

## Sri Kālikā Stotram of Śivānandanātha

*Explained by Svāmi Lakṣmaṇ Joo Mahāraj*

To conquer time, goddess Kālī occupies an important place in the Kashmir's Trika School of Śaiva philosophy. Abhinavagupta identifies Kālī with Parā samvid and asserts that Parā Samvid herself is called Kālī on account of performing the five acts namely क्षेप (Kṣepa) ज्ञान (Jñāna) प्रसंख्यान (Prasamkhyāna) गति (Gati) and नाद (Nāda) in succession. According to Pāṇinī the Vetaran Sanskrit grammarian, the word Kālī is derived from the root कल् (kal) which means कलक्षेपे (Kalkṣepe) i.e. to throw out, कल गतौ ज्ञाने च (Kala gatau Jñāna) i.e. to go or to know, कल संख्याने (Kala samkhyāne) i.e. to count, and कल शब्दे (kala śabde) i.e. to sound. Thus the word Kālī has five meanings : - (i) What lies within externally manifests that, (ii) what is so manifested that marks as identical with itself, (iii) marks out the manifested as separate from one another, (iv) manifests the manifested as related to itself much in the same manner as reflection is to the reflecting surface, (v) brings out the disappearance of all that is manifested and shines in its true original form as pure self consciousness (Nādanamātra).

Śri Śivānandanātha was the first earthly propagator of the krama system. For this reason he was called Avatāraṅganātha also. Krama system attached greater importance to Śakti than to Śiva. The tradition of the krama system continued unbroken in Kashmir from the 8th Century A.D. to 12th Century A.D., as Abhinavagupta also found the teacher of this branch namely Lakṣmaṇa gupta in Kashmir. On the basis of this evidence it is admitted that Krama system is one of the oldest monistic system of Kashmir.

Śri Śivānandanātha lived in Kashmir sometime in the beginning of the 9th Century A.D. He initiated three female devotees namely Keyūravatī, (825-875 A.D.) Madanikā (825-875 A.D.) and Kalyānikā (825-875 A.D.).

These three devis initiated in turn Govinda Rāja, Bhānuka and Eraka. Śri Govinda Rāja was the guru of Somānanda the great grand guru of Abhinavagupta pāda, the most outstanding personality among the great Śiva philosophers of Kashmir. Bhānuka headed the tradition to which later belonged Ujjata and Udbhata. The third Eraka did not bother about forming a school of his own, instead he thought it better to propound the system all alone.

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### अथ कालिकास्तोत्रम्

सिततरसंविदवाप्यं सदसत्कलनाविहीनमनुपाधि।  
जयति जगत्त्रयरूपं नीरूपं देवि ! ते रूपम् ॥ १ ॥

*Sitatara Samvidavāpyam sadasatakalanā vihīnamanupādhi  
Jayati Jagatrayarūpaṁ Nīrūpaṁ Devi te Rūpaṁ*

हे देवि ! जगत् त्रयरूपं सिततर संविद् अवाप्यं, सदसत्कलना विहीनं, अनुपाधि, नीरूपं ते रूपं जयति।

हे देवि - O Goddess जगत्त्रयरूपं - form of the threefold universe  
सिततरसंविद - only through very pure consciousness अवाप्यं - obtainable  
विहीनं - free from कलना - the functioning of सदसत् - being and non-  
being अनुपाधि - unaffected by any deception नीरूपं - formless रूपं - form  
ते - thy जयति - glory be to

O Goddess, glory be to thy formless form and form of the threefold Universe, obtainable only through very pure Consciousness, free from the functioning of being and non-being and unaffected by any deception.

