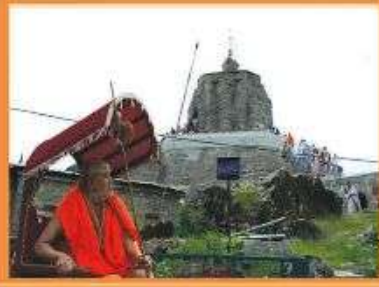


Introduction to Vaidika Mantra Kalpalata

- Translation by Sri P R Kannan, Navi Mumbai



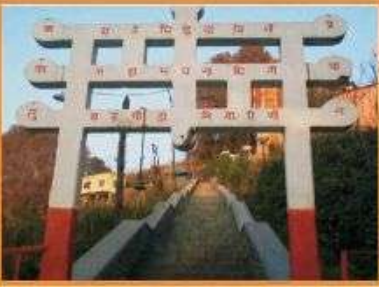
Shankaracharya Hill



Sharda Temple



Mata Vaishnodevi



Hari Parbat



Martand Sun Temple



Avantiswamin Temple



Kheer Bhavani Mandir



Amarnath Mandir



Ragunath Mandir



Ranbireshwar Temple



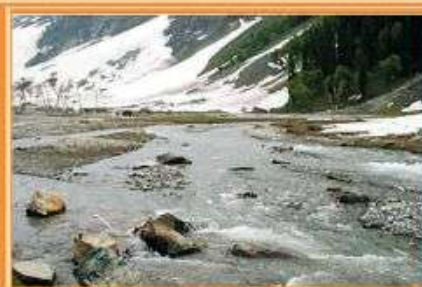
Pandrethan



Sugandisha



At the Srinagar Museum



Sindhu River



Gaurishankar Mandir

यत्काम इदं जुहोमि। तन्मे समृद्ध्यताम्। वयं स्याम पतयो रयीणाम्। प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिमृद्धिं दधातु मे।

Introduction to Vaidika Mantra Kalpalata

India has been the fountainhead of a great civilization. It is a great fortune of the people of this country that they have inherited a great culture, rich moral values and very many diverse languages and literature. In spite of adverse challenges it has faced, our ancient cultural tradition nurtured by selfless seers and protected by great sacrifice of very many men and women of this land has survived.

In this Punya Bhoomi of ours, where innumerable rishi-s (sages), sannyasi-s (saints) and jnani-s (enlightened souls) traversed the length and breadth of this land on foot, each handful of dust is as worthy as sandal powder, each village a ground of penance and meditation. In almost every village there is a temple with some hoary history behind it. These temples were the pivot of life. They reflect our tradition in which philosophy, religion and ethics are not merely abstract principles detracted from real life, but they are its very core, shaping all aspects of life both mundane and spiritual. This is the uniqueness of our Bharatiya tradition.

Definition of Bharat

What is the definition of Bharat? The Vishnu Purana says “uttaraṁ yat samudrasya himādreścaiva dākṣiṇam, varṣaṁ tad bhārataṁ nāma bhāratī yatra santatiḥ” i.e. “that which is towards north of the great ocean, and to the south of the Himalaya, that is the Bharata Varsha where the Bharatiya-s live”. The southernmost area of this country is then the Kanyakumari, and the northernmost area Kashmir. Now what is most remarkable is that these two regions, and all regions in between, are united by the same single Vedic culture and heritage of Bharat.

Origins of Kashmir as per mythology

The Kashmiri tradition holds that the region was once a great lake by name Sati-saras. It was the lake (saras) in which young Sati Devi (Goddess Uma when born as the daughter of Daksha) would bathe and sport in. Later on, the Naga-s, born of Kashyapa Prajapati, populated these waters.

Apparently there suddenly rose in these waters an asura by name Jalodbhava (“born in water”). He had a boon that he could not be destroyed in water, and therefore began to persecute the Naga-s in impunity. At this, and there are two stories beyond this point, the Naga-s appealed to their patriarch Sage Kashyapa, who by His powers of penance dried the region thereby rendering the asura powerless and easy to conquer. As “Kashyapa” caused this land to relatively become a “Maru” (desert, in compared to the entire area being under water before), it came to be called “Kashyapa-Marū” which transformed into “Kashmira”.

Another account says that the Naga-s appealed to the Vishnu, Shiva and Ambika. Taking pity on them, Shiva created a path for the water to drain away from the region by the edge of a great plough (or the tip of His bow the Pinaka). Even then, the asura by his powers of illusion, would fly here and there when attacked. To prevent this, the

Devi took the form of a mynah (Hari in Kashmiri) and dropped a stone on him, which prevented him from flying. Vishnu then beheaded him with His discus.

[It is interesting to note that even in modern geography, they say that in very ancient times, towards the north of India was a great lake by name Tethys Sea which slowly drained away as a result of geological shifts in the Himalayan region.]

The Devi who took a form of a Hari then came to rest in a hill in Kashmir, which came to be called Hari Parbat. She is manifested in the form of a Shrichakra on the rock-face of this hill, and the place is called Chakreshvari Peetham. This is one of the numerous Shakti Peetham-s in Kashmir. Due to the importance of the Devi manifested in the Shrichakra, the city that developed around this kshetra became to be called Shri-nagara. As the bird Hari is also known as Sharika, the Devi here is known as Sharika Devi, and is the presiding family deity to many Kashmiri Hindu families.

Once the water had been drained for vanquishing the asura, the Naga-s were no longer able to live in physical form as before, and therefore took a subtle form and entered the various water-sources underground. Thus every spring is called a “Nag” in Kashmir. The villagers would use river water for bathing, washing etc, but for cooking and drinking they would only use the sweet water of the Nag after doing puja to the Naga deity. As a result of the draining of water many learned people from all around came to the region and settled there, enamoured by the natural beauty and peace that prevailed in this place. It was also the favourite haunt of many sages doing their penance. Thus was the settlement of Kashmir in times long gone.

Kashmiri Culture & Tradition

Of the many diverse cultures that we come across in India, Kashmiri culture & tradition is a very unique and an important one. Kashmir-the land of Kashyapa Muni, was an ancient centre of learning on the lines of Nalanda & Takshashila. Many learned scholars and students across countries gathered there to exchange knowledge and wisdom. The very fact that the Goddess of learning, Sharada Devi is blessing the land is a testimony to this truth. Great literary works in Sanskrit and devotional treatises have sprung out from Kashmir. Mammata, Udbhata, Vamana, Anandavardhanacharya, Abhinavagupta, Kalhana, Bilhana are some of the great poets who hailed from this land. Kashmiri Shaivism is very famous and is studied and researched all around the world with great interest. Kashmir also has its unique script called Sharada which is now used only by a few. Ancient manuscripts of the region have been written mostly in Sharada script.

Importance of Kashmir in Bharatiya Vedic Culture

Among the few geographic references that occur in the Veda-s, Kashmir is importantly referred to. The Vedic Sukta prescribed to be chanted during one’s daily bath recalls, immediately after the Ganga, Yamuna and Sarasvati, the Rivers of Jammu and Kashmir: Shutudri (Sutlej), Parushni/Iravati (Ravi), Asikni/Chandrabhaga (Chenab), Vitasta (Jhelum), etc. The all important Sindhu River and its other tributaries are also mentioned in the Veda-s.

The very fact that the Rivers of Kashmir are listed along with Ganga, Yamuna and Sarasvati indicate that the Rivers of Kashmir are holy. Thus just as all Hindus make a point to take Ganga Snan (ritual bath in the Ganga), so should the Rivers of Kashmir be revered. Since people from even far South go to far north Badarinath, Kedaranath etc, so should efforts be made to visit the holy Rivers and Kshetra-s of Kashmir!

Not only from the religious viewpoint but from the heritage viewpoint also Kashmir is important to Vedic culture. Some of the oldest available Vedic manuscripts are found to be from Kashmir in the Sharada script (more on this script later). The use of hardy birch bark coupled with the cool temperature there, has preserved even manuscripts from the 8th century CE or so. For comparison, manuscripts of even the 15th century CE are hard to come by in the hotter southern regions.

Temples of Kashmir

One finds many Shakti Peetha-s in Kashmir. Indeed, another interesting point to note is that when we say “From Kashmir to Kanyakumari”, Kanyakumari is a Shakti Peetha, and Kashmir again abounds with them.

Apart from the Chakreshvari Peetham of Shrinagar, one finds many other Peethams in the Kashmir Valley, for example, Kshira Bhavani (Tulamula) to the north-east of Shrinagar at a distance of within an hour, Kulavagishvari (Kulgam) journey to the south at three hours distance, and so on.

Especially to be noted is the ancient Sharada Peetham, which was a Sarvajna Peetham (seat of omniscience) of the North, just like Kanchipuram is the Sarvajna Peetham of the South. This temple is situated on the banks of the Krishna Ganga river, which flows along the current Line Of Control (LoC), in Pakistan Occupied Kashmir (POK). Sadly, due to the difficult socio-political situation in the region, the temple is totally in ruins. Many other temples like Martand (Mattan), Avantishvara & Avantiswami (Avantipur), etc are all in dilapidated condition. It is important to note that this land of Kashmir has originally been full of Vedic scholars and those devoted to the Veda-based shastra-s. All the three main deities, termed as Ratna Traya by the Tamil Nadu Vedic savant Appayya Dikshita, have been worshipped since time immemorial in Kashmir. Why, in the times of the Mahabharata, Bhagavan Krishna Himself is said to have visited Kashmir.

Bhagavan Amarnath, the ice-formed Shiva Linga in the mountains of Kashmir, an important Kshetra of the region attracts thousands of devotees every year. Even in Shrinagar itself, rises the high hill of Gopadri, today called Shankaracharya Parbat. Bhagavan Shiva stands majestically atop this hill in the form of a Linga by name Jyeshtheshvara, the most senior God! Shri Adi Shankara on His vijaya yatra, had come here.

Of course, the adjoining region of Jammu also is not lacking in temples and holy tirtha-s. The temple of Vaishno Devi (again another Shakti Peetham) has the high honour of being second only to the Tirumala Tirupati Venkateshvara Shrine in number of visitors per year. The Raghunath Mandir of Jammu is also a notable shrine in the region.

All these temples are a clear indication of the true origins and heritage of this land of Kashmir. It is important that devotees from other parts of Bharat visit the area and its shrines.

Kanchipuram and Kashmir

History clearly shows us that while Kashmir and Kanyakumari are at a distance of almost 3000 kms, even in the olden days, there was quite fast exchange of thoughts between scholars of Kashmir and South India. Works which were composed in Kashmir reached Tamil Nadu and had commentaries written here in the span of a few months. To this day manuscripts in the Kashmiri Sharada script of works by South Indian authors are to be found in manuscript libraries in Kashmir. Both Kanchipuram and Kashmir were ancient centres of Vedic learning, As such, it is only to be expected that there was continuous academic and cultural sojourn between Kashmir and Kanchipuram.

