

सौंदर्य लहरी

soundarya laharī

Shlokas in Devanagari and English

With Meanings in English

(Minor changes might still be Pending)

Watch the Chants and Explainer Videos on YouTube:

<https://www.youtube.com/playlist?list=PLAPrVB8wngPncYM1cZL8AHT-UGcWblwls>

Attend our Live Stream Sessions:

www.crowdcast.io/thesanskritchannel

Explore the World of Sanskrit Language and Literature:

www.youtube.com/c/thesanskritchannel

Patron Sponsorship and Support:

www.patreon.com/thesanskritchannel

सौंदर्य लहरी
soundarya laharī

The Waves of Beauty

प्रथमः भागः - आनंदलहरी (१-४१)
prathamaH bhAgaH - Anandalaharī(shlokas 1-41)

First Part - The Waves of Bliss!

भूमौ स्खलितपादानां भूमिरेवावलम्बनं ।
त्वयि जातापराधानां त्वमेव शरणं शिवे ॥
bhUmau skhalitapAdAnAM bhUmirevAvalambanaM
tvayi jAtAparAdhAnAM tvameva sharaNaM shive

To those who slip and fall on the ground,
the ground itself offers support!
Similarly, for those who commit mistakes in your worship,
you alone offer refuge, O Goddess!

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।
अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि

प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति ॥ १ ॥

shivaH shaktyA yukto yadi bhavati shaktaH prabhavitum
na chedevam devo na khalu kushalaH spanditumapi
atastvAmArAdhyAm hariharavirinchAdibhirapi
praNantum stotum vA kathamakRtapuNyaH prabhavati 1

Someone as powerful as lord shiva himself, is only capable of action, when he is united with shakti.

If he is not united with shakti, he is not even capable of even reacting to situations; or in other words, he becomes inert! If such is your importance when it comes to performing action,

then how O Great Goddess, can someone perform your worship or praise, without having done any good deed! In other words, one must be really fortunate and must have accumulated a lot of virtue, to even attempt praising or worshipping you!

तनीयांसं पांसुं तव चरणपङ्केरुहभवं
विरिञ्चिस्सञ्चिन्वन् विरचयति लोकानविकलम् ।

वहत्येनं शौरिः कथमपि सहस्रेण शिरसां
हरस्संक्षुद्यैनं भजति भसितोद्धूळनविधिम् ॥ २ ॥

tanlyAmsam pAmsum tava charaNapamkeruhabhavam
virinchissanchinvan virachayati lokAnavikalam
vahatyenam shauriH kathamapi sahasreNa shirasAm
harassamkShudyainam bhajati bhasitoddhULanavidhim 2

O Goddess! Lord brahmA collects the dust below your feet, and from it,
creates all these worlds to perfection! Lord viShNu with thousands of heads maintains
these worlds
with great effort, and Lord shiva, with utmost reverence powders these worlds
back into sacred ash and smears it all over his body.

अविद्यानामन्त-स्तिमिर-मिहिरद्वीपनगरी
जडानां चैतन्य-स्तबक-मकरन्द-स्रुतिझरी ।
दरिद्राणां चिन्तामणिगुणनिका जन्मजलधौ
निमग्नानां दंष्ट्रा मुररिपु-वराहस्य भवति ॥ ३ ॥

avidyAnAmanta-stimira-mihiradvIpanagarI
jaDAnAm chaitanya-stabaka-makaranda-srutijharI
daridrANAm chintAmaNiguNanika janmajaladhau
nimagnAnAm damShTrA muraripu-varAhasya bhavati 3

O Goddess! These particles are like an island from which arises the Sun,
who dispels the darkness of ignorance. They are like a delicious torrent of honey
which causes brightness and invigorates the dull ones! They are like a garland of
precious jewels
for those who are struck with poverty, and for those who are drowned in the sorrows of
life and death,
they are like the tusks of Lord varAha, who saved Mother Earth from drowning in the
oceans!

त्वदन्यः पाणिभ्यामभयवरदो दैवतगणः
त्वमेका नैवासि प्रकटितवराभीत्यभिनया ।

भयात् त्रातुं दातुं फलमपि च वाञ्छासमधिकं
शरण्ये लोकानां तव हि चरणावेव निपुणौ ॥ ४ ॥

tvadanyaH pANibhyAmabhayavarado daivatagaNaH
tvamekA naivAsi prakaTitavarAbhIttyabhinayA
bhayAt trAtum dAtum phalamapi cha vAnChAsamadhikam
sharaNye lokAnAm tava hi charaNAveva nipuNau 4

O Goddess, who is the refuge to the people of all worlds, Gods and Goddesses other than you

display abhaya:fear dispelling and varada:boon providing mudras with both their hands.

You alone never display these varada and abhaya mudras since your feet themselves are adept at removing the fears and fulfilling the desires of the beings of all the worlds!

हरिस्त्वामाराध्य प्रणतजनसौभाग्यजननीं
पुरा नारी भूत्वा पुररिपुमपि क्षोभमनयत् ।
स्मरोऽपि त्वां नत्वा रतिनयनलेह्येन वपुषा
मुनीनामप्यन्तः प्रभवति हि मोहाय महताम् ॥ ५ ॥

haristvAmArAdhya praNatajanasaubhAgyajanani
purA nAri bhUtvA puraripumapi kShobhamanayat
smaroapi tvAm natvA ratinayanalehyena vapuShA
munInAmapyantaH prabhavati hi mohAya mahatAm 5

Worshipping you, who bestows prosperity upon all your devotees, hari(viShNu)

was able to become a charming female and stir waves of passion in the minds of no
less a deity
than hara, the Destroyer of the Three Cities! And smara(manmatha, the lord of love),
through your worship, obtained a form— which is truly a feast for the eyes of his
consort ratl devl,
with which he has become capable of causing deep infatuation even in the minds of
sages!

धनुः पौष्पं मौर्वी मधुकरमयी पञ्च विशिखाः
वसन्तः सामन्तो मलयमरुदायोधनरथः ।
तथाप्येकः सर्वं हिमगिरिसुते कामपि कृपाम्
अपाङ्गात्ते लब्ध्वा जगदिद-मनङ्गे विजयते ॥ ६ ॥

dhanuH pauShpam maurvl madhukaramayl pancha vishikhAH
vasantaH sAmanto malayamarudAyodhanarathaH
tathApyekaH sarvam himagirisute kAmapi kRpAm
apAmgAtte labdhvA jagadida-manamgo vijayate 6

His bow is made only of flowers; its bow-string is a line of honey-bees; he has only five
arrows,
and these are made of flowers too! His minister is the(periodical and non-dependable)
spring season;
his battle-chariot is the(shifting and formless) breeze; and above all, he is ananga,
the bodiless one. Yet, O Daughter of the Mountain! blessed by your gracious side-
glance,
he, by himself alone, is victorious over the entire world!

कणत्काञ्चीदामा करिकलभकुम्भस्तननता
परिक्षीणा मध्ये परिणतशरच्चन्द्रवदना ।
धनुर्बाणान् पाशं सृणिमपि दधाना करतलैः
पुरस्तादास्तां नः पुरमथितुराहोपुरुषिका ॥ ७ ॥

kvaNatkAnchIdAmA karikalabhakumbhastananatA
parikShINA madhye pariNatasharachchandravadanA
dhanurbANAn pAsham sRNimapi dadhAnA karatalaiH
purastAdAstAm naH puramathiturAhopuruShikA 7

May the mother Goddess, who has a jingling waistband, whose breasts are curved
like the temples of a young elephant cub, whose waist is slender, whose face is as
bright
as the fully formed moon of sharad Rtu, who holds a bow, arrows, a noose and a goad
in her four hands,
and who is the great consort of lord shiva, who vanquished tripurAsura, be present in
front of us!

सुधासिन्धोर्मध्ये सुरविटपिवाटीपरिवृते
मणिद्वीपे नीपोपवनवति चिन्तामणिगृहे ।
शिवाकारे मञ्चे परमशिवपर्यङ्कनिलयां
भजन्ति त्वां धन्याः कतिचन चिदानन्दलहरीम् ॥ ८ ॥
sudhAsindhormadhye suraviTapivATlparivRte
maNidvlpe nIpopavanavati chintAmaNigRhe
shivAkAre manche paramashivaparyamkanilayAm
bhajanti tvAm dhanyAH katichana chidAnandalaharIm 8

O Goddess! Situated in the middle of the milky ocean, surrounded by a garden of celestial trees,

within an island of jewels, containing an orchard of kadamba trees;

Within a house made of chintamani jewels, resting upon the seat which is lord paramashiva himself

- this is how the truly fortunate worship you, who is the very embodiment of the waves of ultimate conscious bliss, called as chidananda.

महीं मूलाधारे कमपि मणिपूरे हुतवहं
स्थितं स्वाधिष्ठाने हृदि मरुतमाकाशमुपरि ।
मनोऽपि भूमध्ये सकलमपि भित्वा कुलपथं
सहस्रारे पद्मे सह रहसि पत्या विहरसे ॥ ९ ॥

mahlm mUIAdhAre kamapi maNipUre hutavaham
sthitam svAdhiShThAne hRdi marutamAkAshamupari
manoapi bhrUmadhye sakalamapi bhitvA kulapatham
sahasrAre padme saha rahasi patyA viharase 9

Having penetrated the pRthvi(Earth) element situated in the mUIAdhAra,

The jala(Water) element in the maNipUraka, the agni(Fire) element in the svAdhiShThAna,

the vAyu(Air) element in the anAhata, the AkAsha(Space) element above it, in the vishuddhi,

and manas(Mind) in the AjnA between the eye-brows, you, ascending through the suShumna

or the kula path, are engaged in loving sport with your consort

in the solitude of sahasrAra, the thousand-Petalled Lotus!

सुधाधारासारैः चरणयुगळान्तर्विगळितैः

प्रपञ्चं सिञ्चन्ती पुनरपि रसाम्नायमहसः ।

अवाप्य स्वां भूमिं भुजगनिभमध्युष्टवलयं

स्वमात्मानं कृत्वा स्वपिषि कुलकुण्डे कुहरिणि ॥ १० ॥

sudhAdhArAsAraiH charaNayugaLAntarvigaLitaiH

prapancham sinchantI punarapi rasAmnAyamahasaH

avApya svAm bhUmim bhujaganibhamadhyuShTavalayam

svamAtmAnam kRtvA svapiShi kulakuNDe kuhariNi 10

Drenching the whole creation, with the nectar flowing down from both your feet,

you descend from the exuberance of the Nectarine Radiance of the Moon.

You flow down into your own abode in the mUIAdhAra at the lower end of the

suShumnA,

assuming your coiled serpentine form, and lie dormant there.

चतुर्भिः श्रीकण्ठैः शिवयुवतिभिः पञ्चभिरपि

प्रभिन्नाभिः शम्भोर्नवभिरपि मूलप्रकृतिभिः ।

चतुश्चत्वारिंशद्वसुदलकलाश्रत्रिवलय-

त्रिरेखाभिः सार्धं तव शरणकोणाः परिणताः ॥ ११ ॥

chaturbhiH shrIkaNThaiH shivayuvatibhiH panchabhirapi

prabhinnAbhiH shambhornavabhirapi mUlaprakRtibhiH

chatushchatvArimshadvasudalakalAshratrivalaya-

trirekhAbhiH sArdham tava sharaNakoNAH pariNatAH 11

The four shrl-kanThas(shiva-chakras) and the five shiva-yuvatis(shakti-chakras) are the nine mUla-prakRtis(basic manifestations), punctuated by the bindu or the origin-point, in the centre. Then there are two lotuses, one of eight petals and another of sixteen, and then the three surrounding circles and then, three lines. This forms your mansion with forty-four sharaNa-koNas(Places of Refuge).

