

DEVĪBHUJAṄGA STOTRAM

(1)

विरिञ्च्यादिभिः पञ्चभिर्लोकपालैः
समूढे महानन्दपीठे निषण्णम् ।
धनुर्बाणपाशाङ्कुशप्रोतहस्तं
महस्त्रैपुरं शङ्कराद्वैतमव्यात् ॥

Viriñcyādibhiḥ pañcabhirlokapālaiḥ
Samūḍhe mahānanda-pīṭhe niṣaṇṇam
Dhanurbāṇa-pāśāṅkuśa-protahastam
Mahastrapuram Śaṅkarādvaitam-avyāt.

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 ॥

Yadannādibhiḥ pañcabhiḥ kośajālaiḥ
Śīrāḥ-pakṣa-pucchātmakair-antarantaḥ
Nigūḍhe mahāyogapīṭhe niṣaṇṇam-
Purāreḥ-athāntaḥpuram naumi nityam.

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 स्वामिश्रान्तिरेषा ।
तदा मानमातृप्रमेयातिरिक्तं
परानन्दमीडे भवानि त्वदीयम् ॥

Viriñcādirūpaiḥ prapañce vihrtya
Svatantrā yadā svātmaviśrāntireṣā
Tadā māna-mātr-prameyātiriktam-
Parānandam-īḍe bhavāni tvadiyam.

O 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 ॥

Vinodāya caitanyam-ekam vibhajya
Dvidhā devi jīvaḥ śivaśceti nāmnā
Śivasyāpi jīvatvam-āpādayanti
Punarjīvam-enam śivam vā karoṣi

O 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)

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

Samākuñcya mūlam hṛdi nyasya vāyurṁ
Mano bhrūbīlam-prāpayitvā nivṛttāḥ
Tataḥ saccidānandarūpe pade te
Bhavantyaṁba jīvāḥ śivatvena kecit.

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 ॥

*Śarīre'tikaṣṭe ripau putravarge
 Sadā bhītimūle kalatre dhane vā
 Na kaścīd virajyatyaho devi citraṃ
 Katāraṃ tvatkaṭākṣaṃ vinā tattvabodhaḥ.*

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 ॥

Śarīre dhane apatyavarge kalatre

Viraktasya sad-deśikādiṣṭa-buddheḥ

Yadākasmikaṁ jyotir-ānandarūpaṁ

Samādhau bhavet tat-tvam-asi amba satyam.

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 ॥

Mṛṣānyo'-mṛṣānyaḥ paro miśram-enam

Paraḥ prākṛtaṁ cāparo buddimātram

Prapañcaṁ mimīte muninām gaṇo'yam

Tadetat tvameveti na tvāṁ jahimāḥ.

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 ॥

Nivṛtṭiḥ pratiṣṭhā ca vidyā ca śāntiḥ
Tathā śāntyatīteṭi pañcīkṛtābhiḥ
Kalābhiḥ pare pañcaviṁśātmikābhiḥ
Tvam-ekaiva sevya śivābhinnarūpā.

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)

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

Agādhe'tra saṁsārapaṅke nimagnam
Kalatrādibhāreṇa khinnam nitāntam
Mahāmohapāśaughabaddham cirānmām
Samuddhartum-amba tvam-ekaiva śaktā.

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
 भवदिव्यचक्रेश्वरीधामभाजः ।
 महासिद्धिसंघातकल्पद्रुमाभा-
 नवाप्याम्ब नादानुपास्ते च योगी ॥

*Samārabhya mūlaṁ gato brahmacakram-
 Bhavaddivya-cakreśvari-dhāmabhājah
 Mahāsiddhi-saṅghāta-kalpadrumābhān-
 Avāpyāmba nādān upāste ca yogī.*

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)

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

*Gaṇeśairgrahair-amba nakṣatra-panktyā
Tathā yoginī-rāśi-pīṭhāir-abhinnaṃ
Mahākālam-ātmānam-āmrśya lokam
Vidhatse kṛtiṃ vā sthitiṃ vā maheśi.*

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 ॥

*Lasat-tārahārām-atisvacchacelām
Vahantiṃ kare pustakaṃ cākṣamālām
Śaraccandra-koṭi-prabhā-bhāsurām tvām
Sakṛd-bhāvayan bhārativallabhaḥ syāt.*

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 ॥

Samudyat-sahasrārka-bimbābha-vaktrām
Svabhāsaiva sindūritājāṇḍa-koṭim
Dhanurbāṇa-pāśāṅkuśān dhārayantīm
Smarantaḥ smaraṁ vāpi sammohayeyuḥ.