The Kanchi Kamakoti Peetham established by Shri Adi Shankara at Kanchipuram in 482 BCE is the Acharya Peetham (seat of spiritual head) associated with the Sarvajna Peetham of the South. This was the Peetham that the Shankara Bhagavatpada had established for Himself, and as such its spiritual reign extends all over the Bharata Varsha. Hence among all the Shankara Acharya Peetha-s, the Kanchi Peetham is called the Mula (root/central) Amnaya (traditional) Peetham.

Therefore, and especially due to the traditional connection between Kanchipuram and Kashmir, the Kanchi Acharya-s have always been visiting the Kashmir region and ensuring the preservation of the Sanatana Dharma there also. Some highlights are given below:

1. Shri Adi Shankara Himself had visited Kashmir as we have mentioned before.
2. His famed disciple Shri Sureshvara, was in His Purva Ashrama (life before sannyasa) the son of the Raja Mantri of Kashmir.
3. The sixteenth Acharya Shri Ujjvala Shankara who was very strong on curbing anti-Vedic religions, spent His last days in Kashmir and attained Siddhi there.
4. His disciple the 17th Acharya Shri Gauda Sadashiva was a Kashmiri born on the banks of the Sindhu. He was a great realized soul.
5. Many later Acharya-s had been revered by the Kashmiri kings as preceptors, and thereby ensured the preservation of Vaidika Dharma in the region.
6. The Kashmiri king Lalitaditya had established a great Annadana shala in Kashmir by the name of the 31st Acharya Shri Shilanidhi Brahmanandaghana.

The Kanchi Peetham's efforts in Kashmir today

Continuing the above-mentioned tradition, today's Acharya-s His Holiness Shri Jayendra Sarasvati Shankaracharya, 69th Acharya of Kanchi Kamakoti Peetham and Shri Shankara Vijayendra Sarasvati Shankaracharya 70th Acharya of Kanchi Kamakoti Peetham continue to work for the welfare of the Kashmiri people and the preservation of the Vedic Dharma

there. The Kanchi Kamakoti Peetham has been actively in contact with the Kashmiri Pandit community, especially in their current situation of living outside their home state, and continues to make efforts for their social and educational welfare.

Most importantly, efforts are afoot by Kanchi Kamakoti Peetham to bring back peace to the Kashmir region, so that the Kashmiri Pandits may return back to their home state and live in a congenial atmosphere there. Moreover people from all places of Bharat can visit the holy places of Kashmir. The Kanchi Kamakoti Peetham has been conducting Vishva Shanti Maha Yajna-s at selected places in Jammu and Kashmir. The Shankaracharya-s Themselves have visited and continue to visit Jammu and Kashmir to bless and spiritually uplift the Kashmiris living there.

It is also to be noted that Shri Jayendra Sarasvati Shankaracharya was one of the key initiators of the current yearly Sindhu Pujan in Ladakh region conducted during Guru Purnima, in which the representatives of many religions meet in peace and offer their respects to the River Sindhu. His Holiness has also constructed a temple for Goddess Saraswati in the late eighties in Ramban, which lies in between Srinagar and Jammu.

It is the desire of their Holinesses the Shankaracharya-s that all devout Hindu-s may visit the Kashmir region, have darshan of the various kshetra-s there, and contribute in whatever way they can for bringing back peace and upholding Sanatana Dharma in the region.

Vedic & Cultural Tradition of Kashmir Pandits

Kashmiri Pandits, the residents of this hoary land, as per inputs from Shri Kashinath Handoo and also seen in preface of Laugakshi Gruhya Sutra by Madhusudan Kaul, belong to a rare branch of the Krishna Yajur Veda called the Katha Shakha and some might have belonged to Sama Veda. They follow rituals prescribed by the Lougakshi Gruhya Sutra written by Lougakshi Rishi. Gobhila Gruhya Sutra is also followed. The procedures mentioned for performing marriage and other functions have a lot of similarity with the South Indian traditions. There are a few procedures mentioned in those texts, praying for the protection of cattle from diseases, which are unique. The Shankaracharya Hill which is situated in the heart of Srinagar is a place of great significance to the people of Kashmir. The Kashmiri Pandits till date chant in their homes a hymn known as Gauri Dashakam composed by Adi Shankaracharya. Having said all this, it should be remembered that due to several reasons which history reveals, the Kashmiri Pandits have to be supported to protect their culture and identity. A majority of them have left their homes and are scattered. With the blessings of His Holiness Pujya Shri Shankaracharyas of Shri Kanchi Kamakoti Peetham, Kanchipuram, periodic seminars on Kashmiri Culture and traditions have been held in Kanchipuram and in cities of Bangalore, Chennai and Delhi where considerable Kashmiri Pandit population is located. His Holiness recently visited Khir Bhavani Mandir where a Vishwa Shanti Yagnya was performed with assistance from Tirumala Tirupati Devasthanams, Tirupati for the welfare of the region. In continuation with the current activity and keeping in mind the long term objective of cultural protection, it was felt that it is necessary to reprint, record and restore the ancient treasures of the land.

Taking the guidance of Shri Kanchi Kamakoti Peetham and assistance of very senior Kashmir Pandit scholars of the region like Shri Kashinath Handoo who currently lives in Jammu and Shri TN Ganjoo who resides in Srinagar, and other eminent scholars, efforts are on to collect old manuscripts and books for reprinting. It is pertinent to mention that His Holiness very recently released a book “Lougakshi Grihya Sutra” on 10th October 2011 in Jammu, printed with support from Venkateshwara Vedic University and blessed the first copy to Shri Kashinath Handoo and honoured him. The book was earlier printed and published by Madhusudan kaul by order of Maharaja Hari Singh in two volumes, in Nirnaysagar Press Mumbai, the first in 1928 and second in 1932 as a part of Kashmir series. Shri TNGanjoo (Trilokinath) of Srinagar is also in touch with scholars in Kanchi and has been providing a wealth of information regarding Kashmir culture.

Shri TN Ganjoo visited Jyeshtha Mata Mandir during the performance of Rigveda Samhita Havan and Veda Parayana event in September last year by the Peetham. He was very happy that vedic chanting of Rig, Yajur and Sama Vedas was being held in Srinagar in a traditional way almost after a gap of many years and lauded the efforts of the Peetham. He then presented to the visiting scholars a copy of **Vaidika Mantra Kalpa Lata or also called as Kashmirika Mantra Kalpadruma** printed in **1835 Shaka** during the period of Maharaja Pratap Singh, the then King of Jammu & Kashmir, the grand father of Dr.Karan Singh, to be submitted at the lotus feet of His Holiness with a mention that it can be used in any way for the benefit of the community. The book earlier printed in Shri Pandit Vishwanatha Sharma's own printing press named as “Pratap Steam Press” though a century old looks intact but for a few missing pages like in the introduction where the writer has mentioned that

“ततः काललीलया अस्मिन् देशे श्रुतिस्मृतिविध्वंसियवनराज्यप्राबल्यात् प्रजाक्षोभाच्च एवंविधानि यज्ञकाण्डपुस्तकानि प्रायशो लुप्तप्रायाणि बभूवुः। यानि पुनरधुना अवशिष्टानि तानि च असम्यक्पदच्छेदविन्यासात् प्रायशः अशुद्धानि कुत्रचित् कुत्रचित् भ्रष्टाक्षराणि च दरीदृश्यन्ते इत्यतो विदुषां मनः क्लेशमेव जनयन्तीति न काप्यत्युक्तिः।

व्यतीताब्दार्धशत्यामपि कश्मीरभूमौ एवंविधानां दुरवगहानां कार्याणां बहुद्रव्यप्रयत्नसाध्यत्वात् अन्यस्मात्कस्मात्चित् एवंविधात् हेतोः प्रजाभाग्यवैकल्येन न केनापि विद्वद्वरेण एतदुद्धारे प्रयत्नः श्रितः।

अधुना निसीमदयाभरितश्री १०८मन्महाराजाधिराजप्रतापसिंहप्रभूणामाज्ञामवाप्य तदीयं साहाय्यं.....”

“Due to play of TIME, in this place (Kashmira), continued political turmoil by invasion of the Yavanas who are oppressors of the Shrutis(Vedas) & Smritis which resulted in disturbed mind set of the people, many ancient books connected with Yajnya Kanda were destroyed and lost. The books which survived the onslaught are not complete, with many words and alphabets lost, wrongly laid out, and that it is causing much anguish to the scholars is not a over statement.

Even in the past fifty years, even when efforts were made to reprint, due to economical constraints and other reasons, much to the misfortune of the people, many a scholar could not take up such works. Now with the permission and support of the ever compassionate Maharaja 108 Shri Pratap Singh” and the introduction stops due to the missing pages.

The scholars after their return submitted the book to His Holiness with Shri Ganjo’s submission. His Holiness went through the book and ordered for necessary action to be taken for reprinting. The book was first carefully digitized in the International library run by Shri Kanchi Kamakoti Peetham and copies were printed there from and given to Shri Sudarshan Sharma, Vice Chancellor of Venkateshwara Vedic University, Tirupati for reprinting as a fresh edition. The university has successfully reprinted and the same has been released in Srinagar by His Holiness on 25th April, as a part of Shankara Jayanthi celebrations. More such endeavors are welcomed by the Peetha.

Vaidika Mantra Kalpa Lata

Vaidika Mantra Kalpa Lata Vaidika Mantra Kalpa Lata like Laugakshi Gruhya Sutra also has been authored by Maharshi Laugakshi and it contains the various mantra prayogas starting from Kushmanda Homa, Kalasha sthapana, Svasti Mantra, Gayatri Mantra Brahmana, Navagraha Homa and Japa Vidhi, Rudradhyaya, Chamaka and other important mantras and suktas like Purusha sukta, Bruhat Purusha Sukta, Shri Sukta, Devi Sukta, Ratri Sukta, Rakshoghna Mantras etc. His Holiness has directed that the same should be recorded as audio cds and distributed to all Kashmiri Pandits so that all Kashmiri homes shall once again revebrate with the divine vibrations of the Vedic mantras for eternal peace, harmony and prosperity.

We have mentioned earlier that majority of the Kashmiri Pandits belong to the rare Shakha called as Katha Shakha which is a branch of Krishna Yajur Veda. Katha Shakha has many mantras which are identical with Rig Veda and Taittiriya Shakha of Krishna Yajur Veda. The Vaidika Mantra Kalpalata too has used in various prayogas many mantras from Rigveda and others which are similar to Taittiriya Shakha of Krishna Yajurveda. In this audio cd, the Rig Veda Mantras and the similar mantras from Krishna Yajur Veda have been recorded. The mantras which are found purely in Katha Shakha have to be recorded in the future. Other than this the portions covering Dhyana Shlokas, Tarpana and Phala (Benefit) have also been recorded. Hence an attempt has been made to record maximum portion of the book. The unique feature of this effort is it enables Kashmir Pandit families to hear to the chant while following the book. Vedic Pandits of Rig and Yajur Veda of Shri Kanchi Kamakoti Shankaracharya Peetha have recited the mantras. Om Shanti Shanti Shanti.

