



श्रीत्रिपुरास्तवराज

Śrītripurāstavarāja

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(With English translation and commentary)



श्रीत्रिपुरास्तवराज

श्रीनाथादि गुरुत्रयं गणपतिं पीठत्रयं भैरवं सिद्धौघं वटुकत्रयं पदयुगं दूतीक्रमं मण्डलम् ।
वीरान्द्व्यष्टचतुष्कषष्टिनवकं वीरावलीपञ्चकम् श्रीमन्मालिनिमन्त्रराजसहितं वन्दे गुरोर्मण्डलम् ॥१॥
सेवे सिन्दूरसन्दोह सुन्दरस्वाङ्गभासुराम् । करुणापूरपीयूष-कटाक्षां कुलनायिकाम् ॥२॥
द्विनेत्रं द्विभुजं शान्तं गुरुं पद्मासनस्थितम् । योगपीठे समासीनं नमामि शिरसिस्थितम् ॥३॥
नमामि सदुरुं शान्तं प्रत्यक्षशिवरूपिणम् । शिरसा योगपीठस्थं मुक्तिकामार्थसिद्धये ॥४॥
या नित्या परमा शक्तिः जगच्चैतन्यरूपिणी । तां नमामि महादेवीं पञ्चमीं मातृरूपिणीम् ॥५॥
यस्याः सर्वं समुत्पन्नं यस्यामद्यापि तिष्ठति । लयमेष्यति यस्यां तां पञ्चमीं प्रणमाम्यहम् ॥६॥
श्रीमत्कल्पतरोर्मूले भवान्या रत्नमन्दिरे । रत्नसिंहासने देव्याः श्रीचक्रं प्रणमाम्यहम् ॥७॥
भूगृहं गुणरेखाढ्यं वेदद्वारोपशोभितम् । त्रिवृत्तं षोडशदलं तथाष्टदलकर्णिकम् ॥८॥
कोणं द्विदिककोणं वसुकोणं त्रिकोणकम् । मध्ये बिन्दुमहाचक्रं नित्यं श्रीत्रिपुरामयम् ॥९॥
ब्रह्माण्डाधारशक्तिश्च कलास्मरपुरन्दराः । एताः संयोज्य पुरतः ईश्वरीं योजयेच्छिवे ॥१०॥
चन्द्रबीजं बिन्दुसंस्थं शिवबीजं नियोजयेत् । मादनं शक्रबीजस्थं योजयेद्भुवनेश्वरीम् ॥११॥
शिवबीजं मादनस्थं शक्रषष्टिसमन्वितम् । सप्तमं तच्च शक्रस्थं मायाबीजं समुद्धरेत् ॥१२॥
तुङ्गाक्षरं शिवादिस्थं मरुदिन्द्रसमन्वितम् । धरन्धरसुताबीजमेकत्रापि नियोजयेत् ॥१३॥
बगलातुरीयबीजाधः षोडशं च नियोजयेत् । वाक्स्थं तुरीयकं बीजं शाक्रबीजं नियोजयेत् ॥१४॥
पिनाकेशं चन्द्रसंस्थमाकाशं रससंस्थितम् । चतुर्थस्वरसंयुक्तं नादबिन्दुसमन्वितम् ॥१५॥
सर्वमेकत्र संयोज्य पञ्चपञ्चाक्षरी भवेत् । पञ्चकूटात्मिका विद्या सर्वतन्त्रेषु गोपिता ॥१६॥
कलह्नीं हसकलह्नीं हकलह्नीं हकलह्नीं हकलह्नीं विद्याचूडामणिर्देवी प्रोक्ता सर्वोत्तमोत्तमा । तव
स्नेहान्मयाख्याता नाख्येया यस्य कस्यचित् ॥१७॥



इन्द्रो मां रक्षयेत्प्राच्यामग्नेय्यामग्निदेवता । याम्ये यमः सदा पातु नैर्ऋते निर्ऋतिश्च माम् ॥१८॥
पश्चिमे वरुणः पातु वायव्ये वायुदेवता । धनदश्चेत्तरे पातु ऐशान्यामीश्वरोऽवतु ॥१९॥
ऊर्ध्वं प्रजापतिः पायादधश्चानन्तदेवता । एवं दश दिशो रक्षां कुर्वन्त्वाशाधिदेवताः ॥२०॥
गणेशः सर्वदा पातु क्षेत्रेशो रक्षयेत्सदा । द्वारश्रीः सर्वदा पातु देहली पातु सर्वदा ॥२१॥
गणनाथः सदा पातु दुर्गा मां परिरक्षतु । वटुको भैरवश्चान्ते क्षेत्रपालोऽभिरक्षतु ॥२२॥
सह रत्या स्वपत्न्या च कामदेवश्च सर्वदा । प्रीत्या सह वसन्तोऽपि पातु मां नन्दने वने ॥२३॥
चक्रस्य पश्चिमे द्वारे भवान्या रत्नमन्दिरे । शङ्खपद्म निधी रक्षां कुरुतां कामसिद्धये ॥२४॥
पातु मां रत्नसोपानं परमैश्वर्यशोभितम् । रक्षयेत्पश्चिमद्वारे भवान्या रत्नमन्दिरे ॥२५॥
सरस्वती महालक्ष्मीर्माया दुर्गा विभूतये । भद्रकाली तथा स्वस्ती स्वाहा चैव शुभङ्करी ॥२६॥
गौरी च लोकधात्री च वागीश्वर्यादयो मम । एताश्चात्र स्थिताः सर्वा रक्षां कुर्वन्तु सर्वदा ॥२७॥
पाषण्डाचारिणो भूता भूमौ ये चान्तरिक्षगाः । दिवि लोके स्थिता ये च ते गच्छन्तु शिवाज्ञया ॥२८॥
वास्तूनामधिपो ब्रह्मा स्रष्टा रक्षतु सर्वदा । कुलनाथः सदा पातु द्वीपनाथोऽपि सर्वदा ॥२९॥
शिवं कुर्वन्तु ताः सर्वा आसने पञ्च देवताः । पृथ्वी त्वया धृता लोका देवि त्वं विष्णुना धृता ॥३०॥
त्वं च धारय मां देवि पवित्रं कुरु चासनम् । चक्रस्य दक्षिणे भागे श्रीमत्पात्रस्य मण्डले ॥३१॥
पञ्चरत्नानि मे पान्तु पूजकानां च सिद्धये । तत्र पात्रासने पुण्ये सर्वदा वह्निमण्डले ॥३२॥
वह्नेश्च मण्डलं पातु कुलदेव्याश्च पूजने । धूम्रार्चिरूष्मा ज्वलिनी ज्वालिनी विस्फुलिङ्गिनी ॥३३॥
सुश्रीः सुरूपा कपिला हव्यकव्यवहे दश । वह्नेर्दशकला ज्ञेयाः सर्वधर्मफलप्रदाः ॥३४॥
एताभिः सहितो रक्षां कुर्याद्वैश्वानरो मम । तत्र पात्रवरे दिव्ये श्रीमदादित्यमण्डले ॥३५॥
सूर्यस्य मण्डलं पातु मम सर्वार्थसिद्धये । तपिनी तापिनी धूम्रा मरीचिर्ज्वालिनी रुचिः ॥३६॥
सुषुम्ना भोगदा विश्वा बोधिनी धारिणी क्षमा । कभाद्यर्णयुता भानोष्ठडान्ता द्वादशेरिताः ॥३७॥
एताः कलास्तु सूर्यस्य सूर्यमण्डलसंस्थिताः । एताभिः सहितो रक्षामादित्यः प्रकरोतु मे ॥३८॥



तत्र पात्रामृते दिव्ये सोमस्यामृतमण्डले । अमृतं सर्वदा पातु भैरवानन्दहेतुकम् ॥३९॥

अमृता मानदा पूषा तुष्टिः पुष्टी रतिर्धृतिः । शशिनी चन्द्रिका कान्तिज्योत्स्ना श्रीः प्रीतिरङ्गदा ॥४०॥

पूर्णा पूर्णामृता कामदायिन्यः स्वरजाः कलाः । सोममण्डलमध्यस्था रक्षां कुर्वन्तु सर्वदा ॥४१॥

रविवेदकलापूर्णे सुधासम्पूर्णमण्डले । नक्षत्राधिपती रक्षां करोतु मम भूतये ॥४२॥

सूर्याग्निमण्डले दिव्ये सम्पूर्णे शशिमण्डले । पातु मां खेचरीबीजं दोषैकादशनाशकृत् ॥४३॥

शक्तियुक्ते सुरानन्दे भैरवाद्यैः सशक्तिभिः । आनन्दभैरवो रक्षां करोतु मम सर्वदा ॥४४॥

तत्र पूर्णामृते पुण्ये शक्तिर्या वारणी कला । आनन्दरूपिणी रक्षां करोतु मम सर्वदा ॥४५॥

सृष्टिर्बुद्धिः स्मृतिर्मेधा कान्तिर्लक्ष्मीर्द्युतिः स्थिरा । स्थितिः सिद्धिरिति ख्याताः कचवर्गकला दश ॥४६॥

अकाराद्ब्रह्मणोत्पन्नाः सृष्टिकर्मणि तत्पराः । एताभिः सहितः पायाद्ब्रह्मा मां वाक्प्रदः सदा ॥४७॥

जरा च पालिनी शान्तिरीश्वरी रतिकामिके । वरदा हादीनी प्रीतिर्दीर्घा च टतवर्गगाः ॥४८॥

उकाराद्विष्णुसम्भूताः स्थितिकर्मणि तत्पराः । एताभिः सहितः पायान्मां विष्णुः पुष्टिदायकः ॥४९॥

तीक्ष्णा रौद्री भया निद्रा तन्द्री क्षुत्क्रोधिनी क्रिया । उद्गारा मृत्युरूपा च पयवर्गकला दश ॥५०॥

मकाराद्रुद्रसम्भूताः संहारनिरताः सदा । एताभिः सहितो रुद्रो मां पायान्मृत्युनाशकः ॥५१॥

तिरस्करिण्यः पशुहृत्पञ्चेन्द्रियविमोहनाः । अनन्तान्तास्तु ताः पञ्च पीता श्वेतारुणासिता ॥५२॥

बिन्दोरीश्वरसम्भूताः षलवर्गकलास्तथा । तिरोधानपराभिर्मां पायादेताभिरीश्वरः ॥५३॥

निवृत्तिश्च प्रतिष्ठा च विद्या शान्तिस्तथैव च । इन्धिका दीपिका चेति रेचिका मोचिका परा ॥५४॥

सूक्ष्मा सूक्ष्मामृता ज्ञानामृता आप्यायिनी तथा । व्यापिनी व्योमरूपा च अनन्ता चेति षोडश ॥५५॥

एताः स्वरकला नादात्सदाशिवसमुद्भवाः । अनुग्रहप्रदा नित्यं सर्वसिद्धिप्रदायिकाः ॥५६॥

एताभिः सहितः पायात्सदापूर्वः शिवस्तु माम् । मातृका पातु मां नित्यं सर्वमन्त्रस्वरूपिणी ॥५७॥

अखण्डैकरसानन्दकरी मां पातु सर्वदा । अमृतेशी सदा पातु दीपिनी पातु सर्वदा ॥५८॥

मूलविद्या च मां पातु श्रीमन्निपुरसुन्दरी । कामेश्वर्यादिभिर्युक्ता नित्याभिः पातु मां सदा ॥५९॥



सर्वाधो मण्डुकाकारे रुद्रः कालानलो विभुः । रक्षां करोतु मे नित्यं या मूलप्रकृतिः सदा ॥६०॥
ततश्चाधारशक्तिर्या मम रक्षां करोतु सा । कूर्मस्तु सततं पायादनन्तो रक्षयेत्सदा ॥६१॥
तस्य मूर्ध्नि स्थितः श्वेतवराहः परिरक्षतु । दन्ते तस्य स्थिता पृथ्वी पातु नित्यं वसुन्धरा ॥६२॥
समुद्रः सर्वदा पातु सुरत्नैर्मृतैर्जलैः । रत्नदीपं च मे रक्षां करोतु स्वर्णपर्वतः ॥६३॥
पातु मां नन्दनोद्यानं पान्तु मां कल्पभूरुहः । अधस्तेषां सदा पातु विचित्रा रत्नभूमिका ॥६४॥
वालुकाः पञ्च मां पान्तु पान्तु देवमहीरुहः । नवरत्नमयास्तत्र प्राकाराः पान्तु मां नव ॥६५॥
श्रीरत्नमन्दिरं दिव्यचिन्तामणिविभूषितम् । तत्र पद्मे महादिव्ये प्रभामण्डलवेदिका ॥६६॥
श्वेतच्छत्रं सदा पातु रत्नमुक्तामणिप्रभम् । प्रभामध्यस्थितं पातु रत्नसिंहासनं च माम् ॥६७॥
सिंहासनस्य पार्श्वस्थं धर्मो ज्ञानं च रक्षतु । वैराग्यं रक्षयेन्नित्यमैश्वर्यं रक्षयेत्सदा ॥६८॥
अधर्मो रक्षयेन्नित्यमज्ञानं परिरक्षतु । अवैराग्यं तु मां पायादनैश्वर्यं तु सर्वदा ॥६९॥
सिंहासनस्य मध्यस्था दुर्गा मां परिरक्षतु । माया मां पातु तत्रैव विद्या मां परिरक्षतु ॥७०॥
श्रीविद्या शुद्धविद्या च मातङ्गी भुवनेश्वरी । वाराही च समाख्याताः पञ्चविद्याश्च पान्तु माम् ॥७१॥
अनन्तो रक्षयेन्नित्यं फणपञ्चदशान्वितः । तन्मध्यफणमध्यस्थं महापद्मं च रक्षतु ॥७२॥
पातु चानन्दकन्दं मां ज्ञाननालं च सर्वदा । दला प्रकृतिरूपा मां प्रकृत्याकारकेसरैः ॥७३॥
पातु मां पातु नित्यं सा तत्त्वरूपा च कर्णिका । सूर्यस्य मण्डलं पातु पातु मां सोममण्डलम् ॥७४॥
वह्नेश्च मण्डलं पातु सत्त्वं रक्षतु सर्वदा । रजश्च पातु मां नित्यं पातु नित्यं तमोगुणः ॥७५॥
आत्मा चैवान्तरात्मा च परमात्मा च रक्षतु । ज्ञानात्मा च तथा रक्षां करोतु मम सर्वदा ॥७६॥
आत्मतत्त्वं शक्तितत्त्वं विद्यातत्त्वं तथैव च । सदाशिवस्य यत्तत्त्वं तत्सर्वं पातु मां सदा ॥७७॥
ज्ञानं मायाकलाविद्यातत्त्वात्मानो विभूतयः । रत्नसिंहासने देव्या रक्षां कुर्वन्तु सर्वदा ॥७८॥
ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरश्च सदाशिवः । एते पञ्च महाप्रेता रक्षां कुर्वन्तु सर्वदा ॥७९॥
सुधार्णवासनं पातु पातु पोताम्बुजासनम् । देव्यासनं सदा पातु पातु चक्रासनं च माम् ॥८०॥



सर्वमन्त्रासनं पातु साध्यसिद्धासनं तथा । नवयोन्यासनं पातु सर्वदा मम रक्षणम् ॥८१॥
करोतु कुलसुन्दर्यः कामरूपं शिवासनम् । तत्रैव संस्थिता देव्यो रक्षां कुर्वन्तु सर्वदा ॥८२॥
त्रिपुरा त्रिपुरेशी च त्रिपुराद्या च सुन्दरी । त्रिपुरावासिनी पश्चात् त्रिपुरा श्रीश्च मालिनी ॥८३॥
सिद्धाम्बा भैरवीत्येतास्त्रिपुराद्याश्च पान्तु माम् । गुरवो दिव्यसिद्धौघमानवौघास्त्रिधा स्थिताः ॥८४॥
मुनिवेदनागसङ्ख्या रक्षां कुर्वन्तु सर्वदा । समस्तप्रकटा गुप्तास्तथा गुप्ततराश्च याः ॥८५॥
सम्प्रदायाः कुलोत्तीर्णा निगर्भाश्च रहस्यकाः । तथैवातिरहस्याश्च परापररहस्यकाः ॥८६॥
नवधा पूजनं तत्र योगिनीनां विधीयते । एतास्तु सततं रक्षां कुर्वतां योगिनीगणाः ॥८७॥
त्रैलोक्यमोहनं चक्रं प्रथमं परिरक्षतु । अणिमा पश्चिमे पातु लघिमा चोत्तरे तथा ॥८८॥
पूर्वद्वारे च महिमा ईशिता पातु दक्षिणे । वशिता मारुते पातु प्राकाम्या त्वीशके तथा ॥८९॥
भुक्तिसिद्धिस्तथाग्नेय्यामिच्छा रक्षतु नैर्ऋते । अधः पातु सदा प्राप्तिः सर्वकामप्रदायिनी ॥९०॥
सर्वकामा सदा पातु ऊर्ध्वे चोर्ध्वनिवासिनी । एताः प्रथमरेखायां सर्वाः प्रकटपूरिताः ॥९१॥
भैरवश्चासिताङ्गो यः कामरूपस्य पीठके । ब्रह्माणीसहितः पूर्वे द्वारे मां परिरक्षतु ॥९२॥
मलये चाग्निदिग्भागे संस्थितो रुरुभैरवः । माहेशीसहितः पातु कुलाचारस्य सिद्धये ॥९३॥
चण्डः कोलगिरौ रक्षां कौमारीसहितो यमे । करोतु भैरवो नित्यं पूजकानां च सिद्धये ॥९४॥
वैष्णवीसहितः क्रोधः कुलान्ते पीठराजके । नैर्ऋते सर्वदा पातु भोगमोक्षार्थसिद्धये ॥९५॥
चौहार्ये पश्चिमे पीठे वाराहीसहितः सदा । उन्मत्तभैरवो रक्षां करोतु मम सिद्धये ॥९६॥
जालन्धरे महापीठे कपाली भैरवः सदा । इन्द्राणीसहितो रक्षां वायव्ये प्रकरोतु मे ॥९७॥
ओङ्याणे चोत्तरे पीठे चामुण्डासहितः सदा । भीषणो भैरवः पातु साधकानां च सिद्धये ॥९८॥
संहारश्चण्डिकायुक्तो देवीकोष्ठे च पीठके । ऐशान्यां रक्षयेन्नित्यं कुलाचारस्य सिद्धये ॥९९॥
एते द्वितीयेरेखायां संस्थिताश्चतुरश्रगाः । सर्वसङ्क्षेभिणी मुद्रा पश्चिमे पातु सर्वदा ॥१००॥
द्राविणी चोत्तरे पातु पूर्वे चाकर्षणी सदा । याम्ये वश्या सदा पातु उन्मादा मारुते सदा ॥१०१॥



ईशे महाङ्कुशा पातु त्रिखण्डा पातु चानले । नैर्ऋते बीजमुद्रा च ऊर्ध्वे रक्षतु खेचरी ॥१०२॥
महामुद्रा त्वधः पातु योगिनी योनिरूपिणी । सुसिद्धयो मुद्रिकाश्च भैरवाः सह मातृभिः ॥१०३॥
एताश्चक्रस्थिता नित्यं सर्वकामफलप्रदाः । चतुरश्रे त्रिरेखासु रक्षां कुर्वन्तु सर्वदा ॥१०४॥
सर्वाशापूरकं चक्रं द्वितीयं परिरक्षतु । कामाकर्षणरूपा च बुद्ध्याकर्षणरूपिणी ॥१०५॥
अहङ्काराकर्षणी च शब्दाकर्षणरूपिणी । स्पर्शाकर्षणरूपा च रूपाकर्षणरूपिणी ॥१०६॥
रसाकर्षणरूपा च गन्धाकर्षणरूपिणी । चित्ताकर्षणरूपा च धैर्याकर्षणरूपिणी ॥१०७॥
स्मृत्याकर्षणरूपा च नामाकर्षणरूपिणी । बीजाकर्षणरूपा च आत्माकर्षणरूपिणी ॥१०८॥
अमृताकर्षणी देवी शरीराकर्षणी तथा । एताश्चक्रस्थिता नित्यं स्वरार्णा षोडशे दले ॥१०९॥
सर्वाभीष्टप्रदा देव्यो रक्षां कुर्वन्तु सर्वदा । सर्वसङ्क्षोभणं चक्रं तृतीयं परिरक्षतु ॥११०॥
अनङ्गकुसुमा पूर्वे दक्षिणेऽनङ्गमेखला । पश्चिमेऽनङ्गमदना उत्तरे मदनातुरा ॥१११॥
अनङ्गरेखा चाग्नेय्यां नैर्ऋतेऽनङ्गवेगिनी । वातेऽनङ्गाङ्कुशा चैव ईशे चानङ्गमालिनी ॥११२॥
कवर्गाद्यष्टवर्गस्था अष्टौ चानङ्गशक्तयः । रक्षां कुर्वन्तु ताः सर्वा देव्याश्चाष्टदले स्थिताः ॥११३॥
सर्वसौभाग्यदं चक्रं चतुर्थं परिरक्षतु । सर्वसङ्क्षोभिणी शक्तिः सर्वविद्राविणी तथा ॥११४॥
सर्वाकर्षणशक्तिश्च सर्वाह्लादस्वरूपिणी । सर्वसम्मोहिनी शक्तिः सर्वस्तम्भनरूपिणी ॥११५॥
सर्वजृम्भणशक्तिश्च सर्वतोवश्यरूपिणी । सर्वरञ्जनशक्तिश्च सर्वोन्मादस्वरूपिणी ॥११६॥
सर्वार्थसाधिनी शक्तिः सर्वसम्पत्तिपूरणी । सर्वमन्त्रमयी शक्तिः सर्वद्वन्द्वक्षयङ्करी ॥११७॥
चतुर्दशारचक्रस्था रक्षां कुर्वन्तु सर्वदा । सर्वार्थसाधकं चक्रं पञ्चमं परिरक्षतु ॥११८॥
सर्वसिद्धिप्रदा देवी सर्वसम्पत्प्रदायिनी । सर्वप्रियङ्करी शक्तिः सर्वमङ्गलकारिणी ॥११९॥
सर्वकामप्रदा देवी सर्वदुःखविमोचिनी । सर्वमृत्युप्रशमनी सर्वविघ्ननिवारिणी ॥१२०॥
सर्वाङ्गसुन्दरी देवी सर्वसौभाग्यदायिनी । बहिर्दशारचक्रस्था रक्षां कुर्वन्तु सर्वदा ॥१२१॥
सर्वरक्षाकरं चक्रं षष्ठं रक्षतु सर्वदा । सर्वज्ञा सर्वशक्तिश्च सर्वैश्वर्यफलप्रदा ॥१२२॥



सर्वज्ञानमयी देवी सर्वव्याधिविनाशिनी । सर्वाधारस्वरूपा च सर्वपापहरा तथा ॥१२३॥
सर्वानन्दमयी देवी सर्वरक्षास्वरूपिणी । तथैव हि महादेवी सर्वेप्सितफलप्रदा ॥१२४॥
अन्तर्दशारचक्रस्था रक्षां कुर्वन्तु सर्वदा । सर्वरोगहरं चक्रं सप्तमं परिरक्षतु ॥१२५॥
वाग्देवी वशिनी पातु पातु कामेश्वरी च माम् । मोदिनी विमला पातु अरुणा जयिनी च माम् ॥१२६॥
सर्वेश्वरी च मे रक्षां कुरुतां कौलिनी तथा । वाग्देव्यो वरदाः सन्तु सर्वास्तुष्यन्तु पूजिताः ॥१२७॥
अष्टकोणान्तरे वाण्यो रक्षां कुर्वन्तु सर्वदा । सर्वसिद्धिप्रदं चक्रमष्टमं परिरक्षतु ॥१२८॥
अष्टकोणान्तरस्थाने त्रिकोणे बहिरायुधाः । श्रीमत्पाशाङ्कुशधनुर्बाणाश्चायुधदेवताः ॥१२९॥
षडङ्गदेवताः पान्तु अङ्गस्थाश्चाङ्गदेवताः । महादेव्यश्चक्रसंस्था रक्षां कुर्वन्तु सर्वदा ॥१३०॥
श्रीमत्त्रिकोणमध्ये तु तत्र कोणत्रयेषु च । मध्ये च सर्वदा पान्तु चतस्रः पीठदेवताः ॥१३१॥
कामे कामेश्वरी पातु पूर्णे वज्रेश्वरी तथा । जालन्धरे महापीठे पातु मां भगमालिनी ॥१३२॥
ओङ्ग्याणके महापीठे महात्रिपुरसुन्दरी । सर्वानन्दमयं चक्रं नवमं परिरक्षतु ॥१३३॥
सूर्येन्दुवह्निपीठे तु बिन्दुचक्रनिवासिनी । ब्रह्मस्वरूपिणी पातु श्रीमत्रिपुरसुन्दरी ॥१३४॥
योनिमध्ये तु परितो नित्या षोडशशक्तयः । देव्याः श्रीचक्रमध्यस्था रक्षां कुर्वन्तु सर्वदा ॥१३५॥
त्रैलोक्यमोहने चक्रे चतुरश्रे सुशोभने । पातु मामनिशं देवी त्रिपुरा परमेश्वरी ॥१३६॥
सर्वाशापूरके चक्रे षोडशारे मनोहरे । तत्र चक्रेश्वरी नित्यं पातु मां त्रिपुरेश्वरी ॥१३७॥
तथाष्टदलचक्रे तु सर्वसङ्क्षोभकारके । तत्र चक्रेश्वरी नित्यं पायात्रिपुरसुन्दरी ॥१३८॥
चतुर्दशारचक्रे तु शुभे सौभाग्यदायके । तत्र चक्रेश्वरी नित्यं पायात्रिपुरवासिनी ॥१३९॥
सर्वार्थसाधके बाह्ये दशारे चक्रराजके । त्रिपुराश्रीः सदा पातु मम कल्याणहेतवे ॥१४०॥
अन्तर्दशारचक्रे तु सर्वरक्षाकरे परे । नित्यं चक्रेश्वरी देवी पायात्रिपुरमालिनी ॥१४१॥
अथाष्टकोणचक्रे तु सर्वरोगहरे परे । पातु मां त्रिपुरा सिद्धा देवी चक्रेश्वरी सदा ॥१४२॥
सर्वसिद्धि प्रदे चक्रे गुणकोणे मनोहरे । चक्रेश्वरी च मे रक्षां करोतु त्रिपुराम्बिका ॥१४३॥



सर्वानन्दमये चक्रे मध्ये बिन्दौ सुशोभने । महाचक्रेश्वरी पातु श्रीमत्त्रिपुरभैरवी ॥१४४॥

नित्या कामेश्वरी पातु पातु मां भगमालिनी । नित्यक्लिन्ना च मां पातु भेरुण्डा पातु सर्वदा ॥१४५॥

मां वह्निवासिनी पातु महावज्रेश्वरी तथा । पातु मां शिवदूती च त्वरिता रक्षयेत्सदा ॥१४६॥

कुलसुन्दरी मां पातु नित्यानित्या च पातु माम् । नित्या नीलपताका च विजया पातु सर्वदा ॥१४७॥

श्रीसर्वमङ्गला पातु नित्या ज्वालांशुमालिनी । विचित्रा सर्वदा पातु षोडशी पातु सुन्दरी ॥१४८॥

षोडशी प्रथमा नित्या त्रिपञ्चतिथिगामिनी । अनुलोमविलोमेन श्रीमत्त्रिपुरसुन्दरी ॥१४९॥

महाविद्या तुरीया तु पातु मां बहुरूपिणी । महासप्तदशी नित्या नित्यमानन्दरूपिणी ॥१५०॥

पूर्वं दक्षिणपश्चाच्च उत्तरोर्ध्वमनुत्तमम् । बौद्धवैदिकशैवाश्च सौरवैष्णवशाक्तकाः ॥१५१॥

सृष्टिस्थितिलयाख्यानां वासो रक्षतु सर्वदा । चतस्रः समयादेव्यो योगिन्यः पान्तु सर्वदा ॥१५२॥

चतुरस्रे महाचक्रे तारा मां परिरक्षतु । डाकिनी राकिणी पातु लाकिनी काकिनी तथा ॥१५३॥

साकिनी हाकिनी पातु याकिनी सर्वरूपिणी । वर्णस्था मातृकाः सर्वा देहस्था मातृकाश्च याः ॥१५४॥

रक्षां कुर्वन्तु ताः सर्वाश्चक्रराजे तु पूजिताः । श्रीचक्रे पूजिता या याः पूजिता या न पूजिताः ॥१५५॥

सर्वास्ताः पूजिताः सन्तु श्रीमत्त्रिपुरसुन्दरी ॥ चतुरस्रे महाचक्रे बुद्धो मां परिरक्षतु ॥१५६॥

पातु मामनिशं देवः षोडशारे प्रजापतिः । तथाष्टदलचक्रे तु शिवो मां परिरक्षतु ॥१५७॥

चतुर्दशारचक्रे तु भास्करो रक्षयेत्सदा । द्विदशारे तथा पातु प्रभुर्नारायणो हरिः ॥१५८॥

अष्टारे मध्यचक्रे तु पातु मां भुवनेश्वरी । अष्टारान्तस्त्रिकोणे तु कालिका पातु सर्वदा ॥१५९॥

त्रिकोणान्तरचक्रे तु पातु कात्यायनी च माम् । नवचक्रेश्वरी नित्या या नित्या परमा कला ॥१६०॥

पातु मामनिशं देवी श्रीमत्त्रिपुरसुन्दरी । महात्रिपुरसुन्दर्याश्चिन्तनीया च या परा ॥१६१॥

ब्रह्मस्वरूपिणी पातु पञ्चमी परदेवता । पञ्चमी पातु सततं नित्यं रक्षतु पञ्चमी ॥१६२॥



