

॥ साधनापञ्चकम् ॥
SĀDHANĀ-PAÑCHAKAM
Volume 1



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SĀDHANĀ-PAÑCHAKAM

Volume 1

SHRĪ CHITRĀPUR MATH, SHRĪVALLĪ

SĀDHANĀ PAÑCHAKAM

VOLUME 1

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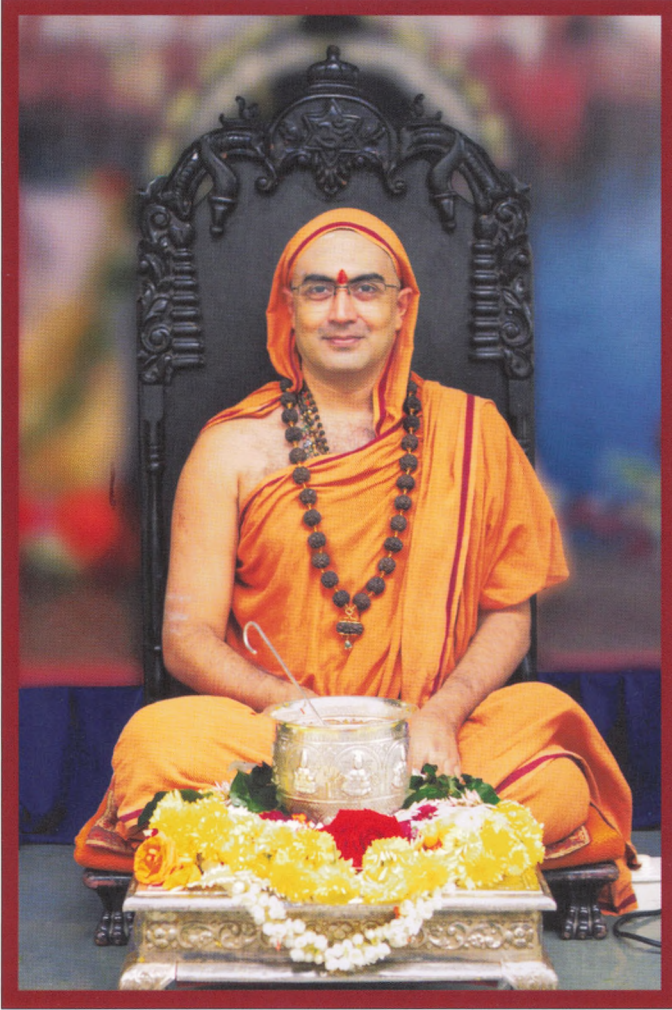
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Preface

The Sādhanā Shṛṅkhalā was one of the most fulfilling and spiritually uplifting activities undertaken during the Tercentenary Year.

Under Pūjya Swāmiji's guidance, the Shṛṅkhalā was designed into a 5-day module to include recitation of Lalitā Sahasranāma, Navarātra Nityapāthah, 12th & 15th Chapter of the Bhagawad Gītā, Shivamānasa Pūjā, Devī Anushthānam, and Pūjana-s. This relay chain of spiritual practices was started at the Durgā Parameshwarī Temple, Kārlā, in February 2008, to mark the commencement of the Tercentenary Year. From then, the 5-day sequential chain of prayers and pūjana-s was conducted from sabhā to sabhā in a planned manner, with tremendous enthusiasm, devotion, consistency and discipline, culminating at the Shri Chitrāpur Math in Feb 2009. A manual- the Sādhanā Shṛṅkhalā- containing all the above mentioned recitations was made available in July 2008.

True to expectations, a need was felt and expressed by devotees to extend this activity beyond the Tercentenary, and with Pūjya Swāmiji's blessings, we presented the more elaborate 'Sādhanā Pañchakam' book set to help sādha-s continue their spiritual journey. Instead of only reprinting the contents of the Sādhanā Shṛṅkhalā, it was suggested that the texts be transcribed, and wherever possible, translated, into English.

Thus the new book - the Sādhanā Pañchakam - now had two volumes:

Volume 1 contained the Saṁskṛta text, the transliteration and translation of the Sabhā Prārambha and Samāpti Prārthanās, Navarātra Nityapāṭha, Devī Anusṭhānam, Gītā Dhyānam, Bhagavad Gītā Chapters 12 and 15 and the saṁskṛta text and transliteration of Lalitā Sahasranāma Stotra.

Volume 2 contained the saṁskṛta text, transliteration and translation of the Guru Pādukā Stotra, Shri Parijñānāshram Trayodashī, the Pūjā Pūrvāṅgam, the Guru Pūjana, Shiva Pūjana , Devī Pūjana and Shivamānasa Pūjā. Explanations of how to perform the Pūjana-s were also included.

Beautiful photos from Kishan Kalliānpur, Ravi Sorāb and the Math archives, and very artistic illustrations from Vaidehī Savnāl enriched the get-up of the books.

On popular demand, we now present the second edition of the Pañchakam with a few changes. We have also added an appendix on how tithi-s and days of the week are referred to in Saṁskṛta.

We remain ever grateful to our beloved Gurudeva, His Holiness Parama Pūjya Shrimat Sadyojāt Shaṅkarāshram Swāmiji for His guidance and inspiration, and for leading us along this path of spiritual bliss.

For the Publications Committee

Dr. Prakāsh Māvīnkurve

Utsava 2014,

॥ सभा-प्रारम्भ-प्रार्थना ॥

Sabhā-Prārambha-Prārthanā

दक्षिणास्यसमारम्भा शङ्कराचार्यमध्यमा ।

अस्मदाचार्यपर्यन्ता स्मर्या गुरुपरम्परा ॥१॥

Dakṣiṇāsya-samārambhā Shaṅkarāchārya-madhyamā
Asmad-āchārya-paryantā smaryā Guruparamparā-1

श्रुतिस्मृतिपुराणानामालयं करुणालयम् ।

नमामि भगवत्पादं शङ्करँल्लोकशङ्करम् ॥२॥

Shruti-smṛti-purāṇānām-ālayam Karuṇālayam
Namāmi Bhagavat-pādam Shaṅkaraṁ-llokashaṅkaram-2

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥३॥

Shaṅkaram Shaṅkarāchāryam Keshavam Bādarāyaṇam
Sūtra-bhāṣhya-kṛtau vande Bhagavantau punaḥ punaḥ-3

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥४॥

Īshvaro Gururātmeti Mūrti-bheda-vibhāgine
Vyomavad-vyāpta-dehāya Dakṣhiṇā-mūrtaye namaḥ-4

Sabhā Commencing Prayers

1. This lineage of Gurus which begins with the south-faced One- Dakṣiṇāmūrti, Shaṅkarāchārya as its centre and right upto one's Guru must be invoked devotedly.

 2. I bow to Bhagavatpāda - to Shaṅkarāchārya, For all worlds, as Auspiciousness, does He abide! In that Compassionate Abode, the Veda-s and Smṛti-s and Purāṇa-s also reside!

 3. I salute Shaṅkarāchārya - Shiva Himself And Veda Vyāsa, Viṣṇu's incarnation. To them- Creators of the Bhāṣya-s and Brahma-sūtra-s, my repeated salutations.

 4. As the separate forms of Lord, Guru and Self He who appears as the Divided One. To that Form which pervades all like space- To Dakṣiṇāmūrti, our salutation!
-

परिज्ञानाश्रम श्रीगुरुशङ्कर परिज्ञानाश्रम शङ्करसद्गुरु ।
 केशव वामन कृष्ण पाण्डुरङ्ग आनन्द परिज्ञानगुरु ।
 सद्योजात शङ्करसद्गुरु ॥५॥

Parijñānāshram Shrīgurushaṅkara
 Parijñānāshram Shaṅkara Sadguru
 Keshava Vāmana Kṛṣhṇa Pāṇḍuraṅga
 Ānanda Parijñānaguru Sadyojātashaṅkara Sadguru-5

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
 गुरुस्साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥६॥

Gururbrahmā Gururviṣṇur-gururdevo Maheshvarah
 Gurus-sākṣhāt Parabrahma tasmai Shri Gurave namaḥ-6

ॐ सह नाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ॥

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥७॥

Om saha nāvavatu saha nau bhunaktu
 saha vīryaṁ karavāvahai
 Tejasvināvadhītam-astu mā vidviṣhāvahai
 Om shāntiḥ shāntiḥ shāntiḥ-7



-
5. Parijñānāshram Shrigurushaṅkar
Parijñānāshram Shaṅkar Sadguru
Keshav Vāman Kṛṣṇ Pāṇḍuraṅg
Ānand Parijñānaguru
6. The Guru is Brahmā, the Guru is Viṣṇu,
The Guru is the Lord Maheshvara too,
The Guru alone is the Supreme Brahman,
Salutations to such a Shri-Guru!
7. May The Lord protect us - teacher and student!
May He indeed nourish us well!
May we together acquire the capacity
To study, and upon scriptures to dwell.
Brilliant may our study be!
May we, with each other, never disagree!

Om Peace, Peace, Peace.



॥ सभा-समाप्ति-प्रार्थना ॥

Sabhā-Samāpti-Prārthanā

नन्दन्तु साधकाः सर्वे विनश्यन्तु विदूषकाः ।

अवस्था शाम्भवी मेऽस्तु प्रसन्नोऽस्तु गुरुः सदा ॥१॥

Nandantu sādhakāḥ sarve vinashyantu vidūṣakāḥ

Avasthā shāmbhavī meṣtu prasannoṣtu Guruḥ sadā-1

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखमाप्नुयात् ॥२॥

Sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ

Sarve bhadraṇi pashyantu mā kashchid duḥkhamāpnuyāt-2

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥३॥

Om pūrṇamadah pūrṇamidaṁ pūrṇāt pūrṇamudachyate

Pūrṇasya pūrṇamādāya pūrṇamevāvashishyate

Om shāntiḥ shāntiḥ shāntiḥ-3



Sabhā Samāpti Prārthanā

1. May every spiritual aspirant rejoice.
And all contaminants be destroyed completely,
May I transact with awareness while connected
to the divine,
May my Guru always be pleased with me.

2. May everyone be full of happiness,
May all, from every affliction, be free!
May all experience auspiciousness and
May none suffer unhappiness and misery!

3. That is Completeness, This is Completeness,
From That Completeness arose This Completeness.
From That Completeness with
This Completeness removed,
What remains is again just Completeness.

Om Peace, Peace, Peace

Note: This Shānti mantra is a description of the Lord. He created the world from Himself. Yet He remains whole.







Shri Durgā Parmeshwarī, Kārlā

॥ नवरात्र-नित्यपाठः ॥

NAVARĀTRA-NITYAPĀTHAḤ

॥ अथ देव्याः कवचम् ॥

Atha Devyāḥ Kavacham

ॐ अस्य श्रीचण्डीकवचस्य ब्रह्मा ऋषिः, अनुष्टुप् छन्दः, चामुण्डा देवता, अङ्गन्यासोक्तमातरो बीजम्, दिग्बन्धदेवतास्तत्त्वम्, श्रीजगदम्बाप्रीत्यर्थे जपे विनियोगः।

Om asya Shrichandī-kavachasya Brahmā ṛṣiḥ, Anushtup chandah. Chāmunda-devatā, ānganyāsoktamātarō bijam, digbandha-devatās-tattvam, Shrijāgadambā-prītyarthe jape viniyogaḥ.

ॐ नमश्चण्डिकायै । Om namashchandikāyai

मार्कण्डेय उवाच । Mārkaṇḍeya uvācha

ॐ यदुह्यं परमं लोके सर्वरक्षाकरं नृणाम्।

यत्र कस्यचिदाख्यातं तन्मे ब्रूहि पितामह ॥१॥

Om yadguhyaṁ paramaṁ loke sarva-rakṣhākaraṁ nṛṇām
Yanna kasyachid-ākhyātaṁ tanme brūhi Pitāmaha-1

ब्रह्मोवाच । Brahmovācha

अस्ति गुह्यतमं विप्र सर्वभूतोपकारकम्।

देव्यास्तु कवचं पुण्यं तच्छृणुष्व महामुने ॥२॥

Asti guhyatamaṁ vipra sarvabhūtopakāraḥ

Devyāstu kavachaṁ punyaṁ tachchṛṇuṣhva Mahāmune-2

This then is the Devi-Kavacham



Om Salutations to Chaṇḍikā

Mārkaṇḍeya said:

1. That which is most secret in this world,
Which, to all people, does protection provide,
That, not revealed yet to a single soul,
That, O Grandsire, in me, confide!

Brahmā said:

2. A secret most secret does exist, Wise One!
To every living being beneficial it be-
The sacred armour of the Goddess!
Listen to it, Great Sage, attentively!
-

प्रथमं शैलपुत्री च द्वितीयं ब्रह्मचारिणी।
 तृतीयं चन्द्रघण्टेति कूष्माण्डेति चतुर्थकम् ॥३॥

Prathamam Shailaputrī cha dvtiyam Brahmachārīnī
 Tṛtīyam Chandraghaṇṭeti Kūṣhmaṇḍeti chaturthakam-3

पञ्चमं स्कन्दमातेति षष्ठं कात्यायनीति च।
 सप्तमं कालरात्रीति महागौरीति चाष्टमम् ॥४॥

Pañchamam Skandamātetī ṣaṣṭham Kātyāyanīti cha
 Saptamam Kālarātrīti Mahāgaurīti chāṣṭamam -4

नवमं सिद्धिदात्री च नवदुर्गाः प्रकीर्तिताः।
 उक्तान्येतानि नामानि ब्रह्मणैव महात्मना ॥५॥

Navamam Siddhidātrī cha Navadurgāḥ prakīrtitāḥ
 Uktānyetāni nāmāni Brahmaṇaiva Mahātmanā-5

अग्निना दह्यमानस्तु शत्रुमध्ये गतो रणे।
 विषमे दुर्गमे चैव भयार्ताः शरणं गताः ॥६॥

Agninā dahyamānastu shatrumadhye gato raṇe
 Viṣhame durgame chaiva bhayārtāḥ sharaṇam gatāḥ -6

न तेषां जायते किञ्चिदशुभं रणसङ्कटे।
 नापदं तस्य पश्यामि शोकदुःखभयं न हि ॥७॥

Na tēṣāṃ jāyate kiñchid-aśubham raṇa-saṅkaṭe
 Nāpadam tasya paśhyāmi shoka-duḥkha-bhayam na hi -7

-
3. The first is the Mountain's Daughter and,
The second on Brahman's path does tread.
The third is of lovely resonance and the fourth-
The thrice-troubled world lies in Her womb-bed.
4. The fifth is the mother of Skanda and
The sixth is Kātyāyana's fostered young One,
The seventh is Night-time, Dissolution incarnate,
The eighth is Most Fair, from austerities done.
5. The ninth is the Bestower of accomplishments,
These nine, as Navadurgā-s, are known all around,
The Great One, the Great Brahmā Himself,
These names did He Himself expound!
6. One may be by fire completely engulfed,
Or may in the battlefield amongst foes be,
In difficult circumstances one may be held-
Oh, fearful are those seeking sanctuary!
7. For all these there shall never be
Any inauspiciousness in war,
I do not see any difficulties for them,
Not sorrow, nor pain, nor fear at all.
-

येस्तु भक्त्या स्मृता नूनं तेषां वृद्धिः प्रजायते।
ये त्वां स्मरन्ति देवेशि रक्षसे तान्न संशयः ॥८॥

Yaistu bhaktyā smrtā nūnaṁ teshāṁ vṛddhiḥ prajāyate
Ye tvāṁ smaranti Deveshi rakshase tāna saṁshayaḥ-8

प्रेतसंस्था तु चामुण्डा वाराही महिषासना।
एन्द्री गजसमारूढा वैष्णवी गरुडासना ॥९॥

Pretasaṁsthā tu Chāmuṇḍā Vārāhī Mahiṣāsanā
Aindrī Gajasamarūdhā Vaiṣṇavī Garudāsanā-9

माहेश्वरी वृषारूढा कौमारी शिखिवाहना।
लक्ष्मीः पद्मासना देवी पद्महस्ता हरिप्रिया ॥१०॥

Māheshvarī Vṛṣhārūdhā Kaumārī Shikhivāhanā
Lakṣmīḥ Padmāsanā Devī Padmahastā Haripriyā-10

श्वेतरूपधरा देवी ईश्वरी वृषवाहना।
ब्राह्मी हंससमारूढा सर्वाभरणभूषिता ॥११॥

Shveta-rūpa-dharā Devī Īshvarī Vṛṣhavāhanā
Brāhmī Haṁsa-samarūdhā Sarvābharanabhūṣitā-11

इत्येता मातरः सर्वाः सर्वयोगसमन्विताः।
नानाभरणशोभाढ्या नानारत्नोपशोभिताः ॥१२॥

Ityetā Mātarāḥ Sarvāḥ Sarva-yoga-samanvitāḥ
Nānābharāṇa-shobhādhyā Nānā-ratnopashobhitāḥ-12

-
8. Those who with devotion, think of You,
For them there is success and prosperity!
Those who recall You, O Empress of Gods,
You protect them all most undoubtedly!
9. Upon spirits of the dead Chāmuṇḍā rides,
A buffalo is Vārāhī's steed,
Aindrī is seated upon an elephant and
The eagle is Vaishṇavi's seat indeed.
10. Māheshvari sits upon a bull,
A peacock carries Kaumārī well,
The Goddess Lakshmi, Viṣṇu's love,
With lotus in hand, does on lotus dwell.
11. Ishvari, seated upon a bull -
The Goddess sports a form so fair!
Brāhmī, with a swan as Her mount,
Every ornament does She wear!
12. Endowed with every yogic-power,
These are all the Mothers then,
Adorned with every kind of jewellery,
Adorned with every kind of gem.
-

दृश्यन्ते रथमारूढा देव्यः क्रोधसमाकुलाः।

शङ्खं चक्रं गदां शक्तिं हलं च मुसलायुधम् ॥१३॥

Drshyante Rathamārūdhā Devyaḥ Krodha-samākulāḥ
Shaṅkhaṁ chakraṁ gadāṁ shaktiṁ halaṁ

cha musalāyudham-13

खेटकं तोमरं चैव परशुं पाशमेव च।

कुन्तायुधं त्रिशूलं च शार्ङ्गमायुधमुत्तमम् ॥१४॥

Khetakaṁ tomaraṁ chaiva parashuṁ pāshameva cha
Kuntāyudhaṁ trishūlaṁ cha śhāṅgam-āyudham-uttamam

दैत्यानां देहनाशाय भक्तानामभयाय च।

धारयन्त्यायुधानीत्थं देवानां च हिताय वै ॥१५॥

Daityānām dehanāshāya bhaktānām-abhayāya cha
Dhārayantyaūyudhānīttthaṁ Devānām cha hitāya vai-15

नमस्तेऽस्तु महारौद्रे महाघोरपराक्रमे।

महाबले महोत्साहे महाभयविनाशिनि ॥१६॥

NamasteSstu Mahā-raudre Mahā-ghora-parākrame
Mahābale Mahotsāhe Mahā-bhaya-vināshini-16

त्राहि मां देवि दुष्प्रेक्ष्ये शत्रूणां भयवर्धिनि।

प्राच्यां रक्षतु मामैन्द्री आग्नेय्यामग्निदेवता ॥१७॥

Trāhi mām Devi Duṣhprekshye shatrūṇāṁ Bhayavardhini
Prāchyām rakshatu mām-aindrī āgneyyām-agnidevatā 17

-
13. These Goddesses upon chariots ride,
Seen greatly agitated in their fury,
With conch, disc, mace, dart and plough,
And the pestle - with such weapons they be!
14. Along with club as well as lance
The axe as well as the noose to bind,
The weapons - spear and trident and
The Shārṅga bow of excellent kind!
15. To destroy all demons in the flesh,
Upon devotees, to bestow fearlessness,
In this manner do they weapons hold,
For the welfare of the Gods too, no less!
16. O Great-Terrible One, salutations to You!
O exceedingly Venerable Enterprising One!
Of extreme strength and dynamism too,
O Destroyer of the greatest apprehension!
17. Protect me Goddess - difficult to behold!
O the One Who heightens fear in every enemy!
May Aindri protect me in the East,
May I be protected in the South East by Agnidevatā !
-

दक्षिणेऽवतु वाराही नैर्ऋत्यां खड्गधारिणी।
प्रतीच्यां वारुणी रक्षेद् वायव्यां मृगवाहिनी ॥१८॥

DakshīṇeSvatu Vārāhī nairṛtyāṁ Khadgadhārīṇī
Pratīchyāṁ Vāruṇī rakshed vāyavyāṁ Mṛgavāhīnī-18

उदीच्यां पातु कौमारी ऐशान्यां शूलधारिणी।
ऊर्ध्वं ब्रह्माणि मे रक्षेदधस्ताद् वैष्णवी तथा ॥१९॥

Udichyāṁ pātu Kaumārī aishānyāṁ Shūladhārīṇī
Ūrdhvāṁ Brahmāṇi me rakshed-adhastād Vaiṣṇavī tathā

एवं दश दिशो रक्षेच्चामुण्डा शववाहना।
जया मे चाग्रतः पातु विजया पातु पृष्ठतः ॥२०॥

Evāṁ dasha disho rakshech-chāmundā Shava-vāhanā
Jayā me chāgrataḥ pātu Vijayā pātu pṛsthataḥ-20

अजिता वामपार्श्वे तु दक्षिणे चापराजिता।
शिखामुद्योतिनी रक्षेदुमा मूर्ध्नि व्यवस्थिता ॥२१॥

Ajitā vāmapārshve tu dakshīṇe chāparājītā
Shikhām-Udyotini rakshed-Umā mūrdhni Vyavasthitā-21

मालाधरी ललाटे च भ्रुवौ रक्षेद् यशस्विनी।
त्रिनेत्रा च भ्रुवोर्मध्ये यमघण्टा च नासिके ॥२२॥

Mālādharī lalāṭe cha bhruvau rakshed Yashasvinī
Trinetṛā cha bhruvor-madhye Yamaghaṇṭā cha nāsike-22

-
18. May Vārāhī protect me in the South,
 And in the Southwest - Khaḍgadhāriṇī !
 May I be protected in the West by Vāruṇī,
 May Mṛgavāhini guard my Northwest direction!
19. May Kaumārī protect me in the North,
 In the Northeast by Shūladhāriṇī,
 O Brahmāṇī protect me from above,
 May Vaiṣṇavī from below too shield!
20. May Chāmuṇḍā whose vehicle is a corpse,
 Protect me in the directions ten,
 May Victory protect me from the front,
 And Triumph protect me from the rear then.
21. May Ajitā protect me at my left side
 And my right, by Aparājitā, be guarded well,
 May Udyotini guard my hair-tuft,
 And Umā protect who at my head does dwell.
22. May Mālādharī protect my forehead
 And Yashasvinī, the two brows I wield,
 Trinetrā, the spot between my brows,
 And may Yamaghaṇṭā, my nostrils shield.
-

शङ्खिनी चक्षुषोर्मध्ये श्रोत्रयोद्धारवासिनी
कपोलौ कालिका रक्षेत्कर्णमूले तु शाङ्करी ॥२३॥

Shankhinī chakshushor-madhye shrotrayor-dvāravāsini
Kapolau Kālikā rakshet-karṇamūle tu Shāṅkari-23

नासिकायां सुगन्धा च उत्तरोष्ठे च चर्चिका।
अधरे चामृतकला जिह्वायां च सरस्वती ॥२४॥

Nāsikāyām Sugandhā cha uttaroshthe cha Charchikā
Adhare chāmṛtakalā jihvāyām cha Sarasvatī-24

दन्तान् रक्षतु कौमारी कण्ठदेशे तु चण्डिका।
घण्टिकां चित्रघण्टा च महामाया च तालुके ॥२५॥

Dantān rakshatu Kaumari kaṅṭhadeshe tu Chaṇḍikā
Ghaṅṭikām Chitra-ghaṅṭā cha Mahāmāyā cha tāluke-25

कामाक्षी चिबुकं रक्षेद् वाचं मे सर्वमङ्गला।
ग्रीवायां भद्रकाली च पृष्ठवंशे धनुर्धरी ॥२६॥

Kāmākshī chibukam rakshed vacham me Sarva-maṅgalā
Grīvāyām Bhadrakālī cha pṛsthavaṅshe Dhanurdhari-26

नीलग्रीवा बहिःकण्ठे नलिकां नलकूबरी।
स्कन्धयोः खड्गिनी रक्षेद् बाहू मे वज्रधारिणी ॥२७॥

Nilagrivā bahiḥkaṅṭhe nalikām Nalakūbarī
Skandhayoḥ Khaḍgini rakshed bāhū me Vajradhāriṇī-27

-
23. May Shaṅkhinī guard the space between my eyes,
And my two ears by Dvāravāsīnī.
May Kālikā protect my two cheeks,
And the base of my ears, Shāṅkarī.
24. May Sugandhā protect my nose and may
My upper lip, from Charchikā, safety gain.
May Amṛtakalā protect my lower lip,
May my tongue, through Sarasvatī, protection attain.
25. May Kaumari protect my teeth,
May Chaṇḍikā guard my throat-region
May Chitraghaṇṭā shield my Adam's apple,
And may my palate be guarded by Mahāmāyā!
26. May Kāmākshī protect my chin,
And Sarvamaṅgalā guard the speech that is mine,
May Bhadrakālī protect my neck,
May Dhanurdharī protect my spine.
27. May Nilagrīvā guard the exterior part of my neck,
And my windpipe be protected by Nalakūbarī,
May Khaḍgini protect my shoulders two,
And Vajradhāriṇī lend my arms security.
-

हस्तयोर्दण्डिनी रक्षेदम्बिका चाङ्गुलीषु च।
नखाञ्छूलेश्वरी रक्षेत्कुक्षौ रक्षेत्कुलेश्वरी ॥२८॥

Hastayor-daṇḍinī rakshed-ambikā chāṅgulīṣhu cha
Nakhāñchhūleshvarī rakshet-kukshau rakshet-kuleshvarī

स्तनौ रक्षेन्महादेवी मनः शोकविनाशिनी।
हृदये ललितादेवी उदरे शूलधारिणी ॥२९॥

Stanau rakshen-mahādevī manah Shokavināshinī
Hṛdaye Lalitā-devī udare Shūladhāriṇī-29

नाभौ च कामिनी रक्षेद् गुह्यं गुह्येश्वरी तथा।
पूतना कामिका मेढ्रं गुदे महिषवाहिनी ॥३०॥

Nābhau cha Kāminī rakshed guhyam Guhyeshvarī tathā
Pūtanā Kāmikā medhram gude Mahiṣavāhinī-30

कट्यां भगवती रक्षेज्जानुनी विन्ध्यवासिनी।
जङ्घे महाबला रक्षेत्सर्वकामप्रदायिनी ॥३१॥

Katyām Bhagavatī rakshēj-jānuni Vindhyavāsini
Jaṅghe Mahābalā rakshet-sarva-kāma-pradāyini -31

गुल्फयोर्नारसिंही च पादपृष्ठे तु तैजसी।
पादाङ्गुलीषु श्री रक्षेत्पादाधस्तलवासिनी ॥३२॥

Gulphayor-nārasimhī cha pādaprṣṭhe tu Taijāsī
Pādāṅgulīṣhu Shri rakshet-pādādhas-talavāsini-32

-
28. May Daṇḍinī protect my hands,
May Ambikā then my fingers defend,
May Shūleshvarī protect my nails,
May Kuleshvarī, my womb tend.
29. May the Great Goddess protect my breasts,
The Dispeller of Anguish - my mental faculty,
May the Goddess Lalitā protect my heart,
And my abdomen, the Spear-wielding Deity.
30. May Kāminī protect my navel,
The genitals, by Guhyeshvarī,
May Pūtanā and Kāmikā protect the male organ,
And the anus, by Mahishavāhini.
31. The Bhagavatī, my hips,
Vindhyavāsini, my knees,
May Mahābalā guard my calves-
Sarva-kāma-pradāyini!
32. May Nārasimhī protect my ankles,
May Taijasī guard the back of the foot well,
May Shri protect the toes of the feet,
The soles of the feet by Adhastalavāsini.
-

