

Kalpa Shaki Sthavam

(The poem of praise similar to wish giving tree)

By

Adhi Shankara Bhagawat Pada

Translated by

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(The goddess Parvathi is called Tripurasundari because

*Trimurthy sathwacha puro bhavathwath,
Trayi mayathwacha puraiva devya,
Laye Trilokya api poorakathwath,
Prayombikaya tripurethi nama.*

The great Ambika is called Tripura because.

*She existed prior to the holy trinity,
She had the form of the three deeds,
Duty , worship and wisdom,
And she will remake the worlds after the deluge.*

Tripura Sundari , only means that she is the beauty called Tripura. This stotra addresses itself to the great Goddess Tripurasundari. This is supposed to have been composed by the Adhi Shankara Bhagawat Pada.

Kalpavriksha is a mythological, 'wish-fulfilling' divine tree that is a common trope in Sanskrit literature from the earliest sources onwards. Along with the kamadhenu, or 'wish-giving cow', the kalpavriksha originated during the "churning of the milk ocean", and the King of the gods, Indra returned with it to his paradise. While there is no attested source conclusively identifying this mythological tree with any real, known tree , kalpavriksha can figuratively refer to a source of bounty. In India, therefore, the coconut tree is conventionally known by the synonym kalpataru on account of its ability to amply provide for human needs. At the recently renovated cave shrine in Joshimath, Uttaranchal, which commemorates the residence of Adi Shankara, there is a large, ancient bodhi tree known locally as the kalpavriksha.)

**Kalpa saakhi gana sath prasoona madhupana keli kuthuka bramath,
Shad padarava manohare kanaka bhoothare lalitha mandape ,
Athyudhara mani peeda Madhya vinivasineem akhila mohineem,**

Bhakthi yoga sulabham bhaje bhuvana matharam Tripura sundarim. 1

I pray the goddess of the universe Tripura sundari,
Who sits on the throne made of the gems of thought,
Which is placed on the very pretty stage,
Located on the golden mountain Meru,
Which is extremely pretty due to the drone of bees,
Dancing due to the excess honey they drank,
From the umpteen flowers of the forest of wish giving trees,
Who enchants the entire world due to her powers of Maya,
And who can be easily got by the practice of the yoga of devotion.

Eka kala samudheeya mana tharunarka koti sadrusa sphura,
Deha kanthi bhara dhorani milana lohithee krutha digantharaam,
Vagatheetha vibhavam vipadhya bhaya dhayi neemakhila dehina,
Magamartha mani dheepika maniasamasraye, Tripura sundarim. 2

I crave for the protection of Tripurasundari,
Who has a body of the purple colour of dawn,
Which was the result of the remarkable
Dazzling light of her body ,which is similar
To the light of crores of young suns,
Rising at the same time in the morn,
Who has the power which cannot be aptly described,
Who gives protection to all beings who are in danger,
And who is the search light during the discussions of Vedas.

Eeshadunmisha dha marthya sakhi kusumavali vimalatharaka,
Vrunda Sundara sudhamsu ganda subhaghee kruthathi guru kaisikam,
Neelakunchithaghanaalakam nitila bhooshanayatha vilochanam,
Neelakanda sukruthonnathim sathathamasraye tripurasundarim. 3

I always seek the protection of Tripurasundari,
Who has a very heavy pretty crown of hair,
Which is made more pretty by the crescent of moon,
Which in turn was made prettier by the bevy of clear stars,
Which are similar to the just opening flowers of the wish giving trees,
Who has thick curved locks of hair of the colour of bluish black,

Who has an eye similar to an ornament of the forehead and also two long eyes,
And who is the ultimate limit of the blessings of Lord Shiva.

Lakshma heena vidhu laksha nirjjaya vichaksha nanana saroruham,
Ikshu karmuka sarasonapamitha chillka yuga mathallikam,
Lakshaye manasi santhatham sakala dush krutha kshaya vidhayineem,
Uksha vahana thapo vibhoothi mahamaksharam, Tripurasundarim. 4

In my mind I always meditate on that Tripurasundari,
Who has a lotus like face which is capable of,
Defeating millions of clear full moons,
Who has two great looking eyelashes ,
Which can be compared to the bows of God of love,
Who is capable of reducing all types of sins,
Who is the result of the great meditation on Lord Parameshwara,
And who is ever present without deterioration.

