॥ श्रीललितासहस्रनामशती ॥

.. Shri Lalita Sahasranamavali with meanings ..

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Introduction

In this page shri lalita sahasranamam is presented in a name-by-name format with a brief meaning for each name. Each of the 1000 names of shri lalita mahatripurasundari is beautiful and has a profound meaning to it. Refer to a detailed commentary and understand the complete meaning of each of these names. For instance, Ammachi Publications has very nice commentary on lalita sahasranamaM.

May we meditate on the DIVINE MOTHER whose body has the red hue of vermillion, who has three eyes, who wears a beautiful crown studded with rubies, who is adorned with the crescent Moon, who face sports beautiful smile indicating compassion, who has a beautiful limbs, whose hands holds a jewel studded golden vessel filled
with nectar, and in the other a red lotus flower.

I meditate on the great Empress. She is red in color, and her eyes are full of compassion, and holds the noose, the goad, the bow and the flowery arrow in Her hands. She is surrounded on all sides by powers such as aNimA for rays and She is the Self within me.

The Divine Goddess is to be meditated upon as seated on the lotus with petal eyes. She is golden hued, and has lotus flowers in Her hand. She dispels fear of the devotees who bow before Her. She is the embodiment of peace, knowledge (vidyA), is praised by gods and grants every kind of wealth wished for.

I meditate on the Mother, whose eyes are smiling, who holds the arrow, bow, noose and the goad in Her hand. She is glittering with red garlands and ornaments. She is painted with kumkuma on her forehead.
and is red and tender like the japa flower.
She whose hair has been adorned with flowers like campaka, ashoka, punnAga and saugandhika

She who is resplendent with a crown adorned with rows of kuruvinda gems

She whose forehead shines like the crescent moon of the eight night of the lunar half-month

She who wears a musk mark on Her forehead which shines like the spot in the moon

She whose eyebrows shine like the archways leading to the house of kAma, the god of love, which Her face resembles

She whose eyes possess the luster of the fish that move about in the stream of beauty flowing from Her face

She who is resplendent with a nose that has the beauty of a newly blossoming campaka flower

She who shines with a nose-ornament that excels the luster of a star

She who is captivating, wearing bunches of kadamba flowers as ear-ornaments

She who wears the sun and the moon as a pair of large earrings

She whose cheeks excel mirrors made of rubies in their beauty
She whose lips excel freshly cut coral and bimba fruit in their reflective splendor

She who has radiant teeth which resemble the buds of pure knowledge

She who is enjoying a camphor-laden betel roll, the fragrance of which is attracting people from all directions

She who excels even the viNa of sarasvatI in the sweetnes of Her speech

She who submerges even the mind of KAmesha(Lord shiva) in the radiance of Her smile

She whose chin cannot be compared to anything(it is beyond camporison because of its unparalled beauty)

She whose neck is adorned with the marriage thread tied by KAmesha

She whose arms are beautifully adorned with golden armlets

She whose neck is resplendent with a gem-studded necklace with a locket made of pearl

She who gives Her breasts to KAmeshvara in return for the gem of love He bestows on Her

She whose breasts are the fruits on the creeper of the fine hairline that starts in the depths of Her navel and spreads upwards

She who has a waist, the existence of which can only be inferred by
the fact that the creeper of Her hairline springs from it

She whose abdomen has three folds which form a belt to support Her waist from breaking under the weight of Her breasts

She whose hips are adorned with a garment as red as the rising sun, which is dyed with an extract from safflower (kusumbha) blossoms

She who is adorned with a girdle which is decorated with many gem-studded bells

The beauty and softness of whose thighs are known only to kAmesha, Her husband

She whose knees are like crowns shaped from the precious red jewel, mAnikya (a kind of ruby)

She whose calves gleam like the jewel-covered quiver of the God of Love

She whose ankles are hidden

She whose feet have arches that rival the back of a tortoise in smoothness and beauty

She whose toenails give out such a radiance that all the darkness of ignorance is dispelled completely from those devotees who prostrate at Her feet

She whose feet defeat lotus flowers in radiance
She whose auspicious lotus feet are adorned with gem-studded golden anklets that tinkle sweetly

She whose gait is as slow and gentle as that of a swan

She who is the treasure house of beauty

She who is entirely red in complexion

She whose body is worthy of worship

She who is resplendent with all types of ornaments

She who sits in the lap of shiva, who is the conqueror of desire

She who bestows all that is auspicious

She who keeps Her husband always under Her control

She who sits on the middle peak of Mount Sumeru

She who is the Mistress of the most auspicious (or prosperous)

She who resides in a house built of the chintAman

She who sits on a seat made of five Brahmas

She who resides in the great lotus forest

She who resides in the kadamba forest
She who resides in the center of the ocean of nectar
She whose eyes awaken desire, or She who has beautiful eyes
She who grants all wishes
She whose might is the subject of praise by multitudes of gods and sages
She who is endowed with an army of shaktis intent on slaying bhaNDAsura
Wer is attended by a herd of elephants ably commanded by sampatkarI
She who is surrounded by a cavalry of several million horses which are under the command of the shakti, ashvArUDhA
She who shines in Her chariot chakrarAja, equipped with all kinds of weapons
She who is served by the shakti named mantriNI who rides the chariot known as geyacakra
She who is escorted by the shakti known as daNDanAthA, seated in the kirichakra chariot
She who has taken position at the center of the fortress of fire created by the goddess, jvAlAmAlinI
She who rejoices at the valor of the shaktis who are intent on destroying the forces of bhaNDAsura
She who delights in seeing the might and the pride of Her nityA deities