एकमनेकाकारं प्रसृतजगद्व्याप्ति विकृतिपरिहीनम्।  
जयति तवाद्द्वयरूपं विमलमलं चित्स्वरूपाख्यम् ॥ २ ॥

*Ekamanekākāram Prsṛita Jagadvyāpti vikṛtiparihīnam  
Jayati tavādvayarūpaṁ vimalamalam citsvrūpākhyam*

हे देवि ! चित् स्वरूपाख्यं विमलमलं एकं अनेकाकारं, प्रसृत जगत व्याप्ति, विकृति परिहीनम् तव अद्द्वयरूपं जयति।

हे देवि - O Goddess चित् स्वरूपाख्यं - the essence of consciousness  
विमलमलं - purified of all impurities परिहीनम् - free from विकृति - all  
modifications प्रसृत - flowing जगत् व्याप्ति - pervading the universe  
एकमनेकाकारं - assuming the unique aspect of plurality तव - thy अद्वयरूपं  
- unique form जयति - glory be to.

Glory be to Thy Unique form. Thou are the essence of Consciousness  
purified of all impurities, free from all modifications, flowing, pervading  
the Universe assuming the Unique aspect of plurality.

जयति तवोच्छलदन्तः स्वच्छेच्छायाः स्वविग्रहग्रहणम्।

किमपि निरुत्तरसहजस्वरूपसंवित्प्रकाशमयम् ॥ ३ ॥

*Jayati tavocchaladantaḥ svacchecchāyāḥ svavigrha grhaṇam  
kimapi Niruttara sahaja svarūpa samvit prakāśmayam*

हे देवि ! किमपि स्वविग्रहग्रहणम् तव इच्छाया अन्तः उच्छलत् निरुत्तर स्वच्छ सहज  
स्वरूप संवित् प्रकाशमयं जयति ॥

जयति - glory be to किमपि - the inexpressible स्वविग्रह - thy own essence  
ग्रहणं - comprehension of तव इच्छायाः - which by thy will अन्तः -  
internally उच्छलत् - rises संवित्प्रकाशमयम् - full of a conscious light निरुत्तर  
- transcendant सहज - innate स्वरूप - form

Glory be to the inexpressible comprehension of Thy own essence which by  
Thy will, internally rises, full of a conscious light, transcendant and innate.

वान्त्वा समस्तकालं भूत्या झंकारघोरमूर्तिमपि।

निग्रहमस्मिन्कृत्वानुग्रहमपि कुर्वती जयसि ॥ ४ ॥

*Vāntvā samastakālam bhūtyā jhankāraghoramūrtimapi  
Nigrhamasminkṛtvā anugrahamapi kurvatī jayasi.*

हे देवि ! झंकारघोरमूर्तिमपि भूत्या समस्तकालं वात्वा निग्रहं अस्मिन् कृत्वा अनुग्रहं अपि  
कुर्वती जयसि ॥

झंकारघोरमूर्तिमपि - after assuming your fearfull form or by expressing  
thy self in fearfull murmur भूत्या - by thy majesty समस्तकालं - time in  
its entirety वात्वा - has dried up निग्रहं - punishing (here punishing means  
ending of time, and अस्मिन् - on time कृत्वा - after doing अनुग्रहं अपि कुर्वती

- showering favours (here अनुग्रह means creating time again)  
जयसि - glory be to Thee

Thy majesty has dried up time in its entirety. Thus expresseth Thyself in a fearfull murmur punishing and showering grace ; glory be to Thee.

कालस्य कालि ! देहं विभज्य मुनिपञ्चसंख्यया भिन्नम्।

स्वस्मिन्विराजमानं तद्रूपं कुर्वती जयसि ॥ ५ ॥

*Kālasya kāli deham vibhajya munipañca samkhyayā bhinnam  
svasminvirājamānam tadrūpam kurvati jayasi.*

हे कालि ! कालस्य देहं विभज्य, मुनिपंच संख्यया भिन्नम्, स्वस्मिन् विराजमानं तद्रूपं कुर्वती, जयसि।

हे कालि - O Kāli, जयसि - Glory be to thee, विभज्य - Having fractioned, देहं - the body, कालस्य - of time, भिन्नं - Having divided, in संख्यया मुनि - seven, पंच - five, 7+5 = in twelve portions तद्रूपं कुर्वती - you manifest its form स्वस्मिन् विराजमानं - as established in Thy ownself.

