

## 11. श्री ललिता पञ्चरत्नम् / Sri Lalitha Pancharatnam

### Introduction:

In our devotional literature, the name “Lalitha’ refers to Rajarajeshwari, Maha Tripurasundari and Adi Parashakti forms of Devi.

The explanation for the name Lalitha is as follows -

*लोकानतीत्य ललते ललिता तेन सोच्यते (Lokanatheethya lalathe Lalitha thena sochyathe)*

She is called Lalitha, because she is beyond all the created worlds. She transcends the lokas and she plays with the universe she created. Lalitha also means one who is pleasing to the mind.

There are several qualities associated with Lalitha, the Adi Parashakti – viz, laalityam – gentleness, soukumaryam, (sukumari – being a young girl), sundaram – very beautiful and so on. It is a practice to meditate on Lalitha, early in the morning as soon as one gets up and hence these Stotras are known as pratasmarana Stotras to be chanted in the morning.

**1.प्रातःस्मरामि ललितावदनारविन्दं बिम्बाधरं पृथुलमौक्तिकशोभिनासम्।  
आकर्णदीर्घनयनं मणिकुण्डलाढ्यं मन्दस्मितं मृगमदोज्ज्वल भालदेशम्॥**

**1. prātaḥ smarāmi lalitāvadanāravindaṃ bimbādharaṃ pṛthulamauktikaśōbhināsam ।  
ākarnādīrghanayanaṃ maṇikuṇḍalāḍhyaṃ mandasmitaṃ mṛgamadōjjvalabhāladēśam ॥**

### Meaning & Explanation:

**प्रातःस्मरामि ललितावदनारविन्दं / prātaḥ smarāmi lalitāvadanāravindaṃ**

प्रातः - prātaḥ - early morning; स्मरामि – smarāmi - I meditate; ललिता – lalitā - Lalitha; वदन-  
vadana - face; अरविन्दं – aravindaṃ - lotus face;

Early in the morning, I meditate upon Lalitha, whose face is like lotus.

### Notes:

When we start meditating on any Devata, in the dhyana shloka, we have to visualize the names and forms of that Devata in our mind. Without names and forms, it will not be possible to focus on any particular Devata. Here, the description of the form of Goddess Lalitha is given.

**बिम्बाधरं पृथुलमौक्तिकशोभिनासम् / bimbādharaṃ pṛthulamauktikaśōbhināsam**

बिम्ब – bimbā - Bimba fruit; अधरं - adharaṃ - lips; पृथुल - pṛthula – large; मौक्तिक - mauktika - pearl; शोभि- śōbhi- shining ; नासम् - nāsam –nose;

The lips are red in color like a bimba fruit. Nose is shining with nose-stud that is adorned with a large pearl.

### आकर्णदीर्घनयनं मणिकुण्डलाढ्यं/ ākarṇadīrghanayanaṃ maṇikuṇḍalāḍhyaṃ

आकर्ण - ākarṇa – up to the ears; दीर्घ – dīrgha – very long; नयनं - nayanaṃ - eyes; मणि - maṇi - pearl; कुण्डल - kuṇḍala – ear ring; आढ्यं - āḍhyaṃ - rich / shining;

The eyes are long and extending up to ears. The ears are rich and shining with hanging kundalas studded with gems.

The eyes of women are generally described as very long, like fish (Meena Lochani – fish like eyes). The shine of the kundalas gives additional shine to the entire face.

### मन्दस्मितं मृगमदोज्ज्वल भालदेशम् / mandasmitaṃ mṛgamadōjjvala bhāladēśam ||

मन्दस्मितं - mandasmitaṃ - gentle smile; मृगमद – mṛgamada – Kasthuri (thilakam) ; उज्ज्वल - ujjvala – radiant; भाल – bhāla- forehead; देशम् - dēśam - area;

Gentle smile is adding to beauty to the face. Forehead is shining as it is adorned with Kasturi thilakam (Bindi)

(Vinayaka also has a name “Bhala” - “Bhalachandra” meaning one who has a moon on the forehead).