She who delights in seeing the valor of the goddess bAla who is intent on killing the sons of bhaNDa

She who rejoices at the destruction, in battle, of the demon viSha Nga by the mantriNI shakti

She who is pleased with the prowess of vArAhI who took the life of vishukra

She who gives rise to gaNesha by a glance at the face of kAmeshvara

She who rejoices when gaNesha shatters all obstacles

She who showers counter weapons to each weapon fired at Her by bhaNDAsura

She who created from Her fingernails all ten incarnations of NArAyaNa (viShNu)

She burned the armies of the demons in the fire of the missile, mahApAshupata

She who burned and destroyed bhaNDAsura and his capital shUnyaka with the kAmeshvara missile

She whose many powers are extolled by brahmA, viShNu, shiva and other gods
She who became the life-giving medicine for kAmadeva (the god of love) who had been burned to ashes by the fire from shiva’s (third) eye

She whose lotus face is the auspicious vAgbhavakUTa (a group of syllables of the panchadashi mantra)

She who from Her beck to Her waist is of the form of the madhyakUTa (the middle six syllables of the panchadashAkShari mantra)

She whose form below the waist is the shaktikUTa (the last four syllables of the panchadashAkShari mantra)

She who is the embodiment of the mUla mantra (the panchadashAkShari mantra)

She whose (subtle) body is made of the three parts of the panchadashAkShari mantra

She who is especially fond of the nectar known as kula

She who protects the code of rituals of the path of yoga known as kula

She who is well-born (who is from a good family)

She who resides in the kula vidyA

She who belongs to the kula

She who is the deity in the kulas
She who does not have a family

She who resides inside samaya

She who is attached to the samaya form of worship

She whose principal abode is the mUlAdhAra

She who breaks through the knot of brahmA

She who emerges in the maNipUra cakra

She who breaks through the knot of viShNu

She who resides at the center of the Aj nA chakra

She who breaks through the knot of shiva

She who ascends to the thousand-petaled lotus

She who pours out streams of ambrosia

She who is as beautiful as a flash of lightning

She who resides above the six chakrAs

She who is greatly attached to the festive union of shiva and shakti

She who has the form a coil

She who is fine and delicate as the fiber of the lotus
42. భద్రి
She who is the wife of bhava (shiva)
43. భద్రి
She who is unattainable through imagination or thought
44. భద్రి
She who is like an axe to clear the jungle of samsAra
45. భద్రి
She who is fond of all auspicious things, who gives all auspicious things
46. భద్రి
She who is the embodiment of auspiciousness or benevolence
47. భద్రి
She who confers prosperity on Her devotees
48. భద్రి
She who is fond of (and pleased by) devotion
49. భద్రి
She who is attained only through devotion
50. భద్రి
She who is to be won over by devotion
51. భద్రి
She who dispels fear
52. భద్రి
She who is the wife of shambhu (shiva)
53. భద్రి
She who is worshipped by sharadA (sarasvatI, the goddess of speech)
54. భద్రి
She who is the wife of sharva (shiva)
55. భద్రి
She who confers happiness
56. భద్రి
She who gives happiness
She who bestows riches in abundance
She who is chaste
She whose face shines like the full moon in the clear autumn sky
She who is slender-waister
She who is peaceful
She who is without dependence
She who stays unattached, bound to nothing
She who is free from all impurities arising from action
She who is free from all impurities
She who is eternal
She who is without form
She who is without agitation
She who is beyond all three gunas of nature, namely sattva, rajas and tamas
She who is without parts
She who is tranquil
She who is without desire
She who is indestructible
She who is ever free from worldly bonds
She who is unchanging
She who is not of this universe
She who does not depend on anything
She who is eternally pure
She who is ever wise
She who is blameless or She who is praiseworthy
She who is all-pervading
She who is without cause
She who is faultless
She who is not conditioned or has no limitations
She who has no superior or protector
She who has no desire
She who destroys desires (passions)

She who is without pride

She who destroys pride

She who has no anxiety in anything

She who is without egoism. She who is without the concept of I and mine

She who is free from delusion

She who destroys delusion in Her devotees

She who has no self-interest in anything

She who destroys the sense of ownership

She who is without sin

She who destroys all the sins of Her devotees niShkrodhA

She who is without anger

She who destroys anger in Her devotees

She who is without greed

She who destroys greed in Her devotees
She who is without doubts

She who kills all doubts

She who is without origin

She who destroys the sorrow o samsAra (the cycle of birth and death)

She who is free of false imaginings

She who is not disturbed by anything

She who is beyond all sense of difference

She who removes from Her devotees all sense of differences born of vAsanAs

She who is imperishable

She who destroys death

She who remains without action

She who does not acquire or accept anything

She who is incomparable, unequalled

She who has shining black hair

She who is imperishable
She who cannot be transgressed

She who is won only with much difficulty

She who is approachable only with extreme effort

She who is the Goddess Durga

She who is the destroyer of sorrow

She who is the giver of happiness

She who is unapproachable by sinners

She who stops evil customs

She who is free from all faults

She who is omniscient

She who shows intense compassion

She who has neither equal not superior

She who has all the divine powers (she who is omnipotent)