त्वदीयं सौन्दर्यं तुहिनगिरिकन्ये तुलयितुं
कवीन्द्राः कल्पन्ते कथमपि विरिञ्चिप्रभृतयः ।
यदालोकौत्सुक्यात् अमरललना यान्ति मनसा
तपोभिर्दुष्प्रापाम् अपि गिरिशसायुज्यपदवीम् ॥ १२ ॥
tvadlyam saundaryam tuhinagirikanye tulayitum
kavIndrAH kalpante kathamapi virinchiprabhRtayaH
yadAlokautsukyAt amaralalanA yAnti manasA
tapobhirduShprApAm api girishasAyujyapadavIm 12

O Daughter of the Snow-Capped-Mountain! The greatest of poets like brahmA — try in many ways

to portray your beauty, and fail to find any other object to describe it through comparison.

The kind of beauty through which even the celestial damsels, out of their eagerness to experience it,

attain to the State of Oneness with shiva, which is difficult to gain, even by severe austerities!

नरं वर्षीयांसं नयनविरसं नर्मसु जडं

तवापाङ्गालोके पतितमनुधावन्ति शतशः ।

गळद्वेणीबन्धाः कुचकलशविस्रस्तसिचया

हठात् त्रुत्यत्काञ्च्यो विगळितदुकूला युवतयः ॥ १३ ॥

naram varShlyAmsam nayanavirasam narماسु jaDam

tavApAmgAloke patitamanudhAvanti shatashaH

gaLadveNIbandhAH kuchakalashavisrastasichayA

haThAt truTyatkAnchyO vigaLitadukUIA yuvatayaH 13

If your gracious side-glance falls on even a very decrepit old man who is ugly to look at,

and whose erotic sensibilities are inert, he will be followed in all haste,

by hundreds by love-lorn young women, with their locks scattered,

with their upper garments disturbed from their vessels like breasts,

their waist-bands undone in the sudden excitement, and their drapes slipping away!

क्षितौ षट्पञ्चाशद् द्विसमधिकपञ्चाशदुदके

हुताशे द्वाषष्टिश्चतुरधिकपञ्चाशदनिले ।

दिवि द्विषट्त्रिंशन्मनसि च चतुष्ष्टिरिति ये

मयूखास्तेषामप्युपरि तव पादाम्बुजयुगम् ॥ १४ ॥

kShitau ShaTpanchAshad dvisamadhikapanchAshadudake

hutAshe dvAShaShTishchaturadhikapanchAshadanile

divi dviShShaTtrimshanmanasi cha chatuShShaShTiriti ye

mayUkhAsteShAmapyupari tava pAdAmbujayugam 14

With fifty-six components in the mUIAdhAra which corresponds to kShiti(Earth Element),
fifty-two components in svAdhiShThAna, which corresponds to udaka(Water Element),
sixty-two components in the maNipUraka which corresponds to hutAsha(Fire Element),
fifty-four in anAhata which corresponds to anila(Air Element), seventy-two in vishuddhi
which corresponds to divi(Space), and sixty-four in AjnA which corresponds to
manas(Mind);
above these components of beams of light, rest both your feet, acting as a source of all
of them!

शरज्ज्योत्स्नाशुद्धां शशियुतजटाजूटमकुटां
वरत्रासत्राणस्फटिकघटिकापुस्तककराम् ।
सकृन्न त्वा नत्वा कथमिव सतां सन्निदधते
मधुक्षीरद्राक्षामधुरिमधुरीणाः फणितयः ॥ १५ ॥

sharajjyotsnAshuddhAm shashiyutajaTAjUTamakuTAm
varatrAsatrANasphaTikaghaTikApustakakarAm
sakRnna tvA natvA kathamiva satAm samnnidadhate
madhukShIradrAkShAmadhurimadhurI NAH phaNitayaH 15

How could torrents of sweet words flow out of the pious ones!
Words which are sweeter even than honey, milk and grape-juice, without worshipping
you,
who shines with the purity of the autumnal moon,
who has the crescent moon as a jewel on the crown of matted locks of hair,
who holds the vara-mudra(that grants boons) and trAsatrANa-mudra(that removes
fears) in two of your hands,

and a sphaTika-mAlA(a rosary of crystal beads) and a pustaka(a book)in the other two.

कवीन्द्राणां चेतःकमलवनबालातपरुचिं
भजन्ते ये सन्तः कतिचिदरुणामेव भवतीम् ।
विरिञ्चिप्रेयस्यास्तरुणतरशृङ्गारलहरी-
गभीराभिर्वाग्भिर्विदधति सतां रञ्जनममी ॥ १६ ॥

kavIndrANAm chetaHkamalavanabAlAtaparuchim
bhajante ye santaH katichidaruNAmeva bhavatIm
virinchipreyasyAstaruNatarashRmgAralaharl-
gabhlrAbhirvAgbhirvidadhati satAm ranjanamamI 16

Those sages who worship you, as the very embodiment of reddish glow,
shining with the resplendence of the early morning sun, that makes the lotus-like
minds

of the greatest poets blossom, are filled with pleasure.

The pleasure born out of the most profound words of wisdom, arising from the young
waves

of extreme beauty of the beloved of virinchi(lord brahmA)!

सवित्रीभिर्वाचां शशिमणिशिलाभङ्गरुचिभिः
वशिन्याद्याभिस्त्वां सह जननि संचिन्तयति यः ।
स कर्ता काव्यानां भवति महतां भङ्गिरुचिभिः
वचोभिर्वाग्देवीवदनकमलामोदमधुरैः ॥ १७ ॥

savitrIbhirvAchAm shashimaNishilAbhangaruchibhiH
vashinyAdyAbhistvAm saha janani sanchintayati yaH

sa kartA kAvyAnAm bhavati mahatAm bhangiruchibhiH
vachobhirvAgdevlvadanakamalAmodamadhuraiH 17

O Mother! The one who meditates upon you in association with vashini
and allied Deities — who are all the sources of speech, and whose radiance
resembles the lustre of freshly cut chandrakAnta jewel - such a person becomes
capable
of authoring poetic works as delightful as those of the great sages, with words
as sweet as the ones flowing out of the lotus-face of vAgdevi, Goddess sarasvatI
herself!

तनुच्छायाभिस्ते तरुणतरणिश्रीसरणिभिः
दिवं सर्वामुर्वीम अरुणिमनिमग्नां स्मरति यः ।
भवन्त्यस्य त्रस्यद्वनहरिणशालीननयनाः

सहोर्वश्या वश्याः कति कति न गीर्वाणगणिकाः ॥ १८ ॥

tanuchChAyAbhiste taruNataraNishrlsaraNibhiH
divam sarvAmurvlm aruNimani magnAm smarati yaH
bhavantyasya trasyadvanahariNashAllnanayanAH
sahorvashyA vashyAH kati kati na glrvANagaNikAH 18

The one who visualizes the entire sky and earth, filled with a reddish glow,
emanating from the radiant light pouring out of your auspicious form,
such a person has countless highly skilled celestial damsels like Urvashi,
with their bashful eyes like forest deer, in his command!

मुखं बिन्दुं कृत्वा कुचयुगमधस्तस्य तदधो
हरार्धं ध्यायेद्यो हरमहिषि ते मन्मथकळाम् ।
स सद्यः संक्षोभं नयति वनिता इत्यतिलघु
त्रिलोकीमप्याशु भ्रमयति रवीन्दुस्तनयुगाम् ॥ १९ ॥

mukham bindum kRtvA kuchayugamadhastasya tadadho
harArdham dhyAyedyo haramahiShi te manmathakaLAm
sa sadyaH samkShobham nayati vanitA ityatilaghu
trilokImapyAshu bhramayati ravIndustanayugAm 19

O consort of hara! By correlating your face, as the bindu; the pair of breasts, as the part
below it;

and your form, as the half of hara himself; one who meditates upon your
manmathakaLA thus,

such a person shall be able to attract the mind of any woman! In fact, this is of such
little consequence,

because such a person shall be able to attract the entire existence,
which can be embodied as a beautiful woman with the Sun and Moon for her breasts.

किरन्तीमङ्गेभ्यः किरणनिकुरम्बामृतरसं
हृदि त्वामाधत्ते हिमकरशिलामूर्तिमिव यः ।
स सर्पाणां दर्पं शमयति शकुन्ताधिप इव
ज्वरप्लुष्टान् दृष्ट्या सुखयति सुधाधारसिरया ॥ २० ॥

kirantImamgebhyaH kiraNanikurambAmRtarasam
hRdi tvAmAdhatte himakarashilAmUrtimiva yaH
sa sarpANAm darpam shamayati shakuntAdhipa iva

The one who meditates upon you, who radiates luminescence from your body, just as a moonstone does,

such a person becomes capable of humbling the pride and ferocity of serpents, like garuDa himself!

Such a person becomes capable of comforting someone afflicted with fever, by his mere gaze!

तटिल्लेखातन्वीं तपनशशिवैश्वानरमयीं
निषण्णां षण्णामप्युपरि कमलानां तव कलाम् ।
महापद्माटव्यां मृदितमलमायेन मनसा
महान्तः पश्यन्तो दधति परमाह्लादलहरीम् ॥ २१ ॥

taTillekhAtanvIm tapanashashivaishvAnaramayIm
niShaNNAm ShaNNAmapyupari kamalAnAm tava kalAm
mahApadmATavyAm mRditamalamAyena manasA
mahAntaH pashyanto dadhati paramAhIAdalaharIm 21

Great yogis, with their minds free from impurities, experience great bliss,
by gazing upon your form, which is like streaks of Lightning, Sun, Moon and Fire,
appearing at sahasrAra, above all the six chakras.

भवानि त्वं दासे मयि वितर दृष्टिं सकरुणा-
मिति स्तोतुं वाञ्छन् कथयति भवानि त्वमिति यः ।
तदैव त्वं तस्मै दिशसि निजसायुज्यपदवीं

मुकुन्दब्रह्मेन्द्रस्फुटमकुटनीराजितपदाम् ॥ २२ ॥

bhavAni tvam dAse mayi vitara dRShTim sakaruNA-
miti stotum vAnChan kathayati bhavAni tvamiti yaH
tadaiva tvam tasmai dishasi nijasAyuujyapadavIm
mukundabrahmendrasphuTamakuTanIrAjitapadAm 22

O Goddess! The one who seeks to praise you with the words, "bhavAni tvam dAse mayi
vitara dRShTim sakaruNAm", which means, "O bhavAni, you please shower your
compassionate glances

upon this poor servant of yours!", you grant him the very abode of unity with your own
self!

That abode, which shines with the light reflected from the crowns of the very likes of
brahmA,

viShNu and shiva, who bow down with their heads before it! This is because the very
first words

in such a prayer, "bhavAni tvam" in Sanskrit also have the meaning of "I must be you!"

त्वया हत्वा वामं वपुरपरितृप्तेन मनसा

शरीरार्धं शम्भोरपरमपि शङ्के हतमभूत् ।

यदेतत्त्वद्रूपं सकलमरुणाभं त्रिनयनं

कुचाभ्यामानम्रं कुटिलशशिशूडालमकुटम् ॥ २३ ॥

tvayA hRtvA vAmam vapuraparitRptena manasA
sharIrArdham shambhoraparamapi shamke hRtamabhUt
yadetattvadrUpam sakalamaruNAbham trinayanam
kuchAbhyAmAnamram kuTilashashichUDAlamakuTam 23

Not being satisfied even after occupying the left half of shiva,
I wonder if you have occupied his right half too!
I think so, since I perceive that form to be glowing red completely, with three eyes,
slightly crouched forward due to the heaviness of your bosom,
with a curved crescent moon on your crown!

