

~ LALITOPĀKHYĀNA SERIES ~

War With Bhaṇḍāsura

PART I: a Study Guide

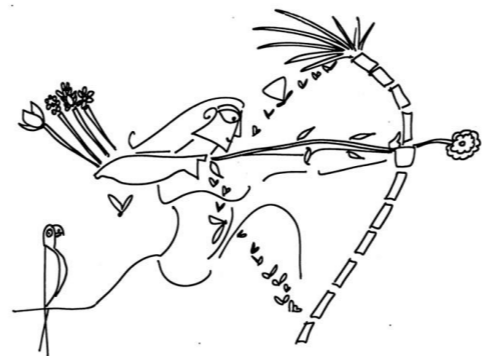
APRIL 27, 2024

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Introduction

The name Lalitā means playful, lovely, elegant or charming. She's also known as Kāmeśvarī ("Empress of Desire"). She is the Supreme Mother Goddess, always kind-hearted, Her gaze filled with empathy for every being.

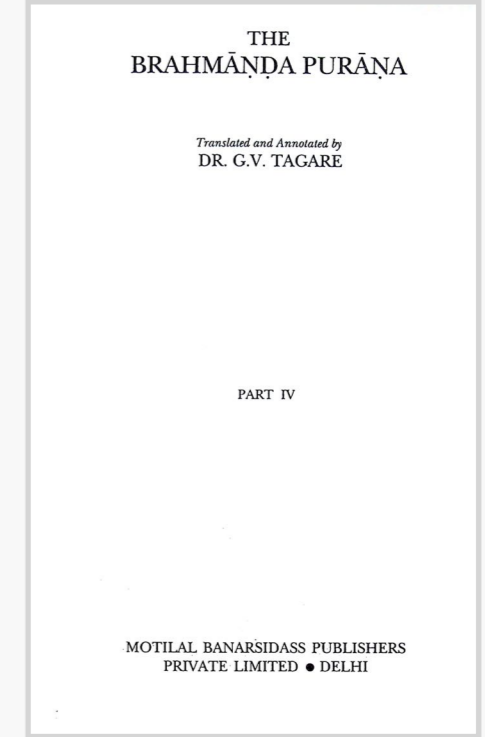
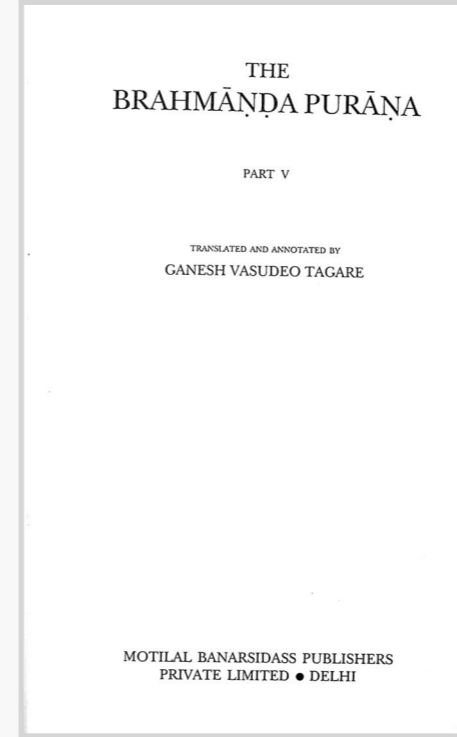
The deep inner significance of Lalitā's play with Her devotees is revealed in the Lalitopākhyāna (LU), translating to "The Story of Lalitā", which also referred to as the Lalitā Māhātmyam meaning "The Glory of Lalitā". This work constitutes the final portion (Uttarakhāṇḍa) of the Brahmāṇḍa Purāṇa (BP) that devotes practically the whole of Book IV to the story of the Goddess. This book consists of 44 chapters, comprising about 3,000 verses, of which the last 40 chapters beginning with the chapter 5 form the Lalitopākhyāna.

The BP states that the LU consists of 32 chapters. However, numerous editions of LU in different languages include more than 32 chapters. For instance, the version annotated by G.V. Tagare, utilized as a primary text for this study guide, contains 40 chapters. The reason for the additional chapters in the mentioned editions remains unclear.

The Story of the Goddess is presented as a dialogue between Hayagrīva (an avatāra of Lord Viṣṇu) and sage Agastya and includes:

- description of the origin of the Goddess,
- Her four-day war and triumph over the demon Bhaṇḍāsura and his armies,
- the construction of Śrīpuram (Lalitā's abode),
- ways and procedures of Her worship, and
- It is noted that the Lalitā Sahasranāma is derived from the BP, although it is absent in the BP source text utilized for this study guide. Additionally, it is stated that the Mahāvārāhī Sahasranāma was originally included in the LU but has since been lost and cannot be found in current manuscripts.

This publication is focused on Lalitā's four-day war with Bhaṇḍāsura, many deities, mantras and yantras of which find their way in the rituals of Paraśurāma Kalpasūtra and also are reflected in the first eighty four names of Lalitā Sahasranāma. It's designed as an immersive study guide which meticulously guides a devotee through the intricacies of the war, punctuating the journey with invaluable textual references and pivotal descriptions. Our heartfelt gratitude extends to Yogāmbā Sameta Ātmānandanātha for his invaluable contributions and insightful commentaries that enrich this publication.



Note: This publication is based on source text of the Brahmāṇḍa Purāṇa, translated and annotated by G.V. Tagare (1958). It is very unfortunate that no critical edition of LU exists which becomes particularly evident when examining the English translation text we were working with. This deficiency results in inconsistencies and variations within the text, such as differing spellings for names like Kollata and Kolāṭa etc. Moreover, certain verses seem incomplete which becomes especially noticeable in the enumeration of demons. For instance, LU 28.6 mentions ten nephews of Bhaṇḍāsura, but later in the same chapter, only nine are shown as defeated. Additionally, the text misaligns the adversaries Viśukra and Viṣaṅga with Mantriṇī and Daṇḍinī, as indicated in the Lalitasahasranāma (names #75 and #76), underscoring the urgent need for a detailed and critical review of this important scripture.

Revelation of Lalitopākhyāna



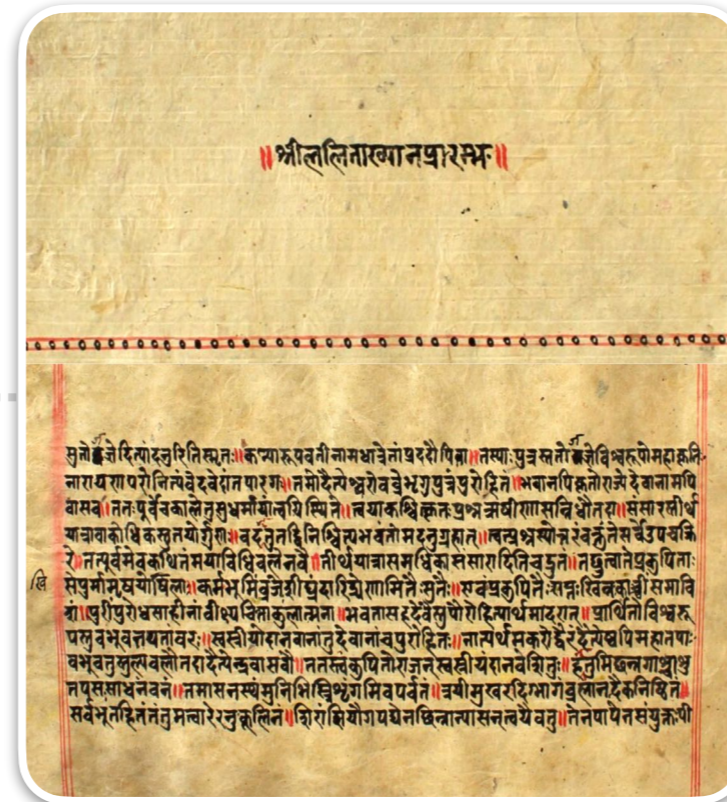
Kāñcipūram

When sage Agastya visited Kāñcī and worshipped Śiva and goddess Kāmākṣī; Viṣṇu became moved by his dedication and compassion, and appeared to Agastya in his Hayagrīva form revealing to the Sage Lalitopākhyāna, the Story of Lalitā.

(LU 5.3-10)



Agastya



Hayagrīva

Three Manifestations of the Supreme Goddess



(The Goddess) is beginningless. She is the support of everything. Sat and Asat Karmans are her forms. She can be perceived only through meditation. Meditation and Vidyās are her limbs, Heart is her base. She becomes manifest on attaining the oneness of souls on the ground of continued performance of holy rites. (LU 6.4-5)

The first [goddess], she than whom nothing is higher, is Parā as consciousness (citparā), the First Cause. Those who contemplate the nature of the Self also call her the Nameless (anākhyā). (LU. 39.9)*



1. *Prakṛti (Nature)*



2. *Mohinī (Enchantress)*



3. *Lalitā (The Beautiful One)*

Three Manifestations of the Supreme Goddess (LU 6.10)

At the outset, Śakti manifested herself through the profound meditation of god **Brahmā**. That Śakti is well-known by the name of **Prakṛti**. She is the bestower of Siddhi desired by the gods. (LU 6.6)

During the churning of the Milk Ocean, **Viṣṇu**, having propitiated Devī and became identical with Her form appeared as **Mohinī** to help gods receive the nectar. Later, she also captivated Śiva, leading to the birth of Śāstā, the suppressor of demons. (LU 6.7-9, 10.1-77)

It was to **kill Bhaṇḍāsura** and to protect the three worlds, that the **third form** (of the Goddess) rose up from the fire of great sacrifice. (LU 10.90)

Divine Activities

Sṛṣṭi (Creation)

Sthiti (Preservation)

Samhāra (Destruction)

Relationship to Goddesses in the Kāmākṣī Māhātmya (LU 39.9-14)

Parā: Two-armed, she shows with her right hand the gesture of meditative absorption [placing it at the level of her heart with the tips of the thumb and index finger joined to form a circle], and holds a manuscript [of her scripture] in the left. Her body shines [white] as snow, jasmine, the moon, and pearls. (LU 39.10)*

Parāparā: Red with the radiance of a myriad of rising suns, she is decked out with every variety of adornment, holding a lotus in her right hand and placing her [left] hand on her left thigh. She wears a crown and the new moon upon it. (LU 39.11-12)*

Aparā: This is the red, four-armed Tripurā. She carries a noose, a goad, a sugar-cane bow and [a set of] five arrows. It is this same goddess Lalitā, who has become famous in Kāñcī as Kāmākṣī. (LU 39.13-14)*

The above description matches **Sarasvatī**.

The above description matches **Lakṣmī**.

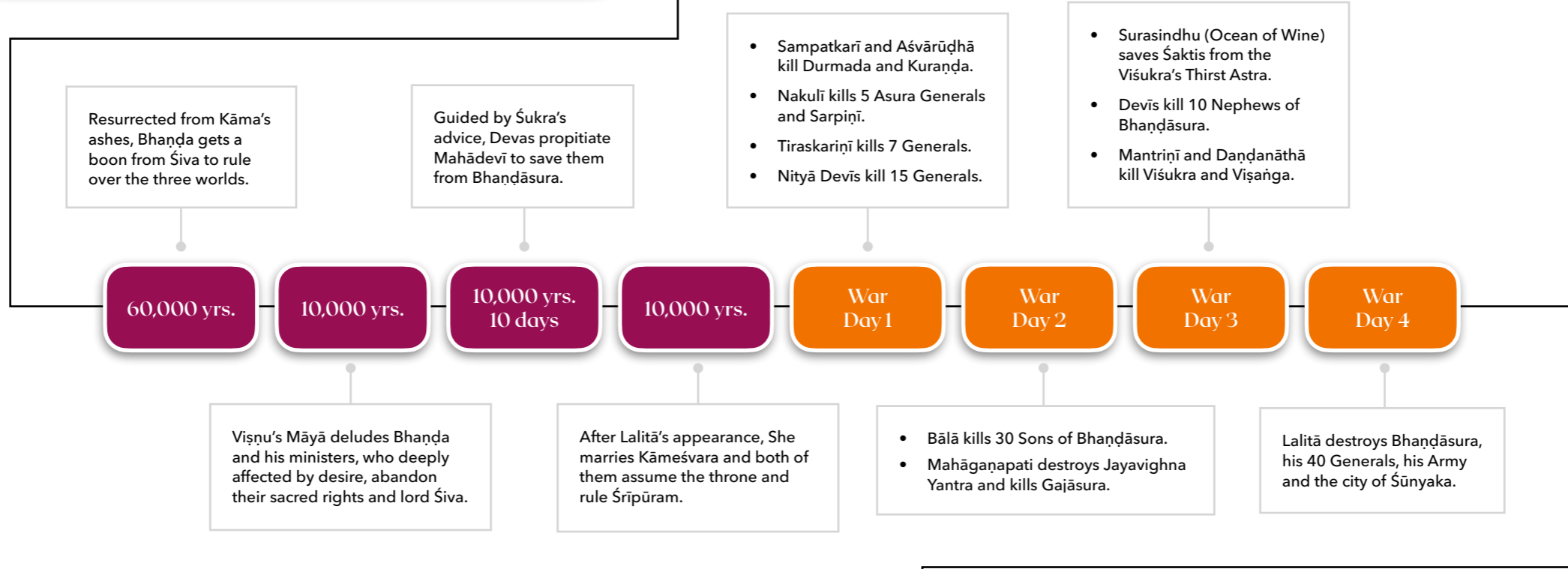
The above description directly points to **Lalitā**.

* - translation used from Alexis Sanderson's "Evidence of the Early Śākta Traditions in Regions Other than Kashmir"



The Gods prompt Kāmadeva to stir Śiva's interest in Pārvatī to produce an offspring who will defeat Tāraka. Kāmadeva's attempt results in him being burnt by Śiva's 3rd eye.

Lalitopākhyāna Timeline



Legend:

- Prelude to the war
- The great war

After Bhaṇḍāsura's defeat Lalitā revives Kāmadeva who proceeds to once again stir Śiva's emotions with his arrows resulting in Śiva's sacred marriage to Pārvatī, leading to the birth of Skanda, who, as prophesized, vanquishes Tāraka.

Synopsis of the Chapters (I/5)

CHAPTER 11: THE APPEARANCE OF DEMON BHAṆḌA

Agastya inquires from Hayagrīva about the origins of the formidable demon Bhaṅḍāsura, the divine emergence of Tripurāmbikā, and the epic battle that led to the demon's demise.

Hayagrīva begins his narrative with the story of Satī who self-immolates due to her father King Dakṣa's snub of her husband Śiva at his yajña, Śiva retaliates by destroying the ritual. He then withdraws to the border of the Himalayas, deeply engrossed in self-reflection.

Meanwhile, the Devas are tormented by demon Tāraka who gained invincibility through a boon that he can only be killed by a son of Lord Śiva. The Devas enlist Kāmadeva to stir Śiva's interest in Gaurī (reincarnated Satī), the daughter of the mountain-king Himavān and queen Mena, hoping their offspring would save them from the powerful demon. Kāmadeva, invisible to all, shoots his flowery arrows at Śiva, causing him to glance at Gaurī. However, realizing he's been struck by Kāmadeva's arrows, Śiva burns the God of Love with his third eye.

From Kāmadeva's ashes, Citrakarmā, the lord of Gaṇas, creates a man of extraordinary form. Upon seeing this being, Śiva brings him to life, and he becomes as radiant as the midday sun. After being taught the Śatarudriya mantra by Citrakarmā, he bows to Rudra a 100 times, repeating the mantra. Pleased, Śiva grants him a boon of his choosing. The boy asks for half the power of his antagonist and the ability to render his opponent's weapons useless. Śiva grants this, bestows upon him missiles and weapons, and gives him the power to rule for 60,000 years. Brahmā, observing this, calls him "Bhaṅḍa" ['to be fortunate'; could also mean a buffoon/mime], hence he is known as Bhaṅḍa or Bhaṅḍāsura. After granting these boons, Śiva disappears.

CHAPTER 12: THE RULE OF BHAṆḌA AND MANIFESTATION OF LALITĀ

Bhaṅḍa, shining with great refulgence, is crowned by Śukra and the Daityas. He has eight mighty Daityas as his assistants and four beautiful wives. All the Devas, including Indra, serve him, and he has thousands of chariots, horses, elephants, and foot-soldiers.

Wishing to restore power to the Devas, Viṣṇu creates Māyā to delude Bhaṅḍa. This Māyā, along with her celestial damsels, goes to the shore of Mānasa lake, where Bhaṅḍa is sporting with his women. Upon witnessing Māyā, Bhaṅḍa and his ministers become profoundly ensnared by desire. For 10,000 years, they lose touch with the Vedas and Lord Śiva, abandoning Yajñas and other sacred rituals.

As the Daityas became engrossed in Māyā, the Devas found liberation from their suffering and experienced immense joy. During that time Sage Nārada arrives and advises the Devas to propitiate goddess Parāśakti to overcome Bhaṅḍa. The Devas perform a great worship of Parāśakti on the banks of Bhāgīrathī for 10,000 years and 10 days. Meanwhile, Śukra goes to Bhaṅḍāsura, tells him that the Devas are propitiating Devī, and advises him and his ministers to go to the Himalayas and create hindrances for them.

Following this advice, Bhaṅḍāsura goes to create obstacles for Indra and the rest of the gods. Seeing this, Devī creates a huge impenetrable wall on their way. The demons try to crush it with various weapons and after numerous unsuccessful attempts, return back home. As the Devas perform the Homa, a radiant Śricakra appears, and in its middle, emerges the Great Goddess. Her glance liberates them from ailments and strengthens their bodies.

CHAPTER 13: THE HYMN OF PRAISE (LALITĀ STAVARĀJA)

Gods sing the Hymn of Praise to Devī and ask Her for protection against Bhaṅḍāsura. Moved by their devotion, Lalitā agrees to fulfill their request and promises that anyone who recites Lalitā Stavarāja would get immense benefits including glory, prosperity, health and progeny.

CHAPTER 14: APPEARANCE OF KĀMEŚVARA

Various deities and celestial beings arrive to witness the Supreme Goddess Lalitā's grandeur. Viśvakarmā, commanded by Brahmā, constructs a divine city for Lalitā filled with ramparts, stables, and the central palace, culminating in a splendid throne made of Cintāmaṇi stone.

Brahmā ponders the suitability of a ruler for this divine city, emphasizing the necessity of a union between a man and a woman to uphold sovereignty effectively. Amidst these contemplations, Śiva, adopting a mesmerizing form far surpassing the beauty of ten million Kandarvas (Gods of Love), appears before Brahmā, who names him Kāmeśvara, deeming him the perfect consort for Lalitā. This divine couple's mutual attraction is palpable, with both being overwhelmed by love at first sight, despite their wisdom and self-control. The chapter culminates in Brahmā's appeal to Lalitā, urging Her to assume Her role as the Queen of the divine city and to take Her place on the throne alongside Kāmeśvara.

CHAPTER 15: FESTIVITIES IN HONOR OF THE MARRIAGE OF LALITĀ WITH KĀMEŚVARA

Lalitā asserts Her independence and specifies that Her husband should be someone whose conduct aligns with Her own. After a discussion among Brahmā and other celestial beings, it is agreed that the marriage between Lalitā and Kāmeśvara should proceed. To signify Her choice, Lalitā throws a garland into the sky, which lands on Kāmeśvara, confirming their divine union.

The grand celebrations proceed. Various gods shower the couple with gifts, each more magnificent than the last. The festivities culminate with Lalitā and Kāmeśvara being seated in an aerial chariot named Kusumākara, which is adorned with eternal flower garlands and has the power to traverse heaven and earth. Brahmā names Lalitā, Kāmākṣī and Kāmeśvarī because Her glance fulfills the desires of Her devotees.

Lalitā and Kāmeśvara finally ascend to their throne and rule the three worlds for 10,000 years, which pass like a moment.

Finally, Sage Nārada arrives and brings to Lalitā's attention that a demon named Bhaṅḍa is causing chaos in the three worlds. Nārada asserts that only Lalitā can subdue this demon. He also suggests that the gods, who have been serving the divine couple, should return to their respective abodes. Lalitā agrees and sends them off, but the gods continue to serve Her and Kāmeśvara through their partial incarnations.

Synopsis of the Chapters (2/5)

CHAPTER 16: MARCH OF VICTORY | APPEARANCE OF SAMPATKARĪ AND AŚVĀRŪḐHĀ

Lalitā, along with Her army, sets on a march to defeat Bhaṇḍāsura. From Devī's divine weapons number of deities appear:

- A deity named **Sampatkarī**, is born out of the silver goad weapon of Lalitā. She is reddish in colour like the midday sun and is served by many crores of rows of elephants, horses, and chariots. She is mounted on an elephant named Raṇakolāhala, who is in a state of uproar, huge in size like a mountain, and appears to relish a fierce battle. A great army shouting fiercely follows her, hitting the thick clouds by the fluttering clusters of banners and emblems.
- A deity named **AśvārūḐhā**, is born of the lustrous coral noose of goddess Lalitā. She resembled the midday sun with a blazing splendor of the girdle spreading everywhere. Along with her, an army consisting mainly of horses moves ahead, digging and tearing the surface of the ground by means of their hoofs. This great goddess rides on a horse named Aparājita, a radiant and swift horse with a majestic stature. Its bridle sparkles, and its glossy manes drape beautifully.

CHAPTER 17: MARCH OF ARMIES OF DAṆḌANĀTHĀ AND MANTRIṆĪ

Next, the armies of Daṇḍanāthā (Lalita's Commander-in-Chief) and Mantrināthā (Lalitā's Prime Minister) are described, who, together with their forces, also set out for battle:

- **Daṇḍanāthā's** march illuminates the sky with the lustre of innumerable moons due to the numerous white umbrellas. The darkness under these umbrellas is dispelled by the brilliance of jewels fitted to their handles. Daṇḍanāyikā mounts a great lion, her own vehicle, known as Vajraghoṣa. The lion shakes its thick cluster of manes, keeps its mouth wide open, and its claws appear to grind the terrestrial sphere. Daṇḍanāyikā, with her armour having the colour of the rising sun, moves ahead with the intention of slaying the Asuras. The Devas stationed in the firmament eulogize Daṇḍanāthā by repeating her 12 names.
- **Mantrināthā** is served by an army of Śaktis who move ahead, delighting the people of the entire universe. Some of these Śaktis ride on peacocks, swans, mongooses, cuckoos, or are stationed in covered palanquins. All of them have dark complexions. Mantrināthā is eulogized by the heaven-dwellers through the 16 names. Mantrināthā is also described as being seated in a chariot with wheels worthy of being sung about, served by two attendants named Yantriṇī and Tantriṇī. Holding an exceedingly charming bow, Mantrināthā produces the twanging sound on its string, increasing its loudness with the tinkling sound of her bangles moving to and fro.

CHAPTER 18: THE VICTORIOUS MARCH OF LALITĀ PARAMEŚVARĪ

Lalitā is described holding a blazing goad and a noose resembling a serpent. She also carries a sugarcane bow and a set of five flowery arrows that shine brightly. Her bangles make a pleasing tinkling sound. She radiates a dazzling red radiance, more brilliant than a thousand suns, illuminating the sky as if filled with moons. She is shielded by a circular white umbrella, which resembles the sphere of the moon and is studded with spotlessly pure white pearls. A group of female attendants, led by Vijayā and others, fans Her with four jewel-encrusted, splendid cāmaras (chowries).

Lalitā is served by Kāmeśvarī and Nityās of lovely and desirable lustre, who are very charming in their martial dress and accoutrements, who are eternal and who surpass the sun by means of the lustre of their glistening weapons. She rides a chariot named Śrīcakra, which scrapes the clusters of clouds high above with flagstaves more than 10 Yojanas in height, and that is equipped with the power of continuously making roaring and rumbling sounds. She is robed in a tawny garment free from impurities and glitters with charming splendor.

Lalitā moves ahead with an intention for waging war as She is being eulogized by the gods through 25 names which can subdue the sins of the whole world. The chapter concludes with Hayagrīva providing Agastya with the 25 names of Lalitā, stating that those who eulogize Devī through these names will attain good fortune, the eight Siddhis, and great reputation.

CHAPTER 19: DEITIES STATIONED ON THE CHARIOTS CAKRARĀJA AND GEYACAKRA

The story proceeds with the descriptions of the chariots of Lalitā and Mantriṇī.

The chariot of Lalitā (**Cakrarāja**) is divided into nine steps.

- The ninth step is occupied by ten Siddhidevīs starting with Aṇimā, eight śaktis, starting with Brāhmī and ten Mudrādevīs starting with Sarvasaṅkṣobhiṇī. The eighth step is the home to the Śaktis in the form of sixteen digits of the moon starting with Kāmākarṣaṇikā. The seventh step is occupied by the deities named Guptatārās, starting with Anaṅgamadanā, the sixth step by Sampradāyā deities, the fifth by Kulottīrṇas, the fourth by Nigarbhayoginīs, the third by Rahasyayoginīs, the second by three deities, and the first step by the Devī herself.

The chariot **Gīticakra** (Geyacakra) of Mantrināthā has seven steps.

- The first step was the place of residence of Mantriṇī. The second step was occupied by Rati, Pṛiti, and Manojā. The third step was occupied by the deities of the arrows of the God of Love. The fourth step was occupied by the eight deities, chief of whom was Brāhmī, followed by eight deities starting from Lakṣmī. The fifth step was occupied by the sixteen deities beginning with Vāmā. The sixth step was occupied by the Bhairavas beginning with Asitāṅga. The seventh step was occupied by the four deities starting with Mātāṅgī. Then follow the four deities starting with Gaṇapati and four starting with Sarasvatī, concluding with the protectors of the cardinal points.

The chapter concludes by highlighting Mantriṇī's significance as Lalitā's Minister, emphasizing that all petitions to Lalitā must be made through her. Mantriṇī, endowed with all powers by Lalitā, is also known as Mudrinī and is distinguished by wearing a royal ring.

Synopsis of the Chapters (3/5)

CHAPTER 20: STATIONED ON THE KIRICAKRA

The first step of Kiricakra is occupied by Daṇḍanāyikā herself, who is described as the destroyer of the haughty and wicked Daityas. The second step is occupied by three deities: Jṛmbhīnī, Mohinī, and Stambhinī, who are competent to suppress Dānavas. Five deities beginning with Andhinī are stationed on the third step, appearing to split the three worlds with their boisterous laughter. The fourth step is occupied by six mātṛkās. The fifth step is occupied by seven deities called Dhātunāthās, starting with Yākinī. Two excellent weapons, ploughshare and pestle, assuming the form of deities along with two cāmaragrāhiṇīs [Krodhinī and Stambhinī], are stationed on either side of the chariot Kiricakra. A bhairava Caṇḍoccaṇḍa, who roars like a lion, is stationed at the same step in front of Daṇḍanāthā. Eight deities beginning with Vārtālī are stationed on the sixth step of the Kiricakra along with the Great Buffalo vehicle. In the next step numerous deities are stationed, such as directional deities, gandharvas, rudras, siddhas etc. all headed by Jṛmbhīnī, Stambhinī and Mohinī. In the extremity of the same step was Kṣetrapāla, Vārāhī's Lion vehicle and below, the Great Dark Deer vehicle. In the next step there were 1,000 deities [contained in the now lost Daṇḍinī Sahasranāma]. The Ocean of Wine, assuming the form of a deity, was stationed on the same step. Beneath the step, in all the eight quarters and above as well as below, ten great Bhairavas beginning with Hetuka, well-known for their profound exploits, had fixed their residences.

Next, the six charioteers of Lalitā as well as charioteers of Mantriṇī and Daṇḍanātha are described. The chapter concludes with the departure of Lalitā to fight demon Bhaṇḍa with a desire to accomplish his death.

CHAPTER 21: BOASTING OF BHAṆḌĀSURA

The residents of Bhaṇḍāsura's city, Śūnyaka become extremely agitated upon hearing the loud noise of goddess Lalitā's march. Walls in the city undergo untimely cracks, meteors fall from the sky, and earthquakes occur. The residents experience an untimely tremor in their hearts, and many ominous signs are observed.

The residents report these phenomena to Bhaṇḍa, who, despite the intense and dreadful signs, does not lose his courage. He goes to the chamber of consultation and deliberation, where he is served by his younger brothers Viśukra and Viṣaṅga. Viśukra advises Bhaṇḍa to send servants to drive out Lalitā. Viṣaṅga, on the other hand, advises caution and suggests sending spies to the Lalitā's camp to understand their enemy's strengths and weaknesses. Bhaṇḍa, however, is confident in the strength of his armies and generals, orders Kuṭilākṣa, his general of great strength, to prepare and mobilize the entire army for battle.

CHAPTER 22: SAMPTAKARĪ AND AŚVARŪḌHA KILL DURMADA AND KURAṆḌA

The Daityas, preparing to fight against Lalitā, equip themselves with various weapons and mount different animals and birds. Bhaṇḍa sends his general Durmada, against Lalitā, along with ten Akṣauhiṇīs (military unit). He also deploys Daityas at each entrance to the city of Śūnyaka for its protection, each accompanied by ten Akṣauhiṇīs. The city's defense is further fortified by ten Akṣauhiṇīs stationed along the rampart wall.

A fierce battle ensues between the Śaktis and the Daityas. The Śaktis fight back with their swords, causing the battlefield to be filled with dust and blood. Durmada, riding a camel, showers Sampatkarī's forces with arrows, causing a momentary stun among the Śaktis. Sampatkarī, riding on the elephant Raṇakolāhala, engages in a fierce battle with Durmada. The elephant displays various feats of bravery, attacking the Daityas with its trunk, feet, tusks, tail, and body. Durmada manages to hit a precious gem from the crown of Sampatkarī, which enrages her. She retaliates with her arrows, causing Durmada to die instantly. The remaining Daityas, who survive, flee and take refuge in the city of Śūnyaka.

Upon hearing the news of Durmada's death Bhaṇḍāsura becomes furious and orders the deployment of another general, Kuraṇḍa, to defeat Lalitā. Kuraṇḍa, armed and accompanied by a massive army, confronts the goddess Sampatkarī, vowing vengeance for his brother's death. As battle ensues, the goddess Aśvarūḍha intervenes, offering to take on Kuraṇḍa herself, while Sampatkarī's forces stand down. The Śaktis, skilled in combat and mounted on swift horses, charge at Kuraṇḍa's forces. In the midst of the battle, Aśvarūḍhā, riding her horse, uses her pāśa weapon to immobilize the enemy soldiers. Kuraṇḍa retaliates by skillfully cutting off the string of Aśvarūḍhā's bow with his arrow. However, Kuraṇḍa's efforts are futile as he is ultimately slain by the goddess's goad, leading to the Daityas' retreat. The news of Kuraṇḍa's fall alongside his brother deeply disheartens the lord of Śūnyaka.

CHAPTER 23: NAKULĪ KILLS 5 ASURA GENERALS AND SARPIṆĪ

Bhaṇḍa expresses his shock and dismay at the defeat of his forces and orders Kuṭilākṣa to send five generals, led by Karaṅka, along with a 100 Akṣauhiṇīs to the battlefield.

The five generals create a huge illusory snake demoness named Sarpiṇī, who has a massive size and terrifying smoky appearance. Sarpiṇī, a sorceress of war, creates many serpents from her body, causing chaos and confusion among the Śaktis.

The goddess Nakulī, born of Lalitā's palate and representing the realm of speech and language, intervenes. Riding on Garuḍa, she enters the battlefield. Nakulī's teeth transform into 32 crores of mongooses with a golden lustre, which begin to attack the serpents created by Sarpiṇī. The mongooses neutralize the serpents' poison and cut them into pieces. Nakulī then uses the Gāruḍa missile, which enters Sarpiṇī's body and destroys her illusory power, leading to Sarpiṇī's dissolution.

The remaining generals, now without their powerful support, attack Nakulī, who eventually decapitates them. Due to this victory Śyāmalāmbikā honors Nakulī and grants her the status of Śyāmalā's satellite (pratyāṅga) deity.

Synopsis of the Chapters (4/5)

CHAPTER 24: TIRASKARIṆĪ KILLS 7 GENERALS

Bhaṇḍa, the lord of Śūnyaka, expresses his fury over the death of his generals. He then instructs his Commander-in-Chief, Kuṭilākṣa, to send seven formidable generals, starting with Balāhaka, along with 30 Akṣauhiṇīs to the battlefield.

The seven generals, each riding on a unique vehicle, engage in a fierce battle with the Śaktis. These generals had previously received a boon from the sun-god, which allowed them to immobilize anything they looked at. Using this boon, they immobilize the Śaktis, causing chaos and confusion.

At Lalitā's command, the deity Tiraskariṇī, the body-guard of Daṇḍanāthā, enters the battlefield riding on a chariot Tamoliptā (Painted with Darkness). She blinds the generals, nullifying their boon and allowing the Śaktis to regain control. Tiraskariṇī then proceeds to kill the seven generals, making a garland with their severed heads.

Afterwards the Śaktis praise Tiraskariṇī for her victory, and the surviving Daityas flee seeking shelter with the lord of Śūnyaka.

CHAPTER 25: NITYĀ DEVĪS KILL 15 GENERALS HEADED UP BY VIṢAṄGA

Bhaṇḍa is distraught after hearing about the defeat of his forces. He gathers his brothers and trusted ministers, including Kuṭilākṣa, to strategize on how to conquer Lalitā and proposes a plan to attack Lalitā from the rear (i.e. South), as he believes She is guarded by fewer forces there. Bhaṇḍa assigns this task to Viṣaṅga, who is to be accompanied by 15 experienced generals, each leading an Akṣauhiṇī of soldiers. Bhaṇḍa believes that if Lalitā, the root cause of all Śaktis, is exterminated, the entire army of Śaktis will perish.

Under the cover of darkness, Viṣaṅga and his forces launch a surprise attack on Lalitā's army through the southern entrance of Śricakra. They manage to cause significant chaos and damage, almost reaching the final step of Lalitā's chariot. However, the Nityā deities, led by Kāmeśvarī, intervene to defend Lalitā. Jvālāmālinī and Vahnivāsini illuminate the battlefield, revealing the Daityas, after which a fierce battle ensues lasting for three Yāmas (9 hours).

The Nityā deities successfully defeat the Daitya generals, and Viṣaṅga, seeing the impossibility of victory, flees the battlefield. The Nityā's, victorious but hurt, bow down to Lalitā, who heals their wounds with a merciful glance.

CHAPTER 26: FORTIFICATION OF ŚRĪCAKRA; BĀLĀ KILLS 30 SONS OF BHAṆḌĀSURA

Mantriṇī and Daṇḍanāthā express their concerns about the fraudulent battle tactics of the demons to Lalitā. They propose building an enormous camp with a rampart of blazing fire for defense, to prevent surprise attacks by the enemy. Lalitā agrees with their counsel and tasks the Nityā deity Jvālāmālini, who has the form of fire, to provide defense for the army. Jvālāmālini encircles the ground to the extent of a 100 Yojanas and assumes the form of a fiery flame 30 Yojanas in height, leaving an opening of a Yojana.

Bhaṇḍa, learning about the fortified camp of Lalitā, consults with his allies and sends his 30 sons, each leading an army, to fight against Lalitā's forces. As they approach the fiery enclosure, Bālā, the daughter of Lalitā, expresses Her desire to fight them. Despite Lalitā's initial reluctance due to Bālā's tender age and Her recent training in warfare, Devī eventually grants Her permission. Bālā, armed with Lalitā's armor and weapons, enters the battlefield in a chariot drawn by 100 swans. The battle commences, and Bālā, displaying remarkable prowess, destroys the enemy forces and kills all 30 sons of Bhaṇḍa. Victorious Bālā is embraced by Mantriṇī and Daṇḍanāthā, and her exploits are reported to Lalitā, who derives great pleasure from the news.

CHAPTER 27: MAHĀGAṆAPATI DESTROYS JAYAVIGHNA YANTRA AND GAJĀSURA

Bhaṇḍāsura, mourning the loss of his sons, swears vengeance against Lalitā. Meanwhile, his advisors, Viśukra, Viṣaṅga, and Kuṭilākṣa, offer him consolation.

Upon receiving a command from Bhaṇḍāsura, Viśukra heads towards Lalitā's army, with his body concealed by māyā (illusion). Upon reaching Lalitā's camp, he prepares a mystical diagram inscribed on a huge rocky slab called Jayavighna. He infuses it with a mantra and hurls the yantra into the enemy camp, causing the Śaktis stationed there to become dejected and set aside their weapons.

Mantriṇī and Daṇḍanāthā, unaffected by the yantra that creates obstacles, voice their concerns to Lalitā regarding its impact on the Śaktis. Lalitā, with a smile, glances at Kāmeśvara, leading to the emergence of Mahāgaṇapati, a deity with elephant-like features. He immediately sets out to dismantle the yantra, liberating the Śaktis from their state of lethargy. Following this, Mahāgaṇapati creates six Vighnanāyakas along with their respective Śaktis and a host of other elephant-faced warriors akin to himself, all to aid in the struggle against the Asuras.

An intense conflict unfolds as Mahāgaṇapati clashes with Gajāsura, an Asura who takes the shape of an elephant. With remarkable prowess, Mahāgaṇapati single-handedly overcomes Gajāsura and his seven Akṣauhiṇīs of troops, securing a decisive triumph.

Following the battle, Mahāgaṇapati returns to Lalitā, who, pleased with his achievements, bestows upon him the boon that he shall be worshipped before all other gods.

