

lalitaa trishati (300 names of Goddess Lalita)

l :el :t:ae*:S:t:ist::Om:Ī

Three hundred names of Goddess Lalita

Introduction

The transliteration of Sanskrit terms is according to ITRANS scheme, which is close to the pronunciation.

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This introduction deals with the background of
lalitaatrishatiistotram.

Among the 18 puraaNas, brahmANda-purANa is well known for the extolling of Lalita . It explains in detail the appearance of the Goddess Lalita to save the world from the clutches of the demon bhaNDAsura . There are three important sub-texts in this purANa.

The first of these texts is Lalitopaakhyaana, consisting of 45 chapters and is found in the last section of the purANa . The last five chapters are especially well known . They extol the the Divine mother, explain the significance of the mantra of the goddess (shoDashAksharii-vidyA), the various mudras and postures to be practiced, meditations, initiations etc., and the mystical placement of the deities involved in Shri Chakra.

The next text is the celebrated Lalitaa sahasranaama, which consists of 320 verses in three chapters.

The third text is the lalitaa trishati in which 300 names of the goddess is featured . There is a well known commentary on this work attributed to Adi Shankaraachaarya.

Lalita trishati and lalitaa sahasranaama are dialogues between the sage Agastya and the god HayagrivaPronounced as hayagriiva. Hayagriva is the incarnation of VishhNu who assumed the form of a horse to kill a demon by the same name . Agastya was a sage of great renown, who is immortalized as a star in the celestial heavens(one of the seven Rishi-s, saptarshhi or Ursa Major). He is the patron saint of Tamilnadu being a founder of a system of medicine called Siddha, and also having drunk the whole ocean in his kamaNDalum . According to yAska's Nirukta, Agastya is the half-brother of the great sage, VasishTha.

The story of the meeting of Agastya and Hayagriva is given in the lalitopaakhyaana and is quite interesting . Agastya was visiting several places of pilgrimage and was sad to see many people steeped in ignorance and involved in only sensual pleasures . He came to kAJNchi and worshiped kAmAkshI and sought a solution for the masses . Pleased with the devotion and his caring for the society, Lord VishhNu appeared before Agastya and provided the sage Agastya with the solution of `curing' the worldly folk from ignorance . He explained that He is the primordial principle, and the source and the end of everything. Though He is above forms and guNas, He involves himself in them . He goes on to explain that a person should recognize that He is the pradhAna (primordial) transformed into the universe,

and that He is also the purushha (conscious spirit) who is transcendental and beyond all qualities(guNa-s) and forms . However to recognize this, one has to perform severe penance, self-discipline etc . If (since) this is difficult, Lord VishhNu advises that the worship of the goddess will achieve the purpose of life, given as liberation from bondage, very easily . He points out that even other Gods like Shiva and Brahma have worshiped the goddess Tripuraa . VishhNu concludes his discourse saying that this was revealed to Agastya so that he (Agastya) can spread the message to gods, sages, and humans . VishhNu requests Agastya to approach his incarnation, Hayagriva and disappears from Agastya's sight.

Agastya approaches Hayagriva with devotion and reverence. Hayagriva reveals to Agastya that the great Goddess, lalitaa, is without beginning or end and is the foundation of the entire universe . The great goddess abides in everyone and can be realized only in meditation . The worship of goddess is done with the lalitaa sahasranamaa (1000 names) and Hayagriva teaches him this great sahasranaamaa.

After this Agastya thanks Hayagriva and tells him that though he has heard about Sri Chakra upaasana and the sahasranaama he lacks the satisfaction of knowing all the secrets and catches hold of Hayagriva's feet . Hayagriva is taken aback and keeps quiet . At this time Goddess Lalita appears to Hayagriva and tells him that both Agastya and his wife Lopamudra are very dear to her, and that Agastya is worthy of receiving the secret Lalita trishati and then disappears . Hayagriva lifts up Agastya and tells him that he is indeed a great man since Lalita herself had commanded him to impart the trishathi to Agastya. He also tells him that he is fortunate to have Agastya as a disciple since he had the vision of Lalita due to Agastya . He then gives him the following trishathi.