जगत्सूते धाता हरिरवति रुद्रः क्षपयते
तिरस्कुर्वन्नेतस्वमपि वपुरीशस्तिरयति ।
सदापूर्वः सर्वं तदिदमनुगृह्णाति च शिव-
स्तवाज्ञामालम्ब्य क्षणचलितयोर्भ्रूलतिकयोः ॥ २४ ॥
jagatsUte dhAtA hariravati rudraH kShapayate
tiraskurvannetatsvamapi vapurlshastirayati
sadApUrvaH sarvam tadidamanugRhNAti cha shiva-
stavAjnAmAlambya kShaNachalitayorbhrUlatikayoH 24

brahmA gives birth to this existence, viShNu sustains it, and rudra destroys it.
Isha reverses the whole process absorbing all of it into his own self.
Sadashiva conducts all this through the power of his grace!
All these five, perform these activities upon receiving your command,
conveyed through a momentary movement of your eyebrows!

त्रयाणां देवानां त्रिगुणजनितानां तव शिवे
भवेत् पूजा पूजा तव चरणयोर्या विरचिता ।
तथा हि त्वत्पादोद्धनमणिपीठस्य निकटे
स्थिता ह्येते शश्वन्मुकुलितकरोत्तंसमकुटाः ॥ २५ ॥

trayANAm devAnAm triguNajanitAnAm tava shive
bhavet pUjA pUjA tava charaNayoryA virachitA
tathA hi tvatpAdodvahanamaNipIThasya nikaTe
sthitA hyete shashvanmukulitakarottamsamakuTAH 25

O Auspicious One! The worship of all the three Gods, brahmA, viShNu and shiva,
born out of the three gunas, is considered to be performed as soon as your feet are
worshipped!

It is because all these deities are situated at the base of your abode, the maNidvIpa(shrl
chakra),

by holding their hands clasped in prayer above their heads!

विरिञ्चिः पञ्चत्वं व्रजति हरिराप्नोति विरतिं
विनाशं कीनाशो भजति धनदो याति निधनम् ।
वितन्द्री माहेन्द्री विततिरपि संमीलितदृशा
महासंहारेऽस्मिन् विहरति सति त्वत्पतिरसौ ॥ २६ ॥

virinchiH panchatvam vrajati harirApnoti viratim
vinAsham kInAsho bhajati dhanado yAti nidhanam
vitandri mAhendri vitatirapi sammIlitadRshA
mahAsamhAreasmin viharati sati tvatpatirasau 26

virinchi(brahmA) is reduced into elements, hari(viShNu) attains to passiveness,
kInAsha(yama, the god of death) is himself destroyed; kubera, the god of wealth meets
his end;

and indra, along with all his followers have their eyes shut during dissolution.

In that time of total dissolution(mahAsaMhAra) of the universe,
O Goddess, your husband sadAshiva alone is the one who plays!

जपो जल्पः शिल्पं सकलमपि मुद्राविरचना
गतिः प्रादक्षिण्यक्रमणमशनाद्याहुतिविधिः ।
प्रणामस्संवेशस्सुखमखिलमात्मार्षणदृशा
सपर्यापर्यायस्तव भवतु यन्मे विलसितम् ॥ २७ ॥

japo jalpaH shilpam sakalamapi mudrAvirachana
gatiH prAdakShiNyakramaNamashanAdyAhutividhiH
praNAmassamveshassukhamakhilamAtmArpaNadRshA
saparyAparyAyastava bhavatu yanme vilasitam 27

May my utterances be your chant! May the movements of my hands be the mudras of
your worship!

May my wanderings be your circum-ambulations! And may my eating and breathing be
your offerings!

May my lying down be your prostrations! And in the sense of surrendering very own
self unto you,

may all the pleasures that I enjoy in my life, be the offerings in your service!

सुधामप्यास्वाद्य प्रतिभयजरामृत्युहरिणीं
विपद्यन्ते विश्वे विधिशतमखाद्या दिविषदः ।
करालं यत्क्ष्वेलं कबलितवतः कालकलना
न शम्भोस्तन्मूलं तव जननि ताटङ्कमहिमा ॥ २८ ॥

sudhAmapyAsvAdya pratibhayajarAmRtyuhariNIIm

vipadyante vishve vidhishatamakhAdyA diviShadaH
karAlam yatkShvelam kabalitavataH kAlakalanA
na shambhohanmUlam tava janani tATamkamahimA 28

Even after consuming sudhA(divine-nectar), which removes the fears of old age and death,

devas like brahmA and indra perish during the time of the cosmic dissolution.

On the other hand, despite consuming the terrible poison of hAlAhala,
there is no end to your consort, shiva!

O Mother, this is indeed due to the unending glory of your ear-ornaments!

किरीटं वैरिञ्चं परिहर पुरः कैटभभिदः
कठोरे कोटीरे स्वलसि जहि जम्भारिमुकुटम् ।
प्रणम्रेष्वेतेषु प्रसभमुपयातस्य भवनं
भवस्याभ्युत्थाने तव परिजनोक्तिर्विजयते ॥ २९ ॥

kiriTam vairincham parihara puraH kaiTabhabhidaH
kaThore koTire skhalasi jahi jambhArimukuTam
praNamreShveteShu prasabhamupayAtasya bhavanam
bhavasyAbhyutthAne tava parijanoktirvijayate 29

"Avoid stumbling on the crown of virinchi(brahmA)! Be cautious of the crown of
kaiTabha-bhida(viShNu)!

Take care not to slip on the hard crown of jambhAri(indra)!"

May these utterances of your attendants, cautioning you of the crowns of the bowed-down devas,

as you move in haste to welcome your consort bhava at your abode, be ever victorious!

स्वदेहोद्भूताभिर्घृणिभिरणिमाद्याभिरभितो
निषेव्ये नित्ये त्वामहमिति सदा भावयति यः ।
किमाश्चर्यं तस्य त्रिनयनसमृद्धिं तृणयतो
महासंवर्ताग्निर्विरचयति निराजनविधिम् ॥ ३० ॥

svadehodbhUtAbhirghRNibhiraNimAdyAbhirabhito
niShevye nitye tvAmahamiti sadA bhAvayati yaH
kimAshcharyam tasya trinayanasamRddhim tRNayato
mahAsamvartagnirvirachayati nirAjanavidhim 30

O Eternal Mother Who Is Worshipped By All! What is surprising about the fact,
that someone who meditates upon you, identifying oneself with you,
as being surrounded by the divine forces like aNimA, emanating like rays out of your
body,
such a person discards even the riches of enlightenment, and even the cosmic
dissolution
can only be an offering of nlrAjana to such a person!

चतुष्पष्ट्या तन्त्रैः सकलमतिसंधाय भुवनं
स्थितस्तत्सिद्धिप्रसवपरतन्त्रैः पशुपतिः ।
पुनस्त्वन्निर्बन्धादखिलपुरुषार्थैकघटना-
स्वतन्त्रं ते तन्त्रं क्षितितलमवातीतरदिदम् ॥ ३१ ॥

chatuShShaShTyA tantraiH sakalamatisamdhAya bhuvanam
sthitastattatsiddhiprasavaparatantraiH pashupatiH

punastvannirbandhAdakhilapuruShArthaikaghaTanA-
svatantram te tantram kShititalamavAtItaradidam 31

By pervading the entire creation through his forty-four techniques of tantra,
lord pashupati, then established himself in each of those techniques, which bear fruit to
a sAdhaka.

And then again, upon your compulsion, he gave birth to all of the attainments of
mankind!

Thus your systems of tantra, unique and independent from all the rest, descended
upon this world!

शिवः शक्तिः कामः क्षितिरथ रविः शीतकिरणः

स्मरो हंसः शक्रस्तदनु च परामारहरयः ।

अमी हल्लेखाभिस्तिसृभिरवसानेषु घटिता

भजन्ते वर्णास्ते तव जननि नामावयवताम् ॥ ३२ ॥

shivaH shaktiH kAmaH kShitiratha raviH shItakiraNaH

smaro hamsaH shakrastadanu cha parAmAraharayaH

amI hRllekhAbhistisRbhiravasAneShu ghaTitA

bhajante varNAste tava janani nAmAvayavatAm 32

O Mother! The twelve syllables in three groups, corresponding to shiva, shakti, kAma,
kShiti;

ravi, shItakiraNa, smara, haMsa, shakra; para, amara, and hari;

along with the sound hRllekha at the end of each group, constitute the panchadashI
mantra

which describes the glory of your name and form!

स्मरं योनिं लक्ष्मीं त्रितयमिदमादौ तव मनो-

निर्धायैके नित्ये निरवधिमहाभोगरसिकाः ।

भजन्ति त्वां चिन्तामणिगुननिबद्धाक्षवलयाः

शिवाग्नौ जुह्वन्तः सुरभिघृतधाराहुतिशतैः ॥ ३३ ॥

smaram yonim lakShmIm tritayamidamAdau tava mano-

rnidhAyaike nitye niravadhimahAbhogarasikAH

bhajanti tvAm chintAmaNigunanibaddhAkShavalayAH

shivAgnau juhvantaH surabhighRtadhArAhutishataiH 33

O Eternal Goddess! Yet others, who are ever immersed in the pleasures of existence, add the three syllables corresponding to smara, yoni, and lakShmI in front of the previous mantra,

and do a continuous chant of the resulting aShTAdashAkSharI mantra, with chintAmaNi beads,

and hundreds of offerings of cow-ghee into the shivAgni within them!

शरीरं त्वं शम्भोः शशिमिहिरवक्षोरुहयुगं

तवात्मानं मन्ये भगवति नवात्मानमनघम् ।

अतश्शेषशेषीत्ययमुभयसाधारणतया

स्थितः संबन्धो वां समरसपरानन्दपरयोः ॥ ३४ ॥

sharIram tvam shambhoH shashimihiravakShoruhayugam

tavAtmAnam manye bhagavati navAtmAnamanagham

atahsheShashsheShItyayamubhayasAdhAraNatayA

sthitaH sambandho vAm samarasaparAnandaparayoH 34

O Goddess! You are the physical form of lord shambhu, with the Sun and the Moon as the breasts!

In turn, I perceive your flawless form to be of lord shiva's own self!

Therefore, based on the principle of relationship between the base, and the accessory, the relationship between both of you, who are the embodiments of transcendent bliss, and eternal consciousness, stands even!

मनस्त्वं व्योम त्वं मरुदसि मरुत्सारथिरसि
त्वमापस्त्वं भूमिस्त्वयि परिणतायां न हि परम् ।
त्वमेव स्वात्मानं परिणमयितुं विश्ववपुषा
चिदानन्दाकारं शिवयुवति भावेन बिभृषे ॥ ३५ ॥

manastvam vyoma tvam marudasi marutsArathirasi
tvamApastvam bhUmistvayi pariNatAyAm na hi param
tvameva svAtmAnam pariNamayitum vishvavapuShA
chidAnandAkAram shivayuvati bhAvena bibhRShe 35

You are the Mind, you are Space, you are Air, and you are Fire!

You are Water, and you are Earth! There is no abode beyond attaining perfection in your worship!

In order to expand yourself into a cosmic form, you yourself are manifest as the consort of chidAnandAkAra(shiva-embodiment of the bliss of consciousness)!

तवाज्ञाचक्रस्थं तपनशशिकोटिद्युतिधरं
परं शम्भुं वन्दे परिमिलितपार्श्वं परचिता ।

यमाराध्यन् भक्त्या रविशशिशुचीनामविषये
निरालोकेऽलोके निवसति हि भालोकभवने ॥ ३६ ॥

tavAjnAchakrastham tapanashashikoTidyutidharam
param shambhum vande parimilitapArshvam parachitA
yamArAdhyan bhaktyA ravishashishuchInAmaviShaye
nirAlokealoke nivasati hi bhAlokabhavane 36

Situated at your AjnA chakra, with the brightness of a million suns,
I worship lord shambhu of the beyond, who is of the form of two conjoined halves!
Through a devoted worship of whom, one eternally resides in the realm of radiance,
which transcends the realm that can be perceived through the physical-light of the Sun,
Moon and Fire!