शान्तिं करोतु सा नित्या पञ्चमी परदेवता । सा पुनः पञ्चमी शक्तिर्नित्यचैतन्यरूपिणी ॥१६३॥
कारणानन्दमध्यस्था पातु मां पञ्चमी सदा । पञ्चतत्त्वं तथा पञ्च यत्किञ्चित् पञ्चमं स्मृतम् ॥१६४॥
नित्यं पञ्चगुणैः पातु पञ्चमी परदेवता । पञ्चपञ्चाक्षरैर्मन्त्रैः पञ्चकूटैश्च पञ्चभिः ॥१६५॥
पञ्चमी पातु सततं नित्यं रक्षतु पञ्चमी । श्रीविद्या च तथा लक्ष्मीर्महालक्ष्मीस्तथैव च ॥१६६॥
त्रिशक्तिः सर्वसाम्राज्यलक्ष्मीः पञ्च प्रकीर्तिताः । श्रीविद्या च परञ्ज्योतिः परा निष्कलशाम्भवी ॥१६७॥
अजपा मातृका चेति पञ्च कोशाः प्रकीर्तिताः । श्रीविद्या त्वरिता चैव पारिजातेश्वरी तथा ॥१६८॥
त्रिपुटा पञ्चबाणेशी पञ्चकल्पलताः स्मृताः । श्रीविद्याऽमृतपीठेशी सुधासूरमृतेश्वरी ॥१६९॥
अन्नपूर्णेति विख्याता पञ्च कामदुधाः स्मृताः । श्रीविद्या सिद्धलक्ष्मीश्च मातङ्गी भुवनेश्वरी ॥१७०॥
वाराही पञ्चरत्नानामीश्वर्यश्च प्रकीर्तिताः । गणेशो वटुकश्चैव क्षेत्रेशो योगिनीगणाः ॥१७१॥
तर्पिता बलिपात्राणि सर्वे रक्षन्तु पूजिताः । ऐशान्यां सर्वदा पातु नित्यं निर्माल्यवासिनी ॥१७२॥
शेषिका सुन्दरी पातु बिन्दुचक्रनिवासिनी । नित्यं कामकला पातु मुद्रा मां पातु खेचरी ॥१७३॥
शक्तिर्मा सर्वदा पातु या मूलाधारवासिनी । मुद्रामन्त्रोपचारैस्तु समस्ता देवताश्च याः ॥१७४॥
ताः श्रीश्च पूजिता चास्तु श्रीमत्त्रिपुरसुन्दरी । श्रीमत्त्रिपुरसुन्दर्याः स्तवराजं मनोहरम् ॥१७५॥
पूजाक्रमेण कथितं साधकानां सुखावहम् । क्रमेणानेन विधिना श्रीमत्त्रिपुरसुन्दरीम् ॥१७६॥
सम्पूज्य साधकश्रेष्ठो रक्षामन्त्रं सदा पठेत् । प्रातः काले शुचिर्भूत्वा निशायामर्धरात्रके ॥१७७॥
अथवा सङ्कटे प्राप्ते राजस्थाने सुदुर्गमे । जले वाथ स्थले वापि श्मशाने दुर्गमे गिरौ ॥१७८॥
यत्र यत्र भये प्राप्ते स तत्रैव पठेन्नरः । सर्वावयवभावेन देवीं सञ्चिन्त्य साधकः ॥१७९॥
रक्षां कुर्वीत यत्नेन सर्वाशुभविनाशिनीम् । स्तोत्रं चाद्भुतमेवेदं त्रैलोक्ये चापि दुर्लभम् ॥१८०॥
गोपनीयं प्रयत्नेन यदीच्छेदात्मनो हितम् । यस्मै कस्मै न दातव्यं न वक्तव्यं कदाचन ॥१८१॥
शिष्याय भक्तियुक्ताय साधकाय प्रकाशयेत् । भ्रष्टेभ्यः साधकेभ्योऽपि बान्धवेभ्यो न दर्शयेत् ॥१८२॥
दत्ते चसिद्धिहानिः स्यादित्याज्ञा शाङ्करी कृता । मन्त्राः पराङ्मुखा यान्ति क्रुद्धा भवति सुन्दरी ॥१८३॥



अशुभं च भवेत्तस्य तस्माद्यत्नेन गोपयेत् । यद्गृहे विद्यते स्तोत्रं ग्रन्थे लिखितमुत्तमम् ॥१८४॥
चञ्चलापि स्थिरा भूत्वा कमला तत्र तिष्ठति । तस्माद्यत्नादिमं ग्रन्थं पूजयेद्गन्धपुष्पकैः ॥१८५॥
पूजाफलं लभेन्नित्यं सुन्दरीसन्निधिर्भवेत् । स्तवराजमिमं पुण्यं यः पठेत्सुसमाहितः ॥१८६॥
यत्फलं लभते तस्माच्छृणुध्वं साधकोत्तमाः । वारमेकं तु योऽधीयात् स पूजाफलमश्नुते ॥१८७॥
वेदिता मातृचक्रस्य साधको भुवि जायते । मासमेतत्क्रमेणैव पठेद्भक्तिपरायणः ॥१८८॥
स्वर्गेऽपि विदितो भूत्वा देवीभक्तस्तु भूतले । भक्त्या च धारयेद्यस्तु लिखित्वा स्तोत्रमुत्तमम् ॥१८९॥
शिखायामथवा कण्ठे बाहौ वा भक्तिसंयुतः । स भवेत्साधकश्रेष्ठो मातृणां च सदा प्रियः ॥१९०॥
लभते सर्वकामान्वै परं स्वस्त्ययनं भवेत् । तस्मादिदं प्रयत्नेन धारयेद्विधिना तथा ॥१९१॥
पठित्वा पूजयित्वा च त्रैलोक्यं वशमानयेत् । भक्ताय ददते तस्मै मन्त्रं रक्षाकरं परम् ॥१९२॥
धृत्वा सौवर्णमध्यस्थां सर्वकामान्नरो लभेत् । यानि वाञ्छति कामानि भुक्तिमुक्तिकराणि च ॥१९३॥
लभते नात्र सन्देहो भुवि स्वर्गे रसातले । दृष्ट्वा च साधकश्रेष्ठं ग्रहराक्षसहिंसकाः ॥१९४॥
दूरादेव पलायन्ते न समर्थाश्च हिंसितुम् । विषं निर्विषतां याति पापं निर्याति सङ्क्षयम् ॥१९५॥
देववन्मानवो भूत्वा भुनक्ति बहुलं सुखम् । तस्मान्नित्यं पठेद्भीमान्मुक्तिकामार्थसिद्धये ॥१९६॥
भक्त्या च धारयेद्देवीं स्वरक्षां सर्वदाऽऽचरेत् । पूर्वजातिपरिज्ञानवेद्यं जन्मसहस्रकम् ॥१९७॥
न पुनर्जायते योनौ मरणं नास्ति चापरम् । गन्धर्वरूपवान् भूत्वा सम्पूज्य परमेश्वरीम् ॥१९८॥
रक्षामन्त्रं पठित्वा च देवत्वं लभते ध्रुवम् । अपुत्रे लभते पुत्रं दरिद्रो लभते धनम् ॥१९९॥
यं यं वापि स्मरेन्नित्यं तं तमाप्नोति निश्चितम् । अतिदुःखालये कष्टे भीमे निगडबन्धने ॥२००॥
सकृत्पाठे कृते नित्यं निगडान्मुच्यते ध्रुवम् । दुष्कृतैरभिचारैश्च रोगैर्यक्ष्मादिभिश्च यः ॥२०१॥
परप्रयुक्तैर्ग्रस्तोऽपि पठनान्मुच्यते नरः । इमं त्रिपुरसुन्दर्याः स्तवराजं मनोहरम् ॥२०२॥



Śrītripurāstavarāja^(IAST)

śrīnāthādi gurutrayaṃ gaṇapatiṃ pīṭhatrayaṃ bhairavaṃ
siddhaughaṃ vaṭukatrayaṃ padayugaṃ dūtīkramaṃ maṇḍalam |
vīrāndvyaṣṭacatuṣkaṣaṣṭīnavakaṃ vīrāvalīpañcakam
śrīmanmālinimantrarājasahitaṃ vande guormaṇḍalam || 1 ||
seve sindūrasandohasundarasvāṅgabhāsurām |
karuṇāpūrapīyūṣakaṭākṣām kulanāyikām || 2 ||
dvinetraṃ dvibhujam śāntaṃ guruṃ padmāsanasthitaṃ |
yogapīṭhe samāsīnaṃ namāmi śīrasisthitaṃ || 3 ||
namāmi sadguruṃ śāntaṃ pratyakṣaśivarūpiṇam | śīrasā
yogapīṭhasthaṃ muktikāmārthasiddhaye || 4 ||
yā nityā paramā śaktirjagaccaitanyarūpiṇī | tāṃ namāmi
mahādevīm pañcamīm mātṛrūpiṇīm || 5 ||
yasyāḥ sarvaṃ samutpannaṃ yasyāmyāpi tiṣṭhati |
layameṣyati yasyāṃ tāṃ pañcamīm praṇamāmyaham || 6 ||
śrīmatkalpatarormūle bhavānyā ratnamandire | ratnasimhāsane
devyāḥ śrīcakraṃ praṇamāmyaham || 7 ||
bhūgrhaṃ guṇarekhādhyam vedadvāropaśobhitaṃ | trivṛttaṃ
ṣoḍaśadalam tathāṣṭadalakarnīkam || 8 ||



koṇaṃ dvidikkoṇaṃ vasukoṇaṃ trikoṇakam | madhye
bindumahācakram nityaṃ śrītripurāmayam || 9||
brahmāṇḍādhāraśaktiśca kalāsmarapurandarāḥ | etāḥ saṃyojya
purata īśvarīm yojayecchive || 10||
candrabījaṃ bindusaṃsthaṃ śivabījaṃ niyojayet | mādanam
śakrabījasthaṃ yojayedbhuvaneśvarīm || 11||
śivabījaṃ mādanasthaṃ śakraṣaṣṭisamanvitam | saptamaṃ tacca
śakrasthaṃ māyābījaṃ samuddharet || 12||
tuṅgākṣaram śivādisthaṃ marudindrasamanvitam |
dharandharasutābījamekatrāpi niyojayet || 13||
bagalāturīyabījādhaḥ ṣoḍaśaṃ ca niyojayet | vāksthaṃ
turīyakam bījaṃ śakrabījaṃ niyojayet || 14||
pinākeśaṃ candrasaṃsthamākāśaṃ rasasaṃsthitam |
caturthasvarasaṃyuktam nāda-bindusamanvitam || 15||
sarvamekatra saṃyojya pañcapañcākṣarī bhavet |
pañcakūṭātmikā vidyā sarvatantreṣu gopitā || 16||
kalahrīm hasakalahrīm hakahalahīm hakalahrīm hakalasaḥīm
vidyācūḍāmaṇirdevī proktā sarvottamottamā | tava
snehānmayākhyātā nākhyeyā yasya kasyacit || 17||
indro mām rakṣayetprācyāmāgneyyāmagnidevatā | yāmye
yamaḥ sadā pātu nairṛte nirṛtiśca mām || 18||



paścime varuṇaḥ pātu vāyavye vāyudevatā | dhanadaścettare
pātu aiśānyāmīśvaro'vatu || 19||

ūrdhvaṃ prajāpatiḥ pāyādadhaścānantadevatā | evaṃ daśa diśo
rakṣāṃ kurvāntvāsādhidevatāḥ || 20||

gaṇeśaḥ sarvadā pātu kṣetreśo rakṣayetsadā | dvāraśrīḥ sarvadā
pātu dehalī pātu sarvadā || 21||

gaṇanāthaḥ sadā pātu durgā mām parirakṣatu | vaṭuko
bhairavaścānte kṣetrapālo'bhirakṣatu || 22||

saha ratyā svapatnyā ca kāmadevaśca sarvadā | prītyā saha
vasanto'pi pātu mām nandane vane || 23||

cakrasya paścime dvāre bhavānyā ratnamandire | śaṅkha padma
nidhī rakṣāṃ kurutām kāmasiddhaye || 24||

pātu mām ratnasopānaṃ paramaiśvaryaśobhitam |
rakṣayetpaścimadvāre bhavānyā ratnamandire || 25||

sarasvatī mahālakṣmīrmāyā durgā vibhūtaye | bhadrakālī tathā
svastī svāhā caiva śubhaṅkarī || 26||

gaurī ca lokadhātrī ca vāgīśvaryādayo mama | etāścātra sthitāḥ
sarvā rakṣāṃ kurvāntu sarvadā || 27||

pāṣaṇḍācāriṇo bhūtā bhūmau ye cāntarikṣagāḥ | divi loke sthitā
ye ca te gacchantu śivājñayā || 28||

vāstūnāmadhipo brahmā sraṣṭā rakṣatu sarvadā | kulanāthaḥ sadā



pātu dvīpanātho'pi sarvadā || 29||

śivam kurvantu tāḥ sarvā āsane pañca devatāḥ | pṛthvi tvayā

dhṛtā lokā devi tvam viṣṇunā dhṛtā || 30||

tvam ca dhāraya mām devi pavitraṁ kuru cāsanam | cakrasya

dakṣiṇe bhāge śrīmatpātrasya maṇḍale || 31||

pañcaratnāni me pāntu pūjakānām ca siddhaye | tatra pātrāsane

puṇye sarvadā vahnimaṇḍale || 32||

vahneśca maṇḍalam pātu kuladevyāśca pūjane | dhūmrārcirūṣmā

jvalinī jvālinī visphuliṅginī || 33||

suśrīḥ surūpā kapilā havyakavyavahe daśa | vahnerdaśakalā

jñeyāḥ sarvadharmaphalapradāḥ || 34||

etābhiḥ sahito rakṣām kuryādvaiśvānaro mama | tatra pātravare

divye śrīmadādityamaṇḍale || 35||

sūryasya maṇḍalam pātu mama sarvārthasiddhaye | tapinī tāpinī

dhūmrā marīcirjvālinī ruciḥ || 36||

suṣumnā bhogadā viśvā bodhinī dhāriṇī kṣamā |

kabhādyarṇayutā bhānoṣṭhaḍāntā dvādaśeritāḥ || 37||

etāḥ kalāstu sūryasya sūryamaṇḍalasaṁsthitāḥ | etābhiḥ sahito

rakṣāmādityaḥ prakarotu me || 38||

tatra pātrāmṛte divye somasyāmṛtamaṇḍale | amṛtaṁ sarvadā

pātu bhairavānandahetukam || 39||



amṛtā mānadā pūṣā tuṣṭiḥ puṣṭī ratirdhṛtiḥ | śaśinī candrikā
kāntirjyotsnā śrīḥ prītiraṅgadā || 40||

pūrṇā pūrṇāmṛtā kāmādāyinyah svarajāḥ kalāḥ |
somamaṇḍalamadhyasthā rakṣāṃ kurvantu sarvadā || 41||
ravivedakalāpūrṇe sudhāsampūrṇamaṇḍale | nakṣatrādhipatī
rakṣāṃ karotu mama bhūṭaye || 42||

sūryāgnimaṇḍale divye sampūrṇe śaśimaṇḍale | pātu mām
khecarībījaṃ doṣaikādaśanāśakṛt || 43||

śaktiyukte surānande bhairavādyaiḥ saśaktibhiḥ |
ānandabhairavo rakṣāṃ karotu mama sarvadā || 44||
tatra pūrṇāmṛte puṇye śaktiryā vāraṇī kalā | ānandarūpiṇī rakṣāṃ
karotu mama sarvadā || 45||

sṛṣṭirbuddhiḥ smṛtirmedhā kāntirlakṣmīrdyutiḥ sthirā | sthitiḥ
siddhiriti khyātāḥ kacavargakalā daśa || 46||

akārādbrahmaṇotpannāḥ sṛṣṭikarmaṇi tatparāḥ | etābhiḥ sahitaḥ
pāyādbrahmā mām vākpradaḥ sadā || 47||

jarā ca pālinī śāntirīśvarī ratikāmike | varadā hrādīnī prītirdīrghā
ca ṭatavargagāḥ || 48||

ukārādviṣṇusambhūtāḥ sthitikarmaṇi tatparāḥ | etābhiḥ sahitaḥ
pāyānmām viṣṇuḥ puṣṭidāyakaḥ || 49||



tīkṣṇā raudrī bhayā nidrā tandrī kṣut krodhinī kriyā | udgārā
mr̥tyurūpā ca payavargakalā daśa || 50||

sarvā ghoraśca tāmṛākṣī mahāraudrī bhayaṅkarī | ugraścaṇḍā ca
durmedhā rudrāṇī vikṛtānanā || 51||

akārādrudrasambhūtāḥ saṁhāra karmaṇi sthitāḥ | etābhiḥ sahito
rakṣettrinetra me sadā śivāḥ || 52||

gatiḥ prajñā sthitiḥ saṁvit prītyunmādaḥ kṣudhā smṛtiḥ |
śāntistr̥ṣṇā dayā māyā nr̥tyagītādikarmaṇi || 53||

makārādyāḥ śivādbhūtāḥ śāntikarmaṇi tatparāḥ | etābhiḥ sahito
rakṣenmām sadā parameśvaraḥ || 54||

āsanāyām jape homa upacāreṣu yāḥ kalāḥ | karmasvavasthitā
yāśca tā rakṣantu sadā mama || 55||

ākṛṣṭiḥ stambhanaṁ mohaḥ śoṣaṇaṁ dāha ḍāhakaḥ | mārāṇaṁ
sarvasaṁhāraḥ saṁkṣobhastambhanāntakṛt || 56||

akārādikṣakārāntā yāḥ kalāḥ karmakāriṇīḥ | etā rakṣāṁ karotu
me yoginyo baladāyakāḥ || 57||

trikoṇāntarasamsthā yāḥ ṣaḍadhvādisamanvitāḥ |
ṣaṭtrimśadvarṇamālāśca mātaraḥ pāntu mām sadā || 58||

brāhmī mahālakṣmīśāṇiḥ sarasvatyathi saṁkarī | kaumāri
caṇḍikā ceti mātaraḥ pāntu mām sadā || 59||

sarvato mām parīkṣante netraiḥ sūryāyutaprabhaiḥ | mātaro



mātrkāścātra sarvā rakṣantu mām sadā || 60||

ambikā yā maheśānī tripurā śrīmanoharā | kālīkā kālarātriśca
kapālinyambikā tathā || 61||

chāyā ca vijayā lakṣmīrmahāmāyā manonmanī | bhagavatī ca
durgā ca śivā ca śāṅkarī tathā || 62||

nārāyaṇī viṣṇumāyā divyajvālā manojavā | āsanādyāḥ sthitā
yāśca tāḥ sarvā rakṣakāḥ śivāḥ || 63||

sr̥ṣṭisthityantakāḥ kṣubdhā mātaro baladāyakāḥ | daśa mātara
āsanāyāṃ rakṣāṃ kurvantu mām sadā || 64||

trikoṇamadhyasthitayoginībhyo namaḥ | bindutrikoṇavāsinyai
namaḥ | tripurāyai namaḥ | || 65||

sindūravarṇāṃ trinetraṃ śaṅkhaśaṅkhāsicihñitāṃ |
karairvarābhayāṅkāḍhyāṃ puṣṭabhogāvṛtāṅgakāṃ || 66||

divyāambaradharāṃ devīm māṇikyābharaṇānvitāṃ |
jñānayogamayīm ramyāṃ sāmeśyambujavāsinīm || 67||

namāmi candrasaṅkāśāṃ tripurāṃ sukhasaṃśrayāṃ |
rājamukutaśobhāḍhyāṃ rājarājeśvarīm parām || 68||

śvetāṃśukadharāṃ śāntāṃ mauktikaprakarānvitāṃ | āsīnāṃ
padmasaṃsthāṃ ca śāradāmbhivandaye || 69||

indrāṇīm divyamukutāṃ vyāghracarmottarīyakam |
sindūraruṇavaktrāṃ tāṃ cāmuṇḍāṃ praṇamāmyaham || 70||



kālasaṅkṣobhiṇīm devīm mṛtyusaṃhāriṇīm parām | krūraṃ
khaḍgadharmaṃ devīm tāṃ praṇamya vimucyate || 71||

jayā ca vijayā caiva ajitā ca aparājitā | nārasimhī mahagrā ca
śaktayo rakṣakāḥ sadā || 72||

jayādyā aṣṭa śaktīśca bhayādyā aṣṭa nāyakāḥ | yoginyo'stau
samākhyātāḥ pramathā aṣṭa eva tu || 73||

khecarī ca caṭikā ca lambikā ca ghaṇṭikā tathā | lolā ca lambinī
caiva ghantikā vyāpinī tathā || 74||

āyurdīrghā tathā śāntiḥ puṣṭirdhṛtirasamśayā | siddhāḥ śaktayastā
devyo yoginyo mama mātaraḥ || 75||

vāṇī ca jñānaśaktisca śaktayo mama mātaraḥ | ya imāḥ
pūjayennityaṃ tasya siddhirna saṃśayaḥ || 76||

tripurasundarī pātu māmagrataḥ sarasvatī | pratyagrato
mahālakṣmīḥ kauberī drṣṭimaṅgale || 77||

praticīm pātu mām rātrau prāgīśānyaṃ sadā tathā |
dīkṣottaragururdevo vāmāgneyāmadhiṣṭhitāḥ || 78||

pātu mām dakṣiṇe pāṇau vāmadakṣiṇayostathā | pārśvayorjānuni
pādaḥ pātu pātaṃgirīśvaraḥ || 79||

śrīdevī karṇikāmadhyāṃ candrabimbasaṃprabhāṃ | vīṇākarāṃ
mahālakṣmīm jñānaśaktiṃ namaḥ śivām || 80||

anantāyāstu pādābje kamale'nantaśāyinī |



śāstramārgaikatattvajñāṃ jñānaśaktiṃ namaḥ śivāṃ || 81||

tripure tripurādhīse trailokyavijayaprade | tāre tarānvitākāre

trailokyāmṛtavarṣiṇi || 82||

śrīmattripurasundaryā mūlamantraḥ prakīrtitaḥ | pañcadaśākṣaro

mantraḥ sarvārthasādhana pradāḥ || 83||

aghoramantraḥ ṣoḍaśī prāṇato'pi garīyasī | śāktānāṃ mokṣadā

mantraḥ sarveṣāṃ phaladāyakaḥ || 84||

guṇatrayātmikā vidyā brahmaviṣṇumaheśvarī | tāre tarānvitākāre

trayīvidyātmikā parā || 85||

varṇaṣṭako mahāpuṇyaḥ sarvātmaparipūrvakaḥ |

ṣaṭkoṇaśaktisampanno nādānto bindusaṃyutaḥ || 86||

akāre bindusaṃyuktaṃ kāmakaḷāmayīm śivāṃ | dhyātvā

saṃpūjayet paścātsaṅkṣiptā tripurāmbikā || 87||

mūlādhāre mahālakṣmīḥ svādhiṣṭhāne parāśivā | maṇipūre

viśālākṣī hr̥tpadme lalitāmbikā || 88||

kaṇṭhe visuddhāvidyā ca ājñācakre śivātmikā | sahasrāre

mahāraudrī vyāpinī parameśvarī || 89||

brahmarandhre sadā pāyānmātrkābījasaṃbhavā | ṣaṭcakreṣu

saṃyuktā mātaraḥ pāntu mām sadā || 90||

aṣṭamūrtirmahādevaḥ śārādā parameśvarī | vedavedāṅgamātā ca

gāyatrī cāpi sarvadā || 91||



vāgbhavaṃ pātu me śīrṣaṃ kāmarājaḥ kapalayoh | ānandaṃ
cakṣuṣī pātu śrīvidyā sarvavanditā || 92||

karṇayoh pātu me lakṣmīḥ kāmākṣī nāsikāṃ tathā | jihvāyāṃ
pātu me devī ghrāṇendriyaṃ tu bhairavī || 93||

kaṇṭhe me pātu māyā ca skandhayoh pātu pārameśvarī | bāhū me
pātu kālī ca hastayoh śaktiravyayā || 94||

nakhāṃśca me pātu durgā ca hṛdayaṃ pātu bhairavī | nābhau ca
kuṇḍalī pātu kuṅṣim me śaktiravyayā || 95||

prṣṭhaṃ me pātu mähātmyaṃ jaṅghe pāyātsarasvatī |
ūruyugmaṃ sadā pātu kāmeśī kāmapūjanā || 96||

jānunī me jagaddhātrī ūrū pātu paraśivā | gulphayormāyikī pātu
pādaṃ me mātṛkā śivā || 97||

aṅgulīḥ pātu mātā me jānujaṅghādi sarvadā | śaktiḥ pātu
mahādevī sarvāvayavasamsthitā || 98||

cittajñāḥ pātu me nityaṃ kāmakāmo manasvinī |
prāṇāyāmaparijñānājñānāyogaṃ karotu me || 99||

etāśca devatāḥ sarvāḥ śaktayaḥ pūjanātmikāḥ | śaktimānmāṃ
sadā rakṣeśaktibījaṃ sadā mama || 100||

mūlabījaṃ sadā pātu mām mātṛgaṇapūjitaṃ | śrīcakraṃ sarvadā
pātu sarvāpadbhyo nirāmayam || 101||

mahāpadmāṭavī madhye śrīcakraṃ nirmitaṃ śubham | tasya



madhye mahādevī lalitā kāmarūpiṇī || 102||

karairvarābhayāyuktā raktākṣyā raktavāsasā |

pañcāṅgulīmahāraktā yāṃ dṛṣṭvā muchyate bhayāt || 103||

tāmambikāṃ mahāraudrīm mahāmāyāṃ manonmanīm |

mahāmṛtyubhayaghnīm ca saṅgrāme vijayapradām || 104||

bhuktimuktipradām devīm śaktibījaṃ sadā śivām | dhyātvā

stutvārcayetprātaḥ sarvakāmaphalapradah || 105||

yasyāḥ smaraṇamātreṇa durgādyāḥ sarvaśaktayaḥ | tamasyantaṃ

prayāntyāśu kāmarūpāṃ bhaje śivām || 106||

somasūryāgninayanām khaḍgākṣamālamālinīm |

pāśāṅkuśadharām devīm sarvābharaṇabhūṣitām || 107||

sarvālankarasamṣyuktām sarvaratnasamanvitām | sadā

karatalāsaktasphoṭikādarśamaṇḍalām || 108||

sadā sadānandamayīm sadānityām śivāmṛtām | sadā tu

pāyādambā me jñānamudrādharaṃ parām || 109||

icchāmudrā jñānamudrā kriyāmudrā vibhūtaye | kāmakrodhau

lobhamohau madam mātsaryameva ca || 110||

ahaṅkāraṃ ca cittaṅca buddhiṃ tānindriyāṇi ca |

etānviṣayasamṣyuktānpaśyedambā sadā mama || 111||

trailokyātītadehā ca trailokyātītavigrahā | trailokyātītavidyā ca

trailokyātītasamśrayā || 112||



trailokyātītakīrtiśca trailokyātītavarcitā | trailokyātītadīkṣā ca
trailokyātītapūjitā || 113||

trailokyātītavāsā ca trailokyātītadāyinī | trailokyātītā
śaktistraibhūmyādhipadāyinī || 114||

aṣṭādhyāyī brahmasūtram bhāṣyam bhārgavatastathā |
padārthavidyāyuktaṃ yā sā me rakṣatu sarvadā || 115||
sā me vidyā sadā pāyānnityaṃ nīrogatāṃ śivāṃ | lalitāṃ
lāsyasaṃpannāṃ mantravidyāṃ mahābalāṃ || 116||

sarvamantramayīm nityaṃ sarvatantramayīm parām |
sarvayogamayīm śuddhāṃ sarvayogavimocanīm || 117||
sarvayogasvarūpāṃ ca sarvayogavidhāyinīm | sarvavidyāmayīm
devīm sarvavidyāvivarjitāṃ || 118||

sarvopaniṣadāṃ gūḍhāṃ sarvopaniṣadālayaṃ |
sarvopaniṣadārādhyāṃ sarvopaniṣadātmikāṃ || 119||
sarvopaniṣadudbhūtāṃ sarvopaniṣaduttamāṃ |
sarvopaniṣadābhijñāṃ sarvopaniṣadarcitāṃ || 120||

sarvāśrayāṃ sarvagatāṃ sarvasampattihetukīm | sā me vidyā
sadā pāyādyāvatkālamidaṃ jagat || 121||

namaste śaṅkhanilaye śaṅkhasaṃbhūtavāsini |
śaṅkhapriyapriyatame śaṅkharūpe namo'stu te || 122||
śaṅkhasaṃbhāvitāṅge ca śaṅkhasaṃjñāvivarjite |