Twelve forms of Kāla ( time are as under)

There are four functions of knower (ज्ञाता) four doings of knowledge (ज्ञान) and four functions of known (ज्ञेय) also. These four functions are सृष्टि - Creation, स्थिति - establishment, or maintenance संहार - annihilation or destruction and अनाख्य appeasement or assumption of the indefinable state (स्वात्म साक्षात्कार)

सृष्टि स्थिति संहार अनाख्य - 4 functions of ज्ञाता (Knower)

सृष्टि स्थिति संहार अनाख्य - 4 functions of ज्ञान (Knowledge)

सृष्टि स्थिति संहार अनाख्य - 4 functions of ज्ञेय (Known)

O Kāli, Glory be to Thee. Having fractioned the body of time and having divided it in twelve portions you manifest its form as established in Thy ownself.

भैरवरूपी कालः सृजति जगत् कारणादिकीटान्तम्।

इच्छावशेन यस्याः सा त्वं भुवनाम्बिका जयसि ॥ ६ ॥

*Bhairavarūpī kālaḥ sṛjati jagata kārṇādikiṭāntam  
icchāvaśēna yasyāḥ sā tvam bhuvanāmbikā jayasi*

यस्याः इच्छावशेन भैरवरूपी कालः कारणादि कीटान्तं जगत् सृजति सा त्वं भुवनाम्बिका जयसि ॥

यस्याः - by whose, इच्छावशेन - power of will भैरवरूपी - in the shape of Bhairava, कालः - time, कारणादि - from the primordial cause or from sadāśivatattva who showers favours कीटान्तं - to the tiniest worm, जगत् - the entire world, सृजति - creates, सा - That, त्वं - Thee, भुवनाम्बिका - Mother of the Universe, जयसि - is ever victorious,

Glory be to Thee, Mother of the Universe. By Thy power of will, Time in the Shape of Bhairava, creates the entire world, from the primordial cause to the tiniest worm.

जयति शशाङ्कदिवाकरपावकधामत्रयान्तरव्यापि।  
जननि ! तव किमपि विमलं स्वरूपरूपं परं धाम ॥ ७ ॥

*Jayati śaśāṅkadivākara pāvakadhāmatryāntaravyāpi  
Janani ! tava kimapi vimalam svarūparūpaṁ param dhām*

हे जननि ! तव किमपि विमलं स्वरूप रूपं परं धाम, शशांक दिवाकर पावक धाम त्रयान्तर व्यापि जयति ॥

जननि - O Mother तव - Thy, किमपि - inexpressible विमलं - immaculate स्वरूप रूपं - essence परं - the supreme, धाम - abode, शशांक - moon (Here it means प्रमेय = object of knowledge) दिवाकर - sun (Here it means प्रमाण = means of knowing) पावक - fire (Here it means प्रमाता = the knower) धाम त्रय - three abodes, of subject object and means of knowledge, अन्तर - from inside व्यापि - which pervades जयति - glory be to

O Mother ! glory be to Thy immaculate and inexpressible Essence, the supreme abode, which pervades from inside, the three abodes of subject, object and means of knowledge.

एकं स्वरूपरूपं प्रसरस्थितिविलयभेदतस्त्रिविधम्।  
प्रत्येकमुदयसंस्थितिलयविश्रमतश्चतुर्विधं तदपि ॥ ८ ॥

इति वसुपंचकसंख्यं विधाय सहजस्वरूपमात्मीयम्।  
विश्वविवर्त्तावर्त्त प्रवर्त्तकं जयति ते रूपम्॥ ९॥ (युगलकम्)

*Ekam svarūparūpam prsara sthitivilayabhedatrividham  
Pratyekamudaya samsthitilaya viśramtaścaturvidham tadapi  
iti vasupañcakasamkhyam vidhāya sahasvarūpamātmīyam  
viśva vivarttavarta pravartakam jayati te rūpam*

हे देवि ! जयति ते रूपं, विश्वविवर्त्तावर्त्त प्रवर्त्तकं, विधाय, सहजस्वरूपं आत्मीयं वसुपंचक संख्यं, तदपि एकं स्वरूप रूपं प्रसरस्थिति विलय भेदतः त्रिविधं, तदपि प्रत्येकं चतुर्विधं उदय संस्थिति लय विश्रमतः॥

