

॥ देवीभुजङ्ग स्तोत्रम् ॥  
DEVĪBHUJANGA STOTRAM

(1)

विरिञ्च्यादिभिः पञ्चभिलोकपालैः  
समूढे महानन्दपीठे निषण्णम् ।  
धनुर्बाणपाशाङ्कुशप्रोतहस्तं  
महस्त्रैपुरं शङ्कराद्वैतमव्यात् ॥

May that Effulgence of Tripurasundarī, who is in non-dual relation with Śiva protect us. She is seated on the Blissful seat supported by the five protectors of the world, Brahmā etc. In Her hands, are held the bow, arrow, noose and the goad.

(2)

यदन्नादिभिः पञ्चभिः कोशजालैः  
शिराः पक्षपुच्छात्मकैरन्तरन्तः ।  
निगूढे महायोगपीठे निषण्णं  
पुरारेरथान्तः पुरं नौमि नित्यम् ॥

I salute forever that Divine consort of Śiva (Purāri) seated on that venerable seat of yoga in a subtle form in the innermost recess for deep behind the five sheaths, the outer gross body etc., that are seen as the head, wings, tail, body and so on.

(3)

विरिञ्चादिरूपैः प्रपञ्चे विहृत्य  
स्वतन्त्रा यदा स्वामविश्रान्तिरेषा ।  
तदा मानमातृप्रमेयातिरिक्तं  
परानन्दमीडे भवानि त्वदीयम् ॥

○ Bhavāni, Thou rest in Thyself and be wholly free after completing Thy sport (of creation etc.) in this Universe in the form of Brahmā and others. I praise that Blissful form of Thee that stands transcendent beyond the means of knowledge, the knower and the object of knowledge.

(4)

विनोदाय चैतन्यमेकं विभज्य  
द्विधा देवि जीवः शिवश्चेति नाम्ना ।  
शिवस्यापि जीवत्वमापादयन्ती  
पुनर्जीवमेनं शिवं वा करोषि ॥

○ Devi, just for sport Thou divide the One Consciousness into two entities, Śiva and soul. Thou give soulness to Śiva and possibly Śivahood to the soul (the soul, however, being allowed to remain a soul in case of spiritual immaturity).

(5)

समाकुंच्य मूलं हृदि न्यस्य वायुं  
मनो भ्रूबिलं प्रापयित्वा निवृत्ताः ।  
ततः सच्चिदानन्दरूपे पदे ते  
भवन्त्यम्ब जीवाः शिवत्वेन केचित् ॥

O Mother, some people manipulate the Mūlādhāra, stabilise the vital air in the heart (the centre of Anāhata) negotiate the mind in the centre between the eyebrows and get back. Ultimately they reach Thee in the form of Truth-Consciousness-Bliss and attain Śivahood.

(6)

शरीरेऽतिकष्टे रिपौ पुत्रवर्गे  
सदा भीतिमूले कलत्रे धने वा ।  
न कश्चिद्विरज्यत्यहो देवि चित्रं  
कथं त्वत्कटाक्षं विना तत्त्वबोधः ॥

In spite of the physical body being the source of suffering, in spite of the enemy, children, wife and wealth being the source of fear, it is astonishing that none is averse to this worldly life! How indeed can any one attain true knowledge without Thy grace?

(7)

शरीरे धनेऽपत्यवर्गे कलत्रे  
विरक्तस्य सदेशिकादिष्टबुद्धेः ।

यदाकस्मिकं ज्योतिरानन्दरूपं  
समाधौ भवेत्तत्त्वमस्यम्ब सत्यम् ॥

A person has no longer any attachment to his body, wealth, children and wife on being made aware of the Truth by a really great preceptor. Such a person engages himself in deep meditation when a flash of light crosses his mind, blissful in nature. That indeed is truly thyself.

(8)

मृषान्योऽमृषान्यः परो मिश्रमेनं  
परः प्राकृतं चापरो बुद्धिमात्रम् ।  
प्रपञ्चं मिमीते मुनीनां गणोऽयं  
तदेतत्त्वमेवेति न त्वां जहीमः ॥

Sages assess the nature of the Universe in diverse ways. One holds that it is unreal, another that it is real, yet another that it is partly real and partly unreal, still another holds that it is but an evolute of prakṛti, and another that it is mere intellection. But we, to be sure, understand it as Thy-self and hence cling to Thee.

(9)

निवृत्तिः प्रतिष्ठा च विद्या च शान्ति-  
स्तथा शान्त्यतीतेति पञ्चीकृताभिः ।  
कलाभिः परे पञ्चविंशतिमिकाभिः  
त्वमेकैव सेव्या शिवाभिन्नरूपा ॥

The fivefold 'kala' viz., nivṛtti, pratiṣṭhā, vidyā, śānti and śāntyatītā and the subsequent twentyfive tattvas serve only Thee, O Supreme Devi, the aspect that is non-different from Śiva.