2.प्रातर्भजामि ललिताभुजकल्पवल्लीं रत्नाङ्गुलीयलसदङ्गुलिपल्लवाढ्याम् ।  
माणिक्यहेमवलयङ्गदशोभमानां पुण्ड्रेक्षुचापकुसुमेषुसृणीर्दधानाम् ॥२॥

2.prātarbhajāmi lalitābhujakalpavallīṃ ratnāṅgulīyalasadaṅgulipallavāḍhyām ।  
māṇikyahēmavalayāṅgadaśōbhāmānāṃ puṇḍrēkṣucaṣapakusumēṣusṛṇīrdadhānām ||

### Meaning & Explanation:

प्रातर्भजामि ललिताभुजकल्पवल्लीं / prātarbhajāmi lalitābhujakalpavallīṃ

प्रातः - prāta: early morning; भजामि - bhajāmi - worship; ललिता - Lalitā - Lalitha; भुज - bhuja - arms; कल्प - Kalpa - kalpaka; वल्ली - vallī - creeper;

I worship Lalitha, early in the morning, who has arms like the creeper of Kalpaka tree.

**Note:**

Arms are compared to the creeper of Kalpaka tree which is found in Swarga loka. This comparison is because whatever we desire, Lalitha Devi blesses us with that in abundance. So, her arms are compared to kalpavalli.

**रत्नाङ्गुलीयलसदाङ्गुलि पल्लवाढ्याम् । / ratnāṅgulīyalasadaṅgulī pallavāḍhyām ।**

रत्न - ratna – gems studded; अङ्गुलीय- aṅgulīya – finger rings; लसत् – lasat – shining ; अङ्गुलि - aṅgulī –fingers; पल्लव - pallava - sprouts; आढ्याम् - āḍhyām – rich/shining.

Arms are compared to Kalpaka creeper and the fingers are compared to the sprouts coming out of the creeper. These fingers are shining with the gem studded finger-rings.

**माणिक्यहेमवलयङ्गदशोभमानां / māṅikyahēmavalayāṅgadaśōbhamānām**

माणिक्य - māṅikya - Ruby ; हेम- hēma - gold; वलय – valaya – bangles; अङ्गद aṅgada – armlets (worn on the top part of the arms); शोभमानां - śōbhamānām - shining with splendor;

Arms are shining with splendor, with ruby studded golden bangles and armlets.

**पुण्ड्रेक्षुचापकुसुमेषुसृणिर्दधानाम् / puṇḍrēkṣucāpakusumēṣusṛṇīrdadhānām**

पुण्ड्र – pundra - red colored; इक्षु- Ikshu - sugarcane; चाप - cāpa - bow (of sugarcane); कुसुम- kusuma – flower; इषु -ēṣu - arrows; सृणि – srini- goad (ankusha) ; दधानाम् - dadhānām – holding;

She is holding a bow of red colored sugar cane, (red colored sugarcane is supposed to be tastier), arrows made of flowers, and goad (ankusha), in her hands.

**Notes:**

In some books it is mentioned as सृणी - sṛṇī which means sickle used for cutting; we can see Devi holding sickle in some pictures and goad in some others.

**Summary:**

The comparisons used for describing Devi in this shloka are summarized here - Kalpaka creeper like arms ending with fingers (compared to the sprouts of the creeper); fingers are shining beautifully with the gem studded finger-rings; arms are shining with golden bangles and armlets which are ruby studded; hands are holding a red colored sugarcane bow, five flower arrows and ankusha.

It is to be understood that all these ornaments derive their beauty from the beautiful form of Devi, unlike normal women who wear ornaments to enhance their beauty.

Devi's beauty is so great and transcendental that the ornaments derive beauty from her. For the easy understanding of a common person, these ornaments are described in greater detail, so that we understand the beauty of Devi combined with the beauty of the ornaments.