विशुद्धौ ते शुद्धस्फटिकविशदं व्योमजनकं
शिवं सेवे देवीमपि शिवसमानव्यवसिताम् ।
ययोः कान्त्या यान्त्याः शशिकिरणसारूप्यसरणे-
विधूतान्तर्धान्ता विलसति चकोरीव जगती ॥ ३७ ॥

vishuddhau te shuddhasphaTikavishadam vyomajanakam
shivam seve devImapi shivasamAnavyavasitAm
yayoH kAntyA yAntyAH shashikiraNasArUpyasaraNe-
vidhUtAntardhvAntA vilasati chakorIva jagatI 37

In your vishuddhi-vhakra, I offer my service to lord shiva, who shines like clear crystal,
and who is the creator of vyoma(space), and also to devI who is manifest as an equal to
the lord,

through the brilliance of whose moon-like shine, the entire creation,
rid of its impurities, rejoices like a chakori bird!

समुन्मीलत् संवित् कमलमकरन्दैकरसिकं
भजे हंसद्वन्द्वं किमपि महतां मानसचरम् ।
यदालापादष्टादशगुणितविद्यापरिणति-
र्यदादत्ते दोषाद् गुणमखिलमद्भ्यः पय इव ॥ ३८ ॥

samunmlat samvit kamalamakarandaikarasikam
bhaje hamsadvandvam kimapi mahatAm mAnasacharam
yadAlApAdaShTAdashaguNitavidyApariNati-
ryadAdatte doShAd guNamakhilamadbhyaH paya iva 38

Next, I worship the pair of hamsas that dwell in the hearts of great beings,
relishing the honey of the fully blossomed-lotuses of their wisdom!
Through the mutual songs of which, one masters all the 18 systems of knowledge,
and which separates one's virtues from vices, like separating milk from water!

तव स्वाधिष्ठाने हुतवहमधिष्ठाय निरतं
तमीडे संवर्तं जननि महतीं तां च समयाम् ।
यदालोके लोकान् दहति महति क्रोधकलिते
दयार्द्रा या दृष्टिः शिशिरमुपचारं रचयति ॥ ३९ ॥

tava svAdhiShThAne hutavahamadhiShThAya niratam
tamIDe samvartam janani mahatIm tAm cha samayAm
yadAloke lokAn dahati mahati krodhakalite
dayArdrA yA dRShTiH shishiramupachAram rachayati 39

O Mother, in your svAdhiShThAna chakra, I worship the pair of you as samvarta
and the great samayA, established with fire as their base.

The enraged sight of which ends up in the burning up of all worlds,
and the compassionate glance of which provides cool and pleasant relief!

तटित्त्वन्तं शक्त्या तिमिरपरिपन्थिफुरणया
स्फुरन्नानारत्नाभरणपरिणद्धेन्द्रधनुषम् ।
तव श्यामं मेघं कमपि मणिपूरैकशरणं
निषेवे वर्षन्तं हरमिहिरतप्तं त्रिभुवनम् ॥ ४० ॥

taTittvantam shaktyA timiraparipanthiphuraNayA
sphurannAnAratnAbharaNapariNaddhendradhanuSham
tava shyAmam megham kamapi maNipUraikasharaNam
niSheve varShantam haramihirataptam tribhuvanam 40

In the maNipUraka-chakra, I worship the one who is like the darkness-dispelling
lightning,

which is resplendent in the colours of a rainbow! I worship your dark raincloud-like
manifestation

that brings its showers cooling down the three-worlds heated up by the Sun-like shiva!

तवाधारे मूले सह समयया लास्यपरया
नवात्मानं मन्ये नवरसमहाताण्डवनटम् ।
उभाभ्यामेताभ्यामुदयविधिमुद्दिश्य दयया
सनाथाभ्यां जज्ञे जनकजननीमज्जगदिदम् ॥ ४१ ॥

tavAdhAre mUle saha samayayA lAsyaparayA
navAtmAnam manye navarasamahAtANDavanaTam
ubhAbhyAmetAbhyAmudayavidhimuddishya dayayA
sanAthAbhyAm jajne janakajananImajjagadidam 41

In your mUIAdhAra chakra, I meditate upon the navAtman(lord shiva),
engaged in the maha-tANDava, with all the nava-rasas, in the company of samayA(devl
shakti)

engaged in a pleasant-lAsya. I perceive that it is because of this mutual dance,
graciously aimed towards the birth of creation, that this existence now has a father and
a mother!

सौन्दर्यलहरी
saundaryalaharI

Second Part - The Waves of Beauty!

गतैर्माणिक्यत्वं गगनमणिभिः सान्द्रघटितं
किरीटं ते हैमं हिमगिरिसुते कीर्तयति यः ।
स नीडेयच्छायाच्छुरणशबलं चन्द्रशकलं
धनुः शौनासीरं किमिति न निबध्नाति धिषणाम् ॥ ४२ ॥
gatairmANikyatvam gaganamaNibhiH sAndraghaTitam
kIrITam te haimam himagirisute kIrtayati yaH
sa nIDeyachChAyAchChuraNashabalam chandrashakalam
dhanuH shaunAsIram kimiti na nibadhnAti dhiShaNAm 42

O Daughter of the Snowy Mountain! Whoever describes your golden crown,
set densely with the Twelve Suns made into jewels – will such a person not be of the
impression
that the crescent moon on your head, reflecting various colours from the hem of your
golden crown,
is verily lord Indra's bow itself!?

धुनोतु ध्वान्तं नस्तुलितदलितेन्दीवरवनं
घनस्निग्धश्लक्ष्णं चिकुरनिकुरुम्बं तव शिवे ।
यदीयं सौरभ्यं सहजमुपलब्धुं सुमनसो
वसन्त्यस्मिन् मन्ये वलमथनवाटीवितपिनाम् ॥ ४३ ॥

dhunotu dhvAntam nastulitadalitendIvaravanam
ghanasnigdashlakShNam chikuranikurumbam tava shive
yadlyam saurabhyam sahajamupalabdhum sumanaso
vasantyasmin manye valamathanavATlviTapinAm 43

O Auspicious Goddess! May your tresses of hair, resembling a forest of full-blown blue
lotuses,
thick, soft and oiled, remove the darkness of ignorance.
I presume that the heavenly flowers of indra's garden have taken a place in your hair
to imbibe a little of their natural fragrance!

तनोतु क्षेमं नः तव वदनसौन्दर्यलहरी-
परीवाहस्रोतःसरणिरिव सीमन्तसरणिः ।

वहन्ती सिन्दूरं प्रबलकबरीभारतिमिर-
द्विषां बृन्दैर्बन्दीकृतमिव नवीनार्ककिरणम् ॥ ४४ ॥
tanotu kShemam nastava vadanasaundryalaharl-
parlvAhasrotaHsaraNiriva smantasaraNiH
vahantI sindUram prabalakabarlbhAratimira-
dviShAm bRndairbandIkRtamiva navInArkakiraNam 44

O Goddess! The partition of hair on your head, which looks like the path of a flowing stream,
that carries the waves of beauty emanating from your face,
which, being smeared by sindUra(Vermillion) appears like the penetrating beam of early-morning sunlight being bound on both sides by its enemy, the pitch-darkness of the night,
caused by your thick dark locks of hair, cover us with well-being!

अराळैः स्वाभाव्यादळिकलभसश्रीभिरलकैः
परीतं ते वक्त्रं परिहसति पङ्केरुहरुचिम् ।
दरस्मेरे यस्मिन् दशनरुचिकिञ्जल्करुचिरे
सुगन्धौ माद्यन्ति स्मरदहनचक्षुर्मधुलिहः ॥ ४५ ॥
arALaiH svAbhAvyAdaLikalabhasashrlbhiralakaiH
parltam te vaktram parihasati pamkeruharuchim
darasmere yasmin dashanaruchikinjalkaruchire
sugandhau mAdyanti smaradahanachakShurmadhulihaH 45

O Goddess! The beauty of your face covered in naturally curly and thick locks of hair,

resembling shining bumblebees, mocks at the famed beauty of a lotus,
since compared to a mere lotus, your lotus-like face, with its fragrance being emanated
by the sweet pollen-like teeth when you smile, is causing intoxication
to the bumblebees which are verily the dark-eyes of lord shiva!

ललाटं लावण्यद्युतिविमलमाभाति तव यत्
द्वितीयं तन्मन्ये मकुटघटितं चन्द्रशकलम् ।
विपर्यासन्यासादुभयमपि संभूय च मिथः
सुधालेपस्यूतिः परिणमति राकाहिमकरः ॥ ४६ ॥

lalATam lAvaNyadyutivimalamAbhAti tava ya-
ddvitlyam tanmanye makuTaghaTitam chandrashakalam
viparyAsanyAsAdubhayamapi sambhUya cha mithaH
sudhAlepsyUtiH pariNamati rAkAhimakaraH 46

O Goddess! Your forehead which shines with enormous beauty,
I think it is the second half of crescent moon that has been studded into your crown!
When conjoined with the twisted crescent moon on top of your crown,
it looks like the moon attains fullness, and starts dripping divine elixir!

भ्रुवौ भुग्ने किंचिद्भुवनभयभङ्गव्यसनिनि
त्वदीये नेत्राभ्यां मधुकररुचिभ्यां धृतगुणम् ।
धनुर्मन्ये सव्येतरकरगृहीतं रतिपतेः
प्रकोष्ठे मुष्टौ च स्थगयति निगूढान्तरमुमे ॥ ४७ ॥

bhruvau bhugne kimchidbhuvanabhayabhamgavyasanini
tvadlye netrAbhyAm madhukararuchibhyAm dhRtaguNam

dhanurmanyē savyetarakaragRhItam ratipateH
prakoShThe muShTau cha sthagayati nigUDhAntaramume 47

O Goddess umA, whose eyebrows are slightly curved, as you are ever immersed in destroying the fears of existence, your curved-eyebrows along with your thick bumblebee-like eyelashes which form a string, seem like an outstretched bow held in an enclosed grip by the left-hand of the lord of love, manmatha himself!

अहः सूते सव्यं तव नयनमर्कात्मकतया
त्रियामां वामं ते सृजति रजनीनायकतया ।
तृतीया ते दृष्टिर्दरदलितहेमाम्बुजरुचिः
समाधत्ते संध्यां दिवसनिशयोरन्तरचरीम् ॥ ४८ ॥
ahaH sUte savyam tava nayanamarkAtmakatayA
triyAmAm vAmam te sRjati rajanInAyakatayA
tRtlyA te dRShTirdaradalitahemAmbujaruchiH
samAdhatte samdhyAm divasanishayorantaracharIm 48

Your right-eye, which is of the nature of the Sun, gives birth to the Day;
and your left eye, which is of the nature of the lord of the night,
the Moon, creates Night-Time! Your third-eye, which shines like a golden-lotus,
and which is of the nature of the Fire, causes the Twilight periods in-between Day and
Night!

विशाला कल्याणी स्फुटरुचिरयोध्या कुवलयैः
कृपाधाराधारा किमपि मधुराभोगवतिका ।

अवन्ती दृष्टिस्ते बहुनगरविस्तारविजया

ध्रुवं तत्तन्नामव्यवहरणयोग्या विजयते ॥ ४९ ॥

vishAIa kalyANI sphuTaruchirayodhyA kuvalayaiH

kRpAdhArAdhArA kimapi madhurAbhogavatika

avantI dRShTiste bahunagaravistAravijayA

dhruvam tattannAmavyavaharaNayogyA vijayate 49

The glory of your glance, wins over the glory of all the major cities,
because of its many qualities of being all-pervasive(vishAIa), bestowing-
prosperity(kalyANI),
being invincible(ayodhyA), being a stream of compassion(dhArA), being utterly
sweet(madhurA),
bestowing-pleasure(bhogavatika), and bestowing-protection(avantI),
and hence is worthy of being praised by the very names of all these seven cities!

