rājā. This is the supreme amongst all the yantras. Uttar bhag (the chapter containing the benefits of recitation, also known as palashruthi ) of Lalithā Triśatī elucidates Śrī Cakrā in a comprehensive manner. Śrī Cakrā is the body of Shiva and Shakthi. Śrī Cakrā is compared to a human body and Shiva and Shakthi are compared to the soul within. Śrī Cakrā is full of life and energy and should be worshipped with great reverence. Any god or goddess can be worshipped in Śrī Cakrā as all of them have a place in it.

Soundarya Lahari (verse 11) describes Śrī Cakrā. “Your abode (Śrī Cakrā) is made up of nine mūlaprakṛtis, the primary causative force of the universe, represented by the triangles in Śrī Cakrā. There are four Shiva triangles, the apex of which facing upwards and five Shakthi triangles the apex of which facing downwards, the bindu, eight petal lotus, the sixteen petal lotus and three circles with four entries thus counting forty four.”

In all Śrī Cakrā has forty three triangles and the bindu. Apart from the triangles, there is an eight petal lotus and a sixteen petal lotus. All the forty three triangles and the bindu are within the two lotuses. Outside these two lotuses, there are three circular lines. Outside these circular lines there are three squares with four entries from each side. This is the formation of Śrī Cakrā.

One has to enter the Śrī Cakrā from the outer most square. All the three squares put together is known as ‘trailokaya-mohana’ that deludes the three stages of consciousness. This is the first enclosure of Śrī Cakrā. This enclosure is ruled by ‘Tripura Devi’. Each āvaranā, known as enclosure is ruled by a presiding deity and has an independent yogini. Yogini of the first āvaranā is known as Prakada yogini. In the outer most wall there are ten goddesses representing ten siddhis (super human powers), in the middle wall, there are ‘aśta mātās’ (eight devis like Brahmi, Varahi, etc). Their spouses are the ashta Bhairavas (Asitanga, Ruru, etc). In the inner wall there are ten goddesses representing the ten mudras (hand gestures) like, yoni mudra (nama 982), trikanda (nama 983), etc. Therefore, in the first enclosure there are 10 + 8 + 10 = 28 goddesses. Entry into Śrī Cakrā is to be made from the opening just below the apex of the innermost triangle, facing the worshipper. After worshipping all the twenty eight goddesses and after obtaining permission from them, one has to move to the next enclosure.

The second enclosure is known as ‘sarvāśa-pari-pūraka’ that enlivens the spiritual hopes of the practitioner. This enclosure is ruled by ‘Tripureśī’ and the yogini for this enclosure is Gupta yogini. The second enclosure is the sixteen petal lotus inside the three circles and no worship takes place in the three circles. Each of the sixteen petals is ruled by a goddess and each petal has one vowel of Sanskrit (Sanskrit has sixteen vowels). After worshipping these sixteen goddesses and after obtaining permission from them, one has to proceed to the next enclosure.

The third enclosure is known as ‘sarva-saṅkśobhaṇa’ that crusades for spiritual aspirations. This is the eight petal lotus. The presiding deity of this enclosure is Tripurasundari and the yogini is ‘Guptatara yogini’. There are eight goddesses in each of the petals. After worshipping them and after obtaining permission from them, one has to enter the first set of triangles of Śrī Cakrā.

The fourth enclosure is known as ‘sarva-saubhāgya-dāyakā’, that provides all spiritual and material comforts. It has fourteen triangles and presided over by ‘Tripuravāsini’. The concerned yogini is ‘Sampradāya yogini’. Each petal is ruled by a goddess. After worshipping them and after obtaining permission from them, one has to proceed to the next enclosure.

The fifth enclosure is known as ‘sarvārta-sādhakā’, which makes the worshipper spiritually prosper and has ten triangles. The presiding deity is ‘Tripurāśri’ and the concerned yogini is ‘kulottīrṇa-yogini’. Each triangle is presided over by a goddess. After worshipping them and after obtaining permission from them one has to proceed to the next covering.