VAIDIKAMANTRAKALPALATA
(used in Prayogas of Katha Sakha of Veda in Kashmir)
DHYANASLOKAS

GANESA

ध्याये देवं गणेशं गिरितनयसुतं रक्तवर्णं त्रिनेत्रं
मालां दन्तं वहन्तं सततमपि वरैर्दक्षिणैर्बाहुभिस्त्वैः ॥
वामैः शुभ्रं कुठारं सकलभयहरं मोदकानां च पात्रं
सिंहस्कन्दे स्थितं तं प्रथितगुणनिधिं विघ्नराजं महेशम् ॥

I meditate on Ganesadeva, the son of Parvati, who is red-coloured, has three eyes, holding always in his two excellent right hands, necklace and tusk; in his two left hands, the white axe, the remover of all fears and the vessel of Modakas; seated on the shoulder of lion; who is the treasure of all cherished qualities; the great lord.

KUSHMANDAMANTRAS

कूष्मा नाम मुनीश्वरास्त्रिभुवनख्याताः सुरूपाः शुभा
अण्डानाममृतेश्वरा विचरतां मध्ये स्वहंसात्मकाः ।
तेऽपि यत्पठनात्परात्परतरां श्रेष्ठां गतिमास्थिताः
सोऽयं नो विदधातु सौख्यनिचयं पापारिनाशं सदा ॥

Kushmas, the great sages, of handsome and auspicious form, eternal heads of Brahmandas, moving in the midst of other liberated sages, attained that loftiest and most splendid state by chanting the Kushmandamantra. May that Kushmandamantra bestow on us host of comforts and destruction of the hostile sins.

यत्पाठाद्विलयं प्रयान्ति शतशः पापारिसङ्घाः क्षणा-
द्धोमात्तर्पणसञ्चयात्सुमहतामभ्यासनात्सद्वरात् ।
सोऽयं ब्रह्ममुखोद्भूतः परतरो मन्त्रादिगर्भो महान्
कूष्माण्डो विदधातु सौख्यनिचयमग्नेः पुरः संस्थितः ॥

By chanting of Kushmandamantra, by offering oblations in fire with chanting the mantra, by performing tarpanam with chanting the mantra, by teaching good men the mantra, hosts of hostile sins in hundreds meet destruction. May that most excellent mantra, born of Brahma's mouth; the mantra, which gave rise to many mantras, Kushmanda, bestow host of comforts on me, seated in front of Agni.

GAYATRI

ओङ्कारो यस्य मूलं क्रमपदजठरं छन्दविस्तीर्णशाखा
ऋक्पत्रं सामपुष्पं यजुरुचितफलं स्यादथर्वा प्रतिष्ठा ।
यज्ञश्छाया सुश्वेतैर्द्विजगणमधुपैर्गीयते यस्य नित्यं
शक्तिः सन्ध्या त्रिकालं दुरितभयहरः पातु नो वेदवृक्षः ॥

The root of the tree of Vedas is 'Omkaara'; the hard stem is 'Krama' and 'Pada'; the branches are extensive mantras; Rigveda is leaf; Samaveda is flower; Yajurveda is sweet fruit; Atharvaveda is the decorative feature; Yagna is the shade; the glory of Vedas is sung every day in the three 'sandhyas' by the pure-minded bees of brahmanas. May that tree of Vedas, the remover of misery and fear, protect us.

सच्छायः स्थिरधर्ममूलवलयः पुण्यालवालान्वितो
धीविद्याकरुणाक्षमादिविलसद्विस्तीर्णशाखाश्रितः ।
सन्तोषोज्ज्वलपल्लवः शुचियशः पुष्पः सदा सत्फलः
सर्वाशापरिपूरको विजयते श्रीवेदकल्पद्रुमः ॥

The kalpaka tree of Vedas has as its shade the ever-existent Lord; the round root is the eternal dharma; it has creepers of religious merit; it has extensive branches of intellect, learning, compassion, forbearance etc.; its shining bud is contentment; flower is pure fame; fruit is always beneficial; the tree is fulfiller of all desires. May the tree be victorious.

मूलाधाराद्भुतवहकलामिश्रितं भूर्भुवः स्व-

ब्रह्मस्थानात्परमगहनात्तत्सवितुर्वरेण्यम् ।
भर्गो देवः शशिकलमयी धीमहीत्येकरूपं
धियो यो नः पिब तममृतं चोदयान्नः परं तत् ॥

‘Bhur bhuvas suva:’ (of the Gayatri mantra) is the wind emanating from the ‘Muladhara chakra’; ‘Tat savitur varenyam’ passes through the very deep ‘Brahmasthanā’; ‘Bhargo deva:’ is the part of moon; ‘Dhimahi’ is the unitary form; ‘Dhiyoyo na:’ is the drinking of nectar; ‘Chodayat’ may encourage us towards the Supreme.

मुक्ताविद्रुमहेमनीलधवलच्छायैर्मुखैस्त्रीक्षणै-
र्युक्तामिन्दुनिबद्धरत्नमुकुटां तत्त्वात्मवर्णात्मिकाम् ।
गायत्रीं वरदाभयाङ्कुशकरां शूलं कपालं गुणं
शङ्खं चक्रमथारविन्दयुगलं हस्तैर्वहन्तीं भजे ॥

I pray to Gayatri Devi, who has five faces, of the colours of pearl, coral, gold, blue and white; with three eyes (in each face); with gem-studded crown having moon; having the form of the (24) letters pointing to the Truth; her hands holding the ‘giver of boons’ (varada) mudra and ‘the ‘destroyer of fear’ (abhaya) mudra; the goad, the trident, skull, the rope, conch, discus and pair of lotuses.

आयातु वरदा देवी त्र्यक्षरा ब्रह्मवादिनी ।
गायत्री छन्दसां मातर्ब्रह्मयोने नमोस्तु ते ॥

May Gayatri Devi, of the form of three letters (padas), the exponent of Brahman, come to me. Mother of Vedas, source of Vedas, I prostrate to you.

प्रातःकाले कुमारी कुमुदकलिकया जप्यमालां जपन्ती
मध्याह्ने प्रोढरूपा विकसितवदना चारुनेत्रा विशाला ।
सन्ध्यायां वृद्धरूपा गलितकुचयुगा मुण्डमालां वहन्ती
सा देवी दिव्यदेहा हरिहरनमिता पातु नो ह्यादिमुद्रा ॥

May that Devi, who, in the morning, is a young girl, like the bud of lily flower, meditating with rosary in hand; who, at noon, is adult woman, with face like a blossomed flower, beautiful eyes and well built personality; who, in the evening, is old, with shrunk breasts, carrying garland of skulls; who is actually of divine body, is worshipped by Vishnu and Siva, is the Primeval Image, protect us.

नीला पीतमनोहरांशुकवती वक्त्रत्रयोद्धासिता
हस्तोद्यद्वरशङ्खपङ्कजगदाधारा खगेन्द्रासना ।
कारुण्यामृतवर्षणैकचतुरा वृद्धोत्पलालङ्कृता
भूयान्नः किल वैष्णवी ह्यभिमताऽवाप्त्यै सदा वन्दिता ॥

May Devi Vaissnavi, black-complexioned, wearing attractive yellow garment, shining with three faces, having in hands vara (boon) mudra, conch, lotus and mace, seated on Garuda (the king of birds), uniquely adept in showering the nectar of compassion, decorated with fully blossomed lotuses, always worshipped for attaining various objects, be pleased with us.

चतुर्भुजामर्कसहस्रकोटिभां त्रिलोचनां हारकिरीटशोभिताम् ।
चतुर्मुखाङ्कोपगतां महोज्ज्वलां वेदेश्वरीं पञ्चमुखीं नमाम्यहम् ॥

I prostrate to Devi Gayatri, who has four arms, is resplendent like a thousand Suns, has three eyes (in each face), is beautiful with many garlands and diadem, is the consort of Brahma, who shines brilliantly, is the Goddess of Vedas and has five faces.

यस्या भूः पाददेशे वसति तदुपरि खड्गुदे स्वर्गलोको
नाभौ मध्ये महाख्यो जन उरसि गतः कण्ठगामी तपश्च ।
सत्यं मूर्ध्नि शखाख्या त्रिगुणविरहिता निष्कला सुस्वरूपा
सा देवी विश्वरूपा वितरतु विभवं वेदमूला पराख्या ॥

May that Devi, called Para (Supreme), who is the source of Vedas and is of the form of the universe, at whose feet is the earth, above it is the astral world, in the posterior is the Svargaloka, in the middle at the navel is the Maharloka, in the chest is the Janoloka, in the neck is the Tapoloka, in the head is the Satyaloka, whose neck is like conch, who is devoid of the three gunas (attributes), is free of parts (is whole) and is of beautiful form, bestow splendour (on us).

ब्राह्मी हंसरथस्थिता मुखसरोज्योतिश्चतुर्वाङ्मयी
मुद्रापुस्तककुण्डलाक्षवलयधारा चतुर्भिर्भुजैः ।
रक्ता रक्तविभूषणा प्रहसिता रक्ताम्बरालङ्कृता
कौमारी मम जीवितावधिः सदा भूयादघध्वंसिनी ॥

O (the young) Koumari, who is the power of Brahma, is seated on the vehicle of swan, whose facial splendour is the four Vedas, who holds in her four hands, mudra (sign of freedom from fear), book, rope and rosary, is of red colour, wearing red-coloured ornaments, has a smiling face and wears garment of red colour; may my life-span be free from sins.

विविधमणिमयूखस्फीतकेयूरहारप्रवरकनककाञ्ची किङ्किणीकङ्कणाढ्याम् ।
सकलभुवनरक्षासृष्टिसंहारसक्तां निगमपरमविद्यामाश्रये वेदधात्रीम् ॥

I take refuge in the mother of Vedas, who is decorated in many brilliant gem-studded ornaments including armlet and necklace, glowing golden girdle, bracelet with tinkling bells etc., who is engaged in creation, protection and dissolution of all worlds and who is the Supreme Knowledge of Vedas.

मध्याह्ने वृषवाहना त्रिनयना शुक्लाम्बरालेपना
खट्वाङ्गं त्रिशिखं कपालडमरू दोर्भिर्वहन्ती सदा ।
शुक्ला शुक्लविभूषणा नरशिरोमालाभिरावेष्टिता
भूयाद्यौवनवत्यसौ त्रिजगतां सर्वार्तिविद्राविणी ॥

May this young woman, who, at noon time, is seated on the vehicle of bull, has three eyes, wearing white-coloured garment, holding always in her hands club, trident, skull and small drum, is white complexioned, decorated with white ornaments, wearing garlands of human skulls, be Devi driving away the miseries of the three worlds.