**3.प्रातर्नमामि ललिताचरणारविन्दं भक्तोष्टदाननिरतं भवसिन्धुपोतम्।  
पद्मासनादिसुरनायकपूजनीयं पद्माङ्कुशध्वजसुदर्शनलाञ्छनाढ्यम्॥**

**3.prātarnamāmi lalitācaraṇāravindaṃ bhaktēṣṭadānanirataṃ bhavasindhupōtam |  
padmāsanādisuranāyakapūjanīyaṃ padmāṅkuśadhvajasadarśanalāñChanādhyam ||**

### **Meaning & Explanation:**

**प्रातर्नमामि ललिताचरणारविन्दं / prātarnamāmi lalitācaraṇāravindaṃ**

प्रातः - prāta: - early morning; नमामि - namāmi - I prostrate; ललिता - lalitā - to Lalitha; चरण - caraṇa - feet; अरविन्दं - aravindaṃ - lotus;

I prostrate at the lotus feet of Lalitha Devi, early in the morning.

### **Note:**

Started with description of Devi's face, then arms, fingers and now comes to the description of the feet. We need to catch hold of the feet for our redemption, and hence our focus should always be on the feet be it Guru, Devi or any Devata.

**भक्तोष्टदाननिरतं भवसिन्धुपोतम् / bhaktēṣṭadānanirataṃ bhavasindhupōtam |**

भक्त - Bhakta - of Devotees; इष्ट - Iṣṭa - desire; दान - dāna - gives ; निरतं - nirataṃ - engaged in (giving); भव - bhava - samsara; सिन्धु- sindhu - ocean; पोतम् - pōtam - boat;

Her lotus feet are ever engaged in fulfilling the desires of the devotees. They are the boat that helps us cross the ocean of samsara and takes us to the other shore namely Moksha.

**Notes:**

This is not to be understood that she gives whatever we desire, but she grants what she considers good for us. On many occasions, we keep on worshipping for a particular desire but it does not get fulfilled. We need to understand that, first of all the karma theory operates and accordingly we get only whatever we are destined to get. However, we still worship because the intensity of the harm which we are destined to go through will reduce due to the compassion of Lalitha Devi. She will lessen the load of our misery and grant us what she considers good for us, keeping in mind our destiny / karma. Always, the long-term interest is what we need to keep in mind. So the phrase 'bhaktēṣṭa dāna niraṭaṃ' is to be understood in the proper sense of Dharma Shastra.

She will ensure that we are not always just sailing and returning to earth to take birth after birth. Her compassion is more pronounced here. One should be qualified for moksha and that can be acquired by various methods as mentioned in the shastras, which includes worshipping of Lalitha Devi's feet. It is impossible for human beings to attain that kind of gnana which bestows moksha without her grace.

But an attempt that one makes by way of karma yoga, bhakti yoga etc, to reach that level of gnana is important. So, we have to make attempt so that the boat (feet) can take us to the other shore.

**पद्मासनदिसुरनायकपूजनीयं / padmāsanādisuranāyakapūjanīyaṃ**

पद्मासन-padmāsana- seated on Padmasana (refers to Brahma); आदि –ādi- and others – सुर – sura - Devas; नायक - nāyaka - head; पूजनीयं - pūjanīyaṃ - offer pooja;

Pooja is offered at the feet of Devi by heads of Devas, like Brahma Deva (padamasana - who is seated on lotus) and Indra.

Brahma and Indra are the two heads of Devas. Other Devas like Agni, Yama, Varuna etc. also offer Pooja at Devi's feet every day.

**पद्माङ्कुशध्वजसुदर्शनलाञ्छनाढ्यम् / padmāṅkuśadhvajasadarśanalāñChanāḍhyam ||**

पद्म-padma-Lotus; अङ्कुश- aṅkuśa- goad; ध्वज – dhvaja-flag; सुदर्शन – sudarśana-Sudharshana Chakra; लाञ्छन – lāñchana - marks; आढ्यम् - āḍhyam - shining;

Underside of the Lalitha Devi's feet have the marks of lotus, goad, flag and Sudarshana chakra.

