

Shakthi Mahimna Stotram  
(The prayer of the greatness of Shakthi)

By  
Sage Durvasa

Translated by

P.R.Ramachander

(Sage Durvasa was the son of Sage Athri and his wife Anasooya. His brothers are sage Dathathreya and Soma. It seems once Lord Shiva was so angry that no body dared to approach him. At that time Goddess Parvathi told him “durvasam Bhavathi may” meaning, “I am not able to live happily with you.”. Lord Shiva realized his mistake and took out all the anger from himself and placed it in the womb of Anasuya. The child born later to her was the very short tempered saint “Durvasa”. He is also called “Krodha Bhattagara”. (The personification of anger). People believe that Sage Durvasa consecrated the Kamakshi at Kanchipuram. He is the author of two great books viz Arya dwisathi and Shakthi Mahimna stotra. The later is similar to Adhi Shankara’s Soundarya Lahari in the sense that both deal with the power of Goddess Parvathi and both have two parts, the first part being philosophy of Shakthi and the second, the poetic description of Goddess Parvathi.

In Shakthi Mahimna Stotra there are 61 slokas. The first part deals with Kundalini, meditation techniques, meaning and symbolism of several aspects of Shakthi worship and the second part is a very poetic description of Goddess Shakthi. The devanagari version of this great work is available in  
<http://www.shaktisadhana.org/Newhomepage/Sadhana.html>)

Mathasthe mahimaa vakthum Shivenaapi sakyathe,  
Bhkthyaaham sthothumichami praseeda mama sarvadhaa. 1

Oh mother, even Lord Shiva cannot describe your greatness adequately,  
But I want to pray to you due to my devotion and so please help me.

Srimaatha sthripure parathpare devi trilokeemahaa-  
Soundaryarnava mandhanoth bhava sudhaa prachurya varnojjwalam,  
Udhyathbhanu sahasra noothana japa pushpa prabham they vapu,  
Swanthe may trikona nilayam jyothirmay am vangmayam. 2

Oh mother , who lives in the three cities, and who is holier then the holiest,  
May your form which is splendorous and which is the form of the words,  
And which is the nectar obtained by churning the sea of beauty of the world,  
Which is as brilliant as the rising sun and the newly opened cotton flower,  
And which exists in the place shaped like a triangle, clearly shine in my mind.

AAdhikshantha samastha varna sumani prothe vithanaprame,  
Brahmadhi prathimaabhikeelitha shadatharabhja kakshonnathe,  
Brahmandabhja mahamane janani they moorthim bhaje chinmayeem,  
Soushumnayatha peethapankaja maha Madhya trikona sthithaam. 3

I meditate on your holy form , which shines being decorated,  
By the gems of all alphabets and which is far above the six wheels\*,  
That are decorated by the forms of Lord Brahma and other gods,  
And which is in the yellow lotus flowering in the Sushmna,  
Which itself is in the middle of the lotus of universe of Brahma.

\*The six wheels are Mooladhara, Swadhishtana, Manipooraka, anahatha, Vishudhi and Agna.

Yaa balendu divakarakshi madhuraa ya raktha padmasana,  
Rathnakalpa virajithanga lathikaa poornendu vakthrojwala,  
Akshasthrak sruni pasa pusthaka karaa ya bala bhanu prabhaa,  
Thaam devim tripuraam shivam hrudhi baje abheeshtardha sidhyai sadaa. 4

I pray in my heart always for fulfilling all my desires to that Goddess,  
Who is very sweet with the young moon and Sun as her eyes,  
Who sits on the red lotus, who is like a climber decorated by red gems,  
Who has a face like the full moon, who holds garland of beads,  
Goad, rope and book in her hands , who shines like the rising sun,  
And who is the consort of Shiva and who stays in the three cities.

Vande vagbhava maindavathma sadrusam Vedadi vidhyaa giro,  
Bhashaa desa samudhbhavaapasu gathaschandaamsi saptha swaraan,  
Thaalaan pancha maha dwaneen prakatayathyathma prakaasena yath,  
Thatdwijam padavakya mana janakam Sri mathruke they param. 5

Oh goddess who is like a mother , I salute your Vagbhava bheeja,  
Which is very similar to the nectar flowing out of the moon,  
And which makes clear due to its glittering power ,the Vedas,  
Knowledge, Words, languages which have arisen in different places,  
And Which are common among animals, meters, the seven musical notes,  
The beats and the sound from five great percussion instruments  
And which produces from within itself words, sentences and grammar.

Trilokyasphuta manthra thanthra mahimaa swathmokthi roopam vinaa,  
Yadwijam vyavahara jala makhilam nasthyeya mathasthava,  
Thajjaphya smarana prasaktha sumathi sarvagnatham praapya ka,  
Sabdha brahma nivasa bhootha vadano nendardhibhi spardhathe. 6

Oh mother , without the Vagbhava Bheeja which illustrates your form,  
The manthras and Thanthras which are famous in all the three worlds,

And all the happenings in the entire universe verily cannot exist  
And would not be that intelligent to the person,  
Who is interested in chanting and meditating on it,  
Who has the capability of knowing it fully and who has a face,  
Which looks like the entrance to the word which is God,  
And who is the object of great jealousy of Indra and other devas?