पूर्वाह्ने भाति रक्ता हुतवहवदना हंसयानैकसंस्था
मध्याह्ने चापि शुक्ला वृषवरवहना नागयज्ञोपवीता ।
कृष्णा चैवापराह्ने खगवरवहना शङ्खचक्रादिहस्ता
सा सन्ध्या पातु नित्यं हरिहरवदना ब्रह्मरूपा त्रिकालम् ॥

May that Sandhya Devi, of the form of Brahman, having Hari and Hara as her faces, who, in the morning, shines red-coloured, with Agni in mouth, seated on the vehicle of swan; at noon time, is white-coloured, seated on the vehicle of bull, wearing the yagnopavita (sacred thread) of serpent; in the afternoon, is black-complexioned, seated on the vehicle of Garuda, holding in her hands conch, discus etc.; protect us always.

गायत्रीं त्रिजगन्नुतां दशभुजां केयूरहारान्वितां
वक्त्रैर्पङ्चभिर्भूषितां त्रिनयनां सर्वयुधैः संयुताम् ।
हंसस्थां वृषवाहनां खगपतावानन्दितां मुक्तिदां
ब्रह्मा विष्णुमहेश्वरादिभिवृतां वन्दे त्रिरूपान्विताम् ॥

I worship Gayatri, adored by the three worlds, having ten arms, decorated with armlet, necklace etc., shining with five faces, having three eyes, having all weapons, seated on swan, bull and Garuda, who confers Liberation, surrounded by Brahma, Vishnu, Siva and others and who has three forms (in the three Sandhyas).

पङ्चवक्त्रां दशभुजां प्रतिवक्त्रे त्रिलोचनाम् ।
गायत्रीं सिद्धिदां देवीं भजामि सर्वकामदाम् ॥

I worship Gayatri, having five faces, ten arms and three eyes in each face; who confers all attainments and fulfillment of all desires.

गायत्रीं चिन्तयेद्यस्तु हृत्पद्मे समुपस्थिताम् ।
धर्माधर्मविनिर्मुक्तः स याति परमां गतिम् ॥

One who meditates on Gayatri, seated in the lotus of his heart, is freed from the bondage of dharma and adharma (merit and sin) and attains the Supreme State.

AGNI

एकोऽनेकः सुसूक्ष्मः सकलजनहृदामन्तरस्थः परोक्षः
स्थूलोऽसौ पञ्चवक्त्रो वरशुकवहनः शक्तिहस्तिस्त्रिनेत्रः ।
सप्तार्चिः सप्तजिह्वस्त्रिभुवनजननस्थानसंहारकारी
दीप्तः प्रत्यक्षदेवः स भवतु हुतभुक्सर्वकामप्रदो नः ॥

May Agni (Fire-god), who is one and, at the same time, many; is very subtle; resides inside the heart-caves of all people; is hidden from view (like inside wood etc.); is powerful; has five faces; carrying elegant parrot and the weapon of spear; has three eyes; has seven flames, seven tongues; is destroyer of the birth-place of the three worlds; is brilliant, the God directly visible; enjoyer of oblations; bestow on us fulfillment of all desires.

इष्टां शक्तिं स्वस्तिकाभीतिमुश्चैर्दीर्घैर्दोर्भिर्धारयन्तं जपाभम् ।
हेमाकल्पं पद्मसंस्थं त्रिनेत्रं ध्यायेद्वह्निं बद्धमौलिं जटाभिः ॥

I meditate on Agni, holding varamudra (sign of boon), spear, cake and abhayamudra (sign of fearlessness) in his noble, long arms; shining like the red 'japa' flower; with golden appearance; seated on lotus; with three eyes; with matted tresses tied up on the head.

नवकुङ्कुमसन्निभं त्रिनेत्रं रुचिराकल्पशतं भजामि वह्निम् ।
स्रुवशक्तिवराभयानि दोर्भिर्ददतं रक्तसरोरुहे निषण्णम् ॥

I worship Agni, looking like fresh kunkuma (saffron); with three eyes; wearing hundreds of beautiful ornaments; holding ladle, spear, signs of vara and abhaya in hands and seated on red lotus.

SURYA

वन्दे सूर्यं ग्रहेशं प्रतिदिनमुदितं व्योमगं दीप्तियुक्तं
दीप्तांशुं दीप्तवर्णं सकलजननुतं पद्मकान्तं वरेण्यम् ।
रक्ताम्भोजौ दधानं शिवचरितधरं साक्षिणं कर्मभूमौ
मित्रं भानुं हरिरथगतं ज्योतिषां ज्योतिरूपम् ॥

I worship Surya, the lord of planets, who rises every day, travels in the sky; is resplendent, with radiant rays, of brilliant colour; worshipped by all people; the lover of lotus; worthy of the highest honour; carrying pair of red-coloured lotuses; whose history is auspicious; is witness to all actions in the land of karma; Mitra (friend); Bhanu (brilliant); seated in the chariot given by Vishnu; the light of all lights.

प्रत्यक्षदेवं विषदं सहस्रमरीचिभिः शोभितभूमिदेशम् ।
सप्ताश्वगं सद्धवजहस्तमाद्यं देवं भजेऽहं मिहिरं हृदब्जे ॥

I worship in my heart-lotus Suryadeva, known as Mihira, who is the Primeval Deva, perceptible to naked eyes, who hangs in the sky and brightens the earth by thousands of brilliant rays, travelling in chariot drawn by seven horses, holding an elegant flag in his hand.

दिवाकरं दीप्तसहस्ररश्मिं तेजोमयं जगतः साक्षिणं च ।
प्रांशुं भानुं सूर्यमाद्यं ग्रहाणां विवस्वन्तं शरणं तं प्रपद्ये ॥

I take refuge in Surya, the maker of day, shining with thousands of rays, brilliant, witness to the world, mighty, radiant, and resplendent and the foremost among planets.

सहस्रकिरणः श्रीमान् सप्ताश्वो लोकबान्धवः ।
भक्तानां वरदो भानुः प्रीतो भवतु सर्वदा ॥

May Surya, the thousand-rayed, splendid, brilliant, riding in chariot of seven horses, well-wisher of the world, the giver of desired boons to devotees, always be pleased with me.

CHANDRA

शङ्खप्रभमेणप्रियं शशाङ्कमीशानमौलिस्थितमीड्यरूपम् ।
तमीपतिमम्बुजयुग्महस्तं ध्याये हृदब्जे शशिनं ग्रहेशम् ॥

I meditate in my heart-lotus on Chandra, who has the splendour of conch; is dear to deer; bears the sign of hare; seated on the head of Siva; of delightful form; lord of night; holding lotuses in his two hands; the lord of planets.

यः कालहेतोः क्षयवृद्धिभागी यं वै देवाः पितरश्चामनन्ति ।
तं वै वरेण्यं वरदं ब्रह्मरूपं सोमं सदा शरणमहं प्रपद्ये ॥

I always take refuge in Chandra, who undergoes growth and decay in time; whom Devas and Pitrus honour; the most excellent; the boon-giving; of the form of Brahman.

द्विजराजो महापुण्यस्तारापतिर्विशेषतः ।
ओषधीनां च यो राजा स सोमः प्रीयतां मम ॥

May that Chandra, who is lord of the twice-born; very meritorious; lord of stars; especially the lord of foodgrains, be pleased with me.

बुद्धिर्यस्य सिते पक्षे सुराणाममृतं तु यः ।
सम्पूर्णमण्डलो बालः स सोमः प्रीयतां मम ॥

May that Chandra, whose essence is the nectar for Devas in the bright fortnight (Sukla Paksha); who sheds lustre in all directions; who is a lad; may be pleased with me.

ANGARAKA

प्रतप्तगाङ्गेयनिभं ग्रहेशं सिंहासनस्थं कमलासिहस्तम् ।
सुरासुरैः पूजितपादपद्मं भौमं दयालुं हृदये स्मरामि ॥

I meditate in my heart on Angaraka, the son of Bhudevi; who glows like molten gold; lord of planets; seated in lion-throne; holding in his hands lotus flower and sword; whose feet are worshipped by Devas and asuras; who is compassionate.

तेजोमण्डलमध्यगं सुनयनं रक्तांबरैर्भूषितं
सिंहस्योपरि वर्तमानममलं बालाकृतिम् सिद्धिदम् ।
नानारत्नकिरीटहारकटकैरुद्भासितं मङ्गलं
दोभ्यां पाशवरं सृणिं च ददतं होमे भजेऽहं सदा ॥

I always worship during Homa, Angaraka (Mangala), who is in the middle of orb of glow; who has beautiful eyes; decorated with red garments; seated on lion; blemishless; of boyish form; bestower of accomplishments; shining with multi-gem-studded crown, necklace and bracelets; holding in his hands excellent rope and goad.

येनार्जिता जगत्कीर्तिर्भूमिपुत्रेण शाश्वती ।
शत्रवश्च हता येन भौमेन महितात्मना ।
स प्रीयतां तु भौमोऽद्य तुष्टो भूयात्सदा मम ॥

May Angaraka, the son of Bhudevi, who has earned eternal and world-wide fame; who is great in killing enemies; may always be pleased and kind to me.

भूमिपुत्रो महातेजा वह्निरूपी महाबलः । ग्रहाणामधिपः श्रेष्ठः स भौमः प्रीयतां मम ॥

May Angaraka, the son of Bhudevi, the resplendent one, of the form of Agni, very mighty, the lord of planets, the exalted one, be pleased with me.

BUDHA

सोमात्मजं हंसगतं द्विबाहुं शङ्खेन्दुरूपमसिपाशहस्तम् ।
दयानिधिं भूषणभूषितांगं बुधं स्मरे मानसपङ्कजेऽहम् ॥

I meditate in my heart-lotus on Budha, the son of Chandra; seated on swan; with two arms; with beautiful form like conch and Chandra; holding sword and rope in hands; treasure of compassion; with all limbs decorated with ornaments.

बुधो बुद्धिप्रदाता च सोमपुत्रो महाद्युतिः ।
आदित्यस्य रथे तिष्ठन् स बुधः प्रीयतां मम ॥

May Budha, the bestower of good intellect; the son of Chandra; greatly glowing one; seated in the chariot of Sun; be pleased with me.

सिंहासनस्थो वरदः कर्णिकारसमद्युतिः ।
खड्गचर्मधरः प्राज्ञः स बुधः प्रीयतां मम ॥

May Budha, seated in lion-throne; bestower of boons; glowing like Karnikara flower; holding sword and shield; the very wise one; be pleased with me.