The sixth āvaranā has again ten triangles and is known as ‘sarva-rakśākara’ chakra, which protects the worshipper from the inflictions of saṃsārā. This enclosure is known as inner ten triangles and the previous triangle is known as exterior ten triangles. This āvaranā is presided over by ‘Tripuramālinī’ and the yogini is ‘Nigarbha Yogini’. Each of the triangles is presided over by a goddess. After worshipping them and after their permission, one has to proceed to the next enclosure.

The seventh āvaranā is ‘sarva-roga-hara’ chakra the remover of all mental afflictions. It has eight triangles also known as ‘vasu kona’ representing the eight vasus (according to Brhadaranyaka Upanishad (III.ix.4) ashta vasus or eight vasus are fire, earth, air, the sky, the sun, the moon and the stars). The presiding deity is ‘Tripurasiddhā’ and the yogini is ‘rahasya yogini’. Each of the triangles is presided over by a Vak Devi, the authors of this Sahasranamam. Vāmakeśvarīmatam (verses 60-63) says that all the Sanskrit alphabets are ruled by these eight Vak Devis. Apart from what is said in the above scripture, all the triangles and lotus petals are inscribed with Sanskrit alphabets. This triangle is just outside the inner most triangle (nama 986). After worshipping these eight goddesses, one proceeds to worship the armouries of Lalithambigai.

The eighth enclosure is just outside the central bindu which is the innermost triangle. This is where the spiritual attainments begin and culminate at the bindu within. Outside this triangle, the weaponries of Lalithambigai are placed. The weapons are described in namas 8, 9, 10 and 11. After worshipping Her weaponries, one enters the eighth enclosure, known as ‘sarva siddhi pradhā’ and is ruled by Tripurāmbā and the concerned yogini is ‘athirahasya yogini’. There are three goddesses who are worshipped at the three corners of the triangle and Lalithambigai is worshipped at the central point, the bindu.

Outside this inner most triangle the fifteen tithi nitya devis are worshipped. Each tithi represents one lunar day. One’s guru lineage is also worshipped in three parallel lines drawn outside the upper portion of the inner most triangle. In this place, one’s guru, guru’s guru and guru’s guru’s guru is worshipped. Along with them several celebrated gurus are also worshipped. Worshipping guru is an important aspect of Sri Vidya cult.

The ninth enclosure is the bindu. This is known as ‘sarvānanda-maya cakrā’, the ultimate bliss, where self unites with ever existing and omnipresent Self (the Brahman) here. This is presided by ‘śri Mahā Tripurasundari’ also known through various other names such as Lalithambigai, Rajarajeshvari, Maha Kameshvari, etc who is the ultimate Goddess of this universe, the Supreme Mother. The concerned yogini is ‘Parāparāthi rahasya yogini’ (Parāparāthi rahasya means the supreme secret). Beyond this point, those who are not initiated into ṣodaśi cannot proceed. Those who are initiated into ṣodaśi are blessed to worship Her again at the bindu with Her ultimate mantra and trikanda mudra. This chakra or the enclosure or āvaranā is the highly secretive in nature, where the conjugation of prakasha and vimarsha (Shiva and Shakthi) form of creation takes place. Here Shakthi sits on the left lap of Shiva and They together shower their grace on those who seek Them.

When a practitioner is afflicted with worldly ties, known as saṃsārā, enters Śrī Cakrā, he is gradually endowed with knowledge and by the time he reaches the supreme bindu, he is totally transformed. The bindu stands for both creation and absorption. A practitioner stands totally absorbed when he enters the bindu from the first chakra. If an absorbed practitioner again indulges in saṃsārā, he is re-created making his exit from the bindu to the outermost chakra.

Totally, one hundred and thirteen goddesses are worshipped in Śrī Cakrā. Śrī Cakrā is enclosed by Sri Nagara, where exist twenty five forts. In between the forts there are huge places where all the other gods and goddesses reside. The nine coverings of Śrī Cakrā are compared to six chakras beginning from muladhara to ajna, sahasrara, kula sahasrara and akula sahasrara. Śrī Cakrā is not a mere geometrical representation of creation, sustenance, dissolution, concealing and re-creation. It is the known expression of evolutionary cosmology which is superimposed on a miniscule existence of a human being. Scriptures point out that human body is just a replica of Śrī Cakrā.