नखान् दंष्ट्राकराली च केशांश्चैवोर्ध्वकेशिनी।
रोमकूपेषु कौबेरी त्वचं वागीश्वरी तथा ॥३३॥

Nakhān Daṁṣhtrākarālī cha keshāṁshchāvordhvakeshinī
Romakūpeṣhu Kauberī tvacham Vāgīshvarī tathā-33

रक्तमज्जावसामांसान्यस्थिमेदांसि पार्वती।
अन्त्राणि कालरात्रिश्च पित्तं च मुकुटेश्वरी ॥३४॥

Rakta-majjāvasāmānsānyasthi-medānsi Pārvatī
Antrāṇi Kālarātrishcha pittaṁ cha Mukuṭeshvarī-34

पद्मावती पद्मकोशे कफे चूडामणिस्तथा।
ज्वालामुखी नखज्वालामभेद्या सर्वसन्धिषु ॥३५॥

Padmāvati padmakoshe kaphe Chūdāmaṇis-tathā
Jvālāmukhī nakhajvālām-abhedyā sarvasandhiṣhu-35

शुक्रं ब्रह्माणि मे रक्षेच्छायां छत्रेश्वरी तथा।
अहङ्कारं मनो बुद्धिं रक्षन्मे धर्मधारिणी ॥३६॥

Shukraṁ Brahmāṇi me rakshetch-chāyām Chatreshvarī tathā
Ahaṅkāraṁ mano buddhiṁ rakshenme Dharmadhārīṇī-36

प्राणापानौ तथा व्यानमुदानं च समानकम्।
वज्रहस्ता च मे रक्षेत्राणं कल्याणशोभना ॥३७॥

Prāṇāpānau tathā vyānam-udānam cha samānakam
Vajra-hastā cha me rakshet-prāṇam Kalyāṇa-shobhanā-37

-
33. May Daṁshtrākarālī protect my nails,
 And my hair by whose tresses are of lofty reach,
 May Kauberī protect the pores of my skin,
 And my skin be protected by Vāgīshvarī.
34. May my blood, marrow, serum, flesh, bones and fat
 Be tended by the mountain's daughter, Pārvatī,
 May Kālarātri protect my intestines,
 My bile juices, by the Crowned Empress,
 Mukuṭeshvarī.
35. May Padmāvati guard my lungs,
 And Chūḍāmaṇi, protect my phlegm,
 May Jvālāmukhī guard my nails' glow,
 And Abhedyā, all joints that there are then.
36. May Brahmāṇi protect my semen!
 And Chatreshvarī, my shadow protect,
 May Dharmadhārīṇi then guard well
 My ego, my mind and my intellect.
37. May Vajrahastā guard my life-breath,
 My downward air, the shrinking-expanding one,
 The balancing air and the upward wind.
 May my life have Auspicious Grace's protection.
-

रसे रूपे च गन्धे च शब्दे स्पर्शे च योगिनी।

सत्त्वं रजस्तमश्चैव रक्षेत्रारायणी सदा ॥३८॥

Rase rūpe cha gandhe cha shabde sparshe cha Yoginī
Sattvaṁ rajas-tamashchaiva rakṣhet-nārāyaṇī sadā-38

आयू रक्षतु वाराही धर्म रक्षतु वैष्णवी।

यशः कीर्तिं च लक्ष्मीं च धनं विद्यां च चक्रिणी ॥३९॥

Āyū rakṣhatu Vārāhī dharmam rakṣhatu Vaiṣṇavi
Yashaḥ kīrtim cha lakṣmīm cha dhanam vidyāṁ cha Chakriṇī-

गोत्रमिन्द्राणि मे रक्षेत्पशून्मे रक्ष चण्डिके।

पुत्रान् रक्षेन्महालक्ष्मीर्भार्या रक्षतु भैरवी ॥४०॥

Gotram-indrāṇi me rakṣhet-pashūnme rakṣha Chaṇḍike
Putrān rakṣhen-mahālakṣhmīr-bhāryāṁ rakṣhatu Bhairavi

पन्थानं सुपथा रक्षेन्मार्गं क्षेमकरी तथा।

राजद्वारे महालक्ष्मीर्विजया सर्वतः स्थिता ॥४१॥

Panthānaṁ Supathā rakṣhen-mārgam Kṣhemakarī tathā
Rājadvāre Mahālakṣhmīr-vijayā sarvataḥ sthitā -41

रक्षाहीनं तु यत्स्थानं वर्जितं कवचेन तु।

तत्सर्वं रक्ष मे देवि जयन्ती पापनाशिनी ॥४२॥

Rakṣāhīnaṁ tu yat-sthānaṁ varjitam kavachena tu
Tatsarvaṁ rakṣha me Devi Jayantī Pāpanāshinī-42

-
38. May the faculties of taste, form, smell, hearing, touch
Be protected by Yoginī,
May the qualities of Sattwa, Rajas and Tamas,
Be by Nārāyaṇī, to security led.
39. May Vārāhī guard my longevity,
May Vaiṣṇavī then my dutifulness defend,
My glory, fame, prosperity and wealth,
And knowledge too may Chakriṇī tend.
40. O Indrāṇi, protect my entire family!
Guard my animals well, O Chaṇḍike!
May Mahālakṣhmī protect my sons and may
My wife be under Bhairavi's protective sway.
41. May the Virtuous Path guard my course,
May the Doer of Good protect my route well,
May Great Prosperity be at each royal portal
And all sides by Conquest, everywhere She does dwell!
42. Places that are left out in this armour,
And therefore without any protection,
O Goddess, guard those areas mine,
Thou art Victory, sins' very Destruction!
-

पदमेकं न गच्छेत्तु यदीच्छेच्छुभमात्मनः।
कवचेनावृतो नित्यं यत्र यत्रैव गच्छति ॥४३॥

Padam-ekam na gachchet-tu yadichchechchubham-âtmanah
Kavachenāvṛto nityam yatra yatraiva gachhati-43

तत्र तत्रार्थलाभश्च विजयः सार्वकामिकः।
यं यं चिन्तयते कामं तं तं प्राप्नोति निश्चितम्
परमैश्वर्यमतुलं प्राप्स्यते भूतले पुमान् ॥४४॥

Tatra tatrârtha-lâbhashcha vijayah sârvakâmikah
Yam yam chintayate kâmaṁ taṁ taṁ prâpnoti nishchitam
Param-aishvaryam-atulam prâpsyate bhûtale pumân-44

निर्भयो जायते मर्त्यः सङ्ग्रामेष्वपराजितः।
त्रैलोक्ये तु भवेत्पूज्यः कवचेनावृतः पुमान् ॥४५॥

Nirbhayo jāyate martyaḥ saṅgrāmeshvaparājitaḥ
Trailokye tu bhavet-pūjyaḥ kavachenāvṛtaḥ pumân-45

इदं तु देव्याः कवचं देवानामपि दुर्लभम्।
यः पठेत्प्रयतो नित्यं त्रिसन्ध्यं श्रद्धयान्वितः ॥४६॥

Idam tu devyâḥ kavacham devânâmapi durlabham
Yaḥ pathetprayato nityam trisandhyam shraddhayānvitaḥ

दैवी कला भवेत्तस्य त्रैलोक्येष्वपराजितः।
जीवेद् वर्षशतं साग्रमपमृत्युविवर्जितः ॥४७॥

Daivi kalâ bhavet-tasya trailokyeshvaparājitaḥ
Jived varshashataṁ sāgram-apamṛtyu-vivarjitaḥ-47

-
43. May he who is the seeker of well being
Not a step take without this shield,
Wherever he goes, when at all times,
He is with this armour well concealed,
44. Besides wealth, he attains much good,
And 'all desire fulfilling victory!'
Whatever it is that is craved for,
That desire is obtained undoubtedly!
Man does acquire in this world,
Unequaled wealth and supremacy!
45. A man covered well by this armour,
With fearlessness is he well geared,
He emerges victorious in difficult times,
In the three worlds is he revered!
46. This then is the Goddess' armour,
The Gods too obtain it with difficulty,
He who each day strives to recite it,
At the three time-junctions faithfully,
47. The Goddess' divinity is his to have,
In the three worlds he is defeated not!
He lives for a hundred years,
And premature death is never his lot!
-

नश्यन्ति व्याधयः सर्वे लूताविस्फोटकादयः।
स्थावरं जङ्गमं चैव कृत्रिमं चापि यद्विषम् ॥४८॥

Nashyanti vyādhayah sarve lūtāvisphoṭakādayaḥ
Sthāvaram jaṅgamaṁ chaiva kṛtrimam chāpi yadvisham-48

अभिचाराणि सर्वाणि मन्त्रयन्त्राणि भूतले।
भूचराः खेचराश्चैव जलजाश्चोपदेशिकाः ॥४९॥

Abhichārāṇi sarvāṇi mantra-yantrāṇi bhūtale
Bhūcharāḥ khecharāshchaiva jalajāshchopadeshikāḥ-49

सहजा कुलजा माला डाकिनी शाकिनी तथा।
अन्तरिक्षचरा घोरा डाकिन्यश्च महाबलाः ॥५०॥

Sahajā Kulajā Mālā Ḍākinī Shākinī tathā
Antarikshacharā ghorā Ḍākinyashcha mahābalāḥ-50

ग्रहभूतपिशाचाश्च यक्षगन्धर्वराक्षसाः।
ब्रह्मराक्षसवेतालाः कूष्माण्डा भैरवादयः ॥५१॥

Graha-bhūta-pishāchāshcha Yaksha-gandharva-rākshasāḥ
Brahmarākshasa-vetālāḥ Kūshmāṇḍā Bhairavādayaḥ-51

नश्यन्ति दर्शानात्तस्य कवचे हृदि संस्थिते।
मानोन्नतिर्भवेद् राजस्तेजोवृद्धिकरं परम् ॥५२॥

Nashyanti darshanāt-tasya kavache hṛdi samsthite
Mānonnatir-bhaved rājñas-tejo-vṛddhikaram param-52

-
48. Diseases of the skin, the pox and rest-
 Completely destroyed is every malady!
 Ineffective are poisons obtained from plants,
 From animals and those made artificially!
49. Every malevolent spell in this world,
 Such incantations and such instruments,
 Or those that move upon earth, sky or water,
 Or in lesser mantra-s who obtain accomplishments,
50. Deities like Sahajā and Kulajā
 Mālā, Dākinī and Shākinī besides,
 All those Dākinī-s terrifying of form-
 Of immense strength who roam the skies,
51. Planetary influences, ghosts, evil spirits,
 Yaksha-s, Gandharva-s and Rākshasa-s,
 Brahmarākshasa-s, ghouls, disease inflictors,
 Bhairava-s and the others that are,
52. Are destroyed by the mere sight alone,
 Of the one who in his heart has set
 The armour. And he as king is revered,
 His splendour increases-to eminence met!
-

यशसा वर्धते सोऽपि कीर्तिमण्डितभूतले।
जपेत्सप्तशतीं चण्डीं कृत्वा तु कवचं पुरा ॥५३॥

Yashasā vardhate soऽpi kīrti-maṇḍita-bhūtale
Japet-saptashatīrṁ chaṇḍīrṁ kṛtvā tu kavacham purā-53

यावद्भूमण्डलं धत्ते सशैलवनकाननम्।
तावत्तिष्ठति मेदिन्यां सन्ततिः पुत्रपौत्रिकी ॥५४॥

Yāvad-bhūmaṇḍalam dhatte sashaila-vana-kānanam
Tāvat-tiṣṭhati medinyāṁ santatiḥ putrapautrikī-54

देहान्ते परमं स्थानं यत्सुरैरपि दुर्लभम्।
प्राप्नोति पुरुषो नित्यं महामायाप्रसादतः ॥५५॥

Dehānte paramam sthānam yat-surairapi durlabham
Prāpnoti puruṣho nityam Mahāmāyā-prasādataḥ-55

लभते परमं रूपं शिवेन सह मोदते ॥ ॐ ॥ ॥५६॥

Labhate paramam rūpam Shivena saha modate Om-56

॥ इति देव्याः कवचं सम्पूर्णम् ॥

Iti Devyāḥ Kavacham sampūrṇam



-
53. Famed in this world, his glory grows,
At the height of excellence to be!
He who reads the armour before
He reads the Saptashatī Chaṇḍī,
54. For as long as the earth should hold,
A mountain, forest or a garden fine,
For that long would upon this earth,
Be his sons, grandsons, his family line.
55. At death, he reaches the Eternal,
He obtains that most Supreme Place,
A position that Gods receive not with ease-
Received only through Great Illusion's grace.
56. A divine form does he obtain,
And with Shiva does he blissfully reign!

This completes the Devī Kavacham.



॥ अथार्गलास्तोत्रम् ॥

Athārgalāstotram

ॐ अस्य श्रीअर्गलास्तोत्रमन्त्रस्य विष्णुर्ऋषिः, अनुष्टुप् छन्दः,
श्रीमहालक्ष्मीदेवता, श्रीजगदम्बाप्रीतये जपे विनियोगः ॥

Om asya Shri-Argalā-stotra-mantrasya Viṣṇur-ṛṣih, Anuṣṭup
chandaḥ, Shrimahālakṣhmīr-devatā, Shrijagadambāpṛitaye jape
viniyogaḥ

ॐ नमश्चण्डिकायै। Om namashchaṇḍikāyai

मार्कण्डेय उवाच। Mārkaṇḍeya uvācha

ॐ जयन्ती मङ्गला काली भद्रकाली कपालिनी।

दुर्गा क्षमा शिवा धात्री स्वाहा स्वधा नमोऽस्तु ते ॥१॥

Om Jayanti Maṅgalā Kāli Bhadrakāli Kapālini

Durgā Kṣhamā Shivā Dhātrī Svāhā Svadhā namoSstu te-1

जय त्वं देवि चामुण्डे जय भूतार्तिहारिणि।

जय सर्वगते देवि कालरात्रि नमोऽस्तु ते ॥२॥

Jaya tvam Devi Chāmuṇḍe Jaya Bhūtārtihāriṇi

Jaya Sarvagate Devi Kālarātri namoSstu te-2

This then is the Argalāstotram



Om. Salutations to Chaṇḍikā.

Mārkaṇḍeya said.

1. Om, You are Victory, Auspiciousness and Dissolution,
The Giver of well-being, with skull in hand,
You are Difficult to obtain, Forgiveness incarnate,
As the Welfare of all do You stand!
Universe's Support, as the mantra Svāhā,
You take to the Gods their oblations,
As Swadhā You tend to relatives gone,
To You, all my salutations!

 2. Hail to You, O Goddess Chāmuṇḍā!
Hail to the Destroyer of all beings' pain!
Hail to You, O All-pervading One,
My salutations to You who as Dissolution does reign!
-

मधुकैटभविद्राविविधातृवरदे नमः।

रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥३॥

Madhu-kaitabha-vidrāvi-vidhāṭṛ-varade namaḥ
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-3

महिषासुरनिर्णाशि भक्तानां सुखदे नमः।

रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥४॥

Mahishāsuranirṇāshi bhaktānāṁ Sukhade namaḥ
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-4

रक्तबीजवधे देवि चण्डमुण्डविनाशिनि।

रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥५॥

Rakta-bīja-vadhe Devi Chaṇḍa-muṇḍa-vināshini
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-5

शुम्भस्यैव निशुम्भस्य धूम्राक्षस्य च मर्दिनि।

रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥६॥

Shumbhasyaiva nishumbhasya dhūmrākshasya cha Mardini
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-6

वन्दिताङ्घ्रियुगे देवि सर्वसौभाग्यदायिनि।

रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥७॥

Vanditāṅghriyuge Devi Sarva-saubhāgya-dāyini
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-7

-
3. Salutations to the Destroyer of Madhu-Kaiṭabha,
To the Creator's Boon-giver, my reverence be!
Grant grace of form, success and fame,
And destroy my every enemy!

 4. O Destroyer of the Asura Mahiṣha- sloth!
O Devotees' Bliss-giver, my reverence be!
Grant grace of form, success and fame,
And destroy my every enemy!

 5. O Goddess who destroyed Raktabija!
O Destroyer of Chaṇḍa and Muṇḍa as well!
Grant grace of form, success and fame,
And destroy the enemies that in me dwell!

 6. O Slayer of Shumbha and Nishumbha
O You Who are smoky vision's Destruction!
Grant grace of form, success and fame,
And cause my enemies' annihilation!

 7. O Goddess, Whose Feet are worshipped by all,
O Giver of welfare and prosperity !
Grant grace of form, success and fame,
And destroy my every enemy!
-

अचिन्त्यरूपचरिते सर्वशत्रुविनाशिनि।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥८॥

Achintya-rūpa-charite Sarva-shatru-vināshini
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-8

नतेभ्यः सर्वदा भक्त्या चण्डिके दुरितापहे।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥९॥

Natebhyaḥ sarvadā bhaktyā Chaṇḍike Duritāpāhe
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-9

स्तुवद्भ्यो भक्तिपूर्वं त्वां चण्डिके व्याधिनाशिनि।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥१०॥

Stuvadbhyo bhaktipūrvaṁ tvāṁ Chaṇḍike Vyādhināshini
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-10

चण्डिके सततं ये त्वामर्चयन्तीह भक्तितः।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥११॥

Chaṇḍike satataṁ ye tvām-archayantīha bhaktitah
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-11

देहि सौभाग्यमारोग्यं देहि मे परमं सुखम्।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥१२॥

Dehi saubhāgyam-ārogyaṁ dehi me paramaṁ sukham
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-12

-
8. O, One of incomprehensible form and deed!
O Destroyer of every foe there be!
Grant grace of form, success and fame,
And destroy my every enemy!
9. To those devotedly surrendered to You,
O Destroyer of Sin, O Chaṇḍike!
Grant grace of form, success and fame,
And every enemy of theirs do slay!
10. O Wrath-against-foes! Destroyer of ills!
To those who praise You devotedly
Grant grace of form, success and fame,
And destroy their every enemy!
11. O Chaṇḍike, those who worship You here,
With complete devotion and constantly,
Grant grace of form, success and fame,
And destroy their every enemy!
12. Give me prosperity and excellent health,
Supreme Bliss do I ask of Thee!
Grant grace of form, success and fame,
And destroy my every enemy!
-

विधेहि द्विषतां नाशं विधेहि बलमुच्चकैः।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥१३॥

Vidhehi dvishatām nāsham vidhehi balam-uchchakaih
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-13

विधेहि देवि कल्याणं विधेहि परमां श्रियम्।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥१४॥

Vidhehi Devi kalyāṇam vidhehi paramām shriyam
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-14

सुरासुरशिरोरत्ननिघृष्टचरणेऽम्बिके।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥१५॥

Surāsura-shiro-ratna-nighrṣṭa-charaṇeSmbike
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-15

विद्यावन्तं यशस्वन्तं लक्ष्मीवन्तं जनं कुरु।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥१६॥

Vidyāvantaṁ yashasvantaṁ lakṣhmivantaṁ janam kuru
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-16

प्रचण्डदैत्यदर्पघ्ने चण्डिके प्रणताय मे।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥१७॥

Prachaṇḍa-daitya-darpaghne Chaṇḍike praṇatāya me
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-17

13. Destroy those who oppose me and,
Award me power considered the best!
Grant grace of form, success and fame,
And destroy the foes that in me rest!
14. O Goddess, bestow on me well-being,
Confer on me supreme prosperity!
Grant grace of form, success and fame,
And destroy my every enemy!
15. O, Whose Feet rub against crest jewels on crowns
Of Gods and demons! O Ambike!
Grant grace of form, success and fame,
And every enemy of mine do slay!
16. Full of knowledge, full of glory,
Full of wealth, a person please make!
Grant grace of form, success and fame,
And destroy all enemies in Your wake!
17. O Slayer of the pride of the terrible demons,
O Chaṇḍike! To me who has surrendered to You,
Grant grace of form, success and fame,
And annihilate all my enemies too!
-

चतुर्भुजे चतुर्वक्त्रसंस्तुते परमेश्वरि।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥१८॥

Chaturbhuje Chaturvaktra-saṁstute Parameshvari
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-18

कृष्णेन संस्तुते देवि शश्वद्भक्त्या सदाम्बिके।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥१९॥

Kṛṣhṇena saṁstute Devi shashvad-bhaktiyā sadāmbike
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-19

हिमाचलसुतानाथसंस्तुते परमेश्वरि।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥२०॥

Himāchala-sutā-nātha-saṁstute Parameshvari
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-20

इन्द्राणीपतिसद्भावपूजिते परमेश्वरि।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥२१॥

Indrāṇī-pati-sadbhāva-pūjite Parameshvari
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-21

देवि प्रचण्डदोर्दण्डदैत्यदर्पविनाशिनि।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥२२॥

Devi Prachaṇḍador-daṇḍa-daitya-darpa-vināshini
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-22

-
18. O You Who are by Brahmā praised,
O Supreme Goddess! O Four-armed One!
Grant grace of form, success and fame,
And cause my enemies' destruction!
19. O Goddess, O Mother, O the One extolled,
By Kṛṣṇa with devotion and constantly!
Grant grace of form, success and fame,
And destroy my every enemy!
20. O Supreme Goddess, You who are praised
By the Spouse of the ice-clad Mount's young One!
Grant grace of form, success and fame,
And cause my enemies' destruction!
21. O Supreme Sovereign! You who are worshipped with
True feeling by the Lord of Indrāṇī,
Grant grace of form, success and fame,
And destroy my every enemy!
22. O Goddess! O Destroyer of the pride
Of the beam-armed, terrible sons of Diti!
Grant grace of form, success and fame,
And destroy my every enemy!
-

देवि भक्तजनोद्दामदत्तानन्दोदयेऽम्बिके।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥२३॥

Devi Bhakta-janoddāma-dattānandodayeSmbike
Rūpaṁ dehi jayaṁ dehi yasho dehi dviṣho jahi-23

पत्नीं मनोरमां देहि मनोवृत्तानुसारिणीम्।
तारिणीं दुर्गसंसारसागरस्य कुलोद्भवाम् ॥२४॥

Patnīm manoramām dehi manovṛttānusāriṇīm
Tāriṇīm durga-saṁsāra-sāgarasya kulodbhavām-24

इदं स्तोत्रं पठित्वा तु महास्तोत्रं पठेन्नरः।
स तु सप्तशतिसङ्ख्यावरमाप्नोति सम्पदाम्॥ॐ॥ ॥२५॥

Idaṁ stotraṁ pathitvā tu mahāstotraṁ pathen-narah
Sa tu saptashatī-saṅkhyāvaram-āpnoti sampadām Om-25

इति देव्या अर्गलास्तोत्रं सम्पूर्णम्।
Iti Devyā Argalāstotraṁ sampūrṇam



-
23. O Goddess, O Mother, You who bestow
Rising divine bliss upon a devotee!
Grant grace of form, success and fame,
And destroy my every enemy!
24. Grant me a wife who is charming and,
Who intuitively follows my every thought,
Who ferries me across the treacherous world-sea,
Who from a fine family has been begot.
25. Having recited this song of praise,
He who then this Great Tribute does narrate
Receives the fruit of the reiteration of
The Saptashatī, as well as prosperity great.

This completes the Argalāstotram



॥ अथ कीलकस्तोत्रम् ॥

Atha Kilakastotram

ॐ अस्य श्रीकीलकमन्त्रस्य शिवऋषिः, अनुष्टुप् छन्दः,
श्रीमहासरस्वतीदेवता, श्रीजगदम्बाप्रीत्यर्थं जपे विनियोगः।

Om asya Shrikilakamantrasya Shiva-rshih, Anushtup chandah,
Shrimahâsarasvatî-devatâ, Shrijagadambâ-prityartham jape
viniyogah

ॐ नमश्चण्डिकायै। Om namashchandikâyai

मार्कण्डेय उवाच । Mārkaṇḍeya uvācha

ॐ विशुद्धज्ञानदेहाय त्रिवेदीदिव्यचक्षुषे।
श्रेयः प्राप्तिनिमित्ताय नमः सोमार्धधारिणे ॥१॥

Om vishuddha-jñāna-dehāya trivedi-divya-chakshushe
Shreyah prāpti-nimittāya namaḥ Somārddha-dhāriṇe-1

सर्वमेतद्विजानीयान्मन्त्राणामभिकीलकम्।

सोऽपि क्षेममवाप्नोति सततं जाप्यतत्परः ॥२॥

Sarvam-etad-vijāniyān-mantrāṇām-abhikīlakam
SoSpi kshemam-avāpnoti satataṁ jāpya-tatparah-2

सिद्ध्यन्त्युच्चाटनादीनि वस्तूनि सकलान्यपि।

एतेन स्तुवतां देवी स्तोत्रमात्रेण सिद्ध्यति ॥३॥

Siddhyantychchātanaādīni vastūni sakalānyapi
Etena stuvatām Devī stotra-mātreṇa siddhyati-3

This then is the Kilakastotram



Om. Salutations to Chandikā.

Mārkaṇḍeya said,

1. Om. He who is the Image of Wisdom Pure,
Whose divine eyes are the Veda-s three,
Through Whom one reaches the Supreme State
To that Crescent-bearer, my salutations be!

2. One should know extremely well,
The mantras' bolt upon them placed.
He who is always on other japa-s intent,
He too with security is graced.

3. Those who praise are rid of the undesirable,
And what is desired, that too they gain
With the recital of this stotra alone!
Why, the Goddess Herself do they attain!

न मन्त्रो नौषधं तत्र न किञ्चिदपि विद्यते।

विना जाप्येन सिद्ध्येत सर्वमुच्चाटनादिकम् ॥४॥

Na mantro nauṣhadhaṁ tatra na kiñchidapi vidyate
Vinā jāpyena siddhyeta sarvam-uchchātanādikam-4

समग्राण्यपि सिद्ध्यन्ति लोकशङ्कामिमां हरः।

कृत्वा निमन्त्रयामास सर्वमेवमिदं शुभम् ॥५॥

Samagrānyapi siddhyanti lokashaṅkākimimāṁ Haraḥ
Kṛtvā nimantrayāmasa sarvam-evamidam shubham-5

स्तोत्रं वै चण्डिकायास्तु तच्च गुप्तं चकार सः।

समाप्तिर्न च पुण्यस्य तां यथावन्नियन्त्रणाम् ॥६॥

Stotraṁ vai Chaṇḍikāyāstu tachcha guptaṁ chakāra saḥ
Samāptirna cha puṇyasya tāṁ yathāvan-niyantraṇām-6

सोऽपि क्षेममवाप्नोति सर्वमेवं न संशयः।

कृष्णायां वा चतुर्दश्यामष्टम्यां वा समाहितः ॥७॥

Soऽpi kṣhemam-avāpnoti sarvamevaṁ na saṁshayaḥ
Kṛṣhṇāyāṁ vā chaturdashyām-aṣṭamyāṁ vā samāhitaḥ-7

ददाति प्रतिगृह्णाति नान्यथैषा प्रसीदति ।

इत्थं रूपेण कीलेन महादेवेन कीलितम् ॥८॥

Dadāti pratigrhṇāti nānyathaiṣhā prasīdati ।
Itthaṁ rūpeṇa kīlena Mahādevena kilitam-8

-
4. For him not incantation nor herb,
Nothing else is necessary,
Without even a mantra's japa he receives
The capacity to destroy his enemy,

 5. And all desired objects are his too!
Shiva, divining people's reservation-
(‘Why recite this stotra when all is received
By other mantras’ reiteration?’)
Summoned all and declared explicitly,
‘Amongst all, this most auspicious be.’