BRIHASPATI

तेजोमयं शक्तित्रिशूलहस्तं सुरेन्द्रज्येष्ठस्तुतपादपद्मम् ।
मेधानिधिं मत्स्यगतं द्विबाहुं गुरुं स्मरे मानसपङ्कजेऽहम् ॥

I meditate in my mind-lotus, Guru, splendid; holding spear and trident in his two hands; with feet worshipped by the honoured Devendra; treasure of wisdom; seated on fish.

मेरुमूर्ध्नि समाक्रान्तो देवराजपुरोहितः ।
ज्ञाता यः सर्वशास्त्राणां स गुरुः प्रीयतां मम ॥

May that Guru, who occupies the peak of Mount Meru, is the priest of Devendra, is the exponent of all Sastras, be pleased with me.

दण्डाक्षसूत्रधारी च कमण्डलुधरः सदा ।
पीतवर्णश्चतुर्बाहुः पातु नो वाक्पतिर्गुरुः ॥

May that Guru, holding staff, rosary and water-pot, who is yellow coloured, with four arms; the master of speech, always protect us.

SUKRA

सन्तसकाञ्चननिभं द्विभुजं दयालुं पीताम्बरं धृतसरोरुहद्वन्द्वशूलम् ।
क्रौञ्चासनमसुरसेवितपादपद्मं शुक्रं स्मरे त्रिनयनं हृदयाम्बुजेऽहम् ॥

I meditate in my heart-lotus on Sukra, brilliant like molten gold, with two arms, compassionate, clad in yellow garments, holding a pair of lotus flowers and trident, seated on Krauncha bird, with feet worshipped by asuras, three-eyed.

श्रीशुक्रं दैत्यराजं दित्यजगणनुतं दिव्यरूपं गुणाढ्यं
शास्त्रज्ञं शुक्लकायं विविधगुणयुतं रम्यहारैः सुशोभितम् ।
काणाक्षं केकिसंस्थं भुजगपतिपतिध्यानसंस्थं ग्रहेशं
नानाभूषणभूषितं भृगुसुतं होमकाले भजेऽहम् ॥

I worship during Homa, the splendid Sukra, king of asuras, worshipped by hosts of asuras, with divine form, possessing ample good qualities, knower of Sastras, with white body, with many types of qualities, shining with attractive necklaces, one-eyed, seated on peacock, meditated by the master of the king of serpents (Vishnu, master of Adishesha), the lord of planets, decorated with many types of ornaments, the son of sage Bhrgu.

सोमतुल्या प्रभा यस्य योऽसुराणां गुरुस्तथा । जेता च सर्वशत्रूणां स काव्यः प्रीयतां मम ॥

May that Sukra, whose splendour is like moon, who is the Guru of asuras, who is the conqueror of all enemies, be pleased with me.

श्वेतवर्णश्चतुर्बाहुः साक्षसूत्रकमण्डलुः । सरस्वत्याः परंधाम शुक्रो मेऽस्तु वरप्रदः ॥

May Sukra, whose colour is white, who has four arms, holding rosary and water-pot, who is the ultimate resting place of Sarasvati, be the bestower of boons to me.

SANI

नीलाञ्जनाभं मिहिरेष्टपुत्रं ग्रहेश्वरं पाशभुजङ्गपाणिम् ।
सुरासुराणां भयदं द्विबाहुं शनिं स्मरे मानसपङ्कजेऽहम् ॥

I meditate in my mind-heart on Sani, who looks like black collyrium, is the favoured son of Surya, lord of planets, holding in his arms rope and serpent, who instils fear in Devas and asuras, who has two arms.

कृष्णवर्णः कृशाङ्गश्च कृष्णजीमूतसन्निभः ।
शनैश्चरः सूर्यपुत्रः स सौरः प्रीयतां मम ॥

May that Sani, the son of Surya, who is black-coloured, with lean limbs, looking like a black cloud and moving about slowly, be pleased with me.

भिन्ननीलाञ्जनप्रख्यो वरदो गृध्रवाहनः ।
पातु नोऽर्कसुतः श्रीमान् ग्रहैः सर्वैः प्रपूजितः ॥

May Sani, the son of Surya, distinguished by his appearance of black collyrium, the giver of boons, seated on the vehicle of vulture, the splendid one, worshipped by all planets, protect us.

RAHU

शीतांशुमित्रान्तकमीड्यरूपं घोरं च वैदूर्यनिभमबाहुम् ।
त्रैलोक्यरक्षापरमिष्टदं च राहुं ग्रहेन्द्रं हृदये भजेऽहम् ॥

I meditate in my heart on Rahu, who has cool rays, who tortures Surya, who has pleasing appearance, turning sometimes into terrible; looking like Vaidurya; who has no arms; who is engaged in protecting the three worlds; the bestower of desired ends; the lord of planets.

रक्ताक्षो धूम्रवर्णाभो विजितारिमहाबलः । अबाहुश्चान्तरिक्षस्थः स राहुः प्रीयतां मम ॥

May that Rahu, who has red eyes, whose colour is like smoke, who has conquered enemies; who is very strong; who has no arms; who stays in Intermediate Space; be pleased with me.

चन्द्रार्कौ ग्रसते यश्च भीमः पर्वणि पर्वणि । राहुर्नवग्रहश्रेष्ठः स राहुः प्रीयतां मम ॥

May that Rahu, who swallows the Moon and the Sun during eclipse, who is terrible, who is the best among the nine planets, be pleased with me.

KETU

लाङ्गूलयुक्तं भयदं जनानां कृष्णाम्बुभृत्सन्निभमेकवीरम् ।
कृष्णाम्बरं शक्तित्रिशूलहस्तं केतुं भजे मानसपङ्कजेऽहम् ॥

I meditate in my mind-lotus on Ketu, who has a tail, who instils fear in people, looking like black cloud, who is a unique warrior, wearing black garments, and holding in his hands, spear and trident.

अग्निपुत्रो महातेजाः केतुः सर्वग्रहान्तकः । क्षोभयेद्यः प्रजाः सर्वाः स केतुः प्रीयतां मम ॥

May that Ketu, the son of Agni, possessed of great splendour, who is the torturer of all planets and who disturbs all people; be pleased with me.

पीड्यन्ते पीडया यस्य देवगन्धर्वकिन्नराः । स केतुर्धूम्रवर्णाभिः प्रीतो भवतु सर्वदा ॥

May that Ketu, who is smoke-coloured, by whom are tortured Devas, Gandharvas and Kinnaras; be pleased with me.

VARUNA

श्यामं सौंयरुचिं महामुनिसुतं यादोगणैस्संस्तुतं
पाशं दण्डवरं दधानममलं दोभ्यां गजस्थं विभुम् ।
आशापाशशतघ्नमश्वितदृशं मानोन्नतं यादसां
राजानं प्रमदान्वितमभयदं देवं भजेऽहं सदा ॥

I always worship Varunadeva, who is black-complexioned; with pleasing and beautiful countenance; son of the great sage; praised by aquatic creatures; holding in his two hands, rope and excellent staff; pure; seated on elephant; all-pervasive; capable of destroying hundreds of bonds of desire by one look; the high honour of aquatic creatures; king; accompanied by his consort; bestowing fearlessness.

INDRA

उद्यत्सूर्यायुतरुचिनिभं मौलिरत्नांशुदीप्तं देवं पद्माशनिकरमजं नेत्रसाहस्ररम्यम् ।
हारानर्घ्यस्फुरदुरुमणिव्यासवक्षस्थलं तं ध्याये देवैः प्रणमितपदं पूर्वदिक्पालमिन्द्रम् ॥

I meditate on Indra, the lord of eastern quarter; shining like rising Sun; with brilliant gem-studded crown; the radiant one; holding lotus flower and Vajra in hands; unborn; with a thousand eyes; with chest decorated with necklaces studded with invaluable large gems; with feet worshipped by Devas.

DHRUVA

ऋषिप्रवीरं धृतपक्षिरूपमधोदृशं त्र्यम्बकमित्रदिक्स्थम् ।
महौजसं चाञ्जनवर्णप्रख्यं ध्रुवं भजे मानसपङ्कजेऽहम् ॥

I meditate in my mind-lotus on Dhruva, who is foremost among Rishis, who assumed the form of a bird, who looks downward, who is in the direction of Kubera, the friend of Siva, viz., north, shining with great splendour and noted for his collyrium colour (black).

ध्रुवराजो महापुण्य उदीच्यां दिशि यः स्थितः । ऋषीणां प्रवरः श्रेष्ठः स ध्रुवः प्रीयतां मम ॥

May that Dhruva, who was king, of great merit, seated in the northern direction, who is the foremost among Rishis, the most excellent one, be pleased with me.

ध्रुवराजो महाप्राज्ञः पञ्चवर्षो महातपाः । ग्रहाणामधिपः श्रेष्ठः स ध्रुवः प्रीयतां मम ॥

May that Dhruva, who was king, the very wise one, who performed severe austerities at five years of age, who is the lord of planets, the most excellent one, be pleased with me.

ANANTHA

पातालसंस्थं भुजगैः स्तुतं च सहस्रशीर्षं मुदितं त्रिनेत्रम् ।

पीताम्बरं रत्नविभूषितं च भजाम्यनन्तं हृदि देवदेवम् ॥

I meditate in my heart on Anantha, the lord of Devas, residing in Patala, praised by serpents, who has a thousand hoods, who is blissful, who has three eyes, who wears yellow garments and who is decorated with gem-studded ornaments.

AGASTYA

दिवाकरापत्यककुब्रिवासं वातापिशत्रुं विनिपीतवारिधिम् ।

वैखानसं विन्ध्यरिपुं त्वगस्त्यं ध्याये हृदब्जे घटजं ग्रहेशम् ॥

I meditate in my heart-lotus on Agastya, the son of Surya, who lives on mountain-peak, who was the enemy of the demon Vatapi, who drank away the ocean, who is an ascetic, who was the enemy of Vindhya mountain, the one born in pitcher and who is the lord of planets.

VASTOSHPATI

श्वेताम्बरः सकलदेवगणार्चिताङ्घ्रिः काकालिमेचकतनुर्द्विभुजो गदाभृत् ।

सद्रत्नपात्रवरभूषितबाहुदण्डो दिश्यात्स वास्तुपुरुषो हृदयेप्सितं नः ॥

May Vastupurusha, clad in white garments, whose feet are worshipped by all Devas, whose body complexion is black like crow; who has two arms, holding the mace and vessel containing good gems; grant us our heart-felt desires.

सितं त्र्यक्षं सौम्यमुखं द्विभुजं वास्तुपुरुषम् । अक्षसूत्रशूलकरं चिन्तये विघ्ननाशनम् ॥

I meditate on Vastupurusha, who is white, has three eyes, pleasing face, two arms, holding rosary of Rudrakshas and trident and who destroys all obstacles.

