

॥ त्रिपुरसुन्दरी वेदपादस्तवः ॥  
TRIPURASUNDARI-VEDAPADA-STOTRAM

(1)

वेदपादस्तवं वक्ष्ये देव्याः प्रियचिकीर्षया ।  
यथामति मतिं देवस्तन्नो दन्तिः प्रचोदयात् ॥

May the Lord Vinayaka lead my intelligence, as I am about to narrate out of eagerness, to the best of my intellect, the *Vedapada stotra* of Devi (Tripurasundari) (Vedapada is a variety of *stotra* composition in which every verse carries a vedic passage supportive of the praise)

(2)

अकिञ्चित्करकर्मभ्यः प्रत्याहृत्य कृपावशात् ।  
सुब्रह्मण्यस्स्तुतावस्यां तन्नष्णमुखः प्रचोदयात् ॥

May the six faced Lord Subrahmanya who is praised in this verse, guide my intelligence from the hordes of mundane activities, out of compassion.

(3)

अकारादिक्षकारान्तवर्णावयवशालिनी ।  
वीणापुस्तकहस्ताऽव्यात् प्रणो देवी सरस्वती ॥

I bow to goddess Saraswati whose limbs are the sound structures from a (अ) to ksha (क्ष) (vowels to conjunct consonants) and who protects us with book and Veena in her hands.

(4)

या वर्णपदवाक्यार्थगद्यपद्यस्वरूपिणी ।  
वाचि नर्तयतु क्षिप्रं मेधां देवी सरस्वती ॥

May Saraswati, the goddess of intelligence, whose form consists of letters, words, sentence, meaning, prose and poetic compositions, quickly come forth and dance in my speech.

(5)

उपास्यामाना विप्रेन्द्रैः संध्यासु च तिसृष्वपि ।  
सद्यः प्रसीद मे मातः संध्याविद्ये सरस्वति ॥

May the Saraswati known during the twilight, who is always worshipped by the best of the Brahmins in all the three *sandhya* (dawn, noon and dusk) be pleased with me quickly.

(6)

मन्दा निन्दालोलुपाऽहं स्वभावा -  
देतत्स्तोत्रं पूर्यते किं मयेति ।  
मा ते भीतिर्हे मते त्वाद्दशाना -  
मेषा नेत्री राघसा सूनृतानाम् ॥

Oh mind! do not entertain doubts regarding how a person who is dull tickle and censured can complete this verse; because for good and cultured ones, she (Saraswati) is the guide.

(7)

तरङ्गभृकुटीकोटिभंग्या तर्जयते जराम् ।  
सुधाभयाः शुभाय सिन्धूनां पतये नमः ॥

Salutations to the Lord of Oceans which is pure and full of nectar and who threatens the approaching old age with his knitting of brows in form of numerous waves.

(8)

तस्य मध्ये मणिद्वीपः कल्पकारामभूषितः ।  
अस्तु मे ललितावासः स्वस्तिदा अभयङ्करः ॥

In midst of it (nectar ocean) stands the island called *manidvipa* decorated with enchanting wish-yielding trees. May this abode of goddess Lalita give me refuge and welfare.

(9)

कदम्बमञ्जरीनिर्यद्धारुणीपारणोन्मदैः ।  
द्विरेकैर्वर्णनीयाय वनानां पतये नमः ॥

Salutations to the Lord of forests which is enchanted due to presence of rows of bees which are intoxicated by drinking the juice flowing from the bunches of Kadamba flowers.

(10)

तत्र वप्रावलीलीला गगनोल्लङ्घिगोपुरम् ।  
मातः कौतूहलं दद्यात् संहार्यं नगरं तव ॥

The city wherein the rows of sportive chapels which seems to cross over the skies provide amusement to Mother.

(11)

मकरन्दझरीमञ्जन्मिलिन्दकुलसंकुलाम् ।  
महापद्माटवीं वन्दे यशसा संपरीवृताम् ॥

I bow to the Lotus forest, which is surrounded by the hovering bees, which are immersed in honey and whose fame has spread far away. (In the Kadamba forest there exists the lotus lake)

(12)

तत्रैव चिन्तामणितोरणार्चिभि-  
र्विनिर्मितं रोपितरत्नशृङ्गम् ।  
भजे भवानीभवनावतंस -  
मादित्यवर्णं तमसः परस्तात् ॥

I bow to the palace of Goddess Bhairavi which is resplendent like the Sun transgressing darkness, constructed with the slabs of *cintamani* and whose top portions are studded with gems.

(13)

मुनिभिस्स्वात्मलाभाय यच्चक्रं हृदि सेव्यते ।  
तत्र पश्यामि बुद्ध्या तदक्षरे परमे व्योमन् ॥

I see that *chakra* in the Supreme immortal sky (region) which the sages preserve and serve in their hearts for their self - progress.

(14)

पञ्चब्रह्ममयो मन्त्रस्तत्र यो बिन्दुमध्यगः ।  
तव कामेशि वासोऽयमायुष्मन्तं करोतु माम् ॥

May your seat of Kamesi in the midst of *bindu sthana* (centre of *Srichakra*) made of five Brahmans (Brahma, Rudra, Visnu, Isana and Sadasiva) endow me with longevity.

(15)

नानारत्नगुलुच्छालीकान्तिकिम्भीरितोदरम् ।  
विमृशामि वितानं तेऽतिश्लक्ष्णमतिलोमशम् ॥

I praise the magnificent lustrous tower which is smooth and endowed with various gems.