 6. Thereafter He concealed the hymn,
Wherein Chandikā is tribute paid.
For the merit it bestows never ends!
Also, suitably upon it, a restraint He laid.

 7. Even if reiterating other mantra-s,
If he should recite the Saptashatī,
He is with prosperity blessed,
In this there is no uncertainty.
On the fourteenth or the eighth day of
The dark fortnight, if absorbedly,

 8. He gives his all, accepts Grace in turn
By no other way pleased is She!
In this manner with a pin-bolt was
This, by the Great Lord, fixed firmly.
-

यो निष्कीलां विधायैनां नित्यं जपति संस्फुटम्।
स सिद्धः स गणः सोऽपि गन्धर्वो जायते नरः ॥९॥

Yo nishkīlām vidhāyainām nityam japati saṁsphuṭam
Sa siddhaḥ sa gaṇaḥ soऽpi Gandharvo jāyate naraḥ-9

न चैवाप्यटतस्तस्य भयं क्वापीह जायते।
नापमृत्युवशं याति मृतो मोक्षमवाप्नुयात् ॥१०॥

Na chaivāpyatatas-tasya bhayaṁ kvāpiha jāyate
Nāpamṛtyu-vashaṁ yāti mrto mokṣham-avāpnuyāt-10

ज्ञात्वा प्रारभ्य कुर्वीत न कुर्वाणो विनश्यति।
ततो ज्ञात्वैव सम्पन्नमिदं प्रारभ्यते बुधैः ॥११॥

Jñātvā prārabhya kurvīta na kurvāṇo vinashyati
Tato jñātvaiva sampannam-idaṁ prārabhyate budhaiḥ-11

सौभाग्यादि च यत्किञ्चिद् दृश्यते ललनाजने।
तत्सर्वं तत्प्रसादेन तेन जाप्यमिदं शुभम् ॥१२॥

Saubhāgyādi cha yatkiñchid dṛshyate lalanājane
Tatsarvaṁ tatprasādena tena jāpyam-idaṁ shubham-12

शनैस्तु जप्यमानेऽस्मिन् स्तोत्रे सम्पत्तिरुच्चकैः।
भवत्येव समग्रापि ततः प्रारभ्यमेव तत् ॥१३॥

Shanaistu japyamāneऽsmin stotre sampattiruchchakaiḥ
Bhavatyeva samagrāpi tataḥ prārabhyameva tat-13

-
9. He who removes the bolt and does
The hymn's constant and clear recitation,
An accomplished one, the Goddess' attendant,
And a Gandharva he does become.
10. When moving around and everywhere,
In him fear does not ever arise,
He is never in premature death's control,
And, for him, at death, liberation lies.
11. Knowing this, one should start and perform.
The non-performing one is led to destruction.
Therefore, knowing this, the wise then begin
The Saptashatī after the kilakam's completion.
12. Auspiciousness and such qualities
Which in women are seen to dwell,
Are all because of Her Grace alone,
Hence this auspicious hymn should be recited well.
13. Even at a pace measured and slow,
If the recitation of this tribute be done,
All lofty prosperity is due to him,
Therefore should this be begun.
-

ऐश्वर्यं यत्प्रसादेन सौभाग्यारोग्यसम्पदः।

शत्रुहानिः परो मोक्षः स्तूयते सा न किं जनैः ॥ॐ॥ ॥१४॥

Aishvaryam yatprasādena saubhāgyārogya-sampadah
Shatruhāniḥ paro mokṣaḥ stūyate sā na kiṁ janaiḥ Om

इति देव्याः कीलकस्तोत्रं सम्पूर्णम् ।

Iti Devyāḥ Kilakastotraṁ sampūrṇam



-
14. By Whose Grace is attained divinity,
Auspiciousness, health and riches all,
Foes' destruction, supreme beatitude,
Then why wouldn't people not Her extol?

This completes the Kilakastotram



॥ अथ तन्त्रोक्तं रात्रिसूक्तम् ॥

Atha Tantroktam Rātrisūktam

ॐ विश्वेश्वरीं जगद्धात्रीं स्थितिसंहारकारिणीम्।
निद्रां भगवतीं विष्णोरतुलां तेजसः प्रभुः ॥१॥

Om Vishveshvarīm Jagad-dhātrīm Sthiti-samhāra-kāriṇīm
Nidrām Bhagavatīm Viṣṇor-atulām Tejasah Prabhuḥ-1

ब्रह्मोवाच । Brahmovācha

त्वं स्वाहा त्वं स्वधा त्वं हि वषट्कारः स्वरात्मिका।
सुधा त्वमक्षरे नित्ये त्रिधा मात्रात्मिका स्थिता ॥२॥

Tvaṁ Svāhā tvaṁ Svadhā tvaṁ hi Vaṣaṭkārah Svarātmikā
Sudhā tvamakṣhare Nitye tridhā mātrātmikā sthitā-2

अर्धमात्रास्थिता नित्या यानुच्चार्या विशेषतः।
त्वमेव सन्ध्या सावित्री त्वं देवि जननी परा ॥३॥

Ardhamātrā-sthitā Nityā yānuchchāryā visheshataḥ
Tvameva Sandhyā Sāvitrī tvaṁ Devi Jananī Parā-3

त्वयैतद्धार्यते विश्वं त्वयैतत्सृज्यते जगत्।
त्वयैतत्पाल्यते देवि त्वमत्स्यन्ते च सर्वदा ॥४॥

Tvayaitad-dhāryate vishvaṁ tvayaitat-srjyate jagat
Tvayaitat-pālyate Devi tvamatsyante cha sarvadā-4

Tribute to Night as spoken of in the Tantra

Brahmā paid this tribute to

1. The Empress of the world, to the world's Support,
To the Cause of creation and destruction,
To Lord Vishṇu's incomparable splendour Herself,
To Sleep - the auspiciousness endowed One.

Brahmā said

2. You are Svāhā, Svadhā and Vashṭkāra,
The intrinsic nature of sound is You!
The life-giving Nectar of the eternal Om,
As its three syllables, You exist too!

 3. You are the eternal half syllable, the nasal sound
Which cannot be pronounced that specifically.
As the junctures, You alone hold fast the day,
Verily the Energy of the Sun - You are Sāvitrī!
You are the mystical Mother most supreme,
O Splendrous One! O Devi!

 4. Everything is supported and held by You,
By You alone is created this world!
O Goddess, You preserve; and throughout time
You absorb all - into void all is hurled!
-

विसृष्टौ सृष्टिरूपा त्वं स्थितिरूपा च पालने।
तथा संहतिरूपान्ते जगतोऽस्य जगन्मये ॥५॥

Visr̥sh̥tau Sṛsh̥tirūpā tvam̐ Sthitirūpā cha pālane
Tathā Saṁh̥tirūpānte jagatoऽsya Jaganmāye-5

महाविद्या महामाया महामेधा महास्मृतिः।
महामोहा च भवती महादेवी महासुरी ॥६॥

Mahāvīdyā Mahāmāyā Mahāmedhā Mahāsmṛtiḥ
Mahāmohā cha bhavati Mahādevī Mahāsūrī-6

प्रकृतिस्त्वं च सर्वस्य गुणत्रयविभाविनी।
कालरात्रिर्महारात्रिर्मोहरात्रिश्च दारुणा ॥७॥

Prakṛtis-tvam̐ cha sarvasya Guṇa-traya-vibhāvinī
Kāla-rātrir-mahā-rātrir-moha-rātrishcha Dāruṇā-7

त्वं श्रीस्त्वमीश्वरी त्वं हीस्त्वं बुद्धिर्बोधलक्षणा।
लज्जा पुष्टिस्तथा तुष्टिस्त्वं शान्तिः क्षान्तिरेव च ॥८॥

Tvam̐ Shris-tvam̐-ishvari tvam̐ Hris-tvam̐ Buddhir-bodha-lakṣhaṇā
Lajjā Puṣhtis-tathā Tuṣhtis-tvam̐ Shāntiḥ Kṣhāntireva cha-8

खड्गिनी शूलिनी घोरा गदिनी चक्रिणी तथा।
शङ्खिनी चापिनी बाणभुशुण्डीपरिघायुधा ॥९॥

Khaḍgini Shūlinī Ghorā Gadinī Chakriṇī tathā
Shankhinī Chāpinī Bāṇa-bhushundī-parighāyudhā-9

-
5. During creation, You are the Creator,
When sustaining, You as Preserver rest,
At a Kalpa's end, the World-destroyer are You !
O, You who Herself is world manifest!

 6. Great Knowledge and Great Illusion,
You are Intelligence Great, Great Memory too!
The Great Delusion, the Great Goddess,
The Greatly Resplendent One are You!

 7. You are the innate subliminal nature of all,
The underlying Principle of the qualities three,
You are the Night of Time, the Supreme Night,
The Night of Delusion - that terrifying does be!

 8. You are Magnificence, Ruler and Reticence too,
The Power to comprehend as well as Intelligence,
You are Modesty, Health and Contentment,
You are Peace as well as Endurance.

 9. The Brandisher of the sword, the Wielder of the spear,
Horriying - with mace and discus too!
The conch, the bow, the arrow, the fire-arm,
And the bludgeon too are wielded by You!
-

सौम्या सौम्यतराशेषसौम्येभ्यस्त्वतिसुन्दरी।

परापराणां परमा त्वमेव परमेश्वरी ॥१०॥

Saumyā Saumyatarāsheshā-saumyebhyastvati-sundarī
Parāparāṇāṃ Paramā tvameva Parameshvarī -10

यच्च किञ्चित् क्वचिद्वस्तु सदसद्वाखिलात्मिके।

तस्य सर्वस्य या शक्तिः सा त्वं किं स्तूयसे तदा ॥११॥

Yachcha kiñchit kvachid-vastu sadasad-vākhilātṃmike
Tasya sarvasya yā shaktiḥ sā tvam kiṃ stūyase tadā-11

यया त्वया जगत्स्रष्टा जगत्पात्यति यो जगत्।

सोऽपि निद्रावशं नीतः कस्त्वां स्तोतुमिहेश्वरः ॥१२॥

Yayā tvayā jagat-sraṣṭhā jagat-pātyatti yo jagat
Sospi nidrāvasham nītaḥ kastvām stotumiheshvaraḥ-12

विष्णुः शरीरग्रहणमहमीशान एव च।

कारितास्ते यतोऽतस्त्वां कः स्तोतुं शक्तिमान् भवेत् ॥१३॥

Viṣṇuḥ sharīra-grahaṇam-aham-ishāna eva cha
Kāritāste yatoḥstastvāṅ kaḥ stotum shaktimān bhavet-13

सा त्वमित्थं प्रभावैः स्वैरुदारैर्देवि संस्तुता।

मोहयैतौ दुराधर्षावसुरौ मधुकैटभौ ॥१४॥

Sā tvam-ittham prabhāvaiḥ svair-udārair-devi samstutā
Mohayaitau durādharṣhāvasurau madhu-kaiṭabhau-14

-
10. Gentle You are! Gentler than all!
Amongst all that is gentle, You are lovely by far!
Supreme to all unmanifest and manifest,
The Supreme Ruler You truly are!
11. Whatever there exists, whether true or not,
O, the very Essence of everything,
Of all that You are the Intrinsic Force,
Then how may one Your praises sing?
12. The Creator, Sustainer and Destroyer of the world-
He too is completely under Your sway,
For You have overpowered Him with sleep!
Then who has the capacity to extol You, pray?
13. You are the One to confer a physical form
Upon Vishnu, Shiva as well as me.
Then, to sing Your song of praise,
Who would have the capacity?
14. O Goddess, You are extolled by
The very influences You Yourself cast!
Delude the two - Madhu and Kaiṭabha -
Those demons in arrogance held fast!
-

प्रबोधं च जगत्स्वामी नीयतामच्युतो लघु।
बोधश्च क्रियतामस्य हन्तुमेतौ महासुरौ ॥१५॥

Prabodham cha jagat-svāmi nīyatām-achyuto laghu
Bodhashcha kriyatām-asya hantum-etau mahāsarau-15

॥ इति रात्रिसूक्तम् ॥
Iti Rātrisūktam



-
15. Very quickly lead the Lord of the world -
That Imperishable One - towards the wakeful-state.
And within the Lord, the notion to
Destroy the two demons, please create!

Thus is the Song of Praise to Night.



॥ अथ महिषान्तकरीसूक्तम् ॥

Atha Mahishāntakari-sūktam

ॐ ऋषिरुवाच । Om R̥shiruvācha

शक्रादयः सुरगणा निहतेऽतिवीर्ये
 तस्मिन्दुरात्मनि सुरारिबले च देव्या ।
 तां तुष्टुवुः प्रणतिनम्रशिरोधरांसा
 वाग्भिः प्रहर्षपुलकोद्गमचारुदेहाः ॥१॥

Shakrādayaḥ suragaṇā nihateStivīrye
 tasmin-durātmani surārībale cha Devyā
 Tān tuṣṭuvuḥ praṇati-namra-shirodharāṁsā
 vāgbhiḥ praharṣha-pulakodgama-chāru-dehāḥ-1

देव्या यया ततमिदं जगदात्मशक्त्या
 निश्शेषदेवगणशक्तिसमूहमूर्त्या ।
 तामम्बिकामखिलदेवमहर्षिपूज्यां
 भक्त्या नताः स्म विदधातु शुभानि सा नः ॥२॥

Devyā yayā tatam-idaṁ jagad-ātmashaktyā
 nishsheṣha-devagaṇa-shakti-samūha-mūrtyā
 Tām-ambikām-akhila-deva-maharṣhi-pūjyām
 bhaktyā natāḥ sma vidadhātu shubhāni sā naḥ-2

Song of Praise to Mahishāntakari

Om The Rshi said,

1. When the army of the Gods' enemies and
The wicked demon with valour enhanced,
Were exterminated by the Goddess,
Then the Gods, with Indra of leader-stance,
Praised Her much with several words,
Shoulders and necks in humility bent,
Their charismatic bodies were
With horripilations of delight rent.

 2. By which Goddess, this entire world,
Has been pervaded by Her very Soul-energy -
The very image of the consolidated power
Of the entire hosts of Gods is She!
To that Mother, worthy of worship by
All the Gods and all the sages great
We bow in devotion - may She, for us,
All auspicious things, orchestrate!
-

यस्याः प्रभावमतुलं भगवाननन्तो
 ब्रह्मा हरश्च न हि वक्तुमलं बलं च।
 सा चण्डिकाखिलजगत्परिपालनाय
 नाशाय चाशुभभयस्य मतिं करोतु ॥३॥

Yasyāḥ prabhāvam-atulaṁ Bhagavān-ananto
 Brahmā Harashcha na hi vaktum-alam balaṁ cha
 Sā Chaṇḍikākhila-jagat-paripālanāya
 Nāshāya chāshubha-bhayasya matiṁ karotu-3

या श्रीः स्वयं सुकृतिनां भवनेष्वलक्ष्मीः
 पापात्मनां कृतधियां हृदयेषु बुद्धिः।
 श्रद्धा सतां कुलजनप्रभवस्य लज्जा
 तां त्वां नताः स्म परिपालय देवि विश्वम् ॥४॥

Yā Shriḥ svayaṁ sukṛtināṁ bhavaneshvalakshmiḥ
 Pāpātmanāṁ kṛtadhiyāṁ hṛdayeṣhu buddhiḥ
 Shradhā satāṁ kula-jana-prabhavasya lajjā
 Tām tvām natāḥ sma paripālaya Devi vishvam-4

किं वर्णयाम तव रूपमचिन्त्यमेतत्
 किं चातिवीर्यमसुरक्षयकारि भूरि ।
 किं चाहवेषु चरितानि तवाद्भुतानि
 सर्वेषु देव्यसुरदेवगणादिकेषु ॥५॥

Kiṁ varṇayāma tava rūpam-achintyam-etat
 Kiṁ chātivīryam-asura-kshayakāri bhūri
 Kiṁ chāhavesḥhu charitāni tavādbhutāni
 Sarvesḥhu devyasura-deva-gaṇādikesḥhu-5

-
3. Whose influence and strength as well
 Are unequalled! Incapable they are-
 The Infinite Lord, Brahmā and Shiva-
 Of describing these qualities by far!
 May Chāṇḍikā for the protection of
 The entire world, resolve to obliterate,
 May She, resolve to get rid of
 Evil and our fearful state!
4. In the mansions of those who perform good deeds,
 She who, as Divine Grandeur, takes birth;
 In the houses of those of evil minds,
 She who appears as Inauspicious Dearth;
 As Intellect in firm minds; in the pious, as Faith;
 As Modesty in those born to nobility,
 To Her - to You - we bow in salutation,
 Protect the universe, O Devi!
5. How do we describe this form of Yours -
 Which the mind itself cannot comprehend?
 Or describe the immense valour You show,
 When to destruction, the asura-s You send?
 And when the hordes of asura-s and Gods
 Into their several battles storm,
 How do we describe those wondrous feats,
 That You in those battles perform?
-

हेतुः समस्तजगतां त्रिगुणापि दोषैर्-
 न ज्ञायसे हरिहरादिभिरप्यपारा।
 सर्वाश्रयाखिलमिदं जगदंशभूतम्-
 अव्याकृता हि परमा प्रकृतिस्त्वमाद्या ॥६॥

Hetuḥ samasta-jagatāṃ trigunāpi doṣhair-
 Na jñāyase Hariharādibhirapyapārā
 Sarvāshrayākḥilam-idam jagad-aṁsha-bhūtam-
 Avyākṛtā hi Paramā Prakṛtis-tvam-ādyā-6

यस्याः समस्तसुरता समुदीरणेन
 तृप्तिं प्रयाति सकलेषु मखेषु देवि।
 स्वाहासि वै पितृगणस्य च तृप्तिहेतुर्-
 उच्चार्यसे त्वमत एव जनैः स्वधा च ॥७॥

Yasyāḥ samastasuratā samudiraṇena
 Trptim prayāti sakaleṣhu makheṣhu Devi
 Svāhāsi vai pitṛgaṇasya cha trptihetur-
 Uchchāryase tvamata eva janaiḥ Svadhā cha-7

या मुक्तिहेतुरविचिन्त्यमहाव्रता त्वम्-
 अभ्यस्यसे सुनियतेन्द्रियतत्त्वसारैः।
 मोक्षार्थिभिर्मुनिभिरस्तसमस्तदोषैर्-
 विद्यासि सा भगवती परमा हि देवि ॥८॥

Yā mukti-hetur-avichintya-mahā-vratā tvam-
 Abhyasyase suniyatendriya-tattva-sāraiḥ
 Mokṣhārthibhir-munibhirasta-samasta-doṣhair-
 Vidyāsi sā Bhagavatī Paramā hi Devi-8

-
6. You are the Cause of the whole universe,
 And though the three Guṇa-s exist in You,
 Untouched You are by their deficiencies!
 Incomprehensible to Shiva, Viṣṇu
 And the others as well! Refuge of all!
 The world, of You, a fraction does be!
 You are the Unmanifest, the Supreme One,
 The Original Source, the First Entity!
7. O Goddess, You are truly the mantra Svāhā,
 The utterance of which when at all Yajña-s done,
 The entire host of all the Gods,
 All reach the state of satisfaction!
 People call You Svadhā as well,
 For You are the very reason why
 That in a state of contentment,
 All forefathers, all ancestors lie!
8. Having thought of You as Liberation's cause,
 As the One who is Pious Practice immense,
 You are practised by those who are sense-restrained,
 By those who perceive Truth's essence,
 By those desirous of Emancipation-
 By seers rid of every deficiency!
 You are truly that Auspicious One,
 That Supreme Knowledge, O Devi!
-

शब्दात्मिका सुविमलर्ग्यजुषां निधानम्-
 उद्गीथरम्यपदपाठवतां च साम्नाम्।
 देवी त्रयी भगवती भवभावनाय
 वार्ता च सर्वजगतां परमार्तिहन्त्री ॥९॥

Shabdātmikā suvimalargyajushām nidhānam-
 Udgītha-ramya-pada-pāṭhavatām cha sāmnam
 Devī trayī Bhagavatī bhavabhāvanāya
 Vārtā cha sarva-jagatām paramārtihantrī-9

मेघासि देवि विदिताखिलशास्त्रसारा
 दुर्गासि दुर्गभवसागरनौरसङ्गा।
 श्रीः कैटभारिहृदयैककृताधिवासा
 गौरी त्वमेव शशिमौलिकृतप्रतिष्ठा ॥१०॥

Medhāsi Devi Veditākṣhila-shāstra-sārā
 Durgāsi durga-bhava-sāgara-naurasāṅgā
 Shriḥ Kaiṭabhāri-hṛdayaika-kṛtādhivāsā
 Gaurī tvam-eva Shashi-mauli-kṛtapratishṭhā-10

ईषत्सहासममलं परिपूर्णचन्द्र-
 बिम्बानुकारि कनकोत्तमकान्तिकान्तम्।
 अत्यद्भुतं प्रहृतमात्तरुषा तथापि
 वक्त्रं विलोक्य सहसा महिषासुरेण ॥११॥

Īṣhat-sahāsam-amalaṁ pari-pūrṇa-chandra-
 bimbānukāri kanakottama-kānti-kāntam
 Atyadbhutaṁ prahr̥tamāttarushā tathāpi
 Vaktraṁ vilokya sahasā Mahiṣhāsuraṇa-11

-
9. The Essence of sound, of the Ṛg and Yajur -
 Veda-s excellent, pure, unstained -
 You are the Treasure Trove! And of the Sāma too,
 Where Om̐ and words are delightfully arranged!
 O Goddess, You are the Veda-s three,
 The Auspicious One, wealth-conferring Speech!
 For the entire world, You are the destroyer of
 Distress which has great piercing reach!
10. The Knower of the essence of the Shāstra-s all!
 O Goddess, the Intellect You truly are!
 You are the Boat upon the impassable world-sea,
 You are Durgā! The Unattached One by far!
 You are Lakṣmī, the One who has made a home
 Exclusively in the heart of Kaiṭabha's enemy,
 Established by the One with the moon on His head,
 You alone, O Goddess, are Gaurī!
11. With a slight smile, Your face so pure -
 The orb of the full moon in semblance!
 And the glow which upon Your face does shine -
 Like that of pure gold in radiance!
 Yet, it is so strange that Mahiṣhāsura,
 Upon seeing Your face, was angry!
 It is so strange that the Buffalo-demon
 Should strike Your face so vehemently!
-

दृष्ट्वा तु देवि कुपितं भ्रुकुटीकरालम्-
 उद्यच्छशाङ्कसदृशच्छवि यन्न सद्यः।
 प्राणान्मुमोच महिषस्तदतीव चित्रं
 कैर्जीव्यते हि कुपितान्तकदर्शनेन ॥१२॥

Dr̥ṣhtvā tu Devi kupitaṁ bhru-kuṭī-karālam-
 Udyach-chaśhāṅka-sadrshach-chavi yanna sadyah
 Prāṇān-mumocha Mahiṣhas-tad-atīva chitraṁ
 Kair-jīvyate hi Kupitāntaka-darshanena-12

देवि प्रसीद परमा भवती भवाय
 सद्यो विनाशयसि कोपवती कुलानि।
 विज्ञातमेतदधुनैव यदस्तमेतन्-
 नीतं बलं सुविपुलं महिषासुरस्य ॥१३॥

Devi prasida Paramā bhavati bhavāya
 Sadyo vināshayasi kopavati kulāni
 Vijñātam-etad-adhunaiva yad-astam-etan-
 nitaṁ balaṁ suvipulaṁ Mahiṣāsurasya-13

ते सम्मता जनपदेषु धनानि तेषां
 तेषां यशांसि न च सीदति धर्मवर्गः।
 धन्यास्त एव निभृतात्मजभृत्यदारा
 येषां सदाभ्युदयदा भवती प्रसन्ना ॥१४॥

Te sammatā janapadeṣhu dhanāni teshāṁ
 Teshāṁ yashāṁsi na cha sīdati dharmavargah
 Dhanyāsta eva nibhrtātmaja-bhṛtya-dārā
 Yeshāṁ sadābhyudayadā bhavati prasannā-14

12. O Goddess, seeing Your infuriated face,
Terrifying with Your brows thus knit,
Your face- with the shade of the rising moon -
Crimson in colour, with rage thus lit,
It is even more strange that Mahiṣhāsura,
Did not breathe his last straight away,
For having sighted the incensed God of Death,
Who can survive then, oh pray?

13. O Goddess, be pleased! You are Supreme!
Content, You bequeath the world prosperity!
And should You be angered, O Devi,
You destroy entire families immediately!
This has, only now, been understood,
Now that Mahiṣhāsura's army great,
An army so large- has been destroyed,
Has been reduced to a vanquished state!

14. Upon those whom You should be pleased,
You bestow prosperity for ever more!
Highly esteemed in the countries they stay,
Theirs is wealth and treasure galore!
Fame is theirs! Renown is theirs!
Their Dharma does not ebb or fall!
Fortunate they are with devoted children,
Loyal servants and wives and all!

धर्म्याणि देवि सकलानि सदैव कर्मा-
 ण्यत्यादृतः प्रतिदिनं सुकृती करोति।
 स्वर्गं प्रयाति च ततो भवतीप्रसादा-
 ल्लोकत्रयेऽपि फलदा ननु देवि तेन ॥१५॥

Dharmyāṇi Devi sakalāni sadaiva karmā-
 nyatyādṛtaḥ pratidinaṁ sukṛtī karoti
 Svargam prayāti cha tato bhavatīprasādā-
 llokatrāyēspi phaladā nanu Devi tena-15

दुर्गे स्मृता हरसि भीतिमशेषजन्तोः
 स्वस्थैः स्मृता मतिमतीव शुभां ददासि।
 दारिद्र्यदुःखभयहारिणि का त्वदन्या
 सर्वोपकारकरणाय सदाऽऽर्द्रचित्ता ॥१६॥

Durge smṛtā harasi bhītim-ashēsha-jantōḥ
 Svasthaiḥ smṛtā matim-atīva shubhāṁ dadāsi
 Dāridrya-duḥkha-bhaya-hāriṇi kā tvadanyā
 Sarvopakāra-karaṇāya sadāऽऽdrachittā-16

एभिर्हतैर्जगदुपैति सुखं तथैते
 कुर्वन्तु नाम नरकाय चिराय पापम्।
 सङ्ग्राममृत्युमधिगम्य दिवं प्रयान्तु
 मत्वेति नूनमहितान् विनिहंसि देवि ॥१७॥

Ebhir-hatair-jagad-upaiti sukhaṁ tathaite
 kurvantu nāma narakāya chirāya pāpam
 Saṅgrāma-mṛtyum-adhigamya divaṁ prayāntu
 Matveti nūnamahitān vinihaṁsi Devi-17

-
15. O Goddess, because of Your Grace alone,
Does the doer of good acts perform diligently
All actions that are to Dharma inclined,
And every such act is performed daily!
And it is because of those very acts,
That he does to that heaven attain!
Then in all the three worlds, O Goddess,
Do You not as Fruit-giver reign?
16. When You are remembered during calamities,
From all beings, every fear You eliminate!
When recalled by those established in themselves,
You bestow auspicious thought most great!
You destroy dearth, pain and fear -
Who else but You then can there be,
Of such compassionate mind and heart,
To render aid to all and sundry!
17. 'The world will attain happiness and bliss,
Should these asura-s be slain!
And though their sins ensure that they
For very long will in hell remain,
Having met their death in battle, they
Will go to heaven,' You must have thought!
And that, O Goddess, was surely why
The foes' death You actively sought!
-

दृष्ट्वैव किं न भवती प्रकरोति भस्म
 सर्वासुरानरिषु यत्प्रहिणोषि शस्त्रम्।
 लोकान् प्रयान्तु रिपवोऽपि हि शस्त्रपूता
 इत्थं मतिर्भवति तेष्वपि तेऽतिसाध्वी ॥१८॥

Dr̥ṣṭvaiva kiṁ na bhavatī prakaroti bhasma
 Sarvāsuraṅariṣhu yat-prahiṇoṣhi shastram
 Lokān prayāntu ripavoऽpi hi shastrapūtā
 Ittham matir-bhavati teshvapi teऽtisādhi-18

खड्गप्रभानिकरविस्फुरणैस्तथोग्रैः
 शूलाग्रकान्तिनिवहेन दृशोऽसुराणाम्।
 यन्नागता विलयमंशुमदिन्दुखण्ड-
 योग्याननं तव विलोकयतां तदेतत् ॥१९॥

Khadga-prabhā-nikara-visphuraṅais-tathograiḥ
 Shūlāgra-kāntinivahena dr̥shoऽsurāṅām
 Yannāgatā vilayam-aṅshumad-indu-khaṇḍa-
 yogyānanam tava vilokayatām tad-etat-19

दुर्वृत्तवृत्तशमनं तव देवि शीलं
 रूपं तथैतदविचिन्त्यमतुल्यमन्यैः।
 वीर्यं च हन्तुं हतदेवपराक्रमाणां
 वैरिष्वपि प्रकटितैव दया त्वयेत्थम् ॥२०॥

Durvṛttavṛtta-shamanam tava Devi shīlam
 Rūpam tathaitad-avichintyam-atulyam-anyaiḥ
 Vīryam cha hanṭuḥ hata-deva-parākramāṅām
 Vairiṣhvapi prakṛitaiva dayā tvayettham-20

18. Why do You not reduce them to ash,
By a mere look which from You may stem?
(Instead), You have unleashed weapons too
Upon these demons, all of them!
'Purified by weapons, may they attain
Higher worlds, though still enemy,'
Such is Your thought towards them too,
A thought that most benign does be!