She who is the source of all that is auspicious

She who leads into the right path

She who rules over all the living and non-living things
She who pervades every living and non-living thing
She who is the essence of all the mantras
She who is the soul of all yantras
She who is the soul(embodiment) of all tantras
She who is shiva’s shakti
She who is the wife of maheshvara
She who has the immeasurable body
She who is the great goddess lakShmI
She who is the beloved of mRiDa (shiva)
She who has a great form
She who is the greatest object of worship
She who destroys even the greatest of sins
She who is the great illusion
She who possesses great sattva
She who has great power
She who is boundless delight
She who has immense wealth
She who has supreme sovereignty
She who is supreme in valor
She who is supreme in might
She who is supreme in intelligence
She who is endowed with the highest attainments
She who is the object of worship even by the greatest of yogis
She who is worshipped by the great Tantras such as kulArnava and jnAnArnava
She who is the greatest mantra
She who is in the form of the great yantras
She who is seated on great seats
She who is worshipped by the ritual of mahAyAgA
She who is worshipped even by mahAbhairava (shiva)
She who is the witness of the great dance of maheshvara (shiva) at the end of the great cycle of creation
She who is the great queen of mahAkAmeshvara (shiva)
She who is the great tripurasundarI
She who is adored in sixty-four ceremonies
She who embodies the sixty-four fine arts
She who is attended (served) by sixty-four crores of bands of yoginis
She who is the embodiment of manuvidyA
She who is the embodiment of chandravidya
She who resides in the center of chandramaNDala, the moon’s disc
She who has a beauty that does not wax or wane
She who has a beautiful smile
She who wears of beautiful crescent moon that does not wax or wane
She who is the ruler of the animate and inanimate worlds
She who abides in the shrI chakra
She who is the daughter of the Mountain (Mount Himavat or HimAlaya)
She who has eyes that are long and beautiful like the petals of the lotus flower
She who has a resplendent red complexion like the ruby

She who sits on the seat formed by the five corpses

She whose form is composed of the five brahmas

She who is consciousness itself

She who is supreme bliss

She who is the embodiment of all-pervading solid intelligence

She who shines as meditation, meditator and the object of meditation

She who is devoid of (who transcends) both virtue and vice

She who has the whole universe as Her form

She who is in the waking state, or She who assumes the form of the jIva who is in the waking state

She who is in the dream state or She who assumes the form of the jIva in the dream state

She who is the soul of taijasA (jIva in the dream state, proud of its subtle body)

She who is in the deep-sleep state or assumes the form of the jiva experiencing deep sleep
She who is not separate from prAj nA (deep sleep)  

She who is in the state of turya (fourth state in which the ultimate realization of Atman is obtained)  

She who transcends all states  

She who is the creator  

She who is in the form of brahmA  

She who protects  

She who has assumed the form of govinda (viShNu) for the preservation of the universe  

She who is the destroyer of the universe  

She who is has assumed the form of rudra (shiva) for the dissolution of the universe  

She who causes the disappearance of all things  

She who protects and rules everything  

She who is sadAsiva, one who always bestows auspiciousness  

She who confers blessing  

She who is devoted to the five functions (of creation, preservation, destruction, annihilation and reappearance)
She who abides at the center of the sun’s disc

She who is the wife of bhairava (shiva)

She who wears a garland made of the six excellences (of auspiciousness, supremacy, fame, valor, detachment and knowledge)

She who is seated in the lotus flower

She who protects those who worship Her

She who is viShNu’s sister

She who causes a series of worlds to arise and disappear with the opening and closing of Her eyes

She who has a thousand heads and faces

She who has a thousand eyes

She who has a thousand feet

She who is the mother of everything from brahmA to the lowliest insect

She who established the order of the social division in life

She whose commands take the form of the vedas

She who dispenses the fruits of both good and evil actions
She is the one the dust from whose feet forms the vermillion marks at the parting line of the hair of the shruti devatAs (vedas personified as goddesses)

She who is the pearl enclosed in the shell made of all the scriptures

She who grants the (four-fold) objects of human life

She who is always whole, without growth or decay

She who is the enjoyer

She who is the ruler of the universe

She who is the mother of the univers

She who has neither beginning nor end

She who is attended by brahmA, viShNu and indra

She who is the female counterpart of nArAyana

She who is in the form of sound

She who has no name or form

She who is the form of syllable hrIM

She who abides in the heart
She who has nothing to reject or accept

She who is worshipped by the King of kings

She who is the queen of shiva, the Lord of all kings

She who gives delight; She who is lovely

She whose eyes are like rAjiva (lotus)

She who delights the mind

She who gives joy

She who is to be enjoyed; She who enjoys

She who wears a girdle of tinkling bells

She who has become lakShmI and sarasvatI

She who has a delightful face like the full moon

She who is in the form of rati, the wife of kAma

She who is fond of rati; She who is served by rati

She who is the protector

She who is the slayer of the entire race of demons

She who gives delight
320. సమయావిష్టం
She who is devoted to the Lord of Her heart, Lord shiva

321. రావణు
She who is to be desired

322. రామ సం నాసే
She who is in the form of kAmakA

323. రాతమన రాతమ ముక్తం
She who is especially fond of kadamba flowers

324. రాముతే
She who bestows auspiciousness

325. కుంతీ
She who is the root of the whole world

326. రామాయోమ చ దిగ్గో
She who is the ocean of compassion

327. రామ్ప్చు
She who is the embodiment of all arts

328. రామయధు
She who speaks musically and sweetly

329. రాము
She who is beautiful

330. రామ పంచ దిగ్గో
She who is fond of mead

331. రాము
She who grants boons generously

332. రామ రాము
She who has beautiful eyes

333. రామం చెప్పి మయలు
She who is intoxicated by vAruNi (ambrosial drink)

334. రామవిష్టం
She who transcends the universe

335. రామ రాము
She who is known through the vedas
335. ఐతరేయ వదిలి

She who resides in the vindhya mountains
336. వదిలి

She who creates and sustains this universe
337. వదిలి

She who is the mother of the vedas
338. వదిలి

She who is the illusory power of viShNu
340. వదిలి

She who is playful
341. వదిలి

She who is the wife of kShetresha (shiva)
342. వదిలి

She who is the protector of matter and the knower of matter, therefore
the protector of body and soul
343. వదిలి

She who is free from growth and decay
344. వదిలి

She who is worshipped by kShetrapAla (shiva in infant form)
345. వదిలి

She who is ever-victorious
346. వదిలి

She who is without a trace of impurity
347. 