In general, these kinds of marks are found while describing various forms of avataras. In Shrimad Bhagavatam, Krishna's feet are described as having similar marks. These marks are left in the sands of Brindavan. Once, Akrura went in his chariot to fetch Krishna from Brindavan. As he goes near Krishna's house, he saw these marks of Krishna's underside of the feet on the sand. He immediately jumped down from the chariot and rolled on the sand because, he did not want to walk on the marks left by Krishna's feet. This devotional emotion is beautifully described, which Akrura carries during his last part of the journey to the house of Krishna.

### **Summary:**

Lalitha's Charanaravindam is described as very generous in granting the desires of bhaktas; in acting as a boat to help devotees cross the ocean of samsara and taking them to the other shore namely Moksha; being worshiped by all Devas including Brahma deva and Indra; she has marks viz, lotus, goad, flag and Sudarshana chakra, on the underside of her feet.

**4.प्रातःस्तुवे परशिवां ललितां भवानीं त्रय्यन्तवेद्यविभवां करुणानवद्याम् ।  
विश्वस्य सृष्टिविलयस्थितिहेतुभूतां विश्वेश्वरीं निगमवाङ्मनसातिदूराम् ॥४॥**

**4.prātaḥ stuvē paraśivāṃ lalitāṃ bhavānīm trayyantavēdyavibhavāṃ karuṇānavadyām ।  
viśvasya sṛṣṭavilayasthitihētubhūtāṃ vishvēśvarīm nigamavāṅmamanasātidūrām ॥**

### **Meaning & Explanation:**

**प्रातःस्तुवे परशिवां ललितां भवानीं / prātaḥ stuvē paraśivāṃ lalitāṃ bhavānīm**

प्रातः - prātaḥ - early morning; स्तुवे – stuvē I praise; परशिवां - paraśivāṃ - Supreme and auspicious Devi; ललितां - lalitāṃ - to Lalitha Devi; भवानीं - bhavānīm - Bhavani - Consort of Shiva / cause of Samsara;

Having envisioned the form of Lalitha Devi in our mind, starting from the face, then arms, then hands and then feet, now we are praising her qualities.

I offer my hymn of praise in the early morning, to the supreme and auspicious Devi, who is the consort of Shiva / cause of the cycle of birth and death (Samara). Whatever she gives is auspicious. Even the miseries we go through in life should be perceived as her Prasada.

**त्रय्यन्तवेद्यविभवां करुणानवद्याम् / trayyantavēdyavibhavāṃ karuṇānavadyām ।**

त्रयी- trayi – three Vedas; अन्त-anta-end; वेद्य - vēdya - to be known ; विभवां - vibhavāṃ - glory; करुणा - karuṇā – compassion; अनवद्याम् - anavadyām – irreproachable / faultless;

Her glory is to be known from Upanishads, the end part of three Vedas, Rig, Yajur and Sama. She shows abundant compassion which is faultless.

### **Notes:**

Vedas are indicated by the term 'Trayee' (three-fold) in many Stotras and Shastras. Initially when Veda Vyasa started compiling, there were only three Vedas. Later he found another mass of knowledge attributed to Atharva Rishi and he gave the status of Veda and made it as the fourth Veda. Vedanta refers to the end part of the Veda, i.e, Upanishads (gnana kanda). Upanishad, is the one that describes Parabrahman and the ways of attaining the same unlike the earlier part Karma kanda and Upasana kanda, which describes the means to get gnana. Without Karma and Upasana, it is not possible to get Gnana. However, some are born as gnanis and get gnana directly without going through Karma / Upasana Marga, because they did karma and upasana in their previous births.

Gnana of Parabrahman comes at the end of three Vedas. Purpose of Upanishads is to show the presence of Lalitha Devi and establish parabrahman, (Parabrahma Swaroopini).

She is full of compassion which is irreproachable i.e., beyond blame.

