

॥ त्रिपुरसुन्दरीमानसपूजास्तोत्रम् ॥
TRIPURASUANDARI MANASA PUJA
STOTRAM

(1)

मम न भजनशक्तिः पादयोस्ते न भक्ति -
न च विषयविरक्तिर्ध्यानयोगे न सक्तिः ।
इति मनसि सदाहं चिन्तयन्नाद्यशक्ते
रुचिरवचनपुष्पैरर्चनं सञ्चिनोमि ॥

I do not have the ability to worship you, or the devotion to your feet, neither am I detached from the sensuous world nor am I involved in meditation on you: Thinking always thus in my mind, O primordial power! I offer worship (to you) with the flowers of fine words.

(2)

व्याप्तं हाटकविग्रहैर्जलचरैरारूढदेवव्रजैः
पोतैराकुलितान्तरं मणिधरैर्भूमीधरैर्भूषितम् ।
आरक्तामृतसिन्धुमुद्घुरचलद्वीचीचयव्याकुल -
व्योमानं परिचिन्त्य सन्ततमहो चेतः कृतार्थीभव ॥

O (subconscious) mind! be assured that your wishes are fulfilled - by continuously meditating upon the heavens which is encompassed by the reddened ocean of nectar having multitudes of waves filled with moving bubbles, which is ornamented by the mountains (bearers of the earth) who possess precious gems, and pervaded by the multitudes of God mounted on the rafts, and which is filled with golden fishes.

(3)

तस्मिन्नुज्ज्वलरत्नजालविलसत्कान्तिच्छटाभिः स्फुटं
कुर्वाणं वियदिन्द्रचापनिचयैराच्छादितं सर्वतः ।
उद्यैः शृङ्गनिषण्णदिव्यवनिताबृन्दाननप्रोल्लस -
द्वीताकर्णननिश्चलाखिलमृगं द्वीपं नमस्कुर्महे ॥

In the heavens, I salute that island where the fauna is stupified by listening to the wonderful music of the multitudes of divine damsels with shining faces seated on the highest peak (i.e.) engufed by the clusters of rainbows which are made splendourous by the bright rays of gems that flash forth supreme brilliance.

(4)

जातीचम्पकपाटलादिसुमनस्सौरभ्यसंभावितं
ह्रींकारध्वनिकण्ठकोकिलकुहूप्रोह्लासिचूतद्रुमम् ।
आविर्भूतसुगन्धियन्दनवनं दृष्टिप्रियं नन्दनं
यच्चयच्चलचञ्चरीकचटुलं चेतश्चिरं चिन्तय ॥

O (subconscious) mind! think constantly about the (heavenly) garden enchanting to the eyes with arrays of Sandalwood trees full of fragrance on which dance the hovering bees and in which the mango trees are made beautiful being occupied by the cuckoos that make the "hrinkara" sound and which is full of the fragrance of the flowers of Jati, Champaka, Patala and others.

(5)

परिपतितपरागैः पाटलक्षोणिभागो
विकसितकुसुमोघैः पीतचन्द्रार्करश्मिः ।
अलिशुकपिकराजीकूजितैः श्रोत्रहारी
स्फुरतु हृदि मदीये नूनमुद्यानराजः ॥

Let the best of the gardens whose frontal portion is covered by the fallen pollen of the Patala flowers, which has dense blossomed flowers that drink up (consume) the rays of sun and moon, which has enchanting chirpings of bees, parrots and cuckoo, shine forth in my heart.

(6)

रम्यद्वारपुरप्रचारतमसां संहारकारिप्रभ
स्फूर्जत्तोरणभारहारकमहाविस्तारहारद्युते ।
क्षोणीमण्डलहेमहारविलसत्संसारपारप्रद
प्रोद्यद्भक्तमनोविहार कनकप्राकार तुभ्यं नमः ॥

Salutations to the raised shining golden rampart that delights the minds of the devotees, which radiates as the golden garland of the earth as it takes the mortals across the wordly existance, which has a beautiful entrance embellished with decorative arches made of pearls and beautified with big garland and is capable of destroying the darkness.

(7)

उद्यत्कान्तिकलापकल्पितनभःस्फूर्जद्वितानप्रभः
सत्कृष्णागरुधूपवासितवियत्काष्ठान्तरे विश्रुतः ।
सेवायातसमस्तदैवतगणैरासेव्यमानोऽनिशं
सोऽयं श्रीमणिमण्डपोऽनवरतं मद्येतसि द्योतताम् ॥

Let the *Srimanimandapa*, which rising high brightens the skies with the well arranged glittering canopy, from where the fragrant tunes of the black aloe (*agaru*) and which is ever attended by the multitudes of Gods who have come to serve the supreme Goddess, ever shine in my mind.

(8)

क्वापि प्रोद्भटपद्मरागकिरणव्रातेन संध्यायितं
कुत्रापि स्फुटविस्फुरन्मरकतद्युत्या तमिस्रायितम् ।
मध्यालम्बिविशालमौक्तिकरुचा ज्योत्स्नायितं कुत्रचि -
न्मातः श्रीमणिमन्दिरं तव सदा वन्दामहे सुन्दरम् ॥

O mother! we always salute your beautiful *Srimanimandapa*, - in certain parts of the *mandapa*, the excellent lustre of rays of the rubies act like twilight, in some other parts the distinctly glittering light of emerald seems like darkness, and elsewhere, the lustre of magnificent pearls dangling in the midst acts like the moonlight.

(9)

उत्तुङ्गालयविस्फुरन्मरकतप्रोद्यत्प्रभामण्डला -

न्यालोक्याङ्कुरितोत्सवैर्नवतृणाकीर्णस्थलीशङ्कया ।

नीतो वाजिभिरुत्पथं बत रथः सूतेन तिग्मद्युते -

वल्गावल्गितहस्तमस्तशिखरं कष्टैरितः प्राप्यते ॥

Having reached with difficulty the peak which is caressed by the bouncing rays of the sun from here, the charioteer leads the chariot drawn by the horses away wondering at the reflection of rays shining with lustrous halo of brilliant emeralds covering the slopes, looking like a carpet of freshly sprouted grass.

(10)

मणिसदनसमुद्यत्कान्तिधारानुरक्ते

वियति चरमसंध्याशङ्किनो भानुरध्याः ।

शिथिलितगतकुप्यत्सूतहुंकारनादैः

कथमपि मणिगेहादुद्यकैरुद्यलन्ति ॥

The replendent rays coming out of the gem studded *Manimandapa* make the sky appear reddish; the horses of Sun thinking that as the last quarter of the evening (dusk) slip out from their path; the act done by horses makes the charioteer angry; he makes "hum" sound; listening to it the horses somehow move away from the *mandapa* in the sky.

(11)

भक्त्या किं नु समर्पितानि बहुधा रत्नानि पाथोधिना

किं वा रोहणपर्वतेन सदनं यैर्विश्वकर्माकरोत् ।

आ ज्ञातं गिरिजे कटाक्षकलया नूनं त्वया तोषिते

शम्भौ नृत्यति नागराजफणिना कीर्णा मणिश्रेणयः ॥

O Daughter of Mountains! were these gems of the *mandapa* gifted by the Lord of ocean with devotion? or has Visvakarma built this with Vaiduriya mountain? Ah! now I understand

(how these stones and gems have come to this *mandapa*) As your beloved, delighted by your side glances, danced, by the force of the dance did the king of serpents gave these gems from his thousands of hoods.

(12)

विदूरमुक्तवाहनैर्विनम्रमौलिमण्डलै -
निबद्धहस्तसम्पुटैः प्रयत्नसंयतेन्द्रियैः ।
विरिञ्चिविष्णुशङ्करादिभिर्मुदा तवाम्बिके
प्रतीक्ष्यमाणनिर्गमो विभाति रत्नमण्डपः ॥

O Ambika, having left their vehicles far away, with their heads bent, hands clasped, and the senses controlled, the Gods -- Brahma, Vishnu, and Siva eagerly await for your arrival at the *Manimandapa*.

(13)

ध्वनन्मृदङ्गकाहलः प्रगीतकिन्नरीगणः
प्रनृत्तदिव्यकन्यकः प्रवृत्तमङ्गलक्रमः ।
प्रकृष्टसेवकव्रजः प्रहृष्टभक्तमण्डलो
मुदे ममास्तु संततं त्वदीयरत्नमण्डपः ॥

May this *mandapa* which is embedded with gems always, cause happiness to me -- the *mandapa* which is filled with The sweet rythm of Mridanga, the songs of the group of Kinnaris, by the dancing ladies of Devaloka, and by the different auspicious programmes, by the *sevakas* (attendants) and by the delighted devotees.

(14)

प्रवेशनिर्गमाकुलैः स्वकृत्यरक्तमानसै -
बहिः स्थितामरावलीविधीयमानभक्तिभिः ।
विचित्रवस्त्रभूषणैरुपेतमङ्गनाजनैः
सदा करोतु मङ्गलं ममेह रत्नमण्डपः ॥

May this *Manimandapa* -- which is full of activities due to the entry and exit of people who are engaged in thier endeavours, which is maintained by the devoted celestials located outside and which is full of women wearing various garments and ornaments -- bestow auspiciousness upon me.

