

Soundarya Lahari

(Adi Shankaracharya)



The Soundarya Lahari (Waves of Beauty) is attributed to the wise Pushpadanta and Adi Shankara. It is said that the first part Ananda Lahari has been etched on Mount Meru by Ganesha or Pushpadanta. Goudapada memorized the writings of Pushpadanta and passed them to his disciple Govinda Bhagavdpada, master of Adi Shankara. The first part describes the mystical experience of the union of Shiva and Shakti, while in the second the Great Mother Shakti is described in all its details.

His verses not only praise the beauty, grace and generosity of the goddess Parvati, but they are a real manual that discusses various tantric rituals, mantras and yantras. So every Sloka becomes a mantra which is associated a Yantra.

It should also be noted that the practices described here must be observed only following the advice of an experienced teacher.

सौन्दर्यलहरी

रचनः आदि शङ्कराचार्य

racana: ādi śaṅkarācārya

प्रथम भागः – आनन्द लहरि

prathama bhāgaḥ – ānanda lahari

भूमौस्खलित पादानाम् भूमिरेवा वलम्बनम् ।
त्वयी जाता पराधानाम् त्वमेव शरणम् शिवे ॥

bhumauskhalita pādānām bhūmirevā valambanam |
tvayī jāta parādhanām tvameva śaraṇam śive ||

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।
अतस्त्वाम् आराध्यां हरि-हर-विरिन्चादिभि रपि
प्रणन्तुं स्तोतुं वा कथ-मक्रत पुण्यः प्रभवति ॥ १ ॥

śivaḥ śaktiā yukto yadi bhavati śaktaḥ prabhavituṃ
na cedevaṃ devo na khalu kuśalaḥ spanditumapi |
atastvām ārādhyāṃ hari-hara-virincādiभि rapi
praṇantuṃ stotuṃ vā katha-makṛta puṇyaḥ prabhavati || 1 ||

तनीयांसुं पांसुं तव चरण पङ्केरुह-भवं
विरिञ्चिः सञ्चिन्वन् विरचयति लोका-नविकलम् ।
वहत्येनं शौरिः कथमपि सहस्रेण शिरसां
हरः सङ्क्षुद्-यैर्न भजति भसितोद्भूल नविधिम् ॥ २ ॥

tanīyāṃsuṃ pāṃsuṃ tava caraṇa paṅkeruha-bhavaṃ
viricñiḥ sañcinvan viracayati lokā-navikalam |
vahatyenaṃ śauriḥ kathamapi sahasreṇa śirasāṃ
haraḥ saṅkṣud-yainaṃ bhajati bhasitoddhūla navidhim || 2 ||

अविद्याना-मन्त-स्तमिर-मिहिर द्वीपनगरी
जडानां चैतन्य-स्तबक मकरन्द श्रुतिझरी ।
दरिद्राणां चिन्तामणि गुणनिका जन्मजलधौ
निमग्नानां दंष्ट्रा मुररिपु वराहस्य भवति ॥ ३ ॥

avidyānā-manta-stimira-mihira dvīpanagarī
jaḍānāṃ caitanya-stabaka makaranda śrutijharī |
daridrāṇāṃ cintāmaṇi guṇanikā janmajaladhau
nimagnānāṃ daṃṣṭrā muraripu varāhasya bhavati || 3 ||

त्वदन्यः पाणिभया-मभयवरदो दैवतगणः
त्वमेका नैवासि प्रकटित-वरभीत्यभिनया ।
भयात् त्रातुं दातुं फलमपि च वाञ्छासमधिकं
शरण्ये लोकानां तव हि चरणावेव निपुणौ ॥ ४ ॥

tvadanyaḥ pāṇibhayā-mabhayavarado daivatagaṇaḥ
tvamekā naivāsi prakṛṭita-varabhītyabhinayā |
bhayāt trātuṃ dātuṃ phalamapi ca vāñchāsamadhikam
śaraṇye lokānāṃ tava hi caraṇāveva nipuṇau || 4 ||

हरिस्त्वामारध्य प्रणत-जन-सौभाग्य-जननीं
पुरा नारी भूत्वा पुररिपुमपि क्षोभ मनयत् ।
स्मरोऽपि त्वां नत्वा रतिनयन-लेह्येन वपुषा
मुनीनामप्यन्तः प्रभवति हि मोहाय महताम् ॥ ५ ॥

haristvāmāradhya praṇata-jana-saubhāgya-jananiṃ
purā nārī bhūtvā puraripumapi kṣobha manayat |
smaro'pi tvāṃ natvā ratinayana-lehyena vapuṣā
munināmapyantaḥ prabhavati hi mohāya mahatām || 5 ||

धनुः पौष्पं मौर्वी मधुकरमयी पञ्च विशिखाः
वसन्तः सामन्तो मलयमरु-दायोधन-रथः ।
तथाप्येकः सर्व हिमगिरिसुते कामपि कृपां
अपाङ्गात्ते लब्ध्वा जगदिद-मनङ्गो विजयते ॥ ६ ॥

dhanuḥ pauṣpaṃ maurvī madhukaramayī pañca viśikhāḥ
vasantaḥ sāmanto malayamaru-dāyodhana-rathaḥ |
tathāpyekaḥ sarvaṃ himagirisute kāmapi kṛpāṃ
apāṅgātte labdhvā jagadida-maṅgo vijayate || 6 ||

क्वणत्काञ्ची-दामा करि कलभ कुम्भ-स्तननता
परिक्षीणा मध्ये परिणत शरच्चन्द्र-वदना ।
धनुर्बाणान् पाशं सृणिमपि दधाना करतलैः
पुरस्ता दास्तां नः पुरमथितु राहो-पुरुषिका ॥ ७ ॥

kvaṇatkāñcī-dāmā kari kalabha kumbha-stananatā
parikṣiṇā madhye pariṇata śaracchandra-vadanā |
dhanurbāṇān pāśaṃ sṛṇimapi dadhānā karatalaiḥ
purastā dāstāṃ naḥ puramathitu rāho-puruṣikā || 7 ||

सुधासिन्धोर्मध्ये सुरविट-पिवाटी-परिवृते
मणिद्वीपे नीपो-पवनवति चिन्तामणि गृहे ।
शिवकारे मञ्चे परमशिव-पर्यङ्क निलयाम्
भजन्ति त्वां धन्याः कतिचन चिदानन्द-लहरीम् ॥ ८ ॥

महीं मूलाधारे कमपि मणिपूरे हुतवहं
स्थितं स्वधिष्ठाने हृदि मरुत-माकाश-मुपरि ।
मनोऽपि भ्रूमध्ये सकलमपि भित्वा कुलपथं
सहसारे पद्मे स हरहसि पत्या विहरसे ॥ ९ ॥

सुधाधारासारै-श्चरणयुगलान्त-र्विगलितैः
प्रपञ्चं सिञ्चन्ती पुनरपि रसाम्नाय-महसः।
अवाप्य स्वां भूमिं भुजगनिभ-मध्युष्ट-वलयं
स्वमात्मानं कृत्वा स्वपिषि कुलकुण्डे कुहरिणि ॥ १० ॥

चतुर्भिः श्रीकण्ठैः शिवयुवतिभिः पञ्चभिपि
प्रभिन्नाभिः शम्भोर्नवभिरपि मूलप्रकृतिभिः ।
चतुश्चत्वारिंशद्-वसुदल-कलाश्च-त्रिवलय-
त्रिरेखभिः सार्धं तव शरणकोणाः परिणताः ॥ ११ ॥

त्वदीयं सौन्दर्यं तुहिनगिरिकन्ये तुलयितुं
कवीन्द्राः कल्पन्ते कथमपि विरिञ्चि-प्रभृतयः ।
यदालोकौत्सुक्या-दमरललना यान्ति मनसा
तपोभिर्दुष्प्रापामपि गिरिश-सायुज्य-पदवीम् ॥ १२ ॥

नरं वर्षीयांसं नयनविरसं नर्मसु जडं
तवापाङ्गालोके पतित-मनुधावन्ति शतशः ।
गलद्वेणीबन्धाः कुचकलश-विस्त्रिस्त-सिचया
हटात् त्रुट्यत्काञ्च्यो विगलित-दुकूला युवतयः ॥ १३ ॥

क्षितौ षट्पञ्चाशद्-द्विसमधिक-पञ्चाश-दुदके
हुतशे द्वाषष्टि-श्चतुरधिक-पञ्चाश-दनिने ।
दिवि द्विः षट् त्रिंशन् मनसि च चतुःषष्टिरिति ये
मयूखा-स्तेषा-मप्युपरि तव पादाम्बुज-युगम् ॥ १४ ॥

शरज्ज्योत्सना शुद्धां शशियुत-जटाजूट-मकुटां
वर-त्रास-त्राण-स्फटिकघुटिका-पुस्तक-कराम् ।
सकृन्न त्वा नत्वा कथमिव सतां सन्नदधते
मधु-क्षीर-द्राक्षा-मधुरिम-धुरीणाः फणितयः ॥ १५ ॥

कवीन्द्राणां चेतः कमलवन-बालातप-रुचिं
भजन्ते ये सन्तः कतिचिदरुणामेव भवतीम् ।
विरिञ्चि-प्रेयस्या-स्तरुणतर-श्रृङ्गर लहरी-
गभीराभि-र्वग्भिः विदधति सतां रञ्जनममी ॥ १६ ॥

सवित्रीभि-र्वाचां चशि-मणि शिला-भङ्ग रुचिभि-
र्वशिन्यद्याभि-स्त्वां सह जननि सञ्चिन्तयति यः ।
स कर्ता काव्यानां भवति महतां भङ्गिरुचिभि-
र्वचोभि-र्वाग्देवी-वदन-कमलामोद मधुरैः ॥ १७ ॥

sudhāsindhormadhye suraviṭa-pivāṭī-parivṛte
maṇidvīpe nīpo-pavanavati cintāmaṇi gr̥he |
śivakāre mañce paramaśiva-paryaṅka nilayām
bhajanti tvāṃ dhanyāḥ katicana cidānanda-laharīm || 8 ||

mahiṃ mūlādhāre kamapi maṇipūre hutavaham
sthitam svadhiṣṭhāne hṛdi maruta-mākāśa-mupari |
mano'pi bhrūmadhye sakalamapi bhivā kulapatham
sahasrāre padme sa harahasi patyā viharase || 9 ||

sudhādhārāsārai-ścaraṇayugalānta-rvicalitaiḥ
prapañcam sinñtī punarapi rasāmnāya-mahasah |
avāpyā svām bhūmiṃ bhujaganibha-madhyuṣṭa-valayaṃ
svamātmānaṃ kṛtvā svapiṣi kulakuṇḍe kuhariṇi || 10 ||

caturbhiḥ śrīkaṇṭhaiḥ śivayuvatibhiḥ pañcabhipi
prabhinnābhiḥ śambhornavabhirapi mūlaprakṛtibhiḥ |
catuṣcatvāriṃśad-vasudala-kalāśc-trivalaya-
trirekhabhiḥ sārḍham tava śaraṇakoṇāḥ pariṇatāḥ || 11 ||

tvadiyaṃ saundaryam tuhinagirikanye tulayitum
kavīndrāḥ kalpante kathamapi viriñci-prabhṛtayaḥ |
yadālokoutsukyā-damaralalanā yānti manasā
tapobhirduṣṭprāpāmapi giriśa-sāyujya-padavīm || 12 ||

naram varṣīyāṃsam nayanaviraṣam narmasu jaḍam
tavāpāṅgāloke patita-manudhāvanti śataśah |
galadveṇībandhāḥ kucakalaśa-vistrista-sicayā
haṭāt trutyatkāñyo vicalita-dukūlā yuvatayaḥ || 13 ||

kṣitau ṣaṭpañcāśad-dvisamadhika-pañcāśa-dudake
hutaśe dvāṣaṣṭi-ścaturadhika-pañcāśa-danile |
divi diviḥ ṣaṭ trimśan manasi ca catuḥṣaṣṭiriti ye
mayūkhā-steṣā-mapypari tava pādāmbuja-yugam || 14 ||

śarajjyotsnā śuddhām śāsiyuta-jaṭajūṭa-makuṭam
vara-trāsa-trāṇa-sphaṭikaghuṭikā-pustaka-karām |
sakarṇna tvā natvā kathamiva satām sannidadhate
madhu-kṣīra-drākṣā-madhurima-dhuriṇāḥ phaṇitayaḥ || 15 ||

kavīndrāṇām cetaḥ kamalavana-bālātapa-ruciṃ
bhajante ye santaḥ katicidarūṇameva bhavatim |
viriñci-preyasyā-staruṇatara-śrṛṅgara laharī-
gabhirābhi-rvāgbhiḥ rvidadhate satām rañjanamamī || 16 ||

savitrībhi-rvācām caśi-maṇi śilā-bhaṅga rucibhi-
rvaśinyadyābhi-stvām saha janani sañcintayati yaḥ |
sa kartā kāvyānām bhavati mahatām bhaṅgirucibhi-
rvacobhi-rvāgdevī-vadana-kamalāmōda madhuraiḥ || 17 ||

तनुच्छायाभिस्ते तरुण-तरणि-श्रीसरणिभि-
दिवं सर्वा-मुर्वी-मरुणिमनि मग्नां स्मरति यः ।
भवन्त्यस्य त्रस्य-द्वनहरिण-शालीन-नयनाः
सहोर्वश्या वश्याः कति कति न गीर्वाण-गणिकाः ॥ १८ ॥

मुखं बिन्दुं कृत्वा कुचयुगमध-स्तस्य तदधो
हरार्धं ध्यायेद्यो हरमहिषि ते मन्मथकलाम् ।
स सद्यः सङ्क्षोभं नयति वनिता इत्यतिलघु
त्रिलोकीमप्याशु भ्रमयति रवीन्दु-स्तनयुगाम् ॥ १९ ॥

किरन्ती-मङ्गेभ्यः किरण-निकुरुम्बमृतरसं
हृदि त्वा माधत्ते हिमकरशिला-मूर्तिमिव यः ।
स सर्पाणां दर्पं शमयति शकुन्तधिप इव
ज्वरप्लुष्टान् दृष्ट्या सुखयति सुधाधारसिरया ॥ २० ॥

तटिल्लेखा-तन्वीं तपन शशि वैश्वानर मयीं
निष्पणां षण्णामप्युपरि कमलानां तव कलाम् ।
महापद्मातव्यां मृदित-मलमायेन मनसा
महान्तः पश्यन्तो दधति परमाह्लाद-लहरीम् ॥ २१ ॥

भवानि त्वं दासे मयि वितर दृष्टिं सकरुणां
इति स्तोतुं वाञ्छन् कथयति भवानि त्वमिति यः ।
तदैव त्वं तस्मै दिशसि निजसायुज्य-पदवीं
मुकुन्द-ब्रम्हेन्द्र स्फुट मकुट नीराजितपदाम् ॥ २२ ॥

त्वया हृत्वा वामं वपु-रपरितृप्तेन मनसा
शरीरार्धं शम्भो-रपरमपि शङ्के हृतमभूत् ।
यदेतत् त्वद्रूपं सकलमरुणाभं त्रिनयनं
कुचाभ्यामानमं कुटिल-शशिचूडाल-मकुटम् ॥ २३ ॥

जगत्सूते धाता हरिरवति रुद्रः क्षपयते
तिरस्कुर्व-न्नेतत् स्वमपि वपु-रीश-स्तिरयति ।
सदा पूर्वः सर्वं तदिदं मनुगृह्णाति च शिव-
स्तवाजा मलम्ब्य क्षणचलितयो भ्रूलतिकयोः ॥ २४ ॥

त्रयाणां देवानां त्रिगुण-जनितानां तव शिवे
भवेत् पूजा पूजा तव चरणयो-र्या विरचिता ।
तथा हि त्वत्पादोद्वहन-मणिपीठस्य निकटे
स्थिता ह्येते-शश्वन्मुकुलित करोत्तंस-मकुटाः ॥ २५ ॥

विरिञ्चिः पञ्चत्वं व्रजति हरिराप्नोति विरतिं
विनाशं कीनाशो भजति धनदो याति निधनम् ।
वितन्द्री माहेन्द्री-विततिरपि संमीलित-दृशा
महासंहारेऽस्मिन् विहरति सति त्वत्पति रसौ ॥ २६ ॥