I :el :t:ae*:S:t:ist::Om:Î

.. AT: Â:il :el :t:ae*:S:t:i st::Om:Î..

lalitaatrishatiistotram.h

kkar-p:a Kl y:aN:i Kl y:aN:g:OS:ael :n:i .

Kl y:aN:S:b:en:l :y:a km:n:iy:a Kl :av:t:i .. 1..

km:l :ax:i Kl m:\:Gn:i K, N:am:â s:ag:ra .

kdmB:kan:n:av:as:a kdmB: k(â) y:a .. 2..

kndp:üv:½a kndp:üj :n:kap:a᳚ v:ix:N:a .

kp:üv:ixi s::öBy: kll:ö:t: kkp:ü:xa .. 3..

kel :d:öhra k᳚:l :ö:n:a km:ö:g:öa .

km:äed s:aex:N:i karey:*:i km:öpl:)da .. 4..

Okar- p:a c:kax:y:öan:öax:rakät:H .

Ot:᳚:edty:en:döy:a c:kān:nd ec:dakät:H .. 5..

Ov:em:ty:ag:m:ab::öy:a c:kB:eVt: m:dec:tia .

Okag:ö:᳚: en:Dy:atia c:öN:a reht:a, äa .. 6..

Ol :as:öö:ec:köa c:öH kX ev:n:aeS:n:i .

OkB::öa c:krs:a c:kā:y:ü) daey:n:i .. 7..

Okat:p:*: s:am:öy:)da c:kant:p:ü:t:a .

OD:m:an:)B:a c:ödn:öj :g:diÄ:ri .. 8..

Okv:ired s:öy:a c:k)ab:v: S:ael :n:i .

lkar- p:a c:öS:*:i c:öps:t:aT:ü) daey:n:i .. 9..

l , eg:ty: ev:en:döy:a c:Ä:rtv: ev:D:aeY:n:i .

lS:an:aed b:öM:y:i c:öS:tv:a½Ä es:e¹ da .. 10..

l ex:*:ix:N: s:ÄaNR k:öXriÄ:r v:l l :B:a .

l eRt:a c:Ä:raD:äö S:rirö:aeD: döt:a .. 11..

l Ä:r)öN:kri c:ö:t:aNRv: s:aex:N:i .

l Ä:r:öS:᳚ en:l:y:a c:ö:b:aD:a ev:n:aeS:n:i .. 12..

lhaev:raeht:a c:ॐ: S:eVt: ri\ :t:Îesm:t:an:n:a .

l:kar-pa l:el:t:a l:xm:i v:aN:i en:\:ॐ:t:a .. 13..

l:ækn:i l:l:n:a-pa l:s:æRm: p:aXI :a .

l:l:ent:kal :s:tPal :a l:l :aX n:y:n:æc:ॐta .. 14..

l:x:N:ॐj v:l : edvy:aॐi l:x:k:ॐNR n:æy:ka .

l:xy:aT:aÜl :x:N:ag:my:a l:bD:kam:a l:t:at:n:ॐ.. 15..

l:l:am:raj :del :ka l:emb:m:ॐt:al :t:æWc:t:a .

l:mb:ॐr)s:Ü:By:a l:jj :aµa l:y:v:ej :ॐta .. 16..

Ëi&kar -pa Ëi&kar en:l:y:a Ëi&pe)y:a .

Ëi&kar b:ij :a Ëi&arm:n*:a Ëi&arl:x:N:a .. 17..

Ëi&karj :p: s:ॐt:a Ëi&ti Ëi&v:B:ÜN:a .

Ëi&il :a Ëi&darady:a Ëi&B:aüËi&daeB:D:a .. 18..

