TRIPURASUANDARI MANASA PUJA
STOTRAM

(1)

मम न भजनशकि: पादयोरते न भक्ति -
न च विषयविरक्तिध्यानयोगे न सक्ति: ॥

इति मनसि सदाहि चिन्तयत्राणाशि
रुचिरवचनपुष्पेष्वर्चि सध्यनोभि ॥

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)

थ्यां हाटकविग्रहेजलचरेन्दुइदवयेत्रे:
पोतराकुलितानार्ढ मणिधरेभुमीधरेभूषितम।
आरतामृतसिंधुपुंदरचलबन्धीचयस्याकूल -
व्योमानं परिविन्य सन्ततंतमो 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)

तस्मिनुपज्जलरचत्वालविलसक्कान्तिच्छार्भि:।
स्फुर्तं
कुर्वां वियदिन्द्रस्यपिनिच्येसाच्छादितं सर्वतं:॥

उधें: श्रृव्यसिद्धिस्विताभूनादानप्रोपस -
श्लीताकर्णनिश्चलकाखिमृगं ग्रीष्म नमस्कृमहे ॥
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.) engulfed by the clusters of rainbows which are made splendid by the bright rays of gems that flash forth supreme brilliance.

(4)

जातीच्य्यागपपाठलादिसुनमनस्तीर्यसंभावितां
हींकाराधवनिकण्ठकोकिलकुरुणालीसंगृहूपसम्
आदिभूतसुगचिलनवनः हस्तिनिर्यूननन्दनः
चन्द्रस्पर्शलघरीकधुरः चेतांशिचं चित्तग्

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)

परिपतितपराँ: पाटलक्षोणिभागो
विकसितकुसमोधेः पीतचन्द्रारकरस्मिः
अलिश्चकिमकराजीकृतिः श्रोत्रहरी
स्फुरतु हवि मदीये नूनपुष्यानराजः

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.
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 existence, which has a beautiful entrance embellished with decorative arches made of pearls and beautified with big garland and is capable of destroying the darkness.

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.

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.
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.

The replentent 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.

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)

विदृशुस्मृतवाहनेविन्नप्रभोलिमण्डले –  
निंदकहहस्तसमुदेत: प्रयत्नसंयतेन्द्रिये: ।  
विरिन्धिविषणुशक्कराचिनुर्वा ततवाचिके  
प्रतीक्षाणार्गामो विभाति रत्नमण्डप: ॥

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)

ध्यनमृद्धकाहल: प्राणिकितन्त्रीरीण:  
प्रनृतालर्यकन्यक: प्रवृत्तमङ्गलक्रम: ।  
प्रकृष्टसेवकभर: प्रश्वृत्तरतन्मण्डलो  
मुदे नमास्तु संतत: तवद्यरतन्मण्डप: ॥

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* (attendents) and by the delighted devotees.

(14)

प्रवेशनिर्गमाकुल: स्वकृत्यरतन्मण्डल: ।  
बेह: स्वितामरावलीविधीमानभक्तिविध: ।  
विधित्रथभूषणेशुपेतन्मण्डलानाजने:  
सदा करोतु मन्नल ममेह रत्नमण्डप: ॥
May this Manimandapa -- which is full of activities due to the entry and exit of people who are engaged in their 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)

सुर्वर्णलभूषितेर्विचित्रवस्त्रधारिभि
गृहीतहेमयविषमिनिन्द्रस्वर्गदेवते: ||
असंख्यसुदृशीजने: पुष्ठतैरविष्ठितो
मदीयमेतु मानसं त्वदीयतुज्ज्वलोऽरण: ||

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 foremost.

(16)

इन्द्राविशेष दिगीपहरानसहपरिवारानथो सायुधा
न्योषिदृपढ़रान्त्वदिक्षु निहितान्त्वांतिन्य हतपञ्जे ।
शह्वा श्रीवसुधाराय वसुमतीयुक्तं ध पत्रं स्तर --
न्वार्त नौम रतिप्रियं सहवर प्रीत्या वसन्तं भजे ॥

Having contemplated in my lotus like heart, the eight directional sovereigns 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).
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.

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.

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)

प्रमाणपारुणीरूप्यवयस्वैर्मान्यकानाम:।
प्रविश्वत्वसुद्दन: प्रविश्वभक्तमानसा:।।
उपोढकलचछविक्षंताविराजविग्रहा:
कपालशूलधारिणी: स्तुवे त्वदीयदृतिका:।।

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 enveleped with darkness (as such of coliriyum) and who carry skull, spear and so on in their hands.