जपो जल्पः शिल्पं सकलमपि मुद्राविरचना
गतिः प्रादक्षिण्य-क्रमण-मशनाद्या हुति-विधिः ।
प्रणामः संवेशः सुखमखिल-मात्मार्पण-दृशा
सपर्या पर्याय-स्तव भवतु यन्मे विलसितम् ॥ २७ ॥

tanucchāyābhiste taruṇa-taraṇi-śrīsarāṇibhi-
rdivaṃ sarvā-murvī-maruṇimani magnāṃ smarati yaḥ |
bhavantyasya trasya-dvanahariṇa-śālīna-nayanāḥ
sahorvaśyā vaśyāḥ kati kati na gīrvāṇa-gaṇikāḥ || 18 ||

mukhaṃ binduṃ kṛtvā kucayugamadha-stasya tadadho
harārdhaṃ dhyāyedyo haramahīṣi te manmathakalām |
sa sadyaḥ saṅkṣobhaṃ nayati vanitā ityatilaghu
trilokīmapyāśu bhramayati ravīndu-stanayugām || 19 ||

kirantī-maṅgebhyaḥ kiraṇa-nikurumbamṛtarasaṃ
hr̥di tvā mādhatte himakaraśilā-mūrtimiva yaḥ |
sa sarpāṇāṃ darpaṃ śamayati śakuntadhipa iva
jvarapluṣṭān dr̥ṣṭyā sukhayati sudhādhārasirayā || 20 ||

taṭillekhā-tanvīm tapana śaśi vaiśvānara mayīm
niṣṇṇāṃ ṣaṇṇāmapyupari kamalānāṃ tava kalām |
mahāpadmātavayāṃ mṛdita-malamāyena manasā
mahāntaḥ paśyanto dadhati paramāhlāda-laharīm || 21 ||

bhavāni tvam̐ dāse mayi vitara dr̥ṣṭim̐ sakaruṇām̐
iti stotuṃ vāñchan kathayati bhavāni tvam̐iti yaḥ |
tadaiva tvam̐ tasmai diśasi nijasāyujya-padavīm̐
mukunda-bramhendra sphuṭa makuṭa nīrajitapadām̐ || 22 ||

tvayā hr̥tvā vāmaṃ vapu-raparitr̥ptena manasā
śarīrārdhaṃ śambho-raparamapi śaṅke hr̥tamabhūt |
yadetat tvadrūpaṃ sakalamaruṇābhaṃ trinayanam̐
kucābhyāmānamraṃ kuṭīla-śaśicūḍāla-makuṭam̐ || 23 ||

jagatsūte dhātā hariravati rudraḥ kṣapayate
tiraskurva-nnetat svamapi vapu-rīśa-stirayati |
sadā pūrvaḥ sarvaṃ tadida manugr̥hṇāti ca śiva-
stavājñā malambya kṣaṇacalitayo rbr̥ūlatikayoḥ || 24 ||

trayāṇāṃ devānāṃ triguṇa-janitānāṃ tava śive
bhavet pūjā pūjā tava caraṇayo-ryā viracitā |
tathā hi tvatpādodvahana-maṇipīṭhasya nikaṭe
sthitā hyete-śaśvanmukulita karottaṃsa-makuṭāḥ || 25 ||

viriñciḥ pañcatvaṃ vrajati harirāpnoti viratiṃ
vināśaṃ kināśo bhajati dhanado yāti nidhanam̐ |
vitandri māhendri-vitatirapi saṃmīlita-dr̥śā
mahāsaṃhāre'smin viharati sati tvatpati rasau || 26 ||

japo jalpaḥ śilpaṃ sakalamapi mudrāvīracanā
gatiḥ prādakṣiṇya-kramaṇa-maśanādyā huti-vidhiḥ |
praṇāmaḥ saṃveśaḥ sukhamakṣhila-mātmārpaṇa-dr̥śā
saparyā paryāya-stava bhavatu yanme vilasitam̐ || 27 ||

सुधामप्यास्वाद्य प्रति-भय-जरमृत्यु-हरिणीं
विपद्यन्ते विश्वे विधि-शतमखाद्या दिविषदः ।
करालं यत् क्ष्वेलं कबलितवतः कालकलना
न शम्भोस्तन्मूलं तव जननि ताटङ्क महिमा ॥ २८ ॥

किरीटं वैरिञ्चं परिहर पुरः कैटभभिदः
कठोरे कोठीरे स्कलसि जहि जम्भारि-मकुटम् ।
प्रणम्रेष्वेतेषु प्रसभ-मुपयातस्य भवनं
भवस्यभ्युत्थाने तव परिजनोक्ति-र्विजयते ॥ २९ ॥

स्वदेहोद्भूताभि-र्घृणिभि-रणिमाद्याभि-रभितो
निषेव्ये नित्ये त्वा महमिति सदा भावयति यः ।
किमाश्चर्यं तस्य त्रिनयन-समृद्धिं तृणयतो
महासंवर्ताग्नि-र्विरचयति नीराजनविधिम् ॥ ३० ॥

चतुः-षष्टया तन्त्रैः सकल मतिसन्धाय भुवनं
स्थितस्तत्तत्-सिद्धिं प्रसव परतन्त्रैः पशुपतिः ।
पुनस्त्व-न्निरब्ध्या दखिल-पुरुषार्थैक घटना-
स्वतन्त्रं ते तन्त्रं क्षितितल मवातीतर-दिदम् ॥ ३१ ॥

शिवः शक्तिः कामः क्षिति-रथ रविः शीतकिरणः
स्मरो हंसः शक्र-स्तदनु च परा-मार-हरयः ।
अमी हल्लेखाभि-स्तिसृभि-रवसानेषु घटिता
भजन्ते वर्णास्ते तव जननि नामावयवताम् ॥ ३२ ॥

स्मरं योनिं लक्ष्मीं त्रितय-मिद-मादौ तव मनो
निधायैके नित्ये निरवधि-महाभोग-रसिकाः ।
भजन्ति त्वां चिन्तामणि-गुणनिबद्धाक्ष-वलयाः
शिवाग्नौ जुहवन्तः सुरभिघृत-धाराहुति-शतैः ॥ ३३ ॥

शरीरं त्वं शम्भोः शशि-मिहिर-वक्षोरुह-युगं
तवात्मानं मन्ये भगवति नवात्मान-मनघम् ।
अतः शेषः शेषीत्यय-मुभय-साधारणतया
स्थितः सम्बन्धो वां समरस-परानन्द-परयोः ॥ ३४ ॥

मनस्त्वं व्योम त्वं मरुदसि मरुत्सारथि-रसि
त्वमाप-स्त्वं भूमि-स्त्वयि परिणतायां न हि परम् ।
त्वमेव स्वात्मानं परिणमयितुं विश्व वपुषा
चिदानन्दाकारं शिवयुवति भावेन विभृषे ॥ ३५ ॥

तवाजचक्रस्थं तपन-शशि कोटि-द्युतिधरं
परं शम्भु वन्दे परिमिलित-पार्श्वं परचिता ।
यमारार्थयन् भक्त्या रवि शशि शुचीना-मविषये
निरालोके ऽलोके निवसति हि भालोक-भुवने ॥ ३६ ॥

विशुद्धौ ते शुद्धस्फटिक विशदं व्योम-जनकं
शिवं सेवे देवीमपि शिवसमान-व्यवसिताम् ।
ययोः कान्त्या यान्त्याः शशिकिरण-सारूप्यसरणे
विधूतान्त-ध्वान्ता विलसति चकोरीव जगती ॥ ३७ ॥

sudhāmapyāsvādya prati-bhaya-jaramṛtyu-hariṇiṃ
vipadyante viśve vidhi-śatamakhādyā diviṣadaḥ |
karālaṃ yat kṣvelaṃ kabalitavataḥ kālakalanā
na śambhoṣtanmūlaṃ tava janani tāṭaṅka mahimā || 28 ||

kirīṭaṃ vairiñcaṃ parihara puraḥ kaitabhabhidaḥ
kaṭhore koṭhīre skalasi jahi jambhāri-makuṭam |
praṇamreṣveteṣu prasabha-mupayātasya bhavanaṃ
bhavasyabhyutthāne tava parijanokti-rvijayate || 29 ||

svadehodbhūtābhi-rghṛṇibhi-ṛaṇimādyābhi-rabhito
niṣevye nitye tvā mahamiti sadā bhāvayati yaḥ |
kimāścaryaṃ tasya trinayana-samṛddhiṃ tṛṇayato
mahāsaṃvartāgni-rviracayati nīrājanavidhim || 30 ||

catuḥ-ṣaṣṭayā tantraiḥ sakala matisandhāya bhuvanaṃ
sthitastatṭa-siddhi prasava paratantraiḥ paśupatiḥ |
punastva-nnirbandhā dakhila-puruṣārthaika ghaṭana-
svatantraṃ te tantraṃ kṣititala mavātītara-didam || 31 ||

śivaḥ śaktiḥ kāmaḥ kṣiti-ratha raviḥ śītakiraṇaḥ
smaro haṃsaḥ śakra-stadanu ca parā-māra-harayaḥ |
amī hṛllekhābhi-stisṛbhi-ravasāneṣu ghaṭitā
bhajante varṇāste tava janani nāmāvayavatām || 32 ||

smaraṃ yoniṃ lakṣmīṃ tritaya-mida-mādau tava mano
nidhāyaika nitye niravadhi-mahābhoga-rasikāḥ |
bhajanti tvāṃ cintāmaṇi-guṇanibaddhākṣa-valayāḥ
śivāgnau juhvantaḥ surabhighṛta-dhārāhuti-śatai || 33 ||

śarīraṃ tvaṃ śambhoḥ śaśi-mihira-vakṣoruha-yugaṃ
tavātmānaṃ manye bhagavati navātmāna-managham |
ataḥ śeṣaḥ śeṣītyaya-mubhaya-sādhāraṇatayā
sthiṭaḥ sambandho vāṃ samarasa-parānanda-parayoḥ || 34 ||

manastvaṃ vyoma tvaṃ marudasi marutsārathi-rasi
tvamāpa-stvaṃ bhūmi-stvayī pariṇatāyāṃ na hi param |
tvameva svātmānaṃ pariṇmayituṃ viśva vapuṣā
cidānandākāraṃ śivayuvati bhāvena bibhṛṣe || 35 ||

tavājñacakraṣṭhaṃ tapana-śaśi koṭi-dyutidharaṃ
paraṃ śambhu vande parimilita-pārśvaṃ paracitā |
yamārādhyāna bhaktyā ravi śaśi śucinā-maviṣaye
nirāloke 'loke nivasati hi bhāloka-bhuvane || 36 ||

viśuddhau te śuddhasphatika viśadaṃ vyoma-janakam
śivaṃ seve devīmapi śivasamāna-vyavasitām |
yayoḥ kāntyā yāntyāḥ śaśikiraṇ-sārūpyasaraṇe
vidhūtānta-rdhvāntā vilasati cakorīva jagatī || 37 ||

समुन्मीलत् संवित्कमल-मकरन्दैक-रसिकं
भजे हंसदवन्द्वं किमपि महतां मानसचरम् ।
यदालापा-दष्टादश-गुणित-विद्यापरिणतिः
यदादत्ते दोषाद् गुण-मखिल-मदभ्यः पय इव ॥ ३८ ॥

तव स्वाधिष्ठाने हुतवह-मधिष्ठाय निरतं
तमीडे संवर्तं जननि महतीं तां च समयाम् ।
यदालोके लोकान् दहति महसि क्रोध-कलिते
दयाद्रा या दृष्टिः शिशिर-मुपचारं रचयति ॥ ३९ ॥

तटित्वन्तं शक्त्या तिमिर-परिपन्थि-स्फुरणया
स्फुर-न्ना नरत्नाभरण-परिणद्धेन्द्र-धनुषम् ।
तव श्यामं मेघं कमपि मणिपूरैक-शरणं
निषेवे वर्षन्तं-हरमिहिर-तप्तं त्रिभुवनम् ॥ ४० ॥

तवाधारे मूले सह समयया लास्यपरया
नवात्मान मन्ये नवरस-महाताण्डव-नटम् ।
उभाभ्या मेताभ्या-मुदय-विधि मुद्दिश्य दयया
सनाथाभ्यां जज्ञे जनक जननीमत् जगदिदम् ॥ ४१ ॥

द्वितीय भागः – सौन्दर्य लहरी

गतैर्माणिक्वत्वं गगनमणिभिः सान्द्रघटितं
किरीटं ते हैमं हिमगिरिसुते कीतयति यः ॥
स नीडेयच्छाया-च्छुरण-शकलं चन्द्र-शकलं
धनुः शौनासीरं किमिति न निबध्नाति धिषणाम् ॥ ४२ ॥

धुनोतु ध्वान्तं न-स्तुलित-दलितेन्दीवर-वनं
घनस्निग्ध-शलक्षणं चिकुर निकुरुम्बं तव शिवे ।
यदीयं सौरभ्यं सहज-मुपलब्धं सुमनसो
वसन्त्यस्मिन् मन्ये बलमथन वाटी-वितपिनाम् ॥ ४३ ॥

तनोतु क्षेमं न-स्तव वदनसौन्दर्यलहरी
परीवाहस्रोतः-सरणिरिव सीमन्तसरणिः ।
वहन्ती- सिन्दूरं प्रबलकबरी-भार-तिमिर
द्विषां बृन्दै-र्वन्दीकृतमेव नवीनार्क केरणम् ॥ ४४ ॥

अराले स्वाभाव्या-दलिकलभ-सश्रीभि रलकैः
परीतं ते वक्त्रं परिहसति पङ्केरुहरुचिम् ।
दरस्मेरे यस्मिन् दशनरुचि किञ्जल्क-रुचिरे
सुगन्धौ माद्यन्ति स्मरदहन चक्षु-र्मधुलिहः ॥ ४५ ॥

ललाटं लावण्य द्युति विमल-माभाति तव यत्
द्वितीयं तन्मन्ये मकुटघटितं चन्द्रशकलम् ।
विपर्यास-न्यासा दुभयमपि सम्भूय च मिथः
सुधालेपस्यूतिः परिणमति राका-हिमकरः ॥ ४६ ॥

samunmīlat saṃvitkamala-makarandaika-rasikaṃ
bhaje haṃsadvandvaṃ kimapi mahatāṃ mānasacaram |
yadālapā-daṣṭādaśa-guṇita-vidyāpariṇatiḥ
yadādatte doṣād guṇa-makhila-madbhyaḥ paya iva || 38 ||

tava svādhiṣṭhāne hutavaha-madhiṣṭhāya niratam
tamīḍe saṃvartam janani mahatīm tāṃ ca samayām |
yadāloke lokān dahati mahasi krodha-kalite
dayādrā yā dṛṣṭiḥ śīsira-mupacāraṃ racayati || 39 ||

taṭitvantaṃ śaktyā timira-paripanthi-sphuraṇayā
sphura-annā naratnābharaṇa-pariṇaddhendra-dhanuṣam |
tava śyāmaṃ meghaṃ kamapi maṇipūraika-śaraṇam
niṣeive varṣantaṃ-haramihira-taptaṃ tribhuvanam || 40 ||

tavādhāre mūle saha samayayā lāsya-parayā
navātmāna manye navarasa-mahātāṇḍava-naṭam |
ubhābhyā metābhyā-mudaya-vidhi muddiśya dayayā
sanāthābhyāṃ jajñe janaka janānīmat jagadidam || 41 ||

dvitiya bhāgaḥ – saundarya lahari

gatai-rmāṇikyatvaṃ gaganamaṇibhiḥ sāndraghaṭitaṃ
kirīṭam te haimaṃ himagirisute kītayati yaḥ ||
sa nīḍeyacchāyā-cchurāṇa-śakalaṃ candra-śakalaṃ
dhanuḥ śaunāsiraṃ kimiti na nibadhnāti dhiṣaṇām || 42 ||

dhunotu dhvāntaṃ na-stulita-dalitendīvara-vaṇam
ghanasniḡdha-ślakṣṇam cikura nikurumbaṃ tava śive |
yadīyaṃ saurabhyaṃ sahaja-mupalabdhuṃ sumanaso
vasantyaṣmin manye balamathana vāṭi-viṭapinām || 43 ||

tanotu kṣemaṃ na-stava vadanasaundaryalaharī
parīvāhasrotaḥ-saraṇiriva śīmantasaraṇiḥ |
vahantī- sindūraṃ prabalakabarī-bhāra-timira
dviṣāṃ bṛndai-rvandīkṛtameva navīnārka keraṇam || 44 ||

arālai svābhāvya-dalikalabha-saśrībhi ralakaiḥ
parītaṃ te vaktraṃ parihasati paṅkeruharucim |
darasmere yasmin daśanaruci kiñjalka-rucire
sugandhau mādyanti smaradahana cakṣu-rmadhulihaḥ || 45 ||

lalāṭam lāvaṇya dyuti vimala-mābhāti tava yat
dvitīyaṃ tanmanyē makuṭaghaṭitaṃ candraśakalam |
viparyāsa-nyāsā dubhayamapi sambhūya ca mithaḥ
sudhālepasyūtiḥ pariṇamati rākā-himakaraḥ || 46 ||

भ्रुवौ भुग्ने किञ्चिद्भुवन-भय-भङ्गव्यसनिनि
त्वदीये नेत्राभ्यां मधुकर-रुचिभ्यां धृतगुणम् ।
धनु र्मन्ये सव्येतरकर गृहीतं रतिपतेः
प्रकोष्ठे मुष्टौ च स्थगयते निगूढान्तर-मुमे ॥ ४७ ॥

अहः सूते सव्य तव नयन-मर्कात्मकतया
त्रियामां वामं ते सृजति रजनीनायकतया ।
तृतीया ते दृष्टि-दरदलित-हेमाम्बुज-रुचिः
समाधत्ते सन्ध्यां दिवसर-निशयो-रन्तरचरीम् ॥ ४८ ॥

विशाला कल्याणी स्फुटरुचि-रयोध्या कुवलयैः
कृपाधाराधारा किमपि मधुराऽऽभोगवतिका ।
अवन्ती दृष्टिस्ते बहुनगर-विस्तार-विजया
ध्रुवं तत्तन्नाम-व्यवहरण-योग्याविजयते ॥ ४९ ॥

कवीनां सन्दर्भ-स्तबक-मकरन्दैक-रसिकं
कटाक्ष-व्याक्षेप-भ्रमरकलभौ कर्णयुगलम् ।
अमुञ्चन्तौ दृष्ट्वा तव नवरसास्वाद-तरलौ
असूया-संसर्गा-दलिकनयनं किञ्चिदरुणम् ॥ ५० ॥

शिवे शङ्गारार्द्रा तदितरजने कुत्सनपरा
सरोषा गङ्गायां गिरिशचरिते विस्मयवती ।
हराहिभ्यो भीता सरसिरुह सौभाग्य-जननी
सखीषु स्मेरा ते मयि जननि दृष्टिः सकरुणा ॥ ५१ ॥

गते कर्णाभ्यर्णं गरुत इव पक्ष्माणि दधती
पुरां भेतु-श्चित्तप्रशम-रस-विद्रावण फले ।
इमे नेत्रे गोत्राधरपति-कुलोत्तंस-कलिके
तवाकर्णाकृष्ट स्मरशर-विलासं कलयतः ॥ ५२ ॥

विभक्त-त्रैवर्ण्यं व्यतिकरित-लीलाञ्जनतया
विभाति त्वन्नेत्र त्रितय मिद-मीशानदयिते ।
पुनः स्रष्टुं देवान् द्रुहिण हरि-रुद्रानुपरतान्
रजः सत्वं वेभ्रत् तम इति गुणानां त्रयमिव ॥ ५३ ॥