(16)

पर्यङ्कतल्पोपरि दृश्यमानं  
सबाणचापाङ्कुशपाशपाणिम् ।  
अशेषभूषारमणीयमीडे  
त्रिलोचनं नीलकण्ठं प्रशान्तम् ॥

I salute the Lord Kamesvara the three-eyed blue throated seated with charming looks, with arrows, bow, good and noose in his hands, bedecked with several ornaments, and calm.

(17)

जटारुणं चन्द्रकलाललाम -  
मुद्वेललावण्यकलाभिरामम् ।  
कामेश्वरं कामशरासनाङ्कं  
समस्तसाक्षिं तमसः परस्तात् ॥

(I bow to) Lord Kamesvara whose locks are tawny, bedecked with the digit of moon, that is enchanting due to the rising beauty and verily appears like the bow of cupid (source).

(18)

तत्र कामेशवामाङ्के खेलन्तीमलिकुन्तलाम् ।  
सच्चिदानन्दलहरीं महालक्ष्मीमुपास्महे ॥

I pray to goddesses of bounty who is of the nature of truth, consciousness and bliss, whose locks are dark as the rows of bee and sportively seated on the left thigh of Kamesvara.

(19)

चारुगोरोचनापङ्कजम्बालितघनस्तनीम् ।  
नमामि त्वामहं लोकमातरं पद्ममालिनीम् ॥

I bow to you, oh! Universal mother! who is bedecked with lotus garland and with bosoms smeared with thick paste made of scented *gorocana* and lotus pollens.

(20)

शिवे नमन्निर्जरकुञ्जरासुर -  
प्रतोलिकामौलिमरीचिवीचिभिः ।  
इदं तव क्षालनजातसौभगं  
चरणं नो लोके सुधितां ददातु ॥

Sive! (Auspicious one) May your feet bestow intelligence and auspiciousness to the world, which is saluted by the waves of lustrous crowns of the celestials and demons.

(21)

कल्पस्यादौ कारणेशानपि त्रीन्  
स्रष्टुं देवि! त्रीन् गुणानादधानाम् ।  
सेवे नित्यं श्रेयसे भूयसे त्वां  
अजामेकां लोहितशुक्लकृष्णाम् ॥

I bow for my welfare again and again to the one unborn who is reddish, white and dark complexioned (each colour indicates the qualities of *Rajas*, *Sattva* and *Tamas* respectively) who bears the three qualities for creating the three progenitors (Brahma, Vishnu and Rudra) before the (Kalpa) creation.

(22)

केशोद्भूतैरद्भुतामोदपूरै -  
राशावृन्दं सान्द्रमापूरयन्तीम् ।  
त्वामानम्य त्वत्प्रसादात् स्वयंभू-  
रस्मान्मायी सृजते विश्वमेतत् ॥

Brahma creates the world deluded by *maya*, by the power of your grace and saluting you, whose looks of hair emanate stream of perfume.

(23)

अर्धोन्मीलद्यौवनोद्दामदर्पा  
दिव्याकल्पैरर्पयन्तीं मयूखान् ।  
देवि ध्यात्वा त्वां पुरा कैटभारिः  
विश्वं बिभर्ति भुवनस्य नाभिः ॥

O Devi! Contemplating on you whose youth is half bloomed and whose growth is uncontrolable, and whose divine graceful ornaments shine forth, Vishnu, the destroyer of Kaitabha, bears the world.

(24)

कल्हारश्रीमञ्जरीपुञ्जरीतिं  
धिक्कुर्वन्तीमम्ब ते पाटलिम्ना ।  
मूर्तिं ध्यात्वा शाश्वतीं भूतिमाय -  
त्रिन्द्रो राजा जगतो य ईशे ॥

O Mother! Indra attained the permanent wealth and became the ruler of world by contemplating on your reddish complexion which overwhelms the beauty of Kalhara flowers

(25)

देवतान्तरमन्त्रौघजपश्रीफलमूलया ।  
जापकस्तव देव्यन्ते विद्यया विन्दतेऽमृतम् ॥

Oh Goddess! the devotee attains salvation who contemplates on your incantation which has the power all other incantations having worshipped them (the effect of other incantations is to receive initiation into the incantation of Devi)

(26)

पुंस्कोकिलकलक्राणकोमलालापशालिनि ।  
भद्राणि कुरु मे मातर्दुरितानि परासुव ॥

Oh Mother! whose speech is like that cuckoo's notes! destroy my sins, bestow prosperity.

(27)

अन्तेवासिन्नस्ति चेत्ते मुमुक्षा  
वक्ष्ये युक्तिं मुक्तसर्वेषणस्सन् ।  
सद्भ्यस्साक्षात्सुन्दरीं ज्ञप्तिरूपां  
श्रद्धाभक्तिध्यानयोगादवेहि ॥

Disciple! If you are interested in the *moksha* (liberation) I tell you a way. Leave all the pleasures, know the *sraddha* (faith) *bhakti* (devotion) *dhyana* (meditation) through, the *sat* and the very form of wisdom, i.e. Tripurasundari.

(28)

षोढान्यासादिदेवैश्च सेविता चक्रमध्यगा ।  
कामेशमहिषी भूयष्पोडशी शर्म यच्छतु ॥

May the goddesses Sodasi (Rajesvari), the queen of Kamesvara, who is attended by the presiding deities of the six types of nyasa and who resides in the midst of *Sricakra*, bestow all comforts.