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 ॥

Maṇisyūta-tāṭaṅka-śoṇāsyabimbām
Haritpattavastrām tvagullāsibhūṣām
Hṛdā bhāvayaṁs-tapta-hemaprabhām tvām
Śriyo nāśayatyamba cāñcalyabhāvam.

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 पराख्यं
 स्वतो न्यस्तबिन्दु स्वयं न्यस्तहार्दम् ।
 भवद्वक्त्रवक्षोजगुह्याभिधानं
 स्वरूपं सकृद्भावेत्स त्वमेव ॥

Mahāmantrarājāntabijam parākhyam
Svato nyastabindu svayam nyastahārdam
Bhavadvaktravakṣoja-guhyābhidhānam
Svarūpam sakṛd-bhāvayet sa tvam-eva.

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 upāsana and use of mantras.

(17)

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

*Tathānye vikalpeṣu nirviṇṇacittās-
Tad-evaṃ samādhāya bindu-trayaṃ te
Parānanda-sandhāna-sindhau nimagnāḥ
Punargarbharandhram na paśyanti dhīrāḥ.*

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-
निरिञ्चयादिकांस्त्वद्गुणाम्भोधिबिन्दून् ।
भजन्तस्तितीर्षन्ति संसारसिन्धुं
शिवे तावकीना सुसंभावनेयम् ॥

*Tvadunmeṣa-lilānubandhādhikārān-
Virincyādikāms-tvadguṇāmbhodhibindūn
Bhajantas-titīrṣanti saṃsārasindhurṃ
Śive tāvakīnā susambhāvaneyam.*

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 ॥

*Kadā vā bhavatpādapotena tūrṇam
Bhavāmbhodhim-uttīrya pūrṇāntaraṅgaḥ
Nimajjantam-enam durāśāviṣābdhau
Samālokya lokam katham-paryudāsse.*

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 ॥

*Kadā vā hr̥ṣīkāṇi sām̐yam bhajeyuḥ
Kadā vā na śatrur-na mitram bhavāni
Kadā vā durāśāviṣūcī-vilopaḥ
Kadā vā mano me samūlam vinaśyēt.*

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 ।
विरिञ्चचादिभास्वत्किरीटप्रतोली-
प्रदीपायमानप्रभाभास्वराय ॥

*Namovākam-āśāsmāhe devi yuṣmat-
Padāmbhoja-yugmāya tigmāya gauri
Viriñcyādi bhāsvat-kiriṭa-pratoli
Pradīpāyamāna-prabhā-bhāsvarāya.*

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 चन्द्ररेखं कुचे तारहारं
करे स्वादुचापं शरे षट्पदौघम् ।
स्मरामि स्मरारेरभिप्रायमेकं
मदाघूर्णनेत्रं मदीयं निधानम् ॥

Kace candrarekhaṃ kuce tārahāraṃ
Kare svāducāpaṃ śare śaṭpadaugham
Smarāmi smarārer-abhiprāyam-ekaṃ
Madāghūrṇanetraṃ madiyaṃ nidhānam.

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 ॥

Śareṣveva nāsā dhanuṣveva jihvā
Japāpāṭale locane te svarūpe
Tvag-eṣā bhavaccandrakhaṇḍe śravo me
Guṇe te manovṛttir-amba tvayi syāt.

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 ॥

Jagatkarmadhirān vacodhūtakīrān
Kucanyastahārān kṛpāsindhupūrān
Bhavāmbhodhipārān mahāpāpadūrān
Bhaje vedasārān śivapremadārān.

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 सुरत्नान्तरीपे ।
मणिव्यूहसाले स्थिते हैमशाले
मनोजारिवामे निषण्णं मनो मे ॥

Sudhāsindhusāre cidānandanīre
Samutphullanīpe suratnāntarīpe
Maṇivyūhasāle sthite haimaśāle
Manojārivāme niṣaṇṇaṃ mano me.

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 ॥

Dṛgante vilolā sugandhīṣumālā
Prapañcendrajālā vipatsindhukūlā
Munivāntaśālā namallokapālā
Hṛdi premalolāmṛtasvādulilā.

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 यासीन्द्रियैरर्थजालम् ।
त्वमेकैव कर्त्री त्वमेकैव भोक्त्री
न मे पुण्यपापे न मे बन्धमौक्षौ ॥

Jagajjālam-etat-tvayaivāmba sṛṣṭam
Tvamevādya yāsīndriyair-arthajālam
Tvam-ekaiva kartrī tvam-ekaiva bhoktrī
Na me puṇya-pāpe na me bandhamokṣau.

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 ॥

*Iti premabhāreṇa kiñcin-mayoktaṁ
Na budhvaiva tattvaṁ madyaṁ tvadyam
Vinodāya bālasya maurkhyam hi mātāḥ
Tadetat pralāpa-stutiṁ me gṛhāṇa.*

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.