19. The horrific flashes of brilliant light
That from Your sword did emanate,
And that mass of dazzling light,
Which Your trident-points did radiate
Did not destroy the asuras' sight,
For upon Your face were their eyes-
A face adorned with the crescent moon,
From which cool, gentle rays arise!

20. To destroy the conduct of the wicked,
Is Your very nature, O Divine One!
Your form is incomprehensible!
To others, there is no comparison!
Your valour is the destructive force
To those who rid Gods of courage and zeal!
Upon enemies too, in a manner thus,
Your kindness and mercy You do reveal!

केनोपमा भवतु तेऽस्य पराक्रमस्य
 रूपं च शत्रुभयकार्यतिहारि कुत्र।
 चित्ते कृपा समरनिष्ठुरता च दृष्टा
 त्वय्येव देवि वरदे भुवनत्रयेऽपि ॥२१॥

Kenopamā bhavatu teṢsya parākramasya
 Rūpaṁ cha shatru-bhaya-kāryatihāri kutra
 Chित्ते kṛpā samara-niṣṭhuratā cha dr̥ṣṭā
 Tvayyeva Devi Varade bhuvana-trayeऽपि-21

त्रैलोक्यमेतदखिलं रिपुनाशनेन
 त्रातं त्वया समरमूर्धनि तेऽपि हत्वा।
 नीता दिवं रिपुगणा भयमप्यपास्तम्
 अस्माकमुन्मदसुरारिभवं नमस्ते ॥२२॥

Trailokyam-etad-akhilam ripunāshanena
 Trātaṁ tvayā samara-mūrdhani teऽपि hatvā
 Nītā divam ripu-gaṇā bhayam-apyapāstam
 Asmākam-unmada-surāri-bhavam namaste-22

शूलेन पाहि नो देवि पाहि खड्गेन चाम्बिके।
 घण्टास्वनेन नः पाहि चापज्यानिःस्वनेन च ॥२३॥

Shūlena pāhi no Devi pāhi khaḍgena chāmbike
 Ghaṇṭāsvanena naḥ pāhi chāpa-jyā-niḥsvanena cha-23

प्राच्यां रक्ष प्रतीच्यां च चण्डिके रक्ष दक्षिणे।
 भ्रामणेनात्मशूलस्य उत्तरस्यां तथेश्वरि ॥२४॥

Prāchyām rakṣha pratīchyām cha Chaṇḍike rakṣha dakṣhiṇe
 Bhrāmaṇenātma-shūlasya uttarasyām Tatheshvari-24

-
21. What can be the comparison to
 This valour that You demonstrate?
 Does a form exist which not just enthrals,
 But puts enemies in a fearful state?
 In the three worlds it has been seen,
 Only in You flourish concurrently-
 Compassion in heart, fierceness in battle!
 O Giver of boons, O Devi!
22. The entire cluster of the three worlds has,
 Been saved by You with the foes' destruction!
 The hordes of foes are to heaven dispatched-
 For at the battle-front has been their extermination!
 Our fear, caused by asura-s
 Who are arrogant, conceited and haughty,
 Has been removed, has been dispelled,
 Oh! Salutations unto Thee!
23. Protect us with the spear, O Goddess!
 With the sword, O Mother, guard us so!
 Protect us with the sound of the bell,
 And with the twang of the string of the battle-bow!
24. O Chaṇḍike, protect us in the east,
 In the west may Your protection be!
 Guard us in the south and north,
 While swivelling Your spear, O Īshwari!
-

सौम्यानि यानि रूपाणि त्रैलोक्ये विचरन्ति ते।

यानि चात्यर्थघोराणि तै रक्षास्मांस्तथा भुवम् ॥२५॥

Saumyāni yāni rūpāṇi trailokye vicharanti te

Yāni chātyartha-ghorāṇi tai rakshāsmāmstathā bhuvam-25

खड्गशूलगदादीनि यानि चास्त्राणि तेऽम्बिके।

करपल्लवसङ्गीनि तैरस्मान् रक्ष सर्वतः ॥२६॥

Khadga-shūla-gadādīni yāni chāstrāṇi teऽmbike

Karapallavasāṅgīni tairasmān raksha sarvataḥ-26



-
25. Moving about in these three worlds
Are Your forms of gentle hue.
With those and with Your horrifying forms,
Protect us and guard this world too.
26. O Mother, guard us from every side,
With the weapons Your tender fingers clutch!
Guard us with the sword and with the spear,
And with the mace and with weapons such!



॥ अथापराजितास्तोत्रम् ॥

Athāparājitāstotram

देवा ऊचुः । Devā ūchuh

नमो देव्यै महादेव्यै शिवायै सततं नमः।

नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम् ॥१॥

Namo Devyai Mahādevyai Shivāyai satatam namaḥ

Namaḥ Prakṛtyai Bhadrāyai niyatāḥ praṇatāḥ sma tām-1

रौद्रायै नमो नित्यायै गौर्यै धात्र्यै नमो नमः।

ज्योत्स्नायै चेन्दुरूपिण्यै सुखायै सततं नमः ॥२॥

Roudrāyai namo Nityāyai Gouryai Dhātryai namo namaḥ

Jyotsnāyai chendurūpiṇyai Sukhāyai satatam namaḥ-2

कल्याण्यै प्रणतां वृद्ध्यै सिद्ध्यै कुर्मो नमो नमः।

नैर्ऋत्यै भूभृतां लक्ष्म्यै शर्वाण्यै ते नमो नमः ॥३॥

Kalyāṇyai praṇatām Vṛddhyai Siddhyai kurmo namo namaḥ

Nairṛtyai bhūbhṛtām Lakshmyai Sharvānyai te namo namaḥ

दुर्गायै दुर्गपारायै सारायै सर्वकारिण्यै।

ख्यात्यै तथैव कृष्णायै धूम्रायै सततं नमः ॥४॥

Durgāyai Durgapārāyai Sārāyai Sarvakāriṇyai

Khyātyai tathaiva Kṛṣṇāyai Dhūmrāyai satatam namaḥ-4

Hymn to the Invincible Goddess

The Gods said:

1. Salutations to the Goddess, to the Great Goddess,
Our incessant salutations to the Auspicious One!
Our salutation to Nature, to Welfare incarnate!
Self-restrained, we have bowed in salutation!

 2. Salutations to the Terrible, to the Eternal One!
Salutations to the Fair, the One who sustains!
To Moonlight, to the form of the Moon Herself,
Salutations to the One who as Bliss reigns!

 3. Our salutations to Growth and Accomplishment,
And to Auspiciousness of the surrendered ones!
To the Fortune of demons, the Fortune of kings,
To the Consort of Shiva, repeated salutations!

 4. To Durgā who helps us traverse difficulty
To the Essence, to the Doer of every action,
To the One declared as Supreme, to the Dark One,
To the Smoky One our continuous salutation!
-

अतिसौम्यातिरौद्रायै नतास्तस्यै नमो नमः।

नमो जगत्प्रतिष्ठायै देव्यै कृत्यै नमो नमः ॥५॥

Ati-saumyāti-raudrāyai natāstasyai namo namaḥ

Namo Jagat-pratiṣṭhāyai Devyai Kṛtyai namo namaḥ-5

या देवी सर्वभूतेषु विष्णुमायेति शब्दिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥६॥

Yā Devī sarvabhūteṣu Viṣṇumāyeti shabdītā

Namastasyai namastasyai namastasyai namo namaḥ-6

या देवी सर्वभूतेषु चेतनेत्यभिधीयते।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥७॥

Yā Devī sarvabhūteṣu Chetanetyabhidhiyate

Namastasyai namastasyai namastasyai namo namaḥ-7

या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥८॥

Yā Devī sarvabhūteṣu Buddhirūpeṇa saṁsthitā

Namastasyai namastasyai namastasyai namo namaḥ-8

या देवी सर्वभूतेषु निद्रारूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥९॥

Yā Devī sarvabhūteṣu Nidrārūpeṇa saṁsthitā

Namastasyai namastasyai namastasyai namo namaḥ-9

-
5. To the exceedingly Gentle, extremely Terrible,
We have bowed down, to Her our salutation!
We pay our tribute to Workmanship Herself,
To the Goddess, the universe's foundation!

 6. To the Goddess who reverberates in all beings,
As Vishnu's Māyā, His Illusory Power,
Salutations to Her! Salutations to Her!
Salutations To Her! Our tribute we shower!

 7. To the Goddess who in all beings is known
As Consciousness, awareness, perception -
Salutations to Her! Salutations to Her!
Salutations to Her! Our salutation!

 8. To the Divine One who in all beings
Does as Intelligence - as Intellect - stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!

 9. To the Goddess who abides in all as Sleep,
As Cessation of activity does She stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
-

या देवी सर्वभूतेषु क्षुधारूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१०॥

Yā Devī sarvabhūteṣhu Kshudhārūpeṇa saṁsthitā

Namastasyai namastasyai namastasyai namo namaḥ-10

या देवी सर्वभूतेषु छायारूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥११॥

Yā Devī sarvabhūteṣhu Chāyārūpeṇa saṁsthitā

Namastasyai namastasyai namastasyai namo namaḥ-11

या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१२॥

Yā Devī sarvabhūteṣhu Shaktirūpeṇa saṁsthitā

Namastasyai namastasyai namastasyai namo namaḥ-12

या देवी सर्वभूतेषु तृष्णारूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१३॥

Yā Devī sarvabhūteṣhu Trṣṇārūpeṇa saṁsthitā

Namastasyai namastasyai namastasyai namo namaḥ-13

या देवी सर्वभूतेषु क्षान्तिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१४॥

Yā Devī sarvabhūteṣhu Kshāntirūpeṇa saṁsthitā

Namastasyai namastasyai namastasyai namo namaḥ-14

-
10. To the Goddess who in all beings abides
As Hunger. As Appetite does She stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
11. To the Goddess who in all beings abides
As Shadow- Light's quiet self-proclamation,
Salutations to Her! Salutations to Her!
Repeatedly to Her our salutation!
12. To the Goddess who in all beings abides
As Power. As Strength does She stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
13. To the Divine One who in the form of Thirst
In all beings does reside and stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
14. To the Goddess who in all beings abides
As Patience. As Fortitude does She stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
-

या देवी सर्वभूतेषु जातिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१५॥

Yā Devī sarvabhūteṣhu Jātirūpeṇa saṁsthitā

Namastasyai namastasyai namastasyai namo namaḥ-15

या देवी सर्वभूतेषु लज्जारूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१६॥

Yā Devī sarvabhūteṣhu Lajjārūpeṇa saṁsthitā

Namastasyai namastasyai namastasyai namo namaḥ-16

या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१७॥

Yā Devī sarvabhūteṣhu Shāntirūpeṇa saṁsthitā

Namastasyai namastasyai namastasyai namo namaḥ-17

या देवी सर्वभूतेषु श्रद्धारूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१८॥

Yā Devī sarvabhūteṣhu Shraddhārūpeṇa saṁsthitā

Namastasyai namastasyai namastasyai namo namaḥ-18

या देवी सर्वभूतेषु कान्तिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥१९॥

Yā Devī sarvabhūteṣhu Kāntirūpeṇa saṁsthitā

Namastasyai namastasyai namastasyai namo namaḥ-19

-
15. To the Divine One who in all beings abides
As Śpecies, a Oneness in Diversity,
Salutations to Her! Salutations to Her!
Our salutations to Her, thus repeatedly!
16. To the Divine One who in all beings abides
In the form of Appropriate Modesty,
Salutations to Her! Salutations to Her!
Our salutations to Her, thus repeatedly!
17. To the Divine One who in the form of Peace,
In all beings does reside and stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
18. To the Divine One who in the form of Faith,
In all beings does reside and stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
19. To the Divine One who in the form of Splendour,
In all beings does reside and stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
-

या देवी सर्वभूतेषु लक्ष्मीरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥२०॥

Yā Devī sarvabhūteṣhu Lakṣhmīrūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ-20

या देवी सर्वभूतेषु वृत्तिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥२१॥

Yā Devī sarvabhūteṣhu Vṛttirūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ-21

या देवी सर्वभूतेषु स्मृतिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥२२॥

Yā Devī sarvabhūteṣhu Smṛtirūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ-22

या देवी सर्वभूतेषु दयारूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥२३॥

Yā Devī sarvabhūteṣhu Dayārūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ-23

या देवी सर्वभूतेषु तुष्टिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥२४॥

Yā Devī sarvabhūteṣhu Tuṣhtirūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ-24

-
20. To the Divine One who in the form of Fortune,
In all beings does reside and stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
21. To the Divine One who as Mode of Conduct
In all beings does reside and stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
22. To the Divine One who in the form of Recollection,
In all beings does reside and stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
23. To the Divine One who in the form of Compassion,
In all beings does reside and stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
24. To the Divine One who in the form of Contentment,
In all beings does reside and stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
-

या देवी सर्वभूतेषु मातृरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥२५॥

Yā Devī sarvabhūteṣhu Mātrrūpeṇa saṁsthitā

Namastasyai namastasyai namastasyai namo namaḥ-25

या देवी सर्वभूतेषु भ्रान्तिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥२६॥

Yā Devī sarvabhūteṣhu Bhrāntirūpeṇa saṁsthitā

Namastasyai namastasyai namastasyai namo namaḥ-26

इन्द्रियाणामधिष्ठात्री भूतानां चाखिलेषु या।

भूतेषु सततं तस्यै व्याप्तिदेव्यै नमो नमः ॥२७॥

Indriyāṇām-adhiṣṭhātrī bhūtānām chākhileṣhu yā

Bhūteṣhu satataṁ tasyai Vyāpti-devyai namo namaḥ-27

चितिरूपेण या कृत्स्नमेतद् व्याप्य स्थिता जगत्।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥२८॥

Chitirūpeṇa yā kṛtsnam-etad vyāpya sthitā jagat

Namastasyai namastasyai namastasyai namo namaḥ-28

स्तुता सुरैः पूर्वमभीष्टसंश्रयात्-

तथा सुरेन्द्रेण दिनेषु सेविता।

करोतु सा नः शुभहेतुरीश्वरी

शुभानि भद्राण्यभिहन्तु चापदः ॥२९॥

Stutā suraiḥ pūrvam-abhiṣṭa-saṁshrayāt-

tathā surendreṇa dīneṣhu sevītā

Karotu sā naḥ shubhahetur-ishvari

shubhāni bhadraṅyabhihantu chāpadaḥ-29

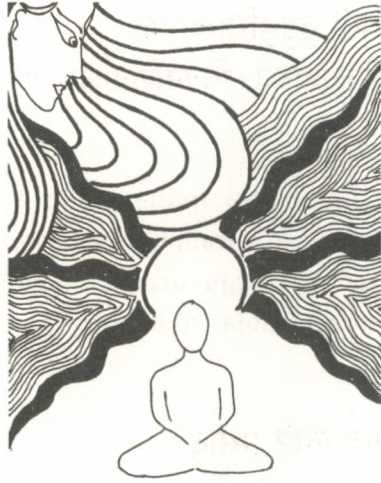
-
25. To the Divine One who in the form of Mother,
In all beings does reside and stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
26. To the Divine One who in the form of Confusion,
In all beings does reside and stay,
Salutations to Her! Salutations to Her!
Repeatedly to Her we salutations pay!
27. To Her who presides over the senses,
Who presides over all beings too,
To Her who constantly permeates all beings,
Towards that Goddess our salutations ensue.
28. To Her who pervades the entire world,
And resides as Awareness, as Perception,
Salutations to Her! Salutations to Her!
Repeatedly to Her, our salutation!
29. She, by the Gods, has been praised,
For having attained what they desired previously.
And She has been served by the king of the Gods,
By Indra himself, for days many!
May She, the cause of auspiciousness,
May She, Īshwari, for us create
Auspiciousness and wellbeing too,
And all our woes may She annihilate!
-

या साम्प्रतं चोद्धतदैत्यतापितैर्-
 अस्माभिरीशा च सुरैर्नमस्यते।
 या च स्मृता तत्क्षणमेव हन्ति नः
 सर्वापदो भक्तिविनम्रमूर्तिभिः ॥३०॥

Yā sāmpratam choddhata-daitya-tāpitair-
 asmābhir-īshā cha surair-namasyate
 Yā cha smṛtā tatkṣhaṇam-eva hanti naḥ
 sarvāpado bhakti-vinamra-mūrtibhiḥ-30



30. She, who is at this very instant,
By all us Gods being given praise,
Gods distressed by Diti's sons-
By asura-s of conceited ways,
And She, who when remembered by
Those with devotion and humility,
She destroys at that very moment,
Our every woe and difficulty!



॥ नारायणीसूक्तम् ॥

Nārāyaṇīsūktam

ॐ ऋषिरुवाच। Om R̥shiruvācha

देव्या हते तत्र महासुरेन्द्रे
सेन्द्राः सुरा वह्निपुरोगमास्ताम्।
कात्यायनीं तुष्टुवुरिष्टलाभाद्
विकाशिवक्त्राब्ज-विकाशिताशाः ॥१॥

Devyā hate tatra mahāsurendre
Sendrāḥ surā vahnipurogamāstām
Kātyāyanīm tuṣṭuvuriṣṭalābhād
Vikāshi-vaktrābja-vikāshitāshāḥ- 1

देवि प्रपन्नार्तिहरे प्रसीद
प्रसीद मातर्जगतोऽखिलस्य।
प्रसीद विश्वेश्वरि पाहि विश्वं
त्वमीश्वरी देवि चराचरस्य ॥२॥

Devi Prapannārtihare prasīda
Prasīda Mātar-jagatoSkhilasya
Prasīda Vishveshvari pāhi vishvaṁ
Tvamīshvarī Devi charācharasya-2

Song of Praise to Nārāyaṇi

Om. The Ṛshi said:

1. When by the Goddess - the Divine One -
The king of the demons was annihilated,
The Gods, along with Indra their Lord,
And by Agni - the God of Fire - thus led,
Their desired goal having been met,
The Effulgence of all Gods, they then did extol,
Their lotus like faces shining with joy
Thus illuminating the directions all.

 2. O Goddess, be pleased! O Dispeller of woes
Of those who have surrendered to You!
O Mother of the whole universe,
Be pleased, O Mother, be gracious too!
May You be pleased, O worlds' Empress,
This world, may You protect and defend.
For, of all that move and do not move,
You, O Goddess, are the Sovereign !
-

आधारभूता जगतस्त्वमेका
 महीस्वरूपेण यतः स्थितासि।
 अपां स्वरूपस्थितया त्वयैतद्-
 आप्यायते कृत्स्नमलङ्घ्यवीर्ये ॥३॥

Ādhārabhūtā Jagatas-tvamekā
 Mahīsvarūpeṇa yataḥ sthitāsi
 Apāṃ svarūpasthitayā tvayaitad-
 āpyāyate kṛtsnam-alāṅghyavīrye-3

त्वं वैष्णवी शक्तिरनन्तवीर्या
 विश्वस्य बीजं परमासि माया।
 सम्मोहितं देवि समस्तमेतत्
 त्वं वै प्रसन्ना भुवि मुक्तिहेतुः ॥४॥

Tvaṃ Vaiṣṇavī Shaktir-anantavīryā
 Vishvasya bijam paramāsi māyā
 Sammohitam Devi samastametad
 Tvaṃ vai prasannā bhuvī mukti-hetuḥ-4

विद्याः समस्तास्तव देवि भेदाः
 स्त्रियः समस्ताः सकला जगत्सु।
 त्वयैकया पूरितमम्बयैतत्
 का ते स्तुतिः स्तव्यपरा परोक्तिः ॥५॥

Vidyāḥ samastās-tava Devi bhedāḥ
 Striyāḥ samastāḥ sakalā jagatsu
 Tvayaikayā pūritam-ambayaitat
 Kā te stutiḥ Stavyaparā paroktiḥ-5

-
3. The world's foundation is You alone -
 As its very support do You abide.
 And the reason for that is because
 As the earth's very image do You reside!
 O You whose prowess is invincible -
 The entire world's thirst is quenched by You,
 By You is the whole world made content,
 For You abide in the form of water too.
4. You are Vaiṣṇavī and You possess
 Immense strength and valour galore!
 You are Māyā - Supreme Illusory Power,
 The world's seed, its cause, its very core!
 O Goddess, by You has all of this,
 Been ensnared in enchanting delusion!
 Truly here on earth itself, when pleased
 You become the cause for liberation!
5. All different kinds of knowledge there are,
 Are Your forms alone, O Devi!
 All the women in this world,
 Are Your forms alone in entirety!
 By You and You alone, O Mother,
 This world is filled, satiated too!
 When You, Supreme Word, are beyond all praise,
 What song of praise can be sung for You?
-

सर्वभूता यदा देवी स्वर्गमुक्तिप्रदायिनी।
त्वं स्तुता स्तुतये का वा भवन्तु परमोक्तयः ॥६॥

Sarva-bhūtā yadā Devī Svarga-mukti-pradāyini
Tvam stutā stutaye kā vā bhavantu paramoktayah-6

सर्वस्य बुद्धिरूपेण जनस्य हृदि संस्थिते।
स्वर्गापवर्गदे देवि नारायणि नमोऽस्तु ते ॥७॥

Sarvasya buddhirūpeṇa janasya hr̥di Saṁsthite
Svargāpavargade Devi Nārāyaṇi namoऽstu te-7

कलाकाष्ठादिरूपेण परिणामप्रदायिनि।
विश्वस्योपरतौ शक्ते नारायणि नमोऽस्तु ते ॥८॥

Kalākāshthādirūpeṇa Parināma-pradāyini
Vishvasyoparatau Shakte Nārāyaṇi namoऽstu te-8

सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके।
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥९॥

Sarva-maṅgala-māṅgalye Shive Sarvārtha-sādhike
Sharanye Tryambake Gauri Nārāyaṇi namoऽstu te-9

सृष्टिस्थितिविनाशानां शक्तिभूते सनातनि।
गुणाश्रये गुणमये नारायणि नमोऽस्तु ते ॥१०॥

Sṛṣhti-sthiti-vināshānām Shakti-bhūte Sanātani
Guṇāshraye Guṇamaye Nārāyaṇi namoऽstu te-10

-
6. When the Goddess has become just everything,
When the Giver of enjoyment and liberation is She,
When You are praised with such a tribute,
Do words exist which more effective be?
7. O Goddess, who in the form of intelligence,
In the heart of every person does be!
O Bestower of enjoyment and liberation,
Our salutations unto You, O Nārāyaṇī!
8. In the form of measurements of time and the rest
You who bestow stages of evolution,
The Power existing even after the world dissolves,
O Nārāyaṇī! Unto You our salutation!
9. O Auspiciousness in all auspicious things!
O Propitious One, through whom all is gained too!
O Refuge of all, adorned with three eyes!
O Fair One, Nārāyaṇī, salutations to You!
10. O Eternal One! O Power behind
Creation, preservation and destruction,
O Base for guṇa-s! O Guṇa-replete,
O Nārāyaṇī! Unto You our salutation!
-

शरणागतदीनार्तपरित्राणपरायणे।

सर्वस्यार्तिहरे देवि नारायणि नमोऽस्तु ते ॥११॥

Sharaṇāgata-dīnārta-paritrāṇa-parāyaṇe

Sarvasyārtihare Devi Nārāyaṇi namoऽstu te-11

हंसयुक्तविमानस्थे ब्रह्माणीरूपधारिणि।

कौशाम्भःक्षरिके देवि नारायणि नमोऽस्तु ते ॥१२॥

Haṁsa-yukta-vimānasthe Brahmāṇi-rūpa-dhārini

Kaushāmbhaḥksharike Devi Nārāyaṇi namoऽstu te-12

त्रिशूलचन्द्राहिधरे महावृषभवाहिनि।

माहेश्वरीस्वरूपेण नारायणि नमोऽस्तु ते ॥१३॥

Trishūla-chandrāhidhare Mahā-vṛṣhabha-vāhini

Māheshvari-svarūpeṇa Nārāyaṇi namoऽstu te-13

मयूरकुक्कुटवृते महाशक्तिधरेऽनघे।

कौमारीरूपसंस्थाने नारायणि नमोऽस्तु ते ॥१४॥

Mayūra-kukkuṭa-vṛte Mahā-shakti-dhareऽnaghe

Kaumārī-rūpa-saṁsthāne Nārāyaṇi namoऽstu te-14

शङ्खचक्रगदाशाङ्गृहीतपरमायुधे।

प्रसीद वैष्णवीरूपे नारायणि नमोऽस्तु ते ॥१५॥

Shankha-chakra-gadā-shāṅga-grhīta-paramāyudhe

Prasīda Vaiṣṇavī-rūpe Nārāyaṇi namoऽstu te -15

-
11. O the Final Resort! O Protector of the weak
And the distressed who seek sanctuary!
O Goddess, O Dispeller of the misery of all!
Our salutations unto You, O Nārāyaṇī!
12. O the One upon an airborne car drawn by swans
O You in the form of Brahmāṇī,
O Sprinkler of water in which Kusha grass is mixed,
Our salutations unto You, O Nārāyaṇī!
13. O the One seated upon a bull most great,
Having taken the form of Māheshvarī,
O Holder of trident, moon and snake,
Our salutations unto You, O Nārāyaṇī!
14. O the One surrounded by peacocks and roosters,
O Holder of great power! O Pure One!
O the One who has assumed the form of Kaumarī!
O Nārāyaṇī! Unto You our salutation!
15. O the One who wields the supreme weapons -
Conch, discus, mace and the bow Shārṅga too,
Be pleased, O One in Vaiṣṇavi's form,
O Nārāyaṇī, our salutations unto You!
-

गृहीतोग्रमहाचक्रे दंष्ट्रोद्धृतवसुन्धरे।
वराहरूपिणि शिवे नारायणि नमोऽस्तु ते ॥१६॥

Grhitogra-mahā-chakre Daṁṣhtrōddhr̥ta-vasundhare
Varāha-rūpiṇi Shive Nārāyaṇi namoḥsttu te -16

नृसिंहरूपेणोग्रेण हन्तुं दैत्यान् कृतोद्यमे।
त्रैलोक्यत्राणसहिते नारायणि नमोऽस्तु ते ॥१७॥