(29)

शान्तो दान्तो देशिकेन्द्रं प्रणम्य  
तस्यादेशान्तारकं मन्त्रतत्त्वम् ।  
जानीते चेदम्ब धन्यस्समानं  
नातः परं वेदितव्यं न किञ्चित् ॥

Oh Mother! there is nothing parallel or superior concept than knowing the incantations which helps to alleviate our sufferings from the noble preceptor who has his mind controlled and is calm having controlled his senses.

(30)

त्वमेव कारणं कार्यं क्रिया ज्ञानं त्वमेव हि ।  
त्वामम्ब न विना किञ्चित् त्वयि सर्वं प्रतिष्ठितम् ॥

Mother! You are cause for (all) everything. The work, action, knowledge -- everything is you, there is nothing apart from you.

(31)

परागमद्रींद्रसुते त्वदंघ्रि -  
सरोजयोरम्ब दधामि मूर्ध्ना ।  
अलंकृतं वेदवधूशिरोभि -  
र्यतो जातो भुवनानि विधा ॥

O Mother, the daughter of Mountains! I bow to your lotus like feet which creates all the worlds and which decorates the head of Vedic maid.



(32)

दुष्टान्दैत्यान्हन्तुकामां महर्षीन्  
शिष्टानन्यान्यातुकामां कराब्जैः ।  
अष्टाभिस्त्वां सायुधैर्भासमानां  
दुर्गा देवीं शरणमहं प्रणद्ये ॥

I take refuge in GoddessDurga, who shines and possesses eight weapons in her hands, who is interested in killing the evil demons and protects the wise men and the weak.

(33)

देवि सर्वानवद्याङ्गि त्वामनाहत्य ये क्रियाः ।  
कुर्वन्ति निष्फलास्तेषामदुग्धा इव धेनवः ॥

O Devi of blemishless limbs! By neglecting you whoever does their duty, their *karma* (action) will be like that the cows without milk.

(34)

नाहं मन्ये दैवतं मान्यमन्यत्  
त्वत्पादाब्जादम्बिके कुम्भजाद्याः ।  
ये ध्यातारो भक्तिसंशुद्धचित्ताः  
परामृतात्परिमुच्यन्ति सर्वे ॥

O mother! I donot know there is no other deity apart from you. The sage Agastya and others by devotion and with good heart meditated on you and they are liberated from this world.

(35)

कुर्वाणोऽपि दुरारम्भान् तव नामानि शाम्भवि ।  
प्रजपन्नेति मायान्तमतिमृत्युं तराम्यहम् ॥

Wife of Sambhu, Sambhavi! eventhough one commits sin, by thinking and uttering your names, he gets free from *maya* (ignorana) and attain knowledge (wisdom). Therefore I am liberated from death.

(36)

कल्याणि त्वं कुन्दहासप्रकाशैः  
अन्तर्ध्वान्तं नाशयन्तीक्षणेन ।  
हन्तास्माकं ध्यायतां त्वत्पदाब्जं  
उद्यतिष्ठ महते सौभगाय ॥

○ Auspicious one! Your smile shines like jasmine flower; within a moment you remove the darkness (ignorance) which resides inside. Bestow the opportunity to a meditator to contemplate on your lotus like feet.

(37)

तितीर्षया भवाम्भोधेर्हयग्रीवादयः पुरा ।  
अप्रमत्ता भवत्पूजां सुविद्वांसो वितेनिरे ॥

Long ago the right knowledge sages Hayagriva and others with deep contemplation did your *pooja*, in order to cross the ocean of birth.

(38)

मद्वंश्या ये दुराचारा ये च सन्मार्गगामिनः ।  
भवत्याः कृपया सर्वे सुवर्यन्तु यजमानाः ॥

○ Goddess, show every consideration towards the good natured and evil minded ones who belong to my clan as your worshippers. May they too attain the heavens.

(39)

श्रीचक्रस्थां शाक्तैश्वर्यदात्रीं  
पौण्ड्रं चापं पुष्पबाणान् दधानाम् ।  
बन्धूकाभां भावयामि त्रिनेत्रां  
तामश्विपर्णां तपसा ज्वलन्तीम् ॥

I bow to that Devi who shines with penance; who resides in Srichakra; who possess imperishable wealth and who bears sugarcane bow and flowry arrows and has three eyes of reddish hue.

(40)

भवानि तव पादाब्जनिर्णेजनपवित्रिताः ।  
भवामयप्रशान्त्यै त्वामपो याचामि भेषजम् ॥

Bhavani, I request you to bestow that pure water which washed your lotus feet and which can liberate one from the cycle of birth and death.

(41)

चिदानन्दसुधाम्भोधेस्तवानन्दलवोऽस्ति यः ।  
कारणेशैस्त्रिभिस्साकं तद्विश्वमुपजीवति ॥

All the worlds function along with the trinity who are but a negligible part of blissful and sentient ocean -- i.e. you.

(42)

नो वा यागैर्नैव पूर्तादिकृत्यैः  
नो वा जप्यैर्नो महद्भिस्तपोभिः ।  
नो वा योगैः क्लेशकृद्भिस्सुमेधा  
निचाय्येतां शान्तिमत्यन्तमेति ॥

Wisemen attain the Supreme, Beautiful, Uattainable through sacrifices, social activities (such as digging wells etc), repetition of hymns, great penances, difficult yogic practices and just by searching for you.