पवित्रीकर्तुं नः पशुपति-पराधीन-हृदये
दयामित्रैर्नैत्रै-ररुण-धवल-श्याम रुचिभिः ।
नदः शोणो गङ्गा तपनतनयेति ध्रुवमुम्
त्रयाणां तीर्थाना-मुपनयसि सम्भेद-मनघम् ॥ ५४ ॥

निमेषोन्मेषाभ्यां प्रलयमुदयं याति जगति
तवेत्याहुः सन्तो धरणिधर-राजन्यतनये ।
त्वदुन्मेषाज्जातं जगदिद-मशेषं प्रलयतः
परेत्रातुं शङ्के परिहृत-निमेषा-स्तव दृशः ॥ ५५ ॥

तवापर्णे कर्णे जपनयन पैशुन्य चकिता
निलीयन्ते तोये नियत मनिमेषाः शफरिकाः ।
इयं च श्री-र्बद्धच्छदपुटकवाटं कुवलयं
जहाति प्रत्यूषे निशि च विघतय्य प्रविशति ॥ ५६ ॥

bhruvau bhugne kiñcidbhuvana-bhaya-bhaṅgavyasanini
tvadiye netrābhyāṃ madhukara-rucibhyāṃ dhṛtaguṇam |
dhanu rmanyē savyētarakara gr̥hītaṃ ratipateḥ
prakōṣṭhe muṣṭau ca sthagayate nigūḍhāntara-mume || 47 ||

ahaḥ sūte savya tava nayana-markātmakatayā
triyāmāṃ vāmaṃ te srjati rajanīnāyakatayā |
tṛtīyā te dṛṣṭi-rdaradalita-hemāmbuja-ruciḥ
samādhatte sandhyāṃ divasar-nīśayo-rantaracarīm || 48 ||

viśālā kalyāṇī sphutaruci-rayodhyā kuvalayaiḥ
kr̥pādhārādhārā kimapi madhurā"bhogavatikā |
avantī dṛṣṭiste bahunagara-vistāra-vijayā
dhruvaṃ tattannāma-vyavaharaṇa-yogyāvijayate || 49 ||

kavīnāṃ sandarbha-stabaka-makarandaika-rasikaṃ
kaṭākṣa-vyākṣepa-bhramarakalabhau karṇayugalam |
amuñcantaḥ dṛṣṭvā tava navarasāsvāda-taralau
asūyā-samsargā-dalikanayanaṃ kiñcidaruṇam || 50 ||

śive śaṅgārādrā taditarajane kutsanaparā
saroṣā gaṅgāyāṃ girīśacarite vismayavatī |
harāhibhyo bhītā sarasiruha saubhāgya-janani
sakhīṣu smerā te mayi janani dṛṣṭiḥ sakaruṇā || 51 ||

gate karṇābhyarṇaṃ garuta iva pakṣmāṇi dadhatī
purāṃ bhettu-ścittaprasāma-rasa-vidrāvaṇa phale |
ime netre gotrādharaṇi-kulottamsa-kalike
tavākarnākṛṣṭa smaraśara-vilāsaṃ kalayataḥ || 52 ||

vibhakta-traivarṇyaṃ vyatikarita-līlāñjanatayā
vibhāti tvannetra tritaya mida-mīśānadayite |
punaḥ sraṣṭuṃ devān druhiṇa hari-rudrānuparatān
rajaḥ satvaṃ vebhrat tama iti guṇānāṃ trayamiva || 53 ||

pavitrikartuṃ naḥ paśupati-parādhīna-hṛdaye
dayāmitrai metrai-raruṇa-dhava-la-śyāma rucibhiḥ |
nadaḥ śoṇo gaṅgā tapanatanayeti dhruvamum
trayāṇāṃ tīrthānā-mupanayasi sambheda-managham || 54 ||

nimeṣonmeṣābhyāṃ pralayamudayaṃ yāti jagati
tavetyāhuḥ santo dharaṇidhara-rājanyatanaye |
tvadunmeṣājātaṃ jagadida-maśeṣaṃ pralayataḥ
paretrātuṃ śaṃñke parihṛta-nimeṣā-stava dṛśaḥ || 55 ||

tavāparṇe karṇe japanayana paśunya cakitā
nilīyante toye niyata manimeṣāḥ śapharikāḥ |
iyaṃ ca śrī-rbaddhacchadapuṭakavāṭaṃ kuvalayaṃ
jahāti pratyūṣe nīśi ca vighatayya praviśati || 56 ||

दृशा द्राघीयस्या दरदलित नीलोत्पल रुचा
दवीयांसं दीनं स्नपा कृपया मामपि शिवे ।
अनेनायं धन्यो भवति न च ते हानिरियता
वने वा हर्म्ये वा समकर निपातो हिमकरः ॥ ५७ ॥

अरालं ते पालीयुगल-मगराजन्यतनये
न केषा-माधत्ते कुसुमशर कोदण्ड-कुतुकम् ।
तिरश्चीनो यत्र श्रवणपथ-मुल्लङ्घ्य विलसन्
अपाङ्ग व्यासङ्गो दिशति शरसन्धान धिषणाम् ॥ ५८ ॥

स्फुरद्गण्डाभोग-प्रतिफलित ताट्ङ्क युगलं
चतुश्चक्रं मन्ये तव मुखमिदं मन्मथरथम् ।
यमारुह्य द्रुह्य त्यवनिरथ मर्केन्दुचरणं
महावीरो मारः प्रमथपतये सज्जितवते ॥ ५९ ॥

सरस्वत्याः सूक्ती-रमृतलहरी कौशलहरीः
पिबन्त्याः शर्वाणि श्रवण-चुलुकाभ्या-मविरलम् ।
चमत्कारः-श्लाघाचलित-शिरसः कुण्डलगणो
झणत्करैस्तारैः प्रतिवचन-माचष्ट इव ते ॥ ६० ॥

असौ नासावंश-स्तुहिनगिरिवणश-ध्वजपटि
त्वदीयो नेदीयः फलतु फल-मस्माकमुचितम् ।
वहत्यन्तर्मुक्ताः शिशिरकर-निश्वास-गलितं
समृद्ध्या यत्तासां बहिरपि च मुक्तामणिधरः ॥ ६१ ॥

प्रकृत्याऽऽरक्ताया-स्तव सुदति दन्दच्छदरुचेः
प्रवक्ष्ये सदृश्यं जनयतु फलं विद्रुमलता ।
न बिम्बं तद्बिम्ब-प्रतिफलन-रागा-दरुणितं
तुलामधारोढुं कथमिव विलज्जेत कलया ॥ ६२ ॥

स्मितज्योत्स्नाजालं तव वदनचन्द्रस्य पिबतां
चकोराणा-मासी-दतिरसतया चञ्चु-जडिमा ।
अतस्ते शीतांशो-रमृतलहरी माम्लरुचयः
पिबन्ती स्वच्छन्दं निशि निशि भृशं काञ्जि कधिया ॥ ६३ ॥

अविश्रान्तं पत्युर्गुणगण कथाम्रेडनजपा
जपापुष्पच्छाया तव जननि जिह्वा जयति सा ।
यदग्रासीनायाः स्फटिकदृष-दच्छच्छविमयि
सरस्वत्या मूर्तिः परिणमति माणिक्यवपुषा ॥ ६४ ॥

रणे जित्वा दैत्या नपहृत-शिरस्त्रैः कवचिभिः
निवृत्तै-श्चण्डांश-त्रिपुरहर-निर्माल्य-विमुखैः ।
विशाखेन्द्रोपेन्द्रैः शशिविशद-कर्पूरशकला
विलीयन्ते मातस्तव वदनताम्बूल-कबलाः ॥ ६५ ॥

विपञ्चया गायन्ती विविध-मपदानं पशुपते-
स्त्वयारब्धे वक्तुं चलितशिरसा साधुवचने ।
तदीयै-र्माधुर्यै-रपलपित-तन्त्रीकलरवां
निजां वीणां वाणीं निचुलयति चोलेन निभृतम् ॥ ६६ ॥

dr̥ṣā drāghīyasyā daradalita nīlotpala rucā
davīyāṃsaṃ dīnaṃ snapā kṛpayā māmapi śive |
anenāyaṃ dhanyo bhavati na ca te hāniriyatā
vane vā harmye vā samakara nipāto himakaraḥ || 57 ||

arālaṃ te pāliyugala-magarājanyatanaye
na keṣā-mādhatte kusumaśara kodaṇḍa-kutukam |
tiraścīno yatra śravaṇapatha-mullṅgya vilasan
apāṅga vyāsaṅgo dīśati śarasandhāna dhiṣaṅām || 58 ||

sphuradgaṇḍābhoga-pratiphalita tāṅka yugalaṃ
catuścakraṃ manye tava mukhamidaṃ manmatharatham |
yamāruhya druhyā tyavaniratha markenducaraṇaṃ
mahāvīro mārāḥ pramathapataye sajjitavate || 59 ||

sarasvatyāḥ sūktī-ramṛtalahrī kauśalaharīḥ
pibnatyāḥ śarvāṇi śravaṇa-culukābhya-maviralam |
camatkāraḥ-ślāghācalita-śirasaḥ kuṇḍalagaṇo
jhaṇatkaraistāraiḥ prativacana-mācaṣṭa iva te || 60 ||

asau nāsāvāṃśa-stuhinagirivaṇśa-dhvajapaṭi
tvadīyo nedīyaḥ phalatu phala-masmākamucitam |
vahatyantarmuktāḥ śīśirakara-nīśvāsa-galitaṃ
samṛddhyā yattāsāṃ bahirapi ca muktāmaṇidharaḥ || 61 ||

prakṛtyā"raktāyā-stava sudati dandacchadaruceḥ
pravakṣye sadṛśyaṃ janayatu phalaṃ vidrumalatā |
na bimbaṃ tadbimba-pratiphalana-rāgā-daruṇitaṃ
tulāmadhrāroḍhuṃ kathamiva vilajjeta kalayā || 62 ||

smitajyotsnājālaṃ tava vadanacandrasya pibatāṃ
cakorāṇā-māsi-datirasatayā cañcu-jaḍimā |
ataste śītāṃśo-ramṛtalahrī māmlarucayaḥ
pibantī svacchandaṃ niśi niśi bhṛśaṃ kāñji kadhiyā || 63 ||

aviśrāntaṃ patyurguṇagaṇa kathāmrēḍanajapā
japāpuṣpacchāyā tava janani jihvā jayati sā |
yadagrāsīnāyāḥ sphatikadṛṣa-dacchacchavimayi
sarasvatyā mūrṭiḥ pariṇamati māṅikyavapuṣā || 64 ||

raṇe jitvā daityā napahr̥ta-śirastraiḥ kavacibhiḥ
nivṛttai-ścaṇḍāṃśa-tripurahara-nirmālya-vimukhaiḥ |
viśākhendropendraiḥ śāśivīśada-karpūraśakalā
vilīyante mātastava vadanatāmbūla-kabalāḥ || 65 ||

vipañcyā gāyanti vividha-mapadānaṃ paśupate-
stvayārabdhe vaktuṃ calitaśirasā sādhuvacane |
tadīyai-rmādhuryai-ralapita-tantrīkalaravāṃ
nijāṃ vīṇāṃ vāṇīṃ niculayati colena nibhṛtam || 66 ||

करग्रेण स्पृष्टं तुहिनगिरिणा वत्सलतया
गिरिशेनो-दस्तं मुहुरधरपानाकुलतया ।
करग्राह्यं शम्भोर्मुखमुकुरवृन्तं गिरिसुते
कथङ्करं ब्रूम-स्तव चुबुकमोपम्यरहितम् ॥ ६७ ॥

भुजाश्लेषान्नित्यं पुरदमयितुः कण्टकवती
तव ग्रीवा धत्ते मुखकमलनाल-श्रियमियम् ।
स्वतः श्वेता काला गरु बहुल-जम्बालमलिना
मृणालीलालित्यं वहति यदधो हारलतिका ॥ ६८ ॥

गले रेखास्तिस्रो गति गमक गीतैक निपुणे
विवाह-व्यानद्ध-प्रगुणगुण-सङ्ख्या प्रतिभुवः ।
विराजन्ते नानाविध-मधुर-रागाकर-भुवां
त्रयाणां ग्रामाणां स्थिति-नियम-सीमान इव ते ॥ ६९ ॥

मृणाली-मृद्वीनां तव भुजलतानां चतसृणां
चतुर्भिः सौन्दर्यं सरसिजभवः स्तौति वदनैः ।
नखेभ्यः सन्त्रस्यन् प्रथम-मथना दन्तकरिपोः
चतुर्णां शीर्षाणां सम-मभयहस्तार्षण-धिया ॥ ७० ॥

नखाना-मुद्योतै-र्नवनलिनरागं विहसतां
कराणां ते कान्तिं कथय कथयामः कथमुमे ।
कयाचिद्वा साम्यं भजतु कलया हन्त कमलं
यदि क्रीडल्लक्ष्मी-चरणतल-लाक्षारस-चणाम् ॥ ७१ ॥

समं देवि स्कन्द दविपिवदन पीतं स्तनयुगं
तवेदं नः खेदं हरतु सततं प्रस्नुत-मुखम् ।
यदालोक्याशङ्काकुलित हृदयो हासजनकः
स्वकुम्भौ हेरम्बः परिमृशति हस्तेन झडिति ॥ ७२ ॥

अमू ते वक्षोजा-वमृतरस-माणिक्य कुतुपो
न सन्देहस्पन्दो नगपति पताके मनसि नः ।
पिबन्तौ तौ यस्मा दविदित वधूसङ्ग रसिकौ
कुमारावद्यापि द्विरदवदन-क्रौञ्चदलनौ ॥ ७३ ॥

वहत्यम्ब स्तम्बेरम-दनुज-कुम्भप्रकृतिभिः
समारब्धां मुक्तामणिभिरमलां हारलतिकां ।
कुचाभोगो बिम्बाधर-रुचिभि-रन्तः शबलितां
प्रताप-व्यामिश्रां पुरदमयितुः कीर्तिमिव ते ॥ ७४ ॥

तव स्तन्यं मन्ये धरणिधरकन्ये हृदयतः
पयः पारावारः परिवहति सारस्वतमिव ।
दयावत्या दत्तं द्रविडशि-रास्वादय तव यत्
कवीनां प्रौढाना मजनि कमनीयः कवयिता ॥ ७५ ॥

हरक्रोध-ज्वालावलिभि-रवलीढेन वपुषा
गभीरे ते नाभीसरसि कृतसङ्घो मनसिजः ।
समुत्तस्थौ तस्मा-दचलतनये धूमलतिका
जनस्तां जानीते तव जननि रोमावलिरिति ॥ ७६ ॥

karagreṇa spr̥ṣṭaṃ tuhinagiriṇā vatsalatayā
giriśeno-dastaṃ muhuradharapānākulatayā ।
karagrāhyaṃ śambhormukhamukurvṛntaṃ girisute
kathāṅkaraṃ brūma-stava cubukamopamyarahitam ॥ 67 ॥

bhujāśleṣānnityaṃ puradamayituḥ kaṅṭakavatī
tava grīvā dhatte mukhakamalanāla-śriyamiyam ।
svataḥ śvetā kālā garu bahula-jambālamalinā
mṛṇālīlālityaṃ vahati yadadho hāralatikā ॥ 68 ॥

gale rekhāstisro gati gamaka gītaika nipuṇe
vivāha-vyānaddha-praguṇaguṇa-saṅkhyā pratibhuvaḥ ।
virājante nānāvidha-madhura-rāgākara-bhuvāṃ
trayaṇāṃ grāmaṇāṃ sthiti-niyama-sīmāna iva te ॥ 69 ॥

mṛṇālī-mṛdvīnāṃ tava bhujalatānāṃ catasṛṇāṃ
caturbhiḥ saundryaṃ sarasijabhavaḥ stauti vadanaiḥ ।
nakhebhyaḥ santrasyan prathama-mathanā dantakaripoḥ
caturṇāṃ śīrṣāṇāṃ sama-mabhayahastārpaṇa-dhiyā ॥ 70 ॥

nakhānā-mudyotai-rnavanalarāgaṃ vihasatāṃ
karāṇāṃ te kāntiṃ kathaya kathayāmaḥ kathamume ।
kayācīdvā sāmyaṃ bhajatu kalayā hanta kamalaṃ
yadi kṛīḍallakṣmī-caraṇātala-lākṣārasa-ṇam ॥ 71 ॥

samaṃ devi skanda dvipivadana pītaṃ stanayugaṃ
tavedaṃ naḥ khedaṃ haratu satataṃ prasnuta-mukham ।
yadālokyāśāṅkākulita hr̥dayo hāsajanakaḥ
svakumbhau herambaḥ parimṛṣati hastena jhaḍiti ॥ 72 ॥

amū te vakṣojā-vamṛtarasa-māṅikya kutupau
na sandehaspando nagapati patāke manasi naḥ ।
pibantau tau yasmā davidita vadhūsaṅga rasikau
kumārāvadyāpi dviradavadana-krauñcdalanau ॥ 73 ॥

vahatyamba stmberama-danuja-kumbhaprakṛtibhiḥ
samārabdhāṃ muktāmaṇibhiramalāṃ hāralatikāṃ ।
kucābhogo bimbādhara-rucibhi-rantaḥ śabalitāṃ
pratāpa-vyāmiśrāṃ puradamayituḥ kīrtimiva te ॥ 74 ॥

tava stanyaṃ manye dharaṇidharakanye hr̥dayataḥ
payaḥ pārāvāraḥ parivahati sārasvatamiva ।
dayāvatyā dattaṃ draviḍaśiśu-rāsvādya tava yat
kavīnāṃ prauḍhānā majani kamanīyaḥ kavayitā ॥ 75 ॥

harakrodha-jvālāvalibhi-ravalīḍhena vapuṣā
gabhire te nābhīsarasi kṛtasaṅgho manasijaḥ ।
samuttasthau tasmā-dacalatanaye dhūmalatikā
janastāṃ jānīte tava janani romāvaliriti ॥ 76 ॥