अधोमुखस्थितो देवः पृथिवीधृश्च व्यापकः । शम्भोश्च वल्लभो नित्यं स वास्तुः प्रीयतां मम ॥

May Vastupurusha Deva, who looks downward, who supports the earth, who is all-pervasive and who is the beloved of Siva, be always pleased with me.

KSHETRAPALA

भ्राजच्चन्द्रजटाधरं त्रिनयनं नीलाद्रितुल्यप्रभं
दोर्दण्डात्तगदाकपालमरुणं स्रग्वस्त्रगन्धोज्ज्वलम् ।
घण्टामेखलघर्घरध्वनिमिलज्झाङ्कारभीमं विभुं
वन्दे संहितसर्पकुण्डलधरं श्रीक्षेत्रपालं सदा ॥

I always worship Sri Kshetrapala, who has matted locks glowing with the moon, three eyes, the splendour of the blue mountain, who has in his hands, the mace, and the red skull, who shines with garland, garments and sandal-paste, who looks terrible with the bells in the girdle making humming sound, who is all-pervasive and who wears earstuds of serpents.

आशाम्बरं वामविलोलनेत्रं चतुर्भुजं पुण्यजनैरुपेतम् ।
लम्बोदरं पाशधरं विलोलं तं क्षेत्रपालं प्रणतोऽस्मि नित्यम् ॥

I always prostrate to Kshetrapala, who has directions as dress, beautiful, tremulous eyes, four arms, who is adored by virtuous people, who has large belly, holding rope and restless.

हेरुकादीनि चान्यानि वटुकाश्चरकादयः । भूपातालखदिग्व्यापी क्षेत्रेशः प्रीयतां मम ॥

May the forms of Kshetrapala, like Heruka, Vatuka and Charaka, pervading the earth, Patala, astral region and all directions, be pleased with me.

SARVADEVA

सर्वे देवा विचित्रा मुनिगणसहिता ब्राह्मणादित्यवर्णा
नागा नद्या गजेन्द्रा ह्यगणसहिता विश्वरूपा विहङ्गाः ।

All Devas, unique, accompanied by hordes of Munis, brahmanas, of shining white colour, serpents, rivers, mighty elephants, accompanied by groups of horses, of many forms, birds,

दैत्यग्राहा जलेशा ग्रहगणसहितास्तारकानेकसङ्ख्याः
संलीना यस्य सर्वे वपुषि स भगवान् सर्वदेवोऽवतान्नः ॥

May Bhagavan Sarvadeva, in whose body, merge aquatic creatures, which catch asuras, and, Devas accompanied by groups of planets and innumerable stars, protect us.

नानावक्त्रधरा महाकृतिधराः स्रक्चन्दनालङ्कृता
नानाशस्त्रधराः सितासितहरिद्रक्ताम्बरधारिणः ।

Devas of many types of faces, of huge forms, decorated with garlands, sandal-paste etc., holding many weapons, wearing garments of different colours like white, black, green and red,

नानाविष्टरसेविनश्च द्विचतुर्बाहून्धानाः शुभाः
सर्वे देवाः श्रिये नस्त्रिभुवनसदनाः कालविध्वंसनाश्च ॥

May all Devas, who are seated in different seats, having two or four arms, auspicious, residing in all three worlds, destroyers of Time (Yama), grant us wealth.

RATRIDEVI

शूलाब्जपाशाङ्कुशहस्तपद्मां चतुर्भुजां धूम्रनिभां त्रिनेत्राम् ।
सिंहासनस्थां धृतपीतवक्त्रां ध्याये महेशीं हृदि कालरात्रीम् ॥

I meditate in my heart on Kalaratri, the great Goddess, who holds in her four lotus hands, trident, lotus, rope and goad, who appears like smoke, has three eyes, is seated in lion-throne and has yellow face.

कालाम्बुवाहद्युतिमिन्दुवक्त्रां तारावलीशोभिपयोधराढ्याम् ।
कपालपाशाङ्कुशशूलहस्तां नीलाम्बरं यामवतीं नमामि ॥

I prostrate to Ratridevi, who shines in the flow of water of time, has face like moon, has large bosom shining with rows of stars, holds in her hands skull, rope, goad and trident and is clad in blue sky (dress).

भद्रा भगवती कृष्णा तारा काली च पार्वती ।
मङ्गला शिवरात्री च रात्रयोऽष्टौ प्रकीर्तिताः ॥

Eight forms of Ratridevi are celebrated- Bhadra, Bhagavati, Krishnaa, Tara, Kali, Parvati, Mangala and Sivaratri.

RITUS (SEASONS)

चूतप्रवालरसनिर्भरमञ्जुकण्ठाः कूजन्ति कोकिलगणा गहनेषु यत्र ।
वैतालिका इव मनोभवबोधनाय सोऽयं वसंतसमयः सुखदोऽस्तु मह्यम् ॥

May the spring season, when hordes of cuckoos sing melodiously in forests with voices full of the sweet mango nectar, as if they are the minstrels of Manmatha, foreboding his arrival, be pleasant to me.

नानावर्णधरं वसंतममलं ग्रीष्मं च रक्ताम्भरं वर्षा मेघकदंबमेचकतनूः संवर्षयन्ती सदा ।
सर्वाशापरिपूरिकां च शरदं पीतांबरां सत्फलां हेमन्तं शिशिरं तुषारविमलं षट्कमृतूनां भजे ॥

I pray to the six Ritus (seasons)- the pure spring season, showing many hues; the red coloured summer; the rainy season, when black cloud groups discharge showers always; the autumn, filling all directions with yellow garment; the cold season, full of nice fruits; the winter, sporting the white pure snow.

BRAHMA

ब्रह्माणं रक्तवस्त्रममरमुनिगणैः सेवितं हंसवाहं
दिव्यां रुद्राक्षमालां शुभकनकयुतां धारयन्तं सुरेशम् ।
आस्यैर्वेदान्वदन्तममृतद्रवमुचं गायत्रीप्राणनाथं
वन्दे शान्तं सूरूपं सकलभयहरं सर्वलोकैर्नमस्यम् ॥

I worship Brahma, wearing red coloured garments, adored by groups of Devas and Munis, seated on the vehicle of swan, wearing divine, auspicious, golden Rudraksha rosary, the lord of Devas, chanting Vedas from his mouths, discharging nectar, the lord of the life of Gayatri, of peaceful and beautiful form, remover of all fears and worshipped by all worlds.

ब्रह्माणं रक्तवर्णं सुरवरनमितं बाहुभिर्धारयन्तं
रक्ताक्षिमक्षमालाममृतपरिमितं रक्तपात्रं सुशोभम् ।
हंसस्थं वेदमात्रासहितश्रुतिगणैर्वेष्टितं वामभागे
नानाभूषणभूषितं स्मितमुखं होमकाले भजेऽहम् ॥

I worship during Homa, Brahma, the red-coloured one, worshipped by the excellent Devas; whose eyes are redcoloured; who holds in his hands, rosary and red-coloured vessel full of nectar; splendid, seated on swan, surrounded on the left side by Vedas and Gayatri, the mother of Vedas, decorated with many types of ornaments, with smiling face.

SARASVATI

उद्यश्चन्द्रसहस्रकोटिसदृशीं पद्माननां हंसगां वाग्देवीं सुमनोहरैर्भुजयुगैर्वीणां तथा पुस्तकम् ।
पद्मं चामृतपूर्णरत्नचषकं दिव्याम्बरैर्भूषितां बिभ्रन्तीं वरदां मनोहरतन्वं वाग्देवतां चिन्तये॥

I meditate on Saraswati, who shines like thousands of crores of rising moons, with lotus like face, seated on swan, mistress of speech, holding in her two charming hands, Vina and book, and lotus flower and goblet full of nectar in the other two hands, decorated in divine garments, with her enchanting, boon-bestowing countenance.

सम्पूर्णन्दुप्रभाभां सकललिपिमयीं लोलवक्त्रां त्रिनेत्रां
शुक्लालङ्कारभूषां शशिमुकुटजटाजूटयुक्तां प्रसन्नाम् ।
पुष्पस्रक्पूर्णकुम्भं वरमपि दधतीं नीलकण्ठासनस्थां
वाग्देवीं सौम्यवक्त्रां कुचभरनमितामम्बिकां तां नमामि ॥

I pray to Mother Saraswati, whose splendour is like full moon, whose form is all scripts (languages), with ever-changing face and three eyes, decorated in white, having moon in her matted tresses, very pleased, holding in her hands, garland of flowers, pitcher full of water and sign of boon, seated in the lap of the blue-throated Siva, Goddess of Speech, with beautiful face and stooping with large bosom.

वाणीं पूर्णसुधाकरोज्ज्वलमुखीं कर्पूरकुन्दप्रभां
चन्द्रार्धाङ्कितमस्तकां निजकरैः सम्बिभ्रतीमादरात् ।
वीणामक्षगुणं सुधाढ्यकलशं विद्यां च तुङ्गस्तनीं
दिव्यैराभरणैर्विभूषिततनुं हंसाधिरूढां भजे ॥

I pray to Saraswati, whose face has the splendour of the full moon, glowing like camphor and jasmine, having crescent-moon on her head, holding significantly in her hands Vina, rosary of beads, rope, pitcher full of nectar and Learning (book), with raised bosom, decorated with divine ornaments and mounted on the vehicle of swan.

VISHNU

विष्णुं सर्वजनाश्रयं सुमुकुटं हारादिभूषान्वितं
शान्तं श्यामवराननं सुरुचिरं दोर्भिश्चतुर्भिर्युतम् ।
शङ्खं चक्रमथारविन्दयुगलं कौमोदकीं बिभ्रतं
देवं तं गरुडाश्रयं सुनयनं दिव्याङ्गभूषं भजे ॥

I worship Vishnu, who is the refuge of all people; decorated with beautiful crown, necklace etc.; peaceful; of excellent black countenance; very enchanting; with four arms; holding the conch, discus, pair of lotus flowers and the mace (Koumodaki); the brilliant one; seated on Garuda; with beautiful eyes; decorated with beautiful ornaments in all limbs.

ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायणः सरसिजासनसन्निविष्टः ।
केयूरवान्कनककुण्डलवान्किरीटी हारी हिरण्मयवपुर्धृतशङ्खचक्रः ॥

One should always meditate upon Narayana, in the middle of the orb of Surya, seated on lotus, decorated with armlets, gold earrings, crown and necklaces, of golden form, holding conch and discus.

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।

लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

I pray to Vishnu, of peaceful form, reclining on serpent, having lotus in his navel, the lord of Devas, the support of the universe, pervasive like the sky, of the colour of clouds, with auspicious limbs, the lover of Lakshmi, having lotus eyes, attainable by yogis through meditation, the remover of the fear of samsara, the unique lord of all worlds.