### **विश्वस्य सृष्टिविलयस्थितिहेतुभूतां / viśvasya sṛṣṭavilayasthitihētubhūtāṃ**

विश्वस्य – viśvasya - universe; सृष्टि - sṛṣṭa - creation; विलय - vilaya – merger (Laya) स्थिति - sthiti - sustenance; हेतु भूतां – hētu bhūtāṃ - cause;

She is the cause of creation, sustenance and merger of the Universe.

### **Note:**

She is the one who blesses us with all comforts not because of our eligibility, but because of her compassion, though our sins are much greater than our good deeds. She is giving us an opportunity to redeem ourselves, by giving us excessive comfort and lessening the effect of our sins.

### **विश्वेश्वरीं निगमवाङ्मनसातिदूराम् / vishvēśvarīṃ nigamavāṅmamanasātidūrām ||**

विश्वेश्वरीं - / vishvēśvarīṃ - Vishveshwari/Mistress of Universe; निगम – nigama – Vedas; वाक् - vāk - speech; मनस – manasa – of mind; अति - ati - very; दूराम् - dūrām – distance / far away (beyond thoughts);

She is the only Mistress of the Universe. She is far away from the reach of Vedas, speech and thought.

**Note:**

Some versions mention as Vidyeshwari – Eshwari of Vidyas (Mistress of all knowledge) If we approach Devi, all our problems will be solved as she is the Mistress of the entire Universe. Vedas cannot do justice in completely describing the form or quality or Leela etc of Devi. They can only point to her. This is mentioned in Taittiriya Upanishad 2:9 as below:

***यतो वाचो निवर्तन्ते अप्राप्य मनसा सह - Yato vaaco nivartante apraapya manasaa sah***

As said in the Vedas, Devi is beyond the scope of mind / words. Thought is more subtle / easier than words. Even for thought, she is not perceivable. Parabrahman cannot be a subject of thought, words, and Vedic swaras. Parabrahman can only be the subject of experience in one's own heart, as Atma.

Vak, is different from Vedas, because there are many people who write many commentaries, books explaining Vedas, Parabrahma Swarooma etc. All of these are speech (words) which cannot exhaust all the aspects of Lalitha Devi. She can be reached only through experience by attaining gnana due to her grace.

**5.प्रातर्वदामि ललिते तव पुण्यनाम कामेश्वरीति कमलेति महेश्वरीति।  
श्रीशाम्भवीति जगतां जननी परेति वाग्देवतेति वचसा त्रिपुरेश्वरीति ॥**

**5.prātarvadāmi lalitē tava puṇyanāma kāmēśvarīti kamalēti mahēśvarīti |  
śrīśāmbhavīti jagatāṃ janānī parēti vāgdēvatēti vacasā tripurēśvarīti ॥**

**Meaning & Explanation:**

First three shlokas, described the form, fourth explained how to praise her. Now, this shloka suggests that the best praise is chanting of her sacred names. Because, her names are very powerful, that even if we do not know much about her qualities / Leela etc, the name has the potential of all her qualities, leelas etc, packed into it. So, few names are listed in this shloka, for us to be able to chant.

**प्रातर्वदामि ललिते तव पुण्यनाम/ prātarvadāmi lalitē tava puṇyanāma**

प्रातः : prāta: - early morning; वदामि - vadāmi - chant; ललिते – lalitē – Oh Lalitha; तव - tava - your; पुण्यनाम - puṇyanāma – sacred names;



Oh Lalitha, I chant your sacred names early in the morning.

**कामेश्वरीति कमलेति महेश्वरीति । kāmēśvarīti kamalēti mahēśvarīti ।**

कामेश्वरीति – kāmēśvarīti – known as Kameshwari; कमलेति – kamalēti – known as Kamala; महेश्वरीति । mahēśvarīti - known as Supreme Eshwari;

She is known by names Kameshwari, Kamala (who is sitting on Lotus and gives wealth primarily), and the supreme Eshwari, (the consort of Maheshwara)

Kameshwari is a beautiful name that comes in Lalithopakyanam. This occupies an important place in Brahmanda purana, Lalitha Sahasranamam, Lalitha Trishathi which were taught by Hayagreeva to Sage Agastya. Lalitha Devi appears from Chidagni to kill Bhandasura. This story is mentioned in Lalithopakyanam. At that time, she marries Kameshwara, (the form of Shiva) and so she is known as Kameshwari.