This nama says that She resides in this most perplexing Śrī Cakrā.

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**Śrīmat-tripura-sundarī** (997)

Shiva is known as Tripura. Tri means three and pura means a fortress, a castle etc. And Tripura means three fortresses. Three fortresses refer to the three unique acts of Shiva, the creation, sustenance and dissolution. Each of these acts is supervised by Brahma, Vishnu and Rudra. Since Shiva is the overall controller of all these acts, He is known as Tripura-Sundara (Sundara is a suffix indicating his handsome appearance). It is said that Brahma, Vishnu and Rudra are the parts of Shiva’s body. His consort is known as Tripura Sundari (Sundari is the feminine gender of Sundara). This has been explained in nama 787 ‘Tripureśi’.

In Vāmakeśvarīmatam (IV.4), Shiva addresses Bhairavi “Dear One! Tripura is the ultimate primordial Shakthi, the light of manifestation. She, as Mātṛkā, through Her gross and subtle aspects give birth to the three worlds. At dissolution, She is the abode of all things (meaning the tatvas or principles), still remaining Herself (nama 571). After She emanates, there is no need for the Lord (Shiva). Devoid of Shakthi, He cannot act.”

Tripura also means Vāmā, Śikhā and Jyeṣṭā, the three deities presiding over the three lines of the innermost triangle of Sri Chakra looking after creation, sustenance and dissolution. Each of the lines of this triangle is known as pura or a fort. Since She is the ultimate unified Shakthi controlling the three puras, She is known as Tripura.

She as the Brahman causes the process of manifestation through the three kūtās of Panchadasi mantra referring respectively to iccchā Shakthi, jnana Shakthi and kriyā Shakthi. Hence, She is known as Mahā Tripura Sundari (mahā means supreme).

{Further reading: She is Adi Shakthi from whom all the triads (tripura) are derived. Adi Shakthi is the sum total of all the energy forms, the cause of material creation. Time to time, this divine energy manifests itself in various forms and shapes that we are able to see. The entire universe is filled either with matter or with energy. In other words, what we call as void is filled with gravitational force or electromagnetic fields. It has been proved scientifically, that the universe was much smaller that it appears today and will expand further leading to the ultimate collapse known as annihilation. The expansion of the universe stops at some point of time and the universe begins its contraction. When the contraction is complete, the universe reaches its original state of Big Bang. Shakthi as the kinetic energy and as the Supreme administrator causes the conception, expansion and contraction (the three primary acts of Shakthi, each in the form of a pura; hence She is known as Tripura Sundari). The kinetic energy is derived from the static energy or the original source of the Big Bang known as Shiva.}

**Śrī Śivā** (998)

The Supreme energy of Shiva personified as His wife. Shiva also means liberation. She has been addresses as Shiva in nama 53. In this nama Vak Devis have prefixed Śrī to Śivā as they wanted to declare Her most auspicious form to world. Śrī is the Lakshmi bija and the form of Lakshmi is considered as one of the most auspicious forms. The one who is able to visualise Her as Śrī Śivā is drenched in bliss as he is going to have a view of Shiva-Shakthi combine in the next nama and to ultimately merge with Her in the last nama of this Sahasranamam. Realisation can take place only in the advanced stage of bliss.

The final phase of the worshipper is being portrayed through this nama. The merger of the feminine energy known as kundalini before its final union (the next nama) with the masculine principle known as Shiva indicating the culmination of spiritual practice.

Shiva means the purity of the highest order. Mandukya Upanishad (7) says, “prapañcopaśamam śāntam śivam” which means the total cessation of the world as such, the sum total of that is good, one without a second is the Brahman (it means to say that śivam is all that is good).

Yajur Veda (IV.v.10) says” yā te rudra śivā tanuḥ śivā viśvāhabheṣajī” (Sri Rudram 10.3) which means ‘that auspicious form of yours, Oh Rudra! which is auspicious and ever healing’. Maha Narayana Upanishad (21) also says “May the Supreme, who is the ruler of all knowledge, controller of all created beings, the preserver of the Vedas and the one overlord of Hiranyagarbha, be gracious (shivah) to me.”