(15)

सुवर्णरत्नभूषितैर्विचित्रवस्त्रधारिभि -
गृहीतहेमयष्टिभिर्निरुद्धसर्वदैवतैः ।
असंख्यसुन्दरीजनैः पुरःस्थतैरधिष्ठितो
मदीयमेतु मानसं त्वदीयतुङ्गतोरणः ॥

May the torana of your residence be ever in my mind -- the residence which is ever filled with persons wearing varied garments and ornaments, by all divinities and worshippers and by countless number of beautiful ladies stationed in the fore front.

(16)

इन्द्रादींश्च दिगीक्षरान्सहपरिवारानथो सायुधा -
न्योषिद्रूपघरान्स्वदिक्षु निहितान्संचिन्त्य हृत्पङ्कजे ।
शङ्खं श्रीवसुधारया वसुमतीयुक्तं च पद्मं स्मर -
न्कामं नौमि रतिप्रियं सहचरं प्रीत्या वसन्तं भजे ॥

Having contemplated in my lotus like heart, the eight directional soverigns along with their retinue and their weapons, who having assumed feminine forms are positioned in their respective places and also contemplating the *sankha nidhi* the treasure that are bestowed by Lakshmi, and also the *padma nidhi* which represents all earthly treasures. I salute Manmatha the beloved of Rati and his companion Vasantha (spring).

(17)

गायन्तीः कलवीणयातिमधुरं हुंकारमातन्वती -

द्वांराभ्यासकृतस्थितीरिह सरस्वत्यादिकाः पूजयन् ।

द्वारे नौमि मदोन्मदं सुरगणाधीशं मदेनोन्मदां

मातङ्गीमसिताम्बरां परिलसन्मुक्ताविभूषां भजे ॥

I worship the deities such as Saraswati seated near the entrance of the *mandapa* engrossed in singing as well as playing sweet tunes on Veena and who indicate their approval periodically with the sound of "hum"; I also bow to the Lord of the celestials who is slightly intoxicated and also Matangi devi who attired in white garments, is bedecked with glittering pearl necklaces.

(18)

कस्तूरिकाश्यामलकोमलाङ्गीं

कादम्बरीपानमदालसाङ्गीम् ।

वामस्तनालिङ्गितरत्नवीणां

मातङ्गकन्यां मनसा स्मरामि ॥

I mentally contemplate on the daughter of Matanga whose limbs are slightly darkened due to paste of musk and whose lazy body movement are due to slight intoxication caused by wine called Kadambari and who has gem studded Veena tightly embraced.

(19)

विकीर्णचिकुरोत्करे विगलिताम्बराडम्बरे

मदाकुलितलोचने विमलभूषणोद्भासिनि ।

तिरस्करिणि तावकं चरणपङ्कजं चिन्तयन्

करोमि पशुमण्डलीमलिकमोहदुग्धाशयाम् ॥

Oh Matangi! you are one bearing the flowing dense locks of hair, whose (bodily smoothness) causes the garments to slip, whose eyes are lowering due to intoxication, who shines due to glittering garments, who is capable of destroying worldly attachment. I contemplate on your lotus like feet.

(20)

प्रमत्तवारुणीरसैर्विघूर्णमानलोचनाः

प्रचण्डदैत्यसूदनाः प्रविष्टभक्तमानसाः ।

उपोढकञ्जलच्छविच्छटाविराजिविग्रहाः

कपालशूलधारिणीः स्तुवे त्वदीयदूतिकाः ॥

I glorify you female retinue, who are intoxicated due to wine and thereby have unsteady eyes, who are destroyers of frightening demons, who have a place in the hearts of devotees, who bear the form envoleped with darkness (as such of coliriyum) and who carry skull, spear and so on in their hands.

(21)

स्फूर्जन्नव्ययवाङ्कुरोपलसिताभोगैः पुरःस्थापितै -

दीपोद्भासिशरावशोभितमुखैः कुम्भैर्नवैः शोभिना ।

स्वर्णाबद्धविचित्ररत्नपटलीचञ्चत्कपाटश्रिया

युक्तं द्वारचतुष्टयेन गिरिजे वन्दे मणीमन्दिरम् ॥

O daughter of mountains! I salute to your gem - studded abode which is surrounded by the beauty of freshly sprouted cereals and bushy plants, and which shines on account of rows of lamps lighted in decorated plates, which is well decorated by the new auspicious pots of water; and which has golden door latches studded with different gems and stones and which has four entrances.

(22)

आस्तीर्णारुणकम्बलासनयुतं पुष्पोपहारान्वितं

दीप्तानेकमणिप्रदीपसुभगं राजद्वितानोत्तमम् ।

धूपोद्धारिसुगन्धिसंभ्रममिलद्भृङ्गावलीगुञ्जितं

कल्याणं वितनोतु मेऽनवरतं श्रीमण्डपाभ्यन्तरम् ॥

May the inner chambers of the gem - studded hall be ever auspicious to me - which has seats spread with soft carpets, which has flower garlands strung everywhere, which glitters

due to the lighted lamps and which has a shining canopy and whose interiors resonate with the buzz of bees that have flown in due to the fragrant incence within.

(23)

कनकरचिते पञ्चप्रेतासनेन विराजिते
मणिगणचिते रक्तश्वेताम्बरास्तरणोत्तमे ।
कुसुमसुरभौ तल्पे दिव्योपधानसुखावहे
हृदयकमले प्रादुर्भूतां भजे परदेवताम् ॥

I meditate upon, in my lotus like heart, the supreme power who is seated on the (*pancapreta*) seat of gold, studded with gems and covered with red and white spreads, which is fragrant with the smell of flowers and which has well cushioned head rests.

(24)

सर्वाङ्गस्थितिरम्यरूपरुचिरां प्रातः समभ्युत्थितां
जृम्भामञ्जुमुखाम्बुजां मधुमदव्याघूर्णदक्षित्रयाम् ।
सेवायातसमस्तसंनिधिसखीः संमानयन्तीं दृशा
संपश्यन्परदेवतां परमहो मन्ये कृतार्थं जनुः ॥

I consider my birth fruitful having seen the supreme power who is bestowed with symmetrical limbs making her look attractive and who is endowed with face which resembles the charming lotus woken up early in the morning and whose three eyes are lowering due to the effect of wine and who graces the attending maids with her glances.

(25)

उच्चैस्तोरणवर्तिवाद्यनिवहध्वाने समुज्जृम्भिते
भक्तैर्भूमिविलग्नमौलिभिरलं दण्डप्रणामे कृते ।
नानारत्नसमूहनद्वकनकस्थालीसमुद्रासितां
प्रातस्ते परिकल्पयामि गिरिजे नीराजनामुज्ज्वलाम् ॥

O daughter of mountain! I wave lamps lighted in the various vessels studded with gems and which are glittering at the dawn when your devotees are prostrating head down, as the musical instruments produce loud sounds at your door steps.

(26)

पाद्यं ते परिकल्पयामि पदयोरर्घ्यं तथा हस्तयोः
सौधीभिर्मधुपर्कमम्ब मधुरं धाराभिरास्वादय ।
तोयेनाचमनं विधेहि शुचिना गाङ्गेन मत्कल्पितं
साष्टाङ्गं प्रणिपातमीशदयिते दृष्ट्या कृतार्थीकुरु ॥

The beloved of Siva! I offer *padya* to your feet. Similarly I offer *arghya* to your hands. Please accept my offerings of *madhuparka* mixed with honey. Please perform *acamana* with Ganga waters. Please make the prostration, *sashtanga namaskara* purposeful with your glances.

(27)

मातःपश्य मुखाम्बुजं सुविमले दत्ते मया दर्पणे
देवि स्वीकुरु दन्तधावनमिदं गङ्गाजलेनान्वितम् ।
सुप्रक्षालितमाननं विरचयन्स्निग्धाम्बरप्रोञ्छनं
द्रागङ्गीकुरु तत्त्वमम्ब मधुरं ताम्बूलमास्वादय ॥

O Mother take a glance at your lotus like face reflected in the mirror; please accept the waters of Ganges for brushing your teeth; may you be please to accept this wet towel to wipe your face well; O mother please accept this sweet betal leaves.

(28)

निधेहि मणिपादुकोपरि पदाम्बुजं मञ्जना -
लयं ब्रज शनैः सखीकृतकराम्बुजालम्बनम् ।
महेशि करुणानिधे तव दृगन्तपातोत्सुका -
न्विलोकय मनागमूनुभयसंस्थितान्दैवतान् ॥

O Maheswari! Oh abode of compassion! May you proceed slowly for bath supported by your attendants wearing gem studded footwear and as you proceed do graciously behold the celestials who are standing on either side of your path.

(29)

हेमरत्नवरणेन वेष्टितं
विस्तृत्तारुणवितानशोभितम् ।
सञ्जसर्वपरिचारिकाजनं
पश्य मञ्जनगृहं मनो मम ॥

O Mind! please behold the bathing house endowed with large reddish canopy studded with gems and which has the attendants ready to serve.

(30)

कनककलशजालस्फाटिकस्नानपीठा -
द्युपकरणविशालं गन्धमन्तालिमालम् ।
स्फुरदरुणवितानं मञ्जुगन्धर्वगानं
परमशिवमहेले मञ्जनागारमेहि ॥

O beloved of Paramesvara! may you come to the bathing area which is endowed with golden pitches and crystal seats and which has bees buzzing along due to the fragrance of sandal and which has glittering reddish *vitanas* and which is rendered vibrant with the music played by the Gandharvas.