(10)

अगार्धेऽत्र संसारपङ्के निमग्नं  
कलत्रादिभारेण खिन्नं नितान्तम् ।  
महामोहपाशौघबद्धं चिरान्मां  
समुद्धर्तुमम्ब त्वमेकैव शक्ता ॥

O Divine Mother, Thou alone art capable of redeeming me who is bound by the bonds such as the powerful delusion for a long period and extremely broken by the weight of mundane life in the company of wife and others; and thus I remain submerged in the fathomless depth of marshy land of the cycle of transmigratory existence.

(11)

समारभ्य मूलं गतो-ब्रह्मचक्रं  
भवद्दिव्यचक्रेश्वरीधामभाजः ।  
महासिद्धिसंघातकल्पद्रुमाभा-  
नवाप्याम्ब नादानुपास्ते च योगी ॥

O Divine Mother, the yogin worships the manifestations of 'Nāda' that are like the celestial tree that grants the great 'siddhis' and which identify themselves with the abodes of the goddess presiding

over the various divine centres of Thee beginning  
with mūlādhāra and culminating in the Brahmacakra.

(12)

गणेशैर्ग्रहैरम्ब नक्षत्रपङ्क्त्या  
तथा योगिनीराशिपीठैरभिन्नम् ।  
महाकालमात्मानमामृश्य लोकं  
विधत्से कृतिं वा स्थितिं वा महेशि ॥

O Maheśvari, Thou in whom Gaṇeśas, planets,  
stars, yogins, zodiac and Pīṭhadevatās are found  
inseparable, assume the role of Mahākāla and protect  
the Universe by creating and sustaining it.

(13)

लसत्तारहारामतिस्वच्छचेलां  
वहन्तीं करे पुस्तकं चाक्षमालाम् ।  
शरच्चन्द्रकोटिप्रभाभासुरां त्वां  
सकृद्भावयन्भारतीवल्लभः स्यात् ॥

One who meditates even once, the Holy Mother  
shining with the lustre equal to that of a hundred  
autumnal moons, wearing a bright sparkling  
necklace and extremely pure garment, holding in her  
hands a book and a string of rosary, will become  
dear to the Goddess of Learning.

(14)

समुद्यत्सहस्रार्कबिम्बाभवक्त्रां  
स्वभासैव सिन्दूरिताजाण्डकोटिम् ।  
धनुर्बाणपाशाङ्कुशान्धारयन्तीं  
स्मरन्तः स्मरं वापि संमोहयेयुः ॥

Those who reflect on Thee with the face that is lustrous like a thousand rising suns, who by her effulgence reddens the countless Brahmāṇḍas, and who holds in her hands, bow, arrow, chord and goad will stupefy even the god of Love.

(15)

मणिस्यूतताटङ्कशोणास्यबिम्बां  
हरित्पट्टवस्त्रां त्वगुल्लासिभूषाम् ।  
हृदा भावयंस्तप्तहेमप्रभां त्वां  
श्रियो नाशयत्यम्ब चाञ्चल्यभावम् ॥

One who meditates, in his heart, on Thee, whose face is reddened with the gem-studded ear ornament, who wears a green garment, whose jewels are illumined by the lustre of her own body that is sparkling like molten gold, will no longer be associated with the fleeting goddess of Fortune.

(16)

महामन्त्रराजान्तबीजं परारख्यं  
स्वतो न्यस्तबिन्दु स्वयं न्यस्तहार्दम् ।  
भवद्रक्त्रवक्षोजगुह्याभिधानं  
स्वरूपं सकृद्भावेत्स त्वमेव ॥

This verse is not translated as it is esoteric in character intended to be initiated to the competent few by a genuine, śākta preceptor. 'Mantrarāja' is the Devi mantra with fifteen akṣaras. In the Yantrarāja Śrīcakra Śiva is 'bindu' and 'Devi' is trikoṇa. Attention is invited to relevant 'Tāntric texts' which prescribe several modes of upāsanā and use of mantras.

(17)

तथान्ये विकल्पेषु निर्विण्णचित्ता-  
स्तदेवं समाधाय बिन्दुत्रयं ते ।  
परानन्दसंधानसिन्धौ निमग्नः  
पुनर्गर्भरन्ध्रं न पश्यन्ति धीराः ॥

Others who pursue various paths get depressed in spirits; they then meditate on Thy 'bindu traya' and get immersed in the ocean of extraordinary bliss. They never encounter again birth in the mother's womb.

(18)

त्वदुन्मेषलीलानुबन्धाधिकारा-  
न्विरिञ्चयादिकांस्त्वद्गुणाम्भोधिबिन्दून् ।  
भजन्तस्तितीर्षन्ति संसारसिन्धुं  
शिवे तावकीना सुसंभावेयम् ॥

O Consort of Śiva, even those who worship Brahmā and others who are but drops in the ocean of Thy noble qualities and who derive their authority by the mere sportive looks of Thee, cross the ocean of the circle of birth and death. This indeed is a great honour to Thee.

(19)

कदा वा भवत्पादपोतेन तूर्णं  
भवाम्भोधिमुत्तीर्य पूर्णान्तरङ्गः ।  
निमज्जन्तमेनं दुराशाविषाब्धौ  
समालोक्य लोकं कथं पर्युदास्से ॥

When shall Thou take me expeditiously across this ocean of mundane existence with Thy feet as boat so that my mind will be filled with Thee? How can Thou remain unconcerned in regard to this humble soul that Thou see before Thy eyes drowning in the ocean of unseemly avarice?