हे देवि - O Goddess, जयति - glory be to ते - thy रूपं form, विश्वविवर्त्तावर्त्त प्रवर्त्तकं which proceeds revolving outwardly and inwardly विधाय - having arranged, सहजस्वरूपं आत्मीयं - thy innate essence, वसु - eight पंचकसंख्यं - five 8+5 (thirteen) according to numbers thirteen तदपि - then, एकं स्वरूप रूपं - thy unique essence, त्रिविधं - becomes threefold प्रसरस्थिति विलय भेदतः - being differentiated in प्रसर - manifestation, स्थिति - permanance and विलय - annihilation तदपि प्रत्येकं - each of these चतुर्विधं - becoming fourfold, उदय - creation संस्थिति - permanance, लय - destruction and विश्रमतः - apeasement or अवाख्य।

Glory be to Thy form which proceeds revolving outwardly and inwardly having arranged Thy innate essence according to the number “Thirteen”. Then Thy Unique Essence becomes threefold, being differentiated in Prasara, Sthiti and Vilaya, each of these becoming fourfold, creation, permanance, destruction and apeasement (or anākhyā).

सदसद्विभेदसूतेर्दलनपरा कापि सहजसंवित्तिः।

उदिता त्वमेव भगवति ! जयसि जयाद्येन रूपेण॥ १०॥

*Sadasadavibhedasūterdalanaparā kāpi sahasamvittih  
uditā tvameva bhagavati jayasi jayādyena rūpeṇa*

हे भगवति ! त्वमेव उदिता, कापि सहज संवित्तिः, दलनपरा सदसद् विभेद सूतेः, जयाद्येन रूपेण जयसि॥

हे भगवति - O Bhagavati, त्वमेव - thou alone उदिता - exalted कापि -

inexpressible and सहज - innate संवितिः - consciousness दलनपरा - eager to smash, सदसद् - existence and non existence विभेद सूतेः - differentiated creation of जयसि - thou are glorified जयाद्येन रूपेण - in the shape of Jaya Vijaya etc.

O Bhagavati ! Thou alone art exalted as inexpressible and innate Consciousness, eager to smash the differentiated creation of existence and non-existence, Thou are glorified in the shape of Jaya Vijaya, etc.

जयति समस्तचराचरविचित्रविश्वप्रपंचरचनोर्मि ।

अमलस्वभावजलधौ शान्तं कान्तं च ते रूपम् ॥ ११ ॥

*Jayati samastacarācara vicitra viśvaprapañcaracanormi  
amalasvabhāvajaladhau śāntam kāntam ca te rūpam*

अमल स्वभाव जलधौ रचनोर्मि, विचित्र विश्व प्रपंच समस्त चराचरं ते शान्तं कान्तं चरूपं जयति ॥

जयति - glory be to ते - thy शान्तं - peaceful, कान्तं - beautiful, रूपं - Essence जलधौ - in the ocean of अमल स्वभाव - the immaculate रचनोर्मि - has the velocity of a wave विचित्र विश्व प्रपंच - displaying the diversified universe, समस्त - in the totality of चराचरं - the sentient and insentient.

Glory be to Thy beautiful and peaceful Essence which in the Ocean of the immaculate Essence has the Velocity of a wave, displaying the diversified Universe in the totality of the sentient and insentient.

सहजोल्लासविकासप्रपूरिताशेषविश्वविभवैषा ।

पूर्णा तवाम्ब ! मूर्तिर्जयति परानन्दसंपूर्णा ॥ १२ ॥

*Sahajollāsa vikāsa prapūrītāśeṣa viśvavibhavaīṣā  
Pūrṇā tavāmba ! mūrtirjayati parānandasampūrṇā*

अम्ब ! सहजोल्लास विकास प्रपूरित अशेष विश्व विभवा परानन्द संपूर्णा तव एषा पूर्णा मूर्तिः जयति ॥

अम्ब - O Mother जयति - glory be to एषा - this पूर्णा - perfect, मूर्तिः - Essence of (thine) परानन्द संपूर्णा - overflowing with Supreme felicity प्रपूरित - you have filled, अशेष विश्व - the whole Universe, विभवा - with glory,

विकास - by the display of thine सहजोल्लास - innate splendour

O Mother, glory be to This Perfect Essence (of Thine). Overflowing with Supreme felicity you have filled the whole Universe with glory by the display of thine innate Splendour.