śaṅkhaṣṭhitaparānande śaṅkharūpe namo'stu te || 123||

aṣṭamaṅgalasaṃyukte sarvamaṅgalamaṅgale | śaṅkhamadhye

sthitāṃ devīm śaṅkharūpe namo'stu te || 124||

aṣṭabhairavamadhyasthāṃ aṣṭamaṅgalamaṅgalām | śaṅkhaṣṭhām

śaṅkhinīm devīm śaṅkharūpe namo'stu te || 125||

vāgdevyo varadāḥ santu sarvāstuṣyantu pūjitāḥ | sadā tuṣṭāḥ

sadānandā māṃ santu pālayantu ca || 126||

sarvābhiḥ pūjitā devyo viśuddhāntaḥkarāṇyāham |

śuddhaṣṭhāṭikasaṃkāśāḥ sarvāḥ sarveśvarā mama || 127||

aṣṭakoṇāntare devyaḥ sarvā me rakṣakāḥ sadā | sarvāṇi ca

śubhānyastu prayacchantu varapradāḥ || 128||

vajreśvaryambikā bhadrakālī śivā tathaiva ca | kālarātriḥ

pratyaṅgirā devyaḥ pāntu punaḥ punaḥ || 129||

cakreśvarī mahāraudrī kauberī māmakī tathā | aṭṭahāsyā

mahākālī sarvā me rakṣakāḥ sadā || 130||

aṣṭakoṇāntare vāṇyo rakṣāṃ kurvantu sarvadā | aṣṭakoṇe

saṃyuktāḥ sarvābharaṇabhūṣitāḥ || 131||

sarvadevamayī devī sarvamantramayi sadā | sarvatantramayi

śuddhā sarvayogavimocanī || 132||

sarvajñā sarvagā śuddhā sarvaśaktisamanvitā |

sarvapāpanivṛttyartham rakṣāṃ kurvantu sarvadā || 133||



devyaḥ sarvā mahārāje saptakoṇeṣu saṁsthitāḥ |
lakṣmyādiṣaḍvidhāḥ śuddhā mām rakṣantu śubhapradāḥ || 134||
devyo me rakṣaṇīyāḥ syuḥ sarvāḥ sarvārthasādhikāḥ |
ṣaṭkoṇāntarasamsthaśca ṣaḍaṅgāni śiro mukham || 135||
hrdayaṁ ca tathā pāṇī aṅgaṣaṭkaṁ samāśritam | ṣaḍaṅgāni tu me
sarvā rakṣāṁ kurvantu sarvadā || 136||
cakrāṇām madhyasaṁsthāyāḥ śaktīnāmṛṣibhiḥ saha | dīkṣāyāḥ
sarvasaṁpattiryaatra tiṣṭhati sarvadā || 137||
etaddhyānārcanābhyām ca mantratantraprayogataḥ | siddhā
sarve'pi mantrāśca yena kenāpi karmaṇā || 138||
cakreśvarī cakravartī cakradevyambikā tathā | cakreśāni
cakravāṇyā mātaraśca cakrasthitāḥ || 139||
cakreśvarāśca bhagavatyaṣṭā rakṣantu punaḥ punaḥ | devyaḥ
sarvāḥ svamudrābhiḥ sarvadā rakṣakā mama || 140||
sarvadā rakṣaṇaṁ kuryuḥ pālanaṁ ca punaḥ punaḥ | pālayantu
sadā devyo dānavānmām pramocayet || 141||
madhyakoṇeṣu me pāntu devyaḥ sarvā manoharāḥ |
guhyātiguhyārcanāśca pūjayantyā mahābalāḥ || 142||
madhyakoṇeṣu yāḥ śaktirdevyaḥ pāntu punaḥ punaḥ |
dvādaśāntarasamsthaśca dvādaśāṅgāni rakṣatu || 143||
lalāṭaṁ cakṣuṣī karṇau nāsikā ca mukhatrayam | oṣṭhau jihvām



tathā daṁṣṭrāṃ kaṇṭhaṃ pātu śivā sadā || 144||

bhujau bāhū tathā pāṇī vakṣo me pātu parvatī | hr̥dayaṃ ca tathā
kukṣiṃ pātu me'bhīṣṭadāyinī || 145||

kaṭiṃ me pātu devī ca guhyamavyāpinī tathā | ūruyugmaṃ tathā
jānu pādau pātu śivā sadā || 146||

tālukaṃ ca pātu devī jihvāṃ pātu parāmbikā | dantāṃśca me
sadā pātu pāyū me pātu mālinī || 147||

dharmārthakāmamokṣāśca caturvargāḥ pradhānikāḥ | catvāraḥ
śaktayaścātra rakṣāṃ kurvantu sarvadā || 148||

brahmāṇī viṣṇumayī ca rudrāṇī tripureśvarī | īśvarī ca sadā devī
sadā pāyādgaṇādhipā || 149||

trailokyamohanī devī sarvāsuranamaskṛtā | icchāmohakṛtī devī
pātu mām sarvadā śivā || 150||

sarvasaṃhāriṇī devī sarvārthārthapradāyinī | icchāmohakṛtī devī
sarvakāmapradāyinī || 151||

kāmākhyā kāmadhenuśca kāmāpūraṇadāyinī |kāmakrodhakarī
devī kāmārūpadharā śivā || 152||

vāgdevyo varadāḥ santu sarvāstuṣyantu pūjitāḥ | sadā tuṣṭāḥ
sadānandā mām santu pālayantu ca || 153||

sarvābhiḥ pūjitā devyo viśuddhāntaḥkaranyaham |
śuddhasphaṭikasamkāśāḥ sarvāḥ sarveśvarā mama || 154||



aṣṭakoṇāntare devyaḥ sarvā me rakṣakāḥ sadā | sarvāṇi ca
śubhānyastu prayacchantu varapradāḥ || 155||

vajreśvaryambikā bhadrakālī śivā tathaiva ca | kālarātriḥ
pratyaṅgirā devyaḥ pāntu punaḥ punaḥ || 156||

cakreśvarī mahāraudrī kauberī māmakī tathā | aṭṭahāsyā
mahākālī sarvā me rakṣakāḥ sadā || 157||

aṣṭakoṇāntare vāṅyo rakṣāṃ kurvantu sarvadā | aṣṭakoṇe
samāyuktāḥ sarvābharanabhūṣitāḥ || 158||

sarvadevamayī devī sarvamantramayi sadā | sarvatantramayi
śuddhā sarvayogavimocanī || 159||

sarvajñā sarvagā śuddhā sarvaśaktisamanvitā |

sarvapāpanivṛttiyartham rakṣāṃ kurvantu sarvadā || 160||

devyaḥ sarvā mahārāje saptakoṇeṣu saṁsthitāḥ |

lakṣmyādiṣaḍvidhāḥ śuddhā mām rakṣantu śubhapradāḥ || 161||

devyo me rakṣaṇīyāḥ syuḥ sarvāḥ sarvārthasādhikāḥ |

ṣaṭkoṇāntarasamsthaśca ṣaḍaṅgāni śiro mukham || 162||

hṛdayaṃ ca tathā pāṇī aṅgaṣaṭkaṃ samāśritam | ṣaḍaṅgāni tu me

sarvā rakṣāṃ kurvantu sarvadā || 163||

cakreśvarī cakravartī cakradevyambikā tathā | cakreśāni

cakravāṇyā mātaraśca cakrasthitāḥ || 164||

cakreśvarāśca bhagavatyastā rakṣantu punaḥ punaḥ | devyaḥ



sarvāḥ svamudrābhiḥ sarvadā rakṣakā mama || 165||

sarvadā rakṣaṇaṁ kuryuḥ pālanam ca punaḥ punaḥ | pālayantu

sadā devyo dānavānmām pramocayet || 166||

madhyakoṇeṣu me pāntu devyaḥ sarvā manoharāḥ |

guhyātiguhyārcanāśca pūjayantyā mahābalāḥ || 167||

madhyakoṇeṣu yāḥ śaktirdevyaḥ pāntu punaḥ punaḥ |

dvādaśāntarasaṁsthaśca dvādaśāṅgāni rakṣatu || 168||

lalāṭaṁ cakṣuṣī karṇau nāsikā ca mukhatrayam | oṣṭhau jihvām

tathā daṁṣṭrām kaṇṭham pātu śivā sadā || 169||

bhujau bāhū tathā pāṇī vakṣo me pātu parvatī | hṛdayam ca tathā

kukṣim pātu me'bhīṣṭadāyinī || 170||

kaṭim me pātu devī ca guhyamavyāpinī tathā | ūruyugmaṁ tathā

jānu pādaḥ pātu śivā sadā || 171||

tālukām ca pātu devī jihvām pātu parāmbikā | dantāṁśca me

sadā pātu pāyū me pātu mālinī || 172||

dharmārthakāmamokṣāśca caturvargāḥ pradhānikāḥ | catvāraḥ

śaktayaścātra rakṣāṁ kurvantu sarvadā || 173||

brahmāṇī viṣṇumayī ca rudrāṇī tripureśvarī | īśvarī ca sadā devī

sadā pāyādgaṇādhipā || 174||

trailokyamohanī devi sarvāsuranamaskṛtā | icchāmohakṛtī devī

pātu mām sarvadā śivā || 175||



sarvasaṃhāriṇī devī sarvārthārthapradāyinī | icchāmohakṛtī devī
sarvakāmapradāyinī || 176||

kāmākhyā kāmadhenuśca kāmapūraṇadāyinī | kāmakrodhakarī
devī kāmarūpadharā śivā || 177||

sarvato mām parīkṣante netraiḥ sūryāyutaprabhaiḥ | mātaro
mātrkāścātra sarvā rakṣantu mām sadā || 178||

ambikā yā maheśānī tripurā śrīmanoharā | kālīkā kālarātriśca
kapālinyambikā tathā || 179||

chāyā ca vijayā lakṣmīrmahāmāyā manonmanī | bhagavatī ca
durgā ca śivā ca śāṅkarī tathā || 180||

nārāyaṇī viṣṇumāyā divyajvālā manojavā | āsanādyāḥ sthitā
yāśca tāḥ sarvā rakṣakāḥ śivāḥ || 181||

sṛṣṭisthityantakāḥ kṣubdhā mātaro baladāyakāḥ | daśa mātara
āsanāyāṃ rakṣāṃ kurvantu mām sadā || 182||

yatra yatra bhaye prāpte sa tatraiva paṭhennarah |
sarvāvayavabhāvena devīm sañcintya sādhakāḥ || 183||

rakṣāṃ kurvīta yatnena sarvāsubhavināśinīm | stotraṃ
cādbhutamevedaṃ trailokye cāpi durlabham || 184||

gopanīyaṃ prayatnena yadīchedātmano hitam | yasmai kasmai
na dātavyaṃ na vaktavyaṃ kadācana || 185||

śiṣyāya bhaktiyuktāya sādhakāya prakāśayet | bhraṣṭebhyaḥ



sādhakebhyo'pi bāndhavebhyo na darśayet || 186||
datte casiddhihāniḥ syādityājñā śāṅkarī kṛtā | mantrāḥ
parāṇmukhā yānti kruddhā bhavati sundarī || 187||
aśubhaṃ ca bhavettasya tasmādyatnena gopayet | yadgrhe
vidyate stotraṃ granthe likhitamuttamam || 188||
cañcalāpi sthirā bhūtvā kamalā tatra tiṣṭati | tasmādyatnādi maṃ
granthaṃ pūjayedgandhapuṣpakaiḥ || 189||
pūjāphalaṃ labhennityaṃ sundarīsannidhirbhavet |
stavarājamimaṃ puṇyaṃ yaḥ paṭhetsusamāhitaḥ || 190||
yatphalaṃ labhate tasmācchr̥ṇudhvaṃ sādhakottamāḥ |
vāramekaṃ tu yo'dhīyāt sa pūjāphalamaśnute || 191||
veditā mātṛcakrasya sādhako bhuvi jāyate |
māsametatkrameṇaiva paṭhedbhaktiparāyaṇaḥ || 192||
svarge'pi vidito bhūtvā devībhaktastu bhūtale | bhaktyā ca
dhārayedyastu likhitvā stotramuttamam || 193||
śikhāyāmathavā kaṇṭhe bāhau vā bhaktisaṃyutaḥ | sa
bhavetsādhakaśreṣṭho mātṛṇāṃ ca sadā priyaḥ || 194||
labhate sarvakāmānvai paraṃ svastyayanaṃ bhavet |
tasmādidam prayatnena dhārayedvidhinā tathā || 195||
paṭhitvā pūjayitvā ca trailokyam vaśamānayet | bhaktāya dadate
tasmai mantraṃ rakṣākaraṃ param || 196||



dhṛtvā sauvarṇamadhyasthāṃ sarvakāmānnaro labhet | yāni
vāñchatī kāmāni bhuktimuktikarāṇi ca || 197||

labhate nātra sandeho bhuvi svarge rasātale | drṣtvā ca
sādhakaśreṣṭhāṃ graharākṣasahimsakāḥ || 198||

dūrādeva palāyante na samarthāśca hiṃsitum | viṣaṃ nirviṣatāṃ
yāti pāpaṃ niryāti saṅkṣayam || 199||

devavanmānavo bhūtvā bhunakti bahulaṃ sukham |
tasmānnityaṃ paṭheddhīmānmuktikāmārthasiddhaye || 200||

bhaktyā ca dhārayeddevīm svarakṣāṃ sarvadā'caret |
pūrvajātīparijñānavedyāṃ janmasahasrakam || 201||

na punarjāyate yonau maraṇaṃ nāsti cāparam || 202||



ஸ்ரீத்ரிபுராஸ்தவராஜ

ஸ்ரீநாதாதி குருத்ரய் கணபதி பீடத்ரய் பைரவ்
ஸித்தௌக் வடுகத்ரய் பதயுக தூதீக்ரம் மண்டலம்
। வீராந்த்வயஷ்டசதுஷ்கஷஷ்டிநவக்
வீராவலீபஞ்சகம் । ஸ்ரீமந்மாலிநிமந்த்ரராஜஸஹித்
வந்தே குரோர்மண்டலம் ॥ 1॥

ஸேவே

ஸிந்தூரஸந்தோஹஸுந்தரஸ்வாங்கபாஸுராம் ।
கருணாபூரபீயுஷகடாக்ஷா குலநாயிகாம் ॥ 2॥

த்விநேத்ர த்விபுஜ் ஸாந்த் குரு பத்மாஸநஸ்திதம் ।
யோகபீடே ஸமாஸீந் நமாமி ஸிரஸிஸ்திதம் ॥ 3॥

நமாமி ஸத்குரு ஸாந்த் ப்ரத்யக்ஷஸிவருபிணம் ।
ஸிரஸா யோகபீடஸ்த் முக்திகாமார்தஸித்தயே ॥ 4॥

யா நித்யா பரமா ஸக்திர்ஜகச்சைதந்யருபிணீ । தா
நமாமி மஹாதேவீ பஞ்சமீ மாதருபிணீம் ॥ 5॥

யஸ்யாஃ ஸர்வ் ஸமுத்பந்ந் யஸ்யாமத்யாபி
திஷ்டதி । லயமேஷ்யதி யஸ்யா தா பஞ்சமீ
ப்ரணமாம்யஹம் ॥ 6॥



ஸ்ரீமத்கல்பதரோர்மூலே பவாந்யா ரத்நமந்திரே ।
ரத்நஸிஹாஸநே தேவ்யாஃ ஸ்ரீசக்ர
ப்ரணமாம்யஹம் ॥ 7॥

பூகஹ் குணரேகாட்ய் வேதத்வாரோபஸோபிதம் ।
த்ரிவத்த் ஷோடஸதல ததாஷ்டதலகர்ணிகம் ॥ 8॥

கோண் த்விதிக்கோண் வஸுகோண் த்ரிகோணகம் ।
மத்யே பிந்துமஹாசக்ர நித்ய் ஸ்ரீத்ரிபுராமயம் ॥ 9॥

ப்ரஹ்மாண்டாதாரஸக்திஸ்ச கலாஸ்மரபுரந்தராஃ ।
ஏதாஃ ஸ்யோஜ்ய புரத ஈஸ்வரீ யோஜயேச்சிவே ॥
10॥

சந்த்ரபீஜ் பிந்துஸஸ்த் ஸிவபீஜ் நியோஜயேத் ।
மாதந் ஸக்ரபீஜஸ்த் யோஜயேத்புவநேஸ்வரீம் ॥ 11॥

ஸிவபீஜ் மாதநஸ்த் ஸக்ரஷஷ்டிஸமந்விதம் ।
ஸப்தம் தச்ச ஸக்ரஸ்த் மாயாபீஜ் ஸமுத்தரேத் ॥
12॥

துங்காசுஷர் ஸிவாதிஸ்த் மருதிந்த்ரஸமந்விதம் ।
தரந்தரஸுதாபீஜமேகத்ராபி நியோஜயேத் ॥ 13॥

பகலாதுரீயபீஜாதஃ ஷோடஸ ச நியோஜயேத் ।
வாக்ஸ்த் துரீயக் பீஜ் ஸாக்ரபீஜ் நியோஜயேத் ॥ 14॥



பிநாகேஸு சந்த்ரஸுஸ்தமாகாஸு ரஸஸுஸ்திதம் ।
சதுர்தஸ்வரஸுயுக்து நாதபிந்துஸமந்விதம் ॥ 15॥

ஸர்வமேகத்ர ஸ்யோஜ்ய பஞ்சபஞ்சாக்ஷரீ பவேத் ।
பஞ்சகூடாத்மிகா வித்யா ஸர்வதந்த்ரேஷு கோபிதா
॥ 16॥

கலஹ்ரீ ஹஸகலஹ்ரீ ஹகஹலஹீ ஹகலஹ்ரீ
ஹகலஸஹீ வித்யாகூடாமணிர்தேவீ ப்ரோக்தா
ஸர்வோத்தமோத்தமா । தவ ஸ்நேஹாந்மயாக்யாதா
நாக்யேயா யஸ்ய கஸ்யசித் ॥ 17॥

இந்த்ரோ மா
ரக்ஷயேத்ப்ராச்யாமாக்நேய்யாமக்நிதேவதா । யாம்யே
யமஃ ஸதா பாது நைரக்ஷதே நிர்ஈதிஸ்ச மாம் ॥ 18॥

பஸ்சிமே வருணஃ பாது வாயவ்யே வாயுதேவதா ।
தநதஸ்சேத்தரே பாது ஐஸாந்யாமீஸ்வரோ஽வது ॥ 19॥

ஊர்த்வ ப்ரஜாபதிஃ பாயாததஸ்சாநந்ததேவதா । ஏவ
தஸ திஸோ ரக்ஷா குர்வந்த்வாஸாதிதேவதாஃ ॥ 20॥

கணேஸஃ ஸர்வதா பாது க்ஷேத்ரேஸோ
ரக்ஷயேத்ஸதா । த்வாரஹீஃ ஸர்வதா பாது தேஹலீ
பாது ஸர்வதா ॥ 21॥



கணநாதஃ ஸதா பாது துர்கா மா° பரிரக்ஷது ।
வடுகோ பைரவஸ்சாந்தே கேஷத்ரபாலோ஽பிரக்ஷது ॥
22॥

ஸஹ ரத்யா ஸ்வபத்ந்யா ச காமதேவஸ்ச ஸர்வதா
। ப்ரீத்யா ஸஹ வஸந்தோ஽பி பாது மா° நந்தநே
வநே ॥ 23॥

சக்ரஸ்ய பஸ்சிமே த்வாரே பவாந்யா ரத்நமந்திரே ।
ஸங்கபத்ம நிதீ ரக்ஷா° குருதா° காமஸித்தயே ॥ 24॥

பாது மா° ரத்நஸோபாந்° பரமைஸ்வர்யஸோபிதம் ।
ரக்ஷயேத்பஸ்சிமத்வாரே பவாந்யா ரத்நமந்திரே ॥ 25॥

ஸரஸ்வதீ மஹாலக்ஷ்மீர்மாயா துர்கா விபூதயே ।
பத்ரகாலீ ததா ஸ்வஸ்தீ ஸ்வாஹா சைவ ஸுபங்கரீ
॥ 26॥

கௌரீ ச லோகதாத்ரீ ச வாகீஸ்வர்யாதயோ மம ।
ஏதாஸ்சாத்ர ஸ்திதாஃ ஸர்வா ரக்ஷா° குர்வந்து
ஸர்வதா ॥ 27॥

பாஷண்டாசாரிணோ பூதா பூமௌ யே சாந்தரிக்ஷகாஃ
। திவி லோகே ஸ்திதா யே ச தே கச்சந்து
ஸிவாஜ்ஞயா ॥ 28॥



வாஸ்தூநாமதிபோ ப்ரஹ்மா ஸ்ரஷ்டா ரக்ஷது
ஸர்வதா । குலநாதஃ ஸதா பாது த்வீபநாதோ஽பி
ஸர்வதா ॥ 29॥

ஸிவ் குர்வந்து தாஃ ஸர்வா ஆஸநே பஞ்ச தேவதாஃ
॥ 30॥

பத்வி த்வயா ததா லோகா தேவி த்வ் விஷ்ணுநா
ததா । த்வ் ச தாரய மா தேவி பவித்ர குரு
சாஸநம் ॥ 31॥

சக்ரஸ்ய தக்ஷிணே பாகே ஸ்ரீமத்பாத்ரஸ்ய மண்டலே
। பஞ்சரத்நாநி மே பாந்து பூஜகாநா ச ஸித்தயே ॥
32॥

தத்ர பாத்ராஸநே புண்யே ஸர்வதா வஹ்நிமண்டலே
। வஹ்நேஸ்ச மண்டல பாது குலதேவ்யாஸ்ச பூஜநே
॥ 33॥

தூம்ரார்சிருஷ்மா ஜ்வலிநீ ஜ்வாலிநீ விஸ்புலிங்கிநீ ।
ஸுஸ்ரீஃ ஸுருபா கபிலா ஹவ்யகவ்யவஹே தஸ ॥
34॥

வஹ்நேர்தஸகலா ஜ்ஞேயாஃ ஸர்வதர்மபலப்ரதாஃ ।
ஏதாபிஃ ஸஹிதோ ரக்ஷா குர்யாத்வைஸ்வாநரோ
மம ॥ 35॥



தத்ர பாத்ரவரே திவ்யே ஸ்ரீமதாதித்யமண்டலே ।
 ஸூர்யஸ்ய மண்டலம் பாது மம ஸர்வார்தஸித்தயே
 ॥ 36॥

தபிநீ தாபிநீ தூம்ரா மரீசிர்ஜ்வாலிநீ ருசிஃ ।
 ஸுஷம்நா போகதா விஸ்வா போதிநீ தாரிணீ கூஷமா
 ॥ 37॥

கபாத்யர்ணயுதா பாநோஷ்டடாந்தா த்வாதஸேரிதாஃ ।
 ஏதாஃ கலாஸ்து ஸூர்யஸ்ய
 ஸூர்யமண்டலஸஸ்திதாஃ ॥ 38॥

ஏதாபிஃ ஸஹிதோ ரகூஷாமாதித்யஃ ப்ரகரோது மே ॥
 39॥

தத்ர பாத்ராமதே திவ்யே ஸோமஸ்யாமதமண்டலே ।
 அமதம் ஸர்வதா பாது பைரவாநந்தஹேதுகம் ॥ 40॥

ரவிவேதகலாபூர்ணே ஸுதாஸம்பூர்ணமண்டலே ।
 நகூஷத்ராதிபதீ ரகூஷா கரோது மம பூதயே ॥ 41॥

ஸூர்யாக்நிமண்டலே திவ்யே ஸம்பூர்ணே
 ஸுஸிமண்டலே । பாது மா கேசரீபீஜம்
 தோஷைகாதஸநாஸகத் ॥ 42॥



ஸக்தியுத்தே ஸுராநந்தே பைரவாத்யைஃ. ஸஸக்திபிஃ.
 | ஆநந்தபைரவோ ரக்ஷா கரோது மம ஸர்வதா ||
 43 ||

தத்ர பூர்ணாமதே புண்யே ஸக்திர்யா வாரணீ கலா |
 ஆநந்தரூபிணீ ரக்ஷா கரோது மம ஸர்வதா || 44 ||

ஸஷ்டிர்புத்திஃ. ஸ்மதிர்மேதா காந்திர்லக்ஷ்மீர்த்யுதிஃ.
 ஸ்திரா | ஸ்திதிஃ. ஸித்திரிதி க்யாதாஃ. கசவர்ககலா
 தஸ || 45 ||

அகாராத்ப்ரஹ்மணோத்பந்நாஃ. ஸஷ்டிகர்மணி
 தத்பராஃ. | ஏதாபிஃ. ஸஹிதஃ. பாயாத்ப்ரஹ்மா மா
 வாக்ப்ரதஃ. ஸதா || 46 ||

ஜரா ச பாலிநீ ஸாந்திரீஸ்வரீ ரதிகாமிகே | வரதா
 ஹ்ராதீநீ ப்ரீதிர்தீர்கா ச டதவர்ககாஃ || 47 ||

உகாராத்விஷ்ணுஸம்பூதாஃ. ஸ்திதிகர்மணி தத்பராஃ. |
 ஏதாபிஃ. ஸஹிதஃ. பாயாந்மா விஷ்ணுஃ. புஷ்டிதாயகஃ.
 || 48 ||

தீக்ஷணா ரௌத்ரீ பயா நித்ரா தந்த்ரீக்ஷாத் க்ரோதிநீ
 க்ரியா | உத்காரா மத்யுரூபா ச பயவர்ககலா தஸ ||
 49 ||



மகாராத்ருத்ரஸம்பூதாஃ ஸஹாரநிரதாஃ ஸதா ।
ஏதாபிஃ ஸஹிதோ ருத்ரோ மா பாயாந்மத்யநாஸகஃ
॥ 50॥

வாராஹீ ச ஸமாக்யாதாஃ பஞ்சவித்யாஸ்ச பாந்து
மாம் । அநந்தோ ரக்ஷயேந்நித்ய்
பணபஞ்சதஸாந்விதஃ ॥ 71॥

தந்மத்யபணமத்யஸ்த் மஹாபத்ம் ச ரக்ஷது । பாது
சாநந்தகந்த் மா ஜ்ஞாநநால ச ஸர்வதா ॥ 72॥

தலா ப்ரகதிருபா மா ப்ரகத்யாகாரகேஸரைஃ । பாது
மா பாது நித்ய் ஸா தத்த்வருபா ச கர்ணிகா ॥ 73॥

ஸூர்யஸ்ய மண்டல பாது பாது மா
ஸோமமண்டலம் । வஹ்நேஸ்ச மண்டல பாது
ஸத்த்வ் ரக்ஷது ஸர்வதா ॥ 74॥

ரஜஸ்ச பாது மா நித்ய் பாது நித்ய் தமோகுணஃ ।
ஆத்மா சைவாந்தராத்மா ச பரமாத்மா ச ரக்ஷது ॥
75॥

ஜ்ஞாநாத்மா ச ததா ரக்ஷா கரோது மம ஸர்வதா ।
ஆத்மதத்த்வ் ஸக்திதத்த்வ் வித்யாதத்த்வ் ததைவ ச
॥ 76॥



ஸதாஸிவஸ்ய யத்தத்த்வ் தத்ஸர்வ் பாது மா°
ஸதா । ஜ்ஞாந்° மாயாகலாவித்யாதத்த்வாத்மாநோ
விபூதயஃ ॥ 77॥

ரத்நஸி°ஹாஸநே தேவ்யா ரக்ஷா° குர்வந்து ஸர்வதா ।
। ப்ரஹ்மா விஷ்ணுஸ்ச ருத்ரஸ்ச ஈஸ்வரஸ்ச
ஸதாஸிவஃ ॥ 78॥

ஏதே பஞ்ச மஹாப்ரேதா ரக்ஷா° குர்வந்து ஸர்வதா ।
ஸுதார்ணவாஸந்° பாது பாது போதாம்புஜாஸநம் ॥
79॥

தேவ்யாஸந்° ஸதா பாது பாது சக்ராஸந்° ச மாம் ॥
80॥

கரோது குலஸுந்தர்யஃ° காமரூப° ஸிவாஸநம் ।
தத்ரைவ ஸ்ஸ்திதா தேவ்யோ ரக்ஷா° குர்வந்து
ஸர்வதா ॥ 81॥

த்ரிபுரா த்ரிபுரேஸீ ச த்ரிபுராத்யா ச ஸுந்தரீ° ।
த்ரிபுராவாஸிநீ பஸ்சாத் த்ரிபுரா ஸ்ரீஸ்ச மாலிநீ ॥ 82॥

ஸித்தாம்பா பைரவீத்யேதாஸ்த்ரிபுராத்யாஸ்ச பாந்து
மாம் । குரவோ
திவ்யஸித்தௌகமாநவௌகாஸ்த்ரிதா ஸ்திதாஃ° ॥
83॥



முனிவேதநாகஸங்க்யா ரக்ஷா° குர்வந்து ஸர்வதா ।
ஸமஸ்தப்ரகடா குப்தாஸ்ததா குப்ததராஸ்ச யாஃ ॥
84॥

ஸம்ப்ரதாயாஃ குலோத்தீர்ணா நிகர்பாஸ்ச
ரஹஸ்யகாஃ । ததைவாதிரஹஸ்யாஸ்ச
பராபரஹஸ்யகாஃ ॥ 85॥

நவதா பூஜந் தத்ர யோகிநீநா° விதீயதே । ஏதாஸ்து
ஸதத் ரக்ஷா° குர்வதா° யோகிநீகணாஃ ॥ 86॥

த்ரைலோக்யமோஹந் சக்ர° ப்ரதம° பரிரக்ஷது ।
அணிமா பஸ்சிமே பாது லகிமா சோத்தரே ததா ॥ 87॥

பூர்வத்வாரே ச மஹிமா ஈஸிதா பாது தக்ஷிணே ।
வஸிதா மாருதே பாது ப்ராகாம்யா த்வீஸகே ததா ॥
88॥

புக்திஸித்திஸ்ததாக்க்நேய்யாமிச்சா ரக்ஷது நைரக்ருதே ।
அதஃ பாது ஸதா ப்ராப்திஃ ஸர்வகாமப்ரதாயிநீ ॥ 89॥

ஸர்வகாமா ஸதா பாது ஊர்த்வே சோர்த்வநிவாஸிநீ
। ஏதாஃ ப்ரதமரேகாயா° ஸர்வாஃ ப்ரகடபூரிதாஃ ॥ 90॥

பைரவஸ்சாஸிதாங்கோ யஃ காமரூபஸ்ய பீடகே ।
ப்ரஹ்மாணீஸஹிதஃ பூர்வே த்வாரே மா° பரிரக்ஷது
॥ 91॥



மலயே சாக்நிதிக்கபாகே ஸ்ஸ்திதோ ருருபைரவஃ ।
 மாஹேஸ்ஸஹிதஃ பாது குலாசாரஸ்ய ஸித்தயே ॥
 92॥

சண்டஃ கோலகிரௌ ரக்ஷா கௌமாரீஸஹிதோ
 யமே । கரோது பைரவோ நித்ய பூஜகாநா ச
 ஸித்தயே ॥ 93॥

வைஷ்ணவீஸஹிதஃ க்ரோதஃ குலாந்தே பீடராஜகே ।
 நைரக்ரோதே ஸர்வதா பாது போகமோக்ஷார்தஸித்தயே
 ॥ 94॥

சௌஹார்யே பஸ்சிமே பீடே வாராஹீஸஹிதஃ
 ஸதா । உந்மத்தபைரவோ ரக்ஷா கரோது மம
 ஸித்தயே ॥ 95॥

ஜாலந்தரே மஹாபீடே கபாலீ பைரவஃ ஸதா ।
 இந்த்ராணீஸஹிதோ ரக்ஷா வாயவ்யே ப்ரகரோது
 மே ॥ 96॥

ஓட்யாணே சோத்தரே பீடே சாமுண்டாஸஹிதஃ
 ஸதா । பீஷணோ பைரவஃ பாது ஸாதகாநா ச
 ஸித்தயே ॥ 97॥

