

kalātmikā kalānāthā kāvyālapavinōdinī .
sacāmararamāvāṇīsavayadakṣiṇasēvitā ..123..

She is the essence of the letters. She is reigns over the arts. She is fond of exposition of poetry.
She is served by Ramaa(Lakshmi) and Vaani (Sarasvati) who fan her with chamaras on her left and right.

ādiśaktiramēyātmā paramā pāvanākṛtiḥ .
anēkakōṭībrahmāṇḍajanānī divyavigrahā ..124..

She is the Primal Power. She is the Immeasurable soul. She is the Penultimate. She is the form of the Cleanser (of demerits).

She is the mother of crores of universes. She is the concretisation of Divinity.

From the far out to the near, from the immeasurable to the measurable, from the impossible to the possible, from the unattainable to the attainable, from the undescribable to the describable, from beyond all worship to the worshipable, thus having shown us her cosmic grandeur we are brought to the humble vigraha or idol (that we worship) which serves the purpose of connecting the two.

klīṅkārī kēvalā guhyā kaivalyapadadāyinī .
tripurā trijagatvandyā trimūrtirtridaśēśvarī ..125..

She is the bija Kleem. She is the lone one. She is the secret one. She is the one who confers Kaivalyapada.
She is the Triad. She is worshipped in the three worlds. She is the Trimurti. She is the Ruler of the Thirty three gods.

Kaivalyapada is the state where the worshipper reaches a level where he and the subject of worship become one. Sri Guru Nanak refers to this as "Preetam preet bani ab aisee, Jyoti jyoti milaayee". Just as there is the classification of Trimurtis so too there is another classification , Tridasa or the Thirty three gods.

tryakṣarī divyagandāḍhyā sindūratilakānvitā .
umā śailēndratanayā gaurīgandharvasēvitā ..126..

She is the three aksharas. She emits divine fragrance. She is adorned with sindur tilak.
She is Uma. She is the daughter of the King of Mountains. She is Gowri. She is served by gandharvas.

She is the three bijas Kleem, Hreem and Aym. They are Kaama bija, Maayaa bija and Jnaana bija. The constancy of mantra repetition done in earnest does produce special fragrances.

The mark of such a person married to the Lord is unmistakable like the sindura tilakam ,the vermilion dot on the pativrata woman. Pativrata= wife devoted to her husband.

As Uma she appeared to Indra and other gods and showed herself as of the form of the Pranava Mantra Om (Kenopanishad).

As Shailaputri she is to be obtained through tapas by raising our thoughts beyond that of trifles, like the rising of a mountain.

As Gowri she is the one that glows and is precious as gold. The gandharvas are beings who have mastery over a variety of disciplines particularly the fine arts.

viśvagarbhā svarṇagarbhā varadā vāgadīśvarī .
dhyānagamyāparicchēdyā jñānadā jñānavigrahā ..127..

She is the womb of the viswa. She is the Mother of the Varnas. She is the giver of boons. She is the presiding ruler of the Word.

She is attained by contemplation. She cannot be fragmented. She is the giver of knowledge. She is the concretisation of Knowledge.

Viswa is taken to mean the world as experienced through the senses. Svarnagarbha is the mother of the Letters.

sarvavēdāntasamvēdyā satyānandasvarūpiṇī .

lōpāmudrārcitā līlākṛiptabrahmāṇḍamaṇḍalā ..128..

She is made known by all the vedanta. She is of the essential form of Truth and Bliss.

She is worshipped by Lopamudra. She creates the universe merely through play.

The anta or end of the Vedas is the aranyaka portion. These have given rise to the upanishads. The philosophy contained here is also called Vedanta. The meaning here however is that all upanishads indicate her nature.

Agastya muni's ancestors could not enter heaven as Agastya was single. In order to alleviate their suffering he searched intensely for a wife that would put up with his stature as a dwarf and assist in his sadhana. At that time the king of Vidharbha was doing tapas for a son. Agastya collected the quintessence from all living beings and facilitated the birth of this quintessence into a daughter by name Lopamudra for this king. When she reached marriageable age Agastya requested her hand in marriage. The king did not wish to give her to this muni. Lopamudra however herself proclaimed her intention to marry him in all joy. They were married in Mahasindhuteertha.

Lopamudra is said to have done a commentary on the Mantras 1 and 2 of the 179th sukta, in the 18th anuvak of the 1st mandala of the Rgveda. She is one of the proficient upasakas in the **Haadi vidya** system in the worship of Srilalita. As Agastya muni and Hayagriva are featured in the Brahmanda puranana. Agastya's wife becomes very important to us who are studying the Lalitasahasranama..

adrśayadrśayarahitā vijñātrī vēdyavarjitā .

yōginī yōgadā yōgyā yōgānandā yugandharā ..129..