Nṛsīṁharūpenogreṇa hantum daityān kṛtodyame
Trailokyatrāṇa-sahite Nārāyaṇi namoḥsttu te -17

किरीटिनि महावज्रे सहस्रनयनोज्ज्वले।
वृत्रप्राणहरे चैन्द्रि नारायणि नमोऽस्तु ते ॥१८॥

Kirīṭiṇi Mahā-vajre Sahasra-nayanojjvale
Vṛtra-prāṇa-hare chaindri Nārāyaṇi namoḥsttu te-18

शिवदूतीस्वरूपेण हतदैत्यमहाबले।
घोररूपे महारावे नारायणि नमोऽस्तु ते ॥१९॥

Shiva-dūtī-svarūpeṇa Hata-daitya-mahābale
Ghorarūpe Mahārāve Nārāyaṇi namoḥsttu te-19

दंष्ट्राकरालवदने शिरोमालाविभूषणे।
चामुण्डे मुण्डमथने नारायणि नमोऽस्तु ते ॥२०॥

Daṁṣhtrākaraḷa-vadane Shiro-mālā-vibhūṣaṇe
Chāmuṇḍe Muṇḍamathane Nārāyaṇi namoḥsttu te-20

-
16. O Wielder of the terrible great wheel,
Of the form of the boar, O Auspicious One,
O the One who lifted the earth with Her tusks,
O Nārāyaṇī! Unto You our salutation!
17. Assuming the terrible form of Nṛsimha,
Engaged in demons' destruction,
Intent on protecting the three worlds,
O Nārāyaṇī! Unto You our salutation!
18. O One with the crown and the great thunderbolt,
O One whose thousand eyes shine radiantly,
O Power of Indra, Vṛtra's life-destroyer,
Our salutations unto You, O Nārāyaṇī!
19. O Destroyer of the great armies of the asura-s,
O the One in the form of Shivadūti,
O One of terrible form, of thunderous roar,
Our salutations unto You, O Nārāyaṇī!
20. O You of fangs, thus terrible of face!
O You with head-wreath as decoration!
O Chāmuṇḍā! O Slayer of the demon Muṇḍa,
O Nārāyaṇī! Unto You our salutation!
-

लक्ष्मि लज्जे महाविद्ये श्रद्धे पुष्टि स्वधे ध्रुवे।
महारत्रि महाऽविद्ये नारायणि नमोऽस्तु ते ॥२१॥

Lakshmi Lajje Mahāvidye Shraddhe Pushti Svadhe Dhruve
Mahārātri Mahāṣvidye Nārāyaṇi namoṤstu te-21

मेधे सरस्वति वरे भूति बाभ्रवि तामसि।
नियते त्वं प्रसीदेशे नारायणि नमोऽस्तु ते ॥२२॥

Medhe Sarasvati Vare Bhūti Bābhravi Tāmasi
Niyate tvaṁ prasideshe Nārāyaṇi namoṤstu te-22

सर्वस्वरूपे सर्वेशे सर्वशक्तिसमन्विते।
भयेभ्यस्त्राहि नो देवि दुर्गे देवि नमोऽस्तु ते ॥२३॥

Sarva-svarūpe Sarveshe Sarva-shakti-samanvite
Bhayebhyas-trāhi no Devi Durge Devi namoṤstu te-23

एतत्ते वदनं सौम्यं लोचनत्रयभूषितम्।
पातु नः सर्वभीतिभ्यः कात्यायनि नमोऽस्तु ते ॥२४॥

Etatte vadanam saumyam lochana-traya-bhūṣhitam
Pātu naḥ sarva-bhītibhyaḥ Kātyāyani namoṤstu te-24

ज्वालाकरालमत्युग्रमशेषासुरसूदनम्।
त्रिशूलं पातु नो भीतेर्भद्रकालि नमोऽस्तु ते ॥२५॥

Jvālākarālam-atyugram-asheshāsura-sūdanam
Trishūlam pātu no bhīter-bhadrakāli namoṤstu te-25

-
21. O Prosperity, Modesty, Great knowledge, Faith!
O Nourishment, Self-sustenance, O Steady One!
O Great Night! O Ignorance - the Deluding Force,
O Nārāyaṇī! Unto You our salutation!
22. O Wisdom, O flowing Knowledge, O Best!
O Magnificence, O Tawny One, O Dark One too!
O Restraint! Be pleased, O Sovereign supreme!
O Nārāyaṇī, our salutations unto You!
23. O Form of all! O Ruler of all!
Replete with all power, with all energy!
O Goddess, guard us from every fear,
O Durgā, to You our salutations be!
24. May this, Your face of gentle look,
Adorned as it is by eyes three,
May this face protect us from all fear,
Our salutations unto You, O Kātyāyaṇī!
25. May the trident protect us all from fear,
The trident - sharp tipped, flaming terribly,
Causing the utter ruin of demons all,
Our salutations unto You, O Auspicious Kālī!
-

हिनस्ति दैत्यतेजांसि स्वनेनापूर्य या जगत्।
सा घण्टा पातु नो देवि पापेभ्योऽनः सुतानिव ॥२६॥

Hinasti daityatejāmsi svanenāpūrya yā jagat
Sā ghaṇṭā pātu no Devi pāpebhyoऽnah sutāniva-26

असुरासृग्वसापङ्कचर्चितस्ते करोज्ज्वलः।
शुभाय खड्गो भवतु चण्डिके त्वां नता वयम् ॥२७॥

Asurāsrgvasāpaṅka-charchitaste karojjvalah
Shubhāya khaḍgo bhavatu Chaṇḍike tvāṁ natā vayam-27

रोगानशेषानपहंसि तुष्टा
रुष्टा तु कामान् सकलानभीष्टान् ।
त्वामाश्रितानां न विपन्नराणां
त्वामाश्रिता ह्याश्रयतां प्रयान्ति ॥२८॥

Rogān-asheshān-apahaṁsi tushṭā
Rushṭā tu kāmān sakalān-abhiṣṭān
Tvām-āshritānām na vipan-narāṇām
Tvām-āshritā hyāshrayatām prayānti-28

एतत्कृतं यत्कदनं त्वयाद्य
धर्मद्विषां देवि महासुराणाम् ।
रूपैरनेकैर्बहुधाऽऽत्ममूर्तिं
कृत्वाम्बिके तत्प्रकरोति कान्या ॥२९॥

Etatkṛtaṁ yatkadanam tvayādya
Dharmadviṣhām Devi mahāsuraṇām
Rūpair-anekair-bahudhāऽऽtma-mūrtim
Kṛtvāmbike tatprakaroti kānyā-29

-
26. May the bell, which when filling the world
With its resonance, destroys demonic prowess,
May that bell safeguard us from sins
As children are protected, O Goddess!
27. O Chāṇḍike, we pay You our salutations!
May the sword resplendent in Your hand,
Smearred with the mire of demon blood and fat,
For our welfare and well-being stand!
28. When pleased, You destroy every disease,
But if You were to be angered then
You shatter every longed for desire!
And for those who seek You as haven,
No mishap ever befalls them!
Why, all those surrendered unto You,
Are themselves then by others sought,
As havens, as their refuge too!
29. Who else but You can perform this act -
By making Yourself manifold,
And by assuming forms of myriad kinds,
O Mother, those great demons who hold,
Dharma in hatred, in abhorrence most deep,
Those demons, O Goddess, You do slay!
Who else but You can perform this act,
As has been done by You today?
-

विद्यासु शास्त्रेषु विवेकदीपे-
 ष्वाद्येषु वाक्येषु च का त्वदन्या।
 ममत्वगर्तेऽतिमहान्धकारे
 विभ्रामयत्येतदतीव विश्वम् ॥३०॥

Vidyāsu shāstreshu viveka-dipe-
 shvādyaeshu vākyaeshu cha kā tvadanyā
 MamatvagarteṢṭi-mahāndhakāre
 Vibhrāmayatyetadātiva vishvam-30

रक्षांसि यत्रोग्रविषाश्च नागा
 यत्रारयो दस्युबलानि यत्र।
 दावानलो यत्र तथाब्धिमध्ये
 तत्र स्थिता त्वं परिपासि विश्वम् ॥३१॥

Rakshāmsi yatrogravishāshcha nāgā
 Yatrārayo dasyubalāni yatra
 Dāvānalo yatra tathābdhimadhye
 Tatra sthitā tvaṁ paripāsi vishvam-31

विश्वेश्वरि त्वं परिपासि विश्वं
 विश्वात्मिका धारयसीति विश्वम्।
 विश्वेशवन्द्या भवती भवन्ति
 विश्वाश्रया ये त्वयि भक्तिनम्राः ॥३२॥

Vishveshvari tvaṁ paripāsi vishvaṁ
 Vishvātmikā dhārayasīti vishvam
 Vishvesha-vandyā bhavatī bhavanti
 Vishvāshrayā ye tvayi bhaktinamrāḥ-32

-
30. Who else but You are in knowledges all,
In sciences, in lamps kindling discrimination?
Who else but You resides in those words,
Those first decrees - Vedic proclamations?
You are all that yet have hurled the world
Into 'my-ness'- a chasm of ignorance profound -
In a hole most dark, and then You have,
In that deep abyss, whirled it around!
31. Where there exist demons and
Where horrific, venomous snakes reside,
Where there are enemies and
Where bands of thieves do abide,
Where wild fires do blaze and rage,
Or when stranded in mid-sea,
You protect all - the entire world,
For everywhere do You truly be!
32. You protect the universe all around-
O, You who as universe's Empress reign!
You are the Soul of the universe,
The universe You support and maintain!
Worthy of being worshipped by the worlds' Lord,
Those who bow to You in devotion,
Themselves become for all the worlds
A haven, a source of protection.
-

देवि प्रसीद परिपालय नोऽरिभीतेर्-
 नित्यं यथासुरवधादधुनैव सद्यः।
 पापानि सर्वजगतां प्रशमं नयाशु
 उत्पातपाकजनितांश्च महोपसर्गान् ॥३३॥

Devi prasīda paripālaya noSribhīter-
 nityaṁ yathāsura-vadhād-adhunaiva sadyaḥ
 Pāpāni sarvajagatāṁ prashamaṁ nayāshu
 Utpātapākajanitāṁshcha mahopasargān-33

प्रणतानां प्रसीद त्वं देवि विश्वार्तिहारिणि।
 त्रैलोक्यवासिनामीड्ये लोकानां वरदा भव ॥३४॥

Prāṇatānāṁ prasīda tvam̐ Devi Vishvārtihārīṇi
 Trailokyavāsināmīdye lokānāṁ Varadā bhava-34

देव्युवाच । Devyuvācha

वरदाहं सुरगणा वरं यन्मनसेच्छथ।
 तं वृणुध्वं प्रयच्छामि जगतामुपकारकम् ॥३५॥

Varadāhaṁ suragaṇā varaṁ yanmanasechchatha
 Taṁ vṛṇudhvaṁ prayachchāmi jagatām-upakāarakam-35

-
33. O Goddess, be gracious! By slaying demons,
 Just as You have saved us now immediately,
 Protect us always, in a manner just so,
 From fear caused by our every enemy!
 Please put to rest, suppress the sins
 Which in all worlds and everywhere breed,
 Great misfortunes resulting from omens matured-
 Please curb them very quickly indeed.
34. May You be pleased with those bowing to You!
 O Goddess, the Destroyer of the worlds' misery!
 Be the Bestower of boons upon all worlds!
 O, the One worthy of worship by the worlds three!

The Goddess said:

35. I, Bestower of boons, grant that which,
 To the world, is of beneficial touch.
 O host of Gods, do choose that boon,
 Which, by your mind, is desired much!
-

देवा ऊचुः । Devā ūchuh
सर्वाबाधाप्रशमनं त्रैलोक्यसाखिलेश्वरि ।
एवमेव त्वया कार्यमस्मद्वैरिविनाशनम् ॥३६॥

Sarvābādhā-prashamanam Trailokyasyākhileshvari
Evameva tvayā kāryam-asmad-vairi-vināshanam-36



The Gods said:

36. O Empress of the three worlds! In this manner alone,
By You should such an endeavour be done-
The destruction of every impediment-
Of our enemies, their complete annihilation!





Shrivalli Bhuvaneshwari, Shirali

॥ अथ देव्यपराधक्षमापनस्तोत्रम् ॥

Atha Devyaparādha-kshamāpanastotram

न मन्त्रं नो यन्त्रं तदपि च न जाने स्तुतिमहो
 न चाह्वानं ध्यानं तदपि च न जाने स्तुतिकथाः ।
 न जाने मुद्रास्ते तदपि च न जाने विलपनं
 परं जाने मातस्त्वदनुसरणं क्लेशहरणम् ॥१॥

Na māntram no yantram tadapi cha na jāne stutim-aho
 Na chāhvānam dhyānam tadapi cha na jāne stuti-kathāḥ
 Na jāne mudrāste tadapi cha na jāne vilapanam
 Param jāne Mātas-tvad-anusaraṇam klesha-haraṇam-1

विधेरज्ञानेन द्रविणविरहेणालसतया
 विधेयाशक्यत्वात् तव चरणयोर्या च्युतिरभूत् ।
 तदेतत्क्षन्तव्यं जननि सकलोद्धारिणि शिवे
 कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥२॥

Vidher-ajñānena draviṇa-virahēṇālasatayā
 Vidheyāshakyatvāt tava charaṇayoryā chyutirabhūt
 Tadetat kshantavyam Janani Sakaloddhāriṇi Shive
 Kuputro jāyeta kvachidapi kumātā na bhavati-2

Prayer seeking forgiveness from the Devi for offences committed

1. I know not Your mantra nor of Your yantra,
I do not know Your song of praise!
Neither know to beckon nor to meditate upon You,
I know not stories that extol Your ways!
Know not hand-gestures, nor how to implore,
But, O Mother, this I do know well-
That following You in every single way,
Every anguish does it quell!

 2. Not knowing the methods of worship prescribed,
Or through lack of wealth or sheer indolence,
Or through worshipping, yet with lack of skill,
The fall from Your feet, which found occurrence-
It must be forgiven by You, O Mother,
O Redeemer of all, O Auspicious One!
For never a bad mother can there ever exist,
Though there may be born a terrible son!
-

पृथिव्यां पुत्रास्ते जननि बहवः सन्ति सरलाः
 परं तेषां मध्ये विरलतरलोऽहं तव सुतः ।
 मदीयोऽयं त्यागः समुचितमिदं नो तव शिवे
 कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥३॥

Prthivyām putrāste Janani bahavaḥ santi saralāḥ
 Param teṣhām madhye viralataraloSham tava sutah
 MadiyoSyam tyāgaḥ samuchitam-idaṁ no tava Shive
 Kuputro jāyeta kvachidapi kumātā na bhavati -3

जगन्मातर्मातस्तव चरणसेवा न रचिता
 न वा दत्तं देवि द्रविणमपि भूयस्तव मया ।
 तथापि त्वं स्नेहं मयि निरुपमं यत्प्रकुरुषे
 कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ॥४॥

Jagan-mātar-mātas-tava charaṇa-sevā na rachitā
 Na vā dattaṁ Devi draviṇamapi bhūyastava mayā
 Tathāpi tvaṁ snehaṁ mayi nirupamaṁ yatprakuruṣhe
 Kuputro jāyeta kvachidapi kumātā na bhavati-4

परित्यक्ता देवा विविधविधसेवाकुलतया
 मया पञ्चाशीतेरधिकमपनीते तु वयसि ।
 इदानीं चेन्मातस्तव यदि कृपा नापि भविता
 निरालम्बो लम्बोदरजननि कं यामि शरणम् ॥५॥

Parityaktā devā vividha-vidha-sevākulatayā
 Mayā pañchāshiter-adhikam-apanite tu vayasi
 Idānīm chenmātas-tava yadi kṛpā nāpi bhavitā
 Nirālambo Lambodara-janani kaṁ yāmi sharaṇam-5

-
3. O Mother, upon this earth there are,
 Your many sons of straight and simple a way.
 But with conduct rare and unsteady too,
 I, as Your son, amongst them stay.
 It is not appropriate, not correct at all,
 This desertion of me, O Auspicious One!
 For never a bad mother can there ever exist,
 Though there may be born a terrible son!
4. O Mother of the world! O Mother! By me,
 Service at Your feet has not been done!
 Nor, to You, has copious wealth,
 Been given by me, O Divine One!
 Yet You rain unparalleled love-
 Incomparable affection upon me!
 That is because a bad son may be born,
 But never a bad mother can there be!
5. Confounded by various modes of worship
 All Gods have been abandoned therefore!
 O Mother, I have attained a ripe old age,
 Of five and eighty - oh, much more!
 If now Your compassion does not prevail,
 O Mother of the Big-bellied One,
 Then towards whom can this supportless being
 Go in search of protection?
-

श्वपाको जल्पाको भवति मधुपाकोपमगिरा
 निरातङ्को रङ्को विहरति चिरं कोटिकनकैः।
 तवापर्णे कर्णे विशति मनुवर्णे फलमिदं
 जनः को जानीते जननि जपनीयं जपविधौ ॥६॥

Shvapāko jalpāko bhavati madhupākopamagirā
 Nirātaṅko raṅko viharati chiram koṭikanakaiḥ
 Tavāparṇe karṇe vishati manubarṇe phalamidaṁ
 Janah ko jānīte Janani japaniyam japavidhau-6

चिताभस्मालेपो गरलमशनं दिक्पटधरो
 जटाधारी कण्ठे भुजगपतिहारी पशुपतिः ।
 कपाली भूतेशो भजति जगदीशैकपदवीं
 भवानि त्वत्पाणिग्रहणपरिपाटीफलमिदम् ॥७॥

Chitā-bhasmālepo garalam-ashanam dik-paṭa-dharo
 Jaṭā-dhāri kaṅṭhe bhujaga-pati-hāri pashu-patiḥ
 Kapāli Bhūtesho bhajati jagadīshaika-padavīm
 Bhavāni tvat-pāṇi-grahana-pari-pāṭi-phalam-idam-7

न मोक्षस्याकाङ्क्षा भवविभववाञ्छापि च न मे
 न विज्ञानापेक्षा शशिमुखि सुखेच्छापि न पुनः ।
 अतस्त्वां संयाचे जननि जननं यातु मम वै
 मृडानी रुद्राणी शिव शिव भवानीति जपतः
 मृडानी रुद्राणी शिव शिव भवानीति जपतः ॥८॥

Na mokshasyākāṅkṣhā bhavavibhava-vāñchāpi cha na me
 Na vijñānāpekṣhā shashi-mukhi sukhechchāpi na punah
 Atas-tvām samyāche Janani jananam yātu mama vai
 Mṛḍāni Rudrāni Shiva Shiva Bhavānīti japataḥ
 Mṛḍāni Rudrāni Shiva Shiva Bhavānīti japataḥ - 8

-
6. A low caste person becomes garrulous,
Sweet as honeyed confections his talk!
A beggar, without fear and with a crore of gold coins
Does, for ages, sportingly walk!
O Aparne, O Mother, all this results
When Your mantra merely enters the ear!
Then, what would a man discover should he
Reiterate Your mantra in japa here?
7. Smear'd with ash, He poison quaffs,
Attired by the directions is He,
His hair matted, a snake-king-wreath
Upon His neck, beast-master He be!
A bowl in hand, master of ghouls-
Yet acclaimed the world's sole Sovereign!
O Bhavāni, it is with being wedded to You -
That such distinction He did win!
8. My desire is not for emancipation,
Neither for worldly glory am I!
I seek not knowledge, O Moon-faced One,
Nor again in pleasure does my desire lie!
Therefore, O Mother, I beseech You well,
May my life be spent reiterating then-
Mṛdānī! Rudrānī! Shiva! Shiva! Bhavānī!
Repeating these over and over again.
Mṛdānī! Rudrānī! Shiva! Shiva! Bhavānī!
Repeating these over and over again.
-

नाराधितासि विधिना विविधोपचारैः
 किं रुक्षचिन्तनपरैर्न कृतं वचोभिः ।
 श्यामे त्वमेव यदि किञ्चन मय्यनाथे
 धत्से कृपामुचितमम्ब परं तवैव ॥९॥

Nārādhitāsi vidhinā vividhopachāraiḥ
 Kiṁ rukṣha-chintanaparair-na kṛtaṁ vachobhiḥ
 Shyāme tvam-eva yadi kiñchana mayyanāthe
 Dhatse kṛpām-uchitam-amba paraṁ tavaiva - 9

आपत्सु मग्नः स्मरणं त्वदीयं
 करोमि दुर्गे करुणार्णवे शिवे ।
 नैतच्छठत्वं मम भावयेथाः
 क्षुधातृषार्ता जननीं स्मरन्ति ॥१०॥

Āpatsu magnaḥ smaraṇaṁ tvadiyaṁ
 Karomi Durge Karuṇārṇave Shive
 Naitach-chathatvaṁ mama bhāvayethāḥ
 Kṣudhā-trṣhārtā jananiṁ smaranti - 10

जगदम्ब विचित्रमत्र किं परिपूर्णा करुणास्ति चेन्मयि ।
 अपराधपरम्परावृतं न हि माता समुपेक्षते सुतम् ॥११॥

Jagadamba vichitram-atra kiṁ
 Paripūrṇā karuṇāsti chenmayi
 Aparādha-paramparāvṛtaṁ
 Na hi Mātā samupekṣhate sutam - 11

-
9. With the different prescribed practices,
You have not been worshipped as You ought.
Infact, what has not been done by me,
With my words betrothed to callous thought?
Yet, O Dark One, if you should bestow,
Upon me, an orphan, Your compassion,
It would only be apt, for, O Mother,
It is as Mother that such Your act be done!
10. I remember You when in difficulties sunk,
O Durge, Ocean of Compassion, O Auspicious One!
Those distressed by hunger and thirst recall
The Mother! Here is not my deception!
11. O Mother of the Universe, it is no surprise,
If Your complete compassion falls upon me!
A mother never ignores her son even though
Surrounded by a host of offences is he!
-

मत्समः पातकी नास्ति पापघ्नी त्वत्समा न हि ।

एवं ज्ञात्वा महादेवि यथायोग्यं तथा कुरु ॥१२॥

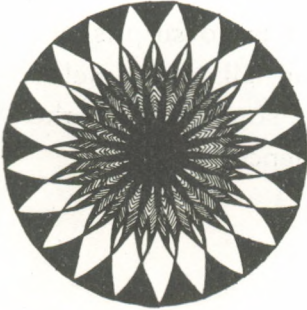
Mat-samaḥ pātakī nāsti pāpaghnī tvat-samā na hi

Evam jñātvā Mahādevi yathā-yogyam tathā kuru - 12

॥ॐ॥ इति श्रीशङ्कराचार्यविरचितं देव्यपराधक्षमापनस्तोत्रं सम्पूर्णम्॥

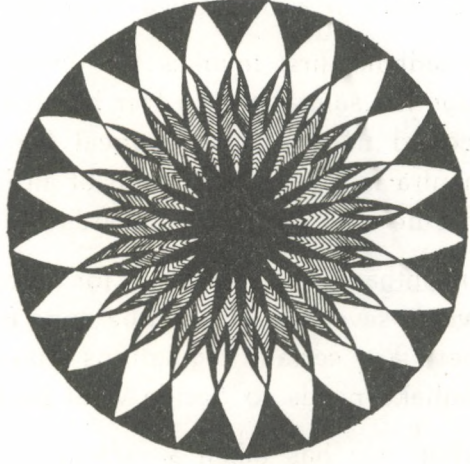
Om. Iti Shrishankarāchārya-virachitam

Devyparādha-kshamāpana-stotraṁ sampūrṇam



12. A sinner such as I, does not exist,
Nor exists a Sinner-destroyer as You!
Knowing this, O Goddess, Divine One most great,
What is appropriate, that please do.

This then completes the hymn, composed
by Shri Shaṅkarāchārya, a plea for forgiveness
from the Goddess for offences committed



॥ देवी-अनुष्ठानम् ॥

Devi-Anushthānam

Parama Pūjya Swāmiji introduced the Devī Anushthāna as a powerful and a focussed aspect of sādhana, which, when done with shraddhā and deep reverence, moves the Devī to respond to the sādhaaka's prayer.

The anushthāna basically consists of chanting three mantra-s in a prescribed manner.

A sādhaaka first invokes the divine and auspicious Devī and pays his salutations to Her by chanting the first mantra. The second mantra is an appeal for protection and the third mantra is a plea to rid him of all limitations and enemies so that he may progress onwards on his path.

Anushthāna-s can be done for a day or for a period of three, five or seven days. It can be done for longer periods but since there are certain regulations that must be maintained, the sādhaaka needs to decide what best suits his routine.

When one has taken a saṅkalpa to do an anushthāna for a certain number of days, then the time of day and the place where one performs it must be constant. A gap of at least one day should be maintained between two anushthāna-s.

Preliminary Procedures:

Begin your anushthāna after you have had your bath. Place a picture of the Devī or Her Vighraha on a red silk cloth. Place a ghee lamp to Her right. (i.e. to your left, when you are facing the Vighraha or picture) You should sit facing north or east. Avoid facing the south.

Tie a silk thread on the 28th bead of your personal japamālā on both sides of the Meru/the Shikhā-maṇi. This helps you keep count.

1) आचमनम् - Āchamanam

Sit on your āsana facing the Vighraha or the picture. With your left hand, pour a spoonful of water from your āchamana-pātra in your right palm. Sip this water (without making a sound). Do this three times while chanting the first three lines as given below. When chanting the fourth line, pour a spoonful of water in your right palm and let the water run down your anāmikā - ring finger and madhyamā - middle finger into the plate. Do not use the tarjanī - the index finger.

ॐ ऐं आत्मतत्त्वं शोधयामि नमः स्वाहा ।

ॐ ह्रीं विद्यातत्त्वं शोधयामि नमः स्वाहा ।

ॐ क्लीं शिवतत्त्वं शोधयामि नमः स्वाहा ।

ॐ ऐं ह्रीं क्लीं सर्वतत्त्वं शोधयामि नमः स्वाहा ।

Om aiṁ ātmatattvaṁ shodhayāmi namaḥ svāhā

Om hrīm vidyātattvaṁ shodhayāmi namaḥ svāhā

Om klīm shivatattvaṁ shodhayāmi namaḥ svāhā

Om aiṁ hrīm klīm sarvatattvaṁ shodhayāmi namaḥ svāhā

2) प्राणायामः - Prāṇāyamaḥ

Do 3 rounds of anuloma-viloma: Close your right nostril with your right thumb. Breathe in deeply through your left nostril without making a sound. Then closing the left nostril with your right ring finger, release your breath through the right nostril. Breathe in through your right nostril and breathe out

through the left. This forms one cycle. Perform 3 such cycles. Exhale over twice the count that you inhale (for example: inhale for 5 counts and exhale for 10 counts). You may use your Ishtamantra to measure a count.

3) आत्मप्रोक्षणम् - Ātma-Prokshṇam

Take a spoonful of water in your left palm. Use your right ring finger and middle finger to sprinkle some water over yourself - four times, starting from your left side, over your left shoulder, over the head and to the right shoulder. You may chant your Ishtamantra while doing the Ātma-prokshṇam, or chant the following mantra: (Its meaning is given below for reference.)

ॐ अपवित्रः पवित्रो वा सर्वाऽवस्थां गतोऽपि वा ।

यः स्मरेत्पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः ॥

Om Apavitraḥ pavitro vā sarvāSvasthāṁ gatoSpi vā
Yaḥ smaretpuṇḍarikākṣhaṁ sa bāhyābhyantaraḥ shuchih

(Whether one is impure or one is pure,
In whichever state he may abide,
He who remembers the Lotus-eyed One,
Is purified outside and inside.)