Kameshwari means Lord (Mistress) of all desires. Whatever one desires, it is in her capacity to give. Her capacity is abundant, and our desires are only small fractions. She grants not only the desires which are good for us but also guides us in proper direction to take us to the goal of moksha. Kamakshi is also a name connected with this meaning. Kama Koti means end of Kama, i.e., attaining moksha which should be the end of all desires.

Kamaleti – Kamala is name of Lakshmi who is sitting on lotus. All our mundane needs are fulfilled by her, though we do not deserve these comforts, as these comforts outweigh the fruit of our sins. She still gives a balanced (compassionate) mix so that we do not get to experience only the fruit of our sins but also our needs are satisfied then and there.

**श्रीशाम्भवीति जगतां जननी परेति / śrīśāmbhavīti jagatām jananī parēti**

श्री – śrī – glorious; शाम्भवीति - śāmbhavīti – Shambhavi (consort of Shambhu); जगतां - jagatām - universes ; जननी – jananī – Mother; परेति – parēti - supreme;

Shambhavi is consort of Shambhu who is glorious and the Supreme Mother of universe.

### **Notes:**

Shambhu means form of auspiciousness. Shambhavi refers to personification of auspiciousness which is her very form. The moment we attain her feet or utter the name 'Srishambhavi', nothing inauspicious will happen to us which we should be sure of. We should have rock like faith in her and accept whatever happens as good for us.

There are lot of concepts associated with the term Shambhavi. There is a mudra called Shambhavi mudra and a Vidya called Shambhavi Vidya. There are many upasanas in Srividya marga and some of the aspects are known as Shambhavi.

She is the Mother of all the crores of universes (Brahmandas). If she can take care of crores of Brahmandas, our creation is so tiny and there is no reason why she cannot take care of us.

Para means, transcendental / supreme / nothing beyond her. She is the final goal to be attained and hence she is called Para Devata, Adi Parashakti etc, - the state of being supreme and beyond the ken of mundane life.

### **वाग्देवतेति वचसा त्रिपुरेश्वरीति ॥ vāgdēvatēti vacasā tripurēśvarīti ॥**

वाग्देवतेति – vāgdēvatēti – Devata of speech (Refers to Saraswati); वचसा – vacasā – through words, loudly (not mentally); त्रिपुरेश्वरीति – tripurēśvarīti – Eshwari of three states;

Saraswati is the lord of speech (Vak) and we chant her name by voicing words with sound, and not mentally. She is the Eshwari of three cities.

#### **Note:**

She blesses us with power of speech. Whatever we say will come true, which is the real power of speech. Patanjali says in Yoga sutra, that if we are wedded to satyam (truth) at all times, whatever we say will come true. That is why the moment a gnani blesses or curses, it fructifies immediately. They acquire this power by adhering to only truth. If we chant the name of Vagdevata, we will also adhere to truth and be blessed with that power.

#### **Tripureshwari**

- She is the Eshwari of three cities; there is a story where three demons were killed by Shiva who were located in the form of three cities. She is the power behind Shiva.
- Tripura also refers to three states – waking state, dream state, and state of deep sleep through which we pass every day. She is the guiding force, who will lead us to the fourth state, viz the Samadhi state, (state of higher consciousness) which is beyond the three states.
- Further, there are three bodies (Shareeras), also known as Tripura, viz, Gross body, Subtle body and Causal body (Stoola / Sookshma/ Karana shareera), and she will take us to the state beyond the three bodies, which is bodiless state, the subtle state, which is her own state.

The causal body (Karana shareera) moves from one birth to another. If we chant this name, she will destroy that Karana shareera, and ensure that we reach the final state of moksha. She gives us great blessings, if we chant aloud, her sacred names - Kameshwari, Kamala,

Maheshwari, Srishambhavi, Jagat Janani, Para, Vagdevata, and Tripureshwari. These are the names Adi Shankara has suggested to chant at any time of the day and any condition we are in, as these are not Vedic mantras but only names. This helps one remember and meditate on her.