यदेतत्कालिन्दी-तनुतर-तरङ्गाकृति शिवे
कृशे मध्ये किञ्चिज्जननि तव यद्भाति सुधियाम् ।
विमर्दा-दन्योन्यं कुचकलशयो-रन्तरगतं
तनूभूतं व्योम प्रविशदिव नाभिं कुहरिणीम् ॥ ७७ ॥

स्थिरो गङ्गा वर्तः स्तनमुकुल-रोमावलि-लता
कलावालं कुण्डं कुसुमशर तेजो-हुतभुजः ।
रते-लीलागारं किमपि तव नाभिर्गिरिसुते
बेलद्वारं सिद्धे-गिरिशनयनानां विजयते ॥ ७८ ॥

निसर्ग-क्षीणस्य स्तनतट-भरेण क्लमजुषो
नमन्मूर्ते नारीतिलक शनकै-स्त्रुटयत इव ।
चिरं ते मध्यस्य त्रुटित तटिनी-तीर-तरुणा
समावस्था-स्थेमनो भवतु कुशलं शैलतनये ॥ ७९ ॥

कुचौ सदयः स्विद्य-त्तटघटित-कूर्पासभिदुरौ
कषन्तौ-दौर्मूले कनककलशाभौ कलयता ।
तव त्रातुं भङ्गादलमिति वलग्नं तनुभुवा
त्रिधा नद्धम् देवी त्रिवलि लवलीवल्लिभिरिव ॥ ८० ॥

गुरुत्वं विस्तारं क्षितिधरपतिः पार्वति निजात्
नितम्बा-दाच्छिद्य त्वयि हरण रूपेण निदधे ।
अतस्ते विस्तीर्णा गुरुरयमशेषां वसुमतीं
नितम्ब-प्राग्भारः स्थगयति सघुत्वं नयति च ॥ ८१ ॥

करीन्द्राणां शुण्डान्-कनककदली-काण्डपटलीं
उभाभ्यामूरुभ्या-मुभयमपि निर्जित्य भवति ।
सुवृत्ताभ्यां पत्युः प्रणतिकठिनाभ्यां गिरिसुते
विधिजे जानुभ्यां विबुध करिकुम्भ द्वयमसि ॥ ८२ ॥

पराजेतुं रुद्रं द्विगुणशरगर्भं गिरिसुते
निषङ्गौ जङ्घे ते विषमविशिखो बाढ-मकृत ।
यदग्रे दृश्यन्ते दशशरफलाः पादयुगली
नखाग्रच्छन्मानः सुर मुकुट-शाणैक-निशिताः ॥ ८३ ॥

श्रुतीनां मूर्धानो दधति तव यौ शेखरतया
ममाप्येतौ मातः शेरसि दयया देहि चरणौ ।
ययओः पादयं पाथः पशुपति जटाजूट तटिनी
ययो-र्लाक्षा-लक्ष्मी-ररुण हरिचूडामणि रुचिः ॥ ८४ ॥

नमो वाकं ब्रूमो नयन-रमणीयाय पदयोः
तवास्मै दवन्दवाय स्फुट-रुचि रसालकतकवते ।
असूयत्यत्यन्तं यदभिहननाय स्पृहयते
पशूना-मीशानः प्रमदवन-कङ्केलितरवे ॥ ८५ ॥

मृषा कृत्वा गोत्रस्खलन-मथ वैलक्ष्यनमितं
ललाटे भर्तारं चरणकमले ताडयति ते ।
चिरादन्तः शल्यं दहनकृत मुन्मूलितवता
तुलाकोटिकवाणैः किलिकिलित मीशान रिपुणा ॥ ८६ ॥

yadetatkālindī-tanutara-taraṅgākṛti śive
kṛśe madhye kiñcijjanani tava yadbhāti sudhiyām ।
vimardā-danyonyam kuçakalaśayo-rantaragataṁ
tanūbhūtaṁ vyoma praviśadiva nābhiṁ kuhariṇīm ॥ 77 ॥

sthiro gaṅgā vartaḥ stanamukula-romāvali-latā
kalāvālaṁ kuṇḍaṁ kusumaśara tejo-hutabhujah ।
rate-llīlāgaraṁ kimapi tava nābhīrgirisute
beladvāraṁ siddhe-rgiriśanayanānāṁ vijayate ॥ 78 ॥

nisarga-kṣiṇasya stanataṭa-bhareṇa klamajuṣo
namanmūrte nārītilaka śanakai-struṭyata iva ।
ciraṁ te madhyasya trūṭita taṭiṇī-tīra-taruṇā
samāvasthā-sthemno bhavatu kuśalaṁ śailatanaye ॥ 79 ॥

kuçau sadyaḥ svidya-ttaṭaghaṭita-kūrpāsabhidurau
kaṣantau-daurmūle kanakakalaśābhau kalayatā ।
tava trātuṁ bhaṅgādalamiti valagnaṁ tanubhuvā
tridhā naddhm devī trivali lavalīvallibhiriva ॥ 80 ॥

gurutvaṁ vistāraṁ kṣitidharapatiḥ pārvati nijāt
nitambā-dācchidya tvayi haraṇa rūpeṇa nidadhe ।
ataste vistīrṇa gururayamaśeṣāṁ vasumatīṁ
nitamba-prāgghāraḥ sthagayati saghutvaṁ nayati ca ॥ 81 ॥

karīndrāṇāṁ śuṇḍān-kanakakadalī-kāṇḍapaṭalīm
ubhābhyāmūrubhyā-mubhayamapi nirjitya bhavati ।
suvṛttābhyāṁ patyuh praṇatikathinābhyāṁ girisute
vidhijñe jānubhyāṁ vibudha karikumbha dvayamasi ॥ 82 ॥

parājetuṁ rudraṁ dviguṇaśaragarbhau girisute
niṣaṅgau jaṅghe te viṣamaviśikho bāḍha-makṛta ।
yadagre dṛsyante daśaśaraphalāḥ pādāyugalī
nakhāgracchanmānaḥ sura mukuṭa-śāṇaika-niśitāḥ ॥ 83 ॥

śrutīnāṁ mūrdhāno dadhati tava yau śekharatayā
mamāpyetau mātāḥ śerasi dayayā dehi caraṇau ।
yayaoh pādyaṁ pāthaḥ paśupati jaṭājūṭa taṭiṇī
yayo-rlākṣā-lakṣmī-raruṇa haricūḍāmaṇi ruciḥ ॥ 84 ॥

namo vākaṁ brūmo nayana-ramaṇīyāya padayoḥ
tavāsmāi dvandvāya sphuṭa-ruci rasālakatakavate ।
asūyatyaṅtāṁ yadabhihananāya sprhayate
paśūnā-mīśānaḥ pramadavana-kaṅkelitarave ॥ 85 ॥

mṛṣā kṛtvā gotraskhalana-matha vailakṣyanamitaṁ
lalāṭe bhartāraṁ caraṇakamale tāḍayati te ।
cīrādantaḥ śalyaṁ dahanakṛta munmūlitavatā
tulākoṭikvāṇaiḥ kilikilīta mīśāna ripuṇā ॥ 86 ॥

हिमानी हन्तव्यं हिमगिरिनिवासैक-चतुरो
निशायां निद्राणं निशि-चरमभागे च विशदौ ।
वरं लक्ष्मीपात्रं श्रिय-मतिमूहन्तो समयिनां
सरोजं त्वत्पादौ जननि जयत-श्चित्रमिह किम् ॥ ८७ ॥

पदं ते कीर्तनां प्रपदमपदं देवि विपदां
कथं नीतं सद्भिः कठिन-कमठी-कर्पर-तुलाम् ।
कथं वा बाहुभ्या-मुपयमनकाले पुरभिदा
यदादाय न्यस्तं दृषदि दयमानेन मनसा ॥ ८८ ॥

नखै-र्नाकस्त्रीणां करकमल-सङ्कोच-शशिभिः
तरूणां दिव्यानां हसत इव ते चण्डि चरणौ ।
फलानि स्वःस्थेभ्यः किसलय-कराग्रेण ददतां
दरिद्रेभ्यो भद्रां श्रियमनिश-महनाय ददतौ ॥ ८९ ॥

ददाने दीनेभ्यः श्रियमनिश-माशानुसदृशीं
अमन्दं सौन्दर्यं प्रकर-मकरन्दं विकिरति ।
तवास्मिन् मन्दार-स्तबक-सुभगे यातु चरणे
निमज्जन् मज्जीवः करणचरणः षट्चरणताम् ॥ ९० ॥

पदन्यास-क्रीडा परिचय-मिवाब्धु-मनसः
स्खलन्तस्ते खेलं भवनकलहंसा न जहति ।
अतस्तेषां शिक्षां सुभगमणि-मञ्जीर-रणिता-
च्छलादाचक्षाणं चरणकमलं चारुचरिते ॥ ९१ ॥

गतास्ते मञ्चत्वं द्रुहिण हरि रुद्रेश्वर भूतः
शिवः स्वच्छ-च्छाया-घटित-कपट-प्रच्छदपटः ।
त्वदीयानां भासां प्रतिफलन रागारुणतया
शरीरी शृङ्गारो रस इव दृशां दोग्धि कुतुकम् ॥ ९२ ॥

अराला केशेषु प्रकृति सरला मन्दहसिते
शिरीषाभा चित्ते दृषदुपलशोभा कुचतटे ।
भृशं तन्वी मध्ये पृथु-रुरसिजारोह विषये
जगत्त्रतुं शम्भो-र्जयति करुणा काचिदरुणा ॥ ९३ ॥

कलङ्कः कस्तूरी रजनिकर बिम्बं जलमयं
कलाभिः कर्पूरै-र्मरकतकरण्डं निबिडितम् ।
अतस्त्वद्भोगेन प्रतिदिनमिदं रिक्तकुहरं
विधि-र्भूयो भूयो निबिडयति नूनं तव कृते ॥ ९४ ॥

पुरारन्ते-रन्तः पुरमसि तत-स्त्वचरणयोः
सपर्या-मर्यादा तरलकरणाना-मसुलभा ।
तथा ह्येते नीताः शतमखमुखाः सिद्धिमतुलां
तव द्वारोपान्तः स्थितिभि-रणिमाद्याभि-रमराः ॥ ९५ ॥

कलत्रं वैधात्रं कतिकति भजन्ते न कवयः
श्रियो देव्याः को वा न भवति पतिः कैरपि धनैः ।
महादेवं हित्वा तव सति सतीना-मचरमे
कुचभ्या-मासङ्गः कुरवक-तरो-रप्यसुलभः ॥ ९६ ॥

himānī hantavyaṃ himagirinivāsaika-caturau
niśāyāṃ nidrāṇaṃ niśi-caramabhāge ca viśadau |
varaṃ lakṣmīpātraṃ śriya-matisr̥hanto samayināṃ
sarojaṃ tvatpādau janani jayata-ścitraṃmiha kim || 87 ||

padam te kīrtinām prapadamapadam devi vipadām
katham nītam sadbhīḥ kaṭhina-kamaṭhī-karpara-tulam |
katham vā bāhubhyā-mupayamanakāle purabhidā
yadādāya nyastam dṛṣadi dayamānena manasā || 88 ||

nakhai-rnākastrīṇām karakamala-saṅkoca-śaśibhiḥ
tarūṇām divyānām hasata iva te caṇḍi caraṇau |
phalāni svaḥsthebhyaḥ kisalaya-karāgreṇa dadatām
daridrebhyo bhadrām śriyamaniśa-mahnāya dadatau || 89 ||

dadāne dīnebhyaḥ śriyamaniśa-māsānusadr̥śīm
amadam saundaryam prakara-makarandam vikirati |
tavāsmiṃ mandāra-stabaka-subhage yātu caraṇe
nimajjan majjivāḥ karaṇacaraṇaḥ ṣṭcaraṇatām || 90 ||

padanyāsa-kṛīḍā paricaya-mivārbdhū-manasaḥ
skhalantaste khelaṃ bhavanakalahamsā na jahati |
atasteṣāṃ śikṣāṃ subhagamaṇi-mañjīra-ṛaṇita-
cchālādācākṣāṇaṃ caraṇakamalaṃ cāruçarite || 91 ||

gatāste mañcatvaṃ druhiṇa hari rudreśvara bhṛtaḥ
śivaḥ svaccha-cchāyā-ghaṭita-kapaṭa-pracchadapaṭaḥ |
tvadiyānām bhāsām pratiphalana rāgaruṇatayā
śarīrī śṛṅgāro rasa iva dṛśām dogdhi kutukam || 92 ||

arālā keśeṣu prakṛti saralā mandahasite
śirīṣābhā citte dṛṣadupalaśobhā kucataṭe |
bhṛśam tanvī madhye pṛthū-rurasijāroha viṣaye
jagattratam śambho-rjayati karuṇā kācidaruṇā || 93 ||

kalaṅkaḥ kastūrī rajanikara bimbam jalamayam
kalābhiḥ karpūrai-rmarakatakarandam nibiḍitam |
atastvadbhogena pratidinamidam riktakuharam
vidhi-rbhūyo bhūyo nibiḍayati nūnam tava kṛte || 94 ||

purārante-rantaḥ puramasi tata-stvacaraṇayoḥ
saparyā-maryādā taralakaraṇānā-masulabhā |
tathā hyete nītāḥ śatamakhamukhāḥ siddhimatulām
tava dvāropāntaḥ sthitibhi-ṛaṇimādyābhi-ramarāḥ || 95 ||

kalatram vaidhātram katikati bhajante na kavayaḥ
śriyo devyāḥ ko vā na bhavati patiḥ kairapi dhanaiḥ |
mahādevaṃ hitvā tava sati satīnā-macaramē
kucabhyā-māsaṅgaḥ kuravaka-taro-rapyasulabhāḥ || 96 ||

गिरामाहु-दैवीं द्रुहिणगृहिणी-मागमविदो
हरेः पत्नीं पद्मां हरसहचरी-मद्रितनयाम् ।
तुरीया कापि त्वं दुरधिगम-निस्सीम-महिमा
महामाया विश्वं भ्रमयसि परब्रह्ममहिषि ॥ ९७ ॥

कदा काले मातः कथय कलितालक्तकरसं
पिबेयं विद्यार्थी तव चरण-निर्णेजनजलम् ।
प्रकृत्या मूकानामपि च कविताकारणतया
कदा धत्ते वाणीमुखकमल-ताम्बूल-रसताम् ॥ ९८ ॥

सरस्वत्या लक्ष्म्या विधि हरि सपत्नो विहरते
रतेः पतिव्रत्यं शिथिलपति रम्येण वपुषा ।
चिरं जीवन्नेव क्षपित-पशुपाश-व्यतिकरः
परानन्दाभिख्यं रसयति रसं त्वद्भजनवान् ॥ ९९ ॥

प्रदीप ज्वालाभि-दिवसकर-नीराजनविधिः
सुधासूते-श्चन्द्रोपल-जललवै-रघ्यरचना ।
स्वकीयैरम्भोभिः सलिल-निधि-सौहित्यकरणं
त्वदीयाभि-वाग्भि-स्तव जननि वाचां स्तुतिरियम् ॥ १०० ॥

सौन्दर्यलहरि मुख्यस्तोत्रं संवार्तदायकम् ।
भगवद्पाद सन्क्लुप्तं पठेन् मुक्तौ भवेन्नरः ॥
सौन्दर्यलहरि स्तोत्रं सम्पूर्णं

girāmāhu-rdevīm druhiṇagrhiṇī-māgamavido
hareḥ patnīm padmām harasahacarī-madritanayām |
turiyā kāpi tvaṃ duradhigama-nissīma-mahimā
mahāmāyā viśvaṃ bhramayasi parabrahmamahiṣi || 97 ||

kadā kāle mātāḥ kathaya kalitālaktakarasaṃ
pibeyaṃ vidyārthī tava caraṇa-nirṇejanajalam |
prakṛtyā mūkānāmapi ca kavitākāraṇatayā
kadā dhatte vāṇīmukhakamala-tāmbūla-rasatām || 98 ||

sarasvatyā lakṣmyā vidhi hari sapatno viharate
rateḥ pativratyaṃ śithilapati ramyeṇa vapuṣā |
ciraṃ jīvanneva kṣapita-paśupaśa-vyatikaraḥ
parānandābhikhyam rasayati rasaṃ tvadbhajanavān || 99 ||

pradīpa jvālābhi-rdivasakara-nirājanavidhiḥ
sudhāsūte-ścandropala-jalalavai-raghyaracanā |
svakīyairambhobhiḥ salila-nidhi-sauhityakaraṇam
tvadiyābhi-rvāgbhi-stava janani vācām stutiriyam || 100 ||

saundayalahari mukhyastotraṃ saṃvārtadāyakam |
bhagavadpāda sankluptaṃ paṭhen muktau bhavennaraḥ ||
saundayalahari stotraṃ sampūrṇam



Part I - Ananda Lahari (The waves of happiness)



śivaḥ śaktyā yukto yadi bhavati śaktaḥ prabhavituṃ
na cedevaṃ devo na khalu kuśalaḥ spanditumapi |
atastvām ārādhyāṃ hari-hara-virincādibhi rapi
praṇantuṃ stotuṃ vā katha-makṛta puṇyaḥ prabhavati || 1 ||

1

Lord Shiva only becomes able.
To do creation in this world along with Shakti
Without her, even an inch he cannot move,
And so how can, one who does not do good deeds,
Or one who does not sing your praise,
Become adequate to worship you
Oh, Goddess mine, Who is worshipped by the Trinity.



tanīyāṃsuṃ pāṃsuṃ tava caraṇa paṅkeruha-bhavaṃ
viriñciḥ sañcinvan viracayati lokā-navikalām |
vahatyenaṃ śauriḥ kathamapi sahasreṇa śirasāṃ
haraḥ saṅkṣud-yainaṃ bhajati bhasitoddhūla navidhim || 2 ||