Mathraa yathra viraajatthe athivishadhaa thaam ashtadhaa mathrukaam,  
Shakthim kundalineem chathur vidha thanum yas thathwavinmanyathe,  
Sovidhyakhila janma karma durithaaranyam prabodhagninaa,  
Bhasmikrutha vikalpajala rahitho matha padam thadwajeth. 7

Oh mother , that seeker of truth who meditates on the “aa”\* of the Vagbhava bheeja,  
Which becomes in to the fifty one alphabets, which is the form of eight mothers,  
Which is the four fold power of Kundalini and which would burn with his fire like  
wisdom,  
The forest of sins and karmas accumulated by him in several births,  
And then he would become one without problems and attain the form of perennial bliss.

Thathe madhyama bheeja mamba kalayam aadhithya varnam kriyaa-  
Gnechchadhi manantha shakthi vibhva vyakthim vyanakthi sphutam,  
Uthpathi sthithi kalpa kalpitha thanu swathma prabhavena yath,  
Kaamyam Brahma hareeswaraadhi vibhudhai kamam kriya yojithai. 8

Oh holy mother , I praise the middle seed of yours, which is of the colour of Sun,  
Which is the cause for action, wisdom and desire and which clearly brings out,  
The cause of the greatness of your immeasurable power,  
And which is worshipped by Brahma , Vishnu and Shiva,  
Who have been deputed to do the work allotted as per the desire,  
Of your self to do the acts of creation, upkeep and destruction.

Kaamaan Kaaranathaam katthaana kanithaan kaayai rananthair mahi,  
Mukhyai sarva manogathai rathigathan manairanekai sphutam,  
Kama krodha salobha moha mada mathsaryadhi shatkam cha yath,  
Bheejam brajayathi pranoumi thadaham they sadhu kaameshwari. 9

Hey Kameshwari\* ,I salute your root chant called Kamaraja which clarifies,  
That which is known by the mind of Brahma and other devas,  
And earth and other elements, by the mental process of every one,  
By the axioms known as Shruthi and Smruthi and which clearly brings out,  
The desires which are the reason for worldly acts and which even brings out,  
The baser instincts like desire, anger, miserliness, passion, pride and jealousy.

\*The goddess of desire (passion)

Yad bhakthakhila kama poorana chana swathma prabhaavaam mahaa-  
JJadyadwandha vidharanaika tharani jyothi prabodhapradham,

Yadhwaddeshu cha geeyathe sruthimukham mathra thryenomithi,  
Sri vidhye thava sarva raja vasakruth thath kamarajam Bhaje.

10

Oh Goddess Srividya, I meditate on the Kamaraja bheeja,  
Which has its own capacity to satisfy all the wishes of devotees,  
Which is the consciousness of wisdom which like the great light of Sun,  
Can remove the very great darkness of ignorance,  
Which with its three syllables starting with the letter Om,  
Is being sung in the beginning of Vedas,  
And which is capable of attracting even people like kings.

Yathe devi tritheeya bheeja manila jwalaavalee sannibham,  
Sarvaadhaaraa thureeyabheeja mapara brahmabhidhaasabdhidham,  
Moordhanyaantha visarga bhooshitha mahoukaarathmakaam thathparam,  
Sarvidroopamanya thulya mahima swanthe mama dhyothathaam.

11

Oh Goddess, Let my mind be enlightened by the third seed \*,  
Which is considered as the seed of Thureeya which is the basis of all,  
Which is termed as greater than Para Brahma, the ultimate truth,  
Which is ornamented by “sa” which is the end of “sha” added with “Ow”,  
Which is having the incomparably great form of “Ou”, having great fame,  
And having the brilliance of crowds of the flames of great fire,  
• the letter “sow” which is the seed of power (Shakthi Bheeja)

Sarva sarvatha yeva sarga samaye karyeenyantharaa,  
Thatha divya hrusheeka karmabhiriyam samvyasruvaanaa paraa,  
Chakardha vyavahaara karana thanu shakthir jagad roopini,  
Yad bheejathmagathaam gatha thava shive thannoumi bheejam param.

12

I salute the divine seed(Para Bheeja) which is like the seed of the entire world,  
Which created everything in all forms at the start of creation,  
And in between created the organs of karma as well as wisdom,  
Which is of the form of the meaning of words and cause of everything,  
And which is the great power which is the cause of the universe.

\*Para Bheeja is the divine seed is same as Shakthi Bheeja

Agneendhu dhyumani prabhanjana dharaa neeranthara sthayenee,  
Shakthir brahma hareesa vasava mukhaa marthyaa surathma sthithaa,  
Srushta sthavara jangama sthitha mahaa chaithanya roopaa cha yaa,  
Yad bheeja smaranena saiva bhavatheepradhurbhavathyambike.

13

Oh mother, you are experienced by meditating on the Para seed power,  
You are the power in the fire, moon, sun, wind, earth, water and ether,  
And you are the innate divine energy of devas like Brahma, Vishnu, Rudra, Indra,  
As well as all asuras and created beings which are mobile as well as immobile,

Swathma sri vijithaja Vishnu maghava sri pooranaikavrutha,  
Sadvidhyaa kavithaa vilasa llahari kallolini deepakam,  
Bheeya yath tri guna pravruithi janakam brahmedhi yad yogina,  
Santhaa sathya mupaasathe thadhiha they chithe dhadhe sripare. 14

Oh Goddess of the Srividya, I meditate on that seed letter “sou”,  
Which has taken on itself the duty of filling its devotees with its innate wealth,  
That easily is greater than the wealth of Brahma, Vishnu , Indra and other devas,  
Which grants the power of true knowledge and the stream power of writing poems,  
Which grants the power of the three qualities and is the object of meditation of peace  
loving yogis.