(31)

पीनोत्तुङ्गपयोधराः परिलसत्सम्पूर्णचन्द्रानना
रत्नस्वर्णविनिर्मिताः परिलसत्सूक्ष्माम्बरप्रावृताः ।
हेमस्नानघटीस्तथा मृदुपटीरुद्धर्तनं कौसुमं
तैलं कङ्कृतिकां करेषु दधतीर्वन्देऽम्ब ते दासिकाः ॥

O Mother! I salute your attendants who have large firm bosoms, whose faces shiningly resemble full moon, who are attired in soft garments made of fine gold laces and embroidered with gems, who bear in their hands the golden pitchers, soft garments, fragrant unguents fragrant oils, combs etc.

(32)

तत्र स्फाटिकपीठमेत्य शनकैरुत्तारितालंकृति -
नीचैरुज्झितकञ्चुकोपरिहितारक्तोत्तरीयाम्बरा ।
वेणीबन्धमपास्य कङ्कृतिकया केशप्रसादं मना -
कुर्वाणा परदेवता भगवती चित्ते मम द्योतताम् ॥

Let the all powerful supreme deity shine forth in my mind! who having approached her crystalized bathing place, removes all her ornaments and the red outer garment and who braids her locks and combs the curls with her comb.

(33)

अभ्यङ्गं गिरिजे गृहाण मृदुना तैलेन सम्पादितं
काश्मीरैरगरुद्रवैर्मलयजैरुद्वर्तनं कारय ।
गीते किंनरकामिनीभिरभितो वाद्ये मुदा वादिते
नृत्यन्तीमिह पश्य देवि पुरतो दिव्याङ्गनामण्डलीम् ॥

O daughter of mountains, please accept this oilbath. May you smear yourself with unguent comprising of vermillion flower, aloe, malaya sandal and may you glance at the dance of celestial dancers who are dancing to the tunes of the Kinnara damsels in the dance hall.

(34)

कृतपरिकरबन्धास्तुङ्गपीनस्तनाढ्या
मणिनिवहनिबद्धा हेमकुम्भीर्दधानाः ।
सुरभिसलिलनिर्यद्वन्धलुब्धालिमालाः
सविनयमुपतस्थुः सर्वतः स्नानदास्यः ॥

I approach you, who is surrounded by the attendant -- ladies in the bathhouse, who wear their hipbands tightly, and who are endowed with large bosoms, who hold gem studded golden pots full of bees who have swarmed in due to the fragrance emanating from the waters kept in the jars.

(35)

उद्धन्धैरगरुद्रवैः सुरभिणा कस्तूरिकावारिणा

स्फूर्जत्सौरभयक्षकर्मजलैः काश्मीरनीरैरपि ।

पुष्पाम्भोभिरशेषतीर्थसलिलैः कर्पूरपाथोभरैः

स्नानं ते परिकल्पयामि गिरिजे भक्त्या तदङ्गीकुरु ॥

O daughter of mountains! May you be pleased to accept these baths which I offer with devotion consisting of perfumed aloe, musk and paste made of camphor, fragrance emanating musk, vermilion water, camphor water and lily waters scented with flowers.

(36)

प्रत्यङ्गं परिमार्जयामि शुचिना वस्त्रेण संप्रोञ्छनं

कुर्वे केशकलापमायततरं धूपोत्तमैर्धूपितम् ।

आलीवृन्दविनिर्मितां यवनिकामास्थाप्य रत्नप्रभं

भक्तत्राणपरे महेशगृहिणि स्नानाम्बरं मुच्यताम् ॥

The beloved of Mahesa who is ever eager to nourish the devotees! I wipe your every limb with sterilized cloth. I dry your long curly tresses with the perfumed smoke. May you undo your bathing garment under the cover of curtain emanating lustre from studded gems.

(37)

पीतं ते परिकल्पयामि निबिडं चण्डातकं चण्डिके

सूक्ष्मं स्निग्धमुरीकुरुष्व वसनं सिन्दूरपूरप्रभम् ।

मुक्तारलविचित्रहेमरचनाचारुप्रभाभास्वरं

नीलं कञ्चुकमर्पयामि गिरिशप्राणप्रिये सुन्दरि ॥

O beautiful beloved of Mountain Lord! Oh Candika! I offer you yellow attire with lots of frills. May you accept the golden coloured garment closely knit. I offer you bluish upper garment embroidered with pearls, gems and precious stones.

(38)

विलुलितचिकुरेण च्छादितांसप्रदेशे
मणिनिकरविराजत्पादुकान्यस्तपादे ।
सुललितमवलम्ब्य द्वाक्सखीमंसदेशे
गिरिशगृहिणि भूषामण्डपाय प्रयाहि ॥

Of spouse of Girisa, whose skin is covered with loose dresses! May you place your feet on the golden gem - studded foot wear and go to the *alankara mandapa* led by the graceful attendants.

(39)

लसत्कनककुट्टिमस्फुरदमन्दमुक्तावली
समुल्लसितकान्तिभिः कलितशक्रचापव्रजे ।
महाभरणमण्डपे निहितहेमसिंहासनं
सखीजनसमावृतं समधितिष्ठ कात्यायनि ॥

O daughter of Katyayana! May you be seated on the golden throne, surrounded by your attendants in the huge golden *alankara mandapa* whose reflection on the floor appears like rainbow due to the reflection of glittering rubies and garlands of pearls.

(40)

स्निग्धं कङ्कृतिकामुखेन शनकैः संशोध्य केशोत्करं
सीमन्तं विरचय्य चारु विमलं सिन्दूररेखान्वितम् ।
मुक्ताभिर्ग्रथितालकां मणिचितैः सौवर्णसूत्रैः स्फुटं
प्रान्ते मौक्तिकगुच्छकोपलतिकां ग्रथ्नामि वेणीमिमाम् ॥

Let me dry the dense tresses by seperating them with combs and fingers and after that draw a line of vermillion a centre of it and decorate the locks with pearl and tie them up with golden strings strewn with gems.

(41)

विलम्बिवेणीभुजगोत्तमाङ्ग -
स्फुरन्मणिभ्रान्तिमुपानयन्तम् ।
स्वरोचिषोल्लासितकेशपाशं
महेशि चूडामणिमर्पयामि ॥

O Maheswari! I bedeck your shining long tresses with gem studded *choodamani* thereby creating an illusion that your tresses be snakes studded with gem on their hood.

(42)

त्वामाश्रयद्भिः कवरीतमिषै-
र्बन्दीकृतं द्रागिव भानुबिम्बम् ।
मृडानि चूडामणिमादधानं
वन्दामहे तावकमुत्तमाङ्गम् ॥

O beloved of Mrida, a bow to your head where the resplendent *choodamani* slightly covered by your dark and naturally shine hair resembles the orb of sun slightly covered (by dark clouds).

(43)

स्वमध्यनद्धहाटकस्फुरन्मणिप्रभाकुलं
विलम्बिमौक्तिकच्छटाविराजितं समन्ततः ।
निबद्धलक्ष्यक्षुषा भवेन भूरि भावितं
समर्पयामि भास्वरं भवानि फालभूषणम् ॥

O Bhavani! I present unto you the decoration for your forehead which shines due to the sparkling gems studded in gold and which shines due to the cluster of pearls hanging around it and which appears as if Siva were to be eying you and honouring you many times.

(44)

मीनाम्भोरुहखञ्जरीटसुषमाविस्तारविस्मारके
कुर्वाणे किल कामवैरिमनसः कन्दर्पबाणप्रभाम् ।
माध्वीपानमदारुणोऽतिचपले दीर्घे दृगम्भोरुहे
देवि स्वर्णशलाकयोजितमिदं दिव्याञ्जनं दीयताम् ॥

May you apply pure couyrium with golden stick to your eyes, which supercedes the expanse of fish, lotus, wagtail and which has the prowess of the arrows of Manmatha in agitating the mind of Siva, the destroyer of Manmatha, and which is slightly red due to intoxication caused by wine.

(45)

मध्यस्थारुणरत्नकान्तिरुचिरां मुक्तामुखोद्भासितां
दैवाद्भार्गवजीवमध्यगरवेर्लक्ष्मीमधः कुर्वतीम् ।
उत्सिक्ताधरबिम्बकान्तिविसरैर्भौमीभवन्मौक्तिकां
मद्वात्तामुररीकुरुष्व गिरिजे नासाविभूषामिमाम् ॥

O daughter of Mountains! May you accept this nose-stud, which is enchanting due to the lustre of gem studded in the middle, and which excels the glitter of sun situated amidst, Sukra and Brhaspati and whose pearls, shine with reddish lustre like Venus because of the hue of lower lips.

(46)

उडुकृतपरिवेषस्पर्धया शीतभानो
रिव विरचितदेहद्वन्द्वमादित्यबिम्बम् ।
अरुणमणिसमुद्यत्प्रान्तविभ्राजिमुक्तं
श्रवसि परिनिधेहि स्वर्णताटङ्कयुग्मम् ॥

May you wear these two ear-studs, embedded with red gems, surrounded by pearls at the corner which makes one to think that the orb of the sun has split into two due to envy caused by seeing the beautiful constellation surrounding the moon.