कवीनां संदर्भस्तबकमकरन्दैकरसिकं

कटाक्षव्याक्षेपभ्रमरकलभौ कर्णयुगलम् ।

अमुञ्चन्तौ दृष्ट्वा तव नवरसास्वादतरलौ

असूयासंसर्गादलिकनयनं किञ्चिदरुणम् ॥ ५० ॥

kavInAm samdarbhastabakamakaraandaikarasikam

kaTAkShavyAkShepabhramarakalabhau karNayugalam

amunchantau dRShTvA tava navarasAsvAdataralau

asUyAsamsargAdalikanayanam kimchidaruNam 50

Your two honey-bee like eyes are covering the span between your ears,

ever eager in relishing the honeyed praises of your poet-devotees that enter your ears!

Looking at these two eyes immersed in this joy of the nine-rasas,
your third eye seems to have turned slightly red out of jealousy!

शिवे शृङ्गारार्द्रा तदितरजने कुत्सनपरा
सरोषा गङ्गायां गिरिशचरिते विस्मयवती ।
हराहिभ्यो भीता सरसिरुहसौभाग्यजयिनी

सखीषु स्मेरा ते मयि जननी दृष्टिः सकरुणा ॥ ५१ ॥

shive shRmgArArdrA taditarajane kutsanaparA

saroShA gamgAyAm girishacharite vismayavatl

harAhibhyo bhItA sarasiruhasaubhAgyajayinI

sakhIshu smerA te mayi janani dRShTiH sakaruNA 51

O Mother! Your glance which is erotic towards lord shiva, which is filled with contempt
towards anyone who isn't shiva, which is filled with anger towards gangA,
which is filled with astonishment towards the deeds of lord girlsha, which is filled with
fear

towards the great-serpents adorning hara, which is filled with triumph over the beauty
of a lotus,

and which is filled with happiness towards your companions,

that glance is filled with compassion towards Me!

गते कर्णाभ्यर्णं गरुत इव पक्ष्माणि दधती
पुरां भेत्तुश्चित्तप्रशमरसविद्रावणफले ।
इमे नेत्रे गोत्राधरपतिकुलोत्तंसकलिके

तवाकर्णकृष्टस्मरशरविलासं कलयतः ॥ ५२ ॥

gate karNAbhyarNam garuta iva pakShmANi dadhatI
purAm bhettushchittaprashamarasavidrAvaNaphale
ime netre gotrAdharapatikulottamsakalike
tavAkarNAkRShTasmarasharavilAsam kalayataH 52

O Goddess, who is the crown-jewel of the lineage of the King of Mountains!
these two eyes of yours adorned with eyelashes that extend until your ears,
looking like the wings of garuDa himself, are capable of disturbing the profound
stillness
in the mind of lord shiva, who won over the three-cities! These two eyes which are
stretched
across the span of your ears, hold the playfulness of the very bow of the lord of love,
smara!

विभक्तत्रैवर्ण्यं व्यतिकरितलीलाञ्जनतया

विभाति त्वन्नेत्रत्रितयमिदमीशानदयिते ।

पुनः स्रष्टुं देवान् द्रुहिणहरिरुद्रानुपरतान्

रजः सत्त्वं बिभ्रत्तम इति गुणानां त्रयमिव ॥ ५३ ॥

vibhaktatraivarNyam vyatkaritaIAnjanatayA
vibhAti tvannetratritayamidamIshAnadayite
punaH sraShTum devAn druhiNaharirudrAnuparatAn
rajaH sattvam bibhrattama iti guNAnAm trayamiva 53

O Consort of lord IshAna! These three eyes of yours marked with the darkness

of kAjal(coryllium), radiate with the nature of three distinct colours,
as if they have undertaken the task of creating the cosmic trinity of brahmA,
viShNu, and shiva, out of their three qualities of rajas, sattva and tamas, once again!

पवित्रीकर्तुं नः पशुपतिपराधीनहृदये
दयामित्रैर्नेत्रैररुणधवलश्यामरुचिभिः ।
नदः शोणो गङ्गा तपनतनयेति ध्रुवममुं
त्रयाणां तीर्थानामुपनयसि संभेदमनघम् ॥ ५४ ॥

pavitrIkartum naH pashupatiparAdhInahRdaye
dayAmitrairnetrairaruNadhavalashyAmaruchibhiH
nadaH shoNo gangA tapanatanayeti dhruvamamum
trayANAm tIrthAnAmupanayasi sambhedamanagham 54

O Goddess who is ever immersed in the thoughts of lord pashupati!
With your three compassionate eyes of the nature of Red, White and Black,
you cause the three holy streams of gangA, yamunA and sarasvatI
and also their confluence, with an intention to purify us!

निमेषोन्मेषाभ्यां प्रलयमुदयं याति जगती
तवेत्याहुः सन्तो धरणिधरराजन्यतनये ।
त्वदुन्मेषाज्जातं जगदिदमशेषं प्रलयतः
परित्रातुं शङ्के परिहृतनिमेषास्तव दृशः ॥ ५५ ॥

nimeShonmeShAbhyAm pralayamudayam yAti jagatI
tavetyAhuH santo dharaNidhararAjanyatanaye
tvadunmeShAjJAtam jagadidamasheSham pralayataH

O Daughter of the King of Mountains! The pious ones say
that the world is dissolved and created by the closing and opening of your eyes!
With the opening of your eyes, this entire creation sprang forth from nothingness,
and I suspect that you have now given up blinking in order to protect us!

तवापर्णे कर्णेजपनयनपैशुन्यचकिता
निलीयन्ते तोये नियतमनिमेषाः शफरिकाः ।
इयं च श्रीर्बद्धच्छदपुटकवाटं कुवलयम्
जहाति प्रत्यूषे निशि च विघटय्य प्रविशति ॥ ५६ ॥
tavAparNe karNejapanayanapaishunyachakitA
nillyante toye niyatamanimeShAH shapharikAH
iyam cha shrlrbaddhachChadapuTakavATam kuvalayam
jahAti pratyUShe nishi cha vighaTayya pravishati 56

O Goddess aparNa! Astounded at your beautiful-eyes that are ever-awake,
the shapharika-fish, stay within the water with their eyes ever-open!
Even the very Goddess of riches, abandons the water-lilies at dawn, causing them to
close,
and only enters them at night, making them blossom!

दृशा द्राघीयस्या दरदलितनीलोत्पलरुचा
दवीयांसं दीनं स्रपय कृपया मामपि शिवे ।
अनेनायं धन्यो भवति न च ते हानिरियता

वने वा हर्म्ये वा समकरनिपातो हिमकरः ॥ ५७ ॥

dRshA drAghlyasyA daradalitanllotpalaruchA
davlyAmsam dInam snapaya kRpayA mAmapi shive
anenAyam dhanyo bhavati na cha te hAniriyatA
vane vA harmye vA samakaranipAto himakaraH 57

O Goddess shivA! Shower your long, freshly blossomed lotus-like glance upon
this distanced and destitute Me, with compassion! This devotee of yours shall be
blessed

by this act, and there is no harm done to you in this process, just as the Moon
is impartial in his benevolence be it over a palace or over the wilderness!

अरालं ते पालीयुगलमगराजन्यतनये

न केषामाधत्ते कुसुमशरकोदण्डकुतुकम् ।

तिरश्चीनो यत्र श्रवणपथमुल्लङ्घ्य विलसन्

अपाङ्गव्यासङ्गो दिशति शरसंधानधिषणाम् ॥ ५८ ॥

arAlam te pAllyugalamagarAjanyatanaye

na keShAmAdhatte kusumasharakodaNDakutukam

tirashchIno yatra shravaNapathamullamghya vilasa-

nnapAmgavyAsamgo dishati sharasamdhAnadhiShaNAm 58

O Daughter of the King of Mountains! Who is not reminded of the playfulness of
manmatha's bow,

on seeing your pair of arched ridges between the eyes and the ears(pAlI-yugaLam)!?

This is because, your long side-glances across the ridges reaching up to your ears

give the impression of an arrow mounted on a bow-string!

स्फुरद्गण्डाभोगप्रतिफलितताटङ्कयुगलं
चतुश्चक्रं मन्ये तव मुखमिदं मन्मथरथम् ।
यमारुह्य द्रुह्यत्यवनिरथमर्केन्दुचरणं
महावीरो मारः प्रमथपतये सज्जितवते ॥ ५९ ॥

sphuradgaNDAbhogapratiphalitatATamkayugalam
chatushchakram manye tava mukhamidam manmatharatham
yamAruhya druhyatyavanirathamarkenducharaNam
mahAvIro mAraH pramathapataye sajjitavate 59

I feel, that your face, adorned with a pair of ear-rings and their reflection
in your glistening cheeks, resemble the very chariot of manmatha!
Mounted on that chariot which is verily this earth, with the Sun and the Moon as its
wheels,
which is readied for a battle against shiva, the lord of the pramatha-gaNas,
the valiant manmatha goes to war!

सरस्वत्याः सूक्तीरमृतलहरीकौशलहरीः
पिबन्त्याः शर्वाणि श्रवणचुलुकाभ्यामविरलम् ।
चमत्कारश्लाघाचलितशिरसः कुण्डलगणो
झणत्कारैस्तारैः प्रतिवचनमाचष्ट इव ते ॥ ६० ॥

sarasvatyAH sUktIramRtalahaRlkaushalaharIH
pibantyAH sharvANi shravaNachulukAbhyAmaviralam
chamatkArashlAghAchalitashirasaH kuNDalagaNo

O Consort of lord sharva! As you relish with your ears, the hymns chanted by Goddess sarasvatI, which outshine the sweetness of even a torrent of elixir, as you nod your head in appreciation, the tinkling sounds made by your ear-rings seem to outshine the sweetness of those hymns themselves!

असौ नासावंशस्तुहिनगिरिवंशध्वजपटि
त्वदीयो नेदीयः फलतु फलमस्माकमुचितम् ।

वहन्नन्तर्मुक्ताः शिशिरतरनिश्वासगलितं
समृद्ध्या यत्तासां बहिरपि च मुक्तामणिधरः ॥ ६१ ॥

asau nAsAvamshastuhinagirivamshadhvajapaTi
tvadlyo nedlyaH phalatu phalamasmAkamuchitam
vahannantarmuktAH shishirataranishvAsagalitam
samRddhyA yattAsAm bahirapi cha muktAmaNidharaH 61

O Banner of the lineage of the Snowy-Mountain! May your nose, resembling a tender-bamboo staff, make our desires fruitful! As it carries within it the coolest free breeze of inhalation and exhalation, it is also adorned on the outside with a nose-ring, studded with a white pearl!

प्रकृत्या रक्तायास्तव सुदति दन्तच्छदरुचेः
प्रवक्ष्ये सादृश्यं जनयतु फलं विद्रुमलता ।
न बिम्बं तद्विम्बप्रतिफलनरागादरुणितं
तुलामध्यारोढुं कथमिव विलज्जेत कलया ॥ ६२ ॥

prakRtyA raktAyAstava sudati dantachChadarucheH
pravakShye sAdRshyam janayatu phalam vidrumalatA
na bimbam tadbimbapratiphalanarAgAdaruNitam
tulAmadhyAroDhum kathamiva vilajjeta kalayA 62

O Goddess with beautiful rows of teeth! Of your naturally red lips,
I say, that the only possible comparison is if a naturally red-coral bore fruit!
The usual poetic comparison of a red bimba-fruit, which gets its redness
only by the reflection of other ripening fruits,
why is it not ashamed to be even compared to a fraction of your beauty!