Synopsis of the Chapters (5/5)

CHAPTER 28: SURASINDHU (OCEAN OF WINE) SAVES ŚAKTIS FROM THE THIRST ASTRA; MANTRIṆĪ AND DAṄḌINĪ KILL VIŚUKRA AND VIṢAṄGA

Bhaṇḍa, distressed by the defeat of his brother and the loss of his army, sends his forces, led by his brothers Viṣaṅga and Viśukra, to battle.

Viśukra discharges a Tṛṣāstram (a Missile of Thirst), which causes the Śaktis to become weak and drop their weapons. In response, Daṅḍanāthā commands the Ocean of Wine, Surasindhu, to quench the thirst of the Śaktis. The Ocean of Wine proceeds to shower torrents of various kinds of wine, reviving the Śaktis and enabling them to continue the battle. The Śaktis, now intoxicated and invigorated, fall upon the Daitya forces, annihilating many of them.

In the ensuing battle, Daṅḍanāthā fights with Viṣaṅga, ultimately defeating him with a blow from her iron club. MantriṆī fights with Viśukra, shattering his weapons and eventually killing him with a missile named Brahmaśiras. After the defeat of Viṣaṅga and Viśukra, MantriṆī and Daṅḍanāyikā spend the rest of the night in the camp.

CHAPTER 29: LALITĀ DESTROYS BHAṄḌĀSURA, HIS 40 GENERALS, HIS ARMY AND THE CITY OF ŚŪNYAKA

Agastya inquires from Haragrīva about the continuation of the battle, to which Hayagrīva responds by highlighting the auspicious effects of reading Lalitopākhyāna.

The narrative then shifts to Bhaṇḍa, who, infuriated by his ongoing losses, commands Kuṭilākṣa to assemble an army and attack Lalitā. Bhaṇḍa, his generals, and their formidable army march to war with a fierce determination. Lalitā and Her army, exuding an aura of divine power and resolve, also proceed into the battlefield.

On the fourth day, the war reaches its culmination, raging for two Prahāras (6 hours) from dawn. Lalitā's arrows, multiplying into millions, envelop the Asuras in profound darkness. In response, Bhaṇḍa unleashes 11 astras (missiles), which Lalitā neutralizes with her own set of 11 missiles. Bhaṇḍa escalates the conflict by releasing 10 "Demon" astras, countered effectively by Lalitā's 10 Viṣṇu Avatāras who sprang forth from her fingernails. The confrontation intensifies as Bhaṇḍa expends his utmost power to launch the final Mahāmohāstra (Weapon of Great Delusion), only to be met by Lalitā's Śāmbhavāstra.

After successfully fending off all of the weapons hurled at Her, Lalitā goes on the offensive and decimates Bhaṇḍa's entire army with Nārāyaṇāstra and annihilates his 40 generals with Mahāpāsupatāstra. The climax of the battle sees Lalitā slaying Bhaṇḍa and obliterating his city, Śūnyaka, with Mahākāmeśvarāstra.

After the sunset, a triumphant Lalitā, shining in Her glory, brings Her army back to the camp. The chapter concludes by emphasizing the benefits of reading Lalitopākhyāna.

CHAPTER 30: RESURRECTION OF MADANA (GOD OF LOVE)

Agastya seeks insights from Hayagrīva about the aftermath following Bhaṇḍāsura's defeat. Hayagrīva recounts how Lalitā revitalized Her weary Śakti army and received gratitude from the gods for restoring cosmic peace. The gods praise Lalitā for Her role in saving the universe and afterwards plead with the Goddess to resurrect Madana, the God of Love, emphasizing his crucial role in the cosmic scheme, especially in relation to Lord Śiva's marriage to Pārvatī and the birth of Skanda, who is destined to defeat Tāraka. Lalitā, moved by compassion for Rati, Madana's consort, and recognizing the broader cosmic implications, resurrects Madana, leading to a joyous and grand celebration of their union.

Following his revival, Madana embarks on his divine task to stir the emotions of Lord Śiva and Pārvatī, paving the way for their eventual union. The impact of Madana's arrows awakens Śiva's deep love for Pārvatī. Those same arrows also prompt Pārvatī, with her father's encouragement, to engage in intense penance to attain Śiva as her husband.

Their sacred marriage ensues, leading to the birth of Skanda, who achieves his destiny by vanquishing Tāraka. The narrative wraps up with Skanda's marriage to Devasenā and Madana's return to Śrīpura, where he resumes his service to Goddess Lalitā.





Story of Bhāṇḍāsura & Appearance of Lalitā

CHAPTERS 11 - 13

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Chapter 11: Breakdown

* The Appearance of Demon Bhaṇḍa *



CH.	VER.	DESCRIPTION
11	1	Agastya asks Hayagrīva to tell him the story of Bhaṇḍāsura and Lalitā.
11	2-6	After self-immolation of Satī, Śiva retreated to the Himālayas Satī is reborn as Pārvatī, daughter to the Mountain King, who, upon learning the truth about his daughter from Naradā, places her to serve Śiva.
11	7	Terrorized by the demon Tāraka, the gods consult Brahmā, who advises them to enlist the aid of Kāmadeva.
11	8-14	The tale of Kāmadeva's birth unfolds, where Kāma emerges from Viṣṇu's glance at Mahālakṣmī to alleviate Brahmā's burden of creation. He is granted a boon of invincibility and tasked with facilitating creation.
11	15-20	Gods praise Kāma urging him to strike Śiva with his arrow, thereby enabling Śiva to father a child with Pārvatī, who is destined to vanquish the demon.
11	21-5	Kāma goes to fulfill his task and penetrates Śiva with his arrows.
11	26-8	Śiva arises from his meditation and burns Kāma to ashes.
11	30-1	Citrakarmā, the Lord of Gaṇas, creates a boy from the ashes, who comes to life as a result of Śiva's glance.
11	32-3	Citrakarmā teaches him Śatarudriya mantra and implores the boy to bow to Śiva 100 times while repeating the mantra, which he proceeds to do.
11	34-6	Śiva, pleased with his devotion, grants the boy the following boon: <ul style="list-style-type: none"> • He will be able to get 50% power of his enemies during battle and his arrows will neutralize the missiles and weapons of his enemies. • He will rule the kingdom for 60,000 years.
11	37	After observing this, Brahmā said "Bhaṇḍa, bhaṇḍa ['to be fortunate'; could also mean a buffoon/mime]. Therefore, he is named Bhaṇḍa.

Chapter 12: Breakdown

* *The Rule of Bhaṇḍa and Manifestation of Lalitā* *

CH.	VER.	DESCRIPTION
12	1	Bhaṇḍa becomes a demon of dreadful nature because he was born out of Rudra's anger.
12	3-5	At the request of Śukra, Bhaṇḍa directs architect Maya to rebuild a city for him to rule.
12	6	Bhaṇḍa is crowned.
12	7-11	Description of gifts given to Bhaṇḍa by Śukra.
12	12-13	Bhāṇḍāsura's 8 assistants and 4 wives.
12	14-19	Asuras continuously propitiate Śiva and are blessed with abundance, which lasts for 60,000 years.
12	20-33	Viṣṇu creates Māyā to restore the power of Devas. As a result, Bhaṇḍāsura and his army abandon the Vedas and worship of Śiva. 10,000 years pass.
12	35-42	Nārada comes to Indra and warns him that if Bhāṇḍa is liberated from Māyā he will burn all the worlds and advises Devas to appropriate Parāśakti to defeat Bhaṇḍāsura.
12	43-46	Indra and the gods worship the Goddess in the Himalayas for 10,000 years and 10 days.
12	47-51	Śukra goes to Bhaṇḍāsura, tells him that Devas are appropriating Devī and advises him and his ministers to go to Himalayas and create hinderances for them.
12	52-58	Bhaṇḍāsura goes to create obstacles for Indra and the rest of the gods.
12	59-62	Seeing this Devī creates a huge impenetrable wall on their way. Demons try to crush it with various astras and after numerous unsuccessful attempts return back home.
12	63-67	Devas are frightened by the might of Bhaṇḍa and decide to propitiate Devī with Mahāmamsa (great flesh).
12	68-75	Devī appears from the fire.

Chapter 12: Important Descriptions

* The Rule of Bhaṇḍa and Manifestation of Lalitā *

GIFTS PRESENTED TO BHAṆḌĀSURA BY ŚUKRA

GIFT	DESCRIPTION
Crown	<i>was lively and indestructible, formerly given to Hiraṇyakaśipu by Brahmā.</i>
Two cāmaras (i.e. chowries)	<i>resembling the moon, were used as his insignia. They had been made by Brahmā. Neither sickness nor miseries could assail one by resorting to them.</i>
Umbrella	<i>formerly made by Brahmā himself. People seated in its shade were never affected by even crores of missiles.</i>
Bow	<i>named Vijaya.</i>
Conch	<i>called Ripughātinam 'the killer of enemies'.</i>
Throne	<i>which was everlasting and dazzling like the sun.</i>

BHAṆḌĀSURA'S EIGHT ASSISTANTS:

1. Indraśatru *Enemy of Indra*
2. Amitraghna *Destroyer of enemies*
3. Vidyunmālī *One with a lightning garland*
4. Vibhīṣaṇa *Terrifying*
5. Ugrakarmā *One who performs fierce actions*
6. Ugradhanvā *One with a formidable bow*
7. Vijaya *Victorious*
8. Śrutipāraga *Expert in the Vedas*

BHAṆḌĀSURA'S FOUR WIVES:

1. Sumohinī *Enchanting*
2. Kumudinī *One who is like a lotus*
3. Citrāṅgī *Beautiful bodied*
4. Sundarī *Beautiful One*



Chapter 13: Breakdown

✧ *The Supreme Hymn of Lalitā (Lalitā Stavarāja)* ✧



CH.	VER.	DESCRIPTION
13	1-28	Lalitā Stavarāja (Hymn of Praise).
13	29-30	Gods bow down to Lalitā who's pleased with their devotion.
13	31	Indra asks Devī for protection against Bhaṇḍāsura.
13	32-6	Lalitā promises to defeat Bhaṇḍa, ensuring that anyone who recites Lalitā Stavarāja would attain virtue, glory, prosperity, health, long life and progeny.

Chapter 13: Lalitā Stavārāja (I/2)

1. jaya devi jaganmātarjaya devi parātpare |
jaya kalyāṇanilaye jaya kāmakaḷātmike ||
Be victorious O Goddess, the Mother of the universe. Be victorious, O Goddess, greater than the greatest. Be victorious, O abode of welfare. Be victorious, O soul of Kāmakaḷā.
2. jayakāri ca vāmākṣi jaya kāmākṣi sundari |
jayākhilasurārādhye jaya kāmēṣi mānade ||
O bestower of victory with beautiful eyes; be victorious. O Kāmākṣī (one of lovely and loveable eyes), O beautiful one, be victorious. Be victorious, O Goddess worthy of being propitiated by all the Gods. O Kāmēṣī, goddess of love, bestower of honour, be victorious.
3. jaya brahmamaye devi brahmātmakarasātmike |
jaya nārāyaṇi pare nanditāśeṣaviṣṭape ||
Be victorious, O Goddess, the embodiment of Brahman, the soul of the essence and nectar whose nature is Brahman, O Nārāyaṇī, O Supreme one, be victorious, O bestower of delight on all the worlds.
4. jaya śrīkaṇṭha-dayite jaya śrīlalite'mbike |
jaya śrīvijaye devi vijaya śrīsamṛddhide ||
Be victorious, O beloved of Śrīkaṇṭha (Śiva). Be victorious, O Mother Śrī Lalitā. Be victorious, O Goddess, the conqueror with glory, O bestower of abundant riches and prosperity be victorious.
5. jātasya jāyamānasya iṣṭāpūrtasya hetave |
namastasyai trijagatāṃ pālayitryai parātpare ||
Obeisance to the Cause of that which is born and is yet to be born and of the fulfillment of what is wished for, Obeisance to that protectress of three worlds, O Goddess who art greater than the greatest.
6. kalāmuḥūrtakāṣṭhāhar māṣartuśaradātmāne |
namaḥ sahasraśīrṣāyai sahasramukhalocane ||
Hail to the Goddess identical with (all units of time such as) Kalāmuḥūrta, Kāṣṭhā, days, months, seasons and years. Obeisance to the Goddess with thousand heads; O Goddess with thousand eyes and faces.
7. namaḥ sahasrahastābjapādapaṅkajaśobhite |
aṇoraṇutare devi mahato 'pi mahīyasi ||
Obeisance to you appearing splendid with a thousand lotus-like hands and feet, O Goddess, minuter than the Atom yet greater than the greatest.
8. parātparatāre mātastejastejīyasāmapī |
atalaṃ tu bhavetpādaū vitalaṃ jānūnī tava ||
O Mother who art higher than the highest and even the light of the most brilliant lights, the (nether-world) Atala constitutes your feet and Vītala, your knees.
9. rasātalaṃ kaṭīdeśaḥ kuṅṣiste dharaṇī bhavet |
hṛdayaṃ tu bhuvanlokaḥ svaste mukhamudāhṛtam ||
Rasātala is the region of your waist. Dharaṇī (Earth) is your belly. Bhuvanloka is your heart and the world Svar (heaven) is your face.
10. dṛśāścandrārkadahanā dīśaste bāhavo'mbike |
marutastu tavocchvāsā vācaste śrutayo'khilāḥ ||
The Moon, Sun and Fire are your eyes, O Ambikā and the quarters (cardinal points) are your arms. The winds are your breaths and all the Vedas your words.
11. krīḍā te lokaracanā sakhā te cinmayaḥ śivaḥ |
āhāraste sadānando vāsaste hṛdaye satām ||
Creation and formation of the worlds is your sport. Śiva, the very embodiment of Cīṭ (Supreme Consciousness) is your companion; the Bliss of the Sat (Existent, Supreme Being) is your food and your residence is in the hearts of good people.
12. dṛśyādṛśya-svarūpāṇi rūpāṇi bhuvanāni te |
śīroruhā ghanāste tu tārakāḥ kusumāni te ||
The Bhuvanas (Worlds) constitute your forms visible as well as invisible. The clouds are your tresses and the stars your flowers.
13. dharmādyā-bāhavaste syu-radharmādyāyudhāni te |
yamāśca niyamāścaiva karapādaruhāstathā ||
Those beginning with Dharma are your arms, and those beginning with Adharma constitute your weapons. The Yamas and Niyamas constitute the nails of your hands and feet.
14. stanau svāhāsvadhākarau lokojjīvanakārakau |
prāṇāyāmastu te nāsā rasanā te sarasvatī ||
The utterances of Svāhā and Svadhā that enliven the worlds constitute your breasts. The Prāṇāyāma (Breath-control) is your nose and Sarasvatī (the Goddess of Speech) your tongue.
15. pratyāhārastvindriyāṇi dhyānaṃ te dhīstu sattamā |
manaste dhāraṇāśaktir-hṛdayaṃ te samādhikaḥ ||
Pratyāhāra, the withdrawal of the senses, is your sense-organs and meditation is your intellect, which is most excellent. Dhāraṇā, concentration, is your mind and Samādhi, the state of total absorption, is your heart.

Chapter 13: Lalitā Stavārāja (2/2)

16. mahīruhāste'ngaruhāḥ prabhātaṃ vasanaṃ tava |
bhūtaṃ bhavyaṃ bhaviṣyacca nityaṃ ca tava vighrahaḥ
*The trees are the hair on your body. The dawn is your robe.
What was, what is and what will be eternally constitute your form.*
17. yajñarūpā jagaddhātṛī viśvarūpā ca pāvanī |
ādau yā tu dayābhūtā sasarja nikhilāḥ prajāḥ ||
*The Mother of the Universe is Yajñarūpā (whose form constitutes the Yajña, sacrifice),
Viśvarūpā (having the universe for Her form) and the purifier of all. It is She who, due to being
compassion itself, creates all beings in the beginning.*
18. hṛdayasthāpi lokānāmadṛśyā mohanātmikā |
nāmarūpavibhāgaṃ ca yā karoti svalīlayā |
19. tānyadhiṣṭhāya tiṣṭhantī teśvasaktārthakāmadā |
namastasyai mahādevyai sarvaśaktyai namo namaḥ ||
*Though She abides in the heart of all, She is invisible to the beings of the world, as She has the
characteristic of deluding. It is She who, out of Her sports, creates distinction with names and
forms. She stays presiding over them but is not attached to them. She is the bestower of wealth
and desire. Obeisance to that Great Goddess. Repeated obeisance to the omnipotent goddess.*
20. yadājñayā pravartante vahnīsūryendumārutāḥ |
pṛthivyādīni bhūtāni tasyai devyai namo namaḥ ||
*Obeisance, obeisance to that Great Goddess at whose command the fire, sun, moon and winds
function and so do also the elements beginning with the earth.*
21. yā sasarjādihātāraṃ sargādāvādibhūridam |
dadhāra svayamevaikā tasyai devyai namo namaḥ ||
*Obeisance, obeisance to that goddess who, at the beginning of the (period of) creation, created
Brahmā, the primordial creator, the first bestower of plenty and who sustained him herself
single-handed.*
22. yathā dhṛtā tu dhariṇī yayākāśamameyayā |
yasyāmudeti savitā tasyai devyai namo namaḥ ||
*Obeisance, obeisance to that goddess by whom the-earth is held up, the imperceivable one by
whom the Ether is supported, and in whom the sun rises.*
23. yatrodeti jagatkṛtsnaṃ yatra tiṣṭhati nirbharam |
yatrāntameti kāle tu tasyai devyai namo namaḥ ||
*Obeisance, obeisance to that goddess where the entire universe arises, where it rests soundly and
wherein at the proper time it gets merged.*

24. namo namaste rajase bhavāyai namo namaḥ sāttvika-saṃsthitāyai |
namo namaste tamase harāyai namo namo nirguṇataḥ śivāyai ||
*Obeisance, obeisance to you of the rajas nature as the origin. Obeisance, obeisance to you of the
sattva nature for the sustenance. Obeisance, obeisance to you of the tamas nature as the
destroyer. Obeisance, obeisance to you of the nature of Śiva when devoid of guṇas.*
25. namo namaste jagadeka-mātre namo namaste jagadeka-pitre |
namo namaste 'khila-rūpa-tantre namo namaste 'khila-yantra-rūpe ||
*Obeisance, obeisance to you, who are the sole mother of the universe. Obeisance, obeisance to
you the sole father of the universe. Obeisance, obeisance to you, identical with all forms and
tantras (rituals and rites). Obeisance, obeisance to you, O Goddess in the form of all yantras
(mystical diagrams).*
26. namo namo loka-guru-pradhāne namo namaste 'khila-vāgvibhūtyai |
namo 'stu lakṣmyai jagadeka-tuṣṭyai namo namaḥ śāmbhavi sarvaśaktyai ||
*Obeisance, obeisance to you, O foremost guru of the worlds. Obeisance, obeisance to you,
to the magnificence of all types of utterances. Obeisance to Lakṣmī, the sole satisfaction of the
world. Obeisance, obeisance to the omnipotent one, O consort of God Śambhu.*
27. anādi-madhyāntamapāñca-bhautikaṃ
hyavānmano-gamyamatarkya-vaibhavam |
arūpamadvandvamadrṣṭa-gocaraṃ
prabhāvamagryaṃ kathamamba varṇaye ||
*O Mother, how can I describe your excellent prowess and influence. It is without beginning,
middle or end. It is not constituted of the five elements. It cannot be expressed by words or
comprehended by mind. Its magnificence and power cannot be inferred. It is formless. It is
without duality. It cannot be perceived by the senses.*
28. prasīda viśveśvari viśva-vandite prasīda vidyeśvari veda-rūpiṇi |
prasīda māyā-mayi mantrā-vigrahe prasīda sarveśvari sarva-rūpiṇi ||
*Be gracious unto us, O Goddess of the universe. Be pleased, O Goddess saluted by all the
universe. Be pleased, O Goddess of knowledge, of the form of the Vedas. Be pleased, O
Māyāmayī (one who is composed of Māyā), O Mantravigrahā (who is the embodiment of
Mantras). Be pleased, O Goddess of everything and whose form is everything.*

Note: Translation as per Bhrahmaṇḍa Purāṇa, G.V. Tagare (1958)



Prelude to the War

CHAPTERS 14 - 21

TRIPURĀ  TALLIKĀ

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Chapter 14: Breakdown

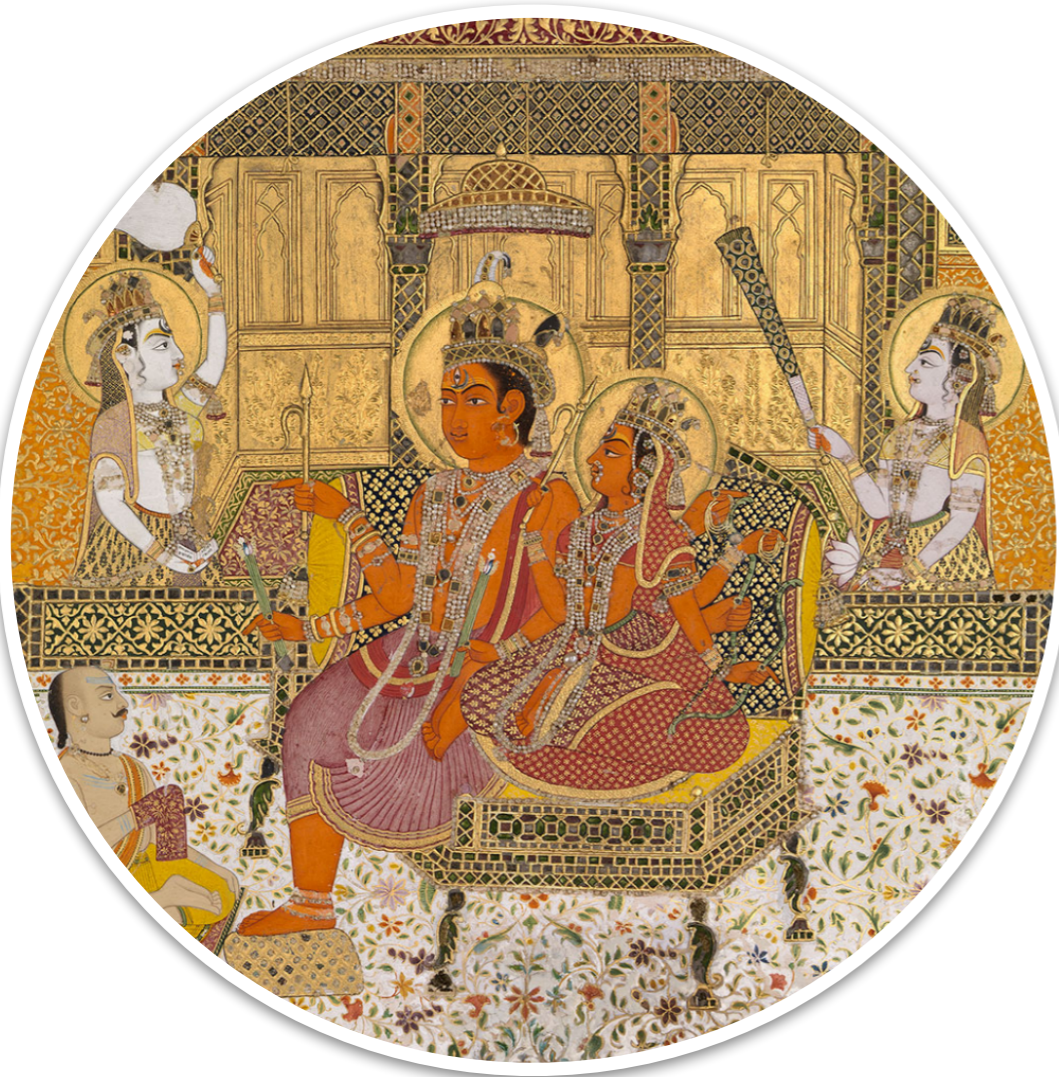
* Appearance of Kāmeśvara *



CH.	VER.	DESCRIPTION
14	1-8	Various deities arrive to pay homage to Lalitā Viśvakarmā, commanded by Brahmā, constructs a divine city for the Goddess.
14	9-13	Description of the city.
14	14-7	Brahmā ponders that the city has to be ruled by a couple and whether Śiva can be a good husband for Lalitā given his fierce and ghoulish nature.
14	18-22	Śiva adopts a mesmerizing form and appears before Brahmā, who names him Kāmeśvara, deeming him the perfect consort for Lalitā.
14	23-5	Kāmeśvara and Lalitā are mutually attracted to each other.
14	26-9	Brahmā appeals to Lalitā, urging Her to assume Her role as the Queen of the divine city and to take Her rightful place on the throne alongside Kāmeśvara.

Chapter 15: Breakdown

* Festivities in Honour of the Marriage of Lalitā with Kāmeśvara *



CH.	VER.	DESCRIPTION
15	1-2	Lalitā proclaims Her independence and specifies that Her husband should be someone whose conduct aligns with Her own.
15	3-10	Discussion of the nature of marriage and praise of Lalitā.
15	11-2	Lalitā throws the garland on the neck of Kāmeśvara.
15	13-8	Viṣṇu gives Lalitā in marriage to Kāmeśvara, as the gods proceed with the marriage ceremony.
15	19-25	Various gifts to Lalitā presented by Gods.
15	26-9	Brahmā creates a chariot named Kusumākara and seats the couple there.
15	30-4	The procession is described after which Lalitā and Kāmeśvara are seated on the throne.
15	35	Brahmā names Lalitā, Kāmākṣī and Kāmeśvarī because with Her mere glance She fulfils the desires of Her devotees.
15	36-45	The couple happily rules Śrīpūram for 10,000 years.
15	46-53	Sage Nārada approaches and urges Lalitā to confront the demon Bhaṇḍa and to dispatch the gods back to their respective places, to which She consents.
15	54-9	Benefits of chapter recitation.

Chapter 15: Important Descriptions

* Festivities in Honour of the Marriage of Lalitā with Kāmeśvara *

GIFTS GIVEN BY GODS TO LALITĀ

DEITY	GIFT DESCRIPTION
Brahmā	<i>A sugarcane bow of imperishable nature and adamantine strength.</i>
Viṣṇu	<i>Immutable and unfading flowery arrows; An umbrella that was an insignia of imperial power.</i>
Varuṇa	<i>The serpentine noose.</i>
Viśvakarmā	<i>Goad</i>
Agni	<i>Crown</i>
Moon and the Sun	<i>Two large ear-rings</i>
Ratnakāra (Ocean God)	<i>An ornament fully studded with the nine precious stones.</i>
Kubera	<i>A necklace full of Cintāmaṇis (Philosopher's stones).</i>
Rivers Gaṅgā and Yamunā	<i>Two chowries shining brilliantly like the moon.</i>
Indra (the ruler of Suras)	<i>An everlasting honey-vessel.</i>
The Eight Vasus, Rudras, Ādityas, Aśvinīdevas, Guardians of the Quarters, Maruts, Sādhyas, Gandharvas and the Lords of Pramathas	<i>Chariots, horses, and elephants of great velocity and strength, camels free from sickness, and horses devoid of hunger and thirst. They gave them (such animals) of adamantine shape and strength along with weapons and other requisites.</i>

CHARIOT KUSUMĀKARA CREATED BY BRAHMĀ

- It had never-fading flower garlands.
- It was impregnable to weapons.
- It could go as it pleased in heaven, in firmament or over the land.
- It was richly furnished.
- Its fragrance was pleasing to the mind and very auspicious. Merely by inhaling it, delusion, sickness, hunger and agony would perish instantaneously.

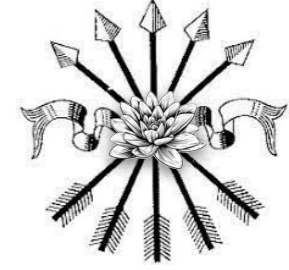


Chapter 16: Breakdown

✧ *The March of Victory; Appearance of Sampatkarī and Aśvārūḍhā* ✧

CH.	VER.	DESCRIPTION	LSN #
16	2-6	Lalitā creates Mardala (drum) from the Seven Oceans, after that follow descriptions of many versions of drums.	
16	7-13	Creation of Sampatkarī from Lalitā's goad, her appearance and description of her army.	66
16	14-30	Creation of Aśvārūḍhā from Lalitā's noose, her appearance and description of her army.	67
16	31-36	Brief description of Daṇḍanāthā and her army.	

Chapter 16: Symbolism of Lalitā's Four Weapons



Lalitā's arm that's holding the weapon	Upper Right	Upper Left	Lower Left	Lower Right
Weapon	Elephant Goad (<i>Añkuśa</i>)	Serpentine noose (<i>Nāgapāśa</i>)	Sugarcane Bow (<i>Cāpa</i>)	5 Arrows (<i>Pañca Bāṇa</i>)
God who gifted the weapon	<i>Viśvakarmā</i>	<i>Varuṇa</i>	<i>Brahmā</i>	<i>Viṣṇu</i>
Weapon description*	Made of Silver	Made of Red Coral	Made of Sugar Cane of the Red Variety	(1) Red Lotus, (2) White Lotus, (3) Red Lily, (4) Ashoka Flower & (5) Mango Flower
Weapon symbolism	Anger (<i>Krodha</i>), Repulsion / Immobilization	Desire (<i>Rāga</i>), Attraction / Control	Mind	5 Sensations (<i>Tanmātras</i>) (sound, taste, form, smell, touch)
Weapon śakti (per <i>Yoginigr̥daya</i>)	The Power of Knowledge (<i>Jñāna śakti</i>)	The Power of Will (<i>Ichhā śakti</i>)	The Power of Action (<i>Kriya śakti</i>)	The Power of Action (<i>Kriya śakti</i>)
Goddess that came out of the weapon	<i>Sampatkarī</i> (Head of the Elephant Forces)	<i>Aśvārūḍhā</i> (Head of the Cavalry)	<i>Rājaśyāmālā</i> (Prime Minister)	<i>Daṇḍanāthā</i> (Commander-in-Chief)

* - The details of the weapons are given in *Lalitāsahasranāma Bhaṣya* by Bhaskararaya and in the 64 *Upacāra pūjā* section of *Nityotsava*.

Devīs That Appeared from Lalitā's Weapons



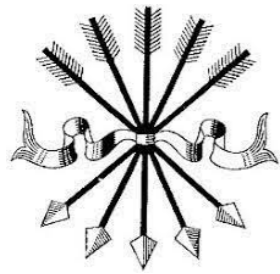
Sampatkari



Aśvarūdhā



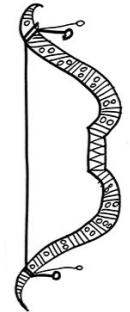
Lalitā Tripurasundarī



Mahāvārāhī (Dandini)



Rājasyāmalā (Mantrinī)



Chapter 16: Sampatkarī Related Descriptions

✧ *The March of Victory; Appearance of Sampatkarī and Aśvārūḍhā* ✧



SAMPATKARĪ:

- Born from Lalitā's goad.
- Rode an elephant named Raṅakolāhala.
- Reddish in color, similar to the midday sun.
- Held a vibrant, thin-bladed sword, which had a glow similar to the terrifying glare of the God of Death, Kālanātha.

ELEPHANT RAṅAKOLĀHALA:

- Was in a state of excitement.
- Huge in size like a mountain.
- Appeared to relish a fierce battle.

Chapter 16: *Aśvārūḍhā* Related Descriptions

✧ *The March of Victory; Appearance of Sampatkarī and Aśvārūḍhā* ✧

AŚVĀRŪḌHĀ:

- Born from Lalitā's noose.
- Rode on a horse Aparājita.
- Held the noose, the goad, the cane and the bridle of the horse.

HORSE APARĀJITA:

- Was exceedingly refulgent and fast.
- Had a tall and stately figure.
- Its bridle glistened in its mouth.
- Thick clusters of manes fell on either side and shone brightly.
- Shook its bushy tail when the clouds were scattered all round.
- Shone brilliantly with the jewels and bells tied to its shanks.
- Produced loud sounds by fiercely stamping with its hoofs.
- Appeared to sound the musical instrument.
- Exhibited different kinds of trotting and galloping movements.
- Appeared to possess wings when the chowries shook on either side.
- Its trappings and harness were very pleasant and fascinating.

AŚVĀRŪḌHĀ'S HORSES:

- Were of various breeds from various territories.
- Had auspicious marks and characteristics.
- Were well trained and could bear riders properly.
- Known for their speed and steady minds.
- Dug and tore the surface of the ground with their hoofs, as if using hoes.
- Could comprehend the minds of their masters.
- Could withstand the rigours of great battles.
- Controlled over anger and fatigue, well-trained in different paces.
- Had the velocity of the wind.



Chapter 17: Breakdown

* *The March of the Armies of Daṇḍanāthā and Mantriṇī* *

CH.	VER.	DESCRIPTION
17	1-16	Continued description of Daṇḍanāthā's army and her Lion vehicle.
17	18-20	12 Names of Daṇḍanāthā.
17	22-31, 36-7, 50-1	Description of Mantranāthā (Rājaśyāmalā) and her army.
17	33-5	16 Names of Mantranāthā.
17	38-45, 47-9	Dhanurveda (Science of Archery) appears from the young parrot and gives Mantranāthā a bow named Citrajīva.
17	46	Mantranāthā's two attendants: Yantriṇī and Tantriṇī.
17	47-51	Description of Mantriṇī holding her Citrajīva bow and arrow, accompanied by her śaktis.

Chapter 17: Daṇḍanāthā Related Descriptions

✧ *The March of the Armies of Daṇḍanāthā and Mantriṇī* ✧

DAṆḌANĀTHĀ'S LION VEHICLE:

- Named Vajraghoṣa.
- Was three Yojanas tall.
- Had large eyes and hideous features.
- Rapidly shook its tail.
- Shook the thick cluster of its manes.
- Deafened the quarters with its harsh tooth-gnashing sound.
- Kept its mouth wide open.
- Appeared to grind the earth with its hard claws.
- Its claws, as tough as skulls and the primordial Tortoise's outer shell, penetrated deep down to the Pātāla.

DAṆḌANĀTHĀ'S BHAIHAVAS:

- Had tridents in their hands.
- Had tawny-coloured matted hair.
- Had arrows with fiery flames.

DAṆḌANĀTHĀ'S SOLDIERS:

- Resembled the Goddess Daṇḍanāthā in size, shape, ornaments, and weapons.
- Had boar faces.
- Were dark and tawny-coloured like the Tamāla tree with ruthless eyes.
- Had smoke and fire flames issuing from their sharp, curved teeth.
- Rode on thousands of buffaloes.



Chapter 17: The 12 Divine Names of Daṇḍanāthā

✧ The March of the Armies of Daṇḍanāthā and Mantriṇī ✧

1. **Pañcamī:** The fifth Devī. She is the fifth among the eight Mātṛkā Devīs, also she is the power behind Sadāśiva, the fifth Karaneśvara, as his Anugraha Śakti.
2. **Daṇḍanāthā:** Commander-in-Chief of the armed forces of Śrī Lalitā.
3. **Saṅketā:** Secret coded. Characterized by the secrecy and coded communication, akin to those employed in the military.
4. **Samayeśvarī:** Queen of the disciplined path, known as **samaya**, which spans from the initial stage, **ārambha**, to the fourth state of **prauḍa**. This journey is characterized by adherence to specific rules and regulations by the seeker.
5. **Samayaśaṅketā:** The keeper of secret codes within the pūjā path, where sādhana is seen as both a spiritual practice and a battle. She grants the wisdom to comprehend the significance and philosophy behind each act of pūjā.
6. **Vārāhī:** She embodies the divine power of Śrī Viṣṇu's Vārāha avatāra, renowned for raising the earth from the depth of the ocean, suggesting her immense stature.
7. **Potriṇī:** Boar faced. Given the boar's ability to float and swim in water, she grants her devotees the support needed to stay afloat and guides them on their worldly journey.
8. **Śivā:** Ever auspicious. As the Devī represents pure consciousness, she is inherently and perpetually auspicious.
9. **Vārtālī:** Queen of speech. This name draws an analogy to the Vārāha avatāra's use of tusks to uplift the Earth. The grand tusks symbolize the Vedas, representing the ultimate guide and means for elevation and enlightenment.
10. **Mahāsenā:** Having great army. Her "army" is represented by the body's flesh, bones, and blood. Thus, keeping the body in prime condition, a blessing from this Devī, is emphasized.
11. **Ājñācakreśvarī:** Queen of the Ājñā cakra (mid-eyebrow center). For a sādha, the journey of elevating the Kuṇḍalinī energy up to the Ājñā cakra relies on individual effort. Beyond this point, the directive—or ājñā—of the Goddess is essential for advancing to the Sahasrāra, symbolizing the Divine Mother's grace bestowed through the guidance of the Śrī Guru.
12. **Arighnā:** The name combines 'ari,' meaning enemy or the cycle of time (kāla cakra), with 'ghna,' meaning to kill or destroy. Thus, **Arighnā** signifies the one who vanquishes enemies and transcends time itself. As the next tattva after kāla is 'niyati' (rule), she embodies the enforcement of cosmic laws, aligning with her role as the upholder of order (referenced in name 4).

Commentary by Yogāmbā Sameta Ātmānandanātha



Chapter 17: Mantriṇī Related Descriptions

* The March of the Armies of Daṇḍanāthā and Mantriṇī *

MANTRIṆĪ:

- Had a dark complexion like a cloud.
- Sat in a great chariot with lofty flagstuffs.
- Her armour was the colour of the rising sun.
- Pride and inebriation made her eyes roving.
- Small sweat drops made her lotus-like face charming.
- Her eyebrows danced gracefully.
- A triangular umbrella made of peacock feathers rose high above her.