4) आसनशुद्धिः - Āsana-shuddhiḥ

With your left hand, lift the front right corner of your āsana. Take some water in the spoon. Dip your right anāmikā in it and then draw a triangle on the floor at that right corner of your āsana. The apex of the triangle should point in the direction behind you. Place the tips of your right madhyamā and anāmikā in the triangle, touch your right elbow with your left hand and chant the shloka. This ritual can be performed even when seated on an āsana on a chair.

ॐ पृथ्वि त्वया धृता लोका देवि त्वं विष्णुना धृता ।
 त्वं च धारय मां देवि पवित्रं कुरु चासनम् ॥

Om Prthvi tvayā dhṛtā lokā Devi tvaṁ Viṣṇunā dhṛtā
 Tvaṁ cha dhāraya mām Devi pavitraṁ kuru chāsanam

(All mankind is held by you, O Earth,
 By Viṣṇu held, O You who gleam!
 And You must support me, O Radiant Goddess,
 Make my seat pure and clean!)

5) दिग्बन्धः - Digbandhaḥ

Place your hands in the trishūla mudrā slightly above forehead level. For the trishūla mudrā, join hands together with the fingers spread out. Fold your little fingers over the opposite knuckle. Cross your thumbs. The three centre fingers remain joined and upright to indicate a three pointed spear. Gently rotate the wrists thrice in the clockwise direction and then in a quick movement of the wrists, direct the mudrā forward - in front of you - while chanting

ॐ अपसर्पन्तु ते भूता ये भूता भूमिसंस्थिताः ।
 ये भूता विघ्नकर्तारस्ते नश्यन्तु शिवाज्ञया ॥

Om apasarpantu te bhūtā ye bhūtā bhūmi saṁsthitāḥ
 Ye bhūtā vighna-kartāras-te nashyantu Shivājñayā

(May all those beings begone from here,
 Those that live upon the earth,
 By Shiva's order may they all be destroyed,
 Those that to obstacles give birth.)

6) सङ्कल्पः - Saṅkalpaḥ

Hold a spoonful of water taken from your āchamana-pātra in your left hand. Place it upon your right middle finger and

anāmikā. Chant the saṅkalpaḥ. When the chanting is done, pour the water from the spoon into the plate of your āchamanam pātra while allowing the water to trickle down your right middle finger and anāmikā. The following saṅkalpaḥ is taken when performing the anus^hthāna in a group and is said aloud.

अस्मद्मठस्य मठीयसमाजस्य च अभिवृद्ध्यर्थं गुरुसेवायां निरतानां साधकानां सेवकवर्गाणां च कार्येषु शत्रुत्वस्वरूपी-प्रत्यूह-विनाशार्थं भगवती-जगदम्बा-प्रसादेन उत्तरोत्तर-अभिवृद्धिद्वारा सदबुद्धि-स्थिरता-पूर्वक-शान्ति-समाधानलाभार्थं सपरिवार-श्रीजगदम्बादेवता-प्रीत्यर्थं गुर्वनुज्ञया प्रेरिताः वयं देवीजपमन्त्र-अनुष्ठानाख्यं कर्म करिष्यामः ॥

Asmad-mathasya Mathiya-samājasya cha abhivṛddhyartham Guru-sevāyām niratānām sādhakānām sevaka-vargānām cha kāryeṣu shatrutva-svarūpi - pratyūha-vināshārtham Bhagavati-jagadambā-prasādēna uttarottara-abhi-vṛddhi-dvārā sadbuddhi - sthiratā-pūrvaka-shānti-samādhāna-lābhārtham saporivāra-Shrijagadambā-devatā-prītyartham Gurvanujñayā preritāḥ vayam Devijapa-mantra-anus^hthānākhyam karma karishyāmaḥ

For reference, here is what the saṅkalpaḥ means:

We, inspired by the command of our Guru, will perform the act known as Devijapa-mantra-anus^hthāna

- so that our Math and the community connected to our Math grow in distinction;
- for the destruction of impediments that are in themselves foes and would hinder the progress of work done by spiritual seekers and volunteers both of whom who are engrossed in serving the Guru;

-
- c) so that with the Grace of the Divine Goddess of the Universe and with the continuous growth implied therein, we will attain to a good intellect, peace which is steady and full of composure and equanimity, and a capacity for profound contemplation and absorption;
- d) to please and gratify the Divine Goddess of the Universe as well as Her entire family and entourage.)

All saṅkalpa-s for personal reasons may be individually formulated in the language of your choice and chanted silently. You will also need to state the number of days you wish to perform the anushthāna.

Main Procedure:

The mantra-s are chanted aloud when performing the anushthāna in a group. If on your own, they are done silently without moving the lips or the tongue.

After you have done the preliminary procedures, begin with chanting the first mantra 28 times. (the silk thread on the 28th bead marks the count). Turn the japamālā around and chant the second mantra until you reach the Meru. Turn the japamālā again and chant the third mantra 108 times.

At the Meru, turn the japamālā and chant the second mantra. Once you have reached the 28th bead, turn the japamālā and chant the first mantra till you reach the Meru once again. The translations of the shloka-s are also given after each shloka for your reference.

A	B	C	B	A
28	28	108	28	28

- A) सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके।
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते।

Sarva-maṅgala-māṅgalye Shive Sarvārtha-sādhike
Sharanye Tryambake Gauri Nārāyaṇi namoऽstu te

(O Giver of Auspiciousness, Auspiciousness
personified!

O Refuge of all, O Three-eyed One!

O Purity incarnate, enabler of all the four* ends.

O Fair One, Nārāyaṇī, to You, my salutation!

* Dharma, Artha, Kāma, Mokṣha)

- B) शूलेन पाहि नो देवि पाहि खड्गेन चाम्बिके।
घण्टास्वनेन नः पाहि चापज्यानिःस्वनेन च॥

Shūlena pāhi no Devi pāhi khadgena chāmbike
Ghaṅṭā-svanena naḥ pāhi chāpa-jyā-niḥsvanena cha

(Protect us with the spear, O Goddess!

With the sword, O Mother, guard us so!

Protect us with the sound of the bell,

And with the twang of the string of the battle-bow!)

- C) सर्वाबाधाप्रशमनं त्रैलोक्यस्याखिलेश्वरि।
एवमेव त्वया कार्यमस्मद्वैरिविनाशनम् ॥

Sarvā-bādhā-prashamanam trailokyasyākhilleshwari
Evameva tvayā kāryam-asmad-vairi-vināshanam

(O Empress of the three worlds! In this

manner alone,

By You should such an endeavour be done -

The destruction of every impediment -

Of our enemies, their complete annihilation!)

समर्पणम् - Samarpaṇam

To be said at the end of the anushthāna. Place your middle and ring fingers of the right hand, just below the spoon of water which is held in your left hand. Chant the samarpaṇa shloka. When the samarpaṇa is over, pour the water into the āchamanam plate allowing the water to run over the middle and ring fingers.

गुह्यातिगुह्यगोप्त्रि त्वं गृहाणास्मत्कृतं जपम्।
सिद्धिर्भवतु मे देवि त्वत्प्रसादान्महेश्वरि ॥

Guhyāti-guhya-goptri tvam̐ grhāṇāsmat-kṛtam̐ japam
Siddhir-bhavatu me Devi tvat-prasādān-maheshvari

(O Thou, who art Guard to the deepest secret,
Accept this japa which has been done by me,
By Your Grace, O Goddess Most Great
May my fulfillment come to be!)



॥ श्रीललिता-सहस्रनाम-स्तोत्रम् ॥

Shri-Lalitā-sahasranāma-stotram

विनियोगः Viniyogah

अस्य श्रीललिता-सहस्रनाम-स्तोत्रमाला-महामन्त्रस्य वशिन्यादिवाग्देवता ऋषयः। अनुष्टुप् छन्दः। श्रीललिता महात्रिपुरसुन्दरी देवता। ऐं बीजम्। सौः शक्तिः। क्लीं कीलकम्। श्रीललिता-महात्रिपुरसुन्दरी-प्रसाद-सिद्धयर्थे जपे विनियोगः ।

Asya Shrilalitā-sahasranāma-stotra-mālā-mahāmantrasya Vashinyādi Vāgdevatā rshayah, anushtup chandah, Shrilalitā Mahātripurasundarī devatā, aim bijam, sauḥ shaktiḥ, klim kīlakam, Shrilalitā-Mahātripurasundarī-prasāda-siddhyarthe jape viniyogah.

॥ ध्यानम् ॥ Dhyānam

सिन्दूरारुण-विग्रहां त्रिनयनां माणिक्यमौलिस्फुरत्-
तारानायक-शेखरांस्मितमुखीम्-आपीनवक्षोरुहाम् ।

पाणिभ्याम्-अलिपूर्णरत्नचषकं रक्तोत्पलं बिभ्रतीं

सौम्यां रत्नघटस्थ -रक्तचरणां ध्यायेत् पराम्-अम्बिकाम् ॥ १ ॥

Sindūrārūṇa-vigrahāṁ Trinayanāṁ

Māṇikya-maulisphurat-

tārā-nāyaka-shekharāṁ Smita-mukhīm

āpīna-vakṣhoruhām

Pāṇibhyām-alipūrṇa-ratna-chashakam

Raktotpalam bibhratīm

Saumyām Ratna-ghaṭastha-rakta-charaṇām

dhyāyet Parām-ambikām - 1

अरुणां करुणातरङ्गिताक्षीं धृतपाशाङ्कुशपुष्पबाणचापाम् ।
अणिमादिभिरावृतां मयूखैरहमित्येव विभावये भवानीम् ॥ २ ॥

Aruṇām Karuṇā-taraṅgitākshīm
Dhṛta-pāshāṅkusha-puṣhpabāṇa-chāpām
Aṇimādibhirāvṛtām mayūkhair-ahamityeva
vibhāvaye Bhavānim - 2

ध्यायेत् पद्मासनस्थां विकसितवदनां पद्मपत्रायताक्षीं
हेमाभां पीतवस्त्रां करकलितलसद्भेमपद्मां वराङ्गीम् ।
सर्वालङ्कारयुक्तां सततम्-अभयदां भक्तनम्रां भवानीं
श्रीविद्यां शान्तमूर्तिं सकलसुरनुतां सर्वसम्पत्प्रदात्रीम् ॥ ३ ॥

Dhyāyet Padmāsanasthām Vikasitavadanām
Padmapatrāyatākshīm
Hemābhām Pītavastrām Karakalita-lasad-
hemapadmām Varāṅgīm
Sarvālāṅkārayuktām Satatam-abhayadām
Bhaktanamrām Bhavānim
Shrividyām Shāntamūrtim Sakalāsuranutām
Sarvasampatpradātrīm - 3

सकुङ्कुमविलेपनाम्-अलिकचुम्बिकस्तूरिकां
समन्दहसितेक्षणां सशरचापपाशाङ्कुशाम् ।
अशेषजनमोहिनीम्-अरुणमाल्यभूषाम्बरां
जपाकुसुमभासुरां जपविधौ स्मरेदम्बिकाम् ॥ ४ ॥

Sakuṅkuma-vilepanām-alikachumbi-kastūrikām
Samanda-hasitekṣhaṇām Sashara-chāpa-pāshāṅkushām
Ashēṣha-jana-mohinim-aruṇamālyabhūṣhāmbarām
Japākusuma-bhāsurām japavidhau smared-ambikām - 4

॥ स्तोत्रम् ॥ Stotram

श्रीमाता श्रीमहाराज्ञी श्रीमत्सिंहासनेश्वरी ।

चिदग्नि-कुण्ड-सम्भूता देवकार्य-समुद्यता ॥ १ ॥

Shrīmātā Shrīmahārājñī Shrimat-sirnhāsaneshvari
Chidagni-kuṇḍa-sambhūtā Devakārya-samudyatā-1

उद्यद्भानु-सहस्राभा चतुर्बाहु-समन्विता ।

रागस्वरूप-पाशाढ्या क्रोधाकाराङ्कुशोज्ज्वला ॥ २ ॥

Udyadbhānu-sahasrābhā Chaturbāhu-samanvitā
Rāga-svarūpa-pāshāḍhyā Krodhākārāṅkushojjvalā-2

मनोरूपेषु-कोदण्डा पञ्चतन्मात्र-सायका ।

निजारुण-प्रभापूर-मज्जद्ब्रह्माण्ड-मण्डला ॥ ३ ॥

Manorūpekshu-kodaṇḍā Pañcha-tanmātra-sāyakā
Nijārūṇa-prabhāpūra-majjad-bramhāṇḍa-maṇḍalā-3

चम्पकाशोक-पुन्नाग-सौगन्धिक-लसत्कचा ।

कुरुविन्दमणि-श्रेणी-कनत्कोटीर-मण्डिता ॥ ४ ॥

Champakāshoka-punnāga-saugandhika-lasat-kachā
Kuruvindamaṇi-shreṇī-kanatkoṭīra-maṇḍitā-4

अष्टमीचन्द्र-विभ्राज-दलिकस्थल-शोभिता

मुखचन्द्र-कलङ्काभ-मृगनाभि-विशेषका ॥ ५ ॥

Ashṭamī-chandra-vibhrāja-dalikasthala-shobhitā
Mukha-chandra-kalaṅkābha-mṛganābhi-visheshakā-5

वदनस्मर-माङ्गल्य-गृहतोरण-चिल्लिका ।

वक्त्रलक्ष्मी-परीवाह-चलन्मीनाभ-लोचना ॥ ६ ॥

Vadana-smara-māṅgalya-gr̥hatoraṇa-chillikā

Vaktra-lakṣhmī-parivāha-chalan-mīnābha-lochanā-6

नवचम्पक-पुष्पाभ-नासादण्ड-विराजिता ।

ताराकान्ति-तिरस्कारि-नासाभरण-भासुरा ॥ ७ ॥

Nava-champaka-puṣhpābha-nāsādaṇḍa-virājitā

Tārā-kānti-tiraskāri-nāsābharāṇa-bhāsura-7

कदम्बमञ्जरी-क्लृप्त-कर्णपूर-मनोहरा ।

ताटङ्क-युगली-भूत-तपनोदुप-मण्डला ॥ ८ ॥

Kadamba-mañjari-klṛpta-karṇapūra-manoharā

Tāṭaṅka-yugali-bhūta-tapanodupa-maṇḍalā-8

पद्मरागशिलादर्श-परिभावि-कपोलभूः ।

नवविद्रुम-बिम्बश्री-न्यक्कारि-रदनच्छदा ॥ ९ ॥

Padma-rāga-shilādarsha-paribhāvi-kapolabhūḥ

Navavidruma-bimbashrī-nyakkāri-radanachchadā-9

शुद्धविद्याङ्कुराकार-द्विजपङ्क्ति-द्वयोज्ज्वला ।

कर्पूरवीटिकामोद-समाकर्षि-दिगन्तरा ॥ १० ॥

Shuddha-vidyāṅkurākāra-dvijapaṅkti-dvayojjvalā

Karpūra-vīṭikāmōda-samākārṣhi-digantarā-10

निज-संलाप-माधुर्य-विनिर्भर्त्सित-कच्छपी ।

मन्दस्मित-प्रभापूर-मज्जत्कामेश-मानसा ॥ ११ ॥

Nija-samlāpa-mādhurya-vinirbhartsita-kachchapi

Manda-smita-prabhāpūra-majjatkāmesha-mānasā- 1 1

अनाकलित-सादृश्य-चिबुकश्री-विराजिता ।

कामेश-बद्ध-माङ्गल्य-सूत्र-शोभित-कन्धरा ॥ १२ ॥

Anākalita-sādṛshya-chibukashrī-virājita

Kāmesha-baddha-māṅgalya-sūtra-shobhita-kandharā- 1 2

कनकाङ्गद-केयूर-कमनीय-भुजान्विता ।

रत्नप्रैवेय-चिन्ताक-लोल-मुक्ता-फलान्विता ॥ १३ ॥

Kanakāṅgada-keyūra-kamanīya-bhujānvitā

Ratna-graiveya-chintāka-lola-muktā-phalānvitā- 1 3

कामेश्वर-प्रेमरत्न-मणि-प्रतिपण-स्तनी ।

नाभ्यालवाल-रोमालि-लता-फल-कुचद्वयी ॥ १४ ॥

Kāmeshvara-prema-ratna-maṇi-pratipaṇa-stanī

Nābhyālavāla-romāli-latā-phala-kuchadvayi- 1 4

लक्ष्यरोम-लताधारता-समुन्नेय-मध्यमा ।

स्तनभार-दलन्मध्य-पट्टबन्ध-वलित्रया ॥ १५ ॥

Lakshyaroma-latādhāratā-samunneya-madhyamā

Stanabhāra-dalanmadhya-paṭṭa-bandha-valitrayā- 1 5

अरुणारुणकौसुम्भ-वस्त्र-भास्वत्-कटीतटी ।

रत्न-किङ्किणिका-रम्य-रशना-दाम-भूषिता ॥ १६ ॥

Aruṇārunakausumbha-vastra-bhāsvat-kaṭī-taṭī
Ratna-kiṅkiṇikā-ramya-rashanā-dāma-bhūṣhitā-16

कामेश-ज्ञात-सौभाग्य-मार्दवोरु-द्वयान्विता ।

माणिक्य-मुकुटाकार-जानुद्वय-विराजिता ॥ १७ ॥

Kāmesha-jñāta-saubhāgya-mārdavoru-dvayānvitā
Māṇikya-mukuta-kāra-jānudvaya-virājita-17

इन्द्रगोप-परिक्षिप्त-स्मरतूणाभ-जङ्घिका ।

गूढगुल्फा कूर्मपृष्ठ-जयिष्णु-प्रपदान्विता ॥ १८ ॥

Indragopa-parikṣhīpta-smaratūṇābha-jaṅghikā
Gūdhagulphā Kūrmaprṣhṭha-jayishṇu-prapadānvitā-18

नख-दीधिति-सञ्छन्न-नमज्जन-तमोगुणा ।

पदद्वय-प्रभाजाल-पराकृत-सरोरुहा ॥ १९ ॥

Nakha-dīdhiti-sañchanna-namajjana-tamogunā
Padadvaya-prabhājāla-parākṛta-saroruhā-19

सिञ्जान-मणिमञ्जीर-मण्डित-श्री-पदाम्बुजा ।

मराली-मन्दगमना महालावण्य-शेवधिः ॥ २० ॥

Siñjana-maṇimañjīra-maṇḍita-shrī-padāmbujā
Marāli-manda-gamanā Mahālāvanya-shevadhiḥ-20

सर्वारुणाऽनवद्याङ्गी सर्वाभरण-भूषिता ।

शिव-कामेश्वराङ्कस्था शिवा स्वाधीनवल्लभा ॥ २१ ॥

SarvārūṇāṠnavadyāṅgī Sarvābharāṇa-bhūṣhitā
Shiva-kāmeshvarāṅkasthā Shivā Svādhīnavallabhā-21

सुमेरु-शृङ्गमध्यस्था श्रीमन्नगर-नायिका ।

चिन्तामणि-गृहान्तस्था पञ्च-ब्रह्मासन-स्थिता ॥ २२ ॥

Sumeru-shrīṅga-madhyasthā Shrīman-nagara-nāyikā
Chintāmaṇi-grhāntasthā Pañcha-bramhāsana-sthitā-22

महापद्माटवी-संस्था कदम्बवन-वासिनी ।

सुधासागर-मध्यस्था कामाक्षी कामदायिनी ॥ २३ ॥

Mahāpadmāṭavī-saṁsthā Kadambavana-vāsini
Sudhā-sāgara-madhyasthā Kāmākṣhī Kāmadāyini-23

देवर्षि-गण-सङ्घात-स्तूयमानात्म-वैभवा ।

भण्डासुर-वधोद्युक्त-शक्तिसेना-समन्विता ॥ २४ ॥

Devarṣhi-gaṇa-saṅghāta-stūyamānātma-vaibhavā
Bhaṇḍāsura-vadhodyukta-shaktisenā-samanvitā-24

सम्पत्करी-समारूढ-सिन्धुर-व्रज-सेविता ।

अश्वारूढाधिष्ठिताश्व-कोटि-कोटिभिरावृता ॥ २५ ॥

Sampatkari-samarūḍha-sindhura-vraja-sevitā
Ashvārūḍhādhiṣṭhitāshva-koṭi-koṭibhirāvṛtā-25

चक्रराज-रथारूढ-सर्वायुध-परिष्कृता ।

गेयचक्र-रथारूढ-मन्त्रिणी-परिसेविता ॥ २६ ॥

Chakrarāja-rathārūdha-sarvāyudha-parishkrtā
Geyachakra-rathārūdha-mantriṇī-parisevitā-26

किरिचक्र-रथारूढ-दण्डनाथ-पुरस्कृता ।

ज्वालामालिनिकाक्षिप्त-वह्निप्राकार-मध्यगा ॥ २७ ॥

Kirichakra-rathārūdha-daṇḍanātha-puraskrtā
Jvālāmālinikākshipta-vanhiprākāra-madhygā-27

भण्डसैन्य-वधोद्युक्त-शक्ति-विक्रम-हर्षिता ।

नित्या-पराक्रमाटोप-निरीक्षण-समुत्सुका ॥ २८ ॥

Bhaṇḍasainya-vadhodyukta-shakti-vikrama-harshitā
Nityā-parākramāṭopa-nirikshṇa-samutsukā-28

भण्डपुत्र-वधोद्युक्त-बाला-विक्रम-नन्दिता ।

मन्त्रिण्यम्बा-विरचित-विषङ्ग-वध-तोषिता ॥ २९ ॥

Bhaṇḍaputra-vadhodyukta-bālā-vikrama-nanditā
Mantriṇyambā-virachita-vishaṅga-vadha-toshitā-29

विशुक्र-प्राण-हरण-वाराही-वीर्य-नन्दिता ।

कामेश्वर-मुखालोक-कल्पित-श्रीगणेश्वरा ॥ ३० ॥

Vishukra-prāṇa-haraṇa-vārāhī-vīrya-nanditā
Kāmeshvara-mukhāloka-kalpita-shriganeshvarā-30

महागणेश-निर्भिन्न-विघ्नयन्त्र-प्रहर्षिता ।

भण्डासुरेन्द्र-निर्मुक्त-शास्त्र-प्रत्यस्त्र-वर्षिणी ॥ ३१ ॥

Mahāgaṇeṣha-nirbhinna-vighnayantra-praharṣhitā
Bhaṇḍāsuraendra-nirmukta-shastra-pratyasra-varṣhīni-31

कराङ्गुलि-नखोत्पन्न-नारायण-दशाकृतिः ।

महा-पाशुपतास्त्राग्नि-निर्दग्धासुर-सैनिका ॥ ३२ ॥

Karāṅguli-nakhotpanna-nārāyaṇa-dashākṛtiḥ
Mahā-pāshupatāstrāgni-nirdagdhāsura-sainikā-32

कामेश्वरास्त्र-निर्दग्ध-सभण्डासुर-शून्यका ।

ब्रह्मोपेन्द्र-महेन्द्रादि-देव-संस्तुत-वैभवा ॥ ३३ ॥

Kāmeshvarāstra-nirdagdh-sabhaṇḍāsura-shūnyakā
Brahmopendra-mahendrādi-deva-saṁstuta-vaibhavā-33

हर-नेत्राग्नि-सन्दग्ध-काम-सञ्जीवनौषधिः ।

श्रीमद्वाग्भव-कूटैक-स्वरूप-मुख-पङ्कजा ॥ ३४ ॥

Hara-netrāgni-sandagdh-kāma-sañjivanauṣhadhiḥ
Shrīmadvāgbhava-kūṭaika-svarūpa-mukha-paṅkajā-34

कण्ठाधः-कटि-पर्यन्त-मध्यकूट-स्वरूपिणी ।

शक्तिकूटैकतापन्न-कट्यधोभाग-धारिणी ॥ ३५ ॥

Kanṭhādhaḥ-kaṭi-paryanta-madhya-kūṭa-svarūpiṇī
Shakti-kūṭaikatāpanna-kaṭyadhobhāga-dhāriṇī-35

मूलमन्त्रात्मिका मूलकूटत्रय-कलेवरा ।
कुलामृतैक-रसिका कुलसङ्केत-पालिनी ॥ ३६ ॥

Mūlamantrātmikā Mūlakūṭatraya-kalevarā
Kulāmṛtaika-rasikā Kulasaṅketa-pālinī-36

कुलाङ्गना कुलान्तस्था कौलिनी कुलयोगिनी ।
अकुला समयान्तस्था समयाचार-तत्परा ॥ ३७ ॥

Kulāṅganā Kulāntasthā Kaulinī Kulayoginī
Akulā Samayāntasthā Samayāchāra-tatparā-37

मूलाधारैक-निलया ब्रह्मग्रन्थि-विभेदिनी ।
मणिपूरान्तरुदिता विष्णुग्रन्थि-विभेदिनी ॥ ३८ ॥

Mūlādhāraika-nilayā Brahmagrān̥thi-vibhedinī
Maṇipūṛāntaruditā Viṣṇugrān̥thi-vibhedinī-38

आज्ञाचक्रान्तरालस्था रुद्रग्रन्थि-विभेदिनी ।
सहस्राराम्बुजारूढा सुधासाराभिवर्षिणी ॥ ३९ ॥

Ājñāchakrāntarālasthā Rudragrān̥thi-vibhedinī
Sahasrārāmbujārūḍhā Sudhāsārābhivarṣhīnī-39

तडिल्लता-समरुचिः षट्चक्रोपरि-संस्थिता ।
महासक्तिः कुण्डलिनी बिसतन्तु-तनीयसी ॥ ४० ॥

Taḍillatā-samaruchiḥ Ṣaṭchakropari-saṁsthitā
Mahāsaktiḥ Kuṇḍalinī Bisatantu-taniyasi-40

भवानी भावनागम्या भवारण्य-कुठारिका ।

भद्रप्रिया भद्रमूर्तिर्-भक्त-सौभाग्यदायिनी ॥ ४१ ॥

Bhavāni Bhāvanāgamyā Bhavāranya-kuthārikā
Bhadrapriyā Bhadramūrtir-bhakta-saubhāgyadāyini-41

भक्तिप्रिया भक्तिगम्या भक्तिवश्या भयापहा ।

शाम्भवी शारदारार्ध्या शर्वाणी शर्मदायिनी ॥ ४२ ॥

Bhaktipriyā Bhaktigamyā Bhaktivashyā Bhayāpahā
Shāmbhavī Shāradārādhyā Sharvāṇī Sharmadāyini-42

शाङ्करी श्रीकरी साध्वी शरच्चन्द्र-निभानना ।

शातोदरी शान्तिमती निराधारा निरञ्जना ॥ ४३ ॥

Shāṅkarī Shrikarī Sādhvī Sharachchandra-nibhānanā
Shātodarī Shāntimatī Nirādhārā Nirāñjanā-43

निर्लेपा निर्मला नित्या निराकारा निराकुला ।

निर्गुणा निष्कला शान्ता निष्कामा निरुपप्लवा ॥ ४४ ॥

Nirlepā Nirmalā Nityā Nirākārā Nirākulā
Nirguṇā Nishkalā Shāntā Nishkāmā Nirupaplavā-44

नित्यमुक्ता निर्विकारा निष्प्रपञ्चा निराश्रया ।

नित्यशुद्धा नित्यबुद्धा निरवद्या निरन्तरा ॥ ४५ ॥

Nityamuktā Nirvikārā Nishprapañchā Nirāshrayā
Nityashuddhā Nityabuddhā Niravyāyā Nirantarā-45

निष्कारणा निष्कलङ्का निरुपाधिर्-निरीश्वरा ।

नीरागा रागमथनी निर्मदा मदनाशिनी

॥ ४६ ॥

Nishkāranā Nishkalāṅkā Nirupādhir-nirishvarā
Nīrāgā Rāgamathanī Nirmadā Madanāshinī-46