Yekaikam thava mathruke paratharam samyogi vaayogi vaa,  
Vidhyadhi prakata prabhava janakam jadyanthakarapaham,  
Yannishtascha mahothpalasana maha Vishnu praharthradhayo,  
Devaa sweshu vidhishwanantha mahima spoorthim dhadhatyeva thath. 15

Oh mother , though each of the chants that please you are made by vowels,  
This three syllable chant which does not have any composition of vowels,  
Generates all types of effective knowledge and is the dispeller of the darkness of  
ignorance,  
And Brahma sitting on lotus, Lord Vishnu and the lord of destruction , the Rudra,  
Meditate on this chant and are definitely getting the great power to do their duties.

Itham threenyapi moola vagbhava maha sri kama raja sphura-  
Chakthyagni chathu sruthi prakatithanyuthkrushta kootani they,  
Bhootharthu sruthi sankhya varna vidhithanya raktha kanthe Shive,  
Yo jaanaathi sa yeva sarva jagatham srushti sthithi dwamsakruth. 16

Oh Goddess Shivaa , who is the red colour of the rising sun,  
The three syllables thus far told as well as the chief chants of,  
Vag bhava, Maha Kama Raja and the very effective Shakthi,  
Which originated from the four Vedas and is a three staged one,  
Which is well known with five , six and four syllables,  
If known by a person makes him capable of creation, upkeep and destruction.

Brahma yoni rama sureshwara surul lekhopi rukthai sthatha,  
Marthandendu manoja hamsa vasudhaa, mayaabhi rutha sidhai,  
Somambhu kshithi shakthibhi prakatithair bananga vedhai kramath,  
Varnai srri shiva desikena vidhithaam vidhyaam thavabhasraye. 17

Oh mother , told by ka, ye, cha ,la and hreem,  
And especially by sa, ka , ha , il and hreem,  
And further revealed by sa, ka , ye and hreem  
Which has five , six and four syllables respectively,  
And known by the world teacher Lord Shiva.

Is my ultimate point of surrender.

(The words indicate the syllables and have been taken by the book in Tamil by Anna)

Nithyam yasthava mathrukakshara sakheem soubhaghya vidhyaam japeth,  
Sampoojyakhila chakra raja nilayam sayam thanagni prabham,  
Kamaakhyaam shiva nama thathwamubhayam vyapyathmanaa sarvatho,  
Dheevyanthi miha thasya sidhi rachirath syath thwathswa roopaikathaa. 18

He who worships you ,as being in the Sri chakra, which is the world,  
As some one who has the colour of the raging fire of the evenings,  
And as some one who pervades fully the god described as Kama ,  
And the principle of Shiva completely with her lustrous form,  
And also chants your Soubhagya chant @ using the chain of beads\*,  
Would soon become one with your great form.

@ Iym-ka a ee la hreem Kleem-ha sa ka ha la hreem Sou-sa ka la hreem.

\*The chain has 51 beads representing 51 alphabets beginning from Aa to Ksha.The Ksha bead is not used for counting,

KavyaiRva padithai kimalpa vidhushaam jogushya mania puna,  
Kim thai vyakarair vibho bhudhishaya kim vabhidhana sriya,  
Yethairambha na bhobaveethi sukavi sthaavathava srimatho,  
Yavathannu sari sareethi saraneem padabhjayo pavaneem. 19

What is the use of reading epics and for those less wise,  
What is the use of Grammer , which is being announced ,  
And what is the use of skill of oration, till one follows,  
The holy path shown by your lotus like feet,  
Because one does not posses the poetic skill till then.

Geham nakathi garvitha pravanathi stri sangamo mokshathe,  
Dweshee mithrathi patakam sukruthathi thwath pada samsevanaath,  
Mruthyur vaidhyathi dhooshanam sugunathi thwath pada samsevanaath,  
Thwam vandhe bhava bheethi bhanjana kareem goureem gireesa priyaam. 20

By the service done to your feet, our home becomes like a heaven,  
The proud one will salute us and making of love would take one to heaven,  
The enemy will become one's friend and great sins would become blessed acts,  
Lord Vishnu would become one's slave and Lord of death will become one's doctor,  
Demeaning words would become praise and so I salute you,  
Who removes the fear of birth and is Gowri, the wife of the lord of mountain.

Aadhyai ragni raveendu bhimbha nilayai rambha trilingathmabhir-  
Misraraktha sitha prabhai ranupamair yushmadpadai sthai sthribhi,  
Swathmothpadhitha kala loka nigamavasdhamaradhi thrayai,  
Rudhbhootham nama kalayedhyasthe sa danyo budha. 21

Oh primeval mother , You are called Tripura ,  
Because you were made with the three groups of letters,  
And also by joining of the fire, Sun and the moon,  
And also by the three peethas Mooladhara, Swayambhu and Bana,  
And also by the black , red and white colours,  
And also by the three incomparable words,  
And also by time world classified as past, present and future,  
And also by the three worlds generated by you called earth, patala and Swarga,  
And also by the three Vedas which are Rik, Yajur and Sama,  
And by the three states which are awaking, sleeping and dreaming,  
And also by the three gods who are Brahma, Vishnu and Shiva  
And if some one tells this name with real devotion,  
He is the one who has true wealth and true wisdom.