She is imperceivable. She does not need to see. She is the power of knowledge. She does not need to know.

She leads to yoga. She gives you the union. She is the one to be yoked to. She is the bliss of yoga. She supports the Cycle of Yugas.

We are reminded not to place our limitations onto her in line 1.

In the second line we are reminded not only of completely resorting to her in our sadhana but also of the importance of time even with regard to yoga. Fruition comes only in time.

icchāśaktirjñānaśaktirkriyāśaktirvarūpiṇī .

sarvādhārā supratīṣṭhā sadasadrūpadhāriṇī ..130..

She is the form of the powers of Iccha, Jnana and Kriya.

She is the supporter of all. She is the auspicious concretisation. She is the supporter of all that is and is not.

Iccha-Will , Jnana- knowledge, Kriya - Action are the basic three ultimate forces in operation in the world. All that is real and all that seems unreal are all supported by her.

aṣṭamūrtirajāitrī lōkayātrāvidhāyinī .

ēkākīṇī bhūmarūpā nirdvaitā dvaitavarjitā ..131..

She is indeed the Ashtamurtis. She is the one who conquers the Unborn. She is the creator of the ways (cycles) of the universe.

She is the lone one. She is Bhuma. She is the nondual. She is free of duality.

The ashtamurtis are the pancha bhutas, the sun, the moon and the yajamana or sacrificer that is the jeeva. The sadhak must realise that ultimately everything will fall by the wayside as one progresses. The One Divine is all that there is. It is this that is the basis or bhuma on which everything is experienced. This is the condition one wishes to be in meditation. This is the nondual state.

annadā vasudā vṛddhā brahmātmaikasvarūpiṇī .

br̥hatī brāhmaṇī brāhmī brahmānandā balīpriyā ..132..

She is the giver of Annah. She is the giver of wealth. She is the Old one. She is the oneness of Brahman and Atman.

She is the huge one. She leads you to Brahman. She is the essence of Brahman. She is the bliss of Brahman. She is fond of sacrifice of the body.

As annah she is the nourishment which sustains our praana. That sustenance is also obtained from sources that are her, such as the earth.

She is older than all others.

The most important sacrifice anyone can do is to offer one's own body, mind and its faculties in the pursuit of the divine.

bhāṣārūpā br̥hatsēnā bhāvābhāvavivarjitā .

sukhārādyā śubhakarī śōbhanāsulabhāgatīh...133..

She is of the form of language. She has a large army. She is free from becoming and non becoming.

She is worshipped with ease. She enables auspiciousness. She is the beautiful one that eases the path of sadhana.

The many languages may be considered as the many energy-divisions of her army that are there to help us. This will help us in our bhavana or becoming. However she is not subject to this phenomena of becoming. In case the previous verse with the word bali should deter us we are reassured that the path to her is made easy for us by her.

rājarājēśvarī rājyadāyini rājyavallabhā.

rājatkrpā rājapīṭhanivēśitanijāśritā ..134..

She is the Ruler of rulers. She is the bestower of kingdoms. She is wedded to these kingdoms.

She shines through mercy. She bestows royalty to those who diligently resort to her.

We are to understand the word kingdoms as domains that cover a wide range of areas both spiritual and material.

rājyalakṣmī kōśanāthā caturaṅgabalēśvarī .

sāmrājādāyini satyasandhā sāgaramēkhalā ..135.

She is the prosperity of the rulers. She is the lord of the treasury. She is the leader of the four limbs of the army. She is the bestower of empires. She is the abode of Truth. She is the girdle of oceans.

The words are all connected with royalty. However for the individual these very words can relate to ones own sphere of activity. The last line has words like kosa which can also mean our five kosas, chaturanga can mean our four limbs and mekhala once again refers to mantric protection tying which around us we plough through life..

dikṣitā daityasamaṇī sarvalōkavaśaṅkarī .

sarvārthadātrī sāvitri saccitānandarūpiṇī ..136..

She is the Initiator. She is the destroyer of daityas. Under her sway are, all the worlds.

She bestows the purusharthas. She is the divinity of the sun. She is the form of Reality- Consciousness-Bliss.

dēśakālā parichinnā sarvagā sarvamōhinī .

sarasvatī śāstramayī guhāmbā guhyarūpiṇī ..137..

She is unbroken by region or time. She is omnipresent. She can infatuate all.

She is the bestower of the Graces. She is the embodiment of the shastras. She lives in the heart as a Mother. She is Hidden.

