May the Lord Vinayaka lead my intelligence, as I am about to narrate out of eagerness, to the best of my intellect, the Vedapada stotra of Devi (Tripurasundari) (Vedapada is a variety of stotra composition in which every verse Varries a vedic passage supportive of the praise).

May the six faced Lord Subrahmany who is praised in this verse, guide my intelligence from the hordes of mundane activities, out of compassion.

I bow to goddess Saraswati whose limbs are the sound structures from a (अ) to ksha (श) (vowels to conjunct consonants) and who protects us with book and Veena in her hands.

May Saraswati, the goddess of intelligence, whose form consists of letters, words, sentence, meaning, prose and poetic compositions, quickly comeforth and dance in my speech.
May the Saraswati known during the twilight, who is always worshipped by the best of the Brahmins in all the three sandhya (dawn, noon and dusk) be pleased with me quickly.

Oh mind! donot entertain doubts regarding how a person who is dull tickle and censured can complete this verse; because for good and cultured ones, she (Saraswati) is the guide.

Salutations to the Lord of Oceans which is pure and full of nectar and who threatens the approaching old age with his knitting of brows in form of numerous waves.

In midst of it (nectar ocean) stands the island called manidvipa decorated with enchanting wish-yielding trees. May this abode of goddess Lalita give me refuge and welfare.
(9)
कदम्बमकरीलिन्यारुपाणीपाणीस्वरूपाणि:।
हर्षेफैर्ज्ञीयाय वनानां पत्ये नमः।
Salutations to the Lord of forests which is enchanted due to presence of rows of bees which are intoxicated by drinking the juice flowing from the bunches of Kadamba flowers.

(10)
तत्र वप्रावलीलीला गणोदेशविधोपुरसः।
माति: कोरुङ्गलं द्वादशं सहार्य नगरं तव॥
The city wherein the rows of sportive chapels which seems to cross over the skies provide amusement to Mother.

(11)
मकरन्दशङ्कराक्षणिन्निन्द्रकेशुकुलांकुलाम्।
महाप्राणांवन्दे यशसा सङ्गेशवृत्ताम्॥
I bow to the Lotus forest, which is surrounded by the hovering bees, which are immersed in honey and whose fame has spread far away. (In the Kadamba forest there exists the lotus lake)

(12)
तत्रे चिन्तामणितोरणार्धिभि—
तिरिक्षितं रोपितरलशृङ्खलाम्।
भजे भवानीभवनावतंस—
मादित्यवर्ण तमस: परस्तात॥
I bow to the palace of Goddess Bhairavi which is resplendent like the Sun trangressing darkness, constructed with the slabs of cintamani and whose top portions are studded with gems.
I see that chakra in the Supreme immortal sky (region) which the sages preserve and serve in their hearts for their self-progress.

May your seat of Kamesi in the midst of bindu sthana (centre of Srichakra) made of five Brahmans (Brahma, Rudra, Visnu, Isana and Sadasiva) endow me with longevity.

I praise the magnificent lustorous tower which is smooth and endowed with various gems.

I salute the Lord Kamesvara the three-eyed blue throated seated with charming looks, with arrows, bow, good and noose in his hands, bedecked with several ornamens, and calm.
(I bow to) Lord Kamesvara whose locks are tawny, bedecked with the digit of moon, that is enchanting due to the rising beauty and verily appears like the bow of cupid (source).

(I pray to goddesses of bounty who is of the nature of truth, consciousness and bliss, whose locks are dark as the rows of bee and sportively seated on the left thigh of Kamesvara.

I bow to you, oh! Universal mother! who is bedecked with lotus garland and with bosoms smeared with thick paste made of scented gorocana and lotus pollens.

Sive! (Auspicious one) May your feet bestow intelligence and auspiciousness to the world, which is saluted by the waves of lustrous crowns of the celestials and demons.
I bow for my welfare again and again to the one unborn who is reddish, white and dark complexioned (each colour indicates the qualities of Rajas, Sattva and Tamas respectively) who bears the three qualities for creating the three progenitors (Brahma, Vishnu and Rudra) before the (Kalpa) creation.

Brahma creates the world deluded by maya, by the power of your grace and saluting you, whose looks of hair emenate stream of perfume.