2 (Attracting all the world)

Lord Brahma, the creator of yore,
Selects a dust from your feet,
And creates he this world,
The great Adishesha with his thousand heads (The Thousand headed serpent who carries the
worlds on his head),
Some how carries a dust of your feet,
With effort great,
And the great Lord Rudra,
Takes it and powders it nice,
And uses it as the holy ash.



avidyānā-manta-stimira-mihira dvīpanagarī
jaḍānāṃ caitanya-stabaka makaranda śrutijharī |
daridrāṅgāṃ cintāmaṇi guṇanikā janmajaladhau
nimagnānāṃ daṃṣṭrā muraripu varāhasya bhavati || 3 ||

3 (Attainment of all knowledge)

The dust under your feet, Oh Goddess great,
Is like the city of the rising sun,
That removes all darkness, unfortunate,
From the mind of the poor ignorant one,
Is like the honey that flows,
From the flower bunch of vital action,
To the slow witted one,
Is like the heap of wish giving gems,
To the poorest of men,
And is like the teeth of Lord Vishnu
In the form of Varaha,
Who brought to surface,
The mother earth,
To those drowned in this sea of birth.



tvadanyaḥ pāṇibhayā-mabhayavarado daivatagaṇaḥ
tvamekā naivāsi prakāṣita-varabhītyabhinayā |
bhayāt trātuṃ dātuṃ phalamapi ca vāṃchāsamadhikaṃ
śaraṇye lokānāṃ tava hi caraṇāveva nipuṇau || 4 ||

4 (Removal of all fears. Curing of diseases)

Oh, She who is refuge to all this world,
All gods except you mother,
Give refuge and grants wishes,
Only by their hand.
But only you mother never show the world in detail,
The boons and refuge that you can give,
For even your holy feet will suffice,
To remove fear for ever, and grant boons much more than asked.



haristvāmāradhya praṇata-jana-saubhāgya-jananīm
 purā nārī bhūtvā puraripumapi kṣobha manayat |
 smaro'pi tvāṃ natvā ratinayana-lehyena vapuṣā
 munīnāmapyantaḥ prabhavati hi mohāya mahatām || 5 ||

5 (Mutual attraction between male and female)

You who grant all the good things,
 To those who bow at your feet,
 Was worshipped by the Lord Vishnu,
 Who took the pretty lovable feminine form,
 And could move the mind of he who burnt the cities,
 And make him fall in love with him.
 And the God of love, Manmatha,
 Took the form which is like nectar,
 Drunk by the eyes by Rathi his wife,
 After venerating you,
 Was able to create passion,
 Even in the mind of Sages the great.



dhanuḥ pauṣpaṃ maurvī madhukaramayī pañca viśikhāḥ
 vasantaḥ sāmanto malayamaru-dāyodhana-rathaḥ |
 tathāpyekaḥ sarvaṃ himagirisute kāmapi kṛpāṃ
 apāṅgātte labdhvā jagadida-maṅga vijayate || 6 ||

6 (Getting sons as progeny)

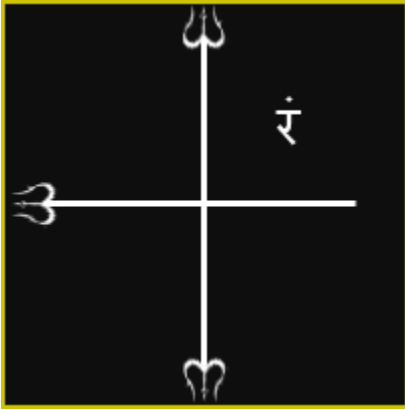
Oh, daughter of the mountain of ice,
 With a bow made of flowers,
 Bow string made of honey bees,
 Five arrows made of only tender flowers,
 With spring as his minister,
 And riding on the chariot of breeze from Malaya mountains
 The god of love who does not have a body,
 Gets the sideways glance of your holy eyes,
 And is able to win the entire world alone.



kvaṇatkāñcī-dāmā kari kalabha kumbha-stananatā
parikṣīṇā madhye pariṇata śaraccandra-vadanā |
dhanurbāṇān pāśaṃ sṛṇimapi dadhānā karatalaiḥ
purastā dāstāṃ naḥ puramathitu rāho-puruṣikā || 7 ||

7 (Seeing the Goddess in person. Winning over enemies)

With a golden belt,
Adorned by tiny tingling bells,
Slightly bent by breasts like the two frontal globes
Of an elephant fine,
With a thin pretty form,
And with a face like the autumn moon,
Holding in her hands,
A bow of sugar cane, arrows made of flowers,
And the noose and goad,
She who has the wonderful form,
Of the ego of the God who burnt the three cities,
Should please come and appear before us.



sudhāsindhormadhye suraviṭa-pivāṭī-parivṛte
maṇidvīpe nīpo-pavanavati cintāmaṇi gṛhe |
śivakāre mañce paramaśiva-paryaṅka nilayām
bhajanti tvāṃ dhanyāḥ katicana cidānanda-lahaṛim || 8 ||

8 (Avoiding of birth and death)

In the middle of the sea of nectar,
In the isle of precious gems,
Which is surrounded by wish giving Kalpaga trees,
In the garden Kadamba trees,
In the house of the gem of thought,
On the all holy seat of the lap of the great God Shiva,
Sits she who is like a tide
In the sea of happiness of ultimate truth,
And is worshipped by only by few select holy men.



mahim mūlādhāre kamapi maṇipūre hutavahaṃ
sthitaṃ svadhiṣṭhāne ḥṛdi maruta-mākāśa-mupari |
mano'pi bhrūmadhye sakalamapi bhivā kulapathaṃ
sahasrāre padme sa harahasi patyā viharase || 9 ||

9 (For return of people who have gone on journey, for getting eight types of wealth)

Oh Goddess mine,
You live in seclusion with your consort,
In the lotus with thousand petals,
Reached after breaking through the micro ways,
Of the power of earth in Muladhara,
Of the power of water of Manipura,
Of the power of fire of Swadhishthana,
Of the fire of air in the heart,
And of the power of ether in between the eyelids.



sudhādhārāsārai-ścaraṇayugalānta-rvigalitaḥ
prapañcaṃ sinñtī punarapi rasāmnāya-mahasah |
avāpya svām bhūmiṃ bhujaganibha-madhyuṣṭa-valayaṃ
svamātmānaṃ kṛtvā svapiṣi kulakuṇḍe kuhariṇi || 10 ||

10 (Getting a strong body, virility)

Using the nectar that flows in between your feet,
To drench all the nerves of the body,
And descending from the moon with nectar like rays,
Reaching back to your place,
And coiling your body in to a ring like serpent,
You sleep in the Kula Kunda (Another name for Muladhara Chakra) with a hole in the middle.



caturbhiḥ śrīkaṅṭhaiḥ śivayuvatibhiḥ pañcabhipi
prabhinnābhiḥ śambhornavabhirapi mūlaprakṛtibhiḥ |
catuścatvāriṃśad-vasudala-kalāśc-trivalaya-
trirekhabhiḥ sārdhaṃ tava śaraṅakoṇāḥ pariṇatāḥ || 11 ||

11 (Good progeny, getting a meaning for life)

With four wheels of our Lord Shiva,
And with five different wheels of you, my mother,
Which are the real basis of this world,
Your house of the holy wheel,
Has four different parts,
Of eight and sixteen petals,
Three different circles,
And three different lines,
Making a total of forty four angles (The geometric design of Shri Chakra is described here).



tvadīyaṃ saundaryaṃ tuhinagirikanye tulayitum
kavīndrāḥ kalpante kathamapi viriñci-prabhṛtayaḥ |
yadālokautsukyā-damaralalanā yānti manasā
tapobhirduṣṭrāpāmapi giriśa-sāyujya-padaṅgam || 12 ||

12 (To attain Lord Shiva. To make a dumb man speak)

Oh, daughter of ice mountain,
Even the creator who leads,
An array of great poets,
Fails to describe your sublime beauty.
The heavenly maidens pretty,
With a wish to see your pristine loveliness,
Try to see you through the eyes your Lord , the great Shiva,
And do penance to him and reach him through their mind.



naraṃ varṣiyāṃsaṃ nayanaviraṣaṃ narmasu jaḍaṃ
tavāpāṅgāloke patita-manudhāvanti śataśaḥ |
galadveṇībandhāḥ kucakalaśa-vistrīṣṭa-sicayā
haṭāt truṭyatkāñyo vīgalita-dukūlā yuvatayaḥ || 13 ||

13 (Victory in the matters of love)

With disheveled hair,
With upper cloths slipping from their busts,
With the lock of the golden belt getting open due to the haste,
And with saris slipping away from their shoulders,
Hundreds of young lasses,
Run after the men,
Who get your sidelong glance,
Even though they are very old,
Bad looking and not interested in love sports.



kṣītau ṣaṭpañcāśad-dviśamadhika-pañcāśa-dudake
hutaśe dvāṣaṣṭi-ścaturadhika-pañcāśa-danile |
divi diviḥ ṣaṭ trimśan manasi ca catuḥṣaṣṭiriti ye
mayūkhā-steṣā-mapyupari tava pādāmbuja-yugam || 14 ||

14 (Avoiding famine, dacoity and epidemic)

Your two holy feet are far above,
The fifty six rays of the essence of earth of Muladhara,
The fifty two rays of the essence of water of Manipura,
The sixty two rays of the essence of fire of Swadhishtana,
The fifty four rays of the essence of air of Anahata,
The seventy two rays of the essence of ether of Vishuddhi,
And the sixty four rays of the essence of mind of Ajña Chakra.



śarajjyotsnā śuddhāṃ śāsīyuta-jaṭājūṭa-makuṭāṃ
vara-trāsa-trāṇa-sphaṭikaghuṭikā-pustaka-karām |
sakraṇna tvā natvā kathamiva satāṃ sannidadhate
madhu-kṣīra-drākṣā-madhurima-dhurīṇāḥ phaṇitayaḥ || 15 ||

15 (Ability to write poems and ability to become scholar)

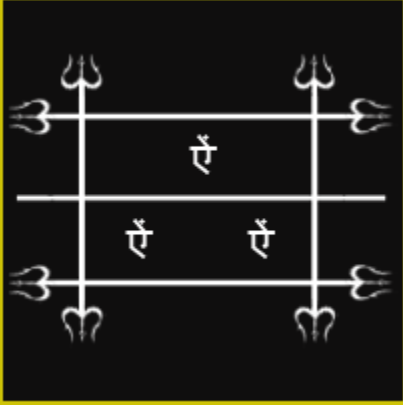
Sweetest words rivaling the honey, milk and grapes,
Can only come to the thoughts of the devotee,
Who once meditates on your face,
Which is like the white autumn moon,
On your head with a crown with the crescent moon and flowing hair,
And hands that shower boons and give protection,
Which hold the crystal chain of beads and books.



kavīndrāṇāṃ cetaḥ kamalavana-bālātapa-ruciṃ
bhajante ye santaḥ katicidaruṇāmeva bhavatīm |
viriñci-preyasyā-staruṇatara-śrīṅgara laharī-
gabhīrābhi-rvāgbhiḥ rvidadhate satāṃ rañjanamamī || 16 ||

16 (Mastery of Vedas)

She who is the purple luster of the dawn,
To the lotus forest like mind,
Of the kings of poets of the world,
And thus called Aruna - the purple colored one,
Creates happiness in the mind of the holy,
With tender passionate wave of words,
(Of Sarasvati the darling of Brahma,)
Which are royal and youthful.



savitrībhi-rvācāṃ caśi-maṇi śilā-bhaṅga rucibhi-
rvaśinyadyābhi-stvāṃ saha janani sañcintayati yaḥ |
sa kartā kāvyānāṃ bhavati mahatāṃ bhaṅgirucibhi-
rvacobhi-rvāgdevī-vadana-kamalāmoda madhuraiḥ || 17 ||

17 (Mastery over words. Knowledge of science)

Oh, Mother Holy,
He who worships You,
Along with the goddess like Vasini,
Who are the prime source of words,
And you who are having the great luster,
Got by breaking the moon stone,
Becomes the author of great epics,
Which shine like those written by great ones,
And which have the sweet scent
Of the face of the goddess of knowledge.



tanucchāyābhiste taruṇa-taraṇi-śrīsaraṇibhi-
rdivaṃ sarvā-murvī-maruṇimani magnāṃ smarati yaḥ |
bhavantyaśya trasya-dvanahariṇa-śālīna-nayanāḥ
sahorvaśyā vaśyāḥ kati kati na gīrvāṇa-gaṇikāḥ || 18 ||

18 (Victory in love)

He who meditates on,
The luster of your beautiful body,
Which is blessed by the rising sun,
And which dissolves the sky and the world,
In light purple hue,
Makes celestial damsels like Uravasi and others,
Who have eyes like the wild startled deer,
Follow him like slaves.



mukhaṃ binduṃ kṛtvā kucayugamadha-stasya tadadho
harārdhaṃ dhyāyedyo haramahiṣi te manmathakalām |
sa sadyaḥ saṅkṣobhaṃ nayati vanitā ityatilaghu
trilokīmapyāśu bhramayati ravīndu-stanayugām || 19 ||

19 (Victory in love)

Hey, Mother who is Goddess of all universe,
He who meditates on you,
As the crescent of love of our Lord great,
On the dot of the holy wheel,
Your two busts just below,
And you as the half of Shiva our lord,
Not only Creates waves of emotion in ladies,
But charms the world, which has moon and sun as busts.



kirantī-maṅgebhyaḥ kiraṇa-nikurumbamṛtarasaṃ
hr̥di tvā mādhatte himakaraśilā-mūrtimiva yaḥ |
sa sarpāṇaṃ darpaṃ śamayati śakuntadhipa iva
jvarapluṣṭān dr̥ṣṭyā sukhayati sudhādhārasirayā || 20 ||

20 (Curing of all poisons and curing of all fevers)

He who meditates in his mind,
On you who showers nectar from all your limbs,
And in the form which resembles,
The statue carved out of moonstone,
Can with a single stare,
Put an end to the pride of snakes,
And with his nectar like vision,
Cure those afflicted by fever.



taṭillekhā-tanvīm tapana śāśi vaiśvānara mayīm
niṣṇṇām ṣaṇṇāmapyupari kamalānām tava kalām |
mahāpadmātavayām mṛdita-malamāyena manasā
mahāntaḥ paśyanto dadhati paramāhlāda-laharīm || 21 ||

21 (Attracting everyone. Making everyone happy)

Those souls great,
Who have removed all the dirt from the mind,
And meditate on you within their mind,
Who is of the form of sun and moon,
And living in the forest of lotus,
And also above the six wheels of lotus,
Enjoy waves after waves,
Of happiness supreme.



bhavāni tvaṃ dāse mayi vitara dṛṣṭim sakaruṇām
iti stotuṃ vāñchan kathayati bhavāni tvamiti yaḥ |
tadaiva tvaṃ tasmai diśasi nijasāyujya-padaṅgāṃ
mukunda-bramhendra sphuṭa makuṭa nīrājitaḥ || 22 ||

22 (Getting of all powers)

If any one has wish in his mind to pray.
"You, Bhavani, my mother,
Please shower on me, a part of your merciful look",
Even before he says, "You Bhavani",
You my goddess,
Would give to him the water,
Falling from the crowns,
Of Vishnu, Rudra and Brahma,
At your feet,
And grant him, the eternal life in your world.



tvayā hrtvā vāmaṁ vapu-raparitr̥ptena manasā
 śarīrārdhaṁ śambho-raparamapi śaṅke hṛtamabhūt |
 yadetat tvadrūpaṁ sakalamaruṇābhaṁ trinayanaṁ
 kucābhyāmānamraṁ kuṭila-śaśicūḍāla-makuṭam || 23 ||

23 (getting of all riches)

Your form in my mind,
 Is the color of red of the rising sun,
 Is adorned with three eyes,
 Has two heavy busts,
 Is slightly bent,
 And wears a crown with the crescent moon,
 And hence arises a doubt in me,
 That you were not satisfied,
 By half the body of Shambu that he gave,
 And occupied all his body.



jagatsūte dhātā hariravati rudraḥ kṣapayate
 tiraskurva-nnetat svamapi vapu-rīśa-stirayati |
 sadā pūrvaḥ sarvaṁ tadida manugṛhṇāti ca śiva-
 stavājñā malambya kṣaṇacalitayo rbhrūlatikayoḥ || 24 ||

24 (Management of fear of Bhootas, Pretas and Pishachas)

Brahma creates the world,
 Vishnu looks after it,
 Shiva destroys it,
 Ishvara makes them disappear,
 And also disappears himself,
 And Sadashiva blesses them all,
 By your order given to him,
 By a momentary move of your eyebrows.



trayānām devānām triguṇa-janitānām tava śive
bhavet pūjā pūjā tava caraṇayo-ryā viracitā |
tathā hi tvatpādodvahana-maṇipīṭhasya nikaṭe
sthitā hyete-śāsvanmukulita karottama-makuṭāḥ || 25 ||

25 (Getting higher posts and power)

Consort of Shiva,
The worship done at the base of your feet,
Is the worship done to the holy Trinity,
Born based on your trine properties.
This is so true, oh mother,
Because don't the trinity,
Always stand with folded hands,
Kept on their crown
Near the jeweled plank,
Which carries thine feet.



virīñciḥ pañcatvaṃ vrajati harirāpnoti viratiṃ
vināśaṃ kīnāśo bhajati dhanado yāti nidhanam |
vitandrī māhendrī-vitatirapi saṃmīlita-dṛśā
mahāsaṃhāre'smin viharati sati tvatpati rasau || 26 ||

26 (Destruction of enemies)