(21)

स्फुर्त्त्वर्यवायुक्कुरोपालिताभोगे: पुर:स्थापिते –
दीपोढ्नसिशाराशोभितसुखे: कुम्भेन्वी: शोभिना।
स्वर्णवद्धविनिर्मितानपलीचक्रधकपापिश्रया
युक्त ध्वारवर्त्येय गिरिजे वन्दे मणिमन्दिरम्।।

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)

अस्तीत्वाधिकान्मनिसपनसनयुतं पुष्पोपहारार्नवितं
दीपनेकमणिप्रदीपसुभं राजशितानीतमस।।
धूपोढारिसुगमिनिसंभृतमिलक्रात्वीलुग्रितं
कल्याणं वितनोतु मेंजवरं श्रीमण्डपास्यन्तरम्।।

May the inner chambers of the gem-studded hall be even 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 incense within.

(23)
कनकरचिते पञ्चप्रेतासनेन विराजिते
मणिगणिते स्तरभेदेताम्बरास्तरणोत्तमे
कुसुमसुरभी तत्परे दीव्योपाधानसुखावहे
हृदयकले प्रादुर्भूतां भजे परदेवलाम् ॥

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)
सर्वाङ्गस्थितिस्मयारुपलघिरं प्रातः सम्मुखिताः
जृम्भमान्सुमुखाम्बुजां मधुमद्याघूर्णदक्षिणयाम् ॥
सेवायात्मसस्तस्तस्निमितिस्वी: समायतन्त्रि दशा
संप्रभुपदेवतां परमहो मन्ये कृतार्थ जनाः ॥

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)
उच्चस्तोरणविर्त्याधिनिवहध्याने सनुज्ञृभिते
भक्तेश्वरीविलिप्रभेदलिमितिलं दण्डप्रणामे कृते ॥
नानारसमूहनन्दककरथालीसुमुझासिताः
प्रात्स्ते परिकल्प्याभि गिरिजे नीराजजनामुश्यबलाम् ॥
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)

पालं ते परिकल्पणायमि पदयोर्ध्वं तथा हस्तयो:  
सोधीभिमर्दुपर्कमय मधुरं धाराभिरास्तवादय।  
तोथेनाचमनं विधेयहि शुचिना गाढ़ेन मधलिपिं  
साहासः प्रणिपातं श्रादयते हस्तयं कृदाकृण्यु।

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, sushtanga namaskara purposeful with your glances.

(27)

मातंपश्यं मुखाम्बुजं सुविस्ते दत्ते मया दर्पणे  
देवि स्वीकुरु दत्ताधावनमिदं गाढ़ेजलेनान्विताम्।  
सुप्रक्षाल्पितान्तनं विशिवेश्वरस्वर्गश्रृंधुच्छवें  
द्रागङ्गकुरु तत्त्वमस्य मधुरं ताम्भूलमास्तवादय।

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 betel leaves.

(28)

निधेहि मणिपादकोपीरि पदाम्बुजं मञ्जना  
लयं ब्रज शाने: सर्वकृतकरामेबुजालम्बनम्।  
महेशि करुणानिषे तव दगन्तपातोत्सुका  
न्विलोकय मनागमूलभ्यस्तितादेवतान्।
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)

हेमरत्नवर्णणे वेषितं
दिस्तृतारुणविनिविशृष्टः।
सदर्शनपरिचारिकाजनं
पश्य मज्जनमृह ननो 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)

कनककलशालस्फोटिकरनापीठा
चुपकरणविशलं गन्धमहत्तालिमालम्।
स्फुर्दरुणवितानं मधुगन्धर्यगानं
परमशिवसहेले मञ्जनागारसेहि॥

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 vilanas and which is rendered vibrant with the music played by the Gandharvas.

(31)

पीनोचुक्रपथोऽधराः परिलसत्तम्पूर्णवन्द्राननां
रत्नस्वर्णविनिर्भिताः परिलसत्तुक्षम्मक्षमङ्ग्रावृत्तः॥
हेमस्नानधास्त भूमिपट्टीरुख्तेन कौसूमं
तैलं कल्पितकां करेषु दधर्त्वर्णदेशमेव ते दासिका॥
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 शनकैरुस्तारितालंकृति -
नीचेरुज्जितकश्चुकोपरिहितारकोम् तरीयाम्भरा।
वेणीवन्धनपास्य कड्डुतिकिया के०श्रासादं मना -
कृव्याणा परदेवता भगवती विचि सम घोठतान्॥

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)