(43)

प्रातः पाहि महादेवि मध्याह्ने तु मृडप्रिये ।  
सायं पाहि जगद्भन्धो पुनर्नः पाहि विश्वतः ॥

Maha Vidye! protect in the morning! O! beloved of Siva, protect in the after-noon, one who is worshipped by the worlds! protect in the evening. Once again protect us everywhere.

(44)

बन्धूकाभैर्भानुभिर्भासयन्ती  
विश्वं शश्वत्तुङ्गपीनस्तनार्धा ।  
लावण्याब्धे सुन्दरि त्वं प्रसादा -  
दायुः प्रजागं रयिमस्मासु धेहि ॥

O ocean of charm Tripura Sundari! who illumines the world by her radiance like *banduka* flowers, who occupies the high pedestal and is one to whom worship is due -- may you! bestow us the life, progeny and prosperity.

(45)

कर्णाऽऽकर्णय मे तत्त्वं या चिच्छक्तिस्तीर्यते ।  
त्रिर्वदामि मुमुक्षूणां सा काष्ठा सा परागतिः ॥

O Ear! Listen to the philosophy which I utter. Let me tell thrice. One who is interested in liberation, for them the '*cid*' is the boundary and she alone in final aim.

(46)

वाग्देवीति त्वां वदंत्यम्ब केचित्  
लक्ष्मीर्गौरीत्येवमन्येऽप्युशन्ति ।  
शश्वन्मातः प्रत्यगद्वैतरूपा  
शंसन्ति केचित्त्रिविदो जनाः ॥

O Mother! Some address you as the goddess of speech (Saraswathi) and some as goddess Lakshmi, and some as Ganri. Mother but such people do not know you to be the embodiment of one's own self (which is one without second)

(47)

ललितेति सुधापूरमाधुरीचोरमम्बिके ।  
तव नामास्ति यत्तेन जिह्वा मे मधुमत्तमा ॥

Ambike! Your name called *Lalita* covets the sweetness even from the divine ambrosia. Therefore may my tongue attain sweetness (by uttering of your name).

(48)

ये सम्पन्नास्साधनैस्तैश्चतुर्भिः  
शुश्रूषाभिर्देशिकं प्रीणयन्ति ।  
सम्यग्विद्वान् शुद्धसत्त्वान्तराणां  
तेषामेवेतां ब्रह्मविद्यां वदेत ॥

By the four means to attainment (discrimination between permanent and transient; renunciation of enjoyment of fruits of action in this world and here after; control of mind and spiritual freedom), by services to Guru (teacher) the aspirants please their preceptor; and the Guru ought to initiate the disciple of pure heart, the science of *Brahma vidya*.

(49)

अभिचारादिभिः कृत्यां यः प्रेरयति मय्युमे ।  
तव हुङ्कारसंत्रस्ता प्रत्यक्कर्तारमृच्छतु ॥

○ Uma! By practising the evil activities like the *abhicara* if anybody sends me the ghost, by your "hummkara", let it once again get back to them.

(50)

जगत्पवित्रि मामिकामपाहराशु दुर्जराम् ।  
प्रसीद मे दयाधुनि प्रशस्तिमम्ब नः कृधि ॥

Oh Auspicious efficient cause of the worlds! 'O' Ambika! remove my old age, bestow me with faith.

(51)

कदम्बारुणमम्बाया रूपं चिन्तय चित्त मे ।  
मुञ्च पापीयसीं निष्ठां मा गृधः कस्यस्विद्धनम् ॥

○ my mind, contemplate on the reddish hue of Devi, leave the sinful thoughts and donot think about one's possessions.

(52)

भण्डभण्डनलीलायां रक्तचन्दनपङ्किलः ।  
अङ्कुशस्तव तं हन्याद्यश्च नो द्विषते जनः ॥

In the process of punishing Bandusura, your goad, applied his blood as if it were sandal paste; may that goad (ankus'a) demolish my enemies.

(53)

रे रे चित्त त्वं वृथा शोकसिन्धौ  
मज्जस्यन्तर्वचम्युपायं विमुक्त्यै ।  
देव्याः पादौ पूजयैकाक्षरेण  
तत्ते पदं सङ्गहेण ब्रवीम्योम् ॥

O mind! you are unnecessarily immersing in the ocean of grief, I shall reveal a way to get rid of dependency : worship the feet of Devi by the mono syllable *mantra* (Om) all; let me tell you the mono-syllabled mantra in brief.

(54)

चञ्चद्बालातपज्योत्सना कलामण्डलशालिने ।  
ऐक्षवाय नमो मातर्बाहुभ्यां तव धन्वने ॥

I bow with my hands to your enchanting sugarcane bow, whose hue is like the ray of moon and early morning sun.

(55)

तामेवाद्यां ब्रह्मविद्यामुपासे  
मूर्तेर्वेदैस्स्तूयमानां भवानीम् ।  
हन्त स्वात्मत्वेन यां मुक्तिकामो  
मत्वा धीरो हर्षशोकौ जहाति ॥

I worship Bhavani, who is in the form of *Brahma vidya* which is beginningless and is being praised by Vedas which are in the form of words. The brave and desirous of attaining liberation worship her as their own self and thus are freed from pain and pleasure.

