

SHIVARAHASYA PANCARATROKTA SHAPA VIMOCHANA STOTRA

aṁ āṁ brahma iṁ īṁ svarūpī eṁ aiṁ utkīlanī
vimuñcatī ।

aṁ aḥ prakāśayantī mama manāstum sarva-
mantra siddhi pradāyinī ॥ 1 ॥

अँ आँ ब्रह्म ईँ ईँ स्वरूपी ऐँ ऐँ उत्कीलनी ववमुञ्चती ।

अँ अः प्रकाशयन्ती मम मनास्तुं सवमन्त्र ससद्धि प्रदाययनी ॥
१ ॥

The Mātrkā-s aṁ and āṁ represent the act of Creation and expansion by the Creator Lord Brahma. The Mātrkā-s iṁ and īṁ represent the Divine Mother Svarūpī in the act of Preservation. The Mātrkā-s eṁ and aiṁ represent the act of unpinning and unleashing the powers of the Supreme Divine.

The Mātrkā-s aṁ and aḥ throw light upon the subtle aspects of the Creation and also help in

fulfilling all desires and aid in the final act of spiritual emancipation. Together, all the Mātrkā-s aid in the fruition of all mantras.

yathā ca varṇa-rūpāṇi nāma karmātmikā parā ।
tvayait-srjyate sarva pālyate ca tathaiva ca ॥ 2
॥

यथा च वर्वरूपाणर् नाम कमावत्मका परा ।

त्वयैत्सृज्यते सवव पाल्यते च तथैव च ॥ २ ॥

All the letters associated with the Sanskrit alphabet are manifestations and representations of the Mātrkā-s and are associated with our karmas and denoted by the Divine Mother Śakti. The Divine Mother ensures the acts of Creation, Preservation and Destruction with the aid of the Mātrkā-s.

srṣṭi sthitikarī caiva sarva-pralaya-kāriṇī ।

nirañjanasya devasya nāma karma vidhāyinī ॥ 3

॥

सृष्टिं तस्थयतकरी चैव सववप्रलयकाररर्ी ।

यनरञ्जनस्य देवस्य नाम कमव वविाययनी ॥ ३ ॥

The Divine Mother takes up the responsibilities of the acts of Creation, Sustenance as well as Destruction, Annihilation and Re-emergence. She is the Dynamic Super-consciousness and is the consort of the Pure and Noble Lord Śiva, denoting the static Super-consciousness.

baddho vimucyate sarva tva-yaiva brahma-rūpiṇī ।

tvam-ādyānanta śaktīnām pravāho jāyate tathā

॥ 4 ॥

बद्धो ववमुच्यते सवव त्वयैव ब्रह्मरूपर्ी ।

त्वमाद्यानन्त शक्तीनां प्रवाहो जायते तथा ॥ ४ ॥

All bonds are released by the Divine Mother as Brahma rūpiṇī. She is infinite with no beginning or end and remains so forever, ever flowing and dynamic in nature.

saṁsmṛtā-pūjitā-'nantā yoginām-api siddhidā |
tvayā-brahma-viriñcādyā bhramante nija
karmaṇā ॥ 5 ॥

सुंस्मृतापूजताऽनन्ता योधिनामवप ससद्भिदा ।

त्वयाब्रह्मववररञ्चाद्या भ्रमन्ते यनज कमवर्त्ता ॥ ५ ॥

She is constantly remembered and prayed to endlessly by the extra dimensional Yoginis, who are endowed with various siddhis granted by the Divine Mother. She is prayed to by the

Creator Lord Brahma and all other celestials, as well as by sages and all pious beings constantly circumambulating in Her worship.

tathaiva ca mahāviṣṇuḥ sarva-deva-stuti tataḥ ।
sā tuṣṭā sarva mantrāṇāṃ mṛtānāṃ cetanī sadā
॥ 6 ॥