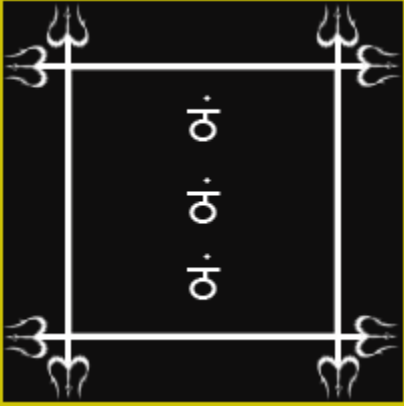
The creator reaches the dissolution,
The Vishnu attains death,
The god of death even dies,
Kubera the lord of wealth expires,
The Indras close their eyes one after one,
And attain the wake less sleep,
During the final deluge,
But you my chaste mother,
Play with your consort the Sadashiva



japo jalpaḥ śilpaḥ sakalamapi mudrāvīracanā
gatiḥ prādakṣiṇya-kramaṇa-maśanādyā huti-vidhiḥ |
praṇāmaḥ saṃveśaḥ sukhamakhila-mātmārpaṇa-dṛśā
saparyā paryāya-stava bhavatu yanme vilasitam || 27 ||

27 (Realization of self and ultimate truth)

Let the mutterings that I do,
With the sacrifice in my soul,
Become chanting of your name.
Let all my movements become thine Mudras,
Let my travel become perambulations around thee,
Let the act of eating and drinking become fire sacrifice to thee,
Let my act of sleeping becomes salutations to you,
And let all actions of pleasure of mine,
Become parts of thine worship.



sudhāmapyāsvādya prati-bhaya-jaramṛtyu-hariṇīm
vipadyante viśve vidhi-śatamakhādya diviśadaḥ |
karālaḥ yat kṣvelaḥ kabalitavataḥ kālakalanā
na śambhostanmūlaḥ tava janani tāṭaṅka mahimā || 28 ||

28 (Fear of poison, untimely death)

Oh, mother mine,
Gods like Indra and brahma,
Who have drunk deep the nectar divine,
Which removes the cruel aging and death,
Do die and disappear.
But Shambu thy consort,
Who swallowed poison that is potent,
Does never die,
Because of the greatness,
Of thine ear studs.



kirīṭaṃ vairiñcaṃ parihara puraḥ kaiṭabhabhidaḥ
kaṭhore koṭhīre skalasi jahi jambhāri-makuṭam |
praṇamreṣveteṣu prasabha-mupayāasya bhavanaṃ
bhavasyabhuyutthāne tava parijanokti-rvijayate || 29 ||

29 (Avoiding of abortions. Taming bad people)

Yours escorts divine,
Shout with concern at thee.
"Avoid the crown of Brahma,
You may hit your feet,
At the hard crown of Vishnu,
Who killed the ogre Kaidaba,
Avoid the crown of Indra",
When you get up and rush in a hurry,
To receive thine lord who comes to your place.



svadehodbhūtābhi-rghṛṇibhi-raṇimādyābhi-rabhito
niṣevye nitye tvā mahamiti sadā bhāvayati yaḥ |
kimāścaryaṃ tasya trinayana-samṛddhiṃ tṛṇayato
mahāsaṃvartāgni-rviracayati nīrājanavidhim || 30 ||

30 (Entering to another body)

It is not surprising to know, Oh mother,
Who does not have birth and death,
And who is most suitable to be served,
That the destroying fire of the deluge,
Shows prayerful harathi to the one.
Who considers you,
(Who is of the form of rays,
And is surrounded on all four sides,
By the angels of power called Anima)
As his soul always,
And who considers the wealth of the three eyed God,
As worthless and as equal to dried grass.



catuḥ-ṣaṣṭayā tantraiḥ sakala matisandhāya bhuvanam
sthitastatta-siddhi prasava paratantraiḥ paśupatiḥ |
punastva-annirbandhā dakhila-puruṣārthaika ghaṭanā-
svatantram te tantram kṣititala mavātītara-didam || 31 ||

31 (Attraction of everything)

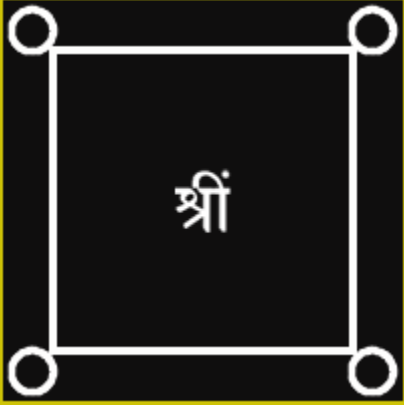
The Lord of all souls, Pashupathi,
Did create the sixty four Tantras,
Each leading to only one desired power,
And started he his relaxation.
But you goaded him mother,
To create in this mortal world,
Your Tantra called Shri Vidya,
Which grants the devotee,
All powers that give powers,
Over all the states in life.



śivaḥ śaktiḥ kāmāḥ kṣiti-ratha raviḥ śītākiraṇaḥ
smaro haṁsaḥ śakra-stadanu ca parā-māra-harayaḥ |
amī hṛllekhābhi-stiṣṭbhi-ravasāneṣu ghaṭitā
bhajante varṇāste tava janani nāmāvayavatām || 32 ||

32 (long life, Attracting of everything)

She who is mother of us all,
The seed letter "ka" of my Lord Shiva, The seed letter "a" of goddess Shakti,
The seed letter "ee" of the God of love, The seed letter "la" of Earth,
The seed letter "ha" of the Sun God, The seed letter "sa" of the Moon with cool rays,
The seed letter "ka" of again the God of love, The seed letter "ha" of the sky,
The seed letter "la" of Indra , the King of Devas,
The seed letter "sa" of Para,
The seed letter "ka" of the God of love,
The seed letter "la" of the Lord Vishnu,
Along with your seed letters "Hrim",
Which joins at the end of each of the three holy wheels,
Become the holy word to worship you.



smaraṃ yoniṃ lakṣmīṃ tritaya-mida-mādau tava mano
ruidhāyaike nitye niravadhi-mahābhoga-rasikāḥ |
bhajanti tvāṃ cintāmaṇi-guṇanibaddhākṣa-valayāḥ
śivāgnau juhvantaḥ surabhighṛta-dhārāhuti-śatai || 33 ||

33 (All benefits)

Oh, mother who is ever present,
Those who realize the essence,
Of the limitless pleasure of the soul you give,
And who add the seed letter "Kleem" of the god of love,
The seed letter "Hrim" of the goddess Bhuvaneshvari,
And the seed letter "Shrim" of the goddess Lakshmi,
Which are the three letter triad,
Wear the garland of the gem of thoughts,
And offer oblations to the fire in triangle of Shiva,
With the pure scented ghee of the holy cow, Kamadhenu,
Several times and worship you.



śarīraṃ tvāṃ śambhoḥ śaśi-mihira-vakṣoruha-yugaṃ
tavātmānaṃ manye bhagavati navātmāna-managham |
ataḥ śeṣaḥ śeṣīyaya-mubhaya-sādhāraṇatayā
sthitaḥ sambandho vāṃ samarasa-parānanda-parayoḥ || 34 ||

34 (Development of mutual liking)

Oh Goddess Supreme,
I always see in my mind's eye,
That your body with sun and moon,
As busts is the body of Shiva,
And his peerless body with nine surrounding motes,
Is your body, my goddess.
And so the relation of, "that which has",
And "he who has",
Becomes the one perfect relation of happiness,
And becomes equal in each of you.



manastvaṃ vyoma tvam marudasi marutsārathi-rasi
tvamāpa-stvaṃ bhūmi-stvayi pariṇatāyāṃ na hi param |
tvameva svātmānaṃ pariṇmayituṃ viśva vapuṣā
cidānandākāraṃ śivayuvati bhāvena bibhr̥ṣe || 35 ||

35 (Curing of Tuberculosis)

Mind you are, Ether you are,
Air you are, Fire you are,
Water you are, Earth you are,
And you are the universe, mother,
There is nothing except you in the world,
But to make believe your form as the universe,
You take the role of wife of Shiva,
And appear before us in the form of ethereal happiness.



tavājñacakrasthaṃ tapana-śāśi koṭi-dyutidharaṃ
paraṃ śambhu vande parimilita-pārsvaṃ paracitā |
yamārādhyān bhaktyā ravi śāśi śucīnā-maviṣaye
nirāloke 'loke nivasati hi bhāloka-bhuvane || 36 ||

36 (Curing of all diseases)

The one who worships Parameshvara,
Who has the luster of billions of moon and sun
And who lives in thine Ajña Chakra - the holy wheel of order,
And is surrounded by thine two forms,
On both sides,
Would forever live,
In that world where rays of sun and moon do not enter,
But which has its own luster,
And which is beyond the sight of the eye,
But is different from the world we see.



viśuddhau te śuddhasphatika viśadaṃ vyoma-janakam
śivaṃ seve devīmapi śivasamāna-vyavāsītām |
yayoḥ kāntyā yāntyāḥ śaśikiraṇ-sārūpyasaraṇe
vidhūtānta-rdhvāntā vilasati cakorīva jagatī || 37 ||

37 (Removal of Bhoota, Preta, Pishacha and Brahma Rakshasa)

I bow before the Shiva,
Who is of the pure crystal form,
In thine supremely pure wheel
And who creates the principle of ether,
And to you my mother,
Who has same stream of thought as Him.
I bow before you both,
Whose moon like light,
Forever removes the darkness of ignorance,
Forever from the mind,
And which shines like the Chakora bird (Mythical bird),
Playing in the full moon light.



samunmīlat saṃvitkamala-makarandaika-rasikam
bhaje haṃsadvandvam kimapi mahatām mānasacaram |
yadālāpā-daṣṭādaśa-guṇita-vidyāpariṇatīḥ
yadādatte doṣād guṇa-makhila-madbhyaḥ paya iva || 38 ||

38 (Curing of sickness during childhood)

I pray before the swan couple,
Who only enjoy the honey,
From the fully open,
Lotus flowers of knowledge,
And who swim in the lake,
Which is the mind of great ones,
And also who can never be described.
From them come the eighteen arts,
And they differentiate the good from the bad,
Like the milk from water.



tava svādhiṣṭhāne hutavaha-madhiṣṭhāya niraṭaṃ
tamīḍe saṃvartaṃ janani mahatīṃ tāṃ ca samayāṃ |
yadāloke lokān dahati mahasi krodha-kalite
dayādrā yā drṣṭiḥ śísira-mupacāraṃ racayati || 39 ||

39 (To see in the dream what we think about)

Mother, think and worship I, of the fire,
In your holy wheel of Swadhishtana,
And the Rudra who shines in that fire,
Like the destroying fire of deluge,
And you who shine there as Samaya.
When that angry fire of look of Rudra,
Burns the world,
Then your look drenches it in mercy,
Which treats and cools it down.



taṭitvantaṃ śaktyā timira-paripanthi-sphuraṇayā
sphura-nnā naratnābharaṇa-pariṇaddhendra-dhanuṣam |
tava śyāmaṃ meghaṃ kamapi maṇipūraika-śaraṇaṃ
niṣeve varṣantaṃ-haramihira-taptaṃ tribhuvanam || 40 ||

40 (Blessings from Lakshmi. Realization of good dreams. Not seeing bad dreams)

I bow before that principle,
Which is in your wheel of Manipuraka,
Which as Parashakti shines like the enemy of darkness,
Which is with the streak of lightning,
Which is with the shining jewels of precious stones of lightning,
Which is also black as night,
Which is burnt by Rudhra like the sun of the deluge,
And which cools down the three worlds like a strange cloud.



tavādhāre mūle saha samayayā lāsyaparayā
navātmāna manye navarasa-mahātāṇḍava-naṭam |
ubhābhyā metābhyā-mudaya-vidhi muddiśya dayayā
sanāthābhyāṃ jajñe janaka janānīmat jagadidam || 41 ||

41 (Seeing of the Goddess in person. Curing of sexual diseases)

I pray in your holy wheel of Muladhara,
You who likes to dance,
And calls yourself as Samaya,
And that Lord who performs the great vigorous dance,
Which has all the shades of nine emotions.
This world has you both as parents,
Because you in your mercy, wed one another,
To recreate the world,
As the world was destroyed in the grand deluge.

Translated by P. R. Ramachander

Yantras by Govinda Das Aghori

Part II Soundarya Lahari (The waves of beauty)

This stanza till the end describes the great mother Shakti from head to foot. These are supposed to be composed by the Adi Shankara himself.



gatai-rmāṇikyatvaṃ gaganamaṇibhiḥ sāndraghaṭitaṃ
kirītaṃ te haimaṃ himagirisute kītayati yaḥ ||
sa nīḍeyacchāyā-cchuraṇa-śakalaṃ candra-śakalaṃ
dhanuḥ śaunāsīraṃ kimiti na nibadhnāti dhiṣaṇām || 42 ||

42 (Attracting everything. Curing diseases caused by water)

Hey daughter of the ice mountain,
He who chooses to describe,
Your crown, bedecked with shining jewels,
Which are but the transformed form,
And arranged very close to one another,
Of the twelve holy suns, will see the crescent in your crown,
In the dazzling light of those jewels,
And think them as a rainbow, which is but the bow of Indra.



dhunotu dhvāntaṃ na-stulita-dalitendīvara-vanaṃ
ghanasnigdha-ślakṣṇaṃ cikura nikurumbaṃ tava śive |
yadiyaṃ saurabhyaṃ sahaja-mupalabdhuṃ sumanaso
vasantyasmin manye balamathana vāṭī-viṭapinām || 43 ||

43 (Victory over all)

Oh, Goddess , who is the consort of Shiva,
Let the darkness of our mind be destroyed,
By the crowning glory on your head,
Which is of like the forest of opened blue lotus flowers,
And which is soft, dense and shines with luster.
I believe my mother,
That the pretty flowers of Indra's Garden,
Are all forever there to get the natural scent of thine hair.



tanotu kṣemaṃ na-stava vadanasaundaryalaharī
parīvāhasrotaḥ-saraṇiriva sīmantasaraṇiḥ |
vahantī- sindūraṃ prabalakabarī-bhāra-timira
dviṣāṃ bṛndai-rvandīkṛtameva navīnārka keraṇam || 44 ||

44 (Curing of all diseases)

Oh mother, let the line parting thine hairs,
Which looks like a canal,
Through which the rushing waves of your beauty ebbs,
And which on both sides imprisons,
Your Vermillion, which is like a rising sun
By using your hair which is dark like,
The platoon of soldiers of the enemy,
Protect us and give us peace.



arālai svābhāvvyā-dalikalabha-saśrībhi ralakaiḥ
parītaṃ te vaktraṃ parihāsati paṅkeruharucim |
darasmere yasmin daśanaruci kiñjalka-rucire
sugandhau mādyanti smaradahana cakṣu-rmadhulihaḥ || 45 ||

45 (Blessing of Goddess of wealth. Your word becoming a fact)

By nature slightly curled,
And shining like the young honey bees
Your golden thread like hairs,
Surround your golden face.
Your face makes fun of the beauty of the lotus.
And adorned with slightly parted smile,
Showing the tiers of your teeth,
Which are like the white tendrils,
And which are sweetly scented.
Bewitches the eyes of God,
Who burnt the god of love.



lalāṭaṃ lāvaṇya dyuti vimala-mābhāti tava yat
dvitīyaṃ tanmanye makuṭaghaṭitaṃ candraśakalam |
viparyāsa-nyāsā dubhayamapi sambhūya ca mithaḥ
sudhālepasyūtiḥ pariṇamati rākā-himakaraḥ || 46 ||

46 (Getting blessed with a son)

I suspect, Oh Mother,
That your forehead,
Which shines with the beauty of the moon,
Is but an imprisoned half moon,
By your glorious crown,
For If joined opposite
To the inverted half moon in your crown,
It would give out the nectar like luster,
Of the moon on a full moon day.



bhruvau bhugne kiñcidbhuvana-bhaya-bhaṅgavyasanini
tvadīye netrābhyāṃ madhukara-rucibhyāṃ dhṛtaguṇam |
dhanu rmanye savyetarakara grhītaṃ ratipateḥ
prakoṣṭe muṣṭau ca sthagayate nigūḍhāntara-mume || 47 ||

47 (Victory in all efforts)

Oh Goddess Uma,
She who removes fear from the world,
The slightly bent eye brows of yours,
Tied by a hoard of honey bees forming the string,
I feel resembles the bow of the god of love
Held by his left hand.
And having hidden middle part (The nose jutting in between the eye brows),
Hid by the wrist, and folded fingers.



ahaḥ sūte savya tava nayana-markātmakatayā
 triyāmāṃ vāmaṃ te srjati rajanīnāyakatayā |
 ṛtīyā te dr̥ṣṭi-rdaradalita-hemāmbuja-ruciḥ
 samādhatte sandhyāṃ divasar-niśayo-rantaracarīm || 48 ||

48 (Removal of problems created by nine planets)

Right eye of yours is like the sun,
 And makes the day,
 Left eye of yours is like the moon,
 And creates the night,
 Thine middle eye,
 Which is like the golden lotus bud,
 Slightly opened in to a flower,
 Makes the dawn and the dusk.



viśālā kalyāṇī sphutaruci-rayodhyā kuvalayaiḥ
 kṛpādhārādhārā kimapi madhurā"bhogavatikā |
 avantī dr̥ṣṭiste bahunagara-vistāra-vijayā
 dhruvaṃ tattannāma-vyavaharaṇa-yogyāvijayate || 49 ||

49 (Victory in everything. Locating of treasures)

The look from your eyes, Oh goddess
 Is all pervasive,
 Does good to everyone,
 Sparkles everywhere,
 Is a beauty that can never be challenged,
 Even by blue lily flowers,
 Is the source of rain of mercy,
 Is sweetness personified,
 Is long and pretty,
 Is capable of saving devotees,
 Is in the several cities as its victory.
 And can be called by several names,
 According to which aspect one sees.