अभ्यज्ञ गिरिजे गृहाण चूलना तैलेन सम्पादिति -
काश्रिररस्त्राभृत्यान्तरखरस् वनाय।
गीते दिनशकमनीभिरमितो वाधे मुदा वाचिते
नृत्यनीरीख पश्च देवि पुरि दिव्याकामंजनमलीं॥

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)

कृत्यपरिकरस्त्राभृत्याम् चीनस्ताद्या
मणिनवहनिबद्धा हेमकुम्भीद्राया।
सुरमिलिनिर्द्राध्वलवलिमाला: 
सविनयपुपतस्य: सर्वत: स्वानन्दस्य:॥
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)

उद्दन्धेरगुद्वे: सुरभिणा कस्तूरिकावरिणा
स्पूर्तज्ञोरभव्यक्षरकमङ्जले: काशीरनीरिपि।
पुष्पामोहिशेषाशीर्षसलिले: कर्पूरपारायमः।
स्नानं ते परिकल्प्यामि गिरिजे भक्त्या तदःकुरु॥

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)

प्रत्येकः परिमार्ज्यामि शुचिना कस्लेन संप्रोच्चनः
कुर्वे केशकलापमायतस्तरं धूपोत्षमेऽध्वपितम॥
आलीक्ष्विनिर्निर्मित्यं यवनिकामास्पद्य रतनप्रभं
भक्त्रक्राप्ये महेशगृहिणि स्नानाम्बरं मुख्यताम॥

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 परिकल्प्यामि निबिंद चण्डालकं चण्डिके
सूक्ष्मं रिजीधुरीकुरुश्य वसनं सिन्दूरपुर्षभाम॥
मुक्कालविचित्रेन्दरचनाचार्यम्याभास्वरं
नीलं कष्टकर्मप्रयामि गिरिशप्राणिप्रे 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 garments embroidered with pearls, gems and precious stones.

(38)

विलुलितविकरेण च्छादितांतसप्रदेशे
मणिनिकरविराजताहरुकायश्चतुरपादे।
सुललितवलयम् द्राक्षकीमंसदेशे
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)

लसतनककुडिशसुरदमदमुकावली
समुहसिताकामिभि: कलितशक्चाप्राजे।
महाभरणणपेनितहेमसिंहसानं
सखीजनसमावृतं समधितिः कायायनि॥

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 a rainbow due to the reflection of glittering rubies and garland of pearls.

(40)

स्निग्धं कहलितकमुखेन शनकः संशोध्य केशोतकं
सीमां विसचयं चारु विमलं सिद्धौसेखान्यविभिः।
पुत्रानि कम्भितालं कभिधिते: सोवर्णस्वेतस्फुटं
प्रातं मौकातापुष्करकान्तिकां प्रद्धानि वैणिनिमां॥

Let me dry the dense tresses by seperating them with combs and fingers and after that draw a line of vermillion at the centre of it and decorate the locks with pearl and tie them up with golden strings strewn with gems.
(41) 

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) 

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) 

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)
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)

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)

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

(48)

नानादेशसमुद्भिरतेमण्डितगणप्रवर्तत्रभामण्डल
व्यासरामरूपेविशिष्टज्ञानाः मुक्तचंद्वंतकुलाम्
मध्यनप्रतन्तकान्तिकिंति प्रात्लस्थमुक्तिपाल
प्रात्रसम्भव चतुष्किंकां परिशिवे वक्ष-रथले स्थापयो

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)

अन्योत्तर प्राप्यतन तस्तन्तपरिचलतकान्तिक्षोलाले:
कुर्वण शहदन्तः करणविविल्तां शोभितेव त्रिवेणि ।
मुक्तभि: पदरागर्नक्तनिमणिलिनिमित्ता दीप्यमाने—
नित्यं हारत्री ते परशिरसिमेचेतसि घोङ्तता 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)

करसरसिज्जनाले विष्णुकान्तिकलाले
विलसदनलशेषवचनाशिकारोऽः
विविधकमण्यूकोज्ज्ञार्ति देविवर्ग
कनकककटुयुग्म बहुयुगेमन्योधिहि ॥
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)

व्यालम्बनसितपदकुच्छशोभि
स्पूर्जभणीघटितालिविषेषमानम्।
मातमदेशभहिले तव बहुमूले
केयूरकिल्लविदं विनिवेशायमि॥

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)

विततमिज्ञष्टैवनिर्मितामिन्दनीले-
विजितकमलनालालीनमत्तालिमालाम्।
मणिविनिवेशायाः कक्कुणाम्यामुपेताः
कलय वलयराजैं 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 emenating bluish lustre.