ARMY OF MANTRIṆĪ:

- Adorned with ornaments of love.
- Had a dark complexion like tigresses.
- Held Viṇās in their hands.
- Some danced and sang with the sweet notes of excited cuckoos.
- Others played on musical instruments such as lutes, flutes, and drums.
- Some rode on peacocks.
- Others used swans as their vehicles.
- Some rode on mongooses.
- Others were seated on cuckoos.
- Some were stationed in covered palanquins.
- Some rode on horses.
- Some were intoxicated by honey from Kaḍamba flowers.

DHANURVEDA (SCIENCE OF ARCHERY):

- Emerged from the young parrot held by Mantriṇī.
- Had four arms, three heads, and three eyes.
- Gifted Śyāmālā a great bow known as Citrajīva which had two quivers with everlasting supply of arrows embellished with gold.



Chapter 17: The 16 Divine Names of Mantriṇī

✧ The March of the Armies of Daṇḍanāthā and Mantriṇī ✧

1. **Saṅgītayoginī:** saṅgīta is "music", yoga is "union." As such, Rājasūyāmalā is the one who shows the way to union with the Divine through music.
2. **Śyāmā:** Dark hued. Devī is meditated as having a dark green hue.
3. **Śyāmalā:** Here we are directed to meditate on Devī being present in all the dark hued objects in this world, like rain bearing clouds, etc.
4. **Mantranāyikā:** The word **mantra** means that which transports the person into a realm of a mindless state. **Nāyikā** means a "Queen." As such, She's the Queen of Mantras and is skilful in getting a person into that mindless state.
5. **Mantriṇī:** Building upon the previous concept, this name reveals the Divine's role in guiding such a transformation. 'Mantriṇī' also means, the Prime Minister of Śrī Lalitāmbikā, underscoring her advisory and guiding capacity.
6. **Saciveśānī:** Elaborating further on the preceding name, **Saciva** means "minister" and **Īśānī** represents "the head". Thus, she is a Prime Minister in the court of Śrī Lalitāmbikā.
7. **Pradhānesī:** **Pradhāna** means "important", **Īśī** means "the head". As the Prime Minister, she plays a pivotal role in the court, serving as a key advisor to the Empress. That's why Śrī Bhargava Rāma in Kalpasūtra 6.2 says the following with regard to the importance of Śyāmalā upāsana: "pradhānadvārā rājaprasādanam hi nyāyam" (It is indeed appropriate for the Prime Minister to serve as the conduit for gaining the Sovereign Ruler's [i.e. Lalitā] favor).
8. **Śukapriyā:** **Śuka** means "parrot" and **priya** means "fond of". This points to the parrot loving nature of this Deity. Parrot signifies the Vedas/all arts, which denote repetition of what is heard. Hence we may conclude that this Deity is the Queen of all Art Forms. From the Kaṭapayādi secret code we find 'śuka' is '5' and '1', resulting in '15', which points to Śrī Lalitāmbikā. Since Śyāmāla is adored by Śrī Lalitā, this name is thus interpreted.
9. **Vīṇāvati:** Śyāmalā is meditated as holding a vīṇā, symbolizing both the musical instrument and the spinal cord, with the suṣumṇā path within it. She is the deity presiding over all the ādhāra chakras.
10. **Vaiṇiki:** Emphasizing her mastery of the vīṇā, this name highlights the importance of nādānusandhāna, or meditation on sound, suggesting Kuṇḍalinī sādhana.
11. **Mudriṇī:** Representing the ring/seal of sovereign power and the essence of divine joy, this name highlights Śyāmāla's empowerment by Śrī Lalitāmbikā, as indicated in Lalitā Sahasranāma (name #786) 'mantriṇī-nyasta-rājyadhūḥ,' meaning 'She who has entrusted Her Prime Minister with all Her regal authority.' It underscores that all gestures leading to bliss are considered mudrā, portraying the Devī as the embodiment of Divine Bliss.

12. **Priyakapriyā:** She holds a special fondness for the priyaka flower.
13. **Nīpapiyā:** She's fond of the nīpa flower. In Śyāmāla's meditative verse we find a reference to the nīpa flowers being present in Her braided hair.
14. **Kadambesī:** **Kadamba** - "a special tree", **Īśī** - "Queen". She's the Queen of the Kadamba tree.
15. **Kadambavanavāsini:** She lives in the forest of Kadamba trees.
16. **Sadāmadā:** **Sadā** - "always", **madā** - "intoxicated". This name reflects Her eternal bliss and the heightened state of consciousness She and Her devotees experience.

Commentary by Yogāmbā Sameta Ātmānandanātha



Chapter 18: Breakdown

* *The Victorious March of the Army of Lalitā Parameśvarī* *



CH.	VER.	DESCRIPTION
18	1-12	Description of Lalitā and Her army.
18	13-9	25 Names of Lalitā.

Chapter 18: The 25 Divine Names of Lalitā

✧ *The Victorious March of the Army of Lalitā Parameśvarī* ✧

1. **Siṃhāsaneśvarī** - the one who is seated on the throne. Lalitāmbikā is the Supreme Empress is shown in this name. References to the Siṃhāsana mantras can be found in the Jñānārṇava Tantra, where She is described as their unified form. In the term '**Siṃha**', the two consonants '**sa**' and '**ha**' symbolize Śakti and Śiva respectively. According to the Vararuci Katapayādi code, these consonants represent the numbers 8 and 7. When combined, their total reflects the number represented in Pañcādaśī, which is Her mantra.
2. **Lalitā** - a beautiful and indulgent Mother. She is endlessly generous to Her devoted children, attending to their every desire. The name Lalitā encapsulates eight distinct meanings: brilliance, manifestation, sweetness, depth, steadfastness, energy, grace, and generosity. These qualities beautifully represent the essence of the Divine Mother.
3. **Mahārājñī** - the Sovereign Queen. She governs not only this universe but countless others. By removing all but the last vowel in Her name, "Mahārājñī" transforms into the characters ṃ+h+r+i which form the Bhuvaneśvarī bija "**hrīṃ**".
4. **Varāṅkuśā** - the one who is holding the best goad. This goad symbolizes 'jñāna śakti', with the highest form of this knowledge leading one to profound experience.
5. **Cāpinī** - the one who is wielding a (sugarcane) bow. Kriya śakti is the bow, and the arrows, in this context, symbolize the realm or field in which these actions take place.
6. **Tripurā** - the one who resides in the three states and in the fourth one beyond.
7. **Mahātripurasundarī** - the great unparallel beauty in the three worlds.
8. **Sundarīcakranāthā** - the sovereign ruler of the Śrīcakra (cakra of Sundarī).
9. **Samrājñī** - the Supreme Sovereign Ruler, reigning over all universes.
10. **Cakriṇī** - the one who is surrounded by the nine veils called Cakras.
11. **Cakreśvarī** - the embodiment of the nine leaders of the nine veils previously mentioned.
12. **Mahādevī** - the feminine essence of the lord of all creation, the pinnacle of human magnificence, encompassing the collective of the 25 tattvas.
13. **Kāmeśvarī** - the consort of the Lord as Kāmeśvara. The word "**Kāma**" denotes the number 51, representing the total alphabets in the Devanagari script. Consequently, She is celebrated as the embodiment of the verbal universe, manifesting as sound.
14. **Parameśvarī** - the Supreme Ruler.
15. **Kāmarājapriyā** - the one who is fond of the Lord of Love, Manmatha as Her child, assisting in Her creative aspect.
16. **Kāmakotiḡā** - the one who is the spirit of the unity of Śiva and Śakti. Kāmakoti points to the liberation as the fourth puruṣārtha (aim of life), after Kāma.
17. **Cakravartinī** - the one who is anointed as the Supreme Sovereign Queen of the Universes. She is an ideal Universal Queen who rules ethically and benevolently over the entire world.
18. **Mahāvidyā** - the one who embodies the highest, secret mantra of salvation. The Vanadurgā mantra is also called as Mahāvidyā.
19. **Śivā** - the one who is beneficial to all Her devotees. The code of this mantra come out to be 5 and 4, pointing to the Śrīcakra of the nine triangles which are formed by their intersection.
20. **Anaṅgavallabhā** - the embodiment of Ratī, the cherished consort of Manmatha. Together, they play a pivotal role alongside Lalitā, fostering life's continuity in this universe by ushering in the next generation.
21. **Sarvapāṭalā** - the one who has the radiant hue of the trumpet flower, akin to the shade of a rose. While whiteness symbolizes Śiva and red represents the Śakti, the rose embodies their intertwined essence, a harmonious blend of both colors.
22. **Kulanāthā** - the ruler of the inner cakras, known as Kula. The Kula is the inseparable nature of the Universe, creator and the individual. She is the ruler of this nature.
23. **Āmnāyanāthā** - the ruler of the diverse paths leading to divine realization. The four Vedas are the four doors of the Śrīcakra represented by the four Āmnāyas, the Upper one (Urdhva) is the Upaniṣad and the Anuttara is the experience.
24. **Sarvāmnāyanivāsini** - the one who resides in every path which leads to the Divine experience. These two names illuminate the profound concept: both the path and the destination are inherently divine.
25. **Śṛṅgāranāyikā** - the one who is in the form of erotic nature, identifying Her as the creative deity. "**Śṛṅga**" translates to horns and symbolizes number 2, associated with the ājñā cakra, representing the realm of the Mind. This underscores the idea that all mental constructs are forms of Devī.

Commentary by Yogāmbā Sameta Ātmānandanātha

Chapter 18: Description of Lalitā

✧ *The Victorious March of the Army of Lalitā Paramēśvarī* ✧

- Lalitā was assisted by Rājanāyikā.
- She held a goad that blazed forth and a noose that looked like a serpent.
- She held a sugarcane bow and a set of five flowery arrows, while Her bangles made a pleasing sound.
- She scattered a radiant cascade in all directions, more dazzling than a thousand suns.
- A white umbrella, which resembled the moon, was held above Her. It covered an area of ten Yojanas and was adorned with white pearls.
- Female attendants, led by Vijayā, fanned Her with jewel-encrusted cāmaras.
- She was highly radiant and signaled Her authority with Her Śakti.
- Her army was adorned with hundreds of imperial insignia, and Her grandeur was celebrated by celestial deities.
- She adopted the honor of the imperial wealth, filling the worlds with troops of śaktis.
- Her pride couldn't be defined or compared to anything else.
- She looked kindly upon deities like Brahmā, Īśa, Viṣṇu and Vṛṣā who served Her eagerly.
- She made the three worlds luminous with the light from Her flowery arrows.
- Celestial damsels showered fried grains as a sign of hope for Her victory.
- Deities like Kāmeśvarī served Her, outshining the sun with the brilliance of their weapons.
- She drove a chariot named Śrīcakra, which made roaring and rumbling sounds.
- During the war, She donned a pure tawny garment, radiating a captivating splendor.
- She moved forward with the intent of waging war, praised by the gods through Her 25 epithets.



Chapter 19: Breakdown

* *Deities Stationed on the Chariots Cakrarāja and Geyacakra* *

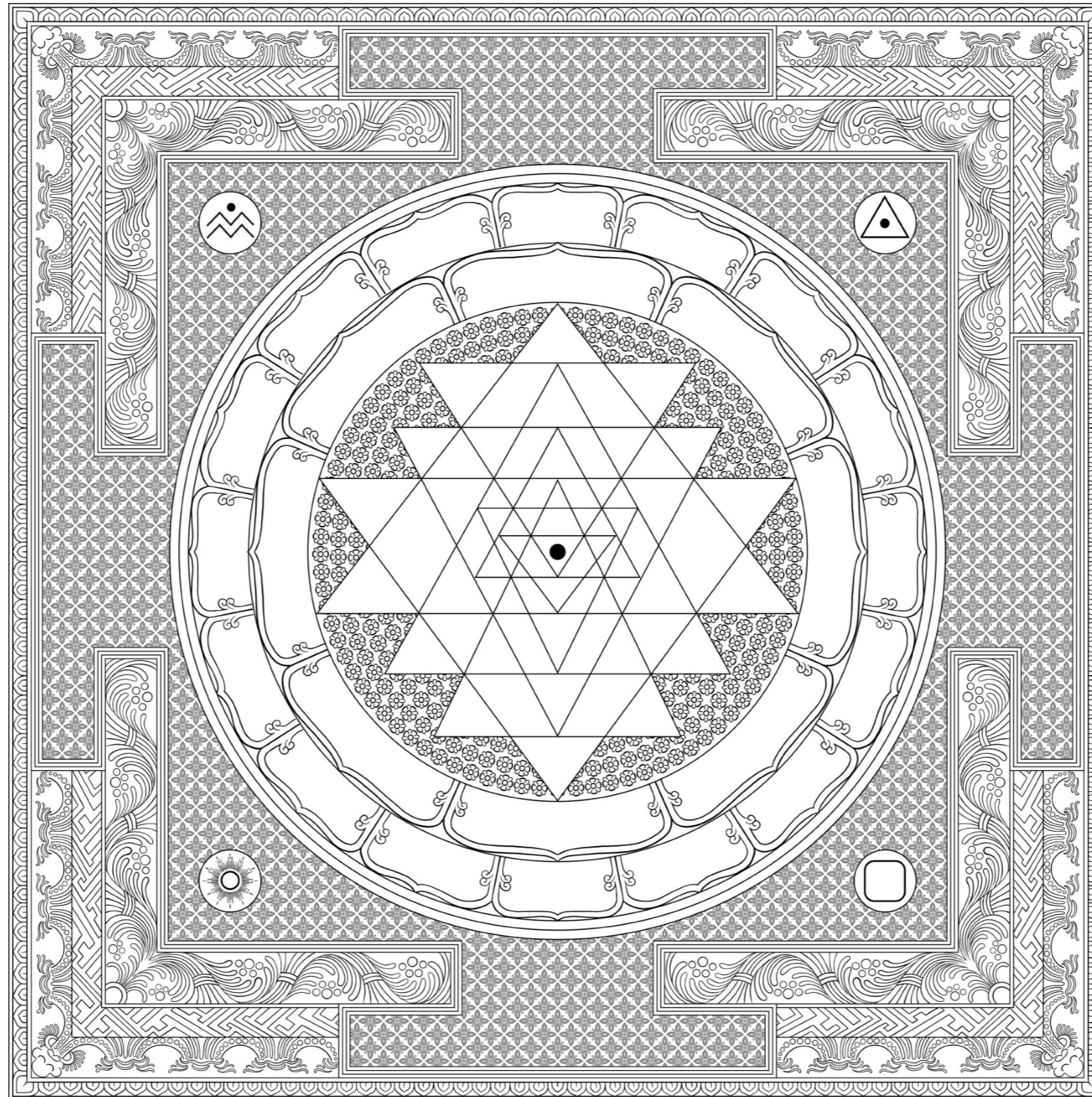
CH.	VER.	DESCRIPTION	LSN #
19	1-60	Deities located in Rājacakra (Śrīcakra) of Lalitā.	68
19	61-89	Deities located in Gīticakra (Geyacakra) of Mantriṇī.	69
19	90-2	Importance of Mantriṇī as Lalitā's Minister [all the petitions should be done through her], she has received from Lalitā all the powers. She's called Mudrinī and wears a royal ring.	

IMPORTANCE AND FUNCTION MANTRIṆĪ:

- It's challenging to approach Devī Lalitā, who is blazing and invincible.
- All requests to Mahādevī from Devas were successful only if submitted through Mantriṇī.
- Petitions to a Queen through Mantriṇī lead to rewards for servants.
- Mantriṇī is the deity of the lore of Music, making her Lalitā's favorite.
- Mantriṇī could do, undo and alter all activities or refrain from doing anything.
- In the case of fulfillment of tasks she never transgresses what is mentioned by Lalitā.

Chapter 19: Cakrarāja Of Lalitā Tripurasundarī (I/3)

* Deities Stationed on the Chariots Cakrarāja and Geyacakra *



Description of the cakra:

- Bhūpura
- 16 Petals
- 8 Petals
- 14 Angles
- 10 Angles
- 10 Angles
- 8 Angles
- Triangle
- Bindu

To the left is "Guruji" Amṛtānandanātha's (of Devipuram) version of the Śricakra which includes symbols for the deities Gaṇeśa, Sūrya, Viṣṇu, and Śiva at the four corners.

Chapter 19: Cakrarāja Of Lalitā Tripurasundarī (2/3)

* Deities Stationed on the Chariots Cakrarāja and Geyacakra *

9TH STEP (CH. 19; VV. 3-15)

"It is mentioned that ten Siddhidevīs were stationed on the ninth step of the brilliant chariot. Listen to their names from me.

They were Aṇimā, Mahimā, Laghimā, Garirā, Īsitā, Vaśitā, Prāptisiddhi the seventh one, Prākāmyasiddhi, Muktisiddhi and the next one named Sarvakāmā (Siddhi). These deities had four arms. They resembled Japā flowers (China rose). They held in their hands the Cintāmaṇi (Philosopher's stone), skull, trident and collyrium leading to achievement. They were full of kindness and were resorted to by Yogins.

There in the former half were the eight śaktis beginning with Brāhmī viz.: Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Māhendrī, Cāmuṇḍā the seventh one and Mahālakṣmī the eighth one. All of them possessed only two arms. Their person is red in complexion and they wear red garments. They held skull and lotus (in their hands).

(Or) some mention the procedure for meditation in another manner. Those deities are glorified thus. They have the forms and sizes like those of Brahmā and others. They have weapons similar to those of Brahmā and others. They hold insignia and distinguishing marks of Brahmā and others.

Mudrādevīs who were stationed in the region above theirs were still greater. With their hands having the lustre of lotuses, they were engaged in expressing Mudrās (mystical gestures). They resembled the flowers of pomegranate. They were charming in their yellow robes. They had four arms in two of which they held shields and swords. They had roving red eyes due to intoxication. Listen to their names from me.

They were Sarvasaṁkṣobhiṇī, Sarvavidrāviṇī, Sarvākarṣaṇakṛnmudrā, Sarvavaśaṅkarī, Sarvonmādanamudrā, Sarvamahāṅkuśāyaṣṭi, Sarvakhecarikāmudrā, Sarvabījā, Sarvayoni the ninth one and Sarvatrikhaṇḍikā. These three namely the Siddhis, Brāhmī, and others as well as Mudrās—all these were manifest Śaktis..

8TH STEP (CH. 19; VV. 16-23)

They were posted in the Raktaratha (Red chariot) in order to slay the Asura Bhaṇḍa. Listen from me to the names of those who were mentioned before as (deities) of secret names (Guptas).

These were Śaktis in the form of sixteen, digits of the moon viz.: Kāmākarṣaṇikā, Buddhyākarṣaṇikā Kalā (Digit), Ahaṁkāraṁkarṣiṇī, Śabdākarṣaṇikā Kalā, Sparśākarṣaṇikā Nityā (Eternal), Rūpakarṣaṇikā Kalā, Rasakarṣaṇikā Nityā, Gandhakarṣaṇikā Kalā, the eternal, Cittakarṣaṇikā, Dhairyakarṣaṇikā Kalā, Smṛtyākarṣaṇikā Nityā, Nāmākarṣaṇikā Kalā, Bījakarṣaṇikā Nityā, Ātmakarṣaṇikā Kalā, Amṛtākarṣaṇī Nityā and Śarīrakarṣiṇī Kalā. They were in the eighth step and are glorified by the epithet Guptās (secret ones).

They resembled the coral tree. They were charming with their smiles. They had four arms and three eyes. Their crowns shone brightly like the moon and the sun. Holding bows and arrows, shields and swords, O Pot-born sage, they got themselves ready for slaying the Asura Bhaṇḍa. They had divine refulgence.

7TH STEP (CH. 19; VV. 24-27)

The deities named Guptatarās stationed themselves on the seventh step of the chariot Cakraratha that had the brightness of the lamp blazing in the evening.

They were Anaṅgamadanā, Anaṅgamadanāturā, Anaṅgalekhā, Anaṅgavegā, Anaṅgāṅkuśā and the next one Anaṅgamālāṅgī. These deities had the lustre of the China Rose. They held sugarcane bow, flowery arrows, bouquets of flowers and lotuses. They were excessively valorous and used to abide by the commands of Lalitā. Furiously angry at Bhaṇḍāsura they stood by shining brightly.

6TH STEP (CH. 19; VV. 28-34)

The deities named Sampradāyas (Traditional ones) the chief among whom was Sarvasaṁkṣobhiṇī resorted to the sixth step of the leading chariot Cakraratha. The clusters of their tresses had been tied into an ornamental braid. The saffron mark on their foreheads shone brightly. They were excessively impetuous by nature. They had the lustre on a par with that of fire of death. They had bows and arrows of fire. They held swords in the form of Fire and shields named Vahnicaakra. Their physical bodies were brightly illuminated. They were furious towards the leader of the Asuras. They rose up from the ashes of Kāma. These exceedingly powerful deities were the Ājñāśaktis (Śaktis of behest) of Lalitā.

Their names are—Sarvasaṁkṣobhiṇī, Sarvavidrāviṇī, Sarvākarṣaṇikā Śakti, Sarvāhlāḍanikā, Sarvasammohinī Śakti, Sarvastambhanā, Śaktikā, Sarvajṛmbhaṇaśakti, Sarvonmādanaśaktikā, Sarvārthasādhikā Śakti, Sarvasampattipūraṇī, Sarvamantramayī Śakti and Sarvadvandvākṣayaṅkarī. Thus the names of Sampradāyā deities have been mentioned.

Chapter 19: Cakrarāja Of Lalitā Tripurasundarī (3/3)

* Deities Stationed on the Chariots Cakrarāja and Geyacakra *

5TH STEP (CH. 19; VV. 35-40)

Then next, the deities stationed on the fifth step are remembered as Kulottīrṇas. They were like the crystals with illuminated brilliant bodies. They held axe, noose, mace, bell and jewels. With knitted brows they were excessively furious towards the enemy of the gods.

O Pot-born sage, listen to the names of these too.

They are goddess Sarvasiddhipradādevī, Sarvasampatpradā, goddess Sarvapriyaṅkarī, Sarvamaṅgalakāriṇī, Sarvakāmapradādevī, Sarvaduḥkhavimocinī, Sarvamṛtyupraśaminī, Sarvaviḡnnavāriṇī, Sarvāṅgasundarīdevī and Sarvasaubhāgyadāyini. Thus the ten Devīs have been mentioned. Their minds were filled with kindness.

4TH STEP (CH. 19; VV. 41-45)

These were ten famous deities stationed on the fourth step, named Nigarbhayoginīs. They have been glorified as having a lustre equal to that of a pearl necklace.

They are Sarvajñā, Śarvaśakti, Sarvaiśvaryapradā, Sarvajñānamayīdevī, Sarvavyādhipriyā, Sarvādhārasvarūpā, Sarvapāpaharā, Sarvānandamayī Devī, Sarvarakṣāsarūpiṇī and the tenth deity should be known as Sarvepsitaphalapradā.

All these should be known as having four arms. They held the thunderbolt, javelin, iron club and discus. They were ready to slay the Asura Bhaṅḡa.

3RD STEP (CH. 19; VV. 46-49A)

The deities named Rahasyayoginīs were stationed on the third step of the leading chariot Cakraratha. They were well-known presiding deities of speech. Their lustre was like that of the red Aśoka (Jonesia Asoka Roxb). They held bows, and arrows in their hands. Armours covered their whole bodies. They shone with lutes and books too. They were Vaśinī, Kāmeśī, Bhoginī, Vimalā, Aruṅā, Javinī, Sarveśī and Kaulinī. These eight deities are remembered as the cause of the slaughter of Daityas.

2ND STEP (CH. 19; VV. 49B-53)

Then, three deities were stationed on the second step of the leading chariot Cakraratha. They were seated on on three (different) seats. They were endowed with eight arms in which they held bows, arrows, a drinking bowl, a citron (fruit) and dagger as well as shields, serpentine noose and a bell of loud sound. They were intoxicated due to wine. They used to keep secrets guardedly. They were Kāmeśī, Vajreśī and the other one Bhagamālinī. These three deities are remembered as ones filled with wrath towards Bhaṅḡa.

They had the same greatness and grandeur as that of Lalitā and they had the same refulgence. They are glorified as one's most beloved Śrīdevī.

15 NITYĀS (CH. 19; VV. 54-59)

Then next, fifteen imperishable deities are mentioned as having fixed up their residences all round on the Ānandamahāpīṭha (the great seat of Bliss), on the step in the middle of the chariot.

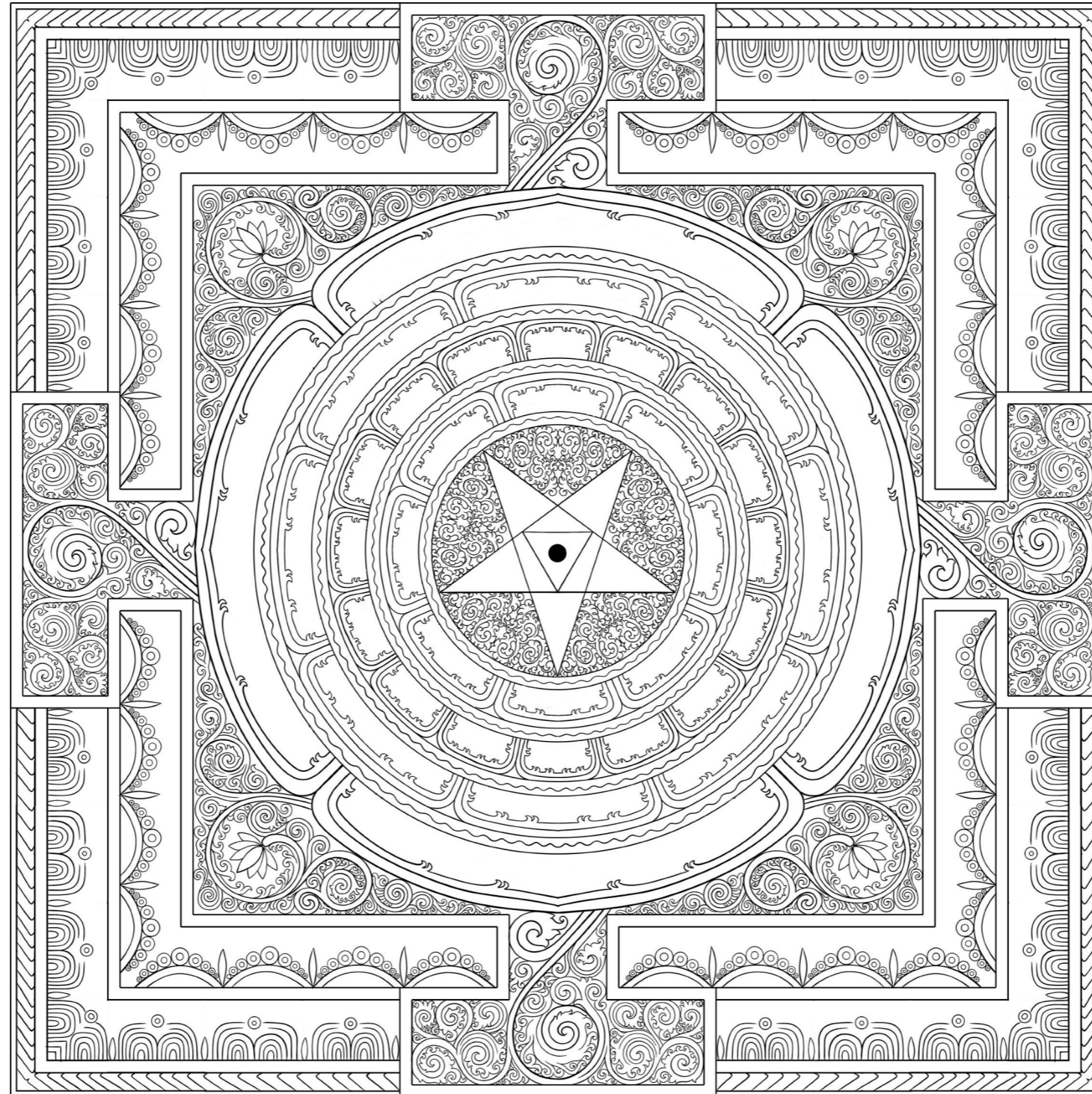
They are also eternal in the form of Kāla (Time). They had stationed themselves after pervading the universe. Their bows indicated their agitation and fury against Bhaṅḡāsura and other Daityas.

They had their forms and persons on a par with those of the Goddess; their weapons too were like those of the Goddess. It is for rendering help to all the worlds that they exist in every Yuga.

O Pot-born sage, comprehend fully from me their names: They are:—Kāmeśī, Bhagamālā, Nityaklinnā, Bheruṅḡā, Vahnivāsinī, Mahāvajreśvari, Druti, Tvaritādevī, the ninth one Kulasundarī, Nityā, Nīlapatākā, Vijayā, Sarvamaṅgalā, Jvālāmālinikā and Citrā. Thus the fifteen deities have been recounted

Chapter 19: Geyacakra Of Mantrinī (Rājaśyāmalā) (I/3)

* Deities Stationed on the Chariots Cakrarāja and Geyacakra *



Description of the cakra:

- Bindu
- Triangle
- 5 Angles
- 8 Petals
- 16 Petals
- 8 Petals
- 4 Petals
- Bhūpura

Chapter 19: Geyacakra Of Mantriṇī (Rājaśyāmalā) (2/3)

* Deities Stationed on the Chariots Cakrarāja and Geyacakra *

RĀJAŚYĀMALĀ (CH. 19; VV. 86B-92)

The protectors of the cardinal points resorted to the Geyacakra because they were eager to remind and inform Lalitā (about the task of slaying Bhaṇḍa) through the support of Mantrināthā. All the submissions (and petitions of request) of all Devas to Mahādevī yielded results if they were submitted through Mantriṇī.

Petitions to a queen submitted through the important ones result in the acquisition of fruit by the servants. Otherwise, how could they even approach Śrīdevī whose refulgence was blazing forth and whose prowess was invincible.

Because she was the deity of the lore of Music, she was the most beloved one of Śrīdevī. In the case of fulfilment of tasks she never transgresses what is mentioned by her. In the Śakti empire of Śrīdevī, the deity Mantriṇī was powerful enough to do, undo and alter all activities or to refrain from doing anything. Hence, all protectors of the quarters, desirous of victory of Śrīdevī continued to serve Mantriṇī who was her chief Aide.

BINDU (CH. 19; VV. 61-62)

Seven steps are mentioned in the excellent chariot (named) Gīticakra (Geyacakra)

Sanḡitayoginī (Rājaśyāmalā) is mentioned as the most beloved deity of Śrīdevī. Her abode was a seat in the middle of the step in the chariot Geyacakra.

TRIKOṆA DEITIES (CH. 19; VV. 64)

The deities stationed on the second step in the excellent chariot Geyacakra were Rati, Prīti and Manojā with veena and bows in their hands.

They were dark-complexioned like the Tamāla (a tree with very dark leaves). They were competent to exterminate Dānavas.

PAÑCAKOṆA DEITIES (CH. 19; VV. 65-69A)

The deities of the arrows of the god of Love were stationed on the third step. They were five viz.: Drāviṇī, Śoṣiṇī, Bandhinī, Mohinī and Unmādinī. All these five had shining bows in their hands.

There on the same step were stationed five gods too beneath the deities. They were Kāmarāja, Kandarpa, Manmatha, Makaradhvaja and the fifth one Manobhava. All these were capable of enchanting the three worlds. Marks on their foreheads with Kāstūrī (Musk) shone brilliantly. They glittered with pearls. Their entire body was covered with armour. They had the lustre of flowers of Palāśa (Butea frondosa). They are called Pañcakāmas (Five Kāmas or gods of Love). They eagerly sought the killing of Bhaṇḍāsura.

AṢṬADALA DEITIES (CH. 19; VV. 69B-72A)

The deities mentioned before, the chief of whom was Brāhmī and the eighth one was Caṇḍikā stationed on the fourth step of the leading chariot Geyacakra.

There in the same step but beneath them were Lakṣmī, Sarasvatī, Rati, Prīti, Kīrti, Śānti, Puṣṭi and Tuṣṭi. These Śaktis are mentioned as Kumārīs (Virgins), O Pot-born sage. Their eyes were red due to anger. They held Kuntas (Lances, spears) and discus in order to kill Daitya of great strength.

ṢOḌAŚADALA DEITIES (CH. 19; VV. 72B-76)

There were 16 other deities beginning with Vāmā. They were stationed on the fifth step of that prominent chariot Gīticakra. Listen to their names from me—(1) Vāmā, (2) Jyeṣṭhā, (3) Raudrī, (4) Śānti, (5) Śraddhā, (6) Sarasvatī, (7) Śrībhūśakti (Kriyāśakti in PKS), (8) Lakṣmī, (9) Sṛṣṭi, (10) Mohinī, (11) Pramāthinī, (12) Āśvasinī, (13) Vīci, (14) Vidyunmālinī, (15) Surānandā and (16) Nāgabuddhikā.

They had the lustre of ruby. They were eagerly desirous of agitating the entire universe. At every step, they made elaborate preparations for the great battle. They were covered with adamantite (vajra) armours. Others were engaged in loud boisterous laughs. They held various weapons and missiles such as the vajra, daṇḍa, śataghnīs and bhuṣuṇḍikās.

AṢṬADALA DEITIES (CH. 19; VV. 77-79B)

Then those stationed on the sixth step of the leading chariot Gīti (i.e. Gīticakra) were the Bhairavas beginning with Asitāṅga. They were dreadful due to their weapons. They held the trident and the drinking bowl. They were blue-complexioned. They were—Asitāṅga, Ruru, Caṇḍa, Krodha, Unmattabhairava, Kapālī, Bhīṣaṇa and Saṃhāra—these were the eight Bhairavas.

Chapter 19: Geyacakra Of Mantrinī (Rājaśyāmalā) (3/3)

* Deities Stationed on the Chariots Cakrarāja and Geyacakra *

CATURDALA DEITIES (CH. 19; VV. 79B-80)

Then, stationed on the seventh step of the leading chariot Gīti were Mātaṅgī, Siddhalakṣmī, Mahāmātaṅgikā and Mahatī Siddhalakṣmī. They were red-complexioned. They held bows and arrows.

CATURASRA DEITIES (CH. 19; VV. 81-86A)

Beneath the same step were stationed Gaṇapa (the heads of Gaṇas, Kṣetrapālas), Kṣetrapa, Durgāmbā and Baṭuka with weapons in their hands.

There itself, beneath the step were stationed Lakṣmī, Saraswatī, and the treasures Śaṅkha and Padma—all of them held weapons in their hands. They were furious with Bhaṇḍa of fierce valour and exploits, the enemy of the entire world.

The ten leaders of the quarters beginning with Śakra and ending with Viṣṇu were stationed in the same step but beneath, in the forms of Śaktis. They held vajra (Indra), śakti (energy) (Agni), kāladaṇḍa (staff of Kāla) (Yama), a sword (Nṛṛti), a noose (Varuṇa), a flag (Vayu), a mace (Kumera), a trident (Īśaṇa), Darbha grass (Brahma) and the discus (Viṣṇu). They devoutly served Mantrināthā always in order to destroy the Asura followers, the wicked unbelievers, of Bhaṇḍa, thorns for the whole of the universe.



Chapter 20: Breakdown

✧ *The Deities on the Kiricakra* ✧

CH.	VER.	DESCRIPTION	LSN #
20	1-86	Descriptions of the Deities located in Kiricakra of Daṇḍanāthā.	70
20	87-9	All three chariots of the Goddesses were moving together in a formation.	
20	90-4a	The names of the charioteers of Lalitā, Mantriṇī and Daṇḍanāthā.	
20	94b-6	Chariot of Lalitā was 10 Yojanas in height and Śyāmālā's 7 Yojanas. Only Lalitā's chariot had great umbrella studded with pearls and having an extent of 10 Yojanas.	
20	98-106	The army moves to fight Bhaṇḍāsura.	