She is in all that graces life in the form of knowledge ,talent, skilletc.
Since she occupies such personal and innermost part of us she is naturally hidden.

sarvōpādhivinirmuktā sadāśivapativratā .
sampradāyēśavarī sādhvī gurūmaṇḍalarūpiṇī ..138..

She is beyond superimpositions. She is the chaste consort of Sadasiva.
She is the ruler of traditions. She is of pure character. She is the unbroken mandala of guru shishya parampara.

kulōtīrṇā bhagārādhyā māyā madhumatī mahī .
gaṇāmbā guhyakārāghyā kōmalāṅgī gurūpriyā ..139..

She is beyond the sense-systems. She is worshipped in the sun's orb. She is the Illusive Force. She is the Sweet Basis of Intelligence. She is Mahi.
She is the mother of ganas. She is worshipped by esoteric seekers. She is of tender limbs. She is dear to the guru.

Kula here refers to the aggregate of our sense systems. One can also worship her as Savitri,-Gayatri or Vaishnavi, the power of the Sun. Mahi is a Rgvedic term for a particular river with regard to her connection to the Earth.

Ganas also stand for factors in calculations.

Thus those who wish to worship her by understanding her hidden truths find that the Divine knowledge is very very delicate..It is not easy to hold.

The knowledge pertaining to her affects many a level in very different ways. Tremendous care and watchfulness is needed in this sadhana.,

svatantrā sarvatantrēśī dakṣiṇāmūrtī rūpiṇī .
sanakādisamārāghyā śivajñānapradāyinī ..140..

She is independent of all tantras and yet she rules all tantras. She is the form of Dakshinamurti.
She is worshipped by Sanaka and others. She is the bestower of knowledge of Siva.

Dakshinamurti is the sixteen year old teacher form of Siva. He is usually depicted as seated beneath a nyagrodha tree facing the south. He holds the chinmudra, the mudra of knowledge in his right hand. In front are seated the rishis, Sanaka, Sanandana, Sanatkumara and Sanatana. He imparts the knowledge of Tattvas through silence.

citkalā nandakalikā prēmarūpāpriyaṅkarī .
nāmapārāyaṇapritā nandividyā naṭēśvarī .. 141..

She is consciousness in each one. She is the joy in each one. She is Love. She grants what is dear(to us).
She is fond of the recitation of her names. She is the art of Ritualistic dance. She is the Goddess of Dance.

mithyājagadadhiṣṭhānā muktidā muktirūpiṇī .
lāsyapriyā layakarī lajjā rambhādivanditā .. 142..

She is the basis of the illusory universe. She is the bestower of mukti. She is the form of Mukti.
She is fond of the graceful dance. She creates the tempo. She is modesty. She is worshipped by Rambha and others.

The first lines of 141 and 142 are on the same train of thought namely that of attainment of the Ultimate. The second lines of 141 and 142 have to do with Naatya(dramaturgy).
Rambha ,Urvasi, Tillottama and Menaka are apsaras in Indra's court . They are famous for the lasya style of dancing.

bhavadāvasudhāvṛṣṭiḥ pāpāraṇyadavānalā .

daurbhāgyatūlavātūlā jarāghvāntaraviprabhā ..143..

She is the nectarine rain that falls on the forest fire of sansara.

She dispels misfortune just like the wind does to cotton bits. She is the sunlight that removes the darkness of ageing.

bhāgyābhgicandrikā bhaktacittakēkighanāghanā .

rōgaparvatadambhōlīrmṛtyudārukuṭhārikā .. 144..

She is the moon that affects the ocean of fortune. She is the cloud that appears to the peacock mind of the devotees.

She is the thunderbolt that strikes the mountain of disease. She is the axe that falls the tree of death.

Verses 143 and 144 draw heavily on nature. The tidal nature of fortune, the intermittent joy during tapas ,the miracle of swift cures, the illuminating glimpses of Reality in life's experiences are all described with very beautiful examples from nature.

mahēśvarī mahākālī mahāgrāsā mahāśanā .

aparṇā caṇḍikā caṇḍamuṇḍāsuraṇiṣūdinī ..145..

She is the great ruler. She is the consort of time. Hers is the greatest morsel for consumption. She is the greatest devourer.

She is Aparna. She is Chandika. She is the destroyer of Chanda and Munda.

As she is the ruler of the universe she is also the controller of Time. In time when pralaya occurs she consumes the entire creation.

As Aparna, she did not even eat leaves when performing tapas to gain Siva. Her determined nature is revealed. Parna also means wings. We need the flight to the Divine. She doesnt.

As Chandika she symbolises Fury towards negative forces. In the Devi Mahatmyam, from Chandika Devi's knitted eyebrows issues the emanation Kali that destroys the two asuras Chanda and Munda, that symbolises stubbornness and foolishness.

SHUBHAM