

udyat bhanu sahasrabha:

One whose hue is bright like the rising sun armed with thousands of rays

.Her presence illuminates the entire mind ,flooding the darkness of ignorance, fear and sorrow away

caturbahu samanvita:

One who has four arms.

The ordinary mortal who forgets his divine nature and considers himself as merely human has only two arms of limited power. The awareness of the divine in us assures us of capacities beyond that of mere human. Hands represent action, doing things and therefore symbolises power.

raga svarupa pasadya:

Who bears the the noose of affection..

In one hand she has the noose.This is the noose of affection. The root of the word raga means to colour. This is what Classical Indian music specialises in. Each raga colours our mind in a specific way. When one loves another, one colours that person with the essence of oneself. This is the great meaning of the festival holi where colours are thrown on everyone.

This is also why Meerabai, the saint asks Sri Krishna to colour her- syam piya more rangde chunariya..... A devotee of Shrilalita cannot but help be coloured by her. SriLalita binds her devotee to herself. We are to be attached to her through love not fear.

krodhakar amkusojjala: 2

Who shines with the goad of fury.

In another hand she has the goad of fury. This is a glowing weapon full of power. Once you submit to her she will pull you away from that which is not conducive for your growth.

The maternal presence is expansive and pervades everywhere. The maternal instinct has two faces back to back. One is that of affection and the other that of fury. May we learn to recognise the difference in the two in our daily affairs.

mano rupekshu kodanda:

One with the bow of mind.

Yet another hand holds the bow made of the sugar cane like mind. The mind is a bow that can yield sweetness to life. All that is to be attained starts with a volition of the mind which then translates into action and the result. This is corroborated in the Shrisuktam as "Manasa kaamam aakootim vaachasatyamasheemahee"-

panca tanmatra sayaka:

One with the arrows of five tanmatras.

She carries arrows that are the five main principles i.e. akasa, vayu, agni,jala and prithvi. These when etymologically broken down means -the containing principle, the moving principle, the igniting principle, the wetting principle and the supporting principle.

It is not wise to translate these as sky, air, fire, water and earth.

nijaruna prabhapura majad brahmandamandala:3.

One whose glow spreads throughout creation like the rays of the sun each day.

The glow that radiates from her is forever. She is the shine that precedes the rising sun . This drenches the entire creation or brahmanda.

It is through her worship that our minds can bend like a sugar cane bow. Then with the tanmatras or cosmic principles the divine target can be aimed. The entire world of mobile and immobile things including oneself is but the result of the play of the combination of these principles. If one wishes to achieve anything including the constant awareness of divinity, we would have to resort to our mind, work with it, within the parameters of this created world..

champakasokapunnaga sougandhika lasatkaca:

Whose hairdo smells of champaka, ashoka and punnaga

Her hairdo is fragrant with the smell of champaka, asoka and punnaga. The campaka stands for raising of the spirit, asoka for freedom from sorrow and punnaga for the adherence factor in love. The sniffing of the hair is a gesture of bonding between those who love.

kuruvinda manisreni kanatkotiramandita:4.

Whose koteera -coiffure is decorated with kuruvinda.

She wears a tiara in the shape of the kotira plant and studded with kuruvinda shaped gems. The shape then is that of a curved climber studded with jasmine bud shaped gems.

Mother she is yet queen too she is ! That is what the tiara reminds us of.

ashtamicandra vibhaja dalikastthala sobhita:

Whose forehead shines like the lunar eighth phase.

Her forehead shines like the moon on its eighth day. It is shaped like an inverted half-moon. The half moon is known not only for its beauty but is also sacred to Durga, Sitala and many others.

mukhacandra kalankabha mriganabhi viseshika:5

Whose moon face shines with the mark that is the speciality of the musk deer.

Her face is like the moon i.e. the one that has the mark. This face is highlighted by the tilak made of kasturi (musk scent from the musk deer). The comparison is that of a full moon with its mark.

vadanasmara mangalya grihatorana chillika:

Whose face has the auspicious banner to the dwelling of Smara.

Her eyebrows are arched like the auspicious door hanging to the dwelling of Smara or Kamadeva. Mangalya implies the marital status of the dweller within.

vaktralaksmi parivaha calan minabha locana:6

Whose auspicious expansive face has eyes darting like fish

Her face is the home of auspiciousness. Being as expansive as the ocean = parivaha, her eyes move like two beautiful fish.

navachampaka pushpabha nasadanda virajita:

Whose straight nose shines like the new champaka flower.

Her nose is straight and shines beautifully like a champaka bud slightly open at the petals.

tarakanti tiraskari nasabharana bhasura:7

Whose star- nose ornament shines to remove the darkness.