CHARIOTEERS OF LALITĀ'S RĀJACAKRA:

1. Irādevī
2. Tripura Bhairavī
3. Saṁhāra Bhairava
4. Raktayoginīvallabha
5. Sārasa
6. Cāmuṇḍā

CHARIOTEER OF MANTRIṆĪ'S GEYACAKRA:

Hasantikā

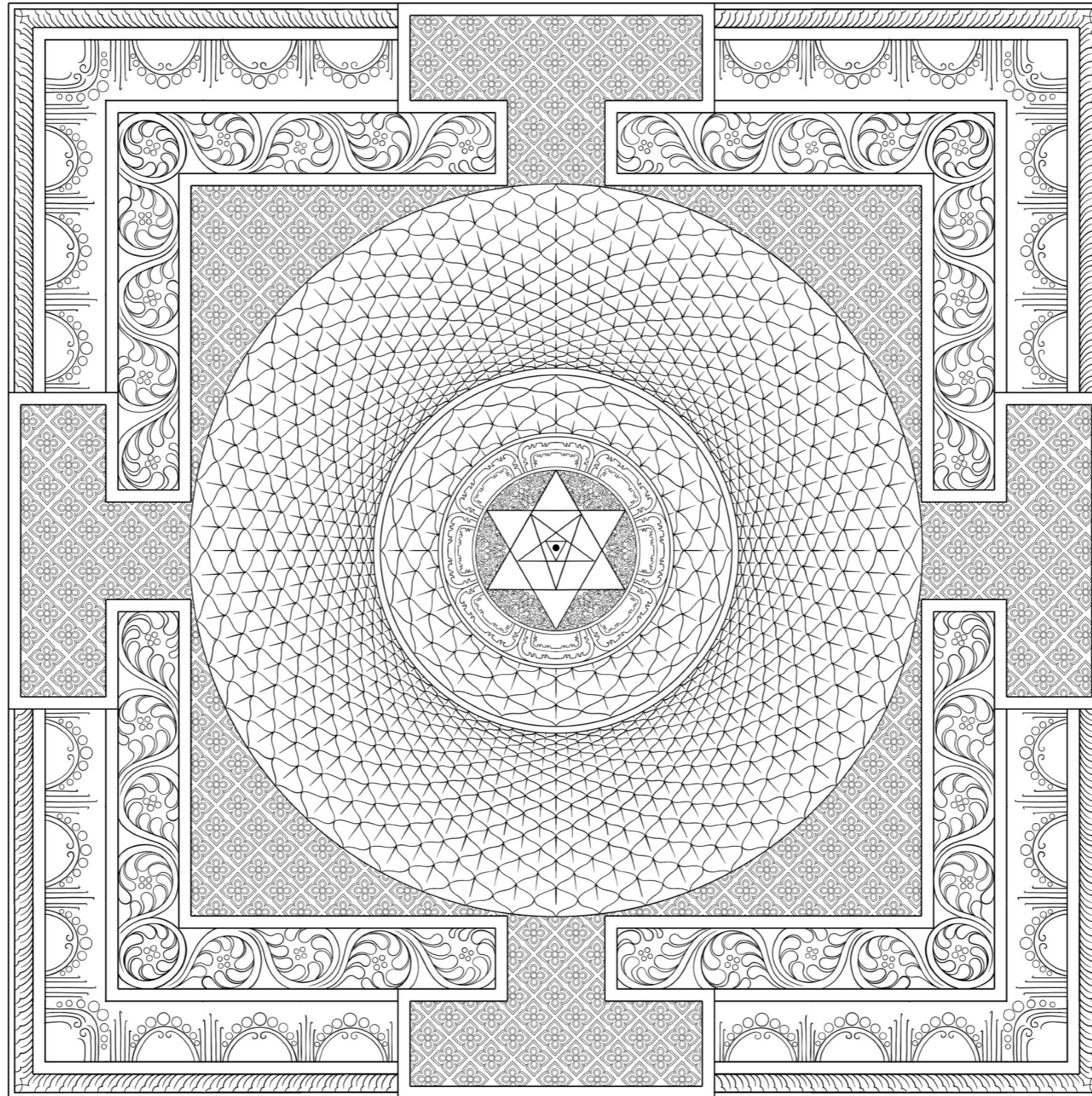
CHARIOTEER OF DAṆḌANĀTHĀ'S KIRICAKRA:

Stambhinī



Chapter 20: Kiricakra of Daṇḍanātha (Mahāvārāhī) (I/4)

✧ The Deities on the Kiricakra ✧



Description of the cakra:

- Bindu
- Triangle
- 5 Angles
- Hexagon
- 8 Petals
- 100 Petals
- 1,000 Petals
- Bhūpura

Chapter 20: Kiricakra of Daṇḍanāthā (Mahāvārāhī) (2/4)

✧ The Deities on the Kiricakra ✧

KIRICAKRA (CH. 20; VV. 84-87, 94A)

Thus the deities of (the chariot) Kiricakra of Daṇḍanāthā beginning with Jṛmbhīnī and ending with Acalendra have been enumerated. They sanctify the three worlds.

There in the battle, many Dānavas would be killed by the groups of deities stationed there. Showers of blood would be drunk by them.

Thus Kiricakra the excellent chariot of Daṇḍanetrī, with diverse protective devices through the groups of deities stationed on the steps, moved ahead.

Wherever the chariot Cakrarāja went the excellent chariot Geya also went; wherever the chariot Geya (proceeded) the excellent chariot Kiricakra also accompanied it.

Stambhinī is remembered as the charioteer of the prominent chariot Kiricakra.

BINDU (CH. 20; VV. 2-5)

Daṇḍanāyikā (leader of the Army) was stationed on the first step named Bindu. She, the destroyer of the haughty and wicked thorns of worlds appeared to make Jayaśrī (glory of victory) dance there by means of different kinds of flames. She had torn and pierced the haughty Dānavas with the terrific blow of her snout. She appeared to be the night for the clear perception of the rays of her curved teeth resembling the crescent moon. Her creeper-like tender body was dark in complexion like the clusters of clouds in the rainy season. She was a permanent ornament to the leading chariot Kiricakra. She was the Potriṇī (Boar-formed Deity) who had made all the revolving worlds her adopted children.

TRIKOṆA (CH. 20; VV. 6-8)

Three deities viz.: Jṛmbhīnī, Mohihī and Stambhinī had occupied the second step at the same centre of that chariot. It resembled a full-blown pomegranate flower.

The deities who were competent to suppress Dānavas, held the pestle, plough and wine pot studded with many precious stones and jewels by means of their sprout-like hands where bangles set with rubies dazzled brilliantly.

These deities had very sharp and dreadful eyes. They wished to burn Daitya soldiers by means of the fiery flames (emanating from the eyes) without hesitation. They continued to serve the Boar-faced goddess (Sūkarānanā).

PAṆCAKOṆA (CH. 20; VV. 9-12A)

Five deities beginning with Andhinī were stationed on the third step of the excellent leading chariot Kiricakra. They had fixed their base in the Devīyantra. They appeared to split the three worlds by means of their boisterous laughter. They appeared like the flames of fire which burns the universe at the end of the world and which had assumed the guise of woman. With their tongues lolling and licking the sides, they were desirous of lapping up the flowing blood of all the soldiers of Bhaṇḍāsura. They were dazzling in their brilliance. Thus they used to serve Daṇḍanāthā of terrific exploits, continuously.

ṢAṬKOṆA (CH. 20; VV. 12B-14)

Six deities were stationed on the fourth step of the leading chariot Kiricakra. They were Brāhmī and others excepting the fifth one (i.e. Vārāhī) and the eighth one (i.e. Caṇḍikā or Mahālakṣmī).

Their bodies appeared to discharge blazing flames from the Ṣaṭcakra (six mystical nerve plexuses in the body). They appeared ready to drink (i.e. to destroy) Dānavas by means of great many series of exploits. It was at the behest of Daṇḍanāthā that they resorted to that region.

ṢAṬKOṆA (CH. 20; VV. 15-24)

Seven deities called Dhātunāthās were stationed in their respective places beneath the same step. They were Yakṣiṇī, Śaṅkhinī, Lākinī, Hākinī, Śākinī, Ḍākinī and (another) Hākinī who had the united (and combined) forms of all of them. All these demonstrated the exploits of their mighty arms. They appeared ready to drink (i.e. destroy) all living beings and the Earth. They drank and consumed the seven Dhātus, essential ingredients, of the body (viz. the blood), skin, flesh, fat, bones, marrow and the semen of enemies. They had hideous faces. With their harsh leonine roars they filled ten quarters. They were called Dhātunāthās and they were the bestowers of eight Siddhis beginning with Aṇimā (minuteness).

They were experts in deluding, slaying, paralysing (stupefying), striking, swallowing, and exterminating the wicked Daityas. In regard to those who are habitually devout, they were competent to annihilate all adversities. They were called Dhātunāthās (since) they were present in all Dhātus (essential secretions of the body).

They were adventurous enough to drink within half a moment all the oceans that appeared to kiss the sky by the series of waves. They had cart-shaped teeth and terrible eyes, They were equally ready to swallow those who acted maliciously against their mistress, those who transgressed conventional rules and established practices, those who engaged themselves in mischief by injuring the followers of Vedic injunctions maliciously, those who were inimical to heroes and the wicked Daityas who spoiled and obstructed Yajñas. They used to serve continuously Daṇḍanāyikā in the form of Potriṇī.

Chapter 20: Kiricakra of Daṇḍanātha (Mahāvārāhī) (3/4)

✧ The Deities on the Kiricakra ✧

ṢAṬKOṆA, CONT. (CH. 20; VV. 25-33)

On the other side of the same step in a divine temple were stationed two deities well-known as Krodhinī and Stambhinī. They fanned with two Cāmaras (Chowries) as the bangles round their tender creeper-like hands moved to and fro. They were excessively proud after drinking wine and the blood of soldiers in the army of demons. They had perpetual laughter in their faces and their eyes rolled about, continuously.

Two excellent weapons, ploughshare and pestle, assuming the form of deities, took up their residence on either side of the leading chariot Kiricakra.

They held the bodies of their own weapons at the place of their own crown. They were remembered by the Devas as the destroyers of everyone antagonistic to the universe. It was with these two weapons that Lalitā Daṇḍanāyikā would cut off and kill Dānava named Viṣaṅga, in the battle.

There was Caṇḍoccaṇḍa at the same step in front of Daṇḍanāthā. The sky echoed with his roaring sound and the cardinal points were deafened by the sounds produced by it while gnashing its teeth. It had four hands and three eyes. It held trident, sword, noose and a corpse. Its body was brilliant. By seeing alone (and observing everything), it served Goddess Potriṇī continuously.

8 PETALLED LOTUS (CH. 20; VV. 34-43)

Eight deities beginning with Vārtālī were stationed on the sixth step of the leading chariot Kiricakra.

They were renowned in the eight quarters. Their voices were as loud as the sound produced when eight mountains clashed with one another or fell over one another. Eight serpents served the purpose of their shining ornaments. Their strength and splendor was never ruined or eliminated. They had sacrificed crores of Dānavas in the fire of the prowess of their mighty arms. They used to serve Daṇḍanāthā Lalitā day and night.

Their names are also well known. O Pot-born sage, Listen: Vārtālī, Vārāhī, Vārāhamukhī, Andhinī, Rodhinī, Jṛmḥhiṇī, Mohinī and Stambhinī.

They were competent in agitating, paralysing and exterminating enemies.

The royal vehicle of Daṇḍanāthā, a buffalo of dusky white colour, was always stationed on the left side of those deities on the same step.

Its two horns were half a Krośa apart (1 Krośa = 3 kilometers) and its body was a Krośa long. Its body was covered with many hairs hard and sharp-edged like swords. It was dreadful with its formidable tail resembling the baton of the god of death. It had the lustre of the dark mountain of collyrium or blue antimony. It was furious, lofty and hideous. All the parts of that (buffalo) were stout and excellent like the massive mountain of antimony. Its deep and hot breath issuing forth and spreading everywhere stirred up the oceans. It seemed to laugh derisively at the buffalo of Kāla (God of Death) by means of its crackling and rattling grunt. The cloud Puṣkarāvarta was scattered about by its hoofs.

100 PETALLED LOTUS (CH. 17; VV. 8B-12; CH. 20; VV. 44-66)

On the same step but beneath were stationed Indra and others—the eight guardian deities of cardinal points. They had fixed their abodes in different ways at different places. They had come there to inform Lalitā about the fulfillment of tasks. There were Indra, the sixty-four crores of celestial damsels, Siddhas, Agni, Fire god, Sādhyas, other Viśvedevas, Viśvakarmā. Maya, mothers of exalted state and strength, Rudras, the attendants and dreadful Piśācas. The leaders of Rākṣasas and many Rākṣasas used to wail there.

Mitras, Gandharvas, who were always experts in singing and whose well-known leaders were Viśvāvasu and others; other Bhūtagaṇas (groups of goblins), Vāruṇa, Vasus, Vidyādhara, Kinnaras, Māruteśvara (wind-god), Citraratha, chariot-makers, artisans, Tumburu, Nārada, Yakṣa, Soma, Yakṣeśvara (Kubera), lord Govinda the consort of Kamalā, along with Devas, Īśāna who is terrible due to his trident and who is the devourer of the universe, Brahmā, Aśvinīputras who were efficient in the science of Medicine, lord Dhanvantari and other Gaṇanāyakas (leaders of Gaṇas) who had gratified bees by means of ichor exuding from their excellent temples (were stationed there).

There itself on the wheel were stationed three deities: Jṛmbhinī, Stambhinī and Mohinī. They were the presiding deities of Northwest and resorting to that quarter they stationed themselves in the form of a wheel.

In the extremity of the same step of the resplendent chariot Kiricakra, Kṣetrapāla shone continuously serving Kiṭīśvarī. He held a skull and a mace. He had a huge body with the hair standing upright. He had dark complexion and features like the dust and moss at the bottom of Pātāla. He appeared to rend through the sphere of the cosmic egg by means of his boisterous laughter as though by means of a thunderbolt. By means of sound from his Ḍamaru (a kind of drum), he split the hollow space between heaven and earth. He held in his hand a Phaṇipāśa (A serpent in the form of noose) which had three hissing hoods.

Very near him was stationed the goddess's vehicle, a lion known by the name Vajraghoṣa. It was seated on this, that she began her activity when desirous of slaying Bhaṇḍāsura.

The lion shook the thick cluster of its manes. It kept its mouth wide open. It had hideous features and large eyes. The quarters were deafened by means of harsh sound produced by the gnashing of its curved teeth.

It appeared to grind the terrestrial sphere by means of its claws which were as hard as skulls and the outer shell of the primordial Tortoise and which sank down as far as the Pātāla. It was three Yojanas in height. It shook its tail to and fro with great rapidity.

Chapter 20: Kiricakra of Daṇḍanātha (Mahāvārāhī) (4/4)

✧ The Deities on the Kiricakra ✧

1,000 PETALLED LOTUS (CH. 20; VV. 65-77)

Beneath the same step (were stationed a thousand deities). They had lustre similar to that of Daṇḍanāthā. They were adorned with all sorts of ornaments and weapons similar to those of Daṇḍinī. They were dark in complexion. They were Boar-faced. They kept their tresses embellished with the crest by means of the digit (i.e. crescent) of the Moon. They whirled the ploughshare and the pestle with their hands frequently. They filled skulls by means of overflowing currents of blood of those who plotted against Lalitā, who wrought mischief against Śyāmā and who maliciously treated the Mistress. They wore the intestines of those who hurt and assailed their devotees.

They used to wear on their breasts garlands by a number of shaven skulls of those who protested against their own religious cults or conventional community. There was a continuous flow of blood from those heads. The deities who served Kīṭīśvarī are said to be a thousand. The names of all those deities will be mentioned in the chapter (?) on the thousand names of Daṇḍinī, O Pot-born saint. Note now again here.

Then, near those boar-faced deities was stationed the vehicle of Daṇḍinī, a black antelope. It was as a conventional custom (that the antelope stood there). The (space between) the horns was a quarter of a Krośa, the length of its face was a quarter of that. The length of legs was a Krośa. It always used to keep its tail upright. Its belly had a white lustrous patch. By means of a loud grunting sound, it laughed derisively at the exploits of the deer that was the vehicle of wind-god. This excellent vehicle was stationed in a part of the same step.

The ocean of wine, assuming the form of a deity, was stationed there on the same step of the leading chariot Kiricakra. It held in its hand a lump of meat, red like a ruby mountain. Its eyes rolled. It wore a garland of golden lotuses. It was embraced by Madaśakti (Deity presiding over the power of intoxication) that held a red lotus.

(Later on) whenever Daitya Bhaṇḍa became active in the battle, Śaktis had perspired profusely and became thirsty, on those occasions. Surāsindhu (Ocean of Wine) would scatter himself in various places and dispel the fatigue of deities in the course of war. That miracle will undoubtedly take place, O sage, then when the battle (is being described). You will hear it being recounted by me joyously.

10 BHAIKAVAS (CH. 20; VV. 78-83)

It is remembered that beneath the same step in all the eight quarters and above as well as below, ten (male deities) beginning with Hetuka had fixed their residences.

They were the excellent and great Bhairavas well-known for their profound exploits. By the enkindled splendor of their weapons, they surpassed even the sun by day.

At the end of Kalpa, at the behest of Daṇḍinī they destroyed the entire universe. They were of fearful nature. Gnashing their teeth and biting the lips with them (in anger), they used to pierce and scatter the clouds with the tips of their tridents.

They were Hetuka, Tripurāri, the third one Agnibhairava, Yamajihva, Ekapāda, Kāla, Karālaka, Bhīmarūpa, Hāṭakeśa as well as the one with the name Acala. These ten well-known (Bhairavas) stayed at the extremities of the chariot Kiricakra along with ten crores of soldiers.

Chapter 21: Breakdown

* *Boasting of Bhaṇḍāsura* *



CH.	VER.	DESCRIPTION
21	1-20	Stuck with fear, the city of Śūnyaka awaited Lalitā's arrival.
21	21-30	Description of Bhaṇḍa's palace, his retinue and army.
21	31-47	Viśukra's speech - disrespecting Lalitā and her army on account of them being women.
21	48-61	Viṣaṅga's speech - warns against underestimating an enemy, and advises to deliberate the matter.
21	62-76, 91-5	Bhaṇḍa speech - boasts about his powerful army and disrespects the power of a woman.
21	77-90	Names of Bhaṇḍāsura's 30 sons.
21	95-101	Bhaṇḍa orders his general Kuṭilākṣa to make preparations for war.

Chapter 21: Bhaṇḍāsura's Family and Assistants

BHAṆḌĀSURA'S FOUR WIVES¹

CITRAṄĪ
“Beautiful Bodied”

KUMUDINĪ
“One Who is Lotus like”

SAMMOHINĪ
“Infatuating”

SUNDARĪ
“Beautiful”

BHAṆḌĀSURA'S THIRTY SONS⁵

1. Caturbāhu
2. Cakorākṣa (Cakārākṣa)
3. Catuḥśiras (Catuḥśira)
4. Vajraghoṣa
5. Ūrdhvakeśa
6. Mahākāya
7. Mahāhanu
8. Makhaśatru
9. Makhaskandī
10. Simhaghoṣa
11. Sirālaka
12. Andhaka
13. Sindhuṇetra
14. Kūpaka
15. Kapilocana (Kūpalocana)
16. Guhākṣa
17. Gaṇḍagalla
18. Caṇḍadharmā
19. Yamāntaka
20. Laḍuna
21. Paṭṭasena
22. Purājit
23. Pūrvamāraka
24. Svargaśatru
25. Svargabala
26. Durgākhyā (Durga)
27. Svargakaṇṭaka
28. Atimāya
29. Bṛhanmāya
30. Upamāya

BHAṆḌĀSURA'S TWO BROTHERS²

VIŚUKRA
(older brother of Viṣaṅga, created from
Bhaṇḍāsura's right shoulder)

VIṢAṅGA
(younger brother of Viśukra, created
from Bhaṇḍāsura's left shoulder)

BHAṆḌĀSURA'S EIGHT ASSISTANTS⁴

1. Indraśatru
2. Amitraghna
3. Vidyunmāli
4. Vibhīṣaṇa
5. Ugrakarmā
6. Ugradhanvā
7. Vijaya
8. Śrutipārāga

BHAṆḌĀSURA'S SISTER³

DHŪMINĪ
(created by Bhaṇḍāsura)

BHAṆḌĀSURA'S TEN NEPHEWS⁶

1. Ulūkajit
2. Puruṣeṇa
3. Viṣeṇa
4. Kuntiṣeṇa
5. Parūṣaka
6. Malaka
7. Kaśūra
8. Maṅgala
9. Draghaṇa
10. Kollāṭa

TEXTUAL REFERENCES:

1. LU 12.13
2. LU 10.80-1
3. LU 10.81
4. LU 12.12
5. LU 21.77-90; LU 26.47-50
6. LU 21.77-90; LU 28.6-8

Chapter 21: Bhaṇḍāsura's Army

Kuṭilākṣa
Commander of all Armies

General	5 Generals	7 Generals	15 Generals	30 Sons	10 Nephews	35 Generals
1. Kuraṇḍa	1. Karaṅka	1. Balāhaka	1. Maḍana	1. Caturbāhu	1. Ulūkajit	1. Kujilāśva
	2. Tālavāśita (Kālavāśita)	2. Sūcī mukha	2. Dīrghajihva	2. Cakorākṣa (Cakārākṣa)	2. Puruṣeṇa	2. Dāsera
	3. Vajradanta	3. Phalamukha	3. Humbaka	3. Catuḥśiras (Catuḥśira)	3. Viṣeṇa	3. Babhruvāhana
	4. Vajramukha	4. Vikāṭa	4. Halamulluṅga	4. Vajraghoṣa	4. Kuntīṣeṇa	4. Dṛṣṭahāsa
	5. Vajraloma	5. Vikāṭānana	5. Karkāśa	5. Ūrdhvakeśa	5. Parūṣaka	5. Dṛṣṭaketu
		6. Karālākṣa	6. Kalkivāhana	6. Mahāmāyā	6. Malaka	6. Parikṣeptā
		7. Karkaṭa (Karkaṭaka)	7. Pulkasa	7. Mahāhanu	7. Kaśūra	7. Apakañcuka
			8. Puṇḍraketu	8. Makhāsatru	8. Maṅgala	8. Mahāmaha
			9. Caṇḍabāhu	9. Makhāskandī	9. Draghaṇa	9. Mahādamṣṭra
			10. Kukkura	10. Simhaghoṣa	10. Kollāṭa	10. Durgati
			11. Jambukākṣa	11. Śīrālaka		11. Svargamejaya
			12. Jṛmbhaṇa	12. Andhaka		12. Śaṭketu
			13. Tikṣṇaśṛṅga	13. Sindhunetra		13. Sadvasu
			14. Trikaṇṭaka	14. Kūpaka		14. Śaḍḍanta
			15. Caturgupta	15. Kapilocana (Kūpalocana)		15. Śaṭpṛiya
				16. Guhākṣa		16. Duḥśaṭha
				17. Gaṇḍagalla		17. Durvinīta
				18. Caṇḍadharmā		18. Chinnakarna
				19. Yamāntaka		19. Mūṣaka
				20. Laḍuna		20. Aṭṭahāsī
				21. Paṭṭasena		21. Mahāsī
				22. Purajit		22. Mahāsīrṣa
				23. Pūrvamāraka		23. Madotkāṭa
				24. Svargaśatru		24. Kumbhotkaca
				25. Svargabala		25. Kumbhanāsa
				26. Durgākhyā (Durga)		26. Kumbhagrīva
				27. Svargakaṇṭaka		27. Ghaṭodara
				28. Atimāya		28. Aśvamedha
				29. Bṛhanmāya		29. Mahāṇḍa
				30. Upamāya		30. Kumbhāṇḍa
						31. Pūtināsika
						32. Pūtidanta
						33. Pūṭicakṣu
						34. Pūṭyāsya
						35. Pūtimehana

COMMENTARY:

LU 21.77-90, details a comprehensive list of key figures in Bhaṇḍāsura's army, including his sons, nephews, and various generals. A closer examination reveals that the names are organized sequentially and grouped together, such as 30 sons followed by 10 nephews. This arrangement, starting with Kuṭilākṣa, the commander of all armies, mirrors the progression of the battle, culminating with the 35 generals defeated on the fourth and final day by Lalitā.

It's important to highlight that this list does not include:

- **Durmada**, the first general slain on the first day of combat by Sampatkarī;
- **Viṣaṅga** and **Viśukra**, who were vanquished by Daṇḍīnī and Mantiṇī, respectively;
- The four generals - **Tālaṅgha**, **Tālabhuja**, **Tālagrīva**, and **Tālaketu**, tasked with guarding the entrances to Śunyaka who were defeated alongside the 35 generals on the last day.



Day 1

~ CHAPTERS 22 - 25 ~

TRIPURĀ  TALLIKĀ

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Day I: Overview

DAY	SEQ.	DEITY	VEHICLE	TIME OF DAY	ADVERSARY	BATTLE		REF.		
						# OF AKṢAUHIṆĪS	DESTROYED BY	CH.	VER.	
1	1	Sampatkarī	Elephant: Raṅkolāhala (Chaos in the Battlefield)	1 st Prahāra (Morning)	Durmada	10	Durmada was killed by an arrow and Army was killed by an elephant and the Śakti army	22	36, 60-6	
1	2	Aśvārūḍhā	Horse: Aparājītā (Undefeated)	2 nd Prahāra (Morning)	Kuruṅḍa	20	Kuruṅḍa was killed by the goad and the army was destroyed by Pūtanās coming out of goad.	22	76, 102-6	
1	3	Nakulī	Garuḍa	3 rd Prahāra (Day)	Crores of serpents created by Sarpiṇī	n/a	32 crores of mongooses who arose from the 32 teeth of Nakulī	23	50-63	
						Sarpiṇī	Garuḍāstra	23	66-7	
						5 Generals:	100	Army was killed by Akṣīṇanakulāstra	23	4; 84-91
						1) Karaṅka	n/a	Spear	23	92
						2) Tālavāśita (Kālavāśita)	n/a	Sword	23	93
						3) Vajradanta	n/a	Sword	23	93
						4) Vajramukha	n/a	Sword	23	93
1	4	Tiraskariṇī	Chariot: Tamoliptā (Painted with Darkness)	4 th Prahāra (Day)	7 Generals:	30	Army was killed by Śaktis	24	12; 99	
						1) Balāhaka	n/a	Andhāstra & sword	24	95
						2) Śūcimukha	n/a	Andhāstra & sword	24	97
						3) Phalamukha	n/a	Andhāstra & sword	24	97
						4) Vikaṭa	n/a	Andhāstra & sword	24	97
						5) Vikaṭānana	n/a	Andhāstra & sword	24	97
						6) Karālākṣa	n/a	Andhāstra & sword	24	97
7) Karkaṭa (Karkaṭaka)	n/a	Andhāstra & sword	24	97						
1	5	Nityā Devīs	n/a	1 st - 4 th Prahāras (Evening/Night)	15 Generals	15	Prāṅkodaṅḍas (life-breath-bows) Arrows, tearing, chopping off	25	19, 30, 93-9	
1	6	Mahāvārāhī	Chariot: Kiri (Power); Charioteer: Stambhinī; Animals: Lion called Simhaghoṣā; Buffalo; Antelope	1 st - 4 th Prahāras (Evening/Night)	Kuṭilākṣa (escapes after defeat)	10	Army was killed by arrows	26	1	

Day 1: Events Timeline

5) Nityā Devīs Episode

The Nityā Devīs battle with the 15 Generals, lead by Viśaṅga, took place in two stages:

Stage 1: The Battle with the 15 Generals

Time: 1st - 4th Prahāra (Evening/Night)

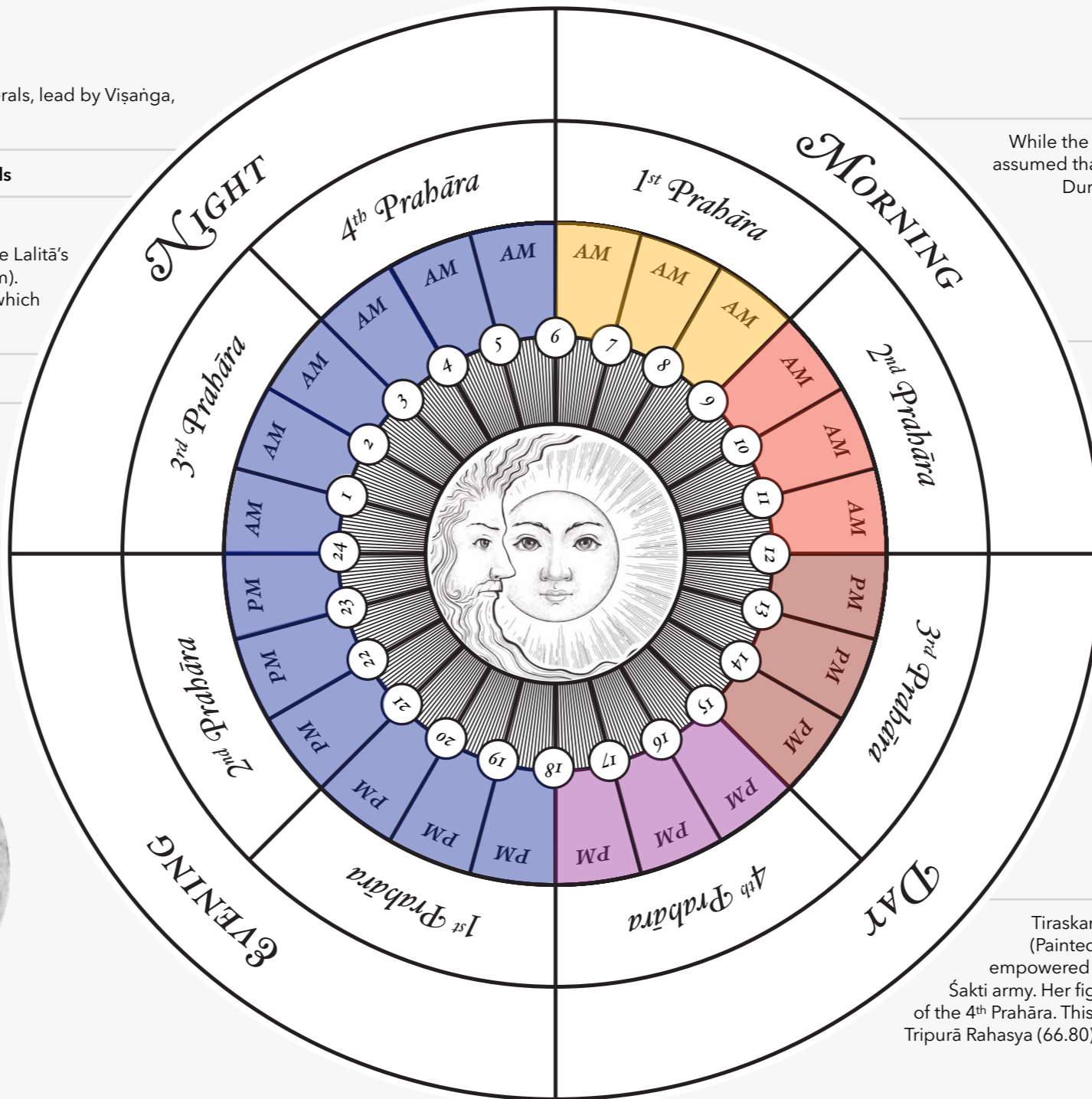
The 15 Generals started to approach the Lalitā's chariot as the sun was setting (6pm-8pm). And after the sun set the battle began which ran for three yāmas (or 9 hours).

Stage 2: The Battle with Viśaṅga

Time: 4th Prahāra (Night)

Viśaṅga engaged in combat with the Nityās when only two ghaṭis (48 minutes) remained until dawn (i.e. from 5:12am to 6:00am). After being defeated, he fled at the break of dawn.

Considering that the battle commenced 9 hours earlier, it would have started around 8pm.



1) Sampatkarī Episode

Time: 1st Prahāra (Morning)

While the LU does not specify the exact time it is assumed that Sampatkarī engaged in combat with Durmada and his army during the starting prahāra of the morning.

2) Aśvārūḍhā Episode

Time: 2nd Prahāra (Morning)

It is assumed that Aśvārūḍhā fought against Kuruṅḍa and his army during the final morning prahāra.

3) Nakulī Episode

Time: 3rd Prahāra (Day)

It is assumed Nakulī's battle with the 5 Generals and Sarpiṇī occurred right after Aśvārūḍhā's battle, taking place during the first prahāra of the day.

4) Tiraskarini Episode

Time: 4th Prahāra (Day)

Tiraskarini, riding her chariot named Tamoliptā (Painted with Darkness), battled the 7 Generals empowered by a boon from the Sun to paralyze the Śakti army. Her fight was strategically timed to the sunset of the 4th Prahāra. This aligns with the events described in the Tripurā Rahasya (66.80), which says that after her victory "...the sun started setting."

Chapter 22: Breakdown

* *Sampatkarī and Aśvārūḍhā kill Durmada and Kuraṇḍa* *



CH.	VER.	DESCRIPTION
22	1-19a	Bhaṇḍa's army advances. Descriptions of various weapons held by Asuras.
22	19b-21	Bhaṇḍa sends to fight his General Durmada along with 10 Akṣauhiṇīs.
22	22-7	Kuṭilākṣa sets up protection of Śūnyaka from all four directions and at the center.
22	28-30	Kuṭilākṣa debriefs Bhaṇḍa on dispatching Durmada to war. The army has been put on high alert.

Sampatkarī Episode

22	31-51	Battle begins between Durmada's forces and Śaktis.
22	52-5	Description of Sampatkarī.
22	56-62	Sampatkarī and her elephant fight against the Asuras.
22	63	Durmada removes a precious gem from the crown of Sampatkarī with a tough arrow.
22	64	Sampatkarī kills Durmada with arrows that hit his chest.
22	65-6	Durmada's army destroyed, the survivors fled.

Aśvārūḍhā Episode

22	67-75	At the request of Bhaṇḍa Kuṭilākṣa sends Kuraṇḍa (the elder brother of Durmada) along with 20 Akṣauhiṇīs to war.
22	76-7	Description of Kuraṇḍa.
22	78-83	Kuraṇḍa threatens Sampatkarī and orders his army to attack.
22	84-8	Aśvārūḍhā asks Sampatkarī to fight with Kuraṇḍa and the latter obliges.
22	89-93	Description of Aśvārūḍhā's army and their mastery of horses.
22	94-100	Description of Aśvārūḍhā's appearance and her attack on the enemy.
22	101-2	Aśvārūḍhā uses her noose (pāśa) weapon to immobilize the enemy soldiers.
22	103	Kuraṇḍa answers by cutting off the string of Aśvārūḍhā's bow by his arrow.
22	104-5	Aśvārūḍhā kills Kuraṇḍa with her goad.
22	106-7	Dreadfull beings released from Aśvārūḍhā's goad kill the rest of the army, the survivors flee.

Chapter 22: Important Descriptions

✧ *Sampatkarī and Aśvārūḍhā kill Durmada and Kuraṇḍa* ✧

PROTECTION OF THE CITY ŚŪNYAKA:

ENTRANCE	ASURA	ARMY
Eastern	Tālajaṅgha	10 Akṣauhiṅīs
Southern	Tālabhuja	10 Akṣauhiṅīs
Western	Tālagrīva	10 Akṣauhiṅīs
Northern	Tālaketu	10 Akṣauhiṅīs
Rampart Wall	n/a	10 Akṣauhiṅīs

SAMPATKARĪ:

- Rode on the elephant Raṅakolāhala.
- Her hand, adorned with moving bangles, drew the bowstring in battle.
- Due to her quickness, the drawing of the string and the discharge of arrows were unseen.
- The bow was seen in a circular form only when the arrows were fixed.
- The discharged arrows came into contact with the sun's rays in the sky.
- The arrow tips shone clearly and burned the enemies.

ACTIONS OF SAMPATKARĪ'S ELEPHANT:

- Elephant thrashed Daityas with his trunk.
- Some were kicked with his feet.
- Others were hit with his raised up tusks as powerful as iron clubs.
- Some enemies were hit with lashing blows of his tail as tough as stems of trees.
- Others were frightened with shrieks and howls.
- Some were crushed with the heavy pressure of his huge body.
- Others were pierced with his nails.
- Some Daityas were butted upon with his huge head.



Chapter 22: Important Descriptions

✧ *Sampatkarī and Aśvārūḍhā kill Durmada and Kuraṇḍa* ✧

AŚVĀRŪḌHĀ:

- Mounted a speedy horse Aparājita.
- Appeared delicate and graceful.
- Her braid of hair swayed back and forth.
- Was as dazzling as the digit of the autumnal moon.
- Her face was as beautiful as the sphere of the moon that is red at dusk.
- Held a blazing noose (pāśā), a goad and a jewel-set bow.
- Showered Kuraṇḍa with a series of arrows with golden feathers.

AŚVĀRŪḌHĀ'S ŚAKTIS:

- Fought on horseback.
- Knowledgeable about the mindset of horses during battle.
- Skilled in manipulating the bridle for various horse maneuvers.
- Could signal the horses with finger or toe tips.
- Adept at guiding the horses' movements, hoof treading, and five types of trots and paces.

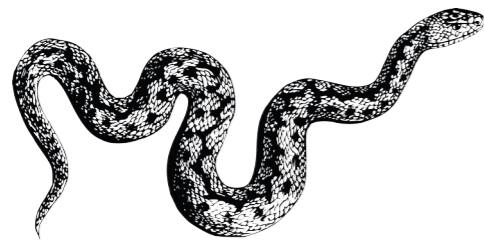


Chapter 23: Breakdown

* *Nakulī Kills 5 Asura Generals and Sarpiṇī* *

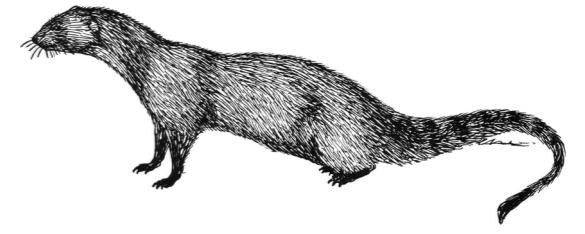


CH.	VER.	DESCRIPTION
23	1-7	On Bhaṇḍa's orders, Kuṭilākṣa sends five generals headed by Karaṅka, along with 100 Akṣauhiṇīs to battle.
23	8-15	Karaṅka and his army move to battle.
23	16	Sarpiṇī (Māyā), the Sourceress of War, is created by the five Generals.
23	17-21	Description of Sarpiṇī
23	22-43a	The battle begins Sarpiṇī creates numerous serpents from her body which started attaching śaktis.
23	43b-50	Description of the Generals Continuation of the battle.
23	51-4	Nakulī appears on the shoulders of Garuda.
23	55-6	Nakulī creates 32 crores of mongooses from her 32 teeth.
23	57-64	Mongooses start attacking the serpents.
23	65-8	Nakulī kills Sarpiṇī with Garuḍāstra.
23	69-82	Mongooses continue their attack but the Generals batter them with their arrows, and force them to retreat.
23	83-91	Nakulī kills the 100 Akṣauhiṇīs by the Akṣiṇānākula (undiminishing or unending mongoose) missile from her Śārṅga bow.
23	92-5	Nakulī chops off the head of Karaṅka with her spear and cuts off the heads of the rest of the generals by her sword.
23	96-9	Nakulī shows compassion to survivors and lets them go back to Śūnyaka.