स्मितज्योत्स्नाजालं तव वदनचन्द्रस्य पिबतां
चकोराणामासीदतिरसतया चञ्चुजडिमा ।

अतस्ते शीतांशोरमृतलहरीमम्लरुचयः

पिबन्ति स्वच्छन्दं निशि निशि भृशं काञ्जिकधिया ॥ ६३ ॥

smitajyotsnAjAlam tava vadanachandrasya pibatAm

chakorANAmAsldatirasatayA chanchujaDimA

ataste shltAmshoramRtalaharImamlaruchayaH

pibanti svachChandam nishi nishi bhRsham kAnjikadhiya 63

Constantly relishing the sweet-bright-light of your smiling moon-like face,
the tongues of the chakora birds grew numb! That is why to regain their taste buds,
they occasionally relish the sour-tasting moon-light during the nights,
thinking that it is sour-gruel!

अविश्रान्तं पत्युर्गुणगणकथाम्रेडनजपा
जपापुष्पच्छाया तव जननि जिह्वा जयति सा ।
यदग्रासीनायाः स्फटिकदृषदच्छच्छविमयी
सरस्वत्या मूर्तिः परिणमति माणिक्यवपुषा ॥ ६४ ॥
avishrAntam patyurguNagaNakathAmreDanajapA
japApuShpachChAyA tava janani jihvA jayati sA
yadagrAsInAyAH sphaTikadRShadachChachChavimayl
sarasvatyA mUrTiH pariNamati mANikyavapuShA 64

Incessantly praising the glory of your husband,
your tongue which has acquired the reddish tinge of a japA-flower, may it be
victorious!

Because of this phenomenon, the pure-crystal-white form of devI sarasvatI
who is situated at the tip of your tongue, has also acquired a reddish glow!

रणे जित्वा दैत्यानपहतशिरस्तैः कवचिभिः
निवृत्तैश्चण्डांशत्रिपुरहरनिर्माल्यविमुखैः ।
विशाखेन्द्रोपेन्द्रैः शशिविशदकर्पूरशकला
विलीयन्ते मातस्तव वदनताम्बूलकबलाः ॥ ६५ ॥
raNe jitvA daityAnapahRtashirastraiH kavachibhir-
nivRttaishchaNDAmshatripuraharanirmAlyavimukhaiH
vishAkhendropendraiH shashivishadakarpuUrashakalA
villyante mAtastava vadanatAmbUlakabalAH 65

Defeating the daityas in battle, and then setting aside their crowns, and armours,

but still deprived of lord shiva's garlands in praise, since they have been promised to chaNDa in perpetuity, your children, kumAra, indra and viShNu approach you!
And O Mother! When you feed them the beetel-leaves from your own mouth, the small crystals of pure-white-camphor which remained in them, are then crushed and digested by them!

विपञ्चा गायन्ती विविधमपदानं पशुपतेः
त्वयारब्धे वक्तुं चलितशिरसा साधुवचने ।
तदीयैर्माधुर्यैरपलपिततन्त्रीकलरवां
निजां वीणां वाणी निचुलयति चोलेन निभृतम् ॥ ६६ ॥
vipanchyA gAyantI vividhamapadAnam pashupateH
tvayArabdhe vaktum chalitashirasA sAdhuvachane
tadyairmAdhuryairapalapitatantrIkalaravAm
nijAm vINAm vANI nichulayati cholena nibhRtam 66

As Goddess sarasvatI was playing her vINA, named vipanchI, and singing the glories of lord pashupati, when you started appreciating it with the nods of your head, and your words of praise, the sweetness of your words overshadowed the sounds of the vINA-strings, and out of embarrassment, Goddess sarasvatI started hiding the vINA with the hem of her saree!

कराग्रेण स्पृष्टं तुहिनगिरिणा वत्सलतया
गिरीशेनोदस्तं मुहुरधरपानाकुलतया ।
करग्राह्यं शम्भोर्मुखमुकुरवृन्तं गिरिसुते

कथङ्कारं ब्रूमस्तव चिबुकमौपम्यरहितम् ॥ ६७ ॥

karAgreNa spRShTam tuhinagiriNA vatsalatayA

girlshenodastam muhuradharapAnAkulatayA

karagrAhyam shambhormukhamukuravRntam girisute

kathamkAram brUmastava chibukamaupamyarahitam 67

Touched by the tips of the fingers of himavAn, the Snowy-Mountain, due to his
affection for his child;

lifted up by girlsha, the lord of the mountain, with an intention to drink repeatedly from
your lips;

held by shambhu, like one would hold a mirror to one's face!

O Daughter of the Mountain! How shall we describe the beauty of your chin,
which has no worthy comparison!?

भुजाश्लेषान् नित्यं पुरदमयितुः कण्टकवती

तव ग्रीवा धत्ते मुखकमलनालश्रियमियम् ।

स्वतः श्वेता कालागुरुबहुलजम्बालमलिना

मृणालीलालित्यम् वहति यदधो हारलतिका ॥ ६८ ॥

bhujAshleShAn nityam puradamayituH kaNTakavati

tava grIvA dhatte mukhakamalanAlashriyamiyam

svataH shvetA kAlAgurubahulajambAlamalinA

mRNAIIAlityam vahati yadadho hAralatika 68

Due to being in the constant embrace of the arms of lord shiva,
your neck with its hairs risen, resembles the beauty of a thorny tender-stalk of a lotus!

The necklace of pearls below it, which is white by its own nature,
but has been darkened by the application of fragrant agaru-paste,
makes this resemblance with a lotus-stalk in muddy waters even more prominent!

गळे रेखास्तिस्रो गतिगमकगीतैकनिपुणे

विवाहव्यानद्धप्रगुणगुणसंख्याप्रतिभुवः ।

विराजन्ते नानाविधमधुररागाकरभुवां

त्रयाणां ग्रामाणां स्थितिनियमसीमान इव ते ॥ ६९ ॥

gaLe rekhAstisro gatigamakagItaikanipuNe

vivAhavyAnaddhApraguNaguNasaMkhyApratibhuvaH

virAjante nAnAvidhamadhurarAgAkarabhuvAM

trayANAM grAmANAM sthitiniyamasImAna iva te 69

O Goddess who has a unique expertise of the rhythm and the flow of music,
the three folds on your neck are indicative of the number of knots tied
with the mangaLa-sUtra at the time of marriage! They shine forth,
as if representing the positions, and guidelines of music, which are three grAMas,
out of which various sweet rAgas spring forth!

मृणाळीमृद्वीनां तव भुजलतानां चतसृणां

चतुर्भिः सौन्दर्यं सरसिजभवः स्तौति वदनैः ।

नखेभ्यः सन्त्रस्यन् प्रथममथनादन्धकरिपोः

चतुर्णां शीर्षाणां सममभयहस्तार्पणधिया ॥ ७० ॥

mRNAImRdvInAm tava bhujalatAnAm chatasRNAm

chaturbhiH saundaryam sarasijabhavaH stauti vadanaiH

nakhebhyaH santrasyan prathamamathanAdandhakaripo-
shchaturNA m shlrShANAm samamabhayahastArpaNadhiyA 70

The lotus-born brahmA, with his four faces, sings the praise of the beauty
of your four lotus stalk-like arms! It is because he is afraid of the terrible nails of lord
shiva,
the vanquisher of andhakAsura, who ripped of his fifth head once before, and therefore
wishes
to have your four hands granting protection over the rest of his four heads!

नखानामुद्द्योतैर्नवनळिनरागं विहसतां
कराणां ते कान्तिं कथय कथयामः कथमुमे ।
कयाचिद्वा साम्यं भजतु कलया हन्त कमलं
यदि क्रीडल्लक्ष्मीचरणतललाक्षारसछणम् ॥ ७१ ॥

nakhAnAmuddyotairnavanalinarAgam vihasatAm
karANAm te kAntim kathaya kathayAmaH kathamume
kayAchidvA sAmyam bhajatu kalayA hanta kamalam
yadi krlDallakShmlcharaNatalalAkShArasaChaNam 71

O Goddess umA! Pray tell us, how we can ever describe the splendour of your hands,
which, being lit up with the radiance of your nails, laugh at the meagre beauty
of the freshly blooming lotuses! Alas! Perhaps a lotus may bear at least some
comparison
to their beauty, if the red-dye on the feet of the playful Goddess lakShml gets smeared
onto them!

समं देवि स्कन्दद्विपवदनपीतं स्तनयुगं
तवेदं नः खेदं हरतु सततं प्रस्रुतमुखम् ।
यदालोक्याशङ्गाकुलितहृदयो हासजनकः
स्वकुम्भौ हेरम्बः परिमृशति हस्तेन झडिति ॥ ७२ ॥

samam devi skandadvipavadanapltam stanayugam
tavedam naH khedam haratu satatam prasnutamukham
yadAlokyAshamkAkulitahRdayo hAsajanakaH
svakumbhau herambaH parimRshati hastena jhaDiti 72

O Goddess! May your lactating pair of breasts which feed both lord skanda
and lord gaNesha at once, remove all our miseries!
At the sight of them, the amusing child-gaNesha, with his baby-elephant face,
confused, starts checking the bulges of his own forehead with his trunk!

अमू ते वक्षोजावमृतरसमाणिक्यकुतुपौ
न संदेहस्पन्दो नगपतिपताके मनसि नः ।
पिबन्तौ तौ यस्मादविदितवधूसङ्गरसिकौ
कुमारावद्यापि द्विरदवदनक्रौञ्चदलनौ ॥ ७३ ॥

amU te vakShojAvamRtarasamANikyakutupau
na samdehaspando nagapatipatAke manasi naH
pibantau tau yasmAdaviditavadhUsamgarasikau
kumArAvadyApi dviradavadanakraunchadalanau 73

O Banner of the King of Mountains! There is no doubt in our minds
that these pair of breasts of yours are two jewel-encrusted vessels that are filled

to the brim with the elixir of immortality, drinking from which, both gaNesha and
skanda,
have remained as children even until today, without knowing the pleasures of sexual
union!

वहत्यम्ब स्तम्बेरमदनुजकुम्भप्रकृतिभिः
समारब्धां मुक्तामणिभिरमलां हारलतिकाम् ।
कुचाभोगो बिम्बाधररुचिभिरन्तः शबलितां
प्रतापव्यामिश्रां पुरदमयितुः कीर्तिमिव ते ॥ ७४ ॥

vahatyamba stamberamadanujakumbhaprakRtibhiH
samArabdhAm muktAmaNibhiramalAm hAralatikAm
kuchAbhogo bimbAdhararuchibhirantaH shabalitAm
pratApavyAmishrAm puradamayituH klrtimiva te 74

O Mother! The place between your breasts carries a beautiful necklace of pure white
pearls,

which resemble the bulges on the forehead of the mighty gajAsura,
and which reflect within them the reddish hue of your lower-lip, making it shine
like the glorious valour of lord shiva, smeared with the blood of the vanquished
tripurAsura!

तव स्तन्यं मन्ये धरणिधरकन्ये हृदयतः
पयःपारावारः परिवहति सारस्वतमिव ।
दयावत्या दत्तं द्रविडशिशुरास्वाद्य तव यत्
कवीनां प्रौढानामजनि कमनीयः कवयिता ॥ ७५ ॥

tava stanyam manye dharaNidharakanye hRdayataH

payaHpArAvAraH parivahati sArasvatamiva
dayAvatyA dattam draviDashishurAsvAdya tava yat
kavInAm prauDhAnAmajani kamanIyaH kavayitA 75

O Daughter of the King of Mountains! It seems to me, that the milk from your breasts
flows generously from your heart, like an unending ocean of milk,
and like the richness of poetic brilliance! Provided by you out of your compassion,
this child born between the three oceans, having relished it,
gave birth to beautiful poetry among the best of the poets!