(20)

कदा वा हृषीकाणि साम्यं भजेयुः  
कदा वा न शत्रुर्न मित्रं भवानि ।  
कदा वा दुराशाविषूचीविलोपः  
कदा वा मनो मे समूलं विनश्येत् ॥

When shall my sense organs attain the state of equipoise? When shall I cease to look upon another as either a foe or a friend? When shall I be rid of the

disease of wicked avarice? When shall my mind completely cease to function (in the manner it does)?

(21)

नमोवाकमाशास्महे देवि युष्म-  
त्पदाम्भोजयुग्माय तिग्माय गौरि ।  
विरिञ्चादिभास्वत्किरीटप्रतोली-  
प्रदीपायमानप्रभाभास्वराय ॥

O Devi Gauri, I yearn to offer my word of obeisance to Thy pair of lustrous lotuslike feet that shine like radiance of a lamp placed on the row of gleaming crowns of the Creator and other gods.

(22)

कचे चन्द्रेखं कुचे तारहारं  
करे स्वादुचापं शरे षट्पदौघम् ।  
स्मरामि स्मरारेरभिप्रायमेकं  
मदाघूणनित्रं मदीयं निधानम् ॥

I reflect on the Divine Mother who bears on her tresses the disc of the moon, wears on her bosom excellent necklace, holds in her hands the sweet (sugar-cane) bow and an arrow (of flowers) around which bees hover and whose eyes swirl excitedly. She is the sole object of love of the victor of Cupid (Śiva).

(23)

शरेष्वेव नासा धनुष्वेव जिह्वा  
जपापाटले लोचने ते स्वरूपे ।  
त्वगेषा भवच्चन्द्रखण्डे श्रवो मे  
गुणे ते मनोवृत्तिरम्ब त्वयि स्यात् ॥

I pray that my nose smell only Thy (flowery) arrows, tongue taste only Thy (sugar-cane) bow, eyes perceive only Thy form that is purple like 'Japā' flower, skin feel only Thy camphor, ears hear only Thy qualities and mind be engaged only about Thee.

(24)

जगत्कर्मधीरान् वचोधूतकीरान्  
कुचन्यस्तहारान् कृपासिन्धुपूरान् ।  
भवाम्भोधिपारान् महापापदूरान्  
भजे वेदसारान् शिवप्रेमदारान् ॥

I adore the Holy Mother who is an adept in the cosmic acts, who excels the parrot in her speech, who wears necklaces on her bosom, who is the vast ocean of compassion, who is beyond the shores of the ocean of transmigratory existence, who is far away from the power of sins, who is the very essence of the Vedas and who is the dear consort of Śiva.

(25)

सुधासिन्धुसारे चिदानन्दनीरे  
समुत्फुल्लनीपे सुरद्वान्तरीपे ।  
मणिव्यूहसाले स्थिते हैमशाले  
मनोजारिवामे निषण्णं मनो मे ॥

My mind sticks fast to Thee, O Mother, who is the essence so to say of the ocean of ambrosia, the stream of supreme knowledge and bliss and who is on the left side of the foe of Cupid (Śiva). She is seen in the golden hall supported by gem-studded pillars made of 'sāla' trees, in the midst of fully blossomed 'nīpa' trees situated in the island of precious gems.

(26)

दृगन्ते विलोला सुगन्धीषुमाला  
प्रपञ्चेन्द्रजाला विपत्सिन्धुकूला ।  
मुनिस्वान्तशाला नमल्लोकपाला  
हृदि प्रेमलोलामृतस्वादुलीला ॥

The Holy Mother is pleasing with her tremulous glances and a row of fragrant flowery arrows; the Universe is her magic work; she is on the yonder shore of the ocean of misery; she has her abode in the heart of sages; she is saluted by the guardian deities; her heart throbs with love; her sportive acts are sweet like nectar.

(27)

जगज्जालमेतत्त्वयैवाम्ब सृष्टं  
त्वमेवाद्य यासीन्द्रियैरर्थाजालम् ।  
त्वमेकैव कर्त्री त्वमेकैव भोक्त्री  
न मे पुण्यपापे न मे बन्धमौक्षौ ॥

This magic show of the world is put up, O Mother by Thee; Thyself art moving with the sense organs (of souls) among the various objects of experience; Thou alone art the doer and enjoyer. Neither merit nor sin cling to me, neither bondage nor release is there for me.

(28)

इति प्रेमभारेण किञ्चिन्मयोक्तं  
न बुध्वैव तत्त्वं मदीयं त्वदीयम् ।  
विनोदाय बालस्य मौख्यं हि मात-  
स्तदेतत्प्रलापस्तुतिं मे गृहाण ॥

Without realising the truth about either me or Thee I have, out of sheer exuberance of love towards Thee said something of no consequence; O Mother, this audacity of this young lad may amuse you. Be pleased, however, to accept this prattling of praise of this humble self.

ॐॐॐॐॐॐ