Chapter 23: Important Descriptions

* Nakulī Kills 5 Asura Generals and Sarpiṇī *



DESCRIPTION OF THE FIVE GENERALS:

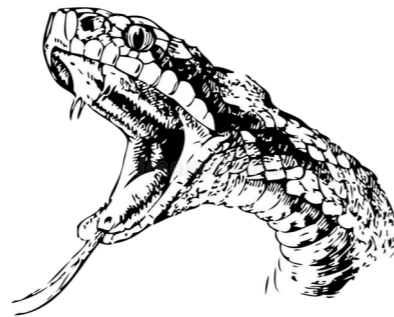
#	GENERAL	WEAPON	VEHICLE
1	Karaṅka	Arrows	100 donkey-drawn chariot
2	Tālavāśita (Kālavāśita)	Sharp-edged discus	Elephant
2	Vajradanta	Adamantine arrows	Camel
3	Vajramukha	Spears	Large Ass
4	Vajraloma	Arrows	Chariot pulled by two vultures

DESCRIPTION OF SARPIṆĪ:

- Smoke-complexioned Raṅśāmbarī (sorceress of war).
- Had smoke-coloured lips and breasts.
- Her belly was as vast and expansive as a great ocean.
- She was the origin of many illusory and magical serpents, which she used as ornaments.
- She rolled on the ground at the forefront of the generals, making many sinuous movements and screaming in an extremely frightening manner.

SERPENTS CREATED BY SARPIṆĪ:

- Serpents emerged from the body of Sarpiṇī, moving about in various directions.
- Their mouths housed two forked tongues that scattered various types of poison:
 1. Pārada (quicksilver)
 2. Vatsanābha (a strong poison from aconite)
 3. Kālakūṭa poison
 4. Saurāṣṭra poison
 5. Brahmaputra poison
 6. Śauklikeya



SERPENTS CREATED FROM VARIOUS PARTS OF SARPIṆĪ'S BODY:

From her Ear Cavity:

- Yellow color.
- 3 Hoods.
- Hideous mouths due to fangs.

From her Mouth:

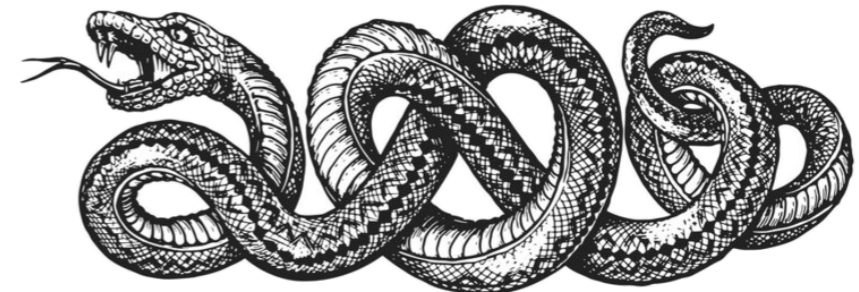
- Blue color
- Had mouths at the front as well as at the tail-end along with hoods.

From her Nostrils:

- Of brindled and variegated colours.
- Four mouths and four feet.
- They had fierce splendor.

From her great hanging folds of skin, thick and circular breasts and the hollow cavity of navel:

- The serpents held Halāhala variety of poison.
- They bit soldiers in the army of Śaktis.
- They burned everyone with poisonous fires.
- They twined around the soldiers and bound them with their noose-like bodies.
- They struck the soldiers with their hoods.
- They made the army of Lalitā utterly bewildered and confused.

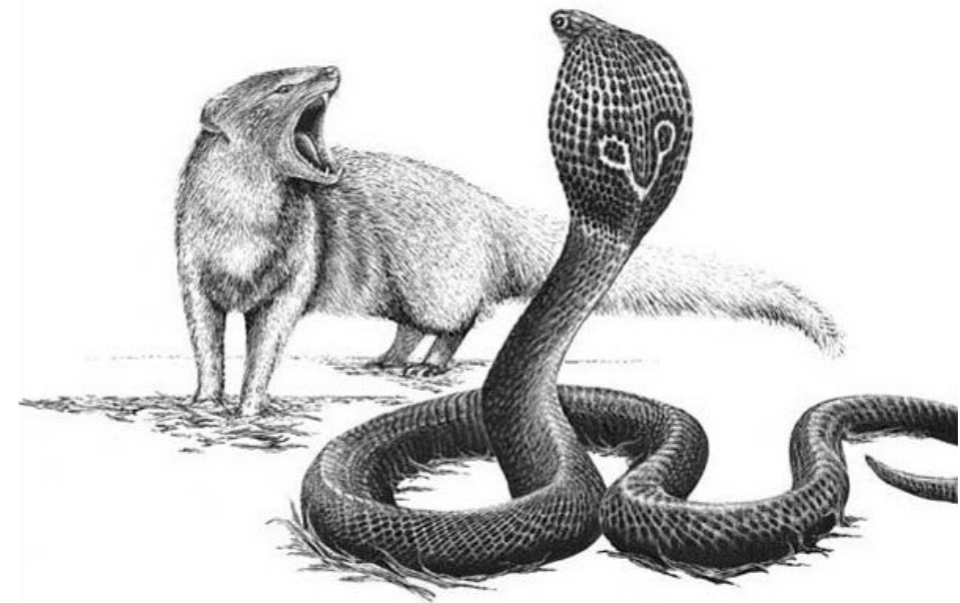


Chapter 23: Important Descriptions

* *Nakulī Kills 5 Asura Generals and Sarpiṇī* *

NAKULĪ DESCRIPTION:

- Was born of the palate of Lalitā.
- Had the luster of molten gold.
- The entire realm of speech and language constituted her features.
- Was endowed with 32 adamantine teeth which turned into 32 crores of mongooses with a golden lustre.
- Rode on the shoulders of Garuḍa who moved around like a mobile Sumeru and could toss even mountains with his wings.



Chapter 24: Breakdown

✧ *Tiraskariṇī kills 7 Generals* ✧



CH.	VER.	DESCRIPTION
24	1-18	On Bhaṇḍa's orders, Kuṭilākṣa sends seven Generals (the sons of Kikasā) beginning with Balāhaka along with 30 Akṣauhiṇīs to battle.
24	19-37	Battle begins.
24	38-58	Description of each General and their vehicles.
24	59-65	Description of the Generals' boon from the Sun God, allowing them to immobilize any object of their vision.
24	66-73	Generals immobilize the Śaktis.
24	74-9	Tiraskariṇī appears at the bidding of Lalitā and starts showering Asuras with arrows.
24	80-3	Tiraskariṇī discharges Andha (blinding one) missile and blinds the Generals.
24	84-91	Śaktis are reenergized and ready to fight Praise of Tiraskariṇī.
24	92-8	Tiraskariṇī skillfully decapitates the seven Generals with her sword, fashioning their heads into a garland.
24	99-103	Śaktis destroy the rest of the army. Some survivors return to Śūnyaka and some praise Daṇḍinī and Mahāmāyā (Tiraskariṇī).

Chapter 24: Important Descriptions

✧ *Tiraskariṇī kills 7 Generals* ✧

THE SEVEN GENERALS (THE SONS OF KĪKASĀ):

The number of the generals is linked to the symbolism of the Sun God from whom they received a boon and who rides on a chariot pulled by the seven horses.

1) Balāhaka

- **Vehicle:** Large vulture named Samhāragupta, who originated from fire.
- It emitted terrible sounds.
- The vulture's beak and limbs were as sharp as a thunderbolt.
- Its shanks were compared to the baton of Kāla, the God of Death.
- It was grey in color, like smoke.
- The movement of its wings was terrifying.
- Its wings could stretch to half a Krośa when extended.
- It devoured soldiers by opening its beak that resembled a fire-pit.

2) Sūcīmukha

- **Vehicle:** Crow.
- It was likened to the cloud Puṣkarāvartaka.
- It had a complexion similar to mud.
- Its wings were sharp and hard and extended up to a Krośa
- Its staff-like shanks mirrored the god of death's staff.
- The crow, with a beak resembling a mountain peak, caused havoc among the Śaktis' troops by pecking them.

3) Phalamukha

- **Vehicle:** Heron that was as big as a mountain.
- **Weapon:** Ploughshare.
- Exhibited great brilliance in the battle.

4) Vikarṇa (Vikaṭa)

- **Vehicle:** Bheruṇḍa bird.

5) Vikaṭānana

- **Vehicle:** Fierce Cock.
- He had a sharp-edged spear as his weapon.
- Surveyed the army of Śaktis from the front.

6) Karālākṣa

- **Vehicle:** A ghost subdued by his practice of black magic in cremation grounds.
- The ghost had long arms, a bowed head, and wide-set feet.

7) Karkaṭa (Karkaṭaka)

- **Vehicle:** Vampire subdued by means of mantras on the cremation ground.
- The vampire (vetāla) had cruel ruthless eyes with a body a Yojana tall.

DESCRIPTION OF THE SUN GOD BOON RECEIVED BY THE GENERALS:

- The Sun manifests in their eyes during battles.
- Generals can incinerate their adversaries.
- Anything they gaze upon becomes immobilized.
- This allows them to easily eliminate immobilized enemies.



Sūrya, the Sun god, rides in a chariot drawn by 7 horses, each representing a day of the week, starting with "Sun Day", which is dedicated to Sūrya. This chariot is equipped with 12 wheels, symbolizing the 12 signs of the Zodiac, and 12 months of the year.

Chapter 24: Important Descriptions

* Tiraskariṇī kills 7 Generals *

DESCRIPTION OF TIRASKARIṆĪ:

- The body-guard of Daṇḍanāthā.
- Called Mahāmāyā (The Great Deity of Illusion).
- Dark-complexioned like Tamāla tree.
- Seated in the aerial chariot Tamolipta of dark colour with doors all round, yoked with dark coloured horses.
- Had a twanging bow named Vāsantī Mohana or Mahāmohana.
- Showered arrows furious like serpents.

PRAISE OF TIRASKARIṆĪ (CH. 24; 86-91)

“O Mother Tiraskarṇikā of exalted fortune well done, well done. You have appropriately screened off these wicked-souled enemies.

You are the great medicinal herb for screening (blinding) the eyes of the wicked. This troop of Daityas has been blinded by you.

O deity, this task of the Devas has been perfectly carried out by you since you have brought a disaster among these Daityas who cannot be conquered by us.

Therefore, on hearing that it was by you alone that these seven great Asuras of wicked conduct have been killed, Lalitā will derive great satisfaction.

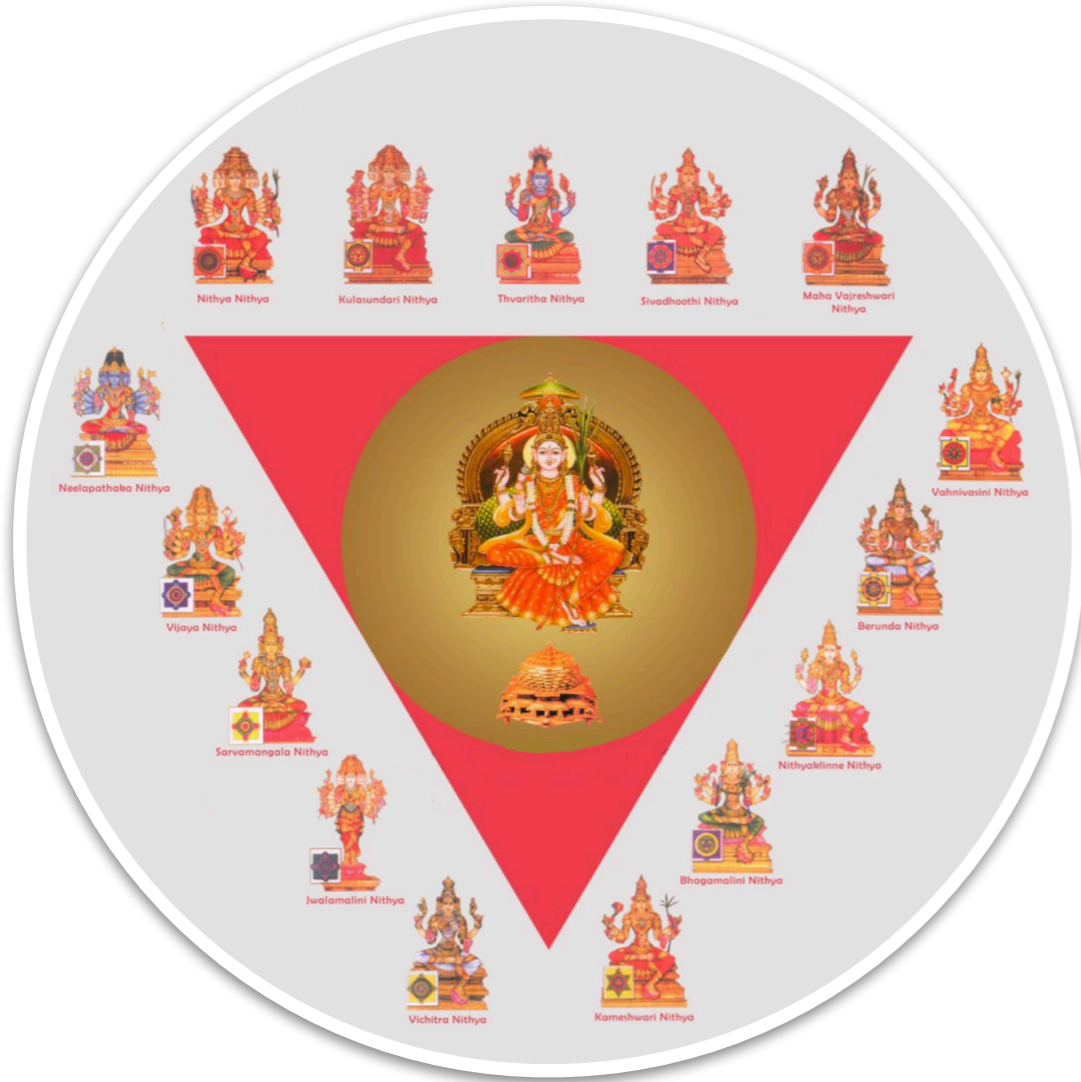
If this is done the deity Daṇḍinī will become pleased. Mantriṇī too of exalted fortune will surely get the greatest pleasure.

Hence, you alone, do kill these seven Daityas in the arena of battle. Raising up our weapons we shall destroy the entire army of these Daityas”.



Chapter 25: Breakdown

* *Nityā Devīs Kill 15 Generals Headed up by Viṣaṅga* *



CH.	VER.	DESCRIPTION	LSN #
25	1-12	Bhaṇḍāsura laments his bad fortune.	
25	12-33	Bhaṇḍāsura orders Viṣaṅga along with 15 Generals and 15 Akṣauhiṇīs to secretly attack Śricakra from the southern entrance.	
25	34-58	Asuras start to carry out a plan during the night while wearing Maghaḍambaraka armour.	
25	59	Śaktis beginning to Aṇimā raise alarm and the battle begins.	
25	60-5	Asuras caught śaktis off guard and make it all the way to the triangle avarana. They start to use Vipāras weapons.	
25	66-8	Bhaṇḍa sends Kuṭilākṣa with 10 Akṣauhiṇīs to battle.	
25	69-72	...continuation of the Battle.	
25	73	An arrow discharged by Viṣaṅga who had occupied the lowest step (of the chariot) shattered the royal fan of the Goddess.	
25	74-82	Nityā Devīs ask to be allowed to fight and have Jvālamālinī and Vahnivāsini illuminate the battle.	
25	83-92	Battle ensues.	
25	93	Battle continues for 3 Yāmas (Yāma = 3 hours).	
25	93	Akṣauhiṇīs are killed by the arrows of Nityā deities.	
25	94-9	15 Nityā Devīs kill 15 Generals.	73
25	100-1	When only two ghaṭīs remained of the last Yāma of the night for two Ghaṭikās Viṣaṅga fought with the Nityās.	
25	102-3	Viṣaṅga's armour was split by the arrows from the bow of Kāmeśvarī. He flees as he is supposed to be killed by Daṇḍanātha.	
25	104-9	After the battle ends, the dawn came. Śaktis were proud of their victory and their wounds are healed by Lalitā's side-glance.	



Chapter 25: Important Descriptions

* *Nityā Devīs Kill 15 Generals Headed up by Viṣaṅga* *

#	NITYĀ DEVĪ	ASURA SLAIN	ASURA NAME MEANING
1	Kāmeśvarī	Damana (Maḍana)	<i>Restraint</i>
2	Bhagamālinī	Dīrghajihva	<i>Long tongue</i>
3	Nityaklinnā	Humbaka	<i>Cloud</i>
4	Bheruṅḍā	Hulumulla (Halamulluñca)	<i>Resembling a Goat</i>
5	Vahnivāsini	Kalkaśa (Karkāśa)	<i>Ear wax, dirt</i>
6	Mahāvajreśvarī	Kalkivāhana	<i>Riding change</i>
7	Śivadūtī	Pulkasa	<i>Despised mixed tribe</i>
8	Tvaritā	Puṅḍraketu	<i>Hiding sugarcane-mind</i>
9	Kulasundarī	Caṅḍabāhu	<i>Terrific glow</i>
10	Nityā	Kukkura	<i>Dog</i>
11	Nīlapatākā	Jambukākṣa	<i>Jackal eyed</i>
12	Vijayā	Jṛmbhaṇa	<i>Swallow-mouth</i>
13	Sarvamaṅgalā	Tikṣṇaśṛṅga	<i>Sharp horn</i>
14	Jvālāmālinī	Trikaṅṭaka	<i>Three parts</i>
15	Citrā	Candragupta (Caturgupta)	<i>Secret mind</i>



Day 2

~ CHAPTERS 26 - 27 ~

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Day 2: Overview

DAY	SEQ.	DEITY	VEHICLE	TIME OF DAY	ADVERSARY	BATTLE		REF.		
						# OF AKṢAUHIṆĪS	DESTROYED BY	CH.	VER.	LSN #
2	6	Śrī Bālāmbikā	Chariot: Kirṇi (Drawn by 100 Swans)	3 rd and 4 th Praharās (Day)	30 Sons of Bhaṇḍāsura	200	Nārāyaṇastra (killed the army). 30 arrows with crescent tips killed the 30 sons.	26 26	108 110-1	74
2	7	Mahāgaṇapati	Mouse	3 rd and 4 th Praharās (Night)	Jayavighna yantra; Gajāsura	N/A 7	Mahāgaṇapati reduced to powder the yantra with his tusks and smashed the army and Gajāsura.	27 27	72-5 98-101	77, 78



Day 2: Events Timeline

4) Mahāgaṇapati Episode

Stage 1: Destruction of the Jayavighna Yantra:

Time: 3rd Prahāra (Night)

It is assumed that the creation of Mahāgaṇapati and him destroying the Jayavighna yantra took place during the first night prahāra.

Stage 2: The Battle with Gajāsura:

Time: 4th Prahāra (Night)

In the second stage, Mahāgaṇapati engages in combat with the armies of Viśūkra and Gajāsura. The chapter concludes by noting that the "night, which was a Kālarātri (night of nightmare), came to a close," signifying conclusion of the night.

4) Viśūkra & the Jayavighna Yantra

Time: 1st - 2nd Prahāra (Evening)

Bhaṇḍāsura instructs Viśūkra to deploy the powerful Jayavighna Yantra, against the Śaktis.

As Viśūkra prepares to leave, the text describes the sunset, with the sun casting a red glow on the cardinal points through its diffused rays.

Viśūkra proceeds to prepare and launch the Jayavighna Yantra into the Śakti camp and waits for midnight to approach the camp with his forces.

1) Setting up the Defences for Śrīcakra

Time: 1st - 2nd Prahāra (Morning)

LU notes that "when the night dawned, all those honoured generals of the troops of Śaktis came and stood around the leading chariot."

After that, the defences were set up all morning. It further states that "after arranging for the complete defense of the camp, when the sun had risen well up in the sky, the deity Potriṇī resumed warfare." This suggests that the preparations concluded around noon.

2) Bālā Episode

Stage 1: Fight with the Army

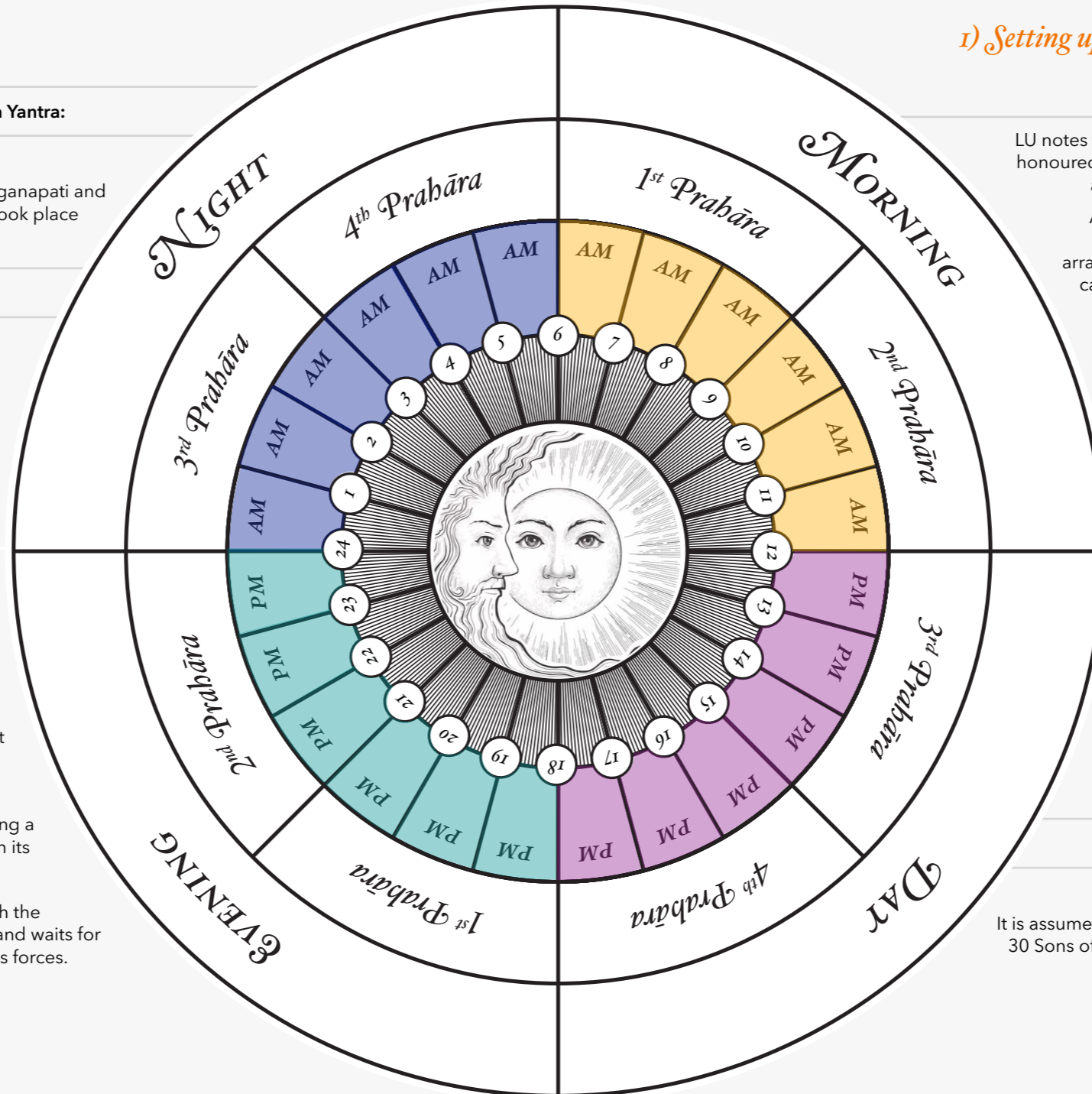
Time: 3rd Prahāra (Day)

It is assumed that the fight with the army took place during the 3rd Prahāra.

Stage 2: Fight with the 30 Sons

Time: 4th Prahāra (Day)

It is assumed that the fight and destructions of the 30 Sons of Bhaṇḍāsura took place during the 4th Prahāra.



Chapter 26: Breakdown

* Fortification of Śrīcakra; Bālā Kills 30 Sons of Bhaṅḍāsura *



CH.	VER.	DESCRIPTION	LSN #
<i>New Line of Defence for Śrīcakra is Created</i>			
26	1-24	Daṅḍanāthā and Mantriṇī, feeling unsettled, approach Lalitā to recommend enhancing the protection for Śrīcakra.	
26	25-7	Lalitā agrees and says that strong defences must be built before offensive against the enemy can be undertaken.	
26	28-41	Defences are built around Śrīcakra in the form of the fire fort created by Jvālāmālinī Nityā.	71
<i>Bālā Episode</i>			
26	42-58	Bhaṅḍāsura sends his 30 Sons along with 200 Akṣauhiṇīs to war.	
26	59-71	The sons and their armies arrive for a fight.	
26	72-94	Bālā is eager to engage but is being deterred by Lalitā, Mantriṇī and Daṅḍanāthā.	
26	95-107	Undeterred by the warnings Bālā goes to war, while Daṅḍanāthā and Mantriṇī remain as onlookers.	
26	108	Bālā kills 200 Akṣauhiṇīs with Nārāyaṇa missile.	
26	109-11	Bālā kills 30 Sons of Bhaṅḍāsura with 30 arrows with crescent shaped tips.	74
26	112-7	Everyone celebrated Bālā's triumph.	

Chapter 26: Arranging New Defence For Śrīcakra

* Fortification of Śrīcakra; Bālā Kills 30 Sons of Bhaṇḍāsura *

DEFENCE OF THE SOUTHERN ENTRANCE (LU 26.18-22):

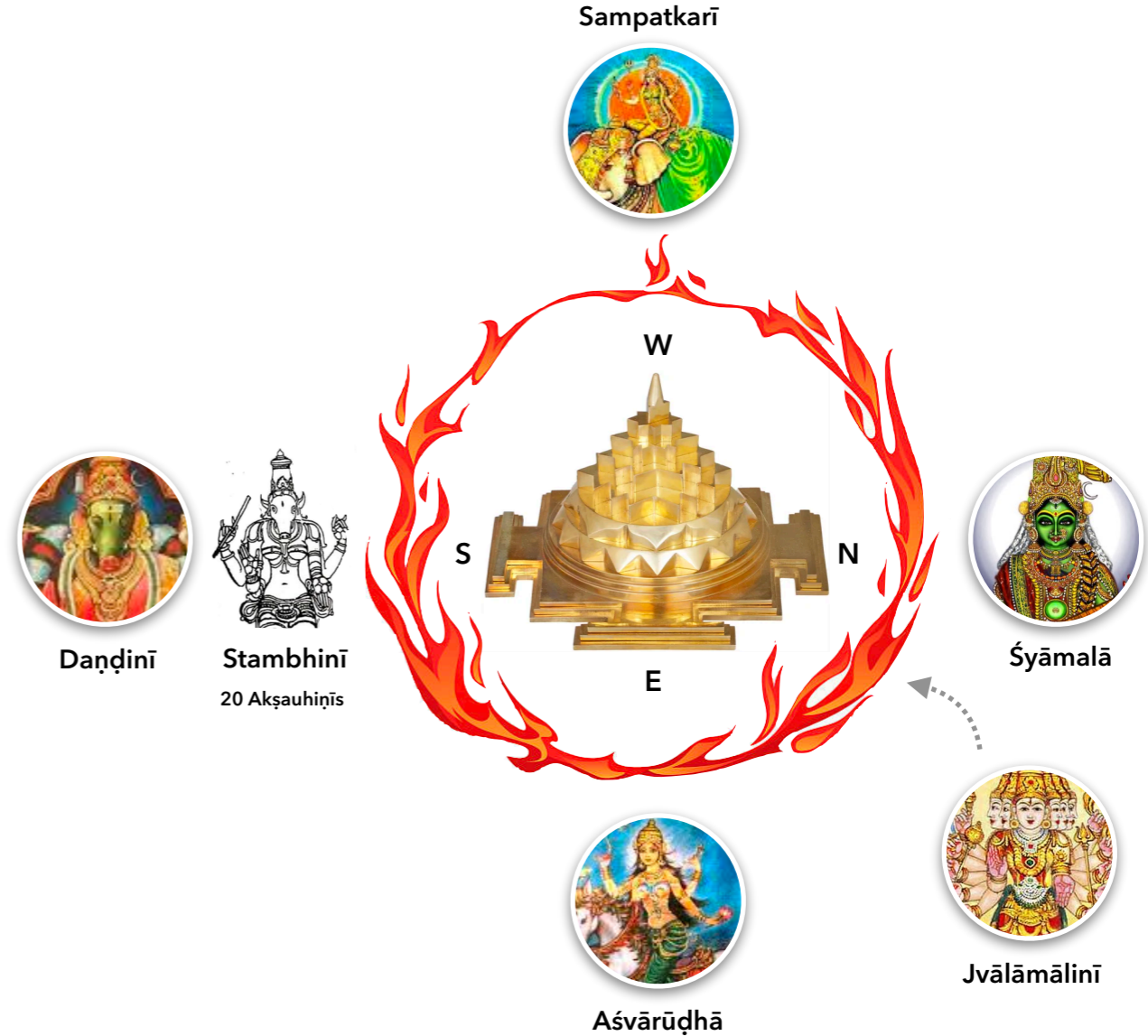
- An enormous camp 100 Yojanas in extent is built on the southern side.
- The gate of the rampart wall of fire should be in the South because Śūnyaka the city of the enemies is situated in the southern region.

LALITĀ'S REQUEST TO JVĀLĀMĀLINĪ (LU 26.29-31):

- O dear one, you have the form of fire. Your features are fiery flames. Let the defense of this great army be provided for by you."
- After encircling the ground to the extent of a 100 Yojanas assume the form of a fiery flame 30 Yojanas in height.
- Leaving an opening of a Yojana retain your blazing body elsewhere. Having adopted the nature of a fiery flame protect the entire army.

NEW FORMATION OF ŚRĪCAKRA (LU 26.37-40):

- Daṇḍinī placed the leading chariot Rājacakraratha in the middle.
- She placed her own chariot on the left side.
- On the right side she placed the chariot of Śyāmalā.
- On the back she placed Sampatkarī.
- In the front Aśvārūḍhā.
- After placing (different persons) all round Cakrarājaratha, she stationed at the entrance the deity named Stambhinī who appeared fierce with a blazing staff for her weapon and who was accompanied by 20 Akṣauhiṇīs of soldiers. This deity of Daṇḍanāthā is also well known as Vighnadevī (the one who causes obstacles).
- After arranging for the complete defense of the camp, the sun had risen well up in the sky.



Note: Cardinal directions are set in accordance of LU 37.65 which says that Kāmeśvara in the bindu sits facing East.

Chapter 26: Bālā Description

✧ Fortification of Śrīcakra; Bālā Kills 30 Sons of Bhaṇḍāsura ✧

- Bālā, also known as Kumārikā (virgin goddess), the daughter of Lalitā.
- She's nine years old.
- Her form and features resemble those of Lalitā.
- Her body was likened to the rising sun.
- Was always present near the foot-rest of the Great Queen.
- Is the vital breath of the Goddess, acting as Her fourth eye.
- Skilled in martial feats.
- A repository of all lores.
- Viewed the war as playful activity.
- Rode in a covered chariot that the Great Queen had extracted from the staff of her bow.
- Chariot was drawn by 100 of swans.
- Didn't have a private or local army; the entire army of Lalitā was her own.
- Appeared in 30 different forms for each one of the sons like a series of sun reflections.



Chapter 26: 30 Sons of Bhaṇḍāsura Killed by Bālā (1/2)

* Fortification of Śrīcakra; Bālā Kills 30 Sons of Bhaṇḍāsura *

#	Son's name	Name meaning	Level of consciousness	Tanmātras & Karmendriyas	Limiting Factor
1	Vajraghoṣa	loud roar	Jāgrat	Śrotra	Limited hearing
2	Ūrdhvaśeṣa	hair on its end (excited)	Jāgrat	Tvak	Limited feel
3	Cakorākṣa	eye like a bird (partridge)	Jāgrat	Cakṣus	Limited sight
4	Gaṇḍala	inside chin	Jāgrat	Jihvā	Limited taste
5	Yamāntaka	end of self-restraint	Jāgrat	Grhāṇa	Limited smell
6	Mahāhanu	big jaw (chin)	Jāgrat	Vāk	Limited frequency of sound (voice)
7	Mahāskandī	powerful hands	Jāgrat	Pāṇi	Limited work ability
8	Andhaka	blind	Jāgrat	Pāda	Limited movement
9	Mahāmāya	big delusion	Jāgrat	Pāyu	Limited in rejection of unwanted thoughts
10	Purujit	victor of heaven	Jāgrat	Upastha	Limited experience of joy
11	Simhaghoṣa	lion roar	Svapna	Śrotra	Able to hear everything, yet beyond our control
12	Candavarmā	fast armour	Svapna	Tvak	Able to feel everything, yet beyond our control
13	Trineta	three eye	Svapna	Cakṣus	Able to see everything, yet beyond our control
14	Carālaka	taste in vain	Svapna	Jihvā	Able to taste everything, yet beyond our control
15	Kūpalocana	eye in the well	Svapna	Grhāṇa	Able to smell everything, yet beyond our control
16	Maghaśatru	enemy of power (sacrifices)	Svapna	Vāk	Able to say anything, yet beyond our control
17	Caturbāhu	four hand	Svapna	Pāṇi	Able to do anything, yet beyond our control
18	Catuśśira	four head	Svapna	Pāda	Able to move anywhere, yet beyond our control
19	Atimāya	excelling in delusion	Svapna	Pāyu	Able to reject anywhere, yet beyond our control
20	Svargabala	strength of heaven	Svapna	Upastha	Able to experience unlimited joy, yet beyond our control

Symbolism

The 30 sons of Bhaṇḍāsura represent the stain (mala) caused by the activities of the five organs for knowledge and the five organs for action (total ten) in the three states (waking, sleep and deep sleep). The stain is the limited knowledge that the individual is separate. Bālā represents the action packed knowledge of the unlimited bliss removing the notion of limited individual consciousness.

Chapter 26: 30 Sons of Bhaṇḍāsura Killed by Bālā (2/2)

* Fortification of Śrīcakra; Bālā Kills 30 Sons of Bhaṇḍāsura *

#	Son's name	Name meaning	Level of consciousness	Tanmātras & Karmendriyas	Limiting Factor
21	Kūpaka	<i>intellect in the well</i>	<i>Suṣupti</i>	<i>Śrotra</i>	<i>Not able to hear at will</i>
22	Durga	<i>uncrossable moat</i>	<i>Suṣupti</i>	<i>Tvak</i>	<i>Not able to feel at will</i>
23	Duhākṣa	<i>secret eye</i>	<i>Suṣupti</i>	<i>Caḅsus</i>	<i>Not able to see at will</i>
24	Pandasena	<i>army of weakling</i>	<i>Suṣupti</i>	<i>Jihvā</i>	<i>Not able to taste at will</i>
25	Laddhuna	<i>villan</i>	<i>Suṣupti</i>	<i>Grhāṇa</i>	<i>Not able to smell at will</i>
26	Upamāya	<i>small (side) delusion</i>	<i>Suṣupti</i>	<i>Vāk</i>	<i>Not able to speak at will</i>
27	Savrgaśatru	<i>enemy of enjoyment (heaven)</i>	<i>Suṣupti</i>	<i>Pāṇi</i>	<i>Not able to act at will</i>
28	Brhanmāya	<i>big delusion</i>	<i>Suṣupti</i>	<i>Pāda</i>	<i>Not able to move at will</i>
29	Pūrvamāraka	<i>killing yesterday</i>	<i>Suṣupti</i>	<i>Pāyu</i>	<i>Unconsciously reject all unwanted</i>
30	Svargakaṇṭaka	<i>thorn in the heaven</i>	<i>Suṣupti</i>	<i>Upastha</i>	<i>Unconscious deep sleep</i>

Note: Sequence and symbolism provided by Yogāmbā Sameta Ātmānandanātha.