**कवलितसकलजगत्रयविकटमहाकालकवलनोद्युक्ता।**

**उपभुक्तभावविभवप्रभवापि कृशोदरी जयसि ॥ १३ ॥**

*Kavalita sakala jagatarya vikatamahākālakavalanodyuktā  
Upabhukta bhāvavibhva prabhavāpi kṛśodarī jayasi*

विकट महाकाल कवलनोद्युक्ता, कवलित सकल जगत त्रय उपभुक्त भाव विभव प्रभवापि कृशोदरी (त्वं) जयसि ॥

जयसि - glory be to thee, कवलनोद्युक्ता - who is eager to swallow विकट - the horrible, महाकाल - and powerful time, कवलित - which has itself swallowed, सकल जगत त्रय - all the three worlds, उपभुक्त - swallowed विभव प्रभवापि - the whole expanse of the भाव - objective world कृशोदरी - and yet has her belly empty

Glory be to Thee who has swallowed the horrible and powerful time which has itself swallowed all the three worlds. Thou art Kṛśodarī, who has swallowed the whole expanse of the objective world and yet has her belly empty.

**रूपत्रयपरिवर्जितमसमं रूपत्रयान्तरव्यापि।**

**अनुभवरूपमरूपं जयति परं किमपि ते रूपम् ॥ १४ ॥**

*Rūpatryaparivarjitamasamaṁ rūpatryāntaravyāpi  
anubhavarūpamarūpaṁ jayati param kimapi te rūpam*

ते किमपि परं असमं रूपं, अरूपं अनुभवरूपं रूपत्रयपरिवर्जितं व्यापि रूपत्रय अन्तर जयति ॥

जयति - glory be to ते - thy किमपि - inexpressible, परं - Supreme and असमं - unequal रूपं - form, अरूपं - without any form, अनुभवरूपं - whose form is experience, रूपत्रयपरिवर्जितं - though totally deprived of the three forms - प्रमाता, प्रमाणा, प्रमेय जाग्रत्, स्वप्न, सुषप्ति। व्यापि - yet pervades, अन्तर - from



inside रूपत्रय - these three forms

Glory be to Thy inexpressible, Supreme and unequal form, without any form, whose form is experience, and though totally deprived of the three forms, yet pervades these three forms from inside.

अव्ययमकुलममेयं विगलितसदसद्विवेककल्लोलम्।

जयति प्रकाशविभवस्फीतं काल्याः परं धाम ॥ १५ ॥

*Avyayamakulamameyam vikalitasadasadvivekallolam  
Jayati prakāśavibhava sphītam kālyāḥ param dhāma*

अकुलं अव्ययं अमेयं काल्याः परं धाम प्रकाश विभव स्फीतं, विगलित सदसद् विवेक कल्लोलं जयति।

जयति - glory be to thy, अकुलं - undifferentiated, अव्ययं - indestructible, अमेयं - infinite or unmeasurable काल्याः - of Kālī, परं धाम - Supreme abode or state, प्रकाश विभव स्फीतं - resultant by its own light and power (प्रकाश - विमर्श) विगलित - entirely disappear सदसद् विवेक कल्लोलं - the differences between the existence and non-existence.

Glory be to Thy undifferentiated, indestructible, infinite and Supreme state of Kālī, resultant by its own light and power (Prakāśa and Vimarśa) in which the difference between the existence and non-existence entirely disappear.