तथैव च महाववटर्ुः सववदेवस्तुयत ततः ।

सा तुटिा सवव मन्नार्ाुं मृतानाुं चेतनी सदा ॥ ६ ॥

Same is the case with the Preserver Lord Mahāviṣṇu and all other celestials. By appeasing the Divine Mother, all mantras are revived and awakened from their sleeping and morbid states and energized to fulfill their respective purposes.

sarva-sañjīvanī-śambho prasādācchukra
siddhidā ।

brahmāṇḍaṃ cetayantī vividha suragaṇān
pramodaiḥ prītāḥ ॥ 7 ॥

सर्वसञ्जीवनीशम्भो प्रसादाच्छुक्र ससद्भिदा ।

ब्रह्माण्डं चेतयन्ती ववववि सुरिर्ान् प्रमोदैः प्रीताः ॥ ७ ॥

The life infusing sañjīvanī is presented by Lord Śambho (Śiva) with His essence (consciousness), immediately activating the objects of reverence. The entire Universe becomes alive and conscious with His grace. All celestials and higher dimensional beings are immediately delighted and immensely pleased.

sandīpayanti nija-guṇa vitataiḥ ṣaḍguṇān
prerayantī ।

varṇāndevān jayantī ditisuta damanī sāpya
haṁkāra kārtrīm kṣetrī tasyaiva jāpyaṁ svara
vitatanutāṁ mocayecchāya jātaṁ ॥ 8 ॥

सन्दीपयन्त यनजिर् ववततैः षड्िर्ान् प्रेरयन्ती ।
वर्ावन्देवान् जयन्ती ददयतसुत दमनी साप्य हुंकार कारी क्षेरी तस्यैव
जाप्युं स्वर ववततनुताुं मोचयेच्छाय जातुं ॥ ८ ॥

Illumination of our true nature (consciousness)
and of the objects of reverence and their
diffusion into the five senses and the additional
sixth sense of mind is set into motion instantly.
All the Mātrkā-s come together and bring
success and complete victory in all our pursuits.
The celestials aid in our progress and we are able
to overcome and subdue all opponents and even
the ferocious and destructive daityās.

In due course, one will be able to restrain one's ego and become a noble and venerated person. One gets the ability to make things happen and achieve all cherished desires. One gets established in their chosen place and recognized for their deeds. All of this comes with the recitation of this stotram and in due course one shall desire and obtain self-realization and liberation as well.

idaṃ mahātripura sundarī stotraṃ paṭhet
bhaktyāstu yo naraḥ ।
sarvān-kāmān-avāpnoti sarva-siddhiḥ bhavet
dhruvam ॥ 9 ॥

इदं महात्रपुर सुन्दरी स्तोरं पठेत् भक्त्यास्तु यो नरः ।

सवावन्कामानवाप्नोयत सवससद्धिः भवेत् ध्रुवम् ॥ ९ ॥

One who recites this Mahātripura sundarī stotraṃ with fervent devotion, will be successful in all efforts and achieve all the cherished desires and gain plenty of wealth, health and prosperity, as well as recognition in society.

iti śiva rahasye pañcarātre madhyama
saṃhitāyāṃ śivaśakti samvāde śaiva vaiṣṇava
śakti saura gāṇapatya mantrotkīlana vimocana
stotraṃ sampūrṇam ॥

इयत सशव रहस्ये पञ्चरारे मध्यम सुंदहतायां सशवशक्त सम्वादे
शैव वैटर्व शक्त सौर िर्पत्य मन्त्रोत्कीलन ववमोचन स्तोरं सम्पूर्वम्

॥

Thus ends the stotraṃ, which is a part of the Śiva rahasya pañcarātra madhyama saṃhita and is a part of the discussion between the Divine Father Śiva and the Divine Mother Śakti, related to a remedy that can remove all anomalies associated with Śaiva, Vaiṣṇava, Śakti, Saura and Gāṇapatya mantras.