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 “Satnamavali” 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.)

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)

स्मारचारुभुमिज्ञात प्रीतान्तः कामपरिशोभमानुकुरृतुभारभीरतुमध्यमात्।
वीरगवसन्नुमिकृतां सत्तविद्यकरणेशवर्णीतिकाः
मारवैरिसहचारिनिम मनसि भावायमः परदेवतायाः॥

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)

भूरिभारधरकुण्डलीन्द्रभीमिज्ञात प्रीतान्तः
वारिसहभीमिज्ञात प्रीतान्तः
वारिसार्वकुण्डलां गगनशेखरीं च परमाल्लिकाः
चारुचन्द्रविलोचनां मनसि भावायमः परदेवतायाः॥

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")
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 namavaliis such as Sri Balastottara satanamavali panegorising the Devi in terms such as, “Trikona madhya nilayayai namah, Satkonapuravasayai namah, Navakonapuravasayai namah” Bindusthalasamanvityai namah, Dala matrikayai namah etc.))

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”. Herambe 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 suite dhata...

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 gamut 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-ktras-trilokismaramjyam tadapi nayanadesavasagam (v.5)."

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 th form of the four Vedas and Upanisads in the following lines - "Sabdhatmika 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.)

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-sthitihetubhutam (Sri Lalita Pancaratnam, v.4); Jagajjalam-etat-tvayaiva amba, srstam' (Sri Devibhujangam, v.27) etc.

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.