She who is adorable, worthy of worship
348. 

She who is full of motherly love for those who worship Her
349. 

She who speaks
She who has beautiful hair
She who resides in the disc of fire
She who is the kalpa (wish-granting) creeper to Her devotees
She who releases the ignorant from bondage
She who destroys all heretics
She who is immersed in (and inspires others to follow) right conduct
She who is the moonlight that gives joy to those burned by the tripe fire of misery
She who is ever young
She who is worshipped by ascetics
She who is slender-waisted
She who removes the ignorance born of tamas
She who is in the form of pure intelligence
She who is the embodiment of truth (which is indicated by the word tat)
She who is of the nature of the pure intelligence. She who is the cause of knowledge
She who makes the bliss of brahma and others insignificant compared to Her own bliss

She who is the supreme; She who transcends all

She who is of the nature of unmanifested consciousness or of unmanifested brahman

She who is pashyantI, the second level of sound after parA in the svAdiShTAna chakra

She who is the supreme deity; parAshakti

She who stays in the middle

She who is in the form of vaikharI (sound in the manifested, audible form)

She who is the swan in the minds of Her devotees

She who is the very life of kAmeshvara, Her consort

She who knows all of our actions as they occur

She who is worshipped by kAma

She who is filled with the essence of Love

She who is victorious always and everywhere
She who resides in the jAlandhara pīTha (in the throat region)

She whose abode is the center known as oDyANa (in the Aj nA chakra)

She who resides in the bindumaNDala (in shrI chakra)

She who is worshipped in secret through sacrificial rites

She who is to be gratified by the secret rites of worship

She who bestows Her grace immediately

She who is witness to the whole universe

She who has no other witness

She who is accompanied by the deities of the six angAs(heart, head, hair, eyes, armor and weapons)

She who is fully endowed with the six good qualities (prosperity, valor, dispassion, fame, wealth and wisdom)

She who is ever compassionate

She who is incomparable

She who confers the bliss of Liberation

She who is in the form of the sixteen daily deities (i.e., kAmeshvari, bhagamAlinI, nityaklinnA, bheruNDA, vahnivAsinI, mahAvajreshvarI, shivadUtI, tvaritA, kulasundarI, nityA, nIlapatAkinI, vijayA,
sarvamangalA, jvAlAmAlinI, citrA and tripurasundarI)

33. శ్రీకణ్ఠా శరీరం
She who possesses half of the body of shriKaNTha (shiva). She who is in the form of ardhanArishvara

34. ఖమతి
She who is effulgent

35. ఖమభద్ర
She who is effulgence

36. పంబించాని
She who is celebrated

37. పరారధి
She who is the supreme sovereign

38. ప్రారధి
She who is the first cause of the entire universe

39. పరాక్రమి
She who is unmanifested

40. కృతకం
She who is in the manifested and unmanifested forms

41. ప్రాతి
She who is all-pervading

42. ప్రాతి
She who has a multitude of forms

43. ప్రాతి
She who is the form of both knowledge and ignorance

44. ప్రాతి
She who is the moonlight that gladdens the water-lilies that are mahAKeAmesa's eyes

45. ప్రాతి
She who is the sunbeam which dispels the darkness from the heart of Her devotees

46. ప్రాతి
She for whom shiva is the messenger; She who is shiva’s messenger

She who is worshipped by shiva

She whose form is shiva Himself

She who confers prosperity (auspiciousness, happiness). She who turns Her devotees into shiva

She who is worshipped by shiva

She who is beloved of shiva

She who is solely devoted to shiva

She who is loved by the righteous; She who is the chosen deity of devotees; She who loves righteous people

She who is always worshipped by the righteous

She who is immeasurable by the senses

She who is self-luminous

She who is beyond the range of mind and speech

She who is the power of consciousness

She who is pure consciousness

She who is the mAyA that has transformed itself as the power of creation
She who is in the form of the inanimate world

She who is the gAyatrI mantra

She who is in the nature of utterance; She who presides over the power of speech

She who is in the nature of utterance

She who has tattvas as Her seat; She who abides in tattva

She who is meant by That, the supreme truth, brahman

She who is referred to, by Thou

Oh, Mother!