मेघश्यामं पीतकौशीयवस्त्रं श्रीवत्साङ्कं कौस्तुभोद्भासिताङ्गम् ।
पुण्योपेतं पुण्डरीकायताक्षं विष्णुं वन्दे सर्वलोकैकनाथम् ॥

I pray to Vishnu, black like clouds, clad in yellow silk garments, having the mark of Srivatsa, chest shining with Kaustubha gem, very auspicious, with long eyes resembling lotus, the only lord of all worlds.

भगवान् देवकीपुत्रः शङ्खचक्रगदाधरः । लक्ष्मीकान्तो महाबाहुः प्रीयतां मम केशवः ॥

May Bhagavan Vishnu, the son of Devaki, who holds the conch, discus and mace, the lover of Lakshmi, the long-armed one, Kesava, be pleased with me.

LAKSHMI

पद्मद्वयवराभीष्टयुक्तपाणिचतुष्टयाम् ।
पद्मवर्णां भजे पद्मशायिनीं पद्मवासिनीम् ॥

I pray to Lakshmi, who holds in her four hands, two lotuses and the signs of boon and freedom from fear, who is of lotus colour, reclining and residing in lotus.

पुस्तकाक्षाभयाब्जाढ्यां सितवर्णां त्रिलोचनाम् ।
महापद्मनिषण्णां तां लक्ष्मीं गजगतां नुमः ॥

We pray to Lakshmi, who holds in her hands, book, rosary, sign of fearlessness and lotus and who is of white colour, has three eyes, seated in the great lotus and moves on elephant.

करयुगलगृहीतं पूर्णकुम्भं दधानां क्वचिदमलगजस्थां शङ्खचक्राब्जपाणिम् ।
क्वचिदपि दयिताङ्के चामरव्यग्रहस्तां क्वचिदपि सृणिपाशौ बिभ्रतीं नौमि लक्ष्मीम् ॥

I pray to Lakshmi, who holds in her two hands, pitcher full of water sometimes; who is sometimes seated on the pure elephant, holding in her hands, conch, discus and lotus; who is sometimes seated in the lap of her consort Vishnu, holding the flyflap in her hands; who sometimes holds goad and rope in her hands.

लक्ष्मी पद्मासनस्था विपुलकटितटा पद्मपत्रायताक्षी

गम्भीरावर्तनाभिस्तनभरनमिता शुक्लवस्त्रोत्तरीया ।
या सा दिव्यैर्गजेन्द्रैर्मणिगणखचितैः स्नापिता हेमकुम्भैः
सा मे लक्ष्मी प्रहृष्टा निवसतु भवने पङ्कजव्यग्रहस्ता ॥

May Lakshmi, seated on lotus, with large hips, long lotus- leaf-like eyes, majestic round navel, stooping with large bosom, clad in white upper and lower garments, bathed in waters of golden pitchers studded with many gems by divine and mighty elephants and holding lotus in her hands, reside in my home happily.

RUDRA

शान्तं पद्मासनस्थं शशिधरमकुटं हारकेयूरयुक्तं
गौरीभूषितवामभागममलं सिद्धैः सदा सेवितम् ।
नागेन्द्रेण विराजितं जपवतीं शूलं कपालं वरं
बिभ्रन्तं त्रिजगत्पतिं सुरवरं रुद्रं भजेऽहं सदा ॥

I meditate on Rudra, the embodiment of peace, seated on lotus, having crown of moon, wearing necklace and armlet, with left part decorated by Gouri; the pure one, worshipped by Siddhas always, shining with Anantha, the king of snakes, holding rosary, trident and excellent skull; the lord of the three worlds, the head of Devas.

SIVA

देवं सुधाकलशसोमकरं त्रिनेत्रं पद्मासनं च वरदाभयदं सुशुभ्रम् ।
शङ्खाभयाब्जवरभूषितया च देव्या वामेङ्कितं शमनभङ्गहरं नमामि ॥

I prostrate to Siva, holding in his hand, pitcher of nectar; having three eyes; seated in Padmasana position; showing signs of boon and fearlessness; very white; having on his left, Devi, who is decorated with excellent conch, sign of fearlessness and lotus; chastise of Yama.

शुद्धस्फटिकसङ्काशं त्रिनेत्रं पञ्चवक्त्रकम् । गङ्गाधरं दशभुजं सर्वाभरणभूषितम् ॥
नीलग्रीवं शशाङ्काङ्कं नागयज्ञोपवीतिनम् । व्याघ्रचर्मोत्तरीयं च वरेण्यमभयप्रदम् ॥

Siva, of form like pure crystal, with three eyes, five faces, holding Ganga (on the head), with ten arms, decorated with all ornaments, with blue throat, having moon on his head, with serpent as sacred thread, clad in tiger skin as upper garment, the most honoured, bestowing fearlessness.

कमण्डल्वक्षसूत्राभ्यामन्वितं शूलपाणिनम् । ज्वलन्तं पिङ्गलजटाशिखमुद्द्योतकारिणम् ॥
अमृतेनाप्लुतं हृष्टमुमादेहार्धधारिणम् । दिव्यसिंहासनासीनं दिव्यभोगसमन्वितम् ॥

Siva, holding water-pot, rosary of Rudraksha beads and trident; brilliant; with the matted tresses shining red; enveloped in nectar; happy; having Uma as the left half; seated in divine lion-throne; surrounded by superior pleasures.

दिग्देवतासमायुक्तं सुरासुरनमस्कृतम् । नित्यं च शाश्वतं शुद्धं ध्रुवमक्षरमव्ययम् ॥

सर्वव्यापिनमीशानं रुद्रं वै विश्वरूपिणम् । एवं ध्यात्वा द्विजः सम्यक् ततो यजनमारभेत् ॥

The twice-born should meditate well on Siva thus- surrounded by the lords of quarters, worshipped by Devas and asuras, eternal, timeless, pure, permanent, decayless, changeless, all-pervasive, lord, of the form of the universe; he should then start yagna.

मृत्युञ्जय महादेव पाहि मां शरणागतम् । जन्ममृत्युजरारोगैः पीडितं भवबन्धनैः ॥

इति विज्ञाप्य देवेशं जपेन्मन्त्रं च त्र्यम्बकम् ॥

Praying to Siva, 'Conqueror of Death! Great Deva! I have taken refuge in you; I suffer from the cycle of birth, death, old age, sickness and the bonds of samsara; please save me', one should chant the 'Triyambaka mantra'.

कर्पूरगौरं करुणावतारं संसारसारं भुजगेन्द्रहारम् ।

सदा रमन्तं हृदयारविन्दे भवं भवानीसहितं नमामि ॥

I prostrate to Siva, who is white like camphor, who is the essence of samsara, who wears the king of serpents, Sesha, as garland, who revels along with Bhavani in my heart-lotus always.

ध्याये नित्यं महेशं रजतगिरिनिभं चारुचन्द्रावतंसं

रत्नाकल्पोज्ज्वलाङ्गं परशुमृगवराभीतिहस्तं प्रसन्नम् ।

पद्मासीनं समन्तात्सुतममरगणैर्व्याघ्रकृत्तिं वसानं

विश्वाद्यं विश्ववन्द्यं निखिलभयहरं पञ्चवक्त्रं त्रिनेत्रम् ॥

I always meditate on Siva, the lord of lords, looking like the silver coloured Kailasa mountain, having the beautiful moon on the head, with limbs shining with gem-studded ornaments, holding battle-axe, deer and signs of boon and fearlessness in hands, very pleased, seated on lotus, surrounded by son Ganapati and hordes of Devas, clad in skins of tiger and elephant, the very origin of the universe, worshipped by the universe, destroyer of all fears, having five faces and three eyes.

मद्यं पीत्वा गुरुदारांश्च गत्वा स्तेयं कृत्वा ब्रह्महत्यां विधाय ।

भस्मच्छत्रो भस्मशय्यां शयाने रुद्राध्यायी मुच्यते सर्वपापैः ॥

One, who has committed the (great) sins of consuming liquor, illicit relation with Guru's wife, stealing and killing of brahmana, is freed from all sins by covering himself with Bhasma (Vibhuti), lying down on a bed of Bhasma and chanting Sri Rudram.

नित्यं दण्डी नित्ययज्ञोपवीती नित्यं ध्याता भस्मना कर्मबन्धी ।
रुद्रं दृष्ट्वा देवमीशानमुग्रं याति स्थानं तेन साकं तदीयम् ॥

One, who is ever restrained (has Brahmadaṇḍa), always performing karmas as per Vedas and Sastras (wearing the sacred thread), always meditating on Siva, wearing Vibhuti, attains to seat beside Siva in his realm, after having Darshan of Siva, the brilliant and stern lord.

चन्द्रार्काग्निविलोचनं स्मितमुखं पद्मद्वयान्तस्स्थितं
मुद्रापाशमृगाक्षसूत्रविलसत्पाणिं हिमांशुप्रभम् ।
कोटीरेन्दुगलत्सुधाप्लुततनुं हारादिभूषोज्ज्वलं
कान्त्या विश्वविमोहनं पशुपतिं मृत्युञ्जयं भावये ॥

I meditate on Siva, who has eyes of Moon, Surya and Agni, has smiling face, seated in two lotuses, holding in hands, mudra (sign), rope, deer, rosary of beads, shining like snow, bathing in nectar flowing from the moon on the head, shining with ornaments like necklaces, mesmerising the universe with his splendour, the lord of Pasus (jivas), the conqueror of death.

वन्दे रुद्रमुमापतिं सुरगुरुं वन्दे जगत्कारणं
वन्दे पन्नगभूषणं शशिधरं वन्दे पशूनां पतिम् ।
वन्दे सूर्यशशाङ्कवह्निनयनं वन्दे मुकुन्दप्रियं
वन्दे शैलसुतामनोहरतरं वन्दे शिवं शङ्करम् ॥

I pray to Siva, the consort of Uma, the preceptor of Devas, the cause of the universe, decorated with serpents, having moon on the head, the lord of Pasus (jivas), having eyes of Surya, Moon and Agni, the beloved of Vishnu, the enchanter of the daughter of Himavan, Uma, Sankara, the doer of auspicious things.

शम्भुं शूलपिनाकसोमकलशभ्राजिष्णुहस्ताम्बुजं
देव्यालङ्कृतवामपार्श्वमुरगाधीशस्फुरत्कङ्कणम् ।
गङ्गागर्जितगर्भजूटममलं चन्द्रार्धमौलिं प्रभुं
कीनाशक्लेशनाशनिश्चितधियं भस्माङ्गरागं भजे ॥

I pray to Siva, who is auspiciousness incarnate, whose lotus-hands shine with trident, Pinaka bow and pitcher of nectar, with his left half decorated by Devi, with the king of serpents, Sesha, being his bracelet, with his matted

tresses holding the thundering Ganga, being blemishless, having half-moon on the head, the lord of all, who is determined to destroy the misery due to Yama and who has Vibhuti smeared all over.