(47)

मरकतवरपद्मरागहीरो -
त्थितगुलिकात्रितयावनद्धमध्यम् ।
विततविमलमौक्तिकं च
कण्ठाभरणमिदं गिरिजे समर्पयामि ॥

O daughter of mountains! I offer this pearl necklace which is embedded with the pendent made with emerald, coral and diamond.

(48)

नानादेशसमुत्थितैर्मणिगणप्रोद्यत्प्रभामण्डल -

व्यासैराभरणैर्विराजितगलां मुक्ताच्छटालंकृताम् ।

मध्यस्थारुणरत्नकान्तिरुचिरां प्रान्तस्थमुक्ताफल -

व्रातामम्ब चतुष्किंकां परशिवे वक्षःस्थले स्थापय ॥

O Supreme bestower of auspiciousness, I offer to your neck, this four stringed chain, which is strewn with pearls at the ends and which is charming due to the red gems studded in midst and which is decorated by countless pearls, shining due to the lustre of other ornaments and which is embedded with precious gems, gathered from different places.

(49)

अन्योन्यं प्लावयन्ती सततपरिचलत्कान्तिकल्लोलजालैः

कुर्वाणा मञ्जदन्तःकरणविमलतां शोभितेव त्रिवेणी ।

मुक्ताभिः पद्मरागैर्मरकतमणिभिर्निर्मिता दीप्यमानै-

नित्यं हारत्रयी ते परशिवरसिके चेतसि द्योततां नः ॥

O experiencer of Supreme Siva (Bliss)! May your hair plaits which flow down hitting at each other and which ever in motion create a web of lustre and is capable of rendering this mind pure (here Triveni means the confluence of Ganga, Yamuna and Saraswati as well the plait of hair) which is decorated with sparkling pearls, red and green stones and ever enchanting, shine forth in my mind.

(50)

करसरसिजनाले विस्फुरत्कान्तिजाले

विलसदमलशोभे चञ्चदीशाक्षिलोभे ।

विविधमणिमयूखोद्भासितं देवि दुर्गे

कनककटकयुग्मं बाहुयुग्मे निधेहि ॥

Oh Durga! May you wear these two golden armlets on your arms which are like stalk to your lotus like hands and which are resplendent and whose hue is spotless and which cause anxiety to the searching eyes of Siva and which are embellished with different gems.

(51)

व्यालम्बमानसितपट्टकगुच्छशोभि
स्फूर्जन्मणीघटितहारविरोचमानम् ।
मातर्महेशमहिले तव बाहुमूले
केयूरकद्वयमिदं विनिवेशयामि ॥

Oh Mother! the beloved of Mahesa! I offer this ornament called Keyura to your arms which are beautified by the hanging droplets and which shines due to the reflection of Manikya -- dazzling gem studded necklace.

(52)

विततनिजमयूखैर्निर्मितामिन्द्रनीलै-
र्विजितकमलनालालीनमन्तालिमालाम् ।
मणिगणखचिताभ्यां कङ्कणाभ्यामुपेतां
कलय वलयराजीं हस्तमूले महेशि ॥

O Maheswari! May you wear in your wrists these bangles along with bracelets which are embedded with many gems and which create an expression as if they have won over the beauty of lotus stalks hovered by bees due to the emanating bluish lustre.

(53)

नीलपट्टमृदुगुच्छशोभिता -
बद्धनैकमणिजालमञ्जुलाम् ।
अर्पयामि वलयात्पुरःसरे
विस्फुरत्कनकतैत्पालिकाम् ॥

I offer to you three shining bangles (*tripalika*) too which are decorated with bluish soft drops and which are beautified by the many gems studded therein.

(54)

आलवालमिव पुष्पधन्वना
बालविद्रुमलतासु निर्मितम् ।
अङ्गुलीषु विनिधीयतां शनै -
रङ्गुलीयकमिदं मदर्पितम् ॥

May you wear these rings offered by me on your fingers which look as if they were to be the watering space made by Manmatha around the coral creeper.

(55)

विजितहरमनोभूमत्तमातङ्गकुम्भ -
स्थलविलुलितकूजत्किङ्किणीजालतुल्याम् ।
अविरतकलनादैरीशचेतो हरन्तीं
विविधमणिनिबद्धां मेखलामर्पयामि ॥

I offer this girdle embedded with varigated gems, whose tinkling sound appears like the sound of the bells tied in the forehead of rutty elephant called Manmatha, the victor of Siva and whose incessant sound draws the mind of Siva toward it.

(56)

व्यालम्बमानवरमौक्तिकगुच्छशोभि
विभ्राजिहाटकपुटद्वयरोचमानम् ।
हेम्ना विनिर्मितमनेकमणिप्रबन्धं
नीवीनिबन्धनगुणं विनिवेदयामि ॥

I offer this golden hip chain which is made of gold studded with various gems and which is enchanting due to the sparkling golden pendants and which is beautified by the hanging drops consisting of pearls.

(57)

विनिहतनवलाक्षापङ्कवालातपौधे
मरक्तमणिराजीमञ्जुमञ्जीरधोषे ।

अरुणमणिसमुद्यत्कान्तिधाराविचित्र-

स्तव चरणसरोजे हंसकः प्रीतिमेतु ॥

I offer to your lotus like feet this *hamsaka* (anklet) which shines forth with dazzling brilliance of coral gems, and which raises jingling noises through the bells made of *marakata* and which is decorated with lac-dye that removes the scorching power of ones sins.

(58)

निबद्धशितिपट्टकप्रवरगुच्छसंशोभितां

कलकणितमञ्जुलां गिरिशचित्तसंमोहिनीम् ।

अमन्दमणिमण्डलीविमलकान्तिकिम्भीरितां

निधेहि पदपङ्कजे कनकघुङ्घुरुमम्बिके ॥

O Goddess Ambike, accept these ghurishurus made of gold which shines forth with supreme brilliance of the droplets of gems, and which makes jinkling noises thereby enticing the mind of Girisa, and is beautified by the rows of bells attached to it.

(59)

विस्फुरत्सहजरागरञ्जिते

शिञ्जितेन कलितां सखीजनैः ।

पद्मरागमणिनूपुरद्वयी-

मर्पयामि तव पादपङ्कजे ॥

I offers these two nice *puranas* to your lotus feet, which is made of padmaraga stones, and is shining with brilliance surrounded by similar gems.

(60)

पदाम्बुजमुपासितुं परिगतेन शीतांशुना
कृतां तनुपरम्परामिव दिनान्तरागारुणाम् ।
महेशि नवयावकद्रवभरेण शोणीकृतां
नमामि नखमण्डलीं चरणपङ्कजस्थां तव ॥

I pray to the group of your footnails which are as beautiful as lotus and which are rendered reddish as of twilight as the moon bows to your lotus like feet and which are also painted red by freshly made *yavaka* juice.

(61)

आरक्तध्वेतपीतस्फुरदुरुकुसुमैश्चित्रितां पट्टसूत्रै -
र्देवस्त्रीभिः प्रयत्नादगरुसमुदितैर्धूपितां दिव्यधूपैः ।
उद्यद्गन्धान्धपुष्पन्धयनिवहसमारब्धझङ्कारगीतां
चञ्चत्कहारमालां परशिवरसिके कण्ठपीठेऽर्पयामि ॥

O beloved of Supreme Siva! I place in your neck this Kalhara garland which is made beautiful by red, white and yellow flowers and silken threads and whose smell is enhanced by strenuous efforts taken by heavenly nymphs by exposing them to aloe smoke and which is reverberating with the buzz of bees intoxicated by the emanating smell.

(62)

गृहाण परमामृतं कनकपात्रसंस्थापितं
समर्पय मुखाम्बुजे विमलवीटिकामम्बिके ।
विलोकय मुखाम्बुजं मुकुरमण्डले निर्मले
निधेहि मणिपादुकोपरि पदाम्बुजं सुन्दरि ॥

O beautiful limbed one! Please accept this excellent nectar from golden vessels. Offer this betel leaves to your lotus like mouth. May you see the reflection of you lotus like face in this spotless mirror. May your feet be placed upon these gem studded footwears.

(63)

आलम्ब्य स्वसखीं करेण शनकैः सिंहासनादुत्थिता
कूजन्मन्दमरालमञ्जुलगतिप्रोल्लासिभूषाम्बरा ।
आनन्दप्रतिपादकैरुपनिषद्वाक्यैः स्तुता वेधसा
मद्यित्ते स्थिरतामुपैतु गिरिजा यान्ती सभामण्डपम् ॥

Let this daughter of Mountain, who proceeds to the audience hall after getting down from the throne with the support of her attendants, who is adorned with garments and ornaments which cause pleasant sound and whose gait is such of swan and who is praised by Brahma with countless Upanisadic passage that establish her supremacy, be ever cherished in my heart.

(64)

चलन्त्यामम्बायां प्रचलति समस्ते परिजने
सवेगं संयाते कनकलतिकालङ्कृतिभरे ।
समन्तादुत्तालस्फुरितपदसम्पातजनितै-
र्झणत्कारैस्तारैर्झणझणितमासीन्मणिगृहम् ॥

The passage to audience hall is rendered with music in all directions due to the jingling sound emanating from the anklets of the attendants who are bejewelled in golden ornaments resembling creepers as they humbly follow the Divine Mother as she proceeds.