O Devi! Contemplating on you whose youth is half bloomed and whose growth is uncontrollable, and whose divine graceful ornaments shine forth, Vishnu, the destroyer of Kaitabha, bears the world.
(24)

कल्हारश्रीमज्जरिपुजसीति
धिकुर्वन्तीमम्ब ते पाटलिन्ना।
मूर्ति ध्यात्वा शाश्वतीं भूतिमाय -
ब्रिन्दो राजा जगतो य ईशे॥

O Mother! Indra attained the permanent wealth and became the ruler of world by contemplating on your reddish complexion which overwhelms the beauty of Kalhara flowers

(25)

देवतान्तरमन्त्रोधज्ञाश्रीफलमूलया।
जापकर्तव देव्यन्ते विद्या विन्दतेन्द्रमृतम्॥

Oh Goddess! the devotee attains salvation who contemplates on your incantation which has the power all other incantations having worshipped them (the effect of other incantations is to receive initiation into the incantation of Devi)

(26)

पुंसंकोक्कलकाणकोमलालाप्शिलिनि।
भद्राणि कुरु मे मातृदुर्रितानि परासुव॥

Oh Mother! whose speech is like that cuckoo’s notes! destroy my sins, bestow prosperity.

(27)

अन्त्वेयासित्वेति चेंचे मुमुक्षा
वक्ष्ये युक्ति मुक्तसर्वंश्चर्चन।
सद्यस्माक्षाक्षात्तुन्नद्री ज्ञसितुपां
श्रद्धाभक्तिध्यायनयोगादवेहि॥

Disciple! If you are interested in the moksha (liberaton) I tell you a way. Leave all the pleasures, know the sraddha (faith) bhakti (devotion) dhyana (meditation) through, the sat and the very form of wisdom, i.e. Tripurasundari.
May the goddesses Sodasi (Rajesvari), the queen of Kamesvara, who is attended by the presiding deities of the six types of nyasa and who resides in the midst of Sricakra, bestow all comforts.

Oh Mother! there is nothing parallel or superior concept than knowing the incantations which helps to alleviate our sufferings from the noble preceptor who has his mind controlled and is calm having controlled his senses.

Mother! You are cause for (all) everything. The work, action, knowledge -- everything is you, there is nothing apart from you.

O Mother, the daughter of Mountains! I bow to your lotus like feet which creates all the worlds and which decorates the head of Vedic maid.
(32)

Duryodana-devatya-ananta-tyagam manah-i
Shishna-vyayan-patukam kare-bhe
Asthya-mastam saha-padya-bharmaman
Durga-devi sharanam pranaye II

I take refuge in Goddess Durga, who shines and possesses eight weapons in her hands, who is interested in killing the evil demons and protects the wise men and the weak.

(33)

Devi sarvavidyalaksi tva-manaadhye yeh kriya: I
Kurvanti nisphalastetamadurgha ev dhanav: II

O Devi of blemishless limbs! By neglecting you whoever does their duty, their karma (action) will be like that the cows without milk.

(34)

naha manye devatah manya-ni-vat
Tva-pada-vijada-kik kum-bhayya: I
Ye dhyanaro bhakto-suddha-vita:
Paramaha-tapari-muuchhita sarve: II

O mother! I donot know there is no other deity apart from you. The sage Agastya and others by devotion and with good heart meditated on you and they are liberated from this world.

(35)

kurvano-pi durarsham-tab namani shambhavi I
Prajapatehi mayatma-suddhita ramah II

Wife of Sambhu, Sambhavi! eventhough one commits sin, by thinking and uttering your names, he gets free from maya (ignorana) and attain knowledge (wisdom). Therefore I am liberated from death.
(36)

कल्याणि तः कुन्दहासप्रकाशी:  
अन्तर्बर्णलोचनाका नाशयन्तीक्षणे।  
हन्तास्मार्क ध्यायतां त्वत्यदार्जस्य  
उच्चतिथि महते सौभगाय।॥

O Auspicious one! Your smile shines like jasmine flower; within a moment you remove the darkness (ignorana) which resides inside. Bestow the opportunity to a meditator to contemplate on your lotus like feet.