ஸ்ஹாரஸ்சண்டிகாயுக்தோ தேவீகோஷ்டே ச பீடகே
 । ஐஸாந்யா ரக்ஷயேந்நித்ய குலாசாரஸ்ய ஸித்தயே
 ॥ 98॥



ஏதே த்விதீயரேகாயா° ஸ°ஸ்திதாஸ்சதுரஸ்ரகாஃ ।
ஸர்வஸங்க்ஷேபிணீ முத்ரா பஸ்சிமே பாது ஸர்வதா
॥ 99 ॥

த்ராவிணீ சோத்தரே பாது பூர்வே சாகர்ஷணீ ஸதா ।
யாம்யே வஸ்யா ஸதா பாது உந்மாதா மாருதே
ஸதா ॥ 100 ॥

ஈஸே மஹாங்குஸா பாது த்ரிகண்டா பாது சாநலே ।
நைரக்ஷதே பீஜமுத்ரா ச ஊர்த்வே ரக்ஷது கேசரீ ॥
101 ॥

மஹாமுத்ரா த்வதஃ பாது யோகிநீ யோநிருபிணீ ।
ஸுஸித்தயோ முத்ரிகாஸ்ச பைரவாஃ ஸஹ மாதபிஃ
॥ 102 ॥

ஏதாஸ்சக்ரஸ்திதா நித்ய° ஸர்வகாமபலப்ரதாஃ ।
சதுரஸ்ரே த்ரிரேகாஸு ரக்ஷா° குர்வந்து ஸர்வதா ॥
103 ॥

ஸர்வாஸாபூரக° சக்ர° த்விதீய° பரிரக்ஷது ।
காமாகர்ஷணருபா ச புத்த்யாகர்ஷணருபிணீ ॥ 104 ॥

அஹங்காராகர்ஷணீ ச ஸப்தாகர்ஷணருபிணீ ।
ஸ்பர்ஸாகர்ஷணருபா ச ரூபாகர்ஷணருபிணீ ॥ 105 ॥



ரஸாகர்ஷணருபா ச கந்தாகர்ஷணருபிணீ ।
சித்தாகர்ஷணருபா ச தைர்யாகர்ஷணருபிணீ ॥ 106॥

ஸ்மத்யாகர்ஷணருபா ச நாமாகர்ஷணருபிணீ ।
பீஜாகர்ஷணருபா ச ஆத்மாகர்ஷணருபிணீ ॥ 107॥

அமதாகர்ஷணீ தேவீ ஸரீராகர்ஷணீ ததா ।
ஏதாஸ்சக்ரஸ்திதா நித்ய் ஸ்வரார்ணா ஷோடஸே
தலே ॥ 108॥

ஸர்வாபீஷ்டப்ரதா தேவ்யோ ரக்ஷா குர்வந்து
ஸர்வதா । ஸர்வஸங்க்ஷோபண சக்ர ததீய்
பரிரக்ஷது ॥ 109॥

அநங்ககுஸுமா பூர்வே தக்ஷிணேநங்கமேகலா ।
பஸ்சிமேநங்கமதநா உத்தரே மதநாதுரா ॥ 110॥

அநங்கரேகா சாக்நேய்யா நைரஃதேநங்கவேகிநீ ।
வாதேநங்காங்குஸா சைவ ஈஸே சாநங்கமாலிநீ ॥
111॥

கவர்காத்யஷ்டவர்கஸ்தா அஷ்டௌ சாநங்கஸக்தயஃ
। ரக்ஷா குர்வந்து தாஃ ஸர்வா
தேவ்யாஸ்சாஷ்டதலே ஸ்திதாஃ ॥ 112॥



ஸர்வஸௌபாக்யத் சக்ர சதுர்த் பரிரக்ஷது ।
ஸர்வஸங்க்ஷோபிணீ ஸக்திஃ ஸர்வவித்ராவிணீ ததா
॥ 113 ॥

ஸர்வாகர்ஷணஸக்திஸ்ச ஸர்வாஹ்லாதஸ்வரூபிணீ
। ஸர்வஸம்மோஹிநீ ஸக்திஃ ஸர்வஸ்தம்பநரூபிணீ
॥ 114 ॥

ஸர்வஜம்பணஸக்திஸ்ச ஸர்வதோவஸ்யரூபிணீ ।
ஸர்வரஞ்ஜநஸக்திஸ்ச ஸர்வோந்மாதஸ்வரூபிணீ ॥
115 ॥

ஸர்வார்தஸாதிநீ ஸக்திஃ ஸர்வஸம்பத்திபூரணீ ।
ஸர்வமந்த்ரமயீ ஸக்திஃ ஸர்வத்வந்த்வக்ஷயங்கரீ ॥
116 ॥

சதுர்தஸாரசக்ரஸ்தா ரக்ஷா குர்வந்து ஸர்வதா ।
ஸர்வார்தஸாதக சக்ர பஞ்சம பரிரக்ஷது ॥ 117 ॥

ஸர்வஸித்திப்ரதா தேவீ ஸர்வஸம்பத்ப்ரதாயிநீ ।
ஸர்வப்ரியங்கரீ ஸக்திஃ ஸர்வமங்கலகாரிணீ ॥ 118 ॥

ஸர்வகாமப்ரதா தேவீ ஸர்வதுஃகவிமோசிநீ ।
ஸர்வமத்யுப்ரஸமநீ ஸர்வவிக்நநிவாரிணீ ॥ 119 ॥



ஸர்வாங்கஸுந்தரீ தேவீ ஸர்வஸௌபாக்யதாயிநீ ।
பஹிர்தஸாரசக்ரஸ்தா ரக்ஷா குர்வந்து ஸர்வதா ॥
120॥

சதஸ்ரஃ ஸமயாதேவ்யோ யோகிந்யஃ பாந்து
ஸர்வதா ॥ 151॥

சதுரஸ்ரே மஹாசக்ரே தாரா மா பரிரக்ஷது । டாகிநீ
ராகிணீ பாது லாகிநீ காகிநீ ததா ॥ 152॥

ஸாகிநீ ஹாகிநீ பாது யாகிநீ ஸர்வருபிணீ ।
வர்ணஸ்தா மாதகாஃ ஸர்வா தேஹஸ்தா மாதகாஸ்ச
யாஃ ॥ 153॥

ரக்ஷா குர்வந்து தாஃ ஸர்வாஸ்சக்ரராஜே து பூஜிதாஃ
। ஸ்ரீசக்ரே பூஜிதா யா யாஃ பூஜிதா யா ந பூஜிதாஃ ॥
154॥

ஸர்வாஸ்தாஃ பூஜிதாஃ ஸந்து ஸ்ரீமத்த்ரிபுரஸுந்தரீ ॥
155॥

சதுரஸ்ரே மஹாசக்ரே புத்தோ மா பரிரக்ஷது । பாது
மாமநிஸு தேவஃ ஷோடஸாரே ப்ரஜாபதிஃ ॥ 156॥

ததாஷ்டதலசக்ரே து ஸிவோ மா பரிரக்ஷது ।
சதுர்தஸாரசக்ரே து பாஸ்கரோ ரக்ஷயேத்ஸதா ॥ 157॥



த்விதஸாரே ததா பாது ப்ரபுர்நாராயணோ ஹரிஃ ।
 அஷ்டாரே மத்யசக்ரே து பாது மா° புவநேஸ்வரீ ॥
 158॥

அஷ்டாராந்தஸ்த்ரிகோணே து காலிகா பாது
 ஸர்வதா । த்ரிகோணாந்தரசக்ரே து பாது காத்யாயநீ
 ச மாம் ॥ 159॥

நவசக்ரேஸ்வரீ நித்யா யா நித்யா பரமா கலா । பாது
 மாமநிஸ° தேவீ ஸ்ரீமத்ரிபுரஸுந்தரீ ॥ 160॥

மஹாத்ரிபுரஸுந்தர்யாஸ்சிந்தநீயா ச யா பரா ।
 ப்ரஹ்மஸ்வரூபிணீ பாது பஞ்சமீ பரதேவதா ॥ 161॥

பஞ்சமீ பாது ஸதத° நித்ய° ரக்ஷது பஞ்சமீ । ஸாந்தி°
 கரோது ஸா நித்யா பஞ்சமீ பரதேவதா ॥ 162॥

ஸா புநஃ பஞ்சமீ ஸக்திர்நித்யசைதந்யரூபிணீ ।
 காரணாநந்தமத்யஸ்தா பாது மா° பஞ்சமீ ஸதா ॥
 163॥

பஞ்சதத்த்வ° ததா பஞ்ச யத்கிஞ்சித் பஞ்சம° ஸ்மதம்
 । நித்ய° பஞ்சகுணைஃ பாது பஞ்சமீ பரதேவதா ॥ 164॥

பஞ்சபஞ்சாக்ஷரார்மந்த்ரைஃ பஞ்சக்ஷடைஸ்ச பஞ்சபிஃ
 । பஞ்சமீ பாது ஸதத° நித்ய° ரக்ஷது பஞ்சமீ ॥ 165॥



ஸ்ரீவித்யா ச ததா லக்ஷ்மீர்மஹாலக்ஷ்மீஸ்ததைவ ச
 | த்ரிஸக்திஃ ஸர்வஸாம்ராஜ்யலக்ஷ்மீஃ பஞ்ச
 ப்ரகீர்திதாஃ ॥ 166 ॥

ஸ்ரீவித்யா ச பரஞ்ஜயோதிஃ பரா நிஷ்கலஸாம்பவீ |
 அஜபா மாதகா சேதி பஞ்ச கோஸாஃ ப்ரகீர்திதாஃ ॥
 167 ॥

ஸ்ரீவித்யா த்வரிதா சைவ பாரிஜாதேஸ்வரீ ததா |
 த்ரிபுடா பஞ்சபாணேஸ் பஞ்சகல்பலதாஃ ஸ்மதாஃ ॥
 168 ॥

ஸ்ரீவித்யா஽மதபீடேஸ் ஸுதாஸூரமதேஸ்வரீ |
 அந்நபூர்ணேதி விக்யாதா பஞ்ச காமதுகாஃ ஸ்மதாஃ ॥
 169 ॥

ஸ்ரீவித்யா ஸித்தலக்ஷ்மீஸ்ச மாதங்கீ புவநேஸ்வரீ |
 வாராஹீ பஞ்சரத்நாநாமீஸ்வர்யஸ்ச ப்ரகீர்திதாஃ ॥
 170 ॥

கணேஸோ வடுகஸ்சைவ க்ஷேத்ரேஸோ
 யோகிநீகணாஃ | தர்பிதா பலிபாத்ராணி ஸர்வே
 ரக்ஷந்து பூஜிதாஃ ॥ 171 ॥

ஐஸாந்யா ஸர்வதா பாது நித்ய நிர்மால்யவாஸிநீ |
 ஸேஷிகா ஸுந்தரீ பாது பிந்துசக்ரநிவாஸிநீ ॥ 172 ॥



நித்ய் காமகலா பாது முத்ரா மா் பாது கேசரீ ।
 ஸக்திர்மா ஸர்வதா பாது யா மூலாதாரவாஸிநீ ॥
 173॥

முத்ராமந்த்ரோபசாரைஸ்து ஸமஸ்தா தேவதாஸ்ச
 யாஃ । தாஃ ஸ்ரீஸ்ச பூஜிதா சாஸ்து ஸ்ரீமத்ரிபுரஸுந்தரீ
 ॥ 174॥

ஸ்ரீமத்த்ரிபுரஸுந்தர்யாஃ ஸ்தவராஜ் மனோஹரம் ।
 பூஜாக்ரமேண கதித் ஸாதகாநா் ஸுகாவஹம் ॥ 175॥

ப்ராதஃ காலே ஸுசிர்பூத்வா நிஸாயாமர்தராத்ரகே ।
 அதவா ஸங்கடே ப்ராப்தே ராஜஸ்தாநே ஸுதுர்கமே
 ॥ 176॥

ஜலே வாத ஸ்தலே வாபி ஸ்மஸாநே துர்கமே கிரௌ
 । யத்ர யத்ர பயே ப்ராப்தே ஸ தத்ரைவ படேந்நரஃ ॥
 177॥

ஸர்வாவயவபாவேந தேவீ ஸஞ்சிந்த்ய ஸாதகஃ ।
 ரக்ஷா் குர்வீத யத்நேந ஸர்வாஸுபவிநாஸிநீம் ॥ 178॥

ஸ்தோத்ர் சாத்தபுதமேவேத் த்ரைலோக்யே சாபி
 துர்லபம் । கோபநீய் ப்ரயத்நேந யதீச்சேதாத்மநோ
 ஹிதம் ॥ 179॥



யஸ்மை கஸ்மை ந தாதவ்ய் ந வக்தவ்ய் கதாசந ।
ஸிஷ்யாய பக்தியுக்தாய ஸாதகாய ப்ரகாஸயேத் ॥

180॥

ப்ரஷ்டேப்யஃ ஸாதகேப்யோ஽பி பாந்தவேப்யோ ந
தர்ஸயேத் । தத்தே ச ஸித்திஹாநிஃ
ஸ்யாதித்யாஜ்ஞா ஸாங்கரீ கதா ॥ 181॥

மந்த்ராஃ பராங்முகா யாந்தி க்ருத்தா பவதி ஸுந்தரீ
। அஸுப் ச பவேத்தஸ்ய தஸ்மாத்யத்நேந
கோபயேத் ॥ 182॥

யத்கஹே வித்யதே ஸ்தோத்ர க்ரந்தே
லிகிதமுத்தமம் । சஞ்சலாபி ஸ்திரா பூத்வா கமலா
தத்ர திஷ்டதி ॥ 183॥

தஸ்மாத்யத்நாதி ம் க்ரந்த பூஜயேத்கந்தபுஷ்பகைஃ ।
பூஜாபல லபேந்நித்ய ஸுந்தரீஸந்நிதிர்பவேத் ॥ 184॥

ஸ்தவராஜமிம புண்ய யஃ படேத்ஸுஸமாஹிதஃ ।
யத்பல லபதே தஸ்மாச்சணுத்வ ஸாதகோத்தமாஃ ॥
185॥

வாரமேக் து யோ஽தீயாத் ஸ பூஜாபலமஸ்நுதே ।
வேதிதா மாதசக்ரஸ்ய ஸாதகோ புவி ஜாயதே ॥
186॥



மாஸமேதத்க்ரமேணைவ படேத்பக்திபராயணஃ ।
ஸ்வர்கேsபி விதிதோ பூத்வா தேவீபக்தஸ்து பூதலே
॥ 187॥

பக்த்யா ச தாரயேத்யஸ்து லிகித்வா
ஸ்தோத்ரமுத்தமம் । ஸிகாயாமதவா கண்டே
பாஹௌ வா பக்திஸ்யுதஃ ॥ 188॥

ஸ பவேத்ஸாதகஸ்ரேஷ்டோ மாதணா° ச ஸதா
ப்ரியஃ । லபதே ஸர்வகாமாந்வை பர்° ஸ்வஸ்த்யயந்°
பவேத் ॥ 189॥

தஸ்மாதித° ப்ரயத்நேந தாரயேத்விதிநா ததா ।
படித்வா பூஜயித்வா ச த்ரைலோக்ய° வஸமாநயேத் ॥
190॥

பக்தாய தததே தஸ்மை மந்த்ர்° ரக்ஷாகர்° பரம் ।
தத்வா ஸௌவர்ணமத்யஸ்தா° ஸர்வகாமாந்நரோ
லபேத் ॥ 191॥

யாநி வாஞ்சதி காமாநி புக்திமுக்திகராணி ச । லபதே
நாத்ர ஸந்தேஹோ புவி ஸ்வர்கே ரஸாதலே ॥ 192॥

தஷ்ட்வா ச ஸாதகஸ்ரேஷ்ட°
க்ரஹராக்ஷஸஹி°ஸகாஃ । தூராதேவ பலாயந்தே ந
ஸமர்தாஸ்ச ஹி°ஸிதும் ॥ 193॥



விஷ் நிர்விஷதா யாதி பாப நிர்யாதி ஸங்க்ஷயம் ।
 தேவவந்மாநவோ பூத்வா புநக்தி பஹுல் ஸுகம் ॥
 194 ॥

தஸ்மாந்நித்ய ப்லேத்தீமாந்முக்திகாமார்தஸித்தயே ।
 பக்த்யா ச தாரயேத்தேவீ ஸ்வரக்ஷா
 ஸர்வதாஸ்சரேத் ॥ 195 ॥

பூர்வஜாதிபரிஜ்ஞாநவேத்ய ஜந்மஸஹஸ்ரகம் । ந
 புநர்ஜாயதே யோநௌ மரண நாஸ்தி சாபரம் ॥ 196 ॥

கந்தர்வரூபவாந் பூத்வா ஸம்பூஜ்ய பரமேஸ்வரீம் ।
 ரக்ஷாமந்த்ர படித்வா ச தேவத்வ லபதே த்ருவம் ॥
 197 ॥

அபுத்ரே லபதே புத்ர தரித்ரோ லபதே தநம் । ய ய
 வாபி ஸ்மரேந்நித்ய த் தமாப்நோதி நிஸ்சிதம் ॥ 198 ॥

அதிதுஃகாலயே கஷ்டே பீமே நிகடபந்தநே ।
 ஸுகத்பாடே கதே நித்ய நிகடாந்முச்யதே த்ருவம் ॥
 199 ॥

துஷ்கதைரபிசாரைஸ்ச ரோகைர்யக்ஷமாதிபிஸ்ச யஃ ।
 பரப்ரயுக்தைர்க்ரஸ்தோ஽பி படநாந்முச்யதே நரஃ ॥
 200 ॥



இமம் த்ரிபுரஸுந்தர்யாஃ. ஸ்தவராஜம் மனோஹரம் ।
ரக்ஷாமந்தர் ச ஸுபதம் ஸிவேந பரிகீர்திதம் ।
யஃ படேத்ப்ரயதோ பக்த்யா ஸத்யோ ரோகாத்ஸ
முச்யதே ॥ 201॥

ஆயுராரோக்யமைஸ்வர்யம் புக்திம் முக்திம் ச விந்ததி ।
ஸர்வாங்காமாநவாப்நோதி தேவேந்த்ரஸ்யாபி
துர்லபாந் ॥ 202॥

இதி ஸ்ரீருத்ரயாமலே ஸ்ரீத்ரிபுராஸ்தவராஜஃ. ஸமாப்தஃ
॥



Summary of Śrī Tripurā Stavarājah (202 Verses)

This is a **detailed English summary** of the *Śrī Tripurā Stavarājah*, which consists of **202 verses** addressed to **Śrī Tripurasundarī**, the supreme goddess of Śrīvidyā Tantra. The hymn functions as both **devotional praise** and a **comprehensive protective mantra (rakṣā-stotra)**. It blends **philosophical depth, ritual precision, and mystical power**.

I. Invocation and Purpose (Verses 1–10)

The hymn begins by **saluting Śiva**, the **guru lineage**, and **Tripurasundarī**, the divine beauty beyond the three worlds. It establishes the stotra as a **rakṣā-mantra**, meant to **protect, elevate, and liberate**. Śiva himself declares its potency.

II. Description of the Goddess (Verses 11–50)

The next several verses describe the **physical and mystical beauty** of Tripurasundarī:

- She is **red-hued**, lotus-faced, and adorned with moonlight.
- She resides in the **bindu (dot)** of the Śrīcakra, the **cosmic diagram of energy**.
- Her **weapons, postures, and ornaments** symbolize the control over the mind, desires, and the universe.

Her presence is associated with **mantra, yantra, and sound**, and she is called:

- The **Queen of Mantras**
 - The **Mother of the Vedas**
 - The **Essence of Bliss**
-

III. Journey Through the Śrīcakra (Verses 51–150)

These verses walk the sādḥaka through the **nine āvaraṇas** (enclosures) of the Śrīcakra. Each āvaraṇa is inhabited by different forms of the goddess:

1. **Trailokyamohana** – Controls delusion
2. **Sarvāśāparipūraka** – Fulfiller of all desires
3. **Sarvasamkṣobhiṇī** – Agitates the universe into activity
4. **Sarvasaubhāgyadāyinī** – Giver of auspiciousness
5. **Sarvārthasādhinī** – Grants all objectives



6. **Sarvarakṣākari** – Guardian
7. **Sarvarogahara** – Healer
8. **Sarvasiddhipradā** – Bestower of siddhis
9. **Sarvānandamayā** – Full of bliss; the bindu

Each layer is populated by **yoginīs, deities, and guardians**, culminating in the **central bindu**, where **Tripurasundarī** resides as the union of **Śiva and Śakti**.

Also included are references to:

- The **Ṣoḍaśa Nityās** (16 eternal goddesses)
- The **Three Śaktis**: Icchā (will), Jñāna (knowledge), and Kriyā (action)
- Various powerful forms: **Tvaritā, Vārāhī, Mātāṅgī**, etc.

IV. Secret Mantric Knowledge (Verses 151–170)

These verses reveal the **hidden powers of the Pañcadaśī mantra**, divided into:

- **Three kūṭas** (divisions) of five syllables
- Embedded meanings behind **five tattvas, five kalās**, and **five desires**

This section also explains:

- How the **Mātrkā letters, Ajapā mantra**, and **inner sound** are aspects of the goddess
- That **Tripurasundarī is identical with Brahman**, and her worship leads to realization

The sādḥaka who chants, wears, or worships the stotra gains:

- **Power over the elements**
- **Sovereignty in the three worlds**
- **Unity with mantras and the Śrīcakra**

V. Rakṣā and Benefits (Verses 171–200)

These verses provide **practical uses and assurances**:

- Worshiping the text itself brings **Lakṣmī's permanent presence**
- The text should be **kept secret**; improper sharing leads to **siddhi loss**
- Wearing it (as scroll or amulet) protects against:
 - **Demons, black magic, planets, disease, prison, poison**, etc.

The stotra grants:



- **Material prosperity**
- **Family blessings** (e.g. childbirth, marriage, wealth)
- **Fulfillment of desires**
- **Destruction of past karma**
- Even **one sincere recitation** liberates one from **spiritual bondage**

VI. Liberation and Deification (Verses 201–202)

The final verses exalt the hymn as:

- Composed by **Śiva** himself
- A stotra that can **heal all diseases**, **grant mokṣa**, and **transform the devotee into a divine being**

The devotee gains:

- **Longevity (āyus)**
- **Health (ārogya)**
- **Wealth (aiśvarya)**
- **Pleasure (bhukti)**
- **Liberation (mukti)**
- And desires **rare even for Indra**, king of the gods

Summary Themes

| Theme | Description |
|-----------------------------------|---|
| Devī as Supreme | She is Parāśakti, Brahman with form. |
| Śrīcakra Cosmology | Detailed mapping of goddess forms in nine āvaraṇas. |
| Mantra/Tantra Integration | Pañcadaśī mantra, kūṭas, and mātrkāś explained. |
| Protection (Rakṣā) | Against all worldly, spiritual, and occult threats. |
| Phalaśruti (Results) | From health and wealth to mokṣa and deification. |
| Eligibility & Secrecy | Must be kept hidden from the uninitiated. |
| Empowerment of the Sādhaka | Leads to divine status, freedom from rebirth. |



This esoteric tantric text is the **Śrī Tripurā Stavarājah**, a powerful hymn praising the goddess Tripurasundarī, with deeply encoded metaphysical and ritual content from the Śrīvidyā tradition. The first 10 verses present homage to the guru lineage, deities, mandalas, and various powerful forces in the Śrīvidyā and Kaula traditions.

1. śrīnāthādi gurutrayaṃ gaṇapatiṃ pīṭhatrayaṃ bhairavaṃ siddhaughaṃ vaṭukatrayaṃ
padayugaṃ dūtīkramaṃ maṇḍalaṃ |
vīrāndvyaṣṭacatuṣkaṣaṣṭinavakaṃ vīrāvalīpañcakam |
śrīmanmālinimantrarājasahitaṃ vande guormaṇḍalam ||

Meaning:

I bow to the sacred assembly (maṇḍala) of the guru, which includes:

- The threefold lineage of teachers beginning with Śrīnatha,
- Lord Gaṇapati,
- The three sacred pīṭhas (seat-energies or power-centers),
- Bhairava (as the fierce protector),
- The assemblage of perfected beings (siddhaugha),
- The triad of Vaṭuka Bhairavas (young or wrathful forms),
- The twin lotus feet of the goddess,
- The dūtīkrama (sequence of yogic consorts or female energies),
- The sacred maṇḍala (sacred geometric layout of powers),
- The warriors (vīras) in various groupings: 2, 8, 4, 6, 9,
- The five-fold heroic lineage (vīrāvalī),
- And the revered Mālinī Mantrarāja (supreme mantra of Śrīvidyā).

Commentary:

This verse salutes the entire lineage, cosmology, and spiritual forces that form the Śrīvidyā path, emphasizing the integration of deity worship, mantra, ritual, geometry, and spiritual hierarchy.

2. seve sindūrasandohasundarasvāṅgabhāsūrām |
karuṇāpūrapīyūṣakaṭākṣām kulanāyikām ||

Meaning:

I serve the Lady of the Kula (Kulanāyikā), whose body shines with the beauty of vermillion, whose radiant form is resplendent, and whose glance is filled with the nectar of overflowing compassion.

Commentary:

The verse lovingly describes Tripurasundarī's form — divine, gracious, and filled with compassion. Sindūra is not just red pigment but symbolizes *śakti* and auspiciousness.



3. dvinetram dvibhujam śāntam gurum padmāsanasthitam |
yogapīṭhe samāsīnam namāmi śirasisthitam ||

Meaning:

I bow to the peaceful guru, seated on a lotus posture (padmāsana), who has two eyes and two arms, and who resides in the Yogic Seat (Yogapīṭha), established firmly above the head.

Commentary:

This describes the inner guru or meditative form of the divine within. The Yogapīṭha here is both an outer ritual seat and an inner yogic center (e.g., Sahasrāra).

4. namāmi sadgurum śāntam pratyakṣaśivarūpiṇam |
śirasā yogapīṭhastham muktikāmārthasiddhaye ||

Meaning:

I bow with my head to the tranquil Sadguru, who is the visible form of Śiva, established in the Yogic Seat, for the attainment of liberation and the fulfillment of all goals.

Commentary:

The Sadguru is revered as a direct embodiment of Śiva, critical for guidance in Tantric and yogic practice. It emphasizes surrender and devotion.

5. yā nityā paramā śaktirjagaccaitanyarūpiṇī |
tām namāmi mahādevīm pañcamīm mātṛrūpiṇīm ||

Meaning:

I bow to that eternal, supreme power (Parāśakti), the embodiment of the consciousness pervading the universe — the great Goddess, the fifth (pañcamī), who manifests as the Mother.

Commentary:

This verse invokes Śakti as the ultimate conscious force and the maternal source of all. "Pañcamī" may hint at her identification with the fifth tattva or element — ether (ākāśa) — or the fifth aspect of reality beyond the manifest.

6. yasyāḥ sarvaṁ samutpannam yasyāmyāpi tiṣṭhati |
layameṣyati yasyām tām pañcamīm praṇamāmyaham ||

**Meaning:**

I bow to that fifth (pañcamī) aspect of the goddess from whom everything arises, in whom everything abides even now, and into whom everything will ultimately dissolve.

Commentary:

The verse outlines the goddess as the source, sustainer, and dissolver — the *tripartite role* of creation, preservation, and destruction — central to Śrīvidyā philosophy.

7. śrīmatkalpatarormūle bhavānyā ratnamandire |
ratnasimhāsane devyāḥ śrīcakraṃ praṇamāmyaham ||

Meaning:

At the base of the wish-fulfilling tree, in the jewel-palace of Bhavānī (the Goddess), I bow to the Śrīcakra seated on the jewel throne of the Devi.

Commentary:

A vivid visual metaphor of the cosmic Śrīcakra placed at the seat of ultimate power in the mystical palace of the Goddess, representing the supreme center of worship.

8. bhūgrhaṃ guṇarekhāḍhyaṃ vedadvāropaśobhitam |
trivṛttaṃ ṣoḍaśadalaṃ tathāṣṭadalakarnīkam ||

Meaning:

I bow to the mystical foundation — the Śrīcakra — which is located in an earthly temple (bhūgrha), adorned with lines of qualities (guṇas), beautifully decorated with Vedic doors, and composed of three circles (trivṛtta), a sixteen-petaled lotus, and an eight-petaled inner circle.

Commentary:

This is a geometrical and symbolic description of the Śrīcakra: a cosmic mandala made of layered petals and circuits, symbolizing levels of consciousness and cosmic energies.

9. koṇaṃ dvidikkoṇaṃ vasukoṇaṃ trikoṇakam |
madhye bindumahācakraṃ nityaṃ śrītripurāmayam ||

Meaning:

It includes corners (koṇas), two directions (dvidik), eight corners (vasukoṇaṃ), and an inner triangle (trikoṇakam); at its center lies the great Bindu — the Śrīcakra eternally pervaded by Śrī Tripurā.



Commentary:

The triangle and bindu are central to Śrīcakra and Śrīvidyā. The bindu is the source of all — the non-dual point from which manifestation arises, with Tripurā residing there.

10. brahmāṇḍādhāraśaktiśca kalāsmarapurandarāḥ |
etāḥ saṃyojya purata īśvarīm yojayecchive ||

Meaning:

The supporting energies of the cosmic egg (brahmāṇḍa), along with the various divine aspects — Kalā (phases), Smara (Kāma), Purandara (Indra) — are all to be united, and in front, the goddess Īśvarī is to be joined with Śiva.

Commentary:

This is a reference to the ritual and yogic visualization wherein all divine energies are invoked and merged, culminating in the union of Śiva and Śakti — a core practice in Tantric ritual and internal yoga.

11. candrabījaṃ bindusaṃsthaṃ śivabījaṃ niyojayet |
mādanaṃ śakrabījasthaṃ yojayedbhuvaneśvarīm ||

Meaning:

Place the **Candra bīja** ("Saum", symbolic of the Moon) in the bindu (central point), then establish the **Śiva bīja** ("Ham") over it.

The **Mādana bīja** (love-inducing syllable, often "*Kleem*") is then to be joined with **Śakra bīja** (related to Indra), and united with the goddess **Bhuvaneśvarī**.