निश्चिन्ता निरहङ्कारा निर्मोहा मोहनाशिनी ।

निर्ममा ममताहन्त्री निष्पापा पापनाशिनी

॥ ४७ ॥

Nishchintā Nirahaṅkāṛā Nirmohā Mohanāshinī
Nirmamā Mamatāhantrī Nishpāpā Pāpanāshinī-47

निष्क्रोधा क्रोधशमनी निर्लोभा लोभनाशिनी ।

निःसंशया संशयघ्नी निर्भवा भवनाशिनी

॥ ४८ ॥

Nishkrodhā Krodhashamanī Nirlobhā Lobhanāshinī
Niḥsamshayā Samshayaghñī Nirbhavā Bhavanāshinī-48

निर्विकल्पा निराबाधा निर्भेदा भेदनाशिनी ।

निर्नाशा मृत्युमथनी निष्क्रिया निष्परिग्रहा

॥ ४९ ॥

Nirvikalpā Nirābādhā Nirbheda Bhedanāshinī
Nirnāshā Mrtyumathanī Nishkriyā Nishparigrahā-49

निस्तुला नीलचिकुरा निरपाया निरत्यया ।

दुर्लभा दुर्गमा दुर्गा दुःखहन्त्री सुखप्रदा

॥ ५० ॥

Nistulā Nilachikurā Nirapāyā Niratyayā
Durlabhā Durgamā Durgā Duḥkhaḥantrī Sukhapradā-50

दुष्टदूरा दुराचारशमनी दोष-वर्जिता ।
सर्वज्ञा सान्द्रकरुणा समानाधिक-वर्जिता ॥ ५१ ॥

Duṣṭadūrā Durāchārashamanī Doṣha-varjitā
Sarvajñā Sāndrakaruṇā Samānādhika-varjitā-51

सर्वशक्तिमयी सर्वमङ्गला सद्गति-प्रदा ।
सर्वेश्वरी सर्वमयी सर्वमन्त्र-स्वरूपिणी ॥ ५२ ॥

Sarvashaktimayī Sarvamaṅgalā Sadgati-pradā
Sarveshvarī Sarvamayī Sarvamantra-svarūpiṇī-52

सर्व-यन्त्रात्मिका सर्व-तन्त्ररूपा मनोन्मनी ।
माहेश्वरी महादेवी महालक्ष्मीर्-मृडप्रिया ॥ ५३ ॥

Sarva-yantrātmikā Sarva-tantrarūpā manonmani
Māheshvarī Mahādevī Mahālakṣmīr-mṛdapriyā-53

महारूपा महापूज्या महा-पातक-नाशिनी ।
महामाया महासत्त्वा महाशक्तिर्-महारतिः ॥ ५४ ॥

Mahārūpā Mahāpūjyā Mahā-pātaka-nāshinī
Mahāmāyā Mahāsattvā Mahāshaktir-mahāratih-54

महाभोगा महैश्वर्या महावीर्या महाबला ।
महाबुद्धिर्-महासिद्धिर्-महायोगेश्वरेश्वरी ॥ ५५ ॥

Mahābhogā Mahaiśvaryā Mahāvīryā Mahābalā
Mahābuddhir-mahāsiddhir-mahāyogeshvareśhvarī-55

महातन्त्रा महामन्त्रा महायन्त्रा महासना ।

महायाग-क्रमाराध्या महाभैरव-पूजिता ॥ ५६ ॥

Mahātantrā Mahāmantrā Mahāyantrā Mahāsanā
Mahāyāga-kramārādhyā Mahābhairava-pūjitā-56

महेश्वर-महाकल्प-महाताण्डव-साक्षिणी ।

महाकामेश-महिषी महात्रिपुरसुन्दरी ॥ ५७ ॥

Maheshvara-mahākālpa-mahātāṇḍava-sākṣhīnī
Mahākāmeshā-mahishī Mahātripurasundarī-57

चतुःषष्ट्युपचाराढ्या चतुःषष्टिकलामयी ।

महाचतुःषष्टिकोटि-योगिनी-गणसेविता ॥ ५८ ॥

Chatuḥ-ṣṣṭyupachārāḍhyā Chatuḥ-ṣṣṭī-kalāmayī
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मनुविद्या चन्द्रविद्या चन्द्रमण्डल-मध्यगा ।

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Manuvidyā Chandravidyā Chandramaṇḍala-madhyagā
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चराचर-जगन्नाथा चक्रराज-निकेतना ।

पार्वती पद्मनयना पद्मराग-समप्रभा ॥ ६० ॥

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चिन्मयी परमानन्दा विज्ञानघनरूपिणी ॥ ६१ ॥

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सुप्ता प्राज्ञात्मिका तुर्या सर्वावस्था-विवर्जिता ।

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संहारिणी रुद्ररूपा तिरोधानकरीश्वरी ।

सदाशिवाऽनुग्रहदा पञ्चकृत्यपरायणा ॥ ६४ ॥

Samhāriṇī Rudrarūpā Tirodhānakarishvari
SadāshivāṠnugrahadā Pañchakṛtyaparāyaṇā-64

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पद्मासना भगवती पद्मनाभ-सहोदरी ॥ ६५ ॥

Bhānumaṇḍala-madhyasthā Bhairavī Bhagamālīnī
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उन्मेष-निमिषोत्पन्न-विपन्न-भुवनावली ।

सहस्रशीर्षवदना सहस्राक्षी सहस्रपात् ॥ ६६ ॥

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निजाज्ञारूप-निगमा पुण्यापुण्य-फलप्रदा ॥ ६७ ॥

Ābrahma-kīṭa-janani Varnāshrama-vidhāyini
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पुरुषार्थ-प्रदा पूर्णा भोगिनी भुवनेश्वरी ।

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Purushārtha-pradā Pūrṇā Bhoginī Bhuvaneshvari
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नारायणी नादरूपा नामरूप-विवर्जिता ।

ह्रींकारी ह्रीमती हृद्या हेयोपादेय-वर्जिता ॥ ७० ॥

Nārāyaṇī Nādarūpā Nāmarūpa-vivarjitā
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राजराजार्चिता राज्ञी रम्या राजीव-लोचना ।

रञ्जनी रमणी रस्या रणत्किङ्किणि-मेखला ॥ ७१ ॥

Rājarājārchitā Rājñī Ramyā Rājīva-lochanā
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रमा राकेन्दु-वदना रतिरूपा रतिप्रिया ।

रक्षाकरी राक्षसघ्नी रामा रमणलम्पटा ॥ ७२ ॥

Ramā Rākendu-vadanā Ratirūpā Ratipriyā
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काम्या कामकलारूपा कदम्ब-कुसुम-प्रिया ।

कल्याणी जगती-कन्दा करुणा-रस-सागरा ॥ ७३ ॥

Kāmyā Kāmakalārūpā Kadamba-kusuma-priyā
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कलावती कलालापा कान्ता कादम्बरी-प्रिया ।

वरदा वामनयना वारुणी-मद-विह्वला ॥ ७४ ॥

Kalāvati Kalālāpā Kāntā Kādambarī-priyā
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विश्वाधिका वेदवेद्या विन्ध्याचल-निवासिनी ।

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Vishvādhikā Vedavedyā Vindhyaçhala-nivāsini
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क्षयवृद्धि-विनिर्मुक्ता क्षेत्रपाल-समर्चिता

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Kshetrasvarūpā Kshetreshī Kshetra-kshetrajña-pālinī

Kshayavrddhi-vinirmuktā Kshetrapāla-samarchitā-76

विजया विमला वन्द्या वन्दारु-जन-वत्सला ।

वाग्वादिनी वामकेशी वह्निमण्डल-वासिनी

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Vijayā Vimalā Vandyā Vandāru-jana-vatsalā

Vāgvādinī Vāmakeshī Vanhimaṇḍala-vāsini-77

भक्तिमत्-कल्पलतिका पशुपाश-विमोचिनी ।

संहताशेष-पाखण्डा सदाचार-प्रवर्तिका

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Samhrtāsheshha-pākhaṇḍā Sadāchāra-pravartikā-78

तापत्रयाग्नि-सन्तप्त-समाह्लादन-चन्द्रिका ।

तरुणी तापसाराध्या तनुमध्या तमोऽपहा

॥ ७९ ॥

Tāpatrayāgni-santapta-samālhādana-chandrikā

Taruṇī Tāpasārādhyā Tanumadhyā Tamoऽpahā-79

चितिस्तत्पद-लक्ष्यार्था चिदेकरस-रूपिणी ।

स्वात्मानन्द-लवीभूत-ब्रह्माद्यानन्द-सन्ततिः

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Chitistatpada-lakshyārthā Chidekarasa-rūpiṇī

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परा प्रत्यक्-चितीरूपा पश्यन्ती परदेवता ।

मध्यमा वैखरी-रूपा भक्त-मानस-हंसिका ॥ ८१ ॥

Parā Pratyak-chitirūpā Pashyantī Paradevatā

Madhyamā Vaikhari-rūpā Bhakta-mānasa-hamsikā-81

कामेश्वर-प्राणनाडी कृतज्ञा कामपूजिता ।

शृङ्गार-रस-सम्पूर्णा जया जालन्धर-स्थिता ॥ ८२ ॥

Kāmeshvara-prāṇanāḍī Krtajñā Kāmapūjitā

Shrṅgāra-rasa-sampūrṇā Jayā Jālandhara-sthitā-82

ओड्याण-पीठ-निलया बिन्दु मण्डलवासिनी ।

रहोयाग-ऋमाराध्या रहस्तर्पण-तर्पिता ॥ ८३ ॥

Odyāṇa-pīṭha-nilayā Bindu Maṇḍalavāsini

Rahoyāga-kramārādhyā Rahastarpaṇa-tarpitā-83

सद्यःप्रसादिनी विश्वसाक्षिणी साक्षिवर्जिता ।

षडङ्गदेवता-युक्ता षाड्गुण्य-परिपूरिता ॥ ८४ ॥

Sadyaḥ-prasādini Vishvasākshini Sākshivarjitā

Ṣhaḍaṅgadevatā-yuktā Ṣhāḍguṇya-paripūrītā-84

नित्य-क्लिन्ना निरुपमा निर्वाण-सुख-दायिनी ।

नित्या षोडशिका-रूपा श्रीकण्ठार्ध-शरीरिणी ॥ ८५ ॥

Nitya-klinnā Nirupamā Nirvāṇa-sukha-dāyini

Nityā Ṣhoḍashikā-rūpā Shrikanṭhārdha-sharīriṇi-85

प्रभावती प्रभारूपा प्रसिद्धा परमेश्वरी ।

मूलप्रकृतिरव्यक्ता व्यक्ताव्यक्त-स्वरूपिणी ॥ ८६ ॥

Prabhāvati Prabhārūpā Prasiddhā Parameshvari
Mūlapraktiravyaktā Vyaktāvyakta-svarūpiṇī-86

व्यापिनी विविधाकारा विद्याऽविद्या-स्वरूपिणी ।

महाकामेश-नयन-कुमुदाह्लाद-कौमुदी ॥ ८७ ॥

Vyāpini Vividhākārā VidyāSvidyā-svarūpiṇī
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भक्त-हार्द-तमो-भेद-भानुमद्भानु-सन्ततिः ।

शिवदूती शिवाराध्या शिवमूर्तिः शिवङ्करी ॥ ८८ ॥

Bhakta-hārda-tamo-bheda-bhānumadbhānu-santatiḥ
Shivadūti Shivarādhyā Shivamūrtiḥ Shivaṅkārī-88

शिवप्रिया शिवपरा शिष्टेष्टा शिष्टपूजिता ।

अप्रमेया स्वप्रकाशा मनो-वाचामगोचरा ॥ ८९ ॥

Shivapriyā Shivaparā Shishteshṭā Shishtapūjitā
Aprameyā Svaprakāshā Mano-vāchāmagocharā-89

चिच्छक्तिश्चेतना-रूपा जडशक्तिर्-जडात्मिका ।

गायत्री व्याहृतिः सन्ध्या द्विजवृन्द-निषेविता ॥ ९० ॥

Chich-chaktish-chetanā-rūpā Jādashaktir-jāḍātmikā
Gāyatrī Vyāhṛtiḥ Sandhyā Dvijavṛnda-niṣhevītā-90

तत्त्वासना तत्त्वमयी पञ्चकोशान्तर-स्थिता ।

निःसीम-महिमा नित्य-यौवना मदशालिनी ॥ ९१ ॥

Tattvāsana Tattvamayī Pañchakoshāntara-sthitā
Nihsīma-mahimā Nitya-yauvanā Madashālīnī-91

मदघूर्णित-रक्ताक्षी मदपाटल-गण्डभूः ।

चन्दन-द्रव-दिग्धाङ्गा चाम्पेय-कुसुम-प्रिया ॥ ९२ ॥

Madaghūrṇita-raktākṣhī Madapātala-gaṇḍabhūḥ
Chandana-drava-digdhāṅgā Chāmpeya-kusuma-priyā-92

कुशला कोमलाकारा कुरुकुल्ला कुलेश्वरी ।

कुलकुण्डलया कौलमार्ग-तत्पर-सेविता ॥ ९३ ॥

Kushalā Komalākārā Kurukullā Kuleshvarī
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कुमार-गणनाथाम्बा तुष्टिः पुष्टि-मतिर्-धृतिः ।

शान्तिः स्वस्तिमती कान्तिर्-नन्दिनी विघ्ननाशिनी ॥ ९४ ॥

Kumāra-gaṇanāthāmbā Tushtih Puṣhtir-matir-dhṛtiḥ
Shāntiḥ Svastimatī Kāntir-nandinī Vighnanāshinī-94

तेजोवती त्रिनयना लोलाक्षीकामरूपिणी ।

मालिनी हंसिनी माता मलयाचल-वासिनी ॥ ९५ ॥

Tejovati Trinayanā Lolākṣhī-kāmarūpiṇī
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सुमुखी नलिनी सुभ्रूः शोभना सुरनायिका ।
कालकण्ठी कान्तिमती क्षोभिणी सूक्ष्मरूपिणी ॥ ९६ ॥

Sumukhī Nalinī Subhrūḥ Shobhanā Suranāyikā
Kālakāṅṭhī Kāntimatī Kṣhobhinī Sūkṣhmarūpinī-96

वज्रेश्वरी वामदेवी वयोऽवस्थाविवर्जिता ।
सिद्धेश्वरी सिद्धविद्या सिद्धमाता यशस्विनी ॥ ९७ ॥

Vajreshvari Vāmadevī VayoSvasthāvivarjitā
Siddheshvari Siddhavidyā Siddhamātā Yashasvinī-97

विशुद्धिचक्र-निलया-ऽऽरक्तवर्णा त्रिलोचना ।
खट्वाङ्गादि-प्रहरणा वदनैक-समन्विता ॥ ९८ ॥

Vishuddhichakra-nilayā-SSraktavarṇā Trilochanā
Khaṭvāṅgādi-praharaṇā Vadanaika-samanvitā-98

पायसान्न-प्रिया त्वक्स्था पशुलोक-भयङ्करी
अमृतादि-महाशक्ति-संवृता डाकिनीश्वरी ॥ ९९ ॥

Pāyasāna-priyā Tvaksthā Pashuloka-bhayaṅkarī
Amṛtādi-mahāshakti-saṁvṛtā Dākinīshvari-99

अनाहताब्ज-निलया श्यामाभा वदनद्वया ।
दंष्ट्रेज्वलाऽक्षमालादि-धरा रुधिर-संस्थिता ॥ १०० ॥

Anāhatābja-nilayā Shyāmābhā Vadanadvayā
DaṁṣṭhrojvalāṀkṣhamālādi-dharā Rudhira-saṁsthitā-100

कालरात्र्यादि-शक्त्यौघ-वृता स्निग्धौदन-प्रिया ।

महावीरेन्द्र-वरदा राकिण्यम्बा-स्वरूपिणी ॥ १०१ ॥

Kālarātryādi-shaktyaughā-vṛtā Snigdhaudana-priyā
Mahāvīrendra-varadā Rākiṇyambā-svarūpiṇī-101

मणिपूराब्ज-निलया वदनत्रय-संयुता ।

वज्रादिकायुधोपेता डामर्यादिभिरावृता ॥ १०२ ॥

Maṇipūrābja-nilayā Vadanatraya-saṁyutā
Vajrādikāyudhopetā Dāmaryādibhirāvṛtā-102

रक्तवर्णा मांसनिष्ठा गुडान्न प्रीत-मानसा ।

समस्तभक्त-सुखदा लाकिन्यम्बा-स्वरूपिणी ॥ १०३ ॥

Raktavarṇā Māmsaniṣṭhā Guḍānna Prīta-mānasā
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स्वाधिष्ठानाम्बुजगता चतुर्वक्त्र-मनोहरा ।

शूलाद्यायुध-सम्पन्ना पीतवर्णाऽतिगर्विता ॥ १०४ ॥

Svadhīṣṭhānāmbujagatā Chaturvaktra-manoharā
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मेदो-निष्ठा मधुप्रीता बन्धिन्यादि-समन्विता ।

दध्यन्नासक्त-हृदया काकिनी-रूप-धारिणी ॥ १०५ ॥

Medo-niṣṭhā Madhuprītā Bandhinyādi-samanvitā
Dadhyannāsakta-hṛdayā Kākiṇī-rūpa-dhāriṇī-105

मूलाधाराम्बुजारूढा पञ्चवक्त्राऽस्थिसंस्थिता ।

अङ्कुशादि-प्रहरणा वरदादि-निषेविता ॥ १०६ ॥

Mūlādhārāmbujārūdhā PañchavaktrāṢsthisamsthitā
Āṅkushādi-praharanā Varadādi-nishevītā-106

मुद्गौदनासक्त-चित्ता साकिन्यम्बा-स्वरूपिणी ।

आज्ञा-चक्राब्ज-निलया शुक्लवर्णा षडानना ॥ १०७ ॥

Mudgaudanāsakta-chittā Sākinyambā-svarūpiṇī
Ājñā-chakrābja-nilayā Shuklavarnā Ṣhadānanā-107

मज्जा-संस्था हंसवती-मुख्य शक्ति-समन्विता ।

हरिद्रान्नैक-रसिका हाकिनी-रूप-धारिणी ॥ १०८ ॥

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छन्दःसारा शास्त्रसारा मन्त्रसारा तलोदरी ।
उदारकीर्तिरुद्दाम-वैभवा वर्णरूपिणी ॥ १५८ ॥

Chandaḥsārā Shāstrasārā Mantrasārā Talodari
Uḍarakīrtiruddāma-vaibhavā Varṇarūpiṇī-158

जन्ममृत्यु-जरातप्त-जन-विश्रान्ति-दायिनी ।
सर्वोपनिषद्दुग्धुष्टा शान्त्यतीत-कलात्मिका ॥ १५९ ॥

Janma-mrtyu-jarātapta-jana-vishrānti-dāyini
Sarvopanishad-udghuṣṭā Shāntyatita-kalātmikā-159

गम्भीरा गगनान्तस्था गर्विता गानलोलुपा ।
कल्पना-रहिता काष्ठाऽकान्ता कान्तार्ध-विग्रहा ॥ १६० ॥

Gambhīrā Gaganāntasthā Garvitā Gānalolupā
Kalpanā-rahitā Kaṣṭhāṣkāntā Kāntārdha-vigrahā-160

कार्यकारण-निर्मुक्ता कामकेलि-तरङ्गिता ।
कनत्कनक-ताटङ्का लीला-विग्रह-धारिणी ॥ १६१ ॥

Kāryakāraṇa-nirmuktā Kāmakeli-taraṅgitā
Kanatkanaka-tāṭaṅkā Līlā-vidraha-dhāriṇī-161

अजा क्षयविनिर्मुक्ता मुग्धा क्षिप्र-प्रसादिनी ।
अन्तर्मुख-समाराध्या बहिर्मुख-सुदुर्लभा ॥ १६२ ॥

Ajā Kṣhayavinirmuktā Mugdhā Kṣhipra-prasādīnī
Antarmukha-samārādhyā Bahirmukha-sudurlabhā-162

त्रयी त्रिवर्ग-निलया त्रिस्था त्रिपुर-मालिनी ।
निरामया निरालम्बा स्वात्मारामा सुधास्रुतिः ॥ १६३ ॥

Trayī Trivarga-nilayā Tristhā Tripura-mālīnī
Nirāmayā Nirālambā Svātmārāmā Sudhāsrutiḥ-163

संसारपङ्क-निर्मग्न-समुद्धरण-पण्डिता ।
यज्ञप्रिया यज्ञकर्त्री यजमान-स्वरूपिणी ॥ १६४ ॥

Saṁsāra-paṅka-nirmagna-samuddharaṇa-paṇḍitā
Yajñapriyā Yajñakartrī Yajamāna-svarūpiṇī-164

धर्माधारा धनाध्यक्षा धनधान्य-विवर्धिनी ।
विप्रप्रिया विप्ररूपा विश्वभ्रमण-कारिणी ॥ १६५ ॥

Dharmādhārā Dhanādhyakṣhā Dhanadhānya-vivardhīnī
Viprapriyā Viprarūpā Vishvabhramaṇa-kāriṇī-165

विश्वग्रासा विद्रुमाभा वैष्णवी विष्णुरूपिणी ।
अयोनिर्-योनि-निलया कूटस्था कुलरूपिणी ॥ १६६ ॥

Vishvagrāsā Vidrumābhā Vaiṣṇavī Viṣṇurūpiṇī
Ayonir-yoni-nilayā Kūṭasthā Kularūpiṇī-166

वीरगोष्ठी-प्रिया वीरा नैष्कर्म्या नादरूपिणी ।
विज्ञानकलना कल्या विदग्धा बैन्दवासना ॥ १६७ ॥

Viragoṣṭhī-priyā Virā Naiṣkarmyā Nādarūpiṇī
Vijñānakalanā Kalyā Vidagdhā Baindavāsana-167

तत्त्वाधिका तत्त्वमयी तत्त्वमर्थ-स्वरूपिणी ।
सामगान-प्रिया सौम्या सदाशिव-कुटुम्बिनी ॥ १६८ ॥

Tattvādhikā Tattvamayī Tattvamartha-svarūpiṇī
Sāmagāna-priyā Saumyā Sadāshiva-kuṭumbinī-168

सव्यापसव्य-मार्गस्था सर्वापद्विनिवारिणी ।
स्वस्था स्वभावमधुरा धीरा धीरसमर्चिता ॥ १६९ ॥

Savyāpasavya-mārgasthā Sarvāpadvinivārini
Svasthā Svabhāvamadhurā Dhīrā Dhīrasamarchitā-169

चैतन्यार्घ्य-समाराध्या चैतन्य-कुसुम-प्रिया ।
सदोदिता सदातुष्टा तरुणादित्य-पाटला ॥ १७० ॥

Chaitanyārghya-samārādhyā Chaitanya-kusuma-priyā
Sadoditā Sadātuṣṭā Taruṇāditya-pāṭalā-170

दक्षिणा-दक्षिणाराध्या दरस्मेर-मुखाम्बुजा ।
कौलिनी-केवलाऽनर्घ्य-कैवल्य-पद-दायिनी ॥ १७१ ॥

Dakṣiṇā-dakṣiṇārādhyā Darasmera-mukhāmbujā
Kaulinī-kevalāṠnarghya-kaivalya-pada-dāyini- 171

स्तोत्र-प्रिया स्तुतिमती श्रुति-संस्तुत-वैभवा ।
मनस्विनी मानवती महेशी मङ्गलाकृतिः ॥ १७२ ॥

Stotra-priyā Stutimatī Shruti-saṁstuta-vaibhavā
Manasvinī Mānavatī Maheshī Maṅgalākṛtiḥ-172

विश्वमाता जगद्धात्री विशालाक्षी विरागिणी ।
प्रगल्भा परमोदारा परामोदा मनोमयी ॥ १७३ ॥

Vishvamātā Jagaddhātrī Vishālākṣhī Virāgiṇī
Pragalbhā Paramodārā Parāmodā Manomayī-173

व्योमकेशी विमानस्था वज्रिणी वामकेश्वरी ।
पञ्चयज्ञ-प्रिया पञ्चप्रेत-मञ्चाधिशायिनी ॥ १७४ ॥

Vyomakeshī Vimānasthā Vajriṇī Vāmakeshvarī
Pañchayajña-priyā Pañchapreta-mañchādhishāyini-174

पञ्चमी पञ्चभूतेशी पञ्चसङ्ख्योपचारिणी ।
शाश्वती शाश्वतैश्वर्या शर्मदा शम्भुमोहिनी ॥ १७५ ॥

Pañchamī Pañchabhūteshī Pañchasaṅkhyopachāriṇī
Shāshvatī Shāshvataishvaryā Sharmadā Shambhumohinī

धरा धरसुता धन्या धर्मिणी धर्मवर्धिनी ।

लोकातीता गुणातीता सर्वातीता शमात्मिका ॥ १७६ ॥

Dharā Dharasutā Dhanyā Dharminī Dharmavardhinī
Lokātītā Guṇātītā Sarvātītā Shamātmikā-176

बन्धूक-कुसुम-प्रख्या बाला लीला-विनोदिनी ।

सुमङ्गली सुखकरी सुवेषाढ्या सुवासिनी ॥ १७७ ॥

Bandhūka-kusuma-prakhyā Bālā Līlā-vinodinī
Sumaṅgalī Sukhakarī Suveśhāḍhyā Suvāsini-177

सुवासिन्यर्चन-प्रीताऽऽशोभना शुद्ध-मानसा ।

बिन्दु-तर्पण-सन्तुष्टा पूर्वजा त्रिपुराम्बिका ॥ १७८ ॥

Suvāsinyarchana-pritāऽऽshobhanā Shuddha-mānasā
Bindu-tarpaṇa-santushṭhā Pūrvajā Tripurāmbikā-178

दशमुद्रा-समाराध्या त्रिपुराश्रीवशङ्करी ।

ज्ञानमुद्रा ज्ञानगम्या ज्ञान-ज्ञेय-स्वरूपिणी ॥ १७९ ॥

Dashamudrā-samarādhya Tripurāshrivashaṅkarī
Jñānamudrā Jñānagamyā Jñāna-jñeya-svarūpiṇī-179

योनिमुद्रा त्रिखण्डेशी त्रिगुणाऽम्बा त्रिकोणगा ।

अनघाऽद्भुत-चारित्रा वाञ्छितार्थ-प्रदायिनी ॥ १८० ॥

Yonimudrā Trikhāṇḍeshī TrigunāSmbā Trikoṇagā
AnaghāSdbhuta-chāritrā Vañchitārtha-pradāyini-180

अभ्यासातिशय-ज्ञाता षडध्वातीत-रूपिणी ।
अव्याज-करुणा-मूर्तिर्-अज्ञान-ध्वान्त-दीपिका ॥ १८१ ॥

Abhyāsātishaya-jñātā Ṣhadadhvātīta-rūpiṇī
Avyāja-karuṇā-mūrtir-ajñāna-dhvānta-dīpikā-181

आबाल-गोप-विदिता सर्वानुल्लङ्घ्य-शासना ।
श्रीचक्रराज-निलया श्रीमत्-त्रिपुरसुन्दरी ॥ १८२ ॥

Ābāla-gopa-viditā Sarvānullaṅghya-shāsanā
Shrichakrarāja-nilayā Shrīmat-tripurāsundarī-182

श्रीशिवा शिवशक्त्यैक्यरूपिणी ललिताम्बिका ।
एवं श्रीललितादेव्या नाम्नां साहस्रकं जगुः ॥ १८३ ॥

Shrīshivā Shivashaktyaikyarūpiṇī Lalitāmbikā
Evaṁ Shrilalitādevyā nāmnāṁ sāhasrakam jaguḥ-183

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे श्रीहयग्रीवागस्त्यसंवादे
श्रीललितासहस्रनाम-स्तोत्र-कथनं नाम द्वितीयोऽध्यायः ॥