She who resides within the five sheaths

She whose glory is limitless

She who is ever youthful

She who is shining in a state of inebriation or intoxication

She whose eyes are reddened, rolling with rapture and inward-looking

She whose cheeks are rosy with rapture
She whose body is smeared with sandalwood paste

She who is especially fond of champaka flowers

She who is skillful

She who is graceful in form

She who is the shakti, kurukulla (residing in kuruvinda ruby)

She who is the ruler of kula (the triad of knower, the known and knowledge)

She who abides in the kulakunda (the bindu at the center of the pericarp in muladhara chakra)

She who is worshipped by those devoted to the kaula tradition

She who is the mother of kumara (subrahmanya) and gananatha (gaNapathi)

She who is ever content

She who is the power of nourishment

She who manifests as intelligence

She who is fortitude

She who is tranquility itself

She who is the ultimate truth
She who is effulgence
She who gives delight
She who destroys all obstacles
She who is effulgent
She who has the sun, moon and fire as Her three eyes
She who is in the form of love in women
She who is wearing garlands
She who is not separate from hamsas (the yogins who have reached great spiritual heights)
She who is the mother of the universe
She who resides in the malaya mountain
She who has a beautiful face
She whose body is soft and beautiful like lotus petals
She who has beautiful eyebrows
She who is always radiant
She who is the leader of the gods
She who is the wife of shiva

She who is radiant

She who creates upheaval in the mind

She who has a form that is too subtle to be perceived by the sense organs

She who is vajreshvarī, the sixth daily deity

She who is the wife of vāma deva (shiva)

She who is exempt from changes due to age (time)

She who is the goddess worshipped by spiritual adepts

She who is in the form of siddhavidyā, the fifteen-syllabled mantra

She who is the mother of siddhās

She who is of unequalled renown

She who resides in the vishuddhi chakra

She who is of slightly red (rosy) complexion

She who has three eyes

She who is armed with a club and other weapons
She who possesses only one face

She who is especially fond of sweet rice

She who is the deity of the organ of touch (skin)

She who fills with fear the mortal beings bound by worldly existence

She who is surrounded by amRitA and other shakti deities

She who is the DAkinI deity

She who resides in the anAhata lotus in the heart

She who is black in complexion

She who has two faces

She who has shining tusks

She who is wearing garlands of rudrAkSha beads and other things

She who presides over the blood in the bodies of living beings

She who is surrounded by kAlarAtri and other shaktis

She who is fond of food offerings containing ghee, oil and other substances containing fats

She who bestows boons on great warriors
She who is in the form of the rAkiNi deity

She who resides in the ten-petaled lotus in the maNipUraka chakra

She who has three faces

She who holds the vajra (lightning bolt) and other weapons

She who is surrounded by DAmarI and other attending deities

She who is red in complexion

She who presides over the flesh in living beings

She who is fond of sweet rice made with raw sugar

She who confers happiness on all Her devotees

She who is in the form of the lAkinI yoginI

She who resides in the six-petaled lotus in the svAdhiShTAna, kAkinI yoginI

She who has four beautiful faces

She who possesses the trident and other weapons (i.e., noose, skull and abhaya)

She who is yellow in color
She who is very proud

She who resides in the fat in living beings

She who is fond of honey and other offerings made with honey

She who is accompanied by bandhini and other shaktis

She who is particularly fond of offerings made with curd

She who is in the form of kAkinI yoginI

She who is resident in the lotus in the mUlAdhAra

She who has five faces

She who resides in the bones

She who holds the goad and other weapons

She who is attended by varadA and other shaktis

She who is particularly fond of food offerings made of mudga, a lentil

She who is in the form of sAkinI yoginI

She who resides in the two-petaled lotus in the AjnAchakra

She who is white in color
She who has six faces

She who is the presiding deity of the bone marrow

She who is accompanied by the shaktis hamsavatī and kShamAvati (in the two petals of the lotus)

She who is fond of food seasoned with turmeric

She who is in the form of hAkinī devī

She who resides in the thousand-petaled lotus

She who is radiant in many colors

She who holds all the known weapons

She who resides in the semen

She who has faces turned in all directions

She who is pleased by all offerings of food

She who is in the form of the yAkinī yoginī

She who is the object of the invocation svAḥA at the end of mantras chanted while offering oblations to the fire in yAga ceremonies

She who is the object of the svadhA invocation at the end of mantras

She who is in the form of ignorance or nescience
She who is in the form of wisdom (knowledge)
She who is in the form of the vedas
She who is in the form of smRiti (works based on the meaning of vedas)
She who is the best; She who is not excelled by anyone
She whose fame is sacred or righteous
She who is attained only by righteous souls
She who bestows merit on anyone who hears of Her and praises Her
She who is worshipped by pulomaja (Indra’s wife)
She who is free from bonds; She who gives release from bondage
She who has wavy locks of hair;
She who is in the form of vimarsha (reflection or meaning)
She who is in the form of knowledge
She who is the Mother of the universe, which is the aggregate of all the elements starting with the ether
She who removes all diseases and sorrows
She who guards Her devotees from all kinds of death

She who is to be considered the foremost

She who is of a form beyond the reach of thought

She who is the destroyer of the sins of the age of kali

She who is the daughter of a sage named kata

She who is the destroyer of time (death)

She in whom viShNu takes refuge

She whose mouth is full from chewing betel

She who shines like a pomegranate flower

She whose eyes are long and beautiful like those of a doe

She who is enchanting

She who is the first

She who is the wife of mRiDa (shiva)

She who is the friend of everyone (universe)

She who is eternally contented

She who is the treasure of the devotees
She who controls and guides all beings on the right path

She who is the ruler of all

She who is to be attained by love and other good dispositions

She who is witness to the great dissolution

She who is the original, supreme power

She who is the supreme end, the supreme abidance

She who is pure, condensed knowledge

She who is languid from drinking wine; She who is not eager for anything

She who is intoxicated

She who is in the form of the letters of the alphabet

She who resides in the great kailAsa

She whose arms are as soft and cool as the lotus stem

She who is adorable

She who is the personification of compassion

She who controls the great empire of the three worlds
She who is the knowledge of the self