(56)

शरणं करवाण्यम्ब चरणं तव सुन्दरि ।  
शपे त्वत्पादुकाभ्यां मे नान्यः पन्था अयनाय विद्यते ॥

O mother Sundari (enchantress)! I take refuge at your feet  
and I take a vow that there is no other means for liberation  
other than your *padukas* (sandals)

(57)

रत्नच्छत्रैश्चामरैर्दर्पणाद्यै -  
श्चक्रेशानीं सर्वदोषाचरन्त्यः ।  
योगिन्योऽन्याश्शक्तयश्चाणिमाद्या  
यूयं पात स्वस्तिभिस्सदा नः ॥

Oh, Siddhi devis like Anima and Yoginis, who ever attend  
upon the presiding deity of *Sricakra* with gemstudded  
umbrellas, chowries, mirror and soon., may you all protect me  
and bestow all benefits on me.

(58)

दरिद्रं मां विजानीहि सर्वज्ञाऽसि यतश्शिवे ।  
दूरीकृत्याशु दुरितमथा नो वर्धया रयिम् ॥

Oh Auspicious One! You are Omniscient, know me to be a  
wretched being and hence drive away my misfortunes and  
facilitate the growth of my wealth.

(59)

महेश्वरि महामंत्रकूटत्रयकलेबरे ।  
कादि विद्याक्षरश्रेणिमुशन्तस्त्वा हवामहे ॥

Oh Goddess! You exist in the form of the threefold division  
of the fifteen syllabled hymn. We call upon you desirous of  
(meditating upon) the syllables in your hymn.

(60)

मूलाधारादूर्ध्वमन्तश्चरन्तीं  
भित्वा ग्रन्थीन् मूर्ध्नि निर्यत्सुधार्द्राम् ।  
पश्यन्तस्त्वां ये च तृप्तिं लभन्ते  
तेषां शान्तिश्शाश्वती नेतरेषाम् ॥

The devotee who is never satisfied in visualizing your glorious form immersed in nectar overflowing from the thousand petalled lotus in the cerebrum and which has reached the thousand petalled lotus after unravelling the three knots travelling from *muladhara cakra*.

(61)

मह्यं द्रुह्यन्ति ये मातस्त्वद्ध्यानासक्तचेतसे ।  
तानम्ब सायकैरेभिरव ब्रह्मद्विषो जहि ॥

Oh mother! My mind is engrossed in your meditation. Protect me and anihilate the enemies of Brahmins and who envy me with your arrows.

(62)

त्वद्भक्तानामम्ब शान्तैषणानां  
ब्रह्मिष्ठानां दृष्टिपातेन पूतः ।  
पापीयानप्यावृतस्स्वर्वधूभिः  
शोकातिगो मोदते स्वर्गलोके ॥

Oh Goddess! Even a sinner who falls within the eight of your devotees who ever rejoice in the bliss of self, is cleansed of his sins and rejoices in celestial world surrounded by heavenly nymphs.

(63)

सन्तु विद्या जगत्यस्मिन् संसारभ्रमहेतवः ।  
भजेऽहं त्वां यया विद्वान् विद्ययाऽमृतमश्नुते ॥



There are many sciences in this world which cause transmigration and bondage. I worship you for you, are that science by whose knowledge the devoted attain immortality.

(64)

विद्वन्मुख्यैर्विदुमाभं विशाल -  
श्रोणीशिञ्जन्मेखलाकिङ्किणीकम् ।  
चन्द्रोत्तंसं चिन्मयं वस्तु किञ्चित्  
विद्धि त्वमेतन्निहितं गुहायाम् ॥

You are that principle who is contemplated by the wise in the cave of consciousness as coral-hued one, who resounds with twinkling bells hanging from the girdle and who has the light of moon as crest jewel.

(65)

न विस्मरामि चिन्मूर्तिमिक्षुकोदण्डशालिनीम् ।  
मुनयस्सनकप्रेष्ठास्तामाहुः परमां गतिम् ॥

I can never take away your conscious form endowed with sugarcane bow from my mind. Great sages such as Sankara declare you to be the best suited refuge.

(66)

चक्षुः प्रेङ्गत्प्रेमकारुण्यधारां  
हंसज्योत्स्नापूरहृष्यच्चकोराम् ।  
यामाश्लिष्यन्मोदते देवदेव -  
स्सा नो देवी सुहवा शर्म यच्छतु ॥

May your form with eyes full of mercy and the moon like laughter pleasing even the *cakora* bird, which is embraced and enjoyed by the great God and who is early accessible to us, give us all benefits.

(67)

मुञ्च वञ्चकतां चित्त पामरं चापि दैवतम् ।  
गृहाण पदमम्बाया एतदालम्बनं परम् ॥

O Mind! Abandon ingratitude and resorting other demi-gods. Catch hold of mother's feet; for this is the best refuge.

(68)

का मे भीतिः का क्षतिः किं दुरापं  
कामेशाङ्गोत्तुङ्गपर्यङ्गसंस्थाम् ।  
तत्त्वातीतामच्युतानन्ददात्रीं  
देवीमहं निर्ऋतिं वन्दमानः ॥

I salute the Goddess who is seated on the lap of Kamesvara, who is above all categories, who is the bestower of infinite Bliss, who is filled with compassion and is a destructive power called 'Nirrti'. Hence where is fear or shortcoming? Is there anything unattainable to me? (i.e. the goddess would fulfill all these).