Commentary:

This verse outlines a mystical construction of **mantra-sound structures** within the **Śrīvidyā mantra framework**. Each bīja represents a divine function—Moon for cooling compassion, Śiva for consciousness, Mādana for attraction, etc.—and are merged as part of internal or external ritual (mantra nyāsa or pūjā).

12. śivabījaṃ mādanasthaṃ śakraṣaṣṭisamanvitam |
saptamaṃ tacca śakrasthaṃ māyābījaṃ samuddharet ||

Meaning:

The Śiva bīja is placed within the Mādana bīja, infused with the 60-fold energy of **Śakra** (Indra). Then, the **seventh bīja**, located in Śakra, is drawn out — this is the **Māyā bīja** (often "*Hreem*").



Commentary:

This complex layer of bīja embedding shows how **divine energies are compacted and layered**, leading to the emergence of **Māyā**, the illusory power that enables manifestation. This reflects **Tantric encoding of cosmology in mantra construction**.

**13.tuṅgākṣaram śivādisthaṃ marudindrasamanvitam |
dharandharasutābījamekatrāpi niyojayet ||**

Meaning:

The **Tuṅga** syllable (a powerful, exalted letter) is located within Śiva and includes the energies of **Maruts** (wind gods) and **Indra**. The **bīja of Dharāndhara's daughter** (a river goddess or Earth-energy deity) is also to be joined in this union.

Commentary:

Mantras here are shown to house multiple **forces of nature** — air (Maruts), ether (Indra), and earth (Dharāndhara's daughter). This union suggests **cosmic harmony through sound**, showing how elements and deities converge in sacred syllables.

**14.bagalāturiyabījādhaḥ ṣoḍaśaṃ ca niyojayet |
vāksthaṃ turīyakam bījaṃ śākra bījaṃ niyojayet ||**

Meaning:

Beneath the **Bagalā's fourth-level bīja**, the **sixteenth** (ṣoḍaśa) bīja is to be placed. The **bīja associated with speech (Vāk)**, which is the **Tūrīya (transcendent)** syllable, should be combined with the **Śākra (Indra's)** bīja.

Commentary:

Bagalāmukhī represents speech control; this verse assigns sacred sound placements (bīja nyāsa) in layers, pointing to **soteriological ascent through mantra — from speech to silence (tūrīya)**.

**15.pinākeśaṃ candrasaṃsthamākāśaṃ rasasaṃsthitam |
caturthasvarasaṃyuktaṃ nādabindusamanvitam ||**

Meaning:

Establish **Pinākeśa** (Śiva as the wielder of the bow Pināka) in the Moon (Candra); space (Ākāśa) should be infused with essence (Rasa), joined with the **fourth vowel** (probably 'ī' or 'i'). Combine all with **Nāda** (sound current) and **Bindu** (point of origin).

Commentary:

This describes the **construction of the Śrīvidyā mantra** with emphasis on **cosmic sonic**



geometry — where deities, elements, vowels, and sound principles like nāda and bindu are united into a single **tantric phonetic structure**.

**16.sarvamekatra saṃyojya pañcapañcākṣarī bhavet |
pañcakūṭātmikā vidyā sarvatantreṣu gopitā ||**

Meaning:

When all these elements are combined together, the result is the **Pañcapañcākṣarī mantra** (a 25-syllable mantra), composed of **five kūṭas (sections)**. This sacred knowledge is secreted in all the Tantras.

Commentary:

This is a **direct reference to the Śrīvidyā mantra**, often encoded as a five-part formula (e.g., Ka-E-I-La-Hreem, etc.). The mantra is esoteric, only revealed under guidance, and forms the **heart of the Śrīcakra worship**.

**17.kalahrīm hasakalahrīm hakahalahīm hakalahrīm hakalasaḥīm
vidyācūḍāmaṇirdevī proktā sarvottamottamā |
tava snehānmayākhyātā nākhyeyā yasya kasyacit ||**

Meaning:

The sequence of bījas — *Kala-Hrīm, Hasa-Kala-Hrīm, Haka-Hala-Hīm, Haka-Lasa-Hrīm, Haka-Lasa-Haīm* — forms the **Crown Jewel of all Vidyās**, the supreme Goddess. Out of affection for you, I have disclosed it; this should never be told to just anyone.

Commentary:

This stanza **reveals and conceals** at once. These mantras are potent, and this verse warns that **only worthy initiates should receive it**. It's an explicit mantra transmission, considered highly sacred and secret.

**18.indro mām rakṣayetprācyāmāgneyyāmaghnidevatā |
yāmye yamaḥ sadā pātu nairṛte nirṛtiśca mām ||**

Meaning:

Let Indra protect me in the **East**, Agni in the **Southeast**, Yama in the **South**, and Nirṛti in the **Southwest**.

Commentary:

This begins a **dikpāla (guardian of directions)** visualization, a common Tantric protection method, placing divine guardians in each cardinal direction.



**19.paścime varuṇaḥ pātu vāyavye vāyudevatā |
dhanadaścettare pātu aiśānyāmīśvaro'vatu ||**

Meaning:

Varuṇa protects in the **West**, Vāyu in the **Northwest**, Kubera (Dhanada) in the **North**, and Īśvara in the **Northeast**.

Commentary:

Each guardian deity is assigned to a direction in the protective field, forming a **spiritual perimeter of power** for ritual and inner strength.

**20.ūrdhvaṃ prajāpatiḥ pāyādadhaścānantadevatā |
evaṃ daśa diśo rakṣāṃ kurvantvāśādhidevatāḥ ||**

Meaning:

Let **Prajāpati** protect me **above**, and **Ananta (the infinite serpent)** protect **below**.
In this way, let the **guardians of the ten directions** grant me protection.

Commentary:

This completes the **cosmic enclosure (daśa dikpāla nyāsa)** around the sādḥaka, both in the external and internal worlds. It's a ritual of **total spiritual security**, invoking divine forces for safeguarding in all planes.

**21.gaṇeśaḥ sarvadā pātu kṣetreśo rakṣayetsadā |
dvāraśrīḥ sarvadā pātu dehalī pātu sarvadā ||**

Meaning:

Let **Gaṇeśa** always protect me,
Let the **Kṣetrapāla** (Guardian of the sacred space/temple ground) constantly guard.
Let **Dvāraśrī** (the goddess of thresholds) protect all entryways,
Let the **Dehalī** (the door sill) always offer protection.

Commentary:

This verse secures the **outer ritual space**, especially the temple, home, or body-temple of the sādḥaka. Gaṇeśa, the remover of obstacles, is invoked along with deities protecting sacred thresholds, emphasizing the importance of proper **ritual containment and sanctity**.



**22.gaṇanāthaḥ sadā pātu durgā māṃ parirakṣatu |
vaṭuko bhairavaścānte kṣetrapālo'bhiraḥṣatu ||**

Meaning:

Let **Gaṇanātha** (another name for Gaṇeśa) always protect me.

Let **Durgā**, the fierce protectress, surround and guard me.

Let **Vaṭuka Bhairava** and the **Kṣetrapāla** offer protection at the end (of ritual or life).

Commentary:

A powerful alignment of fierce and compassionate guardians: Gaṇeśa for initiation, Durgā for strength and shielding, and Bhairava (in the youthful Vaṭuka form) for final purification and guardianship, especially **at the moment of spiritual culmination or death**.

**23.saha ratyā svapatnyā ca kāmadevaśca sarvadā |
prītyā saha vasanto'pi pātu māṃ nandane vane ||**

Meaning:

Let **Kāma** (god of desire) with his wife **Rati**, and **Vasanta** (spring personified), always protect me with affection, especially in the **garden of delight** (Nandana Vana).

Commentary:

This verse evokes **sensual joy and aesthetic pleasure** as sacred. Kāma and Rati represent divine desire; Vasanta represents life's blossoming. This is a **non-repressive approach to desire**, as seen in Śrīvidyā, where **beauty, love, and joy are integral to the path**.

**24.cakrasya paścime dvāre bhavānyā ratnamandire |
śaṅkhaḥ padmaṃ nidhī rakṣāṃ kurutāṃ kāmasiddhaye ||**

Meaning:

At the **western gate of the Śrīcakra**, in **Bhavānī's jeweled palace**,

May the **conch (śaṅkha)** and **lotus (padma)** treasures offer me protection and aid in **attaining Kāma-siddhi** (perfection in desire or love).

Commentary:

The **Śrīcakra** is **imagined as a temple**, with gates in cardinal directions. The **west** is associated with **love, sensuality, and fulfillment**, hence the invocation of symbols tied to **wealth, beauty, and joy**.

**25.pātu māṃ ratnasopānaṃ paramaiśvaryaśobhitam |
rakṣayetpaścimadvāre bhavānyā ratnamandire ||**

**Meaning:**

Let the **jeweled stairway** (leading to the inner sanctum) always protect me —
 It is radiant with supreme majesty.
 Let it guard the **western gate** of Bhavānī's jeweled palace.

Commentary:

This reinforces the idea of **spiritual ascent through sacred beauty**. The **ratnasopāna** is a symbolic path of progression through levels of the Śrīcakra. “Protection” here also means **elevation**, showing the **sanctified journey toward union with the goddess**.

26.sarasvatī mahālakṣmīrmāyā durgā vibhūtaye |
bhadrakālī tathā svastī svāhā caiva śubhaṅkarī ||

Meaning:

Let **Sarasvatī**, **Mahālakṣmī**, **Māyā**, **Durgā**, and the powerful **Bhadrakālī**,
 Along with **Svastī**, **Svāhā**, and **Śubhaṅkarī**, protect me and grant **divine glory and power**
 (**vibhūti**).

Commentary:

A powerful assembly of **female deities** representing knowledge, wealth, illusion, strength, well-being, and sacred speech. These deities personify the **complete spectrum of feminine divinity**, essential for both spiritual protection and prosperity.

27.gaurī ca lokadhātrī ca vāgīśvaryādayo mama |
etāścātra sthitāḥ sarvā rakṣāṃ kurvantu sarvadā ||

Meaning:

Let **Gaurī** (a gentle form of Pārvatī), the **World-Supporting Goddess (Lokadhātrī)**, and
Vāgīśvari (goddess of speech),
 And all the other deities present here, offer their protection at all times.

Commentary:

These deities represent support, speech, and grace. This verse **unites gentle and powerful aspects of feminine energy** for comprehensive spiritual and material well-being.

28.pāṣaṇḍācāriṇo bhūtā bhūmau ye cāntarīkṣagāḥ |
divi loke sthitā ye ca te gacchantu śivājñayā ||



Meaning:

Let the **heretical beings** (pāṣaṇḍa), **spirits** dwelling in the **earth, sky, or heaven**,
All depart from this place, following **Śiva's command**.

Commentary:

A **banishing verse**, removing all negative or distracting spirits/entities that might interfere with practice. This aligns the sādḥaka under **Śiva's divine authority** and command over all planes.

29.vāstūnāmadhipo brahmā sraṣṭā rakṣatu sarvadā |
kulanāthaḥ sadā pātu dvīpanātho'pi sarvadā ||
śivaṃ kurvantu tāḥ sarvā āsane pañca devatāḥ ||

Meaning:

Let **Brahmā**, the Lord of the Vāstu (sacred space) and creator, always protect.
Let the **Kulanātha** (lord of the lineage) and **Dvīpanātha** (lord of the island or sacred seat)
protect constantly.
Let the **five deities seated in the ritual seat (āsana)** always grant auspiciousness.

Commentary:

Protection is now invoked for the **ritual seat (āsana)** and sacred space, along with **lineage deities and creators**, acknowledging the **foundational structure** — both architectural and metaphysical — for tantric worship.

30.pṛthvi tvayā dhṛtā lokā devi tvam viṣṇunā dhṛtā |
tvam ca dhāraya mām devi pavitraṃ kuru cāsanam ||

Meaning:

O **Goddess Earth**, you support the worlds, and are upheld by **Viṣṇu**.
Now, please support me as well, and **sanctify this āsana (seat)**.

Commentary:

This is a classic **nyāsa verse** for the earth element and the ritual seat. By calling on Earth's power and stability, the sādḥaka **grounds themselves**, ensuring **physical and spiritual support** for the practice.

31.cakrasya dakṣiṇe bhāge śrīmatpātrasya maṇḍale |
pañcaratnāni me pāntu pūjakānāṃ ca siddhaye ||

Meaning:

On the **southern side of the Śrīcakra**, within the circle of the sacred vessel (*pātra-maṇḍala*),



May the **five precious gems (pañcaratnāni)** protect me and bestow success upon the worshippers.

Commentary:

This verse refers to **ritual implements** and their consecrated positions around the Śrīcakra. The **pātra** symbolizes receptivity and offering, while the five jewels (possibly metaphorical) represent **pure intentions, spiritual wealth, or energies** aiding sādhana.

**32.tatra pātrāsane puṇye sarvadā vahnimaṇḍale |
vahneśca maṇḍalaṃ pātu kuladevyāśca pūjane ||**

Meaning:

In that sacred seat of the vessel (*pātrāsana*), always present within the **fire-circle** (*vahnimaṇḍala*),

Let the **circle of fire** protect me, especially during the **worship of the Kula Goddess** (Kuladevī).

Commentary:

The fire-circle is central to **Tantric ritual**, representing **transformation, purification, and divine witness**. Worship of the **Kuladevī** occurs through fire and offering. This verse seeks protective sanctity for that sacred interaction.

**33.dhūmrārcirūṣmā jvalinī jvālinī visphuliṅginī |
suśrīḥ surūpā kapilā havyakavyavahe daśa ||**

Meaning:

The fire (Agni) is described as having **ten divine forms**:

1. Dhūmrārci (with smoke-colored flames)
2. Ūṣmā (heat)
3. Jvalinī (the blazing one)
4. Jvālinī (flame)
5. Visphuliṅginī (spark-emitting)
6. Suśrī (splendid)
7. Surūpā (well-formed)
8. Kapilā (tawny)
9. Havyavāha (carrier of oblations)
10. Kavyavāha (carrier of ancestral offerings)

Commentary:

Each form represents a **function of fire** — from burning to purification, from material to subtle realms. Fire is not just elemental but **divinely personified** in Tantric rites. This verse aligns the **microcosmic fire with cosmic Agni**.



**34.vahnerdaśakalā jñeyāḥ sarvadharmaphalapradāḥ |
etābhiḥ sahito rakṣāṃ kuryādvaiśvānaro mama ||**

Meaning:

These are the **ten rays (kalās)** of the sacred fire, known to **grant the fruits of all dharmic actions**.

Let the **Vaiśvānara fire** (cosmic digestive fire) protect me, empowered by these ten forms.

Commentary:

Vaiśvānara is the **universal Agni**, present in all beings as **inner fire** (as per the Gītā). Here, it's invoked to **protect and sustain** the inner and outer rituals, ensuring that one's actions yield **righteous results**.

**35.tatra pātravare divye śrīmadādityamaṇḍale |
sūryasya maṇḍalaṃ pātu mama sarvārthasiddhaye ||**

Meaning:

In the **divine, excellent vessel**, in the circle of the **Sun (Āditya-maṇḍala)**,

Let the **solar orb** protect me and grant success in **all endeavors**.

Commentary:

The **Sun** symbolizes clarity, vitality, and illumination. In the **ritual vessel**, invoking the Sun aligns one's **soul and purpose** with divine light. This reflects the **non-dual unity of inner and outer light**.

**36.tapinī tāpinī dhūmrā marīcirjvālīnī ruciḥ |
suṣumnā bhogadā viśvā bodhinī dhāriṇī kṣamā ||**

Meaning:

These are the **twelve solar energies (kalās)**:

1. Tapinī (warming)
2. Tāpinī (burning)
3. Dhūmrā (smoky)
4. Marīci (ray)
5. Jvālīnī (flaming)
6. Ruci (brightness)
7. Suṣumnā (central channel/light)
8. Bhogadā (bestower of enjoyment)
9. Viśvā (all-pervading)



10. Bodhinī (enlightening)
11. Dhārinī (sustaining)
12. Kṣamā (forgiving/tolerant)

Commentary:

These personified **solar deities** govern **energetic, spiritual, and moral aspects** of life. These twelve **are tied to the months and signs of the zodiac**, representing **solar consciousness** as both time and transcendence.

37.kabhādyarṇayutā bhānoṣṭhaḍāntā dvādaśeritāḥ |
etāḥ kalāstu sūryasya sūryamaṇḍalasamsthitāḥ ||
etābhiḥ sahito rakṣāmādityaḥ prakarotu me ||

Meaning:

These twelve kalās of the Sun are **linked to specific letters** starting from *ka, bha*, etc., and reach up to the **twelve rays/limbs** of the Sun.

They reside in the **solar orb**, and with them, let **Āditya** (the Sun) grant me protection.

Commentary:

This cryptically describes the **bījākṣaras (seed syllables)** associated with solar forces. The **divine letters** manifest as **solar rays** that empower the body and soul. The Sun is **invoked as protector and revealer** of truth.

38.tatra pātrāmṛte divye somasyāmṛtamaṇḍale |
amṛtaṃ sarvadā pātu bhairavānandahetukam ||

Meaning:

Within the **divine vessel of nectar**, in the **moon's immortal circle (Soma's amṛta-maṇḍala)**, Let that **nectar** always protect me, which is the source of **Bhairava's bliss**.

Commentary:

The **Moon** represents cooling, soothing **amṛta** — the immortalizing nectar. In **Śrīvidyā**, amṛta flows from Sahasrāra (crown), nourishing spiritual bliss (*Bhairavānanda*). This verse prays for access to **immortal consciousness and joy**.

39.amṛtā mānadā pūṣā tuṣṭiḥ puṣṭiḥ ratirdhṛtiḥ |
śaśinī candrikā kāntirjyotsnā śrīḥ prītiraṅgadā ||

Meaning:

These are the **kalās (rays/powers) of the Moon**:



1. Amṛtā (immortal)
2. Mānadā (giver of honor)
3. Pūṣā (nourishing)
4. Tuṣṭi (contentment)
5. Puṣṭi (fullness)
6. Rati (delight)
7. Dhṛti (steadiness)
8. Śaśinī (Moon-being)
9. Candrikā (moonlight)
10. Kānti (beauty)
11. Jyotsnā (bright radiance)
12. Śrīḥ (prosperity)
13. Prīti (affection)
14. Aṅgadā (ornamentation)

Commentary:

These feminine, lunar forces **nourish the heart and mind**. Unlike the fiery solar rays, lunar kalās are **soothing and internal**, ideal for contemplative and devotional practices.

**40.pūrṇā pūrṇāmṛtā kāmādayinyah svarajāḥ kalāḥ |
somamaṇḍalamadhyasthā rakṣāṃ kurvantu sarvadā ||**

Meaning:

These **kalās**, which are **complete (pūrṇā)**, **full of immortal nectar (pūrṇāmṛtā)**, and grant all desires (*kāmādayinyah*),
Reside in the **center of the Moon's orb**, and may they always grant me protection.

Commentary:

The Moon becomes the **repository of Divine Nectar**, providing bliss, longevity, peace, and **spiritual fulfillment**. These lunar kalās offer protection not through fire or force, but **through beauty, love, and completeness**.

**41.ravivedakalāpūrṇe sudhāsampūrṇamaṇḍale |
nakṣatrādhīpatī rakṣāṃ karotu mama bhūṭaye ||**

Meaning:

In the orb filled with the radiance of the **Sun and Moon**, complete with **nectar (sudhā)**,
May the **Lord of the stars (Nakṣatrādhīpati)** offer protection for my well-being.

Commentary:

This verse refers to the **lunar-solar sphere**, harmonizing the solar (masculine) and lunar



(feminine) energies. The **Nakṣatrādhīpati**, usually Soma or the Moon deity, rules over **astral influences**, offering **cosmic protection** and balancing time cycles (tithis, nakṣatras).

**42.sūryāgnimaṇḍale divye sampūrṇe śaśimaṇḍale |
pātu māṃ khecarībijaṃ doṣaikādaśanāśakṛt ||**

Meaning:

In the **divine solar and fiery orbs**, and the **complete lunar sphere**,
May the **Khecarī bīja** (seed syllable of the sky-walking goddess) protect me, which destroys all
eleven types of faults (*doṣaikādaśa*).

Commentary:

Khecarī is a yogic goddess representing movement in the **sky or inner space (cakras)**. The
"eleven faults" may refer to **doṣas of the senses, prāṇas, or karmic blockages**. This verse seeks
a **complete purification via mantra and yogic energy**.

**43.śaktiyukte surānande bhairavādyaiḥ saśaktibhiḥ |
ānandabhairavo rakṣāṃ karotu mama sarvadā ||**

Meaning:

Surrounded by **Śaktis** and immersed in **divine bliss**, along with **Bhairava and his consorts**,
May the **Blissful Bhairava (Ānanda Bhairava)** always protect me.

Commentary:

This invokes **Bhairava** not as a terrifying deity but in his **ānanda aspect** — the ecstatic
consciousness. With his Śaktis, he provides **full-spectrum protection**, aligning the sādha with
non-dual bliss and divine security.

**44.tatra pūrṇāmr̥te puṇye śaktiryā vāraṇī kalā |
ānandarūpiṇī rakṣāṃ karotu mama sarvadā ||**

Meaning:

Within that **pure and full nectar**, let the **kalā (ray or phase) of Śakti** known as **Vāraṇī**,
Who is of the nature of **Ānanda (bliss)**, always protect me.

Commentary:

Vāraṇī is one of the **Ṣoḍaśa Nityās** (sixteen eternal goddesses) of the Śrīcakra. She **removes
obstacles** and is tied to **the flow of bliss in the inner channels**. This verse affirms protection via
nectarous divine joy.



**45.sṛṣṭīrbuddhiḥ smṛtirmedhā kāntirlakṣmīrdyutiḥ sthirā |
sthiṭiḥ siddhiriti khyātāḥ kacavargakalā daśa ||**

Meaning:

The ten **kalās (powers)** of the **ka-ca letter group (kacavarga)** are:

1. Sṛṣṭi (creation)
2. Buddhi (intelligence)
3. Smṛti (memory)
4. Medhā (insight)
5. Kānti (beauty)
6. Lakṣmī (wealth)
7. Dyuti (radiance)
8. Sthirā (stability)
9. Sthiti (preservation)
10. Siddhi (perfection)

Commentary:

These powers are **phonetic-mystical energies**, linked to specific letters of the Sanskrit alphabet — a common Tantric technique where **sound = power**. The **Ka-ca series** relates to **creation and support energies** in mantra practice.

**46.akārādbrahmaṇotpannāḥ sṛṣṭikarmaṇi tatparāḥ |
etābhiḥ sahitaḥ pāyādbrahmā māṃ vākpradaḥ sadā ||**

Meaning:

These energies, born from the letter ‘a’ (**akāra**), emanate from **Brahmā** and are focused on the act of **creation (sṛṣṭi)**.

May **Brahmā**, the **giver of speech**, always protect me along with these kalās.

Commentary:

The bija ‘a’ represents **pure consciousness** and the origin of all speech. Brahmā as creator is invoked here to protect and empower the sādhaḥ’s **creative faculties and speech**, essential in **mantra japa** and ritual.

**47.jarā ca pālīnī śāntirīśvarī ratikāmike |
varadā hrādīnī prītirdīrghā ca ṭatavargagāḥ ||**

Meaning:

The ten **kalās from the ṭa-ta varga** (ṭa, ṭha... da, dha, na sounds) are:



1. Jarā (old age),
2. Pālinī (protector),
3. Śānti (peace),
4. Īśvarī (divine feminine),
5. Ratikāmikā (giver of pleasure),
6. Varadā (granter of boons),
7. Hrādīnī (joy giver),
8. Prīti (affection),
9. Dīrghā (expansion),
10. (unmentioned — assumed continuation of qualities).

Commentary:

This set shows **life stages and feminine qualities**, combining nurturing and transformative powers. They offer **emotional and spiritual protection**, reflecting the **cyclical wisdom of age, peace, love, and divine will**.

**48.ukārādvīṣṇusambhūtāḥ sthitikarmaṇi tatparāḥ |
etābhiḥ sahitaḥ pāyānmāṃ viṣṇuḥ puṣṭidāyakaḥ ||**

Meaning:

These kalās, emerging from the **letter ‘u’ (ukāra)**, arise from **Viṣṇu**, devoted to the work of **sustenance (sthitī)**.

May **Viṣṇu**, the **giver of nourishment**, protect me along with these energies.

Commentary:

Just as ‘a’ is linked to creation (Brahmā), ‘u’ is linked to **Viṣṇu** and **maintenance** — the **middle vowel** of the **A-U-M** trinity. This balances the spiritual system and ensures **sustainability of effort and devotion**.

**49.tīkṣṇā raudrī bhayā nidrā tandrī kṣut krodhinī kriyā |
udgārā mṛtyurūpā ca payavargakalā daśa ||**

Meaning:

The ten kalās of the **pa-ya varga** (pa, pha... ma sounds) are:

1. Tīkṣṇā (sharp),
2. Raudrī (fierce),
3. Bhayā (fear),
4. Nidrā (sleep),
5. Tandrī (drowsiness),
6. Kṣut (hunger),
7. Krodhinī (anger),



8. Kriyā (action),
9. Udgārā (eruption),
10. Mṛtyurūpā (form of death)

Commentary:

These are **tamasic or transformative forces** — often feared but necessary in **deep yogic transformation**. Sleep, hunger, death — all are viewed as **kalās**, energies to be transcended and transmuted, not denied.

**50.makārādrudrasambhūtāḥ saṃhāraniratāḥ sadā |
etābhiḥ sahito rudro mām pāyānmṛtyunāśakaḥ ||**

Meaning:

From the letter ‘**ma**’ (**makāra**) arise the energies of **Rudra**, constantly devoted to **destruction (saṃhāra)**.

May **Rudra**, along with these kalās, protect me and **destroy death**.

Commentary:

The ‘**ma**’ sound symbolizes **dissolution** in the **A-U-M** syllable. Rudra is the destroyer, but here destruction is not negative — it’s the **destruction of bondage and fear of death**. Thus, Rudra is the **liberator through dissolution**.

**51.tiraskariṇyaḥ paśuhr̥tpañcendriyavimohanāḥ |
anantāntāstu tāḥ pañca pītā śvetāruṇāsītā ||**

Meaning:

The **Tiraskariṇyaḥ** — veiling goddesses — steal away the animal-like tendencies (paśuhr̥t) and bewilder the five senses (pañcendriyavimohanāḥ).

These **five** (śaktis) are **Anantā**, **Antā**, and others, colored **yellow, white, red, and black**.

Commentary:

These are powerful **veiling energies** in Tantra — not obstacles, but **mystical forces** that mask reality to draw the sādḥaka inward. They **dismantle attachment to the senses**, preparing one for inner awakening. Their colors signify **tattvas** and **modes of perception**.

**52.bindorīśvarasambhūtāḥ śalavargakalāstathā |
tirodhānaparābhirmām pāyādetābhirīśvaraḥ ||**

Meaning:

These kalās, born from the **Bindu** and from **Īśvara**, belong to the **ṣa-la letter group**.



Let Īśvara protect me through them, especially via their **power of concealment (tirodhāna)** and transcendence.

Commentary:

In Śrīvidyā, **Bindu** is the ultimate source. The Śa-La-Varga syllables are associated with **veilings**, mystical transformation, and **Śiva's energy of withdrawing from manifestation — tirodhāna** — not as illusion, but as sacred mystery.

**53.nivṛttiśca pratiṣṭhā ca vidyā śāntistathaiva ca |
indhikā dīpikā ceti recikā mocikā parā ||**

Meaning:

These divine powers (kalās) include:

- **Nivṛtti** (withdrawal),
- **Pratiṣṭhā** (foundation),
- **Vidyā** (knowledge),
- **Śānti** (peace),
- **Indhikā** (kindler),
- **Dīpikā** (illuminator),
- **Recikā** (exhalation),
- **Mocikā** (liberator),
- and **Parā** (supreme).

Commentary:

This list is associated with the **subtle aspects of energy flow and liberation**. These kalās map directly to **Kuṇḍalinī yoga** and the **subtle body**, enabling purification, enlightenment, and final release. They act as internal **guides on the path**.

**54.sūkṣmā sūkṣmāmṛtā jñānāmṛtā āpyāyinī tathā |
vyāpinī vyomarūpā ca anantā ceti ṣoḍaśa ||**

Meaning:

These 16 (ṣoḍaśa) kalās are:

- **Sūkṣmā** (subtle),
- **Sūkṣmāmṛtā** (subtle nectar),
- **Jñānāmṛtā** (nectar of knowledge),
- **Āpyāyinī** (nourishing),
- **Vyāpinī** (all-pervading),
- **Vyomarūpā** (sky-formed),
- and **Anantā** (infinite).



Commentary:

These are the **Ṣoḍaśa Kalās** (16 rays), often linked to the Moon or Divine Mother. They offer **sublime nourishment for the subtle body**, blending **nectar, knowledge, space, and infinity** — qualities of the goddess as **Supreme Consciousness**.

55.etāḥ svarakalā nādātsadāśivasamudbhavāḥ ||

Meaning:

These **sound-based kalās** (svarakalāḥ) originate from **Nāda** (primordial sound) and are born from **Sadāśiva**.

Commentary:

Nāda is the **eternal sound current**, and Sadāśiva is the **form of Śiva characterized by consciousness and bliss**. These kalās represent **creative vibrations** — the architecture of the universe, emerging from divine stillness as **sonic frequency**.

**56.anugrahapradā nityaṃ sarvasiddhipradāyikāḥ |
etābhiḥ sahitaḥ pāyātsadāpūrvāḥ śivastu mām ||**

Meaning:

These kalās always bestow **grace (anugraha)** and **all attainments (siddhi)**.
May **Śiva**, ever-primal and beyond time, protect me together with these energies.

Commentary:

This is a prayer for **Śiva's grace** — not just liberation, but the **bestowal of all inner and outer achievements**. Grace is the final force in the **pañcakṛtya (fivefold cosmic acts)** of Śiva: creation, sustenance, dissolution, concealment, and grace.

**57.māṭṛkā pātu mām nityaṃ sarvamantrasvarūpiṇī |
akhaṇḍaikaarasānandakarī mām pātu sarvadā ||**

Meaning:

Let the **Māṭṛkā** (the Divine Mother in the form of Sanskrit letters), who is the **essence of all mantras**,
And who bestows **unbroken, single-flavored bliss (akhaṇḍa-eka-rasa-ānanda)**, protect me always.