She who is the seat of exalted knowledge, the knowledge of the self

She who is sacred knowledge (panchadashi mantra)

She who is worshipped by kAmadeva

She who is in the form of the sixteen-syllabled mantra

She who is in the three parts (of panchadashI mantra)

She, of whom kAma (shiva) is a part or an approximate form

She who is attended by millions of lakShmis who are subdued by Her mere glances

She who resides in the head

She who is resplendent like the moon

She who resides in the forehead (between the eyebrows)

She who is resplendent like the rainbow

She who resides in the heart

She who shines with the special brilliance of the sun

She who shines as a light within the triangle
She who is satIdevI, the daughter of dakSha prajApati
She who is the killer of demons
She who is the destroyer of the sacrifice conducted by dakSha
She who has long, tremulous eyes
She whose face is radiant with a smile
She who has assumed a severe form or one who has assumed the form of the guru
She who is the treasure house of all good qualities
She who became surabhI, the cow that grants all wishes
She who is the mother of guhA (subramaNya)
She who is the protector of the gods
She who maintains the rules of justice without the slightest error
She who is the subtle self in the heart
She who is worshipped daily starting with pratipad (first day of the lunar half-month) and ending with the full moon
She who is in the form of the kalAs
She who is the mistress of all the kalAs

She who delights in hearing poetry

She who is attended by lakShmI on the left side and sarasvatI on the right side, bearing ceremonial fans

She who is the primordial power, the parAshakti who is the cause of the universe

She who is not measurable by any means

She who is the self in all

She who is the supreme

She who is of sacred form

She who is the creator of many crores of worlds

She who has a divine body

She who is creator of the syllable klIM

She who is the absolute, as She is complete, independent and without any attributes

She who is to be known in secret

She who bestows liberation
She who is older than the three (trinity of brahma, viShNu and shiva)

She who is adored by the inhabitants of all three worlds

She who is the aggregate of the trinity (brahma, viShNu and shiva)

She who is the ruler of the gods

She whose form consists of three letters or syllables (Om = a u m)

She who is richly endowed with divine fragrance

She who shines with a vermillion mark on Her forehead; She who is decorated with a special paste made of vermillion

She who is pArvatI devI

She who is the daughter of himavat, the king of the mountains

She who has a fair complexion

She who is served by gandharvas (like vishvAvasu)

She who contains the whole universe in Her womb

She who is the cause of the universe

She who destroys the unholy

She who presides over speech
She who is to be attained through meditation

She whose limits cannot be ascertained (unlimited)

She who gives knowledge of the self

She who is the embodiment of knowledge itself

She who is known by all of vedAnta

She whose form is existence and bliss

She who is worshipped by lopAmudrA (wife of sage agastya)

She who has created and maintained the universe purely as a sport

She who is not perceived by sense organs (normal eyes)

She who has nothing to see

She who knows the truth of the physical universe

She who has nothing left to know

She who is constantly united with parAshiva; She who possesses the power of yoga

She who bestows the power of yoga

She who deserves yoga of all kinds
She who is the bliss attained through yoga; She who enjoys the bliss of yoga
She who is the bearer of the yugas
She who is in the form of the powers of will, knowledge and action
She who is the support of all
She who is firmly established
She who assumes the forms of both being and non-being
She who has eight forms
She who conquers ignorance
She who directs the course of the worlds
She who is the lone one
She who is the aggregate of all existing things
She who is without the sense of duality
She who is beyond duality
She who is the giver of good to all living things
She who is the giver of wealth
She who is ancient
She whose nature is the union of brahman and Atman
She who is immense
She who is predominantly sAttvic
She who presides over speech
She who is ever immersed in the bliss of brahman
She who is especially fond of sacrificial offerings
She who is in the form of language
She who has a vast army
She who is beyond being and non-being
She who is easily worshipped
She who does good
She who is attained through a bright and easy path
She who is the ruler of kings and emperors
She who gives dominion
She who protects all the dominions
తిమర. శాంతించింది
She who has a compassion that captivates everyone
తిమర. వెంచ వీప వీటించింది
She who establishes on royal thrones those who take refuge in Her
తిమర. సాగి అవ్
She who is the embodiment of the prosperity of the world
తిమర. దూష రాజ
She who is the mistress of the treasury
తిమర. జాకాగుడ బలెవుండి
She who commands armies of four types
తిమర. నాటంనుడ తామిలో
She who is the bestower of imperial dominion
తిమర. నాటంపడ విడి
She who is devoted to (or maintains) truth
తిమర. తమన్న విడ్లో
She who is girdled by the oceans
తిమర. దీపిక
She who is under a vow
తిమర. దియిండి సింది
She who destroys the demons, wicked forces
తిమర. సనం తండి సింది
She who keeps all the worlds under Her control
తిమర. సాగి అంతి
She who grants all desires
తిమర. తాంటి
She who is the creative power in the universe
తిమర. సాగి సానితి
She who is of the nature of existence, consciousness and bliss
తిమర. తిః తండ్రిండిండి
She who is not limited by time and space; She who is not measured by
time and space

She who pervades all the worlds and all the living and non-living things; She who is omnipresent

She who deludes all

She who is in the form of knowledge

She who is in the form of the scriptures; She whose limbs are the scriptures

She who is the mother of guha (subramaNya); She who dwells in the cave of the heart