(69)

चिन्तामणिमयोत्तंसकान्तिकञ्चुकितानने ।  
ललिते त्वां सकृन्नत्वा न बिभेमि कुतश्चन ॥

Oh Lalita! If a person salutes you whose face is surrounded by the halo like an armour from the crest jewel made of *cintamani* gem, can never be frightened.

(70)

तारुण्योत्तुङ्गितकुचे लावण्योल्लासितेक्षणे ।  
तवाज्ञयैव कामाद्या माऽस्मान्प्रापन्नरा तयः ॥

One who possess heavy breast due to youthfulness! O beautiful eyed one! By your order the foes like desire may never come to me.

(71)

आकर्णाकृष्टकामास्त्रसञ्जातं तापमम्ब मे ।  
आचामतु कटाक्षस्ते पर्जन्यो वृष्टिमानिव ॥

O Mother! May your side glances remove the torments of love caused due to the arrows of Cupid drawn till the ears, like the showering cloud which causes respite from heat.

(72)

कुर्वे गर्वेणापचारानपारा -  
न्यद्याप्यम्ब त्वत्पदाब्जं तथाऽपि ।  
मन्ये धन्ये देवि विद्यावलम्बं  
मातेव पुत्रं विभृतास्वेनम् ॥

Mother! overpowered by pride, I may commit plenty of mistakes; I consider your feet as the source of intelligence; O bestower of riches! Devi ! protect me as a mother would protect her son.

(73)

यथोपास्तिक्षतिर्न स्यात्तव चक्रस्य सुन्दरि ।  
कृपया कुरु कल्याणि तथा मे स्वस्तिरायुषी ॥

O Enchantress! bestow longevity and happiness, free me from all hindrances to perform your *Srichakara* worship.

(74)

चक्रं सेवे तारकं सर्वसिद्धयै  
श्रीमन्मातस्सिद्धयश्चाणिमाद्याः ।  
नित्या मुद्राशक्तयश्चाङ्गदेव्यो  
यस्मिन्देवा अधिविधे निषेदुः ॥

Divine Mother, I worship the *Srichakra* which is the primordial cause of all the *Siddhis*; for, the *siddhis* such as *Anima* and the *nitya saktis* and the *mudrasaktis* and the *anga devatas* and all the celestials are, enshrined in it.

(75)

सुकुमारे सुखाकारे सुनेत्रे सूक्ष्ममध्यमे ।  
सुप्रसन्ना भव शिवे सुमृडीका सरस्वति ॥

O tender one! One with pleasant form and beautiful  
petulant eyes and slender waist! bestow happiness upon us, O  
Goddess in the form of Saraswati.

(76)

विद्युद्वल्लीकन्दलीं कल्पयन्तीं  
मूर्तिं स्फूर्त्या पङ्कजं धारयन्तीम् ।  
ध्यायन्हि त्वां जायते सार्वभौमो  
विश्वा आशाः पृतनाः सञ्जयन् जयन् ॥

One who contemplates on. You as one, who is like the  
sprout of lightning like creeper and who reveals that form at  
the time of meditation holding a lotus, wins over his enemies  
as an emperor who rules all the direction.

(77)

अविज्ञाय परां शक्तिमात्मभूतां महेश्वरीम् ।  
अहो पतन्ति निरयेष्वेके चात्महनो जनाः ॥

Alas, those who do not know their inner-being to be the all  
powerful goddess are doomed as one who commits suicide.

(78)

सिन्दूराभेस्सुन्दरैरंशुबृन्दैः  
लाक्षालक्ष्म्यां मञ्जयन्तीं जगन्ति ।  
हेरम्बाम्ब त्वां हृदाऽऽलम्बते य -  
स्तरमै विशस्स्वयमेवानमन्ते ॥

Oh Mother of Vinayaka! One who meditates on you in  
mind as crimson coloured and submerging the world in reddish  
hue, becomes the object of adoration for the worlds.

(79)

तव तत्त्वं विमृशतां प्रत्यगद्वैतलक्षणम् ।  
चिदानन्दघनादन्यत्रेह नानाऽस्ति किञ्चन ॥

There is none but subjective bliss to a person who enquires your non-dual form as subjective consciousness.

(80)

कण्ठात्कुण्डलिनीं नीत्वा सहस्रारं शिवे तव ।  
न पुनर्जायते गर्भे सुमेधा अमृतोक्षितः ॥

Oh Auspicious one! One who raises the *kundalini* from neck region to the thousand petalled lotus (*Sahasrara*) in cerebreum, is drenched in ambrosia and never originates from womb.

(81)

त्वत्पादुकानुसन्धानप्राप्तसर्वात्मतादृशि ।  
पूर्णाहंकृतिमत्यस्मिन्न कर्म लिप्यते नरे ॥

The effects of actions donot bother the person who sees everything as self and is engrossed in his subjective consciousness having meditated upon your sandals.

(82)

तवानुग्रहनिर्भिन्नहृदयग्रन्थिरद्रिजे ।  
स्वात्मत्वेन जगन्मत्वा ततो न विजुगुप्सते ॥

Of daughter of the mountains! by your infinite grace the knots of the heart have been torn asunder and one who experiences the world to be non-different form his never hates anything.

(83)

कदा वसुदलोपेते त्रिकोणनवकान्विते ।  
आवाहयामि चक्रे त्वां सूर्याभां श्रियमैश्वरीम् ॥

I call upon the divine mother who is lusturous as sun in the *Sricakra* which consists of eight petals, triangle and nine?