Chapter 27: Breakdown

* *Mahāgaṇapati Destroys Jayavighna Yantra and Gajāsura* *



CH.	VER.	DESCRIPTION	LSN #
27	1-9	Bhaṇḍāsura grieves for his sons.	
27	10-22	Viśukra gives consoling speech and the army gets ready to go to war.	
27	23	Bhaṇḍāsura directs Viśukra, with his body concealed by Māyā, to go and install Jayavighna Yantra.	
27	24-35	Viśukra's makes his way to the Southern entrance, which was heavily guarded by Stambhinī and 20 Akṣauhiṇīs.	
27	36-41	Viśukra makes the Jayavighna Yantra and hurls it into the Lalitā's camp.	
27	42-53	Description of the adverse affects of the Yantra on the Śaktis.	
27	54-7	Viśukra makes his way to Lalitā's camp.	
27	58-66	Mantriṇī and Daṇḍanāthā are worried and go to Lalitā to ask for help.	
27	67	Lalitā creates Mahāgaṇapati from Her smile and glance at Kāmeśvara.	77
27	68-71	Description of Mahāgaṇapati.	
27	72-6	Mahāgaṇapati destroys Jayavighna which relieved Śaktis of their lethargy.	78
27	77-82	Mahāgaṇapati creates seven crores of elephants, including six Śaktis and six Vighnanāyakas.	
27	83-5	Mahāgaṇapati's army starts to fight.	
27	86-97	Mahagaṇapati's battles Viśukra and his 30 Akṣauhiṇīs	
27	98	Viśukra sends Gajāsura to fight Mahāgaṇapati.	
27	99-101	Mahāgaṇapati fights and kills Gajāsura and his 7 Akṣauhiṇīs.	
27	102-4	Lalitā gives Mahāgaṇapati a boon of being worshipped first.	

Chapter 27: Important Descriptions

✧ *Mahāgaṇapati Destroys Jayavighna Yantra and Gajāśura* ✧

DESCRIPTION OF THE JAYAVIGHNA YANTRA:

- Tantra inscribed by Viśukra on a huge rocky slab measuring 3 kilometers in length and width.
- Eight trident figures drawn in eight directions.
- Each trident topped with a Saṁhārākṣara.
- The Yantra had eight presiding deities.
 1. Alasā *laziness*
 2. Kṛpaṇā *miserliness*
 3. Dinā *fear*
 4. Nidrā *sleep*
 5. Tandrā *tiredness*
 6. Pramīlikā *without rest-ever awake*
 7. Klībā *impotency*
 8. Nirahaṅkāṛā *feigned humility or without self-confidence*
- These eight deities were joined over the eight tridents.

EFFECTS OF THE JAYAVIGHNA YANTRA ON THE ŚAKTIS:

- Became dejected, dull and apathetic.
- Set aside weapons and adopted the attitude of renouncing everything.
- Questioned the purpose of killing Asuras and achieving victory.
- Believed injury to living beings yields sin.
- Questioned their servitude and the hierarchy within the camp.
- Feared death in the course of battle.
- Believed sleep and idleness to be conducive to pleasure.
- Left off all their preparations for war and cast away their weapons.
- Overwhelmed by sleep, they appeared to be reeling and moving unsteadily.

DEITIES CREATED BY MAHĀGAṆAPATI:

- Mahāgaṇapati created many elephant-faced heroes similar to himself.
- He first created six vighnanāyakas: Āmoda, Pramoda, Sumukha, Durmukha, Arighna, and Vighnakartā along with their respective Śaktis led by Ṛddhi.
- The above six pairs rule over the seven crores of elephant-faced deities created by Mahāgaṇapati.
- Ever ready to playfully drink up all the oceans.
- Ichor oozed from the middle of their temples.
- Fragrance attracted big black bees whose humming sounded like songs of praise.





Day 3

~ CHAPTER 28 ~

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Day 3: Overview

DAY	SEQ.	DEITY	VEHICLE	TIME OF DAY	ADVERSARY	# OF AKṢAUHIṆĪS ⁴	DESTROYED BY	REF.		
								CH.	VER.	LSN #
3	8	Madirāsindhu (Ocean of Wine)	N/A	1 st & 2 nd Prahāras (Morning)	Tṛṣāstra (the Missile of Thirst) by Viśukra	N/A	N/A	28	43-90	
3	9	Aśvārūdā	Horse: Aparājita (Undefeated)	3 rd & 4 th Prahāras (Day)	Ulūkajit	15	N/A	28	38, 100	
3	9	Sampatkarī	Elephant: Raṇakolāhala (Chaos in the Battlefield)	3 rd & 4 th Prahāras (Day)	Puruṣeṇa	15	N/A	28	38, 101	
3	9	Nakulī	Garuḍa	3 rd & 4 th Prahāras (Day)	Viṣeṇa ³	15	N/A	28	39, 101	
3	9	Mahāmāyā (Tiraskariṇī)	Chariot: Tamoliptā (Painted with Darkness)	3 rd & 4 th Prahāras (Day)	Kuntiṣeṇa ³	15	N/A	28	39, 101	
3	9	Unmattabhairavī	Lion	3 rd & 4 th Prahāras (Day)	Malada (Malaka)	15	N/A	28	40, 101	
3	9	Laghu Śyāmalā	Chariot	3 rd & 4 th Prahāras (Day)	Kurūca (Kuśūra)	15	N/A	28	40, 101	
3	9	Svapneśī	Horse	3 rd & 4 th Prahāras (Day)	Maṅgala	15	N/A	28	41, 101	
3	9	Vākvādinī	Swan	3 rd & 4 th Prahāras (Day)	Trukaṇa (Draghaṇa)	15	N/A	28	41, 101	
3	9	Caṇḍakālī (Kālasaṅkarṣiṇī)	Ghost	3 rd & 4 th Prahāras (Day)	Kollata (Kollāṭa)	15	N/A	28	42, 101	
3	9	"Missing Devī" ⁴	n/a	3 rd & 4 th Prahāras (Day)	Parūṣaka	15	N/A	28	n/a	
3	10	Rājaśyāmalā	Chariot: Geya (Song); Charioteer: Hasantī	1 st Prahāra (Evening)	Viśukra ²	150	Brahmaśirṣāstra	28	37, 98, 104-6a	75
3	11	Mahāvārāhī ¹	Chariot: Kiri (Power); Charioteer: Stambhinī; Animals: Lion called Simhaghoṣā; Buffalo; Antelope	2 nd Prahāra (Evening)	Viṣaṅga ²	100	Plough and pestle	28	37, 98, 106b-13	76

NOTES:

1. Devī Vārāhi being the Commander-in-Chief had many vehicles.
2. The Lalitā Sahasranāma (names #75 and #76) describes the opposite; Viśukra is slain by Vārāhi Devī and Viṣaṅga by Śyāmalā. For more detailed discussion, see p. 81.
3. The translation of the 39th verse in Bhrahmāṇḍa Purāṇa by G.V. Tagare (1958) omitted part of the verse relating to Tiraskariṇī and mistakenly assigned Kuntiṣeṇa and not Viṣeṇa to Nakulī. The sanskrit verse is as follows: **viṣeṇa nakulī devī samāhvāsta yuyutsayā | kuntiṣeṇena samaram mahāmāyā tadākarot ||**
4. The chapter tells us that 400 Akṣauhiṇīs participated in the battle, 150 of them were killed by Rājaśyāmalā, 100 by Mahāvārāhī and the rest 150 by the 10 Devī's, which is referenced in verse 99. LU 28.6 says "10 haughty nephews beginning with Ulūkajit...", however LU only give us the names of 9 that were killed. Since Annapūrṇā is the only aṅga devata of Lalitā who is not mentioned in LU, we can hypothesize that she's the missing deity who killed the 10th nephew.

Day 3: Events Timeline

4) The Period of Rest

Time: 3rd - 4th Prahāra (Night)

LU 28.114 mentions: "after completing the great task thus, Mantriṇī and Daṇḍanāyikā spent the remaining part of the night there itself in the direction of the camp."

1) Thirst Astra Episode

Stage 1: Fight with the Asuras:

Time: 1st Prahāra (Morning)

In the morning Śaktis begin fighting the armies of Viśukra and 10 Nephews of Bhaṇḍāsura.

Stage 2: Thirst Astra Episode

Time: 2nd Prahāra (Morning)

Viśukra discharged the Thirst Astra at 9am as LU 28.45 says "when only a Yāma (about three hours) had passed since sunrise". Next, Ocean of Wine came to the rescue and continuously showered torrents of liquor till the end of the 2nd prahāra (i.e. till midday).

4) Demise of Viśukra & Viśaṅga

Stage 1: Śyāmā fights Viśukra

Time: 1st Prahāra (Evening)

After the sunset at the start of evening Śyāmā fought Viśukra and killed him with Brahmaśiras astra.

Stage 2: Mahāvārāhī fights Viśaṅga

Time: 2nd Prahāra (Evening)

During the final prahāra of the evening Mahāvārāhī fought Viśaṅga and killed him with the blow of her iron club at midnight.

2) Fight against 10 Nephews of Bhaṇḍāsura

Stage 1: Destruction of the Armies

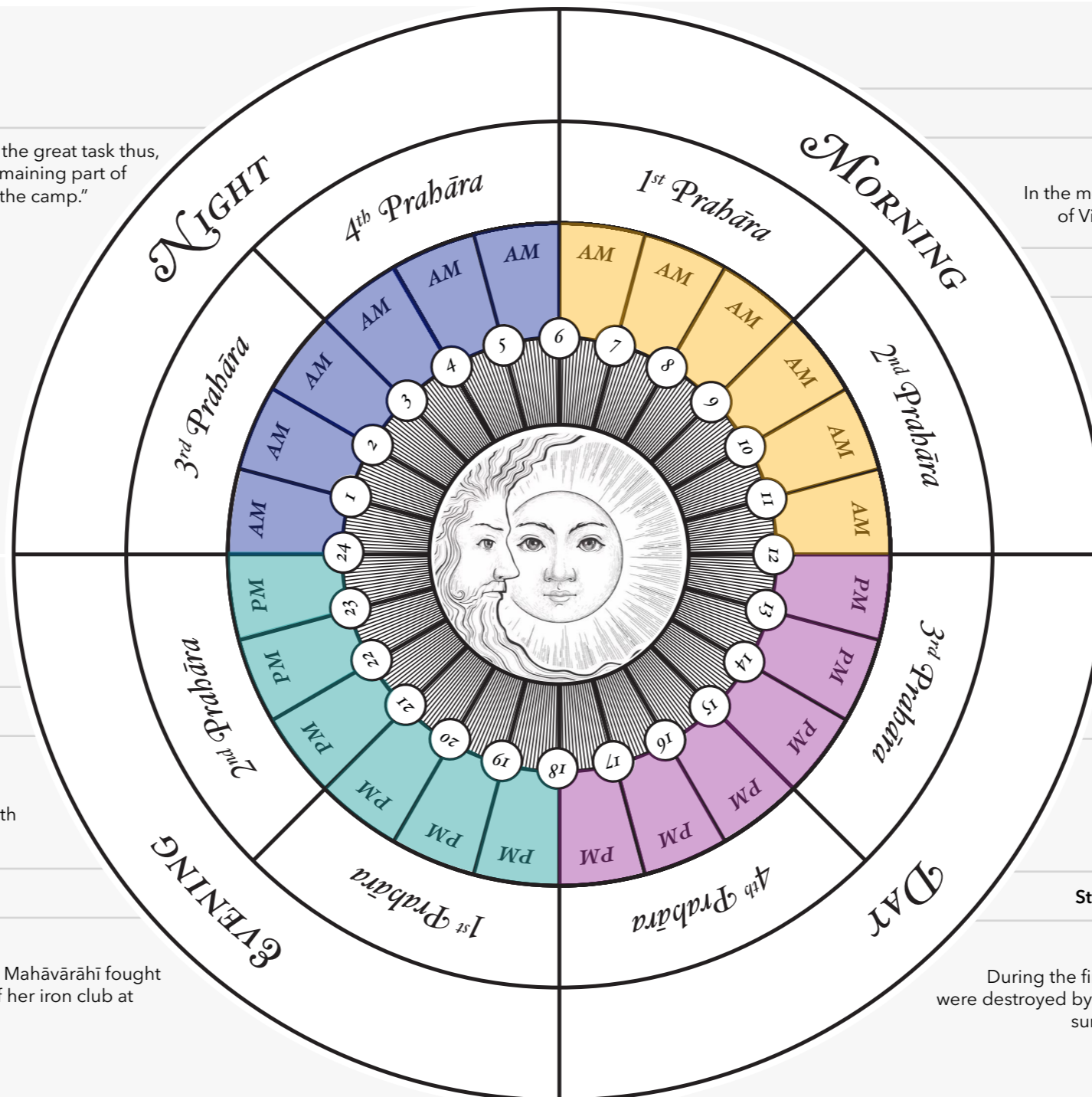
Time: 3rd Prahāra (Day)

It's assumed that during 1st prahāra of the day the 400 Akṣauhiṇīs were destroyed.

Stage 2: Destruction of the 10 Nephews

Time: 4th Prahāra (Day)

During the final prahāra of the day the 10 Nephews were destroyed by Śaktis. LU 28.102 mentions: "when the sun set, the entire army had been killed."



Chapter 28: Breakdown

* *Madirāsinghu (Ocean of Wine) Saves Śaktis from the Thirst Astra; Mantriṇī and Daṇḍanāthā Kill Viśukra and Viṣaṅga* *

CH.	VER.	DESCRIPTION	LSN #
28	1-13	Angry Bhaṇḍa sends his two brothers Viśukra, Viṣaṅga, 10 nephews long with 400 Akṣauhiṇīs to fight.	
28	14-8a	Both armies meet.	
28	18-20a	Description of Daṇḍanāthā.	
28	20b-31a	Description of Mantriṇī with her 8,000 Akṣauhiṇīs.	
28	31b-3	Qualities of Mantriṇī and Daṇḍanāthā Description of the signet ring of Daṇḍinī.	
28	34-6	Armies move on to battle.	
28	37-42	Listing of Goddesses and the adversaries who they were fighting.	
<i>Ocean of Wine Episode</i>			
28	43-4	Viśukra discharged Tṛṣāstra (Missile of Thirst) from his bow (3 hours after sun rise).	
28	45-8	Description of the effects of the Astra.	
28	49-57	Mantriṇī advises Daṇḍinī to call on Madirāsinghu (Ocean of Wine).	
28	58	Daṇḍinī calls on the Ocean of Wine to have him quench the thirst of Śaktis.	
28	59-63	Madirāsinghu (Ocean of Wine) appears.	
28	64-5	He starts showering copious amounts of wine on Śaktis.	
28	66-7	Kadambavanavāsini (Resident of Kadamba Forest), builds a fort around the army to preclude demons getting the wine.	
28	68-76	The wine is continuously flowing for 6 hours Descriptions of kinds of liquors being showered, and Śaktis' enjoyment.	
28	79-84	The Ocean of Wine approaches Daṇḍanāthā after fulfilling his mission, describing the effects wine had on Śaktis.	
28	85-90	Daṇḍinī grants him the boon of being drunk by priests and gods and having him grant siddhis, prosperity, etc. to the worshippers.	
<i>Devīs kill 10 Nephews of Bhaṇḍāsura; Viśukra and Viṣaṅga are killed by Mantriṇī and Daṇḍinī</i>			
28	92-9	The battle resumes and śakties and goddesses start to annihilate demon armies.	
28	100	Turagārohiṇī (Aśvārūḍhā) kills Ulūkajit with the excessively sharp goad.	
28	101	Sampatkarī and others, kill the rest of the generals of the divisions, the chief of whom was Puruṣeṇa.	
28	102-6a	After sun set, Śyāmalā fought and killed Viśukra's charioteer by arrows and Viśukra by means of Brahmaśiras astra.	75
28	106b-13	At midnight, Daṇḍanāthā fought Viṣaṅga by dragging him with ploughshare and killing him with an iron club.	76

Chapter 28: the Ocean of Wine

✧ *Madirāsinghu (Ocean of Wine) Saves Śaktis from the Thirst Astra; Mantriṇī and Daṇḍanāthā Kill Viśukra and Viṣaṅga* ✧

THE EFFECT OF THE "THIRST" ASTRA ON ŚAKTIS:

- An intense fever of thirst raged among the Śaktis.
- This fever stirred up and agitated their sense organs.
- It caused the root of their palates to become parched.
- The thirst made their ear cavities rough and arid.
- It led to general feebleness and fatigue throughout their bodies.
- The Śaktis' bodies fell on the ground, with their weapons dropping off one by one.
- The army was severely afflicted by a thirst that made them inactive in battles.
- Their enthusiasm was destroyed by this extreme thirst.

MADIRĀSINGHU (THE OCEAN OF WINE):

- Was golden-coloured and had languid intoxication and red eyes.
- Adorned with garlands.
- Divided itself into units of various colours.
- Some units had a pale red hue like the midday sun.
- Some units were dark-coloured like Indian cinnamon.
- Some units were white.
- Split into many units by the wind, the ocean showered sweet currents of wine.
- The currents were as thick as elephant trunks.
- The currents cascaded on the Śaktis' army, released from the clouds.

AFFECTS OF WINE ON THE ŚAKTIS:

- Some were dancing and singing with their girdles and waistbands tinkling.
- Some were clapping their hands to the dancing.
- Some were laughing with their breasts shaking and bouncing.
- A few of them were leaning on each other due to delight.
- Some were swaggering as girdles and garments slip down from their hips.
- Some were ready for fighting but without any weapon, they simply shake and shiver.

A BOON FROM DAṆḌINĪ TO THE OCEAN OF WINE:

- In the age of Dvāpara, the ocean of wine will be highly valued by Yājñikas (priests) for use in their sacrifices, akin to the consumption of Soma.
- All deities will consume the wine after it has been sanctified by Mantras during sacrifices.
- Upon drinking the mantra-purified wine, people will attain Siddhi (spiritual achievement), Ṛddhi (prosperity), strength, heavenly bliss, and salvation.
- Notable figures who will partake include Maheśvarī, Mahādeva, Baladeva, araśurāma), Dattātreya, Brahmā, and Viṣṇu.
- When worshipped in the course of a Yāga (sacrifice), the ocean of wine will bestow all kinds of Siddhis (spiritual powers).



Chapter 28: Important Note On Viśukra & Viṣaṅga

✧ *Madirāsinghu (Ocean of Wine) Saves Śaktis from the Thirst Astra; Mantriṇī and Daṇḍanāthā Kill Viśukra and Viṣaṅga* ✧

VIŚUKRA AND VIṢAṄGA SLAIN:

The discrepancy between who killed Viśukra and Viṣaṅga as depicted in the LSN and the LU warrants some discussion.

The LSN, in names 75 and 76, clearly states that Mantriṇī defeated Viṣaṅga, and Daṇḍīṇī (Vārāhī) overcame Viśukra.

mantriṇyambāviracitaviṣaṅgavadhatoṣitā
viśukraprāṇaharaṇavārāhīvīryananditā

This contrasts with the narrative in the LU, which reverses these encounters. The root of this inconsistency likely lies in the unedited version of the BP, which may not fully account for all manuscript variations, leading to potential inaccuracies. A closer examination of the story aligns with the LSN depiction.

- Viṣaṅga, emerging from Bhaṇḍāsura's left shoulder, aligns with the feminine aspect, embodied by Rājāśyāmalā or Kurukulla according to Tantrarāja Tantra. Represented as the Mother and linked to the left side of the body, this association is further strengthened by the fact that Rājāśyāmalā emerged from Lalita's sugarcane bow, held in the lower left arm. Viṣaṅga's role in war councils, where he emphasizes caution and strategic planning, mirrors Mantriṇī's wisdom and intelligence as the Devi's chief advisor. Furthermore, his clever maneuver of leading 15 generals through an unguarded Śrīcakra entrance which prompted the fight with the 15 Nityā Devīs highlights his strategic mind, aligning with Mantriṇī's role as a counselor while underscoring her relationship with the lunar goddesses which is present in Tantrarāja Tantra where she [i.e. Kurukullā] is described as inseparable from each of the Nityā Devīs.
- On the other hand, Viśukra, born from Bhaṇḍāsura's right shoulder, embodies pride, aggression, fierceness and mastery of black magic, traits that align with Vārāhī's role as the Commander-in-Chief. Tantrarāja Tantra links Vārāhī with the Father and the right side of the body. In LU she's described as a formidable warrior and protector of Lalita's realm and devotees against threats, including black magic. In the story all pivotal creations of magic (Jayavighna yantra and Tṛṣāstra) are attributed to Viśukra (we can also add Gajāśura to that list as it can be assumed that he was also created by Viśukra). Lastly, Vārāhī's forces, known for their prideful intoxicated attitude, fierce demeanor, and victory celebrations with the blood of their foes, match Viśukra's characteristics.

Thus, the detailed analysis reinforces the accuracy of the LSN account over the LU narrative.





Day 4

~ CHAPTER 29-30 ~

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Day 4: Overview

DAY	SEQ.	DEITY	THE STAGE OF THE BATTLE	LALITA'S WAR STRATEGY	TIME OF DAY	BATTLE			REF.		
						ADVERSARY	# OF AKṢAUHIṆĪS	# OF ASTRAS USED BY LALITĀ	CH.	VER.	LSN #
4	12	Lalita's army	Two armies fighting	Offence	1 st -2 nd Prahāras (Day)	Bhaṇḍāsura's army	n/a	n/a	29	55	
4	13	Lalitā	11 astra battle	Defence		Bhaṇḍāsura	n/a	11	29	62-89	79
4	14	Lalitā	10 Viṣṇu Āvataras	Defence		Bhaṇḍāsura	n/a	10	29	90-136	80
4	15	Lalitā	Final astra battle	Defence		Bhaṇḍāsura	n/a	1	29	137	n/a
4	16	Lalitā	Destruction of:	Offence		Bhaṇḍāsura	2,000	3	29	139-44	81-2
			(1) Bhaṇḍāsura's Army (2,000 Akṣauhiṇīs)								
			(2) 40 Generals								
			(3) Bhaṇḍāsura and								
			(4) city Śūnyaka								
TOTAL							2,000	25			



Day 4: Events Timeline

THE WAR AS THE SYMBOLISM OF THE RISING KUṆḌALINĪ:

The battle against Bhaṇḍāsura spans four days, reaching its climax halfway through the fourth day. This duration of 3.5 days symbolically reflects the 3.5 coils of Kuṇḍalinī.

The number 3.5 also connects to the triangular Kāmakaḷā mandala, which includes the entire alphabet, with the last three letters (haṃ, laṃ, kṣaṃ), representing the half mark, positioned in the triangular corners.

The Sanskrit letter "ī" (ई) associated with Kuṇḍalinī and Kāmakaḷā, resembles a snake and is the fourth letter in the alphabet, represents the transcendental state Turiya, with the top curve of the letter signifying breaking through the Brahmaṇḍa to reach the Sahasrāra cakṛa.

As the conflict progresses, Kuṇḍalinī ascends with the defeat of more demons, each day corresponding to the breaking of one of the three granthis. When all three granthis are broken and the sādḥaka reaches the ājñā cakṛa, the culmination occurs with Lalitā defeating Bhaṇḍāsura. This victory symbolizes the complete eradication of ignorance, thus delivering liberation to the seeker.

1) The Fight Between the Armies of Lalitā & Bhaṇḍāsura (4th Day)

Time: 1st - 2nd Prahāra (Morning)

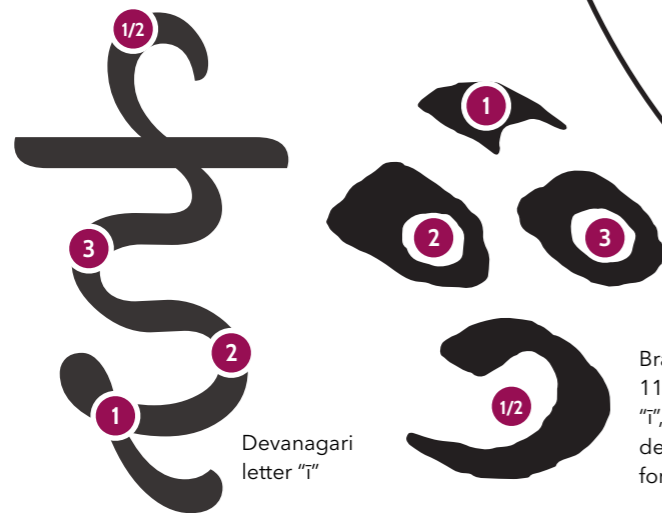
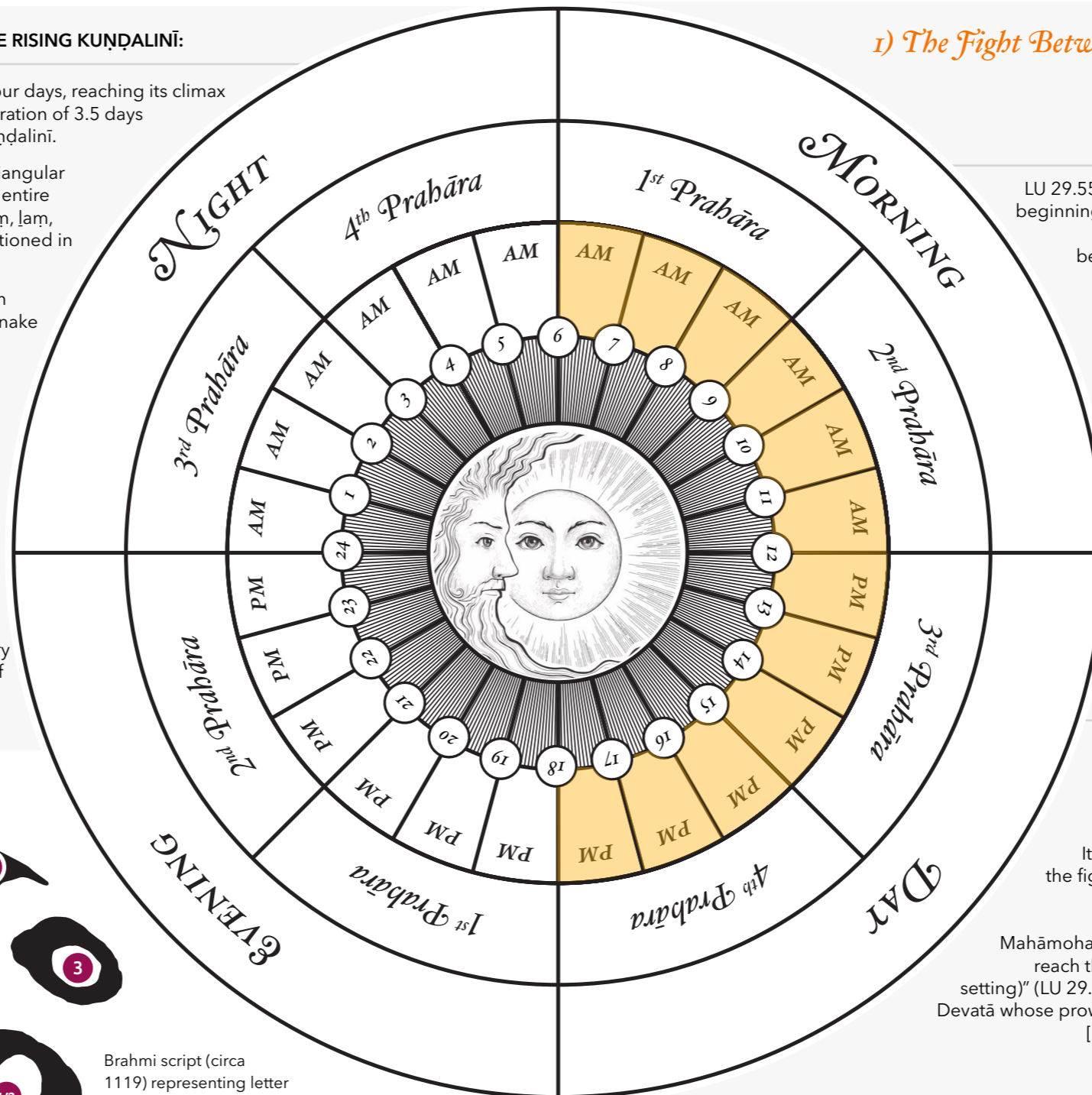
LU 29.55 says: "On the fourth day of the battle, beginning in the morning and extending to two Prahāras (six hours) the terrible battle between the two armies ensued causing fear even to the God of Death."

2) Lalitā fights Bhaṇḍāsura

Time: 3rd - 4th Prahāra (Day)

After the two Prahāras has passed LU says "thereafter a terrible battle ensued between Śrī Lalitā Devī and Bhaṇḍa."

It's assumed that this concluding part of the fight also lasts for two Prahāras since the text tells us that after Lalitā discharged Śāmbhava missile to counter Bhaṇḍa's Mahāmoha missile "the Lord of Rays was about to reach the Western mountain (the mountain of setting)" (LU 29.138). And finally, "when the sun set, Śrī Devatā whose prowess was well renowned brought them [her soldiers] to her camp" (LU 29.146).



Brahmi script (circa 1119) representing letter "ī", which also visually depicts the Kāmakaḷā form of Devī.

Devanagari letter "ī"

Chapter 29: Breakdown

✧ *Lalitā destroys Bhaṇḍāsura, his 40 Generals, his Army and the city of Śūnyaka* ✧

CH.	VER.	DESCRIPTION	LSN #
29	1-3	Agastya asks Haragrīva about the continuation of the battle.	
29	4-5	Hayagrīva mentions the auspicious effects of reading Lalitopākhyāna.	
29	6-14	Bhaṇḍa is angry about his continued losses and orders Kuṭilākṣa to gather army and attack Lalitā.	
29	15-22	Description of Bhaṇḍa, his generals and army.	
29	23-33	Bhaṇḍa's army marches to war.	
29	34-43	Description of Lalitā and Her army.	
29	44-54, 56-7	Lalitā departs from Her city to engage in battle, marking the beginning of the conflict.	
29	55	The first phase of the battle between the two armies starts in the morning lasting for two Prahāras (6 hours).	
29	58-60	A single arrow from Lalitā would multiply into millions, striking the Asuras and casting a deep darkness.	
29	61-89	Bhaṇḍa discharges 11 astras and Lalitā answers with Her 11 pratyāstras (counter missiles).	79
29	90-136	Bhaṇḍa discharges 10 "Demon" Astras and Lalitā answers from 10 Viṣṇu Avatāras which emerged from Her fingernails.	80
29	137-8	Bhaṇḍa discharges Mahāmohāstra and Lalitā answers with Śāmbhavāstra.	
29	139	Lalitā destroys the entire army of Bhaṇḍāsura with Nārāyaṇāstra.	
29	140	Lalitā destroys the 40 Generals of Bhaṇḍāsura with Mahāpāsupatāstra.	81
29	142-4	Lalitā kills Bhaṇḍāsura and destroys his city Śūnyaka with Kāmeśvarāstra.	82
29	145-6	Devī shines with Her glory Lalitā brings Her soldiers back to the camp after sun set.	
29	147-8	Benefits of reading Lalitopākhyāna.	

Chapter 29: Description of Bhaṇḍāsura and Lalitā

* Lalitā Destroys Bhaṇḍāsura, his 40 Generals, his Army and the City of Sūnyaka *

DESCRIPTION OF BHANDASURA'S ARMY:

- 40 excellent generals including Tālajaṅgha.
- 2,000 Akṣauhiṇīs with 85 forming the latter half (rearguard).

DESCRIPTION OF BHAṆḌĀSURA:

- Wore a huge, thick coat of mail on his chest, which could withstand the impact of vajra.
- Tied two quivers to his back.
- Twirled his bow, producing a twanging sound as hard as deep breath.
- Rode a grand chariot, Ābhila, drawn by a thousand lions.
- Held the sword named Ghātaka, resembling the shape of the Candrahāsa sword.



DESCRIPTION OF LALITĀ'S CHARIOT:

- Lalitā rode on chariot Cakrarājaratha.
- The chariot was 10 Yojanas in height and 4 Yojanas in base size.
- It had 9 steps, with deities stationed on each one, bows ready.
- The chariot's four wheels were the 4 Vedas.
- Its horses were the 4 Puruṣārthas: Dharma, Artha, Kāma, and Mokṣa.
- The chariot's flag was Bliss.
- More than a Parārdha of attendants defended the chariot.
- As Cakrarājaratha moved, other chariots with Śyāmā and Daṇḍanāthā also advanced.
- The chariot Geyacakra led, while Kiricakra brought up the rear.



Chapter 29: Initial II Astra Battle

* Lalitā destroys Bhaṇḍāsura, his 40 Generals, his Army and the city of Śūnyaka *

DAY	SEQ.	TIME OF DAY	BHAṆḌĀSURA ASTRA	ŚRĪ LALITĀ COUNER ASTRA	CH.	VER.	RAŚMI MĀLĀ #	LSN #
4	1	1 st -2 nd Prahāras (Day)	Andhatāmiśra (Great Darkness)	Mahātariṅyastra (The Great Saviouress)	29	62	9	79
4	2	1 st -2 nd Prahāras (Day)	Pāṣāṇḍāstra (Atheism/Heresy)	Gāyatrīyastra (Gāyatrī)	29	63	1	79
4	3	1 st -2 nd Prahāras (Day)	Andhāstra (Blindness)	Cakṣuṣmatyastra (Possession of Eye-sight)	29	64	6	79
4	4	1 st -2 nd Prahāras (Day)	Śaktināśāstra (Impotency)	Gandharvarāja visvāvasu astra (Attraction of a Spouse)	29	65	7	79
4	5	1 st -2 nd Prahāras (Day)	Andhakāstra (Untimely Death)	Mahā-Mṛtyuñjayastra (Conqueror of Death)	29	66	13	79
4	6	1 st -2 nd Prahāras (Day)	Sarvasmṛtināśāstra (Loss of Memory)	Śrutitāraṇāstra (Dhāraṇā) (Retention of Memory)	29	67	14	79
4	7	1 st -2 nd Prahāras (Day)	Bhayāstra (Fear)	Abhayaṅkara Aindrāsatra (Freedom from Fear)	29	68	2	79
4	8	1 st -2 nd Prahāras (Day)	Mahārogāstra (Great Diseases)	Nāmatrayāstra (Healing)	29	69-72	10	79
4	9	1 st -2 nd Prahāras (Day)	Āyurnāśāstra (Destroyer of Life)	Kālasamkarṣiṅyastra (Death Controller)	29	73	18	79
4	10	1 st -2 nd Prahāras (Day)	Mahāsurastra (Many demons like Madhu, Kaitabha, Mahiṣāsura, Śumbha, Niśumbha, Raktabīja emerged)	Mahādurgāstra (The 18-armed Mahālakṣmī)	29	74-88	n/a	79
4	11	1 st -2 nd Prahāras (Day)	Mūkāstra (Silence)	Vāgvādiṅyastra / Mahāvāgvādinī (The Great Eloquence)	29	89	27	79

Chapter 29: 10 Viṣṇu Āvataras (I/2)

* Lalitā destroys Bhaṇḍāsura, his 40 Generals, his Army and the city of Śūnyaka *

DAY	SEQ.	TIME OF DAY	BHAṆḌĀSURA CREATED ASURAS BY...	ŚRĪ LALITĀ VANQUISHED THEM BY CREATING...		CH.	VER.	LSN #
				AVATAR OF VIṢṆU	FROM HER...			
4	1	1 st -2 nd Prahāras (Day)	Vedataskara somakāstra (Theft of Vedas)	Śrī Mastyāvatāra Mūrti	Right Thumb Nail	29	90-2	80
4	2	1 st -2 nd Prahāras (Day)	Arṇavāstra (Deluge)	Śrī Kūrmāvatāra Mūrti	Right Index Finger Nail	29	92-3	80
4	3	1 st -2 nd Prahāras (Day)	Hiraṇyākṣāstra	Śrī Varahavatāra Mūrti	Right Middle Finger Nail	29	94-7	80
4	4	1 st -2 nd Prahāras (Day)	Hiraṇyakasipuvastra	Śrī Nṛsimhāvatāra Mūrti	Right Ring Finger Nail	29	98-104	80
4	5	1 st -2 nd Prahāras (Day)	Mahābalindrāstra	Śrī Vāmanāvatāra Mūrti	Right Small Finger Nail	29	105-8	80
4	6	1 st -2 nd Prahāras (Day)	Haihayāstra	Śrī Paraśurāmatāra Mūrti	Left Thumb Nail	29	109-11	80
4	7	1 st -2 nd Prahāras (Day)	Bhaṇḍāsura knit his eyebrows and roared a syllable "huṁ", out of which Rāvaṇa, Kuṁbhakarṇa, Indrajit and other demons emerged.	Śrī Rāmāvatāra Mūrti with Śrī Lakṣmaṇa	Left Index Finger Nail	29	112-6	80
4	8	1 st -2 nd Prahāras (Day)	Dvididāstra (a host of monkeys emerged)	Śrī Balarāmāvatāra Mūrti	Left Middle Finger Nail	29	117-20	80
4	9	1 st -2 nd Prahāras (Day)	Rājāsurastra (a group of evil kings like Kāmsā emerged)	Śrī Kṛṣṇāvatāra Mūrti	Left Ring Finger Nail	29	121-9	80
4	10	1 st -2 nd Prahāras (Day)	Kalyāstra	Śrī Kalkyavatāra Mūrti	Left Small Finger Nail	29	130-6	80

Chapter 29: 10 Viṣṇu Āvataras (2/2)

* Lalitā destroys Bhaṇḍāsura, his 40 Generals, his Army and the city of Śūnyaka *



Chapter 29: Final Battle

* Lalitā destroys Bhaṇḍāsura, his 40 Generals, his Army and the city of Śūnyaka *

Final Astra Battle

DAY	SEQ.	TIME OF DAY	BHAṆḌĀSURA ASTRA	ŚRĪ LALITĀ PRATYĀSTRA	CH.	VER.	RAŚMI MALA REF. NUMBER	LSN #
4	1	1 st -2 nd Prahāras (Day)	Mahāmohāstra (The Great Delusion)	Śāmbhavāstra (Weapon of the Lord Śiva)	29	137	19	n/a

Lalitā Destroys Bhaṇḍāsura, His 40 Generals, Army & City Śūnyaka

DAY	SEQ.	TIME OF DAY	WHO WAS DESTROYED	ŚRĪ LALITĀ ASTRA	CH.	VER.	RAŚMI MALA REF. NUMBER	LSN #
4	1	1 st -2 nd Prahāras (Day)	Bhaṇḍāsura's Army (2,085 Akṣauhiṇīs)	Nārāyaṇāstra	29	19-20, 139	n/a	n/a
4	2	1 st -2 nd Prahāras (Day)	40 Generals	Mahāpāśupatāstra	29	140	n/a	81
4	3	1 st -2 nd Prahāras (Day)	Bhaṇḍāsura and his city Śūnyaka	Mahākāmeśarāstra	29	141-4	n/a	82

Chapter 29: The 40 Generals Killed by Lalitā

DERIVING THE LIST OF THE 40 GENERALS:

LU 29.14-8: "... There were altogether forty excellent generals including Tālaṅgha and others posted at the eastern gate who were four in number, who had held all kinds of weapons, who wore coats of mail and who were haughty; the thirty-five generals included Kuṭilākṣa who was the Lord of all armies and who was very furious and lastly Bhaṅḍa himself."