Her nose ornament seems to blot out with its shine the radiance of the stars.

kadamba manjari klipta karnapura manohara:

Whose ears are covered full by the cluster of kadamba flowers.

The cluster of kadamba flowers that adorn the top of her ears make her attractive. The kadamba grove is a place where the presence of the devi is strong. It is said that the tree flowers at the first sounds of thunder.

tatanka yugalibhuta tapanodupa mandala:8

Whose gold earrings have the sun-moon design.

Her two golden ear rings have the sun and moon design on them .

padmaragasiladarsa paribhavi kapolabhu:

Whose cheeks shine like mirrors decorated with padmaraga gems.

Her cheeks shine like mirrors adorned by red padmaraga stones. This indicates the glow of good health.

nava vidruma bimbasri nyakari radanacchada:9

Her auspicious lips are like red bimba.

Her lips are red like the coral colour of the bimba fruit.

suddha vidyankurakara dvijapanktidvayojjala:

Whose two rows of teeth shine like the sprouts of shuddhavidya.

Her two rows of teeth shine like seedlings of suddhavidya. This vidya is part of the philosophy of Samkhya. Here the devi's teeth are being compared to the 36 tattvas that constitute this universe.

karpuravitikamoda samakarsha digantara 10

The karpura fragrance from whose mouth spreads everywhere..

The fragrance from her mouth is due to the chewing of betel leaf preparation that has been flavored with menthol. This fragrance gladdens as well as attracts or spreads to all the directions.

nijasamlapa madhurya vinirbhatsita kacchapi:

Whose daily prattle is like the sounds from the kacchapi.

Her daily prattle or conversation is sweeter than the sounds of the veena of Sarasvati called Kacchapi.

mandasmita prabhapura majjad kamesa manasa:11

Whose gentle smile gladdens Kamesvara's mind.

Her gentle smile 's aura fills or gladdens the mind of her consort Kamesa.

anakalita sadrisya chibuka sri virajita

Whose auspicious chin shines matchless.

Her auspicious chin shines in an incomparable manner. (The reference to Kamakshi is strong here for the chin is Kamakshi's station in many tantra works. That is why it cannot have any comparison .)

kamesa baddha mangalya sutra sobhita kandhara:12

Whose neck shines with the mangalsutra tied by Kamesa.

Her neck shines with the mangala sutra tied on her by none other than Kamesa.

kanakankagada keyura kamaniya bhujanvita:

Whose beautiful arms have golden bangles.

Her arms are pretty because of the gold armlets.

ratnagraiveya chintaka lolamuktaphalanvita:13

From whose necklace on the back has dangling fruit- pearls

The gem studded necklace that hangs around the back of the neck has pearls dangling like fruits from it.

kamesvara premaratna mani pratipanastani:

Whose chest (dear to Kamesa) are covered with gems.

nabhyalavala romali lataphala kujadvayi :14

Whose breasts seem like fruits on creeper of navel hair

The hair on her navel looks like a creeper on which are borne her breasts that are like fruits.

lakshya roma latadharata- samunneya madhyama:

Whose slim climber like waist needs to be inferred.

Her waist with these climber like hairs look so slender that its presence has to be inferred.

stanabhara dalan madhya patta bandha valitraya:15

Adorned with the triple band to support the weighty breasts.

In order to support her heavy breasts she is adorned with the ornament that has three bands.

arunaruna kousumbha vastra bhasvat katithati:

Whose hips are covered by dawn colored silk.

The area of her hips is covered by silk which has the ruddy colour of dawn.

ratna kinkinikaramya rasanadama bhusita:16

Further adorned by ornament of gems and bells.

They are further adorned by an ornament that is studded with gems and tiny bells.

kamesa jnata soubhagya mardavoru dvayanvita:

Whose thighs have a softness known to Kamesa.

The marital softness of her two thighs are known only to Kamesa. Once again we are reminded that Shri Lalita is to be approached with respect just as one would approach a married woman.

manikya mukutakara janudvaya virajita:17

Whose two knees shine like the manikya shaped into a crown..

Her two knees shine like two crowns made of manikya gem.

indragopa parikshipta smara tuna bhajannkika:

Whose covered legs are Smara's quivers.

Her legs that are covered look like quivers of Kamadeva.

guda gulpha kurmaprishta jayishnu prapadanvita:18

Whose hidden ankles are established victoriously on the tortoise -feet.

Her covered ankles that rest on her feet, that look like the back of the tortoise, seem to suggest victory .

The comparison is being made to jaya stambha or victory pillars.

nakhadhiti samcchanna namajjana tamoguna:

The shine from whose toenails eradicate darkness for the bending-people.

The light shining from her toe nails seem to dispel the dark nature (ignorance) of those who bow to her (at her feet).

padadvaya prabhajala parakrita saroruha:19

Whose two feet's beauty defeats the lotus.