Aadhyo jaapyathamatha vachakathaya rooda swara panchamaa,  
Sarvothkrushtathamatha vachakathaya varna pavarganthaka,  
Vakthruhwena mahaa vibhoothi saranisthwaadharago hrudhgate,  
Brumadhye sthitha ithyatha pranavathaa they geeyathe ambaagamai. 22

Oh mother, the alphabet “aa” which has the greatest meaning in all that can be chanted,  
And the alphabet “UU” which is fifth from it , which also is greatly meaningful,  
And the alphabet “ma”\* which is the end of the series of “pa” letters and,  
Which as the spokesmen leads to very great wealth, and which respectively,  
Are in the Mooladhara , the heart and between the eyes,  
Clearly point out that , the Vedas say that the pranava made by these letters is yourself.

\* Aa+uu+ma= Om

Gayathri sashirasthureeya sahitha sandhyaa mayeethyagamai-  
Rakhyaathaa tripure thwameva mahathaam sarmapradha karmanaam,  
Thathadarshena mukhya shakthirapi cha thwam brahma karmeshwaree,  
Kartharhan purusho harischa savithaa budha shivasthwam Guru. 23

Oh Goddess Tripuraa, It has been told hat you are that Gayathri,  
Which is recited with head chants\* and with the fourth part,  
And which has the form of dusk, as told by the Agamas,  
And you are the one who blesses with sweet results for rituals,  
And you are also the strength of each and every divine book,  
And you are also Brahma, duty, goddess, doer and the receiver,  
And you are also the Purusha, Vishnu ,Surya, Budha, Shiva and Guru.

\* Om aapo jyotheeraso amrutham brhama bhoorbhuvaswarom.

Anna praana mana prabhodha, paramanandhai shira, Paksha yuk,  
Puchathma prakatai mahoupanishadhaam vaagmi prasidhee kruthai,  
Kosai panchabhirebhi rambha bhavathi methath praleenamithi,

Jyothi prajwala dhujjwalathma chapalaam yo veda sa Brahma vith. 24

Oh mother he is the knower of Brhamam, who understands you as,  
The light of the soul which shines like the streak of lightning,  
And which is same as the form revealed by the five kosas,  
Annamaya, Pranamaya, manomaya, Vignamaya and Anandamaya,  
And is seen as a form with a head, two wings , tail and a body,  
And which has been clearly explained by Upanishad teachings,  
And which is the truth hidden by the above five kosas.

SAchit thathwamaseethi vakya vidhithai radhyatma vidhyaa shiva\_,  
Brahmakhyai rakhila prabhava mahithai sthathwai sthribhi Sad guro,  
Thwad roopasya mukharavina vivaraath samprapya deekshaa matho,  
Yasthwa vindathi thathwatha sthadaha mithyaarye sa muktho BHaved. 25

Oh lady, he who learns from the lotus like face of his Guru,  
Who is a form of yours which is the form of the three powerful principles,  
The knowledge of the great percepts of Soul, knowledge , Vishnu and Brahma ,  
Which is known by the great mantra “ Sath-Chith-Thath thwam aasi” ,  
And surrenders to you knowing that it is in reality you,  
Attains the great state known as salvation.

Sidhanthair bahubhi pramana gadithai ranyai ravidhyathamo,  
Nakshthrair iva sarva mandha thamasam thavanna nirbhidhyathe,  
Yavathe savitheva sammathamidham nodhethi viswanthare,  
Janthor janma vimochanaikabhidhooram Sri Shambhavam Sri Shive. 26

Oh Goddess Shivaa, till the six fold knowledge\* of yours,  
Which is acceptable like the sun to every one and is capable,  
Of giving salvation from birth to all souls , does not arise in this world,  
The darkness of ignorance cannot be wiped out by all other principles,  
Similar to the bevy of stars which are not able to remove darkness of night.  
\* Shambhavi vidhyaa

Athamasou sakalendriyasraya mano budhayathibhi shochitha,  
Karma badha thanur janincha maranam pritheethi yath karanam,  
Thathe devi maha vilasa lahari divyayudhaanaam jaya-  
Sthasman sad guru mapyudhebhya kalayethvameva chenmuchyathe, 27

Hey goddess, this soul suffers sorrows due to mind and intelligence,  
Which are the basic force of all the sense organs and is also tied by Karma,  
And attains the cycle of birth and death and this is only due to the victory,  
Of your divine armaments which are the tide of your playfulness,  
And so if that soul approaches a good guru and sing about you, he would become free.

Naanaa yoni sahasra sambhava vasajjathaa jananyakaatha,

Prakhyatha janakaa kiyantha ithi may sethsyanthi charge kathi,  
Yetheshaam gananaiva nasthi mahatha samsara sindhor vidher,  
Bheetham maam nithara manaya saranam rakshanukamparnidhe. 28

Of treasure of pity, being born out of thousands of wombs in the past,  
How Many mothers and how many famous fathers do I have?  
In the future how many more people are going to be added to this?  
Taking in to account this very numerous number of them ,  
Please save me , who is afraid of this cycle and who does not have any other option.