She who has a secret form

She who is free from all limitations

She who is sadAshiva’s devoted wife

She who is the guardian of sacred traditions

She who possesses equanimity

She who is the symbol I

She who embodies in Herself the lineage of Gurus

She who transcends the senses
She who is worshipped in the sun’s disc

She who is illusion

She whose nature is as sweet as honey

She who is the goddess earth

She who is the mother of shiva’s attendants

She who is worshipped by guhyakas (a kind of devAs)

She who has beautiful limbs

She who is beloved of the gurus

She who is free from all limitations

She who is the goddess of all tantras

She who is in the form of dakShiNA mUrti

She who is worshipped by sanaka and other sages

She who bestows the knowledge of siva

She who is the consciousness in brahman

She who is the bud of bliss

She who is pure love
She who grants what is dear to Her devotees

She who is pleased by the repetition of Her names

She who is the deity worshipped by the nandi mantra

She who is the wife of natesha (shiva)

She who is the basis of the illusory universe

She who gives liberation

She who is in the form of liberation

She who is fond of the IAsya dance

She who causes absorption

She who exists as modesty in living beings

She who is adored by the celestial damsels such as rambhA

She who is the rain of nectar falling on the forest fire of worldly existence

She who is like wild fire to the forest of sins

She who is the gale that drives away the cotton wisps of misfortune

She who is the sunlight that dispels the darkness of old age
She who is the full moon to the ocean of good fortune

She who is the cloud that gladdens the peacocks who are the hearts of Her devotees

She who is the thunderbolt that shatters the mountain of disease

She who is the axe that cuts down the tree of death

She who is the supreme goddess

She who is the great kAli

She who devours everything great; She who is the great devourer

She who eats everything that is great

She who owes no debt

She who is angry (at the wicked)

She who killed chaNDa, muNDa and other asuras

She who is in the form of both the perishable and imperishable Atman

She who is the ruler of all worlds

She who supports the universe

She who bestows the three goals of life
She who is the seat of all prosperity

She who has three eyes

She who is the essence of the three gunas

She who bestows heaven and liberation

She who is the purest

She whose body is like the hibiscus flower

She who is full of vitality

She who is full of light and splendor; She who has an aura of light

She who is in the form of sacrifice

She who is fond of vows

She who is difficult to worship

She who is difficult to control

She who is fond of the pATali flower (the pale red trumpet flower)

She who is great; She who is in the form of mahatti (nArada’s vINa)

She who resides in the meru mountain
She who is fond of the mandAra flowers

She who is worshipped by heroic persons

She who is in the form of the cosmic whole

She who is without rajas (desire and anger)

She who faces all directions

She who is the indwelling self

She who is the transcendental ether (which is the material cause of the cosmic and individual bodies)

She who is the giver of life

She who is the nature of life

She who is worshipped by mArtANDabhairava

She who has entrusted Her regal responsibilities to Her mantriNi

She who is the goddess of tripura

She who has an army which is accustomed only to victory

She who is devoid of the three guNas

She who is both parA and aparA
She who is truth, knowledge and bliss

She who is immersed in a state of steady wisdom

She who is the wife of kapardi (shiva, one with matted hair)

She who wears all sixty-four forms of art as a garland

She who fulfills all desires

She who has a desirable form

She who is the treasurehouse of all arts

She who is the art of poetry

She who knows all the rasas

She who is the treasurehouse of rasa

She who is always full of vigor, nourishment

She who is ancient

She who is worthy of worship by all

She who is complete; She who gives bournishment to all

She who has eyes like lotus petals

She who is the supreme light
She who is the supreme abode
She who is the subtlest particle
She who is the most supreme of the supreme ones
She who holds a noose in Her hand
She who destroys the bonds
She who breaks the spell of the evil mantras of the enemies
She who has forms
She who has no definite form
She who is satisfied even by our perishable offerings
She who is the swan in the mAnasa lake of the minds of sages
She who abides firmly in truth
She who is truth itself
She who dwells inside all
She who is reality, the eternal being
She who is the tail that is brahman; the support for all
She who is brahman

She who is the mother

She who has a multitude of forms

She who is worshipped by the wise

She who is mother of the universe

She who is full of awe-inspiring wrath

She who is divine commandment herself

She who is the foundation

She who is manifested in the form of the universe

She who lords over the five prANAs and the senses

She who is the giver of life

She who has fifty centers of worship

She who is unfettered, free in every way

She who abides in secluded places

She who is the mother of the valiant

She who is the mother to the ether
She who gives salvation
She who is the abode of salvation
She who is the root form of everything
She who is the knower of all thoughts and sentiments
She who eradicates the diseases of the cycle of birth and death
She who turns the wheel of the cycle of birth and death
She who is the essence of all the vedas
She who is the essence of all scriptures
She who is the essence of all mantras
She who is slender-waisted
She who possesses exalted fame
She whose prowess is unlimited
She who is in the form of the letters of the alphabets
She who gives peace and repose to those who are afflicted by birth, death and decrepitude
She who is celebrated by all the upaniShads
She who transcends the state of peace
She who is unfathomable
She who resides in the ether, space
She who is proud
She who delights in music
She who is free from imaginary attributes
She who dwells in the highest state (beyond which there is nothing)
She who ends all sins and sorrows
She who is half the body of Her husband
She who is free from the bond of cause and effect
She who is overflowing with please in the union with kAmeshvara
She who wears glittering gold ear ornaments
She who assumes various glorious forms as a sport
She who has no birth
She who is free from decay
She who is captivating in Her beauty

She who is quickly pleased

She who is to be worshipped internally (mentally)