kavīnāṃ sandarbha-stabaka-makarandaika-rasikaṃ
kaṭākṣa-vyākṣepa-bhramarakalabhau karṇayugalam |
amuñcīntau dṛṣṭvā tava navarasāsvāda-taralau
asūyā-saṃsargā-dalikanayanaṃ kiñcidaruṇam || 50 ||

50 (Seeing afar. Curing of small pox)

Thine two long eyes, Oh goddess,
Are like the two little bees which want to drink the honey,
And extend to the ends,
With a pretense of side glances,
To thine two ears,
Which are bent upon drinking the honey,
From the flower bunch of poems,
Presented by your devotees,
And make thine third eye light purple,
With jealousy and envy,



śive śaṅgārādrā taditarajane kutsanaparā
saroṣā gaṅgāyāṃ giriśacarite vismayavatī |
harāhibhyo bhītā sarasiruha saubhāgya-janānī
sakhīṣu smerā te mayi janani dṛṣṭiḥ sakaruṇā || 51 ||

51 (Attracting all people)

Mother of the entire universe,
The look from your eyes,
Is kind and filled with love, when looking at your Lord,
Is filled with hatred at all other men,
Is filled with anger when looking at Ganga,
The other wife of your Lord,
Is filled with wonder, when hearing the stories of your Lord,
Is filled with fear, when seeing the snakes worn by your Lord,
Is filled with red color of valor of the pretty lotus fine,
Is filled with jollity, when seeing your friends,
And filled with mercy, when seeing me.



gate karṇābhyarṇaṃ garuta iva pakṣmāṇi dadhatī
purāṃ bhettu-ścittaprasāma-rasa-vidrāvaṇa phale |
ime netre gotrādharapati-kulottaṃsa-kalike
tavākarnākṛṣṭa smaraśara-vilāsaṃ kalayataḥ || 52 ||

52 (Victory in love. Curing of diseases of ears and eye)

Oh, flower bud,
Who is the head gear,
Of the king of mountains,
Wearing black eye brows above,
Resembling the feathers of eagle,
And determined to destroy peace,
From the mind of he who destroyed the three cities,
Your two eyes elongated up to thine ears,
Enact the arrows of the God of love.



vibhakta-traivarṇyaṃ vyatīkṛta-līlāñjanatayā
vibhātī tvannetra tritaya mida-mīśānadayite |
punaḥ sraṣṭuṃ devān druhiṇa hari-rudrānuparatān
rajaḥ satvaṃ vebhrat tama iti guṇānāṃ trayamiva || 53 ||

53 (Attracting all the world. Seeing the Goddess in person)

Oh, Darling of God Shiva,
Those three eyes of thine,
Colored in three shades,
By the eye shades you wear,
To enhance thine beauty,
Wear the three qualities,
Of satvam, rajas and thamas,
As if to recreate the holy trinity,
Of Vishnu, Brahma and Rudra,
After they become one with you,
During the final deluge.



pavitrikartuṃ naḥ paśupati-parādhīna-hṛdaye
dayāmitrai rnetrai-raruṇa-dhavala-śyāma rucibhiḥ |
nadaḥ śoṇo gaṅgā tapanatanayeti dhruvamum
trayāṇāṃ tīrthānā-mupanayasi sambheda-managham || 54 ||

54 (Destruction of all sins. Curing of eye diseases)

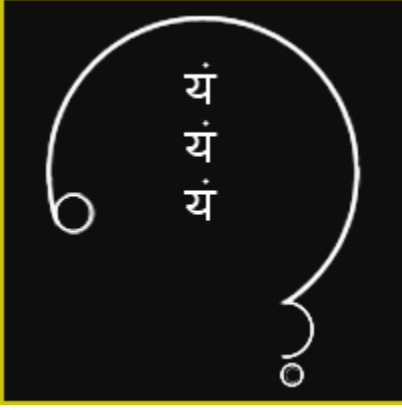
She who has a heart owned by Pasupathi,
Your eyes which are the companions of mercy,
Colored red, white and black,
Resemble the holy rivers,
Sonabhadra , which is red,
Ganga which is white,
Yamuna, the daughter of Sun, which is black,
And is the confluence of these holy rivers,
Which remove all sins of the world.
We are certain and sure,
That you made this meet and join,
To make us, who see you, as holy.



nimeṣonmeṣābhyāṃ pralayamudayaṃ yāti jagati
tavetyāhuḥ santo dharaṇidhara-rājanyatanaye |
tvadunmeṣājītaṃ jagadida-maśeṣaṃ pralayataḥ
paretrātuṃ śaṃṅke parihṛta-nimeṣā-stava dṛśaḥ || 55 ||

55 (Power to protect, Curing of diseases of kidney)

The learned sages tell,
Oh daughter of the king of mountain,
That this world of us,
Is created and destroyed,
When you open and shut,
Your soulful eyes.
I believe my mother,
That you never shut your eyes,
So that this world created by you, never, ever faces deluge.



tavāparṇe karṇe japanayana paiśunya cakitā
niliyante toye niyata manimeṣāḥ śapharikāḥ |
iyaṃ ca śrī-rbaddhacchadapuṭakavāṭaṃ kuvalayaṃ
jahāti pratyūṣe niśi ca vighatayya praviśati|| 56 ||

56 (To get freed from imprisonment. Curing of eye diseases)

Oh, She who is begotten to none,
It is for sure,
That the black female fish in the stream,
Are afraid to close their eyes.
Fearing that thine long eyes,
Resembling them all,
Would murmur bad about them,
In your ears to which they are close by.
It is also for sure,
That the Goddess Lakshmi,
Enters the blooming blue Lily flowers,
Before your eyes close at night,
And reenter in the morn when they open.



dr̥śā drāghīyasyā daradalita nīlotpala rucā
daviyāṃsam dīnaṃ snapā kṛpayā māmapi śive |
anenāyaṃ dhanyo bhavati na ca te hāniriyatā
vane vā harmye vā samakara nipāto himakaraḥ || 57 ||

57 (All round luck)

She who is the consort of Lord Shiva,
Please bathe me with your merciful look,
From your eyes which are very long,
And have the glitter of slightly opened,
Blue lotus flower divine.
By this look I will become rich with all that is known,
And you do not loose anything whatsoever,
For does not the moon shine alike,
In the forest and palaces great.



arāḷaṃ te pāliyugala-magarājanyatanaye
na keṣā-mādhatte kusumaśara kodaṇḍa-kutukam |
tiraścīno yatra śravaṇapatha-mullīnyya vilasan
apāṅga vyāsaṅgo diśati śarasandhāna dhiṣaṇām || 58 ||

58 (Cure from all diseases, Victory in love)

Oh Goddess, who is the daughter of king of mountains,
Who will not but believe,
That the two arched ridges between your eyes and ears,
Are the flower bow of the God of Love,
Side glances of your eyes,
Piercing through these spaces,
Makes one wonder as if the arrows have been ,
Sent through thine ears.



sphuradgaṇḍābhoga-pratiphalita tāṭṭhka yugalaṃ
catuścakraṃ manye tava mukhamidaṃ manmatharatham |
yamāruhya druhyā tyavaniratha markenducaraṇam
mahāvīro mārāḥ pramathapataye sajjitavate || 59 ||

59 (Attracting every one)

I feel that thine face,
With the pair of ear studs,
Reflected in thine two mirror like cheeks.
Is the four wheeled Chariot,
Of the God of love.
Perhaps he thought he can win Lord Shiva,
Who was riding in the chariot of earth,
With Sun and moon as wheels,
Because he was riding in this chariot.



sarasvatyāḥ sūktī-ramṛtalaharī kauśalaharīḥ
pibnatyāḥ śarvāṇi śravaṇa-culukābhyā-maviralam |
camatkāraḥ-ślāghācalita-śirasaḥ kuṇḍalagaṇo
jhaṇatkaraistāraiḥ prativacana-mācaṣṭa iva te || 60 ||

60 (Giving power of speech to dumb. Making your predictions come true)

Oh Goddess, who is the consort of Lord Shiva,
Your sweet voice which resembles,
The continuous waves of nectar,
Fills the ear vessels of Sarasvati,
Without break,
And she shakes her head hither and thither,
And the sound made by her ear studs,
Appear as if they applaud your words.



asau nāsavaṃśa-stuhinagirivaṇśa-dhvajapaṭi
tvadiyo nedīyaḥ phalatu phala-masmākamucitam |
vahatyantarmuktāḥ śīśirakara-niśvāsa-galitaṃ
samṛddhyā yattāsāṃ bahirapi ca muktāmaṇidharaḥ || 61 ||

61 (Victory over mind. Getting of wealth)

Oh Goddess, who is the flag of the clan of Himalayas,
Let your nose which is like a thin bamboo,
Give us the blessings which are apt and near.
I feel mother,
That you are wearing a rare pearl,
Brought out by your breath,
Through your left nostril,
For your nose is a storehouse,
Of rarest pearls divine.



prakṛtyā"raktāyā-stava sudati dandacchadaruceḥ
pravakṣye sadṛśyaṃ janayatu phalaṃ vidrumalatā |
na bimbaṃ tadbimba-pratiphalana-rāgā-daruṇitaṃ
tulāmadhrāroḍhuṃ kathamiva vilajjeta kalayā || 62 ||

62 (Good sleep)

Oh goddess who has beautiful rows of teeth,
I tried to find a simile to your blood red lips,
And can only imagine the fruit of the coral vine!
The fruits of the red cucurbit,
Hangs its head in shame,
On being compared to your lips,
As it has tried to imitate its color from you,
And knows that it has failed miserably.



smitajyotsnājālaṃ tava vadanacandrasya pibatāṃ
cakorāṇā-māsī-datirasatayā cañcu-jaḍimā |
ataste śītāṃśo-ramṛtalaharī māmlarucayaḥ
pibantī svacchandaṃ niśi niśi bhṛśaṃ kāñji kadhiyā || 63 ||

63 (Bewitching all)

The Chakora birds (Mythical birds supposed to drink the moon light),
Feel that their tongues have been numbed,
By forever drinking,
The sweet nectar like light emanating,
From your moon like face,
And for a change wanted to taste,
The sour rice gruel during the night,
And have started drinking,
The white rays of the full moon in the sky.



aviśrāntaṃ patyurguṇagaṇa kathāmreḍanajapā
japāpuṣpacchāyā tava janani jihvā jayati sā |
yadagrāsīnāyāḥ sphaṭikadr̥ṣa-dacchacchavimayi
sarasvatyā mūrṭiḥ pariṇamati māṇikyavapuṣā || 64 ||

64 (Getting of all knowledge)

Mother mine,
The well known tongue of yours,
Which without rest chants and repeats,
The many goods of your Consort, Shiva,
Is red like the hibiscus flower.
The Goddess of learning Sarasvati,
Sitting at the tip of your tongue,
Though white and sparkling like a crystal,
Turns red like the ruby,
Because of the color of your tongue.



raṇe jivā daityā napahr̥ta-śirastraiḥ kavacibhiḥ
nivr̥ttai-ścaṇḍāṃśa-tripurahara-nirmālya-vimukhaiḥ |
viśākhendropendraiḥ śaśiviśada-karpūraśakalā
viliyante mātastava vadanatāmbūla-kabalāḥ || 65 ||

65 (Victory. Control over words)

Oh mother of the world,
The Lords Subrahmanya, Vishnu and Indra,
Returning and resting after the war with Asuras.
Have removed their head gear,
And wearing the iron jackets,
Are not interested in the left over,
After the worship of Shiva,
Which belongs to Chandikeshvara,
And are swallowing with zest,
The half chewed betel,
From your holy mouth,
Which has the camphor as white as the moon.



vipañcyā gāyantī vividha-mapadānaṃ paśupate-
stvayārbdhe vaktuṃ calitaśirasā sādhuvacane |
tadīyai-rmādhuryai-rapalapita-tantrīkalaravāṃ
nijāṃ vīṇāṃ vāṇīṃ niculayati colena nibhṛtam || 66 ||

66 (Sweet words. Mastery in music)

Oh mother of all,
When you start nodding your head,
Muttering sweetly, "good, good",
To the Goddess Sarasvati,
When she sings the great stories to you,
Of Pashupati our lord,
With the accompaniment of her Veena,
She mutes the Veena by the covering cloth,
So that the strings throwing sweetest music,
Are not put to shame,
By your voice full of sweetness.



karagreṇa spr̥ṣṭaṃ tuhinagiriṇā vatsalatayā
giriśeno-dastaṃ muhuradharapānākulatayā |
karagrāhyaṃ śambhormukhamukuravṛntaṃ girisute
kathaṅkaraṃ brūma-stava cubukamopamyarahitam || 67 ||

67 (Appearance in person of the Goddess)

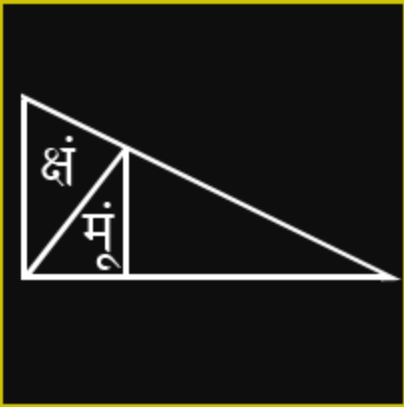
Oh daughter of the mountain,
How can we describe the beauty of your chin,
Which was with affection caressed,
By the tip of his fingers by your father Himavan:
Which was oft lifted by the Lord of the mountain, Shiva,
In a hurry to drink deeply from your lips;
Which was so fit to be touched by his fingers;
Which did not have anything comparable,
And which is the handle of the mirror of your face.



bhujāsleṣānityaṃ puradamayituḥ kaṇṭhakavatī
tava grīvā dhatte mukhakamalanāla-śriyamiyam |
svataḥ śvetā kālā garu bahula-jambālamalinā
mr̥ṇālilālityaṃ vahati yadadho hāralatikā || 68 ||

68 (Attracting the king)

Your neck appears full of thorns always,
Due to the hairs standing out,
By the frequent embrace of thy Lord,
Who destroyed the three cities.
And looks like the beauty of the stalk,
Of your lotus like face.
The chain of white pearls worn below,
Is dulled by the incense and myrrh,
And the paste of sandal applied there,
And is like the tender stalk,
Dirtied by the bed of mud.



gale rekhāstisro gati gamaka gītaika nipuṇe
vivāha-vyānaddha-praguṇaguṇa-saṅkhyā pratibhavaḥ |
virājante nānāvidha-madhura-rāgākara-bhuvāṃ
trayāṇāṃ grāmāṇāṃ sthiti-niyama-sīmāna iva te || 69 ||

69 (Mastery over music)

She who is an expert in Gati, Gamaka and Gita
(The three major parts of Karnatic Classical music: procedure, undulations and song),
The three lucky lines on your neck,
Perhaps remind one,
Of the number of the well tied manifold thread,
Tied during your marriage,
And also remind of the place,
In your pretty neck,
Where originates the three musical notes,
Of Shadja, Madhyama and Gandhara.



mṛṇālī-mṛdvīnām tava bhujalatānām catarṇām
caturbhiḥ saundrayaṃ sarasijabhavaḥ stauti vadanaiḥ |
nakhebhyaḥ santrasyan prathama-mathanā dantakaripoḥ
caturṇām śīrṣāṇām sama-mabhayahastārpaṇa-dhiyā || 70 ||

70 (Compensation for mistakes done to God Shiva)

Brahma, the God born out of Lotus,
Afraid of the nails Of Shiva,
Who killed the Asura called Andhaka,
Which has clipped of one of his heads,
Praises with his four faces,
Your four pretty, tender hands,
Resembling the lotus flower stalk,
So that he can ask for protection for his remaining four heads,
By use of your four merciful hands at the same time.



nakhānā-mudyotai-rnavanalinarāgaṃ vihasatām
karāṇām te kāntiṃ kathaya kathayāmaḥ kathamume |
kayācidvā sāmyaṃ bhajatu kalayā hanta kamalaṃ
yadi kṛīḍallakṣmī-caraṇātala-lākṣārāsa-caṇam || 71 ||

71 (Getting of wealth)

Oh Goddess Uma,
You only tell us, how,
How we can describe,
The shining of your hands,
By the light of your nails,
Which tease the redness of freshly opened lotus?
Perhaps if the red lotus mixes,
With the liquid lac adorning,
The feet of Lakshmi,
Some resemblance can be seen.



samaṃ devi skanda dvipivadana pītaṃ stanayugaṃ
tavedaṃ naḥ khedaṃ haratu satataṃ prasnuta-mukham |
yadālokyāśaṅkākulita hr̥dayo hāśajanakaḥ
svakumbhau herambaḥ parimṛśati hastena jhaḍiti || 72 ||

72 (Conquering fear of darkness. Getting grace from Goddess. Making slave of Yakshini)

Our Goddess Devi,
Let your two cool breasts,
Which have faces that always,
Give out milk,
And are simultaneously drunk deeply.
By Skanda and the elephant faced Ganesha,
Destroy all our sorrows.
Seeing them and getting confused,
The Heramba feels for his two frontal globes,
To see whether they are there,
Making you both laugh.



amū te vakṣojā-vamṛtarasa-māṅikya kutupau
na sandehaspando nagapati patāke manasi naḥ |
pibantau tau yasmā davidita vadhūsaṅga rasikau
kumārāvadyāpi divradavadana-krauñcdalanau || 73 ||

73 (Production of milk. Redemption)

Oh, Victory flag of the king of mountains,
We never have any doubt in our mind,
That your two breasts divine,
Are the nectar filled pot made of rubies,
For The elephant faced one,
And he who killed Kraunchasura,
Even today do not know the pleasure of women,
And remain as young children.



vahatyamba stmberama-danuja-kumbhaprakṛtibhiḥ
samārabdhāṃ muktāmaṇibhiramalāṃ hāralatikām |
kucābhogo bimbādhara-rucibhi-rantaḥ śabalitāṃ
pratāpa-vyāmiśrāṃ puradamayituḥ kīrtimiva te || 74 ||

74 (Good fame)