Dehakshobha karair vruthair bahgu vidhai danaischa homair japai,  
Santhanait hayamedha mukhya sumakhai nana vidhair karmabhi,  
Yath sankalpa kalpa jala malinam prapyam padam thasya they,  
Dhooradeva nivarthathe paratharam matha padam nirmalam. 29

Oh mother, that position which can be attained by constant,  
Austerity troubling the body, various penances , charities and homas,  
Various chants , getting children, performing sacrifices like Aswamedha,  
And various similar acts is tainted by the thoughts desiring fulfillment,  
But your pure and untainted state is far , far away from that.

Panchasannija dehajaksharamayair nana vidhai dhathubhir,  
Bahvarthai pada vaakya mana janakai rardhavinna bhavithai,  
Sabhiprayavadharsha kama phaladhai khyathai rananthairidham,  
Viswam vyapya chidhatmanaamahamithyujjumbhase mathruke. 30

Oh mother, using the fifty root letters which arose from you,  
And using different type of roots several words , sentences, and axioms,  
And also by using several things which do not change from their import,  
But have very deep meaning, leading to duties and wealth,  
You have spread all over the world and are proving ,  
That you and you only, exist every where and in everything.

Srichakram sruthi moola kosa ithi they samsara chakrathmakam,  
Vikhyatham thadhadhishithakshara shiva jyothir mayam sarvatha,  
Yethan manthramayathmikabhi rarunam sri sundareebhirvrutham,  
Madhye bhaindhava simha peeda lallithe thwam Brahmavidhya Shive. 31

Oh Goddess Shiva, It is known that The Srichakra which is in the pattern of the world,  
Is like the root for the Vedas and is like the heart for the sound “Om”,  
And the splendorous light of the chant with fifty five letters,  
Is everywhere and you with your red colour along with all your ancillary devathas,  
Are sitting prettily in the center point of it, in your Brahma vidhya form.

Bindu prana visarga jeeva sahitham bindu tribheejathmakam,

Shatkootaani viparyayena nigadeth tharithra balaaksharai,  
Yebhi samputitham prajapya vihared prasada manthram param,  
Guhyaad guhya thamam sayoga janitham sad bhoga moksha pradam.

32

The Para prasada Mantra , which is the secret of secrets ,  
And which results in happiness , wealth and salvation,  
Has Bindu , Prana and Visarga and has three forms,  
Which when reversed becomes a six part chant,  
Along with the continuous flowing Bala letters,  
Which are to be connected at the beginning and at the end\*.

( this is the literal translation. People wanting to know more should  
Consult a well versed Sri Vidhya Upasaka.. Written in English the  
Para Prasada mantra would be Om Iym Hreem sreem –iym kleem sou-  
Hamsa soham aam hamsa aa soham, hasou sahau –soham aa hamsa  
Am soham hamsa sou kleem iym sreem hreem iym Om..Please learn  
It in Deva Nagari from a trained Guru)

From this sloka, it is the description of the Goddess:-

Aathamrarka sahasra deepthi paramaa soundarya saarai ralam,  
Lokaatheetha mahodayai rupayathaa sarvopamaa gocharai,  
Naanaa nargya vibhooshanai raganithair jaajwalyamaanaabhithas,  
Thwam matha stthripura sundari kuru swanthe nivasam mama.

33

Oh mother , who is the beauty of the three worlds,  
Who has the splendour of thousand red suns,  
Who has won the entire world by the essence of her beauty,  
Who is beyond all similes and metaphors of the world,  
And who shines by the innumerable priceless jewels,  
Please take your residence in my mind always.

Sincha noopura pada kankana mahaa mudraa laksha rasaa,  
Alankrutha pada pankaja yugam sri padu kaalamkrutham,  
Udbaswan nakha chandra khanda ruchiram rajaj japa sannibham,  
Brahmaadhi tri dasa surarchitha maham moordhni smaramyambike.

34

Oh mother, I meditate in my head that two lotus like feet of yours,  
Which are decorated by a pair of holy slippers,  
Which have ringing anklets, rings to the toes and great mudhras\*,  
Which have decorative red marks made by the juice of lac,  
Which have nails shining like moon's crescent ,  
Which have the colour of the pretty red hibiscus,  
And which is worshipped by devas like Brahma and also asuras.

\*The reference is to a Mudhra called Mrugee

Aarakthacha vinathi mardhavayujaa nishaasahaaryena yath,  
Kouseeyena vichithra sthanaghatithair mukthaphalai rujjwalai,  
Koojaathkanchana kinkineebhi rabhitha sannaddha kancheegunai,  
Radheeptham sunithambha bimbha marunam they poojyaam ambike. 35

Oh Mother , I worship your divine hips shining like the sun at dawn,  
Which is of red colour and is very tender and soft,  
Which is decorated by the silk cloth which moves in your breath,  
Which is decorated by a belt having very invaluable gems,  
And which is tied by a golden chain which makes pleasing sounds.

Kasthuri ghanasara kumkumarajo gandhothkatais chandanair,  
AAliptham mani maalayathiruchiram graiveya haaradhibhi,  
Deepthamm divya vibhooshanair janani they jyothir vibhaswath kuch,  
Vyaja swarna ghata dwayam harihara brahmaadhi peetham bhaje. 36

Oh mother , I meditate on those two pots of gold\*,  
Which has been applied with the very perfumed sandal paste,  
Mixed with the paste of musk , camphor and saffron,  
Which is beautified by chains of costly gems,  
Which shines by the chains and other ornaments worn on the neck,  
And which is drunk by Lord Shiva, Vishnu and Brahma.