**6.यः श्लोकपञ्चकमिदं ललिताम्बिकायाः सौभाग्यदं सुललितं पठति प्रभाते ।  
तस्मै ददाति ललिता झटिति प्रसन्ना विद्यां श्रियं विमलसौख्यमनन्तकीर्तिम् ॥**

**6.yaḥ ślōkapañcakamidaṃ lalitāmbikāyāḥ saubhāgyadaṃ sulalitaṃ paṭhati prabhātē ।  
tasmai dadāti lalitā jhaṭiti prasannā vidyāṃ śriyaṃ vimalasaukhyamanantakīrtim ॥**

### **Meaning & Explanation:**

This is the Phalashruthi verse of this Stotra.

**यः श्लोकपञ्चकमिदं ललिताम्बिकायाः / yaḥ ślōkapañcakamidaṃ lalitāmbikāyāḥ**

यः - yaḥ - this; श्लोक - ślōka - shloka; पञ्चकं - pañcakam –group of five; इदं - idaṃ - this;  
ललिताम्बिकायाः / lalitāmbikāyāḥ- mother Lalitha;

This group of five Shlokas of Mother Lalitha

**सौभाग्यदं सुललितं पठति प्रभाते । / saubhāgyadaṃ sulalitaṃ paṭhati prabhātē ।**

सौभाग्यदं - saubhāgyadaṃ - grants auspiciousness/ good fortune; सुललितं - sulalitaṃ - easy /  
very simple; पठति - paṭhati - reads; प्रभाते – prabhātē - early morning;

This shloka, which is easy, simple and a pleasure to read, grants auspiciousness and good fortune to those who read it early in the morning (Brahma muhurta).

### **Note:**

The name ‘Lalitha’ represents Laalityam, which is a beautiful name, indicating sportiness. Stotra itself is Lalitha. Adi Shankara uses this beautiful word ‘Lalitham’ for describing the stotra on Lalitha who is simple, beautiful and gentle.

**तस्मै ददाति ललिता झटिति प्रसन्ना / tasmai dadāti lalitā jhaṭiti prasannā**

तस्मै - tasmai - to one (devotee) ;ददाति – dadāti - gives; ललिता - lalitā - Lalitha ; झटिति- jhaṭiti  
- immediately; प्रसन्ना / prasannā – happy / pleased;

Lalitha Devi becomes very happy and pleased and she immediately bestows the devotee with the following.

**विद्यां श्रियं विमलसौख्यमनन्तकीर्तिम् ॥ vidyāṃ śriyaṃ vimalasaukhyamanantakīrtim ॥**

विद्यां - vidyāṃ - knowledge; श्रियं - śriyaṃ - glory / wealth; विमल - vimala - blemish free / stainless; सौख्यं - saukhyam - comforts / enjoyments / pleasures; अनन्त - ananta - endless; कीर्तिम् – kīrtim – reputation;

She grants knowledge, wealth, blemish free comforts and everlasting fame.

Comfort with no stain means while enjoying the comfort, we should not end up committing a sin. If a person is blessed with knowledge, he should not insult other scholars who are less scholarly. Similarly, if a person is blessed with wealth he should not ridicule poor ones. All these would add to the existing loads of sins that one already carries. Such blessed people should be humble and should use their knowledge or wealth for the benefit of others. So, she grants that state of mind, which paves the way to enjoy the wealth in the righteous way. (Vimala Soukhyam – blemish free comfort)

Further, she blesses one with everlasting fame. Devi will create a situation where the wealth, scholarly knowledge, comfort etc, will be put to use for the benefit of humanity around us and this fame lasts for a long time

**॥ श्री ललिता पञ्चरत्नम् संपूर्णम् ॥**  
**॥ Sri Lalitha Pancharatnam Sampūrṇam ॥**