कैलासाद्रिनिभं शशाङ्कशकलस्फूर्जज्जटामण्डलं
नासालोकनतत्परं त्रिनयनं वीरासनाध्यासिनम् ।
मुद्राटङ्कुरङ्गजानुविलसत्पाणिं प्रसन्नाननं
कक्ष्याबद्धभुजङ्गमं मुनिवृतं वन्दे महेशं परम् ॥

I pray to the Supreme Maheswara, whose appearance is like Kailasa mountain (white), with crescent-moon shining in his matted tresses, who is intently looking at his nose, having three eyes, seated in Virasana, with his hands, extending upto knee, holding mudra (sign), axe and deer, with happy face, with serpent tied as girdle, surrounded by sages.

बालार्कयुततेजसं धृतजटाजूटेन्दुखण्डोज्ज्वलं
नागेन्द्रैः कृतभूषणं जपवटीं शूलं कपालं करैः ।
खट्वाङ्गं दधत् त्रिनेत्रविलसत्पञ्चाननं सुन्दरं
व्याघ्रत्वक्परिधानमब्जनिलयं श्रीनीलकण्ठं भजे ॥

I pray to Siva, the blue-throated one, who has luster of a million rising Suns, with his matted tresses shining with crescent-moon, with great serpents as ornaments, holding in his hands, rosary of beads, trident, skull and club, brilliant with three eyes and five faces, beautiful, with tiger skin as garment and seated in lotus.

उद्यत्सूर्यसहस्रभास्वरमुखं कर्पूरकुन्दप्रभं
पिङ्गारक्तजटातटं फणिफणालङ्कारहारोज्ज्वलम् ।
स्मितास्यं शशिखण्डमौलिमभयं खड्गं कपालं वरं
शूलं चापवरं दधानमनिशं दोर्भिर्भजेऽहं शिवम् ॥

I always pray to Siva, whose face shines like a thousand rising Suns, glowing like camphor and jasmine, with matted tresses shining red, with garlands of serpents with shining hoods, smiling face, with crescent-moon on the head and holding in his hands, signs of fearlessness and boon, sword, skull and trident.

दक्षाङ्कस्थं गणपतिमुखं प्रामृशन्दक्षदोष्णा
वामोरुस्थानगपतनयाङ्के गुहं चापरेण ।
इष्टाभीती परकरयुगो धारयन्निन्दुकान्ति-
रव्यादस्मांस्त्रिभुवननतो नीलकण्ठस्त्रिनेत्रः ॥

May Siva, who embraces Ganapati seated on his right lap with his right hand, and Guha seated on the lap of Parvati, the left half of Siva, with left hand; who holds in his other two hands signs of boon and fearlessness; who glows with the moon on the head; who is worshipped by all three worlds; the blue-throated and three-eyed one, protect us.

अर्धं यस्य भुजे भुजङ्गवलयमर्धं सुवर्णाङ्गद-
मर्धं कञ्जलचित्रितं सुनयनमर्धं च भूत्या सितम् ।
अर्धं दिग्बसनं तथातिरमणमर्धं च नानाम्बरं
नोऽव्यात्षोडशनेमिमूर्तिसहितो मामर्धनारीश्वरः ॥

May Siva, Ardhanareeswara, the half-man, half-woman form, in whose one arm is the round serpent and on the other, golden armlet; whose one eye is beautifully decorated with collyrium and the other is white with Vibhuti; whose one half has only directions as garment and the other is clad in many enchanting garments; the Lord, with Devi of sixteen forms; protect us.

DEVI

अरिशङ्खकृपाणखेट बाणान्सधनुः शुलकतर्जनीं दधाना ।
भवतां महिषोत्तमाङ्गसंस्था नवदूर्वासदृशी श्रियेऽस्तु दुर्गा ॥

May Durga, who holds in her hands discus, conch, sword, club, bow and arrows, and sulakatarjani (a weapon), who stands close to the head of Mahishasura, who is like fresh Durva grass, bestow splendour on us.

आरक्ताभां त्रिनेत्रां मणिमुकुटवतीं रत्नताटङ्करम्यां
हस्तांभोजैः सपाशाङ्कुशमदनधनुः सायकैर्विस्फुरन्तीम् ।
आपीनोत्तुङ्गवक्षोरुहतटविलुठत्तारहाराज्जुलाङ्गीं
ध्यायाम्यम्भोरुहस्थामरुणनिवसनामीश्वरीमीश्वराणाम् ॥

I meditate on Devi, shining red, with three eyes, having gem-studded crown and beautiful earrings, holding in her hands, rope, goad, the bow of Manmatha (sugarcane bow), shining with arrows, with glowing necklaces rolling on her raised large bosom, who is seated on red lotus; the Goddess of Gods.

गौराङ्गीं धृतपङ्कजां त्रिनयनां श्वेतांबरं सिंहगां
चन्द्रोद्भासितशेखरां स्मितमुखीं दोभ्यां वहन्तीं गदाम् ।
विष्ण्वन्द्राम्बुजयोनिशम्भुत्रिदशैः सम्पूजिताङ्घ्रिद्वयं
गौरीं मानसपङ्कजे भगवतीमिष्टप्रदां तां भजे ॥

I pray in my mind-lotus to Gowri, who has white coloured limbs, holds lotus, has three eyes, is clad in white garments, is seated on lion, has moon dazzling her head, has smiling face, holds mace in her hands, whose twin feet are worshipped by Vishnu, Indra, Brahma (Lotus-born), Siva and Devas and who is Bhagavati, granting all our desires.

चन्द्रार्धाङ्कितशेखरां त्रिनयनां को दीन्दुसूर्यप्रभां
नानारत्नसहस्रबद्धरशनां प्रेतासने संस्थिताम् ।
शङ्खं तोमरपट्टिमाब्जयुगलां दोर्भिर्वहन्तीं मुदा
ध्यायेऽहं हृदये सदा भगवतीं मातङ्गिणीं हारिणीम् ॥

I always meditate in my heart on Bhagavati Matangi, having crescent-moon on her head and three eyes, having brilliance of a crore of Moons and Suns, wearing girdle shining with thousands of different gems, seated on seat of corpse, holding happily in her hands, conch, iron club, spear and two lotuses, and is decorated in necklaces.

श्रीशङ्खचक्रमुसलाम्बुजयुग्महस्तां
नागेन्द्रहारवलयार्ङ्कितकण्ठमानाम् ।
सिन्दूरकुङ्कुमसहस्रमरीचिदीप्तां
श्रीशारिकां त्रिनयनां हृदये स्मरामि ॥

I meditate in my heart on Devi, the Splendorous one, who holds in her hands, conch, discus, mace and twin lotuses, whose neck is decorated with necklace of mighty serpents, who wears sindura and kumkuma and who has the brilliance of a thousand suns and has three eyes.

उद्यद्दिवाकरसहस्ररुचिं त्रिनेत्रां
सिंहासनोपरिगतामुरगोपवीताम् ।
खड्गाम्बुजाढ्यकलशामृतपात्रहस्तां
राज्ञीं भजामि विकसद्वदनारविन्दाम् ॥

I pray to Devi, who is the Queen, who has the brilliance of a thousand rising Suns, has three eyes, is seated in lion-throne, wears serpent as sacred thread (Upavita), holds in her hands sword, lotus, pitcher of gems and pot of nectar, and, whose face is like a blossomed lotus.

ज्वालापर्वतसंस्थितां त्रिनयनां पीठत्रयान्तःस्थितां
ज्वालाडम्बरभूषितां सुवदनां नित्यमदृश्यां जनैः ।
षट्चक्राम्बुजमध्यगां वरगदाम्भोजाभयन्विभ्रतां
चिद्रूपां सकलार्थदीपनकरीं ज्वालामुखीं नौम्यहम् ॥

I pray to Devi Jwalamukhi, residing in Jwalaparvata, having three eyes, seated in three Pithas (seats), decorated in glowing ornaments, with beautiful face, eternal, unseen by ordinary people, residing in the lotuses in the six chakras, holding in her hands, signs of boon and fearlessness, mace and lotus, whose true form is Consciousness, lighting up all materials (or meanings of principles).

उद्यद्भानुसहस्रसन्निभमुखीं पीनस्तनीं पद्मगां

दोर्भिरङ्कुशपाशपुस्तकजपां सम्बिभ्रतीमादरात् ।
ब्रह्माविष्णुमहेश्वरेन्द्रमुनिभिर्नित्यं स्तुतां वन्दनैः
स्तोत्राद्यैर्भुवनेश्वरीं त्रिनयनां हृत्पङ्कजेऽहं भजे ॥

I meditate in my heart-lotus on Devi, with face having the radiance of a thousand rising Suns, with large bosom, seated in lotus, holding significantly in her hands, goad, rope, book and rosary of beads, worshipped always with prostrations and hymns by Brahma, Vishnu, Siva, Indra and sages, mistress of all worlds, having three eyes.

त्रिलोचनां सूर्यसहस्रशोभां सिंहासनस्थां द्विभुजां धृतासिम् ।
पीताम्बरां विष्णुविधीशसेव्यां कामेश्वरीं तां हृदये स्मरामि ॥

I meditate in my heart on Devi Kameswari, having three eyes, with splendour of a thousand Suns, seated in lion-throne, with two arms, holding sword, clad in yellow garments and worshipped by Vishnu, Brahma and Siva.

बालार्कद्युतिमिन्दुखण्डविलसत्कोटीरहारोज्ज्वलां
रत्नाकल्पविभूषितां कुचनतां शालिकुरैर्मञ्जरीम् ।
पद्मकौस्तुभरत्नमप्यविरतं संबिभ्रतीं संस्मितां
फुल्लाम्भोजविलोचनत्रययुतां ध्याये परामम्बिकाम् ॥

I meditate on the Supreme Mother, who glows like rising Sun, is resplendent with the crown of crescent-moon and necklaces, decorated with gem-studded ornaments, stooping with large bosom, holding always in her hands, paddy sprout, lotus and Kaustubha gem, with smiling face and three eyes resembling blossomed lotus.

SUBRAHMANYA

षड्वक्त्रं दीर्घबाहुं सुरवरनमितं पार्वतीनन्दनं
दोभ्यां शक्तिं वहन्तं ध्वजमपि च सदा दिव्यरूपं कुमारम् ।
नृत्यत्मत्तमयूरवाहनगतं दैत्यान्तकं सिद्धिदं
नानारत्नविभूषितं हरसुतं होमे भजेऽहं सदा ॥

I always worship during Homa, Subrahmanya, who has six faces; long arms; worshipped by excellent Devas; son of Parvati; holding in his two hands, spear and flag; always of boyish, divine form; seated on the mount of dancing, intoxicated peacock; destroyer of asuras; bestower of all accomplishments; decorated with many types of gem-studded ornaments; son of Siva.

Translated by: P R Kannan, Navi Mumbai