हरक्रोधज्वालावळिभिरवलीढेन वपुषा
गभीरे ते नाभीसरसि कृतसङ्गो मनसिजः ।
समुत्तस्थौ तस्मादचलतनये धूमलतिका
जनस्तां जानीते तव जननि रोमावळिरिति ॥ ७६ ॥
harakrodhajvAlAvaLibhiravallDhena vapuShA
gabhlre te nAbhIsarasi kRtasamgo manasijaH
samuttasthau tasmAdachalatanaye dhUmalatikA
janastAm jAnIte tava janani romAvaLiriti 76

With his body covered in the encircling flames of lord hara's rage,
manmatha dove into the deep-lake of your navel!
Out of this arose gentle columns of smoke, and O Mother! Your children came to know
this
as a series of fine hairs rising above your navel!

यदेतत् काळिन्दीतनुतरतरङ्गाकृति शिवे
कृशे मध्ये किञ्चिज्जननि तव यद्भ्राति सुधियाम् ।
विमर्दादन्योऽन्यं कुचकलशयोरन्तरगतं
तनूभूतं व्योम प्रविशदिव नाभिं कुहरिणीम् ॥ ७७ ॥
yadetat kALindItanutarataramgAkRti shive
kRshe madhye kimchijjanani tava yadbhAti sudhiyAm
vimardAdanyoanyam kuchakalashayorantaragatam
tanUbhUtam vyoma pravishadiva nAbhim kuhariNIm 77

O Goddess shivA! This pattern which is finer than the subtle ripples of river yamunA,
located on your slender midriff, seems to those of great-intellect,
as if the very space between your rounded breasts, unable to bear the friction between
them,
is crumbling and falling into the depths of your navel!

स्थिरो गङ्गावर्तः स्तनमुकुलरोमावलिलता-
कलावालं कुण्डं कुसुमशरतेजोहुतभुजः ।
रतेर्लीलागारं किमपि तव नाभिर्गिरिसुते
बिलद्वारं सिद्धेर्गिरिशनयनानां विजयते ॥ ७८ ॥
sthiro gamgAvartaH stanamukularomAvalilatA-
kalAvAlam kuNDam kusumasharatejohutabhujah
raterlIlaAgAram kimapi tava nAbhirgirisute
biladvAram siddhergirishanayanAnAm vijayate 78

O Daughter of the Mountain! Glory be to your indescribable navel,

which seems like a steady whirlpool on river gangA; which seems like the pot out of
which
your subtle pattern of hair rises up like a vine, blossoming into the flowers of your
breasts;
which seems like the vedic altar into which the very lord of flowery-arrows, manmatha
is offered;
which seems like the pleasure house of his wife, ratl devl;
and which seems to lord shiva's eyes like the entrance of a cave of attainments!

निसर्गक्षीणस्य स्तनतटभरेण क्लमजुषो
नमन्मूर्तेर्नारीतिलक शनकैस्तुट्यत इव ।
चिरं ते मध्यस्य त्रुटिततटिनीतीरतरुणा
समावस्थास्थेम्रो भवतु कुशलं शैलतनये ॥ ७९ ॥
nisargakShINasya stanataTabhareNa klamajuSho
namanmUrternArtilaka shanakaistruTyata iva
chiram te madhyasya truTitataTintlrataruNA
samAvasthAsthemno bhavatu kushalam shailatanaye 79

O Daughter of the Mountain! O Pinnacle of womanhood! May well-being always
happen
to your midriff, which seems like the tree on a river-bank that is about to break,
as it is already slender, and on top of it, is slightly curved
as it supports the weight of your bosom!

कुचौ सद्यःस्विद्यत्तटघटितकूर्पासभिदुरौ
कषन्तौ दोर्मूले कनककलशाभौ कलयता ।

तव त्रातुं भङ्गादलमिति वलग्नं तनुभुवा
त्रिधा नद्धं देवि त्रिवळिलवळीवल्लिभिरिव ॥ ८० ॥
kuchau sadyaHsvidyattaTaghaTitakUrpAsabhidurau
kaShantau dormUle kanakakalashAbhau kalayatA
tava trAtum bhamgAdalamiti valagnam tanubhuvA
tridhA naddham devi trivali lavallvallibhiriva 80

O Goddess! As manmatha was creating your form, when your pair of golden vessel-like
breasts

started to sweat, rubbing against your arms, drenching the drapes that cover you,
in order to save your slender waist from giving up, he added three more folds to your
waist,

which seem like three rounds of the cardamom vine!

गुरुत्वं विस्तारं क्षितिधरपतिः पार्वति निजा-
न्नितम्बादाच्छिद्य त्वयि हरणरूपेण निदधे ।
अतस्ते विस्तीर्णो गुरुरयमशेषां वसुमतीं
नितम्बप्राग्भारः स्थगयति लघुत्वं नयति च ॥ ८१ ॥
gurutvam vistAram kShitidharapatiH pArvati nijA-
nnitambAdAchChidya tvayi haraNarUpeNa nidadhe
ataste vistIrNo gururayamasheShAm vasumatIm
nitambaprAgbhAraH sthagayati laghutvam nayati cha 81

O pArvati! Your father, the Mountain-King, took properties of heaviness and
expansiveness

from his own being, and granted them to you as a parting-sum during marriage!
And hence, your heavy hips, carry upon them this endless expanse of creation, as a tiny
child!

करीन्द्राणां शुण्डान् कनककदलीकाण्डपटलीम्
उभाभ्यामूरुभ्यामुभयमपि निर्जित्य भवती ।
सुवृत्ताभ्यां पत्युः प्रणतिकठिनाभ्यां गिरिसुते
विधिज्ञ्ये जानुभ्यां विबुधकरिकुम्भद्वयमसि ॥ ८२ ॥

karIndrANAm shuNDAn kanakakadallkANDapaTall-
mubhAbhyAmUrubhyAmubhayamapi nirjitya bhavatl
suvRttAbhyAm patyuH praNatikaThinAbhyAm girisute
vidhijnye jAnubhyAm vibudhakarikumbhadvayamasi 82

O Daughter of the Mountain! Having won over the beauty of the trunks of lordly
elephants,

and of the golden tree-trunks of banana trees, with both your thighs,
you also have won over the mighty temples of the lordly-elephant, airAvata,
with your well-rounded knees, which have hardened as you bow down to your
husband, lord shiva!

पराजेतुं रुद्रं द्विगुणशरगर्भौ गिरिसुते
निषङ्गौ जङ्घे ते विषमविशिखो बाढमकृत ।
यदग्रे दृश्यन्ते दशशरफलाः पादयुगली-
नखाग्रच्छद्मानः सुरमकुटशाणैकनिशिताः ॥ ८३ ॥

parAjetum rudram dviguNasharagarbhau girisute

niShamgau jamghe te viShamavishikho bADhamakRta
yadagre dRshyante dashasharaphalAH pAdayugall-
nakhAgrachChadmAnaH suramakuTashANaikanishitAH 83

O Daughter of the Mountain! In order to defeat rudra, manmatha, who usually carries five arrows, made both your shins into his quiver, doubling his arrows into ten!

This is so because, at the base of your shins, one can see your feet, with ten arrow-heads like toe-nails, which seem to be sharpened by the very crowns of the suras who bow down to you!

श्रुतीनां मूर्धानो दधति तव यौ शेखरतया
ममाप्येतौ मातः शिरसि दयया धेहि चरणौ ।
ययोः पाद्यं पाथः पशुपतिजटाजूटतटिनी
ययोर्लक्ष्मालक्ष्मीररुणहरिचूडामणिरुचिः ॥ ८४ ॥

shrutInAm mUrdhAno dadhati tava yau shekharatayA
mamApyetau mAtaH shirasi dayayA dhehi charaNau
yayoH pAdyam pAthaH pashupatijaTAjUTataTinI
yayorlAkShAlakShmIraruNaharichUDAmaNiruchiH 84

O Mother! Your pair of feet, which even upaniShads, the essence of the vedas, wear as a crown, please place them upon my head as well, out of your compassion!

It is the water that washes these feet, which flows along the matted hairs of lord pashupati, as river gangA; and it is the red-dye that decorates these feet, which is the brightness of the ruby adorning lord hari's chest!

नमोवाकं ब्रूमो नयनरमणीयाय पदयोः
तवास्मै द्वन्द्वाय स्फुटरुचिरसालक्तकवते ।
असूयत्यत्यन्तं यदभिहननाय स्पृहयते
पशूनामीशानः प्रमदवनकङ्कलितरवे ॥ ८५॥

namovAkam brUmo nayanaramaNlyAya padayo-
stavAsmai dvandvAya sphuTaruchirasAlaktakavate
asUyatyatyantam yadabhihananAya spRhayate
pashUnAmlshAnaH pramadavanakamkelitarave 85

We sing the prayers of these charmingly beautiful pair of feet of yours,
which are smeared with shining red-dye! It is desiring the touch of these feet,
that the lord of creatures, IshAna, feels jealous of the ashoka trees
that you tread upon in your garden!

मृषा कृत्वा गोत्रस्खलनमथ वैलक्ष्यनमितं
ललाटे भर्तारं चरणकमले ताडयति ते ।
चिरादन्तःशल्यं दहनकृतमुन्मूलितवता
तुलाकोटिकाणैः किलिकिलितमीशानरिपुणा ॥ ८६॥

mRShA kRtvA gotraskhalanamatha vailakShyanamitam
lalATe bhartAram charaNakamale tADayati te
chirAdantaHshalyam dahanakRtamunmUlitavata
tulAkoTikvANaiH kilikilitamIshAnaripuNA 86

When your husband made an error and referred to you by the name of gangA,

and bowed his head in shame, and when you struck him on his forehead with your
lotus-like feet,
immediately, manmatha, who resides in your feet, and who was once reduced to ashes
by his enemy, lord shiva, let out a burst of laughter,
in the form of the tinkling of the series of bells on your anklets!

हिमानीहन्तव्यं हिमगिरिनिवासैकचतुरौ
निशायां निद्राणं निशि चरमभागे च विशदौ ।
वरं लक्ष्मीपात्रं श्रियमतिसृजन्तौ समयिनां
सरोजं त्वत्पादौ जननि जयतश्चित्रमिह किम् ॥ ८७ ॥
himAnlhantavyam himagirinivAsaikachaturau
nishAyAm nidrANam nishi charamabhAge cha vishadau
varam lakShmIpaAtram shriyamatisRjantau समयिनां
sarojam tvatpAdau janani jayatashchitramiha kim 87

There's the lotus which shrivels up in the snow, and there are your feet
which are skilled in treading the snow-capped-mountains! There's the lotus which
sleeps in the night,
and there are your feet which shine even in the darkest of the night! There's the lotus
which is held
by the grace of the Goddess of wealth, lakShmi, and there are your feet
which grant even the utmost of riches to your devotees! O Mother! What is surprising
in the fact
that the pair of your feet win over the splendour of a lotus!?

पदं ते कीर्तिनां प्रपदमपदं देवि विपदां

कथं नीतं सद्भिः कठिनकमठीकर्परतुलाम् ।

कथं वा बाहुभ्यामुपयमनकाले पुरभिदा

यदादाय न्यस्तं दृषदि दयमानेन मनसा ॥ ८८ ॥

padam te klrtInAm prapadamapadam devi vipadAm
katham nltam sadbhiH kaThinakamaThIkarparatulAm
katham vA bAhubhyAmupayamanakAle purabhidA
yadAdAya nyastam dRShadi dayamAnena manasA 88

O Goddess! How is it that your feet, which are worthy of utmost-praise,
which grant ultimate abode, and which remove all obstacles,
are compared by the pious ones with something as hard as a tortoise-shell in their
poetry!