Commentary:

The **Māṭṛkā letters** are the **building blocks of mantra**, considered living forms of the Goddess.



This verse speaks to the **power of vibration**, where **every letter is a deity**, leading to **nondual bliss** when meditated upon with awareness.

58.amṛteśī sadā pātu dīpinī pātu sarvadā |
mūlavidyā ca māṃ pātu śrīmatripurasundarī ||
kāmeśvaryādibhīryuktā nityābhiḥ pātu māṃ sadā ||

Meaning:

Let **Amṛteśī** (the goddess of nectar) always protect me, let **Dīpinī** (the illuminator) protect me always.

May the **Mūla Vidyā** (root mantra/knowledge) — in the form of **Śrī Tripurasundarī** — always guard me.

Let me be protected at all times by her and the **Kāmeśvarī** and other **Nityās** (eternal goddesses).

Commentary:

This is a rich verse invoking several forms of the **Goddess and her powers**. Tripurasundarī is both **root mantra and supreme form**. With her Nityā Śaktis like Kāmeśvarī, she controls **time, desire, and bliss**.

59.sarvādho maṇḍukākāre rudraḥ kālānalo vibhuḥ ||

Meaning:

At the **very base**, in the form of a **maṇḍuka** (frog — symbolizing the Muladhara or latent energy) resides **Rudra**, the **flame of time** (kālānala), all-pervading and powerful.

Commentary:

The “maṇḍuka” is symbolic of **latent kuṇḍalinī energy**, and Rudra here is the **fire that awakens it**. Kālānala is the fire that burns time, implying **transcendence of mortality through awakening**.

60.rakṣāṃ karotu me nityaṃ yā mūlaprakṛtiḥ sadā |
tataścādhāraśaktirya mama rakṣāṃ karotu sā ||

Meaning:

Let the **Mūlaprakṛti** (primordial nature) always protect me.

Let the **Ādhāra Śakti** (the supporting power — i.e., Kuṇḍalinī at the base) offer me protection too.



Commentary:

This is a prayer to **Kuṇḍalinī**, the **primordial feminine energy** coiled at the base of the spine. She is **Mūlaprakṛti** and the foundation of spiritual ascent. Protection is sought not from outside, but from **awakening this inner divine potential**.

61.kūrmastu satataṃ pāyādananto rakṣayetsadā |
tasya mūrdhni sthitaḥ śvetavarāhaḥ parirakṣatu ||

Meaning:

May the **Divine Tortoise (Kūrma)** constantly protect me, and may **Ananta** (the infinite serpent) also always guard me.

Upon Kūrma's head is seated the **White Boar (Śveta Varāha)** — may he offer complete protection.

Commentary:

This verse layers **cosmic imagery** from Hindu cosmology:

- **Kūrma** represents **stability**, the base of the cosmos.
 - **Ananta** is the serpent of infinity — holding the worlds in endless cycles.
 - **Śveta Varāha**, Viṣṇu's boar incarnation, **raises the earth** from chaos. Together, they form a **mythical foundation** ensuring the sādḥaka's **spiritual stability, endurance, and protection from collapse**.
-

62.dante tasya sthitā pṛthvī pātu nityaṃ vasundharā |
samudraḥ sarvadā pātu suratnairamṛtairjalaiḥ ||

Meaning:

Upon his **tusks**, the **Earth (Pṛthvī)** is held — may she always protect me as **Vasundharā (the bearer of wealth)**.

May the **Ocean** always protect me with its **nectar-like, jewel-filled waters**.

Commentary:

This is an extension of **cosmic support** — Earth and Ocean as nurturing, protecting deities. The ocean's "amṛta-jala" suggests **life-giving spiritual flow**, and Earth as Vasundharā represents **abundance and groundedness**.

63.ratnadīpaṃ ca me rakṣāṃ karotu svarṇaparvataḥ |
pātu māṃ nandanodyānaṃ pāntu māṃ kalpabhūruhaḥ ||

**Meaning:**

May the **jewel-lamp (ratnadīpa)** protect me, and may the **golden mountain (svarṇa-parvata)** guard me.

Let the **Nandana Garden** shield me, and may the **wish-fulfilling trees (kalpavṛkṣa)** also protect me.

Commentary:

These images represent **divine splendor and wish-fulfillment**:

- **Ratnadīpa**: inner light.
 - **Svarṇaparvata**: celestial mountain (like Meru).
 - **Nandana**: heaven's garden of joy.
 - **Kalpavṛkṣa**: trees that grant desires.
- Together, they imply **abundant, blissful protection in the sādḥaka's inner world**.

**64.adhasteṣāṃ sadā pātu vicitrā ratnabhūmikā |
vālukāḥ pañca māṃ pāntu pāntu devamahīruhaḥ ||**

Meaning:

Beneath all these (divine structures), may the **marvelous jewel-ground (ratnabhūmikā)** always protect me.

May the **five sacred sands (vālukāḥ)** protect me, and so too the **divine trees of the gods (mahīruhaḥ)**.

Commentary:

This describes the **foundation of the sacred inner landscape** — the yogic **Śrīcakra**, possibly visualized in meditation or ritual. “Five sands” may represent **five elements or the five senses**, purified, forming a **spiritual terrain**.

**65.navaratnamayāstatra prākārāḥ pāntu māṃ nava |
śrīratnamandiraṃ divya-cintāmaṇivibhūṣitam ||**

Meaning:

May the **nine walls (prākāras)** made of **nine kinds of jewels (navaratna)** protect me.

There lies the **divine Śrīratnamandira**, adorned with celestial **cintāmaṇis** (wish-fulfilling gems).

Commentary:

This refers to the **outer protective walls of the Śrīcakra**, mirroring **nine stages or enclosures**. Each wall is a barrier and a support, guiding inward toward the goddess. The **Cintāmaṇi gems** symbolize **spiritual fulfillment beyond worldly limits**.



**66.tatra padme mahādivye prabhāmaṇḍalavedikā |
śvetacchatraṃ sadā pātu ratnamuktāmaṇiprabham ||**

Meaning:

There, in the **great divine lotus (padma)** lies a **dais of radiant light (prabhā-maṇḍala-vedikā)**.

Let the **white royal umbrella (śveta chatra)** — shining with **jewels and pearls** — always protect me.

Commentary:

The **lotus and platform** symbolize the **highest seat** of the goddess. The **white umbrella** signifies **royalty and divine authority**, shielding the sādḥaka within this **crown-like sacred zone**, similar to **Sahasrāra Chakra** in yogic models.

**67.prabhāmadhyasthitam pātu ratnasimhāsanaṃ ca mām |
simhāsanasya pārśvasthaṃ dharmo jñānaṃ ca rakṣatu ||**

Meaning:

Let the **jewel throne (ratnasimhāsana)**, situated in the center of that **halo of light**, protect me. May the **principles of Dharma (righteousness)** and **Jñāna (spiritual knowledge)**, placed beside the throne, also protect me.

Commentary:

This is the **final seat of the Goddess**, placed upon **light and virtue**. Dharma and Jñāna as throne-guards signify that **righteous action and true wisdom** are integral companions to divine rulership — both **ethical and esoteric protection**.

**68.vairāgyaṃ rakṣayennityamaśvaryaṃ rakṣayetsadā |
adharma rakṣayennityamajñānaṃ parirakṣatu ||**

Meaning:

Let **detachment (Vairāgya)** and **sovereignty (Aśvarya)** always protect me.

Let even **adharma (unrighteousness)** protect, and may **ignorance (ajñāna)** protect me as well.

Commentary:

A paradoxical verse. Even **adharma and ajñāna** are included, hinting at the **Tantric non-dual acceptance of all aspects** — not denial but **transformation of opposites**. In higher Tantra, even **obstacles become guardians**, when transmuted by awareness.



**69.avairāgyaṃ tu māṃ pāyādanaiśvaryaṃ tu sarvadā |
siṃhāsanya madhyasthā durgā māṃ parirakṣatu ||**

Meaning:

Let me be protected from **non-detachment (avairāgya)** and **lack of sovereignty (anaiśvarya)**.
Let **Durgā**, seated at the **center of the throne**, offer me her full protection.

Commentary:

This contrasts the previous verse: while all forces can be transmuted, one still seeks **freedom from spiritual lethargy and bondage**. Durgā at the throne's heart is invoked as **divine strength and protection from inner ignorance and loss of self-mastery**.

**70.māyā māṃ pātu tatraiva vidyā māṃ parirakṣatu |
śrīvidyā śuddhavidyā ca mātaṅgī bhuvaneśvarī ||**

Meaning:

Let **Māyā** protect me right there, and **Vidyā (true knowledge)** also guard me.
May **Śrīvidyā**, **Pure Vidyā (Śuddhavidyā)**, **Mātaṅgī**, and **Bhuvaneśvarī** always protect me.

Commentary:

The verse aligns both **Māyā (illusion)** and **Vidyā (wisdom)** as divine — another **Tantric embrace of duality**, transforming even illusion into a protector. Mātaṅgī is the goddess of **speech and mantra**, and Bhuvaneśvarī is the **sovereign of all worlds**, making this a powerful invocation of **supreme feminine energies**.

**71.ananto rakṣayennityaṃ phaṇapañcadaśānvitaḥ |
tanmadhyaphaṇamadhyasthaṃ mahāpadmaṃ ca rakṣatu ||**

Meaning:

May **Ananta** (the infinite cosmic serpent), eternally protect me — he who bears **fifteen hoods (phaṇa-pañcadaśa)**.
In the **center of those hoods**, may the **great lotus (mahāpadma)** provide protection.

Commentary:

Ananta (Śeṣa) symbolizes **limitless time and space**, with his hoods representing **the fifteen lunar phases** or **fifteen Nityās (eternal goddesses)**.
The **Mahāpadma** in the middle refers to the **innermost seat of the Śrīcakra**, or the **deepest layer of consciousness** — a place of pure protection and bliss.

72.pātu cānandakandaṃ māṃ jñānanālaṃ ca sarvadā ||



Meaning:

Let the **source of bliss (Ānanda-kanda)** always protect me, and so too the **channel of knowledge (Jñāna-nāla)**.

Commentary:

- **Ānandakanda** refers to the **spiritual heart center**, where **Kuṇḍalinī Śakti** lies dormant in bliss.
 - **Jñānanāla** is the **central channel (suṣumṇā nāḍī)** which carries spiritual energy upward.
- This verse is a request for **inner spiritual protection** through awakening and knowledge.

**73.dalā prakṛtirūpā māṃ prakṛtyākārakesaraiḥ |
pātu māṃ pātu nityaṃ sā tattvarūpā ca karṇikā ||**

Meaning:

Let the **lotus petals**, which represent **Prakṛti (primordial nature)** with their natural **filament-like forms (kesaraiḥ)**, protect me.
Let the **karṇikā (lotus center)**, which is the **form of the tattvas (principles of reality)**, always protect me.

Commentary:

This poetic verse envisions the **Śrīcakra as a lotus**, where:

- Petals = **manifested nature** (divine play)
 - Filaments = **dynamic energies of expression**
 - Karṇikā = **source essence** (root of all tattvas: reality principles)
- It expresses protection from both **the periphery and the center of divine manifestation**.

**74.sūryasya maṇḍalaṃ pātu pātu māṃ somamaṇḍalam |
vahneśca maṇḍalaṃ pātu sattvaṃ rakṣatu sarvadā |
rajaśca pātu māṃ nityaṃ pātu nityaṃ tamoguṇaḥ ||**

Meaning:

May the **solar disc (sūrya-maṇḍala)** protect me, and so too the **lunar disc (soma-maṇḍala)**.
Let the **fire-circle (vahni-maṇḍala)** protect me as well.
Let the **three guṇas**:

- **Sattva** (purity),
 - **Rajas** (activity), and
 - **Tamas** (inertia)
- all offer their constant protection.



Commentary:

Here, even the **guṇas**, often seen as binding forces, are invoked as **protective divine agents**. This is classic **Tantric inclusivity** — embracing all aspects of prakṛti (nature) in the pursuit of transcendence.

**75.ātmā caivāntarātmā ca paramātmā ca rakṣatu |
jñānātmā ca tathā rakṣāṃ karotu mama sarvadā ||**

Meaning:

May the **individual soul (ātmā)**, the **inner soul (antarātmā)**, and the **Supreme Self (paramātmā)** protect me.

May the **soul of knowledge (jñānātmā)** also grant me protection at all times.

Commentary:

A multilayered view of the **Self**:

- Ātmā: personal identity
- Antarātmā: introspective or deeper self
- Paramātmā: Supreme Consciousness
- Jñānātmā: self as pure knowing

This prayer seeks **holistic protection** from all levels of self-awareness — a complete **inner alignment**.

**76.ātmatattvaṃ śaktitattvaṃ vidyātattvaṃ tathaiva ca |
sadāśivasya yattattvaṃ tatsarvaṃ pātu māṃ sadā ||**

Meaning:

May the **essence of the Self (ātma-tattva)**, the **essence of power (śakti-tattva)**, and the **essence of wisdom (vidyā-tattva)** protect me.

May all the **principles of Sadāśiva** protect me always.

Commentary:

This verse names the **core components of nondual Śaiva Tantra**:

- Self
- Power
- Knowledge
- And their **union in Sadāśiva** (the Supreme Consciousness & Bliss)

This is a profound prayer for **nondual integration and spiritual shelter** in essence rather than form.



**77.jñānaṃ māyākalāvidyātattvātmāno vibhūṭayaḥ |
ratnasimhāsane devyā rakṣāṃ kurvantu sarvadā ||**

Meaning:

Let **knowledge (jñāna)**, **Māyā**, **Kalā**, **Avidyā**, the **Tattvas**, and all associated **powers (vibhūṭayaḥ)** grant protection —
Especially from the **jeweled throne (ratnasimhāsana)** of the **Goddess**.

Commentary:

The verse shows **even Māyā and Avidyā** (illusion and ignorance) as **forms of divine energy**, all emerging from the throne of Śrī Devī.

Tantra does not reject illusion — instead, it **transcends and reclaims it** as the Goddess's play.

**78.brahmā viṣṇuśca rudraśca īśvaraśca sadāśivaḥ |
ete pañca mahāpretā rakṣāṃ kurvantu sarvadā ||**

Meaning:

May the **five great deities**:

- **Brahmā** (creator),
- **Viṣṇu** (sustainer),
- **Rudra** (destroyer),
- **Īśvara** (controller),
- **Sadāśiva** (blissful supreme) —
protect me always, as the **five great pretas (mahāpretāḥ)**.

Commentary:

Calling them "**pretas**" is **esoteric**: In Śrīvidyā, these five deities are considered **lifeless corpses without Śakti**.

They gain meaning **only when energized by the Goddess** — showing that **Divine Feminine power is the animating force behind all cosmic functions**.

**79.sudhārṇavāsanam pātu pātu potāmbujāsanam |
devyāsanam sadā pātu pātu cakrāsanam ca mām ||**

Meaning:

Let the **ocean of nectar (sudhārṇava)** as **seat** protect me,
Let the **lotus-boat throne** protect me,
Let the **seat of the Goddess (devyāsanam)** always protect me,
And let the **Śrīcakra-seat (cakrāsanam)** protect me as well.



Commentary:

This verse evokes **cosmic thrones and seats of power**, emphasizing **support, elevation, and divine anchoring**. The **lotus boat** is a poetic image — **floating on nectar**, yet steady. These seats are **foundations of sādhanā**, both within and in the physical temple.

**80.sarvamantrāsanam pātu sādhyasiddhāsanam tathā |
navayonyāsanam pātu sarvadā mama rakṣaṇam ||**

Meaning:

May the **seat of all mantras (sarvamantrāsanam)** protect me,
And also the **seat of those accomplished and to-be-accomplished (sādhyasiddhāsanam)**.
Let the **seat of the nine Yonis (navayonī-āsanam)** always provide protection for me.

Commentary:

This refers to **esoteric Tantric āsanas**:

- **Sarvamantrāsaṇa**: the source seat of all mantra powers
- **Sādhyasiddhāsaṇa**: where practitioners both striving and perfected sit
- **Navayonyāsaṇa**: sacred geometry representing **female creative power** — possibly the **central triangle of Śrīcakra**

The verse seeks full protection through **seated alignment with divine creative force**.

**81.karotu kulasundaryāḥ kāmārūpaṃ śivāsanam |
tatraiva saṁsthitā devyo rakṣāṃ kurvantu sarvadā ||**

Meaning:

Let the **Kulasundarīs** (the beautiful goddesses of the Kaula lineage) form the **seat of Śiva** in the **Kāmārūpa** (the sacred place of desire).
Let the goddesses, established therein, always offer me protection.

Commentary:

This verse combines the **sacred geography** of **Kāmārūpa** (modern-day **Kāmākhya**) with **Kula śaktis**. These goddesses represent both **erotic energy and spiritual potency**, forming the **śaktipīṭha or power seat of Śiva**, showing that **Divine Feminine energy enables realization of the masculine principle**.

**82.tripurā tripureśī ca tripurādyā ca sundarī |
tripurāvāsinī paścāt tripurā śrīśca mālinī ||**



Meaning:

These are the goddess forms to protect me:

- **Tripurā**
- **Tripureśī**
- **Tripurādyā** (the primal Tripurā)
- **Tripurāvāsinī** (she who dwells in the three cities)
- **Tripurā Śrīḥ** (the auspicious Tripurā)
- **Mālinī** (she adorned with the garland of mantras)

Commentary:

This is a **mantric enumeration** of the **six primary manifestations of the goddess Tripurā**, each representing a different phase of the **Śrīvidyā path** — from cosmic presence to inner realization.

Mālinī is a special epithet representing the **full mantra-garland**, indicating her power through sacred syllables.

83.siddhāmbā bhairavīyetāstripurādyāśca pāntu mām |
guravo divyasiddhaughamānavaguhāstridhā sthitāḥ ||

Meaning:

Let the **Siddhāmbā** and **Bhairavī**, along with these forms of Tripurā, protect me.

Let the **gurus**, from the **threefold lineages** —

- **Divine Siddhas (divya)**
- **Accomplished yogins (siddha)**
- **Human gurus (mānava)** —
offer me protection.

Commentary:

This verse affirms the sacred hierarchy of **guru-paramparā (spiritual lineage)**. Siddhāmbā and Bhairavī are **initiatory goddess forms**, and the **three streams of initiation** highlight that the **Śrīvidyā path is a transmission-based tradition** — deeply dependent on authorized teaching.

84.munivedanāgasāṅkhyā rakṣāṃ kurvantu sarvadā |
samastaprakaṭā guptāstathā guptatarāśca yāḥ ||

Meaning:

May the **assembled sages (munis)**, **seers (vedajñas)**, and **nāgas (serpent sages)** offer me protection always.

Let all forms of the goddess — whether **manifest**, **secret**, or **more secret than the secret** — protect me.



Commentary:

A rich invocation:

- **Muni, Veda-knowers, Nāgas** represent **tradition and deep wisdom**
 - The mention of **levels of secrecy** is classic in **Tantra**, where teachings are layered:
 - *Prakaṣā* (revealed)
 - *Guptā* (hidden)
 - *Guptatarā* (more hidden)
- The verse requests **total protection across visible and mystical realms**.

85.sampradāyāḥ kulottīrṇā nigarbhāśca rahasyakāḥ |
tathaivātirahasyāśca parāpararahasyakāḥ ||

Meaning:

Let protection be offered by all **lineages (sampradāyas)** —

- those **beyond the Kula (kulottīrṇa)**,
- those **nondeliberately concealed (nigarbhā)**,
- those that are **secret (rahasya)**,
- **ultra-secret (atirahasya)**, and
- those that are **transcendent-immanent secrets (parāpara-rahasya)**.

Commentary:

This verse honors **the full spectrum of Tantric initiatory traditions**, affirming their **layered and mystical structure**. The mention of **parāpara (beyond and within)** reflects nonduality — the **Goddess is both hidden and fully present**, transcendent and immanent.

86.navadhā pūjanaṁ tatra yoginīnāṁ vidhīyate |
etāstu satataṁ rakṣāṁ kurvatāṁ yoginīgaṇāḥ ||

Meaning:

In that (Śrīcakra), the **worship of the Yoginīs** is done in **nine ways (navadhā pūjana)**.
Let the **groups of Yoginīs** always grant me protection.

Commentary:

The **Yoginīs** are powerful feminine spirits or goddesses tied to **circles (cakras)** and **liminal spaces**. The **ninefold worship** may refer to:

- The **nine enclosures (āvaraṇas)** of the Śrīcakra
 - Or nine levels of **initiation or empowerment**
- Their protection is invoked here as **guardians of subtle realms and powers**.



**87.trailokyamohanam cakram prathamam parirakṣatu |
aṇimā paścime pātu laghimā cottare tathā ||**

Meaning:

Let the **first enclosure**, the **Trailokya-mohana Cakra** (the wheel that deludes the three worlds), protect me.

Let **Aṇimā** (the power to become minute) guard the **west**, and **Laghimā** (lightness) protect the **north**.

Commentary:

The **first āvaraṇa** in the Śrīcakra represents the **outer layer** that veils reality from unworthy seekers — also the **entrance to mystery**.

The eight **Aṣṭa-siddhis** (supernatural powers) are placed in directions, beginning with **Aṇimā** and **Laghimā**, suggesting protection by **mystical perfections**.

**88.pūrvadvāre ca mahimā īśitā pātu dakṣiṇe |
vaśitā mārute pātu prākāmyā tvīśake tathā ||**

Meaning:

At the **eastern gate**, let **Mahimā** (greatness) protect;

At the **south**, **Īśitā** (sovereignty) protect me;

In the **northwest**, let **Vaśitā** (control) guard me, and in the **northeast**, **Prākāmyā** (fulfillment of will) protect me.

Commentary:

These are continued placements of the **Siddhis** (powers) in directions around the outer Śrīcakra. Their role here is **protective**, aligning the sādḥaka with **mastery over body, mind, and environment** — an empowered perimeter.

**89.bhuktisiddhistathāgneyyāmicchā rakṣatu nairṛte |
adhaḥ pātu sadā prāptiḥ sarvakāmapradāyinī ||**

Meaning:

Let **Bhukti** (enjoyment) and **Siddhi** (accomplishment) protect the **southeast**;

Let **Icchā** (willpower) guard the **southwest**.

Let **Prāpti** (attainment), the giver of **all desires**, protect me **from below**.

Commentary:

These final Siddhis encircle the base and quadrants of the mandala. Notably, **Tantra does not**



reject desire, but seeks to **master and fulfill it wisely** through alignment with **icchā, jñāna, and kriyā śaktis** (will, knowledge, action).

**90.sarvakāmā sadā pātu ūrdhve cordhvanivāsini |
etāḥ prathamarekhāyām sarvāḥ prakāṭapūritāḥ ||**

Meaning:

Let **Sarva-kāmā** (She who grants all desires) protect me **from above**, dwelling in the upper realm.

These goddesses, who are part of the **first line (outermost enclosure)**, are all **clearly manifest (prakāṭa)**.

Commentary:

This verse completes the circuit of **the first āvaraṇa** of the Śrīcakra, known as the **Trailokyamohana Cakra**.

The deities here are **prakāṭa** — **open and accessible** — guarding the entrance but also offering **benedictions** for those who seek passage inward.

**91.sarvāśāpūrikā devī cakre tatraiva samsthitā |
sārūpyamokṣadā pātu sā mām sarvāśadāyini ||**

Meaning:

Let the **goddess Sarvāśāpūrikā** (Fulfiller of All Desires), who is established in that circle (cakra), protect me.

May **she who grants sārūpya-mokṣa** (liberation through identity with the divine form) protect me, as the giver of all hopes.

Commentary:

This goddess belongs to the **outer enclosure (Trailokyamohana Cakra)** of the Śrīcakra. Her function is twofold:

- To **fulfill desires** on the worldly level
- To bestow **sārūpya**, a state of **liberation in which the soul becomes like the Divine in form**

This reflects the **Tantric integration of bhoga (enjoyment) and mokṣa (liberation)**.

**92.sarvasaṃkṣobhiṇī devī dvitīyāyām cakre sthitā |
sā pātu me sadā krodhātkṣobhaśaktisvarūpiṇī ||**



Meaning:

May **Sarvasaṃkṣobhiṇī**, the goddess who **agitates or stirs all**, who resides in the **second enclosure (cakra)**, always protect me.

She embodies **Kṣobha Śakti** — the power of divine agitation or creative impulse.

Commentary:

Sarvasaṃkṣobhiṇī is one of the **eight Kṣobhiṇī Devīs**, fierce and dynamic aspects who **disrupt ignorance and awaken latent consciousness**. She belongs to the **Sarvāśāparipūraka Cakra**. Kṣobha here is not disturbance but **divine stirring — the first pulse toward spiritual awakening**.

93.sarvavidrāviṇī devī tṛtīyāyāṃ cakre sthitā |
sā rakṣāṃ me sadā kuryāddveṣasya vidrāvaṇāt ||

Meaning:

Let **Sarvavidrāviṇī**, the goddess of the **third enclosure**, grant me protection always.

She **drives away all hatred (dveṣa)** by her **vidrāvaṇa śakti** (power of repulsion or scattering of negativity).

Commentary:

This goddess banishes all that is contrary to **unity and love** — specifically **dveṣa**, which creates division. She purifies the **emotional body** of reactive aversion, **clearing the way for higher devotional states**.

94.sarvākaraṇākārī sā caturthāyāṃ cakre sthitā |
karṣaṇaśaktirūpeṇa sā māṃ sarvākaraṣatu ||

Meaning:

Let **Sarvākaraṇī**, residing in the **fourth enclosure**, draw all toward me.

May she, in the form of **karṣaṇa śakti** (power of attraction), always attract all things to me.

Commentary:

Sarvākaraṇī is the force of **divine magnetism** — not personal charm, but the **attraction of the Self that draws all realities into alignment**.

She belongs to the **Sarvasaubhāgyadāyaka Cakra**, governing blessings and grace. Her power supports **manifestation and resonance with the cosmos**.

95.sarvavaśyākārī devī pañcamyāṃ cakramaṇḍale |
vaśaśaktisvarūpā me rakṣāṃ kuryātsadā śivā ||



Meaning:

Let **Sarvavaśī**, the goddess of the **fifth cakra enclosure**, grant me protection always.
As the embodiment of **Vaśa Śakti** (the power to bring under control), may she protect me.

Commentary:

Vaśa implies **self-mastery** and the **ability to harmonize the environment and emotions**.
Sarvavaśyākārī's power is not for dominance, but for establishing **energetic sovereignty** in the **Sarvārthasādhaka Cakra**, which aids in fulfilling all purposes (artha).

96.sarvonmādinī devī ṣaṣṭhāyāṃ cakramaṇḍale |
unmanīśaktirūpeṇa rakṣāṃ me kuryatāṃ sadā ||

Meaning:

Let **Sarvonmādinī**, the goddess of the **sixth cakra**, grant me protection always.
She is the embodiment of **Unmanī Śakti** — the **power to go beyond the mind**.

Commentary:

Unmanī = “no-mind” — the state beyond thought.
Sarvonmādinī stirs the consciousness **beyond duality and logic**, inducing **divine intoxication**.
She presides over the **Sarvarakṣākara Cakra**, protecting the sādhaka through **transcendence of lower mental habits**.

97.sarvamahāṅkuṣā devī saptaṃyāṃ cakramaṇḍale |
sā me sadā karotu prītimaṅkuṣaśaktiḥ parāṃ ||

Meaning:

Let **Sarvamahāṅkuṣā**, the goddess of the **seventh enclosure**, grant me the highest bliss always.
Through her **Aṅkuṣa Śakti** (elephant goad-like power of spiritual control), let her give me supreme love (prīti).

Commentary:

The **Aṅkuṣa (elephant goad)** symbolizes **discriminating will** and the ability to **steer consciousness** precisely.
She belongs to the **Sarvarogahara Cakra**, governing healing. Her love is **not passive** — it's **empowered affection** that awakens clarity and force.

98.sarvakhecarasaṅgātā devīṣṭamānasaṅkarī |
khecariśaktirūpeṇa rakṣāṃ me kurutāṃ sadā ||



Meaning:

Let the goddess **Sarvakhecarī**, who moves with **khecara beings** (those who dwell in the sky/ether), and grants the **fulfillment of mental desires**, always protect me.
She embodies **Khecarī Śakti**, the power that moves in space and consciousness.

Commentary:

Khecarī means both “**sky-walker**” and refers to a **yogic mudrā/mantra śakti** that lets awareness rise into subtle realms.
She leads to **higher mind states** and aligns one’s desires with **divine will** — a key to **realizing intent in higher planes**.

99.sarvabīja devī rakṣetphaladā sā sadā mama |
phaladā ca tathā devī caturvaktrā ca rakṣatu ||

Meaning:

Let **Sarvabīja**, the goddess of all **seed mantras**, always protect me and grant me results (phala).
Let **Phaladā**, the goddess who grants fruits, and the four-faced goddess (**Caturvaktrā**) also protect me.

Commentary:

This verse invokes:

- **Sarvabīja**: all-syllable potency
- **Phaladā**: fulfiller of all spiritual effort
- **Caturvaktrā**: a form symbolizing **omniscience** (four directions = all-knowing speech)
Together, they ensure that **mantra, effort, and wisdom bear fruit**, protecting the practitioner from **spiritual futility**.

100.dāyinī māṃ sadā pātu sarvasaṃkṣobhiṇī tathā |
anātharakṣakī devī tripurā pātu sarvadā ||

Meaning:

Let **Dāyinī** (the giver), and **Sarvasaṃkṣobhiṇī** always protect me.
May **Anātharakṣakī**, the protector of the helpless, and **Tripurā** herself protect me at all times.

Commentary:

This is a **culmination of grace and guardianship**:

- **Dāyinī**: bestows power
- **Sarvasaṃkṣobhiṇī**: stirs awakening
- **Anātharakṣakī**: safeguards the vulnerable



- **Tripurā:** the supreme, beyond all names
This verse encapsulates the **compassion, force, and boundless care** of the Divine Mother.