(65)

चञ्चद्वेत्रकराभिरङ्गविलसद्भूषाम्बराभिःपुरो
यान्तीभिः परिचारिकाभिरमरव्राते समुत्सारिते ।
रुद्धे निर्जरसुन्दरीभिरभितः कक्षान्तरे निर्गतं
वन्दे नन्दितशम्भु निर्मलचिदानन्दैकरूपं महः ॥

I salute the Divine Mother who is of the nature of pure Consciousness and Bliss and, who is the rejoicer of Siva, as she exits from the doorway crowded by the heavenly damsels and which is cleared by the female attendants who are attired in

bejewelling ornaments and ornate garments and who ward away the celestials with the slender golden staff held in their hands.

(66)

वेधाः पादतले पतत्ययमसौ विष्णुर्नमत्यग्रतः
शम्भुर्देहि हगञ्जलं सुरपतिं दूरस्थमालोकय ।
इत्येवं परिचारिकाभिरुदिते संमाननां कुर्वती
हृद्वन्द्वेन यथोचितं भगवती भूयाद्विभूत्यै मम ॥

May the Goddess be gracious upon me, who honours the respective deities with her appropriate glances as the attending ladies introduce them - "Brahma is found saluting at your feet. This Vishnu stands prostrating in front of you. May you cast your sideglances on Siva. Behold the Indra standing afar" and so on.

(67)

मन्दं चारणसुन्दरीभिरभितो यान्तीभिरुत्कण्ठया
नामोच्चारणपूर्वकं प्रतिदिशं प्रत्येकमावेदितान् ।
वेगादक्षिपथं गतान्सुरगणानालोकयन्ती शनै
र्दित्सन्ती चरणाम्बुजं पथि जगत्पायान्महेशप्रिया ॥

May the beloved of Mahesvara protect the world, as she proceeds on by placing her lotus like steps and who gracefully glances at the hordes of Devas who are introduced in every direction distinctively by names by the bards on both sides and who also graces by glance all the celestials who have assembled anticipating her benevolent vision.

(68)

अग्रे केचन पार्श्वयोः कतिपये पृष्ठे परे प्रस्थिता
आकाशे समवस्थिताः कतिपये दिक्षु स्थिताश्चापरे ।
संमर्दं शनैरपास्य पुरतो दण्डप्रणामान्मुहुः
कुर्वाणाः कतिचित्सुरा गिरिसुते दृक्पातमिच्छन्ति ते ॥

O Daughter of Mountains! some proceed before you, few move beside, some follow behind, some are stationed in the sky, few are standing in various directions and some Gods are saluting again and again (frequently) before you, one (who) slowly wards off the crowd -- all wish to have your glance.

(69)

अग्रे गायति किन्नरी कलपदं गन्धर्वकान्ताः शनै -

रातोद्यानि च वादयन्ति मधुरं सव्यापसव्यस्थिताः ।

कूजत्रूपुरनादमञ्जु पुरतो नृत्यन्ति दिव्याङ्गना

गच्छन्तः परितः स्तुवन्ति निगमस्तुत्या विरिञ्चयादयः ॥

In the front, the Kinnari sings sweetly, besides the beloved of Gandharvas softly and sweetly plays the musical instruments, divine ladies dance before with sweet sounds of jingling anklets; Brahma and others praise and pray as you proceed towards the audience hall.

(70)

कस्मैचित्सुचिरादुपासितमहामन्त्रौघसिद्धिं क्रमा -

देकस्मै भवनिःस्पृहाय परमानन्दस्वरूपां गतिम् ।

अन्यस्मै विषयानुक्तमनसे दीनाय दुःखापहं

द्रव्यं द्वारसमाश्रिताय ददतीं वन्दामहे सुन्दरीम् ॥

We salute the auspicious one, who bestows wealth upon the person who approaches her door, the efficacy of multitudes of incantations to one who has contemplated methodically for long, the attainment of supreme bliss to the detached and alliviation of sorrow to the afflicted materialist.

(71)

नम्रीभूय कृताञ्जलिप्रकटितप्रेमप्र सन्नानने

मन्दं गच्छति संनिधौ सविनयात्थं सोत्कण्ठमोघत्रये ।

नानामन्त्रगणं तदर्थमखिलं तत्साधनं तत्फलं

व्याचक्षाणमुदग्रकान्ति कलये यत्किञ्चिदाद्यं महः ॥

I contemplate on You, the supreme effulgence who has the capacity to bestow upon the person who wishes to know the three fold *ogha* group, the *mantras*, their significance means for their attainment and the merits incurring out of it to one who approaches your presence with humility, with face resplendent with divine glow and remains with hands folded.

[Ohgha traya represents the divine (*divya*) semidivine (*siddha*) and mortal (*manusha*) and it represents the chain of successive teaches.]

(72)

तव दहनसहक्षैरीक्षणैरेव चक्षु-

निखिलपशुजनानां भीषयद्वीषणास्यम् ।

कृतवसति परेशप्रेयसि द्वारि नित्यं

शरभमिथुनमुच्चैर्भक्तियुक्तो नतोऽस्मि ॥

I bow before the Saraba couple, who are stationed forever at the entrance of you, the beloved of the Supreme Being and whose fiery glances make the entire host of beings be afraid of doing any errors.

(73)

कल्पान्ते सहस्रैकदासमुदितानेकार्कतुल्यप्रभां

रत्नस्तम्भनिबद्धकाञ्चनगुणस्फूर्जद्वितानोत्तमाम् ।

कर्पूरागरुगर्भवर्तिकलिकाप्राप्तप्रदीपावलीं

श्रीचक्राकृतिमुल्लसन्मणिगणां वन्दामहे वेदिकाम् ॥

I salute the gem studded platform which is in the form of Srichakra resplendent like countless sun, rising simulateneously at the end of Kalpas and which has a canopy tied to the gem - studded pillars with golden ropes and which is illuminated with the rows of lamps lighted with wicks made of camphor and *agaru*.

(74)

स्वस्थानस्थितदेवतागणवृते बिन्दौ मुदा स्थापितं
नानारत्नविराजिहेमविलसत्कान्तिच्छटादुर्दिनम् ।
चञ्चत्कौसुमतूलिकासनयुतं कामेश्वराधिष्ठितं
नित्यानन्दनिदानमम्ब सततं वन्दे च सिंहासनम् ॥

O Mother! the primary cause for the eternal bliss! I always salute that throne which is endowed with the seat of flowers occupied by Kamesvara, which is embedded with various gems and golden lustre appearing like a cloudy day, surrounded by the multitudes of gods stationed happily in their respective places.

(75)

वदद्भिरभितो मुदा जय जयेति बृन्दारकैः
कृताञ्जलिपरम्परा विदधती कृतार्था दृशा ।
अमन्दमणिमण्डलीखचितहेमसिंहासनं
सखीजनसमावृतं समधितिष्ठ दाक्षायणि ॥

The auspicious words "be victorious, be victorious" being joyously rendered by the bards, and accepting the series of *pranamas* with benign glances, O Dakshayani you adorn the golden throne, studded in a circular form with lustrous gems and surrounded by friends.

(76)

कर्पूरादिकवस्तुजातमखिलं सौवर्णभृङ्गारकं
ताम्बूलस्य करण्डकं मणिमयं चैलाञ्चलं दर्पणम् ।
विस्फूर्जन्मणिपादुके च दधतीः सिंहासनस्याभितः
तिष्ठन्तीः परिचारिकास्तव सदा वन्दामहे सुन्दरि ॥

"O" (Tripura) Sundari! I always salute you, whose throne is surrounded with your attendants holding golden containers of camphor and other essences, betel box, gem studded cloth (hand kerchief) mirror and sandals with studded gems.

(77)

त्वदमलवपुरुद्यत्कान्तिकल्लोलजालैः
स्फुटमिव दधतीभिर्बाहुविक्षेपलीलाम् ।
मुहुरपि च विधूते चामरग्राहिणीभिः
सितकरकरशुभ्रे चामरे चालयामि ॥

I offer this camara (chowrie), oh one with beautiful hand,
your chowrie bearers oscillate their chowries with no hesitation
as you throw your playful glances at them, you who has a body
shining and spreads its wave of beauty around.

(78)

प्रान्तस्फुरद्विमलमौक्तिकगुच्छजालं
चञ्चन्महामणिविचित्रितहेमदण्डम् ।
उद्यत्सहस्रकरमण्डलचारु हेम -
च्छत्रं महेशमहिले विनिवेशयामि ॥

O consort of Mahesa, I make you to move under that
umbrella which shines like the orb of rising sun and whose
golden handle is embedded with resplendent flawless
multitudes of pearls dangling with variegated gems.

(79)

उद्यत्तावकदेहकान्तिपटलीसिन्दूरपूरप्रभा -
शोणीभूतमुद्यत्लोहितमणिच्छेदानुकारिच्छवि ।
दूरादादरनिर्मिताञ्जलिपुटैरालोक्यमानं सुर -
व्यूहैः काञ्चनमातपत्रमतुलं वन्दामहे सुन्दरम् ॥

"O' Mother! the lustrous and engulping saffron rays
emanating from your body resemble the piercing rays of the
reddened *lohita* gem! I bow to your beautiful and incomparable
golden umbrella of yours which is looked upon by the Devas
who out of respect are looking at it with their hands folded.