Hreemadhabrama kama kouthuka krupadhi bhava pisu nasaya,
Snigdha mugdha visadha trivarna vimala lasayatha vilochanam,
Sundharadhara mani prabha militha manda hasa nava chandrikam,
Chandra shekara kudumbhineemanisa masraye tripurasundarim.
5

I seek protection of Tripurasundari who is the consort of Lord Shiva,
Who has eyes which always shift due to bashfulness and due to youth,
Which are always showing a mixture of passion, curiosity and mercy,
Which is the mixture of white red and black colours,
And which are crystal clear , tired looking and long,
And who has pretty gem like lips which when smiling ,
Shines like the most brilliant moon light.

Hastha mrushta mani darpanojjwala maogna ganda phalaka dwayee,
Bibithanupama kundala sthabaka mandithanana saroruham,
Swarna pankaja dalantharullasitha karnikasa drusa nasikaam,
Karna vairi sakha sodhari manias masraye tripurasundarim.
6

I always seek the protection from that Tripurasundari,
Who has two pretty cheeks which shine like the mirror,

Made of gems which has been polished by hands,
Who has her lotus face decorated by a pair of incomparable ear studs,
Which hang like pretty bunch of flowers,
Who has a nose like the bud inside the golden lotus flower,
And who is the sister of Lord Krishna* ,
Who is the friend of Arjuna , who in turn is an enemy of Karna.

*She was born to Yasoda , while Krishna was born to Devaki.

Sanmarandhara smadhuri thulana karma takshara samun misha,
Nnarma pesalava cho vilasa paribhootha nirmala sudharasam,
Kamra vakthra pavanagra prachala dunmadha bramara mandaleem,
Koormahe manasi sarmmadhaam sathatham ambikam tripurasundarim.
7

We always pray and meditate on that Tripurasundari,
Who has the clear nectar like pond ,which has been defeated by,
The sweetness of playful words , which have been cleverly composed ,
By those letters which resemble the sweet taste of honey from flowers,
Who is surrounded by the crowd of flying and playful bees,
Attracted by the natural scent of the air wafting round her face,
And who is the Ambika who always is good to her devotees.

Kamra kanthi jitha thara hara mani suthra mandana samullasath ,
Kanda kaanda kamaneeya thapa hrutha kambu raja ruchi dambaram,
Kinchi danadha manoharam sayuga chumbi charu mani karnikam,
Pancha bana pari pandhi punya laharim bhaje Tripurasundarim.
8

I pray that Tripurasundari , whose neck is decorated by,
The chain of golden beads and the gem studded mangala suthra,
Whose pretty luster defeats, the stars in the sky ,
Steals the wonderful dazzle of the right sided white conch,
Who has two pretty ear drops touching the slightly low placed shoulders,
And who is the bountiful treasure of Lord Shiva, who is the enemy of the
God of love.

Hashta padma lasa dikshu chapa sruni pasa, pushpa visikhojjwalam,
Thaptha hema rachithaabhirama katanguleeya valayadhikaam,
Vrutha nisthoola nirantharala kadinonna thastha thrunee bhavan,

Matha hasthi vara masthakam manasi varthaye Tripurasundarim.

9

I make Tripurasundari reside in my mind,
Who shines because she holds in her hands,
Sugarcane bow , rod, rope and flower arrows,
Who wears ornaments like bangle , ring and armlet,
Made of extremely refined and shining gold,
And who has very heavy, hard , closely packed , round and incomparable ,
Breasts which make the fearsome forehead of an elephant look like grass.

Labdha gada pari rambha thushta hara hasa gowratharalollasa,
Charuhara nikaraabhirama kucha baarathanthda madhyamam,
Roma raji lalithodhari madhika nimna nabhimavalokaye,
Kamaraja para devatham manasi santhatham Tripurasundarim.