She who is difficult to attain by those whose attention is directed outwards

She who is the three vedas

She who is the abode of the threefold aims of human life

She who resides in the three worlds

She who is the goddess of the antardashAra chakra of the shri chakra

She who is free from diseases of all kinds

She who depends on none

She who rejoices in Her own self

She who is the source of nectar

She who is skilled in raising those who are immersed in the mire of transmigratory life

She who is fond all sacrifices and other rituals

She who is the doer of sacrificial rites
She who is in the form of yajamAna, who directs sacrificial rites
She who is the support of the code for righteous living
She who oversees wealth
She who increases wealth and harvests
She who is fond of the learned
She who is in the form of a knower of the self
She who makes the universe go around through Her power of illusion
She who devours the universe
She who shines like coral (with Her red complexion)
She who is in the form of viShNu
She who is in a form that extends over the whole universe
She who is without origin
She who is the seat of all origins
She who remains unchanged like the anvil
She who is the deity of the kaula path
She who is fond of the assembly of warriors
(Sweet.
She who is heroic
She who abstains from actions
She who is in the form of the primal sound
She who realizes the knowledge of brahman
She who is capable of creation
She who is expert in everything
She who is seated in the baindava (spot between the eyebrows) chakra
She who transcends all cosmic categories
She who is reality itself; she who is shiva himself
She who is the meaning of tat (that) and tvam (thou)
She who is fond of the chanting of the sAma veda
She who is benign and gentle in nature; of a cool, gentle nature as the moon
She who is the wife of sadAshiva
She who occupies (or can be reached by) both the left and right paths of worship
She who removes all dangers
She who abides in Herself; She who is free from all afflictions
She who is sweet in Her inherent nature
She who is wise; She who gives wisdom
She who is worshipped by the wise
She who is worshipped with consciousness as the oblation
She who is fond of the flower that is consciousness
She who is ever shining
She who is ever pleased
She who is rosy like the morning sun
She who is adored by both right and left-handed worshippers
She whose lotus face holds a sweet smile
She who is worshipped as pure knowledge (consciousness) by the spiritual aspirants following the kaula path
She who confers the priceless fruit of final liberation
She who is fond of hymns in Her praise
She who is the true object, the essence, of all praises
She whose glory is celebrated in the shrutis
She who is well-known for Her mind
She who is high-minded; She who has great fame
She who is the wife of mahesha (shiva)
She who is of auspicious form
She who is the mother of the universe
She who is the mother who protects and sustains the world
She who has large eyes
She who is dispassionate
She who is skillful and confident
She who is supremely generous
She who is supremely joyful
She who is in the form of the mind
She who has the sky as Her hair
She who is seated in Her celestial chariot; She who journeys in Her celestial chariot along with the gods

She who bears the vajrA (thunderbolt) weapon

She who is the presiding deity of the vamakeshvara tantra

She who is fond of the five forms of sacrifices (agnihotrA, darshapUrnamAsa, cAturmAsya, goyaj na and somayaj na)

She who reclines on a couch made of the five corpses

She who is the fifth (after brahmA, viShNu, rudra and Ishvara)

She who is the goddess of the five elements

She who is worshipped using five objects ( fragrance, flower, incense, lamp and food) of worship

She who is eternal

She who holds eternal sovereignty

She who is the giver of happiness

She who deludes shiva

She who is mother earth

She who is the daughter of dhara (himavat)
She who possesses great wealth; She who is extremely blessed

She who is righteous

She who promotes righteousness

She who transcends the worlds

She who transcends the guNAs

She who transcends everything

She who is of the nature of peace and bliss

She who resembles the bandhUka flower in beauty and grace

She who never forsakes the nature of a child

She who delights in Her sport

She who is eternally auspicious; She who never becomes a widow

She who gives happiness

She who is very attractive in Her beautiful rich garments and ornaments

She who is ever auspiciously married

She who is pleased by the worship performed by married women
She who is always radiant

She who is of pure mind; one who purifies the mind of Her worshipped

She who is pleased by offerings to the bindu (of shri chakra)

She who is ahead of everyone; first born

She who is the mother of the tripuras (three cities)

She who is worshipped by ten mudras (sarva sa NkShobhini, sarva vidrAvinI, sarvAkarshini, sarva vashankari, sarvonmAdinI, sarva mahankusha, sarva khechari, sarva bIja, sarva yoni, sarva trikhaNDA)

She for whom tripurAshrI in under control

She who is in the form of the j nAna mudrA

She who is to be attained through the yoga of knowledge

She who is both knowledge and the known

She who is in the form of the yoni mudrA

She who is the ruler of the tenth mudrA, the trikhaNDa

She who is endowed with the three guNas of sattva, rajas and tamas

She who is mother of all beings; mother of the universe

She who resides in the triangle
She who is sinless

She whose deeds are marvelous

She who gives all the desired objects

She who is known only through the exceedingly strenuous practice of spiritual discipline

She whose form transcends the six paths

She who is pure compassion

She who is the bright lamp that dispels the darkness of ignorance

She who is known well by all, even by children and cowherds

She whose commands are not disobeyed by anyone

She who abides in shri chakra, the king of chakras

She who is the divine tripurasundari devi

She who is the auspicious and divine shiva

She who is the union of shiva and shakti into one form

She who is the divine mother lalita

lalita1000.pdf
Ravi Mayavaram and Saraswathy

.. Shri Lalita Sahasranamavali with meanings ..

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Please send corrections to sanskrit@cheerful.com