

## ॥ नवरत्नमालिका ॥

### NAVARATNAMALIKA

(1)

हापनूपुरकिरीटकुण्डलविभूषितावयवशोभिनीं  
कारणेशवरभौलिकोटिपरिकल्प्यमानपदपीठिकाम् ।  
कालकालफणिपाशबाणधनुरंकुशामरुणमेखलां  
फालभूतिलकलोचनां मनसि भावयामि परदेवताम् ॥

I meditate in my mind the Supreme Goddess whose mhos are adorned with bracelets, anklets, crown and earrings, whose foot pedestal is constituted by the countless heads of Gods like Brahma and who wear extremely black serpents, noose, arrow, bow, goad and red girdle and marked by a tilaka in the form of a (third) eye on her forehead.

(The opening line of "Anandalahari" of the Bhagavatpada hints at the fact that Brahma praised Her glory but did not succeed in exhausting it. That she too has a third eye is evident in the "Satanamavali" of the Devi which adores her as "Trilocanayai namah". The possession of the three eyes is suggestive of Her being the source of all light and wisdom, representing as they do the Sun, Moon and Fire. The beautiful ornaments and the sharp weapons that adorn Her stand for Her twin functions of bestowing the good to the devotees and destruction of the evil among the defiant.)

(2)

गन्धसारघनसारचारुनवनागवल्लिरसवासिनीं  
सान्ध्यरागमधुराधराभरणसुन्दराननशुचिस्मिताम् ।  
मन्थरायतविलोचनाममलबालचन्द्रकृतशेखरीं  
इन्दिरामणसोदरीं मनसि भावयामि परदेवताम् ॥

I meditate in my mind the Supreme Goddess, the sister of (Narayana) the husband of Indira (Lakshmi) who is fragrant with the aromatic arecanut, camphor and tender betel leaf (chewed by her), whose face is beautiful with the crimson hue like that of evening twilight and pleasing smiles, whose eyes are languid and long and whose head is adorned with the white crescent moon.

(The conception of Bhavani being the sister of Narayana brings home to the mind of devotees that Siva and Mahavishnu are but manifestations of the One Supreme Being.)

(3)

स्मरचारुमुखमण्डलां विमलगण्डलम्बिमणिमण्डलां  
हारदामपरिशोभमानकुचभारभीरुतनुमध्यमाम् ।  
वीरगर्वहरनूपुरां विविधकारणेशवरपीठिकां  
मारवैरिसहचारिणीं मनसि भावयामि परदेवताम् ॥

I meditate in my mind the Supreme Goddess, the consort of the enemy of the God of love (Siva), beside whose bright cheek dangle circlets of jewels, whose slender waist languish under the weight of Her bosom bedecked with rows of necklaces, whose anklets curb the pride of even great heroes and whose pedestal is supported by the Creator and other Gods.

(Beauty of form heroic demeanour and majestic bearing go hand in hand in the personality of Devi.)

(4)

भूरिभारधरकुण्डलीन्द्रमणिबद्धभूवलयापीठिकां  
वारिराशिमणिमेखलावलयवह्निमण्डलशरीरिणीम् ।  
वारिसारवहकुण्डलां गगनशेखरीं च परमात्मिकां  
चारुचन्द्ररविलोचनां मनसि भावयामि परदेवताम् ॥

I meditate in my mind the Supreme Goddess identical with the Supreme Spirit, whose seat is the world adorned by the gems of Adisesa serpent who bears the earth (below), whose body is refulgent like fine and is adorned with the girdle set with the gems obtained from the ocean, who has for her earrings the clouds and whose face is the lofty sky, and whose eyes are the beautiful moon and the sun.

(The all pervasive greatness of Devi encompassing the whole universe rising from the depths of the nether-world and extending up to the space beyond is suggested in this verse cf. "samasta jagad-adharayai namah")

(5)

कुण्डलत्रिविधकोणमण्डलविहारषड्दलसमुल्लस -  
त्पुण्डरीकमुखभेदिनीं तरुणचण्डभानुतडिदुज्ज्वलाम् ।  
मण्डलेन्दुपरिवाहितामृततरङ्गिणीमरुणरूपिणीं  
मण्डलान्तमणि दीपिकां मनसि भावयामि परदेवताम् ॥

I meditate in my mind the Supreme Goddess who presides over the *bindu*, the *trikona*, *satkona* and *navakona* and shines in the "six petals", whose face excels in splendour the lotus, who is effulgent like the rising Sun an Lightning, who is delightful like the nectarine rays of the moon, who is crimson in colour and who is illumined by numerous circular rows of lamps.

(One may refer to the esoteric mantras embedded in *namavalis* such as Sri Balastottara satanamavali panegorising the Devi in terms such as, "*Trikona madhya nilayayai namah*, *Satkonapuravasayai namah*, *Navakonapuravasayai namah*" *Bindusthalasamanvitayai namah*, *Dala matrkayai namah* etc.)