Vak Devis should have chosen to place this nama at the end as they would have liked to articulate the enlightened and transformed vision of the mystic for whom Her paradoxical omnipresence has become a perceivable experience. This nama is the prologue to the next nama, the most significant one as it discourses the macrocosmic conceptualisation.



**Śiva-śakty-aikya-rūpiṇī** (999)

This is the most revered, admired, perplexed, incomprehensible and secretive from of the Divine Couple, the confluence of Shiva and Shakthi. The universe is created, sustained, dissolved and re-created by them at their will that is indentured by the law of karma.

Soundarya Lahari (verse 1) says, “Shiva becomes capable of creating the universe, only when united with Shakthi, otherwise He is incapable of even a stir (known as spanda).” Shiva is also known as ‘Parabrahman’ and Shakthi as ‘Parāśaktī’. Parabrahman is the static energy and is niṣkāma (desire less, disinterested and unselfish) in nature. The nature of Shiva is explained in Mandukya Upanishad (7), which says, “It is neither consciousness of what is happening within nor the consciousness of what is happening externally. It is not conscious of all objects and it is not unconscious either. It is beyond perception of any organ, beyond thought and sound. In it there is only consciousness of the Self and there is a total cessation of the world as such. It is the embodiment of peace and all that is good. It is without a second.” This is the typical explanation of the Brahman that is preternatural and interpenetrating.

Shakthi is primordial and latent energy of Shiva that alone manifests as the universe, its sustentation and disintegration and recreation. The consciousness referred by Manduka Upanishad is nothing but the domain of Shakthi. That is why it is said that Shakthi is the primordial and latent energy of Shiva. She exists along with Shiva and cannot be separated. If Brahman and consciousness are discriminately differentiated out of nescience, the question of creation and existence does not arise. In reality, such differential existence does not prevail. But for easier understanding of the complex issue of creation, Shiva and Shakthi have been perceived as two different aspects of the same entity. One cannot segregate the heat produced by the fire from the fire itself. The heat of the fire is primordially present in the fire. Neither fire, not heat can be of any use unless they subsist together. This is a typical example showcasing Shiva and Shakthi, the one without the other remain only an inert.

Shiva is self-illuminating. Without His existence, the universe will be plunged into darkness. Shiva is present in prakasha (illuminating) form. Prakasha can be explained as visible, shining, universally noted, brightness, lustre, splendour, etc. Prakasha also refers to Shiva and the Brahman. Shakthi is His vimarsha form. Vimarsha can be explained as reasoning, knowledge, consideration, reflecting etc. In spite of Shiva being the grandeur amongst the cognized existences, He cannot realise His own incomparable splendour without something that is able to reflect His grandeur. This is like a human not able to see his own self without an object that is capable of reflecting his image. Shakthi acts like a reflecting mirror where Shiva is able to realise His Reality, like a mirror reflecting the image of a person who stands before it. Pure consciousness is Shiva and realising the pure consciousness is Shakthi. If Shiva is not present, the consciousness itself does not exist. If Shakthi is not present, the presence of consciousness cannot be realised. In the state of prakasha ‘I’ and ‘This’ stand united and in the vimarsha aspect ‘This’ is separated from ‘I’. Therefore prakasha aspect is ‘I + This’ and vimarsha aspect is ‘This’ alone. ‘I’ is the origin of the universe and ‘This’ is the expansion of the universe. Shiva is ‘cit’ and Shakthi is ‘citi’. Cit means foundational consciousness and Citi means the consciousness that brings about cognitive operations. Shakthi segregates ‘I’ and ‘This’. Without Shakthi this vital segregation cannot take place. Shiva causes the initial pulsation for creation that is carried forward by Shakthi.