The 40 names, while not detailed in LU 29, can be pieced together as follows:

- Kuṭilākṣa, the Lord of all Armies.
- The four demons, Tālaṅgha, Tālabhuja, Tālagrīva, and Tālaketu, were assigned to guard the four entrances to Śunyaka, as mentioned in LU 22.22-5.
- The remaining 35 names are derived from the latter section of the list of demons presented in LU 21.77-90, starting right after the names of Bhaṅḍāsura's 10 nephews.



KUṬILĀKṢA

Tālaṅgha	Tālabhuja
Tālagrīva	Tālaketu

- | | | |
|------------------|-----------------|-----------------|
| 1. Kujilāśva | 13. Sadvasu | 25. Kumbhanāsa |
| 2. Dāsera | 14. Śaḍḍanta | 26. Kumbhagrīva |
| 3. Babhruvāhana | 15. Śaṭpriya | 27. Ghaṭodara |
| 4. Dṛṣṭahāsa | 16. Duḥśaṭha | 28. Aśvamedhra |
| 5. Dṛṣṭaketu | 17. Durvinīta | 29. Mahāṅḍa |
| 6. Parikṣeptā | 18. Chinnakarṇa | 30. Kumbhāṅḍa |
| 7. Apakañcuka | 19. Mūśaka | 31. Pūtināsika |
| 8. Mahāmaha | 20. Aṭṭahāsī | 32. Pūtidanta |
| 9. Mahādamaṣṭra | 21. Mahāsī | 33. Pūticakṣus |
| 10. Durgati | 22. Mahāsīrṣa | 34. Pūtyāsya |
| 11. Svargamejaya | 23. Madotkaṭa | 35. Pūtimehana |
| 12. Śaṭketu | 24. Kumbhotkaca | |

Chapter 29: Benefits of Reading Lalitopākhyāna

✧ *Lalitā destroys Bhaṇḍāsura, his 40 Generals, his Army and the city of Śūnyaka* ✧

BENEFITS OF READING LALITOPĀKHYĀNA:

- Destroys of all sins
- Eliminates sorrows for those who read this narrative even once
- Grants mastery over all eight Siddhis
- Ensures both worldly enjoyment and salvation are attainable
- Leads to flourishing excellent fortune



Chapter 30: Breakdown

* *Resurrection of Madana (God of Love)* *



CH.	VER.	DESCRIPTION
30	1-3	Agastya inquires Hayagrīva about the events following the conclusion of the battle.
30	4-6	Hayagrīva begins to describe the aftermath of the battle, highlighting how Goddess Lalitā rejuvenated Her Śakti army, which was exhausted and wounded from the conflict.
30	7-10	The gods approach Lalitā to express their gratitude for Her victory over Bhaṇḍāsura.
30	11-30	A series of praises are offered to Goddess Lalitā by Brahmā and other deities.
30	31-42	The gods request Goddess Lalitā to revive Madana, underscoring his crucial role in Lord Śiva's union with Pārvatī and Skanda's birth, essential for defeating Tāraka. They also stress the need to end Rati's grief through Madana's resurrection.
30	43-54	Moved by compassion for Ratī, Lalitā resurrects Madana, leading to their ceremonial reunion.
30	55-63	Madana offers himself to the Goddess. Lalitā grants him immunity from Śiva's wrath and blesses him with the ability to enchant all beings.
30	65-70	Madana departs, ready to fulfill his duties to disturb Lord Śiva, who is engaged in severe penance.
30	71-83	Madana succeeds in his mission, Śiva abandons his penance and gets enchanted with Pārvatī.
30	85-93	Madana, using his arrows, torments Pārvatī, who then embarks on a penance to win Śiva's affection. Meanwhile, Pārvatī's father supports her, urging her to persist in her penance.
30	94-7	Śiva fulfills her desire and takes Pārvatī as his wife, leading to their divine marriage.
30	98-103	From their union, Skanda is born, rising to become the General of the Devas' army and successfully defeating Tāraka and his forces in battle.
30	104-5	Skanda marries Devasenā.
30	106-7	Madana returns to Śrīpura and to continue to serve Goddess Lalitā.

Chapter 30: Important Descriptions

✧ *Resurrection of Madana (God of Love)* ✧

LALITĀ GRANTED KĀMADEVA THE FOLLOWING BOON:

- Ability to captivate and charm the whole universe while remaining unseen.
- Anyone who speaks against him or stands in his way will find themselves weakened and diminished.
- Sinners with wicked hearts and those who harm Lalitā's followers will be trapped in the temptation of illicit relationships as their punishment.
- Devotees who worship Goddess Lalitā and honor her followers will be blessed with the happiness of love and see their deepest wishes come true.



Chapter 30: Brahmādi Lalitā Vaibhava Stuti (I/2)

✽ Resurrection of Madana (God of Love) ✽

11. namo namaste jagadeka-nāthe namo namaḥ śrī tripurābhidhāne |
namo namo bhaṇḍa-mahāsura-ghne namo'stu kāmēśvari vāmakeśi ||

Obeisance, obeisance to you, O supreme lady of the universe; salutes to you O Goddess Tripura, Hail to you, O destroyer of Bhaṇḍa the great Asura. Obeisance to you, O Kāmēśvarī, Vāmakeśī (one having beautiful tresses).

12. cintāmaṇe cintita-dāna-dakṣe'cintaye cirākāra-taraṅga-māle |
citrāmbare citra-jagat-prasūte citrākhyā-nitye sukhade namaste ||

O Cintāmaṇi (wish-yielding jewel), O Goddess expert in bestowing what is anxiously thought of, O unimaginable deity, O cluster of waves in the form of Cit (consciousness), O deity with garments of diverse colours, O Mother of the universe of variegated forms, O deity named Citrā, O eternal one, O bestower of pleasure, Obeisance to you.

13. mokṣa-prade mugdha-śaśāṅka-cūḍe mugdha-smite mohana-bheda-dakṣe |
mudreśvarī-carcita-rājatantre mudrā-priye devi namo namaste ||

O bestower of salvation, O deity with the crescent moon as crest-jewel, O deity of sweet smiles, O lady discussing administrative policies with Mudreśvarī, O deity fond of Mūdras (mystical gestures), O deity, obeisance, obeisance to you.

14. krūrāntaka-dhvaṃsini komalāṅge kopeṣu kālīm tanu-māda-dhāne |
kroḍānane pālita-sainya-cakre kroḍikṛtāśeṣa-bhaye namaste ||

O destroyer of the cruel God of Death, O lady with tender body, O lady taking up the body of Kālī while in fury, O deity with the face of a Boar, O deity who has protected all troops and armies, O deity clasping to your own bosom the fear of all (i.e. one who dispels their fears), obeisance to you.

15. ṣaḍaṅga-devī-parivāra-kṛṣṇe ṣaḍaṅga-yukta-śruti-vākya-mṛgye |
ṣaṭcakra-saṃsthe ca ṣaḍūrmi-yukte ṣaḍbhāva-rūpe lalite namaste ||

O dark-complexioned deity with six attendant deities, O Goddess worthy of being sought by the words of Vedas along with their six ancillary subjects, O deity stationed in the six mystical cakras in the body, equipped with Ṣaḍūrmis (viz.: Śoka (grief), Moha (delusion), Jarā (old age), Mṛtyu (death), Kṣut (hunger) and Pipāsā (thirst) or six plaits in the tresses, O Ṣaḍbhāvarūpā (the four types of living beings, Avidyā and the supreme spirit—having these six as her forms), O Lalitā, I bow to you.

16. kāmē śive mukhya-samasta-nitye kāntāsanānte kamalāyatākṣi |
kāma-prade kāmīni kāmā-śaṃbhoḥ kāmīye kalānāmādhipe namaste ||

O Kāmā (Lovely goddess), O Śivā, O deity identical with the chief eternal things, O deity equipped with lustre, O deity with large eyes resembling petals of lotus, O bestower of desires, O Kāmīni (lovable one), O deity worthy of being desired by Śambhu in the guise of Kāmēśvara, O presiding deity of all arts, salute to you.

17. divyausadhādye nagaraugha-rūpe divye dinādhiśa-sahasra-kānte |
dedīpyamāne dayayā sanāthe devādhīdeva-pramade namaste ||

O deity first one among divine penances, O deity having forms of groups of cities, O divine being, O deity as lustrous as a thousand suns, O refulgent one, O deity endowed with sympathy, O consort of the overlord of Devas, obeisance to you.

18. sadāṇimādyāṣṭaka-sevaniye sadāśivātmojjvala-mañca-vāse |
sabhye sadekālaya-pāda-pūjye savitri lokasya namo namaste ||

O deity worthy of being always served by the eight Siddhis beginning with Aṇimā (Minuteness), O deity residing in Sadāśiva's own shining conch, O cultured one, O deity with feet which are the sole refuge of good people and which, are worthy of being worshipped, O Mother of the world, obeisance, obeisance to you.

19. brāhmī-mukhair mātṛ-gaṇair niṣevye brahma-priye brāhmaṇa-bandha-metri |
brahmāmṛta-srotasi rāja-haṃsi brahmeśvari śrī lalite namaste ||

O deity worthy of being Served by the Mātṛs (Mothers) the chief among whom is Brāhmī, O deity beloved of Brahman, O deity who severs the (worldly) bondage of one who has realised Brahman, O royal Swan (swimming) in the nectarine current of Brahman, O Goddess of Brahmā, O Śrī Lalitā, bow to you.

20. saṃkṣobhiṇī-mukhya-samasta-mudrā-saṃsevite saṃsaraṇa-prahantri |
saṃsāra-līlā-kṛti-sārasākṣi sadā namaste lalite'dhināthe |
nitye kalā-ṣoḍaśakena nāmā-karṣiṇyadhīśi pramathena sevye ||

O deity served by the Mudrās (Mystical gestures by means of fingers) the chief of them being Saṃkṣobhiṇī, O destroyer of worldly existence, O deity having features of worldly sports, O deity with eyes resembling lotuses, perpetual obeisance to you, O Lalitā, O presiding deity, O eternal one, O deity attracting her lord through the sixteen digits, O presiding deity worthy of being served by the Pramathas.

21. nitye nirātāṅka-dayā-prapañce nīlālaka-śreṇi namo namaste |
anaṅga-puṣpādibhirunnadābhi-ranaṅga-devībhiraṅgasevye |
abhavya-hantryakṣara-rāsi-rūpe hatāri-varge lalite namaste ||

O eternal one, O deity with merciful activities, devoid of fear, O lady with black forelocks of hairs, Obeisance, Obeisance to you. O deity worthy of being perpetually served by the haughty lady attendants of Anaṅga (cupid) beginning with Anaṅgapuṣpa; O destroyer of everything inauspicious and ugly, O deity with groups of letters for her form, O Lalitā who has killed all enemies, obeisance to you.

22. saṃkṣobhiṇī-mukhya-caturdaśārcir-mālāvṛtodāra-mahāpradīpte |
ātmānamābibhrati vibhramāḍhye śubhrāśraye śubhra-pade namaste ||

O deity with extremely illuminated form of great mobility, surrounded by fourteen series of flames, the chief of whom being Saṃkṣobhiṇī. O deity possessed of your own spirit, O deity endowed with graceful beauty, O deity the resort of everything splendid, O deity with auspicious feet, Obeisance to you.

23. sa-śarva-siddhādika-śakti-vandye sarvajña-vijñāta-padāra-vinde |
sarvādhike sarvagate samasta-siddhiprade śrīlalite namaste ||

O deity worthy of being saluted by Śaktis, Siddhas and others including Śarva, O deity whose lotus-like feet have been comprehended by Sarvajña (Śiva), O deity surpassing everything, O omnipresent deity, O bestower of all types of Siddhis (spiritual attainments), O Śrī Lalitā, obeisance to you.

Chapter 30: Brahmādi Lalitā Vaibhava Stuti (2/2)

✽ Resurrection of Madana (God of Love) ✽

24. sarvajña-jāta-prathamābhiranya-devībhirapyāsrita-cakra-bhūme |
sarvāmarākāṅkṣita-pūrayitri sarvasya lokasya savitri pāhi ||

O deity the realm around whom is resorted to by those deities who were born at the outset from Sarvajña as well as by other deities too, O deity the fulfiller of desires of all Devas, O Mother of the entire world, protect us.

25. vande vaśinyādika-vāgvibhūte varddhiṣṇu-cakra-dyutivāha-vāhe |
balāhaka-śyāma-kace vaco'bdhe vara-prade sundari pāhi viśvam ||

I salute you the deity with a number of super human powers of speech such as Vaśinī (Bringing others under control) etc., O deity having (a chariot) as your vehicle (the chariot) that has the increasing splendor of its wheels; O deity with tresses as dark as clouds, O ocean of speech, O bestower of boons, O beautiful one, protect the universe.

26. bāṇādi-divyāyudha-sārvabhaume bhaṇḍāsurānīka-vanānta-dāve |
atyugra-tejojvalitāmburāṣe prasevyamāne parito namaste ||

O Empress endowed with arrows and other divine weapons, O deity acting like a forest-fire (in burning down) the forest-like army of Bhaṇḍa, the Asura, O ocean, of refulgence that blazes brightly, O deity who is being served all round, Obeisance to you.

27. kāmeśī vajreśī bhageśyarūpe kanye kale kāla-vilopa-dakṣe |
kathāviśeṣīkṛta-daitya-sainye kāmeśayānte kamale namaste ||

O Kāmeśī, O Vajreśī (goddess of thunderbolt), O Bhageśī (goddess of exalted splendor), O deity without form, O virgin, O Kalā, O deity powerful enough to wipe off even God of Death, O deity who reduced the army of Daityas only as a legend (i.e. completely destroyed them); O Kāmeśakāntā (beloved of Kāmeśvara (Lord Śiva), O Kamalā, obeisance to you.

28. bindu-sthite bindu-kalaika-rūpe bindvātmike bṛṃhita-cit-prakāṣe |
bṛhat-kucaṃ bhoja-vilola-hāre bṛhat-prabhāve lalite namaste ||

O deity stationed on Bindu (Mystical point in the mystical diagram); O deity having the soul form of the digit of the Bindu, O deity identical with Bindu, O deity that has increasingly cherished the illumination of Cit (consciousness), O deity with the necklace swinging to and fro on the big breasts resembling (the buds of) lotuses; O Lalitā of growing prowess, obeisance to you.

29. kāmeśvarotsaṃga-sadā-nivāse kālātmike devi kṛtānukampe |
kalpāvasānotthita-kāli-rūpe kāma-prade kalpalate namaste ||

O deity with perpetual residence on the lap of Kāmeśvara, O deity identical with Kāla (Time), O Goddess taking pity on others; O deity with the form of Kālī, that rises up at the close of Kalpa, O deity the bestower of desires, O deity identical with the wish-yielding creeper Kalpalatā, salute to you.

30. sa-vāruṇe sāndra-sudhāṃśu-śīte sāraṅga-śāvākṣi saroja-vaktre |
sārasya sārasya sadaika-bhūme samasta-vidyeśvari saṃnatiste ||

O deity accompanied by Vāruṇī (Varuṇa's wife as attendant); O deity as cool as the moon with abundant nectarine rays, O deity having eyes like those of a fawn, O deity having the face resembling the lotus, O deity the perpetual sole base of the essence of agreeable loveliness, O presiding goddess of all lores, obeisance to you.

31. tava prabhāveṇa cidagni-jāyāṃ śrī-śaṃbhu-nātha-prakaḍīkṛtāyāḥ |
bhaṇḍāsurādyāḥ samare pracandā hatā jagatkaṇṭakatāṃ prayātāḥ ||

Bhaṇḍa and other fierce Asuras who had become a nuisance and source of vexation to the entire universe have been killed in battle by your prowess, because you were born of Cidagni (fire of spiritual consciousness) having been caused to manifest yourself by Śrī Śaṃbhunātha.

Note: Translation as per Brahmāṇḍa Purāṇa, G.V. Tagare (1958)



Appendix

AṅGA DEVATĀS, SUMMARY TABLES & ALTERNATIVE STORY OF BHAṆḌĀSURA

TRIPURĀ  TALLIKĀ

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APPENDIX A

Aṅga Devatā Charts

Lalitā Tripurasundarī & Her Aṅga Devatās



Lalitā Tripurasundarī



AṅGA DEVATĀ

Bālā Tripurasundarī



UPĀṅGA DEVATĀ

Annapūrṇā



PRATYĀṅGA DEVATĀ

Aśvarūḍhā

Rājāśyāmalā & Her Aṅga Devatās



Rājāśyāmalā (Mantriṇī)



AṅGA DEVATĀ

Laghu Śyāmā



UPĀṅGA DEVATĀ

Vāgvādinī



PRATYĀṅGA DEVATĀ

Nakulī

Mahāvārāhī & Her Aṅga Devatās



Mahāvārāhī (Daṇḍinī)



AṅGA DEVATĀ

Laghu Vartalī



UPĀṅGA DEVATĀ

Svapna Vārāhī



PRATYĀṅGA DEVATĀ

Tīraskariṇī

APPENDIX B

Summary Tables & Insights

ASURAS & MAGICAL BEINGS KILLED & ASTRAS APPLIED;

LALITOPĀKHYĀNA ASTRAS & DEITIES REFLECTED IN THE

RAŚMIMĀLĀ MANTRAS OF PARAŚURĀMA KALPASŪTRA;

EVENTS TIMELINE FOR THE MAIN DEITIES;

THE SIGNIFICANCE OF NUMBERS 25 & 4;

LALITOPĀKHYĀNA RELATED NAMES REFLECTED IN LALITĀ SAHASRANĀMA

Deities, Their Vāhanas, Weapons & Demons Slayed

#	DEITY *	CREATED FROM LALITĀ'S	VĀHANA	WEAPONS	DEMON SLAYED
1	Sampatkarī	Goad	Elephant: Raṅkolāhala (Chaos in the Battlefield)	Thin-bladed sword; bow, arrows. (LU 16.12; LU 22.55)	Durmada; Puruṣeṇa
2	Aśvārūḍhā	Noose	Horse: Aparājita (Undefeated)	Noose, goad, bow, arrows. (LU 22.95-6; 101; 104; LU 28.100)	Kuruṅḍa; Ulūkajit
3	Nakulī	Upper palate	Garuḍa	Garuḍāstra/Akṣīṇanākulāstra (unending mongoose astra), sword, diamond teeth (or sharp edged spear). "She showered and wielded thousands of missiles and weapons such as spears with sharp edges, pestles and javelins". (LU 23.50-63; 66-7)	5 Generals: Karaṅka, Vajradanta, Vajramukha Vajradanta, Vajraloma; Viṣeṇa
4	Tiraskariṇī (Mahāmāyā)	N/A	Chariot: Tamoliptā (Painted with Darkness)	Twanging bow named Vāsantī Mohana or Mahāmohana, Andhāstra (binding weapon), arrows, sharp-edged spear. (LU 24.76-80).	7 Generals: Balāhaka, Sūcīmukha, Phālamukha, Vikarṇa, Vikaṭānana, Karālākṣa, Karaṭaka; Kuntīṣeṇa
5	Bālāmbikā	Playful delight	Chariot: Kirṇī chariot drawn with a 100 pairs of swans.	Nārāyaṇāstra; bow, arrows (with crescent-shaped tips). (LU 26.108; 110-1)	30 Sons of Bhaṅḍāsura
6	Mahāgaṇapati	Playful glance at Kāmeśvara	Mouse	Citron, mace, sugarcane-bow, trident, lotus, noose, a blue lotus, bunch of (rice) grain, the goad, and a jewel-set pot. (LU 27.69-71).	Jayavighna (Great Obstacle) Yantra; Gajāsura
7	Unmattabhairavī (Laghu Vārāhī)	N/A	Lion	N/A	Malada (Malaka)
8	Laghu Śyāmalā	N/A	Chariot	N/A	Kurūca (Kuśūra)
9	Svapneśī (Swapna Vārāhī)	N/A	Horse	N/A	Maṅgala
10	Vākvādinī	N/A	Swan	N/A	Trukaṇa (Draghaṇa)
11	Caṅḍakālī (Kālasaṅkarṣiṇī)	N/A	Vetāla	N/A	Kollata (Kollāṭa)
12	Mantriṇī	Sugarcane bow (Buddhi)	Chariot: Geya (Song); Charioteer: Hasantī	Parrot, bow named Citrajīva. (LU 17.38-45, 47-9)	Viśukra (per LU), or Viṣaṅga (per LSN) **
13	Daṅḍanāthā	Five arrows (Akaṅkara)	Chariot: Kiri (Power); Charioteer: Stambhinī; Animals: Lion called Simhagoṣā; Buffalo; Antelope	Pestle and plough. (LU 17.14-5)	Viṣaṅga (per LU), or Viśukra (per LSN) **

* - It's assumed that Annapūrṇā is the unnamed goddess who killed Parūṣaka on the 3rd day of the War.

** - For more detailed discussion, see p. 81.

Asuras & Magical Beings Killed & Astras Applied

Number of Generals and Armies Killed

#	DEITY	DAY #	NAME OF THE GENERAL/S	NUMBER OF GENERALS	NUMBER OF AKṢAUHIṆĪS
1	Sampatkarī	1	Durmada	1	10
2	Aśvārūḍhā	1	Kuruṇḍa	1	20
3	Nakulī	1	5 Generals	5	100
4	Tiraskariṇī	1	7 Generals	7	30
5	Nityā Devīs	1	15 Generals	15	15
6	Mahāvārāhī	1	N/A	-	10
7	Bālāmbikā	2	30 Sons of Bhaṇḍāsura	30	200
8	Mahāgaṇapati	2	Gajāsura ¹	1	37
9	Sampatkarī	3	Puruṣeṇa	1	15
10	Aśvārūḍhā	3	Ulūkajit	1	15
11	Nakulī	3	Viṣeṇa	1	15
12	Tiraskariṇī	3	Kuntīṣeṇa	1	15
13	Unmattabhairavī	3	Malada (Malaka)	1	15
14	Laghu Śyāmalā	3	Kurūca (Kuśūra)	1	15
15	Swapna Vārāhī	3	Maṅgala	1	15
16	Vākvādinī	3	Trukaṇa (Draghaṇa)	1	15
17	Caṇḍakālī	3	Kollata (Kollāṭa)	1	15
18	"Missing Devī" ²	3	Purūṣaka	1	15
19	Rājaśyāmalā	3	Viśukra	1	150
20	Mahāvārāhī	3	Viṣaṅga	1	100
21	Lalitā	4	40 Generals and Bhaṇḍāsura	41	2,000
TOTAL				113	2,822

Magical Beings / Astras Destroyed During the First 3 Days of War

#	DEITY	DAY #	MAGICAL BEING/ ASTRA	CREATED/SENT BY
1	Nakulī	1	Sarpiṇī	5 Asura Generals
2	Mahāgaṇapati	2	Jayavighna Yantra	Viśukra
3	Ocean of Liquior	3	Tṛṣāstra (Thirst Astra)	Viśukra

NOTES:

- Although it's not explicitly stated in the story, we can hypothesize that Gajāsura and his 7 Akṣauhiṇīs may have been created by Viśukra. Initially, the text mentions that Viśukra had 30 Akṣauhiṇīs, which were annihilated by the forces emerging from Mahāgaṇapati. Subsequently, Viśukra dispatched Gajāsura with his 7 Akṣauhiṇīs to the battlefield. This action suggests that Viśukra might have conjured the 7 Akṣauhiṇīs and Gajāsura himself, paralleling Mahaganapati's creation of 7 crores of beings from himself. If not, the text would likely have specified initially that Viśukra had 37 Akṣauhiṇīs. Supporting this hypothesis, the Tripurā Rahasya presents a narrative where Bhaṇḍāsura creates Gajāsura to challenge Mahāgaṇapati.
- It's assumed that Annapūrṇā is the unnamed goddess who killed Parūṣaka on the 3rd day of the War.

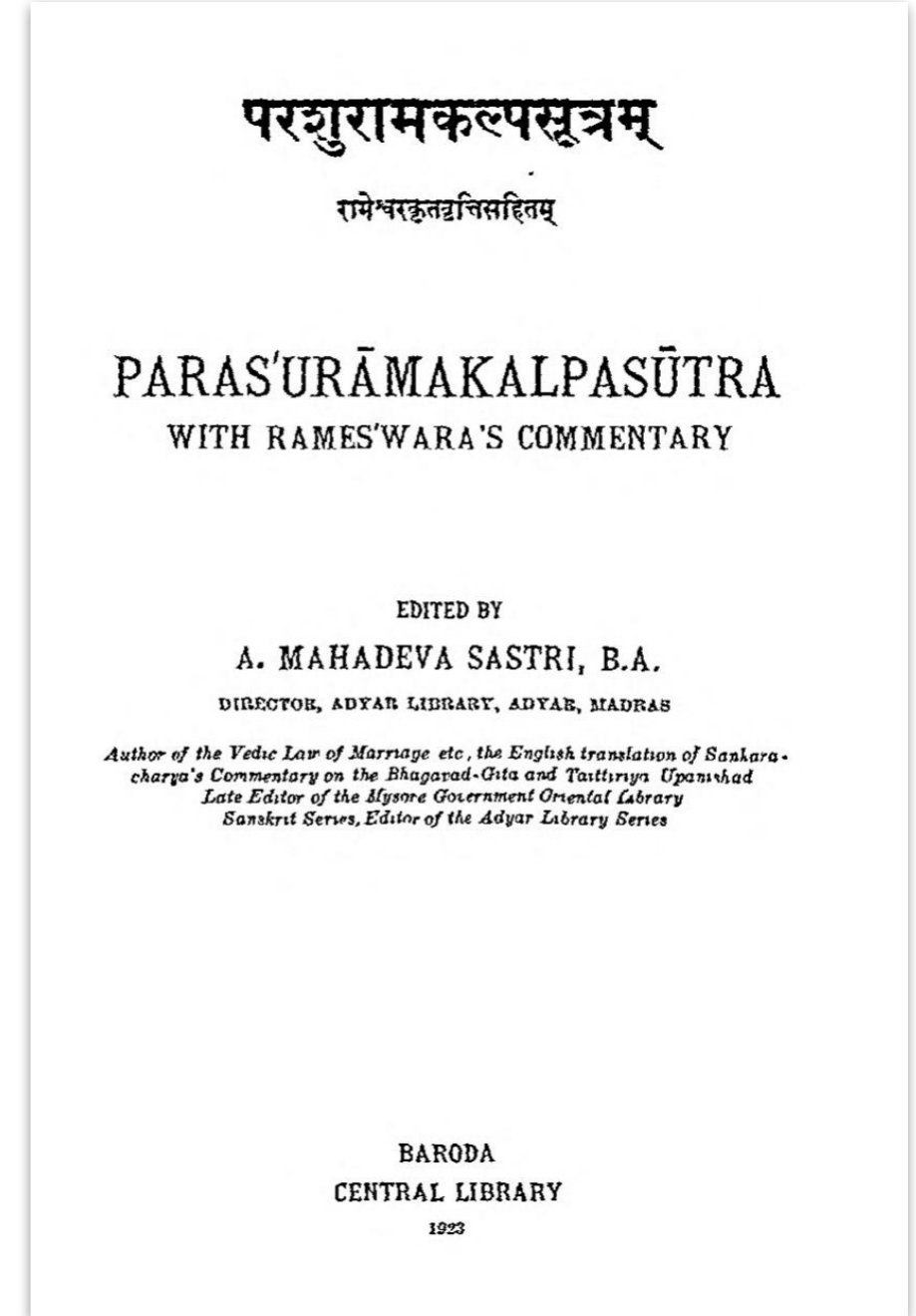
Lalitopākhyāna Astras & Deities Reflected in Paraśurāma Kalpasūtra

#	DEITIES MENTIONED DURING THE 3 DAYS OF WAR	LALITOPĀKHYĀNA			PARAŚURĀMA KALPASŪTRA	
		KILLED THE DEMON	USED AS AN ASTRA	YANTRA DESCRIBED	YANTRA PŪJĀ REF.	RAŚMIMĀLĀ* MANTRA #
1	Sampatkarī	✓	–	–	–	17
2	Aśvārūḍhā	✓	–	–	–	23
3	Annapūrṇā***	✓	–	–	–	22
4	Bālāmbikā	✓	–	–	–	21
5	Nakulī	✓	–	–	–	28
6	Laghu Śyāmalā	✓	–	–	–	26
7	Vākvādinī	✓	✓	–	–	27
8	Tiraskariṇī	✓	–	–	–	33
9	Swapneśī (Swapna Vārāhī)	✓	–	–	–	32
10	Unmattabhairavī (Laghu Vārāhī)	✓	–	–	–	31
11	Nityā Devīs	✓	–	–	–	n/a**
12	Caṇḍakālī (Kālasaṅkarṣiṇī)	✓	✓	–	–	18
13	Ocean of Wine	–	–	–	–	–
14	Mahāgaṇapati	✓	–	–	2 nd khaṇḍa	11
15	Rājaśyāmalā	✓	–	✓	7 th khaṇḍa	30
16	Mahāvārāhī	✓	–	✓	8 th khaṇḍa	35
17	Lalitā	✓	–	✓	3 rd , 4 th , 5 th khaṇḍas	25

* - the Raśmimālā mantras are given in the 10th khaṇḍa of PKS

** - the mantras for the Nityā Devīs are given in the 4th khaṇḍa of PKS

*** - it's assumed that Annapūrṇā is the unnamed goddess who killed Parūṣaka on the 3rd day of the War.



Lalitopākhyāna Astras & Deities Reflected in the Raśmimālā Mantras of Paraśurāma Kalpasūtra

#	RAŚMIMĀLĀ MANTRA	ASSOCIATED DEITY	AS A PARTICIPANT	AS AN ASTRA
1	Trimśadvarṇa Gāyatrī Vidyā	Gāyatrī	–	✓
2	Aindrī Vidyā	Abhayaṃkara (Indra)	–	✓
3	Sūrya Vidyā	Sūrya	–	–
4	Praṇavaḥ	Paramātmā	–	–
5	Navārṇā Turyagāyatrī Vidyā	Savitā	–	–
6	Cākṣuṣmatī Vidyā	Cakṣuṣmatī	–	✓
7	Uttama Kanyā Vivāhadāyini Vidyā	Viśvāvasu	–	✓
8	Mārga Saṅkaṭahāriṇī Vidyā	Pathiṣad Rudra	–	–
9	Jalāpacchamanī Vidyā	Tārā	–	✓
10	Mahāvyaḍhivināśinī Nāmatrayī Vidyā	Mahāviṣṇu	–	✓
11	Mahāgaṇapati Vidyā	Mahāgaṇapati	✓	–
12	Śiva Tattva Vimarśinī Vidyā	Umā-Maheśvara	–	–
13	Mṛtyorapi Mṛtyur Vidyā	Amṛtamṛtyuñjaya Sadāśiva	–	–
14	Śrutadhāriṇī Vidyā	Brahmā	–	✓
15	Mātṛkā Sarvajñatākarī Vidyā	Mātṛkāśarasvatī	–	–
16	Lopāmudrā Vidyā	Mahātripurasundarī	–	–
17	Ṣaṭkūṭa Saṃpatkarī Vidyā	Saṃpatkarī	✓	–
18	Kālasaṅkarṣiṇī Vidyā	Kālasaṅkarṣiṇī	✓	✓
19	Śuddha Jñānamayī Śāmbhavī Vidyā	Paraśaṃbhunātha	–	✓
20	Parā Vidyā	Parāśarasvatī	–	–

#	RAŚMIMĀLĀ MANTRA	ASSOCIATED DEITY	AS A PARTICIPANT	AS AN ASTRA
21	Navākṣarī Bālā Vidyā	Bālā Tripurasundarī	✓	–
22	Annapūrṇā Vidyā	Annapūrṇā ¹	✓	–
23	Aśvārūḍhā Vidyā	Aśvārūḍhā	✓	–
24	Śrīvidyā Guru Pādukā Vidyā	Śrīvidyā Guru Pādukā	–	–
25	Mūla Vidyā	Lalitā Tripurasundarī	✓	–
26	Laghuśyāmā Vidyā	Laghu Śyāmā	✓	–
27	Vāgvādinī Vidyā	Vāgīśvarī	✓	✓
28	Nakulī Vidyā	Nakulī	✓	–
29	Śyāmā Pādukā Vidyā	Śyāmā Guru Pādukā	–	–
30	Rājaśyāmalā Vidyā	Rājaśyāmalā	✓	–
31	Laghuvārtālī Vidyā	Laghuvārtālī (Unmattabhairavī)	✓	–
32	Svapnavārtālī Vidyā	Svapnavārāhī	✓	–
33	Tiraskariṇī Vidyā	Tiraskariṇī	✓	–
34	Vārtālī Pādukā Vidyā	Vārāhī Guru Pādukā	–	–
35	Mahāvārāhī Vidyā	Mahāvārāhī	✓	–
36	Śrī Pūrti Vidyā	Śrī Pūrti Vidyā	–	–
37	Mahāpādukā Vidyā	Śrī Mahāpādukāmbā	–	–
TOTAL:			14	10

About Raśmimālās: The 10th khaṇḍa of the Paraśurāma Kalpasūtra we can find the renowned 37 Raśmimālā mantras, organized into six groups. Initiates into Pañcadaśī or higher-level mantras, are supposed to recite Raśmimālās first thing in the morning. Each mantra corresponds to a specific bodily region, ranging from the mūlādharma to the dvādaśanta, and is to be chanted with focused attention on the respective region.

Note:

1 - It's assumed that Annapūrṇā is the unnamed goddess who killed Parūṣaka on the 3rd day of the War.

LU Events Timeline for the Main Deities

When we examine the main deities of the Śrī Vidyā deity mandala from the Paraśurāma Kalpasutras, excluding Parā, and map their events on a time circle, we achieve a complete circle.

5) Mahāgaṇapati Episode (2nd Day)

Stage 1: Destruction of the Jayavighna Yantra
Time: 3rd Prahāra (Night)

Stage 2: The Battle with Gajāsura
Time: 4th Prahāra (Night)

1) The Fight Between the Armies of Lalitā & Bhaṇḍāsura (4th Day)

Time: 1st - 2nd Prahāra (Morning)

3) Śyāmā Defeats Viśukra (3rd Day)

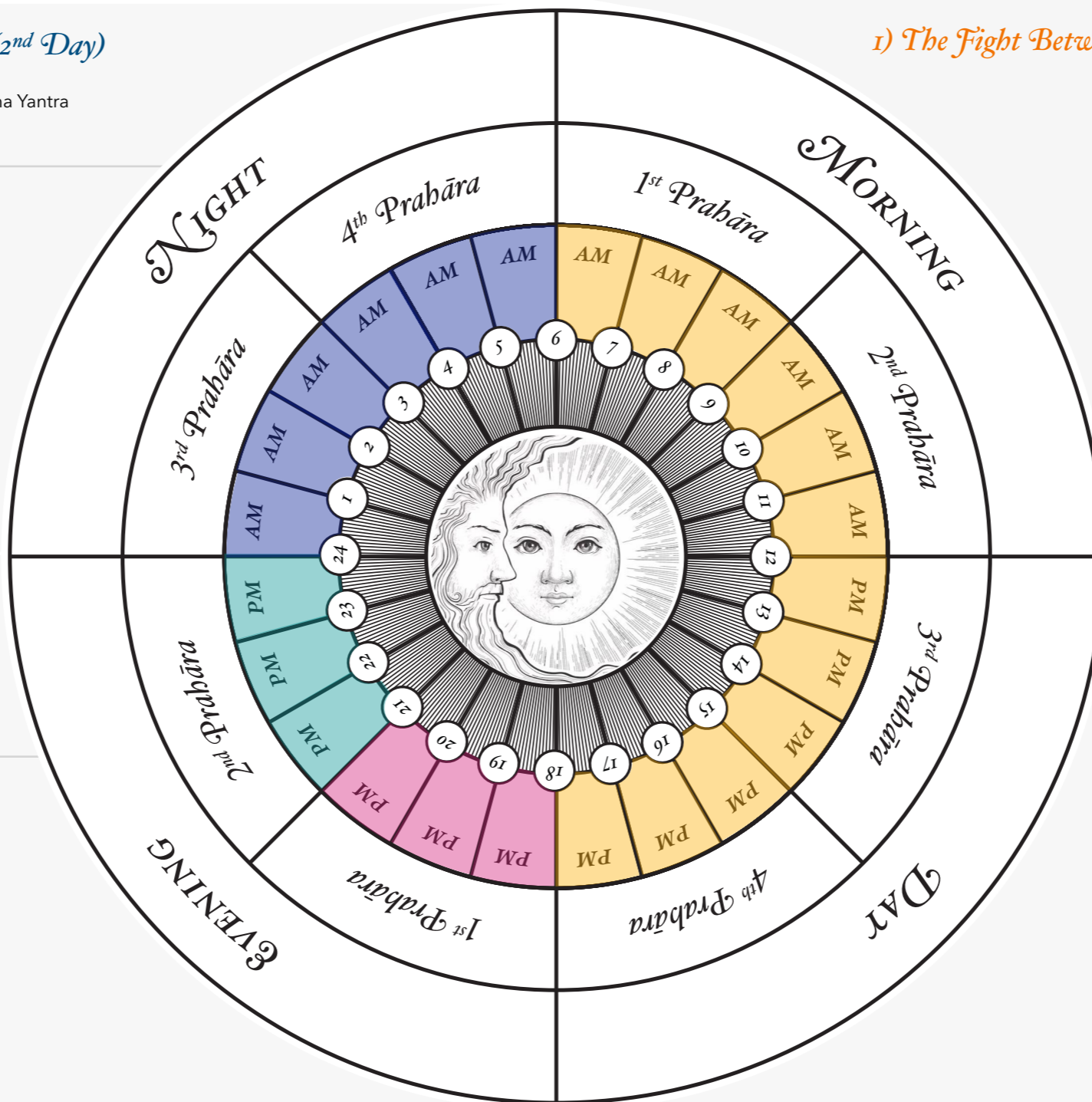
Time: 1st Prahāra (Evening)

4) Mahāvārāhī Defeats Viśaṅga (3rd Day)

Time: 2nd Prahāra (Evening)

2) Lalitā Defeats Bhaṇḍāsura (4th Day)

Time: 3rd - 4th Prahāra (Day)



The Significance of Numbers 25 & 4

NUMBER "25"

- Lalitā is praised with 25 names in LU.
- The mantra of Lalitā is the 25th in the sequence of Raśmimālā Mantras.
- During the fourth day of the war, Lalitā employs 25 Astras.