(6)

वारणाननमयूरवाहमुखाहवारणपयोधरां  
चारणादिसुरसुन्दरीचिकुरशेखरीकृतपदाम्बुजाम् ।  
कारणाधिपतिपञ्चकप्रकृतिकारणप्रथममातृकां  
वारणान्तमुखपारणां मनसि भावयामि परदेवताम् ॥

I meditate in my mind the Supreme Goddess whose bosom removed the thirst (for milk) of Lord Ganesa and Karttikeya, whose lotus-like feet are placed over the tresses of the damsels of the caranas and Gods, who is the primal cause of the five Gods (Brahma, Vishnu, Rudra, Isvara and Sadasiva) responsible for the five cosmic deeds who is the primordial Mother Goddess and who caused delight to the elephant faced God.

(It is the grace of Devi that explains the wisdom of Vinayaka and the valour of Karttikeya. Her "*vatsalya*" towards them is referred to by Muka Kavi in his "*Mandasmita sataka*". Hirambe ca guhe ca harsabharitam vatsalyam ankurayan" (v. 75) Her majesty and power demand the vassalage of semidivine and divine

beings, not to speak of mortals. She is the Adi Parasakti who activates Brahma and the other four Gods in performing the cosmic deeds of creation, sustenance, destruction, obscuration and liberation. Adi Sankara in his Saundaryalahari makes explicit referene to this aspect in verse 24, Jagat sute dhata..")

(7)

पद्मकान्तिपदपाणिपल्लवपयोधराननसरोरुहां  
पद्मरागमणिमेखलावलयनीवशोभितनितम्बिनीम् ।  
पद्मसंभवसदाशिवान्तमयपद्मरत्नपदपीठिकां  
पद्मिनीं प्रणवरूपिणीं मनसि भावयामि परदेवताम् ॥

I meditate in my mind the Supreme Divinity whose tender feet and hands, bosom and face resemble in lustre the lotus, who wears a girdle studded with "padmaraga" gems, whose waist is beautiful with the knot of her garment, whose seat is supported by the Gods from Brahma to Sadasiva, who is Herself the Lakshmi and the embodiment of Omkara.

(The beauty of Her form matches the artistry of Her cosmic action. As Laksmi she is the source of earthly prosperity and as pranavarupini, is the source of the entire gamat of spirit and matter. The suzerainty of Devi whose glance makes Brahma, Visnu and Rudra to act is referred to by Sridhara Venkatesa in his Akhyasasti thus "Svayambhu-dait-yari-tripuramathana-nirita-krtas-trilokisamrajyam tadapi nayanadesavasagam (v.5).)

(8)

आगमप्रणवपीठिकाममलवर्णमङ्गलशरीरिणीं  
आगमावयवशोभिनीमखिलवेदसारकृतशेखरीम् ।  
मूलमन्त्रमुखमण्डलां मुदितनादबिन्दुनवयौवनां  
मातृकां त्रिपुरसुन्दरीं मनसि भावयामि परदेवताम् ॥

I meditate in my mind that Supreme Divinity Tripurasundari, the embodiment of aksara who is the substratum of the Vedas and the pranava, whose auspicious form consists of the fiftyone alphabets, who is resplendent in her limbs in the form of Agamas, whose head consists of the entire Vedic upanisads, whose face is the Sri Vidya mula mantra and whose freshness of youth is the budding nada and bindu tattvas.

(The devimahatmya alludes to the verbal image of Devi in the form of the four Vedas and Upanisads in the following lines - "Sabdatmika suvimalargyajusam nidhanam, udgotaramyapada - pathavatam ca samnam?" "The Devi is the support of scriptural words of the illuminating RK and Yajur Veda and of the Samans of pleasing padapatha that are sung". She is further described as "tattvamayi," "Agamarupini," "dalamatrka" etc. in the Devi hymns.)

(9)

कालिकातिमिरकुन्तलान्तघनभृङ्गमङ्गलविराजिनीं  
 चूलिकाशिखर मालि कावल यमलिकासुरभिसौरभाम् ।  
 वालिकामधुरगण्डमण्डलमनोहराननसरोरुहां  
 कालिकामखिलनायिकां मनसि भावयामि परदेवताम् ॥

I meditate in my mind the Supreme Goddess Kali the suzerain head of the whole universe, who shines with the thick and black tresses resembling the swarm of bees in their black complexion, who is fragrant with the wreath of jasmine flowers adorning her forehead, the beauty of whose bewitching lotus-like face is enhanced by the sweet and expansive cheeks.

That she is the suzerain Head of the whole universe is stressed more than once in his hymns of praise by Sri Sankara Bhagavatpada, cf. Vivasya srsti-vilaya-sthiti hetubhutam (Sri Lalita Pancaratnam, v.4); Jagajalam-etat-tvayaiva amba, srstam' (Sri Devibhujangam, v.27) etc.

(10)

नित्यमेव नियमेन जल्पतां  
 भुक्तिमुक्तिफलदामभीष्टदाम् ।  
 शङ्करेण रचितां सदा जपे -  
 त्रामरत्ननवरत्नमालिकाम् ॥

The one who recites daily this great jewel of a hymn made up of nine gems of verses composed by Sri Sankara without fail, uninterruptedly shall have his wish granted by this Supreme Deity, be it enjoyment in this world or the bliss of liberation yonder.