Shakthi pushes forward the throb created by Shiva through different principles or tatvas (thirty six) and sustains it through Her māyā or illusion. Māyā is the sole factor that separates a soul from the Brahman. She is the manifested conglutination of Shiva and Shakthi and therefore She is both the seed and the sprout. This also drives home the point that for creation two objects are required. For example, a soul alone cannot be born on its own. It has to come into contact with prakriti or Nature in order to manifest. Procreation is not possible without conjoining of masculine and feminine energies.

Moving on from the perceptible to subtle, a lot more is said about Their subtle conjugation. They are referred as two bindus (dots), white and red, denoting Shiva and Shakthi respectively. These two bindus, in mutual conjunction expand and contract. When expand the creation takes place by means of vāk (word) and artha (lit. meaning). Vāk means the Sabda Brahman and artha means 36 tatvas or principles. These two bindus which enter one another are known as ‘Kāma-Kāmeśvarī’. Shiva, the Supreme is in the form of the first alphabet of Sanskrit A (अ), is the cause of all sounds of Vedas. He attains the form of a bindu after having entered His own vimarsha form, Shakthi, in whom the entire universe is dissolved. Like prakasha form of bindu entering the vimarsha form of bindu, vimarsha form of bindu also enters prakasha form of bindu, which is already within it. As a result of this conjugation, a third bindu called as miśra bindu is born. Miśra means combined. Now there are three bindus, white, red and miśra. These three bindus form a triangle, red and miśra are below and the white bindu is placed above them causing a perfect triangle. The miśra bindu has all the tatvas or principles within itself and is the cause for further creation. This is the innermost triangle of Sri Chakra. When these three dots are connected, the three connecting lines represent all the triads such as three gunas, three stages of consciousness, iccha, jnana and kriya shakthis, etc. This triangle becomes the cause for creation beginning with Brahma, Vishnu, and Rudra. These three dots are also referred as sun (top), moon (right) and fire (left). There is an inverted triangle below the three dots. The three connecting lines of this lower triangle represent three kūtās of Panchadasi mantra (nāmā 89). The upper most bindu (of the upper triangle) is the face of Shakthi (the third eye, denoting dissolution, the two lower dots represent Her bosoms (representing nourishment or sustenance) and the inverted triangle below mean Her procreative organ (representing creation). This is known as kāma kalā and is considered as the most secretive principle of Shiva-Shakthi union.

The explanation provided in Varivasya Rahasya, the treatise on Panchadasi mantra, corroborates with the explanation offered for Kāma Kalā Vilasa, yet another treatise on Sri Vidya. Varivasya Rahasya (verses 69 to 72) says, “Shiva and Shakthi embrace each other. The Brahman (Shiva) with the desire to create glanced on His other half, His consort and assumed the form of a bindu (referring to male procreative fluids), into which Shakthi enters assuming the form of another bindu (representing female procreative fluids). The mixture formed by their aggregation is known as ‘aham’ or ‘I’, the ego.” This is the subtle form of the union of Shiva and Shakthi.

The one more interpretation is possible for this most secretive nāmā of this Sahasranāmām. The scene goes like this. Shiva is sitting alone meditating, His usual posture. Shakthi enters the place of Shiva. Shiva wakes up. First, Shakthi sits next to Shiva. Later on She moves to His left lap and finally occupies His entire left side, blessing the universe with their ‘Ardhanārīśvarā’ form causing creation and sustenance. When Shakthi moves away from Shiva, He starts His cosmic dance, causing annihilation. Shakthi witnesses His cosmic dance (nāmā 232 and 571).

Soundarya Lahari (verse 34) says, “I consider your pure frame to be Shiva. Hence the relationship of the principal and the accessory exists in common among you both who as transcendent bliss and consciousness are equipoised.”

This nāmā salutes Her undifferentiated form from Shiva, that is inseparable eternally.