\* breasts of Goddess

Muktharathna suvarna kaanthi kalithaisthe bahu valleraham,  
Keyurothama bahu dhanda valayair hasthangulee bhooshani,  
Sampruktha kalayaami heera mani man mukthaapalaakeelitha,  
Greevaapatta vibhooshanena subhage kantam cha kambhoosriyam. 37

Oh lady who is the seat of all luck, I meditate on your conch like neck,  
Which is decorated by diamonds and other gems and  
Which also shines by the garlands and necklaces worn on them,  
And I also meditate on your hands which are like a climbing plant,  
Which shines in the splendour of gold, pearls and other gems,  
And which is decorated by bangles rings over fingers and amulets.

Thapthaswarna kruthoru kundala yugam manikhya mukthollasath,  
Heera bdha mananya thulya maparam haimam cha chakra dwayam,  
Shukraakaara nikara daksha mukthaphalam sundaram,  
Vibrath karna yugam namami lalitham nasagra bhagam, Shive. 38

Oh Mother of peace, I meditate on your two ears,  
Which is decorated by two big globes made of molten gold,  
And the invaluable wheel like studs made of gems, pearls and diamonds,  
And I also meditate on the extremely pretty tip of your nose ,  
Decorated by the pretty pearl which defeats the luster of the planet Venus.

Udhyathpoorna kala nidhi sree vadanam bhaktha prasannam sada,  
SAmphullambhuja pathra chithra sushamaa dhikkara dakshekshanam,  
Sanandam krutha mandahasa masakruth pradhurbhavath kouthukam,  
Kundakara sudanha pakthi sashibhaa poorna smaramyambike. 39

Oh Goddess mother, I meditate on your face which shines like moon,  
Which is pretty like the rising moon complete with all its crescents,  
Which becomes happy and glowing on seeing your devotees,  
Which has powerful eyes which can beat the beauty of the just opened lotus petals,  
Which is full of happiness, and breaks in to soulfully pretty smile,  
And which has pretty row of teeth, which are as white as jasmine buds.

Srungaaraadhi rasalayam tribhuvani maalyai rathulyairyutham,  
Sarvangeena sadangaraga surabhi ssrimadvapur dheepitham,  
Thamboolaruna phallavadhara yutham ramyam tripundram dhadhath,  
Bhalam nandanachandanena janani dhyayami they Mangalam. 40

Oh mother, I meditate on your goody forehead ,  
which has three holy marks made of pleasant sandal paste  
Which is the storehouse of emotions like love,  
And which is decorated by garlands,  
Incomparable and from all the three worlds,  
And on all parts of your body applied with good sandal paste,  
And on your lips which are like petals made red by betel leaf,.

Jathi champaka kunda kesara maha gandhodhgirathnkethakee,  
Neeapasoka sireesha mukhya kusumai praothamsita dhoopithaa,  
Anilanjana thulya matha madhoopa sreniva veni thava,  
Srimatha srayatham madheeya hrudhyambhojaam sarojalaye. 41

Oh mother who resides on the lotus, please make yo your hairs,,  
With flowers like jasmine, champa and Jathi as well as,  
The sweet smelling pandanus\* flowers with its pollen,  
And the flowers of Neepa, asoka and siresha plants,  
With perfume added to it by various types of incense.  
Which looks like a bevy of stout and very dark black bees,  
And be always be visible in the lotus like heart of mine.

\* ketaki

Lekhalabhya vichithra rathna ghatitham haimam kiretothamam,  
Muktha kanchana kinkini gana mahaa heera prabhadhojjwalam,  
Chamcha chandra kala kalaapa mahitham devadru puspanchithair,  
Mayai ramba vilambitham sashikaram bibra sirasthe bhaje. 42

Oh mother I meditate on your head bedecked by the crown,

Which has various types of gems inlaid in it in rows,  
Which is decorated by pearls , golden bells , great diamonds,  
And the dazzling and forever moving crescent like ornament,  
As well as decorated by garlands made by Devadaru flowers.

Uthkshipthocha suvarn danda kalitham poornendu bimba kruthi,  
Cchathram moukthika chithra rathna kachitham kshomumamsukothamsitham,  
Mukthajalavilambitham sakalasam nana prasoonanchitham,  
Chanroddamara chamarani dhadhathe Sridevi they swasthriya. 43

Oh Sridevi , your maids are holding to you an umbrella,  
Which is held high with a long stick made of pure gold,  
And which has the shape of a full moon and decorated by various gems,  
Which is made by white silk , with pearl chains hanging all around,  
And which is prettily decorated by various types of flowers,  
And also fanning you with white and loftily held fans.

Vidhya manthra rahasya vin muni ganai klupthopachara archanaam,  
Vedaadhi sthuthi geeyamana charitham Vedantha thathwathmikaam,  
Sarvaastha khalu thuryatha mupagatha sthvadrasmidevya paraa,  
Sthwaam nithyam samupaasathe swavibhavai Sri Chakra nadhe Shive. 44

Oh Goddess Parvathi who resides in the Sri Chakra,  
You are being worshipped by great sages who know,  
The inner meaning of Sri Vidhya mantra in the proper manner,  
And all the goddesses who are but a ray of your own self,  
Standing in the great state of Thureeya always and for ever,  
Are worshipping you ,who is praised by the great Vedas,  
And is the inner meaning of the philosophy of Vedanta.