Oh mother mine,
The center place of your holy breasts,
Wear the glittering chain,
Made out of the pearls,
Recovered from inside the head of Gajasura,
And reflect the redness of your lips,
Resembling the Bimba fruits,
And are colored red inside.
You wear the chain with fame,
Like you wear the fame of our Lord,
Who destroyed the three cities.



tava stanyaṃ manye dharaṇidharakanye hṛdayataḥ
payaḥ pārāvāraḥ parivahati sārāsvatamiva |
dayāvatyā dattaṃ draviḍaśiśu-rāsvādyā tava yat
kavināṃ prauḍhānā majani kamanīyaḥ kavayitā || 75 ||

75 (Capacity to write poems)

Oh daughter of the king of mountains,
I feel in my mind,
That the milk that flows from your breast,
Is really the goddess of learning, Sarasvatī,
In the form of a tidal wave of nectar.
For, milk given by you, who is full of mercy,
Made the child of Dravida (The Tamil poet Thirujñāna Sambandar who preceded Shankara),
The king among those great poets,
Whose works stole one's mind.



harakrodha-jvālāvalibhi-ravalīḍhena vapuṣā
gabhīre te nābhīsarasi kṛtasañño manasijaḥ |
samuttasthau tasmā-dacalatanaye dhūmalatikā
janastāṃ jānīte tava janani romāvaliriti || 76 ||

76 (Complete renunciation. Victory in love)

Oh daughter of the mountain,
The God of love who is the king of the mind,
Being lit by the flame of anger of Shiva,
Immersed himself in the deep pond of thine navel.
The tendril like smoke emanated from there,
And mother, people think,
That this is the line of hair,
That climbs from your navel upwards.



yadetatkālindī-tanutara-taraṅgākṛti śive
kṛṣe madhye kiñcijjanani tava yadbhāti sudhiyām |
vimardā-danyonyam kucakalaśayo-rantaragataṃ
tanūbhūtaṃ vyoma praviśadiva nābhiṃ kuhariṇīm || 77 ||

77 (Gaining Micro sight. Attracting every one)

The mother of universe who is Shiva and Shakti,
In the narrow part of the middle of your body,
The learned men seem to see a line,
Which is in the shape of a small wave of the river Yamuna,
And which shines and glitters, and appears like the sky,
Made very thin by thine dense colliding breasts,
Entering your cave like navel.



sthīro gaṅgā vartaḥ stanamukula-romāvali-latā
kalāvālaṃ kuṇḍaṃ kusumaśara tejo-hutabhujāḥ |
rate-rīlāgāraṃ kimapi tava nābhīrgirisute
beladvāraṃ siddhe-rgiriśanayanānāṃ vijayate || 78 ||

78 (Attracting all the universe)

Oh daughter of the mountain,
Is your navel a whirl pool in river Ganga,
Which looks very stable!
Or is it the root of the climber,
Of the stream of your hair line,
Which has two breasts of yours as buds,
Or is it the Homa fire,
Where the fire is the light from cupid,
Or is it the play house of Rathi, the wife of God of love,
Or is it the opening to the cave,
In which Shiva's tapas gets fulfilled,
I am not able to make up my mind!



nisarga-kṣīṇasya stanataṭa-bhareṇa klamajuṣo
nāmanmūrte nārītilaka śanakai-struṭyata iva |
ciraṃ te madhyasya truṭita taṭinī-tīra-taruṇā
samāvasthā-sthemno bhavatu kuśalaṃ śailatanaye || 79 ||

79 (Getting magical capability. Bewitching all others)

Oh daughter of the mountain,
You who is the greatest among women,
Long live your pretty hips,
Which look fragile,
Which are by nature tiny,
Which are strained by your heavy breasts,
And hence slightly bent,
And which look like the tree,
In the eroded banks of a rushing river.



kucau sadyaḥ svidya-ttaṭaḡhaṭita-kūrpāsabhidurau
kaṣantau-daurmūle kanakakalaśābhau kalayatā |
tava trātuṃ bhaṅgādalamiti valagnaṃ tanubhuvā
tridhā naddhm devī trivali lavalīvallibhiriva || 80 ||

80 (Getting remarkable beauty. Becoming expert in magic)

Oh Goddess mine,
Placed just below your shoulders,
By Cupid, the God of love,
Tearing your blouse which is attached,
To your body by the sweat,
When you think of the greatness of your Lord,
And resembling pots of Gold,
Your breasts appear to be tied by him,
Securely three times,
By the three creeper like folds (The three folds on the belly).



gurutvaṃ vistāraṃ kṣitidharapatiḥ pārvati nijāt
nitambā-dācchidya tvayi haraṇa rūpeṇa nidadhe |
ataste vistīrṇo gururayamaśeṣāṃ vasumatīṃ
nitamba-prāgbhāraḥ sthagayati saghutvaṃ nayati ca || 81 ||

81 (Stopping fire)

Oh, daughter of the mountain,
Perhaps Himavan, the King of mountains,
Gave readily as dowry to you,
The density and breadth from his bottom,
So that your behinds are broad and dense.
And therefore they both hide all the world,
And make the world light.



karīndrāṇām śuṇḍān-kanakakadalī-kāṇḍapaṭalīm
ubhābhyāmūrubhyā-mubhayamapi nirjitya bhavati |
suvṛttābhyām patyuh praṇatikaṭhinābhyām girisute
vidhijñe jānubhyām vibudha karikumbha dvayamasi || 82 ||

82 (Stopping flood. Getting powers like Indra)

Oh daughter of the mountain,
Who knows the rules of the Vedas,
Using your two thighs,
You have achieved victory over,
The trunks of the elephant,
And the Golden pseudo stem of group of Banana plants,
And achieved victory over frontal globes,
Of Iravatha the divine elephant (The elephant on which Indra rides),
By your holy round knees,
Which have become hard,
By repeated prostrations to your lord.



parājetuṃ rudraṃ dviguṇaśaragarbhau girisute
niṣaṅgau jaṅghe te viṣamaviśikho bāḍha-makṛta |
yadagre dṛsyante daśaśaraphalāḥ pādayugalī
nakhāgracchanmānaḥ sura mukuṭa-śāṅkaika-niśitāḥ || 83 ||

83 (Stopping of the army)

Oh daughter of the mountain,
The five arrowed cupid,
To win, Rudra your lord,
Has made your legs,
In to an arrow case,
With ten arrows.
In the end of the case,
Are your two feet,
Studded with ten of your so called nails,
Which are the ten steel tipped arrows,
Sharpened on the crowns of Devas.



śrutināṃ mūrdhāno dadhati tava yau śekharatayā
 mamāpyetau mātaḥ śerasi dayayā dehi caraṇau |
 yayaoḥ pādyam pāthaḥ paśupati jaṭājūṭa taṭinī
 yayo-rlākṣā-lakṣmī-raruṇa haricūḍāmaṇi ruciḥ || 84 ||

84 (Getting redemption. Entering into another's body)

Oh mother mine,
 Be pleased to place your two feet,
 Which are the ornaments of the head of Upanishads,
 The water which washes them is the river Ganges,
 Flowing from Shiva's head,
 And the lac paint adorning which,
 Have the red luster of the crown of Vishnu,
 On my head with mercy.



namo vākaṃ brūmo nayana-ramaṇīyāya padayoḥ
 tavāsmāi dvandvāya sphuṭa-ruci rasālakṭakavate |
 asūyatatyantaṃ yadabhihananāya sprḥayate
 paśūnā-miśānaḥ pramadavana-kaṅkelitarave || 85 ||

85 (Removing fear of ghosts)

We tell our salutations,
 To thine two sparkling feet.
 Which are most beautiful to the eyes,
 And painted by the juice of red cotton.
 We also know well,
 That God of all animals, your consort,
 Is very jealous of the Ashoka trees in the garden,
 Which yearn for kick by your feet.



mṛṣā kṛtvā gotraskhalana-matha vilakṣyanamitaṃ
lalāṭe bhartāraṃ caraṇakamale tāḍayati te |
cirādantaḥ śalyaṃ dahanakṛta munmūlitavatā
tulākoṭīkvāṇaiḥ kilikilita mīśāna ripuṇā || 86 ||

86 (Removing fear of ghosts. Victory over enemies)

In a playful mood, after teasing you,
About you and your family,
And at a loss to control your love tiff,
When your consort does prostrations,
Your lotus like feet touches his forehead,
And the God of love, the enemy of your Lord, who was burnt,
By the fire from his third eye,
And was keeping the enmity with your lord,
Like the ever hurting arrow,
Makes sounds like *Kili Kili*,
From your belled anklets on the legs.



himānī hantavyaṃ himagirinivāsaika-caturau
niśāyāṃ nidrāṇaṃ niśi-caramabhāge ca viśadau |
varaṃ lakṣmīpātraṃ śriya-matisṛhanto samayināṃ
sarojaṃ tvatpādau janani jayata-ścitramiha kim || 87 ||

87 (Attracting of serpents)

Oh mother mine,
The lotus flower rots in snow,
But your feet are aces in being in snow,
The lotus flower sleeps at night,
But your feet are wakeful night and after night,
The lotus makes the goddess of wealth Lakshmi live in it,
But your feet gives Lakshmi to its devotees,
And so your two feet always wins over the lotus,
What is so surprising in this?



padam te kīrtināṃ prapadamapadam devi vipadāṃ
 katham nītaṃ sadbhiḥ kaṭhina-kamaṭhī-karpara-tulām |
 katham vā bāhubhyā-mupayamanakāle purabhidā
 yadādāya nyastaṃ dṛṣadi dayamānena manasā || 88 ||

88 (Making wild beasts obey)

Oh, Goddess Devi,
 How did the poets compare,
 The foreside of your merciful feet,
 Which are the source of fame to your devotees,
 And which are not the source of danger to them,
 To the hard shell of tortoise,
 I do not understand.
 How did he who destroyed the three cities,
 Take them in his hand,
 And place them on hard rock (A rite in Hindu marriage called Asmarohanam),
 During your marriage?



nakhai-rnākastrīṇāṃ karakamala-saṅkoca-śaśibhiḥ
 tarūṇāṃ divyānāṃ hasata iva te caṇḍi caraṇau |
 phalāni svaḥsthebhyaḥ kisalaya-karāgreṇa dadatāṃ
 daridrebhyo bhadraṃ śriyamaṅśa-mahnāya dadatau || 89 ||

89 (Getting rid of all diseases)

Your moon like nails,
 Oh mother who killed Chanda,
 Which makes the celestial maidens,
 Fold their hands in shame,
 Forever tease your two feet,
 Which unlike the holy trees in heaven,
 (Which by their leaf bud like hands,
 Give all they wish to the Gods,)
 Give the poor people wealth and happiness,
 Always and fast.



dadāne dīnebhyaḥ śriyamaniśa-māsānusadrśiṃ
amandaṃ saundaryaṃ prakara-makarandaṃ vikirati |
tavāsmiṃ mandāra-stabaka-subhage yātu caraṇe
nimajjan majjīvaḥ karaṇacaraṇaḥ ṣṭcaraṇatām || 90 ||

90 (Cutting of bad spells cast)

My soul with six organs,
Is similar to the six legged honey bees,
Which dip at your holy feet,
Which are as pretty,
As the flower bunch,
Of the Celestial tree,
Which always grant wealth to the poor,
Whenever they wish,
And which without break showers floral honey.



padanyāsa-krīḍā paricaya-mivārabdhu-manasaḥ
skhalantaste khelaṃ bhavanakalahamsā na jahati |
atasteṣāṃ śikṣāṃ subhagamaṇi-mañjira-raṇita-
cchalādācakṣāṇaṃ caraṇakamalaṃ cārucarite || 91 ||

91 (Getting of land. Getting riches)

She who has a holy life,
The swans in your house,
Follow you without break,
As if to learn,
Your gait which is like a celestial play.
So thine lotus like feet,
Taking recourse to the musical sound,
Produced by gems in your anklets,
Appears to teach them what they want.



gatāste mañcatvaṃ druhiṇa hari rudreśvara bhṛtaḥ
śivaḥ svaccha-cchāyā-ghaṭita-kapaṭa-pracchadapaṭaḥ |
tvadīyānāṃ bhāsāṃ pratiphalana rāgāruṇatayā
śarīrī śṛṅgāro rasa iva dṛśāṃ dogdhi kutukam || 92 ||

92 (Getting ability to rule)

Brahma, Vishnu, Rudra and Ishvara,
Who are the gods who rule the world,
Become the four legs of your cot,
So that they are able to serve you always.
Sadashiva who is white in color,
Becomes the bed spread on which you sleep,
And appears red, because he reflects your colour,
And to your eyes which are the personification,
Of the feelings of love,
He gives lot of happiness.



arālā keśeṣu prakṛti saralā mandahasite
śirīśābhā citte dṛṣadupalaśobhā kucataṭe |
bhṛśāṃ tanvī madhye pṛthu-rurasijāroha viṣaye
jagattratuṃ śambho-rjayati karuṇā kācidaruṇā || 93 ||

93 (Fulfillment of desires)

Her mercy which is beyond.
The mind and words of Our Lord Shiva,
Is forever victorious in the form of Aruna,
So as to save this world.
That spirit of mercy is in the form of,
Curves in her hairs,
In the form of natural sweetness in her smile.
In the form of pretty tenderness of a flower in her mind,
In the form of firmness of a ruby stone in her breasts,
In the form of thin seductiveness in her hips,
In the form of voluptuousness in her breasts and back.



kalaṅkaḥ kastūrī rajanikara bimbaṃ jalamayaṃ
kalābhiḥ karpūrai-rmarakatakaraṇḍaṃ nibiḍitaṃ |
atastvadbhogena pratidinamidaṃ riktakuharaṃ
vidhi-rbhūyo bhūyo nibiḍayati nūnaṃ tava kṛte || 94 ||

94 (Getting all desires)

The moon that we know is thine jewel box,
Filled with water of incense,
The blackness we see in the moon,
The musk put for thy use in this box,
And the crescents we see of the moon
Is thy canister of emerald,
Full of divine camphor.
And for sure,
Brahma the creator refills these daily,
After your use,
So that they are always full.



purārante-rantaḥ puramasi tata-stvacaraṇayoḥ
saparyā-maryādā taralakaraṇānā-masulabhā |
tathā hyete nītāḥ śatamakhamukhāḥ siddhimatulāṃ
tava dvāropāntaḥ sthitibhi-raṇimādyābhi-ramarāḥ || 95 ||

95 (Getting of all desires)

You are Leading light of the home of Lord Shiva,
Who destroyed the three cities,
And so coming near you and worshipping at thine feet,
Are not for those with weak mind,
Who do not have control of their senses.
And that is why perhaps,
Indra and other Gods,
Stay outside your gates,
And attain your sweet self,
By practice of siddhis like Anima.



kalatram vaidhātram katikati bhajante na kavayaḥ
śriyo devyāḥ ko vā na bhavati patiḥ kairapi dhanaiḥ |
mahādevaḥ hitvā tava sati satīnā-macaramē
kucabhyā-māsaṅgaḥ kuravaka-taro-rapyasulabhaḥ || 96 ||

96 (Attainment of knowledge and wealth)

Many poets reach the Goddess of learning,
The wife of the creator,
By composing soulful poems.
Many who search and attain riches,
Are termed as the Lord of the Goddess of wealth.
Oh, first among chaste woman,
Except Lord Shiva your consort.
Your breasts have not even touched,
The holy Henna tree (Kuravaka).



girāmāhu-rdeviṃ druhiṅagrhiṇī-māgamavido
hareḥ patnīm padmām harasahacarī-madritanayām |
turīyā kāpi tvam duradhigama-nissīma-mahimā
mahāmāyā viśvaḥ bhramayasi parabrahmamahiṣi || 97 ||

97 (Redemption of the soul)

Oh, Parashakti who is one with Parabrahma,
Though those who have learned Vedas,
Call you as Brahma's wife Sarasvati,
Or call you as Vishnu's wife Lakshmi,
Or call you as Shiva's wife Parvati,
You are the fourth called Maha Maya,
Who gives life to the world,
And have attained all that is to attain.



kadā kāle mātāḥ kathaya kalitālaktakarasaṃ
pibeyaṃ vidyārthī tava caraṇa-nirṇajanajalam |
prakṛtyā mūkānāmapi ca kavitaḥkāraṇatayā
kadā dhatte vāṇīmukhakamala-tāmbūla-rasatām || 98 ||

98 (Mastery over words)

Oh, mother mine,
When shall I, who begs for knowledge
Be able to drink, the nectar like water,
Flowing from your feet,
Mixed with reddish lac applied there?
When shall that water attain,
The goodness of saliva mixed with Thambola (Betel leaf),
From the mouth of goddess of learning,
Which made one born as mute,
Into the king of poets?



sarasvatyā lakṣmyā vidhi hari sapatno viharate
rateḥ pativratyaṃ śīthilapati ramyena vapuṣā |
ciraṃ jīvanneva kṣapita-paśupāśa-vyatikaraḥ
parānandābhikhyaṃ rasayati rasaṃ tvadbhajanavān || 99 ||

99 (Attainment of ultimate bliss)

Those who worship Thee, Oh Mother,
Are so learned and so rich,
That even Brahma and Vishnu,
Are jealous of them
They are so handsome,
That even the wife of Cupid, Rathi,
Yearns for them.
He unbound from the ties of this birth,
Always enjoys ecstatic happiness,
And lives for ever.



pradīpa jvālābhi-rdivasakara-nīrājanavidhiḥ
sudhāsūte-ścandropala-jalalavai-raghyaracanā |
svakīyairambhobhiḥ salila-nidhi-sauhityakaraṇaṃ
tvadīyābhi-rvāgbhi-stava janani vācāṃ stutiriyam || 100 ||

100 (Attainment of all occult powers)

Oh Goddess who is the source of all words,
This poem which is made of words,
That you only made,
Is like showing the camphor lamp to the Sun,
Is like offering as ablation to the moon,
The water got from the moon stone,
And is like offering water worship,
To the sea.



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