(37)

तितीर्ष्या भवामीभोधेऽह्यग्रीवावय: पुरा।  
अप्रमन्त्ता भववपूर्जं सूविन्द्रसो वितेनिरे॥

Long ago the right knowledge sages Hayagriva and others with deep contemplation did your pooja, in norder to cross the ocean of birth.

(38)

मद्यश्या ये दुराचारे ये च सत्नार्गावधीन:।  
भवत्या: क्रृपया सर्वेः सुवर्णतु यज्ञमाना॥

O Goddess, show evenly consideration towards the good natured and evil minded ones who belong to my clan as your worshippers. May they too attain the heavens.

(39)

श्रीचक्रस्था शाक्तेश्वर्यदात्री:  
पौष्ण्ड्रेचाप्य पुष्पनाथान् दधानाम्।  
बन्धुकााँभाक्ष्यामि स्त्रिनेत्रं  
तामस्क्रिवर्णं तपसा जवलन्तीम्॥

I bow to that Devi who shines with penance; who resides in Srichakra; who possess inperishable wealth and who bears sugarcane bow and flowry arrows and has three eyes of reddish hue.
Bhavani, I request you to bestow that pure water which washed your lotus feet and which can liberate one from the cycle of birth and death.

All the worlds function along with the trinity who are but a negligible part of blissful and sentient ocean -- i.e. you.

Wisemen attain the Supreme, Beautiful, Uattainable through sacrifices, social activities (such as digging wells etc), repetition of hymns, great penances, difficult yogic practices and just by searching for you.

Maha Vidye! protect in the morning! O! beloved of Siva, protect in the after-noon, one who is worshipped by the worlds! protect in the evening. Once again protect us everywhere.
O ocean of charm Tripura Sundari! who illumines the world by her radience like banduka flowers, who occupies the high pedestal and is one to whom worship is due -- may you! bestow us the life, progeny and prosperity.

O Ear! Listen to the philosophy which I utter. Let me tell thrice. One who is interested in liberation, for them the ‘cid’ is the boundary and she alone in final aim.

O Mother! Some address you as the goddess of speech (Saraswathi) and some as goddess Lakshmi, and some as Ganri. Mother but such people do not know you to be the embodiment of one’s own self (which is one without second)

Ambike! Your name called Lalilta covets the sweetness even from the divine ambrosia. Therefore may my tongue attain sweetness (by uttering of your name).
By the four means to attainment (discrimination between permanent and transient; renunciation of enjoyment of fruits of action in this world and hereafter; control of mind and spiritual freedom), by services to Guru (teacher) the aspirants please their preceptor; and the Guru ought to initiate the disciple of pure heart, the science of Brahma vidya.

O Uma! By practising the evil activities like the abhicara if anybody sends me the ghost, by your "hummkara", let it once again get back to them.

Oh Auspecious efficient cause of the worlds! 'O' Ambika! remove my old age, bestow me with faith.

O my mind, contemplate on the reddish hue of Devi, leave the sinful thoughts and donot think about one's possessions.
In the process of punishing Bandusura, your goad, applied his blood as if it were sandal paste; may that goad (ankus'a) demolish my enemies.

O mind! you are unnecessarily immersing in the ocean of grief, I shall reveal a way to get rid of depondency: worship the feet of Devi by the mono syllable mantra (Om) all; let me tell you the mono-syllabled mantra in brief.

I bow with my hands to your enchanting sugarcane bow, whose hue is like the ray of moon and early morning sun.

I worship Bhavani, who is in the form of Brahma vidya which is beginningless and is being praised by Vedas which are in the form of words. The brave and desirous of attaining liberation worship her as their own self and thus are freed from pain and pleasure.
O mother Sundari (enchantress)! I take refuge at your feet and I take a vow that there is no other means for liberation other than your padukas (sandals).

Oh, Siddhi devis like Anima and Yoganis, who ever attend upon the presiding deity of Sricakra with gemstudded umbrellas, chowries, mirror and soon., may you all protect me and bestow all benefits on me.

Oh Auspicious One! You are Omniscient, know me to be a wretched being and hence drive away my misfortunes and facilitate the growth of my wealth.