NUMBER "4"

- LU mentions four goddesses in two sections:
 1. LU 6.10 lists the Parā Śakti (Supreme Goddess), Prakṛti (Nature), Mohinī (Enchantress), and Lalitā (The Beautiful One); and
 2. LU 39.9-14 names Anākhyā, Parā, Parāparā, and Aparā.
- Lalitā is depicted with four arms, in which he held four weapons.
- The war spans four days and is divided into four distinct stages.
- Lalitā commands an army divided into four branches: cavalry, chariots, elephants, and infantry.
- Lalitā's marriage to Kāmeśvara is described as a Svayaṃyutā, the fourth type of marriage (LU 15.4).
- Bālā is referred to as "the fourth eye of Lalitā" (LU 26.73-77a).
- A total of 31 (digital root of 4 [3+1]) unique deities, including Lalitā, participate in the war.
- On the fourth day of the war, Lalitā defeats 40 generals (digital root of 4).
- Lalitā and her śaktis combat four types of adversaries during the war: generals, armies, astras, and magical beings/creations.
- Lalitā's battle against Bhaṇḍāsura unfolds in four phases: three defensive (involving 11 Astras, 10 Viṣṇu avatāras, and a final astra battle) and one offensive phase where she annihilates the army, 40 generals, Bhaṇḍāsura, and the city Śunyaka.
- The letter "ī" associated with Kāmakaḷā is the fourth in the alphabet and is called Tūria.
- Known as the 16th nityā (4 x 4), Lalitā is also called Śoḍaśī, and her mantra consists of four parts: three kuṭas of the pañcadaśī plus bijā śrīṃ.

- The Śrīcakra of Lalitā features four gateways and four levels: three levels of 3 avaranas and a fourth supreme level. LU 29.35-38 also mentions that the four Vedas were its four great wheels. The four Puruṣārthas, the four aims in life, (i.e. Dharma [virtue], Artha [wealth], Kāma [desire], and Mokṣa [liberation]) were its great horses.
- LU features four deities with respective paddhatis in the Paraśurāma Kalpasūtra: Mahāgaṇapati, Śyāmā, Vārāhī, and Lalitā.
- In the Paraśurāma Kalpasūtra, the Devī mandala includes four goddesses: Lalitā, Śyāmā, Vārāhī, and Parā, which, along with their aṅga devatas, leads to a total of 13 (digital root of 4). It should also be noted that first deity to be worshipped in Paraśurāma Kalpasūtra is Mahāgaṇapati who is seated in Mūlādhāra cakra containing four petals.
- The 36 tattvas are divided into four parts: Ārma, Śakti, Śiva tattvas, plus a Supreme tattva.
- There are four main pīthas: Kāmarūpa, Pūrṇagiri, Jālandhara, and Oḍḍiyāṇa.
- There are four principal gurus created by Kāmeśvara who reside in Śrīcakra: Mitreśanātha, Śaṣṭhīśanātha, Uḍḍīśanātha, and Caryānātha.



Lalitopākhyāna Related Names Found in Lalitā Sahasranāma (I/4)

LSN #	NAME	MEANING	LU REFERENCE
1	śrīmātā	<i>She who is the auspicious Mother</i>	LU 12.70-3; 37.68-87
2	śrīmahārājñī	<i>She who is the Empress of the Universe</i>	LU 12.51
3	śrīmatsiṃhāsaneśvarī	<i>She who is the queen of the most glorious throne</i>	LU 37.48-55
4	cidagnikuṇḍasambhūtā	<i>She who was born in the fire-pit of Pure Consciousness</i>	LU 12:68-9; 30.31; 38.81
5	devakāryasamudyatā	<i>She who is intent on fulfilling the wishes of the gods</i>	LU 13.31-2
6	udyadbhānusahasrābhā	<i>She who has the radiance of a thousand rising suns</i>	LU 12.70-3; 37.68-87
7	caturbāhusamanvitā	<i>She who is four-armed</i>	LU 12.70-3; 37.68-87
8	rāgasvarūpapāsāḍhyā	<i>She who is holding the rope of love in Her hand</i>	LU 12.70-3; 37.68-87
9	krodhākārāṅkuśojjalā	<i>She who shines, bearing the goad of anger</i>	LU 12.70-3; 37.68-87
10	manorūpekṣukodaṇḍā	<i>She who holds in Her hand a sugarcane bow that represents the mind</i>	LU 12.70-3; 37.68-87
11	pañcatanmātrasāyakā	<i>She who holds the five subtle elements as arrows</i>	LU 12.70-3; 37.68-87
12	nijāruṇaprabhāpūramajjadbrahmāṇḍamaṇḍalā	<i>She who immerses the entire universe in the red effluence of Her form</i>	LU 12.70-3; 37.68-87
13	campakāśokapunnāgasaugandhikalasatkacā	<i>She whose hair has been adorned with flowers like campaka, ashoka, punnAga and saugandhika</i>	LU 12.70-3; 37.68-87
14	kuruvindamaṇiśreṇīkanatkoṭīramaṇḍitā	<i>She who is resplendent with a crown adorned with rows of kuruvinda gems</i>	LU 12.70-3; 37.68-87
15	aṣṭamīcandravibhrājadalikasthalaśobhitā	<i>She whose forehead shines like the crescent moon of the eighth night of the lunar half-month</i>	LU 12.70-3; 37.68-87
16	mukhacandrakalaṅkābhamaṅganābhiviśeṣakā	<i>She who wears a musk mark on Her forehead which shines like the spot in the moon</i>	LU 12.70-3; 37.68-87
17	vadanasmaramāṅgalyagratoraṇacillikā	<i>She whose eyebrows shine like the archways leading to the house of kāma, the god of love, which Her face resembles</i>	LU 12.70-3; 37.68-87
18	vaktralakṣmīparīvāhacalanmīnābhalocanā	<i>She whose eyes possess the luster of the fish that move about in the stream of beauty flowing from Her face</i>	LU 12.70-3; 37.68-87
19	navacampakapūspābhanāsādaṇḍavirājītā	<i>She who is resplendent with a nose that has the beauty of a newly blossoming campaka flower</i>	LU 12.70-3; 37.68-87
20	tārākāntitiraskārīnāsābharaṇabhāsūrā	<i>She who shines with a nose-ornament that excels the luster of a star</i>	LU 12.70-3; 37.68-87
21	kadambamañjarīkṛptakarṇapūramanoharā	<i>She who is captivating, wearing bunches of kadamba flowers as ear-ornaments</i>	LU 12.70-3; 37.68-87
22	tāṭaṅkayugalībhūtatapanoḍupamaṇḍalā	<i>She who wears the sun and the moon as a pair of large earrings</i>	LU 12.70-3; 37.68-87

Lalitopākhyāna Related Names Found in Lalitā Sahasranāma (2/4)

LSN #	NAME	MEANING	LU REFERENCE
23	padmarāgaśilādarśaparibhāvikapolabhūh	<i>She whose cheeks excel mirrors made of rubies in their beauty</i>	LU 12.70-3; 37.68-87
24	navavidrumabimbaśrīnyakkāradanacchadā	<i>She whose lips excel freshly cut coral and bimba fruit in their reflective splendor</i>	LU 12.70-3; 37.68-87
25	śuddhavidyānkurākāradvijapaṅktidvayojvalā	<i>She who has radiant teeth which resemble the buds of pure knowledge</i>	LU 12.70-3; 37.68-87
26	karpūravīṭikāmodasamākarṣidigantarā	<i>She who is enjoying a camphor-laden betel roll, the fragrance of which is attracting people from all directions</i>	LU 12.70-3; 37.68-87
27	nijasallāpamādhuryavinirbhartsitacchapī	<i>She who excels even the vīṇa of Sarasvatī in the sweetness of Her speech</i>	LU 12.70-3; 37.68-87
28	mandasmitaprabhāpūramajjatkāmeśamānasā	<i>She who submerges even the mind of Kāmeśa (Lord Śiva) in the radiance of Her smile</i>	LU 12.70-3; 37.68-87
29	anākalitasādṛśyacibukaśrīvirājītā	<i>She whose chin cannot be compared to anything (it is beyond comparison because of its unparalleled beauty)</i>	LU 12.70-3; 37.68-87
30	kāmeśabaddhamāngalyasūtraśobhitakandharā	<i>She whose neck is adorned with the marriage thread tied by Kāmeśa</i>	LU 12.70-3; 37.68-87
31	kanakāṅgadakeyūrakamanīyabhujānvitā	<i>She whose arms are beautifully adorned with golden armlets</i>	LU 12.70-3; 37.68-87
32	ratnagraiveyacintākalolamuktāphalānvitā	<i>She whose neck is resplendent with a gem-studded necklace with a locket made of pearl</i>	LU 12.70-3; 37.68-87
33	kāmeśavarapremaratnamaṇipratipaṇastanī	<i>She who gives Her breasts to Kāmeśvara in return for the gem of love He bestows on Her</i>	LU 12.70-3; 37.68-87
34	nābhyālavālaromālilatāphalakucadvayī	<i>She whose breasts are the fruits on the creeper of the fine hairline that starts in the depths of Her navel and spreads upwards</i>	LU 12.70-3; 37.68-87
35	lakṣyaromalatādhāratāsamunneyamadhyamā	<i>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</i>	LU 12.70-3; 37.68-87
36	stanabhāradalanmadhyapaṭṭabandhavalitrayā	<i>She whose abdomen has three folds which form a belt to support Her waist from breaking under the weight of Her breasts</i>	LU 12.70-3; 37.68-87
37	aruṇāruṇakausumbhavastrabhāsvatkaṭīṭāṭī	<i>She whose hips are adorned with a garment as red as the rising sun, which is dyed with an extract from safflower (kusumbha) blossoms</i>	LU 12.70-3; 37.68-87
38	ratnakiṅkiṅkārāmyaraśanādāmabhūṣītā	<i>She who is adorned with a girdle which is decorated with many gem-studded bells</i>	LU 12.70-3; 37.68-87
39	kāmeśajñātasaubhāgyamārdavorudvayānvitā	<i>The beauty and softness of whose thighs are known only to Kāmeśa, Her husband</i>	LU 12.70-3; 37.68-87
40	māṇikyamaḥṭākārajānudvayavirājītā	<i>She whose knees are like crowns shaped from the precious red jewel, māṇikya (a kind of ruby)</i>	LU 12.70-3; 37.68-87
41	indragopaparikṣiptasmaratūṅabhajaṅghikā	<i>She whose calves gleam like the jewel-covered quiver of the God of Love</i>	LU 12.70-3; 37.68-87
42	gūḍhagulphā	<i>She whose ankles are hidden</i>	LU 12.70-3; 37.68-87
43	kūrmapṛṣṭhajayiṣṇuprapadānvitā	<i>She whose feet have arches that rival the back of a tortoise in smoothness and beauty</i>	LU 12.70-3; 37.68-87

Lalitopākhyāna Related Names Found in Lalitā Sahasranāma (3/4)

LSN #	NAME	MEANING	LU REFERENCE
44	nakhadīdhitisamchannanamajjanatamoguṇā	<i>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</i>	LU 12.70-3; 37.68-87
45	padadvayaprabhājālaparākṛtasaroruhā	<i>She whose feet defeat lotus flowers in radiance</i>	LU 12.70-3; 37.68-87
46	śiñjānamaṇimañjiramaṇḍitaśrīpadāmbujā	<i>She whose auspicious lotus feet are adorned with gem-studded golden anklets that tinkle sweetly</i>	LU 12.70-3; 37.68-87
47	marālīmandagamanā	<i>She whose gait is as slow and gentle as that of a swan</i>	LU 12.70-3; 37.68-87
48	mahālāvaṇyaśevadhīḥ	<i>She who is the treasure-house of beauty</i>	LU 12.70-3; 37.68-87
49	sarvāruṇā	<i>She who is entirely red in complexion</i>	LU 12.70-3; 37.68-87
50	anavadyāngī	<i>She whose body is worthy of worship</i>	LU 12.70-3; 37.68-87
51	sarvābharaṇabhūṣitā	<i>She who is resplendent with all types of ornaments</i>	LU 12.70-3; 37.68-87
52	śivakāmeśvarāṅkasthā	<i>She who sits in the lap of shiva, who is the conqueror of desire</i>	LU 12.70-3; 37.68-87
53	śivā	<i>She who bestows all that is auspicious</i>	LU 12.70-3; 37.68-87
54	svādhīnavallabhā	<i>She who keeps Her husband always under Her control</i>	LU 12.70-3; 37.68-87
55	sumerumadhyāśṛṅgasthā	<i>She who sits on the middle peak of Mount Sumeru</i>	LU 12.70-3; 37.68-87
56	śrīmannagaranāyikā	<i>She who is the Mistress of the most auspicious (or prosperous)</i>	LU 12.70-3; 37.68-87
57	cintāmaṇiḡṛhāntasthā	<i>She who resides in a house built of the cintāmaṇi</i>	LU 35.70; 36
58	pañcabrahmāsanasthitā	<i>She who sits on a seat made of five Brahmās</i>	LU 37.48-55
59	mahāpadmāṭavīsamsthā	<i>She who resides in the great lotus forest</i>	LU 35
60	kadambavanavāsini	<i>She who resides in the kadamba forest</i>	LU 12.70-3; 37.68-87
61	sudhāsāgaramadhyasthā	<i>She who resides in the center of the ocean of nectar</i>	LU 12.70-3; 37.68-87
62	kāmākṣī	<i>She whose eyes awaken desire, or She who has beautiful eyes</i>	LU 13.2
63	kāmadāyini	<i>She who grants all wishes</i>	LU 12.70-3; 37.68-87
64	devarṣiḡaṇasaṅghātastūyamānātmavaibhavā	<i>She whose might is the subject of praise by multitudes of gods and sages</i>	LU 13.1-30; 30.8-30

Lalitopākhyāna Related Names Found in Lalitā Sahasranāma (4/4)

LSN #	NAME	MEANING	LU REFERENCE
65	bhaṇḍāsuravadhodyuktaśaktisenāsamanvitā	<i>She who is endowed with an army of shaktis intent on slaying Bhaṇḍa</i>	LU 16
66	sampatkarīsamārūḍhasindhuravrajasevitā	<i>Who is attended by a herd of elephants ably commanded by Sampatkarī</i>	LU 16.7-13
67	Aśvarūḍhādhiṣṭhitāśvakoṭikoṭibhirāvṛtā	<i>She who is surrounded by a cavalry of several million horses which are under the command of Aśvarūḍhā</i>	LU 16.14-30
68	cakrarājarathārūḍhasarvāyudhapariṣkṛtā	<i>She who shines in Her chariot Cakrarāja, equipped with all kinds of weapons</i>	LU 19.1-60
69	geyacakrarathārūḍhamantriṇīparisevitā	<i>She who is served by Mantriṇī who rides the chariot known as Geyacakra</i>	LU 19.61-86a
70	kiricakrarathārūḍhadanāthāpuraskṛtā	<i>She who is escorted by Daṇḍanāthā, seated in the Kiricakra chariot</i>	LU 20
71	jvālāmālinikākṣiptavahnīprākāramadhyagā	<i>She who has taken position at the center of the fortress of fire created by the goddess, Jvālāmālinī</i>	LU 26.28-32
72	bhaṇḍasainyavadhodyuktaśaktivikramaharṣitā	<i>She who rejoices at the valor of the shaktis who are intent on destroying the forces of Bhaṇḍāsura</i>	many places
73	nityāparākramātopanirīkṣaṇasamutsukā	<i>She who delights in seeing the might and the pride of Her Nityā deities</i>	LU 25.74-82; 109
74	bhaṇḍaputravadhodyuktābālāvikramananditā	<i>She who delights in seeing the valor of the goddess Bālā who is intent on killing the sons of Bhaṇḍa</i>	LU 26.72-94
75	mantriṇyambāvīracitaviṣaṅgavadhatoṣitā	<i>She who rejoices at the destruction, in battle, of the demon Viṣaṅga by the Mantriṇī</i>	LU 28.102-6a
76	viśukraprāṇaharaṇavārāhīviryananditā	<i>She who is pleased with the prowess of Vārāhī who took the life of Viśukra</i>	LU 28.106b-13
77	kāmeśvaramukhālokakalpitaśrīgaṇeśvarā	<i>She who gives rise to Mahāgaṇapati by a glance at the face of Kāmeśvara</i>	LU 27.67
78	mahāgaṇeśanirbhinnavighnayantrapraharṣitā	<i>She who rejoices when Mahāgaṇapati shatters all obstacles</i>	LU 27.72-6
79	bhaṇḍāsurendranirmuktaśāstrapratyāstravarṣiṇī	<i>She who showers counter weapons to each weapon fired at Her by Bhaṇḍāsura</i>	LU 29.62-89
80	karāṅgulinakhotpannanārāyaṇadaśākṛtiḥ	<i>She who created from Her fingernails all ten incarnations of Nārāyaṇa</i>	LU 29.90-136
81	mahāpāsupatāstrāgninirdagdhasūrasainikā	<i>She who burned the armies of the demons in the fire of the missile, Mahāpāsupata</i>	LU 29.140
82	kāmeśvarāstranirdagdhasabhaṇḍāsuraśūnyakā	<i>She who burned and destroyed Bhaṇḍāsura and his capital Śūnyaka with the Kāmeśvara missile</i>	LU 29.141-4
83	brahmopendramahendrādidevasaṃstutavaibhavā	<i>She whose many powers are extolled by Brahmā, Viṣṇu, Śiva and other gods</i>	LU 30.11-42
84	haranetrāgnisandagdhakāmasaṅjīvanauśadhiḥ	<i>She who became the life-giving medicine for Kāmadeva who had been burned to ashes by the fire from Śiva's eye</i>	LU 30.45-7



APPENDIX C

Alternative Story of Bhaṇḍāsura

TRIPURĀ RAHASYA (MĀHĀTMYA KHAṆḌA)

* *Silvia Schwarz Linder - "Goddess Traditions in India" p. 59-62* *

Alternative Story of Bhaṇḍāsura From Tripurā Rahasya (I/2)

✧ Silvia Schwarz Linder - "Goddess Traditions in India" p. 59-62 ✧

Beginning with the origin of Bhaṇḍa, Hayagrīva tells Agastya that when Kāma was burnt to ashes by Śiva, Gaṇeśa gathered the ashes and fashioned them into a human figure. Parvatī asked Śiva to breathe life into the figure, so that Gaṇeśa might play with it, and Śiva vivified it by shedding upon it the nectar of immortality that flowed from his glance. Thus, Bhaṇḍa was born. He was beautiful because he had arisen from and was a share of Kāma, but he turned out to be a demon because of his connection with the product of Śiva's anger, i.e. Kāma's ashes. The account in the LU is basically the same, although less detailed. Only in the TR does the prodigious birth of Bhaṇḍa acquire a peculiar significance and a special relationship is established between Bhaṇḍa and Lalitā. In fact, since Bhaṇḍa is said to be a share (aṃśa) of Kāma, he himself becomes, like the god of love, a son of Lakṣmī/Tripurā; moreover, he is vivified by the glance of Śiva, in the same way as Kāma is revived by the glances of Lakṣmī and Lalitā. This filial relationship between Bhaṇḍa and Lalitā provides a first clue to understanding his behaviour on the battlefield, which is unusual if compared with that of the traditional demonic foes of the Goddess.

A second clue is provided by the circumstances of a previous life of the demon, which are related to Nārada by Bhaṇḍa himself at the time of the events antecedent to the great battle. The sage learns that Bhaṇḍa had once been Lakṣmī's messenger and, after being cursed by the Goddess, he was doomed to be reborn as a demon. However, thanks to a mitigation of that curse, he was destined to be born from the body of a devotee of the Goddess and, afterwards, to acquire great power over the worlds, until such time as he would be killed in war by the Goddess, thereby attaining final emancipation. Hence Bhaṇḍa, born according to his fate from the incinerated body of Kāma, the best among the Goddess's devotees, having long enjoyed pleasures and power, was now disgusted with the world, and eagerly awaited his own death at the hands of Lalitā. Mantriṇī explains to Nārada that the apparent contradiction inherent in the fact that Bhaṇḍa was destined to be killed by Lalitā despite being her devotee, and to attain liberation, despite being a demon, was overcome by the Goddess's motherly nature, which is simultaneously destructive and redemptive.

Since the preparations for the battle, Bhaṇḍa has been tormented by doubts about the course of his actions and, after much cogitation, he concludes: "Vain is my thinking about the permanence of the world, whose essence is dream! Hence with all my soul I will take refuge with Her, I will be bound to whatever She will command me, and not otherwise." After this astonishing profession of obedience to his adversary, the ambivalence of his mood is further revealed when, while urging his soldiers to fight, he mentally addresses this prayer to the Goddess: "O supreme Lady, o [you who are] affording shelter, protect me who have come [to you] for refuge! May it please you to take me out of the bonds of the net of illusion!"

This invocation expresses the devotee's complete surrender to the grace of the deity, as well as his awareness that the fight for supremacy over the worlds that will ensue is ultimately nothing but delusion.

Later, on the eve of battle, Bhaṇḍa nurtures feelings of distress, disregard for worldly pleasures and renunciation of his kingdom. However, though mentally bowing before the Supreme Mother, he feigns an outburst of anger against a messenger who praises the prowess of Lalitā behaving like an actor in a play. This attitude is consistent with his name, since Bhaṇḍa means "mime".

At the start of the battle, he is said to be delighted, thinking of his forthcoming attainment of the abode of the Goddess. At first, he faces Bālā, - "the young girl of wonderful valour, born as a reflected image of the venerable queen Lalitā." Bhaṇḍa pays homage to her by throwing watery arrows at her feet and a flowery arrow at her head, all consecrated by mantras; her feet are thus washed with pure and cool water and a garland is poured on her head. Then as a token of her acceptance of his devotion, the young goddess fires a five-branched arrow, which alights like a hand on the head of Bhaṇḍa, blessing him. Thereafter they begin to fight, but their meeting on the battlefield is more like a pūjā than a duel.

Further on, at certain salient moments of the conflict, Bhaṇḍa feels the ambiguity of his situation. When he learns of the death of his sons at the hands of Bālā, he at first grieves over his loss, but realizes after further consideration that by allowing his sons to reach her abode before him, the Goddess has granted him his very own wish; so, he prays to her to let him find a place at her feet after his death, along with his sons and wives. After this, his brothers come to urge him to attack the stronghold of Lalitā and Bhaṇḍa: "with the purpose of concealing his own condition in front of his two brothers, explicitly mourned for his sons, while mentally mocking both of them." Later, learning that his brothers and nephews have been killed by Mantriṇī and Daṇḍinī, Bhaṇḍa once again experiences conflicting emotions but, concealing his true feelings, he enters the battlefield on his war chariot. During the battle his faithful charioteer notices his odd behaviour and enquires about the mood of his king; hence Bhaṇḍa, in a dialogue that reproduces Bālā and her charioteer's analogous situation at the outset of the battle, discloses the story of his previous life, the memory of which he has preserved thanks to the Goddess's favour, thus explaining the ambiguity of his behaviour. For her part, Lalitā twice shows her willingness to fulfil Bhaṇḍa's wish to be killed by her alone: when first Daṇḍinī and then Gaṇeśa are about to slay the demon, she orders them to spare him.

Alternative Story of Bhaṇḍāsura From Tripurā Rahasya (2/2)

✧ Silvia Schwarz Linder - "Goddess Traditions in India" p. 59-62 ✧

Finally, Bhaṇḍa and Lalitā face each other on the battlefield. Bhaṇḍa mentally bows with devotion before the Goddess and worships her by throwing five wonderful arrows: the first two fall as bunches of flowers at her feet, the third becomes a garland of lotuses around her neck, the fourth showers flowers on her head and the fifth becomes a gem on her crown. As his previous encounter with Bālā turned out to be a pūjā rather than a duel, in the same way, here the expected gesture of defiance preceding the fight amounts to an act of homage. The five arrows of Bhaṇḍa are clearly reminiscent of the flowery arrows of Kāma, thereby strengthening the identity of the demon and the god of love, son of Lakṣmī/Tripurā.

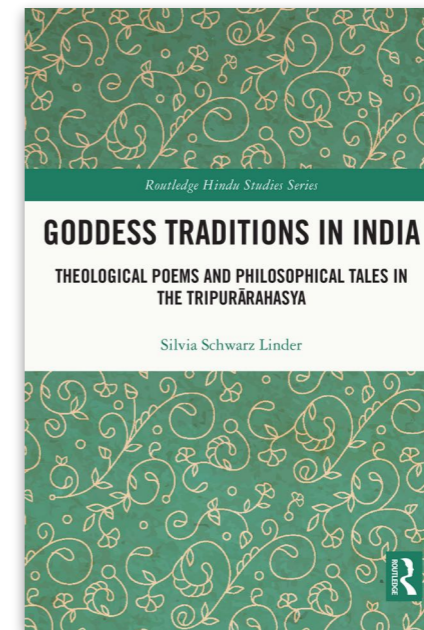
Thereafter Bhaṇḍa delivers a speech addressed to Lalitā in which he scolds her with words concealing a secret meaning [17cd]:

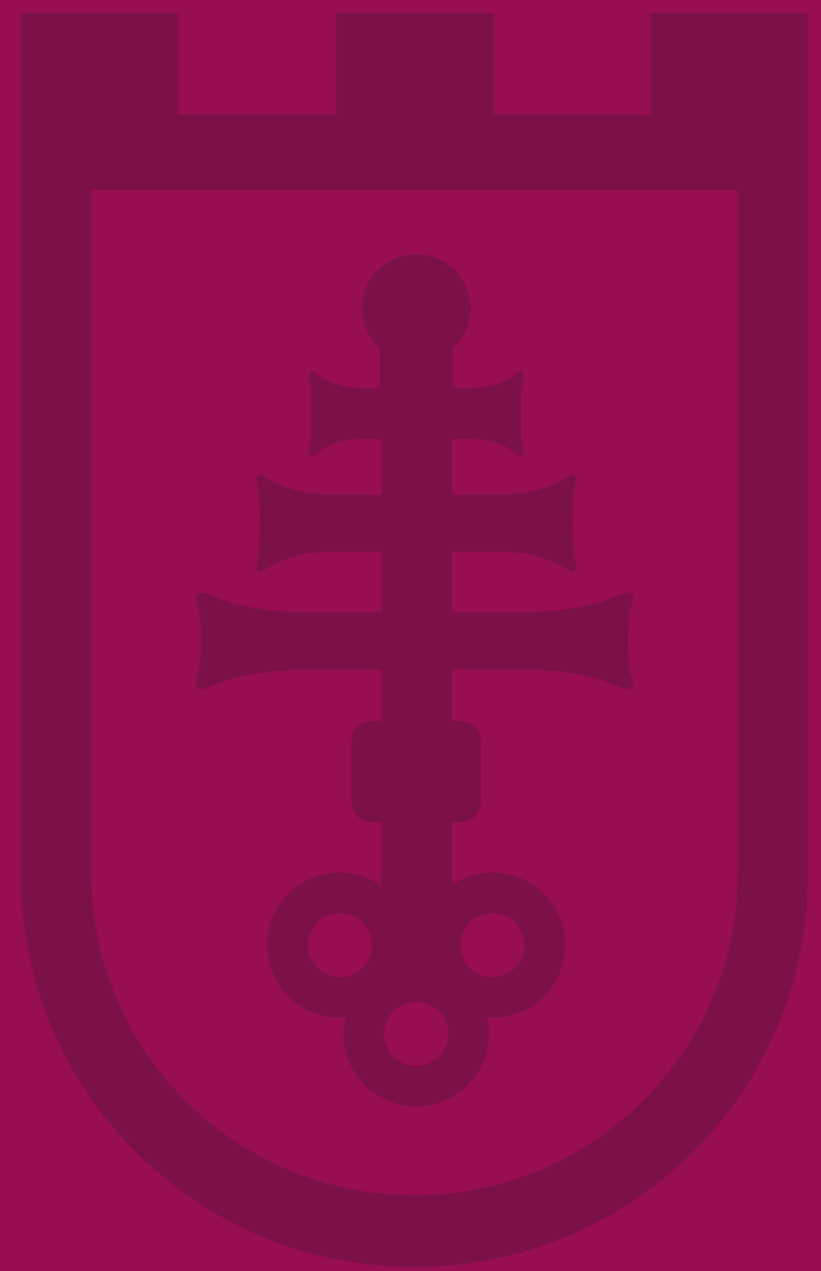
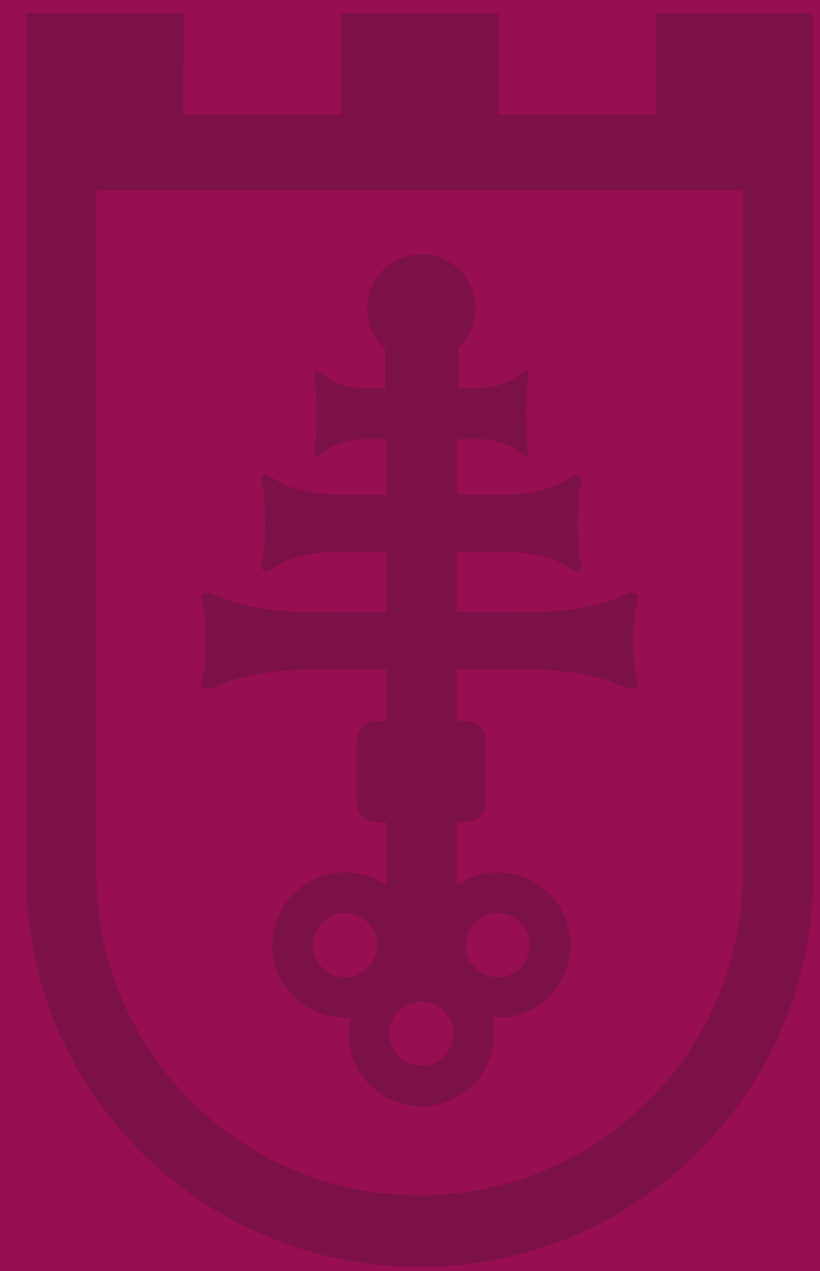
'O Lalitā, listen to my speech. In my [opinion] you look like an actress, always delighting in behaving feignedly as a feminine male; [18] indeed you have a womanly aspect, [yet] you are deprived of a womanly nature. By no means do I consider you as either a female or a male being. [19] [Since you are] one whose conduct is universally hated, [and are] without shame, fear and so forth, you are not born of a noble family, indeed you seem to me of low origin. [20] By all means it seems to me that you have come into contact with people devoid of discrimination, who take a path blamed by the world. [21] Oh! Indeed, for me this is what is coarse: in [your] appearance I see you now in front of me in such a way that is unworthy. [22] Listen, I will say truly, let things be as they are, somehow you have now come within range of my sight. [23] Abandoning [any] feigned behaviour and magic, stay firm in front of me; I have just met you, do not turn your back on me. [24] In no way have you deceived me who am before your eyes, [though] able to back away so as not to be seen, hence do not move at all. [25] Knowing my sole unchanging wish and seeing my valour, accomplish my own vow. [26]'

Bhaṇḍa's speech is designated as *gūḍha*, which means "concealed, secret, private" and also "disguised", a label which may apply to the demon's attitude as a whole; in fact, during the conflict he conceals his feelings of passionate devotion and his wish to die at the hands of the Goddess, keeping them secret, while he disguises himself as a fierce warrior, behaving like an actor in a play. Likewise in his discourse, he addresses Lalitā as an actress, implying that their fight is nothing but a play in which the Goddess and he act as adversaries, hiding their true identities and intentions. By calling her a feminine male he echoes a statement contained in the speech directed by Lakṣmī to Māṇikyāśekhara, i.e. Bhaṇḍa in his previous life: "neither female, nor eunuch, nor male, Tripurā has Consciousness as her body"; the Goddess is thus

beyond the polarity of masculine and feminine and yet she includes this polarity within herself, because she is "in the form of Śiva, in the form of Śakti." Although mindful of the words of Lakṣmī, who had revealed to him the nature of the Goddess, Bhaṇḍa pretends to insult Lalitā saying that she is of low origin and that her conduct is disreputable. But after the elusive tone of the first part of his speech, Bhaṇḍa acknowledges that Lalitā's unworthy appearance is only the result of her *māyā*, so he then asks her to give up her magic power of transformation and concludes by frankly urging Lalitā to face him in battle and fulfil his vow.

In the end, when the entire army of the demons was vanquished, "the great demon Bhaṇḍa, steadfast inside, meditated on the lotus-like feet of Lalitā and, as he attained the pure essence of the object of [his] meditation, the Goddess Lalitā shot at him with an arrow furnished with the *kāmeśvarāstra*," which reduced Bhaṇḍa, his war chariot and his capital city Śūnyaka to ashes, with all its inhabitants. The details of the final defeat of Bhaṇḍa are indicative of the exceptional nature of this contest: at the climax of the fight, instead of attacking Lalitā, Bhaṇḍa plunges into meditation and, as he attains complete absorption in the object of his meditation, the Goddess strikes him with the arrow which will grant him liberation, implied by using the verbal form *mumoca*, from the root *muc*, the same as *mokṣa/mukti*. By using the weapon of her divine consort *Kāmeśvara* (*kāmeśvarāstra*), Lalitā burns Bhaṇḍa to ashes in the same way as Kāma was incinerated by Śiva, henceforth called *Kāmeśvara* (Lord of Kāma); in so doing she enhances the identity of Kāma and Bhaṇḍa, who returns to the ashes whence he originated.





TRIPURĀ  TALLIKĀ