(53)

नीलपदकुच्छशोभि --
बद्रनेकमणिज्ञालम्मूलाम्।
अर्पयामि चलयाचुर्सरे
विस्तुरस्तकनकतौष्पालिकाम्॥
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)

आलबालमिव पुष्पधन्नना
बालविद्वृत्तलातासु निर्मितम्।
अज्ञानीषु विनिधीयतां शाने -
रूलीयकिमिवं 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)

विजितहमेनोभृस्तमातजंकुम्भ -
स्थलविलुलितकृज्जिकीजाललुल्याम्।
अविरतकलनादैरीशेत्तो हस्तीं
विविधमणिनिबद्धं मेचलामर्पयामि॥

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)

व्यालम्बनानवरमोतिकेतुेंचशोभि
विभ्राजिहारपुष्टप्रयोगचाराम्।
हेर्ना विनिर्मितपद्मकणिप्रबन्धं
नीलिनियन्दनगुरूं 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.
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.

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

---

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.
I pray to the group of your foot nails 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.

O beloved of Supreme Siva! I place in your neck this Kala hara 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.

O beautiful limbed one! Please accept this excellent nectar from golden vessels. Offer this betal 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.
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.

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.

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.

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.

May the beloved of Mahesvar 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.

27
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.

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.

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 alleviation of sorrow to the afflicted materialist.
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.

[Ongha traya represents the divine (ātīya) semidivine (siddha) and mortal (manusha) and it represents the chain of successive teaches.]

(72)

तव दहनसह्कृष्णीकृष्ण चक्षु—
निषिद्धप्रशुजनानां भीष्यप्रीणास्यम्।
कृतवसति परेशप्रेम्यथ द्वार निष्ठो
शरभमिषुमुद्धरसभिन्यतो नतोरस्मि॥

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 सहसके कदाच मुद्रिताकार्कतुलप्रभां
रलसम्भविनवदकाश्चन्द्रगृंजोर्जानोत्तमाम्॥
कर्पूरारघर्षनवर्तिकालकार्क्रमप्रधीपावलीं
श्रीचक्राकृतिमुद्गस्मभिगणां वन्दनामहे वैदिकाम॥

I salute the gem studded platform which is in the form of Srichakra resplendent like countless sun, rising simultaneously 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)
स्वभाषस्थतिदेवतागणः किंवद मुदा स्थापितं
नानास्तविराजिहेमविविलस्तकास्तिछंदे दुर्दिनम्।
चन्द्रकौसुमतूलिकासनयुतं कामेक्षराधिकं
नित्यानन्दनिदाननमयं सततं कदे 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)
वद्धमतिहितो मुदा जय जयेति बृजारकः
कृतारिलिरपरम्परा विद्धंती कृतार्थं हस्ता।
अमन्त्रणमन्दिराविशिष्टेनिसिद्धारां
सब्रीजनसमाहृतं समस्यितं वाक्यायणं॥

The auspicious words "be victorious, be victotrious" 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)
कपुरुषादिकवस्तुजातसम्मिलं सौरव�ूमज्ञारकः
ताम्बूलस्य करणदकरणमणिमयं चैलाहलं दर्पणम्।
विस्फूर्तमणिपावकूच च दयारं: सिंहासनस्वाभितः
तिष्ठतः परिवर्तिकास्तत: सदा वान्द्रामहे सुन्दरि॥

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

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.

"O' Mother! the lustrous and engulfing 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.
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.

"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'.

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.
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.

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

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.
I bow to the sixteen kala nityas 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.

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).

Let the six parts of the mantra always shine forth in my heart, namely hridya, 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 circumference (around the body).
I repeatedly salute to the eight siddhis starting with anima along with their mudra (hand gesture) who are stationed in the external.

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.

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 Sarvasamshobhana-cakra, the seat of Tripurasundari devi who shines forth in variegated ornaments, fulfill my desires.
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.

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

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

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.

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.
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 transgressing 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 Sarvarundamaya cakra, eagerly awaited upon by the devoted, protect me.

(99)
उलसालकनकाल्लितंभासुरं
सारभरसुकुरचावसितान्त्यम्
दूरसः परिहर्त मधुवर्ते
र्प्यामि तव देवि चाम्पकम्
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)
वैश्मुद्रापथितश्चुमुना
मस्तकानी विनिहितं कलात्वलात्
गन्धलुभधमधुषांश्रितं सदा
केताकीकुशमलामि 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)
चूणीकृतः द्रागिव पद्रजेन
त्वदानस्पर्शितशुदाःशुबिव्वन्
सार्प्यामि स्नातस्मालिस्थं
विकासितातीकुशमोत्तरं ते

38
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)