Oh Goddess! You exist in the form of the threefold division of the fifteen syllabled hymn. We call upon you desirous of (meditating upon) the syllables in your hymn.
The devotee who is never satisfied in visualizing your glorious form immersed in nectar overflowing from the thousand petalled lotus in the cerebrum and which has reached the thousand petalled lotus after unravelling the three knots travelling from *muladhara cakra*.

Oh mother! My mind is engrossed in your meditation. Protect me and anihilate the enemies of Brahmmins and who envy me with your arrows.

Oh Goddess! Even a sinner who falls within the eight of your devotees who ever rejoice in the bliss of self, is cleansed of his sins and rejoices in celestial world surrounded by heavenly nymphs.
There are many sciences in this world which cause transmigitation and bondage. I worship you for you, are that science by whose knowledge the devoted attain inmortality.

(64)

दिश्मुखस्वयंर्विद्वां विशाल -
श्रोणीशिरस्नेखलाकिंकितीकम्
चन्द्रस्तरं वहन्यं वस्तु किष्ठित्
विद्वि त्वमेतत्सिहितं गुहायाम्

You are that principle who is contemplated by the wise in the cave of consciousness as coral-hued one, who resounds with twinkling bells hanging from the girdle and who has the digit of moon as crest jewel.

(65)

एवं विकारमि चित्मूर्तिमिथिकोद्विद्वादशलिनीम्
मुनयस्तन्त्रक्षेपक्षास्तामाहुः परमां गतिम्

I can never take away your conscious form endowed with sugarcane bow from my mind. Great sages such as Sankara declare you to be the best suited refuge.

(66)

चक्षुः प्रेममकारण्यधारां
हंसयोत्सार्यास्तपुरुष्यधारकोराम्
यामापत्याश्वामोदते देवदेव
स्ता नो देवी गुहवा शर्म यष्टु

May your form with eyes full of mercy and the moon like laughter pleasing even the cakora bird, which is embraced and enjoyed by the great God and who is early accessible to us, give us all benefits.
O Mind! Abandon ingratitude and resorting other demigods. Catch hold of mother’s feet; for this is the best refuge.

I salute the Godess who is seated on the lap of Kamesvara who is above all categories, who is the bestower of infinite Bliss who is filled with compassion and is a destructive power called ‘Nirrti’. Hence where is fear or shortcoming? Is there anything unattainable to me? (i.e. the goddess would fulfill all these).

Oh Lalita! If a person salutes you whose face is surrounded by the halo like an armour from the crest jewel made of cintamani gem, can never be frightened.

One who possess heavy breast due to youthfulness! Oh beautiful eyed one! By your order the foes like desire may never come to me.
O Mother! May your side glances remove the torments of love caused due to the arrows of Cupid drawn till the ears, like the showering cloud which causes respite from heat.

Mother! overpowered by pride, I may commit plenty of mistakes; I consider your feet as the source of intelligence; O bestower of riches! Devi! protect me as a mother would protect her son.

O Enchantress! bestow longevity and happiness, free me from all hindrances to perform your Srichakara worship.

Divine Mother, I worship the Srichakra which is the primordial cause of all the Siddhis; for, the siddhis such as Anima and the nitya saktis and the mudrasaktis and the anga devatas and all the celestials are, enshrined in it.
O tender one! One with pleasant form and beautiful petulant eyes and slender waist! bestow happiness upon us, O Goddess in the form of Saraswati.

One who contemplates on. You as one, who is like the sprout of lightning like creeper and who reveals that form at the time of meditation holding a lotus, wins over his enemies as an emperor who rules all the direction.

Alas, those who donot know their inner-being to be the all powerful goddess are doomed as one who commis suicide.

Oh Mother of Vinayaka! One who meditates on you in mind as crimson coloured and submerging the world in reddish hue, becomes the object of adoration for the worlds.
(79)
तव तत्त्वं विमृशतां प्रत्येकीलक्षणे।
विदानं दानाद्वन्येन नानाक्षति क्षण ॥

There is none but subjective bliss to a person who enquires your non-dual form as subjective consciousness.

(80)
कण्ठाकुण्डलिनी नीला सहस्रार शिवे तव ।
न पुनर्जयते गर्भे सुगेधा अमूल्येति: ॥

Oh Auspicious one! One who raises the kundalini from neck region to the thousand petalled lotus (Sahasrara) in cerebreum, is drenched in ambrosia and never originates from womb.