(80)

सन्तुष्टां परमामृतेन विलसत्कामेश्वराङ्गस्थितां
पुष्पौघैरभिपूजितां भगवतीं त्वां वन्दमाना मुदा ।
स्फूर्जत्तावकदेहरश्मिकलनाप्राप्तस्वरूपाभिदाः
श्रीचक्रावरणस्थिताः सविनयं वन्दामहे देवताः ॥

We humbly bow to the deities situated at different locations of the Srichakra who have attained their forms out of the heaps of rays emanating from your shining body; these deities are gladdened as they bow to you who is worshipped by heaps of flowers and who is seated on the lap of Kamesvara and is pleased.

(81)

आधारशक्त्यादिकमाकलय्य
मध्ये समस्ताधिकयोगिनीं च ।
मित्रेशनाथादिकमत्र नाथ -
चतुष्टयं शैलसुते नतोऽस्मि ॥

"O Daughter of Mountains! I bow to you, situated in the midst of the 'adhara saktis' the 'nine yoginis' and the 'four nathas', like 'mitresa'.

(82)

त्रिपुरासुधारणवासन-
मारभ्य त्रिपुरमालिनीं यावत् ।
आवरणाष्टकसंस्थित -
मासनषट्कं नमामि परमेशि ॥

I bow down to you, the Supreme controller, who is seated in the eight *avaranas* starting from Tripura that dwells in the ocean of nectar till Tripura Malini and who is also seated in the six *chakras*.

(83)

ईशाने गणपं स्मरामि विचरद्विघ्नान्धकारच्छिदं
वायव्ये वटुकं च कज्जलरुचिं व्यालोपवीतान्वितम् ।
नैर्ऋत्ये महिषासुरप्रमथिनीं दुर्गा च संपूजय -
त्राग्रेयेऽखिलभक्तरक्षणपरं क्षेत्राधिनाथं भजे ॥

I worship Ganapati in the North East direction who cuts asunder all the darkness of obstacles and in the South West, dark hued Subramanya who is endowed with sacred thread in the form of snake and in the North West the destroyer of Mahisasura namely, Durga and in the South East, Siva the protector of the refuge who is the Lord of Kshetra.

(84)

उडयाणजालन्धरकामरूप -
पीठानिमान्पूर्णगिरिप्रसक्तान् ।
त्रिकोणदक्षाग्रिमसव्यभाग -
मध्यस्थितान्सिद्धिकरात्रमामि ॥

I bow to the three fulfilling *peetas* (sacred places) namely *udyana*, *jalandhara* and *kamarupa* situated on hills and which form the traingle, occupying the left, right and centre portions.

(85)

लोकेशः पृथिवीपतिर्निगदितो विष्णुर्जलानां प्रभु -
स्तेजोनाथ उमापतिश्च मरुतामीशस्तथा चेश्वरः ।
आकाशाधिपतिः सदाशिव इति प्रेताभिधामागता -
नेतांश्चक्रबहिःस्थितान्सुरगणान्वन्दामहे सादरम् ॥

I humbly bow to these deities who are stationed outside in the Srichakra. Indra -- Lord of Earth, Vishnu, Lord of Waters Varuna, the Sun, Siva, the Lord of Winds, Isvara, Lord of skies, and the Sadasiva.

(86)

तारानाथकलाप्रवेशनिगमव्याजादृतासुप्रथं
त्रैलोक्ये तिथिषु प्रवर्तितकलाकाष्ठादिकालक्रमम् ।
रत्नालंकृतिचित्रवस्त्रललितं कामेश्वरीपूर्वकं
नित्याषोडशकं नमामि लसितं चक्रात्मनोरन्तरे ॥

I bow to the sixteen *kala nithyas* situated in Srichakra led by Kamesvari who are attired in gem studded ornaments and variegated clothes. These *Sodasa (sixteen) nityas* are the guardian deities of the days which attain progress with the waxing of moon.

(87)

हृदि भावितदैवतं प्रयत्ना -
भ्युपदेशानुगृहीतभक्तसंघम् ।
स्वगुरुक्रमसंज्ञचक्रराज
स्थितमोघत्रयमानतोऽस्मि मूर्ध्ना ॥

I humbly salute the teachers starting from *guru* till *parama guru* in sequence who are located in Srichakra and who with the deities is stationed in their heart, bless the host of devotees by initiating them with effort (into Srividya)

(88)

हृदयमथ शिरः शिखाखिलाद्ये
कवचमथो नयनत्रयं च देवि ।
मुनि जनपरिचिन्तितं तथास्त्रं
स्फुरतु सदा हृदये षडङ्गमेतत् ॥

Let the six parts of the *mantra* always shine forth in my heart, namely *hridaya*, *sirah*, *sikha*, *kavacha*, *netratraya* and *astra* meditated upon by the sages. (These six are the seats of the *mantra* in the Sadhaka's body namely heart, head, the armour, the three eyes (third one being the eye of knowledge) and divine circumfrance (around the body).

(89)

त्रैलोक्यमोहनमिति प्रथिते तु चक्रे
चञ्चद्विभूषणगणत्रिपुराधिवासे ।
रेखात्रये स्थितवतीरणिमादिसिद्धी-
मुद्रा नमामि सततं प्रकटाभिधास्ताः ॥

I repetatively salute to the eight *siddhis* starting with *anima* along with their *mudra* (hand gesture) who are stationed in the external.

(90)

सर्वाशापरिपूरके वसुदलद्वन्द्वेन विभ्राजिते
विस्फूर्जत्त्रिपुरेश्वरीनिवसतौ चक्रे स्थिता नित्यशः ।
कामाकर्षणिकादयो मणिगणभ्राजिष्णुदिव्याम्बरा
योगिन्यः प्रदिशन्तु कांक्षितफलं विख्यातगुप्ताभिधाः ॥

May the *guptayoginis* such as Kamakarshini and others, who are attired in garments embroidered with pearls and gems bestow our heart fulfilling desires. These deities are seated in the second *avarna* called *Sarvasaparipuraka*, the sixteen petalled lotus seat of Tripuresi.

(91)

महेशि वसुभिर्दलैर्लसति सर्वसंक्षोभणे
विभूषणगणस्फुरत्त्रिपुरसुन्दरीसद्मनि ।
अनङ्गकुसुमादयो विविधभूषणोद्भासिता
दिशन्तु मम कांक्षितं तनुतराश्च गुप्ताभिधाः ॥

O great Goddess! May the deities such as *Anangakusuma*, who are best adorned in priced ornaments and known popularly as *Guptayoginis* who are dwellers of *Sarvasamkshobana-cakra*, the seat of Tripurasundari devi who shines forth in variegated ornaments, fulfill my desires.

(92)

लसद्युगदशारके स्फुरति सर्वसौभाग्यदे

शुभाभरणभूषितत्रिपुरवासिनीमन्दिरे ।

स्थिता दधतु मङ्गलं सुभगसर्वसंक्षोभिणी-

मुखाः सकलसिद्धयो विदितसंप्रदायाभिधाः ॥

May the deities such as *Sarvasamkshobini* collectively known as *sampradaya yoginis* who are located in the sixteen triangled *sarvasaubhagyadayaka*, the seat of Tripuravasini who is bejewelled with all auspicious ornaments, bestow all benediction and achievements upon us.

(93)

बहिर्दशारे सर्वार्थसाधके त्रिपुराश्रयाः ।

कुलकौलाभिधाः पान्तु सर्वसिद्धिप्रदायकाः ॥

May the dieties such as *sarvasiddhipradayaka* known as *kulotirna yoginis* who are retinue of Tripurasri the presiding deity of *sarvarthasadhaka* which is *bahirdasara* (ie. ten external triangles) ever protect us.

(94)

अन्तःशोभिदशारकेऽतिललिते सर्वादिरक्षाकरे

मालिन्या त्रिपुराद्यया विरचितावासे स्थितं नित्यशः ।

नानारत्नविभूषणं मणिगणभ्राजिष्णु दिव्याम्बरं

सर्वज्ञादिकशक्तिबृन्दमनिशं वन्दे निगर्भाभिधम् ।

I respectfully pay my homage ever to the deities like *sarvajna* collectively known as *Nigarbhayoginis* dressed in silken garments stitched with gems, and various ornaments bedecked with gems, and who are constantly accompanying Tripuramalinidevi who is the diety of the sixth *avarana* (tier) which has 10 internal triangles shining with internal light and is inside the *sarvaraksakara cakra*.

(95)

सर्वरोगहरेऽष्टारे त्रिपुरासिद्धयान्विते ।
रहस्ययोगिनीर्नित्यं वशिन्याद्या नमाम्यहम् ॥

I salute to the deities called *Rahasya yoginis* such as Vasini, who have for their repose the eight triangled abode of Tripurasiddha called *Sarvarogahara*, the eighth avarana.