(84)

हीमित्येकं तावकं वाचकार्ण  
यजिह्वाग्रे देवि जागर्ति किञ्चित् ।  
को वाऽयं स्यात् कामकामस्त्रिलोक्यां  
सर्वेऽस्मै देवा बलिमावहन्ति ॥

Oh Mother! All the celestials would honour the person at his wish who has your divine syllable 'Hrim' in his tongue, even for a short while.

(85)

नाकस्त्रीणां किन्नरीणां नृपाणा -  
मप्याकर्षीं चेतसा चिन्तनीयम् ।  
त्वत्पाणिस्थं कुङ्कुमाभं शिवे यं  
द्विष्मस्तस्मिन् प्रतिमुञ्चामि पाशम् ॥

Oh Auspicious One! I direct your hoo which is unto the vermillion held in your hand, which can be contemplated mentally and which can attract divine damsels, kinnara nymphs, kings etc., toward my enemy. (i.e. may your noose bring my enemy under control).

(86)

नूनं सिंहासनेश्वर्यास्तवाज्ञां शिरसा वहन् ।  
भयेन पवमानोऽयं सर्वा दिशोऽनु विधावति ॥

This wind blows in all directions, holding your orders in all importance as you are seated on the lion (command).

(87)

त्रिकलाढ्यां त्रिहल्लेखां द्विहंसस्वरभूषिताम् ।  
यो जयत्यम्ब ते विद्यां सोऽक्षरः परमस्स्वराद् ॥

The person who devoted by repeats your science (*mantra*) which is decorated by three *kalas*, three *Hrim*s, and two letters of the word "Hamsa" becomes immutable, immortal, Supreme ruler unto himself and knower of subjective consciousness.

(88)

दारिद्र्याब्धौ देवि मग्नोऽपि शङ्कत्  
वाचा याचे नाहमम्ब त्वदन्यम् ।  
तस्मादस्मद्वाञ्छितं पूरयेत -  
दुषासा नक्ता सुदुधेव धेनुः ॥

Oh Mother! I am drowned in the ocean of debts and would not seek refuge from anyone other than You. Hence may You fulfill my expectations like a milk cow which milks day and night.

(89)

यो वा यद्यत्कामनाऽऽकृष्टचित्तः  
स्तुत्वोपास्ते देवि ते चक्रविद्याम् ।  
कल्याणानामालयः कालयोगात्  
तं तं लोकं जयते तांश्च कामान् ॥

Oh Goddess! whoever worships your *Srichakra* with your divine incantation, with any desires, will attain the desired worlds having shed his mortal coils.

(90)

साधकरसततं कुर्यादैक्यं श्रीचक्रदेहयोः ।  
तथा देव्यात्मनोरैक्यमेतावदनुशासनम् ॥

The aspirant ought to consider his body to be *Srichakra* and divinity to be ones inner self. This is the final advise.

(91)

हस्ताम्भोजप्रोलसद्यामराभ्यां  
श्रीवाणीभ्यां पार्श्वयोर्वीज्यमानाम् ।  
श्री सम्राज्ञि त्वां सदालोकयेयं  
सदा सद्भिस्सेव्यमानां निगूढाम् ॥

Oh Divine Empress! One ought to visualise your ever secret form in mind, being served by Lakshmi and Saraswathi with chowries in hands and ever attended upon by great men.

(92)

इष्टानिष्टप्राप्तिविच्छिन्तिहेतुः

स्तोतुं वाचां क्लृप्तिरित्येव मन्ये ।

त्वद्रूपं हि स्वानुभूत्यैकवेद्यं

न चक्षुषा गृह्यते नापि वाचा ॥

I consider that the purpose of the power of speech is to praise you who are the cause of supression of likes and dislikes. Your form can only be a subject of personal realisation and not perceivable with eyes or audible (i.e. knowable through ears).

(93)

हरस्वरैश्चतुर्वर्गप्रदं मन्त्रं सविन्दुकम् ।

देव्या जपत विप्रेन्द्रा अन्या वाचो विमुञ्चथ ॥

Oh Best amongst Brahmins! Chant the incantation of Goddess with *Bindu* and *Sarasvara*. Abandon other speech.

(94)

यस्ते राकाचन्द्रबिम्बासनस्थां

पीयूषाब्धिं कल्पयन्तीं मयूखैः ।

मूर्तिं भक्त्या ध्यायते हृत्सारोजे

न तस्य रोगो न जरा न मृत्युः ॥

Neither diseases, nor old age, or death donot bother a person who meditates on your form which radiates being pleaced in the seat of in the full moon and which creates the ocean of nectar. in his lotus like heart.

(95)

तुभ्यं मातर्योऽञ्जलिं मूर्ध्नि धत्ते

मौलिश्रेण्या भूभुजस्तं नमन्ति ।

यस्तौति त्वामम्ब हृद्वलिवाचा

तं धीरासः कवय उन्नयन्ति ॥

Oh Mother! Even the emperors salute the person who worship you with uplifted arms and the saints praise him who sings your glory.



(96)

वैरिञ्चोघेर्विष्णुरुद्रेन्द्रबृन्दैः  
दुर्गाकालीभैरवीशक्तिसंघैः ।  
यन्त्रेशि त्वं वर्तसे स्तूयमाना  
न तत्र सूर्यो भाति न चन्द्रतारकम् ॥

Oh goddess of (Sri) Yantra! you are ever praised by the hordes of Brahman, Vishnu, Rudras and female deities such as Durga, Kali, Bhairavi. Neither the sun, moon, nor stars shine in your repose (for they derive their light from you).