Evam ya smarathi prabudha sumathi srimath swaroopam param,  
Vrudhopyasu yuva bhavathyanupama sthreenaanam gayathe,  
So asthaiswarya thirascruthakhila sura sree jrumbanai kaalaya,  
Pruthwee pala kireeta koti valabhi pushparchithangrir bhaveth. 45

He who is spiritually awake and is of good character,  
Who meditates on the most holy goddess thus,  
Would become young even if he is very old,  
And would appear like a cupid to all young women,  
And would be the source of all riches , which are,  
Greater than the eight riches of all the Gods,  
And would be worshipped by the flowers,  
In the top of the crowns of kings who rule the world.

Adha thava dhanu pundrekshathwath prasidha mathi dhyuthi ,  
Tribhuvana vadhoo mudhyathjyosna kala nidhi mandalam,

Sakala janani smaaram smaaram gatha smaratham nara,  
Sthree bhuvana vadhoo mohaabodho prapoornavidhur bhaveth. 46

Oh mother of all ,meditating without break on Your bow ,  
Which is famous as sugar cane , which is prettier,  
Than all the prettiness of all the ladies of the world,  
And which is the seat of the shine of the crescent of rising moon,  
One would become as pretty as the cupid, the god of love,  
And would become the full moon attracting the,  
Passionate sea of all the ladies of the world.

Prassona sara panchaka prakata jrummana gumbitham,  
Triloka mavalokyathya amala chethasaa chanchalam,  
Asha tharuni jana smara vijrumbane yaa sadaa,  
Patur bhavathi they Shive trijagadangananaa kshobhane. 47

Oh Consort of Lord Shiva, he who with a stable and pure mind,  
Realizes that all the three worlds are only the external manifestation,  
Of your five arrows , would succeed in making the passion flower,  
Of all the young ladies of this world, and would be capable ,  
Of passionately upsetting the ladies of all the three worlds.

Paasam prapooritha mahaa sumathi prakaso,  
Yo vaa thava tripurasundari sundareenaam,  
Aakarshane akhila vaseekaranai praveenam,  
Chithe dadathi sa jagathraya vasyakruth syath. 48

Oh beauty of the three worlds , he who has the complete wisdom,  
And meditates on the rope \* of yours which has the strength ,  
Of attracting the ladies as well as all the world ,  
Would become capable of attracting all the three worlds.  
\* pasa

Ya swanthe kalayathi kovidha sthree loki,  
Sthambharambhana chana mathyudharya veeryam,  
Mathasthe vijaya , nijangusam sa yesha,  
Devasthambhyathi cha bhoo bhujonya sainyam. 49

Oh mother , the learned one ,who meditates in his mind your goad,  
Which is capable of making the three worlds immobile,  
And which has great valour and results in victory,  
Would be able to make devas, women , kings and enemy armies immobile.

Chapa dhyana vasaad bhavodh bhavamahaa moham maha jrumbanam,  
Prakhyatham prasaveshu chithana vasad thathachravayam sudhee,  
Pasa dhyana vasaad samastha jagatham mruthyor vasathwam mahaa,

Durgasthambha mahangusasya mananaan maayaa mameyaam thareth. 50

A practitioner with good wisdom, by meditating on your sugar cane bow,  
Crosses the famous ever extending illusion of the brain ,  
Which causes the whirl pool of birth and death appear before him,  
And by meditating on the flower arrows he crosses the bad effect of corresponding  
arrow,  
And by meditating on the rope he crosses the fear of death , which is all over,  
And by meditating on the powerful goad capable of controlling great dangers,  
He becomes capable of crossing the immeasurable effect of illusion.

Kruthwa Ganesa graham bhagana maha yogini rasi peetai,  
Shadbhi sri mathru karnai sahitha bahu kalai rashta vag devadhabhi,  
SA sri kandadhi yugmair vimala nija thanou kesavadhyascha thathwai,  
Shad trimsadbhischa thwair bhagawathi bhvathim ya smareth sa thwameva. 51

Oh Goddess, he who does six type of nyasams called Ganesa, Graha, star ,  
Mahayoginee, rasi and peeta nyasams, does nyasa with mathruka letters,  
Followed by Vag devatha nyasam with eight different crescents,  
Followed by two sri kanda nyasams and the usual Kesavadhi nyasams,  
Followed by the thirty six philosophical nyasams in a pure body,  
Becomes without any doubt yourself and is yourself.

Surapathi pura Lakshmi jrambanaatheetha Lakshmi,  
Prabhavathi nija gehe yasya daivam thw marye,  
Thava vividha kalaanaam pathra bhoothasya thasya,  
Tribhuvana vidhitha sa jrumbathe keerthiracha. 52

Oh Lady, in the house of him for whom you are Goddess,  
There is wealth which is much more than the city of Indra,  
And to him who is the seat of different crescents of yourself,  
The fame which is known in all the three worlds broadens.