(81)
तत्त्वविदुकनन्दनं धनप्रायं सर्वमाताहि ।
पूर्णहंसपतिमतिस्मिन कर्म लिन्यते नरे ॥

The effects of actions donot bother the person who sees everything as self and is engrossed in his subjective consciousness having meditated upon your sandals.

(82)
तवानुवहिर्निर्यन्त्रहृदयप्रथिर्धर्मिः ।
स्वात्मत्वेन जगत्तत्वा तत्तौ न विजुगृहते ॥

Of daughter of the mountains! by your infinite grace the knots of the heart have been torn asunder and one who experiences the world to be non-different form his never hates anything.

(83)
कदा बसुदलोपे त्रिकोणवकन्निते ।
आवाहयमि चक्र त्वसूर्याभि भियमेकरीम् ॥

I call upon the divine mother who is lusturous as sun in the Sriyaka which consists of eight petals, triangle and nine?
Oh Mother! All the celestials would honour the person and his wish who has your divine syllable 'Hrim' in his tongue even for a short while.

Oh Auspicious One! I direct your hoo which is unto the vermillion held in your hand, which can be contemplated mentally and which can attract divine damsels, kinnara, nymphs, kings etc., toward my enemy. (i.e. may your noose bring my enemy under control).

This wind blows in all directions, holding your orders in all importance as you are seated on the lion (command).

The person who devoted by repeats your science (mantra) which is decorated by three kalas, three Hrims, and two letters of the word "Hamsa" becomes immutable, immortal, Supreme ruler unto himself and knower of subjective consciousness.
(88)
दारिद्र्याचार्य देवी मम्रोषिपि शक्ति
वाचा याचे नाहमयन्त त्वदन्यम् इ।
तस्मादसम्भविष्टं पूरयते -
दुष्प्रत्यात्मा सुदुःखेव धेनुः।

Oh Mother! I am drowned in the ocean of debts and would not seek refuge from anyone other than You. Hence may You fulfill my expectations like a milk cow which milks day and night.

(89)
यो वा यद्यकामनामाकृतितः
स्तुत्योपास्ते देवी ते चक्रविधाम्।
कल्याणानामालयः कालयोगात्
तं तं लोकं जयते तांत्म्य कामान्।

Oh Goddess! whoever worships your Srichakra with your divine incantation, with any desires, will attain the desired worlds having shed his mortal coils.

(90)
साधकसःसतातं कुर्यादिकं श्रीचक्रेधयोः।
तथादेव्यात्मनारैक्यमेतावदनुशासनम्।

The aspirant ought to consider his body to be Sricakra and divinity to be ones inner self. This is the final advise.

(91)
हस्ताम्भोजप्रोभस्वरघ्मराभ्यं
श्रीवाणीभ्यं पार्श्वयोऽविध्यमानाम।
श्री सम्राज्जः त्यां सदालोकेयं
सदा सहिस्सेव्यमानां निगृहाम्।

Oh Divine Empress! One ought to visualise your ever secret form in mind, being served by Lakshmi and Saraswathi with chowries in hands and ever attended upon by great men.

27
I consider that the purpose of the power of speech is to praise you who are the cause of supression of likes and dislikes. Your form can only be a subject of personal realisation and not perceivable with eyes or audible (i.e. knowable through ears).

Oh Best amongst Brahmins! Chant the incantation of Goddess with Bindu and Sarasvarta. Abandon other speech.

Neitherer diseases, nor old age, nor death donot bother a person who meditates on your form which radiates being pleased in the seat of in the full moon and which creates the ocean of nectar, in his lotus like heart.

Oh Mother! Even the emperors salute the person who worship you with uplifted arms and the saints praise him who sings your glory.
Oh goddess of (Sri) Yantra! you are ever praised by the hordes of Brahman, Vishnu, Rudras and female deities such as Durga, Kali, Bhairavi. Neither the sun, moon, nor stars shine in your repose (for they derive their light from you).

Oh Bhavani! Indra and others attained their status and wealth having worshipped you. May I salute you for my prosperity.

Oh Mother! Even the celestials are under the control of a person who meditates on you in his mind as one like the hue of early morning sun with ear drops resembling blossomed flower.