अग्निशब्दांधुपाजसंसारस्वरूपस्याः
मरकंधमणिस्रातीर्णहरिसागाभाम्।
दिशिदिशिविसर्पद्वन्धुधारिमालां
वकुलकुसुममालांकण्ठपीठेष्ठर्यालि॥

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)

ईकारोद्वर्गविन्दुरान्तमधो विन्दुवर्गं च स्तनो
त्रेलोके पुरुषमच्छेतासिलं हार्दच रेखात्मकम्।
इथं कामकलालिकं भवतीमन्तः समारक्षयं
सान्तवाप्रभूंधिन्यन्ते प्रलभेनान्तान्द्रम सङ्ज्ञान्॥

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.
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 naiyadhya in the golden vessels which is embedded on the four sides with gems and precious stones.

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 Paramasiv! please accept all these offerings.

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, seasame, etc.) and offered to you by placing them in front of you in golden utensils.
(107)

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 seaaseme and white seasame, salt, termeric and also various drinks and edibles.

(108)

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

(109)

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)

O Devi! The mistress of Celestials! The receipient 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)

I salute the Annapurani devi, resting before you, fullfiller 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)

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)
परमामृतमातुमरुक्ती-
गणंमद्यवस्थितम्रांकंभंसुरस।
परमामृत्यूर्धूर्णिते क्षण
किमयो ज्योतिरुपस्महे परम।।

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

(114)
दशये तद्मुखायुज हिवे
श्रूये स्फूटमानाहत्वनी।।
अर्जने तद् गिरामगोचरे
न प्रयाति विश्वान्तरं मन।।

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 in 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)
तन्मुखायुजविलोकनोऽस्
लोकस्मिनश्चविलोकननंदियं।।
उत्तमिनुयुगां सभामिः
भावायमि परमेशि तावकृम।।

I contemplate upon these attendents of yours who out of affection have their eyes tranfixed at your lotus like face and who have attained the state of unmanni.
(Ummani is a power associated with Siva. Through this the mind totally purges off evil by relinquishing all its adjuncts and remains stable).

(116)

वश्यतः पश्यतु नेह किचन परं प्राणं न वा जिद्धु
श्रौतं हन्त श्रृंगोतु न त्वाणिष क र्श्यक्ष यमालम्ब्यात्।
जिः है वेदेषु न वा रसं सम परं गुर्मत्तवसुप्रामृते
नित्यानन्दविविश्वनषुन्नन्ते नित्यं मनो मम भान्तु ||

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)

यस्तवां पश्यति पार्वति प्रतिदिनं ध्यनं तेजोमयी
मन्ये सुन्दरि तत्त्वंतदिबं वेदेषु निष्ठं गतम्।
यस्तस्मिनं तवार्थविधावानन्दसान्द्राशयो
यातोहि तदभित्रतां परस्परे सोर्वं 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 वदुके च योगिनीः
क्षेत्राधिनाथं च विदिवद्वत्तये
सर्वोपजारे: परिपूज्य भक्तितो
निवेदयामो वलिमुक्तयुक्तिभ: ||
I offer the *bali* as prescribed by the scriptures after worshipping well with devotion Garapati, Vatu, Yogini and Kshetrapala who are situated in all four directions.

(119)

दीपानुपान्ते खलु वादयन्यः
निवेद्या शेषं खलु शेषिकायेः।
सौर्यन्भृक्षारविनिगतेन
जलेन शुद्धायमनं विवेधिः॥

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 विनिवेद्याय विलसंकर्पूर्वकः कौस्तूरिका-
जातीपूजालब्रह्मचूर्णिका खिदिरे विकत्या समुहासितम्।
रूपस्वरूपान्तंशुद्धिकल्पना विनिगतेन सौर्यपात्रे स्थिते-
दीपेशु प्रज्वलनचुर्णरचितेरारतिकं गृह्याताम्॥

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 remnant of *mangalaratrika dipa* offered before *parivararcana*).

(121)

काचिद्वायुः किन्नी कल्पदं वाच्यं द्वारायोर्दशेषी
स्म्भा नृत्यिति केलिमश्लुपं मात्रः पुरस्तातः॥
कृत्यं प्रौढः शुरुनिन्यो मधुमद्याधृतेनान्नेकाणं
नित्यानीन्तसङ्गमस्बुधिः तव मुदं पश्यस्ति हृद्यान्ति च॥
A Kinnara damsels sings a charming song with the accompaniment of veena. O Mother! Urvasi, 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.

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)

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.
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!

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)
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)

नित्यार्चनमिति धितिे भावमान्य सदा मया।
निबद्ध विविधे पदोऽरुगःहातु 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.