ऋतुमुनिसंख्यं रूपं विभज्य पंचप्रकारमेकैकम्।

दिव्यौघमुद्गिरन्ती जयति जगत्तारिणी जननी ॥ १६ ॥

*Rtumisamkhyam rūpam vibhajya pañcaprakāramekaikam  
Divyoughamudgirantī jayati jagattāriṇī jananī*

ऋतु मुनि संख्यं रूपं विभज्य एकैकं पंच प्रकारं उद्गिरन्ती दिव्यौघं जगत् तारिणी जननी जयति ॥

जयति - glory be to thee, जननी - mother जगत् तारिणी - who carries over the ocean of the world and who ऋतु - six मुनि - seven संख्यं - number = 6+7=13 = thirteen fold form विभज्य - after dividing her एकैकं - one by one, पंच प्रकारं - in a five fold way, Five fold meaning of the word Kālī explained in the

beginning may be taken as पंच प्रकार, उद्गिरन्ती - radiates, दिव्यौघं - that celestial glow.

Glory be to the Mother who carries over the ocean of the World and who, after dividing her thirteen fold form in a five-fold way, one by one, radiates that celestial glow.

भूदिग्गोखगदेवीचक्रलसज्ज्ञानविभवपरिपूर्णम्।  
निरुपमविश्रान्तिमयं श्रीपीठं जयति ते रूपम्॥ १७॥

*Bhūdiggoxhaga devi cakralasajjñāna vibhava paripūrṇam*  
*Nirupama viśrāntimayam śrīpīṭham jayati te rūpam*

जयति ते रूपं, श्रीपीठं निरुपम विश्रान्तिमयं, ज्ञान विभव परिपूर्ण देवीचक्र लसत् - भूदिग्गोखगदेवी॥

जयति - glory be to ते - thy रूपं - form श्रीपीठं - the throne of निरुपम विश्रान्तिमयं - consisting of an incomparable peace and परिपूर्ण - filled by ज्ञान विभव - the glory of knowledge and लसत् - manifested by the चक्र - wheel of देवी - goddess (called) भूदिग्गोखगदेवी।

भू - भूचरी - Bhūcarī Śakti  
दिक् - दिक्चरी - Dikcarī Śakti  
गो - गोचरी - Gocarī Śakti  
खग - खेचरी - Khecarī Śakti

These four circles of the divinities are only sub-species of vāmeśvarī Śakti, the Supreme Energy. These lead to the fully enlightened to the higher stages and the unenlightened to the lower and lower.

By भूचरी one becomes confined to “bhāvas” or external objects. The word भू in भूचरी means existence (world). Hence existent objects are the sphere of भूचरी Śakti. To the fully enlightened Bhūcarī energies show themselves in the form of conscious light. To others they appear as manifesting limitedness everywhere.

By दिक्चरी Śakti one is endowed with outer senses the बहिष्करण. Dikcarī is literally the Śakti that moves in Dik or space. The outer senses have to do with the consciousness of space. Hence the outer senses are said to be

the sphere of dikcarī. In the case of the fully enlightened, dikcarī lead to the manifestation of non-duality and to the duality in the case of others.

By गोचरी Śakti one is connected with his antahkarṇa (अन्तःकरण) the inner psychic apparatus. The अन्तःकरण is the seat of the senses and sets them in motion. Hence it is said to be the sphere of Gocarī. In the case of the fully enlightened Gocarīs produce determination with his own self and in the case of the laymen, with individualities.

By खेचरी Śakti one is connected with the Pramātā (प्रमाता) the empirical subject, the limited experient. By खेचरी one is reduced from the position of an all-knowing consciousness to that of limited experient. खेचरी is one that moves in Kha or ākāśa is here a symbol of consciousness. It is खेचरी because her sphere is 'Kha' or consciousness. In the case of the fully enlightened the Khecarīs are a means to the manifestation of non-dualities, omnipotence perfection and pervasiveness.

श्रीपीठं - It is the throne of Bhairava on which is seated the Śakti glorified by all the चक्र।

Glory be to Thy form, the throne of Sricakra consisting of an incomparable peace and filled by the glory of knowledge and manifested by the wheel of Goddesses (called) Khecarī, gocarī, dikcarī and bhūcarī.