How is it that these gentle pair of feet have been placed on top of the hard
grinding stone during marriage ritual by the cruel-hearted lord shiva!

नखैर्नाकस्त्रीणां करकमलसंकोचशशिभिः

तरूणां दिव्यानां हसत इव ते चण्डि चरणौ ।

फलानि स्वःस्थेभ्यः किसलयकराग्रेण ददतां

दरिद्रेभ्यो भद्रां श्रियमनिशमहाय ददतौ ॥ ८९ ॥

nakhairnAkastrINAm karakamalasamkochashashibhi-
starUNAm divyAnAm hasata iva te chaNDi charaNau
phalAni svaHsthebhyaH kisalayakarAgreNa dadatAm
daridrebhyo bhadraAm shriyamanishamahnAya dadatau 89

O chaNDi! Your pair of feet, with their crescent moon-shaped toe-nails,

which makes the lotus-like palms of the celestial women fold in prayer;
and which grant utmost of riches immediately to even the most destitute of beings;
seem to be mocking in laughter, at the celestial tree, kalpavRkSha,
which has the tender leaves as the tips of its hands, and
which grants the fruits of well-being to those who are already well-to-do!

ददाने दीनेभ्यः श्रियमनिशमाशानुसदृशीम्
अमन्दं सौन्दर्यप्रकरमकरन्दम् विकिरति ।
तवास्मिन् मन्दारस्तबकसुभगे यातु चरणे

निमज्जन्मज्जीवः करणचरणः षट्चरणताम् ॥ ९० ॥

dadAne dInebhyaH shriyamanishamAshAnusadRshI-
mamandam saundaryaprakaramakarandam vikirati
tavAsmin mandAraStabakasubhage yAtu charaNe
nimajjanmajjIvaH karaNacharaNaH ShaTcharaNatAm 90

May the life within me, with its six components of intent and action,
take the form of a dragon-fly and immerse me into your feet,
which are like a bouquet of shining mandAra-flowers;
which emanate immensely beautiful nectar of various virtues;
and which eternally grant riches according to the desires, of those who are destitute!

पदन्यासक्रीडापरिचयमिवारब्धुमनसः
स्खलन्तस्ते खेलं भवनकलहंसा न जहति ।
अतस्तेषां शिक्षां सुभगमणिमञ्जीररणित-
च्छलादाचक्षाणं चरणकमलं चारुचरिते ॥ ९१ ॥

padanyAsakrIDAparichayamivArabdhumanasaH
skhalantaste khelaM bhavanakalahaMsA na jahati
atasteShAM shikShAM subhagamaNimanjlraraNita-
chChalAdAchakShANaM charaNakamalaM chArucharite 91

With an intention to get started with the art of a graceful gait,
the royal swans slip and slide, failing to follow your footsteps!
Therefore, O Goddess of Virtuous Deeds! Your lotus-like feet seem to be making a
jingling sound,
from the series of radiant bells adorning your anklets, as if teaching them a rhythm to
follow!

गतास्ते मञ्चत्वं द्रुहिणहरिरुद्रेश्वरभृतः
शिवः स्वच्छच्छायाघटितकपटप्रच्छदपटः ।
त्वदीयानां भासां प्रतिफलनरागारुणतया
शरीरी शृङ्गारो रस इव दृशां दोग्धि कुतुकम् ॥ ९२ ॥

gatAste manchatvam druhiNaharirudreshvarabhRtaH
shivaH svachChachChAyAghaTitakapaTaprachChadapaTaH
tvadlyAnAm bhAsAm pratiphalanarAgAruNatayA
sharIrl shRmgAro rasa iva dRshAm dogdhi kutukam 92

Your attendants brahmA, hari and rudra have taken on the form of your seat!
shiva assumed the form of a pure white blanket on top of it,
under the guise of offering you protection! And under the reflection of the redness
of your own radiance, the shRngAra-rasa seems to have taken on a personified form

and is causing utmost pleasantness to the eyes!

अराळा केशेषु प्रकृतिसरला मन्दहसिते

शिरीषाभा चित्ते दृषदुपलशोभा कुचतटे ।

भृशं तन्वी मध्ये पृथुरुरसिजारोहविषये

जगत्लातुं शम्भोर्जयति करुणा काचिदरुणा ॥ ९३ ॥

arAlA kesheShu prakRtisaralA mandahasite

shirIshAbhA chitte dRShadupalashobhA kuchataTe

bhRsham tanvl madhye pRthururasijArohaviShaye

jagattrAtum shambhorjayati karuNA kAchidaruNA 93

Crooked in the shape of her hair, but straight forward in her nature, with a gentle smile;

Soft like a flower in her heart, but as hard as the grinding stone

in the rounded shape of her breasts; Highly slender at her midriff,

but heavily endowed at the hips and breasts; In order to protect the world,

may this reddish-compassionate feminine aspect of lord shambhu be ever victorious!

कळङ्कः कस्तूरी रजनिकरबिम्बं जलमयं

कळाभिः कपूरैर्मरकतकरण्डं निबिडितम् ।

अतस्त्वद्भोगेन प्रतिदिनमिदं रिक्तकुहरं

विधिर्भूयो भूयो निबिडयति नूनं तव कृते ॥ ९४ ॥

kalamkaH kastUrl rajanikarabimbam jalamayam

kalAbhiH karpUrairmarakatakaraNDam nibiDitam

atastvadbhogena pratidinamidam riktakuharam

vidhirbhUyo bhUyo nibiDayati nUnam tava kRte 94

With the dark spot on the moon as kastUrl, the orb of the moon as the goblet that holds perfumed water, and the phases of the moon as camphor crystals, the jewel-encrusted container that is used for your service, is equipped! As you relish these every single day, and as the container empties, lord brahmA replenishes it gradually once again, resulting in the waning and waxing phases of the moon!

पुरारातेरन्तःपुरमसि ततस्त्वच्चरणयोः
सपर्यामर्यादा तरळकरणानामसुलभा ।
तथा ह्येते नीताः शतमखमुखाः सिद्धिमतुलां
तव द्वारोपान्तस्थितिभिरणिमाद्याभिरमराः ॥ ९५॥

purArAterantaHpuramasi tatastvachcharaNayoH
saparyAmaryAdA taralakaraNAnAmasulabhA
tathA hyete nItAH shatamakhamukhAH siddhimatulAm
tava dvAropAntasthitibhiraNimAdyAbhiramarAH 95

You being the consort of the lord who vanquished tripurAsura, the service, and worship of your feet is not easy to beget to those of simple deeds! That is exactly why these indra and other deities, who simply stand watch at the entrance of your abode, were still able to gain utmost attainments like aNimA and others!

कळत्रं वैधात्रं कतिकति भजन्ते न कवयः
श्रियो देव्याः को वा न भवति पतिः कैरपि धनैः ।

महादेवं हित्वा तव सति सतीनामचरमे

कुचाभ्यामासङ्गः कुरवकतरोरप्यसुलभः ॥ ९६ ॥

kalatram vaidhAtram katikati bhajante na kavayaH
shriyo devyAH ko vA na bhavati patiH kairapi dhanaiH
mahAdevam hitvA tava sati satInAmacharame
kuchAbhyAmAsamgaH kuravakatarorapyasulabhaH 96

Have countless poets not had the fortune of being the lords of knowledge,
in the form of sarasvatI, the consort of brahmA!? Who would not become the lord of
riches,

even with little wealth, in the form of lakShmI, the consort of viShNu!?

But O Goddess satI! O Foremost of Consorts! Apart from lord mahadevA,
it is extremely difficult for even a mere kuravaka tree to have you in embrace!

गिरामाहुर्देवीं द्रुहिणगृहिणीमागमविदो

हरेः पत्नीं पद्मां हरसहचरीमद्रितनयाम् ।

तुरीया कापि त्वं दुरधिगमनिःसीममहिमा

महामाया विश्वं भ्रमयसि परब्रह्ममहिषि ॥ ९७ ॥

girAmAhurdevIm druhiNagRhiNImAgamavido
hareH patnIm padmAm harasahacharImadritanayAm
turlyA kApi tvam duradhigamaniHsImamahimA
mahAmAyA vishvam bhramayasi parabrahmamahiShi 97

Those who know the Agamas describe you in various ways, as the consort of lord
brahmA,

as the consort of lord viShNu, as a co-born of lord hara, and as the daughter of the mountain!

O Queen of the Very Source of Creation! You perplex the entire universe, as the embodiment of the fourth state of turlyA, which is of unfathomable and boundless grace, in the form of mahAmAyA!

कदा काले मातः कथय कलितालक्तकरसं
पिबेयं विद्यार्थी तव चरणनिर्णेजनजलम् ।
प्रकृत्या मूकानामपि च कविताकारणतया
कदा धत्ते वाणीमुखकमलताम्बूलरसताम् ॥ ९८ ॥

kadA kAle mAtaH kathaya kalitAlaktakarAsam
pibeyam vidyArthI tava charaNanirNejanajalam
prakRtyA mUkAnAmapi cha kavitAkAraNatayA
kadA dhatte vANImukhakamalatAmbUlarasatAm 98

The waters that have washed your feet smeared with red-dye and turned into a reddish-hue,

O Mother! Tell me when I, your ardent seeker, shall get to relish them!
With its natural property of even turning a mute into an accomplished poet,
when shall it reach my tongue, and acquire the nature
of the beetel-juice of Goddess sarasvatI's mouth!

सरस्वत्या लक्ष्म्या विधिहरिसपत्नो विहरते
रतेः पातिव्रत्यं शिथिलयति रम्येण वपुषा ।
चिरं जीवन्नेव क्षपितपशुपाशव्यतिकरः

परानन्दाभिख्यम् रसयति रसं त्वद्भजनवान् ॥ ९९ ॥

sarasvatyA lakShmyA vidhiharisapatno viharate
rateH pAtivratyam shithilayati ranyeNa vapuShA
chiram jIvanneva kShapitapashupAshavyatikaraH
parAnandAbhikhyam rasayati rasam tvadbhajanavAn 99

O Goddess! The one who worships you,
shall sport with the very wives of brahmA and viShNu, Goddesses sarasvatI and
lakShmI!

Such a person with an enticing form, shall even slacken the chastity
of ratI devI, the consort of manmatha! Endowed with a long life, and breaking free
of all bondages, such a person shall relish the essence of utmost bliss!

प्रदीपज्वालाभिर्दिवसकरनीराजनविधिः

सुधासूतेश्चन्द्रोपलजललवैरर्घ्यरचना ।

स्वकीयैरम्भोभिः सलिलनिधिसौहित्यकरणं

त्वदीयाभिर्वाग्भिस्तव जननि वाचां स्तुतिरियम् ॥ १०० ॥

pradIpajvAlAbhirdivasakaranIraJanavidhiH

sudhAsUteshchandropalajalalavairarghyarachana

svaklyairambhobhiH salilanidhisauhityakaraNam

tvadlyAbhirvAgbhistava janani vAchAm stutiriyam 100

We make an offering of nIraJana, with lit lamps to the very source of day, the Sun;
an offering of arghya, by pouring droplets of water, to the one who births nectar, the
Moon;

and attempt to please the ocean by offering its own waters back unto itself!

Similarly, O Mother! With the power of speech and with vocabulary,
which you have bestowed, this is a praise unto your own self!

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य

श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य

श्रीमच्छङ्करभगवतः कृतौ सौन्दर्यलहरी सम्पूर्णा ॥

iti shrlmatparamahaMsaparivrAjakAchAryasya

shrlgovindabhagavatpUjyapAdashiShyasya

shrlmachChankarabhagavataH kRtau saundaryalaharl sampUrNA

Thus, saundaryalaharl, composed by shrl shankarabhagavatpAda,
who is the wandering mystic, in the tradition of guru shrlgovindabhagavatpAda,
is complete.