Iti Shribrahmāṇḍa-purāṇe uttarakhaṇḍe Shrihayagrīvāgastya-saṁvāde
Shrilalitā-sahasranāma-stotra-kathanam nāma dvitīyoऽdhyayaḥ

श्रीललितामहात्रिपुरसुन्दरी जगदम्बार्पणमस्तु ।

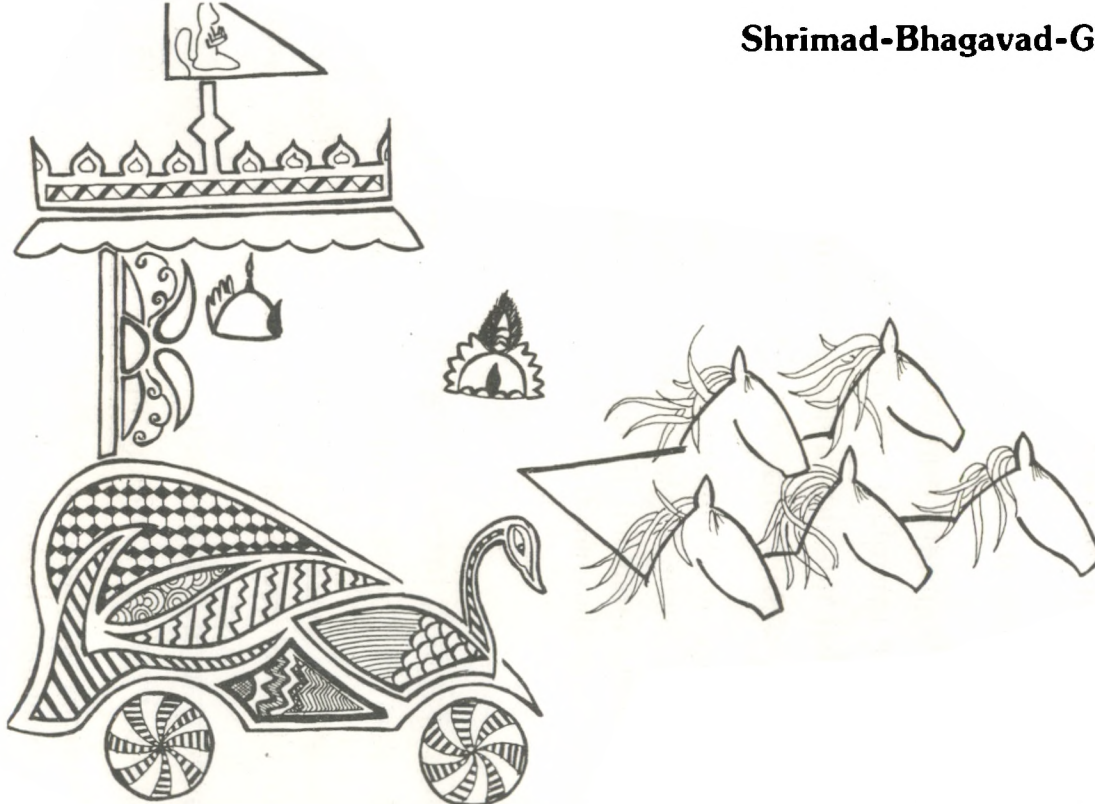
Shrī-Lalitā-mahātripurāsundarī Jagadambārpaṇamastu

विसर्गबिन्दुमात्राणि पदपादाक्षराणि च ।

न्यूनानि चातिरिक्तानि क्षमस्व परमेश्वरि ॥

Visarga-bindu-mātrāṇi padapādākṣharāṇi cha
Nyūnāni chātīrīktāni kṣhamasva Parameshvari

Shrimad-Bhagavad-Gitā



॥ श्रीमद्भगवद्गीता ॥

॥ ध्यानम् ॥ Dhyānam

॥ ॐ परमात्मने नमः ॥ Om Paramātmāne namaḥ

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीम्-अष्टादशाध्यायिनीम्
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥१॥

Om Pārthāya pratibodhitām Bhagavatā Nārāyaṇena svayam
Vyāseṇa grathitām Purāṇamuninā madhye Mahābhāratam
Advaitāmṛta-varṣhīṇīm Bhagavatīm-aṣṭādashādhyāyīnīm
Amba tvām-anusandadhāmi Bhagavadgīte Bhavadveṣhīnīm

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्रे ।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥२॥

Namoऽstu te Vyāsa Vishāla-buddhe Phullāravindāyatapatranetra
Yena tvayā Bhārata-taila-pūrṇaḥ Prajvālito jñānamayaḥ pradīpaḥ

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥३॥

Prapanna-pārijātāya tottravetraikapāṇaye
Jñānamudrāya Kṛṣhṇāya Gītāmṛtaduhe namaḥ-3

Shrimad-Bhagavad-Gītā

Meditation on the Gītā

Om Salutations to the Supreme Spirit

1. Om Revealed to Pārtha the disciple great,
By Nārāyaṇa himself the divine Lord,
Composed by Vyāsa the ancient sage,
In the midst of Mahābhārata, Gītā- the celestial Word,
Upon You I meditate with devotion!
Upon the Showerer of the nectar of non-duality
Upon Your form of eighteen chapters,
Upon You, who is Goddess - Bhagavati
Upon You, rebirth's very foe,
Upon You - of divine qualities spun,
O Mother, O Divine Song, O Bhagavad Gītā,
Upon You I meditate with devotion!

 2. Of eyes like the petals of a fully bloomed lotus,
O Vyāsa of great intellect, salutations to you!
This lamp filled with the oil of Mahābhārata,
This lamp of knowledge has been lit by you!

 3. To the One who grants the desires of
The surrendered ones- to that Wish-fulfilling Tree,
To the One who holds the whip in one hand,
To Him does this salutation be!
To the Displayer of the gesture of Knowledge,
Salutations! To Kṛṣṇa- to the Dark One,
To the One who milks the nectar of the Gītā,
To Him is this salutation!
-

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥

Sarvopanishado gāvo dogdhā Gopālanandanah
Pārtho vatsah sudhīrbhoktā dugdham Gītāmṛtam mahat-4

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥५॥

Vasudeva-sutaṁ Devaṁ kaṁsa-chāṇūra-mardanam
Devakī-paramānandaṁ Kṛṣṇaṁ vande Jagadgurum-5

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला

शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।

अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी

सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥६॥

Bhīṣma-drona-taṭā jayadrathajalā gāndhāra-nīlotpalā
Shalyagrāhavatī krpeṇa vahanī karṇena velākulā
Ashvatthāma-vikarṇa-ghora-makarā duryodhanāvartini
Sottīrṇā khalu Pāṇḍavai raṇanadī kaivartakaḥ Keshavaḥ-6

-
4. All the Upanishad-s are truly the cows,
The milker is the cowherd's son,
Pārtha- the calf, the great Gitā nectar - the milk,
And the drinker - the absorber - is the wise one.
5. I salute Vasudeva's son - the Lord,
Kāmsa and Chāṇura's exterminator!
I salute Devaki's supreme joy,
He who is truly the world-teacher!
6. The battle-river was crossed by the Pāṇḍava-s
In a manner most easily indeed!
For Keshava as fisherman, as helmsman was
There to guide them, there to lead.
The battle-river had Bhīṣma and Droṇa as banks,
Jayadratha, as its waters, did abide,
Blue lotuses- the Gāndhāra clan, therein,
Shalya, as the shark, within did reside.
Kṛpa made the river flow unstintingly
Its waves were made turbulent by Karṇa,
Ashwatthāma and Vikarṇa - its crocodiles fierce,
And the whirlpool in the river - Duryodhana!
-

पाराशर्यवचः सरोजममलं गीतार्थगन्धोत्कटं
 नानाख्यानककेसरं हरिकथासम्बोधनाबोधितम् ।
 लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
 भूयाद्भारतपङ्कजं कलिमलप्रध्वंसि नः श्रेयसे

॥७॥

Pārāsharya-vachah-sarojam-amalam

Gītārtha-gandhotkatam

nānākhyānakakesaram Harikathā-sambodhanābodhitam
 Loke sajjanaṣṭapadairaharahah pepīyamānam mudā
 bhūyād-bhārata-pañkajam kalimala-pradhvaṁsi
 nah shreyase -7

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
 यत्कृपा तमहं वन्दे परमानन्दमाधवम्

॥८॥

Mūkam karoti vāchālam paṅguṁ laṅghayate girim

Yatkrpā tamaham vande Paramānanda-mādhavam-8

यं ब्रह्मावरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैर्-
 वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
 ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
 यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः

॥९॥

Yaṁ Brahmā-varuṇendra-rudra-marutaḥ stunvanti divyaiḥ stavair-
 vedaiḥ sāṅga-pada-kramopanishadair-gāyanti yaṁ sāmagaḥ
 Dhyānāvasthita-tadgatena-manasā pashyanti yaṁ yogino
 yasyāntam na viduḥ surāsura-gaṇāḥ Devāya tasmai namaḥ

-
7. May this lotus of the Mahābhārata,
Born in the word-lake of Parāshara's son,
Taintless and with the fragrance of
The Gītā's meaning richly spun,
With several stories as its stamens,
Fully bloomed with the tales of Lord Hari,
And in this world, day after day,
By the bees of good men, drunk joyously!
May this lotus of the Mahābhārata-
The Destroyer of sins of the Kali era-
May this lotus of the Mahābhārata,
Be for us, good's supreme state by far!
8. I salute Mādhava, Supreme Bliss Himself,
It is truly His grace that this happens so-
A cripple traverses across a mountain and
A dumb man's speech with eloquence does flow!
9. With divine hymns, upon whom Brahmā and Varuṇa
Indra, Rudra and the Marut-s, do their praises rain,
Whom the Sāma-chanters sing of with the Upanishad-s,
And with the Veda-s -in pada and krama explained,
Whom the Yogī-s see with their minds absorbed,
When they are steeped in deep meditation,
Whose end is not fathomed by the hosts of gods
Or demons. To that Lord is this salutation!
-

॥ भक्तियोगः ॥ Bhaktiyogaḥ

॥ अथ द्वादशोऽध्यायः ॥

Atha Dvādashoऽdhyāyaḥ

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः

॥१॥

Arjuna uvācha

Evam satatayuktā ye bhaktāstvām paryupāsate

Ye chāpyakṣharam-avyaktam teshām ke yogavittamāḥ-1

श्री भगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः

॥२॥

Shrī Bhagavānuvācha

Mayyāveshya mano ye mām nityayuktā upāsate

Shraddhayā parayopetāste me yuktatamā matāḥ-2

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम्

॥३॥

Ye tvakṣharamanirdeshyam-avyaktam paryupāsate

Sarvatragamachintyam cha kūṭastham-achalam dhruvam-3

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः

॥४॥

Sanniyamyendriyagrāmam sarvatra samabuddhayah

Te prāpnuvanti māmeva sarvabhūtahite ratāḥ-4

The Yoga of Devotion

Twelfth Discourse

Arjuna said:

1. Of the devotees who worship You steadfastly,
United with You who always are;
And of those who adore the Unmanifest, Eternal,
Who, between them, is better versed in yoga?

The Glorious Lord said:

2. Those who fixing their minds on Me,
Worship Me with complete dedication,
Those who are endowed with supreme faith,
Are the best in yoga in My opinion.
 3. Those who worship the Imperishable,
The Unmanifest and the Indefinable,
The Omnipresent, the Unperceivable,
The Unchangeable, Unmovable, Eternal,
 4. Those even-minded at all times,
All their senses in complete rein,
Intent on the welfare of every being,
Me alone do they attain.
-

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्
अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥५॥

Kleshosdhikatarasteshām-avyaktāsakta-chetasām
Avyaktā hi gatirduḥkhaṁ dehavadbhiravāpyate-5

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६॥

Ye tu sarvaṇi karmāṇi mayi saṁnyasya matparāḥ
Ananyenaiva yogena mām dhyāyanta upāsate-6

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥७॥

Teshāmaham samuddhartā mrtyu-saṁsāra-sāgarāt
Bhavāmi nachirāt-pārtha mayyāveshita-chetasām-7

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥८॥

Mayyeva mana ādhatsva mayi buddhiṁ niveshaya
Nivasiṣhyasi mayyeva ata ūrdhvaṁ na saṁshayaḥ-8

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम्।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥९॥

Atha chittaṁ samādhātuṁ na shaknoṣhi mayi sthiram
Abhyāsa-yogena tato māmichchāptuṁ Dhanañjaya-9

-
5. Those intent on the Unmanifest,
Greater indeed is their difficulty,
Since to reach the Goal that is Unmanifest,
By the embodied, is not easy.

 6. But those who offer Me their acts
And regard Me as The Supreme Entity,
Those who with undivided attention,
Meditate upon Me, worship Me,

 7. To them whose minds on Me are set,
O Pārtha, with tremendous speed,
From the ocean of this mortal world,
Their Saviour do I become indeed.

 8. In Me alone do fix your mind,
Let your intellect be absorbed in Me,
In Me alone will you hereafter live,
In this, there is no uncertainty.

 9. If it is not possible to fix
Your mind on Me so steadily,
Then through the yoga of repeated effort,
Desire, O Dhanañjaya, to connect to Me.
-

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥१०॥

AbhyāseSpyasamarthoSsi matkarma-paramo bhava
Madartham-api karmāṇi kurvan-siddhim-avāpsyasi-10

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥

AthaitadapyashaktoSsi kartuṁ madyogamāshritaḥ
Sarva-karma-phala-tyāgaṁ tataḥ kuru yatātmavān-11

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्भ्यासानं विशिष्यते।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२॥

Shreyo hi jñānam-abhyāsāj-jñānād-dhyānam vishiṣhyate
Dhyānāt-karma-phala-tyāgas-tyāgāch-chāntir-anantaram

अद्वेषा सर्वभूतानां मैत्रः करुण एव च।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥१३॥

Advēṣhā sarvabhūtānām maitraḥ karuṇa eva cha
Nir-mamo nir-ahaṅkāraḥ sama-duḥkha-sukhaḥ kshami-13

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१४॥

Santushṭaḥ satataṁ yogī yatātmā dṛdhanishchayah
Mayyarpita-mano-buddhir-yo madbhaktaḥ sa me priyaḥ-14

-
10. If not capable of such practice,
Then be intent on doing action,
And all these acts should be for My sake,
Performing thus, you will reach perfection.
11. If this too you are unable to do,
Then you should take refuge in Me,
And renounce the fruits of all deeds
By disciplining yourself perfectly.
12. Better than practice is knowledge,
And knowledge is surpassed by meditation,
Superior to meditation is renunciation of fruits,
Immediate peace follows such renunciation.
13. He who is friendly and compassionate
Who, towards all beings, bears no malice,
Free from 'mineness' and from egoism,
Forgiving and balanced in pain or bliss,
14. The yogī who is ever content,
Self-controlled, of firm sincerity,
Who has offered Me his mind and intellect,
He, My devotee, is dear to Me!
-

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥

Yasmān-no-dvijate loko lokān-no-dvijate cha yaḥ
Harṣhāmarṣha-bhayodvegair-mukto yaḥ sa cha me priyaḥ

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥

Anapekṣhaḥ shuchir-dakṣha udāsīno gatavyathaḥ
Sarvārambha-parityāgī yo madbhaktaḥ sa me priyaḥ-16

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

Yo na hr̥shyati na dveshtī na shochati na kāṅkṣhati
Shubhāshubha-parityāgī bhaktimānyaḥ sa me priyaḥ-17

समः शत्रौ च मित्रे च तथा मानापमानयोः।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१८॥

Samahaḥ shatrau cha mitre cha tathā mānāpamānayoḥ
Shītoṣṇa-sukha-duḥkheṣhu samahaḥ saṅga-vivarjitaḥ-18

तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येन केनचित्।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१९॥

Tulya-nindā-stutir-maunī santuṣṭho yena kenachit
Aniketaḥ sthiramatir-bhaktimānme priyo naraḥ-19

-
15. By whom the world is agitated not,
Nor is the world a cause for his agitation,
Free from agitation caused by joy, wrath and fear,
Dear to Me is such a one!
16. Free from wants, who is pure and adept,
Impartial and free of misery,
Renouncing doer-ship in all commencements,
He, My devotee, is dear to Me!
17. He who delights not, nor who hates,
And from both grief and craving is free,
The renouncer of virtuous and sinful acts,
Endowed with devotion - he is dear to Me!
18. He who is the same to foe and friend,
Treats honour and disgrace equally,
Same in cold and heat, in pleasure and pain,
And from attachment, the one who is free,
19. Equal to praise and to reproach,
Silent; with anything- content and happy,
Without a home, with a steady mind,
Full of devotion, he is dear to Me!
-

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः

॥२०॥

Ye tu dharmyāmṛtamidaṁ yathoktaṁ paryupāsate

Shraddadhānā matparamā bhaktāsteṣṭiva me priyāḥ-20

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः॥

Om tatsaditi Shrimad-Bhagavad-Gītāsūpaniṣatsu
Brahma-vidyāyām yoga-shāstre Shri Kṛṣṇārjuna-samvāde
bhaktiyogo nāma dvādashoṣdhyāyah



-
20. Those who abide by, in every way,
This immortal dharma declared here,
Endowed with faith, considering Me Supreme,
To Me, such devotees are extremely dear!

*Thus in the Upanishad of the glorious Bhagavad Gitā,
the knowledge of Brahman, the science of yoga,
the dialogue between Shri Kṛṣṇa and Arjuna, ends
the twelfth discourse named 'The Yoga of Devotion.'*



॥ पुरुषोत्तमयोगः ॥ Purushottamayogaḥ

॥ अथ पञ्चदशोऽध्यायः ॥

Atha Pañchadashoऽdhyāyaḥ

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

Shri Bhagavānuvācha

Ūrdhvamūlam-adhaḥ-shākham-ashvattham prāhuravyayam

Chandānsi yasya parṇāni yastam veda sa vedavit-1

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा

गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि

कर्मानुबन्धीनि मनुष्यलोके ॥२॥

Adhashchordhvaṁ prasrtās-tasya shākhā

Guṇa-pravrddhā viśhaya-pravālāḥ

Adhashcha mūlānyanusantatāni

Karmānubandhīni manushyaloke-2

न रूपमस्येह तथोपलभ्यते

नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरुद्धमूलम्-

असङ्गशस्त्रेण दृढेन छित्त्वा ॥३॥

Na rūpamasyeha tathopalabhyate

Nānto na chādirna cha sampratishthā

Ashvatthamenam suvirūddhamūlam

Asaṅgashastreṇa drdḥena chittvā-3

The Yoga of the Supreme Spirit

Fifteenth Discourse

The Glorious Lord said,

1. They speak of the eternal fig tree,
Whose roots are above and branches below,
Whose leaves are the metrical hymns
The Veda-knower is he who that truly knows.

 2. Below and above, the branches spread,
Fed by the components; sense-objects, its sprouts,
And below, in the world of men,
Binding through actions, the roots spread out.

 3. Its form here is not perceived,
Neither its end, nor foundation, nor beginning
Having cut with the strong axe of non-attachment,
This fig tree of roots so unyielding,
-

ततः पदं तत्परिमार्गितव्यं
 यस्मिङ्गता न निवर्तन्ति भूयः।
 तमेव चाद्यं पुरुषं प्रपद्ये
 यतः प्रवृत्तिः प्रसृता पुराणी

॥४॥

Tataḥ padaṁ tatparimārgitavyaṁ
 Yasmiṅgatā na nivartanti bhūyaḥ
 Tameva chādyam puruṣhaṁ prapadye
 Yataḥ pravṛtṭiḥ prasṛtā purāṇī-4

निर्मानमोहा जितसङ्गदोषा
 अध्यात्मनित्या विनिवृत्तकामाः।
 द्वन्द्वैर्विमुक्ताः सुखदुःख सञ्ज्ञैर्-
 गच्छन्त्यमूढाः पदमव्ययं तत्

॥५॥

Nirmānamohā jitasāṅgadoṣhā
 Adhyātmanityā vinivṛttakāmāḥ
 Dvandvair-vimuktāḥ sukha-duḥkha-sañjñair-
 Gachchhantyamūḍhāḥ padam-avyayaṁ tat-5

न तद्भासयते सूर्यो न शशाङ्को न पावकः।
 यद्गत्वा न निवर्तन्ते तद्भामपरमं मम

॥६॥

Na tadbhāsayate sūryo na shashāṅko na pāvakaḥ
 Yadgatvā na nivartante taddhāma-paramaṁ mama-6

ममैवांशो जीवलोके जीवभूतः सनातनः।
 मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति

॥७॥

Mamaivāṁsho jivaloke jīvabhūtaḥ sanātanaḥ
 Manaḥṣhaṣṭhānīndriyāṇi prakṛtisthāni karṣhati-7

-
4. Then saying 'In the Primal Spirit I take refuge,'
That goal should be arduously sought
From whence the primeval energy emanates
And attaining which one returns not.

 5. Free from pride and from delusion,
Over faults of attachment, a victory,
Absorbed in spiritual practices,
Their desires turned away completely,
Free from pairs of opposites,
Which are known as pleasure and pain,
Those who are undeluded then
The everlasting goal attain.

 6. Neither does the sun nor the moon
Nor does the fire ever illumine That,
Having gone there, one returns not,
Such is My supreme habitat!

 7. Becoming an individual soul in this
World-life, an eternal portion of Myself,
Draws the senses and the mind for the sixth-
Which abide in nature- towards itself.
-

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

Sharīram yadavāpnoti yachchāpyutkrāmatīshvarah
Gr̥hitvaitāni saṁyāti vāyurgandhānivāshayāt-8

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥९॥

Shrotram chakshuḥ sparshanam cha rasanam ghrāṇameva cha
Adhisht̥hāya manashchāyam viśhayānupasevate-9

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम्।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

Utkrāmantaṁ sthitaṁ vāpi bhujñānaṁ vā guṇānvitam
Vimūdhā nānupashyanti pashyanti jñānachakshuṣah-10

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥११॥

Yatanto yoginashchainaṁ pashyantyātmanyavasthitam
Yatantoḥpyakṛtātmāno nainaṁ pashyantyachetasah-11

यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१२॥

Yadāditya-gataṁ tejo jagad-bhāsayateSkhīlam
Yachchandramasi yachchāgnau tattejo viddhi māmakam-12

-
8. When the individual soul obtains a body,
And when the body, by the soul is shed,
The soul takes the sense organs and departs
with them,
As the wind takes fragrances from their bed.
9. Presiding over the ear and eye,
Over that of touch, taste and smell,
As well as presiding over the mind,
It enjoys the objects of senses well.
10. When leaving, staying or enjoying,
Suffused by the components thereby,
Alas! The deluded do not see It (but),
They see - those with the wisdom-eye!
11. The yogī-s see It dwelling in the heart,
While they, with perseverance strive.
But the unrefined and the unintelligent,
See It not, although they try.
12. That light which resides in the sun
And which makes the entire world to glow,
That light which is in the moon and fire,
That light is Mine, this you must know.
-

गामाविश्य च भूतानि धारयाम्यहमोजसा।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

Gāmāviśhya cha bhūtāni dhārayāmyahamojasā

Puṣhṇāmi chauṣhadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ-13

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

Ahaṁ vaiśhvānaro bhūtvā prāṇināṁ dehamāshritaḥ

Prāṇāpāna-samā-yuktaḥ pachāmyannaṁ chatur-vidham-14

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च।

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

Sarvasya chāhaṁ hr̥di sanniviṣṭo

Mattaḥ smṛtir-jñānam-apohanaṁ cha

Vedaishcha sarvair-aham-eva vedyo

Vedāntakrd-vedavideva chāham-15

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥

Dvāvimau puruṣhau loke ksharashchākshara eva cha

Ksharaḥ sarvāṇi bhūtāni kūṭasthoḥkshara uchyate-16

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥१७॥

Uttamaḥ Puruṣhastvanyaḥ Paramātmetyudāhṛtaḥ

Yo lokatrayamāviśhya bibhartyavyaya Īshvaraḥ-17

-
13. Suffusing the earth with My energy,
All beings, I sustain.
Becoming the moon, the store of all saps,
The plants and herbs, I maintain.
14. Becoming the fire - Vaishvānara -
In the bodies of beings, I rest,
United with the incoming and outgoing breaths,
The four-fold food I do digest.
15. From Me do memory, wisdom and their loss,
Arise - for in the hearts of all do I lie,
Through all the Veda-s I alone am to be known,
Vedānta's author, the knower of Veda-s am I!
16. The perishable and the imperishable,
Two Persons exist in the world herein,
The immovable is the imperishable,
And the perishable are all beings.
17. But the Supreme Spirit is quite distinct,
The Highest Self is It said to be,
It is the indestructible and eternal Lord,
Who sustains by pervading the worlds three.
-

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

Yasmāt-ksharam-atitoSham-aksharādapi chottamah
AtoSsmi loke vede cha prathitah Purushottamah-18

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम्।

स सर्वविद्भजति मां सर्वभावेन भारत ॥१९॥

Yo māmevamasammūḍho jānāti Purushottamam
Sa sarvavid-bhajati mām sarvabhāvena Bhārata-19

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥२०॥

Iti guhyatamaṁ shāstram-idam-uktaṁ mayāSnagha
Etad-buddhvā buddhimānsyāt-kṛtakṛtyashcha Bhārata-20

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥

Om tatsaditi Shrimad-Bhagavad-Gitāsūpaniṣatsu
Brahma-vidyāyām yoga-shāstre Shri Kṛṣṇārjuna-saṁvāde
Purushottamayogo nāma pañchadashoSdhyāyah



-
18. Since I transcend the perishable,
And as higher than the imperishable I lie,
Therefore in the world and in the Veda,
As Supreme Spirit, acknowledged am I.
19. As the Supreme and Absolute Spirit,
Undeluded, he who knows Me to be so,
O Bhārata, knowing all this, he worships Me,
With his whole being, his heart and soul.
20. O Sinless One, this most mystical teaching
Which has been imparted by Me,
When known by one, he becomes wise,
O Bhārata, and is fulfilled entirely.

Thus in the Upanishad of the glorious Bhagavad Gītā the knowledge of Brahman, the science of yoga, the dialogue between Shri Kṛṣṇa and Arjuna, ends the fifteenth discourse named 'The Yoga of the Supreme Spirit.'



Shri Chitrāpur Math Transliteration Scheme - Use of Diacritical Marks

Letter	Lower-case	Upper-case
अ	a	A
आ	ā	Ā
इ	i	I
ई	ī	Ī
उ	u	U
ऊ	ū	Ū
ऋ	r	R
ॠ	ṛ	Ṛ
लृ	l	L
ॠ	ḷ	Ḹ
ए	e	E
ऐ	ai	Ai / AI
ओ	o	O
औ	au	Au/AU
अं	m̐	M̐
अः	h	H
क्	c/k	C/K
ख्	kh	Kh/KH
ग्	g	G
घ्	gh	Gh/GH
ङ्	ṅ	Ṇ
च्	ch	Ch/CH
छ्	ch	Ch / CH
ज्	j	J
झ्	jh	Jh/JH
ञ्	ñ	Ñ
ट्	t	T
ठ्	th	Th/ TH
ड्	d	D

Letter	Lower-case	Upper-case
ढ्	dh	Dh/DH
ण्	n	N
त्	t	T
थ्	th	Th/TH
द	d	D
ध	dh	Dh/DH
न	n	N
प	p	P
फ	ph	Ph/PH
ब	b	B
भ	bh	Bh/BH
म	m	M
य	y	Y
र	r	R
ल	l	L
व	v/w	V/W
श	sh	Sh/SH
ष	sh	Sh/SH
स	s	S
ह	h	H
ळ	ḷ	Ḹ
क्ष	ksh	Ksh/KSH
ऽ	ṣ	Ṣ
ज्ञ	jñ	Jñ/ JÑ
apple	ā	Ā
orange	ō	Ō
bāngle	ā	Ā
sōng	ō	Ō

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