प्रलययान्तरभूमौ विलसितसदसत्प्रपंचपरिहीनाम्।

देवि ! निरुत्तरतरां नौमि सदा सर्वतः प्रकटाम्॥ १८ ॥

*Pralaya layāntarbhūmou vilasitasadasataprapaṅca parihīnām  
Devi ! niruttartarām noumi sadā sarvataḥ prakatām)*

हे देवि, (अहं) नौमि निरुत्तरतरां सदा, सर्वतः प्रकटाम् प्रपंच परिहीनां विलसित सदसत् प्रलययान्तरभूमौ॥

हे देवि - O Goddess, I (अहं) नौमि - sing the glory of, निरुत्तरतरां - the most Supreme of all states, सदा - always सर्वतः - everywhere प्रकटाम् - evident प्रपंच - manifestation परिहीनां - totally deprived of the विलसित - displaying itself सदसत् - by existence and non-existence प्रलययान्तरभूमौ - lies inside the appeased state of annihilation - complete destruction including the

संस्कार।

O, Goddess, I sing the glory of the most Supreme of all the states, always, everywhere, evident, totally deprived of the manifestation, displaying itself by existence and non-existence, lies inside the appeased state of annihilation (complete destruction including the Samskāra).

यादृक् महाश्मशाने दृष्टं देव्याः स्वरूपमकुलस्थम्।  
तादृग् जगत्त्रयमिदं भवतु तवाम्ब ! प्रसादेन ॥ १९ ॥

*(Yādṛarñ mahāśmśāne dṛṣṭam devyāḥ svarūpamakulāstham  
Tādṛāña jagattryamidam bhavtu tavāmba ! prasādena*

अम्ब ! देव्या, स्वरूपं अकुलस्थं यादृक् दृष्टं महाश्मशाने, तादृग् जगत् त्रयं इदं भवतु तव प्रसादेन ॥

अम्ब - O Mother, देव्या स्वरूपं - the Essence of thine, the goddess, अकुलस्थं - which lies in the undifferentiated state and यादृक् - which is दृष्टं - perceived महाश्मशाने - in the cosmical cremation ground तादृग् - as such जगत् त्रयं - the threefold universe इदं - this भवतु - may be perceived तव प्रसादेन - by thy grace. श्मशान - Cremation ground is supreme in which all the चक्र are burnt and only remains the one perceiver. The writer शिवानन्दनाथ would like to see the undifferentiated Essence or the mother's glory not only in the cremation ground but also in world's activities.

The Essence of Thine, the Goddess which lies in the undifferentiated (state) and is perceived in the cosmical cremation ground may the threefold universe be perceived as such by Thy grace mother; Cremation ground is supreme in which all the cakras are burnt and only remains the one perceiver. Śivānadanātha would like to see the undifferentiated Essence or the mother's glory not only in samādhi, the cremation ground but also in worldly activities.

इत्थं स्वरूपस्तुतिरभ्यधायि सम्यक्समावेशदशावशेन।  
मया शिवेनास्तु शिवाय सम्यक् ममैव विश्वस्य तु मंगलाय ॥ २० ॥

*(Itham svarūpastutirabhyadhāyi samyakasamāveśa daśāvaśēna  
mayā śivenāstu śivāya samyāña mamaiva viśvasya tu mangalāya*

इत्थं स्वरूपस्तुतिः अभ्यधायि मया सम्यक् समावेशदशावशेन शिवेन ममैव शिवाय विश्वस्यतु मंगलाय सम्यङ् अस्तु।

इत्थं - thus, स्वरूपस्तुति - let the praise of the Essence अभ्यधायि मया - expressed by me, शिवेन - Śivānandanātha (name of the author) सम्यक् समावेशदशावशेन - inspired by my complete absorption in Śiva शिवाय - for the peace of mine during absorption and also for विश्वस्यतु मंगलाय - the benefit of the whole universe ममैव - which is nothing else than myself during व्युत्थान - ordinary activities.

Thus, let the praise of the Essence expressed by me, Śiva inspired by my complete absorption (in Śiva) be for the peace (of mine during absorption and also for the benefit of the whole Universe) which is nothing else than myself ; during Vyutthāna - ordinary activities.