Oh Mother! The person desirous of bringing others under his control would meditate on you who is as lustrous as coral, one desiring expertise in learning, as fair limbed one and one yearning for wealth, as wearing golden ornaments and golden-hued one.
(100)

वामांकुस्थामीशिलुक्थ्यामाना
भुषावृत्तेरित्रेखाविद्वत्तसाम्।
यर्स्त्रां पश्चानुसंन्ततं नैव तृत्यः
तस्मात च देवै वषोदस्तु तुभ्यम्॥

The person who never is satisfied meditating on you as one sharing the left half of Shiva’s body, as one adorned with various ornaments, having digit of moon as crest jewel, may the vashatdevi be common to you and into him. (i.e. May he too be the partaker of oblations along with you in sacrifices).

(101)

नवनीपवनीवासलासौतर्समासे।
श्रुण्यार्द्वाऽत्मा मात्: श्रियं वासय मे कुले॥

O Goddess of heavenly Beauty! you rejoice in sporting in the freshly sprouted kadamba forest, May you cause the wealth to abide in my family.

(102)

भक्त्याकेभक्त्या वापि पद्मावसान –
श्रुण्या स्तुत्या वैत्या स्तौति यस्तवाम्।
तस्य क्षिप्र लक्ष्मिरासदेव मात –
स्तव्यास्तस्तन्तु यज्ञामात्रस्य कामा:॥

Oh Mother! one who praises you with these verses with or without devotion even in his passing years, may the desires of the person be fulfilled by your Divine Grace.

(103)

बालिशेन मया प्रोक्तमपि वासलथ्यालिनोः।
आत्मादिदिमपत्योरिनम वर्धन्तु वां गिर:॥

May this hymn cause immense pleasure to the ever affectionate primordial couple though composed by a mere boy. (i.e. me).
(104)

माधुरीसौरभावासचापसायकङ्गारिणीस्।
देवींध्यायनपदेवेतत्सर्वकामांमथरितः॥

One ought to contemplate through this hymn the Goddesses who is bedecked in soft and fragrant garments and ornaments, armed with four and arrow for fulfilment of all desires.

(105)

स्तोत्रमेतःप्रजपतस्तव श्रीपुरसुन्दरि॥
अनुष्ठीक्ष्य भवामूर्ति मृत्युर्धावति पद्मम्॥

Tripurasundari! death runs array out of fear unable to face the person who ever contemplates on this hymn of yours with all sincerity.

(106)

यः पठतिः स्तुतिमेतां विद्यावन्तं तमम्ब धनवन्तम्॥
कुरु देवि यशस्वन्तं वर्षस्वन्तं मनुष्येषु॥

Oh Mother! Make the person who ever chants this hymn a scholar, wealthy, lindable and lusturous amongst the men.

(107)

ये श्रृणवन्ति स्तुतिर्मिमां तव देवमसूयकाः॥
तेभ्यो देहि श्रीयं विद्यामुद्र्वरं उत्तनूबलम्॥

O Goddess! one who listens to this hymn of yours without any avarice, grant them wealth, education, growing lusture and progressive strongth.
(108)
त्वामेवाहं स्तोत्रम् नित्यं प्रणोभि
श्रीविद्येश्व वचनि संचिन्तयामि।
अध्यास्ते या विश्वमाता विराजो
हृद्युपण्डरिक विरजं विशुद्धम॥
I praise, bow, speak (about you) and contemplate on that Goddess of Srividya who shines forth as cosmic mother seated in the lotus of heart which is blemishless and free from faults.

(109)
शंकरे रचितं स्तवोऽजं
यः पतेज्जगति भक्तिमानः न्यः।
तस्य सिद्धिः सुलभं भवेद्धुवा
सुन्दरी च सततं प्रसीदति॥
The devoted one who recites this great hymn composed by Shankara in this world, could attain great and unmatchable prowers. Mother Tripurasundari would ever be pleased with him.

(110)
यत्रैव यत्रैव मनो मदीवं
तत्रैव तत्रैव तव स्वरूपम्॥
यत्रैव यत्रैव शिरो मदीवं
तत्रैव तत्रैव पद्मां ते॥
Wherever there are hearts like mine, there your form will ever shine; and wherever there are minds like mine there will always remain your two feet.