(96)

घृताशोकविकासिकेतकरजःप्रोद्भासिनीलाम्बुज-
प्रस्फूर्जन्नवमालिकासमुदितैः पुष्पैः शरान्निर्मितान् ।
रम्यं पुष्पशरासनं सुललितं पाशं तथा चाङ्कुशं
वन्दे तावकमायुधं परशिवे चक्रान्तराले स्थितम् ॥

O! ever Auspicious one! I pay my respects to your divine weapons such as arrows comprising the blooming flowers of Mango, Asoka, Jasmine, Ketaki, and blue lotus full of pollen and the flowery bow, elegant goad and noose which are situated in midst of your Sricakra.

(97)

त्रिकोण उदितप्रभे जगति सर्वसिद्धिप्रदे
युते त्रिपुरयाम्बया स्थितवती च कामेश्वरी ।
तनोतु मम मङ्गलं सकलशर्म वज्रेश्वरी
करोतु भगमालिनी स्फुरतु मामके चेतसि ॥

May the deities -- Kamesvari bestow auspiciousness upon me, Vajresvari devi confer all benefits upon me and may Bhagamalini shine resplendently in my mind -- who are ever accompanied by Tripuramba in her triangular seat popularly known as *Sarvasiddhiprada*, the eighth *avarana* whose hue is similar to that of rising sun.

(98)

सर्वानन्दमये समस्तजगतामाकाङ्क्षिते वैन्दवे
भैरव्या त्रिपुराद्या विरचितावासे स्थिता सुन्दरी ।
आनन्दोल्लसितेक्षणा मणिगणभ्राजिष्णुभूषाम्बरा
विस्फूर्जद्वदना परापररहः सा पातु मां योगिनी ॥

May the Tripurabhairavi or Tripurasundari devi whose eyes are captivating due to brimming happiness, who is adorned in silk studded with gems, who has beaming face, who is the supreme essence transgrasing all planes of existence and who is in the form of yogic power, who has for her seat the *bindu* which is referred to as *Sarvanandamaya cakra*, eagerly awaited upon by the devoted, protect me.

(99)

उल्लसत्कनककान्तिभासुरं
सौरभस्फुरणवासिताम्बरम् ।
दूरतः परिहृतं मधुव्रतै -
र्पयामि तव देवि चम्पकम् ॥

O Devi! I offer to you the fragrant silken garments which are shining with beautiful golden hue, and also the *campaka* flowers which attract the bees from afar.

(100)

वैरमुद्धतमपास्य शम्भुना
मस्तके विनिहितं कलाच्छलात् ।
गन्धलुब्धमधुपाश्रितं सदा
केतकीकुसुममर्पयामि ते ॥

I offer to you the *ketaki* flowers which are surrounded by bees drawn by the fragrance and which has been offered by Siva in the form of crescent forgetting his prior enmity with it.

(Siva is supposed to have cursed *ketaki* for lying as Brahma went up in the form of Swan to see the head of Siva who appeared as a pillar of flame)

(101)

चूर्णीकृतं द्रागिव पद्मजेन
त्वदाननस्पर्धिसुधांशुबिम्बम् ।
समर्पयामि स्फुटमञ्जलिस्थं
विकासिजातीकुसुमोत्करं ते ॥

I offer these heaps of blossoms of jasmine flowers held in the folded hands which look like the powdered form of moon, the abode of nectar, created by Brahma on account of the moon trying to compete with the beauty of your face.

(102)

अगरुबहलधूपाजससौरभ्यरम्यां

मरकतमणिराजीराजिहारिस्रगाभाम् ।

दिशि विदिशि विसर्पद्बन्धलुब्धालिमालां

वकुलकुसुममालां कण्ठपीठेऽर्पयामि ॥

I offer to your neck this flowery garland comprising Bakula flowers, which are hovered around by swarm of bees drawn by the emanating smell which surrounds the intermediary spaces on all directions and also which appears to be the exchanting necklace shining with emeralds set with in and which is enchanting like the pleasant smell emanating incessantly from the smoke of aloe.

(103)

ईकारोर्ध्वगबिन्दुराननमधो बिन्दुद्वयं च स्तनौ

त्रैलोक्ये गुरुगम्यमेतदखिलं हार्दं च रेखात्मकम् ।

इत्थं कामकलात्मिकां भगवतीमन्तःसमाराधय -

त्रानन्दाम्बुधिमञ्जने प्रलभतामानन्दथुं सज्जनः ॥

May the noble hearted attain joyous experience after immersing themselves in the ocean of bliss attained as a result of worshipping the Kamakaladevi in their minds, whose nature and form is to be known from one's preceptor which is described as the face being the bindu on the ikara and the two bindu's below in kakara to be your bosoms and which is attractive.

(104)

धूपं तैऽगरुसंभवं भगवति प्रोल्लासिगन्धोद्धुरं
दीपं चैव निवेदयामि महसा हार्दान्धकारच्छिदम् ।
रत्नस्वर्णविनिर्मितेषु परितः पात्रेषु संस्थापितं
नैवेद्यं विनिवेदयामि परमानन्दात्मिके सुन्दरि ॥

O enchanting divine mother, whose nature is eternal bliss! I offer you the incense which is mixed with sandal and aloe, I present this lamp capable of warding away ignorance, I present to you the *naivedhya* in the golden vessels which is embedded on the four sides with gems and precious stones.

(105)

जातीकोरकतुल्यमोदनमिदं सौवर्णपात्रे स्थितं
शुद्धान्नं शुचि मुद्गमाषचणकोद्धूतास्तथा सूपकाः ।
प्राज्यं माहिषमाज्यमुत्तममिदं हैयंगवीनं पृथ -
वपात्रेषु प्रतिपादितं परशिवे तत्सर्वमङ्गीकुरु ॥

In the golden vessel the rice is kept which is similar like that of buds of the *jati* flowers and the mixed rice of green gram and the side dishes made of Bengal gram, blackgram, buffalo ghee, and cow's butter in separate vessels; I offer unto you, O Paramasive! please accept all these offerings.

(106)

शिम्बीसूरणशाकविम्बवृहतीकूश्माण्डकोशातकी -
वृन्ताकानि पटोलिकानि मृदुना संसाधितान्यग्निना ।
संपन्नानि च वेसवारविसरैर्दिव्यानि भक्त्या कृता -
न्यग्रे ते विनिवेदयामि गिरिजे सौवर्णपात्रव्रजे ॥

May you accept these vegetables such as beans, yam etc., pumpkin, bimba, brinjal, snakegourd and so on which are cooked at medium temperature and seasoned (with ginger, sesame, etc.) and offered to you by placing them in front of you in golden utensils.

(107)

निम्बूकार्द्रकचूतकन्दकदलीकौशातकीकर्कटी-
धात्रीबिल्वकरीरकैर्विरचितान्यानन्दचिद्विग्रहे ।
राजीभिः कटुतैलसैन्धवहरिद्राभिः स्थितान्पातये
संधानानि निवेदयामि गिरिजे भूरिप्रकाराणि ते ॥

O embodiment of happiness! O Daughter of Mountains! I offer to you (dishes made with) lemon, ginger, mango, ripe plantain, cucumber, gooseberry, bilva, karira and sesame and white sesame, salt, turmeric and also various drinks and edibles.

(108)

सितयाश्चितलड्डुकव्रजा-
न्मृदुपूपान्मृदुलाश्च पूरिकाः ।
परमात्रमिदं च पार्वति
प्रणयेन प्रतिपादयामि ते ॥

O Parvati! I affectionately offer the *saddus* mixed with sugar, soft *pappads*, well prepared *puris*, and sweet porridge made of milk to you.

(109)

दुग्धमेतदनले सुसाधितं
चन्द्रमण्डलनिभं तथा दधि ।
फाणितं शिखरिणीं सितासितां
सर्वमम्ब विनिवेदयामि ते ॥

O Divine Mother! I submit to you this well boiled milk, the curds whose hue resembles the orb of moon, the sugarcane juice mixed with sweet smelling ingredients, the curds mixed with sugar, and other edibles.

(110)

अग्रे ते विनिवेद्य सर्वममितं नैवेद्यमङ्गीकृतं
ज्ञात्वा तत्त्वचतुष्टयं प्रथमतो मन्ये सुतृप्तां ततः ।
देवीं त्वां परिशिष्टमम्ब कनकामत्रेषु संस्थापितं
शक्तिभ्यः समुपाहरामि सकलं देवेशि शम्भुप्रिये ॥

O Devi! The mistress of Celestials! The recepient of Siva's love! I offer the left overs remaining in the golden utensils to the other divinities (Sakti devotees) to accept the offering which were placed before you. I do this after realizing the four-fold realities (*tattva*)

(111)

वामेन स्वर्णपात्रीमनुपमपरमान्नेन पूर्णां दधाना-
मन्येन स्वर्णदर्वीं निजजनहृदयाभीष्टदां धारयन्तीम् ।
सिन्दूरारक्तवस्त्रां विविधमणिलसद्भूषणां मेघकाङ्क्षीं
तिष्ठन्तीमग्रतस्ते मधुमदमुदितामन्नपूर्णां नमामि ॥

I salute the Annapurani devi, resting before you, fulfiller of heartfelt desires of real seekers, who is joyous due to the effect of wine, who shines like the plumage of peacock due to the dazzle of various ornaments adorned by her, who is attired in crimson garment, who holds sweet porridge in a golden vessel in her left hand and a golden ladle in her right.