(97)

भूत्यै भवानि त्वां वन्दे सुराशशतमखादयः ।  
त्वामानम्य समृद्धास्स्युरायो धामानि दिव्यानि ॥

Oh Bhavani! Indra and others attained their status and wealth having worshipped you. May I salute you for my prosperity.

(98)

पुष्पवत्फुल्लताटङ्गं प्रातरादित्यपाटलाम् ।  
यस्त्वामन्तः स्मरत्यम्ब तस्य देवा असन्वशे ॥

Oh Mother! Even the celestials are under the control of a person who meditates on you in his mind as one like the hue of early morning sun with ear drops resembling blossomed flower.

(99)

वश्ये विद्वमसंकाशां विद्यायां विशदप्रभाम् ।  
त्वामम्ब भावयेद्भूत्यै सुवर्णां हेममालिनीम् ॥

Oh Mother! The person desirous of bringing others under his control would meditate on you who is as lustrous as coral, one desiring expertise in learning, as fair limbed one and one yearning for wealth, as wearing golden ornaments and golden-hued one.

(100)

वामाङ्गस्थामीशितुर्दीप्यमानां  
भूषाबृन्दैरिन्दुरेखावतंसाम् ।  
यस्त्वां पश्यन् सन्ततं नैव तृप्तः  
तस्मै च देवि वषडस्तु तुभ्यम् ॥

The person who never is satisfied meditating on you as one sharing the left half of Shiva's body, as one adorned with various ornaments, having digit of moon as crest jewel, may the *vashatdevi* be common to you and into him. (i.e. May he too be the partaker of oblations along with you in sacrifices).

(101)

नवनीपवनीवासलालसोत्तरमानसे ।  
शृङ्गारदेवते मातः श्रियं वासय मे कुले ॥

O Goddess of heavenly Beauty! you rejoice in sporting in the freshly sprouted *kadamba* forest, May you cause the wealth to abide in my family.

(102)

भक्त्याऽभक्त्या वापि पद्यावसान -  
श्रुत्या स्तुत्या चैतया स्तौति यस्त्वाम् ।  
तस्य क्षिप्रं त्वत्प्रसादेन मात -  
स्सत्यास्सन्तु यजमानस्य कामाः ॥

Oh Mother! one who praises you with these verses with or without devotion even in his passing years, may the desires of the person be fulfilled by your Divine Grace.

(103)

बालिशेन मया प्रोक्तमपि वात्सल्यशालिनोः ।  
आनन्दमादिदम्पत्योरिमा वर्धन्तु वां गिरः ॥

May this hymn cause immense pleasure to the ever affectionate primordial couple though composed by a mere boy. (i.e. me).

(104)

माधुरीसौरभावासचापसायकधारिणीम् ।  
देवीं ध्यायन्पटेदेतत् सर्वकामार्थसिद्धये ॥

One ought to contemplate through this hymn the Goddesses who is bedecked in soft and fragrant grments and ornaments, armed with four and arrow for fulfilment of all desires.

(105)

स्तोत्रमेतत्प्रजपतस्तव त्रिपुरसुन्दरि ।  
अनुद्धीक्ष्य भयादूरं मृत्युर्धावति पञ्चमः ॥

Tripurasundari! death runs array out of fear unable to face the person who ever contemplates on this hymn of yours with all sincerity.

(106)

यः पठति स्तुतिमेतां विद्यावन्तं तमम्ब धनवन्तम् ।  
कुरु देवि यशस्वन्तं वर्चस्वन्तं मनुष्येषु ॥

Oh Mother! Make the person who ever chants this hymn a scholar, wealthy, lindable and lusturous amongst the men.

(107)

ये शृण्वन्ति स्तुतिमिमां तव देव्यनसूयकाः ।  
तेभ्यो देहि श्रियं विद्यामुद्धर्च उत्तनूबलम् ॥

O Goddess! one who listens to this hymn of yours without any avarice, grant them wealth, education, growing lusture and progressive strongth.

(108)

त्वामेवाहं स्तौमि नित्यं प्रणौमि  
श्रीविद्येशां वच्मि संचिन्तयामि ।  
अध्यास्ते या विश्वमाता विराजो  
हृत्पुण्डरीकं विरजं विशुद्धम् ॥

I praise, bow, speak (about you) and contemplate on that Goddess of Srividya who shines forth as cosmic mother seated in the lotus of heart which is blemishless and free from faults.

(109)

शङ्करेण रचितं स्तवोत्तमं  
यः पठेन्नरः भक्तिमान् नरः ।  
तस्य सिद्धिरतुला भवेद्ध्रुवा  
सुन्दरी च सततं प्रसीदति ॥

The devoted one who recites this great hymn composed by Shankara in this world, could attain great and unmatched powers. Mother Tripurasundari would ever be pleased with him.

(110)

यत्रैव यत्रैव मनो मदीयं  
तत्रैव तत्रैव तव स्वरूपम् ।  
यत्रैव यत्रैव शिरो मदीयं  
तत्रैव तत्रैव पदद्वयं ते ॥

Wherever there are hearts like mine, there your form will ever shine; and wherever there are minds like mine there will always remain your two feet.

