Keelaka Stotram

About these texts

Sources	Each text is printed with its source, tradition and version. Wording may differ slightly in other traditions and editions.
Transliteration	The Roman line is IAST transliteration derived from the Devanagari (ā = long a, ṃ = anusvara, ḥ = visarga, ś/ṣ = sh sounds, c = ch as in “church”). In Hindi, Awadhi and Braj texts the silent final “a” is dropped. Transliteration does not show Vedic accents.

Keelaka Stotram

Type	Stotra
Deity	Durga
Version	Verified text
Tradition	Shakta
Source	Durga Saptashati — Ganesh Press, Varanasi (1870) — Scan pages 28–33
Credits	Text: Durga Saptashati, Ganesh Press, Varanasi (1870), public domain; transcription from Sanskrit Wikisource contributors (CC BY-SA 4.0), corrected against the print. Summary and meaning: Udyog Jyotish editorial team.
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ऋषिरुवाच

ṛṣiruvāca

विशुद्धज्ञानदेहाय त्रिवेदीदिव्यचक्षुषे ।

viśuddhajñānadehāya trivedīdivyacakṣuṣe |

श्रेयःप्राप्तिनिमित्ताय नमः सोमार्धधारिणे ॥ १ ॥

śreyaḥprāptinimittāya namaḥ somārdhadhāriṇe || 1 ||

सर्वमेतद्विजानीयान्मन्त्राणामभिकीलकम् ।

sarvametadvijānīyānmantrāṇāmabhikīlakam |

सोऽपि क्षेममवाप्नोति सततं जाप्यतत्परः ॥ २ ॥

so'pi kṣemamavāpnoti satataṃ jāpyatatparaḥ || 2 ||

सिद्ध्यन्त्युच्चाटनादीनि वस्तूनि सकलान्यपि ।

siddhyantyuccāṭanādīni vastūni sakalānyapi |

एतेन स्तुवतां देवि स्तोत्रमात्रेण सिद्ध्यति ॥ ३ ॥

etena stuvatāṃ devi stotramātreṇa siddhyati || 3 ||

न मन्त्रो नौषधं तत्र न किञ्चिदपि विद्यते ।

na mantro nauṣadhaṃ tatra na kiñcidapi vidyate |

विना जाप्येन सिद्ध्येत सर्वमुच्चाटनादिकम् ॥ ४ ॥

vinā jāpyena siddhyeta sarvamuccāṭanādikam || 4 ||

समग्राण्यपि सेत्स्यन्ति लोकशङ्कामिमां हरः ।

samagrāṇyapi setsyanti lokaśaṅkāmimāṃ haraḥ |

कृत्वा निमन्त्रयामास सर्वमेवमिदं शुभम् ॥ ५ ॥

Traditional texts with source notes. No guaranteed results are claimed.

kṛtvā nimantrayāmāsa sarvamevamidaṃ śubham || 5 ||

स्तोत्रं वै चण्डिकायास्तु तच्च गुह्यं चकार सः ।

stotraṃ vai caṇḍikāyāstu tacca guhyaṃ cakāra saḥ |

समाप्तिर्न च पुण्यस्य तां यथावन्नियन्त्रणाम् ॥ ६ ॥

samāptirna ca puṇyasya tāṃ yathāvanniyantraṇām || 6 ||

सोऽपि क्षेममवाप्नोति सर्वमेव न संशयः ।

so'pi kṣemamavāpnoti sarvameva na saṃśayaḥ |

कृष्णायां वा चतुर्दश्यामष्टम्यां वा समाहितः ॥ ७ ॥

kṛṣṇāyāṃ vā caturdaśyāmaṣṭamyāṃ vā samāhitaḥ || 7 ||

ददाति प्रतिगृह्णाति नान्यथैषा प्रसीदति ।

dadāti pratigṛhṇāti nānyathaiṣā prasīdati |

इत्थंरूपेण कीलेन महादेवेन कीलितम् ॥ ८ ॥

itthaṃrūpeṇa kīlena mahādevena kīlitam || 8 ||

यो निष्कीलां विधायैनां नित्यं जपति संस्फुटम् ।

yo niṣkīlāṃ vidhāyaināṃ nityaṃ japati saṃsphuṭam |

स सिद्धः स गणः सोऽपि गन्धर्वो जायते नरः ॥ ९ ॥

sa siddhaḥ sa gaṇaḥ so'pi gandharvo jāyate naraḥ || 9 ||

न चैवाप्यटतस्तस्य भयं क्वापीह जायते ।

na caivāpyaṭatastasya bhayaṃ kvāpīha jāyate |

नापमृत्युवशं याति मृतो मोक्षमवाप्नुयात् ॥ १० ॥

nāpamṛtyuvaśaṃ yāti mṛto mokṣamavāpnuyāt || 10 ||

ज्ञात्वा प्रारभ्य कुर्वीत ह्यकुर्वाणो विनश्यति ।

jñātvā prārabhya kurvīta hyakurvāṇo vinaśyati |

ततो ज्ञात्वैव सम्पन्नमिदं प्रारभ्यते बुधैः ॥ ११ ॥

tato jñātvaiva sampannamidaṃ prārabhyate budhaiḥ || 11 ||

सौभाग्यादि च यत्किञ्चिद् दृश्यते ललनाजने ।

saubhāgyādi ca yatkiñcid dṛśyate lalanājane |

तत्सर्वं तत्प्रसादेन तेन जाप्यमिदं शुभम् ॥ १२ ॥

tatsarvaṃ tatprasādena tena jāpyamidaṃ śubham || 12 ||

शनैस्तु जप्यमानेऽस्मिन् स्तोत्रे सम्पत्तिरुच्चकैः ।

śanaistu japyamāne'smin stotre sampattiruccakaiḥ |

भवत्येव समग्रापि ततः प्रारभ्यमेव तत् ॥ १३ ॥

bhavatyeva samagrāpi tataḥ prārabhyameva tat || 13 ||

ऐश्वर्यं यत्प्रसादेन सौभाग्यारोग्यसम्पदः ।

aiśvaryaṃ yatprasādena saubhāgyārogyasampadaḥ |

शत्रुहानिः परो मोक्षः स्तूयते सा न किं जनैः ॥ १४ ॥

śatruhāniḥ paro mokṣaḥ stūyate sā na kiṃ janaiḥ || 14 ||

Traditional texts with source notes. No guaranteed results are claimed.

Meaning

After saluting Shiva, the text explains that Shiva "bolted" (kīlita) the Saptashati so that its power is not misused, and that the bolt is released by reciting with devotion and the proper preparation, traditionally on the eighth or fourteenth day of the dark fortnight. It says one who recites the unbolted hymn becomes like a siddha or gandharva, is free of fear and untimely death, and gains good fortune, health and prosperity, and so asks why people would not praise the Goddess.

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