Ëi&karv:acy:a Ëi&kar p:Ëy:a Ëi&kar p:ieYka .

Ëi&karv:ॐa Ëi&carec:nty:a Ëi&Ëi&rierN:i .. 19..

hkar-pa hl :D:ap:Ëj :t:a herN:ॐ:N:a .

hre)y:a hraraDy:a herb:Ë ॐ ॐ :endt:a .. 20..

hy:a- Za s:ॐ:t:æc:ॐm:ॐ s:m:ec:ॐta .

hy:ä:v:ahn:a hō:v:ahn:a ht:dan:v:a .. 21..

hty:aedp:ap:S:m:n:i herdĀ:æd s:ॐ:t:a .

hest:k ॐB:ॐ ॐ kta hest:k ॐ: e)y:ag:n:a .. 22..

herdāKāla edgD:a hy:ā:1/2m:raec:tā .

herKs:s:K:i haedev:1/2a hl l :am:dal :s:a .. 23..

s:kar-p:a s:v:va s:v:ḍ:i s:v:ṛ:l:a .

s:v:k*:iūs:v:B*:iūs:v:ḥn*:i s:n:at:nā .. 24..

s:v:āiv:1/2a s:v:āḡ s:ḍri s:v:ḡaex:N:i .

s:v:ātm:ka s:v:ḡ:ky: da*:i s:v:ḡv:m:ḡhni .. 25..

s:v:āDara s:v:ḡt:a s:v:āḡ:ḍv:ej:tā .

s:v:āḡN:a s:v:ṛ:at:a s:v:B:ḡN: B:ḡ:t:a .. 26..

kkaraT:aūkāl:hn*:i kam:ḍ:i kaem:t:aT:da .

kam:s:ḡiev:n:i kl y:a keYn:st:n: m:NRI :a .. 27..

krB::ḡH kl :an:aT: m:ḡ:i kc:ej :t:amB:ḡa .

kXax:sy:end k, N:a kp:ael :)aN: n:aeY:ka .. 28..

ka, Ny: ev:g:ḡa kant:a kaent:D:ḡ j :p:av:el :H .

kl :al :ap:a kl:ḡNYi kren:ej :ḡ p:l l :v:a .. 29..

kl p:v:l l :i s:m:B:ḡa kst:ḡi et:l :kaeWc:t:a .

hkaraT:aḡhḡg:et:haḡkaB:rN::ḡj v:l :a .. 30..

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hl l :is:l :asy: s:nt:ḡa hḡm:n*:aT:ḡ- ep:N:i .. 32..

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hahahHm:Ø st:Øy:a haen: v:à¹ ev:v:ej:tūa .. 33..

hyy:av:in: Aedy:a herk:pā, Na:Øka .

I:karaKy:a I:t:ap:Jy:a I:y:esT:ty:Øv:Ā:ri .. 34..

I:asy: dS:ū s:nt:Øa I:aB:al :aB: ev:v:ej:tūa .

I:¥NØrawa I:av:Ny: S:ael :n:i I:G:Øs:e¹ da .. 35..

I:ax:ars: s:v:N:aBta I:xm:N:ag:Ø p:Ī:t:a .

I:By:t:ra I:bD: B:eVt: s:ØB:a I:aI:ay:Øa .. 36..

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I:jj :ap:d s:m:araDy:a I:pXa I:kU:Ā:ri .. 37..

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ĪkaerN:i c: Īkaer ĪmDy:a ĪeS:K:am:eN:H .. 38..

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l:kaerN:i l:bD:- p:a l:bD:D:il :bD: v:aeWc:t:a .
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.. Eet: Â:i b:öaNRp:öaN:öü:raK:NRö

Â:i hy:g:ö:ag:sty:s:öadö

Â:il :el :t:ae*:S:t:i st::ö kT:n:ös:p:öü:î ..

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