**Lalitāmbikā** (1000)

Śrī Mātā, Thy name is Lalitāmbikā. Her name is disclosed by Vak Devis only in the last nama. All along She was known to us as the Supreme Mother who was portrayed through Her gross and subtle qualities. Lalitā means sported, played, playing, wanton, amorous, innocent, soft, gentle, charming, lovely, wished for, desired, quivering. Every one of this meaning perfectly fits Her nature and form. She was described as saguna Brahman (Brahman with attributes) and nirguna Brahman (Brahman without attributes with eternal purity). Though the Brahman is One, He has been demoed as two, merely to understand Him to the best possible level. If someone claims to know the Brahman thoroughly, he has to be dismissed as the Brahman is beyond comprehension by normal human mind. It is easier to say that the Brahman is without form, but the conceptualisation becomes difficult. In order to understand the Brahman, more has been said about His kinetic aspect rather than the static aspect. This Sahasranamam dwells more on the kinetic aspect of the Brahman rather than the witnessing aspect of the static Brahman, though both happen contemporaneously.

The first nama of this sahasranamam started with creation by addressing Lalitābikā as Śrī Mātā, the next nama discussed about sustenance and the third nama subtly conveyed the act of dissolution. Vak Devis conveyed through namas 4 and 5, the other two aspects of the Brahman, annihilation and recreation. Thus in the first five namas, the primary qualities of the Brahman have been explained, though not explicitly. These three acts are again mentioned in namas 264, 266 and 268.

Every energy that prevails in this universe has originated from Her and every action that happens in the universe happens because of Her (nama 895). Even the most revered Vedas not only originated from Her (nama 338) but also worship Her (nama 929). She is the embodiment of compassion (namas 197, 326), yet She cannot be taken for granted. She is also tough at times and punishes the guilty (namas 288, 608, 755). All the letters and their sound (nama 640) originate from Her (nama 577). Hence She is called the embodiment of mantras (namas 88, 204, 227, 846). All gods and goddesses worship Her (nama 83, 629). She can be attained only though pure and unstinted devotional mind (namas 118, 119 and 120). The one without devotion cannot even go anywhere near Her (namas 188 and 189). The very thought of Her brings in auspiciousness (nama 682). When She is worshipped with purity and dedication, She gives liberation (namas 838, 839).

She should be worshipped in private. When one really wants to realise Her, he has to begin with Her ritual worship. He has to then proceed to recitation of Her mantras like Panchadasi and Shodashi. Finally, one has to visualise Her with the help of these one thousand namas. Typically, one method of worship will lead to the next on its own. The mindset of the practitioner is more important than any extraneous considerations. She is subtler (nama 322) and the subtlest (nama 110). Her subtle manifestations have more to do with one’s mind rather than involving in laborious rituals. She does not want to look at what one does, but She observes what one thinks. Attaining pure knowledge (nama 416) is the only way to know Her. All the Upanishads repeatedly stress the importance of knowledge to realise the Brahman, as the mind alone is capable of knowing the Brahman. Soundarya Lahari verse 98 prays, “Oh! Mother! Tell me when shall I, seeking knowledge, drink the water cleansing Your feet.” The unique feature of the Divine Mother is Her holy feet feet. She wipes out pains and miseries of Her worshippers by Her feet. When She is worshipped through heart and mind, the worshipper is ‘endowed with long life with his association with the soul, and his ignorance cast away, he enjoys the sweetness of what is known as the Supreme Bliss’ (Soundarya Lahari verse 99).

Adoring Her in silence within, is the only way to surrender to Her. Too much of speech, too much of thought and too much of action cannot subjugate the mind. When the mind is not subjugated, the senses cannot be controlled. Senses have to be necessarily used for our normal existence, but indulgence makes a person addictive. One has to be in the thick of the world, yet one has to maintain perfect serenity of mind. Any work performed with detachment to the end result of the work, does not cause mental affliction. An obnubilated thought process does not provide a serene environment to transform normal consciousness into pure consciousness, where alone She can be realised. The absolute consciousness which is Self-awareness destroys the ego and bestows liberation. When ‘I’ consciousness vanishes, direct vision of Śrī Mātā, the Creator takes place, bringing in contentment and compassion leading to interminable bliss.

This completes the interpretation on Her one thousand auspicious namas that is now placed at Her sanctifying lotus feet praying for all-round happiness and prosperity and peaceful co-existence.

**Source:** <http://www.manblunder.com/search/label/Lalitha%20Sahasranamam>