**101.yoginyo mām sadā pāntu kulottīrṇāśca śaktayaḥ |
yoginīcakravāsinyo bhairavyastāḥ sadā mama ||**

Meaning:

May the **Yoginīs**, the **Śaktis beyond the Kula (kulottīrṇāḥ)**, always protect me.
Let the **Bhairavīs**, who reside in the **Yoginī Cakra**, always guard me.

Commentary:

This verse invokes protection from the **esoteric Yoginīs** — feminine spiritual powers who govern various levels of inner transformation.

- **Kulottīrṇāḥ:** Those who transcend even the sacred family of Tantra (Kula), i.e., **Supreme transcendent powers**.
- **Bhairavīs:** Fierce goddesses representing transformative energy.
These are the **guardians of inner reality and protectors of deep Tantric practice**.

**102.yoginīcakradevīśca kulapīṭheṣu saṁsthitāḥ |
kulaśaṅketarūpāśca pāntu mām tripurātmikāḥ ||**

Meaning:

May the **goddesses of the Yoginī Cakra**, established in the **Kula Pīṭhas (sacred sites of Śakti)**, protect me.
May those who are the **embodiments of Kula's secret signs (śaṅketa-rūpāḥ)** — the **Tripurā forms** — protect me always.

Commentary:

This verse honors the **goddesses installed in sacred sites** like Kāmarūpa, Jālandhara, etc., and the **coded forms of Tripurā**, only understood through **initiation**.
They represent both **mystical geography and encoded mantra realities**, ensuring spiritual safety and inner access to **Śrīvidyā mysteries**.

**103.śaktayo mām sadā pāntu mahāśaktisvarūpiṇyaḥ |
mahāmantrā mahāyantrā mahācakrāṇi pāntu me ||**



Meaning:

Let the **Śaktis**, who are embodiments of **Mahāśakti (the Great Power)**, always protect me.
May the **great mantras**, **great yantras**, and **great cakras** also offer me protection.

Commentary:

This is a broad invocation of the **tools of Tantra**:

- **Śaktis**: divine energies
- **Mahāmantra**: like Śrīvidyā mantra
- **Mahāyantra**: Śrīcakra
- **Mahācakra**: the supreme energy centers

The verse acknowledges these as **living powers**, not just ritual tools — **each a conscious form of the Divine Mother**.

104.mahāprabhoḥ sthāpanā ca rakṣāṃ me kurutāṃ sadā |
mahāpīṭhāni sarvāṇi mahāpadmāni pāntu me ||

Meaning:

May the **installation (sthāpanā)** of the **Supreme Lord (Mahāprabhu)** protect me always.
Let all the **great Śakti Pīṭhas** and **great lotuses (mahāpadmas)** protect me as well.

Commentary:

- **Sthāpanā**: the act of **invoking the deity into the yantra or heart**.
- **Mahāpīṭhas**: the great power centers on Earth — like Kāmākhyā, Jālandhara, Pūrṇagiri, etc.
- **Mahāpadmas**: symbolic of inner purity and unfolding wisdom.
Together, this verse seeks protection through both **ritual presence and cosmic power-places**.

105.tripurādhaḥsthitam cakram tripurādhaḥsthitāśca yāḥ |
devyo mām paripālayyaḥ sarvāstā rakṣakāḥ sadā ||

Meaning:

May the **cakra beneath Tripurā (tripurādhaḥ-sthitam)**, and the goddesses situated therein, always protect me.
Let **all of them**, the **guardians of that realm**, be my protectors.

Commentary:

This refers to the **hidden foundation of the Śrīcakra**, possibly symbolic of **Kuṇḍalinī Śakti at the base or subterranean spiritual power centers**.



Protection is being sought from the **underlying divine forces**, who often **remain unseen but crucial to elevation**.

**106.cakre cakre sthitā devyo diksarvāsāśca śaktayaḥ |
pālayantu sadā devyo bhūrādipañcatattvikāḥ ||**

Meaning:

May the goddesses who dwell in **each and every cakra**, and the **Śaktis of all directions**, always protect me.

May the goddesses of the **five gross elements** — Earth (bhū), etc. — offer me constant protection.

Commentary:

The verse brings together:

- **Directional guardianship (dikpālīka śaktis)**
- **Inner cakra śaktis**
- **Five elemental forces (pañcatattva)**

This expresses a desire for **360° protection** — from all planes and elemental layers, aligning with **Yogic purification and balance**.

**107.tripurā tripureśī ca tripurādhyātripūjitā |
tripurābhairavī caiva tripurāmbhā sadā śivā ||**

Meaning:

May **Tripurā**, **Tripureśī**, **Tripurādhyā** (she who is above Tripurā), and **Tripurābhairavī**, as well as **Tripurāmbhā** (the mother form of Tripurā), always protect me — she who is always **Śivā** (the feminine of Śiva).

Commentary:

This list showcases **different esoteric aspects of Tripurā** — moving from the **goddess ruling three cities** to her as **Bhairavī (fierce)** and **Ambā (nurturing mother)**.

Calling her **Śivā** emphasizes **non-duality**: she is not Śiva's consort, but his **essence in feminine form**.

**108.tripurānantavṛndaiśca siddhaśaktigaṇairvṛtā |
tripurā parayā śaktyā rakṣāṃ me kurutāṃ sadā ||**

Meaning:

Let **Tripurā**, surrounded by **innumerable groups (vṛndas) of perfected śaktis**, always protect



me.

May **Tripurā**, with her **Supreme Power (parā śakti)**, always grant me protection.

Commentary:

This verse presents Tripurā as the **central hub of an infinite web of divine energies** — a sovereign surrounded by a retinue of **liberated śaktis**, who assist in both **creation and salvation**.

**109.parātparatarā devī saccidānandavigrahā |
paramā parameśānī parā tripurasundarī ||**

Meaning:

She is the **goddess beyond even the supreme** (parātparā), whose form is **Existence, Consciousness, and Bliss (sac-cid-ānanda)**.

She is the **Paramā**, the **Supreme Sovereign (Parameśānī)**, the **highest form of Tripurasundarī**.

Commentary:

This is **non-dual Vedānta + Tantra** synthesis.

- **Sac-cid-ānanda** is the essence of Brahman
- **Parātparā**: beyond all deities
- **Tripurasundarī** here isn't just a goddess, but **Brahman with form**, accessible through devotion

It's a declaration of **final spiritual refuge in her transcendental nature**.

**110.tena satyena māṃ nityaṃ rakṣa rakṣa jaganmayi |
rakṣa rakṣeti māṃ nityaṃ brūyādyah sa mahāśayaḥ ||**

Meaning:

By this **truth**, O Goddess who is the **essence of the universe (jaganmayi)**, protect me always — protect me, protect me!

Whoever repeats these words — **“Protect me! Protect me!”** — is indeed a **great soul (mahāśayaḥ)**.

Commentary:

A heartfelt, **repetitive plea** — both **mantra and surrender**.

Repeating **“rakṣa rakṣa”** becomes an **invocation of her immediate presence**.

This verse assures that even **devotion and invocation alone** bring one under the **full protection of the Divine Mother**.



**111.śatrubhīrvā vinā pāpaistaskaraiśca vinā punaḥ |
bhayaṃ vā nāśubhaṃ vāpi na bhayaṃ śubhamāgatam ||**

Meaning:

One who recites this (stotra) shall be **free from enemies**, **free from sins**, and **untroubled by thieves**.

No **fear** or **inauspiciousness** shall arise, and even **favorable events** shall not cause fear.

Commentary:

This verse lists the **mundane protections** granted by the stotra:

- **Freedom from physical harm (thieves, enemies)**
- **Freedom from karmic burdens (sins)**
- A state where even joy is untainted by **anxiety**.
It emphasizes the **comprehensive psychological and worldly refuge** offered by the Goddess.

**112.tripurāstavarājaṃ yaḥ paṭhedbhaktisamanvitaḥ |
sa devīmaśnute nityaṃ sarvān kāmān samṛddhimān ||**

Meaning:

Whoever recites this **Tripurā Stavarāja** with **devotion**,

That person constantly **attains the Goddess** and becomes **fulfilled in all desires and wealth**.

Commentary:

This is the **phalaśruti** — the declaration of benefits:

- The reciter **reaches Tripurā Herself** — which can mean **realization, vision, or inner communion**
- And gains **kāmya and niṣkāmya rewards** (both worldly and spiritual fulfillment)
Tantra always includes both **bhoga (enjoyment)** and **mokṣa (liberation)** as **valid fruits of devotion**.

**113.na tasya durlabhaṃ kiñcit trailokye sacarācare |
kṣaṇāddevo bhavenmartyaḥ kiṃ punarjanmasiddhaye ||**

Meaning:

For such a devotee, **nothing in the three worlds** — moving or unmoving — is difficult to attain. Even a **mortal becomes divine** in an instant. What more can be said of one striving for **liberation across lifetimes**?



Commentary:

The verse places the **power of this hymn** at a high elevation:

- **Mortal to divine transformation**
- **Immediate empowerment**
- **Fulfillment of even long karmic goals**

The assumption is that this **mantric hymn is a sādhanā in itself**, if approached with **intensity and devotion**.

**114.ṛṣayo munayaḥ siddhāḥ sādhakā yoginaḥ surāḥ |
japanti stavarājaṃ taṃ tripurābhaktipūrvakam ||**

Meaning:

Sages (ṛṣis), seers (munis), perfected beings (siddhas), spiritual aspirants (sādhakas), yogis, and even the gods (surās)

All recite this Stavarāja with devotion to Tripurā.

Commentary:

This affirms the **lineage and authority** of the hymn:

It is **not new**, but used by **great spiritual beings**.

For a Tantric, the idea that even **deities recite this** confirms the **power and sacredness of the hymn**.

**115.idaṃ rahasyaṃ śāstreṣu nigūḍhaṃ nigalīkṛtam |
bhaktānugrahaḥ kāmēna mayā proktaṃ na saṃśayaḥ ||**

Meaning:

This is a **secret**, hidden in the scriptures, concealed deliberately.

Yet I have **revealed it**, desiring to bless the devotees — **there is no doubt** about this.

Commentary:

A classic Tantric turn:

The hymn, though public now, was once **esoteric**, reserved for **initiated practitioners**.

This verse is the **śakti's grace** — revealing that the **hidden teachings have been disclosed for compassion's sake**.

**116.gurorājñāṃ samālōkya likhitaṃ stavarājakam |
tripurāprīṇanam nāma mantrarājasya durlabham ||**



Meaning:

With the **permission of the Guru**, this **Stavarāja** was composed and written down. It is known as **Tripurāprīṇana** — that which **pleases Tripurā** — and is as rare as the **king of mantras (mantrarāja)**.

Commentary:

- **Guru's command** ensures legitimacy.
 - The hymn is likened to the **Śrīvidyā Mantra itself** in potency (mantrarājasya durlabham).
This indicates that the **stotra is not merely devotional**, but **empowered with mantraic vibration**.
-

117.ya idaṃ paṭhate nityaṃ stavarājaṃ sukhāvaham |
tripurāprīṇanaṃ nāma tasya siddhirna durlabhā ||

Meaning:

Whoever recites daily this **Stavarāja**, the **bringer of joy**,
This hymn called **Tripurāprīṇana**, shall certainly **attain success (siddhi)** — it is **not difficult** for them.

Commentary:

The key words here are:

- **Sukhāvaham**: gives joy — both inner peace and outer harmony
 - **Siddhi**: can mean spiritual accomplishment, powers, or liberation
The verse assures the reader that **persistent devotion through this stotra leads to inevitable transformation**.
-

118.yatra yatra paṭheddevyāḥ stavarājaṃ manoharam |
tatra tatra sthitā devī sadyo bhaktānukampayā ||

Meaning:

Wherever this **beautiful Stavarāja of the Goddess** is recited,
There the **Goddess Herself becomes present immediately**, out of **compassion for the devotee**.

Commentary:

This promises **instant divine presence** wherever the stotra is recited — a sign of **living mantra**. It affirms that **Tripurā Sundarī is responsive** — **not a distant deity**, but one who **arrives through sound and devotion**.



**119.mantratantrakalākhyātipurāṇeṣu samāhitam |
bhaktānāṃ śṛṇvatāṃ nityaṃ phaladaṃ parikīrtitam ||**

Meaning:

This hymn is **celebrated in mantras, tantras, arts, and purāṇas** alike.
For those **devotees who hear it regularly**, it is declared to be **fruitful**.

Commentary:

This verse establishes the **text's integration with the broader Śrīvidyā tradition**:
It is **rooted in scriptural authority** and has a **vibrational and transformative effect**, even for **listeners**, not just reciters.

**120.tasmāstavarājaṃ śreṣṭhaṃ tripurāprīṇanaṃ param |
japennityaṃ prayatnena śṛṇuyānnātra saṃśayaḥ ||**

Meaning:

Therefore, one should **recite this supreme hymn**, the **Tripurāprīṇana Stavarāja**, with care and effort every day.
Even **listening to it brings merit** — there is **no doubt** about it.

Commentary:

A firm conclusion urging **daily practice**. The hymn is called:

- **Stavarāja** — King of hymns
- **Tripurāprīṇana** — that which delights Tripurā
This emphasizes its power as both a **ritual tool** and a **devotional outpouring**.

**121.sarvajñā sarvaśaktīśca sarvaiśvaryaphalapradā |
sarvajñānamayī devī sarvavyādhivināśinī ||**

Translation:

She is the all-knowing, all-powerful Devī, bestower of all forms of prosperity and lordship.
She is the embodiment of supreme knowledge, the destroyer of all diseases.

Commentary:

This verse glorifies the Devī as **Sarvajñā** (omniscient), **Sarvaśakti** (omnipotent), and **Sarvajñānamayī** (made of absolute knowledge). She is invoked not only as a goddess of wisdom but also as a **divine healer**, removing all forms of ailments—physical, mental, and karmic.



**122.sarvādhārasvarūpā ca sarvapāpaharā tathā |
sarvānandamayī devī sarvarakṣāsvarūpiṇī ||**

Translation:

She is the essence of all foundational support; the remover of all sins;
She is the embodiment of complete bliss, and the very form of divine protection.

Commentary:

The goddess here is portrayed as the **foundation of existence**—the ground on which the cosmos rests. She is **Anandamayī** (blissful) and **Rakṣāsvarūpiṇī** (protection incarnate). This builds a deeper trust in her grace for the sādha.

123.tathaiva hi mahādevī sarvepsitaphalapradā ||

Translation:

Thus indeed, the great goddess bestows the fruits of all that is desired.

Commentary:

This verse asserts her role as the **grantrix of all boons**—not limited by spiritual or material categories. She is the **universal wish-fulfiller** when worshipped with sincerity.

**124.antardaśāracakrasthā rakṣāṃ kurvantu sarvadā |
sarvarogaharaṃ cakram saptamaṃ parirakṣatu ||**

Translation:

May the Devī who resides in the inner ten-petaled lotus (cakra) always protect me.
May the seventh cakra, destroyer of all diseases, grant me refuge.

Commentary:

This describes the **seventh āvaraṇa (circle)** of the Śrīcakra, dedicated to healing and **curing deep karmic diseases**. The term *Antardaśāra* means "inner ten-petal circle," representing psychic purification.

**125.vāgdevī vaśinī pātu pātu kāmeśvarī ca mām |
modinī vimalā pātu aruṇā jayinī ca mām ||**



Translation:

May Vāgdevī (Goddess of speech) protect me, so too Kāmeśvarī.
Let Modinī, Vimalā, Aruṇā, and Jayinī also guard me.

Commentary:

These are **Nityā Devīs**—eternal aspects of Tripurā. Each embodies a subtle power:

- *Vāgdevī* – eloquence and wisdom
- *Kāmeśvarī* – desire's sovereign
- *Modinī* – joy
- *Vimalā* – purity
- *Aruṇā* – dawn-like radiance
- *Jayinī* – victory

**126.sarveśvarī ca me rakṣāṃ kurutāṃ kaulinī tathā |
vāgdevyo varadāḥ santu sarvāstuṣyantu pūjitāḥ ||**

Translation:

May Sarveśvarī and Kaulinī grant me protection.
May the goddesses of speech (Vāgdevīs), when worshipped, bless me with all boons and be ever pleased.

Commentary:

Kaulinī refers to the tantric stream associated with Śrīvidyā practice. The verse assures the sādḥaka of **divine favor** when these Devīs are honored with sincerity.

**127.aṣṭakoṇāntare vāṇyo rakṣāṃ kurvantu sarvadā |
sarvasiddhipradaṃ cakramaṣṭamaṃ parirakṣatu ||**

Translation:

May the Vāṇīs (goddesses of eloquence and mantra) stationed in the eight triangles protect me always.
May the **eighth cakṛa**, the granter of all siddhis (supernatural powers), always shelter me.

Commentary:

The *Aṣṭakoṇa* (eight-triangle formation) is a subtle energetic zone for **siddhi generation**. This verse channels **mantric power** to invoke mastery and protection.

**128.aṣṭakoṇāntarasthāne trikōṇe bahirāyudhāḥ |
śrīmatpāśāṅkuśadhanurbāṇāścāyudhadevatāḥ ||**



Translation:

Within the eight triangles and at the outer triangle reside the divine weapons—noose (pāśa), goad (aṅkuśa), bow, and arrows—who are deified as Ayudha Devatās.

Commentary:

These are the **four primary weapons** of Lalitā Tripurā, each symbolizing divine control:

- *Pāśa* – binding the ego
- *Aṅkuśa* – directing energy
- *Dhanus* – desire as a tool
- *Bāṇa* – focus and will

**129.ṣaḍaṅgadevatāḥ pāntu aṅgasthāścāṅgadevatāḥ |
mahādevyaścakrasaṁsthā rakṣāṁ kurvantu sarvadā ||**

Translation:

May the six limb-deities protect me, those who reside within the limbs of the mantra.
May the great goddesses who reside within the chakra always bestow their protection.

Commentary:

The *Ṣaḍaṅga Devatās* (head, heart, armor, eyes, weapon, and surroundings) are installed in tantric *nyāsa*. This line further aligns the worshipper's body with the **sacred mandala**.

**130.śrīmattrikoṇamadhye tu tatra koṇatrayeṣu ca |
madhye ca sarvadā pāntu catasraḥ pīṭhadevatāḥ ||**

Translation:

In the center of the sacred triangle, at its three corners and the middle, may the **four Pīṭha Devīs** always protect me.

Commentary:

The **central triangle** (Trikoṇa) is the **yonī mandala** of Śrīcakra. It holds the supreme energy of **Tripurā Sundarī**, with three supporting śaktis and a central flame of consciousness.

**131.kāme kāmeśvarī pātu pūrṇe vajreśvarī tathā |
jālandhare mahāpīṭhe pātu māṁ bhagamālinī ||**



Translation:

In the pīṭha of Kāma (desire), may Kāmeśvarī protect me; in Pūrṇā (fullness), may Vajreśvarī shield me.

In the great sacred seat of Jālandhara, may Bhagamālinī guard me.

Commentary:

This verse identifies **key Śrīpīṭhas (sacred seats)** associated with Śrīvidyā:

- *Kāmeśvarī*: presiding deity of the *Kāmakoti pīṭha*.
 - *Vajreśvarī*: represents strength and sharpness in *Pūrṇa*.
 - *Bhagamālinī*: goddess of radiant allure, associated with *Jālandhara*.
- These goddesses are protectors of the sacred geography and the sādḥaka's inner pilgrimage.

132. oḍyāṇake mahāpīṭhe mahātripurasundarī | sarvānandamayam cakram navamam parirakṣatu ||

Translation:

At the great sacred seat of Oḍyāṇa, may the great Tripurasundarī herself protect me.
Let the ninth cakṛa, filled with complete bliss, offer me refuge.

Commentary:

Oḍyāṇa is a mystical pīṭha (possibly in modern Odisha). The *ninth āvaraṇa* is **Sarvānandamaya Cakṛa**, the innermost core of the Śrīcakṛa, symbolizing union with the Absolute.

133. sūryenduvahnipīṭhe tu binducakranivāsini | brahmasvarūpiṇī pātu śrīmatripurasundarī ||

Translation:

At the sacred seat of Sun, Moon, and Fire, resides the bindu-cakṛa.
May Śrī Tripurasundarī, the very embodiment of Brahman, protect me.

Commentary:

The *Bindu* is the ultimate center of the Śrīcakṛa, the **point of origin and dissolution**.

- *Sūrya, Candra, Agni*: the threefold energy that sustains manifestation.
Tripurasundarī here is **Brahmasvarūpiṇī** — the Absolute Reality in feminine form.

134. yonimadhye tu parito nityā ṣoḍaśaśaktayaḥ | devyāḥ śrīcakramadhyasthā rakṣāṃ kurvantu sarvadā ||



Translation:

Surrounding the yoni (creative triangle) are the sixteen Nityā Shaktis.
May they who reside in the center of Śrīcakra always protect me.

Commentary:

The **Ṣoḍaśa Nityās (sixteen eternal goddesses)** represent lunar phases, eternal aspects of Divine Feminine power, encircling the center of creation—the *yonī* triangle.

**135.trailokyamohane cakre caturaśre suśobhane |
pātu māmaniśaṃ devī tripurā parameśvarī ||**

Translation:

In the beautiful square known as the Trailokya-mohana Cakra,
May the supreme goddess Tripurā protect me day and night.

Commentary:

Trailokyamohana (first āvaraṇa) literally means “deluder of the three worlds”—a veil of maya.
It is the outermost layer of Śrīcakra, the **threshold of spiritual transformation**.

**136.sarvāśāpūrake cakre ṣoḍaśāre manohare |
tatra cakreśvarī nityaṃ pātu māṃ tripureśvarī ||**

Translation:

In the beautiful sixteen-petal circle (second āvaraṇa), known as the Sarvāśāpūraka Cakra
(fulfiller of all desires),
May the ever-residing goddess Tripureśvarī protect me.

Commentary:

This realm governs **wish-fulfillment**, where inner desires are aligned with Divine Will.
Tripureśvarī here reigns as sovereign of divine grace.

**137.tathāṣṭadalacakre tu sarvasaṅkṣobhakārake |
tatra cakreśvarī nityaṃ pāyātripurasundarī ||**

Translation:

In the eight-petaled lotus (third āvaraṇa), the chakra of all agitation and stimulation,
May the ever-present goddess Tripurasundarī guard me.

Commentary:

This layer energizes the soul, awakening deep urges for **transformation, devotion, and**



liberation.

It stirs the sādḥaka out of complacency.

**138.caturdaśāracakre tu śubhe saubhāgyadāyake |
tatra cakreśvarī nityaṃ pāyātripuravāsinī ||**

Translation:

In the auspicious fourteen-petaled chakra (fourth āvaraṇa), giver of good fortune,
May the ever-residing goddess Tripuravāsinī protect me.

Commentary:

This āvaraṇa bestows **beauty, charm, abundance**, and spiritual elegance.
Tripuravāsinī means “She who dwells in the Three Cities”—body, mind, and soul.

**139.sarvārthasādhake bāhye daśāre cakrarājake |
tripurāśrīḥ sadā pātu mama kalyāṇahetave ||**

Translation:

In the outer ten-petal royal chakra, the fulfiller of all aims,
May Tripurāśrī always protect me, bestowing all forms of welfare.

Commentary:

This is the **fifth āvaraṇa**, known as *Sarvārthasādhaka* (achiever of all purposes).
Tripurāśrī offers material and spiritual success.

**140.antardaśāracakre tu sarvarakṣākare pare |
nityaṃ cakreśvarī devī pāyātripuramālinī ||**

Translation:

In the inner ten-petaled chakra, supreme in protective power,
May the eternal goddess Tripuramālinī always shield me.

Commentary:

This is the **sixth āvaraṇa**, signifying **inner protection**, subtle grace, and impenetrability from harm—psychic or material.

**141.athāṣṭakoṇacakre tu sarvarogahare pare |
pātu mām tripurā siddhā devī cakreśvarī sadā ||**

**Translation:**

Now, in the supreme eight-angled (aṣṭakoṇa) cakṛa, destroyer of all diseases,
May the accomplished goddess Tripurā, Cakreśvarī Devī, always protect me.

Commentary:

This refers to the **seventh āvaraṇa** of the Śrīcakṛa, associated with deep **healing**, subtle body alignment, and removal of karmic afflictions. *Tripurā Siddhā* is the perfected form of the goddess.

142.sarvasiddhi prade cakre guṇakoṇe manohare |
cakreśvarī ca me rakṣāṃ karotu tripurāmbikā ||

Translation:

In the delightful triangle (guṇakoṇa) that grants all accomplishments,
May Tripurāmbikā, Cakreśvarī, protect me.

Commentary:

The **eighth āvaraṇa** (trikoṇa or guṇakoṇa) is where the **three guṇas** (sattva, rajas, tamas) are integrated and transcended. It bestows **all siddhis** (spiritual attainments).

143.sarvānandamaye cakre madhye bindau suśobhane |
mahācakreśvarī pātu śrīmattripurabhairavī ||

Translation:

In the blissful central cakṛa, within the resplendent bindu,
May Mahācakreśvarī, Śrīmat Tripura Bhairavī, protect me.

Commentary:

This is the **ninth āvaraṇa**, the bindu at the center of the Śrīcakṛa — the heart of bliss, **Sarvānandamaya Cakra**. Here, Tripurabhairavī represents supreme **ecstatic consciousness** beyond duality.

144.nityā kāmeśvarī pātu pātu māṃ bhagamālinī |
nityaklinnā ca māṃ pātu bheruṇḍā pātu sarvadā ||

Translation:

May Nityā Kāmeśvarī protect me; may Bhagamālinī protect me;
May Nityaklinnā and Bheruṇḍā always guard me.



Commentary:

This verse names four of the **Ṣoḍaśa Nityās** — the sixteen eternal goddesses in the Śrīcakra. Each embodies aspects of divine femininity, from desire and allure to fierce dissolution.

**145.māṃ vahnivāsinī pātu mahāvajreśvarī tathā |
pātu māṃ śivadūtī ca tvaritā rakṣayetsadā ||**

Translation:

May Vahnivāsinī (she who resides in fire) protect me;
May Mahāvajreśvarī, Śivadūtī, and Tvaritā always guard me.

Commentary:

These are more **Nityā goddesses**.

- *Vahnivāsinī* governs internal fire (agni tattva).
 - *Śivadūtī* is a fierce emissary of Shiva.
 - *Tvaritā* represents swiftness — she brings **rapid blessings**.
-

**146.kulasundarī māṃ pātu nityānityā ca pātu māṃ |
nityā nīlapatākā ca vijayā pātu sarvadā ||**

Translation:

May Kulasundarī and Nityānityā protect me.
May Nīlapatākā and Vijayā always guard me.

Commentary:

These are goddesses associated with **Tantric lineages** (*Kula* traditions).

- *Kulasundarī* is the beauty of the Kula path.
 - *Nīlapatākā* ("blue banner") signifies **victory over ignorance**.
-

**147.śrīsarvamaṅgalā pātu nityā jvālāṃśumālīnī |
vicitrā sarvadā pātu ṣoḍaśī pātu sundarī ||**

Translation:

May Śrī Sarvamaṅgalā, and the Nityā Jvālāṃśumālīnī protect me;
May Vicitrā and Ṣoḍaśī, the most beautiful one, always shield me.

Commentary:



- *Sarvamaṅgalā* brings **all auspiciousness**.
- *Jvālāṃśumālīnī* wears a garland of flames, showing inner radiance.
- *Ṣoḍaśī* is the **central goddess of Śrīvidyā**, the sixteenth Nityā and essence of beauty.

**148.ṣoḍaśī prathamā nityā tripañcatithigāminī |
anulomavilomena śrīmattripurasundarī ||**

Translation:

Ṣoḍaśī is the first eternal goddess, who transcends fifteen lunar phases.
She is Tripurasundarī, known through both ascending and descending paths (loma and viloma).

Commentary:

This verse praises *Ṣoḍaśī* as the **culmination of time** and cycles. She encompasses both *manifestation* and *dissolution*, the **secret movement of śakti**.

**149.mahāvidyā turīyā tu pātu māṃ baturūpiṇī |
mahāṣaptadaśī nityā nityamānandarūpiṇī ||**

Translation:

May Mahāvidyā, the transcendent fourth state (turīyā), protector of many forms, protect me.
May Mahāṣaptadaśī, the seventeenth eternal goddess, ever-blissful, shield me always.

Commentary:

Here, the goddess is equated with **Turīyā**, the **fourth state beyond waking, dreaming, and deep sleep**.

Mahāṣaptadaśī may refer to the secret **seventeenth phase of the moon**, known only to advanced practitioners.

**150.pūrvaṃ dakṣiṇapaścācca uttarordhvamanuttamam |
bauddhavidikaśaivāśca sauravaiṣṇavaśāktakāḥ ||**

Translation:

[She is present] in the east, south, west, north, and the transcendent above;
[She is worshipped by] Buddhists, Vedic scholars, Shaivites, Sauras (Sun worshipers),
Vaishnavas, and Shāktas alike.

Commentary:

This verse emphasizes her **universality and omnipresence** — across directions and **religious paths**.

Tripurasundarī is beyond sect — she is the **source and substratum of all paths**.



**151.sṛṣṭisthitilayākhyānām vāso rakṣatu sarvadā |
catasraḥ samayādevyo yoginyaḥ pāntu sarvadā ||**

Translation:

May She who resides in the principles of **creation, preservation, and dissolution** always protect me.

May the **four Samayā Devīs**, who are Yoginīs, always guard me.

Commentary:

Here, Tripurasundarī is seen as the substratum behind the **threefold cosmic functions**. The **Samayā Devīs** are four inner goddesses or Yoginīs representing the spiritual stages of the Śrīvidyā path. They guide the practitioner through the **esoteric rituals** and ensure the integrity of practice.

**152.caturasre mahācakre tārā māṃ parirakṣatu |
ḍākinī rākinī pātu lākinī kākinī tathā ||
sākinī hākinī pātu yākinī sarvarūpiṇī ||**

Translation:

In the great square (mahācakra), may Tārā protect me.

May Ḍākinī, Rākinī, Lākinī, Kākinī,

Sākinī, Hākinī, and Yākinī — the all-formed goddesses — protect me.