Mathasthwam bhoorbhuvaswar maha rasi nruthapa sathya lokaischa sooryen,  
Dwaraagnacharya shukrakibhirabhi nigama brahmabhi protha shakthi,  
Pranaayaadhi yathnai kalayasi sakalam manasam dhyana yogam,  
Yesham thesham saparya bhavathi sura krutha brahmathe gnathe cha. 53

Oh mother , you pervade in the bhoo, bhuva, suvar, mahar., jana, thapa and sathya  
worlds,  
And the planets Sun, Moon, Mars, Mercury, Jupiter, Venus and the planet Saturn,  
And also in the Vedas which are the personification of Brahma.  
The prayer of those who occupy their full mind by pranayama in Dhayana yoga by your  
blessing,  
Is equal to the worship offered by Devas and they become equal to Brahma filled with  
wisdom.

Kwa may budhir vacha parama vidhusho manda sarani,  
Kwa they matha brahma pramukha vidhushaamaptha vachasaam,  
Aabhoonmay visphoorthi para thara mahimnasthava nuthi,  
Prasidham kshanathavyam bahulathaa chapalya miha may.

54

Oh mother, where is the wisdom of me. who does not know god,  
And whose flow of words are of extremely slow pace,  
And where is the prayer to you , not even properly understood,  
By Gods like Brahma who are very knowledgeable about Vedas?  
Some how I got an idea of doing it and then completed it,  
And please pardon the extremely thoughtless action from my part.

Praseeda para devathe mama hrudhi prabhootham bhayam,  
Vidhaaraya daridhrathaam dalaya dehi sarvagnathaam,  
Nidehi karuna nidhe charana padma yugmam swakam,  
Nivaraya jara mruthi Tripura sundari Sree Shive.

55

Please Bless me , Oh supreme Goddess and remove,  
The great fear which occupies my mind,  
Please remove my poverty , give me wisdom,  
To know everything , Oh ocean of mercy,  
Please offer me both your lotus like feet,  
Oh Tripura Sundari who is the consort of Lord Shiva,  
Remove the repeated birth and death in my case.

Ithi Tripurasundari sthuthi mimam patedhya sudhee,  
Sa sarva durithaatavi patala , chanda , dhaavaanala,  
Bhaven manasi vanchitha praditha sidhi budhirr bhaveth,  
Daneka vidha sampadhaam pada manaya thgulyo bhaveth.

56

If a good wise man reads this prayer of Tripurasundari,  
He becomes similar to the raging forest fire,  
To the dense forest of committed sins and,  
The occult powers desired by him will increase,  
And he would become incomparable by,  
Becoming the store house of different types of wealth.

Prithwi pala prakata, mukuta sthagrajo rajithamgri,  
Vidhyuthpunja nathi nuthi samaradhitho bhadhithaari,  
Vidhya sarva kalayathi hrudha vyakarothi pravaachaa,  
Lokascharyar nava padair indu bimba prakasai.

57

He would have a feet shining by the pollen grains,  
Of the garlands tied in the crowns of great kings,  
He would be appreciated by salutations and

Chanting of prayers of the society of learned people,  
He would have no enemies and all the knowledge,  
Would automatically be known to his mind,  
He would shine like moon and would be capable,  
Of talking using newer words and astound the world.

Sangeetham girije kavithwa saranim chaamnaaya vakya smruthe,  
Vyakhaanam hrudhi thaavakeena charana dwandham cha sarvagnatham,  
Sradham karmani kalike thi vipula sri jrumbhanam mandhire,  
Soundarya vapushi prakasa mathulam prapnothi vidhwan kavi.

58

Oh daughter of the mountain, he who is the scholar and poet ,  
Would attain knowledge of music and writing poems,  
Get the strength of writing commentary for Vedas and smrithis,  
He would be able to appreciate your feet within his mind,  
He would know everything, develop interest in duties of the home,  
Would develop the exuberance of the sight from Lakshmi,  
And also would have beauty of the body and unmatched power.

Bhooshyam vaidhushya mudhyath dinakara kiranaakara makaara theja,  
Suvyaktham bhakthi margam nigama nigaditham durgamam yoga margam,  
AAyushyam brahma poshyam hara giri visadhaam keerthi mabhyethya bhoomou,  
DEhaanthe brahma paaram para shiva charanaakara mabhyethi vidhwaan.

59

That scholar would get scholarship which would be appreciable,  
Have luster of the body equal to rising Sun,  
He would attain the path of devotion as well as,  
The path of yoga as enunciated in the Vedas,  
He would experience the life span allotted by Lord Brahma,  
He would have fame in this world, as tall as Kailasa mountain,  
And after death would attain the Nirvana of Brahma and feet of Lord Shiva.

Durvaasaa mahitha muneeswarena,  
Vidhya kala yuvathi manmatha moorthinai thath,  
Stotram vyadhayi ruchiram Tripurabikaya,  
Vedagamika patali Vidhaika moorthe.

60

This very pretty prayer to the Tripurambika ,  
Who is the one and only one God known,  
To all the Vedas and Agama collection  
Has been written by the great divine saint called Durvasa,  
Who is like the cupid to those women,  
Who are experts in knowledge and austerities.

Sada sadanugraha nigraha grahitha muni vigraho Bhagwan,  
SARvaasaa mupanishadhaam Durvasaa jayathi DESika Pradhama.

61

The god of gods who has taken the form to punish and reward ,  
The good as well as the bad , who is the form of a sage,  
And who is the primeval teacher of all Upanishads,  
Has taken the form of sage Durvasa, let him be victorious.

**Ithi Sri Durvasa muneendrena virachitham,  
Shakthi mahimna stotram sampoornam.**

Thus ends the prayer of the greatness of Goddess Shakthi,  
Written by the king of sages Durvasa.