(112)

पङ्क्त्योपविष्टान्परितस्तु चक्रं
शक्त्या स्वयालिङ्गितवामभागान् ।
सर्वोपचारैः परिपूज्य भक्त्या
तवाम्बिके पारिषदान्नमामि ॥

I bow to your retinue of deities who are seated in your assembly and around the Srichakra being tightly embraced by their respective powers in their left side, by performing all the due services to them.

(113)

परमामृतमत्तसुन्दरी-

गणमध्यस्थितमर्कभासुर्म् ।

परमामृतधूर्णितेक्षणं

किमपि ज्योतिरुपास्महे परम् ॥

We are propitiating the supreme effulgence (transgressing our senses) who is seated amidst charming women intoxicated with superior drink, who resembles the lusture of rising sun and whose eyes are rolling due to the effect of juice of nectar.

(114)

दृश्यते तव मुखाम्बुजं शिवे

श्रूयते स्फुटमनाहतध्वनिः ।

अर्चने तव गिरामगोचरे

न प्रयाति विषयान्तरं मनः ॥

O Auspicious One! Your lotus like face has been seen (eyes are engaged in seeing Her); the self resonating *Anahata* sound is to be heard in heart (i.e. ears one immersed in the sound form of Devi); Propitiating with sacred names is done to you who are unattainable (thus limbs like hands are also involved) — Thus when all the senses are engaged and directed at divinity, the contained mind does not swerve anywhere.

(115)

त्वन्मुखाम्बुजविलोकनोल्लस-

त्प्रेमनिश्चलविलोचनद्वयीम् ।

उन्मनीमुपगतां सभामिमां

भावयामि परमेशि तावकीम् ॥

I contemplate upon these attendants of yours who out of affection have their eyes transfixed at your lotus like face and who have attained the state of *unmani*.

(Unmani is a power associated with Siva. Through this the mind totally purges off evil by relinquishing all its adjuncts and remains stable).

(116)

चक्षुः पश्यतु नेह किञ्चन परं घ्राणं न वा जिघ्रतु
श्रोत्रं हन्त शृणोतु न त्वगपि न स्पर्श समालम्बताम् ।
जिह्वा वेत्तु न वा रसं मम परं युष्मत्स्वरूपामृते
नित्यानन्दविघूर्णमाननयने नित्यं मनो मज्जतु ॥

Let not my eyes visualize anything; let the olfactory sense not smell anything; let my auditory sense be insensitive to any sound; and may this sense of touch too be insensitive; may this tongue taste or be bereft of it; But may my mind be ever immersed in the eyes filled with happiness, fixed in a form of immortality.

(117)

यस्त्वां पश्यति पार्वति प्रतिदिनं ध्यानेन तेजोमयीं
मन्ये सुन्दरि तत्त्वमेतदखिलं वेदेषु निष्ठां गतम् ।
यस्तस्मिन्समये तवार्चनविधावानन्दसान्द्राशयो
यातोऽहं तदभिन्नतां परशिवे सोऽयं प्रसादस्तव ॥

O Great Goddess! O Parvati! I consider the man who has attained your effulging vision by contemplation everyday, to be one who has the knowledge of essential reality proclaimed by Vedas.

This state of inseparability that I have attained in due course of propitiating you, I consider that to be the result of your magnanimity.

(118)

गणाधिनाथं वटुकं च योगिनीः
क्षेत्राधिनाथं च विदिकचतुष्टये ।
सर्वोपचारैः परिपूज्य भक्तितो
निवेदयामो बलिमुक्तयुक्तिभिः ॥

I offer the *bali* as prescribed by the scriptures after worshipping well with devotion Ganapati, Vatu, Yogini and Kshetrapala who are situated in all four directions.

(119)

वीणामुपान्ते खलु वादयन्त्यै
निवेद्य शेषं खलु शेषिकायै ।
सौवर्णभृङ्गारविनिर्गतेन
जलेन शुद्धाचमनं विधेहि ॥

I offer the remnants of offerings to the wife of Adisesa who is playing the *veena* seated nearby. May you accept this water to sip (*acamana*) offered from the golden utensil.

(120)

ताम्बूलं विनिवेदयामि विलसत्कर्पूरकस्तूरिका -
जातीपूगलवङ्गचूर्णखदिरैर्भक्त्या समुल्लासितम् ।
स्फूर्जद्रत्नसमुद्रकप्रणिहितं सौवर्णपात्रे स्थितै -
र्दीपैरुज्ज्वलमन्नचूर्णरचितैरारार्तिकं गृह्यताम् ॥

I offer the Tambula (betel leaf) prepared with appropriate quantity of camphor, musk, betel nut, clove powder, which is kept in the golden plate studded with gems; be pleased to accept this lamp which is prepared with flour (*saktu*) and ghee, lighted in a golden vessel.

(This is called as Kuladipa and is prepared with a mixture of jaggery, rice powder and ghee and is the remenant of *mangalaratrika dipa* offered before *parivararcana*).

(121)

काचिद्वायति किंनरी कलपदं वाद्यं दधानोर्वशी
रम्भा नृत्यति केलिमञ्जुलपदं मातः पुरस्तात्तव ।
कृत्यं प्रोज्झय सुरस्त्रियो मधुमदव्याधूर्णमानेक्षणं
नित्यानन्दसुधाम्बुधिं तव मुखं पश्यन्ति हृष्यन्ति च ॥

A Kinnara damsel sings a charming song with the accompaniment of *veena*. O Mother! Urvashi, and Ramba are dancing with correct steps in front of you. The divine consorts are looking at your face which is the abode of permanent bliss and your eyes lowering due to intoxication and are thereby rejoicing.

(122)

ताम्बूलोल्लासिवक्त्रैस्त्वदमलवदनालोकनोल्लासिनेत्रै -

श्चक्रस्थैः शक्तिसंघैः परिहृतविषयासङ्गमाकर्ण्यमानम् ।

गीतज्ञाभिः प्रकामं मधुरसमधुरं वादितं किंनरीभि-

वीणाञ्जंकारनादं कलय परशिवानन्दसंधानहेतोः ॥

May you experience the twang of *Veena* which is heard with attention after diverting their attention from other errands by the divinities residing in Srikala, who have beaming faces on account of tasting the Tambula, whose eyes are eager to visualize your charming face. The music is produced by the Kinnara damsels who know the nuances of music and which is in reality sweeter than honey and which paves way to the experience of the highest bliss. (*Sivananda*)

(123)

अर्चाविधौ ज्ञानलवोऽपि दूरे

दूरे तदापादकवस्तुजातम् ।

प्रदक्षिणीकृत्य ततोऽर्चनं ते

पञ्चोपचारात्मकमर्पयामि ॥

I have no knowledge regarding the order of performing *arcana* (propitiation with epithets) and nor do I have the requisite materials for them. Therefore I offer the five - fold services (*pancopacara*) by merely circumambulating you.

(124)

यथेप्सितमनोगतप्रकटितोपचारार्चितां
निजावरणदेवतागणवृतां सुरेशस्थिताम् ।
कृताञ्जलिपुटो मुहुः कलितभूमिरष्टाङ्गकै-
र्नमामि भगवत्यहं त्रिपुरसुन्दरि त्राहि माम् ॥

I salute you by falling at your feet time and again; I pray with folded hands to you who have been adored by my mental worship, who is surrounded by her retinue powers, who is the supreme amongst all celestials, O Tripurasundari!

(125)

विज्ञप्तीरवधेहि मे सुमहता यत्नेन ते संनिधिं
प्राप्तं मामिह कान्दिशीकमधुना मातर्न दूरीकुरु ।
चित्तं त्वत्पदभावेन व्यभिचरेद्दृग्वाक्य मे जातु चे -
त्तत्सौम्ये स्वगुणैर्बन्धान न यथा भूयो विनिर्गच्छति ॥

O calm natured mother! May you heed to my request. I have come with painstaking efforts after a long struggle to your abode. May I not be ignored by you. If my mind were to swerve from meditating on your lotus feet, if my vision were to be distracted from you, may you bring them back by binding them with your divine qualities and ensure that they would not to be distracted again.

(Guna means divine qualities and also rope)

(126)

क्वाहं मन्दमतिः क्व चेदमखिलैरेकान्तभक्तैः स्तुतं
ध्यातं देवि तथापि ते स्वमनसा श्रीपादुकापूजनम् ।
कादाचित्कमदीयचिन्तनविधौ संतुष्टया शर्मदं
स्तोत्रं देवतया तया प्रकटितं मन्ये मदीयानने ॥

Where am I with wanting intellect? And where is this divine mother who can be contemplated and praised by devotees with controlled minds? Still O Mother! I propitiate you with my mental vision. I consider that the divine mother has brought forth these verses of praise being pleased by my occasional devotional fervour.

(Devisripaduka is a special form of worship in Srividya)

(127)

नित्यार्चनमिदं चित्ते भाव्यमानं सदा मया ।

निबद्धं विविधैः पद्यैरनुगृह्णातु सुन्दरी ॥

O Tripura Sundari! May you be pleased to accept this verse which is full of various feelings (*bhava*) and which is a result of continuous mental worship done to You.



(128)