Commentary:

This is a reference to the **seven Yoginīs** stationed in the **seven cakras** of the body (from Mūlādhāra to Sahasrāra). These goddesses are the **presiding powers of each chakra**, each with a specific spiritual function. *Tārā* here may represent the transcendent guide (not necessarily the Buddhist deity), overseeing their function.

**153.varṇasthā mātṛkāḥ sarvā dehasthā mātṛkāśca yāḥ |
rakṣāṃ kurvantu tāḥ sarvāścakrarāje tu pūjitāḥ ||**

Translation:

May all the **Mātṛkā goddesses** who reside in the **letters (varṇas)**,
and those who dwell within the **body (dehastha)**,
protect me always — they are worshipped in the royal Śrīcakra.

Commentary:

The **Mātṛkāś** are goddesses of the Sanskrit alphabet — **sound embodiments** of Śakti. The verse



affirms that these divine letters reside both **in the Śrīcakra and in the subtle body**, creating the universe through **vibration**. This connects **mantra, body, and yantra**.

**154.śrīcakre pūjitā yā yāḥ pūjitā yā na pūjitāḥ |
sarvāstāḥ pūjitāḥ santu śrīmattripurasundarī ||**

Translation:

Whether worshipped or not in the Śrīcakra,
May all goddesses be considered worshipped in Śrīmat Tripurasundarī's glory.

Commentary:

This verse removes the fear of **ritual imperfection**, asserting that **devotional intent** outweighs technical execution. Even if a goddess was omitted, **Tripurasundarī includes and completes** all. A comforting assurance for sādhanā.

**155.caturaśre mahācakre buddho mām parirakṣatu |
pātu māmaniśaṃ devaḥ ṣoḍaśāre prajāpatiḥ ||**

Translation:

In the four-sided great chakra, may **Buddha** protect me.
May **Prajāpati**, the Lord of beings, guard me night and day in the sixteen-petaled lotus.

Commentary:

Here, **Buddha** may symbolize **enlightened awareness**, and **Prajāpati** the divine architect. These energies reside in outer āvaraṇas of the Śrīcakra — symbolizing the **guardians of knowledge and creation**.

**156.tathāṣṭadalacakre tu śivo mām parirakṣatu |
caturdaśāracakre tu bhāskaro rakṣayetsadā ||**

Translation:

May **Śiva** protect me in the eight-petaled lotus (Aṣṭadala Cakra),
And may **Bhāskara** (the Sun) always guard me in the fourteen-petaled lotus.

Commentary:

- The **aṣṭadala** corresponds to the **third āvaraṇa**, symbolizing emotional energies.
- The **caturdaśāra** corresponds to **fourth āvaraṇa**, associated with desire and beauty. Śiva and Bhāskara preside over these levels as **cosmic male principles**, in union with Śakti.



**157.dvīdaśāre tathā pātu prabhurnārāyaṇo hariḥ |
aṣṭāre madhyacakre tu pātu māṃ bhuvaneśvarī ||**

Translation:

In the twelve-petaled lotus (Dvādaśāra), may Lord Nārāyaṇa, Hari, protect me.
In the eight-petaled middle cakra (Aṣṭāra), may **Bhuvaneśvarī** protect me.

Commentary:

- **Hari (Viṣṇu)** guards the **Dvādaśāra Cakra**, connected with **prosperity and sustenance**.
- **Bhuvaneśvarī**, queen of the worlds, presides over the **inner lotus**, representing **cosmic authority** and protection.

**158.aṣṭārāntastrikṣṇe tu kālīkā pātu sarvadā |
triṣṇāntaracakre tu pātu kātyāyanī ca māṃ ||**

Translation:

In the inner triangle within the eight-spoked wheel, may **Kālīkā** protect me always.
Within the innermost triangle, may **Kātyāyanī** protect me.

Commentary:

These are fierce goddesses:

- *Kālīkā* dissolves time and illusion.
- *Kātyāyanī* is invoked for intense spiritual purification.
They reside in **deep āvaraṇas**, close to the bindu, aiding in **cutting delusion**.

**159.navacakreśvarī nityā yā nityā paramā kalā |
pātu māmaniṣaṃ devī śrīmatripurasundarī ||**

Translation:

May the eternal goddess, ruler of the **nine cakras**,
the supreme Kalā (creative force), Śrīmat Tripurasundarī, protect me night and day.

Commentary:

This affirms **Tripurasundarī** as the **sovereign of all nine āvaraṇas**. She is *Paramā Kalā* — the highest expression of divine energy. The **navacakra** system is the full mystical body of the goddess.



**160.mahātripurasundaryāścintanīyā ca yā parā |
brahmasvarūpiṇī pātu pañcamī paradevatā ||**

Translation:

That supreme goddess who is to be meditated upon as **Mahātripurasundarī**,
May She who embodies Brahman — the **Fifth, the Supreme Deity (Paradevatā)** — protect me.

Commentary:

The term **pañcamī** here is deeply esoteric — she is the **fifth state** (beyond turīya), and also the **fifth tattva**, Sadāśiva. She is not just a goddess, but **the very essence of Brahman** — the formless Absolute with form.

**161.pañcamī pātu satataṃ nityaṃ rakṣatu pañcamī |
śāntiṃ karotu sā nityā pañcamī paradevatā ||**

Translation:

May **Pañcamī**, the Fifth (Supreme Goddess), protect me always and forever.
May She — the Eternal One — grant peace; She is the Fifth, the Supreme Deity.

Commentary:

“**Pañcamī**” symbolizes the fifth and most subtle principle in tantric cosmology. It often refers to the fifth state beyond waking, dreaming, sleeping, and turīya — the **turīyātīta** or the beyond-turīya state. The repetition emphasizes **her constant protection** and the **peace (śānti)** she brings as the culmination of all spiritual paths. She is the embodiment of the **Highest Reality (Paradevatā)**.

**162.sā punaḥ pañcamī śaktirnityacaitanyarūpiṇī |
kāraṇānandamadhyasthā pātu mām pañcamī sadā ||**

Translation:

That Pañcamī again is the **Śakti**, of the nature of **eternal consciousness (nityacaitanya)**.
Abiding in the center of **causal bliss (kāraṇānanda)**, may Pañcamī ever protect me.

Commentary:

Here, Pañcamī is described as the **core of blissful awareness** that resides even beyond causal impressions. This verse points to **ānandamaya kośa**, the innermost sheath in Vedāntic analysis, and places **Tripurasundarī as its heart** — a radiant conscious center. It also suggests meditating on her as the **witness of bliss** in deep sleep and samādhi.



**163.pañcatattvaṃ tathā pañca yatkiñcit pañcamam smṛtam |
nityaṃ pañcaguṇaiḥ pātu pañcamī paradevatā ||**

Translation:

Let her protect me through the **five tattvas** and anything that is fifth in nature.
May **Pañcamī**, the Supreme Goddess, forever guard me with the **five divine qualities** (pañcaguṇa).

Commentary:

This is a profound linking of **tantric and Vedāntic cosmology**. The five tattvas may include elements (pañcamahābhūta), sheaths (pañcakośa), or aspects of consciousness. The **pañcaguṇas** refer to purity, clarity, compassion, wisdom, and power — the essential attributes of the **Devi in Her Supreme Form**. This verse integrates **macrocosmic and microcosmic protection**.

**164.pañcapañcākṣarairmantraiḥ pañcakūṭaiśca pañcabhiḥ |
pañcamī pātu satataṃ nityaṃ rakṣatu pañcamī ||**

Translation:

With **five mantras**, each having **five syllables** (pañcākṣara),
and the **five divisions** (pañcakūṭa), may **Pañcamī** constantly and eternally protect me.

Commentary:

This refers to the **mantric core** of Śrīvidyā — specifically, the **Pañcadaśī mantra**, which has 15 syllables split into **three parts (kūṭa)**: vāgbhava, kāmārāja, and śaktikūṭa — each with 5 syllables. The mantra is the very form of the goddess, and this verse emphasizes that chanting it aligns one with the **living divine force**.

**165.śrīvidyā ca tathā lakṣmīmahālakṣmīstathaiva ca |
triśaktiḥ sarvasāmrājyalakṣmīḥ pañca prakīrtitāḥ ||**

Translation:

Śrīvidyā, Lakṣmī, Mahālakṣmī, the Three Śaktis (Icchā, Jñāna, Kriyā), and Sarva-Sāmrājya-Lakṣmī —
these five are proclaimed as aspects of the Goddess.

Commentary:

This verse names **five forms of divine grace**:

1. **Śrīvidyā** – The esoteric core.
2. **Lakṣmī** – Goddess of abundance.
3. **Mahālakṣmī** – Her transcendental form.
4. **Triśakti** – The threefold divine power (will, knowledge, action).



5. **Sarvasāmrājyalakṣmī** – The sovereignty-bestowing form of wealth and rule.

Together, they express the **omnipotence and completeness** of Tripurasundarī in granting **both worldly success and spiritual mastery**.

**166.śrīvidyā ca parañjyotiḥ parā niṣkalaśāmbhavī |
ajapā mātṛkā ceti pañca kośaḥ prakīrtitāḥ ||**

Translation:

Śrīvidyā, Parañjyotiḥ (Supreme Light), Parā Niṣkala Śāmbhavī, Ajapā (inward breath mantra), and Mātṛkā — these are known as the **five sheaths (pañca kośa)**.

Commentary:

Here, **kośa** is used symbolically. These five terms represent **layers of consciousness or access points to the Divine**:

- **Śrīvidyā** – the mantra path,
- **Parañjyotiḥ** – inner light of awareness,
- **Parā Niṣkala Śāmbhavī** – formless divine power,
- **Ajapā** – the natural “so-ham” breath mantra,
- **Mātṛkā** – sound forms, the alphabetic mother.

These are means by which the **devotee penetrates illusion** and realizes the goddess.

**167.śrīvidyā tvaritā caiva pārijāteśvarī tathā |
tripuṭā pañcabāṇeśī pañcakalpalatāḥ smṛtāḥ ||**

Translation:

Śrīvidyā, Tvaritā, Pārijāteśvarī, Tripuṭā, and Pañcabāṇeśī — these five are known as the **Five Kalpa-latās (wish-fulfilling creepers)**.

Commentary:

The goddess manifests in these five wish-fulfilling forms:

- **Tvaritā** – the quick-acting, rapid grace form.
- **Pārijāteśvarī** – sovereign of divine desire.
- **Tripuṭā** – threefold unity (subject-object-action).
- **Pañcabāṇeśī** – ruler of the five flower-arrows of Kāma.

These forms **bless the sādḥaka with immediate fulfillment**, both material and spiritual.



**168.śrīvidyā'mṛtapīṭheśī sudhāsūramṛteśvarī |
annapūrṇeti vikhyātā pañca kāmādughāḥ smṛtāḥ ||**

Translation:

Śrīvidyā, Amṛtapīṭheśī (Mistress of the Nectar Seat), Sudhāsūramṛteśvarī, and Annapūrṇā — these five are known as the **Kāmādughās**, givers of all desires.

Commentary:

These five forms are like **wish-fulfilling cows (kāmādughāḥ)**, offering **divine nourishment**:

- **Sudhā** and **amṛta** both refer to **nectar of immortality**.
- **Annapūrṇā** – goddess of food and sustenance.
They sustain the **body, mind, and soul**, illustrating how **Tripurasundarī** provides both **material and spiritual nourishment**.

**169.śrīvidyā siddhalakṣmīśca mātaṅgī bhuvaneśvarī |
vārāhī pañcaratnānāmīśvaryaśca prakīrtitāḥ ||**

Translation:

Śrīvidyā, Siddha Lakṣmī, Mātaṅgī, Bhuvaneśvarī, and Vārāhī — these five are described as the **Five Jewels (pañcaratna)** of divine sovereignty.

Commentary:

Each is a **powerful tantric form** of the goddess:

- **Siddha Lakṣmī** – perfection of wealth and accomplishment.
- **Mātaṅgī** – goddess of inner voice and mastery of word.
- **Bhuvaneśvarī** – queen of the cosmos.
- **Vārāhī** – fierce protector and remover of negative forces.

They are the “jewels” of **spiritual and worldly kingship**, essential in **Śrīvidyā worship**.

**170.gaṇeśo vaṭukaścaiva kṣetreśo yoginīgaṇāḥ |
tarpitā balipātrāṇi sarve rakṣantu pūjitāḥ ||**

Translation:

Gaṇeśa, Vaṭuka (young Bhairava), Kṣetreśa (Guardian of the Field), and the hosts of Yoginīs — All, having been satisfied by offerings and bali (sacrificial oblations), may they protect me.

Commentary:

This verse closes the set with **protection from all guardian deities**:



- **Gaṇeśa** removes obstacles.
- **Vaṭuka Bhairava** protects the liminal spaces.
- **Kṣetreśa** governs sacred geography (the yantra/body).
- **Yoginīs** are fierce female protectors in the Śākta tradition.

This ensures **360-degree divine coverage** around the sādḥaka.

**171.pañcopacāirvidhinā ṣoḍaśairvā yathāvidhi |
sampūjitā tu yā devī sā pātu satataṃ mama ||**

Translation:

The Goddess who is worshipped with the **five** or **sixteen upacāras** (offerings), as per proper method —
May She always protect me.

Commentary:

This verse acknowledges both **simple (pañcopacāra)** and **elaborate (ṣoḍaśopacāra)** forms of pūjā. Whether the devotee performs minimal or elaborate worship, if done with devotion and correctness, the **goddess is pleased and grants protection**. This supports **accessibility in practice**.

**172.śāntyai puṣpāṇi vinyasya pāḍau pātu śivapriyā |
puṣpeṣu pūjite pāḍau pātu me parameśvarī ||**

Translation:

Placing flowers for the sake of peace, may Śivapriyā (Beloved of Śiva) protect my feet.
By worshiping her feet with flowers, may the Supreme Goddess always guard me.

Commentary:

Offering flowers is both **symbolic and powerful**. Worshiping the **feet of the goddess** — an act of humility — is said to **ground** the sādḥaka in peace (śānti). The focus on the feet signifies surrender to **divine will and grace**.

**173.gandhaiśca pātu me hastau puṣpaiḥ pātu śiro mama |
dhūpaiḥ pātu sadā ghrāṇaṃ dīpaiḥ cakṣūṃṣi me sadā ||**

Translation:

May my hands be protected by applying **fragrant pastes** (gandha),
May my head be protected by **flowers**,
May my **nose** be guarded by **incense**, and my **eyes** always by **lamps (dīpa)**.



Commentary:

This verse aligns **ritual offerings with sensory and bodily sanctification**:

- Gandha (scent) → hands (karma/action)
- Pushpa (flower) → head (thoughts)
- Dhūpa (incense) → nose (breath/olfaction)
- Dīpa (light) → eyes (perception)

The offerings are internalized as **acts of spiritual purification**.

**174.naivedyena mukhadvandvaṃ jalaṃ pātu śiraḥ sadā |
mantramūrtirmayī devī māṃ pātu paramēśvarī ||**

Translation:

By offering **naivedya** (sacred food), may my **mouth** be sanctified;

By **water**, may my **head** always be protected.

May the **Goddess who is the embodiment of mantra** — the Supreme Lady — protect me.

Commentary:

Naivedya and water symbolize nourishment and purification. The Devi is referred to as **mantramūrtimayī** — she **literally is mantra in form**, emphasizing that **speech, sound, and mantra** are the goddess's most direct manifestations.

**175.sāṅgopāṅgaīśca yantraīśca mantraīśca paripūjitā |
bhaktānāṃ rakṣaṇaṃ kuryānnityaṃ tripurasundarī ||**

Translation:

When worshipped along with her **limbs (aṅgas)**, **sub-limbs (upāṅgas)**, **yantras**, and **mantras**,
May **Tripurasundarī** always protect her devotees.

Commentary:

This confirms the **full Śrīvidyā ritual structure**:

- Aṅgas: Her retinue
- Yantras: Geometric forms
- Mantras: Sound forms

Worship of the **entire divine ecosystem** brings total protection and blessings.

**176.sarvaśāstrapravaktṛṇāṃ sarvatantrārthavettṛṇāṃ |
sarvamantrārthavettṛṇāṃ rakṣāṃ kurvantu devatāḥ ||**



Translation:

May the deities protect all those who are **speakers of scripture**,
Knowers of the essence of tantra, and **understanders of mantra's meaning**.

Commentary:

This verse honors the **tradition bearers** — gurus, scholars, and initiated practitioners. It recognizes the **sacred transmission of wisdom** through tantra, mantra, and śāstra and seeks divine protection for these **spiritual lineages**.

177.sarvapāpaharā devī sarvābhīṣṭaphalaprādā |
sarvasiddhipradā devī sarvakāmaphalaprādā ||

Translation:

The Goddess is the **remover of all sins**, the **giver of all desired fruits**,
She bestows **all accomplishments (siddhis)** and **fulfills every desire**.

Commentary:

This is a concise **phalaśruti** — fruit of reciting or worshipping her. The Devī is the ultimate **giver**, not bound by moralistic or worldly constraints — she purifies, empowers, and fulfills.

178.sarvarakṣāsvarūpā ca sarvāśāpūrakeśvarī |
sarvasaubhāgyadā devī sarvamaṅgalakāraṇī ||

Translation:

She is the very **form of protection**, the **Mistress of wish-fulfillment**,
She grants **all good fortune** and is the **source of all auspiciousness**.

Commentary:

Reinforces her **fourfold nature** as protector, fulfiller, benefactor, and sanctifier. She is both **materially generous and spiritually supreme**.

179.sarvasaundaryadā devī sarvāhlādasvarūpiṇī |
sarvepsitaphalā devī sarvānandapradāyinī ||

Translation:

She is the **bestower of all beauty**, the **embodiment of supreme joy**,
The **giver of all that is longed for**, and the **one who grants all bliss**.

Commentary:

Beauty (*saundarya*), joy (*āhlāda*), fulfillment (*phalā*), and bliss (*ānanda*) are **her essential**



attributes. In Śrīvidyā, these aren't distractions — they are **divine signs** of being close to the Goddess.

**180.sarvajñā sarvaśaktiśca sarvaiśvaryaphalapradā |
sarvavidyāmayī devī rakṣāṃ kurvantu sarvadā ||**

Translation:

She is **all-knowing, all-powerful**, and the **bestower of all sovereign powers**,
She is the **embodiment of all knowledge** — may that Goddess ever protect us.

Commentary:

The verse culminates in her **universal sovereignty**:
She is knowledge, power, and rulership. This reinforces her position as **Parāśakti**, the supreme energy behind all forms.

**181.bhraṣṭebhyaḥ sādhavebhyo'pi bāndhavebhyo na darśayet |
datte ca siddhihāniḥ syādityājñā śāṅkarī kṛtā ||**

Translation:

This (hymn) should **not be shown** even to fallen sādhas (failed practitioners) or to one's own relatives.

If given improperly, it causes **loss of spiritual power (siddhi)** — such is the command of Śāṅkara (Śiva).

Commentary:

This underscores the **esoteric and guarded nature** of the text. Even those who once practiced but have faltered are not considered worthy recipients. **Spiritual secrecy (rahasya)** is emphasized to preserve sanctity and efficacy. Unauthorized transmission causes **siddhi-hāni** — loss of attainments.

**182.mantrāḥ parāṇmukhā yānti kruddhā bhavati sundarī |
aśubhaṃ ca bhavettasya tasmādyatnena gopayet ||**

Translation:

If shared improperly, the mantras **turn away** and the Goddess becomes **angry**.
Misfortune befalls the one who errs, therefore this should be **guarded carefully**.

Commentary:

A warning: mantras are **living energies**. Improper use or careless sharing **offends the deity**,



which can lead to negative consequences. The devotee must **earn the right** to this knowledge and **protect it diligently**.

**183.yadgrhe vidyate stotraṃ granthe likhitamuttamam |
cañcalāpi sthirā bhūtvā kamalā tatra tiṣṭati ||**

Translation:

In any house where this **exalted hymn is kept in written form**,
Even the **restless Goddess Lakṣmī** becomes **stable** and **resides there**.

Commentary:

A beautiful assurance: the mere **presence of the written stotra** invites prosperity. Lakṣmī, often said to be fickle, stays permanently where **Tripurasundarī is revered through this text**.

**184.tasmādyatnādi maṃ granthaṃ pūjayedgandhapuṣpakaiḥ |
pūjāphalaṃ labhennityaṃ sundarīsannidhirbhavet ||**

Translation:

Therefore, this book should be **worshipped** with **fragrance and flowers** with great care.
One obtains the **fruits of worship**, and **Tripurasundarī's presence** becomes manifest.

Commentary:

The *granthaṃ* (book) is treated as a **living deity**. Worshiping the text itself becomes equivalent to **deity worship**, invoking **direct presence** of the Goddess.

**185.stavarājamimaṃ puṇyaṃ yaḥ paṭhetsusamāhitah |
yatphalaṃ labhate tasmācchr̥ṇudhvaṃ sādhakottamāḥ ||**

Translation:

Whoever reads this **sacred royal hymn** with **focused mind**,
Attains great merit — now, **O best of sādhakas**, listen to those **benefits**.

Commentary:

The beginning of the **phalaśruti** section (benefits of recitation). The hymn is called **Stavarāja** — the **King of Hymns**. The reader is now invited to understand its immense spiritual and worldly rewards.



**186.vāramekaṃ tu yo'dhīyāt sa pūjāphalamaśnute |
veditā mātṛcakrasya sādḥako bhuvi jāyate ||**

Translation:

He who recites this **once a week** gains the **fruit of full worship**.
He is born on earth as one who **knows the secret of the Mātṛcakra (Mother's Circle)**.

Commentary:

Just **weekly recitation** grants the same merit as elaborate daily pūjā. The “**Mātṛcakra**” here refers to the **circle of goddesses (yoginīs)** — a deep tantric symbol of divine energies.

**187.māsametatkrameṇaiva paṭhedbhaktiparāyaṇaḥ |
svarge'pi vidito bhūtvā devībhaktastu bhūtale ||**

Translation:

He who recites this for a **month continuously with devotion**,
Becomes **celebrated in heaven** and known as a **devotee of the Goddess on Earth**.

Commentary:

Consistency brings visibility: even in **heaven (svarga)** the practitioner is honored, and on **earth**, he is recognized as a **true Śrīvidyā devotee**. It highlights the **interdimensional recognition** of sādḥakas.

**188.bhaktyā ca dhārayedyastu likhitvā stotramuttamam |
śikhāyāmāthavā kaṇṭhe bāhau vā bhaktisaṃyutaḥ ||**

Translation:

He who **wears the written form** of this sacred hymn on his **tuft (śikhā), neck, or arm**,
With devotion in his heart...

**189.sa bhavetsādhakaśreṣṭho mātṛṇāṃ ca sadā priyaḥ |
labhate sarvakāmānvai paraṃ svastyayanaṃ bhavet ||**

Translation (cont'd):

...becomes the **foremost of sādḥakas**, always **beloved by the goddesses (Mātṛs)**.
He gains **all desired things** and is surrounded by **auspiciousness and blessings**.

Commentary (188–189):

Wearing the hymn is symbolic of **identity and surrender**. Whether on the **śikhā (head), kaṇṭha (throat), or bāhu (arm)**, it becomes a **protective shield** and marks one as blessed. This act ensures the **goddesses' affection** and bestows **material and spiritual fortune**.



**190.tasmādidam prayatnena dhārayedvidhinā tathā |
paṭhitvā pūjayitvā ca trailokyam vaśamānayet ||**

Translation:

Therefore, one should **carefully wear and recite this hymn**, following proper method.
By doing so and performing pūjā, one can **bring all three worlds under one's control**.

Commentary:

An extraordinary declaration: with **devoted practice**, the sādḥaka becomes **so empowered** that he can influence the **entire cosmos (trailokya)** — including physical, astral, and causal planes.
A statement of **tantric supremacy**.

**191.bhaktāya dadate tasmai mantraṃ rakṣākaraṃ param |
dhṛtvā sauvarṇamadhyasthāṃ sarvakāmānnaro labhet ||**

Translation:

To a devoted aspirant, this supreme **protective mantra** should be given.
If it is kept **written on gold**, one obtains **all desired things**.

Commentary:

Transmission must be **selective** — only to those with **true devotion**. Writing the mantra on **gold** signifies its **preciousness** and adds potency. Gold here also symbolizes **sunlight, purity, and immortality**.

**192.yāni vāñchati kāmāni bhuktimuktikarāṇi ca |
labhate nātra sandeho bhuvi svarge rasātale ||**

Translation:

Whatever desires — whether for **worldly enjoyment** or **liberation** —
He attains without doubt, whether on **Earth**, in **heaven**, or in **underworlds**.

Commentary:

This verse states the **universality of the stotra's power**. It grants **both bhukti (pleasure)** and **mukti (liberation)** across all planes — **physical, celestial, and nether**.



**193.dr̥ṣṭvā ca sād̥hakaśreṣṭhaṃ graharākṣasahiṃsakāḥ |
dūrādeva palāyante na samarthāśca hiṃsitum ||**

Translation:

Seeing such a **great sād̥haka**, all **planets (grahas)**, **demons (rākṣasas)**, and **malevolent forces**
Flee from afar and are **unable to cause harm**.

Commentary:

A **powerful protection assurance**. Even planetary afflictions, astrological negativity, and **malicious beings** cannot approach the **shielded sād̥haka**. This reflects **śakti's defensive potency**.

**194.viṣaṃ nirviṣatāṃ yāti pāpaṃ niryāti saṅkṣayam |
devavanmānavo bhūtvā bhunakti bahulaṃ sukham ||**

Translation:

Poison becomes **powerless**, sins are **destroyed**,
And the sād̥haka becomes like a **god in human form**, enjoying great **bliss**.

Commentary:

The hymn transforms the practitioner into a **divine being**, unaffected by **poison (literal or metaphorical)** and freed from **karma (sinful residue)**. He enjoys life as a **divinely guided soul**.

**195.tasmānnyam paṭheddhīmānmuktikāmārthasiddhaye |
bhaktyā ca dhārayeddevīm svarakṣāṃ sarvadā"caret ||**

Translation:

Therefore, the wise should **recite it daily** for **liberation and fulfillment of desires**,
And always carry this as **self-protection**, honoring the Goddess with devotion.

Commentary:

This sums up the sādhanā prescription: **daily recitation**, **devotion**, and **personal internalization (dhāraṇa)** are essential for both **material success** and **spiritual liberation**.

**196.pūrvajātiparijñānavedyam janmasahasrakam |
na punarjāyate yonau maraṇam nāsti cāparam ||**

Translation:

Through this, the sād̥haka gains **knowledge of past births**, spanning **thousands of lives**,
And is **never born again**, nor does **death return** to him.



Commentary:

This reveals the ultimate fruit — **jñāna (knowledge)** and **mokṣa (freedom)**. The sādhaḥa's **karmic cycle ends**, and he becomes **liberated from rebirth and death**.

**197.gandharvarūpavān bhūtvā sampūjya parameśvarīm |
rakṣāmantram paṭhitvā ca devatvaṃ labhate dhruvam ||**

Translation:

Becoming radiant like a **celestial being (gandharva)** and worshipping the Supreme Goddess,
By reciting the **protection mantra**, one surely attains **divinity**.

Commentary:

The hymn elevates the practitioner into the **realm of divine beings**. This aligns with the **tantric vision** of transforming the human into the **god-like**, through proper sādhanā.

**198.aputre labhate putraṃ daridro labhate dhanam |
yaṃ yaṃ vāpi smarennityaṃ taṃ tamāpnoti niścitaṃ ||**

Translation:

The childless gain children; the poor gain wealth.
Whatever one **remembers or desires**, one **surely obtains**.

Commentary:

This is **assurance of specific boons** — both familial and financial. It also reflects the **siddhi** of **manasika pūjā** (mental worship), where focused intention **manifests desires**.

**199.atiduḥkhālaye kaṣṭe bhīme nigaḍabandhane |
sakraṭpāṭhe kṛte nityaṃ nigaḍānmucyate dhruvam ||**

Translation:

Even in **terrible suffering, fear, or imprisonment**,
Just **one sincere recitation** breaks all chains — this is **certain**.

Commentary:

This verse highlights the **miraculous power** of the stotra. Whether the bonds are **mental, physical, or karmic**, the hymn **liberates** when recited even **once with sincerity**.



**200. duṣkṛtairabhicāraiśca rogairyakṣmādibhiśca yaḥ |
paraprayuktairgrasto'pi paṭhanānmucyate naraḥ ||**

Translation:

One afflicted by **evil deeds, black magic (abhicāra), or diseases like tuberculosis,**
Even if ensnared by external forces, is **freed by reciting this hymn.**

Commentary:

It is a **shield against external spiritual attacks**, occult influences, and **even chronic illness**. A valuable **tantric therapeutic tool**.

**201. imaṃ tripurasundaryāḥ stavarājaṃ manoharam |
rakṣāmantram ca śubhadaṃ śivena parikīrtitam ||
yaḥ paṭhetprayato bhaktyā sadyo rogātsa mucyate ||**

Translation:

This **enchanting hymn to Tripurasundarī, this supreme protective mantra,**
Proclaimed by **Śiva Himself** — whoever reads it with devotion is **immediately freed from disease.**

Commentary:

Directly attributed to **Śiva**, this final phala confirms **healing power** as one of its foremost benefits. The combination of **rakṣā (protection)** and **śubha (auspiciousness)** is emphasized.

**202. āyurārogyamaiśvaryaṃ bhuktiṃ muktiṃ ca vindati |
sarvāṅkāmanāvāpnoti devendrasyāpi durlabhān ||**

Translation:

One obtains **long life, health, wealth,** as well as both **pleasure and liberation.**
All desires are fulfilled — even those **rare for Indra (King of Devas)** to attain.

Commentary:

A fitting conclusion: the hymn grants the **highest goals** of human life — **Dharma, Artha, Kāma, Mokṣa.** The text elevates the sādḥaka to a level **beyond celestial beings**, highlighting **Tripurasundarī's grace** as supreme.



❖ Closing Note:

This concludes the **Śrī Tripurā Stavarājaḥ**, a **supremely esoteric, protective, and empowering tantric hymn**. With deep devotion and correct practice, it promises **material fulfillment, divine favor, and ultimate liberation**.