10

I always see in my mind Tripurasundari,
Who has a small and tired middle because of,
The pretty and heavy breasts which shine because of,
The groups of mind stealing , shining and white jeweled necklaces ,
Which are similar to the smile of contented Lord Shiva after a tight embrace,
Who has a belly which shines due to the tiny fine hair rows,
Who has a very deep belly buttons,
And who is the sweetheart of Kameshwara.

Hreekamandala nirantharollasitha jatha roopa maya mekhalam,
Charu kanthi parirambha Sundara susookshma chheena vasanaanvitham,
Mara veera radha chaturi vara dureena thunga jaganasthalam,
Dharaye manasi santhatham tridasa vandhitham Tripurasundarim.

11

I carry always in my mind that Tripurasundari,
Who is being worshipped by all the devas,
Who has the continuously dazzling golden belt,
Worn over her middle which is of the form of “hreem”
Who wears very pretty and very nice silk from China,
Due to the beauty of her pretty dazzling colour,
And who has a broad , lucky and heavy middle,
Which is capable of carrying the ebbing prettiness,

Of her platform of the chariot of the god of love.

Saptha saphi kiranana bhigna parivardhamana kadali thanu.
Spardhee mugdha vimaloru danda yuga nandithendu dara lochanam,
Vrutha janu yuga valgubavajithachitha sambhava samulgakam,
Nithyameva pariseelaye manasi mukthidham Tripurasundarim.
12

I meditate in my mind on that Tripurasundari,
Who has two very pretty thighs which competes,
With the pseudo stem of banana grown without
Even being exposed to the morning light of the sun,
And which make eyes of Lord Shiva contended,
Who has two round knee caps whose beauty,
Defeats the two jewel boxes of the god of love,
And who is capable of granting salvation

Kanta kaanda ruchi kantatha karana leela ya sakala kekinam,
Janga yathulitha kethaki mukula sanga ya brusamudanjitham,
Ambujodhara vidambi charu pada pallavam hrudaya darpanai,
Bimbithamiva vilokaye sathatham ambikam Tripurasundarim.
13

I always see the mother Tripurasundari reflected in my mind,
Who shines extremely with her legs with the playfulness,
Of making sorry , the beauty of the long tender neck of peacocks,
And which can be compared to the flowers of pandanus,
And who has the holy feet whose softness is similar to the inside of lotus
flowers,

Labhyapada kamalarchanam pranathi thalparai isamasthaya,
Kalpakoti satha sanchithena sukruthena kaischana narothamai,
Kalpa sakhi gana kalpyamana kanakabhisheka subhagakruthim,
Kalpayami hrudhi chith payoja vana shad padheem Tripurasundarim.
14

I meditate in my heart on that Tripurasundari,
Whose lotus like feet gets worshipped by,
Those great men who were always interested,
Due to the good deeds earned in several millions of years,

In salutation and worship of the goddess,
Whose pretty and holy form gets showered ,
By the golden buds from the crowds of wish giving trees,
And who is the lady bee playing in the lotus lake of wisdom.

Hreemithi praditha manthramoorthirachalathmajethyuthadhika kanyake-
Thyambujasana kudhimbhineethi vividhopa geetha mahimodhayam,
Sevakabhimatha kamadhenumakhilaga mavagatha vaibhavam,
Bhavaye manasi bhavithakhila characharam Tripurasundarim.
15

I meditate on that Tripurasundari, who has the form defined by “Hreem”,
Who has the different fames and can be sung as the daughter of the
mountain,
The daughter of ocean and the wife of Brahma who sits on the lotus
Who is the wish giving cow as far as satisfying her devotees,
Whose fame has spread over all the holy religious books,
And who has within herself the entire universe.

Sthothra rajam uthamathamodha maharagamaprameyatha manasa,
Keerthayan ina narothamo vijitha vithapovimala sampada,
Prarthamana parirambha keelira balajanairapagathaishano,
Gathra mathra pathanavadhavamalaksha yam padamapnuyath.
16

That lord of men who with a clear mind sings,
This king of prayers in the morning with happiness,
Would defeat even the lord of wealth by his properly earned wealth,
Would be requested by pretty woman for embrace and other sports,
Would not have want of wealth, wife and children,
And would reach at the end of the body in that holy clean and perennial
state.

Shubham Bhavathu
Let good happen.

